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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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অযমবিলোলতযাদ্য সনাতন কলিতাঙ্কুতরসভারম্ |
নিবসতু নিত্যমিহাম্‌তনিন্দিনিবিন্দন্‌ মধুরিমসারম্ ||

শ্রীরূপপাদানাম্



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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, Bhubaneshwar, 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). 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.¹ 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 Keśīdamana Dāsa (2005), which incorporates some of the commentary, and where the translation is somewhat better as well. Another translation is that of Kuśākratha 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 1582–1583.² 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).

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),³ 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.⁴

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 *Rasa-mañjarī* (early 16th century⁵) 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.⁶ Gopāla Bhaṭṭa also wrote the commentary *Rasataranīginī* 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 Rāyamukūṭa in the 15th century, so they must refer to some other work by the same name.⁷ 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 Venkaṭa of Narahari Cakravartin. Is Gopāla Bhaṭṭa, the son of Trimalla or Venkaṭa 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 *Ujjvalanīlamaṇi*. 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,⁸ 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.⁹

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 nūṭana*).—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).¹⁰ 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 Kāṃsa 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.¹¹ 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*.¹² While it is based on the influential 14th-century commentary of Śrīdhara Svāmī (Sheridan 1994, Gupta 2020), it goes much beyond it, discussing for instance parallel passages in the *Harivaṃśa* and the *Viṣṇu Purāṇa*. While the text mentions the commentary of Vallabha (1479–1531), the founder of the Puṣṭimārga Vaiṣṇava *saṃpradāya*, 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 *saṃpradāya*.

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.¹³ 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 karṇāṭadeśavikhyātaviprakulācāryaśrījagadguruvamśajātaśrīkumārāmājō 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," Manohara Dāsa continues, "the waves of their love—a great secret is that there was no difference between them."¹⁴

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.¹⁵ 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.¹⁶

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 Bhagavadbhaktivilāsa famous as the HBV today, and which indeed does call itself Bhagavadbhaktivilāsa in the chapter colophons.¹⁷

14 *lhāte jāñiye doihāra premera taraṅga | yāte bheda nahi atī boḍo antaraṅga ||*

15 *Haribhaktivilāsa granthe vaiṣṇava-ācāra | vaiṣṇavera kriyā mudrā niyamādi āra || grantha pūrṇa haile samarpila 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 śrīharibhaktivilāsa 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,¹⁸ there appear to be—with some small variations particularly at the beginning and end—two shorter versions of the HBV. The first,¹⁹ called simply HBV, “The Essence of the HBV” (*haribhaktivilāsasya sārasaṅgrahaḥ*) or “An Abbreviated HBV” (*haribhaktivilāsasaṃkṣepaḥ*), 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”²⁰ 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,²¹ 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

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 vṛndāvananivāsinaḥ | 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,²² 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 (*nīcājāti, nīcasan̄gi, 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 Purāṇa*.²³

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,²⁴ and the same three are mentioned in verse nine of the introduction to the *Brhadvaiṣṇavatoṣaṇī*.²⁵ 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*.²⁶ 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 Caitanya²⁷ 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 *Brhat-* prefix.

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

25 *vṛndāvanapriyān vande śrīgovindapadāśritān | śrīmatkāśīśvaraṃ lokanāthaṃ śrīkṛṣṇadāsaśam ||*

26 *rādhāpriyapremaviśeṣapuṣṭo gopālabhaṭṭo raghunāthadāsaḥ | syātām ubhau yatra suhṛt-sahāyau ko nāma so 'rtho na bhavet susiddhaḥ || śrīmaccaitanyarūpasya prītyai guṇavato 'khilam | bhūyād idam yadādeśabaleṇaiva 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),²⁸ *Kṛṣṇalīlastava* (e.g., 406, 415)²⁹ and *Bṛhadvaiṣṇavatoṣanī* (e.g., at 10.14.40, 10.40.3 or 10.50.1).³⁰

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.³¹ 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 smariṣyasi ||* and *aśādhusādhutādāyinn atinīccatākara | hā na muñca kadācin māṃ premṇā hrṭkaṇṭhayaḥ sphura ||*

30 *śrīmaccaityadevānugrhitānām anugrahāt | teṣāṃ mude stutir brāhmī vyākhyāteyaṃ yathāruci ||, tasmai caitanyadevāya namo bhagavate muhuḥ | jaḍaṃ nartayate yo ’haṃ hāṣayan bahudhā budhān ||* and *mahābdhimadhye patitaṃ vyākulaṃ śaraṇāgatam | caitanyadeva bhagavan pāraṃ prāpaya satvaram ||*

31 See however A.C. Bhaktivedānta Swamī’s commentary on *Caitanyacaritāmṛta* 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 Rādhārāmaṇa, the image of Kṛṣṇa that Gopīnātha worshipped and that his descendants continue to worship until the present day.

in those places.”³² Further, the Rādhā Dāmodara temple manuscript list mentioned above mentions two manuscripts of the HBV and separately one of its commentary (*taṭṭikā*, 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),³³ but he refers in the same way to the main text of the HBV (10.59–82, 3.262–280).³⁴

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.³⁵ 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 yadaiśāṃ tatra tatra nivāsaś tadānīm ayaṃ grantho jāta ity ādy api sūcitam ||*
 33 BVT 10.1.4: *anyad bhagavadbhaktivilāsaṭīkāyāṃ kathāmāhātmye vistāritam evāsti |* BVT 10.51.63: *mahābhāgavatottamalakṣaṇ cokaṭaṃ padmapurāṇottarakhaṇḍe—tāpādīpañca-saṃskārī navejyākarmakārakaḥ | arthapañcakavid vipro mahābhāgavatottamaḥ || iti | asyārthaḥ śrībhagavadbhaktivilāsaṭīkāto jñeyaḥ |* BVT 10.86.43: *tallakṣaṇaṇ ca padmottarakhaṇḍe—tāpādīpañca-saṃskārī navejyākarmakārakaḥ | arthapañcakavid vipro mahābhāgavatottamaḥ || iti | asyārthaś ca śrībhagavadbhaktivilāsaṭīkāyāṃ vivṛta eva |*
 34 BVT 10.20.34: *vidhiś cāḍau tīrthapraṇāmācamanādīlakṣaṇaḥ padmapurāṇe yamunāmāhātmyāḍau prasiddhaḥ, śrībhagavadbhaktivilāse likhita eva |* BVT 10.39.40: *etac ca śrībhagavadbhaktivilāse ekāntīlakṣaṇāḍau vivṛtam evāsti |*
 35 *svasvanāmena hṛdayādikrameṇa ṣaḍbhinnena indrādīnāṃ ṣaḍaṇḍapūjā kāryety arthaḥ |* cf. DDṬ on HBV 2.145, *pūjāyāṃ pakṣāntaram āha athaveti |* *svasvanāmnā svasvanāmaman-treṇa hṛdayādikrameṇa ṣaḍbhinnena indrādīnāṃ ṣaḍaṇḍapūjā 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 Gauḍiṃya Vaiṣṇava author 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 Gauḍiṃya 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 kārīkā*, 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 *Bṛhadvaiṣṇavatoṣaṇī* 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,³⁶ 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 (*ūrdhvapūṇḍra*) on one's body (4.166–224), preferably with *gopī-candana* 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).³⁷

Nevertheless, as pointed out by Goudriaan and Gupta (1981: 143–144), this style of writing means that it 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 *Nṛsiṃhaparicaryā* 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 chālagrāmaśilāsuvaṭ | sā cārcyā 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 he³⁸ 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.³⁹

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.⁴⁰

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 || kṣatraviṭśūdrajātīyaḥ 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 || grhītaṇiṣṇudikṣāko viṣṇupūjāparo naraḥ | vaiṣṇavo 'bhihito 'bhijñair itaro 'smād avaiṣṇavaḥ ||*

40 *brahmakṣatriyavaiśyāś ca guravaḥ śūdrajanmanām | śūdrāś 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.⁴¹ 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*).⁴² 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”⁴³ 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.⁴⁴ Many times the commentor is forced to account for irregular grammar in verses cited, often occasioned by poor manuscript readings.⁴⁵ The commentary is also not free from mistakes, particularly when it comes to explaining Vedic grammar.⁴⁶

Nevertheless, there are many places where the DDṬ is extremely interesting to the reader. It sometimes provides further information on topics covered only briefly,⁴⁷ discusses variant readings available to the author,⁴⁸ mentions local or social customs⁴⁹ and at times takes the text into a less generally Vaiṣṇava and more specifically Gauḍīya Vaiṣṇava direction.⁵⁰ In one place it even engages in something of a text-critical discussion on the age of various scriptures referenced, calling the *Kāśikhaṇḍa* a “modern poetical creation”.⁵¹

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 *Bṛhadvaiṣṇavatoṣaṇī* 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 (*dākṣiṇātyaśrīvaiṣṇavānām*) 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.⁵²

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 (*paramātman*) 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 pūjāyām manomayī | yady api sarvāsām eva manomayitvaṃ ghaṭate, tathāpi manasi śrībhagavatpariṣphurtiviśeṣāpekṣayā prthag uktā | jīvayati cetayati jīvo bhagavān eva tasya mandiram adhiṣṭhānam | pratiṣṭhā prakarṣeṇa tiṣṭhaty asyām iti pratimaiva [jīvasya bhagavato mandiram] | yad vā, pratiṣṭhayā kalānyāsādīnā bhagavanmandiraṃ 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.⁵³ 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?⁵⁴), the founder of an important Vaiṣṇava *saṃpradāya*, having ever visited Vraja, but according to A.W. Entwistle

53 The editions of Purīdāsa (and Haridāsa, 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 pañcaśaṣṭhākrasamākhya 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”.⁵⁵ 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*).⁵⁶ 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 *Lalitāmādhava* (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.⁵⁷

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: *sāṃpradāyikaśiṣṭānāṃ ācārāc ca yathāruci | śāṅkhacakrādicihnāni sarveṣv aṅgeṣu dhārayet ||*

57 HBV 20.366: *kṛtyāny etāni tu prāyo grhīnāṃ dhanināṃ satām | likhitāni na tu tyaktapari-grahamahātmanām ||* HBV 20.382–383: *evam ekāntināṃ prāyaḥ kīrtanaṃ smaraṇaṃ prabhoh | kurvatāṃ paramapṛīṭyā kṛtyam anyan na rocate || bhāvena kenacit preṣṭhaśrīmūrter aṅghrisevane | syād icchaiṣāṃ svamantreṇa svarasenaiva tadvidhiḥ ||*

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.⁵⁸

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.⁵⁹

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 *Nṛsiṃhaparicaryā* (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 *Nṛsiṃhaparicaryā*. 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), *pāponmūlanatvam* (uprooting sin), *sarvāpadvimocakatvam* (liberating from all misfortune), *durvās-anonmūlanatvam* (uprooting bad tendencies), *sarvamaṅgalakāritvam* (causing all fortune), *sarvasatkarmaphaladatvam* (awarding the fruit of all good deeds), *karmasādhunyakāritvam* (effecting the excellence of deeds), *sarvakarmādhikatvam* (surpassing all deeds), *sarvabhayāpahāritvam* (removing all fear), *mokṣapradatvam* (bestowing liberation), *bhagavatprasādanam* (propitiating the Lord), *śrīvaikuṇṭhalokaprāpakatvam* (elevating to the Vaikuṇṭha world), *sārūpyaprapaṇam* (leading to the sameness of form [with the Lord]), *śrībhagavadvaśīkaraṇam* (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.⁶⁰ 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, Mahāvishṇu, 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.⁶¹ 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 *Nṛsiṃhaparicaryā* 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*).⁶² 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;⁶³ secondly, because the readings of the passages given correspond to those of these secondary sources rather than to those of the primary sources themselves;⁶⁴ thirdly, because the order and extent of the citations follow those in the secondary sources;⁶⁵ and fourthly, because Sanātana Gosvāmin does mention most of these secondary sources in the text or the commentary.⁶⁶ 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 Aranya Muni, the disciple of Puṇya Aranya. Nṛsiṃha Aranya

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.⁶⁷

Many of the illustrative passages of the HBV are culled second-hand from the VBC,⁶⁸ 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.⁶⁹ 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.⁷⁰ 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.⁷¹ 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 *śākābdāḥ 1456 caitre māsy amavāsyāyāṃ śṛīgovardhananāthapādāravindanikaṭaśrīrudrakunḍatīre 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 *Nṛsiṃhapari-caryā* (NP) by Kṛṣṇadeva Ācārya,⁷² a prose text on the worship of Nṛsiṃha 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 Nṛsiṃha 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.⁷³ 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

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 śrīcaitanyaadevarūpāya*), 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.⁷⁴ 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 Saṁhitā, one of the first texts to deal exclusively with the worship of Rāma (Barkhuis 1995a: 78).⁷⁵

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.⁷⁶ 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.⁷⁷ 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.⁷⁸ 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).⁷⁹

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.⁸⁰

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.⁸¹ 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 *Bahvr̥cpariṣiṣṭha* 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,⁸² 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 Mahāvidyā (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 sanṅyāsa* 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.⁸³ 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 Vṇḍāvana. 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).⁸⁴ His main scriptural source here is the *Gopālatāpanī Upaniṣad*,⁸⁵ 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*,⁸⁶ 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).⁸⁷ The unpublished *Brhadgautamīya Tantra* is also cited in this connection,⁸⁸ as is the *Trailokyasaṃmohana Tantra*⁸⁹ and the *Sanatkumāra Kalpa*.⁹⁰ I have not been able to trace the latter two texts.⁹¹ 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.⁹²

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

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 *Trailokyasaṃmohana* or simply the *Samṃmohana Tantra*, but none seems to correspond to the text cited in the HBV. VRI 6604 claims to be the *Samṃmohana 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.⁹³ Sanātana Gosvāmin also had access to the *Harivaṃśa*,⁹⁴ from which he quotes a few times in the HBV⁹⁵ but at length in his later *Brhadvaishṇavatoṣaṇī*. 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.⁹⁶

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.⁹⁷ 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.⁹⁸ 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*⁹⁹ 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).¹⁰⁰ 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 *Jayākhyā Saṃhitā*.¹⁰¹ However, associating the name “Nārada Pañcarātra” with the *Jayākhyā 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 *Jayākhyā Saṃhitā*.¹⁰² 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 Kavikāṇkācārya (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.¹⁰³

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; DDṬ 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 text¹⁰⁴ and reproduces many verses cited in it, often in the exact same order as in the HBV.¹⁰⁵ 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 *Haribhaktitaranginī* 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: xlvii–xlvi). A relatively recent example of this is the Maṇipurī *Haribhaktivilāsaṇa* (“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).

V₁ 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 (V₁²) 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 mantra¹⁰⁶ at 1.155 found mostly in Bengali manuscripts.

106 *Gopjānavallabhāya svāhā*.

The manuscript is dated Sunday, Agraḥāyana Śukla 5, Vikrama Saṃvat 1828 [11 December 1771],¹⁰⁷ 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 *śloka*s or units of 32 syllables of the whole text (24173), splitting them up between the main text (12015) and the commentary (12158).¹⁰⁸ 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 *Kṛṣṇakarmāmṛta* 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 (V2²).

Copied by Bālakṛṣṇa in Bhūviluthanikuṅja, Vṛndāvana, on Friday, Āśvina Śukla 2, Vikrama Saṃvat 1868 [20 September 1811].¹⁰⁹

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/.

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

¹⁰⁹ *samāptaś cāyaṃ śrībhagavadbhaktivilāso granthaḥ || * || iṣadvivīśadapakṣe kāvyavāre hi saṃvad vasurasavasucandre vṛndayā pālītāyāṃ | bhuviluthitanikuṅje bhaktipūrvaṇ vilāsaṃ lalitalipibhir arāṇye vālikhad bālakṛṣṇaḥ || * || asya granthasya samkhyo ślokaḥ 24173 mūla 12015 śrī 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 Miśra¹¹⁰ 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].¹¹¹ 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?]chruṭyaṅkaśailābje māghaśuklāṣṭamikuje || śrīmacchrijayasīṃhākhyair harilālaya cārṇitam ||r|| samāptau [...]* *vākhyena tatsutena supūritam || śrīmajjāyapure ramye gopīnāthakṛpāvaśāt || śrībhāgavata[śama?]* *skandhapūrvārdhasaṭṭhāṣṭāvargapatālī 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.¹¹² 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 karorīmadhye 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.¹¹³ 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 Daivakinandana for Nityānandavara Gosvāmin, on Monday, Caitra Kṛṣṇa 13, Śāka 1695 (19 April 1773).¹¹⁴

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!”¹¹⁵

113 E.g., *om namo nārāyaṇāya* at 3.115, *govinda mādhyava mukunda hare* at 3.172, *śrīraghun-andano jayati* at 3.185 or *śrīrāmo jayati* at 3.286.

114 *samāptaś cāyaṃ śrīmadadharibhaktivilāsaḥ* || * || *śāke bāṇabilartucandrāgaṇite meṣaṃ gate pūṣaṇi* | some ‘*śuklatrayodaśīthivare*’ *lekḥin mudā śrīhareḥ* | *grantham bhaktivilāsa-asaṃjñākam idaṃ gosvāmināḥ śrīyutanityānandavarākhyakasya sakalam śrīdaivakinandanaḥ* || || *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* || *śrīśrīgopālāḥ 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).¹¹⁶

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 anīṣaṃ śrīśadārā-makesar granthaṃ cemaṃ lilekha tridaśagaṇahṛdānandadaṃ bhaktibhāṇḍam | saśrīk-[aḥ?] pralilekha yatnabahulaiḥ kṛṣṇaprasādo 'grajāḥ śāke candradharāśvaravidhūḥvyomaḥvaye mādhave || śrīkṛṣṇacarāṇe bhaktir asti anīṣam ||* 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 *Sadārāmakesar* (?). 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.¹¹⁷ 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 Mukṭārāma 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.¹¹⁸ 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 Mukṭārāma Vidyāvāgīśa undertook the publication at his own cost.

117 śubham astu || śākābdā 1692 || 20 || o || o || * || jayati vidyā[....] haricarāṇo hṛdayanandanah śrīvrājanandanah | tasyātmajah śrījagannāthadevaśarmaṇo sutaḥ śrībhuvanānandah || r || phālgune yā śuklaikādaśītihiḥ samāptaś ceti grantho 'yaṃ śrīharibhaktivīlāsavān || * || śrīgurave namaḥ || o || * || vande 'haṃ paramānandaṃ śrīguruṃ karuṇārṇavam | yatpādadhūlim āśṛitya rādhākānto gatiṃ mama || śrīśivāya namaḥ śrī morasūdābāde e grantha saṃgraha karilām | śrīgaṅgājūr [...] nāśīrvāde || śrīśyāmacandro jayati || śrīgaṅgajanadevaśarmā śrī || * || śrījagannāthadevaśarmaṇo 'yaṃ granthaḥ svākṣaram ca || o || o || kṛṣṇa || o || [in another hand:] śrīlakṣmanānandadevaśarma pustakam idaṃ

118 navadvīpamālipāḍāprabhṛtiprasiddhashānato bahuyatnenānekāni pustakāni samāhṛtya tattatpāṭhānāṃ tīkayā 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 Rāmanāyaṇa 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).

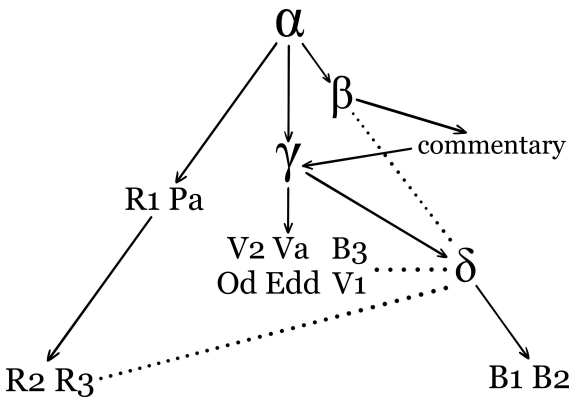


FIGURE 1 Stemma codicum

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 α stands for the autograph of the HBV, written by Sanātana Gosvāmin around 1538 in Devanāgarī letters. β 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 5.287.¹¹⁹ 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 α begins at any rate one line of recensions, represented by Devanāgarī manuscripts R₁ and Pa, which we can call the Simple recension as it is not accompanied by the commentary (which did not yet exist when α began to be copied). From the Simple recension another recension branches out, represented by manuscripts R₂ and R₃. 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 β , 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 γ , it was by mistake joined with a copy of α , rather than manuscript β 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 γ stems the most widespread recension of the HBV, including manuscripts both in Devanāgarī and Bengali scripts (V₁, Va, B₃, 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 γ , too, stems another combination of main text and commentary, archetype δ , which also incorporated elements of the first copy of the text, β . From this δ 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 R₃, B₃ and V₁.

All the manuscripts I have seen belong to one of these four recensions.¹²⁰ 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 α . While the Bengali recension is the farthest from archetype α , it retains elements of β , 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

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] V₁ yuñjanti : Edd prayuñjate” means that on line 11 from the top, instead of the word *prayuñjanti*, manuscript V₁ has (the unmetrical) *yuñjanti*, while the printed editions read *prayuñjate*. Superscript numbers after sigla (e.g., V₁²) 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 *Rādhā 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* och *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., KLĪṢ). 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 |

caitanyadevaṃ bhagavantam āśraye
śrīvaiṣṇavānām pramude 'ñjasā likhan |
āvaśyakam karma vicārya sādhubhiḥ

5 sārdham samāhṛtya samastaśāstrataḥ ||1||

śrīśrīmadanamohanāḥ kṛṣṇo jayati |

brahmādiśaktipradam īśvaram taṃ
dātum svabhaktiṃ kṛpayāvatīrṇam |
caitanyadevaṃ śaraṇam prapadye

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

suduṣkare karmaṇi pravartamāno granthakāras tatsaṃsiddhaye prathamam parama-
gururūpaṃ śrīmadīṣṭadaivatam śaraṇatvenāśrayati caitanyeti | caitanyam viśuddham
15 jñānam tadrūpo yo devo jagatpūjyas tam | deveṣu madhye yo jñānaghanas tam ity
arthaḥ | yad vā, caitanyasya cittasya devo 'dhiṣṭātā yaḥ śrīvāsudevas tam | athavā, caita-
nyam cetanā jīvanahetus tasya devo nāthas taṃ prāṇeśvaram ity arthaḥ | āśraye śara-
ṇam yāmi | kimartham? śrīmatām vaiṣṇavānām āvaśyakam āvaśyakṛtyam yat karma
tat sādhubhiḥ sadācāraparair vaiṣṇavair eva samam vicārya likhan likhitum, hetau

1 śrī ... namaḥ] V2 śrīśrīrādhākṛṣṇābhyām namaḥ : R1 śrīgurave namaḥ | śrīkṛṣṇāya namaḥ |
śrīrṇḍāvanapurandarāya namaḥ : R2 śrīgovindāya namaḥ : Pa śrīrādhāmadanamohanau jaya-
taḥ śrīrādhāśyāmasundaradevau jayataḥ śrīgurave namaḥ : B1 om namo bhagavate vāsudevāya
: B2 namaḥ śrīkṛṣṇāya : Od om kṛṣṇāya namaḥ | om vighneśvarāya namaḥ | om rādhākṛṣṇāb-
hyām namaḥ | : Vidyāvāgīśa Gurudayāla Vandyopādhyāya Purīdāsa śrīśrīkṛṣṇo jayati : Vidyāratna
Tīrtha śrīśrīrādhāramaṇāya namaḥ : Śarma Kaviratna śrīśrīgovindāya namaḥ : Haridāsa śrīśrī-
rādhākṛṣṇābhyām namaḥ || namaḥ] Edd (-Vidyāvāgīśa Gurudayāla Vandyopādhyāya) *add.* atha
maṅgalācāraṇam 2 caitanya] R1 [...] 3 vaiṣṇavānām] V1 bhagavatānām || pramude] Od²
glos. (vaiṣṇavānām harṣāya) 4 sādhubhiḥ] Od² *glos.* (sādhubhiḥ saha) 5 sārdham] R1 [...] 6
śrīśrīmadanamohanāḥ kṛṣṇo jayati] V1 śrīrādhāramaṇājī : V2 śrīrādhāmodaradevau jayataḥ
: B1 om namo gopījanavallabhāya : B2 namo bhagavate śrīkṛṣṇāya : Od śrīkṛṣṇacaitanyacandro
jayati : Od *add.* prathamaślokaśya ṭikām idaṃ vijñeyam 7 taṃ] B1 prabhum 11 mati] V1 B2 -
matih 12 bodhinī] B1 darśinī : B3 bodhanī 13 sam] V1 V2 *deest* 14 śaraṇatvenāśrayati] B3
śaraṇam āśrayati 15 ghanas] B3 -janakas 16 yaḥ] B3 *ins.* devaḥ || śrī] V2 *deest* 17 āśraye]
B2 *ins.* aham 19 sadācāraparair] B3 sadācarair || vaiṣṇavair] B1 *deest* 19-60.2 likhan ...
sidhyatu] Od [...]]

Chapter One: On the Guru

Obeisance to Śrī Kṛṣṇa!

¹Having 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? teṣāṃ eva prakṛṣṭamude paramaharṣāya | nanu tava nīca-
 sya katham etat sidhyatu? tatrāha bhagavantam iti | sarvaiśvaryayuktaṃ kārūṇyādyā-
 khilabhajanīyaguṇavantaṃ vā śrīkṛṣṇam iti vā kṛṣṇas tu bhagavān svayam iti śrībhā-
 gavatokteḥ | evaṃ pakṣatraye krameṇa sambandhanīyam | tādṛśasya mahāprabhor
 5 āśrayaṇena na kim apy asādhyaṃ iti bhāvaḥ | kiṃ ca tacchaktyaiva tannīyojanena vā
 tanmāhātmyena vāham atra pravṛtto 'smi, na tu svātantryādineti nijauddhatyādipari-
 hārah | svamate ca śrīcaitanyaadeveti prasiddhasaṃjñāṃ bhagavantaṃ mahāprabhum
 | tatkarūṇyamahimnā tadāśritasya mama na kim api duṣkaram iti, sarvam eva sukha-
 sādhyam ity arthaḥ | nanu tat sarvaṃ śrutismṛtipurāṇāgamādiṣu sarvatra vartata eva,
 10 kiṃ tallikhanena? tatrāha samastebhyaḥ śāstrebyaḥ samyag āhṛtya 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 rūpaśānanau 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 ... svātantryādineti] Od [...] 6 pra-
 vr̥tto] B1 B3 pravartito 8 kārūṇya] Od [...] || na ... api] B3 Od kim api na || iti] Edd *deest* : B1 ity
 arthaḥ 9 śrutismṛti] Od [...] 10 kiṃ ... tallikhanena] B2 *transp.* || tatrāha] B3 Od *ins.* sama-
 steti || ānīyeti] Edd āniya 11 sthāne] Edd *deest* 17 cinute] V1 sañcinute 18 granthasya] V1
deest || ekam] B2 evam : Od *deest*

- a 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).
- b Prabodhānanda Sarasvatī is best known for his poetical works *Caitanyacandrāmṛta* and *Vṇ-dāvanaśataka*, full of emotionally charged prayers to Caitanya and the holy land of Vṇ-dāvana, 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.^a 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.

²Gopāla Bhaṭṭa, the disciple of
Prabodhānanda, beloved of the Lord,^b
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

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 Vṇḍāvana Gosvāmins, but more probable is that he may have been sidelined because of his friendship with Hitaharivaṁśa (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 mātmyajātaṃ pratipāditam | evaṃ
tacchiṣyasya śrīgopālabhaṭṭasyāpi tādrkṭvaṃ boddhavyam | śrīraghunāthadāso nāma
gauḍakāyasthakulābjabhāskaraḥ paramabhāgavataḥ śrīmathurāśritas tadādīn nijasaṅ-
gīnaḥ santoṣayitum ity arthaḥ ||2||

5 mathurānāthapādābja-
premabhaktivilāsataḥ |
jātaṃ bhaktivilāsākhyam
tadbhaktāḥ śīlayantv imam ||3||

10 śrīmathurānāthasya śrīkṛṣṇasya bhagavataḥ pādābje viṣaye yā śrīgopālabhaṭṭasya pre-
mabhaktis tasyā vilāsataḥ ullāsāt | yad vā, mathurāyām yo nāthas tasya prabhoḥ śrī-
kṛṣṇasya pādābjayor bhaktivilāsaḥ bhaktikṣetratvāt tasmāj jātam idam iti granthasya
bhaktivilāsetyākhyāyām kāraṇāntaraṃ jñeyam | imaṃ granthaṃ tadbhaktāḥ śrīma-
thurānāthapādābjabhramarāḥ śīlayantu pariśīlayantv abhyasyantv ity arthaḥ | pāṭhān-
tare śobhayantu doṣāpakaraṇeṇa nirantaraśravaṇakīrtanapracāraṇādīnā vālaṅkur-
15 vantv iti vinayaviśeṣaḥ ||3||

jīyāsuraṭyantikabhaktiniṣṭhāḥ
śrīvaiṣṇavā mātthuramaṇḍale 'tra |
kāśīśvaraḥ kṛṣṇavane cakāstu
śrīkṛṣṇadāsaś ca salokanāthaḥ ||4||

1 tat ... vā] B2 tatpuruṣeṇaiva || mātmyajātaṃ] B1 B2 mātmyajñānaṃ 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] Od² gl. (mathurānāthapādābjapremabhaktivilāsāt tato teṣāṃ bhak-
teḥ vilāsākhyam jātaṃ tadbhaktā imaṃ granthaṃ śodhayantu) 9 śrī] B3 Od *deest* || yā] B2
deest || bhaṭṭasya] V1 -bhaṭṭa- : B2 *ins.* yā 10 nāthas tasya] V1 nāthasya 11 bhaktivilāsaḥ]
B2 rep. || iti] V2 B2 *deest* 12-13 mathurānātha] B1 -raghunāthadāsa- 13 pādābja] V2 B3 Od
-pādābje || 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] V2² *l.m.* B3 -pure

beloved” if it is taken as a Bahuvrīhi compound.^a 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.”

³The 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.

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

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 Gosvāmins. 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 Gosvāmins to Bengal, and who was the first non-Brāhmaṇa to initiate a Brāhmaṇa disciple (Stewart 2010: 282–283).

śobhāpādanam cāsyā granthasya śrīmathurānāthacaraṇāravindabhaktirasikānām śrīmathurāyām sukhanivāsenā svata eva sampadyate ityādyabhiprāyeṇāśāste jīyāsuri iti | śrībhagavadbhaktipravartanādīlakṣaṇanijotkarṣam āviṣkurvantv ity arthaḥ, pure śrīmathurānagaramadhye prāyas tatraiva tasyāvasthiteḥ | evaṁ agre 'pi kadvayaṣaṁj-
 5 nāyām agre vartamānacakārāt ciram ity asyāgre 'pi sarvatrānuṣaṅgaḥ | kṛṣṇakāna-
 nam vṛndāvanam tāpanīyaśrutyuktānusārāt | tasmin kṛḍatu śravaṇakīrtanādibhaktyā
 sukham nivasatv ity arthaḥ | lokanāthena saha vartata iti tathā saḥ | ity anyonyam tayoh
 prītivīṣeṣaḥ sūcitāḥ | evaṁ ca yadaiṣām tatra tatra nivāsaḥ tadānim ayaṁ grantho jāta
 ityādy api sūcitam ||4||

10 *tatra lekhyapratijñā*

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

likhann iti yallikhitam, tallekhyam eva pratijānīte ādāv ityāditrayovimśatibhiḥ | kāra-
 ṇasahitam śrīguror āśrayaṇam upasattir ādaḥ lekhyam | lekhyam ity asya līṅgavacanā-
 15 vyatyayena yathāyatham sarvatrānvayaḥ | tatas tadanantaram guruḥ sa kīḍṣa iti tasya

3 lakṣaṇa] V2² i.m. || pure] Edd mathurāmaṇḍale 3–5 pure ... ānuṣaṅgaḥ] B1 *deest* 4 tasyā-
 vasthiteḥ] Edd teṣām avasthiteḥ 4–5 evaṁ ... ānuṣaṅgaḥ] B3 Edd *deest* 4 dvaya] *Em.*
 : V1 V2 B2 -dvayaṁ 5 ānuṣaṅgaḥ] B3 *add. i.m.* vane iti pāṭhe : B9 Od *add.* śrīkṛṣṇavāna iti
 pāṭhe 5–6 kānanam] B1 B3 Od Edd -vanam 6 tasmin] B3 *add. i.m.* cakāstu || kṛḍatu]
 B2 kṛḍantu 7 nivasatv] B2 nivasantv 8 sūcitāḥ] Od *ins.* yallikhitam eva pratijānīte ādāv
 ityādi trayovimśatibhiḥ kāraṇasahitam || evaṁ ca] Od *deest* || ca] V2 *deest* 9 ityādy api] Od
 anyāpi 10 pratijñā] Od *om.* 11 ādaḥ ... tataḥ] R2 asmin bhaktivilāsākhye vilāsā vimśatir 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^a 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.^b

Kṛṣṇa's forest means Vṛndāvana, following the statement of the Gopālātāpanī Upaniṣad.^c *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.

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⁵First taking shelter of the guru as well as the reason for it will be described (1.28–37);^d 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 kṛīdatu 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, doṇhāra parikṣaṇa*. In this case, the next compound (*guruśiṣyaparikṣādīr*) should be understood as "examination of guru and disciple, etc".

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

mantrādhikārī siddhādisodhanaṃ mantrasaṃskriyā |
dikṣā nityaṃ brāhmacālā 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 | brāhmacālā 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-
thaṃ adhunātra kiñcid abhivyajyate ||6||

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

- 15 prātar iti nityam itivat madhyāhnaṅkṛtyaṃ yāvad anuvartata eva | evaṃ madhyāhnā-
dikaṃ cohyam | smṛtiḥ smaraṇam | ādisābdena prātaḥkīrtanapraṇamanaviḥjñāpanādi
| prabodhanam vādyaiḥ | ādisābdāt stutipāthādibhiḥ | nirmālyottāraṇam ādisābdena
śrīmukhaprakṣālanadantakāṣṭhārpaṇādi | ādāv iti prathamam nirmālyottāraṇasyāva-
śyakatvāt ||7||

2 arthaḥ] Od *add.* śubham astu | śrīśyāmarāyacaraṇe śaraṇam | jñāne prayāsam udapāsyā na-
manta eva jīvanti sanmukharitāṃ bhavadīyavārtām | sthāne sthitāḥ śrutigatāṃ tanuvānmano-
bhir ye prāyaśo 'jita jito 'py asi tais trilokyām || 3 mantrādhikārī ... saṃskriyā] R2 tathā taylor
parīkṣā ca 6 gurusevāvidhis tataḥ 7 || śīsyasya prārthanā caiva 8 mahātmyam śrīhares tataḥ 9
| : R2 *add.* tanmantrāṇaṃ ca mahātmyam 10 adhikāraavinirṇayaḥ 11 | siddhādisodhanaṃ caiva
12 mantrāṇaṃ saṃskriyā tataḥ 13 || 4 dikṣā ... pavitratā] R2 dvitīye daikṣike dikṣā nityatā 1
mahimā tataḥ 2 | kālasya nirṇayaḥ 3 paścād apavādaś ca tatra hi 4 || tato maṇḍapanirmāṇavid-
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 | upadeśaś 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 tṛtīye tu sadācārāḥ 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 ... ādisābdena] V2 *deest*
16 praṇamana] V1 praṇāma- 17 ādi] B3 ādya- || stuti] B3 stutīśruti-

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.

⁶eligibility 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 Brāhmaṭime (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.^a *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 Brāhmaṭime*: at this watch.^b *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.

⁷remembrance 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 | ādisābdena jale bhagavatpūjā | devasadmanaḥ bhagavadālayasya
saṃskriyā sammārjanādinā tathā svastikanirmāṇadhvajapatākādyāropaṇena ca | ādi-
śabdāt pīṭhapātravastrādisaṃskāraḥ ||8||

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

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

- 15 cakrādimudrā mālā ca gṛhasandhyārcaṇaṃ guroḥ |
māhātmyaṃ cātha kṛṣṇasya dvāveśmāntarārcaṇam ||10||

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

pūjārthāsanam arghyādisthāpanaṃ vighnavāraṇam |
śrīgurvādinatir bhūtaśuddhiḥ prāṇaviśodhanam ||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.* prātaḥkīrtanapraṇamaṇavijñāpanādi prabod-
hanaṃ vādyaiḥ ādisābdāt stutipāṭhādibhiḥ nirmālyottāraṇam ādisābdena 8 tulasyādyāhṛtir]
R2 R3 *ins.* 3 || snānaṃ] 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 śāṅkhādimudrā 11 || ca] R2 R3 *ins.* 12 || sandhyā] R2 R3 *ins.* 13 || guroḥ] R2 R3
ins. 14 15 cātha ... veśmāntarārcaṇam] R2 R3 māhātmyaṃ api tasyaiva 15 tadabhaktapha-
laṃ tataḥ 16 || veśmāntarārcaṇam] B1 -veśmārcaṇam tathā 18 pūjārthāsanam ... vāraṇam]
R2 R3 pañcamādicathurtheṣv eva pūjāvidhivinirṇayaḥ | tatrātau pañcame kṛṣṇadvāveśmān-
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

⁸attending the call of nature and purification (3.153–201); Ācamāṇa (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.

⁹collecting 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 (Emblīc Myrobalan), and so forth. *Clothing:* one's garments to wear after bathing. *The seat:* one's own sitting place, used for Ācamāṇa and so on.

¹⁰wearing Mudrās^a 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. [...]

¹¹the 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 tattatdravyāṇām tattatpātreṣu, tattatpātrāṇām ca tattatsthāneṣu dhāraṇam tathā maṅgalaghaṭasthāpanam cety arthaḥ | prāṇaviśodhanam prāṇāyāma ity arthaḥ ||11||

nyāsamudrāpañcakam ca kṣṇadhyānāntararcane |

5 pūjāpadāni śrīmūrtiśālagrāmaśilās tathā ||12||

nyāsāḥ mātṛkādinām ṛṣyadyantānām | mudrāpañcakam veṇuvanamālādimudrāḥ pañca | kṣṇasya dhyānam atha prakāṣasaurabhetyādy uktam | antararcanam ca dhyānānantaram antaryāgaḥ | pūjāyāḥ padāni sthānāni śrīśālagrāmaśilādiṇi sūryāgnyādiṇi ca | śrīmūrtayaḥ śrībhagavatpratikṛtayaḥ śrīśālagrāmaśilāś ca tattallakṣaṇādi ||12||

10 dvāarakodbhavadakrāṇi śuddhayaḥ pīṭhapūjanam |

āvāhanādi tanmudrā āsānādisamarpaṇam ||13||

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

15 snapanam śāṅkhaghaṇṭhādīvadīdyaṃ nāmasahasrakam |

purāṇapāṭho vasanam upavītaṃ vibhūṣaṇam ||14||

snapane abhyaṅgadravyapañcāmṛtodvartanādiṇi na prthak likhitāni, teṣāṃ snapanāṅgatvāt | evam anyad apy ūhyam | bhagavataḥ snāne śāṅkhasnapanasya ghaṇṭāvādyaśya ca phalaviśeṣokteḥ śāṅkhaghaṇṭhayor mātmyam ādiśabdāt tatraiva śāṅkhādīvadīdya-

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 sūryāgnyādiṇi ca] B1 B2 *deest* 10 cakrāṇi] R2
R3 *ins.* 17 || śuddhayaḥ ... pūjanam] R2 R3 ṣaṣṭeṣv atha nigadyate | svayaṃvyaktādīkathanam 1
śuddhayaḥ 2 pīṭhapūjanam 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 snapanam ... sahasrakam] R2 R3
pañcāmṛtādibhir dravyaiḥ snāpanam ca 7 (R3 *om.*) tataḥ param | śāṅkha 8 ghaṇṭhādīmāhatmyam
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.

¹²Nyāsas (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.

¹³the 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, Ācamanīya, Madhuparka and another Ācamanīya, immediately after welcoming [the Lord].

¹⁴offering 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 | vasanādikam śnapanānantaram bhagavate
'rpyam ||14||

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

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

dhūpo dīpaś ca naivedyam pānam homo balikriyā |
avagaṇḍūśādyāsyavāso divyagandhādikam punaḥ ||16||

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

rājopacārā gītādi mahānirājanam tathā |
śaṅkhādivādanam sāmbuśaṅkhanirājanam stutiḥ ||17||

- 15 rājopacārāḥ chattracāmarādayaḥ | gītam ādiśabdād vādyam nṛtyam ca | śaṅkhādīnām
vādanam, pūrvaṃ snānasambandhi adhunā ca mahānirājanaviśayakam iti bhedaḥ |
jalayuktaśaṅkhena nirājanam ||17||

1 ca] B3 *deest* 2 rpyam] Edd 'rpaṇam 3 gandhaḥ śrī] B1 gandho 'tra 3-4 gandhaḥ
... pūjanam] R2 R3 gandhas 15 tato 'nulepasya mahimā ca 16 tataḥ param || candanam tulasī-
kāṣṭhasambhavam cā 17 nulepane | niśiddhāni 18 samāhātmyam bijanam ca tataḥ param 19 ||
saptame puṣpa 1 patrāṇi 2 tataḥ śrītulasī śubhā 3 | aṅgādīnām pūjanam ca 4 tathāvāraṇapūja-
nam 5 || 3 kāṣṭhā] V2 B1 -kāṣṭha- 5 lekho] B1 *deest* 7 ca] B1 *deest* || ca] B1 *deest*
8-9 dhūpo ... punaḥ] R2 R3 aṣṭame dhūpa 1 dīpau ca 2 tato naivedya 3 pānake 4 | homādi 5
mukhavāsaś ca 6 divyagandhādikam punaḥ 7 || 8 pānam] R1 B1 B2 B3 dānam : Od *gl.* (jalam)
9 avagaṇḍūśādy] R1 vagaṇḍūśādy || āsyavāso] Va² *gl.* āsyavāsaḥ lavaṅgatāmbūlādi mukhavāsaḥ
| : B3 *add. i.m.* vagaṇḍūśādyāsyavāsa iti pāṭho 'tra sarvathā draṣṭavyaḥ | anyathā chandobhaṅgam
syāt | arthas tu tathaiva kalpanīyam | avasyāpy anlugvidhānāt | yathā avataṃso vataṃsa ity ādi
| 10 āmśa] B3 -ānna- || avagaṇḍūṣam] V1 *om.* 10-11 gaṇḍūśarthajalam] V1 ava- 13 rājopa-
cārā] R2 R3 *ins.* 8 || gītādi] R2 R3 *ins.* 9 || mahānirājanam] Od *gl.* (mahānirmaṇjanam) || tathā]
R2 R3 tataḥ 10 14 śaṅkhādivādanam] Od śaṅkhādīnām vādanam ca || vādanam] R2 R3 *ins.*
11 || nirājanam] R2 R3 *ins.* 12 : Od *gl.* (śaṅkhanirmaṇjanam) || stutiḥ] R2 R3 *ins.* 13 15 ca] B1
deest 16 ca] B1 *deest* 17 yukta] B1 B2-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.

¹⁵fragrance (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.

¹⁶incense (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 Viṣvak-sena 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*.

¹⁷regal 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 |
dhātṛī snānaniṣedhasya kālo vṛtter upārjanaṃ ||19||

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

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

15 vaiśvadevādikaṃ śrāddhaṃ ca vaiṣṇavair yathā kāryaṃ tadvidhir ity arthaḥ vaiṣṇava-
krtyānām eva likhanāt | acyute śrībhagavati, anarpyam arpaṇāyogyam | arcām bhaga-
vatpūjām vinā bhojane doṣāḥ | tatheti bhagavaty anarpitasya dravyasya bhojane ca
doṣāḥ | santaḥ śrībhagavadbhaktāḥ asadbhir asaṅgatiḥ asatsaṅgaparityāga ity arthaḥ
| asatām gatiḥ niṣṭhā | vaiṣṇavānām upahāsādinā yad duṣṭaṃ phalaṃ bhavati tat | yady
20 apy asadgatyantargatam eva tat syāt tathāpi viśeṣato vaiṣṇavaviṣayakāparādhalakṣa-
ṇaṃ paramāsādhutvaparihārārthaṃ 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 : Va² *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 dhātṛī] 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.* : V2² *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 bhaktalakṣaṇaṃ 1 || bhaktānām mahimā 2 saṅgas teṣām 3 asadasaṅgatiḥ 4 | niṣṭhā
satām 5 vaiṣṇavopahāsanindādīduṣphalam 6 || 13 santaḥ] B2 sadbhīḥ || sat] B1 *om.* 14 vai-
ṣṇavo ... duṣphalam] R1 vaiṣṇavānām upahāsādīduṣphalam 15 vaiśva ... arthaḥ] V2 *om.* : V2²
i.m. 17 ca] B3 *deest* 18 pari] B1 *deest* 20–21 lakṣaṇaṃ] V1 V2 -lakṣana- 21 parihārārthaṃ]
B2 B3 *ins.* pūrvam

¹⁸obeisance (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.

¹⁹the 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.

²⁰the 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); ²¹eating 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||
 karmapātaparihāras trikālārcā viśeṣataḥ |
 naktaṁ kṛtyāny atho pūjāphalasiddhyādidarśanam ||23||

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

viṣṇvarthadānam vividhopacārā nyūnapūraṇam |
 śayanam mahimārcāyāḥ śrīmannāmnas tathādbhutaḥ ||24||
 nāmāparādhā bhaktiś ca premāthāśrayaṇādayaḥ |

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 || vividhopacārā] R2 R3 *ins.* 8 :
 Pa vividhopacārān || pūraṇam] R2 R3 *ins.* 9 13 śayanam] R2 R3 *ins.* 10 || mahimārcāyāḥ] R2 R3
ins. 11 : Od *gl.* param 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 śaraṇāgatiḥ 17

²²devotion 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); ²³the 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.

²⁴gifts 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); ²⁵the 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 coccāvacācārā vaiṣṇavānām sukhapradāḥ 18 || dvādaśādidvaye
suṣṭu pakṣakṛtyānirūpaṇe | daśamyekādaśīdvādaśyādīnām ca vinirṇayaḥ || tatrādaḥ dvādaśo
nityatvādikam hi vratasya vai 1 | vrata śrāddhaniṣedhaś ca 2 nirṇayaś cādhikāriṇaḥ 3 || vrata-
śaktau pratinidhir 4 vratasya mahimā tataḥ 5 | vratahanirṇayaḥ 6 sāmānyato viddhāvratasya ca
7 || aruṇodayavedhasya parityāgo viśeṣataḥ 8 | aruṇodayacihnaḥ ca 9 samādhānaḥ tataḥ param
|| ardhārātravedhavidhes 10 tyāgaś ca tadantaram | śuddhāvrataviśeṣasya 11 samādhānaḥ tataḥ
param || pūrvavratādeḥ 12 samdehanirāsasya vidhis tataḥ 13 | trayodaśe vratasyāsyā pūrvavāsaraajā
kṛtiḥ 1 | vrataṣārajaḥ kṛtyam 2 upavāsasya lakṣaṇam 3 || vrata 'nye niyamāḥ 4 pūjādikam 5 jāga-
raṇam tataḥ 6 | dinakṛtyam pāraṇam ca 7 tatra dvādaśyapekṣaṇam 8 || tasyālpate samādhānaḥ
9 samkate pāraṇasya ca 10 | harivāsarakāle ca pāraṇasya niśiddhatā 11 || unmilanyādyāṣṭamahād-
vādaśīnām viśeṣataḥ nirūpaṇam 12 | tathā kālanirṇayaḥ pāraṇasya ca 13 | punar aṣṭadvādaśīnām
mahimādi (R3 mahimā ca) viśeṣataḥ 14 || tataḥ param pūjanaḥ ca dhātṛyāḥ kṛṣṇasukhāvaham
15 | mārgaśīrṣādiṣaṇmāsakṛtyam suṣṭhu caturdaśe | tatrādaḥ mārgaśīrṣasya śreṣṭhatvam 1 kṛtinir-
ṇayaḥ 2 || tataḥ pauṣasya kṛtyam ca 3 māghasya kṛtanirṇayaḥ 4 | tatra snānasya nityatvam 5
adhikāravinirṇayaḥ 6 || mātmyam tasya 7 vāsanti pañcamī 8 ca tataḥ param | bhīṣmāṣṭamī ca
9 bhaimī ca 10 phālgunasya kṛtis tataḥ || śivarātrivratasyāsyā niśedhasyāpi nirṇayaḥ (R3 yathā-
vidhi vinirṇayaḥ) 12 | govindadvādaśī cānte 13 vasantotsavānirṇayaḥ 13 || caitrakṛtye site pakṣe
śrīrāmanavamīvrataḥ 15 | ekādaśyām dolayātrā 16 dvādaśyām damanāraṇam 17 || tato vaiśā-
khakṛtye tu vrataśācayanirṇayaḥ 18 | tanmāhātmyam 19 vidhis tatra prātaḥ snānādikarmaṇaḥ
20 || tataḥ śuklacaturdaśyām narasiṃhavrataotsavaḥ 21 | paurṇamāsī 22 tataḥ samyag vaiśākha-
śāktakarma ca 23 || jyaiṣṭhādīpañcamāsānām kṛtyam pañcadaśe tataḥ | tatrādaḥ jyaiṣṭhakṛtye
tu jāle pūjāvidhir hareḥ 1 || tanmāhātmyam 2 tatas tatra nirjalaikādaśī vrataḥ 3 | śucikṛtye taptā-
mudrādhāraṇam dvādaśīdine (R3 pāraṇe hani) 4 || tataś ca śāyani kṣīrārṇavasusṭhumahotsavaḥ
5 | cāturmāsyaṁ vrata kālanirṇayo 6 niyamās tataḥ 7 || tataḥ (R3 nabhaḥ) kṛtye pavitrāyāropanam
dvādaśīdine 8 | mukhyagaṇavibhedena tatkalāsyaapi nirṇayaḥ 9 || paurṇamāsyaḥ hare rakṣā-
bandhanam vidhipūrvakam 10 | tataḥ param bhādrakṛtye kṛṣṇajānamāṣṭamīvrataḥ || tadutpattir 11
nityatādi 12 mātmyam ca 13 tataḥ param | vratahanirṇayaḥ 14 pūrvavidhāvrataniśedhanam 15
|| gautamīnātravacanair vrataḥ nirṇayaḥ punaḥ 16 | tataḥ pāraṇakālasya nirṇayaḥ 17 tadvrata
vidhiḥ 18 || śuklapakṣe (R3 pakṣadvaye) caturthyām vai niśedhaś candradarśane 19 | aṣṭamyām ca
(R3 śuklāṣṭamyām) mahālakṣmīpūjanaḥ 20 tad anantaram || ekādaśyām bhagavataḥ pārśvasya
parivartanam 21 | śṛvaṇādvādaśī sāṅgā 22 cāśvine vijayotsavaḥ 23 || śoḍaśe tūjākṛtye tu vrata-
sya nityatā 1 tataḥ | ūrjasya mahimā 2 tatra vratasyāpi 2 tataḥ param || dipadānasya mātmyam
vividham paramādbhutam 4 | tato deśaviśeṣe ca ūrjasya mahimādhikāḥ 5 || ūrjakṛtyavidhis 6
tatra niśedhasyāpi nirṇayaḥ 7 | pūjāvidhis 8 tataḥ kṛṣṇāṣṭamādikṛtinirṇayaḥ 9 || darśakṛtyam
10 tataḥ śuklapratipatkṛtyanirṇayaḥ 11 | govardhanādi pūjāhanirṇayaḥ 12 pūjane vidhiḥ 13 || kri-
ḍanaḥ ca gavām 14 tasya mahimā 15 balipūjanam 16 | kṛtyam yamadvitīyāyām 17 gopāṣṭamāś
tataḥ param 18 || sāṅgam prabodhanikṛtyam 19 mātmyam jāgarasya ca 20 | pāraṇādinakṛtyāni
21 bhīṣmapañcadīnādi 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); ²⁶the 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 viṣṇvarthaṁ kapilādīdānam | taddugdhādīnā nityapūjāsiddher nityapūjārthadravya-
dānābhiprāyato vā nityakṛtyamādhye likhitam | nyūnapūraṇam alabdhopacārasamā-
dhānam śayanam nijaśayanavidhiḥ | arcāyāḥ śrībhagavatpūjāyā mahimā mātmyam

1 puraścaraṇa ... lakṣaṇam] R2 R3 puraścaraṇakṛtye tu tasyāvaśyakatā puraḥ 1 || tanmāhātmyam
ca 2 niyamaḥ sthānānām 3 grahaṇam bhuvah 4 | bhakṣyādīnīyamah 5 kṛtyāny 6 āsane niyamas
tataḥ 7 || japamālā ca 8 nirmāṇavidhiḥ 9 saṁskāra 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 mātmyam (R3 tanmāhātmyam) 16 tadvidhir (R3
ins. ca) 17 homanīyamaś ca (R3 homasya niyamas tataḥ) 18 japasya ca (R3 japasya saṁkhyānīya-
mas) 19 || tarpaṇādi ca (R3 tarpaṇādikriyā tataḥ) 20 viprāṇām bhojanam (R3 viprāṇām bhojanam
caiva) 21 riktapūraṇam (R3 tato riktasya pūraṇam) 22 | tataḥ saṁkṣiptavidhinā puraścaraṇakal-
panam 23 || lakṣaṇam siddhamantrasya 24 kṛtyam tasya 25 tataḥ param | asiddhasāadhanopāyāḥ
26 yantram ca 27 pakvayoginām | kṛtyam cottarakālīnām gautamītantradarśitam 28 || 2–3 mūr-
tyāvīrbhāvanam ... ca] R2 R3 vilase 'ṣṭādaśe śrīmūrtyāvīrbhāvakarmani | tanmāhātmyam puras
1 tasya vidhis 2 tanmānanirṇayaḥ 3 || tadārambhe ca kṛtyāni 4 mūrtyaṅgāṅgulinirṇayaḥ 5 | śrī-
mūrṭinām viśeṣeṇa parimānaviśiṣṭatā 6 || dravyabhedān mūrṭibhedāḥ 7 śīlāyāgrahaṇam tataḥ 8
| śīlāyā lakṣaṇam 9 śīlpakṛtyam 10 nānāvidham tataḥ | piṇḍakālakṣaṇam pañcarātraśāstrādidar-
śanāt 11 || ūnavimśe vilāsasya (R3 vilāse 'tha) pratiṣṭhā vidhikarmani | pratiṣṭhālakṣaṇam 1 tasya
mātmyam 2 kālanirṇayaḥ 3 || tasyāḥ sthānam cādihikāri 5 sthāpakādeś ca lakṣaṇam 6 | sthi-
ramūrṭipratiṣṭhāyāḥ prārambhas 7 tadanantaram || maṇḍapasya ca nirmāṇam 8 vedyādīnām 9
ghaṭṭasya ca | sthāpanam 10 vaiśvajādīnām 11 lokapālādīpūjanam 12 || ghaṭṭānām adhvīśamaś ca 13
śrīmūrteḥ snānamāṇḍape | praveśanam ca 14 snapanam 15 netronmīlanam eva ca 16 || netrāb-
hyañjanam 17 arghyādyarpaṇam 18 snapanam punaḥ 19 | mātmyam snapanasya 20 śrīmūrter
utthāpanam tataḥ 21 || praveśanam ca śrīmūrter adhvīśanamāṇḍape 22 | snāpanasya prakārādi
23 śrīmūrter adhvīśanam 24 || brāhmaṇasthāpanam 25 dvārajapasya niyamas 26 tataḥ | homo 27
'dhivāsanasyāpi mahimā ca 28 tataḥ param || prāsāder garttanirmāṇam 29 piṇḍikāyāś śodhanam
30 | śrīmūrter vijayas tatra 31 rātnādīnyāsa eva ca 32 || atha kāmaviśeṣeṇa dravyanyāsaśiṣṭatā 33
| maṅgalasnapanam 34 garttalepanam ca 35 tataḥ param || indradibalīdānam ca 36 mandirān-
taḥ praveśanam 37 | nyāsādiṇḍikāyāś ca 38 śrīmūrṭisthāpanam tataḥ 39 || tandantarakṛtyāni 40
viśeṣaś 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 yajñāntasānam 48 homasamāpanam 49 | yajamānābhiṣekāś ca 50 punaḥ
sammānam tataḥ | ācāryādeḥ 51 dvajāyāś ca ropanam paramādbhutam 52 || calamūrṭiprati-
ṣṭhā ca hayaśīrṣamate puraḥ 53 | tato baudhāyanamate 54 pratiṣṭhāikādhvare vidhiḥ 55 | vaiguṇye
ca punas tasyāḥ saṁskāraś ca satām mataḥ 56 || vimśe mandiranirmāṇam samāhātmyam 1 tataḥ
param | tatkālanirṇayaḥ 2 sthānam prādāsyā 3 tataḥ param || tatsodhanāni 4 bhūmeś ca gra-
haṇam 5 sādhanam diśā 6 | vāstumaṇḍala 7 tatpūjāvidhānam (R3 vāstumaṇḍalam 7 tatkrameṇa
tatpūjāvidhānam) paramādbhutam 8 || tataḥ prāsādamūlasya prārambhāḥ 9 prastarasya ca | lak-
ṣaṇam 10 ceṣṭakāyāś ca 11 śīlādīnyāsanirṇayaḥ 12 || lakṣaṇāni tataḥ prāsādādīnām 13 maṇḍapasya
ca 14 | dvārasya ca (R3 *deest*) nirṇayaḥ 15 prākārādinirṇaya eva ca 16 || vṛkṣasya ropanādīnām 17
coddhṛtir jīrṇavastunaḥ 18 | vivāhas tulasīdevyāś 19 cānte caikāntīnām kṛtiḥ 20 || 4 kapilādi]
B1 B3 kapilā-

244); characteristics of having perfected the mantra (17.245–274); ²⁷fashioning 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
paramadoṣāvahā | nāmasevayā nāmāparādhakṣayaś cety api sūcayati | bhaktiḥ śrībha-
gavadbhakter daurlabhādīmāhātmyam lakṣaṇam cety arthaḥ | premā premasampat-
tilakṣaṇam ity arthaḥ | āśrayaṇam śaraṇāgatis tasya kādācitkatve 'pi nityakṛtyāntarle-
5 kho nityam śrībhagavatsthānāśrayādilakṣaṇatayā nityam ānukūlyasya saṅkalpādilak-
ṣaṇatayā ca nityakṛtyāntare ca paryavasānāt | ādiśabdena uccāvacasadācārāḥ | evaṃ
lekhyanītyakṛtyāni krameṇa pratijñāya pakṣakṛtyamāsakṛtyādini lekhyāni pratijānīte
pakṣeṣv ityādinā | aṅgāni daśamyādidinatrayanīyamāḥ jāgaraṇam dvādaśyapekṣaṇā-
dini ca taiḥ sahitam ekādaśivratam | tattanmāhātmyam tattadvratadinanirṇayādi cety
10 arthaḥ | evam anyad apy ūhyam | sāṅgeti liṅgavacanavyatyayena sarvatra yathāyatham
yojyam | siddhasya puraścaraṇādinā siddhamantrasyety arthaḥ | mūrtinām śrībhaga-
vatpratimānām āvirbhāvanam śilpādidvārā niṣpādanam ity arthaḥ | kathañcid vaigu-
ṇye śrīmūrteḥ punaḥ saṃskāraḥ pratiṣṭhā vidhyantargata eveti prṥhak nollikhitaḥ |
evaṃ prakārādinirṇayavṛkṣaropaṇādikam api mandirānusaṅgikatayā prṥhak nollikhi-
15 tam | jirṇānām prāsādādinām uddhṛtir uddhāraḥ | ananyānām ekāntinām kṛtyam ||27||

tatra gurūpasattikāraṇam

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

- adhunā pratijñātam tat tad eva vistārya likhati tatretyādinā yāvat samāpti | tatra teṣu
śrīgurūpasatteḥ prapadyeta upāsita saṃśrayītyetyādināgre lekhyāyāḥ kāraṇam idaṃ
20 likhyata iti śeṣaḥ | evam agre 'pi sarvatra | tad eva likhati kṛpayetyādinā puruṣo vedety
antena | kṛṣṇadevasya kṛpayā yas tasya bhaktajanaiḥ saṅgas tasmāt | māhātmyam mok-
ṣād apy ādhikyādi | tām bhaktim | santam lekhyalakṣaṇair uttamam 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- || nollikhitaḥ] B1 na likhitaḥ 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] V2² *i.m.* 22 janaiḥ] B2 -gaṇaiḥ

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

²⁸Having 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 tādṛśajñānaṃ durghaṭaṃ eveti kuto bhaktīcchāstu? sat-
yaṃ, duḥkhasāgarataraṇecchayāpi 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 tādṛśamāhātmyaṃ bhaktim icchatv ity aho bata śocyate ity apiśabdārthaḥ | sudhīś
cet, anyathā vicārābhāvena paśuvan nirbuddhir evety arthaḥ | yad vā, mithyāduḥkhā-
valisahanena 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 ślokarthā viditā hi te | sudurgamas tathāpy arthas teṣu kaścīd viśi-

2 duḥsahā ... śāstrāt] Od *gl.* (śāstrāt duḥsahā jñeyāt) 10 bhagavatā śrīdattena] Od *deest*
13 tūrṇaṃ] Od *gl.* (śīghram) || pated] B₃ yated || mṛtyu] Od *gl.* (atiprayatnena) 16–86.1 viśi-
ṣyate] B₃ viśadyate

²⁹One 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.^a

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):

³⁰After 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.^b

a The corresponding verse of the Viṣṇubhakticandrodaya (VBC) is “Drowning in the ocean of Samsāra, to perfect himself a wise man should understand Samsāra to be worthless (*asāra*) and approach the guru for shelter” (1a, *saṁsārārṇavasamviṣṭo manīṣī svātmasiddhaye | saṁsārāsaratām jñātvā guruṁ 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
śvādiyoṇiṣv api syād eva ||30||

5 svayaṃ śrībhagavatā ca—

nṛdehaṃ ādyaṃ sulabhaṃ sudurlabhaṃ
plavaṃ sukalpaṃ gurukarṇadhāraṃ |
mayānukūlena nabhasvateritaṃ
pumān bhavābdhiṃ na taret sa ātmahā ||31||

- 10 svayaṃ iti niṣeṣṭadaivataśrīkṛṣṇābhiprāyeṇa | yad vā, kṛṣṇas tu bhagavān svayaṃ ity
abhiprāyeṇa cakārād uktam iti pūrvagatapadenānvayaḥ | evam agre 'pi boddhavyam
| nṛdehaṃ plavaṃ nāvaṃ prāpyety adhyāhāraḥ | ādyaṃ sarvaphalānāṃ mūlam, etad
upārjitakarmabhiḥ sarvaphalāvāpteh sudurlabham udyamakoṭibhir api prāptum aśa-
kyam | tathāpi sulabhaṃ yadṛcchayā labdhatvāt | sukalpaṃ paṭutaram | guruḥ saṃśrī-
15 tamātra eva karṇadhāro netā yasya tat | mayā smṛtamātreṇānukūlena mārutena pre-
ritam | yad vā, atrāpi kṛtvety adhyāhāryaṃ vaktur gāmbhīryeṇa taduktau svabhāvata
unneyaśatāpātāt | tataś cāyam arthaḥ | nṛdehaṃ idaṃ gurukarṇadhāraṃ kṛtvā karṇa-
dhāranīyamānaplavavad āśrayamātreṇa guruṇā satkṛtyābhimukhaṃ pravartya tathā-
nukūlavātapreritavat smṛtimātreṇa mayādhiṣṭhitaṃ satkṛtārthaṃ 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 phalāvāpteh] B3 -phalavyāpteh 14 sulabhaṃ] 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):

³¹One 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.^a 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 niṣṇātaṃ | anyathā bodhasaṃcārāyogāt | parabrahmaniṣṇātatva-
lakṣaṇam upaśamāśrayaṃ paramaśāntam 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—

madabhijñam guruṃ śāntam upāśita madātmakam ||33||

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

1 gurūpasattiḥ] R2 *ins.* 2 4 śābde ... ca] *Od gl.* (śābdabrahmāgamamayam 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):^a

³²Therefore, 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):^b

³³One 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 kṛṣṇāṅghripaṅkeruhayugalarajorāgiṇīm udvahantam |
vettāraṃ vedaśāstrāgamavimalapathāṃ sammataṃ satsu dāntaṃ
5 vidyāṃ yaḥ saṃvivitsuh pravaṇatanumanā deśikaṃ saṃśrayeta ||34||

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

10 śrutāv api—

tadvijñānārthaṃ sa gurum evābhigacchet
samtīpāṇiḥ śrotriyaṃ brahmaniṣṭham |

ācāryavān puruṣo veda ||35||

evaṃ pravaṇatanumanastvādiśrutiyuktasamtīpāṇitvādi ca gurūpasatter ādyaprakāro
15 jñeyah ||35||

atha gurūpasattinityatā

śrīdaśamaskandhe śrutistutau—

vijitahr̥ṣīkavāyubhir 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 krodhalobhamohamadamātsyaryāṇām ripughaṭā ripusamūho yasmāt) || pra]
V1 *om.* 4 vettāraṃ] Va² *gl.* vettāraṃ gurum 5 saṃśrayeta] R1 R2 R3 Pa *a.c.* Od saṃśray-
ita : B2 saṃśrayiti : Od *gl.* (āśayaṃ kurvita) 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
śrībhāḡavate daśama- || skandhe] V2 *deest* 18 vijita ... turagaṃ] Od *gl.* (vijitāni indriyāni prāśa-
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):

³⁴A 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):

³⁵In 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):

³⁶Those 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 bahuvyasanākulā iha saṃsārasamudre santi tiṣṭhanti | punaḥ punar duḥkham eva prāpnvantīty arthaḥ | he aja bhagavan! asvikṛtakarṇadharā nāvikā vaṇijo yathā tadvat ||36||

5 śrutau ca—

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

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

10 *atha viśeṣataḥ śrīgūror lakṣaṇāni*

mantramuktāvalyām—

avadātānvayaḥ śuddhaḥ svocitācāratatparaḥ |
 āśrami krodharahito vedavit sarvaśāstravit ||38||
 śraddhāvān anasūyaś ca priyavāk priyadarśanaḥ |
 15 śuciḥ suveśas taruṇaḥ sarvabhūtahite rataḥ ||39||
 dhīmān anuddhatamatīḥ pūrṇo 'hantā vimarśakaḥ |
 saguṇo 'rcāsu kṛtadhiḥ kṛtajñāḥ śiṣyavatsalaḥ ||40||
 nigrāhānugrahe śakto homamantraparāyaṇaḥ |
 ūhāpohaprakārajñāḥ śuddhātmā yaḥ kṛpālayaḥ |
 20 ityādīlakṣaṇair yukto guruḥ syād garimānidhiḥ ||41||

śābde pare ca niṣṇātam ityādinā prāk sāmānyataḥ saṅkṣepeṇa gurulakṣaṇāny ullikhyā-dhunā tāny eva viśeṣato vistārya | kiṃ vā, pūrvaṃ gurvāśrayaṇānuśaṅgena gauṇatayā likhitvedānīm mukhyatvena likhati avadātetyādinā | avadātaḥ śuddhaḥ pātityādido-śarahito '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.* (sujñānanimittam) || preṣṭhā] B2 *a.c.* Od śreṣṭhā 10 lakṣaṇāni] R2 R3 *ins.* 4 12 avadātānvaya-yaḥ] R2 avadātaḥ kule : Od *gl.* (śuddhavaṃśaḥ) 16 anuddhata] B1 anuḥṛta- 17 saguṇo] R2 suguṇo || rcāsu kṛtadhiḥ] Od *gl.* (pratimāsu kṛtadhiḥ) 19 ūhāpohaprakārajñāḥ] Od *gl.* (nānā-śāstraprakāraṃ jñāti) 20 garimānidhiḥ] V1 V2 R1 R2 R3 Va Pa B2 B3 *a.c.* Od garimāmbudhiḥ 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):

³⁷For correct knowledge this dearest doctrine cannot be obtained by logic; it must be explained by another.^a

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.^b

Specific Characteristics of a Guru

In the Mantramuktāvalī:^c

³⁸Of 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, ³⁹faithful and non-envious, eloquent, pleasant to behold, clean, well dressed, young, pleased by the happiness of all beings, ⁴⁰thoughtful, humble, accomplished, non-violent, reflective, having good qualities, determined in worship, grateful, affectionate to his disciples, ⁴¹able 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 āpaneyā*. 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 Nṛsiṃhaparicaryā (NP) 1.4.

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

agastyasaṃhitāyām ca—

- devatopāsakaḥ śānto viṣayeṣv api niḥsprhaḥ |
adhyātmavid brahmavādī vedaśāstrārthakovidāḥ ||42||
10 uddhartuṃ caiva saṃhartuṃ samartho brāhmaṇottamaḥ |
tattvajño yantramantrāṇām marmabhattā rahasyavit ||43||
puraścaraṇakṛd dhomamantrasiddhaḥ prayogavit |
tapasvī satyavādī ca gr̥hastho gurur ucyate ||44||

brahmavādī vedādhyāpakaḥ | marmabhattā saṃśayagranthicettā ||42–44||

- 15 viṣṇusmṛtau—

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

2 saṃśayasya] B1 om. 3 pratimāsu] B1 B2 *deest* 4 ity arthaḥ] B3 *deest* 6 iti] V2 *deest* 7 ca]
B1 B2 Od R2 *deest* 11 yantramantrāṇām] B2 mantratantrāṇām || marmā] B2 karma- || marmā-
bhattā] Va² *gl.* saṃśayagranthicettā : Od dharmavettā 12 siddhaḥ] B2 -siddhi- 14 granthi]
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 (*ahantā*), 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”,^a 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*^b (ocean of venerability) the meaning is clear.

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

⁴²One 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, ⁴³who 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, ⁴⁴a 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 (–):^c

⁴⁵For 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.

niḥsṛhaḥ sarvataḥ siddhaḥ sarvavidyāviśāradaḥ |
sarvasaṃśayasañchettānalaso gurur āhṛtaḥ ||46||

- tattadguṇayukto 'pi kevalaṃ nijaparicaryādyartham śiṣyānubandhako gurur upekṣya
iti likhati paricaryeti | lābho dhanādiḥ | śiṣyād dīkṣayet śiṣyaṃ kuryād ity arthaḥ | yad
5 vā, śiṣyāt śiṣyataḥ sakāśāt paricaryādilipsur yaḥ, sa gurur na bhavatīty arthaḥ | tarhi
kimartham guruḥ syāt? ity apekṣāyām likhati kṛpāsindhur iti | paramadayālutaḥ loka-
hitārtham eveti bhāvaḥ | atroktānām susampūrṇa ityādinām viśeṣaṇānām hetuhetu-
mattohyā | āhṛto vyāhṛtaḥ | gurur āḍayam iti pāthaḥ kvacit ||45–46||

śrīnāradapañcarātre śrībhagavannāradasaṃvāde—

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

- evaṃ vipra eva guruḥ syād ity āyātam | tadabhāve kiṃ kār्याm iti likhati brāhmaṇa iti
20 sārḍhaiś caturbhiḥ | sarve pañcarātravidhānuktāḥ pañca kālās tān jānātīti tathā saḥ |

2 āhṛtaḥ] VBC āḍayam 4 śiṣyād] B2 *ins.* śiṣyaṃ 6 kimartham] B1 kīdṛśo 7 viśeṣaṇānām] B2
viśeṣaṇādinām 11 śreṣṭha] B1 -śreṣṭhaḥ 13 siddhitraya] Od *gl.* (kāyikavācīkamānasikasiddhi-
saṃyuktaḥ) syāt | athavā siddhitrayaḥ sandhyātrayaṃ saṃyuktaḥ || bhiṣecitaḥ] Od *gl.* (abhiṣeko
bhavati) 14 kṣatra] Od *gl.* (kṣatriyaḥ) || viṭ] 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, ⁴⁶free from desire, perfect in every way, learned in all the Vidyās,^a 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 (*śiṣya*).^b 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”.^c

In a conversation between the Lord and Nārada in the Nārada Pañcarātra (18.5cd–9):^d

⁴⁷A 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, ⁴⁸pure 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. ⁴⁹A Kṣatriya may initiate Kṣatriyas, Vaiśyas and Śūdras, and in the absence of a Kṣatriya guru, ⁵⁰if 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

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- 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 Jayākhya Saṃhitā. Unless separately noted, all references to the Nārada Pañcarātra should therefore be taken to refer to the Jayākhya Saṃhitā.

sarveṣu varṇeṣu anugrahaṃ mantrapradānādikam | tadabhāvāc ca kṣatriyaḥ kṣatrādī-
 nām anugrahe kṣama iti dvābhyām anvayaḥ | he dvijaśreṣṭha śrīnārada | śāntātmā śān-
 tasvabhāvaḥ, bhāvitātmā śuddhacittaḥ, sarvaṃ dikṣāvīdhānādikam jānātīti tathā saḥ |
 5 | siddhitrayaṃ puraścaraṇādinā mantragurudevātānāṃ yat sādhanam tena saṃyuktaḥ
 | ācāryatve mantropadeṣṭṛtve | puraścaraṇānantaram nijaguruṇābhiṣiktaḥ anyathopa-
 deṣe 'dhikārānupapatteḥ | tac cokaṃ tatraiva puraścaraṇānantaram abhiṣekānte | tato
 'bhiṣicya vidhinā svādhikāre niyojayet | grhītvā tena kartavyaṃ gurutvam itareṣu ca || iti
 | asyārthaḥ | svādhikāre upadeṣṭṛtvādike niyojayed guruḥ tena śiṣyeṇeti | idṛśa uktalak-
 ṣaṇakṣatriyasadrśaḥ | dvaye vaiśyaśūdrayor ity arthaḥ | anyatra prātilomyadoṣāpatteḥ,
 10 | tac cāgre niṣiddham eva | tādrśena uktalakṣaṇakṣatriyasadrśena ||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 chāstroktam ācāret |
 kṣatraviṭśūdrajātīyaḥ 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 'bhiyojayet 8 upadeṣṭṛtvādike] V2 B3 Edd upadeśakatvādike 10 sadṛśena] 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 kār्या || yatra] B2 Od tatra
 15 tasyehāmutra ... ācāret] Od *gl.* (tasya janasya iha loke 'mutraparaloke nāśaḥ syāt tasmāc chā-
 stroktam ācāret) 18 syāt] B2 *add.* śrīśrīrādhākṣṇa x 4

according to the method of the Pañcarātra.^a 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.^b

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):

⁵¹But 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. ⁵²One 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 satkuladharmādhyayanādinā prakhyāto 'pi avaiṣṇavaś cet tarhi gurur na
bhavatīti sarvatrāpavādaṃ likhati mahākuleti | kule mahatī jāto 'pīti kvacit pāṭhaḥ | ata
evoktaṃ pañcarātre | avaiṣṇavopadiṣṭena mantreṇa nirayaṃ vrajet | punaś ca vidhinā
samyag grāhayed vaiṣṇavād guruḥ || iti | itiśabdaprayogo 'trodāhṛtānām anyatra vacanā-
nām prāyo nijagranthavacanato vyavacchedārtham | evam agre 'py anyatra | yady api
pratiprakaraṇānte udāhṛtatattacchāstravacanānte ca sarvatretīśabdo yuyjeta, tathāpi
15 tattadvyavacchedaḥ prakaraṇādīnām abhedāt vyakta eveti granthabāhulyabhayān na
likhitaḥ ||54||

grhītaviṣṇnudikṣāko 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 śūdrajanmanam (Od *gl.* śūdrajātīnām) | śūdrāś ca guravaś teṣāṃ trayāṇām bhagavat-
priyāḥ (Od *gl.* trayāṇām brāhmaṇakṣatriyavaiśyānām bhagavatpriyā śūdrā gurava syāt) || tatraiva
| 5 bhakta] V1 *deest* 7 iti] Od *deest* 8 dharmā] V2 B1 B3 -karmā- 11 iti] B1 *add.* ca || any-
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 hetuvādināḥ | etanmatānusāreṇa vartante ye narādhamāḥ | te
hetuvādināḥ proktāś tantram tebhyo na dāpayet |

And in the Padma Purāṇa (6.253.26, 6.226.3):^a

⁵³A 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).

⁵⁴But 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”.^b About this it is said in the Pañcarātra:^c “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.^d

⁵⁵Wise 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.

avaṣṇava ity uktam, tatrāḍau sāmānyato vaiṣṇavalakṣaṇaṃ likhan taditaratvenāvai-
ṣṇavaṃ lakṣayati gr̥hītetī | asmād vaiṣṇavād itaro bhinnah ||55||

athāgurulakṣaṇam

tattvasāgare—

- 5 bahvāśī dīrghasūtrī ca viṣayādiṣu lolupah |
hetuvādarato duṣṭo 'vāgvādī guṇanindakah ||56||
aromā bahuromā ca ninditāśramasevakah |
kāladanto 'sitausthas ca durgandhiśvāsavāhakah ||57||
duṣṭalakṣaṇasampanno yady api svayam īśvarah |
10 bahupratigrahāsakta ācāryah śrīkṣayāvahah ||58||

avāgvādī avācyaparapāpādivaktā | īśvarah dānādiṣu samarthas tathāpi ced bahuprati-
grahāsaktah ||56–58||

atha śiṣyalakṣaṇāni

mantramuktāvalyām—

- 15 śiṣyah śuddhānvayah śrīmān vinītaḥ priyadarśanaḥ |
satyavāk puṇyacarito 'dabhradhīr dambhavarjitaḥ ||59||
kāmakrodhaparitāgī bhaktas ca gurupādayoh |
devatāpravaṇah kāyamanovāgbhir divānīśam ||60||
nīrujo nirjitāśeṣapātakah śraddhayānvitaḥ |
20 dvijadevapitṛṇaṃ ca nityam arcāparāyaṇah ||61||
yuvā viniyatāśeṣakaraṇah karuṇālayah |
ityādīlakṣaṇair yuktaḥ śiṣyo dīkṣādhikāravān ||62||

adabhradhīḥ mahābuddhīḥ ||59||

1 tatrāḍau] B2 *deest* 3 athāgurulakṣaṇam] R1 atha gurvalakṣaṇam 5 dīrghasūtrī] Od *gl.* (dīrghasūtrī śīrakriyah) 6 duṣṭo vāgvādī] Od duṣṭavāgvādī : Od *gl.* (duṣṭaṃ vācaṃ vadi-
tuṃ śīlanam yasya) 9 yady ... īśvarah] Od *gl.* (yady api svayam īśvaras tathāpi aguruḥ syāt)
10 śrīkṣayāvahah] Od *gl.* (lakṣmīṃ rahatī) 11 ced] V1 B1 B2 *deest* 12 saktah] B2 *add.* nin-
dyah 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:^a

⁵⁶A glutton, a procrastinator, one addicted to sense objects, fond of disputation, wicked, a talker of nonsense and a scorner of good qualities, ⁵⁷hairless or very hairy, serving a despicable Āśrama, having black teeth and lips and a foul breath: ⁵⁸a 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:^b

⁵⁹Well-born, fortunate, humble, good-looking, truthful, well-behaved, greatly intelligent, prideless, ⁶⁰free from lust and anger, devoted to the feet of the guru, inclined to the gods with body, mind and words both day and night, ⁶¹healthy, a conqueror of all sin, faithful, always devoted to the worship of Brāhmaṇas, gods and ancestors, ⁶²youthful, 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 'rthajijñāsuraśasūyuraśamoghavāk ||63||

dakṣaḥ analasaḥ | nirmamaḥ jāyādīṣu mamaśasūnyaḥ, gurau tu dṛḍhasauhṛdaḥ | asat-
5 varah avyagrah | amoghavāk vyarthālāparahitaḥ ||63||

athopekṣyāḥ

agastyasamhitāyām—

alasā malināḥ kliṣṭā dāmbhikāḥ kṛpaṇās tathā |
daridrā rogiṇo ruṣṭā rāgiṇo bhogalālasāḥ ||64||
10 asūyā matsaragrastāḥ śāṭhāḥ paraśavādināḥ |
anyāyopārjitadhanāḥ paradāraratāś ca ye ||65||
viduṣāṃ vairiṇāś caiva ajñāḥ paṇḍitamānināḥ |
bhraṣṭavratāś ca ye kaṣṭavṛttayaḥ piśunāḥ khalāḥ ||66||
bahvāśināḥ krūraceṣṭā durātmānāś ca ninditāḥ |
15 ityevamādayo 'py anye pāpiṣṭhāḥ puruṣādhamāḥ ||67||
akṛtyebhyo 'nivāryāś ca guruśikṣāśahiṣṇavaḥ |
evambhūtāḥ parityājyāḥ śiṣyatve nopakalpitāḥ ||68||

tattadguṇahīnān api bhaktyārtyā vā prapannān svikurvātāpi śrīguruṇā lekhyadoṣa-
vanto 'vaśyam upekṣyā ity āśayena tān likhati alasā iti pañcabhiḥ | kliṣṭā vṛthākṛteśakā-
20 riṇaḥ | rāgiṇo viśayāśaktāḥ | bhogalālasā lubdhā ity arthaḥ | piśunāḥ paradoṣasūcakāḥ
| khalāḥ paraduḥkhadāḥ | guruśikṣāyāś 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||

yady ete hy upakalperan devatākrośabhājanāḥ |
25 bhavantīha daridrāś te putradāravivarjitāḥ |
nārakāś caiva dehānte tiryāṇcaḥ prabhavanti te ||69||

1 ca] V2 *deest* 2 amatsaro] Od *gl.* (matsare 'nyaśubhatve 'pi?) 3 amoghavāk] Od *gl.* avya-
rhavāk 5 amoghavāk] B1 anarthavāk 9 ruṣṭā] B1 *a.c.* duṣṭā || rāgiṇo] Od vāgmino : Od *gl.*
(bahuvaktāraḥ) 10 paraśavādināḥ] Od *gl.* (niṣṭhuraravajitāḥ) 13 kaṣṭa] B1 ruṣṭa- : Od kuṣṭa-
16 śikṣā] R1 AS -śiṣyā- 21 śikṣāyā] B2 -śikṣāyāś 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.* : R1² *i.m.* 24 ete hy]
B2 etad : Od² *p.c.* evam || krośa] Od *gl.* dhūrta

And in the Eleventh Book (BhP 11.10.6):^a

⁶³He 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):

⁶⁴Those who are lazy, filthy, distressed, cheaters, misers, poor, diseased, angry, lusty, avaricious, ⁶⁵selfish and jealous, deceitful, who speak unkindly, who have unlawfully acquired wealth, desire the wives of others, ⁶⁶are enemies of the wise, ignorant but think themselves learned, who break their vows, behave in an evil way, are slanderous, mischievous, ⁶⁷gluttonous, evil-minded, evil-natured and despicable: those and also other great sinners are the lowest of mankind. ⁶⁸Irresistibly 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. [...]

⁶⁹But 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 svikāreṇa śrīgurau mahādoṣāḥ paryavasyantīty āha yady eta iti sārde-
hena ||69||

hayaśirṣapañcarātre—

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

tayoḥ parīkṣā cānyo 'nyam ekābdaṃ sahaṃvāsataḥ |
vyavahārasvabhāvānubhavenaivābhijāyate ||72||

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

atha parīkṣaṇam

mantramuktāvalyām—

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

śrutiś ca—

nāsaṃvatsaravāsine deyāt ||74||

sārasaṅgrāhe 'pi—

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

1–2 sārdehena] 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 tayoḥ] Od *gl.* (guruśiṣyayoḥ) 16 ca] B2 *deest* 18 pi]
Od ca 20 doṣāḥ] Od² *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):

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

⁷²Observation 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:^a

⁷³By 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:^b

⁷⁴One should not initiate one that one has not lived together with for a year.

Also, in the Sārasaṅgraha:^c

⁷⁵For 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 śrīgopālamāntravaradīkṣā-
 yām varṣatrayagurusevānantaram eva dīkṣeti tattattvavidām 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 praśasyate | samāsv api dvādaśasu teṣāṃ ye vṛṣālādayaḥ
 || iti | yac ca śāradātilakādāv uktam | ekābdena bhaved vipro bhaved abdadvayān nṛpaḥ
 | bhaved abdatrayair vaiśyaḥ śūdro varṣacatuṣṭayaiḥ || iti | tad atyantapūrvaparīśīlavi-
 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 āsanaṃ chāyām āsandīm vā kadācana |
 sādhayed 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 śūdrāṇāṃ ca parīkṣaṇam | saṃvatsaraṃ guruḥ kuryāj jātiśau 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] Va² *gl.* āsandīm iti bhojanapātrādhāratripādīkām
 22 kṛtyaṃ cāsmāi] B2 āhṛtyo 'smai

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

But in the Kramadīpikā (4.3):

⁷⁶For 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”^a 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):

⁷⁷One should always fetch his water pot, Kuśa grass, flowers and firewood.
One should clean and anoint his limbs and dwelling. ⁷⁸Never 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 mārjanādikam grhasya aṅgānāṃ
cety arthaḥ | tatrāṅgānāṃ lepanam candanādineti jñeyam | pādukopānaḥ carmakā-
ṣṭhādibhedenāvāntarabhedāḥ | āsandiṃ bhojanapātrādhāratripādikāṃ ||78||

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

sārāyet prasārayet | ādiśabdād uccair bhāṣādi | āṣphoṭanam aṅgulyādinām ||79–80||

- 10 kiṃ ca—

- śreyas tu guruvadvṛttir nityam eva samācāret |
guruputreṣu dāreṣu guroś caiva svabandhuṣu ||81||
utsādanam vai gātrāṇāṃ snāpanocchiṣṭabhojane |
na kuryād guruputrasya pādayoḥ śaucam eva ca ||82||
15 guruvat paripūjyāś ca savarnā guruyoṣitaḥ |
asavarnāś tu sampūjyāḥ pratyutthānābhivādanaiḥ ||83||
abhyañjanam snāpanam ca gātrotsādanam eva ca |
gurupatnyā na kāryāṇi keśānāṃ ca prasāadhanam ||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 | pāthāntare śreyo yathā syāt tathā gurāv iva taddhiyācāret | yadācāret tat śreyā
iti vā | tatrāpavādam āha utsādanam iti tribhiḥ | gātrāṇāṃ utsādanam udvartanam |
śaucam prakṣālanam | asavarnā iti pūrvaṃ brāhmaṇānāṃ kṣatriyādikanyāparigrahāt |
yady apy etat sarvaṃ śrīvyāsadevena vedādhyāpakagurusevām adhikṛtyoktaṃ, tathāpi
25 sāṅgavedādhyāpane mantropadeśaś ca svata eva sidhyatīty evaṃ mantraguruvēda-

2 grhasya] B3² add. i.m. lepanam 5 anāpṛcchya ... gantavyaṃ] Od gl. (guru anāpṛcchya
san na gantavyam) 6 na ... sannidhāne] Od gl. (guroḥ sannidhāne pādaḥ na sārāyet
kadāpi) || sārāyedaśya] B2 sādhyedaśya 7 jṛmbhā] B2 jṛmbhām || kaṇṭhaprāvaraṇam] Od gl. (kaṇ-
ṭhavasanaṃ) 8 athāṣphoṭanam] Va² gl. āṣphoṭanam aṅgulyādinām 9 prasārayet] B3² add.
i.m. hāsyādīm 10 kiṃ ca] B1 deest 14 na kuryād] Od gl. (tasmāt kuryāt) || pādayoḥ] R2 ins.
pādayoḥ 17 snāpanam] Pa svāpanam 18 patnyā] Od -patnyām 19 hitaṃ] B9 ins. samācāret
19–20 guru ... san] V2 om. : V2² i.m. 20 ca] Edd deest 23 brāhmaṇānāṃ] B2 brahmaṇādinām
25 vedādhyāpane] B2 -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.

⁷⁹One 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. ⁸⁰Yawning, 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):^a

⁸¹One should always act in a favourable way towards the sons, wives and relatives of the guru, treating them like the guru himself. ⁸²One should not anoint the limbs, bathe, eat the remnants of or wash the feet of the son of the guru. ⁸³If 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. ⁸⁴One 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||
guror agre pṛthakpūjām advaitam ca parityajet |
dikṣām vyākhyām prabhutvam ca guror agre vivarjayet ||86||

advaitam abhedoktim | dikṣām anyasmai dikṣāpradānam ||86||

śrīnārādoktau—

- 10 yatra yatra guruṃ paśyet tatra tatra kṛtāñjaliḥ |
praṇamed daṇḍavad bhūmau chinnamūla iva drumah ||87||
guror vākyāsanam yānam pādukopānahau tathā |
vastram chāyām tathā śiṣyo laṅghayen na kadācana ||88||

pādukopānaḥ carmakāṣṭhādibhedenāvāntarabhedah pūrvam eva likhitaḥ ||88||

- 15 śrīmanusmṛtau—

nodāhared guror nāma parokṣam api kevalam |
na caivāsyānukurvīta gatibhāṣaṇaceṣṭitam ||89||
guror gurau sannihite guruvad vṛttim ācaret |
na cāvisrṣṭo guruṇā svān gurūn abhivādayet ||90||

- 20 kevalam śuddham nāmākṣaramātrakam ity arthaḥ | svān gurūn pitrādīn ||89–90||

3 devyāgame] Od divyāgame || śrī] B1 Od *deest* 4 guru] Od guroḥ || pādūke] Va² gl. pādūke
upānahau 8 abhedoktim] V1 abhedoktam 9 śrī] R2 B1 B2 Od *deest* 14 pūrvam ... likhitaḥ]
V2 B1 B2 B3 *deest* || likhitaḥ] B2 *add.* śrīharaye namaḥ 15 śrī] Vidyāratna Śarma Kaviratna
deest 17 kurvīta] B2 -kurvanti || bhāṣaṇa] V1 vbc -bhāṣita- 19 cāvisrṣṭo] R1 Pa vāvisrṣṭo

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:^a

⁸⁵Never step over or use the guru's bed, seat, palanquin, shoes, place for shoes, bathwater or shadow. ⁸⁶Shun 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:^b

⁸⁷Wherever 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. ⁸⁸The 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):^c

⁸⁹One should not utter the bare name of the guru even in secret. Neither should one imitate his gait, talk or manners. ⁹⁰When 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 gr̥hṇīyāc ca kevalam |
 abhaktyā na guror nāma gr̥hṇīyāc ca yatātmavān ||91||
 praṇavaḥ śrīs tato nāma viṣṇuśabdo 'py anantaram |
 5 pādaśabdasametaḥ syān natamūrdhāñjaliyutaḥ ||92||

tarhi kutracit kathaṃ gr̥hṇīyād ity apekṣāyām āha gr̥hṇīyāc cetyādinā | añjalīti dīrghat-
 vam ārṣam | oṃ śrīamukaviṣṇupādā ity evam | tac ca natamūrdhā añjaliyutaś ca san
 gr̥hṇīyād 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 | anya-
 thājñālaṅghanadoṣāpatteḥ | etac ca sarvaṃ dīkṣānantaram api śiṣyasya kṛtyaṃ jñeyaṃ,
 sadaiva gurubhakter anuṣṭheya tvāt | 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 gr̥hṇīyāc] 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] Va² *gl.* oṃ śrīamukaśrīviṣṇupādā 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 nātivedya || tathā] Od *gl.* (sāmi??im 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):

⁹¹One 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. ⁹²Bowing 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):

⁹³One 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:

⁹⁴When 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. ⁹⁵Every 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 tadvākyaṃ 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 nyāyarahitam vinā nyāyaṃ śṛṇoti yaḥ |
 tāv ubhau naraḥ ghoram vrajataḥ kalam akṣayaṃ ||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 vijñāpayitum likhati trāyasveti ||99||

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

tatra tasyāṃ gr̥hyamānāyāṃ dikṣāyāṃ tu pādāmbujam ekam eva bhajati āśrayatīti
 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 kāryaṃ 3 nā] B2 Od tat- 4 ācāryāya] Edd ācāryasya : Od *gl.* (gurave) 6 mahā-
 doṣaḥ] B2 mahaddoṣaḥ 8 rahitam] B1 -rahito || vinā nyāyaṃ] 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 prārthayitavyaṃ] V1 prārthayitavyā
 20 maṇiṣibhiḥ] Od *gl.* (paṇḍitaiḥ) 21 bhajati] B2 bhavati

In the Viṣṇu Dharma (–):^a

⁹⁶Even if chastised or punished one should not be unkind to the guru. One should not disrespect his words nor behave in an unkind way. ⁹⁷One 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):

⁹⁸Both 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:^b

⁹⁹O guru, lord of the universe, protect me, burned by the fire of Saṃsāra and stung by time!^c 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.

¹⁰⁰Then 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 ihāsyā dhatte |
5 sthityādaye harivirīñcihareti saṃjñāḥ
śreyāṃsi tatra khalu sattvatanor nṛṇāṃ syuḥ ||101||

- tatra hetuṃ darśayan śrīvāsudevasya bhagavato māhātmyaṃ likhati sattvaṃ ityādinā |
tatra brahmādināṃ trayāṇāṃ apīśvaratve 'py ekātmatve 'pi ca śrīvāsudevasyādhikyam
āha sattvaṃ iti | iha yady apy eka eva paraḥ pumān īśvaraḥ asya viśvasya sthitisṛṣṭi-
10 layārthaṃ harivirīñcihareti saṃjñā dhatte, tathāpi tatra teṣāṃ madhye sattvatanor
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 tyaktaṃ api īśasahitaṃ jagat punāti | viriñ-
20 copahṛtaṃ śeṣaṃ iti śrībrahmaśivayor apy upāsakatvaṃ 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 ihāsyā] Od *gl.* (asya jagateḥ) 6 sattvatanor] Od *gl.* (vāsudevād eva syuḥ) 8 apīśvaratve] B2 apīśvaratvād || ekātmatve] B2 ekatmatvād || śrī] B1 *deest* 9 sattvaṃ] 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^a

In the First Book (BhP 1.2.23):

¹⁰¹In 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):

¹⁰²Who 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 'bhayam ||103||

5 tad bhr̥guvarṇitam śrībhagavanmāhātmyam | vismitās tādṛśāparādhe '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 purāṇāgamās
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 āsaṅgaṃ prāpīteṣu satsu sid-
dhānte viṣaye viṣṇur eka eva bhagavān sarveśvara iti niścīyate ||104||

15 nārasimhe—

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

vedāc chāstraṃ paraṃ paramaṃ nāstīti dṛṣṭāntatvenoktam ||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.* : V2² *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):

¹⁰³Hearing 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.^a *Astonished:* since Viṣṇu was unperturbed by even such an offence. Alternatively, the word *viśmitā* (astonished) should be read as *avīśmitā*, 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):

¹⁰⁴To 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):^b

¹⁰⁵Throwing 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 dharmatāṃ vrajet |
suprasanne hṛṣīkeṣe viparīte viparyayaḥ ||106||

tatraiva śrībhagavadvākyam—

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

ata evoktaṃ skānde śrībrahmanāradasaṃvāde—

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

- 10 evaṃ brahmādibhyo 'khiladevebhyo mātmyaṃ 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||

mahābhārata—

- 20 yas tu viṣṇuṃ parityajya mohād anyam upāsate |
sa hemarāśim utsṛjya pāṃśurāśiṃ jighṛkṣati ||110||
anāḍṛtya 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] Od² *ins.* bhavati 3 viparyayaḥ] Od² *ins.* syāt
4–7 tatraiva ... saṃvāde] R2 *om.* 4 śrī] B2 strī- 7 ata evoktaṃ] R1 etad evoktaṃ 9 sva
... saḥ] R1 B2 *deest* : R1² *l.m.* || śvapacim] Od *gl.* (cāṇḍālastṛim) 13 tatraivānyatra] R2 *add.*
tatraiva śrībhagavadvākyam | mannimittaṃ kṛtaṃ pāpam api dharmāya kalpate | mām anāḍṛ-
tya dharmo 'pi pāpaṃ syān matprabhāvataḥ | ata evoktaṃ skānde śrībrahmānāradasaṃvāde ||
vāsudevam parityajya yo 'nyadevam upāsate | tyaktvāmṛtaṃ sa mūḍhātmā bhunkte hālāhalaṃ
viṣam || 13–14 tatraivānyatra ... upāsate] R1 B2 *deest* : R1² *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 (–):

¹⁰⁶When 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 (–):

¹⁰⁷Through 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 (–):

¹⁰⁸One 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:

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

In the Mahābhārata (–):^a

¹¹⁰One 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. ¹¹¹One 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 atyantānīcaḥ sa eva, na tu cāṇḍālādir ity arthaḥ ||112||

vaiṣṇavatantre—

na labheyuḥ punar bhaktim harer aikāntikim jaḍāḥ |
ekāgramanasāś cāpi viṣṇusāmānyadarśinaḥ ||113||

- 10 anyac ca—

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

- 15 kim 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:

¹¹²A 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.^a

In the Vaiṣṇava Tantra:

¹¹³Fools, 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:

¹¹⁴One 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 sattvaniṣṭhailḥ sevya viṣṇur na cāparaḥ ||115||

- īdṛśāḥ śrībhagavanmāhātmyaparā ity arthaḥ | tathā ca tatraiva śrīmahādevavākyaṃ |
na yānti tat paraṃ śreyo viṣṇuṃ sarveśvareśvaram | sarvabhāvair anāśṛitya purāṇaṃ
5 puruṣottamaṃ || tam eva tapasā nityaṃ bhajāmi staumi cintaye | tenādvītyamahimā
jagatpūjyo 'smi pārvati || iti | tatraiva nāmamādhye | sarvadevaikaśaraṇaṃ sarvadevai-
kadaivatam | sūryakoṭipratikāśo yamakoṭidurāsadaḥ || brahmakoṭijagatsraṣṭā vāyuko-
ṭimahābalaḥ | koṭīndujagadānandī śambhukoṭimaheśvaraḥ || ityādi | tadante ca śrīdur-
gādevīvākyaṃ | aho bata mahat kaṣṭaṃ samastasukhade harau | vidyamāne 'pi sarveśe
10 mūḍhāḥ kliṣyanti 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 sāksāt sarvalokair
dṛṣyata evety arthaḥ | ādiśabdena laghusahasranāmastotrādiḥ | tatra laghusahasranā-
mastotre ārambhe | paramaṃ yo mahattejaḥ paramaṃ yo mahattapaḥ | 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 kathaṅcid
anyaṃ vā bhajantāṃ nāma sāttvikais tv avaśyaṃ 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] B3
deest || śrī] B1 deest 5 mahimā] B2 -mahimnā 6 iti] B1 deest 6–7 devaika] V1 daivaika-
8 ca] V1 V2 B2 deest || śrī] B1 deest 11–12 madhudviṣāt] *Emend.* : V1 V2 B1 B2 B3 Edd mad-
hudviṣaḥ 12 vīkṣyate ... iti] B1 deest 13 laghu ... tatra] B1 deest 18 ityādi] B2 Purīdāsa
Haridāsa *ins.* ca || iti] B1 deest || rajasā] B2 *om.* || copahata] V2 B1 B2 B3 Kaviratna vopahata-
19 bhajantāṃ] B2 bhajantīti 20 yo ... nyaṃ] B1 B3 *transp.* || dūṣita] V1 -bhūṣita

¹¹⁵There 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 āṣaṃ dhyāyata ||116||

- 5 idṛṇmāhātmyavākyeṣu saṅgrhiteṣu sarvataḥ |
granthabāhulyadoṣaḥ syāl likhyante 'pekṣitāni tat ||117||

- 10 nanu idṛśāni hṛtkarṇarasāyanāni śrībhagavanmāhātmyaparāṇi vacanāni sarvaśāstra-
taḥ samāhṛtyāparāṇy api likhyantām tatra likhati idṛg iti | granthasya bāhulyaṃ vistā-
ras tena tadrūpo vā doṣo bhavet | tat tasmād dhetoḥ | yad vā, tad ity avyayaṃ tānity
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 gurbanugrahāt |
sarvaiśvaryam japan prāpya yāti viṣṇoḥ param padam ||118||
puṇyaṃ varṣasahasrair 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 saṅgrhiteṣu] Pa² *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 gurbanugrahāt] 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):^a

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

[...]

