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# Haribhaktivilāsa of Sanātana Gosvāmin

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# Haribhaktivilāsa of Sanātana Gosvāmin

VOLUME 1

*Mantras, Initiation and Preparing for Worship  
(Chapters 1–5).  
Critical Edition and Annotated Translation*

*By*

Māns Broo



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अयमबिलोलतयाद्य सनातन कलिताड्डुतरसभारम् |  
निवसतु नित्यमिहामृतनिन्दिनिबिन्दन् मधुरिमसारम् ||

श्रीरूपपादानाम्





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## Preface

I have been attracted to religious ritual since my childhood and an initiated Gauḍīya Vaiṣṇava since my youth, so it is perhaps natural that I began reading and translating from the Haribhaktivilāsa already as a Sanskrit student in Uppsala, Sweden, in the late 1990s. My first book was a translation of the chapters dealing with Ekādaśī (Dāsa 2001), and since then, I have through the years kept returning to various topics of the Haribhaktivilāsa. I once applied for funding for translating the whole text as part of a research group, but that funding never came through. Another time Dr. Kenneth Valpey (Krishna Kshetra Swami) and I planned to translate the text together, but for various reasons, that also did not come to fruition. In hindsight, I am happy these attempts failed, for if they had not, they would have led to a book very different from this one.

I began my work with this translation shortly after completing my book on the Rādhā Tantra (Broo 2017a), as working with that text had made me realize that I should create a critical edition of the Haribhaktivilāsa as well. A critical edition aims to get as close to the original text as possible, but as Patrick Olivelle (2020: 38–39) has pointed out, it also shows the changes the text has undergone since then. Working further with the intertextualities of the work, I hoped to find answers to some of the questions that have puzzled earlier scholarship. The reader will have to judge how well I have succeeded.

Text critical work is time-consuming and often tedious but searching for manuscripts of ancient texts can be very exciting. In this work, I was fortunate to have the help of many persons. In Vrindavan, India, I was at the Vrindavan Research Institute at various times assisted by Dr. Brajbhushan Chaturvedi, Archana Pandey and Dr. Pragati Śarma. I am in Vrindavan also indebted to Dr. Satyanarayana Dasa who allowed me to take copies of manuscripts in the library of the Jiva Institute, Sri Dinesh Chandra Sharma, who showed me the manuscripts in his private library, and Sri Srimad Gopananda Bon Maharaj of the Bhajan Kutir for his hospitality and unwavering support.

In beautiful Kolkata, Dr. Bibekananda Banerjee was of great assistance at the Asiatic Society, where I spent many pleasant hours. Dr. Sumanta Rudra, Dr. Ferdinando Sardella, Angelo Pugliese, Shubham Biyani and Balarama Lila Dasa helped me at different times at the Bhaktivedanta Research Center. I was assisted at the Sanskrit College and University by Palas Biswas, Sutapa Datta and K.K. Ghosh Mondal. Sri Monotosh Krishna Das of the Bhajan Ashram, Shil Para, helped me with innumerable practical matters, as did also Dr. Baijaeek Sain.

In Jaipur, Dr. Rima Hooja and Dr. Giles Tillotson showed me the manuscripts at the City Palace Library. Suchismita Mantry helped me at the Odisha State Museum, Bhubaneswar, and at the Bhandarkar Oriental Research Institute, Pune, I was assisted by Amruta Natu. Most importantly, Dr. Demian Martins, who travels all over India on behalf of his Baladeva Vidyabhusana Project, helped me obtain copies of many manuscripts all over India and in Bangladesh as well. I cannot thank him enough for his help.

Outside of India, Hamid Ali and Kashif Khurshid helped me obtain manuscript copies at the Punjab University Library, Lahore, Pakistan. Nicole Domka helped me at the University of Tübingen, Germany, while Maria Cristina Pirvu assisted me at the Bibliothèque nationale de France. In the United Kingdom, Pasquale Manzo helped me several times at the British Library, London, and Dr. Camillo A. Formigatti at the Bodleian Library, Oxford. In the United States, I was assisted by Susan McElrath at the Berkeley Library, University of California, and by Dr. James F. Pierce at the University of Pennsylvania.

Apart from help with manuscripts, I have been assisted by numerous experts around the world, such as Prof. Mandakranta Bose, Dr. David Buchta, Prof. Arlo Griffiths, Dr. Toke Lindegaard Knudsen, Prof. Patrick Olivelle, Prof. Sheldon Pollock, Dr. Marion Rastelli, Dr. Lubomir Ondračka and Dr. Mikko Viitamäki. My colleagues and friends at the Oxford Centre for Hindu Studies, in particular Shaunaka Rishi Dasa, Dr. Rembert Lutjeharms, Dr. Kiyokazu Okita, Dr. Sunit Patel and Dr. Lucian Wong have been of particularly great help. The months I spent at the Centre in the spring of 2018 were not only academically fruitful but eminently pleasant as well.

Apart from those mentioned above, many other Vaiṣṇavas have helped me in various ways. I have had much use of the transcribed texts at the Gauḍīya Grantha Mandira developed by Jagadānanda Dāsa and others ([www.grantha.jiva.org](http://www.grantha.jiva.org)). Devavān Dāsa, Nityānanda Dāsa and Rādhāgovinda Dāsa helped me locate rare texts. Prema Goet was a great support in London. Nāmarasa Dāsa's kind invitation to his Late Morning Program podcast gave me a chance to speak about my project to a large Vaiṣṇava audience, which was very inspiring. I also wish to thank my teacher Śrī Śrīmad B. V. Tripurāri Mahārāja for his constant support.

Dr. Martin Gansten in Lund, Sweden, has been of material assistance throughout the translation part of the project. He also proofread both the Sanskrit and English before publication, rescuing me from innumerable mistakes and inconsistencies. Dr. Gansten is not only one of the most talented Sanskritists that I know, he is also an extremely generous friend, to whom I will remain eternally grateful. For any mistakes that remain I am of course alone responsible.



At Brill, I would like to thank my editor Patricia Radder for her faith in this enormous project and Noralyne Alabdullah-Maranus for her very careful work with the challenging typesetting of the text.

At my alma mater, Åbo Akademi University, in Åbo, Finland, I have enjoyed the unstinting support of both the previous and present deans of the Faculty of Arts, Psychology and Theology, Prof. Pekka Santtila and Prof. Peter Nynäs, and by the head of my own subject, Prof. Marcus Moberg, who have not only seen the value of my project but also actively supported it. I extend to you my heartfelt gratitude. I am also very thankful to Dr. Yrsa Neuman and the Åbo Akademi University Library for providing the funds for making this book open access and to the Waldemar von Frenckell Foundation for funding its proofreading.

Most importantly, I offer my thanks to my wonderful family and especially to my wife, Saragrahi Broo, who has not only has made it possible for me to leave my ordinary duties for extended stays in Oxford and elsewhere, but who also drew the *stemma codicum* and Maṇḍalas in Appendix Three.

Finally, I wish to thank my godfather, esteemed linguist Christer Hummelstedt, who since my early youth has always supported me in my academic pursuits. I dedicate this volume to him.

*Måns Broo*

In Åbo, September 2022

# Introduction

## 1 Introduction to the Text

The present book is a text-critical edition and annotated translation of the *Bhagavad-* or *Haribhaktivilāsa* (“Splendour of devotion to Hari”, henceforth HBV). This text, written ca. 1540, is one of the first Sanskrit works of the Gauḍīya Vaiṣṇava *saṃpradāya* begun by Śrī Kṛṣṇa Caitanya (1486–1533; for classical overviews on this devotional Hindu tradition, see e.g., De 1942 or Eidlitz 1968), detailing in twenty long chapters and around 12000 verses the normative *sadā-cāra* or correct conduct as well as the ritual life of a Vaiṣṇava, ranging from how to properly brush the teeth upon getting up in the morning to how to build a temple for Viṣṇu. The HBV does so in the form of a *nibandha*, or in the terms of Teun Goudriaan (Goudriaan & Gupta 1981: 141–142), a “compilation”, that is, a work of usually known authorship, which present material on ritual, usually in the form of quotations from older authorities.

In contrast to texts such as Rūpa Gosvāmin’s *Bhaktirasāmṛtasindhu*, the HBV or ritual texts like it in general have been little studied either by scholars or practising Gauḍīya Vaiṣṇavas (Wong 2015). That does not mean that the HBV has never been studied before. For instance, in his influential work on the early Sanskrit works of Gauḍīya Vaiṣṇavism, Sushil Kumar De (1942: 340–402) discussed the text and summarises its contents, and Rasik Vihari Joshi’s (1959) study on Kṛṣṇaite ritual was mainly based on the HBV. More recent studies include Krishnadas Sinha’s (2009) doctoral thesis on the influence of the HBV on the Bishnupriya Manipuri community, Elisabeth Raddock’s (2011) work on its relationship with the *Hayaśīrṣa Pañcarātra* and Barbara Holdrege’s (2015: 287–289) discussion of the way in which the HBV deals with reconfiguring the elements of the practitioner’s body before worship.

I have myself dealt with various aspects of this text before (Broo 2004, 2005, 2009, 2016, 2017b). There is also a full English translation of the text available (Dāsa & Dāsa 2005–2006), though it is somewhat less than exact and lacks Sanātana Gosvāmin’s commentary.<sup>1</sup> Nevertheless, while I am indebted to all of

---

1 According to Elisabeth Raddock (2011: 128), the translation “is unclear, full of mistakes and omits phrases, and at times inserts or implies things that the text does not say.” I have to agree.—There is also an English translation of the first and second chapters by Keśidamana Dāsa (2005), which incorporates some of the commentary, and where the translation is somewhat better as well. Another translation is that of Kuśakratha Dāsa (1992), which includes much of the commentary. Unfortunately, this translation does not seem to have been com-

this previous scholarship and will engage with it at length below, it differs from mine, as none of it deals with the text-critical and intertextual issues that lies at the heart of the present book. This new approach also offers me an opportunity to revisit questions raised by my esteemed predecessors.

In this introduction, I deal with the puzzling question on the authorship of the text before moving on to a summary of the chapters covered in this volume (that is, chapters one to five), examining the style and method of both the main text and its commentary and considering its historical context, theology and intertextualities. I then describe the sources for the critical edition of the text, look at its place in Gauḍīya Vaiṣṇava history, and finally discuss the conventions I have adopted in the critical edition and annotated translation that follows.

## 2 Who Wrote the Haribhaktivilāsa?

Every single manuscript of the HBV that I have examined clearly says (1.2) that the text was compiled by Gopāla Bhaṭṭa, the disciple of Prabodhānanda, for the pleasure of Rūpa, Sanātana and Raghunātha Dāsa Gosvāmins. The colophon at the end of every chapter likewise identifies the author as Gopāla Bhaṭṭa. Nevertheless, Jīva Gosvāmin includes the HBV among the works of his uncle Sanātana Gosvāmin at the end of his *Laghuvaiṣṇavatoṣaṇī* commentary on the tenth book of the *Bhāgavata Purāṇa* written in 1582–1583.<sup>2</sup> Around 1610, Kṛṣṇadāsa Kavirāja ascribes the HBV to Sanātana twice in his *Caitanyacaritāmṛta* (2.1.35, 3.4.221; for this important early 17th-century hagiography, see Stewart 2010) and even has Caitanya teach a summary of its teachings to Sanātana (2.24.329–345). Kṛṣṇadāsa wrote the *Caitanyacaritāmṛta* after the passing of both Gopāla Bhaṭṭa and Sanātana Gosvāmin, but as he knew both of them personally—and is mentioned by name in the HBV (1.4)—his evidence cannot be taken lightly.

Gopāla Bhaṭṭa and Sanātana Gosvāmins both belonged to the famous “Six Gosvāmins of Vṛndāvana”, a group of ascetic and learned men to a large part responsible for establishing Gauḍīya Vaiṣṇavism in the Vraja area in the 16th century and for systematising the doctrines of this movement (for accessible introductions, see Kapoor 1995 or Rosen 1991).

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pleted (I only know of nine small volumes, eccentrically covering the first, eighth and parts of the ninth, eleventh, fifteenth and sixteenth chapters) and as it was self-published in very small numbers, it is extremely difficult to access. I have personally only seen parts of two of the volumes.

2 *athāgrajakṛteṣv agryaṃ śrīlabhāgavatāmṛtam | haribhaktivilāsaś ca tatṭhikā dikpradarśinī ||*

Of Gopāla Bhaṭṭa's (ca. 1500–1575) life, little is known to us, and as pointed out by S.K. De (1938a), the details are conflicting. In Murāri Gupta's Sanskrit *Caitanyacaritāmṛta* (ca. 1535, 3.15.14–16),<sup>3</sup> he is said to be the son of Trimalla Bhaṭṭa, a priest at the Śrīraṅgam temple, at whose house Caitanya spent a rainy season ca. 1511 during his pilgrimage in South India and whose whole family was converted by him into the worship of Rādhā and Kṛṣṇa. Kavi Karṇapūra mentions the same Trimalla Bhaṭṭa in Śrīraṅgam in his *Kṛṣṇacaitanyacaritāmṛta* (ca. 1542, 13.4), though without mentioning Gopāla Bhaṭṭa. Again leaving out Gopāla Bhaṭṭa, Kṛṣṇadāsa Kavirāja mentions the hospitality of both Trimalla and Veṅkaṭa Bhaṭṭas of Śrīraṅgam at two different occasions (2.1.108–110 and 2.9.82–166). Narahari Cakravartin tries to harmonise these two versions in his *Bhaktiratnākara* (early 18th century, 1.128), by stating that Gopāla Bhaṭṭa's father was Veṅkaṭa Bhaṭṭa and that Trimalla Bhaṭṭa was his uncle. At any rate, after the death of his parents around 1521 (Goswami 2018: 338), Gopāla Bhaṭṭa joined Rūpa and Sanātana Gosvāmins in Vṛndāvana.<sup>4</sup>

According to the oral tradition of the Rādhāramaṇa temple (Case 2000: 73–75), Caitanya sent Gopāla Bhaṭṭa to Nepal to retrieve sacred Śālagrāma stones. In 1542, one of these Śālagrāmas miraculously transformed into the form of Rādhāramaṇa worshipped in the Vṛndāvana temple bearing the same name still today. Caitanya further honoured Gopāla Bhaṭṭa by sending him his own seat, necklace and loincloth, something that at least within his lineage is seen as a sign of Caitanya's setting him up as his sole disciple and successor (Case 1995: 45). While that may be a pious exaggeration, Gopāla Bhaṭṭa seems to have been the only one of the Six Gosvāmins to formally initiate disciples.

Today Gopāla Bhaṭṭa is best known as the founder of the Rādhāramaṇa temple, but there are at least five texts connected with his name extant, three of which are connected with aesthetic theory and poetics.

Gopāla Bhaṭṭa's commentary *Rasikarañjanī* on Bhānudatta Miśra's *Rasamañjarī* (early 16th century<sup>5</sup>) has not been published but is available in a good number of manuscripts (Dash 2011: 129). According to S.K. De (1938b: xxxii) it was probably written before his joining the movement of Śrī Caitanya, as it does

3 For an introduction to this text, see Dimock 2000: 83–85.

4 S.K. De (1938b: 380) conjectures that Trimalla and Veṅkaṭa may have been the same person, as the Tamil Tirumala, Sanskritised into Trimalla, means the same as Veṅkaṭa, "Sacred hill", but that later authors mistakenly thought that the two names referred to different people. But how probable is it that Kṛṣṇadāsa Kavirāja, who knew Gopāla Bhaṭṭa personally, would have made such a mistake?

5 Pollock (2009: xxii) places Bhānudatta's texts soon after 1499, when Ahmad Nizam Shah captured Devagiri, today's Aurangabad.

not refer to Caitanya or any of the texts of the movement.<sup>6</sup> Gopāla Bhaṭṭa also wrote the commentary *Rasataranḡinī* on Rudra Bhaṭṭa's *Śṛṅgāratilaka*, which extensively cites the texts of Rūpa Gosvāmin (Pollock 2021).

Gopāla Bhaṭṭa's commentary *Kṛṣṇavallabhā* on the Bengali recension of Līlāśuka Bilvamaṅgala's *Kṛṣṇakarṇāmṛta* (early 15th century?) has been printed (in De 1938b); while it does not mention Caitanya, it does agree with Gauḍīya Vaiṣṇava theology (i.e., in considering Kṛṣṇa the source of all *avatāras*) and cite Rūpa Gosvāmin's *Bhaktirasāmṛtasindhu* and *Ujjvalanīlamanī* (De 1938b: xii). Suprisingly, as S.K. De notes (1938b: xxxix–xl), Kṛṣṇadāsa Kavirāja's later commentary to the same *Kṛṣṇakarṇāmṛta* never mentions this commentary, even though Kṛṣṇadāsa considered Gopāla Bhaṭṭa one of his instructors (*śikṣā-guru*).

Gopāla Bhaṭṭa also wrote a text in prose and verse on the correct times for both daily and occasional rituals, *Kālakaumudī* (De 1938a: 64–65), of which only a handful of manuscripts seem to be extant (Raghavan 1968: 14). According to P.V. Kane (1997: 1010), this work was cited by the smṛti-writer Raghunandana (ca. 1520–1570), but as S.K. De points out (1938b: li), that same *Kālakaumudī* was cited already by Rāyamukuṭa in the 15th century, so they must refer to some other work by the same name.<sup>7</sup> The *Kālakaumudī* thus does not help in narrowing down the dates of the author.

What these four texts have in common is that they all at the beginning or end claim to be written by Gopāla Bhaṭṭa, the son of Drāviḍa Harivaṃśa Bhaṭṭa. The southern provenance of Gopāla Bhaṭṭa corresponds to the narration detailed above, but the name of the father fits neither the Trimalla of Murāri Gupta or the Veṅkaṭa of Narahari Cakravartin. Is Gopāla Bhaṭṭa, the son of Trimalla or Veṅkaṭa Bhaṭṭa, founder of the Rādhāramaṇa temple and one of the six Gosvāmins of Vṛndāvana, even identical with Gopāla Bhaṭṭa, the son of Harivaṃśa Bhaṭṭa, author of works primarily on Sanskrit aesthetics? Some facts speak for such an identity. At least in his commentaries on the *Śṛṅgāratilaka* and the *Kṛṣṇakarṇāmṛta*, the latter shows himself to be a Gauḍīya Vaiṣṇava, and how many other Gauḍīya Vaiṣṇavas by that name were from the south? But the strongest evidence is that Manohara Dāsa (a great grand disciple of Gopāla Bhaṭṭa Gosvāmin), and following him, Narahari Cakravartin (*Bhaktiratnākara* 1.228), write that Gopāla Bhaṭṭa Gosvāmin wrote a commentary on the *Kṛṣṇakarṇāmṛta*, even citing its colophon (*Anurāgavallī* pp. 11–12).

6 Sheldon Pollock dated this commentary to 1572 in the preface to his translation of the *Rasamañjarī* (2009: xxxix, xli), but in a personal email communication (27.10.2021) he told me that what he had intended was the approximate year of Gopāla Bhaṭṭa's death.

7 Raghavan 1968:14 mentions six different texts by the name *Kālakaumudī*.

Still, there are also some things that speak against this identification. Manohara Dāsa writes 150 years after the event and is not always reliable (Sen 2019: 115), and neither Kṛṣṇadāsa Kavirāja nor any other Gauḍīya Vaiṣṇavas before the 17th century link the two. Despite the Rādhāramaṇa temple having been founded in 1542, Rādhāramaṇa is not mentioned in any of the texts by Gopāla Bhaṭṭa, the son of Harivaṃśa. Finally, the chronology seems off. Rūpa Gosvāmin quotes a verse by Gopāla Bhaṭṭa in his early (ca. 1530) anthology *Padyāvalī* (38), while all of the explicitly Vaiṣṇava texts of Gopāla Bhaṭṭa, the son of Harivaṃśa, refer back to texts later than that, such as the *Bhaktirasāmṛtasindhu* and its sequel, the *Ujjvalanīlamanī*. Pollock (2021) finds the identification between the two Gopāla Bhaṭṭas to be settled. I am less certain.

Gopāla Bhaṭṭa's name is also linked to another ritual text, the *Satkriyāsāradīpikā*, detailing fourteen *saṃskāras* or rites of passage for Vaiṣṇavas. While manuscripts of the text exist,<sup>8</sup> the printed text, first published by Kedaranātha Datta Bhaktivinoda, appears to have been interpolated with new material, as it contains not only directions for offering libations to Gopāla Bhaṭṭa himself but also to the Yogapīṭha of Māyāpura (p. 164), proclaimed by Bhaktivinoda in the late 19th century as the birthplace of Caitanya (see e.g., Bhatia 2017: 161–199). Sushil Kumar De (1942: 402) felt it “extremely doubtful” that this text was written by the 16th-century Gopāla Bhaṭṭa, as it is not mentioned in even the later hagiographies. Further study on this text would be needed to determine its authorship.

Finally, Gopāla Bhaṭṭa is held to have written a text of Gauḍīya Vaiṣṇava philosophy and theology later expanded by Jīva Gosvāmin into his magnum opus the *Bhāgavata-* or *Ṣaṭsandarbha* (De 1942: 193). According to Shrivatsa Goswami (2018: 339–341), what Jīva Gosvāmin did was just a little editing, so that the *Bhāgavatasandarbha* really ought to be credited to Gopāla Bhaṭṭa. In the absence of any manuscripts of Gopāla Bhaṭṭa's original text, however, not much can be said of its relationship to Jīva Gosvāmin's work.<sup>9</sup>

8 In the New Catalogus Catalogorum (Dash 2015: 172), this title is unfortunately confused with the HBV, but manuscripts of a separate *Satkriyāsāradīpikā* do exist. Haraprasāda Śāstrī (1900: 397–398) describes an undated and incomplete manuscript which corresponds exactly to the printed edition, but also one (1907: 209–210) from 1892 where the beginning of the prose text and the end of the book does not. VRI 2942 is purportedly “very old” (Maiduly 1976: 18).

9 An “old Sandarbha” (*purātana sandarbha*) is mentioned in the Rādhā Dāmodara temple library catalogue (Śarmā 2016: 81). Shrivatsa Goswami (2018: 340) takes this to indicate the original text of Gopāla Bhaṭṭa. The word “old” may also simply mean an older copy, especially since the same list (Śarmā 2016: 81) two titles below mentions a “new Bhāgavata Sandarbha” (*bhāgavata sandarbha nūtana*).—It is to be noted that while Śarmā's book is extremely valuable, it also contains no end of mistakes. The word *purātana* here, for example, is given as *punātana*.

We have a little more information on Sanātana Gosvāmin (1488–1565).<sup>10</sup> He is credited with at least three books. The first, *Bṛhadbhāgavatāmṛta* (De 1942: 177–181, originally called just *Bhāgavatāmṛta*), written or at least begun during the lifetime of Caitanya himself (that is, before 1533), is a major work in two parts, the first describing sage Nārada’s search for the supreme devotee of Kṛṣṇa and the second and longer one the journey of Gopakumāra, a simple cowherd boy, throughout the universe and beyond into the various realms of the transcendent world, finally arriving in Kṛṣṇa’s pastoral world of Goloka. Written in a Purāṇic style, the work is accompanied by an elaborate auto-commentary, the *Digdarśinī*. There are several English translations of the full text available, the most readable being that of Gopīparāṇadhana Dāsa (2002).

Sanātana’s second book is the much less known *Kṛṣṇalīlāstava*, retelling the story of Kṛṣṇa from the tenth book of the *Bhāgavata Purāṇa* up to the killing of Kaṁsa in the form of invocatory prayers. It is undated, but the last prayers of the text indicate that it was written when the author resided in the Vraja area.<sup>11</sup> Of this book as well there is an excellent translation by Gopīparāṇadhana Dāsa (2012). The third and final text is the *Bṛhadvaiṣṇavatoṣaṇī* (again, originally called simply *Vaiṣṇavatoṣaṇī*) commentary to all of the tenth book of the *Bhāgavata Purāṇa*.<sup>12</sup> While it is based on the influential 14th-century commentary of Śrīdhara Svāmin (Sheridan 1994, Gupta 2020), it goes much beyond it, discussing for instance parallel passages in the *Harivaṁśa* and the *Viṣṇu Purāṇa*. While the text mentions the commentary of Vallabha (1479–1531), the founder of the Puṣṭimārga Vaiṣṇava *saṁpradāya*, as that of “an eminent Vaiṣṇava” (at 10.8.19) and once by name (at 10.21.17), it actually incorporates many of Vallabha’s glosses throughout (Dāsa 2018: 466). The *Bṛhadvaiṣṇavatoṣaṇī* is at any rate of great importance for the development of the Gauḍīya Vaiṣṇava understanding of the main part of this text of so central importance to the *saṁpradāya*.

Sanātana Gosvāmin’s family too was of South Indian origin. In his autocommentary to the *Bṛhadbhāgavatāmṛta* (1.1.3), he writes that his younger brother

10 The date of Sanātana’s birth is traditional and given by Entwistle (1987: 147). The date for his passing is more tentative. I base my date on Irfan Habib’s (1996: 132) study of mediaeval Persian legal documents, which indicate that Gopāla Dāsa succeeded Sanātana as the *mahānta* or head of the Madanamohana temple in 1565. Habib (1996: 156) mentions another document suggesting that Rūpa Gosvāmin was alive in 1568, but traditionally both brothers are said to have died within the same year (Entwistle 1978: 147).

11 Rembert Lutjeharms, personal communication.

12 That this is his last text is evident from how it cites both the *Bhāgavatāmṛta* (at 10.13.26, 10.21.31, 10.29.39, 10.37.18, 10.38.8, 10.38.17, 10.40.1, 10.45.23, 10.55.2, 10.57.41, 10.60.46, 10.64.25, 10.66.41, 10.71.28, 10.72.10, 10.90.24) and the *Bhagavadbhaktivilāsa* (see below).

Rūpa Gosvāmin, “the best of Vaiṣṇavas”, was the son of Kumāra of the lineage of Jagadguru, the preceptor of Brāhmaṇas famous in the Karṇāṭa land.<sup>13</sup> In the appendix to his *Laghuvaiṣṇavatoṣaṇī*, an edited and slightly abridged version of the *Brhadvaiṣṇavatoṣaṇī*, Sanātana’s nephew Jīva Gosvāmin (1511–1608) supplies more details, informing us that it was Kumāra’s grandfather Padmanābha who first moved to Bengal, settling in Naihati. After a quarrel with his relations, Padmanābha’s son Mukunda moved to east Bengal. Mukunda’s son Kumāra had several children, of which Sanātana appears to have been the eldest. He studied Sanskrit with Vidyāvācaspati, a younger brother of Vāsudeva Sārvabhauma, and, together with his brother Rūpa, evinced a great interest in Kṛṣṇa-bhakti even before meeting Caitanya in Rāmakeli in 1515 (De 1942: 100–101).

Nevertheless, despite this excellent brāhmaṇical pedigree, Kṛṣṇadāsa has Sanātana call himself “lowborn” (*nīcajāti*) several times in the *Caitanyacaritāmṛta* (e.g., 2.24.320, 3.4.6, 3.4.28) and behaving as if he had lost his brāhmaṇical standing by for instance not entering the Jagannātha temple in Purī. Usually this has been understood to stem from the fact that Sanātana had worked in the Muslim government of Bengal led by Ḥusain Shāh (r. 1493–1519) as chief minister or departmental head (*sākar mallik*) while Rūpa had been the Shāh’s private secretary (*dabīr khās*, O’Connell 2019: 176). However, as Joseph O’Connell has clearly demonstrated (2019: 173–178), many followers of Caitanya were directly involved with the rule of Ḥusain Shāh without any apparent loss of social or religious status. Some scholars have opined that Sanātana’s feeling of being fallen stem rather from his having converted to Islam in his youth (e.g., Sen 1917: 37), but there is no evidence of this and the brāhmaṇical studies mentioned above rather disprove it. Moreover, why would that make him call himself “lowborn”? Rather, following the distinction that Sanātana himself makes in his commentary to HBV 1.38 between ancestral and personal purity, I suggest that the purity of his family had been compromised by the conversion of someone in a previous generation, and that something in Sanātana’s own life compounded his feeling of lowliness, perhaps in connection with having had to disguise himself as a Muslim mendicant (*daraveśa*) when escaping the service of the Shāh (*Caitanyacaritāmṛta* 2.20.13, 49).

13 *rūpaḥ karṇāṭadeśavikhyātaviprakulācāryaśrījagadguruvamaṅsajātaśrikumārātmaḥ gauḍa-deśīyaśrīrūpanāmā vaiṣṇavavaraḥ*. Neal Delmonico (1993: 147–149) opines that this Jagadguru could have been Viśveśvara Kavicandra, court guru of Siṃhabhūpāla, the 14th century ruler in western Andhra, and the probably author of the *Rasārṇavasudhākara* extensively used by Rūpa Gosvāmin in his works (Broo 2014). However, Viśveśvara’s authorship of the *Rasārṇavasudhākara* is firmly rejected by T. Venkatacharya (1979: liv–lv).—I am indebted to Dr. Kiyokazu Okita for this information.



At any rate, Sanātana arrived in Vṛndāvana around 1519 (Entwistle 1987: 147) and with the exception of a stay in Puri, he remained there as a celibate renunciant for the rest of his life. He established the worship of an image of Kṛṣṇa called Madanagopāla or Madanamohana on the top of the Dvādaśāditya Tila hill of Vṛndāvana overlooking the Yamunā river (for a description of the site, see Entwistle 1987: 402), but judging from the many places associated with him throughout the Vraja area (Entwistle 1987: 147), he seems to have changed his residence several times.

Given that the HBV is associated with both Gopāla Bhaṭṭa and Sanātana Gosvāmins, later tradition has tried to find a solution to the question of the book's authorship. In his *Anurāgavallī* (p. 8) from 1696, Manohara Dāsa first cites the above-mentioned introductory verse of the HBV and then the commentary (there called *dikpradarśinī*) "by Sanātana Gosvāmin." He then gives a brief explanation of the meaning of the commentary as he had heard it from a wise and sober great one (*mahānta*). According to him, Sanātana Gosvāmin wrote the book but then gave it to Gopāla Bhaṭṭa, who completed it throughout. "This shows," Manohāra Dāsa continues, "the waves of their love—a great secret is that there was no difference between them."<sup>14</sup>

According to Nityānanda Dāsa's *Premavilāsa* (p. 214), however, Gopāla Bhaṭṭa wrote the book on the order of Rūpa and Sanātana Gosvāmins. When it was complete, he offered it to Sanātana Gosvāmin who accepted it as his own.<sup>15</sup> Finally, Narahari Cakravartin writes in his *Bhaktiratnākara* (1.197–198) that the idea of the book originated with Gopāla Bhaṭṭa but that it was Sanātana who actually carried out the task, writing in the name of Gopāla Bhaṭṭa.<sup>16</sup>

Several Gauḍīya Vaiṣṇava scholars have tried to understand these contradictory statements. In the introduction to his edition, Purīdāsa (1946) writes that on the order of Caitanya, Sanātana Gosvāmin wrote a text on Vaiṣṇava behaviour that he called the Haribhaktivilāsa, a text that Gopāla Bhaṭṭa Gosvāmin later expanded into the Bhāgavadbhaktivilāsa famous as the HBV today, and which indeed does call itself Bhāgavadbhaktivilāsa in the chapter colophons.<sup>17</sup>

14 *Ihāte jānīye doihāra premera taraṅga | yāte bheda nahi atī boḍo antaraṅga ||*

15 *Haribhaktivilāsa granthe vaiṣṇava-ācāra | vaiṣṇavera kriyā mudrā niyamādi āra || grantha pūrṇa haile samarpīla sanātane | nija grantha kari tāhā karila grahaṇe || Premavilāsa* dates itself to CE 1600, but as noted already by S.K. De (1942: 127), such an early date conflicts with several incidents described in the text. A more probable date would be approximately a hundred years later.

16 *karite vaiṣṇava-smṛti haila bhaṭṭa-mane | sanātana gosvāmī jānilā sei kṣaṇe || gopālera nāme śrī-gosvāmī-sanātana | karila śriharibhaktivilāsa varṇana ||*

17 In his commentary to *Caitanyacaritāmṛta* 2.1.35, Bhaktisiddhānta Sarasvatī offered the opposite alternative, that is, that the current HBV is Gopāla Bhaṭṭa's abbreviation of a

The Haribhaktivilāsa and the Bhagavadbhaktivilāsa would thus be two different texts. Haridāsa Śāstrī echoes this opinion in his edition (1986), adding that he hopes soon to bring out an edition of the shorter text written by Sanātana Gosvāmin. O.B.L. Kapoor (1995: 85–86) repeats the same argument in his book on the Vṛndāvana Gosvāmins.

This solution is appealing, as it would explain the two names associated with the text. But is there any hard evidence for such an “Ur-HBV”? Haridāsa Śāstrī never did bring out the text of Sanātana Gosvāmin’s that he mentioned, but there are several manuscripts of a HBV different from the printed one available. I have seen twenty-eight.

Apart from individual, perhaps unique abbreviations of the HBV,<sup>18</sup> there appear to be—with some small variations particularly at the beginning and end—two shorter versions of the HBV. The first,<sup>19</sup> called simply HBV, “The Essence of the HBV” (*haribhaktivilāsasya sārasaṅgrahaḥ*) or “An Abbreviated HBV” (*haribhaktivilāsasaṅkṣepaḥ*), runs from 16 to 48 folios and contains extracts from the HBV on different topics, beginning with offering obeisance (*praṇāma*) and continuing to verses describing the greatness of cleansing the temple, seeing the Lord, singing the names of the Lord, meditating on the Lord, worshipping the Lord, initiation, bathing the Lord, the Lord’s devotees and so on.

As the order of topics is completely different from that given in the *Caitanya-caritāmṛta* (2.24.329–345, see above), and as it usually begins with the verse “This is written as extracted from the book called *Haribhaktivilāsa* by Śrīmad Gopāla Bhaṭṭa of Vṛndāvana”<sup>20</sup> with no mention of Sanātana whatsoever, it is evident that this text is what it usually calls itself, a compendium of verses from the HBV.

The second and more common shorter version,<sup>21</sup> however, presents something closer to what we are looking for here. This version runs from 37 to 116 folios. The text here is not divided into chapters, but the contents follow the order given in the *Caitanyacaritāmṛta*, though much more concisely than in

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longer text originally written by Sanātana Gosvāmin. There is unfortunately no evidence of such a longer, original HBV.

- 18 Ganganath Jha 5188, Vrindavan Research Institute 309 and 3831 and Pāṭhbāḍī 2000/242.  
 19 Sanskrit College 8868, Ganganath Jha 5187, Varendra 138/1054, Kerala 15272, Paris 529/10, Pāṭhbāḍī 2002/242.  
 20 *śrīmadgopālabhaṭṭena vṛndāvanānīvāsīnā | haribhaktivilāsākhyagranthād ākr̥ṣya likhyate ||*  
 21 Allahabad Museum 89–43, Alwar 3963 and 4464 (dated 1790), Asiatic Society III E 208, Dhaka 1324 A, Dinesh Chandra Sharma 841, Jiva 1, Kerala 7106, Punjab 3102, Vrindavan Research Institute 381, 1792, 4219, 4634, 6934, 9492, 9493, 9731, 10554, 11070.

the ordinary HBV. The 234 verses of the first chapter are here only 67; the 250 of the second chapter, 54; the 360 of the third chapter, 109; the 374 of the fourth chapter, 50; and the 480 of the fifth chapter, 81. Could this then be the original text of Sanātana's, later expanded by Gopāla Bhaṭṭa?

Again, the answer is no. Here as well, most manuscripts mention Gopāla Bhaṭṭa; none Sanātana. While the verse cited from the HBV in Rūpa Gosvāmin's *Bhaktirasāmṛtasindhu* (1.2.201) is found both in this text (e.g., Rajasthan Oriental Research Institute, Alwar 3963, folio 64a) and in the ordinary text (11.677), this text leaves out parts of quotations taken second-hand from earlier texts (e.g., 4.149cd–150; an untraceable citation from *Bhṛṅgu Smṛti* actually taken from *Viṣṇubhakticandrodaya*). That an abbreviator would cut out unnecessary verses is not hard to understand, but that a person wishing to expand a text would take the trouble to locate unnamed sources to add more verses from them is very unlikely. Further, this text includes several verses cited from the *Gautamīya Tantra*, included only in some mss of the larger text (e.g., *Gautamīya Tantra* 8.28–29 given before HBV 4.162). Again, as many colophons clearly state (calling it a *saṅgraha*, summary), this text is abridged from the larger version rather than being the origin of an expanded, larger version. Finally, while these abridged versions of the HBV seem to be fairly old (the oldest manuscript I have seen, Pāṭhbāṛī 2002/242, is dated 1727 CE), there is no mention of any alternative versions of the text in the manuscript list of the Rādhā Dāmodara temple from 1597 (Śarmā 2016).

Scholars have provided other possible explanations. Dinesh Chandra Sen (1917: 37–38) thought that Sanātana Gosvāmin wrote the text in Gopāla Bhaṭṭa's name, fearing that his conversion to Islam in his youth before coming in contact with Caitanya would prejudice readers against the book. Melville Kennedy (1925: 137) followed the same line of argument. But had Sanātana Gosvāmin really been a Muslim? It is undisputed that both Rūpa and Sanātana Gosvāmins had worked at the court of Ḥusain Shāh in their youth and that Sanātana Gosvāmin felt himself fallen and untouchable even after becoming an associate of Caitanya's,<sup>22</sup> but S.K. De (1986: 97, 141–143) convincingly argued against his ever having converted to Islam, something that surely would have hindered him from studying the Hindu scriptures under Vidyāvācaspati, brother of the celebrated Vāsudeva Sārvabhauma Bhaṭṭācārya, as he himself claims in the

22 See e.g., *Caitanyacaritāmṛta* 2.1.189, where Kṛṣṇadāsa makes the two brothers say that they are of low birth, low company and low action (*nīcajāti, nīcasanḡi, kari nīca kāja*). Sanātana repeats the two first at *Caitanyacaritāmṛta* 2.20.99 and "low birth" again at *Caitanyacaritāmṛta* 3.4.6.

beginning of his *Brhadvaiṣṇavatoṣaṇī* commentary to the tenth book of the *Bhāgavata Purāna*.<sup>23</sup>

Instead, S.K. De held (1986: 143) that Gopāla Bhaṭṭa was the real author, and that the association of the text with Sanātana Gosvāmī was due to some kind of undetermined collaboration between the two, or perhaps to impart authoritativeness to a text not appreciated by all Gauḍīya Vaiṣṇavas. Since S.K. De, Gopāla Bhaṭṭa's authorship of the text has been accepted by most scholars, including for instance Margaret Case (2000: 75), Siniruddha Dash (2005: 240), Shrivatsa Goswami (2018), David Haberman (2003: 89) and Barbara Holdrege (2015: 700). I have as well subscribed to the opinion that Gopāla Bhaṭṭa was the main author (e.g., Dāsa 2001; Broo 2003 and 2020 [2003]), but I have come to revise my opinion based on the following arguments.

Firstly, there are important parallels between the introductory verses of the HBV and those of the *Brhadvaiṣṇavatoṣaṇī*. In HBV 1.4, the author praises the Vaiṣṇavas of Vṛndāvana, led by Kāśīśvara, Lokanātha and Kṛṣṇadāsa,<sup>24</sup> and the same three are mentioned in verse nine of the introduction to the *Brhadvaiṣṇavatoṣaṇī*.<sup>25</sup> Similarly, at HBV 1.2, Gopāla Bhaṭṭa, Rūpa, Sanātana and Raghunātha Dāsa are mentioned, and with the exception of Sanātana, the same persons are mentioned in verses 12 and 13 of the introduction to the *Brhadvaiṣṇavatoṣaṇī*.<sup>26</sup> Interestingly, in his *Bhaktirasāmṛtasindhu* written in 1541, Rūpa Gosvāmin glorifies Sanātana, Gopāla Bhaṭṭa and Raghunātha Dāsa at the end of every quadrant (1.4.21, 2.5.134, 3.5.37, 4.9.44). These four therefore seem to have been very close.

Secondly, the simple, often self-deprecating *anuṣṭubh* verses introducing every chapter of the HBV and usually addressed to Caitanya<sup>27</sup> are very similar to verses found in the texts uncontestedly written by Sanātana, that is, the

23 The name of this text was originally simply *Vaiṣṇavatoṣaṇī*, but to distinguish it from the later version by Jīva Gosvāmin, it is generally known as *Brhadvaiṣṇavatoṣaṇī* while Jīva's text is known as *Laghuvaiṣṇavatoṣaṇī*. Similarly, the *Brhadbhāgavatāmṛta* was first simply known as *Bhāgavatāmṛta* (and this is the name Sanātana himself always uses), but after Rūpa Gosvāmin's *Laghubhāgavatāmṛta*, it also received the *Bṛhat-* prefix.

24 *jyāsur āṭyantikabhaktiniṣṭhāḥ śrīvaiṣṇavā māthuramaṇḍale 'tra | kāśīśvaraḥ kṛṣṇavane cakāstu śrīkṛṣṇadāsaś ca salokanāthaḥ ||*

25 *vṛndāvanapriyān vande śrīgovindapadāsritān | śrīmatkāśīśvaraṃ lokanāthaṃ śrīkṛṣṇadāsakam ||*

26 *rādhāpriyapremaviśeṣapuṣṭo gopālabhaṭṭo raghunāthadāsaḥ | syātām ubhau yatra suhṛt-sahāyau ko nāma so 'rtho na bhavet susiddhaḥ || śrīmaccaitanyarūpasya prītyai guṇavato 'khilam | bhūyād idam yadādeśabalenaiva vilikhyate ||*

27 E.g., HBV 3.1 and 5.1: *vande 'nantādbhutaiśvaryaṃ śrīcāitanyaṃ mahāprabhum | nīco 'pi yatprasādāt syāt sadācārapravartakaḥ || śrīcāityanyaprabhum vande bālo 'pi yadanugrahāt | taren nānāmatagrāhavyāptam pūjākramāṇavam ||*

*Bṛhadbhāgavatāmṛta* (e.g., 1.12),<sup>28</sup> *Kṛṣṇalīlastava* (e.g., 406, 415)<sup>29</sup> and *Bṛhadvaiṣṇavatoṣanī* (e.g., at 10.14.40, 10.40.3 or 10.50.1).<sup>30</sup>

Thirdly, and most importantly, the connections between the main text of the HBV and its commentary reveal the author of the main text. The commentary or gloss to the HBV, generally called *Digdarśinī* (“The one that reveals the drift”) contains no name or date, but it is universally held to be written by Sanātana Gosvāmin.<sup>31</sup> It has the same name as Sanātana’s autocommentary to his earlier text, the *Bṛhadbhāgavatāmṛta*, and while generally shorter, the style of writing (for instance the use of *iti dik* to present the final argument, the overuse of *evam agre ’pi* and the engagement with the *Harivaṃśa* and the *Viṣṇu Purāṇa*) resembles that of this text and the *Bṛhadvaiṣṇavatoṣanī* commentary to the tenth book of the *Bhāgavata Purāṇa*. The commentary also at times refers to Sanātana’s *Bṛhadbhāgavatāmṛta* (e.g., at 11.453).

At first sight, the commentary does not appear to be written by the same author as the main text. As noted already by S.K. De (1986: 140), it includes long cited passages that easily could have been incorporated into the main text that already consists mostly of citations. While the main text is addressed to a general Vaiṣṇava audience (see below, 24–25), the commentary appears in its turn to be intended for specifically Gauḍīya Vaiṣṇavas. As the commentary mentions the *Bhaktirasāmṛtasindhu* of Rūpa Gosvāmin from 1541 (as *Bhaktirasārṇava*, at 11.631 and 632)—a book that for its part mentions the HBV (1.2.201)—the commentary cannot have been finalised at the same time as the main text. This lapse of time between main text and commentary also seems to be implied by a statement in the commentary to the fourth verse of the first chapter, “it is also indicated that this book was written when these people were living

28 *bhagavadbhaktiśāstrāṇām ayaṃ sārasya saṅgrahaḥ | anubhūtasya caitanyadeve tatpriyarūpataḥ ||*

29 *śrīkṛṣṇacarāṇāmbhojapremāmṛtamahāmbudhe | namas te dīnadīnam māṃ kadācit kiṃ smarīṣyasi || and asādhusādhutādāyīm atinīccatākara | hā na muñca kadācīn māṃ premṇā hr̥tkaṇṭhayaḥ sphura ||*

30 *śrīmaccāitanyadevānuḡrhitānām anugrahāt | teṣāṃ mude stutir brāhmī vyākhyāteyaṃ yathāruci ||, tasmai cāitanyadevāya namo bhagavate muhuḥ | jaḍaṃ nartayate yo ’haṃ hāsāyan bahudhā budhān || and mahābdhīmadhye patitaṃ vyākulaṃ śaraṇāgatam | cāitanyadeva bhagavan pāraṃ prāpaya satvaram ||*

31 See however A.C. Bhaktivedānta Swamī’s commentary on *Cāitanyacaritāmṛta* 2.1.35, where he, following his guru Bhaktisiddhānta Sarasvatī, mentions some holding that Gopīnātha Pūjādhikārī, Gopāla Bhaṭṭa’s main disciple, wrote the *Digdarśinī* commentary. It is unclear what that would be based on, as there is no sign in the commentary of Rādhāramaṇa, the image of Kṛṣṇa that Gopīnātha worshipped and that his descendants continue to worship until the present day.

in those places.<sup>32</sup> Further, the Rādhā Dāmodara temple manuscript list mentioned above mentions two manuscripts of the HBV and separately one of its commentary (*tattīkā*, Śarmā 2016: 60). And finally, the commentator once (1.3) provides an alternative reading for an original verse in the main text.

Taken together, these arguments for a difference between the author of the main text and that of the commentary seem strong, but they do not hold up to a closer scrutiny. The commentary does indeed seem to have been finalised after the main text, and as we shall see below (25), it is addressed to a different audience. Nevertheless, I argue that the commentator is the same as the author of the main text.

First, in his later work, the *Bṛhadvaiṣṇavatoṣanī*, Sanātana Gosvāmin refers to more extensive discussions on particular topics in the commentary to the *Bhagavadbhaktivilāsa* (10.470 and twice 10.58),<sup>33</sup> but he refers in the same way to the main text of the HBV (10.59–82, 3.262–280).<sup>34</sup>

Second, and to me conclusively, the author of the commentary has had access to the same sources as the author of the main text, as he is often able to mention alternative readings (e.g., commentary to HBV 1.41, 2.148, 3.173, 4.54, 5.381). This is particularly striking in the cases where the main text provides citations taken second hand from unnamed primary sources. For example, at 2.184–233, the HBV gives a lengthy citation from the *Varāha Purāṇa* (98.7–55) that textual variants show to be taken first-hand from the *Jayamādhavamānasollāsa* (folios 111a–115b; for more on this text, see below 35). After the verse that is 2.145 in the HBV, the *Jayamādhavamānasollāsa* adds a short gloss that in the HBV is incorporated into the commentary.<sup>35</sup> That a separate commentator would firstly have known that this *Varāha Purāṇa* citation was in fact taken from the *Jayamādhavamānasollāsa* and that he secondly would have taken the trouble to find it there and insert that text's short glosses into his commentary

- 32 *evaṃ ca yadaiṣāṃ tatra tatra nivāsaṃ tadānīm ayaṃ grantho jāta ity ādy api sūcitam* ||
- 33 BVT 10.1.4: *anyad bhagavadbhaktivilāsaṭīkāyāṃ kathāmāhātmye vistāritam evāsti* | BVT 10.51.63: *mahābhāgavatottamalakṣaṇ coktaṃ padmapurāṇottarakhaṇḍe—tāpādīpañca-saṃskārī navejyākarmakāraḥ | arthapañcakavid vipro mahābhāgavatottamaḥ || iti | asyārthaḥ śrībhagavadbhaktivilāsaṭīkāto jñeyah* | BVT 10.86.43: *tallakṣaṇaṇ ca padmottarakhaṇḍe—tāpādīpañca-saṃskārī navejyākarmakāraḥ | arthapañcakavid vipro mahābhāgavatottamaḥ || iti | asyārthaḥ ca śrībhagavadbhaktivilāsaṭīkāyāṃ vivṛta eva* |
- 34 BVT 10.20.34: *vidhīś cādau tīrthapraṇāmācamanādīlakṣaṇaḥ padmapurāṇe yamunāmāhātmyādau prasiddhaḥ, śrībhagavadbhaktivilāse likhita eva* | BVT 10.39.40: *etac ca śrībhagavadbhaktivilāse ekāntīlakṣaṇādau vivṛtam evāsti* |
- 35 *svasvanāmena hrdayādīkrameṇa ṣaḍbhinnena indrādīnāṃ ṣaḍaṅgapūjā kāryety arthaḥ* | cf. DDṬ ON HBV 2.145, *pūjāyāṃ pakṣāntaram āha athaveti* | *svasvanāmnā svasvanāmaman-tena hrdayādīkrameṇa ṣaḍbhinnena indrādīnāṃ ṣaḍaṅgapūjā kāryety arthaḥ* ||

defies all probability. Rather, the same person wrote the main text and the commentary, and since it is clear that the commentary was written by Sanātana Gosvāmin, that means that he is the author of the main text of the HBV as well.

But is it not possible that Sanātana Gosvāmin had access to notes by Gopāla Bhaṭṭa Gosvāmin that he expanded into the *Digdarśinī* commentary that we have today? After all, the New Catalogus Catalogorum (Dash 2005: 240) lists three manuscripts with a commentary by “Gopāla Bhaṭṭa, the author himself.” That is possible, of course, but there is no evidence for any such Ur-commentary. I have examined these three manuscripts, but the catalogue attributions of their commentary are mistaken, as they are in all cases identical with Sanātana’s *Digdarśinī* commentary. Despite examining more than a hundred manuscripts, I have not been able to find any other commentary on the HBV than the DDṬ.

Further, despite the confusion regarding the authorship of the HBV, several later Gauḍiya Vaiṣṇava authors treat the main text and the commentary as a seamless whole. Both the *Karmavivṛti* of Kṛṣṇadeva Sārvabhauma (Horstmann 2009: 218–290) and the *Vaidikavaiṣṇavasādācāra* of Harekṛṣṇa Śarmā (Horstmann 2009: 298–325), texts dealing with how Gauḍiya Vaiṣṇavas are to understand the relationship between bhakti and karma in the sense of socio-religious rituals, written at the behest of Mahārāja Savāi Jaisingh II (1700–1743), the ruler of Amber/ Jaipur, extensively cite the HBV and its commentary (in the *Karmavivṛti* always called *dikpradarśinī*). No authorship is given for either text, but they are generally cited together and are awarded the same amount of authority. Kṛṣṇadeva Sārvabhauma once refers to the “verses of the HBV” (*haribhaktivilāsasya kārikā*, Horstmann 2009: 251), implying two parts to the complete HBV: its verses and its commentary.

But what about the commentary offering a variant reading at HBV 1.3? Sanātana does the same in his auto-commentary to the *Bṛhadbhāgavatāmṛta* (e.g., 2.4.190). Perhaps he is being playful, or perhaps by the time that these commentaries were finalised, variant readings had come up. We know that by 1597, the Rādhā Dāmodara temple library housed two copies of the HBV, and as I will show below (51–52), there appears to have been some differences in readings between the two.

But if Sanātana Gosvāmin wrote the text, as I think the above arguments conclusively show, why did he do so in the name of Gopāla Bhaṭṭa? We may never know the full answer, but it is noteworthy that Sanātana does not give his own name in any of his books. The *Bṛhadbhāgavatāmṛta* is written in the playful guise of an appendix to the *Jaiminīya Mahābhārata*, and while neither the *Kṛṣṇalīlāstava* nor the *Bṛhadvaiṣṇavatoṣanī* is written in the name of any-

one else, they also do not give the name of the author. Perhaps Gopāla Bhaṭṭa did somehow help in writing the text, for instance by providing examples of Śrī Vaiṣṇava practice,<sup>36</sup> or perhaps D.C. Sen was partly right—even though Sanātana probably never formally did convert to Islam, he nevertheless may have been burdened by his past and felt that the name of the faultless Brāhmaṇa Gopāla Bhaṭṭa would better suit a book on the rules and regulations of Vaiṣṇavas.

In gifting the authorship of his book to Gopāla Bhaṭṭa, Sanātana Gosvāmin at any rate follows a custom not uncommon in this period, as pointed out by Vijayendra Snātaka (1968: 103). In a similar way, Gopāla Bhaṭṭa's preceptor Prabodhānanda appears to have awarded the authorship of the *Rādhārasasudhānidhi* to Hita Harivaṁśa, "in order to enhance the prestige of his junior contemporary", as Jan Brzezinski has convincingly shown (1992b: 479).

Whatever the reason, just as Sanātana's authorship of the *Bṛhadbhāgavatāmṛta* was an open secret, so was that of the HBV. This open secret seems to have been less well-known by later Gauḍīya Vaiṣṇavas, however, where authors with a close connection to the Vṛndāvana community, such as Kṛṣṇadeva Sārvabhauma in Jaipur, were aware of it, while Bengali authors such as Manohara Dāsa struggled to understand who had written the text.

### 3 Summary of Contents

The present volume contains the first five chapters (*vilāsas*) of the HBV. After a general introduction (1.1–4) and summary of contents (*lekhyapratijñā*, 1.5–27), the first chapter deals with the guru and the mantra to be received from the guru. After explaining the need for approaching a guru (1.28–31), the author provides several lists of ideal characteristics of guru and disciple (1.32–71). This is followed by a short section on how guru and disciple are to observe each other before initiation (1.72–76), various rules for how to serve the guru and how the disciple should ask the guru for initiation (1.77–100).

The section on the guru is followed by a section on how Viṣṇu is superior to the other gods (1.101–117), and how therefore mantras directed to Viṣṇu are the best of mantras (1.118–121). Apart from general Viṣṇu mantras (1.122–141), mantras to Nṛsiṃha (1.142–143) and Rāma (1.144–151) are also described and glorified, but the main emphasis is given to the 18-syllable mantra of Gopāla Kṛṣṇa (1.152–191).

36 Such as in the commentary to HBV 3.224 and 5.455.



After establishing that everyone is eligible for initiation into this mantra (1.192–197), the author describes methods for determining how suitable a particular mantra is to a particular practitioner (1.198–224), noting that the power of the Gopāla mantra transcends such considerations. Nevertheless, the author concludes the first chapter with a brief introduction to some methods of purifying other mantras (1.225–234).

The second chapter deals with initiation, first establishing its mandatoriness (2.3–8), its greatness (*māhātmya*, see 20; 2.9–12) and then deliberating on the proper time for initiation (2.13–30). This is followed by a very detailed description of the various parts of preparing for and performing an elaborate ceremonial initiation (*kriyāvati dikṣā*, 2.31–183), including lists of the regulations the disciple is to follow henceforth (2.132–176). Next follows a somewhat simpler Purāṇic style of initiation (2.184–233), then various ever more simplified methods (2.234–246). The chapter ends with a short description of the greatness of bestowing a Viṣṇu mantra (2.247–250).

The third chapter begins the description of the ideal daily life of the initiated Vaiṣṇava devotee. After introducing the importance and greatness of virtuous conduct (*sadācāra*, 3.4–19), the author takes up the daily duties beginning with arising before sunrise, sipping water (*ācamana*) and changing clothes (3.20–21). He goes on to describe glorifying and remembering Kṛṣṇa and the greatness of such remembrance (3.22–87), bowing down and praying to the Lord (3.88–98), meditation on the Lord and its greatness (3.98–129), how to wake the Lord and remove offered flowers, leaves and fruits from the altar (3.130–145), how to cleanse the Lord's mouth (3.146–149) and the offering of the auspicious waving of lights (*maṅgalanīrājana*, 3.150–152).

This is followed by the rules for the morning bath to be taken after sunrise, prefixed by those for attending the call of nature and subsequent purification (3.156–184), sipping water (*ācamana*, 3.185–208), brushing the teeth (3.209–234) and arranging the hair (3.235–236). The instructions on bathing itself (3.237–280) focus on bathing outside at a sacred site (*tīrtha*); that bathing is to be supplemented by sprinkling one's head with water that has washed the feet of the guru, father, Brāhmaṇas, water from a conch and especially from the Śālagrāma stone (3.281–304). One is then to offer libations (*tarpaṇa*) to the gods (3.305–306), sit down and do the *sandhyā* rituals, first in the Vedic way (3.307–315) and then in the Tantric way (3.316–336), here meaning worshipping Kṛṣṇa in the sun and in water. This is then followed by more libations (3.337–354) and finally a deliberation on the proper attitude for all such rituals (3.355–360).

The fourth chapter deals with preparation for worship. After returning home after the rituals detailed in the previous chapter, the devotee is to clean the Lord's temple, plaster the floor with cow dung and clay and decorate the temple

with svastikas, flags and so on (4.4–53) as well as clean the vessels for worship (4.55–96). The devotee is then to pick flowers, Tulasī leaves and other necessities for the worship (4.97–99). If needed, he can then take another bath at home, using warm water, oil or other cleansing agents unless it is a day on which such items are forbidden (4.100–145).

The author then provides rules for what kind of clothes to wear (4.146–161), the seat to use (4.162–165), and then how to draw the vertical mark of the Vaiṣṇavas (*ūrdhvapuṅdra*) on one's body (4.166–224), preferably with *gopīcandana* clay or mud from the root of a Tulasī plant (4.225–243). The practitioner should then decorate his body with the marks of Viṣṇu (conch, disc, club and so forth, 4.244–303), necklaces, garlands and other decorations (4.303–335). The author follows with a short description of *sandhyā* at home (4.336–338), of worship of the guru (4.339–369) and of how to enter the temple of the Lord (4.370–373).

The fifth chapter begins with the worship at the gate of the temple (5.6–11), entering properly (5.12–14), worshipping the attendant divinities (5.15–16) and then ritually binding the directions (*digbandhana*, 5.17), sitting down on a proper seat (*āsana*, 5.18–27) and then arranging the items necessary for the worship in their proper places (5.28–53). The practitioner should then recite Vedic mantras for invoking peace (5.54–56), remove obstacles (5.57–59), bow to his gurus and the attendant divinities and visualise a protective wall of fire around himself (5.60–62).

This is followed by a description of how to purify the elements of the body (5.63–73), restrain the breath (*prāṇāyāma*, 5.74–87). The author then deals in some detail with various ways of superimposing mantras onto the body (*nyāsa*, 5.88–165). After briefly mentioning various hand gestures to be shown (*mudrā*, 5.166–167), the author provides both longer and shorter visualisation of Gopāla Kṛṣṇa (5.168–218). This is followed by a description of the internal sacrifice, comprising both worship of the Lord in the mind and worship of the Lord within the practitioner's body (5.219–248).

The description of the external worship then begins with a consideration of the various external abodes of the Lord, including a description of various forms of Viṣṇu (5.249–295). The Śālagrāma stones are particularly emphasised and their variety is described in great detail, as well as the greatness of their worship (5.296–456). The practitioner is finally enjoined to worship the Śālagrāma stone together with a stone from Dvārakā, the varieties of which are also described (5.457–480).

#### 4 Style and Method of the Text and Commentary

The section on the guru (1.28–100) may illustrate the method of the author. He begins with two verses of his own (1.28–29), backing them up with four verses on the guru cited from the *Bhāgavata Purāṇa* (1.30–33). It is noteworthy that unlike the main sources that the author uses, the original text is not written in prose but in simple *anuṣṭubh* verses, preceded by an *iti* to indicate that a section with cited text has come to an end. The author even sometimes versifies prose passages from his earlier sources (see below, 1.7).<sup>37</sup>

Nevertheless, as pointed out by Goudriaan and Gupta (1981: 143–144), this style of writing means that is not always easy to see the difference between original and cited verses, and as an *iti* can easily be dropped by a careless copyist, previous editors of the HBV have indeed at times made mistakes in differentiating between cited and original verses (e.g., considering verse 3.101 as a continuation of the *Nārada Pañcarātra* citation at 3.100). To make matters even more complicated, verses from previous sources are sometimes presented as if original (e.g., 2.182, 3.266, 5.63).

The Bhāgavata verses are at any rate followed by a verse from the *Kramadīpikā* and then a whole host of verses culled from the *Agastya Saṃhitā*, *Hayaśīrṣa Saṃhitā*, *Kūrma Purāṇa*, *Nārada Pañcarātra* and the Upaniṣads, but also all of the scriptural verses cited in the corresponding sections of the *Nṛsimhaparicaryā* and *Viṣṇubhakticandrodaya* (see below), making this section in the HBV much more theologically rich than those in the previous texts.

On the one hand, there is little originality found in this section. Out of 72 verses, only five are written by the author himself, four of which serve simply to introduce new topics (1.28, 29, 72 and 100). The fifth one (1.55), on the other hand, is an important verse, as it defines who is a Vaiṣṇava (“one who has taken Viṣṇu-initiation and who is devoted to the worship of Viṣṇu”), but even that one may have been taken from an (untraced) earlier source. Apart from these five verses, the only original contributions of the HBV here are the headings and the selection and arrangement of verses. But one should not underestimate what these tools can be used for.

Citing the *Nārada Pañcarātra*, the author of the HBV holds that gurus of different *varṇas* can have disciples of the same or lower Varṇas. Still, he adds the following lines (HBV 1.51–55):

37 For example, *ataḥ śālagrāmaśilā prāṇavat vaiṣṇavaiḥ sandhāryā | sā ca dvārakācakraṅkitopetaiva pūjyā, na kevalā ||* (NP 8.36) becomes *sandhāryā vaiṣṇavair yatnāc chālagrāmaśilāsuvat | sā cāryā dvārakācakraṅkitopetaiva sarvadā ||* (HBV 5.45)

And also: “But when there is a famous guru of the highest Varṇa in one’s own land or somewhere else, those who desire virtue should not initiate. One who does so anywhere in his presence is ruined; that person is ruined here and in the next world. Therefore one should act as the *śāstras* enjoin. Kṣatriyas, Vaiśyas and Śūdras should not initiate in inverted order (*pratīloma*, i.e. they should not initiate anyone from a higher Varṇa).”

And in the Padma Purāṇa: “A Brāhmaṇa who is the best of the great Bhāgavatas is indeed the guru of humankind. Verily he<sup>38</sup> is worshipable like Hari by all the worlds. But a non-Vaiṣṇava who is born in a great family, initiated into all sacrifices, and a student of a thousand branches of knowledge cannot be a guru.”

Wise men call someone a Vaiṣṇava who has taken Viṣṇu-initiation and who is devoted to the worship of Viṣṇu. Others are non-Vaiṣṇavas.<sup>39</sup>

In other words, being a Vaiṣṇava is more important than being a Brāhmaṇa, but gurus should preferably be Brāhmaṇas. This seems to be reflected by the social reality of 16th-century Vṛndāvana, where five of the six Gosvāmins were Brāhmaṇas, but where Rūpa and Sanātana Gosvāmins, perhaps considering their caste background compromised, sent prospective disciples to Gopāla Bhaṭṭa Gosvāmin of unimpeachable Brāhmaṇa credentials (*Premavilāsa* 58–59, 105).

Nevertheless, by stressing Vaiṣṇavism, the text leaves some room for non-Brāhmaṇa gurus. In fact, just before the verse stressing that the guru must be a Vaiṣṇava (1.54), some Bengali manuscripts of the text (e.g., Sanskrit College 9089 & 9142; Tübingen Ma I 84) add another verse attributed to the Padma Purāṇa:

Brāhmaṇas, Kṣatriyas and Vaiśyas are the gurus of those born as Śūdras, but Śūdras that are devoted to the Lord are the gurus of these three.<sup>40</sup>

38 The text always speaks of the guru in the masculine gender. However, as it does mention the special cases of receiving mantras in a dream or from a woman (1.210), it does not seem to completely discount the idea of female gurus.

39 HBV 1.51–55: *kīṇ ca | varṇottame 'tha ca gurau sati vā viśrute 'pi ca | svadeśato 'tha vān-yatra nedaṃ kāryaṃ śubhārthinā || vidyamāne tu yaḥ kuryāt yatra tatra viparyayam | tasyehāmutranāśaḥ syāt tasmāc chāstroktam ācaret || kṣatraviṣṭśūdrajātīyaḥ prātilomyaṃ na dikṣayet || pādme ca | mahābhāgavataśreṣṭho brāhmaṇo vai gurur nṛṇāṃ sarveṣāṃ eva lokānāṃ asau pūjyo yathā hariḥ || mahākulaprasūto 'pi sarvayajñeṣu dikṣitah | sahasra-śākhādhyāyī ca na guruḥ syād avaiṣṇavaḥ || iti || grhītavaiṣṇudikṣāko viṣṇupūjāparo naraḥ | vaiṣṇavo 'bhīhito 'bhijñair itaro 'smād avaiṣṇavaḥ ||*

40 *brahmakṣatriyavaiśyās ca guravaḥ śūdrajanmanāḥ | śūdrās ca guravas teṣāṃ trayāṇāṃ bhagavatpriyāḥ ||*

The manuscript history of the HBV shows this verse to be a later interpolation (as it is only found in the Bengali recension of the text), but one that clearly corresponds to a changing social reality, with non-Brāhmaṇa gurus of the next generation of Gauḍīya Vaiṣṇavas, such as Narottama Dāsa, widely initiating across Varna lines (Sen 1917: 428–429; Rosen 1991b: 103–107).

In general, the presentation of each topic of the HBV follows the same order. The author begins by establishing the mandatoriness (*nityatā*) of that particular ritual or observance, then describes the rules or procedure (*vidhi*) to be observed and finally provides a description of its “greatness” (*māhātmya*), that is, what its rewards will be, often in a very exaggerated style. Sometimes the same is accomplished in a negative way, that is, through describing the punishments for non-observance.<sup>41</sup> As in the case of the section on the guru above, almost every verse will be cited from previous authorities.

In general, chapters three to five in this volume follow the practitioner from getting out of bed in the morning to preparing for the morning worship (*pūjā*), but the rules given are not always in the right chronological order. Brushing the teeth, for example, is usually done after purification upon attending the call of nature, but if the practitioner is to wake the image of the Lord, he is enjoined to do so already before that (DDṬ to HBV 3.20). Similarly *ācamana* or sipping water for purification is described at length in one place (3.185–208), but forms a part of almost every ritual of the text. The composite form of the text makes it very difficult to avoid repetitions, so that for example rules for the seat are given twice (4.162–165 and 5.18–27).

Sanātana Gosvāmin’s auto-commentary to the text is called *Digdarśinīṭikā* (DDṬ), “The gloss that shows the direction”, and is for the most part, as the name suggests, a gloss (*ṭikā*) rather than a regular commentary (*bhāṣya*). It does not cover every verse but focuses on difficult parts, either in terms of vocabulary and grammar or content. In common with many other mediaeval and early modern Bengali texts, the commentator makes use of Kātantra (see e.g., Shen 2014) rather than Pāṇinian grammar when explaining linguistically difficult places. The DDṬ follows the ordinary conventions of Sanskrit commentaries (for an introduction, see Tubb & Boose 2007), such as differentiating between literal explanations (*ity arthaḥ*) and implied meanings (*iti bhāvaḥ*), but the peculiarity that gives it its name is that the author in the case of longer discussions often ends with supplying the general direction or drift of the argument (*iti dik*).<sup>42</sup> It also clarifies the conventions of the main text, such as how it col-

41 E.g., for not removing offered leaves and flowers from the altar on time (3.137–141).

42 E.g., at 1.7, 2.84, 2.97, 2.198, 2.203, 3.7, 3.57, 3.115, 3.124, 3.215, 3.222, 3.224, 3.294, 4.173, 5.16, 5.24, 5.65, 5.68, 5.125, 5.143, 5.164, 5.231, 5.239 and 5.453.

lects verses from earlier ritual texts (at 1.1), how it uses the words *ca* (at 1.33) and *iti* (at 1.53) and how it sometimes leaves out irrelevant parts of verses (at 1.33).

The DDṬ is sometimes rather tedious, such as when glossing “and so on” (*ādi*) with only one more item and another “and so on”<sup>43</sup> or when writing that similar cases later on are to be understood in the same way but then still feeling the need to explain them again when they turn up next.<sup>44</sup> Many times the commentor is forced to account for irregular grammar in verses cited, often occasioned by poor manuscript readings.<sup>45</sup> The commentary is also not free from mistakes, particularly when it comes to explaining Vedic grammar.<sup>46</sup>

Nevertheless, there are many places where the DDṬ is extremely interesting to the reader. It sometimes provides further information on topics covered only briefly,<sup>47</sup> discusses variant readings available to the author,<sup>48</sup> mentions local or social customs<sup>49</sup> and at times takes the text into a less generally Vaiṣṇava and more specifically Gauḍīya Vaiṣṇava direction.<sup>50</sup> In one place it even engages in something of a text-critical discussion on the age of various scriptures referenced, calling the *Kāśīkhaṇḍa* a “modern poetical creation”.<sup>51</sup>

At times, the DDṬ is indispensable for understanding the main text. These include several technical parts, such as how to determine the suitability of a particular mantra for a particular person (1.198–208), how to construct the firepit and the implements for the initiatory fire sacrifice (*dikṣahoma*, 2.34–48) or how to purify the elements of the body (*bhūtaśuddhi*, 5.65–73).

Not everything in the DDṬ is original. For example, many of the technical explanations of matters relating to initiation in the second chapter are culled from the commentary of one Puruṣottama Vana to the *Kramadīpikā*, a commentary that I have not been able to locate. Textual reuse is also very noticeable whenever the DDṬ deals with verses from the *Bhāgavata* (and less often, the *Viṣṇu Purāṇa*), where the commentary of Śrīdhara underlies the glosses. In one

43 E.g., at 1.80, where the “and so on” after “laughing” is explained as “loud talk and so on”.

44 E.g., at 2.16 and 2.21.

45 E.g., at 1.41, 3.159, 3.197, 4.42, 4.183, 5.314, 5.319, 5.328 and 5.435.

46 E.g., at 1.37 and 1.176. Sanātana Gosvāmin does not appear to have had much Vedic study, as he misquotes the famous invocation to the Muṇḍaka, Māṇḍukya and Praśna Upaniṣads at 5.55 and also Ṛgveda 9.67.27 in his *Bṛhadvaiṣṇavatoṣanī* 10.8.10.

47 E.g., on the supremacy of Viṣṇu over other deities at 1.114–115.

48 E.g., at 1.3, 1.41, 1.46, 1.54 and 1.167.

49 Such as that of “the middle lands” (*madhyadeśa*) 1.202; that of the Śrī Vaiṣṇavas of the south (*dākṣiṇatyāśrīvaiṣṇavānām*) at 3.224 or the people of Tirhut at 5.51 (*tairabhuktānām*), or how Brāhmaṇas previously could marry women from many *varṇas* (1.81–84).

50 Such as in the understanding of the words *caitanya* or *caitanya* (1.1, 2.1, 3.86, 4.1, 5.447).

51 *Ādhunikam kalpitam kāvyam*, DDṬ to HBV 3.13.

place (3.23), Sanātana Gosvāmin begins with reproducing the commentary of Śrīdhara verbatim (with the exception of one phrase that he perhaps did not feel comfortable with), but then adds his own, independent commentary, apologising for surpassing his revered predecessor. In most cases, however, such a clear distinction is not retained.

The following commentary, to *Bhāgavata Purāṇa* 11.27.12–13 at HBV 5.257–258, explaining different types of images or bases of the Lord, may be taken as an example. Words in italics are words from the verses in question that are being explained. I have here placed text added by Sanātana Gosvāmin in bold and words that he has deleted from Śrīdhara’s commentary within square brackets.

*Metallic* means made of metals such as gold. *Plaster* means made of clay, sandalwood paste and so on. *Mentally conceived* means worshipped in the heart. **Even though being mentally conceived suits all of these forms, still, since this applies to a particular appearance of the blessed Lord in the mind, it is separately mentioned.**

Since he supports life and consciousness, the Lord only is called *the living being*; his *temple* refers to the base for worship. As he is eminently (*prakarṣeṇa*) present (*tiṣṭhati*) there, it [the *temple of the living being*, the Lord] is called the support (*pratiṣṭhā*). Alternatively, the image becomes a temple for the Lord by *support*, that is, through Kalā Nyāsa and so on.<sup>52</sup>

What Sanātana Gosvāmin does, in other words, is use the gloss of Śrīdhara as the basis for his own text, seamlessly adding two things. Firstly, he explains why the *Bhāgavata Purāṇa* counts images conceived only in the mind as a separate category even though every image is worshipped mentally as well through meditation and so on, and secondly, he feels the need to explain why the *Bhāgavata* here calls the Lord “the living being” (*jīva*). He removes Śrīdhara’s simple gloss of living being as meaning the Lord and adds one of his own, probably feeling uncomfortable with a term that seems to equate the supreme Lord (*paramātmān*) with the individual living being (*jīvātman*), something that flies in the face of Gauḍīya Vaiṣṇava doctrine.

52 DDT to HBV 5.257–258: *lauhī lohaṃ suvarṇādi, tanmayī | lepyā mṛccandanādīmayī | hṛdi pūjāyāṃ manomayī | yady api sarvāsām eva manomayītvam ghaṭate, tathāpi manasi śrībhagavatpariṣphurtiviśeṣāpekṣayā prthag uktā | jīvyati cetayati jīvo bhagavān eva tasya mandiram adhiṣṭhānam | pratiṣṭhā prakarṣeṇa tiṣṭhaty asyām iti pratīmaiva [jīvasya bhagavato mandiram] | yad vā, pratiṣṭhayā kalānyāsādīnā bhagavanmandiram bhavati ||*

## 5 Historical Context of the Haribhaktivilāsa

The HBV is not dated, but as it is mentioned in Rūpa Gosvāmin's *Bhaktirasāmṛtasindhu* (1.2.102) from 1541 and as it uses a text that Sanātana Gosvāmin copied in 1534 (see below, 32–33), we can confidently place it between these two years.<sup>53</sup> I will return to the question as to where the text was written below (40).

As mentioned above, Sanātana Gosvāmin settled in Vṛndāvana around 1519. Later hagiographies present the area as a wilderness, where Rūpa and Sanātana slept under a different tree every night (*Caitanyacaritāmṛta* 2.19.127). Muslim sources seem to agree. Irfan Habib (1996: 135, 156) translates a *parvānā* or order from 1704 by Muktār Khān, governor of Agra province, that mentions how Rūpa Gosvāmin had settled in the village of Vṛndāvana when the Mathurā area “was full of jungle and uninhabited”.

But exactly how uninhabited and wild was this area? The conquests of Muhammad Ghori (1149–1206) had ended Hindu power in the Doab and gradually led to the destruction of all Buddhist, Jain and Hindu temples in the area. Buddhism never recovered, and for several centuries, Jains and Hindus were not able to construct any temples that were not soon afterwards demolished (Entwistle 1987: 123). Nevertheless, by Sanātana Gosvāmin's arrival in 1519, the reign of the savagely iconoclastic Sikandar Lodi (r. 1489–1517) of the Delhi sultanate was over, and while fears of rampaging Muslim bands were still very much alive, the situation for Hindus was becoming safer.

As A.W. Entwistle has showed (1987: 110–133), while the Mathurā area was connected with the cult of Vāsudeva at least since the 4th century BC, there are few signs of the worship of the playful and amorous, two-armed cowherd (Gopāla) Kṛṣṇa in the Vraja area previous to the late 15th century. There is no historical evidence for Nimbārka (13th century?<sup>54</sup>), the founder of an important Vaiṣṇava *saṃpradāya*, having ever visited Vraja, but according to A.W. Entwistle

53 The editions of Purīdāsa (and Harīdāsa, following him) contain the following verse at the end of the text: “This book was finished at the abode of Nanda in Vṛndāvana when the sun had entered Libra in the Śāka year 1465” (*śakābde pañcaśaṣṭṣakrasaṃkhye sūrye tulām gate | vṛndāvanāntar grantho 'yaṃ nandāvāse samāpitaḥ ||*). This would correspond to the autumn of 1543 CE, making the HBV later than the *Bhaktirasāmṛtasindhu*, which of course is impossible. I have not seen this verse in any manuscript, so it must be a copyist's colophon of one of the manuscripts used in the Purīdāsa edition. This would make it an extremely early copy, so it is unfortunate that Purīdāsa (1946: 3), who seems to think it the author's own colophon, gives no more information about the verse than that it could be found in “some old texts”.

54 This is Entwistle's conjecture. In his doctoral dissertation, Vijay Ramnarace (2014: 63–180) forcibly argues for a much earlier date for Nimbārka, that is, 620–690 CE.



(1987: 137), it “seems likely” that there was a succession of teachers in his lineage in the Mathurā area already before the 16th century, though their theology had not yet evolved into what it is today. One of these teachers was Keśava Kāśmīrin Bhaṭṭa (15th century?), whose *Kramadīpikā* focuses on the worship of Gopāla Kṛṣṇa (an important source for the HBV that I will describe below), originated in Andhra Pradesh, but may have spent his last years at Dhruv Tila in Mathurā (Entwistle 1987: 137).

The introduction of this new type of Vaiṣṇavism into this area is also linked to the Bengali ascetic Mādhavendra Purī (ca. 1420–1490), credited by the followers of both Caitanya and Vallabha as an influential forerunner of their movements. Kṛṣṇadāsa Kavirāja calls him “the first sprout of the wish-fulfilling tree of bhakti”.<sup>55</sup> In the Gauḍīya Vaiṣṇava tradition, he is said to have been a member of the Mādhva Vaiṣṇava *saṃpradāya* and the guru of Caitanya’s guru Īśvara Purī. Mādhavendra Purī is connected with the Mādhvas in the Vallabha tradition as well, but there he is also credited with having taught the young Vallabha. Both traditions also credit him with finding a Gopāla image at Govardhana and developing the cult of this image (Entwistle 1987: 137–140).

Vallabha (1479–1531), the founder of the Puṣṭimārga Vaiṣṇava *saṃpradāya* (see e.g., Smith 2021), never lived in Vraja, but he often visited Govardhana and the temple of Gopāla, also known as Śrīnāthajī there. This temple, finalised in 1519, was associated with him, though many of the temple priests were Bengalis until their expulsion sometime after 1530. Caitanya had sent his followers Lokanātha and Bhūgarbha to Vṛndāvana already around 1509 and himself briefly visited Vṛndāvana in 1514 (Entwistle 1987: 142–144). After the arrival of Rūpa and Sanātana, more followers of Caitanya gradually settled in Vṛndāvana. That the area was not completely uninhabited is proved by the earliest official records of the activities of these people being land deeds. Rūpa and Sanātana’s nephew Jīva Gosvāmin purchased land at Rādhākuṇḍa from villagers already in 1546 and went on gradually to procure more land at least until 1601 (Habib 1996: 144).

It is within this rise of Kṛṣṇa-centred devotion in the Vraja area that the HBV needs to be contextualized. It clearly positions itself as a Gauḍīya Vaiṣṇava text, mentioning right at the beginning Caitanya and his followers Prabodhānanda, Raghunātha Dāsa, Rūpa, Sanātana, Kāśīśvara, Kṛṣṇadāsa and Lokanātha. After that, every chapter begins with homage to Śrī Caitanya and sometimes such adulatory verses are given within the chapters as well (e.g., 1.192, 3.86, 5.447). Still, the text is explicitly addressed to a broader audience, that is, all the

55 *Caitanyacaritāmṛta* 1.9.10.

Vaiṣṇavas of the Mathurā area (1.1, 1.4), often stating that one should perform a ritual according to the details of one's own tradition (*saṃpradāya*).<sup>56</sup> The commentary also mentions (at 5.292) the worship of ancient images of forms of Viṣṇu found in the Vraja area of his day. Such a catholic tendency should come as no surprise, as the first half of the 16th century was a time when the boundaries between the various Vaiṣṇava groups in the area were still quite porous. Rūpa Gosvāmin does the same when he, in his *Bhaktirasāmṛtasindhu* (1.2.269, 309), equates his terms *vaidhī* and *rāgānugā sādhanabhakti* with the terms *maryādā-* and *puṣṭimārga* of the Vallabha-*saṃpradāya*, and in his drama *Lalitamādhava* (10.37), he prays for the benefit of all those who have taken up residence in the land of Mathurā.

Nevertheless, while the explicit focus of the text is all Vaiṣṇavas in the Mathurā area, the author gives an important caveat right at the end (20.366, 382–383):

These rituals have been given primarily for rich and virtuous householders, not for great souls who have given up all possessions. [...] In this way, exclusive devotees (*ekāntin*) mostly do glorification (*kīrtana*) and remembrance (*smaraṇa*) of the Lord with the highest love; other activities do not please them. If they desire to serve the feet of their dear and blessed images (*śrīmūrti*) in a particular mood, they should do so with their own mantras and own taste (*rasa*), for they conduct themselves according to the prescribed rules.<sup>57</sup>

It is noteworthy that the text thus does not primarily focus on the kinds of Vaiṣṇavas with which it originates, but rather on the laypeople surrounding and supporting them. This is seen, for example in how the practice of *saṃkīrtana*, congregational singing of Kṛṣṇa's names, gets a rather small place in the text (Broo 2009: 60–64).

It is important to understand that the HBV is intended as an authoritative ritual compendium, not as a description of historical reality or as a ritual handbook. Even the famous Bengali Smārta ritualist Raghunandana, more or less

56 E.g. HBV 3.27: *paṭhet punaḥ ... saṃpradāyānusārataḥ*; HBV 3.101: *saṃpradāyānusāreṇa bhūtaśuddhiṃ vidhāya*; HBV 4.175 *nyāsaṃ samācārya saṃpradāyānusārataḥ*; HBV 4.301: *sāṃpradāyikaśiṣṭānām ācārāc ca yathāruci | śaṅkhacakraḍicihnāni sarveṣv aṅgeṣu dhārayet ||*

57 HBV 20.366: *kṛtyāny etāni tu prāyo grhīnāṃ dhanināṃ satām | likhitāni na tu tyaktapari-grahamaḥātmanām ||* HBV 20.382–383: *evam ekāntināṃ prāyaḥ kīrtanaṃ smaraṇaṃ prabhoh | kurvātāṃ paramaprītyā kṛtyam anyan na rocate || bhāvena kenacit preṣṭhaśrīmūrter aṅghrisevane | śyād icchaiṣāṃ svamantreṇa svarasenaiva tadvidhīḥ ||*

contemporaneous with the HBV, wrote that people no longer followed elaborate systems of worship (Kane 1977: 1118). Incorporating parts of earlier similar compendia, the author of the HBV ends up with an enormous variety of ritual procedures and detail, such as branding the marks of Viṣṇu on the body (*taptamudrā*), complex methods of purifying the elements of the body (*bhūtaśuddhi*), superimposing mantras on the body (*nyāsa*) and time-consuming and difficult procedures for initiation (*dīkṣā*). Some of these rituals seem to never have been in vogue in Gauḍīya Vaiṣṇavism; others are done differently today.

The ritual density of the ideal Vaiṣṇava day and the complexity of many of these rituals have led some modern Gauḍīya Vaiṣṇavas to consider the HBV to have been written to appease the Smārtas of its days, suspicious of Caitanya's new movement (e.g., Bhaktivedānta Swami Prabhupāda in his commentaries to *Caitanyacaritāmṛta* 2.1.35 and 2.23.105). While the author several times singles out the Smārtas as his main opponents (e.g., in the commentaries to 3.43, 4.190 and 5.455), even calling them “envious” (5.455) or “wicked” (15.80), attempting to present Gauḍīya Vaiṣṇavism, a new and still very small movement, in a brāhmaṇically orthopractical way may indeed be one of the reasons for the book. This supposition is strengthened by the fact that Sanātana Gosvāmin in several places adds Smṛti material not found in the earlier compilations on which he primarily bases the HBV.<sup>58</sup>

Nevertheless, the detailed ways in which particularly the commentary often engages with these rituals (e.g., at 5.133–145) shows that they were not uninteresting to Sanātana Gosvāmin or simply strategically motivated. Rather, their inclusion seems to be motivated by the author's desire to create an all-encompassing and authoritative ritual compendium. This is perhaps best illustrated by the detailed and very technical description of how to determine the suitability of a particular mantra for a particular practitioner (1.200–208)—a practice that the author then states to be unnecessary for Kṛṣṇa mantras, as these mantras are suitable for everyone (1.209–1.223).

Such a desire for comprehensiveness corresponds well to the work of Sanātana Gosvāmin's younger brother Rūpa Gosvāmin, who in his contemporaneous *Bhaktirasāmṛtasindhu* deals with many types of bhakti that are only of very marginal interest to Gauḍīya Vaiṣṇavas in general, such as loving Kṛṣṇa in the quiet or servant's mood (*śānta-* and *dāsyabhāva*), or his treatment of the seven subservient (*gauṇa*) bhakti-rasas, in order to acknowledge the earlier notion of eight or nine *rasas*, only to reduce them to *vyabhicāribhāvas* in the end.

58 E.g., a lengthy section on purification (*śuddhi*) of various items and substances at 4.55–96.

Either Rūpa and Sanātana Gosvāmin's perspective on bhakti was broader than that of their followers, or, more likely, they felt that a proper appreciation of their particular understanding of Kṛṣṇa-bhakti needed a broad enough background of ritual, theology and aesthetics. The latter viewpoint is supported by the way in which the commentary to the HBV often brings the text into a less generic and more specifically Gauḍīya understanding of Vaiṣṇavism, focusing not on devotion to any form of Viṣṇu but specifically on Kṛṣṇa in Vṛndāvana (e.g., when dealing with worship of attendant divinities at 5.82 or with *pīṭhan-yāsa* at 5.142–143).

Nevertheless, while presenting devotion to Kṛṣṇa in a very orthopraxical way, the HBV does not always slavishly follow the earlier texts. For example, while the HBV takes over numerous verses detailing the *māhātmya* or greatness of various rituals verbatim, it groups them in new and theologically important ways, generally beginning with worldly benefits and proceeding to liberation—and beyond.<sup>59</sup>

At times, the author uses the medium of the brāhmaṇical *nibandha* for presenting some of the new ideas of Śrī Caitanya. Chapter sixteen of the HBV, wholly dedicated to the month of Kārttika, is much more elaborate than the similar passages in any of the previous texts, even compared to the chapter on Kārttika in the *Viṣṇubhakticandrodaya* (15). For example, while the *Nṛsim-haparcaryā* (7.39) instructs the devotee to worship the image of Dāmodara Kṛṣṇa under a Dhātṛī tree on the full moon of Kārttika, the HBV adds that he should be worshipped alongside Rādhā, who is never mentioned in the *Nṛsim-haparcaryā*. It is also in this connection that the HBV presents the very emotional Dāmodarāṣṭaka hymn (16.199–206) with a lengthy commentary, radically departing from the more sober tone of the earlier texts. Here the commentator brings in many ideas of *bhakti-rasa*, aesthetic rapture in devotion (for an intro-

59 For example, the verses describing the greatness of remembering the Lord in the morning (HBV 3.42–85) are grouped as follows: *sarvatīrthasānādhikatvam* (surpassing the bathing at all holy places), *paramaśodhakatvam* (supremely purifying), *pāponmūlan-atvam* (uprooting sin), *sarvāpadvimocakatvam* (liberating from all misfortune), *durvās-anonmūlanatvam* (uprooting bad tendencies), *sarvamaṅgalakāritvam* (causing all fortune), *sarvasatkarmaphaladatvam* (awarding the fruit of all good deeds), *karmasādguṇ-yakāritvam* (effecting the excellence of deeds), *sarvakarmādhikatvam* (surpassing all deeds), *sarvabhayāpahāritvam* (removing all fear), *mokṣapradatvam* (bestowing liberation), *bhagavatprasādanam* (propitiating the Lord), *śrīvaikuṅṭhalokaprāpakatvam* (elevating to the Vaikuṅṭha world), *sārūpyaprāpaṇam* (leading to the sameness of form [with the Lord]), *śrībhagavadvāśīkaraṇam* (subjugating the Lord), and *svataḥ paramaphal-atvam* (being the highest result of its own accord). Most of the verses cited under these headings are taken from the *Viṣṇubhakticandrodaya* and *Jayamādhavamānasollāsa*, but they are not given in the same order in those books.

duction, see Haberman 2001) systematised in Rūpa Gosvāmin's slightly later *Bhaktirasāmṛtasindhu*.

In the chapters included in this volume, the most evident innovation is the author's arguing that everyone, including women and outcastes, has the eligibility (*adhikāra*) for initiation into Kṛṣṇa-mantras (1.193–197) and for the worship of Kṛṣṇa even in the Śālagrāma stone (5.450–455). While the ritual primacy of the male Brāhmaṇa is not questioned (and, as we saw above, generally upheld for the position of the preceptor), the author does subvert it by arguing that Vaiṣṇava initiation makes anyone equal to, and indeed even superior to, a Brāhmaṇa (2.12 and DDṬ 5.455). These are radical thoughts, as seen by the fact that some of them were challenged by later Gauḍīya Vaiṣṇava authors and even when accepted were systematically implemented in Gauḍīya Vaiṣṇavism only centuries later.<sup>60</sup> Still today there are Gauḍīya Vaiṣṇavas who hold that only persons born as Brāhmaṇas can function as gurus (e.g., Mahārāja 2015: 139).

## 6 The Theology of the Haribhaktivilāsa

As should be evident by now, the HBV is a text dealing with ritual. Nevertheless, between the lines of both the main text and the commentary many theological issues are raised. Most are familiar to any student of Gauḍīya Vaiṣṇavism. For example, while the followers of Caitanya are called Gauḍīya, Bengali or Caitanya Vaiṣṇavas, in actual fact, they hardly ever worship Viṣṇu, from which the word "Vaiṣṇava" is derived. Viṣṇu is not considered the origin of Kṛṣṇa and the other avatāras, but rather a *guṇa-avatāra* form of Kṛṣṇa, that is, a descent associated with one of three qualities of the created world (Viṣṇu being associated with *sattva*, Brahmā with *rajas* and Śiva with *tamas*). It is Kṛṣṇa himself who is the *avatārin* or source of all the avatāras (see e.g., De 1961: 238–251). The HBV too refers to the doctrine that Kṛṣṇa, and in particular Gopāla Kṛṣṇa of Vraja, is the *avatārin* (e.g., 1.152), and the commentary adds that Viṣṇu is a *guṇa-avatāra* (at 1.114). Nevertheless, Gopāla Kṛṣṇa is not the sole form of the divine addressed in the text. In the first chapter, the initiatory mantras that are given focus primarily on Kṛṣṇa, but mantras are also given for Viṣṇu, Rāma, and Nṛsiṃha (1.118–191).

Similarly, when describing how to fashion an image for worship (*mūrti*), the text describes (18.118–312) the form of Kṛṣṇa, but also Matsya, Kūrma, Varāha,

60 For example, Jīva Gosvāmin appears uncomfortable with the idea that any person actually becomes equal to a Brāhmaṇa by Vaiṣṇava initiation in his commentary to *Bhaktirasāmṛtasindhu* 1.1.22.

Narasimha, Trivikrama, Paraśurāma, Rāma, Baladeva, Buddha, Kalki, Mahāvīṣṇu, Lokapāla Viṣṇu, Yogasvāmin Viṣṇu, Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Sāmba, Nara and Nārāyaṇa, Lakṣmī and Nārāyaṇa, Puruṣottama, Viśvarūpa, Lakṣmī, Garuḍa, and even Kāmadeva. A similar list of forms of Kṛṣṇa and Viṣṇu is given with respect to varieties of the Śālagrāma stone as well (5.313–429).

However, among all of these forms of Kṛṣṇa or Viṣṇu, there is a seeming omission: there is no description of an image of Caitanya himself, so prominently worshipped in Gauḍīya Vaiṣṇavism today. This was noticed already by De (1942: 116), who thought that, “Caitanya-worship does not appear to have been a creed with [the Vṛndāvana Gosvāmins]” and that the Vṛndāvana Gosvāmins even opposed the deification of Caitanya. As Rembert Lutjeharms has pointed out (2018: 103), De was not the first to hold such an opinion; scholars such as Biman Bihari Majumdar, Ramakanta Chakravarti and Hitesranjan Sanyal held that there was a rift in the early Gauḍīya community with regard to how to view Caitanya. The Vṛndāvana Gosvāmins allegedly worshipped Caitanya as a “means to an end”, while the Bengali devotees worshipped Caitanya as an “end in itself”.

Lutjeharms (forthcoming) has shown such a dichotomy to be overly simplistic and not easy to fit into historical reality.<sup>61</sup> Nevertheless, while Caitanya certainly is deified in the HBV—starting with the very first verse, in which the commentator brings out several meanings of the word *caitanya*deva, finally arriving at the historical Caitanya as his own opinion (*svamate*)—the HBV is certainly centred on Kṛṣṇa rather than Caitanya. This is to be expected, as the explicit goal of the text, as we have seen, was to serve a diverse group of Vaiṣṇavas in the Mathurā region, not only the Bengali devotees. This is also borne out by the manuscript history of the text: in the late 16th-century Rādhā Dāmodara library mentioned above, both manuscripts of the HBV were in devanāgarī script, while the one manuscript of its much more Gauḍīya-centric commentary was in Bengali script (Śarmā 2016: 60).

Among all forms of Kṛṣṇa or Viṣṇu, it is the Gopāla Kṛṣṇa of the eighteen-syllable mantra proclaimed in the *Kramadīpikā* that is in the focus. He is to be worshipped in the form of a Śālagrāma stone or as an image (*mūrti*) in a temple. The text provides elaborate information about how to fashion such an image (eighteenth chapter), install it (nineteenth chapter) and construct a temple for it (twentieth chapter). Nevertheless, while the dual images of Lakṣmī and

61 For instance, the ritual worship of Caitanya was very rare in Bengal as well in the 16th century (personal communication from Rembert Lutjeharms).

Nārāyaṇa are briefly mentioned (18.207–212), there is nothing about the joint worship of Rādhā and Kṛṣṇa in this context. In fact, Rādhā is mentioned very rarely in the text, and their joint worship is mentioned only briefly in connection with the month of Kārttika, suggesting that it is to be performed only at that time (16.195–197).

Such worship of Kṛṣṇa on his own may seem strange within modern Gauḍīya Vaiṣṇavism where the joint worship of the divine couple (*yugala*) of Rādhā and Kṛṣṇa is ubiquitous. Nevertheless, this has not always been the case. All the early images worshipped in the Vraja area in the middle of the 16th century were images of Kṛṣṇa alone, with the Rādhā images added towards the end of the 16th century or the beginning of the 17th (Nath 1996: 161, Singh 1996: 261). In fact, the Kṛṣṇa image called Madanagopāla or Madanamohana worshipped by Sanātana Gosvāmin is accompanied by Rādhā and Lalitā on a side altar, but nevertheless still worshipped alone on the central altar of his palatial temple in Karoli, Rajasthan, where he resides since 1728 (Entwistle 1987: 185). Still today, the important images of Rādhāramaṇa, Rādhāvallabha and Bāṅke Bihārī are worshipped alone in Vṛndāvana (Case 2000: 84).

The eclectic Vaiṣṇavism of the HBV is in other words in full accordance with the stated purpose of the text. The HBV is, after all, one of the first Gauḍīya Vaiṣṇava texts written in this area, at a time when the tradition was still not very clearly demarcated from other Vaiṣṇava groups. The commentator (5.292) adds that the worship of these forms of Viṣṇu is also detailed to serve the worship of ancient images of these divinities found in the Vraja area of his day. Further, this eclecticism mirrors that of the sources of the HBV (dealt with in detail in the next section). For instance, the initiatory mantras described mirror the influence of the *Viṣṇubhakticandrodaya*, *Rāmārcanacandrikā* and *Nṛsimhaparicaryā* respectively. By reusing material from these older Vaiṣṇava ritual texts, the author positions himself within their authoritative traditions.

It is noteworthy that the HBV does not show any awareness of the distinction between *vaidhi*- and *rāgānugā-bhakti* or devotion motivated by the fear of overstepping rules and devotion following in the wake of the passion of Kṛṣṇa's eternal associates introduced by Rūpa Gosvāmin in his *Bhaktirasāmṛtasindhu* and so important for the later tradition. Instead, the text at times differentiates between ordinary Vaiṣṇavas, who love all of the Lord's different forms, and exclusive devotees (*ekāntinaḥ*).<sup>62</sup> The term *ekānta* as a qualification of a Vaiṣṇava is famously found already in the *Nārāyaṇīya* of the *Mahābhārata* (see, e.g., Adlury 2018), but while the term there denotes someone who wor-

62 E.g., at 5.82, 5.142 and 5.162.

ships Nārāyaṇa to the exclusion of all other gods, in the HBV, the term is more exclusive still. Here, it refers to those who focus all of their devotion on Gopāla Kṛṣṇa, the youthful cowherd boy of Vṛndāvana. As Sanātana Gosvāmin contrasts the exclusive devotee with householders the end of the HBV (as cited above, 25) may also imply that the exclusive devotees generally would be renunciants. That statement also shows quite clearly that the exclusive devotee is the ideal of the author, but in the HBV, he or she is the exception.

## 7 Intertextualities

S.K. De (1942: 396–402) provides a list of almost two hundred texts cited in the HBV. Where did the author have access to such an extensive library in the wilderness of early 16th century Vraja? Shrivatsa Goswami (2018: 344, identifying the author with Gopāla Bhaṭṭa Gosvāmin) suggests that he must have carried the bulk in his head when coming to Vṛndāvana. Not discounting that people in India and elsewhere have throughout history performed amazing feats of memory (see e.g., Carruthers 1990), my study of the text suggests that Sanātana Gosvāmin rather than using two hundred texts, had access to around twenty-five, from five of which he culled most of his citations second-hand.

How do I know that Sanātana Gosvāmin cites these verses second-hand and not directly from the sources he mentions? Firstly, because many of the citations are not actually found in (at least printed versions of) the texts they purport to be taken from;<sup>63</sup> secondly, because the readings of the passages given correspond to those of these secondary sources rather than to those of the primary sources themselves;<sup>64</sup> thirdly, because the order and extent of the citations follow those in the secondary sources;<sup>65</sup> and fourthly, because Sanātana Gosvāmin does mention most of these secondary sources in the text or the commentary.<sup>66</sup> Further, as described below, two of the manuscripts of these secondary texts used by Sanātana Gosvāmin have survived.

The most important source text for the HBV is the *Viṣṇubhakticandrodaya* (VBC) of Nṛsiṃha Araṇya Muni, the disciple of Puṇya Araṇya. Nṛsiṃha Araṇya

63 E.g., 1.45–46, 1.74, 1.96, 1.127–131 and 1.135.

64 E.g., 1.116, 1.145–146 and 1.225–233. At 3.96, Sanātana Gosvāmin even repeats a scribal mistake.

65 E.g., 1.142–143, 1.144–151 and 2.22–23.

66 *Nṛsiṃhaparicaryā* and its author Kṛṣṇadevācārya at DDṬ 1.201, 1.203, 3.41, 3.262, 5.289 and 5.292; *Rāmārcanacandrikā* at DDṬ 2.16, 3.202–208 and 3.354 and HBV 3.234 and 3.353, *Jaya-mādhavamānasollāsa* at DDṬ 2.226–230 and *Viṣṇubhakticandrodaya* at DDṬ 9.2.



is mentioned together with other devotional *sannyāsins* in Nābhādāsa's *Bhaktamālā* (182), but no other details are given about him than that he wrote the VBC. While never printed, the 75 manuscripts listed in the New Catalogus Catalogorum (Dash 2013: 194–195; the description there of the text containing “devotional tales” is a mistake) show that the VBC must have attained some popularity. Like the HBV, the VBC is a *nibandha* describing the ritual life of the Vaiṣṇava devotee, in 16 parts and around 4500 verses. Both the contents and their order are the same as in the HBV, with the exception of the VBC ending after the festivals of the year, thus not containing the material on building a temple and installing an image in the last three chapters of the HBV. In contrast to the HBV, the original text (*mūla*) of the VBC is mostly prose, but the main difference between the VBC and the HBV is that the VBC focuses on the worship of Viṣṇu and particularly Nṛsiṃha, with the main mantra being the 12-syllable Vāsudeva mantra.<sup>67</sup>

Many of the illustrative passages of the HBV are culled second-hand from the VBC,<sup>68</sup> but for some reason, Sanātana Gosvāmin only once mentions the name of the VBC (at DDṬ 9.2), just as he mentions it once in his auto-commentary to the *Bṛhadbhāgavatāmṛta* (1.2.5). In the HBV, Sanātana Gosvāmin refers to the VBC once as “Vaiṣṇava Tantra” (1.99) and another time simply as “Vaiṣṇava” (1.120), but otherwise he obscures his indebtedness to this earlier text. I only learned about the relationship between the HBV and the VBC by finding a manuscript of the VBC in the Vrindavan Research Institute.<sup>69</sup> The first and last folios of the manuscript are damaged, but otherwise it is complete. The manuscript comprises 60 small folios of country-made paper with 12 lines to a page, the text being written in black ink in careful, small Bengali letters. According to the colophon at the end, it was copied on the new moon day of the month of Caitra in the Śāka year of 1456, corresponding to the 22nd of March, 1534 CE, on the banks of Rudrakunḍa next to Govardhana.<sup>70</sup> On the cover of the manuscript, the scribe is given as Sanātana Gosvāmin; I find no reason to doubt the ascription, as the appearance and material of the manuscript corresponds exactly with other manuscripts from the same time.<sup>71</sup> This manuscript

67 *Oṃ namo bhagavate vāsudevāya.*

68 In the chapters of this volume, 137 passages are taken from the VBC, but they are divided unequally over the chapters (20, 1, 31, 67 and 28).

69 VRI accession number 474A, described in Maiduly 1976: 162–163 with an excerpt at p. 36 of the appendix.

70 *śakābdāḥ 1456 caitre māsy amavāsyaṅ śrīgovardhananāthapādāravindanikaṭaśrīrudrakunḍatīre pustakalikhanam idaṃ sampūrṇam |*

71 As far as I have been able to judge, the VRI possesses only one more manuscript ascribed to the hand of Sanātana Gosvāmin himself. This is VRI 676, called Mūrtiparimāṇam. It is a

is almost certainly the same manuscript of the vBC that is mentioned in Rādhā Dāmodara temple manuscript list (Śarmā 2016, 73). That it has survived to the present day is probably due to its obscurity; since Sanātana Gosvāmin copied it to use it in his work on the HBV, it has likely seen very little use and therefore, little wear.

Another earlier ritual text used by Sanātana Gosvāmin is the *Nṛsimhapari-caryā* (NP) by Kṛṣṇadeva Ācārya,<sup>72</sup> a prose text on the worship of Nṛsimha that includes some verse citations. In the introduction to his edition of the text, Rāmanārāyaṇa Vidyāratna called it “very old” (*bahu prācīna*), but it seems more likely that it is a century or so older than the HBV. The emphasis on Nṛsimha may point to mediaeval Odisha (Venkatkrishnan 2018: 54), as may its extensive treatment of the Damanakāropana festival. The text comprises ten chapters. The first chapter deals with the guru and initiation; the second, with *puraś-carāṇa* or the rituals for perfecting a mantra; the third to seventh chapters, with various festivals around the year; the eighth chapter, with the Śālagrāma stone; the ninth chapter, with preparing for *pūjā* or the main worship; and the tenth and last chapter, with the *pūjā* itself.

The HBV draws extensively on this text, as almost all of the verses in the first chapter, for example, dealing with the guru and initiation, are incorporated into the HBV, including one original verse (NP 1.18) given vaguely as “Tantra” (HBV 1.209). Some of the prose text is also incorporated into the commentary.<sup>73</sup> Contrary to the case of the vBC, Sanātana Gosvāmin mentions this text several times, calling its author “expert at Vedic ritual practice” (*vaidikavyavahāraprav-ara* at 3.262).

While the order of topics in the NP differs from that of the HBV, Sanātana Gosvāmin in many cases follows the presentation of the NP. For example the morning routine simply delineated at NP 9.2—getting up at the time of *brāhmamuhūrta*, passing urine, cleaning hands, face and feet, brushing the teeth and washing the mouth, doing *ācamana*, going to the temple, ringing the

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short manuscript of only three folios of 10 lines a page. The work is not named in the text itself but it does deal with the measurements of the sacred image of Gopāla Kṛṣṇa. The first half of the text describes general rules for fashioning the image, with the topics and verses taken from the 18th and 19th chapters of the HBV, and the rest gives the exact measurements for the parts of the image based on the Nārada Pañcarātra. The text is not dated or signed, but based on the ink, paper, handwriting and the very beginning and end (*namo bhagavate śrīkṛṣṇāya gokulamahotsavāya* and *namo bhagavate śrīcāitanyadevarūpāya*), I find the ascription very likely. Probably Sanātana Gosvāmin at some later point excerpted this from the HBV as a practical manual for fashioning images.

72 Published by Rāmanārāyaṇa Vidyāratna at Murśidābād in 405 Caitanyābda [1891 CE].

73 E.g. at 5.289.

bell, reciting the Veda, waking the Lord, reciting verses such *Bhāgavata Purāṇa* 3.9.25, removing offered leaves and flowers except for Tulasī, offering the Lord water for cleaning his hands, feet, face and mouth and then offering Tulasī leaves, offering the “auspicious ritual of lights” (*maṅgalanīrājana*) and more hymns and then going for the morning bath—differs from the routine in older texts (see Broo 2005) but forms the basis for much of the third chapter of the HBV.

The Vrindavan Research Institute holds a manuscript of the NP as well, purportedly copied by Rūpa Gosvāmin.<sup>74</sup> Again, this may very well be the manuscript of the text consulted by Sanātana Gosvāmin, as the material and state of the manuscript corresponds to that of the VBC described above, and as a marginal note on folio 2b contains a verse not included in the printed edition but included in the HBV (2.237). This manuscript is also most likely identical with that of the NP mentioned in the Rādhā Dāmodara temple library list (Śarmā 2016: 73).

The third earlier ritual text that Sanātana Gosvāmin made use of is the *Rāmārcanacandrikā* (RAC), a text on Rāma worship written by Ānanda Vana, the disciple of Mukunda Vana, sometime in the 15th century (Barkhuis 1995a: 79) and primary based on the 12th-century Agastya Saṃhitā, one of the first texts to deal exclusively with the worship of Rāma (Barkhuis 1995a: 78).<sup>75</sup>

The RAC is written in verse and divided into five chapters. The first chapter deals with the guru, the disciple, mantra and initiation. The second chapter deals with the duties of the morning and preparing for *pūjā*, including many different types of *nyāsas*. The third chapter deals with *pūjā* and all of its parts. The fourth chapter deals with the duties of the last parts of the day and of the beginning of the night as well as *puraścaraṇa* and various *yantras* or sacred diagrams. The fifth chapter, finally, deals with the various festivals of the year.

In the first four chapters of the HBV, the RAC is cited by name twice: once on the twig for brushing the teeth (3.234), and once on bathing (3.353). The commentary identifies two unnamed citations as coming from this text (2.16, 3.354) and provides a lengthy extract itself, on Vaiṣṇava *ācamana* (3.202–208). A close comparison between the HBV and the RAC, however, shows a still closer relationship. The HBV cites verses of the RAC many times anonymously or with some vague attribution.<sup>76</sup> The context also indicates that several citations from

74 VRI accession number 7689 (Gosvami [nd]: 62–63).

75 Published by Gurunātha Vidyānidhi Bhaṭṭācārya with a Bengali translation at Calcutta 1887 and by Vāsudeva Śarma at Bombay 1925.

76 HBV 2.22, 2.24, 2.30, 2.46–47, 3.92–94, 3.20, 3.236, 3.284, 3.287–289, 4.161, 4.300, 5.21–22,

other texts are also taken from the RAC rather than from those texts directly.<sup>77</sup> Further, variant readings in the citation from the Agastya Saṃhitā at 1.144–150 and 1.198 show that these sections of the text are taken second-hand from the RAC, where these passages occur in that same form, rather than directly from the Agastya Saṃhitā, though other passages cited from this text (e.g., 1.64–69) but not included in the RAC indicate that Sanātana Gosvāmin did have access to the Agastya Saṃhitā itself as well.

The fourth text used by Sanātana Gosvāmin is the *Jayamādhavamānasol-lāsa* (JM), a *nibandha* on the duties of a Vaiṣṇava devotees in ten chapters and around 8000 verses by king Jayasiṃha of Gorakhpur, written in the beginning of the 15th century. This is an unpublished text of which the New Catalogus Catalogorum lists only nine manuscripts.<sup>78</sup> I have made use of the manuscript of the text kept at the Asiatic Society in Kolkata, dated Saṃvat 1526 (1470 CE) and described in some detail by Haraprasad Shastri (1925: 842–852).<sup>79</sup>

No manuscripts of this text are found at the Vrindavan Research Institute and it is not mentioned in the Rādhā Dāmodara temple library list, but as Sanātana Gosvāmin explicitly mentions the text once (DDṬ to 2.226–230) and quotes text from it both in the main text and in the commentary, it is evident that he made use of this work as well, though perhaps only borrowing the manuscript he used without taking the trouble to copy it.<sup>80</sup>

The fifth source for material cited second-hand in the HBV is Keśava Kāśmīrin's *Kramadīpikā* (KD), a work in eight chapters on Vaiṣṇava ritual written in often cryptic verse.<sup>81</sup> In contrast to the above-mentioned texts, the KD is not a compilation but an original work throughout. The dating of Keśava Kāśmīrin is disputed, as is the affiliation of this text with the Nimbārka *saṃpradāya* that today is taken for granted (see Agrawal 1987: 9–10). Ramnarace (2014: 264–265) holds that this text was written before Keśava's initiation into the *saṃpradāya*.

5.24, 5.57, 5.63–64, 5.114, 127–128, as well as DDṬ 5.18, 5.67, 5.89; many mss wrongly attribute some of these passages to the Gautamīya Tantra.

77 E.g. *Sārasaṅgraha* at HBV 1.75, *Devyāgama* at 1.85–86, *Tāpanīya Śruti* at 1.151, *Nārada Tantra* at 2.23, *Sārasaṅgraha* at 2.25, *Rudra Yāmala* at 2.28, *Tattvasāra* at 2.31–33, 2.243–244, *Vasiṣṭha Saṃhitā* at 2.119–126 and in the commentary at 2.35, 2.40–41 and 2.50–51 and *Bahvṛcpariśiṣṭha* at 4.162–165.

78 Its statement (Raja 1973: 185) that the text was written in 1771 is a mistake based on Kane's (1997: 1029–1030) writing that he had seen a manuscript copied at that time.

79 Acc. nr. G 1274. Unfortunately, due to the inflexible system of the Asiatic Society, I was given only a partial copy of the manuscript (the first third of the text), something that has hampered my ability to compare it with the text of the HBV.

80 In the chapters of this volume, there are 62 passages taken from the JM (2, 6, 23, 14 and 17).

81 Published in the Chowkhamba Sanskrit Series, Benares 1917 and many more times.

Roma Bose (2004: 122) placed him in the 15th century, noting that he is traditionally held to have flourished in the 14th century. Mālavīya (1989: 20) goes even further back, locating him in the early part of the 13th century. Sanātana Gosvāmin at any rate often cites the KD, including a lengthy visualisation (*dhyāna*) in the fifth chapter,<sup>82</sup> and even when not directly citing the KD, he often bases his own presentation on that of the KD. In this volume, this is most evident in Sanātana's treatment of ritualistic initiation (*kriyāvati dikṣā*, HBV 2.31–184) based on the fourth chapter of the KD.

Sanātana Gosvāmin many times also cites or makes use of the commentary of one Puruṣottama Vana on the KD, a text that I have not been able to locate. This appears to have been an elaborate, technical commentary; it is not identical with that of Govinda Bhaṭṭācārya often printed with the KD. Whether this Puruṣottama Vana is identical with the one that commented on the Mahāvīdyā (Dasgupta 2006: 120) is unclear, but as he cites the 15th-century *Sanḡitadāmodara* in his commentary cited at HBV 5.188, he cannot be earlier than that.

It is noteworthy that three of these earlier and influential authors have *daśanāmin sanniyāsa* names: Nṛsiṃha Araṇya of the VBC, Ānanda Vana of the RAC and Puruṣottama Vana of the KD. We know next to nothing about these persons, but they may have been—together with the Mādhavendra Purī so influential in establishing Kṛṣṇa-bhakti in the Vraja area—part of a group of renunciant Vaiṣṇava *bhaktas* before the forming of the *saṃpradāyas* of Caitanya and Vallabha. Lacking institutional backing, today they live on only through their texts—or in the case of Puruṣottama Vana, only through his name.

What Sanātana Gosvāmin particularly borrows from the KD is its emphasis on the 18-syllable mantra of Gopāla Kṛṣṇa.<sup>83</sup> What he does in his HBV, then, could perhaps be called a “Kṛṣṇaisation” of the earlier Vaiṣṇava *nibandhas* VBC, NP and JM, with the help of the KD, shifting the emphasis from Nṛsiṃha or Viṣṇu to Gopāla Kṛṣṇa of Vṛndāvana. To find more scriptural basis for such an emphasis, Sanātana cites first-hand several late Tantric texts emphasising the mantra and worship of Gopāla Kṛṣṇa.

A good example of this “Kṛṣṇaisation” of the HBV is the passage of the first chapter dealing with different Vaiṣṇava mantras (1.118–191). After dealing with mantras for Viṣṇu, Nṛsiṃha and Rāma (1.118–151), mostly basing his presentation on material found in the VBC, JM and RAC, Sanātana Gosvāmin goes on to

82 HBV 1.34, 1.76, 1.213, 5.131, 5.144–145 and 5.168–203. The KD is also cited in the commentary at 2.18, 5.7–9, 5.11, 5.117–118, 5.123, 5.125, 5.134–135, 5.136, 5.167 and 5.234.

83 *Klīṇ kṛṣṇāya govindāya gopījanavallabhāya svāhā*.

deal with the 18-syllable Gopāla mantra (1.152–191).<sup>84</sup> His main scriptural source here is the *Gopālatāpanī Upaniṣad*,<sup>85</sup> a late Upaniṣad (13th–14th century?) in which the first part contains a lengthy description of the Gopāla mantra (Brzezinski 2019). Here Sanātana Gosvāmin follows the lead of the VBC and RAC which similarly cite the *Nṛsiṃhatāpanī* and *Rāmatāpanī Upaniṣads* for their descriptions of the Nṛsiṃha and Rāma mantras. Sanātana Gosvāmin follows up with citations from various late Tantric texts, such as the *Gautamīya Tantra*,<sup>86</sup> a text that is cited several times later as well, though the attribution is sometimes left vague (HBV 2.3–4, 2.19, 2.21) and some citations have been added later (e.g. after 4.163 or 5.298).<sup>87</sup> The unpublished *Bṛhadgautamīya Tantra* is also cited in this connection,<sup>88</sup> as is the *Trailokyasammohana Tantra*<sup>89</sup> and the *Sanatkumāra Kalpa*.<sup>90</sup> I have not been able to trace the latter two texts.<sup>91</sup> Sanātana Gosvāmin also had access to Lakṣmaṇadeśika's *Śāradātilaka* (11th century; see Goudriaan & Gupta 1981: 134–136), an extensive work on Tantric ritual, though he sometimes cites it second-hand as well.<sup>92</sup>

Apart from these Kṛṣṇa-centred Tantric works, Sanātana Gosvāmin adds material to the HBV from other primary sources in his possession. This includes several Purāṇas. Sanātana Gosvāmin had access to manuscripts of the *Bhāgavata* and *Viṣṇu Purāṇas*, both with Śrīdhara's commentaries, but also to the *Kūrma* and *Varāha Purāṇas*, as well as to shorter purāṇic texts associated with the *Padma* or *Skanda Purāṇa*, such as the *Vaiśākhamāhātmya* or the *Kāśikhaṇḍa*. Several such manuscripts are mentioned in the Rādhā Dāmodara

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- 84 Some manuscripts add a section on the 10-syllable mantra with material from the *Gautamīya Tantra* here, for which see Appendix 1.
- 85 HBV 1.157–167, 1.171–177.
- 86 Published by the Chaukhamba Sanskrit Series Office, Varanasi 2003 and many more times.
- 87 HBV 1.168–170, 2.3–4, 2.19, 2.21, 3.284, 3.287 and 5.204–216, DDṬ to 5.142.
- 88 HBV 1.153–155 and 1.216–223. I have made use of a manuscript of this text from the Vrindavan Research Institute, acc. nr. 1694. The text is written in Devanāgarī script, using black ink on cream paper and comprises 37 chapters on 46 folios with 12–14 lines a page. The verse numbering given for this text is my own.
- 89 HBV 1.178–186 and 1.214–215.
- 90 HBV 1.187–191, 5.217, 5.156 and 3.321; DDṬ to 3.115 and 5.145.
- 91 There are many manuscript texts that purport to be taken from the *Trailokyasammohana* or simply the *Sammohana Tantra*, but none seems to correspond to the text cited in the HBV. VRI 6604 claims to be the *Sammohana Tantra* itself. It is a late manuscript with Devanāgarī text in black ink written on tan paper, with 10 folios of 16 lines a page. The manuscript is unfinished and ends in the middle of the tenth chapter. However, this is a Śākta text that does not contain any of the verses cited in the HBV, perhaps identical with the *Sammoha* or *Sammohana Tantra* described by P.C. Bagchi (1939: 96–101).
- 92 HBV 3.110–114; 5.13, DDṬ 1.215, 2.31, 2.48, 2.71, 2.92, 5.136, 5.144–145. The *Śāradātilaka* is cited second-hand at 1.201–204, 1.225–233 and 4.40 and incorrectly at 1.200.

library list (Śarmā 2016: 65) and some of them have survived to the present day.<sup>93</sup> Sanātana Gosvāmin also had access to the *Harivaṃśa*,<sup>94</sup> from which he quotes a few times in the HBV<sup>95</sup> but at length in his later *Brhadvaiṣṇavatoṣaṇī*. He also sometimes refers to the *Haribhaktisudhodaya*, a text purporting to be part of the *Nārada Purāṇa* that in twenty chapters retells the stories of Dhruva and Prahlāda from a very devotional viewpoint.<sup>96</sup>

Sanātana Gosvāmin appears to have had access to two Pañcarātric texts as well: the *Hayaśīrṣa Pañcarātra* and the *Nārada Pañcarātra*. The first is a voluminous text from the 8th of 9th century (Raddock 2011: 80) on the fashioning of images and temples in three parts (*khaṇḍa*), of which only the first has been published.<sup>97</sup> Sanātana Gosvāmin will quote it at length towards the end of the HBV; in the chapters of this volume, it is cited only three times.<sup>98</sup> The *Nārada Pañcarātra*, on the other hand, is cited throughout and on many kinds of topics. Now, as noted by G.C. Tripathi (1976), the text usually known as the *Nārada Pañcarātra* or *Jñānāmṛtasāra*<sup>99</sup> is a late text not identical with the one often cited in mediaeval *nibandhas*.

This is true in the case of the HBV as well, as no verses cited here are found in that work. Rather, the *Nārada Pañcarātra* of the HBV is identical with the *Jayākhyā Saṃhitā*, one of the “Three Jewels” (*ratnatraya*), that is, the oldest and most respected of the Pañcarātric texts, a text of 33 chapters and around 4500 verses, written perhaps towards the middle of the fifth century (Matsubara 1994: 21).<sup>100</sup> It is unclear to me why Sanātana Gosvāmin calls the *Jayākhyā Saṃhitā* “Nārada Pañcarātra”, but the Rādhā Dāmodara Temple Library list contains a mention of a *Nārada Pañcarātra Saṃgraha* (Śarmā 2016: 73), which may have been a collection of verses from the *Jayākhyā Saṃhitā*. At any rate, when the HBV refers to the *Nārada Pañcarātra*, it should be understood to refer to

93 The Vrindavan Research Institute holds a manuscript of the *Vaiśākhmāhātmya* copied by Rūpa Gosvāmin (acc. nr. 7688; Gosvami [n.d.]: 128–129).

94 VRI acc. nr. 657 (Maiduly 1976: 62–63) is a manuscript of the *Harivaṃśa* copied by Rūpa Gosvāmin. It is to be noted that just as in the case of the *Bhāgavata Purāṇa*, the *Harivaṃśa* used by Sanātana Gosvāmin corresponds to the vulgate version, as many of the verses he cites are relegated to the appendices of the critical edition of P.L. Vaidya (1969–1971).

95 E.g., DDṬ to 3.23 and 5.142.

96 E.g., HBV 4.39 and 5.14, DDṬ to 5.455. Ed. Rāmanārayaṇa Vidyāratna, Calcutta 1405 BE (reprint).

97 Ed. Dr. Kali Kumar Datta Sastri, Calcutta 1976.

98 HBV 1.70–71 and 5.261–276, DDṬ to 5.455.

99 First published by Rev. K.M. Banerjea, Calcutta, 1865.

100 I am indebted to Mr. Dorin Molodozhan who first noticed the connection between the *Nārada Pañcarātra* of the HBV and the *Jayākhyā Saṃhitā*.

the text generally known as the *Jayākhya Saṃhitā*.<sup>101</sup> However, associating the name “Nārada Pañcarātra” with the *Jayākhya Saṃhitā* does not seem to have been a universal practice, as none of the verses attributed to the *Nārada Pañcarātra* that are taken from the secondary sources utilised in the HBV are found in the *Jayākhya Saṃhitā*.<sup>102</sup> The text that these passages refers to remains a mystery.

In my translation, I have endeavored to locate every citation in the HBV in the primary and secondary sources. Quotations taken first-hand from purāṇic texts are usually found in modern vulgate editions of the texts (such as when Sanātana Gosvāmin cites the *Kūrma Purāṇa*); in the case of second-hand citations, they are much harder to locate. I have indicated verses not found in the editions I have used with (-); if there is no parentheses after a source, that means that I have not been able to locate that text.

Some sources remain elusive. In a few places (e.g., 4.56–95), Sanātana Gosvāmin adds verses from a whole host of Smṛti texts. There is no evidence of his having had access to all these texts, but while I have been able to find most of the verses in earlier compendia such as the *Śuddhikāṇḍa* of Lakṣmīdhara’s *Kṛtyakalpataru* (12th century) or the *Śuddhikaumudī* of Govindānanda Kavikāṅkanācārya (ca. 1535), they are not there given in the exact same order or form. It thus remains unclear to me exactly which Smṛti compendium Sanātana Gosvāmin used. There are also other verses that seem to be taken from as of yet elusive secondary sources.<sup>103</sup>

Rather than two hundred texts, Sanātana Gosvāmin thus seems to have used around twenty-five sources for his HBV, but that is still much more than one would expect a renunciant “sleeping every night under a different tree” to have access to. If Sanātana Gosvāmin ever led such a life, the writing of the HBV represents another, more settled phase of his life, probably spent in co-operation with the other Gosvāmins of Vṛndāvana, particularly his brother Rūpa (who seems to have copied many manuscripts that Sanātana made use of). Eventually all the manuscripts owned by Rūpa and Sanātana were given to their nephew Jīva, becoming the nucleus of his Rādhā Dāmodara temple library, the remains of which are kept at the Vrindavan Research Institute (Śarmā 2016), but it is not known where Sanātana Gosvāmin did his writing. What we do know is that he copied the VBC at Rudrakūṇḍa by Govardhana hill. This Rudrakūṇḍa lies next to Jatipura, an important Puṣṭimārga centre at Govardhana (Entwistle

101 HBV 1.47–52, 1.91–93, 1.98, 2.133–140, 2.242–246, 3.273, 5.220 and 5.244–245; DDT 5.219.

102 HBV 1.127–131, 1.141–143, 3.100, 3.136–144, 4.108–113, 5.23 and 5.25–26.

103 E.g. the section on the supremacy of Viṣṇu at 1.104–114.



1987: 354–355). In the early 16th century, the Govardhana area was much more developed than Vṛndāvana. It is possible that this is where the HBV was written.

## 8 The Haribhaktivilāsa in Gauḍīya Vaiṣṇava History

As we have seen above, Sanātana Gosvāmin wrote the HBV for all devotees of Kṛṣṇa in the Mathurā area. In some ways, he failed in his aim. There is little evidence of his text becoming popular outside of Śrī Caitanya's *saṃpradāya*. Further, Krishnadas Sinha (2009: 2–3) writes that the text was “clearly marginalised historically” by other worship procedures within the Gauḍīya Vaiṣṇava community. To some extent this is true, as shown by already Jīva Gosvāmin feeling the need to write a guide to the joint worship of Rādhā and Kṛṣṇa, something almost absent in the HBV, as mentioned above (p. 30). Jīva's book, the *Rādhākṛṣṇārcanadīpikā*, can be seen as a kind of appendix to the HBV in how it cites and expands on the verses on Rādhā and Dāmodara in the HBV (16.172, 174–175), but it is much more theological than ritualistic in nature, giving in the end very little advice on the concrete worship of the divine couple. On the other hand, while the style, purpose and disposition of Jīva Gosvāmin's *Bhaktisandarbhā* differs very much from the HBV, Jīva Gosvāmin there makes extensive use of the HBV, often following the ritual procedure of the text<sup>104</sup> and reproduces many verses cited in it, often in the exact same order as in the HBV.<sup>105</sup> The exact relationship between the *Bhaktirasāmṛtasindhu*, the HBV and the *Bhaktisandarbhā* remains an understudied topic.

Apart from in the case of trying to reconcile *bhakti* with brāhmaṇically orthodox ritual (*karma*) in Jaipur as mentioned above (p. 14), or in 19th- and early 20th-century attempts to align a perceived corrupt Gauḍīya Vaiṣṇava morals with brāhmaṇical norms, such as in Rādhikānātha Gosvāmin's 19th century *Bhaktiśikṣā* or in Vipinavihāri Gosvāmin's *Haribhaktitaranḡinī* from 1902 (Wong 2020: 247–248), the HBV is seldom cited by later Gauḍīya Vaiṣṇava authors. This is a fate that seems to have befallen Sanātana's *Bṛhadbhāgavatāmṛta* as well. Nevertheless, the number and spread of manuscripts of the HBV show how popular the text soon became. The size of the text called for abridged versions, and such were soon produced as well, as we have seen above (p. 9–10).

Abridged versions have also been created in various vernaculars, such as the Bengali *Haribhaktivilāsaleśa* by Kānāidāsa (De 1938b: xlvi–xlvi). A relatively recent example of this is the Maṇipurī *Haribhaktivilāsaḡaṇa* (“A particle of the

104 E.g., with regard to Ekādaśī (Dāsa 2001: 170–172).

105 E.g., verses 1.108–1.110 of the HBV are found in Anuccheda 106 of the *Bhaktisandarbhā*.

HBV”) of Atombapu Sharma (1958). This text extends to 84 printed pages with Sanskrit verses on the daily duties of the Vaiṣṇava excerpted from the HBV—from the duties upon rising in the morning to how to eat *mahāprasāda*, but leaving out all the scriptural support and sections on the greatness (*māhātmya*) of rituals—with simple prose explanations in Maṇipuri.

While I do not believe that there are any Gauḍīya Vaiṣṇavas that follow everything in the HBV to the letter—something that Sanātana Gosvāmin himself never did and, as I have tried to show, probably never imagined anyone doing—that does not mean that the HBV is irrelevant in the ritual life of Gauḍīya Vaiṣṇavas today. As the tradition in the 20th century gradually has become a global one, the HBV is today studied far away from its homeland in Mathurā. This is perhaps best seen in how manuals on ritual within the tradition both with in India and abroad always use the HBV as a source (see e.g., GBC Deity Worship Group 1994, Mahārāja 1995, Mahārāja 2005), mixing instructions and verses from the HBV with later verses and procedures.

## 9 Sources for the Critical Edition

For this critical edition of the HBV, I have examined 93 manuscripts of the text in various places of India, Bangladesh, Pakistan, France, Germany, the United Kingdom and the United States. From these manuscripts, I have on the basis of age, geographical spread and particularities chosen eleven that I have collated and on which I base my critical edition. I have also examined nine printed editions of the text. Below I describe these manuscripts and printed editions.

The first group of manuscripts (with the sigla used in the critical notes) are those from Vṛndāvana (V).

V<sub>1</sub> is Jiva 6 at the Jiva Institute of Vaishnava Studies, Sheetal Chayya, Vṛndāvana, called *Bṛhaddharibhaktivilāsa* on the cover. This manuscript is written in a clear and tidy Devanāgarī script with black and red ink on fair paper. It comprises 578 folios with 14 lines a page. The manuscript is complete and includes the *Digdarśinī* commentary. It includes two folios of index at the beginning and has two vertical red lines as margins on both sides. A later hand (V<sub>1</sub><sup>2</sup>) has filled in some omissions and also glosses some words in chapters three and four by referring to the famous lexicon of Amarasimha. This later hand also sometimes notes other readings (e.g., at 5.388). This manuscript includes the section on the ten-syllable Gopāla mantra<sup>106</sup> at 1.155 found mostly in Bengali manuscripts.

106 *Gopjānavallabhāya svāhā*.

The manuscript is dated Sunday, Agrahāyana Śukla 5, Vikrama Saṃvat 1828 [11 December 1771],<sup>107</sup> but for some reason, the line after the date, where one would have expected the name and place of the scribe, has been painted over. The scribe also gives the number of *ślokas* or units of 32 syllables of the whole text (24173), splitting them up between the main text (12015) and the commentary (12158).<sup>108</sup> This was often done to show for practical reasons: to show how large the text is, but particularly to show the commissioner of the copy for how much work he or she had to pay.

V2 is VRI 692 kept at Vrindavan Research Institute, Raman Reti, Vṛndāvana (listed in Maiduly 1976: 20–21). This manuscript is written in a clear, good Devanāgarī script with black and red ink on yellow, soft paper. It comprises 447 folios with 16 lines a page. The manuscript is complete, including the commentary, but the pages with verses 3.25–30, 4.131–139 and 5.244–447 are missing through mistakes in the digitalisation of the manuscript. Between folios 8 and 9, the last folio of a *Kṛṣṇakarṇāmṛta* manuscript by the same scribe is mistakenly inserted. It almost consistently misspells -hn- as -nh- (e.g., Janhavī at 3.303). Several lacunae are corrected by another hand (V2<sup>2</sup>).

Copied by Bālakṛṣṇa in Bhūviluthanikuñja, Vṛndāvana, on Friday, Āśvina Śukla 2, Vikrama Saṃvat 1868 [20 September 1811].<sup>109</sup>

The next group of manuscripts is from Rajasthan.

R1 is RORI 9343, kept at the Rajasthan Oriental Research Institute, Jodhpur (Jinavijaya 1965: 4–5). This manuscript is written in careless Devanāgarī script with black ink on tan paper. It comprises 491 folios of 9 lines a page. One folio of index at the beginning. The manuscript is complete but contains only the main text (*mūla*). The first and last folios are a little damaged. Two vertical black lines on either sides function as margins. Each folio has, apart from the folio number, also the name of the chapter in the upper left corner.

107 For converting all dates, I have used the excellent Pancanga (version 3.14) software developed by M. Yano and M. Fushimi available at [www.cc.kyoto-su.ac.jp/~yanom/pancanga/](http://www.cc.kyoto-su.ac.jp/~yanom/pancanga/).

108 *samāptaś cāyaṃ śrībhagavadbhaktivilāso granthaḥ* || *saṃkhyā ślokaḥ* ||24173|| *mūla* ||12015 || *ṭikā* ||12158|| *saṃvat* ||1828|| *mitī agahana śudī 5 ādityavāra* || *likhyataṃ śrīvṛndāvanamadhye* xxxxxxxxxxxxxxxx || *śrī* ||

109 *samāptaś cāyaṃ śrībhagavadbhaktivilāso granthaḥ* || \* || *iṣadvivīśadapakṣe kāvyavāre hi saṃvad vasurasavasucandre vṛndayā pālītāyāṃ* | *bhūviluthitanikuñje bhaktipūrvaṃ vilāsaṃ lalitalipibhir arāṇye vālikhad bālakṛṣṇaḥ* || \* || *asya granthasya saṃkhyo ślokaḥ 24173 mūla 12015 ṭikā 12158* || *śrī* ||

The final page is damaged, so not all of the colophon is readable. It nevertheless says in Brajbhāṣā that the manuscript was finished on Phālguna Kṛṣṇa 9, Vikrama Saṃvat 1800 [8 March 1744]. It states that together with the HBV, the king had given Harilāla Miśra<sup>110</sup> other books and money (for copying, presumably). The scribe also copies the colophon of the exemplar, stating that it was given by king Jai Singh II to Harilāla and completed by his son (the first part of whose name is unfortunately illegible, but as it ends with -va and the metre requires two syllables before that, perhaps Yādava, Mādhava or Keśava) in “delightful Jaipur” by the mercy of Gopīnātha, on Tuesday, Māgha Śukla 8, Saṃvat 1794 [28 January 1738].<sup>111</sup> The present manuscript is thus a copy of the book given by the king to the astrologer.

R2 is RORI 14223, kept at the Rajasthan Oriental Research Institute, Jodhpur (Jinavijaya 1968: 5–6). The manuscript is written in clear and bold Devanāgarī script with black ink on brownish paper. It comprises 40 folios with ca. 14 lines a page. This manuscript contains only the main text and is incomplete, ending at 4.133c. Two vertical black lines function as margins on either sides. The manuscript is carefully written with very few mistakes. As the end of the manuscript is missing, there is no colophon and thus no date, but Muni Jinavijaya (1968: 6) judged it to belong to the 18th century.

The particularity of this manuscript is that the beginning of the first chapter contains a longer declaration of contents (*lekhyapratijñā*, 99 verses compared to 23) that gives numbers to all subheadings within a chapter and then adds those numbers to the subheadings in the text below. In this way, chapter one, for example, gets 13 subheadings and chapter two, 17.

R3 is RORI 9932 kept at the Rajasthan Oriental Research Institute, Jodhpur (Jinavijaya 1965: 6–7). The manuscript is written in bold and regular Devanāgarī script with black ink on tan paper. It comprises 360 folios with 15 lines a page. The manuscript contains only the main text and is missing several folios (1, 26–27, 29–39, 48–57, 70–74, 77–85, 131–144, 226, 332, 361). The parts missing in the chapters in this volume are 1.1–5, 3.26–67, 3.88–356 and 4.203–5.71. There

110 Perhaps identical with the astrologer Harilāla Miśra at the court of Jai Singh II (Pingree 1987: 318)? I am indebted to Dr. Martin Gansten for this suggestion.

111 *samāpto 'yaṃ haribhaktivilāsaḥ || || śrīkṛṣṇāya namaḥ || [saṃvac?]chrutyañkaśailābje māghaśuklāṣṭamikuje || śrīmacchrījayasīṃhākhyair harilālaya cārpitam ||r|| samāptau [...]* *vākhyena tatsutena supūritam || śrīmajjāyapure ramye gopīnāthakṛpāvasāt || śrībhāgavata-tada[śama?]* *skandhapūrvārdhasaṭṣvargapatālī alaṃkārakaustubhasārasvatavyākaraṇadaśavalakārīkā hari[lāla?]miśrane de ke daulat rāne haribhaktivilāsa līyo || saṃvat 1800 phagūṇa vadī 9 śrīr astu ||*

is some damage from water in the middle of the manuscript. Two vertical red lines are used as margins on either sides. The scribe uses no *daṇḍas*.

Like R2, this manuscript contains the long version of the declaration of contents, but this manuscript also contains the section on the ten-syllable Gopāla mantra in the first chapter (see appendix one) and is thus not directly related to R2. This manuscript also contains some unique verses at HBV 2.24.

The next manuscript is from Varanasi.

Va is SB 44418 kept at the Sarasvati Bhavan library of the Sampurnanand Sanskrit Vishwavidyalaya, Varanasi (Anon 1965: 24–25). It is written in clear, careful and bold Devanāgarī script with black ink on fair paper. It comprises 337 folios with 14 lines a page. It is complete but contains only the main text. It seems to have been copied from an exemplar containing the commentary, as the verses are numbered in the usual way. No *daṇḍas*. Some glosses from the commentary have been added in another hand in the margins and at least once (3.114, by mistake?) within the main text itself.

According to the catalogue (Anon 1965: 25), the manuscript is dated 1767, but as I have only been given copies of the first one hundred folios, I have not been able to consult the colophon myself.

The next manuscript is from Patna, Bihar.

Pa is kept at Śrī Caitanya Pustakālaya, Gaighat, Patna, and has been digitised by the Bhaktivedanta Research Centre, Kolkata. This manuscript is written in Devanāgarī script with black ink on tan paper and comprises 335 folios with 14 lines a page. Headings and names of texts have been marked with red. The manuscript is complete, but it includes only the main text. The first four verses are numbered, showing that at some point a scribe has been aware of the commentary. The scribe uses no *daṇḍas*. There is a unique verse after 3.93.

This manuscript was finished in Karorī, on Monday, Caitra Śukla 2, Vikrama Saṃvat 1835 (March 30th, 1778) by the ascetic Keśo Dāsa of the Śyāmānanda branch of Gauḍīya Vaiṣṇavism.<sup>112</sup> I am not sure what place “Karorī” refers to; Karoli in Rajasthan, the residence of the Madanamohana image of Kṛṣṇa worshipped by Sanātana Gosvāmin, could be one alternative.

112 *samāpto 'yaṃ śrībhagavadbhaktivilāso nāma granthaḥ likhito 'yaṃ syāmānandivaiṣṇava keśo dāsa virakta śubham astu śrīguruve namaḥ śrī || saṃvatsare 1835 varṣam iti caitre sadi 2 pustakaṃ likhitaṃ karorīmādhye somavāsare ||*

The following manuscripts are from Bengal.

**B1** is 4 H 1808 kept at the Society Collection of the Asiatic Society, Kolkata. This manuscript is written in Bengali script in black ink on tan paper and comprises 452 folios of 10–12 lines a page plus another folio with an index in another hand. The manuscript is complete and includes the commentary. The scribe often fills out the last line of a page with Vaiṣṇava phrases and prayers.<sup>113</sup> This manuscript represents the Bengali recension of the text, including the extra line at 1.5, the portion on the ten-syllable mantra at 1.155 and the extra verses at 3.9.

According to a verse in the final colophon, the manuscript was copied by Daivakīnandana for Nityānandavara Gosvāmin, on Monday, Caitra Kṛṣṇa 13, Śāka 1695 (19 April 1773).<sup>114</sup>

**B2** is manuscript 9089 kept at the Sanskrit College, Kolkata. This manuscript is written in Bengali script in black ink on tan paper and comprises 238 folios, with 9 to 12 lines a page plus up to 20 lines of commentary, so that some pages are very full of text. The manuscript further includes four closely written folios of index and is on the cover stamped as received at the Sanskrit College Library in 1965. The manuscript is complete, including the commentary.

The letters *va* and *ra* are here differentiated in the opposite way than is usual in Bengali orthography, that is, *va* has a dot underneath. The scribe has added a short prayer at the end of the commentary at 1.156: “Kṛṣṇa, master of Lakṣmī, master of Vraja, destroyer of suffering! Save me, fallen as I am into the terrible ocean of birth and death! Śrī Śrī Hari is my shelter. My mind is a bumblebee at the lotus feet of Śrī Rādhā and Kṛṣṇa. Śrī Śrī Gopāla is my shelter. Obeisance to Śrī Śrī Govinda!”<sup>115</sup>

113 E.g., *om namo nārāyaṇāya* at 3.115, *govinda mādava mukunda hare* at 3.172, *śrīraghunandano jayati* at 3.185 or *śrīrāmo jayati* at 3.286.

114 *samāptaś cāyaṃ śrīmaddharibhaktivilāsaḥ* || \* || *śāke bāṇābhartucandraganite meṣaṃ gate pūṣaṇi* | some ‘*śuklatrayodaśīthivare*’ *lekhin mudā śrīhareḥ* | *grantham bhaktivilāsaṣaṃjñakam idaṃ gosvāmināḥ śrīyutanityānandavarākhyakasya sakalaṃ śrīdaivakīnandanaḥ* || || *śrīśrīgovindadevo jayati* || \* || Someone has marked the manuscript “1605” in pencil, reading the *bhūtasamkhyā* word *bila* (hole) as zero. However, *bila* is generally understood to mean nine (because of nine bodily orifices), and only Śāka 1695 fits with the other information given in the verse (the sun in *meṣa*, *kṛṣṇapakṣa* and Monday).—I am indebted to Dr. Martin Gansten for help with solving this question.

115 *he kṛṣṇa ramānātha vrajanāthārtināśaya* | *saṅsārasāgare ghore patitaṃ māṃ samuddhara* || *śrīśrīhariḥ śaraṇam* || *śrīrādhākṛṣṇacaranakamale manmano bhramarāyate* || *śrīśrīgopālaḥ śaraṇam* || *śrīśrīgovindāya namaḥ* ||

According to the final colophon, the manuscript was copied by Kṛṣṇaprasāda in the month of Caitra in Śāka 1711 (March or April 1789).<sup>116</sup>

B3 is manuscript 111 D 16 kept at the Asiatic Society, Kolkata (Nyāyabhūṣaṇa 1899: 238–239). This manuscript is written in beautiful and correct Bengali script with black and dark red ink on yellow modern paper. It comprises 418 folios with 16 lines a page. It is complete with the commentary until folio 361 (the end of the 15th chapter), after which the 51 following folios contain only the main text in another hand and with only black ink. Folio 33 is also missing (2.146–160). There are also four folios of index at the beginning in yet another hand.

The manuscript is not dated but registered and stamped at the College of Fort William in 1825. The scribe was evidently a scholar, since he points out a metrical mistake at 1.16 and also adds a note at 1.103. Sometimes *śrī-ramaḥ śaraṇam* has been added in the margin next to the folio number. This manuscript is very close to the readings of the printed editions but sometimes adds readings from the Bengali recension in the margins (e.g., at 1.5).

The next manuscript is from Odisha.

Od is BS 21 kept at the Odisha State Museum, Bhubaneswar (Mahapatra 1958: 124–125). This manuscript is written in Bengali script with brown ink on cream paper. It comprises 390 folios with 13 lines a page. The text is complete with the exception of folios 42 and 43 (3.357c–4.20). The manuscript includes only the main text, apart from the commentary to the first five verses on a separate folio in the beginning, in another hand. Some parts of the commentary are also given later (2.65–74). After folio 18, four folios follow repeating the main text but this time together with the commentary, covering 2.43–105.

In contrast to many other manuscripts, this one has been carefully studied, as evinced by many small annotations in the text. It has many glosses and com-

116 *samāptaś cāyaṃ bhaktivilāsaḥ || \* || natvā śrīkṛṣṇapādāmbujayugam anīśaṃ śrīsadarā-makesar granthaṃ cemaṃ lilekha tridaśagaṇahṛdānandadaṃ bhaktibhāṇḍam | saśrīk-[aḥ?] pralīlekha yatnabahulaiḥ kṛṣṇaprasādo 'grajaḥ śāke candradharāsvaravidhvyomāhvaye mādhave || śrīkṛṣṇacarāṇe bhaktir astv anīśam ||* There is much strange in this colophon, including the fact that the first and last lines of the verse are in different metres (*sragdharā* and *śārdūlavikṛīḍita*, like in Madhva's *Nakḥastuti*, the second line missing two syllables, though), the “day called *vyoma*” and the name *Sadarāmakesar* (?). Perhaps Kṛṣṇaprasāda copied a manuscript that had earlier been copied by his brother and changed the last part of the verse in its colophon to include his own name and the new date, but failed to do so metrically?

ments in the margins, often taken from the DDT (e.g., at 2.129) but not always. A quotation from *Brahma Purāṇa* (234.59) ascribed to “Sārādā” on the two types of Brahman is given at 1.32 and an explanation of the three *siddhis* at 1.48 and of *krośa* at 3.167.

According to the final colophon, the manuscript was copied by Jagannātha Devaśarman, the son of Vrajanandana, on Phālguna Śukla 11, Śāka 1692 (25 February 1771), who also mentions having obtained the book in Murshidabad.<sup>117</sup> Kedarnath Mahapatra adds (1958: 125) that the Odisha State Museum found the manuscript in the Kujanga area near Cuttack.

Finally, I have made use of the nine printed editions of the text that I have been able to locate.

**Vidyāvāgīśa** is the *editio princeps* of Muktarāma Vidyāvāgīśa, printed in Bengali script at the Saṃbād Pūrṇacandrodaya Press in Kolkata, 1845 (for this press, see Khan 2001: 241–249). 732 pages. The book contains both the main text and the commentary, but no translation. The text is printed as continuous lines on the pages, not according to the ending of verse lines. The numbering of the verses follows that of the manuscripts, that is, verses are numbered if they have a commentary, so that the numbers in the first chapter run to 104.

The book is furnished with a table of contents and a short Sanskrit introduction, where the editor writes that he with much effort collected many books in famous places such as Mālipāḍā in Navadvīpa and that he compared their readings with the commentary and edited the text together with the best paṇḍitas.<sup>118</sup> The author is given as Mahāmahopādhyāya Paramabhāgavata Gopāla Bhaṭṭa, with no mention of Sanātana Gosvāmin.

Haripada Adhikary (2012: 104) gives this edition as an example of a “sophisticated” early Gauḍīya Vaiṣṇava publication geared to a more educated readership than those of the more popular (and often rather less well edited) Batatala publications, adding that Muktarāma Vidyāvāgīśa undertook the publication at his own cost.

117 *śubham astu || śākābdā 1692 || 20 || o || o || \* || jayati vidyā[....] haricarāṇo hṛdayanandanah śrīvrājanandanah | tasyātmajah śrījagannāthadevaśarmaṇo sutah śrībhuvanānandah || 7 || phālgune yā śuklaikādaśītithih samāptaś ceti grantho 'yaṃ śrīharibhaktivīlasavān || \* || śrīgurave namaḥ || o || \* || vande 'haṃ paramānandaṃ śrīguruṃ karuṇārṇavam | yatpādadhūlim āśṛitya rādhākānto gatiṃ mama || śrīśivāya namaḥ śrī morasūdābāde e grantha saṃgraha karilām | śrīgaṅgājīr [...].nāśīrvāde || śrīśyāmacandro jayati || śrīgaṅgā-janadevaśarmā śrī || \* || śrījagannāthadevaśarmaṇo 'yaṃ granthah svākṣaraṃ ca || o || o || kṛṣṇa || o || [in another hand:] śrīlakṣmanānandadevaśarma pustakam idaṃ*

118 *navadvīpamālipāḍāprabhṛtiprasiddhashānato bahuyatnenānekāni pustakāni samāhṛtya tattatpāḥānāṃ ṭikayā saha melayitvā paṇḍitavaraiḥ saṃśodhya |*



**Gurudayāla** is the second edition, edited by Gurudayāla Vidyāratna and Candraśekhara Vidyāvāgīśa and printed in Bengali script at the Vidyāratna Press, Calcutta, 1860.

732 pages. Apart from using a different and better font and therefore slightly different formatting, this book is to the letter, including the Sanskrit introduction, identical with the *editio princeps*.

**Vandyopādhyāya** is the third edition, published by Durgācaraṇa Vandyopādhyāya in Bengali script at the Directory Press in Calcutta, 1881. 724 pages. The book contains a short preface by Bihārīlāla Nandī, noting the need for an edition of the text supplied with a vernacular translation for the benefit of “all Hindus”, and another note by the publisher mentioning that the translation sometimes supplies explanatory material within the “English sign” (*īmṛājī cihna*) of brackets. Otherwise, there is no other introductory material.

The Sanskrit text and the numbering is the same as in the *editio princeps*, but the text is formatted in a more airy and modern way, with the Bengali translation of Bihārīlāla Nandī printed at the bottom of the page. Some information taken from the commentary has been added as footnotes (e.g., that the Raghunāthadāsa mentioned at 1.2 was a great soul who was born as a Kāyastha).

**Vidyāratna** is the next edition, edited by the famous Gauḍīya Vaiṣṇava scholar Rāmanārāyaṇa Vidyāratna and printed in Bengali script at the Rādhāramaṇa Press in Murshidabad, 1882. 1404 pages. The book contains not only the main text and the commentary but also a Bengali translation of the main text, as well as a table of contents, a short preface and a dedication to Vīracandravarma Māṇikya Bāhādūr, the king of Tripurā, mentioning also his private secretary Rādhāramaṇa Ghoṣa, the person behind the Rādhāramaṇa Press that brought out many Vaiṣṇava texts (Adhikary 2012: 97).

The table of contents and the Sanskrit texts are taken directly from the *editio princeps* with no acknowledgement. The numbering is the same, but here the lines of the verses have been separated in a modern manner and the pages have been printed in a fancy way with a frame around them. There is a simple diagram of the *siddhādiśodhana yantra* on p. 66. There are some explanatory footnotes as well.

**Śarma** is the following edition, edited by Kṛṣṇadāsa Śarma with a Hindi translation by Kanhaiyalāla Miśra and printed in Devanāgarī script at Madanagopāla Press in Vṛndāvana, 1908. 1352 pages in two volumes. This edition contains only the main text and the translation, printed in two columns under the Sanskrit text. Quoted verses are distinguished from original verses by being indented.

The text includes a short preface by Viśvambhāranātha Śarma Vrajavāsī and a dedication to Nīlakaṇṭha Gosvāmī of the lineage of Advaita Ācārya.

The Sanskrit text is here as well taken from Vidyāvāgīśa, but via Vidyāratna, with no acknowledgement of either, as many of the explanations of that edition are copied here, as is the *siddhādiśodhana yantra* (here on p. 37). The verse numbering is also the same. While the commentary is not included in this edition, the Hindi translation incorporates some matter from it. However, the notes do also incorporate original material, such as some alternate manuscript readings, particularly towards the end of the first chapter.

**Kaviratna** is the next edition, edited by Śyāmacaraṇa Kaviratna and published in Bengali script at Victoria Press, Calcutta, 1911. 1331 pages. This edition includes the main text, the commentary and a Bengali translation, all printed below each other separated by lines. The quoted verses are indented as in the Miśra edition above. The book is also furnished with an introduction, a very brief life sketch of Gopāla Bhaṭṭa, the same table of contents as in Vidyāvāgīśa and a Bengali prayer to Rādhā and Kṛṣṇa.

The Sanskrit texts are the same as before, including the verse numbering, but this time the direct source is Miśra, as the translations and notes are exactly the same, only translated into Bengali. The introduction deals in particular with understanding Vedic citations in the HBV.

This edition has been reprinted several times, sometimes with a new introduction by someone else. An example of this is the edition of Mahānāmbrata Brahmacārī (Kalikātā: Maheśa Lāibrarī) printed 1993, 1997, 2001 and probably several times since, where apart from a new preface by the publisher and a new introduction, the rest of the book is unchanged.

**Purīdāsa** is the next edition, edited by Purīdāsa and printed in Bengali script at the Mañjuṣā Print Works in Dhaka, 1946. 864 pages. This edition contains the main text and the commentary printed in two columns underneath it. Here the verses have been numbered consecutively, so that, for example, the first chapter has 235 verses. The book includes a Sanskrit introduction and chapter summaries at the beginning, and at the end, two appendices with further details on how to calculate two types of Mahādvādaśīs, a verse index and an index of cited works.

Purīdāsa writes in the introduction (p. 3) that this edition is based on four previous editions (Vidyāratna, Kaviratna, Mādhava Candra Tarkacūḍāmaṇi, and another unnamed one, perhaps Miśra?) and two manuscripts: one from Mathurā and one from the University Library of Dhaka (nr. 2453 with 442 folios in Bengali script). Unfortunately, and unlike in some of his other excellent edi-

tions, he notes no variant readings and almost invariably follows the text established by Vidyāvāgīśa; but he has made some corrections, such as adding the ending to the commentary at 1.203. The text has been slightly edited by adding numbers to verses cited from the *Bhāgavata Purāṇa* and commas, semicolons and lines to make the commentary easier to read.

With its indices, appendices and scholarly introduction, the Purīdāsa edition is a clear advance on the previous editions. In the introduction, Purīdāsa tries to resolve the authorship question by suggesting that the HBV that we have today is Gopāla Bhaṭṭa's expansion of Sanātana's original text (see above at 24–25). He also suggests that the book's name may have been inspired by king Pratāparudra Deva's (r. 1497–1540) *Sarasvatīvilāsa*.

**Haridāsa** is the following edition that I have consulted, edited by Haridāsa Śāstrī and printed in Devanāgarī script by Gauragadādhara Press in Vṛndāvana, 1986. 1374 pages in two volumes plus a small third volume of 200 pages of a verse index and an index of cited works. This edition contains the main text, the commentary and a Hindi translation printed underneath each other as in the Kaviratna edition, though the numbering follows that of the Purīdāsa edition, from which also the chapter summaries, indices and appendices are taken *en bloc* and as usual without any direct acknowledgement. The book is also furnished with the same table of contents found already in the Vidyāvāgīśa edition.

In general, this edition is thus heavily dependent on the Purīdāsa edition, as seen also in how the introduction borrows some ideas from it. Haridāsa Śāstrī (p. 12) mentions having consulted it as well as the editions of Śyāmacaraṇa Kaviratna and Rāmanārayaṇa Vidyāratna. The Hindi translation is unique and not related to the Miśra edition.

**Tīrtha** is the final edition that I have consulted, edited by Bhaktivallabha Tīrtha Mahārāja and printed in Bengali characters by Śrī Caitanya Gauḍīya Maṭha in Māyāpur, 2000. 657 + 831 pages in two volumes. This edition begins with a short preface by the editor, fairly lengthy biographies of Sanātana and Gopāla Bhaṭṭa Gosvāmins, the ordinary table of contents and the verse index from Purīdāsa's edition.

The text itself is printed differently than in any other edition, that is, in two columns on each page, with the Sanskrit followed by a rather free translation by Paṇḍita Kānāilāla Adhikārī Pañcatīrtha and then the commentary, which is not translated but which at times is summarised in the translations. The Sanskrit text and the verse numbering follows that of Purīdāsa, though this edition omits its chapter summaries and appendices.

This edition is the basis for the English translation of Bhūmipati Dāsa and Pūrṇaprajña Dāsa (2005–2006), who also translate its introductory matters with no acknowledgement whatsoever. The translators conveniently leave out the first and last paragraphs of the original text, as these identify the original publisher, editor and translator.

The eight editions are in the critical apparatus collectively known as **Edd**, and as they with very few exceptions all fall back on the text of the Vidyāvāgīśa edition, I have distinguished between their readings only in the first chapter. Such a plagiarising of earlier editions is unfortunately common within early Indian editions, as noted in my previous work on the *Rādhā Tantra* (Broo 2017a: 40).

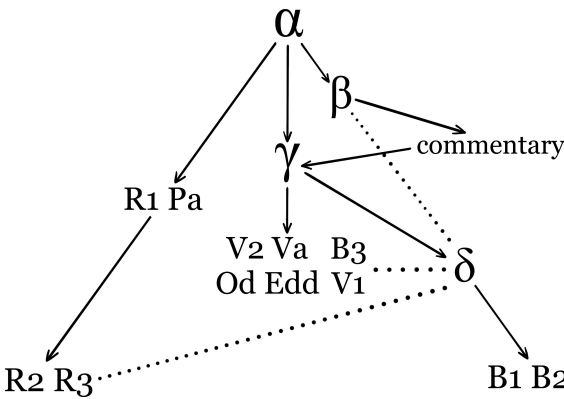


FIGURE 1 Stemma codicum

Because of extensive contamination between manuscripts, the relationship between the different sources is somewhat complicated. It can nevertheless be visualised through the above stemma codicum (figure 1).

Here  $\alpha$  stands for the autograph of the HBV, written by Sanātana Gosvāmin around 1538 in Devanāgarī letters.  $\beta$  stands for Sanātana’s copy of his own text, similarly in Devanāgarī letters, but with some changes, such as changing the two last two *padas* at 1.4, adding two *padas* at 1.5, adding verse 3.5 and making a mistake at 5.287.<sup>119</sup> Both of these manuscripts were still preserved in the Rādhā Dāmodara temple library in 1597, but unfortunately neither has survived, probably since they were worn out by study and repeated copying. Perhaps they

119 This mistake, confusing the attributes of one of the 24 upavyūha forms of Viṣṇu, making it identical with another, noticed already by Vinodavihārī Kāvyaṭīrtha Vidyāvinoda (1910: 11), was carried over into many manuscripts and into the *Caitanyacaritāmṛta*.

were entombed in the so-called Grantha Samādhi near Sanātana Gosvāmin's own tomb below his Madanamohana temple (Entwistle 1987: 402).

From  $\alpha$  begins at any rate one line of recensions, represented by Devanāgarī manuscripts R<sub>1</sub> and Pa, which we can call the Simple recension as it is not accompanied by the commentary (which did not yet exist when  $\alpha$  began to be copied). From the Simple recension another recension branches out, represented by manuscripts R<sub>2</sub> and R<sub>3</sub>. We can call this the Jaipur recension, and it is characterised by a longer declaration of contents. It is represented by only a few manuscripts.

Based on  $\beta$ , Sanātana Gosvāmin wrote a commentary to the HBV in Bengali script some time after 1541. It is probably the autograph of the commentary that is mentioned in the Rādhā Dāmodara temple library list, but again, that manuscript has been lost. However, some inconsistencies between the main text and the commentary (e.g., at 1.4, 1.41, 3.5 and 5.182) indicate that when the commentary was first combined with the main text, in archetype  $\gamma$ , it was by mistake joined with a copy of  $\alpha$ , rather than manuscript  $\beta$  that it was actually based on. By this time, it also appears that the last folios of the commentary had been lost, as the commentary found in all manuscripts abruptly ends at 20.278, ignoring the last one hundred verses.

From  $\gamma$  stems the most widespread recension of the HBV, including manuscripts both in Devanāgarī and Bengali scripts (V<sub>1</sub>, Va, B<sub>3</sub>, Od). I call this the Common recension. The *editio princeps* and all Edd of the HBV was based on manuscripts belonging to this recension. From  $\gamma$ , too, stems another combination of main text and commentary, archetype  $\delta$ , which also incorporated elements of the first copy of the text,  $\beta$ . From this  $\delta$  stem what I call the Bengali recension of the text, which is characterised in particular by a section on the ten-syllable Gopāla mantra at 1.155. This recension is also widespread and has (as indicated by the dashed lines in the stemma) contaminated manuscripts R<sub>3</sub>, B<sub>3</sub> and V<sub>1</sub>.

All the manuscripts I have seen belong to one of these four recensions.<sup>120</sup> Which recension, then, most closely represent the original text? The answer is not simple. While the Jaipur recension is clearly a later development, its origin, the Simple recension, is the closest we get to Sanātana Gosvāmin's archetype  $\alpha$ . While the Bengali recension is the farthest from archetype  $\alpha$ , it retains elements of  $\beta$ , which was also written by Sanātana Gosvāmin and represents his own

120 The following manuscripts belong to the Simple Recension: Central Library, Baroda 11486; Jaipur Palace Museum 201, 202 and 208; Sarasvati Bhavan, Varanasi B 108127.

The Jaipur Recension is represented by Bhandarkar Oriental Research Institute, Pune 320/1891–1895 and Central Library, Baroda 13022.

last take on the HBV. The text of the commentary is retained both in the Common and the Bengali recensions, but it has been better preserved in the Bengali recension (e.g., at 3.51), no doubt because of originally having been written in Bengali script.

## 10 Conventions in the Critical Apparatus and Translation

As presenting the main text in Devanāgarī script and the commentary in the Bengali script would be unnecessarily excluding, I have opted to transcribe all of the text into Roman script according to the standard IAST system. I have

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The following manuscripts fall into the General recension: American University Library 1412 (dated 1815); Jaipur Palace Museum 203; Jiva Institute 4; Pāṭhbaḍī, Barahanagar 2005/245; Punjab University, Lahore 2324; Rajasthan Oriental Research Institute, Alwar 3421 (dated 1833) and 4557; Rajasthan Oriental Research Institute, Jodhpur 6505 (dated 1810) and 9961; Sanskrit College, Kolkata 8807; Sarasvati Bhavan, Varanasi SB 107915; Shantipur Bangiya Puran Parishad EAP781/1/1/483pt1 to 3 (dated 1806) and EAP781/1/1/611 pts 1 to 5; Vrindavan Research Institute 481, 2478 and 2948.

The following manuscripts fall into the Bengali recension: Bhaktivedanta Research Centre, Kolkata 1 (dated 1790); Bhandarkar Oriental Research Institute, Pune 321/1891–1895; Central Library, Baroda 10089; Dhaka University Library 2777; Jiva Institute, Vrindavan 5 (dated 1828); National Library, Kolkata RDS 11; Pāṭhbaḍī, Barahanagar 2001/242 a, b and 2003/243; Sanskrita Sahitya Parishad, Kolkata 10026; Sanskrit College, Kolkata 8837, 8968 and 9142; Shantipur Bangiya Puran Parishad EAP781/1/1/752; Tübingen Ma 1 84 (dated 1881); Varendra Research Museum 97/1833; Vrindavan Research Institute 469 (dated 1844), 1244, 6870, 7144 (dated 1842) and 8001.

In the case of the following partial or incomplete manuscripts, I have not yet been able to determine the recension: American University Library 1185 (17th chapter); Bhaktivedanta Research Centre, Kolkata 58 (14.471–20.383); Bhandarkar Oriental Research Institute, Pune 253/1886–1892 (15.217–19.104) and 324/1887–1891 (12th and 13th chapters); Bodleian Library, Oxford C 81 (19th chapter); British Library, London 945 a (18th and 19th chapters); Dhaka University Library 3591 (9.375–10.421); Dinesh Chandra Sharma, Vrindavan 912 (19.899–942), Jiva Institute, Vrindavan 2 (12.199–202) and 3 (13.147–316); Odisha State Museum, Bhubaneswar DH 89 (10th chapter); Pāṭhbaḍī, Barahanagar 1997/242 (15.272–672), 1998/242 a, c, d (mixed up folios), 1992/242 (19.362–20.109), 2001/242 c (18th chapter), d (14.1–272), e (15.1–374), f (17th chapter), g (16th chapter, dated 1829), h (11.5–375), i (12th chapter), j (13th chapter), l (11th chapter, dated 1829) and 2004/242 (10.430–11.801); Punjab University, Lahore 1493 (17th chapter, dated 1889); Rajasthan Oriental Research Institute, Alwar 5576 (20th chapter); Rajasthan Oriental Research Institute, Jodhpur 26158 (16th chapter), 35790 (17th chapter) and 34601 (18th chapter); Sarasvati Bhavan, Varanasi SB 107946 (17.1–18.103) and SB 108037 (11.38–17.220); University of Pennsylvania Coll. 390: 2438 (19.84–19.1048); Varendra Research Museum SC 677/41 (15.583–672) and 1343 (12th chapter); Vrindavan Research Institute 391 (9.370–12.298), 723B (6.45–11.80), 789 (3.1–251), 2785 (4.170–373) and 4270 a & c (mixed up folios).

chosen to present the commentary immediately after the verses commented on, so that, for example, the commentary that in the printed editions is assigned to verses 5.315–357 in toto has been split up and placed in the proper places (after 5.315–319, 5.327, 5.328, 5.343, 5.349–352 and 5.354–355).

The critical apparatus that follows the Sanskrit text beneath a horizontal line on the page is a negative one, so that the manuscripts mentioned are the ones that differ from the adopted text. Several variants are differentiated with a colon. For example, “11 prayuñjanti] V<sub>1</sub> yuñjanti : Edd prayuñjate” means that on line 11 from the top, instead of the word *prayuñjanti*, manuscript V<sub>1</sub> has (the unmetrical) *yuñjanti*, while the printed editions read *prayuñjate*. Superscript numbers after sigla (e.g., V<sub>1</sub><sup>2</sup>) indicate corrections or additions by a second hand in the manuscript in question. The order of variants given follow that of the largest amount of manuscripts and then the order of the list of mss given above (1.9). When the reading of one of the sources of the HBV differs in some important way, such readings are indicated in the apparatus by the abbreviation of the source in question (e.g., RAC or VBC).

The Latin abbreviations within the critical apparatus are the ones ordinarily used (see Maurer 2015). As in my earlier work on the *Rādḥā Tantra* (Broo 2017a), I differentiate between *om.* (omittit) and *deest* by having the first to refer to cases where something has been omitted by an obvious mistake (through haplography, for example), while the second refers to cases where the omission seems to follow an omission in the exemplar. An ellipsis in square brackets, [...], refers to text missing because of physical damage to the manuscript. Finally, I use *ins.* (inseruit) for text inserted into a sentence or line and *add.* (addidit) for additional sentences or lines.

To avoid cluttering the critical notes, I have tacitly disregarded simple mistakes (such as *jānhavī* instead of *jāhnavī*). Contrary to many manuscripts, I have chosen not to germinate consonants after an *r* (e.g., *dharmma*), and I have changed all final anusvāras into the letter *m*. I have removed all references added by earlier editors into the Sanskrit text both in the main text and in the commentary, placing them in the translation instead. I have followed the numbering system of Purīdāsa, that is, numbering all verses (and the few prose passages) consecutively, but as there are verses accepted by Purīdāsa that have been relegated to the critical notes in my edition, the numbers are not always the same. For example, Purīdāsa has 235 and 253 verses in the first two chapters, while I have 234 and 250.

I have resisted the temptation to emend mistakes and inconsistencies in the main text, with one exception. The optative of *√nyas* “one should place down” is spelled both *nyasyet* and *nyaset* in different manuscripts and even within the same manuscript, though the Bengali manuscripts favour *nyaset*. The prin-

ted editions feature both without any system, even within the same verse (e.g., 5.157). I have standardised the spelling in the critical text to *nyasyet*, except for when *nyaset* is demanded by the metre (2.52, 2.53, 2.202, 2.207 twice, 2.235 and 3.172). The author himself seems to have vacillated between the two, as there are also instances when the metre demands *nyasyet* (5.93, 5.113, 5.119).

The manuscripts and editions differ in their punctuation of the commentary. I have in general followed that of Purīdāsa but simplified it a little. The commentary and the scribes are also not consistent in terms of sandhi, often leaving sandhis unresolved for the sake of clarity. As I have followed the usual contemporary style of separating non-compounded words except in cases of vowel coalescence, I have been able to be a little more consequent with sandhis without losing clarity (e.g., writing *yānti apayānti* rather than *yānti apayānti* at 5.388).

In the translation, I have sometimes sacrificed grammatical exactness for readability. As the Sanskrit text and its translation are printed side by side, the interested reader can easily compare both. For example, I sometimes translate passive sentences in the active voice. For the same reason, I have sometimes divided the Sanskrit text into paragraphs. I have translated the ordinary *śloka* verses of both main text and commentary as prose, while rendering other metres in free verse to show that the style of the text has changed.

I have retained Sanātana Gosvāmin's chapter names (given in the chapter colophons) and his division of the chapters into shorter sections. When such a section is introduced with a sentence or word prefaced with *atha*, I have made that introduction into a subheading, but when such a section is further divided into parts not introduced with an *atha* (such as when the greatness of remembrance is subdivided into different results), I have not made these further introductions into subheadings or noted them in the table of contents.

Translating a Sanskrit gloss such as the *Digdarśinīṭikā* is challenging, as most of what it does is explain words that in translation may not require explanations. In such cases, I have tried to choose a simpler word for the gloss. Sometimes, when the translation itself has taken care of all that the commentary explains (such as word order or syntax), I have simply left the passage of the commentary in question untranslated and indicated that with (...). I have placed words cited from the main text in italics to differentiate them from their explanations, sometimes adding "means", "refers to" or the like afterwards. For example (at 5.424), when the commentary reads "In this context, *offerings* refer to all kinds of worship and *sacrifices* refer to rites such as the *Aśvamedha* characterised by killing", the words "offerings" (*yajña*) and "sacrifices" (*medha*) are cited from the verse from the *Garuḍa Purāṇa* that is under discussion. Mantras and words or syllables used as mantras are given in caps (e.g., KLĪṀ). As



most of the readers of this book will be particularly interested in Hindu ritual, I have kept some technical vocabulary untranslated (e.g., *Mudrā* or *Nyāsa*), as such readers would most likely find a translation (e.g., “seal” or “placement”) more confusing than helpful. Such words are capitalised and explained in the glossary at the end.

I have maintained the distinction so common to Sanskrit commentaries between the literal meaning (*ity arthaḥ*) of a word or sentence and its implied meaning (*iti bhāvaḥ*), rendering the third level sometimes supplied by Sanātana Gosvāmin (*iti dik*) as “this is the drift”. As usual in Sanskrit auto-commentaries, Sanātana Gosvāmin refers to the author of the main text (*granthakāra*) in the third person, and I have retained that in the translation. Finally, I have added footnotes to the translation (shown by a, b, and so on) to indicate the direct source of passages cited second-hand and to explain passages difficult or interesting in terms of content or grammar.

# *Critically Edited Text and Translation*



# 1. Vilāsa

śrīkṛṣṇāya namaḥ |

caitanya<sup>1</sup>devaṃ bhagavantaṃ āśraye  
śrīvaiṣṇavānāṃ pramude 'ñjasā likhan |  
āvaśyakaṃ karma vicārya sādhubhiḥ

5 sārdhaṃ samāhṛtya samastaśāstrataḥ ||1||

śrīśrīmadanamohanaḥ kṛṣṇo jayati |

brahmādiśaktipradam īśvaraṃ taṃ  
dātuṃ svabhaktiṃ kṛpayāvātīṇam |  
caitanya<sup>2</sup>devaṃ śaraṇaṃ prapadye

10 yasya prasādāt svavaśe 'rthasiddhiḥ ||  
likhyate bhagavadbhaktivilāsasya yathāmati |  
ṭikā digdarśinī nāma tadekāṃśārthabodhinī ||

suduṣkare karmaṇi pravartamāno granthakāras tatsaṃsiddhaye prathamam parama-  
gururūpaṃ śrīmadīṣṭadaivataṃ śaraṇatvenāśrayati caitanyeti | caitanyaṃ viśuddhaṃ  
15 jñānaṃ tadrūpo yo devo jagatpūjyas tam | deveṣu madhye yo jñānaghanas tam ity  
arthaḥ | yad vā, caitanyasya cittasya devo 'dhiṣṭātā yaḥ śrīvāsudevas tam | athavā, caita-  
nyaṃ cetanā jīvanahetus tasya devo nāthas taṃ prāṇeśvaram ity arthaḥ | āśraye śara-  
ṇaṃ yāmi | kimartham? śrīmatāṃ vaiṣṇavānāṃ āvaśyakaṃ avāśyakṛtyaṃ yat karma  
tat sādhubhiḥ sadācāraparair vaiṣṇavair eva samaṃ vicārya likhan likhituṃ, hetau

1 śrī ... namaḥ] V2 śrīśrīrādhākṛṣṇābhyāṃ namaḥ : R1 śrīgurave namaḥ | śrīkṛṣṇāya namaḥ |  
śrīvr̥ndāvanapurandarāya namaḥ : R2 śrīgovindāya namaḥ : Pa śrīrādhāmadanamohanau jaya-  
taḥ śrīrādhāśyāmasundaradevau jayataḥ śrīgurave namaḥ : B1 oṃ namo bhagavate vāsudevāya  
: B2 namaḥ śrīkṛṣṇāya : Od oṃ kṛṣṇāya namaḥ | oṃ vighneśvarāya namaḥ | oṃ rādhākṛṣṇāb-  
hyāṃ namaḥ | : Vidyāvāgīśa Gurudayāla Vandyopādhyāya Purīdāsa śrīśrīkṛṣṇo jayati : Vidyāratna  
Tīrtha śrīśrīrādhāramaṇāya namaḥ : Śarma Kaviratna śrīśrīgovindāya namaḥ : Haridāsa śrīśrī-  
rādhākṛṣṇābhyāṃ namaḥ || namaḥ] Edd (-Vidyāvāgīśa Gurudayāla Vandyopādhyāya) *add.* atha  
maṅgalācaraṇam 2 caitanya] R1 [...] 3 vaiṣṇavānāṃ] V1 bhagavatānāṃ || pramude] Od<sup>2</sup>  
*glos.* (vaiṣṇavānāṃ harṣāya) 4 sādhubhiḥ] Od<sup>2</sup> *glos.* (sādhubhiḥ saha) 5 sārdhaṃ] R1 [...] 6  
śrīśrīmadanamohanaḥ kṛṣṇo jayati] V1 śrīrādhāramaṇājī : V2 śrīrādhāmodaradevau jayataḥ  
: B1 oṃ namo gopījanavallabhāya : B2 namo bhagavate śrīkṛṣṇāya : Od śrīkṛṣṇacaitanyacandro  
jayati : Od *add.* prathamaślokaśya ṭikāṃ idaṃ vijñeyam 7 taṃ] B1 prabhūm 11 mati] V1 B2 -  
matih 12 bodhinī] B1 darśinī : B3 bodhanī 13 saṃ] V1 V2 *deest* 14 śaraṇatvenāśrayati] B3  
śaraṇaṃ āśrayati 15 ghanas] B3 -janakas 16 yaḥ] B3 *ins.* devaḥ || śrī] V2 *deest* 17 āśraye]  
B2 *ins.* ahaṃ 19 sadācāraparair] B3 sadācarair || vaiṣṇavair] B1 *deest* 19-60.2 likhan ...  
sidhyatu] Od [...]

# Chapter One: On the Guru

Obeisance to Śrī Kṛṣṇa!

<sup>1</sup>Having considered the necessary rituals with the saints  
and having jointly gathered them from all the scriptures,  
writing truly for the delight of the blessed Vaiṣṇavas,  
I take refuge in Lord Caitanyadeva.

DDT: May Śrī Kṛṣṇa, enchanter of the god of love, reign supreme!

I take refuge in Caitanyadeva,  
the master who bestows power to Brahmā and the others,  
who mercifully descended to give devotion for himself,  
and by whose grace the meaning of the subject is within one's grasp.

I write this gloss on the Bhagavadbhaktivilāsa called Digdarśinī to the best  
of my understanding. It explains one aspect of its meaning.

In order to succeed in the very difficult task he has set out on, the author first takes refuge in his beloved Deity who has taken the form of his grand-guru by making him his shelter. [He takes refuge] in him, the *deva*, the one worshipable by the world, whose form is *caitanya*, pure consciousness. The meaning is, "In him, who among the gods consists of nothing but consciousness." Or else: in him, Śrī Vāsudeva, the *deva* or supreme ruler of *caitanya*, the mind. Or also: in the Lord of his life, the *deva*, the master that is his *caitanya*, consciousness, that is, his cause for life. *I take refuge* means I turn to him for refuge.

For what reason [does he take refuge]? For the sake of *writing* about the *necessary*, obligatory rituals of the blessed Vaiṣṇavas, having considered

śatṛṇ | tac ca kimartham? teṣām eva prakṛṣṭamude paramaharṣāya | nanu tava nīca-  
 sya katham etat sidhyatu? tatrāha bhagavantam iti | sarvaiśvaryayuktaṃ kāruṇyādya-  
 khilabhajanīyaguṇavantaṃ vā śrīkṛṣṇam iti vā kṛṣṇas tu bhagavān svayam iti śrībhā-  
 gavatokteḥ | evaṃ pakṣatraye krameṇa sambandhanīyam | tādrśasya mahāprabhor  
 5 āśrayaṇena na kim apy asādhyam iti bhāvaḥ | kiṃ ca tacchaktyaiva tanniyojanena vā  
 tanmāhātmyena vāham atra pravṛtto 'smi, na tu svāntryādineti nijauddhatyādipari-  
 hārah | svamate ca śrīcaitanya deveti prasiddhasaṃjñāṃ bhagavantaṃ mahāprabhum  
 | tatkāruṇyamahimnā tadāśritasya mama na kim api duṣkaram iti, sarvam eva sukha-  
 sādhyam ity arthaḥ | nanu tat sarvaṃ śrūtismṛtipurāṇāgamādiṣu sarvatra vartata eva,  
 10 kiṃ tallikhanena? tatrāha samastebhyaḥ śāstrebyaḥ samyag āhrītya ānīyeti | tatra tatra  
 sthāne sthāne sthitam aham atra yathāyogyam saṅgamayya tattatpadyajātam ekatrikṛ-  
 tyā likhiṣyāmīty arthaḥ ||1||

bhakter vilāsāṃś cinute prabodhā-  
 nandasya śiṣyo bhagavatpriyasya |  
 15 gopālabhaṭṭo raghunāthadāsaṃ  
 santoṣayan rūpasanātanau ca ||2||

vilāsān paramavaibhavarūpān bhedān cinute samāharati | bhaktivilāsānāṃ cayane-  
 nāsya granthasya bhaktivilāseti saṃjñāyāṃ kāraṇam ekam uddiṣṭam | bhagavatpriya-

2 sidhyatu] B2 sidhyati || yuktaṃ] B1 B2-pūrṇaṃ 3 vā ... iti] Od [...] || iti vā] B2  
*transp.* || kṛṣṇas] B2 *ante* śrī- 4 traye] B1 -dvaye 5–6 na ... svāntryādineti] Od [...] 6 pra-  
 vrṛtto] B1 B3 pravartito 8 kāruṇya] Od [...] || na ... api] B3 Od kim api na || iti] Edd *deest* : B1 ity  
 arthaḥ 9 śrūtismṛti] Od [...] 10 kiṃ ... tallikhanena] B2 *transp.* || tatrāha] B3 Od *ins.* sama-  
 steti || ānīyeti] Edd ānīya 11 sthāne] Edd *deest* 17 cinute] V1 sañcinute 18 granthasya] V1  
*deest* || ekam] B2 evam : Od *deest*

- That is, the form of pure wisdom is endowed with all majesty, the indwelling Vāsudeva is full of compassion and so on, and the Lord of his life is Śrī Kṛṣṇa. This explanation seems to mirror the classic Gauḍīya tripartite understanding of the Godhead as *brahman*, *paramātman* and *bhagavān* (see e.g. Eidlitz 1963: 23–29).
- Prabodhānanda Sarasvatī is best known for his poetical works *Caitanyacandrāmṛta* and *Vṛndāvanaśataka*, full of emotionally charged prayers to Caitanya and the holy land of Vṛndāvana, respectively. S.K. De (1942: 99) found little support for the idea, first propagated by one Anandin in a commentary on Prabodhānanda's *Caitanyacandrāmṛta* from 1718, that Prabodhānanda would have been identical with the *advaitin* Prakāśānanda converted by Caitanya in Vārāṇasī, but Jan Brzezinski (1992a) has shown that Prabodhānanda probably was an *advaitin sanniyāsīn* before meeting Caitanya. Later Gauḍīya Vaiṣṇava tradition at any rate remains strangely silent about this person, who for example is not mentioned even once

them together with the *saints*, the Vaiṣṇavas that are devoted to Sadācāra. And why does he write? For their *delight*, for their supreme happiness.

Now, how will this be possible for you, an inferior person? That he answers with the word *Lord*, meaning the one who is endowed with all majesty, or the one who has all worshipable qualities, such as compassion, or Śrī Kṛṣṇa, since the blessed Bhāgavata (1.3.28) says “But Kṛṣṇa is the Lord Himself”. These [three meanings] should be connected with the three alternative explanations [of the word Caitanya], one after the other.<sup>a</sup> The implied meaning is that by having recourse to such a great Lord, nothing is impossible. Moreover, by thinking “I am engaged here by his power, his command or his greatness, not by my independent will or anything like that”, the author gives up his own arrogance and so on.

And now, his own opinion: Śrī Caitanyadeva refers to the *Lord* or great master (Mahāprabhu) well-known by that name. The meaning is that nothing is difficult for me, having taken shelter of him, who is celebrated for his compassion; rather, everything is easily accomplished.

Now, all these rites are present everywhere in the Śrutis, Smṛtis, Purāṇas and the Āgamas. What is then the need for this text? That he answers with *gathered* or collected *from all the scriptures*. The meaning is that whatever verses are found in all those different places, I will here collect and harmonise in a suitable way.

<sup>2</sup>Gopāla Bhaṭṭa, the disciple of  
Prabodhānanda, beloved of the Lord,<sup>b</sup>  
collects the Bhaktivilāsas  
to please Raghunātha Dāsa,  
Rūpa and Sanātana.

He *collects* or gathers *Vilāsas* or parts of the greatest splendour. That this book is a gathering of such Bhaktivilāsas is one reason for its being called “Bhaktivilāsa”. *Beloved of the Lord* can also mean “to whom the Lord is

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in the *Caitanyacaritāmṛta*. According to O.B.L. Kapoor (1995: 177), the reason for this was that Prabodhānanda considered Caitanya as the enjoyer of the young damsels of Nadiyā (*gaur-anāgara*), a type of worship not approved by the Vṛndāvana Gosvāmins, but more probable is that he may have been sidelined because of his friendship with Hitaharivaṃśa (1502–1553), who according to Gauḍiya Vaiṣṇava sources (Brzezinski 1992b: 475–476) was at first a disciple of Gopāla Bhaṭṭa's but who was rejected by him and instead founded the Rādhāvallabha *sampradāya*. In the *Bhaktiratnākara* (1.128), Prabodhānanda is said to have been the uncle of Gopāla Bhaṭṭa.

syeti bahuvrīhiṇā tatpuruṣeṇa vā samāseṇa tasya mähātmyajātaṃ pratipāditam | evaṃ  
tacchiṣyasya śrīgopālabhaṭṭasyāpi tādr̥kṭvaṃ boddhavyam | śrīraghunāthadāso nāma  
gauḍakāyasthakulābjabhāskaraḥ paramabhāgavataḥ śrīmathurāśritas tadādīn nijaśaṅ-  
gīnaḥ santoṣayitum ity arthaḥ ||2||

5 mathurānāthapādājya-  
premaḥkṭivīlāsataḥ |  
jātaṃ bhaktivīlāsākhyam  
tadbhaktāḥ śīlayantv imam ||3||

10 śrīmathurānāthasya śrīkṛṣṇasya bhagavataḥ pādājye viṣaye yā śrīgopālabhaṭṭasya pre-  
maḥkṭis tasyā vilāsataḥ ullāsāt | yad vā, mathurāyām yo nāthas tasya prabhoḥ śrī-  
kṛṣṇasya pādājyayor bhaktivīlāsaḥ bhaktikṣetravāt tasmā jātam idam iti granthasya  
bhaktivīlāsetyākhyāyām kāraṇāntaram jñeyam | imaṃ grantham tadbhaktāḥ śrīma-  
thurānāthapādājyabhramarāḥ śīlayantu pariśīlayantv abhyasyantv ity arthaḥ | pāṭhān-  
tare śobhayantu doṣāpakaraṇeṇa nirantaraśravaṇakīrtanapracāraṇādīnā vālaṅkur-  
15 vantv iti vinayaviśeṣaḥ ||3||

jīyāsura ātyantikabhaktiniṣṭhāḥ  
śrīvaiṣṇavā māthuramaṇḍale 'tra |  
kāśīśvaraḥ kṛṣṇavane cakāstu  
śrīkṛṣṇadāsaś ca salokanāthaḥ ||4||

1 tat ... vā] B2 tatpuruṣeṇaiva || mähātmyajātaṃ] B1 B2 mähātmyajñānam 2 boddhavyam]  
B1 Od bodhyam 3 bhāgavataḥ] B3 [...] || śrīmathurāśritas] B3 mathurāsthitas 3-4 nija-  
saṅgīnaḥ] B2 saṅgena 7 jātaṃ] R1 [...] 8 śīlayantv] V2 Va Pa a.c. B3 śobhayantv : R1  
R2 Od śodhayantv || imam] Od<sup>2</sup> gl. (mathurānāthapādājyapremaḥkṭivīlāsāt tato teṣāṃ bhak-  
teḥ vilāsākhyam jātaṃ tadbhaktā imaṃ grantham śodhayantu) 9 śrī] B3 Od deest || yā] B2  
deest || bhaṭṭasya] V1 -bhaṭṭa- : B2 ins. yā 10 nāthas tasya] V1 nāthasya 11 bhaktivīlāsaḥ]  
B2 rep. || iti] V2 B2 deest 12-13 mathurānātha] B1 -raghunāthadāsa- 13 pādājya] V2 B3 Od  
-pādājye || pariśīlayantv] V1 Edd deest 13-14 pāṭhāntare ... śobhayantu] Edd śobhayantv iti  
pāṭhe 14-15 vālaṅkurvantv] Od alaṅkurvantv 16 bhakti] V1 -bhakta- 18 kṛṣṇavane] Od gl.  
(vṛndāvane) || vane] V2<sup>2</sup> i.m. B3 -pure

beloved” if it is taken as a Bahuvrīhi compound.<sup>a</sup> In either case, it shows all his greatness, and thus, the same thing should be understood of his disciple, Śrī Gopāla Bhaṭṭa. Śrī *Raghunātha Dāsa* is the sun of the lotus of the Bengali Kāyastha community and the greatest Bhāgavata, settled in blessed Mathurā. The meaning is “to please him and others, his associates.”

<sup>3</sup>The name Bhaktivilāsa comes from the Vilāsa of loving devotion (*bhakti*) to the lotus feet of the master of Mathurā. May his devotees engage themselves in it!

Another reason for the book’s being called *Bhaktivilāsa* is that it stems from the *Vilāsa*, the joy of Gopāla Bhaṭṭa’s loving devotion towards *to the lotus feet of the master of Mathurā*, Lord Śrī Kṛṣṇa. Or else, because they are the shelter of devotion, the lotus feet of Śrī Kṛṣṇa, the Lord of the master in Mathurā, they are the Bhaktivilāsa, and this book has sprung from them. May *his devotees*, the bumblebees at the lotus feet of the blessed Lord of Mathurā, *engage themselves in it*, that is, study this book. In the case of the alternative reading *śobhayantu*: may they beautify it with the fault-destroying practices of ceaseless listening, praising, preaching and so on. This is a specific type of humility.

<sup>4</sup>Long live the greatly devoted  
blessed Vaiṣṇavas here in the circle of Mathurā!  
May Kāśīvara<sup>b</sup> shine in Kṛṣṇa’s forest,  
and Śrī Kṛṣṇadāsa with Lokanātha!<sup>c</sup>

a A *bahuvrīhi* compound is a relative or adjective compound in which the last member loses its character of a substantive and together with the first member serves to qualify a noun.

b Kāśīvara was a close companion of Caitanya’s who came to Vraja after the latter’s passing.

c According to later hagiographers (see De 1942: 72), Lokanātha was the son of Padmanābha Cakravartin of Jessore and a fellow student of Caitanya’s. Lokanātha was sent by Caitanya to Vṛndāvana around the year 1510 with the task of reclaiming the sacred sites connected with Kṛṣṇa. This means that he arrived in Vṛndāvana already before Rūpa and Sanātana Gosvāmīns. He is best known for being the guru of Narottama Dāsa, who together with Śrīnivāsa Ācārya and Śyāmānanda were responsible for spreading the teachings of the Vṛndāvana Gosvāmīns to Bengal, and who was the first non-Brāhmaṇa to initiate a Brāhmaṇa disciple (Stewart 2010: 282–283).



śobhāpādanam cāsyā granthasyā śrīmathurānāthacaraṇāravindabhaktirasikānām śrīmathurāyām sukhanivāsenā svata eva sampadyate ityādyabhiprāyeṇāsāste jīyāsūr iti | śrībhagavadbhaktipravartanādilakṣaṇanijotkarṣam āviṣkurvantv ity arthaḥ, pure śrīmathurānagaramadhye prāyas tatraiva tasyāvasthiteḥ | evaṃ agre 'pi kadvayaṣaṃj-  
 5 ṅāyām agre vartamānacakārāt ciram ity asyāgre 'pi sarvatrānuṣaṅgaḥ | kṛṣṇakāna-  
 nam vṛndāvanam tāpanīyaśrutyuktānusārāt | tasmin kriḍatu śravaṇakīrtanādibhaktiā  
 sukham nivasatv ity arthaḥ | lokanāthena saha vartata iti tathā saḥ | ity anyonyam tayoh  
 prītiviśeṣaḥ sūcitaḥ | evaṃ ca yadaīṣām tatra tatra nivāsaḥ tadānim ayaṃ grantho jāta  
 ityādy api sūcitam ||4||

10 *tatra lekhyapratijñā*

ādau sakāraṇam lekhyam śrīgurvāśrayaṇam tataḥ |  
 guruśiṣyaparīkṣādir bhagavān manavo 'sya ca ||5||

likhann iti yallikhitam, tallekhyam eva pratijānīte ādāv ityāditrayoviṃśatibhiḥ | kāra-  
 ṇasahitam śrīguror āśrayaṇam upasattir ādau lekhyam | lekhyam ity asya līngavacanā-  
 15 vyatyayena yathāyatham sarvatrānvayaḥ | tatas tadanantaram guruḥ sa kīdṛṣa iti tasya

3 lakṣaṇa] V2<sup>2</sup> *i.m.* || pure] Edd mathurāmaṇḍale 3–5 pure ... ānuṣaṅgaḥ] B1 *deest* 4 tasyā-  
 vasthiteḥ] Edd teṣām avasthiteḥ 4–5 evaṃ ... ānuṣaṅgaḥ] B3 Edd *deest* 4 dvaya] *Em.*  
 : V1 V2 B2 -dvayam 5 ānuṣaṅgaḥ] B3 *add. i.m.* vane iti pāṭhe : B9 Od *add.* śrīkṛṣṇavana iti  
 pāṭhe 5–6 kānanam] B1 B3 Od Edd -vanam 6 tasmin] B3 *add. i.m.* cakāstu || kriḍatu]  
 B2 kriḍantu 7 nivasatv] B2 nivasantv 8 sūcitaḥ] Od *ins.* yallikhitam eva pratijānīte ādāv  
 ityādi trayoviṃśatibhiḥ kāraṇasahitam || evaṃ ca] Od *deest* || ca] V2 *deest* 9 ityādy api] Od  
 anyāpi 10 pratijñā] Od *om.* 11 ādau ... tataḥ] R2 asmin bhaktivilāsākhye vilāsā viṃśatir mayā  
 | lekhyā yathākramam sarvam vaiṣṇavācāranirṇayāḥ || vilāse prathame tatra śrīgurvāśrayakāra-  
 ṇam 1 | lekhyām gurvāśrayam 2 tasya nityatā ca 3 tataḥ param || || tataḥ] R2 B1 B2 B3 *i.m. add.*  
 anvayavyatirekābhyām lakṣaṇam guruśiṣyayoh | 12 guruśiṣya] V1 Edd guruḥ śiṣyaḥ || guruśi-  
 ṣya ... ca] R2 *deest* || manavo] Od *gl.* (asya bhagavanmantraḥ) 13 likhann iti] B1 tatra lekhyeti  
 14 lekhyam] B3 *deest* 14–66.1 lekhyam ... bhagavato] Od *deest* 15 sa] B3 Od Edd *deest*

Thinking that this book's attaining splendour will come about of its own accord by the happy residence in Śrī Mathurā of those savouring devotion to the lotus feet of the Lord of Śrī Mathurā and so forth, the author prays, "Long live ...". The meaning is "may they reveal their own eminence, characterised by inciting devotion to the blessed Lord and so on" because of his<sup>a</sup> generally residing there only, *in the city*, in the town of Mathurā. Further, because the word "and" occurs below following the two names beginning with K (Kāśīśvara and Kṛṣṇadāsa), "for a long time" should be supplied with regard to everything following it.<sup>b</sup>

*Kṛṣṇa's forest* means Vṛndāvana, following the statement of the Gopālātāpanī Upaniṣad.<sup>c</sup> *May he enjoy himself*, may he live there happily through devotion, such as hearing and chanting—that is the meaning. *With Lokanātha* means together with Lokanātha; by this their particular love for each other is indicated. Similarly, it is also indicated that this book was written when these people were living in those places.

### *Declaration of Contents*

<sup>5</sup>First taking shelter of the guru as well as the reason for it will be described (1.28–37);<sup>d</sup> then the guru (1.38–58); the disciple (1.59–73); observation and so on (1.74–103); the Lord (1.104–120); his mantras (1.121–193); ...

The author said "*writing*" in the first verse: in verses 5–27, he now promises that whatever is mentioned here will certainly be elaborated upon. First he will write about *taking shelter of*, approaching the guru, together with the reason for it. The syntax is that "will be written about" should be added everywhere, with transposition of gender and number as needed. Then, immedi-

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- a It is unclear whether this refers to the author or to Kṛṣṇa. Edd. emend this to "their".
- b This difficult sentence has been dropped in most mss and in Edd. It appears to say that "for a long time" (*ciram*) applies to all the persons and places mentioned in this verse, not only to the Vaiṣṇavas of the city of Mathurā. The problem for many editors and scribes is that the reading of the commentator (that is, archetype β) of pādas two and three of the verse in question clearly differ from those above, probably reading *śrīvaiṣṇavāḥ śrīmathurāpure ciram || kāśīśvaraḥ kṛḍatu kṛṣṇakānane*.
- c I am not sure which section of the Gopālātāpanī Upaniṣad the commentator refers to, since the word *kṛṣṇakānana* does not actually occur in it. The text (2.29) does, however, divide the twelve forests of Mathurā into Kṛṣṇavana and Bhadravana.
- d The Bengali recension adds half a verse here: "... the qualities of the guru and disciple, positively and negatively ...". The Caitanyacaritāmṛta (2.24.330) appears to follow this reading by stating *gurulakṣaṇa, śiṣyalakṣaṇa, doṅhāra parikṣaṇa*. In this case, the next compound (*guruśiṣyaparikṣādir*) should be understood as "examination of guru and disciple, etc".

lakṣaṇaṃ lekhyam ity arthaḥ | asya bhagavato manavo mantrās ca tanmāhatmyādikaṃ  
ca lekhyam ity arthaḥ ||5||

mantrādhikārī siddhādiśodhanaṃ mantrasaṃskriyā |  
dikṣā nityaṃ brāhmakāle śubhotthānaṃ pavitratā ||6||

- 5 dikṣā tadvidhir lekhyā ity arthaḥ | evam agre 'pi sarvatra mūlagranthānusāreṇa yathā-  
yatham ūhyam | nityam ity asya śaraṇāgatir ity antam anuvṛttiḥ | śaraṇāgater api  
nityakṛtyeṣv antarbhāvena tadavadhi nityakṛtyānām eva likhanāt, ata eva tadananta-  
raṃ nityakṛtyavyavacchedārthaṃ pakṣeṣv iti lekhyam | brāhmakāle muhūrte śubhaṃ  
śubhakarmārthaṃ kṛṣṇakṛṣṇeti kīrtanādinā maṅgalāvahaṃ vā yad utthānaṃ śāyā-  
10 tyāgas tat | pavitratā pāṇipādaprakṣālanadantadhāvanācamanādinā śucitvam | etadādi  
sarvaṃ yady apy agre svata eva tattatprakaraṇato vyaktaṃ bhāvi, tathāpi sukhabodhār-  
tham adhunātra kiñcid abhivyajyate ||6||

prātaḥsmṛtyādi kṛṣṇasya vādyādyaiś ca prabodhanam |  
nirmālyottāraṇādyādau maṅgalārātrikaṃ tataḥ ||7||

- 15 prātar iti nityam itivat madhyāhnaṅkṛtyaṃ yāvad anuvartata eva | evaṃ madhyāhnā-  
dikaṃ cohyam | smṛtiḥ smaraṇam | ādiśabdena prātaḥkīrtanapraṇamanaviññāpanādi  
| prabodhanaṃ vādyaiḥ | ādiśabdāt stutipāṭhādibhiḥ | nirmālyottāraṇam ādiśabdena  
śrīmukhaprakṣālanadantakāṣṭhārpaṇādi | ādāv iti prathamam nirmālyottāraṇasyāva-  
śyakatvāt ||7||

2 arthaḥ] Od *add.* śubham astu | śrīśyāmarāyacaraṇe śaraṇam | jñāne prayāsam udapāsya na-  
manta eva jīvanti sanmukharitāṃ bhavadīyavārtām | sthāne sthitiḥ śrutigatāṃ tanuvānmano-  
bhir ye prāyaśo 'jita jito 'py asi tais trilokyām || 3 mantrādhikārī ... saṃskriyā] R2 tathā tayor  
parīkṣā ca 6 gurusevāvidhis tataḥ 7 || śīsyasya prārthanā caiva 8 mahātmyam śrīhares tataḥ 9  
| : R2 *add.* tanmantrāṇām ca mahātmyam 10 adhikāraviniṛṇayaḥ 11 | siddhādiśodhanaṃ caiva  
12 mantrāṇām saṃskriyā tataḥ 13 || 4 dikṣā ... pavitratā] R2 dviṭīye daikṣike dikṣā nityatā 1  
mahimā tataḥ 2 | kālasya nirṇayaḥ 3 paścād apavādaś ca tatra hi 4 || tato maṅḍapanirmāṇavid-  
hiḥ 5 kuṇḍasya caiva hi 6 | dikṣāṅga [...] guroḥ śīṣye tato niyamādividhis 10 tataḥ | abhiṣeke 11  
tathā mantrakathanaḥ 12 samayās tataḥ 13 || vārāhoktavidhi : R2 R3 *add.* 14 dikṣā saṃkṣepas 15  
(R3 *deest*) tadantaram | upadeśāś ca 16 mantrasya dānamāhātmyam uttamam 17 || 8 brāhma]  
V1 brahme || muhūrte] B1 Edd brahma- 10 ādi] B2 -ādikaṃ 11 tattat] B1 *deest* || tathāpi] V1  
tathā 13 prātaḥ ... prabodhanam] R2 R3 ṛṭīye tu sadācāraḥ 1 smaraṇādividhiḥ prage 2 | tataḥ  
śrīkṛṣṇadevasya vādyādyaiś ca prabodhanam 3 || || ca] B1 sa 14 nirmālyottāraṇādyādau] R2  
nirmālyottāraṇāc cādau : R2 R3 *ins.* 4 || tataḥ] R2 *ins.* 5 16–17 prātaḥ ... ādiśabdena] V2 *deest*  
16 praṇamana] V1 -praṇāma- 17 ādi] B3 ādya- || stuti] B3 stutiśruti-

ately after that, [thinking,] “what is the guru like?”, his characteristics will be given. Then he will write about the *mantras* of the *Lord* as well as their greatness, and so forth.

<sup>6</sup>eligibility for the mantra (1.194–200); determining Siddha and so on (1.201–224); purification of mantras (1.225–235); initiation (2.1–253); daily duties (3.1–19); the virtuous waking at the Brāhmatime (3.20); cleansing (3.21–22); ...

*Initiation*: the meaning is that the rules concerning this will be written. Similarly, every case below also will be properly deliberated on in accordance with the original texts.<sup>a</sup> *Daily duties*: all the items up to taking shelter (1.25). The author has included also taking shelter within the daily duties, in order to distinguish the items following it—beginning with fortnightly duties—from them.

*Virtuous*, to perform virtuous rites by calling out “Kṛṣṇa! Kṛṣṇa!”, or the auspicious *waking*, quitting of the bed. *At the Brāhmatime*: at this watch.<sup>b</sup> *Cleansing*: purification by Ācamana, brushing the teeth, washing hands and feet and so on. This and all that will follow will become evident on its own accord in the respective contexts. Still, to facilitate easy understanding, something is now provided here.

<sup>7</sup>remembrance and so on in the morning (3.23–129); waking Kṛṣṇa with musical instruments and so forth (3.130–133); the removal of offered flowers and so on in the beginning (3.134–149); then Maṅgalārātrika (3.150–152); ...

As the morning duties are said to be mandatory, so are the midday duties that follow. *Remembrance* means the act of remembering; *and so on* means morning praise, salutations, entreaties, and so on. *So forth* means hymns of praise, readings, and so on. *In the beginning* means first, because removing offered flowers is mandatory. *And so on* refers to the offering of a tooth-twig, water for rinsing the Lord’s mouth, and so on.

a The original texts (*mūlagrantha*) refers to all the authoritative texts quoted below.

b The watch of Brahman (*brāhmanuhūrta*) refers to the last part of the night, ending at sunrise and beginning one hour and 36 minutes earlier.

mairādikṛtyaṃ śaucaṃ cācamaṇaṃ dantadhāvanam |  
snānaṃ tāntrikasandhyādi devasadmādisaṃskriyā ||8||

- 5 nijadantadhāvanam yady apy utthānānantaram eva kṛtyam iti pavitratāntaḥ pūrvaṃ  
praviṣṭam eva, tathāpi śaucādividhiprasaṅgato 'tra tadvidhimātralikhanam | tāntrikī  
sandhyā tadupāstih | ādiśabdena jale bhagavatpūjā | devasadmanaḥ bhagavadālayasya  
saṃskriyā sammārjanādinā tathā svastikanimāṇadhvajapatākādyāropanena ca | ādi-  
śabdāt pīṭhapātravastrādisaṃskāraḥ ||8||

tulasyādyāhṛtir ghasnānam uṣṇodakādikam |  
vastraṃ pīṭhaṃ cordhva puṇḍraṃ śrīgopīcandanādikam ||9||

- 10 tulasyā ādiśabdāt puṣpādīnāṃ cāharaṇam | gehe nijagehe snānaṃ tadvidhiḥ, tac ca  
bahis tīrthābhāvena kiṃ vā śrībhagavadālayasaṃskārādyanantaram eva pūjārthaṃ  
punaḥ snānāpekṣayā jñeyaṃ, tatraivoṣṇodakāmālakādīsnaṇavyavasthā ca | vastraṃ  
snānānantaraṃ nijaparidheyaṃ | pīṭhaṃ ācamaṇādyarthaṃ nijāsanam ||9||

- 15 cakrādīmudrā mālā ca gṛhasandhyārcaṇam guroḥ |  
māhātmyaṃ cātha kṛṣṇasya dvāra veśmāntarārcaṇam ||10||

guror arcaṇam māhātmyaṃ ca | atheti gurupūjānantaram eva bhagavatpūjāyā vid-  
heyatvāt | dvāraṃ veśmāntaraṃ ca gṛhamadhyam tayor arcaṇam ||10||

pūjārthāsanam arghyādisthāpanam vighnavāraṇam |  
śrīgurvādinatir bhūtaśuddhiḥ prānaviśodhanam ||11||

1–2 mairādikṛtyaṃ ... saṃskriyā] R2 R3 mairādikṛtyaṃ 6 śaucasya vidhir 7 ācamaṇaṃ tataḥ  
8 || dantadhāvanavidhyādi 9 tathā snānādikarmaṇaḥ 10 | vaidikī 11 tāntrikī sandhyā 12 devapū-  
jāditarpaṇam 13 | snānādiṣu ca sadbhāvāpekṣā 14 cātha caturthake || devasadmādisaṃskāra 1  
pīṭhapātrādikasya ca 2 | 1 śaucaṃ ... dhāvanam] Edd śaucācamaṇaṃ dantasya dhāvanam  
3 nijadantadhāvanam] B3 *deest* || kṛtyam] B2 *ins.* eva kṛtyam 4 pra] B1 B2 *deest* || tra] B2  
etad 6 tathā] Edd *deest* 7 saṃskāraḥ] V2 *add.* prātaḥkīrtanarpaṇamanavijñāpanādi prabod-  
hanaṃ vādyaiḥ ādiśabdāt stutipāṭhādibhiḥ nirmālyottāraṇam ādiśabdena 8 tulasyādyāhṛtir]  
R2 R3 *ins.* 3 || snānam] R2 R3 *ins.* 4 || uṣṇodakādikam] R2 R3 *ins.* 5 9 vastraṃ] R2 R3 *ins.*  
6 || cordhva ... candanādikam] R2 R3 ca 7 tilakam 8 ūrdhva puṇḍraṃ ca 9 mṛttikā 10 11 śrī]  
B2 *deest* || anantaram] V1 B3 -anantara- || eva] V1 *deest* 13 nija] B1 B2 *deest* 14 cakrā-  
dimudrā] R2 R3 śāṅkhādīmudrā 11 || ca] R2 R3 *ins.* 12 || sandhy] R2 R3 *ins.* 13 || guroḥ] R2 R3  
*ins.* 14 15 cātha ... veśmāntarārcaṇam] R2 R3 māhātmyam api tasyaiva 15 tadabhaktapha-  
laṃ tataḥ 16 || veśmāntarārcaṇam] B1 -veśmārcanaṃ tathā 18 pūjārthāsanam ... vāraṇam]  
R2 R3 pañcamādicathurtheṣv eva pūjavidhivinirṇayaḥ | tatrātau pañcame kṛṣṇadvāra veśmān-  
tarārcaṇam 1 | āsanaṃ ca 2 tataḥ pātrāsādanaṃ 3 vividhāni ca || pātrāny 4 arghyadravyāni 5 tato  
vighnanivāraṇam 6 | || vāraṇam] Od -nivāraṇam 19 natir] R2 R3 *ins.* 7 || śuddhiḥ] R2 R3 *ins.*  
8 || viśodhanam] R2 R3 *ins.* 9

<sup>8</sup>attending the call of nature and purification (3.153–201); Ācamaṇa (3.202–208); brushing the teeth (3.209–235); bathing (3.236–316); Tantric Sandhyā and so on (3.317–360); cleaning the Lord's abode, etc. (4.1–96); ...

Even though brushing one's teeth came earlier—it should be done immediately upon arising—its rules are given here only, in connection with the rules for purification and so on. *Tantric Sandhyā* means that kind of worship. By *and so on* worship of the Lord in water is intended. *Cleaning the Lord's abode* means to clean the house of the Lord nicely and to decorate it with Svastikas, banners, flags and so on. *Etc.* means purifying the seat, vessels, cloths and the like.

<sup>9</sup>collecting Tulasī, etc. (4.97–99); bathing in the house with warm water and so on (4.100–144); clothing (4.145–161); the seat (4.162–169); the vertical mark made with Gopīcandana (4.170–245); ...

*Collecting Tulasī, etc.* includes flowers and so on. *In the house:* the rules for bathing in one's own house. They apply when there is no Tīrtha available outside, or else they should be understood to apply to bathing again after cleansing the abode of the Lord, for the sake of worship. In this context will also be found the rules for bathing with hot water, Āmalakī (Emblic Myrobalan), and so forth. *Clothing:* one's garments to wear after bathing. *The seat:* one's own sitting place, used for Ācamaṇa and so on.

<sup>10</sup>wearing Mudrās<sup>a</sup> such as that of the disc (4.246–306); wearing necklaces (4.307–338); Sandhyā in the home (4.339–341); worship of the guru and the greatness of such worship (4.342–376); then worship of Kṛṣṇa's door and inner chamber (5.1–17); ...

[...] *Then:* since worship of the Lord should be performed immediately after worship of the guru. [...]

<sup>11</sup>the seat for worship (5.18–28); establishing Arghya and so on (5.29–56); warding off opposition (5.57–59); bowing to the guru and others (5.60–62); Bhūtaśuddhi (5.63–73); purifying the Prāṇa (5.74–87); ...

a In the HBV, the word Mudrā (“seal”) refers to both stamps or amulets worn on the body, mentioned here, and to finger signs used in the context of meditation mentioned in verse 1.12 below and in for worship at 1.14.

pūjārtheti pūrvalikhitāt nijapīṭhād bhedārtham | arghyapātrādinām sthāpanam iti tattad-dravyāṇaṃ tattatpātreṣu, tattatpātrāṇāṃ ca tattatsthāneṣu dhāraṇaṃ tathā maṅgalaghaṭasthāpanaṃ cety arthaḥ | prāṇaviśodhanaṃ prāṇāyāma ity arthaḥ ||11||

nyāsamudrāpañcakaṃ ca kṣṇadhyānāntararcane |

5 pūjāpadāni śrīmūrtiśālagrāmaśilās tathā ||12||

nyāsāḥ mātṛkādinām ṛṣyadyantānām | mudrāpañcakaṃ veṇuvanamālādīmudrāḥ pañca | kṣṇasya dhyānaṃ atha prakāṣasaurabhetyādy uktam | antararcanaṃ ca dhyānānantaram antaryāgaḥ | pūjāyāḥ padāni sthānāni śrīśālagrāmaśilādīni sūryāgnyādīni ca | śrīmūrtayaḥ śrībhagavatpratikṛtayaḥ śrīśālagrāmaśilās ca tattallakṣaṇādi ||12||

10 dvārakodbhavadakrāṇi śuddhayaḥ pīṭhapūjanaṃ |

āvāhanādi tanmudrā āsānādisamarpaṇam ||13||

śuddhayaḥ kṣālanādinā śrīmūrtiyādinām | āvāhanam ādiśabdāt samsthāpanasannidhāpanādisaptakam | tanmudrāḥ āvāhanādīmudrāḥ | āsanasya ādiśabdāt svāgatānantaram arghyapādyācamaniyamadhuparkapunarācamaniyānām ca samarpaṇam ||13||

15 snapanaṃ śāṅkhaghaṇṭādīvadīdyam nāmasahasrakam |

purāṇapāṭho vasanam upavītaṃ vibhūṣaṇam ||14||

snapane abhyaṅgadravypañcāmṛtodvartanādīni na pṛthak likhitāni, teṣāṃ snapanāṅgatvāt | evam anyad apy ūhyam | bhagavataḥ snāne śāṅkhasnapanasya ghaṇṭāvādīdyasya ca phalaviśeṣokteḥ śāṅkhaghaṇṭayor mātmyam ādiśabdāt tatraiva śāṅkhādīvadīdyā-

2 tattatpātreṣu] V2 *deest* || tatpātreṣu] V2 B2 Edd -pātre ca : B1 -pātre || tattat ... ca] B1 *om.*  
4 nyāsa] R2 R3 *ins.* 10 || ca] R2 R3 *ins.* 11 || kṣṇadhyānā] R2 R3 *ins.* 12 || ntararcane] R2 R3 *ins.*  
13 5 pūjāpadāni] R2 R3 *ins.* 14 || śrīmūrti] R2 R3 *ins.* 15 || tathā] R3 tataḥ : R2 R3 *ins.* 16 : Pa  
[... 7 kṣṇasya] B2 śrī- || ca] B3 *deest* 8 sūryāgnyādīni ca] B1 B2 *deest* 10 cakrāṇi] R2  
R3 *ins.* 17 || śuddhayaḥ ... pūjanaṃ] R2 R3 ṣaṣṭeṣv atha nigadyate | svayamvyaktādikathanam 1  
śuddhayaḥ 2 pīṭhapūjanaṃ 3 | 11 āvāhanādi] R2 R3 *ins.* 4 || tanmudrā] R2 R3 *ins.* 5 || samar-  
paṇam] R2 R3 *ins.* 6 14 samarpaṇam] V2 *add.* | śrī | o | 15 snapanaṃ ... sahasrakam] R2 R3  
pañcāmṛtādibhir dravyaiḥ snāpanam ca 7 (R3 *om.*) tataḥ param | śāṅkha 8 ghaṇṭādīmāhatmyam  
9 (R3 *om.*) tato nāmasahasrakam 10 | 16 purāṇa] R2 R3 gītādi- || pāṭho] R2 R3 *ins.* 11 || vasa-  
nam] R2 R3 *ins.* 12 || upavītaṃ vibhūṣaṇam] R2 R3 upavītādi 13 bhūṣaṇam 14 17 likhitāni] B1  
vilikhitāni 19–72.1 phala ... ca] B1 B2 *deest*

*For worship*: in order to distinguish this seat from the sitting place for oneself mentioned earlier. *Establishing Arghya and so on*: the meaning is placing the respective ingredients in their respective vessels, and those vessels in their respective places as well as establishing the auspicious vessel. *Purifying the Prāṇa* refers to the practice of Prāṇāyāma.

<sup>12</sup>Nyāsas (5.88–165) and the five Mudrās (5.166–167); meditating on Kṛṣṇa (5.168–217); internal worship (5.218–250); the objects of worship (5.251–256); the blessed image and the Śālagrāma stones (5.257–459); ...

The *Nyāsas* begin with Mātṛkā Nyāsa and end with Rṣyādi Nyāsa. *The five Mudrās* refer to the five Mudrās beginning with those of the flute and the forest-flower garland. *Meditating on Kṛṣṇa*: the meditation beginning with “Now, with clean mind ...” (HBV 5.168). *Internal worship* means the internal sacrifice following the meditation. *The objects of worship* refers to the blessed Śālagrāma stones, the sun, fire, and so on. *The blessed image and the Śālagrāma stones*: the characteristics and so on of the images of the Lord and of the Śālagrāma stones.

<sup>13</sup>the Discs from Dvārakā (5.460–480); purifications (6.1–13); worship of the pedestal (6.14–21); invocation and so on (6.22–34); Mudrās for that (6.35–42); offering a seat and so on (6.43–57); ...

*Purifications*: the sprinkling, etc., of the blessed image and so on. *Invocation and so on* refers to the seven procedures of establishment, bringing near and so on. *Mudrās for that* means the Mudrās for invocation and so on. *A seat and so on* indicates the offering of Arghya, Padya, Ācamaṇīya, Madhuparka and another Ācamaṇīya, immediately after welcoming [the Lord].

<sup>14</sup>offering a bath (6.58–150); the music of conches, bells and so on (6.151–189); reciting the thousand names (6.190–228); reading the Purāṇas (6.229–238); clothing (6.239–260); the sacred thread (6.261–263); ornaments (6.264–290); ...

With regard to the *bath*, the substances for inunction, giving a cleansing bath of five nectars and so on are not separately mentioned, since they form parts of the process of bathing. The same should be understood elsewhere as well. *And so on* refers to the greatness of the conch and bell, because there is a special merit in using a conch for ablutions and in ringing a bell at the time



sya ca mĀhātmyaṃ lekhyam ity arthaḥ | vasanādikaṃ snapanānantaraṃ bhagavate  
'rpyam ||14||

gandhaḥ śrītulasīkāṣṭhācandanaṃ kusumāni ca |  
patrāṇi tulasī caṅgopāṅgāvaraṇapūjanam ||15||

- 5 gandhāntargatasyāpi śrītulasīkāṣṭhacandanasya pṛthak lekho mĀhātmyaviśeṣataḥ |  
evam anyad apy ūhyam | patrāṇi bilvādīnām | aṅgānām mantravarṇādīnām upāṅgā-  
nām ca veṅvādīnām, āvaraṇānām ca gopakumārādīnām pūjā ||15||

dhūpo dīpaś ca naivedyaṃ pānaṃ homo balikriyā |  
avagaṇḍūśādyāsyavāso divyagandhādikaṃ punaḥ ||16||

- 10 balikriyā viśvakṣeṇādibhyo bhagavaducchiṣṭāṃśapradānam | avagaṇḍūṣaṃ gaṇḍūśār-  
thajalam | ādiśabdena dantaśodhanapunarācamanaśrīmukhamārjanādi | āsyavāsaḥ  
lavaṅgatāmbūlādi mukhavāsaḥ ||16||

rājopacārā gītādi mahānīrājanam tathā |  
śaṅkhādivādanam sāmbuśaṅkhanīrājanam stutiḥ ||17||

- 15 rājopacārāḥ chattractāmarādayaḥ | gītam ādiśabdād vādyam nṛtyam ca | śaṅkhādīnām  
vādanam, pūrvaṃ snānasambandhi adhunā ca mahānīrājanaviśayakam iti bhedaḥ |  
jalayuktaśaṅkhena nīrājanam ||17||

1 ca] B<sub>3</sub> *deest* 2 rpyam] Edd 'rpaṇam 3 gandhaḥ śrī] B<sub>1</sub> gandho 'tra 3-4 gandhaḥ  
... pūjanam] R<sub>2</sub> R<sub>3</sub> gandhas 15 tato 'nulepasya mahimā ca 16 tataḥ param || candanaṃ tulasī-  
kāṣṭhasambhavaṃ cā 17 nulepane | niśiddhāni 18 samāhātmyaṃ bijanam ca tataḥ param 19 ||  
saptame puṣpa 1 patrāṇi 2 tataḥ śrītulasī śubhā 3 | aṅgādīnām pūjanam ca 4 tathāvāraṇapūja-  
nam 5 || 3 kāṣṭhā] V<sub>2</sub> B<sub>1</sub> -kāṣṭha- 5 lekho] B<sub>1</sub> *deest* 7 ca] B<sub>1</sub> *deest* || ca] B<sub>1</sub> *deest*  
8-9 dhūpo ... punaḥ] R<sub>2</sub> R<sub>3</sub> aṣṭame dhūpa 1 dīpau ca 2 tato naivedya 3 pānake 4 | homādi 5  
mukhavāsaś ca 6 divyagandhādikaṃ punaḥ 7 || 8 pānaṃ] R<sub>1</sub> B<sub>1</sub> B<sub>2</sub> B<sub>3</sub> dānam : Od *gl.* (jalam)  
9 avagaṇḍūśādy] R<sub>1</sub> vagaṇḍūśādy || āsyavāso] V<sub>a</sub><sup>2</sup> *gl.* āsyavāsaḥ lavaṅgatāmbūlādi mukhavāsaḥ  
| : B<sub>3</sub> *add. i.m.* vagaṇḍūśādyāsyavāsa iti pātho 'tra sarvathā draṣṭavyaḥ | anyathā chandobhaṅgam  
syāt | arthas tu tathaiva kalpanīyam | avasyāpy anlugvidhānāt | yathā avataṃso vataṃsa ity ādi  
| 10 āmśa] B<sub>3</sub> -anna- || avagaṇḍūṣam] V<sub>1</sub> *om.* 10-11 gaṇḍūśarthajalam] V<sub>1</sub> ava- 13 rājopa-  
cārā] R<sub>2</sub> R<sub>3</sub> *ins.* 8 || gītādi] R<sub>2</sub> R<sub>3</sub> *ins.* 9 || mahānīrājanam] Od *gl.* (mahānīrmaṅjanam) || tathā]  
R<sub>2</sub> R<sub>3</sub> tataḥ 10 14 śaṅkhādivādanam] Od śaṅkhādīnām vādanam ca || vādanam] R<sub>2</sub> R<sub>3</sub> *ins.*  
11 || nīrājanam] R<sub>2</sub> R<sub>3</sub> *ins.* 12 : Od *gl.* (śaṅkhanīrmaṅjanam) || stutiḥ] R<sub>2</sub> R<sub>3</sub> *ins.* 13 15 ca] B<sub>1</sub>  
*deest* 16 ca] B<sub>1</sub> *deest* 17 yukta] B<sub>1</sub> B<sub>2</sub>-pūrṇa-

of the bathing of the Lord. The meaning is that the greatness of sounding a conch, etc., will be described also. *Clothing* and the following refer to offerings to the Lord after bathing Him.

<sup>15</sup>fragrance (6.291–317); sandalwood paste applied with a stick of Tulasī (6.318–346); flowers (7.1–231); leaves (7.232–258); Tulasī (7.259–357); worship of the limbs, secondary limbs and associates (7.358–386); ...

Even though *sandalwood paste applied with a stick of Tulasī* is included under *fragrance*, it is separately mentioned because of its special greatness. Similar cases elsewhere should be understood in the same way. *Leaves* means Bilvaleaves and so on. *The limbs* means the letters of the mantras, etc. *The secondary limbs* refer to the flute and so on. *The associates* means the cowherd boys and so on.

<sup>16</sup>incense (8.1–36); lights (8.37–95); food offerings (8.96–196); drinks (8.197–203); fire sacrifices (8.204–208); offerings of tribute (8.209–219); water for rinsing the mouth, etc. (8.220–222); fragrances for the mouth (8.223–226); divine perfumes and so on (8.227–231); ...

*Offerings of tribute* refers to giving a part of the Lord's remnants to Viṣvakṣena and others. *Etc.* means offering items such as a tooth-twig, water for another Ācamana and water for cleansing the face. Cloves, betelnut and so on are *fragrances for the mouth*.

<sup>17</sup>regal offerings (8.232–250); song and so on (8.251–295); the great waving of lights (8.296–308); blowing of conches, etc. (8.309–314); waving of a conch filled with water (8.315–326); praise (8.327–358); ...

*Regal offerings* refer to offerings such as that of a parasol or a chowrie. *Song and so on*: music and dance. *Blowing of conches*: previously conches were mentioned in connection with the bath, and now in connection with the great waving of lights. That is the difference. [...]

natiḥ pradakṣiṇā karmādyarpaṇaṃ japayācane  
āgaḥkṣamāpaṇaṃ nānāgāṃsi nirmālyadhāraṇaṃ ||18||

japaḥ yācanaṃ ca prārthanā | āgasām aparādhānāṃ kṣamāpaṇaṃ | nānā nānāvīdhāny  
āgāṃsi | nirmālyasya śrībhagavatpādābjottīrṇasya tulasyāder nijamastake dhāraṇaṃ  
5 ||18||

śaṅkhāmbu tīrthaṃ tulasīpūjā tanmṛttikādi ca |  
dhātī snānaniṣedhasya kālo vṛtter upārjanaṃ ||19||

śaṅkhāmbu śrībhagavannīrājitaśaṅkhajalam | tīrthaṃ śrīcaraṇodakam | tulasīvane śrī-  
bhagavatas tulasyās ca pūjanaṃ tasyās tulasyā mṛttikākāṣṭhādi | dhātī āmalakī tanmā-  
10 hātmyam ity arthaḥ ||19||

madhyāhne vaiśvadevādi śrāddhaṃ cānarpyam acyute |  
vinārcām aśane doṣās tathānarpitabhojane ||20||  
naivedyabhakṣaṇaṃ santaḥ satsaṅgo 'sadasaṅgatiḥ |  
asadgatir vaiṣṇavopahāsanindādiduṣphalam ||21||

15 vaiśvadevādikaṃ śrāddhaṃ ca vaiṣṇavair yathā kāryaṃ tadvidhir ity arthaḥ vaiṣṇava-  
kṛtyānām eva likhanāt | acyute śrībhagavati, anarpyam arpaṇāyogyam | arcām bhaga-  
vatpūjām vinā bhojane doṣāḥ | tatheti bhagavaty anarpitasya dravyasya bhojane ca  
doṣāḥ | santaḥ śrībhagavadbhaktāḥ asadbhir asaṅgatiḥ asatsaṅgaparitvāga ity arthaḥ  
| asatām gatur niṣṭhā | vaiṣṇavānām upahāsādinā yad duṣṭaṃ phalaṃ bhavati tat | yady  
20 apy asadgatyantargatam eva tat syāt tathāpi viśeṣato vaiṣṇavaviṣayakāparādhalaḥkṣa-  
ṇaṃ paramāsādhutvaparihārthaṃ pṛthak likhitam ||21||

1 natiḥ] R2 R3 *ins.* 14 || pradakṣiṇā] R2 R3 *ins.* 15 || arpaṇaṃ] R2 R3 *ins.* 16 || japa] R2 R3 *ins.*  
17 || yācane] R2 R3 *ins.* 18 : Va<sup>2</sup> *gl.* japaḥ yācanaṃ ca prārthanā 2 āgaḥkṣamāpaṇaṃ] Od *gl.*  
(aparādhakṣamā) || kṣamāpaṇaṃ] R2 R3 *ins.* 19 || nānāgāṃsi] R2 R3 *ins.* 20 || dhāraṇaṃ] R2 R3  
*ins.* 21 3 ca] B3 *deest* || nānā] Vidyāratna *deest* 6 śaṅkhāmbu ... ca] R2 R3 vilāse navame  
śaṅkhodakaṃ 1 tīrthāmbudhāraṇaṃ 2 | tulasīvanapūjādi 3 tulasīmṛttikādi ca 4 || 7 dhātī] R2  
R3 *ins.* 5 || kālo] R2 R3 *ins.* 6 || upārjanaṃ] R2 R3 *ins.* 7 8 śrī] B1 *deest* || śrī] B1 B2 B3 *deest*  
9–10 tulasyā ... arthaḥ] V2 *om.* : V2<sup>2</sup> *i.m.* 9 tan] V1 B1 B2 *deest* 11 vaiśvadevādi] R2 R3 *ins.*  
8 || śrāddhaṃ] R2 R3 *ins.* 9 || acyute] R2 R3 Od Śarma *ucyate* : R2 R3 *add.* 10 12 doṣās] R2 R3  
*ins.* 11 || bhojane] R2 R3 *ins.* 12 13–14 naivedya ... duṣphalam] R2 R3 naivedyabhakṣaṇaṃ 13  
cātha daśame bhaktalākṣaṇaṃ 1 || bhaktānām mahimā 2 saṅgas teṣām 3 sadasaṅgatiḥ 4 | niṣṭhā  
satām 5 vaiṣṇavopahāsanindādiduṣphalam 6 || 13 santaḥ] B2 *sadbhiḥ* || sat] B1 *om.* 14 vai-  
ṣṇavo ... duṣphalam] R1 vaiṣṇavānām upahāsādiduṣphalam 15 vaiśva ... arthaḥ] V2 *om.* : V2<sup>2</sup>  
*i.m.* 17 ca] B3 *deest* 18 pari] B1 *deest* 20–21 lakṣaṇaṃ] V1 V2 -lakṣana- 21 parihārthaṃ]  
B2 B3 *ins.* pūrvam

<sup>18</sup>obaisance (8.359–392); circumambulation (8.393–408); dedicating one's work, etc. (8.409–421); recitation of mantras and petitions (8.422–437); begging pardon for transgressions (8.438–440); various offences (8.441–481); wearing offered items (8.482–508); ...

[...] *Petitions* mean prayers. *Pardon for transgressions* means pardon for offences. *Various* means various types of. *Wearing offered items* refers to keeping Tulasī and so forth from the lotus feet of the Lord on one's head.

<sup>19</sup>the water in the conch (9.1–12); sacred water (9.13–97); worship of Tulasī (9.98–181); its soil, etc. (9.182–228); the Myrobalan tree (9.229–242); the times when bathing is forbidden (9.243–250); acquiring one's livelihood (9.250–286); ...

*The water in the conch* refers to the conch-water which has been waved in front of the Lord. *Sacred water* means water that has washed the holy feet. *Worship of Tulasī* is worship of Tulasī and the Lord in a Tulasī-grove. *Its soil* refers to the soil of Tulasī, sticks of it and so on. *The Myrobalan tree* refers to a description of its greatness.

<sup>20</sup>the all-gods ritual at midday, etc. (9.287–293); Śrāddha (9.294–320); things unofferable to Acyuta (9.321–330); the fault of eating without worshipping as well as that of eating unoffered foods (9.331–349); <sup>21</sup>eating offered food-stuffs (9.350–411); the saints; good company (10.1–293); shunning evil company (10.294–301); the destination of evildoers (10.302–309); the terrible effects of actions such as reviling or deriding Vaiṣṇavas (10.310–318); ...

*The all-gods ritual at midday, etc.* and *Śrāddha* refer to the rules for how Vaiṣṇavas are to perform these rituals, as the author writes about Vaiṣṇava rituals. [...] *Saints*: devotees of the Lord. [...] Even though *the terrible effects of actions such as reviling or deriding Vaiṣṇavas* is included within *the destination of evildoers*, the characteristics of offending the Vaiṣṇavas are separately mentioned in order to encourage the giving up of this supreme wickedness.

satām bhaktir viṣṇuśāstram śrīmadbhāgavatam tathā |  
 līlākathā ca bhāgavaddharmāḥ sāyam nijakriyāḥ ||22||  
 karmapātāparihāras trikālārcā viśeṣataḥ |  
 naktam kṛtyāny atho pūjāphalasiddhyādidarśanam ||23||

- 5 bhaktir abhigamanastutyādinā sammānanam | līlākatheti bhāgavallīlākathāyāḥ śrava-  
 ṇakīrtanādi | tattyāge doṣas ca | nijakriyāḥ sandhyopāstyādikarmāṇi | vaiṣṇavānām  
 karmapātasya parihārah | taddoṣanirākaraṇasiddhānta ity arthaḥ | viśeṣatas trikālār-  
 canam | kālatrayapūjāvidhiviśeṣa ity arthaḥ | naktam kṛtyāni gītavādyādīpūrvakam  
 śrībhāgavacchayanopacārakalpanādīni | pūjāphalasya siddhiḥ yathā sampūrṇatā syāt  
 10 tatprakāra ity arthaḥ | ādiśabdena aśaktasya pūjāphalaprāptyupāyāḥ | darśanam pūjā-  
 yāḥ śrīmūrter vāvalokanam ||23||

viṣṇvarthadānam vivīdhopacārā nyūnapūraṇam |  
 śayanam mahimārcāyāḥ śrīmannāmnas tathādbhutaḥ ||24||  
 nāmāparādhā bhaktiś ca premāthāśrayāṇādayaḥ |

1 satām ... tathā] R2 R3 satām samāgamavidhis 7 teṣām sanmānanādi ca 8 | vaiṣṇavāni ca śāstrāṇi  
 9 śrīmadbhāgavatam tataḥ 10 || 2 līlākathā ... nijakriyāḥ] R2 R3 mahimā viṣṇuśāstrasya vak-  
 tur 11 līlākathādi ca 12 | : R2 *add.* mātmyam bhāgavaddharmasyopadeṣṭuś ca 13 | vaiṣṇavāḥ  
 dharmās 14 tathā tanmahimā 15 tallīlākīrtanasya ca 16 || : R2 R3 *add.* ekādaśe vilāse 'tha sāyanta-  
 nanijakriyāḥ 1 | 3 parihāras] R2 R3 *ins.* 2 || trikālārcā] V2 trikālārcana- || viśeṣataḥ] R2 R3 *ins.*  
 3 4 kṛtyāny] R2 R3 *ins.* 4 || siddhyādi] R2 R3 *ins.* 5 || darśanam] R2 R3 *ins.* 6 6 tyāge] V1  
 -tyāga- 7 karma] B1 *om.* || karmapātasya] B2 [...] || ity ... arthaḥ] B1 *deest* 9 chayano] B1 B2 -  
 pūjano- 10 aśaktasya] B1 B2 aśāntasya 12 dānam] R2 R3 *ins.* 7 || vivīdhopacārā] R2 R3 *ins.* 8 :  
 Pa vivīdhopacārān || pūraṇam] R2 R3 *ins.* 9 13 śayanam] R2 R3 *ins.* 10 || mahimārcāyāḥ] R2 R3  
*ins.* 11 : *Od gl.* paraṇ śayanam || tathādbhutaḥ] R2 R3 *ins.* 12 | tato nāmāthavādasya kalpanāyām  
 hi (R2 *om.*) dūṣaṇam 13 | 14 nāmāparādhā] R2 R3 *ins.* 14 || ca] R2 R3 *ins.* 15 || premāthāśraya-  
 ṇādayaḥ] R2 R3 premā ca 16 śaraṇāgatīḥ 17

<sup>22</sup>devotion to the saints (10.319–367); Vaiṣṇava scriptures (10.368–375); the Śrīmad-bhāgavata (10.376–417); narrations of the Lord's pastimes (10.418–474); Bhagavaddharma (10.475–536); one's duties in the evening (11.1–7); <sup>23</sup>the omission of the fault of non-performed rituals (11.8–12); specifics of worship at three times of the day (11.13–38); duties at night (11.39–56); the Darśana in order to perfect the result of the worship, etc. (11.57–63);

*Devotion*: honouring them by approaching them, reciting hymns and so on. *Narrations of the Lord's pastimes* means listening to and reciting them, as well as the fault of giving up that. *One's duties in the evening* refers to rituals such as Sandhyā. *The omission of the fault of non-performed rituals* means the conclusion that such faults do not pertain to Vaiṣṇavas. [...] *Duties at night* refer to rituals such as offering the Lord his bed after song and dance. *Darśana*: viewing the sacred image one has worshipped. *Etc.* refers to the means to attain the result of the worship for those lacking the means.

<sup>24</sup>gifts for the sake of Viṣṇu (11.64–119); various offerings (11.120–143); correcting deficiencies (11.144–149); sleeping (11.150–175); the greatness of worship (11.176–270) and the holy name (11.271–472); its marvellous character (11.473–520); <sup>25</sup>the offences against the name (11.521–528); devotion (11.529–632); divine love

pakṣeṣv ekādaśī sāṅgā śrīdvādaśyaṣṭakam mahat ||25||  
 kṛtyāni mārgaśīrṣādīmāseṣu dvādaśeṣv api |

1–2 pakṣeṣv ... api] R2 R3 tataś coccāvācācārā vaiṣṇavānāṃ sukhapradāḥ 18 || dvādaśādidvaye  
 suṣṭu pakṣakṛtyānirūpaṇe | daśamyekādaśīdvādaśyādinām ca vinirṇayaḥ || tatrādau dvādaśo  
 nityatvādikam hi vratasya vai 1 | vrate śrāddhaniṣedhaś ca 2 nirṇayaś cādhikāriṇaḥ 3 || vratā-  
 śaktau pratinidhir 4 vratasya mahimā tataḥ 5 | vratāhanirṇayaḥ 6 sāmānyato viddhāvratasya ca  
 7 || aruṇodayavedhasya parityāgo viśeṣataḥ 8 | aruṇodayacihnaṃ ca 9 samādhānaṃ tataḥ param  
 || ardhārātravedhavidhes 10 tyāgāś ca tadantaram | śuddhāvrataviśeṣasya 11 samādhānaṃ tataḥ  
 param || pūrvavratādeḥ 12 samdehanirāsasya vidhis tataḥ 13 | trayodaśe vratasyāsya pūrvavāsaraḥ  
 kṛtiḥ 1 | vratavāsaraḥ kṛtyam 2 upavāsasya lakṣaṇam 3 || vrate 'nye niyamāḥ 4 pūjādikam 5 jāga-  
 raṇam tataḥ 6 | dinakṛtyam pāraṇam ca 7 tatra dvādaśyapekṣaṇam 8 || tasyālpatve samādhānaṃ  
 9 samkate pāraṇasya ca 10 | harivāsarakāle ca pāraṇasya niśiddhatā 11 || unmilānyadyaṣṭamahād-  
 vādaśīnām viśeṣataḥ nirūpaṇam 12 | tathā kālanirṇayaḥ pāraṇasya ca 13 | punar aṣṭadvādaśīmām  
 mahimādi (R3 mahimā ca) viśeṣataḥ 14 || tataḥ param pūjanaṃ ca dhātryāḥ kṛṣṇasukhāvaham  
 15 | mārgaśīrṣādiṣaṇmāsakṛtyam suṣṭhu caturdaśe | tatrādau mārgaśīrṣasya śreṣṭhatvam 1 kṛtinir-  
 ṇayaḥ 2 || tataḥ pauṣasya kṛtyam ca 3 māghasya kṛtanirṇayaḥ 4 | tatra snānasya nityatvam 5  
 adhikāravānirṇayaḥ 6 || mātmyam tasya 7 vāsanti pañcamī 8 ca tataḥ param | bhīṣmāṣṭamī ca  
 9 bhaimī ca 10 phālgunasya kṛtis tataḥ || śivarātrivratasyāsya niśedhasyāpi nirṇayaḥ (R3 yathā-  
 vidhi vinirṇayaḥ) 12 | govindadvādaśī cānte 13 vasantotsavanirṇayaḥ 13 || caitrakṛtye site pakṣe  
 śrīrāmanavamīratam 15 | ekādaśyām dolayātrā 16 dvādaśyām damanārpaṇam 17 || tato vaiśā-  
 khakṛtye tu vratasañcayanirṇayaḥ 18 | tanmāhātmyam 19 vidhis tatra prātaḥ snānādikarmaṇaḥ  
 20 || tataḥ śuklacaturdaśyām narasiṃhavrataotsavaḥ 21 | paurṇamāsī 22 tataḥ samyag vaiśākha-  
 śāktakarma ca 23 || jyaiṣṭhādīpañcamāsānām kṛtyam pañcadaśe tataḥ | tatrādau jyaiṣṭhakṛtye  
 tu jāle pūjāvidhir hareḥ 1 || tanmāhātmyam 2 tatas tatra nirjalaikādaśī vratam 3 | śucikṛtye taptā-  
 mudrādhāraṇam dvādaśīdine (R3 pāraṇe hani) 4 || tataś ca śāyani kṣīrāṇavasusṭhumahotsavaḥ  
 5 | cāturmāsyaivrate kālanirṇayo 6 niyamās tataḥ 7 || tataḥ (R3 nabhaḥ) kṛtye pavitrāyāropanam  
 dvādaśīdine 8 | mukhyagaṇavibhedena tatkālasyāpi nirṇayaḥ 9 || paurṇamāsyaṃ hare rakṣā-  
 bandhanam vidhipūrvakam 10 | tataḥ param bhādrakṛtye kṛṣṇajānamāṣṭamīvrate || tadutpattir 11  
 nityatādi 12 mātmyam ca 13 tataḥ param | vratāhanirṇayaḥ 14 pūrvavidhāvrataniśedhanam 15  
 || gautamītantravacanair vratāder nirṇayaḥ punaḥ 16 | tataḥ pāraṇakālasya nirṇayaḥ 17 tadvrate  
 vidhiḥ 18 || śuklapakṣe (R3 pakṣadvaye) caturthyām vai niśedhaś candradarāṇe 19 | aṣṭamyām ca  
 (R3 śuklāṣṭamyām) mahālakṣmīpūjanaṃ 20 tad anantaram || ekādaśyām bhagavataḥ pārśvasya  
 parivartanam 21 | śravaṇādvādaśī sāṅgām 22 cāsvine vijayotsavaḥ 23 || ṣoḍaśe tūrjakṛtye tu vrata-  
 sya nityatā 1 tataḥ | ūrjasya mahimā 2 tatra vratasyāpi 2 tataḥ param || dipādānasya mātmyam  
 vividham paramādbbutam 4 | tato deśaviśeṣe ca ūrjasya mahimādhikāḥ 5 || ūrjakṛtyavidhis 6  
 tatra niśedhasyāpi nirṇayaḥ 7 | pūjāvidhis 8 tataḥ kṛṣṇāṣṭamādikṛtinirṇayaḥ 9 || darśakṛtyam  
 10 tataḥ śuklapratipatṛtyanirṇayaḥ 11 | govardhanādi pūjāhanirṇayaḥ 12 pūjane vidhiḥ 13 || kri-  
 ḍanaṃ ca gavām 14 tasya mahimā 15 balipūjanam 16 | kṛtyam yamadvitīyāyām 17 gopāṣṭamāś  
 tataḥ param 18 || sāṅgam prabodhanikṛtyam 19 mātmyam jāgarasya ca 20 | pāraṇādinakṛtyāni  
 21 bhīṣmapañcadinādi ca 22 || tathādhimāsakṛtyam ca 23 saptapūrvadaśe tataḥ |

(11.633–645); taking shelter, etc. (11.646–801); fortnightly duties, such as Ekadaśī with its limbs and the eight great Dvādaśīs (12.1–13.565); <sup>26</sup>the duties during the twelve months beginning with Mārgaśīrṣa (14.1–16.438); Puraścaraṇa (17.1–



puraścaraṇakṛtyāni mantrasiddhasya lakṣaṇam ||26||  
 mūrtyāvīrbhāvanam mūrtipratiṣṭhā kṛṣṇamandiram |  
 jīrṇoddhṛtiḥ śrītulasīvivāho 'nanyakarma ca ||27||

5 viṣṇvarthaṃ kapilādīdanam | taddugdhādinā nityapūjāsiddher nityapūjārthadravya-  
 dānābhiprāyato vā nityakṛtyamadhye likhitam | nyūnapūraṇam alabdhopacārasamā-  
 dhānam śayanam nijaśayanavidhiḥ | arcāyāḥ śrībhagavatpūjāyā mahimā mähātmyam

1 puraścaraṇa ... lakṣaṇam] R2 R3 puraścaraṇakṛtye tu tasyāvaśyakatā puraḥ 1 || tanmähātmyam  
 ca 2 niyamaḥ sthānānām 3 grahaṇam bhuvah 4 | bhakṣyādīniamah 5 kṛtyāny 6 āsane niyamas  
 tataḥ 7 || japamālā ca 8 nirmāṇavidhiḥ 9 saṃskāra eva ca 10 | tadbhede niyamaś cādihikāriṇaś  
 ca 11 || tato jape nirṇayaś cāṅguleḥ parvādīnām 12 | atha jape guṇāḥ 13 doṣāś ca 14 japabhedāś  
 tallakṣaṇādi ca (R3 tataḥ param) 15 | tasya ca mähātmyam (R3 tanmähātmyam) 16 tadvidhir (R3  
*ins.* ca) 17 homaniyamaś ca (R3 homasya niyamas tataḥ) 18 japasya ca (R3 japasya saṃkhyāniya-  
 mas) 19 || tarpaṇādi ca (R3 tarpaṇādikriyā tataḥ) 20 viprāṇām bhojanaṃ (R3 viprāṇām bhojanaṃ  
 caiva) 21 riktapūraṇam (R3 tato riktasya pūraṇam) 22 | tataḥ saṃkṣiptavidhinā puraścaraṇakal-  
 panam 23 || lakṣaṇam siddhamantrasya 24 kṛtyam tasya 25 tataḥ param | asiddhasādhanopāyāḥ  
 26 yantram ca 27 pakvayoginām | kṛtyam cottarakālinām gautamītantradarśitam 28 || 2–3 mūr-  
 tyāvīrbhāvanam ... ca] R2 R3 vilase 'ṣṭādaśe śrīmūrtyāvīrbhāvakarmani | tanmähātmyam puras  
 1 tasya vidhis 2 tanmānanirṇayaḥ 3 || tadārambhe ca kṛtyāni 4 mūrtyaṅgāṅgulinirṇayaḥ 5 | śrī-  
 mūrūnām viśeṣeṇa parimāṇaviśiṣṭatā 6 || dravyabhedān mūrtribhedaḥ 7 śilāyagrahaṇam tataḥ 8  
 | śilāyā lakṣaṇam 9 śilpakṛtyam 10 nānāvidham tataḥ | piṇḍakālakṣaṇam pañcarātraśāstrādidar-  
 śanāt 11 || ūnaviṃśe vilāsasya (R3 vilāse 'tha) pratiṣṭhā vidhikarmani | pratiṣṭhālakṣaṇam 1 tasya  
 mähātmyam 2 kālanirṇayaḥ 3 || tasyāḥ sthānam cādihikārī 5 sthāpakādeś ca lakṣaṇam 6 | sthi-  
 ramūrtipratiṣṭhāyāḥ prārambhas 7 tadanantaram || maṇḍapasya ca nirmāṇam 8 vedyādīnām 9  
 ghaṭasya ca | sthāpanam 10 vaiśvajādīnām 11 lokapālādīpūjanam 12 || ghaṭānām adhvīśam ca 13  
 śrīmūrteḥ snānamaṇḍape | praveśanam ca 14 snapanam 15 netronmilanam eva ca 16 || netrāb-  
 hyaṅjanam 17 arghyādyarpanam 18 snapanam punaḥ 19 | mähātmyam snapanasya 20 śrīmūrter  
 utthāpanam tataḥ 21 || praveśanam ca śrīmūrter adhvīśanamaṇḍape 22 | snāpanasya prakārādi  
 23 śrīmūrter adhvīśanam 24 || brāhmaṇasthāpanam 25 dvārajapasya niyamas 26 tataḥ | homo 27  
 'dhivāsanyāpi mahimā ca 28 tataḥ param || prāsāder garttanirmāṇam 29 piṇḍikāyāś śodhanam  
 30 | śrīmūrter vijayas tatra 31 rātnādinyāsa eva ca 32 || atha kāmaviśeṣeṇa dravyanyāśaviśiṣṭatā 33  
 | maṅgalasnapanam 34 garttalepanam ca 35 tataḥ param || indradībalīdanam ca 36 mandirān-  
 taḥ praveśanam 37 | nyāsādiṇḍikāyāś ca 38 śrīmūrtisthāpanam tataḥ 39 || tandantarakṛtyāni 40  
 viśeśaś ca jape vidhiḥ 41 | mahāpūjā 42 bhagavataḥ sānnidhyasya ca lakṣaṇam 43 || ācāryādeś ca  
 sammānam 44 sthīratāpādanam tataḥ 45 | tatra (R3 *deest*) kṛtyaviśeṣeṇa phalasyāpi viśiṣṭatā 46  
 | caturthikarma 47 yajñāntasānām 48 homasamāpanam 49 | yajamānābhīṣeśaś ca 50 punaḥ  
 sammānam tataḥ | ācāryādeḥ 51 dvajāyāś ca ropanam paramādbhutam 52 || calamūrtiprati-  
 ṣṭhā ca hayaśīrśamate puraḥ 53 | tato baudhāyanamate 54 pratiṣṭhāikādhvare vidhiḥ 55 | vaiguṇye  
 ca punas tasyāḥ saṃskāraś ca satām mataḥ 56 || viṃśe mandiranirmāṇam samähātmyam 1 tataḥ  
 param | tatkālanirṇayaḥ 2 sthānam prādāsyā 3 tataḥ param || tatsodhanāni 4 bhūmeś ca gra-  
 haṇam 5 sādhanam diśā 6 | vāstumaṇḍala 7 tatpūjāvīdhānam (R3 vāstumaṇḍalam 7 tatkrameṇa  
 tatpūjāvīdhānam) paramādbhutam 8 || tataḥ prāsādāmūlasya prārambhaḥ 9 prastarasya ca | lak-  
 ṣaṇam 10 ceṣṭakāyāś ca 11 śilādīnāyanirṇayaḥ 12 || lakṣaṇāni tataḥ prāsādādīnām 13 maṇḍapasya  
 ca 14 | dvārasya ca (R3 *deest*) nirṇayaḥ 15 prakārādinirṇaya eva ca 16 || vṛkṣasya ropaṇādīnām 17  
 coddhṛtir jīrṇavastunaḥ 18 | vivāhas tulasīdevyāś 19 cānte caikāntinām kṛtiḥ 20 || 4 kapilādi-  
 B1 B3 kapilā-

244); characteristics of having perfected the mantra (17.245–274);<sup>27</sup>fashioning an image (18.1–481); installing an image (19.1–1048); Kṛṣṇa's temple (20.1–332); renovating an old one (20.333–341); the marriage of blessed Tulasī [20.342–363]; and the duties of the exclusively devoted (20.364–386).

