



The Satsaᅅgijīvanam by Śatānanda

The life and teachings of Swaminarayan
An English summary of contents with index

Jaydev A. Jani
Peter Schreiner

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Abbreviations

AgP	Agnipurāṇa
AitBr	Aitareyabrāhmaṇa
BhG	Bhagavadgītā
BhP	Bhāgavatapurāṇa
BrP	Brahmapurāṇa
BVP	Brahmavaivartapurāṇa
DBhP	Devībhāgavatapurāṇa
HV	Harivaṃśa
MkP	Mārkaṇḍeyapurāṇa
IV	Indravajrā
JaimBr	Jaiminīyabrāhmaṇa
KaṭhU	Kaṭha-Upaniṣad
MBh	Mahābhārata
NN	Nara-Nārāyaṇa
PPL	Purāṇapañcalakṣaṇa
Rm	Rāmāyaṇa
RV	Rgveda
Ś	Śukānanda (commentary)
ŚB	Śatapathabrāhmaṇa
ŚH	Śrī-Hari
ŚK	Śikhariṇī
SN	Swaminarayan
SSJ	Satsaṅgijīvanam
ŚV	Śārdūlavikrīḍitam
TB	Taittirīyabrāhmaṇa
TS	Taittirīyasaṃhitā
UJ	Upajāti
ViP	Viṣṇupurāṇa
VrP	Varāhapurāṇa
VT	Vasantatilakā

Note on transliteration and pronunciation

The printing of Sanskrit words in transliteration uses the internationally employed conventions and diacritics.

The vowels ā, ī, ū (with macron) are pronounced long; e and o are always long and closed vowels (as in German *Ofen*, not as in English *open* or in German *offen*); ṛ is a vocalic r pronounced like ri (e.g., Kṛṣṇa like “Krishna”). C is pronounced as in “challenge”, j as in “just”, y as in “yes”; ñ as in Spanish “mañana”. The combination jñ is traditionally the combination of the sounds j and ñ, but is nowadays pronounced like gy (e.g., jñāna sounds like “gyāna”); ṁ indicates a slight nasalisation of the preceding vowel, ḥ is a gentle aspirate at the end of a word. An h that follows a consonant indicates a clearly audible aspiration (e.g. *phala* as in “upheaval”, *dharma* as in “adherent”). The stress lies on the long syllables (i.e., syllables with long vowel or short vowel before more than one consonant), thus, “Mahābhārata”, “Bhagavadgītā”, “Arjuna”.

In view of any use of the transliterated text that involves (automatic) sorting, a certain amount of standardization seemed advisable and necessary. The printed source text may write *Pañcarātra* or *Paṁcarātra*, *aṅga* or *aṁga*. The chosen input conventions require that *anusvāra* (ṁ) is used in all cases where the etymology of the word implies a compounded form. Thus, we transliterate *Śaṁkara* (not *Śaṅkara*), *Satsaṅgiṁvanam* (not *Satsaṁgiṁvanam*), etc., independent of the treatment of the nasal in the printed text.

Introduction

The electronic publication of the digitized Sanskrit text of the SSJ and of an English summary of its contents with an index of motifs and names¹ results from a project carried out at the Department of Indology of the University of Zürich and was made possible by the financial support of the Swiss Research Foundation in the years 1993–1995. This support is very gratefully acknowledged!²

The aim of the project was the study of the Satsaṅgijīvanam (SSJ) as a source text of a movement that has been prominent in the history of modern Hinduism, originally in particular of Gujarat, but – though contemporary to movements like the Brāhmosamāj, Āryasamāj and the Rāmakrishna Mission – had not drawn much attention in the context of the study of so-called Neo-Hinduism (a situation which has since changed). The Satsaṅgijīvanam was written by Śātānanda-Muni (1781–1830) and was commissioned by the founder of the Movement, Swami Sahajānanda known as Swaminarayan.³ The text deals with the life and teachings of Swaminarayan and was completed shortly after the founder's death. With regard to its literary genre the working hypothesis at the beginning of the project was that the text could be considered a Purāṇa which allowed Peter Schreiner to continue using the methods and tools applied in the Tübingen Purāṇa Project. Apart from whatever concrete results would see the light of the day during the project (a volume with contributions about the language of the text and the history of the movement was originally planned but could not be realized), the purpose of the project was to make accessible a digitized transliteration of the Sanskrit text and an English summary of contents with index, along the lines published for the Brahmapurāṇa (Wiesbaden, Harrassowitz, 1989). This would allow scholars of different disciplines and with different research questions and methods to continue the analysis of contents and language independent from our own interests and perspectives. Only now (2016), with the accessibility of Sanskrit text and English summary are the conditions for such continued research finally realized.

1 www.aoi.uzh.ch/de/indologie/textarchive.html;
and <http://dx.doi.org/10.11588/data/10095>

2 Dr. Olga Serbaeva assisted in the proof-reading of the book with admirable and amicable attentiveness and perseverance for which we thank her full-heartedly.

3 This is the form of the name used by the Swaminarayan Movement in its English publications which is used in this introduction. The summary of the SSJ uses the conventional transliteration for Sanskrit text, i.e., *svāminārāyaṇa*.

With Dr. Jaydev A. Jani, professor at the M. S. University of Baroda, we could win a most competent Sanskritist with great literary sensibility and a wide knowledge in all areas of Sanskrit literature. The selection of a native speaker of Gujarati was deliberate and was required for the testing of another working hypothesis. The SSJ being a text of known date (middle of 19th century) and region of origin (Gujarat) the intention was to pay attention to peculiarities of language (vocabulary, grammar, style) that might be characteristic of the Sanskrit of that period and region. If such peculiarities were objectifiable one might develop a matrix of criteria that could be applied to other texts of unknown date and region; the comparison, also with the style and contents of the Gujarati texts produced simultaneously by the Movement, might contribute to the dating and the localization of texts from the so-called “anonymous Sanskrit literature” (Purāṇas and Upapurāṇas, Māhātmyas, Nibandhas, etc.). To make the long story short, the observations collected by Dr. Jani do include a few stray influences of Gujarati vocabulary and idiom, but all more complex analyses and statistical explorations had to be postponed until after the completion and proof-reading of the input – which is only now.

We are grateful that our work led to important and stimulating visits to various places and temples that have been centres in the history of the movement. We still hope that our work will contribute to the growing awareness among the representatives and members of all branches of the Swaminarayan Movement about the importance of historical research and in particular of the preservation of sources (manuscripts in the case of the literary tradition).

Research concerning the literary tradition of the Swaminarayan Movement involves two contexts and disciplines, on the one side the history of Sanskrit literature, on the other side the history of Hinduism in a less researched temporal and regional focus, the Gujarat of the 19th century. Such research demands indeed the cooperation with an Indian colleague as much as the exchange with representatives and institutions of the Swaminarayan Movement.

The Satsaṅgijīvanam in the framework of Sanskrit literature

Even if from the methodological point of view an analysis of the SSJ can be approached by procedures analogous to those of Purāṇa research, the SSJ is not a Purāṇa. In the colophon each chapter is identified as belonging to an “account about Nārāyaṇa” and to an “authoritative text on dharma” (*nārāyaṇacaritre dharmasāstre*). If and since Purāṇas may contain, e.g., a Kṛṣṇacaritra and long instructions about proper conduct, the SSJ could on the basis of its content and literary form be considered a “Purāṇa”. However, the Purāṇas of classical

Hinduism are texts which were modified and changed during centuries and their chronological and regional attribution remains an often insoluble task for Purāṇa research. By contrast, the SSJ is known to stem from the middle of the 19th century and from Gujarat; it is attributed to a single author, Śatānanda Muni, who was a direct disciple of the founder of the Swaminarayan Movement. Its availability in digitized form allows the comparison with other Purāṇas. A scientific analysis of this important and voluminous text is still a desideratum.

The SSJ as source of the history of Hinduism

In contrast with other reform movements of modern Hinduism like (e.g.) Āryasamāj, Brāhmosamāj, Prārthanāsamāj, Rāmākṛishna Mission, Sri Aurobindo's integral yoga which were active in other regions of northern India, the Swaminarayan Movement has not been perceived neither in the self-perception of Hindus nor in indological research as equally important and representative. The collection of the founder's talks addressed to his devotees, the Vacanāmṛta, and a short Sanskrit text with rules about the life of devotees, the Śikṣāpatrī, are considered as "sacred scripture". The latter text is contained in the SSJ in which information about Sahajānanda's life and teaching were collected.

The Swaminarayan Movement is a movement active in the present time which has extended the radius of its activities to Africa, Europe and America. This can create conflict with the content of the received texts in many a detail of doctrine, way of life, ethics, religious practice, etc. The dynamic of the development of the movement (different for its branches), the change of media and of the priorities in the educational system no less than changes on the self-perception concerning the Movement's social role and responsibility are some of the reasons why the importance of textual tradition and the value of manuscripts have drastically changed. The roots of the tradition are in danger to get lost in the process of forceful modernisation.

The (electronic) publication of the summary of contents of the SSJ finally realizes the main purpose and goal of the Zürich project, viz. to make this text accessible as source for linguistic, literary and historical research. Since this summary of contents in English is accompanied by the digitized transliteration of the Sanskrit text we hope to open it up for experiments and methods of computer-assisted analysis of Sanskrit texts.

Ideally such analysis could lead to the description of the "profile" of a text which could be compared to the similarly established profile of other, anonymous texts. The risk that the establishment of such a profile leads only to "negative" results will in any case be counterbalanced by the increase of our

knowledge about the language and style of Sanskrit. The fact that transliteration and summary of contents are completed (and made accessible) only now explains why this aspect of the project remains just that, a project.

The summary of contents

Summaries of content were designed as one of the materials to be provided by the Tübingen Purāṇa Project (Cf. SÖHNEN; SCHREINER 1989. – In formulating this section I have freely used what we wrote in the introduction to that volume.) – primarily as source of information about purāṇic texts which could not be translated due to their unwieldy size, further as basis for an index of names and motifs. Such a summary may help the non-Sanskritist to utilize a text, it helps the indologist to survey larger sections of text concerning topics which are not directly accessible by looking up a particular Sanskrit word in the lemma-index (cf. 1.1.7.3).

The summary presents an extended description or paraphrase of contents (rather than a concise summary like those which H. Jacobi prepared for the Rāmāyaṇa and the Mahābhārata (JACOBI 1883; JACOBI 1903). Difficulties should not be glossed over but should be documented, which leads to more extensive summaries for problematic or otherwise interesting passages.

References to verses or groups of verses of the Sanskrit text are printed in the margin of the summary. The grouping and all decisions concerning the positioning of caesuras, etc., do imply a certain degree of “literary criticism”. Criteria for grouping verses are in the first place the contents – verses which relate to the same topic, a specific event in an episode, etc.; literary criteria like change of speaker, metre, literary genres (hymns, summaries, dialogues, descriptions, lists, etc.) were also taken into consideration. Larger units of text may occasion subtitles which are of course not part of the Sanskrit text; index entries may refer to these larger units. The summary was prepared along with the transliteration by Jaydev Jani, concurrently read by Peter Schreiner and revised on the basis of our discussions; the whole summary was again revised, corrected and completed twenty years after the official end of the project by Peter Schreiner while formulating the index entries. These different rounds of revision may explain why and how attention to details varies in different chapters. The summary of contents does not go into questions of textual criticism.

Speakers who are indicated in the printed text by inserted *uvāca*-lines are given in bold letters. If such an identification of speaker is missing though a direct speech follows (and is the reason for our grouping of verses), then such an identification of speaker is printed in normal type. Shorter passages of direct

speech within a group of verses may also be pointed out in the footnotes. Phalaśrutis, i.e., the announcements of the merit attached to a text, are identified as if they were the identification of an unnamed speaker.

The index: strategies and guidelines

The index of names and motifs should help to make accessible the contents of the SSJ as presented in the summary. It is an index to the summary of contents, not to the Sanskrit text of the SSJ. The summary is what the name indicates, viz. a summary. The original text contains more details; as they do not appear in the summary they do not and cannot appear in the index to the summary. Any item of the contents of the SSJ which can be identified by a Sanskrit search word can be looked up in the Sanskrit text!

We have tried to make the index as self-explanatory as possible. The entries may either consist of one word, as in the case of names, or of a group of words (multi-word entries) denoting an interrelation between two or more catch-words, each of which can be looked up in the index.

Some aspects which might impede the completeness of the index should, however, be mentioned; they concern perspective, the focus of attention, and restrictions of terminology.

Perspective and focus of attention are important for the summary itself as much as the index. To find “lotus-flower” in the index does not imply that references to all occurrences of lotuses (theoretically coterminous with the occurrences of the Sanskrit words for “lotus”) are listed. For such completeness the Sanskrit text is the more appropriate tool. To find “lotus-flowers” does, moreover, not even necessarily imply that all occurrences of the English word “lotus” in the summary are thereby indexed, for the index-words are not extracted mechanically or automatically from the text of the summary, but were specifically marked or, in case of multi-word entries, specifically formulated. Thus, the index entries represent a selection from the materials, selected on the basis of what we considered significant in a particular context. For instance, in the context of “worship of Śiva with lotuses” the mention of lotuses was considered significant; in the context of a description of a hermitage the presence of lotuses may not have been considered relevant (and may have been subsumed under “description of hermitage”).

As for the focus of attention, it may, for instance, be on the narrative, episodic content; if the episode at hand happens to centre around a curse, “curse of x by y” appears to be an adequate entry. Or the focus may be on literary techniques; then an analogous curse may be seen as containing a forward reference to events told later. Standardizing and regulating all the decisions which were to be taken at the time of formulating any entry has not been attempted.

Finally, the problem of choice of terminology should be mentioned. A certain streamlining of the terminology seemed necessary on the basis of actually occurring variation in the completed and sorted index. “Rebirth” and “reincarnation” needed to be lumped together no less than “battle”, “fight” and “war”. Two techniques were used: Either we decided upon one term and subsumed the other under it – for the sake of completeness we occasionally added a one-way cross-reference (e.g. “idol *see* image, statue”). Or, we retained both terms and added a two-way cross-reference (e.g. “slaying *see also* killing”, “killing *see also* slaying”).

Names and epithets

A problem arises from the large number of different names and epithets (based on attributes, patronymics, etc.) of an individual. If we had listed all these names or epithets as they occurred in the text, the user of the index would have to search for all occurrences of an individual under a large variety of entries. Therefore names and epithets of an individual can be subsumed under one major name (Kṛṣṇa, Śrī-Hari). In many cases an identification (in square brackets) was added to proper names (e.g., [king], [name of place]).

Proper names are generally given in their stem form, e.g. “Hanumat”, “Yogin” (however, “Brahmā” rather than Brahman). Plurals are formed by adding “-(e)s”, i.e. according to English grammar. In cases of names and concepts a word is italicized if the word itself is intended, e.g. “etymology of *nārāyaṇa*”.

Since the summary of contents and its index are intended to supplement (not to replace) the use of the Sanskrit original, anyone interested in Sanskrit terminology can check the occurrence of any word of interest (e.g., *nārāyaṇa*, *bhakti*, etc., or their inflected forms) in the Sanskrit transliteration. Thus, it seemed redundant to include Sanskrit terminology in the index to the summary; and consequently we made an attempt to translate wherever this seemed feasible. However, a few Sanskrit terms are treated as loan words in English, e.g., the names of the four castes, dharma, yoga, mantra. Such words are not italicized. The distinction between names and concepts can be expressed by capitals, e.g., Dharma (personified as a god) and dharma (concept). Titles of texts are italicized, unless they are referred to by an abbreviation.

Multi-word entries: motifs and contexts

The strategy of indexing the network of links and contexts of the catchwords by the use of multi-word entries is perhaps an idiosyncrasy of this index. Instead of indexing simply “hymn” we write “hymn by Nīlakaṇṭha to Śiva”.

The reader should be aware of the structure, variety and repetition of multi-word entries in the index. These consist of two or more catchwords which are all intended to appear in the index at different places in the alphabet. Their multiplication is generated automatically. Two or more catchwords are linked by particles or prepositions or participle constructions. For instance, “encounter between sages and Nārāyaṇa” will be also found as “sages and Nārāyaṇa, encounter between” and “Nārāyaṇa, encounter between sages and”. Thus, “multi-word entries” are also “turn-around entries”. The procedure of “turn-around entries” provides a convenient tool for creating a net-work of relations and cross-references between motifs and names; this by itself helps to minimize the danger that some motif or name is missed by the user of the index altogether, as long as he follows the guidelines mentioned below.

Included in the index are also terms of linguistic or literary analysis, such as “list of”, “characterization of”, “description of”, “refrain”, “*phalaśruti*”, “quotation from”, names of metres.

Cross reference

The terminology used in the index is more restricted and standardized than the terminology used in the summary (cf. also below). The reader of the index is requested to look up synonyms, if he or she does not find the expected entry.

Cross-references were created in cases where it could not be decided which expression was more adequate, or when two expressions seemed not to be congruent in all places where they were used (for instance “actions” and “practices”; “retribution”, “effects”, and “reward(s)”), or when we did not want to restrict the terminology represented in the index too rigorously. Occasionally there is more than one cross reference in order to differentiate the conceptual contexts.

Sorting

The index is sorted according to the Latin alphabet. Letters with diacritics follow the (same) letter without diacritics. Capital letters are treated as distinctive and are sorted before the corresponding small letter (Bharata, Bhārata). Cross references follow upon the entry from which the cross reference starts. A blank (space) is sorted before all other signs which entails that shorter words appear before longer ones (Bālā, Balabhadra, Bālaśarman).

If the first word or words (upto six) of an entry is identical with that of the preceding entry it is replaced by a hyphen.

References

The references in the index are not to page numbers, but to the numbering of verses or groups of verses as printed in the margin of the summary. The numbers of chapters and verses are those of the Sanskrit text as transliterated while preparing the summary. In the summary and the index references consist of three parts referring to part, chapter, verse: comma separates part and chapter, a period separates chapter and verse. Thus, 2,3.44 would refer to verse 44 in chapter 3 of part 2. Please note that in the transliterated Sanskrit text the reference at the end of each verse uses a single number for part and chapter (calculated according to formula “chapter times thousand plus chapter”); for the example just given this results in “2,3.44”. This formula must be kept in mind when checking an index reference directly in the transliterated Sanskrit text by searching for a verse reference. (In the above example, if the verse 2,3.44 is searched in the Sanskrit transliteration, the search string must be “2,3.44”.) – Users are of course free to modify the syntax of references in the file downloaded for their private use; one digit needs to be added if the different lines of a verse need to be differentiated, e.g. 2,3.44/1.

In the summary, the verses are grouped together into units and sub-units of contents, according to their common subject. In the index, references to these grouped units may refer to consecutive passages. The references in the index indicate chapter and verses of the summarized text units. The chapter number is only printed once, in bold; the figures after a period are verse numbers.

Guidelines for using the index

- Read all entries under a catchword. Related motifs and contexts may differ only by additions which, however, lead to different placing in the alphabetical order.
- Check both singular and plural forms for separate entry.
- Watch out for cross-references at the end of a catchword.
- In a detailed entry check the other components, e.g. after finding “Kṛṣṇa and Aditi” check “Aditi...”.
- Read, in the summary, the passages referred to in the index with an eye to possible other catchwords and motifs; reading the context may convey ideas about parallel or synonymous or alternative formulations of the same or a related motif which may also be found in the index. And read those passages in their wider context (a whole episode, a chapter, a line of arguments, a literary genre, etc.).

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List of chapter titles in the Satsaṅgijīvanam

- 1,1 The meeting of Suvrata and Pratāpasīṃha
- 1,2 The veneration of the Lord of Badarī by Śatānanda
- 1,3 The fulfilment of Śatānanda's boon
- 1,4 Description of the Badarīkā hermitage
- 1,5 Description of the arrival of hermits and (their) visit of Nara
- 1,6 The great festival of worship (on the occasion) of seeing the Lord
- 1,7 Praise of Śrī-Nārāyaṇa
- 1,8 Information about the misery due to *adharmā*
- 1,9 Description of Dharma, etc., being cursed (by Durvāsas)
- 1,10 Description of the bad conduct of the Antigods
- 1,11 The birth celebration of Dharma and Bhakti
- 1,12 The instruction of Bhakti and Dharma
- 1,13 The meeting with Śrī-Rāmānanda
- 1,14 Description of the birth and other events concerning Svāmin Rāmānanda
- 1,15 Description of the foundation of the Uddhava-Saṃpradāya
- 1,16 Description of how Dharma takes refuge with Rāmānanda
- 1,17 Bhakti and Dharma go to Vṛndāvana
- 1,18 Description of the joy of the vision of Śrī-Kṛṣṇa worshipped through a Viṣṇu-yāga
- 1,19 Description of the boon granted to Dharma and others and their praising Kṛṣṇa
- 1,20 Description of how Dharma returns to his village due to Aśvatthāman's curse
- 1,21 The curse of the Asuras by Vindhyavāsīnī
- 1,22 The festival of the appearance of Nārāyaṇa
- 1,23 Description of the protection of the child effected by Hanumat
- 1,24 The performance of the name-giving ceremony
- 1,25 The observance of the Caula-sacrament
- 1,26 The death of Kālīdatta in the destruction of the magic display (*māyā*) of demons at the hair cutting ceremony
- 1,27 Dharma's journey to Ayodhyā
- 1,28 Boyhood plays of Hari
- 1,29 Description of the limits (to be observed by) a teacher of men and women by Dharma
- 1,30 Celebration of Hari's initiation
- 1,31 Description of the training in knowledge, of the general (popular) initiation (and) of the killing of a host of demons

-
- 1,32 Description of the characteristics of a good person, in the song of Hari (*harigītā*)
- 1,33 Description of the dharma of castes and stages life
- 1,34 Description of the essence of knowledge
- 1,35 The characteristics of the essence of detachment
- 1,36 Description of the characteristics of the essence of devotion
- 1,37 Premavatī obtains heaven
- 1,38 The boon given to Dharma
- 1,39 Dharma instructs his sons and has the BhP recited within seven days
- 1,40 The funery rites for Dharma
- 1,41 The performance of the last rites for Dharma
- 1,42 The description of the “snow-mountain” (Himālaya) in connection with Hari’s departure into homelessness (*pravrajyā*)
- 1,43 The victory over a Bhairava and (his) group; arrival at Pulaha’s hermitage
- 1,44 Winning the grace (*prasādana*) of the sun (*sūryanārāyaṇa*)
- 1,45 The regulation (*vidhāna*) of the practice of yoga
- 1,46 The defeat of the teacher proud of being a perfected being (*siddha*)
- 1,47 The defeat of Pibaika, a Śākta
- 1,48 The defeat of demons of Utkala (Orissa)
- 1,49 Meeting Umā and Maheśvara in the forest
- 1,50 The arrival in Loja (*lojapura*)
- 1,51 Meeting with the sādhus Muktaṇanda, etc.
- 1,52 The description of the greatness (*gurutva*) of Svāmin Rāmānanda
- 1,53 A letter written by Muktaṇanda
- 1,54 The description of the letter written by Śrī-Nīlakaṇṭha
- 1,55 Description of the letter written by Rāmānanda
- 1,56 Meeting Svāmin Rāmānanda
- 1,57 Serving Svāmin Rāmānanda obediently
- 1,58 Receiving the great initiation
- 1,59 The installation of Nārāyaṇa-Muni to the rank of Svāmin
- 1,60 The demise of Svāmin Rāmānanda and the performance of his last rites
- 2,1 Appreciation of dharma
- 2,2 On the appraisal of faith, etc., and the instruction about authoritative texts
- 2,3 Revealing His form as (that of) Viṣṇu
- 2,4 Defeat of Meghajit engaged in “independent” samādhi
- 2,5 The playful act (*līlā*) of wonderful Trance

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- 2,6 Visualizing Śrī-Kṛṣṇa on the day of Janmāṣṭamī festival
2,7 The Song (*gītā*) of Śrī-Nārāyaṇa
2,8 Display of various Yogic techniques
2,9 Arrival in *Maṇibhadra* city for performing a *viṣṇu-yāga*
2,10 The creation of righteousness (*dharma*) and non-righteousness (*adharma*)
2,11 Defeat of Vasiṣṭha and others due to greed
2,12 Defeat of Brahmā and others
2,13 Defeat of Ṛṣyaśṛṅga by sensual pleasure
2,14 Defeat of Bharata due to attachment
2,15 Defeat of Dakṣa and Durvāsas due to pride
2,16 Prohibition of vows, etc., in honour of dark (*tāmasa*) deities
2,17 The characteristics of demons (*asura*) and the arrival in the city Bhuja
2,18 The praise of Śrī-Hari by Sundarajit, etc., during the festival of Rāmanavamī
2,19 Establishing the religion of non-violence
2,20 Pleasing devotees of various types by the display of manifold divine powers
2,21 The vice of greed
2,22 Arrival of Khaṭvāṅga in king Abhaya's palace
2,23 Dialogue between (king) Khaṭvāṅga and (king) Abhaya
2,24 The exploits of Śrī-Hari (*hari*)
2,25 Meditating on the form of Śrī-Hari
2,26 A hymn removing difficulties and the veneration of Śrī-Hari
2,27 Arrival (of Śrī-Hari) in the village Kāriyāṇī and the hymn to Śrī-Hari recited by king Khaṭvāṅga
2,28 King Abhaya's meeting with Śrī-Nārāyaṇa, venerating and praising (Him)
2,29 Narration of Rantideva's story in (the context of) teaching about helping others
2,30 Praise of contact with good people at the Flower-swing-festival in Gaḍhaḍā
2,31 Hymn to Śrī-Hari by king Abhaya
2,32 The promise to reside in Durgapattana
2,33 Instruction about controlling anger
2,34 Afflictions caused by demoniac teachers, kings, etc.
2,35 Śrī-Hari's meeting with king Gavendra in Rājakūṭa
2,36 The boon of Śrī-Hari to the governor and His return to Gaḍhaḍā
2,37 Light on the Uddhava-movement

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- 2,38 Description of veneration, etc., performed by king Surasiṃha, etc., in the city called Matsya
- 2,39 The accounts of king Marutta, etc., in (the context of) the praise of Brahmins in the city called Matsya
- 2,40 Teaching in Siddhapura about the observances at a holy place
- 2,41 The happiness in feeding Brahmins at Viśnagara and Vaṭanagara
- 2,42 The regulations concerning the vow during the rainy season in Viśnagara
- 2,43 The vows Kṛcchra, etc., during Kārttika in the city Viśnagara
- 2,44 Brahmin scholars who observe Śrī-Hari's immense power take refuge with the Lord
- 2,45 The doctrine of the Kaulas as counterposition in order to refute the mean doctrine of the Śāktas in the city Jayatalpapura
- 2,46 Refutation of the five objects beginning with "M" in Jayatalpapura, while refuting the doctrine of the mean Śāktas
- 2,47 Establishing the dharma of non-violence and the defeat of the opponent in Jayatalpapura, while refuting the doctrine of the mean Śāktas
- 2,48 The celebration of a sacrifice in honour of Lord Viṣṇu in the city Darbhāvātī
- 2,49 (Teaching about) the greatness of Brahmins at the great sacrifice in the city Darbhāvātī
- 2,50 Arrival in the city Sūryapura
- 2,51 The characteristics of devotees and of devotion to the Lord, in Sūryapura
- 2,52 Delighting the devotees of Dharmapura and returning to Durgapura
- 3,1 Description of the excellency of devotion of Uttama, etc.
- 3,2 Description of the arrangement for serving Śrī-Hari
- 3,3 Appointing Jayā and Lalitā for leadership in festivities
- 3,4 Asking Śrī-Hari's permission regarding the Food-festival (*annakūṭa*)
- 3,5 Inviting groups of ascetics for the Food-festival
- 3,6 The Lord (Śrī-Hari) inspecting the kitchen during the Food-festival
- 3,7 Arrival of the groups of ascetics during the Food-festival
- 3,8 The joy of seeing the Lord receiving ascetics during the Food-festival
- 3,9 Honouring devotees coming from other regions during the Food-festival
- 3,10 Description of the arrangement of the assembly during the Food-festival
- 3,11 Listening to the reports from different places during the Food-festival

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- 3,12 Description of the joy of all the people from other places in venerating the Lord during the Food-festival
- 3,13 Description of the Lord's sporting in water and of the midday rites in the river Unmattagaṅgā during the Food-festival
- 3,14 The festival of Lamps during the Food-festival
- 3,15 Accomplishing the cooking during the Food-festival
- 3,16 The Lord, praised by Uttama, sits down on the outside throne
- 3,17 Description of the veneration and praise of the Lord performed by the whole group of ascetics during the Food-festival
- 3,18 Description of the arrangement of the food-mountain observed by the Lord during the Food-festival
- 3,19 Description of the Lord's sporting by actually eating during the Food-festival
- 3,20 Satisfying the monks during the Food-festival
- 3,21 Description of the Lord's play of distribution in connection with satisfying the groups of His attendants and king Uttama, etc., during the Food-festival
- 3,22 Kindling the "lamp of contact with the good" during the Food-festival
- 3,23 Accommodating the ascetics, etc., in Durgapura during the Prabodhini-festival
- 3,24 Description of the protection of dharma in a dialogue between Śrī-Nārāyaṇa and Hemantasimha during the Prabodhini-festival
- 3,25 Description of the discrimination of physical contact during the Prabodhini-festival
- 3,26 Description of the (successful) accomplishment of dharma in a dialogue between Śrī-Nārāyaṇa and Śukānanda during the Prabodhini-festival
- 3,27 Description of the purification of monks from involuntary breach of vow in a dialogue between Śrī-Nārāyaṇa and Brahmānanda during the Prabodhini-festival
- 3,28 Brief description of the daily routine of monks in a dialogue between Śrī-Nārāyaṇa-Muni and Gopālānanda during the Prabodhini-festival
- 3,29 Description of the knowledge of non-duality concerning the nature of Śrī-Kṛṣṇa in a dialogue between Śrī-Nārāyaṇa and Muktaṇanda during the Prabodhini-festival
- 3,30 Description of the regulation for reciting Śrī-Kṛṣṇa's *mantra* in a dialogue between Śrī-Nārāyaṇa and Vāsudevānanda during the Prabodhini-festival

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- 3,31 Description of the glory of the vow of the eleventh day during the Prabodhini-festival
- 3,32 Description of the origin of Ekādaśī and the boons to her, etc., during the Prabodhini-festival
- 3,33 Description of the regulations concerning the vow of the eleventh day during the Prabodhini-festival
- 3,34 Description of the regulations concerning the completion of the vow of Ekādaśī during the Prabodhini-festival
- 3,35 Description of the characteristics of the forms of Keśava, etc., during the Prabodhini-festival
- 3,36 Description of the regulations concerning the Ekādaśī-vow observed by Nārāyaṇa-Muni during the Prabodhini-festival
- 3,37 Description of Jayā's observing the regulations concerning the great donations like the cow of molasses, etc., during the Prabodhini-festival
- 3,38 Description of the Lord inspecting the food and (meeting) the female cooks during the Prabodhini-festival
- 3,39 Description of Hari's sporting by distributing the food-items during the Prabodhini-festival
- 3,40 Narration about teaching the Viduranīti during the Prabodhini-festival
- 3,41 Description of the abode Brahmapura during the Prabodhini-festival
- 3,42 Description of Nārāyaṇa's praise (performed) by the groups of ascetics while sending off the groups of devotees come from other places during the Prabodhini-festival
- 3,43 Description of the Lord's praise by the group of women of Durgapura, like Jayā, Ramā, etc., during the Prabodhini-festival
- 3,44 Description of the quality by which the Lord is satisfied during the Prabodhini-festival
- 3,45 Description of Ramā and others seeing Bhakti directly during the Prabodhini-festival
- 3,46 Description of the question regarding the festival in Vṛttālaya city
- 3,47 Description of the Lord's departure and of the arrival of the groups of people from other regions at the Swing-festival at Vṛttālaya
- 3,48 Description of the devotees' joy of seeing the Lord with His attendants at the Swing-festival in Vṛttālaya
- 3,49 Description of the arrival of the Lord's relatives Rāmapratāpa, etc., at the Swing-festival of Vṛttālaya
- 3,50 Description of the joy at the Lord's feeding His attendants and others during the Swing-festival in Vṛttālaya

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- 3,51 Description of the Lord's playfully eating fruits during the Swing-festival in Vṛttālaya
- 3,52 Description of the festival of Śrī-Kṛṣṇa's great veneration performed by the Lord during the Swing-festival in Vṛttālaya
- 3,53 Description of the Lord's veneration performed by the devotees of Gujarat during the Swing-festival in Vṛttālaya
- 3,54 Description of the Lord's veneration performed by all the groups of devotees during the Swing-festival in Vṛttālaya
- 3,55 Description of the regulations concerning the evening rites during the Swing-festival in Vṛttālaya
- 3,56 Description of the decision regarding the Swing-festival during the Swing-festival in Vṛttālaya
- 3,57 Description of the procedures of venerating Nara-Nārāyaṇa placed on a swing during the Swing-festival in Vṛttālaya
- 3,58 Description of the play with colours during the Swing-festival in Vṛttālaya
- 3,59 Description of the prohibitions of willful (*yathেষ্টা*) behaviour for liberated persons while teaching the people about the characteristics of the good and the bad during the Swing-festival in Vṛttālaya
- 3,60 Description of Nārada and Parvata getting into troubles due to contact with a woman, while teaching the people during the Swing-festival in Vṛttālaya
- 3,61 Description of Devayānī's trouble due to contact with a man while teaching the people during the Swing-festival in Vṛttālaya
- 3,62 Description of the regulations concerning expiation while teaching the people during the Swing-festival in Vṛttālaya
- 3,63 Description of activities performed on various days during the Swing-festival in Vṛttālaya
- 3,64 The Lord's return to Durgapura during the Swing-festival in Vṛttālaya
- 4,1 The general regulation concerning listening to all Purāṇas and Upapurāṇas during the festival of listening to the Purāṇa
- 4,2 Description of the origin, and its cause, of the Bhāgavata during the festival of listening to Purāṇas
- 4,3 Description of the special greatness of the BhP at the festival of listening to Purāṇas
- 4,4 Description of the method of veneration in the regulations concerning the listening to the BhP during the festival of Purāṇa-listening
- 4,5 Description of the characteristics of and rules for a reciter in the regulation concerning the listening to the BhP during the festival of the listening to the Purāṇa

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- 4,6 Description of the rules for listeners in the regulation concerning listening to the BhP during the festival of listening to Purānas
- 4,7 Description of the regulation concerning the donation of the BhP during the festival of listening to Purānas
- 4,8 Description of the regulation concerning the repetition of the BhP during the festival of listening to Purānas
- 4,9 Description of (Śrī-Hari's) listening to authoritative texts like the BhP, etc., and honouring the reciter during the festival of listening to the Purāna
- 4,10 Description of the Lord's arranging an assembly on the Janmāṣṭamī-festival in Sāraṅapura
- 4,11 Description of the regulations concerning the vow during the Janmāṣṭamī-festival in Sāraṅapura
- 4,12 Description of the practice of the vow during the Janmāṣṭamī-festival in Sāraṅapura
- 4,13 Description of the Lord's stay and celebrations in the village Kāryāyana
- 4,14 Description of the characteristics of persons who go to heaven or hell (in a speech) in Kāryāyana
- 4,15 Description of the discussion about going to their cities upon the invitation by Hemantasimha and Sūra in the village Kāryāyana
- 4,16 Description of the arguments between Hemantasimha and Uttama regarding the Lord's departure from the village Kāryāyana
- 4,17 Description of the Lord's arrival in Lauha village and Nāgaṭaṅka city
- 4,18 Description of the regulation concerning the Māgha-bath in Nāgaṭaṅka city
- 4,19 The regulations concerning the Cāndrāyaṇa-vow in Nāgaṭaṅka
- 4,20 Description of the Swing-festival in Pañcāla village
- 4,21 Description of how to determine the meaning of Śruti propounding duality or non-duality in Pañcāla village
- 4,22 Description of (granting) the vision, etc., of His divine form along with that of Dharma, etc., in Pañcāla village
- 4,23 Description of the visit to Jīrṇadurga and the return to Durgapura
- 4,24 Description of the Lord's secret resolve
- 4,25 Description of the installation of (the image of) Śrī-Nara-Nārāyaṇa in Śrīnagara
- 4,26 Description of the installation of (the image of) Śrī-Nara-Nārāyaṇa in Bhujamgapura
- 4,27 Description of the installation of (the images of) Śrī-Lakṣmī-Nārāyaṇa and others in the context of glorification of Vṛttālaya