¹¹⁷When 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:^b

^{118–119}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 saṃspr̥śet sadyo mucyate 'sau mahābhayāt || iti ||120||

likhyate viṣṇumantrāṇaṃ mahimātha viśeṣataḥ |
5 tātparityataḥ 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 tātparityata iti | ayam arthaḥ | śrīgopāladevo 'yam avatārī, kṛṣṇas
10 tu bhagavān svayam ity ukter vicitramāhātmyaviśeṣaprakāṣanāc 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 saṃśicchandaivaivataṃ |
sadikṣāvidhi sadhyānaṃ sayantraṃ dvādaśākṣaram ||122||
aṣṭākṣaram ca mantreṣaṃ ye japanti narottamāḥ |
tān dr̥ṣṭvā brahmahā śudhyet te yato viṣṇavaḥ svayam ||123||
śaṅkhinaś cakriṇo bhūtvā brahmāyur vanamālinaḥ |
20 vasanti vaiṣṇave loke viṣṇurūpeṇa te narāḥ ||124||

3 mahābhayāt] Od *gl.* (saṃsārāt) 4 likhyate] Od *ins.* mayā 5 tātparityataḥ] R2 *om.* 6 likha-
nam ārabhate] Edd likhituṃ pratijñānīte 8 tat] B3 *deest* 9 yaṃ] B1 *deest* || avatārī] B1 B3
ins. śrīkṛṣṇaḥ 10 māhātmya] B3 -māhātmyety arthaḥ 12 puṣṭam] B1 spaṣṭam 15 saṃśi] Pa
a.c. sajñāsi- 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:^a

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

¹²¹The 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^b

In a conversation between Vikuṇḍala and the messenger of the gods in the Padma Purāṇa (3,31.112–114):^c

^{122–123}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. ¹²⁴Those human beings will get conch-shells, 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 āṣaṃ chandobhaṅgabha-
yāt | viṣṇava iti viṣṇusārūpyaprāpteḥ | viṣṇurūpeṇety anuktavarṇākārādigrahaṇārtham
||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 nṛṇāṃ 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]
Va² *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*: Va² *l.m.* 13 aṣṭākṣarasya] R2 R3 Pa athāṣṭākṣarasya 14 yathā] R1 R3 Pa Od
deest || nārada] R1 R2 R3 Pa nārādīya 15 surāḥ] Od *gl.* devāḥ 17 tāraṇaḥ] R3 -tārakaḥ 18 na
... punar] Od apunar- || bhavakāṅkṣiṇām] Od *gl.* (moksakāṅkṣiṇām) 19 mahīyate] V1 V2 B1 B2
B3 mahīpate: Od *gl.* pūjyate 22 aṣṭākṣara ... naram] B2 Va aṣṭākṣaram idaṃ nārāḥ

There refers to among the Vaiṣṇava Tantras.^a 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):^b

¹²⁵And 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):^c

¹²⁶The 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 (–):^d

¹²⁷The 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. ¹²⁸Its 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. ¹²⁹Diseases, 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. ¹³⁰Gods, demons, Gandharvas, Siddhas, Vidyādhara 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 nakārasthitiṛ āṣṭvāt | mukheṣu parivartate āvirbha-
vatīti vānmayasvarūpatvāt ||128–131||

5 pādmottarakhaṇḍe—

evam aṣṭākṣaro manthro jñeyaḥ sarvārthasādhakaḥ |
sarvaduḥkhaharaḥ śrīmān sarvamantrātmakaḥ śubhaḥ ||132||

śrīḥ sarvasobhā 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 svargamokṣaphalapradāḥ ||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 : R1² *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, ¹³¹for 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):

¹³²This 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):

¹³³What is the use of many other mantras? What is the use of many other observances? The Namo Nārāyaṇāya mantra fulfils all desires. ¹³⁴O best of the twiceborn! One who therefore at all times recites Namo Nārāyaṇa will go to the world of Viṣṇu together with his relatives.

In the Bhaviṣya Purāṇa (–):^a

¹³⁵Of 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:^b

¹³⁶O son! When recited by devotees, the Namo Nārāyaṇāya mantra fulfils all desires and awards the fruit of heaven and liberation. ^{137–138}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 satyapūrvam bravīmi vaḥ |
 he putra śiṣyāḥ śṛṇuta na mantro 'ṣṭākṣarāt paraḥ ||140||

tāta! he śuka! viṣṇunā samuddhṛtaḥ | manunā kīrtitaḥ japtaḥ lokeṣu vā kathitaḥ | mudi-
 tāś ca te 'starāgāś 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 mantrarājaṃ 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.* (muditāś ca tā harṣāś
 ca tā 'starāgāś 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 rāgāś] V2 -vāmāś 10 vā]
 R2 *om.* 12 ity ārṣaḥ] V2² *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 tam 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*

¹³⁹This 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:

¹⁴⁰With 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):

¹⁴¹Sitting, 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^a

In the Tāpanīya Śruti (Nṛsiṃhapūrvatāpanī Upaniṣad 5.3):

¹⁴²The 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 *ugraṇ vīraṇ mahāviṣṇuṇ jvalantaṇ sarvatomukhaṇ | nṛsiṃhaṇ bhīṣaṇaṇ bhadraṇ mṛtyo mṛtyuṇ 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 śatam pūrṇam
5 rudrajāpakena tatsamam | rudrajāpakaśatam ekam ekenātharvāṅgirasasākhā-
dhyāpakena tatsamam | atharvāṅgirasasākhādhyāpakaśatam 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 śāśvataṃ śāntaṃ 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 jāgrvāṃsaḥ samindhate
viṣṇor yat paramaḥ padam ||143||

atha śrīrāmamantrāṇām mātmyam

agastyasaṃhitāyām—

- sarveṣu mantravargeṣu śreṣṭhaṃ vaiṣṇavam ucyate |
20 gāṇapatyeṣu śaiveṣu śāktasaureṣv abhīṣṭadam ||144||
vaiṣṇaveṣv api mantreṣu rāmamantrāḥ phalādhikāḥ |
gāṇapatyādimantreṣu koṭikoṭiguṇādhikāḥ |
vinaiva dikṣāṃ viprendra puraścaryāṃ vinaiva hi ||145||

2 śatam] Vidyāratna -śatakam 2–4 upanītaśatam ... tatsamam] B2 om. 2 ekam] Od om.
3 gr̥hasthena ... ekena] V2 om. : V2² i.m. || ekam] R3 om. 5 ekam] B2 *deest* || ekenātharvāṅgi-
rasa] V2 R2 R3 Pa B2 Od atharvāṅgirasasā 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 || śāśvataṃ] Od *gl.* nityam 12 ṛcābhyuktam] V1 cābhyuktam : B9 ṛcām uktam :
B2 dṛdhadyuktam 13 sadā ... sūrayaḥ] V2 om. || sūrayaḥ] V1 *ins.* kutaḥ 14 ātatam] Od *gl.*
(cakṣuḥ ātatam vyāptam) 15 viprāso] B3 *gl.* (viprā ity arthah) || jāgrvāṃsaḥ] 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 || guṇādhikā-
kāḥ] B1 -phalādhikāḥ

And at the end of the same book (5.10):

¹⁴³One 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^a

In the Agastya Saṃhitā (19.1–7ab):

¹⁴⁴Of 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. ¹⁴⁵Further, 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 pakṣamāsartuvarṣajam |
 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 śrīṇṣiṃharaghunāthādīmantrebhyo '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 bhogamokṣaikaśādhanaṃ ||153||

1 siddhidāḥ] Od *ins.* syāt 2 aṣṭasv ... yaṃ] B2 suṣṭhu saphalaṃ 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 *im.* 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 raghunāthādī] V2 śrī- 21 tathā ca] Pa²
deest 21–142.4 tathā ... iti] Pa² *im.* 21 śrī ... vṛndāvanākhye] B3 *deest* || vṛndāvanākhye] B2
ins. ca 22 varyāṇāṃ] R2 R3 Od -vargāṇāṃ : Pa² -varṇāṇāṃ 23 śādhanaṃ] B1 -śādhakāḥ : Od
ins. bhavanti

Puraścaraṇa, ¹⁴⁶without rules for Nyāsa, they bestow perfection just by being recited. Among the eight mantras,^a this Six-syllable mantra^b easily gives results. ¹⁴⁷This Six-syllable mantra keeps away heaps of great sins. It is called the king of mantras, the very best of all. ¹⁴⁸Sins committed every day, fortnight, month, season and year—all are completely burned away, just as fire consumes a mountain of cotton. ¹⁴⁹Whether 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, ¹⁵⁰as well as billions of smaller sins are all destroyed by reciting the Rāma mantra!

And in the Tāpanīya Śruti (Rāmottaratāpanī Upaniṣad 1.2):

¹⁵¹One 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

¹⁵²However, 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 Govindavṇḍāvana of Bṛhadgautamīya Tantra (1.15ab, 16cd, 20–21):^c

¹⁵³Of 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 *rāṃ 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 bhāṣate ||154||
 kṛṣṇa eva paraṃ brahma saccidānandavigrahaḥ |
 smṛtimātreṇa teṣāṃ vai bhuktimuktiphalapradah || iti ||155||

- 5 tatrāpi bhagavattāṃ svāṃ tanvato gopalilayā |
 tasya śreṣṭhatamā mantrās teṣv apy aṣṭādaśākṣaraḥ ||156||

tatra teṣu śrīdvārakānāthadaivatādīmantreṣv api madhye tasya śrīkṛṣṇadevasyaiva
 gopalilayā nijāṃ bhagavattāṃ tanvataḥ vistārayataḥ sato ye mantrās ta eva śreṣṭhata-
 māḥ | teṣv api madhye 'ṣṭādaśākṣaraḥ sammohanākhyayā prasiddhaḥ śreṣṭha ity arthaḥ
 10 ||156||

2 bhāṣate] Edd bhāṣyate 4 teṣāṃ] Od *gl.* janānām || iti] Pa² B₁ *deest* : V₁ R₃ B₁ B₂ *add.* tatra
 śrīdaśākṣarasya | yathā gautamīyatantre | sarvakāmā prasīdanti kṛṣṇamantrajapād dvija | sar-
 veṣu mantravargeṣu śreṣṭhaṃ vaiṣṇavam ucyate || gāṇapatyeṣu śaiveṣu tathā śākṛteṣu suvrata |
 vaiṣṇaveṣu ca sarveṣu kṛṣṇamantrā phalādhikāḥ || viśeṣato daśārṇo 'yaṃ japamātreṇa siddhi-
 daḥ | mantrasya jñānamātreṇa labhen muktim caturvidhām || ajñānatūlarāśinām jvalano 'yaṃ
 munīśvara || anena sadṛśo mantrō jagatsv api na vidyate | anenārādhitaḥ kṛṣṇaḥ prasīdaty eva
 tatkaṣaṇāt | padmayonir avāpāgyaṃ devarājyaṃ śacīpatiḥ || ity ādi || tathā (B₁ B₂ B₉ *deest*) |
 mantrānāṃ paramo mantrō guhyānāṃ guhyam uttamam | mantrarājām idaṃ (B₁ imaṃ) jñātvā
 kṛtārtho jāyate naraḥ || putrāvaṇ dhanāvaṇ vāgmī lakṣmīvāṇ paśumāṇ bhavet || ity ādi || (man-
 trānāṃ ... ādi V₁ *deest* : R₃ B₁ *ins.* tathā) mantreṇānena mantrajña bhaktiḥ syāt premalakṣaṇā |
 samastatīrthapūtaś ca samastakṣetrapāvanaḥ || raver iva durādharaḥ śucir iva śuciḥ sadā | śaṃ-
 karasyeva siddhiśo viṣṇor iva sadāśrayaḥ (B₁ sadāśriyaḥ) || bahunā kim ihoktena rahasyaṃ śṛṇu
 gautama | nirvāṇaphalado mantraḥ kim anyair bahujaḥ | kim kim anyair bahujaḥ | kim kim
 viśvam iti prāha śruteḥ śiraḥ | lakārāt pṛthivī jātā kakārāj jalasambhavaḥ || ikārād vahnir utpanno
 nādād vāyur ajāyata | bindor ākāśasambhūtir iti bhūtātmano manuḥ (R₃ viduḥ) || svāśabdena
 ca kṣetrajño heti citprakṛtiḥ parā | tayor aikyasamudbhūtir mukhaveṣṭanavarṇakaḥ | ata eva hi
 viśvasya layaḥ svāhārṇake bhavet || gopīti prakṛtiḥ vidyāj janas tattvasamūhakaḥ | anayor āśrayor
 vyāptvā kāraṇatvena ceśvaraḥ || sāndrānandam paraṃ jyotir vallabhena ca kathyate | athavā gopī
 prakṛtir janas tadamaṇḍalam || anayor vallabhaḥ (B₁ B₉ *ins.* proktaḥ) svāmī kṛṣṇākhyāḥ para
 (B₁ B₉ *deest*) īśvaraḥ | kāryakāraṇayor īśaḥ śrutibhis tena gīyate || anekajanmasiddhānāṃ gopi-
 nāṃ patir eva vā | nandanandana ity uktas trailokyānandavardhanaḥ || cintayed virajo mantrī
 sarvasampattihetave | daśānām api tattvānāṃ sākṣī vettā tathā paraḥ (B₁ B₉ R₃ tathākṣaraḥ) ||
 daśākṣara iti khyāto (B₁ proktā) mantrarājaḥ parāt paraḥ | guptabījasyabhāvatvād daśārṇa iti
 kathyate | bijapūrvajapaś cāśya rahasyaṃ kathitaṃ mune || iti || 5–6 tatrāpi ... aṣṭādaśāk-
 ṣaraḥ] R₃ *deest* 5 bhagavattāṃ] Od *gl.* (prakāśitavān) || tanvato] V₃ *tattvato* || gopalilayā]
 Od *gl.* (karaṇabhūta) 6 tasya] Od *gl.* (śrīkṛṣṇasya) || śreṣṭha] Pa *preṣṭha-* || teṣv] Od *gl.*
 (mantreṣu) 7 tatra teṣu] B₂ *eteṣu* 7–8 tatra ... tanvataḥ] V₂ *om.* : V₂² *i.m.* 8 vistāra-
 yataḥ] B₂ *deest* 9 arthaḥ] B₂ *add.* he kṛṣṇa ramānātha vṛjanāthārtināśaya | saṃsārasāgare
 ghore patitaṃ māṃ samuddhara || śrīśrīhariḥ śaraṇam || śrīrādhākṛṣṇacaranakamale manmano
 bhramarāyate || śrīśrīgopālāḥ śaraṇam || śrīśrīgovindāya namaḥ ||

tion.¹⁵⁴ Moreover, whichever god of whatever mantra, that divinity is also addressed here, since they are non-different from these mantras.¹⁵⁵ 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.^a

¹⁵⁶ 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.

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 jñānenākṣhilaṁ bhāti? kenedaṁ viśvaṁ saṁsaratīti ||

5 tad u hovāca brāhmaṇaḥ | kṛṣṇo vai paramaṁ daivatam | govindān mṛtyur bib-
heti | gopījanavallabhajñānena tajjñātaṁ bhavati | svāhayedam saṁsaratīti ||

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 sakalaṁ paraṁ brahma tad yo dhyāyati rasati bha-
jati so 'mṛto bhavatīti ||

te hocuḥ | kiṁ tadrūpaṁ kiṁ rasaṇaṁ kathaṁ ho tadbhajanam, tat sarvaṁ
suvividiṣatām ākhyāhīti ||

15 tad u hovāca hairaṇyaḥ | gopaveśam abhrābhaṁ taruṇaṁ kalpadrumāśritam ||
ityādi ||157||

ha sphuṭaṁ, vai prasiddham | brāhmaṇaṁ brahmavettāraṁ brahmāṇam ity arthaḥ |
tad brahma daivatam iti pūrvaprakrāntaṁ vā | pāpakarṣaṇa iti dvitīyasya padārthaḥ |
gauḥ svargaḥ, gobhūmivedeṣu viditaḥ | teṣāṁ ca vediteti tṛtīyasya | gopījano 'vidyāyāḥ
kalāḥ strītvāt aṁśās tatprerakaḥ | yad vā, gopījanā eva ā samyak vidyā, prāptyupāyatvāt

1 mātmyam] Kaviratna Puridāsa Haridāsa -mantramāhātmyam 2 tāpanīya] R3 B1 B2 B3 Od
gopālatāpanīya- (R3 B3 śrī-) 4-6 kasya ... bibheti] Od *i.m.* || jñānenākṣhilaṁ ... vallabha] B1
om. 4 bhāti] Edd jñātaṁ bhavati 5 tad] Edd tāt 6 jñānena] Edd -jñānenākṣhilaṁ || tajjñā-
taṁ] B1 tajjñānaṁ : Edd vijñātaṁ || svāhayedam] Od svāhāyeti || saṁsaratīti] Pa Edd saṁsaratī
: Od *gl.* (saṁsaratī saṁsāraṁ taratī) 9 pāpakarṣaṇo] Od *gl.* (kṛṣṇa) || veditā] B1 *deest* : Od
gl. (jñātvā gopījanaṁ tāsāṁ vidyā kalā racitakalā tāsu preraka tāsu māyā) 10 paraṁ] Va *ins.*
paraṁ || brahma] Edd brahmaiva || tad] B2 *ins.* eva || rasati] Pa saratī 11 mṛto] B1 B2 *ins.*
bhavati so 'mṛto 12 bhajanam] B1 B2 *ins.* ca 14 hairaṇyaḥ] R1 hairaṇyo 'sthe : R3 haira-
stho || abhrābhaṁ] Od *gl.* (śyānameghaiva ābhā yasya tam) 17 padārthaḥ] V2 B3 Vidyāratna
Puridāsa padasyārthaḥ 18 tṛtīyasya] B1 Edd tṛtīyasyārthaḥ 19 eva] Edd *ins.* ā samyak

The Greatness of the Eighteen-Syllable Mantra^a

In the Tāpanīya Śruti (Gopālatāpanī Upaniṣad 1.2–8):^b

¹⁵⁷OM. 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.^c *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 kīrtanādinā ||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
svāhāśrito 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—

eko vaśī sarvagaḥ kṛṣṇa īḍya
20 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 tasmin) 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):

¹⁵⁸Devotion 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”.

¹⁵⁹Brāhmaṇas 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.

¹⁶⁰Just 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):

¹⁶¹The 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.^a

a Cf. Kāṭha 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||
yo brahmāṇaṃ vidadhāti pūrvaṃ
10 yo vidyās tasmai gāpayati sma kṛṣṇaḥ |
taṃ premṇā ātmavṛttiprakāśaṃ
mumukṣur vai śaraṇam anuvrajet ||164||

premṇaivātmavṛtteḥ prakāśo yasya tam | pāṭhāntaraṃ sugamaṃ ||164||

- omkāreṇāntaritaṃ 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)

¹⁶²Eternal 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.^a

¹⁶³For 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.

¹⁶⁴He 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.

[...]

¹⁶⁵Those 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.

¹⁶⁶Therefore 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.

a 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 aṣṭādaśārṇaṃ svarūpaṃ sṛṣṭaye dattvāntarhitāḥ, 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 surabhiṃ vidyāṃ prādurakārṣam
 | taduttarāt śrīpumādi cedam sakalam idam sakalam idam iti ||167||

abudhyata prabodhaṃ prāptaḥ | punaś ca stutaḥ san prākāśayat bhagavān eva | yad vā,
 10 nīpratyaṣyasyātrānadhikārthatvaṃ prākāśatety arthaḥ | prākāśayam iti vā pāṭhaḥ | kāt
 kakārāt | āpo jalam | lakārāt pṛthivī | ikārād agniḥ | bindoḥ sakāśac candraḥ | uttarāt
 gośabdāt ||167||

tathā ca gautamīyatantre—

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 dattvāntarhitāḥ] Od *gl.* (mayā
 dattvā) 5 sisṛkṣā] Od *gl.* (śṛṣṭanimittaka) || sisṛkṣā me] B2 sisṛkṣaṇā || prākāśayat] Od prakā-
 śayet 6 iha] Od ahaṃ || bindor] Od *gl.* (rākāśaṃ śabdāt vāyuh) || tatsampātād] B2 samprātād
 : Od *gl.* (nādāt): Edd tannādād 7 yād] R2 khād || surabhiṃ] V1 surabhivṇdāt : R2 surabhiṃ
 vindād : R3 surabhiṃ 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 cetidam || sakalam] Od *gl.* (viśvam asṛjam) || sakalam idam] Va B2 Od
 Edd *deest* 9 abudhyata] V2 avabudhyata || prabodhaṃ] V2 Vidyāratna Kaviratna bodhaṃ
 10 nī] 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 surabhiṃ 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):

¹⁶⁷This 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 KṚṢṢṢĀ, 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.^a

This is also stated in the Gautamīya Tantra (2.15–17):

¹⁶⁸From the letters of KLĪṀ, he created the world—thus states the crown of revelation. From L was earth born; from K, water; ¹⁶⁹from Ī was fire created; from the tone, air was born; from Ṁ, space was created.—Thus the mantra comprises the elements.

¹⁷⁰The 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.^b

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 oṃkāraṇ-
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 | oṃkāraṇtarālikaṃ praṇavapuṭitam ity arthaḥ
| abhitaḥ ānayāt sādhayām āsa ||171||

tatraivāgre—

10 tad atra gāthāḥ |

yasya pūrvapadād bhūmir dvitīyāt salilodbhavaḥ |
tṛtīyāt teja udbhūtaṃ caturthād gandhavāhanaḥ ||172||
pañcamād ambarotpattis tam evaikaṃ samabhyasan |
candradhvajo 'gamad viṣṇoḥ paramaṃ padam avyayam ||173||

15 yasya pūrvapadād ityādi ca kalpāntare prakārāntarābhiprāyeṇa ||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 -ālakam || rahito] B2 Od -vihito || bhyānayat] R2 'bhyānayet 6 abhyaset] Od abhyāsayet 7 ālikaṃ] Edd -ālakam 10 tad atra] B2 Od tatra 11–13 dvitīyāt ... evaikaṃ] V2² *l.m.* 11–14 dvitīyāt ... avyayam] V2 *deest* 12 udbhūtaṃ] 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] V2² *l.m.* 19 nyad asti] Od *gl.* (yato heto 'nyavāsudevo nāsti)

And later in this Śruti (Gopālatāpanī Upaniṣad 1.27–28):

¹⁷¹By this sacrifice alone, Candradhvaja,^a 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.^b

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):

^{172–173}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.^c

¹⁷⁴Then, 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.^d

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-
ruhatalāsinaṃ satataṃ samarudgaṇo 'haṃ paramayā stutyā toṣayāmīti ||175||

kiṃ ca, stutyānantaram—

amuṃ pañcapadaṃ mantraṃ 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 dhyāyet taṃ rasayet taṃ yajed ity etat sad iti
||177||

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 śāpānugrahaḥ kartṛtve yena sarvaṃ pratiṣṭhitam |
tasya mantraṃ pravakṣyāmi sāṅgopāṅgam anuttamam ||180||
yasya vijñānamātreṇa naraḥ sarvajñatām iyāt |
putrārthī putram āpnoti dhanārthī labhate dhanam ||181||
sarvaśāstrārthapārajño bhavaty eva na saṃśayaḥ |
20 trailokyam ca vaśīkuryāt vyākulikurute jagat ||182||
mohayet sakalaṃ so 'pi mārayet sakalān ripūn |
bahunā kim ihoktena 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 rasayet] B1 *deest* || rasayet]
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
amānuṣaprakarmāṇi || vai] Va Edd ca 15 sarvaṃ] B2 pūrvam 20 ca] Od tu 22 mumukṣur]
Od *gl.* (muktim icchuḥ san)

¹⁷⁵Along 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):

¹⁷⁶One 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.^a

Pūrvamarṣāt means *Parāmarṣāt*, [that they did not catch him] by inference. Or else it means *pūrvēṣām marṣāt*, [that they did not catch him] even by the advice of the ancients.^b

¹⁷⁷Therefore 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:

¹⁷⁸There are thousands of illustrious descents of the master of virtue, wealth, enjoyment and liberation, the master of the world. ¹⁷⁹Among these descents, [one exhibiting] childhood is exceedingly rare, as are all those suprahuman activities, ¹⁸⁰by which everything was established, by cursing and blessing. I will disclose his topmost mantra, together with its parts and ancillary parts ¹⁸¹through merely knowing which a human being becomes omniscient; one who desires a son obtains a son; one who desires riches becomes rich; ¹⁸²one 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 śaiśavaṃ 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—

- gopālaviṣayā mantrās trayastriṃśat prabhedataḥ |
 teṣu sarveṣu mantreṣu mantrarājam imaṃ śṛṇu ||187||
 suprasannam imaṃ mantraṃ tantre sammohanāhvaye |
 20 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 bālyacaritādi- : Vidyāvāgīśa bālyacarita- : Vidyā-
 ratna -bālyacarita- : 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.* (mantreṇa 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;¹⁸³ bewitches everybody and kills all his enemies. What is the use of so many words? He who desires liberation attains liberation.

¹⁸⁴Just as the touchstone, the cow, Satī, the Brāhmaṇa and the Ganges, so this mantra is the best. ¹⁸⁵Just 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:

¹⁸⁶Mistress 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:

¹⁸⁷The are thirty-tree varieties of Gopāla mantras. Now listen to the mantra-king among all those mantras! ¹⁸⁸This 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.

¹⁸⁹By this king of mantras, that Viṣṇu had given him, Purandara surely became Indra, the ruler, the god of gods. ¹⁹⁰Earlier, he had been tormented

durvāsasaḥ purā śāpād asaubhāgyena pīḍitaḥ |
 sa eva subhagavatvaṃ vai tenaiva punar āptavān ||190||
 bahunā kim ihoktena puraścaraṇasādhanaḥ |
 vināpi japamātreṇa labhate sarvaṃ īpsitaṃ || 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 yoṣitāṃ api |
 sādhvīnām adhikāro 'sti śūdrādīnāṃ ca saddhiyāṃ ||193||

saddhiyāṃ uttamabuddhīnāṃ viprasevādiparāṇāṃ ity arthaḥ ||193||

tathā ca smṛtyarthasāre pādme ca vaiśākhamāhātmye śrīnāradaṃbarīṣasaṃ-
 vāde—

- 15 āgamoktena mārgeṇa strīśūdraiś caiva pūjanam |
 kartavyaṃ śraddhayā viṣṇoś cintayitvā patiṃ hr̥di ||194||

2 sa] Od gl. (mahendraḥ) || tenaiva] Od gl. (mantreṇa) 5 taṃ] B3 Va *deest* || gurūttamam]
 B3 Va śrī- 6 prākṛto] Od gl. (kaniṣṭho 'pi) 7 tattan] B2 tatra || bhagavan] V1 bhaga-
 vanmahā- || mahimnā] V2 -mahāmahimnā 9 athādhikāri] Vidyāratna Purīdāsa Haridāsa
 athādhikāra- 12 saddhiyāṃ ... arthaḥ] B1 [...] 15 caiva] R2 Va Od api

by the misfortune of Durvāsa's curse,^a but through this, that same person again attained fortune. ¹⁹¹But why so many words? Even without Puraś-caraṇa one attains all desires just by reciting it.

¹⁹²I 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,^b the Lord.

Deliberation on Eligibility

¹⁹³For 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):^c

¹⁹⁴Even women and Śūdras should worship Viṣṇu with faith by the process given in the Āgamas, remembering their masters in their hearts.^d

-
- 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 Durvāsa 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 Durvāsa, 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 cāgamamārgaṇa kuryur vedānusāriṇā ||195||
strīṇāṃ apy adhikāro 'sti viṣṇor ārādhanādiṣu |
patipriyahitānāṃ ca śrutir eṣā sanātanī ||196||

5 agastyasaṃhitāyāṃ śrīrāmamantrarājam uddiśya—

śucivratatamāḥ śūdrā dhārmikā dvijasevakāḥ |
striyaḥ pativratāś cānye pratilomānulomajāḥ |
lokāś caṇḍālaparyantāḥ sarve 'py atrādhikāriṇaḥ || iti ||197||

guruś ca siddhasādhyādimantradāne vicārayet |
10 svakulānyakulatvaṃ ca bālaprauḍhatvam eva ca ||198||
strīpuṃnapuṃsakatvaṃ ca rāśinakṣatramelanam |
suptaprabodhakālaṃ ca tathā ṛṇadhanādikam ||199||

rāśimelanam nakṣatramelanam ca | ādiśabdena rāśiśuddhir ity evam aṣṭadhā śodha-
nam jñeyam ||199||

15 *atha siddhasādhyādiśodhanam*

śāradātilake—

prākpratyagagrā rekhāḥ syuḥ pañca yāmyottarāgragāḥ |
tāvatyāś ca catuṣkoṣṭhacatuṣkaṃ maṇḍalaṃ bhavet ||200||

yady apy etat siddhasādhyādijñānam mudrādarśanaprakāravat vinā gurumukhāt sam-
20 yak vijñātaṃ na syāt, tathāpy atra śabdārtha eva kevalaṃ likhyate | tathā hi | prāñci
pūrvāṇi, pratyāñci paścimāni agrāṇi yāsāṃ tāḥ pūrvapaścimābhimukhā ūrdhvāḥ pañ-

5 śrī ... uddiśya] R1 Va *deest* : R1² *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 suptaprabodha] Od *gl.* (śayana utthāna) 15 atha ... śodhanam] Kaviratna *deest* || śodhanam] R2 *ins.* 12 21–162.1 ūrdhvāḥ ... rekhā] B1 B2 *deest*

¹⁹⁵Following the path of the Āgamas, which accords with the Vedas, everybody, including Śūdras, may worship the gods, using the names.^a ¹⁹⁶Even 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):^b

¹⁹⁷Śūdras 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.

¹⁹⁸When giving the mantra, the guru should consider Siddha, Sādhya and so on; whether or not the mantra is Related or Unrelated; Young or Mature; ¹⁹⁹Male, 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.^c

[...] *Etc.* refers to determining the Astrological sign. Thus there are eight ways of determining its qualities.

The Determination of Siddha, Sādhya and so on

In the Śāradātilaka (–):^d

²⁰⁰Five 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, Sādhya 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

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 yāmyottarāgragāḥ dakṣiṇottaramukhās tāvatyaḥ pañ-
 caiva rekhā ūrdhvarekhopari samakoṣṭhābhiprāyeṇa 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 catvārity evaṃ ṣoḍaśa koṣṭhāni bhavanti | tadrūpam ekaṃ
 caturasramaṇḍalaṃ syād ity arthaḥ | etac ca dīkṣāmaṇḍalādivan nāmnaiva maṇḍalaṃ,
 na tu maṇḍalākāraṃ catuṣkoṇatvāt ||200||

indvagnirudranavanetrayugenadikṣu
 ṛtvaṣṭaṣoḍaśacaturdaśabhautikeṣu |
 10 pātālapañcadaśavahnihimāmśukoṣṭhe
 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 tṛtiye ākāraṃ | rudre ekādaśe ikāraṃ | ine sūrye dvādaśako-
 ṣṭhe | bhautike pañcame mahābhūtapañcakatvāt | vahnayaṣ trayāḥ | himāmśur ekaḥ
 | aṅkasya vāmagatitvād vahnihimāmśubhyāṃ 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] V2² *l.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 || vahnihimāmśu] 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 ikāraṃ] B2 *add.* navanavakoṣṭhe ikāraṃ 18 dvābhyāṃ] B1 B2 *deest* || tatra] V1 B1
 tataś 19 aḥ iti] B2 *deest*

vertical^a 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.

²⁰¹The 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.^b

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 nṛsiṃhapaṛicaryāgrānthe likhitam | ādyāgnīśagrahākṣya-
dhisūryadigrasadiḡgajāḥ | kalāmanviṣusaptāhaviśve varṇān punar nyasyet || iti ||201||

- janmarkṣākṣarato vīkṣya yāvan mantrādimākṣaram |
caturbhiḥ koṣṭhakais tv ekam iti koṣṭhacatuṣṭaye ||202||
5 punaḥ koṣṭhakakoṣṭheṣu savyato janmabhākṣarāt |
siddhasādhyaśiddhārikramāj jñeyā vicakṣaṇaiḥ ||203||

tataḥ ca śiṣyasya yaj janmanakṣatram tena yad akṣaram nāmaprathamākṣaram ity
arthaḥ | 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 -nakṣatrānurūpanāmādyākṣaram

This is also stated in the book *Nṛsiṃhapaṛicaryā* 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.”^a

²⁰²From the letter of the birth lunar mansion one should look up the first letter of the mantra, first in one rectangle of four squares. ²⁰³Then 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.^b

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>ñ p</i> | 3 <i>ā kh</i> <i>d la</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>ñ 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>ṛ</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>ṇ ṣ</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 ṣoḍaśa
 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.^a 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.^b 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, Sādhya; 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 *dhūm 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—Sādhya—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-sādhya, one that (1.207) will kill the practitioner's daughters. *Dhūm dhūmrārciṣe namaḥ* would not be a good mantra to give Culuka.

|| iti | evaṃ śāradātilakoktaṃ mataṃ vilikhya śrīkṛṣṇadevācāryamataṃ likhati kvacic
 cetyādinā | caturṣu padeṣu koṣṭheṣu tiṣṭhati vartata iti | tathā tasyāṃ lipau catuṣkoṇa-
 maṇḍalarūpalekhe | sādhakasya śiṣyasya ākhyā nāma tasya ādivarṇataḥ prathamākṣa-
 ram ārabhya mantrasyādyakṣaraparyantaṃ muhur muhur gaṇaniyam | sādhanāmā-
 5 dyākṣarataḥ savye vāme krameṇa siddhādayo jñeyā ity arthaḥ | yatra mantrasyādyak-
 ṣaraṃ tatra siddhaḥ | tato dvitīye koṣṭhe sādhyah tṛtīye susiddhaḥ | caturthe 'rir ity etad
 ūhyam | ata eva tatra savya ity uktam iti dik ||203||

siddhaḥ sidhyati kālana sādhyas tu japahomataḥ |
 susiddho grahamātreṇa arir mūlanikṛntanaḥ ||204||

10 tatra ca gaṇanayā siddhādisthānaṃ 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 siddhārī hanti bāndhavān ||205||
 15 sādhyasiddho dviguṇikaḥ sādhyasādhyo hy anarthakaḥ |
 tatsusiddhas triguṇitāt sādhyārī hanti gotrajān ||206||
 susiddhasiddho 'rdhajapāt tatsādhyas tu guṇādhikāt |
 tatsusiddho grahād eva susiddhārīḥ svagotrahā ||207||
 arisiddhaḥ sūtān hanyād arisādhyas tu kanyakāḥ |
 20 tatsusiddhas tu patnīghnas tadarir hanti sādhakam || iti ||208||

1–7 evaṃ ... dik] B3 Edd (-Puridāsa Haridāsa Tīrtha) *deest* 2 tiṣṭhati] B2 *deest* 6 tato] B1
deest || caturthe] B2 caturthakoṣṭhe 7 tatra] Puridāsa 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 -sādhakah 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”,^a [...] 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.^b

²⁰⁴A Siddha [mantra] is perfected in time, Sādhya by recitations and fire sacrifices, Susiddha simply by accepting it. Ari cuts at the root.^c

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.

²⁰⁵Siddha-siddha [brings perfection] by the prescribed amount of recitations; Siddha-sādhya by the double; Siddha-susiddha by half; Siddha-ari destroys one’s kinsmen. ²⁰⁶Sādhya-siddha by twice the amount; Sādhya-sādhya is useless; Sādhya-susiddha by thrice the amount;^d Sādhya-ari kills one’s relatives. ²⁰⁷Susiddha-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. ²⁰⁸Ari-siddha kills one’s sons; Ari-sādhya the daughters; Ari-susiddha the wife, Ari-ari the practitioner.^e

a A quote prefixed by “And sometimes” (*kvacī 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 catuṣpadasthāyāṁ sādha-kākhya-divarṇataḥ | mantrasya kṣaraparyantaṁ gaṇanīyaṁ muhur muhuḥ | savye nāmādyakṣarataḥ siddhādikrama īsyate ||*), “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 uktvādhunā tadavāntaraṣoḍaśakoṣṭhavyavas-
thayā pūrvāparābhyāṃ caturdhānyo 'nyasaṃyogena phalam āha siddhasiddha iti ca-
turbhiḥ | tatsusiddhaḥ sādhyasusiddhaḥ | tatsādhyaḥ susiddhasādhyaḥ | tatsusiddhaḥ
susiddhasusiddhaḥ | evaṃ agre 'pi ||205–208||

5 *asya ca mantraviśeṣe 'pavādaḥ*

tathā ca tantre—

nṛsiṃhārkavarāhāṇāṃ 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 evaṃ uktasya siddhādiśodhanasya tu ||209–210||

svakulānyakulatvādi vijñeyaṃ cāgamāntarāt |
na vistarabhayād atra vyarthatvād api likhyate ||211||
śrīmadgopāladevasya sarvaiśvaryapradarśinaḥ |
15 tādṛkśaktiṣu 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] R1 R2 R3 Va B1 B3 Od *deest*
11 tu] Vidyāvāgīśa Vidyāratna Kaviratna *deest* 12 cāgamāntarāt] B2 Od cāgame bhavet

a NP 1.18.

b *Haum.*

c The commentary on ŚT 2.130 quotes two differing definitions of a Mālā-mantra. The Mahākapila 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 Kulārṇavatāntra (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:^a

²⁰⁹One should not determine Siddha and so on for mantras of Nṛsiṃha, Sūrya, Varāha, the Prāsāda-root mantra,^b Om or Vedic mantras. ²¹⁰One 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,^c or has one or three syllables.

To this means to this determination of Siddha and so on.

²¹¹Whether the mantra is Related or Unrelated, and so on, should be learned from other Āgamas.^d Fearing to enlarge the book too much, and since it is unnecessary, it is not given here. ²¹²That should never be determined for mantras that have the same power as blessed Lord Gopāla, who exhibits all kinds of majesty.

| 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> |

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 | tādṛśī śrīgopāladevasadrśī śaktir yeṣāṃ teṣu ||213||

tathā ca kramadīpikāyām—

- 5 sarveṣu varṇeṣu tathāśrameṣu
nārīṣu nānāhvayanmabheṣu |
dātā phalānām abhivāñchitānām
drāḡ eva gopālakamantra eṣaḥ ||213||

nānāvidhā āhvayā nāmāni janmabhāni ca janmanakṣatrāṇi yeṣāṃ varṇādīnām teṣv api
| yad vā, teṣāṃ nānāhvayanmabheṣu satsv api eṣa śrīgopālamantro 'bhivāñchitānām
phalānām śīghram eva dātā ||213||

- 10 trailokyasammohanatantre cāṣṭādaśākṣaramantram adhiḥkṛtya śrīśivenok-
tam—

na cātra śātravā doṣā narṇasvādivicāraṇā |
ṛkṣarāśivicāro vā na kartavyo manau priye ||214||

1 vyarthatve] B3 āgamāntarāt khātāt | vyarthatve || śrī] B1 *deest* 5 abhi] B1 api 6 drāḡ] R3
prāḡ 7 janmabhāni ca] V1 *deest* 10 mantram] B1 -m 10–11 śīvenoktam] V1 V2 B1 -śīvoktau
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-anicakra*):

| | | | | | | | | | | |
|-----------|-----------|-----------|-----------|----------|-----------|-----------|-----------|-----------|----------|-----------|
| 14 | 27 | 2 | 12 | 15 | 6 | 4 | 3 | 8 | 8 | 9 |
| <i>a</i> | <i>i</i> | <i>u</i> | <i>r</i> | <i>l</i> | <i>e</i> | <i>ai</i> | <i>o</i> | <i>au</i> | <i>m</i> | <i>h</i> |
| <i>k</i> | <i>kh</i> | <i>g</i> | <i>gh</i> | <i>ṇ</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>s</i> | <i>h</i> |
| 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):

²¹³This 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:

²¹⁴Dear one, for this mantra one should not consider the faults of enmity,
neither whether it is a Debtor or Creditor,^a its Lunar asterism^b 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 | rohinī | mṛgaśīras | ārdrā | punarvasu | puṣya | āśleṣā |
| a ā | i | ī u ū | ṛ ṝ ṝ̄ | e | ai | o au | k | kh |
| maghā | pūrvā | uttarā | hastā | citrā | svātō | viśākhā | anurādhā | jyeṣṭhā |
| gh ṇ | c | phālgunī phālgunī | jh ṇ | ṭ ṭh | ḍ | ḍh ṇ | t th d | dh |
| mūla | pūrvā | uttarā | śravaṇā | dhaniṣṭhā | śatabhiṣaj | pūrvā | uttarā | revatī |
| aṣāḍhā | aṣāḍhā | | | | | bhadrapadā | bhadrapadā | |
| n p ph | b | bh | m | y r | l | v ś | ṣ s h | ḷa ṁ ḥ |

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 siddhādisodhanoktāḥ | ṛṇaṃ ca
 svaṃ dhanam 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-
 cadhā vātha sa mantraś chinnasaṃjñakaḥ | māyā namāmi ca padaṃ nāsti yasmin sa
 kilitaḥ || ekaṃ madhye dvayaṃ mūrdhni yasminn astrapurandarau | na vidyete sa man-
 10 traḥ syāt stambhitaḥ siddhirodhanaḥ || ādimadhyāvasāneṣu bhaved arṇacatuṣṭayam |
 yasya mantraḥ sa malino mantravit taṃ vivarjayet || mantro 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 -mārga- : V2 B2 mārṇa- 11-176.1 saptādhika] B2 samādhika-

gical sign.^a 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 Śāradātilaka (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 PHAT 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:

| | | |
|--|--|---|
| <p>Taurus <i>u ū</i></p> <p><i>ṛ ṛ</i> <i>l l</i> Gemini</p> | <p>Aries <i>a ā i ī</i></p> | <p>Pisces <i>y r l v p</i></p> <p><i>kṣ ph b</i> <i>bh m</i> Aquarius</p> |
| <p>Cancer <i>e ai</i></p> | | <p>Capricorn <i>t th d dh n</i></p> |
| <p>Leo <i>o au</i></p> <p><i>ṁ</i> <i>h ś ṣ</i> <i>s h ḷ a</i> Virgo</p> | <p>Libra <i>k kh g</i> <i>gh ṇ</i></p> | <p>Sagittarius <i>ṭ ṭh ḍ</i></p> <p><i>c ḍh ṇ</i> <i>ch j</i> <i>jh ṇ</i> Scorpio</p> |

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 | phatkārapaṇcakādir yo madonmatta udīritaḥ | yasya madhye dakāro
vā krodho vā mūrdhani dvidhā | astram tiṣṭhati mantram sa tiraskṛta itīritaḥ || ityādi |
ayam aṣṭādaśākṣaraḥ śṛigopālamanaḥ ||214–215||

sāmānyataś ca yathā bṛhadgautamīye—

- 5 atha kṛṣṇamanūn vakṣye dṛṣṭādrṣṭaphalapradān |
yān vai vijñāya munayo lebhire muktim añjasā ||216||
gr̥hasthā vanagāś caiva yatayo brahmacāriṇaḥ |
striyaḥ śūdrādayaś caiva sarve 'py atrādhikāriṇaḥ ||217||
nātra cintyo 'rīśuddhyādir nārimitrādīlakṣaṇam |
10 na vā prayāsaḥbāhulyaṁ sādhanē na pariśramaḥ ||218||
ajñānatūlarāśeś ca analaṁ kṣaṇamātrataḥ |
siddhasādhyaśiddhārīrūpā nātra vicāraṇā ||219||
sarveṣāṁ siddhamantrāṇāṁ yato brahmākṣaro manuḥ |
prajāpatir avāpāgryaṁ devarājyaṁ śacīpatiḥ |
15 avāpus tridaśāḥ svargaṁ vāgīśatvaṁ bṛhaspatiḥ || ityādi ||220||

tatraivāntare—

- viṣṇubhaktyā viśeṣeṇa kiṁ na sidhyati bhūtale |
kīṭādibrahmaparyantaṁ govindānugrahān mune ||221||
sarvasampattinīlayāḥ sarvatrāpy akutobhayaḥ |
20 ityādi kathitaṁ kiñcin mātmyaṁ vo munīśvaraḥ ||222||
ākāśe tārakā yadvat sindhoḥ saikataśṣṭivat |
etadvijñānamātreṇa labhen muktīm caturvidhām ||223||

2 dvidhā] B³ p.c. Vidyāvāgīśa Vidyāratna Kaviratna tridhā : Purīdāsa Haridāsa tridhā (dvidhā)
4 sāmānyataś ca] Pa *deest* || yathā] B₃ *deest* 6 vai] V₃ *deest* : Od *gl.* niścitam || vijñāya] Od
gl. heto || añjasā] Od *gl.* (tattvaṁ avyayam) 8 py ... atrādhikāriṇaḥ] V₂ Pa Edd yatrādhikāriṇaḥ || atrādhikāriṇaḥ] Od *ins.* bhavanti 9 cintyo rīśuddhyādir] V₂ B₃ Śarma cintyaṁ
viśuddhyādi : R₁ cintādiśuddhyādi : R₂ R₃ B₁ Od cintā viśuddhāsti : Pa cintā viśuddhāder : Śarma
add. “nātra cintyo 'rīśuddhyādiḥ” iti vā pāṭhaḥ || nārimitrādi] R₃ nāpi mitrādi- || lakṣaṇam] Pa
B₁ -dūṣaṇam 10 vā] Od *gl.* (vā iti pādapūranam) || pariśramaḥ] Od *ins.* na bhavati 11 ajñāna]
Pa ajñāne || analaṁ] R₁ R₂ R₃ Pa B₁ B₂ B₃ Od jvalanaṁ : Śarma *add.* “jvalanaṁ” vā pāṭhaḥ
12 siddha] Od *gl.* (kiṁ na sidhyati tasmāt sidhyati) 13 mantrāṇāṁ] R₃ B₃ -mantratvād
14 avāpāgryaṁ] Od *gl.* (avāpālayati agraṁ śṛṣṭam) 15 vāgīśatvaṁ] Od *ins.* avāpuḥ || ityādi]
Pa -ityādīn 16 tatraivāntare] V₁ R₂ tathā tatraivānte : R₃ athātraiva : Pa tathā tatraivoktam :
B₁ tatraivānte ca : B₂ tathā tatraiva : Od tasmāt tatraiva : Vidyāratna Purīdāsa Haridāsa tathātraivānte
17 viṣṇu] R₁ R₂ R₃ B₂ Od kṛṣṇa- || viśeṣeṇa] Od *ins.* karaṇena 18 kīṭādi] V₁ V₂ V₃ B₁ B₃
kīṭas tu : Śarma *add.* “kīṭas tu” iti vā pāṭhaḥ 20 vo] Od ca || munīśvaraḥ] R₁ B₂ Od munīśvaraiḥ
21 sindhoḥ] R₁ R₂ sindhau || sindhoḥ ... śṛṣṭivat] B₂ śuddho saikataśuddhivat 22 mātrena] 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 HUṂ in the middle and two PHAṬ-syllables at the end is called Censured.” And so on.^a

This one refers to the eighteen-syllable Gopāla-mantra.

In a general way, this is stated in the Bṛhadgautamīya Tantra (4.4, 6–7):

²¹⁶Now I will speak of Kṛṣṇa mantras, givers of seen and unseen benefits, having comprehended which the sages quickly attained liberation. ²¹⁷Householders, forest-dwellers, ascetics and students, women, Śūdras and so on: all are eligible here.^b ²¹⁸There is no consideration of purification of inimical elements here, no Friendly or Hostile characteristics,^c no great effort and no fatigue in their practice. ²¹⁹It 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, ²²⁰for 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):

²²¹What is not possible in this world by special devotion to Viṣṇu? O sage, by the mercy of Govinda, everyone, from a worm to Brahmā, ²²²become abodes of all perfections, everywhere fearless. In this way, I have told you, kings of sages, something of its greatness, which is ²²³like 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 |
tadartham mantrasaṃskārā likhyante tantrato daśa ||224||

- 5 evam sammohanatantrādyuktaprakāreṇa | anyeṣu śrīgopāladevamantravyatirikteṣu |
pare siddhādisodhanoktadoṣato 'nye 'pi chinnavādayaḥ | tadartham iti | ye kecid
anyamantrasādhakā bhavyeṣu teṣāṃ taddoṣasodhanārtham ity arthaḥ | tac ca tātpa-
ryeṇa śrīgopāladevamantramāhātmyavikhyāpanārtham 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||
mantrāṇaṃ mātṛkāmadhyād 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 mantram taṃ mantrī prasūnaiḥ karavīrajaiḥ ||228||
tanmantrākṣarasamkhyātair hanyād yat tena bodhanam |
20 svatantraktavidhānena mantrī mantrārṇasaṃkhyayā ||229||
aśvatthapallavair mantram abhiṣiñced viśuddhaye |
sañcintya manasā mantram jyotir mantreṇa nirdahet ||230||
mantre malatrayaṃ mantrī vimalikaraṇaṃ tv idam |
tāravyomāgnimanuyugdaṇḍī jyotir manur mataḥ ||231||
25 kuśodakena japtena pratyarṇaṃ prokṣaṇaṃ manoh |
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 tadartham] B1 etadartham 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 mantram] śr yantram || taṃ mantrī]
R3 mantrī vā || prasūnaiḥ] Od ins. puṣpaiḥ 19 saṃkhyātair] Va -saṃyuktair || yat tena] Pa yat-
nena : B3 repheṇa || bodhanam] V1 add. yuktair hanyād vā tena rodhanam : Va Edd rodhanam
20 mantrārṇa] B2 mantrāsu- 23 mala] B3 Edd mūla- Od mantra- 24 tāravyomāgnimanu]
Od gl. (om | hakāra | repha | mantresu) || mataḥ] Od gataḥna 25 prokṣaṇaṃ] Od mokṣaṇaṃ

²²⁴Thus, 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):^a

²²⁵Creating, Giving life, Striking, Awakening, Consecrating, Cleaning, Strengthening, Offering libations, Kindling and Concealing: these are the ten methods of purifying a mantra. ²²⁶Drawing 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 OM [a hundred times], ²²⁷that is known as Giving life by those who know the rules of mantras. Having written down the letters of the mantra, ²²⁸when the practitioner strikes them many times with water and sandalwood paste while reciting YAM, it is called Striking. Having written down the mantra, when one the practitioner touches it with as many oleander flowers ²²⁹as 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, ²³⁰using 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, ²³¹the three impurities of the mantra. This is Cleaning. The Jyoti mantra is OM HRAUM. To sprinkle the letters of the mantra with water and Kuśa, ²³²with 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] V2 R2 R3 Edd yantre 2 tāramāyāramā] Od *gl.* (praṇava om hrīm śrīm) 4 jyotir ... tam] B1 [...] || mantreṇety uktaṃ] V1 mantreṇoktam || tāram iti] B3 tāreti 5 śrī] V2 B2 *deest* || vilāsa] B1 *deest* || yāṃ] B1 *deest* 7 balitvāt] Od *gl.* (prayukta) 9 vilikhite] Od -likhite || bhagavad] R1 R2 R3 Pa B2 B3 Od Purīdāsa Haridāsa *ante* śrī-

the mantra is called Offering libations. ²³³Prefixing the mantra with OM HRĪṢ RĪṢ is kindling. To keep the mantra one recites secret is Concealing.

[...]

²³⁴Because 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 mahābhidhiṃ santaret sukhām ||1||

andhaḥ paśyati śāstrāṇi śilā tarati vāridhim |
yasya prabhāvato vande taṃ śrīcaitanyam īśvaram ||

5 kartavyāṃśasya vijñānam avaśyaṃ samyag iṣyate |
ato yas tatra saṃkṣipto granthaḥ so 'yaṃ prapañcyate ||

tatrādau vividhamatākulitadīkṣāvidhilihane paramāśaktasyāpy ātmano bhagavada-
nugraheṇa śaktatām 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 sarveṣām api jīvānām paramagurutayāmāno 'pi sa eva gurur
ity abhipretya likhati jagadgurum iti | pakṣe sarvatraiva bhagavannāmasaṃkīrtanapra-
dhānabhaktipracāraṇāj jagatām gurutvena viśeṣato dīnajanaviśayakasamagropadeśā-
nugraheṇa gurum iti ||1||

15 *atha dīkṣāvidhiḥ*

dīkṣāvidhir likhyate 'trānusṛtya kramadīpikām |
vinā dīkṣāṃ hi pūjāyāṃ nādhikāro 'sti kasyacit ||2||

1–2 taṃ ... sukhām] 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 -dīpikāyam

Chapter Two: On Initiation

¹I worship this blessed Kṛṣṇacaitanyadeva, the preceptor of the world, by whose grace even a dog can easily cross a great ocean.

DDT:^a

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

²The rules for initiation are written here, following the Kramadīpikā, for without initiation, nobody has the eligibility for performing worship.

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 | dīkṣāvidhilikhane hetuḥ vineti | hi yataḥ ||2||

atha dīkṣānityatā

āgame—

- 5 dvijānām anupetānām svakarmādhyayanādiṣu |
yathādhikāro nāstīha syāc copanayanād anu ||3||
tathātrādīkṣitānām tu mantradevārcanādiṣu |
nādhikāro 'sty ataḥ kuryād ātmānaṁ śivasamstutam ||4||

- anupetānām akṛtopanayanānām | upanayanāt yajñopavītadānāt anu anantaram tu
10 adhikāraḥ syād eva | śivasamstutam iti dīkṣitam ity arthaḥ | pradhānatvena śrīviṣṇudīk-
ṣāgrahaṇāc chrīśivasyāpi samyak stutiviśayam iti bhāvaḥ | evaṁ ca dīkṣāṁ vinā pūjā-
yām anadhikārāt | tathā | śālagrāmaśilāpūjāṁ vinā yo 'śnāti kiñcana | sa cāṇḍālā-
diviṣṭhāyām ākalpaṁ jāyate kṛmiḥ || ityādi vacanaiḥ pūjāyās cāvaśyakatvād dīkṣāyā
nityatvaṁ sidhyati | śrīśālagrāmaśilādhiṣṭhānaṁ vargeṣu mukhyatvāt sarvāṇy eva bha-
15 gavadanuṣṭhānāny upalakṣayati ||3-4||

skānde kārttikaprasaṅge śrībrahmanāradasaṁvāde—

te narāḥ paśavo loke kiṁ teṣāṁ jīvane phalam |
yair na labdhā harer dīkṣā 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 stutiviśayam] V2 Edd stutir
viśayam 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:^a

³Just 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, ⁴so 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,^b “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.^c

In a conversation between Brahmā and Nārada in connection with the month of Kārttika in the Skanda Purāṇa (–):

⁵Those 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 Gautamīya 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 dīkṣāṃ
vinārcanāsiddheḥ ||5||

tatraiva śrīrūkmāṅgadamohinīsaṃvāde viṣṇuyāmale ca—

5 adīkṣitasya vāmoru kṛtaṃ sarvaṃ nirarthakam |
paśuyonim avāpnōti dīkṣāvīrahito janaḥ ||6||

viśeṣato viṣṇuyāmale—

snehād vā lobhato vāpi yo grhṇīyād adīkṣayā |
tasmin gurau saśiṣye tu devatāśāpa āpatet ||7||

10 adīkṣayā dīkṣāvidhivyatirekeṇa | devatānāṃ sarvāsām eva, tanmantrādhiṣṭhātṛdeva-
tāyā vā śāpaḥ | yady api pūrvaṃ likhitāyāḥ śrīgurūpasatter nityatayā dīkṣayā api nityatā
siddhaiva tathāpy upasatter āśrayaṇamātratāvivaḥsayā dīkṣayāś ca savidhimantragra-
haṇādīrūpatayā pṛthag ullekha iti dik ||7||

viṣṇurahasye ca—

15 avijñāya vidhānokaṃ haripūjāvidhikriyāṃ |
kurvan bhaktyā samāpnōti śatabhāgaṃ vidhānataḥ ||8||

nanu yathākathañcid bhagavadarcanena mahāphalaṃ śrūyate ato guroḥ sakāśād dīk-
ṣāgrahṇe ko 'yam āgrahas tatrāha avijñāyeti | haripūjāvidheḥ kriyānuṣṭhānaṃ vidhā-
nokaṃ pūrvapūrvair upadeṣṭṛbhir yathāvidhy evopadiṣṭaṃ śrīgurumukhād avijñāya
viśeṣeṇājñātvā vidhānato bhaktyā kurvann api śatāṃśānām ekam aṃśaṃ labhate | gur-

3 śrī] B1 *deest* 4 adīkṣitasya] Od *ins.* he 4–6 adīkṣitasya ... yāmale] Va *om.*: Va² *i.m.* 4 nirar-
thakam] Od *ins.* syāt 5 janaḥ] B3 naraḥ 7 grhṇīyād] Od *ins.* mantraṃ || adīkṣayā] Od *gl.*
(adīkṣayākaraṇayā) 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:

⁶O 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:

⁷If 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:^a

⁸One 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 pūrvapūrvaśiṣṭadārśitamārgānādareṇa pūjāphalaṃ na samyag bhavatīti
bhāvaḥ ||8||

atha dīkṣāmāhātmyam

viṣṇuyāmale—

- 5 divyaṃ jñānaṃ yato dadyāt kuryāt pāpasya saṃkṣayaṃ |
tasmād dīkṣeti sā proktā deśikais tattvakovidaiḥ ||9||
ato guruṃ praṇamyaivaṃ sarvasvaṃ vinivedya ca |
grhṇīyād vaiṣṇavaṃ mantraṃ dīkṣāpūrvaṃ vidhānataḥ ||10||

- nityatvaṃ eva draḍhayan nityatve 'pi darśapaurṇamāsādivat phalaviśeṣaṃ ca darśayan
10 dīkṣāmāhātmyaṃ likhati divyaṃ iti tribhiḥ ||9-10||

skānde tatraiva śrībrahmanāradasaṃvāde—

tapasvinaḥ karmaniṣṭhāḥ śreṣṭhās te vai narā bhuvi |
prāptā yais tu harer dīkṣā sarvaduḥkhavimocinī ||11||

tapasvina iti | śreṣṭhā jñānādiniṣṭhebhyaḥ paramottamāḥ ||11||

- 15 tattvasāgare ca—

yathā kāñcanatām yāti kāmasyaṃ rasavidhānataḥ |
tathā dīkṣāvidhānena dvijatvaṃ jāyate nṛṇāṃ ||12||

nṛṇāṃ sarveṣāṃ eva dvijatvaṃ vipratā ||12||

3 mātmyam] 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 saṃhe mantradīkṣā 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:^a

⁹Since it awards divine [*divyam*] knowledge and effects the destruction [*saṃkṣaya*] of sin, it is called initiation [*dīkṣā*] by the guides conversant with the truth. ¹⁰Therefore, 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.^b

In a discussion between Brahmā and Nārada in the same place of the Skanda Purāṇa (–):

¹¹Those 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:

¹²Just 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 dīkṣākālaḥ | tatra māsaśuddhiḥ

āgame—

- mantrasvīkaraṇaṃ caitre bahuduḥkhaḥphalapradam |
vaiśāke ratnalābhaḥ syāj jyaiṣṭhe tu maraṇaṃ dhruvam ||13||
5 āśāḍhe bandhunāśāya śrāvaṇe tu bhayāvaham |
prajāhānir bhādrapade sarvatra śubham āśvine ||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 agastyaśaṃhitādyanusāriśrīrāmārcanacandrikāyām | pūrvoktena virodhas
tu mantrabhedenā vidhiphalabhedāpekṣayā matabhedenā veti jñeyah | evam agre 'pi
15 ||16||

skānde tatraiva śrīrukmāṅgadamoḥinīsaṃvāde—

kārttike tu kṛtā dīkṣā nṛṇāṃ janmanikṛtānī |
tasmāt sarvaprayatnena dīkṣāṃ kurvīta kārttike || iti ||17||

1 kālāḥ] R2 *add.* 3 3 pradam] Od *ins.* syāt 4 lābhaḥ] Pa -lābham 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 : V1² 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 āśvine ratnasañcayaḥ || kārttike mantrasiddhiḥ syāt mārگاśīrṣe tathā bhavet | pauṣe tu śatrupīḍā syān māghe medhāvivardhanam | phālgune sarvakāmāḥ syur malamāsaṃ parityajet (V1² 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:^a

¹³Accepting a mantra in [the month of] Caitra gives much suffering; in Vaiśākha, one attains riches; in Jyaiṣṭha, certain death; ¹⁴in Āṣāḍha, the destruction of friends; in Śrāvaṇa, terror; in Bhādrapada, the death of one's offspring; auspiciousness everywhere in Āśvina; ¹⁵in 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:^b

¹⁶In Śrāvaṇa there will assuredly be prosperity; in Kārttika, knowledge; in Phālguna there will be prosperity as well. The impure month^c 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 (–):

¹⁷But 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).

śrīmadgopālamāntrāṇaṃ dikṣāyāṃ tu na duṣyati |
caitramāse yad uktā tad dikṣā tatraiva deśikaiḥ ||18||

- 5 evaṃ niṣiddhe 'pi caitre śrīgopālamāntradikṣāṃ anujānāti śrīmad iti | yad yasmāt
teṣāṃ śrīgopālamāntrāṇaṃ dikṣā caitra evoktā śrīkeśavācāryādibhiḥ | tathā ca krama-
dīpikāyāṃ | caitre kṛtvaiva tan māsi karmeti | trailokyasammohanatantre ca | mad-
humāse tu samprāpte dvādaśyāṃ 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 aśvinīrohiṇīśvātiviśākhāhastabheṣu ca |
jyeṣṭhottarātrayeṣv eva kuryān mantrābhiṣecanam ||21||

aśvinyādinakṣatreṣv atra pūrvoktena virodhabhāve 'pi tato viśeṣalābhena kvacic ceti
prayogaḥ | evam agre 'pi | mantrābhiṣecanaṃ dikṣāṃ ||21||

2 tad] R1 Od sã || deśikaiḥ] Od² ins. janaiḥ 3 pi] B1 *deest* || śrīmad iti] B1 *deest* 4 dikṣā]
V2 B1 ins. tatra || tathā] V1 yathā 6 śuddhiṃ] B3 -śuddhaṃ 9 ravau] V1 R3 Va Od *ante*
gautamīye : V2 rāmārcaṇacandrikāyāṃ gautamīye vā : V1² *add.* pañcāṅgaśuddhadivase svodaye
candrasūryayoḥ | guruśukrādaye caiva śaśyate mantrasaṃskriyā || śuklapakṣe śubhā dikṣā kṛṣṇe
syāt pañcamāvadhīḥ | dvādaśyāṃ sarvathā kāryā cāmalāyāṃ śubhe dine || kṛṣṇapriyā dvādaśī
sā kṛṣṇadikṣāpravartanī | 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 -bhirocanaṃ 18 evam ... pi] V2
deest

¹⁸But 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

¹⁹It should be done on Monday, Wednesday, Thursday, Friday or Sunday.^a

Consideration of Lunar Mansions

In the Nārada Tantra:^b

²⁰Rohiṇī, Śravaṇā, Ārdrā, Dhaniṣṭhā, the three Uttaras,^c Puṣya, and Śatabhiṣa—these are the lunar mansions for initiation.

And somewhere:^d

²¹One 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 Gautamīya Tantra (5.27), one (V2) 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, Uttarāṣādhā and Uttarabhadrapadā.
- d Gautamīya Tantra 5.31.

atha tithiśuddhiḥ

sārasaṃgrahe—

dvitīyā pañcamī caiva ṣaṣṭhī caiva viśeṣataḥ |
dvādaśyām api kartavyaṃ trayodaśyām athāpi ca ||22||

5 kvacic ca—

pūrṇimā pañcamī caiva dvitīyā 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 sulagnacandratārādibalam atra sadaiva hi |
labdho 'tra mantra dīrghāyuhṣampatsantativardhanaḥ ||26||

tantuparva śrāvaṇe pavitrāropanotsavaḥ, dāmanaparva caitre damanakāropanotsavas
tayoh | atra sattīrthādaḥ ||25–26||

4 athāpi] V1 V2 Va tathāpi || ca] R1 R2 R3 Pa B1 Od vā 6 dvitīyā] Od tṛtīyā 7 ca daśamī]
Od caturdaśī : R1² *i.m.* 8 śuddhe] V1 B2 śuddha- || śukla] Pa śukle 9 sallagne] B2 sula-
gne || praśasyate] R3 *add.* gautamīe | pāñcāṅgaśuddhidivase svodaye candrasūryayoḥ | guru-
śukrādaye caiva śasyate mantrasaṃskriyā || śuklapakṣe śubhā dikṣā kṣṇe syāt pañcamāvadhī
| dvādaśyām sarvathā kāryā cāmalāyām śubhe 'hani | kṣṇapriyā dvādaśī sā kṣṇadikṣāpravar-
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
paramātmāne

Consideration of Lunar Days

In the Sārasaṃgraha:^a

²²Dvitiyā, Pañcamī and especially Ṣaṣṭhī; it could be done also on Dvādaśī or on Trayodaśī.

And somewhere:

²³Dvitiyā, Pañcamī, Saptamī, Daśamī, Trayodaśī and Pūrṇimā are recommended, as they fulfil all desires.

²⁴Thus, 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:^b

²⁵One 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, ²⁶for 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—

sūryagrahaṇakālēna samāno nāsti kaścana |
tatra yad yat kṛtaṃ sarvaṃ anantaphaladaṃ bhavet |
na māsathivārādisodhanaṃ sūryaparvaṇi ||27||

5 sattīrthādiṣv api madhye sūryaparvaṇaḥ prāśastyam darśayati sūryeti sār dhena ||27||

tattvasāgare ca—

durlabhe sadgurūṇaṃ ca sakṛt saṅga upasthite |
tadanujñā yadā labdhā sa dīkṣāvasaro mahān |
grāme vā yadi vāraṇye kṣetre vā divase niśi ||28||
10 āgacchati gurur daivād yadā dīkṣā tadājñayā |
yadaivecchā tadā dīkṣā guror ājñānurūpataḥ ||29||
na tīrthaṃ na vrataṃ homo na snānaṃ na japakriyā |
dīkṣāyāḥ kāraṇaṃ kiṃ tu svecchāprāpte tu sadgurau ||30||

tatra tatrāpi punar apavādaṃ darśayati yadaiveti sār dhena ||30||

15 *atha maṇḍapanirmāṇavidhiḥ*

kriyāvatyādibhedena bhaved dīkṣā caturvidhā |
tatra kriyāvatī dīkṣā saṃkṣepenaiva likhyate ||31||

ādiśabdena kalāvati varṇamayī vedhamayī ca | tathā ca śāradātīlake | caturvidhā sā san-
diṣṭā kriyāvatyādibhedataḥ | kriyāmayī varṇamayī kalātmā vedhamayy api || iti ||34||

1 anyatra] R2 anyac ca: B3 R3 gautamīye 2 kālēna ... 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 R1² 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 nija- 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 kriyāvatī

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:^a

²⁷Nothing 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*:^b

²⁸Since 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. ²⁹When 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. ³⁰A 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

³¹Initiation 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.”^c

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 vāstudevataḥ |
saptahastamitaṃ kuryān maṇḍapaṃ ramyavedikam ||32||

- saṃskṛtya tuṣakeśāṅgārāsthīśarkarādidoṣāpasāreṇopaskṛtya | vāstudevataṛcanavidhis
tu prasiddha eva śāradātilakādigranthasammato 'gre prāsādanirmāṇe lekhyo bāhulya-
5 bhayād atra na likhyate | saptabhir hastaiḥ parimitam | keci ca ṣaḍbhir aṣṭabhir dvāda-
śabhiḥ ṣoḍaśabhir vā hastair mitaṃ maṇḍapaṃ icchanti | tathā ca vasiṣṭhasaṃhitāyām
| ṣaḍdvādaśaṣṭabhir hastaiḥ ṣoḍaśair vā samantataḥ || iti | ramyā atyantadairghyahra-
svoccanīcatvādirāhityena śobhanā vedikā yasmin tat, tām ca maṇḍapamadhye racayet
| tathā cuktam | pañcāhastamitāṃ tatra caturasrām caturmukhām | hastamātrocchri-
10 tām 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||

- aṣṭadhvaṇam caturdvāram kṣīrapādapatorāṇam |
15 triṇiṣṭasūtrādhyam kuśamālābhiveṣṭitam ||33||

- maṇḍapam eva viśīnaṣṭi aṣṭeti | aṣṭadikṣu aṣṭau dhvajā yasmin tat | kṣīrayuktaiḥ pāda-
paiḥ plākṣādibhir hastamātram bhūmyantarnikḥātais torāṇam bahirdvāram yasmin
tat | tathā ca matsyapurāṇe | plākṣam dvāram bhavet pūrvam yāmyam auḍumba-
ram bhavet | paścād aśvatthaghaṭitaṃ naiyagrodham tathottaram || iti | triṇiṣṭena
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 icchatī : B1 *add.* kecin manyante 10 iti] B1 *add.* tathā cuktam 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.* (kṣīrajavalṛkṣatorāṇam) 16 aṣṭeti] B1 *deest* 18 tat] B1
deest || plākṣam] B3 plākṣa- 19 kṛtena] B2 -kṛta- 20 kuśamālayā] Edd *deest*

³²After 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:^a “... measuring six, eight, twelve or sixteen cubits on each side”.^b 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:^c “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:^d “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.

³³It 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.”^e [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 kuśamayarañjopaveṣṭitam ity āhuḥ ||33||

atha kuṇḍanirmāṇavidhiḥ

tasmiṃś ca diśi kauberyāṃ catuṣkoṇaṃ trimekhalam |
5 kuṇḍaṃ kuryāc caturviṃśatyāṅgulipramitaṃ budhaḥ ||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 tṛtīyāyā yugāṅgulau ||36||

tatra kuṇḍe | ādyāyāḥ prathamāyā mekhalāyā ucchrāya uccatā vistārah | dvitīyāyā
20 mekhalāyās tu tāv ucchrāyavistārau | yugāṅgulau dvyāṅgulau | evam āsām ucchrāyo
navāṅgularimitaḥ siddhaḥ ||36||

yonim ca paścime bhāge mekhalātritayopari |
ṣaḍaṅgulaṃ 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 uṭhasahitaṃ 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] V1² *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 ...".^a

Rules for Fashioning the Pit

³⁴On its northern side, the wise one should make a quadrangular pit with three girdles, measuring twenty-four digits.^b

Its: the pavilion's. The *three girdles* are ramparts fashioned according to the rules above the excavation, one over the other.

³⁵The 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.^c

³⁶There, 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.

³⁷On top of the three girdles on the western side should be a vulva, six digits broad and twelve digits long. ³⁸One 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" (*kaṇṭha*) 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 āsvatthadalasadr̥śi yasyās tām | vid-
5 hivad iti sā ca prāṇmukhī | tasyāḥ paritās caikāṅgulā mekhalā kāryā kuṇḍamādhye
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 || vitastidvayakhātāṃ yat kuṇḍaṃ sacaturaṅgulaṃ | viprā-
ṇaṃ kṣatriyāṇaṃ tadanūlatrayasaṃyutaṃ || vaiśyāṇaṃ dvyaṅgulādhikyam sūdrāṇaṃ
hastamātrakam | prathamā mekhalā tatra dvādaśāṅgulavistṛtā || caturbhir aṅgulaḥ
tasyās connatatvaṃ samantataḥ | tasyās copari vapraḥ syāc caturaṅgulaṃ unnataḥ ||
vapro mekhalā | aṣṭābhir aṅgulaiḥ samyag vistīrṇas tu samantataḥ | tasyopari punaḥ
15 kāryo vapraḥ so 'pi tṛtīyakaḥ || caturaṅgulavistīrṇas connatās ca tathāvidhaḥ | yoniś ca
paścime bhāge prāṇmukhī madhyasaṃsthitā || ṣaḍaṅgulaḥ ca vistīrṇā cāyatā dvāda-
śāṅgulaiḥ | pṛṣṭhonnatā gajauṣṭhy eva sacidrā madhyatonnatā || kaṇṭho 'ṣṭayavamātraḥ
syāt kuṇḍe ca karamātrake | kaṇṭho yatnena kartavyo bhuktimuktiphalepsubhiḥ | 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 || saṃkucitādhovistṛtā] B2 saṃkucitā adho- || tām] B1 *deest* 6 ekāṅgulāṃ] B3 *ins.* yonim 14 vapro mekhalā] B1 *deest* 16 mukhī] V2 Edd -mukhā 20 śatā ... mitam] Pa² *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 *Āśvattha* 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*:^a "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^b 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*.^c 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^d—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:^e those who desire the fruit of enjoyment or liberation should carefully make the collar, and a navel.^f Alternatively, the pit may have one girdle."

³⁹For fifty oblations, the pit should measure a fist;^g for a hundred oblations, an elbow;^h 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 nyūnasaṃkhyāyā |
kṛte kār̥yo na ca nyūnasaṃkhyākaḥ saṃkhyāyādhiḥ ||41||

tatraivāparam api viśeṣaṃ likhati homas tv iti | nyūnayā homasaṃkhyāto 'lpayā saṃ-
khyāyā kṛte kuṇḍe adhikā kuṇḍasaṃkhāto bahulā saṃkhyā yasya sa kār̥yaḥ | nyūnasa-
ṃkhyāyā hy adhikasaṃkhyāyām antarbhāvāt | na ca nyūnasaṃkhyāko homo 'dhikasa-
10 ṃkhyāke kuṇḍe kār̥ya ity arthaḥ | tad uktaṃ cābhiyuktaiḥ | nyūnasaṃkhyodite kuṇḍe
'dhiko homo vidhiyate | anuktakuṇḍo nyūnas tu nādhikē śasyate kvacit || iti ||41||

yathāvidhy eva kartavyaṃ kuṇḍam yatnena dhīmātā |
anyathā bahavo doṣā bhaveyur bahuduḥkhaḍāḥ ||42||

yathoktavidhikuṇḍanirmāṇe guṇaṃ tadullaṅghane ca doṣaṃ likhati yatheti ||45||

- 15 tad uktaṃ tāntrikāiḥ—

evaṃ lakṣaṇasaṃyuktaṃ kuṇḍam iṣṭaphalapradam |
anekadoṣadaṃ kuṇḍam yatra nyūnādhikāṃ bhavet ||43||
tasmāt samyak parīkṣyaiva kartavyaṃ śubham icchatā |
hastamātraṃ sthaṇḍilaṃ vā saṃkṣipte homakarmanī ||44||

1 koṭau] Pa koṭair || mitam] Od *gl.* (parimitam) 4 tac ca] B2 B3 Od tatra || pūrvam] B1 pūrve
6 kār̥yo] B2 kār̥ye 7 api] B2 iti || homas ... iti] V2² *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-

⁴⁰... 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.

⁴¹One 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.^a 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:^b “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.”

⁴²The 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:^c

⁴³A 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. ⁴⁴Therefore, 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 kaṇṭhahīne śubhakṣayaḥ ||46||

mekhalāyā ūnatve nyūnatāyāṃ satyām | tasyā mekhalāyā ādhikye ||46||

aṅguliparimāṇaṃ coktam—

- tiryagyavodarāṇy aṣṭāv ūrdhvā vā vrīhayas trayas |
 10 jñeyam aṅgulimāṇaṃ tu madhyamā madhyaparvaṇā || iti ||47||

viśeṣo 'pekṣito 'nyatra sruksruvapraṅkriyādikāḥ |
 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 dhanuṣaṃ 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 'pekṣitāḥ syāt sa ca vasiṣṭhasaṃhitādi-
 20 granthād vijñātavyo 'bhijñaiḥ | ādiśabdena aṃkurāropaṇavidhyādiḥ | atra granthe ca
 ādhikyabhītyā granthavistārabhayena sa na likhyate | sruksruvalakṣaṇaṃ ca vasiṣṭhasa-
 ṃhitāyām uktam | srucāṃ bāhupramāṇena homārthaṃ vidadhīta vai | caturasraṃ vid-

6 kaṇṭhahīne] R1 kaṇṭhaṃ ca hīne 7 satyām] B2 satyam 9 tiryag ... trayas] Od *gl.* (vakra-
 yavasya udara aṣṭasaṃkhyā athavā ūrdhva trīṇi vrīhayas) 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 srucāṃ] V1 Edd sruvaṃ

And by Hārīta (–):^a

⁴⁵When 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; ⁴⁶when 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:

⁴⁷Eight 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.

⁴⁸The 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*:^b "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).

- hāyādaṁ saptapañcāṅgulaṁ kramāt || tṛtīyāṁśena gartaḥ syāt tadantarvṛttaśobhitam |
 khātvā samaṁ tīryag ūrdhvaṁ tadadhaḥ śodhayed bahiḥ || caturthāṁśam cāṅgulasya
 śeṣāc cārdham tadantataḥ | rāmyāṁ ca mekhalāṁ khāte śiṣṭenārdhena kārayet || kuryāt
 5 tribhāgavistāram aṅguṣṭhena samāyutam | sārddham aṅguṣṭhakaṁ vā syāt tadagre tu
 mukhaṁ bhavet || caturaṅgulavistāram pañcāṅgulaṁ athāpi vā | tridvayāṅgulakaṁ
 tasya madhyāntas tu suśobhanaṁ || suṣīraṁ kaṇṭhadeśe syād viśed yāvat kanīyasī |
 śeṣaṁ daṇḍam tu kartavyaṁ yathāruci vicitritam || catuṣkoṇasamāyukto hastamātrah
 sruvo bhavet | caṣakaṁ śobhanaṁ vṛttaṁ dvyaṅgulaṁ vidadhīta vai || yathālpapañke
 goḥ pādaṁ ruciraṁ dṛśyate tathā | palāśapatre niśchidre rucire sruksruvau mune | vidadhīd
 10 vāśvatthapatre saṁkṣipte homakarmaṇi || iti | śāradātilake ca | prakalpayet sru-
 caṁ vidvān vakṣyamāṇena vartmanā | śrīparṇīśiṁśapākṣīraśākhiṣv ekatamaṁ budhaḥ
 || grhītvā vibhajed dhastamātraṁ ṣaṭtrimśatā punaḥ | viṁśatyāṁśair bhaved daṇḍo
 vedī tair aṣṭabhir bhavet || ekāṁśena mitaḥ kaṇṭhaḥ saptabhāgamitaṁ mukhaṁ |
 vedītryaṁśena vistāraḥ kaṇṭhasya parikīrtitaḥ || agraṁ kaṇṭhasamānaṁ syān mukhe
 15 mārgaṁ prakalpayet | kaniṣṭhāṅgulimāṇena sarpiṣo nirgamāya ca || vedīmādhye vid-
 hātavyā bhāgenaikena karṇikā | vidadhīta bahis tasyā ekāṁśenābhito 'vaṭam || tasya
 khātaṁ tribhir bhāgair vṛttam ardhāṁśato bahiḥ | aṁśenaikena parito dalāni pari-
 kalpayet | mekhalā mukhavedyoh syāt parito 'rdhāṁśamānataḥ || daṇḍamūlāgrayoh
 kuṇḍī guṇavedāṁśakaiḥ kramāt | kuṇḍīyugaṁ yamāṁśaḥ syād daṇḍasyānāha īritaḥ
 20 || ṣaḍbhir aṁśaiḥ pṛṣṭhabhāgo vedyāḥ kūrṁākṛtir bhavet | haṁsasya vā hastino vā

4 vā] Edd ca 6 madhyāntas] V2 B2 B3 madhyāntam || yāvat] Od tāvat 7 vicitritam] Od
 vicitrikam || catuṣkoṇa] V1 catuṣkena : RAC aṣṭakena 8 caṣakaṁ] *Emend. cf.* RAC AS : Mss Edd
 catuṣkaṁ : B1 caṭakaṁ 9 goḥ pādaṁ] V2 goṣpādaṁ 10 ca] B2 *deest* 12 daṇḍo] B1 Edd
 kuṇḍo 19 vedāṁśakaiḥ] śT -vedāṅgulaiḥ || yugaṁ yamāṁśaḥ] *Emend. cf.* śT : Mss yamayū-
 gāṁśaiḥ : Edd yamayugāṁśe || 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 sideways, 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^a 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*).^b

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.^c The water-jars at the bottom and the top of the handle should be three parts and four parts^d wide, respectively. The water-jars^e 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 prṣṭhabhāge syāt suproktam lakṣaṇam sru-
caḥ | srucaś caturviṃśatibhir bhāgair vā racayet sruvam || dvāviṃśatyā daṇḍamānam
amśair etasya kīrtitam || caturbhir amśair ānāhaḥ karṣājyagrāhi tacchiraḥ | amśad-
vayena nikhanet pañke mṛgapadākṛti | daṇḍamūlāgrayoḥ kuṇḍī bhavet kañkaṇabhū-
5 ṣitā || iti ||47–48||

atha dīkṣāmaṇḍalavidhiḥ

athokṣite pañcagavyair gandhāmbhobhiś ca maṇḍape |
yathāvidhi likhed dīkṣāmaṇḍalam vedikopari ||49||

adhunā maṇḍalavidhiṃ darśayati atheti tribhiḥ | ukṣite prokṣite pañcagavyaiḥ sugan-
10 dhibhir jalaiś ca | yathāvidhīti sarvatrāgre 'py anuvartaniyam | vedikāyā maṇḍapāntar
viracitāyā vedyā upari ||49||

tanmadhye cāṣṭapatrābjam bahir vṛttatrayam tataḥ |
tato rāśims tataḥ pīṭham catuṣpādasamanvitam ||50||
tasmād bahiś caturdikṣu likhed vithicatuṣṭayam |
15 śobhāpaśobhākoṇāḍhyam tato dvāracatuṣṭayam ||51||

tasya maṇḍalasya madhye 'ṣṭapatram padmam likhed iti pareṇa pūrveṇa vānvayaḥ |
tatas tasmād abjād bahirvṛttatrayam tato vṛttatrayād bahiḥ rāśin meṣādīn dvādaśa |
tebhyo bahiḥ pādacatuṣṭayayuktaṃ pīṭham āsanam | tasmād bahiś catasro vīthyah |
tasmād bahiś catvāri dvārāṇi | tadubhayataḥ sarvatra śobhām | tatpārśvataś copaśob-
20 hām | tatprānteṣu catvāri koṇāṇīty arthaḥ | tatrāyam sanniveśaḥ | ādau saptadaśordh-
varekhā likhet paścāt tadupari samabhāgena tāvatīś tiryagrekhā likhet | evaṃ ṣaṭpañ-
cāśad adhikam koṣṭhānām śatadvayam bhavati 256 teṣu ca madhye ṣoḍaśa koṣṭhāni
mārajyitvā tatra padmam tadbahir vṛttatrayam cāṅkayet | tadbahiḥ paṅktidvayasthāny
aṣṭādhikacatvāriṃśat 48 mārajyitvā tatra dvādaśarāśin kalpayet | tatra rāśisanniveśār-

1 suproktam] Edd suprokṣam 2 srucaś] Od deest || vā] Od deest || vā racayet] V2 āra-
cayet || sruvam] B2 srucaḥ : Od ins. uttamam 3 caturbhir amśair] Edd caturviṃśatir
4 kuṇḍī] śṛ gaṇḍī 6 dīkṣā] V2 śrī- || maṇḍala] R2 -maṇḍapa- 7 athokṣite] Od gl. (prok-
ṣite) || gandhāmbhobhiś] V2 R1 Pa sugandhyādbhiś || maṇḍape] R3 maṇḍapaiḥ 8 yathāvi-
dhi] Od gl. (vidhim anakramya) || maṇḍalam] R2 -maṇḍapam 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 pūrveṇānvā-
yaḥ 17 tatas] Od tatra || tato] B3 ato 18 vīthyah] V2 B3 vīthiḥ 19 catvāri dvārāṇi]
B1 transp. || sarvatra] B1 deest 19–20 tatpārśvataś copaśobhām] B1 deest 20 tatrāyam]
V1 atrāyam 21 paścāt ... likhet] B1 deest 22 śatadvayam] B2 ins. 256 || 256] B1 B2 Edd
deest 23 padmam] B1 ins. likhet || tadbahir ... cāṅkayet] B1 deest 24 48] B1 Edd deest : B2
ins. koṣṭham || 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 Sruc have been well given.

One should make the Sruva out of 24 parts of the Sruc. The measure of the handle is 22 parts; its top should be four parts wide and hold one Karṣa^a 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

⁴⁹Now, 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.

⁵⁰In its middle, a lotus of eight petals; then around, three circles; then the Signs, then a seat with four legs; ⁵¹beyond 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.

tham padmadalāgravarttivṛttatrayasya pīṭhasambandhibāhyapañkteś ca madhye pūr-
 vapaścimadaḥṣiṇottararekhācatuṣṭayam añkayet | tadbahir ekapañktisthāni ṣaṭtrim-
 śat 36 mārjayitvā pīṭham tatraiva koṇeṣu tatra pādacatuṣkaṃ ca kalpayet | tadbahir
 ekapañktisthāni catuṣcatvāriṃśat 44 mārjayitvā caturdikṣu caturvīthiḥ prakalpayet |
 5 tadbahiḥ pañktidvayasthair dvādaśādhikaśatakoṣṭhaiś 112 caturdikṣu catvāri dvārāṇi
 tadubhayataḥ śobhāṃ tadanantaram upaśobhāṃ tadanantaram ca catuṣkoṇāni | iti
 | tatrāpy ayaṃ prakārah | bāhyapañktisthamadhyakoṣṭhacatuṣṭayam tadabhyantara-
 pañktisthamadhyakoṣṭhadvayaṃ cety evaṃ koṣṭhaṣaṭkenaikaṃ dvāraṃ bhavati | dvā-
 rasyaikasmin bhāge tathā bāhyapañktistham ekaṃ tadabhyantarapañktisthayaṃ cety
 10 evaṃ koṣṭhacatuṣṭayena ekā śobhā bhavati | tathā bāhyapañktistham koṣṭhatrayaṃ
 tadabhyantarapañktistham ekaṃ cety evaṃ koṣṭhacatuṣkeṇa upaśobhā bhavati | ava-
 siṣṭhakoṣṭhaṣaṭkeṇa koṇaṃ bhavati | iti | evaṃ aparasminn api bhāge śobhopaśobhā-
 koṇāni jñeyāni | evaṃ evānyadiktraye 'pīti militvā dvādaśādhikakoṣṭhaśataṃ bhavatīti
 dik ||50–51||

15 *atha dīkṣāṅgapūjā*

prātaḥkṛtyaṃ guruḥ kṛtvā yathāsthānaṃ nyaset tataḥ |
 śaṅkhaṃ pūjopacārāṃś ca purolekhyaprakārataḥ ||52||

1 sambandhi] B2 -sadmaṃ 2 ottara] B3 -ottaraṃ 2–3 ṣaṭtrimśat] B3 ṣaṭtrimśataṃ 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 koṣṭhatrayaṃ] V1 V2 ekaṃ koṣṭham 11 stham ... ekaṃ]
 V1 V2 -koṣṭhatrayaṃ 11–12 catuṣkeṇa ... koṇaṃ] V1 V2 Edd catuṣṭayenaikopaśobhā 12 bha-
 vati] B1 *deest* : V1 V2 *ins.* tathā bāhyapañktistham koṣṭhatrayaṃ tadabhyantarapañktistham ekaṃ
 cety evaṃ : V1 V2 Edd *add.* koṣṭhacatuṣkeṇa koṇaṃ 15 dīkṣāṅga] Od dīkṣā- || 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.”^a 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

⁵²After 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 kalāsthāpanavidhiṃ darśayati prātaḥkṛtyam ityādinā bhojyārpaṇāvadhīty
 antenna | prātaḥkṛtyaṃ prātaḥsnānam ārabhyātmārpaṇāntaṃ bhagavadarpaṇaṃ yāvan
 nityakarma kṛtvā samāpya | katham? puro 'gre lekhyaprakāreṇa | tatprakāraś cāgre
 mukhyapūjāprasaṅge vyakto bhāvīty arthaḥ | evam anyatrāpy agre sarvatra bodhdha-
 5 vyam | yathāsthānam iti | prāṇmukho maṇḍalasyāgre svāsanopaviṣṭo dīkṣāsaṃkalpaṃ
 vidhāya mātṛkādinyāsān kṛtvā svavāmāgre śāṅkhaṃ pūjopacārāṃś cārgyādidravayāni
 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 | caturthī-
 namo'ntais tattannāmabhir gandhādīnā sampūjya praṇāmamudrāṃ pradarśyānuj-
 15 ñām ādāya gaṇeśaṃ ca taddakṣiṇabhāge vīthyāṃ yathoktam abhyarcya nirvighna-
 tāṃ prārthya maṇḍalamadhyabhāge pīṭhasya pūjāṃ ca lekhyavidhinaiva kṛtvā pad-
 masya maṇḍalāntarlikhitasya madhye karṇikopari śālīn dhānyāni ekādīhakarapimitāni
 tathā tadaṣṭamāṃśaparimitaśuklataṇḍulāny api nyasya tadupari darbhān vinyasyed
 ity evaṃ granthāntaroktānusāreṇa vijñeyam | tatra ca kūrcākṣatayutān darbhān iti
 20 jñeyam | kūrco 'tra kuśatrayaghaṭitabrahmagranthiḥ | kuśamuṣṭir iti kecd āhuḥ ||53||

2 arpanaṃ] Edd -arcanam 3 katham] V2 *deest* 4–5 bodhdhavyam] Od bodhyam 7 pūrya]
 B1 B2 B3 Od *deest* 8 etac] B1 B2 Od evam 9 sthāpana] Va -syārpaṇa- 12 bhāgavatān] Od śrī-
 15 ca] B1 *deest* : B2 *ins.* pūjayet 16 madhyabhāge] B1 -madhye || pīṭhasya] B1 pīṭha- 18 vīnya-
 syed] B1 nyased 19 granthāntar] B1 granthakār- || oktānusāreṇa] Edd -ānusāreṇa || ca] B1
deest || kūrcā] Od durvā- || yutān] B1 -pūtān 19–20 darbhān ... jñeyam] B1 *deest* 20 kūrco]
 B2 Od durvā- || ghaṭita] V1 -ghaṭito

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 one 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

⁵³After 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^a 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,^b together with Akṣata.^c Some say “fistfuls of Kuśa” instead.

a One Āḍhaka equals four Prasthas or approximately 2,5 kgs.

b The Brahma knot (brahmagranthi) 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 yādivarṇādyāś ca kuśopari |
nyasyābhyarcya japamṣ tārām nyasyet kumbhaṃ yathoditam ||54||

kuśānām upari ca vahner daśakalāḥ prādaḥṣiṇyena nyasya gandhapuṣpādīnā tā eva
pūjayitvā tārām praṇavam japan san taddarbhopya eva kalaśam sthāpayet | kathamb-
5 hūtāḥ? yakāra ādir yeśām te varṇā ādyā ādisthitā yāsām tāḥ yakārādikṣakārāntadaśāk-
śaraśiraskā ity arthaḥ | yathoditam śāstravidbhir uktam anatikramyeti | navam lohitam
avraṇam triguṇīkṛtya kanyākartitaśobhanakārpasasūtrair agramantreṇa trir veṣṭitam
agurudhūpāmoditam ityādikam boddhavyam | yathoditam ity etad agre 'py anuvarta-
nīyam ||54||

10 tāś caktāḥ—

dhūmrārcir uṣmā jvalinī jvalinī visphuliṅginī |
suśrīḥ surūpā kapilā havyakavyavahe api || iti ||55||

havyavahā kavyavahā ceti dve | prayogaś cāyam dhūmrārciṣe nama ityādi | kecic ca
daśadalakamalam sañcintya tatkarṇikāyām maṃ vahnimaṇḍalāya namaḥ iti nyasya
15 taddaśadaleṣu daśa vahnikalā nyasyed ity āhuḥ | evam eva hṛdi dvādaśadalam bhrū-
madhye ca ṣoḍaśadalam kamalam sañcintya aṃ arkamaṇḍalāya namaḥ, uṃ soma-
maṇḍalāya namaḥ iti krameṇa tattatkarṇikayor nyasya tattaddaleṣv eva sūryasomakalā
nyasyed iti cāhuḥ | anye ca āsām aṣṭatrimśato vahnyādikalānām anyāsām ca pañcāśa-
tām 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 || navam]
Edd *ante* anena 12 su] B3 *deest* 13 ityādi] B1 *deest* 14 sañcintya] B1 vicintya || maṃ] B2
sam || iti] B3 Od *ins.* krameṇa 15 dvādaśadalam] Od vahnidvādaśa- 15–16 bhrūmadhye]
Edd *ins.* (kaṇṭhamadhye) || bhrūmadhye ca] B1 kaṇṭhamadhye 16 uṃ] V2 ṭham 16–17 uṃ
... namaḥ] B3 *deest* 17 karṇikayor] B1 *ins.* madhye 18 cāhuḥ] Edd āhuḥ || trimśato] B2 B3
-trimśatām 19 āhuḥ] Od *add.* śrī nandanandanāṅghrīreṇuḥ pāyāt satatam | śrīśyāmarāya |

⁵⁴On 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.^a *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,^b and so on. *As described* should be supplied below as well.

And they are as follows:^c

⁵⁵Dhūmrārci (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 MAṀ 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 AṀ ARKAMAṆḌALĀYA NAMAḤ and UṀ 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^d 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 ḍāntaiś cārṇair vilomagaiḥ |
sūryasya ca kalāḥ kumbhe dvādaśa nyasya pūjayet ||56||

- 5 adhunā tasmin kumbhe sūryakalānāṃ nyāsādikam likhati kādyair iti | kakārādyaiṣ
ṭhakārāntair arṇair varṇair yutā dvādaśāpi kalāḥ | cakāraḥ samuccaye | bhakārādyair
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 | prayogaś
ca kaṃ bhaṃ tapanyai nama ityādi ||56||

- 10 tās caktāḥ—

tapanī tāpanī dhūmrā marīcir jvālīnī ruciḥ |
suṣumṇā bhogadā viśvā bodhinī dhārīnī kṣamā || iti ||57||

kumbhāntar nikṣipen mūlamantreṇa kusumaṃ sitam |
sākṣataṃ sasitaṃ svarṇaṃ saratnaṃ ca kuśāṃs tathā ||58||

- 15 tataś cektaprakāreṇādihārārūpam 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 ḍāntaiś] Pa jātaiś 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

⁵⁶One 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 TAPANYAI NAMAḤ, and so on.

And they are as follows:^a

⁵⁷Tapanī (shining), Tāpanī (burning), Dhūmrā (smoky), Marīci (ray of light),^b Jvālīnī (flaming), Ruci (splendour), Suṣumṇā (most gracious), Bhogadā (giver of pleasure), Viśvā (omniprescent), Bodhinī (awakening), Dhāriṇī (maintaining) and Kṣamā (enduring).

⁵⁸Reciting 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.^c The meaning is that it is in accordance with it.

⁵⁹One 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
 mātṛkākṣarair vāratrayaṃ mūlamantrajapena kumbhaṃ taṃ kevalavimalatīrthoda-
 kena pūrayet | atra ca śaktau karpūrādijalaiḥ gavyadugdhaiḥ pañcagavyaiḥ sarvaśad-
 hijalaiḥ kṣīradrumādikvāthajalair anyair vā mahauśadhitoyaiḥ pūrayed iti | svarā akārā-
 5 dyāś caturdaśa, sāhacaryād visargānusrvārau ceti ṣoḍaśa | tatsahitā indoḥ kalāḥ ṣoḍaśa
 kumbhodake vidhinā krameṇa nyasya puṣpādinaḥ pūjayet ||59||

tāś cuktāḥ—

amṛtā mānadā pūṣā tuṣṭiḥ puṣṭiḥ 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 śaṅkhaḥ pūraṇavidhiṃ darśayati śuddheti | pūrvaslokaṣṭhavidhinety anuvartata
 eva | ato hi mūlamantrēṇa śuddhāmbunā paripūrite, śaktau ca pūrvavat karpūraja-
 lādinaḥ pūrta ity jñeyam | tāḥ pūrvoktāḥ | vahnnyarkendukalāḥ sarvāḥ śaṅkha eva kra-
 māt pṛthak pṛthag āvāhya tāsāṃ prāṇapraṭiṣṭhām krameṇaiva kuryāt | tattatprāṇapra-
 20 tiṣṭhāprakāraś ca śrīpuruṣottamavanaviracitakramadīpikāṭīkādigraṇthāntarato vijñe-
 yaḥ ||61||

1 akārāntair] Od kakārāntair 2 taṃ] B1 B2 B3 Od *deest* 5 indoḥ] Od cendoḥ 10 ca] Od
 kāmādayiny 11 pūrṇā caikā] V2² *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 vijñeyah]
 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:^a

⁶⁰Amṛtā (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: AṂ AMṚTĀYAI NAMAḤ, and so on.

Rules for Establishing the Conch

⁶¹One 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 Vana.^b

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 (*prāṇapratīṣṭhā*) into these parts is given in Prapañcasāra 6.38 with Padmapāda’s commentary.

gandhāṣṭakam cōktam—

uśīraṃ kuṃkumaṃ kuṣṭhaṃ bālakam cāgurur murā |
jaṭamāṃsī candanaṃ cetiṣṭhaṃ gandhāṣṭakam hareḥ || iti ||62||

ity etat gandhāṣṭakam hareḥ śrīkṛṣṇasya iṣṭhaṃ priyam ||62||

5 kaiścic candanakarpūrāgurukuṃkumaroṇāḥ |
kakkolapakimāṃsyaś ca gandhāṣṭakam idaṃ matam ||63||

kapiḥ śihlakah ||63||

tathaivākārājā varṇaiḥ kādibhir daśabhir daśa |
ukārājāṣ ṭakārādyaiḥ pakārādyair makārājāḥ ||64||
10 catasro bindujāḥ śādyaiś caturbhir nādaḥ kalāḥ |
svaraiḥ ṣoḍaśabhir yuktā nyasyec chaṅkhe ca ṣoḍaśa ||65||

atha pañcāsat praṇavakalānāṃ nyāsaṃ likhati tathaiveti | akārājā daśakalāḥ kakārādi-
bhir daśabhir varṇair yuktāś tasminn eva śaṅkhe nyasyed iti dvābhyāṃ anvayaḥ | daśeti
daśabhir iti cānuvartata eva | ata ukārājā daśa ṭakārādyair daśabhir varṇair yuktāḥ |
15 makārājāś ca daśa pakārādyair daśabhir yuktā iti jñeyam | śakārādyaiś caturbhir var-
ṇair yuktāś catasro bindujāḥ kalā nyasyet | nādaḥ ṣoḍaśa ca kalāḥ ṣoḍaśabhiḥ svarair
akārādiḥ yuktā nyasyet ||64–65||

tāś cōktāḥ—

srṣṭir ṛddhiḥ smṛtir medhā kāntir lakṣmī dhṛitiḥ sthirā |
20 sthitiḥ siddhir akāroṭthāḥ kalā daśa samīritāḥ ||66||
jarā ca pālīnī śāntir aiśvarī ratikāmike |
varadā hlādinī prītir dīrghā cōkārājāḥ kalāḥ ||67||
tīkṣṇā raudrā bhayā nidrā tandrī kṣut krodhanī kriyā |
utkāri caiva mṛtyuś ca makārākṣarājāḥ kalāḥ ||68||

2 bālakam] R2 bālukaṃ 5 kaiścic] Od koḍa- 7 śihlakah] V1 a.c. sindukah 9 jāṣ ṭa] Od -
bjāṣṭa- 12 atha] B2 ante pūrvapatrasya ṭikā iti || daśakalāḥ] Od² ins. ca 15 makārājāḥ] Edd
ante daśeti 16 ca] B1 Od Od² deest 17 yuktā] B3 deest || nyasyet] B1 Od add. iti 18 tāś] B2
tataś 19 dhṛitiḥ] R2 Va B1 B3 Od dyutiḥ 20 akāroṭthāḥ] B1 a.c. akāroṭthāḥ : B2 vakāroṭthāḥ
22 cōkārājāḥ] Od cākārājāḥ 23 tandrī] Pa tandrā : B1 Edd tantrī || krodhanī] Od krodhinī
24 mṛtyuś] Od madyuś

And the eight fragrances are as follows:

⁶²Uśīra, saffron, Kuṣṭha, Bālaka, Aguru, Murā, Jaṭāmāṃsī and sandalwood: these eight fragrances are dear to Hari.^a

[...]

⁶³Some hold the eight fragrances to be sandalwood, camphor, Aguru, saffron, Rocana, Kakkola, Kapi and Māṃsī.^b

Kapi is olibanum.

^{64–65}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:

⁶⁶Sṛṣṭi (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.

⁶⁷Jarā (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.

⁶⁸Tikṣṇā (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 cāpyāyanī 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 śāradātilake 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 nyāsaṃ iti | tais taiḥ prāguddiṣṭair varṇaiḥ saha | prayogaś ca
 kaṃ sṛṣṭyai namaḥ ityādi | kecic ca praṇavādyam eva sarvaṃ tattannnyāsaṃ āhuḥ |
 tathānye ca akārakalānāṃ pādadvayasandhyagreṣu, ukārakalānāṃ ca karadvayasand-
 15 dhyagreṣu, makārakalānāṃ ca gudādyāṅgeṣu daśasu, bindukalānāṃ ca kaṇṭhacibu-
 kabhrūdvayeṣu, nādakalānāṃ ca tattannnyāsasthāneṣu prakārabhedena nyāsaṃ āhuḥ |
 tattatpratiṣṭhādividhiś ca śrīpuruṣottamavanaviracitakramadīpikāṭīkādigranthato
 viśeṣaṇāvagantavyaḥ ||72||

pūrvam prāṇapratīṣṭhāyās tāsām āvāhanāt param |
 20 ṛcaḥ pañca yathāsthānaṃ paṭhet tās cārcayet kalāḥ ||73||

3 indhikā] B2 indrikā 4 sūkṣmā] R1² *i.m.* || jñānāmṛtā] V1 V2 B1 Edd jñānājñānā : Pa jñānā
 'mṛtā || tathā] V2 yathā 6 sūkṣmā ekā] B2 B3 Od Od² *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] Od² prāyo uddiṣṭhair
 14 ca] B2 *deest* 15–18 daśasu ... gantavyaḥ] Od² *om.* 16 tattan] V2 B2 tattva- 17 śrī] B3
deest || ṭīkā] B2 *deest* : B1 B3 -ṭīkādi-

⁶⁹Pitā (yellow), Śvetā (white), Aruṇa (red) and Sitā (pale) are the four parts of the Bindu.

⁷⁰Nivṛtti (cessation), Pratiṣṭhā (foundation), Vidyā (wisdom), Śānti (peace), Indhikā (inflamed), Dīpikā (illuminating), Recikā (expelling), Mocikā (liberator), Parā (supreme), ⁷¹Sūkṣmā (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*].^a 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 Śāradātīlaka (2.27) has *anantāḥ svarasaṃyutāḥ*. There, Sūkṣmā is one, Asūkṣmā is another, and Amṛtā is a third.^b

⁷²All 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.^c 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.