*Gifts for the sake of Viṣṇu* means gifts such as a brown cow. This is mentioned among the daily mandatory duties since it perfects the daily mandatory duties through products such as its milk, or since its purpose is to give the items for the daily mandatory duties. *Its marvellous character*: thinking that there is any exaggeration in the greatness of the name of the Lord is

śrīmannāmnāś ca mahimā | adbhuta iti śrībhagavannāmamāhātmye 'rthavādakalpanā  
 paramadośāvahā | nāmasevayā nāmāparādhakṣayaś cety api sūcayati | bhaktiḥ śrībha-  
 gavadbhakter daurlabhādīmāhātmyaṃ lakṣaṇaṃ cety arthaḥ | premā premasampat-  
 tilakṣaṇaṃ ity arthaḥ | āśrayaṇaṃ śaraṇāgatis tasya kādācitkatve 'pi nityakṛtyāntarle-  
 5 kho nityaṃ śrībhagavatsthānāśrayādīlakṣaṇatayā nityaṃ ānukūlyasya saṅkalpādīlak-  
 ṣaṇatayā ca nityakṛtyāntare ca paryavasānāt | ādiśabdena uccāvacasadācārāḥ | evaṃ  
 lekhyanītyakṛtyāni krameṇa pratijñāya pakṣakṛtyamāśakṛtyādīni lekhyāni pratijñānti  
 pakṣeṣv ityādinā | aṅgāni daśamyādīdinatrayanīyamāḥ jāgaraṇaṃ dvādaśyapekṣaṇā-  
 dīni ca taiḥ sahitam ekādaśivratam | tattanmāhātmyaṃ tattadvratadinanirṇayādi cety  
 10 arthaḥ | evam anyad apy ūhyam | sāṅgeti liṅgavacanavyatyayena sarvatra yathāyathaṃ  
 yojyam | siddhasya puraścaraṇādinā siddhamantrasyety arthaḥ | mūrtinām śrībhaga-  
 vatpratimānām āvirbhāvanaṃ śilpādīdvārā niṣpādanam ity arthaḥ | kathaṅcid vaigu-  
 ṇye śrīmūrteḥ punaḥ saṃskāraḥ pratiṣṭhā vidhyantargata eveti pṛthak nollikhitāḥ |  
 evaṃ prakārādinirṇayavṛkṣaropaṇādīkam api mandirānusaṅgikatayā pṛthak nollikhi-  
 15 tam | jīrṇānām prāsādādinām uddhṛtir uddhāraḥ | ananyānām ekāntinām kṛtyam ||27||

*tatra gurūpasattikāraṇam*

kṛpayā kṛṣṇadevasya tadbhaktajanasaṅgataḥ |  
 bhakter māhātmyam ākarṇya tām icchan sadgurum bhajet ||28||

adhunā pratijñātaṃ tat tad eva vistārya likhati tatretyādinā yāvat samāpti | tatra teṣu  
 20 śrīgurūpasatteḥ prapadyeta upāsita saṃśrayītyetyādināgre lekhyāyāḥ kāraṇam idaṃ  
 likhyata iti śeṣaḥ | evam agre 'pi sarvatra | tad eva likhati kṛpayetyādinā puruṣo vedety  
 antena | kṛṣṇadevasya kṛpayā yas tasya bhaktajanaiḥ saṅgas tasmāt | māhātmyaṃ mok-  
 ṣād apy ādhikyādi | tāṃ bhaktim | santam lekhyalakṣaṇair uttamaṃ gurum āśrayet  
 ||28||

1 śrī] B1 *deest* 2 api] V2 B1 ādi 4 śaraṇāgatis] V1 śaraṇāgates 5 śrī] B2 *deest* 6 kṛtyāntare ca] Edd -antareva 9 tat] V1 V2 B1 *deest* 10 anyad] B2 B3 agre || vyatyayena] V1 V2 -vyatyaye 'pi : B1 B2 B3 *ins.* agre 'pi 13 pratiṣṭhā ... antar] B1 B2 -pratiṣṭhāntar- || nollikhitāḥ] B1 na likhitāḥ 15 uddhṛtir ... ananyānām] B2 *om.* || uddhāraḥ] B1 *deest* || ekāntinām] B2 ekāntikānām 16 gurūpasatti] V2 R2 R3 Pa B1 Od Edd *ante* śrī- || kāraṇam] R2 R3 *ins.* 1 20 śrī] V2<sup>2</sup> *i.m.* 22 janaiḥ] B2 -ganaiḥ

the cause of the greatest sin. It is indicated that by reciting the name, even offences to the name are destroyed. *Devotion* means the characteristics and the greatness of devotion to the Lord, how rare it is, etc. *Divine love* refers to the characteristics of one who has attained divine love. *Taking shelter*: even though it occurs on particular occasions, it is described in the context of the daily mandatory duties since it is a consequence of them. A person who has taken shelter is characterised by having daily taken shelter at the abode of the Lord, and by daily accepting the favourable and so on. *Etc.* means various rules of conduct.

Now, having stated the daily duties that will be given, one after the other, the author introduces what will be written about the fortnightly duties, monthly duties and so on with the words *fortnightly duties*. *With its limbs* means the rules for the three days beginning with Daśamī, the vigil and things pertaining to Dvādaśī. It also refers to the greatness of all these and to the regulations for these days of vows. [...]

*Fashioning an image* means the crafting of images of the Lord with the help of craft and so on. Since the re-consecration of a defective image is included within the rules given, it is not separately mentioned. Similarly different rules concerning the planting of trees and so on are not separately mentioned, since they are connected with the temple construction. *Renovating an old one* refers to temples and so on. [...]

### *The Reason for Approaching a Guru*

<sup>28</sup>Having by Lord Kṛṣṇa's mercy heard about the greatness of devotion in the company of his devotees, desiring it, one should worship a true guru.

Now, elaborating on each of the subjects previously mentioned, the author writes the rest of the book. Here, in verses 28–35, the reason is given for why he will later write that one should approach a guru, surrender to him, serve him, hear from him, and so on. He will also do similarly everywhere below. [...] *The greatness*: how it, that is devotion, is superior even to liberation. One should take shelter of a *true guru*, the most excellent guru, having the characteristics that will be given below.

atrānubhūyate nityaṃ duḥkhaśreṇī paratra ca |  
duḥsahā śrūyate śāstrāt titīrṣed api tāṃ sudhīḥ ||29||

- 5 nanu viṣayasukhāsaktānāṃ tādrśajñānaṃ durghaṭam eveti kuto bhakticchāstu? sat-  
yaṃ, duḥkhasāgarataraneccchayāpi bhaktiṃ vāñchan sadgurum apekṣetaivety āśayena  
likhati atreti | duḥkhasya śreṇī paramparā śāstrāc chrūyata iti vedavākye viśvāsāt sāpi  
pratyetavyaiva na tv aviśvasanīyety arthaḥ | atas tāṃ duḥkhaśreṇīm api taritum icchet |  
mā tādrśamāhātmyaṃ bhaktim icchatv ity aho bata śocyate ity apisābdārthaḥ | sudhīś  
cet, anyathā vicārābhāvena paśuvan nirbuddhir evety arthaḥ | yad vā, mithyāduḥkhā-  
valīśahanena vyādhādivat kudhīr evety arthaḥ ||29||

- 10 tathā coktam ekādaśaskandhe bhagavatā śrīdattena—

labdhvā sudurlabham idaṃ bahusambhavānte  
mānuṣyam arthadam anityam apiha dhīraḥ |  
tūrṇaṃ yateta na pated anumṛtyu yāvan  
niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt ||30||

- 15 svalikhitam etad eva mahāpurāṇoktapadyadvayena pramāṇayati tathā coktam iti | ye  
śrībhāgavatādināṃ ślokārthā viditā hi te | sudurgamas tathāpy arthas teṣu kaścid viśi-

2 duḥsahā ... śāstrāt] Od *gl.* (śāstrāt duḥsahā jñeyāt) 10 bhagavatā śrīdattena] Od *deest*  
13 tūrṇaṃ] Od *gl.* (śīghram) || pated] B<sub>3</sub> yated || mṛtyu] Od *gl.* (atiprayatnena) 16–86.1 viśi-  
ṣyate] B<sub>3</sub> viśadyate

<sup>29</sup>One always experiences an unbearable multitude of misery in this world, and as scripture explains, in the next world as well. A thoughtful person should hence desire to cross over it.<sup>a</sup>

Now, for those who are attached to sense-enjoyment such knowledge is certainly hard to attain. How then will there be a desire for devotion?—That is true. Thinking, “Desiring devotion even in order to cross the ocean of misery, one looks for a true guru”, the author writes this verse. “One hears about the succession of suffering from scripture”: by faith in the words of the Veda even this is to be acknowledged. The meaning is that one should not doubt it. Knowing this, one should desire to cross this succession of misery. The meaning of the word *hence* is, “I have no desire for devotion even though it is of such greatness! What a misfortune!” One does so if one is a *thoughtful person*, because otherwise one will be thoughtless like an animal, since one does not deliberate at all. Or else, one is foolish like a hunter or the like, by patiently enduring one pointless sorrow after the other.

This has been explained by Lord Śrīdatta in the Eleventh Book (Bhāgavata Purāṇa 11.9.28):

<sup>30</sup>After many births, having attained this very rare,  
impermanent, yet fruitful human life,  
the wise one should here quickly strive for the highest good  
as long as he, subject to death, has not yet fallen.  
Sense objects are found everywhere!

What he has written himself he here now proves with two verses from the great Purāṇa.

For those who know the meaning of the verses of texts  
like the blessed Bhāgavata, even a very difficult subject is revealed.<sup>b</sup>

a The corresponding verse of the Viṣṇubhakticandrodaya (VBC) is “Drowning in the ocean of Saṃsāra, to perfect himself a wise man should understand Saṃsāra to be worthless (*asāra*) and approach the guru for shelter” (1a, *saṃsārārṇavasamviṣṭo manīṣī svātmasiddhaye | saṃsārāsaratām jñātvā gurum śaraṇam āvrajet ||*).

b This appears to be an original verse of the commentator’s.

ṣyate || tathā hi mṛtyor anu paścāt yāvan na patet tāvad eva niḥśreyasāya tūrṇaṃ  
yateta | yad vā, anu nirantaraṃ mṛtyavo maraṇāni yasya | yad vā, mṛtyuhetavo rogā-  
dayo mṛtyava iva vividhabahulamahādūḥkhāni vā yasmin tat | viṣayas tu sarvataḥ  
śvādiyoniṣv api syād eva ||30||

5 svayaṃ śrībhagavatā ca—

nṛdeham ādyam sulabham sudurlabham  
plavam sukalpaṃ gurukarṇadhāram |  
mayānukūlena nabhasvateritam  
pumān bhavābdhiṃ na taret sa ātmahā ||31||

- 10 svayam iti niḥeṣṭadaivataśrīkṣṇābhiprāyeṇa | yad vā, kṣṇas tu bhagavān svayam ity  
abhiprāyeṇa cakārād uktam iti pūrvagatapadenānvayaḥ | evam agre 'pi boddhavyam  
| nṛdeham plavaṃ nāvaṃ prāpyety adhyāhāraḥ | ādyam sarvaphalānām mūlam, etad  
upārjitakarmabhiḥ sarvaphalāvāpṭeḥ sudurlabham udyamakoṭibhir api prāptum aśa-  
kyam | tathāpi sulabham yadṛcchayā labdhatvāt | sukalpaṃ paṭutaram | guruḥ saṃśrī-  
15 tamātra eva karṇadhāro netā yasya tat | mayā smṛtamātreṇānukūlena mārutena pre-  
ritam | yad vā, atrāpi kṛtvety adhyāhāryam vaktur gāmbhīryeṇa taduktau svabhāvata  
unneyaśatāpātāt | tatas cāyam arthaḥ | nṛdeham idam gurukarṇadhāram kṛtvā karṇa-  
dhāranīyamānaplavavad āśrayamātreṇa guruṇā satkṛtyābhimukhaṃ pravartya tathā-  
nukūlavātapreritavat smṛtimātreṇa mayādhiṣṭhitam satkṛtārtham kṛtvā yo na taret sa  
20 ātmahaiveti ||31||

2 anu] B1 anv anu 4 śvādi] Edd paśvādi- 5 bhagavatā ca] Od bhagavatoktam 12 nāvaṃ]  
B1 *ins.* sukalpaṃ 13 phalāvāpṭeḥ] B3 -phalavyāpṭeḥ 14 sulabham] B1 *ins.* sat || yadṛcchayā]  
B3 Edd yadṛcchā- 16 svabhāvata] B1 *ins.* eva 20 ātmahaiveti] B1 ātmahetivat : B2 ātmahaiva

[...] *Subject to death* can also mean for whom there are unending deaths, or else, one who is afflicted by death, meaning diseases and so forth causing death and different and numerous great sufferings. *Sense objects are found everywhere*, even in births such as that of a dog.

The Lord himself has also said (BhP 11.20.15):

<sup>31</sup>One who does not cross the ocean of worldly existence  
with the foremost, easily attained, difficult to attain,  
well-constructed boat of the human body, with the guru as pilot,  
blown forward by the wind of my grace, is a killer of the self.

*The Lord himself* means the author's own chosen deity, that is, Śrī Kṛṣṇa.<sup>a</sup> Or else it refers to the statement, "But Kṛṣṇa is the Lord himself" (BhP 1.3.28). The word *also* means that this statement should be connected with the previous one. Later cases of this should be understood in the same way. [...] *Foremost* means the root of all results, since the human body can attain all kinds of results by performing deeds. *Difficult to attain*: not even by tens of millions of efforts is one able to attain it. Nevertheless, it is *easily attained* since it is attained unexpectedly. *Well-constructed* means very clever. Just by his being approached, the *guru* becomes its *pilot* or guide. *By the wind of my grace*: by the wind of simply remembering me. Or else, "having made [the guru the pilot]" should be supplied here as well, because of the hundreds of inferences that the gravity of the speaker naturally causes to descend into this statement.

And this is the meaning: having made the guru pilot of this human body by simply surrendering to him, it is prompted towards good conduct by the guru, like a boat led by a pilot. Then, simply by remembrance, as if propelled forward by a favourable wind, it attains the true goal superintended by me. One who [nevertheless] does not cross [the ocean of worldliness] is indeed a killer of the self.

a In this case, the indeclinable *svayam* is taken to mean "his own", not "himself".



*atha śrīgurūpasattiḥ*

tatraiva śrīprabuddhayogeśvaroktau—

tasmād guruṃ prapadyeta jijñāsuḥ śreya uttamam |  
śābde pare ca niṣṇātaṃ brahmaṇy upaśamāśrayam ||32||

- 5 evaṃ kāraṇam ullikhya kāryaṃ likhati tasmād ityādinā | śābde brahmaṇi vedākhye  
nyāyato niṣṇātaṃ tattvajñam | anyathā saṃśayanirāsakatvāyogāt | pare ca brahmaṇy  
aparokṣānubhavana niṣṇātam | anyathā bodhasaṅcārāyogāt | parabrahmaniṣṇātatva-  
lakṣaṇam upaśamāśrayam paramasāntam iti | yad vā, pare brahmaṇi śrīkṣṇe śamo  
mokṣas tadupari vartata ity upaśamo bhaktiyogas tadāśrayaṃ sadā śravaṇakīrtanādi-  
10 paraṃ śrīvaiṣṇavavaram ity arthaḥ | anyat samānam ||32||

svayaṃ śrībhagavaduktau—

madabhijñāṃ guruṃ śāntam upāsīta madātmakam ||33||

- mām abhito bhaktavātsalyādīmāhātmyānubhavapūrvakam jānātīti tathā tam | ata eva  
mayi ātmā cittaṃ yasya taṃ, bahuvrīhau kaḥ | asya padyasya pūrvārdham yamān  
15 abhikṣṇaṃ seveta niyamān matparaḥ kvacit ity atrānupayuktatvān na likhitam | evam  
anyatrāpy agre jñeyam ||33||

1 gurūpasattiḥ] R2 *ins.* 2 4 śābde ... ca] *Od gl.* (śābdabrahmāgamamayaṃ paraṃ brahma vive-  
kajam iti śāradāvacanāt) 6 āyogāt] V1 Edd -āyogyatvāt || ca] V1 B2 *deest* 8 lakṣaṇam] Edd  
lakṣaṇadyotakam āha 10 varam] B1 B2 -pravaram 11 śrībhagavaduktau] *Od bhagavatoktam*

*Approaching a Guru*

In the words of Yogeśvara Prabuddha in the same book (BhP 11.3.21):<sup>a</sup>

<sup>32</sup>Therefore, one who is desirous of the ultimate good should turn to a guru who is immersed in scripture and in the higher Brahman, and sheltered in the highest peace.

Now, having described the reason [for approaching the guru], the author describes what to do in verses 32–35. *In scripture* means in the Brahman called Veda, in a fitting manner *immersed*, knowing its essence. Otherwise he will not be able to refute doubts. He is also immersed *in the higher Brahman* by direct experience. Otherwise he would not be able to transmit understanding. The characteristic of being deeply learned in the higher Brahman is that he is *sheltered in the highest peace*, supremely calm. Or else [the last part of the verse should be construed], *sheltered (upaśama) in the higher Brahman*, in Śrī Kṛṣṇa, through bhakti-yoga, that which is higher (*upa*) than the shelter (*śama*) or liberation. The meaning is that he should be the most excellent of blessed Vaiṣṇavas by being sheltered in him through being constantly devoted to practices such as hearing and chanting.—Otherwise the meaning is the same.

In the words of the Lord himself (BhP 11.10.5):<sup>b</sup>

<sup>33</sup>One should turn to a guru who knows me, is calm and whose self is in me.

*Who knows me*, beginning with understanding the greatness of my love for my devotees, etc. Whose *self*, mind, is in me—the *ka* in *mad-atmakam* indicates that the compound is a *bahuvrīhi*. The first part of this verse—“One devoted to me should constantly follow rules and regulations” has not been given because it is not relevant here. Similar cases later on should be understood in the same way.

a In VBC, folio 2a.

b In VBC 1b.

kramadīpikāyāṃ ca—

vipraṃ pradhvastakāmaprabhṛtiripughaṭaṃ nirmalāṅgaṃ gariṣṭhāṃ  
bhaktiṃ kṣṇāṅghripañkeruhayugalarajorāgiṇīm udvahantam |  
vettāraṃ vedaśāstrāgamavimalapathāṃ sammataṃ satsu dāntaṃ  
5 vidyāṃ yaḥ saṃvivitsuḥ pravaṇatanumanā deśikaṃ saṃśrayeta ||34||

nirmalāṅgaṃ vyādhirahitam | vedaśāstrāgamānām ye vimalāḥ panthāno mārḡas teṣāṃ  
vettāraṃ | satsu satāṃ mataṃ sammataṃ | vidyāṃ saṃsāraduḥkhataraṇādyupāyaṃ  
mantram | pravaṇā namrā vinītā deśikaikaparā vā tanur manaś ca yasya tathābhūtaḥ  
san | deśikaṃ gurum ||34||

10 śrutāv api—

tadvijñānārthaṃ sa gurum evābhigacchet  
samiṭpāṇiḥ śrotriyaṃ brahmaniṣṭham |

ācāryavān puruṣo veda ||35||

evaṃ pravaṇatanumanastvādiśrutiyuktasamiṭpāṇitvādi ca gurūpasatter ādyaparakāro  
15 jñeyah ||35||

*atha gurūpasattinityatā*

śrīdaśamaskandhe śrutistutau—

vijitahrṣīkavāyubhir adāntamanas turagaṃ  
ya iha yatanti yantum atilolam upāyakhidaḥ |  
20 vyasanaśatānvitāḥ samavahāya guroś caraṇaṃ  
vaṇija ivāja santy akṛtakarṇadharā jaladhau ||36||

2 vipraṃ] Od *gl.* (vipraṃ gurum) || pradhvasta ... ghaṭaṃ] Od *gl.* (pradhvastanyasukāmapra-  
bhṛtīnām kāmāḥ krodhalobhamohamadamaṭsaryāṇām ripughaṭā ripusamūho yasmāt) || pra]  
V1 *om.* 4 vettāraṃ] Va<sup>2</sup> *gl.* vettāraṃ gurum 5 saṃśrayeta] R1 R2 R3 Pa *a.c.* Od saṃśray-  
ita : B2 saṃśrayīti : Od *gl.* (āśayaṃ kurvīta) 6 panthāno] B2 *deest* 7 satāṃ mataṃ] B2  
*deest* 8 tathā] B3 evaṃ- 11 sa] B1 B2 B3 Od Edd sad- 14 mana] B3 *i.m.* || ca] B1 *deest*  
16 gurūpasatti] R1 R2 R3 Pa *ante* śrī- || nityatā] R2 R3 *ins.* 3 17 śrīdaśama] V2 śrīdaśame : Edd  
śrībhāgavate daśama- || skandhe] V2 *deest* 18 vijita ... turagaṃ] Od *gl.* (vijitāni indriyāni prāsa-  
yair javair adamitamanas turagaṃ) 19 yatanti yantum] Od *gl.* (niyantum vaidhikartum yatanti  
prayatanti) || upāyakhidaḥ] Od *gl.* (upāyeṣu khidyante kliṣyanti) 20 vyasanaśatānvitāḥ] Od  
*gl.* (duḥkhaśatānvitāḥ yuktāḥ)

And in the Kramadīpikā (4.2):

<sup>34</sup>A Brāhmaṇa who has destroyed the troops of enemies like lust, whose limbs are faultless, possessing supreme devotion that hankers after carrying the dust of the twin lotus feet of Kṛṣṇa, who knows the pure paths of the Vedas, Śāstras and Āgamas, whose opinion is consistent with that of the saints, who is restrained—to such a guide one truly desirous of knowledge should surrender with humble body and mind.

*Whose limbs are faultless* means free from disease. [...] *Knowledge* means the mantra, the means to overcome the sufferings of repeated birth and death, and so on. With *humble body and mind* means dedicated only to the *guide*, the guru.

And in the Śruti (Muṇḍaka Upaniṣad 1.2.12, Chāndogya Upaniṣad 6.14.2):

<sup>35</sup>In order to understand this, one should, carrying firewood in his hands, approach only a guru who is learned in the Śruti and has faith in Brahman.

One with a preceptor understands.

“Having humble body and mind” and “carrying firewood in one’s hands”, as said in the Śruti, should be known to be the way of first approaching a guru.

*The Mandatoriness of Approaching a Guru*

In the hymn of the Śruti in the Tenth Book (BhP 10.84.33):

<sup>36</sup>Those who, controlling their senses and breaths, here struggle to restrain the unsubdued horse of the inconsistent mind, are simply tormented by their methods. Abandoning the feet of the guru they are surrounded by hundreds of calamities. O unborn one! They are like a merchant on the sea without a captain.

vijitendriyaprāṇair api adamitamano 'śvaṃ ye niyantum prayatante, guroś caraṇam anāśritya te upāyeṣu khidyante kliśyantīty upāyakhidaḥ santo bahuvyaśanākulā iha saṃsārasamudre santi tiṣṭhanti | punaḥ punar duḥkham eva prāpnūvantīty arthaḥ | he aja bhagavan! asvikṛtakarṇadharā nāvikā vaṇijo yathā tadvat ||36||

5 śrutau ca—

naiśā tarkeṇa matir āpaneyā proktānyenaiva sujñānāya preṣṭhā ||37||

śobhanajñānāya preṣṭhā paramayogyatvena priyatamā eṣā matis tarkeṇa nijanyāyena hetunā proktād anyena vidhinā kṛtvā na apaneyā apamārge na praveśānīyety arthaḥ ||37||

10 *atha viśeṣataḥ śrīguror lakṣaṇāni*

mantramuktāvalyām—

avadātānvayaḥ śuddhaḥ svocitācāratatparaḥ |  
 āsramī krodharahito vedavit sarvaśāstravit ||38||  
 śraddhāvān anasūyaś ca priyavāk priyadarśanaḥ |  
 15 śuciḥ suveśaś taruṇaḥ sarvabhūtahite rataḥ ||39||  
 dhīmān anuddhatamatīḥ pūrṇo 'hantā vimarśakaḥ |  
 sagoṇo 'rcāsu kṛtadhīḥ kṛtajñāḥ śiṣyavatsalaḥ ||40||  
 nigrahānugrahe śakto homamantraparāyaṇaḥ |  
 ūhāpohaprakārajñāḥ śuddhātmā yaḥ kṛpālayaḥ |  
 20 ityādīlakṣaṇair yukto guruḥ syād garimānidhīḥ ||41||

śābde pare ca niṣṇātam ityādīnā prak sāmānyataḥ saṅkṣepeṇa gurulakṣaṇāny ullikhyādhunā tāny eva viśeṣato viśṭārya | kiṃ vā, pūrvaṃ gurvāśrayaṇānuśaṅgena gauṇatayā likhitvedānīm mukhyatvena likhati avadātetyādīnā | avadātaḥ śuddhaḥ pātityādidośarahito 'nvayo vaṃśo yasya, sadvaṃśajāta ity arthaḥ | śuddhaḥ svayam api pātityādi-

1–4 vijitendriya ... tadvat] B1 *om.* 1 adamitamano] V1 adamitaṃ mano 3–4 punar ... tadvat] B2 [...] 4 asvikṛta] V2 Edd akṛta- || karṇadharā] Edd *ins.* asvikṛta- 6 sujñānāya] Od *gl.* (sujñānamittam) || preṣṭhā] B2 *a.c.* Od śreṣṭhā 10 lakṣaṇāni] R2 R3 *ins.* 4 12 avadātānvayaḥ] R2 avadātaḥ kule : Od *gl.* (śuddhavaṃśaḥ) 16 anuddhata] B1 anuḥṛta- 17 sagoṇo] R2 suguṇo || rcāsu kṛtadhīḥ] Od *gl.* (pratimāsu kṛtadhīḥ) 19 ūhāpohaprakārajñāḥ] Od *gl.* (nānāśāstraprakāraṃ jānāti) 20 garimānidhīḥ] V1 V2 R1 R2 R3 Va Pa B2 B3 *a.c.* Od garimāmbudhīḥ 21 niṣṇātam] B1 brahma- 24 svayam api] V2 *i.m.*

[...] *Here* refers to the sea of birth and death. [...]

And in Śruti (Kaṭha Upaniṣad 1.2.9):

<sup>37</sup>For correct knowledge this dearest doctrine cannot be obtained by logic; it must be explained by another.<sup>a</sup>

For superior knowledge this doctrine is the *dearest* since it leads to the highest. *By logic*: by one's own inference or reasoning. The meaning is that by following the means of *the explanation of another*, one is *not lead off*, will not be lead onto the wrong road.<sup>b</sup>

### *Specific Characteristics of a Guru*

In the Mantramuktāvalī:<sup>c</sup>

<sup>38</sup>Of pure descent, pure, devoted to conduct suitable for him, situated in his Āśrama, free from anger, a knower of the Vedas and all the Śāstras, <sup>39</sup>faithful and non-envious, eloquent, pleasant to behold, clean, well dressed, young, pleased by the happiness of all beings, <sup>40</sup>thoughtful, humble, accomplished, non-violent, reflective, having good qualities, determined in worship, grateful, affectionate to his disciples, <sup>41</sup>able both to punish and to bless, devoted to fire sacrifices and mantras, expert in logic and debate, pure in heart and a receptacle of mercy. A guru with such qualities is an ocean of venerability.

Having concisely stated the generic characteristics of the guru separately in verse 32, the author now elaborates upon the specifics. Alternatively, having earlier described them secondarily in connection with taking shelter of a guru, he now writes primarily about them in verses 38–58.

*Of pure descent*: that his family line is pure, that is, free from faults such as loss of caste. The meaning is that he is born in a good family. *Pure* means

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- a Reading the last word of the half-verse of the KaU 1.2.9 as *preṣṭhā*, dearest, referring to the doctrine (*matī*) is irregular; usually the word is *preṣṭha* (e.g. Olivelle 1998: 383), a vocative referring to Naciketas.
- b The commentator takes *āpaneya* as *na apaneyā*. Rather than the translation above, his understanding of the verse thus seems to be “Not by logic; by the explanation of another this dearest doctrine for correct knowledge will not lead off.”
- c In Nṛsiṃhparicaryā (NP) 1.4.

doṣarahitaḥ | ahantā ahiṃsakaḥ | yad vā, ahaṃtāyā vimarśakas tattvavicāraḥ | guṇā  
vātsalyādayas tadyuktaḥ | arcāsu bhagavatpūjāsu | pāṭhāntare saḡuṇasya sattvagūṇād-  
hiṣṭhātuḥ kāruṇyādiguṇayuktasya vā bhagavataḥ arcāsu pratimāsu | kṛtadhīḥ tatpū-  
jāyāṃ kṛtaniścaya ity arthaḥ | garimety ākārāntatvam āṣatvāt soḡhavyam | yad vā,  
5 garimṇa ā samyak nidhir nidhānam | yad vā, sāḡśād garimarūpo nidhirūpaś ceti padad-  
vayam | garimāmbudhir iti pāṭhas tu spaṣṭa eva ||38–41||

agastyasaṃhitāyāṃ ca—

devatopāsakaḥ śānto viṣayeṣv api niḡsprḥaḥ |  
adhyātmavid brahmavādī vedaśāstrārthakovidāḥ ||42||  
10 uddhartuṃ caiva saṃhartuṃ samartha brāhmaṇottamaḥ |  
tattvajñō yantramāntrāṇāṃ marmabhettā rahasyavit ||43||  
puraścaraṇakṛd dhomamantrasiddhaḥ prayogavit |  
tapasvī satyavādī ca gr̥hastho gurur ucyate ||44||

brahmavādī vedādhyāpakaḥ | marmabhettā saṃśayagr̥anthicettā ||42–44||

15 viṣṇusmṛtau—

paricaryāyaśolābhalipsuḥ śiṣyād gurur na hi |  
kṛpāsindhuh susampūrṇaḥ sarvasattvopakāraḥ ||45||

2 saḡuṇasya] B1 om. 3 pratimāsu] B1 B2 *deest* 4 ity arthaḥ] B3 *deest* 6 iti] V2 *deest* 7 ca]  
B1 B2 Od R2 *deest* 11 yantramāntrāṇāṃ] B2 mantranāntrāṇāṃ || marma] B2 karma- || marma-  
bhettā] Va<sup>2</sup> gl. saṃśayagr̥anthicettā : Od dharmavettā 12 siddhaḥ] B2 -siddhi- 14 gr̥anthi]  
V2 *deest*

that he himself is without faults such as loss of caste. *Non-violent* (*ahantā*) means that he does not kill, or else [connected with the next word] that he reflects on the self (*ahaṃtā*), that is, that he ponders on the truth. *With good qualities* refers to his having qualities such as being parentally affectionate. *In worship* means in worship of the Lord. Another reading [combining these two qualities] has “of the one with good qualities”,<sup>a</sup> that is, in the worship of the form of the Lord situated in Sattva-guṇa or endowed with good qualities such as mercifulness. *Determined* means that he is determined in His worship.

The long final *ā* in the word *garimā* (venerability) should be excused as an archaic irregularity. Alternatively the *ā* should be read separately, meaning “fully,” that is, that he by all means is an ocean (*nidhi*) of venerability (*gariman*). Or the words should be taken as separate: he is clearly the embodiment of both venerability (*gariman*) and of treasure (*nidhi*). In the case of the reading *garimāmbudhi*<sup>b</sup> (ocean of venerability) the meaning is clear.

And in the Agastya Saṃhitā (8.8cd–11ab):

<sup>42</sup>One who worships the gods, who is calm, not desiring sense objects, who knows the inner self, who speaks on Brahman, who is learned in the meaning of the Vedas and the Śāstras, <sup>43</sup>who is competent to deliver and indeed to destroy, who is the best of the Brāhmaṇas, who knows the essence of Yantras and mantras, a cutter of doubts, a knower of secrets, <sup>44</sup>a performer of Puraścaraṇa, who is perfected in fire-sacrifices and mantras, a knower of ritual procedures, who is austere, truthful and a householder, is called a guru.

*Speaks on Brahman* means a teacher of the Vedas. *Cutter of doubts* means that he cuts the knot of hesitation.

In the Viṣṇu Smṛti (–):<sup>c</sup>

<sup>45</sup>For one who makes disciples out of a desire for service, honour and gain is not a guru. One who is an ocean of mercy, completely accomplished, a

a This is the reading of the NP, that is, *saguṇārcāsu kṛtadhīḥ*.

b Again, as seen in the NP.

c In VBC 2b.



niḥspṛhaḥ sarvataḥ siddhaḥ sarvavidyāviśāradaḥ |  
sarvasaṃśayasañchettānalaso gurur āhr̥taḥ ||46||

tattadguṇayukto 'pi kevalaṃ nijaparicaryādyarthaṃ śiṣyānubandhako gurur upekṣya  
iti likhati paricaryeti | lābho dhanādiḥ | śiṣyād dikṣayet śiṣyaṃ kuryād ity arthaḥ | yad  
5 vā, śiṣyāt śiṣyataḥ sakāśāt paricaryādilipsur yaḥ, sa gurur na bhavatīty arthaḥ | tarhi  
kimarthaṃ guruḥ syāt? ity apekṣāyāṃ likhati kṛpāsindhur iti | paramadayālutayā loka-  
hitārthaṃ eveti bhāvaḥ | atroktānāṃ susampūrṇa ityādīnāṃ viśeṣaṇānāṃ hetuhetu-  
mattohyā | āhr̥to vyāhr̥taḥ | gurur āḍayam iti pāṭhaḥ kvacit ||45–46||

śrīnāradapañcarātre śrībhagavannāradasaṃvāde—

10 brāhmaṇaḥ sarvakārajñaḥ kuryāt sarveṣv anugrahaṃ |  
tadabhāvād dvijaśreṣṭha śāntātmā bhagavanmayah ||47||  
bhāvitātmā ca sarvajñaḥ śāstrajñaḥ satkriyāparaḥ |  
siddhitrayasamāyukta ācāryatve 'bhiṣecitaḥ ||48||  
kṣatraviṣṭūdrajātīnāṃ kṣatriyo 'nugrahe kṣamaḥ |  
15 kṣatriyasyāpi ca guror abhāvād īdṛśo yadi ||49||  
vaiśyaḥ syāt tena kāryaś ca dvaye nityam anugrahaḥ |  
sajātīyena śūdreṇa tādṛśena mahāmate |  
anugrahābhiṣekau ca kāryau śūdrasya sarvadā ||50||

evam vipra eva guruḥ syād ity āyātam | tadabhāve kim kāryam iti likhati brāhmaṇa iti  
20 sārḍhaiś caturbhiḥ | sarve pañcarātravidhānoktāḥ pañca kālās tān jānātīti tathā saḥ |

2 āhr̥taḥ] VBC āḍayam 4 śiṣyād] B2 *ins.* śiṣyaṃ 6 kimarthaṃ] B1 kīdṛśo 7 viśeṣaṇānāṃ] B2  
viśeṣaṇādīnāṃ 11 śreṣṭha] B1 -śreṣṭhaḥ 13 siddhitraya] Od *gl.* (kāyikavācīkamānasikasiddhi-  
samāyuktaḥ) syāt | athavā siddhitrayaḥ sandhyātrayasamāyuktaḥ || bhiṣecitaḥ] Od *gl.* (abhiṣeko  
bhavati) 14 kṣatra] Od *gl.* (kṣatriyaḥ) || viṣṭ] Od *gl.* (vaiśyaḥ) || nugrahe] R3 nigrahe 16 tena]  
Od *gl.* (vaiśyena) || dvaye] Od *gl.* (vaiśyaśūdradvaye) 18 sarvadā] B3 *a.c.* sarvathā 19 eva] B2  
*deest* || āyātam] B2 āyāti

helper of all the virtuous beings, <sup>46</sup>free from desire, perfect in every way, learned in all the Vidyās,<sup>a</sup> a cutter of all doubts and who is not lazy, is called a guru.

The author gives this verse to say that one should disregard a guru who, even though he has all the qualities mentioned above, makes disciples just for the sake of his personal service and so on. *Gain* means wealth and so on. *Makes disciples* (*śiṣyāt*) means initiates, that is, makes a disciple, or else, one who desires service and so on from his disciple (*śiṣyāt*).<sup>b</sup> The meaning is that such a person is not a guru. For what reason should he become a guru then? With regard to this, he writes *one who is an ocean of mercy*. The sense is that he desires the betterment of the world through his great compassion. Here the following words, beginning with *completely accomplished*, are to be understood as effects of this cause. *Called* means “declared”. One reading has “is glorified as a guru”.<sup>c</sup>

In a conversation between the Lord and Nārada in the Nārada Pañcarātra (18.5cd–9):<sup>d</sup>

<sup>47</sup>A Brāhmaṇa who knows all the Kālas may initiate everyone. In the absence of such a person, o best of the twice-born, one who is peaceful, devoted to the Lord, <sup>48</sup>pure of mind and all-knowing, a knower of the Śāstra, devoted to good deeds and who has the three perfections, may be consecrated as a preceptor. <sup>49</sup>A Kṣatriya may initiate Kṣatriyas, Vaiśyas and Śūdras, and in the absence of a Kṣatriya guru, <sup>50</sup>if there is such a Vaiśya, he may in the same way always initiate both. O greatly intelligent one, similar Śūdras can also be consecrated and initiate other Śūdras.

Now, it has been mentioned that the guru should be a Brāhmaṇa (1.34). What should one do in the absence of such a person? This the author explains in these four verses (47–50). *Who knows all Kālas*, the five times mentioned

- 
- a *Vidyā* can refer to arts or secret teachings but also to feminine divinities and their mantras.  
 b In the first case, the word *śiṣyāt* is taken to be the third person present indicative of the verb *√śās*; in the second, the noun *śiṣya* in the ablative case.  
 c The meaning of the alternative reading here (*ādayam*), the reading of the vBC, is unsure, which is probably why the author has emended it.  
 d As noted in the Introduction (p. 38–39), the Nārada Pañcarātra of the HBV is identical with the Pañcarātra text better known as Jayākhyā Saṃhitā. Unless separately noted, all references to the Nārada Pañcarātra should therefore be taken to refer to the Jayākhyā Saṃhitā.

sarveṣu varṇeṣu anugrahaṃ mantrapradānādikam | tadabhāvāc ca kṣatriyaḥ kṣatrādī-  
 nām anugrahe kṣama iti dvābhyām anvayaḥ | he dvijaśreṣṭha śrīnārada | śāntātmā śān-  
 tasvabhāvaḥ, bhāvitātmā śuddhacittaḥ, sarvaṃ dikṣāvīdhānādikaṃ jānātīti tathā saḥ |  
 5 | siddhitrayaṃ puraścaraṇādinā mantragurudevātānāṃ yat sādhanāṃ tena saṃyuktaḥ  
 | ācāryatve mantropadeṣṭṛtve | puraścaraṇānantaraṃ nijaguruṇābhiṣiktaḥ anyathopa-  
 deṣe 'dhikārānupapatteḥ | tac coktaṃ tatraiva puraścaraṇānantaram abhiṣekānte | tato  
 'bhiṣicya vidhinā svādhikāre niyojayet | gr̥hītvā tena kartavyaṃ gurutvam itareṣu ca || iti  
 | asyārthaḥ | svādhikāre upadeṣṭṛtvādike niyojayed guruḥ tena śiṣyēṇeti | idṛṣa uktalak-  
 ṣaṇakṣatriyasadr̥śaḥ | dvaye vaiśyaśūdrayor ity arthaḥ | anyatra prātilomyadoṣāpatteḥ,  
 10 tac cāgre niṣiddham eva | tādr̥śena uktalakṣaṇakṣatriyasadr̥śena ||47–50||

kiṃ ca—

varṇottame 'tha ca gurau sati vā viśrute 'pi ca |  
 svadeśato 'tha vānyatra nedaṃ kāryaṃ śubhārthinā ||51||  
 vidyamāne tu yaḥ kuryāt yatra tatra viparyayam |  
 15 tasyehāmutranāśaḥ syāt tasmāc chāstroktaṃ ācāret |  
 kṣatraviṣṭśūdrajātīyaḥ prātilomyaṃ na dikṣayet ||52||

tatraivāpavādam āha varṇottama iti | idam anugrahādikam | iha loke 'mutra ca tasya  
 nāśaḥ sarvārthahāniḥ syāt ||51–52||

1 pra] B1 *deest* 4 saṃ] B1 *deest* 6 tac] B3 tathā || tatraiva] B1 *gl.* (nāradapañcarātre) 7 niyo-  
 jayet] B1 B2 'bhijoyayet 8 upadeṣṭṛtvādike] V2 B3 Edd upadeśakatvādike 10 adr̥śena] B1 *gl.*  
 (brāhmaṇe sati kṣatriyādinā na kāryam) 12 varṇottame] Od *gl.* (guruvidyamāne sati ya jana  
 gurur kuryāt tatra tatra viparyayaṃ syāt) || vā] R2 R3 Va Od yā || viśrute pi] Od *gl.* (vikhyāte  
 'pi) || ca] B2 vā 13 śubhārthinā] Od *gl.* (kavanena?) 14 kuryāt] R2 kāryā || yatra] B2 Od tatra  
 15 tasyehāmutra ... ācāret] Od *gl.* (tasya janasya iha loke 'mutraparaloke nāśaḥ syāt tasmāc chā-  
 stroktaṃ ācāret) 18 syāt] B2 *add.* śrīśrīrādhākṣṇa x 4

according to the method of the Pañcarātra.<sup>a</sup> Such a person can *initiate*, give the mantra and so on, to members of all the Varṇas. In the absence of such a person, a Kṣatriya is can initiate Kṣatriyas and so on. *O best of the twice-born*, blessed Nārada! [...] *All-knowing* means one who knows all the rituals of initiation and so on. *Who has the three perfections* means that he—by way of Puraścaraṇa and so on—has mastered the mantra, the guru and the divinity.<sup>b</sup>

*As preceptor* means as a teacher of the mantra. After performing preliminary purification, he is consecrated by his own guru. Otherwise he will not have the eligibility for teaching. This is stated in the same book, at the end of the [description of the] consecration, after [the portion dealing with] Puraścaraṇa (17.49cd–50ab): “Thus, having consecrated him according to the rules, he extends to him his own eligibility. Having received that, he should give the position of a guru to others too.” The meaning is as follows. *He extends to him with his own eligibility* means that the guru makes him eligible for teaching the mantra, and so on. *He should* means the disciple should.

*Such a* [Vaiśya] means similar to a Kṣatriya with the characteristics given. *Both* means Vaiśyas and Śūdras, for otherwise there would be the fault of inverted order, and that will be forbidden later on (1.52). *Similar* means similar to the Kṣatriya with the above-mentioned characteristics.

And furthermore (18.17–19ab):

<sup>51</sup>But when there is a famous guru of the highest Varṇa in one’s own land or somewhere else, those who desire virtue should not initiate. <sup>52</sup>One who does so in his presence is ruined; that person is ruined here and in the next world. Therefore one should act as the Śāstras enjoin. Kṣatriyas, Vaiśyas and Śūdras should not initiate in inverted order.

In this verse the author gives an exception to the previous verses. [...] *He is ruined* means that he loses all his fortune.

a In Pañcarātra theology, the five Kalās refers to the rituals to be carried out during the five periods of the day. See e.g., De 1931.

b The scribe of Od understands the *three perfections* to mean perfection of body, words and mind or a person who attends to the three Sandhyās (sunrise, midday and sunset).

pādme ca—

mahābhāgavataśreṣṭho brāhmaṇo vai gurur nṛṇām |  
sarveṣām eva lokānām asau pūjyo yathā hariḥ ||53||

5 mahābhāgavataśreṣṭho 'śeṣavaiṣṇavadharmarataḥ śrībhagavanmāhātmyādijñānavāṃś  
ca | asya lakṣaṇam agre bhagavadbhaktalakṣaṇe viśeṣato vyaktaṃ bhāvi ||53||

mahākulaprasūto 'pi sarvayajñeṣu dikṣitaḥ |  
sahasraśākhādhyāyī ca na guruḥ syād avaiṣṇavaḥ || iti ||54||

10 brāhmaṇo 'pi satkuladharmādhyayanādinaḥ prakhyāto 'pi avaiṣṇavaś cet tarhi gurur na  
bhavatīti sarvatrāpavādam likhati mahākuleti | kule mahati jāto 'pīti kvacit pāṭhaḥ | ata  
evoktaṃ pañcarātre | avaiṣṇavopadiṣṭena mantreṇa nirayaṃ vrajet | punaś ca vidhinā  
samyag grāhayed vaiṣṇavād guruḥ || iti | itīśabdaprayogo 'trodāhṛtānām anyatra vacanā-  
nām prāyo nijagranthavacanato vyavacchedārtham | evam agre 'py anyatra | yady api  
pratiprakaraṇānte udāhṛtatattacchāstravacanānte ca sarvatretīśabdo yujyeta, tathāpi  
15 tattadvavacchedaḥ prakaraṇādīnām abhedāt vyakta eveti granthabāhulyabhayān na  
likhitaḥ ||54||

grhītaviṣṇudikṣāko viṣṇupūjāparo naraḥ |  
vaiṣṇavo 'bhihito 'bhijñair itaro 'smād avaiṣṇavaḥ ||55||

1 ca] V1 B3 deest 3 asau] Od gl. (brāhmaṇa) || hariḥ] B2 Od add. brahmakṣatriyavaiśyāś ca  
guravaḥ śūdrajanmanāṃ (Od gl. śūdrajātīnām) | śūdrāś ca guravas teṣāṃ trayāṇāṃ bhagavat-  
priyāḥ (Od gl. trayāṇāṃ brāhmaṇakṣatriyavaiśyānāṃ bhagavatpriyā śūdrā gurava syāt) || tatraiva  
| 5 bhakta] V1 deest 7 iti] Od deest 8 dharmā] V2 B1 B3 -karmā- 11 iti] B1 add. ca || anya-  
tra] V1 anyatratya- 13 prati] V2 p.c. deest || ca] V1 deest 16 paro] B3 -rato 17 bhihito] B3  
'bhimato || avaiṣṇavaḥ] R1 add. hayaśīrṣapañcarātre | jaiminiḥ sugataś caiva nāstiko nagna eva  
ca | kapilāś cākṣapādaś ca ṣaḍ ete hetuvādīnaḥ | etanmatānusāreṇa vartante ye narādhamāḥ | te  
hetuvādīnaḥ proktāś tantraṃ tebhyo na dāpayet |

And in the Padma Purāṇa (6.253.26, 6.226.3):<sup>a</sup>

<sup>53</sup>A Brāhmaṇa who is the best of the great Bhāgavatas is indeed the guru of humankind. Verily he is worshipable like Hari by all the worlds.

*The best of the great Bhāgavatas* means one who is devoted to all the Vaiṣṇava Dharmas and who knows the greatness, etc., of the Lord. His characteristics will be explained in detail later on in connection with the characteristics of the devotees of the Lord (10.1–293).

<sup>54</sup>But a non-Vaiṣṇava, even though the offspring of a great family, initiated into all sacrifices, and a student of a thousand branches of knowledge, cannot be a guru.

Even if someone is a Brāhmaṇa, famous for his good birth, study of the Vedas and so forth, he cannot be a guru if he is a non-Vaiṣṇava. With this verse he states an exception to all the above cases. Another reading has “even though born in a great family”.<sup>b</sup> About this it is said in the Pañcarātra:<sup>c</sup> “By a mantra given by a non-Vaiṣṇava one will go to hell. According to the rules one should take it again properly from a Vaiṣṇava guru”.

The purpose of the word “iti” here is mainly to distinguish the illustrative statements from elsewhere from the statements of the book itself. It is the same elsewhere below as well. Even though the word “iti” should be used everywhere, at the end of each particular topic and after every illustrative statement from various scriptures, still, as every particular distinction is evident because of the identity of the topics, it is not given out of fear of enlarging the book too much.<sup>d</sup>

<sup>55</sup>Wise men call someone who has taken Viṣṇu-initiation and who is devoted to the worship of Viṣṇu a Vaiṣṇava. Others are non-Vaiṣṇavas.

a In VBC 2b.

b This is the reading of the present edition of the Padma Purāṇa.

c These lines are not found in the Jayākhyā Saṃhitā but rather in the Padma Purāṇa (6.226.1cd–2ab).

d In other words, the author does not use *iti* after each quotation, but rather only when he wishes to emphasise that he is returning from quotations to original verses.

avaishṇava ity uktam, tatrādaṁ sāmānyato vaiṣṇavalakṣaṇaṁ likhan taditaratvenāvai-  
ṣṇavaṁ lakṣayati gr̥hītetī | asmād vaiṣṇavād itaro bhinnah ||55||

### athāgurulakṣaṇam

tattvasāgare—

- 5 bahvāśī dīrghasūtrī ca viṣayādiṣu lolupaḥ |  
hetuvādarato duṣṭo 'vāgvādī guṇanindakah ||56||  
aromā bahuromā ca ninditāśramasevakah |  
kāladanto 'sitausthas ca durgandhiśvāsavāhakah ||57||  
duṣṭalakṣaṇasampanno yady api svayam īśvaraḥ |  
10 bahupratigrahāsakta ācāryaḥ śrīkṣayāvahaḥ ||58||

avāgvādī avācyaparapāpādivaktā | īśvaraḥ dānādiṣu samarthas tathāpi ced bahuprati-  
grahāsaktaḥ ||56–58||

### atha śiṣyalakṣaṇāni

mantramuktāvalyām—

- 15 śiṣyaḥ śuddhānvayaḥ śrīmān vinītaḥ priyadarśanaḥ |  
satyavāk puṇyacarito 'dabhradhīr dambhavarjitaḥ ||59||  
kāmakrodhaparitāgī bhaktaś ca gurupādayoḥ |  
devatāpravaṇaḥ kāyamanovāgbhir divānīśam ||60||  
nīrujo nirjitāśeṣapātakah śraddhayānvitaḥ |  
20 dvijadevapitṛṇāṁ ca nityam arcāparāyaṇaḥ ||61||  
yuvā viniyatāśeṣakaraṇaḥ karuṇālayaḥ |  
ityādīlakṣaṇair yuktaḥ śiṣyo dīkṣādhikāravān ||62||

adabhradhīḥ mahābuddhiḥ ||59||

1 tatrādaṁ] B2 *deest* 3 athāgurulakṣaṇam] R1 atha gurvalakṣaṇam 5 dīrghasūtrī] Od *gl.* (dīrghasūtrī śīrakriyāḥ) 6 duṣṭo vāgvādī] Od duṣṭavāgvādī : Od *gl.* (duṣṭaṁ vācaṁ vaditum śīlanam yasya) 9 yady ... īśvaraḥ] Od *gl.* (yady api svayam īśvaras tathāpi aguruḥ syāt) 10 śrīkṣayāvahaḥ] Od *gl.* (lakṣmīṁ rahatī) 11 ced] V1 B1 B2 *deest* 12 saktah] B2 *add.* nindyah 13 śiṣyalakṣaṇāni] R2 *ins.* 4 16 dabhra] B2 darpa- : R1 'dambha- 19 nīrujo] V1 B1 Vidyāvāgīśa Vidyāratna nīrujo : Pa nīrujo : Od nīrujo || pātakah] R2 -pāvakah 19–21 pātakah ... viniyatāśeṣa] B1 *om.* 20 ca] B9 vai 22 kṣādhikāravān] Od *ins.* bhavet

The term “non-Vaiṣṇava” was mentioned in the previous verse. In this verse, the author first states the general characteristics of a Vaiṣṇava and then those of others, Non-Vaiṣṇavas. *Others* means those different from Vaiṣṇavas.

### *Characteristics of a Non-guru*

In the Tattvasāgara:<sup>a</sup>

<sup>56</sup>A glutton, a procrastinator, one addicted to sense objects, fond of disputation, wicked, a talker of nonsense and a scorner of good qualities, <sup>57</sup>hairless or very hairy, serving a despicable Āśrama, having black teeth and lips and a foul breath: <sup>58</sup>a preceptor with such bad qualities, attached to accepting many gifts even though a lord himself, destroys fortune.

*Talks nonsense:* one who speaks about things such as other people’s sins, not fit to be uttered. Attached to accepting many gifts even though *a lord*, even though able to engage in charity.

### *Characteristics of a Disciple*

In the Mantramuktāvalī:<sup>b</sup>

<sup>59</sup>Well-born, fortunate, humble, good-looking, truthful, well-behaved, greatly intelligent, prideless, <sup>60</sup>free from lust and anger, devoted to the feet of the guru, inclined to the gods with body, mind and words both day and night, <sup>61</sup>healthy, a conqueror of all sin, faithful, always devoted to the worship of Brāhmaṇas, gods and ancestors, <sup>62</sup>youthful, whose all acts are regulated, and who is an abode of compassion: a disciple with characteristics such as these is eligible for initiation.

[...]

a These lines are found in the Vidyārṇava Tantra (l. 2204–2211) as a direct continuation to the verses from the Nārada Pañcarātra above (HBV 1.47–52), but they are not found in the Jayākhyā Saṃhitā.

b In NP 1.5.



ekādaśaskandhe ca—

amāny amatsaro dakṣo nirmamo dṛḍhasauhṛdaḥ |  
asatvaro 'rthajijñāsuraḥ anasūyuraḥ amoghavāk ||63||

10 dakṣaḥ analasaḥ | nirmamaḥ jāyādiṣu mamatāśūnyaḥ, gurau tu dṛḍhasauhṛdaḥ | asat-  
varahḥ avyagrahḥ | amoghavāk vyarthālāparahitaḥ ||63||

*athopekṣyāḥ*

agastyasamhitāyām—

10 alasā malināḥ kliṣṭā dāmbhikāḥ kṛpaṇās tathā |  
daridrā rogiṇo ruṣṭā rāgiṇo bhogalālasāḥ ||64||  
asūyā matsaragrastāḥ śāthāḥ paruṣavādinaḥ |  
anyāyopārjitadhanāḥ paradāraratās ca ye ||65||  
viduṣāṃ vairiṇās caiva ajñāḥ paṇḍitamāninaḥ |  
bhraṣṭavratās ca ye kaṣṭavṛttayaḥ piśunāḥ khalāḥ ||66||  
15 bahvāśinaḥ krūrasteṣṭā durātmānās ca ninditāḥ |  
ityevamādayo 'py anye pāpiṣṭhāḥ puruṣādhamāḥ ||67||  
akṛtyebhyo 'nivāryās ca guruśikṣāsahīṣṇavaḥ |  
evambhūtāḥ parityājyāḥ śiṣyatve nopakalpitāḥ ||68||

20 tattadguṇahīnān api bhaktyārtyā vā prapannān svīkurvatāpi śrīgurunā lekhyadoṣa-  
vanto 'vaśyam upekṣyā ity āśayena tān likhati alasā iti pañcabhiḥ | kliṣṭā vṛthakleśakā-  
riṇaḥ | rāgiṇo viṣayāsaktāḥ | bhogalālasā lubdhā ity arthaḥ | piśunāḥ paradoṣasūcukāḥ  
| khalāḥ paraduḥkhadāḥ | guruśikṣāyā asahanaśilāḥ | śiṣyatve na kenāpy upakalpitā na  
vihitāḥ, śiṣyā na kṛtā ity arthaḥ | yad vā, upakalpitā na bhavanti | śiṣyatvaṃ nārhan-  
ti, śiṣyā na kāryā ity arthaḥ ||64–68||

25 yady ete hy upakalperan devatākrośabhājanāḥ |  
bhavantīha daridrās te putradāravivarjitāḥ |  
nārakās caiva dehānte tiryāṅcaḥ prabhavanti te ||69||

1 ca] V2 *deest* 2 amatsaro] Od *gl.* (matsare 'nyasubhatve 'pi?) 3 amoghavāk] Od *gl.* avya-  
rhavāk 5 amoghavāk] B1 anarthavāk 9 ruṣṭā] B1 *a.c.* duṣṭā || rāgiṇo] Od vāgmino : Od *gl.*  
(bahuvaktāraḥ) 10 paruṣavādinaḥ] Od *gl.* (niṣṭhuravarjitāḥ) 13 kaṣṭa] B1 ruṣṭa- : Od kuṣṭa-  
16 śikṣā] R1 AS -śiṣyā- 21 śikṣāyā] B2 -śikṣāyās ca 21–22 na vihitāḥ] B1 B2 B3 *deest* 22 yad  
vā] B1 B2 B3 *deest* || nārhan-] B2 mārhan- 24–26 yady ... te] R1 B1 *om.* : R1<sup>2</sup> *im.* 24 ete hy]  
B2 etad : Od<sup>2</sup> *p.c.* evam || krośa] Od *gl.* dhūrta

And in the Eleventh Book (BhP 11.10.6):<sup>a</sup>

<sup>63</sup>He should not be proud, envious or spiteful, but rather active, selfless, firmly affectionate, undisturbed, desirous of knowing the goal and his words should not be vain.

*Active* means not lazy. *Selfless* means to not have a sense of ownership towards his wife and so on. Instead he should be *firmly affectionate* to the guru. *Undisturbed* means steady. *His words should not be vain* means that he does not speak uselessly.

*Those to Be Rejected*

In the Agastya Saṃhitā (8.17cd–23):

<sup>64</sup>Those who are lazy, filthy, distressed, cheaters, misers, poor, diseased, angry, lusty, avaricious, <sup>65</sup>selfish and jealous, deceitful, who speak unkindly, who have unlawfully acquired wealth, desire the wives of others, <sup>66</sup>are enemies of the wise, ignorant but think themselves learned, who break their vows, behave in an evil way, are slanderous, mischievous, <sup>67</sup>gluttonous, evil-minded, evil-natured and despicable: those and also other great sinners are the lowest of mankind. <sup>68</sup>Irresistibly are they drawn towards sin, and they cannot endure the instructions of the guru. Thus, they should be rejected; they should not be made disciples.

Even if a guru accepts those who approach him, out of devotion or suffering, despite their lacking this or that virtue, those possessing vices must certainly be rejected. With this thought the author writes verses 64–72.

*Distressed* means expressing false afflictions. *Lusty* means attached to the sense objects. [...] *Slanderous* means that they speak about the faults of others, *mischievous* that they cause others pain. Those who cannot tolerate the instructions of the guru should *not be made disciples*, not be initiated as disciples by anyone. [...]

<sup>69</sup>But those who do initiate them will be reviled by the gods, will here become poor, bereft of sons and wives, and after death they will go to hell and animal births.

a In VBC 1b.

lobhādinā teṣaṃ svīkāreṇa śrīgurau mahādoṣāḥ paryavasyantīty āha yady eta iti sār-  
hena ||69||

hayaśirṣapañcarātre—

- 5 jaiminiḥ sugataś caiva nāstiko nagna eva ca |  
kapilāś cākṣapādaś ca ṣaḍ ete hetuvādinaḥ ||70||  
etanmatānusāreṇa vartante ye narādhamāḥ |  
te hetuvādinaḥ proktās tebhyaś tantram na dāpayet || iti ||71||

tayoḥ parīkṣā cānyo 'nyam ekābdaṃ saḥavāsataḥ |  
vyavahārasvabhāvānubhavanaivābhijāyate ||72||

- 10 tayor guruśiṣyayoḥ | anyo 'nyam ity asya parārdhenāpy anvayaḥ | vyavahāraś ceṣṭā, sva-  
bhāvaḥ śīlam, tayor anubhavanaiva abhito jāyate ||72||

*atha parīkṣaṇam*

mantramuktāvālyā—

- 15 tayor vatsaravāsena jñātānyonyasvabhāvayoḥ |  
gurutā śiṣyatā ceti nānyathaiveti niścayaḥ ||73||

śrutiś ca—

nāsaṃvatsaravāsine deyāt ||74||

sārasaṅgrahe 'pi—

- 20 sadguruḥ svāśritaṃ śiṣyaṃ varṣam ekaṃ parīkṣayet |  
rājñi cāmātyajā doṣāḥ patnīpāpaṃ svabhartari |  
tathā śiṣyārjitaṃ pāpaṃ guruḥ prāpnoti niścitam ||75||

1–2 sārhdhena] B2 *add.* śrīśrīrādhākṣṇābhyaṃ namaḥ | 3–7 haya ... iti] R1 *deest* 3 śirṣa] Pa -  
śirṣiye 7 tantram] B1 B2 B3 Od tattvaṃ 8 cānyo] B9 vānyo 9 ābhijāyate] Od *gl.* (parīkṣā  
jāyate) 12 parīkṣaṇam] R2 R3 *ins.* 6 14 tayor] Od *gl.* (guruśiṣyayoḥ) 16 ca] B2 *deest* 18 pi]  
Od ca 20 doṣāḥ] Od<sup>2</sup> *ins.* bhavati 21 guruḥ] V2 *p.c.* R2 R3 Pa guruṃ

Here the author describes the great sins that will accrue to a guru that accepts such persons out of greed and so on.

In the Hayaśīrṣa Pañcarātra (5.1cd–3ab):

<sup>70</sup>Jamini, Buddha, Cārvāka, Jina, Kapila and Gautama: these six are sceptics. <sup>71</sup>Those who live according to their doctrines are the lowest of men, also called sceptics. To them initiation should not be given.

<sup>72</sup>Observation is when the two live together for one year and thus experience the conduct and character of each other.

*The two* means guru and disciple. [...]

### *Observation*

In the Mantramuktāvalī:<sup>a</sup>

<sup>73</sup>By living together for one year, the two can understand by each other's nature what kind of guru or disciple they are. Not otherwise: that is certain.

And in the Śruti:<sup>b</sup>

<sup>74</sup>One should not initiate one that one has not lived together with for a year.

Also, in the Sārasaṅgraha:<sup>c</sup>

<sup>75</sup>For a year the true guru should observe the disciple who has approached him. As the sins of the subjects fall on the king, as those of the wife on the husband, so the guru without a doubt attains the sins of the disciple.

a In NP 1.6.

b In NP 1.6.

c In Rāmārcanacandrikā (RAC) pp. 3–4.

guruṇā tv avāśyam eva śiṣyaparīkṣā kāryety atra hetum āha rājñīti ||75||

kramadīpikāyām tu—

santoṣayed akuṭilārdratarāntarātmā  
 taṃ svair dhanaiś ca vapuṣāpy anukūlavānyā |  
 5 abdatrayaṃ kamalanābhadyātidhīras  
 tuṣṭe vivakṣatu gurāv atha mantradīkṣām ||76||

evaṃ varṣam ekaṃ parīkṣā ca tato dīkṣeti niścitam | tatra śrīgopālamantavaradīkṣā-  
 yām varṣatrayagurusevānantaram eva dīkṣeti tattattvavidāṃ matam likhan dīkṣāprāk-  
 tanagurusevāvidhiṃ ca saṅkṣepeṇa darśayati santoṣayed iti | taṃ gurum | vivakṣatu  
 10 vaktum icchatu dīkṣārthaṃ prārthanaṃ kuryād ity arthaḥ | abdatrayam ity atra viśeṣo  
 granthāntarād draṣṭavyam | tathā hi | triṣu varṣeṣu viprasya ṣatsu varṣeṣu bhūbhṛtaḥ |  
 viśo navasu varṣeṣu parīkṣā tu prasāsyate | samāsv api dvādaśasu teṣāṃ ye vṛṣalādayaḥ  
 || iti | yac ca śāradātilakādāv uktam | ekābdena bhaved vipro bhaved abdatrayān nṛpaḥ  
 | bhaved abdatrayair vaiśyaḥ śūdro varṣacatuṣṭayaiḥ || iti | tad atyantapūrvaparīśilitavi-  
 15 ṣayam iti vivecanīyam ||76||

*atha viśeṣataḥ gurusevāvidhiḥ*

kaurme śrīvyāsagītāyām—

udakumbhaṃ kuśān puṣpaṃ samidho 'syāharet sadā |  
 mārjanaṃ lepanaṃ nityam aṅgānāṃ vāsasāṃ caret ||77||  
 20 nāsyā nirmālyaśayanaṃ pādukupānahāv api |  
 ākrame dānaṃ chāyām āsandīm vā kadācana |  
 sādhyed dantakāṣṭhādīn kṛtyaṃ cāsmāi nivedayet ||78||

1 eva] B1 *deest* || rājñīti] B1 *add.* amātyajā doṣā rājñi bhavanti patnikṛtapāpaṃ tasyā bhartari  
 bhavati evaṃ ca śiṣyārjitaṃ pāpaṃ guruḥ prāpnoti iti | 3 rdra] B2 *lac.* 4 ca] B1 sva-  
 5 dhīras] Od *gl.* atidhīraḥ san 6 dīkṣām] Pa *on a separate folio* B3 R3 *add.* varāhe | brāh-  
 maṇakṣatriyaviśāṃ sūdrānāṃ ca parīkṣaṇam | saṃvatsaram guruḥ kuryāj jātīśau ca kriyādibhiḥ  
 || viśeṣataḥ ca gautamiye | varṣaikena bhaved yogyo vipraḥ sarvaguṇānvitaḥ | varṣadvayāt (Pa -  
 dvayo) tu rājanyo vaiśyas tu vatsarais tribhiḥ | caturbhir vatsaraiḥ śūdraḥ kathitā śiṣyayogyatā  
 || iti || 7 evaṃ] B1 kramadīpikāyām tu evaṃ || varṣam ekaṃ] V2 ekavarṣam || ca] V1 B1 B2  
*deest* || śrī] B3 *deest* || vara] B1 B2 B3 *deest* 14 trayair] B2 -traye 16 atha ... vidhiḥ] Kaviratna  
*om.* || gurusevā] V2 R3 Pa Vidyāvāgīśa Purīdāsa Haridāsa *ante* śrī- || vidhiḥ] R2 R3 *ins.* 7 17 śrī]  
 B1 *deest* 21 chāyām] V3 Od jīyād || āsandīm] Va<sup>2</sup> *gl.* āsandīm iti bhojanapātrādhāratripādīkām  
 22 kṛtyaṃ cāsmāi] B2 āhṛtyo 'smāi

In this verse the author gives a reason why the guru certainly should observe the disciple.

But in the *Kramadīpikā* (4.3):

<sup>76</sup>For three years, the wise one should with obliging speech, earnestly and warm-heartedly please him with his riches, even with his body, thinking about the lotus-navelled one. Then, when the guru is pleased, he should ask for mantrainitiation.

Now, it has been established that there should be observation for one year, and then initiation. However, in the case of initiation into the most excellent *Gopāla* mantra, initiation should be given after three years of service to the guru. Giving the opinion of the knowers of this truth, the author also succinctly describes the way of serving the guru before initiation.

*Him* means the guru. [...] The three years here are a special case, as can be seen in other books: “A *Brāhmaṇa* should be observed for three years, a *Kṣatriya* six, a *Vaiśya* nine and *Śūdras* and others twelve.” Statements such as the one in the *Śāradātilakā* saying “One year for a *Brāhmaṇa*, two for a *Kṣatriya*, three for a *Vaiśya* and four for a *Śūdra*”<sup>a</sup> should be understood to refer to those who have already undergone excessive preliminary service.

### *Specific Rules for Serving the Guru*

In the blessed *Vyāsa Gītā* of the *Kūrma Purāṇa* (2.14.8cd–12ab):

<sup>77</sup>One should always fetch his water pot, *Kuśa* grass, flowers and firewood. One should clean and anoint his limbs and dwelling. <sup>78</sup>Never step over the bed he has used, his shoes, slippers, seat, shadow or *Āsandī*. One should prepare his tooth-twig and so on, and dedicate one’s deeds to him.

a This and the previous verse are quoted by the commentator *Govinda Bhaṭṭācārya* to this verse of the *Kramadīpikā* without mentioning any sources. They are not given in the *Śāradātilakā*. In his commentary, *Mādhava Bhaṭṭa* supplies only the second verse.

santoṣayed ityādinā sāmānyataḥ saṅkṣepeṇa likhitaṃ śrīgurusevāvidhiṃ viśeṣato vistārya likhati udakumbham ityādinā | asya guror mārjanādikaṃ gṛhasya aṅgānāṃ cety arthaḥ | tatrāṅgānāṃ lepanaṃ candanādineti jñeyam | pādukopānaḥoś carmakā-ṣṭhādibhedenāvāntarabhedāḥ | āsandiṃ bhojanapātrādhāratripādikāṃ ||78||

- 5 anāpṛcchya na gantavyaṃ bhavet priyahite rataḥ |  
na pādaḥ sārāyedaśya sannidhāne kadācana ||79||  
jṛmbhāhāsyādikaṃ caiva kaṅṭhaprāvāraṇaṃ tathā |  
varjayet sannidhau nityam athāṣphoṭanaṃ eva ca ||80||

sārāyetaśprasārayeta | ādiśābdād uccair bhāṣādi | āṣphoṭanaṃ aṅgulyādināṃ ||79–80||

- 10 kiṃ ca—

- śreyas tu guruvadvṛttir nityam eva samācāret |  
guruputreṣu dāreṣu guroś caiva svabandhuṣu ||81||  
utsādanaṃ vai gātrāṅgāṃ snāpanocchiṣṭabhojane |  
na kuryād guruputrasya pādayoḥ śaucam eva ca ||82||  
15 guruvat paripūjyāś ca savarṇā guruyoṣitaḥ |  
asavarṇāś tu sampūjyāḥ pratyutthānābhivādanaiḥ ||83||  
abhyañjanaṃ snāpanaṃ ca gātrotsādanaṃ eva ca |  
gurupatnyā na kāryāṇi keśānāṃ ca prasādhanam ||84||

- nityaṃ guruputrādiṣu śreyo hitaṃ samyag ācāret | guruvadvṛttir gurāv iva guruputrā-  
20 diṣv api vṛttir vyavahāro yasya tathābhūtaḥ san | svā jñātayo bandhavaś ca sambandhi-  
nas teṣu | pāṭhāntare śreyo yathā syāt tathā gurāv iva taddhiyācāret | yadācāret tat śreyā  
iti vā | tatrāpavādam āha utsādanaṃ iti tribhiḥ | gātrāṅgāṃ utsādanaṃ udvartanaṃ |  
śaucam prakṣālanam | asavarṇā iti pūrvaṃ brāhmaṇānāṃ kṣatriyādikanyāparigrahāt |  
yady apy etat sarvaṃ śrīvyāsadevena vedādhyāpakagurusevām adhikṛtyoktaṃ, tathāpi  
25 sāṅgavedādhyāpane mantropadeśāś ca svata eva sidhyatīty evaṃ mantraguruvēda-

2 gṛhasya] B<sub>3</sub><sup>2</sup> *add. i.m.* lepanam 5 anāpṛcchya ... gantavyaṃ] *Od gl.* (guru anāpṛcchya san na gantavyam) 6 na ... sannidhāne] *Od gl.* (guroḥ sannidhāne pādaḥ na sārāyeta kadāpi) || sārāyeta] B<sub>2</sub> sādheyeta 7 jṛmbhā] B<sub>2</sub> jṛmbhām || kaṅṭhaprāvāraṇaṃ] *Od gl.* (kaṅṭhavasanaṃ) 8 athāṣphoṭanaṃ] *Va<sup>2</sup> gl.* āṣphoṭanaṃ aṅgulyādināṃ 9 prasārayeta] B<sub>3</sub><sup>2</sup> *add. i.m.* hāsyādima 10 kiṃ ca] B<sub>1</sub> *deest* 14 na kuryād] *Od gl.* (tasmāt kuryāt) || pādayoḥ] R<sub>2</sub> *ins.* pādayoḥ 17 snāpanaṃ] Pa svāpanaṃ 18 patnyā] *Od -patnyāṃ* 19 hitaṃ] B<sub>9</sub> *ins.* samācāret 19–20 guru ... san] *V<sub>2</sub> om. :V<sub>2</sub><sup>2</sup> i.m.* 20 ca] *Edd deest* 23 brāhmaṇānāṃ] B<sub>2</sub> brahmaṇādināṃ 25 vedādhyāpane] B<sub>2</sub> -vedādhyāyane

The rules for serving the guru were explained briefly and in a general way in verse 76. Elaborating on the specifics, the author now gives these two verses. [...] *Anoint* means to smear with sandalwood paste and so on. *Shoes* and *slippers* are distinguished from each other according to how they are made of leather, wood and so on. An *Āsandī* is a tripod for carrying vessels for eating.

<sup>79</sup>One should not take one's leave without permission. One should be fond of the tasks that are dear or useful to the guru. One should never stretch one's feet in his presence. <sup>80</sup>Yawning, laughing and so on, covering the neck and cracking the fingers should also always be avoided in his presence.

[...] *Etc.*: loud talk and so forth. [...]

And also (Kūrma Purāṇa 2.14.28, 30–32):<sup>a</sup>

<sup>81</sup>One should always act in a favourable way towards the sons, wives and relatives of the guru, treating them like the guru himself. <sup>82</sup>One should not anoint the limbs, bathe, eat the remnants of or wash the feet of the son of the guru. <sup>83</sup>If they are of the same Varṇa, the wives of the guru should be worshipped like the guru himself. But if they are of a different Varṇa they should be honoured simply by one's rising up and saluting them respectfully. <sup>84</sup>One should never inunct, bathe, anoint the limbs or arrange the hair of the wife of the guru.

One should always act *favourably*, that is, affectionately towards the children and so on of the guru. [...]. Another reading has "Considering whatever is favourable towards the guru, thus one should act". Or else, "whatever one does should be favourable".

The exceptions to this rule are given in verses 82–84. [...] *Of a different Varṇa*: since Brāhmaṇas formerly could accept wives from the Kṣatriya and other classes.

Even though all of this has been explained by Śrī Vyāsadeva with reference to the service of the guru who teaches the Vedas, even so, in the teaching of the Veda with its branches, teaching mantras is naturally also done. Therefore there is no difference between this kind of guru and the mantra-guru.

a The verse left out (2.12.29) mentions how the disciple should respect the sons of the guru like the guru himself.



gurvora abhedāt | viśeṣataś ca sevāvidhisāmyād atra likhitam iti dik | evam anyatrāpy  
ūhyam ||81–84||

devyāgame śrīśivoktau—

- 5 guruśayyāsanam yānam pādūke pādapīṭhakam |  
snānodakam tathā chāyām laṅghayen na kadācana ||85||  
gurora agre pṛthakpūjām advaitam ca parityajet |  
dikṣām vyākhyām prabhutvam ca gurora agre vivarjayet ||86||

advaitam abhedoktim | dikṣām anyasmai dikṣāpradānam ||86||

śrīnāradoktau—

- 10 yatra yatra guruṃ paśyet tatra tatra kṛtāñjaliḥ |  
praṇamed daṇḍavad bhūmau chinnaṃ iva drumam ||87||  
gurora vākyāsanam yānam pādūkopānahau tathā |  
vastram chāyām tathā śiṣyo laṅghayen na kadācana ||88||

pādūkopānaḥ carmakāṣṭhādibhedanāvāntarabhedam pūrvam eva likhitam ||88||

- 15 śrīmanusmṛtau—

nodāhared gurora nāma parokṣam api kevalam |  
na caivāśyānukurvīta gatibhāṣaṇaceṣṭitam ||89||  
gurora gurau sannihite guruvad vṛttim ācaret |  
na cāvisṛṣṭo guruṇā svān gurūn abhivādayet ||90||

- 20 kevalam śuddham nāmākṣaramātrakam ity artham | svān gurūn pitṛādīn ||89–90||

3 devyāgame] Od divyāgame || śrī] B1 Od *deest* 4 guru] Od guroḥ || pādūke] Va<sup>2</sup> gl. pādūke  
upānahau 8 abhedoktim] V1 abhedoktam 9 śrī] R2 B1 B2 Od *deest* 14 pūrvam ... likhitam]  
V2 B1 B2 B3 *deest* || likhitam] B2 *add.* śrīharaye namaḥ 15 śrī] Vidyāratna Śarma Kaviratna  
*deest* 17 kurvīta] B2 -kurvanti || bhāṣaṇa] V1 vbc -bhāṣita- 19 cāvisṛṣṭo] R1 Pa vāvisṛṣṭo

Further, since the rules for the service are similar, this passage has been given here. That is the drift. Also elsewhere statements should be modified in a similar way.

In the words of Śrī Śiva in the Devī Āgama:<sup>a</sup>

<sup>85</sup>Never step over or use the guru's bed, seat, palanquin, shoes, place for shoes, bathwater or shadow. <sup>86</sup>Shun non-duality or the worship of others before the guru. Avoid initiation, teaching or lordliness before the guru.

*Non-duality*: statements of non-difference. *Initiation*: giving initiation to others.

In the words of Śrī Nārada:<sup>b</sup>

<sup>87</sup>Wherever one sees the guru one should fold one's hands and reverentially prostrate oneself like a stick on the ground, like a tree whose root has been cut. <sup>88</sup>The disciple should never overstep the guru's words, seat, palanquin, shoes, slippers, clothing or shadow.

The difference between *shoes* and *slippers* are due to the differences between leather and wood and so on as explained above (1.78).

In the Manu Smṛti (2.199, 205):<sup>c</sup>

<sup>89</sup>One should not utter the bare name of the guru even in secret. Neither should one imitate his gait, talk or manners. <sup>90</sup>When the guru of one's guru is present, he should be treated like the guru, and one should never address one's own elders if not permitted by the guru.

*Bare name* means just the syllables of the name. *Own elders* means one's father and so on.

a Given as Śaivāgama in RAC p. 4.

b In VBC 11a.

c In VBC 11a.

śrīnāradapañcarātre—

yathā tathā yatra tatra na gṛhṇīyāc ca kevalam |  
 abhaktyā na guror nāma gṛhṇīyāc ca yatātmavān ||91||  
 5 praṇavaḥ śrīs tato nāma viṣṇuśabdo 'py anantaram |  
 pādaśabdasametaḥ syān natamūrdhāñjaliyutaḥ ||92||

tarhi kutracit kathaṃ gṛhṇīyād ity apekṣāyām āha gṛhṇīyāc cetyādinā | añjaliti dīrghatvam ārṣam | oṃ śrīamukaviṣṇupādā ity evam | tac ca natamūrdhā añjaliyutaś ca san gṛhṇīyād ity arthaḥ ||91–92||

kiṃ ca—

10 na tam ājñāpayen mohāt tasyājñāṃ na ca laṅghayet |  
 nānivedya guroḥ kiñcid bhoktavyaṃ vā guros tathā ||93||

mohād api guroś ca kiñcid api na bhoktavyam, tac cājñāṃ vineti boddhavyam | anyathājñālaṅghanadoṣāpatteḥ | etac ca sarvaṃ dīkṣānantaram api śiṣyasya kṛtyaṃ jñeyaṃ, sadaiva gurubhakter anuṣṭheyatvāt | ata evaitat dīkṣānantaram api kvacid uktam asti  
 15 ||93||

anyatra ca—

āyāntam agrato gacched gacchantam tam anuvrajat |  
 āsane śāyane vāpi na tiṣṭhed agrato guroḥ ||94||  
 yat kiñcid annapānādi priyaṃ dravyaṃ manoramam |  
 20 samarpya gurave paścāt svayaṃ bhuñjīta pratyaham ||95||

1 śrī] B2 B3 Od *deest* 2 gṛhṇīyāc] Od *gl.* (guror nāma) 3 abhaktyā] B3 aśaktyā || na] V1 Pa B1 B2 Od tu || yatātmavān] R1 jītātmavān 4 śabdo ... py] Edd śabdād 5 syān] Edd ca || nata] B2 tato || yutaḥ] Va<sup>2</sup> *gl.* oṃ śrīamukaśrīviṣṇupāda ity evam 6 ity apekṣāyām] V1 B3 tatra 7 nata] B2 *deest* || yutaś] V2 *deest* : Edd -yuktaḥ || ca] Edd *deest* 9 kiṃ ca] B1 *deest* 11 nānivedya] Va nānivedya || tathā] Od *gl.* (sāmi??iṃ na bhoktavyam) 12 ca] Edd *deest* || api] Edd *deest* 12–13 anyathājñālaṅghanadoṣā] B2 [...] 13 sarvaṃ] B1 *deest* || api] B1 *deest* || śiṣyasya] B1 B2 śiṣya- || jñeyaṃ] B1 *ins.* eva 14 asti] V2 *add.* śrīrādhādāmodaradevau jayatām || o || 20 pratyaham] V1 *pra- i.m.*

In the Nārada Pañcarātra (16.302–303):

<sup>91</sup>One should not in any way or anywhere mention the name of the guru by itself. The self-restrained one should also not mention it without devotion. <sup>92</sup>Bowing and folding the hands, one should first utter Praṇava, Śrī, then the name, adding Viṣṇupāda at the end.

Then how is the name to be mentioned? Here the rules are given: *Om Śrī* such-and-such *Viṣṇupāda*, and that bowing and folding the hands. The long *ī* in *añjalīyutaḥ* is an archaic irregularity.

And also (6.304ab, 310cd):

<sup>93</sup>One should not instruct him even by mistake, and one should not disobey his order. One should not enjoy anything not offered to the guru or belonging to him.

It is to be understood that one should also never even by mistake enjoy anything of the guru's, except by his order, since otherwise one would end up with the fault of ignoring his order. All of this should be understood to refer to the conduct of the disciple after initiation as well, since perpetual devotion to the guru should be observed. Therefore everything that has been given refers to after initiation as well.

And elsewhere:

<sup>94</sup>When he approaches, one should walk towards him; when he leaves, one should follow. In front of the guru one should not sit on a seat or on a bed. <sup>95</sup>Every day one should first offer all dear or delightful foodstuffs, drinks or other things to the guru and only then enjoy them oneself.

śrīviṣṇusmṛtau—

- na guror apriyaṃ kuryāt tāḍitaḥ pīḍito 'pi vā |  
 nāvamanyeta tadvākyam nāpriyaṃ hi samācaret ||96||  
 ācāryāya priyaṃ kuryāt prāṇair api dhanair api |  
 5 karmaṇā manasā vācā sa yāti paramāṃ gatim ||97||

*anyathā dvayor api mahādoṣaḥ*

śrīnāradapañcarātre—

- yo vakti nyāarahitam vinā nyāyaṃ śṛṇoti yaḥ |  
 tāv ubhau naraḥ ghoram vrajataḥ kalam akṣayam ||98||  
 10 parīkṣāṃ vinā gurusevādiṃ vinā ca mantrasya kathane grahaṇe ca mahān anartha iti  
 likhati yo vaktīti | nyāyaḥ dvayor anyonyaparīkṣaṇapūrvakagurusevādiprakāras tadra-  
 hitam ||98||

*atha śiṣyaprārthanā*

vaiṣṇavatantre—

- 15 trāyasva bho jagannātha guro saṃsāravahninā |  
 dagdham mām kāladaṣṭam ca tvām aham śaraṇam gataḥ || iti ||99||

evaṃ sevayā gurusantoṣaṇānantaram mantradikṣārtham yathā śiṣyeṇa prārthayita-  
 vyaṃ tad vijñāpayituṃ likhati trāyasveti ||99||

- tatra śrīvāsudevasya sarvadevaśiromaṇeḥ |  
 20 pādāmbujaikabhāg eva dikṣā grāhyā maṇiṣibhiḥ ||100||

tatra tasyāṃ gr̥hyamānāyāṃ dikṣāyāṃ tu pādāmbujam ekam eva bhajati āsrayatīti  
 tathā sā | maṇiṣibhir iti anyathā nirbuddhitaiveti bhāvaḥ ||100||

1 śrī] B1 Vidyāratna Śarma Kaviratna *deest* || smṛtau] R1 R2 R3 Pa Od -dharme 2 kuryāt] V2 Pa  
 B1 B2 R2 kāryam 3 nā] B2 Od tat- 4 ācāryāya] Edd ācāryasya : Od *gl.* (gurave) 6 mahā-  
 doṣaḥ] B2 mahaddoṣaḥ 8 rahitam] B1 -rahito || vinā nyāyam] R2 Va Edd anyāyena 9 tāv  
 ubhau] Od *gl.* (ubhau guruśiṣyau) 10 sevādiṃ vinā] V1 -sevādivinā 13 prārthanā] R2 R3  
*ins.* 8 15 jagannātha] Od *gl.* (sambodhane) 16 ca] R1 vā || iti] B1 Kaviratna *deest* : Od *add.*  
 tatraiva : R2 *add.* śrī 17 dikṣārtham] V1 V2 -dikṣā 17-18 prārthayitavyam] V1 prārthayitavyā  
 20 maṇiṣibhiḥ] Od *gl.* (paṇḍitaiḥ) 21 bhajati] B2 bhavati

In the Viṣṇu Dharma (-):<sup>a</sup>

<sup>96</sup>Even if chastised or punished one should not be unkind to the guru. One should not disrespect his words nor behave in an unkind way. <sup>97</sup>One who pleases the preceptor with wealth, life, deeds, mind and words goes to the supreme abode.

*The Great Sin That Otherwise Will Befall Both*

## In the Nārada Pañcarātra (7.121cd–122ab):

<sup>98</sup>Both one who improperly teaches and one who improperly hears will go to a terrible hell for eternal time.

The author here describes the great offence of giving or accepting a mantra without observation and service, etc., to the guru. *Improperly* means without the procedure of first observing each other, serving the guru and so on.

*The Disciple's Prayer*In the Vaiṣṇava Tantra:<sup>b</sup>

<sup>99</sup>O guru, lord of the universe, protect me, burned by the fire of Saṃsāra and stung by time!<sup>c</sup> I take shelter of you.

The author gives this verse to explain how the disciple should ask for mantra initiation after the guru has been pleased by his service.

<sup>100</sup>Then thoughtful persons should accept initiation, which means depending solely upon the lotus feet of Śrī Vāsudeva, the crest jewel of all the gods.

[...] *Thoughtful persons*, since otherwise one would be stupid. This is the implied meaning.

a Many mss. have *viṣṇusmṛtau* here, but as the direct source (VBC 11b) gives this as a quotation from the Viṣṇu Dharma, I follow that in the translation.

b VBC 2b.

c This is an untranslatable pun on the word *kāla*, which also can mean “cobra”.

*atha śrībhagavanmāhātmyam*

prathamaskandhe—

sattvaṃ rajas tama iti prakṛter guṇās tair  
yuktaḥ paraḥ puruṣa eka ihāsya dhatte |  
5 sthityādaye hariviriñchihareti saṃjñāḥ  
śreyāṃsi tatra khalu sattvatanor nṛṇāṃ syuḥ ||101||

tatra hetuṃ darśayan śrīvāsudevasya bhagavato māhātmyaṃ likhati sattvam ityādinā |  
tatra brahmādinām trayāṇām apīśvaratve 'py ekātmatve 'pi ca śrīvāsudevasyādhikyam  
āha sattvam iti | iha yady apy eka eva paraḥ pumān īśvaraḥ asya viśvasya sthitisṛṣṭi-  
10 layārthaṃ hariviriñchihareti saṃjñā dhatte, tathāpi tatra teṣāṃ madhye sattvatanoh  
śrīvāsudevād eva śreyāṃsi śubhaphalāni syuḥ ||101||

kiṃ ca—

athāpi yatpādanakhāvasṛṣṭaṃ  
jagad viriñcopahṛtārhaṇāmbhaḥ |  
15 śeṣaṃ punāty anyatamo mukundāt  
ko nāma loke bhagavatpadārthaḥ ||102||

athāpi yady api traya evaite īśvarās tathāpīty arthaḥ | yad vā, athety arthāntare | viriñ-  
cinopahṛtaṃ samarpitam arhaṇāmbhaḥ arghyodakaṃ yasya pādanakhād avasṛṣṭaṃ  
niḥsṛtaṃ api | yad vā, pādanakhenāvajñayā tyaktam api īśasahitaṃ jagat punāti | viriñ-  
20 copahṛtaṃ śeṣam iti śrībrahmaśivayor apy upāsakatvam uktam | tasmān mukundād  
vyatiriktaḥ ko nāma bhagavatpadasyārtho 'bhidheyaḥ | sarveśvaraḥ sa viṣṇur eka evety  
arthaḥ ||102||

1 śrī] B1 *deest* || bhagavan] B1 vāsudeva- || māhātmyam] R2 R3 *ins.* 9 4 ihāsya] Od *gl.* (asya jagateḥ) 6 sattvatanor] Od *gl.* (vāsudevād eva syuḥ) 8 apīśvaratve] B2 apīśvaratvād || ekātmatve] B2 ekatmatvād || śrī] B1 *deest* 9 sattvam] B2 *deest* 17 yady api] B2 *deest* || yad vā] B1 B2 B3 *deest* 18 nakhād avasṛṣṭaṃ] V1 B2 -nakhāvasṛṣṭaṃ 20 iti] Edd *ins.* anena 21 padasyārtho] Edd padārtho

*The Greatness of the Lord*<sup>a</sup>

In the First Book (BhP 1.2.23):

<sup>101</sup>In connection with Sattva, Rajas and Tamas,  
the qualities of Prakṛti, the one highest being here takes  
the forms of Viṣṇu, Brahmā and Śiva for creation and so on,  
but for humans, the best will be gained from the form of Sattva.

Showing the reason [for taking shelter of the Lord], the author now writes about the greatness of Lord Vāsudeva. Even though Brahmā and the other of the three are also masters, and even though they are one in essence, he declares the superiority of Vāsudeva with this verse. [...] *The best* means auspicious results; *from the form of sattva*, from Śrī Vāsudeva.

And also (BhP 1.18.21):

<sup>102</sup>Who but Mukunda can in this world be called the Lord?  
The water flowing from his toenail  
purifies the world and becomes the worship water  
presented by Brahmā.

*Moreover* is used in the sense “even though there are these three masters, still ...” Alternatively, it can be understood as “now” in the sense of presenting a new topic. Brahmā *presented* or offered *worship water*, water for Arghya-offerings, *flowing*, that is, that had issued from his toenail. Alternatively, even though [the Ganges water] had been abandoned by its giving up the toenail, it purifies the world along with Śiva. The mention of Brahmā and Śiva also indicates that they are his servants. Therefore, who indeed beside Mukunda can be called the Lord? The meaning is that this Viṣṇu is certainly the only Master of all.

a There is no corresponding section in the JM, NP, RAC or VBC. I have not been able to locate the source for the quotations in verses 104–114.



śrīdaśamaskandhe—

tan niśamyātha munayo vismitā muktasaṃśayāḥ |  
bhūyāṃsaṃ śraddadhur viṣṇuṃ yataḥ kṣemo yato 'bhayaṃ ||103||

5 tad bhrguvarṇitam śrībhagavanmāhātmyam | vismitās tādrśāparādhe 'pi nirvikārat-  
vena | yad vā, avismitās tasya svata eva tathā sambhāvanayā | bhūyāṃsaṃ mahattamam  
| śraddadhur niścīvantāḥ ||103||

pādme vaiśākhmāhātmye śrīyamabrāhmaṇasaṃvāde—

10 vyāmohāya carācarasya jagatas te te purāṇāgamāḥ  
tām tām eva hi devatām paramikām jalpantu kalpāvadhi |  
siddhānte punar eka eva bhagavān viṣṇuḥ samastāgama-  
vyāpāreṣu vivecanavyatikaram nīteṣu niścīyate ||104||

jalpantv ity upahāse, jānanta eva jānantu ityādivat | samastānām āgamānām śāstrāṇām  
vyāpāreṣu prayojaneṣu vivecanasya vicārasya vyatikaram āsaṅgam prāpīteṣu satsu sid-  
dhānte viṣaye viṣṇur eka eva bhagavān sarveśvara iti niścīyate ||104||

15 nārasimhe—

satyaṃ satyaṃ punaḥ satyaṃ utkṣīpya bhujam ucyate |  
vedāc chāstraṃ paraṃ nāsti na devaḥ keśavāt paraḥ ||105||

vedāc chāstraṃ paraṃ paramaṃ nāstīti dr̥ṣṭāntatvenoktam ||105||

2 tan] Od *gl.* (bhagavato nāma niśamya śrutvā) 3 kṣemo] R2 R3 śāntir 5 vā] B3 *add.* (adbhu-  
tadarśanād eva vismayaḥ viṣṇoḥ karmaṇo 'dbhutatve kādācitkaṃ syād ataḥ pakṣāntaram āha)  
6 śraddadhur] B1 *om.* 7 śrī] Od Edd *deest* 9 paramikām] V1 paramakām 12 eva ...  
śāstrāṇām] V2 *om.* : V2<sup>2</sup> *i.m.* 13 vivecanasya] Edd *ins.* vyāpārasya dūṣaṇatvena tad eva skanda-  
purāṇādi- || satsu] B2 samasta- 16 bhujam] Od *gl.* (??pālanavyavahāre)

In the Tenth Book (BhP 10.89.14):

<sup>103</sup>Hearing this, the sages were astonished and freed from their doubts. They placed the greatest faith in Viṣṇu, from whom comes peace and fearlessness.

*This:* the greatness of the blessed Lord as narrated by Bhṛgu.<sup>a</sup> *Astonished:* since Viṣṇu was unperturbed by even such an offence. Alternatively, the word *vismitā* (astonished) should be read as *avismitā*, meaning “not astonished”, since they thought “yes, for him it was indeed natural.” [...]

In a conversation between Yama and a Brāhmaṇa in the Greatness of Vaiśākha of the Padma Purāṇa (5.97.27):

<sup>104</sup>To bewilder the moving and non-moving creatures of the world, the Purāṇas and Āgamas may prattle till the end of time of so many gods as the highest. In truth, however, a collective investigation into the function of the scriptures as a whole determines that the only Lord is Viṣṇu.

*Prattle* is used in a derisive sense, like in verses such as “Let them who know, know” (BhP 10.14.38). [...]

In the Nṛsiṃha Purāṇa (17.32):<sup>b</sup>

<sup>105</sup>Throwing my hands in the air, I declare the truth, the truth, and again the truth: there is no scripture higher than the Veda, and no god higher than Keśava!

That there is *no scripture higher than the Veda* is mentioned as a comparison.

a This refers to the story of the sages sending Bhṛgu to find out who of the three gods humans should worship (BhP 10.89.1–13). After disrespecting all three, to the extent of waking up the sleeping Viṣṇu with a kick to his chest, Bhṛgu found that Viṣṇu was by far the most forbearing and therefore was the most worshipable.

b In JM 118a.

yataḥ pādme—

arir mitraṃ viṣaṃ pathyam adharmo dharmatām vrajet |  
suprasanne hṛṣīkeṣe viparīte viparyayaḥ ||106||

tatraiva śrībhagavadvākyam—

5 mannimittaṃ kṛtaṃ pāpam api dharmāya kalpate |  
mām anādṛtya dharmo 'pi pāpaṃ syān matprabhāvataḥ ||107||

ata evoktaṃ skānde śrībrahmanāradasaṃvāde—

vāsudevam parityajya yo 'nyadevam upāsate |  
svamātaraṃ parityajya śvapacim vandate hi saḥ ||108||

10 evaṃ brahmādibhyo 'khiladevebhyo mähātmyaṃ vilikhyādhunā tatparityāgenānya-  
devatābhajanasya dūṣaṇatvena tad eva skandapurāṇādivākyaair draḍhayati vāsudevam  
ityādinā | upāsate ity ārṣam, upāste ||108||

tatraivānyatra—

15 vāsudevam parityajya yo 'nyadevam upāsate |  
tyaktvāmṛtaṃ sa mūḍhātmā bhunkte hālāhalaṃ viṣam ||109||

mahābhārate—

20 yas tu viṣṇuṃ parityajya mohād anyam upāsate |  
sa hemarāśim utsṛjya pāṃśurāśim jighṛkṣati ||110||  
anādṛtya tu yo viṣṇuṃ anyadevam samāśrayet |  
gaṅgāmbhasaḥ sa tṛṣṇārto mṛgatṛṣṇāṃ pradhāvati ||111||

gaṅgāmbhasaḥ sakāśāt, tat parityajyety arthaḥ ||111||

2 mitraṃ] Pa mitrām : Od *ins.* bhavati || pathyam] Od<sup>2</sup> *ins.* bhavati 3 viparyayaḥ] Od<sup>2</sup> *ins.* syāt  
4–7 tatraiva ... saṃvāde] R2 *om.* 4 śrī] B2 strī- 7 ata evoktaṃ] R1 etad evoktaṃ 9 sva  
... saḥ] R1 B2 *deest* : R1<sup>2</sup> *l.m.* || śvapacim] Od *gl.* (cāṇḍālastrīm) 13 tatraivānyatra] R2 *add.*  
tatraiva śrībhagavadvākyam | mannimittaṃ kṛtaṃ pāpam api dharmāya kalpate | mām anādṛ-  
tya dharmo 'pi pāpaṃ syān matprabhāvataḥ | ata evoktaṃ skānde śrībrahmanāradasaṃvāde ||  
vāsudevam parityajya yo 'nyadevam upāsate | tyaktvāmṛtaṃ sa mūḍhātmā bhunkte hālāhalaṃ  
viṣam || 13–14 tatraivānyatra ... upāsate] R1 B2 *deest* : R1<sup>2</sup> *l.m.* 18 utsṛjya] Od *gl.* (tyaktvā)  
19 tu] B2 ca || samāśrayet] R2 upāśrayet 20 pradhāvati] Va sa dhāvati 21 tat] B3 *deest*

As it is said in the Padma Purāṇa (–):

<sup>106</sup>When Hṛṣīkeśa is satisfied, an enemy becomes a friend, poison turns into medicine and what is wrong becomes right; but in the opposite situation, all of that is reversed.

And in the words of the blessed Lord in the same book (–):

<sup>107</sup>Through my power, even a sinful act committed on my behalf becomes virtuous, but even virtuous acts done without respecting me will become sinful.

Therefore, it is said in a discussion between Brahmā and Nārada in the Skanda Purāṇa (–):

<sup>108</sup>One who gives up Vāsudeva and worships another god is like one who rejects his mother and venerates a dog-eating woman.

Having thus stated how [the Lord] is greater than all the gods such as Brahmā, the author now confirms through the statements of the Skanda and other Purāṇas the wickedness of giving him up and worshipping other divinities. [...]

This is also stated elsewhere:

<sup>109</sup>One who gives up Vāsudeva and worships another god is like a fool who, rejecting nectar, drinks deadly poison.

In the Mahābhārata (–):<sup>a</sup>

<sup>110</sup>One who by mistake gives up Viṣṇu and worships someone else is one who throws away a pile of gold and wants a pile of dust. <sup>111</sup>One who disregards Viṣṇu and takes shelter of another god is a thirsty man who turns away from the Ganges and runs after a mirage.

[...]

a In JM 79b.

pañcarātre—

yo mohād viṣṇum anyena hīnadevena durmatih |  
sādhāraṇaṃ sakṛd brūte so 'ntyajo nāntyajo 'ntyajaḥ ||112||

5 astu tāvat parityāge na doṣaḥ anyadevasāmānyadṛṣṭyaiva mahān anartha iti likhati ya  
iti | mohād api hīnena viṣṇvapekṣayā nikṛṣṭena devena | jātāv ekatvam | sādhāraṇaṃ  
tulyam | sakṛd api antyaja atyantaniḥṣa sa eva, na tu cāṇḍālādir ity arthaḥ ||112||

vaiṣṇavatantre—

na labhēyaḥ punar bhaktiṃ harer aikāntikiṃ jaḍāḥ |  
ekāgramanasāś cāpi viṣṇusāmānyadarśinaḥ ||113||

10 anyac ca—

yas tu nārāyaṇaṃ devaṃ brahmarudrādidaivataih |  
samatvenaiva vīkṣeta sa pāṣaṇḍī bhaved sadā || iti ||114||

15 kiṃ ca, yas tv iti | ādiśabdena indrādayaḥ | ayaṃ bhāvaḥ | śrībrahmarudrau guṇāvatārau  
indrādayo vibhūtayaḥ | bhagavān śrīnārāyaṇo 'vatārī parameśvara ity etat śāstraiḥ pra-  
tipādyate | ato 'nyaiḥ saha tasya sāmānyadṛṣṭyā śāstrānādareṇa pāṣaṇḍitā niṣpādyata iti  
| ata evoktaṃ bṛhatsahasranāmastotre śrīmahādevena | nāvaiṣṇavāya dātavyaṃ vikal-  
popahatātmane | bhaktiśraddhāvihīnāya viṣṇusāmānyadarśine || iti | tadante śrīdur-  
gādevyā ca | aho sarveśvaro viṣṇuḥ sarvadevottamottamaḥ | bhavadādigurur mūḍhaiḥ  
sāmānya iva vīkṣyate || iti ||114||

3 ntyajo] Od *gl.* (antyajāticaṇḍāla) || ntyajaḥ] R3 *add.* 4 smartavyaḥ satataṃ viṣṇur vismar-  
tavyo na jātucit | sarve vidhiniṣedhā syur etayor eva kinkarāḥ || 4 mahān anartha] V2  
mahānartha 8 jaḍāḥ] Od *gl.* mūrkhāḥ 10 anyac] V1 V2 R1 anyatra 12 sadā] B1 *a.c.* B3  
dhruvam || iti] B3 *deest* 16 śrī] B1 *deest* 18 bhavadādi] Edd jagadādi-

In the Pañcarātra:

<sup>112</sup>A blockhead who by mistake even once says that Viṣṇu is equal to another, lesser god is an untouchable. An untouchable is not untouchable!

“Even so, there is no sin in rejecting the Lord, since he should be seen as being equal to other gods.” In verses 112–114, the author describes this great offence. [...] The meaning is that one who does so even once is an *untouchable*, extremely low, but Cāṇḍālas and others are not.<sup>a</sup>

In the Vaiṣṇava Tantra:

<sup>113</sup>Fools, again, do not attain exclusive devotion to Hari, nor even those whose minds are one-pointed but who see others as equal to Viṣṇu.

And elsewhere:

<sup>114</sup>One who sees Lord Nārāyaṇa as equal to divinities such as Brahmā or Rudrā will always be a heretic.

Moreover, the author gives this verse. *Such as* refers also to Indra and others. This is the implied meaning: Śrī Brahmā and Rudra are Guṇa-avatāras while Indra and the others are manifestations of his power. Lord Nārāyaṇa is the one who descends, the highest master; this is established by the scriptures. Thus, by seeing an equality between him and others, one becomes a heretic, since one disregards the scriptures.

This is also stated by Mahādeva in the Bṛhatsahasranāma Stotra (Padma Purāṇa 6.71.305cd–306ab): “One should not give [initiation] to a non-Vaiṣṇava, a person affected by speculation, who has no faith in devotion, and who sees others as equal to Viṣṇu.” At the end of the same text (Padma Purāṇa 6.71.319), Durgā says: “Alas! Viṣṇu, the master of all, higher than all the highest gods, the guru of you and others is seen by fools as their equal!”

a Cāṇḍālas are the lowest of all mixed castes, supposed to stem from a union between a Śūdra father and a Brāhmaṇa mother.

sahasranāmastotrādaḥ ślokaughāḥ santi cedṛśāḥ |  
viśeṣataḥ sattvaniṣṭhaiḥ sevyo viṣṇur na cāparaḥ ||115||

- īdṛśāḥ śrībhagavanmāhātmyaparā ity arthaḥ | tathā ca tatraiva śrīmahādevavākyaṃ |  
na yānti tat paraṃ śreyo viṣṇuṃ sarveśvareśvaram | sarvabhāvair anāśrītya purāṇaṃ  
5 puruṣottamaṃ || tam eva tapasā nityaṃ bhajāmi staumi cintaye | tenādviṭiyamahimā  
jagatpūjyo 'smi pārvati || iti | tatraiva nāmamadhye | sarvadevaikaśaraṇaṃ sarvadevai-  
kadaivatam | sūryakoṭipratikāśo yamakoṭidurāsadaḥ || brahmakoṭijagatsraṣṭā vāyuko-  
ṭimahābalaḥ | koṭīndujagadānandī śambhukoṭimaheśvaraḥ || ityādi | tadante ca śrīdur-  
gādevīvākyaṃ | aho bata mahat kaṣṭhaṃ samastasukhade harau | vidyamāne 'pi sarveśe  
10 mūḍhāḥ kliśyanti saṃsmṛtau || yam uddiśya sadā nātho maheśo 'pi digambaraḥ | jaṭāb-  
hasmānuliptāṅgas tapasvī vīkṣyate janaiḥ | tato 'dhiko 'sti ko devo lakṣmīkāntān mad-  
hudviṣāt || ityādi | vīkṣyate janair iti na tv etad apratyakṣaṃ, kintu sākṣāt sarvalokair  
dṛśyata evety arthaḥ | ādiśabdena laghusahasranāmastotrādiḥ | tatra laghusahasranā-  
mastotre ārambhe | paramaṃ yo mahattejaḥ paramaṃ yo mahatapaḥ | paramaṃ  
15 yo mahadbrahma paramaṃ yaḥ parāyaṇaḥ || pavitrāṇaṃ pavitraṃ yo maṅgalānāṃ  
ca maṅgalaṃ | daivatam devatānāṃ ca bhūtānāṃ yo 'vyayaḥ pitā || ityādi | ante ca |  
dyauḥ sacandrārkanakṣatrā khaṃ diśo bhūr mahodadhiḥ | vāsudevasya vīryeṇa vidhṛ-  
tāni mahātmanaḥ || ityādi | viśeṣata iti tamasā rajasā copahatacittāḥ kila kathañcid  
anyaṃ vā bhajantāṃ nāma sāttvikais tv avāśyaṃ śrīviṣṇur eva bhajanīya ity arthaḥ |  
20 ato yo 'nyaṃ bhajet sa tamorajodūṣita iti bhāvaḥ ||115||

1 ślokaughāḥ] Od *gl.* (samūhaḥ) 2 viṣṇur] Od *gl.* (anyadeva?? na bhavati) 3 tathā ca] B<sub>3</sub>  
*deest* || śrī] B<sub>1</sub> *deest* 5 mahimā] B<sub>2</sub> -mahimnā 6 iti] B<sub>1</sub> *deest* 6–7 devaika] V<sub>1</sub> daivaika-  
8 ca] V<sub>1</sub> V<sub>2</sub> B<sub>2</sub> *deest* || śrī] B<sub>1</sub> *deest* 11–12 madhudviṣāt] *Emend.* : V<sub>1</sub> V<sub>2</sub> B<sub>1</sub> B<sub>2</sub> B<sub>3</sub> Edd mad-  
hudviṣaḥ 12 vīkṣyate ... iti] B<sub>1</sub> *deest* 13 laghu ... tatra] B<sub>1</sub> *deest* 18 ityādi] B<sub>2</sub> Purīdāsa  
Haridāsa *ins.* ca || iti] B<sub>1</sub> *deest* || rajasā] B<sub>2</sub> *om.* || copahata] V<sub>2</sub> B<sub>1</sub> B<sub>2</sub> B<sub>3</sub> Kaviratna vopahata-  
19 bhajantāṃ] B<sub>2</sub> bhajantīti 20 yo ... nyaṃ] B<sub>1</sub> B<sub>3</sub> *transp.* || dūṣita] V<sub>1</sub> -bhūṣita

<sup>115</sup>There is an abundance of such verses in texts like the Sahasranāma Stotra. Particularly those who are situated in Sattva should worship Viṣṇu and no one else.

*Such verses* refer to statements concerning the greatness of the blessed Lord. Similarly, Mahādeva states in the same book (Padma Purāṇa 6.71.97, 113cd, 116cd): “Those who do not with all their hearts take shelter of Viṣṇu, the Master of all masters, the primeval highest being, do not attain to the supreme good. With penance do I always worship, praise and meditate upon him. O Pārvatī! I am worshipped by the world because of not being different from him.”

Furthermore, among the names (Padma Purāṇa 6.71.146, 151–152ab): “Exclusive shelter of all gods; Only god of all gods; Shining like millions of suns; More difficult to approach than millions of Yamas; Creator of worlds with millions of Brahmās; Stronger than millions of Vāyus; Pleasing the world like millions of moons; Great master of millions of Śambhus.” And so on.

Further, at the end of the hymn, Śrī Durgā says (Padma Purāṇa 6.71.314–316ab): “Oh how painful it is that fools suffer even while Hari, the Lord of all, gives all happiness when known and remembered—he whom even our master, the naked ascetic Maheśa, with matted hair and limbs smeared with ashes, always points to, as seen by the people. What god could be higher than him, the beloved of Lakṣmī, Madhu’s enemy?” And so on.

*Seen by people* means that this [Śiva’s honouring of Viṣṇu] is not hidden, but rather that it is visible to all the worlds. *And so on* means that the same thing is stated also in texts such as the Laghusahasranāma Stotra. There, in the beginning of the Laghusahasranāma Stotra (Mahābhārata 13.135.9–10), it is stated: “He who is supreme, the great light, he who is supreme, the great austerity, he who is supreme, the great Brahman, he who is supreme, the refuge, he who is purer than the pure and more auspicious than the auspicious, the god of the gods and the imperishable father of the living entities.” And so on. And at the end (Mahābhārata 13.135.134): “By the power of great Vāsudeva, heaven with its stars, the sun and the moon, space, the directions, earth and the great ocean are held in place.”

*Particularly those* means that while those whose minds are afflicted by Tamas and Rajas may worship someone else, those in Sattva should worship Viṣṇu alone. This is the meaning. Hence the implied meaning is that one who worships another god is contaminated with Tamas or Rajas.



tathā ca harivaṃśe śivavākyaṃ—

harir eva sadā dhyeyo bhavadbhiḥ sattvasaṃsthitaiḥ |  
viṣṇumantraṃ sadā viprā paṭhadhvaṃ dhyāta keśavam || iti ||116||

paṭhadhvaṃ japata | dhyātety āṣam dhyāyata ||116||

5 idṛṇmāhātmyavākyaṣu saṅgrhīteṣu sarvataḥ |  
granthabāhulyadoṣaḥ syāl likhyante 'pekṣitāni tat ||117||

10 nanu idṛśāni hṛtkarṇarasāyanāni śrībhagavanmāhātmyaparāṇi vacanāni sarvaśāstra-  
taḥ samāhṛtyāparāṇy api likhyantām tatra likhati idṛḡ iti | granthasya bāhulyaṃ vistā-  
ras tena tadrūpo vā doṣo bhavet | tat tasmād dhetoḥ | yad vā, tad ity avyayaṃ tānity  
10 arthaḥ | yāvanti yatrāpekṣitāni bhavanti tāvanty eva tatra likhyante, na tv adhikānity  
arthaḥ | etena cedṛśāni bahutarāṇi vacanāni santīti bodhitam | likhyanta iti vartamā-  
nanirdeśād agre 'py evam eva lekhyānīti jñeyam ||117||

*atha śrīvaiṣṇavamantramāhātmyam*

āgame—

15 mantrān śrīmantrarājādīn vaiṣṇavān gurvanugrahāt |  
sarvaiśvaryaṃ japan prāpya yāti viṣṇoḥ paraṃ padam ||118||  
puṇyaṃ varśasahasrair yaiḥ kṛtaṃ suvipulaṃ tapaḥ |  
japanti vaiṣṇavān mantrān narās te lokapāvanāḥ ||119||

1 ca] R2 Pa *deest* || harivaṃśe] V2 B3 śrī- || śiva] Pa Edd śrī- 2 sadā dhyeyo] Edd sadārād-  
hyo 5 saṅgrhīteṣu] Pa<sup>2</sup> *i.m.* || sarvataḥ] Od *gl.* (samastatattvataḥ) 6 tat] Od *gl.* (tasmāt  
tāni upekṣitāni) 8 likhyantām] B2 likhyanti || tatra ... likhati] Edd tatrāha 13 śrī] B1 B3  
*deest* || mantra] Od -tantra- 15 gurvanugrahāt] Od *gl.* (guror anugrahād dhetoḥ) 17 saha-  
srair] B2 *ins.* tu || yaiḥ] Od *gl.* janaiḥ || su] B2 *deest* 18 lokapāvanāḥ] Od *ins.* bhavanti

And in the words of Śiva in the Harivaṃśa (3.90.8cd, 9cd):<sup>a</sup>

<sup>116</sup>Since you are situated in Sattva, you should always worship Hari alone.  
O Brāhmaṇas! Always recite Viṣṇu mantras and meditate on Keśava.

[...]

<sup>117</sup>When such statements of greatness are collected from everywhere, one will occur the fault of making the book too extensive. Therefore, they are given only when required.

Now, such statements concerning the greatness of the blessed Lord are a tonic for ear and heart, and they have been collected from all scriptures. More quotations should therefore be added! To this the author answers in this verse. There will arise the fault making the book too *extensive* or large. *Therefore* (*tat*) means “for that reason”, or else, the word *tat* is an indeclinable pronoun referring to these very statements. The meaning is that then when they are required, they will be given, but not redundantly. This conveys the fact that such statements are numerous. By the use of *are given* in the present tense all such statements to be given further on are also indicated.

### *The Greatness of Vaiṣṇava Mantras*

In the Āgama:<sup>b</sup>

<sup>118–119</sup>Reciting Vaiṣṇava mantras, the kings of all blessed mantras, after receiving them from the guru, one will attain all majesty, the merit that can be had by thousands of years of great austerity, and then proceed to the supreme abode of Viṣṇu. Those men by whom acts of merit and intense austerities have been performed for thousands of years recite Vaiṣṇava mantras, purifying the world.

a In VBC 3a; the reading of the Harivaṃśa has an intervening line and *om ity evaṃ* instead of *viṣṇumantram*.

b VBC 2a.

vaiṣṇave ca—

prajapan vaiṣṇavān mantrān yaṃ yaṃ paśyati cakṣuṣā |  
padā vā saṃspṛśet sadyo mucyate 'sau mahābhayāt || iti ||120||

likhyate viṣṇumantrāṇaṃ mahimātha viśeṣataḥ |  
5 tātpariyataḥ śrīgopālanamantramāhātmyapuṣṭaye ||121||

evaṃ sāmānyato likhitvā viśeṣato likhanam ārabhate likhyata iti | atha sāmānyato  
likhanānantaram adhunā viśeṣato likhyate | nanu agre śrīmadanagopāladevasya sam-  
mohanākhyāṣṭādaśākṣaramantrapūjāvidhir eva lekhyah | tat kim anyamantramāhāt-  
myalikhanena? tatrāha tātpariyata iti | ayam arthaḥ | śrīgopāladevo 'yam avatāri, kṛṣṇas  
10 tu bhagavān svayam ity ukter vicitramāhātmyaviśeṣaprakāṣaṇāc ca | ato 'vatārāṇaṃ  
māhātmyena tasyaiva māhātmyaviśeṣasiddheḥ | sāksāt tanmantrasyāpi māhātmyaṃ  
svataḥ puṣṭam eva syāt | atas tadartham eva likhyata iti ||121||

*tatra dvādaśākṣarāṣṭākṣarayor māhātmyam*

padmapurāṇe devadūtavikuṇḍalasaṃvāde—

15 sāṅgaṃ samudraṃ sanyāsaṃ saṃśicchandadaivatam |  
sadikṣāvidhi sadhyānaṃ sayantraṃ dvādaśākṣaram ||122||  
aṣṭākṣaram ca mantreṣaṃ ye japanti narottamāḥ |  
tān dṛṣṭvā brahmahā śudhyet te yato viṣṇavaḥ svayam ||123||  
śaṅkhinaś cakriṇo bhūtvā brahmāyur vanamāliṅgaḥ |  
20 vasanti vaiṣṇave loke viṣṇurūpeṇa te narāḥ ||124||

3 mahābhayāt] Od *gl.* (saṃsārāt) 4 likhyate] Od *ins.* mayā 5 tātpariyataḥ] R2 *om.* 6 likha-  
nam ārabhate] Edd likhituṃ pratijñānīte 8 tat] B3 *deest* 9 yaṃ] B1 *deest* || avatāri] B1 B3  
*ins.* śrīkṛṣṇaḥ 10 māhātmya] B3 -māhātmyety arthaḥ 12 puṣṭam] B1 spaṣṭam 15 saṃśi] Pa  
*a.c.* saññaṣi- 16 sayantraṃ] B2 Od samantraṃ 17 narottamāḥ] Od *gl.* (ṛṣichandadaivatāiḥ  
saha vartamānam) 18 viṣṇavaḥ] B2 vbc vaiṣṇavāḥ || svayam] Od *gl.* (yataḥ kāraṇāt te janāḥ  
svayaṃ vaiṣṇavāḥ)

And in the Vaiṣṇava:<sup>a</sup>

<sup>120</sup>Any person one sees with one's eyes or touches with one's foot while reciting Vaiṣṇava mantras is immediately liberated from great fear.

<sup>121</sup>The greatness of Viṣṇu mantras is now described in detail, with the aim of enhancing the greatness of the blessed Gopāla mantra.

Now, having described [the greatness of Viṣṇu mantras] in a general way, the author starts to give a specific description with this verse. [...] Now, later on the rules will be given for worshipping Madanagopāla's mantra, consisting of eighteen syllables and called "Infatuating." What then is the point of describing the greatness of other mantras? The author answers this objection by *with the aim*. This is the meaning: this Lord Gopāla is the source of all descents, as the statement "But Kṛṣṇa is the Lord himself" (BhP 1.3.28) confirms, and as the specifics of his manifold greatness also brings to light. Thus, by the greatness of the descents, his specific greatness alone will be established. Of course, the greatness of his mantra as well will be enhanced in a natural way. Thus, for this reason alone [the greatness of the other mantras] will be described.

*There, the Greatness of the Twelve-Syllable and the Eight-Syllable Mantras*<sup>b</sup>

In a conversation between Vikuṇḍala and the messenger of the gods in the Padma Purāṇa (3.31.112–114):<sup>c</sup>

<sup>122–123</sup>Upon seeing those best of men who recite the Twelve-syllable mantra, or the Eight-syllable mantra, with knowledge of their Yantras; accompanying meditation, seer, metre and divinity; Nyāsa; Mudrā; their limbs and initiatory rules, one is liberated from the sin of killing a Brāhmaṇa, for they are Viṣṇus themselves. <sup>124</sup>Those human beings will get conchshells, discs, forest-flower garlands for a life-span of Brahmā; they will live in Viṣṇu's word having Viṣṇu's form.

a VBC 2a.

b The two mantras are *oṃ namo bhagavate vāsudevāya* and *oṃ namo nārāyaṇāya*.

c In VBC 2a.

tatra śrīvaiṣṇavatantreṣu madhye | chandety adantatvam ārṣaṃ chandobhaṅgabha-  
yāt | viṣṇava iti viṣṇusārūpyaprāpteḥ | viṣṇurūpeṇety anuktavarnākārādigrahaṅārtham  
||122–124||

*tatraiva dvādaśākṣarasya*

5 caturthaskandhe dhruvaṃ prati śrīnāradoktau—

japaś ca paramo guhyaḥ śrūyatām me nṛpātmaja |  
yaṃ saptarātraṃ prapaṭhan pumān paśyati khecarān ||125||

sāmānyato dvayor api likhitvādhunā viśeṣato likhati tatreti | tatra dvayor dvādaśākṣa-  
rāṣṭākṣarayor eva madhye | nṛpātmaja he śrīdhruva ||125||

10 śrīviṣṇupurāṇe—

gatvā gatvā nivartante candrasūryādayo grahāḥ |  
adyāpi na nivartante dvādaśākṣaracintakāḥ ||126||

*aṣṭākṣarasya*

yathā nāradapañcarātre—

15 trayo vedāḥ ṣaḍaṅgāni chandāṃsi vividhāḥ surāḥ |  
sarvam aṣṭākṣarāntaḥsthaṃ yac cānyad api vānmayam ||127||  
sarvavedāntasārārthaḥ saṃsārārṇavatāraṇaḥ |  
gatir aṣṭākṣaro nṛṇām na punarbhavakāṅkṣiṇām ||128||  
yatrāṣṭākṣarasamsiddho mahābhāgo mahīyate |  
20 na tatra sañcariṣyanti vyādhidurbhikṣataskarāḥ ||129||  
devadānavagandharvāḥ siddhavidyādharaḍayaḥ |  
praṇamanti mahātmānam aṣṭākṣaravidam naram ||130||

1 vaiṣṇavatantreṣu] B1 -viṣṇumantra- 2 sārūpyaprāpteḥ] B3 -sārūpyās te || viṣṇu] V2 Edd  
viṣṇo 4 tatraiva] R2 R3 Pa tayor madhye 5 śrī] B1 B2 B3 Od *deest* 6–7 japaś ... khecarān]  
Va<sup>2</sup> *l.m.* 6 me] Od *ins.* he 7 yaṃ] Od *gl.* (mantram) || khecarān] Od *gl.* devān 8 dvayor] V1  
trayor : V2 B1 tayor 9 nṛpātmaja] B2 Edd śrī- || śrī] V2 B1 B3 Vidyāratna Kaviratna *deest* 10 śrī  
... purāṇe] Va *deest* : Va<sup>2</sup> *l.m.* 13 aṣṭākṣarasya] R2 R3 Pa athāṣṭākṣarasya 14 yathā] R1 R3 Pa Od  
*deest* || nārada] R1 R2 R3 Pa nāradya 15 surāḥ] Od *gl.* devāḥ 17 tāraṇaḥ] R3 -tārakaḥ 18 na  
... punar] Od apunar- || bhavakāṅkṣiṇām] Od *gl.* (mokṣakāṅkṣiṇām) 19 mahīyate] V1 V2 B1 B2  
B3 mahīpate : Od *gl.* pūjyate 22 aṣṭākṣara ... naram] B2 Va aṣṭākṣaram idaṃ narāḥ

*There* refers to among the Vaiṣṇava Tantras.<sup>a</sup> The form *chanda* [for *chandas*] is an archaic irregularity used as not to break the metre. *Viṣṇus* means that they have attained the same form with Viṣṇu. *With Viṣṇu's form*: this is to indicate the colour, shape and so on that has not otherwise been mentioned.

*There Also, That of the Twelve-Syllable Mantra*

In the words of Nārada to Dhruva in the Fourth Book (BhP 4.8.53):<sup>b</sup>

<sup>125</sup>And hear from me, O prince, about this extremely secret recitation!  
One who reads it for seven days will see those moving in the sky.

The author first gave a general description of [the greatness of] both, and now he gives the particulars of the first. There means among the twelve- and eight-syllable mantras. *O prince* means o Dhruva.

In the Viṣṇu Purāṇa (1.6.40):<sup>c</sup>

<sup>126</sup>The sun, moon and the planets will all come and go, but those who even today meditate upon the Twelve-syllable mantra will never return.

*Of the Eight-Syllable Mantra*

As stated in the Nārada Pañcarātra (-):<sup>d</sup>

<sup>127</sup>The three Vedas, their six ancillary limbs, the metres, all the gods, and whatever else is made of words, all that is contained within the Eight-syllable mantra. <sup>128</sup>Its meaning is the essence of all Vedānta, it enables one to cross the ocean of worldly existence: the Eight-syllable mantra is the refuge of those who wish never to be born again. <sup>129</sup>Diseases, robbers and famine will never enter the place where the greatly fortunate person who has perfected the recitation of the Eight-syllable mantra is revered. <sup>130</sup>Gods, demons, Gandharvas, Siddhas, Vidyādharas and others all bow

a In particular, this refers to the VBC, from where most of this material is sourced.

b In VBC 2a.

c In VBC 2a.

d In JM 115b–116a.

vyaktaṃ hi bhagavān eva sākṣān nārāyaṇaḥ svayam |  
aṣṭākṣarasvarūpeṇa mukheṣu parivartate ||131||

na punarbhavety atra samāse 'pi nakārasthitir āṣṭvāt | mukheṣu parivartate āvirbha-  
vatīti vānmayasvarūpatvāt ||128–131||

5 pādmottarakhaṇḍe—

evam aṣṭākṣaro manthro jñeyaḥ sarvārthasādhakaḥ |  
sarvaduḥkhaharaḥ śrīmān sarvamantrātmakaḥ śubhaḥ ||132||

śrīḥ sarvaśobhā sampattir vā tadvān | sevakasya śrīprada ity arthaḥ | svataś ca śubhaḥ  
maṅgalasvarūpaḥ ||132||

10 liṅgapurāṇe—

kim anyair bahubhir mantraiḥ kim anyair bahubhir vrataiḥ |  
namo nārāyaṇāyeti mantraḥ sarvārthasādhakaḥ ||133||  
tasmāt sarveṣu kāleṣu namo nārāyaṇeti yaḥ |  
japet sa yāti viprendra viṣṇulokaṃ sabāndhavaḥ ||134||

15 bhaviṣyapurāṇe—

aṣṭākṣaro mahāmantraḥ sarvapāpaharaḥ paraḥ |  
sarveṣāṃ viṣṇumantrāṇāṃ rājatve parikīrtitaḥ ||135||

śrīśukavyāsasaṃvāde ca—

20 namo nārāyaṇāyeti mantraḥ sarvārthasādhakaḥ |  
bhaktānāṃ japatāṃ tāta svargamokṣaphalapradaḥ ||136||  
eṣa eva paro mokṣa eṣa svarga udāhṛtaḥ |  
sarvavedarahasyebhyaḥ sāra eṣa samuddhṛtaḥ ||137||  
viṣṇunā vaiṣṇavānāṃ tu hitāya manunā purā |  
kīrtitaḥ sarvapāpaghnaḥ sarvakāmapradāyakaḥ ||138||

1 vyaktaṃ] B2 vyakto 2 parivartate] Od gl. (narāṇāṃ mukheṣu aṣṭākṣarasvarūpaḥ kṛṣṇaḥ parivartate) 9 sva] V2 B1 Edd *deest* 11 vrataiḥ] R1 japaiḥ : R1<sup>2</sup> *i.m.* vrataiḥ 13 sarveṣu ... yaḥ] B2 sarvaprayatnena japet nārāyaṇākṣaram 14 yāti] B3 jāti : Od *ins.* he 18 śrī] Od *deest* || śukavyāsa] V2 *transp.* || ca] V1 R1 Od *deest* 21 mokṣa] Od gl. (mokṣadāyaka) || svarga] Od gl. (svargadāyaka) 22 veda] R2 -deha- 24 kīrtitaḥ] Od gl. (kathitaḥ)

to the great one who knows the Eight-syllable mantra, <sup>131</sup>for Lord Nārāyaṇa himself appears in the perceptible form of the Eight-syllable mantra in their mouths.

[...] Having the form of sound, [the Lord] *appears* in their mouth.

In the Uttarakhaṇḍa of the Padma Purāṇa (6.226.18cd–19ab):

<sup>132</sup>This Eight-syllable mantra should be known to fulfil all desires and remove all distress; it is auspicious, comprising all mantras, and splendid.

*Auspicious*: it is endowed with all splendour or success. The meaning is that it bestows auspiciousness on its practitioner. It is also naturally *splendid*, the very form of felicity.

In the Liṅga Purāṇa (2.7.12cd–14ab):

<sup>133</sup>What is the use of many other mantras? What is the use of many other observances? The Namō Nārāyaṇāya mantra fulfils all desires. <sup>134</sup>O best of the twiceborn! One who therefore at all times recites Namō Nārāyaṇa will go to the world of Viṣṇu together with his relatives.

In the Bhaviṣya Purāṇa (–):<sup>a</sup>

<sup>135</sup>Of all Viṣṇu mantras, the great Eight-syllable mantra is supreme and the remover of all sin. It is celebrated as the king.

And in a conversation between Vyāsa and Śuka:<sup>b</sup>

<sup>136</sup>O son! When recited by devotees, the Namō Nārāyaṇāya mantra fulfils all desires and awards the fruit of heaven and liberation. <sup>137–138</sup>This is the highest liberation, this is known as heaven! It is the essence, extracted by Viṣṇu from the secrets of all the Vedas for the benefit of the Vaiṣṇavas. Previously praised by Manu, it destroys all sins and bestows all desires.

a JM 116b.

b JM 117a, 117b–118a (the last two verses).



nārāyaṇāya nama ity ayam eva satyaṃ  
 saṃsāraghoraviṣasaṃharaṇāya mantraḥ |  
 śṛṇvantu satyamatayo muditāstarāgā  
 uccaistarām upadiśāmy aham ūrdhvaḥ ||139||  
 5 bhūtvordhvaḥ adyāhaṃ satyapūrvaṃ bravīmi vaḥ |  
 he putra śiṣyāḥ śṛṇuta na mantro 'ṣṭākṣarāt paraḥ ||140||

tāta! he śuka! viṣṇunā samuddhṛtaḥ | manunā kirtitaḥ japtaḥ lokeṣu vā kathitaḥ | mudi-  
 tāś ca te 'starāgās ca viraktāḥ | he śiṣyāḥ ||136–140||

ata evoktaṃ gāruḍe—

10 āsīno vā śayāno vā tiṣṭhāno yatra tatra vā |  
 namo nārāyaṇāyeti mantraikaśaraṇo bhavet ||141||

tiṣṭhāna ity ārṣaḥ tiṣṭhan ||141||

*atha śrīnārasimhānuṣṭubhamantrarājasya*

tāpanīyaśrutiṣu—

15 devā ha vai prajāpatim abruvan tasyānuṣṭubhasya mantrarājasya nārasim-  
 hasya phalaṃ no brūhīti |

sa hovāca prajāpatiḥ | ya etaṃ mantrarājam nārasimham ānuṣṭubhaṃ  
 nityam adhīte sa ādityapūto bhavati, so 'gnipūto bhavati, sa vāyupūto bha-  
 vati, sa sūryapūto bhavati, sa candrapūto bhavati, sa satyapūto bhavati, sa  
 20 brahmapūto bhavati, sa viṣṇupūto bhavati, sa rudrapūto bhavati, sa sarva-  
 pūto bhavati ||142||

3 satya] R2 R3 Pa B2 bhavya- || muditāstarāgā] B2 uditāstarānām : Od *gl.* (muditās ca tā harṣās  
 ca tā 'starāgās ceti) (tyaktarāgāḥ manuḥ) 5 bāhur] Od *ins.* san || vaḥ] B2 ca 6 putra] B3  
 tāta 7 tāta] V2 B1 B2 Edd he tāta- || śuka] V2 B3 Edd śrī- 8 rāgās] V2 -vāmās 10 vā]  
 R2 *om.* 12 ity ārṣaḥ] V2<sup>2</sup> *i.m.* || ity ... tiṣṭhan] B1 B3 *transp.* 13 śrī] B3 *deest* || rājasya] B1  
 Puridāsa Haridāsa *add.* mātmyam 14 tāpanīya] Od tāpanī- 15 devā] V1 Va taṃ devā || vai]  
 Od re || tasyānuṣṭubhasya] V2 tasyānuṣṭubha- 15–16 nārasimhasya] V1 B2 *deest* 17 ya] B3 sa  
 18–19 so ... bhavati] B2 *deest* 19–20 sa ... bhavati] B2 *deest*

<sup>139</sup>This Nārāyaṇāya Namaḥ is truly the mantra for destroying the terrible poison of worldly existence. Listen, you who are inclined towards the truth, happy and detached: most loudly will I teach you with my arms in the air:

<sup>140</sup>With my arms in the air, today I tell you the truth. O son and disciples, listen: there is no mantra higher than the Eight-syllable one!

*O son* means o Śuka! [...] *Praised by Manu* means that he recited it or discussed it among the people. [...]

This is also stated in the Garuḍa Purāṇa (1.228.8):

<sup>141</sup>Sitting, lying down, standing or wherever: the Namō Nārāyaṇāya mantra should be one's only shelter.

[...]

*That of the King of Mantras, the Anuṣṭubh of Śrī Narasiṃha<sup>a</sup>*

In the Tāpanīya Śruti (Nṛsiṃhapūrvatāpanī Upaniṣad 5.3):

<sup>142</sup>The gods spoke to Prajāpati: "Please tell us the fruit of the king of mantras, the Anuṣṭubh of Narasiṃha!" Prajāpati replied: "One who constantly recites the king of mantras, the Anuṣṭubh of Narasiṃha, becomes pure as the Ādityas, he becomes pure as fire, he becomes pure as the wind, he becomes pure as the sun, he becomes pure as the moon, he becomes pure as the truth, he becomes pure as Brahmā, he becomes pure as Viṣṇu, he becomes pure as Rudra, he becomes pure as all of them."

a Anuṣṭubh refers to the metre of this mantra, four times eight syllables. The mantra is *ugraṃ vīraṃ mahāviṣṇuṃ jvalantaṃ sarvatomukham | nṛsiṃhaṃ bhīṣaṇaṃ bhadrāṃ mṛtyo mṛtyuṃ namāmy aham* ||—This whole section is from VBC 2a–2b.

tatraivānte—

anupanītaśatam ekam ekenopanītena tatsamam | upanītaśatam ekam ekena  
 gr̥hasthena tatsamam | gr̥hasthaśatam ekam ekena vānaprasthena tatsamam  
 | vānaprasthaśatam ekam ekena yatinā tatsamam | yatīnām tu śataṃ pūrṇam  
 5 rudrajāpakena tatsamam | rudrajāpakaśatam ekam ekenātharvāṅgirasasākḥā-  
 dhyāpakena tatsamam | atharvāṅgirasasākḥādhyāpakaśatam ekam ekena  
 mantrarājādhyāpakena tatsamam | tad vā etat paraṃ dhāma mantrarājādhyā-  
 pakasya yatra na duḥkhādi, yatra na sūryo bhāti, yatra na vāyur vāti, yatra na  
 candramās tapati, yatra na nakṣatrāṇi bhānti, yatra nāgnir dahati, yatra na  
 10 mṛtyuḥ praviśati, yatra na doṣaḥ | tat sadānandaṃ śāśvatam śāntam sadāśivaṃ  
 brahmādivanditaṃ yogidhyeyaṃ yatra gatvā na nivartante yoginaḥ | tad etad  
 ṛcābhyuktam—

tad viṣṇoḥ paramaṃ padaṃ sadā paśyanti sūrayaḥ  
 divīva cakṣur ātatam |  
 15 tad viprāso vipanyavo jāgr̥vāmsaḥ samindhate  
 viṣṇor yat paramaḥ padam ||143||

*atha śrīrāmamantrāṇām mähātmyam*

agastyasamhitāyām—

sarveṣu mantravargeṣu śreṣṭhaṃ vaiṣṇavam ucyate |  
 20 gāṇapatyeṣu śaiveṣu śāktasaureṣv abhīṣṭadam ||144||  
 vaiṣṇaveṣv api mantreṣu rāmamantrāḥ phalādhikāḥ |  
 gāṇapatyādīmantreṣu koṭikoṭiguṇādhikāḥ |  
 vinaiva dikṣāṃ viprendra puraścaryām vinaiva hi ||145||

2 śatam] Vidyāratna -śatakam 2–4 upanītaśatam ... tatsamam] B2 om. 2 ekam] Od om.  
 3 gr̥hasthena ... ekena] V2 om. : V2<sup>2</sup> i.m. || ekam] R3 om. 5 ekam] B2 deest || ekenātharvāṅgi-  
 rasa] V2 R2 R3 Pa B2 Od atharvāṅgirasasākḥā- 6 ekena] R1 R2 R3 Pa B1 B2 Od deest 8 duḥkhādi]  
 Va ins. trayam || na sūryo] Od transp. || vāti] B2 B3 bhāti 10 tat ... sadānandaṃ] B2 taṃ  
 sānandaṃ || śāśvatam] Od gl. nityam 12 ṛcābhyuktam] V1 cābhyuktam : B9 ṛcām uktam :  
 B2 dṛḍhadhyuktam 13 sadā ... sūrayaḥ] V2 om. || sūrayaḥ] V1 ins. kutaḥ 14 ātatam] Od gl.  
 (cakṣuḥ ātatam vyāptam) 15 viprāso] B3 gl. (viprā ity arthah) || jāgr̥vāmsaḥ] B3 gl. (nirvyava-  
 hārāḥ) || samindhate] Od gl. (dedipyate) 17 atha śrīrāmamantrāṇām] R2 om. 21 mantrāḥ]  
 R3 rāja- || phalādhikāḥ] Od ins. bhavanti 22 mantreṣu] V1 V2 Od mantrebhyaḥ || guṇādhī-  
 kāḥ] B1 -phalādhikāḥ

And at the end of the same book (5.10):

<sup>143</sup>One hundred persons not initiated with the sacred thread are equal to one who is initiated with the sacred thread. A hundred persons initiated with the sacred thread are equal to one householder. A hundred householders are equal to one forest-dweller. A hundred forest-dwellers are equal to one renunciant. A full hundred renunciants are equal to one person who recites the Rudra-mantra. A hundred reciters of the Rudra-mantra are equal to one person who recites the branch of Atharva and Aṅgiras. A hundred students of the branch of Atharva and Aṅgiras are equal to one student of the king of mantras.

And this is the highest abode of the one who studies the king of mantras: where the sun does not shine, where the wind does not blow, where the moon does not give out light, where the stars do not shine, where fire does not burn, where death does not enter, where no fault exists. The highest abode is eternal bliss, eternally peaceful, always auspicious, worshipped by the gods such as Brahmā, meditated upon by the yogis, and from where the yogins, having once gone, never return. This indeed is declared by the stanza (Ṛg Veda 1.22.20–21):

The gods always behold the highest abode of Viṣṇu,  
like brightness spread across the sky.  
Rejoicing, the seers attentively illuminate  
that highest abode of Viṣṇu.

### *The Greatness of Mantras of Rāma*<sup>a</sup>

In the Agastya Saṃhitā (19.1–7ab):

<sup>144</sup>Of all classes of mantras, such as those of Gaṇapati, Śiva, Śakti and Sūrya, mantras of Viṣṇu are said to be the best, givers of all that is dear. <sup>145</sup>Further, among Vaiṣṇava mantras, Rāma mantras bear superior fruit. They are millions and billions of times superior to those of other gods such as Gaṇapati. O best of Brāhmaṇas! Even without initiation, without

a This section is taken over *in toto* from RAC pp. 24–25, including variant readings of the AS section. For example, lines 1.145cd–146ab are only found in AS as cited in the RAC (Barkhuis 1995b: 132).

vinaiva nyāsavidhinā japamātreṇa siddhidāḥ |  
 mantreṣv aṣṭasv anāyāsaphalado 'yaṃ ṣaḍakṣaraḥ ||146||  
 ṣaḍakṣaro 'yaṃ mantras tu mahāghaughanivāraṇaḥ |  
 mantrarāja iti proktaḥ sarveṣāṃ uttamottamaḥ ||147||  
 5 dainandināṃ tu duritaṃ pakṣamāstartuvarṣajam |  
 sarvaṃ dahati niḥśeṣaṃ tūlācalam ivānalaḥ ||148||  
 brahmahatyāsahasrāṇi jñānājñānakṛtāni ca |  
 svarṇasteyasurāpānagurutalpāyutāni ca ||149||  
 koṭikoṭisahasrāṇi hy upapāpāni yāny api |  
 10 sarvāṇy api praṇaśyanti rāmamantrānukīrtanāt ||150||

tāpanīyaśrutiṣu ca—

ya etat tārakaṃ brāhmaṇo nityam adhīte, sa pāpmānaṃ tarati, sa mṛtyuṃ  
 tarati, sa bhrūṇahatyāṃ tarati, sa sarvahatyāṃ tarati, sa saṃsāraṃ tarati, sa sar-  
 vaṃ tarati, sa vimuktāśrito bhavati, so 'mṛtatvaṃ ca gacchati ||151||

15 *atha gopāladevamantramāhātmyam*

mantrās tu kṛṣṇadevasya sākṣād bhagavato hareḥ |  
 sarvāvatārabījasya sarvato vīryavattamāḥ ||152||

sarvataḥ sarvebhyaḥ śrīṅṣiṃharaghunāthādīmantrebhyo 'pi vīryavattamāḥ parama-  
 prabhāvavantaḥ | tatra hetuḥ | sarvāvatārabījasya kṛṣṇas tu bhagavān svayam ity avatā-  
 20 ritvokteḥ ||152||

tathā ca bṛhadgautamīye śrīgovindavṛndāvanākhye—

sarveṣāṃ mantravaryāṇāṃ śreṣṭho vaiṣṇava ucyate |  
 viśeṣāt kṛṣṇamanavo bhogamokṣaikasādhanam ||153||

1 siddhidāḥ] Od *ins.* syāt 2 aṣṭasv ... yaṃ] B2 suṣṭhu saphalam nirdoṣaṃ ca || akṣaraḥ] B2 ṣaḍakṣaram 3 mahāghaughā] B2 ato 'ghaughā- 5 dainandināṃ] B1 B3 dinaṃ dinaṃ : Od *gl.* (dinaṃ dinaṃ bhavati) || duritaṃ] B2 tvaritaṃ || pakṣamāsa] B1 *transp.* 7–8 brahma ... ca] Pa *deest* 11 ca] Od *deest* 12 ya etat] B2 yatra tat 13–14 sa ... tarati] Od *l.m.* 14 tarati] R1 R2 Pa bhavati 15 gopāla] V2 Va Pa B1 B3 Od *Edd ante śrī-* || deva] B9 Od *deest* 16 sākṣād] Od svayaṃ 17 sarvato] Od *gl.* (sarvamantrebhyaḥ) 18 raghunāthādi] V2 śrī- 21 tathā ca] Pa<sup>2</sup> *deest* 21–142.4 tathā ... iti] Pa<sup>2</sup> *l.m.* 21 śrī ... vṛndāvanākhye] B3 *deest* || vṛndāvanākhye] B2 *ins.* ca 22 varyāṇāṃ] R2 R3 Od -vargānām : Pa<sup>2</sup> -varṇānām 23 sādhanam] B1 -sādhakāḥ : Od *ins.* bhavanti

Puraścaraṇa, <sup>146</sup>without rules for Nyāsa, they bestow perfection just by being recited. Among the eight mantras,<sup>a</sup> this Six-syllable mantra<sup>b</sup> easily gives results. <sup>147</sup>This Six-syllable mantra keeps away heaps of great sins. It is called the king of mantras, the very best of all. <sup>148</sup>Sins committed every day, fortnight, month, season and year—all are completely burned away, just as fire consumes a mountain of cotton. <sup>149</sup>Whether done knowingly or not, the sins of killing a thousand Brāhmaṇas, millions of instances of stealing gold, drinking wine and defiling the bed of the guru, <sup>150</sup>as well as billions of smaller sins are all destroyed by reciting the Rāma mantra!

And in the Tāpanīya Śruti (Rāmottaratāpanī Upaniṣad 1.2):

<sup>151</sup>One who always recites this liberating mantra crosses over sin, he crosses over death, he crosses over killing an embryo, he crosses over all killing, he crosses over worldly existence, he crosses over everything: he becomes one who resorts in the liberated and he goes to immortality.

### *The Greatness of the Mantra of Lord Gopāla*

<sup>152</sup>However, the mantras of Lord Kṛṣṇa, Lord Hari himself, the seed of all descents, are the most powerful of all.

They are *the most powerful*: they have the greatest efficacy *of all*, of even mantras of Nṛsiṃha, Raghunātha and others. Then the author gives the reason: [Kṛṣṇa] is the *seed of all descents*, as confirmed in the statement “But Kṛṣṇa is the Lord himself” (BhP 1.3.28).

This is also stated in the Govindavṛndāvana of Bṛhadgautamīya Tantra (1.15ab, 16cd, 20–21):<sup>c</sup>

<sup>153</sup>Of all the foremost mantras, the mantra of Viṣṇu is said to be the best. Particularly, Kṛṣṇa mantras are the only cause of enjoyment and libera-

a It is unclear to me which the “eight mantras” are. The RAC and AS read *mantrās teṣv api*, “even among these mantras”.

b *Oṃ rāmāya namaḥ* or *rām rāmāya namaḥ*.

c The verses left out are of a narrative nature, not adding any details of *māhātmya*.

yasya yasya ca mantrasya yo yo devas tathā punaḥ |  
 abhedāt tanmanūnāṃ ca devatā saiva bhāsate ||154||  
 kṛṣṇa eva paraṃ brahma saccidānandavigrahaḥ |  
 smṛtīmātreṇa teṣāṃ vai bhuktimuktiḥ phalapradaḥ || iti ||155||

5 tatrāpi bhagavattāṃ svāṃ tanvato gopalīlayā |  
 tasya śreṣṭhatamā mantrās teṣv apy aṣṭādaśākṣaraḥ ||156||

tatra teṣu śrīdvārakānāthadaivatādīmantreṣv api madhye tasya śrīkṛṣṇadevasyaiva  
 gopalīlayā nijāṃ bhagavattāṃ tanvataḥ vistārayataḥ sato ye mantrās ta eva śreṣṭhata-  
 māḥ | teṣv api madhye 'ṣṭādaśākṣaraḥ sammohanākhyayā prasiddhaḥ śreṣṭha ity arthaḥ  
 10 ||156||

2 bhāsate] Edd bhāsyate 4 teṣāṃ] Od *gl.* janānām || iti] Pa<sup>2</sup> B<sub>1</sub> *deest* : V<sub>1</sub> R<sub>3</sub> B<sub>1</sub> B<sub>2</sub> *add.* tatra  
 śrīdaśākṣarasya | yathā gautamīyatantre | sarvakāmā prasīdanti kṛṣṇamantrajapād dvija | sar-  
 veṣu mantravargeṣu śreṣṭhaṃ vaiṣṇavam ucyate || gāṇapatyeṣu śaiveṣu tathā śakteṣu suvrata |  
 vaiṣṇaveṣu ca sarveṣu kṛṣṇamantrā phalādhikāḥ || viśeṣato daśārṇo 'yaṃ japamātreṇa siddhi-  
 daḥ | mantrasya jñānamātreṇa labhen muktiṃ caturvidhām || ajñānatūlaraśinām jvalano 'yaṃ  
 munīśvara || anena sadṛśo manthro jagatsv api na vidyate | anenārādhitaḥ kṛṣṇaḥ prasīdaty eva  
 tatkaṣṇāt | padmayonir avāpāgryaṃ devarājyaṃ śacīpatiḥ || ity ādi || tathā (B<sub>1</sub> B<sub>2</sub> B<sub>9</sub> *deest*) |  
 mantrānāṃ paramo manthro guhyānāṃ guhyam uttamam | mantrarājam idaṃ (B<sub>1</sub> imaṃ) jñātvā  
 kṛtārtho jāyate naraḥ || putravān dhanavān vāgmī lakṣmīvān paśumān bhavet || ity ādi || (man-  
 trānāṃ ... ādi V<sub>1</sub> *deest* : R<sub>3</sub> B<sub>1</sub> *ins.* tathā) mantreṇānena mantrajña bhaktiḥ syāt premalakṣaṇā |  
 samastatīrthapūtaś ca samastakṣetrapāvanaḥ || raver iva durādharṣaḥ śucer iva śuciḥ sadā | śaṃ-  
 karasyeva siddhīso viṣṇor iva sadāśrayaḥ (B<sub>1</sub> sadāśriyaḥ) || bahunā kim ihoktena rahasyaṃ śṛṇu  
 gautama | nirvāṇaphalado mantraḥ kim anyair bahujaḥ pitaiḥ || tathā tatraiva | klīmḥkārād asṛjad  
 viśvam iti prāha śruteḥ śiraḥ | lakārāt pṛthivī jāta kakārāj jalasambhavaḥ || ikārād vahniḥ utpanno  
 nādād vāyur ajāyata | bindor ākāśasambhūtir iti bhūtātmano manuḥ (R<sub>3</sub> viduḥ)|| svāśabdena  
 ca kṣetrajño heti citprakṛtiḥ parā | tayor aikyasamudbhūtir mukhaveṣṭanavarṇakaḥ | ata eva hi  
 viśvasya layaḥ svāhāṃake bhavet || gopīti prakṛtiṃ vidyāj janas tattvasamūhakaḥ | anayor āśrayor  
 vyāptyā kāraṇatvena ceśvaraḥ || sāndrānandaṃ paraṃ jyotir vallabhena ca kathyate | athavā gopī  
 prakṛtir janas tadamśamaṇḍalam || anayor vallabhaḥ (B<sub>1</sub> B<sub>9</sub> *ins.* proktaḥ) svāmī kṛṣṇākhyāḥ para  
 (B<sub>1</sub> B<sub>9</sub> *deest*) īśvaraḥ | kāryakāraṇayor īśaḥ śrutibhis tena gīyate || anekajanmasiddhānāṃ gopi-  
 nāṃ patir eva vā | nandanandana ity uktas trailokyānandavardhanaḥ || cintayed virajo mantrī  
 sarvasampattihetave | daśānām api tattvānām sāksi vettā tathā paraḥ (B<sub>1</sub> B<sub>9</sub> R<sub>3</sub> tathākṣaraḥ)||  
 daśākṣara iti khyāto (B<sub>1</sub> prokta) mantrarājaḥ parāt paraḥ | guptabījyasvabhāvatvād daśārṇa iti  
 kathyate | bijapūrvajapaś cāśya rahasyaṃ kathitaṃ mune || iti || 5–6 tatrāpi ... aṣṭādaśāk-  
 ṣaraḥ] R<sub>3</sub> *deest* 5 bhagavattāṃ] Od *gl.* (prakāśitavān) || tanvato] V<sub>3</sub> tattvato || gopalīlayā]  
 Od *gl.* (karaṇabhūtayā) 6 tasya] Od *gl.* (śrīkṛṣṇasya) || śreṣṭha] Pa preṣṭha- || teṣv] Od *gl.*  
 (mantreṣu) 7 tatra teṣu] B<sub>2</sub> eteṣu 7–8 tatra ... tanvataḥ] V<sub>2</sub> *om.* : V<sub>2</sub><sup>2</sup> *i.m.* 8 vistāra-  
 yataḥ] B<sub>2</sub> *deest* 9 arthaḥ] B<sub>2</sub> *add.* he kṛṣṇa ramānātha vrajanāthārtināśaya | saṃsārasāgare  
 ghore patitaṃ māṃ samuddhara || śrīśrīhariḥ śaraṇam || śrīrādhākṛṣṇacarāṇakamale manmano  
 bhramarāyate || śrīśrīgopālāḥ śaraṇam || śrīśrīgovindāya namaḥ ||

tion.<sup>154</sup> Moreover, whichever god of whatever mantra, that divinity is also addressed here, since they are non-different from these mantras.<sup>155</sup> Kṛṣṇa is indeed the highest Brahman, the embodiment of being, cognisance and bliss. To those who simply remember him he awards the fruit of enjoyment and liberation.<sup>a</sup>

<sup>156</sup> And there, the mantras where his majesty is augmented by his play as a cowherd are the best, and among them as well, the eighteen syllable mantra.

*And there:* among the mantras of the divine Lord of Dvārakā and so on, those mantras alone in which the majesty of Lord Kṛṣṇa is *augmented* or amplified by his play as a cowherd, are the best. And among them, the eighteen-syllable mantra known as “Infatuating” is the supreme. This is the meaning.

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a Several manuscripts of the Bengali recension here add a section on the ten-syllable mantra (*gopījanavallabhāya svāhā*) with verses cited from the Gautamīya Tantra, some of which are found below as well (HBV 1.168–170). See Appendix One for a translation of this section.



*athāṣṭadaśākṣaramāhātmyam*

tāpanīyaśrutiṣu—

om | munayo ha vai brāhmaṇam ūcuḥ | kaḥ paramo devaḥ? kuto mṛtyur bib-  
heti? kasya jñānenākhiḷam bhāti? kenedaṃ viśvaṃ saṃsaratīti ||

5 tad u hovāca brāhmaṇaḥ | kṛṣṇo vai paramaṃ daivatam | govindān mṛtyur bib-  
heti | gopījanavallabhajñānena tajiñātam bhavati | svāhayedam saṃsaratīti ||

tam u hocuḥ | kaḥ kṛṣṇo? govindaḥ ko 'sāv iti? gopījanavallabhaḥ kaḥ? kā  
svāhā? iti ||

10 tāt uvāca brāhmaṇaḥ | pāpakarṣaṇo gobhūmivedavidito veditā gopījanāvidyā-  
kalāprerakas tanmāyā ceti sakalaṃ paraṃ brahma tad yo dhyāyati rasati bha-  
jati so 'mṛto bhavatīti ||

te hocuḥ | kiṃ tadrūpaṃ kiṃ rasanam katham ho tadbhajanam, tat sarvaṃ  
suvividīṣatām ākhyāhīti ||

15 tad u hovāca hairaṇyaḥ | gopaveśam abhrābham taruṇam kalpadrumāśritam ||  
ityādi ||157||

ha sphuṭam, vai prasiddham | brāhmaṇam brahmavettāram brahmāṇam ity arthaḥ |  
tad brahma daivatam iti pūrvaprakrāntam vā | pāpakarṣana iti dvitīyasya padārthaḥ |  
gauḥ svargaḥ, gobhūmivedeṣu viditaḥ | teṣāṃ ca vediteti ṭṭīyasya | gopījano 'vidyāyāḥ  
kalāḥ strītvāt aṃśās tatprerakaḥ | yad vā, gopījanā eva ā samyak vidyā, prāptyupāyatvāt

1 mātmyam] Kaviratna Purīdāsa Harīdāsa -mantramāhātmyam 2 tāpanīya] R3 B1 B2 B3 Od  
gopālatāpanīya- (R3 B3 śrī-) 4-6 kasya ... bibheti] Od *l.m.* || jñānenākhiḷam ... vallabha] B1  
*om.* 4 bhāti] Edd jñātam bhavati 5 tad] Edd tāt 6 jñānena] Edd -jñānenākhiḷam || tajiñā-  
tam] B1 tajiñānam : Edd vijñātam || svāhayedam] Od svāhāyeti || saṃsaratīti] Pa Edd saṃsarati  
: Od *gl.* (saṃsarati saṃsaram tarati) 9 pāpakarṣaṇo] Od *gl.* (kṛṣṇa) || veditā] B1 *deest* : Od  
*gl.* (jñātvā gopījanam tāsām vidyā kalā racitakalā tāsu preraka tāsu māyā) 10 paraṃ] Va *ins.*  
paraṃ || brahma] Edd brahmaiva || tad] B2 *ins.* eva || rasati] Pa sarati 11 mṛto] B1 B2 *ins.*  
bhavati so 'mṛto 12 bhajanam] B1 B2 *ins.* ca 14 hairaṇyaḥ] R1 hairaṇyo 'sthe : R3 haira-  
stho || abhrābham] Od *gl.* (śyāmameghaiva ābhā yasya tam) 17 padārthaḥ] V2 B3 Vidyāratna  
Purīdāsa padasyārthaḥ 18 ṭṭīyasya] B1 Edd ṭṭīyasyārthaḥ 19 eva] Edd *ins.* ā samyak

*The Greatness of the Eighteen-Syllable Mantra*<sup>a</sup>

In the Tāpanīya Śruti (Gopālatāpanī Upaniṣad 1.2–8):<sup>b</sup>

<sup>157</sup>OM. The sages asked the Brāhmaṇa: “Who is the highest god? What does death fear? By knowing what does everything become known? By what is this world turned?”

The Brāhmaṇa replied : “Kṛṣṇa is indeed the highest divinity. Death fears Govinda. By knowing Gopījanavallabha everything becomes known. By Svāhā is this world turned.”

They then asked him: “Who is Kṛṣṇa? Who is this Govinda? Who is Gopījanavallabha? What is Svāhā?”

The Brāhmaṇa told them: “The destroyer of sin; the one known by the cows, earth and the Vedas, and who is their knower; the one who sets in motion the milkmaidens, the Avidyākalās; and his Māyā. This is the highest Brahman with its parts. One who meditates upon it, takes pleasure in it and worships it becomes immortal, becomes immortal.”

They said: “What is its form? How does one take pleasure in it? And what is its worship? Please explain all this to us, who are eager to learn.”

The golden one said: “Dressed as a cowherd, having the colour of a rain-cloud, youthful, sheltered at a desire tree.”

[...] *The Brāhmaṇa* means Brahmā, since he knows Brahman. Or else that Brahman refers to the “divinity”, following the previous statement.<sup>c</sup> *Destroyer of sin* is the meaning of the second word [of the mantra, that is “Kṛṣṇa”]. That of the third [“Govinda”] is the *the* one who is known among the cows—*cows* mean heaven—on earth and in the Vedas, and who is their knower. The meaning of the fourth word [“Gopījanavallabha”] is the one who sets in motion the milkmaidens, who are parts (*kalā*) of ignorance (*avidyā*), being women. Alternatively, the milkmaidens alone are complete knowledge (*āvidyā*), being the means to attain him. And that knowledge is an art

a *klīm kṛṣṇāya govindāya gopījanavallabhāya svāhā*.

b There is a commentary on the Gopālatāpanī Upaniṣad by Prabodhānanda, Gopāla Bhaṭṭa's guru, but the commentator of the HBV has not made use of it. Perhaps it was written after the HBV.

c That is, the supreme divinity that is Kṛṣṇa, glorified in the very first verse of the Gopālatāpanī Upaniṣad (1.1).

| saiva kalā śaktiviśeṣas prerakārthāt tasyā eveti caturthasya | tanmāyā ceti pañcasyeti  
dik | rasati āsvādayati kīrtanādīnā ||157||

kiṃ ca, tatraivāgre—

5 bhaktir asya bhajanam | tad ihāmutropādhinairāsyenaivāmuṣmin manaḥkal-  
panam | etad eva ca naiṣkarmyam ||158||

kṛṣṇaṃ taṃ viprā bahudhā yajanti  
govindaṃ santaṃ bahudhā dhārayanti |  
gopījanavallabho bhuvanāni dadhre  
svāhāśrīto jagad ejayat svaretāḥ ||159||

10 ejayat ceṣṭāṃ kārayāṃ āsa | gopījanavallabha evety arthaḥ | svaretāḥ svasmād udbhū-  
tam ity arthaḥ ||159||

vāyur yathaikopaghaṇaṃ praviṣṭo  
janye janye pañcarūpo babhūva |  
kṛṣṇas tathaiko 'pi jagaddhitārthaṃ  
15 śabdenāsau pañcapado 'vabhāti || iti ||160||

apaghaṇaṃ śarīram | janye janye pratiśarīram | pañcapadaḥ aṣṭādaśākṣaro 'yaṃ man-  
traḥ ||160||

kiṃ ca, tatraivopāsanavidhikathanānantaram—

20 eko vaśī sarvagaḥ kṛṣṇa īḍya  
eko 'pi san bahudhā yo 'vabhāti |  
taṃ pīṭhasthaṃ ye 'nuyajanti dhīrās  
teṣāṃ sukhaṃ śāśvataṃ netareṣāṃ ||161||

1 viśeṣas] Edd *ins.* tasyāḥ || prerakārthāt ... eveti] Edd preraka iti || pañcasyeti] V1 pañcamasyeti  
4 nairāsyenaivāmuṣmin] R1 Va Pa *p.c.* B1 B2 B3 -nairāsyena kṛṣṇe 'musmin 4–5 kalpanam] Od  
*gl.* (bhajanam) 6 viprā bahudhā] V1 B2 B3 Edd *transp.* 7 bahudhā] Od R3 bahudhārādha-  
yanti 9 svaretāḥ] Od *gl.* (prāpita) 10 ejayat] Edd *ins.* aijayat : Od *gl.* (kalpayat) || svaretāḥ]  
Edd svaretāḥ 12 ghaṇaṃ] R2 -vanaṃ : Pa -prajaṃ : Od *gl.* (śarīraṃ praviṣṭaḥ) || praviṣṭo] Od  
*ins.* san 13 janye janye] B2 janme janme : Od *gl.* (jāyate yat tat janmaṃ tasmīn) 16 janye  
janye] B2 janme janme || pañcapadaḥ] Vidyāratna Kaviratna *deest* 19 īḍya] Od *gl.* (stutya)  
20 bahudhā ... vabhāti] B1 bahudhāvabhāti || yo] Od *deest* 21 dhīrās] B2 viprās 22 sukhaṃ  
śāśvataṃ] B2 siddhiḥ śāśvati

(*kalā*), that is, a special potency and he is the inspirer of it. The meaning of the fifth word [*Svāhā*] is his *Māyā*. This is the drift.

*Takes pleasure in him* means who tastes him through praise and so on.

And also, further on (*Gopālatāpanī Upaniṣad* 1.14–16):

<sup>158</sup>Devotion is his worship, fixing the mind on him to the exclusion of anything either in this world or the next. That is indeed “refraining from action”.

<sup>159</sup>*Brāhmaṇas* sacrifice in many ways to this *Kṛṣṇa*, they have fixed themselves on this being of *Govinda* in many ways. *Gopījanavallabha* has established the worlds. Taking refuge in *Svāhā*, he animates the world, his own seed.

[...] *He* means *Gopījanavallabha*. *His own seed* means that which has sprung from himself.

<sup>160</sup>Just as the one breath enters the body and becomes fivefold in each one, so also the one *Kṛṣṇa*, for the benefit of the world, by sound exists as this five-part mantra.

[...] *Five-part mantra* means this eighteen-syllable mantra.

And also, immediately following the description of the rules for worshipping him (*Gopālatāpanī Upaniṣad* 1.19–24):

<sup>161</sup>The one worshipable controller, all-pervading, is *Kṛṣṇa*, who even though one, exists as many. The wise ones who constantly worship him on his throne attain unending happiness, not others.<sup>a</sup>

a Cf. *Kaṭha Upaniṣad* 2.2.12 *Śvetāśvatara Upaniṣad* 6.12.

nityo nityānāṃ cetanaś cetanānām  
eko bahūnāṃ yo vidadhāti kāmān |  
taṃ pīṭhagaṃ ye 'nuyajanti viprās  
teṣāṃ siddhiḥ śāśvatī netareṣām ||162||  
5 etad dhi viṣṇoḥ paramaṃ padaṃ ye  
nityodyuktāḥ saṃyajante na kāmāt |  
teṣāṃ asau goparūpaḥ prayatnāt  
prakāśayed ātmapadaṃ tadaiva ||163||  
10 yo brahmāṇaṃ vidadhāti pūrvaṃ  
yo vidyās tasmai gāpayati sma kṛṣṇaḥ |  
taṃ premṇā ātmavṛttiprakāśaṃ  
mumukṣur vai śaraṇam anuvrajat ||164||

preṃṇaivātmavṛtteḥ prakāśo yasya tam | pāṭhāntaraṃ sugamam ||164||

oṃkāreṇāntaritaṃ ye japanti  
15 govindasya pañcapadaṃ manuṃ tam |  
tasmai cāsau darśayed ātmarūpaṃ  
tathā mumukṣur abhyasen nityaśāntyai ||165||

nityaśāntyai nityāyai avinaśvarāyai śāntyai sukhāya ||165||

tasmād anye pañcapadād abhūvan  
20 govindasya manavo mānavānām |  
daśārṇādyās te 'pi saṅkrandanādyair  
abhyasyante bhūtikāmair yathāvat ||166||

3–6 taṃ ... kāmāt] B1 B2 om. 4 śāśvatī] V1 śāśvatā 6 kāmāt] V1 V2 B3 R1 R3 kāmān : Pa kāmā  
8 tadaiva] B2 Edd tad eva 9 brahmāṇaṃ] V1 Śarma brāhmaṇaṃ : Śarma “brahmāṇaṃ” iti  
pāṭhaḥ 10 gāpayati] Vidyāratna Kaviratna Purīdāsa gopāyati : Haridāsa gopayati 11 taṃ]  
B2 te || premṇā ātma] R2 ha devātma- : Pa premātmā- 12 mumukṣur] Od gl. (muktim icchuḥ  
san) || śaraṇam] Od gl. (kṛṣṇam) 13 ātma] V1 V2 -ārtha- || yasya tam] B3 yasmāt 14 ye  
japanti] Va yo japati || japanti] V2 B2 B3 yajanti 16 tasmai cāsau] Pa tasyaivāsau || cāsau] R2  
R3 Od vāsau 17 tathā] Va B2 Od tasmān || mumukṣur] Od gl. janaḥ 21 saṅkrandanādyair]  
Od gl. (indrādyaiḥ)

<sup>162</sup>Eternal among the eternal,  
conscious among the conscious, the one who fulfils the desires of many,  
The wise ones who constantly worship him on his throne  
attain unending perfection, not others.<sup>a</sup>

<sup>163</sup>For those who without selfishness are constantly  
engaged in the worship of this highest abode of Viṣṇu  
he then in the form of a cowherd carefully  
reveals his own abode.

<sup>164</sup>He who in the beginning created Brahmā  
and entrusted him with knowledge, is Kṛṣṇa.  
Those who desire liberation should take shelter  
of him who reveals his being through love.

[...]

<sup>165</sup>Those who repeat this five-part mantra of Govinda,  
preceded and followed by the syllable OM—  
to him he will show his own form.  
One desiring liberation should therefore practise this for eternal peace.

*For eternal peace, for imperishable happiness.*

<sup>166</sup>Therefore other mantras for humans have sprung  
from this five-part one of Govinda,  
such as the ten-syllable one.  
They are practised by those who desire wealth,  
such as Indra and others.

<sup>a</sup> Cf. Kāṭha Upaniṣad 2.2.13, Śvetāśvatara Upaniṣad 6.13.

kiṃ ca tatraiva—

tad u hovāca brāhmaṇo 'sāv anavarataṃ me dhyātaḥ stutaḥ parārdhānte 'sāv  
 abudhyata stuto gopaveśo me purastād āvirbabhūva | tataḥ praṇatena mayānu-  
 kūlena hṛdā mahyam aṣṭādaśarṇaṃ svarūpaṃ sṛṣṭaye dattvāntarhitaḥ, punaḥ  
 5 sisṛkṣā me prādurabhūt | teṣv akṣareṣu bhaviṣyajjagadrūpaṃ prākāśayat | tad  
 iha kād āpo lāt pṛthivī ito 'gnir bindor indus tatsampātād arka iti klīṃkārād  
 asṛjam | kṛṣṇād ākāśaṃ yād vāyur ity uttarāt surabhīṃ vidyāṃ prādurakārṣam  
 | taduttarāt śrīpumādi cedam sakalam idam sakalam idam iti ||167||

abudhyata prabodhaṃ prāptaḥ | punaś ca stutaḥ san prākāśayat bhagavān eva | yad vā,  
 10 ṇipratyayasyātrānadhikārthatvaṃ prākāśatety arthaḥ | prākāśayam iti vā pāṭhaḥ | kāt  
 kakārāt | āpo jalam | lakārāt pṛthivī | ikārād agniḥ | bindoḥ sakāśac candraḥ | uttarāt  
 gośabdāt ||167||

tathā ca gautamīyantantre—

klīṃkārād asṛjad viśvam iti prāha śruteḥ śiraḥ |  
 15 lakārāt pṛthivī jātā kakārāj jalasambhavaḥ ||168||  
 ikārād vahnir utpanno nādād vāyur ajāyata |  
 bindor ākāśasambhūtir iti bhūtātmako manuḥ ||169||  
 svāśabdena ca kṣetrajño heti citprakṛtiḥ parā |  
 tayor aikyasamudbhūtir mukhaveṣṭanavarṇakaḥ |  
 20 ata eva hi viśvasya layaḥ svāhārṇake bhavet ||170||

2 me] B2 *ins.* vai 2–3 sāv abudhyata] V2 R3 Edd so 'vabudhyata 3 stuto] Edd *deest* || me]  
 Edd *ins.* puruṣaḥ || praṇatena] V1 R1 R2 R3 B2 Od praṇato 4 dattvāntarhitaḥ] Od *gl.* (mayā  
 dattvā) 5 sisṛkṣā] Od *gl.* (sṛṣṭanimittaka) || sisṛkṣā me] B2 sisṛkṣaṇā || prākāśayat] Od prakā-  
 śayet 6 iha] Od ahaṃ || bindor] Od *gl.* (rākāśaṃ śabdāt vāyuḥ) || tatsampātād] B2 samprātād  
 : Od *gl.* (nādāt): Edd tannādād 7 yād] R2 khād || surabhīṃ] V1 surabhivṇdāt : R2 surabhīm  
 vindād : R3 surabhīm vidāt : Pa surabhīm vindād : B2 surabhivindyād : Od suravandyād (Od *gl.*  
 govindāya) || prādur] Od *gl.* (āhur bhāvam) 8 taduttarāt] Edd (-Śarma) *rep.* || pumādi] B3 -  
 puruṣādi || cedam] R1 cetīdam || sakalam] Od *gl.* (viśvam asṛjam) || sakalam idam] Va B2 Od  
 Edd *deest* 9 abudhyata] V2 avabudhyata || prabodhaṃ] V2 Vidyāratna Kaviratna bodhaṃ  
 10 ṇi] V2 B3 ina- : B1 B2 it- || prākāśayam iti] V1 prākāśayateti 11 candraḥ] Edd *ins.* tasya  
 nādād arkaḥ | yāt yakārād vāyur abhūd iti šeṣaḥ | || uttarāt] B3 uttarāśabdāt 12 gośabdāt] Edd  
 govindāyeti | asmāt surabhīm gojātim | taduttarāt gopījanety asmāt vidyāś caturdaśa | taduttarāt  
 vallabhety āditāḥ | 13 tathā] V2 yathā || tathā ... tantre] B2 tathā tatraiva 13–152.1 tathā ...  
 śrutiḥ] R3 *deest* 18 kṣetrajño] Od *gl.* (ātmā puruṣaḥ) 20 eva] B2 eka

And moreover, in the same text (Gopālatāpanī Upaniṣad 1.25–26):

<sup>167</sup>This Brāhmaṇa then said: “Incessantly I meditated and offered praise, and at the end of the first half of my life, he awoke. I praised him, and he revealed himself before me, dressed as a cowherd. Then, after I had bowed to him, he became pleased with me, gave me his form as the eighteen-syllable mantra for creation, and disappeared.

“Later, when the desire to create appeared to me, he revealed the form of the future world in the letters [of the mantra]. That is, water comes from K; earth from L; fire from Ī; the moon from Ṁ; from their encounter, the sun. Thus I created from the word KLĪṀ.

“From KRṢṆĀ, space; from YA, air. From the next word, I created Surabhi and knowledge. From the following word came this whole world, consisting of women, men, and so on, and so on.”

*He awoke* means he became conscious. Then, after being praised, the Lord revealed himself. Or else, of the affix *ā* [in *prākāśayat*] indicates that he revealed a supreme meaning here. Another reading has “became revealed”. [...] *From the next word* means from GO.<sup>a</sup>

This is also stated in the Gautamīya Tantra (2.15–17):

<sup>168</sup>From the letters of KLĪṀ, he created the world—thus states the crown of revelation. From L was earth born; from K, water; <sup>169</sup>from Ī was fire created; from the tone, air was born; from Ṁ, space was created.—Thus the mantra comprises the elements.

<sup>170</sup>The sound svĀ designates the knower of the field; hĀ, the higher nature of consciousness. When they are uttered together, they envelop the whole mouth. Therefore, the dissolution of the world is found in the world svĀhĀ.<sup>b</sup>

a The first syllable of the name Govinda, *go*, means cow, and from this came Surabhi, the divine cow of plenty.

b I cannot claim to understand exactly what this means.



punaś ca sā śrutiḥ—

etasyaiva yajanena candradhvajo gatamoham ātmānaṃ vedayitvā oṃkāra-  
tarālikaṃ manum āvartayat | saṅgarahito 'bhyānayat |

5 tad viṣṇoḥ paramaṃ padaṃ sadā paśyanti sūrayaḥ  
divīva cakṣur ātatam ||

tasmād enaṃ nityam abhyaset || ityādi ||171||

vedayitvā viditvā anyebhyo vā vijñāpya | oṃkāraṅtarālikaṃ praṇavapuṭitam ity arthaḥ  
| abhitaḥ ānayat sādhyām āsa ||171||

tatraivāgre—

10 tad atra gāthāḥ |

yasya pūrvapadād bhūmir dvitīyāt salilodbhavaḥ |  
ṭṭīyāt teja udbhūtaṃ caturthād gandhavāhanaḥ ||172||  
pañcamād ambarotpattis tam evaikaṃ samabhyasan |  
candradhvajo 'gamad viṣṇoḥ paramaṃ padam avyayam ||173||

15 yasya pūrvapadād ityādi ca kalpāntare prakāraṅtarābhiprāyeṇa ||172–173||

tato viśuddhaṃ vimalaṃ viśokam  
aśeṣalobhādinirastasaṅgam |  
yat tatpadaṃ pañcapadaṃ tad eva  
sa vāsudevo na yato 'nyad asti ||174||

2 etasyaiva] *Od gl.* (mantrasya) 3 ālikaṃ] *Edd -ālikaṃ || rahito] B2 Od -vihito || bhyānayat] R2 'bhyānayet 6 abhyaset] Od abhyāsayet 7 ālikaṃ] Edd -ālikaṃ 10 tad atra] B2 Od tatra 11–13 dvitīyāt ... evaikaṃ] V2<sup>2</sup> *l.m.* 11–14 dvitīyāt ... avyayam] V2 *deest* 12 udb-  
hūtaṃ] B1 *a.c.* utpannaṃ 13–14 samabhyasan ... avyayam] *Va deest* 16 tato] B1 B3 *Od* ato  
16–18 tato ... padaṃ] *Va om.* 16–154.1 tato ... saccidānanda] V2 *om.* 18–154.1 pañcapadaṃ ...  
saccidānanda] V2<sup>2</sup> *l.m.* 19 nyad asti] *Od gl.* (yato heto 'nyavāsudevo nāsti)*

And later in this Śruti (Gopālatāpanī Upaniṣad 1.27–28):

<sup>171</sup>By this sacrifice alone, Candradhvaja,<sup>a</sup> having made himself known as free from illusion, recited the mantra with OM at the beginning and at the end. Free from attachment he realised it.

The gods always behold the highest abode of Viṣṇu,  
like brightness spread across the sky.<sup>b</sup>

Therefore, one should always practise this. And so on.

*Having made known* means *having understood*, Or else having taught others.  
[...]

Further on in the same text (Gopālatāpanī Upaniṣad 1.30–33):

<sup>172–173</sup>About this there are songs: By practising the one mantra by the first word of which earth was manifested; by the second, water; by the third, fire; by the fourth, air, and by the fifth, space, Candradhvaja went to the imperishable supreme abode of Viṣṇu.

*By the first word of which:* this refers to another eon, since the method [of creation] mentioned is different.<sup>c</sup>

<sup>174</sup>Then, completely pure and stainless,  
without sorrow, without all kinds of greed and so on,  
that abode, the same as the five-sectioned mantra  
is Vāsudeva, other than which there is nothing else.<sup>d</sup>

- 
- a “Candradhvaja” means “He whose banner is a moon”. Some (e.g. Swami Tripurārī 2004: 58, 64) take it to refer to Śiva (who famously wears the moon in his hair), but why would Śiva need liberation from illusion? I follow the commentary of Prabodhānanda in taking Candradhvaja to be the name of a king.
- b Ṛg Veda 1.22.20.
- c The commentator solves the problem of the description of creation flowing from the words of the 18-syllable mantra above (HBV 1.169) being different from the present one in a classic way by assigning the present description to a different eon (*kalpa*).
- d Based on Viṣṇu Purāṇa 2.12.44.

tam ekaṃ govindaṃ saccidānandavigrahaṃ pañcapadaṃ vṛndāvanasurabhū-  
ruhatalāsīnaṃ satataṃ samarudgaṇo 'haṃ paramayā stutyā toṣayāmīti ||175||

kiṃ ca, stutyanantaram—

amuṃ pañcapadaṃ mantram āvartayed yaḥ sa yāty anāyāsataḥ kevalaṃ tat |

5 anejaḍ ekaṃ manaso javīyo na yad devā āpnuvan pūrvam arṣād iti ||176||

pūrvamarśāt parāmarśāt | yad vā, pūrveṣāṃ marśāt vicārād apīti ||176||

tasmāt kṛṣṇa eva paro devas taṃ dhyāyetaṃ taṃ rasayetaṃ taṃ yajetaṃ ity etat sad iti  
||177||

10 trailokyasammohanatantre ca devīm prati śrīmahādevoktāv aṣṭādaśākṣarapra-  
saṅga eva—

dharmārthakāmamokṣāṇām īśvaro jagadīśvaraḥ |  
santi tasya mahābhāgā avatārāḥ sahasraśaḥ ||178||  
teṣāṃ madhye 'vatārāṇāṃ bālatvam atidurlabham |  
amānuṣāṇi karmāṇi tāni tāni kṛtāni vai ||179||

15 śāpānugrahakartṛtve yena sarvaṃ pratiṣṭhitam |  
tasya mantram pravakṣyāmi sāṅgopāṅgam anuttamam ||180||  
yasya vijñānamātreṇa naraḥ sarvajñatām iyāt |  
putrārthī putram āpnoti dhanārthī labhate dhanam ||181||

20 sarvaśāstrārthapārajño bhavaty eva na saṃśayaḥ |  
trailokyaṃ ca vaśīkuryāt vyākulikurute jagat ||182||  
mohayeta sakalaṃ so 'pi mārayeta sakalān ripūn |  
bahunā kim ihoktēna mumukṣur mokṣam āpnuyāt ||183||

4 sa yāty] B3 prayāty || kevalaṃ] Pa kaivalyaṃ || tat] Od *gl.* (govindasya padaṃ yāti) 5 ane-  
jad ekaṃ] Od *gl.* (kalpayat) || manaso javīyo] Od *gl.* (manasād dheto javīyaḥ cañcalaḥ) || yad  
devā] Od *gl.* (yat bhagavān devān āpnuvan jñātavān na syāt) || devā] V1 vedā || arṣād] Va B3 Edd  
arṣād || iti] Edd *deest* 6 pūrvamarśāt] B1 B2 pūrvamarśāt || parāmarśāt] V1 paramarśāt : B2  
*deest* || marśāt] V1 B2 marśāt || apīti] B1 iti 7 eva] Pa yatra || taṃ rasayeta] B1 *deest* || rasayeta]  
B3 *ins.* ca || ity] Od *deest* || ity etat] B2 *deest* || ity etat] Edd om tat 9 ca] B1 *deest* || śrī] B1  
*deest* 12 tasya] Od *ins.* he 13 bālatvam] B2 *lac.* || ati] B3 *a.c.* api 14 amānuṣāṇi karmāṇi] B2  
amānuṣāprakarmāṇi || vai] Va Edd ca 15 sarvaṃ] B2 pūrvam 20 ca] Od tu 22 mumukṣur]  
Od *gl.* (muktīm icchuḥ san)

<sup>175</sup>Along with the Maruts, I always please that one Govinda, the embodiment of being, cognisance and bliss, of five parts, seated on the ground beneath a Surabhūruha-tree (*Pinus Deodora*) of Vṛndāvana, with the best praise.

And also, after the hymn (*Gopālatāpanī Upaniṣad* 1.47–48):

<sup>176</sup>One who repeats this five-sectioned mantra will easily go to the undivided realm:

This one, while not moving, is swifter than the mind. The gods did not catch it, *Pūrvamarṣāt*.<sup>a</sup>

*Pūrvamarṣāt* means *Parāmarṣāt*, [that they did not catch him] by inference. Or else it means *pūrveṣāṃ marṣāt*, [that they did not catch him] even by the advice of the ancients.<sup>b</sup>

<sup>177</sup>Therefore Kṛṣṇa is the highest god. He should be meditated upon, relished and sacrificed unto. This is the truth.

And in a discussion between Mahādeva and Devī in connection with the Eighteen-syllable mantra in the *Trailokyasammohana Tantra*:

<sup>178</sup>There are thousands of illustrious descents of the master of virtue, wealth, enjoyment and liberation, the master of the world. <sup>179</sup>Among these descents, [one exhibiting] childhood is exceedingly rare, as are all those suprahuman activities, <sup>180</sup>by which everything was established, by cursing and blessing. I will disclose his topmost mantra, together with its parts and ancillary parts <sup>181</sup>through merely knowing which a human being becomes omniscient; one who desires a son obtains a son; one who desires riches becomes rich; <sup>182</sup>one without a doubt becomes learned in the highest meaning of all scriptures; brings the three worlds under his

a *Īśā Upaniṣad* 4cd.

b The difficulty that the commentator has with this phrase stems from dividing the two words incorrectly (*pūrva-marṣāt* instead of *pūrvam arṣāt*); the ancient mistake, seen already in the *Madhyāndina* recension of the *Īśopaniṣad*, of writing *arṣat* as *arṣāt* (see Olivelle 1998: 612); and finally of the incorrect, ablative-like reading *-āt* at the end (instead of *-at*). *Pūrvam arṣat* means simply “running before”.

yathā cintāmaṇiḥ śreṣṭho yathā gauś ca yathā satī |  
 yathā dvijo yathā gaṅgā tathāsau mantra uttamaḥ ||184||  
 yathāvad akhilaśreṣṭhaṃ yathā śāstraṃ tu vaiṣṇavam |  
 yathā susaṃskṛtā vāṇī tathāsau mantra uttamaḥ ||185||

- 5 bālatvaṃ śaiśavam cāñcalyaṃ vā | yena bālatvena hetunā sarvaṃ jagat śāpane 'nugra-  
 haṇe ca pratiṣṭhāṃ prāptaṃ tadbālyacaritrātimahimnā viśvam eva sarvārthaśaktiviśe-  
 ṣayuktam abhūd ity arthaḥ | śreṣṭhaḥ sarvārthasādhane paramottamaḥ | yathā cintā-  
 manādayaḥ sarvārthasādhakāḥ tathā mantrottamo 'sau aṣṭādaśākṣaramantro 'pi sar-  
 10 vārthasādhaka ity arthaḥ | yad vā, yathā maṇiṣu cintāmaṇiḥ śreṣṭhaḥ, goṣu gauḥ kāma-  
 dhenuḥ, yad vā, paśuṣu gauḥ, nāriṣu ca satī, varṇeṣu vipraḥ, nadiṣu gaṅgā, tathāsau  
 mantreṣūttama ity arthaḥ | evam agre 'pi | yathāvat samyak tayā | akhileṣu śāstreṣu śre-  
 ṣṭhaṃ ||178–185||

kiṃ ca—

- 15 ato mayā sureśāni pratyahaṃ japyate manuḥ |  
 naitena sadṛśaḥ kaścij jagaty asmin carācare ||186||

śrīsanatkumārakalpe 'pi—

- 20 gopālaviṣayā mantrās trayastriṃśat prabhedataḥ |  
 teṣu sarveṣu mantreṣu mantrarājam imaṃ śṛṇu ||187||  
 suprasannam imaṃ mantraṃ tantre sammohanāhvaye |  
 gopaniyas tvayā mantro yatnena munipuṅgava ||188||

munipuṅgava he śrīnārada ||188||

anena mantrarājena mahendratvaṃ purandaraḥ |  
 jagāma devadeveśo viṣṇunā dattam añjasā ||189||

4 uttamaḥ] Pa uttamam 6 bālyacaritrāti] V2 bālacaritādi- : Vidyāvāgīśa bālyacarita- : Vidyā-  
 ratna -bālacarita- : Kaviratna -bālyacaritra- : Puridāsa Haridāsa -bālyacaritādi- || sarvārtha] B2  
 B3 svātma- 9 yad vā] V1 deest || śreṣṭhaḥ] B1 maṇiśreṣṭhaḥ 11 tayā] B2 uktayā 14 sureśāni]  
 Edd pareśāni 15 kaścij] Od gl. (mantrēṇa sadṛśaḥ kaścit na syāt) 16 śrī] Vidyāratna Kaviratna  
 deest 20 yatnena] Od gl. (yatnena muniśreṣṭha 'yaṃ mantraḥ gopaniya bhavati) 21 he] V2  
 deest || śrī] V1 Edd deest || nārada] B2 add. śrīhariḥ 23 añjasā] Od gl. (yathā tataḥ avyayam)

control, makes the world tremble;<sup>183</sup> bewitches everybody and kills all his enemies. What is the use of so many words? He who desires liberation attains liberation.

<sup>184</sup>Just as the touchstone, the cow, Satī, the Brāhmaṇa and the Ganges, so this mantra is the best. <sup>185</sup>Just as the Vaiṣṇava scripture is the very best, or as beautifully decorated speech, so this mantra is the best.

*Childhood*: childishness or unsteadiness. By the reason of this childishness, *everything*, that is, the world has been *established* or set up by cursing and blessing. The meaning is that the world has become endowed with specific powers suitable for all types of purposes by the exceeding greatness of his childhood activities.

*Topmost*: superior in fulfilling all wishes. Just as items such as the touchstone fulfil all desires, so also this topmost eighteen-syllable mantra fulfils all desires. Or else, just as the touchstone is the best of all jewels; the cow or the wish-fulfilling cow among cows, or as the cow among animals; Satī among women; the Brāhmaṇa among the Varṇas; the Ganges among rivers; so among mantras, this one is supreme. Similarly below as well. [...]

And also:

<sup>186</sup>Mistress of gods! For this reason, I recite this mantra every day. There is nothing like it in this world of moving and non-moving creatures.

Also, in the Sanatkumārakalpa:

<sup>187</sup>The are thirty-three varieties of Gopāla mantras. Now listen to the mantra-king among all those mantras! <sup>188</sup>This mantra is very clearly described in the Tantra called Sammohana. O best of sages! You should carefully keep the mantra secret.

*Best of sages* refers to Śrī Nārada.

<sup>189</sup>By this king of mantras, that Viṣṇu had given him, Purandara surely became Indra, the ruler, the god of gods. <sup>190</sup>Earlier, he had been tormented

durvāsasaḥ purā śāpād asaubhāgyena pīḍitaḥ |  
 sa eva subhagavatvaṃ vai tenaiva punar āptavān ||190||  
 bahunā kim ihoktena puraścaraṇasādhanaiḥ |  
 vināpi japamātreṇa labhate sarvam īpsitam || iti ||191||

- 5 prabhuṃ śrīkṛṣṇacaitanyaṃ taṃ nato 'smi gurūttamam |  
 kathañcid āśrayād yasya prākṛto 'py uttamo bhavet ||192||

evaṃ tattanmāhātmyalikhane 'yogyasyāpy ātmano bhagavanmahimnā yogyatāṃ sam-  
 bhāvayan paramaguruṃ śrībhagavantaṃ praṇamati prabhuṃ iti ||192||

*athādhikārinirṇayaḥ*

- 10 tāntrikeṣu ca mantreṣu dīkṣāyāṃ yoṣitām api |  
 sādhvīnām adhikāro 'sti śūdrādīnāṃ ca saddhiyām ||193||

saddhiyām uttamabuddhīnāṃ viprasevādīparāṇām ity arthaḥ ||193||

tathā ca smṛtyarthasāre pādme ca vaiśākhamāhātmye śrīnārādāmbaṛīṣasam-  
 vāde—

- 15 āgamoktena mārgēṇa strīśūdraiś caiva pūjanam |  
 kartavyaṃ śraddhayā viṣṇoś cintayitvā patiṃ hṛdi ||194||

2 sa] Od *gl.* (mahendraḥ) || tenaiva] Od *gl.* (mantraṇa) 5 taṃ] B<sub>3</sub> Va *deest* || gurūttamam] B<sub>3</sub> Va śrī- 6 prākṛto] Od *gl.* (kaniṣṭho 'pi) 7 tattan] B<sub>2</sub> tatra || bhagavan] V<sub>1</sub> bhaga-  
 vanmahā- || mahimnā] V<sub>2</sub> -mahāmahimnā 9 athādhikāri] Vidyāratna Purīdāsa Haridāsa  
 athādhikāra- 12 saddhiyām ... arthaḥ] B<sub>1</sub> [...] 15 caiva] R<sub>2</sub> Va Od api

by the misfortune of Durvāsas' curse,<sup>a</sup> but through this, that same person again attained fortune. <sup>191</sup>But why so many words? Even without Puraś-carāṇa one attains all desires just by reciting it.

<sup>192</sup>I bow to Lord Śrī Kṛṣṇa Caitanya, the supermost guru, by somehow taking shelter of whom even a low person becomes the topmost.

Now, in order to make himself qualified for writing about the greatness of all these mantras, even though he is not, the author bows to the highest guru,<sup>b</sup> the Lord.

### *Deliberation on Eligibility*

<sup>193</sup>For initiation into Tantric mantras, even saintly women and pure-minded Śūdras are eligible.

*Pure-minded* means those that are very intelligent, devoted to serving the twiceborn and so on.

This is also stated in the Smṛtyarthasāra and in a discussion between Nārada and Ambarīṣa in the Greatness of Vaiśākha in the Padma Purāṇa (5.84.48cd, 52cd–54):<sup>c</sup>

<sup>194</sup>Even women and Śūdras should worship Viṣṇu with faith by the process given in the Āgamas, remembering their masters in their hearts.<sup>d</sup>

a Purandara is the name of the present Indra (BhP 8.13.4). The curse is briefly mentioned in BhP 8.5.16, where several commentators fill in the details. Once Durvāsas gave a garland from his own neck to Indra. Out of pride Indra put the garland on his elephant's head, and the ignorant elephant trampled it. This enraged Durvāsas, who cursed Indra to lose his prosperity.

b *Paramaguru* may here also have the meaning "grand-guru", since the guru of Gopāla Bhaṭṭa's guru, Prabodhānanda, was a disciple of Caitanya himself.

c Given in vBC 2b, but verse 194 as an original verse, then 195 cited as a statement of Baudhāyana in the Smṛtyarthasāra, and then 196 from Āgama. I haven't been able to find any of these verses in Śrīdhara's voluminous compendium of rituals, Smṛtyarthasāra (ca. 1200).

d Some texts (e.g., Viṣṇu Smṛti 25.15–16) prohibit married women from worshipping gods or undertaking vows and fasts, as this would divert their minds from the service of their husbands and in-laws. "Master" here therefore refers both to husbands and other kinds of masters.



śūdrāṇaṃ caiva bhavati nāmnā vai devatārcaṇam |  
sarve cāgamamārgeṇa kuryur vedānusāriṇā ||195||  
strīṇāṃ apy adhikāro 'sti viṣṇor ārādhanādiṣu |  
patipriyahitānāṃ ca śrutir eṣā sanātānī ||196||

5 agastyasaṃhitāyāṃ śrīrāmamantrarājam uddiśya—

śucivratatamaḥ śūdrā dhārmikā dvijasevakāḥ |  
striyaḥ pativratāś cānye pratilomānulomajāḥ |  
lokāś caṇḍālaparyantāḥ sarve 'py atrādhikāriṇaḥ || iti ||197||

10 guruś ca siddhasādhyādīmantradāne vicārayet |  
svakulānyakulatvaṃ ca bālaprauḍhatvam eva ca ||198||  
strīpuṃnapuṃsakatvaṃ ca rāśinakṣatramelanam |  
suptaprabodhakālaṃ ca tathā ṛṇadhanādīkam ||199||

rāśimelanam nakṣatramelanam ca | ādiśabdena rāśisuddhir ity evam aṣṭadhā śodha-  
nam jñeyam ||199||

15 *atha siddhasādhyādiśodhanam*

śāradātilake—

prākpratyagagrā rekhāḥ syuḥ pañca yāmyottarāgragāḥ |  
tāvatyāś ca catuṣkoṣṭhacatuṣkaṃ maṇḍalaṃ bhavet ||200||

20 yady apy etat siddhasādhyādijñānam mudrādarśanaprakāravat vinā gurumukhāt sam-  
yak vijñātam na syāt, tathāpy atra śabdārtha eva kevalam likhyate | tathā hi | prāñci  
pūrvāṇi, pratyāñci paścimāni agrāṇi yāsāṃ tāḥ pūrvapaścimābhimukhā ūrdhvāḥ pañ-

5 śrī ... uddiśya] R1 Va *deest* : R1<sup>2</sup> *im.* 7–8 striyaḥ ... iti] R3 *om.* 7 pratilomānulomajāḥ] Od  
*gl.* (pratilomāni 'nulomako jātā te) 8 iti] B1 *deest* 11 melanam] B1 -m eva ca 12 suptapra-  
bodha] Od *gl.* (śayana utthāna) 15 atha ... śodhanam] Kaviratna *deest* || śodhanam] R2 *ins.* 12  
21–162.1 ūrdhvāḥ ... rekhā] B1 B2 *deest*

<sup>195</sup>Following the path of the Āgamas, which accords with the Vedas, everybody, including Śūdras, may worship the gods, using the names.<sup>a</sup> <sup>196</sup>Even women, devoted to the welfare of their husbands, are eligible for worshipping Viṣṇu. This is the eternal revelation!

In the Agastya Saṃhitā, explaining the king of Rāma mantras (8.15–16ab):<sup>b</sup>

<sup>197</sup>Śūdras who are most virtuous in conduct, righteous and serving the twiceborn; women who are faithful to their husbands; as well as other people, born of regular or irregular unions, including outcastes: all are eligible here.

<sup>198</sup>When giving the mantra, the guru should consider Siddha, Sādhyā and so on; whether or not the mantra is Related or Unrelated; Young or Mature; <sup>199</sup>Male, Female or Neuter; the Junction of the signs and the lunar mansions; the time of its being Asleep and Awake; as well as if it is a Debtor or Creditor, etc.<sup>c</sup>

[...] *Etc.* refers to determining the Astrological sign. Thus there are eight ways of determining its qualities.

#### *The Determination of Siddha, Sādhyā and so on*

In the Śāradātilaka (–):<sup>d</sup>

<sup>200</sup>Five lines should first be drawn from east to west and then from south to north. This makes a diagram of four times four squares.

Even though this knowledge of Siddha, Sādhyā and so on, like the way of showing Mudrās, cannot be fully understood without learning it from a guru, the author still gives a sense of the meaning here. And that is as follows. First one should draw five lines from the east to the west, meaning that they are

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- a This probably means that such persons may worship using the names of the gods, but not using their mantras. This is not an opinion that the HBV would agree with.
  - b The reading of this verse again shows that the direct source is RAC p. 28.
  - c Most of these Tantric systems are mentioned at least briefly below, but those of determining the gender of the mantra as well as the age of the mantra are not.
  - d This and the following verses are not from the ŚT, the method of which in fact differs from the one employed here. The real source for this verse is NP 1.13.

carekhā lekhyā ity arthaḥ | tathā yāmyottarāragāḥ dakṣiṇottaramukhās tāvatyaḥ pañ-  
caiva rekhā ūrdhvarekhopari samakoṣṭhābhīprāyeṇa tiryak lekhyā ity arthaḥ | tataś  
ca catvāri koṣṭhacatuṣkāṇi yasmin tathābhūtaṃ maṇḍalaṃ bhavet | evaṃ caturbhiḥ  
koṣṭhair ekaṃ koṣṭhaṃ jñeyam ity evaṃ catvāri koṣṭhāni mukhyāni bhavanti | punaś ca  
5 ekasyaivāvantarakoṣṭhāni catvāriṭy evaṃ ṣoḍaśa koṣṭhāni bhavanti | tadrūpam ekaṃ  
caturasramaṇḍalaṃ syād ity arthaḥ | etac ca dikṣāmaṇḍalādivan nāmnaiva maṇḍalaṃ,  
na tu maṇḍalākāraṃ catuṣkoṇatvāt ||200||

indvagnirudranavanetrayugenadikṣu  
ṛtvaṣṭaṣoḍaśacaturdaśabhautikeṣu |  
10 pātālapañcadaśavahnihimāṃśukoṣṭhe  
varṇāl likhel lipibhavān kramaśas tu dhīmān ||201||

tasmin maṇḍale ca yat kartavyaṃ tad āha indv iti | lipibhavān varṇān akārādikṣakā-  
rāntapañcāśadakṣarāṇi | yad vā, kakāraśakārasamyogasiddhakṣakāravatiriktonapañ-  
cāśad varṇān | indvādisaṅkhyāsaṅketiteṣu koṣṭheṣu kramaśaḥ akārādikrameṇa indvā-  
15 dikrameṇa ca likhet | tatra induś candra ekaḥ | tasmin ādye koṣṭhe akāraṃ likhed  
ity arthaḥ | evam agnau ṛtīye ākāram | rudre ekādaśe ikāram | ine sūrye dvādaśako-  
ṣṭhe | bhautike pañcame mahābhūtapañcakatvāt | vahnayas trayāḥ | himāṃśur ekaḥ  
| ankasya vāmagatitvād vahnihimāṃśubhyāṃ dvābhyāṃ trayodaśeti jñeyam | tatra ca  
trayodaśe koṣṭhe akārasya ṣoḍaśavarṇa aḥ iti varṇaṃ likhed ity arthaḥ | punas tathaiva  
20 prathamakoṣṭhe kakāra ity evaṃ yāvad varṇāvalisamāptiḥ punaḥ punar likhet | evam

1 lekhyā] V2<sup>2</sup> i.m. : B2 B1 rekhā 3 bhavet] B1 bhavati 8 indv] RAC candr- || agni] R2  
ins. 3 || rudra] R2 ins. 11 || nava] R2 ins. 9 || netra] R2 ins. 2 || yugena] RAC -yugārka- : R2 ins.  
4 || dikṣu] R2 ins. 10 9 ṛtv] R2 ins. 6 || aṣṭa] R2 ins. 8 || ṣoḍaśa] R2 ins. 16 || caturdaśa] R2 ins.  
14 || bhautikeṣu] R2 ins. 5 10 pātāla] R2 ins. 7 || pañcadaśa] R2 ins. 15 || vahnihimāṃśu] R2  
ins. 13 12 indv iti] B3 indvagnīti 13 vyatiriktona] Edd -vyatiriktān 13-14 pañcāśad] V2  
a.c. -pañcāśad 14 saṅketiteṣu] V1 B1 ins. teṣu : B2 ins. teṣu teṣu 14-15 indvādikrameṇa] B2  
deest 16 ikāram] B2 add. navanavakoṣṭhe ikāram 18 dvābhyāṃ] B1 B2 deest || tatra] V1 B1  
tataś 19 aḥ iti] B2 deest

vertical<sup>a</sup> and face the east and west. Then one should draw five lines from the south to the north, facing south and north, on top of the vertical lines. These lines should be horizontal, for the purpose of creating equal squares. Thus one forms a diagram of four times four squares.

Now, by four squares one [large] square is formed. These four [large] squares should be understood as the primary [squares]. Then, since each such square has four squares within, there are sixteen squares [all in all]. The meaning is that one arrives at a rectangular diagram with this form. It is called a diagram (*maṇḍala*), just as an initiation diagram, even though it does not have the [usual circular] shape of such a diagram, being rectangular.

<sup>201</sup>The wise one should then draw the letters of the alphabet, one after another, in the first, third, eleventh, ninth, second, fourth, twelfth, tenth, sixth, eighth, sixteenth, fourteenth, fifth, seventh, fifteenth and thirteenth squares.<sup>b</sup>

The author now explains what one is to do in this diagram. *The letters of the alphabet*: the fifty letters beginning with A and ending with Kṣa. Or else, the forty-nine letters, leaving out Kṣa, since that is a combination of K and Ṣa. [...] These letters should be drawn in order in the first, third, and so on squares, in the order of A, Ā and so on. [...] In the thirteenth square, the sixteenth letter from A should be drawn, that is Ḥ. Then one should start again in the first square with K and continue writing until the end of the alphabet.

a Since the East is at the top in these diagrams, these lines are considered vertical.

b This verse is also not from the śT but (with small variants of reading) from the RAC (p. 3). In fact, this method for writing the letters of the alphabet into the squares differs from that given in the commentary on the śT written by Rāghava Bhaṭṭa (1496). He writes (Commentary on śT 2.129–130): “And the method for writing [the letters]: Clockwise, one should place the first [letter, that is A] in the first square of the first group of four [i.e., the Northeasternmost square]; the second clockwise in the first of the second; the third in the first of the third; the fourth in the first of the fourth. In the same way, clockwise the fifth in the second of the first; the sixth in the second of the second; the seventh in the second of the third; the eighth in the second of the fourth. In the same way, clockwise, the ninth in the third of the first; the tenth in the third of the second; the eleventh in the third of the third; the twelfth in the third of the fourth. In the same way, the thirteenth in the fourth of the first; the fourteenth in the fourth of the second; the fifteenth in the fourth of the third; the sixteenth in the fourth of the fourth. After thus having written the vowels, one should also write the consonants in exactly the same sequence, beginning with K.” While this method is different, the resultant diagram will be the same.

eva śrīkṛṣṇadevācāryeṇāpi nṛsiṃhaparicaryāgranthe likhitam | ādyāgnīśagrahākṣyab-  
dhisūryadigrasadiggajāḥ | kalāmanviṣusaptāhaviśve varṇān punar nyasyet || iti ||201||

5 janmarkṣākṣarato vīkṣya yāvan mantrādimākṣaram |  
caturbhiḥ koṣṭhakais tv ekam iti koṣṭhacatuṣṭaye ||202||  
punaḥ koṣṭhakakoṣṭheṣu savyato janmabhākṣarāt |  
siddhasādhyasusiddhārikramāj jñeyā vicakṣaṇaiḥ ||203||

tataḥ ca śiṣyasya yaj janmanakṣatram tena yad akṣaram nāmaprathamākṣaram ity  
arthaiḥ | madhyadeśādāv atra prāyo janmanakṣatrānurūpanāmādyakṣarakaraṇāt | tas-

1 nṛsiṃha] B3 śrī- 2 saptāha] B2 -saptatithi- || viśve] V1 *ins.* 13 3 vīkṣya] R2 R3 Pa  
B2 B3 vīkṣyaṃ 5 koṣṭhaka] B1 B2 koṣṭhaga- || savyato] Od *gl.* (dakṣinato likhet) || janma]  
B1 *om.* || bhākṣarāt] B2 -bhāskarāt 6 vicakṣaṇaiḥ] Od *add.* phalam 7 tataḥ] B3 Edd  
*deest* || akṣaram] Edd -nakṣatrānurūpanāmādyakṣaram

This is also stated in the book *Nṛsiṃhaparicaryā* of Kṛṣṇadeva Ācārya (1.14): “In the first, third, eleventh, ninth, second, fourth, twelfth, tenth, sixth, eighth, sixteenth, fourteenth, fifth, seventh, fifteenth and thirteenth should the letters be placed, one after the other.”<sup>a</sup>

<sup>202</sup>From the letter of the birth lunar mansion one should look up the first letter of the mantra, first in one rectangle of four squares. <sup>203</sup>Then the discerning ones should assign Siddha, Sādhya, Susiddha and Ari, one after the other, beginning with [the square with] the letter of the birth lunar mansion and towards the left.<sup>b</sup>

The first letter of the name of the disciple, conforming to the lunar mansion during which he was born. Here in the middle lands and elsewhere as well, the first letter of the name usually conforms to the birth lunar man-

- a The resultant diagram, sometimes (e.g in Bühnemann 1992: 95–96) known as an *akathahacakra* (from the letters in the first square) will look like this (the East being at the top):

1 <i>a k</i> <i>th h</i>	2 <i>u</i> <i>ṅ p</i>	3 <i>ā kh</i> <i>d ḷa</i>	4 <i>ū</i> <i>c ph</i>
5 <i>o</i> <i>ḍ v</i>	6 <i>ḷ</i> <i>jh m</i>	7 <i>au</i> <i>ḍh ś</i>	8 <i>ī</i> <i>ṅ y</i>
9 <i>ī</i> <i>gh n</i>	10 <i>r</i> <i>j bh</i>	11 <i>i</i> <i>g dh</i>	12 <i>r</i> <i>ch b</i>
13 <i>ḥ</i> <i>t s</i>	14 <i>ai</i> <i>ṭh l</i>	15 <i>m</i> <i>ṅ ś</i>	16 <i>e</i> <i>ṭ r</i>

- b RAC p. 3. These verses are also given as an anonymous quotation in the commentary on *Śāradātilaka* 2.129–130.

mād ārabhya mantrasya grāhyasya ādimākṣaram ādyavarṇaṃ yāvad vīkṣya vicārayi-  
 tavyam | yad vā, siddhādigaṇanayā guṇadoṣādikaṃ draṣṭavyam ity arthaḥ | kathaṃ  
 kutra? tad āha | caturbhiḥ koṣṭhair ekaṃ koṣṭhaṃ draṣṭavyam, evaṃ tanmaṇḍale  
 koṣṭhacatuṣṭayaṃ syāt | tasmin prathamam vīkṣya | yad vā, siddhādikramāj jñeyā ity  
 5 anena pareṇānvayaḥ | paścāt tatkoṣṭhacatuṣṭayasya yāny avāntarāṇi koṣṭhāni soḍaśa  
 teṣu ca jñeyā iti prakāradvayam | tac ca janmanakṣatrākṣarāt savyataḥ vāmagatyety  
 arthaḥ | ata evoktaṃ śrīkṣṇadevācāryeṇa tatraiva | savye nāmādyākṣarataḥ siddhādi-  
 krama iṣyate iti | evaṃ siddhādikōṣṭhasthānaṃ ca tenaiva darśitam | navaikapañcabhiḥ  
 siddhaḥ sādhyah ṣaḍdaśapañcakaiḥ | susiddhas trisaptarudrais turyāṣṭadvādaśai ripuḥ

1 ādya] V2 ādi- || vīkṣya] V2 B2 *deest* : B1 Edd vīkṣyam 4 vīkṣya] V2 B1 B3 Va vīkṣyam 6 ca] V1  
*deest* || tac ca] B3 tatra 8 iti] B1 *deest* || tenaiva] B1 B2 tatraiva 9 pañcakaiḥ] B2 -pakṣakaiḥ  
 : Edd -yugmakaiḥ

sion.<sup>a</sup> Beginning with that, he should then *look for*, find the first letter of the mantra to be given. Or else, he should consider the qualities or faults of the mantra by counting Siddha and so on. How and where? He should look in the squares of four [small] squares, since this diagram has four squares. There he should look first. Alternatively, this indicates the order of Siddha and so on. The idea is first there, then elsewhere. Then, the inner squares of the four [large] squares are sixteen. He should look among them: these are the two methods [i.e., first the large square, then the small]. And that *to the left*, counterclockwise from the letter of the birth lunar mansion.<sup>b</sup> For this reason, Śrī Kṛṣṇadeva Ācārya writes in the same book (1.15): “The order of Siddha and so on goes left from the first letter of the name.” He also shows the place of the squares of Siddha and so forth (1.12): “One, five and nine are Siddha; two, six and ten, Sādhyā; three, seven and eleven, Susiddha; and four, eight and twelve, Ari.”

a The middle lands (*madhyapradeśa*) refers to the area around Mathurā, not modern Madhya Pradesh. This system of determining the suitability of the mantra depends on comparing its first letter with that of the intended practitioner’s name. But which name exactly? Rāghava Bhaṭṭa quotes several different alternatives, such as the name given by the mother and father, that given by the guru, the most well-known one, or the one that will awaken one or draw one’s attention even if shouted from afar. The alternative of the HBV is the one that Rāghava Bhaṭṭa gives last, so it seems to be the one he prefers as well.

The idea here is to use the letter associated with the lunar mansion under which one was born. The lunar mansion was often used to determine the child’s name. According to a common system, each lunar mansion was assigned four syllables, for example Aśvinī the letters *cu*, *ce*, *co* and *la*. In determining the suitability of a mantra, one should use the name given according to this system. For example, Kṛṣṇadāsa was born with the moon in the first quarter of Aśvinī and therefore got the name Culuka according to the lunar mansion. That name is the one to be used here. His guru would begin counting from the square containing the letter *c*, the second small square of the second primary square, that is, square 4.

b Continuing on with the previous example, Culuka’s guru wishes to determine how suitable the mantra *dhūṃ dhūmrārciṣe namaḥ* would be for Culuka. Since the first letter of Culuka’s name is found in the second primary square, that square corresponds to *siddha*. The first letter of the mantra (*dh*) is found in the third primary square. Since the sequence is Siddha—Sādhyā—Susiddha—Ari, the mantra would be Ari. This is the general category of the mantra. According to verse 1.204, this kind of mantra is not good; it will cut the practitioner at the root!

Then, in order to gain a more detailed understanding of the suitability of the mantra, the guru compares the position of the letters within the small squares and sees that the first letter of the name is situated in the second square; that of the mantra, in the first. Combining this with the result previously obtained means that the mantra is Ari-sādhyā, one that (1.207) will kill the practitioner’s daughters. *Dhūṃ dhūmrārciṣe namaḥ* would not be a good mantra to give Culuka.



|| iti | evaṃ śāradātilakoktaṃ mataṃ vilikhya śrīkṛṣṇadevācāryamataṃ likhati kvacic  
 cetyādīnā | caturṣu padeṣu koṣṭheṣu tiṣṭhati vartata iti | tathā tasyāṃ lipau catuṣkoṇa-  
 maṇḍalarūpalekhe | sādhakasya śiṣyasya ākhyā nāma tasya ādivarṇataḥ prathamākṣa-  
 5 dyākṣarataḥ savye vāme krameṇa siddhādayo jñeyā ity arthaḥ | yatra mantrasādyak-  
 ṣaraṃ tatra siddhaḥ | tato dviṭīye koṣṭhe sādhyāḥ tṛtiye susiddhaḥ | caturthe 'rir ity etad  
 ūhyam | ata eva tatra savya ity uktam iti dik ||203||

siddhaḥ sidhyati kālena sādhyas tu japahomataḥ |  
 susiddho grahamātreṇa arir mūlanikṛntanaḥ ||204||

10 tatra ca gaṇanayā siddhādīsthānaṃ prāpte sati mantrādyakṣare yat phalaṃ syāt, tad  
 āha siddha ityādi pañcabhiḥ | grahaḥ grahaṇaṃ tanmātreṇa acirād eva sidhyatīty  
 arthaḥ ||205||

siddhasiddho yathoktena dviguṇāt siddhasādhyakaḥ |  
 siddhasusiddho 'rdhajapāt siddhārir hanti bāndhavān ||205||  
 15 sādhyasiddho dviguṇikaḥ sādhyasādhyo hy anarthakaḥ |  
 tatsusiddhas triguṇitāt sādhyārir hanti gotrajān ||206||  
 susiddhasiddho 'rdhajapāt tatsādhyas tu guṇādhikāt |  
 tatsusiddho grahād eva susiddhāriḥ svagotraḥ ||207||  
 arisiddhaḥ sutān hanyād arisādhyas tu kanyakāḥ |  
 20 tatsusiddhas tu patnīghnas tadarir hanti sādhakam || iti ||208||

1–7 evaṃ ... dik] B3 Edd (-Purīdāsa Haridāsa Tīrtha) *deest* 2 tiṣṭhati] B2 *deest* 6 tato] B1  
*deest* || caturthe] B2 caturthakoṣṭhe 7 tatra] Purīdāsa Haridāsa tasya || savya] B1 B2 Purī-  
 dāsa Haridāsa savyata 9 grahamātreṇa] Od grahanād eva 10 ca] B1 *deest* || akṣare] B1 B3  
 -akṣareṇa 13 sādhyakaḥ] R3 -sādhaḥ 15–19 sādhyā ... kanyakāḥ] Od *deest* 15 hy ...  
 anarthakaḥ] R1 R2 R3 Pa RAC nirarthakaḥ 17 tu ... guṇādhikāt] RAC dviguṇādhikāt 20 iti] B3  
*deest*

Now, having given the opinion of the Śāradātilaka, the author gives the opinion of Śrī Kṛṣṇadeva Ācārya beginning with “And sometimes”,<sup>a</sup> [...] One should gradually count from the *first letter* of the name of the *practitioner*, the disciple, until one arrives at the first letter of the mantra. The meaning is that one arrives at knowledge of Siddha and so on by going *left* or counterclockwise from the first letter of the practitioner’s name. Siddha is where the first letter of the mantra is found; Sādhya in the second square; Susiddha in the third and Ari in the fourth. Therefore it was said that one should go left. This is the drift.<sup>b</sup>

<sup>204</sup>A Siddha [mantra] is perfected in time, Sādhya by recitations and fire sacrifices, Susiddha simply by accepting it. Ari cuts at the root.<sup>c</sup>

And then, by counting, when one at the first letter of the mantra arrives at the place of Siddha, etc., one learns what fruit the mantra will bring. This the author explains in verses 204–208. *Simply by accepting it* means that it brings perfection immediately.

<sup>205</sup>Siddha-siddha [brings perfection] by the prescribed amount of recitations; Siddha-sādhya by the double; Siddha-susiddha by half; Siddha-ari destroys one’s kinsmen. <sup>206</sup>Sādhya-siddha by twice the amount; Sādhya-sādhya is useless; Sādhya-susiddha by thrice the amount;<sup>d</sup> Sādhya-ari kills one’s relatives. <sup>207</sup>Susiddha-siddha by half of the recitations; Susiddha-sādhya by three times the amount; Susiddha-susiddha by just accepting it; Susiddha-ari is killer of one’s kinsmen. <sup>208</sup>Ari-siddha kills one’s sons; Ari-sādhya the daughters; Ari-susiddha the wife, Ari-ari the practitioner.<sup>e</sup>

a A quote prefixed by “And sometimes” (*kvacic ca*) is found only in a later addition in the margin of one manuscript of the HBV, Jiva 4 from Vṛndāvana. The verse quoted there and glossed below is NP 1.15 (*lipau catuṣpadasthāyāṃ sādhakākhyādivarṇataḥ | mantrasyākṣaraparyantaṃ gaṇanīyaṃ muhur muhuḥ | savye nāmādyakṣarataḥ siddhādikrama isyate ||*), “One should count among the letters in the rectangle from the first letter of the name of the practitioner up to the first letter of the mantra. The order of Siddha and so on goes left from the first letter of the name.”

b The difference in opinion stems from the Śāradātilaka (and many other texts) stating that one should count clockwise.—Some manuscripts and editions omit this passage, as it adds little to what has already been said.

c NP 1.16, RAC p. 3.

d Nārada Purāṇa (1.65.13–14) reverses the qualities of Sādhya-siddha and Sādhya-susiddha, so that the first requires thrice the amount, the second twice. Since Susiddha generally is better than Siddha, this would make more sense.

e NP 1.17, RAC pp. 3–4.

evaṃ catuṣkoṣṭhavyavasthayā phalam ukṭvādhunā tadavāntaraṣoḍaśakoṣṭhavyavas-  
thayā pūrvāparābhyāṃ caturdhānyo 'nyasaṃyogena phalam āha siddhasiddha iti ca-  
turbhiḥ | tatsusiddhaḥ sādhyasusiddhaḥ | tatsādhyaḥ susiddhasādhyaḥ | tatsusiddhaḥ  
susiddhasusiddhaḥ | evam agre 'pi ||205–208||

5 *asya ca mantraviśeṣe 'pavādaḥ*

tathā ca tantre—

nṛsiṃhārkhavarāhānāṃ prāsādapraṇavasya ca |  
vaidikasya ca mantrasya siddhādīn naiva śodhayet ||209||  
svapnalabdhe striyā datte mālāmantre ca tryakṣare |  
10 ekākṣare tathā mantre siddhādīn naiva śodhayet || iti ||210||

asya evam uktasya siddhādiśodhanasya tu ||209–210||

svakulānyakulatvādi vijñeyaṃ cāgamāntarāt |  
na vistarabhayād atra vyarthatvād api likhyate ||211||  
śrīmadgopāladevasya sarvaiśvaryapradarśinaḥ |  
15 tādrkṣaktiṣu mantreṣu na hi kiñcid vicāryate ||212||

5 asya ... pavādaḥ] Edd *deest* 6 tathā ... tantre] Pa *deest* || ca] Od hi || tantre] Edd *add*. asya  
ca mantraviśeṣe 'pavādaḥ 9 ca tryakṣare] NP tribijake 10 iti] R<sub>1</sub> R<sub>2</sub> R<sub>3</sub> Va B<sub>1</sub> B<sub>3</sub> Od *deest*  
11 tu] Vidyāvāgīśa Vidyāratna Kaviratna *deest* 12 cāgamāntarāt] B<sub>2</sub> Od cāgame bhavet

a NP 1.18.

b *Haṃṇ*.

c The commentary on ŚT 2.130 quotes two differing definitions of a Mālā-mantra. The Mahākāpila Pañcarātra says: “Mantras with many syllables are known as Mālā-mantras. One with more than ten is a Mālā, one with more than five is a Mālikā.” However, the Prayogasāra states: “Mantras that have less than eight syllables are known as Seed-mantras (*bīja*-mantras), and those mantras that have less than twenty as [simply] mantras. Those that have more syllables than that are known as Mālāmantras.” The latter opinion is corroborated by the Nārāyaṇīya, and thus seems to be the more common one.

d The system of determining whether the mantra is Related (*svakula*) or Unrelated (*akula*) is given in RAC p. 5 and in many other texts. According to Kulārṇavatantra (15.94–96), one should write the fifty letters in groups of five—the five short vowels; the five long ones; the diphthongs and Anusvāra; the consonants beginning with K in groups of five; and Ṣ, Kṣ, La, S and H, are respectively air, fire, earth, water and space. Earth and water are related, so also fire and air, and space is related to all. Otherwise, there is opposition. One should reject a mantra where there is a combination of syllables that are unrelated to each other, as it will prove destructive.

A chart made in this way looks like this:

Having stated the fruit determined by the rectangle of four squares, the author now in verses 205–208 describes the fruit determined by the inner sixteen squares, by a fourfold connection with each other, one after another. [...]

*Mantras That Are an Exception to This*

Also in the Tantra:<sup>a</sup>

<sup>209</sup>One should not determine Siddha and so on for mantras of Nṛsiṃha, Sūrya, Varāha, the Prāsāda-root mantra,<sup>b</sup> Om̐ or Vedic mantras. <sup>210</sup>One should also not determine Siddha and so on if it was attained in a dream, given by a woman, if it is a Mālā-mantra,<sup>c</sup> or has one or three syllables.

*To this* means to this determination of Siddha and so on.

<sup>211</sup>Whether the mantra is Related or Unrelated, and so on, should be learned from other Āgamas.<sup>d</sup> Fearing to enlarge the book too much, and since it is unnecessary, it is not given here. <sup>212</sup>That should never be determined for mantras that have the same power as blessed Lord Gopāla, who exhibits all kinds of majesty.

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Air	Fire	Earth	Water	Space
<i>a</i>	<i>i</i>	<i>u</i>	<i>ṛ</i>	<i>ḷ</i>
<i>ā</i>	<i>ī</i>	<i>ū</i>	<i>ṝ</i>	<i>ḹ</i>
<i>e</i>	<i>ai</i>	<i>o</i>	<i>au</i>	<i>ṁ</i>
<i>k</i>	<i>kh</i>	<i>g</i>	<i>gh</i>	<i>ṅ</i>
<i>c</i>	<i>ch</i>	<i>j</i>	<i>jh</i>	<i>ñ</i>
<i>ṭ</i>	<i>ṭh</i>	<i>ḍ</i>	<i>ḍh</i>	<i>ṇ</i>
<i>t</i>	<i>th</i>	<i>d</i>	<i>dh</i>	<i>n</i>
<i>p</i>	<i>ph</i>	<i>b</i>	<i>bh</i>	<i>m</i>
<i>y</i>	<i>r</i>	<i>l</i>	<i>v</i>	<i>ś</i>
<i>ṣ</i>	<i>kṣ</i>	<i>ḷa</i>	<i>s</i>	<i>h</i>

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The C of Culuka's name is air, the Dh of the mantra is water. Since these two elements are Unrelated to each other (*akula*), this system also does not approve of giving this particular mantra to Culuka.—Apart from these two systems of determining the suitability of mantras, the RAC provides six other systems as well (pp. 5–8), some of which are mentioned below (1.214).

vyarthatve hetuṃ likhati śrīmad iti | tādrśī śrīgopāladevasadrśī śaktir yeṣāṃ teṣu ||213||

tathā ca kramadīpikāyām—

- 5 sarveṣu varṇeṣu tathāśrameṣu  
nārīṣu nānāhvayajanmabheṣu |  
dātā phalānām abhivāñchitānām  
drāg eva gopālakamantra eṣaḥ ||213||

nānāvīdhā āhvayā nāmāni janmabhāni ca janmanakṣatrāṇi yeṣāṃ varṇādīnām teṣv api | yad vā, teṣāṃ nānāhvayajanmabheṣu satsv api eṣa śrīgopālamantro 'bhivāñchitānām phalānām śīghram eva dātā ||213||

- 10 trailokyasammohanatantre cāṣṭādaśākṣaramantram adhiḥkṛtya śrīśivenok-  
tam—

na cātra śātravā doṣā narṇasvādivicāraṇā |  
ṛkṣarāśivīcāro vā na kartavyo manau priye ||214||

1 vyarthatve] B3 āgamāntarāt khātāt | vyarthatve || śrī] B1 *deest* 5 abhi] B1 api 6 drāg] R3  
prāg 7 janmabhāni ca] V1 *deest* 10 mantram] B1 -m 10–11 śivenoktam] V1 V2 B1 -śivoktau  
13 vā] B2 *deest* || kartavyo] B2 *ins.* na || manau] Od *gl.* (mantraḥ)

- a The method of determining whether a mantra is a Debtor (*ṛṇin*) or a Creditor (*dhanin*) is given in RAC (pp. 7–8) and by Rāghava Bhaṭṭa in his commentary on ŚT 2.130, quoting the Mantramuktāvalī and the Kādimata. One should first fashion the following diagram (*ṛṇidh-anīcakra*):

14	27	2	12	15	6	4	3	8	8	9
a	i	u	r	l	e	ai	o	au	ṃ	ḥ
k	kh	g	gh	ñ	c	ch	j	jh	ñ	ṭ
ṭh	ḍ	ḍh	ṇ	t	th	d	dh	n	p	ph
b	bh	m	y	r	l	v	ś	ṣ	s	h
10	1	7	4	8	3	7	5	4	6	3

In the diagram one should locate the first letter of the name of the practitioner. From that letter, one should count the squares to the right up to the first letter of the mantra, adding up the appropriate numbers for each square in the bottom of the diagram. The sum of those numbers should be multiplied by three and then divided by seven. The resulting number is the number of the practitioner (*sādhakarāśī*). After this, one should perform the same operation (but going backward if that is shorter) from the first letter of the mantra up to the first letter of the practitioner's name, adding up the appropriate numbers now in the top of the diagram. The sum of these numbers should, again, be multiplied by three and divided by seven. This is the number of the mantra (*mantrarāśī*). If the number of the mantra is higher than that

He gives the reason for why it is unnecessary here. [...]

This is also stated in the Kramadīpikā (1.4):

<sup>213</sup>This Gopāla-mantra quickly gives  
the desired fruit to all  
Varṇas, Āśramas, and to women,  
of whatever name or lunar mansion of birth.

[...]

Also, there is this statement of Śrī Śiva regarding the eighteen-syllable mantra in the Trailokyasammohana Tantra:

<sup>214</sup>Dear one, for this mantra one should not consider the faults of enmity,  
neither whether it is a Debtor or Creditor,<sup>a</sup> its Lunar asterism<sup>b</sup> or Astrolo-

of the practitioner, it is Indebted (*ṛṇī*) to the practitioner from previous lifetimes of practice and will therefore quickly give fruit. Such a mantra should be accepted.

In the case of Culuka and *dhūm dhūmrārciṣe namaḥ*, Culuka's number is  $(3 + 7 + 5 + 4 + 6 + 3 + 10 + 1 + 7 + 4 + 8 + 3 + 7 + 5) \times 3 / 7 = 31,3$ . The mantra's number is  $(3 + 4 + 6 + 15 + 12 + 2 + 27 + 14 + 9 + 8 + 8 + 3 + 4 + 6) \times 3 / 7 = 51,9$ . Since the mantra's number is higher, this particular choice of mantra may not be so bad after all!

- b This is another system of determining the suitability of a mantra, mentioned in RAC p. 6 and ŚT 2.123–125, where the commentator ascribes it to Vararuci (fifth century). One should fashion the following diagram:

aśvinī	bharaṇī	kṛttikā	rohiṇī	mṛgaśiras	ārdrā	punarvasu	puṣya	āśleṣā
a ā	i	ī u ū	ṛ ṛ ! ḷ	e	ai	o au	k	kh
maghā	pūrvā	uttarā	hastā	citrā	svāto	viśākhā	anurādhā	jyeṣṭhā
gh ṇ	c	phālgunī ch j	phālgunī jh ṇ	ṭ th	ḍ	dh ṇ	t th d	dh
mūla	pūrvā	uttarā	śravaṇā	dhaniṣṭhā	śatabhiṣaj	pūrvā	uttarā	revatī
n p ph	aṣāḍhā b	aṣāḍhā bh	m	y r	l	bhadrapadā v ś	bhadrapadā ṣ s h	ḷa m ḷ

Beginning from one's lunar mansion of birth, one should count the following categories clockwise until one arrives at the first letter of the proposed mantra: Birth, Wealth, Calamity, Welfare, Opponent, Fulfiller, Slayer, Friend and Best friend. If the first letter of the mantra occurs in the squares of Birth, Calamity, Opponent or Slayer it should be rejected; otherwise it is auspicious. Culuka was, as we already heard, born with the moon in Aśvinī. The mantra *dhūm dhūmrārciṣe namaḥ* would thus be "Best friend" for him!

kecic chinnās ca ruddhās ca kecin madasamuddhatāḥ |  
 malināḥ stambhitāḥ kecit kilitā dūṣitā api |  
 etair doṣair yuto nāyaṃ yatas tribhuvanottamaḥ || iti ||215||

5 atra asmin mantre śātravāḥ śatrusambandhino doṣāḥ siddhādiśodhanoktāḥ | ṛṇaṃ ca  
 svaṃ dhaṇaṃ ca tadādivicāraṇā ca na kartavyā | anyamantrāṇāṃ doṣān āha kecid iti  
 | uktaṃ ca chinnādīnāṃ lakṣaṇaṃ śāradātilake | manor yasyādimadhyānteṣv ānilaṃ  
 bījam ucyate | saṃyuktaṃ vā viyuktaṃ vā svarākrāntaṃ tridhā punaḥ || caturdhā pañ-  
 10 cadhā vātha sa mantraś chinnasaṃjñakaḥ | māyā namāmi ca padaṃ nāsti yasmin sa  
 kilitaḥ || ekaṃ madhye dvayaṃ mūrdhni yasminn astrapurandarau | na vidyete sa man-  
 traḥ syāt stambhitaḥ siddhirodhanaḥ || ādimadhyāvasāneṣu bhaved arṇacatuṣṭayam |  
 yasya mantraḥ sa malino mantravit taṃ vivarjayet || mantrō vāpy athavā vidyā saptā-

1 kecic] Od *gl.* (mantraḥ) || kecin] Od *gl.* (mantraḥ) 2 kecit] Od *gl.* (mantraḥ) 3 nāyaṃ]  
 Od *gl.* (na vicārajñeyo bhavati) || yatas] Od *gl.* (hetoh) 4 ca] B1 *deest* 5 ca] B1 B2 *deest*  
 10 arṇa] B1 B3 -mārṅa- : V2 B2 mārṅa- 11-176.1 saptādhika] B2 samādhika-

gical sign.<sup>a</sup> 215 Some mantras are Cut or Obstructed, some are Intoxicated, some are Dirty or Immobilised, Tied or Censured. This mantra is not associated with any such faults, for it is the highest in the three worlds.

*Faults:* the faults mentioned in connection with determining Siddha and so on. [...] In verse 215, the author mentions the faults of other mantras. The characteristics of these faults are given in the Śāradātīlaka (2.71–72ab, 78–79ab, 82, 85cd–86ab, 83): “A mantra which has the seed YAM at the beginning, middle or end, is connected or separated [from HRĪM], and which has three, four or five sounds [of HRĀM, HRĪM, HRŪM, HRAIM or HRAUM] is called Cut. A mantra which does not have the words HRĪM or NAMĀMI in it is Tied. A mantra which has one PHAṬ or LA in the middle and two at the end is called Immobilised. It impedes perfection. A mantra which has four [MA] syllables in the beginning, middle or end is called Dirty. One who knows

a This is yet another similar system, described in RAC p. 6 and ŚT 2.125–128ab and commentary. One should draw the following diagram:

Taurus <i>u ū</i>	Aries <i>a ā i ī</i>	Pisces <i>y r l v p</i>
<i>ṛ ṛ</i> <i>ḷ ḷ</i> Gemini		<i>kṣ ph b</i> <i>bh m</i> Aquarius
Cancer <i>e ai</i>		Capricorn <i>t th d dh n</i>
Leo <i>o au</i>	Libra <i>k kh g</i> <i>gh ñ</i>	Sagittarius <i>ṭ ṭh ḍ</i>
	<i>ṃ</i> <i>h ś ṣ</i> <i>s h ḷ a</i> Virgo	<i>c ḍh ṇ</i> <i>ch j</i> <i>jh ñ</i> Scorpio

The positions of the zodiacal signs within this diagram will vary: the ascendant (rising sign) is always in the position here given to Aries. Counting from the lunar zodiac sign under which one was born or where the first letter of one’s name is found, one assigns the twelve astrological houses to the squares until one arrives at the square of the first letter of the mantra. The astrological houses are Ascendant, Money, Brother, Friend, Son, Enemy, Wife, Death, Merit, Activity, Gain and Loss. These standard Sanskrit designations are not normally translated as such but simply designated as the second, third, etc., house. If the first letter of the mantra falls within the houses Enemy, Death or Loss, it should be rejected. In Culuka’s case (counting from the first letter of his name) it comes in the eleventh house, Gain, and is therefore good. If one had, again, counted counter-clockwise, it had still been acceptable (Brother).



dhikadaśākṣaraḥ | phaṭkārapañcakādir yo madonmatta udīritaḥ | yasya madhye dakāro  
vā krodho vā mūrdhani dvidhā | astram tiṣṭhati mantraḥ sa tiraskṛta itīritaḥ || ityādi |  
ayam aṣṭādaśākṣaraḥ śṛigopālanmantraḥ ||214–215||

sāmānyataś ca yathā bṛhadgautamīye—

- 5 atha kṛṣṇamanūn vakṣye dṛṣṭādrṣṭaphalaprādān |  
yān vai vijñāya munayo lebhire muktim añjasā ||216||  
gṛhasthā vanagāś caiva yatayo brahmacāriṇaḥ |  
striyaḥ śūdrādayaś caiva sarve 'py atrādhikāriṇaḥ ||217||  
nātra cintyo 'rīsuddhyādir nārimitrādīlakṣaṇam |  
10 na vā prayāsabāhulyaṃ sādhanē na pariśramaḥ ||218||  
ajñānatūlarāśeś ca analaṃ kṣaṇamātrataḥ |  
siddhasādhyasiddhārīrūpā nātra vicāraṇā ||219||  
sarveṣāṃ siddhamantrāṇāṃ yato brahmākṣaro manuḥ |  
prajāpatir avāpāgryaṃ devarājyaṃ śacīpatiḥ |  
15 avāpus tridaśāḥ svargaṃ vāgīśatvaṃ bṛhaspatiḥ || ityādi ||220||

tatraivāntare—

- viṣṇubhaktiyā viśeṣeṇa kiṃ na sidhyati bhūtale |  
kīṭādirbrahmaparyantaṃ govindānugrahān mune ||221||  
sarvasampattinīlayāḥ sarvatrāpy akutobhayaḥ |  
20 ityādi kathitaṃ kiñcin mātmyaṃ vo munīśvarāḥ ||222||  
ākāśe tārakā yadvat sindhoḥ saikataśṛṣṭivat |  
etadvijñānamātreṇa labhen muktīm caturvidhām ||223||

2 dvidhā] B<sup>3</sup> p.c. Vidyāvāgīśa Vidyāratna Kaviratna tridhā : Purīdāsa Haridāsa tridhā (dvidhā)  
4 sāmānyataś ca] Pa *deest* || yathā] B<sub>3</sub> *deest* 6 vai] V<sub>3</sub> *deest* : Od *gl.* niścitam || vijñāya] Od  
*gl.* heto || añjasā] Od *gl.* (tattvam avyayam) 8 py ... atrādhikāriṇaḥ] V<sub>2</sub> Pa Edd yatradhi-  
kāriṇaḥ || atrādhikāriṇaḥ] Od *ins.* bhavanti 9 cintyo rīsuddhyādir] V<sub>2</sub> B<sub>3</sub> Śarma cintyaṃ  
viśuddhyādi : R<sub>1</sub> cintādiśuddhyādi : R<sub>2</sub> R<sub>3</sub> B<sub>1</sub> Od cintā viśuddhāsti : Pa cintā viśuddhāder : Śarma  
*add.* “nātra cintyo 'rīsuddhyādiḥ” iti vā pāṭhaḥ || nārimitrādi] R<sub>3</sub> nāpi mitrādi- || lakṣaṇam] Pa  
B<sub>1</sub>-dūṣaṇam 10 vā] Od *gl.* (vā iti pādapūranam) || pariśramaḥ] Od *ins.* na bhavati 11 ajñāna]  
Pa ajñāne || analaṃ] R<sub>1</sub> R<sub>2</sub> R<sub>3</sub> Pa B<sub>1</sub> B<sub>2</sub> B<sub>3</sub> Od jvalanaṃ : Śarma *add.* “jvalanaṃ” vā pāṭhaḥ  
12 siddha] Od *gl.* (kiṃ na sidhyati tasmāt sidhyati) 13 mantrāṇāṃ] R<sub>3</sub> B<sub>3</sub> -mantratvād  
14 avāpāgryaṃ] Od *gl.* (avāpālayati agraṃ śṛṣṭam) 15 vāgīśatvaṃ] Od *ins.* avāpuḥ || ityādi]  
Pa -ityādīn 16 tatraivāntare] V<sub>1</sub> R<sub>2</sub> tathā tatraivānte : R<sub>3</sub> athātraiva : Pa tathā tatraivoktam :  
B<sub>1</sub> tatraivānte ca : B<sub>2</sub> tathā tatraiva : Od tasmāt tatraiva : Vidyāratna Purīdāsa Haridāsa tathātrai-  
vānte 17 viṣṇu] R<sub>1</sub> R<sub>2</sub> R<sub>3</sub> B<sub>2</sub> Od kṛṣṇa- || viśeṣeṇa] Od *ins.* karaṇena 18 kīṭādi] V<sub>1</sub> V<sub>2</sub> V<sub>a</sub> B<sub>1</sub> B<sub>3</sub>  
kīṭas tu : Śarma *add.* “kīṭas tu” iti vā pāṭhaḥ 20 vo] Od ca || munīśvarāḥ] R<sub>1</sub> B<sub>2</sub> Od munīśvaraiḥ  
21 sindhoḥ] R<sub>1</sub> R<sub>2</sub> sindhau || sindhoḥ ... śṛṣṭivat] B<sub>2</sub> śuddho saikataśuddhivat 22 mātreṇa] Od  
*gl.* (munivijñānamātreṇa)

mantras should avoid it. A male or female mantra which has more than seven or ten syllables and which has five PHAṬ-syllables is known as Intoxicated. The mantra which has DA or HUṀ in the middle and two PHAṬ-syllables at the end is called Censured.” And so on.<sup>a</sup>

*This one* refers to the eighteen-syllable Gopāla-mantra.

In a general way, this is stated in the Bṛhadgautamīya Tantra (4.4, 6–7):

<sup>216</sup>Now I will speak of Kṛṣṇa mantras, givers of seen and unseen benefits, having comprehended which the sages quickly attained liberation. <sup>217</sup>Householders, forest-dwellers, ascetics and students, women, Śūdras and so on: all are eligible here.<sup>b</sup> <sup>218</sup>There is no consideration of purification of inimical elements here, no Friendly or Hostile characteristics,<sup>c</sup> no great effort and no fatigue in their practice. <sup>219</sup>It is a fire that in an instant burns up heaps of the cotton of ignorance! Here there is no consideration of Siddha, Sādhya, Susiddha and Ari, <sup>220</sup>for of all perfected mantras, this is the mantra of divine syllables. Prajāpati attained the foremost position; Indra, sovereignty over the gods; the gods attained heaven; Bṛhaspati, mastery over words. And so on.

And elsewhere in the same book (Bṛhadgautamīya Tantra 4.10–12):

<sup>221</sup>What is not possible in this world by special devotion to Viṣṇu? O sage, by the mercy of Govinda, everyone, from a worm to Brahmā, <sup>222</sup>become abodes of all perfections, everywhere fearless. In this way, I have told you, kings of sages, something of its greatness, which is <sup>223</sup>like the stars in the sky, like the grains of sand in the ocean. Simply by knowing it, one attains fourfold liberation.

- 
- a These are just some of the possible faults mantras may be associated with. Kulārṇava Tantra 15.65–70 mentions sixty! Words within square brackets are added from Rāghava Bhaṭṭa's commentary on the śr.
- b The Bṛhadgautamīya Tantra and some mss of reads here *sarve yatrādhikāriṇaḥ*. Following that reading, the meaning of this sentence changes to a continuation of the previous: “... the sages quickly attained liberation: householders, forest-dwellers, ascetics and students, women, Śūdras and all that are eligible here.”
- c This is the same as the Related and Unrelated mentioned above (verse 1.211).

evam anyeṣu mantreṣu doṣāḥ santi pare ca ye |  
tadarthaṃ mantrasaṃskārā likhyante tantrato daśa ||224||

evaṃ sammohanatantrādyuktaprakāreṇa | anyeṣu śrīgopāladevamantravyatirikteṣu |  
pare siddhādiśodhanoktadoṣato 'nye 'pi chinnatvādayaḥ | tadarthaṃ iti | ye kecid  
5 anyamantrasādhakā bhavyeṣu teṣāṃ taddoṣāśodhanārthaṃ ity arthaḥ | tac ca tātpa-  
ryeṇa śrīgopāladevamantramāhātmyavikhyāpanārthaṃ eveti bhāvaḥ | tantrata āgama-  
śāstrotkā ity arthaḥ ||224||

*atha mantrasaṃskārāḥ*

śāradātilake—

10 jananaṃ jīvanaṃ ceti tāḍanaṃ bodhanaṃ tathā |  
athābhiṣeko vimalikaraṇāpyāyane punaḥ |  
tarpaṇaṃ dīpanaṃ guptir daśaitā mantrasaṃskriyāḥ ||225||  
mantrāṇāṃ mātṛkāmadyād uddhāro jananaṃ smṛtam |  
praṇavāntarītān kṛtvā mantravarṇān japet sudhīḥ ||226||  
15 etaj jīvanam ity āhur mantratantraviśāradāḥ |  
manor varṇān samālikhya tāḍayec candanāmbhasā ||227||  
pratyekaṃ vāyunā mantrī tāḍanaṃ tad udāhṛtam |  
vilikhya mantraṃ taṃ mantrī prasūnaiḥ karavīrajaiḥ ||228||  
tanmantrākṣarasamkhyātair hanyād yat tena bodhanam |  
20 svatantrotkavidhānena mantrī mantrārṇasaṃkhyayā ||229||  
aśvatthapallavair mantraṃ abhiṣiñced viśuddhaye |  
sañcintya manasā mantraṃ jyotir mantreṇa nirdahet ||230||  
mantre malatrayaṃ mantrī vimalikaraṇaṃ tv idam |  
tārvyomāgnimanuyugdaṅḍī jyotir manur mataḥ ||231||  
25 kuśodakena japtena pratyarṇaṃ prokṣaṇaṃ manoḥ |  
tena mantreṇa vidhivad etad āpyāyanaṃ smṛtam ||232||

1 evam] V1 Va Edd etad || ca] R1 R2 R3 Od 'pi || ca ye] Pa priye 2 likhyante] Od gl. (saṃk-  
ṣepataḥ) 4 tadarthaṃ] B1 etadarthaṃ 8 saṃskārāḥ] R2 ins. 13 10 bodhanaṃ] Edd  
rodhanam 14 kṛtvā] R3 japtvā 15 āhur] Od gl. (bravīti) 16 manor] R3 Pa manu- : B2 Od  
mantra- 17 vāyunā] B2 tārayen : Od gl. (vāyubijena) 18 mantraṃ] śṛ yantraṃ || taṃ mantrī]  
R3 mantrī vā || prasūnaiḥ] Od ins. puṣpaiḥ 19 saṃkhyātair] Va -saṃyuktair || yat tena] Pa yat-  
nena : B3 rephena || bodhanam] V1 add. yuktair hanyād vā tena rodhanam : Va Edd rodhanam  
20 mantrārṇa] B2 mantrāsu- 23 mala] B3 Edd mūla- Od mantra- 24 tārvyomāgnimanu]  
Od gl. (om | hakāra | repha | mantresu) || mataḥ] Od gataḥna 25 prokṣaṇaṃ] Od mokṣaṇaṃ

<sup>224</sup>Thus, in other mantras than this, there are faults, also the latter ones. For this reason, ten Tantric methods of purifying mantras are given.

*Thus*, following the statements of the Sammohana Tantra and other texts. *In other*: in mantras other than the Gopāla mantra. *The latter ones*: the faults of being Cut, and so on, that are different from the faults learned through Siddha, etc. *For this reason*: for purifying such faults for those who may practise other mantras. The implied meaning is that this also announces the further glories of the mantra of Lord Gopāla. *Tantric*: described in the Āgama scriptures.

### *Purification of Mantras*

In the Śāradātilaka (2.112cd–120ab):<sup>a</sup>

<sup>225</sup>Creating, Giving life, Striking, Awakening, Consecrating, Cleaning, Strengthening, Offering libations, Kindling and Concealing: these are the ten methods of purifying a mantra. <sup>226</sup>Drawing out the syllables of the mantra from the alphabet is known as Creating. When the wise one recites the letters of the mantra shielded by OṂ [a hundred times], <sup>227</sup>that is known as Giving life by those who know the rules of mantras. Having written down the letters of the mantra, <sup>228</sup>when the practitioner strikes them many times with water and sandalwood paste while reciting YAṂ, it is called Striking. Having written down the mantra, when one the practitioner touches it with as many oleander flowers <sup>229</sup>as there are syllables in the mantra, it is Awakening. The practitioner should consecrate the mantra for purity according to the statements of his own Tantra, <sup>230</sup>using fig (Ficus Religiosa) leaves, as many times as there are syllables in the mantra. Meditating on the mantra in the mind, with the Jyotis mantra the practitioner should burn, <sup>231</sup>the three impurities of the mantra. This is Cleaning. The Jyoti mantra is OṂ HRAUM. To sprinkle the letters of the mantra with water and Kuśa, <sup>232</sup>with the mantra in the correct way, is known as Strengthening. To offer libations to the mantra with water and

a As the readings of these verses are somewhat different in the ŚT itself, it is clear that the direct source for these verses is RAC p. 9.

mantreṇa vāriṇā mantre tarpaṇaṃ tarpaṇaṃ smṛtam |  
 tāramāyāramāyogo manor dīpanam ucyate |  
 japyamānasya mantrasya gopanaṃ tv aprakāśanam ||233||

5 jyotir mantreṇety uktaṃ tam evāha tāram iti | vyometyādinā tattadbījaṃ bodhyate |  
 evam agre māyādāv api | iti śrībhagavadbhaktivilāsaṭīkāyāṃ digdarśinyāṃ prathamam  
 vilāsaḥ ||231–233||

balitvāt kṛṣṇamantrāṇāṃ saṃskārāpekṣaṇaṃ na hi |  
 sāmānyoddeśamātreṇa tathāpy etad udīritam ||234||

10 iti śrīgopālabhaṭṭavilikhite bhagavadbhaktivilāse gauravo nāma prathamam vilā-  
 saḥ ||1||

1 mantre] V<sub>2</sub> R<sub>2</sub> R<sub>3</sub> Edd yantre 2 tāramāyāramā] Od *gl.* (praṇava om hrīm śrīm) 4 jyotir ... tam] B<sub>1</sub> [...] || mantreṇety uktaṃ] V<sub>1</sub> mantreṇoktam || tāram iti] B<sub>3</sub> tāreti 5 śrī] V<sub>2</sub> B<sub>2</sub> *deest* || vilāsa] B<sub>1</sub> *deest* || yāṃ] B<sub>1</sub> *deest* 7 balitvāt] Od *gl.* (prayukta) 9 vilikhite] Od-likhite || bhagavad] R<sub>1</sub> R<sub>2</sub> R<sub>3</sub> Pa B<sub>2</sub> B<sub>3</sub> Od Purīdāsa Haridāsa *ante* śrī-

the mantra is called Offering libations. <sup>233</sup>Prefixing the mantra with OM HRĪṀ ŚRĪṀ is kindling. To keep the mantra one recites secret is Concealing.

[...]

<sup>234</sup>Because of the strength of Kṛṣṇa mantras, there is no consideration of purification for them. Still, this has been mentioned in a very general way.

Thus ends the first chapter of the Bhagavadbhaktivilāsa written by Gopāla Bhaṭṭa, called “On the Guru”.

## 2. Vilāsa

taṃ śrīmatkṛṣṇacaitanyadevaṃ vande jagadgurum |  
yasyānukampayā śvāpi mahābḍhiṃ santaret sukham ||1||

andhaḥ paśyati śāstrāṇi śilā tarati vāridhim |  
yasya prabhāvato vande taṃ śrīcāitanyam īśvaram ||

5 kartavyāṃśasya vijñānam avaśyaṃ samyag iṣyate |  
ato yas tatra saṃkṣipto granthaḥ so 'yaṃ prapañcyate ||

tatrādau vividhamatākulitadīkṣāvīdhilikhane paramāśaktasyāpy ātmano bhagavada-  
nugraheṇa śaktatāṃ sambhāvayann iva prāripsitasiddhaye pūrvavad gururūpam iṣṭa-  
daivatam praṇamati tam iti | śrīmān kṛṣṇaś cāsau caitanyadevaś ca paramātmēti tam  
10 | pakṣe śrīkṛṣṇacaitanyeti khyātam devam īśvaram | sākṣāt tasyopadeṣṭṛtvāsambhave  
'pi cittādhiṣṭhāṭṛtvādinā sarveṣāṃ api jīvanām paramagurutayāmano 'pi sa eva gurur  
ity abhipretya likhati jagadgurum iti | pakṣe sarvatraiva bhagavannāmasaṃkīrtanapra-  
dhānabhaktipracāraṇāj jagatām gurutvena viśeṣato dīnajanaviśayakasamagropadeśā-  
nugraheṇa gurum iti ||1||

15 *atha dīkṣāvīdhīḥ*

dīkṣāvīdhir likhyate 'trānusṛtya kramadīpikām |  
vinā dīkṣām hi pūjāyām nādhikāro 'sti kasyacit ||2||

1–2 taṃ ... sukham] Od *deest* 3 andhaḥ] V1 Edd *ante* namaḥ kṛṣṇāya bhagavate bhadra-  
nacandrāya | 5 kartavyāṃśasya] B3 kartavyaṃ śiṣya- 7 āpy] B2 *deest* 8 sam] B1 *deest*  
9 kṛṣṇaś] B1 *om.* || ca] B1 *ceti* 10 khyātam devam] B3 vikhyātam devam : Edd vikhyātadevam  
12 iti] B3 *add.* mahāprabhum || sarvatraiva] B2 *deest* 16 dīpikām] B2 Od -dīpikāyām

## Chapter Two: On Initiation

<sup>1</sup>I worship this blessed Kṛṣṇacaitanyadeva, the preceptor of the world, by whose grace even a dog can easily cross a great ocean.

DDT:<sup>a</sup>

I worship the master Śrī Caitanya, by whose power a blind man sees the scriptures and a stone crosses the ocean. Knowledge of part of one's duties will inevitably be [erroneously] accepted in total; therefore, whatever is abbreviated elsewhere, this book expounds in detail.

Now, at the beginning, in describing the rules for initiation, bewildered by many different opinions, the author in this verse as before pays homage to his beloved Lord in the form of the preceptor. By this he empowers himself, as it were, by the grace of the Lord, even though himself most incompetent, to accomplish that which he has intended to begin. [I worship] *this blessed Kṛṣṇa, Caitanyadeva*, the supreme self. Or else, the *deva* or master known as *Kṛṣṇacaitanya*. The author writes *preceptor of the world* to indicate that even if one does not have him directly as a teacher, he only is the preceptor of every living being, since he superintends the intellect. Or in his own view, he is the *preceptor*, as he has the office of the teacher, particularly through the favour of his complete teachings relating to the fallen people *of the world*, by teaching devotion primarily characterised by congregational chanting of the Lord's names everywhere.

### *Rules for Initiation*

<sup>2</sup>The rules for initiation are written here, following the Kramadīpikā, for without initiation, nobody has the eligibility for performing worship.

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a V1 and Edd begin the commentary on the second chapter with the phrase "Obeisance to Lord Kṛṣṇa, the moon of the Bhadra forest!". The Bhadra forest or Bhadravana is the sixth of the twelve forests of Vraja, lying on the eastern side of the Yamunā and associated with Balarāma (Entwistle 1987: 397). It is unclear why the commentator would use this epithet here, as there is no known connection between Sanātana Gosvāmin, Gopāla Bhaṭṭa Gosvāmin or initiation and this part of Vraja.



kramadīpikām anusṛtyeti śrīkeśavācāryaviracitakramadīpikākhyagranthoktānusāre-  
ṇaiva, na tu taduktavirodhenety arthaḥ | dikṣāvidhilikhane hetuḥ vineti | hi yataḥ ||2||

*atha dikṣānityatā*

āgame—

- 5 dvijānām anupetānām svakarmādhyayanādiṣu |  
yathādhikāro nāstīha syāc copanayanād anu ||3||  
tathātrādīkṣitānām tu mantradevārcanādiṣu |  
nādhikāro 'sty ataḥ kuryād ātmānaṃ śivasamstutam ||4||

- 10 anupetānām akṛtopanayanānām | upanayanāt yajñopavitādānāt anu anantaram tu  
adhikāraḥ syād eva | śivasamstutam iti dikṣitam ity arthaḥ | pradhānatvena śrīviṣṇudik-  
ṣāgrahaṇāc chrīśivasyāpi samyak stutiṣayam iti bhāvaḥ | evaṃ ca dikṣāṃ vinā pūjā-  
yām anadhikārāt | tathā | śālagrāmaśilāpūjāṃ vinā yo 'śnāti kiñcana | sa cāṇḍālā-  
diviṣṭhāyām ākalpaṃ jāyate kṛmiḥ || ityādi vacanaḥ pūjāyās cāvaśyakatvād dikṣāyā  
15 nityatvaṃ sidhyati | śrīśālagrāmaśilādhiṣṭhānaṃ vargeṣu mukhyatvāt sarvaṅy eva bha-  
gavadanuṣṭhānāny upalakṣayati ||3-4||

skānde kārttikaprasaṅge śrībrahmanāradasaṃvāde—

te narāḥ paśavo loke kiṃ teṣāṃ jīvane phalam |  
yair na labdhā harer dikṣā nārcito vā janārdanaḥ ||5||

2 virodhenety] B1 -prakāreṇety || hetuḥ] B2 hetum āha || yataḥ] B2 *add.* śrīśrīrādhākṛṣṇajaya-  
tiḥ || 4 āgame] R3 B3 gautamīye 6 copanayanād anu] Od copanayanādiṣu 8 śiva-  
samstutam] Od śirasam stutam 10 viṣṇu] V1 -kṛṣṇa- 11 stutiṣayam] V2 Edd stutir  
viṣayam 14-15 bhagavad] B2 B3 śrī- 15 anuṣṭhānāny] V2 B3 -adhiṣṭhānāny 16 śrī] Od  
*deest* 17 jīvane] R1 Od jīvanam

*Following the Kramadīpikā:* according to the statements of the book called *Kramadīpikā*, written by Keśava Ācārya, and not in contradiction to its statements. That is the meaning. The reason for giving the rules for initiation is indicated by [the clause beginning with] *for without*. *For* is used in the sense of “since”.