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- 4,28 Description of the making the (printing) blocks of pictures, and of sending Nandarāma and others to Dvārikā in the context of the glorification of Vṛttālaya
- 4,29 Description of the cruelty of the persons applying heated emblems in the village Ārāvāṇa in the context of glorification of Vṛttālaya
- 4,30 Description of the prohibition to visit and see Dvārikānātha in the context of the glorification of Vṛttālaya
- 4,31 Description of Dvārikānātha's vision and the boon obtained from Him in the context of the glorification of Vṛttālaya
- 4,32 Description of the festival of Śrī-Kṛṣṇa's arrival from Dvārikā in the context of the glorification of Vṛttālaya
- 4,33 Description of the regulations concerning what is to be performed at that holy place in the context of glorification of Vṛttālaya
- 4,34 Description of the confrontation of disputant and defendant in determining the meaning of the word *triyuga*
- 4,35 Description of the occurrence of the Lord's incarnation even in the Kali-period while determining the meaning of the word *triyuga*
- 4,36 Description of the demoniac people's ignorance about the Lord's incarnations in the context of determining the meaning of the word *triyuga*
- 4,37 Description of uncommon characteristics of the Lord's incarnations while determining the meaning of the word *triyuga*
- 4,38 Description of the disputants' defeat and their taking refuge with Hari while determining the meaning of the word *triyuga*
- 4,39 Description of the return to Vāḍatāla and of the festival of Śrī-Dharmadeva's birthday
- 4,40 Description of the appointment of Ācāryas, of instructing them and of the celebration of Bhaktidevī's birthday
- 4,41 Description of the arrival in Vāṭapattana
- 4,42 Description of the honour done to Śrī-Hari by king Siṃhajit
- 4,43 Description of the Lord's stay in Vṛttālaya
- 4,44 Description of writing the Śikṣāpatrī
- 4,45 Description of the installing of Śrī-Rādhā-Kṛṣṇa's image in the city Dhaureya
- 4,46 Description of the regulation concerning common initiation in the context of the procedure of initiation
- 4,47 Description of the specific time concerning the great initiation and the qualified person in the context of the procedure of initiation
- 4,48 Description of the procedure for householders taking the great initiation in the context of the regulations concerning initiation

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- 4,49 Description of the special great initiation of a person not following (the rules of) any of the four stages of life in the context of the regulations concerning initiation
- 4,50 Description of the regulation of great initiation for celibates in the context of the regulations concerning the initiation
- 4,51 Description of the regulation concerning great initiation for monks in the context of the regulations concerning initiation
- 4,52 Description of the general rules for an initiated person in the context of the regulation concerning the procedure of initiation
- 4,53 Description of twofold initiation for women in the context of the regulation concerning initiation
- 4,54 Description of the propagation of regulation of initiation in the Uddhava Movement
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- 4,57 Description of the regulations concerning the festivals during Āśvina in the context of the regulations concerning the annual vows and festivals
- 4,58 Description of the regulations concerning the festivals during Kārttika in the context of the regulation for the annual vows and festivals
- 4,59 Description of the regulations concerning the festivals during the months Mārgaśīrṣa, Pauṣa and Māgha in the context of the regulations for the annual vows and festivals
- 4,60 Description of the regulations concerning the festivals during (the months of) Phālguna, Caitra and Vaiśākha in the context of regulations for the annual vows and festivals
- 4,61 Description of the regulations concerning the festivals during (the months of) Jyeṣṭha, Āṣāḍha and Śrāvaṇa in the context of the regulations for the annual vows and festivals
- 4,62 Description of the vices arising from greed and the means to subdue them in the context of the monks' dharmas
- 4,63 Description of the vices arising from lust and the means to subdue it in the context of the monks' dharmas
- 4,64 The vices arising from taste and the means to subdue them in the context of the monks' dharmas
- 4,65 Description of the vices arising from attachment and the means to subdue them in the context of the monks' dharmas

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- 4,66 Description of the vices arising from pride and the means to subdue them in the context of the monks' dharmas
- 4,67 Description of the characteristics of Knowledge, etc., in the context of the monks' dharmas
- 4,68 Description of the creation from the Person in the context of preaching Knowledge
- 4,69 Description of the characteristics of creation from Ego-Consciousness in the context of preaching Knowledge
- 4,70 Description of the characteristics of vital forces, senses, states and qualities in the context of preaching Knowledge
- 4,71 Description of the distinction of "Adhyātma" and others in the context of preaching Knowledge
- 4,72 Description of Sāṃkhya philosophy in the context of preaching Knowledge
- 4,73 Description of the fruit of knowledge in the context of preaching Knowledge
- 5,1 Description of the sixfold characteristics of dharma in the context of preaching (*upadeśa*) dharma
- 5,2 Description of the dharma of the four castes in the context of preaching dharma
- 5,3 Description of the dharma of the celibate's stage of life in the context of preaching dharma
- 5,4 Description of the regulations concerning bath and twilight rites, in the context of preaching dharma
- 5,5 Description of the regulations concerning the repetition of the Gāyatrī formula, in the context of preaching dharma
- 5,6 Description of the regulations concerning the morning sacrifice, Vedic study, satiatory offerings to gods and to the ancestors, in the context of preaching dharma
- 5,7 Description of regulations concerning the veneration of gods, in the context of preaching dharma
- 5,8 Description of marriage, etc., in (the section on) householders' dharmas, in the context of preaching dharma
- 5,9 Description of the regulations concerning the Smārta rites, in (the section on) householder's dharmas, in the context of preaching dharma
- 5,10 Description of the characteristics of place, time and worthy persons, in (the section on) householders' dharmas, in the context of preaching dharma

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- 5,11 Description of the regulations concerning donations, in (the section on) householders' dharmas, in the context of preaching dharma
- 5,12 Description of the regulations concerning public works, etc., in (the section on) householders' dharmas, in the context of preaching dharma
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- 5,30 Description of the characteristics of different married women, in (the section on) women's duties, in the context of preaching dharma
- 5,31 Description of the dharma of a devoted wife, in (the section on) women's dharmas, in the context of preaching dharma
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- 5,36 Description of regulations concerning the veneration of Śrī-Kṛṣṇa, in (the section on) women's duties, in the context of preaching dharma
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- 5,38 Description of the duties of the hermit's stage of life, in the context of preaching dharma
- 5,39 Description of entitlement, etc., for renouncing, in (the section) of the renouncers' duties, in the context of preaching dharma
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- 5,42 Description of the dharmas of mixed castes, in the context of preaching dharma
- 5,43 Description of the assembly, in (the section on) regulations for expiation, in the context of preaching dharma
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- 5,46 Description of the expiation for "miscellaneous" and "extreme sins", in (the section on) expiation, in the context of preaching dharma

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- 5,47 Description of the characteristics of vows like Cāndrāyaṇa, etc., in (the section) of regulations for expiation, in the context of preaching dharma
- 5,48 Description of the maturation of actions, in (the section on) regulations concerning expiation, in the context of preaching dharma
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- 5,50 Description of the avoidance of contact with women and of worldly possessions for religious students, in (the section on) the life-long celibates' dharma
- 5,51 Description of acts forbidden for religious students, in (the section on) celibates' dharmas
- 5,52 Description of acts prescribed for religious students, in (the section on) the (life-long) celibates' dharmas
- 5,53 Description of the origin of the Veda, in connection with the Vedic study of religious students, in (the section on) dharmas of life-long celibates
- 5,54 Description of the regulations concerning the daily routine of religious students, in (the section on) dharmas of life-long celibates
- 5,55 Description of the installation of Śrī-Gopīnātha in Durgapattana
- 5,56 Description of the place and the food appropriate for the practice of yoga, in the context of preaching yoga
- 5,57 Description of the characteristics of disciplines, restraints, sitting postures and breath-control, in context of preaching yoga
- 5,58 Description of the characteristics of the breath-control (called) "emptying" in the context of preaching yoga
- 5,59 Description of the knowledge of the principles, etc., in the context of preaching yoga
- 5,60 Description of the characteristics of withdrawing, concentration, meditation and (meditative) trance, in the context of preaching yoga
- 5,61 Description of the changes in the physical body, in the context of preaching yoga
- 5,62 Description of the structure of the cosmic egg, in the context of preaching yoga
- 5,63 Description of the nature of the external and internal five elements, in the context of preaching yoga
- 5,64 Description of the nature of the external and internal wind, in the context of preaching yoga
- 5,65 Description of the knowledge of time (of death), in the context of preaching yoga

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- 5,66 Grant of a boon to Śatānanda
5,67 Description of power of images of Nara-Nārāyaṇa and others installed
by Hari
5,68 Description of the Lord's sport of disappearance
5,69 Description of the regulations concerning the Harijayantī-vow
5,70 Description of the table of contents of the work

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Summary of contents of the Satsaṅgijīvanam by Śatānanda-Muni

SSJ ch. 1,1: The meeting of Suvrata and Pratāpasimḥa¹

1–12 *Praise of Kṛṣṇa*

- 1–6 (Author:) Kṛṣṇa is creator of the universe and yet incorporates himself on earth – in form of four manifestations (*vyūha*), the incarnations (*avatāra*), the thousand-headed Spirit/Person (*puruṣa*) called Nārāyaṇa.²
- 7 He is attended by the six Bhagas and the perfections (*siddhi*).
- 8 The cosmic powers (sun, wind, etc.) function at his command.
- 9 He is the highest god, cause of causes, etc.
- 10 His lotus-feet are venerated by the 24 principles and thousands of energies, Ananta, Brahmā, Rudra, etc.
- 11 He is praised by the Vedas (*nigama*) and is beyond words.
- 12 This Lord is known under the name Nārāyaṇa; he may protect the author from obstacles.
- 13³ Praising description of Svāminārāyaṇa.
- 14 Prayer for intellectual guidance.
- 15 Praise of the Lord as teacher.
- 16 Invocation of Gaṇeśa.

1 The commentary of each chapter begins with a verse in which the main subjects of that chapter are described. For chapter 1 there are 18 verses which describe the efforts of the commentator and group the chapters of the first *prakaraṇa* of the SSJ. Verse 18 translates: “But in the first chapter the auspicious importance of the book and the purification of him who recites and hears it are presented (*īryate*) extensively.” – The verse at the beginning of the commentary of each chapter is translated (in a footnote to the chapter title).

2 Vv. 1–6 are a sequence of relative clauses.

3 Vv. 13–15 in Śikharīṇī-metre.

17–22 *Characterization of the SSJ*

- 17⁴ This work by Śātānanda is the essence of all Vedas, propounds the dharma of absolute devotion (*aikāntikadharmā*), and may cause liberation from the bonds of existence.
- 18–19⁵ It is like a boat. It describes the life of the Son of Dharma.
- 20⁶ Only the good derive from it merit and freedom from evil.
- 21–22⁷ Praise of the present work (*śāstra*) which is an ornament of (its) poet.

23–33 *Characterization of Suvrata*

- 23–27 Kurukṣetra is a meritorious place in India (*varṣe bhārate*); there lives Suvrata, a seer and devotee of Hari who worships the Lord daily, is recognized (*vedya*) by the devotees, visits places of pilgrimage, shows the true path to the ignorant.
- 28–30 He goes to Kāśī, reaches the incomparable Jagannātha-Purī, where Kṛṣṇa grants him His vision, and where Vāsudeva is daily venerated.
- 31–33 He lives there, worships Jagannātha regularly, teaches those who desire liberation about devotion to Kṛṣṇa.
- 34–35 A king of Gujarat, Pratāpasimha, who renounced his kingdom, visits the place.
- 36–39 The king meets the ascetic (i.e., Suvrata; list of attributes and qualifications).
- 40 The king asks for instruction about liberation.
- 41 The seer (Suvrata) addresses the king:
- 42–43 (Suvrata:) Praise of the question; by the ninefold devotion the desired salvation (*śreyas*) will be reached.
- 44–46ab The king acts accordingly and approaches the seer again daily.
- 46cd–48 (King:) The seer is a true devotee; the king desires to see the Lord directly.
- 49ab The seer answers:
- 49cd–54 (Suvrata:) Such direct vision is difficult to obtain; but some people know that He can be seen in human form, since He was born in North Kosala as son of Dharma, as Sāravabrahmin.
- 55–57 The seer has met Him; he travels and teaches at His command.
- 58 (Author:) The king is pleased and asks further:

4 In Indravajrā-metre.

5 In Vasantatilakā-metre.

6 In Śārdūlavikrīḍitā-metre.

7 In Drutavilambita-metre.

- 59–62 **(King:)** He is blessed to have met the seer and wants to hear the Lord’s story fully.
 63⁸ **(Author:)** The seer begins his recitation.

SSJ ch. 1,2: The veneration of the Lord of Badarī by Śatānanda⁹

- 1–3¹⁰ **(Suvrata:)** Veneration to Hari who appears in the heart of those who meditate on Him, who leads those who take refuge with Him to the city of Brahmā (*brahmapura*); whose hand grants fearlessness, whose body is black, whose dress is white.
 4¹¹ Veneration to the only Svāmin, highest of the perishable and imperishable, to Hari; prayer that He may purify the words of the poet.
 5¹² Veneration to the Guru, son of Viṣṇudatta, Śatānanda;
 6 who obtained omniscience, created this colourful story about Him, who taught Suvrata.
 7–8 The king (Pratāpasimha) asked well about this story, which is heard because of the merit accumulated in thousands of existences.
 9 Śatānanda created this story about Hari.
 10 Announcement of the complete recitation of the SSJ.
 11–13 **(King:)** Who is Śatānanda-Muni? The king has renounced worldly pleasures and wants to hear all.
 14 **(Author:)** Introduction to Suvrata’s report.
 15 **(Suvrata:)** Śatānanda is the son of the Brahmin Viṣṇudatta of Mithilā.
 16–20 Qualifications and attributes of Śatānanda, son of Viṣṇudatta from Mithilā.¹³
 21–22 Śatānanda-Muni reads regularly the Bhāgavatapurāṇa; once he learned from the fifth Skandha about Nara-Nārāyaṇa in India.¹⁴

8 In Upajāti-metre.

9 “In the second (chapter) the amazing story (*caritam* of Śatānanda is described extensively in order to talk about the purity of the author of the book.”

10 In Aupacchandāsika-metre.

11 Śikhariṇī-metre.

12 Vasantatilakā-metre.

13 The mention of *vedaśāstrapurāṇajñā* and *pañcārātra* serves as indication of possible sources and influences on Śatānanda’s literary activity.

14 Cf. BhP 5,4,5, where king Nābhi is said to retire to Viśālā in order to venerate Nara-Nārāyaṇa there; and BhP 5,19,9, where Nārada characterizes Bhāratavarṣa by the presence of Nara-Nārāyaṇa who practise asceticism till the end of the cosmic cycle.

- 23 Nara-Nārāyaṇa¹⁵ practises asceticism in Viśālā till the end of the cosmic cycle (*kalpa*), visited by Nārada and Uddhava.
- 24–26 Śatānanda-Muni is eager to see Him and goes on a pilgrimage to the hermitage Badarikā; many places of pilgrimage are located there, such as Gaṅgā, the Nārada-pond (*nāradakuṇḍa*) and Taptakuṇḍa, Urvaśiṣaṅgama, Pañcaśīlā and others.
- 27–28 On the third day (of the bright half of month Vaiśākha) he reaches there and visits the idol of the seer Nārāyaṇa. He performs the prescribed observances and remains there.
- 29–31 After the people who had come with him had left he begins to propitiate the seer Nārāyaṇa; he performs the daily rites and reads the complete tenth skandha (of the BhP). Thus he spends six months.
- 32 On the eleventh day (of the bright half of month Kārttika) he keeps vigil and fasts.
- 33–35¹⁶ The Lord is pleased and grants him a vision of His heavenly body, endowed with the lustre of several suns, with two arms. Śatānanda prostrates and praises the Lord:

SSJ ch. 1,3: The fulfilment of Śatānanda's boon¹⁷

1–8 *Praise and veneration of Vāsudeva-Nārāyaṇa*¹⁸

- 1 (Śatānanda:) Veneration to Vāsudeva, Nārāyaṇa, the Lord of Badarī, who practises asceticism for the benefit of the world and of people who desire liberation;
- 2 whose feet are frequented by Nārada, etc.
- 3 who surpasses Kāma through the pleasant surroundings;
- 4 who conquers anger and the other inner enemies;
- 5 who Himself performs rituals;
- 6 who establishes the rites that cause happiness;
- 7 who grants happiness to renouncers;
- 8 whose lotus-feet make even the poor not want the pleasures of the world.

15 Used in singular.

16 In Upajāti-metre.

17 “In the third (chapter), however, is clearly announced (*kīrtiyate*) the obtaining of a boon from Śrī-Hari by the hermit (and) thereupon the making of the book SSJ.”

18 Vasantatilakā-metre; with refrain.

- 9¹⁹ Śatānanda's wish for vision is fulfilled.
- 10 (Suvrata:) Nārāyaṇa grants a wish.²⁰
- 11 Introduction to Śatānanda's answer.
- 12–14 (Śatānanda:) He asks for protection and (occasion for) service near the Lord; he wants to sing His glory; he does not want worldly benefits.
- 15ab (Suvrata:) The Lord tells Śatānanda:
- 15cd–19 (Bhagavān:) He has been born in Uttara-Kosala and lives in West-Pañcāla; Śatānanda will create a book (*grantha*) about His deeds.²¹
- 20–21 (Suvrata:) Śatānanda is pleased, leaves for Pañcāla and reaches Śrīnagara (i.e., Ahmedabad) in Gujarat after two months.
- 22–24 He comes to know that Sahajānanda is performing a sacrifice in Darbhāvātī; he wants to see the descent of Nārāyaṇa (*nārāyaṇāvatāra*) and joins a group of pilgrims; they reach the town on the second day.²²
- 25–29 He sees the Lord amidst people who have come with their contributions; description of Sahajānanda receiving offerings (listed).
- 30–33 Śatānanda is welcomed, receives initiation, begins to live near Sahajānanda and serves Him.
- 34 Śatānanda achieves meditative trance even without practice of yoga and has a vision of the Lord of Badarī.
- 35–38 Description of Lord Svaminārāyaṇa; he is shown the Lord's heavenly abodes (Akṣara-Dhāman, Goloka, Vaikuṅṭha, Śvetadvīpa).
- 39–41 He sees how His parents manifested themselves and also the men and women who are His devotees. Śatānanda receives omniscience about past, present and future.
- 42–43 Śatānanda asks to be allowed to realize his boon.²³
- 44–46 Hari grants the wish and orders Śatānanda to go with Him to Durgapattana where He will have a temple built for Rādhā-Kṛṣṇa; there Śatānanda will create a work (*śāstra*) about His experiences.²⁴
- 47–48 Śatānanda acts accordingly and produces the Dharmaśāstra SSJ in the temple of Śrīgopīnātha.
- 49–50 After Hari's disappearance he recites it several times in front of Suvrata²⁵ and others.

19 In Indravajrā-metre.

20 10cd in direct speech.

21 15cd–19 are direct speech of *bhagavān* (Nārāyaṇa).

22 See SSJ 2,48.

23 43 is direct speech of Śatānanda.

24 44cd–46 are direct speech of Śrī-Hari.

25 Suvrata is relating this in first person (*matpramukha*).

51²⁶ Invitation (to the listening king) to listen to the work.

SSJ ch. 1,4: Description of the Badarīkā hermitage

1–5²⁷ (**Suvrata:**) Hymn of praise to the teacher, who is the seer Nārāyaṇa, born in Uttara-Kosala; who as talented child endowed with wealth and prosperity renounces his family to practise asceticism; who is naturally established in the absolute (*brahman*) and is not attracted to the objects of the senses; who gets initiation from his teacher Rāmānanda, who assumes the name of Sahajānanda, who frees the righteous from the infliction of the Kali-period and leads them to His highest abode, who is the only blazing sun for the darkness of the beliefs of those who cherish dry knowledge (adherents of *jñāna-mārga*) and atheists.

6–18 *Praiseful prayer*²⁸ *describing Śrī-Hari's behaviour*

- 6 Greeting the sages who have come to visit.
- 7 Pleasing His own people even forgetting his upper garment.
- 8 Sitting on a great throne, remembering the Lord with Tulasī-garland in hand.
- 9 Standing with shoes and garland, etc., received from hermits.
- 10 Enjoying flower garlands brought by devotees from different regions on the days of festivals like Kṛṣṇa's birthday.
- 11 Serving hermits who come as guests; prayer for accomplishment.
- 12 The Lord who has auspicious marks on His feet may grant insight.
- 13 Allotting districts to his two sons (nephews).
- 14 Prayer for the satisfaction of the Lord under whose refuge many stupid and sinful persons have abandoned their wicked nature and have become people with good conduct.
- 15 Teaching dharma in accordance with *śruti*, *smṛti* and Purāṇas, full of devotion to Kṛṣṇa, performing it Himself.
- 16 Performing sacrifices, social work and feeding uncounted Brahmins.
- 17 Answering questions in the assembly of his followers.
- 18 Granting the results of yoga to people who have not practised the steps of yoga by just seeing Him.

26 In Toṭaka-metre.

27 In Śārdūlavikrīḍitā-metre.

28 In Gīti-metre; use of parallel verse-opening by *kvacana* or *kvaca* (rhetorical question) and various (refrain-like) formulations of invocation at the end of verses.

19–30 *Description of the Himālaya*

- 19–24²⁹ Description of the Himālaya (*himavat*) and its
 21 rivers;
 22–23 trees;
 24–26 birds;
 27 origin of pearls, etc.;
 28–29 origin of seven rivers;
 30³⁰ This is where the hermitage Badarī is located where Nārāyaṇa lives as seer (*ṛṣi*).
 31–39 Description of the teaching activities of the seer at Badarī and its effect on
 people, animals, nature.
 40–47³¹ Description of the activities and practices of the ascetics.
 48–50³² The seers go there daily to see Śrī-Vāsudeva, singing eagerly; hermits go there
 every day singing loudly and bowing to the hermits of Nārāyaṇa; animals, etc.,
 await Him on His way.
 51–54³³ Description of the hermitage.
 55–62 Events and actions at Badarī hermitage: (v. 55) Uddhava who is knowledgeable
 due to Kṛṣṇa's instruction³⁴ lives in this hermitage; (v. 56) there the Horse-
 headed one recites the Vedas; (v. 57) Indra (*śakra*) practised asceticism to free
 himself from Brahmin-murder after he had killed Vṛtra; (v. 58) Sāvarṇi,
 instructed by Nārada, practises asceticism and is devoted to Hari; (v. 59) Nara-
 Nārāyaṇa (sg.) Himself practises asceticism for the well-being of devotees on
 earth; (v. 60) Kali never occurs; (v. 61) Nārada lives there, ever intent on serving
 the Lord; (v. 62) knowers of aesthetic pleasure (*rasa*) experience not a fraction
 of the pleasure (which prevails in Badarī).
 63³⁵ This hermitage which is frequented by the liberated and by those who wish for
 liberation, frees from sin merely by being seen (or visited, *darśanamātrataḥ*).

29 In Āryā-metre.

30 Śārdūlavikrīḍita-metre.

31 In Rathoddhatā-metre.

32 In Śārdūlavikrīḍita-metre.

33 Rathoddhatā-metre.

34 Cf. Bhp 3,4.28–30 and Bhp 11.

35 Upajāti-metre.

SSJ ch. 1,5: Description of the arrival of hermits and (their) visit of Nara³⁶

- 1–2 (Suvrata:) Once hermits come to this hermitage; they want to see Nara-Nārāyaṇa and thereby reap the fruit of their various pilgrimages.
- 3 List of eleven sages;
- 4 list of nine sages;
- 5 list of nine sages;
- 6 list of eleven sages;
- 7 list of nine sages;
- 8 list of nine sages;
- 9 list of nine sages;
- 10 list of eight sages;
- 11 list of nine sages;
- 12 list of eight sages;
- 13 list of nine sages;
- 14 list of eight sages;
- 15 list of eleven sages;
- 16 list of ten sages;
- 17 list of nine sages.
- 18 All these sages arrive at Nārāyaṇa’s hermitage near Kailāsa.
- 19–26³⁷ They behold Gaṅgā (described by a sequence of relative clauses.)
- 27–32 The sages bathe in Gaṅgā and approach the hermitage. They see the hermit Nara, surrounded by nine great yogins (list of names), with two arms, dark like a cloud, clad in golden garments.
- 33–34³⁸ Nara welcomes them honourably.
- 35 Nara addresses the sages:
- 36–46 (Nara:) Nara praises the sages and their achievements; he announces that they will see Nārāyaṇa after he has completed his daily ritual.
- 47 (Suvrata:) The sages are pleased and answer:
- 48–50 (Sages:) They know that Nara is Lord of the world like Nārāyaṇa.
- 51³⁹ Blessed is India (*bhāratabhū*) and blessed are the sages who see the Lord.

36 “In the fifth (chapter) is mentioned the encounter of Marīci and other sages with Śrī-Nara in the forest of Badarī.”

37 In Vasantatilakā-metre.

38 Upajāti-metre.

39 Śārdūlavikrīḍitā-metre.

SSJ ch. 1,6: The great festival of worship (on the occasion) of seeing the Lord⁴⁰

- 1 (Suvrata:) While the sages speak thus to Nara, the Lord has completed the rites for gods and ancestors and comes from his hut.
- 2–8⁴¹ Description of Nārāyaṇa in the attire and with the attributes of an ascetic.
- 9–12⁴² The sages prostrate before Him who takes His seat under the Badarī-tree.
- 13 He makes the sages take their seats; they keep looking at Him and bow before Him.
- 14–17⁴³ The sages perform the greeting ceremony by worshipping (list of offerings).
- 18⁴⁴ They meditate on the Lord (described).
- 19⁴⁵ They perceive Him inwardly in His highest abode, and again outwardly; they begin to praise Him.

SSJ ch. 1,7: Praise of Śrī-Nārāyaṇa⁴⁶

1–17 *Hymn by the seers to Nārāyaṇa*

- 1–8⁴⁷ Nārāyaṇa by His words dispels confusion (v. 1); He leads His followers to His highest abode (v. 2); He pronounces the holy scriptures (v. 3); even seers do not know Him (v. 4); the seers are extremely happy (v. 5); He is the only source of happiness (v. 6); the seers know that He as seer is the highest principle (*puruṣottama*) (v. 7). To think of Him is the only safeguard against wrong teachings (v. 8).
- 9⁴⁸ He is the foundation of the different schools of thought: Sāṃkhya, Yoga, Veda (*nigama*), Āgama, Pañcarātra.

40 “In the sixth chapter the meeting with Nārāyaṇa and (His) blissful worship performed by the sages is described.” (Ś)

41 In Rathoddhatā-metre.

42 Rathoddhatā-metre.

43 Verses 14 and 16 in Upajāti-metre; verses 15 and 17 in Indravajrā-metre.

44 Vasantatilakā-metre.

45 Vasantatilakā-metre.

46 “Having seen inwardly Him who exists outside and seeing Him again outside, they are all pleased and praise; this is presented in the seventh (chapter).” (Ś)

47 In Drutavilambita-metre.

48 In Rathoddhatā-metre.

- 10⁴⁹ Without realizing Him in the heart scriptural knowledge leads to downfall.
 11⁵⁰ Ignorant ascetics who disregard Him are reborn as demons.
 12 Those who cherish their own truth perish.
 13⁵¹ Why should one carry out animal sacrifices when having found refuge at His feet.
 14–15 The seers are blessed by seeing Him. Others perish in the fire of passions.
 16⁵² The Lord of paradise (*goloka*) has taken form for the salvation of the people; Himself practising asceticism He lets the hermits reach perfection.
 17⁵³ Even Śeṣa with 1000 mouths cannot properly speak of the Lord's qualities.
 18⁵⁴ (**Suvrata:**) Having praised the sages sit down.

SSJ ch. 1,8: Information about the misery due to *adharmā*⁵⁵

- 1 (**Suvrata:**) The Lord addresses the hermits.
 2–7 (**Śrībhagavat:**) He is pleased to see the hermits; heavenly abodes, yogic powers, the gods are not as dear to Him as the hermits since they teach the ignorant about Him; this exceeds all other religious practices. He therefore thinks of them constantly. Their meeting occurs for the wellbeing of all living beings.
 8 Why have they come from different worlds?
 9 (**Sages:**) They have come on a pilgrimage to see Him.
 10 (**Śrībhagavat:**) Do people in India observe the rules of dharma set up by Him?
 11–15 (**Sages:**) Lack of dharma is growing because of association with Kali, even in those who are teachers; people are attached to great and small sins; the path to Yama's realm (*saṃyamini*) is crowded and no saviour is seen. The Lord can save the people of India due to His asceticism.
 16 (**Suvrata:**) The Lord wishes to appear on earth to save the people.⁵⁶
 17 At that time Dharma with (his wife) Mūrti arrives there.

49 In Mañjubhāṣinī-metre.

50 Upajāti-metre.

51 Metre unknown.

52 Śārdūlavikrīḍitā-metre.

53 Hariṇī-metre.

54 Drutavilambita-metre.

55 "In the eighth (chapter) is now described the arrival of Dharma (who comes to) see Hari who stays in the circle of sages having asked (them) about what happened." (Ś)

56 Note that the Lord's wish is mentioned expressly before the episodes which motivate His and the hermits' descent are related.

- 18–19⁵⁷ Description of Dharma (18) and of the Lord (19).
 20–23 Dharma approaches joyously; When the Lord sees His father approach, He gets up from His seat and bows to his feet. Dharma greets Him and Nara who bow before Mūrti, their mother.
 24–25 The sages greet the couple and are honoured in return.
 26–27 Nārāyaṇa inquires about (the parents’) wellbeing and relates about the upheaval created by *adharma* on earth.
 28⁵⁸ The mind of those who hear the Lord’s words is so exclusively concentrated on them as if they were in deep yogic absorption (*samādhi*).

SSJ ch. 1,9: Description of Dharma, etc., being cursed (by Durvāsas)⁵⁹

- 1–7 (**Suvrata:**) While the hermits and Dharma listen attentively, the hermit Durvāsas (inwardly instigated by Nārāyaṇa) arrives from Kailāsa after having performed his daily rites at Gaṅgā. He sees the assembly (including Uddhava), but nobody takes notice of him, all being absorbed by listening. He remains standing, becomes angry and pronounces a curse:
 8–12 (**Durvāsas:**) He complains about the bad times when those on the right path break the boundaries (of righteousness and convention), when even Dharma turns to *adharma* as is indicated by Durvāsas being offended. He wants to break their pride and curses them to become human beings and suffer persecution at the hands of Asuras.
 13–17 (**Suvrata:**) Durvāsas turns silent; Nārāyaṇa and the others take notice of him when they hear him shout. They get up, greet him, offer him a seat, but he does not calm down.
 18⁶⁰ Dharma addresses him in order to pacify him.
 19–23 (**Dharma:**) Punishment should be given in form of instruction; his arrival was not noticed because of their absorption into the words of Hari. Durvāsas should forgive them and revoke the curse.
 24 (**Suvrata:**) Durvāsas’ wrath having somewhat softened he answers:

57 Vasantatilakā-metre.

58 In Indravajrā-metre.

59 In the ninth (chapter) is presented the curse of Dharma and others by the hermit Durvāsas, and the grace of Hari as their comfort.” (§)

60 In Vasantatilakā-metre.

- 25–31 (**Durvāsas:**) His reputation is such that he does not revoke a curse under any circumstances; yet his mind is affected by the Lord’s wish; Dharma and his wife Mūrti will be born as human beings and will have the Lord, the seer Nārāyaṇa, as their son. The Lord will protect them from *adharmā*; He will redeem them from the curse and they will go to heaven.
- 32–33ab The hermits will be born as twice-born on earth; Hari will keep companionship with them, and they will then reach heaven.
- 33cd–34 (Suvrata:) Durvāsas leaves for Kailāsa. The hermits do not curse him though they would be able to do so.
- 35–36 One should recognize that the Lord’s wish is the true cause of the curse.
- 37 Dharma asks the Lord to protect them from the afflictions of *adharmā* (direct speech).
- 38–42 The Lord answers that Dharma should not worry; people are suffering from the effects of the Kali-period; therefore He will be born as Dharma’s son to protect the good, to spread devotion (*bhakti*) together with Dharma and the hermits; they should be born on earth as twice-born (direct speech).
- 43–44 The hermits return to their hermitages; Dharma and Uddhava consider their (prospective) parents in Kosala.
- 45⁶¹ All of them are born on earth.

SSJ ch. 1,10: Description of the bad conduct of the Antigods⁶²

- 1–5 (**Suvrata:**) In the meantime demons are born by the thousands among human beings on earth; these antigods (*asura*) maintain enmity against Hari, the Immovable (*acyuta*), since they have been defeated in the war between gods and antigods. They want to destroy the Lord by destroying the dharma which is dear to Him. They are born on earth at the juncture of the Dvāpara and the Kali age among human beings as well as among animals and birds. They fiercely oppose Vedas, gods, etc.
- 6–9 Nārāyaṇa, the Lord of Śrī-Badarī, is born as Kṛṣṇa to kill them and (thereby) alleviate the burden of the earth; some he kills himself, some he has killed by Baladeva, Arjuna, etc. They all die with their mind directed to Him and thus they obtain liberation. Even inimical thoughts are deemed devotion (*bhakti*) by the gracious (Lord).

61 In Upajāti-metre.

62 “In the tenth (chapter) the breach of the dharma propagated by Him, committed by antigods in form of regional kings inimical to Śrī-Kṛṣṇa. is presented.” (Ś)

- 10–13 Those who were not killed then are born in this Kali-period when they come to know about the Lord's birth since they want to pursue their enmity against Kṛṣṇa by tormenting Dharma and the hermits. They are born among men even before Dharma, etc., are born.
- 14–20 Demons are born in royal and brahminical families; they hide their demoniac nature, take initiation (as followers) of Viṣṇu, Śiva and Kālī and assume authority among men. They oppress the dharma of castes and stages (*varṇāśrama*) and devotion (to Kṛṣṇa); they adhere to local and unconventional practices (like those of Vena). They emphasize the consumption of meat and alcoholic drinks and the company of women; thus they seduce people and make them addicted to drinking, meat and women (of others).
- 21–28 People follow their example, practise animal sacrifice as Vedic, and pursue their own interests. They proclaim drinking as main means to realize (their) self as *brahman*. They consider intoxication, meat and copulation as means for the grace of Viṣṇu, Īśa and Kālī. They offer animal sacrifices, etc., even to the *sāttvika* gods; they meet with women even in temples and commit even great sins for the attainment of their own interests.
- 29–30 Some live at places of pilgrimage and in temples; some dress like ascetics, some carry arms; where they feel strong due to the company of pupils they act publicly, otherwise secretly.
- 31 They produce new books to support their teachings.
- 32–33 Kings follow them; they break the (conventional) limits in their orders; consequently the subjects also become fearless.
- 34–37 The path of Vedic sacrifice is everywhere suspended; thereby the gods are troubled; the earth shakes; it cannot bear the burden; gods and good people are troubled; famine, storms, etc., occur.
- 38⁶³ Under such circumstances Dharma, his wife (Bhakti), the seers and Uddhava take birth.

SSJ ch. 1,11: The birth celebration of Dharma and Bhakti⁶⁴

- 1–4 (Suvrata:) In the province (*deśeṣu*) of Kosala there is a town called Iṭṭāra, on the northern bank of the river Sarayū; there lives a family of Savarṇi (Brahmins), of whom Bhārgava, Vaitahavya and Sāvetasa are known to be the most eminent. The Kauthumī branch of the *Sāmaveda* belongs to them; (a man by the name) Lakṣmaṇaśarman is its main representative (*vaṃśīdhara*); his son is Vedamāna; his son is the wise Kanīyān.
- 5–8 He lives at one time in the city Mehadāva, a scholar honoured as leader of gods and master of people; his son is Bālaśarman, a truthful, pure personality, endowed with all good qualities (listed). His wife is Bhāgyavatī.
- 9–11 Dharma decides to make that couple his parents. He abides in Bhāgyavatī's womb for ten months and is born to the delight of the good.
- 12⁶⁵ Dharma is born while heavenly flowers rain down.
- 13–15 Dharma is born on the eleventh day of the bright half of the month Kārttika in the year 1796 Śaka era.⁶⁶
- 16–19 The gods make music, Gandharvas sing, Apsaras dance; there is a great celebration among the gods, who create rains of flowers.
- 20–22 There are auspicious signs even on earth: smokeless sacrificial fires, flowering lotuses, pure waters, pleasant winds, clean sky; Perfected Beings (*siddha*) proclaim “hail”, seers give blessings.
- 23⁶⁷ The Brahmin takes a bath and honours (other) Brahmins by gifts, etc.
- 24⁶⁸ The women consider (the child) as a former yogin since he tolerates mosquito bites, etc., indifferently.
- 25⁶⁹ The parents consider the son (whose arms reach to the knees) as god (*īśa*) in human disguise and are overjoyed.
- 26⁷⁰ The father performs the name-giving ceremony on the twelfth day; the son is called Devaśarman.
- 27⁷¹ The boy develops mentally every day and becomes pleasant to look at.

64 “In the eleventh (chapter) is proclaimed the celebration of the birth of Śrī-Hari's parents, Śrī-Mūrti and Dharma, which is a blessing for all.” (S)

65 Śārdūlavikrīḍitā-metre.

66 AD 1739–40. Further astrological factors are mentioned.

67 Śikhariṇī-metre.

68 In Upajāti-metre.

69 Vasantatilakā-metre.

70 In Indravajrā-metre.

71 In Upajāti-metre.

- 28⁷² His teeth grow and he begins to speak.
 29⁷³ He studies the Vedas for twelve years with his teacher.
 30–36 Upon his return he wishes to marry a suitable wife. In that region there is a place of pilgrimage called Makhaudha on the river Manoramā; in the village Chuppayā, adorned by a great pond surrounded by trees, lives the learned Brahmin Kṛṣṇaśarman; his wife is named Bhavānī. Both are devotees of Vāsudeva. Their daughter is Mūrti, endowed with good qualities.
 37–38 She is born on the full-moon day of bright Ūrja of V.S. 1978,⁷⁴ having a bright appearance.
 39⁷⁵ When she is born the followers of Kṛṣṇa celebrate.