⁷³Before 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 śuciśad ityādaḥ pra tad viṣṇus tataḥ param |
triyambakaṃ tat savitur viṣṇur yonim iti kramāt ||74||

- 5 kiṃ ca, pūrvam iti tāsām akārajādikalānām, yathāsthānam iti śaṅkhajale akāraprabha-
vānām kalānām āvāhanānantaraṃ prāṇapraṭiṣṭhāyās ca prāk haṃsaḥ śuciśad ity ṛcam,
ukāraprabhavānām ca pra tad viṣṇur iti, makāraprabhavānām ca triyambakaṃ iti, bin-
duprabhavānām ca tat savitur iti, nādaprabhavānām ca viṣṇur yonim iti, kramāt paṭhed
iti jñeyam | kvacic ca tryambakaṃ iti pāṭhaḥ ||73–74||

tac ca śaṅkhodakaṃ kumbhe mūlamantreṇa nikṣipet |
pidadhyāt tanmukhaṃ śakravallīcūtādipallavaiḥ ||75||

- 10 tat kalānyāsaśaṃskṛtaṃ ca śaṅkhastham udakaṃ kumbhe prāk sthāpīte tasmin arpa-
yet | tasya kumbhasya mukhaṃ śakravallyā indravallyā āmrādipallavaiś cācchādayet |
ādiśabdād āsvatthādi ||75||

śarāvenātha puṣpādiyuktenācchādyā tat punaḥ |
saṃveṣṭya vastrayugmena tataḥ kumbhaṃ ca maṇḍayet ||76||

- 15 tat kumbhamukhaṃ puṣpādisahitena śarāveṇa punar upari ācchādyā | ādiśabdena
phalataṇḍulādi | punaś ca tanmukham eva vastradvayena veṣṭayitvā maṇḍayet puṣpa-
candanādinā ||76||

atha kumbhe śrībhagavatpūjāvidhiḥ

- tasminn āvāhya kalase paraṃ tejo yathāvidhi |
20 sakalīkṛtya 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 upacāraiḥ | 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* || śuciśad ity] B2
śucīty || ity ṛcam] B3 -ty ṛ- *lac.* 5 triy] V1 Edd try- 9 pidadhyāt] Pa vidadhyāt 10 sthāpīte]
Od sthāpayet 11 indra] B2 āndra- || vallyā āmrādipallavaiś] 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.⁷⁴First, 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 TRYAMBAKAM is seen here.^a

⁷⁵This 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.

⁷⁶It 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

⁷⁷Into 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 |
nyāsaḥ tattejaṣaḥ sāṅgīkaraṇaṃ sakalīkṛtiḥ ||79||

- 5 kim āhus tad eva likhati karetyādi | tasya brahmasvarūpasya tejaṣaḥ sāṅgīkaraṇaṃ
dhyānena sākāratāpādanam ||79||

evaṃ ca kumbhe taṃ sāṅgopāṅgaṃ sāvāraṇaṃ prabhum |
agrato lekhyavidhinārcayed bhojyārpaṇāvadhi ||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 gavyaghr̥tādisādhitān samyag ujjvalitān dipān
maṇḍalasya paritāḥ sthāpayet | paiṣṭikān piṣṭena yavacūrṇādīnā nirmītapātrān ity
arthaḥ ||81||

atha dikṣāhomavidhiḥ

- 20 tato dikṣāṅgahomārthaṃ kuṇḍaṃ prāgvihitaṃ guruḥ |
sammārjya darbhamaṛjanya 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 ... āvadhi] 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:^a

⁷⁸Creating the parts means doing Nyāsa of the six limbs on the limbs of the divinity.

⁷⁹But 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.^b

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.

⁸⁰One 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.^c

⁸¹After 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

⁸²For 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 (*āvaraṇadevatā*) and Mudrās, as he will deal with these topics later (chapters 6 and 7).

vikīrya sarṣapāṃs tatra gavyaiḥ samprokṣya pañcabhiḥ |
madhye sampūjayed vāstupuruṣaṃ dikṣu tatpatn̄ ||83||

- 5 dīkṣāhomavidhiṃ likhati tata ityādinā yathoditam ity antenna | yathāvidhīti | vāyubī-
jajaptadarbhamārjanyādisamam āgneyīm ārabhya prādakṣiṇyena sammārjya tathaiva
varuṇabījēna lepanaṃ kuryād ity arthaḥ | yathāvidhīty asyāgre 'pi sarvatrānuvartanaṃ
kāryam | tattatprakāraṇiśeṣaś ca granthāntarato jñeyah | sarṣapān astramantrajaptān |
tatra kuṇḍe dikṣu ca daśasu tatpatn̄ 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||

śrībījaṃ madhyayonau ca vilikhyābhyukṣya pūjayet |
nidhāya tatra puṣpādiviṣṭaraṃ sādhu kalpayet ||85||

- 15 athāgnisaṃskāraṃ likhiṣyann ādau tatpratiṣṭhāṃ likhati śrībījaṃ iti tribhiḥ | puṣpā-
dinā yad viṣṭaraṃ śāyyā 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 -vṛtṭyādi 15 eva] B1
api

proper way.⁸³ Having scattered mustard seeds and sprinkled the five products of the cow there, he should worship the Vāstupuruṣa^a 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^b has been recited, he should brush in a clockwise manner, starting in the southeast, and then he should anoint it with the Varuṇa seed.^c “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^d recited over them. *There* refers to the pit. *Their lords* are the lords of the ten directions.

⁸⁴ 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^e and so on.

So forth refers to Burning, Inundation, Hardness and so on.^f *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.

⁸⁵ One should draw the Śrī seed^g 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 *Yam*.

c *Vam*.

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 *yam*, *ram* and *vam* over (in this case) the firepit, visualising how any impurities are dried up, burned up and inundated. Hardening (*kāṭhīṇya*) 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 *Śrīm*.

tatra lakṣmīm ṛtusnātām viṣṇuṃ cāvāhya pūjayet |
tāmṛādipātreṇānīyāgrato 'gnim sthāpayec chubham ||86||

śubham ānanditam | tathā cōktam | pramathya vidhinaivāgnim āhitāgner grhād api |
ānīya cādadhītātra kuśaiḥ prajvālya yatnataḥ || iti ||86||

- 5 gandhādīnāgnim abhyarcya viṣṇoḥ saṃkrīdataḥ śrīyā |
retorūpaṃ vicintyāmuṃ kuṇḍe tāreṇa cārcayet ||87||

śrīyā saha saṃkrīdata ādyarasam anubhavataḥ | amum agnim | tāreṇa praṇavena ||87||

vaiśvānareti mantreṇācchādyāgnim taṃ sadindhanaiḥ |
citpiṅgaleti prajvālyopatiṣṭhet 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 mūrtiś ca nyasyāṣṭābhyarcayec ca tāḥ ||89||

1 snātām] Edd -snānām 3 ānanditam] V1 B2 aninditam || pramathya] Edd praṇamya
5 āgnim abhyarcya] Od -āgnisamabhyarcya || śrīyā] Od śrīyaḥ 6 kuṇḍe] Edd kuṇḍam || cārc-
cayet] R2 Pa B2 Od cārcpayet 7 saḥ] B2 *deest* 9 prajvālyo] B3 pra- || prajvālyopatiṣṭhet] 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] R1² *l.m.* || nyasyāṣṭ] B2 *om.* || ābhyarcayec] Od *ins. tataś cābhyarcayec*

⁸⁶There 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:^a “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.”

⁸⁷The 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.

⁸⁸The fire should be covered with the Vaiśvānara mantra and good firewood, then made to flame up with CITPIṆGALA; 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.^b Similarly also below. [The fire should be] covered with *good*, beautifully cut firewood and then [made to flame up] and attended with the CITPIṆGALA^c and AGNIM mantras.^d

⁸⁹One 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 lohitaḥṣa sarvakarmaṇi sādḥaya 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 prajvalitam 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 mūrtis ca nyasya tās ca jihvāṅgadevatāmūrtiḥ pratyekaṃ caturthīnamo 'ntas tattannāmabhiḥ pūjayet ||89||

saptajihvās caktāḥ—

- 5 hiranyā gaganā raktā tathā kṛṣṇā ca suprabhā |
bahurūpātirūpā ca sapta jihvā vasor imāḥ ||90||

vasor agneḥ | kecic ca padmarāgāḥ suparṇītyādyāḥ sapta jihvā manyante ||90||

athāṅgadevatāḥ

- 10 sahasrārciḥ svastipūrṇa uttiṣṭhapuruṣas tathā |
dhūmavyāpī saptajihvo dhanurdhara iti smṛtaḥ ||91||

aṣṭamūrtayaś ca

jātavedāḥ saptajihvo havyavāhana eva ca |
aśvodarajasamjñās ca tathā vaiśvānaro 'paraḥ |
kaumāratejās ca tathā viśvadevamukhāhvayau || iti ||92||

- 15 viśvamukho devamukhas ceti dvau | tathā ca śāradātilake | jātavedāḥ saptajihvo havyavāhanasamjñakah | aśvodarajasamjñāno'nyas tathā vaiśvānārāhvayaḥ | kaumāratejāḥ syād viśvamukho devamukhas tathā || iti ||92||

1 caturbhiḥ] V2 tribhiḥ 3 ntas] V1 -'nta- 5 gaganā] B2 kanakā : Od gamanā || suprabhā] Od subhratā 6 rūpātirūpā] B2 -rūpābhiraktā : R2 R3 Pa B1 B3 p.c. -rūpātiraktā 7 jihvā] V2 Edd ins. atra 8 athāṅgadevatāḥ] V2 R1 Pa B3 aṅgadevatāḥ 9 pūrṇa] Va -parṇa 10 smṛtaḥ] Pa smṛtāḥ 13 samjñās] B3 -samjñā 16 tathā] B2 tā 17 iti] V2 deest : B1 add. śrīrāmāya namaḥ | śrījānakivallabhāya 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:^a

⁹⁰Hiraṇyā (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.^b

The Divinities of the Limbs^c

⁹¹Sahasrārcis (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^d

⁹²Jātavedas (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 *rājasika* 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 paristīrya saṃskṛtājyaṃ yathāvidhi |
hutvā ca vyāhṛtiḥ paścāt trīn vārān juhuyāt punaḥ ||93||
tato 'sya garbhadhānādīn vivāhāntān yathākramam |
saṃskārān ācared uktamantreṇāṣṭāhutaḥ tathā ||94||

- 5 paristīrya kuśāṅkurādīnā agneḥ paristarāṇaṃ kṛtvā, yathāvidhī sarvatraiva samband-
hanīyam | tataś ca tāpanābhidyotanādīnājyasamskārādiprakāraś ca yājñikeṣu suprasid-
dha eva | atrāpekṣitaś cet śrīpuruṣottamavanaviracitakramadīpikāṭīkāgranthato jñe-
yaḥ | paścāt praṇavavyāhṛtir yathāvidhi hutvā vaiśvānaretyādīnā agner mūlamantreṇa
10 karmaviśayakeṇa mantreṇa āhutyāṣṭakena ca asya vahneḥ saṃskārān krameṇa kuryāt
| tattadvidhir api tattadgranthata eva viśeṣato jñeyaḥ ||93–94||

itthaṃ hi saṃskṛte vahnau pīṭhaṃ abhyarcya tatra ca |
devam āvāhya gandhādīdīpāntaṃ vidhinārcayet ||95||

- 15 tatra tasmin pīṭhe, gandhārpaṇaṃ ārabhya dīpārpaṇaparyantaṃ arcayed ity arthaḥ
| dīpāntārcanaṃ cāgnijihvāyāḥ punar bhogāpekṣayā | pīṭhārcanadevāvāhanādividhiś
cāgre vyakto bhāvī ||95||

taṃ cāgniṃ devarasanāṃ saṃkalpyāṣṭottaraṃ budhaḥ |
sahasraṃ juhuyāt sarpiḥsarkarāpāyasair yutaiḥ ||96||

2 trīn vārān] B2 trīnavān 3–4 yathā ... tathā] Va *i.m.* 5–6 sambandhanīyam] B3 sam-
bandhanīyaḥ 6 su] B3 *deest* 7 cet] B2 ca atah || ṭikā] V2 B3 -ṭikādi- 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

⁹³Then, having enclosed the fire^a and purified the ghee in the correct way, one should after that sacrifice with the Vyāhṛtis^b and then again three times. ⁹⁴Then 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,^c 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.

⁹⁵When 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.^d 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 (*namaḥ*) 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 saṃskṛtaṃ 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 rāśisthā-
neṣu tattanmantrais tattatkrameṇa homāvaśiṣṭapāyasatṛtīyāṃśena grahādibhyo balim
dadyāt | tattatprakāraśiṣṭo 'pi tathaiva jñeyah | ādiśabdāc ca mīnameṣayor antarāle
10 ṣimhavyāghravārāhakharagajavṛṣabhādīnāṃ balir jñeyah | tathā caturthāṃśena maṇ-
ḍalasya dakṣiṇabhāge gomayopalīptapradeśe 'gnaye tejo'dhipataye viṣṇupārśadebhyas
ca sarvebhyo balir deya ityādi boddhavyam | tatra ca sarve tattanmantrā jalagandha-
puṣpadāne namo'ntāḥ | balidāne svāhāntāḥ | punar jaladāne tu tṛpyatām ityantā ava-
gantavyā iti dik | yathoditam ity asyāgre 'py anuvartanaṃ kāryam ||97||

1 ca] B1 *deest* 2 kṛtī] B2 kṛtiḥ 4 mahāvīyāhṛtīr] B2 vyāhṛtīti evaṃ homaṃ samāpyātmānaṃ
tribhir 6 kṛtitvaṃ] B3 kṛtyaṃ 6–7 sthāneṣu] B1 -sthāne 9 balir] B2 *deest* || jñeyah] B3
deyah || caturthāṃśena] V1 turyāṃśena 9–10 maṇḍalasya] B3 maṇḍapasya 11 deya] V1 V2
jñeya 12 svāhāntāḥ] V1² *ins.* punar jaladāne svāhāntāḥ : Od *ins.* ca || tu] V1 B1 Od *deest* || antā]
V1 B1 *deest* 13 kāryam] B2 *add.* iti

⁹⁶Having 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.

[...]

⁹⁷After 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^a 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.^b 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 TRPYATĀM (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 smṛtaṃ |
 uktāni pañcagavyāni tatsamāni manīṣibhiḥ ||98||
 tatsamaṃ madhudugdhānnaṃ akṣamātraṃ udāhṛtaṃ |
 5 dadhi prasṛtimātraṃ syāl lājāḥ syur muṣṭisammitāḥ || ityādi ||99||

atha natvāmbupānārthaṃ pradāyācamanāni ca |
 ātmārpaṇāntaṃ 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 ātmārpaṇāntaṃ sarvaṃ samāpayet | tac cāgre
 nityapūjāprasāṅge lekhyaprakāreṇaivety arthaḥ ||100||

atha guruśiṣyanyamādih

- vratasthaṃ vāgyataṃ śiṣyaṃ praveśyātha yathāvidhi |
 15 taddehe mātṛkāṃ sāṅgāṃ nyasyāthopadiśec ca tām ||101||

athānantaram upavāsaparam mauninaṃ śiṣyaṃ pūrvaśiṣyair praveśya | yathāvidhīti
 praṇāmaṃ kārayitvā taṃ prokṣaṇīvāriṇāstramantreṇa samprokṣya kiñcit pañcagavya-
 prāśanaṃ kārayitvā taddehe mātṛkāṅgāni mātṛkāṃ ca nyasya dhyānapūrvam mātṛkāṃ
 tasmai gurur upadiśed ity arthaḥ ||101||

1 parimāṇam] R2 R3 *add.* 9 2 ghṛtaṃ] B2 vṛtaṃ || smṛtaṃ] 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 pradayaṃ || 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] R1² *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

⁹⁸For 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. ⁹⁹The 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.^a

¹⁰⁰Now, 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

¹⁰¹In 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,^b 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 sāvarenaṃ kumbhagataṃ cānusmaran guruḥ |
japtvāṣṭottarasāhasraṃ śayīta prāśya kiñcana ||102||

- 5 yathāvidhīṭy anuvartata eva | ataś ca āvaraṇasahitaṃ bhagavantaṃ tatsthāpitakalaśa-
gataṃ cintayan san tatkalasājalaṃ sprṣṭvāṣṭottarasahasraṃ japtvā puṣpāñjaliṃ kṛtvāb-
hivandya pañcagavyādikaṃ kiñcit prāśya dīkṣāsambandhikriyākāṇḍādikāṃ cānusandad-
hānaḥ pavitraśayyāyāṃ śayanaṃ kuryād ity arthaḥ ||102||

darbhopary ajine tv aiṇe niviṣṭo mātṛkāṃ smaran |
guruṃ ca śiṣyo nidrāntaṃ tām śayīta japan vratī ||103||

- 10 śiṣyo 'pi mātṛkopadeśaṃ prāpya darbhopari kṛṣṇājine upaviṣṭaḥ san mātṛkāṃ guruṃ
ca dhyāyan mātṛkāṃ nidrāvasāntaṃ japan kṛtopavāśaḥ pūrvaśiraska uttaraśirasko vā
śayīte ||103||

iti pūrvadinakṛtyam | atha taddīnakṛtyāni

prātaḥkṛtyaṃ guruḥ kṛtvā kumbhaṃ cābhyarcya pūrvavat |
hutvā dattvā baliṃ karmānyat kuryāt svārpaṇāvādhi ||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
sarvaṃ eva punaḥ kumbhe kuryād ity arthaḥ ||104||

- 20 saṃhāramudrayā kṛṣṇe saṃyojyāvṛttidevatāḥ |
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 karmāṇi : Od karma || kuryāt] Od *ins.* ca 16 tatraiva] V1
B3 tathaiva 18 sarvaṃ] B2 tatsarvaṃ 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*

¹⁰²Remembering 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.

¹⁰³Resting 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

¹⁰⁴After 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.

¹⁰⁵Showing 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.

dhvajatorañadikkumbhamaṇḍapādyadhivatāḥ |
sarvā vibhāvya cidrūpāḥ kumbhe saṃyojya pūjayet ||106||

dhvajādīnām adhiṣṭhātṛdevatāḥ | ādisabdena maṇḍalakunḍādi ||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 snānādyāvaśyakaṃ karma, sa dikṣārthī śukle vastre yasya tathābhūtaḥ
san, suśobhano veśo 'laṅkāro yasya tathābhūtaḥ san | homādikṛto viprān gobhūmiva-
stradhānyādidraveṇa 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-
ṣaṇārthaḥ prathamā mantradakṣiṇā dakṣiṇā cānyā mantradānānantaraṃ lekhyā ||109||

2 cidrūpāḥ] Od *gl.* (brahmasvarūpāḥ) 3 kunḍādi] 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,^a 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.

¹⁰⁶The 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.

¹⁰⁷Then, 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.

¹⁰⁸Now 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.

¹⁰⁹Regarding 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 guruniṣkṛtaṃ |
yad vai viśuddhabhāvena sarvārthātmārpaṇaṃ gurau ||110||

niṣkṛtaṃ pratyupakāraḥ | sarveṣāṃ arthānāṃ ātmanaś cārpaṇaṃ ||110||

5 *athābhiṣecanavidhiḥ*

yāgālayād uttarasyāṃ āśāyāṃ snānamaṇḍape |
pīṭhe niveśya taṃ śiṣyaṃ kārāyec choṣaṇādikam ||111||

guruḥkṛtyaṃ likhati yāgetyādi ṣaḍbhiḥ | āśāyāṃ diśi | atra cāyaṃ vidhir draṣṭavyaḥ |
gomayādinopalapte vivikte vitānādyalaṅkṛte maṇḍape padmasvastikādikam uddhṛtya
10 tatra pīṭhaṃ sthāpayitvā tasmimś ca śiṣyaṃ pūrvābhīmukham upaveśya svayaṃ ca
tadābhīmukham upaviśya śoṣaṇadahanapḷāvanādirūpāṃ bhūtaśuddhiṃ tasya kārā-
yed iti ||111||

pīṭhanyāsāntam akhilaṃ mātṛkānyāsapūrvakam |
nyāsaṃ śiṣyatanaṃ kṛtvā pīṭhamantreṇa pūjayet ||112||

15 pūjayet taddeha eva bhagavantam uddiśya puṣpāñjaliṃ kuryād ity arthaḥ ||112||

sadūrvākṣatapuṣpāṃ ca mūrdhni śiṣyasya rocanāṃ |
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 niṣkṛtaṃ] B1 B2 -niṣkṛtim : Od -niṣkṛtaiḥ 5 vidhiḥ] R2 R3 *add.* 11 7 choṣaṇādikam] Od *gl.*
(śoṣaṇadahanapḷāvanarūpāṃ bhūtaśuddhiṃ kārāyet) 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):^a

¹¹⁰For 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

¹¹¹One 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).

¹¹²Having 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.^b

He should worship him, the Lord that he has directed into this body, by offering flowers in his cupped hands. This is the meaning.

¹¹³Having placed Gorocanā^c 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.

dūrvākṣatapuşpasahitāṃ gorocanām | tayā tilakaṃ tasya kārayed iti kecid āhuḥ | tasya śiṣyasyāntike kalaśaṃ pūrvasaṃskṛtakumbhaṃ viśvastasādhujanahastena nayet | ādiśabdena viprāśīrvādamaṅgalaghoṣagītakirtanādi ||113||

5 śrīkṛṣṇam atha samprārthya guruḥ kumbhasya vāsasā |
nīrājya śiṣyaṃ tanmūrdhni nyasyet tatpallavādikam ||114||

athānantaraṃ he bhagavan madiyāntaḥkaraṇe sannidhivīṣeṣaṃ kṛtvā śīśor asya sād-
huguṇasampannasyānugrahaṃ 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 |
śīśoḥ śirasi vinyasya mātṛkāṃ manasā japet || iti ||115||

15 tad evābhivyañjayati vidhivat iti | suradrumān kumbhamukhanyastān aśvatthapalla-
vān ity arthaḥ ||115||

tataḥ kumbhāmbhasā śiṣyaṃ prokṣya trir mūlamantrataḥ |
viprāśīr maṅgalodghoṣair abhiṣiñcen manūn paṭhan ||116||

vāratrayaṃ mūlamanetreṇa prathamam prokṣya paścāt kumbhaṃ taṃ karābhyāṃ
grhītvā 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 śīśoḥ] 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 mūlamanetreṇa prathamam] 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.

¹¹⁴Now, after praying to blessed Kṛṣṇa, the preceptor should do Nīrājana^a 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.”^b 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:^c

¹¹⁵Having 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.

¹¹⁶Then 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 *samprapannasya* (fully surrendered) instead of *sādhugūṇasampannasya* (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||
 kīrtir lakṣmīr dhṛtir medhā puṣṭiḥ śraddhā kriyā matiḥ |
 10 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 vijayāya || vibhavāya te] B2 vijāyate
 7 tathā śivaḥ] RAC tathāśvinau || śivaḥ] Pa śivāḥ 8 hy ete] B1 šeṣo || vaḥ] B1 te 9 matiḥ]
 V2 B1 B3 Edd gatiḥ 11 abhiṣiñcantu] RAC *add.* tuṣṭiḥ kantiḥ kṣamā tathā | ādityaś candramā
 bhaumo budhajīvasitārkajāḥ || grahās tvām abhiṣiñcantu || rāhuḥ ... pūjitāḥ] B1 dharmapatnyaḥ
 susaṃyatāḥ || pūjitāḥ] Va pūritāḥ : B1 *add.* ādityaś candramā bhaumo budhajīvasitārkajāḥ | 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 -śastrāṇi 20 sarva] B1 Edd dharma- 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:^a

¹¹⁷May the gods bathe you: Brahmā, Viṣṇu and Maheśvara! May Vāsudeva, master of the world, may mighty Saṃkarṣaṇa, Pradyumna and Aniruddha confer might to you. ¹¹⁸May the ten guardians of the directions always protect you: Indra, Agni, Viṣṇu, Yama, Nirṛti, Varuṇa, Vāyu, Kubera, Śiva, Brahmā. ¹¹⁹Kīrti, Lakṣmī, Dhṛti, Medhā, Puṣṭi, Śraddhā, Kriyā, Mati, Buddhi, Lajjā, Vapu, Śānti, Māyā, Nidrā and Bhāvanā^b—¹²⁰may they bathe you! Rāhu, Ketu and the revered gods, Dānavas, Gandharvas, Yakṣas, Rākṣasas, serpents, ¹²¹Ṛṣis, sages, cows, divine mothers, wives of the gods, Dhruva, Nāgas, Daityas and Apsarasas, ¹²²divine arrows and all the divine swords, the kings, carriers, herbs, jewels, Kālakeyas, ¹²³rivers, 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

¹²⁴Dressed 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.

amśuke vastrayugmaṃ, navaṃ sitaṃ paridhāya snānaśāṭīm asprśan 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 kṣṇe kuryāt puṣpāñjaliṃ tataḥ ||125||

ādiśabdena puṣpadhūpādīn ||125||

sāmpradāyikamudrādibhūṣitaṃ taṃ kṛtāñjalim |
10 pañcāṅgapramukhair nyāsaiḥ kuryāc chrīkṣṇasāc chīsum ||126||

sāmpradāyikaṃ guruparamparāsiddham | mudrā tilakamālādi svarṇāṅgulīyakādi ca
tena bhūṣitam | śīsum nijaśīśutvena vartamānam iti snehaviṣayatā sūcitā | taṃ śīṣyam
| śrīkṣṇasāt kuryāt śrīkṣṇāya samarpayet ||126||

nyasya pāñitalaṃ mūrdhni tasya karṇe ca dakṣiṇe |
15 ṛṣyādiyuktaṃ vidhivan mantraṃ vāratrayaṃ vadet ||127||
dīrghamantraṃ ca śīṣyasya yāvad āgrahaṇaṃ paṭhet |
gurudaivatamantraikyam śīṣyas taṃ bhāvayan paṭhet ||128||

tasya śīṣyasya mūrdhni svakaratalaṃ nidhāya | vidhivad ity atrāyaṃ vidhir draṣṭavyaḥ
| nimilitanayanaṃ śīṣyaṃ paṭāntarita upaviṣṭo gurur idaṃ vadet | divyadrṣṭyā bhaga-
20 vantam avalokayeti | tataḥ suvarṇaśālākayā taṃ vakṣasi sprśet | atha śīṣyo mahāphalam
ekaṃ dattvā vaded idaṃ | mayi prasīda locanābhyaṃ vilokayeti | ajñānatimirāndha-
syetyādi paṭhec ca | athonmilitanayanasya śīṣyasya tanau bhagavantam āvirbhūtaṃ

1 sitaṃ ... san] B2 *deest* || śāṭīm ... asprśan] Edd -vāso 'sprśan 2 sapādagrahaṇaṃ] B1 *deest*
4 upaviśed] V1 upadiśet 6 guruḥ] B2 gurum 8 dhūpādīn] V1 -dhūpadipān 9 bhūṣitaṃ]
Od *gl.* (sāmpradāyikaṃ guruparamparāsiddham | mudrā tilakamālādi svarṇāṅgulīyakādi ca tena
bhūṣitam | śīsum nijaśīśutvena vartamānam iti snehaviṣayatā sūcitā |) 10 chrīkṣṇasāc] Od *gl.*
(śrīkṣṇādhīnaṃ kuryāt) 13 śrī] B1 *deest* 17 taṃ] R1 saṃ- 19 divyadrṣṭyā] 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.

¹²⁵He 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.

¹²⁶With 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.

¹²⁷Touching 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, ¹²⁸but 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 ...”^a Then, considering that the Lord

a See the commentary to HBV 2.222 below.

bhāvayan gandhādibhir alaṅkṛtya pañcopacāraiś ca sampūjya sumuhūrte gītavādyā-
dimaṅgalaghoṣeṇa śiṣyasya śirasi karatalaṃ nyasya ṛṣicchandodevatādikam upadiśya
mūlamantram 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||

mahāprasādaṃ śiṣyāya dattvā tatpāyasaṃ guruḥ |
nidadhyād akṣatān mūrdhni tasya yacchan śubhāśiṣaḥ ||131||

15 guruṇā kṛpayā dattaṃ śiṣyaś 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.*
(gurudaivatayoh) 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. [...]

¹²⁹Placing 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.”

¹³⁰The preceptor should visualise the effulgence of the mantra leaving himself, and the again disciple should visualise it entering him, thinking, “I am fortunate!”

[...]

¹³¹The preceptor should give the Mahāprasāda rice pudding to the disciple and place Akṣata on his head, praying for his welfare. ¹³²Having 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.^a *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 samayāḥ

śrīnāradapañcarātre—

- svamantro nopadeṣṭavyo vaktavyaś ca na saṃsadi |
 gopanīyaṃ tathā śāstraṃ rakṣaṇīyaṃ śārīravat ||133||
 5 vaiṣṇavānāṃ parā bhaktir ācāryānāṃ viśeṣataḥ |
 pūjanaṃ ca yathāśakti tān āpannāṃś ca pālayet ||134||

śāstraṃ śrībhāgavatādi pūjādisambandhi vā | āpannān āpadgatān sataḥ ||133–134||

prāptam āyatanād viṣṇoḥ śīrasāṃ 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 aṣṭaśataṃ japet || iti ||135||

- somasūryāntarasthaṃ ca gavāśvatthāgnimadhyagam |
 bhāvayed daivataṃ viṣṇuṃ guruvipraśarīragam ||136||
 yatra yatra parivādo mātṣaryāc 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.* (vaiṣṇavānāṃ ācāryānāṃ 7 sambandhi vā] B2 *lac.* 8 prāptam] Od *gl.* (nirmā-
 lyādi prāptam) || śīrasāṃ] V2 B3 R3 śīrasā 10 tatraiva ... prakaraṇe] B1 *deest* 11 so yam] V1
 V2 sīṃhaṃ || 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] Pa² *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):^a

¹³³One 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.

¹³⁴One 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.

¹³⁵One 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."

¹³⁶One should consider Lord Viṣṇu to reside in the sun and the moon, in cows, the Āśvattha tree, fire, the preceptor and the Brāhmaṇas. ¹³⁷One should never stay in a place where one hears jealous censure of the preceptor but depart, remembering Hari. ¹³⁸O Nārada, one should never stay or talk with those who slander the preceptor, the Lord or scripture.

[...]

¹³⁹One should repeatedly remember one's mantra in the morning, while doing circumambulations, when setting out, when away from home and especially when giving gifts. ¹⁴⁰If 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 matsyamāṃsaṃ kūrmaśūkarakāṃś 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, kasmimścid 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 iṣṭām 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 aṅgī-
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:^a

¹⁴¹I 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.

¹⁴²Do not eat off a brass plate or off Plakṣa- or Vāṭa-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.

¹⁴³Do 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:

¹⁴⁴Keep your chosen deity secret, keep your preceptor secret, keep your mantra secret, keep your rosary secret!

¹⁴⁵Some 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 vihitān varjyān śrāvayec ca catuḥśatam ||146||

vihitān vidheyān ity arthaḥ | caturyuktaśatam ||146||

- 5 brāhme muhūrta utthānaṃ mahāviṣṇoḥ prabodhanam |
nīrājanaṃ ca vādyena prātaḥsnānaṃ vidhānataḥ ||147||

tatrādau dvipañcāśadvihitān āha brāhma ityādinā cintanam ity antena ||147||

viśuddhāhatayugvastradhāraṇaṃ devatārcanam |
gopīcandanamṛtsnāyāḥ sarvadā cordhvaṇḍrakam ||148||

- 10 viśuddhaṃ ca pavitram | āhataṃ ca nūtanam | pāṭhāntare viśuddhena janenāhṛtam
ānītaṃ yat yugvastraṃ vastrayugmaṃ tasya dhāraṇam | devatāyā nījeṣṭadaivatasya
arcanam tarpaṇādinā jale pūjanam | pāṭhāntare 'pi sa evārthaḥ ||148||

pañcāyudhānāṃ vidhṛtiś caraṇāmṛtasevanam |
tulasīmaṇimālādibhūṣādhāraṇam anvaham ||149||

- 15 nirmālyodvāsanaṃ viṣṇos taccandanavilepanam |
śālagrāmaśilāpūjā pratimāsu ca bhaktitaḥ |
nirmālyatulasībhaḥṣas tulasyavacayo vidheḥ ||150||

śālagrāmaśilāyāṃ 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:^a

¹⁴⁶The 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:

[...]

¹⁴⁷Arising 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].

¹⁴⁸Dressing 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.^b *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.^c

¹⁴⁹Wearing the five weapons; honouring the foot-nectar; wearing ornaments such as Tulasī or pearl necklaces daily; ¹⁵⁰removing 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 pitṛṇāṃ tarpaṇakriyā |
mahārājopacāraiś ca śaktyāṃ sampūjanaṃ hareḥ ||151||

śaktyāṃ śaktau satyāṃ | śaktyeti pāṭhe 'pi sa evārthaḥ | evam agre 'pi ||151||

- 5 viṣṇubhaktyavirodhena nityanaimittikī kriyā |
bhūtaśuddhyādikaraṇaṃ nyāsāḥ sarve yathāvidhi ||152||

yā viṣṇubhaktyā 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 |
śaṅkhādīdhvanimāṅgalyalīlādyabhinayo 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*

¹⁵¹Performing 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].

¹⁵²Performing 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.^a

¹⁵³Devotedly offering fresh fruits and flowers; regular worship of Tulasī; worship of the blessed Bhāgavata; ¹⁵⁴worship 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.

¹⁵⁵Performing 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.

¹⁵⁶Producing 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 bhakṣaṇādinīyamas tasmin niyamena niścayena svāsthyaṃ
 10 śraddhayā sthairyam ity arthaḥ | parva janmāṣṭamyādimahotsavaḥ | yātrā devālayā-
 digamaṇaṃ, ādiśabdena tulasīpuṣpavāṭikāditattadvidhānaṃ | 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 rāmaskandādicintanam ||161||

- śayanaṃ śayyā | ādiśabdāt pādasaṃvāhanādiḥ | 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 dvipañcāśan niyamān āha sandhyayor ityādinā sadety antena | tathāś-
 abdena naiveti sarvatrāgre 'py anuvṛṇyate ||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 rāmaskandādi] V1² add. i.m. rāmādināṃ cetyeva pāṭhaḥ : Va Pa p.c. rāsakṛdādi- : Edd rāmādināṃ ca 18 tatra] Edd deest 19 cintanaṃ] V2 B2 deest || rāmaṃ ... skandaṃ] B2 rāmaskandhaṃ 19–20 yaḥ ... smaren] V1 B1 B3 saṃsmaren 20 nityam] Edd add. duḥsvapnaḥ tasya naśyati || ādy] V1 V2 B2 deest 23 tathā] B1 yathā-

¹⁵⁷Welcoming and worshipping the saints; eating the remains of offerings; partaking of the leavings of betelnut; keeping the company of Vaiṣṇavas; ¹⁵⁸enquiring about the particular Dharma; restrictedly and contentedly observing the three-day vow of Daśamī and so on; being satisfied with whatever comes; ¹⁵⁹observing 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 Mahād-vādaśīs; *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.

¹⁶⁰Observing all the Vaiṣṇava vows; considering the preceptor as God; regularly gathering Tulasī; ¹⁶¹offering 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”^a

¹⁶²Not 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 pādavistāracchāyā laṅghanam guroḥ |
 śaktau snānakriyāhānir devatārcanalopanam ||163||
 devatānām gurūṇām ca pratyutthānādyabhāvanam |
 guroḥ purastāt pāṇḍityam prauḍhapādakriyā tathā ||164||

- 5 pratyutthānādinām 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 cācamaṇam iti | dvābhyām eka eva niyamaḥ ||165||

mādakauśadhasevā ca masurādyannabhojanam |
 śākaṃ tumbī kaliṅgādi tathābhaktānnasaṅgrahaḥ |
 avaiṣṇavavratārambhas tathā japyam avaiṣṇavam ||166||

- 15 ādiśabdena dagdhānnādi | ādiśabdāt vṛntākādi | abhaktāt avaiṣṇavāt annasya saṅgra-
 haḥ parigrahaḥ | saṅgrahaśabdena kṣutpīḍayodarabharaṇamātrānnagrahaṇam anuj-
 nātam ||166||

abhicārādikaraṇam śaktyām gaṇopacārakam |
 śokādipāravaśyam ca digviddhaikādaśīvrataṃ ||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 cācamaṇam] B1 ācamaṇam 12 mādakauśadhasevā] 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 ekādaśīvrataṃ na kartavyam)

¹⁶³Stretching 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; ¹⁶⁴failing 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."

¹⁶⁵Doing 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.

¹⁶⁶Using intoxicating herbs; eating Masura beans and similar foodstuffs; cooked greens,^a bottle gourd (*Lagenaria Vulgaris*), Kaliṅga^b 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.

¹⁶⁷Engaging 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 Ekādaśī that is touched by Daśamī;^c ¹⁶⁸discriminating 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.

śuklakṛṣṇāvibhedaś cāsadvyāpāro vrata tathā |
śaktau phalādibhuktiś ca śrāddhaṃ caikādaśīdine ||168||

dig daśamī | vrata asadvyāpāraḥ dyūtakṛīḍādi ||167–168||

5 dvādaśyāṃ ca divāsvāpas tulasvavacayas tathā |
tatra viṣṇor divāsnānaṃ śrāddhaṃ haryaniveditaiḥ ||169||

tatra dvādaśyāṃ ||169||

vṛddhāv atulasīśrāddhaṃ tathā śrāddham avaiṣṇavaṃ |
caraṇāmṛtapāne 'pi śuddhyarthācamanakriyā ||170||

10 vṛddhau vṛddhiśrāddhe | tulasīm vinā śrāddham | avaiṣṇavaṃ vaiṣṇavaajanarahitaṃ
bhagavadaniveditānnādivihitaṃ vā | caraṇāmṛtapāne saty api śuddhyartham itara-
jalapānavihitācamanavat | yad vā, kathañcit pūrvajātaśuddheḥ pāvityāyācamanam ity
arthaḥ ||170||

kāṣṭhāsanopaviṣṭena vāsudevasya pūjanam |
pūjākāle 'sadālāpaḥ karavīrādipūjanam ||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] Va² gl. vṛddhau vṛddhiśrāddhe tulasīm vinā śrāddham 11 pāna]
V2 -pāne || vihitācamanavat] Edd -vihitācamanaṃ || 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;^a engaging in deceitful conduct during a vow; eating fruits and so on even when able not to; celebrating Śrāddha^b on the day of Ekādaśī; ...

[...] *Deceitful conduct during a vow* refers to gambling and so on.

¹⁶⁹Sleeping 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.

¹⁷⁰Doing Vṛddhiśrāddha^c 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.^d Alternatively, it simply means doing Ācamana for purification when one has somehow already attained purification.

¹⁷¹Worshipping 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.^e *And so on* refers also to the Arka (Calotropis Gigantea) and similar flowers. [...]

¹⁷²Incense 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-
vyaktaṁ bhāvi | tathāpi sukhabodhāyātra kiñcid vivṛtam ||173||

saṃkhyām vinā mantrajapas tathā mantraprakāśanam |
sadā śaktyām mukhyalopo gauṇakālaparigrahaḥ ||174||

śaktyām śaktau satyam api | kadāśaktyetipāṭhe kutsitakarmādyabhiniveśena mukhya-
kālasya lopah | ata eva gauṇakālasya parigraha ity eka eva niyamaḥ ||174||

10 prasādāgrahaṇam viṣṇor varjayed vaiṣṇavaḥ sadā |
catuṣṣatam vidhīn etān niṣedhān śrāvayed guruḥ ||175||
aṅgikāre kṛte bādham tannirājanapūrvakam |
devapūjām kārayitvā dakṣakaṇṇe manuṁ japet || iti ||176||

15 bādham aṅgikāre śiṣyeṇa teṣām svikāre kṛte sati, tasya śiṣyasya nīrājanapūrvakam
||176||

tataś cotthāya pūrṇātmā daṇḍavat praṇamed gurum |
tatpādapaṅkajaṁ śiṣyaḥ pratiṣṭhāpya svamūrdhani ||177||

tasya guroḥ pādapaṅkajaṁ svīyamūrdhani pratiṣṭhāpya ciraṁ bhaktyā nidhāya ||177||

20 atha nyāsān guruḥ svasmin kṛtvāntaryajanaṁ tathā |
sāṣṭam sahasraṁ 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] R1²
i.m. 20 svaśakty] Va² *gl.* svaśakteḥ akṣataye ahānaye svasāmarthyarakṣaṇārtham ity arthaḥ |

By mistake means even by mistake.

¹⁷³Bowing 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.

¹⁷⁴Reciting 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.^a

¹⁷⁵And 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, ¹⁷⁶and 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.

[...]

¹⁷⁷Then 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.

¹⁷⁸Now, 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 śaktitaḥ |
dattvābhyarcya guruṃ natvā viprān sampūjya bhojayet ||179||

5 tam upadiṣṭaṃ mantram aṣṭottarasahasravārān japet | svaśakteḥ 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||

śrīguror brāhmaṇānāṃ ca śubhāśīrbhiḥ samedhitaḥ |
tān anujñāpya gurvādīn bhuñjīta saha bandhubhiḥ ||180||
10 iti dīkṣāvidhānena yo mantram 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 vibhūtayāḥ |
ataḥ paraṃ mahābhāge nānyat karmāsti bhūtale |
yasyācaraṇamātreṇa sākṣāt kṛṣṇaḥ prasīdati ||182||

evam uktaparakāreṇa, he mahābhāge devi ||182||

prāyaḥ prapañcasārādāv ukto 'yaṃ tāntriko vidhiḥ |
dīkṣāyā likhyate divyo vidhiḥ paurāṇiko 'dhunā ||183||

1–2 śiṣyaḥ ... bhojayet] Pa² *l.m.* 3 tam upadiṣṭaṃ] B₃ anūpadiṣṭaṃ 4 ity ... arthaḥ] V₂
deest || tat] B₂ yad etad 7 viprān ṛtvijo] B₂ *transp.* || api] Edd deest || sad] B₁ su- 12 guroḥ]
B₁ ante śrī- 13 ca] B₂ Od deest || śrī] Od deest || śrī ... saṃvāde] V₁² *l.m.* 16 yasyā] R₃
tasyā- || prasīdati] V₁ R₂ R₃ Pa *add.* iti 17 bhāge] B₁ B₂ *ins.* he

maintain his own power unbroken.¹⁷⁹ 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,^a 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.

¹⁸⁰Strengthened 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.

¹⁸¹One 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.^b

Strengthened means completely developed. [...]

As it said in the conversation between Śrī Śiva and Umā in the Sammohana Tantra:

¹⁸²All 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.

¹⁸³This 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 dīkṣāvidhiḥ sa prāyas tāntrikaḥ | yataḥ prapañcasārāḍau tantroktānu-
sāriṇi granthe uktaḥ | tathā ca kramadīpikāyāṃ prapañcasārāḍau prathitātra dīkṣe-
tyādi | divya iti purāṇānāṃ mātmyaviśeṣāt | tathā ca pādme śrīśivapārvatisaṃvāde |
vedārthād adhikaṃ manye purāṇārthaṃ ca bhāmini | iti | yad vā, nijapriyatamāṃ śrī-
5 dharaṇīm prati prthvisamuddhārakeṇa śrībhagavatā sāksād uktatvāt ||183||

atha śrīvarāhapurāṇoktadīkṣāvidhiḥ

idānīm śṛṇu me devi pañcapātakanāśanam |
yajanaṃ devadevasya viṣṇoḥ putravasupradam ||184||
iha janmani dāridryavyādihikuṣṭhādīpīḍitaḥ |
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
paramavinayādina ātmānaṃ sāksād anirdiśan 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 mantramūrtaṃ ayonijam ||187||

kuto lakṣmīyadikaṃ bhavati? tad āha dṛṣṭveti dvābhyām | maṇḍale sarvatobhadrāḍau
20 darśanaprakāram evāha nārāyaṇam iti | navanābhe cakre ṣoḍaśāre 'ṣṭapatre vety arthaḥ
| etac cāgre vyaktaṃ bhāvi | ācāryopadiṣṭaṃ mantramūrtaṃ devaṃ yaḥ paśyati man-
traṃ sarvaṃ jānāti | tasya lakṣmīyadikaṃ sadya eva bhavatīty arthaḥ ||186–187||

1 ayaṃ] B2 *deest* || yo] B2 *ins.* yaṃ 1–2 sāriṇi] B1 B2 -sāri- 2 sārāḍau] V2 B1 -sāra- 4 manye]
Edd mānyaṃ || bhāmini] B2 bhāmini 6 atha] R1 *deest* || śrī] V2 Va Edd *deest* || vidhiḥ] R2 R3
add. 14 9 dāridrya] Od dāridryaṃ 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 yathācāryādikṛtaṃ 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 saṃyak

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^a

¹⁸⁴Goddess, hear from me the worship of Viṣṇu, god of gods, that destroys the five types of sins and awards sons and riches! ¹⁸⁵That 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.

¹⁸⁶he who having seen the Lord together with the Goddess in a Maṇḍala, o goddess, who properly sees the highest Lord Nārāyaṇa, ¹⁸⁷worshipped 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.”^b 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 sārddhena | śuddhāyāṃ śuklāyāṃ | sarvāsv iti mārگاśīrṣmā-
 ghādicatuṣṭayaśrāvaṇāśvinānāṃ śuklādvādaśīṣu ceti granthāntarānusārato jñeyam |
 tathā saṃkrāntāv iti | tattanmāsasaṃkrāntiṣv apīty arthaḥ | evam agre 'pi bodbhavyam
 ||188–189||

- 10 sa sāmānyo hi devānāṃ bhavatīti na saṃśayaḥ ||190||
 brāhmaṇakṣatriyaviśāṃ śūdrāṇāṃ ca parīkṣaṇam |
 saṃvatsaraṃ guruḥ kuryāj jātiśaucakriyādibhiḥ ||191||

devānāṃ brahmādināṃ sāmānyaḥ sadṛśa ity arthaḥ | dikṣādhikāriṇa āha brāhmaṇeti
 sārddhadvayena | bhaktānām iti pāṭhe 'pi sevakānāṃ śūdrāṇām ity arthaḥ ||190–191||

- 15 upasannāṃs tato jñātvā hṛdayenāvadhārayet |
 te 'pi bhaktimato jñātvā ātmanaḥ parameśvaram |
 saṃvatsaraṃ guror bhaktiṃ kuryur viṣṇāv ivācalām ||192||

upasannān nikaṭāgatān prati, tataḥ saṃvatsarānantaram eva, jātyādi jñātvā dikṣāyā
 yogyā ayogyā veti manasā vicārayet | yad vā, saḥavāsādinā nikaṭavartinaḥ satas tāt
 20 jñātvā vyavahārādinā parīkṣya hṛdayena buddhyā avadhārayet, dikṣāyogyatvena niści-
 nuyāt | yad vā, upasannān kṛtopasattikān dikṣādhikāriṇa iti dṛḍham jānīyād ity arthaḥ

1 māsi] R1² *l.m.* || viśeṣataḥ] B1 B3 vidhānataḥ 1–2 viśeṣataḥ ... dvādaśīṣu] V2² *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 parameśvaraṃ 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

¹⁸⁸One should properly sacrifice to the Lord on every Dvādaśī but especially on a pure Dvādaśī in the month of Kārttika, ¹⁸⁹fortunate 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 Āśvina, 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.

¹⁹⁰Without a doubt he becomes equal to the gods. ¹⁹¹For 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.^a

¹⁹²Having 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 Varṇas 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 | tataś ca bhakti-
mata ity ātmano viśeṣaṇaṃ | yad vā, bhaktimantaḥ prītiyuktāḥ santaḥ | guruṃ ātma-
naḥ parameśvaraṃ jñātvā | tataś ca bhaktimata ity āraṃ ||192||

- 5 saṃvatsare tataḥ pūrṇe guruṃ caiva prasādayet ||193||
bhagavaṃs tvatprasādena saṃsārārṇavatāraṇaṃ |
icchāmas tv aihikīm lakṣmīm viśeṣeṇa tapodhana ||194||

teṣu yaḥ parīkṣitaḥ śiṣyaḥ sa prasādayet | tatprakāram evāha bhagavān iti | icchāma
iti bahutvaṃ nijaputrādyapekṣayā ||193–194||

- 10 evaṃ abhyartha medhāvī guruṃ viṣṇuṃ ivāgrataḥ |
abhyarcya tadanujñāto daśamyām kārttikasya tu ||195||
kṣīravṛkṣasamudbhūtaṃ mantritaṃ parameṣṭhinā |
bhakṣayitvā śayītorvyām 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 śubhāśubhaṃ tadvad ālapet paramo guruḥ |
ekādaśyām upoṣyātha snātvā devālayaṃ vrajet ||197||

- 20 tadvad iti | svapnānusāreṇety arthaḥ | tad uktam | krūrasvapne 'dhamā dīkṣā duṣṭasva-
pne tu madhyamā | uttamasvapnapūrvā tu dīkṣā sarvottamā matā || iti ||197||

guruś ca maṇḍalaṃ bhūmau kalpitāyām tu vartayet |
lakṣaṇair vividhair bhūmiṃ lakṣayitvā vidhānataḥ ||198||

1 upapannān] V¹ B₃ upasanna || upapannān ... tathaivārthaḥ] V₁ V₂ B₁ B₂ *deest* : V¹2 *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.* kārtikasya daśamyām 17 svapnān dṛṣṭvā] B₂ svap-
nāvasthām : 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.

¹⁹³Then, when a full year has passed, one should propitiate the preceptor:

¹⁹⁴“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.

¹⁹⁵After 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, ¹⁹⁶chew 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.

¹⁹⁷The 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:^a “A cruel dream foretells an inferior initiation, a bad dream a middling one but from an excellent dream follows the most excellent initiation.”

¹⁹⁸The preceptor should mark the earth with various marks and properly fashion a Maṇḍala on prepared ground. ¹⁹⁹The wise one should draw a

a JM 113b.

ṣoḍaśāraṃ likhec cakraṃ navanābhaṃ athāpi vā |
aṣṭapatraṃ atho vāpi likhitvā darśayed budhaḥ ||199||

kalpitāyāṃ saṃskṛtāyāṃ, vartayet viracayet, vidhānata iti | puṇyāhaṃ svastyādikaṃ
vācayitvetyādikaṃ boddhavyam | evaṃ agre 'py asya padasyānuvartanād vijñeyam iti
5 dik | pañcavarṇena rajasā yathāśobhanaṃ likhet ||198–199||

netrabandhaṃ prakurvīta sitavastreṇa yatnataḥ |
varṇānukramataḥ śiṣyān puṣpahaṣṭān praveśayet ||200||

śuklavastreṇa netrabandhaṃ śiṣyāṇāṃ kuryāt | śiṣyāṇāṃ praveśanaṃ ca maṇḍalānta-
hsthāpitakalaseṣu bhagavata indrādīnāṃ ca pūjānantaram eva jñeyam ||200||

10 navanābhaṃ yadā kuryān maṇḍalaṃ varṇakair budhaḥ |
tadānīm pūrvato devam indram aindryāṃ tu pūjayet ||201||

varṇakair 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-
aśālyanyatarapūrṇasadīpaśarāvamukhān yavānāṃ vṛhiṇāṃ copari vinyasyādaṃ mad-
hyakalase mūlamantreṇa bhagavantam āvāhanādīgandhapuṣpāntair upacārair sam-
pūjya paścād indraṃ pūrvasyāṃ diśi agnyādīṃś ca svasvadiśi krameṇa pūjayed iti
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.* (raktapīṭaśītāśītaiḥ) 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.

²⁰⁰He 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.

²⁰¹When 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;^a they should be decorated on top with Akṣata, a pair of cloths, flower garlands and sandalwood paste, contain five different flowers^b 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 athāgneyyāṃ agniṃ sampūjayed dvijaḥ |
 yamaṃ tad anu yāmyāyāṃ nairṛtyāṃ nirṛtiṃ nyaset |
 varuṇaṃ vāruṇāyāṃ ca vāyuṃ yāvavyato nyaset ||202||
 dhanadaṃ cottare nyasya rudraṃ aiśānagocare |
 5 pūjyaivaṃ tu vidhānena dikpatreṣu viśeṣataḥ |
 madhyapatre tathā viṣṇuṃ arcayet parameśvaram ||203||

- dvijo guruḥ | nyased iti | tatra sthāpitakalase āvāhya pūjayed ity arthaḥ | pūjya pūjayitvā,
 vidhānenety ukter evaṃ jñeyam | vyāhṛtibhiḥ śuklākṣataiḥ indrāgacchetyādiprayo-
 genāvāhya praṇavādinā caturthīnamo 'ntena tattannāmamantreṇa saśaktikān sapa-
 10 rivārān sāyudhān savāhanān sagandhapuṣpādyair upacāraiḥ sampūjyeti vidhāneneti
 padam agre 'py anuvartanīyam ||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-
 napradyumnāniruddhavāsudevān krameṇa tathaiva pūjayed ity āha pūrveti sār dhena
 ||204||

- aiśānyāṃ vinyasyec chaṅkham āgneyyāṃ cakram eva ca |
 saumyāyāṃ tu gadā pūjyā vāyavyāṃ padmam eva ca ||205||
 20 nairṛtyāṃ muśalaṃ 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] V1² *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] R1² aniruddhas || aniruddhaṃ ... tathā]
 R1² Od² *i.m.* || pūjya] V1 V2 Va pūjyaṃ : R1² pūjyaḥ 14 tu] B2 tam 15 madhyama] B3 mad-
 hya- || pūrva] V2 pūrvavad 19 saumyāyāṃ] Od *gl.* (nairṛtyāṃ) : JM yāmyāyāṃ 20 nairṛtyāṃ]
 R1 nairṛte

²⁰²The 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. ²⁰³He 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,^a together with their Śaktis, retinue, weapons and carriers.—The word *properly* should be supplied below as well.

²⁰⁴One 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.^b This the author explains in this verse and a half.

²⁰⁵One should place down the conch in the northeast and the disc in the east, but in the north^c one should worship the club and in the northwest the lotus. ²⁰⁶The pestle^d 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. ²⁰⁷The bow and sword should be placed in front of the Lord; also Śrīvatsa and Kaustubha^e 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||

yathānyāyaṃ yathocitaṃ pūjya sampūjya | tac ca kramadīpikādyanusāreṇa draṣṭa-
 5 vyam ||208||

snāpayen muktikāmāṃs tu vaiṣṇavena ghaṭena tu |
 śrīkāmān snāpayet tadvad aindreṇātha ghaṭena tu ||209||
 jāyapratāpakāmāṃs tu āgneyenābhiṣecayet |
 mrtyuñjaya vidhānena yāmyena snāpanaṃ tathā ||210||
 10 duṣṭapradhvaṃsanāyālaṃ nairṛtena vidhīyate |
 śāntaye vāruṇenātha pāpanāśāya vāyavam ||211||
 dravyasampattikāmasya kaubereṇa vidhīyate |
 raudreṇa jñānahetus tu lokapālaghaṭās tv ime ||212||

tato dhūpadipādyair aśeṣair upacāirair bhagavantam indrādīṃś ca pūjayitvā śiṣyāya
 15 maṇḍalaṃ darśayitvā puṣpāñjalipūrvakaṃ praṇāmaṃ kārayitvā vaiṣṇavādibhir nava-
 bhir eva kalaśaiḥ śiṣyaṃ snāpayet iti jñeyam | tatra ca kalaśabhedena phalabhedam
 āha snāpayet iti caturbhiḥ ||210–212||

ekaikena naraḥ snātaḥ sarvapāpavarjitaḥ |
 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 ekaika-
 neti dvābhyām ||213–214||

athavā dikṣu sarvāsu yathāsaṃkhyena lokapān |
 25 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 -kāmaṃ 9 snāpanaṃ] V1 snāpanaṃ 10 nāyālaṃ]
 B2 -nāyainaṃ || nairṛtena] V1 nairṛtyena 11 vāyavam] Od vāyave 12 kāmasya] B2 Od -
 kāmāś ca : B1 -kāmas 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* : V1² *i.m.* 19 śrīmāṃś] Pa āmāṃś 21 sadyo] Od *gl.* (tatkṣanāt) 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 hṛdayādikrameṇa ṣaḍbhinnena indrādīnāṃ ṣaḍaṅgapūjā kāryety arthaḥ |

²⁰⁸Having 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.

²⁰⁹Those who desire liberation should be bathed with the pot of Viṣṇu; those who desire prosperity should similarly be bathed with the pot of Indra. ²¹⁰Those who desire the majesty of victory should be bathed with that of Agni; the procedure of overcoming death is bathing with that of Yama. ²¹¹For 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. ²¹²For 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.

²¹³The man who is bathed with even one is freed from all sins; he attains unimpeded knowledge and becomes a man always endowed with fortune. ²¹⁴How 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.

²¹⁵Alternatively, 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 parīkṣitān śiṣyān baddhanetrān praveśayet ||216||
 5 āgneyadhāraṇādagdhān vāyunā vidhṛtāṃs tataḥ |
 somenāpy āyitān paścāc chrāvayen niyamān budhaḥ ||217||

- atha parihitaśuklanavavastraṃ tādr̥guttariyam ācāntam alaṅkṛtaṃ śuklavastrabaddhanetrāṃ śiṣyaṃ maṇḍalaṃ pradakṣiṇena praveśya prāṇmukham upaviṣtaṃ taṃ vāy-vagnivaruṇabījīḥ kṛtabhūtaśuddhiṃ praṇataṃ prahvibhūtaṃ samayān śrāvayed ity
 10 āha evam iti dvābhyāṃ | āgneyyā dhāraṇayā dagdhān iti taddagdhataṃ dhyānenai-veti 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 dīkṣākrameṇa svasmāt jye-
 ṣṭham 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 parīkṣitān] B2 avakṣitān
 5 āgneya] Od *gl.* (agnibijena śarīraṃ dagdhya) || vidhṛtāṃs] V2 Pa vidhutāṃs 6 somenāpy]
 Od *gl.* (candrabijena) || niyamān] R1 R2 Pa B3 *a.c.* Od samayān || budhaḥ] Od punaḥ : JM *add.*
 āgneyadhāraṇā agnidagdhā iti dhyānam | evaṃ vāyunā vidhutān | somenāthāpi tān iti | 8 taṃ]
 B1 B2 *deest* 12 na ninded] B2 Od narāṃś ca 13 vā] V2 Va B3 Edd ca 14 vandeta] R3
 vindeta || vaiṣṇavaṃ] B3 vaiṣṇavāṃś || 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.^a

²¹⁶Now, after the gods that protect the directions have been worshipped, with a calm mind the preceptor should lead in the blindfolded disciples, ²¹⁷burned 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^b 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.

²¹⁸One 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.

²¹⁹After 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 ^{220–221}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*, *raṁ* and *vaṁ*.

- 5 ṣoḍaśākṣaramantreṇa homayeḥ jvalitānalaḥ |
 garbhādhānādikāś caiva kriyāḥ sarvāś ca kārayet ||221||
 tribhis tribhir āhutipbhir devadevasya sannidhau |
 tato 'panīya dṛgbandhaṃ puraḥ śiṣyaṃ niveśya ca |
 prāyaḥ pūrvoktavidhinā mantram tasmai gurur diśet ||222||

- śrāvya śrāvayitvā śiṣyeṇa sahaśaṃ tadanḡikāre kṛte paścād dhomaṃ kuryāt | tattvāni
 vinyasya kramadipikādyuktatattvanyāsādikam kṛtvā taddehāt viśodhayet | homavid-
 him āha ṣoḍaśeti sārddhena | homayet homaṃ kuryāt | tatprakāram eva śiṣyaṃ viśiṣya
 darśayati garbheti | ādiśabdena puṃsavanasīmantonanayanajātakarmanāmakaraṇān-
 10 naprāśanacauḍopanayanasnānavivāhākhyāḥ saṃskārāḥ | atra cāyaṃ prakāro gran-
 thāntarānusāreṇa draṣṭavyaḥ | ṣoḍaśāraccakre '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 bhuvi racitaṃ bhadrapiṭham ānīyāstramantrābhimantritaiḥ
 20 puṣpaiḥ sambhāvya pāśanirākaraṇabuddhyā netrabandhanavastram apanīya jñāna-
 rūpahaimaśalākayā nayane unmilya puṣpāñjaliṃ grāhayitvā | ajñānatimirāndhasya
 jñānāñjanaśalākayā | cākṣur unmilitaṃ yena tasmai śṛīgurave namaḥ || iti | gurupā-
 dayor dattapuṣpāñjaliṃ bhadrapiṭhe purata upaviṣṭo guruḥ svanyastāsane tam upa-
 veśya śaktyuccalanamārgēṇa nijamadhyamanāḍiṃ tanmadhyamanāḍyāṃ samāvīśan-

1 jvalitānalaḥ] Od *gl.* (jvalitaḥ 'nalo yena) || ānalaḥ] R2 R3 Pa -ānalam : JM -ānale 3 āhutipbhir]
 B2 vāhutipbhiś 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] V1² *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] V2² *i.m.*

HUM SVĀHĀ.^a One should make him do all the rituals of impregnation and so on,²²² 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,^b 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^c 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

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 paravidyāṃ 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 bhavatv iti jalaṃ taddhaste nik-
 ṣipet | tathaiva śiṣyo 'pi gurudevātāmantraikyam bhāvayan yathāśakti japed iti ||219–
 222||

homānte dīkṣitaḥ paścād dāpayed gurudakṣiṇām |
 10 hastyasvaratnakatākam hemagrāmādikam nṛpaḥ ||223||
 dāpayed gurave prājño madhyamo madhyamām tathā |
 dāpayed itaro yugmaṃ sahiranyaṃ yathāvidhi ||224||

tataś ca puṇyāhaṃ vācayitvā gurave dakṣiṇām dadyād ity āha homānta iti | dīkṣitaḥ
 gr̥hītadīkṣākaḥ san, nṛpa iti rājatulyaśaktiś ced ity arthaḥ | yugmaṃ vastradvayam,
 tatpaścāc caivam atra vidhānaṃ jñeyam | adyaprabhṛti yāvajjīvam śrīviṣṇuprītikā-
 15 maḥ pratyahaṃ bhagavantaṃ śrīkṣṇaṃ pūjayiṣya iti saṃkalpya devaṃ gurūpadiṣṭa-

2 para] V1 pari- 4 amukachandaskam] V1 B2 B3 *deest* : V1² *l.m.* 5 ahaṃ] B2 B3 *ins.* arghyam
 9 nṛpaḥ] Od nṛpa 11 yugmaṃ] Od *gl.* (vastrayugmaṃ) 15 devaṃ] B1 *deest*

Astra mantra.^a 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,^b think that his own middle channel^c 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^d 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.^e Then the disciple, considering the mantra to be one with the preceptor and the divinity, should recite it according to his ability.

²²³After 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 ²²⁴to 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^f 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 Haṭhapradīpikā 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 dīkṣopakaraṇajātaṃ
gurave nivedya svajanān api sammānayed iti ||223–224||

evam kṛte tu yat puṇyaṃ mähātmyaṃ jāyate dhare |
tad aśakyaṃ tu gaditum api varṣasatair api ||225||

5 dīkṣāphalam āha evam ityādinā śrutir ity antena ||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 bhūtadhārīṇi ||229||
dīkṣitāś ca bhaviṣyāmo vārāhaṃ śṛṇumaḥ kadā |
15 vārāhaṃ ṣoḍaśātmānaṃ yuktā dehe kadācana |
paśyāmaḥ paramaṃ sthānaṃ yad gatvā na punar bhavet ||230||

jayamādhavaśabdādhyamānasollāsapustakāt |
dīkṣāpaddhatim ālocya ṭikeyaṃ likhitā mayā ||

vārāhaṃ varāhapurāṇaṃ, ṣoḍaśānāṃ śrībhāgavatavyatiriktapadmapurāṇādinām, āt-
20 mānam āśrayaṃ pravartakaṃ vā prathamam śrīvyāsatas tasyaivāvirbhāvaprasiddheḥ
| dehe yuktā śravaṇādinā saṃyujya | yad vā, ṣoḍaśānāṃ tattvānām ātmānam adhi-
ṣṭhātāraṃ ṣoḍaśayajñamūrtim vā śrīvarāharūpaṃ bhagavantaṃ dehe manahpradhāne
indriyadyātmake vā dhyānādinā sākṣād iva sphorayitvā ||226–230||

evam jalpanti vibudhā manasā cintayanti ca |
25 vārāhayāgaṃ kārṭtikiyāṃ 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] V1² *p.c.* R1 R2 R3 Pa JM gurau 7 su] R1 R3 Pa B2 Od sa- : R2 sva-
10 graheṇa] V2 Va graheṇa 12 tapaḥ] B2 tanuṃ || ca vadanti] R1² *i.m.* 13 me] V1 R2 R3 Pa B2
no 15 yuktā] Od yuktā 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 kārṭtikiyāṃ] 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."

²²⁵O 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.

²²⁶If 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 ²²⁷at the sacred Puṣkara Tīrtha, at Prayāga, Sindhusāgara, Devahūta,^a Kurukṣetra and especially Vārāṇasī. ²²⁸The 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. ²²⁹O bearer of all living beings! Even the gods engage in austerities, meditate and say: When will I be born in the land of Bhārata? ²³⁰When 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 Jayamādhavamānasollāsa, 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.

²³¹O 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 taccintanam kathayan śrīvarāha-
bhagavān dharaṇīm sambodhayati ||231||

eṣa te vidhir uddiṣṭo mayā te bhūtadhāriṇi |
devagandharvayakṣāṇām 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 dhitāya yaḥ ||234||

aśaktasya hitāya yaḥ syāt ||234||

sumuhūrte 'tha samprāpte sarvatobhadramaṇḍale |
nūtanam gandhapuṣpādimaṇḍitaṃ kalaśam nyaset ||235||
15 vastrāvṛtaṃ payaḥpūrṇam pañcapallavasamṇyutam |
sarvauśadhipaṇcaratnamṛtsnāsaptakagarbhitam ||236||

mṛttikāś ca saptoktāḥ—

aśvasthanād gajasthanād valmikāc ca catuṣpathāt |
rājadvārāc ca goṣṭhāc ca nadyāḥ kulān mṛdaḥ smṛtāḥ || iti ||237||

1 vārāhayāgam] B3 vārāham yāgam 3 uddiṣṭo] Od gl. (kathitaḥ) || te] Od gl. (tubhyam) || bhū-
tadhāriṇi] Od gl. (he pṛthvi) 4 sarvathā] B1 sarvadā 5 kathitaḥ] B1 add. śrīkṣṇacaitanyo
jayati 7 muktā] Pa bhaktā || śrutiḥ] R1² l.m. 8 dīkṣā] R2 R3 add. 15 9 dīkṣāyā] Pa dīkṣāyām
10 yaḥ] B3 Edd ca 18 iti] V2 Va B1 B3 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.

²³²O 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.

²³³Goddess! 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^a

²³⁴Now I will describe the procedure for simplified initiation for the benefit of one who does not have the means for the principal procedure.

[...]

²³⁵Now, when a suitable moment has arrived, one should place on a Sarvatobhadra Maṇḍala^b a new pitcher, decorated with sandalwood paste, flowers and so on, ²³⁶wrapped 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:^c

²³⁷From 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 lohitaṁ gadhākṣatamālāṅkṛtaṁ saptamṛttikāsarvaśadhipaṅcaratnagarbhitaṁ kalasam avasthāpya devaṁ sampūjya kuśākūrchenopadekṣyamāṇamantreṇāṣṭottarasahasraṁ abimantrya pūrvavac 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.

kr̥ṣṇam abhyarcya taṃ kumbhaṃ kuśakūrcena deśikāḥ |
 deyamantreṇa sāṣṭaṃ 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 |
 10 tadambhasābhiṣicyāṣṭavārān mūlena ke karam ||240||
 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 sārdhaiḥ pañcabhiḥ
 20 | bijair yavādibhiḥ | vacasaiva vā ||242–243||

yaḥ samaḥ sarvabhūteṣu virāgo vītamatsaraḥ |
 jitendriyaḥ śucir dakṣaḥ sarvāṅgāyavānvitaḥ ||244||

1 kuśa] R1 śata- || kuśakūrcena] Od *gl.* (kuśasamūhena) || kūrcena] B2 -puṣpaiś ca 2 deya] B2
 B3 deva- || mantrayet] Od -vandayet 4 dvijān] B2 dvijād 5 sahasram] B3 *deest* 7 säre] V2
 R2 Va B2 B3 Od Edd -sāgare : R2 R3 *add.* 16 9 ke karam] R1² B2 Od kevalam : R1 kekirām 10 nid-
 hāyāmuṃ] B2 Od nidhāyāṣṭaṃ : 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-

²³⁸The teacher should worship Kṛṣṇa in that pitcher with bundles of Kuśa and then recite the mantra to be given a thousand and eight times. ²³⁹After 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:^a

²⁴⁰If 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. ²⁴¹Placing 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):

²⁴²A 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—²⁴³the 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. [...]

²⁴⁴One 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

^a Cited anonymously in RAC p. 37.

- karmaṇā manasā vācā bhīte cābhayadaḥ sadā |
 samabuddhipadaṃ prāptas tatrāpi bhagavanmayah ||245||
 pañcakālaparaś caiva pañcarātrārthavit tathā |
 viṣṇutattvaṃ parijñāya ekaṃ cānekabhedagam |
 5 dīkṣayen medinīm sarvāṃ kiṃ punaś copasannatān ||246||

nanu tathā dīkṣāvidhiḥ kathaṃ sampūrṇo 'stv ity āśaṃkyāha ya iti sārddhatribhiḥ |
 sarvair aṅgasya dehāsyādayavair anvitaḥ samabuddhinām jñāninām padam | pañcasu
 kāleṣu yat kṛtyaṃ tatpara ity arthaḥ | ekaṃ apy anekabhedaprāptam iti bhedābheda-
 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 sarvapuruṣārthopāyavāt | ata eva kramadipikāyām vidyām yaḥ
 saṃvivitsur iti | kīrtiṃ pratiṣṭhām vadānyatvaṃ ca dānaśīlatām | yad vā, vadānyatvarū-
 pām kīrtiṃ kṛtamahādānatvāt | sāttvikaḥ niṣkapaṭaḥ śraddhāvān vā ||247||

- yathā surāṇām sarveṣām paramaḥ parameśvaraḥ |
 tathaiva sarvadānānām vidyādānam paraṃ smṛtam ||248||
 yāvac ca pātakam tena kṛtam janmaśatair api |
 20 tat sarvaṃ nāsam āpnoti vidyādānena dehinām ||249||
 vidyādānāt paraṃ dānam na bhūtaṃ na bhaviṣyati |
 yena dattena cāpnoti śivaṃ paramakāraṇam ||250||

1 bhīte cābhayadaḥ] Pa B2 Od bhīteṣv abhayadaḥ 4 ekaṃ] B3 evaṃ || bhedagam] 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 -adharma- 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 śivaṃ] Od *gl.* (paramakāraṇabrahmaṃ kṛṣṇam)

the body [intact]; ²⁴⁵who 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; ²⁴⁶who is devoted to the five times;^a 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.^b *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 (–):

²⁴⁷By 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.

²⁴⁸Just as Parameśvara is supreme among all the gods, so the gift of knowledge is known to be the greatest of all gifts. ²⁴⁹Sin of even a hundred births is all destroyed when one bestows the gift of knowledge to men. ²⁵⁰There 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 Jayākhya 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||

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 'nantādbhutaśvaryaṃ śrīcaitanyaṃ mahāprabhum |
nīco 'pi yatprasādāt syāt sadācārapravartakaḥ ||1||

prabhuḥ śrīkṛṣṇacaitanyo jīyāt yatkṛpayā bhavet |
śvāpi simhas tṛṇaṃ merur mūrkhō vidvān mṛto 'sumān ||

- 5 nikṛṣṭasyāpy ātmanaḥ sadācāralikhane śrībhagavato 'nukampayādhikāraṃ sāmār-
thyam ca dyotayaṃsa tam praṇamati vande iti | yasya prasādād dhetor nīcajano 'pi likha-
nādidvārā sadācārāṇaṃ pravartako bhavati | tatra hetuḥ | anantam adbhutaṃ cāvitar-
kyam aiśvaryaṃ prabhāvo yasya tam | yato mahāprabhuṃ parameśvaram ||1||

- 10 puṃso grhītadikṣasya śrīkṛṣṇaṃ pūjayiṣyataḥ |
ācāro likhyate kṛtyaḥ śrutismṛtyanusārataḥ ||2||

- 15 puṃsaḥ pummātrasyety arthaḥ | śrīviṣṇudikṣāgrahaṇamātreṇa sarveṣāṃ eva tatrādhi-
kārat | yady api strīṇāṃ apy adhikāro 'stīti pūrvaṃ likhitam, tathāpi karmasu puṃsaḥ
prādhānyāt puṃsa ity atra likhitam | 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

¹I 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.

²Now 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.^a [...]

The Mandatoriness of Worship for the Initiated

In the Āgama:

³The deity gives undesired fruit for all rites of one who has received a mantra but does not regularly worship the divinity of the mantra.

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 avaśyaṃ sarvatra sadācāro hy apekṣyate ||4||

nanu pūjāvidhir eva likhyatām | kim anyācāralikhanenety āśaṅkya prathamam sadācā-
5 rasya nityatām likhati na kiñcid iti | hi niścaye | etena śāstrādiprāmāṇyaṃ tatra sūcayati
||4||

atha sadācāranityatā

śrīviṣṇupurāṇe aurvasāgarasaṃvāde—

varṇāśramācāravatā puruṣeṇa paraḥ pumān |
10 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 śrīmadālasālarkasaṃvāde—

gṛhasthena sadā kāryam ācāraparipālanam |
15 na hy ācāravihīnasya sukham atra paratra vā ||6||
yajñadānatapāṃsiha puruṣasya na bhūtaye |
bhavanti yaḥ sadācāraṃ samullaṅghya pravartate ||7||

anyaḥ sadācārād viṣṇor ārādhanāt paraḥ panthā kevalayogābhyāsādih | tasya viṣṇos
20 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 || prāmāṇyaṃ] B2 B3 *ins.* vā || prāmāṇyaṃ tatra] Edd prāmāṇam || 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] Va² *l.m.* 16 vā] Va B3 Edd ca 17 yajñadāna] B2 yad
yad yena || bhūtaye] B2 hītaye 19 sadācārād] B1 B2 B3 sadācāradvārā

Sadācāra

⁴Since 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):

⁵Man worships the Highest Lord Viṣṇu by following Varṇāśrama; there is no other way to please him.^a

Other: a different way than worship of Viṣṇu through Sadācāra, such as by only practising yoga.^b 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):

⁶A householder should always act in accordance with the Ācāra, for there is no happiness either here or in the next life without Ācāra. “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” (*kevalatad-vratadhāraṇaśravaṇakīrtanādīḥ*). 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 śrīkṛṣṇayudhiṣṭhirasaṃvāde—

5 ācārahīnaṃ na punanti vedāḥ
yady apy adhītāḥ saha ṣaḍbhir aṅgaiḥ |
chandāṃsy enaṃ mṛtyukāle tyajanti
nīdaṃ śakuntā iva jātapakṣāḥ ||8||

mṛtyukāle tyajanti paraloke kim api phalaṃ na prayacchantīty arthaḥ ||8||

kapālasthaṃ yathā toyaṃ śvadṛtau vā yathā payaḥ |
duṣṭaṃ syāt sthānadoṣeṇa vṛttahīne tathā śubhaṃ |
ācārarahito rājan neha nāmutra nandati || iti ||9||

10 vṛttaṃ sadācāraḥ | tena hīne jane | śubhaṃ tīrthāṭanādi 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 nīdaṃ] 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 sthaṃ] Pa -sthe 8 vṛtta] Od gl. (vṛttaṃ sadācāraḥ) : R2 vṛttaṃ || tathā] B2 B3 yathā- || śubhaṃ] R1 Pa śrutam 9 nandati] Od sīdati || iti] V2 deest : B2 i.m. B3 add. nārada-
pañcarātre prāyaścittakathanārambhe | B1 B2 B3 add. mārghostho munisārdūla luptācāro vrajaty
adhaḥ | pālaniyaḥ sadā tasmād ācāraḥ 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) rakṣaṇīyaḥ prayatnataḥ || : B1 B3 add. iti : B2 add. iti
caturthapanktayaḥ 10 jane] Edd deest || śubhaṃ] B1 B2 deest 11 setsyati] Od gl. (siddhiṃ
prāpyate) 13 spaṣṭa] B2 spaṣṭaṃ 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 (–):

⁸The 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.

⁹Like 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.^a

Good conduct: Sadācāra. *Anything good:* good deeds, such as visiting Tīrthas.

¹⁰By 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 puṁsā jītau lokāv ubhāv api ||11||
 sādhaḥ kṣīṇadoṣās tu sacchabdaḥ sādhuḥvācakaḥ |
 5 teṣāṃ ācaraṇaṃ yat tu sadācāraḥ sa ucyate ||12||

sadācārasyaiva lakṣaṇaṃ āha sādhaḥ ity ||12||

kāśīkhaṇḍe skandāgastyaśaṃvāde—

- 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 ādhunikaṃ kalpitaṃ kāvyam iti purāṇatattvavitsus prasiddham,
 tathāpi tadākāraskāṇḍavāyavyakaurmādipratipāditasādācāraḥ śaṅkṣaṇī tasya kānicid
 vacanāni smṛtisammatāny atra saṅgrhītānīty adoṣaḥ | anadhyayanaśīlam iti sālasyam
 15 iti durannādam iti ca dṛṣṭāntatvena hetutvenaivoktam | tatra ca teṣāṃ hetuḥhetumattā
 yathākramam ūhyā ||13–14||

bhaviṣyottare ca tatraiva—

- ācāraprabhavo dharmāḥ santaś cācāralakṣaṇāḥ |
 sādḥnāṃ ca yathā vṛttaṃ sa sadācāra īṣyate ||15||
 20 tasmāt kuryāt sadācāraṃ ya icched gatim ātmanaḥ |
 sarvalakṣaṇahīno '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] Pa²
i.m. 11 samāgamam] B2 -sadāgamam 13 vāyavyakaurmā] B1 *transp.* || tasya] B1 Edd *deest*
 14 sammatāny] Edd -saṃvalitāny 16 ūhyā] B2 *add.* śrīśrīrādhākṣṇa jayati | śrīgopāla jayati
 | 17 ca] Od *deest* 18 ācāra] R3 ācaraḥ || cācāra] B1 ācāra- 19 yathā] B1 sadā || yathā
 vṛttaṃ] Od vṛtam vidhi || 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):

¹¹Saintly, faultless men who follow Sadācāra conquer both this world and the next. The word Sat means saintly, ¹²and 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):

¹³Death will take away that Brāhmaṇa who neglects his holy reading, who transgresses Sadācāra, who is lazy and who eats evil food. ¹⁴Therefore, 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 (–):

¹⁵Dharma springs from Ācāra, and the saints are characterised by their Ācāra. That which is the conduct of the saints is known as Sadācāra. ¹⁶Therefore, 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 utkrṣṭa 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
śāstroditto hy anudinaṃ paripālānīyaḥ ||19||

alakṣaṇam dāridryādi apamṛtyādi vā | yathā smaraṇādīnāṃ nityatayā sadācārasya
nityatā tathā teṣāṃ mātmyenāsyāpi mātmyaṃ susidhyed eveti | likhitanyāyena
spaṣṭatvān na likhitam ||18–19||

15 *atha tatra nityakṛtyāni*

brāhme muhūrta utthāya kṛṣṇa kṛṣṇeti kīrtayan |
prakṣālya pāṇipādaḥ ca dantadhāvanam ācāret ||20||

kṛṣṇeti kīrtayan samutthāya | dantānāṃ dhāvanam śodhanam | tac ca kadācid vihitā-
kāṣṭhaiḥ kadācit tṛṇādibhiś ca | tat tu pūjāniratānāṃ śrībhagavatprabodhanādyarthaṃ
20 tadagre gamiṣyatāṃ tataḥ prāg adhunaiva yuktam | yata uktaṃ śrīvarāheṇa | dantakā-
ṣṭham akhādītvā yas tu mām upasarpata | sarvakālakṛtaṃ karma tenaivaikena naśyati
|| iti | tatra ca dantakāṣṭham akhādītveti dantān aśodhayitveti jñeyam | pratipadādiṣu
dantakāṣṭhaniśedhāt | 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 mātmyenāsyāpi] Edd mātmyenāpy
asya 15 kṛtyāni] Od -kṛtyādi 18 kṛṣṇeti] B1 kṛṣṇakṛṣṇeti : V1² *lm.* V2 Edd sadācāram eva
nityapakṣamāsādikṛtyena granthasamāptiparyantaṃ likhiṣyan (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:

¹⁷O king, Ācāra is the root of Dharma and good breeding. Without Ācāra, a person is neither righteous nor noble.

And also:

¹⁸Ācāra engenders wealth, Ācāra promotes fame. Life is prolonged by Ācāra; Ācāra destroys inauspiciousness.

Inauspiciousness means things such as poverty or untimely death.

¹⁹O 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

²⁰One 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-twigg, by this alone, his rituals performed at all times are destroyed.” *Without biting the tooth-twigg* 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 vasanaṃ rātres tyaktvānyat paridhāya ca |
punar ācamane kuryāl lekhyena vidhināgrataḥ ||21||

- 5 rātreḥ rātrau parihitam ity arthaḥ | anyat śuddhavasanaṃ | ācamane ācamanaadvaya-
yam | tathā cokaṭaṃ | suptavāsaḥ paridhāya tathā dṛṣṭvāpy amaṅgalaṃ | pramādād
aśuciṃ sprṣṭvā dvirācāntaḥ śucir bhavet || iti | nanu dantadhāvanādikam atra kathyatā-
m, tatra likhati agratas tattanmukhyaprakaraṇe lekhyena vidhineti | brāhmamuhūr-
takṛtyalikthane 'smin prātaḥsmaraṇakīrtanādīmukhyakarmaparityāgenotthānamātra-
likhanānantaraṃ dantadhāvanādividhivistāralekho na yuktaḥ | ato 'gre jñeyaḥ ||21||

- 10 athecchan paramāṃ śuddhiṃ mūrdhni dhyātvā guroḥ padau |
stutvā ca kīrtayan kṛṣṇaṃ smaraṃś caitad udirayet ||22||

- paramāṃ utkṛṣṭāṃ, bahirantarviśodhanāt | śrīgurupadadhyāne cāgamokto 'yaṃ viśeṣo
draṣṭavyaḥ | brahmarandhrasthite padme sahasradalaśobhite | śrīguruṃ paramātmā-
naṃ vyākhyānamudrālasatkaram | dvinetraṃ dvibhujaṃ pītaṃ dhyāyed akhilasiddhi-
dam || iti | guroḥ pādāv eva stutvā tasya utkarṣaṃ utkīrtya paścān nijeṣṭadāivataṃ
15 śrīkṛṣṇaṃ kīrtayan smaraṃś ca etallekhyāṃ jayatītyādikaṃ paṭhet | yady api smaraṇa-
sya manaḥsaṃyogalakṣaṇatvād ādau smaraṇe saty eva paścāt kīrtanaṃ, tathāpy atra
kīrtanasya mukhyatvābhiprāyeṇa smaraṇasya paścānnirdeśaḥ | pūrvaṃ kṛṣṇakṛṣṇeti
tannāmoccāraṇaṃ eva, adhunā tu śuddhyantaraṃ śrībhāgavatādiślokaḍipāṭhena

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 dhāvanādikam ...
kathyatām] V1 V2 B1 B2 -dhāvanādikathā kīrtyatām 6 tatra] V1 V2 *deest* : B3 tal- || agratas]
B2 agrahas 7 likhane smin] Edd -likhanaprakaraṇe || smaraṇa] V1 -śravaṇa- 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 ... akhilasiddhi] 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*

²¹Having 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).^a

²²Then, 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 tat-kīrtana-smaraṇātmakam ity arthaḥ | yad vā, dvayam api hetau kīrtayitum smartum ceti tathai-vārthaḥ | tataś ca kīrtanenaiva smaraṇaviśeṣotpatteḥ smaraṇś ceti paścāl likhitam ||22||

5 *atha prātaḥsmaraṇakīrtane*

jayati janānīvāso devakījanmavādo
yaduvarapariṣat svair dorbhir asyann adharmam |
sthīracaravṛjinaghaṇaḥ susmitaśrīmukhena
vrajapuravanitānāṃ vardhayan kāmādevam ||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 kṣīpan | sthīracaravṛjinaghaṇaḥ adhikāriviśeṣānapekṣayā vṛndāvanatarugavādīnāṃ saṃsārādūḥkha-hantā | tathā vilāsavaidagdhyānapekṣayā vṛjavanitānāṃ puravanitānāṃ ca susmitena
- 15 śrīmatā mukhenaiva kāmādevam vardhayan | kāmāś cāsau divyati vijigīṣate saṃsāram iti devaś ca tam, bhogadvārā mokṣapradam ity arthaḥ | athavā | śrīdharasvāmi-pādānāṃ vyākhyā vidyāṅkito 'dhikam | kiñcil likhāmi tat tais tu kṣantavyam guravo

1 viśeṣaḥ] B1 śeṣaḥ 2–3 smartum ... tathai-vārthaḥ] B2 [...] || tathai-vārthaḥ] V1 V2 B1 tathāpi tathai-vārthaḥ 7 yaduvarapariṣat] Od gl. (yaduvarāḥ pariṣat | sabhāstha) || svair] Od gl. (svair ātmanaḥ dorbhir bāhubhiḥ adharmam syad hataṇā) 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

²³May 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
Vraja-pura.^a

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.^b

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 nitarāṃ prākṛtyena vāso yasya |
 ata eva bhaktavātsalyena devakyāṃ janma āvirbhāvaḥ | vādaś ca bhāṣaṇaṃ tadāśvā-
 sanādyartham tādrśanijabhakteṣu janmakāraṇādīkathanarūpo yasya tathā | yaduva-
 5 rasya yādavarājasya kāmṣapitur api ugrasenasya | yad vā, yadūnām sāmānyena sar-
 veṣāṃ eva yādavānām varā divyā sabhā sudharmākhyā yasmāt | tathā janmamātre-
 ṇaivāpanītam api adharmam nijabhaktavinodārtham svaiḥ saundaryādinā asādhāra-
 ṇair dorbhir asyann adharmahetudaityādivadhena vināśayan | dorbhir iti bahutvaṃ
 10 bhāratādyuktānusāreṇa bhāratayuddhādau caturbhujānām | tathā harivaṃśoktānusā-
 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 carāṇām ca sarveṣāṃ api tadānītanānām
 jīvānām saṃsāraduḥkhaḥantā | vrajapurayor vanitānām | yad vā, vraja eva puram
 15 vicitravilāsavaidagdīviṣayatvāt tadvanitānām | kāmeṣu devaḥ śreṣṭhas tadekaniṣṭhat-
 vāt paramapremapariṇatirūpakāmaviśeṣāc ca taṃ vardhayan | tac ca nijena susmi-
 tena śrīmukhenaiva | evaṃ tenaiva paramamohanasaundaryādinā tādrśakāmavard-
 hanān mokṣānande 'pi sāmānyabhajanānande 'pi ca paramanairapekṣyād ayuktam
 eva, tat kāmasya śraiṣṭhyam | vardhayann iti vartamānatvena tādrśakāmasya para-
 20 mapremapariṇākalakṣaṇatayā premṇaś cātṛptisvabhāvakatayā paricchedābhāvo dar-
 śitaḥ | evaṃ daśamaskandhaśeṣe nikhilalīlākathanānte tathoktyā sarvadaivatābhiḥ
 saha saṃyogaḥ sūcitaḥ | kiṃ ca, śatṛñantapadasyāvaśyakakriyāpadasahitānvayena

3 vādaś ... bhāṣaṇaṃ] 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 paripāka] 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 (*nī*) 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 strenght 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 tādṛśakāmavardhanenaiva jayatīti paramotkarṣatābhipretā | evaṃ tadartham
eva devakyām janmādikam ity evaṃ sarvam avatāraprayojanam | tatraiva paryava-
syatīti dik | maṅgalāyāsyā padyasya pāṭhyamānasya sarvataḥ | vistārya likhito 'trārtho
lekhyo 'gre yo hi durgamaḥ ||23||

- 5 smṛte sakalakalyāṇabhājanam yatra jāyate |
puruṣas tam ajaṃ nityaṃ vrajāmi śaraṇam harim ||24||

evaṃ maṅgalam ācārya sarvakarmasiddhaye bhagavadekaśaraṇo bhaved ity āśayena
likhati smṛta iti | yatra yasmin harau ||24||

- 10 vidagdhagopālaviḥṇinām
sambhogacihnāṅkitasārvagātram |
pavitram āmnāyagīrām agamyam
brahma prapadye navanītacauram ||25||

- adhunā prātaḥ kauśikivṛttigānādyabhiprāyeṇa śrīkṛṣṇasya prātaḥkālinarūpalilādisma-
raṇakīrtanārtham likhati vidagdheti | pavitram api vedavākyāgocaram | parabrahmāpi
15 vidagdhānām goparamaṇinām sambhogasya cihnair nakhakṣatādibhir aṅkitāni sar-
vagātrāṇi yasya taṃ prapadye | navanītasya prātar dadhimanthanotthitasya | cauram
cauryeṇa bhakṣayantam ity arthaḥ | tathā ca taccihnāṅkitam api jñeyam ||25||

3 dik] B3 *add.* śrīrāmaḥ śaraṇam || śrīrādhākṣṇābhyām namaḥ 7 karma] B1 B2 *deest*
9–10 vidagdha ... gātram] Od *gl.* (vidagdhānām goparamaṇinām sambhogacihnair nakhakṣa-
tsādi kṣatāni sarvagātrāṇi yasya) 10 āṅkita] Od -ākṣata- 12 brahma] Pa brahmaṃ
13 adhunā prātaḥ] V2 *Edd deest* || kṛṣṇasya] B3 -kṛṣṇa- 14 āgocaram] B2 -āgocara- 17 tathā
ca] B1 B2 B3 *deest* || cihnāṅkitam] V1 B1 B2 -cihnāṅkitatvam || api] B2 *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.^a

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.

²⁴From the remembrance of whom a person becomes the abode of all auspiciousness—I take shelter of that unborn, eternal Hari.^b

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. [...]

²⁵I 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!^c

Using songs and so on in the Graceful style,^d 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.

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- 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 Harivaṁśa).
- 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 *kaiśikīvṛttī*) is one of four style of dramatic production and the one best suited for passionate love (Nāṭyaśāstra 22.47).

udgāyatīnām aravindalocanaṃ
 vrajāṅganānām divam aspr̥śad dhvaniḥ |
 dadhnaś ca nirmanthanaśabdamiśrito
 nirasyate yena diśām amaṅgalam || iti ||26||

- 5 evaṃ sākṣādbhagavataḥ kīrtanasmarāṇe likhitvā priyajanapremadvārā kīrtanasmarā-
 ṇaviśeṣaṃ likhati udgāyatīnām iti | diśām daśadiksthānām jīvānām amaṅgalam aihi-
 kāmuṣmikaṃ akhilam abhadram | yad vā, akāro viṣṇus tadrūpaṃ maṅgalam | kiṃ vā,
 na vidyate maṅgalam yasmāt tad amaṅgalam anuttamādivat | paramamaṅgalam ity
 arthaḥ | tac ca mukhyavṛttyā śrībhagavatpremaiva, yat yena dhvaninā diśaḥ prati nita-
 10 rām rasyate āsvādaḥ kāryata ity arthaḥ ||26||

paṭhet punaś ca sādḥnām sampradāyānusārataḥ |
 catuḥślokim imām sarvadoṣaśāntyai śubhāptaye ||27||

- yady api lehyaślokatuṣṭaye śrīgopāladevasya kīrtanasmarāṇaviśeṣo nāsti, tathāpi
 bahulaśiṣṭācārāpekṣayā tat paṭhitavyam iti likhati paṭhed iti | sarveṣāṃ duḥsvapnādi-
 15 doṣānām śāntaye ity eṣāṃ ślokanām 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

²⁶As 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.^a

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.^b 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.

²⁷Following the tradition of saints, one should next recite the following four verses to alleviate all disadvantages and to attain auspiciousness.^c

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 Prātaḥsmaraṇastotra attributed to Śaṅkara, which uses the same form: *prātaḥ smarāmi ... bhajāmi ... namāmi ... ślokatrayam idaṃ ...*

prātaḥ smarāmi bhavabhītimahārtiśāntyai
 nārāyaṇaṃ garuḍavāhanam abjanābham |
 grāhābhibhūtavaravāraṇamuktihetuṃ
 cakrāyudhaṃ taruṇavārijapatranetram ||28||
 5 prātar namāmi manasā vacasā ca mūrdhnā
 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 bhagavatkiṛtanasmaraṇātmakam |
 20 sarvatīrthābhiṣekaṃ vai bahir antarviśodhanam ||33||

tathā ca skānde skandaṃ śrīśivoktau—

sakṛn nārāyaṇayety uktvā pumān kalpaśatatrayam |
 gaṅgādisarvatīrtheṣu snāto bhavati putraka ||34||

3 varavāraṇa] Od *gl.* śreṣṭhasthi : R₁ -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] R₂ *rep.* || pravaṇa] Od
 -plavana- 9 yad vā] B₁ *deest* 10 pravaṇaḥ praṇato] B₂ pravaṇato 11 abhayaṅkaraṃ] B₂
 abhayaṃ caran 12 bhayāvahatyai] B₃ Od -bhayāpahatyai 15 śloka] R₂ loka- || prātaḥ] B₃
 -kāle 16 tasmai] Od *a.c.* tasyai || dadyād] B₂ daityād || padaṃ] V₁ -paraṃ 17-18 tad ... vicin-
 tayet] R₂ Pa *deest* : Pa² *i.m.* 17 vyavahārataḥ] Od vyavahṛdyati 18 śrīkṛṣṇasya] Od śrīkṛṣṇaṃ
 taṃ 19 smaraṇātmakam] Edd -smaraṇādikam 23 putraka] B₂ pūtakah : Va putrakah

²⁸To 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.
²⁹With 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. [...]

³⁰To 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.

³¹Hari, the guru of the three worlds, will give his own abode to one who
 morning after morning recites these three verses.

³²Such 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.

³³Thus, the glorification and remembrance of the Lord should be understood to be like having bathed in all the Tīrthas, purifying both within and without.

This is explained by Śiva to Skanda in the Skānda Purāṇa (–):^a

³⁴O 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 sarvatīrthābhīṣeka ity atra pramāṇaṃ likhati sakṛd iti |
kalpaśatatrayaṃ ity asyānantye tātparyaṃ sadaivety arthaḥ ||34||

anyatra ca—

śayanād utthito yas tu kīrtayen madhusūdanam |
5 kīrtanāt tasya pāpasya nāśam āyāty aśeṣataḥ || iti ||35||

kathaṃ bahirantarviśodhanam? tallikhati śayanād iti | kīrtanāt kevalād eva ||35||

māhātmyaṃ kīrtanasyāgre lekhyam mukhyaprasaṅgataḥ |
smaraṇasya tu māhātmyam adhunā likhyate kiyat ||36||

10 mukhye prasaṅge iti kīrtanasyaiva prādhānyena prasaṅge sati lekhyam, adhunā cānya-
saṅgatya gauṇatvāl likhitum ayogyam ity arthaḥ | evam agre 'pi jñeyam ||36||

tatrātau 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 kārttikaprasaṅge 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 śayanād iti] B2 śayanādi 8 tu] Od om. 10 evam ... jñeyam] B2 deest
12 nāma] Edd -nāmni 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
vibhramaḥ

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:^a

³⁵One who glorifies Madhusūdana 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.

³⁶The 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):^b

³⁷One 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 (–):

³⁸Not to remember Vāsudeva for a Muhūrta or even for a moment is failure, being blind, dumb and imbecile.

a JM 4b.

b JM 5a.

kāśikhaṇḍe 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 r̥te viṣṇusmṛter yātās teṣu muṣṭo yamena saḥ || iti ||40||

r̥te viṣṇusmṛter viṣṇusmaraṇaṃ vinā, yasya janasya, yātā apagatāḥ, teṣu muhūrtādiṣu
 muṣṭo vañcito vaśīkṛta ity arthaḥ ||40||

nityatve 'py asya mātmyaṃ vicitrāphaladānataḥ |
 jñeyaṃ śāstroditam darśapūrṇamāsādivad budhaiḥ ||41||

- 10 nanu śāstreṣu smaraṇasya tattatphalaśravaṇāt katham nityatvaṃ sidhyed ity āśaṅkhyā
 likhati nityatve 'piti | asya smaraṇasya śāstroditam vicitrāphaladānato mātmyaṃ
 darśapūrṇamāsādivat | ādiśabdād agnihotrādi, yathā teṣāṃ nityatve 'pi sati phalāni
 śrūyante | tathātrāpi budhaiḥ śāstravidbhir jñeyam | etac ca mīmāṃsāśāstranipuṇaiḥ
 śrīkṛṣṇadevācāryādibhir ekādaśīprasaṅge vivṛtya likhitam astīti nātra vistāryate | evam
 15 agre 'pi sarvatraiva boddhavyam iti ||41||

atha smaraṇamātmyam

tatra sarvatīrthasnānādhikatvam

uktaṃ ca smārtair api—

- māntraṃ pāṛthivam āgneyaṃ vāyavyaṃ divyam eva ca |
 20 vāruṇaṃ mānaśaṃ ceti snānaṃ saptavidhaṃ smṛtam ||42||
 śaṃ na āpas tu vai māntraṃ mṛdālabhaṃ tu pāṛthivam |
 bhasmanā snānam āgneyaṃ snānam gorajasānilam ||43||
 ātape sati yā vṛṣṭir divyaṃ snānam tad ucyate |
 bahir nadyādiṣu snānam vāruṇaṃ procyate budhaiḥ |
 25 dhyānaṃ yan manasā viṣṇor mānaśaṃ tat prakīrtitam ||44||

1 ca śrī] R1 B2 *deest* || śrī] R2 Pa B1 *deest* 2 ca] B2 ha 3 caitad] Od caiva || yat] Pa² *i.m.*
 5 iti] B1 *deest* 6 r̥te] 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* || snānādhikatvam] V1 Pa -snānato 'dhikatvam : B2 -snāto 'dhikatvam 18 ca]
 B1 *deest* 19 vāyavyaṃ] V1² *i.m.* 20–23 saptavidhaṃ ... snānaṃ] Od² *i.m.* 24 procyate] Pa
 praucyate

And in the story of Dhruva in the Kāśikhaṇḍa (–):^a

³⁹When one does not remember Vāsudeva, that is the supreme failure and evil, the greatest misfortune. ⁴⁰During the time passed without remembrance of Viṣṇu—whether Muhūrtas, Kṣanas, Kāṣṭhas or Nimeṣas—one is deceived by Yama.

[...]

⁴¹Even 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:^b

⁴²Bathing with mantras, earth, fire, air, divinely, with water and in the mind—these are known as the seven types of bathing. ⁴³Mantra-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; ⁴⁴rain 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 kevalamanaḥsaṃyogamātrarūpaṃ smaraṇaṃ lakṣyate dhyānam
 ity ukte 'pi manaseti prayogāt ||42–44||

kiṃ ca—

asāmarthyena kāyasya kāladeśādyapekṣayā |
 tulyaphalāni sarvāṇi syur ity āha parāśaraḥ ||45||
 snānānām mānasaṃ snānaṃ manvādyaiḥ paramaṃ smṛtam |
 10 kṛtena yena mucyante gr̥hasthā api vai dvijāḥ ||46||

na caiteṣu vyāpāratāratamyādinā tāratamyam jñeyam iti likhati asāmarthyeneti | kālā-
 dyapekṣayā ca | ādiśabdenādhikārī grāhyaḥ | kiṃ ca, snānānām iti dvijā iti teṣāṃ eva
 snānādaḥ mukhyatvāt | he dvijā iti vā ||45–46||

paramaśodhakatvam

15 gāruḍe śrīnāradoḥtau 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) || gr̥hasthā] B2 gr̥hasthāś 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,^a 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,”^b the word “mind” is used.

And also:^c

⁴⁵By considering time, place and so on, they all give the full fruit to an unfit body—so says Parāśara.^d ⁴⁶Of 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.^e

It Is Supremely Purifying

In the words of Nārada in the Gāruḍa Purāṇa (2.1.47.52), and of Pulastya in the Viṣṇudharma:^f

⁴⁷Whether 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 saṁsma-
rann 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 prāyaścittaṁ, ananutaṭṭasya
teṣv anadhikārāt | harisaṁsmaraṇaṁ tu param anutāpānapekṣayā api niḥśeṣapāpakṣaya-
hetutvāt | avaśenāpi yannāmni 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:^a

⁴⁸Even 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.^b

It Uproots Sins

In the Viṣṇu Purāṇa (2.6.39–40):^c

⁴⁹Endless atonements consisting of penances and rituals—remembrance of Kṛṣṇa is superior to all of them! ⁵⁰For 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-nārādiya Purāṇa 11.99, cited in HBV 3.53).^d

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 yatrānusamsmṛte ||51||

yatra yasmin harau, saṃsmṛte saty anukaraṇenāpi smṛteḥ, samyaktvābhiprāyeṇa saṃ-
śabdaḥ ||51||

5 kaurme śrībhagavaduktau—

ye mām janāḥ saṃsmaranti kalau sakṛd api prabhum |
teṣāṃ naśyati tat pāpaṃ bhaktānāṃ puruṣottame ||52||

tatkālinām api sudustaram | yad vā, tasya kaler api pāpaṃ yatas tena smaraṇenaiva,
puruṣottame mayi, bhaktānāṃ bhaktimatāṃ satām ||52||

10 bṛhannāradiye 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 tatkālinam 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):^a

⁵¹The 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.^b The prefix *saṃ-* is used in the sense of “completely”.