### *The Mandatoriness of Initiation*

In the Āgama:<sup>a</sup>

<sup>3</sup>Just as Brāhmaṇas who have not been ordained do not have the eligibility for their own duties of Vedic study and so on, but possess it after Upanayana, <sup>4</sup>so those who are not initiated do not have the eligibility for mantras, worship of gods and so on. Therefore, make yourself praised by Śiva!

*Have not studied* means those who have not undergone the Upanayana ceremony, as after Upanayana or receiving the sacrificial thread one becomes eligible. *Praised by Śiva* means initiated. The implied meaning is that by the pre-eminence of accepting Viṣṇu initiation, one becomes the object of the great praise even of Śiva. And further, without initiation, one is not eligible for performing worship. As it is said,<sup>b</sup> “One who eats anything before worshipping the Śālagrāma stone becomes a worm in the stool of dog-eaters for an eon.” From statements such as this, the necessity of worship and the mandatoriness of initiation is established. Because the Śālagrāma stone is foremost among the objects of the Lord, all of the objects of the Lord are implied.<sup>c</sup>

In a conversation between Brahmā and Nārada in connection with the month of Kārttika in the Skanda Purāṇa (–):

<sup>5</sup>Those men who have not received Vaiṣṇava initiation or who do not worship Janārdana are animals in this world. What is the use of their lives?

a Gautamiya Tantra 5.2cd–4ab.

b Padma Purāṇa cited at HBV 5.448.

c The objects (*adhiṣṭhāna*) of the Lord are explained at HBV 5.551–556. The point is that even though the verse mentions only worshipping the Śālagrāma stone, worship of any form of the Lord is implied.

nityatvam eva brahmavacanena sādhayati te narā iti | janārdano yair nārcita iti dikṣāṃ  
vinārcanāsiddheḥ ||5||

tatraiva śrīrūkmāṅgadamohinīsaṃvāde viṣṇuyāmale ca—

5 adikṣitasya vāmoru kṛtaṃ sarvaṃ nirarthakam |  
paśuyonim avāpnoti dikṣāvīrahitō janaḥ ||6||

viśeṣato viṣṇuyāmale—

snehād vā lobhato vāpi yo gr̥hṇīyād adikṣayā |  
tasmin gurau saśiṣye tu devatāśāpa āpatet ||7||

10 adikṣayā dikṣāvidhivyatirekeṇa | devatānāṃ sarvāsām eva, tanmantrādhiṣṭhātṛdeva-  
tāyā vā śāpaḥ | yady api pūrvaṃ likhitāyāḥ śrīgurūpasatter nityatayā dikṣāyā api nityatā  
siddhaiva tathāpy upasatter āśrayaṇamātratāvivaḥṣayā dikṣāyāś ca savidhimantragra-  
haṇādīrūpatayā pṛthag ullekha iti dik ||7||

viṣṇurahasye ca—

15 avijñāya vidhānoktaṃ haripūjāvidhikriyām |  
kurvan bhaktyā samāpnoti śatabhāgaṃ vidhānataḥ ||8||

nanu yathākathañcid bhagavadarcanena mahāphalaṃ śrūyate ato guroḥ sakāśād dik-  
ṣāgrahaṇe ko 'yam āgrahas tatrāha avijñāyeti | haripūjāvidheḥ kriyānuṣṭhānaṃ vidhā-  
noktaṃ pūrvapūrvair upadeṣṭṛbhir yathāvidhy evopadiṣṭaṃ śrīgurumukhād avijñāya  
viśeṣeṇājñātvā vidhānato bhaktyā kurvann api śatāṃśānām ekam aṃśaṃ labhate | gur-

3 śrī] B1 *deest* 4 adikṣitasya] Od *ins.* he 4–6 adikṣitasya ... yāmale] Va *om.*: Va<sup>2</sup> *i.m.* 4 nirar-  
thakam] Od *ins.* syāt 5 janaḥ] B3 naraḥ 7 gr̥hṇīyād] Od *ins.* mantraṃ || adikṣayā] Od *gl.*  
(adikṣayākaraṇayā) 8 saśiṣye tu] B1 saśiṣyeṣu 10 śrī] B1 *deest* || nityatā] B2 nitya- 11 ca] B3  
*deest* || ca savidhi] B2 *lac.* 12 ul] V1 B3 *deest* 13–15 viṣṇu ... vidhānataḥ] Od *deest* 16 ato]  
B3 tataḥ || guroḥ] B3 *ante* śrī-

The author establishes its mandatoriness with this statement of Brahmā's. *Who do not worship Janārdana*: since ritualistic worship will be a failure without initiation.

In the same book, in a conversation between Rukmāṅgada and Mohinī (–), and in the Viṣṇu Yāmala:

<sup>6</sup>O woman of handsome thighs, all that the uninitiated does is useless: without initiation, a person will be reborn as an animal.

The specifics are given in the Viṣṇu Yāmala:

<sup>7</sup>If it is taken without initiation, out of affection or out of greed, a divine curse will fall on both the preceptor and the disciple.

*Without initiation*: without following the rules for initiation. *A divine curse*: the curse of all the divinities or the curse of the presiding deity of the mantra.

Even though it follows from what has earlier been stated about the mandatoriness of approaching a preceptor (1.36–37) that also initiation is mandatory, still, since one might think that approaching [the preceptor] might entail only taking shelter of him, initiation, that is, accepting a mantra in the correct way, and so on, is separately mentioned. This is the drift.

And in the Viṣṇurahasya:<sup>a</sup>

<sup>8</sup>One who engages in devotion without having understood the statements about the performance of the rules of worship of Hari will according to the precepts attain a hundredth part.

Now, one may hear about the great result of engaging in ritualistic worship of the Lord in any way. Therefore, why insist on this accepting of initiation from a guru? To this the author replies with this verse. One who according to the precepts engages in devotion *without having understood*, having not at all apprehended from the preceptor *the statements*, the proper teachings of generations of earlier teachers about the *performance* or undertaking of *the rules of worship of Hari*, will attain only one of a hundred parts. The implied

a In VBC 2b.

vanapekṣayā pūrvapūrvaśiṣṭadarśitamārgānādareṇa pūjāphalaṃ na samyag bhavatīti  
bhāvaḥ ||8||

*atha dikṣāmāhātmyam*

viṣṇuyāmale—

- 5 divyaṃ jñānaṃ yato dadyāt kuryāt pāpasya saṃkṣayam |  
tasmād dikṣeti sā proktā deśikais tattvakovidaiḥ ||9||  
ato guruṃ praṇamyaivaṃ sarvasvaṃ vinivedya ca |  
grḥṇīyād vaiṣṇavaṃ mantraṃ dikṣāpūrvaṃ vidhānataḥ ||10||

- 10 nityatvam eva draḍhayan nityatve 'pi darśapaurṇamāsādivat phalaviśeṣaṃ ca darśayan  
dikṣāmāhātmyaṃ likhati divyam iti tribhiḥ ||9-10||

skānde tatraiva śrībrahmanāradasaṃvāde—

tapasvinaḥ karmaniṣṭhāḥ śreṣṭhās te vai narā bhuvi |  
prāptā yais tu harer dikṣā sarvaduḥkhavimocinī ||11||

tapasvina iti | śreṣṭhā jñānādiniṣṭhebhyaḥ paramottamāḥ ||11||

- 15 tattvasāgare ca—

yathā kāñcanatām yāti kāmasyaṃ rasavidhānataḥ |  
tathā dikṣāvidhānena dvijatvaṃ jāyate nṛṇām ||12||

nṛṇām sarveṣām eva dvijatvaṃ vipratā ||12||

3 mähātmyam] R2 *add.* 2 5 yato] Od *gl.* (yasmāt) 6 tattva] Od tatra 11 śrī] B2 Od  
*deest* 13 vimocinī] V2 Pa B3 -vimocanī : Od -vināśinī 15 sāgare] B1 -sāre || ca] Od *deest*  
16 rasavidhānataḥ] Od *gl.* (gurvāditye gurau śiṃhe mantradikṣā na kārayet puṭavidhānataḥ)

meaning is that he will not attain the full result of the worship, since by disregarding the preceptor, he shows disrespect to the path indicated by earlier generations of wise men.

### *The Greatness of Initiation*

In the Viṣṇu Yāmala:<sup>a</sup>

<sup>9</sup>Since it awards divine [*divyam*] knowledge and effects the destruction [*saṃkṣaya*] of sin, it is called initiation [*dīkṣā*] by the guides conversant with the truth. <sup>10</sup>Therefore, bowing to the guru and offering him everything, one should accept a Vaiṣṇava mantra from him along with initiation according to the precepts.

Strengthening its mandatoriness and showing how it affords a particular result even though it is mandatory, just like the Darśapaurṇamāsa and other sacrifices, the author describes the greatness of initiation in this and the two following quotations.<sup>b</sup>

In a discussion between Brahmā and Nārada in the same place of the Skanda Purāṇa (–):

<sup>11</sup>Those foremost men on earth, who have accepted Vaiṣṇava initiation, remover of all suffering, are both ascetics and devoted to their duties.

*Foremost* means superior to those devoted to knowledge and so on.

And in the Tattvasāgara:

<sup>12</sup>Just as bell-metal turns into gold by the application of mercury, so men become twice-born by the method of initiation.

All *men* become *twice-born*, Brāhmaṇas [by initiation].

a This is very close to śT 4.2, though that text reads *tantravedibhiḥ* (knowers of the Tantra) for *tattvakovidaiḥ*.

b The Darśapaurṇamāsa sacrifices were the new- and full-moon sacrifices of Vedic times. Mandatory (*nitya*) duties are generally defined as duties that give no particular result if performed but the non-performance of which incurs sin. The author and commentator often refer to this classic example to show that mandatory duties can also bring results (e.g., 3.41).

*atha dikṣākālaḥ | tatra māsaśuddhiḥ*

āgame—

- mantrasvīkaraṇaṃ caitre bahuduḥkhalapradam |  
 vaiśāke ratnalābhaḥ syāj jyaiṣṭhe tu maraṇaṃ dhruvam ||13||  
 5 āśāḍhe bandhunāśāya śrāvaṇe tu bhayāvaham |  
 prajāhānir bhādrapade sarvatra śubham āsvine ||14||  
 kārttike dhanavṛddhiḥ syān mārگاśīrṣe śubhapradam |  
 pauṣe tu jñānahāniḥ syān māghe medhāvivardhanam |  
 phālgune sarvavaśyatvam ācāryaiḥ parikīrtitam ||15||

10 kvacic ca—

samṛddhiḥ śrāvaṇe nūnaṃ jñānaṃ syāt kārttike tathā |  
 phālgune 'pi samṛddhiḥ syān malamāsaṃ parityajet ||16||

- kvacic ceti agastyasaṃhitādyanusāriśrīrāmārcanacandrikāyām | pūrvoktena virodhas  
 tu mantrabhedena vidhiphalabhedāpekṣayā matabhedena veti jñeyaḥ | evam agre 'pi  
 15 ||16||

skānde tatraiva śrīrukmāṅgadamoḥinīsaṃvāde—

kārttike tu kṛtā dikṣā nṛṇāṃ janmanikṛntanī |  
 tasmāt sarvaprayatnena dikṣāṃ kurvīta kārttike || iti ||17||

1 kālāḥ] R2 *add.* 3 3 pradam] Od *ins.* syāt 4 lābhaḥ] Pa -lābhaṃ 5 bhayāvaham] Od bhayāpaham 8 medhāvivardhanam] Od *gl.* (lakṣmīvivardhanam) 9 vaśyatvam] V1 V2 Va -vṛddhitvam || parikīrtitam] Od *gl.* (ācāryair paṇḍitaḥ tāni māsāni phalāni kathitam) 12 parityajet] B1 *a.c.* vivarjayet : V1<sup>2</sup> R3 B3 Edd *add.* gautamiye tu (Edd *deest*) | mantrārambhas tu caitre syāt samastapuruṣārthadaḥ | vaiśāke ratnalābhaḥ syāt jyaiṣṭhe tu maraṇaṃ dhruvam || āśāḍhe bandhunāśāḥ syāt pūrṇāyuh śrāvaṇe bhavet | prajānāśo bhaved bhādre āsvine ratnasañcayāḥ || kārttike mantrasiddhiḥ syāt mārگاśīrṣe tathā bhavet | pauṣe tu śatrupīḍā syān māghe medhāvivardhanam | phālgune sarvakāmāḥ syur malamāsaṃ parityajet (V1<sup>2</sup> R3 vivarjayet : B3 R3 *add.* iti) || 14 vidhi] B1 vividha- || veti] V1 Edd vā 16 tatraiva] B1 *deest* || śrī] B1 B2 B3 *deest* 18 iti] Edd *deest*

*The Time for Initiation**Consideration of Months*

In the Āgama:<sup>a</sup>

<sup>13</sup>Accepting a mantra in [the month of] Caitra gives much suffering; in Vaiśākha, one attains riches; in Jyaiṣṭha, certain death; <sup>14</sup>in Āśāḍha, the destruction of friends; in Śrāvaṇa, terror; in Bhādrapada, the death of one's offspring; auspiciousness everywhere in Āśvina; <sup>15</sup>in Kārttika, increase of wealth, in Mārgaśīrṣa, auspiciousness; in Pauṣa, the destruction of knowledge; in Māgha, the increase of wisdom; in Phālguna, mastery over all—this the preceptors have proclaimed.

And somewhere:<sup>b</sup>

<sup>16</sup>In Śrāvaṇa there will assuredly be prosperity; in Kārttika, knowledge; in Phālguna there will be prosperity as well. The impure month<sup>c</sup> should be avoided.

*And somewhere*, in the Rāmārcanacandrikā, following the Agastya Saṃhitā (17.7–9ab). The contradictions from what has already been stated should be understood to stem from the differences between various mantras, the considerations of various rules and results, or from differences of opinion. Similarly below as well.

In a discussion between Rukmāṅgada and Mohinī in the same place of the Skanda Purāṇa (–):

<sup>17</sup>But initiation done in Kārttika cuts the rebirth of men! Therefore, with all effort, initiation should be done in Kārttika.

a In NP 1.8.

b This is a compilation of four and a half verses given under *māsaśuddhi* in RAC (pp. 28–29, cited from the AS), where the author of the HBV seems to have picked out things that contradict or complement the list just given.

c The impure month (*malamāsa*), also known as the *adhika*- or extra month, is an intercalary month added to the lunar calendar after every 30th month, as the lunar year is approximately 11 days shorter than the solar year. The ancient lawgivers considered this month unsuitable for sacred acts (Kane 1994: 671–675).



śrīmadgopālamāntrāṇām dikṣāyām tu na duṣyati |  
caitramāse yad uktā tad dikṣā tatraiva deśikaiḥ ||18||

- evaṃ niṣiddhe 'pi caitre śrīgopālamāntradikṣām anujānāti śrīmad iti | yad yasmāt  
teṣāṃ śrīgopālamāntrāṇām dikṣā caitra evoktā śrīkeśavācāryādibhiḥ | tathā ca krama-  
5 dīpikāyām | caitre kṛtvaiva tan māsi karmeti | trailokyasammohanatantre ca | mad-  
humāse tu samprāpte dvādaśyām samupoṣitaḥ | āpūryamāṇapakṣe tu saṃśuddhiṃ  
bhāvayet tataḥ || iti ||18||

*atha vāraśuddhiḥ*

ravau gurau tathā some kartavyaṃ budhaśukrayoḥ ||19||

- 10 *atha nakṣatraśuddhiḥ*

nāradatantre—

rohiṇī śravaṇārdrā ca dhaniṣṭhā cottarātrayaḥ |  
puṣyaṃ śatabhiṣāś caiva dikṣānakṣatram ucyate ||20||

kvacic ca—

- 15 aśvinīrohiṇīsvātiviśākhāhastabheṣu ca |  
jyeṣṭhottarātrayeṣv eva kuryān mantrābhiṣecanam ||21||

aśvinyādinakṣatreṣv atra pūrvoktena virodhabhāve 'pi tato viśeṣalābhena kvacic ceti  
prayogaḥ | evam agre 'pi | mantrābhiṣecanaṃ dikṣām ||21||

2 tad] R1 Od sā || deśikaiḥ] Od<sup>2</sup> ins. janaiḥ 3 pi] B1 *deest* || śrīmad iti] B1 *deest* 4 dikṣā]  
V2 B1 ins. tatra || tathā] V1 yathā 6 śuddhiṃ] B3 -śuddham 9 ravau] V1 R3 Va Od *ante*  
gautamīye : V2 rāmārcaṇacandrikāyām gautamīye vā : V1<sup>2</sup> *add.* pañcāṅgaśuddhadivase svodaye  
candrasūryayoḥ | guruśukrādaye caiva śāsyate mantrasaṃskriyā || śuklapakṣe śubhā dikṣā kṣṇe  
syāt pañcamāvadhiḥ | dvādaśyām sarvathā kāryā cāmalāyām śubhe dine || kṣṇapriyā dvādaśī  
sā kṣṇadikṣāpravartanī | tathā śiṣya janmasaṃkrāntau viṣuṣv ayaṇeṣu ca || anyeṣu puṇyayo-  
geṣu grahaṇe candrasūryayoḥ | śiṣyānukūlakāle vā dikṣā sarvaśubhāvahā || || tathā] B3 *a.c.* R3  
śānau 12 trayah] V2 Pa B3 -trayam 13 puṣyaṃ] Pa puṣya : B2 puṣyā || śatabhiṣāś] B2 śata-  
bhiṣā 14 kvacic ca] R3 gautamīye 16 bhiṣecanam] Pa -bhirocanam 18 evam ... pi] V2  
*deest*

<sup>18</sup>But there can be no contamination in initiation into the blessed Gopāla mantras. Because the guides have said “in the month of Caitra”, therefore, initiation [should be performed] then only.

Now, even though Caitra was forbidden (in 2.13), the author permits initiation into the blessed Gopāla mantra with this verse. [...] Keśava Ācārya and others *have said* so. Therefore, in the Kramadīpikā (5.1), “This ritual should be done in the month of Caitra”. And in the Trailokyasammohana Tantra: “When the month of Caitra appears, one should fast on the Dvādaśī of the waxing fortnight and thus become completely pure.”

### *Consideration of Days*

<sup>19</sup>It should be done on Monday, Wednesday, Thursday, Friday or Sunday.<sup>a</sup>

### *Consideration of Lunar Mansions*

In the Nārada Tantra:<sup>b</sup>

<sup>20</sup>Rohiṇī, Śravaṇā, Ārdrā, Dhaniṣṭhā, the three Uttaras,<sup>c</sup> Puṣya, and Śatabhiṣa—these are the lunar mansions for initiation.

And somewhere:<sup>d</sup>

<sup>21</sup>One should anoint with a mantra during Aśvinī, Rohiṇī, Svāti, Viśākhā, Hasta, Jyeṣṭhā or the three Uttaras.

Even though this list Aśvinī and so on contradicts the previous one, this verse gives the procedure for attaining a particular result. Similarly below as well. *Anoint with a mantra* means initiate.

- 
- a Some manuscripts correctly identify this quote as being from the Gautamiya Tantra (5.27), one (V<sub>2</sub>) even more correctly as being found both there and in RAC (p. 29).—One is thus to avoid the days ruled by the malefic planets Mars and Saturn (Tuesday and Saturday).
- b This and the following quotation is given in the opposite order in RAC p. 29.
- c This refers to Uttaraphalgunī, Uttarāśādhā and Uttarabhadrapadā.
- d Gautamiya Tantra 5.31.

*atha tithiśuddhiḥ*

sārasaṅgrāhe—

dvitiyā pañcamī caiva ṣaṣṭhī caiva viśeṣataḥ |  
dvādaśyām api kartavyaṃ trayodaśyām athāpi ca ||22||

5 kvacic ca—

pūrṇimā pañcamī caiva dvitiyā saptamī tathā |  
trayodaśī ca daśamī praśastā sarvakāmadā || iti ||23||

evaṃ śuddhe dine śuklapakṣe śukragurūdaye |  
sallagne candratārānukūle dikṣā praśasyate ||24||

10 śukrasya guroś ca bṛhaspater udaye sati na tv astasamaye ||24||

*athātrāpavādaḥ*

rudrayāmale—

sattīrthe 'rkavidhugrāse tantudāmanaparvaṇoḥ |  
mantradikṣāṃ prakurvīta māsarkṣādi na śodhayet ||25||

15 sulagnacandratārādibalāma atra sadaiva hi |  
labdho 'tra mantra dīrghāyuhṣampatsantativardhanaḥ ||26||

tantuparva śrāvaṇe pavitrāropanotsavaḥ, dāmanaparva caitre damanakāropanotsavas  
tayoh | atra sattīrthādau ||25–26||

4 athāpi] V1 V2 Va tathāpi || ca] R1 R2 R3 Pa B1 Od vā 6 dvitiyā] Od tṛtīyā 7 ca daśamī]  
Od caturdaśī : R1<sup>2</sup> *i.m.* 8 śuddhe] V1 B2 śuddha- || śukla] Pa śukle 9 sallagne] B2 sula-  
gne || praśasyate] R3 *add.* gautamīye | pāñcāṅgaśuddhidivase svodaye candrasūryayoḥ | guru-  
śukrādaye caiva śasyate mantrasaṃskriyā || śuklapakṣe śubhā dikṣā kṣṇe syāt pañcamāvadhī  
| dvādaśyām sarvathā kāryā cāmalāyām śubhe 'hani | kṣṇapriyā dvādaśī sā kṣṇadikṣāpravara-  
tanī || tathā | śiṣyasya janmasaṃkrāntīyām viṣuveṣv ayaneṣu ca | puṇyeṣu puṇyayogeṣu grahaṇe  
candrasūryayoḥ | śiṣyānukūlakāle vā dikṣā sarvasubhāvahā || 11 athātrāpavādaḥ] Od atrāpa-  
vādaḥ : R2 *add.* 4 : Edd *add.* (viśeṣavidhiḥ) 12 rudrayāmale] Od *deest* 13 parvaṇoḥ] Od *gl.*  
(rākhi iti parva damanāparva 2) 14 māsarkṣādi] R3 māsarkṣādīn 16 mantra] Pa mantra-  
17 pavitrāropanotsavaḥ] B3 *add.* (dvādaśī) 18 tayoh] B1 *add.* om namo bhagavate vāsudevāya  
paramātmane

*Consideration of Lunar Days*

In the *Sārasaṃgraha*:<sup>a</sup>

<sup>22</sup>Dvitiyā, Pañcamī and especially Ṣaṣṭhī; it could be done also on Dvādaśī or on Trayodaśī.

And somewhere:

<sup>23</sup>Dvitiyā, Pañcamī, Saptamī, Daśamī, Trayodaśī and Pūrṇimā are recommended, as they fulfil all desires.

<sup>24</sup>Thus, initiation is recommended during a pure day in the waxing fortnight, during the [heliacal] rising of Venus and Jupiter, under a good ascendant and when the moon and stars are favourable.

*During the rising of Venus and Jupiter:* not during the time when they have set.

*Exceptions*

In the *Rudrayāmala*:<sup>b</sup>

<sup>25</sup>One should give mantra initiation in a holy place, during the eclipse of the sun or the moon or during the *Strand* or *Dāmana* days, and not consider the month, lunar mansion, and so on, <sup>26</sup>for at that time there is always the strength of a good ascendant, the moon, the stars and so on. A mantra accepted there will increase one's duration of life, wealth and offspring.

The *Strand-day* is the festival of offering the Pavitra-strand in Śrāvaṇa; the *Dāmana day* is the festival of offering Damanaka-flowers in Caitra. *There:* in a holy place and so on.

a This and the following quotation are again given in the opposite order in RAC p. 29, where the *Sārasaṃgraha* is called *Mantrasārasaṃgraha*.

b In RAC p. 30 and NP 1.9.

anyatra—

sūryagrahaṇakālena samāno nāsti kaścana |  
tatra yad yat kṛtaṃ sarvam anantaphaladaṃ bhavet |  
na māsathivārādiśodhanaṃ sūryaparvaṇi ||27||

5 sattīrthādiṣv api madhye sūryaparvaṇaḥ prāsastyam darśayati sūryeti sārhdhena ||27||

tattvasāgare ca—

durlabhe sadgurūñāṃ ca sakṛt saṅga upasthite |  
tadanujñā yadā labdhā sa dikṣāvasaro mahān |  
grāme vā yadi vāraṇye kṣetre vā divase niśi ||28||  
10 āgacchati gurur daivād yadā dikṣā tadājñayā |  
yadaivecchā tadā dikṣā guror ājñānurūpataḥ ||29||  
na tīrthaṃ na vrataṃ homo na snānaṃ na japakriyā |  
dikṣāyāḥ kāraṇaṃ kiṃ tu svecchāprāpte tu sadgurau ||30||

tatra tatrāpi punar apavādaṃ darśayati yadaiveti sārhdhena ||30||

15 *atha maṇḍapanirmāṇavidhiḥ*

kriyāvatyādibhedena bhaved dikṣā caturvidhā |  
tatra kriyāvati dikṣā saṃkṣepeṇaiva likhyate ||31||

ādiśabdena kalāvati varṇamayī vedhamayī ca | tathā ca śāradātilake | caturvidhā sā san-  
diṣṭā kriyāvatyādibhedataḥ | kriyāmayī varṇamayī kalātmā vedhamayy api || iti ||34||

1 anyatra] R2 anyac ca: B3 R3 gautamīye 2 kālena ... kaścana] R3 GT -kāle tu nānyad anveṣi-  
taṃ bhavet 3 tatra] R1 B2 Edd yatra || bhavet] R3 *add.* vināyāsena mantrasya siddhir bhavati  
nānyathā | anyatra | 4 parvaṇi] B1 B2 B3 Od R1<sup>2</sup> *i.m. add.* yugādyāyāṃ janmadine vivāhadivase  
tathā | manvantarāsu puṇyāhe māsādīn naiva śodhayet || 5 sūryeti] B1 *deest* 6 sāgare] R1  
R2 R3 *p.c.* Pa B1 B3 -sāre 7 ca] Od R1 R2 tu 9 vā] R2 ca 11 yadaivecchā] R2 tadaivec-  
chā || nurūpataḥ] Od -nusārataḥ 12 japa] V1 V2 B3 niḥ- 14 yadaiveti] B1 *deest* 15 vidhiḥ]  
R2 *add.* 5 16 bhaved] Od tāvad 17 tatra] V2 R1 R2 R3 Pa atra 18 ādiśabdena] V1 B3 Edd *add.*  
kalātmā || ca] B1 B2 *deest* 19 kriyāmayī] B2 kriyāvati

a Lines a–d are Gautamīya Tantra 5.36cd–37ab, but the whole quote is found in RAC p. 29.

b Lines 2.29cd–30 are given in RAC p. 37. Perhaps the manuscript used by the commentator included the lines missing in the printed edition.

Elsewhere:<sup>a</sup>

<sup>27</sup>Nothing is equal to the time of a solar eclipse: whatever is done then will all bear unlimited fruits. One should not consider month, lunar day, solar day and so on during a solar eclipse.

With this verse and a half, the author shows the excellence of a solar eclipse even compared to holy places and so on.

And in the *Tattvasāgara*:<sup>b</sup>

<sup>28</sup>Since attaining even one meeting with true preceptors is rare, when one attains their consent, that is a great day for initiation, whether one is in a village, in the forest or in a field or whether it is day or night. <sup>29</sup>When by fate the guru arrives, when initiation comes by his order, when there is the desire—that is initiation, following the order of the guru. <sup>30</sup>A holy place, a vow, a fire sacrifice, a bath or recitations are never the causes of initiation—it comes only when the true guru appears by his own will.

The author shows a further exception to all of these rules with the verse and a half beginning with “when there is the desire”.

### *Rules for Constructing the Pavilion*

<sup>31</sup>Initiation is of four types, divided into Ceremonial and so on. Among these, Ceremonial initiation will be described in an abbreviated way.

*And so on:* Dimensional, Vocalic and Penetrative. Also, in the *Śāradātīlaka* (4.3): “It is said to be fourfold as it is divided into Ceremonial and so on; Ceremonial, Vocalic, Dimensional and Penetrative.”<sup>c</sup>

c The three latter types of initiation are explained in *śT* 5.116–140, where these types of initiation are seen as progressively superior. Very briefly, Vocalic initiation is when the preceptor performs the ceremony of placing (*nyāsa*) the letters of the Sanskrit alphabet on the body of the disciple; Dimensional initiation is when the preceptor locates the five dimensions (*kalā*) of existence in the body of the disciple, purifies and dissolves them; and Penetrative initiation is when the guru takes the four letters of the lowest chakra (*mūlādhāra*) in the disciple, penetrates and dissolves them into the next and keeps going until he has dissolved all the levels of the universe and united *nādānta* with *unmanī*, the supreme transcendence. At least the two last types of initiation presuppose a very different type of cosmology and theology than that found in Gauḍīya Vaiṣṇavism.—For other types of Tantric initiation, see TAK III 169–173.

bhūmiṃ saṃskṛtya tasyāṃ cārcayitvā vāstudevatāḥ |  
saptahastamitaṃ kuryān maṇḍapaṃ ramyavedikam ||32||

saṃskṛtya tuśakeśāṅgārāsthīśarkarādidoṣāpasāreṇopaskṛtya | vāstudevatārcanavidhis  
tu prasiddha eva śāradātilakādigranthatammato 'gre prāsādanirmāṇe lekhyo bāhulya-  
5 bhayād atra na likhyate | saptabhir hastaiḥ parimitam | keci ca ṣaḍbhir aṣṭabhir dvāda-  
śabhiḥ ṣoḍaśabhir vā hastair mitaṃ maṇḍapam icchanti | tathā ca vasiṣṭhasaṃhitāyām  
| ṣaḍdvādaśāṣṭabhir hastaiḥ ṣoḍaśair vā samantataḥ || iti | ramyā atyantadairgyahra-  
svoccanīcatvādirāhityena śobhanā vedikā yasmin tat, tām ca maṇḍapamādhye racayet  
| tathā cokatam | pañcāhastamitāṃ tatra caturasrām caturmukhām | hastamātrocchri-  
10 tāṃ ramyām madhye vedīm prakalpayet || iti | vasiṣṭhasaṃhitāyām ca | vāyavye vātha  
aiśānye pūjāvedīm prakalpayet | hastonnatām ca vistīrṇām caturhastām samantataḥ ||  
iti | atra ca virodho matabhedādīnā maṇḍapabhedena parihaṇāyāḥ | maṇḍapānumā-  
nenaiva madhye vedīm uttamām racayed iti sthitiḥ ||32||

aṣṭadhvajam caturdvāram kṣīrapādapatorāṇam |  
15 triguṇīkṛtasūtrādhyam kuśamālābhiveṣṭitam ||33||

maṇḍapam eva viśīnaṣṭi aṣṭeti | aṣṭadikṣu aṣṭau dhvajā yasmin tat | kṣīrayuktaiḥ pāda-  
paiḥ plākṣādibhir hastamātram bhūmyantarnikhātais torāṇam bahirdvāram yasmin  
tat | tathā ca matsyapurāṇe | plākṣam dvāram bhavet pūrvaṃ yāmyam auḍumbara-  
ram bhavet | paścād aśvatthaghaṭitaṃ naiyagrodham tathottaram || iti | triguṇīkṛtena  
20 sūtreṇa ādhyayā yuktayā kuśamālayā abhito veṣṭitam | sarvato nibaddhakuśajātena tri-

1 bhūmiṃ saṃskṛtya] B2 *transp.* || tasyāṃ] B1 bhūmiṃ 3 śarkarādi] B1 B2 -śarkarāder || doṣā]  
B1 B2 *deest* || pasāreṇo] B1 B2 apasāreṇo- 4 prāsāda] B3 prāsādādi- 5 aṣṭabhir] B3 *deest*  
6 icchanti] B2 icchati : B1 *add.* kecin manyante 10 iti] B1 *add.* tathā cokatam 11 prakalpayet]  
B3 *add.* iti || hastām] Edd -asrām 12 bhedādīnā] V1 -bhedena : B2 -bhedādīnām || maṇḍa-  
pabhedena] B1 B2 *deest* || bhedena] V1 -bhedādīnā 13 uttamām] B1 *deest* 14 kṣīra] R3  
kṣīri- || kṣīra ... torāṇam] Od *gl.* (kṣīrajalavṛkṣatorāṇam) 16 aṣṭeti] B1 *deest* 18 tat] B1  
*deest* || plākṣam] B3 plākṣa- 19 kṛtena] B2 -kṛta- 20 kuśamālayā] Edd *deest*

<sup>32</sup>After cleaning the ground and worshipping the divinity of the place in it, one should make a pavilion measuring seven cubits with a delightful sacrificial altar.

*After cleaning:* after preparing [the ground] by removing chaff, hair, coal, bones, gravel and other impurities. The rules for *worshipping the divinity of the place* are well-known and will be given below in connection with constructing a temple (20.85–181) in accordance with books such as the Śāradātilaka. Out of fear of prolixity, they are not given here. [...] Some want a pavilion measuring six, eight, twelve or sixteen cubits. As it is said in the Vasiṣṭha Saṃhitā:<sup>a</sup> “... measuring six, eight, twelve or sixteen cubits on each side”.<sup>b</sup> In the middle of the pavilion one should fashion a *delightful altar*, one that is beautiful by not being too low, too high, too short or too long. As it is said:<sup>c</sup> “One should construct a delightful altar in the middle, five cubits long, quadrangular and four-faced, raised by one cubit.” And in the Vasiṣṭha Saṃhitā:<sup>d</sup> “One should construct an altar for worship in the north-west or in the north-east, raised by one cubit and four cubits long on all sides.” The contradiction here should be avoided by recognising various opinions and various pavilions. The conclusion is that in consideration of the pavilion, one should fashion an excellent sacrificial altar in the middle.

<sup>33</sup>It should have eight flags, four gates, arches made of milky trees and surrounded by a garland of Kuśa grass augmented by a threefold string.

The author further describes the pavilion in this verse. It should have *eight flags* in the eight directions, and it should have *arches made of trees* that have a *milky* sap, such as fig, that are sunk one cubit into the ground outside the gates. As it is said in the Matsya Purāṇa (264.15cd–16ab): “The eastern gate should be made of Plakṣa; the southern, of Uḍumbara; the western, of Aśvattha; and the northern, of Nyagrodha.”<sup>e</sup> [The pavilion] should be *surrounded*, enveloped on all sides with a *garland of Kuśa grass augmented* or joined with a string folded three times. The meaning is that it should be

a In RAC p. 31. The rest of this quote is given in the commentary on HBV 2.37–38 below.

b NP 1.20 prescribes nine cubits, so there seems to be no dearth of alternatives.

c This and many similar anonymous quotations below may be taken from Puruṣottama Vana’s commentary on the Kramadīpikā, which I have been unable to locate.

d In RAC p. 31.

e These are all types of fig trees, that is, Ficus Infectoria, Ficus Glomerata, Ficus Religiosa and Ficus Indica, respectively.



guṇitasūtreṇa parito vṛtam ity arthaḥ | keci ca trisūtryā kuśamayaraḥjopaveṣṭitam ity āhuḥ ||33||

*atha kuṇḍanirmāṇavidhiḥ*

5 tasmiṣ ca diśi kauberyāṃ catuṣkoṇaṃ trimekhalam |  
kuṇḍaṃ kuryāc caturviṃśatyāṅgulipramitaṃ budhah ||34||

tasmin maṇḍape | tisro mekhalāḥ khātād bahir upary upari yathāvidhi nirmīyamāṇā vaprā yasmin tat ||34||

khātaṃ trimekhalocchrāyasahitaṃ tāvad ācaret |  
tasmāt khātād bahiḥ kuryāt kaṇṭham ekāṅgulaṃ dhruvam ||35||

10 tāvac caturviṃśatyāṅguliparimitaṃ khātaṃ ca tisṛṇāṃ mekhalānām ucchrāyo navāṅ-  
gularimitas tena sahitaṃ eva kuryāt, na tu bhūmyantare tāvat sarvaṃ khātaṃ kha-  
ned ity arthaḥ | evaṃ ca mekhalātrayād adhaḥ pañcadaśāṅgulāni khanet | tena ca  
mekhalātrayocchrāyeṇa ca militvā caturviṃśatyāṅgulagartasampattyā yathoktaṃ  
15 kuṇḍaṃ sidhyatīti jñeyam | keci ca manyante bhūmyantare caturviṃśatyāṅgulipari-  
mitaṃ khātaṃ kuryāt | tasmād upari mekhalātrayaṃ pṛthag eveti | yat khātaṃ mekha-  
lātrayādho bhūmyantaḥkṛtaṃ asti tasmād dhruvam avaśyam eva ||35||

tatrādyamekhalocchrāyavistārau caturaṅgulau |  
tryaṅgulau tau dvitīyāyās ṛtīyāyā yugāṅgulau ||36||

20 tatra kuṇḍe | ādyāyāḥ prathamāyā mekhalāyā ucchrāya uccatā vistārah | dvitīyāyā  
mekhalāyās tu tāv ucchrāyavistārau | yugāṅgulau dvyāṅgulau | evam āsām ucchrāyo  
navāṅgularimitaḥ siddhaḥ ||36||

yonim ca paścime bhāge mekhalātritayopari |  
ṣaḍaṅgulam ca vistāre dairghye ca dvādaśāṅgulām ||37||

1 parito vṛtam] Edd parivṛtam || tri] B1 B2 B3 *deest* 3 vidhiḥ] R2 R3 *add.* 6 5 kuryāc] B1  
*om.* 7 tat] B1 *deest* 8 tri ... sahitaṃ] *Od gl.* (trimekhalāḥ uṭhasahitam iti) 9 dhruvam]  
R3 bhavet 10 khātaṃ] B1 B2 *deest* 11 na tu] B2 *deest* || antare] B1 -antareva : Edd *add.* ca  
14 antare] V2 B1 B3 -antareva 17 tatrādyā] B2 ādya- 18 tryaṅgulau] V1 V2 R3 Pa aṅgulau :  
*Od gl.* (ucchrāyavistārau) || tau] B1 *om.* || yugāṅgulau] *Od gl.* (dvitīya aṅgulau) 19 uccatā ...  
vistārah] V1<sup>2</sup> *i.m.* || vistārah] B3 *add.* parisarah || dvitīyāyā] V2 Edd dvitīya- 20 dvyāṅgulau]  
B1 *deest* 22 bhāge] *Od pārśve*

enveloped from all sides with a threefold string made of bound Kuśa grass. But some say: "... surrounded by three strings and a rope made of Kuśa ...".<sup>a</sup>

*Rules for Fashioning the Pit*

<sup>34</sup>On its northern side, the wise one should make a quadrangular pit with three girdles, measuring twenty-four digits.<sup>b</sup>

*Its:* the pavilion's. The *three girdles* are ramparts fashioned according to the rules above the excavation, one over the other.

<sup>35</sup>The excavation should be made to the measure of having an elevation of three girdles. Outside that excavation one should definitely make a collar of one digit.

One should make an excavation to the measure of twenty-four digits together with an elevation of three girdles measuring nine digits. The meaning is that one should not excavate all of the measure into the ground. As such, one should excavate fifteen digits underneath the three girdles. It should be understood that one will then arrive at the pit described, possessing a hollow of twenty-four digits when joined with the elevation of the three girdles. But some opine: "One should make an excavation measuring twenty-four digits into the ground, and then separately three girdles above that." *Outside that excavation*, that which is excavated within the earth, inside the three girdles.<sup>c</sup>

<sup>36</sup>There, the height and the breadth of the first girdle is four digits, three digits for the second and two for the third.

*There:* in the pit. [...] In this way one arrives at an elevation of nine digits.

<sup>37</sup>On top of the three girdles on the western side should be a vulva, six digits broad and twelve digits long. <sup>38</sup>One should in the proper way make a shape like

a There seems to be two interpretations here. Either the pavilion can be surrounded by a cord consisting of a threefold string made of Kuśa grass, Or else by a rope of Kuśa grass and a separate threefold string.

b The length of a digit or finger (*aṅgula*) will be given below (2.47).

c The author and commentator seem to say that there should be a "neck" or "collar" (*kaṅṭha*) of one finger in between the excavation and the girdles. Such a neck is mentioned in the citation from the Vasiṣṭha Saṃhitā in the commentary on HBV 2.37–38 below as well.

ekāṅgulāṃ tathocchrāye madhye chidrasamanvitām |  
gajādharākṛtiṃ kuryād vidhivan mekhalānvitām ||38||

- yonim ca kuṇḍasya paścimabhāge kuryād iti dvābhyām anvayaḥ | gajasya hastino 'dha-  
rasya oṣṭhasyevākṛtiḥ agre saṃkucitādhovistṛtā aśvatthadalasadr̥śī yasyās tām | vid-  
5 hivad iti sā ca prāṇmukhī | tasyāḥ paritās caikāṅgulā mekhalā kāryā kuṇḍamadhye  
ca praviṣṭaṃ yonyagram ekāṅgulāṃ yonimūle ca gajakumbhadvayākṛti vṛttadvayam  
arghyapātrasyaiva kāryam ity arthaḥ | tathā ca vasiṣṭhasaṃhitāyām | gr̥hasyaiśānab-  
hāge tu maṇḍapaṃ kārayed budhaḥ | ṣaḍdvādaśāṣṭabhir hastaiḥ ṣoḍaśair vā saman-  
tataḥ || caturdvārasamāyuktaṃ toraṇādyair alaṃkṛtaṃ | kuṇḍaṃ tanmadhyabhāge  
10 tu kārayec caturasrakam || vitastidvayakhātaṃ yat kuṇḍaṃ sacaturaṅgulam | viprā-  
ṇāṃ kṣatriyāṇāṃ tadaṅgulatrayasaṃyutam || vaiśyānāṃ dvyaṅgulādhikeyaṃ sūdrāṇāṃ  
hastamātrakam | prathamā mekhalā tatra dvādaśāṅgulavistṛtā || caturbhir aṅgulais  
tasyās connatatvaṃ samantataḥ | tasyās copari vapraḥ syāc caturaṅgulam unnataḥ ||  
vapro mekhalā | aṣṭābhir aṅgulaiḥ samyag vistīrṇas tu samantataḥ | tasyopari punaḥ  
15 kāryo vapraḥ so 'pi tṛtīyakaḥ || caturaṅgulavistīrṇas connataś ca tathāvidhaḥ | yonīs ca  
paścime bhāge prāṇmukhī madhyasaṃsthitā || ṣaḍaṅgulais ca vistīrṇā cāyatā dvāda-  
śāṅgulaiḥ | pṛṣṭhonnatā gajauṣṭhy eva sacidrā madhyatonnatā || kaṇṭho 'ṣṭayavamātraḥ  
syāt kuṇḍe ca karamātrake | kaṇṭho yatnena kartavyo bhuktimumktiphalepsubhiḥ | nāb-  
hir apy athavā kuṇḍam ekamekhalakaṃ bhavet || iti ||37–38||
- 20 śatārdhahome kuṇḍaṃ syād ūrdhvamuṣṭikaronmitam |  
śatahome 'ratnimātraṃ sahasre pāṇinā mitam ||39||

aparam api kiñcid viśeṣaṃ likhati śatārdheti | sahasre homānām | evam agre 'pi ||42||

2 gajādharākṛtiṃ] Od *gl.* (gajasya hastino 'dharasya ākṛtiṃ) || vidhivan] Od vividhām : Od *gl.* (yonim) 3 paścima] V1 paścime 4 oṣṭhasyevākṛtiḥ] B1 *ins.* yasyā || saṃkucitādho] B2 saṃkucitā adho- || tām] B1 *deest* 6 ekāṅgulāṃ] B3 *ins.* yonim 14 vapro mekhalā] B1 *deest* 16 mukhī] V2 Edd -mukhā 20 śatā ... mitam] Pa<sup>2</sup> *l.m.* || mitam] B1 -mitām 21 pāṇinā mitam] Od *gl.* (hastimātraṃ) 22 aparam] V1 V2 B3 param || śatārdheti] V2 *deest*

an elephant's lower lip, having a girdle raised by one digit and having a slit in the middle.

The connection between these two verses is that one should make a receptacle on the western side of the pit. It should be shaped *like an elephant's lower lip*: narrow at the top and broad at the base, like the leaf of the *Aśvattha* tree. *In the proper way*: it should be turned towards the east. The meaning is that one should make a girdle of one digit around it, and the top of the vulva, which enters the middle of the pit, should be one digit [wide], and at the bottom of the vulva, two circular shapes like the frontal prominences on an elephant for the *Arghya* vessel. As it is said in the *Vasiṣṭha Saṃhitā*:<sup>a</sup> “To the north-east of the house the wise one should make a pavilion, measuring six, eight, twelve or sixteen cubits on each side, having four gates and decorated with arches and so on. One should have a quadrangular pit made in its middle: a quadrangular pit two spans<sup>b</sup> and four digits deep for *Brāhmaṇas*; [two spans and] three digits deep for *Kṣatriyas*; [two spans and] two digits deep for *Vaiśyas*; and just a cubit for *Śūdras*.<sup>c</sup> The first girdle should be twelve digits wide and for digits high on all sides. On top of it should be a rampart—*rampart* means girdle<sup>d</sup>—eight digits wide on all sides. On top of that, one should again make a third rampart four digits wide and similarly high, and in the middle of the western side a vulva facing east, six digits broad and twelve digits long, raised at the back as the lower lip of an elephant, having a cleft and raised in the middle. In a pit measuring one cubit there should be a collar measuring eight grains:<sup>e</sup> those who desire the fruit of enjoyment or liberation should carefully make the collar, and a navel.<sup>f</sup> Alternatively, the pit may have one girdle.”

<sup>39</sup>For fifty oblations, the pit should measure a fist;<sup>g</sup> for a hundred oblations, an elbow;<sup>h</sup> for a thousand, a cubit; ...

With this verse the author gives some further specifics. [...]

a In RAC p. 31.

b One span (*vitasti*) equals twelve digits.

c Two spans and one cubit both measure 24 digits.

d This gloss is not given in RAC p. 31 but is an addition by the commentator.

e Eight grains (*yava*) equal one digit.

f The navel (*nābhi*) is drawn on the bottom of the pit.

g A fist (*muṣṭi*) is the distance between elbow and the closed fist (Bakker 1995a: 135–136).

h An elbow (*aratni*) is the distance between elbow and the tip of the little finger (Bakker 1995a: 135).

lakṣe caturbhir hastaiś ca koṭau tair aṣṭabhir mitam |  
caturasraṃ kuṇḍakhātaṃ kurvītādhas ca tādrśam ||40||

tair hastaiḥ | tādrśam iti yāvad dairghye vistāre ca tāvad adhasād api khātaṃ kuryād  
ity arthaḥ | tac ca mekhalocchrāyasahitam eva jñeyam iti pūrvam likhitam eva ||40||

5 homas tv adhikasaṃkhyākaḥ kuṇḍe vai nyūnasaṃkhyayā |  
kṛte kāryo na ca nyūnasaṃkhyākaḥ saṃkhyayādhike ||41||

tatraivāparam api viśeṣaṃ likhati homas tv iti | nyūnayā homasaṃkhyāto 'lpayā saṃ-  
khyayā kṛte kuṇḍe adhikā kuṇḍasaṃkhāto bahulā saṃkhyā yasya sa kāryaḥ | nyūnasa-  
ṃkhyayā hy adhikasaṃkhyayām antarbhāvāt | na ca nyūnasaṃkhyāko homo 'dhikasa-  
10 ṃkhyāke kuṇḍe kārya ity arthaḥ | tad uktaṃ cābhiyuktaiḥ | nyūnasaṃkhyodite kuṇḍe  
'dhiko homo vidhiyate | anuktakuṇḍo nyūnas tu nādhike śasyate kvacit || iti ||41||

yathāvidhy eva kartavyaṃ kuṇḍam yatnena dhīmatā |  
anyathā bahavo doṣā bhavyur bahuduḥkhadhāḥ ||42||

yathoktavidhikuṇḍanirmāṇe guṇam tadullaṅghane ca doṣam likhati yatheti ||45||

15 tad uktaṃ tāntrikaiḥ—

evaṃ lakṣaṇasaṃyuktaṃ kuṇḍam iṣṭaphalapradam |  
anekadoṣadaṃ kuṇḍam yatra nyūnādhikām bhavet ||43||  
tasmāt samyak pariṅkṣyaiva kartavyaṃ śubham icchatā |  
hastamātraṃ sthaṇḍilaṃ vā saṃkṣipte homakarmani ||44||

1 koṭau] Pa koṭair || mitam] Od *gl.* (parimitam) 4 tac ca] B2 B3 Od tatra || pūrvam] B1 pūrve  
6 kāryo] B2 kārye 7 api] B2 iti || homas ... iti] V2<sup>2</sup> *i.m.* 8 kuṇḍe] B1 *deest* 12 yathāvidhy]  
Od *gl.* (vidhim anatikramya) 14 ullaṅghane] B2 *ins.* na || yatheti] B1 *add.* oṃ namo nārāyaṇāya  
haraye 18 icchatā] V1 icchatām : Od *ins.* janena 19 hasta] V1 R1 R2 Pa iṣu-

<sup>40</sup>... for a hundred thousand, four cubits; for ten million, eight of them. The pit should be quadrangular and excavated in the same way.

*Of them: of cubits. In the same way:* the meaning is that one should excavate the pit to a depth that is the same as its length and breadth. It should also be understood to have an elevation of girdles as described before.

<sup>41</sup>One can offer more oblations in a pit for a lesser number, but not a lesser number in one for a great number.

In this verse the author again gives further specifics. *More oblations*, a greater number of oblations can be offered into a *pit* meant *for a lesser number*, for fewer oblations, since a smaller number is included in the greater.<sup>a</sup> The meaning is that one should not offer a smaller number of oblations into a pit intended for a larger number. This has also been stated by the learned:<sup>b</sup> “A larger number is allowed in a pit meant for a smaller amount, but [that for] an unspecified pit or less is never desirable in a larger one.”

<sup>42</sup>The wise one should correctly and carefully construct the pit; otherwise many faults will arise, causing much suffering.

With this verse, the author writes about the merit of pit that follows the rules given and the fault in transgressing them.

This has been said by the Tāntrikas:<sup>c</sup>

<sup>43</sup>A pit that has these characteristics awards one's desired goal, but a pit that is for too few or too many [oblations] gives many faults. <sup>44</sup>Therefore, one who desires welfare should construct it after careful consideration; or for simplified rituals of oblations, a heap measuring a cubit.

a The last clause is from NP 1.29.

b NP 1.30.

c In RAC p. 31, as a direct continuation of the citation from the Vasiṣṭha Saṃhitā above.

hārītenāpi—

- vistārādhikyahīnatve alpāyur jāyate dhruvam |  
 khātādhikye bhaved rogī hīne tu dhanasaṃkṣayaḥ |  
 kuṇḍe vakre ca santāpo maraṇaṃ chinnamekhale ||45||  
 5 śokas tu mekhalonatte tadādhikye paśukṣayaḥ |  
 bhāryānāśo yonihīne kaṅṭhahīne śubhakṣayaḥ ||46||

mekhalāyā ūnatve nyūnatāyāṃ satyām | tasyā mekhalāyā ādhikye ||46||

aṅguliparimāṇaṃ coktam—

- tiryagyavodarāṅy aṣṭāv ūrdhvā vā vrīhayas trayah |  
 10 jñeyam aṅgulimāṇaṃ tu madhyamā madhyaparvaṇā || iti ||47||

viśeṣo 'pekṣito 'nyatra sruksruvaprakriyādikaḥ |  
 jñeyo granthāntarāt so 'trādhikyabhītyā na likhyate ||48||

- kuṇḍanirmāṇādāv apekṣyam aṅgulamāṇaṃ ca likhati | madhyamāyā aṅguler mad-  
 hyam parva vā | anyatrāpy uktam | āhur mantravido 'ṅgulaṃ vasuyavais tiryak ca saṃ-  
 15 sthāpitais tālaṃ dvādaśabhiś ca taiḥ parimitaṃ hasto dvitālaḥ punaḥ | tau dvau kiṣkur  
 imau dhanuś ca dhanuṣāṃ krośaḥ sahasraṃ bhavet tau gavyūtim udāharanti muna-  
 yas tābhis tribhir yojanam || iti | vasuyavaiḥ aṣṭabhir yavaiḥ | tair aṅgulaiḥ | imau dvau  
 kiṣkuḥ | sruksruvayor homārthakapātrayoḥ | prakriyā nirmāṇādividhiḥ | tatprabhṛtiko  
 'tra kuṇḍādinirmāṇaprakaraṇe yo 'nyo viśeṣo 'pekṣitaḥ syāt sa ca vasiṣṭhasaṃhitādi-  
 20 granthād vijñātavyo 'bhijñaiḥ | ādiśabdena aṃkurāropanavidhyādiḥ | atra granthe ca  
 ādhikyabhītyā granthavistārabhayena sa na likhyate | sruksruvalakṣaṇaṃ ca vasiṣṭhasa-  
 mhitāyām uktam | srucaṃ bāhupramāṇena homārthaṃ vidadhīta vai | caturasraṃ vid-

6 kaṅṭhahīne] R1 kaṅṭhaṃ ca hīne 7 satyām] B2 satyam 9 tiryag ... trayah] Od *gl.* (vakra-  
 yavasya udara aṣṭasaṃkhyā athavā ūrdhva trīṇi vrīhayah) 10 parvaṇā] V2 B3 -parva vā : Pa  
 -parva ca : B2 -parvabhiḥ || iti] B2 *deest* 11 nyatra] Od 'py atra 12 trādhikya] B2 'trādhikyaṃ  
 13–14 madhyaṃ] B2 madhya- 16 tau] B3 *lac.* 19 nirmāṇa] B2 -nirmāṇe || ca] B3 Od *deest*  
 21 sa na] Od *transp.* 22 srucaṃ] V1 Edd sruvaṃ

And by Hārīta (-):<sup>a</sup>

<sup>45</sup>When the length is too great or small one's life is certainly shortened. When it is too deep, one becomes diseased; when too shallow, one loses one's wealth. When the pit is bent there will be affliction; when the girdles are cut, death; <sup>46</sup>when there are too few girdles, sorrow; when there are too many, one's livestock will die. Without a receptacle, the wife will perish; without a collar, one loses one's welfare.

[...]

And this is the measurement of a digit:

<sup>47</sup>Eight of the broad parts of a grain of barley horizontally or three grains of rice vertically is known as the measure of a digit, the middle part of the middle finger.

<sup>48</sup>The details for the production of the *Sruc*, *Sruva* and so on should be learnt from other books. Out of fear of prolixity they are not given here.

With regard to constructing the pit and so on the author gives the measure of a digit. [...] It is also said elsewhere: "Those who know mantras say that eight grains of barley placed horizontally is a digit (*aṅgula*); twelve digits is a span (*tāla*); and two spans is a cubit (*hasta*); two cubits is a handle (*kiṣku*); two of them is a bow-length (*dhanus*); a thousand of bow-lengths is a call (*krośa*); two of them is called a pasture-length (*gavyūti*); and three of them the sages call an yoking-distance (*yojana*)." [...] The *Sruc* and *Sruva* are implements needed for libations. *For the production of* means the rules for fashioning them. Here, in the context of fashioning the pit, whatever other details are to be known, they also the wise ones should learn from books such as the *Vasiṣṭha Saṃhitā*. They are not given *here*, in this book, *for fear of prolixity*, fearing that the book will become too voluminous.

The characteristics of the *Sruc* and *Sruva* are given in the *Vasiṣṭha Saṃhitā*:<sup>b</sup> "For the sake of libations one should certainly make a *Sruc* measuring

a In NP 1.28.

b Here, the commentator has made a mistake. While these verses are, as the other *Vasiṣṭha Saṃhitā* citations, is taken from the RAC (pp. 32–33), they are not from the *Vasiṣṭha Saṃhitā* but from the *Agastya Saṃhitā* (14.27cd–35).



hāyādau saptapañcāṅgulaṃ kramāt || tṛtīyāṃśena gartaḥ syāt tadantarvṛttaśobhitam |  
 khātvā samaṃ tīryag ūrdhvaṃ tadadhaḥ śodhayed bahiḥ || caturthāṃśaṃ cāṅgulasya  
 śeṣāc cārdhaṃ tadantataḥ | rāmyāṃ ca mekhalāṃ khāte śiṣṭenārdhena kārayet || kuryāt  
 5 tribhāgavistāram aṅguṣṭhena samāyutam | sārddham aṅguṣṭhakaṃ vā syāt tadagre tu  
 mukhaṃ bhavet || caturaṅgulavistāram pañcāṅgulaṃ athāpi vā | tridvayāṅgulakaṃ  
 tasya madhyāntas tu suśobhanaṃ || suṣiraṃ kaṅṭhadeśe syād viśed yāvat kañiyasī |  
 śeṣaṃ daṇḍaṃ tu kartavyaṃ yathāruci vicitritam || catuṣkoṇasamāyukto hastamātraḥ  
 sruvo bhavet | caṣakaṃ śobhanaṃ vṛttaṃ dvyāṅgulaṃ vidadhīta vai || yathālpapañke  
 goḥ pādaṃ ruciraṃ dṛśyate tathā | palāśapatre niśchidre rucire sruksruvau mune | vidadhīd  
 10 vāsvatthapatre saṃkṣipte homakarmani || iti | śāradātilake ca | prakalpayet sru-  
 caṃ vidvān vakṣyamāṇena vartmanā | śrīparṇīśiṃśapākṣīraśākhiṣv ekatamaṃ budhaḥ  
 || grhītvā vibhājed dhastamātraṃ ṣaṭtrimśatā punaḥ | viṃśatyāṃśair bhaved daṇḍo  
 vedī tair aṣṭabhir bhavet || ekāṃśena mitaḥ kaṅṭhaḥ saptabhāgamitaṃ mukham |  
 vedītryāṃśena vistāraḥ kaṅṭhasya parikīrtitaḥ || agraṃ kaṅṭhasamānaṃ syān mukhe  
 15 mārgaṃ prakalpayet | kaniṣṭhāṅgulimāṇena sarpiṣo nirgamāya ca || vedīmadhye vid-  
 hātavyā bhāgenaikena karṇikā | vidadhīta bahis tasyā ekāṃśenābhito 'vaṭam || tasya  
 khātaṃ tribhir bhāgair vṛttam ardhāṃśato bahiḥ | aṃśenaikena parito dalāni pari-  
 kalpayet | mekhalā mukhavedyoh syāt parito 'rdhāṃśamānataḥ || daṇḍamūlāgrayoh  
 kuṇḍī guṇavedāṃśakaiḥ kramāt | kuṇḍīyugaṃ yamāṃśaḥ syād daṇḍasyānāha īritaḥ  
 20 || ṣaḍbhir aṃśaiḥ pṛṣṭhabhāgo vedyāḥ kūrmaḥkṛtir bhavet | haṃsasya vā hastino vā

4 vā] Edd ca 6 madhyāntas] V2 B2 B3 madhyāntaṃ || yāvat] Od tāvat 7 vicitritam] Od  
 vicitrikam || catuṣkoṇa] V1 catuṣkoṇa : RAC aṣṭakena 8 caṣakaṃ] *Emend. cf.* RAC AS : Mss Edd  
 catuṣkaṃ : B1 caṣakaṃ 9 goḥ pādaṃ] V2 goṣpādaṃ 10 ca] B2 *deest* 12 daṇḍo] B1 Edd  
 kuṇḍo 19 vedāṃśakaiḥ] ŚT -vedāṅgulaiḥ || yugaṃ yamāṃśaḥ] *Emend. cf.* ŚT : Mss yamayū-  
 gāṃśaiḥ : Edd yamayūgāṃśe || daṇḍa] B1 kuṇḍa-

one cubit. One should first make a quadrangle measuring five or seven digits [square] respectively and then a hollow one third of that within, decorated with a circle inside. Having evenly carved out the hollow sidewise, lengthwise and downward, one should remove one fourth of a digit from its outside, and then half of the remainder from that onwards. With the remaining half of that, one should make a beautiful girdle by the hollow. One should make [a neck] one third as wide [as the quadrangle] and one or one and a half digits long; at its end should be a mouth four or five digits wide. Its middle and end should be two or three digits and very beautiful. In the area of the neck one should sink down a channel [wide] as the little finger. The rest should be made into a handle decorated according to taste.

The Sruva should measure one cubit and have a quadrangle. One should make a round cup<sup>a</sup> measuring two digits; it should look beautiful as a cow's hoofprint on somewhat muddy ground. O sage, one should place the Sruc and Sruva on an unbroken and beautiful Palāśa leaf (*Butea Frondosa*); or in the case of simplified fire rituals, on an Aśvattha leaf (*Ficus Religiosa*).<sup>b</sup>

And in the Śāradātīlaka (3.94–105ab): “The knower should make a Sruc in the following way. The wise one should cut a piece of Śrīparṇī- (*Gmelina Arborea*), Śiṃṣapa- (*Dalbergia Sissoo*) or fig-tree wood, one cubit long and then divide it into 36 parts: twenty parts will be for the handle, eight for the altar, one for the neck and seven for the mouth. The width of the neck should be one third of that of the altar and the point [of the mouth] should be like the neck. One should fashion a passage in the mouth for the flow of clarified butter wide like the little finger. In the middle of the altar one should make a lotus, one part wide, and outside of that a hollow measuring one part. Its depth should be three parts and around should be a circle of half a part. One should fashion the petals around measuring one part, and there should be a girdle around the altar of half a measure.<sup>c</sup> The water-jars at the bottom and the top of the handle should be three parts and four parts<sup>d</sup> wide, respectively. The water-jars<sup>e</sup> should have the length of two and four parts of the handle. Six parts of the bottom of the altar should have the shape of a tortoise. On

a I follow the reading of RAC and AS according to Bakker (1995a: 136) here, as a round “quadrangle” (*catuṣka*) stretches the imagination.

b In the translation of this difficult part, I am indebted to Bakker's translation of the corresponding part of the AS (Bakker 1995a: 136–137).

c Apparently, one starts out with a quadrangular altar but in the end, the outer shape will be round.

d The śT has “digits” (*aṅgulaiḥ*) here.

e The śT reads “bangles” (*gaṇḍī*) instead of water-jars, but in either case, rounded shapes seem to be indicated.

potriṇo vā mukhaṃ likhet || mukhasya pṛṣṭhabhāge syāt suproktam lakṣaṇam srucaḥ | srucaś caturviṃśatibhir bhāgair vā racayet sruvam || dvāviṃśatyā daṇḍamānam aṃśair etasya kīrtitam || caturbhir aṃśair ānāhaḥ karṣājyagrāhi tacchiraḥ | aṃśadvayena nikhānet pañke mṛgapadākṛti | daṇḍamūlāgrayoḥ kuṇḍī bhavet kañkaṇabhū-sitā || iti ||47–48||

*atha dīkṣāmaṇḍalavidhiḥ*

athokṣite pañcagavyair gandhāmbhobhiś ca maṇḍape |  
yathāvidhi likhed dīkṣāmaṇḍalam vedikopari ||49||

adhunā maṇḍalavidhiṃ darśayati atheti tribhiḥ | ukṣite prokṣite pañcagavyaiḥ sugandhibhir jalaiś ca | yathāvidhīti sarvatrāgre 'py anuvartaniyam | vedikāyā maṇḍapāntar viracitāyā vedyā upari ||49||

tanmadhye cāṣṭapatrābjaṃ bahir vṛttatrayaṃ tataḥ |  
tato rāśims tataḥ pīṭhaṃ catuṣpādasamanvitam ||50||  
tasmād bahiś caturdikṣu likhed vīthīcatuṣṭayam |  
15 śobhāpaśobhākoṇāḍhyaṃ tato dvāracatuṣṭayam ||51||

tasya maṇḍalasya madhye 'ṣṭapatraṃ padmaṃ likhed iti pareṇa pūrveṇa vānvayaḥ | tatas tasmād abjād bahirvṛttatrayaṃ tato vṛttatrayād bahiḥ rāśin meṣādīn dvādaśa | tebhyo bahiḥ pādacatuṣṭayayuktaṃ pīṭhaṃ āsanam | tasmād bahiś catasro vīthyaḥ | tasmād bahiś catvāri dvārāṇi | tadubhayataḥ sarvatra śobhām | tatpārśvataś copaśobhām | tatprānteṣu catvāri koṇāṇīty arthaḥ | tatrāyaṃ sanniveśaḥ | ādau saptadaśordhvarekhā likhet paścāt tadupari samabhāgena tāvatīś tiryagrekhā likhet | evaṃ ṣaṭpañcāśad adhikaṃ koṣṭhānām śatadvayaṃ bhavati 256 teṣu ca madhye ṣoḍaśa koṣṭhāni mārjayitvā tatra padmaṃ tadbahir vṛttatrayaṃ cāṅkayet | tadbahiḥ pañctidvayasthāny aṣṭadhikacatvāriṃśat 48 mārjayitvā tatra dvādaśarāśin kalpayet | tatra rāśisanniveśār-

1 suproktam] Edd suprokṣam 2 srucaś] Od *deest* || vā] Od *deest* || vā racayet] V2 āracayet || sruvam] B2 srucaḥ : Od *ins.* uttamam 3 caturbhir aṃśair] Edd caturviṃśatir 4 kuṇḍī] śṛ gaṇḍī 6 dīkṣā] V2 śrī- || maṇḍala] R2 -maṇḍapa- 7 athokṣite] Od *gl.* (prokṣite) || gandhāmbhobhiś] V2 R1 Pa sugandhyādbhiś || maṇḍape] R3 maṇḍapaiḥ 8 yathāvidhi] Od *gl.* (vidhiṃ anakramya) || maṇḍalam] R2 -maṇḍapaṃ 9 atheti] B1 Od *deest* || atheti tribhiḥ] B1 *deest* || pañcagavyaiḥ] V1 V2 B3 *deest* 9–10 sugandhibhir] B1 *ins.* adbhīr 12 cāṣṭa] Od vāṣṭa- 15 śobhā ... catuṣṭayam] R3 *om.* 16 pūrveṇa vānvayaḥ] B1 B2 pūrveṇānvayaḥ 17 tatas] Od tatas || tato] B3 ato 18 vīthyaḥ] V2 B3 vīthiḥ 19 catvāri dvārāṇi] B1 *transp.* || sarvatra] B1 *deest* 19–20 tatpārśvataś copaśobhām] B1 *deest* 20 tatrāyaṃ] V1 atrāyaṃ 21 paścāt ... likhet] B1 *deest* 22 śatadvayaṃ] B2 *ins.* 256 || 256] B1 B2 Edd *deest* 23 padmaṃ] B1 *ins.* likhet || tadbahir ... cāṅkayet] B1 *deest* 24 48] B1 Edd *deest* : B2 *ins.* koṣṭhaṃ || dvādaśa] B1 *deest* || tatra] B3 *ins.* ca

the bottom of the mouth, one should draw the mouth of a swan, an elephant or a boar.—Thus the characteristics of the Sruca have been well given.

One should make the Sruva out of 24 parts of the Sruca. The measure of the handle is 22 parts; its top should be four parts wide and hold one Karṣa<sup>a</sup> of clarified butter. One should carve out two parts, looking like a deer's hoof-print in mud. There should be water-jars at the bottom and the top of the handle, like ornamental bracelets.”

### *Rules for the Initiatory Maṇḍala*

<sup>49</sup>Now, once the pavilion has been sprinkled with the five products of the cow and with fragrant water, one should draw the Initiatory Maṇḍala on top of the altar according to the rules.

In the following three verses, the author describes the rules for the Maṇḍala. [...] *According to the rules:* following all that will be said below. *On top of the altar:* on the altar that has been erected inside the pavilion.

<sup>50</sup>In its middle, a lotus of eight petals; then around, three circles; then the Signs, then a seat with four legs; <sup>51</sup>beyond that, four terraces in the four directions, and then four gates, decorated with angles, ornaments and sub-ornaments.

The connection between these and the previous verse is that one should draw a lotus of eight petals in the middle of the diagram. [...] *The Signs* are the twelve signs of the zodiac beginning with Aries. [...] There should be ornaments everywhere besides the gates and on their sides sub-ornaments, and at the edges four angles—that is the meaning. And this is the arrangement: “First, one should draw seventeen vertical lines, and then, on top of them, one should draw the same amount of horizontal lines with the same distances between them. In this way one will arrive at 256 squares, and once one has erased the sixteen squares in the middle, one should draw a lotus there surrounded by three circles. Outside of them, one should erase the [following] two rows of 48 squares and there draw the twelve signs of the zodiac.

a According to the commentary on ŚT 3.103–105, one Karṣa equals 16 Māṣas, one Māṣa equalling the weight of ten Guṇja berries.

5 *tham padmadalāgravarttivṛttatrayasya pīṭhasambandhibāhyapañkteś ca madhye pūr-  
 vapaścimadaḥṣiṅottararekhācatuṣṭayam añkayet | tadbahir ekapañktisthāni ṣaṭtriṃ-  
 śat 36 mārjayitvā pīṭham tatraiva koṇeṣu tatra pādacatuṣkaṃ ca kalpayet | tadbahir  
 ekapañktisthāni catuṣcatvāriṃśat 44 mārjayitvā caturdikṣu caturvīthiḥ prakalpayet |  
 10 tadbahiḥ pañktidvayasthair dvādaśādhikaśatakoṣṭhaiś 112 caturdikṣu catvāri dvārāṇi  
 tadubhayataḥ śobhām tadanantaram upaśobhām tadanantaram ca catuṣkoṇāni | iti  
 | tatrāpy ayam prakārah | bāhyapañktisthamadhyakoṣṭhacatuṣṭayam tadabhyantara-  
 pañktisthamadhyakoṣṭhadvayam cety evaṃ koṣṭhaṣaṭkenaikaṃ dvāram bhavati | dvā-  
 rasyaikasmin bhāge tathā bāhyapañktistham ekaṃ tadabhyantarapañktisthayam cety  
 10 evaṃ koṣṭhacatuṣṭayena ekā śobhā bhavati | tathā bāhyapañktistham koṣṭhatrayam  
 tadabhyantarapañktistham ekaṃ cety evaṃ koṣṭhacatuṣkeṇa upaśobhā bhavati | ava-  
 siṣṭhakoṣṭhaṣaṭkeṇa koṇam bhavati | iti | evam aparasminn api bhāge śobhopaśobhā-  
 koṇāni jñeyāni | evam evānyadiktraye 'pīti militvā dvādaśādhikakoṣṭhaśataṃ bhavatīti  
 dik ||50-51||*

15 *atha dikṣāṅgapūjā*

prātaḥkṛtyam guruḥ kṛtvā yathāsthānaṃ nyaset tataḥ |  
 śaṅkham pūjopacārāṃś ca purolekhyaprakārataḥ ||52||

1 sambandhi] B2 -sadmaṃ 2 ottara] B3 -ottaram 2-3 ṣaṭtriṃśat] B3 ṣaṭtriṃśataṃ 3 36] B1  
 Edd *deest* || koṇeṣu] B1 koṇe || ca] B1 *deest* 4 44] B1 Edd *deest* || pra] B1 B2 B3 *deest* 5 bahiḥ]  
 Od Edd *ins.* ca || 112] B1 Edd *deest* 10 koṣṭhatrayam] V1 V2 ekaṃ koṣṭham 11 stham ... ekaṃ]  
 V1 V2 -koṣṭhatrayam 11-12 catuṣkeṇa ... koṇam] V1 V2 Edd *catuṣṭayenaikopaśobhā* 12 bha-  
 vati] B1 *deest* : V1 V2 *ins.* tathā bāhyapañktistham koṣṭhatrayam tadabhyantarapañktistham ekaṃ  
 cety evaṃ : V1 V2 Edd *add.* koṣṭhacatuṣkeṇa koṇam 15 dikṣāṅga] Od dikṣā- || pūjā] R2 *add.* 7

There, in order to situate the signs, one should draw four lines from the east to the west and from the south to the north in between the three circles next to the edges of the petals of the lotus and the outer line connected to the seats. Outside of this, one should then erase the next row of 36 squares and fashion the seat and also feet of four [squares] at the corners. Outside of this, one should erase the next row of 44 squares and make four passages in the four directions. Outside of this, with the 112 squares on the last two rows one should make four gates and, on both sides, ornaments, then sub-ornaments and then four corners.”

There is also this method. “The four middle squares of the outer row and the two middle squares on the inner row make one gate of six squares. One square on the outer row next to the gate and three squares on the inner row make up one ornament of four squares. Next, three squares of the outer row and one square on the inner row make one sub-ornament of four squares. The remaining six squares make up the corner.”<sup>a</sup> In this way one should understand the ornaments, sub-ornaments and corners on both sides. Following the same procedure in the three other directions one should fill up the rest of the 112 squares. This is the drift.

### *The Worship That Is a Part of Initiation*

<sup>52</sup>After the preceptor has completed his morning rites, he should place the conch and the items for worship in their proper places, in accordance with what will be written later.

a As each corner is part of two directions, the last of the six squares for the corner is second from the left in the third row.—The Vrindavan mss and Edd have readings that differ in their understanding of how the sub-ornaments and corners should be made up. According to the Vrindavan reading, the sub-ornament also consists of one square in the outer row and three in the inner row, and the corner of three in the outer row and one in the inner, but that would lead to one square in the inner row not being accounted for. Edd follows the adopted reading in understanding the sub-ornaments, but also comes up with a corner of four squares, again leaving one square unaccounted for. Govinda Bhaṭṭācārya’s commentary on the corresponding verse in the Kramadīpikā (4.8) offers yet another version: the ornament consists of two squares on both rows next to the gate and the sub-ornament of one on the outer row and three on the inner. In this way, the corner will consist of six squares, but differently than in the adopted reading, with the last square being the first square from the left on the third row.—Joshi (1959: 14) presents a figure of the Initiatory Maṇḍala, but it does not follow all the directions given here. See Appendix Three for the Maṇḍala as described by the commentator.

adhunā kalasasthāpanavidhiṃ darśayati prātaḥkṛtyam ityādinā bhojyārpaṇāvadhīty  
 antena | prātaḥkṛtyaṃ prātaḥsnānam ārabhyātmārpaṇāntaṃ bhagavadarpaṇaṃ yāvan  
 nityakarma kṛtvā samāpya | katham? puro 'gre lekhyaprakāreṇa | tatprakāraś cāgre  
 mukhyapūjāprasaṅge vyakto bhāvīty arthaḥ | evam anyatrāpy agre sarvatra boddha-  
 5 vyam | yathāsthānam iti | prāṇmukho maṇḍalasyāgre svāsanopaviṣṭo dikṣāsamkalpaṃ  
 vidhāya mātṛkādinīyāsān kṛtvā svavāmāgre śāṅkhaṃ pūjopacārāṃś cārghyādidravayāni  
 svasvapātre paripūrya yathottaraṃ sthāpayitvā dakṣiṇabhāge ca puṣpādīni nyasyed  
 ityādikaṃ jñeyam | etac cāgre mukhyapūjāprakaraṇe prapañcyā lekhyam eva ||52||

*tatrādau kumbhasthāpanavidhiḥ*

10 gurūn gaṇeśaṃ cābhyarcya pīṭhapūjāṃ vidhāya ca |  
 padmamadhye nyasec chālīṃś taṇḍulāṃś ca kuśāṃś tathā ||53||

gurūn nijaguruparamagurvādīn śrīnāradādīṃś cānyān api pūrvasiddhān bhāgavatān  
 maṇḍalāntaḥpīṭhasyottare vāyavyakoṇād aiśānakoṇaparyantam abhyarcya | caturthi-  
 namo'ntais tattannāmabhir gandhādīnā sampūjya praṇāmamudrāṃ pradarsyānuj-  
 15 ṇām ādāya gaṇeśaṃ ca taddakṣiṇabhāge vīthyāṃ yathoktam abhyarcya nirvigha-  
 tāṃ prārthya maṇḍalamadhyabhāge pīṭhasya pūjāṃ ca lekhyavidhinaiva kṛtvā pad-  
 masya maṇḍalāntarlikhitasya madhye karṇikopari śālīn dhānyāni ekādihakaparimitāni  
 tathā tadaṣṭamāṃśaparimitaśuklataṇḍulāny api nyasya tadupari darbhān vinyasyed  
 ity evaṃ granthāntaroktānusāreṇa vijñeyam | tatra ca kūrcaḥśatayutān darbhān iti  
 20 jñeyam | kūrco 'tra kuśatrayaghaṭītabrahmagranthīḥ | kuśamuṣṭī itī kecid āhuḥ ||53||

2 arpanaṃ] Edd -arcanam 3 katham] V2 *deest* 4–5 boddhavyam] Od bodhyam 7 pūrya]  
 B1 B2 B3 Od *deest* 8 etac] B1 B2 Od evaṃ 9 sthāpana] Va -syārpaṇa- 12 bhāgavatān] Od śrī-  
 15 ca] B1 *deest*: B2 *ins.* pūjayet 16 madhyabhāge] B1 -madhye || pīṭhasya] B1 pīṭha- 18 vinya-  
 syed] B1 nyased 19 granthāntar] B1 granthakār- || oktānusāreṇa] Edd -ānusāreṇa || ca] B1  
*deest* || kūrca] Od durvā- || yutān] B1 -pūtān 19–20 darbhān ... jñeyam] B1 *deest* 20 kūrco]  
 B2 Od durvā- || ghaṭīta] V1 -ghaṭīto

The author will now, in verses 2.52–79, show the rules for establishing the waterpot. After *completing his morning rites*: the daily duties of worshipping the Lord, from the morning bath to surrendering one's very self. How? *In accordance with what will be written later*, that is, below. The meaning is that all the procedures will become evident when they will be given below, in the context of the main worship. One should understand similar cases elsewhere below in the same way. *In their proper places* means among other things that facing east, one should sit down on one's own seat in front of the Maṇḍala, recite the Saṅkalpa for initiation, perform Nyāsas such as Māṭṛkā Nyāsa and then place to the left the items for worship and the liquids of Arghya and so on, poured into their respective vessels one after the other. On the right side on should place the flowers and so on. All of this will be explained in detail below, in the context of the main worship (5.29–31).

*First, the Procedure for Establishing the Waterpot*

<sup>53</sup>After worshipping the preceptors and Gaṇeśa, one should worship the seat and then place down grains and Darbhas in the middle of the lotus.

One should worship *the preceptors*, one's own preceptor, grand-preceptor, etc., as well as Nārada and previously perfected Bhāgavatas in the northern seat of the Maṇḍala, from the northwest to the northeast. One should worship them with sandalwood paste and so on, using their respective names in the dative case and adding NAMAḤ (obeisance) at the end, show the Praṇāma Mudrā and then accept their blessings. One should then worship Gaṇeśa in the same way in the passage on the south side. After one has thus prayed for the removal of obstacles, one should worship the seat in the middle of the Maṇḍala, as will be described later, and then place down on the pericarp *grains*, that is, one Āḍhaka<sup>a</sup> of grain and one eight of that of white rice, and on top of that Darbhas. One should understand all of this to follow the statements of other books. *Darbhas* should be understood to refer to Kūrcas, that is, three blades of Kuśa grass tied with a Brahma knot,<sup>b</sup> together with Akṣata.<sup>c</sup> Some say “fistfuls of Kuśa” instead.

a One Āḍhaka equals four Prasthas or approximately 2,5 kgs.

b The Brahma knot (brahmagranthī) is a particular, rather decorative knot best learned from a preceptor—or from YouTube.

c Akṣata is unbroken rice mixed with turmeric and a little ghee.



vahner daśa kalā yādivarṇādyās ca kuśopari |  
nyasyābhyarcya japams tāraṃ nyasyet kumbhaṃ yathoditam ||54||

kuśānām upari ca vahner daśakalāḥ prādaḥṣiṇyena nyasya gandhapuṣpādīnā tā eva  
pūjayitvā tāraṃ praṇavaṃ japan san taddarbhopary eva kalaśaṃ sthāpayet | kathamb-  
5 hūtāḥ? yakāra ādir yeśāṃ te varṇā ādyā ādisthitā yāsāṃ tāḥ yakārādikaśakārāntadaśāk-  
śaraśiraskā ity arthaḥ | yathoditaṃ śāstravidbhir uktam anatikramyeti | navaṃ lohitaṃ  
avraṇaṃ triguṇīkṛtya kanyākartitaśobhanakārpasasūtrair agramantreṇa trir veṣṭitaṃ  
agurudhūpāmoditaṃ ityādikaṃ boddhavyam | yathoditaṃ ity etad agre 'py anuvarta-  
nīyam ||54||

10 tāś cōktāḥ—

dhūmrārcir uśmā jvalinī jvālīni visphuliṅginī |  
suśrīḥ surūpā kapilā havyakavyavahe api || iti ||55||

havyavahā kavyavahā ceti dve | prayogaś cāyaṃ dhūmrārciṣe nama ityādi | kecic ca  
daśadalakamaḥ sañcintya tatkarṇikāyāṃ maṃ vahnimaṇḍalāya namaḥ iti nyasya  
15 taddaśadaleṣu daśa vahnikalā nyasyed ity āhuḥ | evam eva hṛdi dvādaśadalaṃ bhrū-  
madhye ca ṣoḍaśadalaṃ kamalaṃ sañcintya aṃ arkamaṇḍalāya namaḥ, uṃ soma-  
maṇḍalāya namaḥ iti krameṇa tattatkarṇikayor nyasya tattaddaleṣv eva sūryasomakalā  
nyasyed iti cāhuḥ | anye ca āsām aṣṭatrimśato vahnyādikalānām anyāsāṃ ca pañcāśa-  
tāṃ praṇavakalānām śuddhajalapūrṇe śāṅkha eva nyāsam āhuḥ ||55||

2 yathoditam] B1 kuśopari : Od yathocitam 3 kalāḥ] B1 *deest* 4 san] B1 B2 *deest* || tad] B3 Od  
*deest* 5 di] Od *deest* 6 uktam] Od vyaktam || anatikramyeti] Edd anatikramya || navaṃ]  
Edd *ante* anena 12 su] B3 *deest* 13 ityādi] B1 *deest* 14 sañcintya] B1 vicintya || maṃ] B2  
saṃ || iti] B3 Od *ins.* krameṇa 15 dvādaśadalaṃ] Od vahnidvādaśa- 15–16 bhrūmadhye]  
Edd *ins.* (kaṇṭhamadhye) || bhrūmadhye ca] B1 kaṇṭhamadhye 16 uṃ] V2 ṭhaṃ 16–17 uṃ  
... namaḥ] B3 *deest* 17 karṇikayor] B1 *ins.* madhye 18 cāhuḥ] Edd āhuḥ || trimśato] B2 B3  
-trimśatāṃ 19 āhuḥ] Od *add.* śrī nandanandanāṅghrīreṇuḥ pāyāt satatam | śrīśyāmarāya |

<sup>54</sup>On top of the Kuśa, one should place the ten parts of fire and the letters beginning with YA, worship them and then, reciting Tāra, place down a waterpot as described.

After one has placed the ten parts of fire clockwise on top of the Kuśas, one should *worship them* with sandalwood pulp, flowers and so on, one should *reciting Tāra*, that is, the Praṇava, establish the waterpot on top of the Darbhas. And what kind [of Darbhas]? Having *the letters beginning with YA*, that is, the ten letters beginning with YA and ending with KṢA.<sup>a</sup> *As described*: without transgressing the statements of the knowers of scripture. That should be understood to mean [a waterpot] fumigated with Aguru incense, thrice surrounded by a splendid threefold cotton string woven by a virgin and with the Astra mantra,<sup>b</sup> and so on. *As described* should be supplied below as well.

And they are as follows:<sup>c</sup>

<sup>55</sup>Dhūmrārci (smoky flame), Uṣmā (heat), Jvalinī (flaming), Jvālinī (enflamer), Visphuliṅginī (whose limbs are sparks), Suśrīḥ (splendid), Surūpā (beautiful), Kapilā (reddish) and Havya- and Kavyavahā (bringer of Havya and Kavya).

*Havyavahā* and *Kavyavahā* are two names. The procedure is [to say] DHŪMRĀRCISE NAMAḤ and so on. And some say, “Visualise a lotus flower with ten petals and place MAḤ VAHNIMAṆḌALĀYA NAMAḤ on the pericarp and then the ten parts of fire on the ten petals.” So also they say: “One should visualise a lotus of ten petals in the heart and one of sixteen petals between the eyebrows, place AḤ ARKAMAṆḌALĀYA NAMAḤ and UḤ SOMAMAṆḌALĀYA NAMAḤ on the respective pericarps and then place the parts of the sun and the moon on their respective petals.” And others say, “One should place the 36 parts of fire<sup>d</sup> and the 50 parts of Praṇava in a conch filled with pure water.”

a That is, ya, la, ra, va, śa, ṣa, sa, ha, ḷa and kṣa.

b *Phaṭ*.

c ŚT 2.15cd–26ab. These 10 parts of fire, 12 parts of the sun and 16 parts of the moon below are all given in NP 1.21, but in the opposite order.

d This would be combining the parts of fire with those of the sun and moon below.

kādyaiṣ ṭhāntair yutā bhādyair ḍāntaiṣ cārṇair vilomagaiḥ |  
sūryasya ca kalāḥ kumbhe dvādaśa nyasya pūjayet ||56||

adhunā tasmin kumbhe sūryakalānāṃ nyāsādikam likhati kādyair iti | kakārādyaiṣ  
ṭhakārāntair arṇair varṇair yutā dvādaśāpi kalāḥ | cakāraḥ samuccaye | bhakārādyair  
5 ḍakārāntair varṇair api yutāḥ | nanu, bhakārādīnāṃ dvādaśavarṇānāṃ ḍakārāntatā  
katham syāt ? krameṇa kṣakārāntatāprāptes tatrāha vilomagaiḥ vyutkramaprāptaiḥ  
| ayam arthaḥ | anulomapaṭhitakakārādyaiḥkaikam akṣaram pratilomapaṭhitabhakārā-  
dyekaiḥkṣareṇa sahitam ādau sūryakalāsu saṃyojya nyāsādikam kuryād iti | prayogaḥ  
ca kam bham tapanyai nama ityādi ||56||

10 tāś cōktāḥ—

tapanī tāpanī dhūmrā marīcir jvālīnī ruciḥ |  
suṣumṇā bhogadā viśvā bodhinī dhāriṇī kṣamā || iti ||57||

kumbhāntar nikṣipen mūlamantreṇa kusumaṃ sitam |  
sākṣataṃ sasitaṃ svarṇaṃ saratnaṃ ca kuśāṃs tathā ||58||

15 tataś cōktaprakāreṇādihārārūpam agniṃ kumbharūpaṃ sūryaṃ ca vicintya kumbha-  
sya tasya antar madhye śuklakusumādikaṃ kṣipet | sasitaṃ saśarkaram | tad uktam  
| prottālayitvā tanmadhye śuklapuṣpaṃ sitāyutam | svarṇaṃ ratnaṃ ca kūrcaṃ ca  
mūlenaiva vinikṣipet || iti | yac ca mūlagranthārthād adhikaṃ kiñcil likhyate, tac ca  
pūrvagatasya yathoditam ity asyānuvartanād iti jñeyam ||58||

20 kumbhaṃ ca vidhinā tīrthāmbunā śuddhena pūrayet |  
jale cendukalā nyasya sasvarāḥ ṣoḍaśārcayet ||59||

1 ḍāntaiṣ] Pa jātaiṣ 3 kumbhe] Edd kuṇḍe 11 dhūmrā] V2 śvabhṛā || marīcir] Edd bhrā-  
marī 14 sasitaṃ] B2 svasitaṃ 15 sūryaṃ ... ca] V2 *transp.* || ca] Od *deest* 16 tasya] B3  
*deest* 18 mūla] Od svamūla- || tac ca] B3 Edd tat- 21 cendu] Od kendu- || cendukalā] B2 ca  
cendunā

<sup>56</sup>One should place the syllables KA up to ṬHA as well as BHA up to ḌA, in reverse order, and the twelve parts of the sun into the waterpot, and then worship them.

Now, in this verse, the author describes the Nyāsa and so on of the parts of the sun into the waterpot. *And* is used in a conjunctive sense here; that is, the *syllables* or letters from KA up to ṬHA and also the twelve parts, *as well as* also the letters BHA up to ḌA. Now, how can the twelve letters that begin with BHA end with ḌA, as counting forward [from BHA], one would end up with KṢA? To this the author replies with *in reverse order*, in the inverted direction. This is the meaning: One should do Nyāsa by first joining one letter from KA and so on in the normal order together with one letter from BHA and so on in the inverted order with the parts of the sun. And this is the procedure: KAṂ BHAṂ ṬAPANYAI NAMAḤ, and so on.

And they are as follows:<sup>a</sup>

<sup>57</sup>Tapanī (shining), Tāpanī (burning), Dhūmrā (smoky), Marīci (ray of light),<sup>b</sup> Jvālinī (flaming), Ruci (splendour), Suṣumṇā (most gracious), Bhogadā (giver of pleasure), Viśvā (omnipresent), Bodhinī (awakening), Dhāriṇī (maintaining) and Kṣamā (enduring).

<sup>58</sup>Reciting the root mantra, one should drop a white flower, Akṣata, sugar, gold, a gem and Kuśa grass into the waterpot.

Then, visualising fire in the above-mentioned way as having the form of the foundation and the sun as having the form of the waterpot, one should place a *white flower* and so on *into*, inside the waterpot. [...] It is said: “Having made it very strong, with the root mantra one should place into it a white flower, sugar, gold, a gem and a Kūrca.” And whatever little that has been written that surpasses the meaning of the original text, that too follows that which has been given above.<sup>c</sup> The meaning is that it is in accordance with it.

<sup>59</sup>One should fill the waterpot properly with pure sacred water. Into the water, one should place the parts of the moon and worship then with the sixteen vowels.

a śT 2.14.

b Edd has here Bhrāmarī (bee) instead.

c In the corresponding verse of the Kramadīpikā (KD, 4.17), one is told to simply place water, sandalwood paste, Akṣata and flowers into the pot. As one is not expressly told not to add a gem and so on, that is additional information, but not something that contradicts the KD.

vidhineti | pīṭhakumbhayor aikyaṃ vicintya vilomapaṭhitaiḥ kṣakārādyair akārāntair  
 māṭṭkākṣarair vāratrayaṃ mūlamantrajapena kumbhaṃ taṃ kevalavimalatūrtḥoda-  
 kena pūrayet | atra ca śaktau karpūrādijalaiḥ gavyadugdhaiḥ pañcagavyaiḥ sarvauśad-  
 hijalaiḥ kṣīradrumādikvāthajalair anyair vā mahauśadhitoyaiḥ pūrayed iti | svarā akārā-  
 5 dyās caturdaśa, sāhacaryād visargānusrāu ceti ṣoḍaśa | tatsahitā indoḥ kalāḥ ṣoḍaśa  
 kumbhodake vidhinā krameṇa nyasya puṣpādīnā pūjayet ||59||

tāś coktāḥ—

amṛtā mānadā pūṣā tuṣṭiḥ puṣṭi ratir dhṛtiḥ |  
 śaśinī candrikā kāntir jyotsnā śrīḥ prītir aṅgadā |  
 10 pūrṇā pūrṇāmṛtā ca || iti ||60||

jyotsnā caikā śrīś caikā, pūrṇā caikā pūrṇāmṛtā caikā iti dve | prayogaś ca | aṃ amṛtāyai  
 nama ityādi ||60||

*atha śaṅkhasthāpanavidhiḥ*

śuddhāmbupūrite śaṅkhe kṣiptvā gandhāṣṭakaṃ kalāḥ |  
 15 āvāhya sarvās tāḥ prāṇapraṭiṣṭhām ācāret kramāt ||61||

atha śaṅkha-pūraṇavidhiṃ darśayati śuddheti | pūrvaslokaṣṭhavidhinety anuvartata  
 eva | ato hi mūlamantreṇa śuddhāmbunā paripūrite, śaktau ca pūrvavat karpūraja-  
 lādīnā pūrta ity jñeyam | tāḥ pūrvoktāḥ | vahnyarkendukalāḥ sarvāḥ śaṅkha eva kra-  
 māt pṛthak pṛthag āvāhya tāsāṃ prāṇapraṭiṣṭhām krameṇaiva kuryāt | tattatprāṇapra-  
 20 tiṣṭhāprakāraś ca śrīpuruṣottamavanaviracitakramādīpikāṭīkādigraṅthāntarato vijñe-  
 yaḥ ||61||

1 akārāntair] Od kakārāntair 2 taṃ] B1 B2 B3 Od *deest* 5 indoḥ] Od cendoḥ 10 ca] Od  
 kāmadāyiny 11 pūrṇā caikā] V2<sup>2</sup> *i.m.* 12 ityādi] B1 *deest* 14 śaṅkhe] B1 kumbhe 16 stha]  
 V2 B3 -sthaṃ 17 hi] B1 *deest* || pūrvavat] B1 *deest* 18 pūrta] B3 pūrte 19 prāṇa] V2 *deest*  
 20 śrī] B1 B2 *deest* || śrīpuruṣottama] V2 *deest* || ṭīkā] V2 -ṭīkādi- : B3 *deest* 20-21 vijñeyaḥ]  
 Od *add.* śrī śrī śrī

*Correctly:* Visualising the unity of the seat and the waterpot, one should fill the waterpot with clean sacred water alone, reciting the letters of the alphabet three times in backwards order, from KṢA to A, and the root mantra. And also, “If one is able, one can also fill it with camphor water, cow milk, the five products of the cow, herbal water, water infused with the sap of milky trees or water with some other great herbs.” The *vowels* are fourteen, but with their attendants Visarga and Anusvāra they are sixteen. Together with them, one should place the sixteen parts of the moon into the water of the pot, one after the other, and then worship them with flowers and so on.

And they are as follows:<sup>a</sup>

<sup>60</sup>Amṛtā (immortal), Mānadā (giver of honour), Pūṣā (increase), Tuṣṭi (contentment), Puṣṭi (prosperity), Rati (pleasure), Dhṛti (constancy), Śaśinī (having the mark of a hare), Candrikā (illumination), Kānti (splendour), Jyotsnā (light), Śrī (fortune), Prīti (love), Aṅgadā (bodygiver), Pūrṇā (complete) and Pūrṇāmṛtā (complete nectar).

[...]. And this is the procedure: AṀ AMṚTĀYAI NAMAḤ, and so on.

#### *Rules for Establishing the Conch*

<sup>61</sup>One should pour the eight fragrances into a conch filled with clean water, invoke all these parts and then establish life in them, one after the other.

In this verse, the author shows the rules for filling the conch. “Following the rules” should be supplied here from the earlier verse (2.59). Hence, it should be understood that *filled with clean water* could also, as before, mean filled with camphor water and so on, if one is able [to procure such]. *All these parts*, the [38] parts of fire, the sun and the moon as given before, should be invoked *one after the other*, one by one, after which one should *establish life in them*. And the procedure for establishing life in all of them should be learned from other texts, such as the commentary on the Kramadīpikā written by Śrī Puruṣottama Vāna.<sup>b</sup>

a śT 2.12cd–13c, though the śT adds *kāmadāyini* as well at the end. Govinda Bhaṭṭācārya gives the list without *kāmadāyini* in his commentary on KD 4.17.

b The procedure of establishing life (*prānapratīṣṭhā*) into these parts is given in Prapañcasāra 6.38 with Padmapāda’s commentary.

gandhāṣṭakaṃ coktam—

uśīraṃ kuṃkumaṃ kuṣṭhaṃ bālakam cāgurur murā |  
jaṭāmāṃsī candanaṃ cetīṣṭaṃ gandhāṣṭakaṃ hareḥ || iti ||62||

ity etat gandhāṣṭakaṃ hareḥ śrīkṛṣṇasya iṣṭaṃ priyam ||62||

5 kaiścic candanakarpūrāgurukuṃkumaroanāḥ |  
kakkolakapimāṃsyaś ca gandhāṣṭakam idaṃ matam ||63||

kapiḥ śihlakaḥ ||63||

tathaiṅkārajā varṇaiḥ kādibhir daśabhir daśa |  
ukārajāṣ ṭakārādyaiḥ pakārādyair makārajāḥ ||64||  
10 catasro bindujāḥ śādyaiś caturbhir nādaḥ kalāḥ |  
svaraiḥ ṣoḍaśabhir yuktā nyasyec chaṅkhe ca ṣoḍaśa ||65||

atha pañcāsat praṇavakalānāṃ nyāsaṃ likhati tathaiṅkā | akārajā daśakalāḥ kakārādi-  
bhir daśabhir varṇair yuktās tasminn eva śaṅkhe nyasyed iti dvābhyāṃ anvayaḥ | daśeti  
daśabhir iti cānuvartata eva | ata ukārajā daśa ṭakārādyair daśabhir varṇair yuktāḥ |  
15 makārajāś ca daśa pakārādyair daśabhir yuktā iti jñeyam | ṣakārādyaiś caturbhir var-  
ṇair yuktāś catasro bindujāḥ kalā nyasyet | nādaḥ ṣoḍaśa ca kalāḥ ṣoḍaśabhiḥ svarair  
akārādiḥ yuktā nyasyet ||64–65||

tāś cokatāḥ—

śṣṭir ṛddhiḥ smṛtir medhā kāntir lakṣmī dhṛitiḥ sthirā |  
20 sthitiḥ siddhir akārotthāḥ kalā daśa samīritāḥ ||66||  
jarā ca pālinī śāntir aiśvarī ratikāmike |  
varadā hlādinī prītir dīrghā cokārajāḥ kalāḥ ||67||  
tīkṣṇā raudrā bhayā nidrā tandrī kṣut krodhani kriyā |  
utkāri caiva mṛtyuś ca makārākṣarajāḥ kalāḥ ||68||

2 bālakam] R2 bālukam 5 kaiścic] Od koḍa- 7 śihlakaḥ] V1 a.c. śindukaḥ 9 jāṣ ṭa] Od -  
bjāṣṭa- 12 atha] B2 ante pūrvaṭrasya ṭikā iti || daśakalāḥ] Od<sup>2</sup> ins. ca 15 makārajāś] Edd  
ante daśeti 16 ca] B1 Od Od<sup>2</sup> deest 17 yuktā] B3 deest || nyasyet] B1 Od add. iti 18 tāś] B2  
tataś 19 dhṛitiḥ] R2 Va B1 B3 Od dyutiḥ 20 akārotthāḥ] B1 a.c. akārotāḥ : B2 vakārotthāḥ  
22 cokārajāḥ] Od cākārajāḥ 23 tandrī] Pa tandrā : B1 Edd tantrī || krodhani] Od krodhini  
24 mṛtyuś] Od madyuś

And the eight fragrances are as follows:

<sup>62</sup>Uśīra, saffron, Kuṣṭha, Bālaka, Aguru, Murā, Jaṭāmāṃsī and sandalwood: these eight fragrances are dear to Hari.<sup>a</sup>

[...]

<sup>63</sup>Some hold the eight fragrances to be sandalwood, camphor, Aguru, saffron, Rocana, Kakkola, Kapi and Māṃsī.<sup>b</sup>

*Kapi* is olibanum.

<sup>64–65</sup>Then one should place in the conch the ten parts of A together with the ten letters from KA, the parts of U with the ten letters beginning with ṬA, the parts of MA with the letters from PA, the four of the Bindu with the four letters beginning with ṢA, and the sixteen parts of Nāda with the sixteen vowels.

Now, in these two verses, the author describes the placing of the fifty parts of Praṇava. [...]

And they are as follows:

<sup>66</sup>Sṛṣṭi (creation), Ṛddhi (increase), Smṛti (remembrance), Medhā (wisdom), Kānti (beauty), Lakṣmī (fortune), Dhṛti (constancy), Sthirā (resolution), Sthiti (maintenance) and Siddhi (perfection) are the ten parts of the letter A.

<sup>67</sup>Jarā (old age), Pālinī (protector), Śānti (peace), Aiśvarī (majesty), Rati (pleasure), Kāmikā (desired), Varadā (giver of blessings), Hlādinī (exhilarating), Prīti (love) and Dīrghā (long) are the parts of the letter U.

<sup>68</sup>Tikṣṇā (sharpness), Raudrā (violence), Bhayā (fear), Nidrā (sleep), Tandrī (exhaustion), Kṣudh (hunger), Krodhanī (angry), Kriyā (action), Utkārī (extermination) and Mṛtyu (death) are the parts of the letter M.

a The same eight are given as the eight fragrances of Viṣṇu in ŚT 4.8o.

b This is the opinion expressed in NP 1.21.



bindor api catasraḥ syuḥ pītā śvetāruṇā sitā ||69||  
 nivṛttiś ca pratiṣṭhā ca vidyā śāntis tathaiva ca |  
 indhikā dīpikā caiva recikā mocikā parā ||70||  
 sūkṣmā sūkṣmāmṛtā jñānāmṛtā cāpyāyani tathā |  
 5 vyāpinī vyomarūpā ca anantā nādasambhavāḥ || iti ||71||

nivṛttyādayo nādaḥ ṣoḍaśa | kvacic ca sūkṣmasūkṣmeti pāṭhaḥ | tataś ca sūkṣmā ekā,  
 sūkṣmāmṛtā caikā pūrṇā pūrṇāmṛtā cetivat | keṣāñcin mate ca anantā iti bahuvacanān-  
 taṃ nādasambhavā ity asya viśeṣaṇam | tathā ca śāradātīlake anantāḥ svarasaṃyutāḥ  
 iti | tataś ca sūkṣmā ekā, asūkṣmā caikā | amṛtā caiketi tisraḥ ||70–71||

10 nyāsaṃ kalānāṃ sarvāsāṃ kuryād ekaikaśaḥ kramāt |  
 nāmoccārya caturthāntaṃ tattadvarṇair namo'ntakam ||72||

nyāsaprakāraṃ likhati nyāsam iti | tais taiḥ prāguddiṣṭair varṇaiḥ saha | prayogaś ca  
 kaṃ sṛṣṭyai namaḥ ityādi | kecic ca praṇavādyam eva sarvaṃ tattannyāsam āhuḥ |  
 15 tathānye ca akārakalānāṃ pādadvayasandhyagreṣu, ukārakalānāṃ ca karadvayasand-  
 dhyagreṣu, makārakalānāṃ ca gudādyāṅgeṣu daśasu, bindukalānāṃ ca kaṅṭhacibu-  
 kabhrūdvayeṣu, nādakalānāṃ ca tattannyāsasthāneṣu prakārabhedena nyāsam āhuḥ |  
 tattatpratiṣṭhādividhiś ca śrīpuruṣottamavanaviracitakramadīpikāṭīkādigranthato  
 viśeṣaṇāvagantavyaḥ ||72||

20 pūrvaṃ prāṇapraṭiṣṭhāyās tāsām āvāhanāt param |  
 ṛcaḥ pañca yathāsthānaṃ paṭhet tās cārcayet kalāḥ ||73||

3 indhikā] B2 indrikā 4 sūkṣmā] R1<sup>2</sup> *i.m.* || jñānāmṛtā] V1 V2 B1 Edd jñānājñānā : Pa jñānā  
 'mṛtā || tathā] V2 yathā 6 sūkṣmā ekā] B2 B3 Od Od<sup>2</sup> *deest* 6–7 ekā sūkṣmāmṛtā] B1 amṛtā  
 7 pūrṇāmṛtā cetivat] V1 B3 pūrṇāmṛtetivat 8 saṃyutāḥ] V1 V2 Edd -yutāḥ 11 caturthān-  
 taṃ] V1 caturthyantaṃ || tattad] Va B1 B2 B3 tatra 12 prāguddiṣṭair] Od<sup>2</sup> prāyo uddiṣṭhair  
 14 ca] B2 *deest* 15–18 daśasu ... gantavyaḥ] Od<sup>2</sup> *om.* 16 tattan] V2 B2 tattva- 17 śrī] B3  
*deest* || ṭīkā] B2 *deest* : B1 B3 -ṭīkādi-

<sup>69</sup>Pītā (yellow), Śvetā (white), Aruṇa (red) and Sitā (pale) are the four parts of the Bindu.

<sup>70</sup>Nivṛtti (cessation), Pratiṣṭhā (foundation), Vidyā (wisdom), Śānti (peace), Indhikā (inflamed), Dīpikā (illuminating), Recikā (expelling), Mocikā (liberator), Parā (supreme), <sup>71</sup>Sūkṣmā (subtle), Sūkṣmāmṛtā (subtle nectar), Jñānāmṛta (the nectar of knowledge), Āpyāyanī (increasing), Vyāpinī (pervasive), Vyomarūpā (the form of space) and Anantā (unlimited) come from the Nāda.

Nivṛtti and so on are the sixteen parts that come from the Nāda. Some readings have *sūkṣmasūkṣmā* [instead of *sūkṣmā sūkṣmā*].<sup>a</sup> Here, Sūkṣmā is one and Sūkṣmāmṛtā is another, like Pūrṇā and Pūrṇāmṛtā [in verse 2.60]. And according to some, Anantā has the ending of the plural [*anantāḥ* taking the form *anantā* because of *sandhi*], so that it qualifies the words *come from the nāda*. Thus, the Śāradātilaka (2.27) has *anantāḥ svarasaṃyutāḥ*. There, Sūkṣmā is one, Asūkṣmā is another, and Amṛtā is a third.<sup>b</sup>

<sup>72</sup>All the parts should be set down, one after the other, uttering their name in the dative case together with their respective letter and NAMAḤ at the end.

In this verse the author describes the Nyāsa. [...] And this is the procedure: KAṂ SRṢṬYAI NAMAḤ, and so on. But some say that one should add Praṇava at the beginning of all Nyāsas.<sup>c</sup> Still others describe another way of Nyāsa by saying that one should place the parts of the letter A in the parts beginning with the joints of the feet; the parts of the letter U in those beginning with the joints of the hands; the parts of the letter M at the ten parts of the body, beginning with the anus; the parts of the Bindu at the neck, cheek and eyebrows, and the parts of Nāda at all these different places. One should learn the specific rules for all these ways of Nyāsa from texts such as the commentary on the Kramadīpikā by Śrī Puruṣottama Vana.

<sup>73</sup>Before establishing life into them, but after they have been invoked, one should recite five Ṛgvedic verses in the correct places and then worship the

a In this case, Sūkṣmasūkṣmā (More subtle than the subtle) makes one name, Amṛtā (nectar) another, so the total remains 16.

b In this way, even though Anantā is not a separate name, by separating Amṛtā from Asūkṣmā, one still ends up with sixteen names.

c This is the opinion expressed in NP 1.23.

haṃsaḥ śuciṣad ityādau pra tad viṣṇus tataḥ param |  
triyambakaṃ tat savitur viṣṇur yonim iti kramāt ||74||

- 5 kiṃ ca, pūrvam iti tāsām akārajādikalānām, yathāsthānam iti śaṅkhajale akāraprabhavanām kalānām āvāhanānantaraṃ prāṇapraṭiṣṭhāyās ca prak haṃsaḥ śuciṣad ity ṛcam, ukāraprabhavāṇām ca pra tad viṣṇur iti, makāraprabhavāṇām ca triyambakaṃ iti, binduprabhavāṇām ca tat savitur iti, nādaprabhavāṇām ca viṣṇur yonim iti, kramāt paṭhed iti jñeyam | kvacic ca tryambakaṃ iti pāṭhaḥ ||73–74||

tac ca śaṅkhodakaṃ kumbhe mūlamantreṇa nikṣipet |  
pidadhyāt tanmukhaṃ śakravallīcūtādipallavaīḥ ||75||

- 10 tat kalānyāsaṃskṛtaṃ ca śaṅkhastham udakaṃ kumbhe prak sthāpīte tasmin arpayet | tasya kumbhasya mukhaṃ śakravallyā indravallyā āmrādipallavaīś cācchādayet | ādīśabdād aśvatthādi ||75||

śarāvenātha puṣpādiyuktenācchādyā tat punaḥ |  
saṃveṣṭya vastrayugmena tataḥ kumbhaṃ ca maṇḍayet ||76||

- 15 tat kumbhamukhaṃ puṣpādisahitena śarāveṇa punar upari ācchādyā | ādīśabdena phalataṇḍulādi | punaś ca tanmukham eva vastradvayena veṣṭayitvā maṇḍayet puṣpacandanādinā ||76||

*atha kumbhe śrībhagavatpūjāvidhiḥ*

- 20 tasminn āvāhya kalase paraṃ tejo yathāvidhi |  
sakalikṛtya cācāryaḥ pūjayed āsanādibhiḥ ||77||

paraṃ tejaḥ narākṛti paraṃ brahma śrīkṛṣṇam | yathāvidhīti mūlamantreṇa śrīmūr-  
tiṃ sañcintya karābhyāṃ puṣpāñjalim ādāya pravahan nāsāpuṭena hṛdayād devatejaḥ  
puṣpāñjalāv āniya kalasādikalpitamūrtāv āvāhanaṃ tanmantreṇa kuryād ity arthaḥ |  
āsanādibhir upacāriḥ | te cāgre nityapūjāprasaṅge vistārya lekhyāḥ ||77||

1 pra ... viṣṇus] Od pratidikṣu 2 triy] B1 tri- : Edd try- 3 ca] Od bata || pūrvam] B1 sar-  
vam || śaṅkhajale] B1 *deest* || jale] Od *ins.* 2 || akāra] V1 kāra- 4 ca] B3 *deest* || śuciṣad ity] B2  
śucity || ity ṛcam] B3 -ty ṛ- *lac.* 5 triy] V1 Edd try- 9 pidadhyāt] Pa vidadhyāt 10 sthāpīte]  
Od sthāpayet 11 indra] B2 āndra- || vallyā āmrādipallavaīś] B2 *deest* || cācchādayet] B3 ācchā-  
dayet 18–20 atha ... āsanādibhiḥ] R1 *deest* 18 kumbhe] B2 śrī- || śrī] B1 *deest* 22 devatejaḥ]  
B2 eva tejaḥ

parts. <sup>74</sup>First, HAṂSAḤ ŚUCIṢAD (4.40.5), then PRA TAD VIṢṆUḤ (1.154.2), TRIYAMBAKAM (7.59.12), TAT SAVITUR (3.62.10) and VIṢṆUR YONIM (10.184.1), one after the other.

Further, *before* establishing life *into them*, into these parts of the letter A and so on, but after invoking them, one should recite *in the correct places*: for the parts that have sprung out of the letter A, the R̥gvedic verse HAṂSAḤ ŚUCIṢAD; for those that have sprung out of the letter U, PRA TAD VIṢṆUḤ; for those that have sprung out of the letter M, TRIYAMBAKAM; for those that have sprung out of the Bindu, TAT SAVITUR; and for those that have sprung out of the Nāda, VIṢṆUR YONIM. Sometimes the reading TRIYAMBAKAM is seen here.<sup>a</sup>

<sup>75</sup>This water from the conch should be poured into the waterpot with the root mantra. One should cover its mouth with Śakravallī, mango or similar leaves.

[...]. *Similar leaves* refers to leaves of the holy fig tree and so on.

<sup>76</sup>It should now be further covered with a shallow dish with flowers and so on and surrounded by a pair of cloths. Then the waterpot should be adorned.

[...]. *And so on* refers to fruits, rice and so on. After the mouth of the waterpot has been surrounded by two cloths, it *should be adorned* with sandalwood, flowers and so on.

### *Rules for Worshipping the Lord in the Waterpot*

<sup>77</sup>Into this pitcher, the preceptor should invoke the highest light in the correct way, create the parts and then worship it by offering a seat and so on.

*The highest light*: Śrī Kṛṣṇa, the highest Brahman in a human form. *In the correct way*: reciting the root mantra, one should visualise the blessed form, and after taking flowers in the hands, one should lead the divine light from the heart on to the flowers by blowing through the nostrils. One should then invoke it into the form imagined inside the pitcher and so on. *A seat and so on* refer to the items of worship. They will be described in detail in connection with the daily worship below (in chapter 6).

a The reading of R̥g Veda 7.59.12 is *tryambakam*; the irregular *triyambakam* is given in HBV 2.74 probably for metrical reasons.

sakalīkaraṇaṃ cōktaṃ—

devatāṅge ṣaḍaṅgānāṃ nyāsaḥ syāt sakalīkṛtiḥ || iti ||78||

keci cāhuḥ karanyāsapīṭhanyāsau vinākhilaiḥ |  
nyāsais tattejasah sāṅgīkaraṇaṃ sakalīkṛtiḥ ||79||

5 kim āhus tad eva likhati karetyādi | tasya brahmasvarūpasya tejasah sāṅgīkaraṇaṃ  
dhyānena sākāratāpādanam ||79||

evaṃ ca kumbhe taṃ sāṅgopāṅgaṃ sāvāraṇaṃ prabhum |  
agrato lekhyavidhinārcayed bhojyārpaṇāvadhī ||80||

10 taṃ narākṛti parabrahmarūpaṃ prabhum śrīkṛṣṇam | evam āvāhanādīnā naivedya-  
samarpaṇāntam arcayet | katham? agre nityapūjāprasaṅge mukhyasthāne lekhyena  
prakāreṇa atas tatraiva tatsarvaprakāro vistārya lekhyas taddṛṣṭyātrāpi tathaiva pūjā  
kartavyā | adhunā tallikhanenālam ity arthaḥ ||80||

naivedyārpaṇataḥ paścān maṇḍalasya ca sarvataḥ |  
saddīpān paiṣṭikān nyasyet sabījāṅkurabhājanān ||81||

15 bījāṅkurapātrasahitān sataḥ uttamān gavyaghṛtādisādhitān samyag ujjvalitān dīpān  
maṇḍalasya paritāḥ sthāpayet | paiṣṭikān piṣṭena yavacūrṇādīnā nirmītapātrān ity  
arthaḥ ||81||

*atha dikṣāhomavidhiḥ*

20 tato dikṣāṅgahomārthaṃ kuṇḍaṃ prāgvihitaṃ guruḥ |  
sammārjya darbhāmārjanyā yathāvidhy upalepayet ||82||

1–4 sakalī ... sakalīkṛtiḥ] R1 *deest* 2 iti] V1 V2 Va B1 B2 B3 *deest* 3 cāhuḥ] R3 āhuḥ 5 kare-  
tyādi] B2 karetyādīnā 7–8 evaṃ ... āvadhī] R1 *deest* 7 taṃ] Od 'tra 9 para ... rūpaṃ] B2  
paraṃ rūpabrahmaṃ || rūpaṃ] B1 svarūpaṃ 11 pūjā] B3 *deest* 13–14 naivedyā ... bhājanān]  
R1 *deest* 14 saddīpān] B1 Edd sadīpān 15 ujjvalitān] B1 avalitān 16 cūrṇādīnā] V1 Od *ins.*  
kṛtān || nirmīta] Edd B2 nirmītān || pātrān ity] V1 pātrānīty 18–20 atha ... upalepayet] R1  
*deest* 18 vidhiḥ] R2 *add.* 8 19 kuṇḍaṃ ... guruḥ] Edd kuṇḍalasya ca sarvataḥ

Creating the parts is as follows:<sup>a</sup>

<sup>78</sup>Creating the parts means doing Nyāsa of the six limbs on the limbs of the divinity.

<sup>79</sup>But some say that creating the parts is creating a body for its light by all the Nyāsas, except for the Nyāsa of the hands and the Piṭha Nyāsa.<sup>b</sup>

What do they say? That he explains with *creating* and so on. *Creating a body* means by meditation fashioning a form for *its light*, the light having the essence of Brahman.

<sup>80</sup>One should now, according to the rules given below, worship this Lord in the waterpot, together with his limbs, secondary limbs and his coverings, up to the offering of food.

*This Lord:* Śrī Kṛṣṇa, the highest Brahman in a human form. Now, one should worship him by invoking him and so on, up to the offering of eatables. How? According to the method *given below*, in its primary place, in the context of the daily worship. Hence, there only all the different procedures will be given at length; having seen them there, one should do the same kind of worship here as well. The meaning is that what has been written now is sufficient.<sup>c</sup>

<sup>81</sup>After offering foodstuffs, one should place beautiful lamps made of flour, having seeds and sprouts, all around the Maṇḍala.

Around the Maṇḍala one should place the best lamps, nicely burning with cow ghee and having cups with seeds and sprouts. *Made of flour* means that their cups are made of barley or some other flour.

### *Rules for the Initiatory Fire Sacrifice*

<sup>82</sup>For the fire sacrifice that is a part of the initiation, the guru should then clean the previously described firepit with a brush of Kuśa grass and anoint it in the

a This is a famous line, given in for example Kulārṇava Tantra 17.92.

b This opinion is ascribed to Vidyādhara in Govinda Bhaṭṭācārya's commentary on KD 4.24.

c While otherwise following the KD closely, the author here skips verses 4.22–62, dealing with the worship of the waterpot and its surrounding divinities (*āvāraṇadevatā*) and Mudrās, as he will deal with these topics later (chapters 6 and 7).

vikīrya sarṣapāms tatra gavyaiḥ samprokṣya pañcabhiḥ |  
madhye sampūjayed vāstupuruṣaṃ dikṣu tatpatīn ||83||

5 dikṣāhomavidhiṃ likhati tata ityādinā yathoditam ity antenna | yathāvidhīti | vāyubī-  
jajaptadarbhamārjanyādisamam āgneyīm ārabhya prādakṣiṇyena sammārjya tathaiva  
kāryam | tattatprakāraṇvīśeṣaś ca granthāntarato jñeyah | sarṣapān astramantrajaptān |  
tatra kuṇḍe dikṣu ca daśasu tatpatīn dikpālān ||81–83||

śoṣaṇādīni kuṇḍasya kṛtvā prokṣya kuśāmbubhiḥ |  
ullikhya cāsmiṇ yonyādisahitaṃ maṇḍalaṃ likhet ||84||

10 ādisābdena dahanaplāvanakāṭhinyādīni, kuśayuktair ambubhiḥ | ullikhya ullekhanam  
ca kṛtvā | asmiṇ kuṇḍe ādisābdāc cakravṛttādi ||84||

śrībījam madhyayonau ca vilikhyābhyukṣya pūjayet |  
nidhāya tatra puṣpādiviṣṭaraṃ sādhu kalpayet ||85||

15 athāgnisaṃskāraṃ likhīṣyann ādau tatpratiṣṭhāṃ likhati śrībījam iti tribhiḥ | puṣpā-  
dinā yad viṣṭaraṃ śāyā tat | yad vā, puṣpādikam eva viṣṭaratvena kalpayitvā tatra  
madhyayonāv eva nidhāya | ādisābdena akṣatakūrcāu ||85||

3 tata] Od tatra 4 tathaiva] Od tatraiva 6 kāryam] B1 add. ity arthaḥ || ca] Od deest 7 dik-  
pālān] B1 rep. 10 ullikhya] V2 ullekhyā 11 ca] Od deest || vṛttādi] V1 B2 -vṛttādi 15 eva] B1  
api

proper way. <sup>83</sup>Having scattered mustard seeds and sprinkled the five products of the cow there, he should worship the Vāstupuruṣa<sup>a</sup> in the middle, and in the directions, their lords.

In verses 82–97, the author describes the rules for the initiatory fire sacrifice. *In the proper way*: using a brush made of Kuśa grass and so on and over which the Vāyu seed<sup>b</sup> has been recited, he should brush in a clockwise manner, starting in the southeast, and then he should anoint it with the Varuṇa seed.<sup>c</sup> “In the proper way” should be supplied everywhere, below this as well, and the particular details should be learned from other books. The *mustard seeds* should have the Astra mantra<sup>d</sup> recited over them. *There* refers to the pit. *Their lords* are the lords of the ten directions.

<sup>84</sup>Having performed the acts of drying and so forth, and after sprinkling the firepit with Kuśa water and scrubbing it, one should draw a Maṇḍala in it with a vulva<sup>e</sup> and so on.

*So forth* refers to Burning, Inundation, Hardness and so on.<sup>f</sup> *Kuśa water* means water with Kuśa blades. *Scrubbing* refers to the act of scrubbing. *In it*: in the firepit. *And so on*: a wheel, a circle and so forth.

<sup>85</sup>One should draw the Śrī seed<sup>g</sup> in the middle of the vulva and then sprinkle and worship it. One should then lay down a spread of flowers and so on there and make it nice.

Now, describing how to prepare the fire, the author first describes its installation in verses 85–87. After one has made a *spread*, that is, a bed, with flowers and so on, or else just *spread* out flowers and so on, one should lay it down *there*, on the vulva in the middle. *And so on* refers to Akṣata and Kūrcas.

a The Vāstupuruṣa is the person of the place bound diagonally into a square or quadrangle representing the ground plan for any building.

b *Yaṃ*.

c *Vaṃ*.

d *Phaṭ*.

e Here a vulva (*yoni*) refers to an inverted triangle.

f The acts of drying, burning and inundation (*śoṣaṇa*, *dahana* and *plāvana*) refer to reciting the seed mantras *yaṃ*, *raṃ* and *vaṃ* over (in this case) the firepit, visualising how any impurities are dried up, burned up and inundated. Hardening (*kāṭhīnya*) perhaps refers to making the firepit as hard as a diamond (*vajrīkaraṇa*) by reciting *phaṭ*. Sixteen methods of purifying the firepit are given in ŚT 5.2–6.

g *Śrīṃ*.



tatra lakṣmīm ṛtusnātām viṣṇuṃ cāvāhya pūjayet |  
tāmṛādipātreṇānīyāgrato 'gnim sthāpayec chubham ||86||

śubham ānanditam | tathā coktam | pramathya vidhinaivāgnim āhitāgner grhād api |  
ānīya cādadhītātra kuśaiḥ prajvālya yatnataḥ || iti ||86||

5 gandhādināgnim abhyarcya viṣṇoḥ samkrīdataḥ śrīyā |  
retorūpaṃ vicintyāmuṃ kuṇḍe tāreṇa cārcayet ||87||

śrīyā saha saṅkrīdata ādyarasam anubhavataḥ | amum agnim | tāreṇa praṇavena ||87||

vaiśvānareti mantreṇācchādyāgnim taṃ sadindhanaḥ |  
citpiṅgaleti prajvālyopatiṣṭhed agnim ity amum ||88||

10 evam agneḥ pratiṣṭhāvidhiṃ likhitvopasthānavidhiṃ likhati vaiśveti | vaiśvānareti  
mantrasyādyākṣarāṇi | evam agre 'pi | sadbhir uttamair vihitair indhanair ācchādya |  
citpiṅgaleti mantreṇa | agnim iti mantreṇa amum agnim upatiṣṭhet ||88||

jihvā nyasyet sapta tasminn apy aṅgeṣv aṅgadevatāḥ |  
ṣaṭsu ṣaṇ nyasya mūrtīś ca nyasyāṣṭābhyarcayec ca tāḥ ||89||

1 snātām] Edd -snānām 3 ānanditam] V1 B2 aninditam || pramathya] Edd praṇamyā  
5 āgnim abhyarcya] Od -āgnisamabhyarcya || śrīyā] Od śrīyaḥ 6 kuṇḍe] Edd kuṇḍam || cār-  
cayet] R2 Pa B2 Od cārcayet 7 saḥ] B2 *deest* 9 prajvālyo] B3 pra- || prajvālyopatiṣṭhed] B2  
prajvālyāḥ pratiṣyed 11 dyā] B3 *deest* || vihitair] Edd *ins. uttamair* 12 mantreṇa ... agnim]  
B2 *deest* 13 nyasyet] V2 Va nyasya || apy] B3 *om.* || apy aṅgeṣv] V2 R3 Pa B1 B2 athāṅgeṣv  
14 ṣaṭsu] Od ṣaṭ || ṣaṇ] R1<sup>2</sup> *l.m.* || nyasyāṣṭ] B2 *om.* || ābhyarcayec] Od *ins. tataś cābhyarcayec*

<sup>86</sup>There one should invoke and worship Viṣṇu and Lakṣmī, bathed after her period. Having brought fire in a vessel of copper, or similar, one should install it pleasantly in front.

*Pleasantly*: happily. As it is said:<sup>a</sup> “Having correctly churned up fire, or having brought it from the house of a Brāhmaṇa maintaining his sacred fires, it should be placed here and made to flame up with the help of Kuśa grass.”

<sup>87</sup>The fire should be worshipped with sandalwood paste and so on and then visualised as Viṣṇu’s seed as he sports with Śrī. It should then be worshipped in the pit with Tāra.

*As he sports with Śrī*: as he experiences the erotic sentiment. *It*: the fire. With *Tāra*: with the Praṇava.

<sup>88</sup>The fire should be covered with the Vaiśvānara mantra and good firewood, then made to flame up with CITPIṄGALA; then it should be attended with AGNIM.

Now, having given the rules for establishing the fire, the author writes how to attend the fire in this verse. *Vaiśvānara* are the first syllables of this [particular] mantra.<sup>b</sup> Similarly also below. [The fire should be] covered with *good*, beautifully cut firewood and then [made to flame up] and attended with the CITPIṄGALA<sup>c</sup> and AGNIM mantras.<sup>d</sup>

<sup>89</sup>One should then place the seven tongues on it as well as the six divinities of the limbs on the six limbs, and the eight forms as well. One should then worship them.

a AS 14.47, also given in RAC p. 33. In the commentary on ŚT 5.11, this verse is attributed to the Vasiṣṭha Saṃhitā.

b This mantra is given in NP 1.33: *vaiśvānara jātaveda ihāvaha lohitaḥkṣa sarvakarmaṇi sādahaya svāhā* || “Omnipresent one, knower of all beings, come here! Red-eyed one, please perfect all of my acts. *Svāhā!*”

c This mantra is given in NP 1.31: *citpiṅgala hana hana daha daha paca paca | sarvaṃ jñāpaya jñāpaya svāhā* || “Reddish spark of consciousness! Hurt! Hurt! Burn! Burn! Eat! Eat! Reveal, reveal everything! *Svāhā!*”

d This mantra is given in NP 1.31: *agnim prajvalitaṃ vande jātavedaṃ hutāśanam | suvarṇavarṇam amalaṃ prasiddhaṃ viśvatomukham* || “I worship the flaming Agni, knower of all beings, the eater of oblations, of golden colour, spotless, celebrated and turned towards all.”

atha saṃskārārtham eva prathamam nyāsādikaṃ likhati jihvā iti caturbhiḥ | ṣaṭsu aṅgeṣu mūrdhādiṣu ṣaṭ aṅgadevatā nyasya aṣṭau mūrtīś ca nyasya tās ca jihvāṅgadevatāmūrtiḥ pratyekaṃ caturthīnamo 'ntas tattannāmabhiḥ pūjayet ||89||

saptajihvāś caktāḥ—

5 hiranyā gaganā raktā tathā kṛṣṇā ca suprabhā |  
bahurūpātīrūpā ca sapta jihvā vasor imāḥ ||90||

vasor agneḥ | keci ca padmarāgāḥ suparṇītyādyāḥ sapta jihvā manyante ||90||

*athāṅgadevatāḥ*

10 sahasrārciḥ svastipūrṇa uttiṣṭhapuruṣas tathā |  
dhūmavyāpī saptajihvo dhanurdhara iti smṛtaḥ ||91||

*aṣṭamūrtayaś ca*

jātavedāḥ saptajihvo havyvāhana eva ca |  
aśvodarajasamjñāś ca tathā vaiśvānaro 'paraḥ |  
kaumāratejāś ca tathā viśvadevamukhāhvayau || iti ||92||

15 viśvamukho devamukhaś ceti dvau | tathā ca śāradātilake | jātavedāḥ saptajihvo havya-  
vāhanasamjñakah | aśvodarajasamjñō'nyas tathā vaiśvānarāhvayaḥ | kaumāratejāḥ  
syād viśvamukho devamukhas tathā || iti ||92||

1 caturbhiḥ] V2 tribhiḥ 3 ntas] V1 -'nta- 5 gaganā] B2 kanakā : Od gaganā || suprabhā] Od subhratā 6 rūpātīrūpā] B2 -rūpābhiraktā : R2 R3 Pa B1 B3 p.c. -rūpātīraktā 7 jihvā] V2 Edd *ins. atra* 8 athāṅgadevatāḥ] V2 R1 Pa B3 aṅgadevatāḥ 9 pūrṇa] Va -parṇa 10 smṛtaḥ] Pa smṛtāḥ 13 samjñāś] B3 -samjñā 16 tathā] B2 tā 17 iti] V2 *deest* : B1 *add. śrīrāmāya namaḥ | śrījānakīvallabhāya namaḥ | śrīraghunāthāya namaḥ |*

Now, for the sake of consecration only, the author first writes in verses 89–92 about Nyāsa and so on. *On the six limbs* refers to the head and so on. [...] They should all be worshipped with their respective name in the dative case and *NAMAḤ* at the end.

The seven tongues are as follows:<sup>a</sup>

<sup>90</sup>Hiraṇyā (Golden), Gaganā (Sky), Raktā (Red), Kṛṣṇā (Black), Suprabhā (Splendid), Bahurūpā (Manyfold) and Atirūpā (Very beautiful)—these are the seven tongues of Vasu.

*Of Vasu* means of fire. But some hold that Padmarāgā, Suparṇī and so on are the seven tongues.<sup>b</sup>

*The Divinities of the Limbs*<sup>c</sup>

<sup>91</sup>Sahasrārcis (Of a thousand rays), Svastipūrṇa (Full of fortune), Uttiṣṭha-puruṣa (The arisen man), Dhūmavyāpin (The one who pervades smoke), Saptajihva (Of seven tongues), Dhanurdhara (Carrier of the bow).

*The Eight Forms*<sup>d</sup>

<sup>92</sup>Jātavedas (Knower of all beings), Saptajihva (Of seven tongues), Havyavāhana (Carrier of offerings), Aśvodaraja (Born from the mare's belly), Vaiśvānara (Omnipresent), Kaumāratejas (The splendor of youth) and Viśva- and Devamukha (The mouth of all and The mouth of the gods).

*Viśvamukha* and *Devamukha* are two. This is also said in the Śāradātīlaka (5.32–33b): “Jātaveda, Saptajihva, Havyavāhana, Aśvodara, Vaiśvānara, Kaumāratejas, Viśvamukha and Devamukha.”

a NP 1.32 gives the same seven names, but not in verse form.

b According to the śT (5.23–25), the seven tongues above are the *sāttvika* tongues of fire; Padmarāgā, Suparṇā, Bhadrālohitā, Lohitā, Śvetā, Dhūminī and Karālikā are the seven rajasika tongues, suitable for optional (*kāmya*) rites.

c NP 1.33 but not in verse form.

d Again NP 1.33 but not in verse form.

tato vahniṃ paristūrya saṃskṛtājyaṃ yathāvidhi |  
hutvā ca vyāhṛtīḥ paścāt trīn vārān juhuyāt punaḥ ||93||  
tato 'sya garbhadhānādīn vivāhāntān yathākramam |  
saṃskārān ācared uktamantreṇāṣṭāhutaḥ tathā ||94||

- 5 paristūrya kuśāṅkurādīnā agneḥ paristarāṇaṃ kṛtvā, yathāvidhīti sarvatraiva sambandhanīyam | tataś ca tāpanābhidyotanādīnājyasamskārādīprakāraś ca yājñikeṣu suprasiddha eva | atrāpekṣitaś cet śrīpuruṣottamavanaviracitakramadīpikāṭīkāgranthato jñeyaḥ | paścāt praṇavavyāhṛtir yathāvidhi hutvā vaiśvānaretyādīnā agner mūlamantreṇa punas triḥ kṛtyo juhuyāt | śāstroktena mantreṇa svāhāntapraṇavenānyena ca tattat-  
10 karmaviṣayakeṇa mantreṇa āhutyāṣṭakena ca asya vahneḥ saṃskārān krameṇa kuryāt | tattadvidhir api tattadgranthata eva viśeṣato jñeyaḥ ||93–94||

itthaṃ hi saṃskṛte vahnau pīṭham abhyarcya tatra ca |  
devam āvāhya gandhādīpāntaṃ vidhinārcayet ||95||

- tatra tasmin pīṭhe, gandhārpaṇam ārabhya dīpārpaṇaparyantam arcayed ity arthaḥ  
15 | dīpāntārcanaṃ cāgnijihvāyāḥ punar bhogāpekṣayā | pīṭhārcanadevāvāhanādividhiś cāgre vyakto bhāvī ||95||

taṃ cāgniṃ devarasanāṃ saṃkalpyāṣṭottaraṃ budhaḥ |  
sahasraṃ juhuyāt sarpiḥśarkarāpāyasair yutaiḥ ||96||

2 trīn vārān] B2 trīnavān 3–4 yathā ... tathā] Va *i.m.* 5–6 sambandhanīyam] B3 sambandhanīyaḥ 6 su] B3 *deest* 7 cet] B2 ca ataḥ || ṭīkā] V2 B3 -ṭīkādi- 9 triḥ kṛtyo] V1 trikṛtvo || juhuyāt] B2 *Edd add.* ca 10 ca] V2 *deest* 12–13 itthaṃ ... dīpāntaṃ] Va *i.m.* 14 arcayed] V1 arpayed 16 bhāvī] B2 bhāvīti 17 taṃ cāgniṃ] B2 Od tathāgniṃ || rasanāṃ] Od -vadanāṃ

<sup>93</sup>Then, having enclosed the fire<sup>a</sup> and purified the ghee in the correct way, one should after that sacrifice with the Vyāhṛtis<sup>b</sup> and then again three times. <sup>94</sup>Then one should perform for it the sacraments in the correct order, beginning with impregnation and ending with marriage, with the correct mantra and eight libations.

One should *enclose* the fire with Kuśa blades and so on. The words *in the correct way* applies to everything here. The methods for purifying the ghee and so on by Heating, Illuminating,<sup>c</sup> etc., are well known to sacrificial experts. If they are required, they should be learnt from the commentary on the Kramadīpikā by Śrī Puruṣottama Vana. After that, having in the correct way sacrificed with OM and the Vyāhṛtis, one should again offer three libations with the root mantra of fire, the Vaiśvānara mantra. One should then perform the sacraments for this fire, one after the other, with eight libations each and the scriptural mantra that begins with OM and ends with svĀHĀ and with another mantra appropriate for the particular ritual in question. The rules for all of these rituals as well should be specifically learnt from their respective books.

<sup>95</sup>When the fire has been sanctified in this manner and one has worshipped the, one should invoke the Lord there and properly worship him, beginning with sandalwood paste and ending with a light.

*There* refers to this seat. The meaning is that one should worship in a way that begins with the offering of sandalwood paste and ends with the offering of a light. And the worship that ends with the light is in regard to the food offerings to the tongues of the fire that follow.<sup>d</sup> The specifics of worshipping the seat and invoking the Lord will be given below (6.14–31).

- 
- a Paristarāṇa is forming a boundary by four looped bundles of Kuśa grass around the fire, laying the bladed ends in a northerly direction (Barkhuis 1995: 138).
- b The three Vyāhṛtis are *bhūr*; *bhuvah* and *svah*: earth, the atmosphere and heaven.
- c These and other procedures are given in Bhairava Tripāthin's lengthy commentary on KD 4.65, taken almost verbatim from Padmapāda's commentary on *Prapañcasāra* 6.92. "Heating" (*tāpana*) is sprinkling the vessel for ghee with the Astra (*phaṭ*), pouring ghee that has been purified by a glance and so on into it, separating some coals from the fire towards the northwest and then with the Hṛdaya mantra (*namah*) establishing the vessel among them. "Illuminating" (*abhidhyotana*) is waving two burning Darbhas around the ghee with the Kavaca mantra (*hum*) and then throwing them into the fire.
- d In standard Pūjā practice, the food offering (*bhoga* or *naivedya*) follows the offering of lights.

taṃ saṃskṛtam agniṃ ca devasya bhagavato jihvātvena saṅkalpya yutair militaiḥ ||96||

hutvājyenātha mahatīvyāhṛtīr vidhinā kṛtī |  
graharkṣakaraṇādibhyo balim dadyād yathoditam ||97||

- athānantaraṃ mahāvīyāhṛtīr vidhinā śāstroktaparakāreṇa ājyena hutvā kṛtīti | evaṃ  
5 homaṃ samāpyātmānaṃ śiṣyaṃ ca prasādāmbubhir abhyukṣya hutabhasmanā tila-  
kaṃ kuryād ityādikaṃ kṛtitvaṃ jñeyam | yathoditam iti maṇḍalamadhye rāsisthā-  
neṣu tattanmantrais tattatkramaṇa homāvaśiṣṭapāyasaṭṛtīyāṃśena grahādibhyo balim  
dadyāt | tattatprakāraṇāśeṣo 'pi tathaiva jñeyaḥ | ādiśabdāc ca mīnameṣayor antarāle  
10 ṣiṃhavyāghravārāhakaragajavrṣabhādīnāṃ balir jñeyaḥ | tathā caturthāṃśena maṇ-  
ḍalasya dakṣiṇabhāge gomayopalītapradeśe 'gnaye tejo'dhipataye viṣṇupārśadebhyas  
ca sarvebhyo balir deya ityādi boddhavyam | tatra ca sarve tattanmantrā jalagandha-  
puṣpadāne namo'ntāḥ | balidāne svāhāntāḥ | punar jaladāne tu ṭṛpyatām ityantā ava-  
gantavyā iti dik | yathoditam ity asyāgre 'py anuvartanaṃ kāryam ||97||

1 ca] B1 *deest* 2 kṛtī] B2 kṛtīḥ 4 mahāvīyāhṛtīr] B2 vyāhṛtīti evaṃ homaṃ samāpyātmānaṃ  
tribhir 6 kṛtitvaṃ] B3 kṛtyaṃ 6–7 sthāneṣu] B1 -sthāne 9 balir] B2 *deest* || jñeyaḥ] B3  
deyaḥ || caturthāṃśena] V1 turyāṃśena 9–10 maṇḍalasya] B3 maṇḍapasya 11 deya] V1 V2  
jñeya 12 svāhāntāḥ] V1<sup>2</sup> *ins.* punar jaladāne svāhāntāḥ : Od *ins.* ca || tu] V1 B1 Od *deest* || antā]  
V1 B1 *deest* 13 kāryam] B2 *add.* iti

<sup>96</sup>Having visualised the fire as the tongue of the Lord, the wise one should offer one thousand and one hundred and eight libations of rice boiled in milk with sugar and ghee.

[...]

<sup>97</sup>After these libations, the practitioner should now according to the rules sacrifice with ghee to the great Vyāhṛtis, and then in the correct way offer tribute to the planet, the star, the Karaṇa<sup>a</sup> and so on.

*Now, after this, once the practitioner has offered ghee to the great Vyāhṛtis according to the rules, following the procedure described in the scriptures. His being a practitioner also implies things such sprinkling himself and the disciple with offered water and preparing a Tilaka of sacrificial ashes after finishing the fire sacrifice.*

*In the correct way:* at the places of the Astrological signs within the Maṇḍala he should offer tribute to the planet and so on with a third part of the sweet pudding that is left over after the sacrifice, one after the other and with their respective mantras. The particular rules for this should also be learnt from the same book. *And so on* implies that one should offer tribute to the Lion, Tiger, Boar, Donkey, Elephant, Bull and so on in between Pisces and Aries.<sup>b</sup> Then it should be understood that with a fourth part, one should in a place smeared with cow dung to the south of the Maṇḍala one should give tribute to the fire, to the regent of light and to all the associates of Viṣṇu. And in all the cases there, when offering water, sandalwood paste, flowers and so on, one should use the respective mantra ending with NAMAḤ. When offering tribute, one should end with SVĀHĀ, but it should be understood that when one then again offers water, one should end with TR̥PYATĀM (may NN be quenched of thirst). This is the drift.—*In the correct way* should be supplied below this as well.

- 
- a A Karaṇa is half of a lunar day (*tithi*). There are eleven different Karaṇas, four immovable ones (*acala*) and seven movable ones (*cala*). In one month, the four immovable ones occur once each, while the movable ones occur eight times each. Here one should offer tribute (*bali*) to the particular planet and so on reigning at the time of the fire sacrifice in question.
- b Adding the Dog, these are the seven movable Karaṇas.



*atha homadravyādiparimāṇam*

karṣamātraṃ ghṛtaṃ home śuktimātraṃ payaḥ smṛtam |  
 uktāni pañcagavyāni tatsamāni manīṣibhiḥ ||98||  
 tatsamaṃ madhudugdhanam akṣamātram udāhṛtam |  
 5 dadhi prasṛtimātraṃ syāl lājāḥ syur muṣṭisammitāḥ || ityādi ||99||

atha natvāmbupānārthaṃ pradāyācamanāni ca |  
 ātmārpaṇāntam abhyarcya lekhyena vidhinācaret ||100||

atha balidānānantaram praṇāmaṃ kṛtvā pānārthaṃ saṃskṛtaṃ jalaṃ paścād ācama-  
 nārthaṃ ca jalaṃ pradāya, tattatprakāro 'py apekṣito nityapūjāprasāṅge vyakto bhāvya  
 10 eva | ambupradānānantaram anyat kṛtyaṃ viśvaksenāya naivedyāṃśapradānaṃ bha-  
 gavate ca gaṇḍūśādyarpaṇam ārabhya ātmārpaṇāntam sarvaṃ samāpayet | tac cāgre  
 nityapūjāprasāṅge lekhyaprakāreṇaivety arthaḥ ||100||

*atha guruśiṣyanīyamādih*

vratasthaṃ vāgyataṃ śiṣyaṃ praveśyātha yathāvidhi |  
 15 taddehe mātṛkām sāṅgām nyasyāthopadiśec ca tām ||101||

athānantaram upavāsaparam mauninaṃ śiṣyaṃ pūrvaśiṣyaiḥ praveśya | yathāvidhīti  
 praṇāmaṃ kārayitvā taṃ prokṣaṇīvāriṇāstramantreṇa samprokṣya kiñcit pañcagavya-  
 prāśanaṃ kārayitvā taddehe mātṛkāṅgāni mātṛkām ca nyasya dhyānapūrvam mātṛkām  
 tasmai gurur upadiśed ity arthaḥ ||101||

1 parimāṇam] R2 R3 *add.* 9 2 ghṛtaṃ] B2 vṛtaṃ || smṛtam] Va trayāḥ 5 ityādi] B1 *deest*  
 6 ācamanāni] V1 R1 R2 R3 Od -ācamanāya 7 abhyarcya] V1 R3 B2 anyac ca 8 jalaṃ] B1  
*deest* 8-9 paścād ... jalaṃ] B2 *om.* 9 ca] B1 *deest* || pradāya] Od pradeyaṃ || apekṣito]  
 B2 *ins.* 'pi || vyakto] B2 *deest* 10 pra] B1 *deest* 11 ca] B1 *deest* 13 niyamādih] R2 R3 *add.*  
 10 14 vāgyataṃ] B2 nānataṃ || vāgyataṃ śiṣyaṃ] R1<sup>2</sup> *i.m.* 15 dehe] R2 -dehena || tām]  
 R1 tam 16 mauninaṃ] B2 B3 *ins.* taṃ 17 taṃ] Edd *deest* || prokṣaṇī] B1 prokṣaṇīya- : B3  
 tatprokṣaṇī- || vāriṇāstra] B2 -vāriṇā 'strāya phaṭ iti || mantreṇa] Edd *ins.* taṃ || sam] V2 *deest*  
 18 taddehe] Edd *ins.* ca || mātṛkāṅgāni] B1 B2 B3 *deest* 19 gurur upadiśed] B2 gururūpaṃ  
 diśed

*Measures for the Ingredients for the Fire Offerings*

<sup>98</sup>For an offering into the fire, one needs one Śukti of milk, one Karṣa of ghee, and the same amount of the five products of the cow—so say the thoughtful ones. <sup>99</sup>The same amount of rice cooked with milk and honey is called an Akṣa. There should be one Prasṛti of sour milk and one handful of parched rice. And so on.<sup>a</sup>

<sup>100</sup>Now, after bowing down, one should offer drinking water and Ācamana and then perform the worship up to the offering of the self, proceeding according to the rules to be given.

Now, after the offerings of tribute, one should offer obeisance, purified water for drinking and after that water for Ācamana. The procedure for all of this as well will be considered in the context of the daily worship where it will be expanded on. One should offer all the other rituals that follow that of offering water, beginning with giving a part of the sacrificial food to Viṣvaksena and offering the Lord water for washing the mouth and so on and ending with offering one's own self. This also should follow the procedures to be given in the context of the daily worship. This is the meaning.

*Rules for Guru and Disciple*

<sup>101</sup>In the correct way, the disciple, following the vow and controlling his speech, should now be led in. One should place down the letters and their parts on his body and then instruct him about them.

Now, after this, the older disciples should lead in the disciple, who is fasting and observing silence. *In the correct way* means that he should be made to bow down, be sprinkled with water for sprinkling and the Astra mantra,<sup>b</sup> made to eat some five products of the cow, after which the guru should place down the letters and their parts on his body, teach him the [Nyāsa of the] letters and the meditations that go with them.

a ŚT 5.142cd–144ab. One Karṣa and one Akṣa is the same measure, equaling approximately 9.5 grams. Two Prasṛtis make one Karṣa and two Karṣas one Śukti.

b *Phaṭ*.

devaṃ sāvāraṇaṃ kumbhagataṃ cānusmaran guruḥ |  
japtvāṣṭottarasāhasraṃ śayīta prāśya kiñcana ||102||

yathāvidhīty anuvartata eva | ataś ca āvaraṇasahitaṃ bhagavantaṃ tatsthāpitakalaśa-  
gataṃ cintayan san tatkalaśajalaṃ sprṣṭvāṣṭottarasahasraṃ japtvā puṣpāñjaliṃ kṛtvāb-  
5 hivandya pañcagavyādikaṃ kiñcit prāśya dikṣāsambandhikriyākāṇḍādikāṃ cānusan-  
dadhānaḥ pavitraśayyāyāṃ śayanaṃ kuryād ity arthaḥ ||102||

darbhopary ajine tv aiṇe nivīṣṭo mātṛkām smaran |  
guruṃ ca śiṣyo nidrāntaṃ tām śayīta japan vratī ||103||

śiṣyo 'pi mātṛkopadeśaṃ prāpya darbhopari kṛṣṇājine upaviṣṭaḥ san mātṛkām guruṃ  
10 ca dhyāyan mātṛkām nidrāvasāntaṃ japan kṛtopavāśaḥ pūrvasīraska uttaraśīrasko vā  
śayīteti ||103||

*iti pūrvadinakṛtyam | atha taddīnakṛtyāni*

prātaḥkṛtyaṃ guruḥ kṛtvā kumbhaṃ cābhyarcya pūrvavat |  
hutvā dattvā baliṃ karmānyat kuryāt svārpaṇāvadhī ||104||

15 prātaḥkṛtyaṃ prātaḥsnānam ārabhyātmārpaṇāntaṃ yāvad aśeṣaṃ karma samāpya,  
kumbhasthaṃ bhagavantaṃ pūrvavad abhyarcya homaṃ ca tatraiva kṛtvā baliṃ ca  
dattvā balidānānantaraṃ yad anyat pānārthajalasamarpaṇādi karma ātmārpaṇāntaṃ  
sarvam eva punaḥ kumbhe kuryād ity arthaḥ ||104||

saṃhāramudrayā kṛṣṇe saṃyojyāvṛttidevatāḥ |  
20 taṃ cāmṛtamayaṃ dhyātvā svasmiṃś cāgniṃ vilāpayet ||105||

āvaraṇadevatā gurugaṇeśavyatiriktā bhagavati udvāsanena saṃyojya līnā iti vibhāvya  
taṃ ca devam amṛtamayaṃ niṣkalapūrṇānandarūpeṇāvasthitaṃ dhyātvā vilāpayet  
līnatvena cintayet ||105||

3 ataś ca] B1 B2 *deest* || tat] Od tatra || sthāpita] Od *ins.* -jala- 4 san] B1 *deest* 8 nidrāntaṃ]  
B2 nidrānvantaṃ : Edd nidrānaṃ 9 kṛṣṇājine] B2 kṛṣṇājīnopari 10 dhyāyan] B3 *ins.* tām  
14 baliṃ] B1 *om.* || karmānyat] B2 karmāni : Od karma || kuryāt] Od *ins.* ca 16 tatraiva] V1  
B3 tathaiva 18 sarvam] B2 tatsarvam 20 taṃ] Od *gl.* kṛṣṇaṃ || taṃ cāmṛta] B1 B2 pañ-  
cāmṛta- || svasmiṃś] Od *gl.* (svasmin ātmanaḥ agniṃ tejorūpaṃ cintayet) 21 bhagavati] Edd  
bhavati 23 līnatvena ... cintayet] B2 *deest*

<sup>102</sup>Remembering the Lord along with his covering in the pitcher, the guru should recite the mantra a thousand and eight times, eat something and lie down.

The words *in the correct way* should be supplied. Now, thinking about the Lord along with his covering inside the pitcher into which he has been established, [the guru] should touch the water of the pitcher, recite the mantra a thousand and eight times, offer flowers in his cupped hands, recite prayers, eat a little of the five products of the cow, etc., and then lie down on a clean bed, deliberating on the ritual texts connected to initiation and so on. This is the meaning.

<sup>103</sup>Resting on an antelope skin on top of Kuśa grass, the disciple should remember the letters and the guru. Following his vow, he should lie down and recite the letters until falling asleep.

After the disciple has been given the instructions pertaining to the letters, he sits down on the skin of a black antelope on top of Kuśa grass and meditates on the letters and the guru. Remaining fasting and keeping his head towards the east or the north, he should then lie down reciting the letters until falling asleep.

*These Were the Duties of the Preceding Day. Now the Duties of the Day of Initiation*

<sup>104</sup>After completing the morning duties, the preceptor should worship the pitcher as before. Having offered oblations into the fire and given tribute, he should perform the rituals up to the offering of the self.

After finishing all the *morning duties* from the morning bath to offering the self, [the guru] should worship the Lord in the pitcher as before, then perform the fire sacrifice. Having offered tribute, he should perform all the other rituals again, such as offering drinking water up to the offering of the self directed to the pitcher. This is the meaning.

<sup>105</sup>Showing the Saṃhāra Mudrā, he should join the attendant divinities to Kṛṣṇa, and then, meditating on him as consisting of nectar, he should merge him as well as the fire into himself.

dhvajatoraṇadikkumbhamaṇḍapādyadhivatāḥ |  
sarvā vibhāvya cidrūpāḥ kumbhe saṃyojya pūjayet ||106||

dhvajādīnām adhiṣṭhātṛdevatāḥ | ādisābdena maṇḍalakuṇḍādi ||106||

tato guruṃ gaṇeśaṃ ca viśvakṣeṇaṃ ca sadvidhi |  
5 udvāsya kalaśaṃ sprṣṭvā śatam aṣṭottaraṃ japet ||107||

sadvidhīti guruṃ śirasya udvāsyaḥbhyarcya gaṇeśaṃ cākāśa udvāsyaḥbhyarcya yāgāvasi-  
ṣṭhadraveṇa viśvakṣeṇaṃ cābhyarcyākāśa evodvāsyaṇy arthaḥ ||107||

kṛtopavāsaḥ śiṣyo 'tha prātaḥkṛtyaṃ vidhāya saḥ |  
śuklavastraḥ suveśaḥ san viprān dravyeṇa toṣayet ||108||

10 prātaḥkṛtyaṃ snānādyāvāsyakaṃ karma, sa dikṣārthī śukle vastre yasya tathābhūtaḥ  
san, suśobhano veśo 'laṅkāro yasya tathābhūtaḥ san | homādikṛto viprān gobhūmiva-  
stradhānyādīdravyeṇa toṣayet ||108||

guruṃ ca bhagavaddṛṣṭyā parikramya praṇamya ca |  
dattvoktāṃ dakṣiṇāṃ tasmai svaśarīraṃ samarpayet ||109||

15 bhagavaddṛṣṭyā bhagavān evāyaṃ sākṣād ity evaṃ buddhyety arthaḥ | uktāṃ śāstreṇa,  
tathā hi | svavittārdhaṃ caturthāṃśaṃ daśāṃśaṃ vātha śaktitaḥ iti | eṣā ca gurusanto-  
ṣaṇārthā prathamā mantradakṣiṇā dakṣiṇā cānyā mantradānānantaraṃ lekhyā ||109||

2 cidrūpāḥ] Od *gl.* (brahmasvarūpāḥ) 3 kuṇḍādi] V2 *add.* śrīkṣṇāya namaḥ 4 tato] B3 Od  
Edd ato || sadvidhi] Edd pūjayet 5 kalaśaṃ] Pa sa kalaśaṃ 6 sadvidhīti] Edd ata iti || gaṇe-  
śaṃ ... udvāsyaḥbhyarcya] B2 *deest* 8 kṛtopavāsaḥ] R3 tatopavāsaḥ || tha] B1 ca 9 toṣayet] R1  
R2 R3 Pa B2 Od tarpayet 11 suśobhano ... san] B2 *deest* 14 tasmai] B2 Od tais taiḥ || samar-  
payet] V1 sarpayet 17 mantradakṣiṇā] Edd *deest*

Imagining *the attendant divinities*, except for the preceptor and Gaṇeśa,<sup>a</sup> as merged into the Lord by uniting them with him by the ritual of retraction, he should meditate on *him*, God, *as consisting of nectar*, as being established in a form of undivided, complete bliss, and *merge him*, think of him as being dissolved.

<sup>106</sup>The indwelling divinities of the flags, gates, directions, pitcher and the pavilion and so on should all be imagined as being forms of consciousness, united with the pitcher and worshipped.

[...] *And so on* refers to the indwelling divinities of the Maṇḍala, the sacrificial pit and so on.

<sup>107</sup>Then, after in the proper way retracting the preceptor, Gaṇeśa and Viṣvak-sena, he should touch the pitcher and recite the mantra a hundred and eight times.

*In the proper way*: after retracting the preceptor on to his head and worshipping him, he should also retract Gaṇeśa into space and worship him, and then with the remaining ingredients after the fire sacrifice worship Viṣvak-sena and retract him into space. This is the meaning.

<sup>108</sup>Now the fasting disciple should perform his morning duties. Nicely adorned and dressed in white cloth, he should please the Brāhmaṇas with gifts.

He should perform his *morning duties*, that is the mandatory rituals such as bathing, before dressing in white cloth and adorning himself with beautiful ornaments for the sake of initiation. He should then please the Brāhmaṇas who performed the rituals of the fire sacrifice with gifts of cows, land, cloth, grain and so on.

<sup>109</sup>Regarding the preceptor as the Lord, he should circumambulate him and bow down to him. He should give him the prescribed donation and then dedicate his own body to him.

a As these are mentioned below, in 2.107.

tathā ca daśamaskandhe—

iyad eva hi sacchiṣyaiḥ kartavyaṃ guruniṣkṛtam |  
yad vai viśuddhabhāvena sarvārthātmārpaṇaṃ gurau ||110||

niṣkṛtaṃ pratyupakāraḥ | sarveṣāṃ arthānāṃ ātmanaś cārpaṇam ||110||

5 *athābhiṣecanavidhiḥ*

yāgālayād uttarasyām āśāyāṃ snānamaṇḍape |  
pīṭhe niveśya taṃ śiṣyaṃ kārayec choṣaṇādikam ||111||

gurukṛtyaṃ likhati yāgetyādi ṣaḍbhiḥ | āśāyāṃ diśi | atra cāyaṃ vidhir draṣṭavyaḥ |  
gomayādinopalipte vivikte vitānādyalaṅkṛte maṇḍape padmasvastikādikam uddhṛtya  
10 tatra pīṭhaṃ sthāpayitvā tasmimś ca śiṣyaṃ pūrvābhimukham upaveśya svayaṃ ca  
tadabhimukham upaviśya śoṣaṇadahanaplāvanādirūpāṃ bhūtaśuddhiṃ tasya kāra-  
yed iti ||111||

pīṭhanyāsāntam akhilaṃ mātṛkānyāsapūrvakam |  
nyāsaṃ śiṣyatanaḥ kṛtvā pīṭhamantreṇa pūjayet ||112||

15 pūjayet taddeha eva bhagavantam uddiśya puṣpāñjaliṃ kuryād ity arthaḥ ||112||

sadūrvākṣatapuṣpāṃ ca mūrdhni śiṣyasya rocanām |  
nidhāya kalaśaṃ tasyāntike vādyādinā nayet ||113||

1 tathā] Edd atha dikṣāṅgapūjā | tathā || ca] Od śrī- || daśama] V2 R1 R2 R3 Pa B2 B3 ante śrī-  
2 niṣkṛtam] B1 B2 -niṣkṛtim : Od -niṣkṛtaiḥ 5 vidhiḥ] R2 R3 add. 11 7 choṣaṇādikam] Od gl.  
(śoṣaṇadahanaplāvanarūpāṃ bhūtaśuddhiṃ kārayet) 10 svayaṃ] Edd ins. ca 13 akhilaṃ]  
Od ins. marmam 14 nyāsaṃ] B2 Od nyāset 16 puṣpāṃ] R3 -puṣpāṃś 17 vādy] R2 cādy-

As is also said in the Tenth Canto (BhP 10.80.41):<sup>a</sup>

<sup>110</sup>For this much true disciples should do for the sake of the preceptor:  
to give themselves and all their belongings to the preceptor with a pure  
mind.

[...]

### *Rules for the Anointment*

<sup>111</sup>One should make the disciple sit down on a seat in a bathing pavilion to the north of the sacrificial area and then performing the Drying up and so on on him.

In verses 2.111–116, the author describes the duties of the preceptor. [...] Here the following procedure should be considered. Having drawn lotuses, svastikas and other auspicious symbols in a solitary pavilion smeared with cow dung and decorated with a canopy and so on, he should establish a seat there and invite the disciple to sit on it, facing east. Having sat down facing the disciple, he should then perform the rituals of Bhūtaśuddhi for him, that is, Drying, Burning, Flooding and so on (5.65–73).

<sup>112</sup>Having performed all the Nyāsas on the body of the disciple, beginning with Mātṛkā Nyāsa and ending with Pīṭha Nyāsa, he should worship him with the Pīṭha mantra.<sup>b</sup>

*He should worship him*, the Lord that he has directed into this body, by offering flowers in his cupped hands. This is the meaning.

<sup>113</sup>Having placed Gorocanā<sup>c</sup> together with Kuśa grass and flowers on the head of the disciple, he should bring the pitcher to his side to the accompaniment of music and so on.

a In RAC p. 36.

b The Pīṭha mantra is given at 5.144–145: *om namo bhagavate viṣṇave sarvabhūtātmane vāsudevāya sarvātmasaṃyogayogapadmapīṭhātmane namaḥ*.

c Gorocanā or orpiment is an intensely yellow pigment made from cow's urine or bile.



dūrvākṣatapuṣpasahitāṃ gorocanām | tayā tilakaṃ tasya kārayed iti kecid āhuḥ | tasya śiṣyasyāntike kalaśaṃ pūrvasaṃskṛtakumbhaṃ viśvastasādhujanahastena nayet | ādiśabdena viprāśīrvādamaṅgalaghoṣagītakirtanādi ||113||

5 śrīkṛṣṇaṃ atha samprārthya guruḥ kumbhasya vāsasā |  
nīrājya śiṣyaṃ tanmūrdhni nyasyet tatpallavādikam ||114||

athānantaraṃ he bhagavan madiyāntaḥkaraṇe sannidhiviśeṣaṃ kṛtvā śiśor asya sād-  
hugūṣasampannasyānugrahaṃ kartum arhasīti samprārthya | svayam uttarābhimu-  
kho vāmahastena kumbhaṃ dhārayan | kumbhamukhavartivastreṇa śiṣyaṃ nīrājya |  
tatkumbhamukhasthapallavādikam śiṣyasya mastake 'rpayed iti vidhir atra draṣṭavyaḥ  
10 ||114||

tad uktam—

vidhivat kumbham uddhṛtya tanmukhasthān suradrumān |  
śiśoḥ śirasi vinyasya mātṛkāṃ manasā japet || iti ||115||

15 tad evābhivyañjayati vidhivad iti | suradrumān kumbhamukhanyastān aśvatthapalla-  
vān ity arthaḥ ||115||

tataḥ kumbhāmbhasā śiṣyaṃ prokṣya trir mūlamantrataḥ |  
viprāśīr maṅgalodghoṣair abhiṣiñcen manūn paṭhan ||116||

vāratrayaṃ mūlamantreṇa prathamāṃ prokṣya paścāt kumbhaṃ taṃ karābhyāṃ  
gṛhītvā tajjalena śiṣyasya sarvāṅgaṃ pūrayan mūrdhany abhiṣekaṃ kuryād ity arthaḥ  
20 | manūn mantrān ||116||

1 tasya] B1 *deest* 6 he] V1 B1 B2 B3 *deest* 7 sam] B1 B2 *deest* 9 śiṣyasya] B1 tacchiṣyasya  
12 suradrumān] R2 *om.* 13 śiśoḥ] Od *gl.* śiṣyasya || japet] R1 R2 R3 Pa B2 Od japann || iti]  
V1 V2 Va B1 B3 *Edd deest* 14 mukha] B1 *deest* || nyastān] V1 V2 B1 B3 -nyastā- : B2 -nyastās  
cātha- || aśvattha] B2 *deest* 14–15 pallavān ity] V1 -pallavānity 17 ghoṣair] B2 -vādyair  
18 mūlamantreṇa prathamāṃ] B1 *transp.* || taṃ] B2 B3 tat- 20 mantrān] B2 *add.* paṭhan san

[...]. Some say that he should make a Tilaka with the Gorocanā. With the help of trusted saintly persons he should *bring the pitcher*, the waterpot that has been sanctified earlier on, to the side of the disciple. *And so on refers* to the blessings of Brāhmaṇas, auspicious sounds, songs, chanting and so on.

<sup>114</sup>Now, after praying to blessed Kṛṣṇa, the preceptor should do Nīrājana<sup>a</sup> of the disciple with the cloth from the pitcher and then place the flowers and so on from it on his head.

Now, after this, the guru should pray: “O Lord! Make yourself especially present in my mind and be pleased to give this child of saintly qualities your blessing.”<sup>b</sup> Himself facing the north, he should hold the pitcher in his left hand and do Nīrājana of the disciple with the cloth covering the opening of the pitcher. He should then place the flowers and so on that covered the pitcher on the head of the disciple. These are the rules to be considered in this regard.

As it is said:<sup>c</sup>

<sup>115</sup>Having taken hold of the pitcher in the correct way, he should place the flowers from its top on the head of the disciple and recite the Mātrkāś in his mind.

The author demonstrates these rules with the present verse. *The flowers* refer to the Aśvattha blossoms placed on top of the pitcher.

<sup>116</sup>Then he should sprinkle the disciple three times with the root mantra. Accompanied by the blessings of Brāhmaṇas and auspicious sounds, he should then ceremonially bathe him with water from the pitcher reciting the mantras.

He should first sprinkle him three times with the root mantra and then, grasping the pitcher with both hands, bathe the head of the disciple with its water, so that it covers all of his body. This is the meaning. [...]

- 
- a Nīrājana is circling sacred items such as lights and incense clockwise around an object of worship. In this occasion, it is the cloth of the pitcher that is circled around the disciple.
- b This prayer is found in NP 1.37, but with *samprapamasya* (fully surrendered) instead of *sādhguṇasampannasya* (full of saintly qualities).
- c ŚT 5.106cd–107ab. The ŚT and several mss. reads *japan* at the end, since the sentence of the ŚT continues. Apparently, the author of the HBV has changed the word to the optative here to make this into a complete sentence.

*athābhiṣekamantrāḥ*

vasiṣṭhasaṃhitāyām—

- surās tvām abhiṣiñcantu brahmaviṣṇumaheśvarāḥ |  
 vāsudevo jagannāthas tathā saṃkarṣaṇo vibhuḥ |  
 5 pradyumnaś cāniruddhaś ca bhavantu vibhavāya te ||117||  
 ākhaṇḍalo 'gnir bhagavān yamo vai nirṛtis tathā |  
 varuṇaḥ pavanaś caiva dhanādhyakṣas tathā śivaḥ |  
 brahmaṇā sahitā hy ete dikpālāḥ pāntu vaḥ sadā ||118||  
 10 kīrtir lakṣmīr dhṛtir medhā puṣṭiḥ śraddhā kriyā matiḥ |  
 buddhir lajjā vapuḥ śāntir māyā nidrā ca bhāvanā ||119||  
 etās tvām abhiṣiñcantu rāhuḥ ketuś ca pūjitāḥ |  
 devadānavagandharvā yakṣarākṣasapannagāḥ ||120||  
 ṛṣayo munayo gāvo devamātara eva ca |  
 devapatnyo dhruvo nāgā daityā apsarasāṃ gaṇāḥ ||121||  
 15 dānavā danoḥ putrāḥ daityā diteḥ putrā iti bhedaḥ ||120–121||  
 astrāṇi sarvaśastrāṇi rājāno vāhanāni ca |  
 auśadhāni ca ratnāni kālasyāvayavāś ca ye ||122||

astrāṇi śarādīni | śastrāṇi khaḍgādīni ||122||

- saritaḥ sāgarāḥ śailās tīrthāni jaladā nadāḥ |  
 20 ete tvām abhiṣiñcantu sarvakāmārthasiddhaye ||123||

*atha mantrakathanavidhiḥ*

paridhāyāṃśuke śiṣya ācānto yāgamaṇḍape |  
 gatvā bhaktyā guruṃ natvā guror āsīta dakṣiṇe ||124||

4 vibhuḥ] B1 B3 prabhuḥ 5 ca] R2 *om.* || vibhavāya] RAC vijāyāya || vibhavāya te] B2 vijāyate  
 7 tathā śivaḥ] RAC tathāśvinau || śivaḥ] Pa śivāḥ 8 hy ete] B1 śeṣo || vaḥ] B1 te 9 matiḥ]  
 V2 B1 B3 Edd gatiḥ 11 abhiṣiñcantu] RAC *add.* tuṣṭiḥ kāntiḥ kṣamā tathā | ādityaś candramā  
 bhaumo budhajivasitārkajāḥ || grahās tvām abhiṣiñcantu || rāhuḥ ... pūjitāḥ] B1 dharmapatnyaḥ  
 susaṃyatāḥ || pūjitāḥ] Va pūritāḥ : B1 *add.* ādityaś candramā bhaumo budhajivasitārkajāḥ | gra-  
 hās tvām abhiṣiñcantu rāhuḥ ketuś ca tarpitāḥ || 12 deva ... pannagāḥ] RAC *deest* 14 dhruvo]  
 B1 *a.c.* drumā : Edd RAC dhruvā || nāgā] Od gāvo || daityā] V1 B1 daityāś cā- || daityā apsarasāṃ]  
 B2 daityāś cāpsarasāṃ 16 śastrāṇi] B2 -śāstrāṇi 20 sarva] B1 Edd dharmā- 21–23 atha ...  
 dakṣiṇe] B1 *om.* 21 vidhiḥ] R2 R3 *add.* 12 23 āsīta] B2 āsīc ca

*The Mantra of Ceremonial Bathing*

In the *Vasiṣṭha Saṃhitā*:<sup>a</sup>

<sup>117</sup>May the gods bathe you: Brahmā, Viṣṇu and Maheśvara! May Vāsudeva, master of the world, may mighty Saṃkarṣaṇa, Pradyumna and Aniruddha confer might to you. <sup>118</sup>May the ten guardians of the directions always protect you: Indra, Agni, Viṣṇu, Yama, Nirṛti, Varuṇa, Vāyu, Kubera, Śiva, Brahmā. <sup>119</sup>Kīrti, Lakṣmī, Dhṛti, Medhā, Puṣṭi, Śraddhā, Kriyā, Mati, Buddhi, Lajjā, Vapu, Śānti, Māyā, Nidrā and Bhāvanā<sup>b</sup>—<sup>120</sup>may they bathe you! Rāhu, Ketu and the revered gods, Dānavas, Gandharvas, Yakṣas, Rākṣasas, serpents, <sup>121</sup>Ṛṣis, sages, cows, divine mothers, wives of the gods, Dhruva, Nāgas, Daityas and Apsarasas, <sup>122</sup>divine arrows and all the divine swords, the kings, carriers, herbs, jewels, Kālakeyas, <sup>123</sup>rivers, oceans, mountains, holy places and streams of water—may they bathe you for the attainment of all of your desired goals.

[...]

*Rules for Imparting the Mantra*

<sup>124</sup>Dressed in two cloths, the disciple should do Ācamana within the sacrificial pavilion, go to the preceptor, bow down to him with devotion and then sit down on the right side of the guru.

a In RAC pp. 35–36.

b This seems to be a variant of the standard list of the thirteen wives of Dharma, but the goddesses here are fifteen.

aṃśuke vastrayugmaṃ, navaṃ sitaṃ paridhāya snānaśāṭīm aspr̥śan kṛtācamaṇaḥ san  
| bhaktyā natveti | bhagavadbuddhyā bahuśo 'ṣṭāṅgapraṇāmaṃ sapādagrahaṇaṃ kṛt-  
vety arthaḥ | guros tasya pūrvābhimukham upaviṣṭasya prāg eva kṛtapraṇāyāmaṣa-  
ḍaṅganyāsādikasya dakṣiṇabhāge tadekacitto 'bhimukho baddhāñjaliḥ san upaviśed  
5 iti jñeyam ||124||

guruḥ samarpya gandhādīn puruṣāhārasammitam |  
nivedya pāyasam kṛṣṇe kuryāt puṣpāñjaliṃ tataḥ ||125||

ādīśabdena puṣpadhūpādīn ||125||

sāmpradāyikamudrādibhūṣitaṃ taṃ kṛtāñjalim |  
10 pañcāṅgapramukhair nyāsaiḥ kuryāc chrīkṛṣṇasāc chīsum ||126||

sāmpradāyikaṃ guruparamparāsiddham | mudrā tilakamālādi svarṇāṅguliyakādi ca  
tena bhūṣitam | śīsum nijaśīśutvena vartamānam iti snehaviṣayatā sūcitā | taṃ śīsyam  
| śrīkṛṣṇasāt kuryāt śrīkṛṣṇāya samarpayet ||126||

nyasya pāñitalaṃ mūrdhni tasya karṇe ca dakṣiṇe |  
15 ṛṣyādiyuktaṃ vidhivan mantraṃ vāratrayaṃ vadet ||127||  
dīrghamantraṃ ca śīśyasya yāvad āgrahaṇaṃ paṭhet |  
gurudaivatamantraikyam śīśyas taṃ bhāvayan paṭhet ||128||

tasya śīśyasya mūrdhni svakaratalaṃ nidhāya | vidhivad ity atrāyaṃ vidhir draṣṭavyaḥ  
| nimilitanayanaṃ śīśyaṃ paṭāntarita upaviṣṭo gurur idaṃ vadet | divyadr̥ṣṭyā bhaga-  
20 vantam avalokayeti | tataḥ suvarṇāśālākayā taṃ vakṣasi spr̥śet | atha śīśyo mahāphalam  
ekaṃ dattvā vaded idaṃ | mayi prasīda locanābhyaṃ vilokayeti | ajñānatimirāndha-  
syetyādi paṭhec ca | athonmilitanayanasya śīśyasya tanau bhagavantam āvirbhūtaṃ

1 sitaṃ ... san] B2 *deest* || śāṭīm ... aspr̥śan] Edd -vāso 'spr̥śan 2 sapādagrahaṇaṃ] B1 *deest*  
4 upaviśed] V1 upadiśet 6 guruḥ] B2 gurum 8 dhūpādīn] V1 -dhūpadipān 9 bhūṣitaṃ]  
Od *gl.* (sāmpradāyikaṃ guruparamparāsiddham | mudrā tilakamālādi svarṇāṅguliyakādi ca tena  
bhūṣitam | śīsum nijaśīśutvena vartamānam iti snehaviṣayatā sūcitā |) 10 chrīkṛṣṇasāc] Od *gl.*  
(śrīkṛṣṇadhīnaṃ kuryāt) 13 śrī] B1 *deest* 17 taṃ] R1 sam- 19 divyadr̥ṣṭyā] B2 divyaṃ divyā

*Dressed in two cloths* means wearing new white cloth, not touching the bathing cloth and having done Ācamana. *He should bow down with devotion*: the meaning is that thinking of him as God, he should repeatedly bow down with the eight parts of his body, grasping his feet. With folded hands and fixing his mind on him, he should sit down on the right side of the preceptor but facing him, while the preceptor sits facing east, having completed his Prāṇāyāma, sixfold Nyāsa and so on.

<sup>125</sup>He should present sandalwood and so on to the preceptor, offer as much rice pudding as a person would eat to Kṛṣṇa, and then offer flowers in his cupped hands.

*And so on* refers to flowers, incense and so forth.

<sup>126</sup>With the help of Nyāsas such as that of the five limbs, he should then make over him, the child, decorated with the seals and so on of the tradition and folding his hands, to blessed Kṛṣṇa.

He should *make over* or offer *him*, the disciple, to blessed Kṛṣṇa. The word *child* implies an affectionate relation, that the disciple is now his child. He should be decorated with things such as seals, Tilaka and garlands *of the tradition*, that have been established by preceptorial succession, as well as golden finger-rings and so on.

<sup>127</sup>Touching the palm of his hand to his head, he should utter the mantra three times into his right ear in the correct way together with its seer and so on, <sup>128</sup>but a long mantra should be recited until the disciple grasps it. Meditating on the unity between preceptor, divinity and mantra, the disciple should then recite it.

[...] *In the correct way*: this is the procedure to consider. Seated behind a cloth, the preceptor should say this to the disciple, who should keep his eyes shut: "See the Lord with divine sight!" He should then touch his eyes with a golden probe. Now the disciple should give him a great fruit and say as follows: "Be merciful to me and turn your eyes to me!" He should also recite the verse beginning with "I bow to the blessed preceptor, who with a spatula and the ointment of knowledge ..." <sup>a</sup> Then, considering that the Lord

a See the commentary to HBV 2.222 below.

bhāvayan gandhādibhir alaṅkṛtya pañcopacāraís ca sampūjya sumuhūrte gītavādyā-  
dimaṅgalagoṣeṇa śiṣyasya śirasi karatalaṃ nyasya ṛṣicchandodevatādikam upadiśya  
mūlamantraṃ vāratrayaṃ dakṣiṇakarṇe brūyād iti | ā samyak grahaṇaṃ yāvat śiṣyeṇa  
mantra yāvatā dhṛto bhavet tāvad vāraṃ paṭhed ity arthaḥ | guruś ca devatā ca mantras  
5 ca teṣāṃ aikyaṃ cintayan taṃ mantram uccārayet ||127–128||

sākṣataṃ gurur ādāya vāri śiṣyasya dakṣiṇe |  
kare 'rpayed vadan mantra 'yaṃ samo 'stv āvayor iti ||129||

itaḥparam ayaṃ mantra mama tava ca samo 'stu tulyaphalado bhavatv ity etad vadan  
||129||

10 svasmāj jyotirmayīm vidyāṃ gacchantīm bhāvayed guruḥ |  
āgatāṃ bhāvayec chiśyo dhanyo 'smīti viśeṣataḥ ||130||

svasmād gacchantīm mantrātmikāṃ vidyāṃ | dhanyo 'smīti ca viśeṣato bhāvayet ||130||

15 mahāprasādaṃ śiṣyāya dattvā tatpāyasaṃ guruḥ |  
nidadhyād akṣatān mūrdhni tasya yacchan śubhāśiṣaḥ ||131||  
guruṇā kṛpayā dattaṃ śiṣyas cāvāpya taṃ manum |  
aṣṭottaraśataṃ japtvā samayān śṛṇuyāt tataḥ ||132||

tad bhagavanniveditaṃ puruṣāhāraparimitaṃ mahāprasādarūpaṃ pāyasaṃ dattvā |  
śubhāśiṣaḥ | āyur ārogyam aiśvaryaṃ avināśaḥ svayaṃ jayaḥ | saubhāgyaṃ ca punaś  
cāyur | yuṣmākaṃ cāstu sarvadā || ityādy uktāḥ | japtvā āvartya, tatas tasmād guruḥ  
20 sakāśāt samayān ācārān nyāsadhyanādīn anyān api vaiṣṇavadharmān śṛṇuyāt ||131–  
132||

2 ghoṣeṇa] B2 -ghoṣaiḥ 3 grahaṇaṃ] B2 grahaṇe 4 dhṛto] B2 vṛto 7 āvayor] Od *gl.*  
(gurudaivatayoḥ) 8 do] V2 B3 -prado 10 guruḥ] B2 gurum 13 mahāprasādaṃ] Od *gl.*  
(mahāprasādarūpaṃ pāyasam) 14 śubhāśiṣaḥ] Od *gl.* (āyur ārogyam aiśvaryaṃ avināśaḥ sau-  
bhāgyaṃ ca śubhāśiṣaḥ) 15 cāvāpya] B3 cāvāhya 16 samayān] R2 *om.* || śṛṇuyāt] Od *gl.*  
(vaiṣṇavadharmādīn śṛṇuyāt) 20 dharmān] B3 -dharmādīn

has appeared in the body of the disciple, who has opened his eyes, the preceptor should decorate him with sandalwood paste and so on, worship him with five articles and at an auspicious time, accompanied by the auspicious sounds of singing and instruments, place his palm on the head of the disciple, instruct him in the seer, metre, divinity and so on, and then utter the root mantra three times in his right ear.

*Until the disciple grasps it* means that he should recite it as many times as needed until the mantra becomes fixed. [...]

<sup>129</sup>Placing Akṣata and water into the right hand of the disciple, the preceptor should say this mantra: “May it be the same for us!”

He should say: “From now on, may this mantra be the same, may it give the same fruit for me and for you.”

<sup>130</sup>The preceptor should visualise the effulgence of the mantra leaving himself, and the again disciple should visualise it entering him, thinking, “I am fortunate!”

[...]

<sup>131</sup>The preceptor should give the Mahāprasāda rice pudding to the disciple and place Akṣata on his head, praying for his welfare. <sup>132</sup>Having received the mantra by the grace of the preceptor, the disciple should recite it a hundred and eight times and then hear the regulations.

He should give the disciple the person’s portion of rice pudding that had been offered to the Lord and that now is Mahāprasāda.<sup>a</sup> *Praying for his welfare* means statements such as “Life, health, majesty, unceasing victory itself, welfare and again life—may you always enjoy them”. Having *recited*, repeated the mantra, he should then hear from the preceptor the *regulations*, the customs of Nyāsa, meditation and so on, as also other Vaiṣṇava rules.

a If one would offer for example a whole pot of rice pudding to Kṛṣṇa, the whole amount would become his Prasāda (grace) after the offering is finished, even though not everything from the pot was on the offering plate. However, the part that was on the offering plate is even more sanctified and therefore known as Mahāprasāda (great grace).



*atha samayāh*

śrīnāradapañcarātre—

- svamantro nopadeṣṭavyo vaktavyaś ca na saṃsadi |  
 gopanīyaṃ tathā śāstraṃ rakṣaṇīyaṃ śārīravat ||133||  
 5 vaiṣṇavānām parā bhaktir ācāryānām viśeṣataḥ |  
 pūjanaṃ ca yathāśakti tān āpannāṃś ca pālayet ||134||

śāstraṃ śrībhāgavatādi pūjādisambandhi vā | āpannān āpadgatān sataḥ ||133–134||

prāptam āyatanād viṣṇoḥ śirasām praṇato vahet |  
 nikṣiped ambhasi tato na pated avanau yathā ||135||

- 10 prāptaṃ nirmālyādi | ata evoktaṃ tatraiva prāyaścittaprakaraṇe | viṣṇor niveditaṃ prā-  
 pya nikṣipet yatra kutracit | ayogyasyāthavā dadyāt so 'yam aṣṭasataṃ japet || iti ||135||

- somasūryāntarasthaṃ ca gavāśvatthāgnimadhyagam |  
 bhāvayed daivataṃ viṣṇuṃ guruviprasārīragam ||136||  
 yatra yatra parivādo mātস্যāc chrūyate guroḥ |  
 15 tatra tatra na vastavyaṃ niryāyāt saṃsmaran harim ||137||  
 yaiḥ kṛtā ca guror nindā vibhoḥ śāstrasya nārada |  
 nāpi taiḥ saha vastavyaṃ vaktavyaṃ vā kathañcana ||138||

vibhoḥ bhagavataḥ ||138||

- pradakṣiṇe prayāṇe ca pradāne ca viśeṣataḥ |  
 20 prabhāte ca pravāse ca svamantraṃ bahuśaḥ smaret ||139||  
 svapne vākṣisamakṣaṃ vā āścaryam atiharṣadam |  
 akasmād yadi jāyeta na khyātavyaṃ guror vinā ||140||

1 samayāḥ] R2 R3 *add.* 13 2 rātre] V2 Va *add.* ca 4 śāstraṃ] Od *gl.* (śrībhāgavatādi pūjā)  
 6 tān] Od *gl.* (vaiṣṇavānām ācāryānām) 7 sambandhi vā] B2 *lac.* 8 prāptam] Od *gl.* (nirmā-  
 lyādi prāptam) || śirasām] V2 B3 R3 śirasā 10 tatraiva ... prakaraṇe] B1 *deest* 11 so yam] V1  
 V2 siṃhaṃ || yam] B2 'pi : B3 'ham || aṣṭa] B2 mantra- || iti] B1 *deest* 12 gavāśvatthāgni] B2  
 gavādy athāgni- : Od gavākṣam agni- 14 parivādo] R3 parivādo 17 vastavyaṃ vaktavyaṃ] B2  
*transp.* || vaktavyaṃ] Pa<sup>2</sup> *im.* 19 prayāṇe] B2 pradāne : Od *gl.* (yātrākāle) || pradāne] B2 dur-  
 gatau : Od prasthāne : Od *gl.* (gamane) 20 ca] B1 *om.* 21 svapne vākṣi] B2 parokṣaṃ vā : Od  
 svaparokṣaṃ : Od *gl.* (apratyakṣam) || samakṣaṃ] B1 B3 -samakṣe || āścaryam] Od sāścāryam  
 22 na khyātavyaṃ] B2 nekṣitavyaṃ || khyātavyaṃ] Pa khyānavya

*The Regulations*

In the Nārada Pañcarātra (16.301, 307cd–308ab, 311cd–312ab, 322, 324–325, 326cd–328ab):<sup>a</sup>

<sup>133</sup>One should not teach others one's mantra or utter it publicly; likewise, one should keep the scripture secret and protect it like one's own body.

<sup>134</sup>One should have the highest devotion for the Vaiṣṇavas and especially for the preceptors and one should perform worship as one is able and care for the unfortunate.

*The scripture* refers to texts such as the blessed Bhāgavata or else to those connected to worship. *The unfortunate* means saints who have fallen into misfortune.

<sup>135</sup>One should humbly carry on one's head that which has come from the house of Viṣṇu and then place it into water; one should not throw it away just anywhere.

*That which has come*: offered flowers and so on. As it is said in the same book, in connection to expiation (25.39): "He who throws away something offered to Viṣṇu just anywhere or gives it to an undeserving person should do a hundred and one recitations."

<sup>136</sup>One should consider Lord Viṣṇu to reside in the sun and the moon, in cows, the Aśvattha tree, fire, the preceptor and the Brāhmaṇas. <sup>137</sup>One should never stay in a place where one hears jealous censure of the preceptor but depart, remembering Hari. <sup>138</sup>O Nārada, one should never stay or talk with those who slander the preceptor, the Lord or scripture.

[...]

<sup>139</sup>One should repeatedly remember one's mantra in the morning, while doing circumambulations, when setting out, when away from home and especially when giving gifts. <sup>140</sup>If one unexpectedly sees something wonderful and very exciting either in a dream or before one's very eyes, one should not tell it to anyone except for the preceptor.

a Many of the verses left out have been or will be given elsewhere, such as two verses on how to utter the name of the guru (HBV 1.92–93).

pañcarātrāntare—

samayāṃś ca pravakṣyāmi saṃkṣepāt pañcarātrakān |  
na bhakṣayen matsyamāṃsam kūrmaśūkarakāṃs tathā ||141||

5 matsyamāṃse niṣiddhe 'pi punaḥ kūrmaḍiniṣedhaḥ kadācid rogādinā māṃsāśino 'py  
avaśyaṃ tadvarjanāya ||141||

kāṃsyapātre na bhuñjīta na plakṣavaṭapatrayoḥ |  
devāgāre na niṣṭhīvet kṣutaṃ cātra vivarjayet |  
na sopānatkacaraṇaḥ praviśed antaraṃ kvacit ||142||

10 devāgāra ity agre 'py anuvartata eva | tataś cāntaraṃ devāgārābhyantaram ity arthaḥ |  
kvacit kadācid api | yad vā, kasmīṃścid api devāgāre ||142||

ekādaśyāṃ na cāśnīyāt pakṣayor ubhayor api |  
jāgaraṃ niśi kurvīta viśeṣāc cārcayed vibhum ||143||

viśeṣād iti anyatithibhyo viśeṣeṇa ekādaśyāṃ tatrāpi viśeṣato jāgaraṇenārcayed ity  
arthaḥ ||143||

15 sammohanatantre ca—

gopayed devatām iṣṭāṃ gopayed gurum ātmanaḥ |  
gopayec ca nijaṃ mantraṃ gopayen nijamālikām || iti ||144||

caturyukśatasamkhyeṣu prāg guroḥ samayeṣu ca |  
śiṣyeṇāṅgīkṛteṣv eva dīkṣā kaiścana manyate ||145||

20 samayaśravaṇe matāntaraṃ likhati caturyug iti | prāk prathamam guroḥ sakāśād aṅgi-  
kṛteṣv eva ||145||

1 pañcarātrāntare] R1 pañcarātre ca 2 rātrakān] Edd V1 Od -rātrakāt : V2 -rātrikāt : B1 -rātrikān  
4 māṃse niṣiddhe] B2 -niṣedhe 'pi matsyādayaḥ sarvamāṃsanīṣedhaḥ siddho 7 niṣṭhīvet] Od  
gl. (mukhavisarjana) || kṣutaṃ] B2 kṣutaś || cātra] R2 vātra 8 sopānatka] B2 sopānatkāṣṭha-  
11 cāśnīyāt] B2 Od bhuñjīta 13 jāgaraṇenārcayed] V1 B2 jāgare 'rcayed : V2 jāgaraṇe 'rcayed  
16 gopayed] R1 -payet om. 17 iti] R3 *deest* 20 samaya] B1 B2 mantra-

In another Pañcarātra:<sup>a</sup>

<sup>141</sup>I will now briefly tell you the regulations of the Pañcarātrakas! Do not eat fish, meat, tortoise or pork.

Even though fish and meat are forbidden (2.165), tortoise and so on is further forbidden to prohibit the eating of [such kinds of meat] even for those who sometimes eat meat because of illness or some other such reason.

<sup>142</sup>Do not eat off a brass plate or off Plakṣa- or Vaṭa-leaves. Do not spit in the temple and also avoid sneezing there. Never go inside with shoes on your feet.

The words “in the temple” should be supplied in the latter cases here as well. *Inside* therefore means inside the temple. [...] *Never* can also mean nowhere inside the temple.

<sup>143</sup>Do not eat on the Ekādaśī of either fortnight; keep vigil during the night and perform special worship of the Lord.

*Special*: since Ekādaśī is different from other lunar days, one should especially at that time worship by keeping awake. This is the meaning.

And in the Sammohana Tantra:

<sup>144</sup>Keep your chosen deity secret, keep your preceptor secret, keep your mantra secret, keep your rosary secret!

<sup>145</sup>Some hold that initiation occurs only when the disciple before the preceptor agrees to one hundred and four regulations.

In this verse, the author describes another opinion as to hearing the regulations. [...]

a Given as “Nārada Pañcarātra” in JM 15a.

tathā ca viṣṇuyāmale—

guruḥ parīkṣayec chiṣyaṃ saṃvatsaram atandritaḥ |  
niyamān vihītān varjyān śrāvayec ca catuḥśatam ||146||

vihītān vidheyān ity arthaḥ | caturyuktaśatam ||146||

5 brāhme muhūrta utthānaṃ mahāviṣṇoḥ prabodhanam |  
nīrājanaṃ ca vādyena prātaḥsnānaṃ vidhānataḥ ||147||

tatrādau dvipañcāśadvihītān āha brāhma ityādinā cintanam ity antena ||147||

viśuddhāhatayugvastradhāraṇaṃ devatārcanam |  
gopīcandanamṛtsnāyāḥ sarvadā cordhvapuṇḍrakam ||148||

10 viśuddham ca pavitram | āhataṃ ca nūtanam | pāṭhāntare viśuddhena janenāhṛtam  
ānītaṃ yat yugvastraṃ vastrayugmaṃ tasya dhāraṇam | devatāyā nijeṣṭadaivatasya  
arcanaṃ tarpaṇādīnā jale pūjanam | pāṭhāntare 'pi sa evārthaḥ ||148||

pañcāyudhānāṃ vidhṛtiś caraṇāmṛtasevanam |  
tulasīmaṇimālādibhūṣādhāraṇam anvaham ||149||

15 nirmālyodvāsanaṃ viṣṇos taccandanavilepanam |  
śālagrāmaśīlāpūjā pratimāsu ca bhaktitaḥ |  
nirmālyatulasībhakṣas tulasyavacayo vidheḥ ||150||

śālagrāmaśīlāyāṃ pūjā pratimāsu ca pūjayaty eṣa eko niyamaḥ | nirmālyatulasyā bhak-  
ṣaḥ bhakṣaṇam | bhūṣeti vā pāṭhaḥ | bhūṣaṇatvena mastakādau dhāraṇam ity arthaḥ |

20 vidher yathāvidhīty arthaḥ ||150||

1 ca] B2 *deest* 2 atandritaḥ] Od *gl.* (niralasaḥ) 3 catuḥśatam] Od *gl.* (catuḥśatasamkhyakān)  
4 yukta] B2 -yuktaṃ || śatam] B1 *add.* śrīkṛṣṇaḥ 10 ca pavitram] B2 *transp.* 14 maṇi] B2  
-mānya- || anvaham] Od *gl.* (pratyaham) 18 ca] B1 *deest* || pūjayaty] V1 pūjety

As it is said in the Viṣṇu Yāmala:<sup>a</sup>

<sup>146</sup>The preceptor should diligently observe the disciple for a year. Then he should have him hear the one hundred and four rules, both injunctions and prohibitions:

[...]

<sup>147</sup>Arising at the watch of Brahman; waking up great Viṣṇu; doing his Nīrājana with music; the morning bath according to the rules; ...

Here the author first gives the fifty-two injunctions, beginning with arising at the watch of Brahman and ending with remembrance [at 2.162].

<sup>148</sup>Dressing in two pure and new cloths; worship of the Lord; always wearing vertical Tilaka made of Gopīcandana mud; ...

[...] The meaning of another reading of the first line is that one should dress in two cloths brought by a pure person.<sup>b</sup> *Worship of the Lord* refers to worship of the chosen Lord in water by oblations and so on. This is the meaning also of the other reading.<sup>c</sup>

<sup>149</sup>Wearing the five weapons; honouring the foot-nectar; wearing ornaments such as Tulasī or pearl necklaces daily; <sup>150</sup>removing the flowers offered to Viṣṇu; smearing oneself with his sandalwood paste; devotedly worshipping the Śālagrāma stone or images; eating offered Tulasī; picking Tulasī according to the rules; ...

Worship of the Śālagrāma stone or images is one injunction. [...] Instead of eating offered Tulasī another reading is “decorating with”. The meaning is to wear offered Tulasī as ornaments on the head and so on. [...]

a This text has not been printed. Burnell (1880: 205) mentions a manuscript of 138 folios that appears to be a conversation between Śiva and Nārada retold by Mudgala.

b This reading (*viśuddhāhṛta-*) would seem to make more sense, as a literal understanding of the first reading would mean that the disciple would need to wear new clothes every day.

c Unfortunately, the commentator does not provide the other reading.

vidhinā tāntrikī sandhyā śikhābandho hi karmaṇi |  
viṣṇupādodakenaiva piṭṛñāṃ tarpaṇakriyā |  
mahārājopacāraiś ca śaktyāṃ sampūjanaṃ hareḥ ||151||

śaktyāṃ śaktau satyām | śaktyeti pāṭhe 'pi sa evārthaḥ | evam agre 'pi ||151||

5 viṣṇubhaktiyavirodhena nityanaimittikī kriyā |  
bhūtaśuddhyādikaraṇaṃ nyāsāḥ sarve yathāvidhi ||152||

yā viṣṇubhaktiyā saha viruddhā na bhavatīty arthaḥ | pāṭhāntaraṃ spaṣṭam ||152||

10 navīnaphalapuṣpāder bhaktitaḥ sannivedanam |  
tulasīpūjanaṃ nityaṃ śrībhāgavatapūjanam ||153||  
trikālaṃ viṣṇupūjā ca purāṇaśrutir anvaham |  
viṣṇor niveditānāṃ vai vastrādīnāṃ ca dhāraṇam ||154||

purāṇānāṃ śrībhāgavatādīnāṃ śrutiḥ śravaṇam ||153-154||

sarveṣāṃ puṇyakāryāṇāṃ svāmidṛṣṭyā pravartanam |  
gurvājñāgrahaṇaṃ tatra viśvāso guruṇodite ||155||

15 svāmidṛṣṭyā bhagavadājñābuddhyā | yathā niyukto 'smi tathā karomīti buddhyā vā |  
yad vā, svāmītibuddhyā dāsabhāvenety arthaḥ ||155||

yathāsvamudrārācanaṃ gītanṛtyādi bhaktitaḥ |  
śāṅkhādīdhvanimāṅgalyalīlādyabhinayo hareḥ |  
nityahomavidhānaṃ ca balidānaṃ yathāvidhi ||156||

20 yathāsvaṃ nijamantradevatānusāreṇa mudrāṇāṃ racanaṃ bandhanam | tathā sveti  
pāṭhe 'pi sa evārthaḥ ||156||

4 pi] B1 *deest* || pi] B2 *add. śrīśrīgovinda jayati* || śrīśrīrādhākṛṣṇa jayati || śrīśrīhariḥ || śrī-  
śrī??jayati || 16 yad ... svāmītibuddhyā] B1 *deest* 17 yathāsva] V1 V2 R1 R2 R3 Pa B2 Od  
yathārtha- 18 māṅgalya] Pa B2 -māṅgalyaṃ 20 yathāsvaṃ] V1 V2 yathārthaṃ || bandha-  
nam] B1 B2 dhāraṇam || tathā] V2 B1 B2 yathā 21 pi] B1 *deest*

<sup>151</sup>Performing Tantric Sandhyā in the proper way; tying the tuft of hair for the sake of rituals; offering oblations to the forefathers with water from the feet of Viṣṇu; worshipping Hari with royal items, if able; ...

*If able* means if one has the means. That is also the meaning of the reading “according to ability.” The same applies to cases below as well [e.g., 2.160].

<sup>152</sup>Performing the mandatory and occasional rituals in a way that does not conflict with devotion to Viṣṇu; performing the rites of Bhūtaśuddhi, etc, and all the Nyāsas according to the rules; ...

[In a way that does not conflict with the devotion to Viṣṇu] means performing those rituals that are not in conflict with devotion to Viṣṇu. The other reading is clear.<sup>a</sup>

<sup>153</sup>Devotedly offering fresh fruits and flowers; regular worship of Tulasī; worship of the blessed Bhāgavata; <sup>154</sup>worship of Viṣṇu at the three times of the day; daily hearing the Purāṇas; wearing clothes and other items that have been offered to Viṣṇu; ...

*Hearing the Purāṇas* means listening to texts such as the blessed Bhāgavata.

<sup>155</sup>Performing all good deeds seeing the Master; honoring the orders of the preceptor; keeping faith in the words of the preceptor; ...

*Seeing the Master* means considering the order of the Lord, or thinking, “As I am directed, so I shall act.” Or else it means, thinking “my Master”, that is, having the mood of a servant.

<sup>156</sup>Producing the Mudrās of one’s own; devoted song; dance; producing the auspicious sounds of the conch and so on; showing the signs of the play of Hari; performing the daily fire sacrifice; offering tribute in the correct way; ...

*Producing the Mudrās of one’s own:* affixing such Mudrās as are conformable to the divinity of one’s mantra. The meaning of the reading “and of one’s own” is also the same.

a Again, we do not have access to the other reading mentioned.



- sādhūnām svāgataṃ pūjā śeṣanaivedyabhojanam |  
 tāmbūlaśeṣagrahaṇaṃ vaiṣṇavaiḥ saha saṅgamaḥ ||157||  
 viśiṣṭadharmajijñāsā daśamyādidinatraye |  
 vrate niyamataḥ svāsthyaṃ santoṣo yena kena vai ||158||  
 5 parvayātrādikaraṇaṃ vāsarāṣṭakasadvidhiḥ |  
 viṣṇoḥ sarvartucaryā ca mahārājopacārataḥ ||159||

svāgataṃ pūjā cety eka eva niyamaḥ | viśeṣato dharmasya vaiṣṇavakṛtyasya | yad vā,  
 viśiṣṭadharmasya bhagavaddharmasya jijñāsā | daśamyādidinatrayeṣu daśamyekāda-  
 śīdvādaśīṣu yadvrataṃ ca bhakṣaṇādiniyamas tasmin niyamena niścayena svāsthyaṃ  
 10 śraddhayā sthairyam ity arthaḥ | parva janmāṣṭamyādimahotsavaḥ | yātrā devālayā-  
 digamaṇaṃ, ādiśabdena tulasīpuṣpavātikādītattadvidhānaṃ | vāsarāṣṭakaṃ aṣṭa ma-  
 hādvādaśyaḥ | tasya sadvidhiḥ satkāraḥ | yathāvidhi pratipālanam ity arthaḥ | sarveṣu  
 ṛtuṣu vasantādiṣu caryā tattatkālinapuṣpādibhiḥ paricaryā dolāndolanādikriyā vā | sā  
 ca mahārājopacārataḥ śaktau satyām iti jñeyam ||157–159||

- 15 sarveṣāṃ vaiṣṇavānāṃ ca vratānāṃ paripālanam |  
 gurāv īśvarabhāvaś ca tulasīsaṅgrahaḥ sadā ||160||  
 śayanādyupacāraś ca rāmāskandādicintanam ||161||

śayanaṃ śayyā | ādiśabdāt pādasaṃvāhanādih | tatra tattadrūpo vā upacārah | rāmā-  
 dīnāṃ cintanaṃ | rāmaṃ skandaṃ hanūmantaṃ vainateyaṃ vṛkodaram | śayane yaḥ  
 20 smaren nityam || ityādy ukteḥ ||161||

sandhyayoḥ śayanaṃ naiva na saucaṃ mṛttikāṃ vinā |  
 tiṣṭhatācamaṇaṃ naiva tathā gurvāsanāsanam ||162||

adhunā varjyān dvipañcāsan niyamān āha sandhyayor ityādinā sadety antena | tathāś-  
 abdena naiveti sarvatrāgre 'py anuvarṇyate ||162||

1–5 sādhūnām ... vidhiḥ] Od om. 2 vaiṣṇavaiḥ] B2 i.m. 3 viśiṣṭa] R2 Pa viśeṣa- 6 caryā] Od  
 gl. (sarvartupūjā ca) 7 cety] V1 vety 8 bhagavaddharmasya] V1 deest || trayeṣu] V1 B1 -traye  
 9 niyamena] V1 B1 B2 deest || niyamena niścayena] V2 deest 11 puṣpa] B3 deest 12 tasya]  
 B2 rep. || satkāraḥ yathāvidhi] B1 deest 16 sadā] R1 tathā 17 rāmāskandādi] V1<sup>2</sup> add. i.m.  
 rāmādināṃ cetyeva pāthaḥ : Va Pa p.c. rāsakrīḍādi- : Edd rāmādināṃ ca 18 tatra] Edd deest  
 19 cintanaṃ] V2 B2 deest || rāmaṃ ... skandaṃ] B2 rāmāskandhaṃ 19–20 yaḥ ... smaren]  
 V1 B1 B3 saṃsmaren 20 nityam] Edd add. duḥsvapnaḥ tasya naśyati || ādy] V1 V2 B2 deest  
 23 tathā] B1 yathā-

<sup>157</sup>Welcoming and worshipping the saints; eating the remains of offerings; partaking of the leavings of betelnut; keeping the company of Vaiṣṇavas; <sup>158</sup>enquiring about the particular Dharma; restrictedly and contentedly observing the three-day vow of Daśamī and so on; being satisfied with whatever comes; <sup>159</sup>observing the Parvas, the festivals and so on; following the Eight Days; worshipping Viṣṇu in all the seasons and with regal items, ...

*Welcoming and worshipping* is one observation. *The particular Dharma* means that one should enquire about the duties of Vaiṣṇavas, or else it means enquiring about the particular Dharma of the Lord. *Restrictedly and contently observing the three day vow of Daśamī and so on* means to keep the vow of Daśamī, Ekādaśī and Dvādaśī faithfully and following the rules for eating and so on. *The Parva* refers to Janmāṣṭamī and so on, *the festivals* to visiting temples and so on; *and so on* refers to the particular rules for maintaining Tulasī and flower gardens. *The Eight Days* are the eight Mahāvādaśīs; *to follow them* means to show them proper regard, that is, to observe them according to the rules. *Worship in all the seasons* means serving [the Lord] with various fruits and other items that are seasonal to spring and so on, or else it refers to rituals such as swinging the Lord on a swing. If one is able, one should perform these rites with regal items. That is the meaning.

<sup>160</sup>Observing all the Vaiṣṇava vows; considering the preceptor as God; regularly gathering Tulasī; <sup>161</sup>offering a bed and so on; and thinking about Rāma, Skanda and others.

*And so on* refers to acts such as massaging the feet. [...] *Thinking about Rāma and others* refers to statements such as “One who while lying down remembers Rāma, Skanda, Hanumān, Garuḍa and Bhīma ....”<sup>a</sup>

<sup>162</sup>Not sleeping at the junctions of the day; not to bathe without mud; not to do Ācamana while standing; also sitting on the seat of the preceptor; ...

Beginning with *not sleeping* and ending with *Prasāda of Viṣṇu* [at 2.176], the author now lists the fifty-two prohibitions. The word *also* means nor indeed; it should be supplied everywhere below as well.

a Edd adds the rest of this verse, well-known even today: “... will not see a nightmare.”

gurvagre pādavistāracchāyāyā laṅghanam guroḥ |  
śaktau snānakriyāhānir devatārcanalopanam ||163||  
devatānām gurūnām ca pratyutthānādyabhāvanam |  
guroḥ purastāt pāṇḍityam prauḍhapādakriyā tathā ||164||

- 5 pratyutthānādīnām abhāvanam akaraṇam ity arthaḥ | prauḍhapādalakṣaṇam uktam |  
āsanārūḍhapādas tu jānunor vātha jaṅghayoḥ | kṛtāvasakthiko yas tu prauḍhapādaḥ sa  
ucyate ||164||

- amantratīlakācāmau nīlīvastravidhāraṇam |  
abhaktaiḥ saha maitryādi asacchāstraparigrahaḥ |  
10 tucchasvargasukhāsaktir madyamāṃsaniṣevaṇam ||165||

mantram vinā tilakam ācāmaś cācamanam iti | dvābhyām eka eva niyamaḥ ||165||

mādakauşadhasevā ca masurādyannabhojanam |  
śākaṃ tumbī kaliṅgādi tathābhaktānnasaṅgrahaḥ |  
avaīṣṇavavratārambhas tathā japyam avaiṣṇavam ||166||

- 15 ādiśabdena dagdhānnādi | ādiśabdāt vṛntākādi | abhaktāt avaiṣṇavāt annasya saṅgra-  
haḥ parigrahaḥ | saṅgrahaśabdena kṣutpīḍayodarabharaṇamātrānnagrahaṇam anuj-  
ñātam ||166||

abhicārādikaraṇam śaktyām gaṇopacārakam |  
śokādīpāraśyaṃ ca digviddhaikādaśīvratam ||167||

4 pāda] R2 -vāda- 5 praty] B1 B2 abhy- 6 prauḍha] B2 rūḍha- 7 ucyate] V1 V2 B1 *add.* iti  
8 tilakācāmau] B2 -tilakādyau ca 9 maitryādi] Pa maitrādi 10 svarga] Edd -saṅga- || saktir]  
B2 -bhuktir 11 cācamanam] B1 ācamaṇam 12 mādakauşadhasevā] Od yadayanniṣedhasevā  
13 kaliṅgādi] B3 kaliṅgyādi : Edd kalaṅjādi 14 vratārambhas] R3 -vratānām ca 15 vṛntākādi]  
B3 *gl.* (vārtākādi) 16 parigrahaḥ] B2 *deest* 18 abhicārādi] Od *gl.* (māraṇādi) 19 dig ...  
vratam] Od *gl.* (daśamīviddhā ekādaśīvratam na kartavyam)

<sup>163</sup>Stretching out one's feet in front of the preceptor; stepping over the shadow of the preceptor; omitting the rite of bathing, even though able; neglecting to worship the Lord; <sup>164</sup>failing to rise up and so on in front of the gods or the preceptors; affecting to be learned in front of the preceptor; squatting; ...

[...] The characteristics of *squatting* are explained as follows (4.165): "Keeping the feet on the seat or tying up the knees or shanks is called squatting."

<sup>165</sup>Doing Tilaka or Ācamana without mantra; wearing dark cloth; cultivating friendliness and so on with non-devotees; studying false scriptures; hankering after the insignificant pleasures of heaven; consuming alcohol or meat; ...

[...] *Doing Tilaka or Ācamana without mantra* is one prohibition.

<sup>166</sup>Using intoxicating herbs; eating Masura beans and similar foodstuffs; cooked greens,<sup>a</sup> bottle gourd (*Lagenaria Vulgaris*), Kaliṅga<sup>b</sup> and so on; collecting food from non-devotees; undertaking non-Vaiṣṇava vows; reciting non-Vaiṣṇava mantras; ...

*Similar foodstuffs* refers to scorched rice and so on. *And so on* refers to stalks and so on. *Collecting food from non-devotees* means accepting food from non-Vaiṣṇavas. The word *collecting* allows accepting enough food to appease one's hunger and thirst.

<sup>167</sup>Engaging in malevolent rituals and such; resorting to secondary items when able not to; becoming overpowered by sorrow and so on; following a vow on an Ekadaśī that is touched by Daśamī;<sup>c</sup> <sup>168</sup>discriminating between

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- a It is unclear what kind of cooked greens is referred to here, as many green leafy vegetables are called śāka and most are eaten by all Vaiṣṇavas. HBV will later (8.138–141) mention fifteen recommended types of śāka but also (8.153) forbid the eating of *jālikāśāka*, "webbed greens".
- b I am not sure what foodstuff this refers to. Edd reads *kalaṅja* instead, which is understood by Vidyāratna (and Miśra, following him) to mean game caught with poisoned arrows.
- c The details of the Ekādaśī vow, including this, will be extensively covered in chapters 12 and 13.

śuklakṛṣṇā vibhedaś cāsadvyāpāro vrate tathā |  
śaktau phalādibhuktiś ca śrāddhaṃ caikādaśīdine ||168||

dig daśamī | vrate asadvyāpāraḥ dyūtakriḍādi ||167–168||

5 dvādaśyāṃ ca divāsvāpas tulasvavacayas tathā |  
tatra viṣṇor divāsnānaṃ śrāddhaṃ haryaniveditaiḥ ||169||

tatra dvādaśyāṃ ||169||

vṛddhāv atulasīśrāddhaṃ tathā śrāddham avaiṣṇavam |  
caraṇāmṛtapāne 'pi śuddhyarthācamanakriyā ||170||

10 vṛddhau vṛddhiśrāddhe | tulasīm vinā śrāddham | avaiṣṇavaṃ vaiṣṇavajanarahitaṃ  
bhagavadaniveditānnādivihitaṃ vā | caraṇāmṛtapāne saty api śuddhyartham itara-  
jalapānavihitācamanavat | yad vā, kathañcit pūrvajātasuddheḥ pāvityāyācamanam ity  
arthaḥ ||170||

kāṣṭhāsanopaviṣṭena vāsudevasya pūjanam |  
pūjākāle 'sadālāpaḥ karavīradipūjanam ||171||

15 karavīraśabdena gṛhakaravīram | ādiśabdāc cārkādi jñeyam | tena yad bhagavataḥ pūja-  
nam tat ||171||

āyasaṃ dhūpapātrādi tiryakpuṇḍraṃ pramādataḥ |  
pūjā cāsaṃskṛtair dravyais tathā cañcalacittataḥ ||172||

7 vṛddhāv atulasīśrāddhaṃ] Va<sup>2</sup> gl. vṛddhau vṛddhiśrāddhe tulasīm vinā śrāddham 11 pāna]  
V2 -pāne || vihitācamanavat] Edd -vihitācamaṇam || yad vā] Edd yathā 14 pūjā ... pūjanam]  
Od deest || pūjanam] Pa -pūjane 15 gṛha] B1 graha- || yad] B1 tad- 18 cittataḥ] V1 -cintataḥ

the light and dark fortnights;<sup>a</sup> engaging in deceitful conduct during a vow; eating fruits and so on even when able not to; celebrating Śrāddha<sup>b</sup> on the day of Ekādaśī; ...

[...] *Deceitful conduct during a vow* refers to gambling and so on.

<sup>169</sup>Sleeping during the day on Dvādaśī; picking Tulasī; bathing Viṣṇu on that day; performing Śrāddha with items not offered to Viṣṇu; ...

*On that day* means on Dvādaśī.

<sup>170</sup>Doing Vṛddhiśrāddha<sup>c</sup> without Tulasī; non-Vaiṣṇava Śrāddha; doing Ācamana for purification after drinking foot-nectar; ...

[...] *Non-Vaiṣṇava Śrāddha* means a Śrāddha without Vaiṣṇavas or without food offered to the Lord. *Doing Ācamana after drinking foot-nectar* means doing Ācamana with other water for purification even after one has drunk foot-nectar.<sup>d</sup> Alternatively, it simply means doing Ācamana for purification when one has somehow already attained purification.

<sup>171</sup>Worshipping Vāsudeva sitting on a wooden seat; unnecessary talk at the time of worship; worshipping with oleander flowers and so on; ...

*Oleander* means the domestic oleander.<sup>e</sup> *And so on* refers also to the Arka (Calotropis Gigantea) and similar flowers. [...]

<sup>172</sup>Incense holders and others made of iron; wearing a horizontal Tilaka by mistake; worshipping with items that have not been cleaned or with an unsteady mind; ...

a This refers to Ekādaśī, that Vaiṣṇavas maintain should be celebrated during both the light and dark fortnights. Smārtas usually hold that Ekādaśī needs to be celebrated only during the light fortnight.

b Śrāddha means the rituals performed for deceased ancestors.

c Vṛddhiśrāddha means a Śrāddha ritual performed not on the ordinarily mandated dates but a sacrifice to the ancestors in conjunction with some other festival day.

d Generally, eating and drinking causes impurity, but drinking the water that has bathed the feet of the Lord (*caraṇāmṛta*, foot-nectar) is already supremely purifying. The purify oneself after drinking it would be deemed offensive.

e This is a conjecture for *grhakaravīra*.

pramādato 'pi ||172||

ekahastapraṇāmādi akāle svāmidarśanam |  
paryuṣitādiduṣṭānām annādinām nivedanam ||173||

5 ādiśabdena ekapradakṣiṇādi | etat sarvam agre lekhyam tattatprakaraṇe viśeṣato 'bhi-  
vyaktaṃ bhāvi | tathāpi sukhabodhāyātra kiñcid vivṛtam ||173||

saṃkhyām vinā mantrajapas tathā mantraprakāśanam |  
sadā śaktyām mukhyalopo gaṇakālaparigrahaḥ ||174||

śaktyām śaktau satyam api | kadāsaktyeti pāṭhe kutsitakarmādyabhiniveśena mukhya-  
kālasya lopaḥ | ata eva gaṇakālasya parigraha ity eka eva niyamaḥ ||174||

10 prasādāgrahaṇam viṣṇor varjayed vaiṣṇavaḥ sadā |  
catuṣṣatam vidhīn etān niśedhān śrāvayed guruḥ ||175||  
aṅgikāre kṛte bādham tannirājanapūrvakam |  
devapūjām kārayitvā dakṣakarṇe manuḥ japet || iti ||176||

15 bādham aṅgikāre śiṣyeṇa teṣām svikāre kṛte sati, tasya śiṣyasya nīrājanapūrvakam  
||176||

tataś cotthāya pūrṇātmā daṇḍavat praṇamed gurum |  
tatpādapaṅkajam śiṣyaḥ pratiṣṭhāpya svamūrdhani ||177||

tasya guruḥ pādapaṅkajam svīyamūrdhani pratiṣṭhāpya ciraṃ bhaktyā nidhāya ||177||

20 atha nyāsān guruḥ svasmin kṛtvāntaryajanaṃ tathā |  
sāṣṭam sahasraṃ tanmantram svaśaktyakṣataye japet ||178||

4 etat] Edd yady api etat 8 api] B1 *deest* || pāṭhe] B3 *ins. tu* 13 iti] B1 *deest* 14 nīrājana] B1  
*ins. -vidhi-* 17 pratiṣṭhāpya] B3 pratiṣṭhāya 18 svīya] V1 B3 svakīya- 19–20 atha ... japet] R1<sup>2</sup>  
*i.m.* 20 svaśakty] Va<sup>2</sup> *gl.* svaśakteḥ akṣataye ahānaye svasāmartharakṣaṇārtham ity arthaḥ |

*By mistake* means even by mistake.

<sup>173</sup>Bowing down with only one hand and so on; seeing the Master at the improper time; offering food and other items that are stale or bad in some other way; ...

*And so on* means doing only one round of circumambulation and so on. All of this will be described and explained in detail in the proper context below (8.359–364, 389–394). Nevertheless, something is shown here as well for ease of understanding.

<sup>174</sup>Reciting mantras without keeping count; revealing the mantra; regularly to give up primary times, even though able; to make use of secondary times; ...

[...] In the case of the reading *kadāsaktyā* the meaning is to give up the primary time because of attachment to despicable actions and the like. *To make use of secondary times* is a separate observation.<sup>a</sup>

<sup>175</sup>And not to accept the *Prasāda* of Viṣṇu—a Vaiṣṇava should always avoid these. The preceptor should explain these one hundred and four prescriptions and prohibitions, <sup>176</sup>and after the disciple has accepted them by saying, “so be it”, he should do *Nīrājana* of him, have him worship the Lord and then recite the mantra into his right ear.

[...]

<sup>177</sup>Then the disciple should get up with a satisfied heart and prostrate to the preceptor like a stick. He should place his lotus feet on his own head.

He should *place* or hold *his*, the guru’s, lotus feet on his head with devotion for a long time.

<sup>178</sup>Now, after the preceptor has performed the *Nyāsas* on himself and then the internal worship, he should recite the mantra a thousand and eight times to

a Many observations (e.g. *Ekādaśī*) have a primary time allotted for them and a secondary time meant for emergencies when performing the proper rituals at the primary time is impossible. Both of these prohibitions refer to wantonly exchanging the primary time for the secondary one.



śiṣyaḥ kumbhādi tat sarvaṃ dravyam anyac ca śaktiḥ |  
dattvābhyarcya guruṃ natvā viprān sampūjya bhojayet ||179||

5 tam upadiṣṭaṃ mantraṃ aṣṭottarasahasravārān jayet | svasakteḥ akṣataye ahānaye sva-  
sāmarthyarakṣaṇārtham ity arthaḥ | tat dīkṣārthānītaṃ maṇḍapasthitaṃ kumbhādi-  
kaṃ sarvaṃ eva dravyam | anyac ca mantradakṣiṇādirūpam | tad uktam | prakārānta-  
ram ālambya guruṃ yatnena toṣayet | guruputrakalatrādīms toṣayet kanakādibhiḥ || iti  
| viprān ṛtvijo 'nyān api sadbrāhmaṇān śaktyā samyak pūjayitvā ||178–179||

10 śrīguroḥ brāhmaṇānāṃ ca śubhāśīrbhiḥ samedhitaḥ |  
tān anujñāpya gurvādīn bhuñjīta saha bandhubhiḥ ||180||  
iti dīkṣāvīdhānena yo mantraṃ labhate guroḥ |  
sa bhāgyavān cirañjīvi kṛtakṛtyaś ca jāyate ||181||

samedhitaḥ samyag vardhitaḥ | ity anenoktena | guroḥ sakāśāt ||180–181||

tathā ca sammohanatantre śrīśivomāsaṃvāde—

15 evaṃ yaḥ kurute martyaḥ kare tasya vibhūṭayaḥ |  
ataḥ paraṃ mahābhāge nānyat karmāsti bhūṭale |  
yasyācaraṇamātreṇa sākṣāt kṛṣṇaḥ prasīdati ||182||

evaṃ uktaparakāreṇa, he mahābhāge devi ||182||

prāyaḥ prapañcasārādāv ukto 'yaṃ tāntriko vidhiḥ |  
dīkṣāyā likhyate divyo vidhiḥ pauraṇiko 'dhunā ||183||

1–2 śiṣyaḥ ... bhojayet] Pa<sup>2</sup> *im.* 3 tam upadiṣṭaṃ] B<sub>3</sub> anūpadiṣṭaṃ 4 ity ... arthaḥ] V<sub>2</sub>  
deest || tat] B<sub>2</sub> yad etad 7 viprān ṛtvijo] B<sub>2</sub> *transp.* || api] Edd *deest* || sad] B<sub>1</sub> su- 12 guroḥ]  
B<sub>1</sub> ante śrī- 13 ca] B<sub>2</sub> Od *deest* || śrī] Od *deest* || śrī ... saṃvāde] V<sub>1</sub><sup>2</sup> *im.* 16 yasyā] R<sub>3</sub>  
tasyā- || prasīdati] V<sub>1</sub> R<sub>2</sub> R<sub>3</sub> Pa *add.* iti 17 bhāge] B<sub>1</sub> B<sub>2</sub> *ins.* he

maintain his own power unbroken.<sup>179</sup>The disciple should give the pitcher and all the other items, as well as other things according to his means, to the preceptor, bow down to him, worship the Brāhmaṇas and feed them.

He should recite *the mantra*, the mantra that he has imparted, a thousand and eight times to maintain his own power *unbroken* or contained, that is, to safeguard his own strength. *The pitcher and all the other items* refer to the items brought for the sake of the initiation and placed in the pavilion. *As well as other things* refers to the gift for the mantra and so on. As it is said: “Taking recourse to another mode,<sup>a</sup> he should carefully please the preceptor. With gold and similar items he should please the wife and children of the preceptor.” According to his ability, he should also properly worship *the Brāhmaṇas*, the officiating priests and also other true Brāhmaṇas.

<sup>180</sup>Strengthened by the blessings of the blessed preceptor and the Brāhmaṇas, he should bid farewell to the preceptor and the others and eat together with his kinsmen.

<sup>181</sup>One who receives a mantra from a preceptor according to these rules is fortunate: he will live a long life and attain all of his goals.<sup>b</sup>

*Strengthened* means completely developed. [...]

As it said in the conversation between Śrī Śiva and Umā in the Sammohana Tantra:

<sup>182</sup>All the majesties are in the hand of the mortal who acts in this way. Greatly fortunate one! There is no higher ritual than this on earth, the mere undertaking of which directly pleases Kṛṣṇa.

*Acts in this way*: according to the method described. *Greatly fortunate one* refers to the Goddess.

<sup>183</sup>This method, described in works such as the Prapañcasāra, is mainly Tantric. Now will be given the divine initiatory method of the Purāṇas.

a I am not sure if this is the meaning of *prakārantaram ālambya*, but it seems to indicate that the disciple now leaves his previous, passive role, for an active one.

b NP 1.43.

ayaṃ likhito yo dikṣāvidhiḥ sa prāyas tāntrikaḥ | yataḥ prapañcasārādau tantroktānu-  
sāriṇi granthe uktaḥ | tathā ca kramadīpikāyāṃ prapañcasārādau prathitātra dikṣe-  
tyādi | divya iti purāṇānāṃ mähātmyaviśeṣāt | tathā ca pādme śrīśivapārvaṭisaṃvāde |  
5 dharaṇīm prati pṛthvisamuddhārakeṇa śrībhagavatā sāksād uktatvāt ||183||

*atha śrīvarāhapurāṇoktadikṣāvidhiḥ*

idānīm śṛṇu me devi pañcapātakanāśanam |  
yajanaṃ devadevasya viṣṇoḥ putravasupradam ||184||  
iha janmani dāridryavyādihikuṣṭhādīpīditāḥ |  
10 alakṣmīvān aputras tu yo bhavet puruṣo bhuvi |  
tasya sadyo bhavel lakṣmīr āyur vittam sutāḥ sukham ||185||

he devi dharaṇi yajanaṃ pūjāvidhim | yad yadi svayam evāyaṃ bhagavān viṣṇus tathāpi  
paramavinayādīnā ātmānaṃ sāksād anirdīśan viṣṇor ity uktavān | evam agre 'pi bodd-  
havyam ||184–185||

15 dṛṣṭvā tu maṇḍale devi devaṃ devyā samanvitam |  
nārāyaṇaṃ paraṃ devaṃ yaḥ paśyati vidhānataḥ ||186||  
pūjitaṃ navanābhe tu ṣoḍaśābjadale tathā |  
ācāryadarśitaṃ devaṃ mantramūrtim ayonijam ||187||

kuto lakṣmīyādikam bhavati? tad āha dṛṣṭveti dvābhyām | maṇḍale sarvatobhadrādau  
20 darśanaprakāram evāha nārāyaṇam iti | navanābhe cakre ṣoḍaśāre 'ṣṭapatre vety arthaḥ  
| etac cāgre vyaktaṃ bhāvi | ācāryopadiṣṭaṃ mantramūrtiṃ devaṃ yaḥ paśyati man-  
traṃ sarvaṃ jānāti | tasya lakṣmīyādikam sadya eva bhavatīty arthaḥ ||186–187||

1 ayaṃ] B2 *deest* || yo] B2 *ins.* yaṃ 1–2 sāriṇi] B1 B2 -sāri- 2 sārādau] V2 B1 -sāra- 4 manye]  
Edd mānyaṃ || bhāmini] B2 bhāvini 6 atha] R1 *deest* || śrī] V2 Va Edd *deest* || vidhiḥ] R2 R3  
*add.* 14 9 dāridrya] Od dāridryam 12 he devi] V1 B3 *transp.* || devi] B2 *ins.* he || yad yadi]  
V1 yady api 13 viṣṇor] B3 *ins.* api 13–14 boddhavyam] B1 *add.* iti 15 dṛṣṭvā tu] B2 iṣṭakā-  
16 yaḥ paśyati] B2 ye paśyanti 17 ṣoḍaśābja] V1 V2 R3 B2 B3 ṣoḍaśāṣṭa- || tathā] R1 R2 R3 Pa  
B2 Od 'tha vā 18 ayonijam] JM *add.* ācāryadarśitam ityādi yathācāryādīkṛtaṃ mantraṃ mūr-  
tidevaṃ paśyati | mantra samyak jānāti tasya sadyo lakṣmīprabhṛtiṃ phalāni bhavatīty arthaḥ ||  
20 evāha] B2 āha 21 cāgre] B2 agre : B3 *ins.* 'pi || ācāryopadiṣṭaṃ] B1 B2 B3 *ante* ya || yaḥ] B1  
B2 B3 *deest* 22 sarvaṃ] B3 Edd saṃnyak

The method of initiation given is *mainly Tantric*, that is, it is given in a text that follows the statements of Tantras such as the Prapañcasāra. This is also said in the Kramadīpikā (4.4): “The initiation here is described in texts such as the Prapañcasāra ...”. *Divine*: because of the particular greatness of the Purāṇas. As it is said the Padma Purāṇa, in a discussion between the blessed Śiva and Pārvatī (-): “Beautiful one! The value of the Purāṇas exceeds the value of the Vedas.” Alternatively [it is called divine] because it was spoken directly by the blessed Lord who lifted up the earth to his most beloved goddess earth.

*The Procedure for Initiation in the Blessed Varāha Purāṇa*<sup>a</sup>

<sup>184</sup>Goddess, hear from me the worship of Viṣṇu, god of gods, that destroys the five types of sins and awards sons and riches!<sup>185</sup>That person on earth who in this life is tormented by poverty and diseases such as leprosy, who is unfortunate and without sons will quickly attain fortune, riches, sons, happiness and a long life, ...

*Goddess* means goddess earth; *worship*, rules of worship. Even though this is Lord Viṣṇu himself speaking, because of his great modesty, he does not directly mention himself but rather says *of Viṣṇu*. Similar instances can be noticed below as well.

<sup>186</sup>he who having seen the Lord together with the Goddess in a Maṇḍala, o goddess, who properly sees the highest Lord Nārāyaṇa, <sup>187</sup>worshipped in a Navanābha or a lotus of sixteen petals, the Lord that is shown by the preceptor, whose form is the mantra and who is not born from a womb.

Why does he become fortunate and so on? To this question the author replies in verses 186–187. He describes the manner of seeing the Lord in a Sarvatobhadra or similar Maṇḍala beginning with the words “he who.” The meaning is “within a Navanābha, a wheel with sixteen spokes or [a lotus] of eight petals.”<sup>b</sup> This also will be described later on. One who sees the Lord in the form of the mantra, as indicated by the preceptor, knows the mantra in its totality, and fortune and so on will come quickly to him. This is the meaning.

a Varāha Purāṇa 98.7–55, but taken first hand from JM 111a–115b.

b For a picture of the Navanābha Maṇḍala, see Appendix Three.

- kārttike māsi śuddhāyāṃ dvādaśyāṃ tu viśeṣataḥ |  
 sarvāsu ca yajed devaṃ dvādaśīṣu vidhānataḥ ||188||  
 saṃkrāntau ca mahābhāge candrasūryagrahe 'pi vā |  
 yaḥ paśyati hariṃ devaṃ pūjitaṃ guruṇā śubhe |  
 5 tasya sadyo bhavet tuṣṭiḥ pāpadhvamso 'py aśeṣataḥ ||189||

dikṣākālam āha kārttika iti sār dhena | śuddhāyāṃ śuklāyāṃ | sarvāsv iti mārgaśiṣmā-  
 ghādicatuṣṭayaśrāvaṇāśvinānām śuklādvādaśīṣu ceti granthāntarānusārato jñeyam |  
 tathā saṃkrāntāv iti | tattanmāsaṃkrāntīṣv apīty arthaḥ | evam agre 'pi boddhavyam  
 ||188–189||

- 10 sa sāmānyo hi devānāṃ bhavatīti na saṃśayaḥ ||190||  
 brāhmaṇakṣatriyaviśāṃ śūdrāṇāṃ ca parīkṣaṇam |  
 saṃvatsaram guruh kuryāj jātiśaucakriyādibhiḥ ||191||

devānāṃ brahmādināṃ sāmānyaḥ sadṛśa ity arthaḥ | dikṣādhikāriṇa āha brāhmaṇeti  
 sār dhadvayena | bhaktānām iti pāṭhe 'pi sevakānāṃ śūdrāṇām ity arthaḥ ||190–191||

- 15 upasannāṃ tato jñātvā hṛdayenāvadhārayet |  
 te 'pi bhaktimato jñātvā ātmanaḥ parameśvaram |  
 saṃvatsaram guror bhaktiṃ kuryur viṣṇāv ivācalām ||192||

upasannān nikaṭāgatān prati, tataḥ saṃvatsarānantaram eva, jātyādi jñātvā dikṣāyā  
 yogyā ayogyā veti manasā vicārayet | yad vā, sahvāsādinā nikaṭavartinaḥ satas tām  
 20 jñātvā vyavahārādinā parīkṣya hṛdayena buddhyā avadhārayet, dikṣāyogyatvena niści-  
 nuyāt | yad vā, upasannān kṛtopasattikān dikṣādhikāriṇa iti dṛḍham jānīyād ity arthaḥ

1 māsi] R1<sup>2</sup> *l.m.* || viśeṣataḥ] B1 B3 vidhānataḥ 1–2 viśeṣataḥ ... dvādaśīṣu] V2<sup>2</sup> *l.m.* 5 py  
 ... aśeṣataḥ] R1 B2 Od viśeṣataḥ 11 śūdrāṇāṃ ... parīkṣaṇam] JM bhaktānāṃ tu yathā śṛṇu  
 13 devānāṃ] B2 sa devānāṃ || sadṛśa] B1 B2 *deest* 14 arthaḥ] V1 V2 B2 eva 16 bhaktimato]  
 Od gl. (bhaktimato prati ātmānāṃ parameśvaram guruṃ jñātvā te 'pi śiṣyagurau sa??rām acalām  
 bhaktiṃ kuryāt) 17 guror] R3 gurau || kuryur] B2 kuryād || viṣṇāv] B2 viṣṇor 18 saṃ] V1 V2  
 B2 B3 *deest* || jātyādi] B3 jātyādikaṃ 19 yad vā] B2 yathā

<sup>188</sup>One should properly sacrifice to the Lord on every Dvādaśī but especially on a pure Dvādaśī in the month of Kārttika, <sup>189</sup>fortunate one, on a Saṅkrānti or on a lunar or solar eclipse. Auspicious one, one who sees Lord Hari worshipped by the preceptor immediately attains satisfaction and all of his sins are destroyed.

The author explains the time for initiation in a verse and a half beginning with “One should ...”. *Pure* means during the bright fortnight. *Every Dvādaśī* means on the Dvādaśīs during the bright fortnights of Mārgaśīrṣa, Māgha, Śrāvana and Aśvina, in accordance with the statements of other books. *On Saṅkrānti* means on a Saṅkrānti during these particular months. Similar cases later on should be understood in the same way.

<sup>190</sup>Without a doubt he becomes equal to the gods. <sup>191</sup>For a year the preceptor should observe Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras with regard to their birth, cleanliness, actions and so on.

*Equal to the gods* means equal to Brahmā and the others. In the following verse and a half he describes those who have the eligibility for initiation. Even in the reading *bhaktānām*, that word refers to servants, that is, Śūdras.<sup>a</sup>

<sup>192</sup>Having come to know those that have come to him, he should deliberate in his heart. And they, devotedly understanding him as the highest Lord of the self, should unceasingly devote themselves to the guru for a year, as if to Viṣṇu.

When a year has passed, he will have come to know the birth and so on of *those that have come to him*, those who have come to his proximity. He should then in his mind deliberate as to whether they are suitable for initiation or not. Or else, as they have lived together in close proximity, he has come to know them by observing their conduct and so on. He should then deliberate in his *heart* or understanding, that is, ascertain their suitability for initiation. Or again, *those who have come to him* refer to who have surrendered unto him; in this case, the meaning is that he should know with certainty that they are eligible for initiation. This is the meaning also of the reading *upapannān*.

a This is the reading of both the Varāha Purāṇa and the JM. The *prima facie* meaning of the word *bhaktānām* is that it refers back to the three Varnas mentioned, that is, that the preceptors should observe devoted Brāhmaṇas, Kṣatriyas and Vaiśyas. This would disqualify Śūdras from initiation, something that the HBV does not agree with.

| upapannān iti pāṭhe 'pi tathaivārthaḥ | bhaktimato bhaktiyuktān ātmanaḥ svān prati  
parameśvaraṃ guruṃ jñātvā | yad vā, śaṣṭhyantam eva padadvayaṃ | tatas ca bhakti-  
mata ity ātmano viśeṣaṇaṃ | yad vā, bhaktimantaḥ prītiyuktāḥ santaḥ | gurum ātma-  
naḥ parameśvaraṃ jñātvā | tatas ca bhaktimata ity āraṣam ||192||

- 5 saṃvatsare tataḥ pūrṇe guruṃ caiva prasādayet ||193||  
bhagavaṃs tvatprasādena saṃsārārṇavatāraṇam |  
icchāmas tv aihikīm lakṣmīm viśeṣeṇa tapodhana ||194||

teṣu yaḥ parīkṣitaḥ śiṣyaḥ sa prasādayet | tatprakāram evāha bhagavann iti | icchāma  
iti bahutvaṃ nijaputrādyapekṣayā ||193–194||

- 10 evam abhyartha medhāvī guruṃ viṣṇum ivāgrataḥ |  
abhyarcya tadanujñāto daśamyāṃ kārttikasya tu ||195||  
kṣīravṛkṣasamudbhūtaṃ mantritaṃ parameṣṭhinā |  
bhakṣayitvā śayītorvyāṃ devadevasya sannidhau ||196||

- 15 abhyartha prārtha abhyarcya dhanādinā sammānya tena guruṇānujñātaḥ san kṣī-  
rayuktavṛkṣodbhūtaṃ dantakāṣṭhaṃ parameṣṭhinā mūlamantreṇa mantritaṃ sāyaṃ  
sandhyānantaraṃ bhakṣayitvā devālaye bhūmau śayīta ||195–196||

svapnān dṛṣṭvā guror agre śrāvayeta vicakṣaṇaḥ |  
tataḥ śubhāsubhaṃ tadvad ālapet paramo guruḥ |  
ekādaśyāṃ upoṣyātha snātvā devālayaṃ vrajet ||197||

- 20 tadvad iti | svapnānusāreṇety arthaḥ | tad uktam | krūrasvapne 'dhamā dikṣā duṣṭasva-  
pne tu madhyamā | uttamasvapnapūrvā tu dikṣā sarvottamā matā || iti ||197||

guruś ca maṇḍalaṃ bhūmau kalpitāyāṃ tu vartayet |  
lakṣaṇair vividhair bhūmiṃ lakṣayitvā vidhānataḥ ||198||

1 upapannān] V1<sup>2</sup> B3 upasanna || upapannān ... tathaivārthaḥ] V1 V2 B1 B2 *deest* : V1<sup>2</sup> *i.m.*  
2 guruṃ] B1 *deest* 5 saṃvatsare] Edd saṃvatsaraṃ 6 bhagavaṃs tvat] Od tataḥ guroḥ  
7 icchāmas ... aihikīm] Od iyaṃ hi laukikīm 8 icchāma] B2 ima 11 kārttikasya tu] Od atha  
kārttike || tu] B1 *a.c.* ca 14 san] Edd *ins.* kārttikasya daśamyāṃ 17 svapnān dṛṣṭvā] B2 svap-  
nāvasthāṃ : Od tataḥ suptvā || śrāvayeta] Od śrāvayet tu 20 tadvad iti] B2 *deest* 21 uttama  
... pūrvā] V1 B1 uttame svapne pūrvā || sarvottamā matā] B2 sarvottamottamā

*Devotedly understanding him as the highest Lord* means understanding with devotion the preceptor as the supreme Lord *of the self*, that is, of themselves. Alternatively, both words [devotedly and the self] should be understood as being in the genitive case [that is, as the supreme Lord of the devoted self]. Then “devoted” is a quality of the self. Or else, understanding the preceptor of the self as the supreme Lord *devotedly* means with love. In this case, the form bhaktimataḥ [for bhaktimantah] is an archaic irregularity.

<sup>193</sup>Then, when a full year has passed, one should propitiate the preceptor:  
<sup>194</sup>“Lord, great ascetic, by your grace, we desire especially fortune in this life and to cross the ocean of birth and death!”

Among the disciples, the one that has been examined should propitiate him. The procedure for that is given here. *We desire* is in the plural in consideration of the disciple’s sons and other family members.

<sup>195</sup>After the intelligent one has requested the preceptor in this way, as if in front of Viṣṇu, he should worship him and with his permission, on the Daśamī day of Kārttika, <sup>196</sup>chew on a twig from a tree with milky sap sanctified with the Highest and lie down on the earth in the presence of the God of gods.

[...]. *Worship* means to honour him with wealth and so on. [...] *With the Highest* means with the root mantra. After chewing the twig in the evening, right after the Sandhyā, he should lie down on the ground in a temple.

<sup>197</sup>The wise one should speak to the preceptor about his dreams and then the highest preceptor should tell him accordingly the good and the bad. He should then fast on Ekādaśī, bathe and go to the temple.

*Accordingly* means in accordance with his dreams. As it is said:<sup>a</sup> “A cruel dream foretells an inferior initiation, a bad dream a middling one but from an excellent dream follows the most excellent initiation.”

<sup>198</sup>The preceptor should mark the earth with various marks and properly fashion a Maṇḍala on prepared ground. <sup>199</sup>The wise one should draw a

a JM 113b.



ṣoḍaśāraṃ likhec cakraṃ navanābham athāpi vā |  
aṣṭapatram atho vāpi likhitvā darśayed budhaḥ ||199||

kalpitāyāṃ saṃskṛtāyāṃ, vartayet viracayet, vidhānata itī | puṇyāhaṃ svastyādikaṃ  
vācayitvetyādikaṃ boddhavyam | evam agre 'py asya padasyānuvartanād vijñeyam itī  
5 dik | pañcavarṇena rajasā yathāśobhanaṃ likhet ||198–199||

netrabandhaṃ prakurvīta sitavastreṇa yatnataḥ |  
varṇānukramataḥ śiṣyān puṣpahastān praveśayet ||200||

śuklavastreṇa netrabandhaṃ śiṣyāṇāṃ kuryāt | śiṣyāṇāṃ praveśanaṃ ca maṇḍalānta-  
hsthāpitakalaseṣu bhagavata indrādināṃ ca pūjānantaram eva jñeyam ||200||

10 navanābhaṃ yadā kuryān maṇḍalaṃ varṇakair budhaḥ |  
tadānīṃ pūrvato devam indram aindryāṃ tu pūjayet ||201||

varṇakaiḥ pañcavarṇaiś cūrṇādibhiḥ | indram aindryāṃ pūjayed ity atra dīnmaṇ-  
ḍale ca vinyasyetyādivakṣyamāṇavacanato granthānusārataś caivaṃ vidhānaṃ jñeyam  
| navanābhamaṇḍale prāgādikrameṇāṣṭaṣu dikṣv aṣṭakalāsān | madhye caikam ity  
15 evaṃ navakalāsān akalān avraṇān avadhyakṣatavastrayugmapuṣpamālāgandhālāṅkṛ-  
tān antaḥprakṣiptapañcapallavasaptamṛttikāṭīrthodakaparipūrītān uparisthāpitayav-  
aśālyanyatarapūrṇasadīpaśārāvamukhān yavānāṃ vīriṇāṃ copari vinyasyādau mad-  
hyakalase mūlamantreṇa bhagavantam āvāhanādīgandhapuṣpāntair upacāraiḥ sam-  
pūjya paścād indraṃ pūrvasyāṃ diśi agnyādīṃś ca svasvadiśi krameṇa pūjayed itī  
20 ||201||

3 viracayet] B3 a.c. vicārayet 5 yathāśobhanaṃ] B1 *deest* || śobhanaṃ] B3 -śobhaṃ || likhet]  
B1 *add.* ity arthaḥ 8 netrabandhaṃ śiṣyāṇāṃ] B2 *transp.* 10 yadā] B2 Od tadā || varṇa-  
kair] Od *gl.* (raktapītaśītāśītaiḥ) 11 tu] Od ca 12 varṇaiś] B3 -varṇa- 13 caivaṃ] B2  
evaṃ 15 akalān] JM akālāmūlān || akalān ... avadhy] Edd ekākārān avraṇān dadhy- 16 pañ-  
capallavasapta] B1 *deest* || saptamṛttikā] V1 samṛttikān : V2 -saptamṛttikān || uparisthāpita] V1  
sthāpita- 19 agnyādīṃś] V1 anyādīṃś

wheel with sixteen spokes, a Navanābha Maṇḍala or else a lotus of eight petals, and having drawn it, he should show it.

*Prepared* means cleansed. [...] By the word “properly” one should understand such things as uttering PUṆYĀHAM, SVASTI and so on. The same should be understood below as well, following this verse. This is the drift. One should draw with sand of five colours as will look good.

<sup>200</sup>He should carefully bind their eyes with a white cloth and then lead them in with flowers in their hands, in the order of their Varṇa.

He should bind the eyes of the disciples with white cloth. It should be understood that the leading in of the disciples should take place after the Lord and Indra and the others have been worshipped within the pitchers of the Maṇḍala.

<sup>201</sup>When the wise one makes a Navanābha Maṇḍala with colours, he should first worship the Lord and then Indra in the east.

*With colours* means with flour and so on of five different colours. The following should be understood as the procedure of “Worship Indra in the east”, following the book and upcoming statements such as “Having placed them in the Maṇḍala of the directions” (2.209). In a Navanābha Maṇḍala there should be eight pitchers in the directions, clockwise and beginning with the east. There should also be a pitcher in the middle. One should place the nine pitchers on barley and rice, white and unbroken;<sup>a</sup> they should be decorated on top with Akṣata, a pair of cloths, flower garlands and sandalwood paste, contain five different flowers<sup>b</sup> and seven types of earth, be filled with sacred water and stand on shallow plates filled with barley or rice and a light. First one should worship the Lord in the middle pitcher with the root mantra, from invocation and so on up to the items of sandalwood paste and flowers. One after the other, one should then worship Indra in the east and Agni and the others in their own directions.

a Edd has *ekākārān*, “having the same form”, while JM (113b) has *akālamūlān*, “not black at the bottom”.

b JM (113b) also adds *pañcaratna*, five gems.

lokapālam athāgneyyām agniṃ sampūjayed dvijaḥ |  
 yamaṃ tad anu yāmyāyāṃ nairṛtyāṃ nirṛtiṃ nyaset |  
 varuṇaṃ vāruṇāyāṃ ca vāyuṃ yāvavyato nyaset ||202||  
 dhanadaṃ cottare nyasya rudram aiśānagocare |  
 5 pūjyaivaṃ tu vidhānena dikpatreṣu viśeṣataḥ |  
 madhyapatre tathā viṣṇum arcayet parameśvaram ||203||

dvijo guruḥ | nyased iti | tatra sthāpitakalase āvāhya pūjayed ity arthaḥ | pūjya pūjayitvā,  
 vidhānenety ukter evaṃ jñeyam | vyāhṛtibhiḥ śuklākṣataiḥ indrāgacchetyādiprayoga-  
 genāvāhya praṇavādinā caturthīnamo 'ntena tattannāmamantreṇa saśaktikān sapa-  
 10 rivārān sāyudhān savāhanān sagandhapuṣpādyair upacāraiḥ sampūjyeti vidhāneneti  
 padam agre 'py anuvartaniyam ||202–203||

pūrvapatre balaṃ pūjya pradyumnaṃ dakṣiṇe tathā |  
 aniruddhaṃ tathā pūjya paścime cottare tathā |  
 pūjayed vāsudevaṃ tu sarvapātakaśāntidam ||204||

15 tato madhyamakalaśasyaiva paritaḥ pūrvadakṣiṇapaścimottarapatreṣu śriṣaṃkarṣa-  
 ṇapradyumnāniruddhāvāsudevān krameṇa tathaiva pūjayed ity āha pūrveti sārhdhena  
 ||204||

aiśānyāṃ vinyasyec chaṅkham āgneyyāṃ cakram eva ca |  
 saumyāyāṃ tu gadā pūjyā vāyavyāṃ padmam eva ca ||205||  
 20 nairṛtyāṃ muṣalaṃ pūjyaṃ dakṣiṇe garuḍaṃ tathā |  
 vāmato vinyasyel lakṣmīm devadevasya buddhimān ||206||  
 dhanuś caiva ca khaḍgaṃ ca devasya purato nyaset |  
 śrīvatsaṃ kaustubhaṃ caiva devasya purato 'rcayet ||207||

2 tad] V2 tam 3 varuṇaṃ ... nyaset] V2 Va B1 B3 Edd vāruṇaṃ varuṇaṃ caiva vāyavyāṃ pava-  
 naṃ yajet || yāvavyato] V1<sup>2</sup> *i.m.* vāyavyāṃ 4 gocare] V1 -gocaret 5 pūjyaivaṃ tu] B2 Od  
 pūjyavarṇa- : Edd sampūjyaivaṃ 6 madhya] Edd adhaḥ- 7 sthāpita] V1 sthāpitam || pūjya]  
 Edd sampūjya 9 caturthī] B2 *deest* 10 sa] V1 V2 B3 *deest* || gandhapuṣpādyair] V1 B3 gandha-  
 puṣpāntair 12 pūjya] V2 Va pūjyaṃ 13 aniruddhaṃ] R1<sup>2</sup> aniruddhas || aniruddhaṃ ... tathā]  
 R1<sup>2</sup> Od<sup>2</sup> *i.m.* || pūjya] V1 V2 Va pūjyaṃ : R1<sup>2</sup> pūjyaḥ 14 tu] B2 tam 15 madhyama] B3 mad-  
 hya- || pūrva] V2 pūrvavad 19 saumyāyāṃ] Od *gl.* (nairṛtyāṃ) : JM yāmyāyāṃ 20 nairṛtyāṃ]  
 R1 nairṛte

<sup>202</sup>The twice-born one should worship Agni, protector of the earth, in the southeast; he should place down Yama in the south and Nairṛti in the southwest. He should place down Varuṇa in the west and Vāyu in the northwest. <sup>203</sup>He should place Kubera in the north and Rudra in the northeast. After he has properly worshipped the protectors of the directions, he should especially worship the highest Lord Viṣṇu on the central petal.

*The twice-born one* means the preceptor. *Place down* means invoke and worship in the pitchers established there. [...] The word *properly* should be understood as follows. One should invoke them with the Vyāhṛtis, white Akṣata and the mantra INDRĀGACCHA and so on and then worship them with the items such as sandalwood paste and flowers, using mantras consisting of Praṇava, their particular names in the dative case and then NAMAḤ,<sup>a</sup> together with their Śaktis, retinue, weapons and carriers.—The word *properly* should be supplied below as well.

<sup>204</sup>One should worship Balarāma on the eastern petal, Pradyumna in the south; one should worship Aniruddha in the west and the worship Vāsudeva, the dispeller of all sin, in the north.

Then, on the petals surrounding the pitcher in the middle to the east, south, west and north, one should worship blessed Saṃkarṣaṇa Pradyumna, Aniruddha and Vāsudeva, one after the other.<sup>b</sup> This the author explains in this verse and a half.