SSJ ch. 1,12: The instruction of Bhakti and Dharma⁷⁶

- 1–5 (**Suvrata:**) Kṛṣṇaśarman performs the sacramental rites for her and names her Bālā. His household prospers; the girl pleases her parents by her play and grows like the increasing moon. She is like Devahūti⁷⁷ in appearance and virtues. She is by her nature devoted to Kṛṣṇa; therefore people begin to call her Bhakti.
 6–10 Kṛṣṇaśarman gives the girl to the Brahmin Deva(śarman); Bālaśarman marries her to his son (Devaśarman). People praise the couple as comparable to Śiva and Parvatī. Kṛṣṇaśarman accommodates his son-in-law, who lives with him.
 11 While returning to his own city, Bālaśarman instructs his daughter-in-law.
 12–21 (**Śrī-Bālaśarman:**) She should be devoted to her husband (*pativratā*); she will enjoy heaven for an unlimited period of time; through her the ancestors of both families enjoy the bliss of heaven; sun, moon and wind are purified by touching her; all places of pilgrimage and the splendour of all gods are in her; the earth is purified, sinners are liberated from evil; the devoted wife is equal to Arundhatī, Sāvitrī, Anasūyā, Śāndilī, Ahalyā, Satī, Draupadī, Śatarūpā, Menā, Sunīti, Saṃjñā, Svāhā, Lopamudrā.
 22–23 (**Suvrata:**) Having instructed her and seeing her love for her husband, he names her Premavatī. Then Bālaśarman addresses his son:

72 In Praharṣiṇī-metre. The name of the metre is also interwoven into the verse.

73 In Sraḡdharā-metre.

74 AD 1742.

75 Śikhariṇī-metre.

76 “In the twelfth (chapter) is presented (how) Dharma’s father instructs his daughter-in-law and his son on the norms and regulations (*dharmā*) appropriate for householders.” (Ś)

77 Mother of the sage Kapila; cf. e.g. BhP 4,1.1.

- 24–27 (**Bālaśarman:**) He teaches him in spite of his Vedic education out of fatherly affection: The son should always perform his bath, twilight prayers, recitation, sacrifice, Vedic study, offering to ancestors and gods, honouring of guests. He should respect his wife.
- 28–39 He must not touch a woman other than his wife nor a widow; a woman without husband is impure like a dead body. A widow is most inauspicious. Having touched one unawares he should bathe and fast for one day. A widow is equal to a poisonous snake. He must not stay alone with a woman, not even with his mother, sister or daughter. He should avoid drinking, meat, (relation with) a woman other than his wife, theft, violence, and acts that cause loss of caste.⁷⁸ He should not approach a woman other than his wife which would destroy the merit of a life-time. Those who look at a woman other than their wife with evil thoughts are (re)born as sick from birth; they are born blind; those who practise illicit intercourse are born as eunuchs.
- 40 One must not associate with men who act thus.
- 41–42 He should associate with good people whose very self is Nārāyaṇa. One's religious merit (*dharmā*) alone accompanies a person to the other world.
- 43–46 Together (the couple) should observe the eleventh day of each half month; this observance effects enjoyment and liberation. They should observe also all the other vows and festivals for Viṣṇu, but also Gaṇapati-Vrata on the 4th of bright Bhādra(pada); Śivarātrī in Māgha.
- 47–50 Hanumat is the family deity ; his worship should be performed on the 14th day of dark Iṣa (Āśvina); he should be bathed in oil and Sindūra, Karavīra flowers and sweets should be offered. Thus venerated Māruti (Hanumat) destroys all afflictions.
- 51 (Suvrata:) The couple behaves according to this instruction.
- 52–53⁷⁹ Bālaśarman is pleased; he returns to his native city and after his death reaches Viṣṇu's highest abode.

78 Such as accepting food, water, etc., from someone outside one's caste. (§)

79 In Upajāti-metre.

SSJ ch. 1,13: The meeting with Śrī-Rāmānanda⁸⁰

- 1–7 (Suvrata:) After the father has left the Brahmin (Devaśarman) follows the norms and regulations (*dharmā*) of a householder; the wife serves her husband lovingly. The couple observes *ekādaśī*-days by fasting. They follow Vedic and traditional rules (*dharmā*), even in difficulties. Seeing him devoted to dharma, people call him Dharma and he is considered as Dharma himself. His twelve wives⁸¹ serve him, unseen by ordinary people.
- 8–11 He performs the daily religious routines (twilight rites, bathing, prayer, recitation, study of his Veda, ancestral rites, worship of Viṣṇu, hospitality) and reading of Veda, Purāṇa(s) and Itihāsa. The couple is devoted to Śrī-Viṣṇu.
- 12 All the seers also are born on earth.
- 13 A son is born to them, named Rāmāpratāpa, equal to Saṃkarṣaṇa.⁸²
- 14–17 The demons already born on earth oppress those who are devoted to the Lord (*bhagavad*); they are particularly inimical to those seers and to Dharma and they do everything in their power to make him suffer; they abuse him.
- 18–21 Therefore Dharma moves to Ayodhyā with his wife and son. Though he bathes daily in the Sarayū river and performs all rites he is again afflicted. The wicked make his wife suffer. Dharma suffers like “king Dharma” (Yudhiṣṭhira), Bhakti like Draupadī.
- 22–25 As a counter measure he moves to Śiva’s city Kāśī (Benares) for a month; but again demons who live there oppress him. He moves on to Prayāga (Allahabad) and observing local customs he lives there for some days.⁸³

80 “In the 13th (chapter) is spoken of Dharma’s and Bhakti’s good conduct, of the demons oppressing him, and of his meeting with Uddhava in Prayāga.”

81 Cf. BhP 4,1.49; twelve of the daughters of Dakṣa were married to Dharma; their names indicate virtues which accompany Dharma’s righteousness: *śraddhā* (faith), *maitrī* (friendliness), *dayā* (compassion), *śānti* (peace), *tuṣṭi* (content), *puṣṭi* (growth), *kriyonnati* (development of activity), *buddhi* (insight), *medhā* (intelligence), *titikṣā* (patience); *hrī* (shame), *mūrti* (beautiful appearance).

82 Kṛṣṇa’s brother.

83 It may be assumed that Dharma followed the traditional brahminical profession of priesthood; basis for the comparison with Yudhiṣṭhira’s suffering is the fact that both embody Dharma.

- 26–28 There he meets the Vaiṣṇava preceptor (*ācārya*) Rāmānanda-Muni who has come on a pilgrimage, is surrounded by his pupils, is teaching, wears a saffron sectarian mark (*ūrdbhvaṇḍra*)⁸⁴ on his forehead, is garlanded with a pair of Tulasī necklaces, is recognized as a leader of accomplished yogins (*siddha*).
- 29⁸⁵ He is recognized as equal to Uddhava.

SSJ ch. 1,14: Description of the birth and other events concerning Svāmin Rāmānanda⁸⁶

- 1 (King:) The king inquires about who is Rāmānanda, whose disciple he is and where he lives.
- 2 (Suvrata:) Suvrata will tell about this true teacher who is a descent (*avatāra*) of Uddhava.
- 3–6 In Ayodhyā lives a Brahmin of the Kāśyapa clan (*gotra*) of the Āśvalāyana branch of the Ṛg-Veda; his name is Ajaya and he is knowledgeable, truthful, controlled (due to) having venerated the Lord (*īśvara*).⁸⁷ Cursed by Durvāsas, Uddhava takes birth from (Ajaya's) wife Sumati in the morning of the eighth day of dark Śravaṇa in VS 1795⁸⁸
- 7⁸⁹ The child is beautiful and bears auspicious marks, long arms, deep navel, reddish eye-corners, broad forehead, etc.
- 8–9 Ajaya performs the birth festival and names the child Rāma because he pleases (*ramaṇāt*).
- 10–15 The boy grows up giving pleasure to his parents. At the age of eight the initiation ceremony (*upanayana*) is performed; the pious boy observes strict abstinence (*brahmacarya*). He does not favour family life and keeps company with renunciators. He hears the BhP every day from his father; thus, devotion to Viṣṇu grows firmly in his mind even before he is ten years old. He performs regular worship; he renounces the way of life of a householder with the excuse of studying the Veda.

84 U-shaped mark drawn on the forehead with saffron (or sandal in the case of some Vaiṣṇava groups).

85 In Upajāti-metre.

86 “In the 14th (chapter) is described the blessed life – birth, etc. – of Uddhava and his initiation by (his) teacher Rāmānuja.”

87 This appellation could mean Śiva; according to Ś it is Śrī-Kṛṣṇa.

88 2. August 1738 A.D.

89 In Śārdūlavikrīḍitā-metre.

- 16–21 He goes on pilgrimage to different regions and reaches Mt. Raivataka⁹⁰ There he meets Ātmānanda, a disciple of the yogin Gopālānanda who is experienced in the eightfold yoga, who has reached samādhi, union of the Self with *brahman*, and competence to protect or leave his body at will through the grace of his preceptor; he is surrounded by pupils. Rāma greets him; he is honoured in return and stays there for a month.
- 22 Rāmaśarman requests him to have a vision of Viṣṇu in yogic trance (*samādhi*).
- 23 (Rāmaśarman:) He wants to be told the means to see Hari.
- 24–29ab (Suvrata:) The yogin tells him⁹¹ to practise yoga. Rāma is pleased and becomes his pupil. The hermit gives him the name Rāmānanda; he teaches him; and Rāmānanda also becomes accomplished in yoga, experiences the unity of the Self with *brahman* in trance; he sees the lustre of *brahman* everywhere but does not see Nārāyaṇa. He is dissatisfied and addresses the teacher.
- 29cd–31 (Rāmānanda:) He tells the teacher that he has reached trance but sees only the formless absolute (*brahmatejo nirākāram*) but not Kṛṣṇa, the Absolute with form. Therefore his desire is not fulfilled.
- 32–33ab (Suvrata:) The teacher tells him: Viṣṇu is formless; form is a product of *māyā*. The form is destroyed, the formless never.⁹²
- 33cd–35 Uddhava faints and then weeps violently; he leaves the teacher who called the form of Hari something “unreal” (*asat*); he does not stay even though he is stopped by the teacher, but searches for a teacher who propounds the teaching that *brahman* has form(s).
- 36–39 He reflects that such a teacher may be found at the place of Rāmānuja and goes to Śrīraṅga;⁹³ he resides near the temple, remembers the Lord in his heart, bathes daily in the Kāverī river, visits (the idol of) the Lord of Śrīraṅga; he wants to hear only teachings which establish that Hari as the highest absolute has form.
- 40–45 He attends meetings of Vaiṣṇavas in searching for such a teacher. There he hears a book called “The attained Nectar of Immortality” (*prapannāmṛta*). Then he decides to make Rāmānuja himself his teacher who exists forever in the body of perfected beings.⁹⁴ He listens daily to works like Śrībhāṣya;⁹⁵ he recites the 108 (names) of Rāmānuja with devotion every day and meditates on them. Thus he spends months there; on the fifth of Madhu⁹⁶ he has a dream.

90 In Saurāṣṭra, modern Girnar.

91 Direct speech in 24bc.

92 Direct speech 32a–33b.

93 Modern Śrīraṅgapaṭṭanam.

94 This is a belief of the followers of Rāmānuja.

95 Rāmānuja’s commentary on the Brahmasūtras.

96 I.e., month Caitra.

- 46–56 Dream of Rāmānanda: He sees Rāmānuja as ascetic, wearing twelve sectarian marks (on the forehead, etc., *pundra*). He bows before him; Rāmānuja addresses him, identifies himself, grants a boon.⁹⁷ Rāmānanda⁹⁸ wishes to be told the method (*upāya*) to obtain a vision of Śrī-Nārāyaṇa. Rāmānuja is pleased, gives him initiation of the Vaiṣṇava (sect) and two mantras (*manu*) and says⁹⁹ that Rāmānanda should be devoted to Nārāyaṇa, that he should tirelessly study his works, that he should not give up four things (i.e., his dharma, devotion to Viṣṇu, meeting with Vaiṣṇavas, control of senses); thus he will obtain the vision of Śrīmad-Nārāyaṇa in a short time. He should give initiation to those who come to him. He should live where there are no distractions to his devotion to the Lord. Thereafter Lakṣmaṇārya¹⁰⁰ disappeared.
- 57–61 Rāmānanda wakes up and sees his body marked by the sectarian marks; he practises devotion and after a short time sees Lakṣmī-Nārāyaṇa existing in the lustre of *brahman* in his heart. He wanders around to places of pilgrimage and gives initiation. Those initiated by him become true devotees; they attain the vision of the Lord in short time and therefore spread Rāmānanda’s fame.
- 62¹⁰¹ Thus devotion which is free from pride and conforms to dharma is spread on earth.

SSJ ch. 1,15: Description of the foundation of the Uddhava-Saṃpradāya¹⁰²

- 1–7 (Suvrata:) Other Vaiṣṇavas who are jealous and conceited cannot tolerate Rāmānanda’s success (*pratiṣṭhā*). They do everything to offend him and they slander him. They arrange public debates but are defeated. In their wrath they beat and scold him, but he bears it like the Brahmin from Avanti.¹⁰³ Some naked ascetics with iron prongs in their hands wipe off his sectarian marks and tear his Tulasī-necklace. Others take away the image (of God), interrupting its daily worship. Such atrocities he tolerates considering them the result of his former deeds.

97 48cd in direct speech.

98 49d–50d in direct speech.

99 52a–56c in direct speech.

100 Another name of Rāmānuja (Ś).

101 In Indravajrā-metre.

102 “In the 15th (chapter) is told how Uddhava, who is oppressed by wicked people, has the vision of Kṛṣṇa and how (his) movement (*saṃpradāya*) is started.”

103 Cf. BhP 11,23.

- 8–11 Outwardly he abandons the path of Rāmānuja, and devoted in his mind to Nārāyaṇa he goes to Vṛndāvana. He takes his daily bath in the Yamunā river, and visits Kṛṣṇa in all the temples. In the afternoons he listens to the BhP recited by Vaiṣṇava Brahmins. Thus, his devotion to Kṛṣṇa goes on increasing and he meditates on Him every day.
- 12–15 The Lord (“Beloved of the Queen of Rāsa”) grants to Rāmānanda His vision in trance. While mentally repeating “Śrī-Kṛṣṇa” he sees the infinite light of *brahman*. In it (“there”) he sees Kṛṣṇa with Rādhā, playing the flute, with two arms, beautifully black, like a dancer, variously adorned, crowned, wearing the garland Vaijayantī.
- 16–20 On seeing Him thus, Rāmānanda obtains two mantras. Whenever he meditates on Him thus, he has this vision. He gives offerings to the Lord every day and obtains bliss. Filled by the joy of seeing Kṛṣṇa he recognizes himself as Uddhava; and understanding the atrocities to be an effect of Durvāsas’ curse, he is devoted to Śrī-Kṛṣṇa as his chosen deity.
- 21–23 Then he recognizes that he has been sent to earth for the benefit of beings by Kṛṣṇa and he acts accordingly. With the extract of the “Lord’s sayings”¹⁰⁴ and the authentic texts¹⁰⁵ he organizes a new school (*saṃpradāya*). He produces a scripture containing authoritative statements about the nature (*rūpa*) of the soul, the Lord and *māyā* (the world), based on the books of Rāmānuja.
- 24–25 Firm devotion to the Lord of Śrīrādhikā (Kṛṣṇa) in agreement with the dharma of one’s caste and stage of life is the characteristic of the school of Uddhava. Teaching this to those who seek liberation, he stays for one month at this place which he had experienced formerly.¹⁰⁶
- 26¹⁰⁷ He teaches devotion combined with dharma and reaches “the king of holy places”; there Dharma visits (and serves) him, knowing who he is.

104 I.e., BhP according to Ś.

105 Veda, etc., according to Ś, Upaniṣads according to V.

106 In his existence as Uddhava, cf. BhP 11,1–29.

107 In Upajāti-metre.

SSJ ch. 1,16: Description of how Dharma takes refuge with Rāmānanda¹⁰⁸

- 1–4 (Suvrata:) While Dharma once massages Rāmānanda’s feet he sees Kṛṣṇa in a dream; considering this a sign of Rāmānanda’s grace he accepts him as his teacher; together with his wife he gets initiation (*bhagavatīm dikṣām*) from Rāmānanda. Rāmānanda gives them two Kṛṣṇa-mantras of eight syllables and Tulasī-necklaces.
- 5 The (first) mantra: “*Śrīkṛṣṇa tvam gatir mama*” is foremost for making someone a Vaiṣṇava.
- 6 The second mantra “*brahmāhaṃ kṛṣṇadāso ’smi*” also gives the desired results.
- 7 The first mantra is general;¹⁰⁹ the second is a “great mantra” and is special¹¹⁰
- 8 Rāmānanda instructs Dharma about the observances (*dharmā*) which he must stick to:

9–25 *Forbidden actions*

- 9–10 (Rāmānanda:) Forbidden actions include violence (*hiṃsā*) even for the sake of sacrifices to gods or ancestors;
- 11 intoxicating drinks;
- 12 eating of meat, even sacrificial; theft;
- 13 intercourse with a woman other than one’s wife; giving one’s own wife to another; intercourse of the woman with a lover;
- 14 intercourse of the woman with someone belonging to another stage of life than that of householder;¹¹¹
- 15 touching widows; women touching renouncers;
- 16 suicide, even at places of pilgrimage; listening to the story of Kṛṣṇa recited by someone who has broken the boundaries of propriety (*bhinnasanmārga-māryādāt*);
- 17 behaviour concerning food which leads to loss of caste, even with regard to consecrated food of Kṛṣṇa (*prāsādikāna*);

108 “In the sixteenth (chapter) is told how Dharma and his wife are initiated by Uddhava and how Dharma is instructed by Uddhava and becomes foremost among the followers of Uddhava.”

109 I.e., for members of all castes, including Śūdras and women (Ś).

110 I.e., for people who deserve the “great initiation”. (Ś)

111 Ś refers to AgP for eight types of contact.

- 18 slander; contact with people addicted to vices;
 19–21 contact with irate ascetics, licentious devotees of Kṛṣṇa, non-devotees, greedy renouncers, teachers who do not set their pupils on the right path; knowing people who deny that Hari has forms;¹¹²
 22 blaming gods, places of pilgrimage, Vedas, cows, Brahmins, sādhus;
 23 listening to works (teachings) in which Kṛṣṇa having shape is refuted;
 24 giving weapons, poison, a net for catching birds, fish, etc., to anyone;
 25 for a Brahmin, carrying a weapon or killing.

26–38 *Prescribed actions*

- 26–27 Daily morning bath; application of sectarian mark;
 28–29 for woman, application of a round mark on the heart and of a circular mark on the forehead (*vartulacandraka*);
 30 for a widow, application of a round mark on the throat;
 31 for all, twilight rituals; veneration of Rādhikā and Kṛṣṇa;
 32–33 reading of five chapters of Rāsalīlā from BhP, if this is impossible only of the last chapter;
 34–35 repetition of the mantra by day and night; and of the name of Kṛṣṇa (“Śrī-Kṛṣṇa”);
 36–38 wearing two necklaces of Tulasī-beads, or, if not available, of sandal wood; these necklaces should be worn after letting them touch Kṛṣṇa’s feet.
 39 Men and women who observe this dharma are devoted to Kṛṣṇa by ninefold devotion.¹¹³
 40–41 (Suvrata:) Rāmānanda having taught the observances and the two mantras and devotion then says:
 42–47 (Rāmānanda:) The Brahmin (Dharmadeva) is blessed with rare qualities; he is foremost among Rāmānanda’s disciples, since priority is based on qualification in this sect. He should return home and repeat the two mantras and teach the first one to members of all castes, the second one to specially qualified men. Repetition (*puraścarya*) should be carefully done.¹¹⁴

112 I.e., adherents of a monistic path of knowledge.

113 Cf. BhP 5,5.23: *śravaṇam* (listening to stories about Kṛṣṇa), *kīrtanam* (chanting the mantras), *smaranam* (contemplating on the names or stories), *pādasevanam* (service, worship), *arcanam* (paying homage), *vandanam* (bowing, salutations), *dāsyam* (submissiveness), *sakhyam* (friendship), *ātmanivedanam* (total surrender).

114 After initiation the disciple must repeat the mantra 100.000 times the number of syllables in it (e.g. 800.000 for the two mantras of 1,16.5–6), then one tenth of this number (*karmaphala*) and again one tenth (*japaphala*); cf. manuals on daily rituals (*nityakarmaprayoga*).

- 48–49 Dharmadeva should study the books of Rāmānuja in order to understand the nature of the soul (*jīva*), of world illusion (*māyā*), of the highest Lord (*pareśa*);¹¹⁵ Rāmānuja is considered more skilful in determining the knowledge (of *brahman*) than other teachers.¹¹⁶
- 50–51 (Suvrata:) Thus Rāmānanda tells Dharmadeva his whole secret (teaching) about his sect; then he orders him to return home¹¹⁷ while he goes to Dvārāvātī.¹¹⁸
- 52–57 Dharmadeva returns home with his wife and son and practises devotion to Śrī-Kṛṣṇa; he considers his soul quite separate from the body and as servant of Kṛṣṇa; he knows Kṛṣṇa to be the controller of everything, i.e., souls, gods, time, world-illusion, Spirit (*puruṣa*); he studies and teaches the commentary on the BhG and other books by Rāmānuja; divine souls believe him to be Dharma personified; people leave their demoniac teachers and come to him.
- 58¹¹⁹ Even then they do not disbelieve their (former) teachers as teachers who are full of hypocritic show.

SSJ ch. 1,17: Bhakti and Dharma go to Vṛndāvana¹²⁰

- 1–6 (Suvrata:) Those initiated by Dharma prosper (“shine”); due to their gifts Dharma becomes wealthy (*saṃṛddha*) like a king; he astonishes the people by the gifts which he makes on the occasion of his son’s sacramental rites (*saṃskāra*). The Asuras in human form, with the support of kings, oppress him and his like. They take away the means of his livelihood, etc. Even his relatives despise him because of his poverty.
- 7–9 Many people come to his house asking for food; though bereft of his wealth, Dharma somehow serves them as behoves a householder. His wife supports him; one day she addresses him:
- 10–17 (Premavatī:) He never shows disrespect to anyone who disrespects him. With his livelihood destroyed he suffers great affliction. There is no food left in the house; they suffer hunger themselves; what to say to the guests? As a woman she is less prepared to tolerate this state of affairs; she fears poverty. Knowledgeable in so many disciplines her husband should think of a remedy. His equanimity is surprising to her.

115 *Jīva*, *jaḡad*, *jaḡadīśa* are the three principles by which Rāmānuja’s philosophy is recognized and characterized.

116 *Jñānaṃśa*, i.e., Vedānta (*jñānakāṇḍa*) as opposed to Mīmāṃsā (*karmakāṇḍa*).

117 To his village Chuppayā.

118 Modern Dvārakā.

119 In Upajāti-metre.

120 “In the 17th (chapter) is told how Dharma, afflicted by the Asuras, experiences the end of his suffering due to the worship of Hanumat.”

- 18 (Suvrata:) Dharma answers to his troubled wife:
 19–27 (Dharma:) The ocean of afflictions is crossed by endurance. Happiness and suffering occur as result of former actions. Enemies, etc., are only instrumental causes. Without enduring the results, those former actions cannot be diminished. This applies even to gods: Indra suffered with Sacī due to his enemy Vṛtra; Puṇyaśloka, king of the Niṣadhas, suffered with his wife Damayantī; Vasiṣṭha and Arundhatī suffered due to their enemies. Similarly, he also must patiently endure their own troubles.
 28–29ab (Suvrata:) Bhakti cannot see an end to their suffering and weeps; Dharma comforts her:
 29cd–31 (Dharma:) She should not worry; affliction never lasts forever. Resolute (*dhīra*) people never stop their efforts. He will try to end their troubles.
 32–36 (Suvrata:) Dharma thinks about what to do. He remembers that his father had instructed him about their family deity, Hanumat¹²¹ He decides to venerate him. He goes to Ayodhyā. He goes to the Hanumat temple every day and recites a hymn of praise made up of (his) mantras.

37–52 *Hymn of praise by Dharmadeva to Hanumat*¹²²

- 37 Son of Añjanī and Vāyu (wind), messenger of Rāma, minister of Sugrīva;
 38 strong, fierce, enemy of Rāvaṇa, *avatāra* of Hara (Śiva);¹²³
 39 who has stones and trees as weapon;
 40 burning Laṅkā, killing the son of Rāvaṇa (Akṣakumāra);
 41 great yogin, favourite devotee of Sītā and Rāma, having long life;¹²⁴
 42 destroyer of diseases, remover of goblins, etc.;
 43 changing forms;
 44 remover of fears; whose body is red like the rising sun; hitting with his fist;
 45 destroyer of the garden of Rāvaṇa; reciting the name of Rāma; giving life to Lakṣmaṇa;¹²⁵

121 The name is variously spelled *hanumat* or *hanūmat*.

122 The hymn consists of a series of invocations, names and epithets of Hanumat in vocative or dative case with repeated “veneration to” (*namas*).

123 For the concept of Hanumat as *avatāra* of Śiva the commentary refers to SkP, Kedārakhaṇḍa, 9. adhyāya, 114. Śloka.

124 There are eight person traditionally considered as living a long time: Aśvatthāman, Bali, Vedavyāsa, Hanumat, Vibhīṣaṇa, Kṛpācārya, Paraśurāma, Mārkaṇḍeya. For the episode narrated about how Hanumat became long-lived, cf. SSJ 1,20.

125 By bringing the *saṃjīvanī* plant.

- 46 remover of the miseries of devotees, always pious and victorious;
 47 completely celibate, living in a desolate forest; fulfilling the desires of the devotees;
 48 killer of enemies of religious duty (*dharmā*); listening to the story of Rāma;
 49 deity of pious persons, remover of all evil;
 50 remover of poverty; breaking bondages;¹²⁶ living like a seer;
 51 always meditating on Rāma; worshipped for happiness, but difficult to worship;
 52 wearing a garland of arka-flowers; seeing everything.
- 53–54 This hymn he recites daily; standing on one foot in front of the deity he recites further:

55–62¹²⁷ *Hymn of praise and prayer for protection by Dharmadeva to Hanumat*

- 55 Expert in politics and lores; minister of Rāma; besmeared with Sindūra; best among celibates;
 56 only helper in removing the agony caused by the kidnapping of Sītā; killer of demons; who burnt the capital of Rāvaṇa;
 57 who brought the *saṃjīvanī*-plant for Lakṣmaṇa and made Rāma, etc., happy;
 58 who gives his prize to Bharata; who is mentally fixed on the lotus feet of Rāma like a bee;
 59 great monkey; son of Añjanī; whose body is like Tārksya (Garuḍa);
 60 who removes effects of black magic (*abhicārika*) and diseases;
 61 whose mere name makes the various demons and fatal illnesses (*mārikā*) disappear;
 62 powerful enough to fulfil the wishes of the devotee, to remove fear of enemies.
- 63–64 With this hymn Dharma praises daily; he eats only fruits and roots and vegetables and sometimes fasts completely, together with his wife.
- 65 At the end of the second month Māruti (Hanumat) appears in a dream and speaks to him:
- 66–67 (Māruti:) He is pleased with Dharma and will free him from his trouble; Dharma should go to Vṛndāvana, where he will meet his former friends who are equally afflicted. Meeting with Marīci, etc.¹²⁸ he will be happy.

126 Of past actions, or of actions of enemies (Ś).

127 In Vasantatilakā-metre.

128 Marīci is one of the Seven Sages who are cursed by Durvāsas.

- 68–75 (Suvrata:) Māruti disappears; Dharma awakes; he leaves with his family for Vṛndāvana, afraid of persecution by the Asuras, dressed in shabby clothes. On the tenth day they reach Naimiṣāranya;¹²⁹ having performed the prescribed rituals they continue for Vṛndāvana. They do not mix with the people who also go there on the occasion of the Swing-festival. They reach after one month on the day of that festival.
- 76¹³⁰ Dharma venerates Kṛṣṇa and circumambulates him.

SSJ ch. 1,18: Description of the joy of the vision of Śrī-Kṛṣṇa worshipped through a Viṣṇu-yāga¹³¹

- 1–6 (Suvrata:) People have come by the thousands from other regions to witness the Flower-swing-festival,¹³² among them the hermits who were cursed by Durvāsas. They remember their former existence; they recognize each other and Dharma recognizes them. They meet and relate their troubles to each other. The hermits address Dharma(deva):
- 7 (Hermits:) When will they see the end of the curse?
- 8–10 (Dharma:) Dharma replies that Durvāsas' word cannot be changed and that their trouble will end when Kṛṣṇa appears; they should venerate Him in order to please Him so that He will show Himself. Dharma will apply the (mantra of) eight syllables; the hermits should also do so.
- 11–19 (Suvrata:) The hermits agree.¹³³ On Thursday, 2nd of dark Tapasya (Phālguna) they begin the “sacrifice to Viṣṇu” (*viṣṇu-yāga*). Dharma as organizer of the sacrifice (*yajamāna*) applies the mantra; some recite the BhP for 49 (seven times seven) days, some the BhG, some the Vāsudevamāhātmya,¹³⁴ some the hymn of 1000 names, some murmur the Viṣṇugāyatrī,¹³⁵ some repeat the “Śrī-Nārāyaṇa-Varman”,¹³⁶ some repeatedly recite mentally Kṛṣṇa's name (*nāmasmaraṇa*). Bhakti reads (daily) the five chapters describing Rāsālīlā. from the BhP.¹³⁷ At night they sing the Gītagovinda to the accompaniment of Vīṇā, Mṛdaṅga, etc.

129 Modern Nīmasāra, near Lakhnau, Dist. Sītāpur.

130 In Vasantatilakā-metre.

131 “In the 18th (chapter) is told how Dharma together with Marīci and others in Vṛndāvana have a vision of Kṛṣṇa after venerating him.”

132 Celebrated on Kṛṣṇa's birthday.

133 11c in direct speech.

134 Seventh Khaṇḍa of SkP acc. to Ś.

135 “*śrīnārāyaṇāya vidmahe, vāsudevāya dhīmahi, tan no viṣṇuḥ procodayāt*”

136 BhP 6,8, a protective prayer.

137 BhP 10,29–33.

20–32 *Vision of Kṛṣṇa*

- 20–22 On the eleventh of bright Vaiśākha (“Mohinī”) Kṛṣṇa grants His vision, appearing as He is in Goloka during the Rāsālīlā.
- 23–24 They see early in the morning a white light; in that brightness of millions of suns and moons characterized by Being-Spirit-Joy (*saccidānandalakṣaṇa*) they see Kṛṣṇa.
- 25–29¹³⁸ His appearance is splendid and enchanting; He holds and sounds the flute; He is preciously adorned, has a lovely face and eyes.
- 30¹³⁹ His feet are venerated by His wives: Bhaiṣmī (Rukmiṇī), Rādhā, Lakṣmaṇā, Satyabhāmā, Satyā, Bhadrā, Jāmbavatī, etc.
- 31–32¹⁴⁰ Nanda, (Bala-)Rāma, Yaśodā, Devakī and Vasudeva look at Him. He is surrounded by the cowherdesses and gives joy to his devotees.
- 33–34 Upon seeing Him (the worshippers) prostrate; their senses are absorbed into the figure of the Lord and they become like wooden images.
- 35¹⁴¹ When their body-consciousness returns after about an hour (*muhūrta*), Dharma and the hermits praise the Lord.

SSJ ch. 1,19: Description of the boon granted to Dharma and others and their praising Kṛṣṇa¹⁴²

1–16 (*Dharma:*) *Hymn of praise by Dharma to Kṛṣṇa*

- 1¹⁴³ His vision removes sins and obstacles;
- 2 He is almighty, above the perishable and imperishable;
- 3 His abode is great, all-comprehending, full of all sovereign energies (*śakti*);
- 4 He takes the four forms of Vāsudeva, etc., (*vyūha*), is worshipped by Sāttvatas;
- 5 He performs the functions of creation, protection and destruction of the universe in the forms of Brahmā (*vidhi*), Viṣṇu and Śiva (Hara);

138 In Rathoddhatā-metre.

139 In Śālinī-metre.

140 In Indravajrā-metre.

141 In Upajāti-metre.

142 “In the 19th (chapter) is told the hymn of praise of Śrī-Kṛṣṇa, with excessive joy performed by Dharma and Bhakti, and the beneficial (*śubha*) attainment of a boon for the two caused by it.”

143 Verses 1–10 in Vīyoginī-metre.

- 6 He takes birth on earth when dharma deteriorates to protect the good and the gods;
- 7 Matsya, Kūrma;
- 8 Varāha, Narasiṃha;
- 9 Vāmana, Paraśurāma;
- 10 Rāma;
- 11–14¹⁴⁴ Kṛṣṇa;
- 15¹⁴⁵ Buddha, Kalkin.
- 16¹⁴⁶ Prayer to abolish obstacles and to have pity.
- 17–19 (**Suvrata:**) Devaśarman falls silent. Bhakti bows before the Lord and praises Him:
- 20–28¹⁴⁷ (**Bhakti:**) Hymn of praise by Bhakti to Kṛṣṇa, describing Kṛṣṇa by reference to episodes of the Kṛṣṇacarita (stealing butter, dancing with gopīs, etc.).
- 29 (**Suvrata:**) After she stops, the Lord grants a boon to his devotees:¹⁴⁸
- 30–31 (Dharma:) Dharma tells him about their being troubled by the Asuras and asks to be protected from poverty.¹⁴⁹
- 32–41 (Śrī-Kṛṣṇa:) Kṛṣṇa explains to Dharma that the Asuras act against the devotees due to their enmity against Him; they offend the gods by offerings of alcoholic drink and meat; they are a burden to the earth and cannot be annihilated except by Him. He will be born as their son by the name Hari, due to Durvāsa's curse. He will enjoy their company. Dharma's poverty will be abolished from this day; He will spread the "one-aimed religion" (*ekāntika dharma*) which has been lost.
- 42–44 The wishes of those who repeat His mantra, who read the BhP, etc., are fulfilled and when they die they reach His highest abode and enjoy the lordly pleasures of His paradise.
- 45¹⁵⁰ (Suvrata:) Kṛṣṇa disappears; Dharma and the seers conclude the observance of their vow.

144 V. 11 in Vaṃśasthavila-metre, vv. 12–14 in Upajāti-metre.

145 In Vīyoginī-metre.

146 In Upajāti-metre.

147 Vv. 20–27 in Indravajrā-metre; v. 28 in Śārdūlavikrīḍitā-metre.

148 29cd partly in direct speech.

149 30 (partly) and 31 in direct speech.

150 In Puṣpitāgrā-metre.

SSJ ch. 1,20: Description of how Dharma returns to his village due to Aśvatthāman's curse¹⁵¹

- 1–4 (Suvrata:) After completion of the Viṣṇu-yāga (consisting in muttered recitation, *japa*) they break the fast and agree not to tell anybody what happened. Once Kṛṣṇa has appeared nobody can conceal it; but then one need not worry since He is the Lord. Having made this agreement they all return home.
- 5 Dharma and the seers remember their former existence from time to time, but not always.
- 6–9 Dharma and his wife on their way home again reach the Naimiṣa forest. Seeing some Asuras they lose their way; the sun sets before they reach any village. They sit down in the darkness.
- 10–12¹⁵² There they happen to see an ascetic of fierce appearance; believing him to be a perfected being (*siddha*) Dharma greets him. The ascetic inquires about who he is wandering with his wife at night in the wilderness.
- 13–14 (Dharma:) Dharma introduces himself and describes his misery, mentions the Viṣṇu-yāga and the vision of Kṛṣṇa.
- 15 (Suvrata:) The ascetic gets angry at the mention of Kṛṣṇa's name and inquires about the boon received from Kṛṣṇa.¹⁵³
- 16–21 (Dharma:) Dharma tells the ascetic what Kṛṣṇa had said: Dharma's opponents are demons who were allies of Duryodhana and were killed by Bhīma, Arjuna, Kṛṣṇa, Balabhadra and others during the Mahābhārata events. They are reborn on earth cherishing the old enmity. Since Dharma resembles Kṛṣṇa these demons oppress him and other followers of Kṛṣṇa. Kṛṣṇa will therefore be born as Dharma's son and will destroy the demons.¹⁵⁴
- 22–30 (Suvrata:) Hearing these words the ascetic gets angry; he declares that he knows Kṛṣṇa ("Pārtha's charioteer") as one who opposed his friend Duryodhana and who caused great suffering to himself; he introduces himself as Aśvatthāman; he will utter a curse: Dharma's son will not be able to carry a weapon; thus he will not be able to destroy the enemies. If he ever acts against this curse he will be defeated by his enemies.¹⁵⁵ After this curse the ascetic becomes invisible and Dharma and his wife are greatly troubled.

151 "In the 20th (chapter) is told about the happiness – after they meet Māruti (Hanumat) – of Dharma and Bhakti who are suffering due to Drauṇa's (Aśvatthāman's) curse, and about (Hanumat's) longevity."