In the words of the Lord in the Kūrma Purāṇa (1.27.10):

⁵²For 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):^c

⁵³When 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.^d

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 B₃ 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 viṣṇuparamḥ ||54||

brahmavaivarte—

- 5 karmanā manasā vācā yaḥ kṛtaḥ pāpasañcayaḥ |
so 'py aśeṣaḥ kṣayaṃ yāti smṛtvā kṛṣṇāṅghripaṅkajam ||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 sarvāṅgasaundaryādaḥ, kiṃ punaḥ svato niviṣṭaṃ, kiṃ pu-
nas tadrūpanāmānuraḡiti | kārūyādinā 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 sāḡśādbhayatarjanādikam anubhaveyur iti | yataś
cīrṇaniṣkṛtāś tenaiva kṛtaprāyaścittāḥ | evaṃ yathākathañcit smaraṇamātreṇa sarva-
pāpakṣayāt sarveṣāṃ eva narakādyabhāvo 'bhipretaḥ | itthaṃ ca viṣṇuparamḥ mana ity

2 yukto] B3 'yukto || yukto vā] V1² *l.m.* 7 skānde] B2 *deest* || śrī] B1 B3 *Od deest* 17 nā] B1 B3
deest 20 bhayatarjanādikam] B2 -bhajanādikam 21 cīrṇa] B3 tīrṇa-

In the same book, in connection with atonement (Bṛhannāradiya Purāṇa 18.97):

⁵⁴He 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 (–):

⁵⁵When 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 (–):

⁵⁶A 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:

⁵⁷Those 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 viśeṣaṇaparaṃ iti dik | yady api paramaśodhakatvapāponmū-
 lanatvayor abheda eva paryavasyati, tathāpi paramaśodhakatvasya tātkalikapāpādyā-
 5 śuddhito bāhyābhyantarapavitratāmātralakṣaṇatvena pāponmūlanatvasya cāneka-
 janmakṛtavāsanāśeṣapāpakṣapaṇarūpatayā kaścid bhedāḥ 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 nāsam āyānty upadravāḥ ||59||

pādme māghamāhātmye devadyutistutau—

yasya smaraṇamātreṇa na moho na ca durgatiḥ |
 na roga 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] V1² *im.* || 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.^a

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 Prahāda in the Viṣṇu Purāṇa (1.17.44):^b

⁵⁸It 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):^c

⁵⁹Drudgery, 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):^d

⁶⁰I 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 Yogasāraṣṭotra, in a discussion between Vasiṣṭha and Dilīpa.

durvāsanonmūlanatvam

dvādaśaskandhe—

yathā hemni sthito vahnir durvarṇaṃ hanti dhātujaṃ |
evam ātmagato viṣṇur yoginām aśubhāśayam ||61||

- 5 dhātujaṃ tāmṛadisamśleṣajātaṃ, 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 indīvaraśyāmo hṛdayastho janārdanaḥ ||62||

sarvasatkarmaphaladatvam

skānde kārttikaprasaṅge 'gastyoktau—

- 15 vedeṣu yajñeṣu tapaḥsu caiva
dāneṣu tīrtheṣu vrateṣu caiva |
iṣṭeṣu pūrteṣu ca yat pradīṣṭaṃ
nṛṇāṃ smṛte tatphalam acyute ca ||63||

karmasādguṇyakāritvam

bṛhannāradye—

- 20 nyūnātiriktaṭā siddhā kalau vedoktakarmaṇām |
harismanaṃ evātra sampūrṇaphaladāyakam ||64||

6 harati] B3 harate 7 arthaḥ] B1 add. śrījānakivallabho jayati : B2 add. śrīśrīrādhākṛṣṇasma-
raṇam 12 datvam] R1 Va Pa -pradatvaṃ 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):

⁶¹Just 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):

⁶²There 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 (–):

⁶³That 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):

⁶⁴In 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 śrutiḥ ||65||

5 *sarvakarmādhikatvam*

bṛhannāradiye kaliprasaṅge—

tulāpuruṣadānānām rājasūyāśvamedhayoḥ |
phalaṃ viṣṇoḥ smṛtisamaṃ na jātu dvijasattama ||66||

dvādaśaskandhe—

- 10 vidyātapahprāṇanirodhamaitrī-
tīrthābhiṣekavratadānaḥ japyaiḥ |
nātyantaśuddhiṃ labhate 'ntarātmā
yathā hṛdisthe bhagavaty anante ||67||

- 15 vidyā upāsanaḥ adhyayanaṃ vā | tapaḥ svadharmācāraṇam | 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 sarvāṇy apayānti tāta ||68||

2 smṛtau ca] Od *deest* 3 kurvatām] R2 kurvatī || vetā] Pa -vedā- 4–8 sampūrṇaṃ ... viṣṇoḥ] Pa² *i.m.* 5 karmādhikatvam] V1 B2 R1 -dharmādhikatvam 8 sattama] B2 -sattamaḥ 11 tīrthā] Od *a.c.* -dayā- 14 upāsanaḥ] B2 upāsanaṃ 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:^a

⁶⁵By 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 (–):

⁶⁶O 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):

⁶⁷By 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 Prahlaḍa to Hiraṇyakaśipu in the Viṣṇu Purāṇa (1.17.36):^b

⁶⁸Where 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 Bṛhadyogiyajñavalkya Smṛti 7.34.

^b JM 5a.

mokṣapradatvaṃ

vaiṣṇave—

viṣṇusaṃsmaraṇāt kṣiṇasamastakleśasañcayaḥ |
muktiṃ prayāti svargāptis tasya vighno 'numīyate ||69||

- 5 viṣṇoḥ saṃsmaraṇāt kṣiṇaḥ kṣayaṃ gataḥ samastakleśānāṃ pāpamūlānāṃ rāgādī-
nāṃ sañcayaḥ samūho yasya saḥ | svargaprāptis tu tasyātittucchatvād vighnaprāyaivety
arthaḥ ||69||

bṛhannāradiye—

- 10 varam varenṇyaṃ varadaṃ purāṇaṃ
nijaṇṇabhābhāsitasarvalokam |
saṃkalpitārthapradam ādidevaṃ
smṛtvā vrajen mokṣapadaṃ manuṣyaḥ ||70||

varam varenṇyaṃ paramaśreṣṭham ity arthaḥ | yad vā, varam śreṣṭhaṃ varenṇyaṃ sarvair
varaṇayogyam ity arthaḥ ||70||

- 15 skānde—

yasya smaraṇamātreṇa janmasaṃsārabandhanāt |
vimucyate namas tasmai viṣṇave prabhaviṣṇave ||71||

- 20 prabhaviṣṇave nityaprabhāvaśīlāya | ato 'tra na kim api vicāryam iti bhāvaḥ | tathāpi
pādme kārṭtikamāhātmye | 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 -bhāṣita-
18 tathāpi] V2 B3 tathā hi 20 tatra] B3 ins. vaiṣṇavapadaṃ śrīviṣṇoḥ sthānaṃ

It Awards Liberation

In the Viṣṇu Purāṇa (2.6.42):^a

⁶⁹For 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):

⁷⁰The 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 (–):

⁷¹Obeisance 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.”

a JM 5b.

tatraiva kārttikaprasaṅge śrīparāśaroktau—

tadaiva puruṣo mukto janmaduḥkhajarādibhiḥ |
bhaktyā tu parayā nūnaṃ yadaiva smarate harim ||72||

bhagavatprasādanam

5 bṛhannāradiye—

yena kenāpy upāyena smṛto nārāyaṇo 'vyayaḥ |
api pātakayuktasya prasannaḥ syān na saṃśayaḥ ||73||

śrīvaikuṇṭhalokaprāpakatvam

vāmanapurāṇe—

10 anādyanantam ajarāmaram harim
ye saṃsmaranty ahar ahar niyataṃ narā bhuvi |
tat sarvagaṃ brahma paraṃ purāṇaṃ
te yānti vaiṣṇavapadaṃ dhruvam avyayaṃ ca ||74||

15 vaiṣṇavapadaṃ śrīviṣṇoḥ sthānaṃ | tasyaiva viśeṣaṇaṃ sarvagam ityādi, saccidānan-
darūpatvāt ||74||

pādme devadūtavikuṇḍalasaṃvāde śrīyamasya dūtānuśāsane—

ye smaranti sakṛd dūtāḥ prasaṅgenāpi keśavam |
te vidhvastākhlilāghaughā yanti viṣṇoḥ paraṃ padam ||75||

he dūtāḥ! paraṃ 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 bṛhannāradiye] Va² *im.* 8 loka] B2
deest 11 ye] R1 *om.* || niyataṃ] R3 *deest* 12 sarvagaṃ] V1 *ins.* brahmagaṃ 14 vaiṣṇava ...
sthānaṃ] 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 (–):

⁷²When 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):

⁷³By 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):^a

⁷⁴Those 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):

⁷⁵O 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 anāmayam ||76||

anāmayam sarvadoṣarahitam ||76||

5 viṣṇudharmottare—

nirāśir nirmamo yas tu viṣṇor dhyānaparo bhavet |
tatpadaṃ samavāpnoti yatra gatvā na śocati ||77||

sārūpyaprāpaṇam

kāśikhaṇḍe śrībindumādhavaprasaṅge agnibindustutau—

10 ye tvāṃ trivikrama sadā hṛdi śīlayanti
kādambinīrucirarociṣam ambujākṣa |
saudāminīvilasitāṃśukavītamūrte
te 'pi sprśanti tava kāntim acintyarūpām ||78||

15 śīlayanti abhyasyanti, sprśanti kiñcit sādṛśyena labhante, ihaiva yathā śrīprahlādodd-
havādayaḥ | atra ca peśaskārismarāṇāt kiṭo 'tra eveti dṛṣṭānto draṣṭavyaḥ ||78||

śrībhagavadgītāsu—

antakāle ca mām eva smaran muktvā kalevaram |
yaḥ prayāti sa madbhāvaṃ yāti nāsty atra saṃśayaḥ ||79||

20 apyartho cakāraḥ | antakāle 'pi, kiṃ punaḥ sarvakālaṃ svasthāvasthāyām 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 kādambinīrucirarociṣam] 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:

⁷⁶People 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):

⁷⁷One 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):

⁷⁸O 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.^a

In the Bhagavad Gītā (8.5):

⁷⁹One 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 prthukopākhyāne—

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, pariṇānavirasatvāt | jagadgurur iti | bhak-
tasya kathaṅcid atyabhīṣṭān api satas tasmai pitā putrāyāpathyam iva na dadyād iti
bhāvaḥ ||80||

svataḥ paramaphalatvam

- 10 vaiṣṇave—

vāsudeve mano yasya japahomārcanādiṣu |
tasyāntarāyo maitreya devendratvādi satphalam ||81||

- japādiṣu karmasu tatsādguṇyārtham api yasya vāsudeve manaḥ, yena śrīkṛṣṇasmara-
ṇaṃ kṛtam ity arthaḥ | yad vā, yeṣu kriyamāṇeṣv api yasya vāsudeva eva manaḥ japādi-
15 sādhyam aindryapadam, ādiśabdād brāhmaṇaṃ ca tattatkṛtacittaśuddhyādijātamuktyā-
dikam api sarvam anyat phalaṃ vighna eva | tatsmaraṇasyaiva paramaphalatvāt ||81||

2 prthukopākhyāne] Od *gl.* (prthuka śyūrṇataṇḍula iti) 7 atyabhīṣṭān] V2 abhīṣṭān 12 de-
vendratvādi satphalam] R1 R3 Pa devendratvādikam phalam 13 japādiṣu] V1 japādi- 14 yad
vā] B1 *deest* || yasya] Edd *deest* 15 jāta] Edd B2 -jātaṃ

It Subdues the Blessed Lord

In the episode of the flattened rice^a in the Tenth Book (BhP 10.77.11):

⁸⁰The 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):

⁸¹O 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.

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 svadharmapariniṣṭhayā |
janmalābhah paraḥ puṃsām ante nārāyaṇasmṛtiḥ ||83||

10 sām̐khyam ātmānātmavivekaḥ, yogo 'ṣṭāṅgas tābhyāṃ | tathā svadharṃe parito niṣ-
ṭhāyā kṛtvā puṃsām janmano lābhah phalam etāvān eva, na tv anyā iti yogādīnām
tadekapatoktā | ko 'sau? tad āha nārāyaṇasya smṛtir iti | ante ca smṛtiḥ paramo lāb-
hah, na tanmahimā vaktuṃ śakyata ity arthah | yad vā, ante 'pi smṛtiḥ paramo lābhah
kiṃ punar ājanma sadā smṛtir ity arthah | anyat samānam ||83||

ata eva jarāsandhaniruddhanṛpavargaiḥ prārthitaṃ daśamaskandhe—

15 taṃ naḥ samādiśopāyaṃ yena te caraṇābjayoh |
smṛtir yathā na viramed api saṃsaratām iha ||84||

yena upāyena, yathā yathāvat yā smṛtiḥ premasmaraṇam ity arthah | yad vā, yathāvat
saṃsaratām dehādyaśaktyā nitarām saṃsāraduḥkhaṃ labhamānānām apīty arthah
||84||

1 gāruḍe] B1 *add.* ca : Od *deest* 3 niyataṃ] B2 tannityam 7 janmalābhah] Od *gl.* janma-
phalam syāt 8 tābhyāṃ 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 -mahimānam || vaktuṃ]
B1 *ins.* na || lābhah] B1 *ins.* phalam 13 sandha] B2 -sindhu- || ni] Va B1 B3 Od *deest* || ni ...
nṛpa] R3 -aniruddhasaṃvāde nṛpa- || vargaiḥ] B2 -vārḡa- 15 saṃsaratām] Od *gl.* saṃsaratām
asmākam 16 yā] Edd *deest*

In the Garuḍa Purāṇa (–):^a

⁸²Remembrance 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):

⁸³For 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):

⁸⁴Instruct 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.

a JM 5a.

śrīnāradenāpi—

- 5 dṛṣṭaṃ tavāṅghrikamaṃ janatāpavargaṃ
 brahmādibhir hṛdi vicintyaṃ agādhābodhaiḥ |
 saṃsāra-kūpapatitottaraṇāvalambaṃ
 dhyāyaṃś carāmy anugrāhaṇa yathā smṛtiḥ syāt || iti ||85||

- 10 janatāyā bhaktavargasyāpavargarūpaṃ, brahmādibhir api hṛdi cintyaṃ eva | saṃsāra-
 kūpe patitānāṃ uttaraṇāya sukhottānāya avalambaṃ āśrayaṃ, idṛṣaṃ tavāṅghrikama-
 laṃ mayā dṛṣṭaṃ, ataḥ kṛtārtho 'smi | tathāpi tvatsmṛtir yathā syāt tathānugrāhaṇa, yena
 10 tavāṅghriṃ dhyāyann eva carāmi | yad vā, adhunā dṛṣṭaṃ anyatra gato 'pīmaṃ tva-
 daṅghriṃ dhyāyann eva | kiṃ ca, yathāvat smṛtiḥ syād ity anugrahaṃ kuru | yad vā,
 evaṃ ananyagatikatvena mama tvadīyāṅghrikamaladhyānaṃ kadācid etad darśanaṃ
 ca bhaved eva, kiṃ tu madviśayikā tava smṛtir manovṛttir yathā syāt tathānugrāhaṇa |
 yad vā, dṛṣṭatvād anyatra gato 'py etad eva cintayan carīṣyāmi, kiṃ tv anenānugraheṇā-
 15 lam adhunā tathānugrahaṃ kuru, yathā asmṛtiḥ smaraṇābhavaḥ syāt | anyatra gatasya
 sataḥ tatsmaraṇena virahaduḥkhavṛddher varam asmaraṇaṃ evānugraha ity arthaḥ |
 etac ca sadā śrīkṛṣṇapādapadmāntike vāsam alabhamānasya premodrekavākyagāmb-
 hīryaṃ, evaṃ api smaraṇasyaiva paramamāhātmyaṃ paryavasyatīti dik ||85||

kṛṣṇasmarāṇamāhātmyamahābahir dustaro dhiyā |
 yo yiyāsati tatpāraṃ sa hi caitanyavañcitaḥ ||86||

- 20 dhiyā dustaraṃ arthato vacanataś ca buddhyāpi, astu tāval likhanena, pāraṃ gantum
 āśakyam ity arthaḥ | dhiyety asyāgra evānvayaḥ | tasya pāraṃ yo yātum icchati | sa
 caitanyena vañcitaḥ acetana ity arthaḥ | svamate śrīcaitanyaadevena māyayā pratāritaḥ
 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):

⁸⁵I 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!^a 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.

⁸⁶The 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||
 athādaḥ śrīguruṃ natvā śrīkṛṣṇasya padābjayoḥ |
 kiñcid vijñāpayan sarvasvakṛtyāny arpayen namet ||88||

- 5 pādodakaṃ śrībhagavaccaraṇāmṛtaṃ prāk ādaḥ pītvyē atra kāraṇam agre lekhyam
 | śālagrāmaśilātōyam apītvā yas tu mastake | prakṣepaṇaṃ 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 prakṣepaṇaṃ ... 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 tavājñeyam
 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

⁸⁷Then 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."^a [...]

⁸⁸Now 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):^b

⁸⁹One 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 (–):^c

⁹⁰O Hari! May my every breath and every action be inspired and ordered by you; this is my prayer. ⁹¹O 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.

^a Cited from VBC 19a.

^b JM 4b.

^c JM 4a.

trailokyacaitanyamayādideva
 śrīnātha viṣṇo bhavadājñayaiva |
 prātaḥ samutthāya tava priyārthaṃ
 saṃsārayātrām anuvartayiṣye ||92||

5 saṃsārayātrām lokavyavahāram ||92||

saṃsārayātrām anuvartamānaṃ
 tvadājñayā śrīṇhare '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 nivṛttiḥ |
 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 sva-
 tantraḥ 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-

⁹²Primeaval 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.

⁹³I 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!^a

[...]

⁹⁴I 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 (–):^b

⁹⁵Obeisance 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):^c

-
- 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 *asurādivapuḥ 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 īsam vāsudevaṃ nato 'smi ||96||

5 viṣṇupurāṇe—

yajñibhir yajñapurūṣo vāsudevaś ca sātvatāḥ |
 vedāntavedibhir viṣṇuḥ procyate yo nato 'smi tam || iti ||97||

evaṃ vijñāpayan dhyāyan kīrtayamś ca yathāvidhi |
 prañāmān ācarec chaktyā catuḥsaṃkhyāvarān budhaḥ ||98||

10 śrīgopīcandanenordhvapuṇḍraṃ kṛtvā yathāvidhi |
 āsīta prāṇmukho bhūtvā śuddhasthāne śubhāsane ||99||

evaṃ yad ucchvāsādikam karmetyādinoktam | yathāvidhīti padbhyāṃ karābhyāṃ
 jānubhyāṃ ityādināgre lekhyaprakāreṇety arthaḥ | catuḥsaṃkhyā avarā antyā yeṣu
 tān, catuḥsaṃkhyā nyūnān na kuryāt | adhikān eva kuryād ity arthaḥ | yathāvidhi
 15 harimandiranirmāṇādiprakāreṇa, śubhe uttame vihitāsane, tattat sarvam agre vyak-
 taṃ bhāvi ||98–99||

tathā ca nāradyapañcarātre—

nirgatyācamya vidhivat praviśya ca punaḥ sudhīḥ |
 āsane prāṇmukho bhūtvā vihite copaviśya vai || iti ||100||

20 nirgatya gṛhān niḥsṛtya 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 pādodakapānādinām 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*

⁹⁶He 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):^a

⁹⁷I bow to him who is called Viṣṇu by the knowers of the Vedānta, Vāsudeva by the Sātvatas and Lord of Sacrifice by the sacrificers!

⁹⁸Thus 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.

⁹⁹Sitting 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 (–):^b

¹⁰⁰After 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 kṛṣṇaṃ dhyāyed yathoditam ||101||

nijasampradāyasyānusāreṇeti bhūtaśuddher vividharūpatvāt prāṇāyāmāṃś ca vi-
dhāya ||101||

5 tathā coktam—

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 kālāṃ sūryodayāvādhi |
kartavyaṃ sajapaṃ dhyānaṃ nityaṃ ārādhakena vai ||103||
vibhajya pañcadhā rātriṃ śeṣe devārcanādikam |
japaṃ homaṃ tathā dhyānaṃ nityaṃ kurvīta sādhaḥ ||104||

15 rātreḥ śeṣaṃ kālāṃ vyāpya tasmād ārabhyety arthaḥ | ādiśabdena praṇāmordhvapuṇ-
ḍrabhūtaśuddhiprāṇāyāmādiḥ ||103–104||

ata eva viṣṇusmṛtau—

rātres tu paścimo yāmo muhūrto brāhma ucyate || iti ||105||

pādodapānādīnāṃ 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 ārāadhanena 12–13 vib-
hajya ... sādhaḥ] R1 *deest* 12 ādikam] R2 -ādiṣu 14–15 ādiśabdena ... ādiḥ] B2 *deest*
17 paścimo ... muhūrto] Edd paścime yāme muhūrtau || muhūrto] Pa Od muhūrte || brāhma]
Od brahma : Edd brāhmya 19 sa ... likhyate] B2 saṃkṣepeṇa vilikhyate

¹⁰¹According 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:^a

¹⁰²In 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:^b

¹⁰³Likewise, 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.

¹⁰⁴The 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 (–):^c

¹⁰⁵The last watch of the night is known as the watch of Brahman.

¹⁰⁶The 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 |
 dvibhujamaṃ maunamudrāḍhyaṃ vanamālinam īśvaram ||107||
 gopagopīgavāvītaṃ suradrumatalāśritam |
 divyālāṅkaraṇopetaṃ raktapaṅkajamadhyagam ||108||
 kālindījalakallolasāṅgimārutasevitam |
10 cintayamś ceti taṃ kṛṣṇaṃ mukto bhavati saṃsṛteḥ ||109||

gopair gopībhir gobhiś ca āvītaṃ pariveṣṭitam ||108||

mṛtyuñjayasaṃhitānusāroditaśāradātilake ca—

- smared vṛndāvane ramye mohayantam anāratam |
 govindamaṃ puṇḍarīkākṣamaṃ gopakanyāḥ sahasraśaḥ ||110||
15 ātmano vadanāmbhojapreritākṣimadhuvratāḥ |
 kāmabāṇena vivaśāś ciram āśleṣaṇotsukāḥ ||111||
 muktāhāralasatpīnakumbhastanabharānatāḥ |
 srastadhammillavasanā madaskhalitabhāṣaṇāḥ ||112||
 dantapaṅktiṣvabhāsispandamānādharāñcitāḥ |
20 vilobhayantīr vividhair vibhramair bhāvagarbhitāḥ ||113||

1 tan] Edd tatpānatan- 1–2 arthaḥ] B2 add. śrīśrīgopāla jayati | śrīśrīrādhākṛṣṇasaṇam | śrī-
śrīgovindaśaṇam | śrīśrīhariḥ 4 tāpanīya] B2 tāpanī- 7 talāśritam] Va Pa Od -latāśrayam
10 cintayamś] B3 cintayec || ceti taṃ] B3 Od cetasā 11 gobhiś] B2 deest || āvītaṃ] V1 V2
B3 vītaṃ 12 mṛtyuñ ... ānusārodita] R1 R2 Pa deest || ānusārodita] B1 B3 Od -ānuvāditayā
13 anāratam] B2 anāvṛtam 15 preritā] B1 a.c. preṣitā- 16 kāma ... vivaśāś] B1² Od pīḍitā
kāmabāṇena 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):

¹⁰⁷With 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 ¹⁰⁸surrounded by cowherds and cowherdresses, bedecked with divine ornaments, sitting in the centre of a red under a desire tree, ¹⁰⁹served 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):

¹¹⁰One should continually remember the lotus-eyed Govinda in delightful Vṛndāvana, enchanting thousands of cowherd girls, ¹¹¹whose bumblebee-eyes are directed toward his lotus face, whom his arrows of love have made powerless, who are since long eager for his embraces, ¹¹²who 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, ¹¹³whose quivering lips are beautified by the brilliance of their teeth, alluring him with various amorous gestures, pregnant with meaning.

phullendīvarakāntim induvadanam̐ barhāvataṃsapriyam̐
 śrīvatsāṅkam udārakaustubhadharam̐ pītāmbaram̐ sundaram̐ |
 gopīnām̐ nayanotpalārcitatanuṃ gogopasaṅghāvṛtam̐
 govindam̐ kalaveṇuvādanaparam̐ divyāṅgabhūṣam̐ bhaje || iti ||114||

- 5 gopakanyā eva viśīnaṣṭi ātmana iti tribhiḥ | govindasya vadanāmbhoje preritā akṣima-
 dhuvratā yābhis tāḥ, vilobhayantīr govindam̐ eva ||111–114||

śrīgautamīyatantrāḍau taddhyānam̐ prathitam̐ param̐ |
 agrato 'trāpi samlekhyam̐ yad iṣṭam̐ tatra tad bhajet ||115||

- 10 ādiśabdena trailokyasammohanatantrasanat-kumārakalpādi | tasya govindasya param̐
 ca dhyānam̐ prasiddham̐ eva | atra granthe 'py agrato lekhyam̐ kramadīpikoktam̐ atha
 prakāṣasaurabha ityādi | śrīgautamīyatantrē ca pītāmbaradhara ityādi | tatra dhyāne
 yasya yat priyam̐ syāt, tat samsevayatām̐ | tatra śrīgautamīyatantrē navīnanīrādaśyāmam̐
 ityādikam̐ suprasiddham̐ eva | sammohanatantrē ca śrīśīvenoktam̐ | śṛṇu devī pravak-
 śyāmi rahasyam̐ bhuvaneśvārī | tavaiva pauraṣam̐ rūpaṃ gopikānayanāmṛtam̐ || sadā

4 iti] *Od deest* : Va *add.* saurabhālolaīr ālambaiḥ śubhair mandārādāmabhiḥ || tadam̐śumauk-
 tikair hārair vajayantyā ca mālayā | śrīvatsakaustubhābhyām̐ ca pariṣkṛtabhujāntaram̐ || rat-
 nakaṅkaṇakeyūrair bhūṣitair daśabhir bhujaiḥ | cakram̐ puṣpaśaram̐ padmam̐ śūlam̐ śāṅkhen-
 dukārmukam̐ || gadām̐ pāṣam̐ ca muralīm̐ bibhrāṇam̐ mohanākṛtim̐ | nimnanābhiṃ romarājī-
 balimatpallavodaram̐ || viśaṅkaṭakaṭideśam̐ vācālamanimekhalam̐ | sphuratsaudāminicchāyā-
 dāyādakanakāmbaram̐ || maṇimañjīrakiraṇaiḥ kiñjalkitapadāmbujam̐ | śānolīḍhamaṇīśreṇīra-
 myāṅghrinakhamāṇḍalam̐ || āpādakaṇṭham̐ āmuktabhūṣāsātamanoharam̐ | kalpavṛkṣamahā-
 rāme mahite ratnamaṇḍape || cintāmaṇimahāpīṭhe madhye haimasaroruhe | karṇikopari san-
 dīpte śrīmaccakrāsane śubhe || tiṣṭhantam̐ devadeveśam̐ tribhaṅgilalitākṛtim̐ | vāmāṃsaśikha-
 ropāntavyālolamaṇikuṇḍalam̐ || udañcitabhruvam̐ kiñcit kuñjitādharapallavam̐ | gānavyājāmṛ-
 tarasair vyañjitaśrutivaiḥbhavaiḥ || tattatsvarānugūnyena veṇurandhrāṇy anukramāt | āvṛṇvan-
 tam̐ vivṛṇvantam̐ muhur aṅgulipallavaiḥ || upāsyamānam̐ ānandāt sadārair diviśadgaṇaiḥ | kṛta-
 dundubhinirghoṣair muktprasavavṛṣṭibhiḥ || dhyāyen madanagopālām̐ mantrī śucir alaṅkṛtaḥ
 | sarvān kāmān avāpnoti durlabhān apy ayatnataḥ || iti | tatraivānyatra | dhyāyed vṛndāvane
 samyak siddhacāraṇaveṣṭite | gogopagopikākṛante kalpapādapaśobhite || tanmadhye dvibhujam̐
 dhyāyet pañcavarṣam̐ athācyutam̐ | snigdhendranīlaruciram̐ pūrṇacandranibhānanam̐ || prasan-
 navadanam̐ śāntam̐ snigdhalīlākāvṛtam̐ | kākapakṣādharam̐ mantrī dāmabhūṣitam̐ mūrdhjam̐ ||
 kiñkiṇjīālāsadrakṣatīśūtravibhūṣitam̐ | muktādāmalasagātram̐ haricandanacarcitam̐ || keyū-
 rakāṭakānaddham̐ ratnollāsitaṅḍalam̐ | dadhānam̐ dakṣiṇe pāṇau navanītam̐ suśobhanam̐
 || vāme hāṭakasannaddhām̐ yaṣṭim̐ iṣṭam̐ suśobhanam̐ | hemapadmodari svairam̐ nṛtyantam̐
 vanamālinam̐ || iti | asmim̐ś ca dhyāne pañcavarṣatvādinā pūrvasmim̐ś cāruṇakāntidaśabhujat-
 vādinā 6 vrata] B3 *ins.* bhramarā || govindam̐ B2 gogovindam̐ 7 gautamīyatantrāḍau] *Od*
 -gopīyamantrāḍau || prathitam̐ B2 pragrathitam̐ 8 trāpi] *Od* 'topi || bhajet] B1 *add.* śrīgopī-
 janavallabho jayati 9 kalpādi] *Edd add.* -tantrāḥ 10 ca] V2 *deest* 11 śrī] B1 *deest* || tantrē]
 B1 *ins.* 'pi || dhara] V1 V2 B2 -dharam̐ : B1 -m̐ 12 sam̐] B1 *deest* || śrī] B1 *deest* 14 nayanā] *Edd*
 -vadanā-

¹¹⁴Beautiful 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.

[...]

¹¹⁵Books 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.^a

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

^a See Appendix Two.

- niṣevitaṃ rāgād bhavadvirahabhīruṇā | satyabhāmādirūpābhir māyāmūrtibhir aṣṭabhiḥ || dhyāyen madanagopālaṃ saṃjñayā bhuvanatrāye | dhyānaṃ tasya pravakṣyāmi sarvapāpaprāṇāśanam || sarvarāgopaśamanaṃ satputrāvāptikāraṇam | saubhāgyadāyakaṃ nṛṇāṃ strīṇāṃ caiva viśeṣataḥ || kim atra bahunoktena dhyānenānena bhāvinī |
- 5 yad yad icchatī tat sarvaṃ naraḥ prāpnoty asaṃśayaṃ || śrīmadbālārkaśaṃkāśaṃ padmarāgāruṇaprabhaṃ | bandhūkabandhurālokaṃ sandhyārāgopamadyutim || mukuṭānekamāṇikyaprabhāpallavitāmbaram | kirīṭopāntavinyastabarhibarhāvataṃsakam ||
- 10 kastūritilakākāntakamanīyālikasthalaṃ | smarakoḍaṇḍavinyastasusāndrakuṭilabhruvam || smeragaṇḍasthalaṃ śrīmadunnatāyatanāsikam || karuṇālaharīpūrṇakarṇāntāyatalocanam | karṇāvalambisaurvarṇakarṇikārāvataṃsinam || nistulasthūlamāṇikyacārumauktikakuṇḍalam | dantāṃśusamāśliṣṭakomalādharapallavam || asādhāraṇasaubhāgyacibukodeśasobhitam | śaśāṅkabimbāhaṅkāraślāghānandakarānanam ||
- 15 anarghyaratnagraiveyavilasatkambukandharam | saurabhālolair ālambaiḥ śubhair mandāradāmabhiḥ || tadāṃśumauktikair hārair vaijayantyā ca mālayā | śrīvatsakaustubhābhyāṃ ca pariṣṭabhujaṅtaram || ratnakaṅkaṇakeyūrair bhūṣitair daśabhir bhujaibḥ | cakraṃ puṣpaśaraṃ padmaṃ śūlaṃ śāṅkhendukārmukam || gadāṃ pāśaṃ ca muraliṃ bibhrāṇaṃ mohanākṛtim | nimnanābhiṃ romarājibalimatpallavodaram ||

1 rāgād] V1 *om.* 3 rāgo] B3 Edd -rogo- || putrāvāpti] B1 B3 -putraprāpti- || kārakam] V1 -kāraṇam 4 bhāvinī] Edd bhāmini 5 asaṃśayaṃ] B2 asaṃśayaḥ 10 nistula] V2 B2 B3 nistala- 13 saurabhālolair ... ālambaiḥ] V1 B3 saurabhālolarolambaiḥ 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^a 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-
 yāṅghrinakhamāṇḍalam || āpādakaṇṭham āmuktabhūṣāśatamanoharam | kalpavṛk-
 śamahārāme mahite ratnamaṇḍape || cintāmaṇimahāpīṭhe madhye haimasaroruhe
 5 | kaṇṇikopari sandīpte śrīmaccaḥkrāsane śubhe || tiṣṭhantaṃ devadeveśaṃ tribhaṅgi-
 lalitākṛtim | vāmāṃsaśikharopāntavyālolamaṇikuṇḍalam || udañcitabhruvaṃ kiñcit
 kuñjitādharapallavam | gānavyājāmṛtarasair vyañjitaśrutivaibhavaḥ || tattatsvarānu-
 guṇyena veṇurandhrāṇy anukramāt | āvṛṇvantaṃ vivṛṇvantaṃ muhur aṅgulipallavaḥ
 || upāsyamānam ānandāt sadārair diviśadgaṇaiḥ | kṛtadundubhinirghoṣair muktipra-
 10 savavṛṣṭibhiḥ || dhyāyen madanagopālaṃ mantrī śucir alaṅkṛtaḥ | sarvān kāmān avāp-
 notī durlabhān apy ayatnataḥ || iti | tatraivānyatra | dhyāyed vṛndāvane samyak sid-
 dhacāraṇaveṣṭite | gogopagopikākrānte kalpapādapaśobhite || tanmadhye dvibhujam
 dhyāyet pañcavarṣam athācyutam | snigdhendranīlaruciraṃ pūrṇacandranibhānanam
 || prasannavadanaṃ śāntaṃ snigdhalīlālakāvṛtam | kākapakṣadharaṃ mantrī dāmab-
 15 hūṣitamūrdhajaṃ || kiñkiṇjīlāsadratnakaṭisūtravibhūṣitam | muktādāmalasagātraṃ
 haricandanacarcitam || keyūrakataḥkānaddhaṃ ratnollāsitaḥkuṇḍalam | dadhānaṃ dak-
 ṣiṇe pāṇau navaṇitaṃ 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 cānyasaundaryaviśeṣādyuktyapek-
 ṣayā likhitaṃ sanatkumārakalpe ca | kahlārakusumaśyāmam ambhoruhanibhekṣa-
 ṇam | veṇunādarataṃ devaṃ barhibarhāvataṃsakam || divyapītāmbaradharaṃ pūr-
 ṇacandranibhānanam | vanyais tamālakusumaiḥ śobhitaṃ vanamālayā || netrotpa-
 lais ca gopīnām arcitaṃ sunderākṛtim | hārakeyūramukuṭakaṇḍalodarabandhanaiḥ ||
 25 virājamānaṃ śrīvatsakaustubodbhāsitōrasam | gopījānaiḥ parivṛtaṃ mūle kalpataroḥ
 sthitaṃ || gopālair gopānivahaiḥ śuddhasattvair amatsaraiḥ || āvṛtaṃ devatāvṛndaiḥ
 puṣpāñjalikarair divi || veṇunādasamāviṣṭacittavṛttibhir anvitam | divyena veṇunā-
 dena nayaṇtaṃ svavaśaṃ jagat || iti | etac ca likhitair uktārthatvān na likhitam iti dik
 ||15||

3 nakhamāṇḍalam] B1 -padapallavam 5 śubhe] B2 sthite 7 kuñjitādharā] Edd suśoṇād-
 hara- 9 mukti] B3 mukta- 14 śāntaṃ] B1 a.c. sāndraṃ || līlā] V2 B2 -nīlā- 20 idaṃ]
 B1 *deest* || cānya] Edd cānyatra || ukty] V1 *deest* 21 kalpe] B3 a.c. -tante || 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 Sanat Kumāra 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 pāpaprāṇāśatvam

bṛhacchātātāpasmr̥tau—

- 5 pakṣopavāsād yat pāpaṃ puruṣasya praṇaśyati |
 prāṇāyāmaśatenaiva yat pāpaṃ naśyate nṛṇām ||116||
 prāṇāyāmasahasreṇa yat pāpaṃ naśyate nṛṇām |
 kṣaṇamātreṇa tat pāpaṃ harer dhyānāt praṇaśyati ||117||

viṣṇudharme—

- 10 sarvapāpapasakto 'pi dhyāyan nimīṣam 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 niścitaṃ ||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
 prāyaścitti : Od *gl.* kṛtaprāyaścittaḥ 20 dharmādhikāritvam] V1 V2 Pa -dharmādhikāritvam

*The Greatness of Meditation**It Destroys Sins*

In the Bṛhacchātātāpa Smṛti:^a

¹¹⁶The sins that a person destroys by fasting for two weeks, the sins that humans destroy by hundreds of Prāṇāyāmas, ¹¹⁷the sins that humans destroy by even thousands of Prāṇāyāmas—all those sins are destroyed by a moment of meditation on Hari.

In the Viṣṇudharma (–):^b

¹¹⁸Even 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 (–):^c

¹¹⁹One 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):

¹²⁰One 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 nārāyaṇaṃ ananyadhīḥ ||121||

mokṣapradatvam

bṛhannāradiye pradakṣiṇāmāhātmyānte—

- 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 nārāyaṇaṃ atandritaḥ |
so 'pi sadgatim āpnoti kiṃ punas tatparāyaṇaḥ ||123||

atandritaḥ analasaḥ san, satīm uttamām, satām vā bhaktānām gatiṃ gamyam prāpyam
śrīvaikuṇṭhalokam ||123||

pādme vaiśākhmāhātmye yamabrāhmaṇasaṃvāde—

- 20 dhyāyanti puruṣaṃ divyaṃ acyutaṃ ca smaranti ye |
labhante te 'cyutasthānaṃ śrutir eṣā purātanī ||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

¹²¹What 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 Bṛhannāradiya Purāṇa (37.122):

¹²²Humans 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 (–):^a “... 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 (–):^b

¹²³Even 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):

¹²⁴Those 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 kīrtanas
 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||

śayanādaу vaireṇāpi yaṃ bhagavantaṃ dhyāyanto gatyādibhiḥ ākṛtadhiyas tattadā-
 kārā dhīr yeṣāṃ tathābhūtāḥ santas tatsāmyaṃ sārūpyaṃ prāpuḥ | ato 'nuraktadhiyāṃ
 tatsāmyapṛaptir bhavatīti kiṃ vācyam ||125||

svataḥ paramaphalatvam

20 *caturthe śrīpṛthūktau—*

bhajanty atha tvām ata eva sādhave
 vyudastamāyāguṇavibhramodayam |
 bhavatpadānusmaraṇād ṛte satām
 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 ṛtām

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):

¹²⁵When 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):

¹²⁶Therefore, 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 suniṣpannam dhyeyo nārāyaṇaḥ sadā ||127||

ata evoktaṃ hayaśirṣapañcarātre nārāyaṇavyūhastave—

- 5 ye tyaktalokadharmārthā viṣṇubhaktivaśaṃ gatāḥ |
dhyāyanti paramātmānaṃ tebhya 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 nīrāja prārthayed idam ||130||

- 15 stutibhiḥ śrutistutyā anyābhiś ca prabodhanopayuktābhiḥ nīrāja prathamam dīpa-
mātreṇa nīrājanam kṛtvā ||130||

1 brahmoktau] R₁ Pa B₂ ante śrī- || ca] Va *deest* 2 āloḍya] B₂ B₃ ālokyā 3 eva] Pa
ekaṃ || sadā] B₁ *a.c.* prabhuḥ 4 evoktaṃ] Od evoktau 5 bhakti] Va Od -dharma- || gatāḥ]
B₁ kutāḥ 6 paramātmānaṃ] B₁ paramānandaṃ 7 yat] Pa yaṃ || tan] R₁ Od tu || py akhi-
laṃ] B₂ likhitam 8 kalpyeta] Od kalpyo 'tha : Od *ins.* syāt || kiyān] Pa kiyāt 10 kalpyate] V₁
kalpate 10–11 vivecya] V₁ vivikṣya 12 atha] Od *deest* || śrī] B₃ *deest* 13–14 tato ... idam] B₁
om. 14 prabodhya] B₂ prabodhyaṃ 15 ca] B₁ *deest*

And in the words of Brahmā in the Skanda Purāṇa (–):^a

¹²⁷After 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 (–):^b

¹²⁸Repeated 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!

¹²⁹The 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.^c Considering this, these sections [3.42–85, 3.116–128] have been written.

Waking the Blessed Lord

¹³⁰One 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 Rādhā 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 (*dhyaṇa*) means visualising the particulars of the Lord's form.

so 'sāv adabhrakaruṇo bhagavān vivṛddha
premasmitena nayanāmburuhaṃ vijṛmbhan |
utthāya viśvavijayāya ca no viśādaṃ
mādhvyā girāpanayatāt puruṣaḥ purāṇaḥ ||131||

5 vijṛmbhan vijṛmbhayan prakāśayan |

deva prapannārtilhara prasādaṃ kuru keśava |
avalokanadānena bhūyo māṃ pārayācyuta || iti ||132||

devālayaṃ praviśyātha stotrāṇiṣṭāni kīrtayan |
kṛṣṇasya tulasīvarjaṃ nirmālyam apasārayet ||133||

10 iṣṭāni svasya kṛṣṇasya vā priyaṇi sahasranāmādini ||133||

atha nirmālyottāraṇam

atrismṛtau—

prātaḥkāle sadā kuryān nirmālyottāraṇaṃ budhaḥ |
tṛṣitāḥ paśavo baddhāḥ kanyakā ca rajasvalā |
15 devatāś ca sanirmālyā hanti puṇyaṃ purākṛtam ||134||

nārasimhe śrīyamoktau—

devamālyāpanayanaṃ devāgāre samūhanam |
snāpanaṃ sarvadevānāṃ gopradānasamaṃ smṛtam ||135||

devasya mālyaṃ nirmālyaṃ, tasyāpanayanaṃ uttāraṇam | samūhanam mārjanyā tṛṇā-
20 dyapasāraṇam ||135||

1 so] Edd *ante* tṛtīyaskandhe || adabhrakaruṇo] Od *gl.* (adabhratvamūlā karuṇā yasya) || vi] B1
pra- 2 āmburuhaṃ] Od -āmburuhe 5 vijṛmbhayan] B2 *deest* || prakāśayan] B2 *add.*
śrīśrīrādhākṛṣṇa 13 kuryān] V1 kuryā || nirmālyottāraṇam] R1 R2 Pa B2 nirmālyodvāsanaṃ
14 baddhāḥ] V2 vṛddhā 16 yamoktau] B2 -mayoktau 19 tasyāpanayanaṃ] B1 apayanayam
19–20 tṛṇā] B3 *om.*

In the Third Book (BhP 3.9.25):

¹³¹With 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!

[...]

¹³²O 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!^a

¹³³Having entered the abode of the Lord, one should, while chanting favourite
hymns, remove Kṛṣṇa's Nirmālya,^b 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 (–):^c

¹³⁴The 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 (–):^d

¹³⁵Taking 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 |
 aruṇodayavelāyāṃ śalyaṃ tat kṣamate hariḥ ||138||
 10 ghaṭikāyāṃ 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 prāyaścittaṃ 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 śrīmukhaḥ prakṣālanam

- śrīhastāṅghrimukhāmbhojakṣālanāya ca tadgrhe |
 25 gaṇḍūṣāṇi jalair dattvā dantakāṣṭhaṃ samarpayet ||145||
 jihvollekhanikāṃ dattvā pāduke śuddhamṛttikāṃ |
 salilaṃ ca punar dadyād vāso 'pi mukhamārjanam ||146||
 tataḥ śrītulasīm puṇyāṃ arpayed bhagavatpriyāṃ |
 tanmāhātmyaṃ ca tanmukhyaprasaṅge lekhyam agrataḥ ||147||

2 yaḥ ... utthāya] Od prātaḥ samutthāya || vidhāya] B2 ca sādhu 7 syān] B2 tan- 10 gha-
 ṭikāyāṃ] V1 Pa B3 ghaṭikāyā || pātakam āvahet] B2 tāpāpātakamāto haret 13 muhūrta] V1
 muhūrte || ucyate] B2 acyute 14 tataḥ] B2 ataḥ 15–16 prahare ... athocyate] Od *deest*
 17–18 atīkrānte ... ucyate] V1² *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 (–):

¹³⁶One 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.

¹³⁷At the time of sunrise, the Nirmālya becomes a thorn; when one Ghaṭikā^a has passed of the morning, a great thorn. ¹³⁸Then it should be understood to become a terrible thorn, striking hard as the Vajra. At the time of sunrise, Hari suffers that thorn.

¹³⁹When one Ghaṭikā has passed, one incurs a small sin, but when a full Muhūrta^b has passed, that is said to be a full sin, ¹⁴⁰and when four Ghaṭikās^c have passed, that is a heinous sin, and when three Muhūrtas^d have gone by, that is called a great sin. ¹⁴¹Greater than that is the killing of a Brāhmaṇa and all the five great sins, which is when a full Prahara^e has passed. There is no atonement for that.

¹⁴²Now the atonement for delaying with the [removal of the] Nirmālya will be explained. When half a Muhūrta^f has passed, one should do a thousand recitations. ¹⁴³When a full Muhūrta has gone by, fifteen hundred recitations are prescribed. When four Ghaṭikās have passed, two thousand recitations, ¹⁴⁴and 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

¹⁴⁵In 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. ¹⁴⁶After offering a tongue-scraper, sandals and a small lump of pure clay, one should again offer water and a cloth for cleaning the face. ¹⁴⁷Then 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 mukhaprakṣālānāvasare '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 |
mr̥dbhāgadānād devasya bhūmim āpnoty anuttamām ||149||

atha maṅgalanīrājanam

- 10 paṭhitvātha priyān ślokān mahāvāditranisvanaiḥ |
prabhor nīrājanaṃ kuryān maṅgalākhyam jagaddhitam ||150||

ślokān barhāpiḍam iti kvacid vanāśāyetyādīn | maṅgalam ity ākhyā yasya tat ||150||

- nīrājanaṃ tv idaṃ sarvaiḥ kartavyam śucivigrahaiḥ |
paramaśraddhayotthāya draṣṭavyam ca sadā naraiḥ ||151||
15 strīṇāṃ puṃsāṃ ca sarveṣāṃ etat sarveṣṭapūrakam |
samastadainyadāridryaduritādyupaśāntikṛt ||152||

atha prātaḥsnānārthodyamaḥ

tato 'ruṇodayasyānte snānārthaṃ niḥsared bahiḥ |
kīrtayan kṛṣṇanāmāni 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 (–):

¹⁴⁸By the gift of a tooth-twig, one attains good teeth, by offering a tongue-scraper, one becomes free from disease. ¹⁴⁹By 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 Nīrājana

¹⁵⁰Having recited one's favourite verses, one should then, to the great sound of instruments, perform the Nīrājana 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).^a

¹⁵¹Everyone should perform this Nīrājana with clean bodies. With great faith, people should always get up to see it. ¹⁵²For women, men and everyone it bestows everything they desire! It removes all affliction, poverty and discomfort.

The Preliminaries of the Morning Bath

¹⁵³Then, 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 *barhāpīḍaṃ 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 |
 svastikādyāsanam baddhvā dhyātvā kṣṇapadāmbujam ||154||
 tato nirgatyā nilayān nāmānīmāni kīrtayet |
 5 śrīvāsudevāniruddhapradyumnādhokṣajācyuta |
 śrīkṣṇānanda govinda saṃkarṣaṇa namo 'stu te |
 gatvā tīrthādikaṃ tatra nikṣipyā snānasāadhanam || iti ||155||

vidhinācarya maitrādikṛtyaṃ śaucaṃ vidhāya ca |
 ācāmya khāni sammārjya snānam kuryāt yathocitam ||156||

- 10 vidhineti sarvatrānveti | maitraṃ puriṣotsargas tadādikaṃ | khāni indriyacchidrāṇi |
 yathocitaṃ varṇāśramādyanurūpaṃ | atra ca prāyo gr̥hasthasyaiva lekhyasrībhaḡavat-
 pūjavidhiyogyatvāt tasyaivāyam ācāro jñeyaḥ | ata eva śrīviṣṇupurāṇādyuktāni prāyo
 gr̥hidharmavacanāny eva likhitānīti dik ||156||

atha maitrādikṛtyavidhiḥ

- 15 śrīviṣṇupurāṇe aurvasagarasaṃvāde gr̥hidharmakathane—

tataḥ kalye samutthāya kuryān mūtraṃ nareśvara |
 nairṛtyāṃ iṣuvikṣepam atītyātyadhikaṃ gr̥hāt ||157||
 dūrādāvasathān mūtraṃ puriṣaṃ ca samutsṛjet |
 pādāvasacanocchiṣṭe prakṣipen na gr̥hāṅgaṇe ||158||

- 20 kalye ūṣasi | grāmasya nairṛtyāṃ diśi | tadasambhave svagr̥hād dūre mūtrādyutsargaṃ
 kuryāt ||157–158||

ātmacchāyāṃ taroś chāyāṃ gosūryāḡnyanilāṃs tathā |
 guruṃ dvijādīṃś ca budho na mehta kadācana ||159||

1 śukra] B3 a.c. guru- 2 cotthāya] B1 utthāya 3 kṣṇa] vbc viṣṇu- 5 ādhokṣajā] Od gl.
 (adhaḥ kṣatāni akṣajāni pāpāni yatra) 6 kṣṇānanda] Edd -kṣṇānanta- 7 gatvā ... iti] Od
 deest || iti] B1 B2 Edd deest 8 vidhāya ca] B2 vidhāyata 9 yathocitaṃ] R1 Od yathoditaṃ
 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:^a

¹⁵⁴Having 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. ¹⁵⁵One should then exit one's house and chant the following names: "Śrī Vāsudeva! Aniruddha! Pradyumna! Adhokṣaja! Acyuta! Śrī Kṛṣṇa! Ānanda! Govinda! Saṁkarṣaṇa! Obeisance to you." When one has reached the Tīrtha one should set down the articles for bathing there.

¹⁵⁶One 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):

¹⁵⁷O best of men! Then, after getting up at daybreak, one should void urine at least one bowshot away from the house to the southwest. ¹⁵⁸Far 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.

¹⁵⁹A 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 guruṃ 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 samācaret |
 5 utsargaṃ vai purīṣasya mūtrasya ca visarjanam ||161||
 udañmukho divotsargaṃ viparītamukho niśi |
 kurvītānāpadi prājño mūtrotsargaṃ ca pārthiva ||162||
 tṛṇair ācchādy vasudhāṃ vastraprāvṛtamastakaḥ |
 tiṣṭhen nāticiraṃ tatra naiva kiñcid udīrayet ||163||

- 10 tathā kaurme vyāsagītāyām—

nidhāya dakṣiṇe karṇe brahmasūtram udañmukhaḥ |
 antardhāpya mahīm kāṣṭhaiḥ patrair loṣṭrais tṛṇena vā ||164||

- śrīviṣṇupūrvatvataḥ kiñcid viśeṣam apekṣya śrīkūrmapurāṇakāśikhāṇḍavacanāni
 likhati nidhāyetyādi | tatheti gṛhīdharmakathana evety arthaḥ | evam agre 'pi sarvaṃ
 15 ūhyam ||164||

- prāvṛtya tu śiraḥ kuryād viñmūtrasya visarjanam |
 na caivābhimukhaḥ strīṇāṃ gurubrāhmaṇayor gavām |
 na devadevālayayor nāvām api kadācana ||165||
 nadīm jyotiṃṣi vīkṣitvā na vāyvaabhimukho 'pi vā |
 20 pratyādityaṃ pratyānalaṃ pratisomaṃ tathaiva ca ||166||

vīkṣitvety ārṣaṃ paśyann ity arthaḥ | pratyādityam iti tattadabhimukhaḥ san na kuryād
 iti pūrvavad arthaḥ ||166||

kāśikhāṇḍe śrīskandāgastyaśaṃvāde—

1 guruṃ] 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. dakṣīnamukha 7 pārthiva] Od pārthivaḥ 10 tathā] B1 *ins.* ca 10–12 tathā ... vā] Od
i.m. 10 vyāsa] R2 Pa B2 *ante* śrī- 11 nidhāya] V1 R1 vidhāya 13 śrīviṣṇu] Edd *ante* tatheti |
 gṛhīdharmakathana 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-
 hākṣṇacaranapañkaje 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.^a

^{160–161}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. ¹⁶²O king, during the day one should evacuate facing the north; during night, the other way, unless there is an emergency. ¹⁶³A 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):^b

¹⁶⁴Having 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.^c

¹⁶⁵Having covered one’s head, one should pass stool and urine. One should also^d never face women, the gurus or a Brāhmaṇa, cows, gods, temples or a ship, ¹⁶⁶look at a river or the stars, face the wind or a fire, face the sun, face fire^e 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 cāvaśyakam kartuṃ nairṛtiṃ diśam āśrayet |
 grāmād dhanuḥśataṃ gacchen nagarāc ca caturguṇam ||167||
 kaṇṇopavītyudagvaktro divase sandhyayor api |
 vinmūtre viśṛjen maunī niśāyāṃ dakṣiṇāmukhaḥ ||168||
 5 nālokeyed 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—

- valmīkamūṣikotkhātāṃ mṛdaṃ nāntarjalāt tathā |
 15 śaucāvaśiṣṭāṃ gehāc ca na dadyāl lepasambhavām ||172||
 antaḥprāṇyavapannāṃ ca halotkhātāṃ ca pārthiva |
 parityajen mṛdaś caitaḥ sakalāḥ śaucasādhane ||173||

lepasambhavām bhittigatām | antar madhye prāṇibhiḥ kīṭair avapannām upahatām |
 pāthāntare aṇubhiḥ sūkṣmaih 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 kiṣkucatuḥśataṃ |
 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 sasmasāṇeṣu || sasattveṣu ... api] Od na
 tiṣṭhan na vrajan nāpi kadācana 13 śrī] V1 B1 Edd *deest* 14 khātām] V1 -vātām || jalāt] B2 -
 jalam : Od *gl.* (jalamadhye mṛttikān) 15 na dadyāl] V1 V2 nādadyāl 16 khātām] V1 -vātām
 17 parityajen mṛdaś] B2 parityaṅkāmṛtaś || sādhanane] Od -sādhanaḥ 18 bhittigatām] B1 *add.*
 govinda mādharma mukunda hare murāre 21 saptānyā] B2 saptāccur

¹⁶⁷Then, to perform one's necessities, one should turn to the southwest. One should go one hundred Dhanus^a from a village and four times more from a city. ¹⁶⁸One 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. ¹⁶⁹One 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):

¹⁷⁰One must not urinate in a pasture, on an anthill or on ashes, into the burrow of an animal or while standing or walking. ¹⁷¹But 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):

¹⁷²One 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. ¹⁷³O 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”.

¹⁷⁴O 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 (–):^b

¹⁷⁵Desiring 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 | pādayor iti pratyekaṃ tisra
iti jñeyam ||175||

kiṃ ca—

tisras tu mṛttikā deyāḥ kṛtvā tu nakhaśodhanam ||176||

5 deyā hastayor iti śeṣaḥ ||176||

kāśikhaṇḍe ca tatraiva—

guhye dadyān mṛdaṃ caikāṃ pāyau pañcāmbusāntarāḥ |
daśa vāmakare cāpi sapta pānidvaye mṛdaḥ ||177||

ambusāntarāḥ madhye madhye jalasahitāḥ ||177||

10 ekaikāṃ pādayor dadyāt tisraḥ pānyor mṛdaḥ smṛtāḥ |
itthaṃ śaucaṃ gr̥hī kuryād gandhalepakṣayāvadhi ||178||
kramād dviguṇam etat tu brahmacaryādiṣu triṣu |
divāvilhitaśaucāc ca rātrāv ardhaṃ samācaret ||179||
rujārdhaṃ ca tadardhaṃ ca pathi caurādibādhite |
15 tadardhaṃ yoṣitāṃ cāpi svāsthye nyūnaṃ na kārayet |
ārdradhātṛīphalonmānā mṛdaḥ 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 pādayoḥ pañcadaśāntarāḥ || sānta-
rāḥ] Pa -sottarāḥ 9 jalasahitāḥ] B3 *add. i.m.* śrīrādhākṛṣṇābhyāṃ namaḥ 10 pānyor mṛdaḥ]
B2 *a.c.* tu pādayoḥ 12 tu] R1 R2 Pa B1 B2 syād 14 rujārdhaṃ ... caurādi] B2 *a.c.* rujatvaṃ ca
mahābhītaiḥ prārthaśaucādi- || pathi caurādi] Od pathitāḥ vyādhi- || bādhite] V2 R1 Va B3 Od
Edd -pīḍite 15 yoṣitāṃ cāpi] B2 yoṣitānāṃ 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:

¹⁷⁶After 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):

¹⁷⁷One 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.

¹⁷⁸One 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. ¹⁷⁹This is successively doubled for the Brahmacārins and so on.^a If one has not cleansed oneself during the day, one should do one half at night. ¹⁸⁰If one is ill; also one half. If one is on a road harrassed 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):^b

¹⁸¹A 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., Brahmacārins should perform the above process twice, Vānaprasthas three times and Sannyāsins four times.

b In Śuddhikaumudī (p. 335).

dakṣasmr̥tau—

ardhaprasṛtimātrā 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 jalenābuddbudena ca |
ācāmeta mṛdaṃ bhūyas tathādadyāt samāhitaḥ ||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 saṃsṛśet ||187||

20 ācāmety ācamaṇaṃ prastutya tasya pūrvāṅgam āha mṛdam iti | anyāṃ mṛdam āda-
dyāt | tathā ca niṣpāditam aṅghriśaucaṃ yena saḥ | yad vā, bhūyo 'nyāṃ mṛdaṃ dadyāt

1 dakṣasmr̥tau] 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 mukhanāsikācākṣuśrotrāni) || nṛpā] B1 B3 Edd mṛdā- 19 bāhū] Od bāhuṃ 20 tyā] B2 *om.* 21 tathā] V1 tayā || yad vā] V2 *deest*

In the Dakṣa Smṛti (5.7):

¹⁸²The 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 (–):^a

¹⁸³One 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 (–):

¹⁸⁴Having 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):

¹⁸⁵One should perform Ācamana with clear, odour- and frothless water without bubbles. Carefully one should then take accept some clay.¹⁸⁶After one has cleansed one's feet, one should again wash the feet. One should drink water thrice and then wash twice.¹⁸⁷One 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 pādābhyukṣaṇatriḥpānaśeṣasāsalilena
dviḥ parimārjayen mukham iti śeṣaḥ | ālabhet spṛśet | asaṅjapann iti pāṭhe maunī bhūt-
vety arthaḥ ||185–187||

atra ca viśeṣo dakṣeṇoktaḥ—

- 5 prakṣālya hastau pādaḥ ca triḥ pibed ambu vikṣitam |
saṃvṛtāṅguṣṭhamūlena dviḥ pramrjyāt tato mukham ||188||
saṃhatya tiṣṭbhiḥ pūrvam āyaṃ tu samupaspr̥śet |
ānguṣṭhena pradeśinyā ghrāṇaṃ paścād anantaram ||189||
ānguṣṭhānāmikābhyāṃ tu cakṣuḥśrotre punaḥ punaḥ |
10 kaniṣṭhānguṣṭhayor nābhiṃ hṛdayaṃ tu talena vai |
sarvābhis tu śiraḥ paścād bāhū cāgreṇa saṃspṛśet ||190||

tathā kāsīkhaṇḍe tatraiva—

- 15 prāgāsya udagāsyo vā sūpaviṣṭaḥ śucau bhuvi |
upaspṛśed vihināyāṃ tuṣāṅgārāsthibhasmabhiḥ ||191||
anuṣṇābhīr aphenābhīr adbhir hṛdgābhīr atvaraḥ |
brāhmaṇo brahmatīrthena dṛṣṭipūtābhīr ācamet ||192||
kaṇṭhagābhīr nṛpaḥ śudhyet tālugābhis tathorujaḥ |
strīśūdrāv āsyasaṃsparsamātrenaṇāpi visudhyataḥ ||193||

yājñavalkyasmṛtau—

- 20 pādakṣālanaśeṣeṇa nācāmed vāriṇā dvijaḥ |
yady ācamet 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 āngu-
ṣṭha] B1 -āṅguli- 7 saṃhatya tiṣṭbhiḥ] R2 Pa Od saṃhatābhis tribhiḥ || tu samupaspr̥śet] V2
Va B1 B2 B3 Edd evaṃ (B2 etāny) upaspṛśet 9 tu] B2 ca || śrotre] R1 Od -śrotraṃ 10 kani-
ṣṭhā ... nābhiṃ] B2 nābhiṃ kaniṣṭhānguṣṭhena || űguṣṭhayor] R2 Pa -ānguṣṭhato 11 tu] B1
ca || cāgreṇa] Od *gl.* (āṅgulyagreṇa) 12 tathā] V2 B1 B3 Va atha : B2 tatra 13 sūpaviṣṭaḥ]
B2 sūpaviṣṭhau 14 upaspṛśed] Od *gl.* (ācamet) 15 anuṣṇābhīr] Od *gl.* (uṣṇarahitā-
bhiḥ) || hṛdgābhīr] Od *gl.* (manoharābhiḥ hṛdgavaṃ hṛdyam) || atvaraḥ] Od *gl.* (tvarātahitaḥ
san) 16 tīrthena] V1 *gl.* āṅgulagre tīrthaṃ daivaṃ svalpāṅgulyo mūle kāyaṃ | madhyeṇ
'guṣṭhāṅgulyo paitraṃ mūle hy ānguṣṭhasya brāhmam || ācamet] V1 ācāret 17 tālugābhis]
B2 satalugābhis 18 visudhyataḥ] B2 viśudhyate : Od viśudhyatiḥ 19 smṛtau] B2 Od *add.*
dakṣaḥ 20 pādakṣālanaśeṣeṇa] R1 pādāṃ kṣālanaśeṣeṇa : B2 prakṣālanaṃ aśeṣeṇa || nācā-
med] B2 nācamyed 21 yady ācamet] B2 anyācamet || srāvayitvā] Od *gl.* (śrāvayitvā kiñcit vāri
prakṣīpya dvijaḥ ācamet)

after *hands*.^a 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):^b

¹⁸⁸Having 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. ¹⁸⁹With three joined fingers, one should first touch the mouth; then immediately after that, with the thumb and forefinger, the nose; ¹⁹⁰with 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):

¹⁹¹Facing the east or the north, sitting properly on clean ground, free from chaff, charcoal, bones or ashes, one should calmly perform Ācamana with ¹⁹²cool water, free from foam, touched to the heart. A Brāhmaṇa should perform Ācamana with water purified by the sight at the Brahmatīrtha.^c ¹⁹³A 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 (–):

¹⁹⁴A 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 śmaśānam 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 bhojanapānaśayanādaḥ 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] B3 bhāradvāja- 3 saṃhatā] B2 saṃyutā- 4 apas tyajet] B2 parityajet
5 vyāsa] R1 Pa ante śrī- 6 rathyopasarpaṇe] Od gl. (nagarasya gamanāgamane) 7 vāso
viparidhāya] Od vāsāṃsi paridhāya 8 nṛta] R2 Pa 'yukta- 10 dvijottamaḥ] R2 B2 B3 dvijot-
tamāḥ 12 samabhyasya] B1 ins. samyak 18 noṣṇīṣi] Pa noṣṇīvi 19 budhaḥ] B1 a.c punaḥ
21 vinā sūtreṇa] B1 vinmūtreṇa ca : Od gl. (yajñāsūtreṇa vinā)

Spill it on the ground means that one should sprinkle some water there.

In the Bharadvāja Smṛti (–):

¹⁹⁵One 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):

^{196–198}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.^a

Practising means having touched it completely by wandering over it.^b

And furthermore (Kūrma Purāṇa 2.13.9cd–12ab):

¹⁹⁹If 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.

²⁰⁰A 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,²⁰¹with 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 *samāgama*, having visited.

atha vaiṣṇavācamanam

- trihpāne keśavaṃ nārāyaṇaṃ mādhavam apy atha |
 prakṣālāne dvayoh pāṇyor govindaṃ viṣṇum apy ubhau ||202||
 madhusūdanam ekaṃ ca mārjane 'nyaṃ trivikramam ||203||
 5 unmārjane 'py adharayor vāmanaśrīdharāv ubhau ||204||
 prakṣālāne punaḥ pāṇyor hṛṣīkeśaṃ ca pādayoh |
 padmanābhaṃ prokṣaṇe tu mūrdhno dāmodaraṃ tataḥ ||205||
 vāsudevaṃ mukhe saṃkarṣaṇaṃ pradyumnaṃ ity ubhau |
 nāsayor netrayugale 'niruddhaṃ puruṣottamaṃ |
 10 adhokṣajaṃ nṛsiṃhaṃ ca karṇayor nābhito 'cyutam ||206||
 janārdanaṃ ca hṛdaye upendraṃ mastake tataḥ |
 dakṣiṇe tu harim bāhau vāme kṛṣṇaṃ yathāvidhi |
 namo'nantaṃ ca caturthyantaṃ ācāmet kramato japan ||207||
 āsaktaḥ kevalaṃ dakṣaṃ sprśet karṇaṃ tathā ca vāk |
 15 kurvitālabhanaṃ vāpi dakṣiṇaśravaṇasya vai ||208||
- tatra likhitācamaṇavidhau śrībhagavannāmajapena kiñcid viśeṣaṃ tāntrikasamma-
 taṃ likhati trihpāne ityādi ṣaḍbhiḥ | 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 keśavāditrayaṃ | parato 'piśabdād adharayor mārjana ity
 jñeyam | ubhāv iti puṃstvaṃ saṃjñāsaṃjñīnor atrābhedaḥ vikaṣayā | nārāyaṇo nāma
 naro narāṇaṃ ityādivat | madhusūdanam ekaṃ anyam ca trivikramam ity ubhāv ity
 arthaḥ | pāṇyor dvayoh prakṣālāne, hṛṣīkeśaṃ ekaṃ eva | pādayoḥ ca prakṣālāne pad-
 manābhaṃ ekaṃ, atas tadanantaraṃ mūrdhnaḥ prokṣaṇe dāmodaraṃ ekaṃ | nāsayor
 25 tu dvayoh saṃkarṣaṇaṃ pradyumnaṃ ceti dvau | nābhitaḥ nābhau | yathāvidhīti |
 pūrvalikhitācamaṇavidhyānusāreṇa, trihpānaprakāraḥ mārjanādāv aṅgulinīyamaś ca,
 tathā oṣṭhamārjanaṃ ūrdhvoṣṭhakrameṇa nāsādisparśaś ca, dakṣiṇakrameṇetyādi pra-
 kāraś ca sadācārato jñeya ity arthaḥ | tathā cāgamataḥ śrīrāmārcanacandrikāyām |
 keśavādyais tribhiḥ pītvā dvābhyāṃ prakṣālayet karau | dvābhyāṃ oṣṭhau ca sammār-
 30 jya dvābhyāṃ unmārjanaṃ tathā || ekena hastau prakṣālyā pādāv api tathaikataḥ | sam-

2 trihpāne] Od *gl.* (pāneḥ prakṣālāne 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
 uktam) 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 narāṇaṃ] B3 *ins.* prasiddhaḥ cauraḥ kathitaḥ purāṇe | anekajanmārjito
 'śeṣapāsañcayāḥ haraty aśeṣaṃ smṛtimātrake vanam 23 arthaḥ] B2 *add.* śrīśrīhariḥ || ca]
 B1 *deest* 24 atas] B3 tatas

Vaiṣṇava Ācamana

²⁰²At three sippings, Keśava, Nārāyaṇa and Mādhava; at the washing of the hands, Govinda and Viṣṇu; ²⁰³At the first wiping, Madhusūdana; at the other, Trivikrama; ²⁰⁴When 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. [...]

²⁰⁵When 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.

²⁰⁶Vāsudeva at the mouth; both Saṃkarṣaṇa and Pradyumna at the nostrils; Aniruddha and Puruṣottama at the eyes; Adhokṣaja and Nṛsiṃha at the ears; Acyuta at the navel; ²⁰⁷Janārdana 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 || āyaṃ nāsākṣikarṇāṃś ca nāb-
hyuraḥkambuje spr̥śet | evaṃ ācamanaṃ kṛtvā sākṣān nārāyaṇo bhavet || keśavanārā-
yaṇamādhavagovindaviṣṇumadhusūdanatrivikramavāmanaśrīdharahr̥ṣikeśapadman-
ābhadāmodaravāsudevasaṃkarṣaṇapradyumnāniruddhapuruṣottamādhokṣajanṛsiṃ-
5 hācyutajanārdanopendrarahikṣṇabhagavannāmabhir 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 kurvīti | ālabha-
10 naṃ sparśanaṃ | vai prasiddhau | tac ca smṛtipurāṇādivat suprasiddham evety arthaḥ
| keci ca trir jalācamanaśaktāḥ api pakṣam etaṃ manyante | tatra ca jalādyasamb-
have 'pi, etac ca kevalaṃ ity anenāpi sūcitam | tac ca tatraivoktam | yathā vibhava-
to hy etat pūrvābhāve tataḥ param iti | asyārthaḥ vibhavaḥ sāmartyādīḥ | pūrvoktatrira-
camanaśambhave tato 'nantaram uktam 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 kṣṇa] 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 tayoktam tatraiva 13 pūrvokta] V1 pūrvatra
17 kātyāyanaḥ] B2 kātyāyane 18 netre] V1 V2 B2 B1 Edd netraṃ || prakṣālya] V1 V2 prajvā-
lya 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 Nārāyaṇa 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.

²⁰⁸If 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 Ālaśa 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):

²⁰⁹After 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 | keśaprasādhanaḍarśadarśanam 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—

āyur balaṃ yaśo varcaḥ prajā paśuvasūni ca |
 10 brahmaprajñām ca medhām ca tvaṃ no dhehi vanaspate ||210||

atha dantadhāvananityatā

kāśīkhaṇḍe tatraiva—

atho mukhaviśuddhyartham gṛhṇīyād dantadhāvanam |
 ācānto 'py aśucir yasmād akṛtvā dantadhāvanam ||211||

15 vārāhe ca—

dantakāṣṭham akhādītva yas tu mām upasarpati |
 sarvakālakṛtaṃ karma tena caikena naśyati ||212||

atha dantakāṣṭhaniṣiddhadināni

tatra manuḥ—

20 caturdaśyaṣṭamīdarśapaurṇamāsyarkasaṃkramaḥ |
 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] Pa² *i.m.* 17 caikena] Od *gl.* (akhādītva dantakāṣṭhena) 18 atha] Pa B2 *deest* || atha
 danta] Od *deest* || danta] R1 *deest* 19 tatra] Edd *deest* 20 saṃkramaḥ] 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):

²¹⁰Long 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):

²¹¹Now, 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):

²¹²Just 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 (–):

²¹³One 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 |
āditvavāre saure ca varjayed dantadhāvanam ||214||

kātyāyanaḥ—

- 5 pratipaddarśaṣaṣṭhiṣu navamyām ca viśeṣataḥ |
dantānām kṣāṣṭhasaṃyogo hanyād āsaptamaṃ kulam ||215||

viśeṣataḥ ity anena kvacit caturdaśyādaḥ, kvacit ca vyatīpātajanmadinādaḥ kṛtadan-
takāṣṭhaniṣedhāpekṣayā pratipadādiṣu tanniṣedhādhikyam bodhyate | ata eva hanyād
ityādinā tatra doṣo 'pi mahān darśita iti dik ||215||

- 10 vṛddhavaśiṣṭhaḥ—

upavāse tathā śrāddhe na khāded dantadhāvanam |
dantānām kṣāṣṭhasaṃyogo hanti saptakulāni vai ||216||

anyatra ca—

- 15 pratipaddarśaṣaṣṭhiṣu navamyekādaśiravau |
dantānām kṣāṣṭhasaṃyogo hanti puṇyam purākṛtam ||217||

navamyām ekādaśyam ravivāre cety arthaḥ ||217||

atha tatra pratinidhiḥ

dineṣv eteṣu kṣāṣṭhair hi dantānām dhāvanasya tu |
niṣiddhatvāt tṛṇaiḥ parṇaiḥ kuryāt kṣāṣṭhetaraiś 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 dahatītyādinā 10–11 vṛddha ... dhāvanam] R1 *deest*
11 khāded] B2 kūrād 12 saṃyogo] Od -saṃyoge || sapta ... vai] B1 Od puṇyam 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:

²¹⁴One should avoid brushing the teeth on the first or ninth days, on New Moon, Saturday and Sunday.

In the Kātyāyana Smṛti (–):

²¹⁵Touching 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^a 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 (–):

²¹⁶One 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:

²¹⁷By 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

²¹⁸Since 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 niṣiddhat-
vān niṣedhanāt tattaddantadhāvanam ṭṭṇaiḥ paṇṇaiḥ kāṣṭhād itarair anyas ca tvagādi-
bhiḥ kuryāt | yad vā, kāṣṭhetarair iti hetau viśeṣaṇam | tataś ca kāṣṭhair eva niṣedhanāt
ṭṭṇādīnāṃ ca kāṣṭhetaratvāt tair dantadhāvanam aduṣṭam ity arthaḥ ||218||

5 tathā ca vyāsaḥ—

pratipaddarśaṣaṣṭhiṣu navamyāṃ dantadhāvanam |
paṇṇair anyatra kāṣṭhaiś ca jīvollekhaḥ sadaiva hi ||219||

paiṭhīnasiḥ—

10 alābhe vā niṣedhe vā kāṣṭhānāṃ dantadhāvanam |
paṇṇādīnā viśuddhena jihvollekhaḥ sadaiva hi ||220||

anyatra pratipadādivyatiriktadineṣu, atra ca ravivārādāv api paṇṇair eva tathā ṭṭṇaiś
cāpīti pūrvāparavacanānusāreṇa boddhavyam ||220||

atha tatraivāpavādaḥ

15 kāṣṭhaiḥ pratipadātau yaṇ niṣiddhaṃ dantadhāvanam |
ṭṭṇapaṇṇaiś tu tat kuryād amām ekādaśīm vinā ||221||

amām amāvasyām | ekādaśīm ity upavāsadināṃ lakṣayati | kadācid dvādaśiṣu jan-
māṣṭamyādiṣu copavāsāt | amāvasyām dantakāṣṭhāgrahaṇam na kāryam | tathā ca
matsyaviṣṇupurāṇayoḥ | chinatti vīrudhau yas tu vīrutsamsthe niśākare | patraṃ 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 anya-
tra] 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 (–):

²¹⁹On 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.^a

Paṭhīnāsi says:

²²⁰When twigs are unavailable or forbidden, one should brush the teeth with clean bark. One should always use the tongue-scraper.

The Exception to This

²²¹On 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 nātātvaṭ punaś ca apām dvādaśagaṇḍūṣair ity anujñātātvaḍ ekādaśyādyupavāsadineṣu
apām gaṇḍūṣair iti vyavasthāpayitavyam | evaṃ ca amām ekādaśīm vineti vākyam
susaṅgatam iti dik ||222||

kāśikhaṇḍe tatraiva—

alābhe dantakāṣṭhānām niṣiddhe vātha vāsare |
10 gaṇḍūṣā dvādaśa grāhyā mukhasya pariśuddhaye || iti ||223||

tṛṇaparṇādinā kecit upavāsadineṣv api |
dantadhāvanam icchanti mukhaśodhanatparāḥ ||224||

upavāse 'pi no duṣyed iti vacanam ca svamate 'py anyastrīviṣayakam jñeyam | tatrāñja-
nādinīśedhanāt | ata eva kecid icchantīti likhitam | vratadine parṇādināpi dantānām
15 dhāvane dākṣiṇātyaśrīvaiṣṇavānām vyavahāro 'pi pramāṇam iti dik ||224||

tathā ca kāśikhaṇḍe tatraiva—

mukhe paryuṣite yasmād bhaved aśucibhān naraḥ |
tataḥ kuryāt prayatnena śuddhyartham dantadhāvanam ||225||
upavāse 'pi no duṣyed dantadhāvanam añjanam |
20 gandhālāṅkārasadvāstrapuṣpamālānulepanam ||226||

atha dantakāṣṭhāni

smṛtau—

sarve kaṇṭakinaḥ puṇyā āyurdāḥ kṣīriṇaḥ smṛtāḥ |
kaṭutiktakaṣāyāś ca balārogyasukhapradāḥ ||227||

1 ata] B2 atha || vacanāntaram] B2 Od vacanam 2 niṣiddhāyām ... tithau] Od niṣiddhe vā dine
tathā 3 apām ... dhāvanam] Va Od *deest* : Va² *i.m.* 5 dvādaśa] V2 *deest* 8–9 kāśī ... vāsare]
Va Od *deest* : Va² *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:

²²²When 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):

²²³When tooth-twigs are unavailable or on forbidden days, one should rinse twelve times to clean the mouth.

²²⁴Some, 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):

²²⁵As long as the mouth is not fresh a human being remains impure, so one should diligently brush the teeth to become clean. ²²⁶Even 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:

²²⁷All 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—

palāśānāṃ 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||
kṣīrivṛkṣasamudbhūtaṃ mālatīsambhavaṃ śubham |
apāmārgaṃ ca bilvaṃ vā karavīraṃ viśeṣataḥ ||230||
varjayitvā ninditāni grhītvaikaṃ yathoditam |
10 parihr̥tya dinaṃ pāpaṃ bhakṣayed vai vidhānavit ||231||
na pātayet dantakāṣṭhaṃ nāṅgulyagreṇa dhārayet |
prakṣālya bhuktvā taj jahyāc chucāu deśe samāhitaḥ ||232||

satvacam iti | adantatvacasābdo 'py asti āvanto vā | tvacā sahitaṃ ity arthaḥ | ninditāni
arkakarbūrādīni | pāpaṃ varjyaṃ dinaṃ pratipadādi ||229–232||

- 15 kāśīkhaṇḍe ca tatraiva—

kaniṣṭhāgraparīṇāhaṃ satvacam nirvraṇam ṛjum |
dvādaśāṅgulamānaṃ ca sārdraṃ syād dantadhāvanam |
jihvollekhanikāṃ vāpi kuryāc cāpākṛtiṃ śubhām ||233||

parīṇāhaḥ sthaulyaṃ sārdram ādratāyuktam ||233||

- 20 rāmārcanacandrikāyām ca—

dantollekho vitastyā bhavati parimitād annam ityādimantrāt
prātaḥ kṣīryādikāṣṭhād vaṭakhadirapalāśair vinārkāmrbilvaiḥ |

3 vāśvattham] V2 R1 Pa B1 Od cāśvattham 6 yat] V1 R1 R2 Pa B2 Od syāt || tadagre na]
R1 Pa B1 tadagreṇa || na tu] Od *transp.* || dhārayet] V2 R1 Pa dhāvayet 9 yathoditam] B1
yathocitam 11 na pātayet] B2 notpātayet || dhārayet] Pa dhāvayet 12 taj jahyāc] B2 tar-
janya || jahyāc] Pa grāhyāc : Od *gl.* (tyajet) 13 āvanto] V2 B3 tāvanto 14 karbūrādīni]
V1 V2 -barburādīni || pāpaṃ varjyaṃ] V1 pāpacaryaṃ || varjyaṃ] B3 varjya- || pratipadādi] B1
add. śrīharīḥ śaraṇam 15 ca] V1 R1 Pa B3 *deest* 16 parīṇāhaṃ] Od *gl.* (parīṇāho viśālātā)
17 ca] Od tu 18 vāpi] Pa B2 Od cāpi 19 sārdram] B1 ārdram || ādratāyuktam] 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:

²²⁸One 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):

²²⁹A tooth-twig is thick as the middle finger, twelve digits long and covered with bark. One should not hold it at the tip.^a ^{230–231}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.^b One should take one as has been explained and use it properly, except on forbidden days.²³²One 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 Kāśikhaṇḍa (Skanda Purāṇa 4.35.79, 82ab):

²³³A 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):

²³⁴In 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 gaṇḍūṣaṣṭkaṃ dvir api kuśam r̥te deśinīm aṅgulibhir
nandābhūtāṣṭaparvaṇy api na khalu navamyarkasaṃkrāntipāte ||234||

- 5 vaṭādikāṣṭhair vinā kṣīryādikāṣṭhāt prātar dantānām ullekho dhāvanaṃ bhavati | kīḍ-
śāt? vitastyā dvādaśaṅgulaiḥ parimitāt | kuśam deśinīm ca vinā aṅgulibhir gaṇḍūṣa-
ṭkaṃ dvir bhuktvā, dvādaśajalagaṇḍūṣāṇi gr̥hītvety arthaḥ | nandādiṣu ca dantollekho
na bhavati | tatra nandā pratipat ṣaṣṭhī ekādaśī ca | bhūtā caturdaśī | aṣṭa aṣṭamī | parva
amāvasyā paurṇamāsyādi | pāto vyatipāto dvandvaikyam | evaṃ niṣedhavaividhyaṃ
vividhavedaśākhāsevinām karmaparāṇām nānādevatābhaktānām matabhedena man-
traś ca śrauto 'yam | annādyāyādyāpy uhaṃ somo rājāyam āgaman sa me mukhaṃ
10 sammārjyate, yaśasā ca bhagena ceti ||234||

atha keśaprasāadhanādi

tataś cācamya vidhivat kṛtvā keśaprasāadhanam |
smṛtvā praṇavagāyatr̥yau nibadhnīyāc chikhām dvijaḥ ||235||

dvija iti snāne sūdrasya muktaśikhatvāt ||235||

- 15 tathā cōktam—

na dakṣiṇamukho nordhvaṃ kuryāt keśaprasāadhanam |
smṛtvomkāraṃ ca gāyatrīm nibadhnīyāc chikhām tataḥ ||236||

vidhivad iti likhitam | taṃ vidhim eva likhati na dakṣiṇeti ||236||

atha snānam

- 20 viṣṇupurāṇe tatraiva—

nadīnadatāḍageṣu 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 || uhaṃ] Edd ūhaṃ 10 sammārjyate] V1 V2 pramārjyeta : B2 mārjayet || ceti] Edd vā
iti 11 prasāadhanādi] R1 B2 -prasāadhanāni 12 cācamya] B1 ācamya 13 chikhām] Pa chiṣā
16 na] B2 *deest* || dakṣiṇa] B2 dakṣiṇādi- 17 smṛtvomkāraṃ ca] B2 smṛtvā tv omkāra- || smṛt-
vomkāraṃ ... 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 Vyatipāta.

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

²³⁵Then, after performing Ācamana, the twiceborn should arrange his hair according to the rules. Remembering Oṃ 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:^a

²³⁶One should not arrange the hair facing the south or upwards. One should then tie the tuft of hair, remembering Oṃ 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):

²³⁷For the daily rituals, one should bathe in a stream, a river, a tank, the water of a natural pond or in mountain springs. ²³⁸Otherwise, one should

a RAC p. 41.

kūpeṣuddhṛtatoyena snānaṃ kurvīta vā bhuvi |
snāyītoddhṛtatoyena athavā bhuvy asambhave ||238||

- 5 kūpeṣu kalasādibhir uddhṛtatoyena bhuvi tattaṭabhūmau snāyāt | gamanādyasaktatayā | tattaṭabhuvī snānāsambhave kūpād uddhṛtena śītodakena snāyāt | tatrāpy aśaktau uṣṇodakena iti jñeyam | tathā cōktaṃ | āpaḥ svabhāvato medhyāḥ kiṃ punar vahnisaṃyutāḥ | tasmāt santaḥ praśaṃsanti snānaṃ uṣṇena vāriṇā || iti ||238||

atha snānānityatā

tatra kātyāyanaḥ—

- 10 yathāhani tathā prātar nityaṃ snāyād atandritaḥ |
atyantamalīnaḥ kāyo navacchidrasamanvitaḥ |
sravaty eva divārātrau prātaḥsnānaṃ viśodhanaṃ ||239||

daśaḥ—

- 15 prātar madhyāhṇayoḥ snānaṃ vānaprasthagrasthayoḥ |
yates trisavanaṃ snānaṃ sakṛt tu brahmacāriṇaḥ ||240||
sarve cāpi sakṛt kuryur aśaktau codakaṃ vinā ||241||

aśaktau satyām | api niścitaṃ sakṛd apīti vā kuryur eva | tatrāpy aśaktau udakaṃ vineti mantrasnānādikaṃ kuryur ity arthaḥ | yad vā, śaktau 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 snānaṃ || atandritaḥ] Pa B2 Edd anāturaḥ 10 kāyo] Pa prāyo || cchidra] B2 -chipra- 11 sravaty] Od *gl.* (divārātrau navachidrasamanvitaḥ kāyaḥ atyantamalīnaḥ sravaty eva ata eva viśuddhanimittaṃ prātaḥ snānaṃ bhavati) 14 yates ... snānaṃ] Od *gl.* (yates trisandhyāsnānaṃ uktam) || savanaṃ] Pa -sravanaṃ || snānaṃ] V1 R1 Pa B2 Od proktaṃ 16 tatrāpy] B2 atrāpy 17 śaktau] B3 aśaktau

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.”^a

The Mandatoriness of Bathing

On this topic, Kātyāyana says (10.1):

²³⁹As 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.^b

Dakṣa says (–):^c

²⁴⁰Vānaprasthas and Gr̥hasthas should bathe in the morning and at mid-day, the Yati thrice a day, but the Brahmacārin only once. ²⁴¹But 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.^d 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 Śaṅkha (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—

āśiraskam bhavet snānam aśaktau karmināṃ sadā |
ādreṇa vāsasā vāpi pāṇinā vāpi mārjanam ||242||

āśiraskam ityādināpi nityataivābhipretā ||242||

5 śaṅkhaś ca—

asnātas tu pumān nārho japādihavanādiṣu ||243||

kaurme śrīvyāsagītāyām—

prātaḥsnānaṃ vinā puṃsāṃ pāpitaṃ karmasu smṛtam |
home jape viśeṣeṇa tasmāt snānaṃ samācaret ||244||

10 kāśikhaṇḍe—

prasvedalālādyāklinno nidrādhīno yato naraḥ |
prātaḥsnānāt tato 'rhaḥ syān mantrastotrajapādiṣu ||245||

pādme ca devadūtavikuṇḍalasaṃvāde—

15 snānaṃ vinā tu yo bhuṅkte malāśī sa sadā naraḥ |
asnāyino 'śuces tasya vimukhāḥ pitṛdevatāḥ ||246||
snānahīno naraḥ pāpī snānahīno 'śuciḥ sadā |
asnāyī narakam bhuktvā pukkaśādiṣu jāyate ||247||

2 karmināṃ] Od karmaṇāṃ 5 ca] Od *deest* 6 asnātas] V2 asnānas || japādihavanādiṣu]
VBC japahomādikarmasu 7 śrī] B2 Od Edd *deest* : B1 ca 8 karmasu] V1² *i.m.* || kar-
masu ... smṛtam] B2 dharmasammatam || smṛtam] Pa smṛte 10–13 kāśī ... saṃvāde] B3²
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:^a

²⁴²When 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):^b

²⁴³A 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):

²⁴⁴The 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 Kāśīkhaṇḍa (Skanda Purāṇa 4.35.91):

²⁴⁵Since 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):^c

²⁴⁶One who eats without bathing consumes nothing but sin. Since the non-bather is unclean, the forefathers and gods turn away from him.

²⁴⁷One 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^d 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 Niśāda father and a Śūdra mother.

atha snānamāhātmyam

mahābhārata udyogaparvaṇi śrīviduroktau—

- guṇā daśa snānaśīlaṃ bhajante
 balaṃ rūpaṃ svaravarṇaprasuddhiḥ |
 5 sparśaś ca gandhaś ca viśuddhatā ca
 śrīḥ saukumāryaṃ pravaraś ca nāryaḥ ||248||

svavarṇayoḥ 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 nirayaṃ vrajet ||250||
 ye punaḥ srotasi snānam ācarantiha parvaṇi |
 te naiva durgatiṃ yānti na jāyante kuyoniṣu ||251||
 15 duḥsvapnaṃ duṣṭacintā ca vandhyā bhavati sarvadā |
 prātaḥsnānāviśuddhānāṃ 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 prasuddhiḥ] 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 -prasīdaḥ 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:

²⁴⁸Ten 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):

²⁴⁹For one who always bathes will not see the suffering of punishment in hell. Even sinners are honoured if they always bathe. ²⁵⁰O 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. ²⁵¹Men who bathe in a stream on this day will not attain a bad destination; they will not be born in evil wombs. ²⁵²Best of Vaiśyas! Men who do not bathe will have nightmares, evil thoughts and barren wives.

In the Atri Smṛti (–):^a

²⁵³By bathing, the mind becomes calm and the gods always favourably disposed, and one attains welfare, fortune, pleasure, contentment, merit, knowledge, splendour and resolution. ²⁵⁴Bathing 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):

^a In VBC 5a.

prātaḥsnānaṃ praśaṃsanti 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 kuśāṃs tathā |
mṛttikāṃ ca taṭe nyasya snāyāt svasvavidhānataḥ ||262||

- 20 idānīm snānavidhiṃ likhan ādau vaidikavyavahārapravaraśrīkṣṇadevācāryādisam-
mataṃ vaidikatāntrikavidhivimīśritaṃ snānavidhiṃ likhati athetyādinaḥ | 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 -hitam 4 kāśi ... ca] R2
deest 7 utsāha] Pa utsaha- 8 praśasyate] Od viśīṣyate 9 prātas] Va² *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* : V1² Pa² *l.m.* 16 yady apy] Od *gl.* (yady api anyonyamadhyānasāyah-
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] Pa² *l.m.*

²⁵⁵For 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):

²⁵⁶Wherefore one should always purify this impure body by the morning bath: perforated by nine holes, indeed it leaks both day and night. ²⁵⁷It is said that bathing in the morning produces enthusiasm, intelligence, good fortune, beauty and success, that it causes calmness of the mind. ²⁵⁸They say that a person who bathes at the time of dawn, morning after morning, is equal to Prajāpati, a destroyer of his great sins. ²⁵⁹Bathing in the morning removes sin, misfortune, exhaustion, impurity and bad dreams, and it bestows contentment and prosperity. ²⁶⁰The 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.

²⁶¹Both 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

²⁶²One should then go to a Tīrtha, 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.

²⁶³One who performs mandatory or occasional duties wearing unwashed clothes will not attain the fruit. Whatever one does becomes fruitless. ²⁶⁴After

dhautānghripāṇir ācāntaḥ kṛtvā saṃkalpam ādarāt |
 gaṅgādismaraṇaṃ kṛtvā tīrthāyārghyaṃ samarpayet ||264||
 sāgarasvananirghoṣa daṇḍahastāsuraṇtaka |
 jagatsraṣṭar jaganmardin namāmi tvāṃ sureśvara ||265||
 5 imaṃ mantraṃ samuccārya tīrthasnanāṃ samācāret |
 anyathā tatphalasyārdhaṃ tīrtheśo harati dhruvam ||266||
 natvātha tīrthaṃ snānārthaṃ anujñāṃ prārthayed imāṃ |
 devadeva jagannātha śaṅkhacakraḡadādharma |
 dehi viṣṇo mamānujñāṃ tava tīrthaniṣevane || iti ||267||
 10 vidhivan mṛdam ādāya tīrthatoye praviśya ca |
 pravāhābhimukho nadyāṃ syād anyatrārkasammukhaḥ ||268||

anyatra nadīpravāhavyatirikte ||268||

digbandhaṃ vidhinācārya tīrthāni parikalpya ca |
 āvāhayed bhagavatīṃ gaṅgāṃ ādityamaṇḍalāt ||269||
 15 darbhapāṇiḥ kṛtaprāṇāyāmaḥ kṛṣṇapadāmbujam |
 dhyātvā tannāma saṃkīrtya nimajjet puṇyavāriṇi ||270||
 ācamya mūlamantraṃ ca saprāṇāyāmakam japan |
 kṛṣṇaṃ 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.* śrīśrīṅgopāla jayati | śrīśrīṅgovinda jayati
 | śrīśrīrādhākṛṣṇasaṇaṇam | śrīśrīrādhāmādhavaśaṇaṇam | śrīśrīhariḥ | 13 dig ... vidhināca-
 rya] B2 choṭikābhīr digbandhanaṃ ca. || bandhaṃ vidhinācārya] Od -bandhanaṃ samācārya
 17 makam japan] B3 *om.* : B3² -yāmaś ca mānavah 18 dhyāyan] Pa B2 dhyātvā

one has washed hands and feet and performed Ācamana,^a one should respectfully state the declaration, meditate on the Ganges, etc., and offer Arghya^b to the Tīrtha.

²⁶⁵You 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.

²⁶⁶Having 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.^c

²⁶⁷After 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.”^d ²⁶⁸According 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.

²⁶⁹After properly doing Digbandhana,^e one should invoke the Tīrthas and summon the goddess Gaṅgā from the orb of the sun. ²⁷⁰Holding Kuśa grass in one’s hand, one should perform Prāṇāyāma,^f meditate on the lotus feet of Kṛṣṇa, chant his name, and bathe in the holy waters. ²⁷¹Having performed Ācamana, reciting the root mantra together with some Prāṇāyāma and meditating on Kṛṣṇa, one should again immerse oneself in the water and bathe. ²⁷²Then, 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 conch-shell 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 vaidikatāntrikamīśrito vidhiḥ ||273||

- anyasya tīrthasyābhidhāṃ nāma, kṣaṇāt sadya evety arthaḥ | ato 'prasiddhatīrtheṣu
viṣṇutīrtham iti prasiddheṣu ca tattannāmaiva smared ity arthaḥ | atra ca nimajjanāt
10 prāk mṛdgrahaṇaṃ tathāghamarṣaṇādikaṃ ca vaidikaṃ tāntrikaṃ ca kṣṇadhyānādi-
kaṃ mūlamantrajapanaṃ keśavādināmabhir dvādaśavāranimajjanādikaṃ cety evaṃ
mīśritatvaṃ vivecanīyam ||273||

atha tatraiva viśeṣaḥ

pādme vaiśākhyamāhātmye śrīnāradaṃbarīṣasaṃvāde—

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 mīśritat-
vaṃ] Edd mīśritaṃ 13 atha ... viśeṣaḥ] Od *deest*

doing Aghamarṣaṇa,^a 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):

²⁷³If 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 Aghamarṣaṇa (“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 Aghamarṣaṇa hymn of Rg Veda (10.190):

ṛtaṃ ca satyaṃ cābhiddhāt 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 prakṣālyā vāgyataḥ |
 smaran nārāyaṇaṁ devaṁ snānaṁ kuryād vidhānataḥ ||274||
 tīrthaṁ prakalpayed dhīmān mūlamantram imaṁ paṭhan |
 oṃ namo nārāyaṇāyeti mūlamantra udāhṛtaḥ ||275||

- 5 evaṁ vimiśritasnānavidhiṁ likhitvā idānīm tatraiva tīrthakalpanādaḥ purāṇoktaṁ
 kiñcid viśeṣaṁ likhati evam ityādīnā | devadeva jagannāthetyādikaṁ etad uccārya,
 uktena mūlamantraṇaiva saptavārān yad abhijaptam abhimantritaṁ jalaṁ tat | tṛti-
 yāntapāṭhe bhāve kṭapratyayaḥ | mṛdggrahaṇānantaraṁ punaḥ snānādikaṁ tu samā-
 nam eveti viśeṣeṇa tatra likhitaṁ ||274–275||
- 10 darbhapaṇis tu vidhivad ācāntaḥ praṇato bhuvi |
 caturhastasaṁyuktaṁ caturasraṁ samantataḥ ||276||
 prakalpyāvāhayed gaṅgāṁ mantreṇānena mānavaḥ |
 viṣṇupādaprasūtāsi vaiṣṇavī viṣṇudevatā |
 trāhi nas tv enasas tasmād ājanmamaraṇāntikāt || ityādi ||277||
- 15 saptavārābhijaptaṁ tu karasaṁpuṭayojitaṁ |
 mūrdhni kṛtvā jalaṁ bhūyaś catur vā pañca sapta vā |
 snānaṁ kuryān mṛdā tadvad āmantrya tu vidhānataḥ ||278||
 aśvagrānte rathagrānte viṣṇugrānte vasundhare |
 mṛttike hara me pāpaṁ yan mayā duṣkṛtaṁ kṛtaṁ ||279||
- 20 uddhṛtāsi varāheṇa viṣṇunā śatabāhunā |
 namas te sarvalokānāṁ prabhavāriṇi suvrate || iti ||280||

guroḥ sannihitasyātha pitroś ca caraṇodakaiḥ |
 viprāṇaṁ ca pādāmbhobhiḥ kuryān mūrdhny abhiṣecanam ||281||

sannihitasyeti | yadi tadānīm tatra sannidhau gurvādayo varteran tarhīty arthaḥ ||281||

- 25 tathā ca pādme—

guroḥ pādodakaṁ putra tīrthakoṭīphalapradaṁ ||282||

3–4 tīrthaṁ ... 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- || yojitaṁ] B2 *om.* 16 bhūyaś] Pa bhūpa || catur]
 B2 syāt tu || catur ... vā] Od punar vāraṁ ca saptadhā 17 āmantrya] V1 B1 B2 Va āman-
 traṁ || āmantrya tu] B3 *gl.* (sambodhanam) 18 vasundhare] Va vasundhari 20 viṣṇunā] Pa
 B1 B2 B3 kṛṣṇena 21 lokānāṁ] B1 B3 -bhūtānāṁ 22 guroḥ] B2 gurau || sannihitasyātha] B2
 Od sannihitasyāpi

²⁷⁴Having recited this at that Tīrtha, one should wash the feet, silently meditate on Lord Nārāyaṇa and bathe according to the rules. ²⁷⁵After meditating on the Tīrtha, the wise man should recite this root mantra: OM 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.

²⁷⁶Having 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: ²⁷⁷“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.^a

²⁷⁸Reciting 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: ²⁷⁹“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. ²⁸⁰You 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.”

²⁸¹In 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 (–):^b

²⁸²O 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||

śaṅkhe vasanti sarvāṇi tīrthānīti viśeṣataḥ |
śaṅkhena mūlamantreṇābhiṣekaṃ punar ācaret ||285||

10 sarvāṇi tīrthāni śaṅkhe vasantīti hetoḥ | punar abhiṣekaṃ śaṅkhena viśeṣataḥ kuryāt |
tac ca nijamūlamantreṇaiva ||285||

tathaiva tulasīmiśraśālāgrāmaśilāmbhasā |
abhiṣekaṃ vidadhyāc ca pītvā tat kiñcid agrataḥ ||286||

tat śrīśālāgrāmaśilāmbhaḥ kiñcid ādau pītvā prāśya ||286||

tad uktaṃ gautamīyatantre—

15 śālāgrāmaśilātoyaṃ tulasīgandhamiśritam |
kṛtvā śaṅkhe bhrāmayaṃs triḥ prakṣipen nijamūrdhani ||287||
śālāgrāmaśilātoyaṃ apītvā yas tu mastake |
prakṣepaṇaṃ prakurvīta brahmahā sa nigadyate ||288||
viṣṇupādodakāt pūrvaṃ viprapādodakaṃ pibet |
20 viruddham ācāraṇaṃ 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 śaṅkhena mūlamantreṇābhiṣekaṃ] B2 *transp.* 10 mantreṇaiva] B2
add. śrīśrīharaye namaḥ | śrīśrīgopālagovindaśaraṇaṃ | śrīśrīhariḥ | : B3 *add.* śrīśrīśrīśrīśrīśrī ||
13 prāśya] B1 *add.* śrīrāmo jayati 14 gautamīya] B2 gautamī- || gautamīyatantre] V1 R2 Va Pa
deest : Va² *l.m.* 19–20 viṣṇu ... nigadyate] Pa² *l.m.*

And also:^a

²⁸³One whose head remains moistened with the footwater of his parents bathes in the Ganges every day.

And in the Gautamīya Tantra (7.64):^b

²⁸⁴All 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.

²⁸⁵All 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.