<sup>205</sup>One should place down the conch in the northeast and the disc in the east, but in the north<sup>c</sup> one should worship the club and in the northwest the lotus. <sup>206</sup>The pestle<sup>d</sup> should be worshipped in the southwest and Garuḍa in the south. One should intelligently place down Lakṣmī to the left of the God of gods. <sup>207</sup>The bow and sword should be placed in front of the Lord; also Śrīvatsa and Kaustubha<sup>e</sup> should be worshipped in front of the Lord.

a For example, *oṃ indrāya namaḥ* for Indra.

b JM (114a) adds that the worship should use the same type of mantras and items as above.

c The JM (114a) here reads “in the south”.

d It is unclear to me what the pestle is, as it seems to be different from the club mentioned before.

e Śrīvatsa is a whorl of white hair on the chest of Viṣṇu, the resting place of Śrī, while Kaustubha is a particular jewel that Viṣṇu wears on the chest.

evaṃ pūjya yathānyāyaṃ devadevaṃ janārdanam |  
 diṇmaṇḍale ca vinyasya cāṣṭau kumbhān vidhānataḥ |  
 vaiṣṇavaṃ kalaśaṃ caiva navamaṃ tatra kalpayet ||208||

5 yathānyāyaṃ yathocitaṃ pūjya sampūjya | tac ca kramadīpikādyanusāreṇa draṣṭa-  
 vyam ||208||

snāpayen muktikāmāṃs tu vaiṣṇavena ghaṭena tu |  
 śrīkāmān snāpayet tadvad aindreṇātha ghaṭena tu ||209||  
 jayapratāpakāmāṃs tu āgneyenābhiṣecayet |  
 10 mṛtyuñjayavidhānena yāmyena snāpanaṃ tathā ||210||  
 duṣṭapradhvamsanāyālaṃ nairṛtena vidhīyate |  
 śāntaye vāruṇyenātha pāpanāśāya vāyavam ||211||  
 dravyasampattikāmasya kaubereṇa vidhīyate |  
 raudreṇa jñānahetus tu lokapālaghaṭās tv ime ||212||

tato dhūpadipādyair aśeṣair upacārair bhagavantam indrādīṃś ca pūjayitvā śiṣyāya  
 15 maṇḍalaṃ darśayitvā puṣpāñjalipūrvakaṃ praṇāmaṃ kārayitvā vaiṣṇavādibhir nava-  
 bhir eva kalaśaiḥ śiṣyaṃ snāpayed iti jñeyam | tatra ca kalaśabhedena phalabhedam  
 āha snāpayed iti caturbhiḥ ||210–212||

ekaikena naraḥ snātaḥ sarvapāpavivarjitaḥ |  
 bhaved avyāhatajñānaḥ śrīmāṃś ca puruṣaḥ sadā ||213||  
 20 kiṃ punar navabhiḥ snāto naraḥ pātakavarjitaḥ |  
 jāyate viṣṇusadrśaḥ sadyo rājāthavā punaḥ ||214||

punaś caikaikena snānasya phalaviśeṣaṃ samuccitaiś ca tair mahāphalam āha ekaike-  
 neti dvābhyāṃ ||213–214||

25 athavā dikṣu sarvāsu yathāsaṃkhyena lokapān |  
 pūjayet svasvanāmnā tu ṣaḍbhinnena vidhānataḥ ||215||

2 cāṣṭau] R1 R2 R3 B2 aṣṭau || cāṣṭau kumbhān] Od kumbhān aṣṭau 3 navamaṃ ... kalpayet]  
 B3 navaṃ tatra prakalpayet 4 pūjya] V1 B1 B3 *deest* || sampūjya] V2 *deest* 6–8 snāpayen  
 ... bhiṣecayet] JM *deest* 7 kāmān] Pa -kāmāṃ 9 snāpanaṃ] V1 snapanaṃ 10 nāyālaṃ]  
 B2 -nāyainaṃ || nairṛtena] V1 nairṛtyena 11 vāyavam] Od vāyave 12 kāmasya] B2 Od -  
 kāmāś ca : B1 -kāmāś tu || kaubereṇa vidhīyate] B3 kauvereṇābhidhīyate 13 hetus] V1 R2 R3  
 B1 -hetos 15–16 navabhir eva] B2 *deest* 16 ca] B1 *deest* 19–20 bhaved ... varjitaḥ] V1 B1  
 Od *deest* : V1<sup>2</sup> *i.m.* 19 śrīmāṃś] Pa āmāṃś 21 sadyo] Od *gl.* (tatṣanāt) 24 yathāsaṃ-  
 khyena] Od yaḥ saṃkṣepena || yathā ... lokapān] B2 yaḥ saṃkhyena lokapālān 25 sva] Pa  
*om.* || tu] B1 *om.* || bhinnena] Pa -aṅgena || vidhānataḥ] B3 viśeṣataḥ : JM vidhānavit : JM *add.*  
 svasvanāmnena hrdayādikrameṇa ṣaḍbhinnena indrādīnāṃ ṣaḍaṅgapūjā kāryety arthaḥ |

<sup>208</sup>Having in this way properly worshipped Janārdana, God of gods, one should also in the correct way place the eight pitchers in the directions of the Maṇḍala, as well as fashion the ninth pitcher there, that of Viṣṇu.

*Properly worshipped* means worshipped according to what has been described, and that should be gleaned from books such as the Kramadīpikā.

<sup>209</sup>Those who desire liberation should be bathed with the pot of Viṣṇu; those who desire prosperity should similarly be bathed with the pot of Indra. <sup>210</sup>Those who desire the majesty of victory should be bathed with that of Agni; the procedure of overcoming death is bathing with that of Yama. <sup>211</sup>For the destruction of evils, that of Nairṛti is mandated; for peace, one should bathe with that of Varuṇa; for destruction of sin, with that of Vāyu. <sup>212</sup>For one who wants riches, that of Kubera is mandated; to attain knowledge, that of Rudra. These are the pots of the protectors of the directions.

Then, after one has worshipped the Lord as well as Indra and the others with all the items of incense, lights and so on, one should show the Maṇḍala to the disciple. After he has offered flowers in his cupped hands, he should be made to bow down. Then it is to be understood that the disciple should be bathed with the nine pitchers of Viṣṇu and so on. These verses describe the different results accruing from the different pitchers.

<sup>213</sup>The man who is bathed with even one is freed from all sins; he attains unimpeded knowledge and becomes a man always endowed with fortune. <sup>214</sup>How much more does a man bathed with all nine become freed from sins! He becomes immediately similar to Viṣṇu, or else a king.

In these two verses, the author further shows the special result of bathing with each one and then the great result of all of them together.

<sup>215</sup>Alternatively, one should worship the protectors of the directions properly and in the right order, in all the directions, with their respective names and with their six parts.

pūjāyāṃ pakṣāntaram āha athaveti | svasvanāmnā svasvanāmamantreṇa hṛdayādikrameṇa ṣaḍbhinnena indrādināṃ ṣaḍaṅgapūjā kāryety arthaḥ ||215||

- evaṃ sampūjya devāṃs tu lokapālān prasannadhīḥ |  
 paścāt pariḥṣitān śiṣyān baddhanetrān praveśayet ||216||  
 5 āgneyadhāraṇādagdhān vāyunā vidhṛtāṃs tataḥ |  
 somenāpy āyitān paścāc chrāvayen niyamān budhaḥ ||217||

- atha parihitaśuklanavavastraṃ tādr̥guttariyam ācāntam alaṅkṛtaṃ śuklavastrabaddhanetraṃ śiṣyaṃ maṅḍalaṃ pradakṣiṇena praveśya prāṇmukham upaviṣṭaṃ taṃ vāy-vagnivaruṇabījaiḥ kṛtabhūtaśuddhiṃ praṇataṃ prahvibhūtaṃ samayān śrāvayed ity  
 10 āha evam iti dvābhyaṃ | āgneyyā dhāraṇayā dagdhān iti taddagdhataṃ dhyānenaveti jñeyam | evam agre 'pi ||216–217||

na ninded brāhmaṇān devān viṣṇuṃ brāhmaṇam eva ca |  
 rudram ādityam agniṃ vā lokapālān grahāṃs tathā |  
 vandeta vaiṣṇavaṃ vāpi puruṣaṃ pūrvadīkṣitam ||218||

- 15 samayān evāha na ninded iti sārḍhena | pūrvadīkṣitaṃ dikṣākrameṇa svasmāt jyeṣṭham ity arthaḥ | brāhmaṇādināṃ eteṣāṃ vandanādinā sammānanaiva kāryā, na tu kadācid api ninded ity arthaḥ ||218||

- evaṃ tu samayān śrāvya paścād dhomaṃ tu kārayet |  
 tattvāni śiṣyadeheṣu vinyasya ca viśodhayet ||219||  
 20 oṃ namo bhagavate viṣṇave sarvarūpiṇe huṃ svāhā ||220||

1 sva] V2 B1 B2 *deest* 2 ṣaḍbhinnena] V1 ṣoḍābhinnena 4 pariḥṣitān] B2 avakṣitān  
 5 āgneya] *Od gl.* (agnibījena śārīraṃ dagdhya) || vidhṛtāṃs] V2 Pa vidhutāṃs 6 somenāpy]  
*Od gl.* (candrabījena) || niyamān] R1 R2 Pa B3 *a.c.* *Od samayān* || budhaḥ] *Od punaḥ* : JM *add.*  
 āgneyadhāraṇā agnidagdhā ity dhyānam | evaṃ vāyunā vidhutān | somenāthāpi tān iti | 8 taṃ]  
 B1 B2 *deest* 12 na ninded] B2 *Od narāṃs ca* 13 vā] V2 Va B3 *Edd ca* 14 vandeta] R3  
 vindeta || vaiṣṇavaṃ] B3 vaiṣṇavāṃs || vāpi] V2 Va B3 *Edd cāpi* 17 arthaḥ] V2 *add.* śrīrādhā-  
 damodaradevau jayatām | 19 deheṣu] B1 -dehe tu 20 viṣṇave] R1 viṣṇo || huṃ] *Od deest*

In this verse, the author provides an alternative for the worship. One should do worship *with their respective names*, with mantras consisting of their respective names, such as Indra, and of *their six parts*, that is, the six limbs beginning with the heart, one after the other.<sup>a</sup>

<sup>216</sup>Now, after the gods that protect the directions have been worshipped, with a calm mind the preceptor should lead in the blindfolded disciples, <sup>217</sup>burned by the syllable of fire, checked by the wind and nourished by the moon. The wise one should then make them hear the regulations.

Now the disciple, clothed in new white cloth and a similar upper cloth, decorated and blindfolded with a white cloth, should do Ācamana, circumambulate the Maṇḍala clockwise and be made to enter. [The preceptor] should do Bhūtaśuddhi on him, seated as he is, facing the north, with the Vāyu, Agni and Varuṇa<sup>b</sup> seeds. Then with folded hands and bent head he should be made to hear the regulations. This is the meaning of the two verses.

In the statement *burned by the syllable of fire* it should be understood that one conceives of oneself as being burned in meditation. The same applies below as well.

<sup>218</sup>One should not slander Brāhmaṇas or the gods: Viṣṇu, Brahmā, Rudra, Āditya, Agni, the protectors of the directions, or the planets. One should honour a Vaiṣṇava and a previously initiated person.

In this verse and a half, the author explains the regulations. *Previously initiated* means someone who is older by oneself in order of initiation. One should honour and respect all these, the Brāhmaṇas and so on, and never slander them. This is the meaning.

<sup>219</sup>After one has expounded the regulations, one should perform a fire sacrifice. One should place down the categories on the body of the disciple and purify it <sup>220–221</sup>and then sacrifice into a blazing fire with the sixteen syllable mantra **OM NAMO BHAGAVATE VIṢṆAVE SARVARŪPIṆE**

a The six limbs are usually taken to be the head, the torso, the two arms and the two legs, but as they are to begin with the heart, the author must have another list in mind. In HBV 3.330, the six limbs are head, forehead, eyes, arms, feet and whole body, but that list also doesn't include the heart. When performing Aṅga Nyāsa, the practitioner touches heart, head, crown, shoulders, eyes and around the head. Perhaps the commentator has this in mind.

b That is, *yam*, *raṃ* and *vaṃ*.



5      ṣoḍaśākṣaramantreṇa homayej jvalitānalaḥ |  
       garbhādhānādikāś caiva kriyāḥ sarvāś ca kārayet ||221||  
       tribhis tribhir āhutibhir devadevasya sannidhau |  
       tato 'panīya dṛgbandhaṃ puraḥ śiṣyaṃ niveśya ca |  
       prāyaḥ pūrvoktavidhinā mantraṃ tasmai gurur diśet ||222||

śrāvya śrāvayitvā śiṣyeṇa saharṣaṃ tadaṅgikāre kṛte paścād dhomaṃ kuryāt | tattvāni  
 vinyasya kramadīpikādyuktatattvanyāsādikaṃ kṛtvā taddehāt viśodhayet | homavid-  
 him āha ṣoḍaśeti sārhdhena | homayet homaṃ kuryāt | tatprakāram eva śiṣyaṃ viśiṣya  
 darśayati garbhēti | ādiśabdēna puṃsavanasīmantonnyanajātakarmanāmakaraṇān-  
 10    naprāśanacauḍopanayanasnānavivāhākhyāḥ saṃskārāḥ | atra cāyaṃ prakāro gran-  
       thāntarānusāreṇa draṣṭavyaḥ | ṣoḍaśāracakre 'ṣṭadalakamale vā pīṭhapūjāṃ kṛtvāvāha-  
       nādibhir upacārair bhagavantam abhyarcya svagrhyoktavidhināgnisthāpanādikarma  
       pūrvalikhitavad vidhāyātroktena ṣoḍaśākṣaramantreṇāgner garbhādhānādisaṃskārān  
       kuryāt | tatra ca pratyekasaṃskāram āhutiprayaṃ juhuyād iti | kiṃ ca, anantaram  
 15    ājyabhāgānte mūlamantreṇāgnau devam āvāhya gandhādibhir upacārair abhyarcya  
       ṣoḍaśākṣaramantreṇāṣṭottaraṃ sahasraṃ śataṃ vā saṃskṛtyājyena juhuyāt | tataḥ svi-  
       ṣṭakṛtādihomaśeṣaṃ samāpya pūrṇāhutiṃ dattvā vaiśvānaraṃ praṇavādinamo'nta-  
       mantreṇa gandhādibhir upacārair abhyarcya śiṣyaṃ praṇamayya maṇḍalasyaiśāna-  
       diśi puṣpādibhūṣitāyāṃ bhuvī racitaṃ bhadrapiṭham ānīyāstramantrābhimantritaiḥ  
 20    puṣpaiḥ sambhāvya pāsanirākaraṇabuddhyā netrabandhanavastram apanīya jñāna-  
       rūpahaimaśalākayā nayane unmīlya puṣpāñjaliṃ grāhayitvā | ajñānatimirāndhasya  
       jñānāñjanaśalākayā | cākṣur unmīlitaṃ yena tasmai śrīgurave namaḥ || iti | gurupā-  
       dayor dattapuṣpāñjaliṃ bhadrapiṭhe purata upaviṣṭo guruḥ svanyastāsane tam upa-  
       veśya śaktyuccalanamārgēṇa nijamadhyamanāḍiṃ tanmadhyamanāḍyāṃ samāvīsan-

1 jvalitānalaḥ] Od *gl.* (jvalitaḥ 'nalo yena) || ānalaḥ] R2 R3 Pa -ānalam : JM -ānale 3 āhutibhir]  
 B2 vāhutibhiś ca || sannidhau] R1 R2 R3 Pa B2 Od *add.* iti 4-5 tato ... diśet] JM *deest* 4 dṛg] B2  
 dig- || dṛgbandhaṃ] Od *gl.* (akṣabandham) || puraḥ] R1 purā 5 tasmai] R2 *deest* 7 dehāt]  
 V2 -dehān 8 śiṣyaṃ] V2 *deest* || viśiṣya] V1 B2 B3 *deest* 10 vivāhākhyāḥ] B1 -vivāhādi-  
 11 cakre] B1 -padme 14 āhutiprayaṃ] V2 āhuḥ tritayaṃ 16 sahasraṃ] B2 *deest* 16-17 svi-  
 ṣṭa] V1 B2 śiṣṭa- 17 kṛtādi] V1<sup>2</sup> *p.c.* -hṛdādi- 19 bhūṣitāyāṃ] V2 B1 -vibhūṣitāyāṃ || racitaṃ]  
 V1 V2 racita- 23 tam] B2 tad 24 uccalana] B3 *gl.* (nirgamana) || madhyamanāḍiṃ] B3 *gl.*  
 (suṣumnām) || tan ... nāḍyāṃ] V2<sup>2</sup> *i.m.*

HUM SVĀHĀ.<sup>a</sup> One should make him do all the rituals of impregnation and so on,<sup>222</sup> each one with three oblations in front of the God of gods. Then the preceptor should take the cloth off the eyes of the disciple, make him sit down in front of himself, and then bestow the mantra in the manner mostly explained before.

[...]. After the disciple has happily accepted the regulations, the preceptor should perform a fire sacrifice. *Place down the categories* means to purify them from his body by performing rituals such as the Tattva Nyāsa, as explained in the Kramadīpikā and other texts.

The author else explains the rules for the fire sacrifice. He shows the procedure for sacrifice by specifying the [duties of the] student. *And so on* refers to the sacraments of quickening, parting the hair, birth rites, bestowing the name, eating of the first rice, shaving, investiture with the sacred thread, bathing and marriage. The procedure here should be gleaned from other books.

After one has worshipped the seat in a wheel of sixteen spokes or a lotus of eight petals, one should worship the Lord by the items beginning with invocation. One should then perform the rituals beginning with establishing the fire in accordance to the rules of one's family, as has been written already above. Then, with the sixteen-syllable mantra given here, one should perform the sacraments beginning with impregnation. For every sacrament, three libations should be offered. Further, after the portion of clarified butter, the Lord should be invoked into the fire using the root mantra and then worshipped with the items of incense and so on. With the sixteen-syllable mantra, one should offer libations of ghee, sanctifying it with a thousand and eight or a hundred and eight. Then, after he has completed the fire sacrifice, including the Sviṣṭakṛt offering,<sup>b</sup> the preceptor should offer the final sacrifice, worship Vaiśvānara with a mantra beginning with OM and ending with NAMAḤ and items such as sandalwood paste<sup>c</sup> and make the disciple bow down. One should lead him to a throne fashioned in the northeastern direction of the Maṇḍala, on ground decorated with flowers and so on. The disciple should be honoured with flowers over which one has recited the

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- a This mantra, directed to Lord Viṣṇu, the form of all, actually has eighteen syllables, but the final *svāhā* is not counted. This is how the mantra is explained in JM (14b).
- b This denotes a burned offering to Agni, who makes the sacrifice "well-offered" (*sv-iṣṭa*).
- c The JM (15b) specifies that one should offer the five items beginning with sandalwood, that is sandalwood, flowers, incense, a light and eatables.

tīm vicintya śaktim ca tan nāsikayā taddhṛdaye samullasantīm paribhāvya svahṛdayāc  
 ca paravidyām varṇarūpeṇa cidānandasphuliṅgamālām iva tadvadanaṃ praviśantīm  
 dhyāyet | tataś ca mūlamantraṃ triḥ śiṣyakarṇe śrāvayet | paścād arghyapātrajalena  
 amukarṣim amukachandaskam amukadevatākam amukanāmne madamśāya tubhyam  
 5 ahaṃ sampradade | ayaṃ cāvayoḥ samānaphalaprado bhavtv iti jalaṃ taddhaste nik-  
 ṣipet | tathaiva śiṣyo 'pi gurudevātāmantraikyam bhāvayan yathāśakti japed iti ||219–  
 222||

homānte dikṣitaḥ paścād dāpayed gurudakṣiṇām |  
 10 hastyaśvaratnakaṭakaṃ hemagrāmādikam nṛpaḥ ||223||  
 dāpayed gurave prājño madhyamo madhyamām tathā |  
 dāpayed itaro yugmaṃ sahiranyaṃ yathāvidhi ||224||

tataś ca puṇyāhaṃ vācayivā gurave dakṣiṇām dadyād ity āha homānta iti | dikṣitaḥ  
 gr̥hītadikṣākaḥ san, nṛpa iti rājatulyaśaktiś ced ity arthaḥ | yugmaṃ vastradvayam,  
 tatpaścāc caivam atra vidhānaṃ jñeyam | adyaprabhṛti yāvajjīvaṃ śrīviṣṇuprītikā-  
 15 mah pratyahaṃ bhagavantaṃ śrīkṣṇaṃ pūjayiṣya iti saṃkalpya devaṃ gurūpadiṣṭa-

2 para] V1 pari- 4 amukachandaskam] V1 B2 B3 *deest* : V1<sup>2</sup> *im.* 5 ahaṃ] B2 B3 *ins.* arghyam  
 9 nṛpaḥ] Od nṛpa 11 yugmaṃ] Od *gl.* (vastrayugmam) 15 devaṃ] B1 *deest*

Astra mantra.<sup>a</sup> Thinking that he cuts off his fetters, the preceptor should remove the blindfold, open [the disciple's] eyes with the golden spatula of knowledge and make him take a handful of flowers with the words: "I bow to the blessed preceptor, who with a spatula and the ointment of knowledge opened the eyes of one blinded by ignorance."

When the disciple has offered his handful of flowers at the feet of the preceptor, the preceptor, sitting down first on the throne, should make him sit down on his own seat, and by the path of breaking out the power,<sup>b</sup> think that his own middle channel<sup>c</sup> leads into the disciple's middle channel, consider the power glittering from the [disciple's] to his heart, and then meditate on the highest mantra in the form of letters, like a garland of sparks of consciousness and bliss, approaching the face of the disciple from his own heart. Then he should recite the root mantra three times into the ear of the disciple. He should then say "NN! I have given this mantra of the seer NN, the metre NN and the divinity NN<sup>d</sup> to you, a part of me! May it bestow the same fruit to the both of us!" He should then sprinkle water from the Arghya vessel on his hand.<sup>e</sup> Then the disciple, considering the mantra to be one with the preceptor and the divinity, should recite it according to his ability.

<sup>223</sup>After the fire sacrifice, the initiate should present the gift to the preceptor. A king should give elephants, horses, jewels, bracelets, gold, villages and so on <sup>224</sup>to the preceptor; a wise person of medium means should give a medium gift; another a couple with some gold in the proper way.

Then, after saying PUNYĀHAM, he should give the gift to the preceptor. This the author explains in these verses. *The initiate* refers to the person who has received initiation. *A king* is a person who has the means of a monarch. *A couple* means two cloths.

And this should be understood to be the procedure to be followed after this: "The disciple should vow, 'Beginning from today and as long as I live, I will worship the blessed Lord Kṛṣṇa<sup>f</sup> every day, in order to please blessed

a *Phaṭ*.

b *Śaktyuccalana* or *śakticalana* is a technique of awakening the Kuṇḍalinī power described for example in *Haṭhpradīpikā* 3.112–118.

c This is the *Suśumnā-nāḍī* of esoteric yogic anatomy.

d The divinity is missing in JM.

e The JM reads "on his cloth" (*tadvastre*).

f JM has here, more consistently, Viṣṇu.

mārgeṇa pūjayitvā sarvadevatā udvāsya brāhmaṇān bhojayitvā dīkṣopakaraṇājātaṃ  
gurave nivedya svajanān api sammānayed iti ||223–224||

evaṃ kṛte tu yat puṇyaṃ māhātmyaṃ jāyate dhare |  
tad aśakyaṃ tu gaditum api varṣasatair api ||225||

5 dīkṣāphalam āha evaṃ ityādinā śrutir ity antenna ||225||

dīkṣitātmā guror bhūtvā vārāhaṃ śṛṇuyād yadi |  
tena vedāḥ purāṇāni sarve mantrāḥ susaṅgrahāḥ ||226||  
japtāḥ syuḥ puṣkare tīrthe prayāge sindhusāgare |  
devahūte kurukṣetre vārāṇasyāṃ viśeṣataḥ ||227||  
10 graheṇa viṣuve caiva yat phalaṃ japatāṃ bhavet |  
tat phalaṃ dviguṇaṃ tasya dīkṣito yaḥ śṛṇoti ca ||228||  
devā api tapaḥ kṛtvā dhyāyanti ca vadanti ca |  
kadā me bhārate varṣe janma syād bhūtadhāriṇi ||229||  
dīkṣitāś ca bhaviṣyāmo vārāhaṃ śṛṇumaḥ kadā |  
15 vārāhaṃ ṣoḍaśātmānaṃ yuktā dehe kadācana |  
paśyāmaḥ paramaṃ sthānaṃ yad gatvā na punar bhavet ||230||

jayamādhavaśabdādḍhyamānasollāsapustakāt |  
dīkṣāpaddhatim ālocya ṭikeyaṃ likhitā mayā ||

vārāhaṃ varāhapurāṇaṃ, ṣoḍaśānāṃ śrībhāgavatavyatiriktapadmapurāṇādīnāṃ, āt-  
20 mānam āśrayaṃ pravartakaṃ vā prathamam śrīvyāsatas tasyaivāvirbhāvaprasiddheḥ  
| dehe yuktvā śravaṇādīnā saṃyujya | yad vā, ṣoḍaśānāṃ tattvānāṃ ātmānam adhi-  
ṣṭhātāraṃ ṣoḍaśayajñamūrtim vā śrīvarāharūpaṃ bhagavantaṃ dehe manaḥpradhāne  
indriyādyaṭmake vā dhyānādīnā sākṣād iva sphorayitvā ||226–230||

evaṃ jalpanti vibudhā manasā cintayanti ca |  
25 vārāhayāgaṃ kārttikyāṃ kadā drakṣyāmahe dhare ||231||

3 dhare] B2 hare : Od dhruvam : JM *add.* dhare he bhūma 4 gaditum] B2 padestam 5 ityā-  
dinā] B1 *ins.* iti 6 guror] V1<sup>2</sup> *p.c.* R1 R2 R3 Pa JM gurau 7 su] R1 R3 Pa B2 Od sa- : R2 sva-  
10 graheṇa] V2 Va graheṇe 12 tapaḥ] B2 tanuṃ || ca vadanti] R1<sup>2</sup> *i.m.* 13 me] V1 R2 R3 Pa B2  
no 15 yuktā] Od yuktvā 16 paśyāmaḥ paramaṃ] Pa paśyāmaramaṃ || yad gatvā] B2 janma-  
dhvā : Od janmataḥ || punar] R1 *om.* 17 āḍhya] B1 -ārtha- 18 ṭikeyaṃ] B1 B3 *p.c.* dīkṣeyaṃ  
19 varāha] V2 vārāha- : B3 *deest* 21 ātmānam] B1 *deest* 22 śrī] B3 *deest* 25 kārttikyāṃ] Od  
*ins.* pūrṇimā || dhare] B2 -śvare

Viṣṇu. He should then worship the Lord according to the path shown by the preceptor, release all the divinities, feed Brāhmaṇas, present all the implements of the initiation to the preceptor and also honour his kinsmen.”

<sup>225</sup>O earth, even in a hundred years it is impossible to explain the greatness that comes from acting in this way.

The author explains the fruit of initiation in verses 226–234.

<sup>226</sup>If one becomes initiated by a preceptor and hears the Varāha, one has recited the Vedas, the Purāṇas, all the mantras and all the good compendia <sup>227</sup>at the sacred Puṣkara Tīrtha, at Prayāga, Sindhusāgara, Devahūta,<sup>a</sup> Kurukṣetra and especially Vārāṇasī. <sup>228</sup>The fruit that the reciter attains from an eclipse or the equinox, that fruit is attained in the double by the initiate and by the listener. <sup>229</sup>O bearer of all living beings! Even the gods engage in austerities, meditate and say: When will I be born in the land of Bhārata? <sup>230</sup>When will we become initiated? When will we hear the Varāha? Whenever Varāha, the self of the sixteen, is joined to the body, we will see the supreme destination, having once attained which one is not reborn.

Having studied the manual on initiation in the book Jayamādhavamānasolāsa, I have written this commentary.

*Varāha* means the Varāha Purāṇa, *the self* or the shelter of the *sixteen*, the Purāṇas of Padma and so on, excepting the blessed Bhāgavata. Or else it means their originator, since it is celebrated as having appeared first from blessed Vyāsa. *Joined to the body* means connected to it through listening and so on. Or else it means making the Lord in the form of blessed Varāha, *the self* or the ruler of the *sixteen* categories, or having form of the *sixteen* sacrifices, burst forth through meditation and so on as if before one’s eyes, *in the body* consisting of the senses and so on beginning with the mind.

<sup>231</sup>O earth! Thus the wise talk and think in their minds: “When will we see the sacrifice of Varāha in the month of Kārttika?”

a I do not know which place this refers to. The JM has here *devāgare*, in a temple.

kiṃ cintayanti? tad āha vārāhayāgam iti | he dhare iti taccintanaṃ kathayan śrīvarāha-  
bhagavān dharaṇīm sambodhayati ||231||

eṣa te vidhir uddiṣṭo mayā te bhūtadhāriṇi |  
devagandharvayakṣāṇāṃ sarvathā durlabho hy asau ||232||

5 uddiṣṭaḥ saṃkṣepeṇa kathitaḥ ||232||

evaṃ yo veti tattvena yaś ca paśyati maṇḍalam |  
yaś cemaṃ śṛṇuyād devi sarve muktā iti śrutiḥ ||233||

*atha saṃkṣiptadīkṣā*

10 saṃkṣiptaś cātha dīkṣāyā vidhir eṣa vilikhyate |  
mukhyakalpe hy aśaktasya janasya syād dhītāya yaḥ ||234||

aśaktasya hitāya yaḥ syāt ||234||

15 sumuhūrte 'tha samprāpte sarvatobhadramaṇḍale |  
nūtanam gandhapuṣpādimaṇḍitaṃ kalaśam nyaset ||235||  
vastrāvṛtaṃ payaḥpūrṇam pañcapallavasamṃyutam |  
sarvauśadhipañcaratnamṛtsnāsaptakagarbhitam ||236||

mṛttikāś ca saptoktāḥ—

aśvasthanād gajasthanād valmikāc ca catuṣpathāt |  
rājadvārāc ca goṣṭhāc ca nadyāḥ kulān mṛdaḥ smṛtāḥ || iti ||237||

1 vārāhayāgam] B<sub>3</sub> vārāham yāgam 3 uddiṣṭo] Od gl. (kathitaḥ) || te] Od gl. (tubhyam) || bhū-  
tadhāriṇi] Od gl. (he pṛthvi) 4 sarvathā] B<sub>1</sub> sarvadā 5 kathitaḥ] B<sub>1</sub> add. śrīkṣṇacaitanyo  
jayati 7 muktā] Pa bhaktā || śrutiḥ] R<sub>1</sub><sup>2</sup> i.m. 8 dīkṣā] R<sub>2</sub> R<sub>3</sub> add. 15 9 dīkṣāyā] Pa dīkṣāyām  
10 yaḥ] B<sub>3</sub> Edd ca 18 iti] V<sub>2</sub> V<sub>a</sub> B<sub>1</sub> B<sub>3</sub> deest

What are they thinking? This the author explains with the sentence beginning with *when will. O earth*: narrating this thought, Lord Varāha is instructing goddess earth.

<sup>232</sup>O bearer of living beings! I have mentioned this procedure to you, for it is altogether rare for the gods, the Gandharvas and the Yakṣas.

*Mentioned* means briefly described.

<sup>233</sup>Goddess! The one who knows this in truth, the one who sees the Maṇḍala and the one who hears this—they are all liberated. This is the revelation.

### *Simplified Initiation*<sup>a</sup>

<sup>234</sup>Now I will describe the procedure for simplified initiation for the benefit of one who does not have the means for the principal procedure.

[...]

<sup>235</sup>Now, when a suitable moment has arrived, one should place on a Sarvatobhadra Maṇḍala<sup>b</sup> a new pitcher, decorated with sandalwood paste, flowers and so on, <sup>236</sup>wrapped in a cloth, filled with milk, topped with five flowers and containing all herbs, five gems and seven types of earth.

The seven types of earth are:<sup>c</sup>

<sup>237</sup>From a stable, from an elephant stable, from an anthill, from a crossing, from the King's gate, from a cowshed and from the bank of a river—these are the types of earth.

a The verses (2.234–236, 238–239) of this procedure are based on the procedure for simplified initiation in NP 1.44: *īdṛg dikṣāyās cāsambhave sumuhūrte sarvatobhadramaṇḍale lohitaṃ gadhāksatamālānīkṛtaṃ saptamṛttikāsarvaśadhīpañcaratnagarbhitaṃ kalasam avasthāpya devaṃ sampūjya kuśākūrchenopadekṣyamāṇamantreṇāṣṭottarasahasram abimantrīya pūrvāvac chiṣyam abhiṣicya vidyām upadiśet.*

b For a picture of the Sarvatobhadra Maṇḍala, see Appendix Three.

c This verse is given in the upper margin of folio 2b of VRI manuscript 7389 of the NP, purportedly copied by Rūpa Gosvāmin.



kṛṣṇam abhyarcya taṃ kumbhaṃ kuśakūrcena deśikāḥ |  
deyamantreṇa sāṣṭam tu sahasram abhimantrayet ||238||  
tadadbhiḥ pūrvavac chiṣyam abhiṣicya diśen manum |  
śiṣyo 'rcayed guruṃ bhaktyā yathāśakti dvijān api ||239||

5 sāṣṭam aṣṭottaraṃ sahasram | diśet kathayet ||238–239||

*athopadeśaḥ*

tattvasāre—

atrāpy aśaktaḥ kaścic ced abjam abhyarcya sākṣatam |  
tadambhasābhiṣicyāṣṭavārān mūlena ke karam ||240||  
10 nidhāyāmuṃ japet karṇe upadeśeṣv ayaṃ vidhiḥ |  
candrasūryagrahe tīrthe siddhakṣetre śivālaye |  
mantramātraprakathanam upadeśaḥ sa ucyate ||241||

ke mastake | karaṃ nidhāya | amuṃ mūlamantram ||240–241||

tatra tatraiva viśeṣaḥ śrīnāradapañcarātre—

15 vittalobhād vimuktasya svalpavittasya dehinaḥ |  
saṃsārabhayabhītasya viṣṇubhaktasya tattvataḥ ||242||  
agnāv ājyānvite bijaiḥ salilaiḥ kevalaiś ca vā |  
dravyahīnasya kurvīta vacasānugrahaṃ guruḥ ||243||

pūrvalikhitavistīrṇe saṃkṣipte ca vidhāv apavādaṃ likhati vitteti sārddhaiḥ pañcabhiḥ  
20 | bijair yavādibhiḥ | vacasaiva vā ||242–243||

yaḥ samaḥ sarvabhūteṣu virāgo vītamatsaraḥ |  
jitendriyaḥ śucir dakṣaḥ sarvāṅgāvayavānvitaḥ ||244||

1 kuśa] R1 śata- || kuśakūrcena] Od *gl.* (kuśasamūhena) || kūrcena] B2 -puṣpāś ca 2 deya] B2  
B3 deva- || mantrayet] Od -vandayet 4 dvijān] B2 dvijād 5 sahasram] B3 *deest* 7 sāre] V2  
R2 Va B2 B3 Od Edd -sāgare : R2 R3 *add.* 16 9 ke karam] R1<sup>2</sup> B2 Od kevalam : R1 kekirām 10 nid-  
hāyāmuṃ] B2 Od nidhāyāṣṭam : Od *ins.* vārān 15 vittalobhād] B2 -ttalobhā- *lac.* : Od vibhavād  
dhi || vittalobhād vimuktasya] V2 vittalobhād vimuktasya 16 bhaktasya] B1 *om.* 17 agnāv] Od  
*gl.* (agnisamīpe) 20 bijair yavādibhiḥ] B2 *deest* 21 vītamatsaraḥ] Od *gl.* (vigatamatsarahiṃsā  
yasya) 22 ṅgāvayav] B2 -vayavac-

<sup>238</sup>The teacher should worship Kṛṣṇa in that pitcher with bundles of Kuśa and then recite the mantra to be given a thousand and eight times. <sup>239</sup>After anointing the disciple with its water, as before, he should teach the mantra. The disciple should worship the preceptor with devotion and then also the Brāhmaṇas according to his ability.

[...]

### *Instruction*

In the Tattvasāra:<sup>a</sup>

<sup>240</sup>If someone is unable to do even this, he should worship a lotus with unbroken rice and then anoint him with this water and the root mantra eight times. <sup>241</sup>Placing his hand on the head [of the disciple], he should repeat it into his ear. This is the procedure for instructions. Simply relating the mantra at a solar or lunar eclipse, at a place of pilgrimage, in a place of the perfected ones or in a Śiva temple is called instruction.

[...]

For all of these instances, the Nārada Pañcarātra gives some specifics (17.5–10ab):

<sup>242</sup>A person of very small means but who is free from greed, who fears the terrors of repeated birth and death and who truly is a devotee of Viṣṇu—<sup>243</sup>the preceptor may grace such a one who lacks wealth with seeds offered together with ghee into the fire, just with water or with his words.

In verses 242–246 the author gives an exception to both the extended and shortened procedures given before. *Seeds* refer to barley and so on. [...]

<sup>244</sup>One who is the same to all living beings; who is free from attachment and envy; who controls his senses; is pure and able; who has all limbs of

<sup>a</sup> Cited anonymously in RAC p. 37.

- karmaṇā manasā vācā bhīte cābhayadaḥ sadā |  
 samabuddhipadaṃ prāptas tatrāpi bhagavanmayah ||245||  
 pañcakālaparas caiva pañcarātrārthavit tathā |  
 viṣṇutattvaṃ parijñāya ekaṃ cānekabhedagaṃ |  
 5 dīkṣayen medinīṃ sarvāṃ kiṃ punaś copasannatān ||246||

nanu tathā dīkṣāvidhiḥ kathaṃ sampūrṇo 'stv ity āśaṃkyāha ya iti sārhdhatribhiḥ |  
 sarvair āngasya dehāsyādayavair anvitaḥ samabuddhināṃ jñānināṃ padam | pañcasu  
 kāleṣu yat kṛtyaṃ tatpara ity arthaḥ | ekam apy anekabhedaprāptam iti bheda-bheda-  
 siddhāntāpekṣayā, upasannatān bhaktyā prapannān ity arthaḥ ||244–246||

10 *atha mantradānamāhātmyam*

skānde brahmanāradasaṃvāde—

iha kīrtiṃ vadānyatvaṃ prajāvṛddhiṃ dhanam sukham |  
 vidyādānena labhate sāttviko nātra saṃśayaḥ ||247||

- 15 vidyā mantra evātra sarvapuruṣārthopāyatvāt | ata eva kramadīpikāyāṃ vidyāṃ yah  
 saṃvivitsur iti | kīrtiṃ pratiṣṭhāṃ vadānyatvaṃ ca dānaśīlatām | yad vā, vadānyatvarū-  
 pām kīrtiṃ kṛtamahādānatvāt | sāttvikaḥ niṣkapaṭaḥ śraddhāvān vā ||247||

- yathā surāṇāṃ sarveṣāṃ paramaḥ parameśvaraḥ |  
 tathaiva sarvadānānāṃ vidyādānaṃ paraṃ smṛtam ||248||  
 yāvaca ca pātakaṃ tena kṛtaṃ janmaśatair api |  
 20 tat sarvaṃ nāsam āpnoti vidyādānena dehinām ||249||  
 vidyādānāt paraṃ dānaṃ na bhūtaṃ na bhaviṣyati |  
 yena dattena cāpnoti śīvaṃ paramakāraṇam ||250||

1 bhīte cābhayadaḥ] Pa B2 Od bhīteṣv abhayadaḥ 4 ekaṃ] B3 evaṃ || bhedagaṃ] Od -  
 bhedakam 7 padam] V1 *ins.* sthānam 10 mātmyam] R2 *add.* 17 11 brahma] R2 R3  
 Pa B1 *ante* śrī- 12 vṛddhiṃ dhanam] Pa -vṛttiṃ vidham 14 ārtho] B2 -adharmo- 15 ṣṭhām]  
 B2 *deest* 16 vā] B1 B2 B3 *a.c. add.* cet : V1 *add.* iti : V2 *add.* veti : B3 *p.c. add.* bhavet 18 paraṃ]  
 B2 Od varaṃ 22 śīvaṃ] Od *gl.* (paramakāraṇabrahmaṃ kṛṣṇam)

the body [intact]; <sup>245</sup>who by his deeds, thoughts and words always gives fearlessness to the fearful; who has attained the stage of equal knowledge and who is also full of the Lord; <sup>246</sup>who is devoted to the five times;<sup>a</sup> who knows the meaning of the Pañcarātra; who has understood the truth of Viṣṇu, one and divided into many—he can initiate the whole world, let alone the surrendered ones.

Now, how can the procedure for initiation be made complete? In order to reply to this doubt, the author writes verses 244–246. [...] *The stage of equal knowledge* means the stage of those of wisdom. *Devoted to the five times* means devoted to the duties of these times. *Divided into many though one*: this is with regard to the teaching of difference and nondifference.<sup>b</sup> *The surrendered ones* are those who have taken shelter with devotion. This is the meaning.

### *The Greatness of Bestowing the Mantra*

In a discussion between Brahmā and Nārada in the Skānda Purāṇa (–):

<sup>247</sup>By giving this knowledge, a good person attains here fame, liberality, progeny, riches and happiness—there is no doubt about it.

*Knowledge* here refers to the mantra, since it can bestow all the goals of man. The same word was used in the Kramadīpikā (4.2), “one truly desirous of knowledge”. *Fame* means celebrity, *liberality* being generously disposed. Or else, both mean “famous for being liberal”, because of having given away this great gift. *Good* means guileless or faithful.

<sup>248</sup>Just as Parameśvara is supreme among all the gods, so the gift of knowledge is known to be the greatest of all gifts. <sup>249</sup>Sin of even a hundred births is all destroyed when one bestows the gift of knowledge to men. <sup>250</sup>There has never been and will never be a gift greater than the gift of knowledge. By this gift one attains Śiva, the supreme cause.

a The five times (*pañcakāla*) refers to the rituals that the Pañcarātra Vaiṣṇava is to perform during the day and night. For details, see Jayākhyā Saṃhitā 26.68–74a.

b The philosophy of Gauḍīya Vaiṣṇavism was later named *acintya-bhedābheda*, inconceivable difference in non-difference.

dehināṃ dehinaḥ prati | śivaṃ maṅgalarūpaṃ paramasukhātmakaṃ vā | paramakāra-  
ṇaṃ śrībrahma śrīkṛṣṇaṃ vā || iti dvitīyaḥ ||248–250||

iti śrīgopālabhaṭṭavilikhite bhagavadbhaktivilāse daikṣiko nāma dvitīyo vilāsaḥ  
||2||

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2 śrī] V1 V2 B2 B3 *deest* || iti dvitīyaḥ] Edd *deest* || dvitīyaḥ] V1 *ante* śrī- : B2 dvitīyavilāsaḥ || śrī-  
śrīhariḥ || śrīśrīgopālaḥ || : B3 digdarśinyāṃ dvitīyo vilāsaḥ 3 śrī] B1 *deest* || bhagavad] B1 B2  
B3 Od *ante* śrī-

[...] *Śiva* means the auspicious one or the one who is supremely happy. *The supreme cause* means Brahman or blessed Kṛṣṇa.

Thus ends the second chapter of the *Bhagavadbhaktivilāsa* written by Gopāla Bhaṭṭa, called “On Initiation”.

### 3. Vilāsa

vande 'nantādbhutaiśvaryaṃ śrīcaitanyaṃ mahāprabhum |  
nīco 'pi yatprasādāt syāt sadācārapravartakaḥ ||1||

prabhuḥ śrīkṛṣṇacaitanyo jīyāt yatkr̥payā bhavet |  
śvāpi siṃhas tṛṇaṃ merur mūrkhō vidvān mṛto 'sumān ||

- 5 nikṛṣṭasyāpy ātmanaḥ sadācāralikhane śrībhagavato 'nukampayādhikāraṃ sāmār-  
thyam ca dyotayaṃs taṃ praṇamati vande iti | yasya prasādād dhetoṛ nīcajano 'pi likha-  
nādidvārā sadācārāṇaṃ pravartako bhavati | tatra hetuḥ | anantam adbhutaṃ cāvitar-  
kyam aiśvaryaṃ prabhāvo yasya tam | yato mahāprabhuṃ parameśvaram ||1||

- 10 puṃso gr̥hītadikṣasya śrīkṛṣṇaṃ pūjayiṣyataḥ |  
ācāro likhyate kṛtyaḥ śrutismṛtyanusārataḥ ||2||

- 15 puṃsaḥ pummātrasyety arthaḥ | śrīviṣṇudikṣāgrahaṇamātreṇa sarveṣāṃ eva tatrādhi-  
kāṛāt | yady api strīṇāṃ apy adhikāro 'stīti pūrvaṃ likhitaṃ, tathāpi karmasu puṃsaḥ  
prādhānyāt puṃsa ity atra likhitaṃ | evam agre lekhyam brāhmaṇam ityādikam apy  
ūhyam | śrīkṛṣṇaṃ pūjayiṣyata iti tatpūjārthaka ity arthaḥ | śrutyādyanusāreṇa kṛtyam  
15 avaśyaṃ kartuṃ योग्याय yat karma, śrutismṛtyanusārata ity asya likhyata ity anena vā  
sambandhaḥ ||2||

*atha dikṣitasya pūjāyā nityatā*

āgame—

- 20 labdhvā mantraṃ tu yo nityaṃ nārcayen mantradevatām |  
sarvakarmaphalaṃ tasyāniṣṭaṃ yacchati devatā || iti ||3||

1 nantā] Pa 'tya- 4 vidvān] B2 vidyān || mṛto] B2 mato 10 kṛtyaḥ] B3 Od Edd kṛtyam || śru-  
tismṛty] B2 Od *transp.* 12 stīti] B2 nāstīti || puṃsaḥ] B1 puṃso 'dhikāre 14 kṛtyam] V2 B2  
B3 kṛtyaḥ 15 yat] B2 tat : Edd yat yat 18 āgame] V2 Edd *deest* 20 sarva] Pa B3 sarvaṃ : Od  
sama- || tasyāniṣṭaṃ] R3 tasyānityaṃ || iti] Edd *deest*

## Chapter Three: On Purification

<sup>1</sup>I bow to Śrī Caitanya Mahāprabhu, whose majesty is unlimited and wonderful, and by whose mercy even a fallen person can become an authority on Sadācāra.

DDṬ: Glory to Lord Śrī Kṛṣṇa Caitanya! By his mercy, a dog can become a lion; grass, a mountain; a fool, a sage; the dead, alive!

The author writes the verse above to make it clear that even he, who is debased, can by the mercy of the Lord get the eligibility and the ability for writing about Sadācāra. By the reason of his mercy, even a lowly person will become an authority on Sadācāra through methods such as writing about it. The reason for this is that his *majesty* or prowess is unlimited, wonderful and unfathomable. Therefore, he is *Mahāprabhu*, the highest Lord.

<sup>2</sup>Now will be described, according to Śruti and Smṛti, the conduct to be adopted by a man who has accepted initiation and who is setting out to worship Śrī Kṛṣṇa.

*Of a man:* just of men. When it comes to accepting blessed Viṣṇu initiation, everyone is eligible. Even though it was mentioned earlier on (1.193–197) that also women too are eligible, still, because of the predominance of men when it comes to rituals, the word *man* has been given here. Statements such as “a Brāhmaṇa” further on in the book should be understood in the same way.<sup>a</sup> [...]

### *The Mandatoriness of Worship for the Initiated*

In the Āgama:

<sup>3</sup>The deity gives undesired fruit for all rites of one who has received a mantra but does not regularly worship the divinity of the mantra.

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a That is, male Brāhmaṇas are the default examples given in the book, but that does not mean that other Vaiṣṇavas would be excluded from the rituals given in it.



*atha sadācārah*

na kiñcit kasyacit sidhyet sadācāraṃ vinā yataḥ |  
tasmād avāśyaṃ sarvatra sadācāro hy apekṣyate ||4||

5 nanu pūjāvidhir eva likhyatām | kim anyācāralikhanenety āśaṅkya prathamam sadācā-  
rasya nityatām likhati na kiñcid iti | hi niścaye | etena śāstrādirpṛamāṇyaṃ tatra sūcayati  
||4||

*atha sadācāranityatā*

śrīviṣṇupurāṇe aurvasāgarasaṃvāde—

10 varṇāśramācāravatā puruṣeṇa paraḥ pumān |  
viṣṇur ārādhyate panthā nānyat tattoṣakāraṇam ||5||

anyaḥ sadācārād viṣṇor ārādhanāt paraḥ panthā kevalayogābhyāsādih | tasya viṣṇos  
toṣakārako na bhavati | ata evoktaṃ prathamaskandhe | sa vai puṃsām paro dharmo  
yato bhaktir adhokṣaje | iti | dharmas tu sadācāralakṣaṇa eva ||5||

mārkaṇḍeyapurāṇe śrīmadālasālarakasaṃvāde—

15 gṛhasthena sadā kāryam ācāraparipālanam |  
na hy ācāravihīnasya sukham atra paratra vā ||6||  
yajñadānatapāṃsiha puruṣasya na bhūtaye |  
bhavanti yaḥ sadācāraṃ samullaṅghya pravartate ||7||

20 anyaḥ sadācārād viṣṇor ārādhanāt paraḥ panthā kevalayogābhyāsādih | tasya viṣṇos  
toṣakārako na bhavati | ata evoktaṃ prathamaskandhe | sa vai puṃsām paro dharmo  
yato bhaktir adhokṣaje | iti | dharmas tu sadācāralakṣaṇa eva ||5||

1 sadācārah] R2 R3 *add.* 1 3 apekṣyate] Edd *add.* viṣṇupurāṇe | varṇāśramācāravatā puru-  
ṣeṇa paraḥ pumān | viṣṇur ārādhyate panthā nānyat tattoṣakāraṇam || 5 etena] V2 B1 B3  
tena || pṛamāṇyaṃ] B2 B3 *ins.* vā || pṛamāṇyaṃ tatra] Edd *pramāṇam* || sūcayati] Edd *sūcitam*  
7 sadācāra] R2 Va Edd *sadācārasya* 8–10 śrī ... kāraṇam] R1 R2 R3 V1 V2 Va Pa B1 Edd *deest*  
8 aurvasāgarasaṃvāde] B2 ca 14–18 mārkaṇḍeya ... pravartate] B1 *om.* 14 śrīmad ... saṃ-  
vāde] Od *deest* 15–18 kāryam ... sadā] Va<sup>2</sup> *i.m.* 16 vā] Va B3 Edd ca 17 yajñadāna] B2 yad  
yad yena || bhūtaye] B2 hītaye 19 sadācārād] B1 B2 B3 sadācāradvārā

*Sadācāra*

<sup>4</sup>Since nobody can succeed in anything without Sadācāra, one should therefore everywhere have regard for Sadācara.

Now let the rules for worship be described. Fearing that someone may wonder why he writes about other rules of conduct, the author here states the mandatoriness of Sadācāra. The word *therefore* is used in the sense of “certainly”. By this, the author indicates the evidence of scripture and so on.

*The Mandatoriness of Sadācāra*

In a conversation between Aurva and Sāgara in the Viṣṇu Purāṇa (3.8.9):

<sup>5</sup>Man worships the Highest Lord Viṣṇu by following Varṇāśrama; there is no other way to please him.<sup>a</sup>

*Other:* a different way than worship of Viṣṇu through Sadācāra, such as by only practising yoga.<sup>b</sup> That will not please Viṣṇu. This is also stated in the First book (BhP 1.2.6): “The highest Dharma of men is that from which comes devotion to Adhokṣaja”. And Dharma is characterised by Sadācāra.

In a conversation between Ālāsa and Alarka in the Mārkaṇḍeya Purāṇa (31.6–7):

<sup>6</sup>A householder should always act in accordance with the Ācāra, for there is no happiness either here or in the next life without Ācāra. <sup>7</sup>Sacrifices, gifts and penances will here not be for the benefit of a man who here acts in violation of Sadācāra.

a This verse is only found in the Bengali manuscripts, but the fact that it is glossed in the commentary shows that it must have been a part of archetype β used by the commentator. Interestingly, Kṛṣṇadāsa has Caitanya disapprove of this very verse in his Caitanyacaritāmṛta (2.8.59).

b As usual, the commentator follows the gloss of Śrīdhara. There is an important difference here, however. As examples of worship without Varṇāśrama, Śrīdhara gives instead of yoga “practices such as simply following vows dedicated to him, hearing and chanting” (*kevalatadvratadhāraṇaśravaṇakīrtanādīḥ*). This of course goes against the doctrine of Śrī Caitanya, who indeed found these particular practices pleasing to Kṛṣṇa even without the rules of Varṇāśrama, such as in the case of the elder Haridāsa (see Caitanyacaritāmṛta 3.11).

bhaviṣyottare ca śrīkṛṣṇayudhiṣṭhīrasaṃvāde—

5 ācārahīnaṃ na punanti vedāḥ  
yady apy adhītāḥ saha ṣaḍbhir aṅgaiḥ |  
chandāṃsy enaṃ mṛtyukāle tyajanti  
nīḍaṃ śakuntā iva jātapakṣāḥ ||8||

mṛtyukāle tyajanti paraloke kim api phalaṃ na prayacchantīty arthaḥ ||8||

kapālasthaṃ yathā toyam śvadṛtau vā yathā payaḥ |  
duṣṭam syāt sthānadoṣeṇa vṛttahīne tathā śubham |  
ācārahito rājan neha nāmutra nandati || iti ||9||

10 vṛttam sadācārah | tena hīne jane | śubham tīrthāṅādi puṇyakarma ||9||

lekhyena smaraṇādīnāṃ nityatvenaiva setsyati |  
smaraṇādyātmakasyāpi sadācārasya nityatā ||10||

15 nanu anyair api viśeṣavacanaiḥ spaṣṭasadācārasya nityatvaṃ likhyatām | tatra likhati  
lekhyeneti | smaraṇādīnāṃ smaraṇam ārabhyātra granthe lekhyānāṃ nityapakṣamā-  
sādikṛtyānām agre lekhyena nityatvenaiva sadācārasyāpi nityatā setsyaty eva | ata evā-  
dhunā tattadvacanalikhanabāhulyenālam iti bhāvaḥ | nanu bhagavatsmaraṇādīnitya-  
tayā sadācārasya nityatā katham astu? tatra likhati smaraṇādyātmakasyeti | sadācāra-  
syaiva tattallakṣaṇatvād ity arthaḥ ||10||

1–5 bhaviṣyottare ... pakṣāḥ] B1 om. 5 nīḍaṃ] Od gl. (vāsām iva) || śakuntā] Od gl. (pakṣā) || jāta] B2 rāja- 6 loke] B1 -kāle || prayacchantīty] B2 prayantīty 7–9 kapāla ... iti] B1 *deest* 7 stham] Pa -sthe 8 vṛtta] Od gl. (vṛttam sadācārah) : R2 vṛttam || tathā] B2 B3 yathā- || śubham] R1 Pa śrutam 9 nandati] Od sidati || iti] V2 *deest* : B2 *l.m.* B3 *add.* nārada- pañcarātre prāyaścittakathanārambhe | B1 B2 B3 *add.* mārgastho muniśārdūla luptācāro vrajaty adhaḥ | pālaniyaḥ sadā tasmād ācārah sādhusēvitaḥ || tatraiva śrāddhakathanārambhe | nāca- red yadi siddho 'pi laukikaṃ dharmam agrataḥ | upaplavāc ca dharmasya glānir bhavati nārada || vivekajñāir ataḥ sarve (B3 sarvair) laukācāro yathā sthitaḥ | ādehapātayatnena (B1 ādehapā- tād yatnena : B3 tathādeharpātādaratnena) rakṣaṇiyaḥ prayatnataḥ || : B1 B3 *add.* iti : B2 *add.* iti caturthapanktayaḥ 10 jane] Edd *deest* || śubham] B1 B2 *deest* 11 setsyati] Od gl. (siddhiṃ prāpyate) 13 spaṣṭa] B2 spaṣṭam 15–16 ata ... evādhunā] V1 V2 B1 B2 ato 'dhunā 16 tattad] B1 B2 B3 *ins.* -viśeṣa- || nanu] B2 *deest* || ādi] Edd -āder 17 nityatā] B3 nityatvaṃ 18 iva] B1 B2 B3 *deest*

And in a conversation between Śrī Kṛṣṇa and Yudhiṣṭhira in the Bhaviṣyottara Purāṇa (–):

<sup>8</sup>The Vedas will not purify one who lacks Ācāra,  
even if studied together with their six corollary limbs.  
The hymns abandon him at the time of death,  
like birds who have grown their wings leave their nest.

*Abandon him at the time of death:* they do not produce any fruit in the next world. This is the meaning.

<sup>9</sup>Like water in a skull or milk in a bag of dogskin is contaminated by the fault of place, so also is anything good when it is bereft of good conduct. O king, one without Ācāra enjoys neither this nor the next life.<sup>a</sup>

*Good conduct:* Sadācāra. *Anything good:* good deeds, such as visiting Tirthas.

<sup>10</sup>By the mandatoriness of remembrance and so on, described below, the mandatoriness of Sadācāra too, which consists of remembrance and so on, will be established.

Now, let the mandatoriness of Sadācāra be plainly written with specific statements! In reply to this, the author writes this verse. By the statements of the mandatoriness of *remembrance and so on*, the daily, fortnightly and monthly duties, beginning with remembrance [of Viṣṇu in the morning] that will be given further on in this book, the mandatoriness of Sadācāra as well will be established. The implied meaning is “enough of writing down statements about all of this!”

Now, how does the mandatoriness of Sadācāra follow from the mandatoriness of remembering the Lord and so on? This he explains with *which consists of remembrance*, because all these items are the indications of Sadācāra. This is the meaning.

a The Bengali manuscripts add the following verses: “At the beginning of the description of atonements in the Nārada Pañcarātra (15.2): ‘Best of sages, without Sadācāra, one who is situated on the path will fall down. One should therefore safeguard the Sadācāra that saints engage themselves in.’ And in the beginning of the description of Śrāddha in the same book (13.3ab, 4–5): ‘Nārada, if even a perfected one does not at first follow worldly virtue, because of this disturbance there will be a decrease of virtue. Therefore, all men of discerning knowledge should until the end of their lives carefully maintain the worldly conduct that is appropriate.’”

*atha sadācāramāhātmyam*

śrīviṣṇupurāṇe tatraiva gr̥hidharmaprasaṅge—

sadācāravatā puṃsā jītau lokāv ubhāv api ||11||  
 sādhaḥ kṣīṇadoṣās tu sacchabdaḥ sādhuḥvācakaḥ |  
 5 teṣām ācaraṇaṃ yat tu sadācāraḥ sa ucyate ||12||

sadācārasyaiva lakṣaṇam āha sādhaḥ itī ||12||

kāśīkhaṇḍe skandāgastyasaṃvāde—

anadhyayanaśīlaṃ ca sadācāravilāṅghinam |  
 sālasyaṃ ca durannādaṃ brāhmaṇaṃ bādhaḥ 'ntakaḥ ||13||  
 10 tato 'bhyaset prayatnena sadācāraṃ sadā dvijaḥ |  
 tīrthāny apy abhilaṣyanti sadācārasamāgamam ||14||

yady api kāśīkhaṇḍam ādhunikam kalpitam kāvyam itī purāṇatattvavitsu prasiddham,  
 tathāpi tadākāraskāndavāyavyakaurmādīpratīpādītasadācāraḥvīśayakāṇi tasya kānicid  
 vacanāni smṛtisammatāny atra saṅgrhītānīty adōṣaḥ | anadhyayanaśīlam itī sālasyam  
 15 itī durannādam itī ca dṛṣṭāntatvena hetutvenavoktam | tatra ca teṣām hetuhetumattā  
 yathākramam ūhyā ||13–14||

bhaviṣyottare ca tatraiva—

ācāraprabhavo dharmāḥ santaś cācāralakṣaṇāḥ |  
 sādḥnām ca yathā vṛttaṃ sa sadācāra īṣyate ||15||  
 20 tasmāt kuryāt sadācāraṃ ya icched gatim ātmanaḥ |  
 sarvalakṣaṇāhīno 'pi samudācāravān nṛpa |  
 śraddadhāno 'nasūyaś ca sarvān kāmān avāpnuyāt ||16||

1 sadācāra] R1 R3 Pa sadācārasya 2 śrī] R3 Va B3 Od Edd *deest* || gr̥hi] B2 gr̥ha- : R1 gr̥hī-  
 6 sadācārasyaiva] V2 B2 sadācārasya 8 vilāṅghinam] R1 R2 Pa -vilambinam : B1 -vilāṅghanam  
 9 durannādaṃ] B2 durātmānaṃ 10 bhyaset] Od R1 nyaset : B2 'bhyāsa- || sadā] Pa<sup>2</sup>  
*i.m.* 11 samāgamam] B2 -sadāgamam 13 vāyavyakaurmā] B1 *transp.* || tasya] B1 Edd *deest*  
 14 sammatāny] Edd -saṃvalitāny 16 ūhyā] B2 *add.* śrīśrīrādhākṛṣṇa jayati | śrīgopāla jayati  
 | 17 ca] Od *deest* 18 ācāra] R3 ācaraḥ || cācāra] B1 ācāra- 19 yathā] B1 sadā || yathā  
 vṛttaṃ] Od vṛtam vidhī || sa sadācāra] Od *transp.* || īṣyate] B3 ucyate 21 samudācāravān] B2  
 sarvadācāravān

*The Greatness of Sadācāra*

This is stated in the context of the Dharma of householders in the Viṣṇu Purāṇa (3.11.2cd–3):

<sup>11</sup>Saintly, faultless men who follow Sadācāra conquer both this world and the next. The word Sat means saintly, <sup>12</sup>and that which is their conduct (*ācaraṇa*) is called Sadācāra.

In these verses, the author states the characteristics of Sadācāra.

In a conversation between Skanda and Agastya in the Kāśīkhaṇḍa (Skanda Purāṇa 4.35.42–43):

<sup>13</sup>Death will take away that Brāhmaṇa who neglects his holy reading, who transgresses Sadācāra, who is lazy and who eats evil food. <sup>14</sup>Therefore, a Brāhmaṇa should always diligently practise Sadācāra! Even the Tīrthas long to meet a man of Sadācāra.

Even though it is well-known among experts in Purāṇic wisdom that the Kāśīkhaṇḍa is a modern poetical creation, still whatever statements on Sadācāra that are collected here in that form are presented in texts such as the Skanda, Vāyu and Kūrma Purāṇas and approved by the Smṛtis, so there is no fault.

With the examples of neglecting holy reading, laziness and eating evil food the author describes [not following Sadācāra] through its causation. Since these items are causes of each other, they should be understood in due succession.

This is also stated in the Bhaviṣyottara Purāṇa (–):

<sup>15</sup>Dharma springs from Ācāra, and the saints are characterised by their Ācāra. That which is the conduct of the saints is known as Sadācāra. <sup>16</sup>Therefore, one who want to reach his goal should follow Sadācāra. O king, one who faithfully and without envy follows Samudācāra will attain all his desires, even were he without any qualities.

samyag utkr̥ṣṭa ācāraḥ samudācāraḥ sadācāra eva tadvān ||16||

kiṃ ca—

ācāra eva dharmasya mūlaṃ rājan kulasya ca |  
ācārād vicryuto jantur na kulīno na dhārmikaḥ ||17||

5 kiṃ ca—

ācāro bhūtijanana ācāraḥ kīrtivardhanaḥ |  
ācārād vardhate hy āyur ācāro hantya alakṣaṇam ||18||  
ācāra eva nṛpapuṅgava sevyamāno  
dharmārthakāmaphalado bhaviteha puṃsām |  
10 tasmāt sadaiva viduṣāvahitena rājan  
śāstrodito hy anudinaṃ paripālanīyaḥ ||19||

alakṣaṇam dāridryādi apamṛtyādi vā | yathā smaraṇādīnaṃ nityatayā sadācārasya  
nityatā tathā teṣāṃ mähātmyenāsyāpi mähātmyaṃ susidhyed eveti | likhitanyāyena  
spaṣṭatvān na likhitam ||18–19||

15 *atha tatra nityakṛtyāni*

brāhme muhūrta utthāya kṛṣṇa kṛṣṇeti kīrtayan |  
prakṣālya pāṇipādau ca dantadhāvanam ācāret ||20||

kṛṣṇeti kīrtayan samutthāya | dantānāṃ dhāvanam śodhanam | tac ca kadācid vihita-  
kāṣṭhaiḥ kadācit tṛṇādibhiś ca | tat tu pūjāniratānāṃ śrībhagavatprabodhanādyarthaṃ  
20 tadagre gamiṣyatāṃ tataḥ prāg adhunaiva yuktam | yata uktaṃ śrīvarāheṇa | dantakā-  
ṣṭham akhādītvā yas tu mām upasarpati | sarvakālakṛtaṃ karma tenaivaikena naśyati  
|| iti | tatra ca dantakāṣṭham akhādītveti dantān aśodhayitveti jñeyam | pratipadādiṣu  
dantakāṣṭhaniṣedhāt | tadviśeṣaś cāgre vistarato vyakto bhāvi ||20||

1 yag ... ācāraḥ] B2 [...] 3–6 rājan ... bhūtijanana] Od *deest* 4 jantur] V2 B3 *a.c.* rājan :  
B2 jirṇo 7 hy āyur] R2 brahmāpur || alakṣaṇam] Od *add.* nityatā | 9 bhaviteha] B2 bha-  
vatīha 10 viduṣāvahitena] B2 viduṣāvihete ca 13 mähātmyenāsyāpi] Edd mahātmyenāpy  
asya 15 kṛtyāni] Od -kṛtyādi 18 kṛṣṇeti] B1 kṛṣṇakṛṣṇeti : V1<sup>2</sup> *lm.* V2 Edd sadācāram eva  
nityapakṣamāsādīkṛtyena granthasamāptiparyantaṃ likhīṣyan (Edd likhan) ādau atra nityakṛ-  
tyāni likhati brāhma ity ādinā | kṛṣṇa || kṛṣṇeti kīrtayan] B2 [...] 20 yata] B1 ata 22 tatra ca]  
B1 *deest* || akhādītveti] B2 akhādītvāpi 23 tadviśeṣaś] V1 *deest* : V2 B1 B2 tac || vyakto] B1 B3  
vyaktaṃ || bhāvi] V2 B2 B3 bhāvi

Completely (samyak) excellent (utkr̥ṣṭa) Ācāra is *Samudācāra* or *Sadācāra*.

And also:

<sup>17</sup>O king, Ācāra is the root of Dharma and good breeding. Without Ācāra, a person is neither righteous nor noble.

And also:

<sup>18</sup>Ācāra engenders wealth, Ācāra promotes fame. Life is prolonged by Ācāra; Ācāra destroys inauspiciousness.

*Inauspiciousness* means things such as poverty or untimely death.

<sup>19</sup>O best of kings! When men here follow Ācāra,  
it awards the fruit of Dharma, Artha and Kāma.  
Therefore, O king, wise people should attentively  
follow the statements of the scriptures, every day.

Just as the mandatoriness of *Sadācāra* follows from the mandatoriness of remembrance and so on, so also its greatness follows from their greatness. This has not been stated [in the text] because it clearly follows from what has been written.

### *Daily Duties*

<sup>20</sup>One should rise during the watch of Brahman, chant “Kṛṣṇa! Kṛṣṇa!”, wash hands and feet and brush the teeth.

[...] *Brush the teeth* means clean the teeth, and that sometimes with the prescribed twigs and sometimes with grass and so forth. This applies to those who are engaged in worship and who go in front of the Lord in order to perform rituals such as waking him up. Therefore it is appropriate [to mention it] now, at the beginning. As Śrī Varāha says (Varāha Purāṇa 130.1): “If one approaches me without biting the tooth-twig, by this alone, his rituals performed at all times are destroyed.” *Without biting the tooth-twig* should be understood to mean without cleaning the teeth, since tooth-twigs are forbidden on days such as Pratipad. The details concerning this will be elaborated on below (3.209–234).



ācamya vasaṇaṃ rātres tyaktvānyat paridhāya ca |  
punar ācamane kuryāl lekhyena vidhināgrataḥ ||21||

rātreḥ rātrau parihitam ity arthaḥ | anyat śuddhavasanaṃ | ācamane ācamanaadvaya-  
yam | tathā cokaṭaṃ | suptavāsaḥ paridhāya tathā dṛṣṭvāpy amaṅgalaṃ | pramādād  
5 aśuciṃ sprṣṭvā dvirācāntaḥ śucir bhavet || iti | nanu dantadhāvanādīkama atra kathya-  
tām, tatra likhati agratas tattanmukhyaprakaraṇe lekhyena vidhineti | brāhmanuhūr-  
takṛtyalikhane 'smin prātaḥsmaraṇakīrtanādīmukhyakarmaparityaḡenotthānamātra-  
likhanānantaraṃ dantadhāvanādividhivistāralekha na yuktaḥ | ato 'gre jñeyaḥ ||21||

athecchan paramāṃ śuddhiṃ mūrdhni dhyātvā guroḥ padau |  
10 stutvā ca kīrtayan kṛṣṇaṃ smaraṃś caitad udīrayet ||22||

paramāṃ utkṛṣṭāṃ, bahirantarvisodhanāt | śrīgurupadadhyāne cāgamokto 'yaṃ viśeṣo  
draṣṭavyaḥ | brahmarandhrasthite padme sahasradalaśobhite | śrīguruṃ paramātmā-  
naṃ vyākhyāmudrālasatkaram | dvinetraṃ dvibhujaṃ pītaṃ dhyāyed akhīlasiddhi-  
dam || iti | guroḥ pādāv eva stutvā tasya utkarṣaṃ utkīrtya paścān nijeṣṭadāivataṃ  
15 śrīkṛṣṇaṃ kīrtayan smaraṃś ca etallekhyāṃ jayatītyādīkaṃ paṭhet | yady api smaraṇa-  
sya manaḥsaṃyogalakṣaṇatvād ādau smaraṇe saty eva paścāt kīrtanaṃ, tathāpy atra  
kīrtanasya mukhyatvābhiprāyeṇa smaraṇasya paścānnirdeśaḥ | pūrvaṃ kṛṣṇakṛṣṇeti  
tannāmoccāraṇaṃ eva, adhunā tu śuddhyanantaraṃ śrībhāgavatādislokādīpāṭhena

2 ācamane] B1 B3 ācamanaṃ 3 rātreḥ] B1 B2 B3 ante sadācāraṃ eva nityapakṣamāsādi-  
kṛtyena granthasamāptiparyantaṃ likhan ādau atra (B1 *deest*) nityakṛtyāni likhati brāhma ity  
ādinā | || rātreḥ ... arthaḥ] B1 *deest* 5 iti] B1 *deest* || danta] B2 [...] 5–6 dhāvanādīkama ...  
kathyatām] V1 V2 B1 B2 -dhāvanādīkathā kīrtyatām 6 tatra] V1 V2 *deest* : B3 tal- || agratas]  
B2 agrahas 7 likhane smin] Edd -likhanaprakaraṇe || smaraṇa] V1 -śraṇa- 8 yuktaḥ  
ato] B2 [...] || jñeyaḥ] Edd lekhyāḥ : B3 *add.* iti bhāvaḥ 9 śuddhiṃ] V2 B3 siddhiṃ || padau]  
R3 pade 10 caitad] R3 caivam 12 sthite] B2 *ins.* vā 13 dhyāyed ... akhīlasiddhi] B2 [...] 14  
stutvā] V2 B2 B3 *ins.* ca 15 śrī] V2 B1 B2 B3 *deest* || etal] Edd *deest* 16 saṃyogalakṣaṇatvād]  
B3 -saṃyogatvāt || eva] B2 Edd api 17 kīrtanasya ... nirdeśaḥ] B2 [...] || kṛṣṇa] B1 śrīkṛṣṇeti  
18 tu] V1 V2 B3 *deest*

<sup>21</sup>Having performed Ācamana, one should discard the night-clothes, wear others and again perform double Ācamana, according to the rules that will be given below.

*Night-clothes* means the clothes that one has used during the night. *Others*: clean clothing. *Double Ācamana* means two Ācamanas. As it is said: “By two Ācamanas one becomes clean after touching something impure by mistake, seeing something inauspicious or wearing one’s sleeping clothes.”

Now let brushing the teeth and other duties be described, and therefore the author writes: according to the rules that will be given *below*, at their main occasion. It is not appropriate to here, in connection with describing the duties at the watch of Brahman, to leave aside the important duties of morning remembrance, chanting and give a detailed description of the rules for brushing the teeth immediately upon getting up from the bed. Therefore, they will be described further on (3.185).<sup>a</sup>

<sup>22</sup>Then, desiring the highest purity, one should meditate on the guru’s feet on one’s head. Having praised them, one should then utter this, glorifying and remembering Kṛṣṇa:

*The highest* means superior, since it purifies one both internally and externally. The details for meditating on the guru’s feet should be understood from this statement of the Āgama: “One should meditate on the guru, the highest self, situated on a thousand-petalled lotus at the Brahmarandhra, his hand showing the sign of teaching, two-eyed, two-handed, yellow, the giver of all perfection”.

Having praised the feet of the guru and having glorified his excellence, glorifying and remembering one’s chosen Lord, Śrī Kṛṣṇa, one should recite the prayer given next. Even though remembrance comes first—because remembrance is characterised by the application of the mind—and glorification comes after, still, intending to show the pre-eminence of glorification, remembrance is mentioned second here.

Earlier, in the statement “Kṛṣṇa! Kṛṣṇa!” (3.20), uttering his name was already mentioned, but now, after purifying oneself, there is special glorification of him through reciting verses of scriptures such as the Bhāgavata, pointing out specific qualities and pastimes. The meaning of the two present

a In other words, even though brushing the teeth for most come immediately after leaving the bed, the author first describes the more obviously bhakti-related morning duties.

rūpalilādiviśeṣeṇa kīrtanam iti viśeṣaḥ | śatṛṇdvayasya tadudīraṇam eva tatkīrtana-  
smaraṇātmakam ity arthaḥ | yad vā, dvayam api hetau kīrtayituṃ smartuṃ ceti tathai-  
vārthaḥ | tataś ca kīrtanaenaiva smaraṇaviśeṣotpatteḥ smaraṇś ceti paścāl likhitam  
||22||

5 *atha prātaḥsmaraṇakīrtane*

jayati jananivāso devakījanmavādo  
yaduvarapariṣat svair dorbhir asyann adharmam |  
sthira-caravṛjinaghnaḥ susmitaśrīmukhena  
vrajapuravanitānāṃ vardhayan kāmadevam ||23||

- 10 jayati sarvottamatayā varteta śrīkṣṇaḥ | janeṣu nivasati antaryāmitayeti tathā saḥ | ato  
devakyāṃ janmeti vādamātraṃ yasya saḥ | yaduvarāḥ pariṣat sabhāsevakarūpā yasya  
saḥ | icchāmātreṇa nirasanasamartho 'pi dorbhir adharmam nirasyan kṣipan | sthira-  
caravṛjinaghnaḥ adhikāriśeṣānapekṣayā vṛndāvanatarugavādīnāṃ saṃsāraduḥkha-  
hantā | tathā vilāsavaidagdhyānapekṣayā vrajavanitānāṃ puravanitānāṃ ca susmitena  
15 śrīmatā mukhenaiva kāmadevam vardhayan | kāmāś cāsau divyati vijigīṣate saṃsā-  
ram iti devaś ca tam, bhogadvārā mokṣapradam ity arthaḥ | athavā | śrīdharasvāmi-  
pādānāṃ vyākhyā vidyāṅkito 'dhikam | kiñcil likhāmi tat tais tu kṣantavyaṃ guravo

1 viśeṣaḥ] B1 śeṣaḥ 2–3 smartuṃ ... tathaiṅvārthaḥ] B2 [...] || tathaiṅvārthaḥ] V1 V2 B1 tathāpi  
tathaiṅvārthaḥ 7 yaduvarapariṣat] Od *gl.* (yaduvarāḥ pariṣat | sabhāstha) || svair] Od *gl.* (svair  
ātmanaḥ dorbhir bāhubhiḥ adharmam syad hatavān) 13 taru] B1 *ins.* -latā- 15 divyati] B1  
divyatīti 17 vyākhyā ... dhikam] Edd vyākhyāto 'dhikam atra yat || likhāmi] V1 V2 B1 B2 *ins.*  
yat || tu] V1 B1 *deest*

participles [glorifying and remembering] is that uttering this has the feature of glorifying and remembering him. Or else, the two have the meaning of “in order to glorify and remember”. And also, because of the appearance of a specific type of remembrance through glorification, remembrance is mentioned last.

### *The Morning Glorification and Remembrance*

<sup>23</sup>May Jananivāsa, said to be born of Devakī, be supreme,  
surrounded by the best of the Yadus, removing Adharma with his own  
arms!  
He is the destroyer of the evils of non-moving and moving beings,  
by his sweetly smiling face awakening the god of love in the women of  
Vrajapura.<sup>a</sup>

*Supreme: may Śrī Kṛṣṇa exist with the greatest excellence, he who as the inner ruler is Jananivāsa, the one who lives in men, he who is only said to be born of Devakī. [...] Even though able to dispel Adharma by simply desiring so, he removes it, throws it away with his own arms. By disregarding the distinction between qualified and unqualified, he is the destroyer of the wrongs, the killer of the pain of birth and death of non-moving and moving beings such as the trees and cows of Vṛndāvana. Also, by his sweetly smiling face awakening the god of love, he does not distinguish between the expertise in playfulness of the women of Vraja and the women of pura, the town. And this is the god (deva) of love who sports with (√div) or overcomes birth and death. The meaning is that through enjoyment, he gives liberation.<sup>b</sup>*

Or alternatively:

May the revered Śrīdhara Svāmin forgive  
whatever I have here written here  
surpassing his commentary,  
for he is my guru.

a BhP 10.90.48.

b This follows Śrīdhara's commentary verbatim, except for leaving out a statement that Kṛṣṇa in reality is unborn (*vastuto 'janmā*), something that the commentator of the HBV perhaps felt did not do justice to the reality of Kṛṣṇa's eternal pastimes (*nityalīlā*).

hi te || śrīkṛṣṇo jayati sarvotkarṣeṇa vartate | tad eva pratipādayati | janānām jīvā-  
 nām nivāsa āśrayaḥ | yad vā, janeṣu nijabhakteṣu nitarām prākāṭyena vāso yasya |  
 ata eva bhaktavātsalyena devakyām janma āvirbhāvah | vādaś ca bhāṣaṇam tadāśvā-  
 sanādyartham tādr̥ṣānijabhakteṣu janmakāraṇādīkathanarūpo yasya tathā | yaduva-  
 5 rasya yādavarājasya kamsapitur api ugrasenasya | yad vā, yadūnām sāmānyena sar-  
 veṣām eva yādavānām varā divyā sabhā sudharmākhyā yasmāt | tathā janmamātre-  
 ñaivāpanītam api adharmam nijabhaktavinodārtham svaiḥ saundaryādīnā asādhāra-  
 ñair dorbhir asyann adharmahetudaityādivadhena vināśayan | dorbhir iti bahutvaṃ  
 bhāratādyuktānusāreṇa bhāratayuddhādau caturbhujānām | tathā harivaṃśoktānusā-  
 10 reṇa bāṇayuddhādāv aṣṭabhujānām ca prakāṣanāt | yad vā, dorbhir iti dorbhiḥ bhak-  
 tavātsalyena sāhāyikalpitair ity arthaḥ | yad vā, kṣatriyānām bhagavato bāhujatvād  
 balādhikyādyapekṣayā kāryakāraṇābhedenā dorbhiḥ kṣatriyair ity uktaṃ, tatrāpi svair  
 nijaiḥ yādavapāṇḍavādibhiḥ | sthirānām carānām ca sarveṣām api tadānītanānām  
 jīvānām saṃsāraduḥkhaḥantā | vrajapurayor vanitānām | yad vā, vraja eva puraṃ  
 15 vicitravilāsavaidagdhiṃśayatvāt tadvanitānām | kāmeṣu devaḥ śreṣṭhas tadekaniṣṭhat-  
 vāt paramapremapariṇatirūpakāmaviśeṣāc ca taṃ vardhayan | tac ca nijena susmi-  
 tena śrīmukhenaiva | evaṃ tenaiva paramamohanaśaundaryādīnā tādr̥ṣakāmavard-  
 hanān mokṣānande 'pi sāmānyabhajanānande 'pi ca paramanairapekṣyād ayuktam  
 eva, tat kāmasya śraiṣṭhyam | vardhayann iti vartamānatvena tādr̥ṣakāmasya para-  
 20 mapremapariṇatīkalakṣaṇatayā premṇaś cātṛptisvabhāvakatayā paricchedābhāvo dar-  
 śitaḥ | evaṃ daśamaskandhaśeṣe nikhilalīlākathanānte tathoktyā sarvadaivātābhiḥ  
 saha saṃyogaḥ sūcitaḥ | kiṃ ca, śatṛñantapadasyāvaśyakakriyāpadasahitānvayena

3 vādaś ... bhāṣaṇam] B2 [...] 4 bhakteṣu] V1 B2 *deest* || rūpo] V2 B1 B3 -rūpaṃ 7 nijab-  
 haktavinod] B2 [...] 8 hetu] Edd *ins.* -tattat- 10 iti] V1 V2 B1 B3 iva 11 sāhāyya] V2 B3  
 sāhāyye 12 tatrāpi] B1 tathāpi 14 duḥkha] V1 B1 *deest* || vraja ... vā] Edd vrajapuravanitā-  
 nām 14–16 vraja ... vardhayan] B2 [...] 16–17 susmitena] B1 susmitenaiva 17 śrī] V2 B1  
*deest* 18 pi] B1 *deest* || ayuktam] V1 V2 B2 yuktam 20 pariṇāka] Edd -pariṇāma- 22 anta]  
 B1 -antasya || padasyāvaśya] B1 padasyāntya- || ka] B1 B2 B3 *deest*

*Supreme*: may Śrī Kṛṣṇa exist with the greatest excellence. This the author unfolds: he is *Jananivāsa*, the home (*nivāsa*) or shelter of the people (*jana*) or living beings. Alternatively, the people (*jana*) or his own devotees are his full (*ni*) abode (*vāsa*). Furthermore, because of his affection for his devotees he *was born of*, appeared from *Devakī*. He is *said* or explained to born of Devakī in order to encourage them, to have a form that is said to have been born from such a devotee of his. *The best* (*vara*) *of the Yadus* means the king of the Yadus, Kāṁsas's father Ugrasena. Otherwise, it may mean he from whom comes the divine assembly-house (*varas*) of all the Yadus or Yādavas, called Sudharman. Even though Adharma has been removed simply by his birth, in order to delight his devotees, he is with his *own arms*, extraordinary on account of their beauty and so on, *removing* or destroying it through killing the different demons and so on that are the cause of Adharma.

Following the statements of scriptures such as the Mahābhārata, the word *arms* is in the plural to indicate the four arms he showed during occasions such as the Mahābhārata war. Similarly, following the statement of the Harivaṁśa (2.123.4), he exhibited eight arms for example when fighting Bāṇa. Alternatively, the *arms* refer to the allies he took by affection for his devotees. Or else, because the Kṣatriyas spring from the arms of the Lord, in consideration of their abundance of strength and so on, the word *arms* refers, by the non-difference between cause and effect, to the Kṣatriyas, and his *own* among them to his own Yādavas, Pāṇḍavas and others.

He takes away the pain of birth and death from *the non-moving and moving beings*, from all living beings present at that time. He is *awakening the god of love*, the *god* or foremost of all types of love, *in the women of Vraja* and the *pura*, the town; or else, of *Vraja-pura*, by his wonderful playful expertise being encompassed (*pura*) or restricted to them only, because of their exclusive faith in him and because there is no distinction between him and the form developing from the highest love (preman). And he does so by his own *sweetly smiling blessed face*.

The supremacy of this love is its complete disregard even for the bliss of liberation or even the bliss of general worship, by awakening such love by his supremely charming beauty and so forth. The present tense of the word *awakening* shows that there is no difference between such love and divine love, by this love being a transformation of the highest divine love, and by virtue of the insatiable nature of divine love. Also, this statement at the end of the tenth book and the description of all his pastimes hints at his eternal connection with these women.

Moreover, by connecting a word in the present participle (*awakening*) with a verb expressing necessity (*may he be supreme*), the author intends

tāsām tādrśakāmavardhanenaiva jayatīti paramotkarśatābhipretā | evaṃ tadartham  
eva devakyām janmādikam ity evaṃ sarvam avatāraprayojanam | tatraiva paryava-  
syatīti dik | maṅgalāyāsya padyasya pāṭhyamānasya sarvataḥ | vistārya likhito 'trārtho  
lekhyo 'gre yo hi durgamaḥ ||23||

5 smṛte sakalakalyāṇabhājanam yatra jāyate |  
puruṣas tam ajaṃ nityam vrajāmi śaraṇam harim ||24||

evaṃ maṅgalam ācārya sarvakarmasiddhaye bhagavadekaśaraṇo bhaved ity āśayena  
likhati smṛta iti | yatra yasmin harau ||24||

10 vidagdhagopālavilāsinīnām  
sambhogacihnāṅkitasarvagātram |  
pavitram āmnāyagīrām agamyam  
brahma prapadye navanīta-cauram ||25||

15 adhunā prātaḥ kauśikivṛttigānādyabhiprāyeṇa śrīkṛṣṇasya prātaḥkālinarūpalīlādisma-  
raṇakīrtanārtham likhati vidagdheti | pavitram api vedavākyāgocaram | parabrahmāpi  
vidagdhānām goparamaṇīnām sambhogasya cihnair nakhakṣatādibhir aṅkitāni sar-  
vagātrāṇi yasya taṃ prapadye | navanītasya prātar dadhimanthanotthitasya | cauram  
cauryeṇa bhakṣyantam ity arthaḥ | tathā ca taccihnāṅkitam api jñeyam ||25||

3 dik] B<sub>3</sub> *add.* śrīrāmaḥ śaraṇam || śrīrādhākṛṣṇābhyām namaḥ 7 karma] B<sub>1</sub> B<sub>2</sub> *deest*  
9–10 vidagdha ... gātram] Od *gl.* (vidagdhānām goparamaṇīnām sambhogacihnair nakhakṣa-  
tsādi kṣatāni sarvagātrāṇi yasya) 10 aṅkita] Od -ākṣata- 12 brahma] Pa brahmaṃ  
13 adhunā prātaḥ] V<sub>2</sub> Edd *deest* || kṛṣṇasya] B<sub>3</sub> -kṛṣṇa- 14 āgocaram] B<sub>2</sub> -āgocara- 17 tathā  
ca] B<sub>1</sub> B<sub>2</sub> B<sub>3</sub> *deest* || cihnāṅkitam] V<sub>1</sub> B<sub>1</sub> B<sub>2</sub> -cihnāṅkitatvam || api] B<sub>2</sub> *deest*

“May he be supreme, through the awakening of such love in them!” in the strongest sense. Thus, this is the very reason of the descent, being born of Devakī and so on. This only is what it amounts to. This is the drift.<sup>a</sup>

I have here elaborately and from every side explained this verse to be chanted for auspiciousness. Further on, I will explain only what is difficult.

<sup>24</sup>From the remembrance of whom a person becomes the abode of all auspiciousness—I take shelter of that unborn, eternal Hari.<sup>b</sup>

Having thus recited the auspicious verse, the author writes this verse, with the thought that in order to complete all one’s actions, one must take exclusive shelter of the Lord. [...]

<sup>25</sup>I take shelter of that Brahman who steals fresh butter—  
who is pure, unreachable through the hymns of the Vedas,  
and whose whole body is marked with the signs of  
of the clever milkmaids’ passion!<sup>c</sup>

Using songs and so on in the Graceful style,<sup>d</sup> the author writes this verse to glorify and remember Śrī Kṛṣṇa’s morning pastimes, form and so on. I take shelter of him, who even though *pure*, is beyond the statements of the Vedas, who even though the highest *Brahman*, all the limbs of whom are *marked with the signs of passion* such as scratches from the nails of the *milkmaids*. *Who steals fresh butter*: in the morning, he steals and eats butter straight out of the churning pot.

- 
- a Sanātana Gosvāmin had previously explained this verse in his commentary on Bṛhadbhāga-vatāmṛta 2.7.154. The commentary here is not as extensive, but it incorporates many of the same ideas and even phrases (such as the gloss of Jananivāsa or the reference to Kṛṣṇa’s fight with Bāṇa in the Harivaṃśa).
- b Viṣṇu Purāṇa 5.17.17, cited in VBC 7b.
- c This verse corresponds to 2.51 in the Southern recension of the Kṛṣṇakarmāmṛta (De 1990: 313).
- d The Graceful or Tender style (*kauśikī-* or *kaiśikīvr̥tti*) is one of four style of dramatic production and the one best suited for passionate love (Nāṭyaśāstra 22.47).



udgāyatīnām aravindalocanam  
 vrajāṅganānām divam aspr̥śad dhvaniḥ |  
 dadhnaś ca nirmanthanaśabdamiśrito  
 nirasyate yena diśām amaṅgalam || iti ||26||

- 5 evaṃ sākṣādbhagavataḥ kīrtanasmarāṇe likhitvā priyajana-premadvārā kīrtanasmarā-  
 ṇaviśeṣaṃ likhati udgāyatīnām iti | diśām daśadiksthānām jīvanām amaṅgalam aihi-  
 kāmūṣmikam akhilam abhadram | yad vā, akāro viṣṇus tadrūpaṃ maṅgalam | kiṃ vā,  
 na vidyate maṅgalam yasmāt tad amaṅgalam anuttamādivat | paramamaṅgalam ity  
 arthaḥ | tac ca mukhyavṛtṭyā śrībhagavatpremaiva, yat yena dhvaninā diśaḥ prati nita-  
 10 rām rasyate āsvādaḥ kāryata ity arthaḥ ||26||

paṭhet punaś ca sādḥnām sampradāyānusārataḥ |  
 catuḥślokīm imām sarvadoṣaśāntyai śubhāptaye ||27||

- yady api lehyaślokacatuṣṭaye śrīgopāladevasya kīrtanasmarāṇaviśeṣo nāsti, tathāpi  
 bahulaśiṣṭācārāpekṣayā tat paṭhitavyam iti likhati paṭhed iti | sarveṣāṃ duḥsvapnādi-  
 15 doṣānām śāntaye ity eṣāṃ ślokānām prāyo gajendramokṣākhyānaparatayā duḥsvap-  
 nād upaśāntaya ityādi tatratyoktyabhiprāyeṇa ||27||

1 udgāyatīnām] V2 Edd *ante* daśamaskandhe 4 yena] Od *gl.* dhvaninā || amaṅgalam] Od *gl.*  
 (akāro viṣṇus tadrūpaṃ amaṅgalam kiṃ vā na vidyate maṅgalam yasmāt tad amaṅgalam anut-  
 tamādivat paramamaṅgalam ity arthaḥ) || iti] B2 Od *deest* 5 sākṣād] B1 *ins.* -śrī- || dvārā] V2  
 Edd -dvārāpi 6 amaṅgalam] B1 maṅgalam 8 yasmāt ... amaṅgalam] B2 *deest* 9 śrī] B1  
*deest* || yat] B1 B3 tat 10 āsvādaḥ] B1 B2 āsvādanaṃ : B3 āsvādaṃ 12 sarva ... śāntyai] B2  
 doṣaśāntyai dhyāyet 13 lehya] B1 *deest* 14 sarveṣāṃ] B1 sarve sarveṣāṃ 15 prāyo] V2 Edd  
*deest*

<sup>26</sup>As the women of Vraja sang about the lotus-eyed one,  
 their song blended with the sound of their churning,  
 touched the sky and removed  
 the Amaṅgala in the directions.<sup>a</sup>

Having thus written about the glorification and remembrance of the Lord himself, the author in this verse describes a special type of glorification and remembrance through the love of [the Lord's] dear associates. *The Amaṅgala in the directions*: everything inauspicious for the living beings of this world and the next in the ten directions.

Alternatively, the letter A denotes Viṣṇu, so Amaṅgala means the auspiciousness of him. Or else, Amaṅgala is that beyond which nothing more auspicious exists, like words such as Anuttama, that is, the supreme auspiciousness.<sup>b</sup> The primary meaning of that is nothing else than love for the Lord, and that is by the *sound* being *removed* or really moved out into the directions for all to relish. This is the meaning.

<sup>27</sup>Following the tradition of saints, one should next recite the following four verses to alleviate all disadvantages and to attain auspiciousness.<sup>c</sup>

In this verse, the author explains that even though the following four verses contain no particular glorification and remembrance of Lord Gopāla, still, they should be recited, following the opinion of numerous preceptors. *To alleviate all disadvantages*: to alleviate everyone's disadvantages of nightmares and so on. The meaning of this statement is that these verses are, like the narration of the liberation of Gajendra, especially intended to "alleviate nightmares and so on" (BhP 8.4.15).

a BhP 10.46.46.

b The *prima facie* meaning of *amaṅgala* is "non-auspicious" or inauspicious. Here the commentator is playing with an alternate meaning. Just as the word *anuttama* literally says "non-superior" but actually means "unsurpassed", so the word *amaṅgala* can be taken to mean "supremely auspicious".

c The following four verses are found in VBC 4a and JM 4b. RAC pp. 39–40 has similar but not identical verses. All these versions are modelled on the Advaitic Prātaḥsmaraṅastotra attributed to Śaṅkara, which uses the same form: *prātaḥ smarāmi ... bhajāmi ... namāmi ... ślokatrayam idaṃ ...*

prātaḥ smarāmi bhavabhītimahārtīśāntyai  
 nārāyaṇaṃ garuḍavāhanam abjanābham |  
 grāhābhībhūtavaravāraṇamuktihetuṃ  
 cakrāyudhaṃ taruṇavārijapatranetram ||28||  
 5 prātar namāmi manasā vacasā ca mūrḍhnā  
 pādāravindayugalaṃ paramasya puṃsaḥ |  
 nārāyaṇasya narakārṇavatāraṇasya  
 pārāyaṇapravaṇavipraparāyaṇasya ||29||

10 pārāyaṇaṃ vedādhyāyanasākalyaṃ tasmin pravaṇas tatpara ity arthaḥ | yad vā, pārā-  
 yaṇena pravaṇaḥ praṇato yo vipras tasya paraṃ paramam ayanam āśrayas tasya ||29||

prātar bhajāmi bhajatām abhayaṅkaraṃ taṃ  
 prāk sarvajanmakṛtapāpabhayāvahatyai |  
 yo grāhavaktrapatitāṅghrigajendraghora-  
 śokapraṇāśam akarod dhṛtaśaṅkhacakraḥ ||30||  
 15 ślokatrayam idaṃ puṇyaṃ prātaḥ prātaḥ paṭhet tu yaḥ |  
 lokatrayagurus tasmai dadyād ātmapadaṃ hariḥ || iti ||31||

tad etal likhitaṃ kutra kutracid vyavahārataḥ |  
 kiṃ tu svābhiṣṭarūpādi śrīkṛṣṇasya vicintayet ||32||  
 itthaṃ vidadhyād bhagavatkīrtanasmaraṇātmakam |  
 20 sarvatīrthābhiṣekaṃ vai bahir antarviśodhanam ||33||

tathā ca skānde skandaṃ śrīśivoktau—

sakṛṇ nārāyaṇayety uktvā pumān kalpaśatatrāyam |  
 gaṅgādisarvatīrtheṣu snāto bhavati putraka ||34||

3 varavāraṇa] Od *gl.* śreṣṭhastī : R<sub>1</sub> -varaṇā- 5 ca] Pa *om.* 8 pārāyaṇa] Od *gl.* (pārāya-  
 ṇaṃ vedādhyāyanasākalyaṃ tasmin pravaṇas tatpara ity arthaḥ | yad vā pārāyaṇena pravaṇaḥ  
 praṇato yo vipras tasya paraṃ ayanamaśrayas tasya) || pārāyaṇa ... asya] R<sub>2</sub> *rep.* || pravaṇa] Od  
 -plavana- 9 yad vā] B<sub>1</sub> *deest* 10 pravaṇaḥ praṇato] B<sub>2</sub> pravaṇato 11 abhayaṅkaraṃ] B<sub>2</sub>  
 abhayaṃ caran 12 bhayāvahatyai] B<sub>3</sub> Od -bhayāpahatyai 15 śloka] R<sub>2</sub> loka- || prātaḥ] B<sub>3</sub>  
 -kāle 16 tasmai] Od *a.c.* tasyai || dadyād] B<sub>2</sub> daityād || padaṃ] V<sub>1</sub> -paraṃ 17-18 tad ... vicin-  
 tayet] R<sub>2</sub> Pa *deest* : Pa<sup>2</sup> *i.m.* 17 vyavahārataḥ] Od vyavahṛdyati 18 śrīkṛṣṇasya] Od śrīkṛṣṇaṃ  
 taṃ 19 smaraṇātmakam] Edd -smaraṇādikam 23 putraka] B<sub>2</sub> pūtakaḥ : Va putrakaḥ

<sup>28</sup>To alleviate the terrible pain of the fear of birth and death,  
in the morning I remember the lotus-navelled Nārāyaṇa, riding on Ga-  
ruḍa,

the cause of liberation of the great elephant attacked by a crocodile,  
armed with the disc, eyes like tender lotus petals.

<sup>29</sup>With mind, words and head

in the morning I bow to the lotus feet of Nārāyaṇa,  
the supreme person, the rescuer from the oceans of hell,  
the refuge of a Brāhmaṇa devoted to sacred recitations.

*Devoted to sacred recitations* means that such a Brāhmaṇa is devoted to his Vedic recitations. Alternatively, devoted (*pravaṇa*) means that he is bowed down (*praṇata*) by his sacred recitation. [...]

<sup>30</sup>To destroy the fear of the sins of all my previous lifetimes  
in the morning I worship him who gives fearlessness to his worshippers,  
he who, carrying disc and conch, removed the horrible affliction  
of Gajendra, whose foot was caught the mouth of the crocodile.

<sup>31</sup>Hari, the guru of the three worlds, will give his own abode to one who  
morning after morning recites these three verses.

<sup>32</sup>Such verses are mentioned here and there by convention, but one should meditate on the form and so on of Śrī Kṛṣṇa that is dear to oneself.

<sup>33</sup>Thus, the glorification and remembrance of the Lord should be understood to be like having bathed in all the Tirthas, purifying both within and without.

This is explained by Śiva to Skanda in the Skānda Purāṇa (-):<sup>a</sup>

<sup>34</sup>O son, a man who utters “Nārāyaṇa” once becomes one who has bathed  
in the Ganges and all the holy places for three hundred Kalpas.

a VBC 7a. NP 9,6 gives the same verse but simply calls it a statement by Brahmā (*brahmavacana*).

bhagavatkīrtanasmarāṇe eva sarvatīrthābhiṣeka ity atra pramāṇaṃ likhati sakṛd iti | kalpaśatatrāyāṃ ity asyānantye tātparyāṃ sadaivety arthaḥ ||34||

anyatra ca—

5 śāyanād utthito yas tu kīrtayen madhusūdanam |  
kīrtanāt tasya pāpasya nāśam āyāty aśeṣataḥ || iti ||35||

kathaṃ bahirantarviśodhanam? tallikhati śāyanād iti | kīrtanāt kevalād eva ||35||

māhātmyāṃ kīrtanasyāgre lekhyāṃ mukhyaprasaṅgataḥ |  
smaraṇasya tu māhātmyam adhunā likhyate kiyat ||36||

10 mukhye prasāṅge iti kīrtanasyaiva prādhānyena prasāṅge sati lekhyam, adhunā cānya-  
saṅgatya gauṇatvāl likhitum ayogyam ity arthaḥ | evam agre 'pi jñeyam ||36||

*tatrādaḥ tasya nityatā*

pādme bṛhatsahasranāmastotre—

smartavyaḥ satataṃ viṣṇur vismartavyo na jātucit |  
sarve vidhiniṣedhāḥ syur etayor eva kiṃkarāḥ ||37||

15 jātucit kadācid api na vismartavyaḥ | etayoḥ smaraṇavismaraṇayor eva kiṃkarāḥ anu-  
gāḥ | smṛtau sarve vidhayaḥ tatkr̥tapuṇyāni vismṛtau ca sarve niṣedhās tatkr̥tapāpāni,  
svayam evānugacchantīty arthaḥ ||37||

skānde kārttikaprasāṅge śrīmadagastyoktau—

20 sā hānis tan mahac chidraṃ sā cāndhajaḍamūkatā |  
yan muhūrtaṃ kṣaṇaṃ vāpi vāsudevo na cintyate ||38||

2 asyānantye] Edd asya nitya- 3 anyatra] B2 anyac 5 pāpasya] B1 pāpāni || āyāty] Od  
gl. (prāpnoti) 6 śāyanād iti] B2 śāyanādi 8 tu] Od om. 10 evam ... jñeyam] B2 deest  
12 nāma] Edd -nāmnī 15 smaraṇavismaraṇayor] B2 smaraṇayor 16 niṣedhās] B1 niṣed-  
hāt 18 kārttika] B2 kārttikeya- 19 sā] R1 Pa sa || sā cāndhajaḍamūkatā] Edd sa mohāḥ sa ca  
vibhramāḥ

In this verse, the author provides evidence for the statement that glorification and remembrance of the Lord equals having bathed in all holy places. Because *for three hundred kalpas* really is an endless time, the purport is “forever”. This is the meaning.

And elsewhere:<sup>a</sup>

<sup>35</sup>One who glorifies Madhusūdāna when getting up from bed sends by this glorification all his sins to their destruction.

How is it “purifying both within and without” (HBV 3.33)? That the author shows with this verse. *By this glorification*: by this alone.

<sup>36</sup>The greatness of glorification will be given further on, at its main occasion, but something of the greatness of remembrance will be described now.

*At its main occasion*: at its principal occasion. The meaning is that because it is now secondary, being connected with something else, it would be improper to write about it here. Similar cases further on should be understood in the same way.

*First: The Mandatoriness of Remembrance*

In the Bṛhatsahasranāma hymn of the Pādma Purāṇa (6.71.100):<sup>b</sup>

<sup>37</sup>One should always remember Viṣṇu and never forget him—all the injunctions and prohibitions are simply servants of these two.

[...] The meaning is that all the injunctions and the merits earned from them will come to one when the Lord is remembered, and when the Lord is forgotten, all the prohibitions and the sins earned from them will appear.

In the words of Agastya in the Skānda Purāṇa, in the context of Kārttika (–):

<sup>38</sup>Not to remember Vāsudeva for a Muhūrta or even for a moment is failure, being blind, dumb and imbecile.

a JM 4b.

b JM 5a.

kāśikhāṇḍe ca śrīdhruvacarite—

iyam eva parā hānir upasargo 'yam eva ca |  
 abhāgyaṃ paramaṃ caitad vāsudevaṃ na yat smaret ||39||  
 ye muhūrtāḥ kṣaṇā ye ca yāḥ kāṣṭhā ye nimeṣakāḥ |  
 5 ṛte viṣṇusmṛter yātās teṣu muṣṭo yamena saḥ || iti ||40||

ṛte viṣṇusmṛter viṣṇusmaraṇaṃ vinā, yasya janasya, yātā apagatāḥ, teṣu muhūrtādiṣu  
 muṣṭo vañcito vaśīkrta ity arthaḥ ||40||

nityatve 'py asya mähātmyaṃ vicitrāphaladānataḥ |  
 jñeyaṃ śāstroditaṃ darśapūrṇamāsādivad budhaiḥ ||41||

10 nanu śāstreṣu smaraṇasya tattatphalaśravaṇāt kathaṃ nityatvaṃ sidhyed ity āśaṅkhyā  
 likhati nityatve 'pīti | asya smaraṇasya śāstroditaṃ vicitrāphaladānato mähātmyaṃ  
 darśapaurṇamāsādivat | ādiśabdād agnihotrādi, yathā teṣāṃ nityatve 'pi sati phalāni  
 śrūyante | tathātrāpi budhaiḥ śāstravidbhir jñeyam | etac ca mimāṃsāsāstranipuṇaiḥ  
 15 śrīkṣṇadevācāryādibhir ekādaśīprasaṅge vivṛtya likhitam astīti nātra vistāryate | evam  
 agre 'pi sarvatraiva boddhavyam iti ||41||

*atha smaraṇamähātmyam*

*tatra sarvatīrthasnanādihikatvam*

uktaṃ ca smārtair api—

māntraṃ pārhivam āgneyaṃ vāyavyaṃ divyam eva ca |  
 20 vāruṇaṃ mānaṣaṃ ceti snānaṃ saptavidhaṃ smṛtam ||42||  
 śaṃ na āpas tu vai māntraṃ mṛdālabhaṃ tu pārhivam |  
 bhasmanā snānam āgneyaṃ snānaṃ gorajasānilam ||43||  
 ātape sati yā vṛṣṭir divyaṃ snānaṃ tad ucyate |  
 bahir nadyādiṣu snānaṃ vāruṇaṃ procyate budhaiḥ |  
 25 dhyaṇaṃ yan manasā viṣṇor mānaṣaṃ tat prakīrtitam ||44||

1 ca śrī] R1 B2 *deest* || śrī] R2 Pa B1 *deest* 2 ca] B2 ha 3 caitad] Od caiva || yat] Pa<sup>2</sup> *i.m.*  
 5 iti] B1 *deest* 6 ṛte] B2 *deest* 9 pūrṇa] B3 Od -paurṇa- 10–11 āśaṅkhyā likhati] Edd āśaṅ-  
 khyāha 11 asya ... smaraṇasya] B2 avasya- 12 paurṇa] V2 -pūrṇa- 14 vistāryate] B1 vicāryate  
 17 tīrtha] B1 *deest* || snānādihikatvam] V1 Pa -snānato 'dhikatvam : B2 -snāto 'dhikatvam 18 ca]  
 B1 *deest* 19 vāyavyaṃ] V1<sup>2</sup> *i.m.* 20–23 saptavidhaṃ ... snānaṃ] Od<sup>2</sup> *i.m.* 24 procyate] Pa  
 praucyate

And in the story of Dhruva in the Kāśikhaṇḍa (-):<sup>a</sup>

<sup>39</sup>When one does not remember Vāsudeva, that is the supreme failure and evil, the greatest misfortune. <sup>40</sup>During the time passed without remembrance of Viṣṇu—whether Muhūrtas, Kṣanas, Kāṣṭhas or Nimeṣas—one is deceived by Yama.

[...]

<sup>41</sup>Even though this is mandatory, its greatness, giving manifold fruits, is known by the wise from the scriptures, such as in the case of rituals such as the Darśapūrṇamāsa.

Now, since one hears from the scriptures about different results of remembrance, how can it be a mandatory function? Fearing this doubt, the author writes this verse. [...] *And so forth* refers to rites such as fire sacrifices, where even though they are mandatory, one hears about their fruits. *The wise*, those who have knowledge of the scriptures, know the same to be true here. And since this is elaborately discussed in connection with Ekādaśī (12.3–35, 104) by experts in Mīmāṃsā scriptures such as Śrī Kṛṣṇadeva Ācārya, it is not expanded on here. This should be understood in every case below as well.

### *The Greatness of Remembrance*

#### *It Surpasses Bathing at All Tīrthas*

This is stated even by the Smārtas:<sup>b</sup>

<sup>42</sup>Bathing with mantras, earth, fire, air, divinely, with water and in the mind—these are known as the seven types of bathing. <sup>43</sup>Mantra-bathing is ŚAM NA ĀPAḤ; touching mud is bathing with earth; bathing with fire is to do so with ashes; the dust raised by cows is bathing with wind; <sup>44</sup>rain during sunshine is called a divine bath. Bathing outside in a river or the like is called bathing with water by the wise, and meditation on Viṣṇu in the mind is called bathing in the mind.

a JM 5b, as *skandapurāṇe dhruvavacanam*, but the first verse only.

b VBC 4a.



smārtair apīti | bhagavadbhaktiparair ucyata eva smṛtyuktakarmaparair apy uktam ity arthaḥ | śaṃ na āpas tv iti mantrādyavarṇāḥ, idam api smārtānām eva mataṃ, vai-  
 ṣṇavānām tu mūlamantrādinaiva | mṛdaḥ mṛttikāyā ālambhaḥ sparśanaṃ yasmin tat,  
 5 manasā dhyānam iti kevalamanaḥsaṃyogamātrārūpaṃ smaraṇaṃ lakṣyate dhyānam  
 ity ukte 'pi manaseti prayogāt ||42–44||

kiṃ ca—

asāmarthyena kāyasya kāladesādyapekṣayā |  
 tulyaphalāni sarvāṇi syur ity āha parāśaraḥ ||45||  
 snānānām mānasaṃ snānaṃ manvādyaiḥ paramaṃ smṛtam |  
 10 kṛtena yena mucyante gṛhasthā api vai dvijāḥ ||46||

na caiteṣu vyāpāratāratamyādinā tāratamyam jñeyam iti likhati asāmarthyeneti | kālā-  
 dyapekṣayā ca | ādiśabdenādḥikārī grāhyaḥ | kiṃ ca, snānānām iti dvijā iti teṣām eva  
 snānādaḥ mukhyatvāt | he dvijā iti vā ||45–46||

*paramaśodhakatvam*

15 gāruḍe śrīnāradoktau viṣṇudharme ca pulastyoktau—

apavitraḥ pavitro vā sarvāvasthāṃ gato 'pi vā |  
 yaḥ smaret puṇḍarikākṣaṃ sa bāhyābhyantaraḥ śuciḥ ||47||

sa bāhyābhyantara iti bāhyena śarīrādinā ābhyantareṇa ca manaādinā saha śuddho  
 'bhūd ity arthaḥ ||47||

1 smārtair] B2 ante atha smaraṇamāhātmyam 5 prayogāt] B1 add. śrīrāmacandro jayati  
 6 kiṃ ca] Od deest 8 tulyaphalāni] B2 tulyam kṣaṇāni 9 snānānām] Od ins. madhye  
 10 kṛtena] Od gl. (raktapātādi aśocasnānena) || gṛhasthā] B2 gṛhasthās ca 11 caiteṣu] V2 B1 B2  
 B3 caiṣu 12 grāhyaḥ] B2 add. śrīśrīrādhākṣṇa 13 vā] V1 deest 15 pulastyoktau] R2 ante śrī-

*Even by the Smārtas:* the idea is that devotees of the Lord will naturally say so, but so do those attached to the rituals given in the Smṛtis as well. ŚAṂ NA ĀPAḤ are the first syllables of the mantra,<sup>a</sup> but this is the teaching of the Smārtas; Vaiṣṇavas use their root mantras and so on. [...] *In the mind meditating:* since even in the statement, “remembrance that has the form of contact only with the mind itself is called meditation,”<sup>b</sup> the word “mind” is used.

And also:<sup>c</sup>

<sup>45</sup>By considering time, place and so on, they all give the full fruit to an unfit body—so says Parāśara.<sup>d</sup> <sup>46</sup>Of all types of bathing, Manu and others consider mental bathing the best. By its performance, even householder Brāhmaṇas are liberated.

To show that there is no gradation among these types of bathing by the gradation of function, the author provides verse 45. The words *and so on* refer to eligibility. Furthermore, in the next verse *Brāhmaṇas* are mentioned because of their pre-eminence in rites such as bathing. Alternatively, the word is in the vocative case.<sup>e</sup>

### *It Is Supremely Purifying*

In the words of Nārada in the Gāruḍa Purāṇa (2.1.47.52), and of Pulastya in the Viṣṇudharma:<sup>f</sup>

<sup>47</sup>Whether clean or unclean, in all conditions, one who remembers the lotus-eyed Lord is internally and externally pure.

*Internally and externally pure:* the meaning is that he becomes cleansed both *externally*, bodily, and *internally*, in the mind and so on.

a Atharva Veda 1.6.4.

b I have not been able to locate the source of this citation.

c VBC 4a–b.

d As we will see in the very next verse, there are differences between the various types of bathing, but for one who is ill, they are all just as efficacious.

e The nominative and vocative plural case forms are often identical in Sanskrit. In the second case, the sentence would read: “O Brāhmaṇas! By its performance, even householders are liberated.”

f VBC 4b.

viśeṣato viṣṇudharme tatraiva—

yady apy upahataḥ pāpair manasātyantadustaraiḥ |  
tathāpi saṁsmaran viṣṇuṁ sa bāhyābhyantaraḥ śuciḥ ||48||

- 5 manasāpi atyantadustarair anantatvāt gaṇayitum aśakyaiḥ, kiṁ punar vācety arthaḥ |  
yad vā, manaḥsaṁkalpitenāpi prāyaścittaśatena paramāparihāryaiḥ, kiṁ punaḥ sākṣāt  
prāyaścittakarmānuṣṭhānenety arthaḥ, tasya duṣkaratvāt | yad vā, manasā saṁsmara-  
nann ity anvayaḥ | tataś ca manaseti kevalaṁ manasi kathañcit saṁyogamātram abhi-  
pretam ||48||

*pāponmūlatvam*

- 10 śrīviṣṇupurāṇe—

prāyaścittāny aśeṣāṇi tapaḥkarmātmakāni vai |  
yāni teṣāṁ aśeṣāṇāṁ kṛṣṇānusmaraṇaṁ param ||49||  
kṛte pāpe 'nutāpo vai yasya puṁsaḥ prajāyate |  
prāyaścittaṁ tu tasyaikam harisaṁsmaraṇaṁ param ||50||

- 15 tapāṁsi kṛcchrādīni, karmāṇi dānajaṇādīni tadātmakāni, teṣāṁ madhye tebhyo vā  
paraṁ śreṣṭham | śreṣṭhatvam āha kṛta iti | prakarṣeṇa jāyate, tasyaiva manvādyuktā-  
nāṁ tapodānādīnāṁ madhye ekaṁ kiñcid tadanurūpaṁ prāyaścittam, ananutaṭṭasya  
teṣv anadhikārāt | harisaraṇaṁ tu param anutāpānapakṣayā api niḥśeṣapāpakṣaya-  
hetutvāt | avaśenāpi yannāmi kīrtite iti harir harati pāpāni ityādyukteḥ ||49–50||

1 viśeṣato ... tatraiva] V2 Edd *deest* || dharme] B3 -dharmottare 4 punar] B2 pūrṇā || vācety]  
B2 caity 5 śatena] B3 -śatenāpi 7 tataś ca] V1 *deest* 9 pāponmūlatvam] Pa Edd pāpon-  
mūlanatvam 10 śrī] B1 *deest* 13–14 kṛte ... param] R2 *deest* 14 tu] B2 na || hari] B2 hariṁ  
15 karmāṇi] B2 *deest* || tadātmakāni] V2 *deest* 16 āha] V2 evāha 17 tad] Edd *deest* || ananu]  
Edd *ante* tad 18 api] V2 B2 Edd *deest* 19 yan] B1 *deest* || kīrtite] B2 kīrtitaḥ

Specifics are given in the same place in the Viṣṇudharma:<sup>a</sup>

<sup>48</sup>Even if affected with evils that are extremely difficult to pass over with the mind, one who remembers Viṣṇu is nevertheless both internally and externally pure.

*Extremely difficult to pass over even with the mind:* since they are innumerable, they cannot be counted. How much more so with words?—this is the meaning. Alternatively, they are most difficult to get rid of, even by a hundred imagined atonements. How much more so by actually performing the rituals of atonement?—this is the meaning, because they are so hard to do.

Otherwise, *with the mind* could be connected to the next line, that is, one who with the mind remembers Viṣṇu. And there the statement *with the mind* is intended to show some type of contact within the mind alone.<sup>b</sup>

*It Uproots Sins*

In the Viṣṇu Purāṇa (2.6.39–40):<sup>c</sup>

<sup>49</sup>Endless atonements consisting of penances and rituals—remembrance of Kṛṣṇa is superior to all of them! <sup>50</sup>For a person who repents after performing a sin, the one supreme atonement is remembering Hari.

*Penances:* painful observances, *rituals:* giving charity, reciting mantras and so on. [...] The author else explains how remembrance of Kṛṣṇa is superior to all of this, that is, when intense repentance awakes in a person who has wronged, there should be some *one* corresponding atonement for him among all the penances, charity and so forth prescribed by authorities such as Manu, since one who does not repent is not eligible for any of them. But remembrance of Hari is supreme, because it does not even consider repentance, since it is the cause of the destruction of all sins. This is shown by statements such as “One who chants his name even unwillingly ...” (Garuḍa Purāṇa 1.228.12, cited in HBV 11.317) and “Hari takes the wrongs ...” (Bṛhan-nārādīya Purāṇa 11.99, cited in HBV 3.53).<sup>d</sup>

a VBC 4b.

b This refers to the definition of meditation in the commentary on verse 3.44 above.

c JM 5b.

d This comment follows Śrīdhara’s verbatim, except for adding the second example at the end.

kalikalmaṣam atyugraṃ narakārtipradaṃ nṛṇām |  
prayāti vilayaṃ sadyaḥ sakṛd yatṛānusamsmṛte ||51||

yatra yasmin harau, saṃsmṛte saty anukaraṇenāpi smṛteḥ, samyaktvābhiprāyeṇa saṃ-  
śabdaḥ ||51||

5 kaurme śrībhagavaduktau—

ye mām janāḥ saṃsmaranti kalau sakṛd api prabhum |  
teṣām naśyati tat pāpaṃ bhaktānām puruṣottame ||52||

tatkālīnām api sudustaram | yad vā, tasya kaler api pāpaṃ yatas tena smaraṇenaiva,  
puruṣottame mayi, bhaktānām bhaktimatām satām ||52||

10 bṛhannārādiye śukrabalisamvāde—

harir harati pāpāni duṣṭacittair api smṛtaḥ |  
anicchayāpi saṃsprṣṭo dahaty eva hi pāvakaḥ ||53||

pāpena na lipyata iti punaḥ pāpānutpatteḥ, kathañcij jātasyāpi saṃkṣayād vā ||53||

1 kali] R1 R2 Pa B3 Od Edd *ante* kiṃ ca 3 yatra] B1 *ante* adhunā duṣpariharakalimahā-  
pātakasyāpi nāśakam ity āha kalīti : B3 yat : Edd sadyaḥ tatkālīnam eva kalisudustaram | yad  
vā || saṃsmṛte saty] B1 Edd *deest* 7 naśyati] R2 naśyanti 8 tat ... vā] Edd *deest* 11 harati]  
R1 *om.* 13 pāpena ... lipyata] Edd svapne 'pi na naraḥ paśyēt || punaḥ] Edd *deest*

And also (Viṣṇu Purāṇa 6.8.21):<sup>a</sup>

<sup>51</sup>The terrible evils of Kali that cause men the sufferings of hell are immediately destroyed when he is once recollected.

When *he*, Hari, is *recollected* or remembered even in imitation.<sup>b</sup> The prefix *saṃ-* is used in the sense of “completely”.

In the words of the Lord in the Kūrma Purāṇa (1.27.10):

<sup>52</sup>For the devotees of the Highest Lord, the people in Kali who remember me, the Lord, even once, that sin is destroyed.

*That sin* means the sin of that age, very difficult to overcome. Or else it means even the sin of Kali. [...] *Devotees*: persons who have devotion to *the Highest Lord*, to me.

In a discussion between Śukra and Bali in the Bṛhannāradiya Purāṇa (11.99):<sup>c</sup>

<sup>53</sup>When remembered, Hari takes the sin of even the evil-minded, just as fire burns even if touched by accident.

*He will not be tainted by sin*, because sin does not arise in him, or else, because of its destruction even were it to appear.<sup>d</sup>

a JM 5a.

b The commentator wishes to explain the prefixes *anu-* here.

c JM 5b, but attributed to Viṣṇudharma.

d As a second hand in manuscript B<sub>3</sub> notes, these words are not found in the main text. Edd changes them to “A person will not see even in a dream”, connecting this gloss with verse 3,56 below. It appears that here the commentator is glossing a verse with these words that had been added to archetype β.

tatraiva prāyaścittaprasaṅgānte—

mahāpātakayukto vā yukto vā sarvapātakaiḥ |  
sa vai vimucyate sadyo yasya viṣṇuparaṃ manaḥ ||54||

brahmavaivarte—

- 5 karmaṇā manasā vācā yaḥ kṛtaḥ pāpasañcayaḥ |  
so 'py aśeṣaḥ kṣayaṃ yāti smṛtvā kṛṣṇāṅghripañkajam ||55||

ata evoktaṃ skānde kārttikaprasaṅge śrīparāśareṇa—

yamamārgaṃ mahāghoraṃ narakāṃś ca yamaṃ tathā |  
svapne 'pi na naraḥ paśyed yaḥ smared garuḍadhvajam ||56||

- 10 ṣaṣṭhaskandhe śrīśukena—

sakṛn manaḥ kṛṣṇapadāravindayor  
niveśitaṃ tadguṇarāgi yair iha |  
na te yamaṃ pāśabhṛtaś ca tadbhaṭān  
svapne 'pi paśyanti hi cīrṇaniṣkṛtāḥ ||57||

- 15 sakṛd api, evam apīśabdasya sarvatrānvayād ayam arthaḥ | kiṃ punaḥ sadā, kiṃ punaḥ  
sarvendriyāṇi, kiṃ punaḥ sarvāṅgasaundaryādau, kiṃ punaḥ svato niṣṭaṃ, kiṃ pu-  
nas tadrūpanāmānurāgiti | kāruṇyādīnā guṇarāgitvenopakārāpekṣayā sopādhikatvā-  
pattes tasya nyūnatayā kaimutikanyāyasiddhiḥ | tathā yair api kaiścit ihāpi yatra kutra-  
cit iti | tathā kuto yāmyā yātanāḥ, kutaś ca bandhanārthānītapāśān, kutaś ca nir-  
20 balān yamadūtān iti | tathā kutaḥ sāḥṣādbhayatarjanādīkam anubhaveyur iti | yataś  
cīrṇaniṣkṛtāś tenaiva kṛtaprāyaścittāḥ | evaṃ yathākathañcit smaraṇamātreṇa sarva-  
pāpakṣayāt sarveṣāṃ eva narakādyabhāvo 'bhipretaḥ | itthaṃ ca viṣṇuparaṃ mana ity

2 yukto] B3 'yukto || yukto vā] V1<sup>2</sup> *l.m.* 7 skānde] B2 *deest* || śrī] B1 B3 Od *deest* 17 nā] B1 B3  
*deest* 20 bhayatarjanādīkam] B2 -bhajanādīkam 21 cīrṇa] B3 tīrṇa-

In the same book, in connection with atonement (Bṛhannāradiya Purāṇa 18.97):

<sup>54</sup>He whose mind is devoted to Viṣṇu is immediately freed, even if he is burdened with great sins or all kinds of sins.

In the Brahmavaivarta Purāṇa (–):

<sup>55</sup>When one remembers the lotus feet of Kṛṣṇa, all the sins one has performed by body, mind or words go to their destruction.

For this reason, Parāśara says this in the Skānda Purāṇa, in connection with Kārttika (–):

<sup>56</sup>A person who remembers him who carries the banner of Garuḍa will not see, even in a dream, the terribly frightening path to Yama, the hells, or Yama himself.

In the Sixth Book (BhP 6.1.19), Śuka says:

<sup>57</sup>Those who have once placed their minds here at the lotus feet of Kṛṣṇa, enamoured by his qualities, will not even in their dreams see Yama or his men bearing ropes, for they have done their expiations.

Even *once*. Now, since the word *even* should be construed with every word, this is the meaning: how much more if always? “How much more if all the senses, how much more if on the beauty, etc, of all the limbs, how much more if it rests there by itself, how much more if attached to his form and names?” This is an argument a fortiori, because it is a less evident proposition than the more evident corollary of being *enamoured by his qualities* of compassion and so on.

Similarly, even *those who*: whoever, even *here*: anywhere. Similarly, “Where are the torments of hell, where are those who bring ropes to bind with, and from where are those weakling messengers of Yama?” Similarly, “Where could one possibly experience such an intensely frightening threat?” Because [persons who remember the Lord] *have done their expiations*, have performed their atonements. Thus, because of the destruction of all sins simply by remembrance in any way whatsoever, it is indicated that they will all be free from hell and so on.



atra viṣṇvāśrayaṃ kathañcit tatsamīpagam iti jñeyam | tathā harisaṃsmaraṇam ityā-  
 dau saṃśabdādikaṃ bhagavatsmaraṇasya sarvasmaraṇataḥ samyaktayā svarūpanirde-  
 śamātraparaṃ, na tu viśeṣaṇaparam iti dik | yady api paramaśodhakatvapāponmū-  
 lanatvayor abheda eva paryavasyati, tathāpi paramaśodhakatvasya tātkālikapāpādyā-  
 5 śuddhito bāhyābhyantarapavitratāmātralakṣaṇatvena pāponmūlanatvasya cāneka-  
 janmakṛtavāsanāśeṣapāpakṣapaṇarūpatayā kaścīd bhedaḥ kalpyataḥ | evam anyatrāpi  
 jñeyam ||57||

*sarvāpadvimocakatvam*

śrīviṣṇupurāṇe śrīprahlādoktau—

10 dantā gajānāṃ kuliśāgraniṣṭhurāḥ  
 śīrṇā yad ete na balaṃ mamaitat |  
 mahāvīpatpātavināśano 'yaṃ  
 janārdanānusmaraṇānubhāvāḥ ||58||

vāmanapurāṇe—

15 viṣṭayo vyatipātās ca ye 'nye durnītisambhavāḥ |  
 te sarve smaraṇād viṣṇor nāśam āyānty upadravāḥ ||59||

pādme māghamāhātmye devadyutistutau—

yasya smaraṇamātreṇa na mohō na ca durgatiḥ |  
 na rogo na ca duḥkhāni tam anantaṃ namāmy aham ||60||

1 tathā] B1 yathā 2 smaraṇasya] B2 -smaraṇataḥ || sarvasmaraṇataḥ] B2 om. 4 śodhakat-  
 vasya] B1 ins. api 6 kṛta] B1 B2 ins. -sa- || kalpyataḥ] V1 B3 kalpyāḥ 11 yad ete] B3 yadaite  
 14 purāṇe] V2 R1 R3 Va Edd add. ca 17 māgha] Od om. || deva] V1<sup>2</sup> i.m. || dyu] R1 om. || tistu-  
 tau] R2 -tisvayaṃ

In this manner, it should also be understood that *he whose mind is devoted to Viṣṇu* (3.54), who here somehow takes shelter of Viṣṇu, will gain his presence. Similarly, in the phrase beginning with *remembrance of Hari* (3.64), the prefix *saṃ-* is meant only to show the nature of remembrance of the Lord as being the best of all remembrance of all; it is not meant as a qualifier. This is the drift.<sup>a</sup>

Even though [the categories of] “supremely purifying” and “uprooting sins” are one and the same, still, some kind of a difference can be conceived between them as “supremely purifying” is characterised by only internal and external purity from the pollution of sins and the like in the present, while “uprooting sins” destroys sins and all their impressions from innumerable earlier lives. Other similar instances should be understood in the same way.

### *It Liberates One from All Misfortune*

In the words of Prahlāda in the Viṣṇu Purāṇa (1.17.44):<sup>b</sup>

<sup>58</sup>It was not my strength that broke the tusks of the elephants,  
hard as the edge of Indra’s Vajra;  
it was the consequence of remembering Janārdana,  
protecting one from falling into terrible calamities.

And in the Vāmana Purāṇa (94.61):<sup>c</sup>

<sup>59</sup>Drudgery, misfortune and whatever else arises from bad conduct, all of those calamities are destroyed by the remembrance of Viṣṇu.

In the prayers of Devadyuti in the Greatness of Māgha in the Pādma Purāṇa (6.128.240):<sup>d</sup>

<sup>60</sup>I worship that Unlimited one, simply by the remembrance of whom there is no illusion, no misfortune, no illness and no suffering.

a If the prefix was intended as a qualifier (“complete remembrance”), the whole word might be taken to indicate some very special kind of remembrance.

b JM 5a.

c JM 5a–b.

d In the printed edition of the Māghamāhātmya of the Padma Purāṇa, this verse is found instead in the Yogasārastotra, in a discussion between Vasiṣṭha and Dilīpa.

*durvāsanonmūlanatvam*

dvādaśaskandhe—

yathā hemni sthito vahnir durvarṇaṃ hanti dhātujaṃ |  
evam ātmagato viṣṇur yoginām aśubhāśayam ||61||

- 5 dhātujaṃ tāmrādisaṃśleṣajātaṃ, hemno daurvarṇyaṃ mālinyaṃ hemni sthitaḥ san bahir eva harati, evaṃ yoginām api satām ātmagato manasi prāptaḥ smṛtaḥ san, viṣṇur eva na tu yogādikam ity arthaḥ ||61||

*sarvamaṅgalakāritvam*

pāṇḍavagītāyām—

- 10 lābhas teṣāṃ jayas teṣāṃ kutas teṣāṃ parābhavaḥ |  
yeṣāṃ indivaraśyāmo hṛdayastho janārdanaḥ ||62||

*sarvasatkarmaphaladatvam*

skānde kārttikaprasaṅge 'gastyoktau—

- 15 vedeṣu yajñeṣu tapaḥsu caiva  
dāneṣu tūrtheṣu vrateṣu caiva |  
iṣṭeṣu pūrteṣu ca yat pradiṣṭaṃ  
nṛṇāṃ smṛte tatphalam acyute ca ||63||

*karmasādguṇyakāritvam*

bṛhannārādīye—

- 20 nyūnātirikatā siddhā kalau vedoktakarmaṇām |  
harismaraṇam evātra sampūrṇaphaladāyakam ||64||

6 harati] B3 harate 7 arthaḥ] B1 *add.* śrījānakivallabho jayati : B2 *add.* śrīśrīrādhākṛṣṇasma-  
raṇam 12 datvam] R1 Va Pa -pradatvam 13 gastyoktau] R1 astyoktau 14 vedeṣu] B3 Edd  
deveṣu 16 iṣṭeṣu pūrteṣu] Od *gl.* manogatakūpādiṣu || yat] Od *gl.* puṇyādi 17 acyute] R2  
ucyate || ca] Od *add.* śrīkṛṣṇa 20 siddhā] B2 siddhau

*It Uproots Bad Habits*

In the Twelfth Book (BhP 12.3.47):

<sup>61</sup>Just as fire applied to gold removes any discoloration caused by other metals, so when Viṣṇu comes to the self of the yogins, all their impurities are cleansed.

When applied to gold, fire takes away any *discoloration*, dirtiness caused by *other metals*, of the gold being contaminated with copper and so on. So also in the case of the yogins, it is Viṣṇu, who when remembered enters the mind and becomes their self. The meaning is that it is not yoga or something similar [that cleanses them].

*It Causes All Auspiciousness*

In the Pāṇḍava Gītā (44):

<sup>62</sup>There is gain, there is victory for those in whose hearts Janārdana, dark as the blue lotus, resides; how could there be any defeat for them?

*It Bestows the Fruits of All Holy Observances*

In the words of Agastya in connection with Kārttika in the Skānda Purāṇa (–):

<sup>63</sup>That fruit which is ordained for the Vedas, sacrifices, penances, gifts, pilgrimages, observances, rites for oneself and for others— that comes to men when they remember Acyuta.

*It Causes the Excellence of Rituals*

In the Bṛhannāradiya Purāṇa (38.107):

<sup>64</sup>In the age of Kali, Vedic rituals may be defective, effective or superfluous, but simple remembrance of Hari will bring the whole fruit.

siddheti svabhāvato 'vaśyaṃ syād evety arthaḥ ||64||

smṛtau ca—

pramādāt kurvatām karma pracyavetādhvareṣu yat |  
smaraṇād eva tad viṣṇoḥ sampūrṇaṃ syād iti śrutih ||65||

5 *sarvakarmādhikatvam*

bṛhannāradiye kaliprasaṅge—

tulāpuruṣadānānām rājasūyāśvamedhayoḥ |  
phalaṃ viṣṇoḥ smṛtisamaṃ na jātu dvijasattama ||66||

dvādaśaskandhe—

10 vidyātapaḥprāṇanirodhamaitrī-  
tīrthābhiṣekavratadānaḥ |  
nātyantaśuddhiṃ labhate 'ntarātmā  
yathā hṛdisthe bhagavaty anante ||67||

15 vidyā upāsanā adhyayaṇaṃ vā | tapaḥ svadharmācāraṇaṃ | prāṇanirodhaḥ prāṇāyā-  
maḥ | maitrī bhūteṣu snehaḥ | antarātmā manaḥ hṛdisthe smṛte ||67||

*sarvabhayāpahāritvam*

viṣṇupurāṇe hiraṇyakaśipuṃ prati śrīprahlādoktau—

20 bhayaṃ bhayānām apahāriṇi sthite  
manasy anante mama kutra tiṣṭhati |  
yasmin smṛte janmajarodbhavāni  
bhayāni sarvaṇy apayānti tāta ||68||

2 smṛtau ca] Od *deest* 3 kurvatām] R2 kurvatī || vetā] Pa -vedā- 4–8 sampūrṇaṃ ... viṣṇoḥ] Pa<sup>2</sup> *i.m.* 5 karmādhikatvam] V1 B2 R1 -dharmādhikatvam 8 sattama] B2 -sattamaḥ 11 tīrthā] Od *a.c.* -dayā- 14 upāsanā] B2 upāsanām 17 prahlādoktau] B2 -prahrādoktau 19 manasy] Od namasy || tiṣṭhati] B2 tiṣṭhate 20 smṛte] B2 mṛte

*Effective:* by their own nature, they just might be so. This is the meaning.

And in the Smṛti:<sup>a</sup>

<sup>65</sup>By the remembrance of Viṣṇu, the rituals that people perform negligently at sacrifices become complete—so says the Śruti.

*It Surpasses All Rituals*

In the Bṛhannāradya Purāṇa, in connection with the age of Kali (–):

<sup>66</sup>O best of Brāhmaṇas, giving gifts equal to the weight of a man or the Rājasūya- or Aśvamedha-sacrifices do give results equal to that of remembering Viṣṇu.

In the Twelfth Book (BhP 12.3.48):

<sup>67</sup>By knowledge, penance, restraint of the breath, compassion, baths at Tīrthas, observances, gifts or recitations the inner self does not attain the complete purification it does when the unlimited Lord resides in the heart.

*Knowledge:* worship or study. *Penance:* following one's own Dharma. *Restraint of the breath:* Prāṇāyama. *Compassion:* affection towards all creatures. *The inner self:* the mind. *Resides in the heart:* is remembered.

*It Removes All Fears*

In the words of Prahlāda to Hiraṇyakaśipu in the Viṣṇu Purāṇa (1.17.36):<sup>b</sup>

<sup>68</sup>Where is fear when the Unlimited,  
the remover of fear, remains in my mind?  
O father, when he is remembered,  
all the fears of birth and old age retire.

a Bṛhadhyogiyajñavalkya Smṛti 7.34.

b JM 5a.

*mokṣapradatvaṃ*

vaiṣṇave—

viṣṇusaṃsmaṇāt kṣiṇasamastakleśasañcayaḥ |  
muktiṃ prayāti svargāptis tasya vighno 'numīyate ||69||

- 5 viṣṇoḥ saṃsmaṇāt kṣiṇaḥ kṣayaṃ gataḥ samastakleśānāṃ pāpamūlānāṃ rāgādī-  
nāṃ sañcayaḥ samūho yasya saḥ | svargaprāptis tu tasyātittucchatvād vighnaprāyaivety  
arthaḥ ||69||

bṛhannāradiye—

- 10 varam varenyaṃ varadaṃ purāṇaṃ  
nijaḥprabhābhāsitasarvalokam |  
saṃkalpitārthapradam ādidevaṃ  
smṛtvā vrajen mokṣapadaṃ manuṣyaḥ ||70||

varam varenyaṃ paramaśreṣṭham ity arthaḥ | yad vā, varam śreṣṭhaṃ varenyaṃ sarvair  
varaṇayogyam ity arthaḥ ||70||

- 15 skānde—

yasya smaraṇamātreṇa janmasaṃsārabandhanāt |  
vimucyate namas tasmai viṣṇave prabhaviṣṇave ||71||

- 20 prabhaviṣṇave nityaprabhāvasīlāya | ato 'tra na kim api vicāryam iti bhāvaḥ | tathāpi  
pādme kārttikamāhātmye | na cātra saṃśayaḥ kārya īśitṛtvam idaṃ hareḥ | rājā hi  
kasyacid dhṛtvā sarvasvaṃ cet prayacchati | parasmai tasya kas tatra niyantā syāt pra-  
bhor yathā | iti ||71||

2 vaiṣṇave] V2 R3 Va B3 Od Edd tatraivānyatra : V1 ante tatraivānyatra 10 bhāsita] B2 -bhāsita-  
18 tathāpi] V2 B3 tathā hi 20 tatra] B3 ins. vaiṣṇavapadaṃ śrīviṣṇoḥ sthānaṃ

*It Awards Liberation*

In the Viṣṇu Purāṇa (2.6.42):<sup>a</sup>

<sup>69</sup>For one who remembers Viṣṇu, all faults are completely removed, and he attains liberation. For him, attaining heaven is reckoned as an impediment.

[...] *All faults*: the roots of sins, such as attachment. As *attaining heaven* is completely trifling for him, it is only *an impediment*.

In the Bṛhannāradiya Purāṇa (1.68):

<sup>70</sup>The man who remembers the best object of desire, the bestower of benedictions, the ancient one, illuminating the entire world with his own light, the giver of one's desired objects, the original God, will go to the abode of liberation.

*The best object of desire* means the most supreme, or else *the best* means the supreme *object of desire* of those worth desiring.

In the Skānda Purāṇa (–):

<sup>71</sup>Obeisance to Viṣṇu, Prabhaviṣṇu, simply by the remembrance of whom one is liberated from the bondage of birth and rebirth!

*Prabhaviṣṇu*: he who is characterised by eternal power. The sense is that for this reason, there is nothing to doubt here. This is also stated in the section of the Padma Purāṇa dealing with the greatness of Kārttika (–): “One should not doubt this: such is the mastery of Hari, for if a king takes everything from someone and bestows it to someone else, who could restrain him? So it is with the Lord.”

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a JM 5b.



tatraiva kārṭtikaprasaṅge śrīparāśaroktau—

tadaiva puruṣo mukto janmaduḥkhajarādibhiḥ |  
bhaktyā tu parayā nūnaṃ yadaiva smarate harim ||72||

*bhagavatprasādanam*

5 bṛhannārādiye—

yena kenāpy upāyena smṛto nārāyaṇo 'vyayaḥ |  
api pātakayuktasya prasannaḥ syān na saṃśayaḥ ||73||

*śrīvaikuṅṭhalokaprāpakatvam*

vāmanapurāṇe—

10 anādyanantam ajarāmaramṃ harim  
ye saṃsmaranty ahar ahar niyataṃ narā bhuvī |  
tat sarvagamṃ brahma paramṃ purāṇam  
te yānti vaiṣṇavapadamṃ dhruvam avyayaṃ ca ||74||

vaiṣṇavapadamṃ śrīviṣṇoḥ sthānam | tasyaiva viśeṣaṇamṃ sarvagamṃ ityādi, saccidānan-  
darūpatvāt ||74||

pādme devadūtavikuṅḍalasaṃvāde śrīyamasya dūtānuśāsane—

ye smaranti sakṛd dūtāḥ prasaṅgenāpi keśavam |  
te vidhvastākḥilāghaughā yanti viṣṇoḥ paramṃ padam ||75||

he dūtāḥ! paramṃ sarvataḥ śreṣṭham ||75||

1 śrī] B2 *deest* 2 tadaiva ... mukto] Od muktas tadaiva puruṣo 3 bhaktyā ... parayā] B2 bhak-  
tyānuparayā 4 bhagavat] V1 R1 R2 R3 Pa B2 *ante* śrī- 5 bṛhannārādiye] Va<sup>2</sup> *im.* 8 loka] B2  
*deest* 11 ye] R1 *om.* || niyataṃ] R3 *deest* 12 sarvagamṃ] V1 *ins.* brahmagamṃ 14 vaiṣṇava ...  
sthānam] B3 *deest* 16 śrī] Edd *deest* || dūtā] Od bhūtā- 17 dūtāḥ] B3 Od bhūtāḥ 19 dūtāḥ  
... śreṣṭham] B2 [...]

In the words of Parāśara in the same book, in connection with Kārttika (-):

<sup>72</sup>When a person with the highest devotion remembers Hari, he is liberated from birth, suffering, old age and so on.

*It Propitiates the Lord*

In the Bṛhannāradiya Purāṇa (1.82):

<sup>73</sup>By whatever method the imperishable Nārāyaṇa is remembered, he without a doubt becomes gracious, even to a sinner.

*It Leads One to the Vaiṣṇava World*

In the Vāmana Purāṇa (67.70):<sup>a</sup>

<sup>74</sup>Those men on earth who constantly and day by day remember the beginningless and endless, unaging and deathless Hari will go to the all-pervading Brahman, supreme, ancient: the constant and imperishable abode of Viṣṇu.

*Abode of Viṣṇu* means the dwelling of Viṣṇu; its distinguishing marks are that it is all-pervading and so on, since it consists of being, cognisance and bliss.

In the instructions of Yama to his messengers, in a conversation between the messengers of the gods and Vikuṇḍala in the Padma Purāṇa (3.31.101):

<sup>75</sup>O messengers! Those who once remember Keśava, even incidentally, are freed from all sins and go to the supreme abode of Viṣṇu.

[...] *Supreme*: best of all.

a JM 5a. The reading of the printed Vāmana Purāṇa is rather different.

brahmapurāṇe viṣṇurahasye ca—

śāṭhyenāpi narā viṣṇuṃ ye smaranti janārdanam |  
te 'pi yānti tanuṃ tyaktvā viṣṇulokam anāmayaṃ ||76||

anāmayaṃ sarvadoṣarahitam ||76||

5 viṣṇudharmottare—

nirāsīr nirmamo yas tu viṣṇor dhyānaparo bhavet |  
tatpadaṃ samavāpnoti yatra gatvā na śocati ||77||

*sārūpyaprāṇam*

kāśikhaṇḍe śrībindumādhavaprasaṅge agnibindustutau—

10 ye tvāṃ trivikrama sadā hṛdi śīlayanti  
kādambinūrucirarociṣam ambujākṣa |  
saudāminīvilasitāṃśukavītamūrte  
te 'pi sprśanti tava kāntim acintyarūpāṃ ||78||

15 śīlayanti abhyasyanti, sprśanti kiñcit sādṛśyena labhante, ihaiva yathā śrīprahlādodd-  
havādayaḥ | atra ca peśaskārismaraṇāt kiṭṭo 'tra eveti dṛṣṭānto draṣṭavyaḥ ||78||

śrībhagavadgītāsu—

antakāle ca mām eva smaran muktvā kalevaram |  
yaḥ prayāti sa madbhāvaṃ yāti nāsty atra saṃśayaḥ ||79||

20 apyathe cakāraḥ | antakāle 'pi, kiṃ punaḥ sarvakālaṃ svasthāvasthāyāṃ ity arthaḥ |  
madbhāvaṃ mattvaṃ matsārūpyam iti yāvat ||79||

1 rahasye ca] R2 -rahasyaiva 5–7 viṣṇu ... śocati] R2 *deest* 6 paro] R1 R3 Pa -rato 7 gatvā] B2 *a.c.* yad vā || na] B1 *om.* 9 śrī] B1 *deest* || śrībindu] B2 *deest* || bindu] Od *deest* 10 sadā hṛdi] B3 mama dātve || hṛdi śīlayanti] V2 Va B1 tv anuśīlayanti 11 kādambinūrucirarociṣam] Od *gl.* kāntir yasya || ambujākṣa] V2 B1 ambujākṣam 14 sādṛśyena] V1 syād dṛśyena || sādṛśyena labhante] B2 [...] 15 tra] V1 *deest* 17 anta] B2 antaḥ- 19 cakāraḥ] B1 *om.* || antakāle ... punaḥ] B2 [...]

In the Brahma Purāṇa (216.88) and in the Viṣṇurahasya:

<sup>76</sup>People who remember Janārdana, even deceitfully, will after leaving their bodies go to the salubrious world of Viṣṇu.

*Salubrious* means free from all faults.

In the Viṣṇudharmottara Purāṇa (3.341.113cd–114ab):

<sup>77</sup>One who, desireless and selfless, becomes attached to meditating on Viṣṇu, attains his abode. Having gone there one does not grieve.

*It Leads to Sameness of Form*

In the Agnibindu hymn in connection with Bindumādhava in the Kāśikhaṇḍa (Skanda Purāṇa 4.60.36):

<sup>78</sup>O Trivikrama, lotus-eyed one, whose form is wrapped in a garment glittering like lightning! Those who in their hearts constantly contemplate you, with the hue of a splendid bank of clouds, will also touch your inconceivable beauty.

[...] *Touch* means that they attain it with some similarity. In this world as well, as seen in examples such as Prahlāda and Uddhava. Here examples such as that of the worm meditating on a wasp should also be considered.<sup>a</sup>

In the Bhagavad Gītā (8.5):

<sup>79</sup>One who remembers me alone, even while giving up his body at the time of death, attains my nature. There is no doubt about this.

[...] *Even at the time of death*: let alone one who remembers me at all times and in a healthy condition. This is the meaning. *My nature* means the state of being me, to be precise, having sameness of form with me.

a The example of the worm becoming a wasp by meditating on such a wasp is a common one, given in BhP 11.9.23 and elsewhere, to show how meditation on a particular form of life can shape one's next life.

*śrībhagavadvaśīkaraṇam*

daśamaskandhe pṛthukopākhyāne—

smarataḥ pādakamalam ātmānam api yacchati |  
kiṃ tv arthakāmān bhajato nātyabhīṣṭān jagadguruḥ ||80||

- 5 arthān kāmāṃś ca yacchatīti kiṃ vaktavyam ity arthaḥ | kathambhūtān nātyabhīṣṭān bhagavato bhajato vā janasya anatipriyān, pariṇāmavirasatvāt | jagadgurur iti | bhaktasya kathaṅcid atyabhīṣṭān api satas tasmai pitā putrāyāpathyam iva na dadyād iti bhāvaḥ ||80||

*svataḥ paramaphalatvam*

- 10 vaiṣṇave—

vāsudeve mano yasya japahomārcaṇādīṣu |  
tasyāntarāyo maitreya devendratvādi satphalam ||81||

- 15 japādīṣu karmasu tatsādguṇyārtham api yasya vāsudeve manaḥ, yena śrīkṛṣṇasmaraṇam kṛtam ity arthaḥ | yad vā, yeṣu kriyamāṇeṣv api yasya vāsudeva eva manaḥ japādī-  
sādhyam aindryapadam, ādiśabdād brāhmaṇam ca tattatkṛtacittaśuddhyādijātamuktyā-  
dikam api sarvam anyat phalaṃ vighna eva | tatsmarāṇasyaiva paramaphalatvāt ||81||

2 pṛthukopākhyāne] Od *gl.* (pṛthuka śyūrṇataṅḍula iti) 7 atyabhīṣṭān] V2 abhīṣṭān 12 de-  
vendratvādi satphalam] R1 R3 Pa devendratvādikam phalam 13 japādīṣu] V1 japādī- 14 yad  
vā] B1 *deest* || yasya] Edd *deest* 15 jāta] Edd B2 -jātam

*It Subdues the Blessed Lord*

In the episode of the flattened rice<sup>a</sup> in the Tenth Book (BhP 10.77.11):

<sup>80</sup>The preceptor of the worlds bestows his very self to one who remembers his lotus feet! How much more riches and pleasures, which are not even particularly desirable to his devotee?

“Let alone bestowing riches and pleasures?”—this is the meaning. For a person who worships the Lord, how are such items? *Not particularly desirable*, not very dear, since their consequences are unpleasant. The implied meaning is that being *the preceptor of the worlds* he will not give something even very desirable to his devotee, just like a father will not give his son something unsuitable.

*It Is the Highest Fruit in Itself*

In the Viṣṇu Purāṇa (2.6.43):

<sup>81</sup>O Maitreya, true fruits such as the position of Indra are obstacles for one who keeps his mind on Vāsudeva during recitations, fire sacrifices, ritual worship and so on.

The meaning is that remembrance of Śrī Kṛṣṇa is achieved by one who keeps his mind on Vāsudeva during rituals such as recitations, even merely to perfect these activities. Or else, the perfections attainable by recitations and so on, such as that of the position of Indra or Brahmā or all other fruits such as the liberation that follows the purity of mind which all these rituals bring, are all simply obstacles when the mind is fixed on Vāsudeva alone, even in such rituals, for remembering Vāsudeva brings the highest fruit.

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a This refers to the well-known story of Sudāman the poor Brahmin, who brought Kṛṣṇa some flattened rice as a gift.

gāruḍe—

mahatas tapaso mūlaṃ prasavaḥ puṇyasantateḥ |  
jīvitasya phalaṃ svādu niyataṃ smaraṇaṃ hareḥ ||82||

prasavaḥ phalam | niyataṃ niścitam eva ||82||

5 dvitīyaskandhe—

etāvān sām̐khyayogābhyāṃ svadharmapariniṣṭhaya |  
janmalābhaḥ paraḥ puṃsām ante nārāyaṇasmṛtiḥ ||83||

sām̐khyam ātmānātmavivekaḥ, yogo 'ṣṭāṅgas tābhyām | tathā svadharme parito niṣ-  
ṭhāyā kṛtvā puṃsām janmano lābhaḥ phalam etāvān eva, na tv anya iti yogādīnāṃ  
10 tadekapatoktā | ko 'sau? tad āha nārāyaṇasya smṛtir iti | ante ca smṛtiḥ paramo lāb-  
haḥ, na tanmahimā vaktuṃ śakyata ity arthaḥ | yad vā, ante 'pi smṛtiḥ paramo lābhaḥ  
kiṃ punar ājanma sadā smṛtir ity arthaḥ | anyat samānam ||83||

ata eva jarāsandhaniruddhanṛpavargaiḥ prārthitaṃ daśamaskandhe—

15 taṃ naḥ samādiśopāyaṃ yena te caraṇābjayoḥ |  
smṛtir yathā na viramed api saṃsaratām iha ||84||

yena upāyena, yathā yathāvat yā smṛtiḥ premasmaraṇam ity arthaḥ | yad vā, yathāvat  
saṃsaratām dehādyaśaktyā nitarāṃ saṃsāraduḥkhaṃ labhamānānām apīty arthaḥ  
||84||

1 gāruḍe] B1 *add.* ca : Od *deest* 3 niyataṃ] B2 tannityaṃ 7 janmalābhaḥ] Od *gl.* janma-  
phalaṃ syāt 8 tābhyām tathā] B2 [...] 8–9 niṣṭhāyā] B2 *ins.* ca 9 janmano] Edd *ins.* yo  
10 tad] V2 B1 B2 tam || ca] B2 tu 11 na] B1 *deest* || mahimā] Edd -mahimānaṃ || vaktuṃ]  
B1 *ins.* na || lābhaḥ] B1 *ins.* phalaṃ 13 sandha] B2 -sindhu- || ni] Va B1 B3 Od *deest* || ni ...  
nṛpa] R3 -aniruddhasaṃvāde nṛpa- || vargaiḥ] B2 -vārga- 15 saṃsaratām] Od *gl.* saṃsaratām  
asmākam 16 yā] Edd *deest*

In the Garuḍa Purāṇa (–):<sup>a</sup>

<sup>82</sup>Remembrance of Hari is certainly the root of great austerity, the birth of all merit, the sweet fruit of life!

*Birth* means fruit. [...]

In the Second Book (BhP 2.1.6):

<sup>83</sup>For any person, this is the best gain of life: to remember Nārāyaṇa at the end, be it through Sāṃkhya, Yoga or complete dedication to one's own Dharma.

This is the *gain* or fruit of birth for a person, through *Sāṃkhya*, discrimination of self and non-self, or *Yoga* of eight parts, or by acting from a thorough dedication to one's own Dharma, but it is not something else, that is, that which is declared to be the supreme perfection in processes such as yoga. What is it then? This the author states by saying *to remember Nārāyaṇa*. Remembrance at the end is the highest gain. The meaning is, "It is not possible to describe its greatness!" Or else the meaning is that if remembrance even at the end is the highest gain, what can be said of constant remembrance since birth? [In this interpretation] the rest will be the same.

Furthermore, in the prayers of the kings captured by Jarāsandha in the Tenth Book, (BhP 10.70.15):

<sup>84</sup>Instruct us in that method by which even we mortals here may not cease remembering your lotus feet!

[...] *Remembrance* means loving recollection. *Mortals* means those who constantly experience the sufferings of birth and death, because of attachment to their bodies and so on.

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a JM 5a.



śrīnāradenāpi—

dr̥ṣṭaṃ tavāṅghrikamaḷaṃ janatāpavargaṃ  
brahmādibhir hṛdi vicintyaṃ agādhabodhaiḥ |  
saṃsārakūpapatitottaraṇāvalambaṃ

5 dhyāyaṃś carāmy anugṛhāṇa yathā smṛtiḥ syāt || iti ||85||

janatāyā bhaktavargasyāpavargarūpaṃ, brahmādibhir api hṛdi cintyaṃ eva | saṃsāra-  
kūpe patitānāṃ uttaraṇāya sukhottānāya avalambaṃ āśrayaṃ, idṛṣṭaṃ tavāṅghrikama-  
laṃ mayā dr̥ṣṭaṃ, ataḥ kṛtārtho 'smi | tathāpi tvatsmṛtir yathā syāt tathānugṛhāṇa, yena  
10 tavāṅghriṃ dhyāyann eva carāmi | yad vā, adhunā dr̥ṣṭaṃ anyatra gato 'pīmaṃ tva-  
daṅghriṃ dhyāyann eva | kiṃ ca, yathāvat smṛtiḥ syād ity anugrahaṃ kuru | yad vā,  
evam ananyagatikatvena mama tvadīyāṅghrikamaladhyānaṃ kadācid etad darśanaṃ  
ca bhaved eva, kiṃ tu madviśayikā tava smṛtir manovṛttir yathā syāt tathānugṛhāṇa |  
yad vā, dr̥ṣṭatvād anyatra gato 'py etad eva cintayan carīṣyāmi, kiṃ tv anenānugraheṇā-  
15 lam adhunā tathānugrahaṃ kuru, yathā asmṛtiḥ smaraṇābhavaḥ syāt | anyatra gatasya  
satas tatsmaraṇena virahaduḥkhavṛddher varam asmaraṇaṃ evānugraha ity arthaḥ |  
etac ca sadā śrīkṛṣṇapādapadmāntike vāsam alabhamānasya premodrekavākyagāmb-  
hīryaṃ, evam api smaraṇasyaiva paramamāhātmyaṃ paryavasyatīti dik ||85||

kṛṣṇasmarāṇamāhātmyamahābdir dustaro dhiyā |  
yo yiyāsati tatpāraṃ sa hi caitanyavañcitaḥ ||86||

20 dhiyā dustaraṃ arthato vacanataś ca buddhyāpi, astu tāval likhanena, pāraṃ gantum  
śākyam ity arthaḥ | dhiyety asyāgra evānvayaḥ | tasya pāraṃ yo yātum icchati | sa  
caitanyaena vañcitaḥ acetana ity arthaḥ | svamate śrīcaitanyaदेवेना मय्यायं प्रतिरिताḥ  
parityakto vety arthaḥ | nijāśakye karmaṇi pravṛtteḥ ||86||

1 śrī] R3 daśamaskandhe śrī- 2 kamalaṃ] Od -yugalaṃ 8 tvat] B1 tat- : Edd bhagavat-  
11 etad] B2 deest 12 yathā] B2 yat 14 tathānugrahaṃ] B2 anugrahaṃ 15 vṛddher] V1 -  
buddher 20 dhiyā dustaraṃ] B2 [...] || dustaraṃ] B3 dustaraḥ 21 asyāgra ... evānvayaḥ] V2  
a.c. asyāgre 'nvayaḥ : V2 p.c. asyāgre vānvayaḥ 22 śrī] B1 B3 deest 23 pravṛtteḥ] B1 deest

And also by Nārada (BhP 10.66.18):

<sup>85</sup>I have seen your lotus feet, the liberation of humankind,  
that Brahmā and others of deep thoughts in their hearts meditate upon,  
the lifeline of deliverance for those fallen into the well of birth and death.  
Grant me remembrance, so that I may wander thinking of them.

I have seen your lotus feet that have the form of liberation for *humankind*, the devotees, that are meditated upon by even Brahmā and others in their hearts, and that are the *lifeline* or shelter for *deliverance*, easy emergence for those who have fallen into the well of birth and death. For this I am thankful. Still, grant that I may have remembrance of you, so that remembering your feet I may wander around.

Or else: Grant me remembrance such as the way in which I now think of your feet as I have seen them, even when I go somewhere else.

Or else: Since I have no other shelter, I sometimes meditate on your lotus feet and sometimes I see them, but grant for me that your remembrance, the activity of your mind, may be directed towards me.

Or else: because I have seen them, even if I go somewhere else I will wander thinking of them, but enough of this mercy today! Grant me that I will forget them!<sup>a</sup> For one who has gone elsewhere, remembering the lotus feet of the Lord will only lead to an increase of the pain of separation, so grant that I may forget them! This is the meaning. These are deep words that spring from an excess of love in one who has not gained residence at the lotus feet of Śrī Kṛṣṇa, and from this follows the supreme greatness of remembrance by itself. This is the drift.

<sup>86</sup>The ocean of the greatness of remembering Kṛṣṇa is hard to traverse with the mind! He who desires to cross to the other side is tricked by Caitanya.

Hard to traverse *with the mind*, with the intellect, both with respect to the sense and to the words, so even more so by writing. The meaning is that it is impossible to cross to the other side. [...] One who desires to cross to its other side is tricked by *caitanya* or sense, that is, is senseless. In the author's own opinion, such a person is *tricked*, deceived or rejected by the Māyā of Śrī Caitanyadeva. [...]

a Reading *yathāsmṛtiḥ* instead of *yathā smṛtiḥ*.

tataḥ pādodakaṃ kiñcit prāk pītvā tulasīdalaiḥ |  
 gr̥hītenācaret tena svamūrdhany abhiṣecanam ||87||  
 athādau śrīguruṃ natvā śrīkṛṣṇasya padābjayoḥ |  
 kiñcid vijñāpayan sarvasvakṛtyāny arpayan namet ||88||

- 5 pādodakaṃ śrībhagavaccaraṇāmṛtaṃ prāk ādau pītveti atra kāraṇam agre lekhyam  
 | śālagrāmaśīlātōyam apītvā yas tu mastake | prakṣeṇaṃ prakurvīta brahmahā sa  
 nigadyate || iti | tulasīdalaiḥ kṛtvā saha vā gr̥hītena tena pādodakenaiva svamastake  
 'bhiṣekaṃ kuryāt | vijñāpanadvāraiva sarvāṇi svasya kṛtyāni arpayan namet sāṣṭāṅga-  
 praṇāmaṃ kuryāt, agre yathāvidhīti likhanāt ||87–88||

10 *atha prātaḥ praṇāmaḥ*

vāmanapurāṇe—

sarvamaṅgalamāṅgalyaṃ vareṇyaṃ varadaṃ śivam |  
 nārāyaṇaṃ namaskṛtya sarvakarmāṇi kārayet ||89||

*atha vijñāpanam*

15 viṣṇudharmottare—

yad ucchvāsādikaṃ karma tat tvayā prerito hare |  
 kariṣyāmi tvadājñeyam iti vijñāpanaṃ mama ||90||  
 prātaḥ prabodhito viṣṇo hr̥ṣīkeśena yat tvayā |  
 yad yat kārayasīśāna tat karomi tavājñayā ||91||

- 20 vijñāpayann iti likhitaṃ tatprakāram eva likhati yad iti | tac ca tvadājñeyam ity eva  
 kariṣyāmi | kārayasīti karoty arthasya sarvadhātvartheṣv antarbhāvāt, bāhyābhyanta-  
 rasarvendriyaceṣṭitaṃ vyāpnoti ||90–91||

4 arpayen] V1 arpayan : Pa arthayan 5 lekhyam] B2 [...] 6–7 prakṣeṇaṃ ... svamastake] B2  
 [...] 8 kuryāt] B2 *add.* śrīśrīhare[...] || sarvāṇi] B2 *deest* 9 yathā] V2 tathā- 10 praṇāmaḥ]  
 B1 -praṇāmaṃvākyam 11 vāmana] Od *ante* śrī- 14–15 vijñāpanam ... viṣṇudharmottare] Od  
*transp.* 16 ucchvāsādikaṃ] Edd V2 utsavādikaṃ 17 tvadājñeyam] B2 B3 Edd tvayājñeyam  
 19 tat ... tavājñayā] B2 *om.* 20 vijñāpayann] B2 vijñāvijñāpayan || tvad] Edd tav- || eva] B3  
 evaṃ 21–22 ābhyantarasarv] V1 V2 B2 *deest* 22 vyāpnoti] Edd vyāpnoṣi

<sup>87</sup>Then one should first drink some foot-water with leaves of Tulasī. One should then take some of it and sprinkle it on one's head.

The reason for first drinking foot-water, the nectar of the feet of the Lord, will be given further on (3.288): "One who pours the water from the Śālagrāma-stone on the head without having drunk it should be called a Brāhmaṇa-killer."<sup>a</sup> [...]

<sup>88</sup>Now one should first bow to the blessed preceptor, and then bow to the lotus feet of Śrī Kṛṣṇa, offering some prayers dedicating all of one's deeds.

One should *bow*, prostrate with eight limbs, offering all of one's deeds through prayers, since it is written further on "according to the rules" (3.98).

### *Morning Obeisances*

In the Vāmana Purāṇa (94.60):<sup>b</sup>

<sup>89</sup>One should bow to Nārāyaṇa, the auspiciousness of everything auspicious, the most excellent, the bestower of boons, the gracious one, and dedicate all of one's activities to him.

### *The Prayer*

In the Viṣṇudharmottara Purāṇa (-):<sup>c</sup>

<sup>90</sup>O Hari! May my every breath and every action be inspired and ordered by you; this is my prayer. <sup>91</sup>O Viṣṇu! You, Hṛṣīkeśa, have awakened me in the morning, and whatever you, Īśāna, make me do, that I will do on your order.

"Offering prayers" was mentioned before (3.88). In these verses the author describes the manner of doing so. [...] *Make me do*: the verb "to do" is used since it is included in all other verbs. You permeate the actions of all the senses, both internal and external.

<sup>a</sup> Cited from VBC 19a.

<sup>b</sup> JM 4b.

<sup>c</sup> JM 4a.

trailokyacaitanyamayādideva  
 śrīnātha viṣṇo bhavadājñayaiva |  
 prātaḥ samutthāya tava priyārthaṃ  
 saṃsārayātrām anuvartayiṣye ||92||

5 saṃsārayātrām lokavyavahāram ||92||

saṃsārayātrām anuvartamānaṃ  
 tvadājñayā śrīṅhare 'ntarātman |  
 spardhātiraskāra kalipramāda-  
 bhayāni mā mābhibhavantu bhūman ||93||

10 mā māṃ bhūman he mahattama ||93||

jānāmi dharmam na ca me pravṛttir  
 jānāmy adharmaṃ na ca me nivṛtṭiḥ |  
 tvayā hṛṣīkeśa hṛdi sthitena  
 yathā niyukto 'smi tathā karomi ||94||

15 *atha praṇāma vākyaṇi*

mahābhārata—

namo brahmaṇyadevāya gobrahmaṇahitāya ca |  
 jagaddhitāya kṛṣṇāya govindāya namo namaḥ ||95||

garuḍapurāṇe—

9 bhūman] Pa *add.* sarvasya nārāyaṇa eva hetur viśeṣasāmānyaniṣiddhakarmaṇaḥ | kartā svatantraḥ param aparokṣam ahaṃ ca dāso 'smi tavāṅghripadmayoḥ || 13 tvayā hṛṣīkeśa] R2 JM kenāpi devena 14 karomi] R1 Pa B2 kariṣye 15 atha] B1 *ins.* prātaḥ- 18 kṛṣṇāya] Od *ante* śrī-

<sup>92</sup>Primeaval God, consciousness of the three worlds!  
 Lord of Śrī! Viṣṇu! On your order only  
 have I arisen in the morning, and for your pleasure  
 will I pursue the journey of worldly life.

*The journey of worldly life* means worldly conduct.

<sup>93</sup>I pursue the journey of worldly life  
 on your order, O Man-lion, Inner self!  
 May envy, disdain, quarrel, illusion and fear  
 never overcome me, Great one!<sup>a</sup>

[...]

<sup>94</sup>I know what is right, but have no inclination.  
 I know what is wrong, but have no disinclination—  
 O Hṛṣīkeśa, you are situated in my heart,  
 and as you order me will I act.

### *Words of Obeisance*

In the Mahābhārata (–):<sup>b</sup>

<sup>95</sup>Obeisance to the god of the Brāhmaṇas, to the benefactor of cows and  
 Brāhmaṇas! Obeisances, obeisances to the benefactor of the world, to  
 Kṛṣṇa, to Govinda!

In the Garuḍa Purāṇa (1.234.59d–60c):<sup>c</sup>

- 
- a Manuscript Pa adds another verse here: “Nārāyaṇa is the cause of all: special, general and forbidden deeds. He is independent, supreme and perceptible. I am simply a servant at your lotus feet.”
- b In JM 4b, also attributed to the Mahābhārata. Actually, this verse is found in the Viṣṇu Purāṇa (1.19.65).
- c In JM 4b, where this verse has been incorrectly copied from the Garuḍa Purāṇa, combining the last line of an *anuṣṭubh* verse (Garuḍa Purāṇa 1.234.59) with the first three lines of a *mālinī* verse (Garuḍa Purāṇa 1.234.59), necessitating some creative work to “correct” the metre of the first line (changing *asurādivaṇuḥ siddhair dīyate yaśya nāntaram* into *asuravibudhasiddhair jñāyate yaśya nāntaḥ*).

asuravibudhasiddhair jñāyate yasya nāntaḥ  
 sakalamunibhir antaś cintyate yo viśuddhaḥ |  
 nikhilahṛdi niviṣṭo vetti yaḥ sarvasākṣī  
 tam ajam amṛtam īsaṃ vāsudevaṃ nato 'smi ||96||

5 viṣṇupurāṇe—

yajñibhir yajñapurūṣo vāsudevaś ca sātvaṭaiḥ |  
 vedāntavedibhir viṣṇuḥ procyate yo nato 'smi tam || iti ||97||

10 evaṃ vijñāpayan dhyāyan kīrtayamaś ca yathāvidhi |  
 prañāmān ācarec chaktyā catuḥsaṃkhyāvarān budhaḥ ||98||  
 śrīgopīcandanenordhva puṇḍraṃ kṛtvā yathāvidhi |  
 āsīta prāṇmukho bhūtvā śuddhasthāne śubhāsane ||99||

15 evaṃ yad ucchvāsādikam karmetyādinoktam | yathāvidhīti padbhyāṃ karābhyāṃ  
 jānubhyāṃ ityādināgre lekhyaparakāreṇety arthaḥ | catuḥsaṃkhyā avarā antyā yeṣu  
 tān, catuḥsaṃkhyāyā nyūnān na kuryāt | adhikān eva kuryād ity arthaḥ | yathāvidhi  
 harimandiranirmāṇādiprakāreṇa, śubhe uttame vihitāsane, tattat sarvam agre vyak-  
 taṃ bhāvi ||98–99||

tathā ca nāradyapañcarātre—

nirgatyācamya vidhivat pravīśya ca punaḥ sudhīḥ |  
 āsane prāṇmukho bhūtvā vihite copaviśya vai || iti ||100||

20 nirgatyā gṛhān niḥśṛtya mūtrotsargādikam kṛtvety arthaḥ | vidhivad ācamya asya kri-  
 yānvayaśloko 'trānupayuktatvāt na likhitaḥ ||100||

7 iti] Od Edd *deest* 8 vijñāpayan] B2 vijñāpanam || dhyāyan] R2 B2 kṛṣṇam : B1 viṣṇuṃ  
 11 śuddha] B3 śubha- 16 bhāvi] B3 *add.* ataḥ svayam eva lekhyam pādodakapānādīnām iti  
 | 17 ca] R1 *deest* 19 copaviśya vai] B1 copaviśed || vai] Va cet || iti] V2 *a.c.* R1 R3 Va B2 B3 Od  
 Edd *deest*

<sup>96</sup>He whom the demons, gods and Siddhas cannot fully fathom,  
the completely pure one whom all the sages internally meditate upon,  
he who knows and who, situated within all hearts, is the witness of all—  
I bow to this unborn, deathless Lord Vāsudeva.

In the Viṣṇu Purāṇa (5.17.15):<sup>a</sup>

<sup>97</sup>I bow to him who is called Viṣṇu by the knowers of the Vedānta, Vāsudeva by the Sātvatas and Lord of Sacrifice by the sacrificers!

<sup>98</sup>Thus praying, meditating and glorifying, the wise one should according to the rules bow down according to his ability, but at least four times.

*Thus:* uttering verses such as “May my every breath and every action ...” (3.90). The meaning of *according to the rules* is with feet, hands, knees and so on, following that which will later on be explained (8.359–364). The meaning of *at least four times* is that one may not bow down less than that, but that one may bow down more times.

<sup>99</sup>Sitting on a suitable seat in a pure place and facing east, one should apply the vertical marks with Gopīcandana according to the rules.

*According to the rules* means by the way of creating Hari’s temple and so on. A *suitable* or splendid *seat* of the prescribed type. All of this will be made clear below (4.204–219, 5.24–27).

And also in the Nārada Pañcarātra (–):<sup>b</sup>

<sup>100</sup>After the intelligent one has gone out, he should do Ācamaṇa according to the rules, enter again and sit down on the prescribed seat, facing east.

*Has gone out:* after he has left the house to attend to the calls of nature. *Do Ācamaṇa according to the rules:* because it does fit not the context, the verse that details its performance is not given here.

a In JM 4b.

b In VBC 4b.



sampradāyānusāreṇa bhūtaśuddhiṃ vidhāya ca |  
prāṇāyāmāṃś ca vidhivat kṣṇaṃ dhyāyed yathoditam ||101||

nijasampradāyasyānusāreṇeti bhūtaśuddher vividharūpatvāt prāṇāyāmāṃś ca vi-  
dhāya ||101||

5 tathā cuktam—

upapātakeṣu sarveṣu pātakeṣu mahatsu ca |  
praviśya rajanīpādaṃ viṣṇudhyānaṃ samācaret ||102||

upapātakādiṣv api nimitteṣu, kiṃ punar viṣṇudhyānārtham ity arthaḥ ||102||

vaiḥāyasapañcarātre ca—

10 tathaiva rātriśeṣaṃ tu kālaṃ sūryodayāvadhi |  
kartavyaṃ sajapaṃ dhyānaṃ nityam ārādhakena vai ||103||  
vibhajya pañcadhā rātriṃ śeṣe devārcanādikam |  
japaṃ homaṃ tathā dhyānaṃ nityaṃ kurvīta sādhaḥ ||104||

15 rātreḥ śeṣaṃ kālaṃ vyāpya tasmād ārabhyety arthaḥ | ādiśabdena praṇāmordhvapuṅ-  
ḍrabhūtaśuddhiprāṇāyāmādiḥ ||103–104||

ata eva viṣṇusmṛtau—

rātres tu paścimo yāmo muhūrto brāhma ucyate || iti ||105||

pāḍodapānādīnāṃ ca savidhir mahimāgrataḥ |  
lekhyo 'dhunā tu dhyānasya sa saṃkṣepeṇa likhyate ||106||

2 yathoditam] B2 yathocitam 3 vividha] V1 vidhi- 8 ārtham] V2 -ārthaḥ || ity ... arthaḥ] B3  
Edd *deest* 9 pañcarātre ca] Od -pañcarātreṣu 11 ārādhakena] Od ārādhana 12–13 vib-  
hajya ... sādhaḥ] R1 *deest* 12 ādikam] R2 -ādiṣu 14–15 ādiśabdena ... ādiḥ] B2 *deest*  
17 paścimo ... muhūrto] Edd paścime yāmo muhūrtau || muhūrto] Pa Od muhūrte || brāhma]  
Od brahma : Edd brāhmya 19 sa ... likhyate] B2 saṃkṣepeṇa vilikhyate

<sup>101</sup>According to his tradition, he should perform Bhūtaśuddhi, proper Prāṇāyāma and meditate on Kṛṣṇa in the authoritative way.

*According to one's tradition:* since there are so many types of Bhūtaśuddhi.  
[...]

It is also said:<sup>a</sup>

<sup>102</sup>In the case of all minor and major wrongs one should get up at the end of night and meditate on Viṣṇu.

Even when *minor wrongs* and so on are the reason, let alone for the sake of meditating on Viṣṇu.

And in the Vaiḥyāsa Pañcarātra:<sup>b</sup>

<sup>103</sup>Likewise, at the time that comes at the end of the night but before sunrise, the worshipper should always meditate and perform recitations.

The meaning of the time approaching *the end of the night* is that one should begin at that time.

<sup>104</sup>The night should be divided into five parts. During the last one the practitioner should always worship the gods, meditate, perform recitations and fire sacrifices, and so on.

*And so on* refers to practices such as obeisances, applying the vertical mark, Bhūtaśuddhi and Prāṇāyāma.

This also in the Viṣṇu Smṛti (-):<sup>c</sup>

<sup>105</sup>The last watch of the night is known as the watch of Brahman.

<sup>106</sup>The rules and greatness of drinking foot-water and so on will be given further on (3.286–304). Now I will briefly give those for meditation.

a In VBC 4b.

b In VBC 5a.

c In VBC 5a.

vidhiḥ tanmantroccāraṇādiprakāras tatsahitaḥ, sa dhyānasya vidhir mahimā cety ar-  
thaḥ ||106||

*atha prātardhyānam*

tāpanīyaśrutiṣu—

- 5 satpuṇḍarīkanayanaṃ meghābhamaṃ vaidyutāmbaram |  
dviḥbhujaṃ maunamudrāḍhyaṃ vanamālinam īśvaram ||107||  
gopagopīgavāvītaṃ suradrumatalāśritam |  
divyālāṅkaraṇopetaṃ raktapaṅkajamadhyagam ||108||  
kāḷindījalakallolasaṅgimārutasevitam |  
10 cintayaṃś ceti taṃ kṛṣṇaṃ mukto bhavati saṃsṛteḥ ||109||

gopair gopībhir gobhīś ca āvītaṃ pariveṣṭitam ||108||

mṛtyuñjayasaṃhitānusāroditaśāradātilake ca—

- smared vṛndāvane ramye mohayantam anāratam |  
govindaṃ puṇḍarīkākṣaṃ gopakanyāḥ sahasraśaḥ ||110||  
15 ātmano vadanāmbhojapreritākṣimadhuvrataḥ |  
kāmbāḇeṇa vivaśās ciram āśleṣaṇotsukāḥ ||111||  
muktāhāralasatpīnakumbhastanabharānatāḥ |  
srastadhammillavasanā madaskhalitabhāṣaṇāḥ ||112||  
dantapaṅktiḥprabhodbhāsispandamānādharāñcitāḥ |  
20 vilobhayantīr vividhair vibhramair bhāvagarbhitāḥ ||113||

1 tan] Edd tatpānatan- 1–2 arthaḥ] B2 *add.* śrīśṛigopāla jayati | śrīśrīrādhākṛṣṇaśaraṇam | śrī-  
śṛigovindaśaraṇam | śrīśrīhariḥ 4 tāpanīya] B2 tāpanī- 7 talāśritam] Va Pa Od -latāśrayam  
10 cintayaṃś] B3 cintayec || ceti taṃ] B3 Od cetasā 11 gobhīś] B2 *deest* || āvītaṃ] V1 V2  
B3 vītaṃ 12 mṛtyuñ ... ānusārodita] R1 R2 Pa *deest* || ānusārodita] B1 B3 Od -ānuvādītayā  
13 anāratam] B2 anāvṛtam 15 preritā] B1 *a.c.* preṣitā- 16 kāma ... vivaśās] B1<sup>2</sup> Od pīditā  
kāmbāḇeṇa 17 pīnakumbha] R2 Pa B3 -pīnatuṅga- : B1 B2 Edd -pīnottuṅga-

*The rules* refer to the manner of uttering the proper mantras and so on. *Those for meditation* means the rules and greatness of meditation.

### *The Morning Meditation*

In the Gopālatāpanī Upaniṣad (1.9–11):

<sup>107</sup>With eyes like perfect lotuses, dark as a raincloud, clad in lightning, two-armed, showing the Mudrā of silence and wearing a garland of forest flowers; the Lord is <sup>108</sup>surrounded by cowherds and cowherdesses, bedecked with divine ornaments, sitting in the centre of a red under a desire tree, <sup>109</sup>served by breezes moistened by spray from the waters of the Kālindī—one who thus attentively meditates on Kṛṣṇa becomes free from birth and death.

[...]

And in the Śāradātilaka, following the Mṛtuñjaya Saṃhitā (17.88cd–93):

<sup>110</sup>One should continually remember the lotus-eyed Govinda in delightful Vṛndāvana, enchanting thousands of cowherd girls, <sup>111</sup>whose bumblebee-eyes are directed toward his lotus face, whom his arrows of love have made powerless, who are since long eager for his embraces, <sup>112</sup>who lean forward under the burden of their full and upraised breasts shining with pearl necklaces, whose braids and garments have become loose, whose talk has been made unsteady by desire, <sup>113</sup>whose quivering lips are beautified by the brilliance of their teeth, alluring him with various amorous gestures, pregnant with meaning.

phullendīvarakāntim induvadanam̐ barhāvataṃsapriyaṃ  
 śrīvatsāṅkam udārakaustubhadharaṃ pītāmbaram̐ sundaram̐ |  
 gopīnām̐ nayanotpalārcitatanuṃ gogopasaṅghāvṛtam̐  
 govindam̐ kalaveṇuvādanaparam̐ divyāṅgabhūṣaṃ bhaje || 114 ||

- 5 gopakanyā eva viśīnaṣṭi ātmana iti tribhiḥ | govindasya vadanāmbhoje preritā akṣima-  
 dhuvratā yābhis tāḥ, vilobhayantīr govindam̐ eva || 111–114 ||

śrīgautamīyatantrādu taddhyānam̐ prathitam̐ param̐ |  
 agrato 'trāpi samlekhyam̐ yad iṣṭam̐ tatra tad bhajet || 115 ||

- 10 ādiśabdena trailokyasammohanatantrasanatcumārakalpādi | tasya govindasya param̐  
 ca dhyānam̐ prasiddham̐ eva | atra granthe 'py agrato lekhyam̐ kramadīpikoktam̐ atha  
 prakāṣasaurabha ityādi | śrīgautamīyatantre ca pītāmbaradhara ityādi | tatra dhyāne  
 yasya yat priyam̐ syāt, tat samsevayatām̐ | tatra śrīgautamīyatantre navīnanīradaśyāmam̐  
 ityādikam̐ suprasiddham̐ eva | sammohanatantrē ca śrīśīvenoktam̐ | śṛṇu devi pravak-  
 ṣyāmi rahasyam̐ bhuvaneśvārī | tavaiva pauruṣam̐ rūpaṃ gopikānyanāmṛtam̐ || sadā

4 iti] *Od deest* : Va *add.* saurabhālolair ālambaiḥ śubhair mandārādāmabhiḥ || tadam̐sumauk-  
 tikair hārair vajjayantī ca mālayā | śrīvatsakaustubhābhyām̐ ca pariṣkṛtabhujāntaram̐ || rat-  
 nakaṅkaṇakeyūrair bhūṣitair daśabhir bhujaiḥ | cakram̐ puṣpaśaram̐ padmam̐ śūlam̐ śāṅkhen-  
 dukārmukam̐ || gadām̐ pāśam̐ ca muralīm̐ bibhrāṇam̐ mohanākṛtim̐ | nimnanābhiṃ romarājī-  
 balimatpallavodaram̐ || viśāṅkaṭakaṭideśam̐ vācālamanimekhalam̐ | sphuratsaudāminicchāyā-  
 dāyādakanakāmbaram̐ || maṇimaṅjīrakiraṇaiḥ kiṅjalkitapadāmbujam̐ | śānolliḍhamaṇiśreṇjīra-  
 myāṅghrinakhamāṇḍalam̐ || āpādakaṅtham̐ āmuktabhūṣāsātamanoharam̐ | kalpavṛkṣamahā-  
 rāme mahite ratnamaṇḍape || cintāmaṇimahāpīṭhe madhye haimasaroruhe | karṇikopari san-  
 dīpte śrīmaccakrāsane śubhe || tiṣṭhantam̐ devadeveṣam̐ tribhaṅgīlilitākṛtim̐ | vāmāṃsaśikha-  
 ropāntavyālolamaṇikuṇḍalam̐ || udañcitabhruvam̐ kiñcit kuṅjitādharapallavam̐ | gānavyājāmṛ-  
 tarasair vyañjitaśrutivaiḥbhavaiḥ || tattatsvarānugūnyena veṇurandhrāny anukramāt | āvṛṇvan-  
 tam̐ vivṛṇvantam̐ muhur aṅgulipallavaiḥ || upāśyamānam̐ ānandāt sadārair diviśadgaṇaiḥ | kṛta-  
 dundubhinirghoṣair muktprasavavṛṣṭibhiḥ || dhyāyen madanagopālam̐ mantrī śucir alaṅkṛtaḥ  
 | sarvān kāmān avāpnoti durlabhān apy ayatnataḥ || iti | tatraivānyatra | dhyāyed vṇdāvane  
 samyak siddhacāraṇaveṣṭite | gogopagopikākṛante kalpapādapaśobhite || tanmadhye dvibhujam̐  
 dhyāyet pañcavarṣam̐ athācyutam̐ | snigdhendranīlaruciram̐ pūrṇacandranibhānanam̐ || prasān-  
 navadanam̐ śāntam̐ snigdhalilālakāvṛtam̐ | kākapakṣādharam̐ mantrī dāmabhūṣitamūrdhjam̐ ||  
 kiṅkiṅjījalasadrakāṭiśūtravibhūṣitam̐ | muktādāmalasadgātram̐ haricandanacarcitam̐ || keyū-  
 rakaṭakānaddham̐ ratnollāsitaṅḍalam̐ | dadhānam̐ dakṣiṇe pāṇau navanītam̐ suśobhanam̐  
 || vāme hāṭakasannaddhām̐ yaṣṭim̐ iṣṭam̐ suśobhanām̐ | hemapadmopari svairam̐ nṛtyantam̐  
 vanamālinam̐ || iti | asmiṃś ca dhyāne pañcavarṣatvādinā pūrvasmim̐ś cāruṅkāntidaśabhujat-  
 vādinā 6 vratā] B3 *ins.* bhramarā || govindam̐] B2 gogovindam̐ 7 gautamīyatantrādu] *Od*  
 -gopīyamantrādu || prathitam̐] B2 pragrathitam̐ 8 trāpi] *Od* 'topi || bhajet] B1 *add.* śrīgopi-  
 janavallabho jayati 9 kalpādi] *Edd add.* -tantrāḥ 10 ca] V2 *deest* 11 śrī] B1 *deest* || tantre]  
 B1 *ins.* 'pi || dhara] V1 V2 B2 -dharam̐ : B1 -m̐ 12 sam̐] B1 *deest* || śrī] B1 *deest* 14 nayanā] *Edd*  
 -vadanā-

<sup>114</sup>Beautiful as a blooming blue lotus, with a face like the moon,  
 delighting in wearing a peacock-feather crown,  
 marked with Śrīvatsa, bearing the illustrious Kaustubha,  
 dressed in yellow, charming,  
 with a body worshipped by the lotuses of the milkmaids' eyes,  
 surrounded by cows and cowherds,  
 bedecked with divine ornaments—  
 I worship Govinda, fond of playing the melodious flute.

[...]

<sup>115</sup>Books such as the Gautamīya Tantra have highly celebrated meditations on him. They will also be collected later on in this book (5.168–216). From there one should select what one likes.

*Books such as* refers to Trailokyasammohana Tantra, Sanatkumāra Kalpa and so on. [...] In this book as well the meditation “Now, with clean mind ...” of the Kramadīpikā (3.1–36) as well as the meditation “Now I will describe ...” of the Gautamīya Tantra (4.16–33) will be given further on (5.168–216). One should make use of the meditation that one likes. The meditation “Dark as a new raincloud ...” of the Gautamīya Tantra (10.142cd–159ab) is very famous.<sup>a</sup>

In the Sāmmohana Tantra, Śiva says: “Listen goddess, mistress of the world! I will tell you a secret. Your own male form, the nectar of the faces

<sup>a</sup> See Appendix Two.

niṣevitaṃ rāgād bhavadvirahabhīruṇā | satyabhāmādirūpābhir māyāmūrtibhir aṣṭab-  
 hiḥ || dhyāyen madanagopālaṃ saṃjñayā bhuvanatrāye | dhyānaṃ tasya pravakṣyāmi  
 sarvapāpaprāṇāśanam || sarvarāgopaśamanaṃ satputrāvāptikāraḥ | saubhāgyadā-  
 yakaṃ nīṇāṃ strīṇāṃ caiva viśeṣataḥ || kim atra bahunoktena dhyānenānena bhāvinī |  
 5 yad yad icchatī tat sarvaṃ naraḥ prāpnoty asaṃśayaṃ || śrīmadbālārkaśaṃkāśaṃ pad-  
 marāgāruṇaprabhaṃ | bandhūkabandhurālokaṃ sandhyārāgopamadyutim || mukuṭā-  
 nekamāṇikyaprabhāpallavitāmbaram | kirīṭopāntavinyastabarhibarhāvataṃsakam ||  
 kastūritilakākṛāntakamanīyālikasthalam | smarakodaṇḍavinyastasusāndrakuṭilabhru-  
 vam || smeragaṇḍasthalam śrīmadunnatāyatanāsikam || karuṇālaharīpūrṇakarṇāntā-  
 10 yatalocanam | karṇāvalambisaurvarṇakarṇikārāvataṃsinam || nistulasthūlamāṇikya-  
 cārumauktikakuṇḍalam | dantāṃśusamāśliṣṭakomalādharapallavam || asādhāraṇa-  
 saubhāgyacibukodeśaśobhitam | śaśāṅkabimbāhaṅkāraślāghānandakarānanam ||  
 anarghyaratnagraiveyavilasatkambukandharam | saurabhālolair ālambaiḥ śubhair  
 mandāradāmabhiḥ || tadamśumauktikair hārair vaijayantīyā ca mālayā | śrīvatsakaustu-  
 15 bhābhyaṃ ca pariṣṭabhujāntaram || ratnakaṅkaṇakeyūrair bhūṣitair daśabhir bhu-  
 jaiḥ | cakraṃ puṣpaśaraṃ padmaṃ śūlaṃ śāṅkhendukārmukam || gadāṃ pāśaṃ ca  
 muraliṃ bibhrāṇaṃ mohanākṛtim | nimnanābhiṃ romarājībalimatpallavodaram ||

1 rāgād] V1 om. 3 rāgo] B3 Edd -rogo- || putrāvāpti] B1 B3 -putraprāpti- || kāraḥ] V1 -  
 kāraṇam 4 bhāvinī] Edd bhāmini 5 asaṃśayaṃ] B2 asaṃśayaḥ 10 nistula] V2 B2 B3  
 nistala- 13 saurabhālolair ... ālambaiḥ] V1 B3 saurabhālolalarolambaiḥ 16 śūlaṃ] V1 śrī-  
 17 romarāji] B1 sarorāji-

of the milkmaids, is always passionately worshipped by the eight manifestations of Māyā in the form of Satyabhāmā and the others, fearing separation from you. One should meditate on him who is known in the three worlds as, 'Enchanting Gopāla'. I will now describe to you this meditation, the remover of all sins, the alleviator of all passions, the giver of virtuous sons, the bestower of welfare for men and especially women. What is the need for more words? By this meditation, noble one, a human being can surely attain whatever he desires.

Resembling the beautiful newly risen sun, reddishly shining as a ruby; with the lustre of Bandhūka (Pentapetes Phoenicea) and Bandhura (Ixora); whose garments are filled with the radiance of rubies and countless pearls; who wears a peacock feather placed at the edge of his crown; whose enchanting forehead is marked with a spot made with musk; whose very strong and curved eyebrows defeat Smara's bow; whose cheeks are beautifully smiling; whose beautiful nose is raised and long; whose eyes, filled with the waves of compassion, extend to his ears; who is ornamented with golden Karṇikāra-flowers (Pterospermum Acerifolium) dangling from his ears; who wears beautiful pearl ear-ornaments with matchlessly large rubies; whose soft lips are smoothly embraced by the rays of his teeth; who is beautified by an uncommonly lovely chin; whose exhilarating face shatters the ego of the disc of the moon; whose shell-like neck<sup>a</sup> glitters with a necklace of priceless jewels; whose breast is adorned with fragrant, swinging and dangling beautiful Mandāra (Erythrina Indica) garlands, pearl necklaces glittering with his brilliance, a Vaijayantī-garland, the Śrīvatsa mark and the Kaustubha-jewel; who in his ten arms, decorated with jewelled bracelets and wrist-ornaments, enchantingly holds the disc, the flower arrow, lotus flower, spear, conch shell, moon bow, club, noose and flute; whose navel is deep; the blossom of whose belly receives the tribute of a line of hair; whose loins are very broad; whose belt is jingling with gems; whose golden garment is the heir of the beauty of flashing lightning; whose jewelled anklets make filaments for his lotus-feet; the circlets of whose foot nails are like a delightful row of gems polished with a whetstone; who from head to toe is dressed in hundreds of enchanting ornaments; who stands on a glorious, beautiful and shining disc seat, on the pericarp of a golden lotus flower, in the middle of a great pedestal of touchstone, in a celebrated pavillion of jewels, in a great grove of desire trees; the Lord of the god of gods whose lovely form bends in three places; whose trembling jewel ear-rings almost touches the top of his left shoulder;

a A *shell-like neck* indicates a neck that has folds like a spiral shell, considered especially beautiful.



viśaṅkaṭakaṭīdeśaṃ vācālamaṇimekhalam | sphuratsaudāminicchāyādāyādakana-  
 kāmbaram || maṇimañjīrakiraṇaiḥ kiñjalkitapadāmbujam | śānollīḍhamaṇiśreṇīram-  
 yāṅghrinakhamaṇḍalam || āpādakaṇṭham āmuktabhūṣāśatamanoharam | kalpavṛk-  
 5 | śamahārāme mahite ratnamaṇḍape || cintāmaṇimahāpīṭhe madhye haimasaroruhe  
 | kaṇṇikopari sandīpte śrīmaccakrāsane śubhe || tiṣṭhantaṃ devadeveśaṃ tribhaṅgi-  
 lalitākṛtim | vāmāṃsaśikharopāntavyālolamaṇikuṇḍalam || udañcitabhruvaṃ kiñcit  
 kuñjitādharapallavam | gānavyājāmṛtarasair vyañjitasrutivaibhavaḥ || tattatsvarānu-  
 guṇyena veṇurandhrāny anukramāt | āvṛṇvantaṃ vivṛṇvantaṃ muhur aṅgulipallavaḥ  
 || upāsymānam ānandāt sadārair diviśadgaṇaiḥ | kṛtadundubhinirghoṣair muktipra-  
 10 | savavṛṣṭibhiḥ || dhyāyen madanagopālaṃ mantrī śucir alaṅkṛtaḥ | sarvān kāmān avāp-  
 | noti durlabhān apy ayatnataḥ || iti | tatraivānyatra | dhyāyed vṛndāvane samyak sid-  
 dhacāraṇaveṣṭite | gogopagopikākṛānte kalpapādapaśobhite || tanmadhye dvibhujam  
 dhyāyet pañcavarṣam athācyutam | snigdhendranīlaruciraṃ pūrṇacandranibhānanam  
 || prasannavadanaṃ śāntaṃ snigdhaliḷākāvṛtam | kākapakṣadharaṃ mantrī dāmab-  
 15 | hūṣitamūrdhajaṃ || kiñkiṇṇijālasadratnakaṭiśūtravibhūṣitam | muktādāmalasagātraṃ  
 haricandanacarcitam || keyūraṭakānaddhaṃ ratnollāsitaḥ kuṇḍalam | dadhānaṃ dak-  
 ṣiṇe pāṇau navanītaṃ suśobhanam || vāme hāṭakasannaddhāṃ yaṣṭim iṣṭāṃ suśob-  
 hanām | hemapadmopari svairaṃ nṛtyantaṃ vanamālinam || iti | asmimś ca dhyāne  
 pañcavarṣatvādinā pūrvasmimś cāruṇakāntidaśabhujatvādinā nijamano'tṛptyā dhyā-  
 20 | nadvayam idaṃ mūle na likhitam iti jñeyam | atra cānyasaundaryaviśeṣādyukyapek-  
 ṣayā likhitaṃ sanatkumārakalpe ca | kahlārakusumaśyāmam ambhoruhanibhekṣa-  
 ṇam | veṇunādarataṃ devaṃ barhibarhāvataṃsakam || divyapītāambaradharaṃ pūr-  
 ṇacandranibhānanam | vanyais tamālakusumaiḥ śobhitaṃ vanamālayā || netrotpa-  
 lais ca gopīnām arcitaṃ sundarākṛtim | hārakeyūramukuṭakuṇḍalodarabandhanaḥ ||  
 25 | virājamānaṃ śrīvatsakaustubodbhāsitōrasam | gopījanaḥ parivṛtaṃ mūle kalpataroḥ  
 sthitaṃ || gopālair gopanivahaḥ śuddhasattvair amatsaraiḥ || āvṛtaṃ devatāvṛndaiḥ  
 puṣpāñjalikarair divi || veṇunādasamāviṣṭacittavṛttibhir anvitam | divyena veṇunā-  
 dena nayantaṃ svavaśaṃ jagat || iti | etac ca likhitair uktārthatvān na likhitam iti dik  
 ||115||

3 nakhamaṇḍalam] B1 -padapallavam 5 śubhe] B2 sthite 7 kuñjitādharaj] Edd suśoṇād-  
 hara- 9 mukti] B3 mukta- 14 śāntaṃ] B1 a.c. sāndraṃ || liḷā] V2 B2 -nīlā- 20 idaṃ]  
 B1 *deest* || cānya] Edd cānyatra || ukty] V1 *deest* 21 kalpe] B3 a.c. -tantre || kahlāra] V2 B1 B2  
 kalāya- 28 likhitair uktārthatvān] Edd pūrvacāryair likhitatvād atra || dik] B2 *deest* : B1 *add.*  
 oṃ namo nārāyaṇāya

whose eyebrows are slightly arched; the blossom of whose lips are darkly red; who with his finger-buds incessantly but in due order covers and uncovers the holes of his flute, filled with nectarean Rasa appearing like song, having the majesty of revealed scripture and endowed with all the musical notes; who is blissfully worshipped by the gods and their wives with the sound of drumbeats and showers of flower blossoms—clean and ornamented, the worshipper should meditate on this Enchanting Gopāla. He will easily attain all his desires, even those hard to obtain.”

Elsewhere in the same book: “One should meditate on Vṛndāvana, completely surrounded by Siddhas and Cāraṇas, frequented by cows, cowherds and milkmaids and decorated with desire trees. In the centre, on top of a lotus flower made of gold, the worshipper should meditate on Acyuta, who is two-armed; five years old; beautiful as a resplendant sapphire; whose face resembles the full moon; whose face is gracious, peaceful and encircled by glossy, playful curls of hair and side-locks; the hair of whose head is decorated with a garland; who is ornamented with a sash embroidered with small bells and fine jewels; on whose body swings garlands of pearls; who is anointed with yellow sandalwood pulp; who wears bracelets and arm rings and dangling ear-ornaments; who in his right hand holds bright fresh butter and in his left a favourite stick made of brilliant gold; who is spontaneously dancing; and who wears a garland of forest flowers.”

It should be understood that since the author’s own heart was not satisfied with details such as Kṛṣṇa being five years old in this meditation or reddish as the morning sun and ten-armed in the previous one, these two meditations have not been given in the main text.

Regarding statements about his exquisite loveliness here and elsewhere, it is also written in the Sanatkumāra Kalpa: “Who is dark as the flower of a water-lily; whose eyes are like lotus petals; the Lord who is fond of playing the flute; who is decorated with a peacock feather; who wears a divine, yellow garment; whose face resembles the full moon; who is beautified with wild Tamāla flowers and a forest-flower garland; who is worshipped by the lotus eyes of the milkmaids; whose appearance is lovely; who shines with necklaces, bracelets, earrings, a crown and a belt; whose chest gleams with the Śrīvatsa-mark and the Kaustubha jewel; who stands beneath a desire-tree, surrounded by milkmaids, cowherd boys and non-jealous cowherd men of pure Sattva; who is canopied by throngs of divinities in the sky, holding flowers in their hands and whose mental motions are arrested by the sound of the flute; who independently governs the world with the divine sound of his flute ...”

Since this has the same meaning as what has been written, it has not been given here. This is the drift.

*atha dhyānamāhātmyam*

*tatra pāpaprāṇāsātvam*

bṛhacchātātāpasmṛtau—

- 5 pakṣopavāsād yat pāpaṃ puruṣasya praṇaśyati |  
 prāṇāyāmasātenaiva yat pāpaṃ naśyate nṛṇām ||116||  
 prāṇāyāmasahasreṇa yat pāpaṃ naśyate nṛṇām |  
 kṣaṇamātreṇa tat pāpaṃ harer dhyānāt praṇaśyati ||117||

viṣṇudharme—

- 10 sarvapāpapasakto 'pi dhyāyan nimiṣam acyutam |  
 bhūyas tapasvī bhavati paṅktipāvanapāvanaḥ ||118||

bhūyo 'dhikaṃ yathā syāt tathā, paṅkteḥ pāvanād api pāvanaḥ paramapāvana ity  
 arthaḥ ||118||

viṣṇupurāṇe ca—

- 15 dhyāyen nārāyaṇaṃ devaṃ snānādiṣu ca karmasu |  
 prāyaścittaṃ hi sarvasya duṣkṛtasyeti niścitam ||119||

*kalidoṣaharatvam*

bṛhannāradiye kaliprasaṅge—

samastajagadādhāraṃ paramārthasvarūpiṇam |  
 ghore kaliyuge prāpte viṣṇuṃ dhyāyan na sīdati ||120||

- 20 *sarvadharmādhikāritvam*

skānde kārttikamāhātmye agastyoktau—

5 prāṇāyāma ... nṛṇām] V1 B1 B2 R2 *deest* || yat] V2 Va tat 6 prāṇāyāma ... nṛṇām] V2 *deest*  
 8 viṣṇu] R2 Pa B2 śrī- 11 tathā] V1 V2 B1 *deest* 13 viṣṇu] Pa śrī- 15 prāyaścittaṃ] Od  
 prāyaścittī : Od *gl.* kṛtaprāyaścittaḥ 20 dharmādhikāritvam] V1 V2 Pa -dharmādhikāritvam

*The Greatness of Meditation**It Destroys Sins*

In the Bṛhacchātātāpa Smṛti:<sup>a</sup>

<sup>116</sup>The sins that a person destroys by fasting for two weeks, the sins that humans destroy by hundreds of Prāṇyāmas, <sup>117</sup>the sins that humans destroy by even thousands of Prāṇyāmas—all those sins are destroyed by a moment of meditation on Hari.

In the Viṣṇudharma (-):<sup>b</sup>

<sup>118</sup>Even if one who is afflicted with all kinds of sins meditates for a moment on Acyuta, he becomes more than an ascetic, a purifier of purifying society!

[...] *A purifier of purifying society* means that he is most purifying.

And in the Viṣṇu Purāṇa (-):<sup>c</sup>

<sup>119</sup>One should meditate on Lord Nārāyaṇa while bathing and performing rituals, for this is the sure atonement for all kinds of evil deeds.

*It Removes the Faults of the Kali Age*

In connection with the age of Kali in the Bṛhannāradiya Purāṇa (38.103):

<sup>120</sup>One who meditates on Viṣṇu, the maintainer of the whole world and the very form of the highest truth, will not despair when the terrible age of Kali comes.

*It Gives One Eligibility for All Rituals*

In the words of Agastya in the Greatness of Kārttika in the Skanda Purāṇa (-):

a In VBC 5a.

b In VBC 5a.

c In VBC 7a, but attributed to the Skanda Purāṇa.

kiṃ tasya bahubhis tīrthaiḥ kiṃ tasya bahubhir vrataiḥ |  
yo nityaṃ dhyāyate devaṃ nārāyaṇam ananyadhīḥ ||121||

*mokṣapradatvam*

bṛhannāradiye pradakṣināmāhātmyānte—

5 ye mānavā vigatarāgaparāparajñā  
nārāyaṇaṃ suraguruṃ satataṃ smaranti |  
dhyānena tena hata kilbiṣavedanās te  
mātuḥ payodhararasaṃ na punaḥ pibanti ||122||

10 vigatarāgās ca te parāparajñās ca kāraṇakāryābhijñāḥ parameśvarajīvatattvajñā vā  
dhyānarūpeṇa tena smaraṇena satatasmaraṇāt | atra ca vāmanapurāṇe | te dhautapāṇ-  
durapaṭā iva rājahaṃsāḥ saṃsārasāgarajalasya taranti pāram iti parārdham ||122||

*śrīvaikuṇṭhaprāpakatvam*

skānde śrībrahmoktau—

15 muhūrtam api yo dhyāyen nārāyaṇam atandritaḥ |  
so 'pi sadgatim āpnoti kiṃ punas tatparāyaṇaḥ ||123||

atandritaḥ analasaḥ san, satīm uttamām, satām vā bhaktānām gatiṃ gamyam prāpyam  
śrīvaikuṇṭhalokam ||123||

pādme vaiśākhamāhātmye yamabrāhmaṇasaṃvāde—

20 dhyāyanti puruṣaṃ divyaṃ acyutaṃ ca smaranti ye |  
labhante te 'cyutasthānaṃ śrutir eṣā purātani ||124||

2 devaṃ] B1 viṣṇuṃ 4 pra] B2 om. 5 jñā] B1 -sthā 6 smaranti] R2 smarāmi 7 dhyā-  
nena tena] B2 dhyānāvadhāna || vedanās] V2 a.c. -cetanās 12 prāpakatvam] V1 R1 R2 Pa B2  
-prāpaṇam

<sup>121</sup>What is the use of many holy places or of many vows for a person who with unflinching thoughts always meditates on Lord Nārāyaṇa?

*It Affords One Liberation*

At the end of the Greatness of Obeisances in the Bṛhannārādiya Purāṇa (37.122):

<sup>122</sup>Humans who, freed from passions and knowing the higher and the lower,  
constantly remember Nārāyaṇa, the master of the gods,  
are by this meditation freed from faults in and suffering,  
and they will never again drink the breastmilk of a mother.

[...] *Knowing the higher and the lower*: who know cause and effect, or who know the truth about the Highest Lord and the individual selves. [...] This is also explained in the Vāmana Purāṇa (-):<sup>a</sup> "... these royal swans, as if clad in washed, white clothes, will cross to the other side of the ocean of birth and death." This was the second half of the verse.

*It Brings One to Vaiṣṇava*

In the words of Brahmā in the Skanda Purāṇa (-):<sup>b</sup>

<sup>123</sup>Even one who alertly meditates on Nārāyaṇa for even a Muhūrta will attain the true destination, let alone those who are devoted to him!

*Alertly*: without laziness. *True destination* means the highest place, or else the place to reach for the *true*, that is, the devotees, which is Vaiṣṇava.

In a discussion between Yama and a Brāhmaṇa in the Greatness of Vaiśākha in the Padma Purāṇa (5.96.78cd–79ab):

<sup>124</sup>Those who meditate on the divine person and remember the infallible one will attain the infallible abode. This is the ancient revelation.

a In JM 5a.

b In VBC 5a.

dhyāyanti śrīpādābjatalam ārabhya śrikeśāgraparyantaṃ tattatsaundaryādisahitaṃ  
 cintayanti | apyarthē cakāraḥ | dhyāyantīty etad astu ye smaranty api, yathā kathañ-  
 cit bhagavati manaḥ saṃyojayanti te 'pi | evaṃ dhyānasmarāṇayor bhedaḥ kalpanīyaḥ,  
 dhyāyantīti smarantīti pṛthak prayogāt | ata evāgre lekhyāḥ bhedaḥ kalpyeta sāmānya-  
 5 viśeṣābhyāṃ tayor iti kecic ca kalpayanti | laghulaghūccāraṇaṃ smaraṇaṃ kīrtanaś  
 tūccair iti, kutracin nāmakīrtanaprasaṅge 'smaraṇokteḥ, tac cāsaṅgataṃ iva | śravaṇaṃ  
 kīrtanaṃ viṣṇoḥ smaraṇaṃ ityādau vāgupāsanārūpāt kīrtanān mānasopāsanārūpa-  
 sya smaraṇasya pṛthag ukteḥ | evaṃ ca nāmakīrtanaprasaṅge smaraṇaṃ nāmna eva  
 manasi cintanam iti jñeyam iti dik ||124||

10 *sārūpyaprāpaṇam*

ekādaśaskandhe—

vaireṇa yaṃ nṛpatayaḥ śīsupālaśālva-  
 pauṇḍrādayo gativilāsavilokanādyaiḥ |  
 dhyāyanta ākṛtadhiyaḥ śayanāsanādau  
 15 tatsāmyam āpur anuraktadhiyāṃ punaḥ kim ||125||

śayanādau vaireṇāpi yaṃ bhagavantaṃ dhyāyanto gatyādibhiḥ ākṛtadhiyas tattadā-  
 kāra dhīr yeṣāṃ tathābhūtāḥ santas tatsāmyaṃ sārūpyaṃ prāpuḥ | ato 'nuraktadhiyāṃ  
 tatsāmyaprāptir bhavatīti kiṃ vācyam ||125||

*svataḥ paramaphalatvam*

20 caturthe śrīpṛthūktau—

bhajanty atha tvām ata eva sādhave  
 vyudastamāyāguṇavibhramodayam |  
 bhavatpadānusmaraṇād ṛte satāṃ  
 nimittam anyad bhagavan na vidmahe ||126||

1 keśāgra] B1 -keśa- || tat] V1 *deest* 2 dhyāyantīty] B1 dhyāyanti 3 bhedaḥ] Edd abhedaḥ  
 4 smarantīti] B2 *deest* 5 kīrtanas] V2 B2 kīrtanaṃ 6 prasaṅge] B2 *ins.* 'pi 10 prāpaṇam]  
 Od -prāpanatvam 12 yaṃ] Od ye 14 dhyāyanta] B2 dhyāyanti 16 dhyāyanto] V2 dhyā-  
 yantaṃ || ākṛtadhiyas] B1 *om.* 17 santas] B2 antas || ato] B3 Edd tato 20 caturthe] Edd  
 caturthaskandhe || śrī] R1 *deest* || pṛthūktau] Od *add.* ca 22 vyudasta] Od *gl.* vikṣipta || vibh-  
 ramo] B2 -vikramo- 23 ṛte] B2 ṛtāṃ

*Meditate on* means to visualise him from the bottom of the blessed lotus feet to the top of the blessed hair together with the respective beauty and so on of all these bodily parts. The word *and* is used in the sense of “also”. [This result applies to] those who *meditate*, granted, but also those who “remember,” that is, somehow or other direct their minds to the Lord. In this way, a difference should be conceived between meditation and remembrance, as the words “meditating” and “remembering” are used separately.

For this very reason, the statement below, “through generality and particularity” (3.129) shows that some conceive of a difference between the two, so that “remembrance is a very soft articulation but glorification is loud,” because sometimes remembrance is not mentioned in connection with glorifying the Name. But that appears incongruous, as remembrance, a form of mental worship, is mentioned separately from glorification, a form of verbal worship, in statements such as “Hearing, glorifying and remembering Viṣṇu” (BhP 7.5.23). So too remembrance should be understood in the context of glorifying the Name, as thinking about the Name in the mind. This is the drift.

#### *It Leads to Sameness of Form*

In the Eleventh Book (BhP 11.5.48):

<sup>125</sup>When kings such as Śiśupāla, Śālva and Pauṇḍra, while lying down, sitting and so on, meditated on him, fixing their minds on his gait, gestures and glances, attained similarity to him, what then can be said of those whose minds are fond of him?

[...]

#### *It Awards the Highest Fruit on Its Own Accord*

In the words of Pṛthu in the Fourth Book (BhP 4.18.29):

<sup>126</sup>Therefore, the saints worship only you, who dispels the illusion of Māyā’s qualities. Apart from remembering your feet, O Lord, we know no other purpose of the saints.



skandapurāṇe brahmoktau ca—

āloḍya sarvaśāstrāṇi vicārya ca punaḥ punaḥ |  
idam eva suniṣpannaṃ dhyeyo nārāyaṇaḥ sadā ||127||

ata evoktaṃ hayaśirṣapañcarātre nārāyaṇavyūhastave—

5 ye tyaktalokadharmārthā viṣṇubhaktivaśaṃ gatāḥ |  
dhyāyanti paramātmānaṃ tebhyo nityaṃ namo namaḥ || iti ||128||

smaraṇe yat tan mähātmyaṃ taddhyāne 'py akhilaṃ viduḥ |  
bhedaḥ kalpyeta sāmānyaviśeṣābhyāṃ tayoḥ kiyān ||129||

10 sāmānyam bhagavati manaḥsaṃyojanamātram | viśeṣaḥ śrīmūrtyaṅgalāvaṇyādibhā-  
vanā, tābhyāṃ tayoḥ smaraṇadhyānayoḥ kiyān alpa eva bhedaḥ kalpyate, etac ca vive-  
cya likhitam eva ||129||

*atha śrībhagavatprabodhanam*

tato devālaye gatvā ghaṇṭādyudghoṣapūrvakam |  
prabodhya stutibhiḥ kṛṣṇaṃ nīrājya prārthayed idam ||130||

15 stutibhiḥ śrutistutyā anyābhiś ca prabodhanopayuktābhiḥ nīrājya prathamam dīpa-  
mātreṇa nīrājanaṃ kṛtvā ||130||

1 brahmoktau] R<sub>1</sub> Pa B<sub>2</sub> *ante* śrī- || ca] Va *deest* 2 āloḍya] B<sub>2</sub> B<sub>3</sub> ālokya 3 eva] Pa  
ekaṃ || sadā] B<sub>1</sub> *a.c.* prabhuḥ 4 evoktaṃ] Od evoktau 5 bhakti] Va Od -dharma- || gatāḥ]  
B<sub>1</sub> kutāḥ 6 paramātmānaṃ] B<sub>1</sub> paramānandaṃ 7 yat] Pa yaṃ || tan] R<sub>1</sub> Od tu || py akhi-  
laṃ] B<sub>2</sub> likhitam 8 kalpyeta] Od kalpyo 'tha : Od *ins.* syāt || kiyān] Pa kiyāt 10 kalpyate] V<sub>1</sub>  
kalpate 10–11 vivecya] V<sub>1</sub> vivikṣya 12 atha] Od *deest* || śrī] B<sub>3</sub> *deest* 13–14 tato ... idam] B<sub>1</sub>  
*om.* 14 prabodhya] B<sub>2</sub> prabodhyaṃ 15 ca] B<sub>1</sub> *deest*

And in the words of Brahmā in the Skanda Purāṇa (–):<sup>a</sup>

<sup>127</sup>After stirring all the scriptures and considering them again and again, this only is abundantly clear: one should always meditate on Nārāyaṇa!

This is also said in Nārāyaṇavyūha hymn of the Hayaśīrṣa Pañcarātra (–):<sup>b</sup>

<sup>128</sup>Repeated obeisances to those who here have renounced wordly virtue and riches, who have taken shelter of devotion to Viṣṇu and who meditate on the Highest self!

<sup>129</sup>The greatness which pertains to remembrance fully pertains also to meditation. Through generality and particularity, some small difference can be made between the two.

*Through generality* or simply fixing the mind on the Lord and *particularity*, visualising the sweetness, etc, of the limbs of the blessed form, some *small* or minor difference is made between remembrance and meditation.<sup>c</sup> Considering this, these sections [3.42–85, 3.116–128] have been written.

### *Waking the Blessed Lord*

<sup>130</sup>One should then go to the abode of the Lord, announce oneself by bells, etc, wake Kṛṣṇa by hymns, perform Nīrājana and offer him this prayer:

*By hymns:* by hymns taken from the Śruti and other places that are suitable for waking him. *Perform Nīrājana:* one should first offer Nīrājana only with a light.

a In VBC 5a, JM 118a.

b This verse and such a hymn is not found in the Hayaśīrṣa Pañcarātra, at least not in the Ādi khaṇḍa, the first and only published part of three. The hymn is referenced eight times in the HBV (3.128, 8.384, 8.417, 10.246, 10.248, 11.293 and 11.405). The NCC does not list any mss under this name, but one manuscript with this name is mentioned in the Rādāhā Dāmodara temple library list from 1665 (Śarma 2016: 107).

c That is, remembrance (*smaraṇa*) is thinking of the Lord in a general way, while meditation (*dhyāna*) means visualising the particulars of the Lord's form.

so 'sāv adabhrakarūṇo bhagavān vivṛddha  
premasmitena nayanāmburuhaṃ vijṛmbhan |  
utthāya viśvavijayāya ca no viśādaṃ  
mādhvyā girāpanayatāt puruṣaḥ purāṇaḥ ||131||

5 vijṛmbhan vijṛmbhayan prakāśayan |

deva prapannārthihara prasādaṃ kuru keśava |  
avalokanadānena bhūyo mām pārayācyuta || iti ||132||

devālayaṃ praviśyātha stotrāṇiṣṭāni kīrtayan |  
kṛṣṇasya tulasīvarjaṃ nirmālyam apasārayet ||133||

10 iṣṭāni svasya kṛṣṇasya vā priyaṇi sahasranāmādīni ||133||

*atha nirmālyottāraṇam*

atrismṛtau—

prātaḥkāle sadā kuryān nirmālyottāraṇaṃ budhaḥ |  
ṛṣitāḥ paśavo baddhāḥ kanyakā ca rajasvalā |  
15 devatāś ca sanirmālyā hanti puṇyaṃ purākṛtam ||134||

nārasimhe śrīyamoktau—

devamālyāpanayanaṃ devāgāre samūhanam |  
snāpanaṃ sarvadevānāṃ gopradānasamaṃ smṛtam ||135||

20 devasya mālyaṃ nirmālyaṃ, tasyāpanayanaṃ uttāraṇam | samūhanaṃ mārjanyā ṛṇā-  
dyapasāraṇam ||135||

1 so] Edd *ante* ṛṭiyaskandhe || adabhrakarūṇo] Od *gl.* (adabhratvamūlā karuṇā yasya) || vi] B1  
pra- 2 āmburuhaṃ] Od -āmburuhe 5 vijṛmbhayan] B2 *deest* || prakāśayan] B2 *add.*  
śrīśrīrādhākṛṣṇa 13 kuryān] V1 kuryā || nirmālyottāraṇaṃ] R1 R2 Pa B2 nirmālyodvāsanaṃ  
14 baddhāḥ] V2 vṛddhā 16 yamoktau] B2 -mayoktau 19 tasyāpanayanaṃ] B1 apayanayam  
19–20 ṛṇā] B3 *om.*

In the Third Book (BhP 3.9.25):

<sup>131</sup>With a broad, loving smile, this most merciful Lord  
opens his lotus eyes and arises  
to conquer the worlds. With sweet words  
may this ancient person also remove our dejection!

[...]

<sup>132</sup>O Lord! Remover of the fear of your devotees! O Keśava, show your  
mercy to me by the gift of your glance! O Infallible one, save me again!<sup>a</sup>

<sup>133</sup>Having entered the abode of the Lord, one should, while chanting favourite  
hymns, remove Kṛṣṇa's Nirmālya,<sup>b</sup> except for Tulasī-leaves.

*Favourite:* hymns that are dear to oneself or to Kṛṣṇa, such as that of a thousand names.

### *Removing Nirmālya*

In the Atri Smṛti (-):<sup>c</sup>

<sup>134</sup>The wise one should always remove Nirmālya in the morning. Bound  
and thirsty cattle, a menstruating but unmarried daughter may and gods  
with Nirmālya remove all the merit one has gained.

In the words of Yama in the Nṛsiṃha Purāṇa (-):<sup>d</sup>

<sup>135</sup>Taking away the Mālya of the Lord, sweeping the house of the Lord and  
bathing all the gods is known as equal to the gift of a cow.

*The Mālya of the Lord* means Nirmālya. *Taking away* is removing it. *Sweeping*  
refers to removing grass and so on with a broom.

a In NP 9.2.

b Nirmālya refers to garlands, flowers, leaves or other perishable items previously offered to the Lord and that should now be removed.

c In VBC 6b.

d In VBC 6b.

nāradapañcarātre—

- yaḥ prātar utthāya vidhāya nityaṃ  
 nirmālyam īśasya nirākaroti |  
 na tasya duḥkhaṃ na daridratā ca  
 5 nākālamṛtyur na ca rogamātram ||136||  
 aruṇodayavelāyāṃ nirmālyam śalyatāṃ vrajet |  
 prātas tu syān mahāśalyaṃ ghaṭikāmātrayogataḥ ||137||  
 atīśalyaṃ vijānīyāt tato vajraprahāravat |  
 10 aruṇodayavelāyāṃ śalyaṃ tat kṣamate hariḥ ||138||  
 ghaṭikāyām atikrāntau kṣudraṃ pātakam āvahet |  
 muhūrte samatīkrānte pūrṇaṃ pātakam ucyate ||139||  
 atipātakam eva syād ghaṭikānāṃ catuṣṭaye |  
 muhūrtatritaye pūrṇe mahāpātakam ucyate ||140||  
 tataḥ paraṃ brahmavadho mahāpātakapañcakam |  
 15 prahare pūrṇatāṃ yāte prāyaścittaṃ tato na hi ||141||  
 nirmālyasya vilambe tu prāyaścittam athocyate |  
 atīkrānte muhūrtārdhe sahasraṃ japam ācaret ||142||  
 pūrṇe muhūrte sañjāte sahasraṃ sārddham ucyate |  
 sahasradvītyaṃ kuryāt ghaṭikānāṃ catuṣṭaye ||143||  
 20 muhūrtatritaye 'tīte ayutaṃ japam ācaret |  
 prahare pūrṇatāṃ yāte puraścaraṇam ucyate |  
 prahare samatīkrānte prāyaścittaṃ na vidyate ||144||

*atha śrīmukhaprakṣālanam*

- śrīhastāṅghrimukhāmbhojakṣālanāya ca tadgrhe |  
 25 gaṇḍūṣāṇi jalair dattvā dantakāṣṭhaṃ samarpayet ||145||  
 jihvollekhanikāṃ dattvā pādūke śuddhamṛttikāṃ |  
 salilam ca punar dadyād vāso 'pi mukhamārjanam ||146||  
 tataḥ śrītulasīm puṇyām arpayed bhagavatpriyām |  
 tanmāhātmyaṃ ca tanmukhyaprasaṅge lekhyam agrataḥ ||147||

2 yaḥ ... utthāya] Od prātaḥ samutthāya || vidhāya] B2 ca sādhu 7 syān] B2 tan- 10 gha-  
 ṭikāyām] V1 Pa B3 ghaṭikāyā || pātakam āvahet] B2 tāpapātakamāto haret 13 muhūrta] V1  
 muhūrte || ucyate] B2 acyute 14 tataḥ] B2 ataḥ 15–16 prahare ... athocyate] Od *deest*  
 17–18 atīkrānte ... ucyate] V1<sup>2</sup> *i.m.* 18 sahasraṃ] V2 sahasra- 21 yāte] Pa B2 Od jāte 23 śrī]  
 Pa B1 *deest* 26 dattvā] V1 R2 Pa B2 paścāt 29 agrataḥ] B2 ataḥ

In the Nārada Pañcarātra (–):

<sup>136</sup>One who rises in the morning, performs the daily rites,  
and removes the Nirmālya of the Lord,  
for him there will be no sorrow, no poverty,  
no untimely death nor even any disease.

<sup>137</sup>At the time of sunrise, the Nirmālya becomes a thorn; when one Ghaṭikā<sup>a</sup> has passed of the morning, a great thorn. <sup>138</sup>Then it should be understood to become a terrible thorn, striking hard as the Vajra. At the time of sunrise, Hari suffers that thorn.

<sup>139</sup>When one Ghaṭikā has passed, one incurs a small sin, but when a full Muhūrta<sup>b</sup> has passed, that is said to be a full sin, <sup>140</sup>and when four Ghaṭikās<sup>c</sup> have passed, that is a heinous sin, and when three Muhūrtas<sup>d</sup> have gone by, that is called a great sin. <sup>141</sup>Greater than that is the killing of a Brāhmaṇa and all the five great sins, which is when a full Prahara<sup>e</sup> has passed. There is no atonement for that.

<sup>142</sup>Now the atonement for delaying with the [removal of the] Nirmālya will be explained. When half a Muhūrta<sup>f</sup> has passed, one should do a thousand recitations. <sup>143</sup>When a full Muhūrta has gone by, fifteen hundred recitations are prescribed. When four Ghaṭikās have passed, two thousand recitations, <sup>144</sup>and when three Muhūrtas have passed, one should perform ten thousand recitations. For a full Prahara one must do Puraścaraṇa—but for more than a Prahara, there is no atonement.

### *Cleansing the Blessed Mouth*

<sup>145</sup>In the Lord's temple, one should offer mouthfuls of water for cleaning the blessed hands, feet and lotus face, and then present a tooth-twig. <sup>146</sup>After offering a tongue-scraper, sandals and a small lump of pure clay, one should again offer water and a cloth for cleaning the face. <sup>147</sup>Then one should offer blessed Tulasī, dear to the Lord. Its greatness will be given further on, in its own context (7.267–348).

a 24 minutes.

b 48 minutes.

c 1 hour and 36 minutes.

d 2 hours and 24 minutes.

e 3 hours.

f That is, a Ghaṭikā or 24 minutes.

bhagavatpriyām iti mukhaprakṣālanāvasare 'py asmin tatsamarpaṇe tathā tulasīvyati-  
riktanirmālyottāraṇe ca kāraṇaṃ jñeyam ||147||

*atha śrīdantakāṣṭhārpaṇamāhātmyam*

viṣṇudharmottare—

- 5 dantakāṣṭhapradānena dantasaubhāgyam ṛcchati |  
jihvollekhanikāṃ dattvā virogas tv abhijāyate ||148||  
pādukāyāḥ pradānena gatim iṣṭām avāpnuyāt |  
mṛdbhāgadānād devasya bhūmim āpnoty anuttamām ||149||

*atha maṅgalanīrājanam*

- 10 paṭhitvātha priyān ślokān mahāvāditranisvanaiḥ |  
prabhor nīrājanaṃ kuryān maṅgalākhyam jagaddhitam ||150||

ślokān barhāpīḍam iti kvacid vanāśāyetyādīn | maṅgalam ity ākhyā yasya tat ||150||

- nīrājanaṃ tv idaṃ sarvaiḥ kartavyaṃ śucivigrahaiḥ |  
paramaśraddhayothhāya draṣṭavyaṃ ca sadā naraiḥ ||151||  
15 strīṇāṃ puṃsāṃ ca sarveṣāṃ etat sarveṣṭapūrakam |  
samastadainyadāridryaduritādyupaśāntikṛt ||152||

*atha prātaḥsnānārthodyamaḥ*

tato 'ruṇodayasyānte snānārthaṃ niḥsared bahiḥ |  
kīrtayan kṣṇanāmāni tīrthaṃ gacched anantaram ||153||

1 iti] B2 ity ādi 3 śrī] B1 Edd *deest* || kāṣṭhārpaṇa] R1 R2 Pa B2 -kāṣṭhādyarpaṇa- 10 paṭhit-  
vātha] B2 paṭhitvā hi 12 iti kvacid] Edd *transp.* || vanāśāyetyādīn] B1 *deest* : Edd vināśāyety  
13 tv] B2 *deest* 18 tato] B2 prāto

*Dear to the Lord:* this should be understood to be the reason for why it is offered even at the occasion of cleaning the mouth and why it is exempt from the removal of *Nirmālya*.

### *The Greatness of Offering the Blessed Tooth-Twig*

In the *Viṣṇudharmottara Purāṇa* (–):

<sup>148</sup>By the gift of a tooth-twig, one attains good teeth, by offering a tongue-scraper, one becomes free from disease. <sup>149</sup>By the gift of sandals, one attains one's desired destination, and through the gift of a piece of clay, one attains the incomparable land of God.

### *The Auspicious Nirājana*

<sup>150</sup>Having recited one's favourite verses, one should then, to the great sound of instruments, perform the *Nirājana* of the Lord called "auspicious," beneficial to the world.

*Verses:* such as "Wearing a peacock-feather in his hair ..." (BhP 10.21.5) or "One day ..." (BhP 10.12.1).<sup>a</sup>

<sup>151</sup>Everyone should perform this *Nirājana* with clean bodies. With great faith, people should always get up to see it. <sup>152</sup>For women, men and everyone it bestows everything they desire! It removes all affliction, poverty and discomfort.

### *The Preliminaries of the Morning Bath*

<sup>153</sup>Then, at the end of dawn, one should go outside to bathe. Chanting the names of *Kṛṣṇa*, one should go straight to a *Tīrtha*.

a The first printed edition (*Vidyāvāgīśa*, 1845) transposes the words *iti kvacid*, a mistake taken over by all later editions and leading readers to believe that there would be a verse beginning with the words *barhāpiḍaṃ kvacit*. Making the confusion worse, *Vidyāratna* next misspelt *vanāśāya* as *vināśāya*, a mistake again taken over by all later editions and leading readers further away from the verse that the commentator had in mind. In the corresponding part of the NP (9.2), the verses recommended are BhP 10.9.3, 10.21.5 and 10.46.44–46.



tathā ca śukrasmr̥tau—

- brāhme muhūrte cotthāya śucir bhūtvā samāhitaḥ |  
 svastikādyāsanaṃ baddhvā dhyātvā kṛṣṇapadāmbujam ||154||  
 tato nirgatyā nilayān nāmānīmāni kīrtayet |  
 5 śrīvāsudevāniruddhapradyumnādhokṣajācyuta |  
 śrīkṛṣṇānanda govinda saṃkarṣaṇa namo 'stu te |  
 gatvā tīrthādikaṃ tatra nikṣipya snānasādhanam || iti ||155||

vidhinācarya maitrādikṛtyaṃ śaucaṃ vidhāya ca |  
 ācarya khāni sammārjya snānaṃ kuryāt yathocitam ||156||

- 10 vidhineti sarvatrānveti | maitraṃ puriṣotsargas tadādikaṃ | khāni indriyacchidrāṇi |  
 yathocitaṃ varṇāśramādyanurūpam | atra ca prāyo gṛhasthasyaiva lekhyāśrībhagavat-  
 pūjāvidhiyogyatvāt tasyaivāyam ācāro jñeyaḥ | ata eva śrīviṣṇupurāṇādyuktāni prāyo  
 gṛhidharmavacanāny eva likhitānīti dik ||156||

*atha maitrādikṛtyavidhiḥ*

- 15 śrīviṣṇupurāṇe aurvasagarasaṃvāde gṛhidharmakathane—

tataḥ kalye samutthāya kuryān mūtraṃ nareśvara |  
 nairṛtyāṃ iṣuvikṣepam atītyātyadhikaṃ gṛhāt ||157||  
 dūrādāvasathān mūtraṃ puriṣaṃ ca samutsṛjet |  
 pādāvasecanocchiṣṭe prakṣipen na gṛhāṅgaṇe ||158||

- 20 kalye ūṣasi | grāmasya nairṛtyāṃ diśi | tadasambhave svagr̥hād dūre mūtrādyutsargaṃ  
 kuryāt ||157–158||

ātmacchāyāṃ taroś chāyāṃ gosūryāgnyanilāṃs tathā |  
 guruṃ dvijādīṃś ca budho na meheta kadācana ||159||

1 śukra] B3 a.c. guru- 2 cotthāya] B1 utthāya 3 kṛṣṇa] vbc viṣṇu- 5 ādhokṣajā] Od gl.  
 (adhaḥ kṣatāni akṣajāni pāpāni yatra) 6 kṛṣṇānanda] Edd -kṛṣṇānanta- 7 gatvā ... iti] Od  
 deest || iti] B1 B2 Edd deest 8 vidhāya ca] B2 vidhāyata 9 yathocitam] R1 Od yathoditam  
 12 śrī] B1 deest- 15 purāṇe] B2 -dharmottare 16 tataḥ] Od ins. prātaḥ || mūtraṃ] V2 R1 R2  
 Pa Va B1 B3 Od maitraṃ || nareśvara] V1 Va nareśvaraḥ 17 vikṣepam] Od -vikṣepād 19 na]  
 B2 sva- 20 grāmasya] V1 V2 grāmān 22 taroś] B2 guroś || tathā] Od prati

This is explained in the Śukra Smṛti:<sup>a</sup>

<sup>154</sup>Having risen at the watch of Brahman, one should purify and compose oneself, sit down in Svastika or another Āsana and meditate on Kṛṣṇa's lotus feet. <sup>155</sup>One should then exit one's house and chant the following names: "Śrī Vāsudeva! Aniruddha! Pradyumna! Adhokṣaja! Acyuta! Śrī Kṛṣṇa! Ānanda! Govinda! Saṅkarṣaṇa! Obeisance to you." When one has reached the Tīrtha one should set down the articles for bathing there.

<sup>156</sup>One should properly attend to the call of nature and clean oneself. After sipping water, one should cleanse one's openings and bathe in the correct way.

The word *properly* applies everywhere. *The call of nature* means passing stool and so on. *Openings*: the sense openings. *The correct way* is that which follows one's Varna, Āśrama, etc. Here also it is mainly the rites of the householders that are given, since the rules for the worship of the Lord that are written in this book pertain to them. Therefore, statements from scriptures such as the Viṣṇu Purāṇa mostly pertaining to the Dharma of householders will be given. This is the drift.

#### *Rules for Attending to the Call of Nature*

In a conversation between Aurva and Sagara relating to the Dharma of householders in the Viṣṇu Purāṇa (3.11.8cd–15):

<sup>157</sup>O best of men! Then, after getting up at daybreak, one should void urine at least one bowshot away from the house to the southwest. <sup>158</sup>Far from the house one should pass stool and urine. One must not throw tout he water from washing the feet in one's home yard!

[...] In the southwest direction from the house. If that is not possible, one should pass urine and so forth far from one's house.

<sup>159</sup>A thoughtful person must never pass urine on his shadow or on the shadow of a tree, or on a cow, the sun, a fire, the wind, his guru, Brāhmaṇas and so on.

a VBC 5a.

gavādīn gurum dvijādīṃś ca prati tadabhimukho na mehed ity arthaḥ ||159||

na kṛṣṭe śasyamadhye vā govraje janasaṃsadi |  
 na vartmani na nadyāditīrtheṣu puruṣarṣabha ||160||  
 nāpsu naivāmbhasas tīre na śmaśāne samācāret |  
 5 utsargaṃ vai purīṣasya mūtrasya ca visarjanam ||161||  
 udañmukho divotsargaṃ viparītamukho niśi |  
 kurvītānāpadi prājño mūtrotsargaṃ ca pārthiva ||162||  
 tṛṇair ācchādyā vasudhāṃ vastraprāvṛtamastakaḥ |  
 tiṣṭhen nāticiraṃ tatra naiva kiñcid udīrayet ||163||

10 tathā kaurme vyāsagītāyām—

nidhāya dakṣiṇe karṇe brahmasūtram udañmukhaḥ |  
 antardhāpya mahīṃ kāṣṭhailḥ patrair loṣṭrais tṛṇena vā ||164||

śrīviṣṇupūrvatvataḥ kiñcid viśeṣam apekṣya śrīkūrmapurāṇakāśikhāṇḍavacanāni  
 likhati nidhāyetyādi | tatheti gṛhidharmakathana evety arthaḥ | evam agre 'pi sarvam  
 15 ūhyam ||164||

prāvṛtya tu śiraḥ kuryād vinmūtrasya visarjanam |  
 na caivābhimukhaḥ strīṇāṃ gurubrāhmaṇayor gavām |  
 na devadevālayayor nāvām api kadācana ||165||  
 nadīṃ jyotīṃṣi vīkṣitvā na vāyvaabhimukho 'pi vā |  
 20 pratyādityaṃ pratyanaḥ pratisomaṃ tathaiva ca ||166||

vīkṣitvety āṛṣaṃ paśyann ity arthaḥ | pratyādityam iti tattadabhimukhaḥ san na kuryād  
 iti pūrvavad arthaḥ ||166||

kāśikhāṇḍe śrīskandāgastyasaṃvāde—

1 gurum] V1 V2 guru- 3 nadyāditīrtheṣu] B2 nadyām ca tīrtheṣu || puruṣarṣabha] R2 puruṣaḥ  
 sadā 5 utsargaṃ vai] B2 utsargaṇe || visarjanam] B2 vivarjanam 6 viparītamukho] Od  
 gl. dakṣinamukha 7 pārthiva] Od pārthivaḥ 10 tathā] B1 *ins.* ca 10–12 tathā ... vā] Od  
*im.* 10 vyāsa] R2 Pa B2 *ante* śrī- 11 nidhāya] V1 R1 vidhāya 13 śrīviṣṇu] Edd *ante* tatheti |  
 gṛhidharmakathana evety arthaḥ | || pūrvatvataḥ] V1 B1 B3 -purāṇataḥ : B2 -caraṇe ca || śrī] B2  
*deest* || purāṇa] Edd -pūrvatva- 14 tatheti ... arthaḥ] Edd *deest* 15 ūhyam] B2 *add.* śrīśrīrād-  
 hākṣṇacarāṇapañkaje manaḥniveśam | 18 na ... devālayayor] B2 devadevālaye vāpi || nāvām]  
 Edd nāpām 19 abhi] Edd -agni- 20 somaṃ] B2 -somi

*On a cow* etc. means that he should not pass urine facing them.<sup>a</sup>

<sup>160–161</sup>O bull of men! One must not void stool or urine in cultivated land, among grains, in a pasture or among people, on a path, at a passage across a river and so on, in water, at the waterside or in a crematorium. <sup>162</sup>O king, during the day one should evacuate facing the north; during night, the other way, unless there is an emergency. <sup>163</sup>A wise person first covers the ground with grass, then veils his head with his cloth and remains there not very long, saying nothing.

Likewise, in the Vyāsa Gītā of the Kūrma Purāṇa (2.13.34cd, 35cd–36ab, 41cd–42):<sup>b</sup>

<sup>164</sup>Having placed the sacred thread on the right ear, one should face north and cover the earth with sticks, leaves, clay or grass.

Following the Viṣṇu Purāṇa, the primary source, author now gives some specific details from the Kūrma Purāṇa and the Kāśikhaṇḍa. *Likewise* means “within the description of the Dharma of the householder.” Thus everything should be considered further on as well.<sup>c</sup>

<sup>165</sup>Having covered one’s head, one should pass stool and urine. One should also<sup>d</sup> never face women, the gurus or a Brāhmaṇa, cows, gods, temples or a ship, <sup>166</sup>look at a river or the stars, face the wind or a fire, face the sun, face fire<sup>e</sup> or face the moon.

[...]

In a discussion between Skanda and Agastya in the Kāśikhaṇḍa (Skanda Purāṇa 4.35.54cd–55ab, 56, 58):

- 
- a This is another example of how a poor reading of the text forces the commentator have to supply extra information to make the verse intelligible, as the printed Viṣṇu Purāṇa reads *nādhimehet* (must not pass urine in the direction of) instead of *na meheta*.
- b Verses 35ab and 37–41ab simply repeat information given in the previous quote.
- c In other words, the first evidence given should be considered primary, if nothing else is indicated. In this case, the quotations from the Kūrma and Skanda Purāṇas only serve to fill in missing details to the account given in the Viṣṇu Purāṇa above.
- d In the original KP text, other items were mentioned before this; hence the “also.”
- e The reading of the printed Kūrma Purāṇa is here *vāryabhimukho 'tha*, or facing rain. This is a better reading, considering that “fire” will otherwise be repeated twice.

- tataś cāvaśyakaṃ kartuṃ nairṛtiṃ diśam āśrayet |  
 grāmād dhanuḥśataṃ gacchen nagarāc ca caturguṇam ||167||  
 kaṇṇopavītyudagvaktro divase sandhyayor api |  
 vinmūtre viśrjen maunī niśāyāṃ dakṣiṇāmukhaḥ ||168||  
 5 nālokayed diśo bhāgān jyotiścakraṃ nabho 'malam |  
 vāmena pāṇinā śiśnaṃ dhṛtvottiṣṭhet prayatnāvān ||169||

tatraivāgre—

- na mūtraṃ govraje kuryān na valmīke na bhasmani |  
 na garteṣu sasattveṣu na tiṣṭhan na vrajann api ||170||  
 10 yathāsukhamukho rātrau divā chāyāndhakārayoḥ |  
 bhītiṣu prāṇabādhāyāṃ kuryān malavisarjanam ||171||

*atha śaucavidhiḥ*

śrīviṣṇupurāṇe tatraiva—

- valmīkamūṣikokhātāṃ mṛdaṃ nāntarjalāt tathā |  
 15 śaucāvaśiṣṭāṃ gehāc ca na dadyāl lepasambhavām ||172||  
 antaḥprāṇyavapannāṃ ca halotkhātāṃ ca pārthiva |  
 parityajen mṛdaś caitaḥ sakalāḥ śaucasādhane ||173||

lepasambhavāṃ bhittigatām | antar madhye prāṇibhiḥ kīṭair avapannām upahatām |  
 pāṭhāntare aṇubhiḥ sūkṣmaiḥ prāṇibhir avapannām ||172–173||

- 20 ekā liṅge gude tisro daśa vāmakare nṛpa |  
 hastadvaye ca saptānyā mṛdaḥ śaucopapādikāḥ ||174||

yamasmṛtau—

tisras tu pādayor deyaḥ śuddhikāmena nityaśaḥ ||175||

1 nairṛtiṃ] V2 nairṛtiṃ || āśrayet] Od *gl.* (kiṣkur hastam vitastau ca nalvaḥ kiṣkucatuḥśatam |  
 caturhastam dhanus tasya sahasrī kroṣam ucyate) 3 kaṇṇopavītyudagvaktro] B2 kaṇṇopa-  
 ryupavītaṃ ca 5 malam] R2 'male 6 śiśnaṃ] Od *gl.* upastham || dhṛtvo] Od grhitvo-  
 8 kuryān] B2 goṣṭhe || na] V1 sa- 9 sasattveṣu] B2 sasmasāneṣu || sasattveṣu ... api] Od na  
 tiṣṭhan na vrajan nāpi kadācana 13 śrī] V1 B1 Edd *deest* 14 khātām] V1 -vātām || jalāt] B2 -  
 jalām : Od *gl.* (jalamadhye mṛttikān) 15 na dadyāl] V1 V2 nādadyāl 16 khātām] V1 -vātām  
 17 parityajen mṛdaś] B2 parityaṅkāmrtaś || sādhanane] Od -sādhanaḥ 18 bhittigatām] B1 *add.*  
 govinda mādhava mukunda hare murāre 21 saptānyā] B2 saptāccur

<sup>167</sup>Then, to perform one's necessities, one should turn to the southwest. One should go one hundred Dhanus<sup>a</sup> from a village and four times more from a city. <sup>168</sup>One should pass stool and urine silently and with the sacred thread on the ear, facing north in the daytime or at sunrise and sunset, and facing south at night. <sup>169</sup>One should not look around in the directions, a luminary or at the clear sky. Holding the penis with the left hand, one should then carefully stand up.

And further on in the same book (Skanda Purāṇa 4.35.50cd–51ab, 53cd–54ab):

<sup>170</sup>One must not urinate in a pasture, on an anthill or on ashes, into the burrow of an animal or while standing or walking. <sup>171</sup>But when one's life is threatened in a dangerous situation, one may evacuate facing whatever direction one wants, during the night or the day, in the shadow or in darkness.

### *Rules for Cleansing*

In the same place in the Viṣṇu Purāṇa (3.11.16–18):

<sup>172</sup>One should not take clay from an anthill or a mouse hole, from under water, from the wall of a house or from the remains of cleansing. <sup>173</sup>O king, when it comes to cleansing, one must always reject clay that is infested by living beings or that comes from the furrow of a plough.

[...] *Infested by living beings*: in another reading, it says “covered by small beings”.

<sup>174</sup>O king! For cleansing one should use one lump of clay for the penis, three for the anus, ten for the left hand and seven for both hands.

In the Yama Smṛti (–):<sup>b</sup>

<sup>175</sup>Desiring to become clean, one should always take three for the feet.

a One Dhanus equals four Hastas or approximately two metres.

b In Śuddhikaumudī (p. 335). This and the next quotation are very close to Śaṅkha Smṛti 16.23ab and 16.22cd, respectively.

evaṃ matabhedah sapādukaniṣpādukādibhedena kalpyah | pādayer iti pratyekaṃ tisra  
iti jñeyam ||175||

kiṃ ca—

tisras tu mṛttikā deyāḥ kṛtvā tu nakhasodhanam ||176||

5 deyā hastayor iti śeṣah ||176||

kāśikhaṇḍe ca tatraiva—

guhye dadyān mṛdaṃ caikāṃ pāyau pañcāmbusāntarāḥ |  
daśa vāmakare cāpi sapta pāṇidvaye mṛdah ||177||

ambusāntarāḥ madhye madhye jalasahitāḥ ||177||

10 ekaikāṃ pādayer dadyāt tisrah pāṇyor mṛdah smṛtāḥ |  
itthaṃ śaucam gr̥hī kuryād gandhalepakṣayāvadhī ||178||  
kramād dviguṇam etat tu brahmacaryādiṣu triṣu |  
divāvihitaśaucāc ca rātrāv ardham samācaret ||179||  
rujārdham ca tadardham ca pathi caurādibādhite |  
15 tadardham yoṣitāṃ cāpi svāsthye nyūnaṃ na kārayet |  
ārdradhātrīphalonmānā mṛdah śauce prakīrtitāḥ ||180||

śaṅkhasmṛtau—

mṛttikā tu samuddiṣṭā triparvī pūryate yayā ||181||

triparvī madhyavartyaṅgulitrayasyādiparvatrayam | eṣā ca gudavyatirikte jñeyā ||181||

4 kṛtvā tu] Od kṛtvāgra- 6 ca] Od *deest* || ca tatraiva] B2 *transp.* 7 caikāṃ] Pa cai-  
kaṃ || pāyau] Od *gl.* guhyabhitare || pāyau ... sāntarāḥ] B2 pādayer pañcadaśāntarāḥ || sānta-  
rāḥ] Pa -sottarāḥ 9 jalasahitāḥ] B3 *add. i.m.* śrīrādhākṛṣṇābhyam namaḥ 10 pāṇyor mṛdah]  
B2 *a.c.* tu pādayer 12 tu] R1 R2 Pa B1 B2 syād 14 rujārdham ... caurādi] B2 *a.c.* rujatvam ca  
mahābhītaiḥ prārthaśaucādi- || pathi caurādi] Od pathitah vyādhi- || bādhite] V2 R1 Va B3 Od  
Edd -pīḍite 15 yoṣitāṃ cāpi] B2 yoṣitānām ca 18 pūryate] Pa pūryata 19 guda] V1 guṇa-

This difference of opinion [with 3.178 below] should be understood to pertain to the difference between feet in sandals and feet without sandals. *For the feet*: one should understand that it means three for each foot.

And also:

<sup>176</sup>After one has cleaned one's nails, one should take three lumps of clay.

“For the hands” should be supplied to *one should take*.

In the same place of the Kāśīkhaṇḍa (Skanda Purāṇa 4.35.60–63, 65ab):

<sup>177</sup>One should, with water in between, take one lump of clay for the penis, five for the anus, ten for the left hand and seven for both hands.

*With water in between* means that one should use water between each lump of clay.

<sup>178</sup>One should take one for each foot; three are prescribed for the hands. Thus does the householder clean himself until he has removed all foul smell and dirt. <sup>179</sup>This is successively doubled for the Brahmācārins and so on.<sup>a</sup> If one has not cleansed oneself during the day, one should do one half at night. <sup>180</sup>If one is ill; also one half. If one is on a road harassed threatened by robbers, one half of that. One half of that also for women. If one is healthy, one should not do less. When it comes to cleansing, one lump of clay is declared to be the size of a fresh gooseberry (Amla, *Emblica Officinalis*).

In the Śaṅkha Smṛti (16.24cd):<sup>b</sup>

<sup>181</sup>A lump of clay is known to cover three parts.

*Three parts*: the three first parts of the three midmost fingers. The lump for the anus should be understood to be an exception to this.

a I.e., Brahmācārins should perform the above process twice, Vānaprasthas three times and Sannyāsins four times.

b In Śuddhikaumudī (p. 335).



dakṣasmṛtau—

ardhprasṛtimātrā tu prathamā mṛttikā smṛtā |  
dvitīyā ca tṛtīyā ca tadardhaṃ parikīrtitā ||182||

ata eva likhati ardheti | prathamā gude deyānām ādyā ||182||

5 *atha kevalamūtrotsarge*

dakṣaḥ—

ekā liṅge tu savye trir ubhayor mṛddvayaṃ smṛtam ||183||

savye haste | ubhayor hastayoḥ ||183||

brāhme—

10 pādayor dve gṛhītvā ca suprakṣālitapāṇinā |  
ācāmya tu tataḥ śuddhaḥ smṛtvā viṣṇuṃ sanātanam ||184||

*athācamaṇavidhiḥ*

śrīviṣṇupurāṇe tatraiva—

15 acchenāgandhaphenena jalenābudbudena ca |  
ācāmeta mṛdaṃ bhūyas tathādadyāt samāhitāḥ ||185||  
niṣpāditāṅghriśaucas tu pādāv abhyukṣya vai punaḥ |  
triḥ pibet salilaṃ tena tathā dviḥ parimārjayet ||186||  
śīrṣaṇyāni tataḥ khāni mūrdhānaṃ ca nṛpālabhet |  
bāhū nābhiṃ ca toyena hṛdayaṃ cāpi saṃspṛśet ||187||

20 ācāmetry ācamaṇaṃ prastutya tasya pūrvāṅgam āha mṛdam iti | anyāṃ mṛdam āda-  
dyāt | tathā ca niṣpāditam aṅghriśaucaṃ yena saḥ | yad vā, bhūyo 'nyāṃ mṛdaṃ dadyāt

1 dakṣasmṛtau] B2 Od *deest* 3 ca] R1 *om.* || ca] Va yā 7 trir] B2 ca 8 hastayoḥ] B2 *deest* 13 śrī] Va B1 B3 Edd *deest* 14 acchenāgandhaphenena] Od *gl.* (nirmalena) (nāsti gandhaphenena yasmin) 17 tathā] B2 tato 18 śīrṣaṇyāni ... khāni] B2 *a.c.* dhautapāṇir ambu-  
nībhir || khāni] Od *gl.* (saptake bhavāni khāni indriyāni mukhanāsikācaḥśrotrāni) || nṛpā] B1  
B3 Edd mṛdā- 19 bāhū] Od bāhuṃ 20 tya] B2 *om.* 21 tathā] V1 tayā || yad vā] V2 *deest*

In the Dakṣa Smṛti (5.7):

<sup>182</sup>The first lump of clay should be half the size, the second and third one half of that.

Now the author describes this [exception mentioned above]. *The first*: the first for washing the anus.

*When Only Passing Urine*

In the Dakṣa Smṛti (–):<sup>a</sup>

<sup>183</sup>One lump of clay is prescribed for the penis, three for the left and two for both.

*The left*: the left hand. *Both*: both hands.

In the Brahma Purāṇa (–):

<sup>184</sup>Having taken two for the feet, one should with a well-washed hand perform Ācamana. Remembering the eternal Viṣṇu, one is then clean.

*Rules for Ācamana*

In the same place of the Viṣṇu Purāṇa (3.11.19–21):

<sup>185</sup>One should perform Ācamana with clear, odour- and frothless water without bubbles. Carefully one should then take accept some clay. <sup>186</sup>After one has cleansed one's feet, one should again wash the feet. One should drink water thrice and then wash twice. <sup>187</sup>One should then touch the apertures of the head and the head itself with clay, O king. One should also touch the arms, the navel and the heart with water.