152 Vv. 10–20 in Upajāti-metre.

153 Direct speech in 15cd.

154 Vv. 16d–21b are Kṛṣṇa's words in direct speech.

155 Vv. 23b–29d are direct speech with the ascetic's words.

- 31–36 Dharma tells his wife Premavatī that the (almost) achieved purpose is hindered (by the curse); to remove hindrances the Purāṇas teach an observance directed to Gaṇapati (*vrataṃ gaṇapateḥ*)¹⁵⁶ which abolishes obstacles and grants fulfilment of one’s wishes. His father had instructed him after their marriage to perform it. For Kṛṣṇa is called “leader of hosts” (*gaṇanāyaka*, a name of Gaṇeśa) and therefore this observance destroys all difficulties for people. They should perform it every year on the fourth day of bright Bhādra(pada).¹⁵⁷
- 37 They make this resolution; then Dharma comforts Bhakti:
- 38–40 (Dharma:) It is not just the two of them who suffer in this world; Rāma (Rāma-candra) had to suffer with his wife; and Dharma tells to his wife the Rāma-story (*śrīrāmacaritam*) along with the glory of Hanumat.¹⁵⁸
- 41–48 (Suvrata:) Hearing about how Hanumat helped Jānakī’s husband (i.e., Rāma) she remembers that Hanumat is their family deity. While she repeats “Hanumat, protect, protect!”, Māruti (“son of the wind”, i.e., Hanumat) appears as Brahmin. He says that he came to listen to Dharma reciting the Rāma-story to his wife and stayed there unseen by the people. He identifies himself to Dharma and Bhakti as their family deity and protector. Their son will be able to conquer the three worlds even without weapons and he will cause their poverty to disappear.¹⁵⁹ Hanumat takes them to the lost main path and disappears.
- 49–50 After that their troubles disappear; they get food and clothes and are free of worries.
- 51–53 While walking the wife asks her husband about Hanumat, how he has become long-lived, how he comes to live on earth.¹⁶⁰
- 54–70 (Dharma:) Hanumat is long-lived thanks to the grace of Sītā and Rāma; after Rāma killed Rāvaṇa the monkeys, bears, demons cannot bear separation from him and live in Ayodhyā for one year; they serve him and he honours them by gifts, etc., and sends them back to Kiṣkindhā.¹⁶¹ While going away Hanumat requests that he may have permanent exclusive devotion and love for Rāma and that he may live where and as long as Rāma’s story is spread on earth; while living in the region Kimpuruṣa¹⁶² Gandharvas shall recite the story to him. He has no desire for heaven or power as long as the desire to relish (“drink”) the

156 Ś mentions globally “in the Brahmavaivarta, etc.” and calls it “*viḡhnarājavrata*”.

157 I.e., in August/September.- 1,20.32c–36d is direct speech with Dharma’s words.

158 This way of naming and describing the Rāma-story may indicate that Tulasīdāsa’s *Rāmacaritamānasa* is meant.

159 1,20.45b–47 are direct speech with Hanumat’s words.

160 1,20.52–53 are direct speech with Bhakti’s words.

161 The capital and residence of Sugrīva, the king of the vānaras.

162 According to purāṇic cosmology Kimpuruṣa is one of the sections of the earth like “Bharata” (India), next to Bharata according to Ś.; cf. BhP 5,19.

nectar of Rāma's story remains in his heart. Rāma embraces Hanumat and grants that wish. This is how Hanumat continues to live forever living on listening to the story of Raghunātha (Rāma). Similarly Hanumat has come to listen while Dharma tells the Rāma-story to Bhakti; their purpose is fulfilled.

- 71–75 (Suvrata:) Bhakti is pleased; they reach their village after half a month; people and relatives rejoice; even his enemies become like friends since they are afraid of him. Dharma's wealth becomes even more than before; since this is due to Hari's grace Dharma becomes known by the name Hariprasāda.
- 76–78 The Lord wishes to assume human form; he makes his one form twofold and manifests Himself in the heart of Dharma; Dharma knows that the Lord has manifested within himself from his superhuman lustre and sudden wealth. in: heart of: Hariprasāda
- 79¹⁶³ Bhakti conceives on Thursday in the Puṣya (constellation) and shines like Devahūti.

SSJ ch. 1,21: The curse of the Asuras by Vindhyavāsini¹⁶⁴

- 1–6 (Suvrata:) In the meantime the Asuras from all four castes worship the Goddess Vindhyavāsini; there is a great festival on the ninth day of the bright half of month Iṣa¹⁶⁵ in the temple of the Goddess. They sacrifice thousands of goats, sheep, buffaloes, men and offer pots of alcoholic drink. After eating meat and drinking the lusty Asuras have intercourse with women in the temple. The Goddess becomes angry at their behaviour, especially with (one of them called) Kālidatta who poses as a preceptor (*ācārya*). Appearing to him in a dream as carrying the trident she says:
- 7–15 (Devī:) The Asuras violate conventions taking Her as a pretext; she curses them: Their family (*vamśa*) will be uprooted, their wealth be destroyed; she will destroy the family of all Brahmins, kṣatriyas, etc., who perform worship as the Asuras have done, with alcoholic drink, etc.; they will be bereft of wealth, etc., and will go to hell after death. Their former enemy Kṛṣṇa will become Hari, son of Dharma and Bhakti; with intelligence as his weapon he will uproot them. Wandering over the whole earth he will search them and uproot them. The kings who help the Asuras will also be destroyed. A red-faced king from the region of the wind (*pāvanyā diśa āgataḥ*)¹⁶⁶ will overpower them and rule the earth.

163 In Upajāti-metre.

164 In the 21st (chapter) is recited how the irate Goddess curses the Asuras when she sees their unrighteousness, violence, etc., against Dharma.”

165 I.e., Aśvina.

166 The wind is protector of the north-west. Reference is perhaps to British rule.

- 16–19 (Suvrata:) The Goddess disappears; Kālīdatta wakes up and is troubled; he tells the other Asuras about the words of the Goddess (Ambikā);¹⁶⁷ they all are worried. They assume that the curse cannot be counteracted by normal means and try to appease the Goddess. They consider what they could do to counteract the imminent disaster.
- 20–21 (Asuras:) Hari should be killed as a child by any means such as weapons, warriors, mantras (prayer formulas), yantras (diagrams); it will not be possible after he has gained power and friends.
- 22 (Suvrata:) Having decided thus they return to their homes.
- 23–24¹⁶⁸ The Asuras spend their days which are (long) like eons (*yuga*) in fear, filled with patience due to their pledge to kill their enemy. Hariprasāda is fearless and performs the Gaṇeśa observance (*vrata*) in the month of Nabhasya, the one of Hanumat (“the son of the wind”) in the month of Āśvina.

SSJ ch. 1,22: The festival of the appearance of Nārāyaṇa¹⁶⁹

- 1–6 (Suvrata:) The pregnant Premavatī becomes like a mother of God on earth, honoured among women.¹⁷⁰ Carrying Nārāyaṇa, the refuge (*ādhāra*) of the world, in her womb she shines like the moon. People come from everywhere to meet her, but she feels bashful and does not come out of her house. The Brahmin (Hariprasāda) considers her with joy comparable to Sāvitrī, pregnant with the Vedas. The other women who see her speak to each other:
- 7 (Women:) They have seen and heard of many pregnant women, but none like Premavatī.
- 8–11 (Suvrata:) In the tenth month, at the moment predicted by Brahmins she moves to the delivery room; Deva (Hariprasāda) prepares the ingredients for the *soṣyantī*-ritual.¹⁷¹ Skilled midwives, etc., stay there. Then comes the auspicious moment of the appearance of Hari; joy prevails in the three worlds.
- 12–13¹⁷² Viṣṇu, Brahmā (Virīñci), Śiva (Rudra), Indra and the other protectors of directions (*dikpati*) assemble; on their vehicles they stay in the sky with their eyes fixed on Dharma’s house.

167 The Goddess is called “Vindhyavāsini” in the colophon.

168 In Upajāti-metre.

169 “In the 22nd (chapter) is told the marvellous story of the appearance of Śrī-Hari, accompanied by festivities and hymns of praise by the king of the gods and by Dharma.”

170 The mother of the gods would be Aditi.

171 *soṣyantī+karma* is a ritual performed for the delivery without pain.

172 In Upajāti-metre.

- 14¹⁷³ The light which dispels all inner and outer darkness and fills the whole house appears from Bhakti's body.
- 15–18¹⁷⁴ Its lustre exceeds that of millions of suns, moons, fires and fills the eight cosmic layers. Nothing but that light can be seen. The gods who are already present are surprised. Brahmā and the others, being the cause of origin, destruction and existence, and the goddesses know from that light that the Lord has arrived and they venerate Him:

19–23¹⁷⁵ *Hymn of praise*

- 19 Veneration to the highest, transcendent Spiritual Person (*puruṣa*), the light of lights, who is also present in each being.
- 20 His light cannot be comprehended by Spiritual Beings who are above worldly existence, much less by the gods designated with (the names of) the three Constituents (*triguṇa*).¹⁷⁶
- 21 The dazzled gods cannot see anything except His supreme light.
- 22 If they close their eyes they see Him inwardly.
- 23 They cannot praise Him adequately; He, the merciful, should restrain His light and show them His proper form.
- 24–26¹⁷⁷ (*Suvrata*:) Thus praised Kṛṣṇa becomes visible to the gods and the assembled women and hermits. They see Him as in His paradise (*akṣaradhāman* or *goloka*), having two arms and playing the flute.
- 27–28¹⁷⁸ Devaśarman and Bhakti are surprised to see their chosen deity as their son and come to the conclusion that He is Kṛṣṇa, the same as was seen in Vṛndāvana.
- 29–30 The gods recognize that the Lord has manifested in order to protect the good from the demons; they prostrate and praise the Lord of the world:

31–37¹⁷⁹ *Hymn by the gods to the Lord of the world*

- 31 Salutation to the Lord of the world who, as Kṛṣṇa and being the cause for the destruction of demons, has manifested Himself in the house of Dharma.

173 In Sragdharā-metre.

174 In Upajāti-metre.

175 In Śikharinī-metre.

176 I.e., Brahmā, Viṣṇu, Śiva. (Ś)

177 In Upajāti-metre.

178 In Upajāti-metre.

179 In Mattamayūri-metre.

- 32 He alone witnesses the beginning of innumerable worlds which originate through His look (or, under His supervision).
- 33–34 From Him originate the waters called “*nāra* which are the support of all beings, especially human beings. The Spiritual Person (*puruṣa*) which rests on these (waters) is therefore called *Nārāyaṇa* in the Vedas; the gods are joyful because they see Him.
- 35 Each cosmic egg is supported by Him in the form of Śeṣa who rests in the netherworld (*pātāla*) and is surrounded by lordly Nāgas.
- 36 He supervises the actions (*karman*) and lets the liberated attain *brahman*.¹⁸⁰
- 37 The yogins meditate on Him in their heart, which is a lotus with twelve petals, in order to achieve liberation from the bondage of worldly existence.
- 38–39 (Suvrata:) The gods praise Him thus and look at Him from a distance. The Brahmin (Dharma-Hariprasāda) and his wife also praise Him:

40–49 *Hymn of praise of Devaśarman to Kṛṣṇa.*

- 40–44¹⁸¹ Veneration to the lotus feet of Him who is refuge, grants all wishes; His feet are praised by human and divine beings and in the Vedas (*nigama*) which are comparable to bees surrounding these lotuses. He is the teacher of the world who has assumed a human body knowing that His proper form is difficult to know even for the gods. He helps living beings to become liberated; Dharma takes refuge to His feet.
- 45–46¹⁸² No other supernatural being can grant the fruition of desires as can His feet.
- 47 His is the cause of causes.
- 48 He protects the boundaries of righteousness in His various descents (*avatāra*).
- 49 He has now appeared to restrain unrighteousness in kings and teachers.
- 50 (Suvrata:) Thus praised Lord Kṛṣṇa addresses the Brahmin:
- 51–60 (Śrī-Bhagavat:) Review of episodes concerning Devaśarman: Devaśarman is god Dharma; he and his wife became human beings due to Durvāsa’s curse; they were oppressed, went on a pilgrimage, received initiation from Uddhava, performed a Viṣṇu-yāga in Vṛndāvana, wished for interruption of enmity and poverty from Him, live a modest life, worship Him. Kṛṣṇa granted as a boon that He would become Dharma’s son. His appearance is in fulfilment of this promise.

180 Ś quotes ChUp 1,6.6 and BhP 5,7.14.

181 In Nardāṭaka-metre.

182 In Śārdūlavikrīḍitā-metre.

- 61–63¹⁸³ (Suvrata:) After these words the Lord of the world becomes a human child in his mother’s lap. Through Kṛṣṇa’s wish the Brahmin and Bhakti lose memory (of the above events); the gods see the change like a change of costume by an actor.
- 64–71¹⁸⁴ The gods see the child’s body endowed with beauty and all the marks of a great man (*mahāpuruṣalakṣaṇa* – listed).
- 72–76 The Lord is born on Monday, the ninth of bright Madhu, (Caitra) VS 1837 (AD 1781); description of the astrological constellation.
- 77–84¹⁸⁵ Description of the birth celebrations: Indra (Śatamakha) and the gods rain flowers, heavenly musicians sing, Apsaras dance; sacrificial fires shine; the minds of good people are free from obstacles; the demons experience the foreboding of their imminent destruction; prisoners are freed, natural enemies give up their mutual enmity; drums, etc., sound day and night in Devaśarman’s (here called Bālaśarman’s son’s) house. The women sing auspicious songs; pleasant winds blow; the seers give blessings.
- 85¹⁸⁶ (Seers:) He who is the blessing personified, i.e., His speech, smile, eyes, hands, face and feet, should bless the world.
- 86¹⁸⁷ (Suvrata:) Hariprasāda performs the prescribed birth-rites:
- 87¹⁸⁸ He bathes in “gold-water”, and he offers (water) to the ancestors;
- 88¹⁸⁹ he performs the rites of activating the intellect (of the child) (*medhājanana*); he gives donations.
- 89–96 Relatives gather and bless the child; songs and music resound in each house of the village; alms are given to the Brahmins so plentifully that the kings are surprised. Dharma is believed to be the Lord of Wealth (Kubera).¹⁹⁰ The parents consider Śrī-Kṛṣṇa as their son; He makes Himself their son in order to allow them to caress Him.¹⁹¹
- 97¹⁹² The couple is pleased and is filled with love.
- 98¹⁹³ (Phalaśruti:) Whoever hears or reads the story of the appearance of the Lord achieves the purpose of (his) life (*pumartha*, i.e., *puruṣārtha*, the four goals of life).

183 In Upajāti-metre.

184 In Vasantatilakā-metre; these verses form a single sentence consisting of a sequence of accusatives describing in compounds what the gods see.

185 In Rathoddhātā-metre.

186 In Śārdūlavikrīḍitā-metre.

187 In Aupacchandasika-metre.

188 In Viyoginī-metre.

189 In Vaitāliya-metre.

190 Direct speech in 94a-c.

191 Direct speech in v. 96a-c.

192 In Upajāti-metre.

193 In Śārdūlavikrīḍitā-metre.

SSJ ch. 1,23: Description of the protection of the child effected by Hanumat¹⁹⁴

- 1–7¹⁹⁵ (Suvrata:) When the demons come to know from evil omens (listed) that their enemy has been born, several evil beings (*kr̥tyā*) originate. Kālidatta at first sends a terrible creature named Koṭarā. On the sixth day after the birth Koṭarā and her group enters the room at night where Bhakti and other Brahmin women sleep with the child. Bhakti is awake, having performed worship of (Mahā-)Ṣaṣṭhī along with the accompanying veneration of Kārttikeya (the “six-faced”) and Viṣṇu. Koṭarā who wants to seize the luminous child is naked, garlanded by intestines, armed with trident, has red eyes; she says:
- 8 (Koṭarā:) She is going to devour the child; Bhakti should call upon (“remember”) her chosen deity as protector.
- 9–14 (Suvrata:) She takes the child by his throat; hundreds of evil spirits acclaim her;¹⁹⁶ the terrified Bhakti shouts for help; her husband comes, thinking of Nārāyaṇa. Both of them faint; the other inhabitants of the house cry. The previously venerated Hanumat (“son of the wind”) arrives and revives the couple.¹⁹⁷
- 15–17 Both of them come to their senses and see Hanumat who asks them why they are crying; Bhakti asks him who he is and tells him that her child has been seized by “child-seizers” (*bālagrāha*).¹⁹⁸
- 18–19 (Hanumat:) Hanumat introduces himself and assures her that nobody can kill her child of whom even Death is afraid.
- 20–25 (Suvrata:) Hanumat sets out to free the child. Koṭarā having taken the child outside the village abandons Him when His lustre burns her. Dropped on the ground the child sleeps refreshed by moon-beams. Koṭarā remains near Him in mid-air to kill Him with the trident; burnt by His fire she cannot even look at Him; she drops the trident, screams and flees with her entourage.¹⁹⁹
- 26–29 Hanumat (Māruti) approaches with great speed; he grabs the spirits by their tail and kicks them; leaving them nearly dead he takes up the child and returns Him to Bhakti who addresses the lord of monkeys:

194 “In the 23rd (chapter) is described how the child Hari was protected by Hanumat from the demons (*graha*), *koṭarā*, etc.”

195 Vv. 1–33 in Upajāti-metre.

196 Direct speech in 10c.

197 Direct speech in 14ab.

198 Direct speech in conversation.

199 Direct speech in 25c.

- 30 (Bhakti:) He has brought back the child from the mouth of death; he is recognized as life-giver of Rāma's brother.
- 31–33 (Suvrata:) Hanumat tells her that her child is a divine child; He must be protected as He will protect those who take refuge to Him.²⁰⁰ Looking at the smiling child Hanumat becomes invisible.
- 34–37 The parents are surprised and tell the people that their child has been saved by Hanumat.²⁰¹ They attain highest devotion to Hanumat (Hanūmat) and praise his greatness; from that day onwards they regularly venerate Hanumat on Saturdays.
- 38²⁰² Dharma performs a conciliatory rite (*śānti*), feeds Brahmins and recites the “Nārāyaṇīya-kavaca”.
- 39²⁰³ Thus the story of Nārāyaṇa as child has been told; it destroys the sins of those who recite it or hear it (*phalaśruti*).

SSJ ch. 1,24: The performance of the name-giving ceremony²⁰⁴

- 1–3 (Suvrata:) On Friday the eleventh day of (bright) Mādhava (Vaiśākha), under the moon-house (*nakṣatra*) Āryaman (Uttarāphalgunī) at the fourth period (*muhūrta*) of the day the young woman (Bhakti) puts the child on a swinging cradle; remembering her family deity Lakṣmī and Viṣṇu (“He who lies on Yoga (Śeṣa)”) she puts the child to sleep with his head pointing east. On a Thursday at the beginning of the second month she makes Him drink milk from a conch.
- 4–5²⁰⁵ In the third month Dharma performs the rites of taking the child out of the house, making Him see the sun, and performing the blessing ceremony (*puṇyābhavacanam*); he does not perform ancestral rites (*vrddhiśrāddha*) because he belongs to a branch of the Sāmaveda. He lets the child see the moon and worships the moon and has the Sāmaveda recited.
- 6–8 One day Mārkaṇḍeya with his pupils comes to the house; he is properly received; after serving him²⁰⁶ Dharma asks:

200 Direct speech in 31c–32d.

201 Direct speech in 35b–d.

202 In Vasantatilakā-metre.

203 In Vasantatilakā-metre.

204 “It is described in the 24th (chapter), how a meaningful name is given to Śrī-Hari by Mārkaṇḍeya, and (also) His attributes.”

205 In Vasantatilakā-metre.

206 The absolutes are dependent on the accusative object, not on the agent.

- 9–10 (Dharma:) Where has he (Mārkaṇḍeya) come from; which texts (*vedaśāstrāgamādi-*) has he studied.
 11 (Suvrata:) The omniscient seer replies:
 12–13 (Mārkaṇḍeya:) He is on a pilgrimage; he is Mārkaṇḍeya of the Bhṛgu-clan. He has studied and teaches Vedas, Śāstras, Purāṇas and especially astrology.

14–29 *Name-giving ceremony of Śrī-Hari*

- 14 (Suvrata:) Dharma is pleased and wants him to perform his son's name-giving ceremony.
 15–17 (Dharma:) Mārkaṇḍeya is invited to stay, to tell the child's future, to fix an auspicious moment for the ceremony and to choose a name according to (His) attributes and according to the (astrological) constellation.
 18 (Suvrata:) Mārkaṇḍeya fixes the date.
 19–21 (Mārkaṇḍeya:) The ceremony should be performed after 100 days (after the birth), i.e., on the next day at a specified moment. He will tell the child's future.
 22–24 (Suvrata:) Dharma arranges for the ceremony and begins it the next morning. He performs the ancestral rites and a libation (sacrifice). The hermit knowing what Kṛṣṇa wants to do gives the name:
 25–29 (Mārkaṇḍeya:) The child will take away all difficulties (*bartā*); therefore his name is Hari; his other name is Kṛṣṇa because of his dark colour.²⁰⁷ The child will be an ascetic like Śiva ("the husband of Parvatī"), called Nīlakaṇṭha; he will have other names according to his qualities and activities.
 30–38 The child's qualities are compared with the qualities of 18 Bhāgavata devotees: Pṛthu, Ambarīṣa, Hanumat, Vidura, Śuka, Janaka, Prahlāda, Kapila, Dattātreyā, Yudhiṣṭhira, Rantideva, Nārada, Arjuna, Akrūra, Uddhava, Bharata, Bṛhaspati (*gīṣpati*), Bali.²⁰⁸
 39–41 The marks on his hands and feet show that he will be a "leader of ten million"; he will be the protector of his parents as Viṣṇu is for the gods; there is no end in mentioning his qualities.
 42–43 (Suvrata:) Dharma gives new clothes and other gifts to Mārkaṇḍeya who leaves for Prayāga ("the king of places of pilgrimage") the next day.
 44²⁰⁹ Hearing of their son's qualities the parents are pleased.

207 Both names are also explained with reference to astrological constellations. – In verse 26, Ś reads *vipra* instead of *vipram*.

208 Each name is associated with a special quality (e.g. "like Ambarīṣa he will attract people with devotion and forgiveness (*kṣamā*)").

209 In Upajāti-metre.

SSJ ch. 1,25: The observance of the Caula-sacrament²¹⁰

- 1–2 (Suvrata:) On the eleventh day of the fifth month of the child’s life Dharma performs (the sacrament of) “letting step on the earth”. He worships the boar with songs and music and vedic recitation.
- 3–4 In the seventh month he performs the perforation of the ears.
- 5–8 *The sacrament of “giving food”*
- 5–6 On the second day of bright Iṣa (Aśvina) he performs (the ceremony of) giving food. At first he establishes a fire and venerates Brahmā, etc.
- 7–8²¹¹ He feeds food mixed from curds, clarified butter and honey to the child; he places cloth, a vessel, arms and a book in front of the child; the child seizes the book.
- 9–20 *Description of the child’s playfulness*
- 9²¹² The child is growing like the increasing moon.
- 10–20 Time is passing fast for the parents; those who see the child forget about the suffering of existence; even old and wise people play with the child. The Lord influences their thinking in such a way as contributes to their salvation (*niḥśreyas*). Other women treat the child as if he was their child. Old women consider Him as their son or brother. They quarrel about who may hold Him. His mother thus gets no opportunity to caress Him.²¹³ The women teach Him to address the parents. The child learns to speak and to walk in the first year.
- 21–23 Dharma performs the marriage of his eldest son with great pomp. A Brahmin named Baladeva²¹⁴ gives his daughter Suvāsinī to Rāmapratāpa. She serves her husband like a good wife.

210 “In the 25th (chapter) is told about the sacraments of Hari, beginning with ‘stepping on the earth’ and ending with Caula, and about the plays of the child which cause pleasure to human beings.”

211 In Vasantatilakā-metre.

212 In Upajāti-metre.

213 1,25.17 uses *nānā* in two different meanings; apart from meaning “different” its occurrence in the direct speech of the women seems to reflect the “no, no!” of colloquial Gujarati speech.

214 Inhabitant of the village Tāra (*tāragrāmastha*) according to Ś.

- 24–26 At the beginning of the second year Hariprasāda arranges a great festival for his son. He venerates Hanumat, Bali, Vyāsa, Kṛpa, Drauṇi, Vibhīṣaṇa, Mārkaṇḍeya Paraśurāma²¹⁵ He feeds Brahmins and devotees of Hari by the thousands.
- 27 Everybody loves the Lord in His appearance as child, especially His parents.

28–39 *The hair-cutting ceremony*

- 28–36 When the third year has come the father arranges for the performance of the hair-cutting ceremony; he invites vedic Brahmins, venerates the mother, performs ancestral rites (*nānīśrāddha*), kindles the fire, arranges 21 bundles of kuśa-grass to the right of it, dung of a red cow, etc. to its left and after the prescribed offerings has the hair cut completely.²¹⁶ He makes the gift of a cow, feeds the guests and the members of his household lavishly.
- 37–38 Bhakti is troubled by being separated from her son on that day; she hands the child to other boys for playing and honours her women guests.
- 39²¹⁷ The boys take the child to a park outside the village and feed him sweet fruit that has fallen from the trees.

SSJ ch. 1,26: The death of Kālīdatta in the destruction of the magic display (*māyā*) of demons at the hair cutting ceremony²¹⁸

- 1–11 (**Suvrata:**) While the boys play and eat fruit the sun sets. In the meantime Kālīdatta, the teacher of the demons whose self-created forces had been frustrated, arrives. In disguise he plays with the boys. He scares the boys by his glances (eyes) and approaches the son of Dharma. When he stretches out his hands to grab the child, he cannot even look at Him whose glare is like that of doomsday fire. He employs a demoniac magic (*māyā*). Brought about by his spell (*mantra*) the magic grows; strong winds blow, lightning strikes, torrents of rain pour down; the falling trees kill many animals. There is dense darkness and nobody can see the other person.
- 12–19 The boys put the child on the ground. Troubled by the sudden darkness they stand beneath a tree expecting the wind and rain to stop soon. When they do not stop the boys become worried. They are confused as to the tree under

215 On the first birthday of the boy eight Ciraṃjīvins (“long-lived”) are remembered.

216 I.e., including the tuft of hair (*śikha*) which otherwise is spared.

217 In Sragdharā-metre.

218 “In the 26th (chapter) is presented the death of Kālīdatta through the might of Hari; and thereby the growth of love among his own (people).”

- which they had put the child; they shout his name;²¹⁹ but because of the noise of wind and rain He does not hear them. The boys weep.
- 20–21 (Boys:) They boy worry where they but the child, what they would say to the parents upon returning without Him.
- 22 (Suvrata:) There is no end to their worries; some of them faint.
- 23–24²²⁰ Hari remains unperturbed in His heart. A great mango tree falls on the child.
- 25 The fallen tree protects the child like an umbrella.
- 26–31 Kālidatta sees that the child is still alive and approaches to seize Him. By the look of the child he becomes confused and wanders through the forest. The boys see how he falls, gets up, wanders around. He is killed by the falling trees. Thus, Lord Kṛṣṇa destroys him (Kālidatta) without weapon. When the demon is dead, rain and wind stop; the unconscious boys regain their breath.
- 32–35 When their sons do not return, the villagers search for them in the night. The left (respectively right) limbs of men’s (respectively women’s) bodies flutter,²²¹ which convinces them that their sons are in trouble. They collapse due to affliction.
- 36–38 When the first part of the night has passed they awake in accordance with Hari’s wish. With torches and lanterns they go to that garden.²²² The villagers carry arms and call for their sons.²²³
- 39–41²²⁴ Dharma walks supported by others. Bhakti walks as if she was lifeless, calling for her son (“Kṛṣṇa”). Rāmapratāpa walks along crying.
- 42–46 Śraddhā and the other women²²⁵ walk ahead and find the child under the tree and suckle Him. Hari seeing their affection makes Himself twelvefold. While drinking at their breast each woman believes that He is in her lap alone.²²⁶ All have their desire fulfilled; Kṛṣṇa is like a wishing tree for those who love Him.
- 47–55 The villagers arrive, meet their sons and inquire from them about the son of Dharma.²²⁷ The boy tell them that they put the child under the tree where He is not seen now.²²⁸ Śraddhā, etc., unseen by the people, put the child where He had been. Hari’s maternal aunt (*mātulī*) Sundarī finds the child and gives Him to Bhakti.²²⁹ Everybody is happy.

219 Direct speech in 1,26.17.

220 In Puṣpītāgrā-metre.

221 This belongs to the conventional bad omens mentioned in classical Sanskrit literature.

222 The Sanskrit expression *kācayantrapradīpa* (“glass-instrument-lamp”) is used for “torch”, and “*mahatī dīpikā*” is used for the “Petromax” lantern.

223 Direct speech in v. 38.

224 In Vasantatilakā-metre.

225 The twelve wives of Dharma in his divine aspect.

226 Direct speech in v. 45.

227 Direct speech in v. 48.

228 Direct speech in 1,26.49cd.

229 Direct speech in 1,26.53ab.

- 56 When the villagers see the teacher of the demons they inquire from the boys who the dead person is.²³⁰
- 57–58 (Boys:) The boys tell them how he had scared them, had wanted to seize the child and had started to wander about when the child Nīlakaṇṭha looked at him.
- 59–60 The villagers are amazed and remark that the sinner was killed by his own evil deeds. Everybody returns to the village.
- 61–71 *The parents' knowledge about their divine son*
- 61 Bhakti and Dharma remember Kṛṣṇa when they hear what they boys tell; through His wish they obtain knowledge:
- 62 (Bhakti and Dharma:) The teacher of the demons, Kālīdatta, who formerly oppressed them, is dead.
- 63²³¹ The child is the seer Nārāyaṇa, born as their son in fulfilment of His boon.
- 64–70ab Who else could have killed the king of the demons. Through his death the other demons are also dead. He killed the lord of Daityas without a weapon in His childhood. He will effect their well-being. Can the love of Kṛṣṇa for his devotees be described?
- 70cd–71 (Suvrata:) Afterwards Hari takes away this knowledge; Dharma and his wife consider Hari just their son as before.
- 72–76 Dharma considers the death of his enemy and the rescue of his son as a grace of Kṛṣṇa and of the family deity (Hanumat). He has Brahmins perform a sacrifice and has the “Śrī-Nārāyaṇa-varman” recited.²³² He feeds the Brahmins and donates a golden cow. He has veneration of Māruti (Hanumat) performed by vedic Brahmins. They bless the child.
- 77²³³ The child shines like a jewel.
- 78²³⁴ (Phalaśruti:) Liberation as well as enjoyment are easily obtained by him who recites or listens to the story of Hari who takes away the fear of existence.

230 Direct speech in 1,26.56c.

231 in Vasantatilakā-metre.

232 Ś. identifies the text as “Śrī-Nārāyaṇa-kavaca” (BhP 6,8).

233 In Vīyoginī-metre.

234 In Upajāti-metre.

SSJ ch. 1,27: Dharma's journey to Ayodhyā²³⁵

- 1–4 (Suvrata:) Seeing the constant oppression by demons Dharma does not want to stay in his village; he wishes to go to Ayodhyā. He loads his belongings on a cart and leaves for Sāketa (Ayodhyā). Dharma and his elder son travel on one cart, Bhakti with the child and the daughter-in-law on another.
- 5–6²³⁶ They are distracted by watching the child. In the afternoon (at the 14th *muhūrta*) they reach the bank of the river Sarayū.
- 7–10 *Description of the Sarayū*
- 7²³⁷ Her waters are purified by Rāma; she destroys all evil.
- 8²³⁸ She is beautiful due to villages, towns, waves, boats.
- 9²³⁹ She is variously venerated; fish play in her; her beauty deserves to be described by poets.
- 10²⁴⁰ Her waters originate from lake Mānasa; she is frequented by those who desire purification of their heart.
- 11–14²⁴¹ Dharma crosses the river on a boat, recollects his belongings, reaches the city Ayodhyā as the sun sets. The river shines in the light of thousands of lamps which people light. Witnessing the Brahmins perform the twilight rituals Dharma also bathes and performs the prescribed rites.
- 15–16 Having performed the rituals at the holy place called Svargadvāra (“door to heaven”) he worships Lakṣmaṇa. Then he enters the city which is said to bestow liberation.
- 17–23 *Description of Ayodhyā*
- 17–19 Ayodhyā extends twelve by three *yojanas* along the river; it is said to have been founded by Manu. It is the capital of the Ikṣvāku kings; Vāsudeva was born there under the name Rāma. It is surrounded by gardens adorned by various trees.

235 “In the 27th (chapter) is told the description of the town Sāketa on the Sarayū (river) and the plays of Śrī-Kṛṣṇa with his father – (plays) which have good qualities.”

236 In Vasantatilakā-metre.

237 In Indravajrā-metre.

238 In Upajāti-metre.

239 In Indravajrā-metre.

240 In Upajāti-metre.

241 In Upajāti-metre.

- 20–22²⁴² Its roads and gates are clean and adorned. It has seven-storied buildings. People of the four castes live in uncongested houses and observe their dharma.
- 23²⁴³ There are many fine elephants and horses.
- 24²⁴⁴ Dharma hears music (sung and instrumental) from every Rāma-temple.
- 25²⁴⁵ Dharma crosses the city observing its shops and its god-like inhabitants.
- 26–30 Dharma reaches the part of the city called Barahaṭṭa. Recognizing the smell of sacrificial fires, he settles there in his old house.²⁴⁶ He performs the daily rituals and practises devotion to Kṛṣṇa.
- 30–35 The child Kṛṣṇa imitates playfully. Though a child He is interested in the worship of Kṛṣṇa and avoids vulgar games. Even in the cold season He follows his mother to bathe in the river, like a Brahmin vowed to ritual action. At home He playfully worships Kṛṣṇa and forgets about meals. Absorbed in the thought of Kṛṣṇa He does not react when called. He likes to hear the stories about Viṣṇu and the Rāmāyaṇa. He frequently meets with devotees of Rāma and develops devotion himself.
- 36–38²⁴⁷ The five year old child bathes in the river and visits all the temples of Sītā, Lakṣmaṇa, Hanumat (“son of the wind”), Rāma in Sāketa; He listens to the BhP and the Rm. He has no interest in worldly things. Hearing about the vedic dharma of castes and stages of life from devotees of Kṛṣṇa and from his father and hearing about the dharma of women from his mother He becomes omniscient even in childhood.

SSJ ch. 1,28: Boyhood plays of Hari²⁴⁸

- 1–7 (Suvrata:) On the second day of bright Madhu (date with astrological details) of that year Dharma lets the education of Hari begin. He venerates Lakṣmī-Nārāyaṇa, Sarasvatī (*vāṇī*), the Sāmaveda, Gobhila, Gaṇeśa. He sacrifices clarified butter, feeds Brahmins, presents them with cows and gold as ritual gifts. The sharp-witted boy learns the letters and ciphers in short time and reads out whole books. Seeing how intelligent the boy is, the father teaches him the six vedic branches (of knowledge). The boy learns them easily even before his initiation. Thus the child reaches the age called “boyhood” (*paugāṇḍa*).

242 In Upajāti-metre.

243 In UV-metre.

244 In Indravajrā-metre.

245 In Upajāti-metre.

246 I.e., the house where he had lived in the Tretā-yuga.

247 In Śārdūlavikrīḍitā-metre.

248 “In the 28th (chapter) is told about Hari’s study in Ayodhyā, and His praise of Rāma as well as who has good qualities is explained.”

- 8–9 In His sixth year, on Sunday, the second day of bright Madhu, early in the morning, another son is born to Bhakti. The boy is equal to Pradyumna; he is called Icchārāma.
- 10–15 Hari regularly goes to the Sarayū river early in the morning; he worships Rāma (Raghunātha) by a prayer of names (*nāmamantreṇa*) and with sandal, rice, flowers, incense, lamps, food offerings. He eats only the ritual “leftovers”. For reciting the names he takes a rosary of tulasī wood in his right hand. Having bathed and applied the sectarian mark he circumambulates Rāmakūṭa. Every day he goes to visit the statues of Rāma at (Rāma’s) birthplace and also those of Lakṣmaṇa. He praises Rāma by reciting the *māhātmya* known from the Rāmāyaṇa.

16–23²⁴⁹ *Hymn by Hari to Rāma*

- 16 Rāma liberated Ahalyā; he is beneficent and pitiful.
- 17 Rāma embraced the cruel king of Niṣādas without respect for caste (*jāti*).²⁵⁰
- 18 Rāma frees Indra’s son in form a crow from the fear of being killed by Rāma’s arrow.
- 19 Rāma encountered Śabarī and ate the fruit offered by her.
- 20 Rāma performed the funeral rites for the carrion-eating Jaṭāyus like a father for his son.
- 21 Rāma helped Sugrīva by killing Vālin and by reinstalling him to his rank (as king).
- 22 Rāma welcomed the brother of his enemy, Vibhīṣaṇa.
- 23 Rāma helped animals and men to cross the ocean of existence.
- 24–26 Having thus praised Rāghava (Rāma) the boy returns home and studies the Vedic auxiliary sciences. He displays all the qualities which Mārkaṇḍeya mentioned at the name-giving ceremony.²⁵¹ He excels in the observance of yogic discipline (*niyama*).
- 27–29²⁵² The parents remind Him that He was protected by the son of the wind (Hanumat) in his childhood and that He should therefore worship him. He does so accordingly. Like Prahlāda He teaches the conventions for the worship of Viṣṇu to the children who come to Him for playing. They forget about the play and are turned into devotees of Kṛṣṇa.

249 In Śārdūlavikrīḍitā-metre.

250 Guha is not characterized in the Vālmīki Rāmāyaṇa in accordance to how the SSJ describes him.

251 Cf. SSJ 1,24.25–38.

252 In Vasantatilakā-metre.

30²⁵³ He experiences strong detachment and awaits His initiation.

SSJ ch. 1,29: Description of the limits (to be observed by) a teacher of men and women by Dharma²⁵⁴

1²⁵⁵ (Suvrata:) Dharma is respected by people as a person with many good qualities.

2²⁵⁶ People honour him with gifts of grain, cloth, etc.