²⁸⁶One 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):^c

²⁸⁷One 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. ²⁸⁸But one who sprinkles water from the Śālagrāma stone on his head without drinking it is known as the killer of a Brāhmaṇa! ²⁸⁹One 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 śīrasā dhārayāmy aham || iti ||290||

lekhyo 'gre kṛṣṇapādābjatīrthadhāraṇapānayoḥ |
5 mahimātra tu tattīrthenābhiṣekasya likhyate ||291||

kṛṣṇapādābjayos tīrthaṃ snānodakaṃ, tasya dhāraṇaṃ mūrdhni grahaṇaṃ pānaṃ
ca, tayoḥ | tena kṛṣṇapādābjasnānodakarūpeṇa tīrthena yo 'bhiṣekas tasya mahimā
māhātmyam atra asmin prasaṅge likhyate ||291||

atha śrīcaraṇodakābhiṣekamāhātmyam

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 koṭītīrthasahasrais tu sevitaḥ kiṃ prayojanam |
tīrthaṃ yadi bhavet puṇyaṃ śālagrāmaśilodbhavam ||294||

gaṅgāgodavarītyādiṣu yeṣu ślokeṣv abhiṣekasabdo nāsti, te 'py atra pādodakābhiṣeka-
māhātmye kecil likhitāḥ, snāne tīrthāpekṣayā teṣu ca ślokeṣu pādodakasya tīrthatvā-
dyukter iti dik ||292–294||

20 tatraiva śrīgautamāmbaṛīśasamvāde—

yeṣāṃ dhautāni gātrāṇi hareḥ pādodakena vai |
ambaṛīṣa 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. akālamṛtyuharaṇaṃ 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

²⁹⁰Having drunk the foot-water of Viṣṇu, that destroys all diseases and removes untimely death, I take it on my head.^a

²⁹¹Later 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):^b

²⁹²One who sprinkles oneself with the water from the Śālagrāma stone has bathed in all Tīrthas and is initiated into all sacrifices. ²⁹³In the water from the Śālagrāma stone the Ganges, Godāvarī and Revā, rivers that award liberation, reside together with their Tīrthas. ²⁹⁴What is the use of visiting thousands of millions of Tīrthas, if the meritorious Tīrtha springs from the Śālagrāma stone.^c

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.^d

In a discussion between Gautama and Ambarīṣa in the same book (–):^e

²⁹⁵Ambarīṣa, I will always be an obedient servant of the family of those who have purified their bodies with Hari's foot-water. ²⁹⁶Those 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—

gr̥he 'pi vasatas tasya gaṅgāsnānaṃ dine dine |
5 śālagrāmaśilāttoyair yo 'bhiṣīcati mānavaḥ ||297||

tatraivānyatra ca—

yāni kāni ca tīrthāni brahmādyā devatās tathā |
viṣṇupādodakasyaite kalām nārhanti ṣoḍaśīm ||298||
śālagrāmmodbhavo devo devo dvāravatībhavaḥ |
10 ubhayoḥ snānatoyena brahmahatyā nivartate ||299||

kiṃ ca—

sa vai cāvabhṛtasnātaḥ sa ca gaṅgājalāplutaḥ |
viṣṇupādodakam kṛtvā śaṅkhe yaḥ snāti mānavaḥ ||300||

śrīrṣiṃhapurāṇe—

15 gaṅgāprayāgagayanaimiṣapuṣkarāṇi
puṇyāni yāni kurujāṅgalayāmunāni |
kālena tīrthasālilāni punanti pāpaṃ
pādodakam bhagavataḥ prapunāti sadyaḥ ||301||

smṛtau ca—

20 trirātriphaladā nadyo yāḥ kāścid asamudragāḥ |
samudragāś ca pakṣasya māsasya saritām patīḥ ||302||
ṣaṇmāsaphaladā godā vatsarasya tu jāhnavī |
pādodakam bhagavato dvādaśābdaphalapradam ||303||

1 rājante tāni] Va B3 Od rājann etāni 3 māhātmye] B2 Od -prasaṅge 5 yo] R1 Pa deest || bhiṣīcati] R1 Pa B2 abhiṣīcati 6 ca] V1 R1 Pa B2 Od deest 7 kāni] Va yāni 8 pādodakasyaite] B2 -pādodakasyāpi 9 śālagrāmmodbhavo] V1² gl. śālagrāmanāmaparvatas tasmād ubhava utpattir yasya saḥ | devaḥ śālagrāmaśilarūpaḥ | || devo ... bhavaḥ] Od gl. (dvārakāśilā iti) 12 cāvabhṛta] V1² 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 (–):

²⁹⁷That 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 (–):

²⁹⁸All the Tīrthas and the gods led by Brahmā cannot compare to even a sixteenth part of Viṣṇu's foot-water! ²⁹⁹God 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 (–):

³⁰⁰That 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):^a

³⁰¹The 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:^b

³⁰²Those 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, ³⁰³the 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 śrīdvārakācakraṇkaśilā ca tatsthānād udbhūtaṃ pādodakaṃ
ca, na plavate na snapayatīty arthaḥ ||304||

- 10 tato jalāñjalīn kṣiptvā mūrdhni trīn kumbhamudrayā |
mūlenāthāviśeṣeṇa kuryād devāditarpaṇam ||305||

mūlamantreṇa kumbhamudrayā trīn jalāñjalīn nijamūrdhni prakṣipyā, athānantaram
aviśeṣeṇa sāmānyato devāditarpaṇam kuryāt | ādiśabdena ṛṣayaḥ pitarāś ca | tattannā-
mabhir viśeṣato devāditarpaṇam agre lekhyam eva ||305||

atha sāmānyato devāditarpaṇam

- 15 tac ca vaidikeṣu prasiddham eva—

brahmādayo ye devās tān devāṃs tarpayāmi | bhūrdevāṃs tarpayāmi | bhu-
vardevāṃs tarpayāmi | svardevāṃs tarpayāmi | bhūrbhuvaḥsvardevāṃs tarpa-
yāmi | ityādi ||306||

- 20 ityādityādiśabdena kṛṣṇadvaipāyanādayo ye ṛṣayas tān ṛṣīṃs tarpayāmi | bhūrṛṣīṃs tar-
payāmi | bhuvaḥ ṛṣīṃs tarpayāmi | svaḥ ṛṣīṃs tarpayāmi | bhūrbhuvaḥsvaḥ 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 ... nāmabhir] Edd ṛṣīṇāṃ pitṛṇāṃ 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 bhuvar] B3 bhūrbhuvar- 17 svar ... tarpayāmi] B2 B3 *deest* 18 ityādi] Va *add.*
bhūrīṣīṃs tarpayāmi bhuvarṛṣīṃs tarpayāmi svariṣīṃs tarpayāmi bhurbhuvaḥsvaṛṛṣīṃs tarpa-
yāmīty ādi 19 ṛṣīṃs] V2 ṛṣīṃs 20 bhuvaḥ ... tarpayāmi] V1 B3 *deest* : V1² *i.m.* || tarpayāmi]
V1² *add.* bhūrbhuvarṛṣīṃs tarpayāmi |

And Its Mandatoriness

In the Garuḍa Purāṇa (–):^a

³⁰⁴O 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. [...]

³⁰⁵Then, after one has sprinkled three handfuls of water on the head, showing the Kumbha Mudrā^b 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:

³⁰⁶The 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 niviśyācamanaṃ 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 sandhyāṃ athopāsita tāntrikīṃ ||308||

- 10 vidhivat tattadvidhiyuktaṃ yathā syād iti sarvatraivānuvartayitavyam ||308||

atha vaidikī sandhyā

kaurme tatraiva—

prākkūleṣu tataḥ sthitvā darbheṣu susamāhitaḥ |
prāṇāyāmatrayaṃ kṛtvā dhyāyet sandhyāṃ iti śrutiḥ ||309||

- 15 prākkūleṣu prāgagreṣv ity arthaḥ ||309||

1 ṅgiro gniṣvāttāḥ] V2 'ṅgirāṣvāttāḥ 3 sammārjya] B1 a.c. saṃyamya 4 niviśyā] B1 viviśyā-
6 vā] V2 deest 9 vaidikīṃ] V2 B3 a.c. vaiṣṇavīṃ 12 tatraiva] V2 deest 14 śrutiḥ] Va B3 Od
Edd add. manusmṛtau (B3 Va -smṛtiḥ : Od² tathā ca manusmṛtau) | brāhmaṇāḥ śāktikāḥ sarve na
śaivā (B3 Od² śaurā) na ca vaiṣṇavā | yata (B3 Od² 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.^a

³⁰⁷After 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.”

³⁰⁸The 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):

³⁰⁹One 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.^b

[...]

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 daśāvarāṃ |
 sāvitrīm vai japed vidvān prāṇmukhaḥ prayataḥ sthitaḥ ||312||

sahasraṃ sahasravāraṇaḥ paramaḥ | jape śreṣṭhapakṣo yasyā iti tathābhūtāṃ 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 tanmātuttra- 5 kiṃ ca] B1 B3 *deest* 6 sahasra]
 B2 sahasrāṃ || paramāṃ] Od *gl.* uttamam || madhyāṃ] Od *gl.* madhyamam || daśāvarāṃ] Pa
 daśottarāṃ : Od *gl.* nyūnam 7 prayataḥ] Od *gl.* śuddhaḥ 8 jape] B3 japaḥ || tathābhūtāṃ]
 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.* (karttavayakarmaṇi) 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

³¹⁰That Sandhyā which is the mother of the world, beyond Māyā, undivided, majestic, the only power, born from the three categories; ³¹¹the 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):

³¹²A 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):

³¹³Without Sandhyā one is perpetually impure and never eligible for any rituals; one does not achieve the fruit of whatever else one does. ³¹⁴That 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.

³¹⁵In 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

³¹⁶One 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 kṛtī ||319||
10 dhyānoddīṣṭasvarūpāya sūryamaṇḍalavartine |
kṛṣṇāya kāmagāyatrī dadyād arghyam anantaram ||320||

kāmagāyatrī caktā

śrīsanatkumārakalpe—

ādaṃ manmatham uddhṛtya kāmadevapadaṃ vadet |
15 āyānte vidmahe puṣpabāṇāyeti padaṃ vadet |
dhīmahi tathoktvātha tan no 'naṅgaḥ pracodayāt || iti ||321||

manmathaṃ kāmabijam ādaṃ japet | tataḥ kāmadeveti | tata āyeti | tadante vidmahe
iti | tataḥ puṣpabāṇāyeti | tataś ca dhīmahi | tataś 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 udvāsa 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 kāmā] B1 *deest* || kāmā ... caktā] 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.* śrīśrīgopālaśaraṇam | 21 kṛṣṇaṃ] Pa *ins.*
kṛṣṇaṃ || dhyātvaitāṃ] Od gl. (kāmagāyatrīm) 22 kṣamasveti] Od gl. (hṛdayaṃ visarjya)

And this is explained in the Baudhāyana Smṛti (–):^a

³¹⁷The 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):

³¹⁸For the sun, obeisances is best; for water, offerings of water and so on.

Its Rules^b

^{319–320}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".
³²¹With 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:

³²¹Having first uttered Manmatha, one should say the word KĀMADEVA with the ending ĀYA, followed by VIDMAHE. Then one should say the word PUṢPABĀṆĀYA, then DHĪMAHI and then TAN NO 'NAṅGAḤ PRACODAYĀT.

Manmatha is the Desire-seed.^c [...] This makes KLĪṂ KĀMADEVĀYA VIDMAHE PUṢPABĀṆĀYA DHĪMAHI TAN NO 'NAṅGAḤ PRACODAYĀT.

³²²Then, 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*.

etām kāmāgāyatrīm 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*

ādaḥ dakṣiṇahastena grhṇīyād vāri vaiṣṇavaḥ |
tato hṛdayamantreṇa vāmapāṇitale 'rpayet ||324||

arpayet nyasyet tad vāry eva ||325||

tadaṅgulīviniryātāmbhaḥkaṇair dakṣapāṇinā |
10 mastake netramantreṇa kuryāt samprokṣaṇam tataḥ ||325||
śiṣṭam tac cāstramantrenādāyāmbho dakṣapāṇinā |
adhaḥ kṣipet punaś caivam iti vāracatuṣṭayam ||326||

tasya vāmapāṇer aṅgulibhyo viniryātaiḥ viniḥsṛtaiḥ ambhaḥkaṇaiḥ jalabindubhir dak-
ṣeṇa dakṣiṇena pāṇinā | śiṣṭam avasiṣṭham yad vāmapāṇitalastham tat | iti vāracatu-
15 ṣṭayam kuryād ity arthaḥ ||325–326||

punar hṛdayamantrenādāyāmbho dakṣapāṇinā |
nāsāpuṭena vāmenāghrāyānyena visarjayet ||327||

punar ambho jalaṃ dakṣapāṇinā ādāya grhītvā, vāmena nāsāpuṭenāghrāyeti āghrāṇe-
nāntargatadoṣam prakṣālyā | anyena dakṣiṇena nāsāpuṭena niḥsārya viśṛjēd ity arthaḥ
20 ||327||

athāmbho 'ñjalim ādāya sūryamaṇḍalavartine |
arghyam gopālāgāyatrī kṛṣṇāya trir nivedayet ||328||

2 kaiścana] Edd kaścana 3 tadviśeṣāya likhyate] B2 tadviśeṣo vilikhyate 5 matāntara] V1
R1 Va Pa matāntarīya- 7 tato ... rpayet] Od² *i.m.* || vāma ... rpayet] B1 vāri vāmatale 'nyaset
(B1² *i.m.* 'rpayet) 8 arpayet ... eva] B1 *deest* 9–12 tad ... catuṣṭayam] Od² *i.m.* 9 vini-
ryātā] Pa -vinipātā- 11 śiṣṭam] V1 R2 Pa B1 *deest* || mantrenādāyāmbho dakṣa] V1 R2 Pa B1
-mantreṇa ādāya dakṣiṇa- || dakṣa] Od² dakṣiṇa- 12 adhaḥ] Od² apaḥ 13 vi] V2 B2 B3
deest 14 avasiṣṭham] 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] Pa² *i.m.* 22 arghyam] R1 ati-

One should recite this, the Kāma Gāyatrī, tenfold, ten times. Him refers to Kṛṣṇa.

³²³Some 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

³²⁴First the Vaiṣṇava should take water in the right hand, and then with the Hṛdaya mantra^a pour it into the palm of the left hand.

[...]

³²⁵With the right hand, he should then sprinkle the head with drops of water from between its fingers with the Netra mantra.^b ³²⁶Whatever water remains he should then take with the right hand and throw down with the Astra mantra.^c This should be repeated four times.

Its fingers: the fingers of the left hand. [...]

³²⁷Again, 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. [...]

³²⁸Then, 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 gopījanam ṇe'ntam vidmahe ity atah param |
punar gopījanam tadvad dhīmahīti tataḥ param |
tan naḥ kṛṣṇa iti prānte prapūrvam codayād iti ||329||

- 5 ṇe iti caturthyekavacanam | ante yasya tam gopījanam | tadvac caturthyantam ity arthaḥ | prānte sarvaśeṣe praśabdapūrvakam codayād iti brūyāt | tataś caivam syāt | gopījanāya vidmahe gopījanāya dhīmahī tan naḥ kṛṣṇaḥ pracodayād iti ||329||

mūrdhni nyasyet tadaṅgāni lalāṭe netrayor dvayoḥ |
bhujayoḥ pādayoś caiva sarvāṅgeṣu tathā kramāt ||330||

- 10 tasyā gopālagāyatrīḥ | 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||

rāsakrīḍārataṁ kṛṣṇam dhyātvā cāḍityamaṇḍale |
tatsammukhotkṣiptabhujo gāyatrīm tām japet kṣaṇam ||332||

tasya āḍityamaṇḍalasya sammukhe abhimukhe utkṣiptau bhujau yena tathābhūtaḥ
san ||332||

- 20 *atha tatra jale śrībhagavatpūjāvidhiḥ*

aṅganyāsam svamantreṇa kṛtvāthābjam jalāntare |
sañcintya pīṭhamantreṇa tarpayec ca sakṛt sakṛt ||333||

3 punar ... param] V2² i.m. || tadvad] B3 gl. (ṇe 'ntam) 5 janam] B1-janavallabham 7 gopījanāya] B1 vallabhāya 8 nyasyet] B3 nyasya 9 tathā] B2 yathā: Od yataḥ 10 ṣaṇmūrdhādiṣaṭ] B1 ṣatsū || 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 kṛtvāthābjam] B2 kṛtvārthā hi

And this Gāyatrī is:

³²⁹One should say GŌPĪJANA with the *ñe*-ending, then VIDMAHE, again GŌPĪJANA 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: GŌPĪJANĀYA VIDMAHE GŌPĪJANĀYA DHĪMAHI TAN NAḤ KṚṢṆAḤ PRACODAYĀT.

³³⁰One 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:

³³¹One should divide it into parts by five, three, again five and again three, four and four syllables.^a

In this verse, the author shows how one should divide the mantra into parts. [...]

³³²Having 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

³³³With one's mantra, one should do Aṅga Nyāsa^b and imagine a lotus within some water. With the Pīṭha mantra,^c 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, *om yogapīṭhātmane namaḥ*.

tasmiṃś ca kṛṣṇam āvāhya sakalikṛtya mānasān |
pañcopacārān dattvāpsu dhenumudrāṃ pradarśayet ||334||

tasmin abje | mānasān manahkalpitān gandhādīn pañcopacārān ||334||

5 tajjalaṃ cāmṛtaṃ dhyātvā svamantreṇābhimantrya ca |
aṣṭottaraśataṃ kṛṣṇottamāṅge tarpayet kṛtī ||335||

amṛtarūpaṃ cintayitvā | kṛtīty anena āvaraṇatarpaṇādikam 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 vidyādhara jaladharās tathaivākāśagāmināḥ ||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 ṛṣiṃs tathā ||340||
20 sanakaś ca sanandaś ca ṛtīyaś ca sanātanaḥ |
kapilaś cāsuriś caiva voḍhuḥ pañcaśikhas tathā ||341||
sarve te ṛptim āyāntu maddattenāmbunā sadā |
marīcim atryaṅgirasau pulastyam pulahaṃ kratum ||342||
pracetasaṃ vasiṣṭhaṃ ca bhṛguṃ nāradaṃ eva ca |
25 devabrahmaṛṣiṇ sarvāṃs tarpayet sāḥsatodakaiḥ ||343||

1 sakali] Od *a.c.* kalasi- || 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 jhmbhakāḥ 15 jala] R1 jvala- 16 pāpakarmaratās] B1 B2 B3 Od pāpe dharme ratās 18 kṛtopavīto] V1² *gl.* upavītaṃ yajñasūtraṃ proddhate dakṣiṇe kare | prācināvitam anyasmin nivītaṃ kaṇṭhalambitam || || daive] R1 deve || daive tu] Od bahubhir || nivīti] Od nivitiś 20 sanakaś] Va B1 B2 B3 om sanakaś 23 marīcim] Od marīcir || kratum] B2 tathā 24 pracetasaṃ ... ca] B2 kratuḥ pracetā vasiṣṭho 25 sāḥsatodakaiḥ] R1 R2 Va B3 Od akṣatodakaiḥ

each.³³⁴Onto it, one should invoke and embody Kṛṣṇa.^a One should then offer five mental articles of worship into the water and show the Dhenu Mudrā.^b

Onto it, onto the lotus. *Five mental articles of worship*: the articles of worship of incense and so on fashioned in the mind.

³³⁵The 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^c should be done following the customs of the ancient ones.

³³⁶And 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):

³³⁷One should offer libations first to Brahmā, to Viṣṇu, Rudra and the Prajāpatīs. “For the gods; Yakṣas; Nāgas; Gandharvas; Apsarasās; demons; ³³⁸cruel serpents; eagles; trees; crooked birds; Vidyādhara; the clouds moving across the sky; ³³⁹fasting living beings and those engaging in sinful acts: I offer this water for their welfare.”

³⁴⁰Devotedly 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. ³⁴¹“Sanaka, Sananda, Sanat and Sanātana; Kapila Āsuri and Voḍhu Pañcaśikha—³⁴²may 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, ³⁴³the 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 (*sakalikaraṇa*).

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 pitṛn 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||

- sandhyopāsanataḥ pūrvam kecid devāditarpaṇam |
 15 manyante sakṛd evedaṃ purāṇoktānusārataḥ ||351||

idaṃ tattannāmbhir viśeṣato devāditarpaṇam, tac ca sakṛd eva manyante, na tu sāmā-
 nyaviśeṣābhyam vāradvayam ity arthaḥ | kutaḥ? purāṇāni pādmakaurmādīni taduktā-
 nusārāt ||351||

tathā ca pādme snāne mṛdgrahaṇānantaram—

- 20 evaṃ snātvā tataḥ paścād ācamya suvidhānataḥ |
 utthāya vāsasī śukle śuddhe tu paridhāya vai |
 tatas tu tarpaṇam kuryāt trailokyāpyāyanāya vai ||352||

- tatas tu tarpaṇam kuryād iti sāmānyatas tarpaṇam na syāt, tannirastam eva brahmā-
 ṇam ityādiviśeṣoktiḥ | tathā kaurme 'pi | snātvā santarpayed devān ṛṣiṇ pitṛn gaṇāṃs
 25 tathā | ācamya mantravan nityam punar ācamya vāgyataḥ || sammārjya mantrair ātmā-
 nam kuśaiḥ sodakabindubhiḥ | āpohiṣṭhā vyāhṛtibhiḥ sāvitryā varuṇaiḥ 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 -vāṅchinaḥ 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 || pitṛn] V2 pitṛ- 26 sodakabindubhiḥ] B2 [...]

^{344–345}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. ^{346–347}“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!”

³⁴⁸Holding Kuśa grass in the hand one should then solemnly offer libation to one’s own ancestors. ³⁴⁹After 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: ³⁵⁰“Whether related, unrelated or related in another birth, may all those who thirst for our water become fully slaked.”

³⁵¹Following 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):^a

³⁵²After 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,^b

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!”

oṃkāravayāhṛtiyutāṃ gāyatrīm vedamātaram | japtvā jalāñjaliṃ dadyād bhāskaram
prati tanmanāḥ || iti | bhāskaropasthānaṃ ca sandhyopāsanaṃ antaram | athopatiṣṭhed
ādityam udayantaṃ samāhitaḥ ityādinā tatraivoktam asti | evaṃ matabhedāḥ śākhā-
dibhedenoktaḥ ||352||

5 ata eva śrīrāmārcanacandrikāyām—

niṣpīḍayitvā vastraṃ tu paścāt sandhyāṃ samācaret |
anyathā kurute yas tu snānaṃ tasyāphalaṃ bhavet ||353||

niṣpīḍayitvety āraṇyaṃ 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-
straṃ iti ||354||

atha snānādau sadbhāvāpekṣā

15 kāśikhaṇḍe—

api sarvanadītoyair mṛtkūṭaiś cātha gomayaiḥ |
āpātaṃ ācarec chaucāṃ bhāvaduṣṭo na śuddhibhāk ||355||
naktāṃ dinaṃ nimajjyāpsu kaivartāḥ kim u pāvanāḥ |
śataśo 'pi tathā snātā na śuddhā bhāvadūṣitāḥ ||356||

20 āpātaṃ maraṇaparyantaṃ ācarann api, bhāvaduṣṭo nāstika ity arthaḥ ||355||

pādme vaiśākhamaḥātmye śrīnāradāmbaṛīśaṣaṃvāde—

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 āpātaṃ ... 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):

³⁵³After 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):

³⁵⁴The 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 Kāśīkhaṇḍa (Skanda Purāṇa 4.35.64, 140):

³⁵⁵A 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. ³⁵⁶Fishermen 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
 deśe '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 kirtis ca sa tīrthaphalam āpnuyāt ||359||

yasyeti | hastādisaṃyamena tīrthe pāpānutpatteḥ vidyādinā ca śraddhāviśeṣādyutpat-
 ter yathoktaphalalābhaḥ 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 siktaṃ] 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 matśraddha- 16 śrī] R1 deest || bhagavad] B3 Od Edd ante śrī-

³⁵⁷A 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.

³⁵⁸Even 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 (–):

³⁵⁹One 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.

³⁶⁰The 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 svadharmaṃ vaktum arhati ||1||

etādṛśasnānād api śrībhagavannāmasevanam eva paramaśodhanam ity abhipretya
tena cānadhikāriṇo 'py ātmano bhagavaddharmalikhane yogyatām sambhāvayan
5 likhati snātveti | śrīkṛṣṇacaitanyeti nāmaiva tīrthottamaṃ, tasmin sakṛd api snātvā
kadācit tatsevitvety arthaḥ | nityāśuciḥ jātyādinā paramāpavitro 'pi janaḥ śucigaṇaśre-
ṣṭhaḥ san vaktum arhati pravacanayogyo bhavatīty arthaḥ ||1||

atha svagr̥ham āgacched ādau natveṣṭadevatām |
gurūn jyeṣṭhāṃś ca puṣpaidhaḥkuśāmbhodhāraketarān ||2||

10 edhaḥ kāṣṭham | puṣpādīnāṃ dhārakebhya itarān anyān | tathā ca bṛhannārādiye sadā-
cāraprasaṅge | tathā snānaṃ prakurvantaṃ samitpuṣpadharaṃ tathā | udapātradha-
raṃ caiva bhujaṃtāṃ nābhivādayet || iti ||2||

tathā ca nṛsiṃhapurāṇe—

jale devaṃ namaskṛtya tato gacched gr̥haṃ pumān |
15 pauraṣeṇa tu sūktena tato viṣṇuṃ samarcayet ||3||

atha śrībhagavanmandirasamskāraḥ

mandiraṃ mārjayed viṣṇor vidhāyācamanādikam |
kṛṣṇaṃ paśyan kīrtayaṃś ca dāsyenātmānam arpayet ||4||
śuddhaṃ gomayam ādāya tato mṛtsnāṃ jalaṃ tathā |
20 bhaktyā tat parito limped abhyukṣec ca tadaṅganam ||5||

2 sva] V1 R2 sad- : V2 R1 R3 Pa Va B3 sa- || arhati] R3 arhasi 3 śrī] V1 V2 deest || sevanam] B1
-śraṇaṃ || abhipretya] B1 ins. āha 4 yogyatām] 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 -puṣpāharaṃ 13 ca] Pa B2 deest || nṛsiṃha] R3 B3 Edd śrī- 15 viṣṇuṃ] V1 ins. ca
18 kṛṣṇaṃ] Va² l.m. || arpayet] R1 B2 arpayan

Chapter Four: On the Ornaments of the Vaiṣṇava

¹Having 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 Svadharma.

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.

²Now 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 Brhannāradiya 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.”^a

As also in the Nṛsiṃha Purāṇa (58.92cd–93ab):^b

³Having bowed to the god in the water, he should go home and then worship Viṣṇu with the Puruṣa hymn.^c

Cleaning the Lord's Temple

⁴After 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. ⁵Bringing pure cow dung, clay and water, one should devotedly smear it all around and sprinkle its yard as well.

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 śrīmadambarīṣopākhyāne—

- 5 sa vai manaḥ kṛṣṇapadāravindayor
vacāṃsi vaikunṭhaguṇānuvarṇane
karau harer mandiramārjanādiṣu
śrutiṃ cakārācyutasatkathodaye ||6||

ādiśabdena upalepanādini | śrutiṃ śrotram acyutasya satkathānām udaye śravaṇe prā-
durbhāve vā cakāra ||6||

ekādaśaskandhe ca śrībhagavaduddhavaṣṇvāde bhagavaddharmakathane—

- 10 sammārjanopalepābhyāṃ sekamaṇḍalavartanaiḥ |
gṛhaśuśrūṣaṇaṃ mahyaṃ dāsavad yad amāyayā ||7||

sammārjanaṃ rajaso 'pākaraṇam | upalepaḥ gomayodakādibhir ālepanam | sekaḥ tair
eva prokṣaṇam | maṇḍalavartanaṃ sarvatobhadrādiracanam | mahyaṃ mama gṛhaśu-
śrūṣaṇam ālayasaṃskāraḥ ||7||

- 15 *atha tatra sammārjanamāhātmyam*

nṛsiṃhapurāṇe—

narasimhagrhe nityaṃ yaḥ sammārjanam ācaret |
samastapāpanirmukto viṣṇuloke sa modate ||8||

śrīviṣṇudharmottare—

- 20 sammārjanaṃ tu yaḥ kuryāt puruṣaḥ keśavālaye |
rajastamobhyāṃ nirmuktaḥ sa bhaven nātra saṃśayaḥ ||9||
pāṇśūnāṃ 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):^a

⁶He engaged his mind in the lotus feet of Kṛṣṇa,
his words in describing the qualities of Vaikuṇṭha,
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):

⁷One should attend to my house like a servant, free from deceit, by cleaning, smearing and moistening and by drawing Maṇḍalas.

Cleaning means removing dust and *smearing* plastering with cow dung, water and so on. *Moistening* means sprinkling with it. *Drawing Maṇḍalas* 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):^b

⁸One who regularly cleans the house of Narasiṃha is freed from all sins and delights in the world of Viṣṇu.

In the Viṣṇudharmottara Purāṇa (–):

⁹That man who cleans the abode of Keśava is cleansed from Rajas and Tamas—there is no doubt about it. ¹⁰O 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 |
tāvadvarṣasahasrāṇi śākadvīpe mahīyate ||11||

5 yāvatkāni prahārāṇi napuṃsakatvam ārṣam | yāvataḥ sammārjanyā prahārān, bhūmeḥ
sammārjane, he bhūmīti prṥthak padaṃ vā ||11||

jāyate mama bhaktaś ca sarvadharmasamanvitaḥ |
śucir bhāgavataḥ śuddho hy aparādhavivarjitaḥ ||12||
tato bhuktvā sarvabhogāṃs tīrtvā saṃsārasāgaram |
10 śākadvīpāt paribhraṣṭaḥ svargalokaṃ sa gacchati ||13||
nandanam 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 gr̥hya vai bhūmiṃ mama veśmopalepayet |
yāvatas tu padāṃs tatra samantād upalepayet |
tāvad varṣasahasrāṇi madbhakto jāyate tathā ||15||

gr̥hya gr̥hītvā | 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 (–):^a

¹¹One will be honoured in Śākadvīpa^b 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.^c [...] The word earth can also be analyzed as a separate word, meaning “O earth!”^d

¹²One is also born as my devotee, endowed with all virtues, clean, a pure Bhāgavata, free from all offences. ¹³Then, having enjoyed all pleasures, one will cross over the ocean of birth and death, and after falling from Śākadvīpa, one will go to heaven. ¹⁴Dwelling 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:^e

¹⁵One 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.

¹⁶And one who brings cow dung from close by or far away will be honoured in heaven for each step he takes. ¹⁷Having 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||

niṣkalaṃ 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 samvama 7 goyonyā] R2 goyonyāṃ || goyonyā vipramucyate]
R1 goyonyātipramucyate : R3 yogonyās tu vimucyate 8 viśeṣeṇa] V1² i.m. || ca] V1² 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,^a he will become a virtuous king and then be born as my devotee, expert in all the scriptures.¹⁸ And when I see someone of fixed vows who smears the ground with cow dung, I am pleased with that plastering.¹⁹ 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.

²⁰O fortunate one, listen to the truth of the full merit of one who gives water for plastering the ground of my place! ²¹Beautiful one, he will be honoured in heaven for as many thousands of years as there are drops of water in the plastering. ²²O earth, he will be honoured in Krauñcadvīpa^b for as many thousands of years as there are drops in the water. ²³After 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.

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—

- kr̥tvopalepanam 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 tyājyam teṣām kulatrayam ||27||

upalepakasya pāpakṣayādikaṁ kiṁ vācyam? tasya sambandhinām api tathaiva syād iti
 likhati sammārjanam iti | kulatrayam pītṛkulaṁ mātṛkulaṁ bhāryākulaṁ ceti ||27||

athābhyaṅgaṇamāhātmyam

- 15 viṣṇudharmottare—

abhyukṣaṇam tu yaḥ kuryāt pānīyena surālaye |
 sa śāntatāpo bhavati nātra kāryā vicāraṇā ||28||
 abhyukṣaṇam 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* : Va² *i.m.* 1–5 śrī ... naraḥ] R2 *deest* 2 naras ... āyatane] B2 mandīras tv āyane || āyatane] Pa ādādate 3 lokān ayatnād] Pa lokād yatnād || ayatnād] B2 prayatnād : Va² 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 abhyukṣaṇam ... 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.* (vāruṇalokaṁ bhunakti)

In the Viṣṇudharmottara Purāṇa (–):

²⁴That man who regularly plasters the dwelling of Viṣṇu with cow dung will easily go to auspicious worlds. ²⁵O 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):^a

²⁶One 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 (–):^b

²⁷Stay 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 (–):^c

²⁸One who sprinkles water in the abode of a god stills his afflictions—do not doubt this. ²⁹The 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 soj्ज्जvalāṅgaṃ mudānvitah ||31||

raṅgaṃ vividhavarṇacitraṃ padmādi ca | yad vā, raṅgair vicitravarṇacūrṇair yat pad-
mādi tena śobhitam | ādiśabdena svastikādi | ujjvalāni śobhanāni aṅgāni bhittiprākā-
rādīni tatsahitaṃ ca kuryāt | āṅgāny api vibhūṣayed ity arthaḥ | kriyāviśeṣaṇaṃ vā,
tathāpi sa evārthaḥ ||31||

10 *atha maṇḍalamāhātmyam*

skandapurāṇe kārttikaprasaṅge—

- 15 agamyagamane pāpam abhakṣyasya 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 sarvatobhadrādi | keśavāgrato maṇḍalaṃ karotīti śeṣaḥ | kuruta iti pūrve-
ṇaivānuṣaṅgaḥ ||33–35||

- 25 gr̥hītvā gomayaṃ yā tu maṇḍalaṃ keśavāgrataḥ |
bhartur viyogaṃ nāpnoti santateś ca dhanasya ca ||36||
prāṅgaṇaṃ varṇakopetaṃ svastikaiś ca samanvitam |
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 mudānvitah] 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] V1²
i.m. 22 gr̥hītvā ... keśavāgrataḥ] V1² *i.m.* || gomayaṃ] B2 maṇḍalaṃ || maṇḍalaṃ] B2 goma-
yaṃ 25 devadevasya kurute] V2 B2 B3 Edd devasya kurute yā (B3 Edd yas) tu

³⁰Skilfully one should draw Sarvatobhadras, lotuses, Svastikas and so on, and then decorate the temple of Hari variously.

This is mentioned in the Narasiṃha Purāṇa (–):^a

³¹By 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 (–):^b

³²All 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. ³³One 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. ³⁴But one who makes a beautiful Svastika in front of the Śālagrāma stone, especially in the month of Kārttika, purifies seven generations of the family. ³⁵That 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. [...]

³⁶She who fetches cow dung and makes a Maṇḍala in front of Keśava will never be separated from her husband, children or wealth. ³⁷One 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.

nāradiye—

mṛdā dhātuvikārair vā varṇakair gomayena vā |
upalepanakṛd yas tu naro vaimāniko bhavet ||38||

upalepanaṃ maṇḍalādikaṃ karotīti tathā saḥ ||38||

5 haribhaktisudhodaye ca—

upalipyālayaṃ viṣṇoś citrayitvātha varṇakaiḥ |
viṣṇuloke tu tatrasthaiḥ saspr̥haṃ vīkṣyate sukhī ||39||

atha svastikalakṣaṇam

āgame—

10 vidiggatacatuṣkāṇi bhittvā ṣoḍaśadhā sudhīḥ |
mārjayet svastikākāraṃ śvetapītāruṇāsitaiḥ ||40||

tatra ca pañcarātravacanam—

15 rajāṃsi pañcavarṇāni maṇḍalārthaṃ hi kārayet |
śālitaṇḍulacūrṇena śuklaṃ vā yavasambhavam ||41||
raktaṃ kuṃkumasindūragairikādisamudbhavam |
haritālodbhavaṃ pītaṃ rajanīsambhavaṃ kvacit |
kṛṣṇaṃ dagdhair hariyavair haripītair vimiśritaiḥ ||42||

śvetādivarṇais cūrṇaiḥ hariyavaiḥ haridvarṇayavair dagdhaiḥ kṛṣṇavarṇaṃ syāt, tac ca
pītair vimiśritaṃ haridvarṇaṃ syād ity arthaḥ | evaṃ varṇapañcakam uktam ||40–42||

2 vā] R2 Va ca || vā] R1 Pa ca 5 ca] Od *deest* 6 varṇakaiḥ] V1 karṇakaiḥ 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 kṛṣṇaṃ] 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.* (haridvarṇaṃ bhavati) 18 hari] Edd harid-

In the Nārada Purāṇa (–):

³⁸That 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):

³⁹The 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:^a

⁴⁰Having 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.^b

About this, there is also a statement in the Pañcarātra:^c

⁴¹For Maṇḍalas, one should make use of dyes of five colour: white using rice powder or that of barley; ⁴²red, 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.^d 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 kṛṣṇavimīṣitaṃ* which makes better sense.

atha tatra dhvajapatākādyāropanam

tato dhvajapatākādi vinyasya harimandire |
vicitraṃ bhūṣayet tac ca bhagavadbhaktimān naraḥ ||43||

tat harimandiraṃ ca vicitraṃ yathā syāt tathā bhūṣayet ||43||

5 *atha dhvajāropanamāhātmyam*

skandapurāṇe dvārakāmāhātmye śrīmārkaṇḍeyendradyumnasamvāde—

dhvajam āropayed yas tu prāsādupari bhaktiṭaḥ |
tasya brahmapade vāsaḥ kṛḍate brahmaṇā saha ||44||

bṛhannāradiye—

10 yaḥ kuryād viṣṇubhavane dhvajāropanam uttamam |
sampūjyate viriñcyādyaiḥ 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||

evaṃ bṛhannāradiye khyātaṃ yac cānyad adbhutam |
20 dhvajāropanamāhātmyam tad draṣṭavyam ihākhilam ||49||

1–3 atha ... naraḥ] Od om. 1 āropanam] R1 -āropanavidhiḥ 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 viriñcyādyaiḥ] 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

⁴³Then 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):^a

⁴⁴One 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):

⁴⁵One 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):^b

⁴⁶Best 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. ⁴⁷One 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. ⁴⁸Even the virtuous people who simply see the raised flag and delight in it are immediately freed from millions of minor sins.

⁴⁹Now, whatever else of the wonderful greatness of hoisting the flag that is explained in the Bṛhannāradiya Purāṇa should be considered in its entirety here.^c

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 patākāropanamāhātmyam

dvārakāmāhātmye tatraiva—

kṛṣṇālayaṃ yaḥ kurute patākābhiś ca śobhitam |
sadaiva tasya loke tu vāsas 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 vandanamālākadalīstambhāropanamāhātmyam*

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 dvābhyāṃ | 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 ... vāsas] Od gl. (kṛṣṇa-
sya loke vāsaḥ syāt) || cānyataḥ] R1 vānyataḥ 7 dvijaḥ] B1 B3 Od dvijāḥ 8 yathā] R1
tathā || tu] V1² 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. (surāḥśreṣṭhaiḥ) 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 (–):

⁵⁰One who adorns Kṛṣṇa's dwelling with banners will always dwell in his abode and nowhere else.

In the Viṣṇudharmottara Purāṇa (3.341.57–58):

⁵¹That Brāhmaṇa who donates a beautiful banner to the dwelling of Keśava attains the world of Vāyu for many years. ⁵²As long as it flutters in the wind above the house of Keśava 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):^a

⁵³O 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. ⁵⁴The 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

⁵⁵Whatever 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 *dhūpaṃ candanamālām*. 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 taijāsādipātrāṇām*

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 cokaṭaṃ 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 |
kāmśyāyastāmraityāni 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):

⁵⁶Kṛṣṇa'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):^a

⁵⁷Purification 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):

⁵⁸That 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 (–):^b

⁵⁹Those made of gold, silver, conch, stone, pearls, bell metal, iron, copper, brass or tin ⁶⁰are purified by water alone when unsmeared. 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 1100–1130, 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 pātrāṇi śeṣaḥ | raityāni pittalaracitāni | nirlepāṇy
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 |
nopayujñita 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 tāmṛāyaḥkāmṣyaraityānāṃ trapuṇaḥ śisakasya ca |
śaucam yathārham kartavyam kṣārāmlodakavāribhiḥ ||64||

yathārham malāpagamānusāreṇety arthaḥ | amlodakam jambīrādirasaḥ | tatāmloda-
kena tāmṛasya | kṣāreṇetaresāṃ vāriṇā tu tattatsamuditenobhayeṣāṃ eveti jñeyam |
yathārham ity ukteḥ ||64||

20 śaṅkhaḥ—

amlodakena tāmṛasya śisasya trapuṇas tathā |
kṣāreṇa śuddhiṃ kāmṣyasya lauhasya ca vinirdiśet ||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 samuditenō] B1 -samacitenō : B3 -samuccitenō- 21 śisasya
trapuṇas] Od trapuṣiṣasya vai || trapuṇas] R1 tripuṇas 22 kṣāreṇa ... vinirdiśet] R2 *deest* : R2²
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. [...] *Unsmear*ed 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.^a The same applies in all the cases below as well. *Threefold* means three times. [...]

⁶¹Very contaminated vessels should not be used for Hari again after they have been purified but be set down for oneself instead. ⁶²Once they have been cleaned, very contaminated vessels should be used for hospitality or be exchanged for some other work for the Master. ⁶³In 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):^b

⁶⁴Copper, 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):^c

⁶⁵Copper, 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 (*yathārhaṃ lepamalādyapakarṣānusāreṇa kṣāro bhasma, amlodakaṃ jambīrādīrasaḥ, amlodakaṃ tāmraṛāṭyānāṃ 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 |
triḥsaptaṃmārjanāc chuddhir na tu kāmśyasya tāpanam ||66||

- 5 etac ca sarvaṃ svalpopahativīṣayakam | atyantopahatau śuddhiṃ likhati sūtiketi tri-
bhiḥ | sūtikā navaprasūtā ajātaśaucā | yad vā, prasavakārayitrī, taducchiṣṭasya taduc-
chiṣṭasprṣṭasya, tayā vā yatra bhuktaṃ tasya bhāṇḍasya taijasapātrasya, tatprakaraṇāt |
ādiśabdāt śoṇitādi | triḥsapta ekaviṃśativārān mārjanād ity arthaḥ | kecid āhuḥ saptab-
hir yavagodhūmakalāyāmāśādicūrṇaiḥ 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—

sūtikāśavaviṇmūtrarajasvalahatāni ca |
prakṣeptavyāni tāny agnau yac ca yāvat sahed api ||68||

2–3 kiṃ ... ca] R2 *deest* : R2² *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:

⁶⁶A 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.^a *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.^b

And elsewhere:

⁶⁷Copper 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 (–):^c

⁶⁸And 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 | rajaḥsvalēty ākārābhāva ārṣaḥ | sūtikādibhir hatāny upa-
hatāni | tatra sūtikārajaḥsvalopahatatvaṃ tattaducchiṣṭasparśāt | tatra tadbhojanād vā
| sāveti dantyādipāṭhe āsavo madyam | yāvad iti yāvantaṃ agniṃ kālāṃ vā yad dravyaṃ
saheta, tāvaty agnau tāvantaṃ vā kālāṃ 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 |
mṛṇmayānāṃ tu pātrānāṃ dahanāc chuddhir iṣyate ||70||

10 nyūnādhikatayā likhitaṃ tat tat sarvaṃ devaloktyā saṃvādayati lauhānām iti | suvar-
ṇādīnāṃ dhātūnāṃ tanmayapātrānām ity arthaḥ | atyantopahatau dahanāt | anyathā
ca bhasmādinety arthaḥ | evam agre 'pi jñeyam | khananaṃ bhūmim khātvā doṣā-
nusāreṇa saptāhādikālāṃ tasyāṃ nikṣepaṇaṃ tasmāt | śailānāṃ śailādinirmittānāṃ,
dahanāt punaḥ pākāt | tathā ca yājñavalkyaḥ | punaḥ pākān mahimayam iti ||69||

15 manuḥ—

madyair mūtraiḥ purīṣair 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 tasyāṃ] 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 saṃsprṣya || 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.^a *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 (–):^b

⁶⁹Metal items are purified by heating, by ashes or by cow dung; stone items by heating, burying or by water. ⁷⁰Wooden 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):^c

⁷¹When 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.^d

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.

vṛddhaśātātapaḥ—

saṃhatānām tu pātrāṇām yad ekam upahanyate |
tasyaivam śodhanam proktaṃ sāmānyam dravyasuddhikṛt ||72||

- 5 saṃhatānām anyonyam militvā saṅghaśaḥ sthitānām | tasyaiva tat likhitaṃ śodhanam
proktaṃ, na tu tena sprṣṭānām anyeṣām ity arthaḥ | pāṭhāntare sāmānyam samānaika-
dravyaviṣayakam śodhanam dravyāṇām sarveṣām evānyeṣām śuddhikṛd ity arthaḥ | ata
evoktaṃ śātātapenaiva | āsuciṃ saṃsprṣed yas tu eka eva sa duṣyati | taṃ sprṣṭvānyo
na duṣyet tu sarvadravyeṣv ayam vidhiḥ || iti ||72||

atha vastrādīnām

- 10 tatra śaṅkhaḥ—

- tāntavam malinam pūrvam adbhīḥ kṣāraiś ca śodhayet |
aṃśubhīḥ śoṣayitvā vā vāyunā vā samāharet ||73||
ūrṇāpaṭṭāṃśukakṣaumaḍukūlāvikacarmanām |
alpāśauce bhavec chuddhīḥ śoṣaṇaprokṣaṇādibhīḥ ||74||
15 tāny evāmedhyalīptāni nenijyād gaurasarṣapaiḥ |
dhānyakalkaiḥ parṇakalkai rasaiś ca phalavalkalaiḥ ||75||
tulikādyupadhānāni puṣparatnāmbarāṇi ca |
śodhayitvātape kiñcit karair unmārjayen muhuḥ ||76||
paścāc ca vāriṇā prokṣya śucīty evam udāharet |
20 tāny apy atimalāktāni yathāvat pariśodhayet ||77||

tāntavam kārpaśikasūtranirmitam vastrādy aṃśubhīḥ sūryaraśmibhīḥ vāyunā vā
śoṣayitvā śuṣkam kṛtvā, ūrṇāṃśukāvikayoḥ paśuromabhedena dravyabhedena vā

1 vṛddha] B2 *deest* 8 dravyeṣv] V1 B3 -dravye 'py 9 vastrādīnām] Edd *add.* saṃskāraḥ
10 tatra śaṅkhaḥ] Od *deest* 11 tāntavam] Od *gl.* (kārpaśasūtranirmitam vastrādi) || pūrvam]
Od *gl.* (prathamataḥ) 12 śoṣayitvā] V2 R1 R3 Va Pa B1 B3 Od śodhayitvā 13 kṣauma] Od *gl.*
(kauṣeyavastra) || āvika] 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) || puṣparatnāmbarāṇi] 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 (–):^a

⁷²But 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.^b 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 (–):^c “Only one that touches impurity is contaminated; another one who touches that is not contaminated. This is the rule for all items.”^d

Clothes and so on

Śaṅkha (–):^e

⁷³Woven 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. ⁷⁴When only lightly contaminated, wool, silk, muslin, linen, bark fibre cloth, sheep wool and skins are cleansed by drying, sprinkling and so on. ⁷⁵When 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. ⁷⁶Wagtail and other cushions and garments of flowers and gems should be dried in the sun and then again rubbed a little with the hand, ⁷⁷after 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 (*taṣyaikaṣya bhaved 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 satyām śoṣaṇaṃ sūryāṃśuvātādinā nenijyāt śodhayet |
phalavalkalais tajjair ity arthaḥ | puṣparatnāmbārāṇi citrapuṣpamayāmbārāṇi svarṇa-
rasaratnakhacitāmbārāṇi cety arthaḥ ||73–76||

śātātapaḥ—

- 5 kusumbhakumkumāraktās 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 kṣaumānāṃ gaurasarsapaiḥ ||79||

vālānāṃ cāmārāṇāṃ | asthi śaṅkhādi | dantaḥ hastyādeḥ ||79||

śaṅkhaḥ—

- 15 siddhārthakānāṃ kalkena dantaśṛṅgamayasya ca |
govālaiḥ phalapātrāṇāṃ asthnāṃ syāc chṛṅgavat tathā ||80||

phalapātrāṇāṃ nārikelāḍipātrāṇāṃ, asthnāṃ śaṅkhādināṃ | śṛṅgavad iti sarśapāṇāṃ
kalkenety arthaḥ ||80||

kiṃ ca—

- 20 niryāsānāṃ guḍānāṃ ca lavaṇānāṃ tathaiva ca |
kusumbhakusumānāṃ ca ūṇākārpāsayos tathā |
prokṣaṇāt kathitā śuddhir ity āha bhagavān yamaḥ ||81||

niryāsānāṃ hiṅgvādināṃ ||81||

3 rasa] Edd *deest* || cety] B₃ ity 5 lākṣārasena] Od *gl.* (gārātā?) 7 kusumbhena] B₂ sukum-
bhena || vā ... raktāḥ] V₂ B₂ B₃ cāraktāḥ 7–8 caṇḍālenānyenāpy] V₁ V₂ caṇḍālenānye 'py
10 vālānāṃ] Od *gl.* (vālānāṃ kambalānāṃ) 12 dantaḥ] B₃ dantaṃ 15 govālaiḥ] Od gorasaiḥ
16 nāri ... pātrāṇāṃ] B₃ *deest* || kelādi] B₁ *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.^a [...] *Garments of flowers and gems* refer to garments made of painted flowers and garments beautified with gold paint and gems.

Śātātapa (–):

⁷⁸Even 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 (–):^b

⁷⁹The 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):^c

⁸⁰And 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):^d

⁸¹Sprinkling 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 dhānyavāśasām |
 prakṣālanena svalpānāṃ 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 vidāritaveṇuvetradalanirmitānāṃ | 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 prakṣālanam smṛtam |
 atiduṣṭasya tanmātraṃ tyajec chittvā tu śuddhaye ||86||

tanmātram iti | yāvad atyantaduṣṭaṃ tāvanmātram eva | na tv anyad ity arthaḥ ||86||

viṣṇuḥ—

mṛtparṇatṛṇakāṣṭhānāṃ śvāsthicāṇḍālavāyasaiḥ |
 sparśane vihitam śaucaṃ somasūryāṃśumārutaiḥ ||87||

3 eva] Od evam 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 -carmadyaiḥ 15 śuddhaye]
 Od *gl.* (śuddhinimittaye) 17 viṣṇuḥ] R1 viṣṇupurāṇe

Manu (5.118–119, 122):^a

⁸²Many clothes or much grain is purified by sprinkling with water; a small amount with sprinkling just a little water. ⁸³Skins 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. ⁸⁴Grass, 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):^b

⁸⁵One 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 (–):^c

⁸⁶The 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 (–):

⁸⁷Clay, leaves, grass and wood that have been touched by a dog, bone, a Caṇḍāla 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—

āsanam śayanam yānam nāvaḥ panthās tṛṇāni ca |
mārutārkeṇa śudhyanti pakveṣṭakacitāni ca ||88||

mārutayuktena arkeṇa tadamśunā | pāṭhāntaram spaṣṭam ||88||

5 *atha dhānyādīnām*

tatra baudhāyanaḥ—

vṛihayaḥ prokṣaṇād adbhiḥ śākamūlaphalāni ca |
tanmātrasyāpahārād vā nistuṣṭikaraṇena ca ||89||

śaṅkhaḥ—

10 śraṇam ghṛtatailānām plāvanam gorasasya |
bhāṇḍāni plāvayed adbhiḥ śākamūlaphalāni ca ||90||

śraṇam pacanam | plāvanam eva vivṛṇoty adbhis tattadbhāṇḍāni plāvayetāpsu
nimajjayed ity arthaḥ | ghṛtādīnām api śraṇāsambhave sajātīyadravyaplvānena 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 śraṇam] R1 śraṇam 12 śraṇam] B2 śraṇam || pacanam] B2 paṭhanam : Edd
deest || plāvayetāpsu] Edd pacayet | apsu

Baudhāyana (1.5.62):^a

⁸⁸A 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.^b

Grains and so on

Baudhāyana (–):

⁸⁹Rice, green leafy vegetables, roots and fruits: by sprinkling with water or by removing the contaminated part, and by husking.

Śaṅkha (–):

⁹⁰Ghee 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.^c

a Śuddhikāṇḍa p. 144.

b The reading of padas c and d differ in the printed Baudhāyana Smṛti, which has *śvacan-ḍālapatitasprṣṭam 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 Dharmaśāstra (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 pariplāvyāni cāmbhasā ||
śasyāni vrīhayaś caiva śākamūlaphalāni ca |
tyaktvā tu dūṣitaṃ bhāgaṃ plāvyāny atha jalena tu ||91||

5 dūṣitaṃ bhāgaṃ tyaktveti atyantopahatau ||91||

bṛhaspatiḥ—

tāpanaṃ ghr̥tatailānāṃ plāvanaṃ gorasasya ca |
tanmātraṃ uddhṛtaṃ śudhyet kaṭhinaṃ tu payo dadhi |
avilīnaṃ tathā sarpir vilīnaṃ śrapaṇena tu ||92||

10 tanmātraṃ yāvad upahataṃ tāvanmātraṃ 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 | pāya-
saṃ 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 śuca-
yaḥ sarve iti ||93–94||

20 kiṃ ca manuḥ—

ucchiṣṭena tu saṃspr̥ṣṭo dravyahastaḥ kathaṅcana |
anidhāyaiva tad dravyam ācāntaḥ śucitām iyāt || iti ||95||

1 brāhme] V2 *deest* 2 bhūrīṇi] Od *gl.* (bahutarāni) 3 śasyāni] B2 śālyādi 9 avilīnaṃ]
B2 avilītaṃ : Od *gl.* (niḍaśleṣane) || śrapaṇena] R1 śravaṇena : R2 sarpanena: B2 drapaṇena : Od
plāvanaṇa 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 tathaikṣava- 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 śuddhitām || iyāt] Od *gl.* (tatkaṣaṇāt) || iti] R3 B3 *deest*

In the Brahma Purāṇa (–):^a

⁹¹Large 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 (–):^b

⁹²Ghee 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:^c

⁹³When there is a fault of location, one should pour a liquid from that container to another. ⁹⁴Ghee, 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:^d “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):

⁹⁵A 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 Śātātāpa 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 smṛtiśāstrataḥ |
apekṣyā vaiṣṇavair jñeyās tattadvistāraṇair alam ||96||

- 5 śucitām iyāt dravyaṃ cātrāṇnavyatiriktaṃ jñeyaṃ, sadācārāt | annaviṣaye cōktaṃ āpa-
stambena | kṛtvā mūtraṃ puriṣāṃ ca dravyahastaḥ kathaṇcana | bhūmāv annaṃ prati-
5 ṣṭhāpya kṛtvā snānaṃ yathāvidhi || tatsaṃyogāt tu pakvānnaṃ upasprṣya tataḥ śuci ||
iti | bṛhaspatinā ca | śaucaṃ tu kuryāt prathamam pādaḥ prakṣālayet tataḥ | upasprṣya
tad abhyukṣya gṛhītaṃ śucitām iyāt || iti | yady api bhagavaddravyeṣu tattadupaghāto
na ghaṭate, tathāpi bhagavadarthatattaddravyārpaṇāpekṣayā, kiṃ vā bhramapramā-
dādinā tattadupaghātasambhāvanayā tattacchuddhir likhiteti dik | vaiṣṇavair apek-
10 śās cet, tarhi smṛtiśāstreḥbhyo jñeyāḥ | tīrthe vivāhe yātrāyām saṅgrāme deśaviplave
| nagaragrāmadāhe ca sprṣṭāsprṣṭir na duṣyati || gokule kandaśālāyām tailayantrek-
ṣyantrayoḥ | amīmāṃsyāni śaucāni strīṣu bālātūreṣu 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 chrītulasīm puṣpādi ca yathoditam ||97||

puṣpam ādiśabdena patrāṅkurādi | yathoditaṃ tatra niṣiddhavarjanādyanusāreṇety
arthaḥ ||97||

20 *yac ca hārītavacanam—*

1–2 anye ... alam] Pa² *i.m.* 1 pi] Od tu || vidhayo dravyāṇām] B2 *transp.* 2 alam] Od *gl.* (vyar-
tham) 3 cātrāṇna] B3 cātrāṇnādi- : Edd cāṇḍālāṇna- 5 śuci] Edd śuciḥ 9–10 apekṣāś] B3
apekṣyāś 11 nagara] B1 nagare || kanda] V1 B3 kuṇḍa- 13 tatra] V2 atra 15 āharaṇam] B2
add. 3 16 mahā] V1² *i.m.* || tu] R1 B2 ca 17 yathoditam] R1 B3 yathocitam 19 arthaḥ] B2
add. śrīśrīrādhākṣṇaṣaraṇam 20 yac] Od tac

⁹⁶Also 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 (–):^a “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,”^b “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,”^c 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

⁹⁷Now, 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 (–):^d

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 madhyāhnaśnānaviśayaṃ, yata uktaṃ pādme vaiśākhamāhātmye—

5 asnātvā tulasīṃ chittvā devārthe pitṛkarmaṇi |
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 tulasīśritair jalaiḥ |
pūrṇe pātre samastāni tīrthāny āvāhayet kṛtī ||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 nandini sitā mālini ca mahāpagā |

1 kecit] Va kiṃ tu 2 bhavati] Od bhavatu 3 snāna] R1 R2 Pa Od *deest* : Od² *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

⁹⁸Whichever 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):^a

⁹⁹All 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.^b

Rules for Bathing at Home

¹⁰⁰One 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.

¹⁰¹Then, 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:^c

¹⁰²Ganges! Yamunā! Godāvarī! Sarasvatī! Narmadā! Sindhu! Kāverī! Please enter this water.

¹⁰³Alternatively, 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:^d

¹⁰⁴Nalinī (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 bhogavatī jāhnavī tridaśeśvarī ||104||

padmapurāṇe ca vaiśākhamāhātmye—

5 nandinīty eva te nāma vedeṣu nalinīti ca |
dakṣā prthvī ca vihaḡā viśvanāthā śivāmṛtā ||105||
vidyādhari mahādevī tathā lokaprasādanī |
kṣemāvatī jāhnavī ca śāntā śāntipradāyini || iti ||106||

athācamya guruṃ smṛtvānujñāṃ prārthya ca pūrvavat |
kṛṣṇapādābjato gaṅgāṃ patantīm mūrdhni cintayet ||107||

10 pūrvavad iti devadeva jagannāthety anujñāṃ prārthyety arthaḥ ||107||

tathā cokaṃ śrīnārada pañcarātre—

svasthitaṃ puṇḍarikākṣaṃ mantra mūrtiṃ prabhuṃ smaret |
anantādityasaṅkāśaṃ vāsudevaṃ caturbhujam ||108||
śaṅkhacakraḡadāpadmadharaṃ pītāmbarāvṛtam |
15 śyāmalaṃ śāntavadaṇaṃ prasannaṃ varadekṣaṇam ||109||
divyacandanaliptāṅgaṃ cāruhāsamukhāmbujam |
anekaratna sañchinnaḡvalanmakarakuṇḡdalam ||110||
vanamālāparivṛtaṃ nārada dibhir arcitam |
keyūra valayopetaṃ suvarṇamukutaḡjjvalam |
20 sarvāṅgasundaraṃ devaṃ sarvābharaṇabhūṣitam ||111||
tatpādapaṅkajād dhārāṃ nipatantiṃ svamūrdhani |
cintayed brahmarandhreṇa praviśantiṃ svakāṃ tanum |

1 ārghya] B3 a.c. -ābja- || gāminī] Od add. tato gaṅgādikam | 3 padmapurāṇe] R2 pādme || ca] R2 B2 Od deest 4 vedeṣu] Va B3 p.c. Od deveṣu 5 dakṣā] B2 vṛkṣā : Od² l.m. buddhā || vihaḡā] B2 subhagā || viśvanāthā] Od² l.m. viśvakāyā || nāthā] B2 -kāyā 6 prasādanī] B2 -prasādinī 7 kṣemāvatī] B3 kṣamāvatī || kṣemāvatī ... ca] B2 kṣamā ca jāhnavī caiva || ca] B1 vā || iti] R1 B3 deest : B2 Od add. ca 9 kṛṣṇa] Od viṣṇu- 10 prārthyety] B1 prārthya || arthaḥ] B1 deest 11 śrī] B2 deest || pañcarātre] R3 B1 B3 add. gautamīye ca 12 mantra] B2 mantraṃ 15 prasannaṃ] Pa B3 Od prasanna- || varadekṣaṇam] R3 vadanekṣaṇam 17 sañchinna] V2 -sañchinnaṃ 18 pari] V1² l.m. 21 paṅkajād] R1 Pa -paṅkajā- 22 svakāṃ] B2 svakīm

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):

¹⁰⁵In the Vedas, your names are Nandinī, Nalinī, Dakṣā (Competent), Pṛthvī (Earth), Vihagā (Sky-goer), Viśvanāthā (Mistress of the world), Śivāmṛtā (Auspicious nectar),^a ¹⁰⁶Vidyādhari (Possessed of knowledge), Mahādevī (Great goddess), Lokaprasādanī (Calmer of the worlds), Kṣemāvatī (Bearing peace), Jāhnavī, Śāntā (Peaceful) and Śāntapradāyini (Awarder of peace).^b

¹⁰⁷Now, 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:^c

¹⁰⁸One should remember the self-existent, lotus-eyed Lord Vāsudeva, whose form is made of mantra, brilliant like unlimited suns, four-armed, ¹⁰⁹carrying a conch, disc, club and lotus, wrapped in yellow clothing, dark, of peaceful appearance, gracious, whose glance awards benedictions, ¹¹⁰whose body is anointed with divine sandalwood paste, whose lotus face is sweetly smiling, whose glittering Makara-shaped earrings are pierced with innumerable gems, ¹¹¹who is encircled by a garland of forest flowers, who is worshipped by Nārada and others, who wears bracelets and

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 sphaṭikopamaḥ |
 idaṃ snānavaraṃ māntrāt sahasram adhikaṃ smṛtam || iti ||113||

5 sakṛn nārāyaṇetyādi vacanāt tatra kīrtayet |
 snānakāle tu tannāma saṃsmarec ca mahāprabhum ||114||

sakṛn nārāyaṇety uktveti | ādiśabdena dhyāyen nārāyaṇaṃ devam ityādi lakṣaṇād vaca-
 nād dhetos tasya nārāyaṇasya nāma kīrtayet ||114||

tathā ca kūrmapurāṇe—

10 āpo nārāyaṇodbhūtās tā evāsyāyanaṃ yataḥ |
 tasmān nārāyaṇaṃ devaṃ snānakāle smared budhaḥ || iti ||115||

snāyād uṣṇodakenāpi śakto 'py āmalakais tathā |
 tilais tailaiś ca saṃvarjya pratiśiddhadināni tu ||116||

15 na kevalaṃ śītodakena, uṣṇodakenāpi | tathāpi na kevalam aśaktaḥ | śakto rogādihīno
 'pity arthaḥ | rogiṇas tu sadaivoṣṇodakena snānam uktaṃ yamena | ādityakiraṇais tap-
 taṃ punaḥ pūtaṃ ca vahninā | asnātam āturasnāne praśastaṃ tu śṛtodakam || iti |
 pratiśiddhadināny agre lekhyāni ||116||

athoṣṇodakasnānam

ṣaṭtriṃśanmate—

20 āpaḥ svabhāvato medhyā viśeṣād agniyogataḥ |
 tena santaḥ praśaṃsanti snānam uṣṇena vāriṇā ||117||

2 virajā] Od *gl.* (vigatarajo jāyate arthāt rajoguṇarahitā) 3 varaṃ] B2 Od -karaṃ || māntrāt]
 R1 mantrān : B2 Od mantram 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 ṣaṭtriṃśanmate] B2 ṣaṭtriṃśate 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!¹¹² 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.¹¹³ Immediately the practitioner becomes spotless like a crystal. This best bathing is known to be a thousand times better than a mantra bath.

¹¹⁴Because 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):^a

¹¹⁵Since water has come from Nārāyaṇa and since it is his abode (ayana), the intelligent one should remember Lord Nārāyaṇa at the time of bathing.

¹¹⁶Even 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 Ṣaṭtriṃśanmata:

¹¹⁷Water 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 snānapalaṃ bhavet || iti ||119||

tat tu kāmyanaimittikaviṣayam | ata evoktaṃ gargeṇa—

kuryān naimittikaṃ snānaṃ śītādbhiḥ kāmyaṃ eva ca |
nityaṃ yādṛcchikaṃ caiva yathārucci samācāret ||120||

- 10 nityasnānaṃ ca yādṛcchikaṃ aniyatam | ato nijarucyanusāreṇa śītābhir uṣṇābhir vād-
bhis tat kuryād ity arthaḥ | yādṛcchikaṃ sukhārthasnanam iti vā ||120||

atha tatra niṣiddhadināni

tatra yamaḥ—

- 15 putrajanmani saṃkrāntau grahaṇe candrasūryayoḥ |
asprśyasparsane 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 śītādbhiḥ] Od *gl.* (śītājalaiḥ) || kāmyaṃ] B2
kāmya 9 yathārucci samācāret] B1 snāyād uṣṇavāriṇā 10 nitya] V2 B2 B3 nityaṃ 11 vā] B3
deest 15 caiva] B2 naiva

And Yama (–):

¹¹⁸Water 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):

¹¹⁹It 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 (–):

¹²⁰In 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 (–):

¹²¹At 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:

¹²²One 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 snānaṁ kurvītāmalakair naraḥ ||123||
 5 saptamyām na spr̥ṣet tailaṁ nīlivastraṁ na dhārayet |
 na cāpy āmalakaiḥ snāyān na kuryāt kalahaṁ naraḥ ||124||

bhṛguḥ—

amām ṣaṣṭhīm saptamīm ca navamīm ca trayodaśīm |
 saṁkrāntau ravivāre ca snānam āmalakais tyajet ||125||

- 10 yājñavalkyaḥ—

dhātṛīphalair amāvasyāsaptamīnavamīṣu ca |
 yaḥ snāyāt tasya hīyante tejaś cāyur dhanam sutāḥ ||126||

atha tilasnānam

tatra bṛhaspatiḥ—

- 15 sarvakālaṁ tilaiḥ snānaṁ punar vyāso 'bravīn muniḥ ||127||

ṣaṭtrimśanmate—

tathā saptamyāmāvasyāsaṁkrāntigrahaṇeṣu ca |
 dhanaputrakalatrārthī tilaspr̥ṣṭam na saṁspr̥ṣet ||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.*
 (jalam)

Bathing with Myrobalan^a

In this connection, Mārkaṇḍeya says (–):^b

¹²³Viṣṇu is pleased by myrobalan, especially on Ekādaśī. A man who desires glory should always bathe with myrobalan. ¹²⁴On Saptamī, one should not touch oil, wear blue clothes, bathe with myrobalan or quarrel.

Bhṛgu (–):^c

¹²⁵On 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 (–):^d

¹²⁶One 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 (–):

¹²⁷Sage Vyāsa also said that one should always bathe with sesame.

In the Ṣaṭtriṃśanmata:

¹²⁸Also, 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 anāyuṣyaṃ caturṣv api ca parvasu ||129||

yogiyājñavalkyaḥ—

- 5 daśamyāṃ tailam asprṣṭvā yaḥ snāyād avicakṣaṇaḥ |
catvāri tasya naśyanti āyuh prajñā yaśo dhanam ||130||

daśamyāṃ asprṣṭeti | tasyāṃ tailasnānasyāvaśyakatoktā ||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 saptamyādaḥ tailatyāgāvaśyakatābhipretā ||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:

¹²⁹Oil is not vivifying on Ṣaṣṭhī or during the four moon festivals.

Yogiyājñavalkya (–):

¹³⁰Four 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.

¹³¹These four abandon one who by mistake anoints himself with oil on the first, the sixth, the new moon day or on an empty day.^a

These four: longevity and so on as mentioned above (4.130).

¹³²One should avoid touching oil on the sixth, seventh, twelfth, fourteenth and fifteenth day and when the sun enters a new sign.^b

And elsewhere:

¹³³Especially on the first, seventh, eighth, ninth, fourteenth day or during the new moon one should not touch oil.^c

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 forth, 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 pakvatailaṃ na duṣyati ||134||

pakvatailaṃ ca kadācid api na doṣāvaham iti pūrvokte 'pavādaṃ likhati snāne veti ||134||

kiṃ ca atrismṛtau—

- 5 tailābhyakto ghr̥tābhyakto viṇmūtre kurute dvijaḥ |
ahorātroṣito bhūtvā pañcagavyena śudhyati || iti ||135||

kṛtatailābhyāṅgas tu viṇmūtrotsargaṃ na kuryād iti prasaṅgāl likhati tailēti | ahorā-
tram uṣita upoṣito bhūtvā pañcagavyapānena śuddho bhavet | pāṭhāntare tu antyaja-
sparśaṃ tadānīm yatnena varjayed iti bhāvaḥ ||135||

- 10 athāṅgam alam uttārya snātvā vidhivad ācaret |
nāsālaghena culukodakenaivāghamarśaṇam ||136||
tato gurvādipādodaiḥ prāgvat kṛtvābhiṣecanam |
kāryo 'bhiṣekaḥ śāṅkhena tulasīmiśritair jalaiḥ ||137||

atha tulasījalābhiṣekamāhatmyam

- 15 gāruḍe—

- mārjayaty abhiṣeke tu tulasīyā vaiṣṇavo naraḥ |
sarvatīrthamayaṃ dehaṃ tatkṣaṇād dvija jāyate ||138||
tulasīdalajasnāne ekādaśyāṃ viśeṣataḥ |
mucyate sarvapāpebhyo yady api brahmahā bhavet ||139||
20 tanmūlamṛttikābhyāṅgaṃ kṛtvā snāti dine dine |
daśāśvamedhābhr̥taṃ labhate snānajaṃ phalam ||140||
tulasīdalasammīśraṃ toyam gaṅgāsamaṃ viduḥ |
yo vahec chirasā nityaṃ dhṛtā bhavati jāhnavī ||141||

2 pakva] V1 pāka- : V2 B2 pākam || ca] V1 *deest* 5 tailābhyakto] B2 *a.c.* tailābhyāṅge || ghr̥-
tābhyakto] B2 *a.c.* ghr̥tābhyāṅge 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 nāsālaghnenodakena ghr̥tvā vaivāgha- || culukodake-
naivāgha] Pa culukodevo naivāgha- 12 gurv ... pādodaiḥ] Od *gl.* (gurvādipādodakaiḥ karaṇaiḥ)
14 tulasī] V1 R1 R3 Pa Va *ante* śrī- 16 abhiṣeke tu] B2 abhiṣekena || naraḥ] B1 janaḥ 17 tat-
kṣaṇād] Od bhakṣaṇād 18 ja] R1 Pa -jala- : Od -je 22–23 tulasī ... jāhnavī] V2 B2 *deest* : V2² *i.m.*
22 dala] R1 Od -jala- || samaṃ] B3 -mayaṃ 23 dhṛtā] R3 dhṛtvā

¹³⁴Whether for bathing or not, the oil from roasted sesame seeds does not pollute.^a

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):

¹³⁵A 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.^b

¹³⁶Then, 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. ¹³⁷Then, 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 (–):^c

¹³⁸O 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. ¹³⁹Even were one the killer of a Brāhmaṇa, by bathing with Tulasī water particularly on Ekādaśī one is freed from all sins. ¹⁴⁰One 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. ¹⁴¹Water 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 puṣpavāṣitam*).
- 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.

tulasīdalasammiśraṃ yas toyaṃ śirasā vahet |
sarvatīrthābhīṣekas tu tena prāpto na saṃśayaḥ || iti ||142||

pādodakaṃ tāmrapātre kṛtvā satulasīdalam |
śaṅkhe kṛtvābhīṣīceta mūlenaiva svamūrdhani ||143||

5 tanmāhātmyaṃ cokaṃ pādme kārttikamāhātmye—

dvārakācakrasaṃyuktaśālagrāmaśilājalam |
śaṅkhe kṛtvā tu nikṣiptaṃ snānārthaṃ tāmraabhājane |
tulasīdalasaṃyuktaṃ brahmahatyāvināśanam || iti ||144||

10 snānaśāṭitareṇaiva vāsasāmbhāṃsi gātrataḥ |
sammārjya vāsasī dadyāt paridhānottarīyake ||145||

snānaśāṭyā itareṇa anyena ||145||

atha vastradhāraṇavidhiḥ

tatrātrih—

15 adhautaṃ kārudhautam 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 || tāmraabhājane] 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-
nottarīyake] Od *gl.* (vastre yugmaṃ paridhāya) 12 vidhiḥ] R3 *add.* 6 13 tatrātrih] R1 tata
śātrih 14 kārū] B2 kaci- || kārudhautam] 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] V1² *l.m.* 18 smṛtaḥ] Edd tathā

it on his head carries Jāhnavī herself. ¹⁴²One who takes water mixed with Tulasī leaves on his head without a doubt attains the result of bathing at all Tīrthas.

¹⁴³One 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 (-):

¹⁴⁴One 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.

¹⁴⁵One 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 (-):^a

¹⁴⁶One 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 (-):^b

¹⁴⁷Wearing 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 snigdhapaṭas tathā |
 dvikaccho 'nuttariyaś ca nagnaś cāvastra eva ca ||148||
 śrautaṃ smārtaṃ tathā karma na nagnaś cintayed api |
 5 mohāt kurvann adho gacchet tad bhaved āsuraṃ kṛtaṃ ||149||
 japahomopavāseṣu dhautavastradharo bhavet |
 alaṅkṛtaḥ śucir maunī śrāddhādaḥ 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 kambalādinām 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 kṛtaṃ] Edd smṛ-
 tam 14 śava] B2 nava- || duṣyati] Od *add.* sahasraromāṇāṃ kambalānām | 15 ūrṇādir] B3
 ūrṇādi- || kambalādinām] 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.

¹⁴⁸Wearing stitched clothes is being naked, wearing a greasy garment is being naked; tucking in twice,^a not wearing an upper cloth and being without garments is being naked. ¹⁴⁹One 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. ¹⁵⁰At recitations, fire sacrifices, fasts, Śrāddhas and so on one should wear clean clothing, be ornamented, clean, silent and restrain one's senses.

Gobhila (–):^b

¹⁵¹Wearing one garment one should not eat nor worship the gods.

In the Trailokyasammohana Pañcarātra:^c

¹⁵²One should always wear white clothes and avoid red ones.

Āṅgiras (44cd–45ab):

¹⁵³That 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.^d

And elsewhere:^e

¹⁵⁴Even cut, stitched or burned, wool is not polluted. Let a man performs 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 Āṅgiras 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||
 5 kākaviṣṭhāsamaṃ hy uktam avidhautaṃ ca yad bhavet |
 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 dhautādhautam 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 piṭhasaṃsthitaḥ ||161||

acchinnā suśobhanā daśā yayos te ||161||

atha pīṭham

bahvṛcapariśiṣṭe—

- 20 yatīnām āsanam śuklaṃ kūrṃakāraṃ 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 gautamīye 15 śuddhe] B3 śukle || ottariyake] Od
gl. (uttariyake yugmavastraṃ ity arthaḥ | liṅgasamavāyanyāyāt dvivacanam iti) 16 sudaśe]
 Pa B3 -sadaśe || śukle] B3 śuddhe || saṃsthitaḥ] B3 -saṃsthitam 17 acchinnā suśobhanā]
 V1 achinnās tu śobhanā || suśobhanā] B3 Edd *ins.* ca || te] B2 *add.* śrīśrīrādhākṣṇaśaraṇam |
 śrīśrīgopālaśaraṇam | śrīśrīgovindaśaraṇam | śrīśrīharekṣṇaśaraṇam | śrīśrīhariḥ śrīśrīrāmaḥ |
 18 pīṭham] R1 R3 B1 *add.* gautamīye | prāṇmukhaḥ saṃyatātṃ ca saṃviśed vihitāsane | tathā
 mṛdvāsane mantrī paṭājīnakusottare || kāṣṭhāsane bhaved rogi (B1 rogo) vaṃśe vaṃśakṣayo bha-
 vet | śailāsane ca vāgrodhaḥ pallave mativibhramaḥ | dharanyāṃ duḥkhasambhūtiḥ pīḍanaṃ
 rājate bhavet || 19 bahvṛca] B3 bṛhat- 20 āsanam] R1 vāsanam 21 asraṃ] B3 -vastraṃ

fathers is said to be imperishable, like that at a Śrāddha in Gayā.¹⁵⁵ O king, never perform rituals to the gods wearing stitched clothes, never wear burned or cut clothes or those of a stranger.¹⁵⁶ 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.¹⁵⁷ One should further avoid clothes that have been touched by the buttocks, that is, used while passing stool or urine or having intercourse.^a ¹⁵⁸ Best of kings! Woollen clothes, however, are always clean and they are recommended for rituals to forefathers, gods and men. ¹⁵⁹ They are most clean, washed or unwashed, burned, stitched, brought from the washerman or even stained with semen, urine or blood. ¹⁶⁰ Fire, woollen clothes, Brāhmaṇas and Kuśa—Brahmā the highest made no fault for these four.

And furthermore, elsewhere:^b

¹⁶¹ 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:^c

¹⁶² 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||

gośakṛnmṛṇmayam bhinnam tathā pālāsapaippalam |
lohabaddham sadaivārkaṁ varjayed āsanam budhaḥ ||163||

5 *athāsanavidhiḥ*

tatraiva—

dānam ācamanam homam bhojanam devatārchanam |
prauḍhapādo na kurvīta svādhyāyam caiva tarpaṇam ||164||
āsanārūḍhapādas tu jānunor vātha jaṅghayoḥ |
10 kṛtāvasakthiko yas tu prauḍhapādaḥ sa ucyate || iti ||165||

tato bhūmigatāṅghriḥ san niviśyācamya darbbhabhṛt |
ūrdhwapuṇḍrādikaṁ kuryāc chrīgopīcandanādinā ||166||

darbbhabhṛt kuśapāṇiḥ san | yady apy ūrdhwapuṇḍranirmāṇānantaram evācamanam
yuktam, tathāpy atra pūjārthatilakaviśeṣādinimittam ādāv ācamanam satsampradāyā-
15 nusāreṇa likhitam | tilakānantaram ācamanam ca pūrvaṁ bahiḥsnāne likhitam evāsti
||166||

tatrādāv anulepena bhagavaccaraṇābjayoḥ |
nirmālyena prasādena sarvāṇy aṅgāni mārjayet ||167||

prasādarūpeṇa nirmālyena ||167||

20 tad uktam brāhme śrībhagavatā—

11 darbbhabhṛt] B3 *add.* gautamīye | prāṇmukhaḥ samyatātmā ca sa viśed vihitāsane | tathā mṛd-
vāsane mantrī paṭājinakuśodare | kāṣṭāsane bhaved rogaḥ vaṁṣe vaṁśakṣayo bhavet | śailāsane
ca vāgrodhaḥ pallave mativibhramah ||

It was said (161) that after getting dressed, one should perform Ācamana sitting on a seat. This seat is described in verses 162–165.

¹⁶³The 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^a

In the same book:^b

¹⁶⁴One should not give charity, do Ācamana, perform sacrifices, eat, worship the gods, do one's Vedic reading or offer libations while squatting.

¹⁶⁵Keeping the feet on the seat or tying up the knees or shanks is called squatting.

¹⁶⁶Then, 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. [...]

¹⁶⁷In 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 (–):^c

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 nāmaabhiḥ keśavādibhiḥ |
dvādaśāṅgeṣu vidhivad ūrdhvaṇḍrāṇi vaiṣṇavaḥ ||169||

- 5 keśavādibhir mūrtipañjaranyāsoktair dvādaśabhir nāmaabhiḥ krameṇa lalāṭādidvāda-
śāṅgeṣu ūrdhvaṇḍrāṇi dvādaśa kuryāt | vaiṣṇava iti viśeṣato vaiṣṇavasya vidheyat-
vaṃ sūcayati | vidhir yathā syād ity atrāyaṃ vidhiḥ mūrtipañjaranyāsānusāreṇa praṇa-
vapūrvakaṃ sabindvakārādidvādaśavarṇair dvādaśādityaiś ca sahitān keśavādīn dvā-
daśa nyasyet | tatra kecit keśavādīnyāsoktaṃ kīrtyādidvādaśaśaktibhir api saha nya-
10 syanti | dvādaśādityāś caktāḥ | dhātāryamā ca mitrāś ca varuṇo 'ṃśur bhagas tathā |
vivasvān indraḥ pūṣā ca parjanyaṭvaṣṭṛviṣṇavaḥ || iti | tataś cāyaṃ prayogaḥ | om aṃ
dhātṛsahitāya keśavāya kīrtyai namaḥ lalāṭe ityādi | kiṃ ca, lalāṭordhvaṇḍramāli-
kādikam agre vyaktaṃ bhāvi | anyāṅgordhvaṇḍrāṇāṃ ca kecid dīpaśikhākāratayā,
kecid ca bāhvor vakṣaṣṭhale ṇḍram aṣṭāṅgulam udāhṛtam ityādi padmapurāṇot-
15 tarakhaṇḍoktānusāreṇa bāhvor vakṣaṣṭhale ṇḍram caṣṭāṅgulapramāṇam anyatra

1 lagnaṃ] Od -lagna- 2 kamalāsana] R3 B1 *add.* gautamīye | yatra puṣpādikam yac ca kṛṣṇa-
pādayugārpitam | tad ekaṃ pāvanaṃ loke tad dhi sarvaṃ viśodhayet || 5 nāmaabhiḥ] B2 *deest*
8 keśavādīn] V2 keśavādi- 9 tatra] V1 V2 atra ca 11 om] B1 *deest* 12–13 mālīkādikam] V2
-mānādikam 15 ṇḍram] B3 *deest*

¹⁶⁸O 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.

¹⁶⁹Then, 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.^a 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.^b

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 Uttarakhanda 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 dhātrṣahitāya 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 aṃśusahitāya viṣṇave dhṛtyai namaḥ* for the right side, *om um bhagasa-hitāya madhusūdanāya kṣāntyai namaḥ* for the right arm, *om ṛm vivasvasahitāya trivikramāya kṛiyāyai namaḥ* for the right shoulder, *om ṛm indrasahitāya vāmanāya dayāyai namaḥ* for the left side, *om ḷm pūṣasahitāya śrīdharāya medhyāyai namaḥ* for the left arm, *om ḷm parjanyasahitāya hr̥ṣīkeśāya harṣāyai namaḥ* for the left shoulder, *om em tvaṣṭṛasahitāya 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 dvādaśatilakavidhiḥ

5 padmapurāṇe uttarakhaṇḍe—

- lalāṭe keśavaṃ dhyāyen nārāyaṇam athodare |
 vakṣaḥsthale mādhaveṃ tu govindaṃ kaṇṭhakūpake ||170||
 viṣṇuṃ ca dakṣiṇe kukṣau bāhau ca madhusūdanam |
 trivikramaṃ kandhare tu vāmanaṃ vāmapārsvake ||171||
 10 śrīdharaṃ vāmabāhau tu hr̥ṣīkeśaṃ tu kandhare |
 pr̥ṣṭhe 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 | hr̥ṣīkeśaṃ vāme kandhare | evaṃ keśavādyanāṃ dāmodarāntānāṃ dvādaśānāṃ nyāsam uktvā mastake śrīvāsudevasya nyāsam āha tad iti
 15 vāsudeveti vāsudevāya namaḥ iti | etac ca samastasvaraiḥ saha nyasyed iti jñeyam |
 keci ca dvādaśākṣaramantraṃ mūrdhani vinyasyanti | atrāpi satsampradāyācāra eva
 gatiḥ iti dik ||170–173||

kiṃ ca—

- 20 ūrdhvapūṇḍraṃ lalāṭe tu sarveṣāṃ prathamam smṛtam |
 lalāṭādikrameṇaiva dhāraṇam tu vidhīyate || iti ||174||

evaṃ nyāsam samācārya sampradāyānusārataḥ |

nyasyet kirīṭamantraṃ ca mūrdhni sarvārthasiddhaye ||175||

2 atra] B2 Edd tatra 4 vidhiḥ] R3 add. 8 5 uttara] Od cottara- 12 toyaṃ 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):^a

¹⁷⁰One should meditate on Keśava on the forehead, Nārāyaṇa on the belly, Mādhava on the chest, Govinda in the cavity of the throat, ¹⁷¹Viṣṇu on the right side, Madhusūdana on the arm, Trivikrama on the shoulder, Vāmana on the left side, ¹⁷²Śrīdhara on the left arm and Hṛṣīkeśa on the shoulder. One should place Padmanābha on the upper back and Dāmodara on the lower back. ¹⁷³Saying "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):

¹⁷⁴The 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.

¹⁷⁵In 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-
radharaśrīvatsaṅkitavakṣaṣthalaśrībhūmisahitasvātmajyotirdiptikarāya sah-
5 asrādityatejase namaḥ || iti ||176||

athordhvapuṇḍranityatā

pādmme śrībhagavaduktau—

matpriyārthaṃ śubhārthaṃ vā rakṣārthe caturānana |
matpūjāhomakāle ca sāyaṃ prātaḥ samāhitaḥ |
10 madbhakto dhārayen nityaṃ ūrdhvapuṇḍraṃ bhayāpaham ||177||

nityaṃ dhārayed iti nityatā siddhā ||177||

tatraiva śrīnāradoktau—

yajño dānaṃ tapo homaḥ svādhyāyaḥ pitṛtarpaṇam |
vyarthaṃ bhavati tat sarvaṃ 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] V1² *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^a

¹⁷⁶OM! 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 (–):^b

¹⁷⁷O 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:^c

¹⁷⁸Sacrifice, 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):

¹⁷⁹Whatever someone does without the vertical marks—rites for oneself or for others—all of that will without a doubt be fruitless. ¹⁸⁰One 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 narakam dhruvam ||181||

viṣṇuḡraṃ harimandiram ||181||

5 ata eva pādme śrīnāradoktau—

yac charīraṃ manuṣyāṇām ūrdhva puṇḍraṃ vinā kṛtam |
draṣṭavyaṃ naiva tat tāvac chmaśānasadṛśaṃ 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 |
naivānyaṃ nāma ca brūyāt pumān nārārāyaṇād ṛte ||184||
dhārayed viṣṇunirmālyaṃ dhūpaśeṣaṃ vilepanam |
vaiṣṇavaṃ kārāyeta puṇḍraṃ gopīcandanāsambhavam ||185||

tatraiva kārṭṭikaprasaṅge—

yasyordhva puṇḍraṃ dṛśyeta lalāṭe no narasya hi |
taddarśanaṃ na kartavyaṃ dṛṣṭvā sūryaṃ nirīkṣayet ||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 kārāyeta || vidvān] B2 dhīmān 12 skānde] B1 *deest* 14 naivānyaṃ] B3
naivānyaṇāma : Od devānyaṇ || nārārāyaṇād ṛte] Od *gl.* (nārāyaṇaṃ vinā) 15 śeṣaṃ] Od -śeṣa-
17 prasaṅge] B2 -māhātmye 18 no narasya] B1 noturasya : B3 nottaraḥ sa 21 prādhānyāt]
Edd vihitatvāt

And elsewhere:

¹⁸¹That 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):

¹⁸²One 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):

¹⁸³A 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.^a

In the Skanda Purāṇa (–):

¹⁸⁴One should never make a horizontal mark, even when threatened by death, and a man should never utter any other name than that of Nārāyaṇa. ¹⁸⁵One 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 (–):

¹⁸⁶One 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 *ūrdhvapuṇḍradharo* (wearing the vertical mark) instead of *ūrdhvapuṇḍraṃ dhared* as above.

anyatrāpi—

vaiṣṇavānām brāhmaṇānām ūrdhva puṇḍraṃ vidhīyate |
anyeṣām tu tri puṇḍraṃ syād iti brahmavido viduḥ ||187||

brāhmaṇānām ca anyeṣām avaiṣṇavaśūdrānām ||187||

- 5 tri puṇḍraṃ yasya viprasya ūrdhva puṇḍraṃ na dṛśyate |
taṃ sprṣṭvāpy athavā dṛṣṭvā sacelaṃ snānam ācāret ||188||
ūrdhva puṇḍre na kurvīta vaiṣṇavānām tri puṇḍrakam |
kṛtat tri puṇḍramartyasya kriyā na prītaye hareḥ ||189||

ata evottarakhaṇḍe—

- 10 aśvatthapatrasaṅkāśo veṇupatrākṛtis tathā |
padmakūṭmalasaṅkāśo mohanam tritayam smṛtam ||190||

evam atrordhva puṇḍradhāraṇasya vihitatvād agre ca vakṣobāhumūlādaḥ khaḍgaca-
krādimudrādhāraṇasya vihitatvād avaiṣṇavasmārtasammatam aśvatthapatrākārādi-
kaṃ vakṣaḥsthalādaḥ na vidheyam iti likhati aśvattheti | mohanam asurānusāri śukrā-
15 dimāyāvihitam ity arthaḥ ||190||

athordhva puṇḍramāhātmyam

skānde kārṭtikaprasaṅge—

ūrdhva puṇḍro mṛdā śubhro lalāṭe yasya dṛśyate |
caṇḍālo 'pi viśuddhātmā yāti brahma sanātanam ||191||

- 20 ūrdhva puṇḍra iti puṇṣtvam āraṇam ||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 tri puṇḍram anyasya || tri puṇḍra] B1
-niṣpuṇḍra- || na prītaye] Od prīti na me 11 padmakūṭmala] Od gl. (padmakūṭmala pad-
makaṭi iti) || mohanam] Pa modanam 14 na] B1 deest 17 prasāṅge] R3 a.c. B2 -māhātmye
18 śubhro] B2 suśrī 20 āraṇam] B2 add. śrīśrīgovindāya namaḥ | śrīśrīrādhāvinodāya namaḥ |
śrīśrīgopālaśaraṇam | śrīśrīharīḥ | śrīśrīrādhākṣṇaśaraṇam |

And also elsewhere:

¹⁸⁷The 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.

¹⁸⁸If one touches or sees a Brāhmaṇa with the three lines, where one sees no vertical mark, one should bathe with one's clothes on. ¹⁸⁹Vaiṣṇavas 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):

¹⁹⁰The 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.^a

The Greatness of the Vertical Mark

In the context of Kārttika in the Skanda Purāṇa (–):^b

¹⁹¹Even 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.

ūrdhvapuṇḍre sthitā lakṣmīr ūrdhvapuṇḍre sthitam yaśaḥ |
ūrdhvapuṇḍre sthitā muktir ūrdhvapuṇḍre sthito hariḥ ||192||

padmapurāṇe—

5 ūrdhvapuṇḍram mudā saumyaṃ lalāṭe yasya dṛśyate |
sa cāṇḍālo 'pi śuddhātmā pūjya eva na saṃśayaḥ ||193||

tatraivottarakhaṇḍe śrīśivapārvatīsaṃvāde—

ūrdhvapuṇḍrasya madhye tu viśāle sumanohare |
lakṣmīyā sārḍham samāsīno devadevo janārdanaḥ ||194||

samāsīno 'sti ||194||

10 tasmād yasya śarīre tu ūrdhvapuṇḍram dhṛtaṃ bhavet |
tasya dehaṃ bhagavato vimalaṃ mandiraṃ smṛtaṃ ||195||
ūrdhvapuṇḍradharo vipraḥ sarvalokeṣu pūjitaḥ |
vimānavaram āruhya yāti viṣṇoḥ paraṃ padam ||196||
ūrdhvapuṇḍradharam vipraṃ dṛṣṭvā pāpaiḥ pramucyate |
15 nāma smṛtvā tathā bhaktyā sarvadānaphalaṃ labhet ||197||
ūrdhvapuṇḍradharam vipraṃ yaḥ śrāddhe bhojayiṣyati |
ākālpakoṭīpitaras tasya tṛptā na saṃśayaḥ ||198||
ūrdhvapuṇḍradharo yas tu kuryāc chrāddham śubhānane |
kalpakotīśahasrāṇi vaikuṇṭhe vāsam āpnuyāt ||199||
20 yajñādānatapaścaryājapahomādikaṃ ca yat |
ūrdhvapuṇḍradharaḥ kuryāt tasya puṇyam anantakam ||200||

brahmāṇḍapurāṇe—

aśucir vāpy anācāro manasā pāpam ācaran |
śucir eva bhaven nityam ūrdhvapuṇḍrāṅkito naraḥ ||201||

25 tatraiva śrībhagavadvacanam—

4 saumyaṃ] Pa saumya 6 śrī] V1 V2 Va Edd *deest* || śivapārvatī] 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-

¹⁹²Lakṣmī 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 (–):^a

¹⁹³Even 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):

¹⁹⁴Within a beautiful and broad vertical mark sits the God of gods Janārdana together with Lakṣmī. ¹⁹⁵Therefore, the body of one keeps the vertical mark on himself is known as a pure temple of the Lord. ¹⁹⁶A 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. ¹⁹⁷Seeing a Brāhmaṇa wearing the vertical mark one is freed from sins; remembering his name with devotion one further attains the fruit of all charity. ¹⁹⁸One who feeds a Brāhmaṇa wearing the vertical mark at a Śrāddha without a doubt satisfies ten million of his forefathers for a whole Kalpa, ¹⁹⁹and one who performs a Śrāddha wearing the vertical mark, o beautiful one, will stay in Vaikuṇṭha for a hundred thousand Kalpas. ²⁰⁰The merit of whatever sacrifice, charity, austerity, pilgrimage, recitations, fire sacrifices or other rituals one who wears the vertical mark performs is endless!

[...]

In the Brahmaṇḍa Purāṇa (–):^b

²⁰¹Even 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 (–):^c

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—

10 vīkṣyādarśe jale vāpi yo vidadhyāt prayatnataḥ |
 ūrdhva puṇḍraṃ mahābhāga sa yāti paramāṃ gatim ||204||
 daśāṅgulapramāṇaṃ tu uttamottamam ucyate |
 navāṅgulaṃ madhyamaṃ syād aṣṭāṅgulaṃ ataḥ param ||205||
 etair aṅgulibhedais tu kārāyena na nakhaiḥ spṛśet ||206||

ūrdhva puṇḍrasya lalāṭe mukhyatvāt tatradyordhva puṇḍranirmāṇaparakāraṃ likhati
 vīkṣyetyādinā | ataḥ paraṃ kaniṣṭhaṃ ity arthaḥ ||204–206||

15 padmapurāṇe uttarakhaṇḍe tatraiva—

ekāntino mahābhāgāḥ sarvabhūtahite ratāḥ |
 sāntarālāṃ prakurvanti puṇḍraṃ haripadākṛtim ||207||
 śyāmaṃ śāntikaraṃ proktaṃ raktaṃ vaśyakaraṃ tathā |
 śrīkaraṃ pītaṃ ity āhuḥ śvetaṃ mokṣakaraṃ śubhaṃ ||208||
 20 vartulaṃ tiryag acchidraṃ hrasvaṃ dīrghataraṃ tanu |
 vakraṃ virūpaṃ baddhāgraṃ bhinnamūlaṃ padacyutam ||209||
 aśubhraṃ rūkṣaṃ āsaktaṃ tathā nāṅgulikalpitaṃ |
 vigandhaṃ 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

²⁰²A 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.

²⁰³I 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* (–):^a

²⁰⁴Fortunate one! One who carefully makes the vertical mark looking in a mirror or in water reaches the highest destination. ²⁰⁵The 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.^b ²⁰⁶One 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):^c

²⁰⁷The fortunate, exclusive devotees, who delight in benefitting all, make a mark like the foot of Hari with an intermediate space. ²⁰⁸They say that a dark one brings peace; a red one, subjection; a yellow one, fortune and a beautiful white one, liberation. ²⁰⁹A round, horizontal, undivided, short, longer, thin, bent or ugly mark, with its top bound together, root divided or out of place; ²¹⁰that 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 4.21cd 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 haripadākṛtī | tatam iti pāṭhe viṣṭṛtaṃ
 | padacyutaṃ sthānabhraṣṭaṃ | aśubhraṃ malinaṃ | āsaktam anyonyasaṃplagnaṃ
 | pāṭhāntaraṃ sugamaṃ | vigandhaṃ durgandhi | apasavyaṃ vāmahastakalpitaṃ |
 trayobhāgās tṛtīyo vibhāga ity arthaḥ | tathā sadācāradarśanāt ||207–212||

athordhva puṇḍrasya madhyacchidranityatā

tatraiva—

- 10 | nirantarālaṃ yaḥ kuryād ūrdhva puṇḍraṃ dvijādhamāḥ |
 sa hi tatra sthitaṃ viṣṇuṃ lakṣmīṃ caiva vyapohati ||213||
 acchidraṃ ūrdhva puṇḍraṃ tu ye kurvanti dvijādhamāḥ |
 teṣāṃ lalāṭe satataṃ śunaḥ pādo na saṃśayaḥ ||214||
 tasmāc chidrānviṭaṃ puṇḍraṃ daṇḍākāraṃ suśobhanaṃ |
 15 | viprāṇāṃ satataṃ dhāryaṃ strīṇāṃ ca śubhadarśane ||215||

vyapoheti nirasyatīti mahādoṣoktyā nityatā bodhitā | evam agre 'py ūhyam ||215||

ata evoktaṃ harimandiralakṣaṇam

nāsādikeśaparyantaṃ ūrdhva puṇḍraṃ suśobhanaṃ |
 madhye chidrasamāyuktaṃ tad vidyād dharimandiraṃ ||216||

2 pracakṣyate] R1 B3 pracakṣate : Pa pracakṣati : B2 pramucyate 3 antarālaṃ] B1 sāntarālaṃ
 4 chidrānviṭaṃ] B3 *ins.* nirgataṃ antarālaṃ madhyacchidraṃ yasmāt || viṣṭṛtaṃ] B3 vismṛtaṃ
 7 vibhāga] B1 bhāga 8 cchidra] B2 -cchidrasya 10 nirantarālaṃ] Od *gl.* (chidrarahitaṃ)
 15–18 viprāṇāṃ ... suśobhanaṃ] B1 *om.* 15 darśane] Pa -darśanam 17 ata evoktaṃ] Edd
deest

²¹¹Beginning 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.”

²¹²Beginning 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.^a *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):

²¹³That lowest of the twice-born who makes a vertical mark without the intermediate space drives away the Viṣṇu and Lakṣmī who stay there.

²¹⁴Those lowest of the twice-born who make an undivided vertical mark always have the footprint of a dog on their foreheads, without a doubt.

²¹⁵Therefore, 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^b

²¹⁶A 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||

tilakaracanāṅgulinīyame

smṛtiḥ—

anāmikā kāmadoktā madhyam āyuskarī bhavet |
aṅguṣṭhaḥ puṣṭidaḥ proktas tarjanī mokṣasādhani ||219||

10 *athordhva puṇḍra mṛttikāḥ*

padmapurāṇe tatraiva—

parvatāgre nadītīre bilvamūle jalāśaye |
sindhutīre ca valmīke harikṣetre viśeṣataḥ ||220||
viṣṇoḥ snānodakaṃ yatra pravāhayati nityaśaḥ |
15 puṇḍrāṇaṃ dhāraṇārthāya grhṇīyāt tatra mṛttikāṃ ||221||
śrīraṅge veṅkaṭādrau ca śrīkūrme dvārake śubhe |
prayāge nārasimhādrau vārāhe tulasīvane ||222||

dvārake dvārakāyām | vārāhe śūkarakṣetre ||222||

grhītvā mṛttikāṃ bhaktyā viṣṇupādajalaih saha |
20 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 Od² Edd *add.* atha (B1 Edd *deest*) vāyupurāṇe sevāparādhe | adhṛtvā cordhva puṇḍraṃ ca hareḥ pūjāṃ karoti yaḥ | tiryag puṇḍradharo yas tu yajed devaṃ janārdanam || acchidreṇ ordhva puṇḍreṇa bhasmanā tiryagaṅginā | adhṛtvā śaṅkhacakra ca (B1 B3 *deest* : Od² *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. ²¹⁷Brahmā 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.^a

And in the Śruti, in the Hiraṇyakeśi branch of the Yajur Veda:

²¹⁸One 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:^b

²¹⁹The 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):

²²⁰At 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, ²²¹wherever the water for bathing Viṣṇu always flows past—there one should collect mud for the sake of wearing the marks. ²²²At Śrīraṅga, Veṅkaṭa hill, Śrīkūrma, beautiful Dvārakā, Prayāga, Narasimha hill, Vārāha or a Tulasī grove—²²³one 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.^c

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 brahmagghno 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 śīrasā mañjarīdharah |
gopīcandanalīptāṅgo dṛṣṭaś cet tad aghaṃ kutaḥ ||227||
gopīmṛt tulasī śaṅkhaḥ śālagrāmaḥ sacakraḥ |
grhe 'pi yasya pañcaite tasya pāpabhayaṃ kutaḥ ||228||

śālagrāmaḥ śālagrāmaśilā sacakraḥ dvārakācakraṅkasahitaḥ ||228||

- 15 kāśikhaṇḍe ca śrīyameṇa—

śrīkhaṇḍe kva sa āmodaḥ svarṇe varṇaḥ kva tādrśaḥ |
tat pāvītryaṃ kva vai tīrthe śrīgopīcandane yathā ||229||

atha gopīcandanordhvapuṇḍramāhātmyam

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 ... dharah] Od *deest* 7 khaṇḍaṃ] B1 B3 -puṇḍraṃ 8 sambhavet] Pa
svāṃ bhavet : B1 svaṃ taret : B2 santaret : B3 svabhavet 12–13 gopī ... kutaḥ] V2 *om.* 14 dvā-
rakā] V1² *i.m.* 15 ca śrī] B1 *deest* || ca ... yameṇa] B2 tatraiva yameṇa 16 śrīkhaṇḍe] Od *gl.*
(malayaparvate) || svarṇe] Edd svarō 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 (–):

²²⁴One 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 (–):^a

²²⁵By 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.

²²⁶And 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):^b

²²⁷How 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? ²²⁸How 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):

²²⁹Where 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 (–):^c

²³⁰One 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 Brahṁā 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 gopīcandanaṃ
 prāpnoti tat karmaphalaṃ sadākṣayaṃ ||231||

gopīcandanaṃ iti hrasvatvam ārṣam | yadīty asya pūrvārdhenaiva sambandhaḥ | yady
 api kriyādhīnaṃ karma syāt tathāpi gopīcandanaṃ lalāṭe kṛtvā tenordhvapuṇḍraṃ
 nirmāya tatphalam akṣayaṃ prāpnotīty arthaḥ ||231||

- 10 gopīcandasambhavaṃ 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 gopīcandanaṃ
 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 gopīcandanaṃ
 bāhvor lalāṭe hṛdi mastake ca |
 prayāti lokaṃ kamalālayaṃ prabhor
 gobālāghātī 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.* (deśe) || māghyāṃ] B2 mādhyā- : B3 māgha- 14 garuḍa] V1
 B2 *ante* śrī- 17 grhe] B1 *om.* 18 nihā vihaṅgama] R1 -nikṛntano hariḥ || vihaṅgama] B2 vihaṅ-
 gamaḥ 22 saṃvṛtaḥ] 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.
²³¹Even 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.

²³²Lord of birds! That Brāhmaṇa who regularly and always, day and night,
 Wears a beautiful mark made with Gopīcandana on his forehead
 Attains whatever merit there is to be had at Kuruṅgala 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.

²³³In the house in which Gopīcandana is found,
 devotedly worn by men on the forehead,
 in that house Hari, the killer of Kāṃsā,
 always dwells together with faith.
²³⁴One 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.