*One should perform Ācamana*: introducing Ācamana, the author here describes its first part, that one should *take* another piece of *clay*. [...] Or else, one should supply “one should again apply another piece of clay to the feet”

a In Śuddhikaumudī (p. 335).

pādayor iti śeṣaḥ | tataś cācāmed ity arthaḥ | tena pādābhyukṣaṇatṛiḥpānaśeṣasalilena  
dviḥ parimārjayen mukham iti śeṣaḥ | ālabhet spr̥śet | asañjapann iti pāṭhe maunī bhūt-  
vety arthaḥ ||185–187||

atra ca viśeṣo dakṣeṇoktaḥ—

- 5 prakṣālya hastau pādaḥ ca triḥ pibed ambu vikṣitam |  
saṃvṛttāṅguṣṭhamūlena dviḥ pramr̥jyāt tato mukham ||188||  
saṃhatya tiṣṭbhiḥ pūrvam āsyam tu samupaspr̥śet |  
aṅguṣṭhena pradeśinyā ghrāṇam paścād anantaram ||189||  
aṅguṣṭhānāmikābhyām tu cakṣuḥśrotre punaḥ punaḥ |  
10 kaniṣṭhāṅguṣṭhayor nābhiḥ ḥṛdayam tu talena vai |  
sarvābhis tu śiraḥ paścād bāhū cāgreṇa saṃspr̥śet ||190||

tathā kāśikhaṇḍe tatraiva—

- prāgāsya udagāsyo vā sūpaviṣṭaḥ śucau bhuvi |  
upaspṛśed vihīnāyām tuṣāṅgārāsthibhasmabhiḥ ||191||  
15 anuṣṇābhir aphenābhir adbhīr ḥṛdgābhir atvaraḥ |  
brāhmaṇo brahmatīrthena dṛṣṭipūtābhir ācāmet ||192||  
kaṅṭhagābhir nṛpaḥ śudhyet tālugābhis tathorujaḥ |  
strīśūdrāv āsyasaṃsparśamātrenāpi visudhyataḥ ||193||

yājñavalkyasmṛtau—

- 20 pādakṣālanāśeṣeṇa nācāmed vāriṇā dvijaḥ |  
yady ācāmet srāvayitvā bhūmau baudhāyano 'bravīt ||194||

3 arthaḥ] B1 *add.* śrīraghunandano jayati 4 atra] B2 tatra || ca] Pa B1 *deest* 5 prakṣālya ...  
pādaḥ] V1 pādaḥ prakṣālya hastau || hastau] B1 pānī- || hastau pādaḥ] Pa B2 *transp.* 6 aṅgu-  
ṣṭha] B1 -āṅguli- 7 saṃhatya tiṣṭbhiḥ] R2 Pa Od saṃhatābhis tribhiḥ || tu samupaspr̥śet] V2  
Va B1 B2 B3 Edd evam (B2 etāny) upaspṛśet 9 tu] B2 ca || śrotre] R1 Od -śrotam 10 kani-  
ṣṭhā ... nābhiḥ] B2 nābhiḥ kaniṣṭhāṅguṣṭhena || ṅguṣṭhayor] R2 Pa -ṅguṣṭhato 11 tu] B1  
ca || cāgreṇa] Od *gl.* (aṅgulyagreṇa) 12 tathā] V2 B1 B3 Va atha : B2 tatra 13 sūpaviṣṭaḥ]  
B2 sūpaviṣṭau 14 upaspṛśed] Od *gl.* (ācāmet) 15 anuṣṇābhir] Od *gl.* (uṣṇarahitā-  
bhiḥ) || ḥṛdgābhir] Od *gl.* (manoharābhiḥ ḥṛdgavam ḥṛdyam) || atvaraḥ] Od *gl.* (tvarātahitaḥ  
san) 16 tīrthena] V1 *gl.* aṅgulagre tīrtham daivam svalpāṅgulyo mūle kāyam | madhyeṅ  
'guṣṭhāṅgulyo paitram mūle hy aṅguṣṭhasya brāhmam || ācāmet] V1 ācāret 17 tālugābhis]  
B2 satālugābhis 18 visudhyataḥ] B2 viśudhyate : Od viśudhyatiḥ 19 smṛtau] B2 Od *add.*  
dakṣaḥ 20 pādakṣālanāśeṣeṇa] R1 pādām kṣālanāśeṣeṇa : B2 prakṣālanam aśeṣeṇa || nācā-  
med] B2 nācamyed 21 yady ācāmet] B2 anyācāmet || srāvayitvā] Od *gl.* (śrāvayitvā kiñcit vāri  
prakṣīpya dvijaḥ ācāmet)

after *hands*.<sup>a</sup> The meaning is that one should perform Ācamana also after that. With the water that remains after sprinkling the feet and drinking thrice, one should wash twice—here one should supply “the mouth”. [...]. In another reading, it is said that one should be “uncommunicative”, meaning that one should remain silent.

Here, specifics are given in a statement by Dakṣa (2.14–15ab, 16–17):<sup>b</sup>

<sup>188</sup>Having washed hands and feet, one should look at water and drink thrice. With the base of the outstretched thumb, one should then wipe the mouth twice. <sup>189</sup>With three joined fingers, one should first touch the mouth; then immediately after that, with the thumb and forefinger, the nose; <sup>190</sup>with thumb and ring finger, eyes and ears, one after the other; with the thumb and little finger, the navel, and with the palm, the heart. With all [of the fingers] one should then touch the head and with their tips, the arms.

Also, in the same place of the Kāśīkhaṇḍa (Skanda Purāṇa 4.35.66–68):

<sup>191</sup>Facing the east or the north, sitting properly on clean ground, free from chaff, charcoal, bones or ashes, one should calmly perform Ācamana with <sup>192</sup>cool water, free from foam, touched to the heart. A Brāhmaṇa should perform Ācamana with water purified by the sight at the Brahmatīrtha.<sup>c</sup> <sup>193</sup>A Kṣatriya is purified by water touched to the throat, a Vaiśya by water touched to the palate, and women and Śūdras are purified by touching water to the mouth.

In the Yājñavalkya Smṛti (–):

<sup>194</sup>A Brāhmaṇa should not perform Ācamana with the water left over from washing the feet. If one must do Ācamana [with this water], Baudhāyana says that one should spill it on the ground.

a In this case, the words *tathādadyāt* (*tathā ādadyāt*) are to be read *tathā dadyāt*.

b The lines are cited by Śrīdhara with the exact same introduction in his commentary on these verses of the Viṣṇu Purāṇa. The line he leaves out only repeats information given in the Viṣṇu Purāṇa above.

c The Brahmatīrtha is the area at the line below the base of the right thumb.

bhūmau srāvayitvā kiñcid vāri prakṣipyā ||194||

bharadvājasmṛtau—

pāṇinā dakṣiṇenaiva saṃhatāṅgulinācamet |  
muktāṅguṣṭhakaniṣṭhena nakhasprṣṭā apas tyajet ||195||

5 kaurme ca vyāsagītāyām—

bhuktvā pītvā ca suptvā ca snātvā rathyopasarpaṇe |  
oṣṭhau vilomakau sprṣṭvā vāso viparidhāya ca ||196||  
retomūtrapuriṣāṇām utsarge 'nṛtabhāṣaṇe |  
10 ṣṭhīvitvādhyayanārambhe kāśāśvāsāgame tathā ||197||  
catvaram vā śmaśānaṃ vā samabhyasya dvijottamaḥ |  
sandhyayor ubhayos tadvad ācānto 'py ācamet punaḥ ||198||

samabhyasya paribhramaṇena samyak sprṣṭvā ity arthaḥ ||198||

kiṃ ca—

15 śiraḥ prāvṛtya kaṇṭhaṃ vā muktakacchaśikho 'pi vā |  
akṛtvā pādayoḥ śaucam ācānto 'py aśucir bhavet ||199||

pādayoḥ śaucam akṛtveti bhojanapānaśayanādau pādayor aśuddhyabhāve 'py ācamanaśāṅgatārthaṃ śaucam uktam ||199||

sopānatkau jalastho vā noṣṇīṣi cācamed budhaḥ |  
na caiva varṣadhārābhir hastocchiṣṭe tathā budhaḥ ||200||

20 haste ucchiṣṭe sati sandhir ārṣaḥ ||200||

naikahastārpitajalair vinā sūtreṇa vā punaḥ |  
na pādukāsanastho vā bahirjānur athāpi vā ||201||

2 bharadvāja] B<sub>3</sub> bhāradvāja- 3 saṃhatā] B<sub>2</sub> saṃyutā- 4 apas tyajet] B<sub>2</sub> parityajet  
5 vyāsa] R<sub>1</sub> Pa *ante* śrī- 6 rathyopasarpaṇe] Od *gl.* (nagarasya gamanāgamane) 7 vāso  
viparidhāya] Od vāsāṃsi paridhāya 8 nṛta] R<sub>2</sub> Pa 'yukta- 10 dvijottamaḥ] R<sub>2</sub> B<sub>2</sub> B<sub>3</sub> dvijot-  
tamāḥ 12 samabhyasya] B<sub>1</sub> *ins.* samyak 18 noṣṇīṣi] Pa noṣṇīvi 19 budhaḥ] B<sub>1</sub> *a.c.* punaḥ  
21 vinā sūtreṇa] B<sub>1</sub> vinmūtreṇa ca : Od *gl.* (yajñāsūtreṇa vinā)

*Spill it on the ground* means that one should sprinkle some water there.

In the Bharadvāja Smṛti (–):

<sup>195</sup>One should perform Ācamana with the right hand, with the fingers joined, without using thumb or little finger. Water that has touched the nails should be rejected.

In the Vyāsa Gītā of the Kūrma Purāṇa (2.13.1–3):

<sup>196–198</sup>Before commencing reading, after eating, drinking, sleeping, bathing, travelling in a chariot, touching hairless lips, changing clothes, passing semen, urine or stool, speaking an untruth, spitting, a fit of coughs, practising at a crossroads or a crematorium, at sunrise and sunset—at these times the best of Brāhmaṇas should perform Ācamana, even had he done so before.<sup>a</sup>

*Practising* means having touched it completely by wandering over it.<sup>b</sup>

And furthermore (Kūrma Purāṇa 2.13.9cd–12ab):

<sup>199</sup>If one covers the head or the neck, keeps the tuft of hair or his cloth untied or has not purified the feet, one remains unclean even if one has performed Ācamana.

*Has not purified the feet:* even though the feet are not impure at eating, drinking, lying down and so on, purification is mentioned to subordinate it to Ācamana.

<sup>200</sup>A wise person will not perform Ācamana wearing shoes, in water, or when wearing a turban, nor will a wise person do so with rainwater, with a contaminated hand,<sup>201</sup>with water given with one hand, without the sacred thread, standing in a place for shoes or with his knees exposed.

[...]

a The next verse, left out here, say that one must similarly do Ācamana after speaking to an outcaste or a barbarian.

b This is another example of a poor reading causing difficulties for the commentator, as the printed edition of the Kūrma Purāṇa here reads simply *samāganya*, having visited.

*atha vaiṣṇavācamanam*

- trihpāne keśavaṃ nārāyaṇaṃ mādhavam apy atha |  
 prakṣālane dvayoh pāṇyor govindaṃ viṣṇum apy ubhau ||202||  
 madhusūdanam ekaṃ ca mārjane 'nyaṃ trivikramam ||203||  
 5 unmārjane 'py adharayor vāmanaśrīdharāv ubhau ||204||  
 prakṣālane punaḥ pāṇyor hṛṣīkeśaṃ ca pādayoh |  
 padmanābhaṃ prokṣaṇe tu mūrdhno dāmodaraṃ tataḥ ||205||  
 vāsudevaṃ mukhe saṃkarṣaṇaṃ pradyumnam ity ubhau |  
 nāsayor netrayugale 'niruddhaṃ puruṣottamam |  
 10 adhokṣajaṃ nṛsimhaṃ ca karṇayor nābhito 'cyutam ||206||  
 janārdanaṃ ca hṛdaye upendraṃ mastake tataḥ |  
 dakṣiṇe tu hariṃ bāhau vāme kṛṣṇaṃ yathāvidhi |  
 namo'nantaṃ ca caturthyantaṃ ācāmet kramato japan ||207||  
 aśaktaḥ kevalaṃ dakṣaṃ spr̥ṣet karṇaṃ tathā ca vāk |  
 15 kurvītālabhanaṃ vāpi dakṣiṇaśravaṇasya vai ||208||

- tatra likhitācamanavidhau śrībhagavannāmajapena kiñcid viśeṣaṃ tāntrikasamma-  
 taṃ likhati trihpāne ityādi ṣaḍbhīḥ | trihpānādaḥ keśavādikam kṛṣṇāntaṃ caturviṃ-  
 śatisaṃkhyakam śrībhagavannāma namo'ntaṃ caturthyantaṃ ca keśavāya nama ityā-  
 di prayogena kramāḥ japan san yathāvidhi ācamaṇaṃ kuryād iti sarvair anvayaḥ | tri-  
 20 hpāne vāratrayajalācamane keśavādītrayam | parato 'piśabdād adharayor mārjana ity  
 jñeyam | ubhāv iti puṃstvam saṃjñāsaṃjñīnor atrābhedaḥ viśvāyā | nārāyaṇo nāma  
 naro narāṇam ityādivat | madhusūdanam ekaṃ anyam ca trivikramam ity ubhāv ity  
 arthaḥ | pāṇyor dvayoh prakṣālane, hṛṣīkeśam ekaṃ eva | pādayoḥ ca prakṣālane pad-  
 manābham ekaṃ, atas tadanantaraṃ mūrdhnaḥ prokṣaṇe dāmodaram ekaṃ | nāsayoḥ  
 25 tu dvayoh saṃkarṣaṇaṃ pradyumnaṃ ceti dvau | nābhitaḥ nābhau | yathāvidhīti |  
 pūrvalikhitācamanavidhyanusāreṇa, trihpānaprakāraḥ mārjanādāv aṅgulinīyamāś ca,  
 tathā oṣṭhamārjanaṃ ūrdhvoṣṭhakrameṇa nāsādisparśaś ca, dakṣiṇakrameṇetyādi pra-  
 kāraś ca sadācārato jñeya ity arthaḥ | tathā cāgamataḥ śrīrāmārcanacandrikāyām |  
 keśavādyaś tribhīḥ pītvā dvābhyām prakṣālayet karau | dvābhyām oṣṭhau ca sammār-  
 30 jya dvābhyām unmārjanaṃ tathā || ekena hastau prakṣālyā pādāv api tathaikataḥ | sam-

2 trihpāne] Od *gl.* (pāneḥ prakṣālane trih keśavādi japan ācāmet) 7 mūrdhno] B2 mūr-  
 dhni 10 yor] R1 *om.* 14 tathā ... vāk] B2 *a.c.* ca nāsikām || vāk] Od *gl.* (vacanaṃ vāk  
 uktaṃ) 16 kiñcid] B1 kaścid 18 saṃkhyakam] B2 -saṃkhyā- : B3 -saṃkhyam 19 san]  
 Edd *deest* 20 trayam] Edd *add.* madhusūdanam ekaṃ anyam ca trivikramam ity ubhāv ity  
 arthaḥ || parato] B1 pibato : Edd *deest* 21 atrābheda] Edd abheda- 21–23 nārāyaṇo ...  
 arthaḥ] Edd *deest* 22 narāṇam] B3 *ins.* prasiddhaḥ cauraḥ kathitaḥ purāṇe | anekajanmārjito  
 'śeṣapāpasañcayāḥ haraty aśeṣaṃ smṛtimātrake vanam 23 arthaḥ] B2 *add.* śrīśrīhariḥ || ca]  
 B1 *deest* 24 atas] B3 tatas

*Vaiṣṇava Ācamana*

<sup>202</sup>At three sippings, Keśava, Nārāyaṇa and Mādhava; at the washing of the hands, Govinda and Viṣṇu; <sup>203</sup>At the first wiping, Madhusūdana; at the other, Trivikrama; <sup>204</sup>When wiping the lips, both Vāmana and Śrīdhara; ...

Now, in describing the rules for Ācamana with the recitation of the Lord's names, the author in verses 202–207 gives some details following the Tāntrikas. One should properly perform Ācamana by reciting at the time of the three sippings, etc., the twenty-four names of the Lord that begin with Keśava and end with Kṛṣṇa, one after the other, in the dative case and ending with NAMAḤ, such as KEŚAVĀYA NAMAḤ. This is the syntax in all these verses. One should recite the three names beginning with Keśava *at three sippings*, while doing Ācamana with water three times. [...]

<sup>205</sup>When again washing the hands, Hṛṣīkeśa; when the feet, Padmanābha; then, when sprinkling the head, Dāmodara; ...

When washing both hands, one should recite only Hṛṣīkeśa, and when washing the feet, only Padmanābha, and, after that, when sprinkling the head, only Dāmodara.

<sup>206</sup>Vāsudeva at the mouth; both Saṃkarṣaṇa and Pradyumna at the nostrils; Aniruddha and Puruṣottama at the eyes; Adhokṣaja and Nṛsimha at the ears; Acyuta at the navel; <sup>207</sup>Janārdana at the heart; Upendra then at the head; Hari at the right arm; Kṛṣṇa at the left. Reciting these names in the dative case and adding NAMAḤ, one should thus properly perform Ācamana.

[...] *Properly* means following the rules for Ācamana given before. The meaning is that one should learn from those who follow Sadācāra the way of sipping water three times, the specific fingers to be used when wiping, how one should wipe the lips beginning with the upper lip, and how one should begin with the right when touching the nostrils and so on. And also from the scriptures. In the Rāmārcanacandrikā (p. 43): “One should sip with the three names of Keśava and so on, wash the hands with two, wipe the lips with two, wipe off with two, wash the hands with one, then also the feet with one, sprinkle the head with one, and then touch the mouth, nostrils,



prokṣyaikena mūrdhānaṃ tataḥ saṃkarṣaṇādibhiḥ || āsyaṃ nāsākṣikarṇāṃś ca nāb-  
 hyuraḥkambuje spr̥śet | evaṃ ācamaṇaṃ kṛtvā sāksān nārāyaṇo bhavet || keśavanārā-  
 yaṇamādhavagovindaviṣṇumadhusūdanatrivikramavāmanaśrīdharahṛṣikeśapadman-  
 ābhadāmodaravāsudevasaṃkarṣaṇapradyumnāniruddhapuruṣottamādhokṣajanṛṣiṃ-  
 5 hācyutajanārdanopendrarahirikṣṇabhagavannāmabhir ebhiś caturthyantair namo'nta-  
 kair ityādi | indriyacchidrādimārjane ca smṛtyuktam aśaktyādyapekṣayā pakṣāntaraṃ  
 likhati aśakta iti | rogādinā asamarthaś cet tarhi kevalaṃ dakṣaṃ dakṣiṇakarṇaṃ spr̥-  
 śet | nanu tatra kiṃ pramāṇaṃ? tatra likhati tathā ca vāg iti | yatas tathaiva vacanaṃ  
 astūty arthaḥ | tām eva mārkaṇḍeyapurāṇe śrīmadālasoktāṃ likhati kurvīte | ālabha-  
 10 naṃ sparśanaṃ | vai prasiddhau | tac ca smṛtipurāṇādivat suprasiddham evety arthaḥ  
 | keci ca trir jalācamaṇāśaktāv api pakṣam etaṃ manyante | tatra ca jalādyasamb-  
 have 'pi, etac ca kevalam ity anenāpi sūcitam | tac ca tatraivoktam | yathā vibhavato  
 hy etat pūrvābhāve tataḥ param iti | asyārthaḥ vibhavaḥ sāmartyādih | pūrvoktatrira-  
 camanāsambhave tato 'nantaram uktaṃ dakṣiṇakarṇālabhanādikaṃ kāryaṃ, nānyad  
 15 ity arthaḥ ||202–208||

*atha dantadhāvanavidhiḥ*

tatra kātyāyanaḥ—

utthāya netre prakṣālya śucir bhūtvā samāhitaḥ |  
 parijapya ca mantreṇa bhakṣayed dantadhāvanam ||209||

20 śrībhagavatpūjāniratāḥ śayanād utthāyaiva dantadhāvanam ācareyur iti pūrvam likhi-  
 tam | adhunā śaucavargavidhiprasaṅge tadvidhir likhyate | utthāyetyādinā prakṣālya  
 mārjanādinā netre unmīlya | evaṃ ca prātaḥkṛtyam evedaṃ vyaktam | tathā ca vyāsaḥ  
 | śuddhyarthaṃ prātar utthāya bhakṣayed dantadhāvanam | iti | aśaktau ca snānakāle

2 kambuje] Edd -skandhakān : RAC kambujau 3 govindaviṣṇu] V1 B2 B3 *deest* : V2 *i.m.*  
 4 vāsudeva ... saṃkarṣaṇa] RAC *transp.* 5 kṛṣṇa] B1 *ins.* -ityādi- || nāmabhir] V1 V2 B2 *ins.*  
 ca 6 smṛtyuktam aśaktyādyapekṣayā] Edd *transp.* 7 dakṣaṃ] B1 dakṣiṇaṃ || dakṣiṇa] B1  
 nija- || dakṣiṇakarṇaṃ] Edd nijadakṣiṇaṃ karṇaṃ 8 tathā ca] B1 *deest* 9 śrī] B1 *deest*  
 12 tatraivoktam] V1 B2 tatraiva tayoktam : V2 tayoktaṃ tatraiva 13 pūrvokta] V1 pūrvatra  
 17 kātyāyanaḥ] B2 kātyāyane 18 netre] V1 V2 B2 B1 Edd netraṃ || prakṣālya] V1 V2 prajvā-  
 21 varga] B2 *deest* || prakṣālya] V1 V2 prajvālya 21–22 prakṣālya mārjanādinā] B1 *deest*  
 22 netre] B1 B3 netraṃ || ca] V1 *deest*

eyes, ears, navel, chest and shoulders with Saṃkarṣaṇa and so on. One would does Ācamana in this way becomes Nārāyana himself!"

With these twenty-four names of the Lord, in the dative case and adding **NAMAḤ**: Keśava, Nārāyaṇa, Mādhava, Govinda, Viṣṇu, Madhusūdana, Trivikrama, Vāmana, Śrīdhara, Hṛṣīkeśa, Padmanābha, Dāmodara, Vāsudeva, Saṃkarṣaṇa, Pradyumna, Aniruddha, Puruṣottama, Adhokṣaja, Nṛsiṃha, Acyuta, Janārdana, Upendra, Hari and Kṛṣṇa. And so on.

<sup>208</sup>If unable, one should just touch the right ear, because of the statement “one should certainly touch the right ear.”

In this verse, the author now gives an alternative from the Smṛti for those unable to perform the purification of the sensory apertures and so on. If one because of illness or the like is unable, *one should just touch the right*, one's own right, *ear*. Now, what is the evidence for this? That the author gives with the phrase *because of the statement* [...]. The statement *one should certainly touch the right ear* is given by Ālāsa in the Mārkaṇḍeya Purāṇa (31.72ab). [...] *Certainly* is used for emphasis, the meaning being that this is well-known, like the Smṛtis and Purāṇas.

And some consider this to be intended as an alternative when one is unable to do three Ācamanas with water. That includes also being without water, something that is hinted at by the word *just*. This is also said in the rest of the quoted verse (Mārkaṇḍeya Purāṇa 31.72cd): “For as this is according to resources, it is better than the absence of the previous”. [...] The meaning of this statement is that when is unable to perform the previously mentioned three Ācamanas, one should touch the right ear and so on as described directly afterwards, not otherwise. This is the meaning.

### *Rules for Brushing the Teeth*

In the Kātyāyana Smṛti (10.3):

<sup>209</sup>After arising, one should wash the eyes to become clean. Composedly, one should recite the mantra and bite the tooth-twig.

It was previously written that those who are devoted to the worship of the Lord should brush their teeth after getting up from bed (3.20). Now, in connection with the rules for the divisions of cleansing, the author gives the rules for brushing the teeth. *After arising* and so on, one should *wash*, cleanse oneself and wipe *the eyes*. This will similarly be explained with regard to the

'pi dantadhāvanam na doṣāvaham | viraktānām satām keṣāñcit tādṛśācāradarśanāt |  
 ata eva kaurme śrīvyāsagītāyām | prakṣālya dantakāṣṭham vai bhakṣayitvā vidhānataḥ  
 | ācamya prayato nityam snānam prātaḥ samācaret || iti | prātaḥsnānakāla evoktam  
 | mārkaṇḍeyapurāṇe ca | keśaprasādhanādarśadarśanam dantadhāvanam | pūrvāhna  
 5 eva kāryāni | iti | pūrvāhnamātrakṛtyam ity uktam | yac coktam | yo mohāt snānavelā-  
 yām bhakṣayed dantadhāvanam | nirāsās tasya gacchanti devatāḥ pitaras tathā || iti |  
 tac ca madhyāhnasnānaviṣayam jñeyam ||209||

mantraś cāyam—

10 āyur balaṃ yaśo varcaḥ prajā paśuvasūni ca |  
 brahmaprajñām ca medhām ca tvaṃ no dhehi vanaspatē ||210||

*atha dantadhāvananityatā*

kāśikhaṇḍe tatraiva—

atho mukhaviśuddhyartham gṛhṇīyād dantadhāvanam |  
 ācānto 'py aśucir yasmād akṛtvā dantadhāvanam ||211||

15 vārāhe ca—

dantakāṣṭham akhādītvā yas tu mām upasarpati |  
 sarvakālakṛtam karma tena caikena naśyati ||212||

*atha dantakāṣṭhaniśiddhadināni*

tatra manuḥ—

20 caturdaśyaṣṭamīdarśapaurṇamāsyarkasaṃkramah |  
 eṣu strītailamāṃsāni dantakāṣṭhāni varjayet ||213||

1 dantadhāvanam] B1 *deest* 2 śrī] V1 *deest* 3 snānam prātaḥ] B3 *transp.* 5 pūrvāhna] B3 *ins.*  
 -samaya- || ity] V2 *deest* 7 viṣayam] V1 V2 -viṣayakam 9 varcaḥ] Od *gl.* (tejaḥ) 10 brahma-  
 prajñām] Od *gl.* brahmatejam || brahmaprajñām ca] R2 Pa B3 *a.c.* Od varcasakam || medhām]  
 Od *gl.* buddhim 11 atha ... dhāvana] Edd tasya 12 tatraiva] Edd *deest* 16–17 danta ...  
 naśyati] Pa<sup>2</sup> *i.m.* 17 caikena] Od *gl.* (akhādītvā dantakāṣṭhena) 18 atha] Pa B2 *deest* || atha  
 danta] Od *deest* || danta] R1 *deest* 19 tatra] Edd *deest* 20 saṃkramah] B2 *a.c.* -sambhavam

morning duties. As Vyāsa says (–): “When one has arisen in the morning, one should bite the tooth-twig for the sake of purity.”

If one is unable [to brush the teeth immediately upon arising], there is no fault in brushing the teeth at the time of bathing, as one can see this conduct in some renounced saints. This is also said in the Vyāsa Gītā of the Kūrma Purāṇa (18.17cd–18ab): “After sprinkling the tooth-twig, one should properly bite it, solemnly perform Ācamana and then do the regular bathing.” Here the brushing of the teeth is done at the time of the morning bath. Also, in the Mārkaṇḍeya Purāṇa (31.22abc): “The duties of the forenoon are tying up the hair, looking in the mirror and brushing the teeth.” Here it is merely mentioned in connection with the duties of the forenoon.

It is also said: “The gods and forefathers become indifferent to one who foolishly bites the tooth-twig at the time of bathing”, but this should be understood to pertain to the midday bath.

And this is the mantra (Kātyāyana Smṛti 10.4):

<sup>210</sup>Long life, strength, renown, vigour, offspring, cattle, riches, realisation of Brahman and intelligence—give them to us, you king of the forest!

#### *The Mandatoriness of Brushing the Teeth*

In the same place in the Kāśīkhaṇḍa (Skanda Purāṇa 4.35.76):

<sup>211</sup>Now, to cleanse the mouth, one should take hold of the tooth-twig. Even one who has performed Ācamana is unclean as long as he has not brushed the teeth.

And in the Varāha Purāṇa (130.1):

<sup>212</sup>Just by approaching me without having used the tooth-twig, all the rites one has ever performed are nullified.

#### *The Days When the Tooth-Twig Is Forbidden*

In the Manu Smṛti (–):

<sup>213</sup>One the eight or fourteenth days, on the New- or Full Moon days or when the sun enters a new sign of the zodiac, the company of women, oil, meat and brushing the teeth are forbidden.

saṃvartakaḥ—

ādye tithau navamyām ca kṣaye candramasas tathā |  
āditvāre saure ca varjayed dantadhāvanam ||214||

kātyāyanaḥ—

- 5 pratipaddarśaṣaṣṭhiṣu navamyām ca viśeṣataḥ |  
dantānām kāṣṭhasaṃyogo hanyād āsaptamaṃ kulam ||215||

viśeṣataḥ ity anena kvacit caturdaśyādau, kvacit ca vyatīpātajanmadinādau kṛtadan-  
takāṣṭhaniṣedhāpekṣayā pratipadādiṣu tanniṣedhādhiḥkiyaṃ bodhyate | ata eva hanyād  
ityādinā tatra doṣo 'pi mahān darśita iti dik ||215||

- 10 vṛddhavaśiṣṭhaḥ—

upavāse tathā śrāddhe na khāded dantadhāvanam |  
dantānām kāṣṭhasaṃyogo hanti saptakulāni vai ||216||

anyatra ca—

- 15 pratipaddarśaṣaṣṭhiṣu navamyekādaśiravau |  
dantānām kāṣṭhasaṃyogo hanti puṇyaṃ purākṛtam ||217||

navamyām ekādaśyām ravivāre cety arthaḥ ||217||

*atha tatra pratinidhiḥ*

dineṣv eteṣu kāṣṭhair hi dantānām dhāvanasya tu |  
niṣiddhatvāt tṛṇaiḥ parṇaiḥ kuryāt kāṣṭhetaraiś ca tat ||218||

2 ādye tithau] Od *gl* (pratipad) || kṣaye candramasas] Od *gl*. (amāvāsyāyām) 3 saure] B2  
*a.c.* Od kṣaure 6 dantānām ... kulam] R1 *deest* || saṃyogo] Od -saṃyoge || hanyād] B1 B2 B3  
*p.c.* dahaty 8–9 hanyād ityādinā] Edd dahatīyādinā 10–11 vṛddha ... dhāvanam] R1 *deest*  
11 khāded] B2 kūrīyād 12 saṃyogo] Od -saṃyoge || sapta ... vai] B1 Od puṇyaṃ purākṛtam  
13 anyatra] R1 Pa B3 anyac 13–15 anyatra ... purākṛtam] B1 Od *deest* 17 nidhiḥ] R1 -niṣiddhaḥ  
: Pa -vidhiḥ 19 parṇaiḥ kuryāt] V2 B1 *transp.* : B3 Edd kuryāt tathā || ca tat] B2 hi yat

In the Saṃvartaka Smṛti:

<sup>214</sup>One should avoid brushing the teeth on the first or ninth days, on New Moon, Saturday and Sunday.

In the Kātyāyana Smṛti (–):

<sup>215</sup>Touching the twig to the teeth on new moon day, the first, sixth or especially the ninth day kills seven generations of the family.

The word *especially* refers to the fact that while brushing the teeth is sometimes prohibited on the fourteenth and other days and sometimes on days such as the Vyatīpāta day<sup>a</sup> or one's birthday, it should be understood that it is particularly prohibited on the new moon day and so on. Therefore, with the words *kills seven ...* also the great fault on these days is indicated. This is the drift.

In the Vṛddhavaśiṣṭha Smṛti (–):

<sup>216</sup>One should not bite the tooth-twig on a day of fasting or of the Śrāddha sacrifice, for by [then] touching the twig to the teeth, seven generations are killed.

And elsewhere:

<sup>217</sup>By touching the twig to the teeth on the new moon, first, sixth, ninth or eleventh day or on Sunday, all the merits one has gained previously are destroyed.

[...]

*The Substitute for These Days*

<sup>218</sup>Since it is forbidden to brush the teeth with a tooth-twig on these days, one should do so with grass, leaves, or something other than a twig.

a Vyatīpāta or “calamity” is the 17th of the 27 *yogas*, the fifth division of time within the fivefold Hindu calendar (*pañcāṅga*). The day on which Vyatīpāta falls is considered inauspicious.

eteṣu pratipadādiṣu niṣiddhadineṣu kāṣṭhaiḥ kṛtvā dantānāṃ dhāvanasya niṣiddhatvān niṣedhanāt tattaddantadhāvanam ṛṇaiḥ parṇaiḥ kāṣṭhād itarair anyas ca tvagādibhiḥ kuryāt | yad vā, kāṣṭhetarair iti hetau viśeṣaṇam | tataś ca kāṣṭhair eva niṣedhanāt ṛṇādīnāṃ ca kāṣṭhetaratvāt tair dantadhāvanam aduṣṭam ity arthaḥ ||218||

5 tathā ca vyāsaḥ—

pratipaddarśaṣaṣṭhiṣu navamyāṃ dantadhāvanam |  
parṇair anyatra kāṣṭhaiś ca jīvollekhaḥ sadaiva hi ||219||

paiṭhīnasiḥ—

10 alābhe vā niṣedhe vā kāṣṭhānāṃ dantadhāvanam |  
parṇādīnā viśuddhena jihvollekhaḥ sadaiva hi ||220||

anyatra pratipadādivyatiriktadineṣu, atra ca ravivārādāv api parṇair eva tathā ṛṇaiś cāpīti pūrvāparavacanānusāreṇa boddhavyam ||220||

*atha tatraivāpavādaḥ*

15 kāṣṭhaiḥ pratipadādau yan niṣiddham dantadhāvanam |  
ṛṇaparṇaiś tu tat kuryād amām ekādaśīm vinā ||221||

amām amāvasyām | ekādaśīm ity upavāsadināṃ lakṣayati | kadācid dvādaśiṣu janmāṣṭamyādiṣu copavāsāt | amāvasyām dantakāṣṭhāgrahaṇam na kāryam | tathā ca matsyaviṣṇupurāṇayoḥ | chinatti vīrudhau yas tu vīrutsamsthe niśākare | patram vā pātayaty ekaṃ brahmahatyām sa vindati || iti ||221||

1 niṣiddha] V1 V2 niṣedha- 2 tat] V1 V2 B2 B3 *deest* || tattad] B1 *deest* 5 tathā] Od atha 8 paiṭhīnasiḥ] V1 R1 R2 Pa *add.* ca : V2 *ante* atha : B3 paiṭhīnaḥ 9 vā] V2 Edd ca 11 anyatra] V2 *ins.* ca 15 tat] Od yaḥ 17 amāvasyām] B2 amāvasyāyām || grahaṇam] V2 B2 *ins.* ca 19 pātayaty] B2 pātayanty || iti] B2 *add.* śrīśrīhariḥ

*Since it is forbidden to brush the teeth on these days, on the forbidden first day of the fortnight and so on, one should do so, brush the teeth on those particular days, with grass, with leaves, or with something other than a twig, that is, bark and so on. Alternatively, other than a twig is used to qualify grass. The meaning is that because of the prohibition specifically against twigs, brushing the teeth with grass and so on is not wrong, since these things are something other than a twig.*

This is also said by Vyāsa (–):

<sup>219</sup>On the new moon, first, sixth, ninth and other days one should brush the teeth with bark; at other times with a twig, and one should always use the tongue-scraper.

*At other times, on days other than the first and so on. It should be understood, by considering the statements above and below, that on Sunday and so on one should use bark or grass.<sup>a</sup>*

Paiṭhīnasi says:

<sup>220</sup>When twigs are unavailable or forbidden, one should brush the teeth with clean bark. One should always use the tongue-scraper.

*The Exception to This*

<sup>221</sup>On the first and other days when it is forbidden to brush the teeth with twigs, one should do so with grass or bark—except for on the new moon and eleventh day.

[...] *The eleventh day* indicates days of fasting. Because of fasting, one should also not use tooth-twigs on some twelfth days, Kṛṣṇa's birthday and so on. That one should not use a tooth-twig on a New Moon day is also stated in the Matsya (–) and Viṣṇu Purāṇas (2.12.10): “But one who cuts a plant when the moon is present in plants [on the new moon day], or causes a single leaf to fall, will partake of the killing of a Brāhmaṇa.”

a The days when tooth-twigs may not be used are thus New and Full Moon, the first, sixth, eighth, ninth, eleventh and fourteenth days, on Saturday and Sunday, when the sun enters a new sign of the zodiac (*saṃkrānti*), on the Vyatīpāta day, one's birthday, a day of fasting or of the Śrāddha-sacrifice. This means that one will use twigs for brushing the teeth a maximum of sixteen days in a lunar month.



ata eva vyāsasya vacanāntaram—

alābhe dantakāṣṭhānām niṣiddhāyām tathā tithau |  
apām dvādaśagaṇḍūṣair vidadhyād dantadhāvanam ||222||

niṣiddhāyām iti pūrvaṃ pratipadādiṣu niṣiddhadineṣu parṇair dantadhāvanasyānuj-  
5 nātātvat punaś ca apām dvādaśagaṇḍūṣair ity anujñātātavad ekādaśyādyupavāsadineṣu  
apām gaṇḍūṣair iti vyavasthāpayitavyam | evaṃ ca amām ekādaśīm vineti vākyam  
susaṅgatam iti dik ||222||

kāśikhaṇḍe tatraiva—

10 alābhe dantakāṣṭhānām niṣiddhe vātha vāsare |  
gaṇḍūṣā dvādaśa grāhyā mukhasya pariśuddhaye || iti ||223||

tṛṇaparṇādīnā kecit upavāsadineṣv api |  
dantadhāvanam icchanti mukhaśodhanatparāḥ ||224||

upavāse 'pi no duṣyed iti vacanam ca svamate 'py anyastrīviṣayakam jñeyam | tatrāñja-  
nādiniṣedhanāt | ata eva kecid icchantīti likhitam | vratadine parṇādīnāpi dantānām  
15 dhāvane dākṣiṇātyaśrīvaiṣṇavānām vyavahāro 'pi pramāṇam iti dik ||224||

tathā ca kāśikhaṇḍe tatraiva—

20 mukhe paryuṣite yasmād bhaved aśucibhān naraḥ |  
tataḥ kuryāt prayatnena śuddhyarthaṃ dantadhāvanam ||225||  
upavāse 'pi no duṣyed dantadhāvanam añjanam |  
gandhālāṅkārasadvastrapuṣpamālānulepanam ||226||

atha dantakāṣṭhāni

smṛtau—

sarve kaṇṭakīnaḥ puṇyā āyurdāḥ kṣīriṇaḥ smṛtāḥ |  
kaṭutiktakaṣyāś ca balārogyasukhpradāḥ ||227||

1 ata] B2 atha || vacanāntaram] B2 Od vacanam 2 niṣiddhāyām ... tithau] Od niṣiddhe vā dine  
tathā 3 apām ... dhāvanam] Va Od *deest* : Va<sup>2</sup> *i.m.* 5 dvādaśa] V2 *deest* 8–9 kāśī ... vāsare]  
Va Od *deest* : Va<sup>2</sup> *i.m.* 8 khaṇḍe] V2 Pa B2 *ins.* ca 9 vātha] V2 cātha 10 iti] B2 *deest* 13 no]  
B1 na || svamate] B1 *deest* || viṣayakam] B3 -viṣayatā 14 dantānām] V1 V2 B2 danta- 16 tathā  
ca] Edd *deest* 19 no] B1 B2 na 21 atha danta] B3 adanta-

Therefore, Vyāsa next says:

<sup>222</sup>When tooth-twigs are unavailable or on forbidden days, one should clean the teeth by rinsing twelve times.

*Forbidden:* since one was previously allowed to brush the teeth with bark on forbidden days such as the first, and since one now is allowed to do so by rinsing twelve times, it is settled that on days of fasting such as the eleventh, one should rinse with water. This agrees well with the statement “except for on the new moon and eleventh day” above (3.221). This is the drift.

In the same place of the Kāśīkhaṇḍa (Skanda Purāṇa 4.35.78):

<sup>223</sup>When tooth-twigs are unavailable or on forbidden days, one should rinse twelve times to clean the mouth.

<sup>224</sup>Some, intent upon cleansing their mouth, wish to brush their teeth with grass, bark and so on even on days of fasting.

The statement “Even on a day of fasting ...” below (3.226) should in the author’s opinion be understood to refer to women of other communities, because of the mention of collyrium and so on. Therefore the author has written the present verse. Also, the custom of the Śrī Vaiṣṇavas of the south is evidence for cleaning the teeth even with bark, etc., on days of fasting. This is the drift.

In the same place of the Kāśīkhaṇḍa (Skanda Purāṇa 4.35.86–87):

<sup>225</sup>As long as the mouth is not fresh a human being remains impure, so one should diligently brush the teeth to become clean. <sup>226</sup>Even on a day of fasting brushing the teeth, collyrium, perfume, ornaments, beautiful clothes, flower garlands and unguents are not polluting.

### *Tooth-Twigs*

In the Smṛti:

<sup>227</sup>All thorny twigs are meritorious, those containing milky sap are known as bestowing long life, and sharp, bitter and astringent twigs give strength, health and happiness.

kiṃ ca—

palāśānām dantakāṣṭhaṃ pāduke caiva varjayet |  
varjayec ca prayatnena vaṭaṃ vāśvattham eva ca ||228||

kaurme śrīvyāsagītāyām—

- 5 madhyāṅgulisamasthaulyaṃ dvādaśāṅgulasammitam |  
satvacam dantakāṣṭhaṃ yat tadagre na tu dhārayet ||229||  
kṣīrīṅkṣasamudbhūtaṃ mālatīsambhavaṃ śubham |  
apāmārgaṃ ca bilvaṃ vā karavīraṃ viśeṣataḥ ||230||  
varjayitvā ninditāni grhītvaikaṃ yathoditam |  
10 pariḥṛtya dinaṃ pāpaṃ bhakṣayed vai vidhānavit ||231||  
na pātayet dantakāṣṭhaṃ nāṅgulyagreṇa dhārayet |  
prakṣālya bhuktvā taj jahyāc chucrau deśe samāhitaḥ ||232||

satvacam iti | adantatvacasābdo 'py asti āvanto vā | tvacā sahitam ity arthaḥ | ninditāni  
arkakarbūrādīni | pāpaṃ varjyaṃ dinaṃ pratipadādi ||229–232||

- 15 kāsīkhaṇḍe ca tatraiva—

kaniṣṭhāgraparīṇāhaṃ satvacam nirvraṇam ṛjum |  
dvādaśāṅgulamānaṃ ca sārdrāṃ syād dantadhāvanam |  
jihvollekhanikāṃ vāpi kuryāc cāpākṛtiṃ śubhām ||233||

parīṇāhaḥ sthaulyaṃ sārdrām ārdratāyuktam ||233||

- 20 rāmārcanacandrikāyām ca—

dantollekho vitastyā bhavati parimitād annam ityādimantrāt  
prātaḥ kṣīryādīkāṣṭhād vaṭakhadirapalāśair vinārkāmrbilvaiḥ |

3 vāśvattham] V2 R1 Pa B1 Od caśvattham 6 yat] V1 R1 R2 Pa B2 Od syāt || tadagre na]  
R1 Pa B1 tadagreṇa || na tu] Od *transp.* || dhārayet] V2 R1 Pa dhārayet 9 yathoditam] B1  
yathocitam 11 na pātayet] B2 notpātayet || dhārayet] Pa dhārayet 12 taj jahyāc] B2 tar-  
janya || jahyāc] Pa grāhyāc : Od *gl.* (tyajet) 13 āvanto] V2 B3 ṭāvanto 14 karbūrādīni]  
V1 V2 -barburādīni || pāpaṃ varjyaṃ] V1 pāpacaryaṃ || varjyaṃ] B3 varjya- || pratipadādi] B1  
*add.* śrīhariḥ śaraṇam 15 ca] V1 R1 Pa B3 *deest* 16 parīṇāhaṃ] Od *gl.* (parīṇāho viśalātā)  
17 ca] Od tu 18 vāpi] Pa B2 Od cāpi 19 sārdrām] B1 ārdram || ārdratāyuktam] B3 ārdra-  
yuktam 20 ca] B2 *deest* 21 parimitād annam] Va parimito dantam : Od parimito hy āyur (Od  
*gl.* āyur ity ādimantrāt) || parimitād ... mantrāt] B2 parimito dantaśuddhādimantrāt || annam]  
RAC āyur 22 vinārkāmra] RAC tathāmra-

And also:

<sup>228</sup>One should avoid tooth-twigs and sandals made of Palāśa-wood (*Butea Frondosa*), and one should also carefully avoid banyan-wood (*Ficus Indica*) or Aśvattha-wood (*Ficus Religiosa*).

In the Vyāsa Gītā of the Kūrma Purāṇa (2.18.18cd–21):

<sup>229</sup>A tooth-twig is thick as the middle finger, twelve digits long and covered with bark. One should not hold it at the tip.<sup>a</sup> <sup>230–231</sup>Twigs from trees with milky sap and Mālatī (*Jasminum Grandiflorum*) are good, but Apāmārga (*Achyranthes Aspera*) and wood-apple (*Aegle Marmelos*) are prohibited, and especially oleander (*Nerium Odorum*) should be avoided.<sup>b</sup> One should take one as has been explained and use it properly, except on forbidden days. <sup>232</sup>One should not split the tooth-twig, and one should not hold it with the fingertips. After washing and using it, one should composedly depose of it in a clean place.

[...] *Prohibited wood* refers to Arka (*Calotropis Gigantea*), Karvūra (*Curcuma Amhaldi*) and so on. [...]

In the same place of the Kāśīkhaṇḍa (Skanda Purāṇa 4.35.79, 82ab):

<sup>233</sup>A tooth-twig should be the width of the tip of the little finger, have bark, be undamaged, straight, twelve digits long and fresh. One should also make a suitable tongue-scraper in the shape of a bow.

[...]

And in the Rāmārcanacandrikā (p. 40):

<sup>234</sup>In the morning one should cleanse the teeth with the mantra “Food ...” and a twig one Vitasti long, from a tree with milky sap, but not banyan, Khadira (*Acacia Catechu*), Palāśa (*Butea Frondosa*), Arka (*Calotropis Gigantea*), mango or wood-apple,

a The printed edition of the Kūrma Purāṇa here reads “One should rub with its tip” (*tadagreṇa tu dhāvayet*) instead, which is a much better reading.

b Oleander is a highly toxic plant.

bhuktvā gaṇḍūṣaṣaṭkaṃ dvir api kuśam r̥te deśinīm aṅgulibhir  
nandābhūtāṣṭaparvaṇy api na khalu navamyarkasaṃkrāntipāte ||234||

5 vaḍādikāṣṭhair vinā kṣīryādikāṣṭhāt prātar dantānām ullekho dhāvanaṃ bhavati | kīḍ-  
śāt? vitastyā dvādaśaṅgulaiḥ parimitāt | kuśam deśinīm ca vinā aṅgulibhir gaṇḍūṣaṣa-  
ṭkaṃ dvir bhuktvā, dvādaśajalagaṇḍūṣāṇi gṛhītvety arthaḥ | nandādiṣu ca dantollekho  
na bhavati | tatra nandā pratipat ṣaṣṭhī ekādaśī ca | bhūtā caturdaśī | aṣṭa aṣṭamī | parva  
amāvasyā paurṇamāsyādi | pāto vyatīpāto dvandvaikyam | evaṃ niṣedhavaividhyaṃ  
vividhavedaśākhāsevinām karmaparāṇām nānādevatābhaktānām matabhedena man-  
traś ca śrauto 'yam | annādyāyādyāpy uhajaṃ somo rājāyam āgaman sa me mukhaṃ  
10 sammārjyate, yaśasā ca bhagena ceti ||234||

*atha keśaprasādhanādi*

tataś cācamya vidhivat kṛtvā keśaprasādhanam |  
smṛtvā praṇavagāyatrāyau nibadhnīyāc chikhāṃ dvijaḥ ||235||

dvija iti snāne sūdrasya muktaśikhatvāt ||235||

15 tathā cōktam—

na dakṣiṇamukho nordhvaṃ kuryāt keśaprasādhanam |  
smṛtvomkāraṃ ca gāyatrīm nibadhnīyāc chikhāṃ tataḥ ||236||

vidhivad iti likhitam | taṃ vidhim eva likhati na dakṣiṇeti ||236||

*atha snānam*

20 viṣṇupurāṇe tatraiva—

nadīnadatādāgeṣu devakhātajaleṣu ca |  
nityakriyārthaṃ snāyīta giriprasravaṇeṣu ca ||237||

1 ṣaṭkaṃ] B2 -ṣaṭkī || dvir api] B2 dvipari- || kuśam ... aṅgulibhir] Od *gl.* (madhyame deśinīm r̥te vinā kuśam r̥te vinā) 2 na] B2 *om.* || arkasaṃkrāntipāte] RAC janmavāravrateṣu 3-4 kīḍ-śāt] B1 *deest* 4 parimitāt] B2 parimitām 6 ca] B1 *deest* || bhūtā] V1 B1 B3 bhūtaṃ 9 ca] B1 *deest* || uhajaṃ] Edd ūhyaṃ 10 sammārjyate] V1 V2 pramārjyeta : B2 mārjayet || ceti] Edd vā iti 11 prasādhanādi] R1 B2 -prasādhanāni 12 cācamya] B1 ācamya 13 chikhāṃ] Pa chiśā 16 na] B2 *deest* || dakṣiṇa] B2 dakṣiṇādi- 17 smṛtvomkāraṃ ca] B2 smṛtvā tv omkāra- || smṛtvomkāraṃ ... gāyatrīm] R2 smṛtvā praṇavagāyatrau 18 taṃ] B2 *deest* 19 atha] B2 tataḥ 20 tatraiva] Od *deest*

after one has drunk two times six mouthfuls of water from the hand,  
without using Kuśa or the index finger—  
but not on auspicious days, the eighth, ninth or fourteenth day,  
on lunar festivals, when the sun enters a new sign of the zodiac or on the  
Pāta-day.

[...] *Cleanse* means brush the teeth. [...] *On auspicious days* and so on one should not clean the teeth. *The auspicious days* are the first, sixth and eleventh days. [...] *Lunar festivals* are new moon, full moon and so on. *Pāta* means Vyatīpāta.

These diverse prohibitions reflect the different opinions of members of different Vedic Śākhās, intent on ritual activities and devoted to different divinities. And this is the Vedic mantra (Paraskara Gṛhyasūtra 2.6.17): “Array yourselves for the enjoyment of food. Here has come king Soma: he will purify my mouth with glory and fortune.”

### *Arranging the Hair and so Forth*

<sup>235</sup>Then, after performing Ācamana, the twiceborn should arrange his hair according to the rules. Remembering ॐ and the Gāyatrī, he should tie his tuft of hair.

*Twiceborn*: because when bathing, Śūdras keep the tuft of hair loose.

As it is said:<sup>a</sup>

<sup>236</sup>One should not arrange the hair facing the south or upwards. One should then tie the tuft of hair, remembering ॐ and the Gāyatrī.

In the previous verse (3.235), the author mentioned “according to the rules,” and in this verse he gives them.

### *Bathing*

In the same place of the Viṣṇu Purāṇa (3.11.25–26):

<sup>237</sup>For the daily rituals, one should bathe in a stream, a river, a tank, the water of a natural pond or in mountain springs. <sup>238</sup>Otherwise, one should

a RAC p. 41.

kūpeṣūddhṛtatoyena snānaṃ kurvīta vā bhuvi |  
snāyītoddhṛtatoyena athavā bhuvy asambhave ||238||

5 kūpeṣu kalasādibhir uddhṛtatoyena bhuvi tattaṭabhūmau snāyāt | gamanādyasaktatayā | tattaṭabhuvi snānāsambhave kūpād uddhṛtena śītodakena snāyāt | tatrāpy aśaktatau uṣṇodakena iti jñeyam | tathā coktam | āpaḥ svabhāvato medhyāḥ kiṃ punar vahniṣaṃyutāḥ | tasmāt santaḥ praśaṃsanti snānam uṣṇena vāriṇā || iti ||238||

*atha snānānityatā*

tatra kātyāyanaḥ—

10 yathāhani tathā prātar nityaṃ snāyād atandritaḥ |  
atyantamalinaḥ kāyo navacchidrasamanvitaḥ |  
sravaty eva divārātrau prātaḥsnānaṃ viśodhanam ||239||

dakṣaḥ—

15 prātarmadhyāhṇayoḥ snānaṃ vānaprasthagrasthayoḥ |  
yates trisavanaṃ snānaṃ sakṛt tu brahmacāriṇaḥ ||240||  
sarve cāpi sakṛt kuryur aśaktatau codakaṃ vinā ||241||

aśaktatau satyām | api niścitaṃ sakṛd apīti vā kuryur eva | tatrāpy aśaktatau udakaṃ vineti mantrasnānādikaṃ kuryur ity arthaḥ | yad vā, śaktatau satyām udakaṃ vinā jalābhāve ca sati sakṛt kuryuḥ | evaṃ snānasya nityatā siddhaiva ||241||

3 kalasādibhir] B1 kalasādinā 4 tat ... snāyāt] B1 *deest* 5 uṣṇodakena] Edd *ins.* snāyāt 6 saṃyutāḥ] Edd -saṃyuktāḥ 9 snāyād] R2 snānam || atandritaḥ] Pa B2 Edd anāturaḥ 10 kāyo] Pa prāyo || cchidra] B2 -chipra- 11 sravaty] Od *gl.* (divārātrau navacchidrasamanvitaḥ kāyaḥ atyantamalinaḥ sravaty eva ata eva viśuddhanimittaṃ prātaḥ snānaṃ bhavati) 14 yates ... snānaṃ] Od *gl.* (yates trisandhyāsnānam uktam) || savanaṃ] Pa -sravanaṃ || snānaṃ] V1 R1 Pa B2 Od proktaṃ 16 tatrāpy] B2 atrāpy 17 śaktatau] B3 aśaktatau

bathe on the ground with water extracted from wells, or if one cannot stand on the ground, one should simply bathe with extracted water.

*From wells:* it should be understood that one should bathe with water extracted from them with pitchers, etc., *on the ground*, in their proximity, since one cannot enter them. If one cannot bathe near them, one should bathe with cold water extracted from a well. If one is unable to do even that, one should bathe with warm water. As it is said: “Water is by nature pure, and how much more so when heated by fire? Therefore, the wise extol bathing with warm water.”<sup>a</sup>

### *The Mandatoriness of Bathing*

On this topic, Kātyāyana says (10.1):

<sup>239</sup>As during the day, one should always and tirelessly bathe in the morning. The extremely dirty body, furnished with nine openings, surely leaks both day and night. Bathing in the morning is purifying.<sup>b</sup>

Dakṣa says (–):<sup>c</sup>

<sup>240</sup>Vānaprasthas and Gṛhasthas should bathe in the morning and at mid-day, the Yati thrice a day, but the Brahmācārin only once. <sup>241</sup>But if unable or without water, all of them should bathe once.

[...] If there is no water, one should bathe with mantras or in another way.<sup>d</sup> Alternatively, if one is unable to bathe [the above-mentioned times] or because there is a lack of water, one should bathe at least once. In this way it is evident that bathing is mandatory.

a This is in contradiction to authorities such as Dakṣa (2.64) and Śāṅkha (8.9–10), who explicitly say that one must bathe with cold water to gain the Dharmic benefits of the daily bath.

b The two last lines of this quote are not from Kātyāyana but from Dakṣa (2.7). Apparently, the Dakṣa reference below has been misplaced at some stage, especially since that quotation is not found in the Dakṣa Smṛti.

c In VBC 5a.

d A list of alternative methods of bathing is given by Kane (1974: 667–668) as follows: mantra-bath, earth-bath, fire-bath, air-bath, divine bath and mental bath.



kiṃ ca—

ásiraskam bhavet snānam aśaktau karṃiṇāṃ sadā |  
ārdreṇa vāsasā vāpi pāṇinā vāpi mārjanam ||242||

ásiraskam ityādināpi nityataivābhipretā ||242||

5 śaṅkhaś ca—

asnātas tu pumān nārho japādihavanādiṣu ||243||

kaurme śrīvyāsagītāyām—

prātaḥsnānaṃ vinā puṃsāṃ pāpīvaṃ karmasu smṛtam |  
home jape viśeṣeṇa tasmāt snānaṃ samācaret ||244||

10 kāśikhaṇḍe—

prasvedalālādyāklinno nidrādhīno yato naraḥ |  
prātaḥsnānāt tato 'rhaḥ syān mantrastotrajaṇḍiṣu ||245||

pādme ca devadūtavikuṇḍalasaṃvāde—

15 snānaṃ vinā tu yo bhuṅkte malāśī sa sadā naraḥ |  
asnāyino 'śuces tasya vimukhāḥ piṭṛdevatāḥ ||246||  
snānahīno naraḥ pāpī snānahīno 'śuciḥ sadā |  
asnāyī narakam bhuktvā pukkaśādiṣu jāyate ||247||

2 karṃiṇāṃ] Od karṃaṇāṃ 5 ca] Od *deest* 6 asnātas] V2 asnānas || japādihavanādiṣu] VBC japahomādikarmasu 7 śrī] B2 Od Edd *deest* : B1 ca 8 karmasu] V1<sup>2</sup> *i.m.* || karmasu ... smṛtam] B2 dharmasammatam || smṛtam] Pa smṛte 10–13 kāśī ... saṃvāde] B3<sup>2</sup> *i.m.* 11 prasveda] B2 prakheda- 13 ca] B1 B2 *deest* || dūta] Pa Od -hūta- : B1 -dyuti- : Edd -hūti- 17 pukkaśādiṣu] V1 V2 R1 puṣkaśādiṣu : Od *gl.* (jātibhedeṣu)

And also:<sup>a</sup>

<sup>242</sup>When unable to bathe properly, those performing rituals may always leave the head unwashed. Otherwise, one may cleanse oneself with a moist cloth or with the hand.

*Leave the head unwashed* and so on all indicate the mandatoriness [of some kind of bathing].

And Śaṅkha (8.2):<sup>b</sup>

<sup>243</sup>A person who has not bathed is not eligible for recitations, fire sacrifices and so on.

In the Vyāsa Gītā of the Kūrma Purāṇa (2.18.9):

<sup>244</sup>The rituals—especially fire sacrifices and recitations—of a person who has not bathed in the morning are known to be sinful. Therefore, one must bathe!

In the Kāśikhaṇḍa (Skanda Purāṇa 4.35.91):

<sup>245</sup>Since a sleeping person is contaminated by much sweat, saliva, and so on, he becomes eligible for mantras, hymns and recitations only by bathing in the morning.

And in a discussion between the messengers of the gods and Vikuṇḍala in the Padma Purāṇa (3.31.55–57):<sup>c</sup>

<sup>246</sup>One who eats without bathing consumes nothing but sin. Since the non-bather is unclean, the forefathers and gods turn away from him.

<sup>247</sup>One who does not bathe is sinful; one who does not bathe is unclean. One who does not bathe will suffer in hell, and then be born as a Pukkaśa<sup>d</sup> or the like.

a In VBC 5a. According to Kane (1974: 667), this verse is attributed to Jābāli by Aparārka in his commentary on Yajñavalkya Smṛti.

b In VBC 5a.

c In VBC 5a.

d A Pukkaśa (also spelled Pukkaṣa or Pukkasa) is a low-caste individual, traditionally understood as the offspring of a Niṣāda father and a Śūdra mother.

*atha snānamāhātmyam*

mahābhārata udyogaparvaṇi śrīviduroktau—

guṇā daśa snānaśilaṃ bhajante  
 5 balaṃ rūpaṃ svaravaṇaprasūddhiḥ |  
 sparśaś ca gandhaś ca viśuddhatā ca  
 śrīḥ saukumāryaṃ pravaraś ca nāryaḥ ||248||

svaravaṇayoḥ prakarṣeṇa siddhir iti | mahāpātakādikaṃ harati ||248||

pādme ca tatraiva—

yāmyaṃ hi yātanāduḥkhaṃ nityasnāyī na paśyati |  
 10 nityasnānena pūyante api pāpakṛto narāḥ ||249||  
 prātaḥsnānaṃ hared vaiśya sabāhyābhyantaraṃ malam |  
 prātaḥsnānena niṣpāpo naro na nīrayaṃ vrajet ||250||  
 ye punaḥ srotasi snānam ācarantīha parvaṇi |  
 te naiva durgatiṃ yānti na jāyante kuyoniṣu ||251||  
 15 duḥsvapnaṃ duṣṭacintā ca vandhyā bhavati sarvadā |  
 prātaḥsnānāvīśuddhānāṃ puruṣāṇāṃ viśāṃ vara ||252||

atrismṛtau—

snāne manaḥprasādaḥ syād devā abhimukhāḥ sadā |  
 saubhāgyaṃ śrīḥ sukhaṃ puṣṭiḥ puṇyaṃ vidyā yaśo dhṛtiḥ ||253||  
 20 mahāpāpāny alakṣmīm ca duritaṃ durvicintitam |  
 śokaduḥkhādi harate prātaḥsnānaṃ viśeṣataḥ ||254||

kaurme tatraiva—

4 prasūddhiḥ] R1 R2 Pa Va B1 Od -prasiddhiḥ : B2 B3 -prasiddhaḥ 5 viśuddhatā] B1 viddhitā  
 7 harati] V1 V2 harate 8 ca] R1 Pa B2 *deest* 9 yāmyaṃ] Od *gl.* (yamam) 12 niṣpāpo]  
 R1 niṣpāpaṃ || na ... vrajet] Od *gl.* (na narakam vrajet) 15 svapnaṃ] Edd -svapnā || cintā]  
 Edd -cintāś || cintā ... vandhyā] Pa -citānnadhyati || vandhyā] Od *gl.* (sarvadā pūjaniya bhavati)  
 16–18 prātaḥ ... sadā] Od *deest* 18 prasādaḥ] B2 -prasādaḥ 20 durvicintitam] V2 durvicinta-  
 nam 22 kaurme] B2 *ins.* ca

*The Greatness of Bathing*

In the Udyogaparvan of the Mahābhārata (5.37.29), Vidura says:

<sup>248</sup>Ten virtues attend one accustomed to bathing:  
strength, beauty, perfection of voice and complexion,  
smoothness of skin, pleasant odour and purity,  
fortune, tenderness and the company of beautiful women!

[...] It removes great sins, etc.

And in the same place of the Padma Purāṇa (3.31.54–55, 57–58):

<sup>249</sup>For one who always bathes will not see the suffering of punishment in hell. Even sinners are honoured if they always bathe. <sup>250</sup>O Vaiśya, bathing in the morning removes both internal and external impurity. By bathing in the morning, a man becomes sinless, he will not go to hell. <sup>251</sup>Men who bathe in a stream on this day will not attain a bad destination; they will not be born in evil wombs. <sup>252</sup>Best of Vaiśyas! Men who do not bathe will have nightmares, evil thoughts and barren wives.

In the Atri Smṛti (–):<sup>a</sup>

<sup>253</sup>By bathing, the mind becomes calm and the gods always favourably disposed, and one attains welfare, fortune, pleasure, contentment, merit, knowledge, splendour and resolution. <sup>254</sup>Bathing in the morning especially removes great sins, misfortune, attaining a bad destination, bad thoughts, unhappiness and suffering.

In the same place of the Kūrma Purāṇa (2.18.6, 8):

<sup>a</sup> In VBC 5a.

prātaḥsnānaṃ praśamsanti dṛṣṭādrṣṭakaraṃ hi tat |  
prātaḥsnānena pāpāni pūyante nātra saṃśayaḥ ||255||

dṛṣṭādrṣṭakaraṃ aihikāmuṣmikaśubhakāri | pūyante naśyanti ||255||

kāśikhaṇḍe ca—

- 5 prātaḥsnānād yataḥ śudhyet kāyo 'yaṃ malinaḥ sadā |  
chidrito navabhiś chidraiḥ sravaty eva divānīśam ||256||  
utsāhamedhāsubhāgyarūpasampatpravartakam |  
manaḥprasannatāhetuḥ prātaḥsnānaṃ praśasyate ||257||  
prātaḥ prātas tu yat snānaṃ saṃjāte cāruṇodaye |  
10 prājāpatyasamaṃ prāhus tan mahāghavighātakṛt ||258||  
prātaḥsnānaṃ haret pāpam alakṣmīm glānim eva ca |  
aśucitvaṃ ca duḥsvapnaṃ tuṣṭiṃ puṣṭiṃ prayacchati ||259||  
nopasarpanti vai duṣṭāḥ prātaḥsnāyijanaṃ kvacit |  
dṛṣṭādrṣṭaphalaṃ tasmāt prātaḥsnānaṃ samācaret || iti ||260||
- 15 snānamātraṃ tathā prātaḥsnānaṃ cātra niyojitaṃ |  
yady apy anyonyamilite pṛthag jñeye tathāpy amū ||261||

*atha snānavidhiḥ*

atha tīrthagatas tatra dhautavastraṃ kuśāms tathā |  
mṛttikāṃ ca taṭe nyasya snāyāt svasvavidhānataḥ ||262||

- 20 idānīm snānavidhiṃ likhan ādau vaidikavyavahārapravaraśrīkṣṇadevācāryādīsam-  
mataṃ vaidikatāntrikavidhivimīśritaṃ snānavidhiṃ likhati athetyādīnā | svasvavidhā-  
nataḥ nijanijavarṇāśramaśākhādyācārānusāreṇa ||262||

adhautena tu vastreṇa nityanaimittikīm kriyām |  
kurvan na phalam āpnoti kṛtā cen niṣphalā bhavet ||263||

1–2 prātaḥ ... saṃśayaḥ] R2 *deest* 1 karaṃ] V2 R1 Va Pa B2 Od -hitaṃ 4 kāśī ... ca] R2  
*deest* 7 utsāha] Pa utsaha- 8 praśasyate] Od viśīsyate 9 prātas] Va<sup>2</sup> *l.m.* 11 haret] B2  
hataḥ 12 aśucitvaṃ] B2 arogitvaṃ || ca] Od api 14 iti] R2 Va Pa B1 Edd *deest* 15–16 snāna  
... amū] V1 R2 Pa *deest* : V1<sup>2</sup> Pa<sup>2</sup> *l.m.* 16 yady apy] Od *gl.* (yady api anyonyamadhyāhnaśāyah-  
namilite tathāpi amū snānaṃ pṛthag jānāti) || tathāpy amū] R1 tathā kramam 19 mṛttikāṃ]  
Va Od mṛttikāṃś 20 ādau] B1 *deest* || vyavahāra] B1 B2 B3 -vaiṣṇava- 23 naimittikīm] R2 Pa  
-naimittika- 24 kṛtā] Pa<sup>2</sup> *l.m.*

<sup>255</sup>For they declare bathing in the morning to produce the seen and the unseen. By bathing in the morning sins are destroyed—there is no doubt about this!

*The seen and the unseen: worldly and otherworldly fortune. [...]*

And in the Kāśīkhaṇḍa (Skanda Purāṇa 4.35.89–90, 92–94):

<sup>256</sup>Wherefore one should always purify this impure body by the morning bath: perforated by nine holes, indeed it leaks both day and night. <sup>257</sup>It is said that bathing in the morning produces enthusiasm, intelligence, good fortune, beauty and success, that it causes calmness of the mind. <sup>258</sup>They say that a person who bathes at the time of dawn, morning after morning, is equal to Prajāpati, a destroyer of his great sins. <sup>259</sup>Bathing in the morning removes sin, misfortune, exhaustion, impurity and bad dreams, and it bestows contentment and prosperity. <sup>260</sup>The wicked will never approach a person who bathes in the morning. Therefore, one should bathe in the morning, to attain both unseen and seen fruits.

<sup>261</sup>Both bathing in general and the morning bath are enjoined here. Even though the two are joined with each other, they should nevertheless be understood as different.

### *Rules for Bathing*

<sup>262</sup>One should then go to a Tirtha, lay down clean cloth, Kuśa and clay on the bank and bathe according to one's particular custom.

Now, writing about the rules for bathing, the author begins by describing the rules of bathing that are a mix of Vedic and Tantric regulations, following the teachings of masters such as Śrī Kṛṣṇadeva, the foremost authority on Vedic conduct. *One's particular custom* means following the rules of one's particular Varṇa, Āśrama, Śākhā, and so forth.

<sup>263</sup>One who performs mandatory or occasional duties wearing unwashed clothes will not attain the fruit. Whatever one does becomes fruitless. <sup>264</sup>After

dhautānghripāṇir ācāntaḥ kṛtvā saṃkalpam ādarāt |  
gaṅgādismaraṇaṃ kṛtvā tīrthāyārghyaṃ samarpayet ||264||  
sāgarasvananirghoṣa daṇḍahastāsūrāntaka |

jagatsraṣṭar jaganmardin namāmi tvāṃ sureśvara ||265||

5 imaṃ mantraṃ samuccārya tīrthasnānaṃ samācāret |  
anyathā tatphalasyārdhaṃ tīrtheśo harati dhruvam ||266||  
natvātha tīrthaṃ snānārtham anujñāṃ prārthayed imām |

devadeva jagannātha śaṅkhacakraḡadādharma |

dehi viṣṇo mamānujñāṃ tava tīrthaniṣevāṇe || iti ||267||

10 vidhivan mṛdam ādāya tīrthatoye praviśya ca |  
pravāhābhimukho nadyāṃ syād anyatrārkasammukhaḥ ||268||

anyatra nadīpravāhavyatirikte ||268||

digbandhaṃ vidhinācārya tīrthāni parikalpya ca |  
āvāhayed bhagavatīṃ gaṅgām ādityamaṇḍalāt ||269||

15 darbhapāṇiḥ kṛtaprāṇāyāmaḥ kṛṣṇapadāmbujam |  
dhyātvā tannāma saṃkīrtya nimajjet puṇyavāriṇi ||270||

ācāmya mūlamantraṃ ca saprāṇāyāmakam japan |

kṛṣṇam dhyāyan jale bhūyo nimajjya snānam ācāret ||271||

4 mardin] B2 -mūrtir : R2 -mūrdhan 6 dhruvam] V2 B1 B3 Edd svayam 9 iti] B2 *deest*  
11 sammukhaḥ] Od sammuhām 12 vyatirikte] B2 *add.* śrīśrīḡopāla jayati | śrīśrīḡovinda jayati  
| śrīśrīrādhākṛṣṇasaṇaṃ | śrīśrīrādhāmādhavaṣaṇaṃ | śrīśrīhariḥ | 13 dig ... vidhinācā-  
rya] B2 choṭikābhir digbandhanaṃ ca. || bandhaṃ vidhinācārya] Od -bandhanaṃ samācārya  
17 makaṃ japan] B3 *om.* : B3<sup>2</sup> -yāmaś ca mānavah 18 dhyāyan] Pa B2 dhyātvā

one has washed hands and feet and performed Ācamana,<sup>a</sup> one should respectfully state the declaration, meditate on the Ganges, etc., and offer Arghya<sup>b</sup> to the Tīrtha.

<sup>265</sup>You whose voice is thundering like the ocean! Carrier of the rod of punishment! Killer of demons! Creator of the world, destroyer of the world! I bow to you, Lord of gods.

<sup>266</sup>Having recited this mantra, one should bathe at the Tīrtha. Otherwise, the lord of the Tīrtha will certainly remove half of the fruit of the bath.<sup>c</sup>

<sup>267</sup>After one has bowed to the Tīrtha in order to bathe, one should ask for permission in this way: “God of gods! Lord of the world! Carrier of the conch, disc and club! O Viṣṇu! Give me permission to honour your Tīrtha.”<sup>d</sup> <sup>268</sup>According to the rules, one should take some clay and enter the waters of the Tīrtha. One should face the current of the stream or otherwise the sun.

*Otherwise:* if there is no current in the water.

<sup>269</sup>After properly doing Digbandhana,<sup>e</sup> one should invoke the Tīrthas and summon the goddess Gaṅgā from the orb of the sun. <sup>270</sup>Holding Kuśa grass in one’s hand, one should perform Prāṇāyāma,<sup>f</sup> meditate on the lotus feet of Kṛṣṇa, chant his name, and bathe in the holy waters. <sup>271</sup>Having performed Ācamana, reciting the root mantra together with some Prāṇāyāma and meditating on Kṛṣṇa, one should again immerse oneself in the water and bathe. <sup>272</sup>Then, after

a Verses 263–264ab are taken from RAC p. 41.

b According to Dutt (1979: 131), Arghya is a libation presented to a venerable person or deity, generally consisting of water, milk, the tips of Kuśa grass, ghee, rice, barley and white mustard seeds. Alternatively, the ingredients may be saffron, wood-apple, unbroken grain, flowers, curds, Darbha grass, Kuśa grass and sesame. Every deity is also supposed to have a separate Arghya; the sun, for example, having water mixed with sandalwood pulp and flowers. HBV 13.342–343 explains Arghya as consisting of a coconut or another fruit tied to a conchshell filled with water, sandalwood, and flowers. Arghya may also, as here, be just a simple libation of water from one’s cupped hands.

c Verses 3.265–266 are NP 9.4.

d NP 9.5, VBC 5b.

e Digbandhana or closing or binding the directions will be briefly described below (5.17). Generally it entails snapping the fingers in the ten directions and showing a particular seal (*mudrā*) with the fingers to close off the directions to ensure the safety of the practitioner.

f Prāṇāyāma will also be described below (5.74–82); here the term likely refers to a simpler type of alternate nostril breathing (*nāḍīśodhana*) combined with the mental recitation of a seed-mantra (*bīja*, Bühnemann 1992: 76–88).



kṛtvāghamarṣaṇāntaṃ ca nāmabhiḥ keśavādibhiḥ |  
tatra dvādaśadhā toyē nimajjya snānam ācaret ||272||

*tatra viśeṣaḥ*

śrīnāradapañcarātre—

- 5 prasiddheṣu ca tīrtheṣu yady anyasyābhidhāṃ smaret |  
snātakaṃ taṃ tu tat tīrtham abhiśāpya kṣaṇād vrajet || iti ||

iti vaidikatāntrikamiśrito vidhiḥ ||273||

- 10 anyasya tīrthasyābhidhāṃ nāma, kṣaṇāt sadya evety arthaḥ | ato 'prasiddhatīrtheṣu  
viṣṇutīrtham iti prasiddheṣu ca tattannāmaiva smared ity arthaḥ | atra ca nimajjanāt  
prāk mṛdgrahaṇaṃ tathāghamarṣaṇādikaṃ ca vaidikaṃ tāntrikaṃ ca kṣṇadhyanādi-  
kaṃ mūlamantrajapanaṃ keśavādināmabhir dvādaśāvāranimajjanādikaṃ cety evaṃ  
miśritatvaṃ vivecanīyam ||273||

*atha tatraiva viśeṣaḥ*

pādme vaiśākyamāhātmye śrīnāradāmbarīṣasaṃvāde—

1–2 kṛtvā ... ācaret] B1 *om.* 1 marṣaṇāntaṃ] Od -marṣaṇārthaṃ : Od *gl.* (aghamarṣaṇārthaṃ  
kṛtvā) 3 tatra] Od *ins.* ca 5 ca tīrtheṣu] Pa *transp.* || anyasyā] Va Od anyonyā- : Pa anyā-  
nyā- || smaret] R2 smaran 8 anyasya] V1 V2 B3 anyānyasya (B3 anyo 'nyasya) : B1 anyāmi  
asya || prasiddha] V1 prasiddha- 9 viṣṇu] B3 *deest* || atra ca] V2 Edd ata eva 12 miśritat-  
vaṃ] Edd miśritaṃ 13 atha ... viśeṣaḥ] Od *deest*

doing Aghamarṣaṇa,<sup>a</sup> one should bathe there, immersing oneself twelve times and reciting the names of Keśava and so forth.

### *A Detail*

In the Nārada Pañcarātra (9.30cd–31ab):

<sup>273</sup>If one meditates on a known Tīrtha by another name, that Tīrtha will curse the bather and immediately leave.

Thus end the mixed Vedic and Tantric rules.

[...] One should therefore meditate on the name of the Tīrtha, whether it is a famous Tīrtha or an unknown one, which one should simply call “Viṣṇu Tīrtha”. To use clay, to do Aghamarṣaṇa and so on before bathing are Vedic elements, while meditating on Kṛṣṇa, reciting the root mantra and bathing twelve times chanting the names of Keśava, etc., are Tantric elements. This method of bathing should thus be understood as mixed.

### *Further Details*

In a discussion between Nārada and Ambarīṣa in the Greatness of Vaiśākha in the Padma Purāṇa (5.95.12–16, 20–23):

a Aghamarṣana (“destroyer of sins”) entails keeping some water in the right hand, held in the shape of the ear of a cow and close to the nose, and then breathing out all of one’s sin through the nose into the water before throwing it away to one’s left. This is accompanied by the recitation of the three verses of the Aghamarṣana hymn of Ṛg Veda (10.190):

*ṛtaṃ ca satyaṃ cābhīddhāt tapaso ’dhy ajāyata  
tato rātri ajāyata tataḥ samudro arṇavaḥ*

Truth and truthfulness were born from the inflamed *tapas*. From that, the night was born, from that, the foaming sea.

*samudrād arṇavād adhi saṃvatsaro ajāyata  
ahorātrāṇi vidadhad viśvasya miśato vaśī*

From the foaming sea, the year was born. In the presence of all, the Lord made days and nights.

*sūryācandramasau dhātā yathāpūrvam akalpayat  
divaṃ ca pṛthivīṃ cāntarikṣam atho svaḥ*

As before, the creator made the sun and the moon, the sky, the earth, the atmosphere and also heaven.

evam uccārya tattīrthe pādaḥ prakṣālya vāgyataḥ |  
 smaran nārāyaṇaṃ devaṃ snānaṃ kuryād vidhānataḥ ||274||  
 tīrthaṃ prakalpayed dhīmān mūlamantram imaṃ paṭhan |  
 oṃ namo nārāyaṇāyeti mūlamantra udāhṛtaḥ ||275||

- 5 evaṃ vimiśritasnānavidhiṃ likhitvā idānīm tatraiva tīrthakalpanādaḥ purāṇoktaṃ  
 kiñcid viśeṣaṃ likhati evam ityādīnā | devadeva jagannāthetyādikam etad uccārya,  
 uktena mūlamantraṇaiva saptavārān yad abhijaptam abhimantritaṃ jalaṃ tat | tṛtī-  
 yāntapāṭhe bhāve kṭapratyayaḥ | mṛdgrahaṇānantaraṃ punaḥ snānādikaṃ tu samā-  
 nam eveti viśeṣeṇa tatra likhitaṃ ||274–275||
- 10 darbhapañis tu vidhivad ācāntaḥ praṇato bhuvī |  
 caturhastasaṃyuktaṃ caturasraṃ samantataḥ ||276||  
 prakalpyāvāhayed gaṅgāṃ mantreṇānena mānavaḥ |  
 viṣṇupādaprasūtāsi vaiṣṇavī viṣṇudevatā |  
 trāhi nas tv enasas tasmād ājanmamaraṇāntikāt || ityādi ||277||
- 15 saptavārābhijaptaṃ tu karasamputayojitam |  
 mūrdhni kṛtvā jalaṃ bhūyaś catur vā pañca sapta vā |  
 snānaṃ kuryān mṛdā tadvad āmantrya tu vidhānataḥ ||278||  
 aśvakraṅte rathakraṅte viṣṇukraṅte vasundhare |  
 mṛttike hara me pāpaṃ yan mayā duṣkṛtaṃ kṛtam ||279||
- 20 uddhṛtāsi varāheṇa viṣṇunā śatabāhunā |  
 namas te sarvalokānāṃ prabhavāriṇi suvrate || iti ||280||

guroḥ sannihitasyātha pitroś ca caraṇodakaiḥ |  
 viprāṇaṃ ca pādāmbhobhiḥ kuryān mūrdhny abhiṣecanam ||281||

sannihitasyeti | yadi tadānīm tatra sannidhau gurvādayo varteran tarhīty arthaḥ ||281||

- 25 tathā ca pādme—

guroḥ pādodakaṃ putra tīrthakoṭīphalapradaṃ ||282||

3–4 tīrthaṃ ... udāhṛtaḥ] R2 *deest* 3 paṭhan] B1 japan 4 oṃ] B2 Od *deest* || nārāyaṇāyeti]  
 V2 R2 Edd nārāyaṇāya 5 vi] B3 *deest* 9 viśeṣeṇa tatra] V2 viśeṣe tan na || tatra] B1 B2 tal-  
 13 devatā] B2 *p.c.* -pūjitā 15 tu] B3 tat- || yojitam] B2 *om.* 16 bhūyaś] Pa bhūpa || catur]  
 B2 syāt tu || catur ... vā] Od punar vāraṃ ca saptadhā 17 āmantrya] V1 B1 B2 Va āman-  
 traṃ || āmantrya tu] B3 *gl.* (sambodhanam) 18 vasundhare] Va vasundhari 20 viṣṇunā] Pa  
 B1 B2 B3 kṛṣṇena 21 lokānāṃ] B1 B3 -bhūtānāṃ 22 guroḥ] B2 gurau || sannihitasyātha] B2  
 Od sannihitasyāpi

<sup>274</sup>Having recited this at that Tīrtha, one should wash the feet, silently meditate on Lord Nārāyaṇa and bathe according to the rules. <sup>275</sup>After meditating on the Tīrtha, the wise man should recite this root mantra: OṂ NAMO NĀRĀYAṆĀYA; it is called the root mantra.

Having described the mixed method of bathing, the author now gives some details as explained in the Purāṇas with regard to invoking the Tīrtha and so on. *Having recited this* means the “God of gods” mantra above (3.267). One should consecrate the water by reciting the above-mentioned root mantra seven times over it. [...] That one should bathe again after taking the clay is indeed common [for both methods], and he gives some details for it here.

<sup>276</sup>Having properly performed Ācamana and holding Kuśa grass, bowing to the ground, one should draw a square of four hands length on all sides, and summon Gaṅgā with the following mantra: <sup>277</sup>“You are born from the foot of Viṣṇu, you are Vaiṣṇavī, for whom Viṣṇu is God. Protect us from evil, from birth to death”, and so on.<sup>a</sup>

<sup>278</sup>Reciting this seven times, the king should with a cupped hand pour water on his head four, five or seven times. Similarly one should bathe with mud, having properly invoked it: <sup>279</sup>“O you who are traversed by horses, by chariots and by Viṣṇu, holder of treasure, O Earth! Take away my sin, the evil things that I have done. <sup>280</sup>You were lifted up by Varāha, by Viṣṇu with a hundred arms! Obeisance to you, remover of birth for all the people, well situated in your vows.”

<sup>281</sup>In their presence, one should then sprinkle one’s head with the foot-water of the guru and the parents, as with the foot-water of the Brāhmaṇas.

*In their presence* means that if the guru and so on are now present, one should do so at this time.

As it is said in the Padma Purāṇa (–):<sup>b</sup>

<sup>282</sup>O son, the foot-water of the guru awards the fruit of ten million Tīrthas!

a For the rest of this hymn, see HBV 4.105–106.

b In NP 9.7.

kiṃ ca—

pitroḥ pādodakaklinnaṃ yasya tiṣṭhati vai śiraḥ |  
tasya bhāgīrathīsnānam ahany ahani jāyate ||283||

tathā gautamīyatantre—

5 pṛthivyāṃ yāni tīrthāni tāni tīrthāni sāgare |  
sasāgarāṇi tīrthāni pāde viprasya dakṣiṇe || iti ||284||

śāṅkhe vasanti sarvāṇi tīrthānīti viśeṣataḥ |  
śāṅkhena mūlamantreṇābhiṣekaṃ punar ācaret ||285||

10 sarvāṇi tīrthāni śāṅkhe vasantīti hetoḥ | punar abhiṣekaṃ śāṅkhena viśeṣataḥ kuryāt |  
tac ca nijamūlamantreṇaiva ||285||

tathaiva tulasīmīśraśālagrāmaśilāmbhasā |  
abhiṣekaṃ vidadyāc ca pītvā tat kiñcid agrataḥ ||286||

tat śrīśālagrāmaśilāmbhaḥ kiñcid ādau pītvā prāśya ||286||

tad uktaṃ gautamīyatantre—

15 śālagrāmaśilātoyaṃ tulasīgandhamīśritam |  
kṛtvā śāṅkhe bhṛāmayaṃs triḥ prakṣipen nijamūrdhani ||287||  
śālagrāmaśilātoyam apītvā yas tu mastake |  
prakṣepaṇaṃ prakurvīta brahmahā sa nigadyate ||288||  
20 viṣṇupādodakāt pūrvaṃ viprapādodakaṃ pibet |  
viruddham ācaran mohād brahmahā sa nigadyate ||289||

2 pitroḥ] Va B3 Edd vipra- || pādodaka] Od -pādodakaiḥ 4 tathā] B2 Od *ins.* ca || tathā ...  
tantre] V1 R2 Va Pa tathānyatra || gautamīya] B2 gautamī- 6 sasāgarāṇi tīrthāni] B2 B3 sāgare  
yāni tīrthāni 7 vasanti] B2 Od ca santi || sarvāṇi tīrthānīti] B3 tīrthāni sarvānīti || tīrthā-  
nīti] Edd tīrthāni ca 8 śāṅkhena mūlamantreṇābhiṣekaṃ] B2 *transp.* 10 mantreṇaiva] B2  
*add.* śrīśrīharaye namaḥ | śrīśrīgopālagovindaśaraṇam | śrīśrīhariḥ | : B3 *add.* śrīśrīśrīśrīśrīśrī ||  
13 prāśya] B1 *add.* śrīrāmo jayati 14 gautamīya] B2 gautamī- || gautamīyatantre] V1 R2 Va Pa  
*deest* : Va<sup>2</sup> *l.m.* 19–20 viṣṇu ... nigadyate] Pa<sup>2</sup> *l.m.*

And also:<sup>a</sup>

<sup>283</sup>One whose head remains moistened with the footwater of his parents bathes in the Ganges every day.

And in the Gautamīya Tantra (7.64):<sup>b</sup>

<sup>284</sup>All the Tīrthas on earth are found in the ocean, and all the Tīrthas and all the oceans are found in the right foot of the Brāhmaṇa.

<sup>285</sup>All the Tīrthas dwell in a conch shell. One should therefore especially sprinkle oneself again with a conch shell and the root mantra.

Since all the Tīrthas dwell in a conch shell, one should sprinkle oneself again especially using a conch shell. And this should also be done with one's root mantra.

<sup>286</sup>One should also sprinkle oneself with the water from the Śālagrāma stone, mixed with Tulasī, after first drinking some of it.

[...]

This is explained in the Gautamīya Tantra (7.61–63):<sup>c</sup>

<sup>287</sup>One should place water from the Śālagrāma stone mixed with Tulasī and sandalwood paste in a conch shell and rotating it three times over the head, sprinkle it on oneself. <sup>288</sup>But one who sprinkles water from the Śālagrāma stone on his head without drinking it is known as the killer of a Brāhmaṇa! <sup>289</sup>One who mistakenly drinks the footwater of Brāhmaṇa before the footwater of Viṣṇu does things the wrong way around; he is known as the killer of a Brāhmaṇa.

a In NP 9.7, as a direct continuation of the previous quote.

b RAC p. 43.

c RAC pp. 42–43.

*śrīcaraṇāmṛtadhāraṇamantraḥ*

akālamṛtyuharaṇaṃ sarvavyādhivināśanam |  
viṣṇoḥ pādodakaṃ pītvā śirasā dhārayāmy aham || iti ||290||

lekhyo 'gre kṛṣṇapādābjatīrthadhāraṇapānayoḥ |  
5 mahimātra tu tattīrthenābhiṣekasya likhyate ||291||

kṛṣṇapādābjayos tīrthaṃ snānodakaṃ, tasya dhāraṇaṃ mūrdhni grahaṇaṃ pānaṃ  
ca, tayoh | tena kṛṣṇapādābjasnānodakarūpeṇa tīrthena yo 'bhiṣekas tasya mahimā  
māhātmyam atra asmin prasaṅge likhyate ||291||

*atha śrīcaraṇōdakābhiṣekamāhātmyam*

10 padmapurāṇe—

sa snātaḥ sarvatīrtheṣu sarvayajñeṣu dikṣitaḥ |  
śālagrāmaśilātoyair yo 'bhiṣekaṃ samācaret ||292||  
gaṅgā godāvarī revā nadyo muktipradās tu yāḥ |  
nivasanti satīrthās tāḥ śālagrāmaśilājale ||293||  
15 koṭīrthasahasrais tu sevitaḥ kiṃ prayojanam |  
tīrthaṃ yadi bhavet puṇyaṃ śālagrāmaśilodbhavam ||294||

gaṅgāgodāvarītyādiṣu yeṣu ślokeṣv abhiṣekaśabdo nāsti, te 'py atra pādodakābhiṣeka-  
māhātmye kecil likhitāḥ, snāne tīrthāpekṣayā teṣu ca ślokeṣu pādodakasya tīrthatvā-  
dyukter iti dik ||292–294||

20 tatraiva śrīgautamāambarīśasamvāde—

yeṣāṃ dhautāni gātrāṇi hareḥ pādodakena vai |  
ambarīṣa kule teṣāṃ dāso 'smi vaśagaḥ sadā ||295||

3 iti] B2 *deest* 5 tu] V1 V2 Pa R2 B2 ca 6–7 kṛṣṇa ... tena] B1 *deest* 6 grahaṇaṃ] B2 *ins.* ca  
7 kṛṣṇa] B1 śrī- 8 likhyate] B2 [...] 9 atha] B2 *deest* 11 sarvayajñeṣu] R1 *om.* 13 yāḥ] Od  
*add.* akālamṛtyuharaṇam ity ādi | 14 satīrthās] B2 hi tīrthās 15 tu] B1 *om.* || prayojanam] R2  
prayojane 17 yeṣu] V2 B1 B2 *deest* 18 māhātmye] B3 -māhātmyaṃ 20 śrī] V2 B1 B3 Va *deest*

*The Mantra for Taking the Lord's Foot-Water on One's Head*

<sup>290</sup>Having drunk the foot-water of Viṣṇu, that destroys all diseases and removes untimely death, I take it on my head.<sup>a</sup>

<sup>291</sup>Later on, the greatness of taking and drinking the sacred water of Kṛṣṇa's feet will be given, but here I will describe that of sprinkling oneself with this sacred water.

[...] *Here* means in this context.

*The Greatness of Sprinkling Oneself with the Lord's Foot-Water*

In the Padma Purāṇa (3.31.38, 139–140):<sup>b</sup>

<sup>292</sup>One who sprinkles oneself with the water from the Śālagrāma stone has bathed in all Tīrthas and is initiated into all sacrifices. <sup>293</sup>In the water from the Śālagrāma stone the Ganges, Godāvarī and Revā, rivers that award liberation, reside together with their Tīrthas. <sup>294</sup>What is the use of visiting thousands of millions of Tīrthas, if the meritorious Tīrtha springs from the Śālagrāma stone.<sup>c</sup>

Some verses about Ganges, Godāvarī and so on (3.293–294) that do not mention the word “sprinkling” have still been given them here in the section concerning the greatness of sprinkling with foot-water, since there is the consideration of Tīrthas at the time of bathing and because of the statement equating the foot-water with Tīrthas in these verses. This is the drift.<sup>d</sup>

In a discussion between Gautama and Ambarīṣa in the same book (–):<sup>e</sup>

<sup>295</sup>Ambarīṣa, I will always be an obedient servant of the family of those who have purified their bodies with Hari's foot-water. <sup>296</sup>Those Tīrthas

a NP 9.8.

b In VBC 5b.

c Here there is a pun on the word *tīrtha*, which can mean both a sacred bathing place and sacred water.

d In the corresponding passage of the NP, only verse 3.292 is given. While the author in this passage generally follows the NP, he takes these verses from the VBC.

e In VBC 6a.



rājante tāni tāvac ca tīrthāni bhuvanatrāye |  
yāvan na prāpyate toyam śālagrāmābhiṣekajam ||296||

skānde kārttikamāhātmye—

5 gr̥he 'pi vasatas tasya gaṅgāsnānaṃ dine dine |  
śālagrāmaśilātōyair yo 'bhiṣiṅcati mānavaḥ ||297||

tatraivānyatra ca—

10 yāni kāni ca tīrthāni brahmādyā devatās tathā |  
viṣṇupādodakasyaite kalām nārhanti ṣoḍaśim ||298||  
śālagrāmōdbhavo devo devo dvārvatībhavaḥ |  
ubhayoḥ snānatoyena brahmahatyā nivartate ||299||

kiṃ ca—

sa vai cāvabhṛtasnātaḥ sa ca gaṅgājalāplutaḥ |  
viṣṇupādodakaṃ kṛtvā śāṅkhe yaḥ snāti mānavaḥ ||300||

śrīṅṣiṅhapurāṇe—

15 gaṅgāprayāgagayanaimiṣapuṣkarāṇi  
puṇyāni yāni kurujāṅgalayāmunāni |  
kālena tīrthasālilāni punanti pāpaṃ  
pādodakaṃ bhagavataḥ prapūnāti sadyaḥ ||301||

smṛtau ca—

20 trirātriphaladā nadyo yaḥ kāścid asamudragāḥ |  
samudragāś ca pakṣasya māsasya saritāṃ patīḥ ||302||  
ṣaṃmāsaphaladā godā vatsarasya tu jāhnavī |  
pādodakaṃ bhagavato dvādaśābdaphalapradaṃ ||303||

1 rājante tāni] Va B3 Od rājann etāni 3 māhātmye] B2 Od -prasaṅge 5 yo] R1 Pa deest || bhiṣiṅcati] R1 Pa B2 abhiṣiṅcati 6 ca] V1 R1 Pa B2 Od deest 7 kāni] Va yāni 8 pādodakasyaite] B2 -pādodakasyāpi 9 śālagrāmōdbhavo] V1<sup>2</sup> gl. śālagrāmanāmaparvatas tasmād ubhava utpattir yasya saḥ | devaḥ śālagrāmaśīlarūpaḥ || devo ... bhavaḥ] Od gl. (dvārakāśilā iti) 12 cāvabhṛta] V1<sup>2</sup> gl. yajñasamāptānantaram snānakarma : Od gl. (avabhṛtena snātaḥ yāgāntaḥ snātaḥ) || snātaḥ] Pa -snānaḥ 14 śrī] B1 deest 17 pāpaṃ] Od gl. (pāpātmanam) 20 nadyo] Od gl. (nadyo āpaḥ)

will shine in the three worlds only as long as one has not attained the water from bathing the Śālagrāma.

In the Greatness of Kārttika in the Skanda Purāṇa (–):

<sup>297</sup>That person who sprinkles himself with the water from the Śālagrāma stone will bathe in the Ganges day after day, even if he stays at home.

In elsewhere in the same book (–):

<sup>298</sup>All the Tīrthas and the gods led by Brahmā cannot compare to even a sixteenth part of Viṣṇu's foot-water! <sup>299</sup>God is in the Śālagrāma and God is in the Dvāraka-stone, and by the bathwater of both, the killing of a Brāhmaṇa is nullified.

And also (–):

<sup>300</sup>That man who bathes with Viṣṇu's foot-water placed in a conch shell has taken the Avabhṛta bath and immersed himself in the waters of the Ganges.

In the Nṛsiṃha Purāṇa (66.44):<sup>a</sup>

<sup>301</sup>The Ganges, Prayāga, Gaya, Naimiṣa, Puṣkara, all the holy places of the Kurujāṅgala and Yāmuna countries—their holy waters cleanses from sin in time, but the Lord's foot-water purifies immediately!

And in the Smṛti:<sup>b</sup>

<sup>302</sup>Those rivers who do not lead into the ocean give the fruit of three nights, those that lead into the ocean that of a fortnight, the lord of the rivers [the ocean] that of a month, <sup>303</sup>the Godāvarī that of six months, the Ganges that of a year, but the Lord's footwater gives the fruit of twelve years.

a In VBC 7b.

b In VBC 7a–b.

*tannityatā ca*

garuḍapurāṇe—

5 jalaṃ ca yeṣāṃ tulasīvimiśritaṃ  
pādodakaṃ cakrasīlāsamudbhavam |  
nityaṃ trisandhyaṃ plavate na gātraṃ  
khagendra te dharmabahiṣkṛtā narāḥ || iti ||304||

cakrasīlā śrīśālagrāmaśilā śrīdvārakācakraṅkaśilā ca tatsthānād udbhūtaṃ pādodakaṃ  
ca, na plavate na snapayatīty arthaḥ ||304||

10 tato jalāñjalīn kṣiptvā mūrdhni trīn kumbhamudrayā |  
mūlenāthāviśeṣeṇa kuryād devāḍitarpaṇam ||305||

mūlamantreṇa kumbhamudrayā trīn jalāñjalīn nijamūrdhni prakṣipyā, athānantaram  
aviśeṣeṇa sāmānyato devāḍitarpaṇam kuryāt | ādiśabdena ṛṣayaḥ pitarāś ca | tattannā-  
mabhir viśeṣato devāḍitarpaṇam agre lekhyam eva ||305||

*atha sāmānyato devāḍitarpaṇam*

15 tac ca vaidikeṣu prasiddham eva—

brahmādayo ye devās tān devāṃs tarpayāmi | bhūrdevāṃs tarpayāmi | bhu-  
vardevāṃs tarpayāmi | svardevāṃs tarpayāmi | bhūrbhuvāḥsvaredevāṃs tarpa-  
yāmi | ityādi ||306||

20 ityādityādiśabdena kṛṣṇadvaipāyanādayo ye ṛṣayas tān ṛṣīṃs tarpayāmi | bhūrṣīṃs tarpa-  
yāmi | bhuvāḥ ṛṣīṃs tarpayāmi | svaḥ ṛṣīṃs tarpayāmi | bhūrbhuvāḥsvaḥ ṛṣīṃs tarpa-

1 ca] V2 R1 Od Edd *deest* 5 plavate] Od *gl.* (na snapayati ity arthaḥ) 7 śrī] B1 *deest* 8 ca  
na] B2 *transp.* 12–13 ṛṣayaḥ ... nāmbahir] Edd ṛṣīṇāṃ piṭṛṇāṃ tattannāmāni 14 sāmā-  
nyato] Od sāmānya- || devādi] B2 Od deva- 16 brahmādayo] B1 *ante* śrī- || ye] R1 R2 Pa  
*deest* || ye devās] B2 devā devās || devās] B3 devāṃs || devāṃs] V2 Va devān || tarpayāmi] Od  
*ins.* vaḥ 16–17 bhuvan] B3 bhūrbhuvan- 17 svar ... tarpayāmi] B2 B3 *deest* 18 ityādi] Va *add.*  
bhūriṣīṃs tarpayāmi bhuvanṛṣīṃs tarpayāmi svarīṣīṃs tarpayāmi bhūrbhuvāḥsvarṣīṃs tarpa-  
yāmīty ādi 19 ṛṣīṃs] V2 ṛṣīṃs 20 bhuvāḥ ... tarpayāmi ] V1 B3 *deest* : V1<sup>2</sup> *i.m.* || tarpayāmi |  
V1<sup>2</sup> *add.* bhūrbhuvanṛṣīṃs tarpayāmi |

*And Its Mandatoriness*

In the Garuḍa Purāṇa (-):<sup>a</sup>

<sup>304</sup>O best of birds! Those men who do not daily  
at the three Sandhyās bathe their bodies  
with the foot-water of the disc stone, mixed with Tulasī,  
have turned away from virtue.

*Disc stone* means the Śālagrāma stone and the Dvārakā stone, marked with discs. [...]

<sup>305</sup>Then, after one has sprinkled three handfuls of water on the head, showing the Kumbha Mudrā<sup>b</sup> and reciting the root mantra, one should perform the general libation to the gods and others.

[...] *And others* refers to the names of the sages and forefathers. The specific libation to the gods and so on will be described further on (3.338–350).

*The General Libation to the Gods and Others*

This is well-known among the followers of the Vedas:

<sup>306</sup>The gods that are led by Brahmā, I offer libations to those gods. I offer libations to the gods of earth. I offer libations to the gods of the atmosphere. I offer libations to the gods of heaven. I offer libations to the gods of earth, the atmosphere and heaven.

And so on.

*And so on:* “The sages that are led by Kṛṣṇa-dvaipāyana, I offer libations to those sages. I offer libations to the sages of earth. I offer libations to the sages of the atmosphere. I offer libations to the sages of heaven. I offer libations

a In VBC 7b.

b The Kumbha Mudrā is intertwining the fingers of both hands as if for Christian prayer but extending both thumbs, the sides of which touch each other.

yāmi | somah pitṛmān yamo 'ṅgiro 'gniṣvāttāḥ kavyavāhanādayo ye pitaras tān pitṛṃs  
tarpayāmi ity evaṃ pūrvavat ||306||

ācamyāṅgāni sammārjya snānavastrānyavāsasā |  
paridhāyāṃsuke śukle niviśyācamaṇaṃ caret ||307||

- 5 snānasya yad vastraṃ yad paridhāya snānaṃ kṛtaṃ, tasmād anyena vāsasā | etena snā-  
naśāṭyañcalena pāṇinā vā gātraṃ na sammārjayed ity arthaḥ | tathā ca viṣṇupurāṇe  
sadācārakathane | snāto nāṅgāni mārjeta snānaśāṭyā na pāṇinā iti ||307||

vidhivat tilakaṃ kṛtvā punaś cācamya vaiṣṇavaḥ |  
vidhāya vaidikīṃ sandhyām athopāsita tāntrikīm ||308||

- 10 vidhivat tattadvidhiyuktaṃ yathā syād iti sarvatraivānuvartayitavyam ||308||

*atha vaidikī sandhyā*

kaurme tatraiva—

prākkūleṣu tataḥ sthitvā darbheṣu susamāhitaḥ |  
prāṇāyāmatrayaṃ kṛtvā dhyāyet sandhyām iti śrutiḥ ||309||

- 15 prākkūleṣu prāgagreṣv ity arthaḥ ||309||

1 ṅgiro gniṣvāttāḥ] V2 'ṅgirāṣvāttāḥ 3 sammārjya] B1 a.c. saṃyama 4 niviśyā] B1 viviśyā-  
6 vā] V2 *deest* 9 vaidikīṃ] V2 B3 a.c. vaiṣṇaviṃ 12 tatraiva] V2 *deest* 14 śrutiḥ] Va B3 Od  
Edd *add.* manusmṛtau (B3 Va -smṛtiḥ : Od<sup>2</sup> tathā ca manusmṛtau) | brāhmaṇāḥ śāktikāḥ sarve na  
śaivā (B3 Od<sup>2</sup> śaurā) na ca vaiṣṇavā | yata (B3 Od<sup>2</sup> yasmād) upāsate devīṃ gāyatrīṃ vedamātaram  
||

to the sages of earth, the atmosphere and heaven. The forefathers that are led by Soma, Piṭṛmat, Yama, Aṅgiras, the Agniṣvāttas and the carriers of the offerings, I offer libations to those forefathers.” And so on in the same way.<sup>a</sup>

<sup>307</sup>After one has performed Ācamana, one should dry one’s limbs with a different cloth than the one used while bathing, put on two white clothes, sit down and do Ācamana.

Another cloth than the cloth worn while bathing: The meaning is that one must not dry the body with the edge of the bathing cloth or with the hand. This is also explained in the Viṣṇu Purāṇa, in the context of describing Sadācāra (3.12.24): “After bathing, one may not dry the limbs with the bathing cloth or with the hand.”

<sup>308</sup>The Vaiṣṇava should then properly put on Tilaka, again perform Ācamana, perform Vedic Sandhyā and then the Tantric one.

*Properly*: as follows all its specific rules. This should be understood in every single instance.

### *Vedic Sandhyā*

In the same place of the Kūrma Purāṇa (2.18.25–27):

<sup>309</sup>One should then sit down on Kuśa, the tips of which face the east, intently perform three Prāṇāyāmas and meditate on the Sandhyā. So says the Śruti.<sup>b</sup>

[...]

- 
- a I.e., adding “I offer libations to the forefathers of earth. I offer libations to the forefathers of the atmosphere. I offer libations to the forefathers of heaven. I offer libations to the forefathers of earth, the forefathers of the atmosphere and the forefathers of heaven.” Why the commentator leaves this out, and indeed why all of this is part of the commentary rather than the main text is unclear, but it probably reflects the emphasis on Tantric rather than Vedic rituals in the HBV.
- b Some manuscripts and Edd add a verse purportedly from the Manu Smṛti here: “All Brāhmaṇas are Śāktas, not Śaivas or Vaiṣṇavas, as they worship goddess Gāyatrī, the mother of the Vedas.” This has lead Edd to think that the two following verses (310–311) are also from the Manu Smṛti, but they are in fact a direct continuation of the Kūrma Purāṇa quote above.

yā ca sandhyā jagatsūtir māyātītā hi niṣkalā |  
 aiśvarī kevalā śaktis tattvatrayasamudbhavā ||310||  
 dhyātvārkaṇḍalagatāṃ sāvitrīm tām japed budhaḥ |  
 prāṇmukhaḥ satataṃ vipraḥ sandhyopāsanam ācaret ||311||

5 kiṃ ca—

sahasraparamāṃ nityaṃ śatamadhyāṃ daśāvarām |  
 sāvitrīm vai japed vidvān prāṇmukhaḥ prayataḥ sthitaḥ ||312||

sahasraṃ sahasravārajapaḥ paramaḥ | jape śreṣṭhapakṣo yasyā iti tathābhūtām ity  
 arthaḥ | evam anyad apy ūhyam ||312||

10 kiṃ ca—

sandhyāhīno 'śucir nityam anarhaḥ sarvakarmasu |  
 yad anyat kurute kiñcin na tasya phalam apnuyāt ||313||  
 yo 'nyatra kurute yatnaṃ dharmakārye dvijottamaḥ |  
 vihāya sandhyāpraṇatim sa yāti narakāyutam ||314||

15 evaṃ sandhyopāsanasya vidhiṃ likhitvā nityatāṃ ca likhati sandhyāhīna iti dvābhyām  
 ||313–314||

ananyacetasaḥ śāntā brāhmaṇā vedapāragāḥ |  
 upāśya vidhivat sandhyāṃ prāptāḥ pūrve parāṃ gatim ||315||

māhātmyaṃ likhati ananyeti ||315||

20 *atha tāntrikī sandhyā*

tataḥ sampūjya salile nijāṃ śrīmantradevatām |  
 tarpayed vidhinā tasya tathaivāvaraṇāni ca ||316||

1 jagatsūtir] Od *gl.* (jagatsūtir na bhavati sandhyāto 'nyat) || māyātītā] Od *gl.* (praṇavātītā) || ni-  
 ṣkalā] R2 B2 Od niṣphalā 2 tattvatraya] B2 tanmātutra- 5 kiṃ ca] B1 B3 *deest* 6 sahasra]  
 B2 sahasrām || paramām] Od *gl.* uttamam || madhyām] Od *gl.* madhyamam || daśāvarām] Pa  
 daśottarām : Od *gl.* nyūnam 7 prayataḥ] Od *gl.* śuddhaḥ 8 jape] B3 japaḥ || tathābhūtām]  
 V2 tathābhūtā 9 ūhyam] B1 *add.* śrīrāmaḥ śaraṇam 10 kiṃ ca] B1 *deest* 12 yad anyat] Od  
 ato 'nyat 13 dharmā] Od karma- || dharmakārye] Od *gl.* (karttavyakarmaṇi) 14 sandhyā] B2  
 sandhyāṃ || narakāyutam] Od *gl.* (narake 'yutavaccharaṃ vyāpya) 15 tvā] B2 *om.* 17 śāntā]  
 B2 śāntāḥ 18 pūrve] Va sarve 21 salile] B2 *ins.* ca

<sup>310</sup>That Sandhyā which is the mother of the world, beyond Māyā, undivided, majestic, the only power, born from the three categories; <sup>311</sup>the wise Brāhmaṇa should meditate on that Sāvitrī within the orb of the sun, recite her mantra and thus perform Sandhyā worship, always facing east.

And also (Kūrma Purāṇa 2.18.32):

<sup>312</sup>A thousand is always best, a hundred middling and ten inferior. The knower should intently sit facing the east and recite the Sāvitrī.

*A thousand:* a thousand recitations is best. [...]

And also (Kūrma Purāṇa 2.18.28, 30, 29):

<sup>313</sup>Without Sandhyā one is perpetually impure and never eligible for any rituals; one does not achieve the fruit of whatever else one does. <sup>314</sup>That best of Brāhmaṇas who undertakes other exertions for the sake of virtue but neglects Sandhyā worship will go to ten thousand hells.

Having thus explained the rules for Sandhyā worship, in these two verses the author now shows its mandatoriness.

<sup>315</sup>In ancient times, Brāhmaṇas devoted to the Veda, peaceful, with undistracted minds, attained the highest destination by properly performing Sandhyā.

In this verse the author gives its greatness.

### *Tantric Sandhyā*

<sup>316</sup>One should then worship the deity of one's mantra in water, and then properly offer libations to its coverings.



tathā ca baudhāyanasmṛtau—

haviṣāgnau jale puṣpair dhyānena hṛdaye harim |  
arcanti sūrayo nityaṃ japena ravimaṇḍale ||317||

arcanti arcayanti ||317||

5 pādme ca tatraiva—

sūrye cābhyarhaṇaṃ śreṣṭhaṃ salile salilādibhiḥ ||318||

*atha tadvidhiḥ*

mūlamantram athoccārya dhyāyan kṛṣṇāṅghripaṅkaje |  
śrīkṛṣṇaṃ tarpayāmīti triḥ samyak tarpayet kṛtū ||319||

10 dhyānoddīṣṭasvarūpāya sūryamaṇḍalavartine |  
kṛṣṇāya kāmagāyatrī dadyād arghyam anantaram ||320||

*kāmagāyatrī cuktā*

śrīsanatkumārakalpe—

15 ādau manmatham uddhṛtya kāmadevapaḍaṃ vadet |  
āyānte vidmahe puṣpabāṇāyeti paḍaṃ vadet |  
dhīmahi tathoktvātha tan no 'naṅgaḥ pracodayāt || iti ||321||

manmathaṃ kāmabijam ādau japet | tataḥ kāmadeveti | tata āyeti | tadante vidmahe  
iti | tataḥ puṣpabāṇāyeti | tatas ca dhīmahi | tatas ca tan no 'naṅgaḥ pracodayād iti  
vaded ity arthaḥ | klīm kāmadevāya vidmahe puṣpabāṇāya dhīmahi tan no 'naṅgaḥ  
20 pracodayāt iti bhavati ||321||

athārkamaṇḍale kṛṣṇaṃ dhyātvaitāṃ daśadhā japet |  
kṣamasveti tam udvāsya dadyād arghyaṃ vivasvate ||322||

3 sūrayo] Od *gl.* (paṇḍitāḥ) 5 ca] B2 R2 *deest* 8 athoccārya] R1 Od tathoccārya || paṅkaje]  
R1 B2 Od -paṅkajam 12 kāma] B1 *deest* || kāma ... cuktā] Edd atha kāmagāyatrī 13 śrī] B3  
*deest* || śrī ... kalpe] Od *deest* || kalpe] B2 -tandre 16 tathoktvātha] B2 tathoktārtha || iti] B2  
*deest* 17 japet] Edd vadet 20 bhavati] B2 *add.* śrīśrīgopālasāraṇam | 21 kṛṣṇaṃ] Pa *ins.*  
kṛṣṇaṃ || dhyātvaitāṃ] Od *gl.* (kāmagāyatrīm) 22 kṣamasveti] Od *gl.* (hṛdayaṃ visarjya)

And this is explained in the Baudhāyana Smṛti (–):<sup>a</sup>

<sup>317</sup>The gods always worship Hari in fire with oblations, in water with flowers, in the heart with meditation and in the orb of the sun with recitations.

[...]

And in the same place of the Padma Purāṇa (5.95.81):

<sup>318</sup>For the sun, obeisances is best; for water, offerings of water and so on.

*Its Rules*<sup>b</sup>

<sup>319–320</sup>The practitioner should now recite the Kṛṣṇa mantra, meditating on Kṛṣṇa’s lotus feet, and offer three libations, saying “I offer libations to Śrī Kṛṣṇa”.  
<sup>321</sup>With the Kāma Gāyatrī, he should ceaselessly offer Arghya to Kṛṣṇa, in a form as described in the visualisations, situated within the orb of the sun.

*The Kāma Gāyatrī*

In the Sanatkumāra Kalpa:

<sup>321</sup>Having first uttered Manmatha, one should say the word KĀMADEVA with the ending ĀYA, followed by VIDMAHE. Then one should say the word PUṢPABĀNĀYA, then DHĪMAHI and then TAN NO ’NAŅGAḤ PRACODAYĀT.

*Manmatha* is the Desire-seed.<sup>c</sup> [...] This makes KLĪṂ KĀMADEVĀYA VIDMAHE PUṢPABĀNĀYA DHĪMAHI TAN NO ’NAŅGAḤ PRACODAYĀT.

<sup>322</sup>Then, meditating on Kṛṣṇa within the orb of the sun, one should recite this tenfold. Praying to him with the words “forgive me”, one should offer Arghya to the sun.

a In VBC 6a.

b The source for this passage is probably the Sanatkumāra Kalpa, as the corresponding passages of the VBC, NP and RAC are very simple and focus on the worship of Viṣṇu or Rāma.

c That is, *klīm*.

etāṃ kāmagāyatrīm daśadhā daśavārān japan san, taṃ kṛṣṇam ||322||

vidhis tāntrikasandhyāyā jale 'rcāyās ca kaiścana |  
yo 'nyo manyeta so 'py atra tadviśeṣāya likhyate ||323||

tayos tāntrikasandhyājālārcayor vidhiviśeṣajñāpanāyety arthaḥ ||323||

5 *atha matāntaratāntrikasandhyāvidhiḥ*

ādau dakṣiṇahastena grhṇīyād vāri vaiṣṇavaḥ |  
tato hṛdayamantreṇa vāmapāṇitale 'rpayet ||324||

arpayet nyasyet tad vāry eva ||325||

10 tadaṅgulīviniryātāmbhaḥkaṇair dakṣapāṇinā |  
mastake netramantreṇa kuryāt samprokṣaṇaṃ tataḥ ||325||  
śiṣṭaṃ tac cāstramantreṇādāyāmbho dakṣapāṇinā |  
adhaḥ kṣipet punaś caivam iti vāracatuṣṭayam ||326||

15 tasya vāmapāṇer aṅgulibhyo viniryātaiḥ viniḥsṛtaiḥ ambhaḥkaṇaiḥ jalabindubhir dak-  
ṣeṇa dakṣiṇena pāṇinā | śiṣṭam avasiṣṭhaṃ yad vāmapāṇitalasthaṃ tat | iti vāracatu-  
ṣṭayam kuryād ity arthaḥ ||325–326||

punar hṛdayamantreṇādāyāmbho dakṣapāṇinā |  
nāsāpuṭena vāmenāghrāyānyena visarjayet ||327||

20 punar ambho jalaṃ dakṣapāṇinā ādāya grhītvā, vāmena nāsāpuṭenāghrāyeti āghrāṇe-  
nāntargatadoṣaṃ prakṣālya | anyena dakṣiṇena nāsāpuṭena niḥsārya viśṛjed ity arthaḥ  
||327||

athāmbho 'ñjalim ādāya sūryamaṇḍalavartine |  
arghyaṃ gopālagāyatrīyā kṛṣṇāya trir nivedayet ||328||

2 kaiścana] Edd kaścana 3 tadviśeṣāya likhyate] B2 tadviśeṣo vilikhyate 5 matāntara] V1  
R1 Va Pa matāntariya- 7 tato ... rpayet] Od<sup>2</sup> *i.m.* || vāma ... rpayet] B1 vāri vāmatale 'nyaset  
(B1<sup>2</sup> *i.m.* 'rpayet) 8 arpayet ... eva] B1 *deest* 9–12 tad ... catuṣṭayam] Od<sup>2</sup> *i.m.* 9 vini-  
ryātā] Pa -viniṣṭā- 11 śiṣṭaṃ] V1 R2 Pa B1 *deest* || mantreṇādāyāmbho dakṣa] V1 R2 Pa B1  
-mantreṇa ādāya dakṣiṇa- || dakṣa] Od<sup>2</sup> dakṣiṇa- 12 adhaḥ] Od<sup>2</sup> apaḥ 13 vi] V2 B2 B3  
*deest* 14 avasiṣṭhaṃ] B3 *deest* 17 vāmenāghrāyānyena] V2 vāmenāghrāyo 'nyena || visar-  
jayet] R2 vivarjayet 18 dakṣa] B3 dakṣiṇa- || ādāya ... nāsāpuṭenā] V2 *deest* 21 athāmbho]  
B2 tatāmbho 21–22 athāmbho ... nivedayet] Pa<sup>2</sup> *i.m.* 22 arghyaṃ] R1 ati-

*One should recite this, the Kāma Gāyatrī, tenfold, ten times. Him refers to Kṛṣṇa.*

<sup>323</sup>Some have a different opinion on the rules for Tantric Sandhyā and worship in water, and that also is given here, for the sake of giving their particular details.

The meaning is that to convey *their particular details*, that is, the specific rules for Tantric Sandhyā and worship in water.

*Another Opinion on the Rules for Tantric Sandhyā*

<sup>324</sup>First the Vaiṣṇava should take water in the right hand, and then with the Hṛdaya mantra<sup>a</sup> pour it into the palm of the left hand.

[...]

<sup>325</sup>With the right hand, he should then sprinkle the head with drops of water from between its fingers with the Netra mantra.<sup>b</sup> <sup>326</sup>Whatever water remains he should then take with the right hand and throw down with the Astra mantra.<sup>c</sup> This should be repeated four times.

*Its fingers:* the fingers of the left hand. [...]

<sup>327</sup>Again, he should take water in the right hand with the Hṛdaya mantra, draw it into the left nostril and expel it through the other one.

[...] By drawing water into the nostril, internal faults are purified. [...]

<sup>328</sup>Then, taking a handful of water, one should thrice offer Arghya to Kṛṣṇa, situated in the orb of the sun, with the Gopāla Gāyatrī.

a The Hṛdaya mantra is given in the commentary on HBV 5.223 as *hṛdayāya namaḥ*. Śarma agrees, while Kaviratna and Haridāsa hold it to be simply *namaḥ*.

b The Netra mantra is given in the commentary on HBV 5.226–228 as *netrābhyāṃ vauṣaṭ*. Śarma prefixes it with *om* while Kaviratna and Haridāsa hold it to be simply *vauṣaṭ*.

c According to Śarma, that is *om astrāya phaṭ*, while Kaviratna and Haridāsa hold it to be simply *phaṭ*.

sā cōktā—

brūyād gopījanaṃ űe'ntaṃ vidmahe ity ataḥ param |  
punar gopījanaṃ tadvad dhīmahīti tataḥ param |  
tan naḥ kṛṣṇa ity prānte prapūrvāṃ codayād iti ||329||

- 5 űe ity caturthyekavacanāṃ | ante yasya taṃ gopījanam | tadvac caturthyantam ity arthaḥ | prānte sarvaśeṣe praśabdapūrvakaṃ codayād iti brūyāt | tataś caivaṃ syāt | gopījanāya vidmahe gopījanāya dhīmahi tan naḥ kṛṣṇaḥ pracodayād iti ||329||

mūrdhni nyasyet tadaṅgāni lalāṭe netrayor dvayoḥ |  
bhujayoḥ pādayoś caiva sarvāṅgeṣu tathā kramāt ||330||

- 10 tasyā gopālagāyatrīyāḥ | aṅgāni ṣaṇmūrdhādiṣaṭsthāneṣu kramān nyasyed ity arthaḥ ||330||

tāni cōktāni—

pañcabhiś ca tribhiś caiva pañcabhiś ca tribhiḥ punaḥ |  
caturbhiś ca caturbhiś ca kuryād aṅgāni varṇakaiḥ || iti ||331||

- 15 aṅgāny eva vibhajya darśayati pañcabhir iti | varṇakair varṇaiḥ | svārthe kaḥ ||331||

rāsakrīḍārataṃ kṛṣṇaṃ dhyātvā cāḍityamaṇḍale |  
tatsammukhotkṣiptabhujo gāyatrīm tāṃ japet kṣaṇam ||332||

tasya āḍityamaṇḍalasya sammukhe abhimukhe utkṣiptau bhujau yena tathābhūtaḥ san ||332||

- 20 *atha tatra jale śrībhagavatpūjāvidhiḥ*

aṅganyāsaṃ svamantreṇa kṛtvāthābjaṃ jalāntare |  
sañcintya pīṭhamantreṇa tarpayec ca sakṛt sakṛt ||333||

3 punar ... param] V2<sup>2</sup> *i.m.* || tadvad] B3 *gl.* (ñe 'ntaṃ) 5 janam] B1 -janavallabham 7 gopījanāya] B1 vallabhāya 8 nyasyet] B3 nyasya 9 tathā] B2 yathā: Od yataḥ 10 ṣaṇmūrdhādiṣaṭ] B1 ṣatsa || mūrdhādiṣaṭ] B2 *deest* 12 tāni cōktāni] V2 B1 B3 *deest* 15 pañcabhir iti] B3 *deest* 18 sammukhe abhimukhe] B1 *deest* 20 tatra] V1 Va tatraiva || śrī] B1 *deest* 21 kṛtvāthābjaṃ] B2 kṛtvārthā hi

And this Gāyatrī is:

<sup>329</sup>One should say *GOPĪJANA* with the *ñe-ending*, then *VIDMAHE*, again *GOPĪJANA* in the same way, then *DHĪMAHI*, *TAN NAḤ KṚṢṆA*, and finally *CODAYĀT* prefixed with *PRA*.

The *ñe-ending* is that of the dative singular. [...] This is the resulting mantra: *GOPĪJANĀYA VIDMAHE GOPĪJANĀYA DHĪMAHI TAN NAḤ KṚṢṆAḤ PRACODAYĀT*.

<sup>330</sup>One should place its parts on the head, the forehead, the two eyes, the arms, the feet and all the limbs, one after the other.

One should place *its*, the Gopāla Gāyatrī's, *parts*, six divisions, onto the six parts of the body beginning with the head. This is the meaning.

And the parts are:

<sup>331</sup>One should divide it into parts by five, three, again five and again three, four and four syllables.<sup>a</sup>

In this verse, the author shows how one should divide the mantra into parts. [...]

<sup>332</sup>Having meditated upon *Kṛṣṇa*, delighting in the *Rāsa-dance*, within the orb of the sun, one should face it with upraised arms and recite this Gāyatrī for a moment.

*Facing it* means facing the sun. [...]

### *Rules for Worship of the Lord in Water*

<sup>333</sup>With one's mantra, one should do *Aṅga Nyāsa*<sup>b</sup> and imagine a lotus within some water. With the *Pīṭha* mantra,<sup>c</sup> one should then offer libations once for

a That is, 1) *gopījanāya*, 2) *vidmahe*, 3) *gopījanāya*, 4) *dhīmahi*, 5) *tan naḥ kṛṣṇaḥ* 6) *pracodayāt*.

b This will be described below (5.161–164).

c That is, *oṃ yogapīṭhātmane namaḥ*.

tasmiṃś ca kṣṇam āvāhya sakalikṛtya mānasān |  
pañcopacārān dattvāpsu dhenumudrāṃ pradarsāyet ||334||

tasmin abje | mānasān manaḥkalpitān gandhādīn pañcopacārān ||334||

5 tajjalaṃ cāmṛtaṃ dhyātvā svamantreṇābhimantrya ca |  
aṣṭottaraśataṃ kṣṇottamāṅge tarpayet kṛtī ||335||

amṛtarūpaṃ cintayitvā | kṛtīyā anena āvaraṇatarpaṇādīkam udvāsanaṃ ca pūrvānusa-  
reṇa kuryād eveti bodhyate ||335||

tataś ca mūlamantreṇa vārān vai pañcaviṃśatim |  
abhijaptenodakenācamanaṃ vidhinā caret ||336||

10 *atha viśeṣato devāditarpaṇam*

pādme tatraiva—

brahmāṇaṃ tarpayet pūrvaṃ viṣṇuṃ rudraṃ prajāpatīn |  
devā yakṣās tathā nāgā gandharvāpsaraso 'surāḥ ||337||  
krūrāḥ sarpāḥ suparṇās ca taravo jihmagā khagāḥ |  
15 vidyādharā jaladharās tathaiṅvākāśagāmināḥ ||338||  
nirāhārās ca ye jīvā pāpakarmaratās ca ye |  
teṣāṃ āpyāyanāyaitad dīyate salilaṃ mayā ||339||  
kṛtopavīto daive tu nivīti ca bhaven naraḥ |  
manuṣyāṃs tarpayed bhaktyā ṛṣiputrān ṛṣiṃś tathā ||340||  
20 sanakaś ca sanandaś ca ṛṣīyaś ca sanātanaḥ |  
kapilaś cāsuriś caiva voḍhuḥ pañcaśikhas tathā ||341||  
sarve te ṛpṭim āyāntu maddattenāmbunā sadā |  
marīcim atryaṅgirasau pulastyāṃ pulahaṃ kratum ||342||  
25 devabrahmaṛṣīn sarvāṃs tarpayet sāksatodakaiḥ ||343||

1 sakalī] Od *a.c.* kalasī- || kṛtya] V2 -kṛta- || mānasān] R1 Pa mānasāt 2 dattvāpsu] Od dadyāpsu 3 tasmin] Edd etasmin 4 ca] Od tam 6 cintayitvā] B2 *add.* śrīśrīhariḥ | 7 kuryād] B1 *ins.* iti 12 pūrvaṃ] B2 Od devaṃ || prajāpatīn] V2 B2 Od prajāpatim 14 jihmagā] R2 jhṛmbhakāḥ 15 jala] R1 jvala- 16 pāpakarmaratās] B1 B2 B3 Od pāpe dharme ratās 18 kṛtopavīto] V1<sup>2</sup> *gl.* upavītaṃ yajñasūtraṃ proddhate dakṣiṇe kare | prācīnāvītam anyasmin nivītaṃ kaṇṭhalambitam || || daive] R1 deve || daive tu] Od bahubhir || nivīti] Od nivītiś 20 sanakaś] Va B1 B2 B3 oṃ sanakaś 23 marīcim] Od marīcir || kratum] B2 tathā 24 pracetasaṃ ... ca] B2 kratuḥ pracetā vaśiṣṭho 25 sāksatodakaiḥ] R1 R2 Va B3 Od akṣatodakaiḥ

each.<sup>334</sup>Onto it, one should invoke and embody Kṛṣṇa.<sup>a</sup> One should then offer five mental articles of worship into the water and show the Dhenu Mudrā.<sup>b</sup>

Onto it, onto the lotus. *Five mental articles of worship*: the articles of worship of incense and so on fashioned in the mind.

<sup>335</sup>The practitioner should consider that water as nectar, invoke his mantra into it and offer a hundred and eight libations to Kṛṣṇa's foremost limbs.

[...] *The practitioner*: by this it is advised that the offering of libations to the coverings as well as the Returning<sup>c</sup> should be done following the customs of the ancient ones.

<sup>336</sup>And then, having recited the root mantra twenty-five times over the water, one should perform Ācamana with it according to the rules.

### *Specific Libations to the Gods and Others*

In the same place of the Padma Purāṇa (1.20.156–163):

<sup>337</sup>One should offer libations first to Brahmā, to Viṣṇu, Rudra and the Prajāpatis. “For the gods; Yakṣas; Nāgas; Gandharvas; Apsarasās; demons; <sup>338</sup>cruel serpents; eagles; trees; crooked birds; Vidyādhara; the clouds moving across the sky; <sup>339</sup>fasting living beings and those engaging in sinful acts: I offer this water for their welfare.”

<sup>340</sup>Devotedly one should offer libations to the gods with the sacred thread over the left shoulder, and then with the sacred thread around the neck to the humans, the sages and the sons of the sages. <sup>341</sup>“Sanaka, Sananda, Sanat and Sanātana; Kapila Āsuri and Voḍhu Pañcaśikha—<sup>342</sup>may they all be always nourished by the water that I offer.”

With water and Akṣata one should offer libations to Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, <sup>343</sup>the Pracetas, Vasiṣṭha, Bhṛgu, Nārada—all the Deva- and Brahma-sages.

- 
- a “Embody” refers to the ritual where the practitioner creates a body for the divinity by uttering mantras on its hands and bodily parts (*sakalīkaraṇa*).
- b Dhenu Mudrā (Cow's seal) is explained in the commentary on 6.42 below: Joining the tips of the ring fingers and the little fingers as well as of the index fingers and the middle fingers.
- c This refers to the rite of returning the Lord to his abode (*viśarjana*) at the end of the worship.



apasavyaṃ tataḥ kuryāt savyaṃ jānu ca bhūtale |  
 agniṣvāttās tathā saumyā bahiṣmantas tathoṣmapāḥ ||344||  
 kavyānalau barhiṣadas tathā caivājyapāḥ punaḥ |  
 tarpayet pitṛbhaktyā ca satilodakacandanaiḥ ||344||  
 5 yamāya dharmarājāya mṛtyave cāntakāya ca |  
 vaivasvatāya kālāya sarvabhūtakṣayāya ca ||346||  
 auḍumbarāya dadhnāya nīlāya parameṣṭhine |  
 vṛkodarāya citrāya citraguptāya vai namaḥ ||347||  
 darbhapāṇiḥ suprayataḥ pitṛṇ svān tarpayet tataḥ ||348||  
 10 pitṛādīn nāmagotreṇa tathā mātāmahān api |  
 santarpya vidhinā sarvān imaṃ mantram udīrayet ||349||  
 ye 'bāndhavā bāndhavā vā ye 'nyajanmani bāndhavāḥ |  
 te tṛptim akhilāṃ yāntu ye cāsmattoyakāṅkṣiṇaḥ || iti ||350||

15 sandhyopāsanataḥ pūrvaṃ kecid devāditarpaṇam |  
 manyante sakṛd evedaṃ purāṇoktānusārataḥ ||351||

idaṃ tattannāmbhir viśeṣato devāditarpaṇam, tac ca sakṛd eva manyante, na tu sāmā-  
 nyaviśeṣābhyāṃ vāradvayam ity arthaḥ | kutaḥ? purāṇāni pādmakaurmādīni taduktā-  
 nusārāt ||351||

tathā ca pādme snāne mṛdgrahaṇānantaram—

20 evaṃ snātvā tataḥ paścād ācāmya suvidhānataḥ |  
 utthāya vāsasī śukle śuddhe tu paridhāya vai |  
 tatas tu tarpaṇaṃ kuryāt trailokyāpyāyanāya vai ||352||

25 tatas tu tarpaṇaṃ kuryād iti sāmānyatas tarpaṇaṃ na syāt, tannirastam eva brahmā-  
 ṇam ityādiviśeṣoktiḥ | tathā kaurme 'pi | snātvā santarpayed devān ṛṣiṇ pitṛṇ gaṇāṃs  
 tathā | ācāmya mantravan nityaṃ punar ācāmya vāgyataḥ || sammārjya mantrair ātmā-  
 naṃ kuśaiḥ sodakabindubhiḥ | āpohiṣṭhā vyāhṛtibhiḥ sāvitryā vāruṇaiḥ śubhaiḥ ||

1 apasavyaṃ] Od *gl.* (apasavyaṃ tu vāmakam) 3 kavyānalau] B1 sukānino || tathā caivājya-  
 pāḥ] B1 ājyapāḥ pitarāḥ 9 svān] B3 svāṃs 13 kāṅkṣiṇaḥ] V1 R2 -vāñchinaḥ 16 viśeṣato]  
 B2 viśeṣaṇanto || tac] B3 *a.c.* tatas 17–18 taduktānusārāt] B2 [...] 19 pādme] V1 R2 Va *ins.*  
 tatraiva || snāne] Od *deest* 20 suvidhānataḥ] B2 tu vidhānataḥ 21 vāsasī] Od *gl.* (pavitraśīlāḥ  
 kim) || śuddhe] Od *om.* 23 nirastam] V1 V2 B2 B3 -nirantara 24 ityādi] B1 *deest* || viśeṣoktiḥ]  
 V1 V2 B1 -viśeṣokteḥ : B2 viśeṣoktaḥ || pitṛṇ] V2 pitṛ- 26 sodakabindubhiḥ] B2 [...]

<sup>344–345</sup>Placing the left and then the right knee on the ground, one should with devotion to the ancestors offer libations of water, sesame seeds and sandalwood to the Agniṣvāttas, Saumyas, Bahiṣmats, Uṣmapas, Kavyas, Ānalas, Barhiṣats and Ājyapas. <sup>346–347</sup>“Obeisance to Yama, king of Dharma, Death, Finisher, Son of the sun, Time, Destroyer of all living beings, Copperhair, Bold one, Dark one, Highest lord, Wolfbelly, Manifold, Scribe!”

<sup>348</sup>Holding Kuśa grass in the hand one should then solemnly offer libation to one’s own ancestors. <sup>349</sup>After one has offered libations according to the rules to all the paternal and maternal ancestors using their personal and family names, one should recite this mantra: <sup>350</sup>“Whether related, unrelated or related in another birth, may all those who thirst for our water become fully slaked.”

<sup>351</sup>Following the statements of the Purāṇas, some opine that this libation to the gods and so is to be done only once, before Sandhyā worship.

*This:* the specific libation to the gods and so on, using their specific names. Some people opine that it is to be done *only once*, and not divided into two times, one general and one specific. Why? Following statements in the Padma, Kūrma and other Purāṇas.

And this is said in the Padma Purāṇa, just after the taking of clay for bathing (5.95.24–25ab):<sup>a</sup>

<sup>352</sup>After one has thus bathed, one should do Ācamana in the proper way, stand up, don two white and clean clothes and offer libations for the welfare of the three worlds.

*And offer libations:* this is not the general libation, because the words specifying “to Brahmā” and so forth [in the following verse] rule that out. This is also stated in the Kūrma Purāṇa (2.18.22–24): “After bathing, one should offer libations to the gods, sages, ancestors and the beings. One should always do Ācamana accompanied by mantra and then silently. One who has cleansed oneself with mantras, Kuśa grass, drops of water, the ĀPO HI ṢṬHĀ-mantra,<sup>b</sup>

a This is a direct continuation to the quote from the Padma Purāṇa at HBV 3.274–280 above.

b Ṛgveda 10.9.1: *āpo hi ṣṭhā mayobhuvasthā na ūrje dadhātana | mahe raṇāya cakṣase ||* “Waters, you are refreshing; lead us to vigour that we may look on great delight!”

oṃkāravāhṛtiyutāṃ gāyatrīm vedamātaram | japtvā jalāñjaliṃ dadyād bhāskaram  
prati tanmanāḥ || iti | bhāskaropasthānaṃ ca sandhyopāsanānantaram | athopatiṣṭhed  
ādityam udayantaṃ samāhitaḥ ityādinā tatraivoktam asti | evaṃ matabhedaḥ śākhā-  
dibhedenoḅktaḥ ||352||

5 ata eva śrīrāmārcanacandrikāyām—

niṣpīḍayitvā vastraṃ tu paścāt sandhyāṃ samācaret |  
anyathā kurute yas tu snānaṃ tasyāphalaṃ bhavet ||353||

niṣpīḍayitvety ārṣaṃ niṣpīḍya ||353||

kiṃ ca—

10 vastraṃ triguṇitaṃ yas tu niṣpīḍayati mūḍhadhiḥ |  
vṛthā snānaṃ bhavet tasya niṣpīḍayati cāmbuni ||354||

prasaṅgād vastraniṣpīḍane vidhiviśeṣaṃ śrīrāmārcanacandrikoktam eva likhati va-  
stram iti ||354||

*atha snānādaṃ sadbhāvāpekṣā*

15 kāsīkhaṇḍe—

api sarvanadītoyair mṛtkūṭaiś cātha gomayaiḥ |  
āpātam ācarec chaucāṃ bhāvaduṣṭo na śuddhibhāk ||355||  
naktāṃ dinaṃ nimajjyāpsu kaivartāḥ kim u pāvanāḥ |  
śataśo 'pi tathā snātā na śuddhā bhāvādūṣitāḥ ||356||

20 āpātam maraṇaparyantaṃ ācarann api, bhāvaduṣṭo nāstika ity arthaḥ ||355||

pādme vaiśākhmāhātmye śrīnāradāmbaṛīṣasaṃvāde—

5 śrī] B1 *deest* 6 samācaret] R2 samārabhet 7 bhavet] B2 labhet 11 vṛthā ... cāmbuni]  
Od *i.m.* 14 sadbhāvāpekṣā] B2 Od sadguror apekṣā 16 cātha] B1 cāpi || mayaiḥ] Edd -rasaiḥ  
17-18 āpātam ... pāvanāḥ] B1 *om.* 17 ācarec] Pa ācaran

the Vyāhṛtis, the pure Vāruṇa hymns or the Sāvitrī should recite the Gāyatrī, mother of the Vedas, together with ॐ and the Vyāhṛtis, and offer handfuls of water towards the sun, fixing his mind upon it.” Worshipping the sun comes after Sandhyā worship. This is declared by statements such as “Now, one should composedly turn towards the rising sun ...” (Kūrma Purāṇa 2.18.73).

This difference of opinion is said to be because of the differences between Vedic Śākhās and so on.

Furthermore, in the Rāmārcanacandrikā (p. 44):

<sup>353</sup>After one has wrung out one’s cloth, one should perform Sandhyā. The bath of one who does otherwise will be fruitless.

[...]

And also (p. 44):

<sup>354</sup>The bath of that fool who wrings out his cloth thrice or who wrings it out into water becomes useless.

In the context of wringing out the clothes, the author here presents a specific rule from the Rāmārcanacandrikā.

*Considering the Proper Attitude at Bathing and so on*

In the Kāśikhaṇḍa (Skanda Purāṇa 4.35.64, 140):

<sup>355</sup>A man of wicked attitude may his whole life cleanse himself with the water from all rivers, with mountains of clay or even with gowdung, but he will never become clean. <sup>356</sup>Fishermen bathe in water both day and night, but how pure are they? Even if those of wicked attitudes bathe hundreds of times, they are never cleansed.

*His whole life:* all the time up to death. *A man of wicked mind:* a denier.

In a discussion between Nārada and Ambarīṣa in the Greatness of Vaiśākha in the Padma Purāṇa (5.87.30, 33):

- puṇyena gāṅgena jalena kāle  
 deṣe 'pi yaḥ snānaparaḥ kathañcit |  
 ājanmato bhāvahato 'pi dātā  
 na śuddhyatīty eva mataṃ mamaitat ||357||  
 5 prajvālya vahniṃ ghṛtatailasiktaṃ  
 pradakṣiṇāvartaśikhaṃ svakāle |  
 praviśya dagdhaḥ kila bhāvaduṣṭo  
 na svargam āpnoti phalaṃ na cānyat ||358||

ata eva bhaviṣyottare—

- 10 yasya hastau ca pādau ca vān manaś ca susaṃyatam |  
 vidyā tapaś ca kīrtiś ca sa tīrthaphalam āpnuyāt ||359||

yasyeti | hastādīsaṃyamena tūrthe pāpānutpatteḥ vidyādinā ca śraddhāviśeṣādyutpat-  
 ter yathoktaphalalābhāḥ syād ity arthaḥ ||359||

- 15 aśraddadhānaḥ pāpātmā nāstiko 'cchinnaśaṃśayaḥ |  
 hetuniṣṭhaś ca pañcaite na tīrthaphalabhāgiṇaḥ ||360||

iti śrīgopālabhaṭṭavilikhite bhagavadbhaktivilāse śaucīyo nāma tṛtīyo vilāsaḥ  
 ||3||

3 ājanmato] Pa B1 ājanamano 5 siktam] B1 -yuktaṃ 10 vān] V1 mān || susaṃyatam] B2  
 susaṃyutam 13 arthaḥ] V1 *add.* iti śrītṛtīyo vilāsaḥ : V2 *add.* iti tṛtīyaḥ : B1 śrībhagavadbhakti-  
 vilāse tṛtīyo vilāsaḥ : B2 *add.* iti tṛtīyavilāsaḥ : B3 iti tritīyo vilāsaḥ || śrīrādhākṣṇābhyaṃ namaḥ  
 14 aśradda] B2 maśraddha- 16 śrī] R1 *deest* || bhagavad] B3 Od Edd *ante* śrī-

<sup>357</sup>A person of wicked mind since birth,  
even though generous and devoted to bathing  
in the meritorious waters of the Ganges,  
at the right place and at the right time,  
will never be cleansed—this is my opinion.

<sup>358</sup>Even if a wicked-hearted person  
lights a fire, sprinkled with ghee and oil,  
with flames turning auspiciously, enters it and burns,  
he will not attain heaven nor any other goal.

And in the Uttarakhaṇḍa of the Bhaviṣya Purāṇa (–):

<sup>359</sup>One who has restrained his hands, feet, words and mind and is endowed with knowledge, penance and fame, will attain the fruit of the Tīrtha.

Since he does not commit any sin at the Tīrtha by restraining his hands and so on, and since a special faith arises through his knowledge and so on, this person will attain the promised fruit. This is the meaning.

<sup>360</sup>The faithless, the sinful, the deniers, the doubters and the materialists—these five will never attain the fruit of a Tīrtha.

Thus ends the third chapter of the Bhagavadbhaktivilāsa of Śrī Gopāla Bhaṭṭa, called “On Purification”.

## 4. Vilāsa

snātvā śrīkṛṣṇacaitanyanāmatīrthottame sakṛt |  
nityāśuciḥ śucīndraḥ san svadharmam vaktum arhati ||1||

etādṛśasnānād api śrībhagavannāmasevanam eva paramasodhanam ity abhipretya  
tena cānadhikāriṇo 'py ātmano bhagavaddharmalikhane योग्यातं sambhāvayan  
5 likhati snātveti | śrīkṛṣṇacaitanyeti nāmaiva tīrthottamam, tasmin sakṛd api snātvā  
kadācit tatsevitvety arthaḥ | nityāśuciḥ jātyādinā paramāpavitro 'pi janaḥ śucigaṇaśre-  
ṣṭhaḥ san vaktum arhati pravacanayogyo bhavatīty arthaḥ ||1||

atha svagṛham āgacched ādau natveṣṭadevatām |  
gurūn jyeṣṭhāṃś ca puṣpaidhaḥkuśāmbhodhāraketarān ||2||

10 edhaḥ kāṣṭham | puṣpādīnāṃ dhārakebhya itarān anyān | tathā ca bṛhannārādiye sadā-  
cāraprasaṅge | tathā snānam prakurvantaṃ samitpuṣpadharam tathā | udapātradhara-  
raṃ caiva bhujantaṃ nābhivādayet || iti ||2||

tathā ca nṛsimhapurāṇe—

15 jale devaṃ namaskṛtya tato gacched gṛham pumān |  
pauruṣeṇa tu sūktena tato viṣṇuṃ samarcayet ||3||

*atha śrībhagavanmandirasamskāraḥ*

mandiraṃ mārjayed viṣṇor vidhāyācamanādikam |  
kṛṣṇaṃ paśyan kīrtayaṃś ca dāsyenātmānam arpayet ||4||  
śuddham gomayam ādāya tato mṛtsnāṃ jalaṃ tathā |  
20 bhaktyā tat parito limped abhyukṣec ca tadaṅganam ||5||

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2 sva] V1 R2 sad- : V2 R1 R3 Pa Va B3 sa- || arhati] R3 arhasi 3 śrī] V1 V2 deest || sevanam] B1  
-śraṇam || abhipretya] B1 ins. āha 4 योग्यातं] B1 ayogyatām 6 tat] B1 deest || pi] V2  
deest || gaṇa] V1 -gaṇaḥ : B2 -gaṇāḥ 8 atha] B2 ataḥ 10 edhaḥ] B2 evaṃ 11 puṣpadha-  
raṃ] V1 -puṣpāharam 13 ca] Pa B2 deest || nṛsimha] R3 B3 Edd śrī- 15 viṣṇuṃ] V1 ins. ca  
18 kṛṣṇam] Va<sup>2</sup> l.m. || arpayet] R1 B2 arpayan

## Chapter Four: On the Ornaments of the Vaiṣṇava

<sup>1</sup>Having once bathed in the supreme Tīrtha by the name of Śrī Kṛṣṇa Caitanya, even the perpetually unclean becomes the best of the clean and fit to speak on Svadharmā.

DDṬ: Thinking that reciting the name of the Lord is more purifying than even this kind of bathing [described in the previous chapter], and also that this causes even himself, who is unqualified, to become eligible for writing on Bhagavad Dharma, the author writes this verse. Even *once bathed* in the supreme Tīrtha of the name “Śrī Kṛṣṇa Caitanya” means have once recited that name. *Perpetually unclean*: a person who through birth and so on is supremely impure becomes the best of clean persons and *fit to speak*, eligible to teach. This is the meaning.

<sup>2</sup>Now one should return to one's home and first bow to one's chosen Lord, the preceptors and the elders, except those carrying flowers, firewood, Kuśa grass and water.

[...]. This is also stated in the Bṛhannāradiya Purāṇa, in connection with Sadācāra (23.40): “Also, one should not greet those that are bathing, bringing firewood and flowers, carrying a waterpot or eating.”<sup>a</sup>

As also in the Nṛṣimha Purāṇa (58.92cd–93ab):<sup>b</sup>

<sup>3</sup>Having bowed to the god in the water, he should go home and then worship Viṣṇu with the Puruṣa hymn.<sup>c</sup>

### *Cleaning the Lord's Temple*

<sup>4</sup>After doing Ācamana and so on, one should cleanse Viṣṇu's temple. Seeing and glorifying Kṛṣṇa, one should offer him one's self as his servant. <sup>5</sup>Bringing pure cow dung, clay and water, one should devotedly smear it all around and sprinkle its yard as well.

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a The idea is that these persons should not be formally greeted since they will not be able to return the greeting.

b In VBC 6a.

c This refers to the famous hymn of the Ṛg Veda (10.90).



tat viṣṇumandiraṃ tasyāṅganam abhyukṣec ca ||5||

tathā ca navamaskandhe śrīmadambariṣopākhyāne—

- 5 sa vai manaḥ kṛṣṇapadāravindayor  
vacāṃsi vaikuṅṭhaguṇānuvarṇane  
karau harer mandiramārjanādiṣu  
śrutiṃ cakārācyutasatkathodaye ||6||

ādīśabdena upalepanādīni | śrutiṃ śrotram acyutasya satkathānām udaye śravaṇe prā-  
durbhāve vā cakāra ||6||

ekādaśaskandhe ca śrībhagavaduddhavaṣaṃvāde bhagavaddharmakathane—

- 10 sammārjanopalepābhyāṃ sekamaṅḍalavartanaḥ |  
gṛhaśūrūṣaṇaṃ mahyaṃ dāsavad yad amāyayā ||7||

sammārjanaṃ rajaso 'pākaraṇam | upalepaḥ gomayodakādibhir ālepanam | sekaḥ tair  
eva prokṣaṇaṃ | maṅḍalavartanaṃ sarvatobhadrādiracanam | mahyaṃ mama gṛhaśū-  
śrūṣaṇam ālayasaṃskāraḥ ||7||

- 15 *atha tatra sammārjanamāhātmyam*

nṛsiṃhapurāṇe—

narasiṃhagrhe nityaṃ yaḥ sammārjanam ācaret |  
samastapāpanirmukto viṣṇuloke sa modate ||8||

śrīviṣṇudharmottare—

- 20 sammārjanaṃ tu yaḥ kuryāt puruṣaḥ keśavālaye |  
rajastamobhyāṃ nirmuktaḥ sa bhaven nātra saṃśayaḥ ||9||  
pāṃśūnāṃ yāvatāṃ rājan kuryāt sammārjanaṃ naraḥ  
tāvanty abdāni sa sukhī nākam āsādy modate ||10||

9 ca] R2 Va *deest* || bhagavad] B2 *ante* śrī- 11 dāsavad ... amāyayā] R1 vāsanam aghadamāyayā  
12 tair] B3 *gl.* (gomayodakādibhiḥ) 15 atha tatra] R1 tatha atra 16 nṛsiṃha] Edd *ante* śrī-  
18 sa modate] B1 mahīyate 19 śrī] B1 *deest* 19–23 śrī ... modate] R2 *om.* 22 yāvatāṃ] V2  
yāvati

*It* refers to the temple of Viṣṇu. One should sprinkle its yard as well.

This is also mentioned in the story of Ambarīṣa in the Ninth Book (BhP 9.4.28):<sup>a</sup>

<sup>6</sup>He engaged his mind in the lotus feet of Kṛṣṇa,  
his words in describing the qualities of Vaikuṅṭha,  
his hands at cleansing Hari's temple, and so on,  
his ears in the rising of Acyuta's noble stories.

The words *and so on* refer to acts such as smearing. He set his *listening* or ears on the *rising* or appearance of hearing the noble stories of Acyuta.

And in the Eleventh Book, in the discussion between the Lord and Uddhava concerning Bhagavad Dharma (BhP 11.11.39):

<sup>7</sup>One should attend to my house like a servant, free from deceit, by cleaning, smearing and moistening and by drawing Maṅḍalas.

*Cleaning* means removing dust and *smearing* plastering with cow dung, water and so on. *Moistening* means sprinkling with it. *Drawing Maṅḍalas* refers to fashioning the Sarvatobhadra and other diagrams. *Attend to my house* means cleaning my abode.

*The Greatness of Cleaning the Temple*

In the Nṛsiṃha Purāṇa (33.13):<sup>b</sup>

<sup>8</sup>One who regularly cleans the house of Narasiṃha is freed from all sins and delights in the world of Viṣṇu.

In the Viṣṇudharmottara Purāṇa (–):

<sup>9</sup>That man who cleans the abode of Keśava is cleansed from Rajas and Tamas—there is no doubt about it. <sup>10</sup>O king! The man who cleans will easily go to heaven and delight there for as many years as the specks of dust that he cleaned away.

a In VBC 6a.

b In JM 77b.

vārāhe—

yāvatkāni prahārāṇi bhūmisammārjane daduḥ |  
tāvadarśasahasrāṇi śākadvīpe mahīyate ||11||

5 yāvatkāni prahārāṇi napuṃsakatvam ārṣam | yāvataḥ sammārjanyā prahārān, bhūmeḥ  
sammārjane, he bhūmīti pṛthak padaṃ vā ||11||

10 jāyate mama bhaktaś ca sarvadharmasamanvitaḥ |  
śucir bhāgavataḥ śuddho hy aparādhavivarjitaḥ ||12||  
tato bhuktvā sarvabhogāṃs tīrtvā saṃsārasāgaram |  
śākadvīpāt paribhraṣṭaḥ svargalokaṃ sa gacchati ||13||  
nandanaṃ vanam āśritya modate cāpsaraiḥ saha |  
nandanāc ca paribhraṣṭo mama karmavyavasthitaḥ |  
sarvasaṅgān parityajya mama lokaṃ tu gacchati ||14||

mama karmavyavasthitaḥ madbhaktiniṣṭhaḥ sann ity arthaḥ ||14||

*athopalepanamāhātmyam*

15 tatraiva—

gomayaṃ gṛhya vai bhūmiṃ mama veśmopalepayet |  
yāvatas tu padāṃs tatra samantād upalepayet |  
tāvad varśasahasrāṇi madbhakto jāyate tathā ||15||

gṛhya gṛhītvā | yāvataḥ padān iti puṃstvam ārṣam ||15||

20 samīpe yadi vā dūre yaś cālayati gomayam |  
yāvat tasya padāgrāṇi tāvat svarge mahīyate ||16||

1 vārāhe] B3 *deest* : Edd śrī- 5 vā] V2 *deest* 9 sa] R3 ca 10 āśritya] B2 āgatya || cāpsaraiḥ]  
R1 vāpsaraiḥ || saha] B3 samam 11 nandanāc ca] B2 nandanādi 12 tu] B3 sa 16 bhūmiṃ]  
R2 bhūme : B3 *p.c.* bhuvi 19 padān iti] B1 padānīti

In the Varāha Purāṇa (–):<sup>a</sup>

<sup>11</sup>One will be honoured in Śākadvīpa<sup>b</sup> for as many thousands of years as the strokes one gives in cleaning the earth.

Using the neuter gender for the word *stroke* is an archaic irregularity.<sup>c</sup> [...] The word earth can also be analyzed as a separate word, meaning “O earth!”<sup>d</sup>

<sup>12</sup>One is also born as my devotee, endowed with all virtues, clean, a pure Bhāgavata, free from all offences. <sup>13</sup>Then, having enjoyed all pleasures, one will cross over the ocean of birth and death, and after falling from Śākadvīpa, one will go to heaven. <sup>14</sup>Dwelling in the Nandana forest, one will enjoy with Apsaras, and after falling from Nandana, one who sticks to my work will give up all attachment and go to my world.

*One who sticks to my work* means one who is fixed in devotion to me.

### *The Greatness of Plastering*

In the same book:<sup>e</sup>

<sup>15</sup>One who fetches cow dung and smears the ground of my dwelling will be born as my devotee for as many thousands of years as the number of steps he takes in smearing all around there.

[...] Using the masculine gender for the word *steps* is an archaic irregularity.

<sup>16</sup>And one who brings cow dung from close by or far away will be honoured in heaven for each step he takes. <sup>17</sup>Having fallen down to Śālma-

a In JM 77b. Varāha Purāṇa 139 deals with this topic, but while some verses are the same, the order and exact wording is not identical.

b Śākadvīpa is the sixth of the seven islands of the larger earth plane (*bhūmaṇḍala*), bordering the ocean of milk where Viṣṇu resides.

c The word *prahāra* (stroke) is generally understood as a masculine word that in the accusative plural would be *prahārān*, not *prahārāṇi* as here. One *prahāra* equals three hours.

d The words *bhūmisammārjane* can be understood as a compound (“in cleaning the earth”) or as two different words (“O mother earth! In cleaning ...”), as the Varāha Purāṇa is a discussion between Varāha and goddess earth.

e In JM 77b–78a.

śālmalau tatparibhraṣṭo rājā bhavati dhārmikaḥ |  
madbhaktaś caiva jāyeta sarvaśāstraviśāradaḥ ||17||

tasmāt svargāt paribhraṣṭaḥ san ||17||

5 yaś cālepayate bhūmau gomayena dṛḍhavrataḥ |  
tasya dṛṣṭvānulepaṃ tu mama tuṣṭiḥ prajāyate ||18||  
goś ca yasyāḥ puriṣeṇa kriyate bhūmilepanam |  
ekenaiva tu lepena goyonyā vipramucyate ||19||

sā gaur viśeṣeṇa prakarṣeṇa ca mucyate golokaṃ yātīty arthaḥ ||19||

10 sthānopalepane bhūmeḥ salilaṃ yo dadāti me |  
tasya puṇyaṃ mahābhāge śṛṇu tattvena niṣkalam ||20||

niṣkalam śuddham ||20||

15 yāvanti jalabindūni lipyamānasya sundari |  
tāvad varṣasahasrāṇi svargaloke mahīyate ||21||  
yāvanto bindavaḥ kecit pānīyasya vasundhare |  
tāvad varṣasahasrāṇi krauñcadvīpe mahīyate ||22||

yāvanti jalabindūnīti napuṃsakatvam ārṣam | sthānasya lipyamānasya sataḥ | yatra  
yāvanto jalabindavo bhavantīty arthaḥ ||21–22||

krauñcadvīpāt paribhraṣṭaḥ sarvadharmaparāyaṇaḥ |  
sarvasaṅgān parityajya mama lokaṃ ca gacchati ||23||

20 paścāc ca svargāt paribhraṣṭaḥ san krauñcadvīpe gato mahīyate tatratyaiḥ pūjyata ity  
arthaḥ ||23||

1 bhavati] V2 parama- 4 cālepayate] V2 cālepayed : B2 ca lepayate || bhūmau] R1 Pa Edd bhū-  
miṃ : R3 bhūme 5 mama] R1 samvaṃ 7 goyonyā] R2 goyonyāṃ || goyonyā vipramucyate]  
R1 goyonyātipramucyate : R3 yogonyās tu vimucyate 8 viśeṣeṇa] V1<sup>2</sup> i.m. || ca] V1<sup>2</sup> i.m. : B1  
deest || golokaṃ] V1 V2 B1 B3 ante śrī- 9 bhūmeḥ] R2 Edd bhūme 12 lipyamānasya] Od gl.  
(sthānasya) : Od ins. he 14 kecit] Va kiñcit

lidvīpa,<sup>a</sup> he will become a virtuous king and then be born as my devotee, expert in all the scriptures. <sup>18</sup>And when I see someone of fixed vows who smears the ground with cow dung, I am pleased with that plastering. <sup>19</sup>And the cow with whose dung the earth is smeared is by only one act of plastering completely freed from that birth as a cow.

[...]. That cow is *completely*, especially and powerfully *freed*, that is, it attains Goloka.

<sup>20</sup>O fortunate one, listen to the truth of the full merit of one who gives water for plastering the ground of my place! <sup>21</sup>Beautiful one, he will be honoured in heaven for as many thousands of years as there are drops of water in the plastering. <sup>22</sup>O earth, he will be honoured in Krauñcadvīpa<sup>b</sup> for as many thousands of years as there are drops in the water. <sup>23</sup>After falling from Krauñcadvīpa, one will be devoted to all virtues, give up all attachment and go to my world.

[...] And afterwards, when one has fallen from heaven, one will go to Krauñcadvīpa and be honoured there. The meaning is that one will be revered by the inhabitants there.

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a Śālmalidvīpa is the third of the seven islands of the larger earth plane.

b Krauñcadvīpa is the fifth of the seven islands of the larger earth plane.

śrīviṣṇudharmottare—

- kṛtvopalepanam viṣṇor naras tv āyatane sadā |  
 gomayena śubhāl lokān ayatnād eva gacchati ||24||  
 hastapramāṇam bhūbhāgam upalīpya narādhipa |  
 5 devarāmāśatam nāke labhate satatam naraḥ ||25||

nārasimhe—

gomayena mṛdā toyair yaḥ kuryād upalepanam |  
 cāndrāyaṇaphalam prāpya viṣṇuloke mahīyate ||26||

tatraiva śrīdharmarājasya dūtānuśāsane—

- 10 sammārjanam yaḥ kurute gomayenopalepanam |  
 karoti bhavane viṣṇos tyājyaṃ teṣāṃ kulatrayam ||27||

upalepakasya pāpakṣayādikaṃ kiṃ vācyam? tasya sambandhinām api tathaiva syād iti  
 likhati sammārjanam iti | kulatrayam piṭṛkulaṃ mātṛkulaṃ bhāryākulaṃ ceti ||27||

*athābhyaṅgaṇamāhātmyam*

- 15 viṣṇudharmottare—

abhyaṅgaṇam tu yaḥ kuryāt pānīyena surālaye |  
 sa śāntatāpo bhavati nātra kāryā vicāraṇā ||28||  
 abhyaṅgaṇam tu yaḥ kuryād devadevājire naraḥ |  
 sarvapāpavinirmukto vāruṇam lokam aśnute || iti ||29||

- 20 devadevasya ajire aṅgane ||29||

1 śrī] B1 B2 *deest* || śrī ... dharmottare] Od *deest* 1–3 śrī ... gacchati] Va *deest* : Va<sup>2</sup> *i.m.* 1–5 śrī ... naraḥ] R2 *deest* 2 naras ... āyatane] B2 mandīras tv āyane || āyatane] Pa ādodate 3 lokān ayatnād] Pa lokād yatnād || ayatnād] B2 prayatnād : Va<sup>2</sup> B3 Od yatnād || eva] Pa *ins.* sa : B3 *ins.* ca 4 narādhipa] B2 narādhipaḥ 5 devarāmāśatam] Od *gl.* (devāṅganāśatam) || nāke] Pa tena : Od *gl.* (svargaloke) || labhate] B2 na labhet 6 nārasimhe] R3 *deest* 8–10 cāndrā ... opalepanam] B1 *om.* 9 rājasya] R1 -rāja- 13 kulatrayam] B3 kulatrayam iti kulatrayam 15 viṣṇu] Edd *ante* śrī- 16–17 abhyaṅgaṇam ... vicāraṇā] R2 *om.* 17 śāntatāpo] Od *gl.* (sa śāntaḥ tāpo yasya) || vicāraṇā] R3 vicāraṇam 18 deva] R1 *om.* || devadevājire] Od *gl.* (devadevājire aṅgane) 19 vāruṇam ... aśnute] Od *gl.* (varuṇalokaṃ bhunakti)

In the Viṣṇudharmottara Purāṇa (–):

<sup>24</sup>That man who regularly plasters the dwelling of Viṣṇu with cow dung will easily go to auspicious worlds. <sup>25</sup>O king, one who plasters one cubit of ground will become a king in heaven and get a hundred of divine beauties.

And in the Nṛsiṃha Purāṇa (33.14):<sup>a</sup>

<sup>26</sup>One who plasters with cow dung, clay and water attains the fruit of the Candrāyaṇa sacrifice and is honoured in the world of Viṣṇu.

In the instructions to the messengers of Dharmarāja in the same book (–):<sup>b</sup>

<sup>27</sup>Stay away from the three families of one who cleans the abode of Viṣṇu and plasters it with cow dung!

Let alone the removal of the sins and so on for the one who plasters, the author gives this verse to indicate that the same will happen to his relatives as well. *The three families* refer to the family of the father, the family of the mother and the family of the wife.

### *The Greatness of Sprinkling*

In the Viṣṇudharmottara Purāṇa (–):<sup>c</sup>

<sup>28</sup>One who sprinkles water in the abode of a god stills his afflictions—do not doubt this. <sup>29</sup>The man who sprinkles in the house of the God of gods is freed from all his sins and enjoys the world of Varuṇa.

[...]

a In JM 78a.

b In vBC 6b. Chapters 8 and 9 of the Nṛsiṃha Purāṇa deals with this topic, but this verse is not found there nor anywhere else in the printed text.

c In JM 78a.



sarvatobhadrapadmādīny abhijñāḥ svastikāni ca |  
viracayya vicitrāṇi maṇḍayed dharimandiram ||30||

tathā ca nārasimhe—

5 sammārjanopalepābhyāṃ raṅgapadmādiśobhanam |  
kuryāt sthānaṃ mahāviṣṇoḥ sojvalāṅgaṃ mudānvitāḥ ||31||

raṅgaṃ vividhavarṇacitraṃ padmādi ca | yad vā, raṅgair vicitravarṇacūrṇair yat pad-  
mādi tena śobhitam | ādiśabdena svastikādi | ujvalāni śobhanāni aṅgāni bhittiprākā-  
rādīni tatsahitaṃ ca kuryāt | aṅgāny api vibhūṣayed ity arthaḥ | kriyāviśeṣaṇaṃ vā,  
tathāpi sa evārthaḥ ||31||

10 *atha maṇḍalamāhātmyam*

skandapurāṇe kārttikaprasaṅge—

15 agamyagamane pāpam abhaksyasya ca bhakṣaṇe |  
sarvaṃ tan nāśam āpnoti maṇḍayitvā harer gr̥ham ||32||  
aṇumātraṃ tu yaḥ kuryān maṇḍalaṃ keśavāgrataḥ |  
mṛdā dhātuvikāraiś ca divi kalpaśataṃ vaset ||33||  
śālagrāmaśilāgre tu yaḥ kuryāt svastikaṃ śubham |  
kārttike tu viśeṣeṇa punāty āsaptamaṃ kulam ||34||  
maṇḍalaṃ kurute nityaṃ yā nārī keśavāgrataḥ |  
saptajanmāni vaidhavyaṃ na prāpnoti kadācana ||35||

20 maṇḍalaṃ sarvatobhadradī | keśavāgrato maṇḍalaṃ karotīti śeṣaḥ | kuruta iti pūrve-  
naivānuṣaṅgaḥ ||33–35||

25 gr̥hītvā gomayaṃ yā tu maṇḍalaṃ keśavāgrataḥ |  
bhartur viyogaṃ nāpnoti santateś ca dhanasya ca ||36||  
prāṅgaṇaṃ varṇakopetaṃ svastikaiś ca samanvitaṃ |  
devadevasya kurute krīḍate bhuvanatrāye ||37||

1 padmādīny] Va B3 Edd padmādīn || abhijñāḥ] Od *gl.* (abhijñāṃ punaḥ punaḥ) 4 śobha-  
nam] R1 R2 R3 Pa B2 B3 -śobhitam 5 mudānvitāḥ] B2 mudāyutam : Od mudāyutaḥ 7 śob-  
hanāni aṅgāni] B2 *transp.* 8 vi] V2 B1 B3 *deest* 11 skandapurāṇe] R2 skānde || prasaṅge] R1  
-māhātmye 12 agamane] B2 -āgamane 13 sarvaṃ ... nāśam] B2 sarvato gamam 13–14 sar-  
vaṃ ... keśavāgrataḥ] R2 *deest* 17 āsaptamaṃ] B3 saptamaṃ 19 sapta ... kadācana] V1<sup>2</sup>  
*i.m.* 22 gr̥hītvā ... keśavāgrataḥ] V1<sup>2</sup> *i.m.* || gomayaṃ] B2 maṇḍalaṃ || maṇḍalaṃ] B2 goma-  
yaṃ 25 devadevasya kurute] V2 B2 B3 Edd devasya kurute yā (B3 Edd yas) tu

<sup>30</sup>Skilfully one should draw Sarvatobhadras, lotuses, Svastikas and so on, and then decorate the temple of Hari variously.

This is mentioned in the Narasiṃha Purāṇa (-):<sup>a</sup>

<sup>31</sup>By cleaning and plastering and by colourful lotuses and so on should one happily beautify great Viṣṇu's temple and its splendid parts.

*Colourful lotuses* means drawings of various colours and lotuses, or else lotuses made of powder dyes of different hues. *And so on* means Svastikas and similar figures. *The splendid parts* refer to walls, fences and so on. The meaning is that one should decorate them as well. Or else it is an adverb, but the meaning will be the same.

### *The Greatness of Maṇḍalas*

In connection with the month of Kārttika in the Skanda Purāṇa (-):<sup>b</sup>

<sup>32</sup>All of the sin of approaching one not to be approached and eating what is not be eaten is destroyed when one decorates the house of Hari. <sup>33</sup>One who with mud and mineral colours makes a Maṇḍala the size of minute size in front of Keśava will stay in heaven for a hundred Kalpas. <sup>34</sup>But one who makes a beautiful Svastika in front of the Śālagrāma stone, especially in the month of Kārttika, purifies seven generations of the family. <sup>35</sup>That woman who regularly makes a Maṇḍala in front of Keśava will not become a widow for seven lifetimes.

*Maṇḍala* refers to the Sarvatobhadra and others. [...]

<sup>36</sup>She who fetches cow dung and makes a Maṇḍala in front of Keśava will never be separated from her husband, children or wealth. <sup>37</sup>One who decorates the courtyard of the God of gods with pictures and Svastikas will enjoy in the three worlds.

a In VBC 6b.

b In JM 78a–78b as simply *skandapurāṇe*, but one verse between 35 and 36 is omitted in the HBV, perhaps by oversight. In VBC 6a this quotation is given as *skandapurāṇe nāradaṃ prati*, but the last verse is missing.

nārādiye—

mṛdā dhātuvikārair vā varṇakair gomayena vā |  
upalepanakṛd yas tu naro vaimāniko bhavet ||38||

upalepanam maṇḍalādikaṃ karotīti tathā saḥ ||38||

5 haribhaktisudhodaye ca—

upalipyālayam viṣṇoś citrayitvātha varṇakaiḥ |  
viṣṇuloke tu tatrasthaiḥ saspr̥ham vīkṣyate sukhī ||39||

*atha svastikalakṣaṇam*

āgame—

10 vidiggatacatuṣkāṇi bhittvā ṣoḍaśadhā sudhīḥ |  
mārjayet svastikākāraṃ śvetapītāruṇāsitaiḥ ||40||

tatra ca pañcarātravacanam—

15 rajāṃsi pañcavarṇāni maṇḍalārtham hi kārayet |  
śālitaṇḍulacūrṇena śuklaṃ vā yavasambhavam ||41||  
raktaṃ kuṃkumasindūragairikādisamudbhavam |  
haritālobbhavam pītaṃ rajanīsambhavam kvacit |  
kṛṣṇam dagdhair hariyavair haripītair vimiśritaiḥ ||42||

śvetādivarṇais cūrṇaiḥ hariyavaiḥ haridvarṇayavair dagdhaiḥ kṛṣṇavarṇam syāt, tac ca  
pītair vimiśritam haridvarṇam syād ity arthaḥ | evaṃ varṇapañcakam uktam ||40–42||

2 vā] R2 Va ca || vā] R1 Pa ca 5 ca] Od *deest* 6 varṇakaiḥ] V1 karnakaiḥ 7 viṣṇuloke ... tatra-  
sthaiḥ] Od *gl.* (viṣṇulokasthaiḥ janaiḥ) || tu] Edd 'tha || sukhī] B3 *a.c.* sudhīḥ 11 mārjayet] R2  
maṇḍayet || pītā] V2 -dvīpā- 12 rātra] V1 -śatra- 16 rajanīsambhavam] Od *gl.* (haridrā iti)  
17 kṛṣṇam] Od *gl.* (kṛṣṇavarṇam) || dagdhair] R1 dharadhair || hari] Edd harid- || yavair] B1 B2  
-parair || hari] R2 R3 B1 B3 Edd harit- || haripītair] Od *gl.* (nīlavarṇavimiśritam) || vimiśritaiḥ]  
Edd vimiśritam : Od *gl.* (haridvarṇam bhavati) 18 hari] Edd harid-

In the Nārada Purāṇa (–):

<sup>38</sup>That man who smears with clay, mineral colours, pigments or cow dung will be borne in a celestial chariot.

*Smears* means who also makes Maṇḍalas and so on.

And in the Haribhaktisudhodaya (20.77):

<sup>39</sup>The happy man who smears Viṣṇu's abode and decorates it with colours is lovingly beheld by the inhabitants of the world of Viṣṇu.

*Characteristics of a Svastika*

In the Āgama:<sup>a</sup>

<sup>40</sup>Having divided the squares in the intermediate directions into sixteen parts, one should wipe away to make a svastika form, with white, yellow, red and blue.<sup>b</sup>

About this, there is also a statement in the Pañcarātra:<sup>c</sup>

<sup>41</sup>For Maṇḍalas, one should make use of dyes of five colour: white using rice powder or that of barley; <sup>42</sup>red, from saffron, vermillion, red chalk or the like; yellow, from orpiment or from turmeric; blue, from burned green barley; and the mixture from blue and yellow.

One gets white and the other colours from powders and the blue colour from burned green barley. When that is mixed with yellow one gets the colour green. This is the meaning.<sup>d</sup> These are said to be the five colours.

a Śāradātilaka 3.137, cited in JM 78b.

b This is far from clear, which is perhaps why the commentator has nothing to say about the verse. It is simply copied from the JM. In its original context, it describes how to fashion four separate svastikas in each of the corners of a Navanābha Maṇḍala (śT 3.135–140).

c In JM 78b.

d The author is hampered here by a poor reading of the text in the JM. The manuscript of the JM that I have consulted has *haritaṃ pītaṃ kṛṣṇavimīśritam* which makes better sense.

*atha tatra dhvajapatākādyāroṇam*

tato dhvajapatākādi vinyasya harimandire |  
vicitraṃ bhūṣayet tac ca bhagavadbhaktimān naraḥ ||43||

tat harimandiraṃ ca vicitraṃ yathā syāt tathā bhūṣayet ||43||

5 *atha dhvajāroṇamāhātmyam*

skandapurāṇe dvārakāmāhātmye śrīmārkaṇḍeyendradyumnasamvāde—

dhvajam āropayed yas tu prāsātopari bhaktiṭaḥ |  
tasya brahmapade vāsaḥ kṛḍate brahmaṇā saha ||44||

bṛhannārādīye—

10 yaḥ kuryād viṣṇubhavane dhvajāroṇam uttamam |  
sampūjyate viriñcyādyaḥ kim anyair bahubhāṣitaiḥ ||45||

tatraivāgre ca—

15 paṭo dhvajasya viprendra yāvac calati vāyunā |  
tāvanti pāpajālāni naśyanty eva na saṃśayaḥ ||46||  
mahāpātakayukto vā yukto vā sarvapātakaiḥ |  
dhvajam viṣṇugrhe kṛtvā sarvapāpaiḥ pramucyate ||47||  
āropitaṃ dhvajam dṛṣṭvā ye 'bhinandanti dhārmikāḥ |  
te 'pi sadyo vimucyante hy upapātakakoṭibhiḥ || iti ||48||

20 evaṃ bṛhannārādīye khyātaṃ yac cānyad adbhutam |  
dhvajāroṇamāhātmyaṃ tad draṣṭavyam ihākhilam ||49||

1–3 atha ... naraḥ] Od om. 1 āroṇam] R1 -āroṇavidhiḥ 3 tac ca] Pa tatra 4 bhūṣayet] B1 add. ity arthaḥ 5 atha] R2 anya- 6 skandapurāṇe] R2 skānde || skanda ... māhātmye] Od om. || māhātmye] R2 ins. ca || śrī] B1 deest || dyumna] R1 ins. -māhā- 10 bhavane] V1 R2 -bhuvane 11 viriñcyādyaḥ] Od gl. (brahmādyaiḥ) 12 tatraivāgre ca] Od tatraiva 18 hy] R2 deest || hy upa] Edd mahā- || iti] B1 B2 deest 19 evaṃ] B1 B2 dhvajam 20 ihākhilam] B2 Od mahāphalam

*Hoisting Flags, Banners and so on There*

<sup>43</sup>Then a man with devotion to the Lord should raise flags, banners and so on at the temple of Hari and decorate it in various ways.

[...]

*The Greatness of Hoisting Flags*

In a discussion between Mārkaṇḍeya and Indradyumna in the Greatness of Dvārakā in the Skanda Purāṇa (7.4.23,61):<sup>a</sup>

<sup>44</sup>One who devotedly raises a flag over the temple will have a dwelling in Brahmā's world and enjoy along with Brahmā.

In the Bṛhannāradiya Purāṇa (18.3):

<sup>45</sup>One who raises an excellent flag over the dwelling of Viṣṇu will be honoured by Brahmā and the others—what is the use of many other words?

And also later in the same book (18.46–47, 49):<sup>b</sup>

<sup>46</sup>Best of Brāhmaṇas, as long as the cloth of the flag flutters in the wind, so long all sins are destroyed: there is no doubt about it. <sup>47</sup>One may possess the great sins or all different sins but when one has raised a flag at Viṣṇu's house one is liberated from it all. <sup>48</sup>Even the virtuous people who simply see the raised flag and delight in it are immediately freed from millions of minor sins.

<sup>49</sup>Now, whatever else of the wonderful greatness of hoisting the flag that is explained in the Bṛhannāradiya Purāṇa should be considered in its entirety here.<sup>c</sup>

a In JM 77a.

b The author leaves out an intervening verse (Bṛhannāradiya Purāṇa 18.48) stating that for each day the flag stays above the temple the devotee will enjoy the same form (*sārūpya*) as Viṣṇu for a thousand yugas, probably as this would contradict the eternity of this type of liberation.

c This is the main topic of chapter 18 of the Bṛhannāradiya Purāṇa.

*atha patākāroṇamāhātmyam*

dvārakāmāhātmye tatraiva—

kṛṣṇālayaṃ yaḥ kurute patākābhīś ca śobhitam |  
sadaiva tasya loke tu vāsaś tasya na cānyataḥ ||50||

5 viṣṇudharmottare—

patākāṃ ca śubhāṃ dattvā tathā keśavaveśmani |  
vāyulokam avāpnoti bahūn abdagaṇān dvijaḥ ||51||  
dodhūyate yathā sā tu vāyunā keśavālaye |  
tathā tasyāpi sakalaṃ dehāt pāpaṃ vidhūyate ||52||

10 *atha vandanamālākadalīstambhāroṇamāhātmyam*

dvārakāmāhātmye tatraiva—

bhūpa vandanamālāṃ tu kurute kṛṣṇaveśmani |  
devakanyāvṛtair lakṣaiḥ sevyate suranāyakaiḥ ||53||  
yaḥ kuryāt kṛṣṇabhavanam kadalīstambhaśobhitam |  
15 nandate cāpsaroyuktaḥ svāgataṃ tasya devarāt ||54||

dhvajapatākādivinyased ityādiśabdena gr̥hītasya vandanamālāder api vinyāsamāhāt-  
myaṃ likhati bhūpeti dvābhyaṃ | tasya svāgataṃ yathā syāt tathā nandate tam abhi-  
nandati hr̥ṣṭo bhavatīti vā | yad vā, tasya śubhāgamanam abhinandati | vandata iti vā  
pāṭhaḥ ||53–54||

20 *atha pīṭhapātravastrādīsaṃskāraḥ*

tatra tāmṛdīpātraṃ yat prabhor vastrādīkaṃ ca yat |  
pīṭhādīkaṃ ca yat sarvaṃ yathoktavidhi śodhayet ||55||

3 yaḥ kurute] R2 prakurute || ca śobhitam] B1 a.c. alaṅkṛtam 4 tasya ... vāsaś] Od gl. (kṛṣṇa-  
sya loke vāsaḥ syāt) || cānyataḥ] R1 vānyataḥ 7 dvijaḥ] B1 B3 Od dvijaḥ 8 yathā] R1  
tathā || tu] V1<sup>2</sup> l.m. 10 vandana] R1 candana- || kadalīstambhā] Od -rambhā- 12 van-  
dana] R1 candana- || veśmani] R1 R2 R3 Pa Od -sadmani 13 vṛtair] Od -yutair || suranāyakaiḥ]  
Od gl. (suraḥśreṣṭhaiḥ) 14 bhavanam] R1 -bhuvanam 15 cāpsaro] V1 Va vāpsaro- : R1 vāt-  
mano || devarāt] Od gl. (indrah) 17 tam] V2 deest 18 hr̥ṣṭo ... abhinandati] B1 om. || vā] B2  
B3 deest || vandata] V1 vindata 20 pīṭha] V1 V2 Va deest || vastrādī] R2 -vastrādīka- 22 yat]  
B3 Edd tat || yathoktavidhi śodhayet] V2 Edd yathoktaṃ ca viśodhayet

*The Greatness of Hoisting Banners*

In the same place of the section on the greatness of Dvārakā (–):

<sup>50</sup>One who adorns Kṛṣṇa's dwelling with banners will always dwell in his abode and nowhere else.

In the Viṣṇudharmottara Purāṇa (3.341.57–58):

<sup>51</sup>That Brāhmaṇa who donates a beautiful banner to the dwelling of Keśava attains the world of Vāyu for many years. <sup>52</sup>As long as it flutters in the wind above the house of Keśava will all his sins will be blown away from his body.

*The Greatness of Raising Festoons of Leaves and the Trunks of Banana Trees*

In the same place of the Greatness of Dvārakā (Skanda Purāṇa 7.4.23.60, 59ab):<sup>a</sup>

<sup>53</sup>O king, one who arranges for a festoon of leaves for Kṛṣṇa's dwelling will be attended by thousands of the best of gods and goddesses. <sup>54</sup>The king of gods along with the Apsarases bid welcome the one who decorates Kṛṣṇa's house with banana tree trunks.

Above (4.43) the author wrote that one should offer flags, banners and so on. In these two verses, he describes the greatness of offering items such as festoons of leaves that are included within that *and so on*. They bid, greet him, so that he is made welcome, or then [nandate means] that they rejoice. Or else, they greet his auspicious arrival. Another reading has “honour” [instead of bid welcome].

*Cleaning the Seat, Vessels, Clothes and so on*

<sup>55</sup>Whatever copper vessels or whatever clothes, seats and so on there are that belong to the Lord, should all be cleaned in the proper way.

a The reading of the HBV of the beginning of this verse is better than that of the printed edition of the Skanda Purāṇa, which reads *dhiṅpaṃ candanamālāṃ*. What is a garland of sandalwood? The difficult second part of verse 54 does not correspond to that of Skanda Purāṇa 7.4.23.59, where it is said that the devotee will live in the world of the sun for as long as the earth endures.



*tatra pīṭhasya*

nārasimhe—

pādapīṭhaṃ ca kṛṣṇasya bilvapatreṇa dharṣayet |  
uṣṇāmbunā ca prakṣālya sarvapāpaiḥ pramucyate ||56||

5 *atha taijasādipātrāṇām*

mārkaṇḍeyapurāṇe—

uḍumbarāṇām amlena kṣāreṇa trapusīsayoḥ |  
bhasmāmbubhiś ca kāmśyānām śuddhiḥ plāvo dravasya ca ||57||

10 uktavidhiṃ likhati uḍumbarāṇām ityādinā śucitām iyād ity antenna | uḍumbarāṇām  
tāmraṇām tanmayapātrāṇām ity arthaḥ | trapur aṅgaṃ bhasmayuktair ambubhiḥ |  
dravasya gorasādeḥ plāvaḥ plāvanam | tathā coktaṃ vaśiṣṭhena dravāṇām plāvane-  
naiva iti | tadviśeṣo 'gre vyakto bhāvī ||57||

vāyupurāṇe—

15 mañivajrapravālānām muktāśaṅkhopalasya ca |  
siddhārthakānām kalkena tilakalkena vā punaḥ ||58||

muktāyāḥ śaṅkhasya upalasya ca pāṣāṇasya dvandvaikyam | siddhārthakānām sarṣa-  
pāṇām, śuddhir iti śeṣaḥ prakaraṇabalāt ||58||

brāhme—

20 suvarṇarūpyaśaṅkhāśmaśuktiratnamayāni ca |  
kāmśyāyastāmrraityāni trapusisamayāni ca ||59||

1 pīṭhasya] Edd *add.* saṃskāraḥ 3 ca] R2 Od tu || dharṣayet] R1 varṣayet : B3 gharṣayet 5 tai-  
jasādi] B2 *ins.* -pāna- || pātrāṇām] B1 *add.* śuddhiḥ : Edd *add.* saṃskāraḥ 7 uḍumbarāṇām]  
Od *gl.* (tāmrapātrāṇām) 8 śuddhiḥ] R1 śuciḥ : Od śuktiḥ || plāvo] Pa plāvā || dravasya] Od  
travasya 9 vidhiṃ] B1 B3 *ins.* eva 11 plāvanam] B2 plāvam 12 iti] B1 *add.* ādi || tad]  
B1 *deest* 13 vāyupurāṇe] V2 *deest* : Edd *add.* ca 14 mañivajrapravālānām] Od *gl.* (hiyā  
iti) || muktāśaṅkhopalasya] Od *gl.* (pākḥara iti) 15 vā punaḥ] R1 vāyunā 16 pāṣāṇasya] B2  
*ins.* ca 16–17 sarṣapāṇām] B2 *deest* 18 brāhme] R1 brahma : Pa pādme : B1 *deest* : B2 brāhmye  
19 śukti] B3 *a.c.* -śuddhi- 20 trapusi] Od *gl.* (raddi iti)

*The Seat*

In the Narasiṃha Purāṇa (34.12):

<sup>56</sup>Kṛṣṇa's footstool should be polished with Bel leaves. After washing it with warm water, one is freed from all sins.

*Metal Vessels*

In the Mārkaṇḍeya Purāṇa (32.19cd–20ab):<sup>a</sup>

<sup>57</sup>Purification of coppers is done with acid; of tin and lead, with alkali; of bell metals, with ashes and water; and of fluids, by overflowing.

In verses 57–95, the author writes the *way that has been described*. *Coppers* means vessels made of copper. [...] *Fluids* refer to milk and so on. This is also said by Vasiṣṭha (–): “fluids by overflowing”. The details of this will be given later on (4.89).

In the Vāyu Purāṇa (2.16.53cd–54ab):

<sup>58</sup>That of jewels, diamonds, coral, pearls, conches and precious stones, with the paste of ground mustard seeds or sesame seeds.

[...] The word “purification” should be supplied on the strength of the context.

In the Brahma Purāṇa (–):<sup>b</sup>

<sup>59</sup>Those made of gold, silver, conch, stone, pearls, bell metal, iron, copper, brass or tin <sup>60</sup>are purified by water alone when unsmearred. When

a I do not know from which text the author draws these quotes, but this verse is found for example in the Śuddhikaumudī p. 305. All references to the Śuddhikaumudī and the Śuddhikāṇḍa should be understood in the same way, that is, to illustrate that these are famous verses appearing in other compendia as well.

b These same verses, attributed to the Brahma Purāṇa, are cited in many compendia, such as in the Śuddhikāṇḍa (pp. 134–135) of Lakṣmīdhara's monumental Kṛtyakalpataru (from 1100–1300, according to Kane 1991: xi). Verse 59 is cited in Śuddhikaumudī (p. 308).

nirlepāni tu śudhyanti kevalenodakena tu |  
śūdrocchiṣṭāni śodhyāni tridhā kṣārāmlavāribhiḥ || iti ||60||

ratnamayāni sphaṭikādighaṭitāni pātrāṇīti śeṣaḥ | raityāni pittalaracitāni | nirlepāny  
annādileparahitāni | śūdrocchiṣṭāni śūdrocchiṣṭasprṣṭānity arthaḥ | yady api śrībhaga-  
5 vatpātreṣu śūdrocchiṣṭasparśo 'pi na sambhavet, tathāpi kathañcid bhramapramādataḥ  
syād iti tacchuddhir uktā | evam agre 'pi sarvatrohyam | tridhā vāratrayam ity arthaḥ |  
kṣāro bhasma ||59-60||

atiduṣṭaṃ tu pātrādi viśodhya haraye punaḥ |  
nopayauñjīta tat kiṃ tu svopayogāya niḥkṣipet ||61||  
10 atiduṣṭaṃ tu pātrādi viśodhyātithyakarmaṇe |  
yuñjyāt tatparivartāya prabhukarmāntarāya vā ||62||  
etasya parivartena prabhava 'nyat samarpayet |  
ity ayaṃ sarvato loka sadācāro virājate ||63||

manuḥ—

15 tāmraḥkāmṣyaraityānāṃ trapuṇaḥ sīsakasya ca |  
śaucaṃ yathārhaṃ kartavyaṃ kṣārāmlodakavāribhiḥ ||64||

yathārhaṃ malāpagamānusāreṇety arthaḥ | amlodakaṃ jambīrādirasaḥ | tatrāmloda-  
kena tāmrasya | kṣāreṇetaresāṃ vāriṇā tu tattatsamudītenobhayeṣāṃ eveti jñeyam |  
yathārham ity ukteḥ ||64||

20 śaṅkhaḥ—

amlodakena tāmrasya sīsasya trapuṇas tathā |  
kṣāreṇa śuddhiṃ kāmṣyasya lauhasya ca vinirdīśet ||65||

1 tu] B1 ca 2 śodhyāni] B2 suśodhyā : Od śudhyanti || tridhā] Pa vividhā 4 śūdrocchiṣṭa]  
B3 śūdrocchiṣṭāni 8-9 atiduṣṭaṃ ... niḥkṣipet] R3 Va B2 Od Edd *deest* 8-10 viśodhya ...  
pātrādi] B1 *om.* 10-11 atiduṣṭaṃ ... vā] R1 R2 Pa *deest* 10 pātrādi] B3 *a.c.* pātrāni || karmaṇe]  
B2 Od -karmaṇā 12 etasya] Od *gl.* (etasya duṣṭasya pātrasya) 15 ca] R1 vā 17 malāpa-  
gamā] B3 malāpaṇayanā- 18 samudīteno] B1 -samaciteno- : B3 -samucciteno- 21 sīsasya  
trapuṇas] Od trapuṣiṣasya vai || trapuṇas] R1 tripuṇas 22 kṣāreṇa ... vinirdīśet] R2 *deest* : R2<sup>2</sup>  
*i.m.* || śuddhiṃ] V2 śuddhiḥ || lauhasya] R1 Pa lohasya

touched by the leavings of Śūdras, they are purified threefold by water and sour ashes.

The word “vessels” should be supplied. *Made of gems* refers to things fashioned of crystal and so on. [...] *Unsmearred* means that they are without the dirt of food and so on. [...] Even though the Lord’s vessels are never touched by the leavings of Śūdras, still, by mistake or carelessness that might happen, and therefore their purification is given.<sup>a</sup> The same applies in all the cases below as well. *Threefold* means three times. [...]

<sup>61</sup>Very contaminated vessels should not be used for Hari again after they have been purified but be set down for oneself instead. <sup>62</sup>Once they have been cleaned, very contaminated vessels should be used for hospitality or be exchanged for some other work for the Master. <sup>63</sup>In the case of exchanging, another vessel should be offered to the Lord. Everywhere in the world this is known as the correct conduct.

Manu (5.114):<sup>b</sup>

<sup>64</sup>Copper, iron, bell metal, brass, tin and lead items should be properly cleaned with alkali, acid and water.

*Properly* means until the impurity is removed. [...] Among these, acid should be used for copper and alkali for the others, but water should be supplied in both cases. This is the meaning, as it was said *properly*.

Śaṅkha (16.3cd–4ab):<sup>c</sup>

<sup>65</sup>Copper, lead and tin should be purified with sour water; alkali has been set down for bell metal and iron.

- 
- a It is of course very unlikely that the Lord’s vessels would be touched by the food remnants of anyone, let alone a Śūdra. Why then does the Brahma Purāṇa present such a case? It doesn’t: the context of the Śuddhikāṇḍa shows that these verses originally dealt with ordinary plates, not plates meant exclusively for the Lord.
- b In Śuddhikaumudī (p. 305), where the verse is followed by a gloss from where the commentator of the HBV also seems to borrow phrases (*yathārham lepamalādyapakarṣānusāreṇa kṣāro bhasma, amlodakaṃ jambīrādīrasaḥ, amlodakaṃ tāmraṛaityānāṃ sambadhyate, anyeṣu kṣārodakaṃ paścāj jaleneti sarvatra sambandhaḥ*).
- c The second line is given in Śuddhikaumudī (p. 305).

tad evābhivyañjayaty amlodakeneti ||65||

kiṃ ca—

sūtikocchiṣṭhabhāṇḍasya surādyupahatasya ca |  
triḥsaptamārjanāc chuddhir na tu kāmśyasya tāpanam ||66||

- 5 etac ca sarvaṃ svalpopahativiṣayakam | atyantopahatau śuddhiṃ likhati sūtiketi tri-  
bhiḥ | sūtikā navaprasūtā ajātaśaucā | yad vā, prasavakārayitrī, taducchiṣṭasya tadic-  
chiṣṭasprṣṭasya, tayā vā yatra bhuktaṃ tasya bhāṇḍasya taijasapātrasya, tatprakaraṇāt |  
ādiśabdāt śoṇitādi | triḥsapta ekaviṃśativārān mārjanād ity arthaḥ | kecid āhuḥ saptab-  
hir yavagodhūmakalāyāmāṣādicūrṇaiḥ pratyekaṃ trir mārjanāc chuddhir iti | kāmśya-  
10 pātrasya tu na tathā śuddhiḥ | kiṃ tu tasya tāpanaṃ dahanam eva | bhājana iti pāṭhaḥ  
sugamaḥ ||66||

anyatra ca—

tāmram amlena śudhyeta na ced āmiṣalepanam |  
āmiṣeṇa tu yal liptaṃ punar dāhena śudhyati ||67||

- 15 brāhme—

sūtikāśavaviṇṇmūtrarajasvalahatāni ca |  
prakṣeptavyāni tāny agnau yac ca yāvat sahed api ||68||

2–3 kiṃ ... ca] R2 *deest* : R2<sup>2</sup> *i.m.* 4 tu] Od ca || tāpanam] R2 lājane 5 etac] B2 tataś  
8–9 saptabhir] V1 V2 *deest* 15 brāhme] V2 Va *deest* 17 prakṣeptavyāni] B2 prakṣiptavyāni :  
Od prakṣiptāni ca

The author demonstrates the above statement [on the division of cleaning agents] with this verse.

Further:

<sup>66</sup>A vessel touched by the leavings of a woman lying in, by alcohol or the like becomes pure by cleansing three times seven, but not bell metal: heating.

All the previous examples refer to insignificant pollution. Verses 66–68 describe purification in cases of major pollution.<sup>a</sup> *A woman lying in* means a woman who has just given birth and not yet undergone purification. Alternatively, it refers to a midwife. *Touched by the leavings* means that the leavings of this person have touched it, or else that she has eaten off it. *A vessel* refers to a metallic vessel by the strength of the context. *Or the like* refers to blood and so on. The meaning of *three times seven* is cleansing twenty-one times. But some say: “Purity is achieved by cleaning three times each with seven powders: that of barley, wheat, Kalāya beans and so on.” But a plate of bell metal is not purified in this way, instead it needs *heating* or scorching. The meaning of the reading “plate” is obvious.<sup>b</sup>

And elsewhere:

<sup>67</sup>Copper is purified by acid, but not if smeared with meat. That which has been smeared by meat is purified by reheating.

In the Brahma Purāṇa (–):<sup>c</sup>

<sup>68</sup>And items touched by a woman lying in, a corpse, faeces, urine or a menstruating woman should be thrown into a fire for as much as they can bear it.

- 
- a According to Kane (1991: 316, referring to Smṛtyarthasāra), causes of insignificant pollution include dogs, village swine, cats, their urine, the wax from the ear, nails, phlegm, tears and perspiration, while causes of major pollution include faeces, human urine, semen, blood, fat, marrow and alcohol.
- b The last word of verse 4.65 is heating, which the commentator understands to mean that instead of cleansing with powders, bell metal needs to be heated. Linguistically, this is rather forced (as in the English translation), while a reading of the verse where the last word is plate is much easier. In the latter case, the end of verse 65 would be “but not a bell-metal plate”.
- c In Śuddhikaumudī p. 308.

dāhe viśeṣaṃ likhati sūtiketi | rajaḥsvalety ākārābhāva ārṣaḥ | sūtikādibhir hatāny upa-  
hatāni | tatra sūtikārajaḥsvalopahatatvaṃ tattaducchiṣṭasparśāt | tatra tadbhojanād vā  
| sāveti dantyādipāṭhe āsavo madyam | yāvad iti yāvantaṃ agniṃ kālaṃ vā yad dravyaṃ  
saheta, tāvaty agnau tāvantaṃ vā kālaṃ tad dravyaṃ prakṣeptavyam ity arthaḥ ||68||

5 ata eva devalaḥ—

lohānāṃ dahanāc chuddhir bhasmanā gomayena vā |  
dahanāt khananād vāpi śailānām ambhasāpi vā ||69||  
kāṣṭhānāṃ takṣaṇāc chuddhir mṛdgomayajalair api |  
mṛṇmayānām tu pātrānām dahanāc chuddhir iṣyate ||70||

10 nyūnādhikatayā likhitaṃ tat tat sarvaṃ devaloktyā saṃvādayati lauhānām iti | suvar-  
nādinām dhātūnām tanmayapātrānām ity arthaḥ | atyantopahatau dahanāt | anyathā  
ca bhasmādinety arthaḥ | evam agre 'pi jñeyam | khananaṃ bhūmim khātvā doṣā-  
nusāreṇa saptāhādikālaṃ tasyām nikṣepaṇaṃ tasmāt | śailānām śailādinirmitānām,  
dahanāt punaḥ pākāt | tathā ca yājñavalkyaḥ | punaḥ pākān mahimayam iti ||69||

15 manuḥ—

madyair mūtraiḥ puriṣair vā śleṣmapūyāsthīṣṭhīvanaiḥ |  
saṃsprṣṭaṃ naiva śudhyeta punaḥpākena mṛṇmayam ||71||

etac cālpopahatau atyantopahatau ca mṛṇmayam tyājyam eveti likhati madyair iti |  
ṣṭhīvanaiḥ lālāprakṣepaiḥ | pāṭhāntaraṃ spaṣṭam ||71||

1–2 upahatāni] V1 *deest* 4 prakṣeptavyam] B1 B2 prakṣiptavyam 5 ata ... devalaḥ] B2 *deest*  
6 vā] R3 ca 7 khananād] V1 vananād || śailānām] Od *gl.* (pramtharapātrānām) 9 iṣyate] B1  
*a.c.* ucyate 11 pahatau] B2 *ins.* dahatau 13 tasyām] B1 *deest* || śailādi] B1 B3 śilā- 14 tathā]  
B2 yathā 15 manuḥ] B1 *deest* 16 vā] R1 *om.* || pūyā] Od *gl.* (pūsa iti) || ṣṭhīvanaiḥ] R2 -  
śonitaiḥ : Od *gl.* (khutkuḍi iti) 17 saṃsprṣṭaṃ] B2 saṃsprṣṭya || mayam] B1 *add.* śrīrāmaḥ  
18 etac] B2 Edd tatra || atyantopahatau] V2 *deest*

In this verse, the author gives details about *heating*. [...] Here, being *touched* by a woman who is lying in or menstruating means having come into contact with her leavings or her having eaten from them. The word śava [corpse] can also be read as sāva, with a dental s, meaning āsava or alcohol.<sup>a</sup> *As much as*: the particular material should be thrown into as hot a fire or for as long a time as that particular material can bear it. This is the meaning.

For this reason, Devala says (–):<sup>b</sup>

<sup>69</sup>Metal items are purified by heating, by ashes or by cow dung; stone items by heating, burying or by water. <sup>70</sup>Wooden items are purified by paring and by water, mud and cow dung and clay vessels are said to be purified by heating.

The author now invokes the statement of Devala about all of this which has been more or less said already. *Metal items* refer to vessels made of ingredients such as gold. *By heating* if the pollution is major; otherwise by ashes and so on. This is the meaning. Similar cases later on should be understood in the same way. *Burying* refers to digging up the ground and placing them in it for a week or longer depending on the type of contamination. [...] *Heating* means baking them again. This is also stated by Yājñavalkya (1.187): “Clay items by baking again”.

Manu (5.123):<sup>c</sup>

<sup>71</sup>When a clay item has been touched by alcohol, urine, faeces, mucus, pus, bone or spittle it cannot be purified by baking again.

The author gives this verse to show that the above case refers to insignificant pollution and that in the case of major pollution, clay items should be discarded. *Spittle* refers to excretion of saliva. The other reading is clear.<sup>d</sup>

- 
- a In this case, the initial *ā* would have become fused with the final *ā* of the preceeding *sūtikā*.  
 b These verses are not found in the present fragmentary Devala Smṛti, but they are part of a longer quote from Devala in Śuddhikāṇḍa (p. 137).  
 c In Śuddhikaumudī p. 306.  
 d The Śuddhikaumudī and the Manu Smṛti has the text *ṣṭhīvanaiḥ pūyaśonitaiḥ* for pada b, meaning “by spittle, pus and blood”, which in the context makes more sense than mucus, pus, bone and spittle, and which moreover is metrical.



vṛddhaśātāpaha—

saṃhatānām tu pātrānām yad ekam upahanyate |  
tasyaivaṃ śodhanaṃ proktaṃ sāmānyam dravyasuddhikṛt ||72||

- 5 saṃhatānām anyonyam militvā saṅghaśaḥ sthitānām | tasyaiva tat likhitaṃ śodhanaṃ  
proktaṃ, na tu tena spr̥ṣṭānām anyeṣām ity arthaḥ | pāṭhāntare sāmānyam samānaika-  
dravyaviśayakaṃ śodhanaṃ dravyānām sarveṣām evānyeṣām śuddhikṛd ity arthaḥ | ata  
evoktaṃ śātāpenaiva | aśuciṃ saṃspr̥ṣed yas tu eka eva sa duṣyati | taṃ spr̥ṣṭvānyo  
na duṣyet tu sarvadravyeṣv ayaṃ vidhiḥ || iti ||72||

*atha vastrādīnām*

- 10 tatra śaṅkhaḥ—

- tāntavaṃ malinaṃ pūrvam adbhīḥ kṣāraiś ca śodhayet |  
aṃśubhīḥ śoṣayitvā vā vāyunā vā samāharet ||73||  
ūrṇāpaṭṭāmśukakṣauma dukūlāvīkacarmanām |  
alpāśauce bhavec chuddhīḥ śoṣaṇaprokṣaṇādibhīḥ ||74||  
15 tāny evāmedhyalīptāni nenijyād gaurasarṣapaiḥ |  
dhānyakalkaiḥ paṇakalkai rasaiś ca phalavalkaiḥ ||75||  
tulikādyupadhānāni puṣparatnāambarāṇi ca |  
śodhayitvātape kiñcit karair unmārjayen muhuḥ ||76||  
paścāc ca vāriṇā prokṣya śucīty evam udāharet |  
20 tāny apy atimalāktāni yathāvat pariśodhayet ||77||

tāntavaṃ kārpaśikasūtranirmitaṃ vastrādy aṃśubhīḥ sūryaraśmibhīḥ vāyunā vā  
śoṣayitvā śuṣkaṃ kṛtvā, ūrṇāśukāvīkayoḥ paśuromabhedena dravyabhedena vā

1 vṛddha] B2 *deest* 8 dravyeṣv] V1 B3 -dravye 'py 9 vastrādīnām] Edd *add.* saṃskārah  
10 tatra śaṅkhaḥ] Od *deest* 11 tāntavaṃ] Od *gl.* (kārpaśasūtranirmitaṃ vastrādi) || pūrvam]  
Od *gl.* (prathamataḥ) 12 śoṣayitvā] V2 R1 R3 Va Pa B1 B3 Od śodhayitvā 13 kṣauma] Od *gl.*  
(kauśeyavastra) || āvīka] Od *gl.* (mesānām romavastram) 14 alpāśauce] B3 alpe 'śauce || prok-  
ṣaṇādibhīḥ] B3 -plavanādibhīḥ 16 dhānyakalkaiḥ] Od *gl.* (kumbhā iti) || kalkaiḥ] B1 -balkaiḥ  
17 upadhānāni] Od *gl.* (nihāni vānisa iti) || puṣparatnāambarāṇi] Od *gl.* ratnayukta ambarāni  
ca || rāṇi ca] R1 -vāriṇā || ca] Od *add.* śaṅkhaḥ | 18 śodhayitvātape] V2 R2 R3 Pa Va śoṣay-  
itvātape : Od *gl.* (nijiraśuddho śodhayet) || muhuḥ] Od *gl.* (vāram vāram) 19 śucīty] R1  
śucāny || udāharet] Od upāharet 20 apy atimalāktāni] B3 pratimaloktāni || pariśodhayet]  
Od ca viśodhayet 21 vā] B1 *deest* 22 roma] V1 *deest*

The elder Śātātapa (-):<sup>a</sup>

<sup>72</sup>But among conjoined vessels, purification is mandated only for the one that is contaminated: the cleansing of vessels is joint.

*Conjoined vessels* means vessels that are in contact, connecting with each other. The purification that has been given applies to that one alone, not to those others that are touching it. This is the meaning.<sup>b</sup> In the different reading, *the cleansing of vessels is joint* means that the cleansing of one object effects the cleansing of all the other objects as well. Therefore Śātātapa also says (-):<sup>c</sup> “Only one that touches impurity is contaminated; another one who touches that is not contaminated. This is the rule for all items.”<sup>d</sup>

*Clothes and so on*

Śaṅkha (-):<sup>e</sup>

<sup>73</sup>Woven cloth that has become soiled should first be cleaned with water and alkali and then be replaced after drying in the sun or in the wind.

<sup>74</sup>When only lightly contaminated, wool, silk, muslin, linen, bark fibre cloth, sheep wool and skins are cleansed by drying, sprinkling and so on.

<sup>75</sup>When they have become smeared with something impure, they should be cleaned thoroughly with white mustard, flour, powdered Palāśa leaves (*Butea Frondosa*) and the juice of fruits and bark. <sup>76</sup>Wagtail and other cushions and garments of flowers and gems should be dried in the sun and then again rubbed a little with the hand, <sup>77</sup>after which they are sprinkled with water and then said to be clean. Also such items should be cleaned in the above way if they have been smeared with great impurity.

*Woven cloth* means clothing and similar items made of cotton threads. They should be dried by the rays of the sun or by the wind. The difference between

a In Śuddhikaumudī p. 308. Also in Śuddhikāṇḍa p. 148, though padas c and d are different (*taṣyaikasya bhavec chaucam netareṣāṃ vidhīyate*).

b The commentator seems to follow the reading of the Śuddhikaumudī for pada d (*na tu tats-prṣṭinām apī*).

c In Śuddhikāṇḍa p. 148.

d Of course, were this not the case, a single impure thing would eventually contaminate the whole world.

e These verses are attributed to Devala in Śuddhikāṇḍa (pp. 136–137).

bhedah | alpe 'sauce aśuddhau satyāṃ śoṣaṇaṃ sūryāṃśuvātādinā nenijyāt śodhayet | phalavalkalais tajjair ity arthaḥ | puṣparatnāmbārāṇi citrapuṣpamayāmbārāṇi svarṇa-rasaratnakhacitāmbārāṇi cety arthaḥ ||73–76||

śātātapaḥ—

- 5 kusumbhakuṃkumāraktās tathā lākṣārasena ca |  
prakṣālanena śudhyanti caṇḍālasparśane tathā ||78||

kusumbhena kuṃkumena vā āraktā rañjitā lākṣārasena vā raktāḥ paṭāḥ | caṇḍālenā-nyenāpy asprśyā upalakṣyās tatsparśe sati prakṣālanena śudhyanti ||78||

yamaḥ—

- 10 kṛṣṇājīnānāṃ vātaiś ca vālānāṃ mṛdbhir ambhasā |  
gomūtreṇāsthidantānāṃ kṣaumāṇāṃ gaurasarsapaih ||79||

vālānāṃ cāmarāṇāṃ | asthi śāṅkhādi | dantaḥ hastyādeḥ ||79||

śāṅkhaḥ—

- 15 siddhārthakānāṃ kalkena dantaśṛṅgamayasya ca |  
govālaih phalapātrāṇāṃ asthnāṃ syāc chṛṅgavat tathā ||80||

phalapātrāṇāṃ nārikelādipātrāṇāṃ, asthnāṃ śāṅkhādināṃ | śṛṅgavad iti sarśapāṇāṃ kalkenety arthaḥ ||80||

kiṃ ca—

- 20 niryāsānāṃ guḍānāṃ ca lavaṇānāṃ tathaiva ca |  
kusumbhakusumānāṃ ca ūṛṇākārpāsayos tathā |  
prokṣaṇāt kathitā śuddhir ity āha bhagavān yamaḥ ||81||

niryāsānāṃ hiṅvādināṃ ||81||

3 rasa] Edd *deest* || cety] B<sub>3</sub> ity 5 lākṣārasena] Od *gl.* (gāratā?) 7 kusumbhena] B<sub>2</sub> sukumbhena || vā ... raktāḥ] V<sub>2</sub> B<sub>2</sub> B<sub>3</sub> cāraktāḥ 7–8 caṇḍālenānyenāpy] V<sub>1</sub> V<sub>2</sub> caṇḍālenānye 'py 10 vālānāṃ] Od *gl.* (vālānāṃ kambalānāṃ) 12 dantaḥ] B<sub>3</sub> dantaṃ 15 govālaih] Od gorasaih 16 nāri ... pātrāṇāṃ] B<sub>3</sub> *deest* || kelādi] B<sub>1</sub> *ins.* -phala- 19 niryāsānāṃ] Od *gl.* (āṭhā iti)

*wool* and *sheep wool* is that they are made from the hair of different animals or because they are different substances.<sup>a</sup> [...] *Garments of flowers and gems* refer to garments made of painted flowers and garments beautified with gold paint and gems.

Śātātapa (–):

<sup>78</sup>Even when touched by a Caṇḍāla, cloths coloured with safflower, saffron or with red lac are purified by sprinkling.

[...] *By a Caṇḍāla* implies any other kind of untouchable as well. [...]

Yama (–):<sup>b</sup>

<sup>79</sup>The skin of a black antelope by the wind; chowries, by mud and water; bone and teeth, by cow urine; linen cloth, by white mustard seeds.

[...] *Bone* refers to conches and so on, *teeth* to ivory and so on.

Śaṅkha (16.10):<sup>c</sup>

<sup>80</sup>And things made of teeth and horn, by the paste of white mustard seeds; vessels made of fruits, by cows' hair; and in the case of bone, as for horn.

*Vessels made of* fruits means vessels of coconut and so on. *Bone* refers to conches and so on. *As for horn*: by a paste of white mustard seeds. This is the meaning.

And further (Śaṅkha 16.11–12ab):<sup>d</sup>

<sup>81</sup>Sprinkling is the method of purification for resins, molasses, salts, safflower flowers, wool and cotton: so says Lord Yama.

*Resins* refer to asafoetida and so on.

a The second alternative is to read *āvika* together with *carman*, in which case we would simply get sheepskin, which is obviously a different substance than wool.

b In Śuddhikāṇḍa p. 136.

c In Śuddhikāṇḍa p. 136.

d In Śuddhikāṇḍa p. 136.

manuḥ—

- adhbhis tu prokṣaṇaṃ śaucaṃ bahūnāṃ dhānyavāsasām |  
 prakṣālanena svalpānām adbhir eva vidhīyate ||82||  
 cailavac carmaṇāṃ śuddhir vaidalānāṃ tathaiva ca |  
 5 śākamūlaphalānāṃ ca dhānyavac chuddhir iṣyate ||83||  
 prokṣaṇāt tṛṇakāṣṭhāni palālaṃ caiva śudhyati |  
 mārjanopāñjanair veśma punaḥpākena mṛṇmayam ||84||

vaidalānāṃ vidāritaveṇuvetradalanirmitānām | mārjanaiḥ rajaḥśodhanaiḥ | upāñja-  
 naiḥ lepanaiś ca ||82–83||

10 kiṃ ca—

yāvan nāpaity amedhyāktād gandho lepaś ca tadgataḥ |  
 tāvan mṛd vāri cādeyaṃ sarvāsu dravyaśuddhiṣu ||85||

bṛhaspatiḥ—

- 15 vastravaidalacarmādeḥ śuddhiḥ prakṣālanāṃ smr̥tam |  
 atiduṣṭasya tanmātraṃ tyajec chittvā tu śuddhaye ||86||

tanmātram iti | yāvad atyantaduṣṭaṃ tāvanmātram eva | na tv anyad ity arthaḥ ||86||

viṣṇuḥ—

mṛtparṇatṛṇakāṣṭhānāṃ śvāsthicāṇḍālavāyasaiḥ |  
 sparśane vihitaṃ śaucaṃ somasūryāṃśumārutaiḥ ||87||

3 eva] Od evaṃ 6 caiva śudhyati] V2 R1 R2 R3 Pa B3 ca viśudhyati 8 vidārita] V1 V2 vidālita-  
 10 kiṃ ca] B1 B2 *deest* 11 āktād] Pa -oktād || lepaś ca] R2 lampasva- || tadgataḥ] Edd tatkr-  
 taḥ 12 vāri cādeyaṃ] Od mṛdvārinā deyaṃ || cādeyaṃ] R1 Pa vādeyaṃ 14 vaidala] Od *gl.*  
 (mudamvastra dravyāt) (vaidala iti bhagupātra) || carmādeḥ] R2 -carmādyaiḥ 15 śuddhaye]  
 Od *gl.* (śuddhinimittaye) 17 viṣṇuḥ] R1 viṣṇupurāṇe

Manu (5.118–119, 122):<sup>a</sup>

<sup>82</sup>Many clothes or much grain is purified by sprinkling with water; a small amount with sprinkling just a little water. <sup>83</sup>Skins and bamboo items are purified like clothes, while the purification of green leafy vegetables, roots and fruits is said to be like that of grain. <sup>84</sup>Grass, wood and straw is also cleansed by sprinkling, while the house is cleansed by sweeping and smearing and clay items by reheating.

*Bamboo items* refer to those made of split bamboo, reeds or leaves. *Sweeping* means removing dust. [...]

And further (Manu 5.126):<sup>b</sup>

<sup>85</sup>One should apply mud and water onto an item smeared with something impure until the stain and the smell is gone. This applies to the cleansing of all types of items.

Bṛhaspati (–):<sup>c</sup>

<sup>86</sup>The purification of clothes, bamboos, skins and so on is done through sprinkling. To clean something very contaminated, that part should be cut off and discarded.

*That part*: only that part which has become very contaminated. “Not the rest of it” is the implied meaning.

Viṣṇu (–):

<sup>87</sup>Clay, leaves, grass and wood that have been touched by a dog, bone, a Cāṇḍala or by a crow is purified by the shine of the moon and the sun and by the wind.

a In Śuddhikāṇḍa pp. 133–134.

b Śuddhikāṇḍa p. 147.

c Śuddhikāṇḍa p. 151.

baudhāyanaḥ—

āśanaṃ śayanaṃ yānaṃ nāvaḥ panthās ṛṇāni ca |  
mārutārkeṇa śudhyanti pakveṣṭakacitāni ca ||88||

mārutayuktena arkeṇa tadamśunā | pāṭhāntaraṃ spaṣṭam ||88||

5 *atha dhānyādīnām*

tatra baudhāyanaḥ—

vṛihayaḥ prokṣaṇād adbhiḥ śākamūlaphalāni ca |  
tanmātrasyāpahārād vā nistuṣīkaraṇena ca ||89||

śaṅkhaḥ—

10 śraṇaṇaṃ ghṛtatailānāṃ plāvanaṃ gorasasya ca |  
bhāṇḍāni plāvayed adbhiḥ śākamūlaphalāni ca ||90||

śraṇaṇaṃ pacanaṃ | plāvanam eva vivṛṇoty adbhis tattadbhāṇḍāni plāvayetāpsu  
nimajjayed ity arthaḥ | ghṛtādīnām api śraṇaṇāsambhave saajātiyadravyapḷāvanena śud-  
dhir boddhavyā ||90||

1 baudhāyanaḥ] Pa baudhāya 3 kacitāni] Edd -racitāni 5 dhānyādīnām] Edd *add.* saṃ-  
skāraḥ 6 tatra] V2 Od tatraiva || baudhāyanaḥ] Va *add.* ca 8 āpahārād] Od *gl.* (tyāgāt)  
10 śraṇaṇaṃ] R1 śraṇaṇaṃ 12 śraṇaṇaṃ] B2 śraṇaṇaṃ || pacanaṃ] B2 paṭhanaṃ : Edd  
*deest* || plāvayetāpsu] Edd pacayet | apsu

Baudhāyana (1.5.62):<sup>a</sup>

<sup>88</sup>A seat, bed, vehicle, boat, grass and a path are purified by wind and sun; so also surfaces covered with burned bricks.

*Wind and sun* means by the rays of the sun accompanied by the wind. The other reading is clear.<sup>b</sup>

*Grains and so on*

Baudhāyana (-):

<sup>89</sup>Rice, green leafy vegetables, roots and fruits: by sprinkling with water or by removing the contaminated part, and by husking.

Śaṅkha (-):

<sup>90</sup>Ghee and oil, by boiling; milk, by overflowing. Vessels should be overflowed by water, so also green leafy vegetables and fruits.

*Boiling* means cooking. The author else describes overflowing. The vessels of various liquids should be made to *overflow* or be plunged into water. Also, if ghee and similar substances cannot be boiled, it should be understood that they can be purified by overflowing them with the same substance.<sup>c</sup>

a Śuddhikāṇḍa p. 144.

b The reading of padas c and d differ in the printed Baudhāyana Smṛti, which has *śvacan-ḍālapatitasprṣṭaṃ mārutenaiva śudhyati*, “[All these things] when touched by dogs, Caṇḍālas or fallen people are purified by the wind alone”.

c The term *plāva* or *plāvana* is translated as “straining” by Patrick Olivelle in his translation of the Yājñavalkya Dharmasāstra (2019). However, in his influential Mitākṣara commentary on this text (1.190), Vijñāneśvara understands the procedure to be adding more of the same substance to the pot where the impure liquid is held until a small part (that is, the impure part) runs over and is then discarded. Vijñāneśvara enjoins straining (*utpavana*) for liquids contaminated by worms, etc. As *plāvana* is in the HBV enjoined not only for liquids but for fruits and roots as well (4.91), I have opted for the translation “overflowing”.



brāhme—

dravadravyāṇi bhūrīṇi pariplāvyaṇi cāmbhasā ||  
śasyāṇi vīrhayaś caiva śākamūlaphalāni ca |  
tyaktvā tu dūṣitaṃ bhāgaṃ plāvyaṇy atha jalena tu ||91||

5 dūṣitaṃ bhāgaṃ tyaktveti atyantopahatau ||91||

bṛhaspatiḥ—

tāpanaṃ ghr̥tatailānāṃ plāvanaṃ gorasasya ca |  
tanmātram uddhṛtaṃ śudhyet kaṭhinaṃ tu payo dadhi |  
avilīnaṃ tathā sarpir vilīnaṃ śrapaṇena tu ||92||

10 tanmātram yāvad upahataṃ tāvanmātram ity arthaḥ | etac cānākaraviṣayam ||92||

anyatra ca—

ādhāradoṣe tu nayet pātrāt pātrāntaraṃ dravam ||93||  
ghṛtaṃ ca pāyasaṃ kṣīraṃ tathaivekṣuraso guḍaḥ |  
śūdrabhāṇḍasthitaṃ takraṃ tathā madhu na duṣyati ||94||

15 ākarabhāṇḍe ca viśeṣaṃ likhaty ādhāreti | ādhāra ākarabhāṇḍaṃ taddoṣeṇa | pāyasaṃ payonirvṛttaṃ dadhi śūdrabhāṇḍasthitaṃ api pātrāntaraṃ nītaṃ san na duṣyatīty arthaḥ | tathā ca yamaḥ | āmamāṃsaṃ ghr̥taṃ kṣaudraṃ snehās ca phalasambhavāḥ | mlecchabhāṇḍasthitā duṣyā niṣkrāntāḥ śucayaḥ smṛtāḥ || iti | anyatra ca ākarāḥ śucayaḥ sarve iti ||93–94||

20 kiṃ ca manuḥ—

ucchiṣṭena tu saṃspr̥ṣṭo dravyahastaḥ kathañcana |  
anidhāyaiva tad dravyam ācāntaḥ śucitām iyāt || iti ||95||

1 brāhme] V2 *deest* 2 bhūrīṇi] Od *gl.* (bahutarāni) 3 śasyāṇi] B2 śālyādi 9 avilīnaṃ] B2 avilītaṃ : Od *gl.* (nīdaśleṣane) || śrapaṇena] R1 śravaṇena : R2 sarpanena: B2 drapaṇena : Od plāvanena 11 anyatra ca] V2 Va Edd *deest* || ca] B2 Od *deest* 12 doṣe] R2 -doṣeṇa || doṣe tu] V1 -doṣeṇa || tu nayet] B1 duṣṭaṃ yat 13 tathaivekṣu] Edd tathaiḥkṣava- 14 takraṃ] V1 -viṣayaḥ 15 viśeṣaṃ] B2 viśeṣaṇaṃ || ādhāreti] V1 *deest* 18 duṣyā] B3 duṣṭā || iti] B1 *deest* || ca] B1 *deest* 18–19 śucayaḥ] B3 *deest* 22 anidhāyaiva] Pa abhidhāyaiva || śucitām] Od suddhitām || iyāt] Od *gl.* (tatṣaṇāt) || iti] R3 B3 *deest*

In the Brahma Purāṇa (-):<sup>a</sup>

<sup>91</sup>Large amounts of liquids should be overflowed with water; so also grains, rice, green leafy vegetables, roots and fruits. One should discard the contaminated part and then have them overflowed with water.

*One should discard the contaminated part* refers to cases of major pollution.

Bṛhaspati (-):<sup>b</sup>

<sup>92</sup>Ghee and oils should be purified by heating; milk, by overflowing. Condensed milk and thick sour milk are purified by removing the part in question. So also with coagulated ghee, but melted ghee by boiling.

*The part in question* means as much as has been contaminated. This also refers to things without a particular form.

And elsewhere:<sup>c</sup>

<sup>93</sup>When there is a fault of location, one should pour a liquid from that container to another. <sup>94</sup>Ghee, Pāyasa, milk, sugarcane juice, molasses, sour milk and honey are never polluted by staying in the vessel of a Śūdra.

In verse 93 here, the author gives specifics about the source vessel. [...] The same is said by Yama:<sup>d</sup> “Raw meat, ghee, honey and fruit juices are polluted when in the vessel of a Mleccha, but when taken out, they are known to be pure.” And elsewhere: “All sources elsewhere are pure.”

Furthermore, Manu (5.143):

<sup>95</sup>A person who is somehow touched by food leavings while carrying an item becomes clean by Ācamana without putting down that item.

a Śuddhikāṇḍa p. 143.

b These verses are cited from Śātātapa in Śuddhikaumudī (p. 319) and in Raghunandana's Śuddhitattva (p. 297).

c Verse 94 is part of a quote from Śātātāpa given in Śuddhikāṇḍa (p. 165).

d In Śuddhikaumudī p. 318.

anye 'pi śuddhividhayo dravyāṇām smṛtisāstrataḥ |  
apekṣyā vaiṣṇavair jñeyās tattadvistāraṇair alam ||96||

śucitām iyāt dravyaṃ cātrānnavyatiriktaṃ jñeyaṃ, sadācārāt | annaviṣaye coktam āpa-  
stambena | kṛtvā mūtraṃ puriṣāṃ ca dravyahastaḥ kathañcana | bhūmāv annaṃ prati-  
5 ṣṭhāpya kṛtvā snānaṃ yathāvidhi || tatsamyogāt tu pakvānnam upaspr̥śya tataḥ śuci ||  
iti | bṛhaspatinā ca | śaucaṃ tu kuryāt prathamam pādaḥ prakṣālayet tataḥ | upaspr̥śya  
tad abhyukṣya gṛhītaṃ śucitām iyāt || iti | yady api bhagavaddravyeṣu tattadupaghāto  
na ghaṭate, tathāpi bhagavadarthatattadravyārpaṇāpekṣayā, kiṃ vā bhramapramā-  
dādinā tattadupaghātasambhāvanayā tattacchuddhir likhiteti dik | vaiṣṇavair apek-  
10 śās cet, tarhi smṛtisāstrebhyo jñeyāḥ | tūrthe vivāhe yātrāyām saṅgrāme deśaviplave  
| nagaragrāmadāhe ca spr̥ṣṭāspr̥ṣṭir na duṣyati || gokule kanduśālāyām tailayantrek-  
ṣyantrayoḥ | amīmāṃsyāni śaucāni strīṣu bālātureṣu ca || ityādy ukteḥ | tat tasmāt  
teṣāṃ vistāraṇair vistareṇa likhanair alam | tatra prayojanaṃ nāsti, granthavistārabha-  
yād ity arthaḥ ||95–96||

15 *atha pūjārthatulasīpuṣpādyaḥaraṇam*

praṇamyātha mahāviṣṇuṃ prārthyānujñāṃ tu vaiṣṇavaḥ |  
samāharec chrītulasīṃ puṣpādi ca yathoditam ||97||

puṣpam ādiśabdena patrāṅkurādi | yathoditam tatra niṣiddhavarjanādyanusāreṇety  
arthaḥ ||97||

20 *yac ca hārītavacanam—*

1–2 anye ... alam] Pa<sup>2</sup> *i.m.* 1 pi] Od tu || vidhayo dravyāṇām] B2 *transp.* 2 alam] Od *gl.* (vyar-  
tham) 3 cātrāna] B3 cātrānādi- : Edd cāṅḍālāna- 5 śuci] Edd śuciḥ 9–10 apekṣās] B3  
apekṣyāś 11 nagara] B1 nagare || kandu] V1 B3 kuṅḍa- 13 tatra] V2 atra 15 āharaṇam] B2  
*add.* 3 16 mahā] V1<sup>2</sup> *i.m.* || tu] R1 B2 ca 17 yathoditam] R1 B3 yathocitam 19 arthaḥ] B2  
*add.* śrīśrīrādhākṣṇaśaraṇam 20 yac] Od tac

<sup>96</sup>Also other rules for purification of items should be learnt from the Smṛtis and treatises, if they apply to Vaiṣṇavas. Enough with all these words!

According to Sadācāra, food should be understood as an exception to *becomes clean*. Concerning food, Āpastambha says (9.34cd–35): “If one somehow passes stool or urine while carrying an item, one should put the food down on the ground and bathe in the proper way. When one then touches the cooked food, it becomes clean by this connection.” And Bṛhaspati (–):<sup>a</sup> “First one should do purification, then sprinkle the feet. After one has sipped water, one should touch what one had brought and it will become pure.”

Even though these kinds of pollution do not befall the items of the Lord, still these kinds of purification have been given as they apply to offerings of all of these different items for the sake of the Lord, or since all these types of pollution are possible through mistakes or carelessness. This is the drift. *If they apply to Vaiṣṇavas*, then they *should be learnt from the Smṛtis and treatises*. As it is said, “At a pilgrimage, a wedding, a festival, a battle, when the country is beset with calamity or when the city or village is on fire, touching or not touching causes no pollution,”<sup>b</sup> “One should not consider purity in a pasture, in a cookery, at an oil press, a sugarcane press or among women, children or the sick,”<sup>c</sup> and so on. Therefore, *enough with all these words!* There is no need for them, as there is the fear of making the book too extensive. This is the meaning.

### *Picking Flowers, Tulasī and so on for the Sake of Worship*

<sup>97</sup>Now, having bowed to great Viṣṇu, the Vaiṣṇava should pray for his permission and then collect Tulasī, flowers and so on, as has been indicated.

*And so on* refers to items such as leaves and buds. *As has been indicated* means taking care to avoid forbidden items and so on.

But if one advances the statement of Hārīta (–):<sup>d</sup>

a In Śuddhikaumudī p. 317.

b Cited from Bṛhaspati (–) in Śuddhikaumudī (p. 333).

c Cited from Śātātapa (–) in Śuddhikaumudī (p. 355). The same verse is found in Atri Saṃhitā (190cd–191ab).

d In VBC 6b.

snānaṃ kṛtvā tu ye kecit puṣpaṃ gṛhṇanti vai dvijāḥ |  
devatās tan na gṛhṇanti bhasmībhavati kāṣṭhavat || iti ||98||

tac ca madhyāhnaśnānaviṣayaṃ, yata uktaṃ pādme vaiśākhamāhātmye—

5 asnātvā tulasīṃ chittvā devārthe piṭṭkarmaṇi |  
tat sarvaṃ niṣphalaṃ yāti pañcagavyena śudhyati ||99||

kiṃ tv atra vākyāntaraṃ mṛgyam ||

*atha gṛhasnānavidhiḥ*

svagṛhe vācaran snānaṃ prakṣālyāṅghrī karau tathā |  
ācāmyāyamyā ca prāṇān kṛtanyāso hariṃ smaret ||100||

10 prāṇān āyamyā prāṇāyāmaṃ kṛtvā ||100||

tato gaṅgādikaṃ smṛtvā tulasīmiśritair jalaiḥ |  
pūrṇe pātre samastāni tūrthāny āvāhayet kṛtū ||101||

āvāhanamantraś cāyam—

15 gaṅge ca yamune caiva godāvari sarasvati |  
narmade sindho kāveri jale 'smin sannidhiṃ kuru || iti ||102||

athavā jāhnavīm eva sarvatīrthamayīm budhaḥ |  
āvāhayet dvādaśabhir nāmabhir jalabhājane ||103||

tāni cōktāni—

nalini nandinī sitā mālinī ca mahāpagā |

1 kecit] Va kiṃ tu 2 bhavati] Od bhavatu 3 snāna] R1 R2 Pa Od *deest* : Od<sup>2</sup> *i.m.* || yata] V2 tata || yata uktaṃ] B2 yathoktaṃ || mātmye] B3 *add.* svagūḍhācāraṇam 6 kiṃ ... mṛgyam] R2 R3 *deest* || vākyāntaraṃ] Od dhārāntaraṃ 7 vidhiḥ] R3 *add.* 4 8 vācaran] R2 Od cācaran : B3 cārcanaṃ || snānaṃ] B1 *om.* 9 āyamyā] Od *gl.* (prāṇāyāmaṃ kṛtvā) 11 smṛtvā] B1 gatvā 13 cāyam] R2 tv ayam 15 jale] R1 yajñe || iti] R3 *deest* 17 jalabhājane] Od *gl.* (pātre) 18 tāni cōktāni] Edd dvādaśanāmāni

<sup>98</sup>Whichever Brāhmaṇa picks a flower after bathing, the gods will not accept it: it turns to ashes like a stick.

that applies to the midday bath. As it is said in the Greatness of Vaiśākha in the Padma Purāṇa (5.98.7cd–8ab):<sup>a</sup>

<sup>99</sup>All Tulasī picked for the sake of the Lord or for ancestral rites without bathing will be completely useless and should be purified with the five products of the cow.

Nevertheless, here other statements should be sought.<sup>b</sup>

### *Rules for Bathing at Home*

<sup>100</sup>One who wishes to bathe at home should sprinkle water on hands and feet, do Ācamana, control the breathing, do Nyāsa and remember Hari.

*Control the breathing* means to do Prāṇāyāma.

<sup>101</sup>Then, remembering sacred rivers such as the Ganges, the practitioner should invoke all the Tīrthas into a pot filled with water mixed with Tulasī.

And this is the mantra of invocation:<sup>c</sup>

<sup>102</sup>Ganges! Yamunā! Godāvārī! Sarasvatī! Narmadā! Sindhu! Kāverī! Please enter this water.

<sup>103</sup>Alternatively, the wise one should invoke only the Ganges, the embodiment of all Tīrthas, into a vessel of water, using her twelve names.

And they are said to be:<sup>d</sup>

<sup>104</sup>Nalinī (Lotus), Nandinī (Gladdening), Sītā (Furrow), Mālinī (Garlanded), Mahāpagā (Great river), Viṣṇupādārghyasambhūtā (Born of the

a In VBC 6b.

b This reads almost like a note from the author to himself, especially since the commentary does not supply any more verses.

c In VBC 6b, RAC p. 44.

d In NP 9.7.

viṣṇupādārghyasambhūtā gaṅgā tripathagāminī |  
bhāgīrathī bhogavati jāhnavī tridaśeśvarī ||104||

padmapurāṇe ca vaiśākhamāhātmye—

5 nandinīty eva te nāma vedeṣu nalinīti ca |  
dakṣā pṛthvī ca vihaḡā viśvanāthā śivāmṛtā ||105||  
vidyādhari mahādevī tathā lokaprasādani |  
kṣemāvati jāhnavī ca śāntā śāntipradāyini || iti ||106||

athācamya guruṃ smṛtvānujñāṃ prārthya ca pūrvavat |  
kṛṣṇapādābjato gaṅgāṃ patantīṃ mūrdhni cintayet ||107||

10 pūrvavad iti devadeva jagannāthety anujñāṃ prārthyety arthaḡ ||107||

tathā coktaṃ śrīnārādapañcarātre—

svasthitaṃ puṇḡarīkākṣaṃ mantraṃmūrtiṃ prabhuṃ smaret |  
anantādityasaṅkāśaṃ vāsudevaṃ caturbhujam ||108||  
śaṅkhacakraḡadāpadmadharaṃ pītāambarāvṛtam |  
15 śyāmalāṃ śāntavadaṇaṃ prasannaṃ varadekṣaṇam ||109||  
divyacandanaliptāṅgaṃ cāruhāsamukhāmbujam |  
anekaratnasañchinnaḡvalanmakarakuṇḡdalam ||110||  
vanamālāparivṛtaṃ nārādādibhir arcitam |  
keyūralayopetaṃ suvarṇamukuḡojjvalam |  
20 sarvāṅgasundaraṃ devaṃ sarvābharaṇabhūṣitam ||111||  
tatpādapaṅkajād dhārāṃ nipatantiṃ svamūrdhani |  
cintayed brahmarandhreṇa praviśantiṃ svakāṃ tanum |

1 ārghya] B3 a.c. -ābja- || gāminī] Od add. tato gaṅgādīkam | 3 padmapurāṇe] R2 pādme || ca] R2 B2 Od deest 4 vedeṣu] Va B3 p.c. Od deveṣu 5 dakṣā] B2 vṛkṣā : Od<sup>2</sup> l.m. buddhā || vihaḡā] B2 subhagā || viśvanāthā] Od<sup>2</sup> l.m. viśvakāyā || nāthā] B2 -kāyā 6 prasādani] B2 -prasādini 7 kṣemāvati] B3 kṣamāvati || kṣemāvati ... ca] B2 kṣamā ca jāhnavi caiva || ca] B1 vā || iti] R1 B3 deest : B2 Od add. ca 9 kṛṣṇa] Od viṣṇu- 10 prārthyety] B1 prārthya || arthaḡ] B1 deest 11 śrī] B2 deest || pañcarātre] R3 B1 B3 add. gautamiye ca 12 mantra] B2 mantraṃ 15 prasannaṃ] Pa B3 Od prasanna- || varadekṣaṇam] R3 vadaneḡkṣaṇam 17 sañchinna] V2 -sañchinnaṃ 18 pari] V1<sup>2</sup> l.m. 21 paṅkajād] R1 Pa -paṅkajā- 22 svakāṃ] B2 svakīṃ

Argya offered to the foot of Viṣṇu), Gaṅgā (Swift-goer), Tripathagāminī (Moving along three paths), Bhāgīrathī (Daughter of king Bhagīratha), Bhogavatī (Coiled), Jāhnavī (Daughter of sage Jahnu) and Tridaśeśvarī (Mistress of the thirty deities).

And in the Greatness of Vaiśākha in the Padma Purāṇa (5.95.17cd–19ab):

<sup>105</sup>In the Vedas, your names are Nandinī, Nalinī, Dakṣā (Competent), Pṛthvī (Earth), Vihagā (Sky-goer), Viśvanāthā (Mistress of the world), Śivāmṛtā (Auspicious nectar),<sup>a</sup> <sup>106</sup>Vidyādharī (Possessed of knowledge), Mahādevī (Great goddess), Lokaprasādani (Calmer of the worlds), Kṣemāvati (Bearing peace), Jāhnavī, Śāntā (Peaceful) and Śāntapradāyini (Awarder of peace).<sup>b</sup>

<sup>107</sup>Now, after performing Ācamana, one should as before remember the preceptor and ask for his permission, after which one should meditate on the Ganges falling down from Kṛṣṇa's foot unto one's head.

*As before:* the meaning is that one should ask for permission with the prayer beginning with "God of gods!" (3.267).

This is also said in the Nārada Pañcarātra:<sup>c</sup>

<sup>108</sup>One should remember the self-existent, lotus-eyed Lord Vāsudeva, whose form is made of mantra, brilliant like unlimited suns, four-armed, <sup>109</sup>carrying a conch, disc, club and lotus, wrapped in yellow clothing, dark, of peaceful appearance, gracious, whose glance awards benedictions, <sup>110</sup>whose body is anointed with divine sandalwood paste, whose lotus face is sweetly smiling, whose glittering Makara-shaped earrings are pierced with innumerable gems, <sup>111</sup>who is encircled by a garland of forest flowers, who is worshipped by Nārada and others, who wears bracelets and

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- a In the Padma Purāṇa, this name is Śivapriyā (Dear to Śiva). Whether or not the author of the HBV has changed this or used a variant reading is unclear. The same hymn is given in a parallel section of the Matsya Purāṇa (102.4–8), where this name is divided into two, *mṛtā śivā*, Eternal and Auspicious.
- b These names are fourteen, not twelve as said above. In the original context (of which other verses are given at HBV 3.274–277), they are part of a longer prayer to the Ganges.
- c Cited without reference in VBC 6b–7a. Verses 108ab and 111cd–113 correspond to Jayākhyā Saṃhitā 9.66–69.



tayā saṃkṣālayet sarvam antardehagataṃ malam ||112||  
 tatkṣaṇād virajā mantrī jāyate sphaṭīkopamaḥ |  
 idaṃ snānavaraṃ māntrāt sahasram adhikaṃ smṛtam || iti ||113||

sakṛn nārāyaṇetyādi vacanāt tatra kīrtayet |  
 5 snānakāle tu tannāma saṃsmarec ca mahāprabhūm ||114||

sakṛn nārāyaṇety uktveti | ādiśabdena dhyāyen nārāyaṇaṃ devam ityādi lakṣaṇād vaca-  
 nād dhetos tasya nārāyaṇasya nāma kīrtayet ||114||

tathā ca kūrmapurāṇe—

āpo nārāyaṇodbhūtās tā evāsyāyanaṃ yataḥ |  
 10 tasmān nārāyaṇaṃ devaṃ snānakāle smared budhaḥ || iti ||115||

snāyād uṣṇodakenāpi śakto 'py āmalakais tathā |  
 tilais tailaiś ca saṃvarjya pratiśiddhadināni tu ||116||

na kevalaṃ śītodakena, uṣṇodakenāpi | tathāpi na kevalam aśaktaḥ | śakto rogādihīno  
 'pity arthaḥ | rogiṇas tu sadaivoṣṇodakena snānam uktaṃ yamena | ādityakiraṇais tap-  
 15 taṃ punaḥ pūtaṃ ca vahninā | asnātam āturasnāne praśastaṃ tu śṛtodakam || iti |  
 pratiśiddhadināny agre lekhyāni ||116||

*athoṣṇodakasnānam*

ṣaṭṭriṃśanmate—

āpaḥ svabhāvato medhyā viśeṣād agniyogataḥ |  
 20 tena santaḥ praśaṃsanti snānam uṣṇena vāriṇā ||117||

2 virajā] Od *gl.* (vigatarajo jāyate arthāt rajogunarahitā) 3 varaṃ] B2 Od -karaṃ || māntrāt]  
 R1 mantrān : B2 Od mantraṃ 4 vacanāt] Pa B2 Od Edd vacanaṃ 6 uktveti] Edd ādy uktvā  
 7 nāma] B2 *om.* 8 tathā ... purāṇe] B1 *deest* || kūrma] Va kaurma- 9 āpo ... yataḥ] Od *gl.*  
 (āpaḥ tasya nārāyaṇasya 'yanam āśrayanaḥ) || tā ... yataḥ] B2 tatra vāsyālayaṃ yataḥ 10 iti]  
 B2 B3 Od *deest* 11 śakto ... āmalakais] B2 yukto 'thāmalakais || py āmalakais] R1 R3 'thāmala-  
 kais 13 śakto] B2 *deest* || hīno] B1 -rahito 15 asnātam] V2 āsnātam 16 lekhyāni] B2 *add.*  
 śrīśrīhariḥ 18 ṣaṭṭriṃśanmate] B2 ṣaṭṭriṃśate 19 medhyā] Od *gl.* (pavitrā)

armlets and a splendid golden crown, this God, all of whose limbs are beautiful and who is decorated with all kinds of ornaments!<sup>112</sup> One should meditate on the flow from his lotus foot falling down onto one's head and entering one's body through the Brahmarandhra, thereby completely cleansing all the dirt of the inner body.<sup>113</sup> Immediately the practitioner becomes spotless like a crystal. This best bathing is known to be a thousand times better than a mantra bath.

<sup>114</sup>Because of statements such as “O son, a man who utters ‘Nārāyaṇa’ once ...” (3.34) one should remember the great Lord and recite his name at the time of bathing.

[...] *Such as* refers to the indications of other statements as well, for example “One should meditate on Lord Nārāyaṇa ...” (3.119). On their basis one should recite *his*, Nārāyaṇa's, name.

As also in the Kūrma Purāṇa (2.18.62):<sup>a</sup>

<sup>115</sup>Since water has come from Nārāyaṇa and since it is his abode (*ayana*), the intelligent one should remember Lord Nārāyaṇa at the time of bathing.

<sup>116</sup>Even though healthy, one should bathe also with warm water, with myrobalan, sesamum seeds and oil, but one should avoid forbidden days.

One should use not only cold water but warm water too, and this applies not only to those who are unwell. *Healthy* means that one has no illness or the like. Yama (–) says that those who are ill should always bathe with warm water: “That which has been heated by the rays of the sun or again cleansed by fire should not be used for bathing, but boiled water is recommended for the bathing of the sick.” The *forbidden days* are given below (4.121–122).

### *Bathing with Warm Water*

In the Śaṭtriṃśanmata:

<sup>117</sup>Water is naturally purifying and especially so in connection with fire. The saints therefore praise bathing with warm water.

a In VBC 7a.

yamaś ca—

āpaḥ svayaṃ sadā pūtā vahnitaptā viśeṣataḥ |  
tasmāt sarveṣu kāleṣu uṣṇāmbhaḥ pāvanaṃ smṛtam ||118||

yac coktaṃ śaṅkhena—

5 snātasya vahnitaptena tathaivātapavāriṇā |  
śarīraśuddhir vijñeyā na tu snānaphalaṃ bhavet || iti ||119||

tat tu kāmyanaimittikaviṣayam | ata evoktaṃ gargeṇa—

kuryān naimittikaṃ snānaṃ śītādbhīḥ kāmyam eva ca |  
nityaṃ yādṛcchikaṃ caiva yathārucci samācāret ||120||

10 nityasnānaṃ ca yādṛcchikam aniyatam | ato nijarucyanusāreṇa śītābhir uṣṇābhir vād-  
bhis tat kuryād ity arthaḥ | yādṛcchikaṃ sukhārthasnānam iti vā ||120||

*atha tatra niśiddhadināni*

tatra yamaḥ—

15 putrajanmani saṃkrāntau grahaṇe candrasūryayoḥ |  
asprīśyasparsane caiva na snāyād uṣṇavāriṇā ||121||

vṛddhamanuḥ—

paurṇamāsyāṃ tathā darśe yaḥ snāyād uṣṇavāriṇā |  
sa gohatyākṛtaṃ pāpaṃ prāpnotīha na saṃśayaḥ ||122||

1 ca] B1 B2 Od *deest* 4 yac] B1 B3 tac || yac coktaṃ] B2 yathoktaṃ 5 ātapavāriṇā] Od  
*gl.* (sūryakiraṇavāriṇā) 6 iti] Va B3 *deest* 8 śītādbhīḥ] Od *gl.* (śītājalaiḥ) || kāmyam] B2  
kāmya 9 yathārucci samācāret] B1 snāyād uṣṇavāriṇā 10 nitya] V2 B2 B3 nityaṃ 11 vā] B3  
*deest* 15 caiva] B2 naiva

And Yama (-):

<sup>118</sup>Water is by itself always clean, especially so when heated by fire. Therefore, warm water is always known to be purifying.

And when it is said by Śaṅkha (8.10):

<sup>119</sup>It should be known that when one bathes with water heated by fire or the sun, one's body is cleaned but one does not get the fruit of bathing.

that refers to optional or occasional rituals. Therefore, it is said by Garga (-):

<sup>120</sup>In the case of occasional and optional bathing, one should use cold water, but in the case of mandatory and spontaneous bathing, one should do as one likes.

The meaning is that in the case of both mandatory or *spontaneous*, that is, non-regulated bathing, one may use cold or warm water according to one's liking. *Spontaneous* bathing can also refer to bathing for one's pleasure.

### *The Forbidden Days*

In this connection, Yama says (-):

<sup>121</sup>At the birth of a son, when the sun enters a new sign, at a solar or lunar eclipse or when one has touched something untouchable, one should not bathe with warm water.

The elder Manu:

<sup>122</sup>One who bathes with warm water at the full moon or new moon here incurs the sin of killing a cow, without a doubt.

*athāmalakasnānam*

tatra śrīmārkaṇḍeyaḥ—

- tuṣyaty āmalakair viṣṇur ekādaśyām viśeṣataḥ |  
 śrīkāmaḥ sarvadā snānaṃ kurvītāmalakair naraḥ ||123||  
 5 saptamyām na spr̥ṣet tailaṃ nīlivastraṃ na dhārayet |  
 na cāpy āmalakaiḥ snāyān na kuryāt kalahaṃ naraḥ ||124||

bhṛguḥ—

- amām ṣaṣṭhiṃ saptamīm ca navamīm ca trayodaśim |  
 saṃkrāntau ravivāre ca snānam āmalakais tyajet ||125||  
 10 yājñavalkyaḥ—

dhātrīphalair amāvasyāsaptamīnavamīṣu ca |  
 yaḥ snāyāt tasya hīyante tejaś cāyur dhanam sutāḥ ||126||

*atha tilasnānam*

tatra bṛhaspatiḥ—

- 15 sarvakālaṃ tilaiḥ snānaṃ punar vyāso 'bravīn munīḥ ||127||

ṣaṭtriṃśanmate—

tathā saptamyamāvasyāsaṃkrāntigrahaṇeṣu ca |  
 dhanaputrakalatrarthī tilaspr̥ṣṭam na saṃspr̥ṣet ||128||

1 athāmalaka] B2 athāmalakaiḥ 2 śrī] V2 B2 B3 Edd *deest* || mārkaṇḍeyaḥ] B3 mārkaṇḍeya-  
 purāṇe 3 tuṣyaty] B2 tulasy- 4 kurvītāmalakair] V2 karoty āmalakair 5 nīlī] R1 R3 Va B1  
 B3 Od nīla- 9 ravivāre ca] R1 ravivāreṇa || āmalakais tyajet] V1 *om.* 10 yājñavalkyaḥ] V1 R1  
 R2 Pa B3 *add.* ca 12 hīyante] B2 hīyate na || sutāḥ] B2 sutān 18 spr̥ṣṭam] R3 -piṣṭam : *Od gl.*  
 (jalām)

*Bathing with Myrobalan*<sup>a</sup>

In this connection, Mārkaṇḍeya says (-):<sup>b</sup>

<sup>123</sup>Viṣṇu is pleased by myrobalan, especially on Ekādaśī. A man who desires glory should always bathe with myrobalan. <sup>124</sup>On Saptamī, one should not touch oil, wear blue clothes, bathe with myrobalan or quarrel.

Bhṛgu (-):<sup>c</sup>

<sup>125</sup>On the new moon day, on Ṣaṣṭhī, Saptamī, Navamī, Trayodaśī, when the sun enters a new sign and on Saturday one should avoid bathing with myrobalan.

Yājñavalkya (-):<sup>d</sup>

<sup>126</sup>One who bathes with the myrobalan fruit on the new moon day, Saptamī or Navamī loses his splendour, longevity, riches and sons.

*Bathing with Sesame*

In this connection, Bṛhaspati says (-):

<sup>127</sup>Sage Vyāsa also said that one should always bathe with sesame.

In the Ṣaṭtriṃśanmata:

<sup>128</sup>Also, one who desires riches, sons and wives should not touch that which has touched sesame on Saptamī, the new moon day, when the sun enters a new sign or at an eclipse.

a "Myrobalan" here refers to powdered Emblic myrobalan, also known as Amla or Amalaki (Phyllanthus Emblica).

b In VBC 7a.

c In VBC 7a.

d In VBC 7a.

*atha tailasnānam*

tatraiva—

ṣaṣṭhyāṃ tailam anāyusyaṃ caturṣv api ca parvasu ||129||

yogiyājñavalkyaḥ—

5 daśamyāṃ tailam asprṣṭvā yaḥ snāyād avicakṣaṇaḥ |  
catvāri tasya naśyanti āyuh prajñā yaśo dhanam ||130||

daśamyāṃ asprṣṭeti | tasyāṃ tailasnānasyāvāśyakatoktā ||130||

mohāt pratipadaṃ ṣaṣṭhīṃ kuhūṃ riktāṃ tithīṃ tathā |  
tailenābhyañjayed yas tu caturbhiḥ parihīyate ||131||

10 caturbhiḥ pūrvoktair āyurādibhiḥ ||131||

pañcadaśyāṃ caturdaśyāṃ saptamyāṃ ravisamkrame |  
dvādaśyāṃ saptamīṃ ṣaṣṭhīṃ tailasparśaṃ vivarjayet ||132||

anyac ca—

15 saptamyāṃ na sprṣet tailaṃ navamyāṃ pratipady api |  
aṣṭamyāṃ ca caturdaśyāṃ amāvasyāṃ viśeṣataḥ ||133||

viśeṣata ity anena saptamyādau tailatyāgāvāśyakatābhipretā ||133||

kiṃ ca—

3 ṣaṣṭhyāṃ] B2 ṣaṣṭhī 4 yogi] V1 R2 R3 Pa Va B3 yoga- : V2 R1 B2 yogī- 5 avicakṣaṇaḥ] B2  
api vicakṣaṇaḥ 7 ṃ tailasnānasyā] B2 *deest* 8 riktāṃ] V2 Edd riktā- 10 caturbhiḥ ... ādi-  
bhiḥ] B1 *deest* || āyur] B2 vāyur- 11 saptamyāṃ] Pa navamyāṃ 12 ṣaṣṭhīṃ] Pa tailaṣaṣṭhīṃ  
15 amāvasyāṃ] R1 āvāsyāṃ ca

*Bathing with Oil*

In the same book:

<sup>129</sup>Oil is not vivifying on Ṣaṣṭhī or during the four moon festivals.

Yogiyājñavalkya (–):

<sup>130</sup>Four things are destroyed for that fool who bathes on Daśamī without touching oil: his longevity, understanding, renown and wealth.

*On Daśamī without touching oil* establishes the necessity of bathing with oil at that time.

<sup>131</sup>These four abandon one who by mistake anoints himself with oil on the first, the sixth, the new moon day or on an empty day.<sup>a</sup>

*These four*: longevity and so on as mentioned above (4.130).