3–8²⁵⁷ He teaches to the people who come to him the Kṛṣṇa-mantra and the rules (*dharmā*) which he had learnt from the mouth of his teacher. Abiding by these rules people practise devotion to Kṛṣṇa (“the Lord of the life of the queen of Rāsa(-dance)”). They stop drinking, give up eating meat. They perform Viṣṇu-sacrifices with only vegetarian substances (listed). They never slaughter an animal or drink in a ritual. Seeing that women also want to come to him Dharma reflects.

9–13²⁵⁸ (Dharma’s thoughts:) People follow the example of others; men who function as teachers for women become involved with them. Contact with women is not appropriate under any circumstances. A teacher should teach the Kṛṣṇa-mantra to his own women but should not himself speak to others or see them. Except for close relatives he must not touch or speak to another woman.

14–15²⁵⁹ Having decided thus Dharma lets Bhakti tells about dharma to the unmarried women. The women who come to Bhakti become devoted to their husbands.

16–23 Dharma daily performs worship of Kṛṣṇa and the six actions.²⁶⁰ He daily offers food and lustration. He observes all festivals like Kṛṣṇa’s birthday and keeps vigil. He celebrates the annual festivals like Annakūṭa with great pomp like a king. Every year he celebrates the Gaṇeśa-festival on the fourth of bright Bhādra. On the fourteenth of dark Āśvina he celebrates for his family deity Māruti (Hanumat). Every day in the afternoon he recites the story of Kṛṣṇa’s descents (*avatāra*); and he reads and teaches and reflects about good books²⁶¹ every day.

253 In Mālinī-metre.

254 “In the 29th (chapter) however (*tu*) the limit is described by Dharma, the teacher of people, as it has been fixed for the correct instruction of those who do good.”

255 In Upajāti-metre.

256 In Śālinī-metre.

257 In Upajāti-metre.

258 In Upajāti-metre.

259 In Upajāti-metre.

260 I.e., bathing, twilight ritual, prayer (*japa*), worship of deities, Vaiśvadevam, hospitality (Ś).

261 *sadgrantha*, for which Ś specifies “good (true) compendiums (*śāstra*) like Bhāgavata(purāṇa), etc.”

- 24²⁶² Thus Dharma lives self-contained, free from fear of demons, showing people who take refuge to him the right path.

SSJ ch. 1,30: Celebration of Hari's initiation²⁶³

- 1–8²⁶⁴ (**Suvrata:**) The Brahmin (Dharma) is eager to perform the initiation ceremony of his son and collects material, even from abroad (*videśato 'pi*). He calls a knowledgeable astrologer (*daivajña*), honours him (offered ingredients listed) and asks him about the proper time for the ceremony. The astrologer says that Dharma should perform the ceremony on the tenth day of (bright) Tapasya when the boy is eight years old (astrological constellation specified). Dharma writes invitations to his relatives and friends. They all come on various vehicles, eager to see Kṛṣṇa. Dharma joyfully presents new clothes and ornaments to them. He invites Brahmins learned in the four Vedas and Purāṇas and poets. These Brahmins perform the rites according to Gobhila.
- 9–12 Instruments are played by day and night and the women sing pleasing songs. Dharma donates the image of three cows in fulfilment of the Kṛcchratriva-vow.²⁶⁵ On the day before he performs the worship of the mother, the benediction, the appeasement of the planets, the feeding of Brahmins.
- 13–17 On the tenth day in the morning he arranges the holy fire. He does everything according to the prescription of his family and his Vedic school.²⁶⁶ He initiates his son who has been twice bathed and decorated. He gives him the ninefold cord. He sacrifices clarified butter, touches the boy's body and tells him that he is a brahmacārin from this day onwards.²⁶⁷
- 18–19 He instructs the son about his duties: He must care for the fire in the morning and in the evening; he should perform the *apōśāna*-rite before and after eating; he should not sleep during the day and serve his teachers.²⁶⁸
- 20–22 The boy agrees and everybody is pleased. Hariprasāda ties the girdle around the boy's hip with three knots. He tells the mantra for Brahmins to the boy.²⁶⁹

262 In Vasantatilakā-metre.

263 "In the 30th (chapter) is presented how Dharma, the father, arranges for the celebration of tying the holy cord of Hari."

264 Verses 1–37 are in Upajāti-metre.

265 Ś gives references to texts for verses 10–11.

266 The Kauthumī branch of the Sāmaveda. (Ś)

267 Direct speech in 1,30.17.

268 Direct speech in 1,30.18c–19.

269 I.e., the Gāyatrī-mantra; other mantras are prescribed for members of the other castes.

- 23–26 Then a great noise of drums, instruments, songs, etc., arises. The father hands a stick and a woollen garment to the boy with accompanying mantras and instructs him about the twilight-rites. He teaches him the acclamations.
- 27–34 (Dharma:) The boy should abide with the word of the teacher and avoid bad conduct: wrath, untruth, sex, obscene songs, dance, music, perfumes, unguents, massage, sitting elevated in front of the teacher, excessive cleaning of teeth, scratching of the earth, cutting of hair without reason,²⁷⁰ alcohol, meat, (traveling on) ox-carts, uncontrolled behaviour (of the senses), looking in a mirror, blaming others, shoes, umbrella, violence even in words, bad company, eating from the floor or from brass (*kāṃsya*) vessel, (playing with) dice, (eating) betel, drinking *bhaṅga*, eating garlic, etc., maligning (cows, Brahmins, holy places, gods, good people, holy scriptures). He should always carry the requisites (listed) of his stage of life. He should always perform the prescribed ritual actions and devotional practices for Viṣṇu.²⁷¹
- 35–37 (Suvrata:) Thus instructed by his father the boy agrees, stands before the sun with raised arms and walks around the fire. His mother Bhakti and then the other women give to the begging boy his first alms. He offers it to his teacher before accepting it for himself. Thus Dharma concludes the ceremony.
- 38²⁷² The boy shines in the midst of the assembled Brahmins like abstinence (*brahmacarya*) personified.
- 39²⁷³ Dharma gives valuable presents to the Brahmins and his relatives and receives gifts.
- 40²⁷⁴ He feeds the assembled guests and bids them farewell with gifts worthy of a king. Then he teaches his Veda (*svanigamam*, i.e., the Sāmaveda) to this son.

270 E.g., death of the father.

271 *śraṇāḍibhakti*, i.e., devotional practices which are said to be nine, beginning with listening to stories about the deity.

272 In Rathodhatā-metre.

273 In Śārdūlavikrīḍitā-metre.

274 In Sragdharā-metre.

SSJ ch. 1,31: Description of the training in knowledge, of the general (popular) initiation (and) of the killing of a host of demons²⁷⁵

- 1–2 (Suvrata:) Hari observes the rules mentioned by His father. He thinks about leaving the house to achieve the purpose of his descent on earth:
- 3–5 (Hari:) He has been born to defeat the enemies and establish the dharma. If he were to leave the house on that very day His parents would be unhappy; therefore he will depart after His parents have been freed from the Brahmin’s (Durvāsa’s) curse.²⁷⁶
- 6–9 (Suvrata:) With this intention He stays, pretends to study the Veda and venerates Rāma and Kṛṣṇa. With His father as His only teacher He studies the third Veda. He completes the study in a short time. Then He studies poetry, Śāstras, Purānas, the Mahābhāṣya (or “the great commentaries”), everything which is known to His father.
- 10–16 Dharma sees that old age has arrived; he resorts to Sāṃkhya, reaches deep detachment and meditates on Kṛṣṇa. He teaches knowledge of dharma, yoga and devotion to his son; he tells Him all about his teacher (Rāmānanda) and the places in Saurāṣṭra and the conduct (*rīti*) of his school. The son become equal to the father in all respects. He hears the Bhāgavatapurāṇa every day; he hears the Mahābhārata and the Skandapurāṇa in seven parts, all the smṛtis and dharma texts (*dharmasāstrāṇi*).
- 17–20 Then the sharp-minded boy writes down the essence of all of these texts. He writes separately the fifth and the tenth part of the BhP and the Śrīvāsudevamāhātmya from the SkP, the BhG, the Viduranīti (*nītiṃ vaidurikīm*), the 1000 names of Viṣṇu from the MBh. He further writes the gist of all Dharmasāstras and the Yājñavalkyasmṛti in particular.
- 21–25 Having written all that, Hari shows the four works to his father who is pleased and recognizes the son’s intelligence as superhuman. The father tell Him to read from it every day to whoever listeners might be present.²⁷⁷ Hari reads and lectures accordingly. He keeps a copy of the book well-protected near Himself. His mind becomes firmly established in the thought of Kṛṣṇa.
- 26–30 Then the father gives the general initiation of his school to his son. He teaches the mantra of eight syllables, the mantra of three syllables and the holy dharma (the rules to be observed by the good). Hari observes everything as instructed. He observes abstinence (*brahmacarya*); thus he becomes eleven years old.

275 “In the 31st (chapter) is described the gaining of the essence from four holy books, the destruction of demons and the instruction of Bhakti.”

276 I.e., after their death (Ś).

277 Direct speech in verses 22 and 23.

- 31–35 The demons gather in order to kill their enemy Kṛṣṇa who does not employ arms; they come in the appearance of Vaiṣṇavas. Confused by Nīlakaṅṭha²⁷⁸ they kill each other like the confused kings killed each other with the weapon of Tvaṣṭṛ.²⁷⁹ The Lord (Hari) wants to destroy also the demons in other regions.
- 36–39 On the eighth day of bright Ūrja (Kārttika) Bhakti has a fever; the doctors called by Rāmapratāpa cannot alleviate it. On the ninth day Kṛṣṇa addresses her, knowing about the time of her death.
- 40–43 (Kṛṣṇa:) The illusory power (*māyā*) of Viṣṇu troubles everybody when leaving the world; by fervent devotion to Kṛṣṇa it can be stopped. For this purpose Sāṃkhya and Yoga and Pañcarātra are taught by the great seers.
- 44–45 (Suvrata:) Upon her son’s words Bhakti regains awareness of the fact that her son is Nārāyaṇa. She takes refuge to Him.
- 46²⁸⁰ She gets up and inquires about the means of salvation (*niḥśreyasasādhana*).

SSJ ch. 1,32: Description of the characteristics of a good person, in the song of Hari (*harigītā*)²⁸¹

- 1 (Suvrata:) Premavatī speaks to her son Hari, the descent of Nārāyaṇa.
- 2–5 (Premavatī:) She takes refuge to Nārāyaṇa and requests to be instructed about how to stop ignorance.
- 6²⁸² She begs Him to dispel the darkness of her ignorance.
- 7²⁸³ (Suvrata:) Thus asked Hari tells her the original self-knowledge (*adhyātmikaśāstra*).
- 8 (Śrī-Hari:) He is going to tell her what persons knowledgeable about the Veda consider beneficial for liberation.
- 9–16 Lord Kṛṣṇa, who is Viṣṇu, the highest spiritual principle (*puruṣottama*) should be honoured by those who desire liberation. Confused by his illusory power (*māyā*) people remain in the cycle of existences (*samsṛti*). Those who take refuge to Him (Kṛṣṇa) cross (the cycle of existences). He is honoured by people

278 The commentary takes *nīlakaṅṭhayogena* to refer to the “weapon of the yoga of Śrīhari”; however, the boy has not yet received this name.

279 Reference is to an episode of the MBh.

280 In Indravajrā-metre.

281 “In the 32nd (chapter) Hari is questioned by Bhakti (and) tells extensively about the characteristics of the good (person); and the importance of the company with them is proclaimed.” – “Harigītā” is the title of a subsection of the first part of SSJ, consisting of chapters 1,32–36.

282 In Upajāti-metre.

283 In Upajāti-metre.

endowed with passionlessness, knowledge and dharma, people who have come to know about His importance through contact with the good. Devotion which is combined with these three parts (passionlessness, knowledge, dharma) is never obstructed by any hindrance. If any one of these parts is missing, obstruction is certain. There is no other means for stopping the illusory power which has the form of cause and effect. If it has stopped, however, the purified devotee of Kṛṣṇa reaches the highest abode (*paramaṃ dhāma*) called *brahman* in the scriptures. There he obtains endless bliss.

- 17 (Suvrata:) Having heard this statement from her son based on the authority (*siddhānta*) of Vedas, Śāstras, Purāṇas and the scriptures of Pañcarātra the mother asks further:
- 18–21 (Premavatī:) He should instruct her in such a way that she as a woman gets illumination (*bodha*) about the characteristics of the good who practise devotion.
- 22 (Suvrata:) Thus asked Hari addresses her:
- 23–24 (Śrī-Hari:) Wishing for her salvation she has asked what even the wise should know. He is going to tell her about the characteristics of devotion:
- 25–37 List of qualities and characteristics of the good.²⁸⁴
- 38 By contact with such people firm devotion to Kṛṣṇa is obtained.
- 39–45 Description of contact with the good (*santaḥ*): From them (i.e., from the good devotees) one hears about the descents of Kṛṣṇa and about His marvellous deeds; about His divinity in His various otherworldly abodes (Goloka, Akṣara, Vaikuṅṭha); about the greatness of the White Continent (*śvetadvīpa*) which is situated in the ocean of milk and is filled with the splendour of *brahman*; about places like Vṛndāvana, Dvārvatī,²⁸⁵ Viśālā,²⁸⁶ about holy places like the hermitage of Pulaha or places of pilgrimage on the Gaṅgā and the Yamunā (Yamī) in India. anything of importance in connection with Kṛṣṇa is heard from the good. By hearing it devotion to Kṛṣṇa endowed with its parts (*svadharmā*, etc., cf. 1,32.11) comes about.
- 46²⁸⁷ Nothing is difficult to obtain through contact with the good who by being seen, touched, etc., destroy the evil accumulated in many existences.

284 75 items according to the commentary, listed in a sequence of nominatives (most of them compounds) describing the good (devotee).

285 Thus in the text for Dvārakā.

286 Name of the hermitage Badarī. (Ś)

287 In Sragdharā-metre.

SSJ ch. 1,33: Description of the dharma of castes and stages life²⁸⁸

- 1 (Śrī-Hari:) He will talk about the three parts of devotion.
- 2–4 What must be maintained (*dhāraṇīya*) by beings in all the three worlds is called dharma. A person who is bereft of caste (*jāti*) and family but remains faithful to dharma is praiseworthy and deserves to be honoured even by Brahmins. While even a god who has fallen from dharma deserves to be blamed even by low people.
- 5–7 Dharma applies according to the division in castes and stages of life (listed). He will explain it according to the twofold specification of “general” and “special”.
- 8–9 List of general dharma rules: Non-violence, truth, not stealing, control of lust, greed and wrath, avoiding of intoxicating drink, meat, woman other than one’s wife, avoiding of evil caused by the mixing of castes, serving the good persons, devotion to Viṣṇu.
- 10–12 The “natural” qualities of each of the four castes (listed); avoiding violence, theft, etc., is the dharma of the others (i.e., of people not belonging any of the four varṇas).
- 13–14 The respective means of livelihood are sacrificing etc, carrying arms, trade, service. In emergency Brahmins and Kṣatriyas may follow the livelihood of a Vaiśya, Vaiśyas may follow that of Śūdras, Śūdras that of workmen, etc.
- 15–23 Rules for the stage of life of a brahmacārin: concerning clothing, avoiding contact with women, not looking at copulating living beings, not touching even the image of a woman except the idol of the Goddess, observing the daily religious observances, begging, study of the Veda.
- 24–34 Rules for the stage of life of the householder: One enters the stage of life of the householder after having studied the Veda and after giving the ceremonial gift to the teacher. Someone who feels detachment may enter the (stage of the) forest or of renunciation or he may remain brahmacārin (*naiṣṭhika*). He should marry a woman of good family and from the same caste and spend the appropriate dowry. He should observe the daily rites, in emergency with appropriate rearrangement in the course of the day. If he interrupts the twilight rituals, recitation of the Gāyatrī-mantra or worship of Viṣṇu then he becomes a Śūdra.²⁸⁹ After his bath he must not touch an unwashed dress. He should establish the fire at the time of marriage or when the paternal property is

288 “In the 33rd (chapter) the dharma(-rules) of castes and stages of life are clearly and in brief taught by Hari, thus it is said.”

289 Ś points out that the details of prescriptions concerning dharma will be clarified in the fifth prakaraṇa.

- divided (i.e., at the death of the father). Prescriptions for the conduct of the householder: Take care for his dependants; provide for guests; keep company with the good; practise ninefold devotion to Kṛṣṇa; avoid bad contacts; honour follower of the *ekāntika* devotion.
- 35–41 List of a hierarchy of living beings, beginning with plants and leading up the devotees of Kṛṣṇa as the best among human beings committed to knowledge. Someone who does not respect this commits a great mistake.
- 42–52 Further rules of conduct concerning offerings to Hari; veneration of gods and ancestors; performance of ancestral rites (with specified types of grains); avoiding of meat in ancestral rites under any circumstances; pilgrimages and observances (*vrata*); performing meritorious acts; supply to Viṣṇu temples; performance of “non-violent Viṣṇu-sacrifices”; construction of ponds, wells, etc.; feeding of sādhus and Brahmins, never despising them; avoiding of passions (listed).
- 53–54 He should avoid any contact with widows; not stay alone with his mother or sister.
- 55 He must not commit suicide at a place of pilgrimage or (assist to) another person’s suicide even for the sake of liberation.
- 56–59 Prescriptions for women: Married women should serve their husband like a deity; widows should venerate Kṛṣṇa (Ramāpati) and mortify their bodies by observances (*vrata*); they must not even look at men and must not stay at a secluded place even with their father or son.
- 60–63 Prescriptions for the forest hermit (*vānaprastha*): He may depart for the forest in the company of his wife or alone.²⁹⁰ practice of asceticism (by staying between five fires in the heat, staying in water in the cold season, tolerate the rainfall in the rainy season); performance of sacrifices (*agnihotra*). He may construct a hut for the fire but should himself live outside. He should live on wild grain, etc.
- 64–67 Prescriptions for the renouncer (*saṁnyāsin*): His dress and attributes (stick, bamboo bowl); recitation of the mantra of eight syllables; devotion to Hari; not staying at one place except in the rainy season; begging from the houses of Brahmins; observances on the eleventh day; abstinence.
- 68–79 Vānaprastha and renunciation are forbidden in the Kali age; a dispassionate person should live as brahmacārin or householder, be a Vaiṣṇava with the “great initiation”. If he leaves the house he should join a group of sādhus and be devoted to Kṛṣṇa like the “foolish Bharata” (*bharato jaḍaḥ*). He should avoid contact with women or with womanizers; he should give up gold and other property. All good qualities become useless through contact with women. He

290 The word *ekalah* in 1,33.60d is a Gujarati expression (*ekalo*).

should fear them like a black snake even after having reached samādhi. He should avoid the six gates to hell: lust, greed, wrath, pride, vulgar love, craving for tastiness. He should practise the eighthfold abstinence and the ninthfold devotion. He should not wish for the fourfold liberation or even for separation (from the world, *kaivalya*) but only for the service of Viṣṇu and he should eradicate all other desires. He should avoid improper places, times, actions, texts (*śāstra*), company, etc., and rely on the proper (good) ones.

- 80 Someone who breaks these prescriptions should perform the prescribed atonement.
- 81²⁹¹ The dharma of castes and stages of life has been described; he will speak about the characteristics of knowledge.

SSJ ch. 1,34: Description of the essence of knowledge²⁹²

- 1–2 (Śrī-Hari:) Definition of knowledge as knowing about what and how something is. Knowledge is twofold – concerning the self and concerning the highest Self.
- 3–7 Description of the self: It penetrates the whole body, illumines inner and outer realities (*deva*);²⁹³ it exists in the various states like waking, etc., and in the various modes of corporality (subtle body, etc.) as what connects them as (principle of) identity and yet is different, like fire in its various states. It does not perish when the body perishes; it has the form of “being” and “consciousness” (*sat, cit*); it is subtle and difficult to know.
- 8–15 Description of the highest self: It is Śrī-Kṛṣṇa, *brahman*, Viṣṇu, Nārāyaṇa, Vāsudeva; above and without Constituents (*guṇa*), yet connected with the qualities and their manifestations (listed).²⁹⁴ It is self-dependent, self-illuminating, venerated by all beings, even by Brahmā; its residence (*dhāma*) is where millions of universes exist like atoms;²⁹⁵ It is the imperishable (*akṣara*) and is beyond the imperishable; it is the inner controller (*antaryāmin*) of all, the “unshakeable” (*acyuta*), Hari. Time, *māyā*, Spirit (*pums*), etc., are its energies. It descends on earth (*avatāra*); it is to be known as “highest spirit” (*puruṣottama*).

291 In Upajāti-metre.

292 “In the 34th (chapter) is told by Him the knowledge about His individual and highest Self, and in connection with that the creation, etc., of the world.”

293 Ś quotes BhG 13.33.

294 Ś quotes BhP 11 (Uddhava’s instruction).

295 Ś quotes BhP.

16–41 *Creation of a universe*

- 16–17²⁹⁶ Kṛṣṇa when wishing to create looks at root matter (*mūlaprakṛti*) which brings forth material and spiritual beings.
- 18–19 Many universes are produced in such a way; the origin of one of them will be described briefly.
- 20–22 From matter which the Spirit Principle (*pums*) looks at originates the “Great principle” (*mahat tattvam*), then threefold ego-consciousness (*ahaṁkāra*).
- 23–28 From dark (*tāmasa*) ego-consciousness originate sound and space; from it touch and wind; from it form and light (*tejas*); from it taste and water; from it smell and earth, which are called “specifications” (*viśeṣa*). The five (factors) “space”, etc., are called “great elements”; the five (factors) “sound”, etc., are called “*tanmātrika*”.
- 29–30 “Energetic” (*rājasa*) ego-consciousness produces the five senses of perception and the five senses of action (listed), breath (*prāṇa*), intelligence (*buddhi*).
- 31–32 “Light” (*sāttvika*) ego-consciousness produces inner and outer realities (“deities”, *devatā*), mind (*manas*), (viz.) regions, wind, sun, Varuṇa (*pracetas*), Aśvins, fire, Indra (hands), Viṣṇu (*upendra*, feet), Mitra (anus), “Who” (*kaḥ*),²⁹⁷ moon, Brahmā, “the knower of the field”,²⁹⁸ Rudra.²⁹⁹
- 33–39 These deities combine to create the *virāj*-body. The soul (self) which exists in it is called *virāj*-spirit (*vairājaḥ puruṣaḥ*), who is also called Nārāyaṇa because he is lying on waters created from his limbs. From his navel originates Brahmā through whom Śrī-Kṛṣṇa creates all beings (listed in verses 36–39).
- 40–41 Some beings are purely (made of) the “light constituent”, others are mixed; some are free from the qualities. They act according to their qualities; devotion to Kṛṣṇa is practised by beings who are free from constituents.
- 42–48 Thus the Lord creates as Brahmā; He protects as Viṣṇu and destroys as Śiva; He allots the fruit of actions in all living beings; He is the only controller (*niyantr*) of all levels (listed) of cosmic creation. Everything else acts according to His command and is dependent on Him. Kṛṣṇa alone is independent.
- 49 Thus the knowledge of the highest self has been proclaimed; for somebody who has received this knowledge there remains nothing to be known.
- 50³⁰⁰ A person who thus knows the soul and the Lord of the soul and the order of (created) beings and practises devotion is called liberated.

296 In Upajāti-metre.

297 I.e., Kaśyapa, etc., as deities of the organ of generation (Ś).

298 I.e., Vāsudeva as deity of *citta*.

299 For *ahaṁkāra*.

300 In Upajāti-metre.

SSJ ch. 1,35: The characteristics of the essence of detachment³⁰¹

- 1–4 (Śrī-Hari:) He will tell about the essence of detachment; it is called the absence of attachment for anything except the Lord. Detachment is the lack of interest in possessions (listed), in the objects of the senses, even in heaven.
- 5 (Premavatī:) He should tell her how such detachment comes about for living beings.
- 6–9 (Śrī-Hari:) The appearance of detachment is due to seeing that the pleasures of the world perish. Abolition (*pralaya*) is of four kinds: Permanent, “daily”,³⁰² concerning material Nature (*prākṛta*), absolute. Everything effected by material Nature suffers abolition. Detachment originates in people who thus see perdition.
- 10–14 Similarly, detachment arises from seeing the suffering of living beings; it is the result of bad actions. The tendency for evil is born from contact with bad people; true insight, adherence to dharma, knowledge, etc., are destroyed by bad contacts. The sense of “I” and “mine” with regard to the body and things concerning the body grows. Under its influence people commit evil.
- 15–21 List of evils (e.g. dishonesty, violence, adherence to false religiosity, eating and drinking of forbidden things).
- 22–29 Such people suffer at the end of their lives; the messengers of Death (Yama) which are terrible to look at come to fetch them. Tied to a subtle body (*liṅgadeha*) they are led to Yama’s city all the while tormented by Yama’s messengers (list of tortures), like a thief who is taken to the palace.
- 30–31 Yama and Citragupta³⁰³ know all the sins committed in thought, word or deed. Yama is angry that (such people) have not taken advantage of their human body as a means of liberation.³⁰⁴
- 32–33 There are hundreds and thousands of hells in Yama’s realm. The mother should hear some of their names.
- 34–37 List of names of hells.³⁰⁵
- 38–46 Yama lets the sinners be thrown in hells which correspond to the committed evil. Yama’s men cut up people’s bodies, have them burnt, bitten and eaten by snakes and other animals and they tear out intestines in connection with deeds concerning eating. They kill by the means used for killing living beings. They pierce their eyes, make them drink putrid fluids, etc.

301 “In the 35th (chapter) however is put forth (*proktam*) the essence of detachment and its cause, along with the descriptions of the sufferings, etc., due to the cycle (of existence), to hell and to Yama’s men.”

302 At the end of a “day of Brahmā” (Ś).

303 Yama’s scribe (Ś).

304 With 1,35.31 cp. BhP 5,26.38.

305 With 1,35.34–47 on the enumeration and description of hells cp. BhP 5,26.1–37.

- 47–50 After such torments they are reborn as one of the four kinds (listed) of animals and suffer again and again the pain of birth, of illness, of old age, of death. They also suffer the three kinds of suffering.³⁰⁶ They wander for hundreds and thousands of cosmic eras in such bodies.
- 51–54 By the grace of Kṛṣṇa those who obtain such transmigrations (*sṛti*) obtain a human body, the only means for liberation. Those who then keep good contact and are devoted to Kṛṣṇa certainly get the desired enjoyment and liberation, while the others continue like before. They suffer at the hands of Yama’s men and are reborn 8.400.000 times.³⁰⁷
- 55–58 In people who see this suffering in the cycle of existences detachment arises; it grows through contact with the good. They take refuge to Kṛṣṇa who has/is eternal bliss (*sadānanda*). There is no happiness for someone who does not have detachment; devotion does not grow without detachment. Through attachment to Kṛṣṇa one reaches the ultimate goal.
- 59³⁰⁸ Thus has been spoken about the nature of detachment; the nature of devotion will be spoken of next.

SSJ ch. 1,36: Description of the characteristics of the essence of devotion³⁰⁹

- 1–2 (Śrī-Hari:) Etymological derivation from the root *bhaj*. “Devotion is loving service of the Lord”, compared to the service of a wife to her husband.
- 3–4 List of nine characteristics of devotion: Listening, praising, remembering, service to the feet, worship, greeting, servitude, companionship, self-surrender.³¹⁰
- 5–7 Explanation of “hearing” (*śravaṇa*): One should listen to stories of the avatāras, of Prahlāda, Dhruva, Priyavrata, Ambarīṣa, etc., from the mouth of dharma-abiding devotees.
- 8–12 Explanation of “praising” (*kīrtana*): Recitation of books concerning Kṛṣṇa, of texts in prose or verse, of hymns and prayers and names (of God), accompanied by music.

306 Concerning or arising from themselves (*ādhyātmika*), from nature (*ādbibhautika*) or from supernatural forces (*ādhidaivika*). (Ś)

307 2.100.000 times in each of the four categories of living beings (Ś); cf. 1,35.47.

308 In Ūpajāti-metre.

309 “In the 36th (chapter) is described how Hari distinguishes devotion to Himself as tenfold and describes the differences to His mother.”

310 For the “ninefold devotion” (*navadhā bhakti*) cp. BhP 7,5.23.

- 13–15 Explanation of “remembering” (*smaraṇa*): One should think of his form, should recite silently (*japtavya*) His names and deeds, remember his paradise and his entourage (*pārsada*).
- 16 Explanation of “service to the feet”: Massage in reality or mentally.
- 17–18³¹¹ Poetic description of the effect of service to the feet of the Lord.
- 19–37 Explanation of “worship” (*arcana*) as inward or outward, with list of the ritual elements (*upacāra*), worship on festival days, admonition to donate liberally to the temples.
- 38–39 Explanation of “greeting” (*vandana*), i.e., prostration (with restrictions for women).
- 40–43 Explanation of “servitude” (*dāsya*): the devotee should be active in serving and supplying the deity.
- 44–45 Explanation of “attitude of companionship” (*sakhya*): one should behave like Draupadī or Arjuna, without finding fault in (Kṛṣṇa’s) human behaviour.
- 46–56 Explanation of “self-surrender” (*ātmanivedana*): all activity should be directed towards Kṛṣṇa; family members who create obstacles should be abandoned.
- 57 Concluding remark. Devotees are of two kinds.
- 58–59 Those with desires obtain righteousness, wealth, pleasure, liberation³¹² from Kṛṣṇa; after their death they get all their wishes fulfilled in Kṛṣṇa’s heavenly abodes.
- 60–67 Those without desires do not wish for power or (supernatural) faculties (*siddhi*); no obstacles can stop them.³¹³ They are exclusively attached to Kṛṣṇa.
- 68–74 To the devotee pleasant things appear as unpleasant.³¹⁴
- 75–80 Description of the unconventional behaviour of the devotee.
- 81 The devotee spontaneously experiences yogic achievements (stopping of breathing and mind).
- 82–85 Such a devotee is transported to heaven (Kṛṣṇa’s abode) after his death.
- 86–88 Concluding remarks, praising the above teachings as a secret of Vedas, Pañcarātra, Sāṃkhya-Yoga, and Dharmaśāstra. The mother should follow it.
- 89 Phalaśruti.
- 90 (**Suvrata:**) The mother is pleased.
- 91–93 (**Premavatī:**) The Kṛṣṇa to whom such ninefold devotion should be directed is her son Hari himself. She is ready to go to His highest abode.

311 Śārdūlavikrīḍitā-metre.

312 I.e., the four goals of life, *dharmā, artha, kāma, mokṣa*.

313 Comparison with Gaṅgā in v. 64–65.

314 The verses 1,36.70–74 display the poet’s scholarship in grammar.

- 94 (Suvrata:) She meditates about Hari and becomes oblivious of her body.
95³¹⁵ Phalaśruti.

SSJ ch. 1,37: Premavatī obtains heaven³¹⁶

- 1 (King:) Which goal did Bhakti obtain? What did Hari do then?
2–7 (Suvrata:) While Kṛṣṇa performs the morning rites the mother sees Him in her heart with all the attributes of a young student (in the first stage of life).
8–16 She sees her self as separate from the body, as having obtained unity with *brahman*; and she sees Kṛṣṇa in it. She realizes herself as one with Him and sees His wonderful form (description of His dress, ornaments, attire).
17 Then she sees Him again as before and praises Him:
18–26 Hymn of praise by Bhakti to Kṛṣṇa.³¹⁷
27–29 (Suvrata:) Her body falls down and she obtains a heavenly body and lives with Śraddhā (and her other co-wives of Dharma) serving her husband.
30–31 This occurred on Saturday, the tenth day of bright Kārttika, Śaka 1848 (A.D. 1792).
32–34 The relatives weep; Dharma consoles them and performs the last rites together with the eldest son.
35³¹⁸ Śrī-Hari (Kṛṣṇa) considers the elder brother's wife like his mother.

SSJ ch. 1,38: The boon given to Dharma³¹⁹

- 1–7 (Suvrata:) Dharma lives a religious life. He knows through dreams and yoga that his death is imminent. He reads the tenth part of the BhP. During six months he performs the various rites for the deceased Premavatī and gives ample food to Brahmins.
8–18 While eating with his relatives after the rite in the seventh month his body is overcome by the weakness of old age. While his son Hari massages his feet at night he enters meditative trance (*samādhi*) and has a vision of Kṛṣṇa. Upon coming out of the trance he embraces his son.

315 In Sragdharā-metre.

316 “In the 37th (chapter) is presented how mother Bhakti has a vision of the heavenly form, her praise of Hari, and how she abandons her body.”

317 The hymn consists of a series of elaborate appellations construed with a refrain; use of Yamaka-alamkāra.

318 Upajāti-metre.

319 “In the 38th (chapter) is presented how Hari gives His knowledge to Dharma who is astonished and praises Him.”

- 19–22³²⁰ (Dharma:) He affirms the identity of his son with the transcendent Lord and *brahman*. He is not afraid of death but wishes not to be separated from Kṛṣṇa in a new existence.
- 23–25 (Śrībhagavat:) Kṛṣṇa promises to the father that he will remain at His side and admonishes him to meditate on Him.
- 26 (Suvrata:) Dharma addresses Bhagavat.
- 27³²¹ (Dharma:) Nothing remains to be done; he prostrates before Him.
- 28³²² He hands the jewel of his knowledge (as heritage) to his sons.

SSJ ch. 1,39: Dharma instructs his sons and has the BhP recited within seven days³²³

- 1 (Suvrata:) The sons sit near the father.
- 2–12 (Dharma:) They should listen attentively. Their brother is the same as the Kṛṣṇa whom they worship daily. He will uproot the unrighteous. Those who will worship his image will obtain what they desire.
- 13–16 (Suvrata:) The brothers immediately ask Hari for protection. He assures them of His satisfaction if they abide by their father's order and worship Kṛṣṇa.
- 17–20 Hari asks his father whether he has any wish; Dharma wants to hear the BhP recited during seven days.
- 21–34 Hari arranges for a ceremonial hut (*maṇḍapa*), etc.; Rāmapratāpa calls a qualified Brahmin. A golden image of Kṛṣṇa is put up; the family deities are worshipped, five Brahmins are chosen and remunerated. After the recital is completed Dharma gives 1000 gold coins, ornaments, etc., to the Brahmin; the other Brahmins also are rewarded and fed.
- 35³²⁴ Dharma is extremely weak; the relatives assemble near him.

320 V. 19 in Śārdūlavikrīḍita-metre; vv. 1,38.20–22 in Upajāti-metre.

321 Metre undefined.

322 In Śārdūlavikrīḍita-metre.

323 “In the 39th (chapter) is acclaimed (*kīrtiyate* how Dharma (*vṛṣa*) gives knowledge about Hari to his two sons, and the recitation of the BhP.”

324 Upajāti.

SSJ ch. 1,40: The funery rites for Dharma³²⁵

- 1–8 (Suvrata:) The sons realize that death is approaching and call vedic Brahmins; they let (the dying father) perform the expiatory rites (*prāyaścitta*) with gold. The rites comprise the following elements: shaving, tenfold bath, worship of Kṛṣṇa with his eight main wives, donations of a cow and nine other objects, of uncooked food materials along with money.
- 9–11 When the breathing becomes shallow the sons give the father a bath with holy water, lay him on the ground smeared with cow-dung and covered with blades of *kuśa*-grass and sesame. They chant the names of Kṛṣṇa.
- 12–14 Dharma leaves his body while meditating on the Lord. He is freed from Durvāsas' curse³²⁶ and obtains a heavenly body, living near Kṛṣṇa.
- 15–22 After his death nobody weeps; The sons shave their heads and bathe; the eldest starts with the funeral rites except for some expiatory rites, takes a vow (*samkalpa*) to donate gold; he smears ghee on the corpse, covers it with new clothes and applies sandal, flowers, etc. He performs the obsequies (*śrāddha*) for the dying father, offering rice balls.
- 23–29 The corpse is tied to a bamboo stretcher and covered with a cloth and is taken to the burning place at the river. The women follow upto the crossroads. The eldest son performs the crematory rites and lights the pyre.
- 30–37 Then the sons and other relatives weep; when the corpse is almost burnt they take a bath in the Sarayū river, offer oblations, and sit for some time at the bank of the river.
- 38–47 They return home; after their bath the women offer purificatory things to the men (chewing of neem-leaves, touching of fire and bull). They purify the house. For ten days they eat no salt, listen to the BhG in the evening, keep the vow of not touching others, perform the daily rites (*samdhya*) and worship of Kṛṣṇa only mentally.
- 48³²⁷ Hari leads an ascetic life performing the prescribed rites, eating food prepared by himself.

325 “In the 40th (chapter) is presented how Dharma is liberated from Durvāsas' curse by Hari's grace, and his cremation according to (scriptural) prescriptions.”

326 Cf. SSJ 1,10.

327 In Upajāti-metre.

SSJ ch. 1,41: The performance of the last rites for Dharma³²⁸

- 1–5 (Suvrata:) On the next day the eldest son immerses the ashes in the river Sarayū and performs the ritual of “collecting the bones”. He offers milk and water in unbaked pots for the satisfaction of the deceased. He offers rice-balls and avoids the 18 things forbidden (during funerary rites). On the tenth day he and the relatives of the same patrilinear descent (*sapinda*) get their heads shaved. He feeds the relatives and performs the purification of the body on the eleventh day.
- 6–14 He performs worship of Kṛṣṇa and the other gods, donates to Brahmins and performs all the prescribed rituals during the following twelve months.
- 15–22 He feeds the relatives and Brahmins; he donates two cows and lets the Vāmadevya-melody be recited; he completes all prescribed activities (donations, invitations, etc.).
- 23–24 Rāmapratāpa, his brother and their wives daily pray the mantra which they received from Dharma; they forget that their brother Hari is Kṛṣṇa Himself.
- 25³²⁹ By these rituals the path of ritual action to which unbelievers are opposed is promoted on earth according to the wish of the Lord.