²³⁵O 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 rakṣasām 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 kṛtaṁ nityaṁ gopīcandanapuṇḍrakam ||237||

kāśikhaṇḍe ca śrīyamena—

10 dūtāḥ śṛṇuta yadbhālaṁ gopīcandanalāñchitam |
jvaladīṅgalavat so 'pi dūre tyājyaḥ prayatnataḥ || iti ||238||

iṅgalam aṅgāraḥ ||238||

atha tasyopari śrīmattulasīmūlamṛtsnayā |
tatraiva vaiṣṇavaiḥ kāryam ūrdhvaipuṇḍraṁ manoramam ||239||

15 *atha śrītulasīmūlamṛtpuṇḍramāhātmyam*

skānde śrītulasīmūlamṛttikāprasaṅge—

tanmṛdaṁ gṛhya yaiḥ puṇḍraṁ lalāṭe dhāritaṁ naraiḥ |
pramāṇakaṁ kṛtaṁ tais tu mokṣāya gamanaṁ prati ||240||

tanmṛdaṁ śrītulasīmūlamṛttikāṁ, tatprasaṅgāt | gṛhya gṛhītvā ||240||

6 gautamena] Edd gotamena 8 puṇḍrakam] Va *add.* yasyāntakāle khaga gopīcandanam bāhvor lalāṭe hṛdimastake ca | prayāti lokaṁ kamalālayā prabhor gobālaghātī yadi brahmahā bhavet || grahā na pīḍanti na rakṣasām gaṇāḥ yakṣāḥ piśācoragabhūtadānavāḥ | lalāṭapaṭṭe khaga gopīcandanam santiṣṭhate yasya dūreḥ prasādataḥ || 9 ca] B3 *deest* 10 lāñchitam] Od *gl.* (cihni-
taṁ bhavati) 11 iṅgalavat] B2 Od Edd -indhanavat || dūre tyājyaḥ] B1 B3 Edd *transp.* || tyājyaḥ]
Od *gl.* (yuṣmābhiḥ) || iti] B3 *deest* 12 iṅgalam] Edd indhanam 13 atha] Od *gl.* (athānan-
taraṁ śrīgopīcandanapuṇḍrānantaraṁ tasyopari lalāṭopari) 13–14 atha ... ramam] Pa² *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
dhāritaṁ] R1 manoraitaṁ 18 pramāṇakaṁ] V2 Va B1 prayāṇakaṁ : Pa prayāṇekam

²³⁶O 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 (–):^a

²³⁷Ambarīṣa! 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):

²³⁸Listen messengers! Like burning coal you should carefully avoid that
person whose forehead is marked with Gopīcandana.

[...]

²³⁹Now, 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 (–):^b

²⁴⁰Those 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 kārttikamāhātmye śrībrahmanāradasaṃvāde—

tulasīmṛttikāpuṇḍraṃ lalāṭe yasya dṛśyate |
dehaṃ na sprśate pāpaṃ kriyamāṇaṃ tu nārada ||241||

5 apyathe tuśabdaḥ | kriyamāṇaṃ api pāpaṃ kartṛdehaṃ api na sprśati, 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 nārāyaṇīm mudrāṃ dhārayet prītaye hareḥ |
matsyakūrmādicihnāni cakrādīny āyudhāni ca ||244||

atha mudrādhāraṇanīyatā

smṛtau—

15 aṅkitaḥ śaṅkhacakraḥ ubhayaḥ bāhumūlayoḥ |
samarcayed dharim nityaṃ nānyathā pūjanaṃ bhavet ||245||

ādityapurāṇe—

śaṅkhacakraḥ pūṇḍrādirahitaṃ brāhmaṇādhamam |
gardabhaṃ tu samāropya rājā rāṣṭrāt pravāsayet ||246||

1 tatraiva] V1 Edd *ins.* ca 1–3 kārttikamāhātmye ... nārada] V2² *i.m.* 1 śrī] Edd
deest || brahma] B1 -kṛṣṇa- 4 pāpaṃ] B3 *a.c.* pākaṃ || kartṛ] B3 kartur || mana] B2 yena
6 garuḍa ... ca] V2² *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):^a

²⁴¹Nārada! 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 (–):^b

²⁴²From the sight of one who day after day makes a mark with Tulasī clay, the sin that men commit in a year disappears.

²⁴³On top of this should be smeared the remnants of the Lord, for wearing marks in exactly this way is known as the threefold Tilaka. ²⁴⁴Then, 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:^c

²⁴⁵One 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:

²⁴⁶A 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 madīyāyudhadhāraṇāt ||247||

pādme cottarakhaṇḍe—

5 śaṅkhacakrādibhiś cihnair vipraḥ priyatamair hareḥ |
rahitaḥ sarvadharmebhyaḥ pracyuto narakaṃ vrajet ||248||

śrutau ca yajuḥkaṭhaśākhāyām—

10 dhṛtordhva puṇḍraḥ kṛtacakra dhārī
viṣṇuṃ paraṃ dhyāyati yo mahātmā |
svareṇa mantreṇa sadā hṛdi 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 nirmitaṃ aṅkitaṃ cakram dhartuṃ śīlam asyeti tathā saḥ
| kiṃ vaktavyaṃ mudrādhāraṇasya mātmyaṃ | taddhāraḥ sammānasyāpi nityatā
brāhmavacanena gamyata iti likhati kṛṣṇeti ||249–251||

5 cakrādibhiś] B1 -cakrādikaiś 7 ca] B3 *deest* || kaṭha] B2 *deest* 9 dhyāyati] Od *gl.* (dhāvya-
tiśuddho pūjayatīty arthaḥ) 10 svareṇa] Od *smareṇa* 14 bhavema] Pa *bhavet* || ma] B2 *lac.*
15 paramaṃ] V2 *paraṃ* 18 dṛṣṭvā] B2 *dṛṣṭam* 19 dvādaśā] Va *ādaśā-* || bāṣkalāyopa] Od
niṣphalāyopa- : B1 *Edd cāphalayopa-* 20 cakram] B3 *a.c.* *cakṣuṃ* || saḥ] B2 *add.* śrīśrīrādhāgo-
vinda jayati śrīśrīgopīvallabha jayati | 21 mātmyaṃ] B1 B3 *Edd nityatvam* || sammānasyāpi]
V1 V2 -sammānanasyāpi

According to the statement of the blessed Lord in the Garuḍa Purāṇa (–):^a

²⁴⁷It 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):

²⁴⁸That 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:

²⁴⁹That 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:

²⁵⁰Marked with these signs of Urukrama
may we be fortunate in this world!
Those who are marked will go to
that supreme abode of Viṣṇu.^b

And so on. Therefore, in the Brahma Purāṇa (–):

²⁵¹To Bāṣkala^c 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 cihnitaṃ yasya vighrahaṃ |
pāpakotīprayuktasya tasya kiṃ kurute yamaḥ ||253||
śaṅkhoddhāre tu yat proktaṃ vasatāṃ varṣakoṭibhiḥ |
10 tat phalaṃ likhite śaṅkhe pratyahaṃ dakṣiṇe bhuje ||254||
yat phalaṃ puṣkare nityaṃ puṇḍarīkāṣadarśane |
śaṅkhopari kṛte padme tat phalaṃ samavāpnuyāt ||255||
vāme bhuje gadā yasya likhitā dṛśyate kalau |
gadādharo gayāpuṇyaṃ pratyahaṃ tasya yacchati ||256||
yac cānandapure proktaṃ cakrasvāmisamīpataḥ |
15 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||
mamāvatāracyihnāni 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 tasyām anantaraṃ || tasya ... icchatā] B₁ *deest* || icchatā]
Od *gl.* (janena) 21 mamāvatāracyihnāni] B₂ samavetāni cihnāni || vighrahe] B₁ *add.* tasya me
nāntaraṃ kiñcit kartyaṃ śreya icchatā 22 māmakī] Pa māmakaṃ

The Greatness of Wearing the Mudrās

In a discussion between Sanatkumāra and Mārkaṇḍeya in the Skanda Purāṇa (–):

²⁵²Greatest 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):^a

²⁵³What can Yama do with one whose body is always marked with the weapons of Nārāyaṇa, even had he committed millions of sins? ²⁵⁴The merit said to accrue from living at Śaṅkhoddhara^b for millions of years accrues to the one who daily draws the conch on his right arm. ²⁵⁵The merit of always seeing Puṇḍarikākṣa at Puṣkara comes to him who draws the lotus above the conch. ²⁵⁶To one on whose left arm one can see the club in the age of Kali, Gadādhara every day gives the merit of Gayā. ²⁵⁷And 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.^c

In the words of the Lord:^d

^{258–259}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. ²⁶⁰One 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 gr̥hītvā cihnaṃ kurute | me mayā saha antaraṃ bhedaḥ na kartavyam | māmākī
tanuḥ madavatāra ity arthaḥ ||258–260||

- pāpaṃ sukr̥tarūpaṃ tu jāyate tasya dehinaḥ |
mamāyudhāni yasyāṅge likhitāni kalau yuge ||261||
5 ubhābhyāṃ api cihnābhyāṃ yo 'ṅkito matsyamudrayā |
kūrmayāpi svakaṃ tejo nikṣiptaṃ tasya vиграhe ||262||
śaṅkhaṃ ca padmaṃ ca gadāṃ rathāṅgaṃ
matsyaṃ ca kūrmaṃ racitaṃ svadehe |
karoti nityaṃ sukr̥tasya vṛddhiṃ
10 pāpakṣayaṃ janmaśatārjitasya ||263||

nikṣiptaṃ mayā | yaḥ svadehe racitaṃ karoti, sa sukr̥tavṛddhyādi karotīty arthaḥ |
samāsasthasyāpi pāpaśabdasya janmaśatārjitasyeti viśeṣaṇam ārṣam ||262–263||

tatraiva śrībrahmanāradasaṃvāde—

- kṛṣṇaśāstrāṅkakavacaṃ durbhedyāṃ devadānavaiḥ |
15 adṛśyaṃ sarvabhūtānāṃ śatrūṇāṃ rakṣasāṃ api ||264||
lakṣmīḥ sarasvatī durgā sāvitṛī harivallabhā |
nityaṃ tasya vased dehe yasya śaṅkhāṅkitā tanuḥ ||265||
gaṅgā gayā kurukṣetraṃ prayāgaṃ puṣkarādi ca |
nityaṃ tasya sadā tiṣṭhed yasya padmāṅkitaṃ vapuḥ ||266||
20 yasya kaumodakīcignaṃ bhuje vāme kalipriya |
pratyahaṃ tatra draṣṭavyo gaṅgāsāgarasaṅgamaḥ ||267||
savye kare gadādhastād rathāṅgaṃ tiṣṭhate yadi |
kṛṣṇena sahitaṃ tatra trailokyam 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
cihnena tasya : Od *gl.* (bhagavatā tejo nikṣiptaṃ bhavati) 7 gadāṃ rathāṅgaṃ] B2 gadā-
dhvāṅgaṃ || rathāṅgaṃ] Od *gl.* (cakram) 8 racitaṃ] B2 pūritaṃ 9 sukr̥tasya] 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 -śaṅkhā- : Od *gl.* (śaṅkhasya aṅkaḥ
kṛṣṇasya śaṅkhāṅka eva kavacaṃ) || durbhedyam] B2 durlabhaṃ : Od *ins.* bhavati 15 adṛ-
śyaṃ] Pa ādhr̥ṣṭāṃ : B2 adṛśyaḥ 16 hari] R1 Va hara- || vallabhā] R1 -vallabha : B2 -vallabhāḥ
17 dehe] B2 gehe 20 kalipriya] Od *gl.* (he nārada) || priya] Pa -priyā 22 savye] R1 Va madhye
23 sahitaṃ tatra] R1 sahitarahas tā 24 trayo gnayas] Vi² *gl.* dakṣiṇāgnir garhapatyāhavanīyau
trayo 'gnaya ity amaraḥ | : Od² *gl.* (dakṣiṇāgnir garhapatyā āhāvāgni) || devā] Pa vedā || trīṇi]
B2 citra- 25 tasya] B2 tatra

[...] *My body* means that he is a descent of me.

²⁶¹For one who in the age of Kali draws my weapons on his body, sin takes the form of virtue. ²⁶²And 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.

²⁶³By 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:^a

²⁶⁴The 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. ²⁶⁵Lakṣmī, Sarasvatī, Durgā and Sāvitrī, beloved of Hari,^b all eternally stay in the body of one who has marked his form with the conch. ²⁶⁶The Ganges, Gayā, Kurukṣetra, Prayāga, Puṣkara and other pilgrimage sites always remain with one who has marked his body with the lotus. ²⁶⁷Mischievous 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. ²⁶⁸If the disc resides underneath the club on the left arm then the three worlds of moving and unmoving creatures, together with Kṛṣṇa, ²⁶⁹the 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 tridaśaṃ patih ||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||

tridaśaṃ tridaśanām ity arthaḥ ||270||

vārāhe śrīsanatkumāroktau—

- 10 kr̥ṣṇāyudhāṅkitam deham gopīcandanamṛtsnayā |
 prayāgādiṣu tīrtheṣu sa gatvā kiṃ kariṣyati ||273||
 yadā yasya prapaśyeta deham śaṅkhādicihnitam |
 tadā tadā jagatsvāmī tuṣṭo harati pātakam ||274||
 bhavate yasya dehe tu ahorātraṃ dine dine |
 15 śaṅkhacakraḡadāpadmaṃ likhitam so 'cyutaḥ svayam ||275||

prapaśyetety āraṣam ātmanepadatvam | bhavate iti ca ||274–275||

- nārāyaṇāyudhair yuktaṃ kṛtvātmānaṃ kalau yuge |
 kurute puṇyakarmāṇi merutulyāni tāni vai ||276||
 śaṅkhādināṅkito bhaktyā śrāddham 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 prapaśyetety] B1
ins. patih || padatvam] Edd -padam 18 kurute ... tulyāni] Od *gl.* (atisumerutulyāni kurute)
 19 āṅkito] B2 -āṅkitaiḥ || dvija] Od dvijaḥ 21 yathāgnir] B2 athāgnir || kakṣam] B3 Od Edd
 kāṣṭham 23 athavā] Edd *deest*

And also:^a

²⁷⁰One 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. ²⁷¹All 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. ²⁷²One 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 (–):^b

²⁷³What is the point of going to Tīrthas such as Prayāga when the body has been marked with Kṛṣṇa's weapons through Gopīcandana mud? ²⁷⁴When 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. ²⁷⁵And 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.

²⁷⁶One who joins himself to Nārāyaṇa's weapons in the age of Kali performs good deeds equal to Mount Meru! ²⁷⁷O 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. ²⁷⁸Just 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 9a.

brāhme śrībrahmanāradasaṃvāde—

- viṣṇunāmāṅkitāṃ mudrāṃ aṣṭākṣarasamanvitāṃ |
 śaṅkhādikāyudhair yuktāṃ svarṇarūpyamayīm api ||279||
 dhatte bhāgavato yas tu kalikāle viśeṣataḥ |
 5 prahlādasya samo jñeyo nānyathā kalivallabha ||280||

kiṃ ca—

- śaṅkhāṅkitatanur vipro bhuṅkte yasya ca veśmani |
 tadannaṃ svayam aśnāti pitṛbhiḥ 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||

yaditi na śmaśāne mriyate eva, yadi kadācin mriyate ity arthaḥ | vigrahaṃ iti napuṃ-
 sakatvam āraṣam ||282–283||

- 15 yaḥ karoti hareḥ pūjāṃ kṛṣṇaśastrāṅkito naraḥ |
 aparādhasahasrāṇi nityaṃ harati keśavaḥ ||284||
 kṛtvā kāṣṭhamayaṃ bimbaṃ kṛṣṇaśastrais tu cihnitam |
 yo hy aṅkayati cātmānaṃ tatsamo nāsti vaiṣṇavaḥ ||285||
 pāṣaṇḍapatitavrātyair nāstikālāpapātakaiḥ |
 20 na lipyate kalikṛtaiḥ kṛṣṇaśastrāṅkito naraḥ ||286||

kiṃ ca—

aṣṭākṣarāṅkitā mudrā yasya dhātumayī bhavet |
 śaṅkhaśaṣṭakāyudhair yuktā pūjyate 'sau surāsuraiḥ ||287||

1 śrī] B1 *deest* || brahma] B2 *deest* 2 samanvitāṃ] Pa -samanvitam 3 śaṅkhādikā] B2 Od
 śaṅkhādīnā- || yuktāṃ] B2 yuktaih || rūpya] B1 B2 -raupya- || api] R1 *om.* 5 kalivallabha]
 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] V1² *gl.* vrātyaḥ saṃskārahīnaḥ syād asvādhyāyo nirākṛti ity
 amaraḥ | 23 śaṅkhaśaṣṭakā] B1 *transp.*

In a discussion between Brahmā and Nārada in the *Brahma Purāṇa* (–):^a

^{279–280}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:^b

²⁸¹The 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. ²⁸²And Nārada, if one who is marked with Kṛṣṇa's weapons dies [even] at a crematorium, he attains the destination ordained for dying at Prayāga. ²⁸³The 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 *vigraha* is an archaic irregularity.

²⁸⁴Keśava constantly takes away thousands of offences from that man who worships Hari marked with Kṛṣṇa's weapons. ²⁸⁵There is no Vaiṣṇava equal to him who makes a wooden stamp marked with Kṛṣṇa's weapons and then marks himself. ²⁸⁶That 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:^c

²⁸⁷One 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, tāmṛādhātumayam ity api jñeyam | svarṇa-
rūpyamayīm apītyādinā mudrāyā api tādrśatvokteḥ | 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 |
śaṅkhādhicihnitaḥ 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 tattraiva śrīsanatkumāroktau—

yasya nārāyaṇī mudrā dehaṃ śaṅkhādhicihnitaṃ |
dhātṛīphalakṛtā mālā tulasīkāṣṭhasambhavā ||291||
dvādaśākṣaramantraḥ 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 padmaṃ 16 dehaṃ] V₁ B₂
dehe 16–552.2 cihnitaṃ ... śaṅkhādhicihnitaḥ] 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.^a

²⁸⁸Previously, in the Kṛta age, Prahlāda wore the Mudrās of Nārāyaṇa, as did Vibhīṣaṇa, Bali, Dhruva and Śuka. ²⁸⁹Mischievous 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:^b

²⁹⁰Hari 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:^c

^{291–292}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 nārāyaṇodbhavaṃ |
praveśo nāsti pāpasya kavacaṃ tasya vaiṣṇavam ||293||

5 anyatra ca—

ebhir bhāgavataiś cihnaiḥ kalikāle dvijātayaḥ |
bhavanti martyaloke te śāpānugraha-kārakāḥ ||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 śaṅkhadhāraṇādadhikaṃ likhi-
tam | khaḍgasya vakṣasi saśaracāpasya ca mūrdhni dhāraṇam | lalāṭe ca gadā dhāryā
mūrdhni cāpaśaraṃ tathā | nandakaś caiva hṛṇmadhye śaṅkhacakre bhujadvaye | iti
20 taptamudrādhāraṇe 'gre lekhyavārāhvacanānusāreṇa 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 bhavantiḥ mahi- || martya] B2 mahatī-
8 vidhiḥ] B1 B2 B3 Edd *add.* gautamīye | : 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-
dhāraṇādadhikaṃ] B3 śaṅkhādīdhāraṇam 18 ca] Edd *deest* 19 cāpaśaraṃ] B2 B3 cāpaṃ
śaraṃ || nandakaś] V2 nandakaṃ 20 dhāraṇe ... lekhyā] Edd -dhāraṇam 21 dik] B3 *add.*
śīrāmaḥ śaraṇam || cakraṃ śaṅkho] Edd śaṅkhacakre

And further:^a

²⁹³If 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:^b

²⁹⁴In 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

²⁹⁵One 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. ²⁹⁶On 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. ²⁹⁷In 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."^c 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 cokatam—

dakṣiṇe tu bhuje vipro vibhṛyād vai sudarśanam |
matsyaṃ padmaṃ cāpare 'tha śaṅkhaṃ padmaṃ gadāṃ tathā || iti ||298||

matsyaṃ padmaṃ ca dakṣiṇe athānantaram apare vāme pāṇau śaṅkhādikaṃ vibhṛyāt
5 ||298||

sāmpradāyikaśiṣṭānām ācārāc ca yathāruci |
śaṅkhacakrādicihnāni sarveṣv aṅgeṣu dhārayet ||299||

lakṣaṇāni veṇuprabhṛtini, yac ca pañcāyudhetarabhagavaccihnānām dhāraṇaṃ niṣid-
dhaṃ tathā ca pādmottarakhaṇḍe | anyair na dāhayed gātraṃ brāhmaṇo harilāñcha-
10 nāt | śaṅkhacakraḡadāpadmaśārṅgād anyair harer api || iti | tat tu taptamudrāviśayam
||299||

bhaktyā niṣeṣṭadevasya dhārayel lakṣaṇāny api |
cakraśaṅkhau ca dhāryete sammiśrāv eva kaiścana ||300||

yady api nityapārśadasya bhāgavatapravarasya śrīśaṅkhasya mudrādhāraṇe kathañ-
15 cid api doṣo na ghaṭeta, tathāpi tannādasrastapatnīgarbhasya kasyacid brāhmaṇasya
śāpasatyatārtham asurayonau pāñcājanyaṣaṃjñāyāvatīrṇasya śaṅkhasya tasyāsurat-
vam udbhāvyā kaiścid vaiṣṇavaiṣ taccihnaṃ kevalaṃ pṛthak na dhāryata iti tanmatam
likhati cakraśaṅkhau ceti ||300||

śrīgopīcandanenaivaṃ cakrāḡini budho 'nvaham |
20 dhārayec chayanāḡau 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 dhārayed 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 āḡau cāsuraṅgraham | ataś cakravimi-
śraṃ taṃ vibhṛyād vaiṣṇavaḡ sadā || iti (B3 *deest*)| 14 pravaraṣya] B2 -pūrvasya 19 budho nva-
ham] B2 budhārthadam || nvaham] Od *gl.* (anvaham anavaratam) 20 dhārayec ... tāni] Od *gl.*
(lohamayasaptachāpā śayanāḡau kila niścitaṃ dhārayet) || chayanāḡau tu] Pa Od *transp.* || hi]
B2 Od ca

It is also said:^a

²⁹⁸A Brāhmaṇa should wear Sudarśana, Matsya and the lotus on the right arm; and on the other, the conch, Kūrma and the club.

[...]

²⁹⁹Following 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.^b

³⁰⁰According 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.^c

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.^d

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.

³⁰¹The 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 śrutismṛtivākyaprāmāṇyaṃ 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 tulasīdalaiḥ |
padmākṣais tulasikāṣṭhaiḥ phalaiḥ 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 dalaiḥ] B2 -
dale 13 phalaiḥ] 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

³⁰²The disc should be a hexagon with twelve spokes surrounded by three rings. Blessed Hari's conch turns to the right. ³⁰³The 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.^a

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.^b

Wearing Mālās and so on

³⁰⁴Then one should wear Mālās offered to Kṛṣṇa made of Tulasī leaves, lotus seeds, Tulasī wood or Dhātrī fruits.^c ³⁰⁵A 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 (–):

³⁰⁶One who first offers a Mālā made of Tulasī wood to Hari and then wears it himself is the best of Bhāgavatas. ³⁰⁷But 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 Dhātrī is the same as Amalākī, Emblic myrobalan. For Mālās, dried fruits are used.

- kṣālītāṃ pañcagavyena mūlamantreṇa mantritām |
 gāyatrī cāṣṭa kṛtvā vai mantritām dhūpayec ca tām |
 vidhivat parayā bhaktyā sadyojātena pūjayet ||308||
 tulasikāṣṭhasambhūte māle kṣṇajanapriye |
 5 bibharmi tvām ahaṃ kaṇṭhe 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 mālām kṣṇagale 'rpitām |
 dhārayed vaiṣṇavo yo vai sa gacched vaiṣṇavaṃ padam ||312||

atha mālādhāraṇanīyatā

tatraiva kārttikaprasaṅge—

- dhātṛīphalakṛtām mālām kaṇṭhasthām yo vāhen na hi |
 15 vaiṣṇavo na sa vijñeyo viṣṇupūjārato yadi ||313||

yadi yady api ||313||

gāruḍe—

- dhārayanti na ye mālām haitukāḥ pāpabuddhayaḥ |
 narakān na nivartante dagdhāḥ kopāgninā hareḥ ||314||
 20 haitukā hetuvādaniṣṭhāḥ ||314||

ata eva skānde tatraiva—

na jahyāt tulasīmālām dhātṛīmālām viśeṣataḥ |
 mahāpātakasaṃhantrīm dharmakāmārthadāyiniṃ ||315||

2 dhūpayec] B2 dhārayet || ca] B2 tu 5 bibharmi ... kaṇṭhe] B2 vindāś cin nāma vaikuṇṭhe
 7 kuru] R1 kurute || priyam] Pa -priyam 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 mālām] 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. ³⁰⁸One 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:^a

³⁰⁹“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! ³¹⁰Just 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. ³¹¹Beloved of Hari! The root *lā* means to give, so as you give (*lā*) me (*mā*) to all the devotees, you are known as *mālā*.”

³¹²After 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):

³¹³One 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 (–):^b

³¹⁴Those 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^c):

³¹⁵One 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 11a.

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 tannityat-
vaṃ 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 kaṇṭhalagnatulasīnalīnākṣamālā
ye vā lalāṭaphalake lasadūrdhva puṇḍrāḥ |
ye bāhumūlaparicihnitaśaṅkhacakrās
te vaiṣṇavā bhuvanam āśu pavitrāyanti ||317||

lasat śrīharimandiratayā śobhamānam ūrdhva puṇḍraṃ yeṣāṃ te ||317||

15 kiṃ ca—

bhujayugam api cihnair ankitam yasya viṣṇoḥ
paramapuruṣanāmnām kīrtanam yasya vāci |
ṛjutaram api puṇḍraṃ mastake yasya kaṇṭhe
sarasijamaṇimālā 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.* tulasikaṣṭhaghāṭatai rudrākṣākarakāritaiḥ | śaṅkhacakraḡadāpadmapādūkākarakāritaiḥ || nirmītāḥ mālīkām kaṇṭhe nidhāyārcanam ācāret || tathāmālakamālām ca samyak puṣkaramālīkām | nirmālyatulasīmālām śīrasy api nidhāya ca || nirmālyacandanenāṅgam akṣaye tasya nāmabhiḥ | tasyāyudhāni bāhvoś ca tenaiva dvijasat-
tama || pāpiṣṭho vāpy apāpiṣṭhaḥ sarvajño 'py ajña eva ca | bhavaty evādhikāry atra pūjākarmaṇy asaṃśayaḥ || sauparṇe dvārakāmāhātmye candraśarmaṇaḥ pratijñāyām | adya yan mayā prati
kartavyam tan me kṛṣṇa tac chṛṇu ity ādi || bhagavaddharmakathane | tulasikaṣṭhasambhūta
mālā dhāryā sadā mayā || iti | 6 mālā] B2 -mālām 8 cheṣā] Edd -cheṣaḥ 9 nārādiye] B1
deest 10 lagna] Od² *i.m.* 11 ye ... puṇḍrāḥ] B2 B3 Od *deest* 12 cakrās] B2 B3 Od *add.* ye vā
lalāṭaphalake lasadūrdhva puṇḍrās 17 vāci] Od *gl.* (tiṣṭhati) 18 ṛjutaram api] B2 vidhītam api
ca

Because it is mandatory, *one should not give up* also the Dhātṛī 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 Dhātṛī Mālā*.^a In this way, its mandatoriness is certainly accepted.

The Greatness of Mālās

In the Agastya Saṃhitā (6.28):

³¹⁶And whatever one who worships Hari wearing a Mālā of offered Tulasī does will all give an unlimited result.

[...]

In the Nārada Purāṇa (–):^b

³¹⁷Those 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:^c

³¹⁸I 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 anya-
trāpy ūhyam ||318||

viṣṇudharmottare śrībhagavaduktau—

- 5 tulasikāṣṭhamālām ca kaṇṭhasthām 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 kaṇṭhasthām vahate tu yaḥ |
viṣṇūttīrṇā viśeṣeṇa sa namasyo divaukasām ||321||
tulasīdalajā mālā dhātrīphalakṛtāpi vā |
dadāti pāpinām muktiṃ kiṃ punar viṣṇusevinām ||322||

tatraiva kārṭtikaprasaṅge—

- 15 yaḥ punas tulasīmālām kṛtvā kaṇṭhe janārdanam |
pūjayet puṇyam āpnoti pratipuṣpaṃ gavāyutam ||323||
yāval luṭhati kaṇṭhasthā dhātrīmālā narasya hi |
tāvat tasya śarīre tu prītyā luṭhati keśavaḥ ||324||
spr̥ṣec ca yāni lomāni dhātrīmālā kalau nṛṇām |
20 tāvadvar̥ṣasahasrāṇi vasate keśavālaye ||325||
yāvaddināni vahate dhātrīmālām kalau naraḥ |
tāvadyugasahasrāṇi vaikuṇṭhe vasatir bhavet ||326||
mālāyugmaṃ ca yo nityaṃ dhātrītulasisambhavam |
vahate kaṇṭhadeśe ca kalpakotiṃ divaṃ vaset ||327||

5 evaiti] Pa eti : Od *gl.* (prāpnoti) 6 skānde] R1 Pa Od skandapurāṇe 7 phalakṛtā] B2 -
phalāśritā 8 vai] V1² *l.m.* || 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 spr̥ṣec ... naraḥ] B1 *deest*
20–21 tāvadvar̥ṣa ... 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 (–):^a

³¹⁹One 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):^b

³²⁰The one on whose body one can see a Mālā of Dhātṛī fruits and Tulasī wood is the best of Bhāgavatas. ³²¹One who wear a Mālā of Tulasī leaves that has been carried by Viṣṇu around the neck, is especially honoured by the gods. ³²²A 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^c):

³²³One who wears a Tulasī Mālā around the neck and worships Janārdana attains for every [offered] flower the merit of ten thousand cows. ³²⁴As long as a Dhātṛī Mālā dangles from the neck of a human being, so long Keśava will lovingly dance within his body. ³²⁵As 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. ³²⁶As 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 Vaikuṇṭha. ³²⁷And 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 | ayutasaṅkhyagodānaphalam 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 prītaṃ tasya kṛṣṇo devakinandanah |
tulasikāṣṭhasambhūtāṃ yo mālāṃ vahate naraḥ |
prāyaścittam na tasyāsti nāśaucam tasya vighrahe ||331||
tulasikāṣṭhasambhūtāṃ śirasas yasya bhūṣaṇam |
15 bāhvoḥ kare ca martyasya dehe tasya sadā hariḥ ||332||
tulasikāṣṭhamālābhir bhūṣitaḥ puṇyam ācāret |
pitṛṇāṃ devatānāṃ ca kṛtaṃ koṭiguṇam 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||

puṇyam puṇyakarma | pitṛṇāṃ devatānāṃ ca tatsambandhi karma kṛtaṃ koṭiguṇam
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 śirasas ... bhūṣaṇam] B1 Od yo mālāṃ vahate naraḥ : B1 Od *add.* tulā-
sikāṣṭhasambhūtāṃ (Od rādhākṛṣṇasya nirmālyam) śirasas bāhubhūṣaṇam | || yasya] R1 Pa Va
B2 bahu- 19 naśyanti] Od *gl.* (adṛṣṭā bhavanti) || vātoddhūtaṃ] B2 vātodṛtaṃ || dalam] B2
jalam 20 bhramate] B2 bhramayed 21 kvacit] B1 B2 *add.* gautamīye puraścaraṇaprasaṅge
| tathāmalakāsambhūtais 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 adṛśyā

Ten thousand cows refers to the fruit of donating ten thousand cows. The short *i* in *Tulasi* [in 4.327] is an archaic irregularity.

And in the words of Mārkaṇḍeya in the Garuḍa Purāṇa (–):^a

³²⁸But 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. ³²⁹The 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.

³³⁰That man who offers a Tulasī wood Mālā to Keśava and then wears it with devotion will have no sin. ³³¹Kṛṣṇa, 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. ³³²Hari always dwells in the body of that mortal who decorates his arms, hands and head with Tulasī wood. ³³³In 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. ³³⁴When the messengers of the god of death sees a Tulasī Mālā, they disappear far away, like leaves blown away by the wind. ³³⁵For 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 vaiṣṇavais tu samaṃ matam ||337||

pūrvam bahis tīrthasnāne sandhyopāsanādikaṃ likhitam | idānīm gr̥haviṣayaṃ 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—

riktapāṇir na paśyeta rājānaṃ bhiṣajaṃ gurum |
nopāyanakaraḥ putraṃ śiṣyaṃ bhṛtyaṃ nirīkṣayet ||340||

4 tathā ... skānde] Edd *deest* 5 viṣṇunirmālyaṃ] Od *gl.* (dhāryam) 6 vaiṣṇavais ... samaṃ]
Od vaiṣṇavānāṃ sasaṃ- 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

³³⁶One 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 (–):^a

³³⁷For 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 (–):^b

³³⁸Sandhyā 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

³³⁹In 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:^c

³⁴⁰One 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 paśyet | 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 upāyanam dattvety atra pramāṇavacanam saṅgrhyādhunā sannihitam
santam gurum ādau pūjayed iti śrībhagavadvacanādinā pramāṇayati prathamam iti
dvābhyām | pūjya pūjayitvā ||341||

śrīnārādoktau ca—

- 10 gurau sannihite yas tu pūjayed anyam agrataḥ |
sa durgatim avāpnoti pūjanam tasya niṣphalam ||342||

atha śrīgurumāhātmyam

śrutiṣu—

yasya deve parā bhaktir yathā deve tathā gurau |
tasyaite kathitā hy arthāḥ prakāśante mahātmanah ||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] B3 atha || śrī] B1 *deest* 3 pūjya] B2 pūjyam 8 śrī] B2 Od *deest* || nārādoktau] B3
Edd nārādēna 11 śrī] V2 B3 *deest* 16 ekādaśaskandhe] B1 anyatrāpi tasyaiva ekādaśaskandhe
: B2 ekādaśe

[...]

Moreover, according to the statement of the blessed Lord:^a

³⁴¹One 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:^b

³⁴²But 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):

³⁴³To 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):^c

³⁴⁴One 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 tapasopaśamena ca |
tuṣeyayaṃ sarvabhūtātmā guruśuśrūṣayā yathā ||345||

5 iyyā yajñāḥ grhasthadharmaḥ | prajātiḥ prakṛṣṭajanma upanayanam, tena brahmacāri-
dharma upalakṣyate, tābhyāṃ | tathā tapasā vānaprasthadharmaṇa | upaśamena yati-
dharmaṇa vā | ahaṃ parameśvaras tathā na tuṣeyayaṃ, yathā sarvabhūtātmāpi guruśu-
śrūṣayā ||345||

saptamaskandhe śrīnāradoktau—

10 yasya sākṣād bhagavati jñānadīpaprade gurau |
martyāsaddhīḥ śrutaṃ tasya sarvaṃ kuñjaraśaucavat ||346||

gurvabhaktyā paramānarthoktyā gurubhaktim eva draḍhayati yasyeti | sākṣādbhūte
martyāsaddhīḥ martya iti asadbuddhīḥ | śrutaṃ śāstrābhyāsaḥ | kuñjaraśaucavat vyar-
tha evety arthaḥ ||346||

anyatrāpi tasyaiva—

15 sādhakasya gurau bhaktiṃ mandikurvanti devatāḥ |
yan no 'tītya vrajed viṣṇuṃ śiṣyo bhaktyā gurau dhruvam ||347||

manusmṛtau—

ajño bhavati vai bālāḥ pitā bhavati mantradaḥ |
ajñaṃ hi bālam ity āhuḥ pitety eva tu mantradaḥ ||348||

1 daśama] V1 V2 Va *ante* śrī- 2 opaśamena] Od *gl.* (upaśame śāntye) 4 grhastha] Edd
gārhasṭya- || grhasthadharmaḥ] B1 *deest* 5 upaśamena] 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) || śrutaṃ] Od smṛtaṃ 12–13 vyartha evety] B2
vyartham ity 13 evety] V2 ity 14 tasyaiva] Edd *deest* 15 mandikurvanti] Od *gl.* (amandāṃ
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):^a

³⁴⁵I, 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.^b

According to the statement of Nārada in the Seventh Book (BhP 7.15.26):^c

³⁴⁶All 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.^d

He also says this somewhere else:^e

³⁴⁷The 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):^f

³⁴⁸One 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 vākyam—

yo mantraḥ sa guruḥ sāksāt yo guruḥ sa hariḥ smṛtaḥ |
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 'niṣṭasādhanaṃ |
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* || hariḥ] V2 Va B2 B3 Od *ante* śrī- 15 niṣṭa] Pa -bhiṣṭa- || sādha-
nam] Va Edd -kāraṇam : B3 -kārakam 16 jayet] Va japet : Od tyajet 19 atithayo] B3 atisāyo
20 dyuti] B3 Od Edd -hūti-

And also:^a

³⁴⁹The 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:^b

³⁵⁰The 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:^c

³⁵¹Therefore, 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 (–):^d

³⁵²Service to the preceptor is supreme among all supreme Dharmas; therefore, no Dharma or anything purer than this Dharma is known.

³⁵³Whatever 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 (–):^e

³⁵⁴Best 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—

avidyō vā savidyō vā gurur eva janārdanaḥ |
5 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 grhaṃ natvā nayeta tām ||358||

gurava iti bahuvacanaṃ gauraveṇa | yad vā, prasaṅgād anyeṣāṃ api gurūṇāṃ saṅgra-
hārtham | te cōktāḥ kaurme | upādhyāyaḥ pitā jyeṣṭhabhrātā caiva mahīpatiḥ | mātulaḥ
śvaśuraḥ mātā mātāmahapitāmahau | varṇajyeṣṭhaḥ pitṛvyaś ca sarve te guravaḥ smṛ-
15 tāḥ | gurūṇāṃ api sarveṣāṃ pūjyāḥ pañca viśeṣataḥ | teṣāṃ ādyās trayāḥ śreṣṭhās teṣāṃ
mātā supūjitā || 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 chlaḡhyaṃ 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 supūjitā] B1 ca pūjitā 18 iti] V1 V2 deest 19 tac] R1 om.
20 praṇamate] B2 praṇamati || samupāsṛtya] B3 samupāvṛtya : Edd samupāśya tu

³⁵⁵If 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:^a

³⁵⁶Ignorant or learned, the guru is Janārdana. Situated on the path or not, the guru alone is always the goal.

And elsewhere:^b

³⁵⁷When 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 Brahmaparivarta Purāṇa (–):

³⁵⁸Even 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,^c 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.”

³⁵⁹Praiseworthy 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 kravyādāḥ kṛtaghnān nopabhuñjate ||360||
 bodhaḥ kaluṣitas tena daurātmyaṃ prakāṭikṛtaṃ |
 5 gurur yena parityaktas tena tyaktaḥ purā hariḥ ||361||

gurutyāgena paramānartham darśayan gurumāhātmyam eva draḍhayati upadeṣṭāram
 iti tribhiḥ | āmnāyāgataṃ kulakramāyātaṃ 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 gr̥hṇīyād ity arthaḥ | yad vā, sādhujanas tādṛśaṃ janam kṛpayā mantraṃ grāhayed ity
 arthaḥ | vaiṣṇavāt prāyo brāhmaṇād eveti jñeyaṃ, pūrvam 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) || prakāṭikṛtaṃ] Od *gl.* (durātmata
 prakāśakṛtaṃ) 5 purā] Od punaḥ 7 kulakram] B1 kulakramād || āyātaṃ] B2 Edd -āgataṃ
 13 tatrāpavādaḥ] Va Pa B3 atrāpavādaḥ 15 opadiṣṭena] B3 -opadiṣṭena 19 avaiṣṇaveti] B1
deest : V2² *l.m.* 20 kṛpayā] B1 *deest*

And also:

³⁶⁰Even vultures do not care for the dead bodies of those ungrateful wretches who give up a traditional teacher. ³⁶¹By doing so, one spoils one's insight and demonstrates one's wickedness. One who rejects the preceptor has already rejected Hari.

And elsewhere:

³⁶²That 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:^a

³⁶³A 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” (*avaiṣṇavopadiṣṭaṃ 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 śāsavad 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 dārdhyāyaiva tadabhaktānāṃ durgatidoṣān likhati ye gurvājñāṃ ityā-
 dinā | ata eva satataṃ pāpakāriṇo bhavanti ||364–367||

ataḥ prāḡ guruṃ abhyarcya kṛṣṇabhāvena buddhimān |
 tryavarān asamān kuryāt praṇāmān daṇḍapātavat ||368||

- 15 tatra kaurme śrīvīyāsavacanam—

vyatyastapāninā kāryam upasaṅgrahaṇaṃ guroḥ |
 savyena savyaḥ spraṣṭavyo dakṣiṇena tu dakṣiṇaḥ || iti ||369||

- trayo 'varā antyā yeṣu | tān tribhyo 'nyūnān ity arthaḥ | asamān ayugmān | upasaṅgra-
 haṇaṃ śrīpadadvayadhāraṇaṃ | tatprakāram evāha savyeneti | nijasavyapāninā guroḥ
 20 savyapāda ity arthaḥ | evam agre 'pi ||368–369||

atha śrīgurupādānāṃ prāpyānujñāṃ ca sādhaḥ |
 prāk saṃskṛtaṃ harer gehaṃ pravekṣyan pāduke 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 evaṃ 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 vyatyastapāninā] Od *gl.* (vyatastau nikṣiptau pānī
 yasya tena) || guroḥ] R1 guruḥ : B2 gurau 17 savyena] Od *gl.* (vāmena pāninā) || dakṣiṇaḥ] B2
 dakṣiṇe 19 nijasavyapāninā] V1 V2 B1 savyena nijapāninā 22 pravekṣyan] B2 Od praviśya

The Result of Not Devoting Oneself to the Guru

In the Agastya Saṃhitā (8.24, 26–28):

³⁶⁴Greatest 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. ³⁶⁵For disciples who disrespect their preceptors when they should always be honoured, will be bereft of such blessings as sons, friends and wives. ³⁶⁶Those who by mistake insult the preceptor or engage in abusive words will be born as pigs for hundreds of lifetimes. ³⁶⁷Those 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*.

³⁶⁷Then, 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 (–):

³⁶⁹One 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.

³⁷⁰Then, 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 pāduke parivarjayet || iti ||371||

tataḥ śrībhagavatpūjāmandirasyāṅganam gataḥ |
prakṣālya hastau pādaḥ ca dvirācamanam ācaret ||372||

tathā ca mārkāṇḍeye—

- 10 devārcanādikāryāṇi tathā gurvabhivādanam |
kurvīta samyag ācāmya tadvad eva bhuḥkriyām || iti ||373||

samyag ācāmyeti dvir ācamanam bodhayati | tathaiva samyaktvāt ||373||

iti śrīgopālabbhaṭṭavilikhite bhagavadbhaktivilāse śrīvaiṣṇavālaṅkāro nāma
caturtho vilāsaḥ ||4||

4 tathā cāpastambaḥ] B3 *deest* 6 iti] B2 *deest* 7 tataḥ] V1 R1 Pa Va tatra 9 tathā ca] B3
atha || mārkāṇḍeye] V1 R1 Va B2 B3 Od mārkāṇḍeyapurāṇe 11 kurvīta] B2 Od kurvate || bhu-
jikriyām] Od *gl.* (bhojanakriyām ity arthaḥ) 12 samyaktvāt] V1 *add.* iti caturthavilāsaḥ : V2 B1
add. iti caturthaḥ 13 śrī] B2 *deest* || vilikhite] R1 Pa B1 -viracite || bhagavad] B3 Edd *ante* śrī-
14 vilāsaḥ] Va *add.* śrī om

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):^a

³⁷¹One 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.

³⁷²Then, 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):^b

³⁷³Rituals 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

śrīcaitanyaḥprabhuṃ vande bālo 'pi yadanugrahāt |
taren nānāmatagrāhavyāptam pūjakramārṇavam ||1||

bālo 'jñah | pakṣe śiśuḥ | nānāvidhamatāny eva grāhās tair vyāptam | pūjāyāḥ kramo
vidhiḥ | vidhyānukramo vā sa evārṇavas tam ||1||

5 śrīmadgopāladevasyāṣṭādaśākṣaramantrataḥ |
likhyate 'rcāvidhir gūḍhaḥ kramadīpikayekṣitaḥ ||2||

aṣṭādaśākṣaramantreṇa yo 'rcāvidhiḥ pūjāprakāraḥ sa likhyate | yady api daśākṣarādi-
nāpi pūjāvidhau bhedo nāsti, tathāpi nyāsādibhedāpekṣayā, tathā likhitam | gūḍho 'pi
kramadīpikayā śrīkeśavācāryaviracitayā īkṣitaḥ darśitaḥ san | ataḥ kramadīpikoktānu-
10 sāreṇa 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 śūdrākālpaḥ hi brāhmaṇāḥ kalisambhavaḥ |
teṣām āgamamārgeṇa śuddhir na śrautavartmanā ||5||

teṣām āgamamārgeṇa śuddhir na śrautavartmanety anena tair api āgamikavidhinaiva
pūjā kāryeti bhāvaḥ | tathā caikādaśaskandhe | nānātantravidhānenena kalāv api tathā
20 śṛṇu | iti | tatra śrīdharasvāmipādāḥ | nānātantravidhāneneti kalau tantramārgasya prā-
dhānyam darśayati iti ||3–5||

1 caitanya] B1 Od caitanyam 3 bālo] Edd ante śrīcaitanyaḥ 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] Vi² i.m.

Chapter Five: On the Objects

¹I 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. [...]

²The 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.^a 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.

³Even 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:

⁴In 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. ⁵Brāhmaṇas 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."

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

śrīkṣṇadvāradevebhyo dattvā pādyādikaṃ tataḥ |
gandhapuṣpair arcayet tān yathāsthānaṃ yathākramam ||6||

- 5 tān śrīkṣṇadvāradevān, praṇavādicaturthyantaṃ devanāma namo 'ntakam ity agre
lekhyatvād atraivaṃ prayogaḥ | śrīkṣṇadvāradevatābhyo namaḥ | anena mantreṇa
pādyārghyādikaṃ dattvā gandhādibhiḥ punar viśeṣeṇa pūjayed ity arthaḥ | evam agre
'pi saparivārebhyaḥ śrīkṣṇapārṣadebhyo nama ityādi prayogo draṣṭavyaḥ ||6||

- 10 dvārāgre saparivārān bhūpīṭhe kṣṇapārṣadān |
tadagre garuḍaṃ dvārasyordhve dvāraśriyaṃ yajet ||7||
prāgdvārobhayapārśve tu yajec caṇḍapracāṇḍakau |
dvāre 'tha dakṣiṇe dhātṛvidhātārau ca paścime ||8||
jayaṃ ca vijayaṃ caiva balaṃ prabalam uttare |
dvandvaśas tv evam abhyarcya dehalyāṃ vāstupūruṣam ||9||

- 15 evaṃ sāmānyena sarveṣāṃ eva pūjāvidhir likhitaḥ | idānīm yathāsthānaṃ yathākra-
mam iti yal likhitaṃ, tad eva vivicya likhati | dvārāgra iti dvārābhyām | tatrāpy ādau
dvārasyāgre yat bhūrūpaṃ pīṭhaṃ, tatra samastaparivārān vitān śrīkṣṇapārṣadān yajet
pūjayet | anantaraṃ tasya dvārasyāgre garuḍaṃ | yady api dvāraśriyo 'rcanaṃ praba-
lārcanānantaram eva kramadipikāyām uktam, tathāpi iṣṭveti kṭvāpratyayena caṇḍa-

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 || śrīkṣṇapārṣadān] V1 deest 17 pūjayet] B3 deest 18 iṣṭ-
veti kṭvā] B1 iṣṭvāktvā ca

Worship at the Gate

⁶One 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^a 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.

⁷In 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. ⁸On 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, ⁹Jaya 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.^b The conduct of the saints shows the same.

a One would have expected an *om* 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.

dipūjātaḥ pūrvakāla eveti bodhitam | tathaiva sadācārāt | kiṃ ca, dvandvaśa ity agre
likhanāt, caṇḍapracāṇḍābhyāṃ nama ity evaṃ yugmatvena prayogo jñeyah ||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 gaṇeśaṃ arcayet | tathā cokaṭaṃ kramadīpikāyāṃ | parivārāvṛtāḥ sarve
punaḥ śrīviṣṇupārśadāḥ | dvārāgrābalipīṭhe 'rcyāḥ pakṣīndraś ca tadagrataḥ || caṇḍa-
pracaṇḍau prāḡ dhātṛvidhātārau ca dakṣiṇe | jayaḥ savijayaḥ paścād balaḥ prabala
uttare || ūrdhve dvāraśriyaṃ ceṣṭvā dvāry etān yugmaśo 'rcayet | pūjyo vāstupumāṃs
tatra tatra dvāḥpīthamadhyaṭaḥ || dvārāntaḥpārśvayor arcyā gaṅgā ca yamunā nadī |
koṇeṣu vighnaṃ durgāṃ ca vāṇiṃ kṣetreśaṃ arcayet || iti ||11||

15 dvāḥśākhāṃ āśrayan vāmāṃ saṃkocyāṅgāni dehalim |
asprṣṭvā praviśed veśma nyasyan prāḡ dakṣiṇaṃ padam ||12||

vāmāṃ svavāmabhāgavartinīṃ dvāraśākhāṃ 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] V1² *i.m.* 4 tat ... yajet]
Od *om.* 6–7 gaṇeśaṃ ... tathārcayet] Od *om.* 6 āgneḥ] Edd -āgni- 7 aiśāne] B3 aiśā-
nye || pālaṃ] Pa *ins.* ca 8 gaṇeśaṃ arcayet] V1 samarcayet 10 ca] B1 *deest* || sa] V2 B1 B3 ca
12 nadī] B3 nidhī 14 dvāḥśākhāṃ] Od dvāraśākhāṃ || vāmāṃ] Od *gl.* (vāmaśākhāṃ) || deha-
lim] Od *gl.* (chaukhāt iti) 15 asprṣṭvā] Od *gl.* (kiñcit sprṣṭvā) || prāḡ] 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.

¹⁰One should then worship Ganges and Yamunā on the sides within the doors. To their sides, one should sacrifice to Śaṅkhanidhi and Padmanidhi.^a

[...]

¹¹One should then worship Ganeśa in the southeastern corner of the temple, Durgā in the southwest, Sarasvatī in the northwest and Kṣetrapāla Śiva^b 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.”

¹²Keeping 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 spṛśan vāmaśākhāṃ dehalīm laṅghayan guruḥ |
aṅgaṃ saṃkocayann antaḥ praviśed dakṣiṇāṅghriṇā ||13||

gurur iti dīkṣāvidhāv 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 tām anyatra bhagavadgrhāt ||15||

- 10 bhagavadgrhād devālayād anyatra parasmin sthāne tāṃs tām śrīkṣṇapārśadādīn sar-
vān, āsanasthaḥ āsane upaviṣṭaḥ sann eva pūjayet | ata eva tathāgre lekhyam vighnani-
vāraṇam | pūjārambhe dvāradevatā pūjyāḥ prāg eva bhagavadgrhe tiṣṭhann eva tāṃs
tām pūjayet ity arthaḥ | bhagavadagre 'nyapūjārthāsanāyogyatvāt | yad vā, tattatpūjār-
thaṃ tattadagre gamanena punaḥ punar āsanāsambhavāt, muhur āsanena kālākṣepāc
15 ca | ata eva pārṣṇiprahārādīnā vighnanivāraṇam atrālikhitvā nīścalāsanāvasare 'gre
likhiṣyate ||14–15||

tatpūjāmantraś cokaḥ—

praṇavādicaturthyantaṃ devanāma namo 'ntakam |
pūjāmantram idaṃ proktaṃ sarvatrārcanakarmaṇi || iti ||16||

- 20 atra prāyo devālayāntaḥpūjāvidhilikhanāt kecic ca dvārapūjānantaraṃ grhāntaḥpra-
veśāt prāg eva vighnanivāraṇam icchanti | atra satsampradāyācāra eva gatiḥ iti dīk |
devasya pūjasya nāma, pūjāmantram iti napuṃsakatvam ārṣam ||16||

2 āṅghriṇā] Edd *add.* atha grhapraveśamāhātmyam 3 vidhāv etadukteḥ] Edd -vidhānokaḥ
: B1 *add.* śrīrāmacandro jayati 4 tanmāhātmyaṃ] V2² *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 pūjāyāḥ || 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

¹³Slightly 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):

¹⁴That 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

¹⁵One 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:

¹⁶In 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 tatroktamanrataḥ ||17||

tatra digbandhane puṣpakṣepaṇe ca uktaḥ śāstre yo mantraḥ oṃ śārngāya saśārāya
huṃ phaṭ namaḥ iti tenety arthaḥ ||17||

5 *atha pūjārthāsanam*

tataś cāsanamantreṇābhimantryābhyarcya cāsanam |
tasminn upaviśet padmāsanena svastikena vā ||18||

abhyarcya oṃ ādhāraśaktaye namaḥ iti sampūjya ca | tasmin āsane | tatra padmāsanam
savyam pādān upādāya dakṣiṇopari vinyaset | tathaiva dakṣiṇam savyasyopariṣṭān
10 nidhāpayet || viṣṭabhya kaṭyūrogrīvān nāsāgranyastalocanaḥ | padmāsanam bhaved
etat sarveśān api pūjitam || iti | kvacit ca | vāmorūpari dakṣiṇam hi caraṇam saṃsthā-
pya vāmanam tata ityādi | svastikaṃ cōktaṃ | jñānūrvor antare samyak kṛtvā pādān ubhe
| r̥jukāyo viśed yogī svastikaṃ tat pracakṣate || iti ||18||

tatra kṛṣṇārcakaḥ prāyo divase prāṇmukho bhavet |
15 udaṇmukho rajanyāṃ tu sthīramūrteś ca sammukhaḥ ||19||

tatra caikādaśaskandhe—

āsīnaḥ prāḡ udag vārcet sthīrāyāṃ tv atha sammukhaḥ ||20||

2 tatrokta] Pa B2 Od tantrokta- 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 sthīrāyāṃ] Pa
cīyāmsv || sthīrāyāṃ tv] B2 arcāyām || tv atha] B3 tu pra- || atha] V2 agra-

¹⁷Now, 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 HUṂ PHAṬ NAMAḤ.^a This is the meaning.

The Seat for Worship

¹⁸Then, 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 ĀDHĀRAŚAK-TAYE NAMAḤ. *On it* means on the seat. In this connection, *Padmāsana* is described in this way:^b “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:^c “Place the right foot on the left thigh and then the left ...” And *Svastikāsana* is explained like this:^d “When having placed both soles properly between the knees and thighs, the Yogin sits up with a straight body, that is called Svastika.”

¹⁹There, 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):

²⁰Sitting down, one should worship facing the east or the north, or in the case of a fixed image, facing it.^e

a The corresponding mantra in the RAC (p. 49) is *namaḥ saśaraśārṅgāya 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 Śāradātīlaka 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 prāṇmukhatvasya, naktam codaṇmukhatvasya praśastatvāt
||19–20||

athāsanamantraḥ

- 5 āsanamantrasya meruprṣṭha ṛṣiḥ sutalaṃ chandaḥ kūrmo devatā āsanābhi-
mantraṇe viniyogaḥ ||21||
pṛthvi tvayā dhṛtā lokā devi tvaṃ viṣṇunā dhṛtā |
tvaṃ ca dhāraya mām nityaṃ pavitraṃ kuru cāsanam ||22||

athāsanāni

śrīnāradapañcarātre—

- 10 vaṃśāśmadārudharaṇīṭṭṇapallavanirmītam |
varjayed āsanam vidvān dāridryavyādhidukhadam |
kṛṣṇājinaṃ kambalaṃ vā nānyad āsanam iṣyate ||23||

ṭṭṇāsanam ca darbhātiriktatṭṇanirmītam jñeyam | ekādaśaskandhe prāgdarbhaḥ kal-
pitāsana iti śrībhagavadukteḥ ||23||

- 15 anyatra ca—

kṛṣṇājinaṃ vyāghracarma kauśeyaṃ vetranirmītam |
vastrājinaṃ kambalaṃ vā kalpayed āsanam mṛdu ||24||

kṛṣṇājinaṃ vyāghracarmetyādinā āsanādaḥ matabheda āśramādibhedena | tatra bahū-
nām satām yanmataṃ, tad eva svasampradāyānusāreṇa grāhyam iti dik ||24||

1 tatra] B1 atra || naktam ... mukhatvasya] V2² *l.m.* || praśastatvāt] B1 praśastyāt 3 athāsana-
mantraḥ] V1² *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) || dārudharaṇīṭṭṇa] B2 -dārudharaṇīpaṃ ca ṭṭṇa- || 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^a

²¹The Seer for the Seat Mantra is Merupṛṣṭha, the Metre is Sutala, the Divinity is Kūrma and the Application is consecrating the seat. ²²Earth! You bear all the people, and you are born by Viṣṇu! Please always support me and purify my seat.

Seats

In the Nārada Pañcarātra (–):^b

²³A 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:^c

²⁴One 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 āsanadoṣaguṇau

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 prāg 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 sādharmaṃ sthāpayed budhaḥ |
 tattraivārghyādīpātrāṇi nyasyec ca dvāri bhāgaśaḥ ||29||
 tulasīgandhapuṣpādibhājanāni ca dakṣiṇe |
 20 vāme ca sthāpayet pārśve kalaśaṃ pūrṇam ambhasā ||30||
 dakṣiṇe ghr̥tadīpaṃ ca tailadīpaṃ ca vāmataḥ |
 sambhārān aparān nyasyet svadṛṣṭiṣaye pade |
 karaprakṣālanārthaṃ ca pātram ekaṃ svapṛṣṭhataḥ ||31||

1 doṣaguṇau] 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 -pādasamṃyutān
 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 (–):^a

²⁵It is said that bamboo seat leads to poverty, stone to disease, earth to suffering, a wooden seat to misfortune, ²⁶a grass seat reduces fame, twigs bewilder the mind, a skin seat^b destroys disease and a woolen one takes away suffering.

And further, in the Bhagavad Gītā (6.11):

²⁷In 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.

²⁸Having 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

²⁹The 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. ³⁰Receptacles for Tulasī, sandalwood paste, flowers, etc., should be placed on the right, and on the left side, a pot filled with water. ³¹To 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 sārddhatrayeṇa | ādhāraḥ śaṅkhasyāśrayas tatsahitaṃ,
tatra svavāmāgre eva, ādiśabdena pādyācamanīyamadhuparkāḥ | bhāgaśaḥ pṛthak
pṛthag ity arthaḥ | dakṣiṇe tulasyādipātrāṇi | kalaśaṃ prokṣaṇīyajalakumbhaṃ | apa-
rān vastrālaṅkāradīn, svasyātmano dīṣṭer viśaye gocare yat padaṃ sthānaṃ tasmin

5 ||29–31||

atha pātrāṇi tanmāhātmyaṃ ca

devīpurāṇe—

nānāvicitrarūpāṇi puṇḍarikākṛtīni ca |
śaṅkhanīlotpalābhāni pātrāṇi parikalpayet ||32||
10 ratnādiracitāny eva kāñcīmūlayutāni ca |
yathāśobhaṃ yathālābhaṃ tathā pātrāṇi kārayet ||33||

kiṃ ca—

haimapātreṇa sarvāṇi cepsitāni labhen mune |
arghyaṃ dattvā tathā raupyaṇāyū rājyaṃ śubhaṃ bhavet |
15 tāmrapātreṇa saubhāgyaṃ dharmāṃ mṛṇmayasambhavam ||34||

vārāhe—

sauvarṇaṃ rājataṃ kāmasyaṃ yena dīyeta prāpanam |
tān sarvān samparityajya tāmraṃ tu mama rocate ||35||
pavitrāṇāṃ pavitraṃ yo maṅgalānāṃ ca maṅgalam |
20 viśuddhānāṃ śuciṃ caiva tāmraṃ saṃsāramokṣaṇam ||36||
dīkṣitānāṃ viśuddhānāṃ mama karmaparāyaṇaḥ |
sadā tāmreṇa kartavyam evaṃ bhūmi mama priyam || iti ||37||

dīkṣitānāṃ madhye yo matkarmaparāyaṇas tena sadā tāmreṇa kartavyam ity arthaḥ
||37||

2 pādyā] B3 pādyārghyā- 3–4 aparān] B1 avarān 10 ratnādiracitāny] R1 ratnaviraci-
tāny || kāñcīmūla] Od *gl.* (khudraghaṇṭikā) 11 yathā] B2 Od tathā- || yet] B1 *om.* 13 cepsit-
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, Ācamanīya 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 (–):

³²One should make vessels of various wonderful forms, shaped like lotuses, similar to conches or blue lotuses. ³³One should also make vessels made of gems, having girdles and bases, as looks beautiful and in accordance with availability.

And also (–):

³⁴O 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):

³⁵The acquisition of gold, silver or bell metal given by anyone, I give it all up: copper pleases me. ³⁶Copper is the purest of the pure, the most auspicious of the auspicious, cleanest of all the clean: it liberates from birth and death. ³⁷O 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 sākṣād bhaga-
vadvarāhokteḥ ||38||

tathaiva śaṅkham evārghyapātram icchanti kecana |
śaṅkhe kṛtvā tu pānīyam sapuṣṣam satilākṣatam |
10 arghyam dadāti devasyety evaṃ skānde 'bhidhānataḥ ||39||

kecanecchantīty atra hetuṃ likhati śaṅkhe kṛtveti | skānde 'bhidhānataḥ skandapurā-
ṇokteḥ ||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 kṛṣṇasyātīva 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

³⁸But 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.”^a

³⁹Similarly, 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.^b

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 Skānda Purāṇa.

Establishing the Auspicious Pitcher

⁴⁰For the sake of auspiciousness, one should place a divine pitcher filled with water, having a Karaka,^c 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 Skānda Purāṇa (–):

⁴¹At 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 prapitāmahaḥ ||42||

5 kalpaṃ brahmadinaṃ vyāpya pāpe īkṣāṃ dṛṣṭiṃ na kurvanti kriyamāṇam api pāpaṃ
na gr̥hṇantīty arthaḥ ||42||

athārghyādidravyāṇi

prakṣiped argyapātre tu gandhapuṣpākṣatān yavān |
kuśāgratiladūrvās ca siddhārthān api sādhaḥ |
kecic cātra jalādīni dravyāṇy aṣṭau vadanti hi ||43||

10 atra argyapātre ||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||
tathaivācamaṇīyārthaṃ pātre dravyatrayaṃ budhaḥ |
jātīphalaṃ lavaṅgaṃ ca kakkolam api nikṣipet ||46||
madhuparkīyapātre ca gavyaṃ dadhi payo ghṛtaṃ |
madhu khaṇḍam apīty evaṃ nikṣiped dravyapañcakam ||47||
20 kecit trīṇy eva pātre 'smin dravyāṇīcchanti sādhaḥ ||48||

yata uktaṃ śrīviṣṇudharme—

ghṛtaṃ dadhi tathā kṣaudraṃ madhuparko vidhīyate ||49||

asmin madhuparkapātre ||49||

2 kṛṣṇāya yo] Od *p.c.* kṛṣṇagrato 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):^a

⁴²If 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

⁴³In 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 (-):^b

⁴⁴Water, milk, Kuśa tips, sour milk, Akṣata, sesame seeds, barley and white mustard seeds: these are said to be the eight parts of Arghya.

⁴⁵Into the vessel for Padya one should place the four ingredients: a lotus, Kuśa, black finger millet and Tulasī. ⁴⁶Then, to obtain Ācamana water, the intelligent one should place three ingredients into a vessel: nutmeg, clove and Kakkola-berry. ⁴⁷Into the vessel for Madhuparka one should place five ingredients: cow's milk, sour milk, ghee, honey and sugar. ⁴⁸Some saints want three ingredients in this vessel.

For this reason it is said in the Viṣṇu Dharma (-):

⁴⁹Madhuparka 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 |
 madhunas 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 dravyāntarasam̐yogena ca madhuno 'pi na duṣyaty eveti tairabhuktānām api
 sammatam ||50–51||

- teṣām abhāve puṣpādi tattadbhāvanayā kṣipet |
 10 nāradas tv āha vimalenodakenaiva pūryate ||52||

- nanu guḍādyabhāve tathānyasyāpi kasyacid abhāve sati kiṃ kāryam ity apekṣāyām
 likhati teṣām iti | uktānām arghyādidravyāṇām abhāve sati tattadbhāvanayeti teṣām
 teṣām dravyāṇām madhye yad yan na labhyate, tasya tasya bhāvanayā tat tad idam iti
 cintayitvā tattatparivartanena tattatpātreṣu puṣpādikaṃ nikṣiped ity arthaḥ | ādiśab-
 15 dena tulasīpatrādi | nanu puṣpādyabhāve 'pi kiṃ kāryam, tatra likhati nāradas tv iti |
 pūryate tattatparipūrṇatā bhavatīty arthaḥ ||52||

mūlena pātram ekaikam aṣṭakṛtvo 'bhimantrayet |
 kuryāc ca teṣām 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):

⁵⁰Sour milk, ghee and honey together in my copper vessel, but if one cannot get honey, one should mix it with molasses. ⁵¹O 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”,^a 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.^b

⁵²In 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”.

⁵³Each vessel should be consecrated with the root eight times. Then one should one protect the vessels with the Cakra Mudrā.^c

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 śṛṇuyāma 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 piśacās 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

⁵⁴Sitting 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^a

⁵⁵OM! O gods, may we hear what is good with our ears!
 Worshippable ones!^b 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.
⁵⁶May Indra of great swiftness give us fortune!
 May the all-knowing Pūṣan give us fortune!
 May Tārṁśya 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”.^c

Removal of Obstacles

⁵⁷May the spirits move off, those spirits that frequent the earth! May those spirits that create obstacles disappear by the order of Śiva!^d

⁵⁸Reciting thus, the intelligent one should drive away all earthly obstacles with the Astra mantra and three strokes of the heel of the left foot. ⁵⁹Having 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 cātmeṣṭadaivatam ||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 ūrdhvordhvataḥ paritālayādi
 10 kūr्याt tatrāgniprākāramātmanaḥ paritaḥ kūr्याt ||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 dhetoṛ viśod-
 hanaṃ kāryakāraṇādibhinnaṭayā vijñānaṃ yad iyaṃ eva bhūtaśuddhir matābhijñāiḥ
 ||63||

- 20 bhūtaśuddhiṃ vinā kartur japahomārcanakriyāḥ |
 bhavanti niṣphalāḥ sarvā yathāvidhy apy anuṣṭhitāḥ ||64||

adhunā bhūtaśuddhinitiyatāṃ likhati bhūtaśuddhiṃ iti | kartur japādikāriṇaḥ, yathā-
 vidhi vidhyanatikrameṇa anuṣṭhitā niṣpādītā api niṣphalā bhavanti, ātmaśodhanaṃ
 vinā mūlaśuddheḥ ||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

⁶⁰Then, with folded hands one should bow to the blessed preceptor, grand-preceptor, great-grand-preceptor and to the preceptorial succession on the left.

⁶¹On 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. ⁶²Then, 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

⁶³Cleaning the elements which have taken the form of the body by union with the imperishable Brahman is called Bhūtaśuddhi.^a

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.

⁶⁴Without Bhūtaśuddhi, all acts of recitations, fire sacrifices and worship of the practitioner are fruitless, even when undertaken according to the rules.^b

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.

tatprakāraś cāyam

karakacchapikāṃ kṛtvātmānaṃ buddhyā hṛdabjataḥ |
 śiraḥsahasrapatrābje paramātmāni yojayet |
 pṛthivyādini ca tattvāni tasmin lināni bhāvayet ||65||

- 5 ātmānaṃ jīvātmānaṃ pradīpakalikākāraṃ so 'ham iti mantreṇa hṛtpadmāt śiraḥsthi-
 tasahasradalakamalamadhyavartiparamātmāni buddhyā bhāvanayā vicāreṇa vā yojā-
 yet | tadamśatvāt tadabhinnatvena tadyatvena vā svātmānaṃ vijānīyād ity arthaḥ |
 evaṃ ca sati so 'ham iti | saḥ śrībhagavadamśaḥ śuddhabuddhamuktasvabhāvo 'ham
 | yad vā, tadamśatvena tadadhīno nityasevako 'smīty arthaḥ | tataś ca tasmin para-
 10 mātmany eva pṛthivyādini kāryakāraṇatattvāni sarvāṇy eva tadekamūlatvena lināni
 tadātmakāni tanmāyāmayāni vā vibhāvayed ity arthaḥ | atra ca pralayarītyā sām̐khyok-
 taśṣīpṛātilaumyena kāryasya kāraṇe layadvārā teṣāṃ sarveṣāṃ eva paramakāraṇe
 'vadhibhūte bhagavati layo draṣṭavya iti dik ||65||

- vāmahastaṃ tathottānaṃ adho dakṣiṇabandhitam |
 15 karakacchapikā mudrā bhūtaśuddhau prakīrtitā ||66||

karakacchapikāṃ kṛtveti likhitam tām eva darśayati vāmahastam iti ||66||

dehaṃ saṃśoṣya dagdhvedam āplāvyaṃr̥tavaraṣataḥ |
 utpādyā draḍhayitvāsupraṭiṣṭhāṃ 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 tataś 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 || tataś] B1
 paścāt || cāmṛta] B1 amṛta-

And This Is the Procedure

⁶⁵After showing the Karakacchapika [Mudrā],^a 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.

⁶⁶For 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.

⁶⁷After 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 ubhayaṃ apy ekakāraṇatvād amṛtavarṣata iti kāraṇollekhaḥ | anantaram
 dṛḍhikṛtya etac ca sarvaṃ bhāvanayaiva, tataḥ prāṇapratīṣṭhāṃ kuryād ity arthaḥ |
 tatra cāyaṃ vidhiḥ | ādau pāpapurusaṃ cintayet | tathā cuktam | mūlājñānaṃ tataḥ
 pāpaṃ janmadiduhkhaḍam ca yat | prāṇāpānau nirudhyātha tasya rūpaṃ vicintayet ||
 5 mahāpātakapañcāṅgaṃ pātakopāṅgasamśrayam | upapātakaromāṇaṃ kṛṣṇaṃ krurā-
 tibhīṣaṇam || iti | anyatra ca | brahmahatyāśirasaṃ ca svarṇasteyabhujadvayam | surā-
 pānaḥrdayuktaṃ gurutalpakaṭidvayam || tatsaṃyogipadadvandvam aṅgapratyaṅgapā-
 takam | upapātakaromāṇaṃ raktaśmaśruvilocanam || khaḍgacarmadharaṃ pāpam
 aṅguṣṭhaparimāṇakam | adhomukhaṃ kṛṣṇavarṇaṃ dakṣakuṅṣau vicintayet || iti | tan-
 10 nāsārtham ādau yam iti vāyubijaṃ dhūmravarṇaṃ paramaśoṣaṇaṃ vāmanāsāpuṭe
 vicintya tasya ṣoḍaśavārajaṇa vāyum āpūrya nābhimaṇḍale bijaṃ manasā nītvā,
 yaṃbijaṃ catuḥṣaṣṭhivārajaṇa kumbhakaṃ kṛtvā, yaṃbijotthavāyunā sapāpapu-
 ruṣaṃ sarvaśarīraṃ saṃśoṣya, yaṃbijaṃ dvātriṃśadvārajaṇa dakṣiṇanāsāpuṭeṇa
 taṃ vāyum recayet | tato ram iti vahnibijaṃ raktavarṇaṃ vāyusambandhaṃ dakṣiṇa-
 15 nāsāpuṭe vicintya rambijaṃ ṣoḍaśavārajaṇa vāyum āpūrya mūlādḥare bijaṃ nītvā
 catuḥṣaṣṭhivārajaṇa kumbhakaṃ kṛtvā bijotthavahninā sapāpapurusaṃ samasta-
 dehaṃ dagdhvā dvātriṃśadvārajaṇa bhasmanā sahitaṃ vāyum vāmanāsāpuṭeṇa
 recayet | tataś ca ṭham iti candrabijaṃ śvetaṃ vāmanāsāpuṭe vicintya tasya ṣoḍaśavāra-
 jaṇa vāyum āpūrya bijaṃ brahmarandhrasthaṃ candraṃ nītvā taccandramaṇḍala-
 20 madhye vaṃ iti varuṇabijaṃ dhyātvā bijaṃ catuḥṣaṣṭhivārajaṇa kumbhakaṃ kṛtvā
 ṭhambijātmakacandrād varṇamayim amṛtavṛṣṭim utpādya tayāplāvya tataḥ śarīram
 utpannaṃ vibhāvya punar ākāraḍivārṇarūpayā tayā mātṛkānyāsānūsāreṇa mukha-
 karacaraṇādikam utpādya lam iti pṛthivībijaṃ pītavarṇasya dvātriṃśadvārajaṇa
 samastaṃ śarīraṃ dṛḍhikurvan dakṣiṇanāsāpuṭeṇa 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 dehaṃ 12 yaṃ] B1 *ins.* iti 14 taṃ] B1 *deest* 15 rambijaṃ]
 B1 ram iti bijaṃ : Edd tasya || vāyum] B1 vāyunā dehaṃ 18 śvetaṃ] Edd śvetavarṇaṃ || tasya]
 V1 V2 B3 bijaṃ 19 vāyum] B1 vāyunā dehaṃ 20 bijaṃ] Edd tasya 24 nāsāpuṭeṇa] V1 V2
 B3 *ins.* taṃ || tatra] V2² 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.^a 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 THAM 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 THAM-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 | prāṇapraṭiṣṭhāvidhiś cāyam | prāṇapraṭiṣṭhāmantrasya brahma-
 viṣṇurudrā ṛṣayaḥ ṛgyajñuḥsāmāni chandāṃsi aticchando vā chandaḥ kriyāmayavapuḥ
 5 prāṇākhyā devatā prāṇapraṭiṣṭhārthe viniyogaḥ | om kaṃ khaṃ gaṃ ghaṃ ṇaṃ aṃ
 pṛthivyāptejovāyavākāśātmane āṃ hṛdayāya namaḥ | om caṃ chaṃ jaṃ jhaṃ ṇaṃ iṃ
 śabdasparśarūparasagandhātmane īṃ śīrase svāhā | om ṭaṃ ṭhaṃ ḍaṃ ḍhaṃ ṇaṃ
 uṃ śrotravakcakaṣurjihvāghrāṇātmane ūṃ śikhāyai vaṣaṭ | om taṃ thaṃ daṃ dhaṃ
 naṃ eṃ vākpaṇipādapāyūpasthātmane aiṃ kavacāya huṃ | om paṃ phaṃ baṃ bhaṃ
 10 maṃ om vacanādānagamanavisargānandātmane om netratrāyāya vaṣaṭ | om yaṃ
 raṃ laṃ vaṃ śaṃ ṣaṃ saṃ haṃ kṣaṃ aṃ manobuddhyahamkāracittamātmane aḥ
 astrāya phaṭ | om āṃ nābher adhaḥ | om hrīm hṛdayād ānābhi | om hraiṃ mastakād
 āhṛdayaṃ tataḥ om yaṃ tvagātmane namaḥ hṛdi | om raṃ aśṛgātmane namaḥ dakṣi-
 ṇāṃse | om laṃ māṃsātmane namaḥ kakudi | om vaṃ medaātmane namaḥ vāmāṃse
 15 | om śaṃ aśthyātmane namaḥ hṛdayād dakṣiṇapāṇiparyantam | om ṣaṃ majjātmane
 namaḥ hṛdayād vāmapāṇiparyantam | om saṃ śukrātmane namaḥ hṛdayād dakṣiṇa-
 pādaparyantam | om haṃ prāṇātmane namaḥ hṛdayād vāmapādaparyantam | om 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 thaṃ ... ṇaṃ] B1 ity ādi 8–9 thaṃ ... ṇaṃ] B1 ity ādi 9 vāk] V2 *om*.
 9–10 phaṃ ... maṃ] B1 ity ādi 10 om] V2 aiṃ 11 raṃ ... kṣaṃ] B1 ity ādi 12 ānābhi] B1
 ānādibhiḥ 13–14 hṛdi ... namaḥ] V1² *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.^a

And these are the rules for Establishing life.^b “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. OM KAṂ KHAṂ GAṂ GHAṂ ṆAṂ AṂ PṚTHIVYĀPTEJOVĀYVĀKĀŚĀTMANE ĀṂ HRDAYĀYANAMAḤ—Obeisance to the heart and the self of earth, water, fire, air and space! OM CAṂ CHAṂ JAṂ JHAṂ ṆAṂ IṂ ŚABDASPARŚARŪPARASAGANDHĀTMANE ĪṂ ŚIRASE SVĀHĀ—Salutation to the head and the self of sound, touch, form, taste and smell! OM TAṂ THAṂ ḌAṂ ḌHAṂ NAṂ UṂ ŚROTRATVAKCAKṢUJHIVĀGHRĀṆĀTMANE ŪṂ ŚIKHĀYAI VAṢAṬ—To the tuft of hair and the self of ear, skin, eye, tongue and nose! EM VĀKPĀN-IPĀDAPĀYŪPASTHĀTMANE AIṂ KAVACĀYA HUṂ—To the armour and the self of voice, hands, feet, anus and genitals! OM PAṂ PHAṂ BAṂ BHAṂ MAṂ OM VACANĀDĀNAGAMANAVISARGĀNANDĀTMANE OM NETRATRAYĀYA VAUṢAṬ—To the three eyes and the self of talking, taking, walking, excreting and enjoying! OM YAṂ RAṂ LAṂ VAṂ ŚAṂ ṢAṂ SAṂ HAṂ KṢAṂ AṂ MAN-OBUDDHYAHAMKĀRACITTĀTMANE AḤ ASTRĀYA PHAṬ—To the weapon and the self of mind, intellect, ego and awareness!

“OM ĀṂ below the navel. OM HRĪṂ from heart to navel. OM HRAIṂ from head to heart, then OM YAṂ, obeisance to the self of skin at the heart. OM RAṂ, obeisance to the self of blood on the right shoulder. OM LAṂ, obeisance to the self of flesh at the nape. OM VAṂ, obeisance to the self of fat on the left shoulder. OM ŚAṂ, obeisance to the self of bone from heart to the right hand. OM ṢAṂ, obeisance to the self of marrow from the heart to the left hand. OM SAṂ, obeisance to the self of semen from the heart to the right foot. OM 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 hṛdayān nābhiparyantam | oṃ kṣaṃ paramātmene namaḥ hṛdayān
 mastakaparyantam | tatra dhyānam | raktāmbhodhisthapotollasadaruṇasarojādhirū-
 ḍhā karāgraiḥ pāśaṃ koḍaṇḍam ikṣūdbhavam atha guṇam apy ankuśaṃ puṣpabāṇān
 | bibhrāṇāsrkkaṇān trinayanalalitā pīnavakṣoruhāḍhyā devī bālārkavarṇā bhavatu
 5 śubhakarī prāṇasaktiḥ parā naḥ || iti | atha hṛdi hastaṃ nidhāyocārayet | oṃ āṃ hrīm
 kromṃ 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 vānmanastvakakṣuḥśrotraghrāṇa-
 prāṇā ihāyāntu svastaye ciraṃ sukhena tiṣṭhantu svāhā iti mantrāḥ | tato janmādikad-
 10 vyaṣṭakriyāsaṃskārasiddhaye ṣoḍaśapraṇāvāṛtīḥ 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 pūjāyogyatām nītvā sampādya punas taṃ hṛdayakamalam ānayet | kimar-
 15 tham? kṛṣṇaṃ yaṣṭuṃ pūjayitum | nanu bhagavān paramātmārūpo 'sau mūrdhni saha-
 sradalakamale vartate, tatra likhati vātsalyāt bhaktavātsalyena hṛt hṛdabje gataṃ prāp-
 tam iti, ata eva bhagavato dhyānādikaṃ hṛdaya eva sarvatra nirdiśyata iti dik ||68||

tathā ca trailokyasammohanatantre—

nābhisthavāyūnā dehaṃ sapāpaṃ śodhayed budhaḥ |
 20 vahninā hṛdayasthena dahet tac ca kalevaram ||69||
 sahasrāre mahāpadme lalāṣṭasṭhe sthitaṃ vidhum |
 sampūrṇamaṇḍalaṃ śuddhaṃ cintayed amṛtātmakam ||70||
 tasmād galitadhārābhiḥ 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 hṛdaye || hṛt] B3 *om.* 13 tam ... eva] Edd *deest*
 16 hṛdabje] B1 Edd hṛdabjam 17 sarvatra] Edd sarvato 19 nābhisthavāyūnā] 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 ĀṂ HRĪṂ 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 VĀṆMANASTVAKCAKṢUḤŚ-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.”

⁶⁸Having 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:

⁶⁹The 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. ⁷⁰One should meditate on the pure, nectarean full moon at the great lotus of a thousand petals at the forehead. ⁷¹With the showers emanating from it, the intelligent one should bathe the body turned to ashes. Goddess, one should

ābhir varṇamayībhiś ca pañcabhūtātmakam vapuḥ |
pūrvavad bhāvayed devi || ityādi ||71||

etad eva pramāṇayan bhūtaśuddhiprakāram ca kiñcit prapañcya darśayati tathā ceti
| sapāpaṃ pāpapurūṣasahitaṃ pūrvam dāhena bhasmasād bhūtam ābhir dhārābhiḥ
5 ||69–71||

kiṃ cāgre—

tatas tasmāt samākṛṣya praṇavena tu mantravit |
tat tejo hṛdaye nyasya cintayed viṣṇum avyayam || iti ||72||

tataḥ śārīrotpattyanantaram tasmāt sahasradalakamalāt paramātmāno vā sakāśāt tat
10 śuddhātmasvarūpaṃ tejaḥ ||72||

kiṃ vā cintanamātreṇa bhūtaśuddhiṃ vidhāya tām |
prāṇāyāmāṃs tataḥ kuryāt sampradāyānusarataḥ ||73||

tatrāśaktau prakāranantaram likhati kiṃ veti | cintanamātreṇeti pūrakakumbhakādi-
kam vinā kevalam bhāvanayaiva dehaśoṣaṇādikam kṛtvety arthaḥ | sampradāyānusā-
15 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 ... śoṣaṇādikam] V2² *l.m.*

then visualise the body made of five elements as before through the showers of the letters.

And so on.^a

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:

⁷²Then, 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.

⁷³Or 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.

^a This indicates that the author here has left out some further lines.

atha prāṇāyāmaḥ

recaḥ ṣoḍaśamātrābhiḥ pūro dvātriṃśatā bhavet |
 catuḥṣaṣṭhyā bhavet kumbha evaṃ syāt prāṇasaṃyamah ||74||
 virecya pavanam pūrvaṃ saṃkocya gudamaṇḍalam |
 5 pūrayitvā vidhānena svaśaktyā kumbhake sthitaḥ ||75||

mātrābhiś ca ṣoḍaśabhiḥ recaḥ, dvātriṃśatā ca pūro bhavet, evaṃ yatrādaḥ recanam
 ante pūraṇam tatraivaiśā vyavasthā jñeyā | yatra cāṣṭāṅgayogāntargatapraṇāyāmādaḥ
 tayoṛ viparyayas tatra mātrāvaiparītyam api jñeyam | ata eva bhūtaśuddhau tathā likhi-
 tam | mātrā cōktā | kālena yāvatā svīyo hastaḥ svaṃ jānumaṇḍalam | paryeti mātrā sā
 10 jñeyā svīyaikāśvāsamātrikā || iti ||74–75||

tatra praṇavam abhyasyan bījaṃ vā mantram ūrdhvagam |
 ṛṣyādismaraṇam 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 ṛṣyādikam dhyānam
 ca taddevatāyā evety ūhyam | vikalpaś ca muktibhuktyādiphalaabhedena varṇāśramā-
 dibhedena veti dik ||76||

tad dhyānam cōktam—

20 viṣṇuṃ bhāsvatkirīṭāṅgadavalayakalākālpahārodarāṅghri-
 śroṇībhuṣaṃ savakṣomaṇimakaramahākūṇḍalāmṛṣṭagaṇḍam |

2 recaḥ] V1² 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 -bhukti-prabhṛtika-

Prāṇāyāma

⁷⁴Let the exhalation be sixteen measures, the inhalation be thirty-two and the retention be sixty-four: this is known as Restraining the breath. ⁷⁵After 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.^a

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."^b

⁷⁶Practicing 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:

⁷⁷I 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 amalam pītakaśeyavāsam
vidyotadbhāsam udyaddinakarasadṛśam padmasaṁstham namāmi ||77||

kvacic ca—

5 rudras tu recake brahmā pūrake dhyeyadevatā |
śrīviṣṇuḥ kumbhake jñeyo dhyānasthānam guror mukhāt ||78||

tathā hi—

10 nābhīsthāne pūrakeṇa cintayet kamalāsanam |
brahmānam raktagaurāṅgam caturvaktram pitāmaham ||79||
nīlotpaladalaśyāmaṁ hṛdi madhye pratiṣṭhitam |
caturbhujam mahātmānam kumbhakena tu cintayet ||80||
recakenaiśvaram dhyānam lalāṭe sarvapāpaham |
śuddhasphaṭikasamkāśam kuryād vai nirmalam budhaḥ || iti ||81||

15 dhyānasthānam guror mukhād eva jñeyam ity uktam tad evānyatratyavacanair vijñā-
payan tattaddhyānam eva viśiṣya likhati nābhīsthāna iti tribhiḥ | aiśvaram śrīrudrasam-
bandhi ||79–81||

ekāntibhiś ca bhagavān sarvadevamayaḥ prabhuḥ |
kṛṣṇaḥ priyajanopetaś cintanīyo hi sarvataḥ ||82||

20 nanu śrīmadanagopāladevaikabhaktiniṣṭhe katham eva vividhadhyānam rocate? tatra
likhati ekāntibhiś ceti | ekāntibhiḥ śrīkṛṣṇacaraṇāravindaikaniṣṭhais tu kṛṣṇa eva sar-
vatraiva dheyāḥ, sa ca priyajanair gopagopyādibhir upeta eva, na tv ekāki bhaktirasa-
viśeṣavighātāpatteḥ | nanu tatra tatra tattaddevatāyā dhyānābhāvenāsampūrṇatā syāt
tatra likhati bhagavān sarvaiśvarya-yuktaḥ 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 evam || rocate] V1 rocata 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:^a

⁷⁸Rudra 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:^b

⁷⁹During inhalation, one should at the navel meditate on grandfather Brahmā on his lotus seat, four-faced and reddish golden. ⁸⁰During 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. ⁸¹During 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.

⁸²And 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 pūrvalikhitadvārapūjādāv apy ekāntināṃ śrīgaruḍādīparivartena tatra tatra śrīdā-
mādigopānāṃ, dvāre śrīgaṅgādīparivartanena ca śrīgopīnāṃ pūjohyā, anyathā tadeka-
niṣṭhānāṃ tadanyarucyasambhavād bhaktiviśeṣahānyā pūjālakṣaṇakarmaṇa eva ya-
thoktaphalāsiddheḥ | evaṃ śrībhāgavatādyuktānāṃ ca gokule śrīgopāladevasya tada-
5 nyākhilarāgavismārakāṇāṃ tattatparicchadaparivārādīnāṃ atikrameṇānyaparijanā-
dipūjanādikaṃ kevalaṃ kāmīnāṃ 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 viśaṃ vara || iti ||87||
20 nyāsān vinā japaṃ prāhur āsurāṃ viphalāṃ 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 sārḍhaṃ 19 prāṇāyāmaiḥ] Od prāṇāyāmaḥ || bhasmasāt syād] Od bhasmakūryād || syād] B2 ca || viśaṃ] B3 dvijāṃ || viśaṃ ... vara] Edd kurute naraḥ || vara] B1 pate || iti] B1 *deest* 20 nyāsān] Od nyāsād || viphalāṃ] Va vipulaṃ 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”^a 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 Vikunḍala in the Padma Purāṇa (3.31.79cd–83):^b

⁸³People 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. ⁸⁴O Vaiśya, sixteen Prāṇāyāmas every day in one month cleanses one from even the sin of killing a foetus. ⁸⁵Prāṇāyāma equals all the penances one can do, all the vows and restrictions and also the giving away of a thousand cows. ⁸⁶Let 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. ⁸⁷Best of Vaiśyas! By Prāṇāyāma, all great, small and insignificant sins are immediately burned to ashes.

⁸⁸The 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||

tatrāḍau mātṛkānyāsaḥ

ṛṣicchandodevatādi smṛtvāḍau mātṛkāmanoḥ |

5 śirovaktrahṛdāḍau ca nyasya taddhyānam ācaret ||89||

ṛṣyādikaṃ coktam | brahmā ṛṣir gāyatrī chando mātṛkāśarasvatī devatā halo bijāni sva-
rāḥ śaktayaḥ mātṛkānyāse viniyogaḥ iti | śirovaktrāḍau krameṇa ṛṣyādikaṃ eva nyasya
| tathā coktam | uccāryaivaṃ ṛṣicchandodevatābijaśaktayaḥ | śirovadanahṛdguhyapā-
deṣu kramato nyasyet || iti | atra nyasya iti vaktavye nyased ity āṛṣam ||89||

10 tac coktam—

pañcāśallipibhir vibhaktamukhadolḥpanmadhyavakṣaḥsthalīm
bhāsvanmaulinibaddhacandraśakalām āpīnatuṅganīm |
mudrām akṣaguṇaṃ sudhāḍhyakalaśaṃ vidyāṃ ca hastāmbujair
bibhrāṇaṃ viśadaprabhāṃ trinayanāṃ vāgdevatām āśraye || iti ||90||

15 pañcāśallipibhir iti varṇānām ekapañcāśattve 'pi lakāradvayasyaikyābhiprāyeṇa | bhā-
svati bhāyukte maulau nitarāṃ baddhaṃ candraśakalaṃ candrārdhaṃ yayā tām ||90||

akārādīn kṣakārāntān varṇān āḍau tu kevalān |
lalāḍādiṣu cāṅgeṣu nyasyed vidvān yathākramam ||91||

tac ca vivicyoktam—

3 nyāsaḥ] R3 *add.* 10 4 ṛṣi] *Od gl.* (ṛṣyādikaṃ coktam | brahma ṛṣir gāyatrī chando mātṛ-
kāśarasvatī devatā halo bijāni svarāḥ śaktayaḥ mātṛkānyāse viniyogaḥ iti śirovaktāḍau krameṇa
ṛṣyādikaṃ eva nyasya |) 4–5 ṛṣi ... ācaret] Pa *deest* 5 nyasya] B2 nyaset 7 vaktrāḍau] B1
vaktrāḍike 9 atra] V1 B1 *deest* : V1² *i.m.* 10 tac coktam] R1 tadoktam 11 madhya] R3 Pa -
sandhi- 12 bhāsvan] B1 *Od* bhāśman 14 iti] V1 Va B3 *Edd deest* 15 pi] B1 *deest* 16 bhā]
Edd prabhā- || candraśakalaṃ] 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

⁸⁹First 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:^a “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:^b

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. [...]

⁹¹First, the knower should place the letters alone, in order from A to ḷṣa, on the limbs, beginning with the forehead.

And this is described thus in more detail:^c

^a RAC p. 59.

^b ŚT 6.4.

^c ŚT 6.5–7ab.

- lalāṭamukhabimbākṣīsrutighrāṇeṣu gaṇḍayoḥ |
 oṣṭhadantottamāṅgāsye doḥpatsandhyagrakeṣu ca ||92||
 pārśvayoḥ prṣṭhato nābhau jaṭhare hṛdaye 'ṁsake |
 kakudy aṁse ca hṛtpūrvam pañipādayuge tataḥ |
 5 jaṭharānanayor nyasyen mātṛkārṇān yathākramam || iti ||93||

- taṁ nyāsavidhiṁ likhaty akārādīn iti | kevalān anusvārādihīnān prathamam nyasyet
 | kaṁ kutra nyasyed ity apekṣāyāṁ likhati lalāṭetyādīsārdhadvayena | mātṛkāyā lipi-
 samsthāyā arṇān varṇān yathākramam lalāṭādiṣu nyasyed iti dvābhyām anvayaḥ | tatra
 10 caikapañcāśadvārṇeṣu madhye akārādīn antaḥsthavakārān tān pañcacatvāriṁśad var-
 ṇān lalāṭādiṣu vāmāṁsānteṣu pañcacatvāriṁśad avayaveṣu nyasyet | tathā hi, lalāṭam
 ekam mukhabimbaṁ mukhamaṇḍalam caikam, akṣyādidantāntānām pratyekam dva-
 yam ity evaṁ dvādaśa | tatra dantānām pañkter dvitvena dvitvam jñeyam | kiṁ ca, utta-
 māṅgam mastakam ekam, āsyam, mukhacchidram ekam, ity evaṁ ṣoḍaśasu ṣoḍaśa-
 svarān | tataḥ dorṣṇor bhujayoḥ sandhayaḥ pratyekam mūlakūparamaṇibandhāṅguli-
 15 mūlabhedena catvāraḥ, evaṁ dvayor aṣṭau, padoś ca sandhayaḥ ūrumūlajānugulphāṅ-
 gulimūlabhedena pratyekam catvāra, evaṁ dvayor aṣṭau | tathā dorṣṇor agradvayaṁ
 padoś cāgradvayaṁ ity evaṁ doḥpatsambandhivimśatyāṅgeṣu vyañjanānām madhye
 kakārādīnakārāntavimśativarṇān, tataś ca pārśvādiṣu dikṣu navasv aṅgeṣu pakārādīn
 vakārāntān nava varṇān nyasyet | tatra pārśvayor iti tayor dvitvam eva aṁsasya dakṣiṇa-
 20 vāmatayā dvitvāt punar uktir iti | hṛtpūrvam iti avaśiṣṭān śakārādikṣakārāntān ṣaḍvar-
 ṇān hṛdayam ārabhya kakṣādīpāṇiyugalapādayugalajaṭharānaparyantaṁ vyāpya tatta-
 tsthānaṣaṭke nyasyed ity arthaḥ | tatra prayogaḥ | a namaḥ ityādīḥ ||91–93||

1 bim] Od -vr̥tt- 4 kakudy] B1 B3 *l.m.* kakundarau || aṁse] Od madhye 6 akārādīn iti] V2
 akārādīnīti 9 vakārān tān] B1 -vakārādīn || tān] V1 *deest* 10–11 lalāṭam ekam] B3 lalāṭātma-
 kam 14 mūla] V1². *l.m.* doḥmūla- 15 aṣṭau] B1 *ins.* api || padoś] V2 padaś 16 agradvayaṁ]
 B3² *l.m.* 18 dikṣu] V1 B1 *deest* || dikṣu ... aṅgeṣu] V2 *deest* 19 nava varṇān] B1 *deest* || tatra]
 B1 *deest* || aṁsasya] V1 *ins.* ca 22 a] Edd aṁ

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,^a 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.^b This is the meaning.

This is the procedure: A NAMAḤ, and so on.^c

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 visargāḍhyān sānusvāraṇvisargakān |
nyasyed bhūyo 'pi tāt vidvān evaṃ vāracatuṣṭayam ||94||

- 5 bhūyo 'pīti sarvatrānvayaḥ | vāracatuṣṭayam iti likhanāt tāt mātṛkārṇān tathaiva bhūyo
'pi sānusvārān anusvareṇa sahitān nyasyet | tatra prayogaḥ | aṃ nama ityādiḥ | bhūyo
'pi tathaiva visargāḍhyān visarjanīyayuktān nyasyet | tatra prayogaḥ | aḥ nama ityādi
| bhūyo 'pi tathaiva sānusvārāvisargakān anusvāraṇvisargābhyāṃ yugapadbhyām eva
sahitān nyasyet | tatra prayogaḥ | aṃḥ namaḥ ityādiḥ | evaṃ likhitaparakāreṇa kevala-
saṃyuktabhedena vāracatuṣṭayam mātṛkāvarṇān nyasyed ity arthaḥ ||94||

athāntarmātṛkānyāsaḥ

- 10 kaṇṭhahṛnnābhiguhyeṣu pāyubhrūmadhyayos tathā |
sthite ṣoḍaśapatrābje krameṇa dvādaśacchade ||95||
daśapatre ca ṣaṭpatre catuṣpatre dvipatrake |
nyasyed ekaikapatrānte sabindvekaikam akṣaram ||96||

- 15 kaṇṭhādiṣaṭsu sthāneṣu krameṇa sthite ṣoḍaśapatrādikamalaṣaṭke tatpañcāśatpatreṣu
ekaikasmin patre bindusahitam ekaikam akṣaram iti pañcāśadvarṇān tattatpatrānte
manasā nyasyed ity arthaḥ ||95–96||

atha keśavādīnyāsaḥ

smṛtvā ṛṣyādikān varṇān mūrtibhiḥ keśavādibhiḥ |
kīrtyādibhiḥ śaktibhiḥ ca nyasyet tāt pūrvavat kramāt ||97||

- 20 ṛṣyādikam cuktam | asya keśavādīnyāsasya prajāpati ṛṣir devī gāyatrī chando lakṣmī-
nārāyaṇo devatā halo bījāni svarāḥ śaktayaḥ ātmano 'cyutīyatve viniyogaḥ iti | tāt eka-
pañcāśan mātṛkāvarṇān keśavādibhir ekapañcāśan mūrtibhiḥ tāvatibhir 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 yugapadbhyām] 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 ṛṣyādikān] Od ṛṣyādikam sarva- : Od *gl.* (ṛṣyādikam cuktam
| asya keśavādīnyāsasya prajāpatir ṛṣir devī gāyatrī chando lakṣmīnārāyaṇo devatā halo bījāni
svarāḥ śaktayaḥ ātmano 'cyutīyatve viniyogaḥ iti | tāt ekapañcāśan mātṛkāvarṇān keśavādibhir
mūrtibhiḥ) || varṇān] B2 sarvān 19 kīrtyādibhiḥ] R1 *om.* : Va² *i.m.* || śaktibhiḥ ca] B1 ca sahi-
tān 21 nārāyaṇo] B1 -nārāyaṇau || cyutīyatve] Vi² *p.c.* 'cyutāyatve : Edd 'cyutatve || iti] B1 *deest*
22 tāvatibhir] V2 tāvatir 23 ca śaktibhiḥ] B1 *deest*

⁹⁴Then 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: AṂ 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: AṂḤ 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 Mātṛkā Nyāsa

^{95–96}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

⁹⁷After 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 śaktiś ca yādibhiḥ |
saptadhātūn prāṇajīvau krodham apy ātmane'ntakān ||98||

- 5 atra mūrṭayaḥ śaktayaś ca katham nyāsyā ity apekṣāyām tatra prakāraṃ likhan tatraiva
kañcic cānyaṃ viśeṣaṃ likhati nyasyed iti | mūrṭiḥ śaktiś ca caturthyantā nama ityan-
tāś ca nyasyet | tatra prayogaḥ | am keśavāya kīrtyai namaḥ, āṃ nārāyaṇāya kāntyai
namaḥ ityādih | yādibhir iti tatra yakārādidaśavarṇaiḥ saha yā mūrṭiḥ puruṣottamā-
dyā daśaśaktiś ca vasudhādyā nyasyet || tatra tvagaśṛṇmāmsamedo'sthimajjāsukrāṇīti
saptadhātūn tathā prāṇaṃ jīvaṃ ca krodham apīty evaṃ daśa nyasyed ity arthaḥ |
10 kathambhūtān tvagādīn prāṇādīṃś ca? ātmane iti ante yeṣāṃ tān, bahuvrīhau kaḥ |
etac ca sarveṣāṃ eva viśeṣaṇaṃ apīśabdāt | atra prayogaḥ | yaṃ tvagātmane puruṣot-
tamāya vasudhāyai namaḥ ityādih ||98||

tatra dhyānam

- 15 udyatpradyotanaśataruciṃ taptahemāvadātaṃ
pārśvadvandve jaladhisutayā viśvadhātryā ca juṣṭam |
nānāratnollasitavividhākālpam āpītavastraṃ
viṣṇuṃ vande darakamalakaumodakīcakrapāṇim ||99||

pradyotanaḥ sūryaḥ viśvadhātryā śrīdharanya ||99||

atha śrīmūrṭayaḥ

- 20 prathamam keśavo nārāyaṇaḥ paścāc ca mādhaveḥ |
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 śārngī khaḍgī śaṅkhī halī tathā ||102||

1 yādibhiḥ] Od gl. (saha yā mūrṭiḥ puruṣottamādyā daśaśaktiś ca) 2 ātmanentakān] Od gl.
(viśeṣaṃ likhati nyased iti | mūrṭiḥ śaktiś ca caturthyantā nama ity antāś ca nyaset | tatra prayo-
gaḥ | am keśavāya kīrtyaiḥ namaḥ, āṃ nārāyaṇāya kāntyai namaḥ ity ādih | yādibhir iti tatra
yakārādidaśavarṇaiḥ saha yā mūrṭiḥ puruṣottamādyā daśaśaktiś ca vasudhādyāś tā nyaset || tatra
tvaṇmāmsamedo'sthimajjāsukrāṇīti saptadhātūn tathā prāṇaṃ jīvaṃ ca krodham apīty evaṃ
daśa nyased ity arthaḥ | kathambhūtān tvagādīn prāṇādīṃś 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 śaṅkhi] B2
padmī

⁹⁸One 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: AṢ KEŚAVĀYA KĪRTYAI NAMAḤ, AṢ 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: YAṢ TVAGĀTMANE PURUṢOTTAMĀYA VASUDHĀYAI NAMAḤ, and so on.

The Meditation^a

⁹⁹I 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

¹⁰⁰First comes Keśava, then Nārāyaṇa, Mādhava, Govinda, Viṣṇu, Madhusūdana, ¹⁰¹Trivikrama, Vāmana, Śrīdhara, Hṛṣīkeśa, Padmanābha, Dāmodara, ¹⁰²Vāsudeva, Saṃkarṣaṇa, Pradyumna, Aniruddha, Cakrin, Gadin, Śārṅgin, Khaḍgin, Śaṅkhin, Halin, ¹⁰³Muṣalin, Śūlin, Pāśin, Aṅkuśin,

a KD 1.25.