<sup>132</sup>One should avoid touching oil on the sixth, seventh, twelfth, fourteenth and fifteenth day and when the sun enters a new sign.<sup>b</sup>

And elsewhere:

<sup>133</sup>Especially on the first, seventh, eighth, ninth, fourteenth day or during the new moon one should not touch oil.<sup>c</sup>

*Especially*: this word indicates the necessity to give up oil on the first day and so on.

Moreover:

- 
- a The empty day (*riktā tithi*) refers to the fourth, ninth and fourteenth day of the lunar fortnight.  
 b The seventh day is mentioned twice in this verse. Manuscript Pa substitutes the ninth day for one of them.  
 c If all the forbidden days are considered, one can use oil on less than half of the days of the lunar fortnight (days two, three, five, ten, eleven and thirteen are fine, unless they happen to be a time when the sun enters a new sign).



snāne vā yadi vāsnāne pakvataiḥ na duṣyati ||134||

pakvataiḥ ca kadācid api na doṣāvaham iti pūrvokte 'pavādaḥ likhati snāne veti ||134||

kiṃ ca atrismṛtau—

- 5 tailābhyakto ghr̥tābhyakto viṇmūtre kurute dvijaḥ |  
ahorātroṣito bhūtvā pañcagavyena śudhyati || iti ||135||

kṛtatailābhyaṅgas tu viṇmūtrotsargaḥ na kuryād iti prasāṅgāl likhati taileti | ahorā-  
tram uṣita upoṣito bhūtvā pañcagavyapānena śuddho bhavet | pāṭhāntare tu antyaja-  
sparśaḥ tadānīṃ yatnena varjayed iti bhāvaḥ ||135||

- 10 athāṅgam alam uttārya snātvā vidhivad ācaret |  
nāsālaghena culukodakenaivāghamarśaṇam ||136||  
tato gurvādīpādodaiḥ prāgvat kṛtvābhiṣecanam |  
kāryo 'bhiṣekaḥ śāṅkhena tulasīmīritair jalaiḥ ||137||

*atha tulasījalābhiṣekamāhatmyam*

- 15 gāruḍe—

mārjayaty abhiṣeke tu tulasī vaiṣṇavo naraḥ |  
sarvatīrthamayaḥ dehaḥ tatkaṣṇād dvija jāyate ||138||  
tulasīdalajasnāne ekādaśyāṃ viśeṣataḥ |  
mucyate sarvapāpebhyo yady api brahmahā bhavet ||139||  
20 tanmūlamṛttikābhyaṅgaḥ kṛtvā snāti dine dine |  
daśāśvamedhāvabhṛtaḥ labhate snānajaḥ phalam ||140||  
tulasīdalasammīraṇam toyam gaṅgāsamaḥ viduḥ |  
yo vahec chirasā nityam dhṛtā bhavati jāhnavī ||141||

2 pakva] V1 pāka- : V2 B2 pākam || ca] V1 *deest* 5 tailābhyakto] B2 *a.c.* tailābhyaṅge || ghr̥-  
tābhyakto] B2 *a.c.* ghr̥tābhyaṅge 6 oṣito] Od *gl.* (upoṣita) || iti] V1 *Edd deest* 7 tu] B2  
*deest* 9 bhāvaḥ] B2 *add.* śrīśrī govinda gopāla jayati | śrīśrī hariḥ | 10 uttārya] B2 utsrjya  
11 nāsālaghena culukodakenaivāgha] B2 nāsālaghenaodakena ghr̥tvā vaivāgha- || culukodake-  
naivāgha] Pa culukodevo naivāgha- 12 gurv ... pādodaiḥ] Od *gl.* (gurvādīpādodakaiḥ karaṇaiḥ)  
14 tulasī] V1 R1 R3 Pa Va *ante* śrī- 16 abhiṣeke tu] B2 abhiṣekena || naraḥ] B1 janaḥ 17 tatka-  
ṣṇād] Od bhakṣaṇād 18 ja] R1 Pa -jala- : Od -je 22-23 tulasī ... jāhnavī] V2 B2 *deest* : V2<sup>2</sup> *i.m.*  
22 dala] R1 Od -jala- || samaḥ] B3 -mayam 23 dhṛtā] R3 dhṛtvā

<sup>134</sup>Whether for bathing or not, the oil from roasted sesame seeds does not pollute.<sup>a</sup>

In this verse, the author gives an exception to what has been stated above: the oil from roasted sesame seeds never carries any fault.

And moreover, in the Atri Smṛti (Atri Saṃhitā 187ab, 188ab):

<sup>135</sup>A Brāhmaṇa who passes urine or stool while anointed with oil or ghee is purified by eating the five products of the cow after fasting for a day and a night.

Incidentally, the author states with this verse that one should not pass urine or stool after anointing one's limbs with oil. [...] But in another reading, one should carefully avoid touching an untouchable in such a situation. This is the implied meaning.<sup>b</sup>

<sup>136</sup>Then, sufficiently stretching out one's limbs, one should bathe and in the proper way do Aghamaṣaṇa with a handful of water close to the nose. <sup>137</sup>Then, having sprinkled oneself with the foot-water of the preceptor and so on as above, one should anoint oneself with water from a conch, mixed with Tulasī.

### *The Greatness of Anointing with Tulasī Water*

In the Garuḍa Purāṇa (–):<sup>c</sup>

<sup>138</sup>O twice-born one! That Vaiṣṇava who at the time of anointing rubs himself with Tulasī immediately gets a body made up of all the Tīrthas. <sup>139</sup>Even were one the killer of a Brāhmaṇa, by bathing with Tulasī water particularly on Ekādaśī one is freed from all sins. <sup>140</sup>One who day after day bathes after anointing his limbs with mud from its roots attains the fruit of the Avabhṛta bath after ten horse sacrifices. <sup>141</sup>Water mixed with Tulasī leaves is known as equal to the Ganges. One who regularly wears

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- a In the Laghuharibhaktivilāsa (folio 24a of Jiva 1), this verse is completed with the following: “neither no oil, mustard oil or flower-infused oil” (*ataiḥ sārṣapaṃ tailaṃ yattailaṃ puṣpavāsitaṃ*).
- b The line of the printed edition of the text that has been left out adds a Brāhmaṇa who has touched a Cāṇḍāla while anointed with oil and ghee to those who need to fast and eat the five products of the cow.
- c In VBC 7a.

tulasīdalasammīśraṃ yas toyaṃ śirasā vahet |  
sarvatīrthābhīṣekas tu tena prāpto na saṃśayaḥ || iti ||142||

pādodakaṃ tāmrapātre kṛtvā satulasīdalam |  
śaṅkhe kṛtvābhīṣīceta mūlenaiva svamūrdhani ||143||

5 tanmāhātmyaṃ coktaṃ pādme kārttikamāhātmye—

dvārakācakrasaṃyuktaśālagrāmaśilājalam |  
śaṅkhe kṛtvā tu nikṣiptaṃ snānārthaṃ tāmrahājane |  
tulasīdalasaṃyuktaṃ brahmahatyāvināśanam || iti ||144||

10 snānaśāṭitareṇaiva vāsasāmbhāṃsi gātrataḥ |  
sammārjya vāsasī dadyāt paridhānottariyake ||145||

snānaśāṭyā itareṇa anyena ||145||

*atha vastradhāraṇavidhiḥ*

tatrātriḥ—

15 adhautaṃ kārudhautaṃ vā paredyudhautam eva vā |  
kāśāyaṃ malinaṃ vastraṃ kaupīnaṃ ca parityajet ||146||

na cārdram eva vasaṇaṃ paridadhyāt kadācana |

bhṛguḥ—

nagno malinavastraḥ syān nagnaś cārdhapaṭaḥ smṛtaḥ |  
nagno dviguṇavastraḥ syān nagno raktapaṭas tathā ||147||

1–2 tulasī ... iti] Edd *deest* 1 dala] Od -jala- || yas toyaṃ] Od *transp.* 2 iti] V2 B1 B3  
*deest* 3 pādodakaṃ tāmrapātre] R3 Pa pādodaṃ tāmrapātre 'tha || sa] R1 *om.* 4 kṛtvā]  
R1 R3 Pa bhṛtvā- || mūlenaiva] Od *gl.* (mūlamantreṇa) 5 pādme] R1 Pa B2 Od padmapurāṇe  
6 saṃyukta] R1 -saṃyuktaṃ : Od -saṃyuktām 7 tu] V2 R1 B2 ca || tāmrahājane] Od *gl.*  
(tāmrapātre) || bhājane] B2 bhājanam 8 dala] B3 *a.c.* -jala- || iti] B1 *deest* 9 vāsasā] Od  
*gl.* (vastreṇa) || gātrataḥ] B3 *a.c.* pātrataḥ 10 dadyāt] Od jahyāt : Od *gl.* (tyājyāt) || paridhā-  
nottariyake] Od *gl.* (vastre yuḡmaṃ paridhāya) 12 vidhiḥ] R3 *add.* 6 13 tatrātriḥ] R1 tata  
śatriḥ 14 kāru] B2 kaci- || kārudhautaṃ] Od *gl.* (rajakadhautam) || vā] V1 R1 Va ca 15 kāśā-  
yaṃ] Od *gl.* (raktavastra iti) 17 bhṛguḥ] Od Edd *deest* 18 malinavastraḥ] B2 vastamalināḥ  
18–19 nagnaś ... syān] V1<sup>2</sup> *i.m.* 18 smṛtaḥ] Edd tathā

it on his head carries Jāhnavī herself. <sup>142</sup>One who takes water mixed with Tulasī leaves on his head without a doubt attains the result of bathing at all Tīrthas.

<sup>143</sup>One should place the foot-water and Tulasī leaves in a copper vessel, pour it into a conch and then anoint one's head reciting the root mantra.

The greatness of this is stated in the Greatness of Kārttika in the Padma Purāṇa (-):

<sup>144</sup>One should place the water from the Śālagrāma and Dvārakā-disc stones in a conch or in a copper vessel for the sake of bathing. Mixed with Tulasī leaves, it takes away the sin of killing a Brāhmaṇa.

<sup>145</sup>One should wipe off the water from the limbs with another towel than the bathing cloth and then dress in a lower and an upper garment.

[...]

#### *Rules for Wearing Clothes*

In this connection, Atri (-):<sup>a</sup>

<sup>146</sup>One should avoid clothes and undergarments that are unwashed, washed by a washerman, washed on an earlier day, are stained or dirty. One should never dress in half of a garment.

Bhṛgu (-):<sup>b</sup>

<sup>147</sup>Wearing dirty clothes is being naked; wearing half a garment is being naked; wearing a cloth folded twice is being naked and wearing a red garment is being naked.

a In VBC 7b.

b In VBC 7b.

nagno digambaraḥ jainabhedo vā ||147||

- nagnaś ca syūtavastraḥ syān nagnaḥ snigdhapataś tathā |  
 dvikaccho 'nuttariyāś ca nagnaś cāvastra eva ca ||148||  
 śrautaṃ smārtaṃ tathā karma na nagnaś cintayed api |  
 5 mohāt kurvann adho gacchet tad bhaved āsuraṃ kṛtam ||149||  
 japahomopavāseṣu dhautavastradharo bhavet |  
 alaṅkṛtaḥ śucir maunī śrāddhādu ca jitendriyaḥ ||150||

gobhilaḥ—

ekavastro na bhuñjīta na kuryād devatārcaṇam ||151||

- 10 trailokyasammohanapañcarātre—

śuklavāso bhaven nityaṃ raktaṃ caiva vivarjayet ||152||

aṅgirāḥ—

śaucaṃ sahasraromāṇāṃ vāyvagnyarkenduraśmibhiḥ |  
 retaḥsprṣṭaṃ śavasprṣṭaṃ āvikaṃ naiva duṣyati ||153||

- 15 sahasrāṇi asaṃkhyeyāni romāṇi yeṣu teṣāṃ ūrṇādir nirmītānāṃ kambalādīnāṃ ity  
 arthaḥ | āvikaṃ meṣaromanirmītaṃ kambalādi ||153||

anyatra ca—

chinnaṃ vā sandhitaṃ dagdham āvikaṃ na praduṣyati |  
 āvikenā tu vastreṇa mānavaḥ śrāddham ācāret |

2 nagnaś ... tathā] V2 B3 *deest* || syūta] Pa sūta- : Od *gl.* (miṃtryāvastra iti) 5 kṛtam] Edd smṛ-  
 tam 14 śava] B2 nava- || duṣyati] Od *add.* sahasraromāṇāṃ kambalānām | 15 ūrṇādir] B3  
 ūrṇādi- || kambalādīnām] V2 Edd kambalānām 18 sandhitaṃ] Od *gl.* (sūtragrathitaṃ śīṅjā  
 iti) 19 mānavaḥ ... ācāret] Od devakarmaṇi bhūmipa

Or *naked* means clothed in the directions alone (*digambara*), a type of Jain.

<sup>148</sup>Wearing stitched clothes is being naked, wearing a greasy garment is being naked; tucking in twice,<sup>a</sup> not wearing an upper cloth and being without garments is being naked. <sup>149</sup>One should not even think about performing Śrauta or Smārta rites naked. One who by mistake does so goes down; that ritual will be a demonic one. <sup>150</sup>At recitations, fire sacrifices, fasts, Śrāddhas and so on one should wear clean clothing, be ornamented, clean, silent and restrain one's senses.

Gobhila (-):<sup>b</sup>

<sup>151</sup>Wearing one garment one should not eat nor worship the gods.

In the Trailokyasammohana Pañcarātra:<sup>c</sup>

<sup>152</sup>One should always wear white clothes and avoid red ones.

Āṅgiras (44cd–45ab):

<sup>153</sup>That of the thousand-haired ones is cleaned by the air, fire and the rays of the sun and the moon. Wool is not polluted even when touched by semen or a corpse.

That of the *thousand* or innumerable *haired ones* means blankets and so on made of their wool. *Wool* refers to blankets and so on made of sheep hair.<sup>d</sup>

And elsewhere:<sup>e</sup>

<sup>154</sup>Even cut, stitched or burned, wool is not polluted. Let a man perform the Śrāddha wearing woollen clothes and that which is given to the fore-

a That is, instead of three times (once in the back and twice in front).

b In VBC 7b.

c In VBC 7b.

d The reading of the printed Āṅgirasa Smṛti is *sauvarṇarūpya* (gold and silver) for the strange word *sahasraroma* (thousand-haired ones), giving the first line a different topic than the wool described in the second and stating that these metals are to be purified by wind and so on. That this is a better reading is obvious.

e In VBC 7b, referring to "Smṛti".

- gayāśrāddhasamaṃ proktaṃ piṭṛbhyo dattam akṣayam ||154||  
na kuryāt sandhitaṃ vastraṃ devakarmaṇi bhūmipa |  
na dagdhaṃ na ca vai chinnaṃ pārayaṃ na tu dhārayet ||155||  
kākaṣṭhāsamaṃ hy uktam avidhautaṃ ca yad bhavet |  
5 rajakād āhṛtaṃ yac ca na tad vastraṃ bhaved chuci ||156||  
kaṭisprṣṭaṃ tu yad vastraṃ puriṣaṃ yena kāritaṃ |  
mūtraṃ vā maithunaṃ vāpi tad vastraṃ parivarjayet ||157||  
āvikaṃ tu sadā vastraṃ pavitraṃ rājasattama |  
piṭṛdevamanuṣyāṇāṃ kriyāyāṃ ca praśasyate ||158||  
10 dhautādhautaṃ tathā dagdhaṃ sandhitaṃ rajakāhṛtaṃ |  
śukramūtraraktaliptaṃ tathāpi paramaṃ śuci ||159||  
agnir āvikavastraṃ ca brāhmaṇāś ca tathā kuśāḥ |  
caturṇāṃ na kṛto doṣo brahmaṇā parameṣṭhinā ||160||

kiṃ cānyatra—

- 15 dhārayed vāsasī śuddhe paridhānottariyake |  
acchinnasudaśe śukle ācāmet piṭhasaṃsthitāḥ ||161||

acchinnā suśobhanā daśā yayos te ||161||

*atha pīṭham*

bahvṛcapariśiṣṭe—

- 20 yatīnām āsanaṃ śuklaṃ kūrṃākāraṃ tu kārayet |  
anyeṣāṃ tu catuṣpādaṃ caturasraṃ tu kārayet ||162||

1–2 gayā ... bhūmipa] Od om. 3 ca] V1 Pa Va tu || na tu] Od naiva || dhārayet] Od *gl.* (duṣyati)  
4 avidhautaṃ] Pa savidhautaṃ 6 kaṭi] V1 V2 B2 Edd kīṭa- || kāritaṃ] R3 kārayet 11 śuci]  
Od *add.* syāt 14 cānyatra] R3 B1 B3 ca gautamiye 15 śuddhe] B3 śukle || ottariyake] Od  
*gl.* (uttariyake yugmavastraṃ ity arthaḥ | liṅgasamavāyanyāyāt dvivacanam iti) 16 sudaśe]  
Pa B3 -sadaśe || śukle] B3 śuddhe || saṃsthitāḥ] B3 -saṃsthitam 17 acchinnā suśobhanā]  
V1 achinnās tu śobhanā || suśobhanā] B3 Edd *ins.* ca || te] B2 *add.* śrīśrīrādhākṛṣṇaśaraṇam |  
śrīśrīgopālaśaraṇam | śrīśrīgovindaśaraṇam | śrīśrīharekṛṣṇaśaraṇam | śrīśrīhariḥ śrīśrīrāmaḥ |  
18 pīṭham] R1 R3 B1 *add.* gautamiye | prāṇmukhaḥ saṃyatātmā ca saṃviśed vihītāsane | tathā  
mṛdvāsane mantrī paṭājinakuśottare || kāṣṭhāsane bhaved rogi (B1 rogo) vaṃṣe vaṃśakṣayo bha-  
vet | śailāsane ca vāgrodhaḥ pallave mativibhramaḥ | dharanyāṃ duḥkhasambhūtiḥ pīḍanaṃ  
rājate bhavet || 19 bahvṛca] B3 bṛhat- 20 āsanaṃ] R1 vāsanaṃ 21 asraṃ] B3 -vastraṃ

fathers is said to be imperishable, like that at a Śrāddha in Gayā. <sup>155</sup>O king, never perform rituals to the gods wearing stitched clothes, never wear burned or cut clothes or those of a stranger. <sup>156</sup>Unwashed clothes are said to be the same as the stool of a crow; clothes that have been brought from the washerman are also unclean. <sup>157</sup>One should further avoid clothes that have been touched by the buttocks, that is, used while passing stool or urine or having intercourse.<sup>a</sup> <sup>158</sup>Best of kings! Woollen clothes, however, are always clean and they are recommended for rituals to forefathers, gods and men. <sup>159</sup>They are most clean, washed or unwashed, burned, stitched, brought from the washerman or even stained with semen, urine or blood. <sup>160</sup>Fire, woollen clothes, Brāhmaṇas and Kuśa—Brahmā the highest made no fault for these four.

And furthermore, elsewhere:<sup>b</sup>

<sup>161</sup>One should wear white and clean clothes, both a lower and an upper garment, with uncut, good fringes. Sitting on a seat, one should perform Ācamana.

### *The Seat*

In the Bahvṛcapariśiṣṭa:<sup>c</sup>

<sup>162</sup>For a recluse, should make the seat white and shaped like a tortoise; for others one should make it quadrangular and four-legged.

a Instead of “touched by the buttocks” (*kaṭisprṣṭam*), several mss and Edd read “moth-eaten” (*kūṭasprṣṭam*).

b RAC p. 43.

c In RAC p. 43.



vastraparidhānānantaram pīṭhe samsthitaḥ sann ācāmed ity uktam | tatpīṭham eva  
likhati yatīnām ityādinā ||162||

gośakṛnmṛmṛmayam bhinnaṃ tathā pālāsapaippalam |  
lohabaddhaṃ sadaivārkaṃ varjayed āsanaṃ budhaḥ ||163||

5 *athāsanavidhiḥ*

tatraiva—

dānam ācamanaṃ homaṃ bhojanaṃ devatārcaṇam |  
prauḍhapādo na kurvīta svādhyāyaṃ caiva tarpaṇam ||164||  
āsanārūḍhapādas tu jānūnor vātha jaṅghayoḥ |  
10 kṛtāvasakthiko yas tu prauḍhapādaḥ sa ucyate || iti ||165||

tato bhūmigatāṅghriḥ san nivīśyācamya darbhahṛt |  
ūrdhva puṇḍrādikaṃ kuryāc chrīgopīcandanādinā ||166||

darbhahṛt kuśapāṇiḥ san | yady apy ūrdhva puṇḍranirmāṇānantaram evācamanaṃ  
yuktam, tathāpy atra pūjārthatilakaviśeṣādinimittam ādāv ācamanaṃ satsampradāyā-  
15 nusāreṇa likhitam | tilakānantaram ācamanaṃ ca pūrvaṃ bahiḥsnāne likhitam evāsti  
||166||

tatrādāv anulepena bhagavaccaraṇābjayoḥ |  
nirmālyena prasādena sarvāṅy aṅgāni mārjayet ||167||

prasādarūpeṇa nirmālyena ||167||

20 tad uktaṃ brāhme śrībhagavatā—

11 darbhahṛt] B<sub>3</sub> *add.* gautamīye | prāṇmukhaḥ samyatātmā ca sa viśed vihitāsane | tathā mṛd-  
vāsane mantrī paṭājinakuśodare | kāṣṭāsane bhaved rogaḥ vaṃṣe vaṃśakṣayo bhavet | śailāsane  
ca vāgrodhaḥ pallave mativibhramaḥ ||

It was said (161) that after getting dressed, one should perform Ācamana sitting on a seat. This seat is described in verses 162–165.

<sup>163</sup>The wise one should always avoid seats made of cow dung and mud, Arka, Palāśa or Pippala wood, that are broken or studded with iron.

*Rules for the Seat<sup>a</sup>*

In the same book:<sup>b</sup>

<sup>164</sup>One should not give charity, do Ācamana, perform sacrifices, eat, worship the gods, do one's Vedic reading or offer libations while squatting.

<sup>165</sup>Keeping the feet on the seat or tying up the knees or shanks is called squatting.

<sup>166</sup>Then, keeping one's foot on the ground, one should sit down, perform Ācamana with a Kuśa ring and then draw the vertical marks and so on with Gopīcandana or similar substances.

[...] Even though it is proper to do Ācamana after drawing the vertical marks, it is still written here, following the tradition of the saints, that Ācamana comes first when occasioned by special cases such as drawing Tilakas for the sake of worship. [...]

<sup>167</sup>In this connection, one should first wipe all of one's limbs with the unction from the lotus feet of the Lord and with flowers offered to him.

[...]

This has been said by the blessed Lord in the Brahma Purāṇa (–):<sup>c</sup>

a Some mss add here a few verses from the Gautamiya Tantra (8.17–19ab): “Controlling oneself, the wise one should sit down facing east on a proper seat, and a soft seat is a cloth on the skin of a black antelope on top of Kuśa grass. A wooden seat brings disease; a bamboo seat destroys one's family; a stone seat suppresses speech; a seat of sprouts bewilders the mind; sitting on the ground causes suffering; a silver seat brings pain.”

b In RAC p. 43.

c In NP 9.10.

śālagrāmaśilālagnaṃ candanaṃ dhārayet sadā |  
sarvāṅgeṣu mahāśuddhisiddhaye kamalāsana || iti ||168||

tato dvādaśabhiḥ kuryān nāmabhiḥ keśavādibhiḥ |  
dvādaśāṅgeṣu vidhivad ūrdhva puṇḍrāṇi vaiṣṇavaḥ ||169||

- 5 keśavādibhir mūrtipañjaranyāsoktair dvādaśabhir nāmabhiḥ krameṇa lalāṭādidvāda-  
śāṅgeṣu ūrdhva puṇḍrāṇi dvādaśa kuryāt | vaiṣṇava iti viśeṣato vaiṣṇavasya vidheyat-  
vaṃ sūcayati | vidhir yathā syād ity atrāyaṃ vidhiḥ mūrtipañjaranyāsānusāreṇa praṇa-  
vapūrvakaṃ sabindvakārādidvādaśavaṇair dvādaśādityaiś ca sahitān keśavādīn dvā-  
daśa nyasyet | tatra kecit keśavādīnyāsoktaṃ kīrtyādidvādaśaśaktibhir api saha nya-  
10 syanti | dvādaśādityaiś cuktāḥ | dhātāryamā ca mitrās ca varuṇo 'ṃśur bhagas tathā |  
vivasvān indraḥ pūṣā ca parjanyaṭvaṣṭṛvaiṣṇavaḥ || iti | tataś cāyaṃ prayogaḥ | oṃ aṃ  
dhātṛsahitāya keśavāya kīrtyai namaḥ lalāṭe ityādi | kiṃ ca, lalāṭordhva puṇḍramāli-  
kādikam agre vyaktaṃ bhāvi | anyāṅgordhva puṇḍrāṇāṃ ca kecid dīpaśikhākāratayā,  
kecid ca bāhvor vakṣaḥsthale puṇḍram aṣṭāṅgulam udāhṛtam ityādi padmapurāṇo-  
15 tarakhaṇḍoktānusāreṇa bāhvor vakṣaḥsthale puṇḍram caṣṭāṅgulapramāṇam anyatra

1 lagnaṃ] Od -lagna- 2 kamalāsana] R3 B1 *add.* gautamīye | yatra puṣpādikaṃ yac ca kṛṣṇa-  
pādayugārpitam | tad ekaṃ pāvanaṃ loke tad dhi sarvaṃ viśodhayet || 5 nāmabhiḥ] B2 *deest*  
8 keśavādīn] V2 keśavādi- 9 tatra] V1 V2 atra ca 11 oṃ] B1 *deest* 12–13 mālīkādikam] V2  
-mānādikam 15 puṇḍram] B3 *deest*

<sup>168</sup>O lotus-seated one! To attain the greatest purity, one should always wear the sandalwood paste that has touched the Śālagrāma stone on all one's limbs.

<sup>169</sup>Then, with the twelve names beginning with Keśava, the Vaiṣṇava should in the proper way make the twelve vertical marks on the body.

One should make the twelve vertical marks on twelve parts of the body, beginning with the forehead, one after the other, using the twelve names beginning with Keśava, as explained in the Mūrtipañjara Nyāsa.<sup>a</sup> By using the word *Vaiṣṇava*, the author indicates that is particularly necessary for the Vaiṣṇava.

“Let it be done in the proper way”: here is the rule. Following the Mūrtipañjara Nyāsa, one should place the twelve names beginning with Keśava, prefixed with OM, together with the twelve Ādityas and twelve vowels beginning with A with a Bindu added. In this connection, some place Keśava and so on together with the twelve Śaktis, beginning with Kīrti. These are the twelve Ādityas: Dhātṛ, Āryaman, Mitra, Varuṇa, Aṃśu, Bhaga, Vivasvān, Indra, Pūṣan, Parjanya, Tvaṣṭṛ and Viṣṇu. And this is the procedure: OM AM DHĀTRSAHITĀYA KEŚAVĀYA KĪRTYAI NAMAḤ on the forehead, and so on.<sup>b</sup>

Furthermore, the various shapes of the vertical mark on the forehead, such as that of a rosary, will be explained below (4.190). Some describe the vertical marks on the other parts of the body as well as having the shape of the flame of a lamp, and some, following the statement in the Uttarakhaṇḍa of the Padma Purāṇa (6.225.50ab) that “the marks on the arms and the chest should be eight digits long”, hold that the marks on the arms and the chest should measure eight digits while the others should measure four digits.

a This is a protective Nyāsa where twelve forms of Viṣṇu are placed down on the limbs, creating a kind of protective cage (*pañjara*) around the body. See e.g., <https://www.kamakotimandali.com/stotra/Dvadashamurtipanjara.pdf>.

b VBC 8b helpfully provides the full list: *om am dhātrśahitāya keśavāya kīrtyai namaḥ* for the forehead, *om am āryamasahitāya nārāyaṇāya kāntyai namaḥ* for the belly, *om im mitrasahitāya mādhavāya tuṣṭyai namaḥ* for the chest, *om im varuṇasahitāya govindāya puṣṭyai namaḥ* for the throat, *om um amśusahitāya viṣṇave dhṛtyai namaḥ* for the right side, *om um bhagasahitāya madhusūdanāya kṣāntyai namaḥ* for the right arm, *om ṛm vivasvasahitāya trivikramāya kriyāyai namaḥ* for the right shoulder, *om ṛm indrasahitāya vāmanāya dayāyai namaḥ* for the left side, *om im pūśasahitāya śrīdharāya medhyāyai namaḥ* for the left arm, *om im parjanyasahitāya hr̥ṣikeśāya harṣāyai namaḥ* for the left shoulder, *om em tvaṣṭṛśahitāya padmanābhāya śrāddhāyai namaḥ* for the upper back and *om aim viṣṇusahitāya dāmodarāya lajjāyai namaḥ* for the lower back.

caturaṅgulapramāṇam ity evaṃ, tatrāpi kecin madhye chidratayecchantīti vividho vidhiḥ | atra ca nijasampradāyavyavahāra evānusartavya ityādyabhiprāyeṇaivāgre lekhyam sampradāyānusārata iti ||169||

*atha dvādaśatīlakavidhiḥ*

5 padmapurāṇe uttarakhaṇḍe—

lalāṭe keśavaṃ dhyāyen nārāyaṇam athodare |  
 vakṣaḥsthale mādhaveṃ tu govindaṃ kaṅṭhakūpake ||170||  
 viṣṇuṃ ca dakṣiṇe kuṅṣau bāhau ca madhusūdanam |  
 trivikramaṃ kandhare tu vāmanaṃ vāmapārśvake ||171||  
 10 śrīdharaṃ vāmabāhau tu hṛṣīkeśaṃ tu kandhare |  
 pṛṣṭhe tu padmanābhaṃ ca kaṭyāṃ dāmodaraṃ nyaset ||172||  
 tatprakṣālanatoyaṃ tu vāsudeveti mūrdhani ||173||

tattannāmāny aṅgāni ca vibhajya darśayati lalāṭe iti tribhiḥ | dhyāyet nyasyet | trivikramaṃ dakṣiṇe kandhare | hṛṣīkeśaṃ vāme kandhare | evaṃ keśavādyanāṃ dāmodarāntānāṃ dvādaśānāṃ nyāsam uktvā mastake śrīvāsudevasya nyāsam āha tad iti vāsudeveti vāsudevāya namaḥ iti | etac ca samastasarvaiḥ saha nyasyed iti jñeyam | kecin ca dvādaśākṣaramantraṃ mūrdhani vinyasyanti | atrāpi satsampradāyācāra eva gatiḥ iti dik ||170–173||

kiṃ ca—

20 ūrdhvapūṇḍraṃ lalāṭe tu sarveṣāṃ prathamam smṛtam |  
 lalāṭādīkrameṇaiva dhāraṇam tu vidhīyate || iti ||174||

evaṃ nyāsam samācārya sampradāyānusārataḥ |

nyasyet kirīṭamantraṃ ca mūrdhani sarvārthasiddhaye ||175||

2 atra] B2 Edd tatra 4 vidhiḥ] R3 add. 8 5 uttara] Od cottara- 12 toyam tu] Od -toyena || vāsudeveti mūrdhani] B1 vāsudevaḥ svamūrdhani 15 dvādaśānāṃ] V1 deest 16 vāsudeveti] B2 deest 17 atrāpi] B1 tatrāpi 19 kiṃ ca] B3 deest 21 dhāraṇam] B2 dhārayan || iti] Od deest

Some further wish to keep the middle empty (Padma Purāṇa 6.225.23). There are therefore various rules. Here also one should follow the practice of one's own tradition; that is the reason why the author writes below (4.175) "following tradition."

### *The Rules for the Twelve Tilakas*

In the Uttarakhaṇḍa of the Padma Purāṇa (6.225.45–47ab):<sup>a</sup>

<sup>170</sup>One should meditate on Keśava on the forehead, Nārāyaṇa on the belly, Mādhava on the chest, Govinda in the cavity of the throat, <sup>171</sup>Viṣṇu on the right side, Madhusūdana on the arm, Trivikrama on the shoulder, Vāmana on the left side, <sup>172</sup>Śrīdhara on the left arm and Hṛṣīkeśa on the shoulder. One should place Padmanābha on the upper back and Dāmodara on the lower back. <sup>173</sup>Saying "Vāsudeva", one should wipe the water for washing on the head.

In verses 170–172, the author shows how to divide these names among the parts of the body. *Meditate on* means place. *Trivikrama* on the right shoulder and *Hṛṣīkeśa* on the left shoulder. After saying that one should place all twelve, beginning with Keśava and ending with Dāmodara, the author states that one should place blessed Vāsudeva on the head in verse 173. *Vāsudeva* means VĀSUDEVĀYA NAMAḤ, and this should be placed with all the vowels. And some place the twelve-syllable mantra on the head. Here also one should have recourse to the conduct of the tradition of saints. This is the drift.

And further (6.225.54):

<sup>174</sup>The vertical mark on the forehead is known as the first of them all. The rule is that one should mark them one after the other, starting with the forehead.

<sup>175</sup>In this way one should do the Nyāsa following tradition. One should also place the Crown mantra on the head to attain all of one's desires.

a The author refers in the same way to verses 4.170–172 in his Bṛhadvaiṣṇavatoṣaṇi commentary on BhP 10.6.20.

sampradāyānusārata iti sarvatrāgre 'py anuvartanīyam ||175||

*atha kirīṭamantraḥ*

om śrīkirīṭakeyūrahāramakarakuṇḍalacakraśaṅkhagadāpadmahastapītāmba-  
radharaśrīvatsāṅkitavakṣaḥsthalaśrībhūmisahitasvātmajyotirdīptikarāya sa-  
5 asrādityatejase namaḥ || iti ||176||

*athordhvapuṇḍranityatā*

pādme śrībhagavaduktau—

matprijārthaṃ śubhārthaṃ vā rakṣārthe caturānana |  
matpūjāhomakāle ca sāyaṃ prātaḥ samāhitaḥ |  
10 madbhakto dhārayen nityam ūrdhvapuṇḍraṃ bhayāpaham ||177||

nityaṃ dhārayed iti nityatā siddhā ||177||

tatraiva śrīnāradoktau—

yajño dānaṃ tapo homaḥ svādhyāyaḥ pitṛtarpaṇam |  
vyarthaṃ bhavati tat sarvam ūrdhvapuṇḍraṃ vinā kṛtam ||178||

15 tatraivottarakhaṇḍe—

ūrdhvapuṇḍrair vihīnas tu kiñcit karma karoti yaḥ |  
iṣṭāpūrtādikaṃ sarvaṃ niṣphalaṃ syān na saṃśayaḥ ||179||  
ūrdhvapuṇḍrair vihīnas tu sandhyākarmādikaṃ caret |  
tat sarvaṃ rākṣasaṃ nityaṃ narakaṃ cādhigacchati ||180||

20 adhunā akaraṇe pratyavāyapuñjaṃ darśayati yajña ityādinā | caret ācaret ||178–180||

1 iti] V1 V2 add. etac ca 3 cakraśaṅkha] R1 R3 Od *transp.* 4 śrī ... sahita] V1<sup>2</sup> gl. śrībhūmib-  
hyāṃ śaktibhyāṃ sahita || jyotir] B2 *ins.* -dvayā- 5 tejase] B1 B3 Edd *ins.* namo 6 nityatā] R3  
add. 9 8 mat] B2 yat- 9 mat] B2 yat- 12 śrī] B1 *deest* 16 puṇḍrair] B3 -puṇḍra- 17 iṣṭā]  
V1 iṣṭa- || iṣṭāpūrtādikaṃ] Od gl. (iṣṭā yajñādi pūrtā kūpavṛkṣāropanādi) 18 puṇḍrair] R1 R3  
Pa B3 -puṇḍra- || sandhyā ... caret] R3 kiñcit karma karoti yaḥ || caret] B1 B3 ca yat

The phrase *following tradition* should be supplied everywhere below as well.

*The Crown Mantra*<sup>a</sup>

<sup>176</sup>OM! I bow to him who is glowing like a thousand suns, shining through his own light, accompanied as he is by Śrī and Bhūmi, whose chest is marked with the Śrīvatsa, who wears yellow garments, the disc, conch, club and lotus, Makara-shaped earrings, bracelets, necklaces and a blessed crown.

*The Mandatoriness of the Vertical Marks*

In the words of the Lord in the Padma Purāṇa (-):<sup>b</sup>

<sup>177</sup>O four-faced one, to please me, to look good or for protection, my composed devotee should always wear the vertical mark that takes away all fear: at the time of worshipping me, at night and in the morning.

The phrase *should always wear* establishes the mandatoriness.

In the words of Nārada in the same book:<sup>c</sup>

<sup>178</sup>Sacrifice, charity, penance, fire ceremonies, Vedic study, libations to the forefathers—everything becomes worthless when done without the vertical mark.

In the Uttarakhanda of the same book (6.225.11, 13):

<sup>179</sup>Whatever someone does without the vertical marks—rites for oneself or for others—all of that will without a doubt be fruitless. <sup>180</sup>One who regularly performs the Sandhyā- or other rites without the vertical marks makes them all demonic and will go to hell.

Now, in these verses, the author shows the heaps of offences caused by their neglect. [...]

a In VBC 8b.

b In VBC 8a.

c In VBC 8a.



anyac ca—

ūrdhva puṇḍre tri puṇḍraṃ yaḥ kurute sa narādhamah |  
bhañktvā viṣṇuḡraṃ puṇḍraṃ sa yāti nara kaṃ dhruvam ||181||

viṣṇuḡraṃ harimandiram ||181||

5 ata eva pādme śrīnāradoktau—

yac charīraṃ manuṣyāṇām ūrdhva puṇḍraṃ vinā kṛtam |  
draṣṭavyaṃ naiva tat tāvac chmaśānasadr̥śaṃ bhavet ||182||

tatraivottarakhaṇḍe—

10 ūrdhva puṇḍraṃ dhared vipro mṛdā śubhreṇa vaidikaḥ |  
na tiryag dhārayed vidvān āpady api kadācana ||183||

dhared dhārayet ||183||

skānde—

15 tiryak puṇḍraṃ na kurvīta samprāpte maraṇe 'pi ca |  
naivānyan nāma ca brūyāt pumān nārārāyaṇād ṛte ||184||  
dhārayed viṣṇunirmālyaṃ dhūpaśeṣaṃ vilepanam |  
vaiṣṇavaṃ kārayet puṇḍraṃ gopīcandanāsambhavam ||185||

tatraiva kārttikaprasaṅge—

yasyordhva puṇḍraṃ dṛśyeta lalāṭe no narasya hi |  
taddarśanaṃ na kartavyaṃ dṛṣṭvā sūryaṃ nirikṣayet ||186||

20 vaiṣṇavaṃ harimandiralakṣaṇam ūrdhva puṇḍraṃ | lalāṭa iti | ūrdhva puṇḍrasya tatra-  
iva prādhānyāt ||185–186||

1 anyac] V1 V2 Pa anyatra : R1 R3 atra : B2 Od tatra || anyac ca] B1 *deest* 2 puṇḍre] Od -  
puṇḍraṃ || sa] B2 ca 3 bhañktvā] B2 Od tyaktvā || puṇḍraṃ] R1 R3 Pa Od puṇyaṃ 5 śrī] B1  
*deest* 10 dhārayed] Od kārayed || vidvān] B2 dhīmān 12 skānde] B1 *deest* 14 naivānyan] B3  
naivānyanāma : Od devānyān || nārārāyaṇād ṛte] Od *gl.* (nārāyaṇam vinā) 15 śeṣaṃ] Od -śeṣa-  
17 prasaṅge] B2 -māhātmye 18 no narasya] B1 noturasya : B3 nottaraḥ sa 21 prādhānyāt]  
Edd vihītatvāt

And elsewhere:

<sup>181</sup>That lowest of men who makes the three lines in the place of the vertical mark, crosses over the mark that is the house of Viṣṇu and certainly goes to hell.

*House of Viṣṇu* means the Temple of Hari (4.216).

And furthermore, in the words of Nārada in the Padma Purāṇa (6.225.12):

<sup>182</sup>One should not even look at that human body which is devoid of the vertical mark, for it is truly like a crematorium.

And in the Uttarakhaṇḍa of the same book (6.225.14):

<sup>183</sup>A Vedic Brāhmaṇa should bear a vertical mark made of white clay. The intelligent one should never wear the horizontal mark, even in times of distress.

*Bear* means wear.<sup>a</sup>

In the Skanda Purāṇa (-):

<sup>184</sup>One should never make a horizontal mark, even when threatened by death, and a man should never utter any other name than that of Nārāyaṇa. <sup>185</sup>One should wear the unguent that is the remainder of incense offered to Viṣṇu and make the mark of Viṣṇu with Gopīcandana clay.

*The mark of Viṣṇu* means the vertical mark that indicates Hari's temple.

In the context of the month of Kārttika in the same book (-):

<sup>186</sup>One should not look at a man on whose forehead one cannot see the vertical mark. If one does so, one should look at the sun.

*Forehead*: because that is the primary place of the vertical mark.

a Again, the commentator has to account for a strange word occasioned by a poor manuscript reading. The printed Padma Purāṇa has *ūrdhva puṇḍradharo* (wearing the vertical mark) instead of *ūrdhva puṇḍraṃ dhared* as above.

anyatrāpi—

vaiṣṇavānām brāhmaṇānām ūrdhvaṇḍraṃ vidhīyate |  
anyeṣām tu triṇḍraṃ syād iti brahmavido viduḥ ||187||

brāhmaṇānām ca anyeṣām avaiṣṇavaśūdrānām ||187||

- 5 triṇḍraṃ yasya viprasya ūrdhvaṇḍraṃ na dṛśyate |  
taṃ sprṣṭvāpy athavā dṛṣṭvā sacelaṃ snānam ācāret ||188||  
ūrdhvaṇḍre na kurvīta vaiṣṇavānām triṇḍrakam |  
kṛtatriṇḍramartyasya kriyā na prītaye hareḥ ||189||

ata evottarakhaṇḍe—

- 10 aśvatthapatrasaṅkāśo veṇupatrākṛtis tathā |  
padmakūṭmalasaṅkāśo mohanam tritayam smṛtam ||190||

evam atrordhvaṇḍradhāraṇasya vihitatvād agre ca vakṣobāhumūlādau khaḍgaca-  
krādimudrādhāraṇasya vihitatvād avaiṣṇavasmārtasammatam aśvatthapatrākārādi-  
kaṃ vakṣaḥsthalādau na vidheyam iti likhati aśvattheti | mohanam asurānusāri śukrā-

- 15 dimāyāvihitam ity arthaḥ ||190||

*athordhvaṇḍramāhātmyam*

skānde kārttikaprasaṅge—

ūrdhvaṇḍro mṛdā śubhro lalāṭe yasya dṛśyate |  
caṇḍālo 'pi viśuddhātmā yāti brahma sanātanam ||191||

- 20 ūrdhvaṇḍra iti puṃstvam āṛṣam ||191||

1 anyatrāpi] R3 *add.* ca 3 tri] R1 *om.* 6 celam] V1 R1 Va -cailam 7 puṇḍre] R1  
B3 Od -puṇḍram 8 kṛta ... martyasya] B2 Od kṛtam triṇḍram anyasya || triṇḍra] B1  
-niṣpuṇḍra- || na prītaye] Od prīti na me 11 padmakūṭmala] Od *gl.* (padmakūṭmala pad-  
makaṭi iti) || mohanam] Pa modanam 14 na] B1 *deest* 17 prasaṅge] R3 *a.c.* B2 -māhātmye  
18 śubhro] B2 suśrī 20 āṛṣam] B2 *add.* śrīśrīgovindāya namaḥ | śrīśrīrādhāvinodāya namaḥ |  
śrīśrīgopālaśaraṇam | śrīśrīharīḥ | śrīśrīrādhākṣṇaśaraṇam |

And also elsewhere:

<sup>187</sup>The vertical mark is known to belong to the Vaiṣṇavas and the Brāhmaṇas; the three lines are for others. This is the knowledge of those who know Brahman.

Also for *Brāhmaṇas*. *Others* refer to non-Vaiṣṇava Śūdras.

<sup>188</sup>If one touches or sees a Brāhmaṇa with the three lines, where one sees no vertical mark, one should bathe with one's clothes on. <sup>189</sup>Vaiṣṇavas should not make the three lines in place of the vertical mark, as the rituals of a mortal being who has drawn the three lines do not please Hari.

Furthermore, in the Uttarakhaṇḍa (6.225.56cd–57ab):

<sup>190</sup>The infatuating one is said to have three forms, looking like an Aśvattha leaf, a bamboo leaf or a lotus bud.

Now, because of the injunction to wear the vertical mark and because of the injunction below also to wear the stamps of the club, disc and so on at the chest, shoulders and so on, the author in this verse gives the opinion of the non-Vaiṣṇava Smārtas that one should not make forms such as that of an Aśvattha-leaf at places such as the chest. *Infatuating* means that it is created by the magical power of Śukra and others, following the demons.<sup>a</sup>

### *The Greatness of the Vertical Mark*

In the context of Kārttika in the Skanda Purāṇa (–):<sup>b</sup>

<sup>191</sup>Even a Caṇḍāla on whose forehead one can see a white vertical mark made of clay is completely purified and goes to the eternal Brahman.

The masculine form of the word ūrdhvapuṇḍra is an archaic irregularity.

- 
- a In the Padma Purāṇa context, these types of Tilakas are in the next line contrasted with one shaped like the foot of the Lord or a stick, used by a great and pure Bhāgavata (*mahābhāgavataḥ śuddhaḥ*), but these other forms are not explicitly said to be demoniac.
- b The first verse here is very similar to Skanda Purāṇa 2.5.3.12.

ūrdhvaṇḍre sthitā lakṣmīr ūrdhvaṇḍre sthitam yaśaḥ |  
ūrdhvaṇḍre sthitā muktir ūrdhvaṇḍre sthito hariḥ ||192||

padmapurāṇe—

5 ūrdhvaṇḍram mudā saumyaṃ lalāṭe yasya dṛṣyate |  
sa caṇḍālo 'pi śuddhātmā pūjya eva na saṃśayaḥ ||193||

tatraivottarakhaṇḍe śrīśivapārvatīsaṃvāde—

ūrdhvaṇḍrasya madhye tu viśāle sumanohare |  
lakṣmīyā sārḍham samāsīno devadevo janārdanaḥ ||194||

samāsīno 'sti ||194||

10 tasmād yasya śarīre tu ūrdhvaṇḍram dhṛtam bhavet |  
tasya dehaṃ bhagavato vimalaṃ mandiraṃ smṛtam ||195||  
ūrdhvaṇḍradharo vipraḥ sarvalokeṣu pūjitaḥ |  
vimānavaram āruhya yāti viṣṇoḥ paraṃ padam ||196||  
ūrdhvaṇḍradharam vipraṃ dṛṣṭvā pāpaiḥ pramucyate |  
15 nāma smṛtvā tathā bhaktyā sarvadānaphalaṃ labhet ||197||  
ūrdhvaṇḍradharam vipraṃ yaḥ śrāddhe bhojayiṣyati |  
ākālpakoṭīpitaras tasya tṛptā na saṃśayaḥ ||198||  
ūrdhvaṇḍradharo yas tu kuryāc chrāddham śubhānane |  
kalpakotiśahasrāṇi vaikuṅṭhe vāsam āpnuyāt ||199||  
20 yajñādānatapaścaryājapahomādikaṃ ca yat |  
ūrdhvaṇḍradharaḥ kuryāt tasya puṇyam anantakam ||200||

brahmāṇḍapurāṇe—

aśucir vāpy anācāro manasā pāpam ācaran |  
śucir eva bhaven nityam ūrdhvaṇḍrāṅkito naraḥ ||201||

25 tatraiva śrībhagavadvacanam—

4 saumyaṃ] Pa saumya 6 śrī] V1 V2 Va Edd *deest* || śivapārvati] Va B1 B3 Edd śivomā-  
7 sumanohare] Od tu manohare 8 sārḍham] B3 saha || deva] B2 Od para- || devo] B3 -deva-  
9 sti] B1 *add.* śrīrāmacandro jayati 10 śarīre] R1 śarīraṃ 11 dehaṃ] B1 deho || bhagavato]  
Od *gl.* (śrīkṛṣṇasya) || vimalaṃ] B2 vilayaṃ 18 dharo] Od *a.c.* -vidhā 22 brahmāṇḍa] Edd  
*ante* śrī-

<sup>192</sup>Lakṣmī lives in the vertical mark; glory lives in the vertical mark; liberation lives in the vertical mark; Hari lives in the vertical mark.

In the Padma Purāṇa (-):<sup>a</sup>

<sup>193</sup>Even that Caṇḍāla on whose forehead one can see a beautiful vertical mark made of clay becomes completely purified and is without a doubt worshipable.

In the discussion between Śiva and Pārvatī in the Uttarakhaṇḍa of the same book (6.225.2–3, 7, 9–10):

<sup>194</sup>Within a beautiful and broad vertical mark sits the God of gods Janārdana together with Lakṣmī. <sup>195</sup>Therefore, the body of one keeps the vertical mark on himself is known as a pure temple of the Lord. <sup>196</sup>A Brāhmaṇa who wears the vertical mark is honoured in all the worlds; mounting the best of celestial chariots he goes to the highest abode of Viṣṇu. <sup>197</sup>Seeing a Brāhmaṇa wearing the vertical mark one is freed from sins; remembering his name with devotion one further attains the fruit of all charity. <sup>198</sup>One who feeds a Brāhmaṇa wearing the vertical mark at a Śrāddha without a doubt satisfies ten million of his forefathers for a whole Kalpa, <sup>199</sup>and one who performs a Śrāddha wearing the vertical mark, o beautiful one, will stay in Vaikuṅṭha for a hundred thousand Kalpas. <sup>200</sup>The merit of whatever sacrifice, charity, austerity, pilgrimage, recitations, fire sacrifices or other rituals one who wears the vertical mark performs is endless!

[...]

In the Brahmāṇḍa Purāṇa (-):<sup>b</sup>

<sup>201</sup>Even a man who is unclean, who has no good conduct and who sins in his mind always becomes clean by decorating himself with the vertical mark.

The statement of the Lord in the same book (-):<sup>c</sup>

a In VBC 8a.

b In VBC 8a. This verse is Skanda Purāṇa 2.5.3.14.

c In VBC 8a. These verses are Skanda Purāṇa 2.5.3.17–18.

ūrdhva puṇḍradharo martyo mriyate yatra kutracit |  
 śvapāko 'pi vimānastho mama loke mahīyate ||202||  
 ūrdhva puṇḍradharo martyo gr̥he yasyānnam aśnute |  
 tadā viṃśatkuḷaṃ tasya narakād uddharāmy ahaṃ ||203||

5 viṃśat kuḷaṃ viṃśatikulāni ||203||

*athordhva puṇḍranirmāṇavidhiḥ*

brahmāṇḍapurāṇe—

vikṣyādarśe jale vāpi yo vidadhyāt prayatnataḥ |  
 ūrdhva puṇḍraṃ mahābhāga sa yāti paramāṃ gatim ||204||  
 10 daśāṅgulapramāṇaṃ tu uttamottamam ucyate |  
 navāṅgulaṃ madhyamaṃ syād aṣṭāṅgulaṃ ataḥ param ||205||  
 etair aṅgulibhedais tu kārayen na nakhaiḥ spr̥šet ||206||

ūrdhva puṇḍrasya lalāṭe mukhyatvāt tatradyordhva puṇḍranirmāṇaparakāraṃ likhati  
 vikṣyetyādinā | ataḥ paraṃ kaniṣṭham ity arthaḥ ||204–206||

15 padmapurāṇe uttarakhaṇḍe tatraiva—

ekāntino mahābhāgāḥ sarvabhūtahite ratāḥ |  
 sāntarālāṃ prakurvanti puṇḍraṃ haripadākṛtim ||207||  
 śyāmaṃ śāntikaraṃ proktaṃ raktaṃ vaśyakaraṃ tathā |  
 śrīkaraṃ pītam ity āhuh śvetaṃ mokṣakaraṃ śubham ||208||  
 20 vartulaṃ tiryag acchidraṃ hrasvaṃ dirghataraṃ tanu |  
 vakraṃ virūpaṃ baddhāgraṃ bhinnamūlaṃ padacyutam ||209||  
 aśubhraṃ rūkṣam āsaktaṃ tathā nāṅgulikalpitaṃ |  
 vigandham apasavyaṃ ca puṇḍraṃ āhur anarthakam ||210||

2 śvapāko] B2 śvapāco || śvapāko pi] Od *gl.* (cāṇḍālo 'pi) || pi] V1 *deest* || vimānastho] R1 vimā-  
 ne stho 4 uddharāmy ahaṃ] R1 uddhṛto mayā 7 brahmāṇḍa] Edd *ante* śrī- || brahmāṇḍa-  
 purāṇe] B2 brahmāṇḍe 8 ādarśe] Od *gl.* (darpaṇe) 12 tu] Od ca 15 uttarakhaṇḍe tatraiva]  
 B2 *transp.* 17 ākṛtim] Pa -ākṛtiḥ 18 raktaṃ] B2 sarva- 19 karaṃ] R1 Pa Va B2 -pradaṃ  
 20 tanu] B3 tanum : Od *gl.* (kṣīnaṃ vā) 21 baddhāgraṃ] B2 jihvāgraṃ (?) || padacyutam] Od  
*gl.* (padāt sthānāt cyutam) 22 āsaktaṃ] Pa B3 Od āraktaṃ 23 puṇḍraṃ] B2 putram

<sup>202</sup>A man who dies anywhere, but who wears the vertical mark mounts a celestial chariot and is honoured in my world, even were he a dog-eater.  
<sup>203</sup>I rescue from hell twenty generations of the family of one in whose house a man who wears the vertical mark partakes of food.

[...]

### *Rules for Drawing the Vertical Mark*

In the *Brahmāṇḍa Purāṇa* (–):<sup>a</sup>

<sup>204</sup>Fortunate one! One who carefully makes the vertical mark looking in a mirror or in water reaches the highest destination. <sup>205</sup>The one measuring ten digits is said to be the very best of best, the one measuring nine digits is middling and then comes the one measuring eight digits.<sup>b</sup> <sup>206</sup>One should make the mark differentiating the fingers, but one should not touch with the nails.

Since the vertical mark on the forehead is the main one, he gives the rules for creating that vertical mark in these verses. *Then comes* means the inferior.

In the *Uttarakhaṇḍa* of the *Padma Purāṇa* (6.225.21, 40–43):<sup>c</sup>

<sup>207</sup>The fortunate, exclusive devotees, who delight in benefitting all, make a mark like the foot of Hari with an intermediate space. <sup>208</sup>They say that a dark one brings peace; a red one, subjection; a yellow one, fortune and a beautiful white one, liberation. <sup>209</sup>A round, horizontal, undivided, short, longer, thin, bent or ugly mark, with its top bound together, root divided or out of place; <sup>210</sup>that is disagreeable, rough, sticking, not made with the fingers, smelly or to the left—they say such a mark is offensive.

a In VBC 8a. The first verse is *Skanda Purāṇa* 2.5.3.18.

b The VBC (8a) gives another verse here: “The middling mark is known to be threefold: seven, six or five, and the inferior one is threefold as four, three or two digits broad.” This means that vertical marks ten, nine and eight digits long are the best of best, the middling best and the inferior best varieties.

c Line 4.211cd is missing in the printed *Padma Purāṇa*.



ārabhya nāsikāmūlaṃ lalāṭāntaṃ likhen mṛdam |  
 nāsikāyās trayobhāgā nāsāmūlaṃ pracakṣyate ||211||  
 samārabhya bhruvor madhyam antarālaṃ prakalpayet ||212||

5 sāntarālaṃ madhye chidrānviṭaṃ, tad evāha haripadākṛtīti | tatam iti pāṭhe viṣṭṛtam  
 | padacyutaṃ sthānabhraṣṭam | aśubhraṃ malinam | āsaktam anyonyasaṃlagnaṃ  
 | pāṭhāntaram sugamam | vigandhaṃ durgandhi | apasavyaṃ vāmahastakalpitaṃ |  
 trayobhāgās ṭṛtīyo vibhāga ity arthaḥ | tathā sadācāradarśanāt ||207–212||

*athordhva puṇḍrasya madhyacchidranityatā*

tatraiva—

10 nirantarālaṃ yaḥ kuryād ūrdhva puṇḍraṃ dvijādhamah |  
 sa hi tatra sthitaṃ viṣṇuṃ lakṣmīm caiva vyapohati ||213||  
 acchidraṃ ūrdhva puṇḍraṃ tu ye kurvanti dvijādhamāḥ |  
 teṣāṃ lalāṭe satataṃ śunaḥ pādo na saṃśayaḥ ||214||  
 15 tasmāc chidrānviṭaṃ puṇḍraṃ daṇḍākāraṃ suśobhanam |  
 viprāṇāṃ satataṃ dhāryaṃ strīṇāṃ ca śubhadarśane ||215||

vyapoheti nirasyatīti mahādoṣoktyā nityatā bodhitā | evam agre 'py ūhyam ||215||

*ata evoktaṃ harimandiralakṣaṇam*

nāsādikeśaparyantaṃ ūrdhva puṇḍraṃ suśobhanam |  
 madhye chidrasamāyuktaṃ tad vidyād dharimandiram ||216||

2 pracakṣyate] R1 B3 pracakṣate : Pa pracakṣati : B2 pramucyate 3 antarālaṃ] B1 sāntarālaṃ  
 4 chidrānviṭaṃ] B3 *ins.* nīrgatam antarālaṃ madhyacchidraṃ yasmāt || viṣṭṛtam] B3 viṣṭṛtam  
 7 vibhāga] B1 bhāga 8 cchidra] B2 -cchidrasya 10 nirantarālaṃ] Od *gl.* (chidrarahitam)  
 15–18 viprāṇāṃ ... suśobhanam] B1 *om.* 15 darśane] Pa -darśanam 17 ata evoktaṃ] Edd  
*deest*

<sup>211</sup>Beginning from the root of the nose and ending at the brow one should draw with mud. The third part of the nose are called the “root of the nose.”

<sup>212</sup>Beginning from between the eyebrows one should make an intermediate space.

*With an intermediate space* means empty in middle. In this way, the author describes the form of Hari’s foot. In another reading, the word *-tatam* [instead of *-ākṛtam*, form] means “spread”. *Out of place* means fallen from its position. *Disagreeable* means dirty. *Sticking* means with the lines touching each other. The other reading is easy.<sup>a</sup> *Smelly* means having a bad odour. *To the left* means made with the left hand. *Third part* means the third portion. This can also be seen from observing Sadācāra.

#### *The Mandatoriness of the Empty Middle Portion of the Vertical Mark*

In the same book (6.255.26–27, 24cd):

<sup>213</sup>That lowest of the twice-born who makes a vertical mark without the intermediate space drives away the Viṣṇu and Lakṣmī who stay there.

<sup>214</sup>Those lowest of the twice-born who make an undivided vertical mark always have the footprint of a dog on their foreheads, without a doubt.

<sup>215</sup>Therefore, beautiful one, both Brāhmaṇas and women should always wear a beautiful, straight and divided vertical mark.

*Drives away* means banishes. By stating this great fault, the mandatoriness [of the empty middle space] is explained. Similar places below should be taken in the same way.

#### *Therefore, the Statement on the Characteristics of Hari’s Temple<sup>b</sup>*

<sup>216</sup>A beautiful vertical mark, beginning from the nose and ending at the brow and having an empty space in the middle should be known as Hari’s

a *Āsakta* or sticking in the reading in the printed Padma Purāṇa as well. Unfortunately, the commentator does not tell us what the other reading is.

b Padma Purāṇa 5.79.27–28.

vāmapārśve sthito brahmā dakṣiṇe ca sadāśivaḥ |  
madhye viṣṇuṃ vijānīyāt tasmān madhyaṃ na lepayet ||217||

śrutiś ca, yajurvedasya hiraṇyakeśīyaśakhāyām—

hareḥ padākrāntim ātmano nidhārāya madhye chidram ūrdhva puṇḍraṃ yo  
5 dhārayati sa parasya priyo bhavati sa puṇyavān sa muktibhāg bhavati || iti ||218||

*tilakaracanāṅguliniyame*

smṛtiḥ—

anāmikā kāmadoktā madhyam āyuskarī bhavet |  
aṅguṣṭhaḥ puṣṭidaḥ proktas tarjanī mokṣasādhani ||219||

10 *athordhva puṇḍramṛttikāḥ*

padmapurāṇe tatraiva—

parvatāgre nadītīre bilvamūle jalāśaye |  
sindhutīre ca valmīke harikṣetre viśeṣataḥ ||220||  
viṣṇoḥ snānodakaṃ yatra pravāhayati nityaśaḥ |  
15 puṇḍrāṇāṃ dhāraṇārthāya grhṇīyāt tatra mṛttikāṃ ||221||  
śrīraṅge veṅkaṭādrau ca śrīkūrme dvārake śubhe |  
prayāge nārasimhādrau vārāhe tulasīvane ||222||

dvārake dvārakāyām | vārāhe śūkarakṣetre ||222||

20 grhītvā mṛttikāṃ bhaktyā viṣṇupādajalaih saha |  
dhṛtvā puṇḍrāṇi cāṅgeṣu viṣṇusāyujyam āpnuyāt ||223||

1 pārśve] V1 Pa B2 Od -bhāge || sthito] B2 vased || ca] V2 tu 2 viṣṇuṃ] B2 *add.* śrīśrīhariḥ  
| || lepayet] R1 lepanam : B1 B2 B3 Od<sup>2</sup> Edd *add.* atha (B1 Edd *deest*) vāyupurāṇe sevāparādhe  
| adhṛtvā cordhva puṇḍraṃ ca hareḥ pūjāṃ karoti yaḥ | tiryagpuṇḍradharo yas tu yajed devaṃ  
janārdanam || acchidreṇordhva puṇḍreṇa bhasmanā tiryagaṅginā | adhṛtvā śaṅkhacakre ca (B1  
B3 *deest* : Od<sup>2</sup> *ins.* sa yāti narakam mahat) ity ādi (Edd cety ādinā) doṣa uktaḥ || 3 śrutiś ca]  
B2 *deest* || keśīya] V1 Pa Va B3 -keśī- 4 ātmano] B2 Od ātmani || ātmano nidhārāya] Edd  
ātmani dhārayati yaḥ sa parasya priyo bhavati sa puṇyavān || nidhārāya] B2 Od dhārayan : B1  
vidhāya || madhye] Od madhya- 5 sa ... puṇyavān] Edd *deest* 6 niyame] Edd niyamaḥ  
9 sādhanī] B2 -dāyini 10 puṇḍra] V1 R1 Pa -puṇḍrārtha- : B2 Od -puṇḍrārthe 15 tatra  
mṛttikāṃ] Pa tattanmūrtikāṃ 16 veṅkaṭādrau] Od *gl.* (parvataviśeṣaḥ) (veṅkaṭaparvate)

temple. <sup>217</sup>Brahmā should be known to stay on the left side, Sadāśiva on the right and Viṣṇu in the middle; therefore one should not smear the middle.<sup>a</sup>

And in the Śruti, in the Hiraṇyakeśi branch of the Yajur Veda:

<sup>218</sup>One who, carrying the footmark of Hari on himself, wears a vertical mark with a space in the middle, becomes dear to the Supreme; he becomes meritorious and partakes of liberation.

*Regarding the Rules for Which Fingers to Use When Applying Tilaka*

Smṛti:<sup>b</sup>

<sup>219</sup>The ring finger is said to bestow pleasure; the middle one, longevity; the thumb, nourishment; and the forefinger, liberation.

*The Types of Clay for the Vertical Mark*

In the same place of the Padma Purāṇa (6.225.35–38):

<sup>220</sup>At the top of a mountain, the bank of a river, the root of a Bel tree, a reservoir of water, the ocean shore, an anthill or especially a place sacred to Hari, <sup>221</sup>wherever the water for bathing Viṣṇu always flows past—there one should collect mud for the sake of wearing the marks. <sup>222</sup>At Śrīraṅga, Veṅkaṭa hill, Śrīkūrma, beautiful Dvārakā, Prayāga, Narasimha hill, Vārāha or a Tulasī grove—<sup>223</sup>one who devotedly collects mud there and wears the marks on the limbs with water from Viṣṇu's feet attains absorption into Viṣṇu.

[...]. *Vārāha* refers to Śūkarakṣetra.<sup>c</sup>

- 
- a The Bengali mss and Edd add two verses on faults of the Tilaka from the portion of the Vāyu Purāṇa on offences while performing service (–): “One who serves Hari without a vertical mark, who worships Lord Janārdana with a horizontal mark, with a vertical mark, without the empty space, made with ashes or partly vertical, or without the conch and disc ...” Only the Odisa ms provides the end of the verse: “... goes to a great hell.”
- b In VBC 8a.
- c That is, Soron in Uttar Pradesh, once situated on the Ganges river but now lying some ten kilometres off.

tatraiva—

yat tu divyaṃ harikṣetraṃ tasyaiva mṛdam āharet ||224||

*tatra śrīgopīcandanamāhātmyam*

uktaṃ ca pādme śrīnāradena—

- 5 brahmaghno vātha goghno vā haitukaḥ sarvapāpakṛt |  
gopīcandanasamparkāt pūto bhavati tatksaṇāt ||225||  
gopīcandanakhaṇḍaṃ tu yo dadāti hi vaiṣṇave |  
kulam ekottaraṃ tena sambhavet tāritaṃ śatam ||226||

skandapurāṇe śrīdhruveṇa—

- 10 śaṅkhacakraṅkitatanuḥ śirasā mañjarīdharah |  
gopīcandanalīptāṅgo dṛṣṭāś cet tad aghaṃ kutaḥ ||227||  
gopīmṛt tulasī śaṅkhaḥ śālagrāmaḥ sacakraḥ |  
gṛhe 'pi yasya pañcaite tasya pāpabhayaṃ kutaḥ ||228||

śālagrāmaḥ śālagrāmasīlā sacakraḥ dvārakācakraṅkasahitaḥ ||228||

- 15 kāsīkhaṇḍe ca śrīyamena—

śrīkhaṇḍe kva sa āmodaḥ svarṇe varṇaḥ kva tādṛśaḥ |  
tat pāvityaṃ kva vai tīrthe śrīgopīcandane yathā ||229||

*atha gopīcandanordhvaṇḍramāhātmyam*

uktaṃ ca garuḍapurāṇe śrīnāradena—

- 20 yo mṛttikāṃ dvāravatīsamudbhavāṃ  
kare samādāya lalāṭapaṭṭake |

2 divyaṃ] B2 dravyaṃ 3 tatra] Pa *deest* || śrī] B1 *deest* 4 uktaṃ] Od uktaś || pādme ...  
nāradena] R1 Pa Od padmapurāṇe nāradena (Pa *add.* uktaṃ) || śrī] B2 *deest* 5 haitukaḥ] Va  
hetukaḥ 7–10 gopī ... dharaḥ] Od *deest* 7 khaṇḍaṃ] B1 B3 -puṇḍraṃ 8 sambhavet] Pa  
svām bhavet : B1 svaṃ taret : B2 santaret : B3 svabhavet 12–13 gopī ... kutaḥ] V2 *om.* 14 dvā-  
rakā] V1<sup>2</sup> *i.m.* 15 ca śrī] B1 *deest* || ca ... yamena] B2 tatraiva yamena 16 śrīkhaṇḍe] Od *gl.*  
(malayaparvate) || svarṇe] Edd svaro 17 yathā] Va B3 tathā 18 gopī] V1 R1 *ante* śrī- 19 ca]  
B2 Od *deest* || śrī] B3 Edd *deest* 21 paṭṭake] V1 R1 Pa Va B3 -paṭṭe : B2 Od -ke budhaḥ

In the same book (–):

<sup>224</sup>One should collect the mud of any place that is a divine abode of Viṣṇu.

*There, the Greatness of Gopīcandana*

This is said by Nārada in the Padma Purāṇa (–):<sup>a</sup>

<sup>225</sup>By touching Gopīcandana, a killer of a Brāhmaṇa, a killer of a cow, a heretic or one who commits all kinds of sins is immediately purified.

<sup>226</sup>And one who gives a piece of Gopīcandana to a Vaiṣṇava by this deed saves a hundred and one members of his family.

By Dhruva in the Skanda Purāṇa (4.21.64, 68):<sup>b</sup>

<sup>227</sup>How can there be any sin for one who sees someone wearing the conch and the disc on his body, Tulasī blossoms on his head and Gopīcandana smeared on his body? <sup>228</sup>How can there be any fear of sin for one who has these five in his house: Gopī-mud, Tulasī, a conch, a Śālagrāma and one with discs?

*A Śālagrāma* means a Śālagrāma stone. *One with discs* refers to one marked with the discs of Dvārakā.

And by Yama in the Kāśīkhaṇḍa (Skanda Purāṇa 4.7.107):

<sup>229</sup>Where is such fragrance is sandalwood? Where is such colour in gold? Where is such purity in a Tīrtha as in Gopīcandana?

*The Greatness of the Vertical Mark Made with Gopīcandana*

As it is said by Nārada in the Garuḍa Purāṇa (–):<sup>c</sup>

<sup>230</sup>One who takes mud from Dvāravatī  
In his hand and on the board of his forehead

a In VBC 8a.

b In JM 15b–16a.

c In JM 15b. These verses are found in Skanda Purāṇa 2.5.3.4–11, but there they are addressed to Brahmā instead of Garuḍa, so there are some small differences (e.g., *khaga* in HBV 4.235 is instead *suta*).

- karoti nityaṃ tv atha cordhvapuṇḍraṃ  
 kriyāphalaṃ koṭiguṇaṃ sadā bhavet ||230||  
 kriyāvihīnaṃ yadi mantrahīnaṃ  
 śraddhāvihīnaṃ yadi kālavarjitam |  
 5 kṛtvā lalāṭe yadi gopicandanaṃ  
 prāpnoti tat karmaphalaṃ sadākṣayam ||231||

gopicandanaṃ iti hrasvatvam āṛṣam | yadīty asya pūrvārdhenaiva sambandhaḥ | yady  
 api kriyādihīnaṃ karma syāt tathāpi gopicandanaṃ lalāṭe kṛtvā tenordhvapuṇḍraṃ  
 nirmāya tatphalam akṣayaṃ prāpnotīty arthaḥ ||231||

- 10 gopicandanasambhavaṃ suruciraṃ puṇḍraṃ lalāṭe dvijo  
 nityaṃ dhārayate yadi dvijapate rātrau divā sarvadā |  
 yat puṇyaṃ kurujāṅgale ravigrahe māghyāṃ prayāge tathā  
 tat prāpnoti khagendra viṣṇusadane santiṣṭhate devavat ||232||

dvijapate he garuḍa ||232||

- 15 yasmin grhe tiṣṭhati gopicandanaṃ  
 bhaktyā lalāṭe manujo bibharti |  
 tasmin grhe tiṣṭhati sarvadā hariḥ  
 śraddhānvitaḥ kaṃsanihā vihaṅgama ||233||  
 yo dhārayet kṛṣṇapurīsamudbhavāṃ  
 20 sadā pavitrāṃ kalikilbiṣāpahāṃ |  
 nityaṃ lalāṭe harimantrasaṃyutāṃ  
 yamaṃ na paśyed yadi pāpasamvṛtaḥ ||234||

kṛṣṇapurī śrīdvārakā | tatsamudbhavāṃ mṛdam iti śeṣaḥ ||234||

- 25 yasyāntakāle khaga gopicandanaṃ  
 bāhvor lalāṭe hṛdi mastake ca |  
 prayāti lokaṃ kamalālayaṃ prabhor  
 gobālaghātī yadi brahmahā bhavet ||235||

1 tv] B2 *deest* 3 vi] Pa *deest* 6 karma] B1 *om.* 9 arthaḥ] B2 *add.* śrīśrīhariḥ | śrīśrīrādhā-  
 kṛṣṇaśaraṇam | śrīśrīgopāla jayati | śrīśrīgovinda jayati | śrīśrīkṛṣṇaśaraṇam | 11 dvijapate] R1  
 dvijāyate 12 kurujāṅgale] Od *gl.* (deṣe) || māghyāṃ] B2 mādhyā- : B3 māgha- 14 garuḍa] V1  
 B2 *ante* śrī- 17 grhe] B1 *om.* 18 nihā vihaṅgama] R1 -nikṛtano hariḥ || vihaṅgama] B2 vihaṅ-  
 gamaḥ 22 samvṛtaḥ] V1 R1 Pa Va B1 B3 Od -saṃyutaḥ 23 samudbhavāṃ] B3 -samudbhavāṃ  
 24–536.4 yasyā ... prasādataḥ] Va *deest* 26 kamalālayaṃ] V1 Pa Od kamalālayā : R1 kamalāpate  
 layā : Od *gl.* (kamalālayā prabhoḥ śrīkṛṣṇasya lokaṃ vaikuṇṭham)

Regularly draws the vertical mark  
 Will always have the fruit of his deeds a million times over.  
<sup>231</sup>Even without rituals, without mantras,  
 Without faith and disregarding time—  
 One who places Gopīcandana on the forehead  
 Will always attain an imperishable reward for his work.

*Gopīcandana* with a short *i* is an archaic irregularity. *Even* should be connected with the following lines. Even if the work is lacking in ritual and so on, nevertheless, one who places Gopīcandana on the forehead will by making this vertical mark attain its eternal fruit. This is the meaning.

<sup>232</sup>Lord of birds! That Brāhmaṇa who regularly and always, day and night,  
 Wears a beautiful mark made with Gopīcandana on his forehead  
 Attains whatever merit these is to be had at Kuruṅgāṅgala or at Prayāga  
 During a solar eclipse, and, O best of birds, lives like a god in Viṣṇu's abode.

*Lord of birds* refers to Garuḍa.

<sup>233</sup>In the house in which Gopīcandana is found,  
 devotedly worn by men on the forehead,  
 in that house Hari, the killer of Kaṁsā,  
 always dwells together with faith.  
<sup>234</sup>One who wears that which has come from Kṛṣṇa's city  
 that is always pure and that drives away the faults of Kali,  
 always on his forehead, together with Hari's mantra,  
 will never see Yama, even if surrounded by sin.

*Kṛṣṇa's city* is blessed Dvārakā. "The mud" should be supplied before *which* has come from there.

<sup>235</sup>O bird, one who at the time of death  
 wears Gopīcandana on arms, forehead, chest and head  
 goes to the world that is the lotus-dwelling of the Lord,  
 even were he a killer of a calf or of a Brāhmaṇa.



grahā na pīḍanti na rakṣasāṃ gaṇāḥ  
yakṣāḥ piśācoragabhūtadānavāḥ |  
lalāṭapaṭṭe khaga gopicandanam  
santiṣṭhate yasya hareḥ prasādataḥ ||236||

5 na pīḍanti na pīḍayanti ||236||

padmapurāṇe śrīgautamena—

ambariṣa mahāghasya kṣayārthe kuru vīkṣaṇam |  
lalāṭe yaiḥ kṛtaṃ nityaṃ gopīcandanapuṇḍrakam ||237||

kāśikhaṇḍe ca śrīyamena—

10 dūtāḥ śṛṇṭa yadbhālam gopīcandanalāñchitam |  
jvaladiṅgalavat so 'pi dūre tyājyaḥ prayatnataḥ || iti ||238||

iṅgalam aṅgāraḥ ||238||

atha tasyopari śrīmattulasīmūlamṛtsnayā |  
tatraiva vaiṣṇavaiḥ kāryam ūrdhvapuṇḍraṃ manoramam ||239||

15 *atha śrītulasīmūlamṛtpuṇḍramāhātmyam*

skānde śrītulasīmūlamṛttikāprasaṅge—

tanmṛdam grhya yaiḥ puṇḍraṃ lalāṭe dhāritaṃ naraiḥ |  
pramāṇakaṃ kṛtaṃ tais tu mokṣāya gamanaṃ prati ||240||

tanmṛdam śrītulasīmūlamṛttikāṃ, tatprasaṅgāt | grhya grhītvā ||240||

6 gautamena] Edd gotamena 8 puṇḍrakam] Va *add.* yasyāntakāle khaga gopīcandanam bāhvor lalāṭe ḥṛdimastake ca | prayāti lokaṃ kamalālayā prabhor gobālaghātī yadi brahmahā bhavet || grahā na pīḍanti na rakṣasāṃ gaṇāḥ yakṣāḥ piśācoragabhūtadānavāḥ | lalāṭapaṭṭe khaga gopīcandanam santiṣṭhate yasya dūreḥ prasādataḥ || 9 ca] B3 *deest* 10 lāñchitam] Od *gl.* (cihniṭaṃ bhavati) 11 iṅgalavat] B2 Od Edd -indhanavat || dūre tyājyaḥ] B1 B3 Edd *transp.* || tyājyaḥ] Od *gl.* (yuṣṃābhīḥ) || iti] B3 *deest* 12 iṅgalam] Edd indhanam 13 atha] Od *gl.* (athānantaram śrīgopīcandanapuṇḍranantaram tasyopari lalāṭopari) 13–14 atha ... ramam] Pa<sup>2</sup> *i.m.* 14 tatraiva] V2 R1 Od tathaiva || ramam] Edd -haram 15 mūla] Va Od *deest* || mṛt] Edd -mṛttikā- 16 skānde] B3 *ins.* atha || skānde ... prasaṅge] Edd *deest* || śrī] B2 *deest* 17 lalāṭe dhāritaṃ] R1 manoraitaṃ 18 pramāṇakaṃ] V2 Va B1 prayāṇakaṃ : Pa prayāṇekam

<sup>236</sup>O bird, by the mercy of Hari,  
the planets do not disturb, nor Rākṣasas,  
nor Yakṣas, Piśācas, Uragas, Bhūtas or Dānavas,  
the one on whose forehead Gopīcandana resides.

[...]

By Gautama in the Padma Purāṇa (–):<sup>a</sup>

<sup>237</sup>Ambarīṣa! In order to remove a great sin, look at those who regularly  
make a mark on their foreheads with Gopīcandana.

And by Yama in the Kāśīkhaṇḍa (4.7.108):

<sup>238</sup>Listen messengers! Like burning coal you should carefully avoid that  
person whose forehead is marked with Gopīcandana.

[...]

<sup>239</sup>Now, on top of that, Vaiṣṇavas should in the same place make a delightful  
vertical mark with mud from the root of the blessed Tulasī.

*The Greatness of Marks Made with Mud from the Roots of Tulasī*

In connection with clay from the roots of Tulasī in the Skanda Purāṇa (–):<sup>b</sup>

<sup>240</sup>Those men who wear a mark made with this clay have constructed a  
proof of their proceeding towards liberation.

From the context, *this clay* means the clay from the roots of Tulasī. [...]

a In VBC 8a, but only as *maharṣigautamavacana*.

b In VBC 8b.

tatraiva kārṭtikamāhātmye śrībrahmanāradasaṃvāde—

tulasīmṛttikāpuṇḍraṃ lalāṭe yasya dṛśyate |  
dehaṃ na spr̥śate pāpaṃ kriyamāṇaṃ tu nārada ||241||

5 apyathe tuśabdaḥ | kriyamāṇam api pāpaṃ kartṛdeham api na spr̥śati, kuto manaādīty  
arthaḥ ||241||

garuḍapurāṇe ca—

tulasīmṛttikāpuṇḍraṃ yaḥ karoti dine dine |  
tasyāvalokanāt pāpaṃ yāti varṣakṛtaṃ nṛṇām || iti ||242||

10 tasyopariṣṭād bhagavannirmālyam anulepanam |  
tathaiva dhāryam evaṃ hi trividhaṃ tilakaṃ smṛtam ||243||  
tato nārāyaṇīṃ mudrāṃ dhārayet pṛitaye hareḥ |  
matsyakūrmādicihnāni cakrādīny āyudhāni ca ||244||

*atha mudrādhāraṇanīyatā*

smṛtau—

15 aṅkitaḥ śaṅkhacakrābhyām ubhayaḥ bāhumūlayoḥ |  
samarcayed dharim̐ nityaṃ nānyathā pūjanaṃ bhavet ||245||

ādityapurāṇe—

śaṅkhacakrordhvapuṇḍrādirahitaṃ brāhmaṇādhamam |  
gardabhaṃ tu samāropya rājā rāṣṭrāt pravāsayet ||246||

1 tatraiva] V1 Edd *ins.* ca 1–3 kārṭtikamāhātmye ... nārada] V2<sup>2</sup> *i.m.* 1 śrī] Edd  
*deest* || brahma] B1 -kṛṣṇa- 4 pāpaṃ] B3 *a.c* pākaṃ || kartṛ] B3 kartur || mana] B2 yena  
6 garuḍa ... ca] V2<sup>2</sup> *i.m.* || ca] B2 Edd *deest* 9 tasyo] B1 yasyo- || tasyopariṣṭād] R1 tasyopari  
śrī- : Od *gl.* (tasyā tulasā mṛttikā upariṣṭhād anantaram tilakād antaram) 11 mudrāṃ] Od *gl.*  
(chāpā iti) 19 rāṣṭrāt pravāsayet] B2 *lac.*

In a discussion between Brahmā and Nārada in the Greatness of Kārttika in the same book (2.4.6.33):<sup>a</sup>

<sup>241</sup>Nārada! Even the body of one on whose forehead can be seen a mark made of Tulasī clay, cannot be touched by sin as it is committed.

[...]. Even *as it is committed* sin cannot touch even the body of the one committing it, let alone his mind and so on. This is the meaning.

And in the Garuḍa Purāṇa (-):<sup>b</sup>

<sup>242</sup>From the sight of one who day after day makes a mark with Tulasī clay, the sin that men commit in a year disappears.

<sup>243</sup>On top of this should be smeared the remnants of the Lord, for wearing marks in exactly this way is known as the threefold Tilaka. <sup>244</sup>Then, to please Hari, one should wear the Mudrās of Nārāyaṇa: the marks of Matsya, Kūrma and so on, and the disc and the other weapons.

#### *The Mandatoriness of Wearing the Mudrās*

In the Smṛti:<sup>c</sup>

<sup>245</sup>One should always worship Hari while marked with the conch and the disc on the shoulders, for otherwise there will not be any worship.

In the Āditya Purāṇa:

<sup>246</sup>A king should place that lowest of Brāhmaṇas who is bereft of the conch, the disc and the vertical mark on an ass and banish him from his kingdom.

a Padas c and d of the printed edition of the Skanda Purāṇa differ, giving this verse instead: "One on whose forehead can be seen a mark made of Tulasī clay cannot be seen by Yama, let alone by his messengers."

b In VBC 8b.

c In VBC 9b, though given there as "Śruti".

gāruḍe śrībhagavaduktau—

sarvakarmādhikāraś ca śucīnām eva coditaḥ |  
śucitvaṃ ca vijānīyān maḍīyāyudhadhāraṇāt ||247||

pādme cottarakhaṇḍe—

5 śaṅkhacakrādibhiś cihnair vipraḥ priyatamair hareḥ |  
rahitaḥ sarvadharmebhyaḥ pracyuto narakaṃ vrajet ||248||

śrutau ca yajuḥkaṭhaśākhāyām—

10 dhṛtordhvaṇḍraḥ kṛtacakradhārī  
viṣṇuṃ paraṃ dhyāyati yo mahātmā |  
svareṇa mantreṇa sadā ḥṛdi sthitaṃ  
parātparaṃ yan mahato mahāntam ||249||

atharvaṇi ca—

15 ebhir vayam urukramasya cihnair  
aṅkitā loke subhagā bhavema |  
tad viṣṇoḥ paramaṃ padaṃ  
ye gacchanti lāñchitāḥ || ityādi ||250||

ata eva brahmapurāṇe—

kṛṣṇāyudhāṅkitaṃ dṛṣṭvā sammānaṃ na karoti yaḥ |  
dvādaśābdārjitaṃ puṇyaṃ bāṣkalāyopagacchati ||251||

20 kṛtaṃ gopīcandanādinā nirmītaṃ aṅkitaṃ cakram dhartuṃ śīlam asyeti tathā saḥ  
| kiṃ vaktavyaṃ mudrādhāraṇasya māhātmyaṃ | taddhāraḥsammānasyāpi nityatā  
brāhmavacanena gamyata iti likhati kṛṣṇeti ||249–251||

5 cakrādibhiś] B<sub>1</sub> -cakrādikaiś 7 ca] B<sub>3</sub> *deest* || kaṭha] B<sub>2</sub> *deest* 9 dhyāyati] Od *gl.* (dhāvya-  
tiśuddho pūjayaṭī arthaḥ) 10 svareṇa] Od smareṇa 14 bhavema] Pa bhavet || ma] B<sub>2</sub> *lac.*  
15 paramaṃ] V<sub>2</sub> paraṃ 18 dṛṣṭvā] B<sub>2</sub> dṛṣṭaṃ 19 dvādaśā-] Va ādaśā- || bāṣkalāyopa] Od  
niṣphalāyopa- : B<sub>1</sub> Edd cāphalayopa- 20 cakram] B<sub>3</sub> *a.c.* cakṣuṃ || saḥ] B<sub>2</sub> *add.* śrīśrīrādhāgo-  
vinda jayati śrīśrīgopīvallabha jayati | 21 māhātmyaṃ] B<sub>1</sub> B<sub>3</sub> Edd nityatvam || sammānasyāpi]  
V<sub>1</sub> V<sub>2</sub> -sammānanasyāpi

According to the statement of the blessed Lord in the Garuḍa Purāṇa (–):<sup>a</sup>

<sup>247</sup>It is said that those who are clean are eligible for all rituals, and it should be known that by wearing my weapons, one becomes clean.

In the Uttarakhaṇḍa of the Padma Purāṇa (6.253.120cd–121ab):

<sup>248</sup>That Brāhmaṇa who is bereft of the conch, the disc and other marks most dear to Hari is fallen from all virtue and will go to hell.

And in Śruti, in the Kaṭha branch of the Yajur Veda:

<sup>249</sup>That great one who, wearing the vertical mark and made disc, meditates on supreme Viṣṇu, eternally residing in his heart as a mantra of sound, the most supreme, the one greater than the great ...

*A made disc* means a disc marked with Gopīcandana or similar substances.  
[...]

And in the Atharva Veda:

<sup>250</sup>Marked with these signs of Urukrama  
may we be fortunate in this world!  
Those who are marked will go to  
that supreme abode of Viṣṇu.<sup>b</sup>

And so on. Therefore, in the Brahma Purāṇa (–):

<sup>251</sup>To Bāṣkala<sup>c</sup> goes the merit accumulated over twelve years for one who does not offer respect when seeing one marked with Kṛṣṇa's weapons.

[...] What can be said about the greatness of wearing the Mudrās? With this verse, the author writes that it follows from the statement of the Brahma Purāṇa that even showing respect to people who wear them is mandatory.

a In NP 9.12.

b This verse is both syntactically and metrically irregular.

c Bāṣkala is a grandson of the great demon Hiraṇyakaśipu.

*atha mudrādhāraṇamāhātmyam*

skānde śrīsanatkumāramārkaṇḍeyasaṃvāde—

yo viṣṇubhakto viprendra śaṅkhacakrādicihnitaḥ |  
sa yāti viṣṇulokaṃ vai dāhapralayavarjitam ||252||

5 tatraivānyatra—

nārāyaṇāyudhair nityaṃ cihniṭaṃ yasya vighrahaṃ |  
pāpakoṭiḥprayuktasya tasya kiṃ kurute yamaḥ ||253||  
śaṅkhoddhāre tu yat proktaṃ vasatāṃ varṣakoṭibhiḥ |  
10 tat phalaṃ likhite śaṅkhe pratyahaṃ dakṣiṇe bhujē ||254||  
yat phalaṃ puṣkare nityaṃ puṇḍarīkāṣadarśane |  
śaṅkhopari kṛte padme tat phalaṃ samavāpnuyāt ||255||  
vāme bhujē gadā yasya likhitā dṛśyate kalau |  
gadādharo gayāpūṇyaṃ pratyahaṃ tasya yacchati ||256||  
15 yac cānandapure proktaṃ cakrasvāmisaṃpataḥ |  
gadādho likhite cakre tat phalaṃ kṛṣṇadarśane ||257||

śrībhagavaduktau—

yaḥ punaḥ kalikāle tu matpurīsambhavāṃ mṛdam |  
matsyakūrmādikaṃ cihnaṃ gṛhītvā kurute naraḥ ||258||  
dehe tasya praviṣṭo 'haṃ jānantu tridaśottamāḥ |  
20 tasya me nāntaraṃ kiñcit kartavyaṃ śreya icchatā ||259||  
mamāvātārācihnāni dṛśyante yasya vighrahe |  
martyair martyo na vijñeyaḥ sa nūnaṃ māmakī tanuḥ ||260||

3 viprendra] Od viprendraḥ 4 vai] Od hi 5 tatraivānyatra] Edd tatra vānyatra ca 7 tasya  
kiṃ] B3 *transp.* 8 vasatāṃ] Od satāṃ ca 12 vāme] B3 vāma- 13 tasya] R1 yasya 16 uktau]  
R1 Pa B2 Od *add.* ca 17 mṛdam] Va Od mṛdām 18 gṛhītvā] B2 gṛhī yaḥ 19 haṃ] B3  
'yaṃ 20 tasya ... nāntaraṃ] B2 tasyāṃ anantaraṃ || tasya ... icchatā] B1 *deest* || icchatā]  
Od *gl.* (janena) 21 mamāvātārācihnāni] B2 samavētāni cihnāni || vighrahe] B1 *add.* tasya me  
nāntaraṃ kiñcit kartavyaṃ śreya icchatā 22 māmakī] Pa māmakaṃ

*The Greatness of Wearing the Mudrās*

In a discussion between Sanat Kumāra and Mārkaṇḍeya in the Skanda Purāṇa (–):

<sup>252</sup>Greatest of Brāhmaṇas! That devotee of Viṣṇu who is marked with the conch, disc and so, goes to the world of Viṣṇu, free from the fire of destruction.

Elsewhere in the same book (2.5.3.30–34):<sup>a</sup>

<sup>253</sup>What can Yama do with one whose body is always marked with the weapons of Nārāyaṇa, even had he committed millions of sins? <sup>254</sup>The merit said to accrue from living at Śaṅkhoddhara<sup>b</sup> for millions of years accrues to the one who daily draws the conch on his right arm. <sup>255</sup>The merit of always seeing Puṇḍarikākṣa at Puṣkara comes to him who draws the lotus above the conch. <sup>256</sup>To one on whose left arm one can see the club in the age of Kali, Gadādhara every day gives the merit of Gayā. <sup>257</sup>And that merit which is described to come from being in the proximity of Cakrasvāmin in Ānandapura, that comes when seeing Kṛṣṇa when marked with the disc below the club.<sup>c</sup>

In the words of the Lord:<sup>d</sup>

<sup>258–259</sup>Best of the thirty gods! You should know that I enter the body of that man who, moreover, in the age of Kali collects mud from my city and makes the signs of the fish, the tortoise and so on. One who desires welfare should not differentiate between him and me. <sup>260</sup>One on whose body can be seen the signs of my descents should be not known as a mortal by mortals: he indeed is my body.

a In VBC 9a, JM 16a–16b.

b Śaṅkhoddhara or Bet Dwarka is an island situated approximately 30 kilometres north of Dvārakā. In a kind of pious puns, these verses connect the marks of Viṣṇu's weapons to holy places or divinities with similar names (śaṅkha—Śaṅkoddhara, puṣkara—Puṣkara, gada—Gadādhara, cakra—Cakrasvāmin).

c I am unsure what place Ānandapura refers to. The most famous image of Cakrasvāmin Viṣṇu resided in Thanesar in today's Haryana, where it was destroyed by Mahmud of Ghazni in 1011.

d In VBC 8b–9a.



mṛdaṃ ḡṛhītvā cihnaṃ kurute | me mayā saha antaraṃ bhedaḥ na kartavyam | māmākī  
tanuḥ madavatāra ity arthaḥ ||258–260||

- pāpaṃ sukṛtarūpaṃ tu jāyate tasya dehinaḥ |  
mamāyudhāni yasyāṅge likhitāni kalau yuge ||261||  
5 ubhābhyāṃ api cihnābhyāṃ yo 'ṅkito matsyamudrayā |  
kūrmayāpi svakaṃ tejo nikṣiptaṃ tasya vиграhe ||262||  
śāṅkhaṃ ca padmaṃ ca gadāṃ rathāṅgaṃ  
matsyaṃ ca kūrmaṃ racitaṃ svadehe |  
karoti nityaṃ sukṛtasya vṛddhiṃ  
10 pāpakṣayaṃ janmaśatārjitasya ||263||

nikṣiptaṃ mayā | yaḥ svadehe racitaṃ karoti, sa sukṛtavṛddhyādi karotīty arthaḥ |  
samāsasthasyāpi pāpaśabdasya janmaśatārjitasyeti viśeṣaṇam ārṣam ||262–263||

tatraiva śrībrahmanāradasaṃvāde—

- kṛṣṇaśāstrāṅkakavacaṃ durbhedyam devadānavaiḥ |  
15 adṛśyaṃ sarvabhūtānāṃ śatrūṅāṃ rakṣasāṃ api ||264||  
lakṣmīḥ sarasvatī durgā sāvitṛī harivallabhā |  
nityaṃ tasya vased dehe yasya śāṅkhāṅkitā tanuḥ ||265||  
gaṅgā gayā kurukṣetraṃ prayāgaṃ puṣkarādi ca |  
nityaṃ tasya sadā tiṣṭhed yasya padmāṅkitaṃ vapuḥ ||266||  
20 yasya kaumodakīcihnaṃ bhujē vāme kalipriyā |  
pratyahaṃ tatra draṣṭavyo gaṅgāsāgarasaṅgamaḥ ||267||  
savye kare gadādhastād rathāṅgaṃ tiṣṭhate yadi |  
kṛṣṇena sahitaṃ tatra trailokyaṃ sacarācaram ||268||  
trayo 'gnayas trayo devā viṣṇoḥ trīṇi padāni ca |  
25 nivasanti sadā tasya yasya dehe sudarśanam ||269||

6 kūrmayāpi ... tasya] B2 kūrmatejo vinikṣiptaṃ dhanam tasya ca : Od kūrmeṇa tejo nikṣiptaṃ  
cihna tasya : Od *gl.* (bhagavatā tejo nikṣiptaṃ bhavati) 7 gadāṃ rathāṅgaṃ] B2 gadā-  
dhvāṅgam || rathāṅgaṃ] Od *gl.* (cakram) 8 racitaṃ] B2 pūritaṃ 9 sukṛtasya] B3 *ins.*  
dehe 10 janmaśatārjitasya] Od *gl.* (saviśeṣane hi vidhiniśedhau viśeṣaṇam upasaṃkrāmataḥ  
sati viśeṣo hi bādhe) 11 vṛddhyādi] V1 B2 B3 *ins.* ca 12 śabdasya] B2 -saṃvadasya : B3 -  
śabda- || ārjitasyeti] B1 B3 -ārjitasyāpi 14 śāstrā] B2 Od -śāṅkhā- : Od *gl.* (śāṅkhasya aṅkaḥ  
kṛṣṇasya śāṅkhāṅka eva kavacam) || durbhedyam] B2 durlabhaṃ : Od *ins.* bhavati 15 adṛ-  
śyaṃ] Pa ādhṛṣṭam : B2 adṛśyaḥ 16 hari] R1 Va hara- || vallabhā] R1 -vallabha : B2 -vallabhāḥ  
17 dehe] B2 gehe 20 kalipriyā] Od *gl.* (he nārada) || priyā] Pa -priyā 22 savye] R1 Va madhye  
23 sahitaṃ tatra] R1 sahitarahas tā 24 trayo gnayas] V1<sup>2</sup> *gl.* dakṣiṇāgnir garhapatyāhavanīyau  
trayo 'gnaya ity amaraḥ | : Od<sup>2</sup> *gl.* (dakṣiṇāgnir garhapatyā āhāvāgni) || devā] Pa vedā || trīṇi]  
B2 citra- 25 tasya] B2 tatra

[...] *My body* means that he is a descent of me.

<sup>261</sup>For one who in the age of Kali draws my weapons on his body, sin takes the form of virtue. <sup>262</sup>And I send down my own brilliance into the body of one who is marked with both the signs, that of the fish and that of the tortoise.

<sup>263</sup>By adorning the body with the fish and the tortoise  
the conch, the lotus, the club and the disc,  
one ever increases one's fortune  
and destroys sins accumulated over a hundred births.

[...] That the word *sin* is an attribute to a *hundred births* even though it is part of a separate compound is an archaic irregularity.

In the same book, in a discussion between Brahmā and Nārada:<sup>a</sup>

<sup>264</sup>The armour made by Kṛṣṇa's weapons cannot be pierced by gods of demons; it is invisible to all living beings, for enemies and even Rākṣasas. <sup>265</sup>Lakṣmī, Sarasvatī, Durgā and Sāvitrī, beloved of Hari,<sup>b</sup> all eternally stay in the body of one who has marked his form with the conch. <sup>266</sup>The Ganges, Gayā, Kurukṣetra, Prayāga, Puṣkara and other pilgrimage sites always remain with one who has marked his body with the lotus. <sup>267</sup>Mischievous one, when one has marked his left arm with the Kaumodakī club, one can see the confluence of the Ganges and the ocean there every day. <sup>268</sup>If the disc resides underneath the club on the left arm then the three worlds of moving and unmoving creatures, together with Kṛṣṇa, <sup>269</sup>the three fires, the three gods and the three steps of Viṣṇu will always reside there, in him on whose body Sudarśana dwells.

a In JM 16b–17a.

b *Harivallabhā* (beloved of Hari) can also be understood as a separate goddess. Haridāsa Śāstrī takes it to refer to Rādhā.

kiṃ ca—

- kr̥ṣṇāyudhāṅkitā mudrā yasya nārāyaṇī kare |  
 ūrdhvalokādhikārī ca sa jñeyas tridaśāṃ patiḥ ||270||  
 kr̥ṣṇamudrāprayuktas tu daivaṃ pitryaṃ karoti yaḥ |  
 5 nityaṃ naimittikaṃ kāmyaṃ pratyahaṃ cākṣayaṃ bhavet ||271||  
 pīḍayanti na tatraiva grahā ṛkṣāṇi rāśayaḥ |  
 aṣṭākṣarāṅkitā mudrā yasya dhātumayī kare ||272||

tridaśāṃ tridaśanām ity arthaḥ ||270||

vārāhe śrīsanatkumāroktau—

- 10 kr̥ṣṇāyudhāṅkitaṃ dehaṃ gopīcandanamṛtsnayā |  
 prayāgādiṣu tīrtheṣu sa gatvā kiṃ kariṣyati ||273||  
 yadā yasya prapaśyeta dehaṃ śaṅkhādicihnitam |  
 tadā tadā jagatsvāmī tuṣṭo harati pātakam ||274||  
 bhavate yasya dehe tu ahorātraṃ dine dine |  
 15 śaṅkhacakraḡadāpadmaṃ likhitaṃ so 'cyutaḥ svayam ||275||

prapaśyetye āṛṣam ātmanepadatvam | bhavate iti ca ||274–275||

- nārāyaṇāyudhair yuktaṃ kṛtvātmānaṃ kalau yuge |  
 kurute puṇyakarmāṇi merutulyāni tāni vai ||276||  
 śaṅkhādināṅkito bhaktyā śrāddhaṃ yaḥ kurute dvija |  
 20 vidhihīnaṃ tu sampūrṇaṃ pitṛṇāṃ tu gayāsamam ||277||  
 yathāgnir dahate kakṣaṃ vāyunā prerito bhṛṣam |  
 tathā dahyanti pāpāni dṛṣṭvā kr̥ṣṇāyudhāni vai ||278||

ātmānaṃ deham | dahyanti dahanti | pāpāni svasyānyeṣāṃ vā | athavā dahyante sva-  
 yam eva naśyantīty arthaḥ ||276–278||

3 ūrdhvalokā] Od *gl.* (ūrdhvalokaṃ divaṃ nabha iti) 4 tu] B1 ca || daivaṃ] Va daivīm || pit-  
 ryam] B2 paitraṃ 5 cākṣayaṃ] Pa vākṣayaṃ 6 grahā ṛkṣāṇi] Pa grahāt saṅkṣāṇi 10 snayā]  
 Od *gl.* (karaṇayā) 13 tadā] Edd tasya || jagatsvāmī] Od *gl.* (prabhu) 16 prapaśyetye] B1  
*ins.* patiḥ || padatvam] Edd -padam 18 kurute ... tulyāni] Od *gl.* (atisumerutulyāni kurute)  
 19 āṅkito] B2 -āṅkitaiḥ || dvija] Od dvijah 21 yathāgnir] B2 athāgnir || kakṣam] B3 Od Edd  
 kāṣṭhaṃ 23 athavā] Edd *deest*

And also:<sup>a</sup>

<sup>270</sup>One who wears the Mudrā of Nārāyaṇa, the mark of Kṛṣṇa's weapons on the arm, becomes eligible for the upper worlds; he should be known as the master of the thirty gods. <sup>271</sup>All the mandatory, occasional or optional rituals for the gods or the ancestors of one who is marked with Kṛṣṇa's Mudrās, become imperishable, day after day. <sup>272</sup>One who wears the metallic Mudrā, decorated with the eight syllables, on his arm will never be plagued by the planets, the stars or the signs.

In a statement of Sanatkumāra in the Varāha Purāṇa (-):<sup>b</sup>

<sup>273</sup>What is the point of going to Tīrthas such as Prayāga when the body has been marked with Kṛṣṇa's weapons through Gopīcandana mud? <sup>274</sup>When he sees someone's body marked with the signs of the conch and so on, at that very time the master of the worlds happily takes away his sin. <sup>275</sup>And that body on which day and night, day after day, the conch, disc, club and lotus are drawn, is Acyuta himself.

To use the middle voice for *seen* (prapaśyeta) and *is* (bhavate) are archaic irregularities.

<sup>276</sup>One who joins himself to Nārāyaṇa's weapons in the age of Kali performs good deeds equal to Mount Meru! <sup>277</sup>O Brāhmaṇa! For one who devotedly performs the Śrāddha marked with the conch and so on, even rites performed without the proper rules become perfect for the forefathers, like at Gayā. <sup>278</sup>Just as fire stoked by a strong wind burns grass, so sins are burned up when one sees Kṛṣṇa's weapons.

[...] The sins of oneself or of others are burned up. The meaning is that they are destroyed by themselves.

a In JM 17a.

b In VBC ga.

brāhme śrībrahmanāradasaṃvāde—

- viṣṇunāmāṅkitāṃ mudrām aṣṭākṣarasamanvitām |  
 śaṅkhādikāyudhair yuktāṃ svarṇarūpyamayīm api ||279||  
 dhatte bhāgavato yas tu kalikāle viśeṣataḥ |  
 5 prahlādasya samo jñeyo nānyathā kalivalabha ||280||

kiṃ ca—

- śaṅkhāṅkitatanur vipro bhuṅkte yasya ca veśmani |  
 tadannaṃ svayam aśnāti piṭṛbhiḥ saha keśavaḥ ||281||  
 kṛṣṇāyudhāṅkito yas tu śmaśāne mriyate yadi |  
 10 prayāge yā gatiḥ proktā sā gatis tasya nārada ||282||  
 kṛṣṇāyudhaiḥ kalau nityaṃ maṇḍitaṃ yasya vigrahaṃ |  
 tatrāśrayaṃ prakurvanti vibudhā vāsavādayaḥ ||283||

yadīti na śmaśāne mriyate eva, yadi kadācin mriyate ity arthaḥ | vigrahaṃ iti napuṃ-  
 sakatvam āṛṣam ||282–283||

- yaḥ karoti hareḥ pūjāṃ kṛṣṇaśastrāṅkito naraḥ |  
 aparādhasahasrāṇi nityaṃ harati keśavaḥ ||284||  
 kṛtvā kāṣṭhamayaṃ bimbaṃ kṛṣṇaśastrais tu cihnitam |  
 yo hy aṅkayati cātmanaṃ tatsamo nāsti vaiṣṇavaḥ ||285||  
 pāṣaṇḍapatitavrātyair nāstikālāpapātakaiḥ |  
 20 na lipyate kalikṛtaiḥ kṛṣṇaśastrāṅkito naraḥ ||286||

kiṃ ca—

aṣṭākṣarāṅkitā mudrā yasya dhātumayī bhavet |  
 śaṅkhapadmādibhir yuktā pūjyate 'sau surāsuraiḥ ||287||

1 śrī] B1 *deest* || brahma] B2 *deest* 2 samanvitām] Pa -samanvitam 3 śaṅkhādikā] B2 Od  
 śaṅkhādīnā- || yuktāṃ] B2 yuktaih || rūpya] B1 B2 -raupya- || api] R1 *om.* 5 kalivalabha]  
 Od *gl.* (nārada) || vallabha] Pa B1 B2 -vallabhaḥ 7 bhuṅkte] B2 bhuktaṃ 10 yā] R1 *om.*  
 12 vibudhā] Va vivādhā 13 na śmaśāne] V1 V2 B3 *transp.* || śmaśāne] B1 *ins.* na 15 naraḥ]  
 Od niśam 17 kāṣṭha] B2 viṣṇu- || śastrais] R1 *om.* : B2 -śabdais || tu] R1 su- 18 yo] R1 tatho  
 19 pāṣaṇḍa] V1 pāṣaṇḍi- || vrātyair] V1<sup>2</sup> *gl.* vrātyaḥ saṃskārahīnaḥ syād asvādhyāyo nirāḅṭṭir ity  
 amaraḥ | 23 śaṅkhapadmā] B1 *transp.*

In a discussion between Brahmā and Nārada in the Brahma Purāṇa (–):<sup>a</sup>

<sup>279–280</sup>Mischievous one, that Bhāgavata devotee who especially in the age of Kali wears a Mudrā which is decorated with Viṣṇu's name, the eight syllables and the weapons of the conch and so on, and which is made of gold or silver, should be known as equal to Prahlāda and in no other way.

And also:<sup>b</sup>

<sup>281</sup>The food that a Brāhmaṇa whose body is marked with the conch eats in anyone's house is eaten by Keśava himself together with the ancestors. <sup>282</sup>And Nārada, if one who is marked with Kṛṣṇa's weapons dies [even] at a crematorium, he attains the destination ordained for dying at Prayāga. <sup>283</sup>The gods led by Indra take shelter of one whose body is always adorned with Kṛṣṇa's weapons in the age of Kali!

*If*: if he should happen to die at a crematorium. This is the meaning. Using the neuter for the [masculine] word vighraha is an archaic irregularity.

<sup>284</sup>Keśava constantly takes away thousands of offences from that man who worships Hari marked with Kṛṣṇa's weapons. <sup>285</sup>There is no Vaiṣṇava equal to him who makes a wooden stamp marked with Kṛṣṇa's weapons and then marks himself. <sup>286</sup>That man who is marked with Kṛṣṇa's weapons cannot be touched by the deceitful doings of heretics, fallen people, vagrants or the sinful prattle of the deniers.

And also:<sup>c</sup>

<sup>287</sup>One who has a metallic Mudrā with the eight syllables and the conch, lotus and so on is worshipped by both gods and demons.

a In VBC 9a.

b Called *brahmavacana* in VBC 9a–9b.

c In VBC 9b.

kāṣṭhamayam iti kāṣṭhety upalakṣaṇam, tāmṛādidhātumayam ity api jñeyam | svarṇa-  
rūpyamayīm apītyādinā mudrāyā api tādr̥śatvokteḥ | anena vacanena caiṣā mudrā pra-  
tibimbanīyeti keṣāñcin mataṃ nirastam ||285–287||

5 dhṛtā nārāyaṇī mudrā prahlādena purā kṛte |  
vibhīṣaṇena balinā dhruveṇa ca śukena ca ||288||  
māndhātṛṇāmbaṛiṣeṇa mārkaṇḍapramukhair dvijaiḥ |  
śaṅkhādicihnitaḥ śastrair dehe kṛtvā kalipriya |  
ārādhya keśavāt prāptaṃ samīhitaphalaṃ mahat ||289||

10 kṛte satyayuge nārāyaṇānkitā mudrā prahlādena dhṛtā pureti kvacit pāṭhaḥ | māndhā-  
tṛṇeti mārkaṇḍeti cārṣaṃ chando 'nurodhena | śastraiḥ saha dehe kṛtvā mudrām iti  
śeṣaḥ | āṛādhya tenaiva keśavaṃ santoṣya ||288–289||

kiṃ ca—

gopīcandanamṛtsnāyā likhitaṃ yasya vighrahe |  
śaṅkhapadmādicakraṃ vā tasya dehe vased dhariḥ ||290||

15 tatraiva śrīsanatkumāroktau—

yasya nārāyaṇī mudrā dehaṃ śaṅkhādicihnitam |  
dhātṛīphalakṛtā mālā tulasīkāṣṭhasambhavā ||291||  
dvādaśākṣaramantrais tu niyuktāni kalevare |  
āyudhāni ca viprasya matsamaḥ sa ca vaiṣṇavaḥ ||292||

2 rūpya] B1 -raupya- || mayīm apītyādinā] B3 mayīty || vacanena] V1 V2 ca na : B2 B3 *deest*  
4 kṛte] Od kṛtā 6 māndhātṛṇāmbaṛiṣeṇa] Od mandhātā āmbaṛiṣeṇā 7 dehe] Od dehaiḥ  
14 padmādi ... vā] R1 Pa Od -padmādikam cakram : B2 -cakrādikam padmam 16 dehaṃ] V1 B2  
dehe 16–552.2 cihnitam ... śaṅkhādicihnita] B2 *om.* 18 kalevare] V2 kalavare

When the word *wooden* was used (in 4.285), “wood” should be understood as a synecdoche, as the Mudrā can also be made with metals such as copper. The same applies to Mudrās *made of gold or silver* (4.279). By this statement the opinion of some that the Mudrā should be mirrored is also refuted.<sup>a</sup>

<sup>288</sup>Previously, in the Kṛta age, Prahlāda wore the Mudrās of Nārāyaṇa, as did Vibhīṣaṇa, Bali, Dhruva and Śuka. <sup>289</sup>Mischievous one, Māndhātṛṇ, Ambarīṣa, Mārkaṇḍa and other Brāhmaṇas made on their bodies with the weapons, the signs of the conch and so on. Having worshipped, they received from Keśava the great fruit they desired.

*In the Kṛta age* means in the age of Satya. Some readings have “Previously, Prahlāda wore the seal of the Mudrās of Nārāyaṇa ...”. The forms *Māndhātṛṇ* and *Mārkaṇḍa* [for Māndhātṛā and Mārkaṇḍeya] are archaic irregularities used so as not to break the metre. “A Mudrā” should be supplied to *made on their bodies with the weapons*. *Having worshipped* means having pleased Keśava in this way.

And also:<sup>b</sup>

<sup>290</sup>Hari dwells in that body on which one has drawn mud the conch, lotus, disc and so on with Gopīcandana.

Furthermore, in the statement of Sanatkumāra in the same book:<sup>c</sup>

<sup>291–292</sup>That Brāhmaṇa who wears the Nārāyaṇa Mudrā, a rosary made of Dhātṛī fruits or Tulasī wood, who marks his body with the conch and so on, and who places the weapons together with the twelve-syllable mantra on the body is a Vaiṣṇava equal to me.

a This seems to refer to different understanding of what the Mudrā should be used for. If it is to be used as a stamp, as the wooden one above, it would of course have to be a mirror of the desired image, but if it is to be worn as an amulet, mirroring it would be inappropriate. Using valuable metals such as gold or silver would make more sense in the second case.

b In VBC ga, from “the Smṛtis”.

c In VBC ga.



kiṃ ca—

yasya nārāyaṇī mudrā dehe śaṅkhādicihñitā |  
sarvāṅgaṃ cihñitaṃ yasya śastrair nārāyaṇodbhavaḥ |  
praveśo nāsti pāpasya kavacaṃ tasya vaiṣṇavam ||293||

5 anyatra ca—

ebhir bhāgavataiś cihnaiḥ kalikāle dvijātayaḥ |  
bhavanti martyaloke te śāpānugrahakārakāḥ ||294||

*atha mudrādhāraṇavidhiḥ*

10 cakraṃ ca dakṣiṇe bāhau śaṅkhaṃ vāme 'pi dakṣiṇe |  
gadāṃ vāme gadādhastāt punaś cakraṃ ca dhārayet ||295||  
śaṅkhopari tathā padmaṃ punaḥ padmaṃ ca dakṣiṇe |  
khaḍgaṃ vakṣasi cāpaṃ ca saśaraṃ śīrṣṇi dhārayet ||296||  
iti pañcāyudhāny ādau dhārayed vaiṣṇavo janaḥ |  
matsyaṃ ca dakṣiṇe haste kūrmaṃ vāmakare tathā ||297||

15 dakṣiṇe 'pi śaṅkhaṃ dhārayet, yady api dakṣiṇe tu bhuje vipro vibhṛyād vai sudarśa-  
nam ityādi vacanena vāme śaṅkhasya dhāraṇam uktaṃ, tathāpi śaṅkhoddhāre tu yat  
proktam ityādilikhitavacanānusāreṇa dakṣiṇe 'pi punaḥ śaṅkhadhāraṇādadhikam likhi-  
tam | khaḍgasya vakṣasi saśaracāpasya ca mūrdhni dhāraṇam | lalāṭe ca gadā dhāryā  
mūrdhni cāpaśaraṃ tathā | nandakaś caiva hṛṇmadhye śaṅkhacakre bhujadvaye | iti  
20 taptamudrādhāraṇe 'gre lekhyavārāhavacanānusāreṇa likhitam | kiṃ tu nijarucyanu-  
sāreṇa sarvāṇi sarvatraiva dhārayed ity agre svayaṃ lekhyam eveti dik | cakraṃ śaṅkho  
gadā khaḍgaś cāpaś cety etāni pañcāyudhāni ||295–297||

3 śastrair] B2 sarvair 4 tasya vaiṣṇavam] B2 vaiṣṇavam smṛtam 5 ca] R1 Od *deest* 6 dvi-  
jātayaḥ] B2 dvijottamaḥ 7 bhavanti martya] Od bhavantiḥa mahī- || martya] B2 mahatī-  
8 vidhiḥ] B1 B2 B3 Edd *add. gautamiye* | : B1 *add. lalāṭe ca gadā kāryā mūrdhni cāpaṃ śaras*  
tathā | nandakaṃ caiva hṛṇmadhye śaṅkacakraṃ bhujadvaye || śaṅkhacakraṇvito vipraḥ śma-  
śāne mriyate yadi | prayāge yā gatiḥ proktā sā gatis tasya gautama | 9 ca] R1 *om.* 10 ca]  
Pa *om.* 11 ca dakṣiṇe] B2 punaḥ punaḥ 12 khaḍgaṃ ... dhārayet] B2 padmaṃ ca dakṣiṇe  
khaḍgaṃ cāpaṃ saśara vakṣasi || śīrṣṇi] B1 B3 *p.c. śīrasi* 13 janaḥ] B2 naraḥ 17 śaṅkha-  
dhāraṇādadhikam] B3 śaṅkhādihāraṇam 18 ca] Edd *deest* 19 cāpaśaraṃ] B2 B3 cāpaṃ  
śaraṃ || nandakaś] V2 nandakaṃ 20 dhāraṇe ... lekhyā] Edd -dhāraṇam 21 dik] B3 *add.*  
śīrīramaḥ śaraṇam || cakraṃ śaṅkho] Edd śaṅkhacakre

And further:<sup>a</sup>

<sup>293</sup>If one wears the Nārāyaṇa Mudrā, marked with the conch and so on, on one's body and marks all the limbs with Nārāyaṇa's weapons, no sins can enter. This is the armour of Viṣṇu.

And elsewhere:<sup>b</sup>

<sup>294</sup>In the age of Kali, the twice-born attain the power to curse and bless in the world of mortals through these signs of the Lord.

### *Rules for Wearing the Mudrās*

<sup>295</sup>One should wear the disc on the right arm, the conch on the left or right, the club on the left and underneath the club another disc. <sup>296</sup>On top of the conch one should wear the lotus and another lotus on the right, the sword on the chest and bow and arrow on the head. <sup>297</sup>In this way, a Vaiṣṇava should wear the five weapons; also, Matsya on the right arm and Kūrma on the left.

One should wear the conch on the right arm. Even though statements such as the one beginning with "A Brāhmaṇa should wear Sudarśana on the right arm ..." (4.298) say that one should wear the conch on the left arm, nevertheless, following statements such as the one beginning with "The merit said to accrue from living at Śaṅkhoddhara ..." (4.254), the author states again the one can wear the conch on the right as well. One should wear the sword on the chest and bow and arrow on the head. Following a statement of the Varāha Purāṇa (–), the procedure for wearing branded Mudrās will be given below (15.103): "One should wear the club on the forehead, bow and arrow on the head, the Nandaka sword in the middle of the chest and conch and disc on the arms."<sup>c</sup> Nevertheless, it will be explicitly said below (4.299) that following one's own inclination, all can be worn everywhere. This is the drift. *The five weapons* are the disc, conch, club, sword and bow.

a In VBC 9a.

b In JM 17a.

c In VBC 10a. As the lotus is missing, there are in fact only six Mudrās here.

tathā cokatṃ—

dakṣiṇe tu bhuje vipro vibhṛyād vai sudarśanam |  
matsyaṃ padmaṃ cāpare 'tha śaṅkhaṃ padmaṃ gadāṃ tathā || iti ||298||

5 matsyaṃ padmaṃ ca dakṣiṇe athānantaram apare vāme pāṇau śaṅkhādikaṃ vibhṛyāt  
||298||

sāmpradāyikaśiṣṭānām ācārāc ca yathāruci |  
śaṅkhacakrādicihnāni sarveṣv aṅgeṣu dhārayet ||299||

10 lakṣaṇāni veṇuprabhṛtīni, yac ca pañcāyudhetarabhagavaccihnānām dhāraṇaṃ niṣid-  
dhaṃ tathā ca pādmottarakhaṇḍe | anyair na dāhayed gātraṃ brāhmaṇo harilāñcha-  
nāt | śaṅkhacakraḡadāpadmaśārṅgād anyair harer api || iti | tat tu taptamudrāviśayam  
||299||

bhaktyā nijeṣṭadevasya dhārayet lakṣaṇāny api |  
cakraśaṅkhau ca dhāryete sammiśrāv eva kaiścana ||300||

15 yady api nityapārśadasya bhāgavatapravarasya śrīśaṅkhasya mudrādhāraṇe kathañ-  
cid api doṣo na ghaṭeta, tathāpi tannādasrastapatnīgarbhasya kasyacid brāhmaṇasya  
śāpasatyatārtham asurayonau pāñcājanyaṣaṃjñāyāvātīṃsasya śaṅkhasya tasyāsurat-  
vam udbhāvya kaiścid vaiṣṇavaiṣ taccihnaṃ kevalaṃ pṛthak na dhāryata iti tanmatam  
likhati cakraśaṅkhau ceti ||300||

20 śrīgopīcandanenaivaṃ cakrādīni budho 'nvaham |  
dhārayec chayanādau tu taptāni kila tāni hi ||301||

3 cāpare] Od vāpare || padmaṃ] V1 Pa Va B2 B3 Od kūrmaṃ || gadāṃ tathā] B2 gadāyudham  
4 athā] B2 tathā- || pāṇau] V1 B2 B3 *deest* 9 dāhayed] B1 dhāryed 10 harer ... api]  
B2 *deest* || mudrā] V1 Edd ins. -di- 12 bhaktyā] Pa śaktyā 13 cakraśaṅkhau] R1 Pa Od  
*transp.* || sammiśrāv eva] R1 sammiśraṃ caiva || kaiścana] B1 B2 kaiścana : B1 B3 *add.* ata (B3 yad)  
uktaṃ brahmavaivarte | kevalaṃ nodvahec chaṅkham ādau cāsuraṅgraham | ataś cakravimi-  
śraṃ taṃ vibhṛyād vaiṣṇavaḡ sadā || iti (B3 *deest*) 14 pravaraṣya] B2 -pūrvaṣya 19 budho nva-  
ham] B2 budhārthadam || nvaham] Od *gl.* (anvaham anavaratam) 20 dhārayec ... tāni] Od *gl.*  
(lohamayasaptachāpā śayanādau kila niścitaṃ dhārayet) || chayanādau tu] Pa Od *transp.* || hi]  
B2 Od ca

It is also said:<sup>a</sup>

<sup>298</sup>A Brāhmaṇa should wear Sudarśana, Matsya and the lotus on the right arm; and on the other, the conch, Kūrma and the club.

[...]

<sup>299</sup>Following the custom of the tradition's stalwarts and according to one's own inclination, the marks of the conch and so on can be worn on all limbs.<sup>b</sup>

<sup>300</sup>According to one's devotion, one can also wear the marks of one's own chosen divinity. Some also wear the disc and conch combined with each other.<sup>c</sup>

*The marks* refer to the flute and so on. Wearing other marks of the Lord than the five weapons is forbidden in the Uttarakhaṇḍa of the Padma Purāṇa (6.224.51): "A Brāhmaṇa should not brand the body with anything else than the signs of Hari: the conch, disc, club, lotus and bow", but that refers to branding the Mudrās.<sup>d</sup>

Even though there can be no fault in wearing the Mudrā of the blessed conch, who is an eternal associate and the best of Bhāgavatas, still, considering the demonic birth of the conch, as it descended with the name Pāñcajanya into the womb of an Asura in order to fulfil the curse of a certain Brāhmaṇa whose wife had had a miscarriage hearing its sound, some Vaiṣṇavas do not wear this sign on its own or separately. This opinion the author presents here.

<sup>301</sup>The intelligent one should in this way wear the disc and so on using blessed Gopīcandana every day, but on days such as Śayana, it is also said that they should be branded.

a In VBC 10a.

b This verse is based on NP 9.12.

c This opinion is given in NP 9.12, citing the Brahmaivaivarta Purāṇa: *kevalam nodvahec chankham ādau cāsuravigraham*, "One should not wear the conch alone as it was at first the body of a demon".

d Branding the body with the Mudrās of the Lord will be described in the fifteenth chapter, but it will also be briefly mentioned below at 4.302.

tāni cakrādīni tu taptāni vahnau vidhivat santapya śayanadvādaśyām ādiśabdād utthā-  
nādidvādaśiṣu ca dhārayet | ato 'tra nityakarmalikhane tadvidhyādikaṃ na likhitam iti  
bhāvaḥ | kileti tatra śrutismṛtivākyaprāmānyaṃ bodhayati ||301||

*atha cakrādīnām lakṣaṇāni*

- 5 dvādaśāraṃ tu ṣaṭkoṇaṃ valayatrayasaṃyutam |  
cakraṃ syād dakṣiṇāvartaḥ śaṅkhaś ca śrīhareḥ smṛtaḥ ||302||  
gadāpadmādikaṃ lokasiddham eva mataṃ budhaiḥ |  
mudrā ca bhagavannāmāṅkitā vāṣṭākṣarādibhiḥ ||303||

- lokasiddham eva | yathā loke dṛśyate tadākāram evety arthaḥ | bhagavannāmnā kṛṣṇa-  
10 rāmetyādinā aṣṭākṣaramantrādibhir vāṅkitā | ādiśabdena pañcākṣarādi ||303||

*atha mālādidhāraṇam*

tataḥ kṛṣṇārpitā mālā dhārayet tulasīdalaḥ |  
padmākṣais tulasikāṣṭhaiḥ phalair dhātryāś ca nirmitāḥ ||304||

tulasīdalādibhir nirmitā mālāḥ kṛṣṇārpitāḥ satir dhārayet ||304||

- 15 dhārayet tulasikāṣṭhabhūṣaṇāni ca vaiṣṇavaḥ |  
mastake karṇayor bāhvoḥ karayoś ca yathāruci ||305||

*atha mālādhāraṇavidhiḥ*

skānde—

- 20 sannivedyaiva haraye tulasikāṣṭhasambhavām |  
mālāṃ paścāt svayaṃ dhatte sa vai bhāgavatottamaḥ ||306||  
haraye nārpayed yas tu tulasikāṣṭhasambhavām |  
mālāṃ dhatte svayaṃ mūḍhaḥ sa yāti narakaṃ dhruvam ||307||

3 smṛti] V2 B2 -smṛtyādi- 5 dvādaśāraṃ tu] B2 Od dvādaśāvarta- 6 āvartaḥ] Od Edd -  
āvartaṃ || śaṅkhaś ... śrīhareḥ] B2 śaṅkho harividhi- 8 ca] Edd vā || nāmāṅkitā] B3 nāmnā  
kṛtā || vāṣṭā] R1 B2 Od cāṣṭā- : B1 yāṣṭā- 10 vāṅkitā] B1 vā 11 di] B2 *deest* 12 dalaḥ] B2 -  
dale 13 phalair] B2 karṇe || nirmitāḥ] Pa nirmalām 16 karṇayor bāhvoḥ] B2 Od karṇabāhvoś  
ca || ruci] B1 a.c. -vidhi 19 sannivedyaiva haraye] B2 nivedya haraye yas yu

*They*, the disc and so on, should be *branded* or burned with brands correctly heated in fire on days such as Śayana Dvādaśī, Utthāna Dvādaśī and so on. The implied meaning is that since the author is now describing the daily rites, the rules for that are not given here. *It is said* is used to indicate the evidence for this practice given by statements of both the Śruti and the Smṛti.

### *Characteristics of the Disc and so on*

<sup>302</sup>The disc should be a hexagon with twelve spokes surrounded by three rings. Blessed Hari's conch turns to the right. <sup>303</sup>The opinion of the wise is that the club, lotus and so on are well-known. The Mudrā should be marked with the Lord's name or with the mantra of eight-syllables or another.<sup>a</sup>

*Well-known*: they have the form that is seen in the world. It should be marked with the Lord's name such as Kṛṣṇa, Rāma and so on or with the mantra of eight syllables or another such as the five-syllable one.<sup>b</sup>

### *Wearing Mālās and so on*

<sup>304</sup>Then one should wear Mālās offered to Kṛṣṇa made of Tulasī leaves, lotus seeds, Tulasī wood or Dhātṛī fruits.<sup>c</sup> <sup>305</sup>A Vaiṣṇava should also wear ornaments of Tulasī wood on the head, ears, arms or cubits according to his taste.

[...]

### *Rules for Wearing Mālās*

In the Skanda Purāṇa (–):

<sup>306</sup>One who first offers a Mālā made of Tulasī wood to Hari and then wears it himself is the best of Bhāgavatas. <sup>307</sup>But that fool who himself wears a Mālā made of Tulasī wood that has not been offered to Hari certainly goes

a These verses are based on NP 9.13.

b The five-syllable Viṣṇu mantra is *haraye namaḥ*.

c The Dhātṛī is the same as Amalakī, Emblic myrobalan. For Mālās, dried fruits are used.

kṣālitāṃ pañcagavyena mūlamantreṇa mantritām |  
 gāyatrīyā cāṣṭa kṛtvā vai mantritām dhūpayec ca tām |  
 vidhivat parayā bhaktyā sadyojātena pūjayet ||308||  
 5 tulasikāṣṭhasambhūte māle kṣṇajanapriye |  
 bibharmi tvāṃ ahaṃ kaṅṭhe kuru mām kṣṇavallabham ||309||  
 yathā tvaṃ vallabhā viṣṇor nityaṃ viṣṇujanapriyā |  
 tathā mām kuru deveśi nityaṃ viṣṇujanapriyam ||310||  
 dāne lādhātur uddiṣṭo lāsi mām harivallabhe |  
 bhaktebhyaś ca samastebhyas tena mālā nigadyase ||311||  
 10 evaṃ samprārthya vidhivan mālāṃ kṣṇagale 'rpitām |  
 dhārayed vaiṣṇavo yo vai sa gacched vaiṣṇavaṃ padam ||312||

*atha mālādhāraṇanīyatā*

tatraiva kārṭtikaprasaṅge—

15 dhātrīphalakṛtām mālāṃ kaṅṭhasthām yo vahen na hi |  
 vaiṣṇavo na sa vijñeyo viṣṇupūjārato yadi ||313||

yadi yady api ||313||

gāruḍe—

dhārayanti na ye mālāṃ haitukāḥ pāpabuddhayaḥ |  
 narakān na nivartante dagdhāḥ kopāgninā hareḥ ||314||  
 20 haitukā hetuvādaniṣṭhāḥ ||314||

ata eva skānde tatraiva—

na jahyāt tulasīmālāṃ dhātrīmālāṃ viśeṣataḥ |  
 mahāpātakasaṃhantrīm dharmakāmārthadāyiniṃ ||315||

2 dhūpayec] B2 dhārayet || ca] B2 tu 5 bibharmi ... kaṅṭhe] B2 vindās cin nāma vaikuṅṭhe  
 7 kuru] R1 kurute || priyam] Pa -priyām 8 lā] Od la- 9 bhaktebhyaś] Va uktebhyaś || niga-  
 dyase] B2 nigadyate 12 atha] Edd *deest* 13 tatraiva] V1 Pa B2 Od skānde : B1 tatraiva skānde  
 14 mālāṃ] R1 *om.* 15 na sa] Va *transp.* || na ... vijñeyo] V2 sa nivijñeyo 19 dagdhāḥ] Pa  
 dahyāt || hareḥ] R1 haraiḥ : B2 hare 21 tatraiva] Edd *deest* 22 na] R1 *om.* || jahyāt] Pa  
 grāhyāt 23 saṃhantrīm] R1 B2 -saṃhartā

to hell. <sup>308</sup>One should cleanse it with the five products of the cow, consecrate it with the root mantra, further consecrate it with eight Gāyatrīs, fumigate it and then properly and with supreme devotion worship it with the Sadyojāta mantra:<sup>a</sup>

<sup>309</sup>“O Mālā, you are made of Tulasī wood and dear to Kṛṣṇa’s people! I will wear you around my neck—make me beloved of Kṛṣṇa! <sup>310</sup>Just as you, mistress of the gods, are beloved by Viṣṇu and dear to Viṣṇu’s people, in the same way, make me dear to Viṣṇu’s people. <sup>311</sup>Beloved of Hari! The root *lā* means to give, so as you give (*lā*) me (*mā*) to all the devotees, you are known as *mālā*.”

<sup>312</sup>After praying in this way, the Vaiṣṇava who properly wears the Mālā that has been offered around Kṛṣṇa’s neck will certainly go to Viṣṇu’s abode.

### *The Mandatoriness of Wearing Mālās*

In connection with Kārttika in the same book (2.4.12.130):

<sup>313</sup>One who does not wear a Mālā made of Dhātṛī fruits around the neck should not be known as a Vaiṣṇava even if he devotedly worships Viṣṇu.

[...]

In the Garuḍa Purāṇa (–):<sup>b</sup>

<sup>314</sup>Those evil-minded sceptics who do not wear a Mālā will be burned by the fire of Hari’s anger and never return from hell.

*Sceptics* means those who are devoted to sceptical doctrines.

And also, in the same place of the Skanda Purāṇa (2.4.12.131<sup>c</sup>):

<sup>315</sup>One should not give up a Tulasī Mālā or a Dhātṛī Mālā, especially as they destroy great sins and bestow piety, pleasure and wealth.

a The name Sadyojāta is generally used for one of five “Brahmamantras” in Śaivism (*om haṃ sadyojātāya namaḥ*). Sadyojāta stands for emission (Davis 1991: 48), but it is unclear for me why this particular name is chosen for the mantra given here.

b In VBC IIIa.

c Only lines a and b correspond to the printed edition.



na jahyāt, nityatvāt dhātrīmālām ca | nityatve 'pi phalaṃ darśayati viśeṣata ityādinā | viśeṣataḥ samyaktayety arthaḥ | yad vā, viśeṣato dhātrīmālām na jahyād iti tannityatvaṃ nitarām abhipretam ||315||

*atha mālāmāhātmyam*

5 agastyasamhitāyām—

nirmālyatulasīmālāyukto yaś cārcayed dharim |  
yad yat karoti tat sarvam anantaphaladaṃ bhavet ||316||

nirmālyam bhagavaccheṣā, tadrūpā yā tulasīmālā tayā yuktaḥ san ||316||

nārādiye—

10 ye kaṅṭhalagnatulasīnalīnākṣamālā  
ye vā lalāṭaphalake lasadūrdhvaṇḍrāḥ |  
ye bāhumūlaparicihnitaśāṅkhacakrās  
te vaiṣṇavā bhuvanam āśu pavitrayanti ||317||

lasat śrīharimandiratayā śobhamānam ūrdhvaṇḍraṃ yeṣāṃ te ||317||

15 kiṃ ca—

bhujayugam api cihnair āṅkitam yasya viṣṇoḥ  
paramapurūṣaṇāmnām kīrtanam yasya vāci |  
ṛjutaram api ṇḍraṃ mastake yasya kaṅṭhe  
sarasiḥjamaṇimālā yasya tasyāsmi dāsaḥ ||318||

1 darśayati] B3 *ins.* ca tulasīnityatve 'pi phalaṃ darśayati || viśeṣata ityādinā] Edd *deest* 4 mālā] Edd *ins.* -dhāraṇa- 5 samhitāyām] B1 B2 *add.* tulasikaṣṭhaghaṭatai rudrākṣākāraḥkaritaiḥ | śāṅkhacakraḡadāpadmapādūkaḥkaritaiḥ || nirmitāḥ mālīkām kaṅṭhe nidhāyārcanam ācāret || tathāmālakamālām ca samyak puṣkaramālīkām | nirmālyatulasīmālām śīrasya api nidhāya ca || nirmālyacandanenāṅgam akṣaye tasya nāmabhiḥ | tasyāyudhāni bāhvoś ca tenaiva dvijāsata- tama || pāpiṣṭho vāpy apāpiṣṭhaḥ sarvajño 'py ajña eva ca | bhavaty evādhikārya atra pūjākarmaṇy asaṅśayaḥ || sauparṇe dvārakāmāhātmye candrasarmanāḥ pratijñāyām | adya yan mayā prati kartavyam tan me kṛṣṇa tac chṛṇu ity ādi || bhagavad dharmakathane | tulasikaṣṭhasambhūtā mālā dhāryā sadā mayā || iti | 6 mālā] B2 -mālām 8 cheṣā] Edd -cheṣaḥ 9 nārādiye] B1 *deest* 10 lagna] Od<sup>2</sup> *i.m.* 11 ye ... ṇḍrāḥ] B2 B3 Od *deest* 12 cakrās] B2 B3 Od *add.* ye vā lalāṭaphalake lasadūrdhvaṇḍrās 17 vāci] Od *gl.* (tiṣṭhati) 18 ṛjutaram api] B2 vidhṛtam api ca

Because it is mandatory, *one should not give up* also the Dhātrī Mālā. Even though it is mandatory, the author shows its result with the words beginning with *especially*. The word *especially* has the meaning of “in the correct way”. Alternatively, *one should not give up especially a Dhātrī Mālā*.<sup>a</sup> In this way, its mandatoriness is certainly accepted.

### *The Greatness of Mālās*

In the Agastya Saṃhitā (6.28):

<sup>316</sup>And whatever one who worships Hari wearing a Mālā of offered Tulasī does will all give an unlimited result.

[...]

In the Nārada Purāṇa (-):<sup>b</sup>

<sup>317</sup>Those who wear Tulasī and lotus seed Mālās around their necks,  
or on whose foreheads shine the vertical mark,  
on whose shoulders are found the marks of the conch and disc—  
Those Vaiṣṇavas quickly purify the world.

Those who have a vertical mark that *shines* by taking the form of Hari’s temple [4.216–217, they purify the world].

And also:<sup>c</sup>

<sup>318</sup>I am the servant of one who has a Mālā of lotus seeds  
around his neck, who wear the signs of Viṣṇu on both shoulders,  
whose voice glorifies the names of the supreme person  
and who wears the very straight vertical mark on his forehead.

a Because of the free word order of the Sanskrit language, the word “especially” can be connected with the either the first or the second part of this sentence. I have followed the first interpretation in the translation of the verse.

b In VBC 10b.

c In VBC 10b.

viṣṇoś cihnaiḥ yasya vāci nāmnām kīrtanam ity atra dṛṣṭāntatvena jñeyam | evam anyat-  
trāpy ūhyam ||318||

viṣṇudharmottare śrībhagavaduktau—

5 tulasikāṣṭhamālām ca kaṅṭhasthām vahate tu yaḥ |  
apy aśauco 'py anācāro mām evaiti na saṃśayaḥ ||319||

skānde—

dhātrīphalakṛtā mālā tulasikāṣṭhasambhavā |  
dṛṣyate yasya dehe tu sa vai bhāgavatottamaḥ ||320||

tulasikāṣṭhasambhavā ca ||320||

10 tulasīdalajām mālām kaṅṭhasthām vahate tu yaḥ |  
viṣṇūttīrṇā viśeṣeṇa sa namasyo divaukasām ||321||  
tulasīdalajā mālā dhātrīphalakṛtāpi vā |  
dadāti pāpinām muktīm kiṃ punar viṣṇusevinām ||322||

tatraiva kārttikaprasaṅge—

15 yaḥ punas tulasīmālām kṛtvā kaṅṭhe janārdanam |  
pūjayet puṇyam āpnoti pratipuṣpaṃ gavāyutam ||323||  
yāval luṭhati kaṅṭhasthā dhātrīmālā narasya hi |  
tāvāt tasya śarīre tu prītyā luṭhati keśavaḥ ||324||  
sprśec ca yāni lomāni dhātrīmālā kalau nṛṇām |  
20 tāvadvarṣasahasrāṇi vasate keśavālaye ||325||  
yāvaddināni vahate dhātrīmālām kalau naraḥ |  
tāvadyugasahasrāṇi vaikuṅṭhe vasatir bhavet ||326||  
mālāyugmaṃ ca yo nityaṃ dhātrītulasisambhavam |  
vahate kaṅṭhadeśe ca kalpakotiṃ divaṃ vaset ||327||

5 evaiti] Pa eti : Od *gl.* (prāpnoti) 6 skānde] R1 Pa Od skandapurāṇe 7 phalakṛtā] B2 -  
phalāśritā 8 vai] V1<sup>2</sup> *lm.* || bhāgavatottamaḥ] R1 Pa Od *a.c.* bhāgavato naraḥ 9 sambhavā]  
B3 -sambhavām 12 phala] B1 B2 -mālā- || vā] R2 R3 Pa Edd ca 19–21 sprśec ... naraḥ] B1 *deest*  
20–21 tāvadvarṣa ... naraḥ] Od *om.* 24 deśe] B2 -dehe || ca] B1 yaḥ

Wearing the marks of Viṣṇu and using the voice for glorifying his names should here be understood as examples [of the signs of a Vaiṣṇava]. Similar cases elsewhere should be considered in the same way.

According to the statement of the blessed Lord in the Viṣṇudharmottara Purāṇa (–):<sup>a</sup>

<sup>319</sup>One who wears a Mālā of Tulasī wood around the neck will without a doubt come to me, even if he is unclean or lacks good conduct.

In the Skanda Purāṇa (2.5.4.3–5):<sup>b</sup>

<sup>320</sup>The one on whose body one can see a Mālā of Dhātṛī fruits and Tulasī wood is the best of Bhāgavatas. <sup>321</sup>One who wear a Mālā of Tulasī leaves that has been carried by Viṣṇu around the neck, is especially honoured by the gods. <sup>322</sup>A Mālā of Tulasī leaves or one made of Dhātṛī fruits gives liberation to the sinners, not to mention the servants of Viṣṇu!

[...]

In connection with Kārttika in the same book (2.4.12.78, 80–81<sup>c</sup>):

<sup>323</sup>One who wears a Tulasī Mālā around the neck and worships Janārdana attains for every [offered] flower the merit of ten thousand cows. <sup>324</sup>As long as a Dhātṛī Mālā dangles from the neck of a human being, so long Keśava will lovingly dance within his body. <sup>325</sup>As many body hairs of humans as a Dhātṛī Mālā touches in the age of Kali, for so many thousands of years will one live in the abode of Keśava. <sup>326</sup>As many days as a human being wears a Dhātṛī Mālā in the age of Kali, for so many thousands of Yugas will he live in Vaikuṅṭha. <sup>327</sup>And one who always wears two Mālās around the neck—one of Dhātṛī and one of Tulasī—will stay in heaven for ten million Kalpas.

a In VBC 10b (simply as *kṛṣṇavacanam*).

b In VBC 10b. In the Skanda Purāṇa, these verses (as 329–336 below) are spoken in the first person by Viṣṇu to Brahmā, so that for instance “carried by Viṣṇu” (*viṣṇūtīrṇa*) here corresponds to “carried by me” (*mamottīrṇa*). It is unclear why the author of the VBC has made this change in the text.

c Verses 323 and 325 are not found in the printed edition of the Skanda Purāṇa.

gavāyutam | ayutasañkhyagodānaphalam ity arthaḥ | tulasisambhavam iti hrasvatvam  
ārṣam ||323–327||

gāruḍe ca mārkaṇḍeyoktau—

5 tulasīdalajāṃ mālāṃ kṛṣṇottīrṇāṃ vahet tu yaḥ |  
patre patre 'śvamedhānāṃ daśānāṃ labhate phalam ||328||  
tulasikāṣṭhasambhūtāṃ yo mālāṃ vahate naraḥ |  
phalaṃ yacchati daityāriḥ pratyahaṃ dvārakodbhavam ||329||

dvārakodbhavam dvārakānivāsajaṃ phalaṃ tasmai prayacchati ||329||

10 nivedya keśave mālāṃ tulasikāṣṭhasambhavāṃ |  
vahate yo naro bhaktyā tasya vai nāsti pātakam ||330||  
sadā prītamanās tasya kṛṣṇo devakinandanah |  
tulasikāṣṭhasambhūtāṃ yo mālāṃ vahate naraḥ |  
prāyaścittaṃ na tasyāsti nāśaucaṃ tasya vīgrahe ||331||  
tulasikāṣṭhasambhūtāṃ śirasō yasya bhūṣaṇam |  
15 bāhvoḥ kare ca martyasya dehe tasya sadā hariḥ ||332||  
tulasikāṣṭhamālābhir bhūṣitaḥ puṇyam ācaret |  
pitṛṇāṃ devatānāṃ ca kṛtaṃ koṭiguṇaṃ kalau ||333||  
tulasikāṣṭhamālāṃ tu pretarājasya dūtakāḥ |  
dṛṣṭvā naśyanti dūreṇa vātoddhūtaṃ yathā dalam ||334||  
20 tulasikāṣṭhamālābhir bhūṣito bhramate yadi |  
duḥsvapnaṃ durnimittaṃ ca na bhayaṃ śāstraṃ kvacit ||335||

puṇyaṃ puṇyakarma | pitṛṇāṃ devatānāṃ ca tatsambandhi karma kṛtaṃ koṭiguṇaṃ  
bhavet viśeṣataḥ kalau | naśyanti adṛṣṭā bhavanti | palāyanta ity arthaḥ ||333–335||

1 arthaḥ] B2 *add.* śrīśrīrādhāgovindaśaraṇam | || hrasvatvam] V2 hrasvam 3 ca] B2 *deest* || mārkaṇḍeyoktau] V1 Pa Va B2 *ante* śrī- 4 vahet] Pa *om.* : Pa3 *i.m.* vayet 9 keśave] Edd viṣṇave 10 tasya] B1 *om.* 14 śirasō ... bhūṣaṇam] B1 Od yo mālāṃ vahate naraḥ : B1 Od *add.* tulasikāṣṭhasambhūtāṃ (Od rādhākṛṣṇasya nirmālyam) śirasō bāhubhūṣaṇam | || yasya] R1 Pa Va B2 bahu- 19 naśyanti] Od *gl.* (adṛṣṭā bhavanti) || vātoddhūtaṃ] B2 vātodṛtaṃ || dalam] B2 dalam 20 bhramate] B2 bhramayed 21 kvacit] B1 B2 *add.* gautamīye puraścaraṇaprasaṅge | tathāmālakasambhūtais tulasikāṣṭhanirmītaḥ | ity ādi || tatraiva | puṇḍarikabharā mālā gopā-lamanusiddhidā | āmalakībhavā mālā sarvasiddhipradā matā | tulasīsambhavā yā tu mokṣaṃ vitanute cirāt || iti | 23 kalau] B2 *add.* śrīśrīhariḥ | || adṛṣṭā] Edd adṛṣyā

*Ten thousand cows* refers to the fruit of donating ten thousand cows. The short *i* in *Tulasī* [in 4.327] is an archaic irregularity.

And in the words of Mārkaṇḍeya in the Garuḍa Purāṇa (–):<sup>a</sup>

<sup>328</sup>But one who wears a Mālā of Tulasī leaves that has been worn by Kṛṣṇa attains the fruit of ten horse sacrifices for every single leaf. <sup>329</sup>The man who wears a Mālā of Tulasī wood is given the fruit of Dvārakā by the Killer of the demons for every day.

*The fruit of Dvārakā* means that to him he gives the fruit of living in Dvārakā.

<sup>330</sup>That man who offers a Tulasī wood Mālā to Keśava and then wears it with devotion will have no sin. <sup>331</sup>Kṛṣṇa, the son of Devakī, is always pleased with that man who wears a Mālā of Tulasī wood. There is no atonement for him and no impurity in his body. <sup>332</sup>Hari always dwells in the body of that mortal who decorates his arms, hands and head with Tulasī wood. <sup>333</sup>In the age of Kali, if one who is decorated with Mālās Tulasī wood performs acts of piety directed to the ancestors or the gods, what is done increases by ten million. <sup>334</sup>When the messengers of the god of death sees a Tulasī Mālā, they disappear far away, like leaves blown away by the wind. <sup>335</sup>For one who moves about ornamented with Tulasī wood Mālās, there will be no bad dreams or bad omens and never any fear of weapons.

[...] *Disappear* means become invisible, that is, they run away.

a In VBC 10b–11a. This is actually Skanda Purāṇa 2.5.4.6–12, 14, and correctly given in VBC as a continuation of the quote from the Skanda Purāṇa above (HBV 4.321–4.323). The mistake stems from the VRI ms of the VBC that divides these two passages with *tathā ca garuḍapurāṇe mārkaṇḍeyavacanāni*.—The omitted Skanda Purāṇa verse (2.5.4.13, included in the VBC) says that in the house where Tulasī wood or leaves are found there can be no sin. It is unclear why that verse has been omitted here.

*atha gr̥he sandhyopāsanavidhiḥ*

sandhyopāstyādikaṃ karma tataḥ kuryād yathāvidhi |  
kṛṣṇapādodakenaiva tatra devāditarpaṇam ||336||

tathā ca skānde—

- 5 śirasā viṣṇunirmālyaṃ pādodenāpi tarpaṇam |  
pitṛñāṃ devatānāṃ ca vaiṣṇavaiḥ tu samaṃ matam ||337||

pūrvam bahis tūrthasnāne sandhyopāsanādikaṃ likhitam | idānīm gr̥haviṣayakaṃ tal  
likhati sandhyeti | tatra tasmin karmaṇi | viṣṇunirmālyaṃ tadvahanam ity arthaḥ |  
tadvayaṃ samaṃ tulyaṃ matam ||336–337||

- 10 sandhyopāstau ca śrīvaśiṣṭhavadanam—

gr̥he tv ekaguṇā sandhyā goṣṭhe daśaguṇā smṛtā |  
śatasāhasrikā nadyām anantā viṣṇusannidhau ||338||

*atha śrīgurupūjā*

- 15 pūjayiṣyaṃs tataḥ kṛṣṇam ādau sannihitaṃ gurum |  
praṇāmya pūjayed bhaktyā dattvā kiñcid upāyanam ||339||

tathā ca smṛtimahārṇave—

riktapāñir na paśyeta rājānaṃ bhiṣajaṃ gurum |  
nopāyanakaraḥ putraṃ śiṣyaṃ bhṛtyaṃ nirikṣayet ||340||

4 tathā ... skānde] Edd *deest* 5 viṣṇunirmālyaṃ] Od *gl.* (dhāryam) 6 vaiṣṇavaiḥ ... samaṃ]  
Od vaiṣṇavānāṃ samaṃ- 7 pūrvam] B1 sarvaṃ 8 karmaṇi] B1 *add.* śrīḥ | śrīrāmaḥ śaraṇam  
| 9 tadvayaṃ] B2 *deest* 10 ca] B2 *deest* || śrī] B1 Edd *deest* 11 eka] B2 tri- 13 śrī] V2  
B1 *deest* || pūjā] B2 Od -sevā 14 pūjayiṣyaṃs] B2 pūjayitvā 16 tathā ca] B3 atha : Edd *deest*  
17 bhiṣajaṃ] R1 bheṣeva 18 no] Od so- || bhṛtyaṃ] R1 *ins.* na

*Rules for Performing Sandhyā at Home*

<sup>336</sup>One should then perform the rituals connected with the Sandhyā worship in the proper way and there offer libations to the gods and others only with water from Kṛṣṇa's feet.

Sandhyā worship was described in connection to bathing at a Tīrtha earlier on (3.308–353). Now the author describes it in relation to [worship at] the home. *There* means in the context of this ritual.

As it is said in the Skanda Purāṇa (–):<sup>a</sup>

<sup>337</sup>For Vaiṣṇavas, to keep that which has been offered to Viṣṇu on the head and to offer libations to the forefathers and the gods with his foot water is considered the same.

*That which has been offered to Viṣṇu* means that which is flowing from him. These two actions are known to be *the same* or equal.

In connection with Sandhyā worship, there is this statement by Vasiṣṭha (–):<sup>b</sup>

<sup>338</sup>Sandhyā in the home is one unit; in a cow pasture, it is known as tenfold; in a river, a hundred- or thousandfold; and unlimited in the shrine of Viṣṇu.

*Worship of the Blessed Guru*

<sup>339</sup>In order to then worship Kṛṣṇa, one should first bow down to the preceptor if present and worship him after giving him some offering.

As it is said in the Smṛtimahārṇava:<sup>c</sup>

<sup>340</sup>One should not see a king, a physician or a preceptor empty-handed; one should not see a son, a disciple or a servant with a gift.

a This verse is a variant of NP 9.15. There the last line is different (*ceti skānde 'bhidhānāt*), which gives the whole verse the meaning "According to a rule in the Skanda Purāṇa, one should keep that which has been offered to Viṣṇu on the head and offer libations with his foot water to the forefathers and the gods."

b In VBC 11a.

c In VBC 11a.



paśyeta paśyēt | nirīkṣayet svārthe in nirīkṣeta ||340||

kiṃ ca, śrībhagavaduktau—

prathamam tu gurum pūjya tataś caiva mamārcanam |  
kurvan siddhim avāpnoti hy anyathā niṣphalam bhavet ||341||

- 5 evam kiñcid upāyanaṃ dattvety atra pramāṇavacanaṃ saṅgrhyādhunā sannihitaṃ  
santaṃ gurum ādau pūjayed iti śrībhagavadvacanādinā pramāṇayati prathamam iti  
dvābhyām | pūjya pūjayitvā ||341||

śrīnāradoktau ca—

- 10 gurau sannihite yas tu pūjayed anyam agrataḥ |  
sa durgatim avāpnoti pūjanaṃ tasya niṣphalam ||342||

*atha śrīgurumāhātmyam*

śrutiṣu—

yasya deve parā bhaktir yathā deve tathā gurau |  
tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ ||343||

- 15 arthāḥ puruṣārthāḥ ||343||

ekādaśaskandhe śrībhagavaduktau—

ācāryam māṃ vijānīyān nāvamanyeta karhicit |  
na martyabuddhyāsūyeta sarvadevamayo guruḥ ||344||

nāsūyeta mā doṣadrṣṭim kuryāt ||344||

2 kiṃ ca] B<sub>3</sub> atha || śrī] B<sub>1</sub> *deest* 3 pūjya] B<sub>2</sub> pūjyam 8 śrī] B<sub>2</sub> Od *deest* || nāradoktau] B<sub>3</sub>  
Edd nāradena 11 śrī] V<sub>2</sub> B<sub>3</sub> *deest* 16 ekādaśaskandhe] B<sub>1</sub> anyatrāpi tasyaiva ekādaśaskandhe  
: B<sub>2</sub> ekādaśe

[...]

Moreover, according to the statement of the blessed Lord:<sup>a</sup>

<sup>341</sup>One should first worship the preceptor and then also myself. Doing so one attains perfection; doing otherwise will be fruitless.

Now, after including here a statement testifying that one should offer some kind of a gift, the author now proves with statements of the blessed Lord and so on in verses 341–342 that one should first worship the preceptor if he is present. [...]

And according to the statement of Nārada:<sup>b</sup>

<sup>342</sup>But one who in the presence of the preceptor first worships someone else will attain a bad destination; his worship is fruitless.

### *The Greatness of the Blessed Guru*

In the Śruti (Śvetāśvatara Upaniṣad 6.23):

<sup>343</sup>To one who has the highest devotion to the Lord, and as the Lord, so also to the preceptor, the great ones will reveal all of these things.

*Things* means goals of human life.

In the words of the blessed Lord in the Eleventh Book (BhP 11.17.27):<sup>c</sup>

<sup>344</sup>One should understand the preceptor as me and never disrespect him. One should never murmur at him, thinking him a human, for the preceptor embodies all the gods.

*Murmur at* means find faults.

a In VBC 11a.

b In VBC 11a.

c In VBC 11b.

daśamaskandhe ca—

nāham iyyāprajātibhyāṃ tapasopāśamena ca |  
tuṣeyyaṃ sarvabhūtātmā guruśuśrūṣayā yathā ||345||

5 iyyā yajñāḥ gr̥hasthadharmaḥ | prajātibḥ prakṛṣṭajanma upanayanam, tena brahmacāri-  
dharma upalakṣyate, tābhyām | tathā tapasā vānaprasthadharmeṇa | upāśamena yati-  
dharmeṇa vā | ahaṃ parameśvaras tathā na tuṣeyyaṃ, yathā sarvabhūtātmāpi guruśu-  
śrūṣayā ||345||

saptamaskandhe śrīnāradoktau—

10 yasya sāḁśād bhagavati jñānadīpaprade gurau |  
martyāsaddhīḥ śrutam̐ tasya sarvaṃ kuñjaraśaucavat ||346||

gurvabhaktyā paramānarthoktyā gurubhaktim eva draḍhayati yasyeti | sāḁśādbhūte  
martyāsaddhīḥ martya iti asadbuddhīḥ | śrutam̐ śāstrābhyāsaḥ | kuñjaraśaucavat vyar-  
tha evety arthaḥ ||346||

anyatrāpi tasyaiva—

15 sādhakasya gurau bhaktim̐ mandikurvanti devatāḥ |  
yan no 'tītya vrajed viṣṇuṃ śiṣyo bhaktyā gurau dhruvam ||347||

manusmṛtau—

ajño bhavati vai bālaḥ pitā bhavati mantradaḥ |  
ajñaṃ hi bālam ity āhuḥ pitety eva tu mantradaḥ ||348||

1 daśama] V1 V2 Va ante śrī- 2 opāśamena] Od gl. (upaśame śāntye) 4 gr̥hastha] Edd gārhasṭya- || gr̥hasthadharmaḥ] B1 deest 5 upāśamena] B3 ins. dharmeṇa 6 tathā] B1 tathā-  
haṃ 8 saptamaskandhe] B2 saptame || śrī] B1 deest || nāradoktau] R1 Pa Od śrīnāradasyoktau  
10 martyāsaddhīḥ] Od gl. (martya iti asaddhīḥ) || śrutam̐] Od smṛtam̐ 12–13 vyartha evety] B2  
vyartham ity 13 evety] V2 ity 14 tasyaiva] Edd deest 15 mandikurvanti] Od gl. (amandām  
mandikurvanti) 19 daḥ] Edd -dam : V2 add. ajño hi bālam ity āhuḥ pitety eva tu mantradaḥ |

And in the Tenth Book (BhP 10.80.34):<sup>a</sup>

<sup>345</sup>I, the self of all beings, am not as pleased by worship, initiation, penance or calmness as by service to the preceptor.

*Worship* means sacrifice, the Dharma of the householder. *Initiation* means investiture with the sacred thread; by this the Dharma of the student is indicated. *Penance* is the Dharma of the forest hermit and *calmness* is the Dharma of the renunciant. *I*, the supreme Lord, am not as pleased by these things as I am by service to the preceptor, even though I am the self of all beings.<sup>b</sup>

According to the statement of Nārada in the Seventh Book (BhP 7.15.26):<sup>c</sup>

<sup>346</sup>All the studies of one who false considers the preceptor, the Lord himself and the giver of the light of knowledge, as a mortal being, are like the bathing of an elephant.

In this verse the author confirms the importance of devotion to the preceptor by showing how not having devotion towards the preceptor is the greatest of offences. [...] *Studies* means reading of the scriptures. The meaning of *the bathing of an elephant* is useless.<sup>d</sup>

He also says this somewhere else:<sup>e</sup>

<sup>347</sup>The gods diminish the practitioner's devotion to the preceptor, because the disciple will by his firm devotion to the preceptor overtake us and go to Viṣṇu.

In the Manu Smṛti (2.153):<sup>f</sup>

<sup>348</sup>One who is ignorant is a child and a giver of a mantra is a father; therefore, they call the ignorant "child" and the giver of the mantra, "father".

a In VBC 11b.

b This commentary, except for adding sacrifice (*yajña*) as a gloss of worship (*ijyā*), is verbatim that of Śrīdhara on this verse of the Bhāgavata Purāṇa.

c In VBC 11b.

d "The bathing of an elephant" is a common Indic image for a useless activity, as elephants often throw dust on themselves immediately upon getting out of the water.

e In VBC 11a.

f In VBC 11a.

kiṃ ca—

gurur brahmā gurur viṣṇur gurur devo maheśvaraḥ |  
gurur eva paraṃ brahma tasmāt sampūjayet sadā ||349||

sampūjayet gurum eva ||349||

5 vāmanakalpe śrībrahmaṇo vākyaṃ—

yo mantraḥ sa guruḥ sāksāt yo guruḥ sa hariḥ smrtaḥ |  
gurur yasya bhavet tuṣṭas tasya tuṣṭo hariḥ svayam |  
guroḥ samāsane naiva na caivoccāsane vaset ||350||

viṣṇurahasye ca tasyaiva—

10 tasmāt sarvaprayatnena yathā viṣṇuṃ tathā gurum |  
abhedenārcayed yas tu sa muktiphalam āpnuyāt ||351||

viṣṇudharme śrībhagavato bhārate ca hariścandrasya—

gurusuśrūṣaṇaṃ nāma sarvadharmottamottamam |  
tasmād dharmāt paro dharmāḥ pavitraṃ naiva vidyate ||352||  
15 kāmakrodhādikaṃ yad yad ātmano 'niṣṭasādhanam |  
etat sarvaṃ gurau bhaktyā puruṣo hy añjasā jayet ||353||

pādme—

pitur ādhikyabhāvena ye 'rcayanti gurum sadā |  
bhavanty atithayo loka brahmaṇas te viśāṃ vara ||354||

20 tatraiva devadyutistutau—

5 śrī] Edd *deest* || brahmaṇo] B2 -rāmaṇo 7 hariḥ svayam] Od *transp.* 8 vaset] Pa B2 bhavet  
9 ca] V2 B3 *deest* || ca tasyaiva] Edd *deest* || tasyaiva] V1 tatraiva 10 yathā viṣṇuṃ] Edd yathā-  
vidhi 12 bhagavato] Va -bhāgavate || bhagavato bhārate] B1 B3 Edd bhāgavate || bhārate] B2  
bhāgavate || ca] B3 *deest* || hariś] V2 Va B2 B3 Od *ante* śrī- 15 niṣṭa] Pa -bhiṣṭa- || sādha-  
nam] Va Edd -kāraṇam : B3 -kārakam 16 jayet] Va jayet : Od tyajet 19 atithayo] B3 atisayo  
20 dyuti] B3 Od Edd -hūti-

And also:<sup>a</sup>

<sup>349</sup>The guru is Brahmā, the guru is Viṣṇu, the guru is Lord Maheśvara, the guru is the highest Brahman; therefore he should always be worshipped.

*He* means the guru alone.

The words of Brahmā in the Vāmana Kalpa:<sup>b</sup>

<sup>350</sup>The mantra is the guru himself and the guru is known as Hari. When the guru is happy with someone, Hari himself is happy with him. One should not sit on a seat equal to or above that of the guru.

He also says in the Viṣṇurahasya:<sup>c</sup>

<sup>351</sup>Therefore, one who with all effort worships the preceptor as he does Viṣṇu, without distinction, will attain the fruit of liberation.

The blessed Lord says in the Viṣṇudharma Purāṇa and Hariścandra says in the Mahābhārata (-):<sup>d</sup>

<sup>352</sup>Service to the preceptor is supreme among all supreme Dharmas; therefore, no Dharma or anything purer than this Dharma is known.

<sup>353</sup>Whatever is productive to evil to oneself—lust, anger and so on—is all easily overcome by a person's devotion to the preceptor.

In the Padma Purāṇa (-):<sup>e</sup>

<sup>354</sup>Best of the Vaiśyas, those who always worship the preceptor thinking him superior to the father become guests in the world of Brahmā.

In the hymn of Devadyuti in the same book (6.128.269):

a In VBC 11b, attributed to Manu.

b In VBC 11b.

c In VBC 11b.

d In VBC 11b.

e In VBC 11b.

bhaktir yathā harau me 'sti tadvan niṣṭhā gurau yadi |  
mamāsti tena satyena svaṃ darśayatu me hariḥ ||355||

ādityapurāṇe—

5 avidyo vā savidyō vā gurur eva janārdanaḥ |  
mārgastho vāpy amārgastho gurur eva sadā gatiḥ ||356||

anyatra ca—

harau ruṣṭe gurus trātā gurau ruṣṭe na kaścana |  
tasmāt sarvaprayatnena gurum eva prasādayet ||357||

brahmavaivarte—

10 api ghnantaḥ śapanto vā viruddhā api ye krudhāḥ |  
guravaḥ pūjanīyās te gṛhaṃ natvā nayeta tān ||358||

gurava iti bahuvacanaṃ gauraveṇa | yad vā, prasaṅgād anyeṣāṃ api gurūṇāṃ saṅgra-  
hārtham | te cuktāḥ kaurme | upādhyāyaḥ pitā jyeṣṭhabhrātā caiva mahīpatiḥ | mātulaḥ  
śvaśuraḥ mātā mātāmahapitāmahau | varṇajyeṣṭhaḥ pitṛvyas ca sarve te guravaḥ smṛ-  
15 tāḥ | gurūṇāṃ api sarveṣāṃ pūjyāḥ pañca viśeṣataḥ | teṣāṃ ādyās trayāḥ śreṣṭhās teṣāṃ  
mātā supūjītā || kiṃ ca | yo bhāvayati yā sūte yena vidyopadiśyate | jyeṣṭho bhrātā ca  
bhartā ca pañcaite guravaḥ smṛtāḥ || ātmanaḥ sarvayatnena prāṇatyāgena vā punaḥ |  
pūjanīyā viśeṣeṇa pañcaite bhūtim icchatā || iti ||358||

20 tac chlaghyaṃ janma dhanyaṃ tad dinaṃ puṇyātha nāḍikā |  
yasyāṃ guruṃ praṇamate samupāsṛtya bhaktitaḥ ||359||

1 harau] B2 gurau || tadvan niṣṭhā] R1 Pa tadvariṣṭa || niṣṭhā] B2 Od vipre 2 svaṃ] B3 sa  
5 vāpy] V1 cāpy 7 harau] B2 śive 9 brahmavaivarte] R1 brahma 10 ghnantaḥ ... vā]  
Od gl. (guruḥ śiṣyaṃ ghnanto vā śapanto vā śāpo vā) || krudhāḥ] B3 krurāḥ 13 jyeṣṭha] V1 V2  
jyeṣṭho 14 mātā] V1 Edd sūto 16 supūjītā] B1 ca pūjītā 18 iti] V1 V2 deest 19 tac] R1 om.  
20 praṇamate] B2 praṇamati || samupāsṛtya] B3 samupāvṛtya : Edd samupāśya tu

<sup>355</sup>If I have the same faith towards the preceptor as I have devotion unto Hari, then by this truth, may Hari reveal himself to me.

In the Āditya Purāṇa:<sup>a</sup>

<sup>356</sup>Ignorant or learned, the guru is Janārdana. Situated on the path or not, the guru alone is always the goal.

And elsewhere:<sup>b</sup>

<sup>357</sup>When Hari is angry, the guru can save, but when the guru is angry, nobody. Therefore by all efforts one should propitiate the guru alone.

In the Brahmavaivarta Purāṇa (–):

<sup>358</sup>Even if beating and cursing, hostile and angry, the gurus are worshipable. One should bow to them and bring them home.

*The gurus* are in the plural for the sake of respect, or else in order to incidentally include other elders [gurus] as well. They are described in the Kūrma Purāṇa (2.12.26–27ab, 31cd–32ab): “The teacher, the father, the eldest brother, the king, the maternal uncle, the father-in-law, the mother,<sup>c</sup> the maternal and paternal grandfathers, the Brāhmaṇa and the paternal uncle—all of these are known as elders. And of all elders, five are especially worshipable, and of them, the three first are the main ones, and among them, the mother is most highly honoured.” And also (2.12.32cd–34ab): “He who gives life, she who gives birth, the one who imparts knowledge, the eldest brother and the master—these five are elders. One who desires welfare should worship especially these five with all effort, even to the extent of giving up one’s life.”

<sup>359</sup>Praiseworthy that life, happy that day and propitious that moment when one approaches the preceptor with devotion and bows to him.

a In VBC 11b.

b In VBC 2b, attributed to authorities (*ācāryaiḥ*).

c Some manuscripts and Edd. read here *sūto*, “the charioteer”, while the Kūrma Purāṇa simply has *caiva*, “as well as”.



kiṃ ca—

- upadeṣṭāram āmnāyāgataṃ pariharanti ye |  
 tān mṛtān api kravādāḥ kṛtaghnān nopabhuñjate ||360||  
 bodhaḥ kaluṣitas tena daurātmyaṃ prakāṭikṛtam |  
 5 gurur yena parityaktas tena tyaktaḥ purā hariḥ ||361||

gurutyāgena paramānartham darśayan gurumāhātmyam eva dradhayati upadeṣṭāram  
 iti tribhiḥ | āmnāyāgataṃ kulakramāyātam vedavihitam vā | bodhaḥ jñānam vidyā vā  
 ||360–361||

anyatra ca—

- 10 pratipadya guruṃ yas tu mohād vipratipadyate |  
 sa kalpakotiṃ narake pacyate puruṣādhamah ||362||

guruṃ pratipadya, gurutvena svikṛtya ||362||

*tatrāpavādaḥ*

pañcarātre—

- 15 avaiṣṇavopadiṣṭena mantreṇa nirayaṃ vrajet |  
 punaś ca vidhinā samyag grāhayed vaiṣṇavād guroḥ ||363||

mārgastho vāpy amārgastha ity anena upadeṣṭāram ityādinā ca kathañcid api gurur na  
 tyājyaḥ iti likhitam | adhunā tatra mohād avaiṣṇavo guruḥ kṛtaś cet tarhi sa parityājya  
 iti prasaṅgāt pūrvatrāpavādam likhaty avaiṣṇaveti | grāhayed iti svārthe in mantraṃ  
 20 grhṇīyād ity arthaḥ | yad vā, sādhujanas tādṛśam janam kṛpayā mantraṃ grāhayed ity  
 arthaḥ | vaiṣṇavāt prāyo brāhmaṇād eveti jñeyaṃ, pūrvaṃ gurulakṣaṇe tathā likhanāt  
 ||363||

1 kiṃ ca] Edd *deest* 2 pariharanti ye] Od *gl.* (ye tyajanti) 4 bodhaḥ] Od rodhaḥ || bodhaḥ  
 kaluṣitas] Od *gl.* (tena guṇāyaḥ rodhaḥ kaluṣitaḥ baddhitah) || prakāṭikṛtam] Od *gl.* (durātmatā  
 prakāśakṛtam) 5 purā] Od punaḥ 7 kulakram] B1 kulakramād || āyātam] B2 Edd -āgataṃ  
 13 tatrāpavādaḥ] Va Pa B3 atrāpavādaḥ 15 opadiṣṭena] B3 -opadiṣṭena 19 avaiṣṇaveti] B1  
*deest* : V2<sup>2</sup> *lm.* 20 kṛpayā] B1 *deest*

And also:

<sup>360</sup>Even vultures do not care for the dead bodies of those ungrateful wretches who give up a traditional teacher. <sup>361</sup>By doing so, one spoils one's insight and demonstrates one's wickedness. One who rejects the preceptor has already rejected Hari.

And elsewhere:

<sup>362</sup>That lowest of men who after attaining a preceptor through folly turns away from him up is boiled in hell for millions of Kalpas.

By showing how rejecting the preceptor is the greatest of offences, the author in verses 360–362 confirms the greatness of the preceptor. *Traditional* means one descended in a family line or one enjoined by the Veda. *Insight* means knowledge or wisdom. *Attaining a preceptor* means having accepted him as one's preceptor.

### *The Exception to This*

In the Pañcarātra:<sup>a</sup>

<sup>363</sup>A mantra given by a non-Vaiṣṇava will lead one to hell. According to the rules one should again properly take it from a Vaiṣṇava guru.

By giving verses such as “Ignorant or learned ...” (4.356) or “Even vultures ...” (4.360), the author has stated that the preceptor is in no way to be rejected. Now, what if by mistake one has accepted a non-Vaiṣṇava preceptor? In that case, he is to be rejected. This is the context of the exception given here to the previous statements. The causative form of *take* (*grāhayet*) should be taken as simply “take”. Or else it means that the saintly persons will mercifully cause the mantra to be taken by such a person. It is to be understood that one should accept the mantra from a Vaiṣṇava and generally from a Brāhmaṇa, as was written above in connection with the qualities of the preceptor (1.47–54).

a I have not been able to locate this quote, but it is very similar to Padma Purāṇa 6.226.2: “If one has been initiated by a non-Vaiṣṇava, one should again accept the same excellent mantra a second time, properly and according to the rules, from a Vaiṣṇava guru” (*avaṣṇavopadiṣṭam cet pūrvamantravaram dvayam | punaś ca vidhinā samyak vaiṣṇavād vāhayed guroḥ ||*).

*atha śrīgurvabhaktaphalam*

agastyasamhitāyām—

- ye gurvājñāṃ na kurvanti pāpiṣṭhāḥ puruṣādhamāḥ |  
 na teṣāṃ narakakleśanistāro munisattama ||364||  
 5 yaiḥ śiṣyaiḥ śaśvad ārādhyā guravo hy avamānitāḥ |  
 putramitrakalatrādisampadbhyaḥ pracyutā hi te ||365||  
 adhikṣipya guruṃ mohāt paruṣaṃ pravadanti ye |  
 sūkaratvaṃ bhavaty eva teṣāṃ janmaśateṣv api ||366||  
 ye gurudrohiṇo mūḍhāḥ satataṃ pāpakāriṇaḥ |  
 10 teṣāṃ ca yāvat sukṛtaṃ duṣkṛtaṃ syān na saṃśayaḥ || iti ||367||

śrīgurubhakter dārḍhyāyaiva tadabhaktānāṃ durgatidoṣān likhati ye gurvājñāṃ ityā-  
 dinā | ata eva satataṃ pāpakāriṇo bhavanti ||364–367||

ataḥ prāg gurum abhyarcya kṛṣṇabhāvena buddhimān |  
 tryavarān asamān kuryāt praṇāmān daṇḍapātavat ||368||

- 15 tatra kaurme śrīvyāsavacanam—

vyatyastapāṇinā kāryam upasaṅgrahaṇaṃ guroḥ |  
 savyena savyaḥ spraṣṭavyo dakṣiṇena tu dakṣiṇaḥ || iti ||369||

- trayo 'varā antyā yeṣu | tān tribhyo 'nyūnān ity arthaḥ | asamān ayugmān | upasaṅgra-  
 haṇaṃ śrīpadadvayadhāraṇam | tatprakāram evāha savyeneti | nijasavyapāṇinā guroḥ  
 20 savyapāda ity arthaḥ | evam agre 'pi ||368–369||

atha śrīgurupādānāṃ prāpyānujñāṃ ca sādhaḥ |  
 prāk saṃskṛtaṃ harer geḥaṃ pravekṣyan pādūke tyajet ||370||

1 śrī] B2 *deest* || gurvabhakta] Edd -gurubhakti- || phalam] B1 -lakṣaṇam 4 narakakleśa] B2  
 Od narakakleśān 7 paruṣaṃ] Va Pa B2 puruṣaṃ : Od *gl.* (niṣṭhuraṃ) || pravadanti] B2 prabha-  
 vanti 8 eva] B2 evam 10 iti] V1 V2 R2 R3 Pa B2 B3 Edd *deest* 14 tryavarān] V2 R1 Va Pa avarān  
 15 tatra] B1 *deest* || tatra] Edd ata eva 16 vyatyastapāṇinā] Od *gl.* (vyatastau nikṣiptau pānī  
 yasya tena) || guroḥ] R1 guruḥ : B2 gurau 17 savyena] Od *gl.* (vāmena pāninā) || dakṣiṇaḥ] B2  
 dakṣiṇe 19 nijasavyapāṇinā] V1 V2 B1 savyena nijapāṇinā 22 pravekṣyan] B2 Od praviśya

*The Result of Not Devoting Oneself to the Guru*

In the Agastya Saṁhitā (8.24, 26–28):

<sup>364</sup>Greatest of sages! There is no rescue from the suffering of hell for those sinful wretches, the lowest of men, who does not fulfil the order of the preceptor. <sup>365</sup>For disciples who disrespect their preceptors when they should always be honoured, will be bereft of such blessings as sons, friends and wives. <sup>366</sup>Those who by mistake insult the preceptor or engage in abusive words will be born as pigs for hundreds of lifetimes. <sup>367</sup>Those fools who harm the preceptor always engage in sin; without a doubt all their good deeds turn to sins.

Having confirmed the importance of devotion to the blessed preceptor, the author in verses 364–367 describes the faults of hell for those who do not have devotion to him. Therefore they *always engage in sin*.

<sup>367</sup>Then, after honouring the preceptor thinking him to be Kṛṣṇa, the intelligent one should bow to him like a stick fallen to the ground three or more uneven times.

About this, there is the statement of Vyāsa in the Kūrma Purāṇa (–):

<sup>369</sup>One should grasp the guru with crossed arms, touching the left with the left and the right with the right.

[...] *Grasp* means that one should take hold of his blessed feet. He explains how to do so in the next line. The meaning is that one should touch the preceptor's left foot with one's own left hand. Similar places below should be understood in the same way.

<sup>370</sup>Then, after the practitioner has received the permission of the blessed preceptors, he should, before entering the house of Hari that was cleansed earlier, take off his shoes.

śrīgurupādānām iti gauraveṇa bahutvam | sādhaḥ śrībhagavadārādhakaḥ | pravek-  
ṣyan praveśaṃ kariṣyan praveśāt pūrvam evety arthaḥ | parivarjayet agnyāgārādibhyo  
dūratas tyajed ity arthaḥ ||370||

tathā cāpastambaḥ—

- 5 agnyāgāre gavāṃ goṣṭhe devabrāhmaṇasannidhau |  
jape bhojanakāle ca pādūke parivarjayet || iti ||371||

tataḥ śrībhagavatpūjāmandirasyāṅganam gataḥ |  
prakṣālya hastau pādau ca dvirācamanam ācaret ||372||

tathā ca mārkāṇḍeye—

- 10 devārcanādikāryāṇi tathā gurvabhivādanam |  
kurvīta samyag ācāmya tadvad eva bhujikriyām || iti ||373||

samyag ācāmyeti dvir ācamanam bodhayati | tathaiva samyaktvāt ||373||

iti śrīgopālabhaṭṭavilikhite bhagavadbhaktivilāse śrīvaiṣṇavālaṅkāro nāma  
caturtho vilāsaḥ ||4||

4 tathā cāpastambaḥ] B<sub>3</sub> *deest* 6 iti] B<sub>2</sub> *deest* 7 tataḥ] V<sub>1</sub> R<sub>1</sub> Pa Va tatra 9 tathā ca] B<sub>3</sub>  
atha || mārkāṇḍeye] V<sub>1</sub> R<sub>1</sub> Va B<sub>2</sub> B<sub>3</sub> Od mārkāṇḍeyapurāṇe 11 kurvīta] B<sub>2</sub> Od kurvate || bhu-  
jikriyām] Od *gl.* (bhojanakriyām ity arthaḥ) 12 samyaktvāt] V<sub>1</sub> *add.* iti caturthavilāsaḥ : V<sub>2</sub> B<sub>1</sub>  
*add.* iti caturthaḥ 13 śrī] B<sub>2</sub> *deest* || vilikhite] R<sub>1</sub> Pa B<sub>1</sub> -viracite || bhagavad] B<sub>3</sub> Edd *ante* śrī-  
14 vilāsaḥ] Va *add.* śrī oṃ

The plural in *the blessed preceptors* is for the sake of respect. *The practitioner* means the worshipper of the blessed Lord. *Before entering* means when about to go into. The meaning is that he should leave off his shoes far from the fireplace and so on before entering.

Accordingly, Āpastambha says (9.20):<sup>a</sup>

<sup>371</sup>One should remove the shoes at a fireplace, in a cow pasture, in the presence of gods or Brāhmaṇas, while reciting mantras and at the time of eating.

<sup>372</sup>Then, having entered the yard of the temple for worshipping the blessed Lord, one should wash hands and feet and do two Ācamanas.

Accordingly, in the Mārkaṇḍeya Purāṇa (31.64cd–65ab):<sup>b</sup>

<sup>373</sup>Rituals of worshipping the gods and so on and greeting the preceptor should be done after having completely performed Ācamana; so also when conferring favours.

*Completely performed Ācamana* communicates that one should do two Ācamanas, and that for the sake of completeness.

Thus ends the fourth chapter of the Bhagavadbhaktivilāsa of Śrī Gopāla Bhaṭṭa, called “On the Ornaments of the Vaiṣṇavas”.

a In VBC 11b.

b In VBC 11b.

## 5. Vilāsa

śrīcaitanyaprabhuṃ vande bālo 'pi yadanugrahāt |  
taren nānāmatagrāhavyāptam pūjākramārṇavam ||1||

bālo 'jñah | pakṣe śiśuḥ | nānāvidhamatāny eva grāhās tair vyāptam | pūjāyāḥ kramo  
vidhiḥ | vidhyanukramo vā sa evārṇavas tam ||1||

5 śrīmadgopāladevasyāṣṭādaśākṣaramantrataḥ |  
likhyate 'rcāvidhir gūḍhaḥ kramadīpikayekṣitaḥ ||2||

aṣṭādaśākṣaramantreṇa yo 'rcāvidhiḥ pūjāprakārah sa likhyate | yady api daśākṣarādi-  
nāpi pūjāvidhau bhedo nāsti, tathāpi nyāsādibhedāpekṣayā, tathā likhitam | gūḍho 'pi  
kramadīpikayā śrīkeśavācāryaviracitayā īkṣitaḥ darśitaḥ san | ataḥ kramadīpikoktānu-  
10 sārēṇa lekhyā iti bhāvaḥ ||2||

āgamoktena mārgeṇa bhagavān brāhmaṇair api |  
sadaiva pūjyo 'to lekhyāḥ prāya āgamiko vidhiḥ ||3||

tathā ca viṣṇuyāmale—

15 kṛte śrutyuktamārgaḥ syāt tretāyāṃ smṛtibhāvitaḥ |  
dvāpare tu purāṇoktaḥ kalāv āgamasambhavaḥ ||4||  
āsuddhāḥ śūdrākālpā hi brāhmaṇāḥ kalisambhavaḥ |  
teṣām āgamamārgeṇa śuddhir na śrautavartmanā ||5||

teṣām āgamamārgeṇa śuddhir na śrautavartmanety anena tair api āgamikavidhinaiva  
pūjā kāryeti bhāvaḥ | tathā caikādaśaskandhe | nānātantravidhānena kalāv api tathā  
20 śṛṇu | iti | tatra śrīdharasvāmipādāḥ | nānātantravidhāneneti kalau tantramārgasya prā-  
dhānyam darśayati iti ||3–5||

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1 caitanya] B1 Od caitanyam 3 bālo] Edd *ante* śrīcaitanyāya namaḥ || dha] B1 *deest* 6 vidhir]  
Pa -vidhi- 7 vidhiḥ] B1 *ins.* pūjāvidhiḥ 9 okt] B1 *deest* 12 pūjyo to] B2 pūjyate || lekhyāḥ]  
Od *gl.* (mayā) || āgamiko vidhiḥ] Od *gl.* (na śrotakarmani) 14 kṛte] Od *gl.* (satyayuge) || syāt]  
B1 tu || bhāvitaḥ] B2 -bhārataḥ 15 tu] B1 Od ca || āgama] R1 Pa Od cāgama- 17 vartmanā]  
B2 Od -vartmani 18 āgamika] B1 āgama- 20 tatra] B1 *deest* || tatra ... kalau] V1<sup>2</sup> *i.m.*

## Chapter Five: On the Objects

<sup>1</sup>I worship Śrī Caitanya, by whose grace even a child can cross the ocean of methods for worship, infested with the crocodiles of differing opinions.

DDṬ: *Child* means someone ignorant or else an infant. [...]

<sup>2</sup>The hidden rule for adoration with blessed Lord Gopāla's eighteen-syllable mantra will be given as seen in the Kramadīpikā.

*The rule for adoration* or system of worship that will be written is the one with the eighteen-syllable mantra. Even though worship with mantras such as the one with ten syllables would be the same, nevertheless, it is written like this with regard to Nyāsa and so on.<sup>a</sup> Even though it is *hidden*, it has been *seen* or revealed in the Kramadīpikā of Śrī Keśavācārya. For this reason, the implied meaning is that what will be written will follow the statements of the Kramadīpikā.

<sup>3</sup>Even Brāhmaṇas always worship the Lord by the path of the Āgamas. Therefore, the rule to be given will mostly follow the Āgamas.

As it is said in the Viṣṇu Yāmala:

<sup>4</sup>In the Kṛta age, there was the path of the Śruti; in the Tretā age, that promoted by the Smṛti; in the Dvāpara age, that given in the Purāṇas; and in the Kali age, that which has come from the Āgama. <sup>5</sup>Brāhmaṇas born in the Kali age are impure, almost like Śūdras; there is purification for them by the path of the Āgamas, not by the way of the Śruti.

*There is purification for them by the path of the Āgamas, not by the way of the Śruti:* the implied meaning of this is that even they should perform worship only according to the rule of the Āgamas. This is also said in the Eleventh Book (11.5.31): "Listen! In the age of Kali, one should according to the procedure of the various Tantras ..." In this connection, the revered Śrīdhara Svāmin comments: "By the words *according to the procedure of the various Tantras*, the supremacy of the Tantric path in the age of Kali is demonstrated."

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a That is, while Kṛṣṇa can of course be worshipped with other mantras as well, the mantra used for the procedures of Nyāsa and so on below will be the eighteen-syllable Gopāla mantra.



*atha dvārapūjā*

śrīkṛṣṇadvāradevabhyaḥ dattvā pādyādikaṃ tataḥ |  
gandhapuṣpair arcayet tān yathāsthānaṃ yathākramam ||6||

tān śrīkṛṣṇadvāradevān, praṇavādicaturthyantaṃ devanāma namo 'ntakam ity agre  
5 lekhyatvād atraivaṃ prayogaḥ | śrīkṛṣṇadvāradevatābhyo namaḥ | anena mantreṇa  
pādyārghyādikaṃ dattvā gandhādibhiḥ punar viśeṣeṇa pūjayed ity arthaḥ | evam agre  
'pi saparivārebhyaḥ śrīkṛṣṇapārśadebhyo nama ityādi prayogo draṣṭavyaḥ ||6||

dvārāgre saparivārān bhūpīṭhe kṛṣṇapārśadān |  
tadagre garuḍaṃ dvārasyardhve dvārasriyaṃ yajet ||7||  
10 prāgdvārobhayapārśve tu yajec caṇḍapracāṇḍakau |  
dvāre 'tha dakṣiṇe dhātṛvidhātārau ca paścime ||8||  
jayam ca vijayam caiva balaṃ prabalam uttare |  
dvandvaśas tv evam abhyarcya dehalyāṃ vāstupūruṣam ||9||

evam sāmānyena sarveṣāṃ eva pūjāvidhir likhitaḥ | idānīm yathāsthānaṃ yathākra-  
15 mam iti yal likhitaṃ, tad eva vivicya likhati | dvārāgra iti dvārābhyām | tatrāpy ādau  
dvārasyāgre yat bhūrūpaṃ pīṭhaṃ, tatra samastaparivārān vitān śrīkṛṣṇapārśadān yajet  
pūjayet | anantaram tasya dvārasyāgre garuḍam | yady api dvārasriyo 'rcanaṃ praba-  
lārcanānantaram eva kramadipikāyām uktam, tathāpi iṣṭveti kṭvāpratyayena caṇḍā-

1 dvāra] B2 a.c. dvāpara- 5 atraivaṃ] B1 B3 atra eṣa 8 pīṭhe] B1 -pṛṣṭhe 9 ordhve] B1 Od-  
ordhvaṃ 11 tha] V2 Va B3 Edd ca 12 prabalam] B2 Od subalam 13 dvandvaśas tv] Od gl.  
(yugma iti dvāre dvāre pūjayet) 14 eva] V2 api 15 dvārābhyām] V1 V2 dvābhyām || tatrāpy  
ādau] V2 tatrādau 16 yat] B1 deest || śrīkṛṣṇapārśadān] V1 deest 17 pūjayet] B3 deest 18 iṣṭ-  
veti kṭvā] B1 iṣṭvāktvā ca

*Worship at the Gate*

<sup>6</sup>One should then offer foot-water and so on to the divinities of blessed Kṛṣṇa's gate and worship them with sandalwood paste and flowers in their proper places and in the proper order.

*Them:* the divinities at blessed Kṛṣṇa's gate. As it will be written below (5.16), "the mantra for worship begins with OM, has the name of the divinity in the dative case and ends with NAMAḤ", the procedure here is as follows. With the mantra ŚRĪKṚṢṆADVĀRADEVATĀBHYO NAMAḤ<sup>a</sup> one should give foot water and Arghya water and then again especially worship with sandalwood paste and so on. This is the meaning. Similarly, it is apparent in the following verses as well that the procedure will be SAPARIVĀREBHYAḤ ŚRĪKṚṢṆAPĀRṢADEBHYO NAMAḤ and so on.

<sup>7</sup>In front of the gate, one should sacrifice to Kṛṣṇa's companions and their associates on the seat of the earth; in front of it, Garuḍa; above the door, Śrī of the door. <sup>8</sup>On the respective sides of the eastern door, one should worship Caṇḍa and Pracaṇḍa; at the southern the door, Dhātṛ and Vidhātṛ; at the western one, <sup>9</sup>Jaya and Vijaya; and Bala and Prabala at the northern one, two by two. Then, one should honour Vāstupuruṣa in the threshold.

In this way, a general rule for the worship of all of them has been given. Now in verses 7–9 the author expands on what he has written above, "in their proper places and in the proper order." Among these, one should first *sacrifice to*, that is, worship the companions of blessed Kṛṣṇa along with all of their associates, on a seat consisting of the earth in front of the gate. Next, in front of *it*, the door, Garuḍa. Even though the Kramadīpikā (7.105) mentions the worship of Śrī of the door is mentioned after the worship of Prabala, nevertheless, by using the absolute form "having worshipped" (*iṣṭvā*), the author has indicated that her worship comes before the worship of Caṇḍa and the others.<sup>b</sup> The conduct of the saints shows the same.

a One would have expected an om̐ at the beginning of the mantra.

b The relevant verses of the Kramadīpikā will be given in the commentary on verse 11 below. As can be seen there, Śrī of the door is mentioned after the pairs of Caṇḍa, Pracaṇḍa, Dhātṛ and Vidhātṛ, Jaya and Vijaya and Bala and Prabala. The commentator argues that the use of the absolute in connection with Śrī of the door nevertheless indicates that she should be worshipped before these pairs. This is also the opinion of Govinda Bhaṭṭācārya in his commentary on the text.

dipūjātāḥ pūrvakāla eveti bodhitam | tathaiva sadācārāt | kiṃ ca, dvandvaśa ity agre  
likhanāt, caṇḍapracāṇḍābhyāṃ nama ity evaṃ yugmatvena prayogo jñeyāḥ ||7–9||

dvārāntaḥpārśvayor gaṅgāṃ yamunāṃ ca tato 'rcayet |  
tatpārśvayoḥ śaṅkhanidhiṃ tathā padmanidhiṃ yajet ||10||

5 dvārasyāntaḥ abhyantare tatpārśvadvaye tayor gaṅgāyamunayoḥ pārśvadvaye ||10||

gaṇeśaṃ mandirasyāgneḥ koṇe durgāṃ ca nairṛte |  
vāṇiṃ vāyavya aiśāne kṣetrapālaṃ tathārcayet ||11||

10 āgneye koṇe gaṇeśam arcayet | tathā coktaṃ kramadīpikāyām | parivārāvṛtāḥ sarve  
punaḥ śrīviṣṇupārśadāḥ | dvārāgrābalipīṭhe 'rcyāḥ pakṣīndraś ca tadagrataḥ || caṇḍa-  
pracaṇḍau prāg dhātṛvidhātārau ca dakṣiṇe | jayaḥ savijayaḥ paścād balaḥ prabala  
uttare || ūrdhve dvārasriyaṃ ceṣṭvā dvāry etān yugmaśo 'rcayet | pūjyo vāstupumāṃs  
tatra tatra dvāḥpīthamadhyaṭāḥ || dvārāntaḥpārśvayor arcyā gaṅgā ca yamunā nadī |  
koṇeṣu vighnaṃ durgāṃ ca vāṇiṃ kṣetreśam arcayet || iti ||11||

15 dvāḥśākhām āśrayan vāmāṃ saṃkocyāṅgāni dehalim |  
asprṣṭvā praviśed veśma nyasyan prāg dakṣiṇaṃ padam ||12||

vāmāṃ svavāmabhāgavartinīṃ dvārasākhām āśrayan iṣat sprṣan nijāṅgāni saṃkocya  
dehalim asprṣṭvā na laṅghayitvety arthaḥ | dakṣiṇaṃ padam prāk ādau nyasyan | dak-  
ṣiṇapādanyāsakrameṇety arthaḥ | veśma śrībhagavanmandiraṃ harer geḥaṃ pravek-  
ṣyann iti pūrvalikhanāt | praviśet tanmadhyaṃ śanaiḥ pūjako gacchet ||12||

20 tathā ca śāradātilake—

1 dvandvaśa] Edd dvandva 3 dvārāntaḥ] Od *gl.* (dvāramadhye) || ca] V1<sup>2</sup> *i.m.* 4 tat ... yajet]  
Od *om.* 6–7 gaṇeśam ... tathārcayet] Od *om.* 6 āgneḥ] Edd -āgni- 7 aiśāne] B3 aiśā-  
nye || pālaṃ] Pa *ins.* ca 8 gaṇeśam arcayet] V1 samarcayet 10 ca] B1 *deest* || sa] V2 B1 B3 ca  
12 nadī] B3 nidhī 14 dvāḥśākhām] Od dvārasākhām || vāmāṃ] Od *gl.* (vāmasākhām) || deha-  
līm] Od *gl.* (chauhāt iti) 15 asprṣṭvā] Od *gl.* (kiñcit sprṣṭvā) || prāg] B2 bhāg- 16 bhāga] B3  
*deest* || dvāra] V1 V2 dvāraḥ 17 na] V1 V2 B3 *deest* || ādau nyasyan] V1 V2 B3 *transp.*

Moreover, because of the statement “two by two” below, it should be understood that the procedure is worshipping them together with the mantra CAṆḌAPRACAṆḌĀBHYĀM NAMAḤ.

<sup>10</sup>One should then worship Ganges and Yamunā on the sides within the doors. To their sides, one should sacrifice to Śaṅkhanidhi and Padmanidhi.<sup>a</sup>

[...]

<sup>11</sup>One should then worship Ganeśa in the southeastern corner of the temple, Durgā in the southwest, Sarasvatī in the northwest and Kṣetrapāla Śiva<sup>b</sup> in the northeast.

One should worship Ganeśa in the southeastern corner. This is also said in the Kramadīpikā (7.103–106): “Then the companions of blessed Viṣṇu and all of their associates should be worshipped from the door up to the sacrificial altar. In front of that, the Lord of birds; in the east, Caṇḍa and Pracaṇḍa; in the south, Dhātṛ and Vidhātṛ; in the west, Jaya and Vijaya; and in the north, Bala and Prabala. Having worshipped Śrī of the door above, one should worship all of these at the door in pairs. The Vāstupuruṣa should be worshipped in the threshold. One should worship the Ganges and Yamunā rivers on the sides within the door. In the corners, one should properly worship Vighna, Durgā, Vāṇī and Kṣetreśa.”

<sup>12</sup>Keeping to the left doorpost, drawing together one’s limbs without touching the threshold, one should enter the dwelling by putting down the right foot first.

*Keeping to* or slightly touching the *left doorpost*, the one on one’s own left, one should draw together one’s limbs *without touching the threshold*, that is, without stepping on it. [...] *Dwelling* means the temple of the blessed Lord, because of the statement “entering the house of Hari” above (4.370). *Enter*: the worshipper should go quietly into it.

As also in the Śāradātilaka (4.10):

- 
- a Śaṅkhanidhi and Padmanidhi are two guardians of the temple, holding a conch and a lotus in their hands, respectively.  
b Kṣetrapāla Śiva or Kṣetreśa is Śiva as the protector of the “field” or area of the temple.

kiñcit spr̥śan vāmaśākhāṃ dehalim laṅghayan guruḥ |  
aṅgaṃ saṃkocayann antaḥ praviśed dakṣiṇāṅghriṇā ||13||

gurur iti dikṣāvidhāv etadukteḥ ||13||

tanmāhātmyaṃ ca haribhaktisudhodaye—

- 5 praviśann ālayaṃ viṣṇor arcanārthaṃ subhaktimān |  
na bhūyaḥ praviśan mātuh kuṣṭhikārāgrhaṃ sudhīḥ ||14||

*atha grhāntaḥpūjā*

nairṛte vāstupuruṣaṃ brahmāṇam api pūjayet |  
āsanastho yajet tāṃs tān anyatra bhagavadgrhāt ||15||

- 10 bhagavadgrhād devālayād anyatra parasmin sthāne tāṃs tān śrīkṣṇapārśadādīn sar-  
vān, āsanasthaḥ āsane upaviṣṭaḥ sann eva pūjayet | ata eva tathāgre lekhyam vighnani-  
vāraṇam | pūjārambhe dvāradevatā pūjyāḥ prāg eva bhagavadgrhe tiṣṭhann eva tāṃs  
tān pūjayet ity arthaḥ | bhagavadagre 'nyapūjārthāsanāyogyatvāt | yad vā, tattatpūjār-  
thaṃ tattadagre gamanena punaḥ punar āsanāsambhavāt, muhur āsanena kālakṣepāc  
15 ca | ata eva pārṣṇiprahārādīnā vighnanivāraṇam atrālikhitvā nīscalāsanāvasare 'gre  
likhiṣyate ||14–15||

tatpūjāmantraś coktaḥ—

praṇavādicaturthyantaṃ devanāma namo 'ntakam |  
pūjāmantram idaṃ proktaṃ sarvatrārcanakarmaṇi || iti ||16||

- 20 atra prāyo devālayāntaḥpūjāvīdhilikhanāt kecic ca dvārapūjānantaraṃ grhāntaḥpra-  
veśāt prāg eva vighnanivāraṇam icchanti | atra satsampradāyācāra eva gatiḥ iti dik |  
devasya pūjasya nāma, pūjāmantram iti napuṃsakatvam ārṣam ||16||

2 āṅghriṇā] Edd *add.* atha grhapraveśamāhātmyam 3 vidhāv etadukteḥ] Edd -vidhānoktaḥ  
: B1 *add.* śrīrāmacandro jayati 4 tanmāhātmyaṃ] V2<sup>2</sup> *i.m.* || ca] V2 *deest* || sudhodaye] B2 -  
śarodaye 6 praviśan] Pa praviśen 11 ata] Edd yata || tathāgre] B1 B3 tatrāgre 12 devatā]  
B3 -devatāyā || pūjyāḥ] V1 pūjyāḥ || grhe] B3 Edd *ins.* tu 13–14 tattatpūjārthaṃ] Edd *deest*  
14 āsanāsambhavāt] B3 *a.c.* āsanasya duṣkaratvāt 17 tat] Va B1 B2 Od tattat- 19 idaṃ] B3  
imaṃ

<sup>13</sup>Slightly touching the left side, the preceptor should step over the threshold and drawing together his limbs he should enter inside with the right foot.

*The preceptor:* since this verse is given in the context of initiation.

The greatness of this is mentioned in the Haribhaktisudhodaya (20.45):

<sup>14</sup>That very devoted and intelligent person who enters the abode of Viṣṇu for the sake of worship will not again enter the prison of a mother's womb.

*Worship Inside the House*

<sup>15</sup>One should worship the Vāstupuruṣa and Brahmā in the southwest. Sitting on a seat, one should sacrifice to all of them elsewhere than in the Lord's house.

*Sitting on a seat*, having sat down on a seat, one should worship *all of them*, all of the companions of blessed Kṛṣṇa, *elsewhere*, that is, in another place than in the *Lord's house*, the temple. For this, the Removal of Obstacles will be described below (5.57–59). At the beginning of the worship, the divinities of the gate are to be worshipped. The meaning is that one should worship all of them standing in front of the house of the Lord, as it is not proper to sit down to worship someone else in the presence of the Lord, or alternatively, because it is not possible to go before each of them and sit down again and again to worship them, and because it would also be a waste of time to sit down repeatedly. For this reason, the Removal of Obstacles through striking with the heel and so on is not described here, but it will be described below, in the proper place of the fixed seat.

This is said to be the mantra for worship:

<sup>16</sup>In all acts of veneration, the mantra for worship begins with OM, has the name of the divinity in the dative case and ends with NAMAḤ.

Here, after generally describing the rules for worship within the temple some also want a Removal of Obstacles after the worship at the gate and before entering into the temple. Here one should have recourse to the conduct of the tradition of the saints alone. This is the drift.

*The name of the divinity* means the name of the divinity to be worshipped. Having *mantra for worship* in the neuter gender is an archaic irregularity.

atha kṛṣṇāgratas tiṣṭhan kṛtvā digbandhanam kṣipet |  
puṣpākṣatān samastāsu dikṣu tatrokta-mantrataḥ ||17||

tatra digbandhane puṣpakṣepaṇe ca uktaḥ śāstre yo mantraḥ oṃ śāriṅgāya saśārāya  
huṃ phaṭ namaḥ iti tenety arthaḥ ||17||

### 5 *atha pūjārthāsanam*

tataś cāsanamantreṅābhimantryābhyarcya cāsanam |  
tasminn upaviśet padmāsanena svastikena vā ||18||

10 abhyarcya oṃ ādhārasāktaye namaḥ iti sampūjya ca | tasmin āsane | tatra padmāsanam  
savyam pādān upādāya dakṣiṇopari vinyaset | tathaiva dakṣiṇam savyasyopariṣṭān  
nidhāpayet || viṣṭabhya katyūrogrīvān nāsāgranyastalocanaḥ | padmāsanam bhaved  
etat sarveśām api pūjitam || iti | kvacit ca | vāmorūpari dakṣiṇam hi caraṇam samsthā-  
pya vāmanam tata ityādi | svastikaṃ coktam | jānūrvor antare samyak kṛtvā pādān ubhe  
| ṛjukāyo viśed yogī svastikaṃ tat pracakṣate || iti ||18||

15 tatra kṛṣṇārcakaḥ prāyo divase prānmukho bhavet |  
udaṅmukho rajanyām tu sthīramūrteś ca sammukhaḥ ||19||

tatra caikādaśaskandhe—

āsīnaḥ prāḅ udag vārcet sthīrāyām tv atha sammukhaḥ ||20||

2 tatrokta] Pa B2 Od tanrokta- 3 tatra] Edd atra 6 cāsanam] R1 Va vāsanam 8 ādhāra] B3 dhāraṇa- || ca] V2 Edd *deest* 10 nidhāpayet] V2 B3 nidhārayet 11 api] B1 eva 14 tatra] B2 Od tataḥ 15 sammukhaḥ] Od sammukhe 16 tatra] V2 Pa B1 B2 tathā 17 sthīrāyām] Pa cīyāmsv || sthīrāyām tv] B2 arcāyām || tv atha] B3 tu pra- || atha] V2 agra-

<sup>17</sup>Now, standing in front of Kṛṣṇa, one should do Digbandhana and throw flowers and Akṣata in all the directions with the prescribed mantra.

*The prescribed mantra* or the mantra given in the scriptures for Digbandhana and throwing flowers is ॐ ŚĀRṅGĀYA SAŚARĀYA HUṀ PHAṬ NAMAḤ.<sup>a</sup> This is the meaning.

### *The Seat for Worship*

<sup>18</sup>Then, after consecrating and reverencing the seat with the Seat Mantra, one should sit down on it in Padmāsana or Svastikāsana.

Consecrating also means worshipping with the mantra ॐ ĀDHĀRĀŚAK-TAYE NAMAḤ. *On it* means on the seat. In this connection, *Padmāsana* is described in this way:<sup>b</sup> “Taking hold of the left foot, place it on the right thigh. Then place the right on the left, keep hips, chest and neck steady, and fix the eyes on the tip of the nose. This is Padmāsana, and it is honoured by everyone.” And somewhere:<sup>c</sup> “Place the right foot on the left thigh and then the left ...” And *Svastikāsana* is explained like this:<sup>d</sup> “When having placed both soles properly between the knees and thighs, the Yogin sits up with a straight body, that is called Svastika.”

<sup>19</sup>There, Kṛṣṇa’s worshipper should generally face east during the day and north during the night, but he should always face a stationary image.

This is also said in the Eleventh Book (11.27.19):

<sup>20</sup>Sitting down, one should worship facing the east or the north, or in the case of a fixed image, facing it.<sup>e</sup>

a The corresponding mantra in the RAC (p. 49) is *namaḥ saśaraśāringāya vināyakāya phaṇ namaḥ*. There Vināyaka is the deity, having bow and arrows, while here the deity appears to be the bow itself. Another mantra for Digbandhana is given below (5.167).

b This verse is given in the commentary on Śāradātilaka 4.18 as an anonymous quote from “Tantra” (*tantrāntare*).

c Haṭhpradīpikā 1.46.

d RAC p. 50; Gautamīya Tantra 32.18.

e In using *sthīrāyām tv* instead of *arcāyām*, the author adopts a reading different from that of Śrīdhara, one not noted in the Ahmedabad critical edition of the BhP (11.27.18).



tatra āsane, prāya iti divā prānmukhatvasya, naktam codañmukhatvasya praśastatvāt  
||19–20||

*athāsanamantraḥ*

- 5 āsanamantrasya meruprṣṭha ṛṣiḥ sutalaṃ chandaḥ kūrmo devatā āsanābhi-  
mantraṇe viniyogaḥ ||21||  
pṛthvi tvayā dhṛtā lokā devi tvam viṣṇunā dhṛtā |  
tvam ca dhāraya māṃ nityam pavitraṃ kuru cāsanam ||22||

*athāsanāni*

śrīnāradapañcarātre—

- 10 vaṃśāsmaḍārudharaṇīṭṛṇapallavanirmītam |  
varjayed āsanam vidvān dāridryavyādhidukhadam |  
kṛṣṇājinaṃ kambalaṃ vā nānyad āsanam iṣyate ||23||

tṛṇāsanaṃ ca darbhātiriktatṛṇanirmītam jñeyam | ekādaśaskandhe prāgdarbhaḥ kal-  
pitāsana iti śrībhagavadukteḥ ||23||

- 15 anyatra ca—

kṛṣṇājinaṃ vyāghracarma kauśeyaṃ vetranirmītam |  
vastrājinaṃ kambalaṃ vā kalpayed āsanam mṛdu ||24||

kṛṣṇājinaṃ vyāghracarmetyādinā āsanātau matabheda āśramādibhedena | tatra bahū-  
nām satām yanmataṃ, tad eva svasampradāyānusāreṇa grāhyam iti dik ||24||

1 tatra] B1 atra || naktam ... mukhatvasya] V2<sup>2</sup> *l.m.* || praśastatvāt] B1 praśastyāt 3 athāsana-  
mantraḥ] V1<sup>2</sup> *l.m.* 6 pṛthvi] B2 Od *ante* om 7 kuru cāsanam] V1 V2 Va Pa B3 āsanam kuru :  
B2 *transp.* 8 athāsanāni] Edd athāsanavidhiḥ 9 śrī] V2 B1 B3 Edd *deest* 10 āśma] Od *gl.*  
(pāthara) || dārudharaṇīṭṛṇa] B2 -dārudharaṇīpaṃ ca tṛṇa- || pallava] B1 -vallava- 12 kamba-  
laṃ] R1 kevalaṃ || vā nānyad] R1 cānanyad 17 mṛdu] Od *gl.* (komalam iti)

*There* means on the seat. *Generally*: as it is considered very good to face the east during the day and the north during the night.

### *The Seat Mantra*<sup>a</sup>

<sup>21</sup>The Seer for the Seat Mantra is Merupṛṣṭha, the Metre is Sutala, the Divinity is Kūrma and the Application is consecrating the seat. <sup>22</sup>Earth! You bear all the people, and you are born by Viṣṇu! Please always support me and purify my seat.

### *Seats*

In the Nārada Pañcarātra (-):<sup>b</sup>

<sup>23</sup>A wise one should avoid seats made of bamboo, stone, wood, earth, grass or twigs, as they lead to poverty, disease and suffering. No other seat than the skin of a black antelope or a woollen cloth is desirable.

A seat made of *grass* should be understood as one made of other grass than Kuśa, following the statement of the Lord in the Eleventh Book (11.27.19), “a seat made of Kuśa with tips facing the east”.

And elsewhere:<sup>c</sup>

<sup>24</sup>One should make a soft seat of the skin of a black antelope, the skin of a tiger, silk, cane, cloth or wool.

The difference of opinion with regard to seats and so on as shown by *the skin of a black antelope, the felt of a tiger* and so on comes from the differences between different Āśramas, etc. Among them one should accept only the opinion accepted by many saints in accordance with one's own tradition. This is the drift.

a In RAC p. 50.

b In NP 9.1. VBC 11b–12a contains the same verses, but with the HBV verses 5.25–26 between lines d and e here. The author has evidently divided the passage to separate the verses describing merits and faults.

c RAC p. 48.

*atha viśeṣata āsanadoṣaḡaṇau*

nāradapañcarātre—

- vaṃśād āhur daridratvaṃ pāṣāṇe vyādhisambhavam |  
 dharanyāṃ duḥkhasambhūtiṃ daurbhāgyaṃ dāravāsane ||25||  
 5 tṛṇāsane yaśohāniṃ pallave cittavibhramam |  
 darbhāsane vyādhināśaṃ kambalaṃ duḥkhamocanam ||26||

kiṃ ca, śrībhagavadgītāsu—

- śucau deśe pratiṣṭhāpya sthiram āsanam ātmanaḥ |  
 nātyucchritaṃ nātinīcaṃ cailājīnakuśottaram || iti ||27||  
 10 cailājīnakuśottaram iti prathamam prāḡ agrakuśās tadupari kṛṣṇājīnam, tadupari cī-  
 ram ity arthaḥ ||27||

yathoktam upaviśyātha sampradāyānusārataḥ |  
 śaṅkhādīpūjāsambhārān nyasyet tattatpadeṣu tān ||28||

- sampradāyānusārata iti vividhamatabhedābhiprāyeṇa, tattatpadeṣu teṣāṃ teṣāṃ uci-  
 15 tasthāneṣu tān prasiddhān agre lekhyān vā ||28||

*atha pātrāsādanam*

- svasya vāmāgrataḥ śaṅkhaṃ sādharāṃ sthāpayed budhaḥ |  
 tattraivārghyādīpātrāṇi nyasyec ca dvāri bhāgaśaḥ ||29||  
 tulasīgandhapuṣpādībhājanāni ca dakṣiṇe |  
 20 vāme ca sthāpayet pārśve kalaśaṃ pūrṇam ambhasā ||30||  
 dakṣiṇe ḡhṛtadīpaṃ ca tailadīpaṃ ca vāmataḥ |  
 sambhārān aparān nyasyet svadrṣṭivīṣaye pade |  
 karaprakṣālanārthaṃ ca pātram ekaṃ svaprṣṭhataḥ ||31||

1 doṣaḡaṇau] Od *transp.* 3 āhur] R1 bhavati 4 dāravāsane] B2 dārujāsane 6 darbhāsane]  
 V1 ājñāsane : V2 Va ājāsane : R1 ajināsane : Od kuśāsane || mocanam] Od -nāśanam 7 śrī] V1  
 deest 9 nātyucchritaṃ] Od *gl.* (ucchasthānaṃ na) 13 tatpadeṣu tān] B2 -pādasamṡyutān  
 14 padeṣu] B1 *ins.* ca 16 sādhanam] B3 -śodhanam 18 ca dvāri] V1 V2 catvāri 19 bhājanāni]  
 Od *gl.* (dravyāni) 21 ca] B2 Od tu || ca] Od tu 22 sambhārān] Od *gl.* (dravyān) || nyasyet]  
 B2 nyasya

*Specific Faults and Merits of Seats*

In the Nārada Pañcarātra (-):<sup>a</sup>

<sup>25</sup>It is said that bamboo seat leads to poverty, stone to disease, earth to suffering, a wooden seat to misfortune, <sup>26</sup>a grass seat reduces fame, twigs bewilder the mind, a skin seat<sup>b</sup> destroys disease and a woolen one takes away suffering.

And further, in the Bhagavad Gītā (6.11):

<sup>27</sup>In a clean place one should establish a stable seat for oneself, not too high nor too low, cloth and skin on top of Kuśa grass.

*Cloth and skin on top of Kuśa grass:* First there should be Kuśa grass with the tips towards the east, then on top of that, the skin of a black antelope, and on top of that, a cloth.

<sup>28</sup>Having sat down as described, one should place the conch and other items for worship in their respective positions according to one's tradition.

*According to one's tradition:* as there are differences because of various opinions. [...]

*Placing the Vessels*

<sup>29</sup>The intelligent one should place the conch and its support in front and to his left side and then set down the four vessels for Arghya and so on by the gate, separately. <sup>30</sup>Receptacles for Tulasī, sandalwood paste, flowers, etc., should be placed on the right, and on the left side, a pot filled with water. <sup>31</sup>To the right, one should place down the ghee lamp and on the left the oil lamp; other materials should be placed within sight, and a vessel for washing the hands behind oneself.

a VBC 11b.

b As *ājāsana* literally means "goatskin seat", many manuscripts read *darbhāsane* or *kuśāsane* instead, but as verse 5.23 above lists the skin of a black buck and wool as the two recommended seats, it is more likely that *āja* here just means "skin".

tad eva vivicya likhati svasyeti sārđhatrayeṇa | āđhāraḥ śaṅkhasyāśrayas tatsahitaṃ,  
tatra svavāmāgre eva, ādiśabdena pādyācamaniyamadhuparkāḥ | bhāgaśaḥ pṛthak  
pṛthag ity arthaḥ | dakṣiṇe tulasyādipātrāṇi | kalaśaṃ prokṣaṇīyajalakumbhaṃ | apa-  
rān vastrālaṅkāradīn, svasyātmano dṛṣṭer viśaye gocare yat padaṃ sthānaṃ tasmin

5 ||29–31||

*atha pātrāṇi tanmāhātmyaṃ ca*

devīpurāṇe—

nānāvicitrarūpāṇi puṅđarikākṛtīni ca |  
śaṅkhanilotpalābhāni pātrāṇi parikalpayet ||32||  
10 ratnādiracitāny eva kāñcimūlayutāni ca |  
yathāśobhaṃ yathālābhaṃ tathā pātrāṇi kārayet ||33||

kiṃ ca—

haimapātreṇa sarvāṇi cepsitāni labhen mune |  
arghyaṃ dattvā tathā raupyeṇāyū rājyaṃ śubhaṃ bhavet |  
15 tāmrapātreṇa saubhāgyaṃ dharmāṃ mṛṇmayasambhavam ||34||

vārāhe—

sauvarṇaṃ rājataṃ kāṃsyaṃ yena dīyeta prāpanam |  
tān sarvān samparityajya tāmraṃ tu mama rocate ||35||  
20 pavitrāṇāṃ pavitraṃ yo maṅgalānāṃ ca maṅgalam |  
viśuddhānāṃ śuciṃ caiva tāmraṃ saṃsāramokṣaṇam ||36||  
dīkṣitānāṃ viśuddhānāṃ mama karmaaparāyaṇaḥ |  
sadā tāmreṇa kartavyam evaṃ bhūmi mama priyam || iti ||37||

dīkṣitānāṃ madhye yo matkarmaparāyaṇas tena sadā tāmreṇa kartavyam ity arthaḥ  
||37||

2 pādyā] B3 pādyārgyā- 3–4 aparān] B1 avarān 10 ratnādiracitāny] R1 ratnaviraci-  
tāny || kāñcimūla] Od *gl.* (khudraghaṅṭikā) 11 yathā] B2 Od tathā- || yet] B1 *om.* 13 cepsitā-  
tāni] R1 Pa ipsitāni 17 sauvarṇaṃ] B1 sauparṇaṃ || prāpanam] Od *p.c.* Edd bhājanam 18 tān  
... samparityajya] B2 tāni sarvāṇi samtyajya || tu] B2 ca 19 yo] B1 B2 Od ca 20 śuciṃ caiva]  
B1 viśuddhaṃ ca 22 kartavyam] R1 *om.*

In verses 29–31, the author expands on the places for the conch and so on. [...] *And so on* means Padya, Ācamānīya and Madhuparka. The meaning of *separately* is one by one. The vessels for Tulasī and so on should be on the right. A *pot* means a pitcher of water for sprinkling. *Other materials* means clothes, ornaments and so on. [...]

### *The Vessels and Their Greatness*

In the Devī Purāṇa (–):

<sup>32</sup>One should make vessels of various wonderful forms, shaped like lotuses, similar to conches or blue lotuses. <sup>33</sup>One should also make vessels made of gems, having girdles and bases, as looks beautiful and in accordance with availability.

And also (–):

<sup>34</sup>O sage, with a golden vessel one gets everything one desires. By giving Arghya with a silver one, one will get longevity, sovereignty and auspiciousness. A copper vessel leads to fortune and an earthen one to virtue.

In the Varāha Purāṇa (128.29, 50–51):

<sup>35</sup>The acquisition of gold, silver or bell metal given by anyone, I give it all up: copper pleases me. <sup>36</sup>Copper is the purest of the pure, the most auspicious of the auspicious, cleanest of all the clean: it liberates from birth and death. <sup>37</sup>O earth! Among pure and initiated persons, one who is devoted to my work will therefore always use copper, for it is dear to me.

[...]

kecic ca tāmrapātreṣu gavyāder yogadoṣataḥ |  
tāmratiriktam icchanti madhuparkasya bhājanam ||38||

gavyasya ghṛtavyatiriktasya dugdhādigorasasya ādiśabdān madhunaś ca yoge saṃyoge  
doṣād dhetoḥ | tathā ca smṛtiḥ | tāmrapātre sthitam gavyam madyatulyam ghṛtam  
5 vinā | iti | madhunaś ca surāparivartanena tāmrapātre deyatvāt | kecid iti svamataṃ  
vyāvartayati | dadhi sarpir madhusamaṃ pātre auḍumbare mama | iti sāḅṣād bhaga-  
vadvarāhokteḥ ||38||

tathaiva śāṅkham evārghyapātram icchanti kecana |  
śāṅkhe kṛtvā tu pānīyam sapuṣṣam satilākṣatam |  
10 arghyam dadāti devasyety evaṃ skānde 'bhidhānataḥ ||39||

kecanecchantīty atra hetuṃ likhati śāṅkhe kṛtveti | skānde 'bhidhānataḥ skandapurā-  
ṅokteḥ ||39||

*atha maṅgalaghaṭasthāpanam*

maṅgalārtham ca kalaśam sajalam karakānvitam |  
15 phalādisahitam divyam nyased bhagavato 'grataḥ ||40||

pūrvam prokṣaṇīyaghaṭasthāpanam likhitam, idānīm maṅgalaghaṭanyāsam likhati  
maṅgalārtham iti | ādiśabdena karpūrākṣatādi, divyam paramasundaram ||40||

tathā ca skānde—

kumbham sakarakam divyam phalakarpūrasaṃyutam |  
20 nyasyed arcanakāle tu kṣṇasyātīva vallabham ||41||

3 saṃyoge] B3 *deest* 4 tāmra] V1 tāmratā- || pātre] B1 -pātra- 10 devasyety] B2 deva-  
sya || bhi] B1 vi- 14 sajalam] K3 kalaśam 19 divyam] B3 dravyam 20 vallabham] V2 B3  
Edd *add. iti*

<sup>38</sup>But as contact of copper vessels and products of the cow, etc., engenders a fault, some want a vessel of another material than copper for Madhuparka.

*Products of the cow* means milk and other dairy products, with the exception of ghee. *Etc.* refers to honey. [...] This is also stated in the Smṛti: “With the exception of ghee, cow products in a copper vessels equal wine.” So also honey, as it turns into alcohol when placed in a copper vessel. With [the word] *some*, the author differentiates his own opinion, as Lord Varāha himself says (Varāha Purāṇa 192.19), “Sour milk, ghee and honey together in my copper vessel.”<sup>a</sup>

<sup>39</sup>Similarly, some wish to use a conch as a vessel for Arghya. Following the statement of the Skānda, they put water in a conch and add flowers, sesame seeds and Akṣata and offer this Arghya to God.<sup>b</sup>

In the second sentence here, the author gives the reason for why some wish to use a conch. *Following the statement* of the Skānda means according to the instruction of the Skanda Purāṇa.

#### *Establishing the Auspicious Pitcher*

<sup>40</sup>For the sake of auspiciousness, one should place a divine pitcher filled with water, having a Karaka,<sup>c</sup> fruit and so on, in front of the Lord.

Above (5.30), the author described the establishment of the pitcher for sprinkling. With this verse, he describes how to place down the Auspicious Pitcher. *And so on* means camphor, Akṣata, etc.; *divine* means most beautiful.

This is also described in the Skanda Purāṇa (–):

<sup>41</sup>At the time of worship, one should set down a divine pitcher with fruit, camphor and a Karaka, extremely dear to Kṛṣṇa.

a This is part of a quote given below at 5.50–51.

b This verse corresponds almost verbatim to NP 10.3.

c What “little hand” (*karaka*) is unknown to me; perhaps it refers to a handle or a small pipe. Vidyāratna (and following him, Śarma and Haridāsa) understands it as a piece of precious stone (*prastara khaṇḍa*).



kiṃ ca—

sanīraṃ ca sakarpūraṃ kumbhaṃ kṛṣṇāya yo nyaset |  
kalpaṃ tasya na pāpekṣāṃ kurvanti prapitāmahāḥ ||42||

5 kalpaṃ brahmadinaṃ vyāpya pāpe ikṣāṃ dṛṣṭiṃ na kurvanti kriyamāṇam api pāpaṃ  
na gr̥hṇantīty arthaḥ ||42||

*athārghyādidravyāṇi*

prakṣiped arghyapātre tu gandhapuṣpākṣatān yavān |  
kuśāgratilādūrvās ca siddhārthān api sādhaḥ |  
kecic cātra jalādīni dravyāṇy aṣṭau vadanti hi ||43||

10 atra arghyapātre ||43||

yata uktaṃ bhaviṣye—

āpaḥ kṣīraṃ kuśāgrāṇi dadhyakṣatatilās tathā |  
yavāḥ siddhārthakās caivam arghyo 'ṣṭāṅgaḥ prakīrtitaḥ || iti ||44||

15 pādyapātre ca kamalaṃ dūrvāṃ śyāmākam eva ca |  
nikṣiped viṣṇupatrīṃ cety evaṃ dravyacatuṣṭayam ||45||  
tathaiṅgamanīyārthaṃ pātre dravyatrayaṃ budhaḥ |  
jātīphalaṃ lavaṅgaṃ ca kakkolam api nikṣipet ||46||  
madhuparkīyapātre ca gavyaṃ dadhi payo ghṛtam |  
madhu khaṇḍam apīty evaṃ nikṣiped dravyapañcakam ||47||  
20 kecit trīṇy eva pātre 'smin dravyāṅicchanti sādhaḥ ||48||

yata uktaṃ śrīviṣṇudharme—

ghṛtaṃ dadhi tathā kṣaudraṃ madhuparko vidhīyate ||49||

asmin madhuparkapātre ||49||

2 kṛṣṇāya yo] Od *p.c.* kṛṣṇāgrato 6 dravyāṇi] V1 Va Edd -pātrāṇi 7 pātre tu] R1 Pa B2 Od -  
pātreṣu 9 vadanti] B3 bhavanti 13 iti] V2 B2 B3 Edd *deest* 15 patrīṃ] B2 -parṇās 17 api]  
V2 iti 18 pātre ca] Od -pātreṣu 20 eva] B1 *a.c.* api || sādhaḥ] Od sādhaḥ 21 yata ...  
dharme] Pa *deest* || śrī] B1 *deest* || dharme] B3 -dharmottare

And further (Skanda Purāṇa 7.4.23,54):<sup>a</sup>

<sup>42</sup>If one places a pitcher with water and camphor before Kṛṣṇa, his ancestors will not see his sins for a Kalpa.

They will not *see* or consider his *sins*, during the time of a *Kalpa*, a day of Brahmā. The meaning is that they will not accept even sins being performed.

*The Ingredients for Arghya and so on*

<sup>43</sup>In the Arghya vessel, the practitioner should place sandalwood paste, flowers, Akṣata, barley, Kuśa tips, sesame seeds, Dūrvā grass and white mustard seeds. Some, however, here speak of eight ingredients, beginning with water.

For this reason it is said in the Bhaviṣya Purāṇa (-):<sup>b</sup>

<sup>44</sup>Water, milk, Kuśa tips, sour milk, Akṣata, sesame seeds, barley and white mustard seeds: these are said to be the eight parts of Arghya.

<sup>45</sup>Into the vessel for Padya one should place the four ingredients: a lotus, Kuśa, black finger millet and Tulasī. <sup>46</sup>Then, to obtain Ācamana water, the intelligent one should place three ingredients into a vessel: nutmeg, clove and Kakkola-berry. <sup>47</sup>Into the vessel for Madhuparka one should place five ingredients: cow's milk, sour milk, ghee, honey and sugar. <sup>48</sup>Some saints want three ingredients in this vessel.

For this reason it is said in the Viṣṇu Dharma (-):

<sup>49</sup>Madhuparka should be known to be ghee, milk and honey.

*In this vessel* means in the vessel for Madhuparka.

a The Skanda Purāṇa verse is a little different, saying that the forefathers of this persons will not need offerings of water for a whole Kalpa (*kalpānte na jalāpekṣām*).

b The extant Bhaviṣya Purāṇa does contain a verse describing the eight ingredients of Arghya (1.163.37), but as it is dedicated to Sūrya, the ingredients are different.

ādivārāhe ca—

- dadhi sarpir madhusamaṃ pātre auḍumbare mama |  
 madhunasa tu alābhe tu guḍena saha miśrayet ||50||  
 ghṛtasyālābhe suśroṇi lājaiś ca saha miśrayet |  
 5 tathā dadhno 'py alābhe tu kṣīreṇa saha miśrayet || iti ||51||

auḍumbare tāmre | atra ca ghṛtaṃ vineti smṛtyuktyā ghṛtasahitena tāmre 'pi gavyasya  
 saṃyogo dravyāntarasamyogena ca madhuno 'pi na duṣyaty eveti tairabhuktānām api  
 sammatam ||50-51||

- teṣāṃ abhāve puṣpādi tattadbhāvanayā kṣipet |  
 10 nāradasa tv āha vimalenodakenaiva pūryate ||52||

- nanu guḍādyabhāve tathānyasyāpi kasyacid abhāve sati kiṃ kāryam ity apekṣāyāṃ  
 likhati teṣāṃ iti | uktānām arghyādidravyāṇām abhāve sati tattadbhāvanayeti teṣāṃ  
 teṣāṃ dravyāṇām madhye yad yan na labhyate, tasya tasya bhāvanayā tat tad idam iti  
 cintayitvā tattatparivartanena tattatpātreṣu puṣpādikaṃ niḥkṣipet ity arthaḥ | ādiśab-  
 15 dena tulasīpatrādi | nanu puṣpādyabhāve 'pi kiṃ kāryam, tatra likhati nāradasa tv iti |  
 pūryate tattatparipūrṇatā bhavatiṭy arthaḥ ||52||

mūlena pātram ekaikam aṣṭakṛtvo 'bhimantrayet |  
 kuryāc ca teṣāṃ pātrāṇām rakṣaṇam cakramudrayā ||53||

mūlena mūlamantreṇa ||53||

- 20 pūjām ārabhamāṇo hi yathoktāsanam āsthitaḥ |

1 ādivārāhe ca] Pa *deest* 3 alābhe tu] B2 alābhena || tu] R1 Va Pa Od ca 5 tathā] V1 V2 Va  
 B2 atha || alābhe tu] B2 alābhena || saha] B2 *om.* 6 sahitena] V2 -sāhityena 7 pi na] B1  
*deest* 8 sammatam] Edd *add.* sūcitam 11 kasyacid] B3 *deest* 12 likhati] Edd āha || iti] V1  
 api 17 pātram ekaikam] Edd pātreṇaikenam || kṛtvo] V2 B3 -kṛtvā

And in the Ādivarāha Purāṇa (192.19–20):

<sup>50</sup>Sour milk, ghee and honey together in my copper vessel, but if one cannot get honey, one should mix it with molasses. <sup>51</sup>O woman of beautiful hips, if one cannot get ghee, one should mix it with parched rice, and if one cannot get sour milk, one should mix it with milk.

[...]. According to the Smṛti statement “except for ghee”,<sup>a</sup> the contact of cow products with copper will not spoil them when they are mixed with ghee. The same applies to the contact of honey with other substances. This is the opinion also of the people of Tirhut.<sup>b</sup>

<sup>52</sup>In the absence of any of them, one should throw flowers and so on into [the vessels], visualising the respective items. But Nārada says that they are to be filled with clean water only.

Now, if one does not have molasses, or if anything else is missing, then what is one to do? Anticipating this question, the author writes this verse. In the absence of any of the ingredients for Arghya and so on mentioned above, *visualising the respective items*, visualising whatever ingredient among them that one could not obtain, one should think “this is it” and instead of that ingredient throw *flowers and so on* into the respective vessel. *And so on* refers to Tulasī leaves, etc. But what if one has no flowers either? To this the author replies with the line beginning with *but Nārada*. The meaning of *filled* is that it becomes “complete in all ways”.

<sup>53</sup>Each vessel should be consecrated with the root eight times. Then one should one protect the vessels with the Cakra Mudrā.<sup>c</sup>

*Root* means root mantra.

- 
- a Given in the commentary on 5.38 above. This gloss is based on the fact that *ghṛtaṃ vinā* can also be read as “without ghee”.
- b Tirhut or Mithila is the area between the rivers Gandaki in the west, Mahananda in the east, Ganges in the south and the Himalayan foothills in the north. It was a centre of Dharmaśāstric learning in mediaeval times. Several followers of Śrī Caitanya hailed from there, such as Raghupati Upādhyāya and Paramānanda Purī.
- c This Mudrā will be described later in the commentary on HBV 6.42: “When both pairs of thumbs and little fingers face each other and the rest of the fingers are stretched out”. In this way the fingers form a kind of wheel or Cakra.

paṭhen maṅgalaśāntiṃ tām yārcane sammatā satām ||54||

*atha maṅgalaśāntiḥ*

- om bhadraṃ karṇebhiḥ śṛṅguyāma devā  
 bhadraṃ paśyemākṣabhir yajaśrīḥ |  
 5 sthirair aṅgais tuṣṭuvāmsas tanūbhir  
 vyaśema devahitaṃ yad āyuh ||55||  
 svasti na indro vṛddhaśravāḥ |  
 svasti naḥ pūṣā viśvavedāḥ |  
 svasti nas tārksyo 'riṣṭanemiḥ |  
 10 svasti no bṛhaspatir dadhātu || iti ||56||

paṭhan, om śāntiḥ 3 śrīkr̥ṣṇapādapadmārādhaneṣu śāntir bhavatu || iti ||

*atha vighnanivāraṇam*

- apasarpantu te bhūtā ye bhūtā bhuvi saṃsthitāḥ |  
 ye bhūtā vighnakartāras te naśyantu śivājñayā ||57||  
 15 ity udīryāstramantreṇa vāmapādasya pārṣṇinā |  
 ghātais tribhir budho vighnān bhaumān sarvān nivārayet ||58||  
 āntarīkṣāṃś ca tenaivordhvordhvatālatrayeṇa hi |  
 nirasyotsārayed divyān māntriko divyadr̥ṣṭitāḥ ||59||

- astramantraḥ astrāya phaṭ iti | yad vā, asmin mantre yo 'stramantras tenaiva, pārṣṇinā  
 20 ye ghātāḥ prahārās taiḥ | tena astramantreṇa | divyadr̥ṣṭita iti | mūlamantrasañcintita-  
 divyadr̥ṣṭyā divyān vighnān utsārayed ity arthaḥ ||58–59||

3 om ... devā] Pa rep. || devā] V2 B1 devān 4 yajaśrīḥ] V1 Edd yajatrāḥ : Pa jayaśrīḥ : B1 Od  
 yad atrāḥ 6 hitaṃ] R1 -hutaṃ 7 svasti] Od ante om 9 riṣṭa] Pa ariṣṭa- 11 om śāntiḥ]  
 Pa transp. || 3] Pa B1 B2 Od Edd deest : B3 triḥ || śrī] B2 deest || apādapadm] V2 deest || ṣu] B1  
 deest 12 nivāraṇam] Pa -niraṇam : Od -vināsanam 13 apasarpantu] Od ante om || ye] V2  
 te 14 śivājñayā] Od add. vetālās ca piśācās ca rākṣasās ca sarisṛpā | apasarpantu te sarve yāvat  
 pūjāṃ karomy aham || 15 udīryā] Od uccāryā- 16 budho ... nivārayet] B2 Od adho vighnān  
 sarvān niḥsārayed budhaḥ 19 asmin] V1 yasmin 20 mantreṇa] V2 B3 B1 mantreṇaiva

<sup>54</sup>Sitting on the above-mentioned seat, one should begin the worship by reciting that Auspicious Peace which is esteemed by the saints for homage.

*The Auspicious Peace<sup>a</sup>*

<sup>55</sup>OM! O gods, may we hear what is good with our ears!  
Worshippable ones!<sup>b</sup> May we see what is good with our eyes!  
Having praised them, may we with steady limbs and bodies  
Obtain the life allotted us by the gods.

<sup>56</sup>May Indra of great swiftness give us fortune!  
May the all-knowing Pūṣan give us fortune!  
May Tārksya of the unbroken felly give us fortune!  
May Bṛhaspati give us fortune!

One should then say OM and ŚĀNTIḤ three times, and “May there be peace for the worship at the lotus feet of blessed Kṛṣṇa”.<sup>c</sup>

*Removal of Obstacles*

<sup>57</sup>May the spirits move off, those spirits that frequent the earth! May those spirits that create obstacles disappear by the order of Śiva!<sup>d</sup>

<sup>58</sup>Reciting thus, the intelligent one should drive away all earthly obstacles with the Astra mantra and three strokes of the heel of the left foot. <sup>59</sup>Having banished those of the air with the same and with three claps higher and higher, the mantra reciter should expel those in heaven with a divine glance.

*The Astra mantra* is ASTRĀYA PHAṬ. Alternatively, the *Astra mantra* refers to the mantra mentioned above. [...] *With the same* means with the Astra mantra. One should expel heavenly obstacles *with a divine glance*, with a divine glance infused with the Root mantra. This is the meaning.

a In VBC 12a.

b The manuscripts struggle with this word, with only one (and the printed editions) having the correct word (*yajatrāḥ*) of this famous Śruti verse, found at the beginning of the Muṇḍaka, Māṇḍūkya and Praśna Upaniṣads and incorporating parts of Ṛgveda 1.89. I follow the reading of the VRI ms of the VBC, which even though it is incorrect, was copied by Sanātana Gosvāmin himself and most probably was the reading he adopted in the HBV as well.

c This section is taken from the VBC (12a), except for that the HBV substitutes Kṛṣṇa for Lakṣmī-Nṛsiṃha in the VBC.

d RAC p. 51.

*atha śrīgurvādinatīḥ*

- tataḥ kṛtāñjalir vāme śrīguruṃ paramaṃ gurum |  
 parameṣṭhiguruṃ ceti named guruparamparām ||60||  
 gaṇeśaṃ dakṣiṇe bhāge durgām agre 'tha pṛṣṭhataḥ |  
 5 kṣetrapālaṃ named bhaktyā madhye cātmeṣṭadaivataṃ ||61||  
 tataś cāstreṇa saṃśodhya karau kurvīta tena hi |  
 tālatrayaṃ diśāṃ bandham agniprākāram eva ca ||62||

- vāme guruparamparām namet | atra prayogaḥ | oṃ gurubhyo namaḥ, gaṃ gaṇeśāya  
 namaḥ ityādiḥ | evārtho hi śabdaḥ, tena astramantreṇaiva ūrdhvordhvataḥparivādyā  
 10 kūrṇyāt tatrāgniprākāramātmanaḥ paritaḥ kūrṇyāt ||60–62||

*atha bhūtaśuddhiḥ*

śarīrākārabhūtānāṃ bhūtānāṃ yad viśodhanam |  
 avyayabrahmasamparkād bhūtaśuddhir iyaṃ matā ||63||

- atha bhūtaśuddhiṃ likhīṣyann ādau tadarthaṃ likhati śarīreti | śarīrasya ākārabhūtā-  
 15 nām ākṛtitvaṃ prāptānāṃ śarīratayā pariṇatānām ity arthaḥ, pañcamahābhūtānām  
 upalakṣaṇam etat, sarveṣāṃ eva daihikatattvānām avyayabrahmaṇo jīvatattvasya sam-  
 parkāt tadātmakatayā | yad vā, śrībhagavato 'ṃśatvena sambandhād dhetor viśod-  
 hanaṃ kāryakāraṇādibhinnaṃ vijñānaṃ yad iyaṃ eva bhūtaśuddhir matābhijñāniḥ  
 ||63||

- 20 bhūtaśuddhiṃ vinā kartur japahomārcanakriyāḥ |  
 bhavanti niṣphalāḥ sarvā yathāvidhy apy anuṣṭhitāḥ ||64||

adhunā bhūtaśuddhinityatām likhati bhūtaśuddhiṃ iti | kartur japādikāriṇaḥ, yathā-  
 vidhi vidhyanatikrameṇa anuṣṭhitā niṣpādītā api niṣphalā bhavanti, ātmasodhanaṃ  
 vinā mūlāśuddheḥ ||64||

4 tha] B3 'ata 5 cātmeṣṭa] B2 Od cātmādhi- 7 diśāṃ] B1 dig- 9 tena] B1 tenaiva 12 bhūtā-  
 nām] Od pūjārthaṃ 15 arthaḥ] B3 ins. pañca 20 homārcana] V2 Pa B1 B3 Edd -homādhikāḥ  
 22 śuddhi] V1 V2 -śuddher 23 ṇa] B1 deest

*Bowing to the Blessed Gurus*

<sup>60</sup>Then, with folded hands one should bow to the blessed preceptor, grand-preceptor, great-grand-preceptor and to the preceptorial succession on the left.

<sup>61</sup>On the right, one should devotedly bow to Gaṇeśa, in front to Durgā, behind to Kṣetrapāla Śiva, and in the middle, to one's own beloved divinity. <sup>62</sup>Then, after cleansing the hands with the Astra, one should clap the hands three times and with it close the directions and create a wall of fire.

On the left, one should bow to the preceptorial succession. This is the method: OM GURUBHYO NAMAḤ, GAṂ GANEŚĀYA NAMAḤ and so on. [...] One should clap the hands higher and higher three times *with it*, with the Astra mantra, and create a wall of fire around oneself.

*Bhūtaśuddhi*

<sup>63</sup>Cleaning the elements which have taken the form of the body by union with the imperishable Brahman is called Bhūtaśuddhi.<sup>a</sup>

Now, when the author is about to write about Bhūtaśuddhi, he first explains its meaning in this verse. Those *which have taken the form* means those which have received the shape, that is, those which have changed into a body. This is a synecdoche for the five great elements. As all the categories of the body are united to *the imperishable Brahman*, the category of the living being (*jīva*), by having it for their self; or else, because of its connection with the blessed Lord, being part of him, they are *cleansed* or understood through the difference between cause and effect and so on. This is known as Bhūtaśuddhi by the knowers.

<sup>64</sup>Without Bhūtaśuddhi, all acts of recitations, fire sacrifices and worship of the practitioner are fruitless, even when undertaken according to the rules.<sup>b</sup>

With this verse, the author establishes the mandatoriness of Bhūtaśuddhi. *The practitioner* refers to the one performing recitations and so on. Even when *undertaken*, performed, *according to the rules*, without overstepping the rules, they are useless, as without cleansing the self, the root is impure.

a RAC p. 56.

b RAC p. 57.



*tatprakāras̄ cāyam*

karakacchapikāṃ kṛtvātmānaṃ buddhyā hṛdabjataḥ |  
 śiraḥsahasrapatrābje paramātmāni yojayet |  
 pṛthivyādīni ca tattvāni tasmin līnāni bhāvayet ||65||

- 5 ātmānaṃ jīvātmānaṃ pradīpakalikākāraṃ so 'ham iti manreṇa hṛtpadmāt śiraḥsthi-  
 tasahasradalakamalamadhyavartiparamātmāni buddhyā bhāvanayā vicāreṇa vā yoja-  
 yet | tadamśatvāt tadabhinnatvena tadīyatvena vā svātmānaṃ vijānīyād ity arthaḥ |  
 evaṃ ca sati so 'ham iti | saḥ śrībhagavadamśaḥ śuddhabuddhamuktasvabhāvo 'ham  
 | yad vā, tadamśatvena tadadhīno nityasevako 'smīty arthaḥ | tatas̄ ca tasmin para-  
 10 mātmany eva pṛthivyādīni kāryakāraṇatattvāni sarvāṅy eva tadekamūlatvena līnāni  
 tadātmakāni tanmāyāmayāni vā vibhāvayed ity arthaḥ | atra ca pralayarītyā sām̄khyok-  
 taṣṭīpṛātilaumyena kāryasya kāraṇe layadvārā teṣāṃ sarveṣāṃ eva paramakāraṇe  
 'vadhībhūte bhagavati layo draṣṭavya iti dik ||65||

- vāmahastaṃ tathottānaṃ adho dakṣiṇabandhitam |  
 15 karakacchapikā mudrā bhūtaśuddhau prakīrtitā ||66||

karakacchapikāṃ kṛtveti likhitaṃ tām eva darśayati vāmahastam iti ||66||

dehaṃ saṃśoṣya dagdhvedam āplāvyaṃmṛtavarṣataḥ |  
 utpādyā draḍhayitvāsupratiṣṭhāṃ vidhinācāret ||67||

- adhunā bhūtaśuddhiprakāraṃ likhati dehaṃ iti dvābhyām | vidhinety asya sarvatraiva  
 20 sambandhaḥ | idaṃ pañcabhautikaṃ pāpamayaṃ dehaṃ saṃśoṣya samyak śoṣaṃ  
 nītvā tato dagdhā tad eva tatas̄ cāmṛtavṛṣṭyā āplāvya paścād utpādyā tac cāmṛta-

1 cāyam] R1 *deest*: Edd ca 7 svātmānaṃ] B3 ātmānaṃ 8 buddha] B3 *deest* 11 atra] V1 tatra  
 11–12 okta] B1 -oktena 13 bhagavati] B1 bhavati 14 adho] V1 V2 madhye 19 prakāraṃ]  
 V2 B3 *ins.* eva 20 dehaṃ] B3 *deest* || samyak] B1 *deest* 21 dagdhā] V2 dagdhvā || tatas̄] B1  
 paścāt || cāmṛta] B1 amṛta-

*And This Is the Procedure*

<sup>65</sup>After showing the Karakacchapika [Mudrā],<sup>a</sup> one should mentally join the self from the lotus of the heart to the supreme self in the lotus of a thousand petals at the top of the head. One should also visualise the categories of earth and so on as dissolved there.

*Mentally*, by visualising or reflecting, from the lotus of the heart one should join *the self*, the individual self, shaped like a little flame, to the supreme self, abiding in the middle of the lotus of a thousand petals at the top of the head, with the mantra “I am this”. The meaning is that one should understand one’s own self as being a part of the supreme self, as it is non-different from it or as it belongs to it. In this sense also “I am this”: *I*, by nature pure, awakened and free *am this*, a part of the blessed Lord. Alternatively, the meaning is that as I am his part, I am dependent on him as his eternal servant.

Thereupon, one should visualise all of the categories of cause and effect such as earth as *dissolved* or consisting of the same nature, or made up of its power (*māyā*), *there*, in the supreme self, as they have their root in it alone. This is the meaning. And here this dissolving of all of this categories into the Lord, the limit or ultimate cause, should be understood as following the order of the cosmic dissolution, that is, in the opposite order of the evolution described in Sāṃkhya philosophy, that is, effect into cause. This is the drift.

<sup>66</sup>For Bhūtaśuddhi, the Karakacchapika Mudrā has been approved: stretching out the [fingers of the] left hand and joining it to the right from below.

As the author had written “after showing the Karakacchapika” (5.65), he explains it in this verse.

<sup>67</sup>After completely drying up the body, burning it, bathing it with a shower of nectar, reviving it and strengthening it, one should, following the rules, establish life.

Now, in verses 67–68, the author gives the procedure for Bhūtaśuddhi. *Following the rules* should be connected with everything here. After *completely drying up* or totally desiccating this *body* of five elements, full of sin, one

a This Mudrā will be described in the next verse.

vṛṣṭyaivety ubhayor apy ekakāraṇatvād amṛtavarṣata iti kāraṇollekhaḥ | anantaram  
 dṛḍhikṛtya etac ca sarvaṃ bhāvanayaiva, tataḥ prāṇapratīṣṭhāṃ kuryād ity arthaḥ |  
 tatra cāyaṃ vidhiḥ | ādau pāpapuruṣaṃ cintayet | tathā cuktam | mūlājñānaṃ tataḥ  
 pāpaṃ janmādiduḥkhadam ca yat | prāṇāpānau nirudhyātha tasya rūpaṃ vicintayet ||  
 5 mahāpātakapañcāṅgaṃ pātakopāṅgasamśrayam | upapātakaromāṇaṃ kṛṣṇaṃ krurā-  
 tibhīṣaṇam || iti | anyatra ca | brahmahatyāśiraskaṃ ca svarṇasteyabhujadvayam | surā-  
 pānaḥrḍāyuktaṃ gurutalpakaṭidvayam || tatsaṃyogipadadvandvam aṅgapratyaṅgapā-  
 takam | upapātakaromāṇaṃ raktaśmaśruvilocanam || khaḍgacarmadharaṃ pāpam  
 aṅguṣṭhaparimāṇakam | adhomukhaṃ kṛṣṇavarṇaṃ dakṣakuḥṣau vicintayet || iti | tan-  
 10 nāsārtham ādau yam iti vāyubijaṃ dhūmravarṇaṃ paramaśoṣaṇaṃ vāmanāsāpuṭe  
 vicintya tasya ṣoḍaśavārajapena vāyum āpūrya nābhimaṇḍale bijaṃ manasā nītvā,  
 yaṃbijaṃ catuḥṣaṣṭhivārajapena kumbhakaṃ kṛtvā, yaṃbijotthavāyunā sapāpapu-  
 ruṣaṃ sarvaśarīraṃ saṃśoṣya, yaṃbijaṃ dvātriṃśadvārajapena dakṣiṇanāsāpuṭena  
 taṃ vāyum recayet | tato ram iti vahnibijaṃ raktavarṇaṃ vāyusambandhaṃ dakṣiṇa-  
 15 nāsāpuṭe vicintya rambijaṃ ṣoḍaśavārajapena vāyum āpūrya mūlādḥāre bijaṃ nītvā  
 catuḥṣaṣṭhivārajapena kumbhakaṃ kṛtvā bijaṃ bijotthavahninā sapāpapurusaṃ samasta-  
 dehaṃ dagdhvā dvātriṃśadvārajapena bhasmanā sahitaṃ vāyum vāmanāsāpuṭena  
 recayet | tataś ca ṭham iti candrabijaṃ śvetaṃ vāmanāsāpuṭe vicintya tasya ṣoḍaśavāra-  
 japena vāyum āpūrya bijaṃ brahmarandhrasthaṃ candraṃ nītvā taccandramaṇḍala-  
 20 madhye vam iti varuṇabijaṃ dhyātvā bijaṃ catuḥṣaṣṭhivārajapena kumbhakaṃ kṛtvā  
 ṭhambijātmakacandrād varṇamayim amṛtavṛṣṭim utpādya tayāplāvya tataḥ śarīram  
 utpannaṃ vibhāvya punar ākārādivarṇarūpayā tayā mātṛkānyāsānusāreṇa mukha-  
 karacaraṇādīkam utpādya lam iti pṛthivībijaṃ pītavarṇasya dvātriṃśadvārajapena  
 samastaṃ śarīraṃ dṛḍhikurvan dakṣiṇanāsāpuṭena vāyum recayed iti | atra ca tatra

1 kāraṇatvād] V1 B1 *ins.* atra 3 tatra] V2 atra || puruṣaṃ] B1 *ins.* dhyāyet 11 tasya] V1 V2 B3  
 yaṃbijaṃ || vāyum] B1 vāyunā deham 12 yaṃ] B1 *ins.* iti 14 taṃ] B1 *deest* 15 rambijaṃ]  
 B1 ram iti bijaṃ : Edd tasya || vāyum] B1 vāyunā deham 18 śvetaṃ] Edd śvetavarṇaṃ || tasya]  
 V1 V2 B3 bijaṃ 19 vāyum] B1 vāyunā deham 20 bijaṃ] Edd tasya 24 nāsāpuṭena] V1 V2  
 B3 *ins.* taṃ || tatra] V2<sup>2</sup> B1 B3 *rep.*

should burn it, bathe it with a shower of nectar and then revive it. That too is done with a shower of nectar. Since both have the same cause, the cause is mentioned only once as *with a shower of nectar*. After this, [the new body] should be strengthened. All of this should be done by visualisation alone. Then one should establish life. This is the meaning.

And this is the procedure.<sup>a</sup> First one should meditate on Sin personified. As it is said: “Restraining the in- and outbreath, one should think of the form of sin, having ignorance at its root and causing the pain of birth and death, and so on: black, cruel and terrible, having as its five limbs the great sins; as its secondary limbs, the sins; and as its body hair, the minor sins.” And elsewhere: “One should meditate on Sin on one’s right side, dark-coloured, having red eyes and moustaches, looking downward, small as a thumb, holding a skin and a sword, having the killing of a Brāhmaṇa as its head, stealing gold as its arms, drinking wine as its heart, violating the preceptor’s bed as its buttocks, associating with these kind of sinners as its feet, sins as its limbs and secondary limbs, and minor sins as its body hair.”

In order to destroy it, one should first meditate on the wind seed YAM, grey-coloured and supremely desiccating, in the left nostril. Reciting this sixteen times, one should breathe in and mentally bring the seed into the circle of the navel. Holding the breath while reciting the YAM seed sixty-four times, one should dry up the whole body along with Sin personified with the air arising from the YAM seed. Reciting the YAM seed thirty-two times, one should then expel the breath through the right nostril.