SSJ ch. 1,42: The description of the “snow-mountain” (Himālaya) in connection with Hari’s departure into homelessness (*pravrajyā*)³³⁰

- 1–3 (Suvrata:) After the completion of the last rites for the father Nīlakaṇṭha wants to depart for homelessness. In order to appease whatever obstacle may be created by the love of His relatives He worships Gaṇeśa.
- 4–11³³¹ Hymn by Hari to Gaṇeśa. asking Gaṇeśa for removal of obstacles; Gaṇeśa is described and addressed with reference to his various deeds.
- 12–14 Hari departs in the morning of the tenth day of bright Śuci (Āṣāḍha) without having bidden farewell to anybody. He turns north and stops briefly at the river Sarayū.³³² into: homelessness

328 “In the 41st (chapter) is presented how the eldest son performs the last rites for Dharma according to the Dharmasāstras.”

329 In Rathodhatā-metre.

330 “In the 42nd (chapter) Śrī-Hari leaves home and roams on the slopes of the Himālaya without fear.”

331 In Vasantatilakā-metre.

332 Ś adds “in the Vikrama year *aṣṭā+daśa+śata+adhika+eka+ūna+pañcāsattame*, i.e., 1849 or 1793 A.D.

- 15–19 Description of Hari, his attire and equipment. He carries a small book (*sāra-catuṣka*)³³³ around His neck.
- 20–28 He wants to cross the river and waits for a boat. A demon (*asura*) throws Him into the river. He swims (protecting His booklet) and till sunrise reaches the other bank. He drifts with the waves motionlessly so that the demon may believe Him dead.³³⁴ Kṛṣṇa is not overcome by the waters due to His yogic power; he goes north toward the Himālaya.
- 29–36 Hanumat, Dharma’s family deity, comes every day to see Hari; when he does not find Him, he assumes that He has left to wander through India in order to foster righteousness and devotion and uproot their opponents. Hanumat approaches Hari who asks him why he came.
- 37–42 (**Hanumat:**) He explains his daily visits and offers to accompany Hari.
- 43–45 (**Śrī-Bhagavat:**) A renouncer must not keep company; but Hanumat should appear whenever He remembers him; and he may approach Him whenever he desires it.
- 46–48 (**Suvrata:**) Hanumat occasionally visits Him, observes Him in meditative trance, protects Him.
- 49–55 Hari walks for a month towards the Himālaya and comes to a forest filled with wild animals (listed), trees, rivers, etc. The boy considers all hardship pleasant.
- 56 Having read the story of Bharata³³⁵ He is eager to practise asceticism in Pulaha’s hermitage.
- 57–63 Once He loses His way and spends three days without food and water. On the fourth day He collapses. After some time He gets up and sees a river at a distance; he goes there slowly and drinks, gets some relief and rests under a Banyan tree. Out of pity the sun sets. Hari performs the evening rites.
- 64–67 The night is frightful with the sounds of wild animals, lightening and thunder.
- 68³³⁶ Hari keeps his mind fixed in meditation on Kṛṣṇa and is fearless in samādhi.
- 69 The son of the wind (Hanumat) comes there; seeing the fearful place and Śrī-Hari in samādhi he stays.

333 I.e., the essence of holy scriptures like BhP, etc., (Ś).

334 The demons referred to here and hereforth may be taken to mean the wicked persons who created hindrances in the life and works of the Lord Svāminārāyaṇa.

335 BhP 5,8 (Ś).

336 In Upajāti-metre.

SSJ ch. 1,43: The victory over a Bhairava and (his) group; arrival at Pulaha's hermitage³³⁷

- 1–18 (Suvrata:) In the middle of the night a Bhairava and his following of ghosts and witches of fierce appearances (described) approach. The animals of the forest flee. Māruti (Hanumat) roars; Hari awakens and sees the king of ghosts but remains calm. The Bhairava orders his entourage to kill and devour Him. Hanumat assumes a shape as large as a mountain. He kills most of the group and knocks the Bhairava down. His followers watch from a distance.
- 19–24 At sunrise Hari bathes, performs the daily rites and eats the fruit brought by Hanumat. He praises Hanumat for his protection; Hanumat (addressing Hari as Rāma) calls himself His servant and disappears. Hari wanders north.
- 25–28 Having crossed the black Himālaya He sees a white mountain touching the sky, frequented by ascetics and gods.
- 29–34 While walking at its foot He loses His way and reaches a river. While crossing it He confronts two mountains, one in the east, one in the west, between them a cave which is the origin of the river. He sees a man of divine appearance at the eastern mountain – Himālaya personified who shows Hari the way. He considers Him as some perfected yogin (*siddhayogin*).
- 35–37 Hari spends the night; after three days and after having crossed many impassable places He reaches a large path.
- 38³³⁸ Seeing the beauty of the Himālaya He reaches the hermitage of Pulaha, a son of Brahmā.

SSJ ch. 1,44: Winning the grace (*prasādana*) of the sun (*sūrya-nārāyaṇa*)³³⁹

- 1–8 (Suvrata:) Hari settles in the hermitage where Bharata practised asceticism; it is encircled by the river Cakra (Gaṇḍakī in verse 11). Remembering how attachment to the young deer was an obstacle to Bharata's worship of Viṣṇu, Hari remains unattached. Remembering the story of Puraṃjana³⁴⁰ he gives up attachment even to his consciousness (*buddhi*) and concentrates on the pure Self.

337 "In the 43rd (chapter) (is mentioned) how Hari defeats a very dangerous Bhairava and his followers and crosses impassable places."

338 In Vasantatilakā-metre.

339 "In the 44th (chapter) then Śrī-Hari satisfied the sun by practising asceticism in that hermitage of Pulaha."

340 Five chapters in BhP 4 (Ś).

- 9–12 He practises asceticism (standing on one leg; murmuring Gāyatrī, meditation on the Lord in the sun, bathing three times a day in the river Gaṇḍakī, worshipping Viṣṇu, eating fruits and leaves, etc.). The other ascetics are impressed.
- 13³⁴¹ They wonder who the boy might be: Prahāda, Dhruva, Skanda, Datta, Ṛbhu, Nārāyaṇa, Nara.
- 14–16 The ascetics are pained at seeing His asceticism; His parents Bhakti and Dharma remain at His side.
- 17–19 After the four months of the rainy season, on the eleventh day³⁴² the sun comes to Hari in a divine body with two arms. Hari prostrates and praises:
- 20–24³⁴³ (Śrī-Hari:) Hymn by Hari to the sun.
- 25–26ab (Suvrata:) Sūrya-Nārāyaṇa answers by granting a wish. Hari answers:
- 26cd–31 (Śrī-Hari:) He wishes for removal of all inner darkness, for all ascetic virtues (listed), for the sun’s appearance before Him whenever He remembers him.
- 32ab (Suvrata:) The sun answers:
- 32cd–34 (Sun:) He knows Hari to be Kṛṣṇa Himself; the virtues wished for are already in Him.
- 35 (Suvrata:) The sun disappears; Hari concludes His asceticism.³⁴⁴
- 36³⁴⁵ Hari praises the greatness of this place and remains till the twelfth day.

SSJ ch. 1,45: The regulation (*vidhāna*) of the practice of yoga³⁴⁶

- 1–2 (King:) What do the relatives do after Hari left?
- 3–8 (Suvrata:) After the Lord left the home his comrades search for Him; when they do not find him His brothers join the search.
- 9–12 Rāmapratāpa calls Him by His different names and bewails the missing brother.
- 13–15 The other relatives and the women also mourn and fast.
- 16–19 Hari leaves the hermitage of Pulaha; He reaches a dense forest filled with wild animals (listed).³⁴⁷
- 20–23 Wandering there He reaches Buṭṭolapatana where king Mahādatta resides. He invites Hari; the king’s sister Māyā serves Him devotedly. The Lord grants them His knowledge and liberation and leaves for the forest.

341 In Śārdūlavikrīḍita-metre.

342 Of bright Kārttika (Ś).

343 In Mālinī-metre.

344 The full “civil” name Hariśarman is used here.

345 In Upajāti-metre.

346 “In this 45th (chapter) is mentioned the pain of (Hari’s) brothers due to the separation from Hari, further the marvellous meeting with the yogin Gopāla.”

347 *nṛpaḥ* in v. 17d corrected to *nṛpa*.

- 24–37 One year passes. He comes to a majestic Nyagrodha-tree near a pond and a river. There He sees a yogin (described) who recites the BhG; his name is Gopāla. They greet each other and become friends. Gopāla teaches Him the whole science of yoga of eight parts (listed). The Lord learns everything in a short time. He masters also the purificatory practices *netī*,³⁴⁸ *basti*,³⁴⁹ *kauñjarī*,³⁵⁰ and *naulikā*.³⁵¹
- 38–41 The teacher believes his pupil to be like Kṛṣṇa and considers Him like his teacher; they live together for one year, living on fruit and roots, bearing with the weather.
- 42–43 A group of herdsmen graze their cattle near the hermitage; tigers every day kill five to six animals.
- 44 The herdsmen beg the yogin to protect their cattle.
- 45–49 Though unable to protect the animals the yogin is worried. Hari (*varṇīndra*) tells him that he should sound the conch. No wild animal comes to where the sound of the conch reaches. The herdsmen live peacefully.
- 50–63 The yogin recognizes that his companion is the personification of some supernatural being. Hari (*varṇīrāj*) reflects every day about the second chapter of the BhG. Through practice he becomes perfect in yogic meditation. He sees a great light in His heart and becomes one with *brahman*. He teaches this yoga (“union” with *brahman*) to Gopāla. He realizes that Hari is Nārāyaṇa and practises devotion to Him. He meditates on Him, forgets about and leaves his material body; he goes to Hari’s paradise (*goloka*). Hari performs the last rites and leaves. He reaches the place of pilgrimage “Ādivarāha” and stays there for three days.
- 64³⁵² Wherever Śrī-Hari goes people consider it a festive occasion to see Him (as if Bṛhaspati had come from heaven).

348 Purification of the nose with a cloth.

349 Drawing up water through anus and penis.

350 Swallowing and vomiting (water) through the mouth.

351 Contracting and rotating the belly muscles.

352 In Rathodhdhatā-metre.

SSJ ch. 1,46: The defeat of the teacher proud of being a perfected being (*siddha*)³⁵³

- 1–2 (Suvrata:) Hari reaches Sīrapura in Bengal, ruled by the king Siddhavallabha. He lives in the fortress during the rainy season.
- 3–7 A monk called Gopāladāsa attends to Him. There are different types of ascetics and devotees of various low deities (listed).
- 8–11 The king asks Him to stay there and provides every day food and other requirements. The ascetics live there displaying their achievements. Hari desires to reveal their showiness.
- 12–19 In the rainy season the ascetics afflicted by the unusually heavy rains, thunder, storm, etc., give up their asceticism and disappear one by one. The royal servants observe this till Hari alone remains. The king and the people respect Him for that and the king considers the other ascetics as common people.
- 20–30 Seeing His excellence the other ascetics try to kill Him with black magic but their spells do not work. Then they make Gopāladāsa their target; he becomes unconscious. Many come but nobody knows a remedy for the evil effect. The king asks the exorcists to apply some remedy but admitting their inability they refer the king to Nīlakaṇṭha. He chants the Kṛṣṇa-mantra of eight syllables into the ear of Gopāladāsa who gets up cured immediately. People are surprised and consider him Kṛṣṇa Himself.
- 31–35 The man who cast the spell is himself afflicted by it. The other ascetics cannot cure him and are humiliated. They approach Hari for help who cures the man by His mere sight. Hari is honoured by the ascetics and praised by the king.
- 36–39 The king and his family become His disciples. Hari cures everybody in the city afflicted by the magic of the ascetics. He accepts no money or other gifts, not even from the king.
- 40–45 At that time a poor Brahmin from Tālīṅga³⁵⁴ arrives; the king gives him various riches. Due to accepting them³⁵⁵ the fair complexion of the Brahmin turns black. He takes refuge with Hari for his cure. Hari cures him by chanting the Kṛṣṇa-mantra. The Brahmin returns home with gratefulness.
- 46³⁵⁶ Hari does not show off His extraordinary powers.

353 “In the 46th (chapter) is presented the removal of the pride of teachers who consider themselves perfected beings, and the protection of a vedic Brahmin from sins.”

354 I.e., the Tālāṅga of today.

355 The acceptance of gifts without having offered any service is considered sinful.

356 In Upajāti-metre.

SSJ ch. 1,47: The defeat of Pibaika, a Śākta³⁵⁷

- 1–12 (Suvrata:) Śrī-Hari and other ascetics (*siddha*) travel to Kāmākṣī where they cook in a garden outside (the village); a Brahmin devotee of Mahākālī approaches them. Formerly he followed his caste dharma but through contact with Śāktas and by listening to the Kulārṇava-Āgama he takes interest and engages himself in their practices and becomes their leader. He comes there full of anger, characterized by the marks (the five Ma-Kāras) of a devotee of Mahākālī-Kullā. His name is Pibaika. Surrounded by his disciples he speaks (to the ascetics):
- 13–16 (Pibaika:) He calls himself the only *siddha*; he killed thousands of other who have not become his disciples; he asks them to become his disciples; else they will be killed.
- 17–21 (Suvrata:) The ascetics are scared. When Hari sees them breaking their necklaces He tells them not to worry; the Śākta should make Him his disciple first. The frightened ascetics warn Him.
- 22–42 Pibaika calls Nīlakaṇṭha who leaves the cooking and goes to him and sits down in the “heroic posture” (*vīrāsana*). Pibaika displays his power by throwing pulses on a banyan leaf which dries up. Hari is not afraid. Pibaika throws spell-bound pulses on Him; He is not affected. Hari encourages him to use any other spell. All of them turn back on their instigator. Pibaika collapses vomiting blood; he gets up and makes two more attempts which also fail. He almost dies. His followers lament him and pray to Nīlakaṇṭha for pity (direct speech). They assure Him that their leader will not act like that again. They offer uncooked food to the ascetics.³⁵⁸ Pibaika gets up and promising not to do it again he returns.
- 43–44 The ascetics recognize Hari as the saviour of their lives and become His disciples. They finish their cooking and spend the night worshipping Kṛṣṇa (“Rādhā’s Lord”).
- 45–55 Pibaika burning with anger worships Kālabhairava and sends him (described) to kill Hari. He is not capable of coming near Him. Hari laughs at him. Going for his morning bath Hari looks at the Bhairava who starts to flee wanting to kill his instigator. Hari asks him not to kill the Brahmin whose food they have

357 “It is presented in the 47th (chapter) how (Śrī-Hari) defeats a Brahmin called Pibaika, a Śākta leader.”

358 It is a special custom of Gujarat to give uncooked food (*āma+amāni*) to brāhmins, especially on the occasion of funerary rites (*śrāddha*) and on death anniversaries; such donation consists of raw cooking materials such as wheat-flour, rice, pulses, ghee, molasses, some vegetables and some money. This custom is referred to here but in the different context.

eaten. Bhairava reports these words to the Brahmin who gratefully considers Hari the Lord Himself and becomes His disciples. He observes his dharma as before and abandons the practices of the Kaula tradition. He reads BhP and BhG and considers Hari as Kṛṣṇa.

- 56 Hari departs for the mountain called Navalakṣa.
 57³⁵⁹ (Prayer by Suvrata:) The Lord resorting to human behaviour displays super-human deeds. He uproots the unpious qualities of Pibaika, etc., propagates devotion to Kṛṣṇa. This Nīlakaṇṭha may grant them happiness.

SSJ ch. 1,48: The defeat of demons of Utkala (Orissa)³⁶⁰

- 1–6 (Suvrata:) From mt. Navalakṣa the Lord (Hari) sees the places of ascetics with fire burning without fuel and with reservoirs of cool and boiling water. He considers them liberated persons. They honour each other; He stays for three days. They recognize Him as Vāsudeva in human form and obtain the reward of their asceticism.
- 7–10 He descends from the mountain and goes to Vaḍavākuṇḍa, where He stays for three days. From there He goes in south-eastern direction to the mouth of Gaṅgā where He stays for three days. From there He goes by boat to the hermitage of Kapila.
- 11–15 Kapila is a teacher of Sāṃkhya who practises asceticism. He recognizes through meditation that Hari is Kṛṣṇa in human form. He extends hospitality to Him. Hari stays for a month and goes to Purī.³⁶¹
- 16–17 He takes bath in the ocean and visits the temple every day; He performs the prescribed rites at the holy places.
- 18–28 While living there He notices how demons in the shape of proud and lascivious devotees fight with each other. They display the marks of Śaivas, Vaiṣṇavas and Śāktas. They try to make people give up their dharma. They pressurize people to give money. They carry arms. Some have no weapons but use spells. Some are Tāntrikas of the left-handed path, some are Vaiṣṇavas of the right-handed path. Hari considers them a burden of the earth.

359 In Śārdūlavikrīḍita-metre.

360 “After meeting the ascetics on mt. Navalakṣa He meets Kapila, pleases him and is honoured by him; he goes to Jagannātha-Purī and causes the death of demons by mutual fight.”

361 Literally “this Purī” (*etām purīm*), i.e., Jagannāthapurī where the story starts in the beginning. Suvrata is referring to the place where the recitation happens.

- 29–35 After five nights He wants to leave but in order to defeat them He stays incognito on the bank of the Indradyumna-pond. People take Him to be a perfected yogin (*siddhayogin*³⁶²) and pay Him respects, consult Him and achieve success. They put gifts in front of Him which He does not accept.
- 36–41 The greedy demons do not tolerate his excellence. They abuse and insult Him and raise false accusations. They force Him to labour for them; they disturb Him in His observances. Hari is not upset by all this; He tells them:
- 42–45 (Hari:) Vedas and saints teach that the body can be destroyed but not the Self. He considers respect and disrespect as equal and worships Kṛṣṇa daily. Wrath is a great enemy which destroys meritorious deeds. They should give it up.
- 46–67 (Suvrata:) Hearing these words good people take refuge to Him. A dispute starts among the demons; some say Hari is right, others consider those who say so their enemies. They form groups, take up different weapons (listed) and kill each other in a furious fight. It becomes a feast for all carnivorous creatures (listed). Cut limbs are spread on the ground like coconuts. The scene looks awful; 10.000 demons die. For two months the fighting continues with many dead every day.
- 68–72 At the wish of Kṛṣṇa all opponents of dharma perish. The gods are happy. Those who survive flee and they report to the demons of other regions. They prepare for killing Kṛṣṇa. Hari thinks that *adharma* is uprooted.
- 73–77 He teaches the good path, devotion to Kṛṣṇa, non-violence. People become devoted to Nārāyaṇa. Thus the Lord without weapons causes the destruction of demons. He stays for ten months in this city (Jagannāthapurī).
- 78³⁶³ Phalaśruti: He who hears this account of Hari is liberated of affliction from enemies and reaches the abode of Viṣṇu (*acyuta*).

SSJ ch. 1,49: Meeting Umā and Maheśvara in the forest³⁶⁴

- 1–4 (Suvrata:) Śrī-Hari alone goes south; on His way to Setubandha He visits Ādikūrma³⁶⁵ and reaches Mānasapattana. King Satradharman request Him to stay. The king's servants attend on Him.

362 To be distinguished from the *siddhas*, “ascetics” who accompany Him.

363 In Ūpajāti-metre.

364 “In the 49th (chapter) Śrī-Hari causes the destruction of demons and pleases Śiva along with Umā in the forest in an amazing playful manner.”

365 Places of pilgrimage, acc. to Ś.

- 5–8 The demons knowing him as the cause of the destruction of their relatives in Jagannāthapurī attempt to kill Him. They let stones rain for a whole night, though He is innocent. But not a single stone touches Him.
- 9–10 The demons do not give up their enmity. They gather around Him with weapons in their hands.
- 11–15 The king and his people arrive; the king is surprised and wonders whether He may be Prahlāda who is thus protected by the Lord. He becomes His devotee.³⁶⁶ Śrī-Hari gives initiation to the king and others wishing for liberation. Then the king sends his army to kill the demons.
- 16–21 From there Śrī-Hari and the king go to mt. Venkaṭa (*venkaṭādri*), from there to Śiva-Kāñcī, Viṣṇu-Kāñcī and Śrīraṅgapatnam. He bathes in the river Kāveṛī and stays in a hut for two months and argues with the Vaiṣṇavas there about their bad conduct. They give up their tantric practices and become devotees of Viṣṇu.
- 22–28 Then He goes to Setubandha, visits Rāmeśvara and stays for two months, then goes to “Viṣṇu Sundararāja”, from there to Bhūtapurī.³⁶⁷ (On the way) He gets into a terrible forest; only after five days he finds water and wild fruits for worship and nourishment. He takes bath and worship the Śālagrāma-stone. He offers four Vana-Śimbīs.³⁶⁸ From there he goes to another forest and finds a well, takes out water and after a bath performs His daily rites (*āhnikā*).
- 29–33 Umā and Śiva (*saṃkarau*) arrive on a bull in the dress of wandering ascetics (*kārpatika*) reciting the names of Śiva.
- 34–51 They get down from the bull. By that time He finishes the worship of the Śālagrāma and recites Vedic mantras. He pours the water from the vessel (five *prastha*), but the water disappears. Śrī-Hari thinks that the thirsty Śālagrāma is drinking it and fetches water four more times. Śiva and Pārvatī are surprised to see His devotion. The Śālagrāma is satisfied. Then Śrī-Hari worships with sandal paste, etc.; He wonders how He would feed the Śālagrāma. He is worried about the offering for Viṣṇu but not about His six fasting days. Reading his mind the couple is happy.
- 52 Śrī-Hari asks the couple.
- 53–54 (Śrī-Hari:) Who are they?
- 55–56a (Śiva and Pārvatī:) They tell Him to eat and drink first and then have a conversation.

366 Direct speech of the king in 11–13.

367 Bhūtapura is the place of the temple of Rāmānuja. (Ś)

368 A type of bean, Guj. *ābuvaphālī*.

- 56b (Suvrata:) He eats, drinks and sits near them.
- 57–59 The yogin (Śiva) tells Him that He is a brahmacārin and a real devotee of Kṛṣṇa; He must reply truthfully. He introduces themselves as Śaṅkara and Pārvatī who have come to see Him.
- 60 (Suvrata:) Śiva reveals his true form to Nīlakaṇṭha.
- 61–65³⁶⁹ Description of Śiva with his ascetic attributes.
- 66³⁷⁰ Beholding him, Nīlakaṇṭha begins to praise him.
- 67–74³⁷¹ (Nīlakaṇṭha:) Hymn by Nīlakaṇṭha to Śiva, referring to his well-known deed and attributes.
- 75 (Suvrata:) Nīlakaṇṭha (“son of Dharma”) praises Durgā, the universal mother:
- 76–83³⁷² (Śrī-Nīlakaṇṭha:) Hymn by Nīlakaṇṭha to Umā.
- 84 (Suvrata:) Umā and Śiva grant a boon to Him.
- 85 (Śrī-Nīlakaṇṭha:) He asks for firm detachment from worldly pleasures.
- 86–94 (Umā and Mahēśvara:) They fulfil His wish in spite of the fact that the desired detachment already exists in Him. They identify Him with Nārāyaṇa who has incorporated as Kṛṣṇa with Arjuna to protect dharma, further with *brahman* and with Kṛṣṇa (“Rādhikā’s beloved”). He is born due to the curse of Durvāsas³⁷³ and performs divine deeds. The couple is pleased to see Him.
- 95³⁷⁴ (Suvrata:) Śiva and Pārvatī disappear suddenly.

SSJ ch. 1,50: The arrival in Loja (*lojapura*)³⁷⁵

- 1–14 (Suvrata:) Nīlakaṇṭha visits Bhūtapurī and worship the Durgā idol of Rāmānujācārya³⁷⁶ by the name of Kanyā; then He goes to Padmanābha and then to Viṣṇu-Ādikeśava. Two demons who want to kill Him are killed by the king of that place, similar to king Satradharman in Mānasapattana.³⁷⁷ Then Śrī-Hari (*nārāyaṇa*) goes to mt. Malaya where is stays for five days. He goes to the city Puṇḍalika on the bank of the river Candrabhāgā and visit Śrī-Viṭṭhala and stays for two months. There 2000 people take refuge to Him. Then He goes to Daṇḍakāraṇya, from there to Nāsika; then He reaches the river Tapatī, travels to

369 In Vasantatilakā-metre.

370 In Upajāti-metre.

371 In Upajāti-metre; pāda d is a refrain.

372 In Upajāti-metre.

373 Cf. SSJ 1,9.

374 In Drutavilambita-metre.

375 “In the 50th (chapter) then Hari visiting various places of pilgrimage intent on various ascetic practices, reaches Loja (*lojapattana*).”

376 Ś. comments “Rāmānujācārya” as “teacher of the teacher Lakṣmaṇa”.

377 Cf. SSJ 1,49.

the river Narmadā, crosses the river Mahī and visits Śiva (*saṃkara*) Bhīmanātha. Then He reaches Pañcatīrthī and then the city Māṅgarola (*makarālaya-pattana*).

- 15–28 Thus he visits places of pilgrimage, spreads the true dharma and defeats the heretic teachers by doctrines which are in accordance with the true scriptures (*śāstra*). He liberates those who desire liberation; He practises asceticism (abstinence, etc.) and shows the conduct proper to renunciators. He goes about patient and desireless, His body uncovered in all seasons, staying under a tree outside the villages. He worships Kṛṣṇa regularly thrice daily and reads the five chapters.³⁷⁸ He practises breath-control and yogic postures. He is very emaciated; he goes about bare-footed, never asking for the way, fearlessly through wild forests and mountains. Sometimes he eats fruits or roots, at times he remains without food. He is unattached to objects of the senses and does not tolerate the smell of women. He fasts on all eleventh days and Kṛṣṇa's (*hari*) birthdays.
- 29–31 Other ascetics consider Him their model. Those filled with pride do not tolerate to stay near Him.
- 32–34 Seven years and one month have passed while Śrī-Hari practised asceticism. On the sixth day (*agnibhū*, i.e., Kārttikeya) of the bright half of the month of Śrāvaṇa (*nabhah*) in VS 1856 (1799 AD) the Lord entered Lojapura.
- 35³⁷⁹ He sits down at a well outside the city and meditates on Kṛṣṇa.

SSJ ch. 1,51: Meeting with the sādhus Muktañanda, etc.³⁸⁰

- 1–3 (**Suvrata:**) 50 renunciators, among them Muktañanda, disciples of Rāmānanda-Muni, the incorporation (*avatāra*) of Uddhava, live there. One of them, Sukhānanda, sees Śrī-Hari as he goes to take his bath and asks Him where He comes from and where he is going to.³⁸¹
- 4 (**Śrī-Nīlakaṇṭha:**) He is on a pilgrimage; He asks Sukhānanda who and whose disciple he is.
- 5–10 (**Sukhānanda:**) He introduces the group around Muktañanda as disciples of Rāmānanda; Muktañanda wants to meet Kṛṣṇa-devotees like Him and would come himself if Śrī-Hari will not go to meet him.

378 On Kṛṣṇa's Rāsa-dance, BhP 10,29–33.

379 In Upajāti-metre.

380 "In the 51st (chapter), however, Hari having met with Muktañanda and other holy men asked them concerning the soul (*jīva*), etc."

381 Direct speech in 3cd.

- 11 (Suvrata:) Śrī-Hari answers knowing that it is one of the results of pilgrimage to meet eminent yogins.
- 12–13 (Śrī-Hari:) He does not enter the village but lives under trees; but in this case He will come along.
- 14–16 (Suvrata:) The monks greet Him respectfully.
- 17–20 (monks:) They have never seen such asceticism and suspect Him to be a deity or one of those liberated beings who live without food.³⁸² Their teacher will be satisfied if they serve Him.
- 21–23 (Suvrata:) Śrī-Hari recognizes their good qualities and inquires from Mukta-ānanda:
- 24–25 (Śrī-Nīlakaṇṭha:) Which are the forms of the soul (*jīva*) and of the Lord, of *brahman*'s *māyā* and of the highest *brahman*.
- 26 (Suvrata:) The Muni answers according to what he has heard from his teacher.
- 27–28 (Muktānanda-Muni:) The soul completely permeates the body-triad.³⁸³
- 29 He who is omniscient and causes origination, maintenance and destruction in the body-triad beginning with *virāj* is the Lord (*īśvara*).
- 30–31 The energy of Hari which provides the field for the birth of souls, which consists of the three Constituents (*guṇa*), is *māyā*, also designated “ignorance”.
- 32–37 The highest place of Vāsudeva being pure, eternal, etc., is *brahman*. It is Nārāyaṇa, Vāsudeva, Viṣṇu, Kṛṣṇa, is omniscient, Inner Controller (*antaryāmin*) and controller of time and *māyā*, etc. He is called highest self and highest *brahman*.
- 38–39 A more detailed answer can be given by their teacher. He sees these aspects and can make others see them.
- 40–41ab (Suvrata:) Śrī-Hari is satisfied with the answer.
- 41cd–43 (Śrī-Hari:) The answer is correct; He asked it to many learned people but never got such a coherent answer.
- 44–45 (Muktānanda:) He also has never seen anyone who could ask such a question and understand the answer.
- 46–49 (Suvrata:) Nīlakaṇṭha stays for several days; nobody can outdo Him in questions or answers concerning knowledge of *brahman* in Sanskrit or in Prākṛit.³⁸⁴ The monks serve Him as Lord in human form.
- 50³⁸⁵ Śrī-Hari continues His asceticism by listening to the stories of Kṛṣṇa.

382 Cp. Ś who refers to Purāṇas for the idea, that “on the White Island live liberated persons without food” (*śvetadvīpe nirannamuktāḥ vasanti iti purāṇādaḥ śrūyate*).

383 Of the material, the subtle and the causal body (*sthūla-sūkṣma-kāraṇa-śarīrāṇi* (Ś)).

384 As described in any book written in the divine language Sanskrit or in any book in Prakrit. (Ś)

385 In Indravajrā-metre.

SSJ ch. 1,52: The description of the greatness (*gurutva*) of Svāmin Rāmānanda³⁸⁶

- 1 (Suvrata:) When the monks observe Śrī-Hari's concentrated meditation, Mukṭānanda asks Him:
- 2 (Mukṭānanda:) On which deity does He meditate?
- 3–7 (Śrī-Nīlakaṇṭha:) Kṛṣṇa is His chosen deity and the highest god; He assumes all the avatāra-forms (boar, etc.).³⁸⁷
- 8 (Suvrata:) Mukṭānanda addresses Him:
- 9–15 (Mukṭānanda-Muni:) The monks are also devotees of Kṛṣṇa. Their teacher Rāmānanda is famous as incorporation of Uddhava. By his grace one perceives Kṛṣṇa with the flute during meditative trance (*samādhi*). The monks consider him as Kṛṣṇa himself. This makes him the teacher for those who desire liberation.
- 16–17 Quotation from BhP.³⁸⁸ When Kṛṣṇa is on earth, Uddhava will be his follower.
- 18 These are Kṛṣṇa's words which the monks follows.
- 19–21a (Suvrata:) Śrī-Hari remembers that Rāmānanda is His parents's teacher and wants to see him. He tells Mukṭānanda:
- 21b–22b (Śrī-Hari:) He wants to be instructed by Rāmānanda and asks how He can meet him soon.
- 22c–23b (Suvrata:) Śrī-Hari relates the story of His births, etc., in brief. Mukṭānanda respects Him as a Brahmin.
- 23c–25 (Mukṭānanda:) He praises Him and tells Him about the teacher who will arrive from Bhuja (*bhujagapattana*) within two or three months. He invites Nīlakaṇṭha to stay.
- 26–38 (Suvrata:) Śrī-Hari stays with the monks; He helps the monks in their routines. They become attached to Him like to their teacher. Śrī-Hari practises asceticism without abandoning His dharma and devotion. The monks respect Him for his yogic achievements and see Him in different forms (e.g. as Kṛṣṇa, Rāmānanda) at different times.
- 39–42 They observe His yogic practices (listed.)
- 43–44 Though He is a yogin He behaves like a servant and feeds the guests.

386 "In the 52th (chapter) Mukṭānanda told Śrī-Hari the amazing life-story (and) the greatness of Śrīmad-Rāmānanda."

387 Later in the text *gavendra-* is used in the sense of "governor", while here it is an epithet of Kṛṣṇa as "Govinda". Ś refers to BhP 10,27.

388 BhP 3,4.30–31.

45³⁸⁹ He surprises them by His severe asceticism.

SSJ ch. 1,53: A letter written by Mukṭānanda³⁹⁰

1–3 (Suvrata:) The month of Citra passes but the teacher (Rāmānanda) does not come. Śrī-Hari is upset and wants to go to Bhūja (*bhujamga-nagara*). He addresses Mukṭānanda:

4–6 (Śrī-Hari:) He announces His intention to go to Bhuja.

7 (Suvrata:) Mukṭānanda answers:

8–13 (Mukṭānanda:) The teacher will come in the dark half of Vaiśākha.³⁹¹ Śrī-Hari is too emaciated to travel. He will send a letter; Śrī-Hari should decide about going after receiving the reply. It is not suitable to go without the teacher's permission.

14 (Suvrata:) Śrī-Hari stays and Mukṭānanda writes a letter.

15–40 *Letter by Mukṭānanda to Rāmānanda*

15–16³⁹² Greeting to the teacher and request for a speedy reply.

17–38³⁹³ An ascetic by the name Nīlakaṇṭha, comparable to Śiva (*nīlakaṇṭha*) has arrived; description of His ascetic personality and qualities, His eating habits, His practices not suitable for His young age. He exceeds them (Mukṭānanda, etc.) in His severe asceticism. He is a master of yoga who can teach the experts. He is skilled in scholarly disputes. He can read the mind of the meditating monks. He is not affected by abuses; he is soft at heart. He displays all the goodness and behaviour like Rāmānanda. Rāmānanda should write whether He should be sent.

39–40 The letter is written to inform the teacher and to get his reply.

41ab (Suvrata:) Mukṭānanda tells Śrī-Hari about the letter.

41cd–42ab (Mukṭānanda:) Śrī-Hari should also write a letter.

389 Upajāti-metre.

390 “In the 53rd (chapter) wise Mukṭānanda wrote to his teacher a letter containing news about Śrī-Nīlakaṇṭha.”

391 I.e., within the next 15 days, since Vaiśākha follows Caitra.

392 In Śārdūlavikrīḍita-metre.

393 In Rathoddhatā-metre.

- 42cd (Suvrata:) Śrī-Hari also starts a letter.
 43³⁹⁴ Śrī-Hari writes a letter in beautiful script.

SSJ ch. 1,54: The description of the letter written by Śrī-Nīlakaṇṭha³⁹⁵

- 1 (Suvrata:) He will tell how Śrī-Hari (*varṇīndra*) wrote that letter.
- 2–38 *Letter by Śrī-Hari to Rāmānanda*
- 2–3³⁹⁶ (Śrī-Hari:) Greeting to the teacher in Bhuja; Nīlakaṇṭha is taking refuge with him who is Uddhava reborn.
- 4–11³⁹⁷ Having left His family he has come to Loja (*lojapattana*) on His tour of places of pilgrimage. Wishing to see Kṛṣṇa He practises asceticism. His body has become emaciated. He has mastered yoga.
- 12–19 He sees Kṛṣṇa in everybody and abandons anybody who is adverse to Kṛṣṇa. He gives examples of persons who have abandoned their relatives (Vibhīṣaṇa, Bharata, Vidura, the seers' wives, gopīs, king Aṅga).
- 20 He respects Rāmānanda's disciples.
- 21–31 People attached to worldly things are like animals. Even gods like Brahmā, Śiva (*īśa*), Indra (*śakra*) practise devotion. But nowadays people who have devotion are few.
- 32–36 He is totally unattached to fame, women, luxurious dress, food.
- 37–38 He wants to serve Rāmānanda who should meet Him before He dies.
- 39–42 (Suvrata:) Śrī-Hari (*nīlakaṇṭha*) gives the letter to Muktaṇanda who sends it along with his letter with Mayarāma as messenger; he reaches Bhuja on the seventh day and meets the teacher in Gāṅgeya's house.
- 43³⁹⁸ He hands over the two letters to the teacher (who is described).

394 In Aupacchandāsika-metre.

395 "In the 54th (chapter) is presented (that) Śrī-Hari Himself wrote a letter to inform the teacher about Himself (*svasya vṛttāntam*)."

396 In Śārdūlavikrīḍita-metre.

397 1,54.4–38 in Upajāti-metre.

398 In Śārdūlavikrīḍita-metre.

SSJ ch. 1,55: Description of the letter written by Rāmānanda³⁹⁹

- 1–4 (Suvrata:) Coming to know about Śrī-Hari and his asceticism, Rāmānanda is pleased. He writes an answer to Muktañanda.