- muṣali ca tathā śūli pāśi caivāṅkuśi tathā |
 mukundo nandajaś caiva tathā nandī naras tathā ||103||
 narakajid dhariḥ kṛṣṇaḥ satyaḥ sātva eva ca |
 tataḥ śauris tathā śūras tataḥ paścāj janārdanaḥ ||104||
 5 bhūdharo viśvamūrtiś ca vaikuṇṭhaḥ puruṣottamaḥ |
 balī balānujo bālo vṛṣaghno vṛṣa eva ca ||105||
 haṃso varāho vimalo nṛsimhaś ceti mūrtayaḥ ||106||

atha śaktayaḥ

- 10 kīrtiḥ kāntiś tuṣṭipuṣṭi dhṛtiḥ śāntiḥ kriyā dayā |
 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 smṛtiś 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—

- dhyātvaiṣaṃ paramapumāṃsam akṣarair yo
 vinyasyed dinam anu keśavādiyuktaiḥ |
 medhāyuhsmṛtidhṛtikīrtikāntilakṣmī-
 25 saubhāgyaiś ciraṃ upabṛṃhito bhavet saḥ ||113||

1 pāśi] B2 tataś 4 śauris] Od śaurī || śūras] B2 śūdras : Od mūlas 6 balī] Edd balo || balī
 balānujo] Od tataś cādhokṣajo 7 haṃso] B2 siṃho || lo] B1 om. 8 atha śaktayaḥ] B1
 deest || śaktayaḥ] R3 add. ceti 9 puṣṭi] V1 V2 Va -puṣṭau : B3 -puṣṭiḥ 12 virajā] Pa vira-
 jās 13 vinadā] R3 Pa B3 vimadā : B2 vimalā 14 buddhir] B2 bhaktir || muktir] V1 B1
 bhuktir : R3 Pa B3² i.m. bhaktir : Edd mūrtir || matiḥ] R1 B3 Edd natih || 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 -sompadā 19 amutrā] Od gl. (para-
 loke) || nayati] R3 B1 Od nayate 24 medhā] Od gl. (buddhi) || dhṛti] Od gl. (dhairya)

Mukunda, Nandaja, Nandin, Nara, ¹⁰⁴Narakajit, Hari, Kṛṣṇa, Satya, Sātva-ta, Śauri, Śūra, Janārdana, ¹⁰⁵Bhūdhara, Viśvamūrti, Vaikuṇṭha, Puruṣot-tama, Balin, Balānuja, Bāla, Vṛṣaghna, Vṛṣa, ¹⁰⁶Haṃsa, Varāha, Vimala and Nṛsiṃha—these are the forms.

The Śaktis

¹⁰⁷Kīrti, Kānti, Tuṣṭi, Puṣṭi, Dhṛti, Śānti, Kriyā, Dayā, Medhā, Harṣā, Śrad-dhā, Lajjā, Lakṣmī, Sarasvatī, ¹⁰⁸Prīti, Rati, Jayā, Durgā, Prabhā, Satyā, Caṇ-ḍikā, Vāṇī, Vilāsini, Vijayā, Virajā, ¹⁰⁹Viśvā, Vinadā, Sunandā, Smṛti, Ṛddhi, Saṃṛddhi, Śuddhi, Buddhi, Mukti, Mati, Kṣamā, ¹¹⁰Ramā, Umā, Kledinī, Klinnā, Vasudā, Vasudhā, Parā, Parāyaṇā, Sūkṣmā, Sandhyā, Prajñā, Pra-bhā, Nisā, ¹¹¹Amoghā, Vidyutā—these are known as the 51 Śaktis. This Keśavādi Nyāsa gives all success here ¹¹²and 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:^a

¹¹³One 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 1.26.

evam udyatpradyotanaśatarucim ityādiprakāreṇa, paramapumāṃsaṃ 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 lakṣmībijaṃ 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 yuktaṃ 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 kramāl
likhan krameṇa nyasyet | ādiśabdena agre lekhyāni prāṇamahadahamkāradīni tattvāni
| katham ity apekṣāyāṃ tad eva viśiṇaṣṭi sabindukair anusvārasahitair makārādibhiḥ
kakārāntair varṇair yuktaṃ | makārādināṃ kakārāntatā cātra prātilomyena jñeyā | kiṃ

3 anyatra ca] R3 *deest* 5 iti] B1 B2 B3 *deest* 6 yaś ca] R1 paśu- 7 bhuktiṃ] B1 Edd bhak-
tiṃ || bhaktiṃ] B1 Edd bhuktiṃ 8–9 bhakty] V1 bhukty- 10 tathā cōktaṃ] B1 tathoktaṃ : R1
Pa taccōktaṃ 12 manuḥ] B1 nyāsa- : B2 B3 *deest* 13 prathīyasīm] Od mahīyasīm 18 parā-
yetipūrvam] B2 parāya kiṃ 19 jīvādi] R3 jīvā ca : B2 -bījādi- 20 nyāsenā ... ādhikāravān] B1
deest 21 tasmin] B3 *deest* 22 mahad] V2 *p.c.* B3 -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:^a

¹¹⁴Simply by this Nyāsa, this Keśavādi Nyāsa gives embodied beings the state of being Acyuta. This is the truth, the truth, without a doubt!

¹¹⁵And 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:^b

¹¹⁶That 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

^{117–118}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 nāmaṇaḥ 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 sakalavaishṇava-
- 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 tattvadvayaṃ nyasyet, tato hṛdaye matyādītattvatrayaṃ nyasyet | tatra prayogaḥ | vaṃ parāya matyātmane namaḥ ityādi | evam agre prayogaḥ sarvatrohyaḥ ||119||

- śabdāṃ 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 taylor dvayor eva nyāsaḥ, evaṃ ca śrotrayor dṛśyoḥ pāṇyoḥ pādayoś ca tattvasyaikaśyaiva nyāso jñeyah | paścād agre ca pādaylor iti likhanāt ||121||

6 ityādiḥ] B₃ *deest* 7 prayuñjanti] Edd prayuñjate 8 kalevare] V₁ kalevaram 10 tattva] V₁ tattan- || tasmin 10–13 tasmin ... sarvatrohyaḥ] Od *im.* 12 tatra] V₁ V₂ atra || vaṃ] V₁ *ins.* namaḥ || parāya ... matyātmane] B₁ namaḥ parāmatyātmane 13 agre] V₁ B₁ B₃ *ins.* 'pi 16 yathākramam] B₃ *rep.* 18 sva] B₁ ca 21 tatraiva] V₂ B₃ tathaiva || vāgādi] Edd rāgādi- || taylor] V₂ B₃ *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: MAṂ NAMAḤ PARĀYA JĪVĀTMANE NAMAḤ, BHAṂ NAMAḤ PARĀYA PRĀṆĀTMANE NAMAḤ, and so on. And some also employ the word Tattva (category), saying JĪVATATTVĀTMANE NAMAḤ, PRĀṆATA-TTVĀTMANE NAMAḤ and so on.

¹¹⁹First, 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: VAṂ PARĀYA MATYĀTMANE NAMAḤ, and so on. The procedure should be understood accordingly everywhere below as well.

¹²⁰Sound, 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.

¹²¹Then 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).

ākāśavāyutejāṃsi jalaṃ pṛthvīm ca mūrdhani |
vadane hr̥daye liṅge pādayoś ca yathākramam ||122||

ākāśādipaṇcakaṃ ca mūrdhādipaṇcake nyasyet, evaṃ makārādikakārāntānāṃ pañca-
viṃśativarṇānāṃ nyāsaḥ samāptaḥ ||122||

- 5 hr̥di hr̥tṣuṇḍarīkaṃ ca dviṣaḍdvyāṣṭadaśādikaṃ |
kalāvyaṇḍatetipūrvam ca sūryacandrāgnimaṇḍalam |
varṇaiḥ saha sarephaśi ca kramān nyasyet sabindukaiḥ ||123||

- adhunā avaśiṣṭānāṃ vyañjanavarṇānāṃ daśānāṃ nyāsaṃ likhati hr̥diti sārḍhacaturb-
hiḥ | hr̥tṣuṇḍarīkaṃ ity ekaṃ tathā sūryamaṇḍalam candramaṇḍalam agnimaṇḍalam
10 ceti trayam | etac catuṣṭayaṃ bindusahitaiḥ śakārādicaturvarṇaiḥ saha krameṇa hr̥dy
eva nyasyet | kathambhūtaṃ sūryādimāṇḍalam? kalāvyaṇḍatetiśabdaḥ pūrvam ādyaṃ
yasmin tat | punaḥ kathambhūtaṃ? dviṣaṭ dvādaśa dvyaṣṭa 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 dvādaśaṣoḍaśadaśakalāvyaṇḍ-
tāni ca tattatkalāvyaṇḍatety etāny api | yataḥ yakārāt yo bhūtākṣaram pañcamavarṇaḥ
śakāraḥ, vasvakṣaram aṣṭamo varṇaḥ hakāraḥ, munyakṣaram sapṭamavarṇaḥ sakāraḥ,
akṣyakṣaram dvitīyavarṇo rephaḥ, etaiḥ sahetaiḥ | tatra prayogaḥ | śaṃ namaḥ parāya
hr̥tṣuṇḍarīkātmā namaḥ | haṃ namaḥ parāya dvādaśakalāvyaṇḍatāsūryamaṇḍalāt-
20 māne namaḥ | saṃ namaḥ parāya ṣoḍaśakalāvyaṇḍatacandramaṇḍalātmāne namaḥ |
raṃ namaḥ parāya daśakalāvyaṇḍatavahnimaṇḍalātmāne nama iti ||123||

vāsudevaṃ śakāreṇa parameṣṭhiyutaṃ ca ke |
yakāreṇa mukhe saṃkarṣaṇaṃ nyasyet pumanvitaṃ ||124||

2 yathā] B2 tathā- 3 ākāśādi] B1 ākārādi- 5 hr̥di] B2 om. 8 adhunā] Od ante om śrīkṣṇaḥ
|| tīkāpatram 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-
vitaṃ] Od gl. (puṃśāsahitaṃ)

¹²²Space, 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.

¹²³In 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.

¹²⁴One 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 tribhiḥ | 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 pumātmane nama iti ||124||

hr̥di nyasyel lakāreṇa pradyumnaṃ viśvasaṃyutaṃ |
aniruddhaṃ nivṛttyāḍhyaṃ 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, varṇasamānāye tasyaikatvāt | ato 'tra lakārasyaiva nyāso yuktaḥ | agre nārāyaṇena saha tasya punarnyāsaś caikapañcāśanmātrkāvārṇeṣu tasya dvitvād yukta eveti | ata eva kramadīpikāyām | ṣoparavālārṇaiḥ salavakair | iti | asyārthaḥ | ṣeti śakāra upareti rephasya upa samīpe tiṣṭhatīti yakāro lakāraś ca tathā vakāro lakāraś ca dvitīyaḥ | evaṃ
15 pañcabhir varṇaiḥ salavakaiḥ sānusrāir iti | ṣoyavālavārṇair iti pāṭhas tu cintyaḥ, āryābhedaskandhakacchandasi catuṣkalabhaṅgadoṣāpatteḥ | tathā tattvanyāse 'smin prathamataḥ prastutānām pañcatrīṃśadvyañjanavarṇānām madhye ṣo ity asya vā ity asya ca kutrāpy āsravaṇāt | ante nyasyasya kṣakārasya ca rephaukārasaṃyogaḥ nṛsimhabhījatvena tasya tādrīśatvād eva | ataḥ pūrvaṃ pañcavargyānām varṇānām nyāsaḥ,
20

1–5 adhunā ... iti] Od *on separate folio* 3 prayogaḥ] B1 prayogas 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.* kakāreṇa 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 ṣoparavālārṇaiḥ] Od bimbānidviṣaḍaṣṭayugadānavyāptāni sūryodaḍvātavahninām ca yatas tu bhūtavasumukhyaḥśadharaiḥ mantrāvad iti | asyārthaḥ | sūryacandravahninām maṇḍalāni kramena dvādaśaśoḍaśaśakalāvyāpyāni ca tattatkalāvyāptāni tānu api | yaya yakāra tayo bhūtākṣaraṃ pañvamavarṇaḥ sakāra vasvakṣaraṃ aṣṭamo varṇa hakāra mūlyakṣaraṃ saptamavarṇa sakāraṇa akṣakṣaraṃ dvitīyo varṇo rephaḥ etaiḥ saheti | dvādaśakalāvyāptasūryamaṇḍalātmane namaḥ | saṃ namaḥ parāyā śoḍaśakalāvyāptacandramaṇḍalātmano paramarṇakaiḥ || salavakair] V2 *i.m.* 15 vakāro] B1 vakāreṇa 16 salavakaiḥ] B1 savalakaiḥ 17 skandhaka] B1 kandaka- 18 pañcatrīṃśad] B1 pañcāśad || ṣo] V1 V2 B3 ṣo 19 nyasyasya] B1 'nyasyasya 19–20 nṛsimha] V2 B1 B3 *ante śrī-* 20 tādrīśatvād] Od tādrīśyam

Now, in verses 124–126, the author writes about the Nyāsa of the Five Upaniṣads,^a 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.

¹²⁵At 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 ḲA.

“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.^b This is proper. As it is said in the Kramadīpikā (1.31): “together with ṣA, the letters next to RA, VA and ḲA, 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 ḲA. 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,^c and also as we among the thirty-five consonants that were first introduced within this Tat-tva 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 Ḳa.

c The reading *ṣoyavā-* makes five morae rather than the four morae that each foot or *gaṇa* of an Āryāgīti verse is supposed to have. The reading *ṣopara-* makes four morae quite correctly. Nevertheless, the following two *gaṇas* (*vaḷārṇaiḥ* and *salavakaiḥ*) also have five morae each, so there still seems to be something wrong with this reading of the verse.

tataḥ param antaḥsthādinām madhye, śakārādicaturṇām agre nyāsaḥ, tataḥ param antaḥsthādinām madhye śakārādicaturṇām agre nṛsiṃhabījamayasya kṣakārasyāsty eva | atra ca pañcopaniṣatsv avaśiṣṭhānām śakārādinām pañcānām eva yukta iti dik | atra prayogaḥ | laṃ namaḥ parāya pradyumnāya viśvātmane nama iti ||125||

- 5 nṛsiṃhaṃ kopasaṃyuktaṃ tadbījenākhlātmani |
tattvanyāso 'yam acirāt kṛṣṇasānnidhyakāraḥ ||126||

nyasyed ity anuvartata eva, tasya nṛsiṃhasya bījena saha akhlātmani sarvagātṛeṣu | atra prayogaḥ | kṣrauṃ namaḥ parāya nṛsiṃhāya kopātmane nama iti | evaṃ tattva-
nyāsaphalaṃ likhati tattveti | kṛṣṇasānnidhyakāraḥ kṛṣṇaṃ sannidhau kārayati prā-
10 payatīty arthaḥ ||126||

tathā cokatam—

- atattvavyāpyarūpasya tatprāpter hetunā punaḥ |
tattvanyāsaṃ iti prāhur nyāsattattvavido budhāḥ ||127||
yaḥ kuryāt tattvavinyāsaṃ 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 śāñire loke vā ||127–128||

atha punaḥ prāṇāyāmaviśeṣaḥ

- 20 prāṇāyāmāṃs tataḥ kuryān mūlamantraṃ japan kramāt |
vārau dvau caturaḥ ṣaṭ ca recapūrakakumbhake ||129||

1 tataḥ] Od atah || antaḥsthādinām] V1 paramaṃ tatsthādinām 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 -kumbhakailḥ

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.^a This is the drift.

This is the procedure: LAṂ NAMAḤ PARĀYA PRADYUMNĀYA VIŚVĀTMANE NAMAḤ.

¹²⁶On 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:^b

¹²⁷The 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). ¹²⁸One 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

¹²⁹One 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 recakādīṃs tām kuryād vārāṃs tu ṣoḍaśa |

5 dvātriṃśac ca catuṣṣaṣṭiṃ kāmabījaṃ japan kramāt ||130||

tatra śaktyādinā prakārānantaram likhaty athaveti | kāmabījaṃ kramāt recakapūrakakumbhakeṣu pūrvavat krameṇa ṣoḍaśadvātriṃśaccatuṣṣaṣṭivārān japan tām recakapūrakakumbhakāṃs trīn kūrīyāt ||130||

tathā ca kramadīpikāyām—

10 recayen mārutaṃ dakṣayā dakṣiṇaḥ
pūrayed vāmayā madhyanāḍyā punaḥ |
dhārayed īritaṃ recakādītrayaṃ
syāt kalāḍantavidyākhyamātrātmakam ||131||

tad eva kramadīpikoktyā saṃvādayan tatraiva kiñcid viśeṣaṃ darśayati recayed iti |
15 dakṣayā dakṣiṇanāḍyā, dakṣiṇaḥ vidvān janaḥ | madhyanāḍyā suṣumṇayā dhārayet |
evaṃ recakapūrakakumbhakākhyam trayam syāt | recakādiṣu triṣu krameṇānvadhikā-
lam āha kalāḥ ṣoḍaśa 16 | dantā dvātriṃśat 32 | vidyāś catuṣṣaṣṭis 64 tattatsaṃkhyā-
kamātrātmakam ity arthaḥ | mātṛā ca vāmāṅguṣṭhena vāmakaṇiṣṭhādyaṅgulīnām pra-
tyekaṃ parvatrayasamparkakālāḥ | vāmahastena vāmajānumaṇḍalasya prādakṣiṇyena
20 sparśakālo vā | atrāṅgulīniyamō 'py uktāḥ | kaṇiṣṭhānāmikaṅguṣṭhāir yan nāsāpuṭad-
hāraṇam | prāṇyāmāḥ sa vijñeyas tarjanīmadyame 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 tām] *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 B3² i.m.-sparśa-* 20 atrāṅgulī] *V2 tatrāṅgulī-* : *Edd tatrāpy aṅgulī-*

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. [...]

¹³⁰Otherwise, 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):

¹³¹An 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.^a *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.^b And this is the rule regarding the fingers:^c “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 kālāḥ saṃkhyādikam ca

tatraiva—

- purato japasya parato 'pi
vihitam atha tatrayam budhaiḥ |
5 ṣoḍaśa ya iha cared dinaśaḥ
paripūyate sa khalu māsato 'mhasaḥ ||132||

- tatra teṣu prāṇāyāmeṣu pūrvaṃ recakādiṣu saṃkhyoktā, atra ca prāṇāyāmeṣv iti bhe-
daḥ | japasya purata ādau parataḥ ante ca iti prāṇāyāmeṣu kālāḥ | tat trayam prāṇā-
yāmatrayam iti saṃkhyā | yo jano dinaśaḥ pratyahaṃ ṣoḍaśapraṇāyāmān ācāret, sa
10 māsataḥ māsenaikena amhasaḥ pāpāt paripūyate śuddho bhavātīti sāmānyataḥ pha-
lam | paraṃ ca pūrvaṃ likhitam eva || 132 ||

atha pīṭhanyāsaḥ

- tato nijatanūm eva pūjāpīṭhaṃ prakalpayan |
pīṭhasyādhāraśaktyādīn nyasyet svāṅgeṣu tāravat ||133||
15 tāraḥ praṇavaḥ, tadvat tatsahitam yathā syāt ||133||
ādhāraśaktiṃ prakṛtiṃ kūrmanantau ca tatra tu |
pṛthivīm kṣīrasindhūṃ ca śvetadvīpaṃ ca bhāsvaram ||134||
śrīratnamaṇḍapaṃ caiva kalpavṛkṣaṃ tathā hṛdi |
nyasyet pradakṣiṇatvena dharmajñāne tato 'mśayoh ||135||
20 tad eva vivicya likhati ādhāretyādīnā kramād ity antenna | tatra tasmiṃs tu pīṭhanyāse
ādhāraśaktyādikalpavṛkṣaparyantān nava hṛdi nyasyet | bhāsvaram prakāśasvabhāvaṃ
śrīmantam ratnamaṇḍapaṃ | tathā ca kramadīpikāyām | nyasyed ādhāraśaktiprakṛ-
tikamaṭhaśeṣakṣamākṣīrasindhūn śvetadvīpaṃ ca ratnojivalasahitamahāmaṇḍapaṃ

2 tatraiva] B1 B3 *deest* 3 parato] B3 tatra || parato] B1 purato || pi] B1 *deest* 4 tatrayam
budhaiḥ] B2 mantrāḥ 5 ya] V2² *l.m.* || dinaśaḥ] B2 *deest* 8–11 japasya ... eva] Od *on separate*
folio : Od *l.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
l.m. || syāt] B3 *add.* tathā 18 caiva] B1 cāpi 20–648.3 tad ... nyasyet] Od *l.m.* 20 tatra ...
tasmiṃs] B3 etasmin 23 maṭha] V1 -va-

The Times, Numbers and so on

In the same book (Kramadīpikā 1.36):

¹³²The 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*.^a 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

¹³³Conceiving 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. [...]

¹³⁴Ādhāra Śakti, Prakṛti, Kūrma, Ananta, earth, the milk ocean, Śvetadvīpa, ^{135a} 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 pradakṣiṇyakrameṇa 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 | adharmam 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 adharmādirūpaṃ ca gātre catuṣṭa-
yam nyasyet | ādiśabdenātrājñānavairāgyānaiśvaryāṇi, tatra ca pradakṣiṇakrameṇeti
15 boddhavyam | aṃsoruyugmayor vidvān pradakṣiṇyena deśikaḥ | dharmam jñānam ca
vairāgyam aiśvaryam nyasyatu kramāt || iti śāradātilakokter iti ||136||

- hṛdabje 'nantapadmaṃ ca sūryenduśikhinām tathā |
maṇḍalāni kramād varṇaiḥ praṇavāṃśaiḥ sabindukaiḥ ||137||
sattvaṃ rajas tamaś cātmāntarātmānau ca tatra hi |
20 paramātmānam apy ātmādyādyavarṇaiḥ sabindukaiḥ ||138||

3 krameṇa] B3 *deest* 5 ūrvor] Pa bhruvor || ānane] Od *gl.* mukhe 6 ca] R1 B1 *om.* 7-16 nya-
syed ... iti] Od *l.m.* 7 va] B1 *om.* 11 ca] V1 *deest* 12 ceti] B1 iti 13 śabdenātra] B1 Edd
-śabdena || gātre] V1 gātra- 14 aiśvaryāṇi] Edd -aiśvaryam || tatra] V1 V2 atra 16 nyasyatu]
Edd ca nyaset || iti] B3 *add.* dik 17 nanta] B1 B3 'nantam : B2 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.

¹³⁶On 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.^a *Etc.* means Jñāna, Vairāgya and Aiśvarya. Then the forms of Adharma and so on should be placed down on the quadruple of the body.^b 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.’”^c

¹³⁷In 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, ¹³⁸then 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 Kṛ. In his commentary, Rāghava Bhaṭṭa writes that following the śr here is also the opinion of Bhairava Tripāṭhin (*etac ca bhairavatripāṭhino 'pi sammatam*).

bindusahitaiḥ praṇavāṃśaiḥ akāroḥkāramakāraiḥ saha krameṇa sūryenduvahnīnāṃ
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 bhuvaneśvarībījena saṃyutam |
tasyaṣṭadikṣu madhye 'pi navaśaktiś ca dikkramāt ||139||

tāś caktāḥ—

vimalotkarṣiṇī jñānā kriyā yogeti śaktayaḥ |
prahvī satyā tattheśānānugrahā navamī smṛtā || iti ||140||

- 10 nyasyet tadupariṣṭāc ca pīṭhamantraṃ yathoditam |
ṛṣyādikam smared asyāṣṭādaśārṇamanos tataḥ ||141||

- bhuvaneśvarībijaṃ hrīm tatsahitaṃ jñānātmānaṃ ca hṛdabja eva nyasyet, cakārasyok-
tasamuccayārthatvāt | tasya hṛdabjasya aṣṭasu dikṣv aṣṭadaleṣu kesaramadhye dikkra-
māt pūrvādikrameṇa vimalādyāḥ śaktir 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 om yaṃ : Edd *ante* om 3–4 sattvādi ... ityādiḥ] B3 *deest*
4 prayogaḥ] B1 prayogas tu || saṃ] B3 Edd *ante* om 9 navamī smṛtā] B1 *p.c.* navaśaktayaḥ
12 eva] B1 *deest* 13 aṣṭasu] B1 aṣṭa- 14 śaktir 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.^a

¹³⁹And 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:^b

¹⁴⁰The 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.

¹⁴¹Upon 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 HRĪṀ 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, Angrahā, *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.

¹⁴²And 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 nirantarapremavihārasasamayīm śrīmathurāvṛndāvanādivrajabhūmiḥ vihāya katham taiḥ kṣīrasindhvādinyāsaḥ kāryaḥ? tatra likhati jñeyāś ceti | kramād iti | kṣīrasindhuh śrīmathureti, śvetadvīpaḥ śrīvṛndāvanam iti, ratnamaṇḍapas tasya śrīvṛndāvanasya śrīkuñjalatāmaṇḍapa iti, kalpavṛkṣaś ca śrīvṛndāvanavartīśrīnīpavṛkṣa iti jñeya ity arthaḥ | gosamṛddham śrīyā juṣṭam ābhīraprāyamānuṣam ityādi śrīharivaṃśādyuktyā śrīmathurāyā gopradhānadeśatayā kṣīramayatvāt kṣīrasamudratvaṃ, śrīvṛndāvanasya ca tatratyavrajabhūmipradhānasthānasya viśeṣataḥ kṣīrasāvakṛtadhāvalyādīnā śvetadvīpatvam ity agre brahmasaṃhitāvacanato 'bhivyaktam bhāvi | ratnamaṇḍapakalpadrumau ca bhūmiś cintāmaṇigaṇamayī iti brahmasaṃhitāstotrokteḥ | tataḥprabhṛti nandasya vrajaḥ sarvasamṛddhimān harer nivāsātmagūṇai ramākṛdām 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 śrībhāgavatādiṣu tādrśa eva śrūyate, ata ekāntibhyo 'pi sa eva prarocata ity evaṃ ratnamaṇḍapakalpadrumau śrīvṛndāvananikuñjanīpau jñeyāv iti likhitam | kiṃ ca | tatratyalatādīpuṣpāṇām vicitravarṇagūṇatvena ratnasādrśyāt puṣpamayam kuñjam ratnamaṇḍapa eva, tathā tatratyakadambādīpādapās ca sarvābhīṣṭapūraṇāt kalpadrumā eva | tathā ca daśamaskandhe | aho eṣāṃ varam janma sarvaprāṇyupajīvinām | 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 bhagavatpriyatvena | ata eva kadambapādapacchāye

1 pañcakam] B1 -kaṃ 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 tatratya] 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 Harivaṁśa (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 Saṁhitā below. Further, following the statement “its earth is made of wish-fulfilling gems” of the hymn of the Brahma Saṁhitā (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 Rāmā'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 Harivaṁśa mainly mentions Kadamba trees, since they are especially dear to the Lord. For this reason, this tree is men-

sthitaṃ vṛndāvane kvacit iti gautamīyatantrokṭeś 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 prasṃmaram aśītānuṣṇaṃ, manonayanāhlā-
 dakaparasparamilitasūryacandrāditeja iva sahajaṃ śrībhagavatteja eva, sattvādīnām
 ca nijabhaktādyartham svīkṛtānām, tathā ātmādīnām ca tadamśatvādīnā 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 ādipuruṣarahasyastotre—

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
 vaikuṇṭhalokoparisthitaṃ gavāṃ lokam iti vidantaḥ, te anirvacanīyāḥ katipaye alpa
 20 eva bhavanti, na tu bahavaḥ, ataḥ kṣītiviralacārāḥ paramadurlabhā ity arthaḥ | yad vā,
 paramagopyaprakāśaśaṅkayā premaviśeṣodayāpāditasarvasaṅgaparityāgena vā lokaṣu
 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] V2² *l.m.* 17–658.10 kṣīrasindhuh ... siddham] Od² *l.m.* 19 alpa] B1 B3 anye
 22 sindhau] B3 -samudrau

tioned in the Gautamīya 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):

143Where 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 *Vaikuṇṭha*, 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-
 prapañcātītāgolokam iti katham te jñātum arhanti? parasparavirodhenaikyāsambha-
 vāt | satyaṃ, so 'pi tādṛśa eveti viśeṣeṇa dvayena sādhayati | saḥ anirvacanīya ity aprākṛ-
 tatvaṃ paramānandarasamayatvādikam ca sūcitam | surabhībhyah kāmādhenubhyah,
 5 prasaratīti vartamānanirdeśādīnā nityatvaṃ ca darśitam | kiṃ ca, sumahān vatsarāvṛt-
 tyā parārdhākhyo vā nimeṣārdhākhyo 'tyantasūkṣmo vā samayaḥ kālō 'pi na yatra vra-
 jati, yatratyān na prāpnotīty arthaḥ | śrīmathurāyās tādṛśatvāt śrīmathuraiva śrīgoloka
 iti śrībhāgavatāmṛtatarakhaṇḍe 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 mātmyaviśeṣasampattiyā durānvayo 'pi soḍhavyaḥ | nanu śvetadvīpaḥ
 kṣīrasamudre nityaṃ vartate, bhagavadekaniṣṭhānāṃ śvetamahāpuruṣāṇāṃ nivāsena
 kālabhayaṃ ca nāstīty āsaṅkya golokasyāpy asya tādṛśatvaṃ viśeṣaṇābhyām āha | yatra
 15 yasmin goloke sa ity anena surabhībhyah saratītyādinā ca śvetadvīpato 'py asya viśeṣa
 uktaḥ | anyat samānam | evaṃ śrīvṛndāvanādivrajabhūmer mathurāntargatatvena śrī-
 mathurā kṣīrasindhus tadvrajabhūmipradhānaṃ ca śrīgovardhanādivyāpīśrīvṛndāva-
 naṃ śvetadvīpa iti siddham | yad vā, āryāvartāntarvartīśrīvṛndāvanam evedaṃ śvetad-
 vīpaḥ, tac ca paramordhvataragolokam iti vidanta iti yathākramam evānvayaḥ | vṛn-
 20 dāvanasya śvetadvīpatve hetuḥ sa yatreti | anyat pūrvavad eva | evaṃ santatānantaśrī-

2 arhanti] B3 *add.* ity arthaḥ 5 ca] V1 *deest* 6 tyantasūkṣmo vā] B1 *transp.* 7 śrī] V2 *deest*
 9 pi] B1 *deest* 10 loko] V2 lokam || gokulam] B3 golokam 12 śrī] B1 B3 *deest* || durānvayo]
 Edd durānvayo 13 samudre] V2 -sindhur 14 ca] B3 *deest* 17 vyāpi] V2 ins. -śrī- || śrī] Edd
deest 18 śrī] V1 *deest* 20 yatreti] B1 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.”^a

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 Vṇdāvana 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.^b

In this way, it is established that as the land of Vraja, comprising Vṇdāvana and so on, is included within Mathurā, Mathurā is the ocean of milk, and blessed Vṇdāvana, including Govardhana and so on and being the main part of the land of Vraja, is Śvetadvīpa.

Or else, this Vṇdāvana 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 Vṇdāvana 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
 tathābhūtadvāt | evaṃ prapañcāntarvarti śrīmathurāmaṇḍalasthaśvetadvīpākhyāśrī-
 vṛndāvanam idaṃ prapañcātītavaikuṇṭhparisthitagolokam iti ye vidanti, te kṣītivira-
 lacārā iti pūrvavad evārthaḥ | evaṃ śrīvṛndānanaḥ śvetadvīpa eva, tatpradhānakavra-
 10 jabhūmimayatvāt śrīmathurā kṣīrasindhur iti siddham ||143||

atha pīṭhamantraḥ

kramadīpikāyām—

tāro hṛdayaṃ bhagavān viṣṇuḥ sarvānvitāś ca bhūtātmā |
 15 ñe'ntāḥ savāsudevāḥ sarvātmayutaṃ ca saṃyogam ||144||
 yogāvadhaḥ ca padmaṃ pīṭhātmā ñeyuto natiś cānte |
 pīṭhamahāmanur uktaḥ paryāpto 'yaṃ saparyāsu ||145||

tāraḥ praṇavaḥ | tato hṛdayaṃ nama iti padam | tataś ca bhagavān iti viṣṇur iti ca |
 sarvānvitāḥ sarvaśabdayukto bhūtātmā sarvabhūtātmeti | ete trayaḥ savāsudevā vāsu-
 devasahitāḥ pratyekaṃ ñe'ntāś caturthyantāḥ | tataś ca sarvātmānā yutaṃ saṃyogaṃ
 20 sarvātmasaṃyogam iti napuṃsakatvam ārṣam | tataś ca yogasyāvadhaḥ ante padmaṃ
 yogapadmaṃ iti | tadante ñeyuktaś 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 vaikuṇṭh] B3 -vaikuṇṭhalok- 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 matiś 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 Kālindī 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,^a it is indeed appropriate to call Vṛndāvana Śvetadvīpa. Otherwise, the statement *flowing from Surabhī*s 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 Vṛndāvana 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 Vṛndāvana, known as Śvetadvīpa, within the circle of Mathurā, existing within creation, as Goloka, existing above Vaikuṇṭha and beyond creation, they *rarely wander the earth*, with the same meaning as before. Thus, it has been established that Vṛndāvana 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):

¹⁴⁴Tāra, the heart, BHAGAVAT, VIṢṆU, BHŪTĀTMAN with SARVA-, with VĀSUDEVA, all in the dative case, then SARVĀTMA with SAMYOGA, ¹⁴⁵then 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 OM; 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 SAMYOGA, that is, SARVĀTMASAMYOGA—the neuter gender of Samyoga 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 OM NAMO BHAGAVATE

a This refers to Śiva, known as the protector of Vṛndāvana.

- 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 padaṃ ābhāṣya tathā bhagavate-
- 5 padaṃ | vāsudevāya ity uktvā sarvātmeti padaṃ tathā || saṃyogayogety uktvā ca tathā pīṭhātmane padaṃ | vahnipatnīsamāyuktaḥ pīṭhamantra itūritaḥ || iti ||144-145||

atha ṛṣyādismaraṇam

- om aṣṭādaśākṣaramantrasya śrīnārada ṛṣir gāyatrī cchandaḥ sakalalokamaṅgalo nandatanayo devatā klīm bījaṃ svāhā śaktiḥ kṛṣṇaḥ prakṛtir durgādhi-
- 10 ṣṭhātrī devatā abhimatārthe viniyogaḥ ||146||

tathā ca sammohanatantre śivomāsaṃvāde—

- ṛṣir nārada ity ukto gāyatrī cchanda ucyate |
gopaveśadharah kṛṣṇo devatā parikīrtitaḥ ||147||
bījaṃ 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 -phalaprapṭir 19 tasyety] Od nyasyet 20 antyābhyāṃ] B3 mantrābhyāṃ 21 tasyāṣṭā] B1 aṣṭā- || daśā] B3 *deest*

VIṢṆAVE SARVABHŪTĀTMANE VĀSUDEVĀYA SARVĀTMASAMYOGAYOGA-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 SARVĀTMASAMYOGA 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 SAMYOGA, then the word PĪṬHĀTMANE together with the wife of Agni.^a This is known as the seat mantra.”

Remembering the Sage and so on

¹⁴⁶OM. 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 KLĪṀ; 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:

¹⁴⁷The 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; ¹⁴⁸the 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

¹⁴⁹One 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 antarbahiḥpārśve 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 | apīśabdasyātra samuccayārthatvāt tāni pañcāṅgāni pañca-
bāṇān pañca smarāṃś cānaṅgān tāsv evāṅgulīṣu yugapan nyasyantīty arthaḥ | atra ca
bījapūrvakaṃ nyasyanti, tatrāpi bāṇeṣu bāṇaśabdaṃ bījatvenādyākṣaraṃ ca tathānaṅ-
10 geṣu ca śoṣaṇānaṅgamohanamadanādiśabdaṃ prayuñjanti ||150||

te caktāḥ—

drāvaṇakṣobhaṇākārṣavaśīkṛtsrāvaṇās 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
namaḥ, hrīm svāhā, hrīm srām srāvaṇabāṇāya, hrīm mādanamakaradhvajāya namaḥ
20 | 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 nyāsanaṃ 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 B3² 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] B3² *p.c.* prayuñjante || sva] B1 *rep.*

¹⁵⁰One 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.^a

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:

¹⁵¹Drāvaṇa (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: KLĪṂ KṚṢṆĀYA HRĪṂ DRĀṂ DRĀVAṆABĀṆĀYA KLĪṂ ŚOṢAṆĀNĀṆGĀYA NAMAḤ. KLĪṂ GOVINDĀYA HRĪṂ KṢAUM KṢOBHAṆABĀ-
NĀYA HRĪṂ MOHANAMADANĀYA NAMAḤ. HRĪṂ GOPĪJANĀYA HRĪṂ ĀṂ
ĀKARṢAṆABĀṆĀYA HRĪṂ SANDĪPANAMADANĀTURĀYA NAMAḤ. HRĪṂ
VALLABHĀYA HRĪṂ VAṂ VAŚĪKARABĀṆĀYA HRĪṂ TĀPANARATYANĀṆGĀYA
NAMAḤ. HRĪṂ SVĀHĀ HRĪṂ SRĀṂ SRĀVAṆABĀṆĀYA HRĪṂ MĀDANAMAKA-
RADHVAJĀYA 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 vyāpayyātha trīṣaḥ praṇavaṃ
sakraṇ | manujalipayo nyāsyā bhūyaḥ padāni ca sādaram | ity ukter mahābhāṇaṇ-
gādinyāsapratipādanāt | evam agre 'pi jñeyam ||151||

kiṃ ca—

- 5 namo'ntaṃ hṛdayaṃ cāṅgaiḥ śīraḥ svāhānvitaṃ śikhāṃ |
vaṣaḍyutaṃ ca kavacaṃ huṃyug astrāṃ ca phaḍyutaṃ ||152||

- anyad api paramatam eva likhati namo'ntam iti tribhiḥ | aṅgaḥ tair eva pañcabhiḥ
saha namaḥśabdāntahṛdayādipañcakaṃ nyasyanti | prayogaḥ | klīm kṛṣṇāya hṛdayāya
namaḥ, govindāya śīrase svāhā, gopījanāya śikhāyai vaṣaṭ, vallabhāya kavacāya huṃ,
10 svāhā astrāya phaṭ iti | atra ca hṛdayādināṃ hṛdayādisthāneṣv eva nyāsaḥ, kavacasya
sarvagātṛeṣu, astrasya ca caturdikṣu jñeyaḥ ||152||

nyasyanti punar aṅguṣṭhau tarjanyau madhyame tathā |
anāmike kaniṣṭhe ca kramād aṅgaḥ ca pañcabhiḥ ||153||

- 15 punaḥ pañcabhir aṅgaḥ taiḥ saha aṅguṣṭhadvayādipañcakaṃ kramān nyasyanti |
prayogaḥ | klīm kṛṣṇāya aṅguṣṭhābhyāṃ nama ityādi | eṣāṃ ca tattadaṅguḷiṣv eva nyāso
jñeyaḥ ||153||

punaś ca hṛdayādini tathāṅguṣṭhādikāni ca |
nyasyanti yugapat sarvāṇy aṅgaḥ taiḥ pañcabhiḥ kramāt ||154||

- 20 punaś ca tair eva pañcabhir aṅgaiḥ saha tāni hṛdayādini ca aṅguṣṭhādini sarvāṇy eva
yugapat ekadaiva nyasyanti | prayogaḥ | klīm kṛṣṇāya hṛdayāya namaḥ, aṅguṣṭhābhyāṃ
nama ityādiḥ | eṣāṃ ca karāṅguḷiṣv eva nyāsaḥ ||154||

nyasyanti ca ṣaḍaṅgāni hṛdayādini tanmanoḥ |
hṛdayādiṣu caiteṣāṃ pañcaikaṃ dikṣu ca kramāt ||155||

2 nyāsyā] 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 ... aṅguṣṭhādini] B₁ transp. || aṅguṣṭhādini] V₂ ins. ca 20 yugapat] B₁ yugavad
21 ādiḥ] B₁ B₃ deest 22 ca] Va² i.m. || ca ṣaḍ] B₂ vaṣaḍ-

“Now I will speak the Nyāsa of the mantra of twice the apertures.^a 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.”^b Similar cases below should be understood in the same way.

And further:

¹⁵²With the parts, HṚDAYA 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 HṚDAYA with NAMAḤ at the end together with the five parts. The procedure: KLĪṀ KṚṢṆĀYA HṚDAYĀYA NAMAḤ, GOVINDĀYA ŚIRASE SVĀHĀ, GOPĪJANĀYA ŚIKHĀYAI VAṢAṬ, VALLABHĀYA KAVACĀYA HUṀ, SVĀHĀ ASTRĀYA PHAṬ. In this connection, it should be understood that HṚDAYA 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.

¹⁵³With the five parts they further place the thumbs, forefingers, middle fingers, ring fingers and little fingers in order.

[...] The procedure: KLĪṀ KṚṢṆĀYA AṅGUṢṬHĀBHĪYĀM NAMAḤ, and so on. It is to be understood that they should all be placed down on the respective fingers.

¹⁵⁴And 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 KṚṢṆĀYA HṚDAYĀYA NAMAḤ AṅGUṢṬHĀBHĪYĀM NAMAḤ, and so on. And these should be placed on the thumbs and so on.

¹⁵⁵They also place down the six parts of this mantra, beginning with HṚDAYA, 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-
 ḥśikhākavacanetrākhyāni krameṇa hṛdayādiṣu nijahṛdayaśiraḥśikhākavacanetreṣv eva
 nyasyanti | atra ca kavacasya pūrvavat sarvāṅge nyāso jñeyaḥ | evam antyam aṅgam
 5 astrākhyam ca sarvadikṣu nyasyanti ||155||

ṣaḍaṅgāni caktāni sammohanatanetre sanatkumārakalpe ca—

varṇenaikena hṛdayaṃ tribhir eva śiro matam |
 caturbhiś ca śikhā proktā tathaiva kavacaṃ matam |
 netraṃ tathā caturvarṇair astraṃ dvābhyāṃ tathā matam || iti ||156||

10 tathaiveti caturbhir ity arthaḥ ||156||

tataś cāpādam ākeśān nyasyed dorbhyāṃ imaṃ manum |
 vārāṃs trīn vyāpakatvena nyasyec ca praṇavaṃ sakṛt ||157||

evam aṅganyāsaṃ likhitvā adhunā mantrākṣaranyāsaṃ likhiṣyan tanum anumanuṃ
 vyāpayyeti kramadīpikoktānusāreṇa mantrasya vyāpakanyāsaṃ ādau likhati tataś ceti
 15 | keśam ārabhya pādaparyantaṃ vyāpakatvena imam aṣṭādaśākṣaram mūlamantraṃ
 dorbhyāṃ kṛtvā vāratrayaṃ nyasyet, praṇavaṃ ca sakṛd vāram ekaṃ tathaiva nyasyet
 ||157||

athākṣaranyāsaḥ

tato 'ṣṭādaśavarṇāṃś ca mantrasyāsa yathākramam |
 20 maste lalāṭe bhrūmadhye kaṇṭayor 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.* dorbhyāṃ imaṃ manum | vārāṃs trīn vyāpakatvena
 nyasyec ca praṇavaṃ 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.* : V1² *l.m.* 13 anumanuṃ] B1 *ins.* nyāsed dorbhyāṃ imam anuvārāṃs trīn vyāpaktvena
 satvagātraṃ vyāpya nyaset | tattraiva matāntaraṃ likhati kecid iti | 14 mantrasya] B1 mantra-
 16 vāram ekaṃ] B1 ekavāraṃ || tathaiva] B1 *deest* 19 mantrasyāsa] B2 manavaś ca : Od manor
 nyasyet 20 maste] V1² *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:

¹⁵⁶HṚDAYA with one letter, ŚIRAS with three, ŚIKHĀ with four and so also KAVACA, NETRA also with four letters and ASTRA with two.^a

So also means with four.

¹⁵⁷Then 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).^b 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

¹⁵⁸Then 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,¹⁵⁹ 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 tām sabindukān |
śrīśaktikāmabījaiś ca sṛṣṭyādikramato 'pare ||160||

- 5 teṣāṃ eva nyāsaprakāraṃ satsampradāyānusāreṇa likhati santa iti | tām aṣṭādaśavar-
ṇān bindusahitān eva nyasyanti, tathā tāraḥ praṇava ādau yeṣāṃ, nama ity ante yeṣāṃ,
tāṃś ca tām | prayogaḥ | om klīm nama om kṛm nama ityādiḥ | apare kecic ca tām
eva lakṣmīśaktikāmānām bījaiḥ saha, tathā cakārasyoktasamuccaryārthatvāt pūrva-
vat tāranamobindusahitān eva, tatra ca sṛṣṭisthitisaṃhṛtikrameṇaiva nyasyanti | tatra
10 sṛṣṭir mastakādikrameṇaiva, sthitiś ca hṛdayādikaṇṭhāntā, saṃhṛtiś ca sṛṣṭiviparyayeṇa
pādādikā | evaṃ nyāsānām nānāprakāratābhiprāyeṇaiva pūrvaṃ likhitaṃ yathāsam-
pradāyaṃ 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 nyasyantyādyākṣaraḥ saha ||162||

ādau tāraṃ praṇavaṃ 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 teṣāṃ] V₂ eṣāṃ
5–6 varṇān] B₁ varṅān 7 om ... 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.

¹⁶⁰The 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, OM, at the beginning and NAMAḤ at the end. The procedure: OM KLĪM NAMAḤ, OM KṚM NAMAḤ, and so on. *Others*, that is, some people place them down together with the seeds of Lakṣmī, Śakti and Kāma,^a 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.^b 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

¹⁶¹Having 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. ¹⁶²One 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 OM 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, śrīm, hrīm and klīm, respectively.

b That is, śrīm should be added to the syllable klīm, kṛm, ṣṇām, yaṃ, goṃ, viṃ, ndām, yaṃ, goṃ, pīm, jaṃ, naṃ, vaṃ, llaṃ, bhām, yaṃ, svām, hām (śrīm om klīm namaḥ at the head, etc.) from head to feet, then hrīm to the same syllables but beginning from the heart and down to the feet and then from the head to the neck, and finally klīm 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, kṛṇ 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 caraṇāvadhi ||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 jñānaniṣṭhānāṃ guhyādiviśayas tu yaḥ |
svasavarṇatanoh kāryas tattadvarṇeṣu vaiṣṇavaiḥ ||164||

- nanu pūrvam keśavādinyāse mukundādīnāṃ pādamūlādau, tattvanyāse cāniruddha-
15 sya guhye, varṇapadanyāse 'py atra keśāñcid varṇapadānāṃ guhyādau nyāso vṛttaḥ |
śrīkṛṣṇacaraṇābhaktiniṣṭhaiś 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 | jñānaniṣṭhānāṃ iti jñāna-
parair vidhiyamāna ity arthaḥ | teṣāṃ advaitajñānato bhedābhāvena tatra tatra tattan-
20 nyāse doṣaśaṅkāpi notpadyata iti bhāvaḥ | sa guhyādiviśayo nyāsaḥ vaiṣṇavaiḥ śrībha-
gavadbhaktiparais tu svasavarṇatanoh bhūtaśuddhyā nijapūrvaśarīram dagdhvā var-
ṇamayāmṛtavṛṣṭyā samutpāditasya mātṛkāṇmayasya śarīrasya tattadvarṇeṣu mātṛ-
kānyāsavyavasthayā guhyapadādinyāseṣu tattadaṅgarūpeṣv akṣareṣv eva kārya ity

1–2 tāni pañcapadāni] V2 *deest* 2 klīm] B1 *deest* || kṛṇ] 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
guhyādiviśayo] 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: KLĪṢ KLĪṢ NAMAḤ, KRṢ KRṢṢĀYA NAMAḤ, GOM GOVINDĀYA NAMAḤ, GOM GOPĪ-JANAVALLABHĀYA NAMAḤ, SVĀṢ SVĀHĀ NAMAḤ.

¹⁶³Also, 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: KLĪṢ KRṢṢĀYA SVĀHĀ, KLĪṢ KRṢṢĀYA GOVINDĀYA SVĀHĀ, KLĪṢ KRṢṢĀYA GOVINDĀYA GOPĪJANAVALLABHĀYA SVĀHĀ.

¹⁶⁴However, 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 Mātrkā 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 doṣaśaṅkā, 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 |
mūrdhāsyahr̥tsu kucayoḥ punar hṛdi punar hṛdi ||165||

ṛṣyādīnāṃ mūrdhādītraye trīn, stanadvaye dvau, punar hṛdaya eva dvāv ity evaṃ sthā-
nasaptake krameṇa etad aṣṭādaśākṣaramantrasya ṛṣyādibhāgasaptakam nyasyed ity
arthaḥ | atra ca praṇavādicaturthyantam ityādi pūrvalikhitānusāreṇa sarvatra caturthi-
10 namo'ntatā jñeyā | prayogaḥ | aṣṭādaśākṣaraśrīgopālamantṛasya nārādāya ṛṣaye namaḥ,
gāyatriyai chandase namaḥ, sakalalokamaṅgalaśrīmānnandanatānāyāya devatāyai nama
ityādi ||165||

atha mudrāpañcakam

- 15 veṇvākhyāṃ vanamālākhyāṃ mudrāṃ sandarśayet tataḥ |
śrīvatsākhyāṃ kaustubhākhyāṃ bilvākhyāṃ ca manoramām ||166||

veṇvādimudrālakṣaṇam agre mudrāsamuccayaprasaṅge lekhyam | manoramām iti
yady api bahavo mudrāḥ santi, tathāpi veṇvādīpañcakam idaṃ bhagavatpriyatamat-
vād ādāu darśayitavyam iti bhāvaḥ ||166||

- 20 itthaṃ nyastaśarīraḥ san kṛtvā digbandhanaṃ punaḥ |
karacakchapikāṃ kṛtvā dhyāyec chrīnandanandanam ||167||

digbandhane mantraś 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] B3² *l.m.* || 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

¹⁶⁵One 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.^a Here also, following the previously given statement (5.16) “beginning with OM 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, SAKA-LALOKAMAṄGALAŚRĪMANNANDATANAYĀYA DEVATĀYAI NAMAḤ, and so on.

The Five Mudrās

¹⁶⁶One 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.

¹⁶⁷Then, 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: OM NAMAḤ SUDARŚANĀYA ASTRĀYA PHAṬ. As it is said in the Kramadīpikā (2.59): “After saying Praṇava and heart,

^a These seven were given above (5.146).

phaḍantam amunā kalayen manunāstramudrayā daśa haritaḥ | iti | asyārthaḥ | praṇa-
 vaḥ oṃkāraḥ, hṛt namaḥ, etayor ante caturthivibhaktisahitaṃ sudarśanam iti padaṃ
 tathā caturthyantam evāstrapadam | kīdṛśam? phaḍ iti śabdāntam | anena mantreṇa
 astramudrayā daśadigbandhanam kuryād iti | karakacchapikāmudrālakṣaṇam ca bhū-
 5 taśuddhau pūrvam likhitam evāsti | svāṅge karadvayam uttānam vinyasyety arthaḥ |
 hastāv utsaṅgam ādhāya iti śrīsūtokteḥ ||167||

atha śrībhagavadhyānavidhiḥ

atha prakāṣasaurabhodgalitamādhvikotphullasat-
 prasūnanavapallavaprakaranamraśākhaḥ drumaiḥ |
 10 praphullanavamañjarīlalitavallārīveṣṭitaiḥ
 smarec chīśiritaṃ śivam sitamatis tu vṛndāvanam ||168||

athānantaram sitamatiḥ śuddhamanāḥ san vṛndāvanam cintayet | kīdṛśam? drumaiḥ
 śīśiritaṃ śītalikṛtam | kīdṛśaiḥ? prakāṣam udbhaṭam saurabhāṃ yasya tac ca | tad udga-
 litamādhvikaṃ ca pracyutamadhu | utphullaṃ ca vikasitaṃ | sac ca uttamaṃ yat pra-
 15 sūnam puṣpaṃ navapallavaṃ ca | tayoḥ prakaraḥ samūhaḥ | tena namrāḥ śākhā yeśāṃ
 taiḥ | mādhviketi hrasvatvaṃ mahākavinibaddhatvāt soḍhavyam | prakāṣasaurabhāku-
 litamattabhṛṅgollasad iti pāṭhas tu sugama eva | punaḥ kīdṛśaiḥ? praphullābhīr nava-
 mañjarībhir lalitā manoharā yā vallaryaḥ agraśākhā latā vā, tābhir veṣṭitaiḥ | śivam
 maṅgalarūpaṃ, nirbādhāt vāt paramakalyāṇakaradvāc ca ||168||

1 manunāstra] V1 om. 2 namaḥ] V1 manaḥ 4–5 bhūtaśuddhau pūrvam] B1 *transp.*
 5 svāṅge] V1 svāṅke 6 sūtokteḥ] B3 -śukokteḥ 7 śrī] Edd *ins.* -nandanandana- || vid-
 hiḥ] V2 *add.* kramadīpikāyām 8 oṭphullasat-] B1 -aprollasat 11 chīśiritaṃ] Od *gl.* (drumaiḥ
 śītalikṛtam) 12–19 athānantaram ... ca] Od² *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.”^a

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.”^b

Procedure for Meditating on the Blessed Lord^c

¹⁶⁸Now, 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.

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-
chilimukhamukhodbhāgair mukharitāntaram jhaṅkṛtaiḥ |
kapotaśukaśārikāparabhṛtādibhiḥ patribhir
virāṇitam itas tato bhujagaśatrunṛtyākulam ||169||

- 5 vṛndāvanam eva viśiṇaṣṭi vikāṣīti dvābhyām | sañcaratām itas tato bhramatām śīli-
mukhānām bhramarāṇām mukhebhya udgatair utthitaiḥ jhaṅkṛtaiḥ jhaṅkāśabdaiḥ
mukharitam mukharatām nītam antaram madhyam yasya tat | kīdṛśaiḥ? vikāṣinām
sumanasām puṣpāṇām rasasya āsvādanam bhramarair avalehanam, tena mañjulair
manoharair virāṇitam śabdāyitam | bhujagaśator mayūrasya nṛtyena ākulam vyāptam
10 ||169||

kalindaduhitūś calallaharivipruṣām vāhibhir
vinidrasarasīruhodararajaścayoddhūsaraiḥ |
pradīpitamanobhavavrajavilāsinīvāsasām
vilolanavihāribhiḥ satatasevitam mārutaiḥ ||170||

- 15 yamunāyāś calantīnām laharīnām 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 kalpakāṅghripam 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 sarvapuṣpānivitattvam uktam |
udañcitam ucchritam ||171||

2 jhaṅ] 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 || ṛtubhiḥ]
Pa bhartubhiḥ 22 tadantar api] Od gl. (vṛndāvanam adhye 'pi) || kalpakāṅghripam] 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 arrow-heads,
 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 |
 pradīptamaṇikuṭṭimām kusumareṇupuṇḍjojjvalām
 smaret punar atandrito vigataṣaṭṭaraṅgām budhaḥ ||172||

- 5 amṛtaśikarāsāriṇo amṛtabinduvarṣiṇo 'sya kalpakāṅghripasya adhaḥ kanakasthalīm
 cintayet | śikarāsāriṇaḥ iti pāṭhe 'pi sa evārthaḥ | kīdṛśīm? suhemnaḥ śobhanasuvār-
 nasya śikharam śṛṅgam, tasya āvaliḥ paṅktis tasyāḥ sakāśād udito yo bhānumān tad-
 vad bhāsvarām dedīpyamānām | yad vā, suhemamayī śikharāvaliḥ śākhāpaṅktir yasya
 tasyeti kalpakāṅghripasyaiva viśeṣaṇam | punaḥ kīdṛśīm? pradīptair dedīpyamānair
 10 maṇibhiḥ padmarāgādibhiḥ kuṭṭimām baddhabhūmi yasyās tām | atandritaḥ anala-
 saḥ, vigatā dūribhūtāḥ ṣaṭṭaraṅgā ūrmayo yasyās tām, śokamohau jarā mr̥tyuḥ kṣuttṛt
 ceti ṣaḍūrmayaḥ ||172||

- tadratnakūṭṭimaniviṣṭamahīṣṭhayoga-
 pīṭhe 'ṣṭapatram aruṇam kamalam vicintya |
 15 udyadvirocanasarocir amuṣya madhye
 sañcintayet sukhaniviṣṭam atho mukundam ||173||

- tasyāḥ kanakasthalyā yadratnakūṭṭimām ratnabaddhabhūbhāgas tasmin niṣṭam
 sthitam yat mahīṣṭham mahattaram yogapīṭham tasmin | kīdṛśam kamalam? udyato
 virocanasya raveḥ sarociḥ samānaprabham, ata evāruṇam | amuṣya kamalasya madhye
 20 sukhaniviṣṭam sukham āśīnam | yad vā, kuṭṭimaniviṣṭety atra niṣṭaśabdārthānusāre-
 ṇātrāpi sukhasthitam ity arthaḥ | vilambamānasantānakaprasavadāmety agre vakṣya-
 māṇamālāvilambamānatāyās tathā matsyāṅkuṣeti varṇayiṣyamāṇabhaktajanaikāśra-
 yaśrīcarāṇakamalasandarśanāsampatteś ca | ata eva tṛtīyaskandhe | sthitam vrajantam
 āśīnam śayānam vā guhāśayam ity atra mukhyatvābhīprāyeṇādau sthitam iti śrīkapi-
 25 ladevena nirdiṣṭam | sammohanatantre ca śrīśīvenoktam | veṇum gr̥hītvā hastābhyām

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 āśīnam] B1 sukhāśīnam 24 śayānam] V1 om.

¹⁷²Then, 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 -śīkarāsrāviṇaḥ 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.”^a

¹⁷³On 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 *kuṭ-ṭīmaniviṣṭha* 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.”^b *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 evoktaṃ śrī-
viṣṇudharmottare | gopālapratimāṃ kuryād veṇuvādanatatparāṃ | barhāpīḍaṃ gha-
naśyāmāṃ dvibhujāṃ ūrdhvasaṃsthitāṃ || iti ||173||

- 5 sutrāmaratnadalitāñjanameghapuñja-
 pratyagranīlajalajanmasamānabhāsam |
 susnigdhanīlaghanakuñcitakeśajālam
 rājanmanojñaśitikaṇṭhaśikhaṇḍacūḍam ||174||

- 10 śrīmukundam eva viśinaṣṭi sutrāmeti pañcaviṃśatibhiḥ | sutrāmaratnam indranīla-
 mañiḥ, dalitāñjanam ghrṣṭakajjalam, pratyagram navam, nīlajalajana utpalam, taiḥ
 samānā bhāḥ kāntir yasya tam | rājat śobhamānam, manojñaṃ śitikaṇṭhaśikhaṇḍam
 mayūrapiccham, tena cūḍā mauliḥ | yad vā, tad eva cūḍāyāṃ yasya tam | kvacic ca keśa-
 jālārājad iti samastapāṭhaḥ ||174||

- 15 rolambalālitasuradrumasūnakalpi-
 totaṃsam utkacana votpalakaraṇapūram |
 lolālakasphurita bhālatalapradīpta-
 gorocanātilakam uccalacillimālam ||175||

- 20 rolambair bhramarair lālitaṃ prītyā sevitaṃ, suradrumaprasūnam parijātapuṣpaṃ,
 tena kalpitaḥ racitaḥ uttaṃsaḥ śīrobhūṣaṇam yena tam | uccale udgate nr̥tyantyau vā
 cillimāle bhrūlate yasya tam ||175||

āpūrṇaśāradagatāṅkaśaśāṅkabimba-
kāntānaṇam kamalapatraviśālanetram |
ratnasphuranmakarakuṇḍalaraśmidīpta-
gaṇḍasthalīmukuram unnatacārunāsam ||176||

- 25 āpūrṇam śāradaṃ ca gatāṅkaṃ ca niṣkalaṅkaṃ yac ca śaśāṅkabimbaṃ candramaṇḍa-
 lam, tasmād api kāntaṃ sundaram ānaṇam 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 drumam] Va B1 B3 *ins.* -pra- 18–20 rolambair
... tam] Od *i.m.* 20 tam] B3 *add.* śrīrāmaḥ śaraṇam 25–26 āpūrṇam ... tam] Od² *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.”

¹⁷⁴lustrous 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.^a

¹⁷⁵his 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.

¹⁷⁶his 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.

sindūrasundaratarādham indukunda-
mandāramandahasitadyutidīpitāśam |
vanyapравālakusumapracayāvaklpta-
graiveyakojjvalamanoharakambukaṇṭham ||177||

5 pracalārkaklpteti pāṭhe pracalārko mayūrapiccham ||177||

mattabhramadbhramarajuṣṭavilambamāna-
santānakaprasavadāmapariṣṭāṃsam |
hārāvalibhagaṇarājītapīvaroro-
vyomasthalīsitakaustubhabhānumantam ||178||

10 mattair bhramadbhir bhramarair juṣṭam sevitam, vilambamānam āpādalambi | pā-
ṭhāntare surabhi sugandhi avālaṃ cāmlānaṃ yat santānakaprasavadāma kalpavṛkṣa-
puṣpamālā, tena pariṣṭāṃ alāṅkṛtāv aṃsau yasya tam | hārāvaly eva bhagaṇaḥ nakṣa-
travargaḥ, tena rājītaṃ śobhitaṃ pīvaraṃ pīnam uttarāḥ vakṣa eva vyomasthalī, tayā
lasitaḥ śobhitaḥ kaustubha eva bhānuḥ sūryas tadyuktam ||178||

15 śrīvatsalakṣaṇasulakṣitam unnatāṃsam
ājānupīnaparivṛttasujātabāhum |
ābandhurodaram udāragabhīranābhīm
bhṛṅgāṅganānikaramaṇjularomarājim ||179||

śrīvatsalakṣaṇena sulakṣitam pravyañjitam ājānu jānuparyantavyāpinau pīnau ca pari-
20 vṛttau ca kramavalitau sujātau sukumārau nirdoṣau bāhū yasya tam | ābandhuraṃ
nimnonnatam atīśayena bhadraṃ vā udaraṃ yasya tam ||179||

nānāmaṇipraghaṭitāṅgadakaṇkaṇormi-
graiveyasārāsanaṇūpuratundabandham |
divyāṅgarāgaparipiñjaritāṅgayaṣṭim
25 āpītavastraparivītanitambabimbam ||180||

1 indu] Pa rep. 2 dīpitāśam] Edd dīpitāṅgam : Od gl. (dīpitā āśo 'pi gayena) 3 kusuma] V2 -
kusumaṃ 5 pracalārka ... piccham] Od² i.m. 6 bhramad] Pa -pramad- 10–14 mattair ...
yuktam] Od² i.m. 13 pīnam] V1 deest || uttarāḥ] V1 B1 uraḥ 14 kaustubha ... yuktam] B1 deest
17 ābandhurodaram] Od gl. (ā samyak bandhuraṃ ???yuktam udaraṃ yasya) 18 mañjula] Edd
-vañjula- 19 jānu] B3 om. || pīnau] B1 deest 20 nirdoṣau] V2 ins. vā 24 divyāṅga] Od gl.
(divyair aṅgarāgair paripiñjatitayuktaḥ aṅgayaṣṭir yasya) 25 āpīta] Od gl. (āpītavāsana-parivī-
tayuktanītanītibimbam yasya)

¹⁷⁷his lips more beautiful than vermillion, 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 *pracalārkaḥ*, the “moving sun” means a peacock feather.^a

¹⁷⁸his 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,^b *fragrant* or sweet-smelling and *avāla*, that is, unwithering. [...]

¹⁷⁹He 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.

¹⁸⁰bracelets 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-*.

nānāmaṇibhiḥ prakarṣeṇa ghaṭitāḥ kalpitā aṅgadādayo yasya tam | tatra ūrmir mud-
rikā, sārasanam rasanā, tundabandhaḥ udarabandhanārthasuvārṇaḍorakam | divyair
aṅgarāgair anulepanaiḥ paripiṇjaritā nānāvārṇatām nītā aṅgayaṣṭir yasya tam ||180||

- 5 cārūrujānum anuvṛttamanojñajāṅgham
kāntonnataprapadaninditakūrmakāntim |
māṇikyadarpaṇaḥ alasannakharājirājad-
ratnāṅgulicchadanasundarapādapadmam ||181||

- 10 māṇikyamayadarpaṇebhyo 'pi vilasatām śobhamānānām nakhānām rājis tayā rājantyo
ratnāṅgulayaḥ, tās chadāḥ patrāṇi, taiḥ sundare pādapadme yasya tam | ratneti pāṭhaḥ
sugamaḥ ||181||

matsyāṅkuśāridaraketuyavābjavaṇra-
saṃlakṣitāruṇakarāṅghritālābhirāmam |
lāvaṇyasārasamudāyavinirmittāṅga-
saundaryanirjitamanobhavadehakāntim ||182||

- 15 matsyādibhiḥ rekhātmakais cihnaiḥ saṃlakṣitam aruṇataram cātiraktam aṅghritalam
| karāṅghriti pāṭhe aruṇam karāṅghryos talam, tena abhirāmam manoramam | āram
cakram, daraḥ śaṅkhaḥ | nirjitety atra nirdhuteti kvacit pāṭhaḥ | kāntiḥ śobhā ||182||

- 20 āsyāravindaparipūritaveṇurandhra-
lolaṭkarāṅgulisaṃritadivyaṛāgaiḥ |
śaśvad dravīkṛtavikṛṣṭasamastajantu-
santānasantatim anantasukhāmburāśim ||183||

śaśvan muhur dravīkṛtā ārdritā vikṛṣṭā samākṛṣṭā ca samastajantūnām santānasantatir
vaṃśasamūho yena tam ||183||

- 25 gobhir mukhāmbujavilīnavilocanābhir
ūdhobharaskhalitamantharamandagābhiḥ |
dantāgradaṣṭaparīṣṭatṛṇāṅkurābhir
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 avaśam || āram] V1 ari- : B1 ariś 17 nir-
dhuteti] V1 ninditeti 19 rāgaiḥ] B2 -vālaiḥ : Od -gāṇaiḥ 22 samākṛṣṭā ca] B1 *transp.* || ca] V2
deest 27 ālambi] Od *gl.* (ālambivāladhilatā pucchalatā yāsām) || bhivītam] Od *gl.* bhirathā

[...] *A belly-string* is a golden string for tying over the belly. *Coloured* means made variously coloured. [...]

¹⁸¹He 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.^a

¹⁸²charming, 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.^b [...] Instead of -*nirjita-*, some readings have -*nirdhuta-*.^c *Lustre* means beauty.

¹⁸³an 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;

[...]

¹⁸⁴and 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 veṣṭitaṃ | ūdhobhareṇa stanagauraveṇa skhalitaṃ
mantharaṃ cālasaṃ mandaṃ ca yathā syāt tathā, abhito gacchantibhir ity arthaḥ |
vāladhiḥ puccham ||184||

- 5 saprasravastanavicūṣaṇapūrṇaniśca-
lāsyāvaṭakṣaritaḥ phainiladugdhamugdhaiḥ |
veṇupravartitamano haramandra gīta-
dattoccakarṇayugalair api tarṇakaiś ca ||185||

- 10 tarṇakair nūtanavatsaiś cābhivītaṃ ity anvayaḥ | evam agre 'pi | kīdṛśaiḥ? praravo dug-
dhakṣaraṇaṃ tatsahitasya stanasya vicūṣaṇaṃ dantoṣṭhenākṛṣya pānaṃ, tena pūrṇo
dugdhabhṛto niścalaś ca āsyāvaṭau mukhavivaraṃ, tasmāt kṣaritaṃ yat phainilaṃ phe-
namayaṃ dugdhaṃ, tena mugdhaiḥ sundaraiḥ | mandro gambhīradhvaniḥ | kvacin
mandeti pāṭhaḥ ||185||

- 15 pratyagraśṛṅgaṃ ṛdumastakasamprahāra-
saṃrambhavalganavilolakhurāgrapātaiḥ |
āmedurair bahulasāsnagalair udagra-
pucchaiś ca vatsataravatsatarīnikāyaiḥ ||186||

- 20 pratyagraṃ naṃ śṛṅgaṃ yasmin, tena ṛdunā mastakena samprahāraḥ anyena saha
yuddhe abhigātas tasmin vā anyena prahāras tena saṃrambhaḥ krodhas tasmin āveśo
vā, tena valganam itas tato vicalanaṃ, tena vilolaḥ khurāgrapāto yeṣāṃ taiḥ | āmedu-
raiḥ susnigdhaiḥ puṣṭair iti vā, bahulā sthūlā sāsna galakambalo yasmin tādṛśo galo
yeṣāṃ taiḥ | vatsa eva stanapānāvasthām atikrānto vatsaraḥ, traivarṣiko balivarda iti
kecit, tādṛśyeva vatsatarī tayor nikāyaiḥ samūhaiś cābhivītaṃ ||186||

- 25 hambhāravakṣubhitadigvalayair mahadbhir
apy ukṣabhiḥ pṛthukakudbharabhārakhinnaiḥ |
uttambhitaśrutipuṭiparivītavaṃśa-
dhvānāmṛtoddhatavikāśivīśālaghoṇaiḥ ||187||

1–3 athānantaraṃ ... puccham] Od² *i.m.* 2 cālasaṃ] B₁ cāpaṃ || syāt ... abhito] V₂
deest || tathā abhito] V₁ *deest* || abhito] B₃ *deest* 4 vicūṣaṇa] Pa -vibhūṣaṇa- 7 dattocca]
B₂ dattavya- 8–12 tarṇakair ... pāṭhaḥ] Od² *i.m.* 8 praravo] B₁ *deest* 19 valganam] B₁
cāpaṃ? : B₃ valgānam 20 puṣṭair ... vā] Od² *deest* 22 vītaṃ] Od² -vītayuktam 24 apy] B₃
om. || khinnaiḥ] Va -bhinnaiḥ

[...]. The meaning of *moving* is that they walk all around him. [...]

¹⁸⁵and 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).

¹⁸⁶by 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. [...]

¹⁸⁷and 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 alasaiḥ
| uttambhitayā ūrdhvikṛtya stabdhatām prāpitayā śrutipuṭyā parivītam yat śrīkṛṣṇa-
vaṃśadhvānāmṛtam, tasmin uddhatā udbhaṭā, tena vā ūrdhvikṛtā vikāśini ca pra-
sphuṭapuṭā viśālā ca ghoṇā nāsā yeṣām taiḥ ||187||

- 5 gopaiḥ samānaguṇaśīlavayovilāsa-
veśaiś ca mūrchitakalasvanaveṇuvīṇaiḥ |
mandroccatārapaṭugānaparair vilola-
dorvallarīlalitalāsyavidhānadakṣaiḥ ||188||

- 10 gopaiś cābhivītam | guṇāḥ karuṇādayaḥ, śīlaṃ svabhāvo jagadānandakatvādi, mūrchi-
taḥ mūrchanam prāpitaḥ, kalasvanaḥ madhurāsphuṭadhvaniḥ | svareti pāṭhe madhu-
rāsphuṭarāgo yasmin tādrśo veṇur viṇā ca yeṣām taiḥ | mūrchanā cōktā | svaraḥ sam-
mūrchito yatra rāgatām pratipadyate | mūrchanām iti tām prāhuḥ kavayo grāmasam-
bhavām | sapta svarās trayo grāmā mūrchanās tv ekaviṃśatiḥ || iti | mandroccatārair
dhvanibhedaiḥ paṭu vyaktaṃ yadgānam tatparaiḥ | lāsyam nṛtyam ||188||

- 15 jaṅghāntapīvarakaṭīrataṭinibaddha-
vyālolakiṅkiṇighaṭāraṭitai raṭadbhiḥ |
mugdhais tarakṣunakhakalpitaṇṭhabhūṣair
avyaktamañjuvacanaiḥ pṛthukaiḥ parītam ||189||

- 20 pṛthukair bālakaiḥ parītam veṣṭitam | kīdrśaiḥ? jaṅghānte pīvarakaṭīratāḍhyām ca
pīnakaṭīsthalyām nibaddhā ca vyālolā ca yā kiṅkiṇīnām ghaṭā samūhaḥ, tasyā raṭitaiḥ
śabdaiḥ kṛtvā raṭadbhiḥ śabdāyamānaiḥ | tarakṣur vyāghraḥ ||189||

- atha sulalitagopasundarīṇām
pṛthunivīṣanitam bamantharāṇām |
gurukucabharabhaṅgurāvalagna-
25 trivalivijrmbhitaromarājibhājām ||190||

1–4 ukṣabhir ... taiḥ] Od² *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 : V1² *l.m.* 12–13 sambhavām] B1 *add.* iti 15 nibaddha-] B2
-viruddha- 18 vacanaiḥ] V1 B1 vadanaiḥ 19–21 pṛthukair ... vyāghraḥ] Od² *l.m.* 20 stha-
lyām] B3 -śūnyām || yā] Edd *deest* || raṭitaiḥ] Od² veṣṭitaiḥ 21 śabdaiḥ ... raṭadbhiḥ] Od² *deest*
23 pṛthu] B2 *om.* 24 bhara] B1 *deest*

[...]

¹⁸⁸by 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 creep-
ers 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.”^a [...]

¹⁸⁹accompanied 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;

[...]

¹⁹⁰and 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 Saṅgītadāmodara (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 paramamanoharāṇām gopasundarīṇām
gopīnām ālibhiḥ paṅktibhiḥ samantāt sarvataḥ satatam nitarām sevitam ity aṣṭaśloke-
nānvayaḥ | tā eva viśīnaṣṭi pṛthvādīnā karāmbujānām ity antenna pādadvayonaślokāṣṭa-
kena | nivivīṣām nivīḍam | avalagnaṁ madhyadeśaḥ ||190||

- 5 tadatimadhuracāruveṇuvādyā-
mṛtarasapallavitāṅgajāṅghripānām |
mukulavisararamyarūḍharomod-
gamasamalaṅkṛtagātravallārīṇām ||191||

- 10 tasya śrīkṛṣṇasya atimadhuraṁ sukhadaṁ cāru ca sundaraṁ veṇuvādyam evāmṛtara-
sas tena pallavito vistārito 'ṅgajāṅghripaḥ kāmavṛkṣo yāsām tāsām | āṅgajāṅghripasyeti
pāṭhe pareṇa sambandhaḥ | mukulavisaraḥ kuṭṇālasamūhas tadvad ramyaḥ rūḍhaś ca
jāto yo romodgamaḥ pulakaṁ, tena samyag alaṅkṛtā gātravallārī dehalatā yāsām ||191||

- 15 tadatiruciramandahāsacandrā-
tapaparijṛmbhitarāgavārīrāśeḥ |
taralatarataraṅgabhaṅgavipruṭ-
prakarasamaśramabindusantatānām ||192||

- 20 tasya śrīkṛṣṇasya atiruciro mandahāsa eva candrasyātapo raśmis tena pariṛmbhitasya
vivardhitasya rāgavārīrāśeḥ premasamudrasya ye taralatarā aticañcalās taraṅgā ūrmi-
kallolās taraṅgaparamparā vā, teśām vipruṣo jalabindavas tāsām prakaraḥ samūhas
tena samās tulyā ye śramotpannasvedabindavas taiḥ santatānām vyāptānām | prasa-
reti pāṭhe 'pi sa evārthaḥ | santatīnām iti pāṭhe śramabindūnām santatiḥ paramparā
yāsām ||192||

- 25 tadatilalitamandacillicāpa-
cyutaniśīteḥkṣaṇamārabhāṇavṛṣṭyā |
dalitasakalamarmavīhvalāṅga-
praviṣṭaduḥsahavepathuvyathānām ||193||

1–4 sulalitānām ... deśaḥ] Od² *i.m.* 1 parama] V2² *i.m.* 2 paṅktibhiḥ] V1 *deest* || aṣṭa] B3
Edd aṣṭama- 3–4 tā ... ślokāṣṭakena] Od² *deest* 4 deśaḥ] B1 deśam 6 pānām] V2 *a.c.*
R1 Va Pa B1 B2 B3 Od *p.c.* pasya : V1² -pāsyā 8 gātra] Edd -gāna- 9–12 tasya ... yāsām] Od²
i.m. 9 dam] V1 V2 B3 pradam || ca] V2 *deest* 12 vallārī] Od² -śārīra 13 rucira] V2 Pa -
madhura- 15 bhaṅga] V1 B3 *deest* : V2² *i.m.* 18 taraṅgā] V1 V2 taraṅgabhaṅgā 19 vā] B3
Od² *deest* 20 vyāptānām] V2 Od² *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). [...]

¹⁹¹the 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.^a [...]

¹⁹²covered 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.

¹⁹³pierced 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 ikṣaṇamārabāṇaḥ kaṭākṣarū-
paḥ kāmaśaraḥ, tasya vṛṣṭyā, dalitasakalamarmasu ata eva vihvaleṣv aṅgeṣu praviṣṭā
duḥsahā vepathurūpā vedanā yāsām ||193||

- 5 tadatisubhagakamrarūpaśobhā-
mṛtarasapānavidhānalālasābhyām |
praṇayasalilapūravāhininām
alasavilolavilocanāmbujābhyām ||194||

- 10 alasābhyām lajjādinārdhamilitābhyām vilolābhyām ca viśiṣṭalocanāmbujābhyām
kṛtvā premajalapravāhahanaśīlānām | 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-
mādhvīlampatacañcarīkaghaṭayā saṃsevitānām muhuḥ |
māronmādamadaskhalanmṛdugirām ālolakāñcyucchvasan-
nīvīviślathamānacīnasicayāntāvīrmitambatviṣām ||195||

- 20 mādhvī mādhvikam, cañcarīko bhramaraḥ | māronmādena yo madaḥ mattatā, tena
skhalantī aspaṣṭākṣarā mṛduḥ komalā gīrvāṇī yāsām | unmādalakṣaṇaṃ cōktaṃ | śvā-
saprarodanotkampair bahudhālokanair api | vyāpāro jāyate yas tu sa unmādaḥ smṛto
yathā || iti | ālolayā sañcalantīyā kāñcyā hetunā ucchvasanti ślathībhanantī yā nīvī pari-
dhānavastrabandhaḥ, tayaiva viślathamāno viślathībhanan cīnadeśodbhavaḥ sūkṣmo
vā sicayaḥ paṭṭavastraviśeṣas tasyānte svarūpe āviḥ prakṛta nitambatviṣ yāsām | antaḥ
svarūpe vināśe cāntike 'pi ca iti koṣaḥ ||195||

- 25 skhalitalalitapādāmbhojamandābhighāta-
kvaṇitamāṇitulākōṭyākulāśāmukhānām |

1–4 tasya ... yāsām] Od² *l.m.* 1 ati] B₁ *ins.* -su- || manoharā] Od² *deest* || mohanā] B₃ *deest*
2 ikṣaṇamārabāṇaḥ] B₁ ikṣaṇaṃ māraṇaḥ 3 aṅgeṣu] B₃² *l.m.* || praviṣṭā] Od² *pariṣṭā*
4 duḥsahā] B₁ duḥsahya 5 tadati] R₁ tadāni- || kamrarūpa] Od *transp.* 9–13 alasābhyām ...
tābhyām] Od² *l.m.* 9 militābhyām] V₂ B₃ -nimilitābhyām || vilolābhyām] B₁ *deest* 10 tasya]
B₁ *deest* 11 kamraṃ] Od² *deest* 12 yad vā] B₃ *deest* || tad eva] Od² tā parama- 14 visraṃsa-
tkavarīkalāpavigalatphulla] Pa praṇayasalila- || sravan-] Od -smaran- 18–24 mādhvī ... koṣaḥ]
Od² *l.m.* 20–21 unmādaḥ ... yathā] Od² sa madonmāda ucyate 24 vināśe] V₂ nāśe 26 kva-
ṇita] V₁² *l.m.*

[...] *Slack* means extended or bold. [...]

¹⁹⁴bearing 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.^a

¹⁹⁵constantly 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*:^b “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.^c

¹⁹⁶their 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 Śṅgāratilaka (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 Kṛ), 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||

- 5 skhalitasya skhalanayuktasya lalitasya ca pādāmbhojasya mandābhigātena iṣad bhū-
bhāgaprahāreṇa kvaṇitaḥ kṛtāśabdo maṇimayo yas tulākoṭir nūpuraṃ, tena ākulaṃ
śabdavyāptam āśānām diśāṃ mukhaṃ yābhyaś tāsām | kuḍmalat mukulāyamānaṃ
pakṣmalaṃ ca utkr̥ṣṭapakṣmayuktam akṣidvayasarasiruhaṃ yāsām ||196||

- 10 drāghīṣṭhaśvasanasamīraṇābhitāpa-
pramlānībhavadaruṇoṣṭhapallavānām |
nānōpāyanavilasatkarāmbujānām
ālībhīḥ satataniṣevitaṃ samantāt ||197||

drāghīṣṭho 'tidīrghaḥ śvāsanasamīraṇaḥ śvāsavāyus tena abhitāpaḥ santāpas tena
pramlānībhavan aruṇoṣṭhapallavo yāsām ||197||

- 15 tāsām āyatalolanīlanayanavyākośanīlāmbuja-
sragbhīḥ samparipūjitākhlitanuṃ nānāvinodāspadam |
tanmugdhānanapaṅkajapravigalanmādhvīrasāsvādīnīm
bibhrāṇaṃ praṇayonmadākṣimadhukṛnmālāṃ manohārīnīm ||198||

- 20 vyākośaṃ vikasitaṃ, praṇayād unmade udgatamade akṣiṇī eva madhukṛnmālā bhra-
marapaṅktiḥ | tāṃ bibhrāṇaṃ prakāṣayantaṃ | śrīlocanayor itas tato bahudhā nipa-
tanena sarvato darśanān māleṭy uktam | kīdṛśīm? tāsāṃ yaṃ mugdhaṃ manoharam
ānanapaṅkajaṃ | tasmāt pravigalato mādhvīrasasya makarandasya āśvādanaśīlāṃ | ata
eva manohārīnīm ||198||

- 25 gopīgopapaśūnām
bahīḥ smared agrato 'sya gīrvāṇaghaṭām |
vittārthinīm viriñcitrinayana-
śatamanyupūrvikāṃ stotraparām ||199||

3–6 skhalitasya ... yāsām] Od² *i.m.* 4–700.8 kṛtāśabdo ... nāradena] Vz *deest* 4 ākulaṃ] B3
ānandaṃ 5 śabda] Od² śabdaṃ 6 ca] B3 *ins.* yāsām || akṣi ... yāsām] Od² *deest* 10 satata]
B2 Od satataṃ || niṣevitaṃ] B2 *om.* 16 madhu] Od² *i.m.* 17–21 vyākośaṃ ... manohārī-
nīm] Od² *i.m.* 17 udgatamade] B1 *deest* || eva] Od² *deest* 18 paṅktiḥ tāṃ] Od² 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,

[...]

¹⁹⁷the 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,

[...]

¹⁹⁸him, 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*. [...]

¹⁹⁹In 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 prṣṭhe
mumukṣamāñān samādhinā sanakādyān ||200||

dakṣiṇe cāsya muninikaraṃ smaret | dṛḍhā dharme vāñchā yasya tam ||200||

10 savye sakāntān atha yakṣasiddha-
gandharvavidyādharaçāraṇāmś ca |
sakinnarān apsarasas ca mukhyāḥ
kāmārthino nartanagītavādyaiḥ ||201||

15 sakāntān patnisahitān yakṣādīṃś ca smaret | kathambhūtān ? nartanādyaiḥ kāmār-
thino nijanijābhīṣṭaprārthakān | mukhyāḥ śreṣṭhāḥ urvaśyādyā apsarasas ca smaret
||201||

śaṅkhendukundadhavalam sakalāgamajñam
saudāminītatipīṣaṅgajaṭkalāpam |
tatpādapaṅkajagatām acalām ca bhaktim
vāñchantam ujñhitatarānyasamastasaṅgam ||202||

20 tasya śrīkṛṣṇasya pādapaṅkajagatām tadviṣayiṇīm ity arthaḥ | ujñhitataro nitarām pari-
tyakto 'nyasmin bhaktivyātirikte samaste saṅga āsaktir yena tam ||202||

25 nānāvidhaśrutigaṇānnavitasaptarāga-
grāmatrayīgatamanoharamūrchanābhiḥ |
samprīṇayantam uditābhīr amuṃ mahatya
sañcintayen nabhasi dhātṛsutam munīndram ||203||

1–3 idānīm ... gopīti] Od² *i.m.* 2 pradānām] Od² pādānām || devādīnām] V1 B1 B3 *ins.* ata
eva 3 gopīti] Edd gopeti || kṛṣṇasya] B3 *ante* śrī- 5 āmnāyaparam] Od *gl.* vedaparām
7 mumukṣamāñān] V1 Od mumukṣu- || mumukṣamāñān] Od mānyān 9 savye] Od *gl.* vāme
13–14 sakāntān ... smaret] Od² *i.m.* 13 nartanādyaiḥ] Od² *deest* 14 ābhiṣṭa] Od -ābhiṣṭaiḥ
17 saudāminītati] Od saudāminādyuti- 20–21 tasya ... tam] Od² *i.m.* 20 ujñhitataro nitarām]
Od ujñhitavān 21 saṅga] B3 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.

²⁰⁰likewise 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,

[...]

²⁰¹and 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.

²⁰²White 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,

[...]

²⁰³fully 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 śaṭtriṃśadbhedātmako yaḥ śrutigaṇo nādasamūhas tenānvitā ye
sapta rāgaḥ niṣādādisvarā meghanādavasantādirāgā vā, teṣu vā grāmatrayī tatra grā-
māṇaṃ trayāṇaṃ samāhāras tasyāṃ gataḥ prāptā yā manoharā mūrchanās tābhiḥ |
5 kimbhūtābhiḥ? uditābhiḥ svayam eva prākṛtyaṃ prāptābhiḥ | mahatyoditābhir iti vā
sambandhaḥ | ata eva munīndraṃ munigaṇaśreṣṭhaṃ dhātṛsutaṃ śrīnāradaṃ nabhasi
samyak cintayet ||203||

śrīgautamīyatantre—

- 10 atha dhyānaṃ pravakṣyāmi sarvapāpaprāṇāśanam |
pītāmbaradharaṃ kṣṇaṃ puṇḍarīkanibhekṣaṇam ||204||
raktanetrādharaṃ raktapāṇipādanakhaṃ śubham |
kaustubhodbhāsitoraskhaṃ nānāratnavibhūṣitam ||205||
taddhānavilasanmuktābaddhahāropaśobhitam |
nānāratnaprabhodbhāsimukutaṃ divyatejasam ||206||
15 hārakeyūrakaṭakakuṇḍalaiḥ parimaṇḍitam |
śrīvatsavakṣasaṃ cārunūpurādyupaśobhitam ||207||
nānāratnavicitraiś ca kaṭisūtrāṅgulīyakaiḥ |
barhipatrakṛtāpīḍaṃ vanyapuṣpair alaṅkṛtam ||208||
kadambakusumodbaddhavanamālāvibhūṣitam |
20 sacandratārakānandivimalāmbarasannibham ||209||
veṇuṃ grhītvā hastābhyāṃ mukhe saṃyojya saṃsthitam |
gāyantaṃ divyagānaiś ca goṣṭhamadhyagataṃ harim ||210||
svargād iva paribhraṣṭakanyakāśataveṣṭitam |
sarvalakṣaṇasampannaṃ saundaryeṇābhiśobhitam ||211||
25 śubhaṃ jaganmaṅgalarūpaṃ, tasya kaustubhasya dhāmnā tejasā vilasantībhir muk-
tābhir ācchannena saṃveṣṭitena hāreṇa upaśobhitam | muktābaddheti vā pāṭhaḥ |
kaṭisūtreṇāṅgulīyakaiś 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] Od² *i.m.* 1 mahatyākhyayā] V1 mahatyā saptamam ākhyayā 3 vā] B1
B3 *deest* || tatra] V1 *deest* 6 gaṇa] Od² -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 ... trāsaṃkhyatve] Od² *i.m.* 27 kaṭi] Od² mūrti- || ānandaṃ]
B1 vānantaṃ || sukhakaraṃ] Od² sukaraṃ 28 tat] Od² *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):^a

²⁰⁴Now 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, ²⁰⁵red 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, ²⁰⁶further decorated with a necklace bound of pearls, shining with its splendour^b and a diadem glittering with the splendour of various gems. He is divinely radiant, ²⁰⁷adorned 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. ²⁰⁸He is adorned with girdles and rings beautified with various gems, forest flowers and a chaplet made of peacock feathers. ²⁰⁹He is decorated with a forest flower garland made of Kadamba flowers and he resembles the pure sky, delightful with the moon and stars. ²¹⁰Standing 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. ²¹¹He 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-.^c [...] 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 paramasundarīnām ity arthaḥ | tadṛśīnām kanyānām śrīgopakumārīnām śatena
veṣṭitam | śataśabdo 'trāsamkhyatve ||204–211||

- 5 mohanam sarvagopīnām sarvāsām ca gavām api |
lelihyamānam vatsaiś ca dhenubhiś ca samantataḥ ||212||
siddhagandharvayakṣaiś ca apsarobhir vihaṅgamaiḥ |
surāsuramanuṣyaiś ca sthāvaraiḥ pannagair api ||213||
mṛgair vidyādhariś caiva vīkṣyamānam suvismitaiḥ |
nāradena vaśiṣṭhena viśvāmitreṇa dhīmatā ||214||
parāśareṇa vyāsenā bhṛguṇāṅgirasā tathā |
10 dakṣeṇa śaunakātribhyām siddhena kapilena ca ||215||
sanakādyair munīndraiś ca stūyamānam suvismitaiḥ |
brahmalokagatair siddhair nāgalokagatair api |
anyair api ca saṃyuktaṃ kṛṣṇam dhyāyed aharniśam ||216||

saṃkṣepeṇa śrīsanatkumārakalpe 'pi—

- 15 avyān mīlatkalāyadyutir ahipupicchollasatkeśajālo
gopīnetrotpalārādhitalalitavapur gopagovṇadvītaḥ |
śrīmadvaktrāravindapratihastaśaśāṅkāḥ pītavāsā
devo 'sau veṇunādakṣapitajanadhṛtir devakīnandano naḥ || iti ||217||

- asāv anirvacanīyamāhātmyaḥ śrīdevakīnandano devo naḥ asmān avyāt rakṣatu | kalā-
20 yasya tatpuṣpasyeva dyutiḥ śyāmā kāntir yasya saḥ ||217||

dhyātvaivaṃ bhagavantam taṃ samprārthya ca yathāsukham |
ātau sampūjayet sarvair upacāraiś ca mānasaiḥ ||218||

yathāsukham iti yāvat ātmanas tṛptiḥ syāt tāvatā prakāreṇa tāvatkālam ca pūjayed iti
arthaḥ | mānasaiḥ manaḥkalpitaiḥ ||218||

1 tadṛśīnām] B1 *ins.* gopa- || śrīgopakumārīnām] B1 *deest* 3–5 api ... siddhagandhar] R3 [...] 6–7 manuṣyaiś ... caiva] R3 [...] 6 pannagair] Od *gl.* sarpair 8–9 viśvāmitreṇa ... vyāsenā] R3 [...] 11 stūyamānam suvismitaiḥ] V2 *a.c.* Va Edd brahmalokagatair api || suvismitaiḥ] B1 suvismitam 12 brahma ... api] Va Edd *deest* 15 avyān] Od *gl.* (e rakṣaṇe | rakṣatu) 16 otpal] 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 ṭikātra pṛṣṭhe 21 dhyātvaivaṃ] Od dhyātvettam : 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.

²¹²He enchants all the cowherdesses and all the cattle and he is being licked by the calves and the cows on all sides. ^{213–214}He is beheld by amazed Siddhas, Gandharvas, Yakṣas, Apsarases, birds, gods, demons, humans, unmoving beings, serpents, deer, Vidyādhara, by Nārada, Vasiṣṭha, intelligent Viśvāmitra, ²¹⁵Parāśara, Vyāsa, Bhṛgu, Aṅgiras, Dakṣa, Śaunaka, Atri and the perfected Kapila. ²¹⁶He 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:

²¹⁷Coloured 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.

²¹⁸Having 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

lekhyā ye bahirarcayām upacārā vibhāgaśaḥ |
te sarve 'py antararcāyām kalpanīyā yathāruci ||219||

- 5 te ca kati kīdrśaḥ katham vārcayitavyā ity apekṣāyām likhati lekhyā iti | ye yāvanta ity arthaḥ, vibhāgaśaḥ prthak prthak | yathārucīti nijarucyanusāreṇa yāvanto yādrśa yathā ca kalpayitum upayujyante, tāvanta tādrśas tathaiva te kalpayitavyā ity arthaḥ | tatprakāśa ca śrīnāradapañcarātrādaḥ vyaktam evāstīti vistāryātra na likhitaḥ ||219||

atha prārthanāvidhiḥ

śrīnāradapañcarātre—

- 10 svāgatam devadeveśa sannidhau bhava keśava |
grhāṇa mānasīm pūjām yathārthaparibhāvitām || iti ||220||

samprārthyeti likhitaṁ, katham samprārthyeti yatprakāram tanmantradvāraiva likhati svāgatam iti ||220||

- 15 athopacārair bāhyaiś ca svātmany eva sthitaṁ prabhum |
pūjayan sthāpayed ādaḥ śaṅkham satsampradāyataḥ ||221||

- 20 pūjayan pūjayitum, tatra tatra vividhabhedābhiprāyeṇa likhati satsampradāyata iti, satsampradāyikācārānusārata ity arthaḥ | nanu bāhyopacārair arcanam katham antaryāgamadhye likhyate? satyam, pūrvam mānasair upacārair antaḥpūjā, adhunā ca bāhyair upacārair antar eva sthitasya pūjā, ato 'ntaryāge iyam api paryavasyati | bahiḥpūjā ca śrīmūrtiṣayikāgre lekhyā | etac ca śrībhagavadbhaktiparāṇām sammatam | ata eva likhitaṁ satsampradāyata iti | anye ca śrībhagavatā sahātmano 'bhedaṁ dhyātvā nijavapuṣy 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

²¹⁹Those 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):

²²⁰Welcome, 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.

²²¹Next, 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 śaṅkhaṇḍapratīṣṭhā

svasya vāmāgrato bhūmāv ullikhya tryasraṇḍalam |
tatāstrakṣālitam śaṅkham sādharām sthāpayed budhaḥ ||222||

- 5 atha bāhyopacārakaraṇakapūjanāya pūrvam jantvādisodhanena śodhitānām api dra-
vyāṇām, tathā snānādinā śodhitasyāpi yajamānadehasya pratiṣṭhitaśaṅkhajalaprokṣa-
ṇena viśeṣataḥ śodhanārtham śaṅkhaṇḍapratīṣṭhām likhati svasyeti | vāmabhāge purastāt
tryasram trikoṇam maṇḍalam ullikhya catuṣkoṇam sikatābhir aṅkair nirmāya tatra
tasmin maṇḍale astreṇa astramantreṇa prakṣālitam sādharām ādhāraḥ śaṅkhasyāśra-
yaḥ tripadikādīḥ, tena sahitam iti | ādau astramantrenādharam prakṣāya om ādhāra-
10 śaktaye nama iti pratiṣṭhāpya tadupari astrakṣālitam eva śaṅkham pratiṣṭhāpayed ity
arthaḥ | yato budhas tattatprakāram svata eva jānātīty arthaḥ | budha iti sarvatrāgre
'py anuvartaniyam | yad vā satām ācārata ity agrato lekhyatvāt śiṣṭācārānusāratas tat-
tad ūhyam | evam agre 'pi sarvatra jñeyam iti dik ||222||

- 15 śaṅkhe hṛdayamantreṇa gandhapuṣpākṣatān kṣipet |
vyutkrāntair mātṛkārṇais tam śiro'ntaiḥ kena pūrayet ||223||

- hṛdayāya nama iti hṛdayamantreṇa gandhādīn kṣipet nikṣipet, vyutkrāntaiḥ vyutkra-
mam prāptaiḥ mātṛkākṣaraiḥ kṣakārādikakārāntair vyañjanaiḥ, tataḥ aḥādiakārāntaiś
ca svarair ity arthaḥ | sānusrvair iti jñeyam | kevalair iti kecit | kīḍṣaiḥ? śiromantraḥ
śirase svāheti tadante yeṣāṃ taiḥ | eṣa ca śaṅkhaṇḍapūraṇe mantraḥ, tam śaṅkham kena
20 jalena pūrayet ||223||

sabindunā makāreṇa tadādhāre 'gnimaṇḍalam |
sampūjayed akāreṇa śaṅkhe cādityamaṇḍalam ||224||

2 tryasra] V1 astra- : B1 a.c. vastu- 4-10 atha ... pratiṣṭhāpayed] Od² i.m. 4 jantv] B1 yantr-
5 tathā ... śodhitasyāpi] Od² deest 6 śodhanārtham] Od² deest || vāma] Od² ātmavāma-
7 try] V1 deest || tryasram] Od² deest 8 tasmin] Od² deest 9 tena ... ādau] Od² deest
10 eva] Od² deest 11 tat] B3 deest 14 puṣpākṣatān] Pa -puṣpān satān 16-19 hṛdayāya ...
taiḥ] Od² i.m. 16 nikṣipet] Od² prakṣipet || vyutkrāntaiḥ] Od² deest 16-17 vyutkramam]
Od² tatkrāmam 17 aḥādia] V2 aḥādiś ca a- 18 kevalair ... kīḍṣaiḥ] Od² deest || kīḍṣaiḥ] V1²
i.m. Edd ins. śiraḥ 21 maṇḍalam] Pa -maṇḍaleḥ

Establishing the Conch

²²²The 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.

²²³With 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 Śīras 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 Śīras mantra, ŚĪRASE SVĀHĀ, at the end. This is the mantra for filling the conch. *It* means the conch.^a

²²⁴With 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. ²²⁵Then one

a The alternatives are thus *kṣaṇ śīrase svāhā*, *haṇ śīrase svāhā* and so on, or *kṣa śīrase svāhā*, *ha śīrase svāhā* and so on.

ukāreṇa jale somamaṇḍalaṃ ca tathārcayet |
 tīrthamantreṇa tīrthāny āvāhayec cārkaṇḍalāt ||225||
 kṛṣṇaṃ cāvāhya hṛtpadmād gālīnīm śikhayekṣayet |
 netramantreṇa vīkṣyāmbhaḥ kavacenāvaguṇṭhayet ||226||
 5 kuryān nyāsaṃ jale mūlamantrāṅgānāṃ tato diśaḥ |
 baddhvāstreṇāmṛtikuryād atha tad dhenumudrayā ||227||
 tac cakramudrayāraṁkṣya 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 daśakalātmane
 namaḥ | śāṅkhe ca bindusahitenaivākāreṇa sahādityamaṇḍalaṃ pūjayet | prayogaḥ |
 aṃ arkamaṇḍalāya dvādaśakalātmane namaḥ | tathā sabindunaivokāreṇa saha | prayo-
 gaḥ | uṃ somamaṇḍalāya ṣoḍaśakalātmane nama iti | tīrthamantraś ca pūrvam grha-
 15 snāne likhito 'sti | gaṅge ca yamune caiva ityādīḥ | tena śāṅkhajala evāṅkuśamudrayā
 tīrthāny āvāhayet | kṛṣṇaṃ ca tatraiva nijahṛtpadmāt śrīkṛṣṇa ihāgaccha ity āvāhya
 śikhayā śikhāyai vaṣaṭ iti śikhāmantreṇa gālīnīm 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 ambhaḥ tad eva hastābhyām avaguṇṭhayet | mūlamantrasya aṅgā-
 nāṃ pañcānāṃ nyāsaṃ jale tasminn eva kuryāt | kecid ca ṣaḍaṅgānāṃ hṛdayadi-
 nām tatra nyāsaṃ āhuḥ | tatas tadanantaram agramantreṇa diśo baddhvā digbandha-
 naṃ kṛtvā tajjalaṃ dhenumudrayāmṛtikuryād ity atraiva viśeṣo budhatvāt sadācārato
 jñeyāḥ | digbandhanānantaram gandhādikam dattvā dhenumudrām pradarśya kūr-

3 kṛṣṇaṃ ... śikhayekṣayet] Od *deest* || gālīnīm] Od *gl.* (gālīnīm mudrām) || śikhayekṣayet] B1
 śikhayā kṣipet 4 netra] R3 tena || āvaguṇṭhayet] Od *add.* kṛṣṇaṃ cāvāhya hṛtpadmād gālī-
 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] Od² *i.m.* 10 atra] V1 B3 tatra 12 aiv]
 B1 *deest* || prayogaḥ] B1 tatra prayogaḥ : Od² *deest* 13 bindunaivokāreṇa] B1 bindusahiteno-
 kāreṇa 13–14 prayogaḥ] Od² *deest* 14 uṃ] B1 Od² *Edd ante om* || tīrthamantraś] Od²
deest || ca] B1 tu 15 gaṅge] Od² *ante om* || ca] B1 *om.* || caiva] B3 *deest* || ityādīḥ tena] Od²
deest 16 kṛṣṇaṃ ... padmāt] Od² *deest* || ihā ... āvāhya] V1 B1 ihāvahetyādināvāhya : V2 B3 ihā-
 vahety āvāhya || gaccha ity] Od² *deest* 17 īkṣayet] B3 Od² *ins.* kṛṣṇaṃ ca tatraiva || ambhaḥ]
 Od² *deest* 18 netra] Od² *deest* || atra ... āhuḥ] Od² *deest* 19 iti] Od² *deest* 22 āhuḥ] Od²
 āha || tatas tadanantaram] Od² *deest* 22–23 digbandhanaṃ] Od² *deest* 23–24 ity ... jñeyāḥ]
 Od² *deest* 23 atraiva] V2 atraivaṃ 24–708.1 kūrceṇa] Od² *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. ²²⁶Having 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. ²²⁷One 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. ²²⁸Having 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 sprṣtvā amṛtabijaṃ dvādaśavārān sapraṇavaṃ japtvā somamaṇḍalāya
 ṣoḍaśakalātmāne nama iti punar gandhādinābhyarcayed iti | tajjalaṃ cakramudrayā ā
 samyak rakṣitvā śāṅkhaṃ saṃsprṣan kūrcaṇa tajjalaṃ saṃsprṣya mūlamantram aṣṭaśo
 vārāṣṭakaṃ jayet ||224–228||

- 5 taj jalaṃ prokṣaṇīpātre kiñcit kṣiptvā trir ukṣayet ||
 taccheṣaṇārcanadravyajātāni svatanūm api ||229||

tat śāṅkhaṣṭhajaṃ kiñcit kṣiptvā nikṣipya | tasya prokṣaṇīpātranikṣiptajalasya ṣeṣeṇa
 śāṅkhaṣṭhena sarvāṇi pūjopakaraṇāni nijaśarīraṃ ca vāratrayaṃ mūlamantreṇa prok-
 ṣayet | evaṃ prokṣaṇena prāyo dravyasuddhir ātmasuddhiś cuktā ||229||

- 10 kaniṣṭhāṅguṣṭhakau saktau karayor itaretaram |
 tarjanīmādhyamānāmāḥ saṃhatā bhugnasajjitāḥ |
 mudraiṣā gālīnī proktā śāṅkhasyopari cālītā ||230||
 tato 'pāsyāvaśiṣṭāmbhaḥ śāṅkhaṃ vardhanikāmbunā |
 punar āpūrya kṛṣṇāgre nyasyed ācārataḥ satām ||231||

- 15 kaniṣṭheti | vāmakare kaniṣṭhāṅguṣṭhakau saktau saṃlagnau kṛtvā tayor antar dak-
 ṣiṇakarāṅguṣṭhaṃ nidhāya taṃ ca tatkanīṣṭhayā saṃyojya karayor dvayor api tarja-
 nīmādhyamānāmikāḥ saṃhatāḥ kṛtvā bhugnās ca kiñcid ākuñcitāḥ sajjitās ca para-
 sparaṃ saktāgrās ca kāryā ity arthaḥ | cālītā satī devaprītiṃ sampādayed iti śeṣaḥ |
 tataḥ arcanadravyajātābhyukṣaṇānantaraṃ taduṣaṇāvasiṣṭhaṃ śāṅkhaṣṭhitaṃ jalaṃ
 20 apāsyā prakṣipya vardhanījalena śāṅkhaṃ taṃ punar āpūrya bhagavadagrataḥ sthā-

1 jalaṃ] Od² aṅgajalaṃ 2 ṣoḍaśakalātmāne] V1² *i.m.* || iti] Od² *deest* || bhyarcayed] Od²
 pūjayet 3 kūrcaṇa] Od² *deest* 3–4 aṣṭaśo vārāṣṭakaṃ] Od² aṣṭadhā 5 trir] Od² *gl.*
 (triḥ secayet) 9 cuktā] V1 V2 B3 cohyā 10 saktau] Od *gl.* (yuktāu) 13 pāsyā] Od *gl.* (tyaktvā)
 17 saṃhatāḥ] V1 V2 B3 *ins.* militāḥ

Kuśa grass, recite the Amṛta seed^a twelve times together with OM and then again worship with sandalwood paste and so on and SOMAMAṆḌALĀYA ṢOḌAŚAKALĀTMANE 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.^b

²²⁹Having 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.