Then one should meditate on the red fire seed RAM in the right nostril, breathe in while reciting the RAM seed sixteen times and bring the seed to the Mūlādhāra. Holding the breath while reciting sixty-four times, one should burn up the whole body along with Sin personified with the fire arising from this seed. Reciting thirty-two times, one should expel the air together with the ashes through the left nostril.

Then one should meditate on the white moon seed ṬHAM in the left nostril, breathe in while reciting it sixteen times and bring it to the moon at the Brahmarandhra. Meditating on the water seed VAM in the middle of the circle of that moon, one should hold the breath while reciting the seed sixty-four times. Having brought out a shower of nectar consisting of letters from the moon of the ṬHAM-seed and inundated all with it, one should then again

a This first paragraph is from RAC p. 56. Since the rest of the description in RAC focuses on Sītā-Rāma and also on the non-difference between the worshipper and Rāma, the commentator for the rest follows the procedure given in KD 1.8–10, with the exception again of leaving out a meditation on non-difference (*so 'ham*).

dvātriṃśadvārajapena pūraṇaṃ recakaṃ ca ṣoḍaśavārajapeneti, recaḥ ṣoḍaśamātrā-  
 bhiḥ pūro dvātriṃśatā bhaved iti vacanāt | kasyacid eva mataṃ, na tu bahūnām ity  
 agre vyaktaṃ bhāvi | prāṇapraṭiṣṭhāvīdhiś cāyam | prāṇapraṭiṣṭhāmantrasya brahma-  
 viṣṇurudrā ṛṣayaḥ ṛgyajūḥsāmāni chandāṃsi aticchando vā chandaḥ kriyāmayavapuḥ  
 5 prāṇākhyā devatā prāṇapraṭiṣṭhārthe viniyogaḥ | oṃ kaṃ khaṃ gaṃ ghaṃ ṇaṃ aṃ  
 pṛthivyāptejovāyāvākāśātmane āṃ hṛdayāya namaḥ | oṃ caṃ chaṃ jaṃ jhaṃ ṇaṃ iṃ  
 śabdasparsārūparasagandhātmane iṃ śīrase svāhā | oṃ ṭaṃ ṭhaṃ ḍaṃ ḍhaṃ ṇaṃ  
 uṃ śrotravakcakṣurjihvāghrāṇātmane ūṃ śikhāyai vaṣaṭ | oṃ taṃ thaṃ daṃ dhaṃ  
 naṃ eṃ vākpāṇipādapāyūpsthātmane aiṃ kavacāya huṃ | oṃ paṃ phaṃ baṃ bhaṃ  
 10 maṃ oṃ vacanādānagamanavisargānandātmane oṃ netratrāyāya vaṣaṭ | oṃ yaṃ  
 raṃ laṃ vaṃ śaṃ ṣaṃ saṃ haṃ kṣaṃ aṃ manobuddhyahamkāraccittamātmane aḥ  
 astrāya phaṭ | oṃ āṃ nābher adhaḥ | oṃ hrīṃ hṛdayād ānābhi | oṃ hraiṃ mastakād  
 āhṛdayaṃ tataḥ | oṃ yaṃ tvaḡātmane namaḥ hṛdi | oṃ raṃ aṣṭgātmane namaḥ dakṣi-  
 ṇāṃse | oṃ laṃ māṃsātmane namaḥ kakudi | oṃ vaṃ medaātmane namaḥ vāmāṃse  
 15 | oṃ śaṃ asthyātmane namaḥ hṛdayād dakṣiṇapāṇiparyantam | oṃ ṣaṃ majjātmane  
 namaḥ hṛdayād vāmapāṇiparyantam | oṃ saṃ śukrātmane namaḥ hṛdayād dakṣiṇa-  
 pādaparyantam | oṃ haṃ prāṇātmane namaḥ hṛdayād vāmapādaparyantam | oṃ laṃ

2 kasyacid] Edd etac ca kasyacid 3 agre] B1 B3 cāgre 6 jaṃ ... ṇaṃ] B1 *deest* || iṃ] B3 *deest*:  
 V1 V2 B3 *ins.* iti 7 ṭhaṃ ... ṇaṃ] B1 ity ādi 8–9 thaṃ ... ṇaṃ] B1 ity ādi 9 vāk] V2 *om.*  
 9–10 phaṃ ... maṃ] B1 ity ādi 10 oṃ] V2 aiṃ 11 raṃ ... kṣaṃ] B1 ity ādi 12 ānābhi] B1  
 ānādibhiḥ 13–14 hṛdi ... namaḥ] V1<sup>2</sup> *l.m.* 15 pāṇi] B1 -pāda- || majj] B1 jīv-

visualise a revived body. Having revived a face, hands, feet and so on with the form of the letters beginning with A, following the order of the Mātṛka Nyāsa, one should strengthen the whole body by reciting the yellow earth-seed LAṂ thirty-two times and expelling the air through the right nostril.

In this connection it is said that one should inhale while reciting thirty-two times and exhale while reciting sixteen times, according to the statement “Let the exhalation be sixteen measures and inhalation be thirty-two” (HBV 5.74). This is the opinion of someone but not of many, as will become clear below.<sup>a</sup>

And these are the rules for Establishing life.<sup>b</sup> “The seers for the mantra of Establishing life are Brahmā, Viṣṇu and Rudra; the metres are the Ṛc, Yajus and Sāman, or else the metre is Aticchandas; the divinity is called breath with a body made of ritual; and the application is Establishing life. OṂ KAṂ KHAṂ GAṂ GHAṂ ṆAṂ AṂ PṚTHIVYĀPTEJOVĀYVĀKĀŚĀTMANE ĀṂ HRDAYĀYANAMAḤ—Obeisance to the heart and the self of earth, water, fire, air and space! OṂ CAṂ CHAṂ JAṂ JHAṂ ṆAṂ IṂ ŚABDASPARŚARŪPARASAGANDHĀTMANE ĪṂ ŚIRASE SVĀHĀ—Salutation to the head and the self of sound, touch, form, taste and smell! OṂ ṬAṂ ṬHAṂ ḌAṂ ḌHAṂ NAṂ UṂ ŚROTRATVAKCAKṢUJHIVĀGHRĀṆĀTMANE ŪṂ ŚIKHĀYAI VAṢAṬ—To the tuft of hair and the self of ear, skin, eye, tongue and nose! EṂ VĀKPĀṆIPĀDAPĀYŪPASTHĀTMANE AIṂ KAVACĀYA HUṂ—To the armour and the self of voice, hands, feet, anus and genitals! OṂ PAṂ PHAṂ BAṂ BHAṂ MAṂ OṂ VACANĀDĀNAGAMANAVISARGĀNANDĀTMANE OṂ NETRATRĀYĀYA VAUṢAṬ—To the three eyes and the self of talking, taking, walking, excreting and enjoying! OṂ YAṂ RAṂ LAṂ VAṂ ŚAṂ ṢAṂ SAṂ HAṂ KṢAṂ AṂ MANOBUDDHYAHAṂKĀRACITTĀTMANE AḤ ASTRĀYA PHAṬ—To the weapon and the self of mind, intellect, ego and awareness!

“OṂ ĀṂ below the navel. OṂ HRĪṂ from heart to navel. OṂ HRAIṂ from head to heart, then OṂ YAṂ, obeisance to the self of skin at the heart. OṂ RAṂ, obeisance to the self of blood on the right shoulder. OṂ LAṂ, obeisance to the self of flesh at the nape. OṂ VAṂ, obeisance to the self of fat on the left shoulder. OṂ ŚAṂ, obeisance to the self of bone from heart to the right hand. OṂ ṢAṂ, obeisance to the self of marrow from the heart to the left hand. OṂ SAṂ, obeisance to the self of semen from the heart to the right foot. OṂ HAṂ, obeisance to the self of breath from the heart to the left foot.

a This is the opinion of RAC.

b The following is taken from RAC pp. 57–59, with the difference that the commentator has left out how the seers and so on of the mantra being placed onto different parts of the body at the beginning. He has also left out a Vedic mantra at the end (Ṛg Veda 1.164.45).

jīvātmane namaḥ ḥṛdayān nābhiparyantam | oṃ kṣaṃ paramātmene namaḥ ḥṛdayān  
 mastakaparyantam | tatra dhyānam | raktāmbhodhisthapotollasadaruṇasarojādhirū-  
 ḍhā karāgraiḥ pāśaṃ koḍaṇḍam ikṣūdbhavam atha guṇam apy ankuśaṃ puṣpabāṇān  
 | bibhrāṇāṣṛkkaṇān trinayanalalitā pīnavakṣoruhāḍhyā devī bālārkavarṇā bhavatu  
 5 śubhakarī prāṇasaktiḥ parā naḥ || iti | atha ḥṛdi hastaṃ nidhāyocārayet | oṃ āṃ hrīm  
 kroṃ yaṃ raṃ laṃ vaṃ śaṃ ṣaṃ saṃ haṃ laṃ kṣaṃ hoṃ haṃ saḥ mama prāṇā iha  
 prāṇā iti | punas tāny eva bījāny uccārya mama jīva iha sthita iti | punas tāny uccārya  
 mama sarvendriyānīti | punas tāny uccārya mama vānmanastvakcaḥśrotraghrāṇa-  
 prāṇā ihāyāntu svastaye ciraṃ sukhena tiṣṭhantu svāhā iti mantraḥ | tato janmādikad-  
 10 vyaṣṭakriyāsaṃskārasiddhaye ṣoḍaśapraṇāvṛttīḥ kṛtvā śaktiṃ parāṃ smared iti ||67||

ātmānam evaṃ saṃśodhya nītvā kṛṣṇārcanārhatām |  
 vātsalyād dhṛdgataṃ kṛṣṇaṃ yaṣṭuṃ hṛt punar ānayet ||68||

evaṃ likhitaparakāreṇātmānaṃ samyak śodhayitvā tena ca tam eva śrīkṛṣṇasya arca-  
 nārhatām pūjāyogyatāṃ nītvā sampādyā punas taṃ ḥṛdayakamalam ānayet | kimar-  
 15 tham? kṛṣṇaṃ yaṣṭuṃ pūjayitum | nanu bhagavān paramātmārūpo 'sau mūrḍhni saha-  
 sradalakamale vartate, tatra likhati vātsalyāt bhaktavātsalyena hṛt ḥṛdabje gataṃ prāp-  
 tam iti, ata eva bhagavato dhyānādikaṃ ḥṛdaya eva sarvatra nirdiśyata iti dik ||68||

tathā ca trailokyasammohanatantre—

nābhīsthavāyūnā dehaṃ sapāpaṃ śodhayed budhaḥ |  
 20 vahninā ḥṛdayasthena dahet tac ca kalevaram ||69||  
 sahasrāre mahāpadme lalāṣṭasthe sthitaṃ vidhum |  
 sampūrṇamaṇḍalaṃ śuddhaṃ cintayed amṛtātmakam ||70||  
 tasmād galitadhārābhīḥ plāvayed bhasmasād vapuḥ |

2 raktā] V1 V2 Edd vaktrā- 5 naḥ] B3 *deest* || nidhāyocārayet] B1 nidhāya paṭhet 6 laṃ]  
 V1 V2 *deest* || kṣaṃ hoṃ] B1 hauṃ || prāṇā iha] Edd *deest* 7 tāny] V2 B3 *ins.* eva 10 kriyā]  
 Edd *deest* || iti] B1 *add.* oṃ namo bhagavate vāsudevāya 11 kṛṣṇārcanārhatām] *Od gl.* (kṛṣṇārc-  
 anārhatām sādḥūnām) 12 yaṣṭuṃ hṛt] B2 ḥṛdaye || hṛt] B3 *om.* 13 tam ... eva] Edd *deest*  
 16 ḥṛdabje] B1 Edd ḥṛdabjaṃ 17 sarvatra] Edd sarvato 19 nābhīsthavāyūnā] B2 āpūrya  
 vāyūnā dehaṃ 21 sthe] B2 *lac.* 23 li] B1 *om.* || vapuḥ] V1 Edd budhaḥ

OM LAṂ, obeisance to the individual self from the heart to the navel. OM KṢAṂ, obeisance to the supreme self from the heart to the top of the head.

“This is the meditation: ‘Seated on a shining red lotus, a boat on an ocean of blood, holding in her fingers a noose, a bow of sugarcane, a rope, a hook, flower arrows and a bowl of blood, this goddess has three playful eyes, full breasts and the complexion of the newly risen sun. May this supreme Śakti of Life be propitious towards us!’

“Now, touching the hand to the heart, one should say: OM ĀM HRĪM KROM YAṂ RAṂ LAṂ VAṂ ŚAṂ ṢAṂ SAṂ HAṂ LAṂ KṢAṂ HOṂ HAṂ SAḤ MAMA PRĀṆĀ IHA PRĀṆĀ my life breaths are the life breaths here! Then one should recite these same seeds again and MAMA JĪVA IHA STHITA, my living self dwells here! Reciting them again, MAMA SARVENDRIYĀNI, all the senses are mine! Reciting them again, MAMA VĀNMANASTVAKCAKṢUḤŚ-ROTRAGHRĀṆAPRĀṆA IHĀYANTU SVASTAYE CIRAM SUKHENA TIṢṬHANTU SVĀHĀ, let my voice, mind, touch, sight, hearing, smell and life breaths come here for my welfare and dwell here happily for a long time. Then, in order to accomplish the sixteen sacraments beginning with the rituals of birth, one should repeat OM sixteen times and meditate on the highest Śakti.”

<sup>68</sup>Having thus fully cleansed the self and made oneself entitled to worship Kṛṣṇa, one should again lead it to back to the heart for the sake of honouring Kṛṣṇa, who out of paternal affection has come to the heart.

Having *thus*, in the way described above, completely cleansed the self, and by that made it *entitled to* or suitable for the worship of blessed Kṛṣṇa, one should again bring the self back to the lotus of the heart. For what purpose? *For the sake of honouring* or worshipping Kṛṣṇa. Now, in the form of the supreme self this Lord stays at the lotus of a thousand petals at the top of the head! To that the author replies with out of *paternal affection*, that is, out of paternal affection to the devotee, he has come to the *heart*, the lotus of the heart. For this reason, meditation and so on is everywhere assigned to the heart alone. This is the drift.

So also in the Trailokyasammohana Tantra:

<sup>69</sup>The intelligent one should cleanse the body and its sin with the air at the navel and then burn that body with the fire at the heart. <sup>70</sup>One should meditate on the pure, nectarean full moon at the great lotus of a thousand petals at the forehead. <sup>71</sup>With the showers emanating from it, the intelligent one should bathe the body turned to ashes. Goddess, one should



ābhir varṇamayībhiś ca pañcabhūtātmakeṣu vapuḥ |  
pūrvavad bhāvayed devi || ityādi ||71||

5 etad eva pramāṇayan bhūtaśuddhiprakāraṃ ca kiñcit prapañcya darśayati tathā ceti  
| sapāpaṃ pāpapurūṣasahitaṃ pūrvam dāhena bhasmasād bhūtam ābhir dhārābhiḥ  
||69–71||

kiṃ cāgre—

tatas tasmāt samākṛṣya praṇavena tu mantravit |  
tat tejo hṛdaye nyasya cintayed viṣṇum avyayam || iti ||72||

10 tataḥ śārīropattyanantaram tasmāt sahasradalakamalāt paramātmano vā sakāśāt tat  
śuddhātmasvarūpaṃ tejaḥ ||72||

kiṃ vā cintanamātreṇa bhūtaśuddhiṃ vidhāya tām |  
prāṇāyāmāṃs tataḥ kuryāt sampradāyānusarataḥ ||73||

15 tatrāśaktau prakāraṇantaram likhati kiṃ veti | cintanamātreṇeti pūrakakumbhakādi-  
kaṃ vinā kevalam bhāvanayaiva dehaśoṣaṇādikaṃ kṛtvety arthaḥ | sampradāyānusā-  
rata iti bhūtaśuddhau matabhedān nānāprakāratvena, tathā prāṇāyāmeṣu ca keṣāñcin  
mate 'sminn avasare 'karaṇāt, keṣāñcin mate karaṇe 'pi praṇavasya japāt, keṣāñcin  
mate bijasya, tatrāpi keṣāñcin mate vāratrayam, keṣām api mate bahuvārān ity evam  
matabhedān nānāprakāratvenānaikāntatvān nijasampradāyavyavahāra evānusartavya  
ity arthaḥ | evam anyatrāpi ||73||

2 pūrvavad] B2 punaś ca || bhāvayed] Od *ins.* he || devi] Edd devīm 6 cāgre] Od ca 8 iti]  
B1 B3 Edd *deest* 10 sva] V1 B3-tattva- || rūpaṃ] B3-svarūpaṃ 11 vā] R3 ca || vidhāya tām] B1  
vidhīyatām 13 veti] B3 ceti || pūraka] V2 B1 B3 pūraṇa- 14 vinā ... śoṣaṇādikaṃ] V2<sup>2</sup> *l.m.*

then visualise the body made of five elements as before through the showers of the letters.

And so on.<sup>a</sup>

In verses 69–71, the author gives evidence for this method of Bhūtaśuddhi and also somewhat expands on it. *And its sin* means together with Sin personified. [...]

And also, further on:

<sup>72</sup>Then, having extracted it from there, the knower of mantra should place that light in the heart with the Praṇava and meditate on it as undecaying Viṣṇu.

*Then* means after regenerating the body. *From there*: from the lotus of a thousand petals or from the proximity of the supreme self. *That light*: the light that has the form of the pure self.

<sup>73</sup>Or else, one should perform Bhūtaśuddhi simply by meditation. Next one should do Prāṇāyāma according to tradition.

For one who is unable, the author in this verse gives an alternative procedure. *Simply by meditation*: one should purify the body simply by visualisation alone, without inhalation, retention and so on. This is the meaning. *According to tradition*: because there are many different procedures in regard to Bhūtaśuddhi due to differences of opinion, and because there are many different procedures with regard to Prāṇāyāma, as some hold that one should not do it at this time, others hold that it should be done after reciting the Praṇava, others again after reciting the seed, and even on that matter some hold that it should be done three times and others that it should be done many times, there is a lack of uniformity. One should therefore follow the conduct of one's own tradition. This is the meaning. Similar cases below should be understood in the same way.

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a This indicates that the author here has left out some further lines.

*atha prāṇāyāmaḥ*

recaḥ ṣoḍaśamātrābhīḥ pūro dvātriṃśatā bhavet |  
 catuḥṣaṣṭhyā bhavet kumbha evaṃ syāt prāṇasaṃyamaḥ ||74||  
 virecya pavanaṃ pūrvaṃ saṃkocya gudamaṇḍalam |  
 5 pūrayitvā vidhānena svaśaktyā kumbhake sthitaḥ ||75||

mātrābhīś ca ṣoḍaśabhiḥ recaḥ, dvātriṃśatā ca pūro bhavet, evaṃ yatrādau recanam  
 ante pūraṇaṃ tatraivaishā vyavasthā jñeyā | yatra cāṣṭāṅgayogāntargataprāṇāyāmādau  
 tayor viparyayas tatra mātrāvaiparītyam api jñeyam | ata eva bhūtaśuddhau tathā likhi-  
 tam | mātrā cuktā | kālena yāvataḥ svīyo hastaḥ svaṃ jānumaṇḍalam | paryeti mātrā sā  
 10 jñeyā svīyaukāśvāsamātrikā || iti ||74–75||

tatra praṇavam abhyasyan bījaṃ vā mantraṃ ūrdhvagam |  
 ṛṣyādismaraṇaṃ kṛtvā kuryād dhyānam atandritaḥ ||76||

mantram ūrdvagam aṣṭādaśākṣaramantraśiraḥsthitam mānmatham bījaṃ vā abhya-  
 syan manasā āvartayan | praṇavābhyāse ca ṛṣyādikam uktam | asya praṇavamantrasya  
 15 prajāpati ṛṣir devī gāyatrī chandaḥ paramātmā devatā akāro bījam ukāraḥ śaktir makā-  
 raḥ kilakaṃ prāṇāyāme viniyogaḥ | iti bījābhyāse ca tanmantrasya ṛṣyādikaṃ dhyānaṃ  
 ca taddevatāyā evety ūhyam | vikalpaś ca muktibhuktyādiphalaḥbhedenā varṇāśramā-  
 dibhedena veti dik ||76||

tad dhyānaṃ cuktam—

20 viṣṇuṃ bhāsvatkiṛitāṅgadavalayakalākālpahārodarāṅghri-  
 śroṇībhūṣaṃ savakṣomaṇimakaramahākunḍalāmṛṣṭagaṇḍam |

2 recaḥ] V1<sup>2</sup> p.c. B1 B2 Pa recaḥ : R3 recakaḥ 4 virecya] V2 vivecya 6 recaḥ] Edd recaḥ  
 7 iṣā] V1 *deest* || yatra] B1 atra 9 svaṃ] V1 sva- 11 tatra] R1 tataḥ 12 ṛṣyādi] Od *gl* (asya pra-  
 ṇavamantrasya prajāpatir ṛṣir devī gāyatrī chandaḥ paramātmā devatā akāro bījam ukāraḥ śaktir  
 makāraḥ kilakaṃ prāṇāyāme viniyogaḥ) 14 ca] B1 *deest* 17 ūhyam] Edd ayaṃ || bhuktyādi]  
 V1 V2 -bhaktyādi- : B1 -bhuktiḥprabhṛtika-

*Prāṇāyāma*

<sup>74</sup>Let the exhalation be sixteen measures, the inhalation be thirty-two and the retention be sixty-four: this is known as Restraining the breath. <sup>75</sup>After first expelling the air one should contract the anal region. After inhaling according to the rules one should remain in retention according to one's ability.<sup>a</sup>

Let the exhalation be sixteen measures and the inhalation thirty-two. Thus, where exhalation is mentioned first and inhalation later, there also this should be understood as the settled opinion. But where these two are reversed, such as within the Prāṇāyāma of the eightfold yoga system, there the amount of measures is reversed as well. Therefore, this [procedure] was given in the context of Bhūtaśuddhi above.

And this is the definition of a *measure*: "The time it takes for the hand to circle one's knee is equal to one measure, and it should be understood to be the measure of one of one's breaths."<sup>b</sup>

<sup>76</sup>Practicing OM or the seed mantra at the top at that time, one should remember the seer and so on and then alertly do the meditation.

*Practicing* means repeating in the mind. *The seed mantra at the top* means the Kāma seed at the head of the eighteen-syllable mantra. And for reciting OM, this is the seer and so on: "For this mantra of OM, Prajāpati is the seer, goddess Gāyatrī is the metre, Paramātmā is the divinity, the letter A is the seed, the letter U is the power, the letter M is the wedge and Prāṇāyāma is the application." And if one recites the seed, one should modify the seer and so on and the meditation on its divinity accordingly. The option is because of the difference between the results—liberation, enjoyment and so on—or because of differences of Varṇa and Āśrama. This is the drift.

And this is said to be the meditation:

<sup>77</sup>I bow to Viṣṇu, standing on a lotus, decorated with a splendid diadem, bracelets, armlets, an artfully decorated pearl necklace, ornaments on belly, feet and hips, a jewel on the chest, great Makara earrings touching his cheeks,

a The second verse here is found in VBC 4b.

b Prapañcasāra 1.32.

hastodyacchaṅkhacakrāmbujagadam amalāṃ pītakaūseyavāsaṃ  
vidyotadbhāsam udyaddinakarasadṛśaṃ padmasaṃsthaṃ namāmi ||77||

kvacic ca—

5 rudras tu recake brahmā pūrake dhyeyadevatā |  
śrīviṣṇuḥ kumbhake jñeyo dhyānasthānaṃ guror mukhāt ||78||

tathā hi—

10 nābhīsthāne pūrakeṇa cintayet kamalāsanam |  
brahmānaṃ raktagaurāṅgaṃ caturvaktraṃ pitāmahaṃ ||79||  
nīlotpaladalaśyāmaṃ hṛdi madhye pratiṣṭhitam |  
caturbhujāṃ mahātmānaṃ kumbhakena tu cintayet ||80||  
recakenaiśvaraṃ dhyānaṃ lalāṭe sarvapāpahaṃ |  
śuddhasphaṭikasamkāśaṃ kuryād vai nirmalaṃ budhaḥ || iti ||81||

15 dhyānasthānaṃ guror mukhād eva jñeyam ity uktaṃ tad evānyatratyavacanair vijñā-  
payan tattaddhyānam eva viśiṣya likhati nābhīsthāna ity itribhiḥ | aiśvaraṃ śrīrudrasam-  
bandhi ||79–81||

ekāntibhiś ca bhagavān sarvadevamayaḥ prabhuḥ |  
kṛṣṇaḥ priyajanopetaś cintanīyo hi sarvataḥ ||82||

20 nanu śrīmadanagopāladevaikabhaktiniṣṭhe katham eva vividhadhyānaṃ rocate? tatra  
likhati ekāntibhiś ceti | ekāntibhiḥ śrīkṛṣṇacaraṇāravindaikaniṣṭhais tu kṛṣṇa eva sar-  
vatraiva dheyaḥ, sa ca priyajanair gopagopyādibhir upeta eva, na tv ekāki bhaktirasa-  
viśeṣavighātāpatteḥ | nanu tatra tatra tattaddevatāyā dhyānābhāvenāsampūrṇatā syāt  
tatra likhati bhagavān sarvaiśvaryaḥ sarvadevamayaḥ prabhuś ca sarvadeveśva-  
raḥ sarvaśaktimān veti | evam ekāntinām agre 'pi sarvatraiva buddhyāvagantavyaḥ |

5–7 śrīviṣṇuḥ ... kamalāsanam] B2 *deest* 7 pūrakeṇa] B1 pūraṇe tu 13–15 dhyāna ... samban-  
dhi] B1 *deest* 18 niṣṭhe] B3 -niṣṭhasya || eva] V2 evaṃ || rocate] V1 roceta 19 ceti ekāntibhiḥ]  
B1 *om.* || aika] Edd *ins.* -bhakti- 20 gopa] V1 go- 23 śakti] V1 -bhakti-

bearing in his hands conch, disc, lotus and club,  
spotless, dressed in a yellow silks and shining like the rising sun.

And somewhere:<sup>a</sup>

<sup>78</sup>Rudra is the divinity to be meditated on during exhalation, Brahmā during inhalation and blessed Viṣṇu during retention. The place of the meditation is to be learned from the mouth of the preceptor.

And further:<sup>b</sup>

<sup>79</sup>During inhalation, one should at the navel meditate on grandfather Brahmā on his lotus seat, four-faced and reddish golden. <sup>80</sup>During retention, one should meditate on the four-armed great self, dark as the petals of a blue lotus seated in the middle of the heart. <sup>81</sup>During exhalation, the wise one should do the meditation on Īśvara, shining like a clear crystal at the forehead and removing all sin.

As the author has written “one should learn the place of meditation from the mouth of the preceptor”, he writes verses 79–81 to specify the respective meditations using words from somewhere else. *On Īśvara*: relating to the blessed Rudra.

<sup>82</sup>And the exclusive ones should always meditate on Lord Kṛṣṇa, the master, comprising all the gods, along with his dear associates.

Now, if one is exclusively devoted to blessed Lord Madanagopāla, how will one find pleasure in these various meditations? To this the author replies in this verse. *The exclusive ones*, those devoted only to the lotus feet of blessed Kṛṣṇa, should on all occasions meditate on Kṛṣṇa alone, and him *along with his dear associates*, with the cowherds, cowherdesses and so on, but not alone, as that would present an obstacle to the variety of the Rasa of devotion. Now, [someone might say,] without the meditation on all these different divinities at all these different occasions, they will not be complete! Replying to this, the author writes *Lord*, the one united with all opulence, *comprising all the gods, the master*, the sovereign of all the gods or the

a VBC 4b.

b VBC 4b.

ataḥ pūrvālikhitadvārapūjādāv apy ekāntinām śrīgaruḍādīparivartena tatra tatra śrīdā-  
mādigopānām, dvāre śrīgaṅgādīparivartanena ca śrīgopīnām pūjohyā, anyathā tadeka-  
niṣṭhānām tadanyarucyasambhavād bhaktiviśeṣahānyā pūjālakṣaṇakarmaṇa eva ya-  
thoktaphalāsiddheḥ | evaṃ śrībhāgavatādyuktānām ca gokule śrīgopāladevasya tada-  
5 nyākhilarāgavismārakānām tattatparicchadaparivārādīnām atikrameṇānyaparijanā-  
dīpūjanādikaṃ kevalaṃ kāminām jayadaṃ pradhane 'bhayadaṃ vipine ityādy ukta-  
tattatphalāvāptaye tāntrikāḥ samādiśantīti jñeyam | alam ativistareṇa ||82||

*atha prāṇāyāmamahātmyam*

pādme devadūtavikuṇḍalasaṃvāde—

- 10 yamalokaṃ na paśyanti prāṇāyāmaratā narāḥ |  
api duṣkṛtakarmāṇas tair eva hatakilbiṣāḥ ||83||  
divase divase vaiśya prāṇāyāmās tu ṣoḍaśa |  
api bhrūṇahanaṃ māsāt punanty ahar ahaḥ kṛtāḥ ||84||  
tapāṃsi yāni tapyante vratāni niyamās ca ye |  
15 gosahasrapradānaṃ tu prāṇāyāmas tu tatsamaḥ ||85||  
ambubinduṃ kuśāgreṇa māse māse naraḥ pibet |  
saṃvatsaraśataṃ sāgraṃ prāṇāyāmas tu tatsamaḥ ||86||  
pātaḥ tu mahad yac ca tathā kṣudropapātaḥ |  
prāṇāyāmaiḥ kṣaṇāt sarvaṃ bhasmasāt syād viśāṃ vara || iti ||87||
- 20 nyāsān vinā japaṃ prāhur āsuraṃ viphalam budhāḥ |  
ato yathāsampradāyaṃ nyāsān kuryād yathāvidhi ||88||

1 pūrva] V1 sarva- 4 phal] B1 B3 -phalativ- || śrī] V2 *deest* 9 dūta] V1 Va -hūta- : Od -hūti- : B3 -dyuta- 10 ratā narāḥ] B1 Edd parāyaṇāḥ 14 niyamās ... ye] B1 niyamāśraye 15 tu] Edd ca 17 śataṃ] R1 -śate || sāgraṃ] B2 sārḍham 19 prāṇāyāmaiḥ] Od prāṇāyāmaḥ || bhasmasāt syād] Od bhasmakūryād || syād] B2 ca || viśāṃ] B3 dvijāṃ || viśāṃ ... vara] Edd kurute naraḥ || vara] B1 pate || iti] B1 *deest* 20 nyāsān] Od nyāsād || viphalam] Va vipulam 21 ato] Pa atho : B3 yato

possessor of all powers. For exclusive devotees, similar cases should intelligently understood in the same way everywhere below as well.

Therefore, even in contexts such as the previously described worship at the gate also, it should be understood that the exclusive devotees should worship Śrīdāman and the other cowherds instead of blessed Garuḍa and so on, and the cowherdesses instead of the blessed Ganges and the others. Otherwise, since these exclusive devotees do not have taste for anything else, the rituals of worship would, because of a lack of the specifics of devotion, not lead to the specified result. Thus, neglecting the worship of all of the retinue, associates and so on of the blessed Lord Gopāla in Gokula, who forget all attachment to anything other than him, as described in texts such as the Bhāgavata, and instead worshipping other associates, is only for those who maintain [worldly] desires. This can be understood from how the Tāntrikas point out statements such as “it gives victory in battle, it gives fearlessness in the forest”<sup>a</sup> to attain all such kinds of results. Enough with all these words!

### *The Greatness of Prāṇāyāma*

In a discussion between the messengers of the gods and Viṣṇu in the Padma Purāṇa (3.31.79cd–83):<sup>b</sup>

<sup>83</sup>People devoted to Prāṇāyāma every day will not see the world of Yama, even if they have done bad deeds, for it has taken away their sins. <sup>84</sup>O Vaiśya, sixteen Prāṇāyāmas every day in one month cleanses one from even the sin of killing a foetus. <sup>85</sup>Prāṇāyāma equals all the penances one can do, all the vows and restrictions and also the giving away of a thousand cows. <sup>86</sup>Let a man drink only one drop of water from the tip of a blade of Kuśa every month for more than a hundred years; Prāṇāyāma will still equal that. <sup>87</sup>Best of Vaiśyas! By Prāṇāyāma, all great, small and insignificant sins are immediately burned to ashes.

<sup>88</sup>The knowers say that recitation without Nyāsa is demonic and fruitless. For this reason, one should perform Nyāsa according to one’s tradition and according to the rules.

a KD 2.3.

b In VBC 4b.



taiḥ prāṇāyāmair eva | sāgraṃ saṃvatsaram pibet | āsuram asuradaivatyaṃ ata eva  
viphalam prāhuḥ ||83–88||

*tatrādaṃ māṭṛkānyāsaḥ*

ṛṣicchandodevatādi smṛtvādaṃ māṭṛkāmanoḥ |

5 śirovaktrahṛdādaṃ ca nyasya taddhyānam ācaret ||89||

ṛṣyādikam coktam | brahmā ṛṣir gāyatrī chando māṭṛkāsarvasatī devatā halo bijāni sva-  
rāḥ śaktayaḥ māṭṛkānyāse viniyogaḥ iti | śirovaktrādaṃ krameṇa ṛṣyādikam eva nyasya  
| tathā coktam | uccāryaivaṃ ṛṣicchandodevatābijaśaktayaḥ | śirovadanahṛdguhyapā-  
deṣu kramato nyasyet || iti | atra nyasya iti vaktavye nyased ity āṛṣam ||89||

10 tac coktam—

pañcāśallipibhir vibhaktamukhadōḥpanmadhyavakṣaḥsthalīm  
bhāsvanmaulinibaddhacandraśakalām āpīnatuṅganīm |  
mudrām akṣagaṇam sudhāḍhyakalaśam vidyām ca hastāmbujair  
bibhrāṇam viśadaprabhām trinayanām vāgdevatām āśraye || iti ||90||

15 pañcāśallipibhir iti varṇānām ekapañcāśattve 'pi lakāradvayasyaikyābhiprāyeṇa | bhā-  
svati bhāyukte maulau nitarām baddham candraśakalam candrārdham yayā tām ||90||

akārādīn kṣakārāntān varṇān ādaṃ tu kevalān |  
lalāṭādiṣu cāṅgeṣu nyasyed vidvān yathākramam ||91||

tac ca vivicyoktam—

3 nyāsaḥ] R3 *add.* 10 4 ṛṣi] *Od gl.* (ṛṣyādikam coktam | brahma ṛṣir gāyatrī chando māṭṛ-  
kāsarvasatī devatā halo bijāni svarāḥ śaktayaḥ māṭṛkānyāse viniyogaḥ iti śirovaktādaṃ krameṇa  
ṛṣyādikam eva nyasya |) 4–5 ṛṣi ... ācaret] Pa *deest* 5 nyasya] B2 nyaset 7 vaktrādaṃ] B1  
vaktrādiḥ 9 atra] V1 B1 *deest* : V1<sup>2</sup> *i.m.* 10 tac coktam] R1 tadoktam 11 madhya] R3 Pa -  
sandhi- 12 bhāsvan] B1 Od bhāsman 14 iti] V1 Va B3 *Edd deest* 15 pi] B1 *deest* 16 bhā]  
*Edd prabhā-* || candraśakalam] V1 *deest* 19 tac ... vivicyoktam] B2 *deest*

[...] *Demoniac* means addressed to the demons. For this reason, it is said to be fruitless.

*First, Māṭṛkā Nyāsa*

<sup>89</sup>First remembering the seer, metre, divinity and so on of the alphabet (Māṭṛkā) mantra, one should place them on head, mouth, heart, etc., and then do the meditation.

The seer and so on are explained thus:<sup>a</sup> “The seer is Brahmā, the metre is Gāyatrī, the divinity is Sarasvatī of the alphabet, the consonants are the seeds, the vowels are the powers, and the alphabet Nyāsa is the application.” One should then place the seer, etc., on head, mouth and so on in order. As it is said: “Thus pronouncing the seer, metre, divinity, seeds and powers, one should place them on head, mouth, heart, private parts and feet in order.” Using here *nyasya* here in the sense of a command, like *nyasyet*, is an archaic irregularity.

And is said to be:<sup>b</sup>

I take shelter of the divinity of speech, white and shining, three-eyed,  
whose face, arms, feet, waist and chest are divided into the fifty letters,  
in whose shining braided hair the half moon is fastened,  
whose breasts are full and raised,  
who in her lotus hands hold a crown, a rosary, a pot of nectar and a book.

*The fifty letters:* even though there are fifty-one letters, this follows the opinion that the two letters la and ḷa are one. [...]

<sup>91</sup>First, the knower should place the letters alone, in order from A to कृषा, on the limbs, beginning with the forehead.

And this is described thus in more detail:<sup>c</sup>

a RAC p. 59.

b ŚT 6.4.

c ŚT 6.5–7ab.

lalāṭamukhabimbākṣīsrutighrāṇeṣu gaṇḍayoḥ |  
 oṣṭhadantottamāṅgāsye doḥpatsandhyagrakeṣu ca ||92||  
 pārśvayoḥ pṛṣṭhato nābhau jaṭhare hṛdaye 'ṃsake |  
 kakudy aṃse ca hṛtpūrvam pañipādayuge tataḥ |  
 5 jaṭharānanayor nyasyen mātṛkārṇān yathākramam || iti ||93||

taṃ nyāsavidhiṃ likhaty akārādīn iti | kevalān anusvārādihīnān prathamam nyasyet  
 | kaṃ kutra nyasyed ity apekṣāyām likhati lalāṭetyādisārdhadvayena | mātṛkāyā lipi-  
 samsthāyā arṇān varṇān yathākramam lalāṭādiṣu nyasyed iti dvābhyām anvayaḥ | tatra  
 caikapañcāsadvārṇeṣu madhye akārādīn antaḥsthavakārān tān pañcacatvāriṃśad var-  
 10 ṇān lalāṭādiṣu vāmāmsānteṣu pañcacatvāriṃśad avayaveṣu nyasyet | tathā hi, lalāṭam  
 ekaṃ mukhabimbaṃ mukhamaṇḍalaṃ caikam, akṣyādidantāntānām pratyekaṃ dva-  
 yam ity evaṃ dvādaśa | tatra dantānām pañkter dvitvena dvitvam jñeyam | kiṃ ca, utta-  
 māṅgam mastakam ekam, āsyam, mukhacchidram ekam, ity evaṃ ṣoḍaśasu ṣoḍaśa-  
 svarān | tataḥ dorṣṇor bhujayoḥ sandhayaḥ pratyekaṃ mūlakūrparamaṇibandhāṅguli-  
 15 mūlabhedena catvāraḥ, evaṃ dvayor aṣṭau, padoś ca sandhayaḥ ūrumūlajānugulphān-  
 gulumūlabhedena pratyekaṃ catvāra, evaṃ dvayor aṣṭau | tathā dorṣṇor agradvayam  
 padoś cāgradvayam ity evaṃ doḥpatsambandhivimśatyāṅgeṣu vyañjanānām madhye  
 kakārādinakārāntavimśativarṇān, tataś ca pārśvādiṣu dikṣu navasv aṅgeṣu pakārādīn  
 vakārāntān nava varṇān nyasyet | tatra pārśvayor iti tayor dvitvam eva aṃsasya dakṣiṇa-  
 20 vāmatayā dvitvāt punar uktir iti | hṛtpūrvam iti avasiṣṭān śakārādikṣakārāntān ṣaḍvar-  
 ṇān hṛdayam ārabhya kākṣādipāṇiyugalapādayugalajaṭharānaparyantaṃ vyāpya tatta-  
 tsthānaṣaṭke nyasyed ity arthaḥ | tatra prayogaḥ | a namaḥ ityādiḥ ||91–93||

1 bimb] Od -vr̥tt- 4 kakudy] B1 B3 *l.m.* kakundarau || aṃse] Od madhye 6 akārādīn iti] V2  
 akārādīniti 9 vakārān tān] B1 -vakārādīn || tān] V1 *deest* 10–11 lalāṭam ekaṃ] B3 lalāṭātma-  
 kaṃ 14 mūla] V1<sup>2</sup>. *l.m.* doḥmūla- 15 aṣṭau] B1 *ins.* api || padoś] V2 padaś 16 agradvayam]  
 B3<sup>2</sup> *l.m.* 18 dikṣu] V1 B1 *deest* || dikṣu ... aṅgeṣu] V2 *deest* 19 nava varṇān] B1 *deest* || tatra]  
 B1 *deest* || aṃsasya] V1 *ins.* ca 22 a] Edd aṃ

92–93 One should place down the letters of the alphabet in order on the forehead, sphere of the face, eyes, ears, nostrils, cheeks, lips, teeth, crown, mouth, joints and ends of arms and legs, sides, back, navel, stomach, heart, shoulder, nape and shoulder, then from the heart to both hands and feet and to stomach and face.

The author describes the rules for Nyāsa in verses 91–93. One should first place the *letters alone*, without Anusvāra and so on. But what should one place, and where? Anticipating this question, the author writes verses 92–93. The grammatical connection of the two verses is that one should place the *letters* or signs of the alphabet, one after the other on forehead and so on. Among the fifty-one letters, the forty-five letters from A to the semi-vowel VA should be placed on forty-five places from the forehead to the left shoulder, as follows.

The forehead is one and the *sphere of the face* or circle of the face is also one, but then the eyes up to the teeth [that is, eyes, ears, nostrils, cheeks, lips and teeth] are each of them two, so they make twelve. Because there are two rows of teeth, the teeth are understood as two. And further, the *crown* or top of the head is one, the *mouth* or aperture of the face is one,<sup>a</sup> so the sixteen vowels go on these sixteen places.

Then, there are four separate *joints of the arm*, that is, at the shoulder, elbow, wrist and knuckles. As there are two of them, these are eight. The joints of the legs are four: the hip, knee, ankle and toe knuckles. As there are two of them, these are also eight. As there are ends of the arms and two ends the legs, in this way there are twenty limbs connected to arms and legs for the twenty consonants beginning with KA and ending with NA.

One should then place the nine letters from PA to VA on the nine limbs beginning with the sides. Here, the *sides* are counted as two and *shoulder* is mentioned twice as there is both the right and left one. *From the heart*: the remaining six letters from ŚA to KṢA should be placed in six places, extending from the heart to both arms, beginning from the armpit, and to both legs, to the stomach and to the face.<sup>b</sup> This is the meaning.

This is the procedure: A NAMAḤ, and so on.<sup>c</sup>

a The Sanskrit word *mukha* can mean both mouth and face.

b Here, from heart to arms and feet are counted as one each.

c In other words, one should say A NAMAḤ, placing A on the forehead, Ā NAMAḤ, placing Ā on the face and so on.

sānusvārān visargādhyān sānusvāraavisargakān |  
nyasyed bhūyo 'pi tān vidvān evaṃ vāracatuṣṭayam ||94||

- 5 bhūyo 'pīti sarvatrānvayaḥ | vāracatuṣṭayam iti likhanāt tān mātṛkārṇān tathaiva bhūyo  
'pi sānusvārān anusvareṇa sahitān nyasyet | tatra prayogaḥ | aṃḥ nama ityādiḥ | bhūyo  
'pi tathaiva visargādhyān visarjanīyayuktān nyasyet | tatra prayogaḥ | aḥ nama ityādi  
| bhūyo 'pi tathaiva sānusvārāvisargakān anusvārāvisargābhyāṃ yugapadbhyāṃ eva  
sahitān nyasyet | tatra prayogaḥ | aṃḥ namaḥ ityādiḥ | evaṃ likhitaparakreṇa kevala-  
saṃyuktabhedenā vāracatuṣṭayam mātṛkāvarṇān nyasyed ity arthaḥ ||94||

*athāntarmātṛkānyāsaḥ*

- 10 kaṅṭhahṛmnābhiguhyeṣu pāyubhrūmadhyayos tathā |  
sthite ṣoḍaśapatrābje krameṇa dvādaśacchade ||95||  
daśapatre ca ṣaṭpatre catuṣpatre dvīpatrake |  
nyasyed ekaikapatrānte sabindvekaikam akṣaram ||96||

- 15 kaṅṭhādiṣaṭsu sthāneṣu krameṇa sthite ṣoḍaśapatrādīkamalaṣaṭke tatpañcāśatpatreṣu  
ekaikasmin patre bindusahitam ekaikam akṣaram iti pañcāśadvārṇān tattatpatrānte  
manasā nyasyed ity arthaḥ ||95–96||

*atha keśavādīnyāsaḥ*

smṛtvā ṛṣyādīkān varṇān mūrtibhiḥ keśavādibhiḥ |  
kīrtyādibhiḥ śaktibhiḥ ca nyasyet tān pūrvavat kramāt ||97||

- 20 ṛṣyādīkaṃ coktam | asya keśavādīnyāsayā prajāpati ṛṣir devī gāyatrī chando lakṣmī-  
nārāyaṇo devatā halo bījāni svarāḥ śaktayaḥ ātmano 'cyutīyatve viniyogaḥ iti | tān eka-  
pañcāśān mātṛkāvarṇān keśavādibhir ekapañcāśān mūrtibhiḥ tāvatībhīr eva kīrtyādi-  
bhiḥ ca śaktibhiḥ saha pūrvavat lalāṭādiṣu anusvārasahitān tathaiva nyasyed ity arthaḥ  
||97||

3 pīti] V1 V2 B3 *ins.* asya || mātṛkārṇān] B1 mātṛkāvarṇān 6 yugapadbhyāṃ] Edd yugapad  
7 sahitān] B1 *rep.* || tatra prayogaḥ] V2 *deest* || aṃḥ] V2 aṃ : B1 B3 aḥ || kevala] B1 kevalam  
9 athāntar] Edd atha 10 pāyu] *Od gl.* (guhya indriya iti) 12 daśapatre ca] *Od* daśapa-  
treṣu 14 su] B1 B3 *deest* 18 ṛṣyādīkān] *Od* ṛṣyādīkaṃ sarva- : *Od gl.* (ṛṣyādīkaṃ coktam  
| asya keśavādīnyāsayā prajāpatir ṛṣir devī gāyatrī chando lakṣmīnārāyaṇo devatā halo bījāni  
svarāḥ śaktayaḥ ātmano 'cyutīyatve viniyogaḥ iti | tān ekapañcāśān mātṛkāvarṇān keśavādibhir  
mūrtibhiḥ) || varṇān] B2 sarvān 19 kīrtyādibhiḥ] R1 *om.* : Va<sup>2</sup> *im.* || śaktibhiḥ ca] B1 ca sahi-  
tān 21 nārāyaṇo] B1 -nārāyaṇau || cyutīyatve] Vi<sup>2</sup> *p.c.* 'cyutāyatve : Edd 'cyutatve || iti] B1 *deest*  
22 tāvatībhīr] V2 tāvatīr 23 ca śaktibhiḥ] B1 *deest*

<sup>94</sup>Then the one who knows should again place them with Anusvāra, Visarga and Anusvara and Visarga, four times altogether.

*Again* should be connected with each phrase. As the author has written *four times*, one should place these letters of the alphabet again *with Anusvāra*, together with Anusvāra. This is the procedure: AM NAMAḤ, and so on. Then they should again be placed with *Visarga*, together with Visarga. This is the procedure: AḤ NAMAḤ, and so on. Then they should again be placed with *Anusvara and Visarga*, together with both Anusvara and Visarga. This is the procedure: AMḤ NAMAḤ, and so on. Together with the placing of the letters alone described above, one should thus place down the alphabet letters four times. This is the meaning.

### *The Inner Mātrkā Nyāsa*

<sup>95-96</sup>One should place one letter after another, with a Bindu each, on the lotuses of sixteen, twelve, ten, six, four and two petals at the throat, heart, navel, genital, anus and between the eyebrows, one at the tip of each petal.

One should mentally place the fifty letters, one after another together with a Bindu, at the fifty petals of the six lotuses, beginning with the one of sixteen petals, at the six places beginning with the throat. This is the meaning.

### *Keśavādi Nyāsa*

<sup>97</sup>After remembering the seer and so on, one should as before place the letters in order as before, together with the forms of Keśava and so on and the Śaktis beginning with Kīrti.

The seer and so on are given as this: “For this Nyāsa of Keśava and the others, the seer is Prajāpati, the metre is Devī Gāyatrī, the divinity is Lakṣmī and Nārāyaṇa, the seeds are the consonants, the powers are the vowels and the application is making myself an Acyuta.” One should place the fifty-one letters of the alphabet on the forehead and so on as before, together with the fifty-one forms of Keśava and so on, along with the same number of Śaktis, beginning with Kīrti. This is the meaning.

nyasyec caturthīnatyantā mūrṭiḥ śaktīś ca yādibhiḥ |  
saptadhātūn prāṇajīvau krodham apy ātmane'ntakān ||98||

atra mūrṭayaḥ śaktayaś ca kathaṃ nyāsya ity apekṣāyāṃ tatra prakāraṃ likhan tatraiva  
kañcic cānyaṃ viśeṣaṃ likhati nyasyed iti | mūrṭiḥ śaktīś ca caturthyantā nama ityan-  
5 tāś ca nyasyet | tatra prayogaḥ | aṃ keśavāya kīrtyai namaḥ, āṃ nārāyaṇāya kāntyai  
namaḥ ityādiḥ | yādibhir iti tatra yakārādidaśavarṇaiḥ saha yā mūrṭiḥ puruṣottamā-  
dyā daśaśaktīś ca vasudhādyā nyasyet || tatra tvagasṛṇmāmsamedo'sthimajjāsukrāṇīti  
saptadhātūn tathā prāṇaṃ jīvaṃ ca krodham apīty evaṃ daśa nyasyed ity arthaḥ |  
10 etac ca sarveṣāṃ eva viśeṣaṇaṃ apīśabdāt | atra prayogaḥ | yaṃ tvagātmane puruṣot-  
tamāya vasudhāyai namaḥ ityādiḥ ||98||

*tatra dhyānam*

udyatpradyotanaśataruciṃ taptahemāvadātaṃ  
pārśvadvandve jaladhisutayā viśvadhātryā ca juṣṭam |  
15 nānāratnollasitavidhākālpam āpītavastraṃ  
viṣṇuṃ vande darakamalakaumodakīcakrapāṇim ||99||

pradyotanaḥ sūryaḥ viśvadhātryā śrīdharanya ||99||

*atha śrīmūrṭayaḥ*

prathamam keśavo nārāyaṇaḥ paścāc ca mādhaveḥ |  
20 govindaś ca tathā viṣṇur madhusūdana eva ca ||100||  
trivikramo vāmano 'tha śrīdharaś ca tataḥ param |  
hṛṣīkeśaḥ padmanābhas tato dāmodaras tathā ||101||  
vāsudevaḥ saṃkarṣaṇaḥ pradyumno 'thāniruddhakaḥ |  
cakrī gadī tathā śārṅgī khaḍgī śaṅkhī halī tathā ||102||

1 yādibhiḥ] Od gl. (saha yā mūrṭiḥ puruṣottamādyā daśaśaktīś ca) 2 ātmanetakān] Od gl.  
(viśeṣaṃ likhati nyased iti | mūrṭiḥ śaktīś ca caturthyantā nama ity antāś ca nyaset | tatra prayo-  
gaḥ | aṃ keśavāya kīrtyaiḥ namaḥ, āṃ nārāyaṇāya kāntyai namaḥ ity ādiḥ | yādibhir iti tatra  
yakārādidaśavarṇaiḥ saha yā mūrṭiḥ puruṣottamādyā daśaśaktīś ca vasudhādyāś tā nyaset || tatra  
tvaṅmāmsamedo 'sthimajjāsukrāṇīti saptadhātūn tathā prāṇaṃ jīvaṃ ca krodham apīty evaṃ  
daśa nyased ity arthaḥ | kathambhūtān tvagādīn prāṇādīmś ca? ātmane iti ante yeṣāṃ tān | )  
3 atra] V1 V2 tatra || tatra] V1 V2 B3 tat- 4 caturthyantā] V2 ins. natyantāś ca 4-5 ityantāś  
ca] B3 deest 5 tatra] V1 V2 atra 5-6 āṃ ... namaḥ] B1 deest 7 ca] B1 deest || vasudhādyā]  
Edd ins. tā || asṛṇ] B1 Edd deest 8 jīvaṃ] V1 jīvanaṃ 10-11 puruṣottamāya] B3 ins. namaḥ  
13 āvadātaṃ] Edd -āvadānaṃ 16 dara] Od gl (śaṅkha iti) || pāṇim] B1 add. iti 24 śaṅkhī] B2  
padmī

<sup>98</sup>One should in the place the forms and the Śaktis in the dative case with NAMAḤ at the end, and from the letter YA and so on, also the seven constituent elements, the breath, the individual self and anger, with -ĀTMANE at the end.

Anticipating the question “how is one to place the forms and the Śaktis?”, the author gives the procedure in this verse and also supplies some specific details. One should place the forms and the Śaktis in the dative case and with NAMAḤ at the end. This is the procedure: AṀ KEŚAVĀYA KĪRTYAI NAMAḤ, AṀ NĀRĀYAṆĀYA KĀNTYAI NAMAḤ and so on.

*From the letter YA and so on:* one should place the forms beginning with Puruṣottama together with the ten letters of YA and so on and the ten Śaktis beginning with Vasudhā. Together with them, one should also place the following ten: *the seven constituent elements*, that is, skin, blood, flesh, fat, bone, marrow and semen, together with breath, the individual self and anger. And how should the skin, breath and so on be? They should have -ĀTMANE added. [...] The word *also* indicates that this qualifier applies to them all.

This is the procedure: YAṀ TVAGĀTMANE PURUṢOTTAMĀYA VASUDHĀYAI NAMAḤ, and so on.

### *The Meditation<sup>a</sup>*

<sup>99</sup>I worship Viṣṇu, holding in his hands conch, lotus, club and disc,  
shining like a hundred rising suns, dazzling like heated gold,  
having by his sides the daughter of the ocean and the support of all,  
clad in a yellow cloth manifoldly decorated with various shining gems.

*The support of all* means blessed earth.

### *The Blessed Forms*

<sup>100</sup>First comes Keśava, then Nārāyaṇa, Mādhava, Govinda, Viṣṇu, Madhusūdana, <sup>101</sup>Trivikrama, Vāmana, Śrīdhara, Hṛṣīkeśa, Padmanābha, Dāmodara, <sup>102</sup>Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Cakrin, Gadīn, Śārṅgin, Khaḍgin, Śaṅkhin, Halin, <sup>103</sup>Muṣalīn, Śūlīn, Pāśīn, Aṅkuśīn,

a KD L.25.



- muṣalī ca tathā śūlī pāśī caivāṅkuśī tathā |  
 mukundo nandajaś caiva tathā nandī naras tathā ||103||  
 narakajid dhariḥ kṛṣṇaḥ satyaḥ sātvata eva ca |  
 tataḥ śauris tathā śūras tataḥ paścāj janārdanaḥ ||104||  
 5 bhūdharo viśvamūrtiś ca vaikuṅṭhaḥ puruṣottamaḥ |  
 balī balānujo bālo vṛṣaghno vṛṣa eva ca ||105||  
 haṃso varāho vimalo nṛsimhaś ceti mūrtayaḥ ||106||

*atha śaktayaḥ*

- kīrtiḥ kāntis tuṣṭipuṣṭī dhṛtiḥ śāntiḥ kriyā dayā |  
 10 medhā harṣā tathā śraddhā lajjā lakṣmīḥ sarasvatī ||107||  
 prītiḥ ratir jayā durgā prabhā satyā ca caṇḍikā |  
 vāṇī vilāsinī caiva vijayā virajā tathā ||108||  
 viśvā ca vinadā caiva sunandā ca smṛtis tathā |  
 ṛddhiḥ samṛddhiḥ śuddhiś ca buddhir muktir matiḥ kṣamā ||109||  
 15 ramomā kledinī klinnā vasudā vasudhā parā |  
 parāyaṇā ca sūkṣmā ca sandhyā prajñā prabhā niśā ||110||  
 amoghā vidyutety ekapañcāśac chaktayo matāḥ |  
 dadāty ayaṃ keśavādinyāso 'trākhilasampadam ||111||  
 amutrācyutasārūpyaṃ nayati nyāsamātrataḥ ||112||  
 20 atra asmin loke amutra paraloke śrīkṛṣṇasārūpyaṃ prāpayati ||111–112||

tad uktam—

- dhyātvaivaṃ paramapumāṃsam akṣarair yo  
 vinyasyed dinam anu keśavādiyuktaiḥ |  
 medhāyuhsmṛtidhṛtikīrtikāntilakṣmī-  
 25 saubhāgyaiś ciram upabṛṃhito bhavet saḥ ||113||

1 pāśī] B2 tataś 4 śauris] Od śaurī || śūras] B2 śūdras : Od mūlas 6 balī] Edd balo || balī  
 balānujo] Od tataś cādhoḥsajo 7 haṃso] B2 siṃho || lo] B1 om. 8 atha śaktayaḥ] B1  
 deest || śaktayaḥ] R3 add. ceti 9 puṣṭī] V1 V2 Va -puṣṭau : B3 -puṣṭiḥ 12 virajā] Pa vira-  
 jāś 13 vinadā] R3 Pa B3 vimadā : B2 vimalā 14 buddhir] B2 bhaktir || muktir] V1 B1  
 bhuktir : R3 Pa B3<sup>2</sup> *l.m.* bhaktir : Edd mūrtir || matiḥ] R1 B3 Edd natiḥ || matiḥ ... kṣamā] B2  
 kṣamā dayā 15 ramomā] R3 rajomā || vasudā] R1 vāsudā || vasudā ... parā] B2 vasudhā ca  
 parā tathā 17 matāḥ] B1 add. iti 18 sampadam] B2 -sampadā 19 amutrā] Od *gl.* (para-  
 loke) || nayati] R3 B1 Od nayate 24 medhā] Od *gl.* (buddhi) || dhṛti] Od *gl.* (dhairya)

Mukunda, Nandaja, Nandin, Nara, <sup>104</sup>Narakajit, Hari, Kṛṣṇa, Satya, Sātva-ta, Śauri, Śūra, Janārdana, <sup>105</sup>Bhūdhara, Viśvamūrti, Vaikuṅṭha, Puruṣot-tama, Balin, Balānuja, Bāla, Vṛṣaghna, Vṛṣa, <sup>106</sup>Haṃsa, Varāha, Vimala and Nṛsimha—these are the forms.

### *The Śaktis*

<sup>107</sup>Kīrti, Kānti, Tuṣṭi, Puṣṭi, Dhṛti, Śānti, Kriyā, Dayā, Medhā, Harṣā, Śrad-dhā, Lajjā, Lakṣmī, Sarasvatī, <sup>108</sup>Prīti, Rati, Jayā, Durgā, Prabhā, Satyā, Caṇ-ḍikā, Vāṇī, Vilāsini, Vijayā, Virajā, <sup>109</sup>Viśvā, Vinadā, Sunandā, Smṛti, Ṛddhi, Samṛddhi, Śuddhi, Buddhi, Mukti, Mati, Kṣamā, <sup>110</sup>Ramā, Umā, Kledinī, Klinnā, Vasudā, Vasudhā, Parā, Parāyaṇā, Sūkṣmā, Sandhyā, Prajñā, Pra-bhā, Nīśā, <sup>111</sup>Amoghā, Vidyutā—these are known as the 51 Śaktis. This Keśavādi Nyāsa gives all success here <sup>112</sup>and over there one attains the same form as Acyuta simply through this Nyāsa.

*Here*, in this world *and over there*, in the next world it awards one the same form as blessed Kṛṣṇa.

As it is said:<sup>a</sup>

<sup>113</sup>One who in this way meditates on the highest person and daily places the letters together with Keśava and the others, becomes endowed for a long time with understanding, longevity, memory, firmness, fame, beauty, fortune and welfare.

a KD L26.

evam udyatpradyotanaśatarucim ityādiprakāreṇa, paramapumāmsam śrībhagavan-  
taṃ, dinam anu anudinam ||113||

anyatra ca—

5 keśavādir ayaṃ nyāso nyāsamātreṇa dehinaḥ |  
acyutatvaṃ dadāty eva satyaṃ satyaṃ na saṃśayaḥ || iti ||114||

yaś ca kuryād imaṃ nyāsaṃ lakṣmībījapuraḥsaram |  
bhuktiṃ muktiṃ ca bhaktiṃ ca kṛṣṇaṃ ca labhate 'cirāt ||115||

imaṃ keśavādinyāsaṃ lakṣmībījaṃ śrīśabdas tatpūrvakaṃ yaḥ kūr्याt, so 'cirāt bha-  
ktyādikaṃ labhate ||115||

10 tathā cōktaṃ—

amum eva ramāpuraḥsaram  
prabhajed yo manuḥ vidhiṃ budhaḥ |  
samupetya ramāṃ prathīyasīm  
punar ante haritāṃ vrajaty asau ||116||

15 haritāṃ śrīkṛṣṇatvam iti tatsārūpyaprāpteḥ ||116||

*atha tattvanyāsaḥ*

makārādikakārāntavarṇair yuktam sabindukaiḥ |  
namaḥ parāyetipūrvam ātmane nama ityanu ||117||  
nāma jīvāditattvānāṃ nyasyet tattatpade kramāt |  
20 nyāsenānena loko hi bhavet pūjādhikāravān ||118||

jīvāditattvānāṃ nāma jīvetyādikaṃ tattatpade tasmin tasmin lekhyasthāne kramāḥ  
likhan krameṇa nyasyet | ādiśabdena agre lekhyāni prāṇamahadahaṃkārādīni tattvāni  
| katham ity apekṣāyāṃ tad eva viśiṅṣṭi sabindukair anusvārasahitair makārādibhiḥ  
kakārāntair varṇair yuktam | makārādināṃ kakārāntatā cātra prātīlomyena jñeyā | kiṃ

3 anyatra ca] R<sub>3</sub> *deest* 5 iti] B<sub>1</sub> B<sub>2</sub> B<sub>3</sub> *deest* 6 yaś ca] R<sub>1</sub> paśu- 7 bhuktiṃ] B<sub>1</sub> Edd bhak-  
tiṃ || bhaktiṃ] B<sub>1</sub> Edd bhuktiṃ 8–9 bhakty] V<sub>1</sub> bhukty- 10 tathā cōktaṃ] B<sub>1</sub> tathoktaṃ : R<sub>1</sub>  
Pa taccoktaṃ 12 manuḥ] B<sub>1</sub> nyāsa- : B<sub>2</sub> B<sub>3</sub> *deest* 13 prathīyasīm] Od mahīyasīm 18 parā-  
yetipūrvam] B<sub>2</sub> parāya kiṃ 19 jīvādi] R<sub>3</sub> jīvā ca : B<sub>2</sub> -bījādi- 20 nyāsenā ... ādhikāravān] B<sub>1</sub>  
*deest* 21 tasmin] B<sub>3</sub> *deest* 22 mahad] V<sub>2</sub> p.c. B<sub>3</sub> -maty- 23 sahitair] Edd *ins.* tair

*In this way* means following the meditation in verse 99 above. *The highest person* is the blessed Lord. [...]

And elsewhere:<sup>a</sup>

<sup>114</sup>Simply by this Nyāsa, this Keśavādi Nyāsa gives embodied beings the state of being Acyuta. This is the truth, the truth, without a doubt!

<sup>115</sup>And one who does this Nyāsa preceded by the Lakṣmī seed quickly attains pleasure, liberation, devotion and Kṛṣṇa.

One who does *this*, the Keśavādi Nyāsa, preceded by the *Lakṣmī seed*, that is, the word ŚRĪ, quickly attains devotion and so on.

As it is said:<sup>b</sup>

<sup>116</sup>That wise man who performs  
this ritual preceded by Ramā  
attains the greatest Ramā  
and afterwards goes to the state of Hari.

*The state of Hari* means the state of being Kṛṣṇa, as he attains sameness of form with him.

*Tattva Nyāsa*

<sup>117–118</sup>One should place, in the respective places and order, the names of the categories of the individual self and so on together with the letters from MA to KA with a Bindu and NAMAḤ PARĀYA at the beginning and -ĀTMANE NAMAḤ at the end, for by this Nyāsa, any person becomes eligible for worship.

One should place the *names of the categories of the individual self and so on*, that is, “the individual self” and so on, in *the respective places*, in the various places to be mentioned, in order. *And so on* refers to the categories given below, such as breath, the great category and ego. Expecting the question “how?”, the author specifies that they should be accompanied by

a RAC p. 65.

b KD 1.27.

ca, namaḥ parāyeti vākyam pūrvaṃ yasmin tat tathā ātmane namaḥ iti anu paścāt yasmin tat | yad vā, namaḥ parāyeti nāmaḥ pūrvaṃ nyasyet, ātmane namaḥ iti ca anu paścāt nyasyet | hi yataḥ anena tattvanyāsākhyena nyāsenā pūjāyām adhikārī jano bhavati | tathā ca kramadīpikāyām | iti kṛte 'dhikṛto bhavati dhruvaṃ sakalavaṣṇava-  
 5 mantrajapādiṣu | iti | tatra prayogaḥ | maṃ namaḥ parāya jīvātmane namaḥ, bhaṃ namaḥ parāya prāṇātmane namaḥ ityādiḥ | keci ca jīvatattvātmane namaḥ, prāṇa- tattvātmane namaḥ ityādinā tattvaśabdān api prayuñjanti ||117–118||

tatrādaḥ sakale nyasyej jīva-prāṇau kalevare |  
 hṛdaye matyahaṃkāra-manāmsīti trayam tataḥ ||119||

10 tāni tattvāny eva likhan tattvanyāsasthānaṃ vivicya likhati tatrādāv iti | tasmin tattva- nyāse sakale kalevare sarvaśarīre jīvaṃ prāṇaṃ ceti tattvadvaṃ nyasyet, tato hṛdaye matyādītattvatrayaṃ nyasyet | tatra prayogaḥ | vaṃ parāya matyātmane namaḥ ityādi | evam agre prayogaḥ sarvatrohyaḥ ||119||

śabdaṃ sparśaṃ tato rūpaṃ rasaṃ gandhaṃ ca mastake |  
 15 mukhe hṛdi ca guhye ca pādayoś ca yathākramam ||120||

nyasyed ity anuvartata eva, tataḥ śabdādīpañcakaṃ mastakādīpañcake yathākramaṃ likhitakrameṇa nyasyet ||120||

śrotraṃ tvacaṃ dṛśaṃ jihvāṃ ghrāṇaṃ svasvapade tataḥ |  
 vākpāṇipādapāyūpasthāni svasvapade tathā ||121||

20 tataḥ śrotrādīpañcakaṃ yathākramam eva svasvapade nijanijasthāne śrotrādīpañcaka eva tatraiva vāgādīpañcakaṃ ca nyasyet | tatra ca yasya dvitvaṃ tasya tayor dvayor eva nyāsaḥ, evaṃ ca śrotrayor dṛśyoḥ pāṇyoḥ pādayoś ca tattvasyaikasyaiva nyāso jñeyaḥ | paścād agre ca pādayoḥ iti likhanāt ||121||

6 ityādiḥ] B<sub>3</sub> *deest* 7 prayuñjanti] Edd prayuñjate 8 kalevare] V<sub>1</sub> kalevaram 10 tattva] V<sub>1</sub> tattan- || tasmin Od asmin 10–13 tasmin ... sarvatrohyaḥ] Od *im.* 12 tatra] V<sub>1</sub> V<sub>2</sub> atra || vaṃ] V<sub>1</sub> *ins.* namaḥ || parāya ... matyātmane] B<sub>1</sub> namaḥ parāmatyātmane 13 agre] V<sub>1</sub> B<sub>1</sub> B<sub>3</sub> *ins.* 'pi 16 yathākramam] B<sub>3</sub> *rep.* 18 sva] B<sub>1</sub> ca 21 tatraiva] V<sub>2</sub> B<sub>3</sub> tathaiva || vāgādi] Edd rāgādi- || tayor] V<sub>2</sub> B<sub>3</sub> *deest*

the letters from MA to KA and a *Bindu*, that is, Anusvāra. It should be understood that beginning from MA and ending with KA means that the order is here reversed. Further, they should have the words NAMAḤ PARĀYA at the beginning and then -ĀTMANE NAMAḤ at the end. Alternatively, one should place NAMAḤ PARĀYA before the name and -ĀTMANE NAMAḤ after it. *For by this*, that is, because by this Nyāsa, called Tattva Nyāsa, a person becomes someone eligible for worship.

This is also said in the Kramadīpikā (1.34): “Doing this, one surely becomes eligible for things such as reciting all Vaiṣṇava mantras.”

This is the procedure: MAḤ NAMAḤ PARĀYA JĪVĀTMANE NAMAḤ, BHAḤ NAMAḤ PARĀYA PRĀṆĀTMANE NAMAḤ, and so on. And some also employ the word Tattva (category), saying JĪVATATTVĀTMANE NAMAḤ, PRĀṆATA-TTVĀTMANE NAMAḤ and so on.

<sup>119</sup>First, one should place the individual self and the breath on all of the body, and then the trio of the intellect, ego and mind onto the heart.

Writing now about these categories, the author in this verse points out the places for placing the categories. In this Tattva Nyāsa, the two categories of individual self and breath should be placed down on *all of the body*, the whole body.

Then the three categories beginning with intellect should be placed down onto the heart. This is the procedure: VAḤ PARĀYA MATYĀTMANE NAMAḤ, and so on. The procedure should be understood accordingly everywhere below as well.

<sup>120</sup>Sound, touch, form, taste and smell on the head, mouth, heart, genitals and feet, respectively.

“Should be placed” is to be supplied here, so the group of five beginning with sound should be placed in the above-mentioned manner on the five beginning with head, *respectively*, that is, in the manner described before.

<sup>121</sup>Then ears, skin, eyes, tongue and nose in their respective places, and voice, hands, feet, anus and genitals in their respective places.

Then, the five beginning with the ears should be placed in order in *their respective places*, their own abodes, that is the ear and so on, and then also the five beginning with the voice. And among these, there is only one placing for those that are found in twos—ears, eyes, hands and feet—as they represent one category each, and as the author will write “feet” below (5.122).

ākāśavāyutejāmsi jalaṃ pṛthvīm ca mūrdhani |  
vadane hr̥daye liṅge pādayoś ca yathākramam ||122||

ākāśādipañcakaṃ ca mūrdhādipañcake nyasyet, evaṃ makārādikakārāntānāṃ pañca-  
viṃśativarṇānāṃ nyāsaḥ samāptaḥ ||122||

- 5 hr̥di hr̥tṣpuṇḍarīkaṃ ca dviṣaḍdvyāṣṭadaśādikam |  
kalāvyaṅgīpūrvam ca sūryacandrāgnimaṇḍalam |  
varṇaiḥ saha sarephaśi ca kramān nyasyet sabindukaiḥ ||123||

- adhunā avāśiṣṭānāṃ vyañjanavarṇānāṃ daśānāṃ nyāsaṃ likhati hr̥diti sārḍhacaturb-  
hiḥ | hr̥tṣpuṇḍarīkam ity ekaṃ tathā sūryamaṇḍalam candramaṇḍalam agnimaṇḍalam  
10 ceti trayam | etac catuṣṭayaṃ bindusahitaiḥ śakārādicaturvarṇaiḥ saha krameṇa hr̥dy  
eva nyasyet | kathambhūtaṃ sūryādimaṇḍalam? kalāvyaṅgīpūrvam ādyaṃ  
yasmin tat | punaḥ kathambhūtaṃ? dviṣaṭ dvādaśa dvyāṣṭa ṣoḍaśa krameṇa dviṣaṭ  
ityādy ādau yasya tat | tathā ca kramadīpikāyām | bimbāni dviṣaḍaṣṭayugdaśakalā-  
vyāptāni sūryoḍurāḍvahnināṃ ca yatas tu bhūtavasumunyakṣyakṣarair mantravit | iti  
15 | asyārthaḥ | sūryacandravahnināṃ maṇḍalāni krameṇa dvādaśaṣoḍaśadaśakalāvyaṅ-  
gīpūrvam ca tattatkalāvyaṅgīpūrvam etāny api | yataḥ yakārāt yo bhūtākṣaram pañcavarṇaḥ  
śakāraḥ, vasvakṣaram aṣṭamo varṇaḥ hakāraḥ, munyakṣaram saptavarṇaḥ sakāraḥ,  
akṣyakṣaram dviṭiyavarṇo rephaḥ, etaiḥ sahetaḥ | tatra prayogaḥ | śaṃ namaḥ parāya  
hr̥tṣpuṇḍarīkātmānaḥ | haṃ namaḥ parāya dvādaśakalāvyaṅgīpūrvamaṇḍalāt-  
20 mānaḥ | śaṃ namaḥ parāya ṣoḍaśakalāvyaṅgīpūrvacandramaṇḍalātmanānaḥ |  
raṃ namaḥ parāya daśakalāvyaṅgīpūrvavahnimaṇḍalātmanānaḥ ity ||123||

vāsudevaṃ śakāreṇa parameṣṭhiyutaṃ ca ke |  
yakāreṇa mukhe saṃkarṣaṇaṃ nyasyet pumanvītam ||124||

2 yathā] B2 tathā- 3 ākāśādi] B1 ākārādi- 5 hr̥di] B2 om. 8 adhunā] Od ante om śrīkṣṇaḥ  
|| ṭīkāpatram idam || 8–21 adhunā ... iti] Od on separate folio : Od i.m. 8 vyañjanavarṇānāṃ]  
Od Od deest 9 candramaṇḍalam] Od om. 10 etac] B1 tac || śa] B3 sa- 13 tathā ... dīpikā-  
yām] B1 deest || krama] Od tatkrāma- 18 tatra] V1 atra || śaṃ] Od aṃ namaḥ raṃ 19 haṃ  
namaḥ] B3 om. 23 yakāreṇa ... nyasyet] B2 mukhe saṃkarṣaṇaṃ nyasya yakāreṇa || puman-  
vītam] Od gl. (puṃsāsahitam)

<sup>122</sup>Space, air, fire, water and earth on the head, face, heart, genitals and feet, respectively.

One should place the five beginning with space in the five places beginning with the head. In this way, the placing down of the twenty-five letters beginning with MA and ending with KA is completed.

<sup>123</sup>In the heart one should place the lotus of the heart, with twelve, sixteen and ten, -KALĀVYĀPTA- and the circle of sun, moon and fire, together with the letters, including RA, with a Bindu, in order.

Now, in verses 123–126, the author describes the Nyāsa of the remaining ten consonants. *The lotus of the heart* is one, and *the circle of the sun, the circle of the moon* and *the circle of fire* are three. These four should be placed in the heart in order, together with the four letters beginning with ŚA and a Bindu.

And what should the circle of the sun and so on be like? They should be prefixed by the word KALĀVYĀPTA (encompassing parts).

And further? They should have the numbers twelve and sixteen and so on at the beginning. As it is said in the Kramadīpikā (1.30): “The spheres of the sun, moon and fire, extending over twice-six, double-eight and ten parts, together with the element, Vasu, seer and eye letters from YA.”

The meaning of this is as follows. The circles of the sun, the moon and fire extend over twelve, sixteen and ten parts, respectively, and they are also called “extending over this many parts.” They should be accompanied by *the element letter from YA*, the fifth letter from YA, that is, ŚA; *the Vasu letter*, the eighth letter, that is, HA; *the seer letter*, the seventh, that is SA; *the eye letter*, the second letter, that is RA.

This is the procedure: ŚAṂ NAMAḤ PARĀYA HṚTPUṆḌARĪKĀTMANE NAMAḤ, HAṂ NAMAḤ PARĀYA DVĀDAŚAKALĀVYĀPTASŪRYAMAṆḌALE NAMAḤ, SAṂ NAMAḤ PARĀYA ŚOḌAŚAKALĀVYĀPTACANDRAMAṆḌALĀTMANE NAMAḤ, RAṂ NAMAḤ PARĀYA DAŚAKALĀVYĀPTAVAHNIMAṆḌALĀTMANE NAMAḤ.

<sup>124</sup>One should place Vāsudeva with the letter ŚA and PARAMEṢṬHI at the head, Saṃkarṣaṇa with the letter YA and PUM- at the face.



adhunā avasiṣṭhaṣaḍvarṇaiḥ saha pañcopaniṣadādinyāsaṃ likhati vāsudevam iti trib-  
hiḥ | mūrdhanyaśakāreṇa saha parameṣṭhiyutaṃ parameṣṭhītisahitaṃ vāsudevaṃ ke  
mastake nyasyet | prayogaḥ | ṣaṃ namaḥ parāya vāsudevāya parameṣṭhyātmane nama  
iti | pumanvitaṃ pumsā sahitaṃ | tatra prayogaḥ | yaṃ namaḥ parāya saṃkarṣaṇāya  
5 pumātmane nama iti ||124||

hṛdi nyasyel lakāreṇa pradyumnaṃ viśvasaṃyutaṃ |  
aniruddhaṃ nivṛtṭyāḍhyaṃ vakāreṇa ca guhyake |  
nārāyaṇaṃ ca sarvāḍhyaṃ lakāreṇaiva pādayoḥ ||125||

lakāreṇa saha pradyumnaṃ nyasyed ity atra kecid repheṇa saha nyāsaṃ manyante  
10 | tad ayuktam eva | yataḥ pūrvaṃ vahnimaṇḍale saha rephasya nyāso vṛttaḥ, atrāpi  
punas tasyaiva nyāsāt tasya dvitvaṃ prasajyeta, tac ca na sambhaved eva, varṇasamān-  
nāye tasyaikatvāt | ato 'tra lakārasyaiva nyāso yuktaḥ | agre nārāyaṇena saha tasya  
punarnyāsaś caikapañcāśanmātrkāvārṇeṣu tasya dvitvād yukta eveti | ata eva krama-  
dīpikāyām | ṣoparavaḷārṇaiḥ salavakair | iti | asyārthaḥ | ṣeti śakāra upareti repha-  
15 sya upa samīpe tiṣṭhatīti yakāro lakāraś ca tathā vakāro lakāraś ca dvitīyaḥ | evaṃ  
pañcabhir varṇaiḥ salavakaiḥ sānusrāir iti | ṣoyavālavarnair iti pāṭhas tu cintyaḥ,  
āryābhedaskandhakacchandasi catuṣkalabhaṅgadoṣāpatteḥ | tathā tattvanyāse 'smin  
prathamataḥ prastutānām pañcatriṃśadvyañjanavarṇānām madhye ṣo ity asya vā ity  
asya ca kutrāpy aśravaṇāt | ante nyasyasya kṣakārasya ca rephaukārasaṃyogaḥ nṛsi-  
20 mhabhījatvena tasya tādrśatvād eva | ataḥ pūrvaṃ pañcavargyānām varṇānām nyāsaḥ,

1–5 adhunā ... iti] Od *on separate folio* 3 prayogaḥ] B1 prayogaḥ tu : Edd atra prayogaḥ 4 tatra]  
V1 V2 atra 4–5 parāya ... nama] Od *om.* 5 iti] B1 *deest* 7 vakāreṇa] R1 B1 B3 *a.c.* kakā-  
reṇa 9–642.4 lakāreṇa ... iti] Od *on separate folio* 9 saha nyāsaṃ] V1 samaṃ 10 eva] V2  
B3 iva : B1 iti || maṇḍale] V1 -maṇḍalena 11–12 nyāsāt ... tasya] Od *om.* 11 prasajyeta] V2  
prasajyate || varṇa] B1 artha- 12 tasyaikatvāt] V1 asyakatvāt : B1 tasyaikatvāt || tra] B3 *deest*  
14 ṣoparavaḷārṇaiḥ] Od bimbānidviṣaḍaṣṭayugadānavyāptāni sūryodaḍvātavahninām ca yatas tu  
bhūtavasumukhyaḥsadharaiḥ mantrāvad iti | asyārthaḥ | sūryacandravahninām maṇḍalāni kra-  
mena dvādaśaśoḍaśaśakalāvīpyāni ca tattatkalāvīpyāptāni tānu api | yaya yakāra tayo bhūtāk-  
ṣaraṃ pañvamavarṇaḥ sakāra vasvakṣaraṃ aṣṭamo varṇa hakāra mūlyakṣaraṃ saptamavarṇa  
sakāraṇa akṣakṣaraṃ dvitīyo varṇo rephaḥ etaiḥ sahete | dvādaśakalāvīpyāptasūryamaṇḍalātmane  
namaḥ | saṃ namaḥ parāya śoḍaśakalāvīpyāptacandramaṇḍalātmano paramarṇakaiḥ || sala-  
kair] V2 *i.m.* 15 vakāro] B1 vakāreṇa 16 salavakaiḥ] B1 salavakaiḥ 17 skandhaka] B1  
kandaka- 18 pañcatriṃśad] B1 pañcāśad || ṣo] V1 V2 B3 ṣo 19 nyasyasya] B1 'nyasyasya  
19–20 nṛsimha] V2 B1 B3 *ante śrī-* 20 tādrśatvād] Od tādrīyam

Now, in verses 124–126, the author writes about the Nyāsa of the Five Upaniṣads,<sup>a</sup> and so on, with the remaining six letters. One should place Vāsudeva together with the retroflex letter ṢA and with the word PARAMEṢṬHI at the head, the skull. This is the procedure: ṢAṂ NAMAḤ PARĀYA VĀSUDEVĀYA PARAMEṢṬHYĀTMANE NAMAḤ.

With PUM means together with this word. This is the procedure: YAṂ NAMAḤ PARĀYA SAṂKARṢAṆĀYA PUMĀTMANE NAMAḤ.

<sup>125</sup>At the heart, one should place Pradyumna with VIŚVA and the letter LA; at the private part, Aniruddha with NIVṚTTI and the letter VA; at the feet, Nārāyaṇa with SARVA and the letter ḶA.

“One should place Pradyumna with the letter LA”. Some think that he should be placed with RA, but that is not proper, as the letter RA has already been placed in the circle of fire above (5.123). If it were placed down here again, it would follow that it would be repeated twice, and that should not happen, as it occurs only once in the enumeration of the letters. For this reason, only placing down LA is proper here.

Later, LA will be laid down again together with Nārāyaṇa, as it is repeated within the fifty-one letters of the alphabet.<sup>b</sup> This is proper. As it is said in the Kramadīpikā (1.31): “together with ṢA, the letters next to RA, VA and ḶA, with the reapers.”

The meaning of this is as follows. The letter ṢA, then YA and LA—both next to RA—then VA and then the second ḶA. These five letters should be accompanied by *the reapers*, that is, by Anusvāras. The reading ṣoyavālav-arṇaiḥ is doubtful, as there would then arise the fault of breaking the four morae in the metre of this Skandhaka type of Ārya verse,<sup>c</sup> and also as we among the thirty-five consonants that were first introduced within this Tatva Nyāsa nowhere hear of ṢO or VĀ.

Combining the latter KṢA to be placed last with R and AU makes it equal to the Nṛsiṃha seed. Therefore, one should first place the [twenty-five] conson-

a The Five Upaniṣads (*pañcopaniṣat*—here the term is to be taken in the sense of “secret”) refers to the five words *viśva*, *nivṛtti*, *sarva*, *parameṣṭhi* and *pumān* used in the next five Nyāsas.

b That is, since the Tantric alphabet of 51 letters differentiates the letters la and ḷa.

c The reading *ṣoyavā-* makes five morae rather than the four morae that each foot or *gāṇa* of an Āryāgīti verse is supposed to have. The reading *ṣopara-* makes four morae quite correctly. Nevertheless, the following two *gāṇas* (*vaḷārṇaiḥ* and *salavakaiḥ*) also have five morae each, so there still seems to be something wrong with this reading of the verse.

tataḥ param antaḥsthādīnām madhye, śakārādicaturṇām agre nyāsaḥ, tataḥ param antaḥsthādīnām madhye śakārādicaturṇām agre nṛsimhabījamayasya kṣakārasyaṣṭy eva | atra ca pañcopaniṣatsv avasiṣṭānām śakārādīnām pañcānām eva yukta iti dik | atra prayogaḥ | laṃ namaḥ parāya pradyumnāya viśvātmane nama iti ||125||

5 nṛsimhaṃ kopasaṃyuktaṃ tadbījenākhlātmani |  
tattvanyāso 'yam acirāt kṛṣṇasānnidhyakāraḥ ||126||

nyasyed ity anuvartata eva, tasya nṛsimhasya bījena saha akhlātmani sarvagātreṣu | atra prayogaḥ | kṣrauṃ namaḥ parāya nṛsimhāya kopātmane nama iti | evaṃ tattvanyāsaphalaṃ likhati tattveti | kṛṣṇasānnidhyakāraḥ kṛṣṇaṃ sannidhau kārayati prā-  
10 payatīty arthaḥ ||126||

tathā cuktam—

atattvavyāpyarūpasya tatprāpter hetunā punaḥ |  
tattvanyāsam iti prāhur nyāsatattvavido budhāḥ ||127||  
yaḥ kuryāt tattvinyāsaṃ sa pūto bhavati dhruvam |  
15 tadātmanānupraviśya bhagavān iha tiṣṭhati |  
yataḥ sa eva tattvāni sarvaṃ tasmin pratiṣṭhitam ||128||

atattvaṃ ca tat, ata eva vyāpyarūpaṃ ca tasya punaḥ tatprāptes tattvāvāpter hetoḥ | tadātmanā nyāsakartṛrūpeṇa tattvasvarūpeṇa vā iha śāre loka vā ||127–128||

*atha punaḥ prāṇāyāmaviśeṣaḥ*

20 prāṇāyāmāms tataḥ kuryān mūlamantraṃ japan kramāt |  
vārau dvau caturaḥ ṣaṭ ca recapūrakakumbhake ||129||

1 tataḥ] Od ataḥ || antaḥsthādīnām] V1 paramaṃ tatsthādīnām 1–2 śakārādi ... madhye] V1 V2 B1 *deest* || nyāsaḥ ... agre] Od *deest* 3 yukta] V2 Od yuktaṃ 4 atra prayogaḥ] B1 *deest* 6 kāraḥ] Od *gl.* (bhavati) 7–10 nyasyed ... arthaḥ] Od *on separate folio* 7 anuvartata] V2 *ins.* iti 9–10 prāpayatīty] Od *deest* 10 arthaḥ] B1 *deest* 12 rūpasya] Od *gl.* (arūpasya bhagavataḥ atadvat viśvavat viṣṇuprāpter hetunā) 13 nyāsa] V1 Pa nyāsaṃ || vido] B2 -vidur 16 yataḥ ... eva] B2 yaḥ sa eva hi 17 ata eva] B1 *deest* || tasya punaḥ] B1 *deest* || tattvāvāpter] B1 sattvād āpter : Od *deest* 18 tattvasvarūpeṇa] Edd *deest* 19 punaḥ] Pa *rep.* 20 kramāt] B2 *add.* tathā kramadīpikāyām 21 vārau dvau] B2 *transp.* || reca] V1 V2 *p.c.* Pa reka- : Va B2 recaka- || kumbhake] B2 -kumbhakaiḥ

ants of the five groups of letters, and after this, among the [eight] semivowels, first the four beginning with the letter śA, and then, among the semivowels, the four beginning with ṣA, and then the letter KṢA in the form of the seed of Nṛsiṃha. This is also suitable for the Five Upaniṣads here, the five remaining letters beginning with ṣA.<sup>a</sup> This is the drift.

This is the procedure: LAṂ NAMAḤ PARĀYA PRADYUMNĀYA VIŚVĀTMANE NAMAḤ.

<sup>126</sup>On the whole self, Nṛsiṃha, along with KOPA and his seed. This Tattva Nyāsa quickly brings about proximity to Kṛṣṇa.

The words “one should place” are to be supplied here. [...] *On the whole self* means on all parts of the body. This is the procedure: KṢRAUṂ NAMAḤ PARĀYA NṚSIṂHĀYA KOPĀTMANE NAMAḤ.

The author then writes about the result of the Tattva Nyāsa. It *brings about proximity to Kṛṣṇa*, it leads Kṛṣṇa into one’s proximity. This is the meaning.

As it is said:<sup>b</sup>

<sup>127</sup>The intelligent ones who know about the truth of Nyāsa call it the Tattva Nyāsa as it is the cause of attaining the one whose form is not permeable by the categories (tattva). <sup>128</sup>One who does the Tattva Nyāsa is certainly purified, and the Lord enters with that nature and dwells here, as he himself is the categories: everything is established within him.

[...]. *With that nature*: with the form of the performer of the Nyāsa, or in the form of the categories. *Here*: in the body or in the world.

#### *A Further Special Form of Prāṇāyāma*

<sup>129</sup>One should then do Prāṇāyāma reciting the root mantra, two, four and six times at exhalation, inhalation and retention, respectively.

a As the letter ḷa is used for placing Nārāyaṇa, the “four letters beginning with ṣa” are actually five (ṣa, ya, la, va and ḷa).

b RAC p. 69.

tatas tattvanyāsānānantaram | kramād iti recake dvau vārau, pūrake caturo vārān, kumbhake ṣaṭ vārān aṣṭādaśākṣaramantram japann ity arthaḥ | recakapūrakakumbhaka iti dvandvaikyam ||129||

athavā recakādīms tān kuryād vārāms tu ṣoḍaśa |

5 dvātriṃśac ca catuṣṣaṣṭiṃ kāmabījaṃ japan kramāt ||130||

tatra śaktyādinā prakārānantaram likhaty athaveti | kāmabījaṃ kramāt recakapūrakakumbhakeṣu pūrvavat krameṇa ṣoḍaśadvātriṃśaccatuṣṣaṣṭivārān japan tān recakapūrakakumbhakāms trīn kūrīyāt ||130||

tathā ca kramadīpikāyām—

10 recayen mārutaṃ dakṣayā dakṣiṇaḥ  
pūrayed vāmayā madhyanāḍyā punaḥ |  
dhārayed īritaṃ recakādītrayaṃ  
syāt kalāntavidyākhyamātrātmakam ||131||

tad eva kramadīpikoktyā samvādayan tatraiva kiñcid viśeṣaṃ darśayati recayed iti |  
15 dakṣayā dakṣiṇanāḍyā, dakṣiṇaḥ vidvān janaḥ | madhyanāḍyā suṣumṇayā dhārayet |  
evaṃ recakapūrakakumbhakākhyam trayaṃ syāt | recakādiṣu triṣu krameṇāvadhikā-  
lam āha kalāḥ ṣoḍaśa 16 | dantā dvātriṃśat 32 | vidyāś catuṣṣaṣṭis 64 tattatsamkhyā-  
kamātrātmakam ity arthaḥ | mātrā ca vāmāṅguṣṭhena vāmakaniṣṭhādyāṅgulīnāṃ pra-  
tyekaṃ parvatrayasamparkakālāḥ | vāmahastena vāmajānumaṅḍalasya prādakṣiṇyena  
20 sparśakālo vā | atrāṅgulīniyamo 'py uktāḥ | kaniṣṭhānāmikāṅguṣṭhair yan nāsāpuṭad-  
hāraṇam | prāṇyāmah sa vijñeyas tarjanīmadhyame vinā || iti ||131||

1–3 tatas ... dvandvaikyam] Od *on separate folio* 1 iti] Edd api || recake] V1 reke 2 recaka] V2 *p.c.* reka- 4 tān] B3 trīn 5 ca catuḥ] B2 caturaḥ- 6 tatra śaktyādinā] Edd tatrāśaktau 6–8 śaktyādinā ... kūrīyāt] Od *on separate folio* : Od *i.m.* 14–646.4 tad ... tattrayaṃ] Od *on separate folio* : Od *i.m.* 14 viśeṣaṃ] V2 Edd *ins.* ca 16 ṣu] B1 *deest* || triṣu] Od *deest* 17 16] Edd *deest* || 32] Edd *deest* || 64] Edd *deest* 19 samparka] V2 B1 B3<sup>2</sup> *i.m.*-sparśa- 20 atrāṅguli] V2 tatrāṅguli- : Edd tatrāpy aṅguli-

*Then*, after completing the Tattva Nyāsa. The meaning of *respectively* is that one should recite the eighteen-syllable mantra two times at exhalation, four times at inhalation and six times at retention. [...]

<sup>130</sup>Otherwise, one should do exhalation and so on, reciting the Kāma seed sixteen, thirty-two and sixty-four times, respectively.

In this verse, the author presents an alternative for this practice, according to ability and so on. One should do the trio of exhalation, inhalation and retention as before, reciting the Kāma seed, sixteen, thirty-two and sixty-four times at exhalation, inhalation and retention, respectively.

As it is said in the Kramadīpikā (1.39):

<sup>131</sup>An upright person should expel the air through the right, inhale through the left and then again in the middle channel restrain it. So is the trio beginning with exhalation explained: the measure digits, teeth and arts.

In this verse, inviting a statement from the Kramadīpikā, the author also gives some specific details. *Through the right* means through the right channel. *An upright person* means a person who knows. It should be restrained in the middle channel, in the Suṣumṇā. In this way there is the trio called exhalation, inhalation and retention. The author then gives the time span of the three beginning with exhalation. *Digits* means sixteen.<sup>a</sup> *Teeth* is thirty-two. *The arts* are sixty-four. The meaning is that they span these amounts of measures, respectively.

And a *measure*: the time it takes to clockwise touch the three joints of each of the fingers of the left hand, beginning with the little finger, with the left thumb; or the time it takes to circle the left knee, touching it with the left hand.<sup>b</sup> And this is the rule regarding the fingers:<sup>c</sup> “Closing the nostrils with the little finger, ring finger and thumb, without using the forefinger and middle finger, is called Prāṇāyāma.”

a As there are sixteen digits (*kalā*) of the moon.

b The second alternative was given in the commentary above (5.75).

c This verse is found in many compendia. Kṛṣṇānanda Āgamavāgīśa cites it from the Jñānārṇava Tantra in his Bṛhattantrasāra (2.60).

*tatra kālah saṃkhyādikaṃ ca*

tatraiva—

- purato japasya parato 'pi  
vihitam atha tattrayaṃ budhaiḥ |  
5 ṣoḍaśa ya iha cared dinaśaḥ  
paripūyate sa khalu māsato 'ṃhasaḥ ||132||

- tatra teṣu prāṇāyāmeṣu pūrvaṃ recakādiṣu saṃkhyoktā, atra ca prāṇāyāmeṣv iti bhe-  
daḥ | japasya purata ādau parataḥ ante ca iti prāṇāyāmeṣu kālah | tat trayam prāṇā-  
yāmatrayam iti saṃkhyā | yo jano dinaśaḥ pratyahaṃ ṣoḍaśapraṇāyāmān ācāret, sa  
10 māsataḥ māsenaikena aṃhasaḥ pāpāt paripūyate śuddho bhavatīti sāmānyataḥ pha-  
lam | paraṃ ca pūrvaṃ likhitam eva || 132 ||

*atha pīṭhanyāsaḥ*

- tato nijatanūm eva pūjāpīṭhaṃ prakalpayan |  
pīṭhasyādhārasaktyādīn nyasyet svāṅgeṣu tāravat ||133||  
15 tāraḥ praṇavaḥ, tadvat tatsahitaṃ yathā syāt ||133||

ādhārasaktiṃ prakṛtiṃ kūrmanāntau ca tatra tu |  
pṛthivīm kṣīrasindhūṃ ca śvetadvīpaṃ ca bhāsvaram ||134||  
śrīratnamaṇḍapaṃ caiva kalpavṛkṣaṃ tathā hṛdi |  
nyasyet pradakṣiṇatvena dharmajñāne tato 'ṃsayoh ||135||

- 20 tad eva vivicya likhati ādhāretyādīnā kramād ity antena | tatra tasmiṃs tu pīṭhanyāse  
ādhārasaktyādikalpavṛkṣaparyantān nava hṛdi nyasyet | bhāsvaraṃ prakāśasvabhāvaṃ  
śrīmantam ratnamaṇḍapaṃ | tathā ca kramadipikāyām | nyasyed ādhārasaktiprakṛ-  
tikamaṭhaśeṣakṣamākṣīrasindhūn śvetadvīpaṃ ca ratnojvalasahitamahāmaṇḍapaṃ

2 tatraiva] B1 B3 *deest* 3 parato] B3 tatra || parato] B1 purato || pi] B1 *deest* 4 tattrayaṃ  
budhaiḥ] B2 mantraḥ 5 ya] V2<sup>2</sup> *l.m.* || dinaśaḥ] B2 *deest* 8–11 japasya ... eva] *Od on separate*  
*folio* : *Od i.m.* 8 prāṇāyāmeṣu ... trayam] *Od deest* 11 ca] *Edd ins. sarvaṃ* 12 atha ... nyāsaḥ]  
V2 *deest* 13 prakalpayan] B2 prakalpayet 14 tāravat] B2 bhārayet 15 tāraḥ ... syāt] *Od*  
*i.m.* || syāt] B3 *add.* tathā 18 caiva] B1 cāpi 20–648.3 tad ... nyasyet] *Od i.m.* 20 tatra ...  
tasmiṃs] B3 etasmin 23 maṭha] V1 -va-

*The Times, Numbers and so on*

In the same book (Kramadīpikā 1.36):

<sup>132</sup>The knowers have enjoined these three  
before recitation and after.  
One who does it daily sixteen times  
is certainly purified from evil within a month.

*In this connection:* the numbers for exhalation and so on for Prāṇāyāmas have been given above (5.74), so this distinction refers to Prāṇāyāmas themselves. *The times* for Prāṇāyāma are *before* or at the beginning and *after* or at the end of recitation. *These three* means three Prāṇāyāmas: this is *the numbers*.<sup>a</sup> That person who *daily* or every day does sixteen Prāṇāyāmas is *purified*, that is, cleansed from *evil* or sin *within a month* or after only one month. This is the general result; more was given above (5.83–87).

*Pīṭha Nyāsa*

<sup>133</sup>Conceiving of one's body as a seat (pīṭha) of worship, one should then place the Ādhāraśakti and others on one's limbs with the Tāra.

*Tāra* is OM. [...]

<sup>134</sup>Ādhāra Śakti, Prakṛti, Kūrma, Ananta, earth, the milk ocean, Śvetadvīpa, <sup>135a</sup> shining, jewelled pavillion and a wish-fulfilling tree—these should there be placed in the heart, and then, from left to right, Dharma and Jñāna on the shoulders.

In verses 134–139, the author expands upon what he has just written. *There* means in the Pīṭha Nyāsa. One should place the nine from Ādhāraśakti to a wish-fulfilling tree on the heart. [...] This is said in the Kramadīpikā (1.40): “One should place down the Ādhāraśakti, Prakṛti, Kūrma, Śeṣa, earth, the milk ocean, Śvetadvīpa, a great pavillion shining with jewels and a wish-fulfilling tree ...”

a In his commentary on the Kramadīpikā, Rāghava Bhaṭṭa offers the alternative that *these three* also could refer to exhalation, inhalation and retention, that is, one full Prāṇāyāma.



kalpavṛkṣam || iti | atra prayogaḥ | om ādhārasāktaye nama ityādiḥ | praṇavādicatur-  
thyantaṃ devanāma namo'ntakam iti prāglikhanāt | tatas tadanantaram dharmam jñā-  
nam ceti dvayam pradakṣiṇatvena prādakṣiṇyakrameṇa skandhadvaye nyasyet ||134-  
135||

5 ūrvor vairāgyam aiśvaryam tathaivādharmam ānane |  
trike jñānam avairāgyam anaiśvaryam ca pārśvayoḥ ||136||

nyasyed ity agre 'py anuvartata eva | tathaiva pradakṣiṇatvena vairāgyam aiśvaryam  
ceti dvayam ūrudvaye nyasyet | adharmaṃ mukhe trike katyām ajñānam avairāgyam  
anaiśvaryam ceti dvayam tathaiva pārśvadvaye nyasyet | tathā ca kramadīpikāyām |  
10 aṃsodvayorurudvayavadanakaṭīpārśvayugmeṣu bhūyaḥ | iti | tathā | dharmādy adhar-  
mādi ca pādagātracatuṣṭayam | iti | asyārthaḥ | pādagātrayoś catuṣṭayam iti pādacatu-  
ṣṭayam gātracatuṣṭayam ceti, aṃsadvayādiṣu krameṇa dharmādirūpaṃ pādacatuṣṭa-  
yam, ādiśabdenātra jñānavairāgyaiśvaryāṇi, tathā dharmādirūpaṃ ca gātre catuṣṭa-  
yam nyasyet | ādiśabdenātrājñānavairāgyānaiśvaryāṇi, tatra ca pradakṣiṇakrameṇeti  
15 boddhavyam | aṃsoruuyugmayor vidvān prādakṣiṇyena deśikaḥ | dharmam jñānam ca  
vairāgyam aiśvaryam nyasyatu kramāt || iti śāradātilakokter iti ||136||

hṛdabje 'nantapadmaṃ ca sūryenduśikhinām tathā |  
maṅḍalāni kramād varṇaiḥ praṇavāṃśaiḥ sabindukaiḥ ||137||  
sattvaṃ rajas tamaś cātmāntarātmānau ca tatra hi |  
20 paramātmānam apy ātmādyādyavarṇaiḥ sabindukaiḥ ||138||

3 krameṇa] B<sub>3</sub> *deest* 5 ūrvor] Pa bhruvor || ānane] *Od gl.* mukhe 6 ca] R<sub>1</sub> B<sub>1</sub> *om.* 7-16 nya-  
syed ... iti] *Od l.m.* 7 va] B<sub>1</sub> *om.* 11 ca] V<sub>1</sub> *deest* 12 ceti] B<sub>1</sub> iti 13 śabdenātra] B<sub>1</sub> *Edd*  
-śabdena || gātre] V<sub>1</sub> gātra- 14 aiśvaryāṇi] *Edd* -aiśvaryam || tatra] V<sub>1</sub> V<sub>2</sub> atra 16 nyasyatu]  
*Edd* ca nyaset || iti] B<sub>3</sub> *add.* dik 17 nanta] B<sub>1</sub> B<sub>3</sub> 'nantaṃ : B<sub>2</sub> na tu || śikhinām] *Od* śikhinam :  
*Od gl.* agnim 20 ātmādyādyavarṇaiḥ] *Od* ādau yadyavarṇaiḥ

This is the procedure: *OM ĀDHĀRAŚAKTAYE NAMAḤ*, and so on. As it was written above (5.16), “it begins with *OM*, has the name of the divinity in the dative case and ends with *NAMAḤ*.”

*And then* means after that. One should place the twins Dharma and Jñāna from left to right or in a clockwise manner on the two shoulders.

<sup>136</sup>On the thighs, Vairāgya (detachment) and Aiśvarya (majesty); then Adharma (non-Dharma) on the face; on the loins, Ajñāna (ignorance); on the sides, Avairāgya (non-detachment) and Anaiśvarya (non-majesty).

“Should be placed” is to be supplied here. Then, from left to right, one should place the twins Vairāgya and Aiśvarya on the two thighs. One should place Adharma on the face, Ajñāna on the loins or hips, and the twins Avairāgya and Anaiśvarya on both sides. As it is said in the *Kramadīpikā* (1.40): “... on the two shoulders, then again, the two thighs, face, hips, and two sides.”

And further (1.41): “Dharma, etc., Adharma, etc., on the quadruple of limbs and body.” This is the meaning: “*Quadruple of limbs and body* means the quadruple of limbs and the quadruple of the body. The forms of Dharma and so on should be placed down on the quadruple of limbs, that is, the shoulders and so on, one after the other.<sup>a</sup> *Etc.* means Jñāna, Vairāgya and Aiśvarya. Then the forms of Adharma and so on should be placed down on the quadruple of the body.<sup>b</sup> Here, *etc.* means Ajñāna, Avairāgya and Anaiśvarya, and they should be placed down clockwise, following the statement of the *Śāradātilaka* (4.37cd–38ab): ‘The intelligent teacher should place down Dharma, Jñāna, Vairāgya and Aiśvarya on the two shoulders and thighs.’<sup>c</sup>”

<sup>137</sup>In the lotus of the heart, an unlimited lotus and the circles of the sun, the moon and fire in order together with the letters that form parts of *OM*, each with a Bindu, one after the other, <sup>138</sup>then there Sattva, Rajas and Tamas, the self, the inner self and also the supreme self there, together with the first letter of self and so on, each with a Bindu.

- 
- a In other words, Dharma on the left shoulder, Jñāna on the right shoulder, Vairāgya on the left thigh and Aiśvarya on the right thigh.
- b This is, face, loins and two sides.
- c That the passage ends with *iti* indicates that it has been cited from somewhere, most probably Puruṣottama Vana’s commentary on the *KD*. In his commentary, Rāghava Bhaṭṭa writes that following the *śT* here is also the opinion of Bhairava Tripāṭhin (*etac ca bhairavatripāṭhino ’pi sammatam*).

bindusahitaiḥ praṇavāṃśaiḥ akāro-kāramakāraiḥ saha krameṇa sūryenduvahnināṃ maṇḍalāni ca hṛdabja eva nyasyet | prayogaḥ | aṃ sūryamaṇḍalāya nama ityādiḥ | sattvādipañcakaṃ ca bindusahitaiḥ ātmādyaiḥ svasvapraṭhamaiḥ varṇaiḥ saha tatra hṛdabja eva nyasyet | prayogaḥ | saṃ sattvāya nama ityādiḥ ||137–138||

- 5 jñānātmānaṃ ca bhuvaneśvarībījēna saṃyutam |  
tasyāṣṭadikṣu madhye 'pi navaśaktiś ca dikkrāmāt ||139||

tāś cōktāḥ—

vimalotkarṣiṇī jñānā kriyā yogeti śaktayaḥ |  
prahvi satyā tathesānānugrahā navamī smṛtā || iti ||140||

- 10 nyasyet tadupariṣṭāc ca pīṭhamantraṃ yathoditam |  
ṛṣyādikāṃ smared asyāṣṭādaśārṇamanos tataḥ ||141||

- bhuvaneśvarībijaṃ hrīṃ tatsahitaṃ jñānātmānaṃ ca hṛdabja eva nyasyet, cakārasyok-  
tasamuccayārthatvāt | tasya hṛdabjasya aṣṭasu dikṣv aṣṭadaśeṣu kesaramadhye dikkra-  
māt pūrvādikrameṇa vimalādyāḥ śaktīr aṣṭa nyasyet, tanmadhye karṇikārāyām anu-  
15 grahāṃ navamīm śaktiṃ nyasyed ity arthaḥ, yathoditaṃ kramadīpikādiśāstroktānu-  
sāreṇety agre likhanāt ||139–141||

jñeyāś caikāntibhiḥ kṣīrasamudrādicatuṣṭayam |  
kramāc chrīmathurāvṛndāvanaṃ tatkuñjanīpakāḥ ||142||

2 prayogaḥ] B1 prayogas tu || aṃ] B3 oṃ yaṃ : Edd *ante* oṃ 3–4 sattvādi ... ityādiḥ] B3 *deest*  
4 prayogaḥ] B1 prayogas tu || saṃ] B3 Edd *ante* oṃ 9 navamī smṛtā] B1 *p.c.* navaśaktayaḥ  
12 eva] B1 *deest* 13 aṣṭasu] B1 aṣṭa- 14 śaktīr aṣṭa] B1 *transp.* || karṇikārāyām] V1 karṇikā-  
yām 15 yathoditaṃ] V1 tathoditaṃ 16 likhanāt] B1 *add.* śrīrāmo jayati 18 mathurā] Pa Od  
-madhurā-

One should place the circles of the sun, moon and fire *together the letters that form parts of OM*, the letters A, U and M, and a Bindu in the lotus of the heart. The procedure: *AM SŪRYAMAṆḌALĀYA NAMAḤ*, and so on. One should place *there*, in the lotus of the heart, the five beginning with Sattva together with a Bindu each and *the first letter of self and so on*, with their respective first letter. The procedure: *SAM SATTVĀYA NAMAḤ* and so on.<sup>a</sup>

<sup>139</sup>And the conscious self with the Bhuvaneśvarī seed, and then in the eight directions and in the middle of that the nine Śaktis, in the order of the directions.

And they are said to be:<sup>b</sup>

<sup>140</sup>The Śaktis are known as Vimalā (faultless), Utkarṣiṇī (superior), Jñānā (knowledge), Kriyā (action), Yogā, Prahvī (modest), Satyā (truth), Īśānā (mistress) and Anugrahā (favour) as the ninth.

<sup>141</sup>Upon them, one should place down the mantra of the seat as given and remember the Seer and so on of that and then of the eighteen-syllable mantra.

One should place the conscious self together with the *Bhuvaneśvarī seed* or *HRĪM* in the heart lotus. The word *and* is used in the sense of connecting this with the previous statements. One should place the first eight Śaktis beginning with Vimalā on the eight petals around the pericarp of this lotus of the heart in the eight directions *in the order of the directions*, that is, starting from the east and going clockwise, and one should place down the ninth Śakti, Anugrahā, *in the middle*, on the lotus itself. *As given* means as it will be given below (5.144–145), following the statements of scriptures such as the Kramadīpikā.

<sup>142</sup>And the exclusive devotees should understand the four beginning with the milk ocean as blessed Mathurā, Vṛndāvana, its groves and Kadamba trees, respectively.

a Edd and one ms. prefix both mantras mentioned here with *om*, but that is neither called for by the text or in Rāghava Bhaṭṭa's commentary on the relevant verses of the *KD* (1.41–42). It is unclear why the commentator speaks about "the five beginning with Sattva", as both the text here and *KD* mentions six items.

b *KD* 1.43, but originally Prapañcasāra 20.29.

nanv ādhārasaktyādipañcakam śrīmathurāyā apy āśrayabhūtam iti tattannyāsa ekāntinām matenāpi na viruddhaḥ syāt, kiṃ tv āryāvartāntarvartinām śrīgopāladevasya nirantarapremavihārasamasayīm śrīmathurāvṛndāvanādīvrajabhūmiḥ vihāya katham taiḥ kṣīrasindhvādīnyāsaḥ kāryaḥ? tatra likhati jñeyāś ceti | kramād iti | kṣīrasindhuh śrīmathureti, śvetadvīpaḥ śrīvṛndāvanam iti, ratnamaṇḍapas tasya śrīvṛndāvānasya śrīkuñjalatāmaṇḍapa iti, kalpavṛkṣas ca śrīvṛndāvanavartīśrīnīpavṛkṣa iti jñeya ity arthaḥ | gosamṛddham śrīyā juṣtam ābhīraprāyamānuṣam ityādi śrīharivaṃśādyuktyā śrīmathurāyā gopradhānadeśatayā kṣīramayatvāt kṣīrasamudratvaṃ, śrīvṛndāvānasya ca tatravyavrajabhūmipradhānasthānasya viśeṣataḥ kṣīrasrāvaktadhāvalyādīnā śvetadvīpatvam ity agre brahmasaṃhitāvācanato 'bhivyaktaṃ bhāvi | ratnamaṇḍapakalpadrumau ca bhūmiś cintāmaṇigaṇamayī iti brahmasaṃhitāstotrokteḥ | tataḥprabhṛti nandasya vrajaḥ sarvasamṛddhimān harer nivāsātmaṅgaṇai ramakṛīḍam abhūn nṛpa ityādi śrīdaśamaskandhādyukteś ca śrīvṛndāvanānatarghaṭa eva | tena yady api taylor ekāntimatenāpi na virodhaḥ syāt, tathāpi sadā vanavanyajanapriyāya bhagavate śrīgopāladevāya śrīvṛndāvananikuñjakadambādivanikāvihāra eva nitarām rocate | ataḥ śrībhāgatādiṣu tādrśa eva śrūyate, ata ekāntibhyo 'pi sa eva prarocata ity evaṃ ratnamaṇḍapakalpadrumau śrīvṛndāvananikuñjanīpau jñeyāv iti likhitam | kiṃ ca | tatratalatādīpuṣpāṇām vicitravaṅgaṅgatvena ratnasādrśyāt puṣpamayam kuñjam ratnamaṇḍapa eva, tathā tatratakadambādīpādapās ca sarvābhīṣṭapūraṇāt kalpadrumā eva | tathā ca daśamaskandhe | aho eṣāṃ varam janma sarvaprānyupajīvinām | sujanasyeva yeṣāṃ vai vimukhā yānti nārthinaḥ || ityādi | yady api campakādayo 'pi bahavo vṛkṣā vṛndāvane virājante, tathā ca tatraiva śrīgopīnām śrībhagavadanveṣaṇe kvacit kuruvakāśokanāgapunnāgacampakāḥ ityādi, tathāpi kadambapādapaprāyam iti harivaṃśokteḥ | viśeṣato bhāgatapriyatvena | ata eva kadambapādapacchāye

1 pañcakam] B1 -kam pañca 2 āryā] B1 āśvaśvarya- 5 śrī] V1 V2 *deest* 6 śrī] B1 *deest* 7 mānuṣam] V1 -mānuṣa || śrī] B1 *deest* 8 kṣīramayatvāt] V1 *deest* 10 dvīpatvam] Edd dvīpatvād || bhi] V1 B1 *deest* 13 ca] B1 *deest* 14–15 bhagavate] B1 *ante* śrī- 15 śrī] B1 *deest* 16 eva śrūyate] B1 *transp.* || pra] B1 *deest* || rocata] V2 -roceta 18 tatrata] B1 *deest* 20 daśama] V2 *ante* śrī- || varam] B1 varo 22 vṛndāvane] B1 B3 vṛndāraṇye 23 tathāpi] B1 tathā 24 hari] B1 Edd *ante* śrī-

Now, as the five beginning with Ādhāra Śakti are the support even of also blessed Mathurā, placing them down does not conflict with the opinion of even the exclusive devotees, but why should those who stay in Āryāvarta give up the blessed land of Vraja, consisting of Mathurā, Vṛndāvana and so on, full of the Rasa of blessed Lord Gopāla's uninterrupted pastimes of love, and instead place down items such as the milk ocean? To this the author replies in this verse. *Respectively* means that the milk ocean is blessed Mathurā, Śvetadvīpa is blessed Vṛndāvana, the jewelled pavilion is a pavilion of creepers in a bower of blessed Vṛndāvana, and the desire tree is a Kadamba tree within blessed Vṛndāvana.

Following statements such as “rich in cows and beauty and people that are mostly cowherds” in the Harivaṃśa (2.37.30), as blessed Mathurā is a land of mostly cows, it has the nature of the ocean of milk, as it is full of milk. And as especially blessed Vṛndāvana, the main place in the land of Vraja in that place, is all white from streams of milk, it has the nature of Śvetadvīpa (the white island). This will become evident from the statement of the Brahma Saṃhitā below. Further, following the statement “its earth is made of wish-fulfilling gems” of the hymn of the Brahma Saṃhitā (5.55) and statements such as “O king, from that time Nanda's Vraja, full of all riches, the residence of Hari, became with its own qualities the place of Ramā's play” of the Tenth Book (10.5.18), the jeweled pavilion and the desire tree are also found within blessed Vṛndāvana. And even though these last two would not conflict with the opinion of the exclusive devotees, still, the pastimes in the groves of Vṛndāvana and the little forests of Kadamba trees are especially pleasing to the blessed Lord Gopāla, for whom the forest and the forest people are always dear. Hence, as we hear this in scriptures such as the Bhāgavata, even the exclusive devotees delight in it. For this reason, it is written that they understand the jewelled pavilion and the desire tree as the groves and Kadamba trees of blessed Vṛndāvana.

And further, because the flowers of the creepers and so on in Vṛndāvana resemble jewels by being of many different colours, the grove full of flowers really is a jewelled pavilion. Similarly, as the Kadamba and other trees in Vṛndāvana fulfil all one's desires, they are really desire trees. As it is said in the Tenth Book (10.22.33): “Just see their superior birth, as they maintain all living beings! Just as in the case of a good person, no supplicant turns away disappointed from them.” And so on. Even though there are many kinds of trees in Vṛndāvana, such as Campakas or the “Kuruvaka, Aśoka, Nāga and Punnāga” mentioned in connection with the search of the cowherdesses for the Lord (10.30.6), still, the Harivaṃśa mainly mentions Kadamba trees, since they are especially dear to the Lord. For this reason, this tree is men-

sthitaṃ vṛndāvane kvacit iti gautamīyatantrokteś cātra nīpo likhitaḥ | atha dharmādī-  
 nām śrībhagavadāsanapādaikāśrayatvāt adharmādīnām api bhagavato bhaktavargasya  
 vā kasyacid bhaktavātsalyena kadācid dharmātikramaṇādīlakṣaṇānām tadekāśrayat-  
 vāt nyāso naikāntikāṃ matenāpi viruddhaḥ syāt | hṛdabje nyāso 'nantaḥ śrībalade-  
 5 vaḥ, sūryādimaṇḍalarūpaṃ ca sarvataḥ praśmaram aśītānuṣṇam, manonayanāhlā-  
 dakaparasparamilitasūryacandrāditeja iva sahaḥ śrībhagavatteja eva, sattvādīnām  
 ca nijabhaktādyarthaṃ svīkṛtānām, tathā ātmādīnām ca tadaṃśatvādīnā svata eva  
 sevakādirūpānām tadekāśrayatāpi naiva virudhyate | tāntrikais tu kevalaṃ vicitratat-  
 tatphalābhisandhinā sakāmatāntrikabhakteṣu śrībhagadaiśvaryaviśeṣapradarśanena  
 10 śraddhātīśayotpādanāya kṣīrasindhvādīnyāso vihitaḥ, na tu sāksāt śrīmathurādīnām  
 anirdeśādikaṃ kṛtam ity ūhyam | alam ativistareṇa ||142||

tathā ca brahmasaṃhitāyām ādipurūṣarahasyastotre—

sa yatra kṣīrābdhiḥ sarati surabhībhyaś ca sumahān  
 nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ |  
 15 bhaje śvetadvīpaṃ tam aham iha golokam iti yaṃ  
 vidantas te santaḥ kṣītiviralacārāḥ katipaye ||143||

kṣīrasindhuh śrīmathurā, śvetadvīpaś ca śrīvṛndāvanam iti śrībrahmasaṃhitāvaca-  
 nena sādhayati sa yatra iti | taṃ śvetadvīpaṃ bhaje āśraye, yaṃ śvetadvīpaṃ golokaṃ  
 vaikuṅṭhalokoparisthitaṃ gavāṃ lokam iti vidantaḥ, te anirvacanīyāḥ katipaye alpa  
 20 eva bhavanti, na tu bahavaḥ, ataḥ kṣītiviralacārāḥ paramadurlabhā ity arthaḥ | yad vā,  
 paramagopyaparakāśaṅkāyā premaviśeṣodayāpādītasarvasaṅgaparitāyāgena vā lokeṣu  
 nibhṛtaṃ carantīty arthaḥ | nanu śākadvīpe kṣīrasindhau vartamānaṃ prapañcāntar-

1 gautamīya] B1 ante śrī- 3 vā] V1 *deest* 3–4 ekāśrayatvāt] Edd *ins.* adharmādīnām api  
 bhagavato bhaktavargasya 4 matenāpi] Edd mate 'pi 4–5 śrībaladevaḥ] B3 *ins.* eva  
 5–6 āhlādaka] V1 B3 -āhlādakaṃ 9 sandhinā] Edd -sandhi- || tāntrika] V1 B3 -māntrika-  
 11 ūhyam] Edd *deest* || ativistareṇa] V2 *add.* || śrī || 14 yatrāpi] B2 tatrāpi 15 bhaje] B2  
 vrajet || iha] V2<sup>2</sup> *im.* 17–658.10 kṣīrasindhuh ... siddham] Od<sup>2</sup> *im.* 19 alpa] B1 B3 anye  
 22 sindhau] B3 -samudrau

tioned in the Gautamiya Tantra (10.151): “standing in the shade of a Kadamba tree somewhere in Vṛndāvana.”

Now, just as Dharma and the others have taken exclusive shelter at the feet of the Lord’s seat, Adharma and the others also have also taken exclusive shelter of those qualities that sometimes overstep Dharma, present in the Lord or, through his affection for his devotees, in some group of devotees. For this reason, this Nyāsa does not conflict even with the opinion of the exclusive devotees either.

In the lotus of the heart, one should place down “Ananta,” that is, Baladeva, and the forms of the “circles of sun and so on”, that is, the Lord’s natural brilliance, streaming in all directions, neither cold nor hot, brilliant like the sun and moon and so on meeting each other and delighting mind and eyes. As “Sattva” and so on are to be accepted for the sake of his devotees, etc., and as the “self” and so on refer only to the bodies of his servants, etc., as they have the nature of his parts, they also are not in conflict [with the vision of the exclusive devotees]. But the Tantrics, indicating variegated types of results alone, have prescribed the Nyāsa of the milk ocean and so on for Tantric devotees full of desires, in order to bring about a strengthening of their faith by showing them a particular majesty of the blessed Lord. It is for this reason that they have not directly left out mentioned the name, etc., of blessed Mathurā and so on. Enough with all these words!

As it is said in the hymn of the secret, original person in the Brahma Saṃhitā (5.56):

<sup>143</sup>Where an ocean of milk flows from Surabhīs,  
where neither the greatest nor even half a moment of time passes—  
I worship that Śvetadvīpa, known as Goloka  
By a few saints, rarely wandering the earth.

To establish that the ocean of milk is Mathurā and Śvetadvīpa is Vṛndāvana, the author cites this statement of the Brahmā Saṃhitā. I *worship*, take shelter of that *Śvetadvīpa*, that Śvetadvīpa *Goloka* or world of cows above the world of Vaikuṅṭha, the knowers of which will be indescribably *few* or rare, not many. For this reason, they are *rarely wandering the earth*, extremely hard to find. This is the meaning.

Alternatively, the meaning is that fearing to reveal this supremely confidential matter or having given up all company due to the arising of their particular type of love, they move about hidden from the people.



gataṃ prasiddhaṃ śvetadvīpaṃ nityaparamānandarasātmakānantakṣīrasāgarākīrṇa-  
 prapañcātītagolokam iti katham te jñātum arhanti? parasparavirodhenaikyāsambha-  
 vāt | satyaṃ, so 'pi tādrśa eveti viśeṣeṇa dvayena sādhyati | saḥ anirvacanīya ity aprākṛ-  
 tatvaṃ paramānandarasamayadvādikam ca sūcitam | surabhībhyaḥ kāmādhenubhyaḥ,  
 5 prasaratīti vartamānaniṛdeśādīnā nityatvaṃ ca darśitam | kiṃ ca, sumahān vatsarāvṛt-  
 tyā parārdhākhyo vā nimeśārdhākhyo 'tyantasūkṣmo vā samayaḥ kālo 'pi na yatra vra-  
 jati, yatratyān na prāpnotīty arthaḥ | śrīmathurāyās tādrśatvāt śrīmathuraiva śrīgoloka  
 iti śrībhāgavatāmṛtōttarakhaṇḍe golokamāhātmye vistareṇoktam evāsti | evaṃ goloka-  
 sya śvetadvīpena sahābhedāt kṣīrasindhuśvetadvīpanyāso 'pi na viruddha iti bhāvaḥ |  
 10 yad vā, gavāṃ loko nivāsasthānaṃ gokulam iti prasiddhā śrīvṛndāvanādiśrīnandavraja-  
 bhūmiḥ | yaṃ golokam śvetadvīpam iti vidantaḥ, taṃ golokam bhaje ity anvayaḥ | evaṃ  
 śrīgolokasya māhātmyaviśeṣasampattiyā duranvayo 'pi soḍhavyaḥ | nanu śvetadvīpaḥ  
 kṣīrasamudre nityaṃ vartate, bhagavadekaniṣṭhānāṃ śvetamahāpuruṣāṇāṃ nivāsena  
 kālabhayaṃ ca nāstīty āśaṅkya golokasyāpy asya tādrśatvaṃ viśeṣaṇābhyaṃ āha | yatra  
 15 yasmin goloke sa ity anena surabhībhyaḥ saratītyādinā ca śvetadvīpato 'py asya viśeṣa  
 uktaḥ | anyat samānam | evaṃ śrīvṛndāvanādivrajabhūmer mathurāntargatatvena śrī-  
 mathurā kṣīrasindhus tadvrajabhūmiṣṭhānaṃ ca śrīgovardhanādivyāpīśrīvṛndāva-  
 naṃ śvetadvīpa iti siddham | yad vā, āryāvartāntarvartīśrīvṛndāvanam evedaṃ śvetad-  
 vīpaḥ, tac ca paramordhataragolokam iti vidanta ityathākramam evānvayaḥ | vṛn-  
 20 dāvanasya śvetadvīpatve hetuḥ sa yatreti | anyat pūrvavad eva | evaṃ santatānantaśrī-

2 arhanti] B<sub>3</sub> add. ity arthaḥ 5 ca] V<sub>1</sub> deest 6 tyantasūkṣmo vā] B<sub>1</sub> transp. 7 śrī] V<sub>2</sub> deest  
 9 pi] B<sub>1</sub> deest 10 loko] V<sub>2</sub> lokam || gokulam] B<sub>3</sub> golokam 12 śrī] B<sub>1</sub> B<sub>3</sub> deest || duranvayo]  
 Edd durānvayo 13 samudre] V<sub>2</sub> -sindhur 14 ca] B<sub>3</sub> deest 17 vyāpi] V<sub>2</sub> ins. -śrī- || śrī] Edd  
 deest 18 śrī] V<sub>1</sub> deest 20 yatreti] B<sub>1</sub> sa yatra ity ādi

Now, how can they consider Śvetadvīpa, present within Śākadvīpa and the ocean of milk and well-known as a part of this creation, to be Goloka, beyond creation, filled with an unlimited ocean of milk made up of eternal, supremely blissful Rasa? As these two are mutually opposed, they cannot be the same. This is true, and by the differences of the two he establishes that it is like this. By saying that it is indescribable, he indicates that it is beyond matter and made of supremely blissful Rasa and so on. From *Surabhīs*, from wish-fulfilling cows *flows*—by using the present tense, the author also shows its eternity. And further, where neither the *greatest* by revolutions of years, that is, the Parārdha, *nor even half a moment*, the smallest unit of time passes. The meaning is that time cannot reach those who dwell there. As blessed Mathurā is such, Mathurā is Goloka. This has been elaborately explained in the latter part of the Bhāgavatāmṛta, the “Greatness of Goloka.”<sup>a</sup>

In this way, as Goloka is non-different from Śvetadvīpa, the Nyāsa of the ocean of milk and Śvetadvīpa are not in conflict. This is the sense. Or else, this world or abode of cows (Goloka) refers to Gokula, Nanda’s famous land of Vraja, including Vṛndāvana and so on. That Goloka which is known as Śvetadvīpa, that Goloka do I worship: this is the intended syntax. In this way, in order to establish the particular greatness of Goloka, one should put up with even such bad syntax.

Now, Śvetadvīpa is always present in the ocean of milk, and by staying there, the great white beings there, completely devoted to the Lord, have no fear of time. Fearing that one should think thus, author shows gives two details to qualify its similarity to Goloka. By writing *where*, that is, in this Goloka, and *flows from Surabhīs*, and so on, Goloka’s difference from even Śvetadvīpa has been explained. The rest is the same.<sup>b</sup>

In this way, it is established that as the land of Vraja, comprising Vṛndāvana and so on, is included within Mathurā, Mathurā is the ocean of milk, and blessed Vṛndāvana, including Govardhana and so on and being the main part of the land of Vraja, is Śvetadvīpa.

Or else, this Vṛndāvana that is a part of Āryāvarta is Śvetadvīpa, and they know that as the uppermost Goloka. This is the syntax in correct order. The reason for why Vṛndāvana has the nature of Śvetadvīpa is indicated by the first line. The rest should be understood as before.

a This topic is discussed particularly in chapter five of that text.

b That is, Śvetadvīpa and Goloka are the same in being free from time, but they are different in Goloka having a different name and in having *Surabhīs*.

nandagoparājavrajakāmadhenuyūthanivāsato 'nukṣaṇakṣīradhārāparikṣaraṇena dha-  
 valitatvāt śrīkālindīveṣṭitatvena maṇḍalākāratayā dvīpavad dṛśyamānatvāc ca, tathā  
 sarvathā viśuddhānām lokānām śrīnandādīnām āśrayatvāc ca tathā taddeśādhikāriṇaḥ  
 śvetavarṇasya nivāsadvād api śrīvṛndāvanam eva śvetadvīpa iti yuktam eva | anyathā  
 5 śākadvīpe nityam kṣīrasamudrasiddheḥ śvetadvīpe surabhībhyaḥ saratīty ukter agha-  
 ṭanād iti dik | tasya golokatvena vedane 'py eṣa eva hetur unneyaḥ, golokasyāpi tasya  
 tathābhūtāt | evaṃ prapañcāntarvarti śrīmathurāmaṇḍalasthaśvetadvīpākhyāśrī-  
 vṛndāvanam idaṃ prapañcātītavaikuṅṭhpariṣṭhitagolokam iti ye vidanti, te kṣītivira-  
 lacārā iti pūrvavad evārthaḥ | evaṃ śrīvṛndāvanam śvetadvīpa eva, tatpradhānakavra-  
 10 jabhūmimayatvāt śrīmathurā kṣīrasindhur iti siddham ||143||

### atha pīṭhamantraḥ

kramadīpikāyām—

tāro hṛdayam bhagavān viṣṇuḥ sarvānvitāś ca bhūtātmā |  
 15 ṇe'ntāḥ savāsudevāḥ sarvātmayutaṃ ca saṃyogam ||144||  
 yogāvadhau ca padmaṃ pīṭhātmā ṇeyuto natiś cānte |  
 pīṭhamahāmanur uktaḥ paryāpto 'yam saparyāsu ||145||

tāraḥ praṇavaḥ | tato hṛdayam nama iti padam | tataś ca bhagavān iti viṣṇur iti ca |  
 sarvānvitāḥ sarvaśabdayukto bhūtātmā sarvabhūtātmeti | ete trayāḥ savāsudevā vāsu-  
 devasahitāḥ pratyekaṃ ṇe'ntāś caturthyantāḥ | tataś ca sarvātmanā yutaṃ saṃyogam  
 20 sarvātmasaṃyogam iti napuṃśakatvam ārṣam | tataś ca yogasyāvadhau ante padmaṃ  
 yogapadam iti | tadante ṇeyuktaś caturthyantaḥ pīṭhātmā | tadante ca natiḥ nama-  
 ḥśabdaḥ | evaṃ oṃ namo bhagavate viṣṇave sarvabhūtātmane vāsudevāya sarvātma-

1 vraja] V1 -vraje 3 sarvathā] V1 sarvadā || nandādīnām] B1 B3 -vṛndāvanādīnām 4 śrī]  
 B1 deest 8 vaikuṅṭh] B3 -vaikuṅṭhalok- 10 siddham] B3 add. śrīśrīrādhākṣṇābhyāṃ  
 namaḥ 11-66o.16 atha ... prakīrtitaḥ] V2 deest 13 viṣṇuḥ] B2 ins. ca 15 pīṭhātmā] B1  
 Pa pīṭhātmā || natiś] B2 natiś 18 sa] B1 om. 20 sarvātmasaṃyogam] B3 deest

In this way, as it is made white by being sprinkled with constant streams of milk from the eternal and endless herds of Vraja's wish-fulfilling cows dwelling there, belonging to Nanda, the king of the cowherds; as it looks like an island, having the form of a circle, surrounded as it is by the Kāṇḍī river; as it is inhabited by people pure in every way, such as Nanda; and as it is the abode of the superintendent of this land, who is white in colour,<sup>a</sup> it is indeed appropriate to call Vṛndāvāna Śvetadvīpa. Otherwise, the statement *flowing from Surabhīs* would not apply to the Śvetadvīpa that is always acknowledged to be located in the ocean of milk by Śākadvīpa. This is the drift. Also, when it comes to knowing Vṛndāvāna to have the nature of Goloka, this same reason is to be inferred, because it has the same qualities as this Goloka as well.

In this way, those who know this Vṛndāvāna, known as Śvetadvīpa, within the circle of Mathurā, existing within creation, as Goloka, existing above Vaikuṅṭha and beyond creation, they *rarely wander the earth*, with the same meaning as before. Thus, it has been established that Vṛndāvāna is Śvetadvīpa and Mathurā is the ocean of milk, as it mainly consists of the land of Vraja.

### *The Pīṭha Mantra*

In the Kramadīpikā (1.44–45):

<sup>144</sup>Tāra, the heart, BHAGAVAT, VIṢṆU, BHŪTĀTMAN with SARVA-, with VĀSUDEVA, all in the dative case, then SARVĀTMA with SAṂYOGA,<sup>145</sup> then after YOGA, PADMA, then PĪṬHĀTMAN in the dative case and an obeisance at the end—this is said to be the great mantra of the seat (Pīṭha), adequate for worship.

*Tāra* means OṂ; then follows *the heart*, that is, the word NAMAḤ, then BHAGAVAT and VIṢṆU, then BHŪTĀTMAN with SARVA, that is SARVABHŪTĀTMAN. These three with VĀSUDEVA, that is, accompanied by VĀSUDEVA, should all be in the dative case. Then follows SARVĀTMAN with SAṂYOGA, that is, SARVĀTMA SAṂYOGA—the neuter gender of Saṁyoga is an archaic irregularity. Then, *after YOGA*, following that word, comes PADMA, that is YOGAPADMA. After this comes PĪṬHĀTMAN in the dative case, and after that *an obeisance*, the word NAMAḤ. Thus one arrives at OṂ NAMO BHAGAVATE

a This refers to Śiva, known as the protector of Vṛndāvāna.

saṃyogayogapadmapīṭhātmane nama iti siddham | tathā ca śāradātilake | namo bhagavate brūyād viṣṇave ca padaṃ vadet | sarvabhūtātmane vāsudevāyeti vadet tataḥ || sarvātmasaṃyogapadād yogapadmapadaṃ punaḥ | pīṭhātmane hṛdanto 'yaṃ mantras tārādir īritaḥ || iti | sanatkumārakalpe ca | om namaḥ padam ābhāṣya tathā bhagavatepadam | vāsudevāya ity uktvā sarvātmeti padaṃ tathā || saṃyogayogety uktvā ca tathā pīṭhātmane padaṃ | vahniapatnīsamāyuktaḥ pīṭhamantra itūritaḥ || iti ||144-145||

### *atha ṛṣyādismaraṇam*

om aṣṭādaśākṣaramantrasya śrīnārada ṛṣir gāyatrī cchandaḥ sakalalokamaṅgalo nandatanayo devatā klīm bijaṃ svāhā śaktiḥ kṛṣṇaḥ prakṛtir durgādhiṣṭhātrī devatā abhimatārthe viniyogaḥ ||146||

tathā ca sammohanatantre śivomāsaṃvāde—

ṛṣir nārada ity ukto gāyatrī cchanda ucyate |  
gopaveśadharah kṛṣṇo devatā parikīrtitaḥ ||147||  
bijaṃ manmathasaṃjñāṃ tu priyā śaktir havirbhujah |  
15 tvam eva parameśāni asyādhiṣṭhātrdevatā |  
caturvargaphalāvāptyai viniyogaḥ prakīrtitaḥ ||148||

### *athāṅganyāsaḥ*

catuṣcaturbhir varṇaiś ca catvāry aṅgāni kalpayet |  
dvābhyāṃ astrākhyam aṅgaṃ ca tasyety aṅgāni pañca vai ||149||

20 dvābhyāṃ antyābhyāṃ varṇābhyāṃ astrākhyam, pañcamam aṅgaṃ kalpayet, iti anena prakāreṇa tasyāṣṭādaśākṣaramantrasya pañcāṅgāni bhavanti | vai prasiddhau ||149||

1 yoga] V1 B3 *deest* 4 ca] B1 *deest* 6 iti] B1 *deest* 8 om] B1 *deest* || loka] V1 Va B3 *deest* 9 devatā] B1 devā || klīm] Va *ante* hrīm : Edd hrīm 10 abhimatārthe] Pa 'bhitārthe : B2 abhimantrārthe : Od abhipretārthe 11 śivomā] R1 B2 *ante* śrī- 13 parikīrtitaḥ] B2 Od *add.* athāṅganyāsaḥ 14 tu] B2 śrī- 16 phalāvāptyai] R1 Va B1 Od -phalāvāptir : B2 B3 -phalaprāptir 19 tasyety] Od nyasyet 20 antyābhyāṃ] B3 mantrābhyāṃ 21 tasyāṣṭā] B1 aṣṭā- || daśā] B3 *deest*

VIṢṆAVE SARVABHŪTĀTMANE VĀSUDEVĀYA SARVĀTMASAMĶOGAYOGA-PADMAPĪṬHĀTMANE NAMAḤ.

This is also explained in the Śāradātilaka (15.25cd–27ab): “One should say NAMO BHAGAVATE, then the word VIṢṆAVE, then say SARVABHŪTĀTMANE VĀSUDEVĀYA, then after the word SARVĀTMASAMĶOGA again the word YOGAPADMA, then PĪṬHĀTMANE and the heart at the end; this mantra is said to have Tāra at the beginning.” And in the Sanatkumārakalpa: “Having said OM and the word NAMAḤ, then one should say the words BHAGAVATE, VĀSUDEVĀYA and then SARVĀTMA and SAMĶOGA, then the word PĪṬHĀTMANE together with the wife of Agni.<sup>a</sup> This is known as the seat mantra.”

### *Remembering the Sage and so on*

<sup>146</sup>OM. The seer of this eighteen-syllable mantra is Nārada; the metre is Gāyatrī; the divinity is the son of Nanda, the auspiciousness of all the worlds; the seed is KLĪM; the Śakti is svĀHĀ; the Prakṛti is Kṛṣṇa; the presiding divinity is Durgā and the application is attaining whatever one longs for.

As it is said in the discussion between Śiva and Umā in the Sammohana Tantra:

<sup>147</sup>The seer is said to be Nārada and the metre is called Gāyatrī; Kṛṣṇa, dressed in the garb of a cowherd is known as the divinity; <sup>148</sup>the seed is called Manmatha; the Śakti is the wife of the eater of oblations; you alone, greatest mistress, are its presiding divinity; and the application is said to be attaining the result of the fourfold goals of life.

### *Aṅga Nyāsa*

<sup>149</sup>One should make four parts (aṅga) with four letters each and one part with two, the Astra—these are indeed its five parts.

One should make the fifth part *with two*, with the last two letters called Astra. In this way, there will be five parts for the eighteen-syllable mantra. The word *indeed* indicates certainty.

a This makes a slightly different mantra: *om namo bhagavate vāsudevāya sarvātmāsamyogapīṭhātmane svāhā*.

nyasyec ca vyāpakatvena tāny aṅgāni karadvaye |  
tāny aṅgulīṣu pañcātha kecid bāṇān smarān api ||150||

vyāpakatveneti | karayor antarbahihpārśve ca vyāpya tāni pañcāṅgāni sarvam eva man-  
tram ity arthaḥ karadvaye nyasyet | atra praṇavasamputitam iti kecid āhuḥ | athānanta-  
5 raṃ tāni pañcāṅgāni krameṇa karadvasyaṅguṣṭhāṅgulīṣu nyasyet, kecid ca taiḥ pañ-  
cāṅgaiḥ saha karadvayāṅgulīṣv eva mahābāṇapañcakasyānaṅgapañcakasya ca nyāsam  
icchantīti likhati kecid iti | apiśabdasyātra samuccayārthatvāt tāni pañcāṅgāni pañca-  
bāṇān pañca smarāṃś cānaṅgān tāsṃ evāṅgulīṣu yugapan nyasyantīty arthaḥ | atra ca  
10 bījapūrvakaṃ nyasyanti, tatrāpi bāṇeṣu bāṇaśabdaṃ bījatvenādyākṣaram ca tathānaṅ-  
geṣu ca śoṣānānaṅgamohanamadanaḍīśabdaṃ prayuñjanti ||150||

te caktāḥ—

drāvaṇakṣobhaṇākaraśavaśīkṛtsrāvaṇās tathā |  
śoṣaṇo mohanaḥ sandīpanas tāpanamādanau || iti ||151||

drāvaṇādayaḥ pañcabāṇāḥ | tatra ākarṣaḥ ākarṣaṇaḥ, vaśīkṛt vaśīkaraṇaḥ śoṣaṇāda-  
15 yaḥ pañca smarāḥ | prayogaḥ | klīm kṛṣṇāya, hrīm drām drāvaṇabāṇāya, klīm śoṣa-  
ṇānaṅgāya namaḥ, klīm govindāya, hrīm kṣauṃ kṣobhaṇabāṇāya, hrīm mohanama-  
danāya namaḥ, hrīm gopījanāya, hrīm āṃ ākarṣaṇabāṇāya, hrīm sandīpanamadanā-  
turāya namaḥ, hrīm vallabhāya, hrīm vaṃ vaśīkarabāṇāya, hrīm tāpanaratyanaṅgāya  
20 namaḥ, hrīm svāhā, hrīm srām srāvaṇabāṇāya, hrīm mādanamakaraḍhvajāya namaḥ  
| iti | eṣu ca madhye namaḥśabdaṃ kecin na prayuñjate | atra svasampradāyavyava-  
hāra evānusartavya iti pūrvam likhitam eva, tac cānyātrāpy ūhyam | kecid iti krama-  
dīpikāyām | atha tu yugarandhrārṇasyāhaṃ manor nyāsanam bruve | racayatu kara-

2 bāṇān] Pa Od Edd varṇān || smarān] V2 B1 B2 B3 Od Edd svarān 3 pañcāṅgāni] B1 pañcāni  
6 ca] B1 *deest* 7 tra] B1 -pi 8 atra] V1 tac : V2 B1 tatra 9 ca] V1 *deest* 9–10 tathānaṅgeṣu  
ca] B1 *deest* 10 prayuñjanti] V1 yuñjanti: Edd prayuñjate 11 te] R3 B1 *rep.* || te caktāḥ] Od  
tathā caktāḥ 12 drāvaṇa] B2 śrāvaṇa- 14 tatra] Edd atra 15 smarāḥ] V2 -bāṇāḥ || drāvaṇa]  
B3 drāvaṇāya || bāṇāya] Edd *ins.* namaḥ || bāṇāya klīm] B3 *deest* || klīm] B1 hrīm 16 klīm]  
V1 B1 B3<sup>2</sup> hrīm || hrīm] B3 *a.c.* klīm || bāṇ] B1 *om.* || bāṇāya] Edd *ins.* namaḥ || āya] B3 *ins.*  
namaḥ || hrīm] B3 *a.c.* klīm 17 hrīm] B3 *a.c.* klīm || gopījanāya] V1 B3 gopījana || hrīm] B3  
*a.c.* klīm || ākarṣaṇa] B3 ākarṣaṇāya || bāṇāya] B3 *deest* : Edd *ins.* namaḥ || hrīm] B3 *a.c.* Edd  
klīm 18 hrīm] B3 *a.c.* klīm || hrīm] B3 *a.c.* klīm || vaṃ] V2 B1 B3 *deest* || vaśīkara] V1 B3 vaśī-  
karaṇa- || hrīm] B3 *a.c.* klīm 19 hrīm] B3 *a.c.* klīm || hrīm] B3 *a.c.* klīm || srām] B1 drām :  
B3 *deest* || srāvaṇa] B1 drāvaṇa || bāṇāya] Edd *ins.* namaḥ || hrīm] B3 *a.c.* klīm 20 iti] Edd  
*deest* || śabdaṃ] B1 padaṃ || na] V1 *deest* || prayuñjate] B3<sup>2</sup> *p.c.* prayuñjante || sva] B1 *rep.*

<sup>150</sup>One should place these parts all over the hands and then on the fingers. Some place down the five with also the arrows and Smaras.

*All over:* one should place these *five parts*, that is, the whole mantra, on the two hands, covering both the palms and the backs. Some say that this should be done enveloping them with OM.<sup>a</sup>

Next, one should place these five parts in order on the thumbs and fingers of both hands. With *some*, the author indicates that some want to place the five great arrows and the five Anaṅgas on the fingers of the hands along with the five parts. As the word *also* is here used in a conjunctive sense, the meaning is that they place the five parts, the five arrows and the five *Smaras*, five Anaṅgas, on the fingers simultaneously. Here they also do the Nyāsa with a seed at the beginning. Among the arrows also, they use the word for the arrow and its first letter as a seed and among the Anaṅgas the words Śoṣaṇa, Anaṅga, Mohana, Madana and so on.

And they are said to be:

<sup>151</sup>Drāvaṇa (putting to flight), Kṣobhaṇa (agitating), Ākarṣa (attracting), Vaśīkṛt (subjugating), Srāvaṇa (causing to flow), Śoṣaṇa (parching), Mohana (bewildering), Sandīpana (enflaming), Tāpana (distressing) and Mādana (maddening).

*Drāvaṇa* and so on are the five arrows. Among them, Ākarṣa refers to Ākarṣaṇa and Vaśīkṛt to Vaśīkaraṇa. Śoṣaṇa and so on are the five Smaras.

The procedure: KLĪM KRṢṆĀYA HRĪM DRĀM DRĀVAṆABĀṆĀYA KLĪM ŚOṢAṆĀNAṅGĀYA NAMAḤ. KLĪM GOVINDĀYA HRĪM KṢAUM KṢOBHAṆABĀṆĀYA HRĪM MOHANAMADANĀYA NAMAḤ. HRĪM GOPĪJANĀYA HRĪM ĀM ĀKARṢAṆABĀṆĀYA HRĪM SANDĪPANAMADANĀTURĀYA NAMAḤ. HRĪM VALLABHĀYA HRĪM VAṂ VAŚĪKARABĀṆĀYA HRĪM TĀPANARATYANAṅGĀYA NAMAḤ. HRĪM SVĀHĀ HRĪM SRĀM SRĀVAṆABĀṆĀYA HRĪM MĀDANAMAKARADHVAJĀYA NAMAḤ. Among these, some do not use the word NAMAḤ. Here one should follow the practice of one's own tradition; this has been said before and should be supplied elsewhere as well.

*Some* (in verse 5.150) refers to the Kramadīpikā, as the following statement propounds the placing down of the great arrows and the Anaṅgas (KD 2.49):

a That is, adding om before and after each part.



dvandve pañcāṅgam aṅgulipañcake | tanum anumanuṃ vyāpayātha trīsaḥ praṇavaṃ  
sakraṇ | manujalipayo nyāsya bhūyaḥ padāni ca sādaram | ity ukter mahābhāṇāna-  
gādinyāsapratipādanāt | evam agre 'pi jñeyam ||151||

kiṃ ca—

- 5 namo'ntaṃ hṛdayaṃ cāṅgaiḥ śiraḥ svāhānvitaṃ śikhā |  
vaśadyutaṃ ca kavacaṃ huṃyugastrāṃ ca phaḍyutam ||152||

anyad api paramatam eva likhati namo'ntam iti tribhiḥ | aṅgais tair eva pañcabhiḥ  
saha namaḥśabdāntahṛdayādipañcakaṃ nyasyanti | prayogaḥ | kliṃ kṛṣṇāya hṛdayāya  
namaḥ, govindāya śirase svāhā, gopījanāya śikhāyai vaśat, vallabhāya kavacāya huṃ,  
10 svāhā astrāya phaḍ ity | atra ca hṛdayādīnāṃ hṛdayādīsthāneṣv eva nyāsaḥ, kavacasya  
sarvagātreṣu, astrasya ca caturdikṣu jñeyaḥ ||152||

nyasyanti punar aṅguṣṭhau tarjanyau madhyame tathā |  
anāmike kaniṣṭhe ca kramād aṅgaiś ca pañcabhiḥ ||153||

- 15 punaḥ pañcabhir aṅgais taiḥ saha aṅguṣṭhadvayādipañcakaṃ kramān nyasyanti |  
prayogaḥ | kliṃ kṛṣṇāya aṅguṣṭhābhyāṃ nama ityādi | eṣāṃ ca tattadaṅguḷiṣv eva nyāso  
jñeyaḥ ||153||

punaś ca hṛdayādīni tathāṅguṣṭhādīkāni ca |  
nyasyanti yugapat sarvāṇy aṅgais taiḥ pañcabhiḥ kramāt ||154||

- 20 punaś ca tair eva pañcabhir aṅgaiḥ saha tāni hṛdayādīni ca aṅguṣṭhādīni sarvāṇy eva  
yugapat ekadaiva nyasyanti | prayogaḥ | kliṃ kṛṣṇāya hṛdayāya namaḥ, aṅguṣṭhābhyāṃ  
nama ityādiḥ | eteṣāṃ ca karāṅguḷiṣv eva nyāsaḥ ||154||

nyasyanti ca ṣaḍaṅgāni hṛdayādīni tanmanoḥ |  
hṛdayādiṣu caiteṣāṃ pañcaikaṃ dikṣu ca kramāt ||155||

2 nyāsya] Edd 'nyasyā || syā bhūyaḥ] B1 *om.* || sādaram] B3 sāradam 3 nyāsa] B1 nyāsādi- : B3  
nyāsā- 6 yutaṃ] Od -yuktaṃ 7 paramatam] B1 paramatattvaṃ || eva] B1 *deest* || eva pañ-  
cabhiḥ] B1 aṅgaiḥ 8 namaḥ ... hṛday] B1 aṅguṣṭhadvay- 9 gopījanāya] B3 gopījana 19 ca]  
V1 *deest* || ca ... aṅguṣṭhādīni] B1 *transp.* || aṅguṣṭhādīni] V2 *ins.* ca 20 yugapat] B1 yugavad  
21 ādiḥ] B1 B3 *deest* 22 ca] Va<sup>2</sup> *i.m.* || ca ṣaḍ] B2 vaśad-

“Now I will speak the Nyāsa of the mantra of twice the apertures.<sup>a</sup> Place the five parts on the five fingers of both hands, then three times over the whole body, then OM once, then again the letters of the mantra and then again carefully its words.”<sup>b</sup> Similar cases below should be understood in the same way.

And further:

<sup>152</sup>With the parts, HRDAYA with NAMAḤ at the end, ŚIRAS with SVĀHĀ, ŚIKHĀ with VAṢAṬ, KAVACA with HUṀ and ASTRA with PHAṬ.

In verses 152–154, the author now describes another opinion. One should place the five beginning with HRDAYA with NAMAḤ at the end together with the five parts. The procedure: KLĪṀ KRṢṢNĀYA HRDAYĀYA NAMAḤ, GOVINDĀYA ŚIRASE SVĀHĀ, GOPĪJANĀYA ŚIKHĀYAI VAṢAṬ, VALLABHĀYA KAVACĀYA HUṀ, SVĀHĀ ASTRĀYA PHAṬ. In this connection, it should be understood that HRDAYA and so on should be placed down on the area of the heart and so on, KAVACA on all of the body and ASTRA in the four directions.

<sup>153</sup>With the five parts they further place the thumbs, forefingers, middle fingers, ring fingers and little fingers in order.

[...] The procedure: KLĪṀ KRṢṢNĀYA AṄGUṢṬHĀBHĪYĀM NAMAḤ, and so on. It is to be understood that they should all be placed down on the respective fingers.

<sup>154</sup>And then they place with these five all these five parts on the heart and so on, and thumbs, etc., conjointly, one after the other.

[...] *Conjointly* means at the same time. The procedure: KLĪṀ KRṢṢNĀYA HRDAYĀYA NAMAḤ AṄGUṢṬHĀBHĪYĀM NAMAḤ, and so on. And these should be placed on the thumbs and so on.

<sup>155</sup>They also place down the six parts of this mantra, beginning with HRDAYA, on the five places of the heart and so on, and one in the directions, one after the other.

a As there are nine apertures in the male body, this refers to the eighteen-syllable mantra.

b I have followed Govinda Vidyāvinoda's commentary in translating this verse. How it supports using the five arrows and five Smaras is, however, unclear.

evaṃ pañcāṅganyāsaṃ vilikhya ṣaḍaṅganyāsaṃ paramatam eva likhati nyasyanti ceti  
 | teṣāṃ nyāsasthānaṃ darśayati hṛdayeti | eteṣāṃ ṣaḍaṅgānāṃ pañcāṅgani hṛdayaśira-  
 ḥśikhākavacaneṭrākhyāni krameṇa hṛdayādiṣu nijahṛdayaśiraḥśikhākavacaneṭreṣv eva  
 nyasyanti | atra ca kavacasya pūrvavat sarvāṅge nyāso jñeyaḥ | evam antyam aṅgam  
 5 astrākhyam ca sarvadikṣu nyasyanti ||155||

ṣaḍaṅgāni coktāni sammohanatantre sanatkumārakalpe ca—

varṇenaikena hṛdayam tribhir eva śiro matam |  
 caturbhiś ca śikhā proktā tathaiva kavacam matam |  
 netram tathā caturvarṇair astraṃ dvābhyām tathā matam || iti ||156||

10 tathaiveti caturbhir ity arthaḥ ||156||

tataś cāpādam ākeśān nyasyed dorbhyām imaṃ manum |  
 vārāṃs trīn vyāpakatvena nyasyec ca praṇavam sakṛt ||157||

evam aṅganyāsaṃ likhitvā adhunā mantrākṣaranyāsaṃ likhiṣyan tanum anumanuṃ  
 vyāpayeti kramadīpikoktānusāreṇa mantrasya vyāpakanyāsaṃ ādau likhati tataś ceti  
 15 | keśam ārabhya pādaparyantaṃ vyāpakatvena imam aṣṭādaśākṣaram mūlamantram  
 dorbhyām kṛtvā vāratrayam nyasyet, praṇavam ca sakṛd vāram ekaṃ tathaiva nyasyet  
 ||157||

*athākṣaranyāsaḥ*

tato 'ṣṭādaśavarṇāṃś ca mantrasyāsa yathākramam |  
 20 maste lalāṭe bhrūmadhye karṇayor netrayor dvayoḥ ||158||  
 nāsayor vadane kaṇṭhe hṛdi nābhau kaṭidvaye |  
 guhye jānudvaye caikaṃ nyasyed ekaṃ ca pādayoḥ ||159||

1 vi] Edd sam- 3 hṛdayādiṣu] B3 *ins.* dorbhyām imaṃ manum | vārāṃs trīn vyāpakatvena  
 nyasyec ca praṇavam sakṛt | 4 ca] V1 *deest* || sarvāṅge] V2 B3 sarvāṅgeṣu 6 ca] V1 V2 B2 B3  
 Edd *deest* 7 eva śiro] B2 ca śirasā 9 tathā] Va yathā 11–12 nyasyed ... vyāpakatvena] V1 Va  
 B1 *om.* : V1<sup>2</sup> *l.m.* 13 anumanuṃ] B1 *ins.* nyāsed dorbhyām imam anuvārāṃs trīn vyāpaktvena  
 satvagātram vyāpya nyaset | tattraiva matāntaram likhati kecid iti | 14 mantrasya] B1 mantra-  
 16 vāram ekaṃ] B1 ekavāram || tathaiva] B1 *deest* 19 mantrasyāsa] B2 manavaś ca : Od manor  
 nyasyet 20 maste] V1<sup>2</sup> *l.m.* mastake : Edd dante 21 dvaye] R3 -dvayoḥ 22 ca] R1 *om.*

Having described the Nyāsa of five parts, the author gives another opinion in this verse, that of the Nyāsa of six parts. He shows the place where they should be placed down by mentioning *heart*. Five parts of these six parts, that is, HṚDAYA, ŚIRAS, ŚIKHĀ, KAVACA and NETRA, should be placed in order on the *heart and so on*, that is, on one's own heart, head, topknot, shield and eyes. Here also, as before, placing down on the *shield* means to do so on the whole body. Then the last part called the ASTRA should be placed down in all the directions.

The six parts are also explained in the Sammohana Tantra and in the Sanatku-mārakalpa:

<sup>156</sup>HṚDAYA with one letter, ŚIRAS with three, ŚIKHĀ with four and so also KAVACA, NETRA also with four letters and ASTRA with two.<sup>a</sup>

*So also* means with four.

<sup>157</sup>Then one should place this mantra all over with the hands three times, from head to foot, and then OM once.

Having thus described the Aṅga Nyāsa, and preparatory to writing about the Nyāsa of the syllables of the mantra, the author writes in this verse about the Vyāpaka (comprehensive) Nyāsa, following the statement “then three times covering the whole body ...” of the Kramadīpikā (2.49).<sup>b</sup> Having placed this eighteen-syllable root mantra on the hands, one should place it down three times *all over*, starting from the head and ending with the feet, and then also place OM in the same way *once*, a single time.

### *Akṣara Nyāsa*

<sup>158</sup>Then one should place the eighteen syllables (akṣara) of this mantra, in order, on the head, forehead, between the brows, on the two ears and eyes,<sup>159</sup> on the nostrils, face, neck, heart, navel, two hips, private part, one on the two knees and another one on the feet.

a In other words, the difference is that the first of the five parts, *klīm kṛṣṇāya*, is split into two, *klīm* and *kṛṣṇāya*. The six parts would then be *klīm hṛdayāya*, *kṛṣṇāya śirase*, *govindāya śikhāyai*, *gopījanāya kavacāya*, *vallabhāya netrābhyām*, *svāhā astrāya*.

b This verse was cited in full in the commentary on HBV 5.151 above.

dvayor ity anena karṇāditraye pratyekaṃ dvau karṇau, tathā kaṭidvaye 'pi dvāv eva, agre jānudvayādāv ekam iti likhanāt ||158–159||

santo nyasyanti tārādinamo'ntāṃs tān sabindukān |  
śrīśaktikāmabījais ca sṛṣṭyādikramato 'pare ||160||

- 5 teṣām eva nyāsaprakāraṃ satsampradāyānusāreṇa likhati santa iti | tān aṣṭādaśavar-  
ṇān bindusahitān eva nyasyanti, tathā tāraḥ praṇava ādau yeṣām, nama ity ante yeṣām,  
tāṃs ca tān | prayogaḥ | oṃ klīm nama oṃ kṛm nama ityādih | apare kecic ca tān  
eva lakṣmīśaktikāmānāṃ bījaiḥ saha, tathā cakārasyoktasamuccaryārthatvāt pūrva-  
vat tāranamobindusahitān eva, tatra ca sṛṣṭisthitisamḥṛtikrameṇaiva nyasyanti | tatra  
10 sṛṣṭir mastakādikrameṇaiva, sthitiś ca hṛdayādikaṅṭhāntā, samḥṛtiś ca sṛṣṭiviparyayeṇa  
pādādikā | evaṃ nyāsānāṃ nānāprakāratābhiprāyeṇaiva pūrvam likhitam yathāsam-  
pradāyam nyāsān kuryād iti ||160||

*atha padanyāsaḥ*

- tāraṃ śirasi vinyasya pañca mantrapadāni ca |  
15 nyasyen netradvaye vaktre hṛdguhyāṅghriṣu ca kramāt ||161||  
dehe ca vyāpakatvena nyasyet tāny akhile punaḥ |  
kecit tāni namo'ntāni nyasyantyādyākṣaraiḥ saha ||162||

ādau tāraṃ praṇavam svaśirasi vinyasya paścān mantrasya padapañcakaṃ kramān  
netradvayādyāṅgapañcake nyasyet | punaś ca tāni pañcapadāni akhile dehe vyāpaka-

4 kramato] R1 R3 -kramaśo || kramato pare] Od *om.* || pare] B1 *a.c.* nyaset 5 teṣām] V2 eṣām  
5–6 varṇān] B1 vargān 7 oṃ... nama || kṛm] B3 iti drīṃ : Edd kaṃ 9 eva] Edd *ins.* ca || kra-  
meṇaiva] V2 krame : B3 krameṇa 14 pañca] B1 B2 yantra- 15 dvaye] R3 -dvayoh 19 akhile]  
B1 akhila-

One should place two each on the three pairs beginning with the ears, and so also on the two hips, as it is later said that one should place down one on the two knees and so on.

<sup>160</sup>The saints place them together with a Bindu, with Tāra at the beginning and NAMAḤ at the end. Others also add the seeds of Śrī, Śakti or Kāma, in the order of creation and so on.

In this verse, the author gives a version of this type of Nyāsa, following a tradition of saints. They place down *them*, the syllables of the eighteen-syllable mantra, together with a Bindu and also with Tāra, that is, OṂ, at the beginning and NAMAḤ at the end. The procedure: OṂ KLĪṂ NAMAḤ, OṂ KṚṂ NAMAḤ, and so on. *Others*, that is, some people place them down together with the seeds of Lakṣmī, Śakti and Kāma,<sup>a</sup> and as the word *and* is used in a conjunctive sense, as before, these should be added to the Tāra, NAMAḤ and Bindu, and in the order of creation, maintenance and dissolution. In this connection, *creation* means in the order beginning from the head, *maintenance* means from heart to neck, and *dissolution* means from feet and up, opposite to creation.<sup>b</sup> Thus, as there are many opinions of how to perform Nyāsas, one should, as mentioned before, perform Nyāsas in accordance with one's tradition.

### *Pada Nyāsa*

<sup>161</sup>Having placed down Tāra on the head, one should place down the five words (*pada*) of the mantra on the two eyes, the face, the heart, private part and feet, respectively. <sup>162</sup>One should then also place them all over the body as a whole. Some also place them with their first letters and NAMAḤ at the end.

Having first placed Tāra or OṂ on one's head, one should then place the five words of the mantra in order on the five limbs beginning with the two eyes. Then these five words should also be placed *all over the body as a whole*, covering all the limbs.

a That is, śrīṃ, hrīṃ and klīṃ, respectively.

b That is, śrīṃ should be added to the syllable klīṃ, kṛṃ, ṣṇām, yaṃ, goṃ, viṃ, ndām, yaṃ, goṃ, pīṃ, jaṃ, naṃ, vaṃ, llaṃ, bhāṃ, yaṃ, svāṃ, hāṃ (śrīṃ oṃ klīṃ namaḥ at the head, etc.) from head to feet, then hrīṃ to the same syllables but beginning from the heart and down to the feet and then from the head to the neck, and finally klīṃ to the same but from the feet up to the head.

tvena sarvagātram vyāpya nyasyet | tatraiva matāntaram likhati kecid iti | tāni pañcapadāni ādyākṣaraiḥ tattatpadaprathamākṣaraiḥ saha | prayogaḥ | klīm klīm namaḥ, kṛṣṇ kṛṣṇāya namaḥ, goṃ govindāya namaḥ, goṃ gopījanavallabhāya namaḥ, svām svāhā nama iti ||161–162||

- 5 svāhāntāni tathā trīṇi sammiśrāṇy uttarottaraiḥ |  
guhyād galān mastakāc ca vyāpayya caraṇānvadhi ||163||

tatheti samuccaye | pūrvavad ādau tāram śirasi vinyasya paścāt trīṇi mantrapadāni kra-  
meṇa guhyādisthānatrayam ārabhya pādaparyantaṃ kecin nyasyanti | uttarottarasam-  
miśrāṇīti pūrvapūrvapadena uttarottarapadaṃ saṃyojyety arthaḥ | prayogaḥ | klīm  
10 kṛṣṇāya svāhā, klīm kṛṣṇāya govindāya svāhā, klīm kṛṣṇāya govindāya gopījanavalla-  
bhāya svāhā iti ||163||

nyāso 'tra jñānaniṣṭhānām guhyādiviṣayas tu yaḥ |  
svasvarṇatanoh kāryas tattadvarṇeṣu vaiṣṇavaiḥ ||164||

nanu pūrvam keśavadīnyāse mukundādīnām pādamūlādau, tattvanyāse cāniruddha-  
15 sya guhye, varṇapadanyāse 'py atra keśāñcid varṇapadānām guhyādau nyāso vṛttaḥ |  
śrīkṛṣṇacaraṇābjabhaktiniṣṭhais ca sādhubhis tatra tatra tena tena prakāreṇa katham  
nyāsaḥ kāryaḥ? asthāneṣu tattannyāsenā mahādoṣaśaṅkāpatteḥ | tatra likhati nyāsa iti  
| atra nyāsaprakaraṇe eṣu likhiteṣu nyāseṣu madhye iti vā | jñānaniṣṭhānām iti jñāna-  
parair vidhiyamāna ity arthaḥ | teṣām advaitajñānato bhedaḥbhāvena tatra tatra tattan-  
20 nyāse doṣaśaṅkāpi notpadyata iti bhāvaḥ | sa guhyādiviṣayo nyāsaḥ vaiṣṇavaiḥ śrībha-  
gavadbhaktiparais tu svasvarṇatanoh bhūtaśuddhyā nijapūrvavarṇam dagdhvā var-  
ṇamayāmṛtavṛṣṭyā samutpāditasya mātṛkārṇamayasya śarīrasya tattadvarṇeṣu mātṛ-  
kānyāsavyavasthayā guhyapadādīnyāseṣu tattadaṅgarūpeṣv akṣareṣv eva kārya ity

1–2 tāni pañcapadāni] V2 *deest* 2 klīm] B1 *deest* || kṛṣṇ] Edd klīm 6 vyāpayya] B3 prāpayya  
7 tatheti] B1 atheti || vinyasya] B1 nyasya 7–9 trīṇi ... saṃyojyety] B1 *om.* 8 uttarottara]  
V2 uttarottaraiḥ 8–9 sammiśrāṇīti] V1 -sammiśrāṇi 9 arthaḥ] B1 ity arthaḥ 17 tat-  
tan] B3 tattva- 18 eṣu] B3 eteṣu 19 ity arthaḥ] B1 *deest* || jñānato] B1 -bhāvato 20 sa  
guhyādiviṣayo] B1 saptaguhyādi- || śrī] B1 *deest* 22 ṛṇa] V1 V2 -varṇa- || śarīrasya] B1 *deest*

In this connection, the author presents another opinion in the sentence beginning with *some*. *Them* means the five words and *with their first letters* means together with the first letter of each word. The procedure: KLĪṂ KLĪṂ NAMAḤ, KRṂ KRṢṂĀYA NAMAḤ, GOṂ GOVINDĀYA NAMAḤ, GOṂ GOPĪ-JANAVALLABHĀYA NAMAḤ, SVĀṂ SVĀHĀ NAMAḤ.

<sup>163</sup>Also, the three ending with SVĀHĀ, combining each with the next, reaching from the private parts, throat and head to the feet.

*Also* is used in a conjunctive sense. Having placed Tāra on the head, as before, some then place down the three portions of the mantra in order beginning from the three places starting with the private parts and extending to the feet. *Combined each with the next* means that the previous parts should be added to the later parts. The procedure: KLĪṂ KRṢṂĀYA SVĀHĀ, KLĪṂ KRṢṂĀYA GOVINDĀYA SVĀHĀ, KLĪṂ KRṢṂĀYA GOVINDĀYA GOPĪJANAVALLABHĀYA SVĀHĀ.

<sup>164</sup>However, the Nyāsa here, related to private parts and so on, is for those devoted to knowledge. Vaiṣṇavas should do it onto the respective letters of their own body of letters.

Now, earlier, in the Keśavādi Nyāsa, one was enjoined to place Mukunda, etc., on the ankles, and so on, and in Tattva Nyāsa, Aniruddha was to be placed on the private parts, and here also, in the Akṣara and Pada Nyāsas, some letters and portions are to be placed on the private parts and so on. How can those saints who have exclusive devotion for the lotus feet of blessed Kṛṣṇa perform these Nyāsas in this way? They would fear making a grave mistake by placing all of them onto unsuitable places. To this doubt the author replies in this verse.

*Here* means in this type of Nyāsa or among all the Nyāsas described. *For those devoted to knowledge* means that this is laid down by those who are given to knowledge. The implied meaning is that because of their understanding of nonduality, they do not consider distinctions, and there can therefore be no fear of a fault by placing these divinities onto these places. *Vaiṣṇavas*, that is, those who are engaged in devotion to the blessed Lord, should do *it*, this Nyāsa related to the private parts and so on, *onto the respective letters*, the letters placed onto the private parts, feet and so on at the time of the Mātṛkā Nyāsa, *of their own body of letters*, of the body made of the letters of the alphabet, that at the time of Bhūtaśuddhi had been revived with a shower of nectar in the form of letters, after their previous body had been burned up. This is the meaning.



arthaḥ | evaṃ ca bhāvanayā tattadvarṇeṣv eva nyāsān na kāpi doṣāsaṅkā, tathā teṣāṃ  
eva varṇānāṃ nijāṅgatayā svasminn eva nyāso 'pi siddha iti sarvam anavadyam iti dik  
||164||

*atha ṛṣyādinyāsaḥ*

- 5 ṛṣyādīn saptabhāgāṃś ca nyasyed asya manoḥ kramāt |  
mūrdhāsyahṛtsu kucayoḥ punar hṛdi punar hṛdi ||165||

ṛṣyādīnāṃ mūrdhādītraye trīn, stanadvaye dvau, punar hṛdaya eva dvāv ity evaṃ sthā-  
nasaptake krameṇa etad aṣṭādaśākṣaramantrasya ṛṣyādibhāgasaptakaṃ nyasyed ity  
arthaḥ | atra ca praṇavādicaturthyantam ityādi pūrvalikhitānusāreṇa sarvatra caturthi-  
10 namo'ntatā jñeyā | prayogaḥ | aṣṭādaśākṣaraśrīgopālamantrasya nārādāya ṛṣaye namaḥ,  
gāyatriyai chandase namaḥ, sakalalokamaṅgalaśrīmannandanatanayāya devatāyai nama  
ityādi ||165||

*atha mudrāpañcakam*

- 15 veṅvākhyāṃ vanamālākhyāṃ mudrāṃ sandarśayet tataḥ |  
śrīvatsākhyāṃ kaustubhākhyāṃ bilvākhyāṃ ca manoramām ||166||

veṅvādimudrālakṣaṇam agre mudrāsamuccayaprasaṅge lekhyam | manoramām iti  
yady api bahavo mudrāḥ santi, tathāpi veṅvādīpañcakam idaṃ bhagavatpriyatamat-  
vād ādāu darśayitavyam iti bhāvaḥ ||166||

- 20 itthaṃ nyastaśarīraḥ san kṛtvā digbandhanaṃ punaḥ |  
karacakchapikāṃ kṛtvā dhyāyec chrīnandanandanam ||167||

digbandhane mantrasā cāyam | oṃ namaḥ sudarśanāya astrāya phaṭ iti | tathā ca kra-  
madīpikāyām | praṇavahṛdor avasāne sacaturthisudarśanaṃ tathāstrapadaṃ ca uktvā

1 bhāvanayā] V1 pāvanayā : B1 *deest* || kāpi] B3 kadāpi 2 eva] B1 eka- || dik] B1 *add.* śrīkṛṣṇaḥ  
śaraṇam 5 ṛṣyādīn] B1 ṛṣyādi- 7 ṛṣyādīnāṃ] B1 atha ṛṣyādīnāṃ || dvau] *Edd ins.* hṛdaye  
10 śrī] B1 *deest* 11 gāyatriyai ... namaḥ] B3<sup>2</sup> *im.* || namaḥ] V2 *ins.* mukhe || man] V1 B1 B3  
*deest* || nama] V2 *ins.* hṛdi

There can be no fear of fault when one does Nyāsa on these letters only meditating in this way, and as these very letters constitute oneself, the Nyāsa on oneself is accomplished. In this way all objections have been removed. This is the drift.

### *Ṛṣyādi Nyāsa*

<sup>165</sup>One should place the seer and so on (ṛṣyādi) of the mantra in seven parts, on the head, face, heart, nipples and heart again and heart again, respectively.

One should place the seven parts of the eighteen-syllable mantra beginning with the seer on these seven places in order: the first three beginning with seer on the three beginning with the head, two on the nipples and then two again on the heart.<sup>a</sup> Here also, following the previously given statement (5.16) “beginning with OṂ and ending in the dative case”, etc., it should be understood that one should use the dative case everywhere and end with NAMAḤ. The procedure: AṢṬĀDAŚĀKṢARAŚRĪGOPĀLAMANTRASYA NĀRADĀYA ṚṢAYE NAMAḤ, GĀYATRYAI CHANDASE NAMAḤ, SAKALALOKAMAṄGALAŚRĪMANNANDATANAYĀYA DEVATĀYAI NAMAḤ, and so on.

### *The Five Mudrās*

<sup>166</sup>One should then show the delightful Mudrās known as the flute, the forest flower garland, Śrīvatsa, Kaustubha and the Bilva leaf.

The characteristics of the Mudrās of the flute and so on will be given below, in connection with Mudrās in general (6.35–40). *Delightful*: even though there are many Mudrās, still, as the five beginning with the flute are most dear to the Lord, they should first be shown. This is the implied meaning.

<sup>167</sup>Then, with body sanctified by Nyāsa, one should again do Digbandhana, and after showing the Karakacchapika Mudrā, one should meditate on the son of Nanda.

This is the mantra for Digbandhana: OṂ NAMAḤ SUDARŚANĀYA ASTRĀYA PHAṬ. As it is said in the Kramadīpikā (2.59): “After saying Praṇava and heart,

<sup>a</sup> These seven were given above (5.146).

phaḍantam amunā kalayen manunāstramudrayā daśa haritaḥ | iti | asyārthaḥ | praṇa-  
 vaḥ oṃkāraḥ, hṛt namaḥ, etayor ante caturthīvibhaktisahitaṃ sudarśanam iti padaṃ  
 tathā caturthyantam evāstrapadam | kīdṛśam? phaḍ iti śabdāntam | anena mantreṇa  
 astramudrayā daśadigbandhanaṃ kuryād iti | karakacchapikāmudrālakṣaṇaṃ ca bhū-  
 5 taśuddhau pūrvaṃ likhitaṃ evāsti | svāṅge karadvayam uttānaṃ vinyasyety arthaḥ |  
 hastāv utsaṅgam ādhāya iti śrīsūtokteḥ ||167||

*atha śrībhagavadhyānavidhiḥ*

10 atha prakāṣasaurabhodgalitamādhvikotphullasat-  
 prasūnanavapallavaprakaranamraśākhair drumaiḥ |  
 praphullanavamañjarīlalitavallarīveṣṭitaiḥ  
 smarec chiśiritaṃ śivaṃ sitamatis tu vṛndāvanam ||168||

15 athānantaram sitamatiḥ śuddhamanāḥ san vṛndāvanam cintayet | kīdṛśam? drumaiḥ  
 śiśiritaṃ śītalikṛtam | kīdṛśaiḥ? prakāṣam udghaṭam saurabham yasya tac ca | tad udga-  
 litamādhvikaṃ ca pracyutamadhu | utphullaṃ ca vikasitaṃ | sac ca uttamaṃ yat pra-  
 sūnaṃ puṣpaṃ navapallavaṃ ca | tayoḥ prakaraḥ samūhaḥ | tena namrāḥ śākhā yeṣāṃ  
 taiḥ | mādhviketi hrasvatvaṃ mahākavinibaddhatvāt soḍhavyam | prakāṣasaurabhāku-  
 litamattabhṛṅgollasad iti pāṭhas tu sugama eva | punaḥ kīdṛśaiḥ? praphullābhir nava-  
 mañjarībhir lalitā manoharā yā vallaryaḥ agrasākhā latā vā, tābhir veṣṭitaiḥ | śivaṃ  
 maṅgalarūpaṃ, nirbādhatvāt paramakalyāṇakaradvāc ca ||168||

1 manunāstra] V1 om.      2 namaḥ] V1 manaḥ      4–5 bhūtaśuddhau pūrvaṃ] B1 *transp.*  
 5 svāṅge] V1 svāṅke      6 sūtokteḥ] B3 -śukokteḥ      7 śrī] Edd *ins.* -nandanandana- || vid-  
 hiḥ] V2 *add.* kramadīpikāyām      8 oṃphullasat-] B1 -aprollasat      11 chiśiritaṃ] Od *gl.* (drumaiḥ  
 śītalikṛtam)      12–19 athānantaram ... ca] Od<sup>2</sup> *i.m.*      14 sac] B1 tac      16 hrasvatvaṃ] B3 *a.c.*  
 prāsvatvaṃ      18 yā] B1 *deest*

SUDARŚANA in the dative case and the word ASTRA and ending in PHAṬ, one should close the ten directions with this mantra and the Astra Mudrā.” This is the meaning. “*Praṇava* is OM, *heart* is NAMAḤ. After these come the word SUDARŚANA and then the word ASTRA in the dative. And what else? It ends with the word PHAṬ. With this mantra and the Astra Mudrā one should close the ten directions.”<sup>a</sup>

The Karakacchapika Mudrā was given before, in the context of Bhūtaśuddhi (5.66). The meaning is that one should place the two outstretched hands to one’s body, as in the statement of Sūta (BhP 11.14.32), “placing the hands in the lap.”<sup>b</sup>

### *Procedure for Meditating on the Blessed Lord<sup>c</sup>*

<sup>168</sup>Now, with pure mind, one should remember auspicious Vṛndāvana, cooled by trees having branches bowed down with bunches of fresh twigs, beautiful, blossoming flowers, extraordinarily fragrant and dripping with nectar, and enveloped by lovely creepers with blooming, fresh clusters of blossoms,

Now, that is, after this, one should *with pure mind*, that is, pure thoughts, meditate on Vṛndāvana. What is this Vṛndāvana like? It is *cooled* or made cold by trees. What kind of trees? Trees with branches bowed down with *bunches* or groups of fresh twigs and *beautiful* or excellent flowers, *blossoming* or opened up, *dripping with nectar*, that is, streaming with honey, and *extraordinarily* or excellently fragrant.—The short *i* in -mādvika- (nectar) should be excused, as this was composed by a great poet. The reading *prakaṭasaurabhākulitamattabhṛṅgollasat-* ([flowers] shining with excited bumblebees, bewildered by their extraordinary fragrance) is easy.

Again, what kind of trees? They are enveloped by *lovely* or enchanting *creepers*, that is, plants winding or branching upwards, with blooming, fresh clusters of blossoms.

Vṛndāvana is *auspicious* or full of benedictions, as it is free from disturbances and since it affords the greatest fortune.

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- a Again, the *iti* after this section indicates this to be a quotation. As it is similar but not identical to the commentary of Rāghava Bhaṭṭa, it may be from the commentary of Puruṣottama Vana instead.
- b In the Bhāgavata Purāṇa, this verse is actually not spoken by Sūta but by Kṛṣṇa himself.
- c This extensive meditation is taken from the KD (3.1–36).

vikāsisumanorasāsavadanamañjulaiḥ sañcarac-  
chilimukhamukhodgatair mukharitāntaram jhañkṛtaiḥ |  
kapotaśukaśārikāparabhṛtādibhiḥ patribhir  
virāṇitam itas tato bhujagaśatrunṛtyākulam ||169||

- 5 vṛndāvanam eva viśinaṣṭi vikāsīti dvābhyām | sañcaratām itas tato bhramatām śīli-  
mukhānām bhramarāṇām mukhebhya udgatair utthitaiḥ jhañkṛtaiḥ jhañkāraśabdaiḥ  
mukharitam mukharatām nītam antaram madhyam yasya tat | kīdṛśaiḥ? vikāsinām  
sumanasām puṣpāṇām rasasya āsvādanam bhramarair avalehanam, tena mañjulair  
manoharair virāṇitam śabdāyitam | bhujagaśator mayūrasya nṛtyena ākulam vyāptam  
10 ||169||

kalindaduhituś calallaharivipruṣām vāhibhir  
vinidrasarasīruhodararajaścayoddhūsaraiḥ |  
pradīpitamanobhavavrajavilāsinīvāsasām  
vilolanavihāribhiḥ satatasevitam mārutaiḥ ||170||

- 15 yamunāyāś calantīnām laharīṇām vipruṣaḥ jalabindavaḥ, tāsām vāhibhir netṛbhir  
mārutaiḥ satatam sevitam | vilolanam sañcalanam, tadrūpavihāravadbhiḥ | vilolana-  
parair anārataniṣevitam iti pāṭhaḥ sugama eva | viśeṣaṇatrayeṇa mārutasya krameṇa  
śāityasaugandhyamāndyāny uktāni ||170||

- 20 pravālanavapallavam marakatacchadam vajramau-  
ktikaprakarakorakam kamalarāganānāphalam |  
sthaviṣṭham akhilartubhiḥ satatasevitam kāmadam  
tadantar api kalpakānghripam udañcitam cintayet ||171||

- tasya vṛndāvanasya antar madhye kalpavṛkṣam api cintayet | pravālam vidrumam eva  
navapallavam yasya tam, marakata eva chadaḥ patram yasya tam, vajrasya hīraka-  
25 sya mauktikasya ca prakaraḥ samūha eva korakaḥ puṣpakalikā yasya tam, kamalarāgaḥ  
padmarāgamañir eva nānāvidham phalam yasya tam, sthaviṣṭham sthūlataram, akhi-  
laiḥ ṣaḍbhir eva ṛtubhiḥ satatam sevitam, etena sarvadā sarvapūṣpānivatvam uktam |  
udañcitam ucchritam ||171||

2 jhañ | B2 lac. 3 parabhṛtādibhiḥ | Od gl. kokilābhiḥ 4 virāṇitam | B2 om. 15 yamunāyāś |  
B1 kālindaduhitur yamunāyāś 20 rāga | B1 rep. 21 sthaviṣṭham | Od gl. sthūlam || rtubhiḥ |  
Pa bhartubhiḥ 22 tadantar api | Od gl. (vṛndāvanamadhye 'pi) || kalpakānghripam | Od gl.  
kalpavṛkṣam 23-24 antar ... maraka | V1 del. 23 vidrumam eva | B3 vikramaseva 24 eva | B1  
deest 25 rāgaḥ | B1 ins. padmarāgaḥ 25-26 rāgaḥ padma | V1 deest

169resounding with the humming from the mouth of roaming arrowheads,  
 sweetened by their tasting the nectar of blooming flowers,  
 it rings with the calls from birds such as doves, parrots, Mainas och  
 Kokilas,  
 it is filled with the dance of the enemy of the snakes,

The author gives further attributes of Vṛndāvana in verses 169–170. Vṛndāvana is *resounding* or made resounding with the *humming* or humming sound coming from the mouths of the roaming *arrowheads* or bees. What kind of humming? It has been *sweetened* or enchanting by the bees' *tasting* or licking of the nectar of blossoming flowers. Vṛndāvana is also *filled*, that is, pervaded by the dance of the *enemy of the snakes* or the peacock.

170always attended by breezes bringing drops  
 from the moving waves of the daughter of the sun,  
 grey with the pollen from expanded lotuses  
 and playfully shaking the clothes of the love-enflamed women of Vraja.

Vṛndāvana is always attended by breezes *bringing* or bearing *drops* or particles of water from the moving waves of the Yamunā. They play by *moving* or agitating. The reading vilolanaparair anārataniṣevitam (continually attended by [breezes] intent upon shaking) is easy. By three distinguishing features, the coolness, fragrance and indolence of the breezes are then described, respectively.

171Within, one should visualise a most broad and tall desire tree,  
 its fresh twigs made of coral, its leaves of emerald,  
 buds of diamonds and pearls and its manifold fruits of rubies,  
 constantly attended by all the seasons and fulfilling all desires.

*Within it*, that is, in the middle of Vṛndāvana, one should also visualise a desire tree, the fresh twigs of which are coral, the leaves of which are emeralds, the flower buds of which are made of diamonds and pearls, the manifold fruits of which are rubies, which is *most broad* or very bulky, and which is constantly attended by the six seasons—by this it is meant that it is always furnished by all kinds of flowers—and which is *tall* of lofty.

suhemaśikharāvaler uditabhānumad bhāsvaram  
 adho 'sya kanakasthalīm amṛtaśikarāsāriṇaḥ |  
 pradīptamaṇikuṭṭimāḥ kusumareṇupuñjojjvalām  
 smaret punar atandrito vigataṣaṭtaraṅgāḥ budhaḥ ||172||

- 5 amṛtaśikarāsāriṇo amṛtabinduvarṣiṇo 'sya kalpakāṅghripasya adhaḥ kanakasthalīm  
 cintayet | śikarāsāriṇaḥ iti pāṭhe 'pi sa evārthaḥ | kīdṛśīm? suhemnaḥ śobhanasuvār-  
 ṇasya śikharam śṛṅgam, tasya āvaliḥ paṅktis tasyāḥ sakāśād udito yo bhānumān tad-  
 vad bhāsvaram dedīpyamānām | yad vā, suhemamayī śikharāvaliḥ śākhāpaṅktir yasya  
 tasyeti kalpakāṅghripasyaiva viśeṣaṇam | punaḥ kīdṛśīm? pradīptair dedīpyamānair  
 10 maṇibhiḥ padmarāgādibhiḥ kuṭṭimam baddhabhūmi yasyās tām | atandritaḥ anala-  
 saḥ, vigatā dūrībhūtāḥ ṣaṭtaraṅgā ūrmayo yasyās tām, śokamohau jarā mṛtyuḥ kṣuttṛṭ  
 ceti ṣaḍūrmayaḥ ||172||

- tadratnakuṭṭimaniviṣṭamahīṣṭhayoga-  
 pīṭhe 'ṣṭapatram aruṇam kamalam vicintya |  
 15 udyadvirocanasarocir amuṣya madhye  
 sañcintayet sukhaniviṣṭam atho mukundam ||173||

- tasyāḥ kanakasthalyā yadratnakuṭṭimam ratnabaddhabhūbhāgas tasmin niṣṭam  
 sthitam yat mahīṣṭham mahattaram yogapīṭham tasmin | kīdṛśam kamalam? udyato  
 virocanasya raveḥ sarociḥ samānaprabham, ata evāruṇam | amuṣya kamalasya madhye  
 20 sukhaniviṣṭam sukham āsinam | yad vā, kuṭṭimaniviṣṭety atra niṣṭaśabdārthānusāre-  
 ṇātrāpi sukhasthitam ity arthaḥ | vilambamānasantānakaprasavadāmety agre vakṣya-  
 māṇamālāvīlambamānatāyās tathā matsyāṅkuṣeti varṇayīṣyamāṇabhaktajanaikāśra-  
 yaśrīcarāṇakamalasandarśanāsampatteś ca | ata eva ṛṭiyaskandhe | sthitam vrajantam  
 āsinam śayānam vā guhāśayam ity atra mukhyatvābhīprāyēṇādau sthitam iti śrīkapi-  
 25 ladevena nirdiṣṭam | sammohanatantre ca śrīśivenoktam | veṇum grhītvā hastābhyam

1 mad] Edd -vad || bhāsvaram] Pa bhāsūrām 2 sya] Od gl. (asya kalpavṛkṣasya adhaḥ)  
 4 budhaḥ] B2 budhaiḥ 5 kāṅghripa] B1 -vṛkṣa- 6 pi] V2 deest || evārthaḥ] B3 Edd tathai-  
 vārthaḥ 7 bhānumān] Edd bhānus 10 baddha] Edd ratnabaddha- 11 jarā] B3 jvarā  
 20 sukham āsinam] B1 sukhāsīnam 24 śayānam] V1 om.

<sup>172</sup>Then, beneath the tree showering a drizzle of nectar, the wise one should alertly contemplate a golden surface, free from the six waves, shining like a sun rising over a row of golden mountain peaks, its base inlaid with glittering gemstones and radiant with heaps of flower pollen.

Beneath the desire tree *showering a drizzle of nectar* or raining down drops of nectar one should *alertly* or without laziness meditate on a golden surface. The meaning of the reading -śīkarāsrāvīṇaḥ is the same. What kind of a surface? *Shining* or blazing like a sun that is rising from a *row* or range of golden mountain peaks. Alternatively, the row of golden mountain peaks can refer to the desire tree as well. What else? The *base* or paved ground is inlaid with glittering or blazing *gemstones* such as rubies. It is *free* or far removed from the *six waves* or billows. “The six billows are sorrow, illusion, old age, death, hunger and thirst.”<sup>a</sup>

<sup>173</sup>On the greatest place of union upon this jewelled base one should visualise a reddish lotus of eight petals, bright as the rising sun, and in its middle one should then envision Mukunda pleasantly seated,

[...] What kind of a lotus? It is *bright* or as shining as the rising sun; for this reason, it is reddish. [Mukunda is] *pleasantly seated* or sitting comfortably in *its* middle, that of the lotus.

Alternatively, following the meaning of the word *niviṣṭha* in the word *kuṭṭīmaniviṣṭha* above, *pleasantly seated* should be taken as “pleasantly standing”, as it is said in the statement “hanging, continuous flower wreath” below (5.178) that his garland hangs down freely and as it would otherwise be impossible for him to show his lotus feet, the only refuge for the devotees, as will be described in verse 5.182.

Therefore, Lord Kapila mentions standing first in his statement in the Third Book (3.28.19), “standing, moving, sitting, lying down or dwelling in the heart”, to point out its primacy. And as Śiva says in the Sāmmohana Tantra: “Standing and holding the flute in his hands, he places it to his mouth.”<sup>b</sup> *Standing* means standing in a charming pose, bending at three places, as he

a I have not been able to find the source of this half-verse.

b This exact phrase is found in a meditation from the Gautamiya Tantra below (5.210).



mukhe saṃyojya saṃsthitam iti | samyak tribhaṅgalalitam sthitam ity arthaḥ | yatas tatra tenaivoktam | tiṣṭhantaṃ devadeveṣaṃ tribhaṅgalalitākṛtim iti | ata evoktam śrī-  
viṣṇudharmottare | gopālapratimāṃ kuryād veṇuvādanatatparām | barhāpīḍaṃ gha-  
naśyāmāṃ dvibhujām ūrdhvasaṃsthitāṃ || iti ||173||

- 5     sutrāmaratnadalitāñjanameghapuñja-  
      pratyagranīlajalajanmasamānabhāsam |  
      susnigdhanīlaghanakuñcitakeśajālam  
      rājanmanojñaśitikaṅṭhaśikhaṅḍacūḍam ||174||

- 10    śrīmukundam eva viśinaṣṭi sutrāmeti pañcaviṃśatibhiḥ | sutrāmaratnam indranīla-  
      mañiḥ, dalitāñjanam ghrṣṭakajalam, pratyagram navam, nīlajalajana utpalam, taiḥ  
      samānā bhāḥ kāntir yasya tam | rājat śobhamānam, manojñaṃ śitikaṅṭhaśikhaṅḍam  
      mayūrapiccham, tena cūḍā mauliḥ | yad vā, tad eva cūḍāyām yasya tam | kvacic ca keśa-  
      jālarājad iti samastapāṭhaḥ ||174||

- 15     rolambalālitasuradrumasūnakalpi-  
      tottaṃsam utkacana votalakamaṇapūram |  
      lolālakasphurita bhālatapradīpta-  
      gorocanātilakam uccalacillimālam ||175||

- 20    rolambair bhramarair lālitaṃ prītyā sevitaṃ, suradrumaprasūnaṃ parijātapuṣpaṃ,  
      tena kalpitaḥ racitaḥ uttaṃsaḥ śīrobhūṣaṇaṃ yena tam | uccale udgate nṛtyantyaū vā  
      cillimāle bhrūlate yasya tam ||175||

āpūrṇaśāradagatāṅkaśaśāṅkabimba-  
kāntānaṃ kamalapatraviśālanetram |  
ratnasphuranmakara kuṅḍalaraśmidīpta-  
gaṅḍasthalīmukuram unnatacārunāsam ||176||

- 25    āpūrṇaṃ śāradaṃ ca gatāṅkaṃ ca niṣkalaṅkaṃ yac ca śaśāṅkabimbaṃ candramaṅḍa-  
      lam, tasmād api kāntaṃ sundaram ānaṃ yasya tam ||176||

2–4 ata ... iti] B1 *deest* 7 jālam] B2 -jālai 9–13 śrīmukundam ... pāṭhaḥ] Od *i.m.* 12 mauliḥ]  
Edd *add.* yasya tam 13 pāṭhaḥ] V2 *add.* ||śrī|| 14 druma] Va B1 B3 *ins.* -pra- 18–20 rolambair  
... tam] Od *i.m.* 20 tam] B3 *add.* śrīrāmaḥ śaraṇam 25–26 āpūrṇaṃ ... tam] Od<sup>2</sup> *i.m.*

also says in the same book: “The Lord of the god of gods, standing in a form bending at three places.” For this reason, it is said in the Viṣṇudharmottara Purāṇa (–): “One should make an image of Gopāla, intent on playing the flute, crowned with a peacock feather, densely dark, two-armed and standing up.”

<sup>174</sup>lustrous like a Sutrāma jewel, ground collyrium,  
a bank of rainclouds or a fresh blue lotus,  
with hair that is smooth, dark, thick and curled,  
crowned with a splendid and pleasing peacock feather,

In verses 174–198, the author further describes this Mukunda. The Sutrāma jewel is the sapphire. [...] *Crowned with a peacock feather* means that the peacock feather is his crown, or else, that he has it in his crown. Some readings combine the last two lines.<sup>a</sup>

<sup>175</sup>his crest of divine flowers delighting the bees,  
his ear ornaments made of fully blown fresh blue lotuses,  
an orpiment Tilaka lighting up the surface of his forehead  
glittering with playful locks of hair, rising eyebrows;

[...] The *divine flower* is the Parijāta flower. [...] *Rising eyebrows* means that they have risen up or that they are dancing.

<sup>176</sup>his face more beautiful than the orb of a spotless full moon in autumn,  
his eyes broad as the petals of the lotus flower,  
his cheeks mirrors lit up by the rays from Makara-shaped  
ornaments for the ear, glittering with gems; his nose raised and lovely;

[...]

a In this case, the meaning would be that the peacock feather crowns his hair.



<sup>177</sup>his lips more beautiful than vermilion, his soft smile lighting up  
the directions like a moon, a jasmine flower or a coral tree;  
his charming conch-like neck, shining with a necklace  
made of bunches of new buds and flowers;

In the reading *pracalārkakṣipta*, the “moving sun” means a peacock feather.<sup>a</sup>

<sup>178</sup>his shoulders decorated with a hanging, continuous string of flowers,  
attended by joyously humming bees;  
his full and broad chest, like a sky glittering with the stars  
of a string of pearls and with the Kaustubha jewel as its sun.

[...] His shoulders are decorated with *a continuous string of flowers*, a garland made of the flowers of the desire tree, that is *hanging* or stretching down to the feet, or in another reading,<sup>b</sup> *fragrant* or sweet-smelling and *avāla*, that is, unwithering. [...]

<sup>179</sup>He is ornamented with the mark of the Śrīvatsa, he has elevated shoulders,  
noble, nicely rounded and full arms, reaching down to his knees,  
a slightly rounded belly, a fine and famously deep navel,  
a row of hair, charming like a row of female bees,

[...] That his belly is *slightly rounded* means that it is both depressed and elevated or that it is eminently auspicious.

<sup>180</sup>bracelets on his upper and lower arms, seal rings, necklaces,  
girdles, anklets and belly-strings, all fashioned from manifold gems;  
his slender form is coloured with divine unguents,  
his round buttocks are covered with a yellow cloth.

a In this case, the necklace would be made of twigs, flowers and peacock feathers.

b Instead of *-vilambamāna-* at the end of the first line, this reading would be *-surabhyavāla-*.

nānāmañibhiḥ prakarṣeṇa ghaṭitāḥ kalpitā aṅgadādayo yasya tam | tatra ūrmir mud-  
rikā, sārasanaṃ rasanā, tundabandhaḥ udarabandhanārthasuvārṇaḍorakam | divyair  
aṅgarāgair anulepanaiḥ paripiñjaritā nānāvārṇatām nītā aṅgayaṣṭir yasya tam ||180||

5 cārūrujānum anuvṛttamanojñajāṅgham  
kāntonnataprapadaninditakūrmakāntim |  
māñikyadarpaṇālasannakharājirājad-  
ratnāṅgulicchadanasundarapādapadmam ||181||

10 māñikyamayadarpaṇebhyo 'pi vilasatām śobhamānānām nakhānām rājis tayā rājantyo  
ratnāṅgulayaḥ, tās chadāḥ patrāṇi, taiḥ sundare pādapadme yasya tam | ratneti pāṭhaḥ  
sugamaḥ ||181||

matsyāñkuśāridaraketuyavābjavajra-  
saṃlakṣitāruṇakarāṅghritālābhirāmam |  
lāvāṇyasārasamudāyavinirmitāṅga-  
saundaryanirjitamanobhavadehakāntim ||182||

15 matsyādibhiḥ rekhātmakais cihnaiḥ saṃlakṣitam aruṇataram cātiraktam aṅghritalam  
| karāṅghriti pāṭhe aruṇam karāṅghryos talam, tena abhirāmam manoramam | āram  
cakram, daraḥ śaṅkhaḥ | nirjitye atra nirdhuteti kvacit pāṭhaḥ | kāntiḥ śobhā ||182||

20 āsyāravindaparipūritaveṇurandhra-  
lolatkarāṅgulisamīritadivyarāgaiḥ |  
śāsavad dravīkṛtavikṛṣṭasamastajantu-  
santānasantatim anantasukhāmburāśim ||183||

śāsvan muhur dravīkṛtā ārdritā vikṛṣṭā samākṛṣṭā ca samastajantūnām santānasantatir  
vaṃśasamūho yena tam ||183||

25 gobhir mukhāmbujavilīnavilocanābhir  
ūdhobharaskhalitamantharamandagābhiḥ |  
dantāgradaṣṭaparīṣṭatṛṇāñkurābhir  
ālambivāladhilatābhir athābhivītam ||184||

1 kalpitā] B1 *deest* 5 nindita] B2 -nirmita- 9 tās] B3 *ins.* eva || ratneti] B1 B3 rakteti 11 śāri]  
Edd -śāra- 15 talam] V2 *deest* 16 pāṭhe] B1 *ins.* karā avasam || āram] V1 ari- : B1 ariś 17 nir-  
dhuteti] V1 ninditeti 19 rāgaiḥ] B2 -vālaiḥ : Od -gānaiḥ 22 samākṛṣṭā ca] B1 *transp.* || ca] V2  
*deest* 27 ālambi] Od *gl.* (ālambivaladhilatā pucchalatā yāsām) || bhivītam] Od *gl.* bhirathā

[...] *A belly-string* is a golden string for tying over the belly. *Coloured* means made variously coloured. [...]

<sup>181</sup>He has beautiful thighs, knees and similarly pleasing shanks,  
lovely and elevated forefeet, putting the beauty of a tortoise to shame;  
feet, beautiful as lotuses with leaves of toes made of shining gems  
and toenails like glittering ruby mirrors,

[...] The reading *ratna-* is easy.<sup>a</sup>

<sup>182</sup>charming, very reddish soles, marked with fish,  
elephant hook, disc, conch, flag, barley seed, lotus and thunderbolt;  
a beauty of limbs made of the essence of all loveliness,  
putting to shame the bodily lustre of the god of love,

[...] In the reading *-karāṅghri-*, it is the palms that are reddish.<sup>b</sup> [...] Instead of *-nirjita-*, some readings have *-nirdhuta-*.<sup>c</sup> *Lustre* means beauty.

<sup>183</sup>an endless ocean of happiness,  
perpetually melting and attracting the continuous succession of living  
beings  
with the divine melodies sent forth by his fingers  
moving over the holes of the flute at his lotus face;

[...]

<sup>184</sup>and surrounded by cows, eyes fixed on his lotus face,  
idle and slowly moving, stumbling under the weight of their udders,  
chewing the cud of grass and twigs in their teeth  
their tails hanging down like creepers;

- 
- a As the verse as it is already reads *-ratna-* in the last line, I am unsure how this reading would differ. Perhaps the commentator intends a reading that would separate lines two and three?  
b This is the reading found in all the manuscripts and editions, so we have here an example of the commentator using a manuscript of the primary text that is lost.  
c In that case, the last sentence would begin “agitating the bodily lustre ...”.

athānantaraṃ gobhir abhito vītaṃ veṣṭitam | ūdhobhareṇa stanagauraveṇa skhalitaṃ  
mantharaṃ cālasaṃ mandaṃ ca yathā syāt tathā, abhito gacchantībhīr ity arthaḥ |  
vāladhiḥ puccham ||184||

5       saprasravastanavicūṣaṇapūrṇaniśca-  
lāsyāvaṭakṣaritaḥphainiladugdhamugdhaiḥ |  
veṇupravartitamanoharamandraḡita-  
dattoccakarṇayugalair api tarṇakaiś ca ||185||

10       tarṇakair nūtanavatsaiś cābhivītam ity anvayaḥ | evam agre 'pi | kīdṛśaiḥ? prasravo dug-  
dhakṣaraṇaṃ tatsahitasya stanasya vicūṣaṇaṃ dantoṣṭhenākṛṣya pānaṃ, tena pūrṇo  
10       dugdhabhr̥to niścalaś ca āsyāvaṭau mukhavivaraṃ, tasmāt kṣaritaṃ yat phainilaṃ phe-  
namayaṃ dugdhaṃ, tena mugdhaiḥ sundaraiḥ | mandro gambhīradhvaniḥ | kvacin  
mandeti pāṭhaḥ ||185||

15       pratyagraśṛṅgamṛdumastakasamprahāra-  
saṃrambhavalganavilolakhurāḡrapātaiḥ |  
āmedurair bahulasāsnagalair udagra-  
pucchaiś ca vatsataravatsatarīnikāyaiḥ ||186||

pratyagraṃ navaṃ śṛṅgaṃ yasmin, tena mṛdunā mastakena samprahāraḥ anyena saha  
yuddhe abhigātas tasmin vā anyena prahāras tena saṃrambhaḥ krodhas tasmin āveśo  
vā, tena valganam itas tato vicalanaṃ, tena vilolaḥ khurāḡrapāto yeṣāṃ taiḥ | āmedu-  
20       raiḥ susnigdhaiḥ puṣṭair iti vā, bahulā sthūlā sāsnaḥ galakambalo yasmin tādṛśo galo  
yeṣāṃ taiḥ | vatsa eva stanapānāvasthām atikrānto vatsaraḥ, traivarṣiko balivarda iti  
kecit, tādṛśyeva vatsatarī tayor nikāyaiḥ samūhaiś cābhivītam ||186||

25       hambhāravakṣubhitadigvalayair mahadbhir  
apy ukṣabhiḥ pṛṭhukakudbhārabhārahinnaiḥ |  
uttambhitaśrutipuṭīparivītavamaśa-  
dhvānāmṛtoddhatavikāśivīśālaghoṇaiḥ ||187||

1–3 athānantaraṃ ... puccham] Od<sup>2</sup> *i.m.*       2 cālasaṃ] B<sub>1</sub> cāpaṃ || syāt ... abhito] V<sub>2</sub>  
*deest* || tathā abhito] V<sub>1</sub> *deest* || abhito] B<sub>3</sub> *deest*       4 vicūṣaṇa] Pa -vibhūṣaṇa-       7 dattocca]  
B<sub>2</sub> dattavya-       8–12 tarṇakaiś ... pāṭhaḥ] Od<sup>2</sup> *i.m.*       8 prasravo] B<sub>1</sub> *deest*       19 valganam] B<sub>1</sub>  
cāpaṃ? : B<sub>3</sub> valgāṇam       20 puṣṭair ... vā] Od<sup>2</sup> *deest*       22 vītam] Od<sup>2</sup> -vītayuktam       24 apy] B<sub>3</sub>  
*om.* || khinnaiḥ] Va -bhinnaiḥ

[...]. The meaning of *moving* is that they walk all around him. [...]

<sup>185</sup>and also by young ones, lovely with milky foam  
dripping from their motionless mouths,  
full after sucking the udder, flowing with milk,  
and ears raised up from the enchanting, deep song of the flute;

The syntax here is that he is also surrounded by *young ones*, that is, new born calves. Similarly below as well. [...] Some readings have *manda* (low) instead of *mandra* (deep).

<sup>186</sup>by herds of heifers and young bulls with raised tails,  
smooth necks, thick dewlaps and the step of their hooves  
falling unsteadily, agitated as they are from eager fighting  
with their fresh horns and soft heads;

[...] *Smooth* means very soft or fatty. A *young bull* has passed the stage of suckling, that is, of being a calf. Some say that a bull is three years old. A *heifer* is the same but female. [...]

<sup>187</sup>and by great bulls, agitating the directions with their bellowing,  
tired from the weight of their wide humps,  
their shining broad muzzles lifted towards the amrosial  
sound of the flute surrounding the raised folds of their ears;



ukṣabhir vṛṣair apy abhivītam | pṛthukakudbhara eva bhāras tena khinnair alasiḥ  
| uttambhitayā ūrdhvikṛtya stabdhatām prāpitayā śrutipuṭyā parivītam yat śrīkṛṣṇa-  
vaṃśadhvanāmṛtam, tasmin uddhatā udbhaṭā, tena vā ūrdhvikṛtā vikāśinī ca pra-  
sphuṭapuṭā viśālā ca ghoṇā nāsā yeṣām taiḥ ||187||

- 5 gopaiḥ samānagūṣāśīlavayovilāsa-  
veśaiś ca mūrchitakalāsvanaveṇuvīṇaiḥ |  
mandroccatārapaṭugānaparair vilola-  
dovallārīlalitalāsyavidhānadakṣaiḥ ||188||

- 10 gopaiś cābhivītam | guṇāḥ karuṇādayaḥ, śīlaṃ svabhāvo jagadānandakatvādi, mūrchi-  
taḥ mūrchanam prāpitaḥ, kalāsvanaḥ madhurāsphuṭadhvaniḥ | svareti pāṭhe madhu-  
rāsphuṭarāgo yasmin tādrśo veṇur vīṇā ca yeṣām taiḥ | mūrchanā cōktā | svaraḥ sam-  
mūrchito yatra rāgatām pratipadyate | mūrchanām iti tāṃ prāhuḥ kavayo grāmasam-  
bhavām | sapta svarās trayo grāmā mūrchanās tv ekaviṃśatiḥ || iti | mandroccatārair  
dhvanibhedaiḥ paṭu vyaktaṃ yadgānaṃ tatparaiḥ | lāsyam nṛtyam ||188||

- 15 jaṅghāntapīvarakaṭīrataṭinibaddha-  
vyālolakiṅkiṅghaṭāraṭitai raṭadbhiḥ |  
mugdhais tarakṣunakhakalpitaṅghabhūṣair  
avyaktamañjuvacanaiḥ pṛthukaiḥ parītam ||189||

- 20 pṛthukair bālakaiḥ parītam veṣṭitam | kīdrśaiḥ? jaṅghānte pīvarakaṭīratādhyām ca  
pīnakaṭīsthalyām nibaddhā ca vyālolā ca yā kiṅkiṅginām ghaṭā samūhaḥ, tasyā raṭitaiḥ  
śabdaiḥ kṛtvā raṭadbhiḥ śabdāyamānaiḥ | tarakṣur vyāghraḥ ||189||

- 25 atha sulalitagopasundarīṇām  
pṛthunivivīṣanitam bamantharāṇām |  
gurukucabharabhaṅgurāvalagna-  
trivalivijrmbhitaromarājibhājām ||190||

1–4 ukṣabhir ... taiḥ] Od<sup>2</sup> *l.m.* 1 eva] V2 *deest* 2 parivītam] B1 paripītam 3–4 prasphuṭa]  
V2 prasphutita- 4 ca] Edd *deest* 6 svana] V2 R1 Pa B3 Od -svara- 7 tāra] Va Pa B1 B2 -  
tāna- 12 rāgatām] V1 rājatām : V1<sup>2</sup> *l.m.* 12–13 sambhavām] B1 *add.* iti 15 nibaddha-] B2  
-viruddha- 18 vacanaiḥ] V1 B1 vadanaiḥ 19–21 pṛthukair ... vyāghraḥ] Od<sup>2</sup> *l.m.* 20 stha-  
lyām] B3 -śūnyām || yā] Edd *deest* || raṭitaiḥ] Od<sup>2</sup> veṣṭitaiḥ 21 śabdaiḥ ... raṭadbhiḥ] Od<sup>2</sup> *deest*  
23 pṛthu] B2 *om.* 24 bhara] B1 *deest*

[...]

<sup>188</sup>by cowherds of similar virtues, nature, age, games and dress, the beautiful sound of whose flutes and lutes are proliferated, engrossed in clearly singing both low and high, and whose waiving creepers of arms are expert in the art of dancing;

[...] The *merits* are compassion and so on and *nature* is giving joy to the world, etc. *Proliferated* means that they have attained proliferation and *beautiful sound* is a tone that expresses sweetness. In the reading -svara-, the meaning is a melody that expresses sweetness. [...] And *proliferation* is explained like this: “Where a note is modulated and attains to a Rāga, the poets call it proliferation; it arises from the mode. There are seven notes, three modes and twenty-one proliferations.”<sup>a</sup> [...]

<sup>189</sup>accompanied by innocent boys, noisy with the sound of small tingling bells tied around their ankles and plump sloping hips, their necklaces made of tiger claws, speaking sweet, unclear words;

[...]

<sup>190</sup>and by the most playful cowherd women, curvaceous with broad and firm buttocks, with a streak of hair extending over the three folds of their bellies, bent under the weight of their heavy breasts,

a These lines are also cited by Rāghava Bhaṭṭa in his commentary on the KD. The first two are taken from the third chapter of Śubhankara's Saṅgīta-dāmodara (p. 32). The reading there of the last pada is *āha bharato grāmasambhavām*, but the reading found here (*prāhuḥ kavayo grāmasambhavām*) is given as a variant reading.—I am indebted to Professor Mandakranta Bose for this information.

athety ānantarye māṅgalye vā | sulalitānām paramamanoharāṅām gopasundarīṅām  
gopīnām ālibhīḥ paṅktibhīḥ samantāt sarvataḥ satataṃ nitarāṃ sevitam ity aṣṭaśloke-  
nānvayaḥ | tā eva viśīnaṣṭi pṛthvādīnā karāmbujānām ity antenna pādadvayonaślokaṣṭa-  
kena | nivivīṣāṃ nivīḍam | avalagnaṃ madhyadeśaḥ ||190||

5 tadatimadhuracāruveṇuvādyā-  
mṛtarasapallavitāṅgajāṅghripānām |  
mukulavisararamyarūḍharomod-  
gamasamalaṅkṛtagātravallarīṅām ||191||

10 tasya śrīkṛṣṇasya atimadhuraṃ sukhadaṃ cāru ca sundaraṃ veṇuvādyam evāmṛtara-  
sas tena pallavito vistārito 'ṅgajāṅghripaḥ kāmavṛkṣo yāsām tāsām | aṅgajāṅghripasyeti  
pāṭhe pareṇa sambandhaḥ | mukulavisaraḥ kuṭṅhalasamūhas tadvad ramyaḥ rūḍhaś ca  
jāto yo romodgamaḥ pulakaṃ, tena samyag alaṅkṛtā gātravallārī dehalatā yāsām ||191||

15 tadatiruciramandahāsacandrā-  
tapaparijṛmbhitarāgavārīrāśeḥ |  
taralatarataraṅgabhaṅgavipruṭ-  
prakarasamaśramabindusantātānām ||192||

20 tasya śrīkṛṣṇasya atiruciro mandahāsa eva candrasyātapo raśmis tena pariḥmbhitasya  
vivardhitasya rāgavārīrāśeḥ premasamudrasya ye taralatarā aticañcalās taraṅgā ūrmi-  
kallolās taraṅgaparamparā vā, teṣāṃ vipruṣo jalabindavas tāsām prakaraḥ samūhas  
tena samās tulyā ye śramotpannasvedabindavas taiḥ santātānām vyāptānām | prasa-  
reti pāṭhe 'pi sa evārthaḥ | santātīnām iti pāṭhe śramabindūnām santatīḥ paramparā  
yāsām ||192||

25 tadatilalitamandacilicāpa-  
cyutaniśīteḥkṣaṇamārabāṇavṛṣṭyā |  
dalitasakalamarmavihvalāṅga-  
pravisṛtaduḥsahavepathuvyathānām ||193||

1–4 sulalitānām ... deśaḥ] Od<sup>2</sup> *i.m.* 1 parama] V2<sup>2</sup> *i.m.* 2 paṅktibhīḥ] V1 *deest* || aṣṭa] B3  
Edd aṣṭama- 3–4 tā ... ślokaṣṭakena] Od<sup>2</sup> *deest* 4 deśaḥ] B1 deśam 6 pānām] V2 *a.c.*  
R1 Va Pa B1 B2 B3 Od *p.c.* pasya : V1<sup>2</sup> -pāsya 8 gātra] Edd -gāna- 9–12 tasya ... yāsām] Od<sup>2</sup>  
*i.m.* 9 daṃ] V1 V2 B3 pradam || ca] V2 *deest* 12 vallārī] Od<sup>2</sup> -śarīra 13 rucira] V2 Pa -  
madhura- 15 bhaṅga] V1 B3 *deest* : V2<sup>2</sup> *i.m.* 18 taraṅgā] V1 V2 taraṅgabhaṅgā 19 vā] B3  
Od<sup>2</sup> *deest* 20 vyāptānām] V2 Od<sup>2</sup> *deest* 23 manda] V1 R1 -malla- : Va -m ullasat- : Pa -malli- :  
B1-mandasa- 25 dalita] B2 tadati- || sakala] B3 -kamala-

The word *and* is here used to denote immediate succession or for auspiciousness. The syntax of verses 190–197 is that he is always and on all sides attended by the *rows* or lines of *most playful* or supremely enchanting *cowherd women* or cowherdesses. The author gives details of them in eight verses minus two lines, that is, beginning from *curvaceous* (5.190) and ending at *lotus hands* (5.197). [...]

<sup>191</sup>the trees of whose desire sprout from the immortal  
nectar that is the most sweet and beautiful melody of the flute,  
the creepers of whose limbs are decorated by hair standing on end,  
delightful as an abundance of buds springing up,

*His* means Kṛṣṇa's. The reading -aṅgajāṅghripasya is connected with what comes after.<sup>a</sup> [...]

<sup>192</sup>covered by beads of sweat, resembling drops of water  
sprinkled from the crashing of the tremulous waves  
of the of the ocean of desire, swelling in the moonlight  
of his most lovely slight smile,

[...] The meaning of the reading -prasara- is the same. In the reading -santatinām, the meaning is having streaks formed by beads of sweat.

<sup>193</sup>pierced in all vital organs and pained unbearably by the quivering of  
limbs afflicted by showers of sharp arrows of love  
from his glances, shot from the bows  
of his most charming and slack eyebrows,

a That is, “the tree of whose bodies expand ...” would refer to all the cowherdesses, even though it is, in that reading, in the singular. Many mss follow that reading but I have chosen the reading favoured by the commentary.

tasya śrīkṣṇasya atilalitā paramamanoharā mohanā mandā ca āyatā pragalbhā vā yā cillir bhrūḥ saiva cāpaḥ, tasmāt cyutaḥ niśitaś ca tikṣṇa iḥṣaṇamārabāṇaḥ kaṭākṣarūpaḥ kāmaśaraḥ, tasya vṛṣṭyā, dalitasakalamarmasu ata eva vihvaleṣv aṅgeṣu pravisṛtā duḥsahā vepathurūpā vedanā yāsām ||193||

- 5 tadatisubhagakamrarūpaśobhā-  
mṛtarasapānavidhānalālasābhyām |  
praṇayasalilapūravāhininām  
alasavilolavilocanāmbujābhyām ||194||

- 10 alasābhyām lajjādinārdhamilitābhyām vilolābhyām ca viśiṣṭalocanāmbujābhyām  
kṛtvā premajalapravāhahanaśilānām | kathambhūtābhyām? tasya śrīkṣṇasya atisu-  
bhagāt paramakamanīyād api kamraṃ kamanīyaṃ rūpaṃ, tasya śobhā kaiśore nava-  
yauvanodbhede śrīḥ saiva | yad vā, tad eva śobhāyuktāmṛtarasas tasya pānavidhāne  
lālasā atyautsukyaṃ yayos tābhyām ||194||

- 15 visraṃsatkavarīkalāpavigalatphullaprasūnasravan-  
mādhvīlampāṭacañcarīkaghaṭayā saṃsevitānām muhuḥ |  
māronmādamadaskhalanmṛdugirām ālolakāñcyucchvasan-  
nīvīviślathamānacīnasicyāntāvīrnitambatviṣām ||195||

- 20 mādhvī mādhvikam, cañcarīko bhramaraḥ | māronmādena yo madaḥ mattatā, tena  
skhalantī aspaṣṭākṣarā mṛduḥ komalā gīrvāṇī yāsām | unmādalakṣaṇaṃ coktam | śvā-  
saprarodanotkampair bahudhālokanair api | vyāpāro jāyate yas tu sa unmādaḥ smṛto  
yathā || iti | ālolayā sañcalantya kāñcyā hetunā ucchvasanti ślathībhanantī yā nīvī pari-  
dhānavastrabandhaḥ, tayaiva viślathamāno viślathībhanan cinadeśodbhavaḥ sūkṣmo  
vā sicayaḥ paṭṭavastraviśeṣas tasyānte svarūpe āviḥ prakāṣa nitambatviṣ yāsām | antaḥ  
svarūpe vināśe cāntike 'pi ca iti koṣaḥ ||195||

- 25 skhalitalalitapādāmbhojamandābhighāta-  
kvaṇitamāṇitulākotyākulāśāmukhānām |

1–4 tasya ... yāsām] Od<sup>2</sup> *l.m.* 1 ati] B<sub>1</sub> *ins.* -su- || manoharā] Od<sup>2</sup> *deest* || mohanā] B<sub>3</sub> *deest*  
2 iḥṣaṇamārabāṇaḥ] B<sub>1</sub> iḥṣaṇaṃ māraṇaḥ 3 aṅgeṣu] B<sub>3</sub><sup>2</sup> *l.m.* || pravisṛtā] Od<sup>2</sup> *parisṛtā*  
4 duḥsahā] B<sub>1</sub> duḥsahya 5 tadati] R<sub>1</sub> tadāni- || kamrarūpa] Od *transp.* 9–13 alasābhyām ...  
tābhyām] Od<sup>2</sup> *l.m.* 9 militābhyām] V<sub>2</sub> B<sub>3</sub> -nimilitābhyām || vilolābhyām] B<sub>1</sub> *deest* 10 tasya]  
B<sub>1</sub> *deest* 11 kamraṃ] Od<sup>2</sup> *deest* 12 yad vā] B<sub>3</sub> *deest* || tad eva] Od<sup>2</sup> tā parama- 14 visraṃsa-  
tkavarīkalāpavigalatphulla] Pa praṇayasalila- || sravan-] Od -smaran- 18–24 mādhvī ... koṣaḥ]  
Od<sup>2</sup> *l.m.* 20–21 unmādaḥ ... yathā] Od<sup>2</sup> sa madonmāda ucyate 24 vināśe] V<sub>2</sub> nāśe 26 kva-  
ṇita] V<sub>1</sub><sup>2</sup> *l.m.*

[...] *Slack* means extended or bold. [...]

<sup>194</sup>bearing streams of water of affection  
with their langurous and unsteady lotus eyes  
which long for drinking the blessed immortal nectar  
of his supremely beautiful, desirable form,

*Langurous* means half-closed due to shyness and so on. [...] *Blessed* means the beauty of his boyhood sprouting into youthful maturity. Alternatively, they *long* or are most anxious for drinking his blessed immortal nectar.<sup>a</sup>

<sup>195</sup>constantly attended by swarms of bees lusty for the honey flowing from  
the blooming flowers falling from the bundle of their loosened braids,  
their soft voices stammering in the madness of love,  
the beauty of their buttocks appear by the nature of the loosened China  
silk under their petticoats, relaxed by their swinging girdles,

[...] *Stammering* means uttering unclear syllables. This is the description of *madness*:<sup>b</sup> “When such behaviour as sighing, weeping, trembling and repeatedly looking around appears, it is known as ‘madness’”. [...] *China silk* means a special kind of cloth made of a type of silk that comes from the country of China or that is very fine. *Anta* means *nature*, as the word *anta* according to the lexicon can mean nature, destruction or edge.<sup>c</sup>

<sup>196</sup>their earrings glittering as their faces turn in the direction  
filled by the tinkling of his jeweled ankle bells  
as his playfully tripping lotus feet softly touch the ground,

a In the first interpretation, the word *śobha* or *śobhā* is to be understood as connected to Kṛṣṇa's form, while in the second, it is to be connected with its nectar. I have chosen the latter in my translation.

b Rudraṭa's Śṛṅgāratilaka (2.21).

c Using the excellent software created by Dr. Dhaval Patel (<https://www.sanskritworld.in/sanskrittool/kosha-search/kosha.html>), I have searched many Sanskrit lexica, but I have not found this exact definition of *antaḥ* anywhere. Perhaps the commentator here simply collects the most common lexicological explanations of the word. The ordinary translation of the word (the one adopted by Govinda Vidyāvinoda in his commentary on the ƧD), is edge, which would mean that the beauty of the buttocks of the cowherdesses appears behind the edge of the loosened silken underwear, but perhaps this image was a bit too racy for Puruṣottama Vana or the present commentator.

caladadharadalānām kuḍmalatpakṣmalākṣi-  
dvayasarasiruhāṇām ullasatkuṇḍalānām ||196||

skhalitasya skhalanayuktasya lalitasya ca pādāmbhojasya mandābhighātena iṣad bhū-  
bhāgaprahāreṇa kvaṇitaḥ kṛtaśabdo maṇimayo yas tulākoṭir nūpuraṃ, tena ākulaṃ  
5 śabdavyāptam āśānām diśāṃ mukhaṃ yābhyas tāsām | kuḍmalat mukulāyamānaṃ  
pakṣmalaṃ ca utkr̥ṣṭapakṣmayuktam akṣidvayasarasiruhaṃ yāsām ||196||

drāghīṣṭhaśvasanasamīraṇābhitāpa-  
pramlānībhavadaruṇoṣṭhapallavānām |  
nānopāyanavilasatkarāmbujānām  
10 ālibhiḥ satataniṣevitaṃ samantāt ||197||

drāghīṣṭho 'tidīrghaḥ śvāsanasamīraṇaḥ śvāsavāyus tena abhitāpaḥ santāpas tena  
pramlānībhavan aruṇoṣṭhapallavo yāsām ||197||

tāsām āyatalolanīlanayanavyākośanīlāmbuja-  
sragbhiḥ samparipūjitākḥilatanuṃ nānāvinodāspadam |  
15 tanmugdhānanapaṅkajapravigalanmādhvīrasāsvādīnīm  
bibhrāṇaṃ praṇayonmadākṣimadhukṛṇmālāṃ manohārīṇīm ||198||

vyākośaṃ vikasitaṃ, praṇayād unmade udgatamade akṣiṇī eva madhukṛṇmālā bhra-  
marapaṅktiḥ | tāṃ bibhrāṇam prakāṭayantam | śrīlocanayor itas tato bahudhā nipa-  
tanena sarvato darśanān mālety uktam | kīdṛśīm? tāsām yan mugdhaṃ manoharam  
20 ānanapaṅkajaṃ | tasmāt pravigalato mādhvīrasasya makarandasya āsvādānāśīlām | ata  
eva manohārīṇīm ||198||

gopīgopapaśūnām  
bahiḥ smared agrato 'sya gīrvāṇaghaṭām |  
vittārthinīm viriñcitrinayana-  
25 śatamanyupūrvikām stotraparām ||199||

3–6 skhalitasya ... yāsām] Od<sup>2</sup> *i.m.* 4–700.8 kṛtaśabdo ... nāradena] Vz *deest* 4 ākulaṃ] B3  
ānandaṃ 5 śabda] Od<sup>2</sup> śabdaṃ 6 ca] B3 *ins.* yāsām || akṣi ... yāsām] Od<sup>2</sup> *deest* 10 satata]  
B2 Od satataṃ || niṣevitaṃ] B2 *om.* 16 madhu] Od<sup>2</sup> *i.m.* 17–21 vyākośaṃ ... manohārī-  
ṇīm] Od<sup>2</sup> *i.m.* 17 udgatamade] B1 *deest* || eva] Od<sup>2</sup> *deest* 18 paṅktiḥ tāṃ] Od<sup>2</sup> paṅktīti  
22 gopīgopa] Edd *transp.*

the petals of their lips trembling and their pairs of lotus eyes  
closed like buds behind the filaments of their eyelashes,

[...]

<sup>197</sup>the blossoms of their reddish lips faded  
by the hot air of their long breaths,  
their lotus hands shining in all their undertakings—  
always and on all sides attended by rows of such cowherd women,

[...]

<sup>198</sup>him, the abode of all pleasures, his whole body completely honoured  
by garlands of the fully opened blue lotuses of their wide and restless dark  
eyes,  
and wearing an enchanting garland of his own eyes maddened by love,  
like bees enjoying the sweet nectar of streaming from their lovely lotus  
faces.

*Fully opened* means expanded. [...] Since his blessed eyes look everywhere,  
falling here and there in various ways, they are called a *garland*. [...]

<sup>199</sup>In front of him and beyond  
the cowherdesses, cowherds and animals,  
one should remember the gods, praying for wealth  
led by Brahmā, Śiva and Indra, fond of hymns,



idānīm krameṇa vittadharmamokṣakāmākhyapuruṣārthacatuṣṭayasya tathā sarvataḥ  
śreṣṭhasya pañcamapuruṣārtharūpāyā bhakteś ca vāñchāyāḥ pradānām devādīnām  
dhyānam āha gopīti pañcabhiḥ | asya kṛṣṇasya agrataḥ sammukhe ||199||

5 taddakṣiṇato muninikaraṃ  
dṛḍhadharmavāñcham āmnāyaparam |  
yogīndrān atha pṛṣṭhe  
mumukṣamāñān samādhinā sanakādyān ||200||

dakṣiṇe cāsya muninikaraṃ smaret | dṛḍhā dharme vāñchā yasya tam ||200||

10 savye sakāntān atha yakṣasiddha-  
gandharvavidyādharacāraṇāmś ca |  
sakinnarān apsarasaś ca mukhyāḥ  
kāmārthino nartanaḡtāvādyaiḥ ||201||

15 sakāntān patnīśahitān yakṣādīmś ca smaret | kathambhūtān ? nartanādyaiḥ kāmār-  
thino nijanijābhīṣṭaprārthakān | mukhyāḥ śreṣṭhāḥ urvaśyādyā apsarasaś ca smaret  
||201||

śāṅkhendukundadhavalam sakalāgamajñam  
saudāminītatipīśaṅgajaṭkalāpam |  
tatpādapaṅkajagatām acalām ca bhaktim  
vāñchantam ujjhitatarānyasamastasaṅgam ||202||

20 tasya śrīkṛṣṇasya pādapaṅkajagatām tadviṣayiṇīm ity arthaḥ | ujjhitataro nitarām pari-  
tyakto 'nyasmin bhaktivyatirikte samaste saṅga āsaktir yena tam ||202||

25 nānāvidhaśrutigaṇān vitasaptarāga-  
grāmatrayīgatamanoharamūrchanābhiḥ |  
samprīṇayantam uditābhir amuṃ mahatyā  
sañcintayen nabhasi dhātṛsutam munīndram ||203||

1–3 idānīm ... gopīti] Od<sup>2</sup> *i.m.* 2 pradānām] Od<sup>2</sup> pādānām || devādīnām] V<sub>1</sub> B<sub>1</sub> B<sub>3</sub> *ins.* ata  
eva 3 gopīti] Edd gopeti || kṛṣṇasya] B<sub>3</sub> *ante* śrī- 5 āmnāyaparam] Od *gl.* vedaparām  
7 mumukṣamāñān] V<sub>1</sub> Od mumukṣu- || mumukṣamāñān] Od mānyān 9 savye] Od *gl.* vāme  
13–14 sakāntān ... smaret] Od<sup>2</sup> *i.m.* 13 nartanādyaiḥ] Od<sup>2</sup> *deest* 14 ābhīṣṭa] Od -ābhīṣṭaiḥ  
17 saudāminītati] Od saudāminādyuti- 20–21 tasya ... tam] Od<sup>2</sup> *i.m.* 20 ujjhitataro nitarām]  
Od ujjhitavān 21 saṅga] B<sub>3</sub> aṅga

Now, in verses 199–203, the author gives a meditation on the gods and so on, the fulfillers of the desires for the four goals of life, that is, wealth, virtue, liberation and enjoyment and also devotion, the fifth goal of life, above all the others, respectively. *In front of him* means facing Kṛṣṇa.

<sup>200</sup>likewise on his right, a multitude of sages,  
desirous of staunch virtue, devoted to the Vedas,  
and behind, the great yogins led by Sanaka,  
striving for liberation through meditation,

[...]

<sup>201</sup>and on his left, with their wives, the Yakṣas,  
Siddhas, Gandharvas, Vidyādhara and Cāraṇas,  
the Kinnaras and the foremost of the Apsarases,  
soliciting pleasure through dance, song and music.

[...] *The foremost of the Apsarases* refer to Urvaśī and so on.

<sup>202</sup>White as a conch shell, the moon or the jasmine flower,  
the knower of all scriptures, whose tawny matted hair resembles  
a mass of lightning, wishing for unswerving devotion to his lotus feet,  
completely renouncing all other attachments,

[...]

<sup>203</sup>fully delighting him by producing on his great lute  
enchanting proliferations arising from the three modes,  
seven Rāgas and manifold tones: one should meditate  
on this son of Brahmā, the best of sages, in the sky.

ata eva amuṃ śrīkṣṇaṃ mahatyākhyayā kacchapikayā svakīyavīṇayā prīṇayantam |  
 kābhiḥ? nānāvidhaḥ ṣaṭtriṃśadbhedātmako yaḥ śrutigaṇo nādasamūhas tenānvitā ye  
 sapta rāgāḥ niṣādādisvarā meghanādasasantādirāgā vā, teṣu vā grāmatrayī tatra grā-  
 māṇāṃ trayāṇāṃ samāhāras tasyāṃ gatāḥ prāptā yā manoharā mūrchanās tābhiḥ |  
 5 kimbhūtābhiḥ? uditābhiḥ svayam eva prakāṭyaṃ prāptābhiḥ | mahatyoditābhir iti vā  
 sambandhaḥ | ata eva munīndraṃ munigaṇaśreṣṭhaṃ dhātṛsutam śrīnāradaṃ nabhasi  
 samyak cintayet ||203||

śrīgautamīyatantre—

10 atha dhyānaṃ pravakṣyāmi sarvapāpapaṇāśanam |  
 pītāmbadharāṃ kṣṇaṃ puṇḍarīkanibhekṣaṇam ||204||  
 raktanetrādharāṃ raktapāṇipādanakhaṃ śubham |  
 kaustubhodbhāsitoraskam nānāratnavibhūṣitam ||205||  
 taddhānavilasanmuktābaddhahāropaśobhitam |  
 nānāratnaprabhodbhāsimukutaṃ divyatejasam ||206||  
 15 hārakeyūrakaṭakakuṇḍalāiḥ parimaṇḍitam |  
 śrīvatsavakṣasaṃ cārunūpurādyupaśobhitam ||207||  
 nānāratnavicitraīś ca kaṭisūtrāṅguliyakaiḥ |  
 barhipatrakṛtāpīḍaṃ vanyapuṣpair alaṅkṛtam ||208||  
 kadambakusumodbaddhavanamālāvibhūṣitam |  
 20 sacandratāraṅkānandivimalāmbarasannibham ||209||  
 veṇuṃ grhītvā hastābhyāṃ mukhe saṃyojya saṃsthitam |  
 gāyantaṃ divyagānaiś ca goṣṭhamadhyagataṃ harim ||210||  
 svargād iva paribhraṣṭakanyakāśataveṣṭitam |  
 sarvalakṣaṇasaṃpannaṃ saundaryeṇābhiśobhitam ||211||

25 śubhaṃ jaganmaṅgalarūpaṃ, tasya kaustubhasya dhāmnā tejasā vilasantūbhir muk-  
 tābhir ācchannena saṃveṣṭitena hāreṇa upaśobhitam | muktābaddheti vā pāṭhaḥ |  
 kaṭisūtreṇāṅguliyakaiś cālaṅkṛtam | sacandrābhis tārābhir ānandaṃ sukhakaraṃ yad  
 vimalam ambaraṃ vyoma tat sadṛśam | atra candrasthāne kaustubhaḥ | tārāsthāne  
 kadambamālā | ambarasthāne śrīmadvakṣaṣṭhalaṃ ūhyam | svargād iva paribhraṣṭā-

1–7 ata ... cintayet] Od<sup>2</sup> *i.m.* 1 mahatyākhyayā] V1 mahatyā saptamam ākhyayā 3 vā] B1  
 B3 *deest* || tatra] V1 *deest* 6 gaṇa] Od<sup>2</sup> -gaṇaiḥ 7 cintayet] B1 *add.* śrīrādhākṣṇaḥ śara-  
 ṇaḥ 8 śrī ... tantre] Od bhāgamāntare ca || tantre] Pa B3 *add.* ca 9 pāpa] B3 *a.c.* -trāpa-  
 11 pāda] Od -pādaṃ 20 nandi] Od -nindi- 24 pannaṃ] B1 *a.c.* -yuktaṃ || śobhitam] Od -  
 maṇḍitam 25–700.2 śubhaṃ ... trāsamkhyatve] Od<sup>2</sup> *i.m.* 27 kaṭi] Od<sup>2</sup> mūrṭi- || ānandaṃ]  
 B1 vānantaṃ || sukhakaraṃ] Od<sup>2</sup> sukaraṃ 28 tat] Od<sup>2</sup> *deest*

Therefore, he is delighting *him*, that is, Kṛṣṇa, by his own lute looking like a little turtle and called *great*. The various sounds are the 36 varieties of tones; *the seven Rāgas* are the notes of Niṣāda and so on, or else the Rāgas Meghanāda, Vasanta and so on. [...] *The son of Brahmā* is blessed Nārada. [...]

In the Gautamīya Tantra (4.16–20, 22cd–25ab, 30cd–31ab, 29–30ab, 31cd–32, 34):<sup>a</sup>

<sup>204</sup>Now I will describe a meditation that takes away all sins. He is dark but dressed in yellow cloth and has eyes like the petals of a lotus, <sup>205</sup>red eyes and lips; he is auspicious and has reddish fingernails and toenails and the Kaustubha jewel shining on his chest. He is ornamented with various gems, <sup>206</sup>further decorated with a necklace bound of pearls, shining with its splendour<sup>b</sup> and a diadem glittering with the splendour of various gems. He is divinely radiant, <sup>207</sup>adorned all around with necklaces, bracelets on upper and lower arms and with earrings; he has Śrīvatsa on his chest and he is also decorated with charming anklets. <sup>208</sup>He is adorned with girdles and rings beautified with various gems, forest flowers and a chaplet made of peacock feathers. <sup>209</sup>He is decorated with a forest flower garland made of Kadamba flowers and he resembles the pure sky, delightful with the moon and stars. <sup>210</sup>Standing and holding the flute in his hands, Hari places it to his mouth and plays divine songs in the middle of the pasture for the cows. <sup>211</sup>He is surrounded by hundreds of girls fallen as it were from heaven, endowed with all good qualities and adorned with beauty.

*Auspicious* means that he is the very form of the welfare of the world. He is further decorated with a necklace *clothed* or enveloped with pearls, shining with *its* or the Kaustubha's *splendour* or brilliance. Another reading has -muktābaddha-.<sup>c</sup> [...] He resembles the pure *sky* or space, *delightful* or pleasing with its moon and stars. Here the Kaustubha should be understood to represent the moon, the Kadamba garland to represents the stars and his

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- a The first two pādas of verse 5.204 are not found in the GT, and apart from many of the verses being in a different order in the GT, there are also some differences in reading. It is unclear to me why some GT verses have also been dropped.
- b The reading of the GT is here *uddāma-* which would mean an unrestrainedly shining pearl necklace, clearly a better reading.
- c This better reading is in fact the one adopted by of all the manuscripts and editions and followed in the translation.

nāṃ paramasundarīṇāṃ ity arthaḥ | tadṛśīnāṃ kanyānāṃ śrīgopakumārīṇāṃ śatena veṣṭitam | śataśabdo 'trāsamkhyatve ||204–211||

- 5 mohanaṃ sarvagopīnāṃ sarvāsāṃ ca gavāṃ api |  
lelihyamānaṃ vatsaiś ca dhenubhīś ca samantataḥ ||212||  
siddhagandharvayakṣaiś ca apsarobhir vihaṅgamaiḥ |  
surāsuramanuṣyaiś ca sthāvaraiḥ pannagair api ||213||  
mṛgair vidyādharaiś caiva vikṣyamāṇaṃ suvimitaiḥ |  
nāradena vaśiṣṭhena viśvāmitreṇa dhīmatā ||214||  
parāśareṇa vyāsena bhṛguṅāṅgīrasā tathā |  
10 dakṣeṇa śaunakātribhyāṃ siddhena kapilena ca ||215||  
sanakādyair munīndraiś ca stūyamānaṃ suvimitaiḥ |  
brahmalokagatair siddhair nāgalokagatair api |  
anyair api ca saṃyuktaṃ kṛṣṇaṃ dhyāyed aharnīśam ||216||

saṃkṣepeṇa śrīsanatkumārakalpe 'pi—

- 15 avyān mīlatkalāyadyutir ahiripupicchollasatkeśajālo  
gopīnetrotpalārādhitālitavapur gopagovṛndavītaḥ |  
śrīmadvaktrāravindapratihāsitaśaśāṅkākr̥tiḥ pītavāsā  
devo 'sau veṇunādakṣapitajanadhṛtir devakīnandano naḥ || iti ||217||

- 20 asāv anirvacanīyamāhātmyaḥ śrīdevakīnandano devo naḥ asmān avyāt rakṣatu | kalā-  
yasya tatpuṣpasyeva dyutiḥ śyāmā kāntir yasya saḥ ||217||

dhyātvaivaṃ bhagavantam taṃ samprārthya ca yathāsukham |  
ādau sampūjayet sarvair upacāraiś ca mānasaiḥ ||218||

yathāsukham iti yāvat ātmanas tṛptiḥ syāt tāvatā prakāreṇa tāvatkālaṃ ca pūjayed ity  
arthaḥ | mānasaiḥ manaḥkalpitaiḥ ||218||

1 tadṛśīnāṃ] B1 *ins.* gopa- || śrīgopakumārīṇāṃ] B1 *deest* 3–5 api ... siddhagandhar] R3 [...] 6–7 manuṣyaiś ... caiva] R3 [...] 6 pannagair] *Od gl.* sarpair 8–9 viśvāmitreṇa ... vyāsena] R3 [...] 11 stūyamānaṃ suvimitaiḥ] V2 *a.c.* Va Edd brahmalokagatair api || suvimitaiḥ] B1 suvimitam 12 brahma ... api] Va Edd *deest* 15 avyān] *Od gl.* (e rakṣaṇe | rakṣatu) 16 oṭpal] Pa Edd -otsav- 18 veṇu ... dhṛtir] *Od gl.* (veṇunādena kṣapitā dūrīkṛtā janadhṛtir yena dhairyā iti) 19 devo naḥ] *Od hi* || avyāt] B1 *deest* 20 śyāmā] B1 śyāma- || saḥ] *Od tam* | o pṛṣṭhe ṭīkātra pṛṣṭhe 21 dhyātvaivaṃ] *Od dhyātvetham* : Edd *ante* athāntaryāgaḥ || tam] Va *i.m.* 24 kalpitaiḥ] B1 *add.* śrīrāmaḥ śaraṇam

blessed chest to represent the sky. *As if fallen from heaven* means most beautiful. He is surrounded by a hundred of such girls, that is, the blessed cowherd girls. The word *hundred* is used here in the sense of innumerable.

<sup>212</sup>He enchants all the cowherdesses and all the cattle and he is being licked by the calves and the cows on all sides. <sup>213–214</sup>He is beheld by amazed Siddhas, Gandharvas, Yakṣas, Apsarases, birds, gods, demons, humans, unmoving beings, serpents, deer, Vidyādhara, by Nārada, Vasiṣṭha, intelligent Viśvāmitra, <sup>215</sup>Parāśara, Vyāsa, Bhṛṅgu, Aṅgīras, Dakṣa, Śaunaka, Atri and the perfected Kapila. <sup>216</sup>He is praised by amazed great seers, led by Sanaka, by the perfected beings of Brahmā's world and also of the world of the Nāgas, and accompanied by others as well. Day and night, one should meditate on this Kṛṣṇa.

In an abbreviated form also in the Sanatkumāra Kalpa:

<sup>217</sup>Coloured like a closed Kalāya, dressed in yellow,  
his hair ornamented by a peacock feather,  
his playful body worshipped by the lotus eyes of the cowherdesses,  
surrounded by cows and cowherd boys,  
his form like a moon, smiling back at their blessed lotus faces,  
the sound of his flute overcoming people's will—  
may this god, the son of Devakī, protect us!

May this god, the son of Devakī, of inexpressible greatness, protect us. *Coloured like a Kalāya* means having the dark colour of this flower.

<sup>218</sup>Having in this way meditated on the Lord and prayed to him as one likes, one should first worship him with all the articles mentally.

*As one likes* means to one's own satisfaction. By such a method and for such a time one should worship. This is the meaning. *Mentally* means as fashioned in the mind.

*athāntaryāgaḥ*

lekhya ye bahirarcayām upacārā vibhāgaśaḥ |  
te sarve 'py antaracāyām kalpaniyā yathārucci ||219||

5 te ca kati kiḍṣāḥ kathaṃ vārcayitavyā ity apekṣāyām likhati lekhyā iti | ye yāvanta ity arthaḥ, vibhāgaśaḥ pṛthak pṛthak | yathārucīti nijarucyanusāreṇa yāvanto yāḍṣā yathā ca kalpayitum upayujyante, tāvantas tāḍṣās tathaiva te kalpayitavyā ity arthaḥ | tatprakāraś ca śrīnāradapañcarātrāḍau vyaktam evāstīti vistāryātra na likhitaḥ ||219||

*atha prārthanāvidhiḥ*

śrīnāradapañcarātre—

10 svāgatam devadeveśa sannidhau bhava keśava |  
grhāṇa mānasīm pūjām yathārthaparibhāvitām || iti ||220||

samprārthyeti likhitaṃ, kathaṃ samprārthyeti yatprakāram tanmantradvāraiva likhati svāgatam iti ||220||

15 athopacārair bāhyaiś ca svātmany eva sthitaṃ prabhum |  
pūjayan sthāpayed āḍau śaṅkhaṃ satsampradāyataḥ ||221||

pūjayan pūjayitum, tatra tatra vividhabhedābhiprāyeṇa likhati satsampradāyata iti, satsampradāyikācārānusārata ity arthaḥ | nanu bāhyopacārair arcanaṃ katham antaryāgamadhye likhyate? satyam, pūrvaṃ mānasair upacārair antaḥpūjā, adhunā ca bāhyair upacārair antar eva sthitasya pūjā, ato 'ntaryāge iyam api paryavasyati | bahiḥpūjā ca śrīmūrtiviśayikāgre lekhyā | etac ca śrībhagavadbhaktiparāṇām sammatam | ata eva likhitaṃ satsampradāyata iti | anye ca śrībhagavatā sahātmano 'bhedaṃ dhyātvā nijavapuṣya eva bahiḥpūjām kurvanto nijapādādāv eva puṣpāñjalīn samarpayantīti dik ||221||

1 athāntaryāgaḥ] Edd *deest* 6 upayujyante] V2 samupayujyante 8 atha] R1 Pa tatra 9 śrī] Od *deest* 10 svāgatam] Pa āgatam 11 mānasīm] R1 mānasam 12 yat] V1 B1 B3 tat- 18 ca] B1 *deest* 18–19 bāhyair upacārair] B1 bāhyopacārair

*The Inner Sacrifice*

<sup>219</sup>Those items of external worship that will be described separately can all be adopted for inner worship according to one's liking.

Anticipating questions such as how many these mental articles should be, of what kind they are they and how one is to worship, the author writes this verse. *Those* means as many and *separately* one after the other. *According to one's liking*: following one's inclination, one should adopt as many articles, of such a kind and in such a way as are suitable for adoption. And as the procedure is clearly given in texts such as the Nārada Pañcarātra (chapter 12) it is not given in detail here.

*The Procedure for Prayer*

In the Nārada Pañcarātra (12.57cd–58ab):

<sup>220</sup>Welcome, Lord of god of gods! Please be present, Keśava, and accept my mental worship as it has been visualised.

It was said "having prayed to him" (5.218), but how is one to pray? In this verse, the author gives the procedure by supplying a mantra.

<sup>221</sup>Next, worshipping the Lord situated within oneself by external items, one should first establish the conch according to the tradition of the saints.

*Worshipping* means in order to worship. To show that there are many variants in connection with this, the author writes *according to the tradition of the saints*, that is, following the conduct of a tradition of saints. Now, why should one write about worship with external items in the context of the inner sacrifice? True, above the internal worship was done with mental items, but now follows the worship of the indwelling one with external items; therefore, this also falls under the category of the internal sacrifice. The external worship focuses on the blessed image and will be described below. And as this is also the opinion of those who are intent on devotion to the Lord the author writes *according to the tradition of the saints*. And others, meditating on the self being non-different from the Lord, perform external worship of their own bodies and offer handfuls of flowers to their own feet and so on. This is the drift.



*atha śāṅkhapraṭiṣṭhā*

svasya vāmāgrato bhūmāv ullikhya tryasramaṇḍalam |  
tatāstrakṣālitam śāṅkham sādharāṃ sthāpayed budhaḥ ||222||

5 atha bāhyopacāraṇakapūjanāya pūrvam jantvādisodhanena śodhitānām api dra-  
vyāṇām, tathā snānādīnā śodhitasyāpi yajamānadehasya praṭiṣṭhitaśāṅkhajalaprokṣa-  
ṇena viśeṣataḥ śodhanārthaṃ śāṅkhapraṭiṣṭhām likhati svasyeti | vāmabhāge purastāt  
tryasraṃ trikoṇam maṇḍalam ullikhya catuṣkoṇam sikatābhir āṅkair nirmāya tatra  
tasmin maṇḍale astreṇa astramantreṇa prakṣālitam sādharāṃ ādhāraḥ śāṅkhasyāśra-  
yaḥ tripadikādīḥ, tena sahitam iti | ādau astramantreṇādharāṃ prakṣālyā oṃ ādhāra-  
10 śaktaye nama iti praṭiṣṭhāpya tadupari astrakṣālitam eva śāṅkham praṭiṣṭhāpayed ity  
arthaḥ | yato budhas tattatprakāram svata eva jānātīty arthaḥ | budha iti sarvatrāgre  
'py anuvartanīyam | yad vā satām ācārata ity agrato lekhyatvāt śiṣṭācārānusāratas tat-  
tad ūhyam | evam agre 'pi sarvatra jñeyam iti dik ||222||

15 śāṅkhe hṛdayamantreṇa gandhapuṣpākṣatān kṣipet |  
vyutkrāntair mātṛkārṇais taṃ śiro'ntaiḥ kena pūrayet ||223||

hṛdayāya nama iti hṛdayamantreṇa gandhādīn kṣipet nikṣipet, vyutkrāntaiḥ vyutkra-  
mam prāptaiḥ mātṛkākṣaraiḥ kṣakārādikakārāntair vyañjanaiḥ, tataḥ aḥādiakarāntaiś  
ca svarair ity arthaḥ | sānusvārair iti jñeyam | kevalair iti kecit | kīdrśaiḥ? śiromantraḥ  
śirase svāheti tadante yeṣāṃ taiḥ | eṣa ca śāṅkhapūraṇe mantraḥ, taṃ śāṅkham kena  
20 jalena pūrayet ||223||

sabindunā makāreṇa tadādhāre 'gnimaṇḍalam |  
sampūjayed akāreṇa śāṅkhe cādityamaṇḍalam ||224||

2 tryasra] V1 astra- : B1 a.c. vastu- 4-10 atha ... praṭiṣṭhāpayed] Od<sup>2</sup> i.m. 4 jantv] B1 yantr-  
5 tathā ... śodhitasyāpi] Od<sup>2</sup> deest 6 śodhanārthaṃ] Od<sup>2</sup> deest || vāma] Od<sup>2</sup> ātmavāma-  
7 try] V1 deest || tryasraṃ] Od<sup>2</sup> deest 8 tasmin] Od<sup>2</sup> deest 9 tena ... ādau] Od<sup>2</sup> deest  
10 eva] Od<sup>2</sup> deest 11 tat] B3 deest 14 puṣpākṣatān] Pa -puṣpān satān 16-19 hṛdayāya ...  
taiḥ] Od<sup>2</sup> i.m. 16 nikṣipet] Od<sup>2</sup> prakṣipet || vyutkrāntaiḥ] Od<sup>2</sup> deest 16-17 vyutkramam]  
Od<sup>2</sup> tatkrāmam 17 aḥādia] V2 aḥādiś ca a- 18 kevalair ... kīdrśaiḥ] Od<sup>2</sup> deest || kīdrśaiḥ] V1<sup>2</sup>  
i.m. Edd ins. śiraḥ 21 maṇḍalam] Pa -maṇḍaleḥ

*Establishing the Conch*

<sup>222</sup>The intelligent one should draw a triangular Maṇḍala on the ground on his left side and there on a stand establish a conch cleansed by the Astra.