5–29⁴⁰⁰ *Letter by Rāmānanda*

- 5–14 (Rāmānanda:) Blessing to the monks in Loja; admonition to adhere to their vows (quotation of Sanatsujāta⁴⁰¹); acknowledgement of the receipt of Muktañanda's letter. Śrī-Hari is not a common man; the monks should learn yoga from Him (enumeration of steps and practices). Yoga helps to observe celibacy.
- 15–22 Warning against any contact with women. Thus the yogin can keep up his vow.
- 23–26 Other dangers (anger, pride, etc. – listed) are also to be shunned by devotees of Kṛṣṇa.
- 27–28 Muktañanda and the monks should learn from Śrī-Hari and serve Him.
- 29 He (Rāmānanda) will come to the village Pippala in the summer, at the end of Vaiśākha (*rādha*).
- 30 (Suvrata:) Then he wrote an answer to Nīlakaṇṭha.

31–44 *Letter by Rāmānanda to Nīlakaṇṭha*

- 31–32⁴⁰² Blessings to Nīlakaṇṭha; His asceticism is acknowledged and attributed to what was achieved in previous existence(s).
- 33–36⁴⁰³ Nīlakaṇṭha should continue his meditation on Kṛṣṇa and stay with the monks. Rāmānanda will come to Pippala after the month of Vaiśākha (*rādha*). The road is too dangerous. Rāmānanda is eager to see Him. In his thoughts he is never far from the righteous.
- 37–44⁴⁰⁴ To serve people like Him is to serve the whole world. Devotees of Kṛṣṇa are close to Rāmānanda's heart. He (Nīlakaṇṭha) should not come by his own will and should not trespass Rāmānanda's order. He should take care of His body; if it collapses due to asceticism, then such a means for knowledge, devotion and asceticism does not again come about. He should guard His body because it is needed for Rāmānanda's task.

399 “In the 55th (chapter), however, (is described how) Muni Rāmānanda himself wrote an answer to the letters of Muktañanda and Hari.”

400 In Upajāti-metre.

401 I.e., the Sanatsujātīya (Ś).

402 In Śikhariṇī-metre.

403 In Śārdūlavikrīḍita-metre.

404 In Rathoddhatā-metre.

- 45–48 (Suvrata:) Rāmānanda gives the letters to Mayarāma who takes them back to Loja; he gives them to Mukṭānanda. Śrī-Hari respects Rāmānanda’s order and stays teaching yoga to the monks.
- 49⁴⁰⁵ The monks attain mastery of yoga in a short time.

SSJ ch. 1,56: Meeting Svāmin Rāmānanda⁴⁰⁶

- 1–3 (Suvrata:) In teaching yoga the month of Vaiśākha (*mādhava*) passes; expecting Rāmānanda’s arrival half of Jyeṣṭha (*śukera*) passes; Śrī-Hari becomes restless.
- 4–7 Rāmānanda leaves Bhuja (*abhipurī*) and travels to Pippala⁴⁰⁷ on a chariot. He stays there in the house of his follower, the Brahmin Narasiṃha.
- 8–13 He sends Kumārajit as messenger to Loja who goes there in a day and tells the monks that Rāmānanda is calling them. They go there quickly, eager to meet the teacher.
- 14–19 Nīlakaṇṭha due to His emaciation collapses, out of breath. The monks massage His feet. They advise Him to practise yogic concentration (*yoga-dhāraṇā*) which would allow Him to cover the distance. He acts accordingly, forgets His body and walks ahead of the monks.
- 20–25 They reach the river Ojasvatī. Śrī-Hari (*varṇirāj*) swims across; the monks stay behind and cross the flooded river with great effort by raft. They reach Pippala on the twelfth day of dark Jyeṣṭha.
- 26⁴⁰⁸ They greet Rāmānanda (described).
- 27–35 Rāmānanda greets Śrī-Hari by prostrating before Him. Seeing Rāmānanda Śrī-Hari (*varṇīndra*) is overjoyed. Rāmānanda inquires and Mukṭānanda relates Śrī-Hari’s story. Rāmānanda considers himself blessed⁴⁰⁹ and arranges for their accommodation.
- 36⁴¹⁰ The union of the two perfected beings is witnessed by the people.

405 In Upajāti-metre.

406 “In the 56th (chapter) is presented Śrī-Hari’s joy at seeing Rāmānanda after having obtained a meeting with him.”

407 Modern Pīpalānā.

408 In Sragdharā-metre.

409 Direct speech in verse 34.

410 In Rathodhdhatā-metre.

SSJ ch. 1,57: Serving Svāmin Rāmānanda obediently⁴¹¹

- 1–2 (Suvrata:) In the morning Rāmānanda worships Kṛṣṇa (*rādhikādhīśa*); while keeping the vigil of the Ekādaśī day Rāmānanda again inquires about Śrī-Hari's birthplace, etc.
- 3–5 Śrī-Hari's biography in catch-words.
- 6–9 (Rāmānanda:) He recalls that Dharma (Śrī-Hari's father) was initiated by him in Prayāga; thus, Śrī-Hari belongs to them not only due to His qualities.
- 10–15 (Suvrata:) Śrī-Hari stays with Rāmānanda, honoured by the teacher; people who see Him are astonished. Rāmānanda recognizes Him as Nārāyaṇa.
- 16–19 The news about the arrival of a young ascetic who has mastered yoga spreads; people come from far to see Him.
- 20–22 They inquire from Rāmānanda about who He is (description of Śrī-Hari).
- 23–27 (Rāmānanda:) Summary of Śrī-Hari's story of asceticism and devotion to Kṛṣṇa.
- 28–35 (Suvrata:) Rāmānanda instructs Śrī-Hari in the veneration of Kṛṣṇa (*kṛṣṇārcā*); Śrī-Hari observes dharma and devotion. He collects and keeps ready the materials for worship. Rāmānanda is pleased with Him.
- 36–37 Once Rāmānanda prays to Kṛṣṇa that Śrī-Hari may be granted Kṛṣṇa's vision.⁴¹²
- 38–42 (Suvrata:) Kṛṣṇa agrees and grants his vision to Śrī-Hari (*varṇin*); while attending on the teacher He sees Kṛṣṇa receiving the offerings. Nīlakaṇṭha inquires when Kṛṣṇa will similarly receive His offerings.⁴¹³
- 43 (*Rāmānanda*:) Such vision occurs for the initiated.
- 44–46 (Suvrata:) The rainy season passes with Śrī-Hari serving Rāmānanda. In VS 1857, on the eleventh day of bright Kārttika Rāmānanda wants to give the great initiation (*mahādīkṣā*) to Śrī-Hari.
- 47–48⁴¹⁴ Śrī-Hari fasts on the previous day and murmurs the three syllables day and night. On the eleventh day of bright Kārttika (*ūrja*) of the *pramoda*-year Rāmānanda initiates Śrī-Hari.

411 “In the 57th (chapter) is presented how Śrī-Hari whose life-story is extremely wonderful obtained bliss from serving the teacher.”

412 V. 37 is direct speech of Rāmānanda.

413 41cd–42 direct speech of Śrī-Hari.

414 In Upajāti-metre.

SSJ ch. 1,58: Receiving the great initiation⁴¹⁵

- 1–2 (Suvrata:) Rāmānanda calls an eminent Brahmin of his sect who performs everything according to the scriptures (*yathāśāstram*):
- 3–13 Description of the ritual elements of the ceremony: purification of the body; expiatory rites (*prāyaścitta*); putting pots in a Sarvatobhadra-maṇḍala; inviting the presence of the deities into them: Kṛṣṇa and Rādhikā, Durgā, Sun, Gaṇeśa (*vigṇnarāja*), Śiva, Viṣvaksena, Garuḍa, Hanumat, Śrīdāman; veneration with formulas from Vedas and Purāṇas; worship with 16 items and the five products of the cow (*pañcāmṛta*); great food offering (*mahānaivedya*) and great lamp ceremony (*mahādīpa*); praise with singing and instrumental music; oblations into the fire.
- 14–18 Śrī-Hari receives white clothes and the (double) Tulsī-necklace, Tilaka, the mantra of eight syllables, instruction about its meaning.
- 19–27 (Rāmānanda:) Explication of the basic theological concepts: *kṣetra*, *kṣetrajña*, *brahmākṣara*, *puruṣottama* (who assumes the human form of Kṛṣṇa); his service conveys liberation to devotees, comparable to the conditions in paradise (Vaikuṅṭha, Goloka, Śvetadvīpa).
- 28ab (Suvrata:) Rāmānanda admonishes Śrī-Hari.
- 28cd–35 Śrī-Hari should never abandon dharma; He should recite the Five Chapters,⁴¹⁶ the Vāsudevamāhātmya; He should eat only pure food, should recite Kṛṣṇa’s name, listen daily to a/the book in which Kṛṣṇa’s greatness and deeds are contained.⁴¹⁷
- 36–38 Rāmānanda gives two names to Śrī-Hari: Sahajānanda and Nārāyaṇa-Muni.
- 39–41 Śrī-Hari venerates Rāmānanda and the Brahmin monk devotees; Rāmānanda grants a boon to Śrī-Hari.
- 42–43 (Śrī-Nīlakaṇṭha:) His wish is that Kṛṣṇa shows himself during His worship and personally receives the offerings.
- 44–45 (Suvrata:) Rāmānanda agrees; they keep vigil and praise Kṛṣṇa. In the morning Rāmānanda (*svāmin*) feed Brahmins and devotees.
- 46–50 Śrī-Hari perceives Kṛṣṇa in various forms during worship; His love for Kṛṣṇa increases.
- 51⁴¹⁸ Thus Śrī-Hari displays human behaviour and serves the teacher.

415 “In the 58th (chapter) is told the great initiation of Śrī-Hari from (His) teacher as prescribed, further how He achieves His aim due to the boon of the teacher.”

416 BhP 10,29–33.

417 Ś does not specify a particular book.

418 In Upajāti-metre.

SSJ ch. 1,59: The installation of Nārāyaṇa-Muni to the rank of Svāmin⁴¹⁹

- 1–6 (Suvrata:) Rāmānanda and Śrī-Hari become like comrades. Rāmānanda consults with Śrī-Hari. They live near mt. Raivata, staying at various places for varying periods of time before going to Jetapura (*jayantapura*). They stay with king Unnaḍa.
- 7–14 Rāmānanda’s pupils are impressed by Śrī-Hari’s good qualities (listed in v. 7–13).
- 15–17 Two years pass like this. Rāmānanda wishes to pass on his burden to Śrī-Hari and to depart from this world; he addresses Śrī-Hari in the presence of his followers.
- 18–33 (Śrī-Rāmānanda-Svāmin:) Śrī-Hari should establish his followers in the dharma of castes and stages of life as described in the Vāsudvamāhātmya. The way of serving Kṛṣṇa as taught by Śrī-Viṭṭhala(-Nātha) should be followed. Rāmānanda’s school was founded by separating from Rāmānuja’s school. Rāmānuja’s books are to be considered authoritative. Śrī-Hari is qualified to fulfil the task. The veneration and luxury offered by devotees are to be accepted. Śrī-Hari is detached from vices like wrath and from women. He is installed as the leader (*svāmitve*).
- 34 (Suvrata:) Śrī-Hari reflects for a moment and replies:
- 35–36 (Śrī-Nārāyaṇa-Muni:) He is obliged to obedience but these words are not acceptable.
- 37–47 He considers contact with women a great danger, as the example of Rṣyaśiṅga shows. Lust is the root of all vices and detractions.⁴²⁰ Even compassion detracts the mind from Kṛṣṇa (example of Bharata).
- 48–59 He feels no attraction for wealth, etc., (example of Vasiṣṭha). Circumstances (list of eight factors) influence one’s actions. He is averse to contact with women and riches. The teacher should give Him a different task.
- 60 (Suvrata:) Rāmānanda confirms his intention to install Śrī-Hari (*nārāyaṇa-muni*) as religious leader.
- 61–71 (Śrī-Rāmānanda-Svāmin:) He wants to hand on the burden of leadership and leave his body. Śrī-Hari is not a typical brahmacārin for whom the rules apply strictly; He has the strength to remain unaffected in the midst of women and

419 “In the 59th (chapter), however, are mentioned the qualities of Hari (and how) the installation to (the rank of) religious leadership was forcefully effected by the teacher. Because of the request of the best among the saintly persons, by offering his own wisdom Śrī-Hari, being an ocean of compassion, pleases His teacher.”

420 Verses 40–41ab quotes BhG 2.62–63; verse 45 quotes MBh. (Ś)

- riches. Sūrya-Nārāyaṇa is protecting Śrī-Hari. Therefore He is capable of the task more than the elder (monks).⁴²¹ They must avoid contact with women and riches but He is capable of protecting the dharma.
- 72–74 (Suvrata:) Śrī-Hari accepts the teacher’s word; Rāmānanda (*munīśvara*) installs Him on his seat. A great celebration is organized. Rāmānanda addresses his followers.
- 75–77 (Śrī-Rāmānanda-Svāmin:) Śrī-Hari (*nārāyaṇa-muni*) has been installed in his place. Everybody should obey Him.
- 78 (Suvrata:) Everybody agrees; Rāmānanda addresses Śrī-Hari:
- 79–80 (Rāmānanda:) Śrī-Hari should utter wishes; he can grant anything.
- 81 (Suvrata:) Śrī-Hari (*nīlakaṇṭha*) answers:
- 82–86 (Śrī-Nīlakaṇṭha:) He may never stop thinking of Kṛṣṇa. The suffering of Vaiṣṇavas at the hour of death may come to Him. All the suffering of devotees concerning food, clothes, etc., caused by their actions may be His. He may always live where the stories about Kṛṣṇa are spread. All His activities should happen for Kṛṣṇa’s sake.
- 87–89 (Suvrata:) The teacher grants these wishes.
- 90–95⁴²² Rāmānanda concentrates on the vision of Kṛṣṇa and realizes that Śrī-Hari is Kṛṣṇa in human form; he moves to Phaṇeṇi (*phaṇigrāma*).

SSJ ch. 1,60: The demise of Svāmin Rāmānanda and the performance of his last rites⁴²³

- 1–5 (Suvrata:) On the eleventh day “which grants liberation” (*mokṣadāya*)⁴²⁴ he (Rāmānanda) performs a great celebration; on the twelfth day he feeds thousands of monks and Brahmins, goes to the river Bhadrā for his bath and retires to solitude. In Baddha-Padmāsana-posture he enters yogic trance (*samādhi*) and leaves his body. Freed from Durvāsas’ curse he returns to Badarī. Rāmānanda dies on Thursday, the 13th of bright Mārgaśīrṣa.
- 6–15 The monks realize that Rāmānanda has died and weep. Śrī-Hari bathes, shaves his head, anoints Rāmānanda’s body and venerates it. Rāmānanda is dressed in white; Brahmins recite the Viṣṇusūkta and praises of Kṛṣṇa while he is carried to the river. A pyre is erected; Śrī-Hari (*kṛṣṇa*) lights it; He disperses the ashes in the river.

421 Like Muktānanda. (Ś)

422 In Upajāti-metre.

423 “Then, in the 60th (chapter) is told about Rāmānanda’s demise and how his last rites were performed by Hari.”

424 The eleventh day of bright Mārgaśīrṣa (Ś).

- 16–22 All disciples bathe and return to Phaṇeṇi. On the next day they write letters and inform devotees in different regions. People leave everything and come to Phaṇeṇi.
- 23–34 Śrī-Hari arranges for their accommodation. From the second till the 13th day the BhG is recited daily. Śrī-Hari observes the rules for the period of impurity and conducts the customary rituals which conclude with feeding everybody and giving donations.
- 35⁴²⁵ Having performed the last rites for His teacher Śrī-Hari calls together the circle of his disciples.

425 In Vaṃśasthavila-metre.

SSJ ch. 2,1: Appreciation of dharma

- 1–5 (Suvrata): After purificatory rites on the fourteenth day, Hari calls a meeting (*sabhā*) of ascetics, celibates, male and female house-holder devotees of the Uddhava-movement.¹ After paying obeisance, Mukundānanda and others speak up:
- 5–8 (Mukundānanda and others): They declare Hari as Rāmānanda's heir and admit their willingness to execute Hari's orders.²
- 9 (Suvrata): Hari (*svāmin*) strengthens their good conduct and speaks:
- 10–36 (Nārāyaṇa-Muni): They are his followers and perform what a mortal desiring salvation should do. He continues with the same working arrangement which Rāmānanda-Svāmin had introduced. No action without dharma should be performed as it is not appreciated by the good. By the practice of dharma one gets knowledge, wealth, physical beauty, valour, birth in a good family, health and the uplift from the difficulties of the world. It confers all the other three human goals. It accomplishes everything. The practice of dharma accompanies the person (after death) but not the body. One should practise dharma, because human life is like the drop of water on the edge of the grass-blade.³
- 37–38 Dharma is declared to be sixfold: 1. caste-duty (*varṇadharmā*), 2. duty in the stages of life (*āśramadharmā*), 3. caste-duty in the stages of life (*varṇāśramadharmā*), 4. subsidiary dharma (*gaunadharmā*), 5. incidental dharma (*naimittikadharmā*) and 6. general dharma (*sādhāraṇadharmā*). Hari elaborates the general dharma:
- 39–47 1. Forbearance (*kṣamā*), 2. mercy (*dayā*), 3. not finding faults (*anasūyā*), 4. purity (*śauca*), 5. idleness (*anāyāsa*), 6. auspiciousness (*maṅgala*), 7. non-miserliness (*akārpaṇya*) and 8. indifference (*niḥspṛhatva*).
- 48⁴ The characteristics of dharma were briefly described; He will show the means to acquire it.

1 For each group the name of one representative is mentioned.

2 Sahajānanda is still a Guru here. Cf. ch. 2,3.

3 With 2,1.27 cp. Manusmṛti 8.17; for 2,1.32 cp. the frame-story (*kathāmukha* of Hitopadeśa.

4 In Upajāti-metre.

SSJ ch. 2,2: On the appraisal of faith, etc., and the instruction about authoritative texts⁵

- 1–7 (Śrīnārāyaṇa-Muni:) Without faith (*śraddhā*) righteousness (*dharma*) cannot be gained by austerities or riches or even from the gods. Primordial matter (*pradhāna*), the Spiritual Principle (*puruṣa*) and the Supreme God (*īśvara*) being subtle, they cannot be perceived by the sense-organs. Faith is the sole important factor and it presupposes regular discipline (*niyama*).
- 8–12 Discipline is observed even by gods, stars, the ocean, the sun, the moon and the world itself. Those who keep discipline gain prosperities and those without discipline face difficulties. So righteousness should gradually be practised more and more.
- 13–14 The seven sources (*mūla*, lit. roots) of dharma are: 1. place (*deśa*), 2. time (*kāla*), 3. means (*upāya*), 4. wealth (*dravya*), 5. faith (*śraddhā*), 6. suitable persons (*pātra*) and 7. donation (*dāna*). The pure sources are fruitful, but not the impure sources.
- 15–22 Contact (*saṅga*) generates good qualities or faults (*doṣa*) in men. The contact with the wicked (*asatsaṅga*) produces bad qualities, but the contact with the good (*satsaṅga*) generates daily piety and other qualities. The good are those whose learning (*vidyā*), birth (*yoni*) and actions (*karman*) are pure. The good can demonstrate enjoined or prohibited (*akārya*) actions.
- 23–25 The disciples are asked to engage themselves in the contact of the good and in the exclusive devotion of Rādhā-Kṛṣṇa.
- 26–27 The good authoritative texts deal with righteousness (*dharma*) and non-righteousness (*adharmā*), the good and the wicked, the just (*nyāya*) and the unjust (*anyāya*), the physical form of Śrī-Kṛṣṇa and His devotion. One should perform righteousness according to one's own intellectual status.
- 28–30 The study of the authoritative texts should not be stopped in any case; they prevent breaking the strong enthusiasm (*utsāha*) for the devotion of Śrī-Kṛṣṇa, delusion or loss of faith (*śraddhā-śaithilya*).
- 31–40 Hari enumerates eight authoritative texts favoured by Him (*abhīṣṭāni*), viz., 1. Vedas, 2. Brahmasūtras and 3. Śrīmad-Bhagavadgītā (with the commentary of Rāmānuja), 4. Viṣṇu-sahasranāma-stotra, 5. Śrīmad Bhāgavatapurāṇa, 6. Śrī-Vāsudevamāhātmya (of Skandapurāṇa), 7. Viduraṇīti and 8. Yājñavalkyasmṛiti with the commentary Mitākṣarā of Viṣṇuśeṣvara Bhikṣu. Among these, Hari

5 “In the second chapter, Hari speaks about the sources of righteousness (*dharma*), contact with the good, abandoning the company of the wicked and the teachings of the authoritative texts (*sacchāstra*) for the comfort and relief (*sāmtvāna*) of the disciples (from the grief about the passing away of the teacher Rāmānanda).”

- prefers three texts viz. the tenth and the fifth books (*skandha*) of the Bhāgavatapurāṇa and the Yājñavalkyasmṛti particularly for the final decision about the regulations valid for the movement (*sampradāya*).
- 41–44 The disciples should not grieve for Rāmānanda, like a normal man does, as the great take birth for the benefit of the world and leave the world. This is just a play (*līlā*) for them.
- 45 Hari starts for Dhorājī (*dhīrajītpura*).
- 46 (**Suvrata:**) After the preaching, the disciples are free from grief and start for their own places. Sahajānanda is accepted as Guru.
- 47⁶ By removing (*haran*) the grief of the fellow-disciples (*satīrthya*) Hari makes his name meaningful (*sārtha*) while preaching the gist of almost all the authoritative texts of dharma.

SSJ ch. 2,3: Revealing His form as (that of) Viṣṇu⁷

- 1–4 (**Suvrata:**) Followed by His disciples and honoured by devotees on the way, Śrī-Hari with his mind fixed on propagating dharma, visits Dhorājī (*dhīrajītpura*). Māṇāvadara (*māṇibhadrapura*), Pippala, Agatarāi (*agatarayā*), and Kālavāṇī (*kāriyāṇī*). Sometimes He stays for two or three days.
- 5–6 Śrī-Hari is unattached, though using vehicles, ornaments, etc., and talking to women as His teacher permitted to do so.
- 7–12 During His stay on the sea-coast of the city Māṅgarola (*makarālaya*), many⁸ come and venerate Śrī-Hari.
- 13–15 Śrī-Hari inspires them to dig a step-well and performs a festivity and serves food and donates to Brahmins.
- 16–18 During the veneration, the people perceive Śrī-Hari as Viṣṇu with four arms (iconographic attributes are listed).
- 19–21 On His right they visualize Dharma (described).
- 22–24 On His left they see Bhakti (described).

6 In Puṣpītāgrā-metre.

7 “In the third (chapter) is mentioned that Śrī-Hari showed His form as Viṣṇu in the city Māṅgroḷa.”

8 Twelve names of the devotees are mentioned.

- 25–28 For some time (a *muhūrta*) they see Him as Viṣṇu who takes on a human form as he likes. Afterwards they see Him again as before and venerate Him in the Vedic way with Vedic recitation.
- 29⁹ Śrī-Hari stays there (in the city Māṅgarola) till the spring.

SSJ ch. 2,4: Defeat of Meghajit engaged in “independent” samādhi¹⁰

- 1–4 (Suvrata:) In the city Māṅgarola, the merchant Meghajit, Muni-Rāmānanda’s former devotee, has the power to go into samādhi and leave his body. Proud of his yogic powers, he offends fellow-devotees.
- 5–6 (Śrī-Nārāyaṇa-Muni:) What is the reason for insulting ascetics? If he does not obey, Śrī-Hari will withdraw his powers.
- 7–9ab (Meghajit:) They all should accept him as Guru.
- 9cd–11 (Suvrata:) He puts his hand in hot oil and does not feel pain. People consider him a realized person (*siddhapūruṣa*).
- 12 Meghajit announces that he will leave his body in four days.
- 13–14 Śrī-Hari challenges him: If it happens, He will be his disciple; otherwise he should become Śrī-Hari’s follower.
- 15–25 (Suvrata:) Meghajit boast of his supernatural abilities. He spends three days generously feeding everybody (except Śrī-Hari’s followers) and donating. On the fourth day he enters into samādhi, but he cannot make his breath leave the body.
- 26–34 The citizens plead that he should address himself to Śrī-Hari. He returns to his normal condition. Śrī-Hari visits him; Meghajit vows to be his servant.
- 35 Śrī-Hari tells him to spend his life proclaiming the Lord.
- 36 Śrī-Hari takes Meghajit to His residence.
- 37¹¹ The people are astonished, accept Śrī-Hari’s authority.

9 In Upajāti-metre.

10 “In the 4th (chapter) it is told how Śrī-Hari defeats Meghajit engaged in samādhi and astonishes the people.”

11 In Śikharīṅī-metre.

SSJ ch. 2,5: The playful act (*līlā*) of wonderful Trance¹²

- 1 (Suvrata:) Many Jain merchants (*vaṇijah śrāvakāḥ*) gather and wishing to become his adherents they request Him.
- 2 (Jain merchants:) They want to have the vision of their *tīrthaṃkaras*¹³ and want to obey His authority (*ājñā*).
- 3–5 (Suvrata:) Śrī-Hari (*svāmin*) seats them and in trance confers on them the vision of their *tīrthaṃkaras*. The vital airs of their veins are absorbed and they become like a piece of wood. Visualizing in their hearts *tīrthaṃkaras* such as Rṣabha, etc., with their characteristics, they rejoice and stay in trance (*samādhi*) for nine hours (*yāma-traya*¹⁴).
- 6–9 In the city the rumour spreads that the Jain merchants are dead. Their relatives come, see them motionless like dead, start weeping and request Him to revive them. He (*svāmin*) makes them stand up (*utthāpayati*) and they say that Śrī-Hari (*svāmin*) showed them the Tīrthaṃkaras.¹⁵ They recognize Nārāyaṇa-Muni as the Lord and are indifferent to the body.
- 10–13 In that city, there are other people of three castes who are followers of the traditions of Vallabha, Nimbārka, Madhva, Rāmānuja, Rāmānanda,¹⁶ Śaṃkarācārya and devotees of the Sun-god, the Goddess (*śakti*), Gaṇapati and Śiva. There are Śūdras, women, mendicants, ascetics (*varṇin*) and Vairāgis. They approach Him and request Him to show them their favourite deities (*iṣṭa-devatā*).
- 14–16 Śrī-Hari, desiring to establish dharma, thinks in His mind that by granting them the vision of their favourite deities they will acknowledge Him as the Lord, become his adherents and give up their false dharma.
- 17–24 Thinking in this way Śrī-Hari enables them to experience trance by His mere sight and they all perceive their favourite deities such as Kṛṣṇa, Lakṣmī Nārāyaṇa, Rāma, Śaṃkara, Sūrya, Gaṇapati, the Goddess, etc.
- 25–28 Śrī-Hari brings them to the waking state. The devotees of different traditions rejoice and recognize Nīlakaṇṭha in their hearts as the Lord taking all forms. They abandon their Gurus and resort to Him.

12 “In the fifth (chapter) Śrī-Hari while explaining (His) doctrine reveals His power by granting the vision of desired deities.”

13 I.e., of the twenty-four propounders of Jain religion.

14 One *yāma* is equal to three hours.

15 Direct speech in 8cd.

16 According to Comm., this Rāmānanda is not Uddhava, i.e., Sahajānanda’s teacher.

- 29–30 Muktañanda and other followers of the Uddhava-movement see this miracle and recognize Him as Kṛṣṇa. They practise devotion to Him and remain under His authority (*ājñā*).
- 31–32 The king (of Mangrol) is a Muslim (*yavana*) called Vajradīna. His brother-in-law (*śālaka*) named Kāzi (*kāji*) hears about the miracle. He and other Muslims take the permission of the king (Kāji's brother-in-law *bhaginī-bhartṛ*) and he approaches Śrī-Hari and says:
- 33 (Kāji:) Śrī-Hari (*varṇivāḥ*) shows favourite deities. So he requests to show them their prophets (*pigambara*).
- 34–38 (Suvrata:) Śrī-Hari seats them and asks them to look at Him. As they look at Him, their Prāṇa becomes merged and they become motionless (*niśceṣṭa*). They see prophets (*pigambara*), Mohammed (*mahāmada*), etc., in their heart. They come to the waking state and report to others what they have seen. They submit to His authority (*ājñā*). The king also witnesses the miracle and takes refuge to Him.
- 39–41 Whoever hears of His power and takes refuge to Him gives up sinful habits (meat, alcohol, women, theft, violence, breaking of castes, etc.).
- 42–45 Householders, widows and wives practise eightfold celibacy¹⁷ and do not touch others. Women live devoted to their husbands (*pativrata*) and widows live like monks (*tyāgin*). By His power all live performing their Dharma with knowledge and devotion. They are free from worldly characteristics (*vilakṣaṇa*); though they are in the world they are like inhabitants of Śvetadvīpa.
- 46¹⁸ For the well-being of people Śrī-Hari (*varṇivāt*) manifests His power which is difficult to be attained by gods, men, demons, Brahmā or even by Rudra and uproots the evil Adharma residing in (other) Gurus.

SSJ ch. 2,6: Visualizing Śrī-Kṛṣṇa on the day of Janmāṣṭamī festival¹⁹

- 1–3 (Suvrata:) Śrī-Hari showing His power and making many disciples wants to leave for another city. But the king and the citizens request Him and He stays for the rainy season (*cāturmāsa*).²⁰ The fame of His miracles spreads in all directions.

17 Cf. Agnipurāṇa 372.9–10.

18 In Sragdharā-metre.

19 “In the sixth (chapter) Śrī-Hari grants the vision of Him as Śrī-Kṛṣṇa to devotees on the festival of Janmāṣṭamī (Śrī-Kṛṣṇa's birthday).”

20 *cāturmāsa*, period the rainy season, lasts from the Ekādaśī of bright Āṣāḍha till the Ekādaśī of bright Kārtika, i.e., from July to October.

- 4–6 Sages cursed by Durvāsa²¹ and incarnated as men on earth come to know about Him and want to meet Him. They gather and approach Him. Śrī-Hari arranges for their stay. While living there and watching Him they recognize Him as Kṛṣṇa, but some doubt.
- 7–8 Śrī-Hari desiring to celebrate Janmāṣṭamī festival invites all the devotees. Devotees come in multitudes (*yūthaśaḥ*) including householders and monks. Śrī-Hari pays them due respect.
- 9–13 Śrī-Hari after getting up early in the morning performs His daily rites and also the veneration of Guru Uddhava (*alias* Śrī-Rāmānanda-Svāmin). He gets prepared a beautiful pavilion (*mandapa*) decorated with colourful cloth, garlands and trunks of plantain. At night, in the pavilion He performs obeisance to Kṛṣṇa with many offerings and music. Saints (*sādhu*) play various instruments and sing songs of Kṛṣṇa. Śrī-Hari places Kṛṣṇa on the swing and swings. He also keeps awake the whole night with devotees.
- 14–15 At the end of third *yāma* (i.e., at about 2.30h a.m.) of that night, He sits among the assembly of devotees pleasing all.²² All fix their eyes on His lotus-face.
- 16 Merciful Śrī-Hari wants them to know Him and they see Him.
- 17–20 His limbs emit the lustre of millions of Suns. He looks dark like a cloud. He has put on yellow silken garment and the crown of peacock feathers. He has the *kaustubha* jewel on His chest and the *vaijayantī* garland round His neck, golden girdle with jewels, earrings of crocodile-shape, anklets, armlets and fragrant flowers. His age is that of a boy and He plays a flute with His two hands like an actor.
- 21–26ab Some see Him with unblinking open eyes, some are in trance. Seeing Him thus they are joyful. After that they see Him as before in the white dress of an ascetic (*varṇin*) with deer skin and rosary in hand. The sages recognize that Nārāyaṇa-Muni is Śrī-Kṛṣṇa Himself. All followers of the Uddhava-movement, sages and other people in the assembly take His shelter and proclaim that they belong to Him (*tvadīya*).
- 26cd–27 Then at the dawn, Śrī-Hari (*svāmin*) takes His bath, worships Kṛṣṇa and feeds thousands of Brahmins. He takes food (as *pāraṇā*)²³ and others, too.
- 28–29 The sages from other places (*deśā*) are assured and worship Him with devotion. Some of them are celibates and some are monks.

21 Cp. SSJ 1,9.

22 *sarvān ānandayan nijān*: the idea that Śrī-Hari acts in order to please his devotees occur many times.

23 *Pāraṇā*, i.e., concluding a fast, literally means carrying across, accomplishing the fast.

- 30–31 In the afternoon, Śrī-Hari (*satpati*) holds an assembly. He shines like the moon (*pārvaṇa*) among stars.
- 32–33²⁴ All devotees worship Him with various offerings as well as money and bow down to Him. In order to hear about the pure path of Dharma, all sit in front of Him with modesty.

SSJ ch. 2,7: The Song (*gītā*) of Śrī-Nārāyaṇa²⁵

- 1 (Suvrata:) Muktānanda and other disciples bow down to Śrī-Hari (*nārāyaṇa-muni*) and ask.
- 2–3 (Disciples:) Śrī-Hari is the final destination of all and especially of his devotees. He is Guru and the Lord. He should speak to them about salvific dharmas for devotees who are monks, householders and women.
- 4 (Suvrata:) The Lord (*bhagavān*) speaks about eternal righteousness (*sanātana-dharma*), the essence of Veda, etc.
- 5 (Śrī-Nārāyaṇa-Muni:) He will tell about *bhāgavata* dharmas.
- 6–9 His followers should get up early in the morning and recite the names of Hari and of his (*bhāgavata*) devotees. They should meditate in their heart-lotus upon Śrī-Kṛṣṇa. Then the twice-born should perform all daily rites (listed).
- 10–15 Without taking bath and without performing twofold worship,²⁶ none should take meals, except when they are sick. They should worship Hari's idol with pure materials (*upacāra*). They should not be attached to taste, but should eat as and what they get. One should feed first the main persons (*mukhya*) and the others and then oneself. On all eleventh days (or both the fortnights) (*ekādaśī*), birthdays of Kṛṣṇa²⁷ and on Śivarātrī no food should be taken. Disciples should never touch wine, meat, *bhāṅga*, opium and tobacco.
- 16–19 The scriptures where incarnations of Hari are propounded should be studied and listened to from a scholar, but not from a non-devotee of Hari who is afflicted by the inner-enemies. They should never listen to those scriptural texts where the divine form of the Lord (*nārāyaṇa*) is not depicted. Men should not listen to texts recited by a woman even if she is well-advanced in righteousness.

24 In Upajāti-metre.

25 “In the seventh (chapter) is described the Nārāyaṇa-Gītā, the essence of all sacred texts which reveals the absolute (*ekāntika*) dharma, the secret of all dharmas which Nārāyaṇa, ocean of mercy and son of Bhakti and Dharma, is proclaiming truthfully.”

26 I.e., internal and external.

27 Comm. enumerates Janmāṣṭamī, Rāmanavamī and Hari-jayantī, i.e., the birthday of Svāminārāyaṇa.

- 20–21 They should sing Viṣṇu's praise and remain in contact with saintly good persons (*satsaṅga*). The followers should live like obedient servants of saints and obey their commands.
- 22 The followers should not talk nonsense nor speak abuses nor tell a lie except in an emergency (*āpad*).
- 23–28 The contact with good people makes devotion to Kṛṣṇa firm and hence even a person of firm wisdom (*sthitaprajñā*)²⁸ abandoning the contact with the good people get afflicted by passion, greed, etc., and fall. If anyone blames the contact with good people, one should not get disturbed. None should be in the contact with a degraded Vaiṣṇava (*cyūta*) or any other sinful person. A person with knowledge (*jñānin*) disregarding the Lord's incarnations and having no faith in the Lord should be avoided from afar. A follower who outwardly wears the signs of this movement but secretly is attached to women should be avoided.
- 29–38 His followers should be endowed with good qualities (listed). Even after realization they should never hanker after the objects of the senses. The religious conduct (*dharmācarana*) practised by great and established predecessors should be followed but not the evil conduct. Any Guru, teaching devotion without the practice of celibacy, etc., should be abandoned. Dharma, knowledge and passionlessness should be considered important like head, heart and feet of devotion. People who take initiation and do not follow the rules are like untouchables (*śvapaca*). People should be free from greed, passion and anger which are known as the gates of hell.²⁹ A real Guru is he who has high detachment, knowledge and dharma and who worships Śrī-Kṛṣṇa with love. The glorious description of Goloka, Vaikuṅṭha and beautiful Śvetadvīpa should be listened to and narrated repeatedly.
- 39–41 Lords³⁰ alongwith attendants (*pārśadas*), female partners (*śakti*) like Rādhikā, etc., and the liberated ones should all be contemplated always so that such recollection may occur at the time of death. Even wise, realized persons like Śuka, etc. observe devotion.
- 42–43 The holy water of the Lord's feet or offerings (*naivedya*) of Śrī-Kṛṣṇa (*satpati*) should be accepted from a person of one's own caste and dharma; it should not be given to one who does not ask for it with devotion.
- 44–50 Poor devotees of Śrī-Kṛṣṇa should not be disregarded. Diseased Vaiṣṇavas should be attended to. In the presence of the senior saints, followers may express their own faults but not self-praise. They should not sit with stretched legs in front of them. In their presence followers should speak the truth. Followers should not betray anyone; they should not steal. They should not

28 BhG 2,55–71.

29 With SSJ 2,7.36 cp. BhG 16.21.

30 Such as: Vāsudeva, etc.

- mix caste or practise violence. They should not speak hurting or defaming words.
- 51–54 When a religious leader (*ācārya*) comes to the village, they should go to receive him and send him off. No jealousy nor insult or abusing words should be practised when meeting with a pure Vaiṣṇava devotee. One should always publicly proclaim the virtues of devotees and not the vices. Brahmins should be respected.
- 55 Followers should not visit a religious leader or temples of an atheist (*nāstika*).³¹
- 56 These are general rules for the followers; the special rules will follow.
- 57–59 Celibates (*brahmacārin*) should serve the teacher and learn the Vedas. Vānaprasthas should practise penance and perform sacrifices without violence. Renouncers (*saṁnyāsīn*) should live without possessions, worship Lord Viṣṇu and recite the syllable *om*. Except householders, all monk-devotees (*tyāgin*)³² should abandon gold, silver, etc.
- 60–64 Monks should also avoid the eightfold touch of women.³³ Monk-devotees (*tyāgin*) should not see nor make nor touch an image of a woman except that of a deity, they should keep a distance of six feet (*dhanuḥ-pramāṇam*). Celibates should not visit a place where women are working. They should not sleep in a house where there is only a wall inbetween. They should not even visit a place where woman-devotees are worshipping Śrī-Kṛṣṇa.
- 65–66 Except for begging alms, monks should not visit householders. They should not go alone with householders,
- 67–70 and should not sleep on a cot except during sickness. At night they should not go out. Celibacy should not be given up at any cost. They should give up pride like Jaḍabharata (*ārsabha*).³⁴ They should not keep any physical attachment. They should not indulge in any household activities even when asked by the Lord or teacher.
- 71–73 Widows should practise fasting and other vows in the rainy season (*cāturmāsa*). They should observe eightfold celibacy and should not touch a man or even the image of a man except that of a deity. They must not donate from the money for their maintenance (*svanirvāha-upayogi*) for any religious activities.
- 74–77 Girls, youthful ladies, old women, married women or widows should live under the protection (*vaśe*) of father and others. They should never go on pilgrimage alone. Married women followers should serve their husband like the Lord,

31 Comm. paraphrases *apāśraya* as *jaina-mandiraṁ bauddhālayaṁ vā*.

32 The distinction between *saṁnyāsīn* and *tyāgin* is that *saṁnyāsa* belongs to the order of the four stages of life (*āśrama*) while a *tyāgin* has renounced in any of the three first stages.