²³⁰The 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. ²³¹Then, 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.^c 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 śaṅkhoda-kapādadakagrahaṇānantaram punaḥ śaṅkhasthāpane lekhyam eva | ato 'gre lekhyam kṣīrasnapanādikaḥ śaṅkhāntareṇeti jñeyam iti dik ||230–231||

5 *atha svadehe pīṭhapūjā*

gurūn mūrdhni gaṇeṣam ca mūlādhāre 'bhipūjya tam |
pīṭhanyāsānusāreṇa pīṭham cātmani pūjayet ||232||

adhunā bāhyopacārakaraṇakāntaḥpūjārtham evātmadehe pīṭhapūjām likhati gurūn
iti | tam vighnavighātakam | prayogaḥ | oṃ gurubhyo namaḥ mūrdhni, gaṇ gaṇapa-
10 taye namaḥ mūlādhāre | pīṭhanyāsānusāreṇeti pūrvaṃ pīṭhanyāse ādhāraśaktyādīnām
yasya yatra yathā pūjā likhitāsti, tadanukrameṇa ātmani svavapuṣy eva jalagandhāk-
ṣatapuspādhūpadīpaiḥ 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 param maham |
mūlamantrātmakam bijenaikībhūtam vicintayet ||233||

tatra ca mantropāsanenaiva śrībhagavadupāsanam, tathā śrībhagavadupāsanenaiva
mantropāsanam iti bodhayitum mantramāhātmyaviśeṣam ca darśayitum śrībhaga-
20 vatā saha mantrasyābhedam āpādayati tata iti dvābhyām | trīṇi sthānāni nijamūlād-
hārahṛdayabhrūmadhyāni, tatsthām mūlamantrātmakam param maham ānandagha-
nam taditkoṭiprabham tejaḥ kāmabijena sahaikībhūtam aikyam 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

²³²After 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: OM 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: ĀDHĀRĀŚAKTAYE NAMAḤ, and so on.

Mantra Aṅga Nyāsa, Etc., on the Limbs of the Lord

²³³Then, 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 tādṛśatvaṃ tasyāpi
 jānīyād ity arthaḥ | tatra ca tattatsthāne prthak prthak vicintya jalagandhākṣatapuṣpā-
 dibhir abhyarcya paścāt tatsthānatrayagataṃ tanmanuṃ kāmabījēnaikibhūtaṃ bhā-
 5 vayed iti śiṣṭācārād bodhyam ||233||

tac ca pañcāṅganyāsenā sākāraṃ sveṣṭadaivatam |
 vicintya pañcāṅgādini nyasyet tasmin yathātmani ||234||

pañcāṅgāni mūlamantrasambandhīni, teṣāṃ tasmin nyāse tat paraṃ mahāḥ sākā-
 raṃ vicintya, tac ca niṣeṣṭadaivatam ca pūrvadhyanāvīrbhūtaṃ śrīkṣṇadevasvarūpaṃ
 10 vicintya | tathā ca kramadīpikāyām | atha mūlamantratejo nijamūle hṛdaye bhrūvoś
 ca madhye tritayaṃ smarataḥ smareṇa kāmabījēnaikibhūtaṃ smaret | tadekīkṛtam
 ānandaghanam taḍillatābham tattejaḥ sāvayavīkṛtya || iti | tasmin tādṛśe niṣeṣṭadai-
 vate mantrasya pañcāṅgāny ādiśabdād aṣṭādaśākṣarāni pañcapadāni ca nyasyet | tathā
 ca kramadīpikāyām | yady aṣṭāśālipinā sārṇapadāṅgaiś ca veṇupūrvaiḥ prokta iti |
 15 asyārthaḥ | yadā aṣṭādaśākṣaramantreṇa pūjā, tadā mantrākṣarapadapañcakāṅgapañ-
 cakanyāśair veṇvādibhiś ca vidhiḥ prokta iti | tatra ca katham kutra kiṃ nyāsyam ity
 apekṣāyām likhati yathātmanīti | pūrvam yathā svadehe tattannyāso likhitas tadvad ity
 arthaḥ | tathā hi | prathamam mūlamantram vyāpakatvena vāratrayam vinyasya paścāt
 śrīkaradvaye vyāpakatvenādaḥ vinyasya śrīkaradvayāṅguliṣu pañcāṅgāni nyasyet | tato
 20 'ṣṭādaśākṣarāni mastakādiṣu pañca padāni ca netradvayādiṣu krameṇa nyasyed iti pūr-
 valikhitānusāreṇa 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] B3² *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.

²³⁴And 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):^a “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 |
tattannyaśān 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 māhātmyaviśeṣāya śrībhagavatā
saha mantrasyaikyabodhanāya ceti cet tathāpi pañcāṅganyāsenā sākāratācintanādi-
kaṃ vaiṣṇavasiddhāntaviruddhaṃ syād ity āśaṅkya 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
tattannyaśān mantrapañcāṅgādinyāśān kuryāt | nanu tarhi tattannyaśakaraṇam 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 sūcayati dik
||235||

kecin nyasyanti tattvāny avyaktādīni yathoditam |
mantrārṇaiḥ svarahaṃsādyair bhūṣaṇeṣu prabhoḥ kramāt ||236||

- 20 adhunā paramahṛdyatvena śrībhagavadbhūṣaṇottamanyāsaṃ likhati kecid iti | svarāḥ
ṣoḍaśa, haṃseti dvau varṇau, te ādya ādāu vartamānā yeṣāṃ tair mantrasyārṇhair aṣṭā-
daśavarṇaiḥ saha tattvāni prabhoḥ bhagavataḥ śrīkṛṣṇasya bhūṣaṇeṣu kramāt yathā-
kramaṃ 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
yathākramaṃ 22 tattvāni] Edd tattvādīni 23 pūrvam] V2 pūrvā-

²³⁵Vaiṣṇavas 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.

²³⁶Some place the categories of the unmanifest, etc., as mentioned before, together with the letters of the mantra and beginning with the vowels and Haṁsa, 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 Haṁsa, 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 svarādyasṭādaśākṣarānantaram mantrasya bījadyasṭādaśākṣarāṇām,
 tadanantaram cāvyaṭtādīnām aṣṭādaśatattvānām kuṇḍalādyasṭādaśabhūṣaṇeṣu kra-
 meṇa prayoga iti jñeyam | yathoditam | tantroktam anatikramyeti praṇavapūrvakam
 5 pratyekam ca bindusahitam, tathā haṃsety asya sakāram savisargaṃ ca, tathā akārā-
 diṣoḍaśasvarān śirasi nyasya, veṇumudrāṃ mukhe pradarśya, mantraṃ tam anusṛtya
 paścāt tattadvarṇatattvamayabhūṣaṇeṣu 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 | om
 aṃ klīm avyaktātmāne sahasraśīrṣāya puruṣāya nama iti kuṇḍale ||1|| sahasraśīrṣetyā-
 dikam sarvatra tulyam eva | om āṃ kṛṃ mahadātmāne śikhipicche pañcātmake ||2||
 om īṃ ṇāṃ ahaṃkāratmāne karṇotpale ||3|| om īṃ yaṃ manaātmāne tilake ||4|| om
 uṃ goṃ buddhyātmāne muktākuṇḍale ||5|| om ūṃ viṃ ahaṃkāratmāne vanamālā-
 15 yāṃ tanmātrātmāne pañcātmāne iti kvacit ||6|| om ṛṃ dāṃ cittātmāne hāre ||7|| om ṛṃ
 yaṃ ātmāne keyūre ||8|| om ḷṃ goṃ antarātmāne valaye ||9|| om ḹṃ pīm paramātmāne
 kaṭake ||10|| om eṃ jaṃ jñānātmāne ratnāṅguliyakeṣu ||11|| om aiṃ naṃ prāṇātmāne
 śrīvatsē kaustubhe ca ||12|| om oṃ vaṃ śaktyātmāne udarabandhe ||13|| om auṃ laṃ
 jīvātmāne pītavāsasi ||14|| om aṃ bhāṃ vāgātmāne jaṅghābhūṣaṇe ||15|| om aḥ yaṃ
 20 yonyātmāne nūpure ||16|| om haṃ svāṃ ānandātmāne pādāṅguliyakeṣu ||17|| om saḥ
 hāṃ prakṛtyātmāne cakrabhramaṇe ||18|| iti ||236||

1 likhita] B1 likhitaḥ 1–2 mahad ... buddhyādīni] B1 manobuddhyahaṃkāradīni 5 savisar-
 gaṃ] V2 B1 B3² 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 sar-
 veṣu] B1 ins. bhūṣaṇeṣu : Edd deest 10 mantro] V2 B1 B3 tanthro- 10–11 om ... klīm] B3 rep.
 11 avyaktātmāne ... iti] B3 rep. || 1] B1 deest 12 pañcātmake] B1 deest || 2] B1 deest 13 om
 ... ṇāṃ] B3 rep. || 3] B1 deest || 4] B1 deest 14–15 mālāyām] B3 ins. ||6|| 15 tanmātrātmāne]
 V1 tanmātrānaṃ || pañcātmāne] V2 B1 B3 deest || 6] B3 deest || ṛṃ] B3 aṃ 17 naṃ] B3 maṃ
 18 śrīvatsē ... ca] B1 śrīvatsakaustubheṣu || om] V1 auṃ : B3 deest || udarabandhe] B1 undaban-
 dhau 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 OM̐ 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,^a and then also at the end SAHASRAŚĪRṢĀYA PURUṢĀYA NAMAḤ, according to the description of the mantra.

“The procedure: 1) OM̐ AM̐ KLĪM̐ AVYAKTĀTMANE SAHASRAŚĪRṢĀYA PURUṢĀYA NAMAḤ at the earrings. SAHASRAŚĪRṢĀYA and so on is the same everywhere. 2) OM̐ ĀM̐ KṚM̐ MAHADĀTMANE ... at the fivefold peacock feather. 3) OM̐ IM̐ NĀM̐ AHAṂKĀRĀTMANE ... at the lotus by the ear. 4) OM̐ ĪM̐ YAṂ̐ MANĀĀTMANE ... at the Tilaka. 5) OM̐ UṂ̐ GOM̐ BUDDHYĀTMANE ... at the pearl earrings. 6) OM̐ ŪM̐ VIM̐ AHAṂKĀRĀTMANE ... at the forest flower garland. Some substitute TANMĀTRĀTMANE PAÑCĀTMANE.^b 7) OM̐ RṂ̐ DĀM̐ CITTĀTAMANE ... at the necklace. 8) OM̐ ṚM̐ YAṂ̐ ĀTMANE ... at the upper arm bracelets. 9) OM̐ ḸM̐ GOM̐ ANTARĀTMANE ... at the lower arm bracelets. 10) OM̐ ĹM̐ PĪM̐ PARAMĀTMANE ... at the bracelets. 11) OM̐ EṂ̐ JAṂ̐ JÑĀTMANE ... at the jewelled rings. 12) OM̐ AIM̐ NĀM̐ PRĀṆĀTMANE ... at the Śrīvatsa and Kaustubha. 13) OM̐ OM̐ VAṂ̐ ŚAKTYĀTMANE ... at the string around the belly. 14) OM̐ AUṂ̐ LAṂ̐ JĪVĀTMANE ... at the yellow cloth. 15) OM̐ AM̐ BHĀM̐ VĀGĀTMANE ... at the ornaments on the calves. 16) OM̐ AḤ̐ YAṂ̐ YONYĀTMANE ... at the anklets. 17) OM̐ HAṂ̐ SVĀM̐ ĀNANDĀTMANE ... at the toe rings. 18) OM̐ SAḤ̐ HĀM̐ PRAKṚTYĀTMANE ... at the spinning wheel.”^{cd}

a That is, not *ātmātmāne* but simply *ātmāne*.

b Probably because the category of ego (*ahaṁkāra*) 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 śrīkṛṣṇaṃ | ādyaśabdena svāgatārghyapādyācamanīyasnānīyavastra-
yugalapunarācamanīyabhūṣaṇānulepanāni | yathāvidhīti | āsanādyair bhūṣaṇāntair
abhyarcya nyāsasthāneṣu tattadākṣarādīnyāsātmakamantreṇa jalagandhākṣatapūṣ-
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 |
prāgavad dīpaśikhākāratilakāni dviṣaḥ likhet ||239||

15 amuṃ bhagavantaṃ candanena ālipya samyag anulipya śrīmadāṅgeṣu candanena
bhakticchedavidhinā anulepanaṃ kṛtvety arthaḥ | prāgavad iti pūrvam ūrdhvapuṇḍra-
prakaraṇe nijāṅgeṣu dvādaśatīlakanirmāṇavidhir yathā likhitas tathaiva śrībhagavato
bhālādiṣu mūrtipaṇjaraṇyāsasthāneṣu mūrtipaṇjaramantrair 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] R3 [...] 2 tam] B1 B2 B3 Od sam- 4–8 tasmin ... arthaḥ]
Od² i.m. 6 bhūṣaṇānulepanāni] Od ityādi || āntair] B1 -ādyair 11 tatraiva] Edd
atraiva || arthaḥ] B1 add. śrīkṛṣṇaḥ śaraṇam 12 vaiṣṇavaś] B2 vaiṣṇavaiś || āmum] Od gl.
(śrīkṛṣṇam) 14–21 amuṃ ... dik] Od² i.m. 16 yathā] V2 B1 deest 16–18 tathaiva ... arthaḥ]
B1 deest 18 vaiṣṇava ... asyāyaṃ] Od² vaiṣṇavasyāyaṃ 21 dik] Od² deest

Internal Worship with External Items

²³⁷Visualising 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.^a

²³⁸Then 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.

²³⁹A 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||

5 yathoktam iti | mūlamantreṇa pādadvaye śvetakṛṣṇatulasībhyām ekaḥ puṣpāñjaliḥ,
tenaiva hṛdaye śvetaraktakaravīrābhyām aparāḥ, tenaiva mūrdhni śvetaraktapadmāb-
hyām 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 bhāvi | ādiśabdena tāmbūlādi ||240||

gītāḍibhiś ca santoṣya kṛṣṇam asmai tato 'khilam |
10 āśakto bahir arcāyām arpayej japam ācaret ||241||

anantaraṃ gītavāḍyanṛtyaiś ca kṛṣṇaṃ svadeha eva santoṣya, bahiḥpūjāyām āśaktaś
cet tarhi idānīm etasmai kṛṣṇāya akhilaṃ karmātmānaṃ cāgre lekhyaprakāreṇa sa-
marpayet | tato japam ācaret, śaktas tu pratyahaṃ bahiḥpūjānantaram eva karmādisa-
marpaṇaṃ kṛtvā japaṃ kuryād ity arthaḥ ||241||

15 *athāntaryāgamāhātmyam*

vaiṣṇavatantre—

āśvamedhasahasrāṇi vājapeyaśatāni ca |
ekasya dhyānayogasya kalām nārhanṭi ṣoḍaśim ||242||

bṛhannārāḍiye śrīvāmanaprāḍurbhāve—

20 yannāmoccāraṇād eva sarve naśyanty upadravāḥ |
stotrait vā arhaṇābhīr vā kim u dhyānena kathyate ||243||

nārāḍapañcarātre śrībhagavannārāḍasaṃvāde—

1 yathoktaṃ] V1 tathoktaṃ 3–8 yathoktam ... tāmbūlādi] Od² *i.m.* 3 iti] Od² *deest* 5 tair
eva] Od² 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 nārāḍa] Od śrī- 22–722.5 nārāḍa ... mune] Pa *deest*
22 pañcarātre] V1 Va B1 *ins.* ca

²⁴⁰One 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^a 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.

²⁴¹Having 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:

²⁴²A thousand horse sacrifices or a hundred Vāṇapayas 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):

²⁴³By 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 antaḥpūjālakṣaṇasya | dhyānayoge 'syeti vā pāṭhaḥ | bhāvābhāvakaraḥ
 bhogamokṣaprada ity arthaḥ | yad vā, bhāvā vividhacintās tāsām abhāvakaraḥ ||242–
 245||

smaraṇadhyānayoḥ pūrvaṃ mātmyaṃ likhitaṃ ca yat |
 10 jñeyaṃ tadadhikam cātrāntaryāgāṅgatayā tayoḥ ||246||
 evaṃ yathāsampradāyaṃ śaktyā yāvan manaḥsukham |
 antaḥpūjāṃ vidhāyādāv ārabheta bahis tataḥ ||247||

tat mātmyaṃ, tato 'dhikam cātrāntaryāge jñeyaṃ budhaiḥ | tatra hetuḥ | tayoḥ sma-
 raṇadhyānayoḥ antaryāgasyaṅgatvena, atra śrīmūrteś cintanam apy asti, pūjādikam
 15 apy astītyādhiḥyān mātmyam api tato 'dhikam eva yuktam iti bhāvaḥ ||246–247||

tathā coktaṃ śrīnāradena—

dhyātvā ṣoḍaśasaṃkhyātair upacāraiś ca mānasaiḥ |
 samyag ārādhanaṃ kṛtvā bāhyapūjāṃ samācaret ||248||

dhyātvā śrībhagavantaṃ sañcintya ||248||

20 *atha bahiḥpūjā*

anujñāṃ dehi bhagavan bahiryaḥ mama prabho |
 śrīkṛṣṇam 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 nityaśaḥ 24 śrī]
 B1 *ante* tatra ca

²⁴⁴O 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. ²⁴⁵And, 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.

²⁴⁶The 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. ²⁴⁷Then, 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:^a

²⁴⁸After 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

²⁴⁹"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. ²⁵⁰But for that, there are manifold objects; and among them many kinds of blessed forms as well as of Śalagrāma stones.

a In VBC 12a.

tatra bahiḥpūjācaraṇe tu pūjāyāḥ sthānāny adhiṣṭhānāny anekāśo bahuprakārāṇi santi
| tatra teṣu pūjāsthāneṣu śrīmūrtayaḥ śrībhagavatpratīkṛtayo bahuvidhāḥ santi, tathā
bahuvidhāḥ 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 bhadrapūjāpadāni me ||252||

me mama bhadraṇi uttamāni pūjāyāḥ padāny adhiṣṭhānāni | bhadreti yantrādyapek-
ṣayā | yad vā, he bhadra he kalyāṇarūpoddhaveti prthak padam ||252||

15 sūrye tu vidyayā trayyā haviṣāgnau yajeta mām |
ātithyena tu viprāgrye goṣv aṅga yavasādīnā ||253||

tatraivādhiṣṭhānabhedena pūjāsādhanaabhedān āha sūrye tv iti tribhiḥ | trayyā vidyayā,
sūktair upasthānādīnā ca | aṅga he uddhava ||253||

vaiṣṇave bandhusatkr̥tyā hṛdi khe dhyānaniṣṭhayā |
vāyau mukhyadhiyā 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 bhūtātāmā || bha-
dra] Pa bhadra : B2 tatra : Od *gl.* (he uddhava) 13 he] V1 B3 *deest* 15 goṣv aṅga] Od *p.c.* goṣṭhe
ca 16 bhedenā] B1 -bhede 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 Śālag-rāma stones.

The Objects of Worship

In the Sammohāna Tantra:

²⁵¹One 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):

²⁵²The 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!”^a

²⁵³O 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.^b *O son* means O Uddhava.

²⁵⁴in 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 |
kṣetrajñam sarvabhūteṣu samatvena yajeta mām ||255||

bandhusatkṛtyā bandhusammānena, mukhyadhiyā prāṇadṛṣṭyā, toyādibhir dravyais
tarpaṇādīnā toyē, sthaṇḍile bhuvi mantrahṛdayaiḥ rahasyamantranyāsaiḥ | yady api
5 tattatpūjyām gandhādikam apekṣate, tathāpi tatra tatra trayīvidyādīnām prādhānyā-
bhiprāyeṇa tāny evoktāni ||254–255||

dhiṣṇyeṣv ity eṣu madrūpaṃ śaṅkhacakraḡadāmbujaiḥ |
yuktaṃ caturbhujam śāntaṃ 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 lauḥī 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||

lauḥī lohaṃ suvarṇādi, tanmayī | lepyā mṛccandanādīmayī | hṛdi pūjyām manomayī |
20 yady api sarvāsām eva manomayītvaṃ 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;²⁵⁵ 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.

²⁵⁶Thus 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):

²⁵⁷Made of stone, wood metal, plaster, paint, sand or jewels or mentally conceived—these are the eight types of images. ²⁵⁸There 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. ²⁵⁹For 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 bheḍe viśeṣaṃ āha udvāseti sār-
 hena | udvāso visarjanam | sthirāyāṃ arcane, asthirāyāṃ śrīśālagrāmaśilādau vikalpaḥ
 | śrīśālagrāmaśilāyāṃ na kuryāt, saikatyāṃ kuryāt, anyatra kuryād vā, na veti | avilepyā-
 yāṃ mṛṇmayalekhyavyatiriktāyāṃ, anyatra vilepyāyāṃ ca lekhyāyāṃ ca parimārjanam
 5 eva ||257–259||

gopālamantroddiṣṭatvāt tacchrīmūrtir apekṣitā |
 tathāpi vaiṣṇavaprītyai lekhyāḥ śrīmūrtayo 'khilāḥ ||260||

atha śrīmūrtilakṣaṇāni

śrīhayaśīrṣapañcarātre bhagavacchrīhayaśīrṣabrahmasaṃvāde—

10 ādimūrtir vāsudevaḥ saṃkarṣaṇam athāsrjat |
 caturmūrtiḥ paraṃ prokta ekaiko bhidyate tridhā |
 keśavādiprabhedena mūrtidvādaśakaṃ smṛtam ||261||

asrjat pṛthak prakāṣayāṃ āsa ||261||

15 pañkajaṃ dakṣiṇe dadyāt pāñcājanyaṃ tathopari |
 vāmopari gadā yasya cakram cādho vyavasthitam |
 ādimūrtes tu bhedo 'yaṃ keśaveti prakīrtyate ||262||

dakṣiṇe dakṣiṇādhaḥkare, tathopari dakṣiṇordhvakare, vāmopari vāmordhvakare, ad-
 haḥ vāmādhaḥkare | dadyād iti śrīmūrtiprādurbhāvaṇavidhāv ukteḥ | evaṃ anyad agre
 'py ūhyam ||262||

1 mūrter] V1 -mūrti- 2 śrī] B1 *deest* 3 saikatyāṃ kuryāt] B1 B3 *deest* || veti] B3 *add.* saikatyāṃ
 kuryāt | anyatra kuryād vā na veti | 4 vilepyāyāṃ ... ca] B3 *deest* || ca] V1 B1 *deest* 6 tac] B2
om. 7 prītyai] B2 Od -pṛtau 9 bhagavac] Edd *ante* śrī- || chrī] B3 *deest* || brahma] B3² *i.m.*
 10 athāsrjat] Od² *add.* pradyumnaṃ cāniruddhaṃ ca dhyeyam etat catuṣṭayam 11 prokta] B2
 B3 proktaṃ 13 āsa] B3 *add.* śrīrāmaḥ caraṇaśaraṇaḥ 14 pāñcājanyaṃ] 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.

²⁶⁰Since 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):

²⁶¹Vāsudeva, the original form, next created Saṃkarṣaṇa.^a Later, the four-fold 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.

²⁶²One 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 | saṃkarṣaṇo ’tha pradyumnaṃ so ’niruddham athāśṛjāt ||*).

adharottarabhāvena kṛtam etat tu yatra vai |
nārāyaṇākhyā sā mūrtiliḥ sthāpitā bhuktimuktidā ||263||

adharottarabhāvena keśavasya yad adhaḥkarasthitam, nārāyaṇasya tadūrdhvakaras-
tham ity evam ity arthaḥ ||263||

- 5 savyādhaḥ paṅkajaṃ yasya pāñcājanyaṃ 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 pāñcājanyaṃ 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 paṅkajaṃ cāpy adhaḥ sthitam |
vāmordhvasamsthitam cakram adhaḥ śaṅkham pradṛśyate |
brahmāṇḍagaṃ vāmapādaṃ dakṣiṇaṃ śeṣapṛṣṭhagam ||268||

- 20 śrīvāsudevasamkarṣaṇayor bhedaṃ mūrṭiśaṭkam uktvā śrīpradyumnasya bhedaṃ
mūrṭitrayaṃ śaṭślokyā nirdiśan tatrādau trivikramamūrṭim āha dakṣiṇordhvaṃ iti sār-
dhena | dakṣiṇordhvakaram vyāpya, dakṣiṇordhva iti saptamyantapāṭho vā | evam agre
'pi | śaṅkham ityādi napuṃsakatvam āraṃ | evam agre 'py anyad ūhyam ||264–268||

- balivañcanasamyuktaṃ vāmanaṃ cāpy adhaḥsthitam |
25 vāmordhve kaumudī yasya puṇḍarikam adhaḥsthitam ||269||
dakṣiṇordhvaṃ sahasrāraṃ pāñcājanyaṃ adhaḥsthitam |
saptatālapramāṇena vāmanaṃ kārayet sadā ||270||

1 adharottara] R1 ayajñetara- || tu] R1 om. 6 dakṣiṇordhve] B1 vāmopari 7–9 ādimūrtes
... vyavasthitam] B3² 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* || paṅkajaṃ] B1 paṅkajaś 22 saptamyanta] B1 saptayanta-
23 pi] B3 *add.* ūhyam 24–26 bali ... adhaḥsthitam] Od² i.m. 24 vañcana] R1 -bandhana- :
R3 -vacana- || samyuktaṃ] V1 -saṃsaktaṃ 25 vāmordhve ... adhaḥsthitam] R1 *deest* || kau-
mudī yasya] Od² samsthitam gadā || puṇḍarikam] Pa pāñcājanyaṃ 26 adhaḥsthitam] Pa *add.*
vāmordhve kaumudī yasya pāñcājanyaṃ adhaḥ sthitam 27–732.4 sapta ... adhaḥsthitam] R3
Pa *deest*

²⁶³That 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.

²⁶⁴He 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. ²⁶⁵He 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. ²⁶⁶The 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. ²⁶⁷When 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. ²⁶⁸He 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.

^{269–270}Dwarfish and standing below, engaged in cheating Bali, with the club in the upper left hand and the lotus below it, ²⁷⁰the 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 ityādikam
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||
sthito vāpy upaviṣṭo vā sānurāgo vilāsavān |
pradyumnasya hi bhedo 'yaṃ śrīdhareti prakīrtyate ||272||
dakṣiṇordhvaṃ mahācakram kaumudī tadadhaḥsthitā |
vāmordhve nalinam yasya adhaḥ śaṅkhaṃ virājate |
10 hṛṣīkeśeti vijñeyaḥ sthāpitaḥ sarvakāmadah ||273||
dakṣiṇordhve puṇḍarikam pāñcajanyaṃ adhas tathā |
vāmordhve saṃsthitam cakram kaumudī tadadhaḥsthitā |
padmanābheti sā mūrtiḥ 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 śrīhṛṣīkeśāditrāyam āha dakṣiṇordhvaṃ iti tribhiḥ | kuśeśayam
padmam, hetirājam cakram ||273–276||

- 20 iti krameṇa mārḡādhimāsādhipāḥ keśavādayo dvādaśa |

atha siddhārthasaṃhitāyāṃ caturviṃśatimūrtayaḥ

vāsudevo gadāśaṅkhacakrapadmadharo mataḥ |
padmaṃ śaṅkhaṃ tathā cakram gadāṃ vahati keśavaḥ ||277||
śaṅkhaṃ padmaṃ gadāṃ cakram dhatte nārāyaṇaḥ sadā |

4 vāmordhve ... adhaḥsthitam] Edd *deest* 8 tadadhaḥ] B3 cāpy adhaḥ- 11 tathā] R3 sthitā
: B1 sthitam 14 kuśeśayam] Od *gl.* padmam 15 devī] Edd caiva || heti] Pa dahati || hetirā-
jam] Od *gl.* (sudarśanam) 17 eteṣāṃ ... śubhe] B3 *deest* || striyau] Od trayo 18 śrī] B1 *deest*
20 iti] B3 *deest* || mārḡādhimāsādhipāḥ] B2 mārḡādi 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.^a [...]

²⁷¹On 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; ²⁷²he is standing or seated, affectionate and playful—this is the division of Pradyumna known as Śrīdhara. ²⁷³The 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. ²⁷⁴The 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. ²⁷⁵The 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. ²⁷⁶For 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.^b

The Twenty-Four Forms of the Siddhārta Saṃhitā^c

²⁷⁷Vāsudeva is known to hold club, conch, disc and lotus. Keśava bears lotus, conch, disc and club. ²⁷⁸Nārāyaṇa 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 sāmūrtiḥ 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 dvādaśa*), 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 mādhabaḥ ||278||
 cakraṃ padmaṃ tathā śaṅkhaṃ gadāṃ ca puruṣottamaḥ |
 padmaṃ kaumodakīm śaṅkhaṃ cakraṃ dhatte 'py adhokṣajaḥ ||279||
 5 saṃkarṣaṇo gadāśaṅkhaṃ padmacakradharaḥ smṛtaḥ |
 cakraṃ gadāṃ padmaśaṅkhau govindo dharate bhujaīḥ ||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 kaumodakīm cakraṃ upendraḥ padmaṃ udvāhet ||282||
 10 cakraśaṅkhagadāpadmadharaḥ pradyumna ucyaṭe |
 padmaṃ kaumodakīm cakraṃ śaṅkhaṃ dhatte trivikramaḥ ||283||
 śaṅkhaṃ cakraṃ gadāṃ padmaṃ vāmano vahate sadā |
 padmaṃ cakraṃ gadāṃ śaṅkhaṃ śrīdharo vahate bhujaīḥ ||284||
 cakraṃ padmaṃ gadāṃ śaṅkhaṃ narasiṃho bibharti yaḥ |
 15 padmaṃ sudarśanaṃ śaṅkhaṃ gadāṃ dhatte janārdanaḥ ||285||
 aniruddhaś cakragadāśaṅkhaṃ padmalasadbhujaḥ |
 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 kaumodakīm padmaṃ cakraṃ kṛṣṇo bibharti yaḥ ||288||

puruṣottamo dhatte | dharate dharaty ātmanepadam ārṣam | yo vibharti, sa viṣṇuḥ |
 evam agre 'pi ||279–288||

etāś ca mūrtayo jñeyā dakṣiṇādhaḥkarakramāt ||289||

- 25 dakṣiṇe yo 'dhaḥsthitakaras tatkrāmād ity evam ādau adhastano dakṣiṇakaraḥ, paścād
 ūrdhvakṣiṇakaraḥ, tato vāmordhvakaraḥ, tato vāmādhastanakara iti kramaḥ | evaṃ
 śrīvāsudevasya adhokṣiṇakare gadā, ūrdhvakṣiṇakare śaṅkhaṃ, ūrdhvaṃmakare
 cakraṃ, adhovāmakare padmaṃ iti jñeyam | tathā coktaṃ śrīkṛṣṇadevācāryapādaiḥ
 | kemasamdvāsupradyuvimānīpurvadhojanāḥ | gotrīśrīhṛṇṣimhācyuvānāpopehākṛ-
 30 kramāt || iti | asyārthaḥ | keśavamadhusūdanasaṃkarṣaṇadāmodaravāsudevapra-

1 cakraṃ] B3 śaṅkhaṃ || śaṅkhaṃ] B3 cakraṃ 3 śaṅkhaṃ cakraṃ] Od *transp.* 4 śaṅkha
 ... cakra] B2 Od -cakraśaṅkhaṃ padma- 7 cakraṃ śaṅkhaṃ] R3 *transp.* 9–11 śaṅkhaṃ ... trivi-
 kramaḥ] Od² *i.m.* 13 bhujaīḥ] Pa tejaḥ 16 cakra ... śaṅkha] B3 ca gadāśaṅkhacakra- || gadā]
 B1 *om.* 19 śaṅkhaṃ] V1 Va B1 B3 Edd cakraṃ || cakraṃ] V1 Va B1 B3 Edd śaṅkhaṃ 21 kṛṣṇo]
 Pa Edd viṣṇur || bibharti yaḥ] Pa bibharti ajaḥ 23 evam ... pi] B1 *deest* 26 tato ... karaḥ] B1
 B3 *om.* 27 śrī] B1 *deest* 27–28 ūrdhva ... cakraṃ] V1² *i.m.* 29 vāsupsadyu] V1 Edd -vāpra-
 29–30 kṛ] B1 B3 *deest*

and disc. Mādhava carries club, disc, conch and lotus.²⁷⁹ Puruṣottama carries disc, lotus, conch and club, and Adhokṣaja carries lotus, club, conch and disc.²⁸⁰ Saṃkarṣaṇa is known to carry club, conch, lotus and disc. Govinda carries disc, club, lotus and conch in his hands.²⁸¹ Viṣṇu is the one who carries club, lotus, conch and disc, and Madhusūdana; disc, conch, lotus and club.²⁸² Acyuta always carries club, lotus, disc and conch. Upendra bears conch, club, disc and lotus.²⁸³ Pradyumna is said to carry disc, conch, club and lotus. Trivikrama carries lotus, club, disc and conch.²⁸⁴ Vāmana always holds conch, disc, club and lotus. Śrīdhara holds in his hands lotus, disc, club and conch.²⁸⁵ Narasiṃha is the one who bears disc, lotus, club and conch. Janārdana carries lotus, disc, conch and club.²⁸⁶ Aniruddha's hands are ornamented with disc, club, conch and lotus and Hṛṣīkeśa carries club, disc, lotus and conch.²⁸⁷ Padmanābha holds conch, lotus, disc and club. Dāmodara always holds lotus, conch, club and disc.²⁸⁸ Hari is the one who holds conch, disc, lotus and club and Kṛṣṇa is the one who bears conch, club, lotus and disc.

[...]

²⁸⁹It 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-
 dharahr̥ṣikeśaṇṣiṃhācyutavāmananārāyaṇapadmanābhopendrahariḥkṣṇākhyāś cat-
 urviṃśatisīrīmūrtayaḥ kramāḥ 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 apasavyaṃ tu koṇataḥ || iti | ayam arthaḥ | savyena śaṅ-
 khāḡau gaṇyamāne keśavaḥ, apasavyena madhusūdanaḥ, koṇagatyā koṇāc ca tasmāt
 savyena saṃkarṣaṇaḥ, apasavyena dāmodaraḥ, savyam āgatya koṇād gaṇyamāne vāsu-
 devaḥ, apasavyam āgatya koṇataḥ pradyumnaḥ | evaṃ vāmordhvakaram ārabhya viṣ-
 10 ṇuḥ mādhaḥ aniruddhaḥ puruṣottamaḥ adhokṣajaḥ janārdana iti ṣaṭ | vāmādhahka-
 ram ārabhya govindas trivikramaḥ śrīdharo hr̥ṣikeśaḥ nṛsiṃhaḥ acyuta iti ṣaṭ | dakṣi-
 ṇādhahkaram 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 br̥haspatir api dvijāḥ || iti ||290||

nanv etāvatya eva śrīmūrtayo 'nyā vā santi, tatra likhaty etad iti | vistareṇa vaktuṃ na
 śaknoti | he dvijāḥ śaunakādayaḥ ||290||

20 dvibhujā jaladaśyāmā tribhaṅgī madhurākṛtiḥ |
 sevyā dhyānānurūpaiś ca mūrtiḥ kṣṇasya tatparaiḥ ||291||
 anyāś ca vividhā śrīmadavatārādimūrtayaḥ |
 prādurbhāvavidhāv agre lekhyās tattadvīṣeṣataḥ ||292||

4 ca] B1 *deest* 7–8 keśavaḥ ... gaṇyamāne] B1 *om.* 11 trivikramaḥ ... acyuta] V1² *i.m.*
 11–12 dakṣiṇādhah ... ṣaṭ] V1² *i.m.* 12 karam] V1² B1 *ins.* ca || ārabhya] B3 cārabhya 14 matsya-
 purāṇe] V1² *i.m.* || matsyapurāṇe ca] Od matpurāṇe || ca] V1² 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 akhilāṅgānāṃ śrīmūrtiṃ bahu manyate || sevyā nijanijair 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 mūrtyābhimatayātmanaḥ (B3 mūrtyābhimata *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.”^a In this way, one can arrive at the defining characteristics of all these forms.

And in the Matsya Purāṇa (–):

²⁹⁰O 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.

²⁹¹Those 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. ²⁹²Also 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 kīdṛśī tattanmūrtir upāsyā? viśeṣataś cātra śrīgopāladeva-
 sya pūjāvidhilikhanena tasya prakṛtir avaśyaṃ vijñātum apekṣyate | tatra likhaty anyāś
 5 lekhyāḥ | yady api śrīmadgopāladevasya aṣṭādaśākṣaramantrataḥ likhyate 'rcāvidhir ity
 anena etadvilāsārambhe śrīmadgopāladevasyaiva pūjāvidhilikhanam pratijñātam, tad
 evātropādeyaṃ ca | atas tasyaiva śrīmūrtir api likhitum upayujyate | tathāpi granthā-
 rambhe śrīvaiṣṇavānāṃ sarveṣāṃ eva sāmānyato 'vaśyakṛtyakarmalikhanam pratijñā-
 10 tam astīty aśeṣaśrīmūrtyapekṣayā tattadviśeṣavijñānārtham, tathā itas tato vartamāna-
 vividhaśrīmūrtiparicaryārtham ca | prasaṅgād anyā api śrīmūrtayo 'tra likhitāḥ, yathā
 ṅṛsiṃhparicaryādigranthe śrīkṛṣṇadevācāryādibhiḥ sarvā eva tā iti | evam anyad apy
 ūhyam ||292||

nityakarmaprasaṅge 'tra mūrtijanmapratiṣṭhayoḥ |
 vidhir na likhitum yogyaḥ sa tu lekhiṣyate 'grataḥ ||293||

- 15 nanu pratiṣṭhayā bhagavanmandiraṃ bhavatīty ukteḥ pratiṣṭhāvidhis tathā śrīmu-
 khādyavayavaparimāṇādina śrīmūrtiprādurbhāvaprakāraś cātrāpekṣyate | tatra likhati
 nityeti | atra asmin nityakarmalikhanaprakaraṇe, mūrteḥ pratikṛteḥ janma prādurbhā-
 vaḥ pratiṣṭhā ca, tayoṛ vidhiḥ likhitum ayogyo 'to 'gre kādācitkakṛtyalikhane ||293||

11 śrī] B3 *deest* 14 na likhitum] B2 Od gaṇayitum || sa ... lekhiṣyate] Od sattamo (Od *gl.* sādhu-
 tamaḥ) lekhyate || lekhiṣyate] B2 saṃlikhyate || grataḥ] V1² *add.* atra sevāniṣṭhety ādi śloka dva-
 yaṃ paṭhanīyam : B3 *add.* dvibhujā jaladaśyāmā trībhaṅgī madhurākṛtiḥ | sevā dhyānānurūpāś
 ca mūrteḥ kṛṣṇasya tatparaiḥ || anyāś ca vividhā śrīmadavatārādīmūrtayaḥ | prādurbhāvavidhāv
 agre lekhyāś tattadviśeṣataḥ || nityakarmaprasaṅge 'tra mūrtijanmapratiṣṭhayoḥ | vidhir na likhi-
 tum yogyaḥ sa tu lekhiṣyate 'grataḥ || 16 śrī] B1 *deest* 18 ayogyo] B1 B3 *deest*

Now, the four-armed forms carrying the conch and so on have been described, but not the particular forms of blessed Nṛsiṃha, Raghunātha 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.^a

²⁹³Here, 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 |
 prākāṭyād akhilāṅgānāṃ śrīmūrṭiṃ bahu manyate ||294||
 sevā nijanijair eva mantraiḥ svasveṣṭamūrṭayaḥ |
 śālagrāmātmake rūpe niyamo naiva vidyate ||295||

5 *atha śālagrāmaśilāḥ*

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 lagnacakraṭhāvā punaḥ |
 baddhacakraṭhāvā 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 putraphalapradā ||299||
 nīlā sandīśate lakṣmīṃ raktā rogapradāyikā |
 rūkṣā codvegadā nityaṃ vakrā dāridryadāyikā ||300||

2 manyate] B2 vidyate 5 śālagrāma] R3 Pa B3 Od *ante* śrī- || śilāḥ] R3 B2 B3 Od² *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-

²⁹⁴The blessed Pāñcarātriḥ Vaiṣṇavas are devoted to the service of Hari. They greatly esteem the blessed form, as it manifests all of his limbs. ²⁹⁵All 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 (–):^a

²⁹⁷They are smooth, black, white, yellow, blue, uneven, rough, red, very bulky, unmarked, ²⁹⁸brown, spotted, broken or facing downward, they have many discs^b or only one disc, a large aperture, large discs, intersecting, bound or broken discs.^c

[The reading] *dardurā* means having the form of a dardura or frog. The reading *spotted* means being of various colours.^d

Their Merits and Faults Connected with Colour and so on

In the same book (–):^e

²⁹⁹A 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; ³⁰⁰a 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 type 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 lagnacakraṭhāvā punaḥ ||302||
 baddhacakraṭhāvā 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 baddhacakraikā |
 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 | vibhramā-
 vartā sandigdḥāvartā | rekhāvartā rekhāmaṇḍalamayāvartā ||304–305||

15 snigdḥā śyāmā tathā muktāmāyā vā samacakrikā |
 ghoṇimūrtir anantākhyā gambhīrā sampuṭā tathā ||306||
 sūkṣmamūrtir amūrtiś ca sammukhā siddhidāyikā |
 dhātṛīphalapramāṇā yā kareṇobhayasampuṭā |
 pūjanīyā prayatnena śilā caitādrīś śubhā ||307||

20 muktā muktāphalākṛtivarulā, amāyā akṛtrimā iti sarvatrānveti | yad vā, sandhānādi-
 karmarahitā | ghoṇiḥ varāhas tadvanmūrtir yasyāḥ | agre lekhyalakṣaṇavarāhamūrtir
 vā | sampuṭā samapuṭā, amūrtir vāsudevamūrtiḥ, 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.* (vāsudevamūrtiḥ | akāro vāsudevaḥ syāt) || amūrtiś
 ca] R1 *om.* 18 sampuṭā] Od *gl.* (kareṇobhayasampuṭā karapṛsthavad unnatā karatalasamā ca)
 19 caitādrīś] Pa vaitādrīś 21 ghoṇiḥ] V1 B3 B1 ghoṇi || lekhyā] B1 *ins.* varāha

anxiety; an uneven one brings poverty; ³⁰¹a 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, ³⁰²a large aperture, large discs, intersecting, ³⁰³bound 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 (–):^a

³⁰⁴A 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, ³⁰⁵that 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.^b

³⁰⁶Smooth, dark, pearly, natural or having equal discs, hog-formed, called “Endless”, deep, hemispherical, ³⁰⁷of 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.^c *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 karaprṣṭhavad unnatā karatalasamā
ca ||306–307||

iṣṭā tu yasya yā mūrtiḥ 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 pārśvabhinnam vibheditam |
śālagrāmasamudbhūtaṃ śailam doṣāvaham na hi ||309||

10 śailam śilāyāḥ samūhaḥ ||309||

śrīrudreṇa ca skānde—

khaṇḍitaṃ truṭitaṃ bhagnaṃ śālagrāme na doṣabhāk |
iṣṭā tu yasya yā mūrtiḥ sa tāṃ yatnena pūjayet ||310||

khaṇḍitam ityādi bhāve kṭapratyantam ||310||

15 tathā—

cakraṃ vā kevalam 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 bhinnam] B2 Od -bhagnam 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.^a

³⁰⁸Whatever 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 (–):^b

³⁰⁹Whether chipped, burst, broken, split in the side or divided, stones that come from Śālagrāma are never faulty.

[...]

And by blessed Rudra in the Skanda Purāṇa (–):

³¹⁰Whether chipped, damaged or broken, there is no fault in a Śālagrāma. 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.^c

And also:^d

³¹¹Where 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 Śālagrāmas 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||

- pūjyāpūjyatvayoh keṣāñcin matam 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 cakram rathacakrākāram yat sudarśanacakram, tasya aṅke cihnaviśaye yo
bhedaś tasmin sati yāni nāmāni nāmbhedā bhavanti, tāni me mattaḥ śṛṇv ity arthaḥ
||313||

dvāradeśe same cakre dṛśyete nāntarīyake |
vāsudevaḥ sa vijñeyaḥ śuklābhaś cātīśobhanaḥ ||314||

- 15 nāntarīyake avāntare | yad vā, antaram madhyam antarā vicchedo vā tadvihiṇe | anati-
madhyadeśasthe saṃlagne vety arthaḥ ||314||

- dve cakre ekalagne tu pūrvabhāgas tu puṣkalaḥ |
saṃkarṣaṇākhyo vijñeyo raktābhaś cātīśobhanaḥ ||315||
pradyumnaḥ sūkṣmacakras tu pītadīptis tathaiva ca |
20 suśiraṃ chidrabahulaṃ dīrghākāram tu tad bhavet ||316||
aniruddhas tu nīlābho vartulaś cātīśobhanaḥ |
rekḥatrayaṃ tu tad dvāri prṣṭhaṃ padmena lāñchitam ||317||
saubhāgyaṃ keśavo dadyāc catuṣkoṇo bhavet tu yaḥ |
śyāmaṃ nārāyaṇaṃ vidyān nābhicakram 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 cakram || nāntarīyake] B1
cāntarīyake 16 deśa] B1 deest 17 puṣkalaḥ] Od gl. (pūrvabhāgasthūlah) 19–21 pradyumnaḥ
... cātīśobhanaḥ] B1 deest

³¹²Others 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 (–):^a

³¹³Brahmā, 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. [...]

³¹⁴When 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.^b

³¹⁵When two discs are fixed together and the front side is strong, that is known as Saṃkarṣaṇa; he is red and very attractive. ³¹⁶Pradyumna has a small disc and is yellow; he is perforated, oblong, and has many openings. ³¹⁷Aniruddha is blue, round and very attractive; he has three lines in the front and a lotus at the back. ³¹⁸Keśava, 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 *nāntaraṃ yadi*, “not inside”.

dirgharekhāsamopetaṃ dakṣiṇe suśiraṃ pṛthum |
 ūrdhvaṃ mukhaṃ vijānīyāt tāram ca harirūpiṇam |
 kāmadaṃ mokṣadaṃ caiva arthadaṃ ca viśeṣataḥ ||319||

5 suśiraṃ mukhacchidraṃ yat tad dirghākāraṃ bhavet, chidrabahulaṃ ca avāntaraba-
 hucchidrayuktam ity arthaḥ | nābhicakraṃ cakrasya nābhir madhyabhāga ity arthaḥ
 | tāraṃ praṇavarūpam, ūrdhvamukhatvāt mātmyād vā | yad vā, tārayatīti tathā tam
 ||316–319||

10 parameṣṭhī lohitaḥ padmacakrasamanvitaḥ |
 bilvākr̥tis tathā pṛṣṭhe suśiraṃ cātipuṣkalam ||320||
 kṛṣṇavarṇas tathā viṣṇuḥ sthūle cakre suśobhane |
 dvāropari 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 dvāropari tathā rekhā padmākārā suśobhanā ||325||
 sphuṭitaṃ viśamaṃ cakraṃ nāraśiṃhaṃ tu kṛpilaṃ |
 sampūjya muktim āpnoti saṃgrāme vijayī bhavet ||326||

pādme kṛttikamāhātmye 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. dvāropari tathā rekhāṃ dṛśyate madhyadeśataḥ | kapilā naraśiṃhas tu
 pṛthucakraḥ suśobhanaḥ | 10 kṛṣṇa ... suśobhane] B1 deest : Od² i.m. || suśobhane] Edd suśob-
 hanaḥ : V1 add. brahmacarye 'dhikārī syān nānyathā pūjanaṃ bhavet | naraśiṃhas tribinduḥ syāt
 kapilaḥ pañcabindukaḥ | 11–12 dvāropari ... suśobhanaḥ] V1 B1 Edd deest 15 pṛthucakre]
 Od gl. (sthūlacakraḥ) || cakre ca] B2 -cakreṇa || śobhane] V1 add. dvāropari 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 guṇjākārā || padmākārā
 suśobhanā] V1 dṛśyate madhyadeśataḥ

an elevated navel disc. ³¹⁹One 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).^a

³²⁰Parameṣṭhin is red and has a lotus and a disc; he is shaped like a Bel leaf, perforated at the back and very strong. ³²¹Viṣṇu is black, has two large and beautiful discs, and one can see a line above the front coming from the middle part. ³²²Kapila Narasiṃha has wide discs and is very handsome but should be worshipped by a celibate, for otherwise he will bring obstacles.

And somewhere else:^b

³²³Kapila and Narasiṃha have wide discs and are handsome.^c Only a celibate is eligible; otherwise there can be no worship. ³²⁴Narasiṃha has three spots and Kapila five; they should be worshipped by a celibate for otherwise they will bring all kinds of obstacles. ³²⁵They are coloured like molasses, have two large discs in the middle and a beautiful, lotus-shaped line above the front, ³²⁶and 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 (–):

³²⁷The 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 tirekhālāñchitaṃ śubham ||328||

vārāhaṃ vijāniyād iti pūrvakriyayaiva sambandhaḥ | evam agre 'pi kvacit ||328||

pādme ca tatraiva—

varāhākṛtir ābhugnaś cakrarekhāsvalaṅkṛtaḥ |
vārāha iti sa prokto bhuktimuktiphalapradaḥ ||329||

10 brāhma eva—

dīrghā kāñcanavarṇā yā bindutravayavibhūṣitā |
matsyākhyā sā śilā jñeyā bhuktimuktiphalapradā ||330||

kvacit ca—

15 matsyarūpaṃ tu deveśaṃ dīrghākāraṃ tu yad bhavet |
bindutravayasamāyuktaṃ kāmasyavarṇaṃ suśobhanaṃ ||331||

brāhma eva—

kūrmas 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 ... śobhanaṃ]
Od² *i.m.* 12 bhukti] B2 *a.c.* bhakti- 14 yad] B1 tad 15 su] V1 *a.c.* Va B3 Od² 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 (–):^a

³²⁸Varāha: 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.^b

And in the same place of the Padma Purāṇa (–):

³²⁹Formed 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 (–):^c

³³⁰The stone that is elongated, golden and decorated with three spots is known as Matsya; it awards both enjoyment and liberation.

And somewhere:^d

³³¹The 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 (–):^e

³³²Kūrma 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 |
bahucakrasamāyuktaṃ prṣṭhe 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—

aśvākṛtimukhaṃ yasya sāksamālaṃ śiras tathā |
padmākṛtir bhaved vāpi hayaśīrṣas tv asau mataḥ ||337||

15 brāhma eva—

vaikuṇṭham maṇivarṇābhamaṃ cakram ekaṃ tathā dhvajam |
dvāropari tathā rekhā pūjākārā suśobhanā ||338||

5–7 bahu ... hi] Od *om.* 5 cakra] R1 Pa -bindu- || prṣṭhe] B1 *om.* : V1 Pa B3 prṣṭham 7 grī-
vāṅkuśā] V1 B2 B3 -grīvo 'ṅkuśā- || pañca ... hi] B2 cakraśamīpagāḥ 11 grīvaḥ] B1 grīvo
17 pūjākārā] Edd padmākārā

And in the same place of the Padma Purāṇa (–):

³³³A stone marked with a disc and shaped like a tortoise should be known as Kūrma.

In the Brahma Purāṇa:^a

³³⁴Hayagrīva has the form of a hook, has lines next to a disc, many discs and is dark as a raincloud on the back.^b

And somewhere:^c

³³⁵On 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 (–):

³³⁶A stone that is elongated as the head of a horse and marked with lines is Hayagrīva. When worshipped, he awards knowledge.

And also:^d

³³⁷He 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 (–):^e

³³⁸Vaikuṇṭha is the colour of a pearl, has one disc, a flag and a very beautiful line above the front, formed like worship.^f

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 prṣṭhe 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 paśisobhitaḥ ||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 pañktiḥ sā yatra rekhāmayī bhavet |
 sa sudarśana ity evaṃ khyātaḥ pūjāphalapradaḥ ||343||
 dāmodaras tathā sthūlo madhye cakram pratiṣṭhitam |
 dūrvābhaṃ dvārasaṃkīrṇaṃ pītā rekhā tathaiva ca ||344||

sā vajrakīṭodbhavā rekhāmayī pañktiś 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.* (sadrśaḥ) 7 tv] R1 Pa hy 11 pādme] B3 *ins.* ca || tatraiva] Edd kārṭtikamāhātmye 12 yatra] Od *gl.* (śāla-grāme) || bhavet] Od *add.* sudarśanas tathā devaḥ śyāmavarṇo mahādyutiḥ | vāmapārśve gadācakre rekhe caiva tu dakṣiṇe || padme ca tatraiva | cakrākāreṇa pañktiḥ sā yatra rekhāmayī bhavet | 13 pradāḥ] Edd *add.* brāhme | 15 pītā] B1 Od pīta- 18 tatraiva] B2 *deest* 19 ca] V1² *i.m.* || mukhe] B2 Od tathā

³³⁹Lord Śrīdhara is marked with a forest flower garland, formed like a Kadamba flower and ornamented with five lines. ³⁴⁰Vāmana is famous for being round and very short, for being decorated with spots and for having the colour of a flax flower.

And elsewhere:^a

³⁴¹The 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 (-):^b

³⁴²Lord 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 (-):

³⁴³One who has a row of lines in the form of a disc should be known as Sudarśana; he awards the result of worship. ³⁴⁴Dāmodara 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^c 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 (-):

³⁴⁵Two 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 jñeyah sūkṣmarandhro bhavet tu yaḥ |
 cakre ca madhyadeśasthe pūjitaḥ sukhadaḥ sadā ||346||
 nānāvarṇo hy anantākhyo nāgabhogena cihnitaḥ |
 5 anekamūrtisambhinnaḥ sarvakāmaphalapradaḥ ||347||

pādme ca tatraiva—

anantacakro bahubhiś cihnair apy upalakṣitaḥ |
 anantaḥ sa tu vijñeyah 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 tulasā pūjayen nityam daridras tv īśvaro bhavet ||351||
 candrākṛtiṃ hiraṇyākhyam raśmijālaṃ vinirdiśet |
 suvarṇarekhābahulaṃ sphaṭikadyutiśobhitam ||352||

śālagrāmasamudbhavaṃ liṅgaṃ cihnaṃ cakram ity arthaḥ | śikhare yasyopari dṛśyate
 | hiraṇyākhyam hiraṇyagarbhākhyam vinirdiśet | pāṭhāntaram sugamam ||350–352||

- 20 kiṃ ca, pādme tatraiva—

vajrakīṭodbhavā rekhāḥ pañktībhūtās ca yatra vai |
 śālagrāmaśilā yā sā viṣṇupañjarasaṃjñitā ||353||

yatra yasyām | sā śālagrāmaśilā ||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 raśmijālaṃ] Od *gl.* (kiraṇasamūham) 17 śobhitam] Edd *add.* kiṃ
 ca | ardhacandrākṛtir devo hṛṣīkeśa udāhṛtaḥ | tam arcya labhate svargaṃ viṣayānś ca samihitām
 || vāmapārśve same cakre kṛṣṇavarṇaḥ sa bindukaḥ | lakṣmīṇṣiṇho vikhyāto bhuktimuktiphala-
 pradaḥ || trivikramas tathā devaḥ śyāmavarṇo mahādyutiḥ | vāmapārśve tathā cakre rekhā caiva
 tu dakṣiṇe || pradakṣiṇāvartakṛtavanamālāvibhūṣitā | yā śilā kṛṣṇasaṃjñā sā dhanadhānyasukha-
 pradā || gautamiye | bahubhir janmabhiḥ punyair yadi kṛṣṇaśilām 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:^a

³⁴⁶Dāmodara should be known as large, to have a small opening and two discs at the middle portion. When worshipped, he always gives happiness.
³⁴⁷One 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 (–):

³⁴⁸He 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 (–):^b

³⁴⁹The one on whose upper part one can see a mouth in all eight directions is known as Puruṣottama; he awards both enjoyment and liberation.
³⁵⁰The 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.
³⁵¹A 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.
³⁵²One 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 Hiranyagarbha. The other reading is easy.^c

And further, in the same place of the Padma Purāṇa (–):

³⁵³Where 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” (*cakrāṇ-kiṭaṃ hiraṇyāṅgaṃ*).

- nāgavat kuṇḍalībhūtarekhāpaṅktiḥ sa śeṣakah |
 padmākāre ca paṅkti dve madhye lambā ca rekhikā |
 garuḍaḥ sa tu vijñeyaś catuścakro janārdanaḥ ||354||
 catuścakraḥ sūkṣmadvāro vanamālāṅkitodaraḥ |
 5 lakṣmīnārāyaṇaḥ śrīmān bhuktimuktiphalapradāḥ ||355||

evaṃ nāmabhedena vāsudevādya lakṣmīnārāyaṇāntāḥ pañcatrīṃśadbhedāḥ | tatrāpi
 keṣāñcil lakṣaṇabhedena pratyekaṃ bahudhā bhedo jñeyaḥ ||358–359||

kiṃ cānyatra—

- ardhacandrākṛtir devo hr̥ṣīkeśa udāhṛtaḥ |
 10 tam arcya labhate svargaṃ viṣayāṃś ca samīhitān ||356||
 vāmapārśve same cakre kṛṣṇavarṇaḥ sabindukaḥ |
 lakṣmīṇṣiṃho vikhyāto bhuktimuktiphalapradāḥ ||357||
 trivikramas tathā devaḥ śyāmavarṇo mahādyutiḥ |
 vāmapārśve tathā cakre rekhā caiva tu dakṣiṇe ||358||
 15 pradakṣiṇāvartakṛtavanamālāvibhūṣitā |
 yā śilā kṛṣṇasaṃjñā sā dhanadhānyasukhapradā ||
 catasro yatra dṛśyante rekhāḥ pārśvasamīpagāḥ |
 dve cakre madhyadeśe tu sā śilā tu caturmukhā || iti ||359||

- etallakṣaṇayuktās tu śālagrāmaśilāḥ śubhāḥ |
 20 yās ca tāsv api sūkṣmāḥ syus tāḥ praśastakarāḥ smṛtāḥ ||360||

śubhāḥ praśastāḥ syuḥ ||360||

2 rekhikā] B2 om. : V1² i.m. : Pa tu 3 tu ... catuścakro] B2 Od rekhā ca lambhikā 7 jñeyaḥ]
 V1 add. śrī || śrī || śubhāḥ prasastāḥ syuḥ || śrī || || śrī || śrīkṛṣṇāya namaḥ || śrī || 8–18 kiṃ ...
 iti] Edd deest 8 cānyatra] V1 Va cātra : B1 Edd ca 16 pradā] R3 B2 B1 Od² add. gautamīye
 (B2 deest) bahubhir janmabhiḥ punyair yadi kṛṣṇaśilāṃ labhed | goṣpade na ca (B2 tu) cihnena
 tena sāmāpyate januḥ (B3 janus tena samāpyate : Od² śastena sā samāpyate)|| 18 mukhā] Pa
 -mūrṭiḥ || iti] Pa deest 20 karāḥ] R3 B2 -tarāḥ

³⁵⁴Śeṣa 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. ³⁵⁵Blessed 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.^a Some can be further subdivided according to differences in characteristics.^b

And somewhere else:^c

³⁵⁶One that has the form of a half-moon is known as Lord Hṛṣīkeśa; worshipping him one attains heaven and whatever objects one desires. ³⁵⁷One 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. ³⁵⁸Lord Trivikrama is dark and very splendid; he has two discs on the left side and a line on the right. ³⁵⁹The 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.

³⁶⁰Śālagrāma stones with these characteristics are auspicious, but among them, small ones are even better.

Auspicious means good.

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- 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 Lakṣmīnārāyaṇa. 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 śrībhagavadbrahmasaṁvāde tatraiva—

- yathā yathā śilā sūkṣmā mahat puṇyaṁ tathā tathā |
 tasmāt tāṁ pūjayaṁ nityaṁ dharmakāmārthasiddhaye ||361||
 tatrāpy āmalakīṭulyā sūkṣmā cātīva yā bhavet |
 5 tasyāṁ eva sadā brahman śrīyā saha vasāmy aham ||362||

atha śrīśālagrāmaśilāmāhātmyam

pādme māghamāhātmye tatraiva—

- yah pūjayed dhariṁ cakre śālagrāmaśilodbhave |
 rājasūyasahasreṇa teneṣṭaṁ prativāsaram ||364||
 10 yad āmananti vedāntā brahma nirguṇam acyutam |
 tatprasādo bhaven nṛṇāṁ śālagrāmaśilārcanāt ||365||
 mahākāṣṭhasthito vahnir mathyamānaḥ prakāśate |
 tathā tathā harir vyāpī śālagrāme prakāśate ||366||
 api pāpasamācārāḥ karmaṇy anadhikāriṇaḥ |
 15 śālagrāmārcakā vaiśya naiva yānti yamālayam ||367||
 na tathā ramate lakṣmyā na tathā nijamandire |
 śālagrāmśilācakre yathā sa ramate sadā ||368||
 agnihotraṁ hutam tena dattā pṛthvī sasāgarā |
 yenārcito hariś cakre śālagrāmaśilodbhave ||369||
 20 kāmair krodhaiḥ pralobhaiś ca vyāpto yo 'tra narādhamah |
 so 'pi yāti harer lokaṁ śālagrāmaśilārcanāt ||370||
 yah pūjayati govindaṁ śālagrāme sadā naraḥ |
 āhūtasamplavaṁ yāvan na sa pracyavate divaḥ ||371||

2 yathā] B1 *om.* || mahat] Pa mahā- 3 dharma] B2 sarva- || 361] B1 Od tathāpy 5 vasāmy] B1 *add.* iti || aham] V1 *add.* iti 6 mātmyam] V1² *im.* R3 B2 B3 Od² Edd *add.* gautamīyatan-
 tre (Edd *deest*) | śālagrāmaśilāsparsāt koṭījanmāghanaśanam | kiṁ punar (B2 punaś ca) yaja-
 naṁ tatra harisānnidhyakāram (B2 kārāṇam) || : V1² R3 *add.* bahubhir janmabhiḥ puṇyair
 yadi kṣṇaśilāṁ labhet | goṣpadena ca cihna 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 yathāham 20 pralobhaiś ca] R3 B2 Od madaiḥ lobhaiḥ || yo
 tra] Od yatra 23 pracyavate] Od *gl.* (kalyāntasambhavaṁ 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 (-):^a

³⁶¹The smaller the stone is, the greater will the merit be. One should therefore worship such a one to attain virtue, pleasure and wealth. ³⁶²Brahmā! Among them, I reside with Śrī and I live in one that is as small as an gooseberry.

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):^b

³⁶⁴One who worships Hari in the disc of a Śālagrāma stone has worshipped with of a thousand Rājasūya sacrifices every day. ³⁶⁵By worshipping the Śālagrāma stone, men attain the grace of that unqualified, infallible Brahman that the Upaniṣads long for. ³⁶⁶Just as the fire inherent in large pieces of wood appears when they are rubbed together, so the all-pervasive Hari appears in the Śālagrāma. ³⁶⁷O Vaiśya, even if Śālagrāma worshippers behave sinfully or are not eligible for rituals, they will never go to the abode of Yama. ³⁶⁸He never enjoys with Lakṣmī, nor in his own temple, the way he always rejoices in the disc of the Śālagrāma. ³⁶⁹When Hari is worshipped in the disc of the Śālagrāma stone, one has performed the fire sacrifice and given away the earth and the oceans. ³⁷⁰Even that lowest of men here who is full of lust, anger and delusion goes to the world of Hari by worshipping the Śālagrāma stone. ³⁷¹That 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 vaikuṇṭhalakṣaṇāt | kramagatyapekṣayā svargād eva vā ||371||

- 5 vinā tīrthair vinā dānair vinā yajñair vinā matim |
muktiṃ yāti naro vaiśya śālagrāmaśilārcaṇāt ||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||

dīkṣāvidhānamantrajñāś cakre yo balim āharet |
sa yāti vaiṣṇavaṃ dhāma satyaṃ satyaṃ mayoditam ||374||

balim pūjām upahāraṃ vā, dhāma grhaṃ śrīvaikuṇṭhalokam ity arthaḥ ||374||

- 15 naivedyair vividhaiḥ puṣpair dhūpair dīpair vilepanaiḥ |
gītavāditrastotrādyaiḥ śālagrāmaśilārcaṇam ||375||
kurute mānava yas tu kalau bhaktiparāyaṇaḥ |
kalpakotiśahasrāṇi ramate sannidhau hareḥ ||376||
liṅgaḥ tu koṭibhir dr̥ṣṭair yat phalaṃ pūjitaḥ tu taiḥ |
śālagrāmaśilāyāṃ tu ekenāpiha 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.* vādyā 18 tu] B2 Od ca || tu taiḥ] R1 *om.* 19 ekenā-
piha] Od trikenāpiha : 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.”^a *From the sky* means from the uppermost world, which indicates Vaikuṇṭha. Or if it refers to the sequential path [after death], it can also mean “from heaven”.

³⁷²O Vaiśya, without Tīrthas, without gifts, without sacrifices and without understanding, man attains liberation by worshipping the Śālagrāma stone.

Understanding means knowledge.

³⁷³O 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.

³⁷⁴One 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 Vaikuṇṭha.

^{375–376}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. ³⁷⁷And the result of seeing and worshipping millions of Liṅgas, that result one attains here by a single Śālagrāma stone. ³⁷⁸The gods, demons, Yakṣas and the fourteen worlds are present where Keśava dwells in the form of a Śālagrāma stone. ³⁷⁹The 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 vaikuṇṭhabhuvanam 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 mahāsena līnam tiṣṭhati sarvadā ||383||

- 10 mahāsena he kārttikeya ||383||

ḍṣṭā praṇamitā yena snāpitā pūjitā tathā |
yajñakoṭisamam puṇyam gavām koṭiphalam labhet ||384||
kāmasakto 'pi yo nityam bhaktibhāvavivarjitaḥ |
śālagrāmaśilām putra sampūjyaivācyuto bhavet ||385||

- 15 bhaktir viśvasalakṣaṇā, bhāvaḥ premā, tābhyām vivarjito 'pi | acyuta iva bhavet sārū-
pyaprapṛtyā ||385||

śālagrāmaśilābimbam 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 puṣka-
rāṇi | 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 pūjyām : Va Edd vipra

³⁸⁰Three 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. ³⁸¹And, my man, even a Kīkaṭa who dies within a Krośa from the presence of a Śālagrāma will go to the abode of Vaiṣṇava.

My man means O Vaiśya, or else it can be in the nominative case.^a The meaning of *even a Kīkaṭa* is a person from the land of the Kīkaṭas, that is, a low person.^b

³⁸²One 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 (–):^c

³⁸³Great 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.

³⁸⁴One 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. ³⁸⁵My 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.

³⁸⁶When 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 |
 simphaṃ 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 mānava 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 kṛṣṇabhedāparādhato
 bhayaṃ naiva kariṣyanti arthaḥ | yad vā, mat mattaḥ saṃhāarakād 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 : V1² *l.m.* manaḥ karoti ity api pāṭhaḥ
 4 pāpāni ... yathā] Va² *l.m.* 6 kāmāsakto ... ārcanam] Va² *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.³⁸⁷When one sees the Śālagrāma stone, innumerable sins run away, just as herds of deer in the forest run away upon seeing a lion.³⁸⁸When a man bows down during the worship of the Śālagrāma stone, his sins disappear just as darkness does at sunrise.

Disappear means depart.

³⁸⁹One who worships the Śālagrāma stone even in the grip of lust or anger, with devotion or without it, will attain liberation. ³⁹⁰One 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.

[...]

³⁹¹That 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. ³⁹²Those 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.^a 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.

³⁹³Those 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. ³⁹⁴My son, I always reside in the Śālagrāma stone. Being pleased with my devotion, the Lord gave me his own abode. ³⁹⁵The fruit of worshipping me with billions of lotus flowers multiplied by then million, is what one gains from worshipping the Śālagrāma stone. ³⁹⁶I am not honoured and I am not respected by those men who in this mortal world do not worship the Śālagrāma stone. ³⁹⁷But 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 |
 śālagrāmaśilālagnaṃ 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 manuḥjā nūnaṃ sām̐khyena varjitāḥ ||401||
 malliṅgaiḥ koṭibhir dṛṣṭair yat phalaṃ pūjitaḥ 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||

- pramāṇam asti sarvasya sukṛtasya hi putraka |
 20 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 puṇyaiḥ kalikāle viśeṣataḥ ||408||
 sa dhanyaḥ puruṣo loke sapphalaṃ tasya jīvitam |
 śālagrāmaśilā śuddhā gr̥he 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

³⁹⁸My 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? ³⁹⁹Foodstuffs, leaves, flowers, fruits and water are unsuitable for me, but by contact with the Śālagrāma, everything becomes clean. ⁴⁰⁰And 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. ⁴⁰¹By worshipping the sphere of the Śālagrāma stone even once, men immediately achieve liberation, even if they are devoid of analytical knowledge.^a ⁴⁰²One can attain the result of seeing and worshipping millions of my Liṅgas by worshipping even one Śālagrāma stone. ⁴⁰³Therefore, my son, to please me with devotion, my devotees should devotedly and constantly worship the Śālagrāma stone. ⁴⁰⁴The gods, demons, Yakṣas and the fourteen worlds are present where Keśava dwells in the form of a Śālagrāma stone. ⁴⁰⁵And 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.^b

⁴⁰⁶My son, there is a limit to all good deeds, by there is no limit to the fruit of having worshiped the Śālagrāma stone.

[...]

⁴⁰⁷One who gives the Śālagrāma stone of Viṣṇu to a Brāhmaṇa devoted to Viṣṇu has worshipped with many sacrifices. ⁴⁰⁸In 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. ⁴⁰⁹A person in whose house the pure Śālagrāma stone is worshipped is fortunate in this world; his life is successful. ⁴¹⁰That man who devotedly worships the Śālagrāma stone controlling all his senses attains the fruit of an Aśvamedha sacrifice for every flower he offers. ⁴¹¹Worship 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||
 āśucir 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||
 vidhihīno 'pi yaḥ kuryāt kriyāmantravivarjitaḥ |
 10 cakrapūjām 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 āśu śālagrāmaśilārcanam ||418||
 na pūjanaṃ na mantrās ca na japo na ca bhāvanā |
 na stutir nopacāraś ca śālagrāmaśilārcane ||419||
 20 śālagrāmaśilā yatra tat tīrthaṃ 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 kīkaṭo '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 || : V1² l.m. padyam idaṃ pūrvalikhitam asti

⁴¹²One is liberated from sin by seeing the Lord in the Śālagrāma stone, even if one does so angrily, greedily, hypocritically or deceitfully. ⁴¹³One who touches the Śālagrāma stone immediately becomes clean, even if he is unclean, of bad conduct and bereft of truthfulness and purity. ⁴¹⁴By worshipping the Śālagrāma stone one attains the same fruit as one who day after day devotedly donates a hundred Prasthas of sesame seeds.^a ⁴¹⁵My son, offered to the Śālagrāma stone, a leaf, a flower, a fruit, a root, water, Kuśa grass and Akṣata becomes equal to mount Meru. ⁴¹⁶One 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 (–):

⁴¹⁷One 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.

⁴¹⁸The worship of the Śālagrāma stone quickly burns away whatever sin a man may perform, such as killing a Brāhmaṇa. ⁴¹⁹There is no worship, no mantra, no recitation, no meditation, no hymn and no offering like honouring the Śālagrāma stone. ⁴²⁰Three 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. ⁴²¹The ancestors of a man who performs the Śrāddha rites in front of the Śālagrāma stone stay content in heaven for a hundred Kalpas. ⁴²²And, my man, even a Kīkaṭa who dies within a Krośa from the presence of a Śālagrāma will go to the abode of Vaikuṇṭha. ⁴²³One 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 |
 yajñāś ca medhā hy api puṇyaśailāś
 5 cakraṅkitā yasya vasanti gehe ||424||

yatra yasmin gr̥he cakraṅkitāḥ 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 kārṭtikamāhātmye śrīyamadhūmrakeśasaṃvāde—

- 10 śālagrāmaśilāyāṃ tu yair naraiḥ pūjito hariḥ |
 saṃśodhya teṣāṃ pāpāni muktaye buddhito bhavet ||425||
 kārṭtike mathurāyāṃ tu sārūpyaṃ diśate hariḥ |
 śālagrāmaśilāyāṃ vai pitṛṇ uddiśya pūjitāḥ |
 kṛṣṇaḥ samuddharet tasya pitṛṇ etān svalokatām ||426||
- 15 tatra kārṭtikamāse, tatrāpi śrīmathurāyāṃ viśeṣaṃ āha kārṭtike iti ||426||

bṛhannāradiye ca yajñadhvajopākhyānānte—

- śālagrāmaśilārūpī yatra tiṣṭhati keśavaḥ |
 na bādhante 'surās tatra bhūtavetālakādayaḥ ||427||
 śālagrāmaśilā yatra tat tīrthaṃ tat tapovanam |
 20 yataḥ sannihitas tatra bhagavān madhusūdanaḥ || iti ||428||

śālagrāmaśilās tāś ca yadi dvādaśa pūjitāḥ |
 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] B2² *p.c.* yatra || iti] B2 Od *deest*

In the Garuḍa Purāṇa (–):^a

⁴²⁴The 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 (–):

⁴²⁵Hari cleanses people who worship him in the Śālagrāma stone from their sins and makes their minds incline towards liberation. ⁴²⁶But 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):

⁴²⁷Demons, ghosts and ghouls can cause no trouble where Keśava stays in the form of the Śālagrāma stone. ⁴²⁸Where the Śālagrāma stone is, that is a Tīrtha, that is a hermitage, for there Lord Madhusūdana is present.

⁴²⁹If 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||
koṭīdvādaśaliṅgaḥ tu pūjitaiḥ svarṇapaṅkajaiḥ |
yat syād dvādaśakalpais tu dinenaikena tad bhavet ||431||
yaḥ punaḥ pūjayed bhaktyā śālagrāmaśilāśatam |
uṣitvā sa harer loka cakravartīha jāyate ||432||

- 10 svarṇapaṅkajaiḥ kṛtvā pūjitaiḥ sadbhiḥ pūjiteṣv 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 jāhnavītaṇḍaḥ |
kāśivāse yugāny aṣṭau dinenaikena tad bhavet ||434||

jāhnavītaṇḍaḥ 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 ... jāhnavītaṇḍaḥ] B2 *deest* 12 śrī] R1 *deest* 14 vadāmi
te] Od nibodha me 19 naraḥ] B2 *add.* yaḥ punaḥ pūjayed bhaktyā śālagrāmaśilāśatam | uṣitvā
sa harer loka cakravartīha jāyate || skānde kārttikamāhātmye śrīśivaskandasamvāde | dvādaśaiva
śilā yo vai śālagrāmasamudbhavāḥ | arcayed vaiṣṇavo nityaṃ tasya puṇyaṃ narottama || koṭīliṅ-
gasahasrais tu pūjitair jāhnavītaṇḍaḥ |

The Special Result of Worshipping Many

In a discussion between the messengers of the gods and Viṣṇu in the Greatness of Māgha in the Padma Purāṇa (3.31.124–126):^a

⁴³⁰O Vaiśya, let me tell you the merit of worshipping twelve Śālagrāma stones according to the rules: ⁴³¹in a single day, one attains the merit of worshipping billions of sets of twelve Liṅgas with golden lotuses for the duration of twelve Kalpas. ⁴³²And 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.^b

In a discussion between Śiva and Skanda in the Greatness of Kārttika in the Skanda Purāṇa (–):^c

⁴³³Let me tell you the merit of that Vaiṣṇava who constantly worships twelve stones from Śālagrāma: ⁴³⁴in 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.

[...]

⁴³⁵How 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 narakāṃ 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 parīk-
ṣāṃ udīrayet] V1 *a.c.* R1 Od parīkṣānumodayet 12 yad vā] Od *gl.* (yāvat pralayakālaḥ) || guṇa-
doṣādikaṃ] 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*.^a 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.^b

The Prohibition against Buying or Selling Them

In the same book (–):^c

⁴³⁶The one who sets a price, who sells, consents or gives an opinion—
⁴³⁷they 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.^d

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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” (*parīkṣānukārakaḥ*). 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 |
mahāpūjām tu kṛtvādaḥ pūjayet tām tato budhaḥ || iti ||438||

5 ato 'dhiṣṭhānavargeṣu sūryādiṣv iva mūrṭiṣu |
śālagrāmaśilaiva syād adhiṣṭhānottamaḥ hareḥ ||439||

mūrṭiṣu pratikṛtiṣv api ||439||

atha sarvādhiṣṭhānaśraiṣṭhyam

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 sarvapāpaprāṇāśanam |
15 sarvapūṇyapradam vaiśya sarveṣāṃ api muktidam ||442||

athaveti pūrvāparitoṣe | sarvadā pūjyate hetuḥ adhiṣṭhānaṃ hīti ||441–442||

tatraiva kārṭtikamāhātmye yamadhūmrakeśasaṃvāde—

pūjā ca vihitā tasya pratimāyām nṛpātmaja |
śailī dārumayī lauhī lepyā lekhyā ca saikatā |
20 manomayī maṇimayī pratimāṣṭavidhā smṛtā ||443||
śālagrāmaśilāyām tu śākṣāc chrīkṣṇasevanam |
nityam sannihitas tatra vāsudevo jagadguruḥ ||444||

3 śilāyās] Edd -śilāyām 4 iti] B2 *deest* 5 iva] Pa Od api 8 sarvādhiṣṭhānaśraiṣṭhyam] R1 Pa
B2 Od sarvādhiṣṭhānataḥ śraiṣṭhā 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] V1² *i.m.* : B1 mṇmayī 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 (–):^a

⁴³⁸There is no installation for the Śālagrāma stone; after a great worship in the beginning the wise one worships it.

⁴³⁹Therefore, 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):^b

⁴⁴⁰Those 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. ⁴⁴¹Otherwise, those who desire liberation should always worship Vāsudeva in the disc of the Śālagrāma stone made by the Vajra insect, ⁴⁴²for 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 (–):

⁴⁴³O 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. ⁴⁴⁴However, 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 kārṭtikamāhātmye 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 yadaṅghriśaṅgatulasī steyaṃ ca toyaṃ pade
naivedyaṃ bahumadyapānaduritaṃ gurvaṅganāsaṅgajam |
śrīśādhīnamatiḥ sthitir harijanais tatsaṅgajam kilbiṣaṃ
śālagrāmaśilānṛsiṃhamahimā ko 'py eṣa lokottaraḥ || iti ||446||

pādatoyaṃ śrīcaraṇodakam, śrīśaḥ śālagrāmaśilārūpa eva bhagavān, tadadhīnamatis
tatsmaraṇam ity arthaḥ | hariś ca śālagrāmaśilātmaka eva, tasya janaiḥ sevakaiḥ saha
sthiṭiḥ ||446||

- 15 śālagrāmaśilārūpabhagavanmahimāmbudheḥ |
ūrmīn gaṇayituṃ śakyāḥ śrīcāitanyāśrito 'pi kaḥ ||447||

- ūrmīn iti samudratarāṅgagaṇavat māhātmyaparamparā ity arthaḥ | śrīyuktacaitanyaṃ
sarvajñatvādikam tenāśrito 'pi | svamate śrīcāitanyadevam āśrita paramaśaktimattvaṃ
prāpto 'pīty arthaḥ | yathormayaḥ kenāpi na gaṇayituṃ śakyante, tadvat anantatvād iti
20 bhāvāḥ ||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 toyaṃ śrīcaraṇodakam | śrīśaḥ śālagrāmaśilārūpe eva bhagavān tadadhīna-
matiḥ | hariś ca śālagrāmaśilātmaka eva tasya janaiḥ sevakaiḥ saha sthiṭiḥ) 11 iti] V1 Va B1 Edd
Od *deest* 16 śakyāḥ] Pa śaktaḥ || pi kaḥ] Od bhavet 18 mattvaṃ] V1 -mattāṃ 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 (–):

⁴⁴⁵Best 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.^a

Therefore it is said:^b

⁴⁴⁶Tulasī 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.

⁴⁴⁷Who 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||

gauravaṃ garimā, tadyuktasyācalasya | yad vā, gauraveṇa acalaṃ sthiraṃ yacchṛṅgam
arthāt parvata eva tasyāgraiḥ | pāṭhāntaraṃ sugamam | bhidyate vidāryate | yad vā,
10 śṛṅgāgrebhyo nipātya cūṛṇikriyata ity arthaḥ ||449||

evaṃ śrībhagavān sarvaiḥ śālagrāmaśilātmakaḥ |
dvijaiḥ strībhiś ca śūdraiś ca sampūjyo bhagavatparaiḥ ||450||

evaṃ likhitaparakāreṇa śālagrāmaśilātmakaḥ tatsvarūpaḥ śrībhagavān eveti tadbha-
jane sarveṣāṃ adhikāro 'bhipretaḥ | tad evābhivyañjayati sarvair dvijādibhir janaiḥ
15 samyak pūjya iti | tatra dvijair iti trivarnair viprakṣatriyavaiśyair ity arthaḥ | nanu, brāh-
maṇasyaiva pūjyo 'haṃ śucer apy asucer api | strīśūdrakarasamsparsō 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] Od² i.m. 9 parvata] B1
B3 parvatasya || parvata eva] Od² 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 (–):

⁴⁴⁸One 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 (–):

⁴⁴⁹The 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.^a

⁴⁵⁰In 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 śālagrāmaśilārcāpra-
saṅge—

brāhmaṇakṣatriyaviśaṃ sacchūdrāṇām athāpi vā |
śālagrāme 'dhikāro 'sti na cānyeṣaṃ kadācana ||451||

5 tatraivānyatra—

striyo vā yadi vā śūdrā brāhmaṇāḥ kṣatriyādayaḥ |
pūjayitvā śilācakraṃ 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 |
strīśūdrakarasamsparśo vajrād api suduḥsahaḥ ||454||

tathā—

15 praṇavoccāraṇāc caiva śālagrāmaśilārcanāt |
brāhmaṇīgamanāc caiva śūdraś caṇḍālatām iyāt || iti ||455||

20 tad eva śrīnāradoḥkṛtā pramāṇayati brāhmaṇeti | satāṃ vaiṣṇavānāṃ śūdrāṇāṃ, śāla-
grāme śrīśālagrāmaśilārcane, anyeṣāṃ asatāṃ śūdrāṇāṃ | ata eva śūdrām adhikṛtyok-
taṃ vāyupurāṇe | ayācakaḥ pradātā syāt kṛṣiṃ vṛttyartham ācāret | purāṇaṃ śṛṇuyān
nityaṃ śālagrāmaṃ ca pūjayet || iti | evaṃ mahāpurāṇānāṃ vacanaiḥ saha brāhmaṇa-
syaiva pūjyo 'haṃ iti vacanasya virodhān mātsaryaparaiḥ smṛtaiḥ kaiścit kalpitam iti
mantavyam | yadi ca yuktyā siddham samūlam syāt tarhi cāvaiṣṇavaiḥ śūdrais tādrṣi-
bhiś ca strībhis tatpūjā na kartavyā, yathāvidhi ghṛtaviṣṇudikṣākaiś 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* :
V1² *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 ... śālagrāmaśilāṃ] 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):

⁴⁵¹Brāhmaṇas, Kṣatriyas, Vaiśyas and pure Śūdras have the eligibility for Śālagrāma, but never others.

And elsewhere in the same book (–):

⁴⁵²Women, Śūdras, Brāhmaṇas, Kṣatriyas and others who worship the stones with discs will attain the eternal abode.

⁴⁵³Therefore, those who know the truth should understand that those clearly prohibiting statements that one may hear refer to non-Vaiṣṇavas.

Such as:

⁴⁵⁴I 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:

⁴⁵⁵A 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 niṣādaṃ 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-
gavadbrahmasaṃvāde | 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 'jitadevatānām 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] V1² *i.m.* yathā kāñcanatām yāti kāmśyaṃ rasavidhānataḥ | tathā dikṣavidhānena dvijatvaṃ jāyate nṛṇām || 7 śrī] Edd *deest* 8 prahvaṇād] Od *gl.* (namrāt) || śvādo] Od *gl.* (śvabhakṣajātir api | savanayayogyajātītvāya 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 ...”.^a 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: “Tīrthas, 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.”^b

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 vītabhayaṃ unmuditaṃ trilokyām anyatra vai muraripor itaratra dāsāt ||
 iti | tatrāpi saiva tīkā | he vīrapatni | yas te kṛtāparādhah | tasminn ahaṃ brāhmaṇa-
 kulād anyatra anyasmin muraripudāsād itaratra ca damaṃ dadhe, daṇḍaṃ karomī-
 5 tyādi | idṛśāni ca vacanāni śrībhāgavatādaḥ bahūny eva santi | itthaṃ vaiṣṇavānāṃ
 brāhmaṇaiḥ saha sāmānyam eva sidhyati | kiṃ ca viprād dviṣadguṇayutāt ityādivacanair
 vaiṣṇavabrāhmaṇebhyo nīcajātijātānām api vaiṣṇavānāṃ śraiṣṭhyam nirdiśyatetarām
 | ata evoktaṃ śrībhāgavatā śrīhayagrīveṇa śrīhayaśīrṣapañcarātre puruṣottamapra-
 10 tīkṣhānte | mūrtipānāṃ tu dātavyā deśikārdhena dakṣiṇā | tadardhaṃ vaiṣṇavānāṃ tu
 tadardhaṃ tadvijānmanām || ityādi | ato yuktam eva likhitaṃ sarvair bhagavatparaiḥ
 sampūjya iti | tathā ca brahmavaivarte pativratopākhyāne dharmavyādhasyāpi śrīśā-
 lagrāmaśilāpūjanam uktam | tataḥ sa vismitaḥ śrutvā dharmavyādhasya tad vacaḥ |
 15 tasthau sa ca samānīya darśayām āsa tāv ubhau || nirṇiktavasanau vṛddhāv āsanasthau
 nijau gurū | śālagrāmaśilāṃ caiva tatsamīpe supūjitām || iti | atrācāraś ca | satām mad-
 hyadeśe 'smin viśeṣato dakṣiṇadeśe ca mahattamānāṃ śrīvaiṣṇavānāṃ pramāṇam iti
 dik | evaṃ śrībhāgavatapāthādāv apy adhikāro vaiṣṇavānāṃ draṣṭavyaḥ | yato vidhi-
 niṣedhā bhagavadbhaktānāṃ na bhavanūti devarṣibhūtāptanṛṇāṃ pitṛṇām ityādiva-
 20 canaiḥ | tathā karmaparityāgādīnāpi na kaścid doṣo ghaṭata iti tāvat karmāṇi kurvīta
 iti, yadā yasyānugṛhṇāti bhagavān ityādi vacanaiś ca vyaktaṃ bodhitam evāsti | etat
 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* || ādaḥ] 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 pitṛṇām] 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.^a 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 Hayaśirṣa 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 Brahmapavarta 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 vaikuṇṭhe 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] Va² i.m. 14 śrī] B2 deest 15 śrī] B3
deest

⁴⁵⁶Vaiṣṇavas 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 (–):^a

⁴⁵⁷The 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 (–):

⁴⁵⁸Best 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):^b

⁴⁵⁹One who daily worships twelve Śālagrāma stones together with a stone from Dvāravatī is exalted in Vaikuṇṭha.

The Characteristics of the Stone Marked with the Discs of Dvārakā

In the Prahlāda Saṃhitā:^c

⁴⁶⁰Sudarśana 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 nṛsiṃhavarāhaḥ hayagrīvanārāyaṇabrahmāṇaḥ pañca, śrīvāsudevādyaś cat-
 vāraḥ, evaṃ navavyūharūpaḥ | daśamūrtikaḥ matsyakūrmādidaśavatārātmakaḥ | ekā-
 daśair ity ārṣām, 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 cakrāṅkaṃ 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)

⁴⁶¹Vāsudeva has five; Pradyumna, six; Baladeva, seven; Puruṣottama, eight;
⁴⁶²The 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,^a 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 (–):^b

⁴⁶³Just touching whatever stone is marked with the disc of Viṣṇu will free one from all sin.

In the Garuḍa Purāṇa (–):^c

⁴⁶⁴The stones beginning with Sudarśana fulfil all desires when worshipped.

And in the Skanda Purāṇa (–):^d

⁴⁶⁵A 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 mlecchadeśe 'pi pūjitā ||466||

atha teṣv eva cakrabhedena phalabhedaḥ

kapilapañcarātre—

- 5 ekacakras tu pāṣāṇo dvāravatyāḥ suśobhanaḥ |
sudarśanābhidho yo 'sau mokṣaikaphaladāyakaḥ ||467||
lakṣmīnārāyaṇo dvābhyāṃ bhuktimuktiphalapradaḥ |
tribhiś cācyutarūpo 'sau phalam aindraṃ prayacchati ||468||
caturbhujaś catuścakraś caturvargaphalapradaḥ |
10 pañcabhir vāsudevaś ca janmamṛtyubhayāpahaḥ ||469||
ṣaḍbhiḥ pradyumna evāsau lakṣmīm kāntiṃ dadāti saḥ |
saptabhir balabhadro 'sau gotrakīrtivivardhanaḥ ||470||
dadāti vāñchitaṃ sarvaṃ aṣṭabhiḥ puruṣottamaḥ |
navacakro nṛsiṃhas tu phalaṃ yacchaty anuttamam ||471||
15 rājyaprado daśabhis tu daśavatārakaḥ smṛtaḥ |
ekādaśabhir aiśvaryaṃ aniruddhaḥ prayacchati ||472||
nirvāṇaṃ dvādaśātmāsau saukhyadaś ca supūjitaḥ ||473||

atha varṇādibhedena doṣaguṇāḥ pūjyavāpūjyave ca

tatraiva—

- 20 kṛṣṇo mṛtyuprado nityaṃ dhūmraś caiva bhayāvahaḥ |
asvāsthyāṃ karburo dadyān nīlas tu dhanahānidaḥ ||474||
chidro dāridryaduḥkhāni dadyāt sampūjito dhruvam |
pāṇḍaras tu mahad duḥkhaṃ bhagno bhāryāviyogadaḥ ||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. (sudarśanacakraśilākhyah) 8 tribhiś] Edd ebhiś || ti] B1 om.
11 saḥ] B1 om. 12 bhadro] V2 Od -devo 20 bhayāvahaḥ] B2 bhayāpahaḥ 21 karburo]
Od gl. (nānācitavarṇaḥ) 22 chidro] Od gl. (tāḥ sacchidrā kṛṣṇādāyo vā) || duḥkhāni] B2 duḥ-
khādim 23 mahad] B3 mahā- 25 varṇaś] Od -varcaś : Od gl. (śuklaṃ varcaḥ varṇo yasya
saḥ) || samarcayet] R1 Pa sadārcayet 26 śubhraḥ] V1 V2 B3 varcaḥ

⁴⁶⁶This 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:^a

⁴⁶⁷A splendid stone from Dvāravatī with one disc is called Sudarśana; it awards the fruit of liberation alone. ⁴⁶⁸With two, Lakṣmī-Nārāyaṇa gives both enjoyment and liberation. With three, the form of Acyuta gives the position of Indra. ⁴⁶⁹With four discs, the Four-Armed One gives all the four goals of life. With five, Vāsudeva takes away the fear of birth and death. ⁴⁷⁰With six, Pradyumna himself gives wealth and beauty. With seven, Balabhadra increases one's family and fame. ⁴⁷¹With eight, Puruṣottama fulfils all of one's wishes. Having nine discs, Nṛsiṃha bestows an unequalled fruit. ⁴⁷²With ten, the one known as The Ten Descents gives a kingdom. With eleven, Aniruddha gives majesty. ⁴⁷³When 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:^b

⁴⁷⁴A black one always brings death, a cloudy one causes fear, a spotted one gives sickness and a blue one takes away riches. ⁴⁷⁵When worshipped, one with a hole certainly gives poverty and suffering; a pale one, great suffering; a broken one, separation from one's wife. ⁴⁷⁶A 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 |
 ardhaacandrākṛtir yā ca pūjyās tā na bhavanti hi ||478||

tāḥ sacchidrādyāḥ krṣṇādayo 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 |
 ardhaacandrākṛtir yā tu pūjārḥā na bhavet tu sā |
 phalaṃ notpadyate tatra pūjitāyāṃ kadācana ||480||

- 15 iti śrīgopālabbhaṭṭavilikhite bhagavadbhaktivilāse ādhiṣṭhāniko nāma pañcama
 vilāsaḥ ||

3 vitta] V² *i.m.* 4 vināśikā] B₃ -vināśinī 5 cakrikā] B₂ -candrikā 6 ca] Od tu || pūjyās ...
 hi] B₂ Od *deest* 8 gārgya] R₁ Pa *ante* śrī- 8-10 gārgya ... sukhapradā] B₂ Od *deest* 8 yoḥ] B₁
deest || smṛtau ca] Edd *deest* 9 tu] R₁ *om.* 10 ca] B₁ tu 11 vā] V₁ V₂ B₁ *add.* iti pañcamaḥ
 12-13 trikoṇā ... tu] B₂ Od *deest* 15 vilikhite] V₁ V₂ *a.c.* R₁ Va Pa B₂ B₃ -viracite || bhagavad] V₁
 V₂ Va *deest* : B₃ hari- : Edd *ante* śrī- 16 vilāsaḥ] R₁ *add.* śrīr astu || śrī ||

In the Prahlāda Saṃhitā:^a

⁴⁷⁷A black one always brings death, a brown one causes fear, a spotted one gives disease and injury, a yellow one destroys one's possessions, ⁴⁷⁸a 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:^b

⁴⁷⁹A 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.

⁴⁸⁰One 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 Ṁ, 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 *GOPI* 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, *GOPI* 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
 sphuradbarhadalodbaddhanīlakuñcitamūrdhajaṃ
 kadambakusumodbaddhavanamālāvibhūṣitam
 gaṇḍamaṇḍalasamśargicalatkāñcanakuṇḍalam
 sthūlamuktāphalodārahārodyotitavakṣasam
 hemāṅgadatulākotiḱirīṭojjvalavigraham
 mandamārutasaṅkṣobhivalitāmbarasamcayam
 rucirauṣṭhapuṭanyastavaṃśīmadhuranisvanaiḥ
 lasadgopālikāceto mohayantam muhur muhuḥ
 vallavīvadanāmbhojamadhupānamadhuvratam
 kṣobhayantam manas tāsāṃ sasmerāpāṅgavikṣaṇaiḥ
 yauvanodbhinnadehābhiḥ saṃsaktābhiḥ parasparam
 vicitrāmbarabhūṣābhir gopānāribhir āvṛtam
 prabhinnāñjanakālindījalakelikalotsukam
 yodhayantam kvacid gopān vyāharantam gavām gaṇam
 kālindījalasamśargiśītālānilakampite
 kadambapādapacchāye sthitam vṛndāvane kvacit
 ratnabhūdharasamlagnaratnāsanaaparigraham
 kalpapādapamadhyastham hemamaṇḍapikāgatam
 vasantakusumāmodasurabhūktadīnīmukham
 govardhanagirau ramye sthitam rāsarasotsukam
 savyahastatalanyastagirivaryātapatrakam
 khaṇḍitākhaṇḍalonmuktamuktāsāraghanāghanam
 veṇuvādyamahollāsaiḥ kṛtahuṃkāranisvanaiḥ
 savatsair unmukhaiḥ śaśvad gopālair abhivikṣitam
 kṛṣṇam evānugāyadbhis tacceṣṭāvaśavartibhiḥ
 daṇḍapāśodyatakarair gopālair upaśobhitam
 nārādādyair muniśreṣṭhaiḥ vedavedāṅgapāragaiḥ
 prītasusnigdhyā vācā stūyamānam parāt param
 ya evaṃ cintayed devaṃ bhaktyā saṃstauti mānavāḥ
 trisandhyam tasya tuṣṭo 'sau dadāti varam īpsitam

*rājavallabhatām eti bhavet sarvajana-priyaḥ
acalāṃ 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

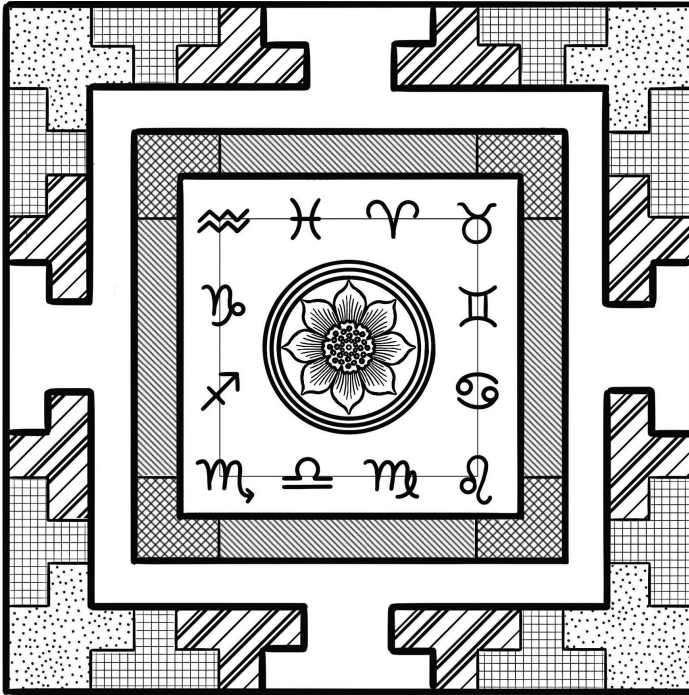


FIGURE 2 Dikṣā Maṇḍala

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.

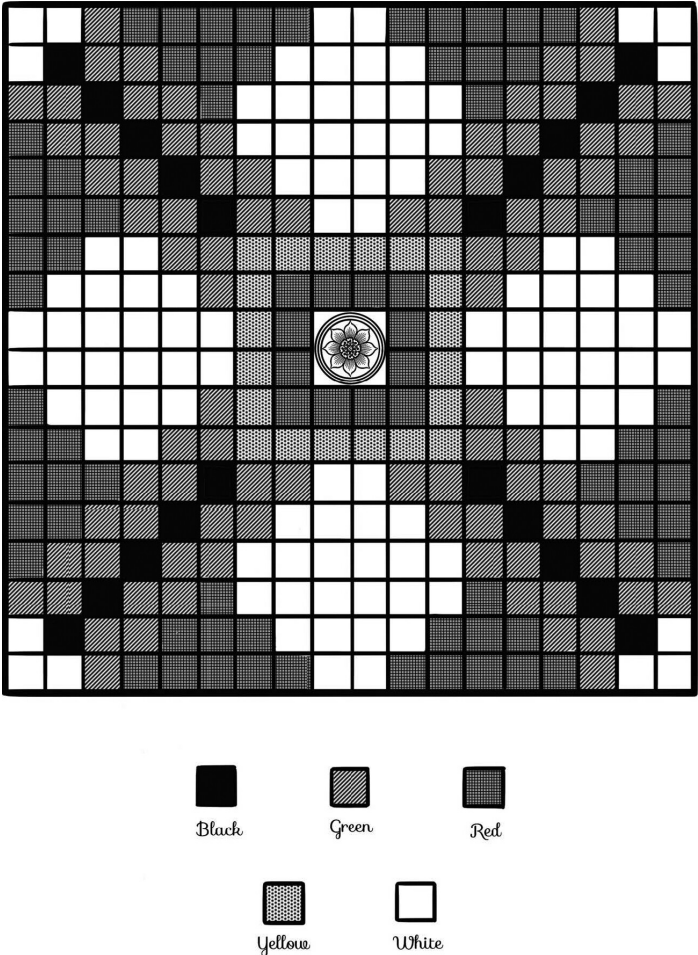


FIGURE 4 Sarvatobhadra Maṇḍala

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