Now, for the sake of worship with external items and in order to especially purify the items that had previously been purified by purification from insects and so on, as well as the worshipper's body, purified through bathing and so on, by sprinkling water from an established conch, the author here describes the establishing of the conch. Having drawn a *triangular* or three-cornered Maṇḍala *on his left* and in front, he should fashion a quadrangle with lines of sand and then place the conch *there*, that is, in the Maṇḍala, together with its tripod seat. First, he should sprinkle the seat with the Astra mantra, then establish it with the mantra ॐ ĀDHĀRAŚAKTAYE NAMAḤ on top of it and finally establish the conch, also cleansed with the Astra, on top of it. This is the meaning. As he is *intelligent*, he knows all these procedures on his own accord. This is the meaning. The word "intelligent" should be supplied everywhere below as well. Alternatively, as "according to the conduct of the saints" was written above (5.221), all these details should be understood according to the conduct of the cultured. The same should be understood everywhere below as well. This is the drift.

<sup>223</sup>With the Hṛdaya mantra, one should throw sandalwood paste, flowers and Akṣata into the conch. One should fill it with water together with the letters of the alphabet in reverse order and with Śiras at the end.

With the *Hṛdaya mantra*, that is, HṚDAYĀYA NAMAḤ, one should *throw* or throw down sandalwood paste and so on. The mantra for filling the conch with water is the *letters of the alphabet* in *reverse* or inverted order, that is, the consonants beginning with KṢA and ending with KA and then the vowels beginning with AḤ and ending with A. This is the meaning. "Together with Anusvāra" is implied, though some think they should remain alone. How else should the letters be? They should have the *Śiras* mantra, ŚIRASE SVĀHĀ, at the end. This is the mantra for filling the conch. *It* means the conch.<sup>a</sup>

<sup>224</sup>With the letter MA and a Bindu one should worship the circle of fire in its stand and the circle of the sun with the letter A in the conch. <sup>225</sup>Then one

a The alternatives are thus *kṣaṃ śirase svāhā, haṃ śirase svāhā* and so on, or *kṣa śirase svāhā, ha śirase svāhā* and so on.

- ukāreṇa jale somamaṇḍalaṃ ca tathārcayet |  
 tīrthamantreṇa tīrthāny āvāhayec cārkaṃmaṇḍalāt ||225||  
 kṛṣṇaṃ cāvāhya hr̥tpadmād gālinīm śikhayekṣayet |  
 netramantreṇa vīkṣyāmbhaḥ kavacenāvaguṇṭhayet ||226||  
 5 kuryān nyāsaṃ jale mūlamantrāṅgānāṃ tato diśaḥ |  
 baddhvāstreṇāmṛtikuryād atha tad dhenumudrayā ||227||  
 tac cakramudrayārakṣya salilaṃ matsyamudrayā |  
 ācchādya saṃsṛṣān śāṅkhaṃ japeṇ mūlaṃ tato 'ṣṭaśaḥ ||228||

- tasya śāṅkhasya ādhāre bindusahitena makāreṇa sahāgnimaṇḍalaṃ jalagandhādīnā  
 10 sampūjayet | atra ca vahnimaṇḍalāder daśakalātmādiviśeṣaṇaṃ pūrvavat, svato bud-  
 hatvād draṣṭavyam eva | ata eva prayogaḥ | maṃ vahnimaṇḍalāya daśakalātmāne  
 namaḥ | śāṅkhe ca bindusahitenaivākāreṇa sahādityamaṇḍalaṃ pūjayet | prayogaḥ |  
 aṃ arkamaṇḍalāya dvādaśakalātmāne namaḥ | tathā sabindunaivokāreṇa saha | prayo-  
 gaḥ | uṃ somamaṇḍalāya ṣoḍaśakalātmāne nama iti | tīrthamantraś ca pūrvam gr̥ha-  
 15 snāne likhito 'sti | gaṅge ca yamune caiva ityādiḥ | tena śāṅkhajala evāṅkuśamudrayā  
 tīrthāny āvāhayet | kṛṣṇaṃ ca tatraiva nijahr̥tpadmāt śrīkṛṣṇa ihāgaccha ity āvāhya  
 śikhayā śikhāyai vaṣaṭ iti śikhāmantreṇa gālinīm mudrām īkṣayet darśayet | ambhaḥ  
 tajjalaṃ netrābhyāṃ vauṣaṭ iti netramantreṇa vīkṣya, atra ca kecid āhuḥ | pañcāṅge  
 'ṣṭādaśākṣare mantre 'smin netramantrābhāvāt tan na kāryam iti | kavacāya hum iti  
 20 kavacamantrēṇa ambhas tad eva hastābhyāṃ avaguṇṭhayet | mūlamantrasya aṅgā-  
 nāṃ pañcānāṃ nyāsaṃ jale tasmīn eva kuryāt | kecid ca ṣaḍaṅgānāṃ hr̥dayādi-  
 nāṃ tatra nyāsaṃ āhuḥ | tatas tadanantaram agramantreṇa diśo baddhvā digbandha-  
 naṃ kṛtvā tajjalaṃ dhenumudrayāmṛtikuryād ity atraiva viśeṣo budhatvāt sadācārato  
 jñeyāḥ | digbandhanānantaram gandhādikaṃ dattvā dhenumudrāṃ pradarsya kūr-

3 kṛṣṇaṃ ... śikhayekṣayet] Od *deest* || gālinīm] Od *gl.* (gālinīm mudrām) || śikhayekṣayet] B1  
 śikhayā kṣipet 4 netra] R3 tena || āvaguṇṭhayet] Od *add.* kṛṣṇaṃ cāvāhya hr̥tpadmād gāli-  
 nīm śikhayekṣayet | 6 mudrayā] Od *gl.* (jalam amṛtikūryāt) 7 rakṣya] Va Pa *a.c.* B1 vīkṣya  
 8 ṣṭaśaḥ] Od 'ṣṭadhaḥ 9–708.4 tasya ... japeṭ] Od<sup>2</sup> *im.* 10 atra] V1 B3 tatra 12 aiv]  
 B1 *deest* || prayogaḥ] B1 tatra prayogaḥ : Od<sup>2</sup> *deest* 13 bindunaivokāreṇa] B1 bindusahiteno-  
 kāreṇa 13–14 prayogaḥ] Od<sup>2</sup> *deest* 14 uṃ] B1 Od<sup>2</sup> *Edd ante om* || tīrthamantraś] Od<sup>2</sup>  
*deest* || ca] B1 tu 15 gaṅge] Od<sup>2</sup> *ante om* || ca] B1 *om.* || caiva] B3 *deest* || ityādiḥ tena] Od<sup>2</sup>  
*deest* 16 kṛṣṇaṃ ... padmāt] Od<sup>2</sup> *deest* || ihā ... āvāhya] V1 B1 ihāvahetyādināvāhya : V2 B3 ihā-  
 vahety āvāhya || gaccha ity] Od<sup>2</sup> *deest* 17 īkṣayet] B3 Od<sup>2</sup> *ins.* kṛṣṇaṃ ca tatraiva || ambhaḥ]  
 Od<sup>2</sup> *deest* 18 netra] Od<sup>2</sup> *deest* || atra ... āhuḥ] Od<sup>2</sup> *deest* 19 iti] Od<sup>2</sup> *deest* 22 āhuḥ] Od<sup>2</sup>  
 āha || tatas tadanantaram] Od<sup>2</sup> *deest* 22–23 digbandhanaṃ] Od<sup>2</sup> *deest* 23–24 ity ... jñeyāḥ]  
 Od<sup>2</sup> *deest* 23 atraiva] V2 atraivaṃ 24–708.1 kūrceṇa] Od<sup>2</sup> *deest*

should venerate the circle of the moon with the letter U in the water. With the Tīrtha mantra one should invoke the Tīrthas from the circle of the sun. <sup>226</sup>Having invoked Kṛṣṇa from the lotus of the heart, one should show the Gālinī with the Śikhā. After beholding the water with the Netra mantra, one should cover it with the Kavaca. <sup>227</sup>One should do a Nyāsa of the parts of the root mantra in the water, then Digbandhana with the Astra and then transform it into nectar with the Dhenu Mudrā. <sup>228</sup>Having protected it with the Cakra Mudrā, one should cover the water with the Matsya Mudrā. Touching the conch, one should then recite the root mantra eight times.

With the letter MA and a Bindu one should worship the circle of fire with water, sandalwood paste and so on in *its*, the conch's, stand. Here also, as before, the circles of fire and so on are distinguished by consisting of ten and so on parts. This should be understood using one's own intelligence. Hence, this is the procedure: MAṀ VAHNIMAṆḌALĀYA DAŚAKALĀTMANE NAMAḤ. And in the conch, one should worship the circle of the sun with the letter A and a Bindu. The procedure: AṀ ARKAMAṆḌALĀYA DVĀDAŚAKALĀTMANE NAMAḤ. And then with the letter U and a Bindu; the procedure: UṀ SOMAMAṆḌALĀYA ṢOḌAŚAKALĀTMANE NAMAḤ.

The Tīrtha mantra was given before, in connection with bathing in the house (4.102); GAṆGE CA YAMUNE CAIVA and so on. With this mantra and the Ankuśa Mudrā one should invoke the Tīrthas into the water of the conch. One should also invoke Kṛṣṇa from the lotus of one's heart in the same place, saying ŚRĪKṚṢṆA IHĀGACCHA, "Come here, blessed Kṛṣṇa!" Together with the Śikhā, that is, with the Śikhā mantra, ŚIKHĀYAI VAṢAṬ, one should *show* or exhibit the Gālinī Mudrā. One should then *behold* or look at the water with the Netra mantra, NETRĀBHYĀM VAUṢAṬ. And here some say, "As there is no Netra mantra in the five parts of this eighteen syllable mantra, this should not be done."

With the Kavaca mantra, KAVACĀYA HUṀ, one should cover the water with the hands. One should then do the Nyāsa of the five words of the root mantra onto the water. Some say that one should do the Nyāsa of the six parts, beginning with the heart.

*Then*, following this, one should *bind the directions*, that is, perform Digbandhana and then make the water into nectar with the Dhenu Mudrā. As one is intelligent, one should here learn these specifics from the conduct of the saints. Following Digbandhana, one should offer sandalwood paste and soon, show the Dhenu Mudrā and touch the water with a bunch of

cena jalaṃ spr̥ṣtvā amṛtabijaṃ dvādaśavārān sapraṇavaṃ japtvā somamaṇḍalāya  
 ṣoḍaśakalātmane nama iti punar gandhādinābhyarcayed iti | tajjalaṃ cakramudrayā ā  
 samyak rakṣitvā śāṅkhaṃ saṃspr̥śan kūr̥cena tajjalaṃ saṃspr̥śya mūlamantram aṣṭaśo  
 vārāṣṭakaṃ japet ||224–228||

- 5 taj jalaṃ prokṣaṇīpātre kiñcit kṣiptvā trir ukṣayet ||  
 taccheṣeṇār̥canadravyajātāni svatanūm api ||229||

tat śāṅkhasṭhajaṃ kiñcit kṣiptvā nikṣipya | tasya prokṣaṇīpātranikṣiptajalasya ṣeṣeṇa  
 śāṅkhasṭhena sarvāṇi pūjopakaraṇāni nijaśarīraṃ ca vāratrayaṃ mūlamantreṇa prok-  
 ṣayet | evaṃ prokṣaṇena prāyo dravyasuddhir ātmasuddhiś cuktā ||229||

- 10 kaniṣṭhāṅguṣṭhakau saktau karayor itaretaram |  
 tarjanīmadhyamānāmāḥ saṃhatā bhugnasajjitāḥ |  
 mudraiṣā gālinī proktā śāṅkhasyopari cālītā ||230||  
 tato 'pāsyāvaśiṣṭāmbhaḥ śāṅkhaṃ vardhanikāmbunā |  
 punar āpūrya kṣṇāgre nyasyed ācārataḥ satām ||231||

- 15 kaniṣṭheti | vāmakare kaniṣṭhāṅguṣṭhakau saktau saṃlagnau kṛtvā tayor antar dak-  
 ṣiṇakarāṅguṣṭhaṃ nidhāya taṃ ca tatkaniṣṭhayā saṃyojya karayor dvayor api tarja-  
 nīmadhyamānāmikāḥ saṃhatāḥ kṛtvā bhugnās ca kiñcid ākuñcitāḥ sajjitās ca para-  
 sparam saktāgrās ca kāryā ity arthaḥ | cālītā satī devaprītiṃ sampādayed iti ṣeṣaḥ |  
 tataḥ arcanadravyajātābhyukṣaṇānantaram taduṣṇaṇāvasiṣṭhaṃ śāṅkhasṭhitaṃ jalaṃ  
 20 apāsyā prakṣipya vardhanījalena śāṅkhaṃ taṃ punar āpūrya bhagavadagrataḥ sthā-

1 jalaṃ] Od<sup>2</sup> aṅgajalaṃ 2 ṣoḍaśakalātmane] V<sup>1</sup>2 *i.m.* || iti] Od<sup>2</sup> *deest* || bhyarcayed] Od<sup>2</sup>  
 pūjayet 3 kūr̥cena] Od<sup>2</sup> *deest* 3–4 aṣṭaśo vārāṣṭakaṃ] Od<sup>2</sup> aṣṭadhā 5 trir] Od<sup>2</sup> *gl.*  
 (triḥ secayet) 9 cuktā] V<sup>1</sup> V<sup>2</sup> B<sup>3</sup> cohyā 10 saktau] Od *gl.* (yuktau) 13 pāsyā] Od *gl.* (tyaktvā)  
 17 saṃhatāḥ] V<sup>1</sup> V<sup>2</sup> B<sup>3</sup> *ins.* militāḥ

Kuśa grass, recite the Amṛta seed<sup>a</sup> twelve times together with OM and then again worship with sandalwood paste and so on and SOMAMAṆḌALĀYA ŚOḌAŚAKALĀTMANE NAMAḤ. Having completely protected its water with the Cakra Mudrā, touching the conch, one should touch its water with the bunch of Kuśa and recite the root mantra eight times.<sup>b</sup>

<sup>229</sup>Having thrown some of its water into the vessel for sprinkling, one should thrice sprinkle the items for worship and one's own body with the remainder.

*Its water* means the water of the conch. [...] *With its remainder*, that is, with what remains in the conch after pouring the water into the vessel for sprinkling, one should sprinkle the items of worship and one's own body three times together with the root mantra. By this sprinkling, it is said that one attains a general purification of both materials and the self.

<sup>230</sup>The little fingers and thumbs of the hands should touch each other, forefinger, middle finger and ring fingers should be joined together, bent and holding each other. This Mudrā is known as Gālinī and should be performed over the conch. <sup>231</sup>Then, having thrown away the remaining water, one should again fill the conch with water from a waterpot and place it in front of Kṛṣṇa according to the conduct of the saints.

Having made the little finger and thumb of the left hand *touch* or come together, they should be brought together with the right thumb, and that should be joined with the little finger of the same hand. Then the forefingers, middle fingers and ring fingers of both hands should be joined together, *bent*, that is, somewhat contracted and *holding each other* or touching the upper parts of each other. This is the meaning.<sup>c</sup> The conclusion is that when it is performed, it satisfies the Lord.

*Then*, that is, after sprinkling the materials for worship, the rest of this sprinkling water, that is, the water in the conch, should be *thrown away* or discarded. The conch should then be filled again with water from a waterpot and placed in front of the Lord. *According to the conduct of the saints*: the meaning is that even though this placement is not explicitly mentioned

a That is, *sauh*.

b All of the Mudrās mentioned here will be described in the commentary to HBV 6.42.

c This explanation is not very clear, as it does not specify that when joining the three middle fingers, the thumbs and little fingers, touching the opposite finger on the other hand, will spread out to the sides.

payet | satām ācarata iti yady api kramadīpikādaḥ vyaktam etan noktam asti, tathāpi śiṣṭācārānusāreṇa tatsthāpanam kāryam ity arthaḥ | tanmāhātmyam cāgre śāṅkhodakapādodakagrahaṇānantaram punaḥ śāṅkhasthāpane lekhyam eva | ato 'gre lekhyam kṣīrasnapanādikaḥ śāṅkhāntareṇeti jñeyam iti dik ||230–231||

5 *atha svadehe pīṭhapūjā*

gurūn mūrdhni gaṇeṣam ca mūlādhāre 'bhipūjya tam |  
pīṭhanyāsānusāreṇa pīṭham cātmani pūjayet ||232||

adhunā bāhyopacāraṇakāntaḥpūjārtham evātmadehe pīṭhapūjām likhati gurūn  
iti | taṃ vighnavighātakaṃ | prayogaḥ | oṃ gurubhyo namaḥ mūrdhni, gaṃ gaṇapa-  
10 taye namaḥ mūlādhāre | pīṭhanyāsānusāreṇeti pūrvaṃ pīṭhanyāse ādhāraśaktyādīnām  
yasya yatra yathā pūjā likhitāsti, tadanukrameṇa ātmani svavapusy eva jalagandhāk-  
ṣatapuspadhūpadīpaiḥ pīṭhapūjām kuryād ity arthaḥ | svadeham eva bhagavatpīṭhat-  
venopakalpya tatraiva pūrvavad ādhāraśaktyādīn pūjayed iti bhāvaḥ | atra prayogaḥ |  
ādhāraśaktaye nama ityādiḥ ||232||

15 *atha devāṅgeṣu mantrāṅgādīnyāsaḥ*

tato japan kāmabijam trīsthānastham paraṃ mahaḥ |  
mūlamantrātmakaṃ bījenaikībhūtam vicintayet ||233||

tatra ca mantropāsanenaiva śrībhagavadupāsanam, tathā śrībhagavadupāsanenaiva  
mantropāsanam iti bodhayituṃ mantramāhātmyaviśeṣam ca darśayituṃ śrībhaga-  
20 vatā saha mantrasyābhedam āpādayati tata iti dvābhyām | trīṇi sthānāni nijamūlād-  
hārahṛdayabhrūmadhyāni, tatsthām mūlamantrātmakaṃ paraṃ mahaḥ ānandagha-  
nam taḍitkoṭīprabham tejaḥ kāmabijena sahaikībhūtam aikyaṃ prāptam vicintayet |

5 sva] Pa *deest* 6 tam] R3 ca 8–9 gurūn iti] V2 *deest* 9 prayogaḥ] B1 prayogas tu 11 eva]  
B3 *deest* 13 atra] V1 V2 B3 tatra 14 ādhāra] B3 *ante* am 15 devāṅgeṣu] Od devāṅge  
mūla- || mantrāṅg] B3 mantrādi- 17 vicintayet] R3 [...] : B1 *add.* kecin nyasya tattvāny akt??  
22 vicintayet] B1 *add.* iti

in texts such as the Kramadīpikā, still, following the conduct of the cultured, it should be done. The greatness of doing this will be given below, when establishing the conch again after drinking the footwater from the conch (HBV 9.96–97). It should be understood that bathing [the Lord] with milk and so forth, using a different conch, will be described further below. This is the drift.

### *Worship of the Seat in One's Own Body*

<sup>232</sup>After worshipping the preceptors in the head and him, Gaṇeśa in the Mūlādhāra, one should worship the seat in oneself, following the Pīṭha Nyāsa.

Now, for the sake of internal worship with external items, the author in this verse describes the worship of the seat. *Him* means the remover of obstacles. The procedure: OṂ GURUBHYO NAMAḤ at the head, GAṂ GAṆAPATAYE NAMAḤ at the root support. *Following the Pīṭha Nyāsa*: as it was described above (5.133–147) whom, where and how one should worship the seat in connection with the Pīṭha Nyāsa—the Ādhāra Śakti and so on—one should worship the seat *in oneself*, within one's own body, by that method, with water, sandalwood paste, Akṣata, flowers, incense and lights. The implied meaning is that one should visualise one's own body as being the seat of the Lord and worship the Ādhāra Śakti and so on as before in that very place. The procedure: ĀDHĀRAŚAKTAYE NAMAḤ, and so on.

### *Mantra Aṅga Nyāsa, Etc., on the Limbs of the Lord*

<sup>233</sup>Then, reciting the Kāma seed, one should meditate on the highest power residing in the three places, the very self of the root mantra, as being one with the seed.

In this connection, in order to inform the reader that through worship of the mantra, the blessed Lord is worshipped and that through worshipping the blessed Lord, the mantra is worshipped, and to show a particular greatness of the mantra, the author demonstrates the non-difference between the Lord and the mantra in verses 233–234.

*The three places* are one's own Mūlādhāra, the heart and the space between the eyebrows. One should meditate on the highest *power*, condensed bliss, the effulgence shining like ten million bolts of lightning, the self of the root mantra, *as being one* or has having become one with the Kāma seed. The meaning is that one should understand that because of its connection with the mantra, the seed is the same as this mantra that in a subtle form resides



śabdabrahmamayatvena tattatsthāne sūkṣmatayā vartamānasya mantrasyāśya prāyo  
 nāmamayatvena bhagavadātmakasya bīje ca mantrasambandhena tāḍṛśatvaṃ tasyāpi  
 jānīyād ity arthaḥ | tatra ca tattatsthāne pṛthak pṛthak vicintya jalagandhākṣatapuṣpā-  
 dibhir abhyarcya paścāt tatsthānatrayagataṃ tanmanuṃ kāmabījenaikibhūtaṃ bhā-  
 5 vayed iti śiṣṭācārād bodhyam ||233||

tac ca pañcāṅganyāsenā sākāraṃ sveṣṭadaivatam |  
 vicintya pañcāṅgādīni nyasyet tasmin yathātmani ||234||

pañcāṅgāni mūlamantrasambandhīni, teṣāṃ tasmin nyāse tat paraṃ mahāḥ sākā-  
 raṃ vicintya, tac ca niṣeṣṭadaivatam ca pūrvadhyanāvīrbhūtaṃ śrīkṛṣṇadevasvarūpaṃ  
 10 vicintya | tathā ca kramadīpikāyām | atha mūlamantratejo nijamūle hṛdaye bhruvoḥ  
 ca madhye tritayaṃ smarataḥ smareṇa kāmabījenaikibhūtaṃ smaret | tadekīkṛtam  
 ānandaghanam taḍillatābham tattejaḥ sāvyavīkṛtya || iti | tasmin tāḍṛṣe niṣeṣṭadai-  
 vate mantrasya pañcāṅgāny ādiśabdād aṣṭādaśākṣarāni pañcapadāni ca nyasyet | tathā  
 ca kramadīpikāyām | yady aṣṭāsaśalipinā sārṇapadāṅgaiś ca veṇupūrvaiḥ prokta iti |  
 15 asyārthaḥ | yadā aṣṭādaśākṣaramantreṇa pūjā, tadā mantrākṣarapadaṇcāṅgapañ-  
 cakanyāsair veṇvādibhiś ca vidhiḥ prokta iti | tatra ca katham kutra kiṃ nyāsyam ity  
 apekṣāyāṃ likhati yathātmanīti | pūrvam yathā svadehe tattannyāso likhitas tadvad ity  
 arthaḥ | tathā hi | prathamam mūlamantram vyāpakatvena vāratrayam vinyasya paścāt  
 śrīkaradvaye vyāpakatvenādau vinyasya śrīkaradvayāṅguliṣu pañcāṅgāni nyasyet | tato  
 20 'ṣṭādaśākṣarāni mastakādiṣu pañca padāni ca netradvayādiṣu krameṇa nyasyed iti pūrv-  
 alikhitānusāreṇa jñeyam ||234||

4 tat] V1 *deest* : B3 tattat- 6 tac ca] B2 tatra || tac ... daivatam] R3 [...] || sveṣṭa] B2 aṣṭa-  
 7 tasmin] *Od gl.* (iṣṭadeve) || yathātmani] R3 [...] 8 nyāse] V1 nyāsenā 9 pūrva] B1 pūrvam  
 11 kṛtam] V1 *Edd* -bhūtam 14 yady] *Edd* yad- || sārṇa] *Edd* svarṇa- || pūrvaiḥ] *Edd add.* vidhiḥ  
 15 tadā] B3 tathā 16 katham] B3 *rep.* 17 yathā] B1 *deest* 18 arthaḥ] B3<sup>2</sup> *add.* pañcapadāni  
 netṛdvayādiṣu || tathā hi] V2 tathāpi 19 dvaye vyāpaka] B1 *om.*

in these places, as the mantra is made of the Brahman of sound and is of the nature of the Lord, as it mostly consists of his names.

In this context, one should understand from the conduct of the cultured that one should meditate on it separately at the different places, worship it with water, sandalwood paste, Akṣata, flowers and so on, and then visualise how this mantra, residing in these three places, having become one with the seed.

<sup>234</sup>And meditating on it with the Nyāsa of the five words as being an embodiment of one's beloved divinity, one should place the five words, etc., on him as on oneself.

One should meditate on *it*, the highest power, in the Nyāsa of *the five words* connected with the root mantra. One should meditate on this root mantra as being one's own *beloved divinity*, the very form of blessed Lord Kṛṣṇa that has been manifested by the meditation given above (5.168–217). As in the Kramadīpikā (3.49–50):<sup>a</sup> “Now, after thrice contemplating the effulgence of one's own root mantra at one's root, heart and middle of the eyebrows, one should contemplate it as having become one with Smara, with the Kāma seed. One should divide this effulgence, shining like a bolt of lightning, a condensed bliss, that has become one with it.”

One should place the five words of the mantra, *etc.*, that is, the eighteen syllables and the five words too, on *him*, on one's own such chosen divinity, as described. As it is said in the Kramadīpikā (3.57): “When it is taught with the eighteen syllables, with the letters, the parts of the words and with the flute.” This is the meaning: when one worships with the eighteen-syllable mantra, then the rule taught is that is that the Nyāsa of five words should be accompanied with the syllables of the mantra, the five words and with the flute and so on.

In this connection, how, where and which Nyāsa should one do? To this the author replies with *as on oneself*. The meaning is that one should follow the various Nyāsas that were explained above in relation to oneself, as follows: first one should place the root mantra all over three times, then, after first placing it all over on the two blessed hands, one should place down the five words on the fingers of the blessed hands. Then one should place down the eighteen syllables on the head and so on and the five words on the two eyes and so on, one after the other, in accordance with what has been written above.

a This quote is slightly adapted from verse 3.49 and the beginning of 3.50.

kuryur bhagavati prādurbhūte kṛṣṇe ca vaiṣṇavāḥ |  
tattannyāsān abhedāya manor bhagavatā saha ||235||

- nanu saccidānandavigraho 'khilavedamantramayo bhagavān śrīkṛṣṇaḥ dhyānaviśeṣa-  
balāt pūrvam āvirbhūto mānasopacārair arcitaś ca, adhunā mūlamantratejas tatra  
5 tatra tathā tathā cintanaṃ kimartham? mantrasya mähātmyaviśeṣāya śrībhagavatā  
saha mantrasyaikyabodhanāya ceti cet tathāpi pañcāṅganyāsenā sākāratācintanādi-  
kaṃ vaiṣṇavasiddhāntaviruddhaṃ syād ity āśāṅkyā vaiṣṇavamataṃ likhati kuryur iti |  
bhagavatīti | śrīkṛṣṇasya sākṣād bhagavattvena parabrahmarūpatvāt sarvamantrādima-  
yatvāt mantratejaādikaṃ tato bhinnaṃ nāsty evety arthaḥ | tathā mantrasyāpi prāyo  
10 nāmaviśeṣamayatvena paramaṃ bhagavadrūpatvam eva | ato bhagavatprādurbhāveṇa  
mantrasyāpi prādurbhāvo nūnaṃ vṛtta eva | ataḥ punas taccintanasya paunaruktyā-  
pattyā vyarthataiva syād ity arthaḥ | ato dhyānabhaktyā āvirbhūte bhagavaty eva sākṣat  
tattannyāsān mantrapañcāṅgādinyāsān kuryāt | nanu tarhi tattannyāsakaraṇam apy  
anupayuktam eva, tatra likhati bhagavatā kṛṣṇena saha manor mantrasyābhedāyeti  
15 | sarvathā tanmaya evāyaṃ mantra ity aikyajñānena sarveṣāṃ mantre bhaktivīśeṣār-  
tham iti bhāvaḥ | vaiṣṇavā iti ayam eva śrībhagavadbhaktānāṃ pakṣa iti sūcayātīti dik  
||235||

kecin nyasyanti tattvāny avyaktādīni yathoditam |  
mantrārṇaiḥ svarahaṃsādyair bhūṣaṇeṣu prabhoḥ kramāt ||236||

- 20 adhunā paramahr̥dyatvena śrībhagavadbhūṣaṇottamanyāsaṃ likhati kecid iti | svarāḥ  
ṣoḍaśa, haṃseti dvau varṇau, te ādyā ādāu vartamānā yeṣāṃ tair mantrasyārṇair aṣṭā-  
daśavarṇaiḥ saha tattvāni prabhoḥ bhagavataḥ śrīkṛṣṇasya bhūṣaṇeṣu kramāt yathā-  
kramam kecid bhagavadbhaktā nyasyanti | avyaktādīnīti viśeṣaṇaṃ pūrvam tattva-

1 kuryur ... vaiṣṇavāḥ] R3 [...] 2 manor] Od *gl.* (mantrasya) || saha] R3 [...] 3 veda] V1  
*a.c.* V2 -deva- 11 tac] V1 B3 tattac- 13 kuryāt] V1 V2 B3 kuryuḥ 14 anupayuktam] B1  
anuyuktam || kṛṣṇena] V2 *ante* śrī- 16 bhaktānāṃ] B1 *ins.* eva 18–19 kecin ... mantrār-  
ṇaiḥ] R3 [...] 18 tattvāny avyaktādīni] V2 B3 Edd tattvādīny avyaktāni || yathoditam] B2 Od  
yathākramam 22 tattvāni] Edd tattvādīni 23 pūrvam] V2 pūrvā-

<sup>235</sup>Vaiṣṇavas should perform all the Nyāsas on the manifested Lord Kṛṣṇa, for the sake of the non-difference between the mantra and the Lord.

Now, Lord Kṛṣṇa, whose form consists of being, cognisance and bliss, and who comprises all the mantras of the Vedas, has been manifested through the power of the specific meditation and then worshipped with mental items. What is the point of this meditation on the power of the root mantra in these places and in these ways? Even if it is in order to demonstrate a specific greatness of the mantra and in order to teach the oneness of the mantra with the Lord, still, to think that he becomes embodied by the Nyāsa of five parts is in conflict with the Vaiṣṇava conclusion. To answer this doubt, the author gives the opinion of the Vaiṣṇavas.

*On the Lord:* because of Kṛṣṇa's being the form of the highest Brahman, by being the Lord himself, and because of his comprising all the mantras, and so on, there is no power of the mantra and so on separate from him. This is the meaning. Further, as even the mantra is mostly made up of specific names, it is a supreme form of the Lord. Therefore, by manifesting the Lord, the manifestation of the mantra has taken place as well. Therefore, meditating on this again is meaningless as it simply repeats the previous statement. This is the meaning.

For this reason, one should perform *all the Nyāsas*, the Nyāsas beginning with that of the five parts of the mantra, on the Lord who has already been manifested through devotional meditation. Now, if one were to say that even so, doing all these Nyāsas is improper, the author writes, *for the sake of the non-difference of the mantra with the Lord*, with Kṛṣṇa. The implied meaning is that by the knowledge of the unity of the mantra, that is, that in every way, this mantra is made up of the Lord, everyone achieves a special type of devotion for the mantra. By using the word Vaiṣṇavas, the author indicates that this is the opinion of the devotees of the blessed Lord. This is the drift.

<sup>236</sup>Some place the categories of the unmanifest, etc., as mentioned before, together with the letters of the mantra and beginning with the vowels and Haṃsa, on the ornaments of Lord, in order.

Now, in this verse, the author describes with the greatest delight the excellent Nyāsa of the blessed Lord's ornaments. Some devotees of the Lord place down the categories on the ornaments of Lord Kṛṣṇa, together with the eighteen letters of the mantra together with the sixteen vowels and with the two syllables of the word Haṃsa, in order. *The unmanifest, etc.*, is mentioned to distinguish this from the categories given above in connection with the

nyāse likhitatattvānām vyāvṛttyartham | ādiśabdena mahadahaṃkāramanobuddhyā-  
 dīni | kramād iti svarādyāṣṭādaśākṣarānantaram mantrasya bījadyāṣṭādaśākṣarānām,  
 tadanantaram cāvyaṅgādīnām aṣṭādaśatattvānām kuṇḍalādyāṣṭādaśabhūṣaṇeṣu kra-  
 meṇa prayoga iti jñeyam | yathoditam | tantroktam anatikramyeti praṇavapūrvakaṃ  
 5 pratyekaṃ ca bindusahitaṃ, tathā haṃsety asya sakāraṃ savisargaṃ ca, tathā akārā-  
 diṣoḍaśasvarān śīrasi nyasya, veṇumudrāṃ mukhe pradarśya, mantraṃ tam anusṛtya  
 paścāt tattadvarṇatattvamayahūṣaṇeṣu nyasyanti | tatra ca tattadvarṇatattvātmakat-  
 vaṃ tasya bhūṣaṇasyānucintya tattanmudrādibhis tatra tatra tattvanyāsaṃ kurvanti  
 | tatrāpi ātmasambandīśabdavyatirikteṣu sarveṣu tattveṣu ātmane iti padaṃ, tadante  
 10 ca sahasraśīrṣāya puruṣāya nama iti mantroktānusāreṇa draṣṭavyam | prayogaḥ | oṃ  
 aṃ klīm avyaktātmane sahasraśīrṣāya puruṣāya nama iti kuṇḍale ||1|| sahasraśīrṣetyā-  
 dikaṃ sarvatra tulyam eva | oṃ āṃ kṛṃ mahadātmane śikhpicche pañcātmake ||2||  
 oṃ iṃ ṇām ahaṃkārtmane karṇotpale ||3|| oṃ īṃ yaṃ manaātmane tilake ||4|| oṃ  
 uṃ goṃ buddhyātmane muktākuṇḍale ||5|| oṃ ūṃ viṃ ahaṃkārtmane vanamālā-  
 15 yām tanmātrātmane pañcātmane iti kvacit ||6|| oṃ ṛṃ dām cittātmane hāre ||7|| oṃ ṛṃ  
 yaṃ ātmane keyūre ||8|| oṃ ḷṃ goṃ antarātmane valaye ||9|| oṃ ḹṃ pīm paramātmane  
 kaṭake ||10|| oṃ eṃ jaṃ jñānātmane ratnāṅguliyakeṣu ||11|| oṃ aiṃ naṃ prāṇātmane  
 śrīvatsē kaustubhe ca ||12|| oṃ oṃ vaṃ śaktyātmane udarabandhe ||13|| oṃ auṃ laṃ  
 jīvātmane pītavāsasi ||14|| oṃ aṃ bhām vāgātmane jaṅghābhūṣaṇe ||15|| oṃ aḥ yaṃ  
 20 yonyātmane nūpure ||16|| oṃ haṃ svām ānandātmane pādāṅguliyakeṣu ||17|| oṃ saḥ  
 hām prakṛtyātmane cakrabhramaṇe ||18|| iti ||236||

1 likhita] B1 likhitaḥ 1–2 mahad ... buddhyādīni] B1 manobuddhyahaṃkāradīni 5 savisargaṃ] V2 B1 B3<sup>2</sup> saviṣeṣaṃ 6 nyasya] B1 vinyasya || mantraṃ tam] B3 mantratvam || tam] B1 deest 7 tattad] B3 tad- || varṇa] V2 -varṇe 8 tasya] V2 B3 rep. || tatra] B1 om. 9 sarveṣu] B1 ins. bhūṣaṇeṣu : Edd deest 10 mantro] V2 B1 B3 tantra- 10–11 oṃ ... klīm] B3 rep. 11 avyaktātmane ... iti] B3 rep. || 1] B1 deest 12 pañcātmake] B1 deest || 2] B1 deest 13 oṃ ... ṇām] B3 rep. || 3] B1 deest || 4] B1 deest 14–15 mālāyām] B3 ins. ||6|| 15 tanmātrātmane] V1 tanmātrānām || pañcātmane] V2 B1 B3 deest || 6] B3 deest || ṛṃ] B3 aṃ 17 naṃ] B3 maṃ 18 śrīvatsē ... ca] B1 śrīvatsakaustubheṣu || oṃ] V1 auṃ : B3 deest || udarabandhe] B1 undabandhau 19 aḥ] V1 V2 aṃ 21 iti] B1 deest

Tattva Nyāsa (5.117–128). The word *etc.* refers to the great category, egotism, mind, intellect and so on.

*In order:* the procedure should be understood to be that one after the other, the eighteen letters of the vowels and so on, then the letters of the mantra, beginning with the seed, and then the eighteen categories beginning with the unmanifest should be placed down on the eighteen ornaments in order, beginning with the earrings.

As it has been said: “Do not transgress the statements of the Tantra!” means that after placing the sixteen vowels beginning with A on the head—each one beginning with Oṃ and having a Bindu—then Haṃsa, that is, the first syllable as it is and the second with a Visarga added, and after showing the Venu Mudrā, following this mantra, they place them on the ornaments, made up of all the letters and categories. Here also, after considering the way in which the ornament is made up of these letters and categories, they do Tattva Nyāsa on all of them with the respective Mudrās. Moreover, the word -ĀTMANE should be understood at the end of all the Tattvas, excepting those who already contain the word ĀTMA,<sup>a</sup> and then also at the end SAHASRAŚĪRŚĀYA PURUṢĀYA NAMAḤ, according to the description of the mantra.

“The procedure: 1) Oṃ Aṃ KLĪṃ AVYAKTĀTMANE SAHASRAŚĪRŚĀYA PURUṢĀYA NAMAḤ at the earrings. SAHASRAŚĪRŚĀYA and so on is the same everywhere. 2) Oṃ Āṃ KṚṃ MAHADĀTMANE ... at the fivefold peacock feather. 3) Oṃ Iṃ NĀṃ AHAṃKĀRĀTMANE ... at the lotus by the ear. 4) Oṃ Īṃ YAṃ MANĀĀTMANE ... at the Tilaka. 5) Oṃ Uṃ GOṃ BUDDHYĀTMANE ... at the pearl earrings. 6) Oṃ Ūṃ VIṃ AHAṃKĀRĀTMANE ... at the forest flower garland. Some substitute TANMĀTRĀTMANE PAÑCĀTMANE.<sup>b</sup> 7) Oṃ Rṃ DĀṃ CITTĀTMANE ... at the necklace. 8) Oṃ Ṛṃ YAṃ ĀTMANE ... at the upper arm bracelets. 9) Oṃ Ḍṃ GOṃ ANTARĀTMANE ... at the lower arm bracelets. 10) Oṃ ḹṃ PĪṃ PARAMĀTMANE ... at the bracelets. 11) Oṃ Eṃ JAṃ JÑĀTMANE ... at the jewelled rings. 12) Oṃ AIṃ NAṃ PRĀṆĀTMANE ... at the Śrīvatsa and Kaustubha. 13) Oṃ Oṃ VAṃ ŚAKTYĀTMANE ... at the string around the belly. 14) Oṃ AUṃ LAṃ JĪVĀTMANE ... at the yellow cloth. 15) Oṃ Aṃ BHĀṃ VĀGĀTMANE ... at the ornaments on the calves. 16) Oṃ Aḥ YAṃ YONYĀTMANE ... at the anklets. 17) Oṃ HAṃ SVĀṃ ĀNANDĀTMANE ... at the toe rings. 18) Oṃ SAḥ HĀṃ PRAKṚTYĀTMANE ... at the spinning wheel.”<sup>cd</sup>

a That is, not *ātmātmāne* but simply *ātmāne*.

b Probably because the category of ego (*ahaṃkāra*) will otherwise be duplicated.

c I am not sure what ornament this refers to.

d I have not been able to trace this quote.

*atha bāhyopacārair antaḥpūjā*

tasmin pīṭhe tam āsīnaṃ bhagavantaṃ vibhāvayan |  
āsanādyais tu puṣpāntair yathāvidhy arcayed budhaḥ ||237||

5 tasmin svadehaviṣayakapūjite pīṭhe nivīṣtaṃ taṃ kṛtanyāsaṃ prasādābhimukhaṃ  
likhitalakṣaṇaṃ śrīkṛṣṇam | ādyaśabdena svāgatārghyapādyācamaṇīyasnānīyavastra-  
yugalapunarācamaṇīyabhūṣaṇānulepanāni | yathāvidhīti | āsanādyair bhūṣaṇāntair  
abhyarcya nyāsasthāneṣu tattadaḥśarādīnyāsātmakamantreṇa jalagandhākṣatapuṣ-  
pair arcayed ity arthaḥ ||237||

10 tato mukhe 'rcayed veṇuṃ vanamālāṃ ca vakṣasi |  
dakṣastanordhve śrīvatsaṃ savye tatraiva kaustubham ||238||

tatraiva savye vāmastanordhve evety arthaḥ ||238||

vaiṣṇavaś candanēnāmum ālipyopakaniṣṭhayā |  
prāgvad dīpaśikhākāratilakāni dviṣaḥ likhet ||239||

15 amuṃ bhagavantaṃ candanena ālipya samyag anulipya śrīmadāṅgeṣu candanena  
bhakticchedavidhinā anulepanaṃ kṛtvety arthaḥ | prāgvad iti pūrvam ūrdhvapuṇḍra-  
prakaraṇe nijāṅgeṣu dvādaśatīlakanirmāṇavidhir yathā likhitas tathaiva śrībhagavato  
bhālādiṣu mūrtipaṇjāranīyāsasthāneṣu mūrtipaṇjāramantrair anāmikayā dīpaśikhākā-  
rāni tilakāni dviṣaḥ dvādaśa likhet viracayed ity arthaḥ | vaiṣṇava ity asyāyaṃ bhāvaḥ |  
20 tāni śrībhagavadbhaktiparo bhagavaty eva kuryād iti | evaṃ vaiṣṇava ity agre 'py anu-  
vartya tathaiva boddhavyam iti dik ||239||

1–2 atha ... bhagavantaṃ] R<sub>3</sub> [...] 2 tam] B<sub>1</sub> B<sub>2</sub> B<sub>3</sub> Od sam- 4–8 tasmin ... arthaḥ]  
Od<sup>2</sup> *i.m.* 6 bhūṣaṇānulepanāni] Od ityādi || āntair] B<sub>1</sub> -ādyair 11 tatraiva] Edd  
atraiva || arthaḥ] B<sub>1</sub> *add.* śrīkṛṣṇaḥ śaraṇam 12 vaiṣṇavaś] B<sub>2</sub> vaiṣṇavaiś || āmuṃ] Od *gl.*  
(śrīkṛṣṇam) 14–21 amuṃ ... dik] Od<sup>2</sup> *i.m.* 16 yathā] V<sub>2</sub> B<sub>1</sub> *deest* 16–18 tathaiva ... arthaḥ]  
B<sub>1</sub> *deest* 18 vaiṣṇava ... asyāyaṃ] Od<sup>2</sup> vaiṣṇavasāyāyaṃ 21 dik] Od<sup>2</sup> *deest*

*Internal Worship with External Items*

<sup>237</sup>Visualising this Lord sitting on this throne, the intelligent one should in the proper way worship him, beginning with the seat and ending with flowers.

*This Lord* refers to mercifully smiling Kṛṣṇa, with Nyāsa performed on him and with the characteristics given before (5.168–217), situated on this honoured throne of one's own body. *Beginning with* means including welcoming, offering Arghya-water, footwater, Ācamana, a bath, two garments, another Ācamana, ornaments and unguents. *In the proper way*: Having worshipped with everything from the seat to ornaments in the places of Nyāsa, one should worship with water, sandalwood pulp, Akṣata and flowers and with the mantra belonging to the Nyāsa of the respective letters and so on.<sup>a</sup>

<sup>238</sup>Then one should worship the flute at the mouth and the forest flower garland at the chest, the Śrīvatsa above the right nipple and the Kaustubha above the left.

*Above the left* means above the left nipple.

<sup>239</sup>A Vaiṣṇava should daub him with sandalwood paste and then as before with the ring finger draw twice six Tilakas looking like the flames of lamps.

One should *daub* or completely anoint *him*, the Lord, with sandalwood paste. The meaning is that one should anoint his blessed limbs with sandalwood paste according to the rules of devotional marks. Then *as before*, that is, as in the rules given for making twelve Tilakas on one's own body in the context of the vertical marks (4.169–176), one should *draw* or fashion *twice six*, that is, twelve Tilakas looking like the flames of lamps with the ring finger and the mantras of the Mūrtipañjara on the places of the Mūrtipañjara Nyāsa, that is, the forehead and so on of the Lord.

This is the implied meaning of *a Vaiṣṇava*: the same marks that those who are committed to knowledge make, following the statement of the Kramadīpikā (3.52), with sandalwood paste, etc., on their own bodies, one who is committed to devotion to the Lord makes on the Lord alone. The word "Vaiṣṇava" should be supplied and understood in the same way below as well.

a This probably refers to the mantras given in the commentary on the previous verse.



yathoktaṃ pañcabhiḥ puṣpāñjalibhiś cābhipūjya tam |  
dhūpaṃ dīpaṃ ca naivedyaṃ mukhavāsādi cārpayet ||240||

yathoktam iti | mūlamantreṇa pādadvaye śvetakṛṣṇatulasībhyām ekaḥ puṣpāñjaliḥ,  
tenaiva hṛdaye śvetaraktakaravīrābhyām aparāḥ, tenaiva mūrdhni śvetaraktapadmāb-  
5 hyāṃ ṛtīyaḥ, tenaiva punar mūrdhni tair eva tulasyaḍibhiḥ ṣaḍbhiḥ caturbhiḥ, tenaiva  
sarvatanau sarvair eva taiḥ pañcama ity evaṃ pañcabhiḥ, tatra ca śvetāni dakṣiṇa-  
bhāge, anyāni ca vāma iti jñeyam | taṃ bhagavantam | dhūpādikaṃ ca yathoktam  
evārpayet | tattatprakāro 'gre vyakto bhāvī | ādiśabdena tāmbūlādi ||240||

gītādibhiś ca santoṣya kṛṣṇam asmai tato 'khilam |  
10 aśakto bahir arcāyām arpayej japam ācaret ||241||

anantaraṃ gītavādyanṛtyaiś ca kṛṣṇaṃ svadeha eva santoṣya, bahiḥpūjyām aśaktaś  
cet tarhi idānīm etasmai kṛṣṇāya akhilaṃ karmātmānaṃ cāgre lekhyaprakāreṇa sa-  
marpayet | tato japam ācaret, śaktas tu pratyahaṃ bahiḥpūjānantaram eva karmādisa-  
marpaṇaṃ kṛtvā japam kuryād ity arthaḥ ||241||

15 *athāntaryāgamāhātmyam*

vaiṣṇavatantre—

aśvamedhasahasrāṇi vājapeyaśatāni ca |  
ekasya dhyānayogasya kalām nārhanti ṣoḍaśim ||242||

bṛhannārādiye śrīvāmanaprādurbhāve—

20 yannāmoccāraṇād eva sarve naśyanty upadravāḥ |  
stotrair vā arhaṇābhir vā kim u dhyānena kathyate ||243||

nāradapañcarātre śrībhagavannāradasaṃvāde—

1 yathoktaṃ] V1 tathoktaṃ 3–8 yathoktam ... tāmbūlādi] Od<sup>2</sup> *i.m.* 3 iti] Od<sup>2</sup> *deest* 5 tair  
eva] Od<sup>2</sup> tato 7 vāma] V2 vāme : B1 vāmabhāge || bhagavantam] B1 *add.* ca 9–10 ca ...  
ācaret] Pa *deest* 12 etasmai] V1 V2 B3 eva asmai 13 eva] V2 eka- 15–722.5 athāntar ...  
mune] Pa *deest* 19 śrī] B2 Od *deest* 22 nārada] Od śrī- 22–722.5 nārada ... mune] Pa *deest*  
22 pañcarātre] V1 Va B1 *ins.* ca

<sup>240</sup>One should worship him with five handfuls of flowers as has been explained and then offer him incense, a light, food, spices for cleaning the mouth and so on.

*As has been explained:* the first handful of flowers is a white and a black Tulasī leaf with the root mantra at the two feet. The next handful is a white and a red Oleander flower at the heart with the same. The third is a white and a red lotus at the head with the same. The fourth is six such Tulasīs and so on<sup>a</sup> at the head again and with the same. The fifth is white all of them to the whole body. These are the five. Among them, the white ones should be understood to belong to the right side and the others to the left side.

*Him* means the Lord. One should also offer incense and so on as has been explained; all of these details will be given below (chapters 6–8). *And so on* refers to betelnut, etc.

<sup>241</sup>Having pleased Kṛṣṇa with songs and so on, one who is unable to perform external worship should then offer everything to him and do recitations.

### *The Greatness of the Internal Sacrifice*

In the Vaiṣṇava Tantra:

<sup>242</sup>A thousand horse sacrifices or a hundred Vājapayas cannot equal a sixteenth part of a single yoga of meditation.

*Yoga of meditation* means characterized by inner worship. Another reading has “of one who is in the yoga of meditation”.

In the context of the appearance of Vāmana in the Bṛhannārādīya Purāṇa (11.12):

<sup>243</sup>By the mere uttering of his name, hymns or worship all misfortunes are removed, let alone by meditation!

In a discussion between the Lord and Nārada in the Nārada Pañcarātra (12.130–132ab):

a That is, a light and a dark Tulasī leaf, a white and a red oleander flower and a white and a red lotus flower.

ayaṃ yo mānaso yāgo jarāvyaḍhibhayāpahaḥ |  
 sarvapāpaughaśamano bhāvābhāvakaro dvija |  
 satatābhyāsayogena dehabandhād vimocayet ||244||  
 yaś caivaṃ parayā bhaktyā sakṛt kuryān mahāmate |  
 5 kramoditena vidhinā tasya tuṣyāmy ahaṃ mune || iti ||245||

dhyānayogasya antaḥpūjalakṣaṇasya | dhyānayoge 'syeti vā pāṭhaḥ | bhāvābhāvakaraḥ  
 bhogamokṣaprada ity arthaḥ | yad vā, bhāvā vividhacintās tāsām abhāvakaraḥ ||242–  
 245||

smaraṇadhyānayoḥ pūrvaṃ māhātmyaṃ likhitaṃ ca yat |  
 10 jñeyaṃ tadadhikaṃ cātrāntaryāgāṅgatayā tayoḥ ||246||  
 evaṃ yathāsampradāyaṃ śaktyā yāvan manaḥsukham |  
 antaḥpūjāṃ vidhāyādāv ārabheta bahis tataḥ ||247||

tat māhātmyaṃ, tato 'dhikaṃ cātrāntaryāge jñeyaṃ budhaiḥ | tatra hetuḥ | tayoḥ sma-  
 raṇadhyānayoḥ antaryāgasyaṅgatvena, atra śrīmūrtes cintanam apy asti, pūjadikam  
 15 apy astītyādhikyān māhātmyam api tato 'dhikam eva yuktam iti bhāvaḥ ||246–247||

tathā coktaṃ śrīnāradena—

dhyātvā ṣoḍaśasaṃkhyātair upacāraīs ca mānasaiḥ |  
 samyag ārādhanam kṛtvā bāhyapūjāṃ samācaret ||248||

dhyātvā śrībhagavantaṃ sañcintya ||248||

20 *atha bahiḥpūjā*

anujñāṃ dehi bhagavan bahiryāge mama prabho |  
 śrīkṣṇam ity anujñāpya bahiḥpūjāṃ samācaret ||249||  
 tatra tv anekāśaḥ santi pūjāsthānāni tatra ca |  
 śrīmūrtayo bahuvīdhāḥ śālagrāmaśilās tathā ||250||

1 yāgo] V1 B3 yogo || jarā] V1 R1 B3 rāja- 2 bhāv] Od gl. (bhavadam iti) || dvija] Od dvijaḥ  
 5 vidhinā] B2 tasyāt tu || mune] B2 manur || iti] Pa B1 deest 6 vā] V1 om. 9–12 smaraṇa ...  
 tataḥ] Pa deest 12 bahis] Od gl. (bahirpūjāṃ) 16–18 tathā ... samācaret] Pa deest 16 śrī] Pa  
 B1 Edd deest 19 śrī] B1 deest || sañcintya] B1 add. śrīgovindo jayati 20–24 atha ... tathā] Pa  
 deest 23 tv] B1 deest || santi ... ca] B1 sthānāni pūjāyāḥ santi || tatra ca] R3 nityāśaḥ 24 śrī]  
 B1 ante tatra ca

<sup>244</sup>O Brāhmaṇa, this mental sacrifice removes the dangers of old age, disease and fear, it stems the tide of all kinds of sins, it gives both bhava and abhava, and by constant practice, it frees one from the bonds of the body. <sup>245</sup>And, O greatly intelligent sage, I am pleased with one performs it once with the highest devotion according to the rule that has been explained step by step.

*Both bhava and abhava* means both enjoyment and liberation, or else, *bhava* refers to all kind of worry that are made *abhava*, non-existent.

<sup>246</sup>The greatness of remembrance and meditation was given above (3.42–86, 3.116–128), but as they are also parts of this internal sacrifice, it should be understood as even greater. <sup>247</sup>Then, after one has first performed the inner worship according to one's tradition, as one is able and until one's mind is satisfied, one should then begin the external one.

*It* means the greatness. Wise people understand it as even greater in connection with the internal sacrifice. This is the reason: as *they*, that is, remembrance and meditation are parts of the internal sacrifice. Here there is thinking about the blessed form, but there is also worship and so on. As it comprises more, it is proper that its greatness should also be more comprehensive. This is the implied meaning.

As it has been said by Nārada as well:<sup>a</sup>

<sup>248</sup>After one has meditated and done the whole worship with sixteen mental items, one should perform the external worship.

*Meditated* means having carefully thought about the Lord.

### *The External Worship*

<sup>249</sup>“O Lord and master, please give me permission for the external sacrifice!” Having asked blessed Kṛṣṇa for permission in this way, one should commence the external worship. <sup>250</sup>But for that, there are manifold objects; and among them many kinds of blessed forms as well as of Śālagrāma stones.

a In VBC 12a.

tatra bahiḥpūjācaraṇe tu pūjāyāḥ sthānāny adhiṣṭhānāny anekāśo bahuprakārāṇi santi  
| tatra teṣu pūjāsthāneṣu śrīmūrtayaḥ śrībhagavatpratīkṛtayo bahuvīdhāḥ santi, tathā  
bahuvīdhāḥ śālagramaśīlāś ca santi ||249–250||

*atha pūjāsthānāni*

5 sammohanatantre—

śālagrāme manau yantre sthaṇḍile pratimādiṣu |  
hareḥ pūjā tu kartavyā kevale bhūtale na tu ||251||

sthaṇḍilaṃ mantrādisaṃskṛtasthalaṃ, tasmin ||251||

ekādaśaskandhe śrībhagavaduddhavasamvāde—

10 sūryo 'gnir brāhmaṇo gāvo vaiṣṇavaḥ khaṃ maruḥ jalam |  
bhūr ātmā sarvabhūtāni bhadrāpūjāpadāni me ||252||

me mama bhadrāṇi uttamāni pūjāyāḥ padāny adhiṣṭhānāni | bhadrēti yantrādyapek-  
ṣayā | yad vā, he bhadrā he kalyāṇarūpoddhaveti pṛthak padam ||252||

15 sūrye tu vidyayā trayyā haviṣāgnau yajeta mām |  
ātithyena tu viprāgrye goṣv aṅga yavasādīnā ||253||

tatraivādhiṣṭhānabhēdena pūjāsādhanabhēdān āha sūrye tv iti tribhiḥ | trayyā vidyayā,  
sūktair upasthānādīnā ca | aṅga he uddhava ||253||

vaiṣṇave bandhusatkṛtyā hṛdi khe dhyānaniṣṭhayā |  
vāyau mukhyadhīyā toyē dravyais toyapuraskṛtaiḥ ||254||

1 tatra] B3 atra || pūjācaraṇe ... pūjāyāḥ] B1 *deest* 4–7 atha ... hareḥ] Pa *deest* 4 pūjāsthā-  
nāni] R3 *add.* 14 6 pratimādiṣu] B1 pratimāsu ca 7 hareḥ ... tu] B1 nityapūjā hareḥ kāryā na  
tu kevalabhūtale || tu] B2 ca 9 skandhe] R1 R3 B2 *ins.* ca 11 bhūr ātmā] R3 bhūtātmā || bha-  
dra] Pa bhadrā : B2 tatra : Od *gl.* (he uddhava) 13 he] V1 B3 *deest* 15 goṣv aṅga] Od *p.c.* goṣṭhe  
ca 16 bhēdena] B1 -bhēde 17 ca] V1 *deest* || aṅga] B1 he aṅge 18 hṛdi khe] B2 hṛdisthe

*For that* means for executing external worship. There are *manifold*, many types of *objects* or bases of worship. Among them, there are many types of *blessed forms* or images of the blessed Lord and also many types of Śālagrāma stones.

### *The Objects of Worship*

In the Sammohāna Tantra:

<sup>251</sup>One should worship Hari in a Śālagrāma, in a mantra, in a diagram, on a raised mound of earth, in an image and so on, but not directly on the ground.

*On a raised mound of earth* means on a heap purified with mantras and so on.

In a conversation between the blessed Lord and Uddhava in the Eleventh Book (11.11.42–46):

<sup>252</sup>The sun, fire, a Brāhmaṇa, cows, a Vaiṣṇava, the sky, wind, water, earth, the self and all living beings—these are my good places of worship.

These are my *good* or supreme *places*, objects. *Good* also refers to diagrams and so on. Alternatively, if it is taken as a separate word, it means “O good person, o Uddhava, of handsome form!”<sup>a</sup>

<sup>253</sup>O son, one should worship me in the sun by the three Vedas; in the fire, with oblations; in the best of Brāhmaṇas, by hospitality; in cows, with fodder and so on,

In this connection, the author describes the different worship practices for the different objects in verses 253–255. *With the three Vedas* means by hymns, approaching for worship and so on.<sup>b</sup> *O son* means O Uddhava.

<sup>254</sup>in a Vaiṣṇava, by receiving him like a kinsman; in the sky of the heart, by fixed meditation; in the wind, by considering it in the mouth; in water,

a The latter explanation is the one adopted by Śrīdhara, whom the commentator follows closely in the gloss of these Bhāgavata verses as well.

b Hymns (*sūkta*), approaching for worship (*upasthāna*) and so on refer to parts of the daily Vedic rituals.

sthaṇḍile mantrahṛdayair bhogair ātmānam ātmani |  
kṣetraññaṃ sarvabhūteṣu samatvena yajeta mām ||255||

bandhusatkr̥tyā bandhusammānena, mukhyadhiyā prāṇadṛṣṭyā, toyādibhir dravyais  
tarpaṇādīnā toyē, sthaṇḍile bhuvī mantrahṛdayaiḥ rahasyamantranyāsaiḥ | yady api  
5 tattatpūjyāṃ gandhādīkam apekṣate, tathāpi tatra tatra trayīvidyādīnāṃ prādhānyā-  
bhīprāyeṇa tāny evoktāni ||254–255||

dhiṣṇyeṣv ity eṣu madrūpaṃ śāṅkhacakraḡadāmbujaiḥ |  
yuktaṃ caturbhujam śāntam dhyāyann arcet samāhitaḥ ||256||

sarvādhiṣṭhāneṣu madhye dhyeyam āha dhiṣṇyeṣv iti | iti anenoktaprakāreṇa, eṣu dhi-  
10 ṣṇyeṣu madrūpam eva dhyāyann arcayet ||256||

*atha śrīmūrtayaḥ*

tatraiva—

śailī dārumayī lauhī lepyā lekhyā ca saikatī |  
manomayī maṇimayī pratimāṣṭavidhā matā ||257||  
15 calācaleti dvividhā pratiṣṭhā jīvamandiram |  
udvāsāvāhane na staḥ sthirāyām uddhavārcane ||258||  
asthirāyām vikalpaḥ syāt sthaṇḍile tu bhaved dvayam |  
snapanam tv avilepyāyām anyatra parimārjanam || iti ||259||

lauhī loham suvarṇādi, tanmayī | lepyā mṛccandanādīmayī | hṛdi pūjyāṃ manomayī |  
20 yady api sarvāsām eva manomayītvam ghaṭate, tathāpi manasi śrībhagavatparisphūr-  
tiviṣeṣāpekṣayā pṛthag uktā | jīvayati cetayati jīvo bhagavān eva tasya mandiram adhi-  
ṣṭhānam | pratiṣṭhā prakarṣeṇa tiṣṭhaty asyām iti pratimaiva | yad vā, pratiṣṭhayā kalā-

4 mantra] B1 *deest* 5 tathāpi] B1 tathā 7 dhiṣṇyeṣv] *Od gl.* (mūrtiṣu) || dhiṣṇyeṣv ... eṣu]  
B2 viṣṇau ca teṣu 9 madhye] V1 B1 *deest* 9–10 dhiṣṇyeṣu] V1 *ins.* adhiṣṭhāneṣu 11 śrī-  
mūrtayaḥ] R3 *add.* 15 12 tatraiva] B2 *deest* 13 lepyā lekhyā] B3 *transp.* 14 matā] R1 R3 Pa  
B2 *Od smṛtā* 15 jīva] B2 *a.c.* deva- 16 udvāsāvāhane] *Od gl.* (udvāso visarjanam | sthirayo  
'rcane) || sthirāyām] *Od gl.* (pratimāyām) 17 sthaṇḍile tu] B2 *Od sthaṇḍileṣu* || tu ... dvayam]  
R3 bhuvanadvaye 18 mārjanam] *Od -mārjanair* || iti] B1 B3 *Edd deest* 19 lepyā] B1 *deest*

by items accompanied by water;<sup>255</sup> and on earth, by the heart of mantras. In the self, one should worship the self by pleasures, and in all living, by considering the knower of the field to be the samew.

*By receiving him as a kinsman* means by honouring him as a kinsman. *By considering it in the mouth* means by seeing it as the breath. In water, by *items* such as water itself, such as libations. *On earth*, that is, on the ground, *by the heart of mantras*, by secret mantra Nyāsas. Even though in all of these types of worship things such as incense are expected, nevertheless, as the three Vedas and so on are primary in these particular cases, only they are given as examples.

<sup>256</sup>Thus one should worship in these objects, intently meditating on my four-armed and peaceful form, bearing conch, disc, club and lotus flower.

In this verse, the author mentions how one is to meditate within all the objects. *Thus* refers to the methods mentioned and *these* to the sites. One should worship meditating on my form.

### *The Blessed Forms*

In the same book (Bhāgavata Purāṇa 11.27.12–14):

<sup>257</sup>Made of stone, wood metal, plaster, paint, sand or jewels or mentally conceived—these are the eight types of images. <sup>258</sup>There are two types of support, temple of the living being: moving and non-moving, but the fixed one is not called and sent away in worship, O Uddhava. <sup>259</sup>For the non-fixed one, that is optional, but on earth, both should be done. Bathing should be done for non-plastered ones; in other cases, wiping.

*Metal* means made of metals such as gold. *Plaster* means made of clay, sandalwood paste and so on. *Mentally conceived* means worshipped in the heart. Even though all of these forms can be said to be mentally, still, since this applies to a particular appearance of the blessed Lord in the mind, it is mentioned separately.

Since he supports life and consciousness, the Lord himself is called *the living being*; his *temple* is the base. As he is eminently (prakarṣeṇa) present (tiṣṭhati) there, it is called the *support* (pratiṣṭhā). Alternatively, the image becomes a temple for the Lord by *support*, that is, by Aṅga Nyāsa and so on.



nyāsādinā bhagavanmandiraṃ bhavati | śrīmūrter bhede viśeṣam āha udvāseti sār-  
hena | udvāso visarjanam | sthirāyām arcane, asthirāyām śrīśālagrāmaśilādau vikalpaḥ  
| śrīśālagrāmaśilāyām na kuryāt, saikatyām kuryāt, anyatra kuryād vā, na veti | avilepyā-  
yām mṛṇmayalekhyavyatiriktāyām, anyatra vilepyāyām ca lekhyāyām ca parimārjanam  
5 eva ||257–259||

gopālamantroddiṣṭatvāt tacchrīmūrtir apekṣitā |  
tathāpi vaiṣṇavaprītyai lekhyāḥ śrīmūrtayo 'khillāḥ ||260||

*atha śrīmūrtilakṣaṇāni*

śrīhayaśīrṣapañcarātre bhagavacchrīhayaśīrṣabrahmasaṃvāde—

10 ādimūrtir vāsudevaḥ saṃkarṣaṇam athāśṛjat |  
caturmūrtilḥ paraṃ prokta ekaiko bhidyate tridhā |  
keśavādiprabhedena mūrtidvādaśakaṃ smṛtam ||261||

asṛjat pṛthak prakāṣayām āsa ||261||

15 pañkajaṃ dakṣiṇe dadyāt pāñcajanyaṃ tathopari |  
vāmopari gadā yasya cakraṃ cādho vyavasthitam |  
ādimūrtes tu bhedo 'yaṃ keśaveti prakīrtyate ||262||

dakṣiṇe dakṣiṇādhaḥkare, tathopari dakṣiṇordhvakare, vāmopari vāmordhvakare, ad-  
haḥ vāmādhaḥkare | dadyād iti śrīmūrtiprādurbhāvaṇavidhāv ukteḥ | evam anyad agre  
'py ūhyam ||262||

1 mūrter] V1 -mūrtil- 2 śrī] B1 *deest* 3 saikatyām kuryāt] B1 B3 *deest* || veti] B3 *add.* saikatyām  
kuryāt | anyatra kuryād vā na veti | 4 vilepyāyām ... ca] B3 *deest* || ca] V1 B1 *deest* 6 tac] B2  
*om.* 7 prītyai] B2 Od -pṛitau 9 bhagavac] Edd *ante* śrī- || chrī] B3 *deest* || brahma] B3<sup>2</sup> *i.m.*  
10 athāśṛjat] Od<sup>2</sup> *add.* pradyumnaṃ cāniruddhaṃ ca dhyeyam etat catuṣṭayam 11 prokta] B2  
B3 proktaṃ 13 āsa] B3 *add.* śrīrāmaḥ caraṇaśaraṇaḥ 14 pāñcajanyaṃ] Od *gl.* (śaṅkhaṃ)  
16 prakīrtyate] Od prakīrtitam 17 vāmopari vāmordhvakare] B1 *om.*

In a verse and a half beginning with “but the fixed one”, the author provides some specific details for particular varieties of the blessed form. *Sent away* means discharged. In the case of the Śālagrāma stone, it should not be done, in the case of a form of sand, it should be done, and in other cases it can be done or not done.

*Non-plastered ones* refer to others than those made of clay or paint. *In other cases*, that is, in the case of plaster and paint, there should be only wiping.

<sup>260</sup>Since it is the one described by the Gopāla mantra, [Gopāla’s] blessed form is the one that will be referred to, but for the pleasure of the Vaiṣṇavas, all the blessed forms will nevertheless be described.

### *Characteristics of the Blessed Forms*

In a discussion between Lord Hayaśīrṣa and Brahmā in the Hayaśīrṣa Pañcarātra (1.22.2ab, 3–14ab, 15–23):

<sup>261</sup>Vāsudeva, the original form, next created Saṃkarṣaṇa.<sup>a</sup> Later, the fourfold forms that are said to have divided themselves separately into three, so that by dividing them into Keśava and so one, twelve forms are known.

*Created* means separately manifested as.

<sup>262</sup>One should place the lotus in the right and the conch above it, the club in the upper left and his disc below. This division of the original form is known as Keśava.

*In the right* means in the lower right hand, and *above it* means in the upper right hand. *The upper left* means the upper left hand; *below* means in the lower left hand. The text says *one should place* as it is given in the context of the rules for manifesting the blessed form. Other cases below should also be understood in the same way.

a As we hear of the fourfold form (*caturmūrtiḥ*) but only two are mentioned (Vāsudeva and Saṃkarṣaṇa), something is clearly missing here. Manuscript Od adds, “Pradyumna and Aniruddha—one should meditate on these four” (*pradyumnaṃ cāniruddhaṃ ca dhyeyam etat catuṣṭayam*). The reading of the printed Hayaśīrṣa Pañcarātra (1.22) is somewhat different: “Vāsudeva, the original form, created Saṃkarṣaṇa, and then Saṃkarṣaṇa created Pradyumna and then he created Aniruddha” (*ādīmūrtir vāsudevaḥ Saṃkarṣaṇam athāpi ca | saṅkarṣaṇo ’tha pradyumnaṃ so ’niruddham athāśjāt ||*).

adharottarabhāvena kṛtam etat tu yatra vai |  
nārāyaṇākhyā sā mūrtilḥ sthāpitā bhuktimuktidā ||263||

adharottarabhāvena keśavasya yad adhaḥkarasthitam, nārāyaṇasya tadūrdhvakaras-  
tham ity evam ity arthaḥ ||263||

- 5 savyādhaḥ pañkajaṃ yasya pāñcajanyaṃ tathopari |  
dakṣiṇordhve gadā yasya cakram cādho vyavasthitam |  
ādimūrtes tu bhedo 'yaṃ mādHAVeti prakīrtyate ||264||  
dakṣiṇādhaḥsthitam cakram gadā yasyopari sthitā |  
vāmordhvasamsthitam padmaṃ śaṅkham cādho vyavasthitam |  
10 samkarṣaṇasya bhedo 'yaṃ govindeti prakīrtyate ||265||  
dakṣiṇopari padmaṃ tu gadā cādho vyavasthitā |  
vāmordhve pāñcajanyaṃ ca cakram cādho vyavasthitam |  
samkarṣaṇasya bhedo 'yaṃ viṣṇur ity abhiśabdyate ||266||  
dakṣiṇopari śaṅkham ca cakram cādhaḥ pradṛśyate |  
15 vāmopari tathā padmaṃ gadā cādhaḥ pradṛśyate |  
madhusūdanānāmāyaṃ bhedaḥ samkarṣaṇasya tu ||267||  
dakṣiṇordhvaṃ gadā yasya pañkajaṃ cāpy adhaḥ sthitam |  
vāmordhvasamsthitam cakram adhaḥ śaṅkham pradṛśyate |  
brahmāṇḍagaṃ vāmapādaṃ dakṣiṇaṃ śeṣapṛṣṭhagam ||268||

- 20 śrīvāsudevasamkarṣaṇayor bhedaṃ mūrṭiṣaṭkam uktvā śrīpradyumnasya bhedaṃ  
mūrṭitrayaṃ ṣaṭślokyā nirdiśan tatrādau trivikramamūrṭim āha dakṣiṇordhvaṃ iti sār-  
dhena | dakṣiṇordhvakaram vyāpya, dakṣiṇordhva iti saptamyantapāṭho vā | evam agre  
'pi | śaṅkham ityādi napuṃsakatvam āraṣam | evam agre 'py anyad ūhyam ||264–268||

- balivañcanasamyuktaṃ vāmanaṃ cāpy adhaḥsthitam |  
25 vāmordhve kaumudī yasya puṇḍarikam adhaḥsthitam ||269||  
dakṣiṇordhvaṃ sahasrāraṃ pāñcajanyaṃ adhaḥsthitam |  
saptatālapramāṇena vāmanaṃ kārayet sadā ||270||

1 adharottara] R1 ayajñetara- || tu] R1 om. 6 dakṣiṇordhve] B1 vāmopari 7–9 ādimūrtes  
... vyavasthitam] B3<sup>2</sup> i.m. 7 prakīrtyate] R1 B2 prakīrtitaḥ : Od prakīrtitam 9 śaṅkham]  
B2 cakram 12 vāmordhve] B3 vāmordhvaṃ || vāmordhve ... vyavasthitam] Pa B1 Edd *deest*  
13 abhiśabdyate] B2 abhiganyate 15 pradṛśyate] B2 Od vyavasthitā 16 tu] B1 Edd ca  
17 dakṣiṇ ... sthitam] Edd *deest* || pañkajaṃ] B1 pañkajaś 22 saptamyanta] B1 saptayanta-  
23 pi] B3 *add.* ūhyam 24–26 bali ... adhaḥsthitam] Od<sup>2</sup> i.m. 24 vañcana] R1 -bandhana- :  
R3 -vacana- || samyuktaṃ] V1 -saṃsaktaṃ 25 vāmordhve ... adhaḥsthitam] R1 *deest* || kau-  
mudī yasya] Od<sup>2</sup> samsthitam gadā || puṇḍarikam] Pa pāñcajanyaṃ 26 adhaḥsthitam] Pa *add.*  
vāmordhve kaumudī yasya pāñcajanyaṃ adhaḥ sthitam 27–732.4 sapta ... adhaḥsthitam] R3  
Pa *deest*

<sup>263</sup>That which is made with the upper and lower reversed is to be known as the form called Nārāyaṇa. When installed, it awards both pleasure and liberation.

The meaning of *with the upper and lower reversed* is that the item that is in Keśava's lower hand should be in Nārāyaṇa's upper hand.

<sup>264</sup>He who has the lotus in the lower left, the conch above it, the club in the upper right and the disc situated below it is the division of the original form known as Mādhava. <sup>265</sup>He who has the disc in the lower right and the club above it, the lotus in the upper left and the conch below it is the division of Saṃkarṣaṇa known as Govinda. <sup>266</sup>The lotus is situated in the upper right and the club below it, the conch is in the upper right and the disc is situated below it. This is the division of Saṃkarṣaṇa called Viṣṇu. <sup>267</sup>When the conch is seen in the upper right and the disc below it and the lotus in the upper left and the conch is seen below it, that is the division of Saṃkarṣaṇa called Madhusūdana. <sup>268</sup>He who has the club in the upper right and the lotus below it, the disc in the upper left and the conch below it, his left foot covers the whole universe and his right one rests on the back of Śeṣa.

Having explained the six divisions of Vāsudeva and Saṃkarṣaṇa, the author is now describing the divisions of Pradyumna in six verses, beginning with the form of Trivikrama in verse 268. *The upper right hand* means that it fills the upper right hand, or else the reading should be in the locative case. Similar cases below should be understood in the same way. The neuter form of *śaṅkha* is an archaic irregularity. Other cases below should also be understood in the same way.

<sup>269–270</sup>Dwarfish and standing below, engaged in cheating Bali, with the club in the upper left hand and the lotus below it, <sup>270</sup>the disc in the upper right and the conch below it—one should always make Vāmana seven palms tall.

śrīvāmanamūrtim āha balīti dvābhyām | adhaḥsthitam bhūtale avasthitam ityādikaṃ  
trivikramād viśeṣaḥ | kaumudī kaumodakī gadā ||269–270||

- 5 ūrdhvaṃ dakṣiṇataś cakram adhaḥ padmaṃ vyavasthitam |  
vāmordhve kaumudī yasya pāñcajanyaṃ adhaḥsthitam |  
padmā padmakarā vāme pārśve yasya vyavasthitā ||271||  
sthitō vāpy upaviṣṭo vā sānurāgo vilāsavān |  
pradyumnasya hi bhedo 'yaṃ śrīdhareti prakīrtyate ||272||  
dakṣiṇordhvaṃ mahācakraṃ kaumudī tadadhaḥsthitā |  
vāmordhve nalinam yasya adhaḥ śaṅkhaṃ virājate |  
10 hṛṣīkeśeti vijñeyaḥ sthāpitaḥ sarvakāmadahaḥ ||273||  
dakṣiṇordhve puṇḍarīkaṃ pāñcajanyaṃ adhas tathā |  
vāmordhve saṃsthitam cakraṃ kaumudī tadadhaḥsthitā |  
padmanābhetai sā mūrtiliḥ sthāpitā mokṣadāyini ||274||  
dakṣiṇordhve pāñcajanyaṃ adhas tāt tu kuśeśayam |  
15 savyordhve kaumudī devī hetirājam adhaḥsthitam |  
aniruddhasya bhedo 'yaṃ dāmodara iti smṛtaḥ ||275||  
eteṣāṃ tu striyau kārye padmaviṇādhare śubhe ||276||

aniruddhasya bhedaṃ śrīhṛṣīkeśādityayam āha dakṣiṇordhvaṃ iti tribhiḥ | kuśeśayaṃ  
padmam, hetirājam cakram ||273–276||

- 20 iti krameṇa mārgādhimāsādhipāḥ keśavādayo dvādaśa |

*atha siddhārthasaṃhitāyāṃ caturviṃśatimūrtayaḥ*

vāsudevo gadāśaṅkhacakrapadmadharo mataḥ |  
padmaṃ śaṅkhaṃ tathā cakraṃ gadāṃ vahati keśavaḥ ||277||  
śaṅkhaṃ padmaṃ gadāṃ cakraṃ dhatte nārāyaṇaḥ sadā |

4 vāmordhve ... adhaḥsthitam] Edd *deest* 8 tadadhaḥ] B<sub>3</sub> cāpy adhaḥ- 11 tathā] R<sub>3</sub> sthitā  
: B<sub>1</sub> sthitam 14 kuśeśayam] Od *gl.* padmam 15 devī] Edd caiva || heti] Pa dahati || hetirā-  
jam] Od *gl.* (sudarśanam) 17 eteṣāṃ ... śubhe] B<sub>3</sub> *deest* || striyau] Od trayo 18 śrī] B<sub>1</sub> *deest*  
20 iti] B<sub>3</sub> *deest* || mārgādhimāsādhipāḥ] B<sub>2</sub> mārgādi 21 siddhārtha ... mūrtayaḥ] Edd *transp.*

The author describes the form of Vāmana in verses 269–270. Characteristics such as *standing below*, that is, standing on earth, separate him from Trivikrama.<sup>a</sup> [...]

<sup>271</sup>On the right side, the disc is situated above and the lotus below, the club in the upper left and the conch below it, and on his left side stands Padmā with a lotus in her hand; <sup>272</sup>he is standing or seated, affectionate and playful—this is the division of Pradyumna known as Śrīdhara. <sup>273</sup>The great disc in the upper right, the club is situated below it, the lotus in the upper left and the conch shines below it—this is known as Hṛṣīkeśa. When established, he awards all enjoyment. <sup>274</sup>The lotus in the upper right, the conch below it, the disc is placed in the upper left and the club is situated below it. This is the form of Padmanābha. When established, it awards liberation. <sup>275</sup>The conch in the upper right and below the dweller in water, in the upper left the divine club and the king of weapons below it: this the division of Aniruddha known as Dāmodara. <sup>276</sup>For each of these, two beautiful consorts should be made, holding lotuses and lutes.

In verses 273–275, the author describes the three divisions of Aniruddha beginning with Hṛṣīkeśa. *The dweller in water* is the lotus and *the king of weapons*, the disc.

These twelve forms, beginning with Keśava, are the respective lords of the months beginning with Mārgāśīrṣā.<sup>b</sup>

### *The Twenty-Four Forms of the Siddhārta Saṃhitā<sup>c</sup>*

<sup>277</sup>Vāsudeva is known to hold club, conch, disc and lotus. Keśava bears lotus, conch, disc and club. <sup>278</sup>Nārāyaṇa always holds conch, lotus, club

- a The problem here is that the text never explicitly mentions the name of Trivikrama, which one would have expected at the end of verse 268. The commentator therefore conjectures that verse 269 begins the description of the next form, that of Vāmana. In fact, the text of the Hayaśīrṣa Pañcarātra used has evidently been defective, as the critical edition of this text adds another line after 269ab (1.22.14cd), supplying the correct name: “This is the form of Trivikramā. When established, it awards the enjoyment of a king” (*trivikrameti sā mūrtilḥ sthāpitā rājyabhogadā*). In this case, “dwarfish and standing below, engaged in cheating Bali” belongs to the description of Trivikrama rather than Vāmana, as understood here.
- b Apart from the last two words (*keśavādayo dvādaśā*), the same phrase occurs in the Bṛhad-vaiṣṇavoṣaṇī commentary on BhP 10.6.20, where the author first cites these same twelve names through verses on Tilaka in the Padma Purāṇa given at HBV 4.170–172.
- c Probably cited from the Caturvargacintāmaṇi (vol. 2, pp. 114–115).

- gadāṃ cakraṃ tathā śaṅkhaṃ padmaṃ vahati mādavaḥ ||278||  
 cakraṃ padmaṃ tathā śaṅkhaṃ gadāṃ ca puruṣottamaḥ |  
 padmaṃ kaumodakīṃ śaṅkhaṃ cakraṃ dhatte 'py adhokṣajaḥ ||279||  
 saṅkarṣaṇo gadāśaṅkhaṃ padmacakradharaḥ smṛtaḥ |  
 5 cakraṃ gadāṃ padmaśaṅkhau govindo dharate bhujaiḥ ||280||  
 gadāṃ padmaṃ tathā śaṅkhaṃ cakraṃ viṣṇur bibharti yaḥ |  
 cakraṃ śaṅkhaṃ tathā padmaṃ gadāṃ ca madhusūdanaḥ ||281||  
 gadāṃ sarojaṃ cakraṃ ca śaṅkhaṃ dhatte 'cyutaḥ sadā |  
 śaṅkhaṃ kaumodakīṃ cakram upendraḥ padmam udvahet ||282||  
 10 cakraśaṅkhaḡadāpadmadharaḥ pradyumna ucyaṭe |  
 padmaṃ kaumodakīṃ cakraṃ śaṅkhaṃ dhatte trivikramaḥ ||283||  
 śaṅkhaṃ cakraṃ gadāṃ padmaṃ vāmano vahate sadā |  
 padmaṃ cakraṃ gadāṃ śaṅkhaṃ śrīdharo vahate bhujaiḥ ||284||  
 cakraṃ padmaṃ gadāṃ śaṅkhaṃ narasiṃho bibharti yaḥ |  
 15 padmaṃ sudarśanaṃ śaṅkhaṃ gadāṃ dhatte janārdanaḥ ||285||  
 aniruddhaś cakragadāśaṅkhaḡadmalasadbhujaiḥ |  
 hṛṣīkeśo gadāṃ cakraṃ padmaṃ śaṅkhaṃ ca dhārayet ||286||  
 padmanābho vahec chaṅkhaṃ padmaṃ cakraṃ gadāṃ tathā |  
 padmaṃ śaṅkhaṃ gadāṃ cakraṃ dhatte dāmodaraḥ sadā ||287||  
 20 śaṅkhaṃ cakraṃ sarojaṃ ca gadāṃ vahati yo hariḥ |  
 śaṅkhaṃ kaumodakīṃ padmaṃ cakraṃ kṛṣṇo bibharti yaḥ ||288||

puruṣottamo dhatte | dharate dharaty ātmanepadam āṛṣam | yo vibharti, sa viṣṇuḥ |  
 evam agre 'pi ||279–288||

etāś ca mūrtayo jñeyā dakṣiṇādhaḡkarakramāt ||289||

- 25 dakṣiṇe yo 'dhaḡsthitakaras tatkrāmād ity evam ādau adhastano dakṣiṇakaraḥ, paścād  
 ūrdhvakṣiṇakaraḥ, tato vāmordhvakaraḥ, tato vāmādhastanakara iti kramaḥ | evaṃ  
 śrīvāsudevasya adhodakṣiṇakare gadā, ūrdhvakṣiṇakare śaṅkhaṃ, ūrdhvaṃmakare  
 cakraṃ, adhovaṃmakare padmam iti jñeyam | tathā coktaṃ śrīkṛṣṇadevācāryapādaiḥ  
 | kemaṣaṃdāvāsupradyuvimānipurvadhōjanāḥ | gotrīśrīḡṃṣiṃhācyuvānāpopehākṛ-  
 30 kramāt || iti | asyārthaḥ | keśavamadhusūdanaṣaṅkarṣaṇadāmodaravāsudevapra-

1 cakraṃ] B<sub>3</sub> śaṅkhaṃ || śaṅkhaṃ] B<sub>3</sub> cakraṃ 3 śaṅkhaṃ cakraṃ] Od *transp.* 4 śaṅkha  
 ... cakra] B<sub>2</sub> Od -cakraśaṅkhaḡadma- 7 cakraṃ śaṅkhaṃ] R<sub>3</sub> *transp.* 9–11 śaṅkhaṃ ... trivi-  
 kramaḥ] Od<sup>2</sup> *i.m.* 13 bhujaiḥ] Pa tejaḥ 16 cakra ... śaṅkha] B<sub>3</sub> ca gadāśaṅkhaḡcakra- || gadā]  
 B<sub>1</sub> *om.* 19 śaṅkhaṃ] V<sub>1</sub> Va B<sub>1</sub> B<sub>3</sub> Edd cakraṃ || cakraṃ] V<sub>1</sub> Va B<sub>1</sub> B<sub>3</sub> Edd śaṅkhaṃ 21 kṛṣṇo]  
 Pa Edd viṣṇur || bibharti yaḥ] Pa bibharti ajaḥ 23 evam ... pi] B<sub>1</sub> *deest* 26 tato ... karaḥ] B<sub>1</sub>  
 B<sub>3</sub> *om.* 27 śrī] B<sub>1</sub> *deest* 27–28 ūrdhva ... cakraṃ] V<sub>1</sub><sup>2</sup> *i.m.* 29 vāsupradyu] V<sub>1</sub> Edd -vāpra-  
 29–30 kṛ] B<sub>1</sub> B<sub>3</sub> *deest*

and disc. Mādhava carries club, disc, conch and lotus.<sup>279</sup> Puruṣottama carries disc, lotus, conch and club, and Adhokṣaja carries lotus, club, conch and disc.<sup>280</sup> Saṃkarṣaṇa is known to carry club, conch, lotus and disc. Govinda carries disc, club, lotus and conch in his hands.<sup>281</sup> Viṣṇu is the one who carries club, lotus, conch and disc, and Madhusūdana; disc, conch, lotus and club.<sup>282</sup> Acyuta always carries club, lotus, disc and conch. Upendra bears conch, club, disc and lotus.<sup>283</sup> Pradyumna is said to carry disc, conch, club and lotus. Trivikrama carries lotus, club, disc and conch.<sup>284</sup> Vāmana always holds conch, disc, club and lotus. Śrīdhara holds in his hands lotus, disc, club and conch.<sup>285</sup> Narasiṃha is the one who bears disc, lotus, club and conch. Janārdana carries lotus, disc, conch and club.<sup>286</sup> Aniruddha's hands are ornamented with disc, club, conch and lotus and Hṛṣīkeśa carries club, disc, lotus and conch.<sup>287</sup> Padmanābha holds conch, lotus, disc and club. Dāmodara always holds lotus, conch, club and disc.<sup>288</sup> Hari is the one who holds conch, disc, lotus and club and Kṛṣṇa is the one who bears conch, club, lotus and disc.

[...]

<sup>289</sup>It is to be understood that all of these forms have been described in order from the lower right hand.

The idea of “in order from the lower right hand” is as follows. First comes the lower right hand, then the upper right hand, then the upper left hand and then the lower left hand. In this way, it should be understood that blessed Vāsudeva (5.277) has the club in his lower right hand, the conch in the upper right hand, the disc in the upper left hand and the lotus in the lower left hand.

This is also explained by the revered Kṛṣṇadeva Ācārya (NP 8.2): “One after the other, Ke, Ma, Saṃ, Dā, Vāsu, Pradyu, Vi, Mā, Ani, Puru, Adho, Jana, Go, Tri, Śrī, Hṛ, Nṛsiṃha, Acyu, Vā, Nā, Pa, Upa, Ha and Kṛ.” This is the meaning: one should understand the twenty-four forms to be known in order as Keśava, Madhusūdana, Saṃkarṣaṇa, Dāmodara, Vāsudeva, Pradyumna, Viṣṇu, Mādhava, Aniruddha, Puruṣottama, Adhokṣaja, Janārdana, Govinda, Trivikrama, Śrīdhara, Hṛṣīkeśa, Nṛsiṃha, Acyuta, Vāmana, Nārāyaṇa, Padmanābha, Upendra, Hari and Kṛṣṇa. Beginning with their upper right hand, one should understand the conch, disc, club and lotus, one after the other.

This has been explained by his father, the revered Rāmācārya (NP 8.2): “In the four times six forms beginning with Keśava and ending with Kṛṣṇa, one should count clockwise and anticlockwise, then diagonally across and in the



dyumnaviṣṇumādhavāniruddhapuruṣottamādhokṣajajanārdanagovindatrivikramaśrī-  
 dharahr̥ṣikeśaṅṣiṃhācyutavāmananārāyaṇapadmanābhopendrahariḥkṣṇākhyaś cat-  
 urviṃśatisrīmūrtayaḥ kramajā jñeyā iti | eṣāṃ dakṣiṇordhvakaram ārabhya krameṇa  
 śaṅkhacakraḡadāpadmāni jñeyāni | tathā ca tatpitṛśrīrāmācāryapādair uktam | keśa-  
 5 vādikakṣṇāntamūrtiṣaṭkacatuṣṭaye | savyāpasavyair gaṇayet punaḥ koṇāt tathaiva ca  
 | savyam etya punaḥ koṇād apasavyam tu koṇataḥ || iti | ayam arthaḥ | savyena śaṅ-  
 khādu gaṇyamāne keśavaḥ, apasavyena madhusūdanaḥ, koṇagatyā koṇāc ca tasmāt  
 savyena saṃkarṣaṇaḥ, apasavyena dāmodaraḥ, savyam āgatyā koṇād gaṇyamāne vāsu-  
 devaḥ, apasavyam āgatyā koṇataḥ pradyumnaḥ | evaṃ vāmordhvakaram ārabhya viṣ-  
 10 ṇuḥ mādhaḥ aniruddhaḥ puruṣottamaḥ adhokṣajaḥ janārdana iti ṣaṭ | vāmādhaḥka-  
 ram ārabhya govindaḥ trivikramaḥ śrīrdharaḥ hr̥ṣikeśaḥ nṛṣiṃhaḥ acyuta iti ṣaṭ | dakṣi-  
 ṇādhaḥkaram ārabhya vāmano nārāyaṇaḥ padmanābhaḥ upendraḥ hariḥ kṣṇa iti ṣaṭ  
 gaṇayed iti | itthaṃ tattannirdhāraḥ kāryaḥ ||289||

matsyapurāṇe ca—

15 etad uddeśataḥ proktaṃ pratimālakṣaṇaṃ tathā |  
 vistareṇa na śaknoti bṛhaspatir api dvijāḥ || iti ||290||

nanv etāvatyā eva śrīmūrtayo 'nyā vā santi, tatra likhaty etad iti | vistareṇa vaktum na  
 śaknoti | he dvijāḥ śaunakādayaḥ ||290||

20 dvibhujā jaladaśyāmā tribhaṅgī madhurākṛtiḥ |  
 sevyā dhyānānurūpaiś ca mūrtiḥ kṣṇasya tatparaiḥ ||291||  
 anyāś ca vividhā śrīmadavatārādīmūrtayaḥ |  
 prādurbhāvavidhāv agre lekhyāś tattadvīṣataḥ ||292||

4 ca] B1 *deest* 7–8 keśavaḥ ... gaṇyamāne] B1 *om.* 11 trivikramaḥ ... acyuta] V1<sup>2</sup> *i.m.*  
 11–12 dakṣiṇādhaḥ ... ṣaṭ] V1<sup>2</sup> *i.m.* 12 karam] V1<sup>2</sup> B1 *ins.* ca || ārabhya] B3 cārabhya 14 matsya-  
 purāṇe] V1<sup>2</sup> *i.m.* || matsyapurāṇe ca] Od matpurāṇe || ca] V1<sup>2</sup> B3 *deest* 16 iti] B2 *deest*  
 18 dvijāḥ] B1 *ins.* he 19 dvibhujā] V1 V2 Va B1 *Edd ante* sevāniṣṭhā hareḥ śrīmadvaiṣṇavāḥ pāñ-  
 carātrikāḥ | prakatyād akhilāṅgānām śrīmūrtiḥ bahu manyate || sevyā nijanjair eva mantraiḥ  
 svasveṣṭamūrtayaḥ | śālagrāmātmake rūpe niyamo naiva (V1 naiṣa) vidyate || || jaladaśyāmā] R3  
 B2 B3 Od veṇuvadanā 20 rūpaiś] Pa B1 B3 -rūpaiva : Od -rūpeṇa || ca] B1 śrī- || tatparaiḥ] R1  
 Pa vaiṣṇavaiḥ : B1 *Edd* daivataiḥ : Od *gl.* kṣṇabhaktaiḥ: R3 B2 B3 Od *add.* tathā cuktam ekādaśe  
 | mahāpuruṣam abhyarcyen mūrtyābhīmatayātmanaḥ (B3 mūrtyābhīmata *lac.*)

same ways, then clockwise and again diagonally across, and then anticlockwise and diagonally across.”

This is the meaning. “When one enumerates conch, [disc, club and lotus] in the clockwise direction [beginning with the upper right hand], that is Keśava, and when in the anticlockwise direction, Madhusūdana. When one goes diagonally across [that is, from upper right to lower left] and then clockwise [to lower right and then upper left] from that corner, that is Saṃkarṣaṇa. When [diagonally across] and anticlockwise, that is Dāmodara. When one starts to in the clockwise direction and then goes diagonally across, that is Vāsudeva; when in the anticlockwise direction and then diagonally across, Pradyumna.

When one does the same but beginning with the upper left hand, one arrives at these six: Viṣṇu, Mādhava, Aniruddha, Puruṣottama, Adhokṣaja and Janārdana. Beginning with the lower left hand, one arrives at these six: Govinda, Trivikrama, Śrīdhara, Hṛṣīkeśa, Nṛsiṃha and Acyuta. Beginning with the lower right hand, one arrives at these six: Vāmana, Nārāyaṇa, Padmanābha, Upendra, Hari and Kṛṣṇa.”<sup>a</sup> In this way, one can arrive at the defining characteristics of all these forms.

And in the Matsya Purāṇa (–):

<sup>290</sup>O Brāhmaṇas! Thus the characteristics of the image have been described in brief, for not even Bṛhaspati can manage the details.

Now, there are so many other blessed forms, some like these and others different. To this the author replies with this verse. *Cannot manage* means that he cannot explain all the details. *O Brāhmaṇas* refers to Śaunaka and the others.

<sup>291</sup>Those devoted to Kṛṣṇa worship his form—two-armed, dark as a raincloud, bending in three places and of a sweet appearance—in accordance with the meditations. <sup>292</sup>Also other various forms, the blessed descents and so on, will be described below, according to all of their particulars, in connection with the rules for their manifestation (chapter 19).

a NP 8.2.

nanu śaṅkhādihāricaturbhujāśrīmūrtayo likhitāḥ, na tu śrīṅṣiṃharaghunāthādiviśe-  
 śamūrtayaḥ | tattadbhaktaiḥ kidṛśī tattanmūrtir upāsyā? viśeṣataś cātra śrīgopāladeva-  
 sya pūjāvīdhilikhane tasya prakṛtir avāśyaṃ vijñātum apekṣyate | tatra likhaty anyāś  
 5 ceti | ādiśabdena caturvyūhapārśadādayaḥ | agre lekhyāśrīmūrtiprādurbhāvavidhau  
 10 vividhaśrīmūrtiparicaryārthaṃ ca | prasaṅgād anyā api śrīmūrtayo 'tra likhitāḥ, yathā  
 nṛsiṃhparicaryādigranthe śrīkṛṣṇadevācāryādibhiḥ sarvā eva tā iti | evam anyad apy  
 ūhyam ||292||

nityakarmaprasaṅge 'tra mūrtijanmapraṭiṣṭhayoḥ |  
 vidhir na likhituṃ yogyaḥ sa tu lekhiṣyate 'grataḥ ||293||

15 nanu praṭiṣṭhayā bhagavanmandiraṃ bhavatīty ukteḥ praṭiṣṭhāvidhis tathā śrīmu-  
 khādyavayavaparimāṇādinā śrīmūrtiprādurbhāvaprakāraś cātrāpekṣyate | tatra likhati  
 nityeti | atra asmin nityakarmalikhanaḥ prakaraṇe, mūrteḥ pratikṛteḥ janma prādurbhā-  
 vaḥ praṭiṣṭhā ca, tayor vidhiḥ likhitum ayogyo 'to 'gre kādācitkakṛtyalikhane ||293||

11 śrī] B<sub>3</sub> *deest* 14 na likhituṃ] B<sub>2</sub> Od gaṇayituṃ || sa ... lekhiṣyate] Od sattamo (Od *gl.* sādhu-  
 tamaḥ) lekhyate || lekhiṣyate] B<sub>2</sub> saṃlikhyate || grataḥ] V<sub>1</sub><sup>2</sup> *add.* atra sevāniṣṭhety ādi śloka dva-  
 yaṃ paṭhanīyam : B<sub>3</sub> *add.* dvibhujā jaladaśyāmā trībhaṅgī madhurākṛtiḥ | sevā dhyānānurūpāś  
 ca mūrteḥ kṛṣṇasya tatparaiḥ || anyāś ca vividhā śrīmadavatārādīmūrtayaḥ | prādurbhāvavidhāv  
 agre lekhyāś tattadviśeṣataḥ || nityakarmaprasaṅge 'tra mūrtijanmapraṭiṣṭhayoḥ | vidhir na likhi-  
 tuṃ yogyaḥ sa tu lekhiṣyate 'grataḥ || 16 śrī] B<sub>1</sub> *deest* 18 ayogyo] B<sub>1</sub> B<sub>3</sub> *deest*

Now, the four-armed forms carrying the conch and so on have been described, but not the particular forms of blessed Nṛsiṃha, Rāghunātha and so on. What kinds of forms should their respective devotees worship? And as the context here is describing the rules for worshipping the blessed Lord Gopāla in particular, one would certainly expect to learn about his nature. To this, the author replies with verse 292. *And so on* refers to forms such as the companions of the fourfold manifestation. They will be described below (in chapter 19), in connection with the rules for manifesting the blessed forms mentioned there.

By writing at the beginning of this chapter (5.2) that “the rules for worship are described in accordance with the eighteen-syllable mantra of blessed Lord Gopāla”, the author announced that he would here give the rules for the worship of blessed Lord Gopāla alone, and that is certainly admissible. For this reason it is proper to also write about his blessed form. Nevertheless, as at the beginning of the whole book (1.1) the author announced that he would describe the necessary rituals common to all the blessed Vaiṣṇavas. Therefore he does so, to communicate the particularities of all varieties of blessed forms, and hence also for the sake of the worship of various blessed forms now present here and there. Incidentally, other forms are therefore also described here, just as all are given in books such as Nṛsiṃhaparicaryā by Kṛṣṇadeva Ācārya and others. Other cases elsewhere should be taken in the same way.<sup>a</sup>

<sup>293</sup>Here, in the context of the daily duties, it is not proper to give the rules for creating and installing the form, but they will be given below.

Now, since it was stated that “the image becomes a temple for the Lord through installation” (5.257–259, commentary), one would expect here both the rules for installation and the procedure for manifesting the blessed image through the measurements of the blessed face, other limbs and so on. To this the author replies in this verse. *Here*, in this place, in connection with describing the daily duties, it is not proper to give the rules for *creating* or manifesting and installing the *form* or image. They will therefore be given below (chapter 19), under the description of occasional duties.

a The commentator appears to be saying that when the HBV deals with other forms than Gopāla Kṛṣṇa, that is done incidentally for the sake of Vaiṣṇavas of other traditions or for the sake of worship of ancient forms still present in his day.

sevāniṣṭhā hareḥ śrīmadvaiṣṇavāḥ pāñcarātrikāḥ |  
 prākṛatyād akhilāṅgānāṃ śrīmūrtiṃ bahu manyate ||294||  
 sevā nījanijair eva mantraiḥ svasveṣṭamūrtayaḥ |  
 śālagrāmātmake rūpe niyamo naiva vidyate ||295||

5 *atha śālagrāmaśīlāḥ*

skandapurāṇe—

snigdḥā kṛṣṇā pāṇḍurā vā pītā nīlā tathaiva ca |  
 vakrā rukṣā ca raktā ca mahāsthūlā tv alāñchitā ||297||  
 kapilā karburā bhagnā bahucakraikacakrikā |  
 10 bṛhanmukhī bṛhaccakrā lagnacakrāthavā punaḥ |  
 baddhacakrāthavā kācid bhagnacakrā tv adhomukhī ||298||

dardurā darduro bhekas tadākārety arthaḥ | karbureti pāṭhe miśravarṇā ||298||

*atha tāsāṃ varṇādibhedena guṇadoṣau*

tatraiva—

15 snigdḥā siddhikarī mantre kṛṣṇā kīrtiṃ dadāti ca |  
 pāṇḍurā pāpadahanī pītā putraphalaprādā ||299||  
 nīlā sandīśate lakṣmīṃ raktā rogapradāyikā |  
 rūkṣā codvegadā nityaṃ vakrā dāridryadāyikā ||300||

2 manyate] B2 vidyate 5 śālagrāma] R3 Pa B3 Od *ante* śrī- || śīlāḥ] R3 B2 B3 Od<sup>2</sup> *i.m.* Edd *add.* gautamiyatantre | gaṇḍakyāś caiva deśe (B3 gaṇḍakyām ekadeśe) ca śālagrāmasthalaṃ mahat | pāṣāṇaṃ tadbhavaṃ yat tat śālagrāmam iti smṛtam || 7 vā] V1 R3 Pa B2 B3 Od ca 8 vakrā] R1 R3 Va Pa raktā || raktā] R1 R3 Va Pa vakrā || ca] B1 *om.* || tv alāñchitā] Pa ca lañchitā 9 karburā] Edd dardurā 12 darduro] B1 *deest* 13 atha] B2 *deest* || doṣau] B2 *add.* pracaksate 17 sandīśate] B2 sandahate || pradāyikā] R1 R3 Pa B2 pradāyini 18 rūkṣā] Edd rakṣa-

<sup>294</sup>The blessed Pāñcarātrika Vaiṣṇavas are devoted to the service of Hari. They greatly esteem the blessed form, as it manifests all of his limbs. <sup>295</sup>All of the chosen divinities are to be served with their own particular mantras alone, but when it comes to the form embodied in the Śālagrāma stone, there are no restrictions.

### *The Śālagrāma Stones*

In the Skanda Purāṇa (-):<sup>a</sup>

<sup>297</sup>They are smooth, black, white, yellow, blue, uneven, rough, red, very bulky, unmarked, <sup>298</sup>brown, spotted, broken or facing downward, they have many discs<sup>b</sup> or only one disc, a large aperture, large discs, intersecting, bound or broken discs.<sup>c</sup>

[The reading] *dardurā* means having the form of a dardura or frog. The reading *spotted* means being of various colours.<sup>d</sup>

### *Their Merits and Faults Connected with Colour and so on*

In the same book (-):<sup>e</sup>

<sup>299</sup>A smooth one awards perfection in the mantra; a black one gives fame; a white one burns up sins; a yellow one gives sons as a result; <sup>300</sup>a blue one invites Lakṣmī; a red one brings illness; a rough one will always bring

a In VBC 13a.

b In the context of Śālagrāma stones, “discs” (*cakra*) refer to the generally circular forms of fossilised ammonites that mark many of these stones. As Śālagrāma stones are not supposed to be worked by human hands but worshipped as they are, there is a whole art to identifying various types of Śālagrāmas based on their colours, forms and marks. Below, “lotus”, “garland” and so on refer to lines or forms on the stones that resemble such forms.

c In the context of the VBC (13a), these verses are part of a larger quotation from the Skanda Purāṇa, beginning with verse 5.297 and ending with verses 5.299–303 below, though with some differences of reading. Here, the author has extracted some verses and made them into a general description of various types of Śālagrāmas.—Some manuscripts and Edd add a verse from the Gautamiya Tantra (10.16) as an introduction to this topic stating that the land by the Gaṇḍakī river is the great abode of Śālagrāma, and that a stone from this place is known as a Śālagrāma.

d The reading *dardura* is not found in the VBC version of these verses, but it is found in the version cited from the NP below (5.301).

e NP 8.4.

sthūlā nihati caivāyur niṣphalā tu alāñchitā |  
 kapilā dardurā bhagnā bahucakraikacakrikā ||301||  
 bṛhanmukhī bṛhaccakrā lagnacakraīthavā punaḥ ||302||  
 baddhacakraīthavā yā syād bhagnacakrā tv adhomukhī |  
 5 pūjayed yaḥ pramādena duḥkham eva labheta saḥ ||303||

baddhacakrā avyaktacakrā | raktādikā etā yaḥ pūjayet ||303||

agnipurāṇe ca—

tathā vyālamukhī bhagnā viṣamā baddhacakrikā |  
 vikārāvartanābhiś ca nārasimhī tathaiva ca ||304||  
 10 kapilā vibhramāvartā rekhāvartā ca yā śilā |  
 duḥkhadā sā tu vijñeyā sukhadā na kadācana ||305||

vyālamukhī | vyālasya eva mukhaṃ yasyāḥ sā | viṣamā parasparāsammukhacakraḥ |  
 vikārarūpair āvartai rūpalakṣitā nābhiś cakramadhyonnatabhāgo yasyāḥ sā | vibhra-  
 māvartā sandigdḥāvartā | rekhāvartā rekhāmaṇḍalamayāvartā ||304–305||

15 snigdḥā śyāmā tathā muktāmāyā vā samacakrikā |  
 ghoṇimūrtir anantākhyā gambhīrā sampuṭā tathā ||306||  
 sūkṣmamūrtir amūrtiś ca sammukhā siddhidāyikā |  
 dhātrīphalapramāṇā yā kareṇobhayasampuṭā |  
 pūjanīyā prayatnena śilā caitādṛśī śubhā ||307||

20 muktā muktāphalākṛtivartulā, amāyā akṛtrimā iti sarvatrānveti | yad vā, sandhānādi-  
 karmarahitā | ghoṇiḥ varāhas tadvanmūrtir yasyāḥ | agre lekhyalakṣaṇavarāhamūrtir  
 vā | sampuṭā samapuṭā, amūrtir vāsudevāmūrtiḥ, akāro vāsudevaḥ syāt iti abhidhānāt

1 nihati] B1 nihanti : B2 naśyanti 2 dardurā] B2 B1 B3 Od Edd karburā 3–5 bṛhan ... saḥ] B1 *deest* 7 ca] R1 B2 Od *deest* 8 tathā] B2 mahā- || vyālamukhī] Od *gl.* (sarpe vyāghre ca vyālaśabdo vartate) || viṣamā] Edd viṣayā 9 vikārā] Od vikaṭā- 15 muktā] Pa raktā : Od *gl.* (muktacakrā) || muktā ... sam] V1 B2 B3 Od amāyā (B2 Od amāyā) vāma- : Od *gl.* (āmāyā akṛtrimā iti sarvatrānveti | yad vā, sandhānādikarmarahitā ghoṇi varāhas tadvanmūrtir yasya) 16 ghoṇi] Od yoni- 17 amūrtiś] Od *gl.* (vāsudevāmūrtiḥ | akāro vāsudevaḥ syāt) || amūrtiś ca] R1 *om.* 18 sampuṭā] Od *gl.* (kareṇobhayasampuṭā karapṛṣṭhavad unnatā karatalasamā ca) 19 caitādṛśī] Pa vaitādṛśī 21 ghoṇiḥ] V1 B3 B1 ghoṇī || lekhyā] B1 *ins.* varāha

anxiety; an uneven one brings poverty; <sup>301</sup>a bulky one takes away one's longevity and an unmarked one brings no result. Those that are brown, froglike or broken, that have many discs or only one disc, <sup>302</sup>a large aperture, large discs, intersecting, <sup>303</sup>bound or broken discs or those who face downward—one who by mistake worships them will attain only suffering.

*A bound disc* is an indistinct disc. [...]

And in the Agni Purāṇa (–):<sup>a</sup>

<sup>304</sup>A stone that is snake-faced, broken, uneven, has a bound disc, that has a navel that turns in the wrong way, that relates to Narasiṃha, <sup>305</sup>that is brown, that turns in an irregular way or that turns like a drawing, should be understood to give suffering and never to give happiness.

*Snake-faced* means a stone that has the face of a snake. *Uneven* means one where the discs do not face each other. *One that has a navel that turns in a deviating way* means one with a raised portion in the middle of the disc. *Turns in an irregular way* means that it turns in an indistinct way. *Turns like a drawing* means that it turns like a drawn circle.<sup>b</sup>

<sup>306</sup>Smooth, dark, pearly, natural or having equal discs, hog-formed, called “Endless”; deep, hemispherical, <sup>307</sup>of small form, unformed, front-facing, awarding perfection, having the size of a Dhātṛī fruit, hemispherical as both sides of a hand—a stone like these is auspicious and should be carefully worshipped.

*Pearly* means being globular like a pearl. *Natural* means not being artificial, something that applies to all of these stones. Alternatively, it refers to one that has not undergone methods such as linking [with other Śālagrāmas]. *Hog-formed* means one that has the form of a swine or a boar, or else it refers to the form of Varāha to be described below (5.327–328). *Hemispherical* means evenly rounded. *Unformed (amūrti)* means having the form of Vāsudeva, as A means Vāsudeva according to the lexicon.<sup>c</sup> *Front-facing*

a JM 76a–b.

b The first part of this commentary is taken from the JM.

c A being the first letter of the Sanskrit alphabet.



| sammukhā samamukhā, karenobhayasamputā karapṛṣṭhavad unnatā karatalasamā  
ca ||306–307||

iṣṭā tu yasya yā mūrṭiḥ sa tāṃ yatnena pūjayet |  
pūjite phalam āpnoti ihaloke paratra ca || iti ||308||

5 pūjite, pūjane kṛte sati ||308||

*doṣāś caite sakāmārcanaviṣayāḥ*

yata uktaṃ śrībhagavatā brāhme—

khaṇḍitaṃ sphuṭitaṃ bhagnaṃ pārśvabhinnaṃ vibheditam |  
śālagrāmasamudbhūtaṃ śailaṃ doṣāvahaṃ na hi ||309||

10 śailaṃ śilāyāḥ samūhaḥ ||309||

śrīrudreṇa ca skānde—

khaṇḍitaṃ truṭitaṃ bhagnaṃ śālagrāme na doṣabhāk |  
iṣṭā tu yasya yā mūrṭiḥ sa tāṃ yatnena pūjayet ||310||

khaṇḍitam ityādi bhāve kṭapratyantam ||310||

15 tathā—

cakraṃ vā kevalaṃ tatra padmena saha saṃyutam |  
kevalā vanamālā vā harir lakṣmyā saha sthitaḥ || iti ||311||

tathāpi lakṣmyā saha bhagavān tatra tiṣṭhatīty arthaḥ ||311||

4 ca] Pa vā || iti] B3 Edd *deest* 8 bhinnaṃ] B2 Od -bhagnaṃ 13 yā] Va vā 15 tathā] B1  
*deest* 17 iti] B3 Edd *deest* 18 tatra] V1 B1 *deest*

means having a regular front. *Hemispherical as both sides of a hand* means raised as the back of the hand and flat as the palm of the hand.<sup>a</sup>

<sup>308</sup>Whatever form the one cherishes, one should carefully worship that, and having worshipped, one reaps the fruit both in this world and in the next.

*Having worshipped* means when such worship is performed.

*And These Faults Relate to Worshipping with Desires*

As it is said by the Lord in the Brahmā Purāṇa (-):<sup>b</sup>

<sup>309</sup>Whether chipped, burst, broken, split in the side or divided, stones that come from Śālāgrāma are never faulty.

[...]

And by blessed Rudra in the Skanda Purāṇa (-):

<sup>310</sup>Whether chipped, damaged or broken, there is no fault in a Śālāgrāma. Whatever form one cherishes, one should carefully worship that.

Words such as *chipped* are in the past tense in the sense of an impersonal passive.<sup>c</sup>

And also:<sup>d</sup>

<sup>311</sup>Where there is only one disc and a lotus or only a forest garland, Hari dwells there together with Lakṣmī.

The meaning is that even there, the Lord dwells with Lakṣmī.

a This commentary is taken directly from the JM (76a).

b In NP 8.4, VBC 13a.

c In other words, this verse refers to Śālāgrāmas that are broken from before, not that one has broken them oneself.

d VBC 13a, directly continuing from verse 5.309.

mukhyāḥ snigdhādayas tatrāmukhyā raktādayo matāḥ |  
mukhyābhāve tv amukhyā hi pūjyā ity ucyate paraiḥ ||312||

pūjyāpūjyatvayoḥ keṣāñcin mataṃ likhati mukhyā iti | mukhyānām snigdhādīnām  
abhāve saty amukhyā raktādaya eva pūjyāḥ | yadi ca mukhyā labhyante, tadā anyapū-  
5 jane tattaddoṣa evety arthaḥ ||312||

*atha tāsām eva lakṣaṇaviśeṣeṇa saṃjñāviśeṣaḥ*

brāhme śrībhagavadbrahmasaṃvāde—

nivasāmi sadā brahman śālāgrāmākhyaveśmani |  
tatraiva rathacakrāṅkabhedanāmāni me śṛṇu ||313||

10 rathasya eva cakraṃ rathacakrākāraṃ yat sudarśanacakraṃ, tasya aṅke cihnaviśaye yo  
bhedaś tasmin sati yāni nāmāni nāmabhedā bhavanti, tāni me mattaḥ śṛṇv ity arthaḥ  
||313||

dvāradeśe same cakre dṛśyete nāntarīyake |  
vāsudevaḥ sa vijñeyaḥ śuklābhaś cātīśobhanaḥ ||314||

15 nāntarīyake avāntare | yad vā, antaraṃ madhyam antarā vicchedo vā tadvihīne | anati-  
madhyadeśasthe saṃplagne vety arthaḥ ||314||

dve cakre ekalagne tu pūrvabhāgas tu puṣkalaḥ |  
saṃkarṣaṇākhyo vijñeyo raktābhaś cātīśobhanaḥ ||315||  
pradyumnaḥ sūkṣmacakras tu pītadīptis tathaiva ca |  
20 suṣiraṃ chidrabahulaṃ dīrghākāraṃ tu tad bhavet ||316||  
aniruddhas tu nilābho vartulaś cātīśobhanaḥ |  
rekhātrayaṃ tu tad dvāri pṛṣṭhaṃ padmena lāñchitam ||317||  
saubhāgyaṃ keśavo dadyāc catuṣkoṇo bhavet tu yaḥ |  
śyāmaṃ nārāyaṇaṃ vidyān nābhicakraṃ tathonnatam ||318||

1 matāḥ] *Od gl.* (ṛṣibhir matā jñātā) 2 paraiḥ] *V1 R3 B3* 'paraiḥ : *B1 a.c.* budhaiḥ : *Od gl.* (ṛṣibhiḥ)  
9 tatraiva] *Od gl.* śālāgrāmaśilāsu 10 cihna] *V1* cihne 13 cakre] *Pa* cakraṃ || nāntarīyake] *B1*  
cāntarīyake 16 deśa] *B1 deest* 17 puṣkalaḥ] *Od gl.* (pūrvabhāgasthūlah) 19–21 pradyumnaḥ  
... cātīśobhanaḥ] *B1 deest*

<sup>312</sup>Others say that the smooth [Śālagrāmas] and so on are primary and the red ones and so on are secondary. In the absence of a primary one, secondary ones are to be worshipped.

In this verse, the author describes the opinion of some people with regard to whether to worship or not. In the absence of the *primary ones*—those that are smooth and so on—the *secondary ones*—the red ones and so on—are to be worshipped. The meaning is that if one gets a primary one, then all the faults of worshipping another one come into play.

*Their Different Names Depending on Their Particular Characteristics*

In a conversation between the Lord and Brahmā in the Brahmā Purāṇa (–):<sup>a</sup>

<sup>313</sup>Brahmā, I perpetually reside in the dwelling called Śālagrāma. Now hear from me their names in accordance with their chariot wheels and marks.

*The wheel of a chariot* refers to the Sudarśana disc that has the form of a chariot wheel. [...]

<sup>314</sup>When one can see two similar, not interior discs at the in the front, that is known as Vāsudeva; he is white and very attractive.

*Not interior* means that they are separate, or else it means that they are devoid of an *interior* or a break in the middle. Or else it means that the discs are affixed not very close to the centre.<sup>b</sup>

<sup>315</sup>When two discs are fixed together and the front side is strong, that is known as Saṃkarṣaṇa; he is red and very attractive. <sup>316</sup>Pradyumna has a small disc and is yellow; he is perforated, oblong, and has many openings. <sup>317</sup>Aniruddha is blue, round and very attractive; he has three lines in the front and a lotus at the back. <sup>318</sup>Keśava, who is quadrangular, will bring auspiciousness. One should know Nārāyaṇa to be dark and to have

a Padma Purāṇa 6.120.52cd–60, but as a discussion between Kṛṣṇa and Śiva. VBC 13a, NP 8.5 and JM 75a–b (ascribed to the Agni Purāṇa) contain similar but not exactly identical passages.

b The commentator is again struggling to explain a strange reading. The reading of the printed Padma Purāṇa is much easier: instead of the difficult *nāntarīyake* it has simply *nāntaram yadi*, “not inside”.

dirgharekhāsamopetaṃ dakṣiṇe suṣiraṃ pṛthum |  
 ūrdhvaṃ mukhaṃ vijānīyāt tāram ca harirūpiṇam |  
 kāmadaṃ mokṣadaṃ caiva arthadaṃ ca viśeṣataḥ ||319||

5 suṣiraṃ mukhacchidraṃ yat tad dirghākāraṃ bhavet, chidrabahulaṃ ca avāntaraba-  
 hucchidrayuktam ity arthaḥ | nābhicakraṃ cakrasya nābhīr madhyabhāga ity arthaḥ  
 | tāraṃ praṇavarūpam, ūrdhvamukhatvāt mähātmyād vā | yad vā, tārayatīti tathā tam  
 ||316–319||

10 parameṣṭhī lohitaḥ padmacakrasamanvitaḥ |  
 bilvākṛtis tathā pṛṣṭhe suṣiraṃ cātipuṣkalam ||320||  
 kṛṣṇavarṇas tathā viṣṇuḥ sthūle cakre suśobhane |  
 dvāro pari tathā rekhā dṛśyate madhyadeśataḥ ||321||  
 kapilo naraśiṃhas tu pṛthucakraḥ suśobhanaḥ  
 brahmacaryeṇa pūjyo 'sāv anyathā vighnado bhavet ||322||

kvacic ca—

15 kapilo naraśiṃho 'tha pṛthucakre ca śobhane |  
 brahmacary adhikārī syān nānyathā pūjanaṃ bhavet ||323||  
 naraśiṃhas tribinduḥ syāt kapilaḥ pañcabindukaḥ |  
 brahmacaryeṇa pūjyaḥ syād anyathā sarvavighnadaḥ ||324||  
 sthūlaṃ cakradvayaṃ madhye guḍalākṣāsavarṇakam |  
 20 dvāro pari tathā rekhā padmākārā suśobhanā ||325||  
 sphuṭitaṃ viṣamaṃ cakraṃ nāraśiṃhaṃ tu kāpilam |  
 sampūjya muktim āpnoti saṃgrāme vijayī bhavet ||326||

pādme kārttikamähātmye ca—

25 yasya dirghamukhaṃ pūrvakathitair lakṣaṇair yutam |  
 rekhāś ca keśarākārā nāraśiṃho mato hi saḥ ||327||

1 pṛthum] B2 pṛthak 2 ūrdhvaṃ] V1 ūrdhva- || mukhaṃ] Od *p.c.* cakraṃ || tāram] R1 Od Edd  
 dvāre 3 caiva] B1 caivam 8 lohitaḥ] V1 Va Pa B2 ca śuklābhaḥ 9 cātipuṣkalam] B2 Od  
 cātiśobhanam : B1 *add.* dvāro pari tathā rekhāṃ dṛśyate madhyadeśataḥ | kapilā naraśiṃhas tu  
 pṛthucakraḥ suśobhanaḥ | 10 kṛṣṇa ... suśobhane] B1 *deest* : Od<sup>2</sup> *i.m.* || suśobhane] Edd suśob-  
 hanaḥ : V1 *add.* brahmacarye 'dhikārī syān nānyathā pūjanaṃ bhavet | naraśiṃhas tribinduḥ syāt  
 kapilaḥ pañcabindukaḥ | 11–12 dvāro pari ... suśobhanaḥ] V1 B1 Edd *deest* 15 pṛthucakre]  
 Od *gl.* (sthūlacakraḥ) || cakre ca] B2 -cakreṇa || śobhane] V1 *add.* dvāro pari tathā rekhā dṛśyate  
 madhyadeśataḥ | kapilo naraśiṃhas tu pṛthucakraḥ suśobhanaḥ | 16–17 brahma ... bindukaḥ]  
 V1 B1 B2 B3 *deest* 20 padmākārā] V1 Va B1 B2 B3 Od pūjākārā : Pa guñjākārā || padmākārā  
 suśobhanā] V1 dṛśyate madhyadeśataḥ

an elevated navel disc.<sup>319</sup> One should understand the form of Hari as Tāra, having a long line on the right, to be broad, perforated and facing upwards; he gives enjoyment, liberation and especially wealth.

*Perforated, oblong, and has many openings* means that his mouth opening is very wide and that he has many holes on the inside. *Navel disc* means the navel of the disc, that is, the middle portion. *Tāra* means that he has the form of OM, since this Śālagrāma is turned upward or because of its greatness. Alternatively, it means that it also liberates (tārayati).<sup>a</sup>

<sup>320</sup>Parameṣṭhin is red and has a lotus and a disc; he is shaped like a Bel leaf, perforated at the back and very strong. <sup>321</sup>Viṣṇu is black, has two large and beautiful discs, and one can see a line above the front coming from the middle part. <sup>322</sup>Kapila Narasiṃha has wide discs and is very handsome but should be worshipped by a celibate, for otherwise he will bring obstacles.

And somewhere else:<sup>b</sup>

<sup>323</sup>Kapila and Narasiṃha have wide discs and are handsome.<sup>c</sup> Only a celibate is eligible; otherwise there can be no worship. <sup>324</sup>Narasiṃha has three spots and Kapila five; they should be worshipped by a celibate for otherwise they will bring all kinds of obstacles. <sup>325</sup>They are coloured like molasses, have two large discs in the middle and a beautiful, lotus-shaped line above the front, <sup>326</sup>and a burst, uneven disc: this is Narasiṃha and Kapila. Worshipping them, one attains liberation and becomes victorious in battle.

And in the Greatness of Kārtika in the Padma Purāṇa (–):

<sup>327</sup>The one which has a wide mouth, the characteristics given above and lines that look like saffron should be understood to be Narasiṃha.

a Again the reading of the printed Padma Purāṇa is much easier, being *sundaram* (beautiful) instead of *tāram ca* as here.

b In VBC 13b, no source given.

c In the verse above, “Kapila Narasiṃha” is treated as one Śālagrāma, Kapila probably simply meaning “brown”, but here they are seen as two similar but distinct Śālagrāmas.

upary adhaś ca cakre dve ity evaṃ tatraiva pūrvakathitair dāmodaralakṣaṇair yuktam  
||327||

brāhme—

5 vārāhaṃ śaktiṅge ca cakre ca viṣame smṛte |  
indranīlanibhaṃ sthūlaṃ trirekhālāñchitaṃ śubham ||328||

vārāhaṃ vijāniyād iti pūrvakriyayaiva sambandhaḥ | evam agre 'pi kvacit ||328||

pādme ca tatraiva—

varāhākṛtir ābhugnaś cakra-rekhāsvalaṅkṛtaḥ |  
vārāha iti sa prokto bhuktimuktiphalapradāḥ ||329||

10 brāhma eva—

dīrghā kāñcanavarṇā yā bindutrāyavibhūṣitā |  
matsyākhyā sā śilā jñeyā bhuktimuktiphalapradā ||330||

kvacic ca—

15 matsyarūpaṃ tu deveśaṃ dīrghākāraṃ tu yad bhavet |  
bindutrāyasamāyuktaṃ kāṃsyavarṇaṃ suśobhanam ||331||

brāhma eva—

kūrmā tathonnataḥ pṛṣṭhe vartulāvartapūritaḥ |  
haritaṃ varṇam ādhatte kaustubhena ca cihnitaḥ ||332||

3 brāhme] V1 Va Pa *add.* eva 8 ] Od *gl.* (kuṭilā) 9 sa prokto] B2 Od samproktaḥ || bhukti-  
mukti] B2 Od sarvakāma- 10 brāhma eva] B1 brāhme : Od *om.* 11–15 dīrghā ... śobhanam]  
Od<sup>2</sup> *i.m.* 12 bhukti] B2 *a.c.* bhakti- 14 yad] B1 tad 15 su] V1 *a.c.* Va B3 Od<sup>2</sup> Edd vi-

*The characteristics given above* refer to those of Dāmodara that were given earlier in that book (but here below at 5.344): “Two discs above and below”.

And in the Brahma Purāṇa (–):<sup>a</sup>

<sup>328</sup>Varāha: two signs of Śakti and two irregular discs. He is large and beautiful, marked with three lines and is of the colour of a sapphire.

One should read *Varāha* as “one should understand as Varāha” by connecting it with the verb used previously. All similar cases below should be understood in the same way.<sup>b</sup>

And in the same place of the Padma Purāṇa (–):

<sup>329</sup>Formed like a boar, slightly bent and beautifully ornamented with a moon line: this is known as Varāha; he awards both enjoyment and liberation.

In the Brahma Purāṇa (–):<sup>c</sup>

<sup>330</sup>The stone that is elongated, golden and decorated with three spots is known as Matsya; it awards both enjoyment and liberation.

And somewhere:<sup>d</sup>

<sup>331</sup>The form of Matsya, the Lord of gods, has an elongated body, three spots and the colour of bell metal. He is very beautiful.

In the Brahma Purāṇa (–):<sup>e</sup>

<sup>332</sup>Kūrma is elevated at the back, covered with a circular whorl, green and decorated with the Kaustubha.

a Padma Purāṇa 6.120.61.

b Again, the commentator is put into difficulty by a strange reading. In the printed edition of the Padma Purāṇa, *vārāhaṃ*, *indranīlanibhaṃ* and so on are in the nominative case (*vārāhaḥ*, *indranīlanibhaḥ* and so on). Copyists confusing *visargas* and *anusvāras* is a common mistake particularly in Bengali script, where the two are similar. Verse 5.331 below is another example of the same.

c Padma Purāṇa 6.120.62.

d In VBC 13a.

e Padma Purāṇa 6.120.63.



pādme ca tatraiva—

kūrmākārā ca cakrāṅkā śilā kūрмаḥ prakīrtitaḥ ||333||

brāhma eva—

5 hayagrīvo 'ṅkuśākāro rekhā cakrasamīpagā |  
bahucakrasamāyuktaḥ pṛṣṭhe nīradanīlakam ||334||

kvacic ca—

hayagrīvāṅkuśākāre rekhāḥ pañca bhavanti hi |  
bahubindusamākīrṇe dṛśyante nīlarūpakāḥ ||335||

pādme ca tatraiva—

10 hāyagrīvā yathā lambā rekhāṅkā yā śilā bhavet |  
tathāsau syād dhayagrīvaḥ pūjito jñānado bhavet ||336||

kiṃ ca—

aśvākṛtimukhaḥ yasya sāksamālaḥ śiras tathā |  
padmākṛtir bhaved vāpi hayaśīrṣas tv asau mataḥ ||337||

15 brāhma eva—

vaikuṅṭham maṇivarṇābhamaḥ cakram ekaḥ tathā dhvajam |  
dvāro pari tathā rekhā pūjākārā suśobhanā ||338||

5–7 bahu ... hi] Od om. 5 cakra] R1 Pa -bindu- || pṛṣṭhe] B1 om. : V1 Pa B3 pṛṣṭham 7 grī-  
vāṅkuśā] V1 B2 B3 -grīvo 'ṅkuśā- || pañca ... hi] B2 cakrasamīpagāḥ 11 grīvaḥ] B1 grīvo  
17 pūjākārā] Edd padmākārā

And in the same place of the Padma Purāṇa (–):

<sup>333</sup>A stone marked with a disc and shaped like a tortoise should be known as Kūrma.

In the Brahma Purāṇa:<sup>a</sup>

<sup>334</sup>Hayagrīva has the form of a hook, has lines next to a disc, many discs and is dark as a raincloud on the back.<sup>b</sup>

And somewhere:<sup>c</sup>

<sup>335</sup>On the hook-shaped form of Hayagrīva there should be five lines. They appear as blue on a background of many spots.

And in the same place of the Padma Purāṇa (–):

<sup>336</sup>A stone that is elongated as the head of a horse and marked with lines is Hayagrīva. When worshipped, he awards knowledge.

And also:<sup>d</sup>

<sup>337</sup>He one who has the face of a horse, a string of beads on his head or has the form of a lotus should be known as Hayaśīrṣa.

In the Brahma Purāṇa (–):<sup>e</sup>

<sup>338</sup>Vaikuṅṭha is the colour of a pearl, has one disc, a flag and a very beautiful line above the front, formed like worship.<sup>f</sup>

a Padma Purāṇa 6.120.64.

b Again, the reading of the Padma Purāṇa is easier. Here, Hayagrīva is shaped as a horse, has five lines, many spots all over and is dark on the back (*hayagrīvo hayākāro rekhāpañcakabhūṣitaḥ | bahubindusamākīrṇaḥ pṛṣṭhe nīlaṃ ca rūpakam ||*)

c In VBC 13a–b.

d In NP 8.19.

e Padma Purāṇa 6.120.65–67.

f Edd emends the strange “formed liked worship” (*pūjākārā*) to “formed like a lotus” (*padmākārā*). The printed edition of Padma Purāṇa has “formed like guñja berry” (*Abrus Precatorius*, *guñjākārā*).

śrīdharas tu tathā devaś cihnito vanamālayā |  
 kadambakusumākāro rekhāpañcakabhūṣitaḥ ||339||  
 vartulaś cātihrasvaś ca vāmanaḥ parikīrtitaḥ |  
 atasīkusumaprakhyo bindunā pariśobhitaḥ ||340||

5 anyatra ca—

vāmanākhyo bhaved devo hrasvo yaḥ syān mahādyutiḥ |  
 ūrdhvacakras tv adhaścakraḥ so 'bhīṣṭārthaprado 'rcitaḥ ||341||

brāhma eva—

10 sudarśanas tathā devaḥ śyāmavarṇo mahādyutiḥ |  
 vāmapārśve gadācakre rekhe caiva tu dakṣiṇe ||342||

pādme tatraiva—

15 cakrākāreṇa paṅktiḥ sā yatra rekhāmayī bhavet |  
 sa sudarśana ity evaṃ khyātaḥ pūjāphalapradaḥ ||343||  
 dāmodaras tathā sthūlo madhye cakraṃ pratiṣṭhitam |  
 dūrvābhaṃ dvārasaṃkīrṇaṃ pītā rekhā tathaiva ca ||344||

sā vajrakīṭodbhavā rekhāmayī paṅktiś cakrākāreṇa viśiṣṭā yatra bhavet, taṃ dūrvāb-  
 hāṃ dvāri saṃkīrṇaṃ ca vijānīyāt ||343–344||

pādme ca tatraiva—

20 upary adhaś ca cakre dve nātidīrghaṃ mukhe bilam |  
 madhye ca rekhā lambaikā sa ca dāmodaraḥ smṛtaḥ ||345||

1 tathā] V1 B1 tadā 2 pañcaka] B3 -pañcavi- 4 prakhyo] Va -prekṣo : Od gl. (sadṛśaḥ) 7 tv] R1 Pa hy 11 pādme] B3 ins. ca || tatraiva] Edd kārttikamāhātmye 12 yatra] Od gl. (śāla-  
 grāme) || bhavet] Od add. sudarśanas tathā devaḥ śyāmavarṇo mahādyutiḥ | vāmapārśve gadā  
 cakre rekhe caiva tu dakṣiṇe || padme ca tatraiva | cakrākāreṇa paṅktiḥ sā yatra rekhāmayī bha-  
 vet | 13 pradaha] Edd add. brāhme | 15 pītā] B1 Od pīta- 18 tatraiva] B2 deest 19 ca] V1<sup>2</sup>  
 i.m. || mukhe] B2 Od tathā

<sup>339</sup>Lord Śrīdhara is marked with a forest flower garland, formed like a Kadamba flower and ornamented with five lines. <sup>340</sup>Vāmana is famous for being round and very short, for being decorated with spots and for having the colour of a flax flower.

And elsewhere:<sup>a</sup>

<sup>341</sup>The Lord known as Vāmana will be short and very lustrous and have a disc on the top and one on the bottom. When worshipped, he fulfils one's desires.

In the Brahma Purāṇa (-):<sup>b</sup>

<sup>342</sup>Lord Sudarśana is dark and very lustrous. On the left side he has the club and a disc and on the right two lines.

In the same place of the Padma Purāṇa (-):

<sup>343</sup>One who has a row of lines in the form of a disc should be known as Sudarśana; he awards the result of worship. <sup>344</sup>Dāmodara is large, has a yellow line and a disc in the middle that has the colour of Dūrvā grass and that is commingled at the front.

It should be understood that the speciality here is that it is the row of lines made by the Vajra insect<sup>c</sup> in the form of a disc that has the colour of Dūrvā grass and that is commingled at the front.

And also in the same place of the Padma Purāṇa (-):

<sup>345</sup>Two discs, above and below, not very long, having an opening in the face and one long line in the middle: this is known as Dāmodara.

a In VBC 13b.

b Padma Purāṇa 6.120.68.

c This insect is supposed to be the cause of the circular markings on Śālagrāma stones that today are known as fossilised ammonites.

anyatra ca—

- sthūlo dāmodaro jñeyaḥ sūkṣmarandhro bhavet tu yaḥ |  
 cakre ca madhyadeśasthe pūjitaḥ sukhadaḥ sadā ||346||  
 nānāvārṇo hy anantākhyo nāgabhogena cihnitaḥ |  
 5 anekamūrtisambhinnaḥ sarvakāmaphalapradaḥ ||347||

pādme ca tatraiva—

anantacakro bahubhiś cihnair apy upalakṣitaḥ |  
 anantaḥ sa tu vijñeyaḥ sarvapūjāphalapradaḥ ||348||

brāhma eva—

- 10 vidikṣu dikṣu sarvāsu yasyordhvaṃ dṛśyate mukham |  
 puruṣottamaḥ sa vijñeyo bhuktimuktiphalapradaḥ ||349||  
 dṛśyate śikhare liṅgaṃ śālagrāmasamudbhavam |  
 tasya yogeśvaro nāma brahmahatyāṃ vyapohati ||350||  
 āraktaṃ padmanābhākhyam pañkajacchatrasaṃyutam |  
 15 tulasya pūjayen nityam daridras tv īśvaro bhavet ||351||  
 candrākṛtiṃ hiraṇyākhyam raśmijālam vinirdiśet |  
 suvarṇarekhābahuḷam sphaṭikadyutiśobhitam ||352||

śālagrāmasamudbhavam liṅgaṃ cihnam cakram ity arthaḥ | śikhare yasyopari dṛśyate  
 | hiraṇyākhyam hiraṇyagarbhākhyam vinirdiśet | pāṭhāntaram sugamam ||350–352||

- 20 kiṃ ca, pādme tatraiva—

vajrakīṭodbhavā rekhāḥ pañktībhūtās ca yatra vai |  
 śālagrāmasilā yā sā viṣṇupañjarasaṃjñitā ||353||

yatra yasyām | sā śālagrāmasilā ||353||

6 pādme ca] R3 *deest* || ca] R1 *deest* 9–11 brāhma ... pradaḥ] Edd *deest* 11 sa] B2 ca 12 liṅ-  
 gaṃ] Od *gl.* (cihnam iti) 16 raśmijālam] Od *gl.* (kiraṇasamūham) 17 śobhitam] Edd *add.* kiṃ  
 ca | ardhacandrākṛtir devo hr̥ṣīkeśa udāhṛtaḥ | tam arcya labhate svargaṃ viṣayāṃś ca samihitām  
 || vāmapārśve same cakre kṛṣṇavarṇaḥ sa bindukaḥ | lakṣmīṅśiṅho vikhyāto bhuktimuktiphala-  
 pradaḥ || trivikramas tathā devaḥ śyāmavarṇo mahādyutiḥ | vāmapārśve tathā cakre rekhā caiva  
 tu dakṣiṇe || pradakṣiṇāvartakṛtavanamālāvibhūṣitā | yā śilā kṛṣṇasaṃjñā sā dhanadhānyasukha-  
 pradā || gautamīye | bahubhir janmabhiḥ puṇyair yadi kṛṣṇasilām labhet | goṣpadena tu cihnena  
 janus tena samāpyate || catasro yatra dṛśyante rekhāḥ pārśvasamīpagāḥ | dve cakre madhyadeśe  
 tu sā śilā tu caturmukhā || 19 sugamam] V1 *add.* iti

And elsewhere:<sup>a</sup>

<sup>346</sup>Dāmodara should be known as large, to have a small opening and two discs at the middle portion. When worshipped, he always gives happiness.

<sup>347</sup>One that has many colours and is decorated with the coils of a snake is called Ananta. He is joined together with many forms and he fulfils all desires.

And in the same place of the Padma Purāṇa (–):

<sup>348</sup>He who has unlimited discs and is also marked with many signs should be known as Ananta; he awards all the fruits of worship.

In the Brahma Purāṇa (–):<sup>b</sup>

<sup>349</sup>The one on whose upper part one can see a mouth in all eight directions is known as Puruṣottama; he awards both enjoyment and liberation.

<sup>350</sup>The one on whose crest one can see a Liṅga that has sprung out of the Śālagrāma is called Yogeśvara; he takes away the sin of killing a Brāhmaṇa.

<sup>351</sup>A reddish one with a lotus and a parasol is called Padmanābha; let a poor man constantly worship it with Tulasī and he will become a lord.

<sup>352</sup>One formed like a moon spreading its rays, covered with golden lines and shining like a crystal is called Hiranya.

*A Liṅga that has sprung out of the Śālagrāma* means its characteristic sign, that is, a disc. It can be seen on *its crest*, that is, on its top. *Called Hiranya* means called Hiranyaagarbha. The other reading is easy.<sup>c</sup>

And further, in the same place of the Padma Purāṇa (–):

<sup>353</sup>Where there are rows of lines made by the Vajra insect, that Śālagrāma stone is called Viṣṇupañjara (Viṣṇu's cage).

[...]

a The first verse is found in VBC 13b; the second is Padma Purāṇa 6.120.70.

b Padma Purāṇa 6.120.71–74.

c The reading of the printed Padma Purāṇa is “marked with a disc and golden-bodied” (*cakrāṅkitam hiraṇyāṅgam*).

- nāgavat kuṇḍalībhūtarekhāpaṅktiḥ sa śeṣakaḥ |  
 padmākāre ca paṅktī dve madhye lambā ca rekhikā |  
 garuḍaḥ sa tu vijñeyaś catuścakro janārdanaḥ ||354||  
 catuścakraḥ sūkṣmadvāro vanamālāṅkitodaraḥ |  
 5 lakṣmīnārāyaṇaḥ śrīmān bhuktimuktiphalapradāḥ ||355||

evaṃ nāmabhedena vāsudevādya lakṣmīnārāyaṇāntāḥ pañcatriṃśadbhedāḥ | tatrāpi  
 keṣāñcil lakṣaṇabhedena pratyekaṃ bahudhā bhedo jñeyaḥ ||358–359||

kiṃ cānyatra—

- ardhacandrākṛtir devo hr̥ṣikeśa udāhṛtaḥ |  
 10 tam arcya labhate svargaṃ viṣayāṃś ca samīhitān ||356||  
 vāmapārśve same cakre kṛṣṇavarṇaḥ sabindukaḥ |  
 lakṣmīnṛṣiṃho vikhyāto bhuktimuktiphalapradāḥ ||357||  
 trivikramas tathā devaḥ śyāmavarṇo mahādhyutiḥ |  
 vāmapārśve tathā cakre rekhā caiva tu dakṣiṇe ||358||  
 15 pradakṣiṇāvartakṛtavanamālāvibhūṣitā |  
 yā śilā kṛṣṇasaṃjñā sā dhanadhānyasukhapradā ||  
 catasro yatra dṛśyante rekhāḥ pārśvasamīpagaḥ |  
 dve cakre madhyadeśe tu sā śilā tu caturmukhā || iti ||359||

- etallakṣaṇayuktās tu śālagrāmaśilāḥ śubhāḥ |  
 20 yās ca tāsv api sūkṣmāḥ syus tāḥ prasastakarāḥ smṛtāḥ ||360||

śubhāḥ prasastāḥ syuḥ ||360||

2 rekhikā] B<sub>2</sub> *om.* : V<sup>1</sup> *i.m.* : Pa tu 3 tu ... catuścakro] B<sub>2</sub> Od rekhā ca lambhikā 7 jñeyaḥ]  
 V<sub>1</sub> *add.* śrī || śrī || śubhāḥ prasastāḥ syuḥ || śrī || || śrī || śrīkṛṣṇāya namaḥ || śrī || 8–18 kiṃ ...  
 iti] Edd *deest* 8 cānyatra] V<sub>1</sub> Va cātra : B<sub>1</sub> Edd ca 16 pradā] R<sub>3</sub> B<sub>2</sub> B<sub>1</sub> Od<sup>2</sup> *add.* gautamiye  
 (B<sub>2</sub> *deest*)| bahubhir janmabhiḥ punyair yadi kṛṣṇaśilāṃ labhed | goṣpade na ca (B<sub>2</sub> tu) cihnena  
 tena sāmāpyate januḥ (B<sub>3</sub> janus tena samāpyate : Od<sup>2</sup> śastena sā samāpyate)|| 18 mukhā] Pa  
 -mūrṭiḥ || iti] Pa *deest* 20 karāḥ] R<sub>3</sub> B<sub>2</sub> -tarāḥ

<sup>354</sup>Śeṣa has a row of coiled lines, like on a snake. When there are two lines on a lotus-shaped one and a long line in the middle, that is Garuḍa. Janārdana has four discs. <sup>355</sup>Blessed Lakṣmī-Nārāyaṇa has four discs and a small front and a belly marked with a forest flower garland. He awards both enjoyment and liberation.

In this way, by differentiating them by their names, one arrives at a variety of thirty-five types of Śālagrāmas, beginning with Vāsudeva and ending with Lakṣmī-Nārāyaṇa.<sup>a</sup> Some can be further subdivided according to differences in characteristics.<sup>b</sup>

And somewhere else:<sup>c</sup>

<sup>356</sup>One that has the form of a half-moon is known as Lord Hṛṣīkeśa; worshipping him one attains heaven and whatever objects one desires. <sup>357</sup>One that is black and has a spot and two similar discs on the left side is called Lakṣmī-Nṛsiṃha; he awards both enjoyment and liberation. <sup>358</sup>Lord Trivikrama is dark and very splendid; he has two discs on the left side and a line on the right. <sup>359</sup>The stone that is ornamented with a forest flower garland turning to the right is known as Kṛṣṇa; it awards grains, wealth and happiness. And the stone on which one can see four lines going close to the sides and two discs in the middle portion, that is Caturmukhā.

<sup>360</sup>Śālagrāma stones with these characteristics are auspicious, but among them, small ones are even better.

*Auspicious* means good.

- 
- a Actually, the list above contains only thirty-one names, with verses 5.356–359 below needed to bring the number up to thirty-five. Edd place these verses directly after 5.352, in which case the list really ends with Lakṣmī-Nārāyaṇa. However, there doesn't seem to be any manuscript support for that arrangement.
- b In this latter case, for example, there would be four different types of Hayagrīva Śālagrāmas.
- c These are verses on different types of Śālagrāmas not cited earlier from VBC 13 a–b or NP 8.17, 26–27.



tathā ca śrībhagavadbrahmasaṃvāde tatraiva—

- yathā yathā śilā sūkṣmā mahat puṇyaṃ tathā tathā |  
 tasmāt tāṃ pūjayan nityaṃ dharmakāmārthasiddhaye ||361||  
 tatrāpy āmalakītulyā sūkṣmā cātīva yā bhavet |  
 5 tasyām eva sadā brahman śrīyā saha vasāmy aham ||362||

*atha śrīśālagrāmaśilāmāhātmyam*

pādme māghamāhātmye tatraiva—

- yaḥ pūjayed dhariṃ cakre śālagrāmaśilodbhave |  
 rājasūyasahasreṇa teneṣṭaṃ prativāsaram ||364||  
 10 yad āmananti vedāntā brahma nirguṇam acyutam |  
 tatprasādo bhaven nṛṇāṃ śālagrāmaśilārcanāt ||365||  
 mahākāṣṭhasthito vahnir mathyamānaḥ prakāśate |  
 tathā tathā harir vyāpī śālagrāme prakāśate ||366||  
 apī pāpasamācārāḥ karmaṇy anadhikāriṇaḥ |  
 15 śālagrāmārcakā vaiśya naiva yānti yamālayam ||367||  
 na tathā ramate lakṣmyā na tathā nijamandire |  
 śālagrāmśilācakre yathā sa ramate sadā ||368||  
 agnihotraṃ hutam tena dattā pṛthvī sasāgarā |  
 yenārcito hariś cakre śālagrāmaśilodbhave ||369||  
 20 kāmairḥ krodhaiḥ pralobhaiś ca vyāpto yo 'tra narādhamāḥ |  
 so 'pi yāti harer lokaṃ śālagrāmaśilārcanāt ||370||  
 yaḥ pūjayati govindaṃ śālagrāme sadā naraḥ |  
 āhūtasamplavaṃ yāvan na sa pracyavate divaḥ ||371||

2 yathā] B1 *om.* || mahat] Pa mahā- 3 dharmā] B2 sarva- || 361] B1 Od tathāpy 5 vasāmy] B1 *add.* iti || aham] V1 *add.* iti 6 māhātmyam] V1<sup>2</sup> *i.m.* R3 B2 B3 Od<sup>2</sup> Edd *add.* gautamīyatan-  
 tre (Edd *deest*) | śālagrāmaśilāsparsāt koṭījanmāghanaśanam | kirī punar (B2 punaś ca) yaja-  
 naṃ tatra harisānnidhyakāarakam (B2 kāraṇam) || : V1<sup>2</sup> R3 *add.* bahubhir janmabhiḥ puṇyair  
 yadi kṣṇaśilāṃ labhet | goṣpadena ca cihnena tena samāpyate januḥ || 7 tatraiva] Od ca  
 9 vāsaram] B3 -śāradam 13 tathā] Edd yathā || tathā ... prakāśate] B2 *om.* || tathā] Od tatra  
 15 ārcakā] B2 Od -ārcanād || vaiśya] B2 vipra 16 nijamandire] R1 R3 Pa B2 Od svapure hariḥ  
 17 yathā] B3 tathā || yathā sa] Pa yathāhaṃ 20 pralobhaiś ca] R3 B2 Od madairḥ lobhaiḥ || yo  
 tra] Od yatra 23 pracyavate] Od *gl.* (kalyāntasambhavaṃ yāvat tāvat divaḥ svargāt sa na kṣa-  
 rati) || divaḥ] B2 divi

As it is said in a discussion between the Lord and Brahmā in the same book (-):<sup>a</sup>

<sup>361</sup>The smaller the stone is, the greater will the merit be. One should therefore worship such a one to attain virtue, pleasure and wealth. <sup>362</sup>Brahmā! Among them, I reside with Śrī and I live in one that is as small as an goose-berry.

*The Greatness of the Śālagrāma Stone*

In the Greatness of Māgha in the Padma Purāṇa (3.31.118–123, 127–131, 132cd–135ab, 136cd–138ab, 140ab–141ab, 142ab–144ab):<sup>b</sup>

<sup>364</sup>One who worships Hari in the disc of a Śālagrāma stone has worshipped with of a thousand Rājasūya sacrifices every day. <sup>365</sup>By worshipping the Śālagrāma stone, men attain the grace of that unqualified, infallible Brahman that the Upaniṣads long for. <sup>366</sup>Just as the fire inherent in large pieces of wood appears when they are rubbed together, so the all-pervasive Hari appears in the Śālagrāma. <sup>367</sup>O Vaiśya, even if Śālagrāma worshippers behave sinfully or are not eligible for rituals, they will never go to the abode of Yama. <sup>368</sup>He never enjoys with Lakṣmī, nor in his own temple, the way he always rejoices in the disc of the Śālagrāma. <sup>369</sup>When Hari is worshipped in the disc of the Śālagrāma stone, one has performed the fire sacrifice and given away the earth and the oceans. <sup>370</sup>Even that lowest of men here who is full of lust, anger and delusion goes to the world of Hari by worshipping the Śālagrāma stone. <sup>371</sup>That man who constantly worships Govinda in the Śālagrāma will not fall down from the sky before the invoked dissolution.

a In VBC 13b but in the opposite order.

b In JM 74a–b. The lines left out here deal with drinking the water that has bathed the Śālagrāma and that will be given later in the proper context (9.19–86).

āhūtaḥ kālagatyā jīvakarmabhir vā ākārīta iva yaḥ samplavaḥ pralayaḥ | yad vā, yajñab-  
hāgārthaṃ mantrair āhūtā ye devādayas teṣāṃ samplavo nāma nāśaḥ, tatparyantam |  
yad vā, bhakārasthāne hakāraḥ chāndasaḥ, sarvabhūtasamplavaparyantam ity arthaḥ  
| divaḥ ūrdhvalokāt vaikuṅṭhalakṣaṇāt | kramagatyapekṣayā svargād eva vā ||371||

- 5 vinā tīrthair vinā dānair vinā yajñair vinā matim |  
muktiṃ yāti naro vaiśya śālagrāmaśilārcanāt ||372||

matim jñānam ||372||

narakaṃ garbhavāsaṃ ca tiryaktvaṃ kṛmiyonitām |  
na yāti vaiśya pāpo 'pi śālagrāme 'cyutārcakaḥ ||373||

- 10 he vaiśya, jātyā karmaṇā ca sarvathā pāpo 'pi ||373||

dikṣāvīdhānamantrajñāś cakre yo balim āharet |  
sa yāti vaiṣṇavaṃ dhāma satyaṃ satyaṃ mayoditam ||374||

balim pūjām upahāraṃ vā, dhāma grhaṃ śrīvaikuṅṭhalokam ity arthaḥ ||374||

- 15 naivedyair vividhaiḥ puṣpair dhūpair dīpair vilepanaiḥ |  
gītavāditrastotrādyaiḥ śālagrāmaśilārcanam ||375||  
kurute mānava yas tu kalau bhaktiparāyaṇaḥ |  
kalpakotiśahasrāṇi ramate sannidhau hareḥ ||376||  
liṅgais tu koṭibhir dṛṣṭair yat phalaṃ pūjitais tu taiḥ |  
śālagrāmaśilāyāṃ tu ekenāpīha tat phalam ||377||  
20 śālagrāmaśilārūpī yatra tiṣṭhati keśavaḥ |  
tatra devāsura yakṣā bhuvanāni caturdaśa ||378||  
śālagrāmaśilāyāṃ tu yaḥ śrāddhaṃ kurute naraḥ |  
pitaras tasya tiṣṭhanti tṛptāḥ kalpaśataṃ divi ||379||  
śālagrāmaśilā yatra tattīrthaṃ yojanatrayam |  
25 tatra dānaṃ japo homaḥ sarvaṃ koṭiguṇaṃ bhavet ||380||

2 nāma] V1 B1 *deest* 3 bhakāra] B3 *a.c.* cakāra- 8 garbha] Od bhaga- || tiryaktvaṃ] Od *gl.*  
(paśuyonitvam) 9 grāme cyutā] Od -grāmaśilā- 10 ca ... pi] B3 *deest* 13 śrī] B3 *ins.* ca  
sarvathā pāpo 'pi 15 vāditra] Od *gl.* vādya 18 tu] B2 Od ca || tu taiḥ] R1 *om.* 19 ekenā-  
pīha] Od trikenāpīha : Od *gl.* (tṛtīyaśālagrāmena) 22 śilāyāṃ] Od *gl.* (śālagrāmaśilāsannidhau)  
25 tatra] Edd yatra || japo] B2 Od tapo

*The invoked dissolution* means the destruction that is invited by the lapse of time, as it were, or by the actions of the living beings. Or else it means until the *dissolution* or death of the gods and others who are *invoked* with mantras for the sake of a part of sacrificial offerings. Alternatively, using the letter ha instead of bha is a Vedic usage, in which case the meaning is “before the dissolution of all living beings.”<sup>a</sup> *From the sky* means from the uppermost world, which indicates Vaikuṅṭha. Or if it refers to the sequential path [after death], it can also mean “from heaven”.

<sup>372</sup>O Vaiśya, without Tīrthas, without gifts, without sacrifices and without understanding, man attains liberation by worshipping the Śālagrāma stone.

*Understanding* means knowledge.

<sup>373</sup>O Vaiśya, even a vile man who worships Acyuta in the Śālagrāma will never go to hell or be born as an animal or an insect.

O Vaiśya, even one who is *vile* in every way, both by birth and by deeds.

<sup>374</sup>One who knows the mantra and the rules for initiation and pays tribute to the disc will go to the abode of Viṣṇu—I am telling you the truth, the truth!

*Pays tribute* means worships or gives offerings. *Abode* means dwelling, that is, the blessed world of Vaikuṅṭha.

<sup>375–376</sup>That devoted man who in the age of Kali worships the Śālagrāma stone with foodstuffs, various flowers, incense, lamps, ointments, song, music and hymns will rejoice for billions of ages in the abode of Hari.

<sup>377</sup>And the result of seeing and worshipping millions of Liṅgas, that result one attains here by a single Śālagrāma stone. <sup>378</sup>The gods, demons, Yakṣas and the fourteen worlds are present where Keśava dwells in the form of a Śālagrāma stone. <sup>379</sup>The ancestors of one who performs the Śrāddha rites in front of a Śālagrāma stay content in heaven for a hundred Kalpas.

a In this case, the word *āhūta* would have the meaning of *ābhūta*. For this particular Vedic phenomenon, see e.g. Lubotsky 1995.

śālagrāmasamīpe tu krośamātram samantataḥ |  
kīkaṭo 'pi mṛto yāti vaikuṅṭhabhuvanam nara ||381||

nara he vaiśya, nara iti prathamāntapāṭho vā | kīkaṭo 'piti kīkaṭadeśodbhavaḥ adhamo  
'pity arthaḥ ||381||

5 śālagrāmaśilācakram yo dadyād dānam uttamam |  
bhūcakram tena dattam syāt saśailavanakānanam ||382||

skānde kārttikamāhātmye śrīśivaskandasamvāde—

śālagrāmaśilāyām tu trailokyam sacarācaram |  
mayā saha mahāsenā līnam tiṣṭhati sarvadā ||383||

10 mahāsenā he kārttikeya ||383||

ḍṛṣṭā praṇamitā yena snāpitā pūjitā tathā |  
yajñakoṭisamaṃ puṇyam gavāṃ koṭiphalaṃ labhet ||384||  
kāmasakto 'pi yo nityam bhaktibhāvavivarjitaḥ |  
śālagrāmaśilām putra sampūjyaivācyuto bhavet ||385||

15 bhaktir viśvasalakṣaṇā, bhāvaḥ premā, tābhyam vivarjito 'pi | acyuta iva bhavet sārū-  
pyaprapṛtyā ||385||

śālagrāmaśilābimbaṃ hatyākoṭivināśanam |  
smṛtam saṃkīrtitam dhyātam pūjitam ca namaskṛtam ||386||

1 krośa] Pa cakra- 2 kīkaṭo] B2 kītake || kīkaṭo ... mṛto] Od *gl.* (māgadho 'pi naro mṛtaḥ san) || nara] V1 B1 B3 naraḥ 3 pāṭho] V1 B1 -pāṭhe || vā] V1 B1 ca || pīti] V1 B1 B3 *ins.* pāṭhaḥ 6 kānanam] Pa *add.* garuḍapurāṇe | tiṣṭhati nityam pitaro manuṣyās tīrthāni gaṅgā gayā puṣkarāṇi | yajñās ca medhā hy api puṇyaśailās cakrāṅkitā yasya vasanti gehe || 7 kārttika ... samvāde] V1 Va B1 *deest* 12 labhet] R1 B2 B3 bhavet 14 putra] Od pūjyam : Va Edd vipra

<sup>380</sup>Three Yojanas around the place where a Śālagrāma stone is present is a Tīrtha; there gifts, recitations, fire sacrifices and everything are ten million times more effective. <sup>381</sup>And, my man, even a Kīkaṭa who dies within a Krośa from the presence of a Śālagrāma will go to the abode of Vaikuṅṭha.

*My man* means O Vaiśya, or else it can be in the nominative case.<sup>a</sup> The meaning of *even a Kīkaṭa* is a person from the land of the Kīkaṭas, that is, a low person.<sup>b</sup>

<sup>382</sup>One who gives the supreme gift of a Śālagrāma stone disc has by this given away the disc of the earth with its mountains, forests and gardens.

In a discussion between Śiva and Skanda in the Greatness of Kārttika in the Skanda Purāṇa (-):<sup>c</sup>

<sup>383</sup>Great general, the three worlds with all their moving and nonmoving inhabitants have merged into the Śālagrāma stone together with me and dwell there forever.

*Great general* means Kārttikeya.

<sup>384</sup>One who has seen, bowed down to, bathed or worshipped it will get the same result as from ten million sacrifices or giving away ten million cows. <sup>385</sup>My son, even one who is always attached to pleasures and has no devotion or feeling will become Acyuta by worshipping the Śālagrāma stone.

*Devotion* is characterised by faith and *feeling* means divine love. [...] He becomes like Acyuta by attaining a form like his.

<sup>386</sup>When remembered, glorified, meditated on, worshipped or bowed down to, the sphere of the Śālagrāma stone destroys the sins of millions

a The latter reading (*kīkaṭo ... naraḥ*, "a Kīkaṭa man") is the one found in the VBC (15b).

b The Kīkaṭas are mentioned already in the Ṛgveda (3.53.14), but their geographical location is disputed.

c Padma Purāṇa 6.120.4–5, 7–15, 18cd–24ab, 26cd–27ab, 29cd–31ab, 34cd–36, 38, 42cd–44ab and 47–50ab. Again, some verses fitting better into other contexts have been left out. Verses 5.40 8cd–413 are not found in the printed version of the Padma Purāṇa.

śālagrāmaśilām dṛṣṭvā yānti pāpāny anekaśaḥ |  
 siṃhaṃ dṛṣṭvā yathā yānti vane mṛgagaṇā bhayāt ||387||  
 namaskaroti manujaḥ śālagrāmaśilārcane |  
 pāpāni vilayaṃ yānti tamaḥ sūryodaye yathā ||388||

5 yānti apayānti ||388||

kāmāsakto 'thavā kruddhaḥ śālagrāmaśilārcanam |  
 bhaktyā vā yadi vābhaktyā kṛtvā muktim avāpnuyāt ||389||  
 vaivasvataṃ bhayaṃ nāsti tathā maraṇajanmanoḥ |  
 yaḥ kathāṃ kurute viṣṇoḥ śālagrāmaśilāgrataḥ ||390||

10 maraṇajanmanoḥ, tābhyām api bhayaṃ nāsti ||390||

gītair vādyais tathā stotraiḥ śālagrāmaśilārcanam |  
 kurute mānavo yas tu kalau bhaktiparāyaṇaḥ |  
 kalpakotiśahasrāṇi ramate viṣṇusadmani ||391||  
 śālagrāmanamaskāre 'bhāvenāpi naraiḥ kṛte |  
 15 bhayaṃ naiva kariṣyanti tadbhaktā ye narā bhuvi ||392||

abhāvena bhāvarāhityenāpi, madbhaktā iti pāṭhe mayā saha kṛṣṇabhedāparādhatō  
 bhayaṃ naiva kariṣyantīty arthaḥ | yad vā, mat mattaḥ saṃhārakād api | bhaktāḥ kṛṣṇa-  
 bhaktāḥ ||392||

20 madbhaktibaladarpiṣṭhā matprabhuṃ na namanti ye |  
 vāsudevaṃ na te jñeyā madbhaktāḥ pāpino hi te ||393||  
 śālagrāmaśilāyāṃ tu sadā putra vasāmy aham |  
 dattaṃ devena tuṣṭena svasthānaṃ mama bhaktitaḥ ||394||  
 padmakotiśahasrais tu pūjite mayi yat phalam |  
 tat phalaṃ koṭiguṇitaṃ śālagrāmaśilārcane ||395||  
 25 pūjito 'haṃ na tair martyair namito 'haṃ na tair naraiḥ |  
 na kṛtaṃ martyaloke yaiḥ śālagrāmaśilārcanam ||396||  
 śālagrāmaśilāgre tu yaḥ karoti mamārcanam |  
 tenārcito 'haṃ satataṃ yugānām ekaviṃśatim ||397||

3 namaskaroti] R1 Pa Od manaḥ karoti : B3 manaskaroti : V1<sup>2</sup> *l.m.* manaḥ karoti ity api pāṭhaḥ  
 4 pāpāni ... yathā] Va<sup>2</sup> *l.m.* 6 kāmāsakto ... ārcanam] Va<sup>2</sup> *l.m.* 8 vaivasvataṃ] B2 vaivasvato  
 9 yaḥ kathāṃ] R1 *transp.* 12 yas tu] B1 nityaṃ 15 tad] Edd mad- 23 yat] B1 tat 24 pha-  
 lam] R1 koṭi- 24–28 śālagrāmaśilārcane ... satataṃ] Od *deest* 27 śāla ... ārcanam] B1 *deest*  
 28 yugānām ... viṃśatim] Od *gl.* (ekamanvantaram) || viṃśatim] R1 Va Pa B1 B2 B3 -saptatim

of murders. <sup>387</sup>When one sees the Śālagrāma stone, innumerable sins run away, just as herds of deer in the forest run away upon seeing a lion. <sup>388</sup>When a man bows down during the worship of the Śālagrāma stone, his sins disappear just as darkness does at sunrise.

*Disappear* means depart.

<sup>389</sup>One who worships the Śālagrāma stone even in the grip of lust or anger, with devotion or without it, will attain liberation. <sup>390</sup>One who narrates stories of Viṣṇu in front of the Śālagrāma stone will never have to fear neither the god of death nor birth and death.

[...]

<sup>391</sup>That devoted man who in the Kali age worships the Śālagrāma stone with songs, music and hymns will rejoice in the abode of Viṣṇu for billions of Kalpas. <sup>392</sup>Those men who bow down to the Śālagrāma even without feeling will never have to fear, for those men are his devotees on earth.

*Even without feeling* means even bereft of feeling. The meaning of the reading *my devotees* is that they will never have to fear the offence of differentiating between me and Kṛṣṇa.<sup>a</sup> Alternatively, the meaning of the word “my” (mat) is that they do not have to fear even *me*, the destroyer, since they are *devotees*, that is, devotees of Kṛṣṇa.

<sup>393</sup>Those who, intoxicated by the strength of their devotion to me, do not bow down to my master do not know Vāsudeva: these devotees of mine are sinners. <sup>394</sup>My son, I always reside in the Śālagrāma stone. Being pleased with my devotion, the Lord gave me his own abode. <sup>395</sup>The fruit of worshipping me with billions of lotus flowers multiplied by then million, is what one gains from worshipping the Śālagrāma stone. <sup>396</sup>I am not honoured and I am not respected by those men who in this mortal world do not worship the Śālagrāma stone. <sup>397</sup>But one who worships me in front of the Śālagrāma stone worships me constantly for twenty-one Yugas.

a The reading “my devotees” (*madbhaktāḥ*) is the found in the printed version of the Padma Purāṇa. The speaker of these verses is Śiva.



- kim arcitair liṅgaśatair viṣṇubhaktivivarjitaiḥ |  
 śālagrāmaśilābimbaṃ nārcitaṃ yadi putraka ||398||  
 anarhaṃ mama naivedyaṃ patraṃ puṣpaṃ phalaṃ jalam |  
 śālagrāmaśilāgnaṃ sarvaṃ yāti pavitratām ||399||  
 5 yo hi māheśvaro bhūtvā vaiṣṇavaṃ liṅgam uttamam ||  
 dveṣṭi vai yāti narakaṃ yāvad indrās caturdaśa ||400||  
 sakṛd apy arcite bimbe śālagrāmasamudbhave |  
 muktiṃ prayānti manuḥ nūnaṃ sām̐khyena varjitāḥ ||401||  
 malliṅgaiḥ koṭibhir dṛṣṭair yat phalaṃ pūjitas tu taiḥ |  
 10 śālagrāmaśilāyāṃ tu ekenāpi hi tad bhavet ||402||  
 tasmād bhaktyā ca madbhaktaiḥ prītyarthe mama putraka |  
 kartavyaṃ satataṃ bhaktyā śālagrāmaśilārcanam ||403||  
 śālagrāmaśilārūpi yatra tiṣṭhati keśavaḥ |  
 tatra devāsurā yakṣā bhuvanāni caturdaśa ||404||  
 15 śālagrāmaśilāgre tu sakṛt piṇḍena tarpitāḥ |  
 vasanti pitaras tasya na sām̐khyā tatra vidyate ||405||

yena sakṛd api tarpitāḥ, tasya pitaro yathāvatkālaṃ tarpitā bhavanti, tasya sām̐khyā  
 nāstīty arthaḥ | vasantīti pāṭhe svargādāv iti śeṣaḥ ||405||

- 20 pramāṇam asti sarvasya sukṛtasya hi putraka |  
 phalaṃ pramāṇahinaṃ tu śālagrāmaśilārcane ||406||

pramāṇam iyattā ||406||

- yo dadāti śilāṃ viṣṇoḥ śālagrāmasamudbhavām |  
 viprāya viṣṇubhaktāya teneṣṭaṃ bahubhiḥ makhaiḥ ||407||  
 mānuṣye durlabhā loke śālagrāmodbhavā śilā |  
 25 prāpyate na vinā puṇyair kalikāle viśeṣataḥ ||408||  
 sa dhanyaḥ puruṣo loke saphalaṃ tasya jīvitam |  
 śālagrāmaśilā śuddhā gṛhe yasya ca pūjitā ||409||  
 sanniyamyendriyagrāmaṃ śālagrāmaśilārcanam |  
 yaḥ kuryān mānavo bhaktyā puṣpe puṣpe 'śvamedhabhāk ||410||  
 30 kāle vā yadi vākāle śālagrāmaśilārcanam |  
 bhaktyā vā yadi vābhaktyā yaḥ karoti sa puṇyabhāk ||411||

1 bhakti] B1 om. 4 sarvaṃ] Od gl. (jagat) 7 apy] B1 om. || samudbhave] Od Edd -śilodbhave  
 11 ca] B1 om. 14 devāsurā] B3 devāḥ surā 17 yathāvat] Edd yāvat- 18 śeṣaḥ] V1 add. || śrī  
 || śrīkṛṣṇāya namaḥ || śrī || : B3 viśeṣaḥ 20 pramāṇa] Od praṇāma- 21 pramāṇam iyattā] V1  
 om. || iyattā] B3 a.c. iyaptām 30-31 kāle ... puṇyabhāk] Pa deest

<sup>398</sup>My son, what is the use of worshipping hundreds of Liṅgas without devotion to Viṣṇu if the sphere of the Śālagrāma stone has not been worshipped? <sup>399</sup>Foodstuffs, leaves, flowers, fruits and water are unsuitable for me, but by contact with the Śālagrāma, everything becomes clean. <sup>400</sup>And one who becomes a devotee of me but hates this supreme sign of the Vaiṣṇavas will go to hell for the duration of fourteen Indras. <sup>401</sup>By worshipping the sphere of the Śālagrāma stone even once, men immediately achieve liberation, even if they are devoid of analytical knowledge.<sup>a</sup> <sup>402</sup>One can attain the result of seeing and worshipping millions of my Liṅgas by worshipping even one Śālagrāma stone. <sup>403</sup>Therefore, my son, to please me with devotion, my devotees should devotedly and constantly worship the Śālagrāma stone. <sup>404</sup>The gods, demons, Yakṣas and the fourteen worlds are present where Keśava dwells in the form of a Śālagrāma stone. <sup>405</sup>And there is no counting the residence of someone's forefathers when they have been offered a single ball of rice in front of the Śālagrāma stone!

*There is no counting* means that one cannot count *the times* that the forefathers of one who has offered even once have been given offerings. In the case of the reading *the residence* one has to supply "in heaven" and so on.<sup>b</sup>

<sup>406</sup>My son, there is a limit to all good deeds, by there is no limit to the fruit of having worshiped the Śālagrāma stone.

[...]

<sup>407</sup>One who gives the Śālagrāma stone of Viṣṇu to a Brāhmaṇa devoted to Viṣṇu has worshipped with many sacrifices. <sup>408</sup>In this world of men the stone from Śālagrāma is rare, and especially in the age of Kali, one cannot get hold of one without merits. <sup>409</sup>A person in whose house the pure Śālagrāma stone is worshipped is fortunate in this world; his life is successful. <sup>410</sup>That man who devotedly worships the Śālagrāma stone controlling all his senses attains the fruit of an Aśvamedha sacrifice for every flower he offers. <sup>411</sup>Worship of the Śālagrāma stone is meritorious, whether it is done in the right or wrong time, with devotion or without.

a The word here translated as "analytical knowledge" is *sāṃkhya*, which I do not think here should be understood to refer to Sāṃkhya philosophy proper but religious knowledge in general.

b This is the reading in all Mss and Edd and also in the printed Padma Purāṇa. The reading of archetype β would have been *yathāvad* (the times) instead of *vasanti* (they reside).

- dveṣeṇāpi ca lobhena dambhena kapaṭena vā |  
 śālagrāmodbhavaṃ devaṃ dṛṣṭvā pāpāt pramucyate ||412||  
 aśucir vā durācāraḥ satyaśaucavivarjitaḥ |  
 śālagrāmaśilāṃ sprṣṭvā sadya eva śucir bhavet ||413||  
 5 tilaprasthaśataṃ bhaktyā yo dadāti dine dine |  
 tat phalaṃ samavāpnoti śālagrāmaśilārcane ||414||  
 patraṃ puṣpaṃ phalaṃ mūlaṃ toyam dūrvākṣataṃ suta |  
 jāyate meruṇā tulyaṃ śālagrāmaśilārpitam ||415||  
 10 vidhihīno 'pi yaḥ kuryāt kriyāmantravivarjitaḥ |  
 cakrapūjāṃ avāpnoti samyak śāstroditam phalam ||416||

cakraṃ śrīśālagrāmaśilārūpaṃ, tasya pūjāṃ yaḥ kuryāt ||416||

tatraiva cānyatra—

- skandhe kṛtvā tu yo 'dhvānaṃ vahate śailanāyakaṃ |  
 tenoḍhaṃ tu bhavet sarvaṃ trailokyaṃ sacarācaram ||417||  
 15 adhvānaṃ vyāpya pathīty arthaḥ | śailanāyakaṃ śrīśālagrāmaśilāṃ ity arthaḥ ||417||

- brahmahatyādikaṃ pāpaṃ yat kiñcit kurute naraḥ |  
 tat sarvaṃ nirdahaty aśu śālagrāmaśilārcanam ||418||  
 na pūjanaṃ na mantrās ca na japo na ca bhāvanā |  
 na stutir nopacāraś ca śālagrāmaśilārcane ||419||  
 20 śālagrāmaśilā yatra tat tūrthaṃ yojanatrayam |  
 tatra dānaṃ ca homaś ca sarvaṃ koṭiguṇaṃ bhavet ||420||  
 śālagrāmaśilāyāṃ tu yaḥ śrāddhaṃ kurute naraḥ |  
 pitaras tasya tiṣṭhanti tṛptāḥ kalpaśataṃ divi ||421||  
 śālagrāmasamīpe tu krośamātraṃ samantataḥ |  
 25 kikaṭo 'pi mṛto yāti vaikuṇṭhabhuvanaṃ naraḥ ||422||  
 śālagrāmaśilācakraṃ yo dadyād dānam uttamam |  
 bhūcakraṃ tena dattaṃ syāt saśailavanakānanam ||423||

4 sprṣṭvā] B1 dṛṣṭvā 7 suta] B1 a.c. budhaḥ 8 tulyaṃ] R1 ins. ca || śilārpitam] B1 -śilārcitam  
 12 tatraiva cānyatra] Pa B2 B3 Od tatraivānyatra 13 tu] B1 om. 14 tenoḍhaṃ tu] Od p.c. tena  
 dṛḍhaṃ 15 arthaḥ] V1 add. śrīkṛṣṇāya namaḥ 16 kiñcit] B1 pāpaṃ 19 stutir] B3 śrutir  
 20–27 śālagrāmaśilā ... kānanam] B2 om. 21 koṭiguṇaṃ bhavet] B1 om. 25 naraḥ] Edd add.  
 pādme ca | 26–27 śālagrāma ... kānanam] B1 deest 27 kānanam] V1 Va add. pādme ca |  
 śālagrāmaśilācakraṃ yo dadyād dānam uttamam | bhūcakraṃ tena dattaṃ syāt saśailavanakā-  
 nanam || : V1<sup>2</sup> l.m. padyam idaṃ pūrvalikhitam asti

<sup>412</sup>One is liberated from sin by seeing the Lord in the Śālagrāma stone, even if one does so angrily, greedily, hypocritically or deceitfully. <sup>413</sup>One who touches the Śālagrāma stone immediately becomes clean, even if he is unclean, of bad conduct and bereft of truthfulness and purity. <sup>414</sup>By worshipping the Śālagrāma stone one attains the same fruit as one who day after day devotedly donates a hundred Prasthas of sesame seeds.<sup>a</sup> <sup>415</sup>My son, offered to the Śālagrāma stone, a leaf, a flower, a fruit, a root, water, Kuśa grass and Akṣata becomes equal to mount Meru. <sup>416</sup>One who worships the disc even without the proper rules, rituals and mantras will nevertheless attain the whole fruit described by the scriptures.

*The disc* means the form of the blessed Śālagrāma stone. [...]

And somewhere else in the same book (–):

<sup>417</sup>One who on the road places this best of stones on the shoulder carries off all of three worlds with their moving and nonmoving inhabitants.

[...] *Best of stones* means the blessed Śālagrāma stone.

<sup>418</sup>The worship of the Śālagrāma stone quickly burns away whatever sin a man may perform, such as killing a Brāhmaṇa. <sup>419</sup>There is no worship, no mantra, no recitation, no meditation, no hymn and no offering like honouring the Śālagrāma stone. <sup>420</sup>Three Yojanas around the place where a Śālagrāma stone is present is a Tīrtha; there gifts, recitations, fire sacrifices and everything are a billion times more effective. <sup>421</sup>The ancestors of a man who performs the Śrāddha rites in front of the Śālagrāma stone stay content in heaven for a hundred Kalpas. <sup>422</sup>And, my man, even a Kīkaṭa who dies within a Krośa from the presence of a Śālagrāma will go to the abode of Vaikuṅṭha. <sup>423</sup>One who gives the supreme gift of a Śālagrāma stone disc has by this given away the earth disc with its mountains, forests and gardens.

a One Prastha is approximately 400 grams.

garuḍapurāṇe—

- tiṣṭhanti nityaṃ pitaro manuṣyās  
 tīrthāni gaṅgādikapuṣkarāṇi |  
 yajñās ca medhā hy api puṇyaśailās  
 5 cakrāṅkitā yasya vasanti gehe ||424||

yatra yasmin gr̥he cakrāṅkitāḥ śrīśālagrāmaśilā vasanti, tatra pitrādayo nityaṃ tiṣṭhanti,  
 tatra yajñā vividhapūjāḥ, medhā hīṃsālakṣaṇā aśvamedhādayaḥ | yajñāśveti pāṭhe  
 aśvamedhayajñā ity arthaḥ | yad vā, yajñe 'śvānāṃ medhā hīṃsā, arthas tu sa eva ||424||

pādme kārttikamāhātmye śrīyamadhūmrakeśasaṃvāde—

- 10 śālagrāmaśilāyāṃ tu yair naraiḥ pūjito hariḥ |  
 saṃśodhya teṣāṃ pāpāni muktaye buddhito bhavet ||425||  
 kārttike mathurāyāṃ tu sārūpyaṃ diśate hariḥ |  
 śālagrāmaśilāyāṃ vai pitṛṇ uddīśya pūjitaḥ |  
 kṛṣṇaḥ samuddharet tasya pitṛṇ etān svalokatām ||426||

- 15 tatra kārttikamāse, tatrāpi śrīmathurāyāṃ viśeṣam āha kārttike iti ||426||

bṛhannāradiye ca yajñadhvajopākhyānānte—

- śālagrāmaśilārūpī yatra tiṣṭhati keśavaḥ |  
 na bādhanṭe 'surās tatra bhūtavetālakādayaḥ ||427||  
 śālagrāmaśilā yatra tat tīrthaṃ tat tapovanam |  
 20 yataḥ sannihitas tatra bhagavān madhusūdanaḥ || iti ||428||

śālagrāmaśilās tāś ca yadi dvādaśa pūjitaḥ |  
 śataṃ vā pūjitaṃ bhaktyā tadā syād adhikaṃ phalam ||429||

1 garuḍapurāṇe] B2 gāruḍe 3 gaṅgādika] Va B2 B3 Od gaṅgāgaya- 7 yajñāśveti] B1 yad vā  
 yajñāśveti 9 śrī] B1 *deest* 11 buddhito] B1 B2 buddhido || bhavet] Od *p.c.* bhava 12 tu]  
 B2 sā || diśate] B2 dṛśyate : B3 dṛśate 14 sva] B1 sa- 15 tatra] V1 B3 *ins.* ca 16 ca] R1 *deest*  
 20 yataḥ] B2<sup>2</sup> *p.c.* yatra || iti] B2 Od *deest*

In the Garuḍa Purāṇa (–):<sup>a</sup>

<sup>424</sup>The ancestors, human beings,  
Tīrthas such as the Ganges and Puṣkara,  
offerings, sacrifices and all the holy mountains remain always  
with him in whose house those marked with discs reside.

In the house where *the one marked with discs*, the blessed Śālagrāma stones, reside, there the ancestors and so on always remain. In this context, *offerings* refer to all kinds of worship and *sacrifices* refers to rites such as the Aśvamedha characterised by killing. In the reading yajñāśvamedhā [instead of yajñāś ca medhā] the meaning is the Aśvamedha sacrifice. Alternatively, it can be understood as the oblation or killing of horses in sacrifice, but the meaning is the same.

In a discussion between Yama and Dhūmrakeśa in the Greatness of Kārttika in the Padma Purāṇa (–):

<sup>425</sup>Hari cleanses people who worship him in the Śālagrāma stone from their sins and makes their minds incline towards liberation. <sup>426</sup>But during the month of Kārttika in Mathurā, Hari grants them attainment of his own form. When one worships Kṛṣṇa in the Śālagrāma on behalf of the ancestors, he liberates those ancestors and brings them to his world.

In verse 426, the author shows the particularity of worship during the month of Kārttika as well as in blessed Mathurā.

And at the end of the story of Yajñadhvaja in the Bṛhannāradiya Purāṇa (37.66–67):

<sup>427</sup>Demons, ghosts and ghouls can cause no trouble where Keśava stays in the form of the Śālagrāma stone. <sup>428</sup>Where the Śālagrāma stone is, that is a Tīrtha, that is a hermitage, for there Lord Madhusūdana is present.

<sup>429</sup>If one devotedly worships twelve or a hundred Śālagrāma stones, the result will be superior.

a In VBC 17a.

*atha bāhulye tāsām phalaviśeṣaḥ*

pādme māghamāhātmye devadūtavikuṇḍalasaṃvāde—

5      śilā dvādaśa bho vaiśya śālagrāmaśilodbhavāḥ |  
vidhivat pūjitā yena tasya puṇyaṃ vadāmi te ||430||  
koṭīdvādaśaliṅgais tu pūjitaiḥ svarṇapaṅkajaiḥ |  
yat syād dvādaśakalpais tu dinenaikena tad bhavet ||431||  
yaḥ punaḥ pūjayed bhaktyā śālagrāmaśilāśatam |  
uṣitvā sa harer loke cakravartīha jāyate ||432||

10     svarṇapaṅkajaiḥ kṛtvā pūjitaiḥ sadbhiḥ pūjitesv ity arthaḥ yat phalaṃ syāt, ihaloke  
cakravartī san jāyate, śrībhagavadbhaktipracāraṇārthamāhātmyecchāviśeṣeṇeti jñe-  
yam ||431–432||

skānde kārttikamāhātmye śrīśivaskandasamvāde—

15     dvādaśaiva śilā yo vai śālagrāmasamudbhavāḥ |  
arcayed vaiṣṇavo nityaṃ tasya puṇyaṃ vadāmi te ||433||  
koṭīliṅgasahasrais tu pūjitair jāhnavītaṭe |  
kāśivāse yugāny aṣṭau dinenaikena tad bhavet ||434||

jāhnavītaṭe koṭīliṅgasahasraiḥ pūjitair yat phalaṃ, yugāny aṣṭau vyāpya kāśivāse ca yat  
phalaṃ tat ||434||

20     kiṃ punar bahavo yas tu pūjayed vaiṣṇavo naraḥ |  
na hi brahmādayo devāḥ saṃkhyāṃ kurvanti puṇyataḥ ||435||

1 bāhulye tāsām] R1 Pa B2 Od *transp.* || tāsām] V1 *deest* || phala] B1 *deest* 2 dūta] Va Od -huta-  
: B3 -huti- 3 vaiśya] B3 vaiśyāḥ || śilod] V1 R1 Va Od -samud- 4 vadāmi te] B1 phalaṃ śṛṇu  
7–8 yaḥ ... jāyate] B2 *deest* 12–15 skānde ... jāhnavītaṭe] B2 *deest* 12 śrī] R1 *deest* 14 vadāmi  
te] Od nibodha me 19 naraḥ] B2 *add.* yaḥ punaḥ pūjayed bhaktyā śālagrāmaśilāśatam | uṣitvā  
sa harer loke cakravartīha jāyate || skānde kārttikamāhātmye śrīśivaskandasamvāde | dvādaśaiva  
śilā yo vai śālagrāmasamudbhavāḥ | arcayed vaiṣṇavo nityaṃ tasya puṇyaṃ narottama || koṭīliṅ-  
gasahasrais tu pūjitair jāhnavītaṭe |

*The Special Result of Worshipping Many*

In a discussion between the messengers of the gods and Vikuṅḍala in the Greatness of Māgha in the Padma Purāṇa (3.31.124–126):<sup>a</sup>

<sup>430</sup>O Vaiśya, let me tell you the merit of worshipping twelve Śālagrāma stones according to the rules: <sup>431</sup>in a single day, one attains the merit of worshipping billions of sets of twelve Liṅgas with golden lotuses for the duration of twelve Kalpas. <sup>432</sup>And he who devotedly worships a hundred Śālagrāma stones will be born as a universal monarch here after dwelling in the world of Hari.

[...] Being a universal monarch, he will be born *here*, in this world. This should be understood to be a particular detail given with the desire to show the greatness of propagating devotion to the blessed Lord.<sup>b</sup>

In a discussion between Śiva and Skanda in the Greatness of Kārttika in the Skanda Purāṇa (-):<sup>c</sup>

<sup>433</sup>Let me tell you the merit of that Vaiṣṇava who constantly worships twelve stones from Śālagrāma: <sup>434</sup>in a single day he attains the merit of thousands of billions of Liṅgas worshipped on the banks of the Ganges or that of living in Kāśī for eight ages.

[...]

<sup>435</sup>How much more, then, the Vaiṣṇava who worships many? Even Brahmā and the other gods cannot count from the merit.

a In NP 8.11.

b In other words, such a person will take birth on earth as a universal monarch (*cakravartin*) interested only in spreading devotion to Kṛṣṇa.

c Padma Purāṇa 6.120.31cd–34ab.



bahavaḥ bahvīḥ | subahu iti kvacit pāṭhaḥ | puṇyataḥ puṇye viṣaye saṃkhyāṃ na kurvanti, kartuṃ na śaknuvantīty arthaḥ | yad vā, puṇyato hetoḥ saṃkhyāṃ na kurvanti, asaṃkhyeyasya saṃkhyākaraṇāparādhena puṇyakṣayāpatter ity arthaḥ ||435||

*atha tatkrayavikrayaniṣedhaḥ*

5 tatraiva—

śālagrāmaśilāyāṃ yo mūlyam udghātayen naraḥ |  
vikretā cānumantā ca yaḥ parīkṣāṃ udīrayet ||436||  
sarve te narakaṃ yānti yāvad āhūtasamplavam |  
ataḥ saṃvarjayed vipra cakrasya krayavikrayam ||437||

10 yaś ca anumantā, mūlye sammatikartā, yaś ca tāṃ parīkṣya guṇadoṣādikaṃ vicārya tanmūlyam anumodayet | pāṭhāntare mūlyārthaṃ parīkṣā kriyatām ity uccārayed api yaḥ | yad vā, vicāreṇa guṇadoṣādikaṃ api vaded ity arthaḥ ||436–437||

1 puṇye] B1 puṇya- 2 kartuṃ ... kurvanti] B1 *deest* 3 asaṃkhyeyasya] B1 saṃkhye yasya || karaṇāparādhena] B1 -karaṇāyavādena 4 tat] B2 ca 5 tatraiva] B3 *deest* 7 parīkṣāṃ udīrayet] V1 *a.c.* R1 Od parīkṣānumodayet 12 yad vā] Od *gl.* (yāvat pralayakālah) || guṇadoṣādikaṃ] B2 tataḥ || api] V1 *ins.* yo || vaded] Pa B1 B2 Od vaiśya

The masculine *many* should be understood as many in the feminine. Another reading has *subahuḥ*.<sup>a</sup> That they *cannot count from the merit* means that they cannot count with regard to the merit, that is, that they are not able to do so. Alternatively, the meaning is that because of the merit, they cannot count, because the offence of counting the uncountable would diminish the merit.<sup>b</sup>

### *The Prohibition against Buying or Selling Them*

In the same book (-):<sup>c</sup>

<sup>436</sup>The one who sets a price, who sells, consents or gives an opinion—  
<sup>437</sup>they all go to hell until invoked dissolution. Therefore, o Brāhmaṇa, avoid the buying and selling of the discs.

One who *consents* means one who agrees on the price. One who *gives an opinion* is one who expresses approval of the price after examining the faults and merits of the stone. In the case of another reading, also the one who causes the transaction by saying, “let us make an examination for the sake of the price” [is at fault]. Alternatively, the meaning is one who reflectively mentions faults and merits.<sup>d</sup>

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- a As stone (*śilā*) is a feminine noun in Sanskrit, the word “many” should follow the same grammatical gender. The word *bahavaḥ* used here is not only masculine but also the nominative, whereas the accusative is syntactically required. The commentator seems to suggest that *bahavaḥ* is a non-standard form for the feminine accusative. As *subahu* (very many) could be seen as indeclinable, that reading avoids this problem. The reading of the printed Padma Purāṇa is *bahunā* is unproblematic.
- b As above, the commentator is struggling with strange grammatical forms (here the ablative ending *-tas* on *punya*) caused by poor readings of the texts he uses. The printed Padma Purāṇa has here the much more straightforward “do not want to count” (*saṃkhyāṃ kartuṃ samīhate*).
- c Padma Purāṇa 3.31.144cd–146ab, in VBC 15b.
- d The reading of the printed Padma Purāṇa is “who delights in examination” (*parīkṣāsu ca modate*) and of the VBC, “who makes an examination” (*parīkṣānukārakah*). The readings referred to here are ones where verse 5.436 ends with “causes an examination” or “reflects on an examination” (*parīkṣām uccārayet* and *parīkṣām vicārayet*).

*atha pratiṣṭhāniṣedhaḥ*

tatraiva—

śālagrāmaśilāyās tu pratiṣṭhā naiva vidyate |  
mahāpūjāṃ tu kṛtvādau pūjayet tāṃ tato budhaḥ || iti ||438||

5 ato 'dhiṣṭhānavargeṣu sūryādiṣv iva mūrṭiṣu |  
śālagrāmaśilaiva syād adhiṣṭhānottamaṃ hareḥ ||439||

mūrṭiṣu pratikṛtiṣv api ||439||

*atha sarvādhiṣṭhānaśraīṣṭhyam*

pādme tatraiva—

10 hṛdi sūrye jale vātha pratimāsthaṇḍileṣu ca |  
samabhyarcya hariṃ yānti narās te vaiṣṇavaṃ padam ||440||  
athavā sarvadā pūjyo vāsudevo mumukṣubhiḥ |  
śālagrāmaśilācakre vajrakīṭavinirmite ||441||  
adhiṣṭhānaṃ hi tad viṣṇoḥ sarvapāpapaṇāśanam |  
15 sarvapūṇyapadaṃ vaiśya sarveṣāṃ api muktidaṃ ||442||

athaveti pūrvāparitoṣe | sarvadā pūjyatte hetuḥ adhiṣṭhānaṃ hīti ||441–442||

tatraiva kārttikamāhātmye yamadhūmrakeśasaṃvāde—

pūjā ca vihitā tasya pratimāyāṃ nṛpātmaja |  
śailī dārumayī lauhī lepyā lekhyā ca saikatā |  
20 manomayī maṇimayī pratimāṣṭavidhā smṛtā ||443||  
śālagrāmaśilāyāṃ tu sāksāc chrīkṣṇasevanam |  
nityaṃ sannihitas tatra vāsudevo jagadguruḥ ||444||

3 śilāyās] Edd -śilāyāṃ 4 iti] B2 *deest* 5 iva] Pa Od api 8 sarvādhiṣṭhānaśraīṣṭhyam] R1 Pa B2 Od sarvādhiṣṭhānataḥ śraīṣṭhā 10 ca] R1 vā 12 sarvadā] B3 sarvathā 13 vinirmite] B2 Od -samudbhava 14 hi] B1 tu 17 yama] R1 B2 Od *ante* śrī- || keśa] B3 -ketu- 19 lepyā lekhyā] B1 *transp.* 20 maṇimayī] V1<sup>2</sup> *l.m.* : B1 mṛṇmayī ca || pratimāṣṭavidhā] Edd śrīmūrtir aṣṭadhā 21 tu] R1 Pa ca || chrīkṣṇasevanam] B2 Od kṣṇasya pūjanam || sevanam] R1 Pa -pūjanam

*The Prohibition against Installation*

In the same book (-):<sup>a</sup>

<sup>438</sup>There is no installation for the Śālagrāma stone; after a great worship in the beginning the wise one worships it.

<sup>439</sup>Therefore, among all the objects, such as the sun and so on and the forms, this Śālagrāma stone is the supreme abode of Hari.

*The forms* refer to the images as well.

*The Best of All Objects*

In the same place of the Padma Purāṇa (3.31.115–117):<sup>b</sup>

<sup>440</sup>Those men who worship Hari in the heart, the sun, water, the image or on a raised mound of earth go to the abode of Viṣṇu. <sup>441</sup>Otherwise, those who desire liberation should always worship Vāsudeva in the disc of the Śālagrāma stone made by the Vajra insect, <sup>442</sup>for this abode of Viṣṇu destroys all sin. O Vaiśya, it awards all merits and it gives everyone liberation.

The word *otherwise* is given since the preceding is unsatisfactory. *For this abode* is given to indicate the reason for why it is to be worshipped in all situations.

In a discussion between Yama and Dhūmrakeśa in the Greatness of Kārttika in the same book (-):

<sup>443</sup>O prince, his worship should be directed to an image. Made of wood, metal, plaster, paint, sand, jewels and mentally conceived—these are the eight types of images. <sup>444</sup>However, blessed Kṛṣṇa can be served directly in the Śālagrāma stone, as Vāsudeva, the preceptor of the worlds, is always present there.

a In VBC 16a.

b In VBC 14a.

tuśabdaḥ pūrvato vaiśiṣṭye tad evāha sākṣād iti ||444||

skānde kārttikamāhātmye śrīśivaskandasamvāde—

suvarṇārcā na ratnārcā na śilārcā surottama |  
śālagrāmaśilāyāṃ tu sarvadā vasate hariḥ ||445||

5 suvarṇasya arcā pratimā, tadādiṣu hariḥ sarvadā na vasatīty arthaḥ | yad vā, na hareḥ  
priyeti śeṣaḥ ||445||

ata evoktam—

10 hatyāṃ hanti yadañghriśaṅgatalasī steyaṃ ca toyam pade  
naivedyam bahumadyapānaduritam gurvaṅganāsaṅgajam |  
śrīśādhīnamatiḥ sthitir harijanais tatsaṅgajam kilbiṣam  
śālagrāmaśilānṛṣimhamahimā ko 'py eṣa lokottaraḥ || iti ||446||

pādatoyam śrīcaraṇodakam, śrīśaḥ śālagrāmaśilārūpa eva bhagavān, tadadhīnamatis  
tatsmaraṇam ity arthaḥ | hariś ca śālagrāmaśilātmaka eva, tasya janaiḥ sevakaiḥ saha  
sthitīḥ ||446||

15 śālagrāmaśilārūpabhagavanmahimāmbudheḥ |  
ūrmīn gaṇayitum śakyāḥ śrīcāitanyāśrito 'pi kaḥ ||447||

20 ūrmīn iti samudraraṅgagaṇavat māhātmyaparamparā ity arthaḥ | śrīyuktacaitanyam  
sarvajñatvādikam tenāśrito 'pi | svamate śrīcāitanyadevam āśrita paramaśaktimattvam  
prāpto 'pīty arthaḥ | yathormayaḥ kenāpi na gaṇayitum śakyante, tadvat anantatvād iti  
bhāvaḥ ||447||

1 pūrvato] B1 sarvato 2 skānde] Pa Od *ins.* ca || śivas] B2 *om.* 5 na] B3 *deest* 8 pade] B2 *p.c.*  
sadā : Od *gl.* (pade toyam śrīcaraṇodakam | śrīśaḥ śālagrāmaśilārūpe eva bhagavān tadadhīna-  
matiḥ | hariś ca śālagrāmaśilātmaka eva tasya janaiḥ sevakaiḥ saha sthitīḥ) 11 iti] V1 Va B1 Edd  
Od *deest* 16 śakyāḥ] Pa śaktaḥ || pi kaḥ] Od bhavet 18 mattvam] V1 -mattam 19 prāpto ...  
pīty] B1 prāpnotīti

The word *however* is used to indicate a difference from what has been said before, and that is explained with the word *directly*.

In a discussion between Śiva and Skanda in the Greatness of Kārttika in the Skanda Purāṇa (-):

<sup>445</sup>Best of gods, not a form of gold, a form of jewels or a form of stone, but Hari always resides in the Śālagrāma stone.

The meaning is that Hari does not always stay in a *form* or image of gold and so on. Alternatively, the implied meaning is that they are not dear to Hari.<sup>a</sup>

Therefore it is said:<sup>b</sup>

<sup>446</sup>Tulasī that has touched his feet destroys murder;  
the water from his feet, stealing;  
food offered to him, the evil of drinking lots of liquor  
or that of intercourse with the wife of the preceptor.  
A mind subservient to the Lord of Śrī  
and staying with Hari's people destroys the sin of their association.  
What can surpass the greatness of this Śālagrāma Nṛsiṃha!

*The Lord of Śrī* means the Lord in the form of the Śālagrāma stone; *a mind subservient to him* means remembering him. *Hari* is embodied in the Śālagrāma and his *people* refers to his servants.

<sup>447</sup>Who can count the waves of the ocean of the greatness of the Lord in the form of the Śālagrāma stone, even though sheltered in Śrī Caitanya?

*Waves* means successions of greatness, like waves in the ocean. Even though sheltered in *Śrī Caitanya*, that is, in consciousness endowed with Śrī, that is, in omniscience and so on. In the author's own opinion, it means sheltered in Lord Śrī Caitanya, that is, having attained the highest power. The implied meaning is that just as nobody can count the waves, this [greatness] also is unlimited.

a The commentator again has deal with strange grammar, as one would have expected the "form of gold" (*suvarṇārcā*) and so on to have been in the locative case, like the Śālagrāma stone (*śālagrāmaśilāyām*).

b Cited from "āgama" in Rūpa Gosvāmin's Padyāvalī (115).

*atha śālagrāmaśilāpūjānityatā*

pādme—

śālagrāmaśilāpūjāṃ vinā yo 'śnāti kiñcana |  
sa caṇḍālādiviṣṭhāyām ākalpaṃ jāyate kṛmiḥ ||448||

5 skānde ca—

gauravācalaśṛṅgāgrair bhidyate tasya vai tanuḥ |  
na matir jāyate yasya śālagrāmaśilārcane || iti ||449||

10 gauravaṃ garimā, tadyuktasyācalasya | yad vā, gauraveṇa acalaṃ sthiraṃ yacchṛṅgam  
arthāt parvata eva tasyāgraiḥ | pāṭhāntaraṃ sugamam | bhidyate vidāryate | yad vā,  
śṛṅgāgrebhyo nipātya cūrṇikriyata ity arthaḥ ||449||

evaṃ śrībhagavān sarvaiḥ śālagrāmaśilātmakaḥ |  
dvijaiḥ strībhiś ca sūdraiś ca sampūjyo bhagavatparaiḥ ||450||

15 evaṃ likhitaparakāreṇa śālagrāmaśilātmakaḥ tatsvarūpaḥ śrībhagavān eveti tadbha-  
jane sarveṣāṃ adhikāro 'bhipretaḥ | tad evābhivyañjayati sarvair dvijādibhir janaiḥ  
samyak pūjya iti | tatra dvijair iti trivarnair viprakṣatriyavaiśyair ity arthaḥ | nanu, brāh-  
maṇasyaiva pūjyo 'haṃ śucer apy aśucer api | strīśūdrakarasamsparśo vajrapātasamo  
mama || iti | śālagrāmaśilāprasaṅge śrībhagavadvacanena strīśūdrāṇāṃ tatpūjā niṣid-  
hyate | tatra likhati bhagavataḥ parair iti | yathāvidhi dikṣāṃ grhītvā bhagavatpūjāpa-  
raiḥ sadbhir ity arthaḥ ||450||

1 śālagrāma] Pa ante śrī- || pūjā] Od deest 4 jāyate] B1 om. 5 ca] B2 deest 6 gaurav] Pa rau-  
rav- || tasya] R1 Pa B1 tasya 7 iti] B1 deest 8–10 gauravaṃ ... arthaḥ] Od<sup>2</sup> i.m. 9 parvata] B1  
B3 parvatasya || parvata eva] Od<sup>2</sup> parvatasyaiva || eva] V2 tasyaiva 11 śrī] B2 sa 12 sampūjyo  
bhagavat] Edd pūjyo bhagavataḥ 17 mama] B3 bhavet 18 bhagavataḥ] V1 B1 B3 bhagavat-

*The Mandatoriness of Worshipping the Śālagrāma Stone*

In the Padma Purāṇa (–):

<sup>448</sup>One who eats anything without having worshipped the Śālagrāma stone will be born as a worm in the stool of people like Caṇḍālas for the duration of a Kalpa.

And in the Skanda Purāṇa (–):

<sup>449</sup>The body of one who has no mind for worshipping the Śālagrāma stone is torn to pieces by the points of heavy, unmoving horns.

*Heavy* means heaviness; the horns are unmoving because of that. Or else, the horns of that which is *unmoving* or steady with heaviness, that is a mountain and its peaks. The other reading is easy.<sup>a</sup>

<sup>450</sup>In this way, the Lord in the form of the Śālagrāma stone should be fully worshipped by everyone: by the twice-born, by women and Śūdras devoted to the Lord.

*In this way*, as has been written, the Lord has taken the form of the Śālagrāma stone and is its very nature. The author indicates that everyone has the eligibility for his worship. This very thing he shows by saying that the Lord should be completely worshipped by all people, beginning with the twice-born. Here the meaning of *twice-born* is the three Varṇas of Brāhmaṇas, Kṣatriyas and Vaiśyas.

Now, in the context of the Śālagrāma stone, this statement of the Lord forbids the worship by women and Śūdras: “I am worshipable by a Brāhmaṇa alone, whether pure or impure. The touch of the hand of a woman or a Śūdra strikes me like a bolt of lightning.” To this the author replies with *devoted to the Lord*, that is, saintly people who have received initiation and who are devoted to the worship of the Lord.

a The reading of ms Pa is *rauravācalaśṛṅgāgrair*, “by the points of unmoving Ruru horns”, the Ruru being a savage, carnivorous creature found in the Raurava hell (Bhāgavata Purāṇa 5.26.12).



tathā skānde śrībrahmanāradasaṃvāde cāturmāsyavrate śālagrāmaśīlārcāpra-  
saṅge—

brāhmaṇakṣatriyaviśāṃ sacchūdrāṇām athāpi vā |  
śālagrāme 'dhikāro 'sti na cānyeṣāṃ kadācana ||451||

5 tatraivānyatra—

striyo vā yadi vā śūdrā brāhmaṇāḥ kṣatriyādayaḥ |  
pūjayitvā śīlācakraṃ labhante śāśvataṃ padam || iti ||452||

ato niṣedhakaṃ yad yad vacanaṃ śrūyate sphuṭam |  
avaiṣṇavaparaṃ tat tad vijñeyaṃ tattvadarśibhiḥ ||453||

10 yathā—

brāhmaṇasyaiva pūjyo 'haṃ śucer apy aśucer api |  
strīśūdrakarasaṃsparśo vajrād api suduḥsahaḥ ||454||

tathā—

15 praṇavoccāraṇāc caiva śālagrāmaśīlārcanāt |  
brāhmaṇīgamanāc caiva śūdraś caṇḍālatām iyāt || iti ||455||

tad eva śrīnāradoktyā pramāṇayati brāhmaṇeti | satāṃ vaiṣṇavānāṃ śūdrāṇāṃ, śāla-  
grāme śrīśālagrāmaśīlārcane, anyeṣāṃ asatāṃ śūdrāṇāṃ | ata eva śūdrām adhikṛtyok-  
taṃ vāyupurāṇe | ayācakaḥ pradātā syāt kṛṣiṃ vṛttyartham ācaret | purāṇaṃ śṛṇuyān  
nityaṃ śālagrāmaṃ ca pūjayet || iti | evaṃ mahāpurāṇānāṃ vacanaiḥ saha brāhmaṇa-  
20 syaiva pūjyo 'ham iti vacanasya virodhān mātsaryaparaiḥ smārtaḥ kaiścit kalpitam iti  
mantavyam | yadi ca yuktyā siddham samūlam syāt tarhi cāvaiṣṇavaiḥ śūdrais tādrśi-  
bhiś ca strībhis tatpūjā na kartavyā, yathāvidhi grhītaviṣṇudikṣākaiś ca taiḥ kartavyeti  
vyavasthāpanīyam | yataḥ śūdreṣv antyajeṣv api madhye ye vaiṣṇavās te śūdrādayo na

1 tathā] R1 Pa *ins.* ca || śrī] B2 Od *deest* || śālagrāma] Od *ante* śrī- 3 vā] B2 Od ca 10 yathā]  
R1 Pa Od *deest* 12 suduḥsahaḥ] B1 *add.* kiṃ ca : Pa *add.* tathā 13 tathā] V1 V2 Va B3 Edd *deest* :  
V1<sup>2</sup> *i.m.* : Od *add.* ca 14 caiva] B1 -ād dhomāt 15 iyāt] B2 vrajet : Od *gl.* (prapnoti) || iti] V1 V2  
Va B1 B3 Edd *deest* 16 tad] V1 Od etad 16–788.14 tad ... śālagrāmaśīlāṃ] Od *on separate folio*  
19 vacanaiḥ saha] V2 vacanasyaiva 20 vacanasya virodhān] B1 vacanāt 22 tat] B1 *deest*

Likewise, in a discussion between Brahmā and Nārada in connection with worshipping the Śālagrāma stone during the Caturmāsya vow in the Skanda Purāṇa (6.243.45):

<sup>451</sup>Brāhmaṇas, Kṣatriyas, Vaiśyas and pure Śūdras have the eligibility for Śālagrāma, but never others.

And elsewhere in the same book (–):

<sup>452</sup>Women, Śūdras, Brāhmaṇas, Kṣatriyas and others who worship the stones with discs will attain the eternal abode.

<sup>453</sup>Therefore, those who know the truth should understand that those clearly prohibiting statements that one may hear refer to non-Vaiṣṇavas.

Such as:

<sup>454</sup>I am worshipable by a Brāhmaṇa alone, whether pure or impure. The touch of the hand of a woman or a Śūdra is as unbearable as a bolt of lightning.

And also:

<sup>455</sup>A Śūdra who utters OM, worships the Śālagrāma stone or has intercourse with a Brāhmaṇa woman will become a Caṇḍāla.

In verse 451, the author proves his standpoint with a statement of Nārada's. *Pure Śūdras* means Śūdras that are Vaiṣṇavas. *For Śālagrāma*: for the worship of the Śālagrāma stone. *Others* refer to impure Śūdras. For this reason the Vāyu Purāṇa (–) declares the eligibility of the Śūdra: "He should not beg but give alms, engage in agriculture for his living, constantly listen to the Purāṇas and worship the Śālagrāma."

Since such statements of the Mahāpurāṇas are in conflict with the statement "I am worshipable by a Brāhmaṇa alone", some envious Smārtas think that they are fabricated. But if it is all considered carefully, it is settled that while non-Vaiṣṇava Śūdras and similar women should not worship the Śālagrāma, those of them who are properly initiated should do so, as among Śūdras and even outcastes those who are Vaiṣṇavas are never to be called Śūdras and so on.

kilocyante | tathā ca nārādīye | śvapaco 'pi mahīpāla viṣṇor bhakto dvijādhikaḥ | iti  
 | itihāsasamuccaye | śūdraṃ vā bhagavadbhaktaṃ niśādaṃ śvapacaṃ tathā | vikṣate  
 jātisāmānyāt sa yāti narakaṃ dhruvam || iti | pādme ca | na śūdrā bhagavadbhaktās te tu  
 bhāgavatā narāḥ | sarvavarṇeṣu te śūdrā ye na bhaktā janārdane || iti | etadādikaṃ cāgre  
 5 vaiṣṇavamāhātmye vistareṇa vyaktaṃ bhāvi | kiṃ ca, bhagavaddikṣāprabhāveṇa śūdrā-  
 dīnām api viprasāmyaṃ siddham eva | tathā ca tatra | yathā kāñcanatām yāti ityādi |  
 etac ca prāg dikṣāmāhātmye likhitam eva | ata eva tṛtīyaskandhe śrīdevahūtivākyaṃ  
 | yannāmadheyaśravaṇānukīrtanād yatprahvaṇād yatsmaraṇād api kvacit | śvādo 'pi  
 sadyaḥ savanāya kalpate || iti | savanāya yajanāya kalpate yogyo bhavatīty arthaḥ | ata  
 10 eva vipraiḥ saha vaiṣṇavānām ekatraiva gaṇanā | tathā ca haribhaktisudhodaye śrībha-  
 gavadbhāmasaṃvāde | tīrthāny aśvatthataravo gāvo viprās tathā svayam | madbhaktās  
 ceti vijñeyāḥ pañcaite tanavo mama || iti | caturthaskandhe śrīpṛthumahārājavarṇane |  
 sarvatrāskhalitādeśaḥ saptadvīpaikadaṇḍadhṛk | anyatra brāhmaṇakulād anyatrācyu-  
 tagotrataḥ || iti | acyuto gotrapravartakatulyo yeṣāṃ vaiṣṇavānām tebhyo 'nyatra cety  
 15 arthaḥ | tathā tanmahārājasyoktau | mā jātu tejaḥ prabhaven maharddhibhis titikṣayā  
 tapasā vidyayā ca | dedīpyamāne 'jītadevatānām kule svayaṃ rājakulād dvijānām ||  
 iti | atra śrīsvāmīpādānām ṭikā | mahatyāś ca tā ṛddhayaś ca tābhir yad rājakulasya  
 tejas tat tasmāt sakāśād dvijānām viprāṇām kule ajito devatā pūjyo yeṣāṃ vaiṣṇavā-  
 nām, teṣāṃ kule mā jātu prabhavet | kadācid api prabhavaṃ na karotu | kathambhūte?  
 20 samṛddhibhir vināpi svayam eva titikṣādibhir dedīpyamāna iti | puraṇjanoktau ca |

1 iti] Od *deest* 3 sāmānyāt] B1 -sāmānyam 6 viprasāmyaṃ] Od vipratvaṃ || siddham] Od  
*deest* || ityādi] V1<sup>2</sup> *i.m.* yathā kāñcanatām yāti kāmśyaṃ rasavidhānataḥ | tathā dikṣāvidhānena  
 dvijatvaṃ jāyate nṛṇām || 7 śrī] Edd *deest* 8 prahvaṇād] Od *gl.* (namrāt) || śvādo] Od *gl.*  
 (śvabhakṣajātir api | savanāyayogyajātītvāya kalpate | brāhmaṇāya kalpate) 9 kalpate] B3 Edd  
*add.* kutaḥ punas te bhagavan nu darśanāt 12 pañcaite] Edd pañca te 14 tulyo] Edd -tulyaṃ  
 15 tathā] B1 *ins.* saptadvīpaikadaṇḍadhṛk - B3 *ins.* ca || jātu] Od *gl.* (kadācit) || maharddhibhis]  
 Od *gl.* (matasampadbhiḥ) || titikṣayā] Od *gl.* (kṣamayā) 17 śrī] Od *deest* 19 teṣāṃ] V2 *ins.*  
 ca || prabhavet] B1 *deest* || karotu] Od karoti

As it is said in the Nārada Purāṇa (–): “O great king, even a dog-eater who is a devotee of Viṣṇu surpasses a Brāhmaṇa.” And in the Itihāsasamuccaya: “One who through considerations of caste views a devotee of the Lord as a Śūdra, Niṣāda or a dog-eater certainly goes to hell.” And in the Padma Purāṇa (–): “Devotees of the Lord are not Śūdras, for they are the Lord’s people. Among all the Varṇas, those who are not devotees of Janārdana are Śūdras.” Issues such as these will be explained in detail in the context of the greatness of the Vaiṣṇavas below (chapter 10).

Furthermore, by the power of the Lord’s initiation, even people such as Śūdras attain equality with Brāhmaṇas. As in the same book (–), “Just as bell-metal ...”<sup>a</sup> This was cited above in connection with the greatness of initiation (2.12).

Therefore, there is this statement by Devahūti in the Third Book (BhP 3.33.6): “By hearing and singing his name, by bowing down to him or just by sometimes remembering him, even a dog-eater immediately partakes of pressings.” The meaning is that he *partakes* or becomes qualified for *pressings* or sacrifices.

Therefore, Vaiṣṇavas should be reckoned as one and the same as Brāhmaṇas. This is also said in the Haribhaktisudhodaya (5.54), in a discussion between the Lord and Brahmā: “Tirthas, Aśvattha trees, cows, Brāhmaṇas and my devotees—these five should be known as my children.” And in the Fourth Book (BhP 4.21.12), in connection with the story of king Pṛthu: “His order is unimpeded everywhere, he is the undisputed ruler of all the seven islands—except over Brāhmaṇa families and the lineage of Acyuta.” The meaning is that [the Lord is the ruler of everyone] with the exception of also the Vaiṣṇavas, for whom Acyuta is like the founder of the lineage.

And in the words of that king (BhP 4.21.37): “Do not exert the power and the great wealth of the royal family over the families of the Ajitadevatās and the twice-born, who are directly glorified by their tolerance, penance and learning.” Here is the commentary of the revered [Śrīdhara] Svāmin: “*Do not exert*, that is, never command the power of the royal family, through its greatness and wealth, over the families of those who worship the divinity Ajita, that is, the Vaiṣṇavas, and the *twice-born*, the Brāhmaṇas. What are they like? Even though they are without riches, they themselves shine brightly because of their tolerance and so on.”<sup>b</sup>

a The full verse is “Just as bell metal turns into gold by the application of mercury, so men become twice-born by the method of initiation.” However, this verse was not cited from the Padma Purāṇa in the first chapter but from the Tattvasāgara.

b This is the commentary of Śrīdhara on this verse of the Bhāgavata Purāṇa. In fact, the short glosses on the two previous verses cited from the Bhāgavata Purāṇa are also taken verbatim from the same commentary.

tasmin dadhe damam ahaṃ tava vīrapatni yo 'nyatra bhūsurakulāt kṛtakilbiṣas tam  
 | paśye na vītabhayam unmunditaṃ trilokyām anyatra vai muraripor itaratra dāsāt ||  
 iti | tatrāpi saiva ṭikā | he vīrapatni | yas te kṛtāparādhah | tasminn ahaṃ brāhmaṇa-  
 kulād anyatra anyasmin muraripudāsād itaratra ca damaṃ dadhe, daṇḍaṃ karomī-  
 5 tyādi | īdṛśāni ca vacanāni śrībhāgavatādu bahūny eva santi | itthaṃ vaiṣṇavānāṃ  
 brāhmaṇaiḥ saha sām्यam eva sidhyati | kiṃ ca viprād dviṣadguṇayutāt ityādivacanair  
 vaiṣṇavabrāhmaṇebhyo nīcajātijātānām api vaiṣṇavānāṃ śraīṣṭhyaṃ nirdiśyatetarām  
 | ata evoktaṃ śrībhagavatā śrīhayagrīveṇa śrīhayaśīrṣapañcarātre puruṣottamapra-  
 ṣṭhānte | mūrtipānāṃ tu dātavyā deśikārdhena dakṣiṇā | tadardhaṃ vaiṣṇavānāṃ tu  
 10 tadardhaṃ tadvijānmanām || ityādi | ato yuktaṃ eva likhitaṃ sarvair bhagavatparaiḥ  
 sampūjya iti | tathā ca brahmavivarte pativratopākhyāne dharmavyādhasyāpi śrīśā-  
 lagrāmaśilāpūjanam uktaṃ | tataḥ sa vismitaḥ śrutvā dharmavyādhasya tad vacaḥ |  
 tasthau sa ca samānīya darśayām āsa tāv ubhau || nirṇiktavasanaṃ vṛddhāv āsanasthau  
 nijau gurū | śālagrāmaśilāṃ caiva tatsamīpe supūjitām || iti | atrācāraś ca | satāṃ mad-  
 15 hyadeśe 'smin viśeṣato dakṣiṇadeśe ca mahattamānāṃ śrīvaiṣṇavānāṃ pramāṇam iti  
 dik | evaṃ śrībhāgavatapāthādāv apy adhikāro vaiṣṇavānāṃ draṣṭavyaḥ | yato vidhi-  
 niṣedhā bhagavadbhaktānāṃ na bhavantīti devarṣibhūtāptanṛṇāṃ pitṛṇāṃ ityādiva-  
 canaiḥ | tathā karmaparityāgādīnāpi na kaścid doṣo ghaṭata iti tāvat karmāṇi kurvīta  
 iti, yadā yasyānuḡṛhṇāti bhagavān ityādi vacanaiś ca vyaktaṃ bodhitam evāsti | etat  
 20 sarvam agre śrīvaiṣṇavamāhātmye vistareṇa vyaktaṃ bhāvi ||451–455||

1 tam] V1 V2 B3 te 2 muraripor] Od *gl.* śrīkṛṣṇasya 3 tatrāpi] V1 B3 tathāpi 4 dadhe] Od  
*deest* 5 ca] B1 B3 Od *deest* || ādau] B1 *ins.* ca 6 yutāt] B3 Od *ins.* aravindanābha 8 śrī] B3  
*deest* || śrī] B1 *deest* || śrī] V2 Od *deest* || puruṣottama] Edd *ante* śrī- 10 tad] B3 tu || ityādi]  
 Edd *deest* 10–11 bhagavat ... sampūjya] Edd bhagavataḥ paraiḥ pūjya 11 pati] Edd priya-  
 14 gurū] Od gurau || śālagrāmaśilāṃ] Od *add.* tathā ca skande || o || kroḍapatram idaṃ ||74||  
 saptaviṃśacaturdasasyārdhapatre || 17 pitṛṇāṃ] V1 B1 *deest*

And also, according to the statement of Purañjana (BhP 4.26.24): “O hero’s wife, I will punish anyone who has sinned against you, except for the gods on earth. I do not see anyone happy and free from fear in the three worlds apart from them or the servants of the enemy of Mura.” Here also is the same commentary: “O hero’s wife! I will *punish* or chastise those who have offended you, with the exception of the Brāhmaṇas and the servants of the enemy of Mura.” And so on.<sup>a</sup> There are many similar statements in texts such as the Bhāgavata.

In this way, it has been established that Vaiṣṇavas are indeed equal to Brāhmaṇas. However, statements such as “Better than a Brāhmaṇa with all the twelve qualifications ...” (BhP 7.9.10) proclaim that between Vaiṣṇavas and Brāhmaṇas, even lowborn Vaiṣṇavas are superior. For this reason, Lord Hayagrīva says in the Hayaśīrṣa Pañcarātra, at the end of the installation of Puruṣottama (–): “One should give the worshippers of the image half of the donation for the teacher, half of that to the Vaiṣṇavas and half of that to the Brāhmaṇas.” And so on. It is therefore quite right to write that “all devotees of the Lord can worship.”

Furthermore, in the Brahmavaivarta Purāṇa (–), in the story of the vow to the husband, there is a description of even a righteous hunter worshipping a Śālagrāma stone: “Hearing the words of the righteous hunter he stood there amazed. Following him home he then saw both of his teachers there, old, dressed in clean clothes and sitting on seats, and in front of them, a beautiful worshipped the Śālagrāma stone.”

And custom. Sainly persons here in the middle lands and particularly the great Śrī Vaiṣṇavas in the South show the standard. This is the drift.

Further, it should be understood that Vaiṣṇavas also have the eligibility for things such as reciting the blessed Bhāgavata, since there are no rules and prohibitions for the devotees of the Lord, following statements such as “He has no debt to the gods, seers, forefathers, relatives, humans or other living beings ...” (BhP 11.5.41). Therefore, even if one were to give up some ritual, no fault will follow, as is clearly explained in statements such as “One should engage in rituals only as long ...” (BhP 11.20.9) and “When the Lord favours him ...” (BhP 4.29.46). All of this will be explained in detail below, in the context of the greatness of the Vaiṣṇavas (chapter 10).

a The commentator has left out the rest of the gloss, as it does not bear on the issue at hand.

sandhāryā vaiṣṇavair yatnāc chālagrāmaśilāsuvat |  
sā cārcyā dvārakācakraṅkitopetaiva sarvadā ||456||

asuvat prāṇavat, yatnāt sandhāryā arcyā pūjayitavyā ||456||

*atha śālagrāmaśilāśrīdvārakācakraṅkitaśilāsaṃyogamāhātmyam*

5 brāhme tatraiva—

śālagrāmodbhavo devo devo dvāravatībhavaḥ |  
ubhayoḥ saṅgamo yatra muktis tatra na saṃśayaḥ ||457||

skānde śrībrahmanāradasaṃvāde—

10 cakraṅkitā śilā yatra śālagrāmaśilāgrataḥ |  
tiṣṭhate muniśārdūla vardhante tatra sampadaḥ ||458||

tatraivānyatra—

pratyahaṃ dvādaśa śilāḥ śālagrāmasya yo 'rcayet |  
dvāravatyāḥ śilāyuktāḥ sa vaikuṅṭhe mahīyate ||459||

*atha śrīdvārakācakraṅkalakṣaṇāni*

15 śrīprahlādasamhitāyām—

ekaḥ sudarśano dvābhyāṃ lakṣmīnārāyaṇaḥ smṛtaḥ |  
tribhis trivikramo nāma caturbhiś ca janārdanaḥ ||460||

ekaḥ ekacakro yaḥ sa sudarśana ity arthaḥ | dvābhyāṃ cakrābhyāṃ evam agre 'py  
ūhyam ||460||

2 sā cārcyā] B2 saṃdhārya : Od arcyā hi 4 śālagrāma] Pa B2 B3 ante śrī- 8 śrī] B1 deest  
9 śilāgrataḥ] Va -sya yo 'rcayet 10-12 tiṣṭhate ... rcayet] Va<sup>2</sup> i.m. 14 śrī] B2 deest 15 śrī] B3  
deest

<sup>456</sup>Vaiṣṇavas should maintain the Śālagrāma stone carefully like their own lives. Also, it should always be worshipped along with the one marked with the discs of Dvārakā.

[...]

*The Greatness of Uniting the Śālagrāma Stone with the Stone Marked with the Discs of Dvārakā*

In the same place in the Brahma Purāṇa (–):<sup>a</sup>

<sup>457</sup>The Lord from Śālagrāma and the Lord from Dvāravatī—where they come together one will no doubt find liberation.

In a discussion between Brahmā and Nārada in the Skanda Purāṇa (–):

<sup>458</sup>Best of sages, fortune grows where the stone marked with discs resides in front of the Śālagrāma stone.

And elsewhere in the same book (4.21.65):<sup>b</sup>

<sup>459</sup>One who daily worships twelve Śālagrāma stones together with a stone from Dvāravatī is exalted in Vaikuṅṭha.

*The Characteristics of the Stone Marked with the Discs of Dvārakā*

In the Prahlāda Saṃhitā:<sup>c</sup>

<sup>460</sup>Sudarśana has one; Lakṣmī-Nārāyaṇa, two; Trivikrama, three; Janārdana, four.

*One* means one has one disc; that one is Sudarśana. *Two* means having two discs. Similar cases below should be understood in the same way.

a Padma Purāṇa 5.79.14, in VBC 14a.

b In JM 74b.

c In VBC 13b, NP 8.37.



pañcabhir vāsudevas tu ṣaḍbhiḥ pradyumna ucyate |  
 saptabhir baladevas tu aṣṭabhiḥ puruṣottamaḥ ||461||  
 navabhiś ca navavyūho daśabhir daśamūrtikaḥ |  
 ekādaśaiś cāniruddho dvādaśair dvādaśātmakaḥ |  
 5 anyeṣu bahucakreṣu anantaḥ parikīrtitaḥ ||462||

navavyūhaḥ nṛsiṃhavarāhahayagrīvanārāyaṇabrahmāṇaḥ pañca, śrīvāsudevādyāś cat-  
 vāraḥ, evaṃ navavyūharūpaḥ | daśamūrtikaḥ matsyakūrmādidaśavatārātmaḥ | ekā-  
 daśair ity āṛṣām, ekādaśabhiḥ | pāṭhāntare ekādaśa cakrāṇi yadi syur tarhi aniruddha  
 ity arthaḥ | evam agre 'pi | dvādaśātmakaḥ dvādaśādityarūpaḥ, keśavanārāyaṇādīdvā-  
 10 daśarūpo vā ||462||

*atha dvārakācakraṅkamāhātmyam*

vārāhe—

ye kecic caiva pāṣāṇā viṣṇucakreṇa mudritāḥ |  
 teṣāṃ sparśanamātreṇa mucyate sarvapātakaiḥ ||463||

15 gāruḍe—

sudarśanādyās tu śilāḥ pūjitāḥ sarvakāmadāḥ ||464||

skānde ca—

bhaktiyā vā yadi vābhaktiyā cakraṅkaṃ pūjayen naraḥ |  
 api cet sudurācāro mucyate nātra saṃśayaḥ ||465||

20 dvārakāmāhātmye ca dvārakāgatānāṃ śrībrahmādīnām uktau—

1 tu] B2 ca 4 dvādaśātmakaḥ] B2 dadhivāmanaḥ 6 nṛsiṃha] V2 ante śrī- || varāha] B1  
 deest || nārāyaṇa] B1 -śiva- 7 rūpaḥ] B1 deest || daśamūrtikaḥ] Edd deest 11 dvārakā] R1 Pa  
 B2 Od ante śrī- 13 mudritāḥ] Od gl. (aṅkitā)

<sup>461</sup>Vāsudeva has five; Pradyumna, six; Baladeva, seven; Puruṣottama, eight;  
<sup>462</sup>The Nine Manifestations, nine; The Tenfold Form, ten; Aniruddha, eleven; The One with Twelve Forms, twelve. When there are other amounts of many discs, that is called Ananta.

*The Nine Manifestations* are five—Nṛsiṃha, Varāha, Hayagrīva, Nārāyaṇa and Brahmā—plus four—Vāsudeva and so on—making the form of The Nine Manifestations. *The Tenfold Form* consists of the ten descents, that is Matsya, Kūrma and so on. The form ekādaśair for *with eleven* instead of ekādaśabhiḥ is an archaic irregularity. In the reading *eleven*, the meaning is that when there are eleven discs, that is Aniruddha. Similarly below as well. *The One with Twelve Forms* refers to the form as the twelve Ādityas,<sup>a</sup> or else it refers to the twelve forms of Keśava, Nārāyaṇa and so on.

*The Greatness of the Stone Marked with the Discs of Dvārakā*

In the Varāha Purāṇa (-):<sup>b</sup>

<sup>463</sup>Just touching whatever stone is marked with the disc of Viṣṇu will free one from all sin.

In the Garuḍa Purāṇa (-):<sup>c</sup>

<sup>464</sup>The stones beginning with Sudarśana fulfil all desires when worshipped.

And in the Skanda Purāṇa (-):<sup>d</sup>

<sup>465</sup>A man who worships the stone marked with the disc with devotion or without devotion will be liberated, even if his conduct is very poor. Of this there is no doubt.

And in the statement of Brahmā and the others who had gone to Dvārakā in the Greatness of Dvārakā (Skanda Purāṇa 7.4.32.31):

a According to Bhāgavata Purāṇa 12.11.33–44, the twelve Ādityas are Dhātṛ, Aryaman, Mitra, Varuṇa, Indra, Vivasvān, Pūṣan, Parjanya, Aṃśu, Bhaga, Tvaṣṭṛ and Viṣṇu.

b In VBC 14a.

c In JM 76b.

d In VBC 14a.

etad vai cakratīrthaṃ tu yac chilā cakracihnitā |  
muktidā pāpināṃ loke mleccchadeśe 'pi pūjitā ||466||

*atha teṣv eva cakrabhedena phalabhedah*

kapilapañcarātre—

- 5 ekacakras tu pāṣāṇo dvāravatyāḥ suśobhanaḥ |  
sudarśanābhidho yo 'sau mokṣaikaphaladāyakaḥ ||467||  
lakṣmīnārāyaṇo dvābhyāṃ bhuktimuktiphala-pradaḥ |  
tribhiś cācyutarūpo 'sau phalam aindraṃ prayacchati ||468||  
caturbhujāś catuścakraś caturvargaphala-pradaḥ |  
10 pañcabhir vāsudevaś ca janmamṛtyubhayāpahaḥ ||469||  
ṣaḍbhiḥ pradyumna evāsau lakṣmīm kāntiṃ dadāti saḥ |  
saptabhir balabhadro 'sau gotrakīrtivivardhanaḥ ||470||  
dadāti vāñchitaṃ sarvam aṣṭabhiḥ puruṣottamaḥ |  
navacakro nṛsiṃhas tu phalaṃ yacchati anuttamam ||471||  
15 rājyaprado daśabhiś tu daśāvātāraḥ smṛtaḥ |  
ekādaśabhir aiśvaryaṃ aniruddhaḥ prayacchati ||472||  
nirvāṇaṃ dvādaśātmāsau saukhyadaś ca supūjitaḥ ||473||

*atha varṇādibhedena doṣaguṇāḥ pūjyatvāpūjyatve ca*

tatraiva—

- 20 kṛṣṇo mṛtyuprado nityaṃ dhūmraś caiva bhayāvahaḥ |  
asvāsthyaṃ karburo dadyān nīlas tu dhanahānidaḥ ||474||  
chidro dāridryaduḥkhāni dadyāt sampūjito dhruvam |  
pāṇḍaras tu mahad duḥkhaṃ bhagno bhāryāvivyogadaḥ ||475||  
putrapautradhanaiśvaryasukham atyantam uttamam |  
25 dadāti śuklavarṇaś ca tasmād enaṃ samarcayet ||476||

chidraḥ sacchidra ity arthaḥ | śuklaḥ śubhraḥ varṇo yasya saḥ ||475–476||

6 sudarśanābhidho] Od *gl.* (sudarśanacakraśilākhyāḥ) 8 tribhiś] Edd ebhiś || ti] B<sub>1</sub> *om.*  
11 saḥ] B<sub>1</sub> *om.* 12 bhadro] V<sub>2</sub> Od -devo 20 bhayāvahaḥ] B<sub>2</sub> bhayāpahaḥ 21 karburo]  
Od *gl.* (nānācitvarṇaḥ) 22 chidro] Od *gl.* (tāḥ sacchidrā kṛṣṇādāyo vā) || duḥkhāni] B<sub>2</sub> duḥ-  
khāniṃ 23 mahad] B<sub>3</sub> mahā- 25 varṇaś] Od -varcaś : Od *gl.* (śuklaṃ varcaḥ varṇo yasya  
saḥ) || samarcayet] R<sub>1</sub> Pa sadārcayet 26 śubhraḥ] V<sub>1</sub> V<sub>2</sub> B<sub>3</sub> varcaḥ

<sup>466</sup>This is the Tīrtha of the disc, and whatever stone is marked with the disc will award liberation in this world of sinners, even if it worshipped in the land of Mlecchas.

*Their Different Fruits according to Their Different Number of Discs*

In the Kapila Pañcarātra:<sup>a</sup>

<sup>467</sup>A splendid stone from Dvāravatī with one disc is called Sudarśana; it awards the fruit of liberation alone. <sup>468</sup>With two, Lakṣmī-Nārāyaṇa gives both enjoyment and liberation. With three, the form of Acyuta gives the position of Indra. <sup>469</sup>With four discs, the Four-Armed One gives all the four goals of life. With five, Vāsudeva takes away the fear of birth and death. <sup>470</sup>With six, Pradyumna himself gives wealth and beauty. With seven, Balabhadra increases one's family and fame. <sup>471</sup>With eight, Puruṣottama fulfils all of one's wishes. Having nine discs, Nṛsiṃha bestows an unequalled fruit. <sup>472</sup>With ten, the one known as The Ten Descents gives a kingdom. With eleven, Aniruddha gives majesty. <sup>473</sup>When well worshipped, The One with Twelve Forms gives happiness and liberation.

*Faults and Merits and Whether to Worship or Not Depending on Colour and so on*

In the same book:<sup>b</sup>

<sup>474</sup>A black one always brings death, a cloudy one causes fear, a spotted one gives sickness and a blue one takes away riches. <sup>475</sup>When worshipped, one with a hole certainly gives poverty and suffering; a pale one, great suffering; a broken one, separation from one's wife. <sup>476</sup>A white one gives sons, grandsons, majesty and happiness, endless and supreme. Therefore one should worship this one.

[...] *White* means shining.

a In JM 76b–77a. These verses are almost identical with Skanda Purāṇa 7.4.8.57cd–63.

b In JM 77a.

śrīprahlādasamhitāyām—

- krṣṇā mṛtyupradā nityaṃ kapilā ca bhayāvahā |  
 rogārtiṃ karburā dadyāt pītā vittavināśinī ||477||  
 dhūmrābhā vittanāśāya bhagnā bhāryāvināśikā |  
 5 sacchidrā ca trikoṇā ca tathā viṣamacakrikā |  
 ardhaṇḍrakṛtir yā ca pūjyās tā na bhavanti hi ||478||

tāḥ sacchidrādyāḥ kṣṇādayo vā ||478||

gārgyagālavayoḥ smṛtau ca—

- sukhadā samacakrā tu dvādaśī cottamā śubhā |  
 10 vartulā caturasrā ca narāṇāṃ ca sukhapradā ||479||

dvādaśī dvādaśātmakasamjñikā dvādaśakoṇā vā ||479||

trikoṇā viṣamā caiva chidrā bhagnā tathaiva ca |  
 ardhaṇḍrakṛtir yā tu pūjārḥā na bhavet tu sā |  
 phalaṃ notpadyate tatra pūjitāyāṃ kadācana ||480||

- 15 iti śrīgopālabhaṭṭavilikhite bhagavadbhaktivilāse ādhiṣṭhāniko nāma pañcama  
 vilāsaḥ ||

3 vitta] Vi<sup>2</sup> *i.m.* 4 vināśikā] B<sub>3</sub> -vināśinī 5 cakrikā] B<sub>2</sub> -candrikā 6 ca] Od tu || pūjyās ...  
 hi] B<sub>2</sub> Od *deest* 8 gārgya] R<sub>1</sub> Pa *ante* śrī- 8–10 gārgya ... sukhapradā] B<sub>2</sub> Od *deest* 8 yoḥ] B<sub>1</sub>  
*deest* || smṛtau ca] Edd *deest* 9 tu] R<sub>1</sub> *om.* 10 ca] B<sub>1</sub> tu 11 vā] V<sub>1</sub> V<sub>2</sub> B<sub>1</sub> *add.* iti pañcamaḥ  
 12–13 trikoṇā ... tu] B<sub>2</sub> Od *deest* 15 vilikhite] V<sub>1</sub> V<sub>2</sub> *a.c.* R<sub>1</sub> Va Pa B<sub>2</sub> B<sub>3</sub> -viracite || bhagavad] V<sub>1</sub>  
 V<sub>2</sub> Va *deest* : B<sub>3</sub> hari- : Edd *ante* śrī- 16 vilāsaḥ] R<sub>1</sub> *add.* śrīr astu || śrī ||

In the Prahlāda Saṃhitā:<sup>a</sup>

<sup>477</sup>A black one always brings death, a brown one causes fear, a spotted one gives disease and injury, a yellow one destroys one's possessions, <sup>478</sup>a cloudy one leads to the destruction of one's possessions, a broken one destroys one's wife. One that has a hole, is triangular, has uneven discs or the form of a half-moon—these ones are not to be worshipped.

*These ones* refer to those who have a hole and so on, or those that have colours such as black.

And in the Gārgyagālava Smṛti:<sup>b</sup>

<sup>479</sup>A twelve that is delightful, that has even discs, is bright, round or quadrangular is the best; it gives people happiness.

*Twelve* means the one called The One with Twelve Forms or one with twelve corners.

<sup>480</sup>One that is triangular, uneven, perforated, broken or that has the shape of a half-moon is not fit for worship. When worshipped, it will never give any result.

Thus ends the fifth chapter of the Bhagavadbhaktivilāsa of Śrī Gopāla Bhaṭṭa, called “On The Objects”.

a In VBC 13b, NP 8.38.

b In JM 76b.



## The Greatness of the Ten-Syllable Mantra

As it is said in the Gautamīya Tantra (1.10–15ab):

O Brāhmaṇa, by recitation of the Kṛṣṇa mantra, all desires are satisfied. Among all classes of mantras—Gāṇapatya, Śaiva and Śākta—the Vaiṣṇava ones are said to be best. O Suvrata, among Vaiṣṇava mantras, Kṛṣṇa mantras confer the best results, and this ten-syllable one in particular awards perfection simply by recitation. Just by knowing this mantra one attains the four types of liberation. Best of sages, it burns up ignorance as heaps of cotton. No mantra like this is known in all the worlds. When worshipped with it, Kṛṣṇa is immediately satisfied. Brahmā became the eldest, the son of Śacī became king of heaven ...

And so on.

And further (Gautamīya Tantra 1.18–19ab):

It is the best mantra of mantras, the highest secret of secrets. That man who knows this king of mantras will attain his desires: he will get sons, wealth, eloquence, fortune, cattle ...

And so on.

Further (Gautamīya Tantra 1.21–23):

Knower of mantras! By this mantra, one will attain devotion characterized by love, as pure as all Tīrthas, purifying all Kṣetras, invincible as the sun, even purer than the pure, a master of perfections like Śaṅkara, a true refuge like Viṣṇu. But what is the use of all these words! Listen to a secret, Gautama: this mantra gives liberation. What is the point of other talk?

Further, in the same book (Gautamīya Tantra 2.15–19ab, 21cd–26ab):

From the letters of KLĪM, he created the world—thus states the crown of revelation. From L earth was born; from K, water; from Ī fire was created; from the tone, air was born; from M, space was created.—Thus the mantra comprises the elements.



The sound *svā* designates the knower of the field; *hā*, the higher nature of consciousness. When they are uttered together, they envelop the whole mouth. Therefore, the dissolution of the world is found in the world *svāhā*.

One should understand *gopī* to mean *Prakṛti* and *Jana* as all the categories, and as the Lord is their cause, he pervades both these as their refuge. By the word *vallabha* the highest light of intense bliss is designated. Alternatively, *gopī* means *Prakṛti* and *Jana* the circle of his parts. The one who is said to be *vallabha* (dear) to them is the master called *Kṛṣṇa*, the highest Lord, the Lord of cause and effect; therefore he is glorified by the Vedas. Or else, he is the husband of the *Gopīs*, perfected after countless lives; he is called the son of *Nanda*, the one who increases the bliss of the three worlds. Free from passion, the practitioner should meditate [in this way] to attain all his wishes.

As it is the supreme witness (*sākṣin*) and knower of all the ten (*daśa*) categories it is called the ten-syllable (*daśākṣara*) mantra; it is the king of mantras and higher than the highest. As by nature its Seed mantra is hidden, it is said to have ten syllables. O sage, I have also told you the secret of reciting it along with its Seed.

## The Meditation on Kṛṣṇa in Gautamīya Tantra 10.142cd–159ab

navīnanīradaśyāmaṃ nīlendīvaralocanam  
 vallavīnandanam vande kṛṣṇam gopālarūpiṇam  
 sphuradbarhadalodbaddhanīlakuñcitamūrdhajam  
 kadambakusumodbaddhavanamālāvibhūṣitam  
 gaṇḍamaṇḍalasamśargicalatkāñcanakuṇḍalam  
 sthūlamuktāphalodārahārodyotitavakṣasam  
 hemāṅgadatulākoṭīkirītojjivalavigraham  
 mandamārutasaṃkṣobhivalitāmbarasamcayam  
 rucirauṣṭhapuṭanyastavaṃśīmadhuranisvanaiḥ  
 lasadgopālikāceto mohayantaṃ muhur muhuḥ  
 vallavīvadanāmbhojamadhupānamadhuvratam  
 kṣobhayantaṃ manas tāsāṃ sasmerāpāṅgavikṣaṇaiḥ  
 yauvanodbhinnadehābhiḥ saṃsaktābhiḥ parasparam  
 vicitrāmbarahūṣābhir gopānāribhir āvṛtam  
 prabhinnāñjanakāḷindījalakelikalotsukam  
 yodhayantaṃ kvacid gopān vyāharantaṃ gavāṃ gaṇam  
 kāḷindījalasamśargisītālānilakaṃpīte  
 kadambapādapacchāye sthitaṃ vṛndāvane kvacit  
 ratnabhūddharasamḷagnaratnāsanaparigraham  
 kalpapādapamadyasthaṃ hemamaṇḍapikāgatam  
 vasantakusumāmodasurabhūktadiṇmukham  
 govardhanagirau ramye sthitaṃ rāsarasotsukam  
 savyahastatalanyastagirivaryātapatrakam  
 khaṇḍitākhaṇḍalonmuktamuktāsāraghanāghanam  
 veṇuvādyamahollāsaiḥ kṛtahuṃkāranisvanaiḥ  
 savatsair unmukhaiḥ śāsavad gopālair abhivikṣitam  
 kṛṣṇam evānugāyadbhis tacceṣṭāvaśavartibhiḥ  
 daṇḍapāśodyatakarair gopālair upaśobhitam  
 nārādādyair munīśreṣṭhair vedavedāṅgapāragaiḥ  
 prītasusnigdhayā vācā stūyamānaṃ parāt param  
 ya evaṃ cintayed devaṃ bhaktyā saṃstauti mānavaḥ  
 trisandhyaṃ tasya tuṣṭo 'sau dadāti varam īpsitam

*rājavallabhatām eti bhavet sarvajanaṅprīyaḥ  
acalām śrīyam āpnoti sa vāgmī jāyate dhruvam*

I worship Kṛṣṇa appearing as a cowherd; dark as a new raincloud; whose eyes are like the petals of the blue lotus; who is the darling of the milkmaids; who has stuck a splendid peacock-feather in his dark and curly hair; who is decorated with a forest-garland tied with Kadamba flowers (Nauclea Cadamba); whose dangling, golden earrings touch the circles of his cheeks; whose chest shines with a necklace of majestic, large pearls; whose body shines with golden diadems, foot-ornaments and bracelets; whose garments are tossed and turned by soft breezes; who constantly enchants the minds of the playful milkmaids with the sweet sound of his flute, touched to his splendid parted lips; who is a bumblebee that drinks the nectar of the lotus faces of the milkmaids; who excites their minds by his smiling, sidelong glances; who is surrounded by devoted cowherd girls, their bodies youthful, with colourful garments and ornaments; who is fond of the art of playing in the water of the Kālindī black as collyrium; who sometimes fights with the cowherds; who calls the groups of cows; who sometimes stands in the shadow of a Kadamba-tree in Vṛndāvana that is shaken by cooling breezes mixed with water from the Kālindī; who sits on a jewelled seat on top of mountain of precious stones underneath a desire-tree, within a golden pavilion, made fragrant all around by the perfume of spring flowers; who stands at charming Govardhana hill, eager to savour the nectar of the Rāsa dance; who has made an umbrella out of the best of hills, lifted up with the palm of his left hand against the great clouds, letting loose torrents of rain, sent by Indra; who is always watched by expectant, boisterous cowherd boys, greatly delighted by the sound of the flute, and their calves; who is beautifully surrounded by cowherd boys holding sticks and ropes in their uplifted arms, who sing along with Kṛṣṇa, their movements guided by his gestures; who is higher than the highest, praised as he is by the lovingly sweet words of Nārada and other great sages, fully conversant with the Vedas and Vedāṅgas—the person who thus meditates and praises the Lord with devotion at the three junctures of the day will attain his favour. He will give him what he desires. That person will become dearest to the king, beloved by all the people! He will attain unending fortune, and he will certainly become eloquent.

## Maṇḍalas in the Text

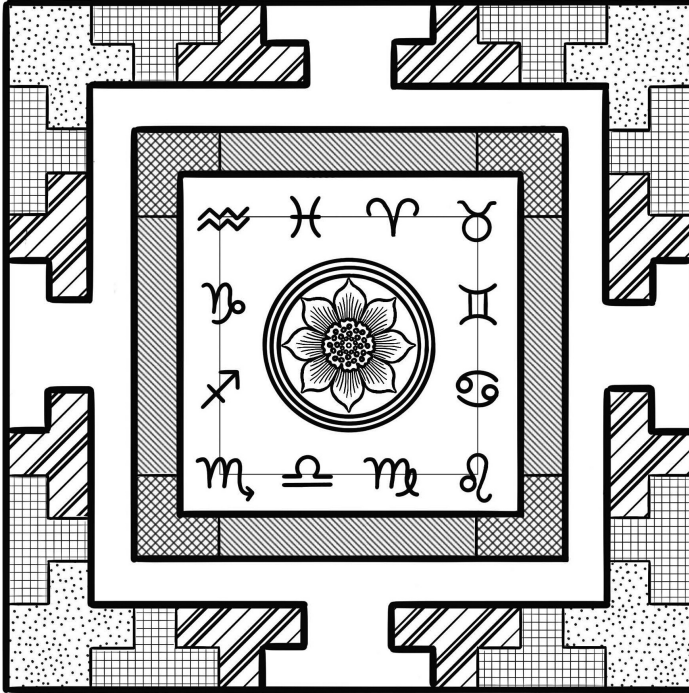


FIGURE 2 Dikṣā Maṇḍala

In all the pictures below, up is east rather than north. The first picture here illustrates the Dikṣā Maṇḍala described at 2.50–51 with its commentary. As nothing is there said about the colours, the patterns in the picture merely indicate the different parts of the Maṇḍala. The Western symbols have here been used to indicate the placing of the astrological signs; in actual practice, they would probably be indicated by simple circles or perhaps their first letter.

The second picture shows the Navanābha (Nine-navel or nine-lotus) Maṇḍala mentioned at 2.187, 199 and 201, following Bühnemann 2003 (colour plate 18). The patterns here indicate different colours, as described in the legend below.

The third picture shows the Sarvatobhadra (Everywhere Auspicious) Maṇḍala, mentioned in the text in several places but not described before the commentary to 19.905. The patterns here as well represent different colours.

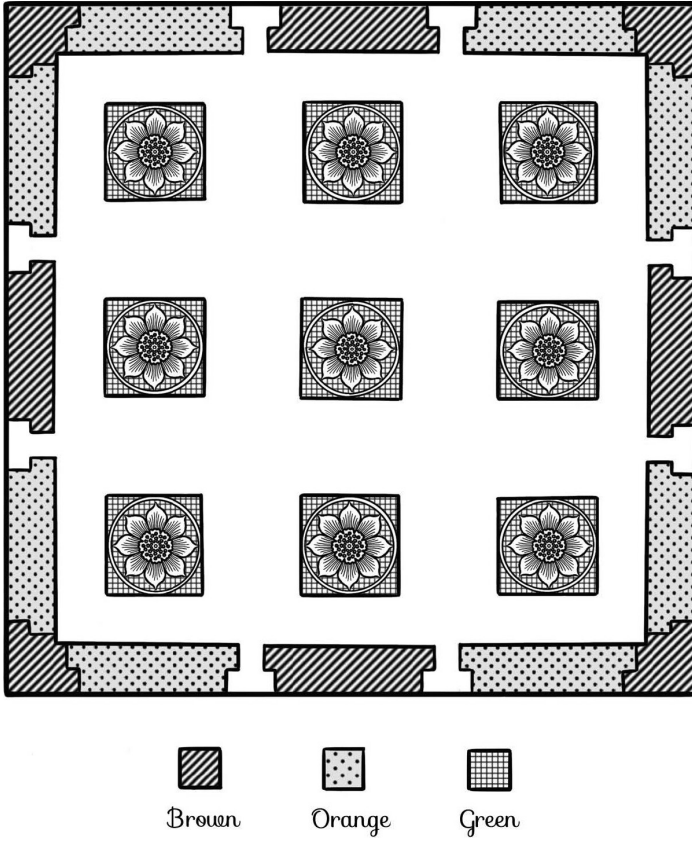
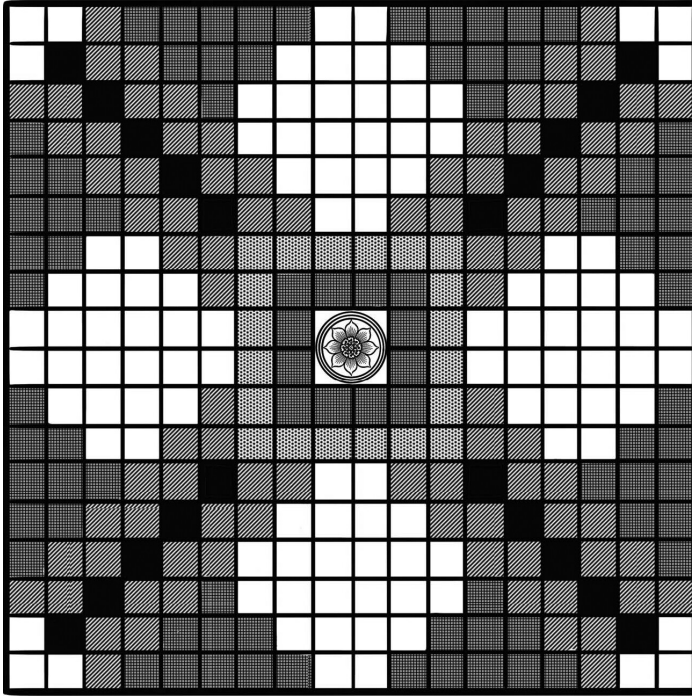


FIGURE 3 Navanābha Maṇḍala



*Black*



*Green*



*Red*



*Yellow*



*White*

FIGURE 4 Sarvatobhadra Maṅḍala

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