33 With SSJ 2,7.60 cp. *aṣṭadhā saṁgaḥ* in AgP 372.9–10.

34 Cp. BhP 5,9.

- though he may be blind or sick or old. Women should protect their character, abandon fickleness and should not behave in a way that both the families (parental and in-laws) are liable to blame (*lañchanīya*). Householders should consider women like their mother.
- 78–81 Householders may narrate Kṛṣṇa stories in front of women, but from a distance. One should not stay alone with either mother, sister or daughter except in emergency (*anāpadī*). They should not touch widows deliberately or a woman not related except in emergency.
- 82–84 They should perform five daily great sacrifices (*mahāyajña*),³⁵ honour monks and donate according to their capacity. Donation is offering of dearest objects, except one's wife, to a suitable person without the sense of pride, jealousy, hypocrisy or pain. They should perform sacrifices with non-violence, social tasks (*pūrta*),³⁶ donations at the places pilgrimage and homage to Brahmins.
- 85–86 Kings should engage in the fourfold means (*catuṣka*) of politics.³⁷ Killing is not allowed except in war. The subjects should be looked after like by a father.
- 87 Appropriate expiatory rites should be performed for any omissions (*cyūti*) in the religious practice.
- 88–90 Śrī-Hari is pleased immediately by these dharmas, when practised with knowledge and detachment and according to one's own predisposition (*adhikāra*), with sincere worship of Viṣṇu and of his devotees, with compassion towards all beings and without greed, etc.
- 91–98 After obtaining a human body, souls cross the ocean of life through the good instructions. The human body also confers heaven, liberation or any desired thing. In the ocean of life, the Guru is the pilot (*nāvika*) and Kṛṣṇa is the favourable wind. Sensual pleasures are common; thus as long as one is in this human body one should worship Viṣṇu. Considering the human body as fallen into the mouth of the snake of Time, an intelligent person should accomplish his goal soon. The acquisition of human a body should be recognized as a grace of God. But those who having received this grace consider it as caused by fate (*kāla*) or by their previous actions (*prārabdha*) are fools and do not reach the Lord in countless births.

35 *Brahma-yajña* (teaching and reciting the Vedas), *pitṛ-yajña* (presenting libations of water to the Manes of deceased ancestors), *daiva-yajña* (offering oblations to gods), *bhūta-yajña* (an offering to all created beings) and *nṛ-yajña* (hospitality or receiving guests) are the five daily sacrifices. Vide Manusṛti 3,70–71.

36 The digging or step-wells, wells and ponds are called the social tasks.

37 Comm. explains according to Viduranīti: negotiation (*sāma*), bribery (*dāna*), punishment or open attack (*daṇḍa*) and sowing dissensions (*bheda*).

- 99–101 Therefore the followers should practise their own dharma and cultivate faithful devotion. The six daily rites (for the followers) are: bath, meditation, worship, chanting (of mantra), recitation of divine virtues and contact with the good. They must not be abandoned as long as physical consciousness (*dehasmṛti*) persists.
- 102–104 (**Suvrata:**) The devotees are pleased about this teaching; they promise to follow and salute Śrī-Hari. They acknowledge Him as Śrī-Kṛṣṇa, obey Him and worship Him in all aspects.
- 105–107 To read and to hear this Nārāyaṇa-Gītā is beneficent to people and fulfils desires. It is a great wish-fulfilling creeper (*mahā-kalpalatā*). It is more important than all other teachings, because it is uttered by Śrī-Hari (*nārāyaṇa*) Himself.
- 108³⁸ Those who practise dharma according to their duties described (*gītām*) by Śrī-Hari attain the fruit of their human birth.

SSJ ch. 2,8: Display of various Yogic techniques³⁹

- 1–4 (**Suvrata:**) Śrī-Hari orders the householders to return to their homes. They salute Him and return with their wives. He keeps Mukundānanda and other monks with Him and sends others to different places to enlighten the ignorant. Śrī-Hari goes to Kāriyāṇī (*kālavāṇī*) and stays at Jīvana Śarmā's place.
- 5–6 Many devotees resort to Him. Brahmins like Megha, Lakṣmaṇa, Bhīma, Raghunātha, Amba, Yādava (list of names), etc.;
- 7–9 Vaiśyas like Parvata, Rājabhaya, Jīvarāja, Unmatta (list of names), etc.;
- 10 and female devotees like Tejasvatī, Maghā, Phullā, Hīru and Jīvantikā (list of names), all serve Him.
- 11–14 All of them experience samādhi and attain instantaneously the perfection which yogins reach by following the eightfold path. Among them are even boys. When Śrī-Hari gives them experience of samādhi, He causes astonishment.
- 15–24 Devotees who acquire samādhi remain in various yogic postures (listed) for a long time motionless like an idol. The Lord calls them back to the physical plane after varying periods of time (from a few hours to four months). Śrī-Hari causes them get up either by mere sight or by a word. Whatever they perceive, they narrate in the assembly.

38 In Upajāti-metre.

39 “In the eighth chapter are shown various elegant Yogic techniques (*yogakalāḥ*) revealed by Śrī-Hari out of mercy for the growth of devotion in Him.”

- 25–34 Some perceive divine abodes like Śvetadvīpa, etc., divine forms of Saṃkarṣaṇa, etc., details of three worlds, global set-up and the astronomical arrangements.
- 35–48 Śrī-Hari knows from these reports about the individual's progress in yoga; He asks them to engage in *dhāraṇā* and teaches various techniques of it (listed and described). They also experience hearing of the (inner) sound (*nādaśravaṇa*). He teaches how to stop the life-forces in the six centres (*cakra*) and how to make them rise; He lets them reach the worlds of Sun and Moon along the paths of Īḍā, Piṅgalā and Suṣumṇā.
- 49–52 Various Yogic techniques are taught by Śrī-Hari. Devotees become Siddhas, enter other bodies and perceive even the divine abodes (*bhagavad-dhāma*). With His consent, any devotee of His is capable of conveying and terminating the experience of samādhi.
- 53–54 In this manner Śrī-Hari (*svāmin*) reveals His power and spreads on earth Yogic techniques lost with time. People everywhere talk about these stories.
- 55⁴⁰ Śrī-Hari (*bhaktidharmātma*) teaches Yogic techniques to followers. He enters their hearts, holds their hands and shows them their desired visions. He excels (in the world).

SSJ ch. 2,9: Arrival in *Maṇibhadra* city for performing a *viṣṇu-yāga*⁴¹

- 1–3 (**Suvrata:**) In this way, celebrated Śrī-Hari (*Nārāyaṇa*) stays for two months and pleases devotees. From the village Pippala a Brahmin called Narasiṃha and from the village Ākhu (*Akṣaya*) another Brahmin called Nārāyaṇa come at the same time and request Him to visit their village. Śrī-Hari (*varṇendra*) promises them to do so.
- 4–8 After the festival of Prabodhinī,⁴² He goes first to the village Ākhu on the bank of the river Ojhata (*ojasvatī*) and then to the village Pippala. Śrī-Hari stays for six months in both the villages. Brahmin devotees like Nārāyaṇa, etc., (list of names) and female devotees like Jīvā, etc., (list of names) experience freely samādhi by His grace.

40 In Śārdūlavikrīḍita-metre.

41 “In the ninth (chapter) (it is described) how Śrī-Hari performed a great and wonderful sacrifice in honour of Lord Viṣṇu (*viṣṇu-yāga*) on the bank of the river Ojhata (*ojasvatī*).”

42 Prabodhinī is the eleventh day of the bright half of the month Kārttika, the day on which Lord Viṣṇu is said to get up from his four months' sleep.

- 9–23 A great festival takes place on the fullmoon day of month Kārttika month. People worship Him with clothes, ornaments, money, etc. Generous Narasiṃha makes a heap of money in front of Śrī-Hari (*keṣṇa*) and all are surprised. With that money, Śrī-Hari performs a sacrifice in honour of Lord Viṣṇu (*viṣṇu-yāga*) on the bank of the river Ojhata. Thousands of people come from other places. A pavilion is prepared and thousands of Brahmins who are experts in Vedas, sacred authoritative texts and Vedic and Purāṇic rituals are invited. Various formulas and texts (listed in verses 14–19) are recited. Śrī-Hari also recites the eight-syllabled mantra of Śrī-Kṛṣṇa. At the concluding ritual, He feeds many Brahmins and gives them clothes, ornaments, cows, money (as gifts for their daughters, *kanyādāna*),⁴³ vehicles, etc. He feeds Brahmins from Saurāṣṭra and other places for six months.
- 24–29 Pleasing followers in this manner and celebrating Daśaharā festival,⁴⁴ He goes to Meghapura. Many devotees come to salute Him on the way. Brahmin devotees like Jyeṣṭha,⁴⁵ etc., goldsmiths (*svarnakāra*) like Rāmajit, etc., and female devotees like Lāḍakī, etc., serve Him; by His grace they master various Yogic techniques. Here He gives money and helps Ravajit⁴⁶ to overcome his great debt.
- 30–33 Śrī-Hari (*hari*) stays there for two months and goes to Mānāvādara (*maṇi-bhadra*) and stays at the place of a Brahmin Mayarāma. Mayarāma and his brother Govindarāma serve Him. Vaiśya devotees like Amba,⁴⁷ etc., and ladies like Miṣṭā,⁴⁸ etc., serve Him with devotion.
- 34–38 Śrī-Hari (*nārāyaṇa-muni*) celebrates the festival of Janmāṣṭamī⁴⁹ and pleases devotees as before. Householder devotees with their wives and monks arrive there to meet Śrī-Hari (*hari*), observe fasting and keep vigil (*jāgarāṇa*). Devotees and Śrī-Hari worship Lord Śrī-Kṛṣṇa. On the next day Śrī-Hari feeding Brahmins first takes food (*pāraṇā*).⁵⁰ In the afternoon, He calls for a great assembly.

43 *Kanyā-dāna* means the gift given by the parents at time of the marriage to their daughter. The custom varies in different castes and sub-castes.

44 The tenth day of the bright half of month Jyeṣṭha. It is said to remove ten types of sins, i.e., three bodily, four verbal and three mental sins. Cp. 5,18.10–13.

45 Gujarati Jeṭhābhāi.

46 Gujarati Rāvajī.

47 Gujarati Ambu.

48 Gujarati Mīṭhī.

49 Birthday of Lord Śrī-Kṛṣṇa on the eighth day of the dark half of month Śrāvaṇa.

50 Cp. 2,6.42.

- 39⁵¹ Śrī-Hari, venerated by devotees, sits with smiling face (*smeramukha*) on a throne (*simhāsana*).
- 40⁵² Mayarāma modestly addresses Him who is venerated by devotees with sandal-paste, etc., surrounded by monks of various places.

SSJ ch. 2,10: The creation of righteousness (*dharma*) and non-righteousness (*adharma*)⁵³

- 1⁵⁴ (**Mayarāma:**) He bows down to Śrī-Hari (*nārāyaṇa*), the merciful pleasing holy master, pure idol of bliss, who has the fascinating power to remove the devotees' threefold suffering.
- 2–4 Śrī-Hari is omniscient, a wishfulfilling tree for devotees and incarnated as man for the welfare of all beings. Devotion to Him is beneficent. He wants to know the means by which devotion grows and yields the desired results.
- 5–8 (**Śrī-Nārāyaṇa-Muni:**) Devotion which is not overpowered by many obstacles yields the desired results. The greatest obstacle is the demoniac endowment (*āsuri sampat*) which should be conquered by divine endowment (*daivī sampat*). The first one is known as vicious (*doṣātmaka*) and the latter is called virtuous. Through the victory over the demoniac endowment and through resorting to the righteous endowment devotion grows and yields the desired results.
- 9 (**Suvrata:**) Hearing His nectar-like speech, Mayarāma asks Śrī-Hari (*svāmin*), the remover of doubts.
- 10 (**Mayarāma:**) Śrī-Hari (*muniṣpati*) shall talk about the origin and causes of individuals of both these endowments.
- 11 (**Suvrata:**) Śrī-Hari (*bhagavān*), asked in the assembly by the pious Brahmin, speaks.
- 12–21 (**Śrī-Nārāyaṇa-Muni:**) In ancient times Brahmā is born from the navel-lotus of Lord Viṣṇu. He practises contemplation on the Cosmic Person (*vairāja-dhāraṇā*) and starts the creation of gods, demons, men, animals and birds. The creator (*dhātā*) creates movable and immovable (things) as before.⁵⁵ From the creator's back unrighteousness (*adharma*) consisting of nescience (*avidyā*) is born and fills all worlds with his retinue (*varga*).⁵⁶ He inflicts pain, birth and

51 In Upajāti-metre.

52 In Vasantatilakā-metre.

53 "In this tenth (chapter) Śrī-Hari asked by Mayarāma talks about the creation of righteousness and unrighteousness which give misery or happiness."

54 In Vasantatilakā-metre.

55 Comm. quotes here RV 10,190.3 *sūryācandramasau dhātā yathāpūrvam akalpayat*.

56 Comm. paraphrases *varga* as *parivāra-samūha*.

- death on people. He lets them wander in the transmigratory world (*samsṛti*) and leads men to hell (*niraya*). His powers are jealousy, craving, desire, etc. His retinue includes hypocrisy, greed, envy, lust, anger, relish (*rasā*), intoxication, pride, arrogance, delusion, harshness, attachment (*sneha*), etc., (listed). These are cherished by wicked people; the wise should abandon them. Each one of the retinue is equally strong. So a devotee (*hariśrīta*) should not accept any one.
- 22–24 Seeing the creatures (*prajā*) tormented by the retinue of unrighteousness, the Brahmā thinks about their welfare. From the creator's heart is born righteousness (*dharmā*) in form of a sage, the abode of Nārāyaṇa.
- 25–34 He is white, with white clothes and is adorned by white flowers. He is characterized by knowledge and gives happiness to people. He grants heaven and liberation. He is able to defeat unrighteousness (*adharmā*) and his retinue. He has many powers (listed). His retinue (*sarga*) comprises many good qualities (listed) which are all opposed to unrighteousness. The major ones are the qualities of ninefold devotion. Sages, gods and men wishing for happiness resort to him.
- 35–41 Conquering the retinue of unrighteousness, Righteousness gives happiness to all. Each one among the retinue of Dharma is equally powerful, so none of them should be neglected. Both righteousness and unrighteousness remain in their retinue and expand. Overcoming vices by virtues, devotion in Lord Viṣṇu (*hari*) brings the desired results and the highest bliss. Resorting to virtues, vices should be subdued like enemies.
- 42–46 Among the vices, five should be subdued by all. greed (*lobha*), desire (*kāma*), sense of relish (*rasāsvāda*), attachment (*sneha*) and pride (*māna*). They are inner enemies and obstacles for those desiring liberation. If one of the five becomes dominant, the other four follow. Each one of them is recognized in the Purāṇas as a storehouse of all vices.
- 47–49 Subduing them, followers should practise devotion in Lord Śrī-Kṛṣṇa. Those who are mistaken in their mind are led to triviality (*tucchatā*).
- 50–56 The names of some great persons subdued by these vices are mentioned: Vasiṣṭha, Kārtavīrya Arjuna by greed; Brahmā, Saubhari, Indra, Nahuṣa by lust; Ṛṣyaśṛṅga and others by sense of relish; Jaḍa Bharata by attachment; Dakṣa Prajāpati and Durvāsas by pride.
- 57–58 If great persons face such conditions, how should contemporary people trust their mind. Followers should control the mind, subdue these enemies and practise devotion.
- 59⁵⁷ Those who abandon the retinue of unrighteousness and resort to righteousness, nourish devotion and get the desired results.

SSJ ch. 2,11: Defeat of Vasiṣṭha and others due to greed⁵⁸

- 1 (Suvrata:) Hearing Śrī-Hari's (*svāmin*) words, the Brahmin is not completely satisfied.
- 2–4 (Mayarāma:) Śrī-Hari (*svāmin*) acts for their good like a father with his children; He has spoken about the power of greed, etc.; they want to hear the stories of Vasiṣṭha, etc.
- 5 (Suvrata:) Śrī-Hari (*bhaktapati*) speaks with pleasant voice.
- 6–7 (Śrī-Nārāyaṇa-Muni:) He will tell in brief the stories of Vasiṣṭha and others, narrated at length in Epics and Purāṇas.
- 8–15 Nimi, a king of the solar race desiring to perform a sacrifice, chooses his teacher Vasiṣṭha as a priest (*ṛtvij*). After having begun the sacrifice Vasiṣṭha tells that he was already chosen by Indra as a priest. So he would first attend Indra's sacrifice and then attend to him. The king should wait for him. Vasiṣṭha goes away; Nimi knowing the body to be perishable (*kṣaṇabhāṅgura*) finishes the sacrifice with the help of other Brahmins. When Vasiṣṭha returns and sees the trespass (*vyatikrama*) of the pupil (*śiṣya*), he gets angry as his mind covets for money. He curses Nimi to die on the same day. Nimi curses Vasiṣṭha to die since he did not observe dharma due to greed. In this manner both of them die. Priests revive Nimi in a moment (*unmeṣaṇa-nimeṣa*).
- 16–17 Vasiṣṭha is born as son of Urvaśī from the semen of Mitra and Varuṇa (*mitrāvaruṇa-vīryataḥ*) and becomes well-known as the son of a prostitute (*veśyāsūnu*). In this way Vasiṣṭha is defeated by greed.

18–41 *Story of the conflict between Kārtavīrya Arjuna and Paraśurāma*

- 18 The defeat of Sahasrārjuna (*haihaya*), a great Yogin and a disciple of Śrī-Dattātreyā will be told.
- 19–25 Mighty king Arjuna of the lunar race, son of Kṛtavīrya, propitiates Śrī-Dattātreyā, the incarnation of Nārāyaṇa, and receives thousand arms. After receiving Yogic powers, he rules the whole earth. Once while hunting (*mṛgayā*) in a dense forest he reaches Jamadagni's hermitage. By the grace of the wish-fulfilling cow (*kāmabhenu*), the latter offers suitable hospitality to the king, ministers and soldiers. The king is astonished to see such magnificence. He realizes that the wish-fulfilling cow is the source and abducts the cow and the calf to his city.

58 "In the eleventh (chapter) Śrī-Hari narrates the well-known stories, as presented in the Purāṇas, of Vasiṣṭha and Arjuna (Sahasrārjuna) who are completely overpowered by greed."

- 26–28 Paraśurāma (*Rāma*) who had gone to study comes, hears about the wickedness of Sahasrārjuna, takes his axe (*paraśu*), goes to Māhiṣmatī city and fights. After killing the large army and the king, he takes the cow and returns to the hermitage.
- 29–33 Jamadagni who knows about his act scolds him⁵⁹ for an act not befitting a Brahmin family. Brahmins are venerable because of forgiveness. Brahmā (*ambujāsana*) acquired the highest position (*pārameṣṭhya*) through forgiveness. Lord Viṣṇu (*hari*) is pleased with forgiveness. Paraśurāma has committed a great sin by killing a king. He should go on pilgrimage to expiate (*niṣkṛta*) the sin. Paraśurāma goes on the pilgrimage for a year and returns.
- 34–39 Once when Paraśurāma and his brothers go to the forest, the sons of Sahasrārjuna come to the hermitage. They cut Jamadagni’s head and take it to the city. Paraśurāma hears his mother lamenting (*ākranda*), returns and, seeing the wicked deed of the arrogant Kṣatriyas, gets very angry. He goes to Māhiṣmatī city, kills Arjuna’s sons, brings his father’s head back, revives him and establishes him in the group of the Seven Sages (*saptarṣi*). Like the God of Death, Paraśurāma with the axe in his hand frees the earth from Kṣatriyas (*nihkṣatriyā*) twenty-one times.
- 40–41 In this way the king (*Sahasrārjuna*) and his sons are destroyed due to greed and he becomes a cause for the destruction of Kṣatriyas. Similarly many other liberated persons, Perfected beings (*siddhas*), great sages and kings are destroyed by greed.
- 42⁶⁰ The fate (*daśā*) of greedy Vasiṣṭha and Sahasrārjuna has been narrated; now (the story of) Brahmā (*abjaja*) and others well-known in the Purāṇas, may be heard.

SSJ ch. 2,12: Defeat of Brahmā and others⁶¹

1–12 *Brahmā’s shameless desire for his daughter*

- 1–4 (Śrī-Nārāyaṇa-Muni:) Brahmā, the creator, sees his own beautiful daughter Sarasvatī and becomes infatuated with desire. He gets up to embrace her. As the creator (*viśvasṛj*) touches her, she is frightened and taking the form of a fawn (*mṛgī*) runs away. The creator (*prajāpati*) desiring his unwilling (*akāmā*) daughter takes the form of a deer and, shameless and blinded by desire, runs after her. Marīci and other sages address their father who has abandoned propriety (*maryādā*) and is intent on unrighteousness.

59 29cd–32 direct speech of Jamadagni.

60 In Vasantatilakā-metre.

61 “In the twelfth (chapter) the stories of Brahmā, Saubhari, Indra and Nahuṣa overcome by lust (*kāma*) are told by Śrī-Hari Himself.”

- 5–8 (Marīci:) No Brahmā in other cosmic cycles has done such a deed and no other Brahmā in future would do. Not even a common man would lust after his unwilling and frightened daughter. Such an act is not proper for illustrious persons (*tejasvin*) because they establish the righteous path. Whatsoever a higher person does, people take that as standard.⁶²
- 9–12 Brahmā (*prajāpati*) advised by his sons is ashamed and being afraid of infamy leaves his body. Thus the creator (*jagaddhātṛ*) infatuated by lust indulges in evil conduct and becomes shameless like a beast. Even today a mean person hearing about his censurable act blames him. This is the defeat of Brahmā by lust; now He will narrate (the defeat of) Saubhari, a devoted ascetic.

13–24 *Story of Saubhari and Māndhātṛ's daughters*

- 13–23 Once sage Saubhari practising penance for thousand years, enters into the river Yamunā. He sees there a king of fishes in the company of his women and feels the desire for a woman. He gives up austerity and goes to king Māndhātṛ who has many daughters and asks for one of his daughters. Māndhātā looks at the sage who is old and thin and tells him to select any who wants to marry him. The sage is permitted into the women's residence. He assumes a divine form. Fifty princesses see him and all choose him as their husband. He marries them and returns to his hermitage. He creates a divine mansion and other things with his power of penance. He enjoys them day and night and gets thousands of sons. In this way the ascetic sage well-established in austerity (*tapas*) is deluded by desire and falls from the austerity which is the source of divine love (*bhagavat-prīti*).
- 24 Thus the story (*ākhyāna*) of Saubhari has been told and now He will tell the defeat of Indra (*devarāja*) by lust.

25–35 *Indra lusting for Ahalyā*

- 25–34 Once Indra (*surarāj*) moving on earth happens to see Ahalyā, the beautiful wife of Sage Gautama, who has come to take bath in the river Gaṅgā. Observing her Indra wants to seduce the chaste (*pativrata*) wife of the sage, he becomes invisible and follows her. He approaches Gautama's hermitage and hides himself with the desire to find an opportunity. The sage goes to the river Gaṅgā for daily rites. Indra takes his form and enjoys Ahalyā. When the sage returns, he sees Indra cheating (*chalayāt*) Ahalyā in his (Gautama's) form. The sage becomes angry, rebukes him. He calls him lascivious (*yonilubdha*) and curses

62 2,12.8 is the quotation of BhG 3.21.

him that there will be thousand vaginas (*yoni*) on his body.⁶³ Indra attains that form immediately. Ahalyā is cursed to become invisible in the forest; she in turn curses Indra for defiling her chastity.

- 35 Thus the defeat of Indra (*śakra*) by lust has been told; now He will tell (the defeat of) Nahuṣa who attains Indra's position (*pada*).

36–50 *Nahuṣa cursed for lusting after Śacī*

36–50 In ancient times Indra (*śakra*) afflicted by Brahmin-murder (due to killing Vṛtra) hides himself in a lotus in the Mānasa lake. Gods and sages crown king Nahuṣa as Indra. He rules the three worlds by the rules of dharma. He receives all the privileges of Indra except Śacī (Indra's wife). He goes to her and asks her to choose him. Śacī advises him not to defile (*dūṣaṇa*) another's wife. He does not listen to her, as he is afflicted by lust. She says that she is observing a vow, so she will accept him afterwards. Nahuṣa returns and Śacī, instructed by Bṛhaspati, venerates (the goddess) Upaśruti and finds Indra. He tells her a trick. She smilingly tells the king to come to her with a vehicle (*yāna*) yoked with the great sages. He engages great sages and mounts on the palanquin (*śibikā*). As Agastya, one of the sages is slow, Nahuṣa commands him "Move, move!" (*sarpa sarpa*)⁶⁴ and kicks him. Agastya is enraged and curses him to become a serpent. Nahuṣa becomes a serpent on earth and suffers great calamities.

- 51 In this manner many other great sages, kings and liberated ones are defeated by lust.

52⁶⁵ Listening to the wickedness of the lust, Śrī-Hari's intelligent followers should give it up.

SSJ ch. 2,13: Defeat of Ṛṣyaśṛṅga by sensual pleasure⁶⁶

- 1 (Śrī-Nārāyaṇa-Muni:) Śrī-Hari tells in brief the story of Muni Ṛṣyaśṛṅga⁶⁷ who hankering after sensual pleasure becomes miserable.
- 2–5 On the bank of the river Kauśikī lives a sage named Vibhāṇḍaka. He has a son Ṛṣyaśṛṅga, whose treasure is austerity. As he lives in a forest, he has never seen another human being, man or woman, except his father. Practising penance, being free from the taste of the five sense-organs and living in total celibacy he

63 V. 32 is direct speech of the sage Gautama.

64 Which also means "Serpent! Serpent!"

65 In Indravajrā-metre.

66 "In the 13th (chapter) Śrī-Hari, the son of Dharma, narrates the story of Muni Ṛṣyaśṛṅga

- becomes venerable to gods. As a mere boy he is venerable (*sevya*) to ascetics and sages by his austerity.
- 6–14 Lomapāda, the king of Aṅga and a friend of Daśaratha, promises something to a Brahmin and later on refuses. So Brahmins abandon him. Due to the trespass (*atikrama*) against Brahmins, there is no rain in his country and the people are in misery. Then the king and his ministers go to the forest to ask Munis about the reason for the draught. An ascetic says that the reason of the draught is the trespass against Brahmins. The king has to perform an expiatory rite (*niṣkṛta*) and invite Brahmins (*vādava*) to stay in his city as before. He should somehow bring Ṛṣyaśṛṅga who is the best of celibates and capable of removing natural portents (*īti*) with his foot-steps. That would bring rain in the kingdom and happiness to the people.⁶⁸ After returning to the city the king performs the expiatory rite and invites Brahmins to stay in his city. He employs a prostitute to bring Ṛṣyaśṛṅga.
- 15–19 On the bank of the river Kauśikī she prepares an artificial hermitage and a boat. Knowing through her spies that Vibhāṇḍaka has gone somewhere and Ṛṣyaśṛṅga is alone she approaches to seduce him. Beautiful and well-dressed she bows down to him and asks about his well-being, austerity, etc. Unaware of the difference between male and female, he welcomes her. He asks about who he (she) is.⁶⁹
- 20–21 (Veśyā:) Her boat-hermitage is on the other bank of the river Kauśikī, just three *yojanas*⁷⁰ from his hermitage. Ṛṣyaśṛṅga should not salute her but she should salute him. She observes a vow and so she should embrace him.
- 22 (Ṛṣyaśṛṅga:) She should eat fruits and drink water.
- 23–30 (Śrī-Nārāyaṇa-Muni:) The prostitute puts aside the fruits given by him and gives him tasty food (*rasa-ādika*).⁷¹ Ṛṣyaśṛṅga is delighted to taste the drinks and tasty food given by her. His senses are excited by the taste and he laughs. He smells fragrant flowers and changes to another person as it were (*anya iva*). Knowing him agitated, she touches his limbs and sings in sweet voice. She embraces him, brings him under her influence (*vaśa*); being afraid of Vibhāṇḍaka's arrival, the swindler (*chaladharmiṇī*) prostitute goes away mentioning her Agnihotra sacrifice as an excuse. Thinking only of her Ṛṣyaśṛṅga is restless like one seized by a crocodile (*graha-grasta*). Vibhāṇḍaka

subdued by sensual pleasure (*rasāsvāda*).”

67 For a detailed version see MBh 3,110–113.

68 10cd–13 direct speech of an ascetic.

69 19 direct speech of Ṛṣyaśṛṅga.

70 One *yojana* is approximately eight to nine miles.

71 Comm. paraphrases *rasādika* as *ghṛta-pūraka-parpikā-piṇḍaka*, etc., i.e., Indian sweets like *baraphi*, *peṇḍā*, etc.

comes to the hermitage, sees his son restless (*vihvala*) and asks the reason for his change (*durvoidha*).

- 31–35 (**Rṣyaśṛṅga:**) A fair-complexioned (*svarna-varṇa*) and handsome ascetic (*varṇirāj*) had come whose female appearance he describes; he gave him tasty food and delicious drinks. And Rṣyaśṛṅga's body is burning without him (her). He wants to go to his (the prostitute's) hermitage and to practise penance with him.
- 36–40 (Śrī-Nārāyaṇa-Muni:) Knowing his son to have been cheated (*bhrāmita*) by a swindler lady (*chala-yoṣā*), Vibhāṇḍaka-Muni warns him that there are many demons and he should know him (her) to be a demon devouring ascetics (*muni-bhakṣaka*).⁷² The Muni tries to find her in the forest, but does not succeed. Once again, when the Muni goes out for fetching forest-produce,⁷³ she comes. Seeing her Rṣyaśṛṅga is overjoyed (*atiharṣita*), runs to her and embraces her.
- 41 (**Rṣyaśṛṅga:**) While his father is not there, he wants to visit her hermitage.
- 42–46 (Śrī-Nārāyaṇa-Muni:) She places him in the boat, takes him to the king's women quarters saying that this is her hermitage. Women teach him amorous (*śṛṅgārika*) skills. He gives up his way of life (*svadharmā*) and practises other teachings. There is rain in the kingdom. The king is pleased and gives him his daughter Śāntā in marriage. In this manner the most venerable pure celibate is distracted from his great vow due to sensual pleasures. There are many kings and great sages who are degraded because of sensual pleasure and have faced defamation (*atigarhyatā*).
- 47⁷⁴ Śrī-Hari has narrated the story of Rṣyaśṛṅga distracted from his great vow due to sensual pleasures; he will tell the story of the King Bharata.

SSJ ch. 2,14: Defeat of Bharata due to attachment⁷⁵

- 1–9 (Śrī-Nārāyaṇa-Muni:) In ancient times, Rṣabha's son Bharata was the monarch (*adbhirāj*) of the Jambū-continent. This country was known as Ajanābha and is called Bhārata (India) now after his name. During his reign Bharata propagates dharma and worships Lord Vāsudeva with many sacrifices. His devotion to the Lord grows and attachment to the kingdom, women and wealth, etc., decreases. He divides the kingdom among his (five) sons, gives up his wealth, goes to Pulaha's hermitage and on the river Gaṇḍakī worships Lord Hari as the golden

72 V. 37 direct speech of Vibhāṇḍaka.

73 Comm. paraphrases *vanya* as *vanabhavānām samit-kuśa-phala-ādi*, i.e., forest-produce such as fuel-sticks, Kuśa-grass, fruits, etc.

74 In Upajāti-metre.

75 "In the 14th (chapter) the story is told of Rṣabha's son Bharata who had renounced the kingdom and fell from yoga due to attachment to a deer."

- (*hiraṇmaya*) Person in the Solar disc. Overpowered by love he forgets the sequence of worship.
- 10–20 Once after taking a bath in the river Gaṇḍakī he recites the syllable *om* (*praṇava*) in his heart; a pregnant (*garbhini*) fawn (*harini*) comes there to drink water. As she drinks water, a dreadful roar (*ninada*) of a lion frightens her, she aborts the young one and dies. Seeing the new-born fawn on the water Bharata is compassionate and carries it to the hermitage. Thinking that the young one has no other care-taker (*trātr*), his attachment increases day by day. Fondling (*lālayat*) it, Bharata forgets (*naṣṭa*) gradually his disciplines and observances (*niyama, yama*) and one day concentrating on the young fawn he forgets even the worship of Lord Hari. The young one accompanies him everywhere and he is anxious (*ativihvala*) whenever it is away for a moment. He even laments if it comes late from grazing. He is attached to it like a paramour (*kāmuka*) to his beloved and is unable to bear separation.
- 21–24 In this condition of concentrating on the fawn, his life comes to an end. He is reborn as a deer. This is how a king renouncing kingdom, women and riches attains a next life as an animal. In this manner many ascetics and even kings overpowered by attachment became miserable.
- 25⁷⁶ A person attached to an object other than Lord Hari even out of compassion continues to take birth.

SSJ ch. 2,15: Defeat of Dakṣa and Durvāsas due to pride⁷⁷

- 1 (Śrī-Nārāyaṇa-Muni:) Now he will tell the story of Dakṣa and Durvāsas who are overcome by pride.
- 2–8 In ancient times on the bank of the river Gaṅgā (*bhāgīrathī*), Prajāpatis (*viśvasy*) perform a sacrifice to which all gods, goddesses and sages come. Dakṣa who is proud of himself curses Śiva for not saluting him. Dakṣa, anointed (*abhiṣikta*) as the head of Prajāpatis, arrives like a sudden Sun. He who is thinking high of himself is honoured and is offered a seat by the gods. He sees that Lord Śiva (having attained oneness with Lord Vāsudeva as *brahman*) does not salute him, Dakṣa gets angry and curses him. He speaks about the conduct of good people.⁷⁸ Displaying his excellence (*sādhubā*) he blames Lord Śiva.

76 In Aupacchandāsika-metre.

77 “In the 15th (chapter) the story is narrated of the Prajāpati Dakṣa and Muni Durvāsas, (both) overcome by pride.”

78 V. 7 is direct speech of Dakṣa.

- 9–13 (Dakṣa:) Śiva is blamed for his behaviour and looks and as his unwelcome son-in-law. Śiva will not get a share in the sacrifice. Thus cursing Śiva Dakṣa returns home.
- 14 Nandikeśa (an attendant of Lord Śiva) curses Dakṣa to turn away from spiritual wisdom (*tattva*), to get a goat-face (*basta-āśya*) and to think of the body as the Self.
- 15–17 Nandikeśvara curses the Brahmins to lose their earning and sense of propriety.⁷⁹ On hearing the curse, Bhṛgu gets angry and curses the Śaivites.
- 18–19 (Bhṛgu:) Śaivites are cursed to be considered heretics due to their appearance and conduct. Their initiation will include wine and liquor.⁸⁰
- 20–31 (Śrī-Nārāyaṇa-Muni:) Lord Śiva is indifferent (*vīmanāḥ*) and goes to Kailāsa. After that not even the gods can perform sacrifice, because there is no share to Rudra (Śiva) and a long time passes without sacrifices. Then Dakṣa starts a sacrifice to which everybody except Śiva is invited. Satī goes there without invitation. Dakṣa disregards her. She gets angry, scolds (them) and leaves her body by means of *samādhi*.⁸¹ Her attendants attack Dakṣa, but Bhṛgu creates gods called Ṛbhū from the fire who make the attendants run away.
- 32–39 The event is reported by Nārada to Lord Śiva who gets angry and creates Vīrabhadra, the leader of hosts (*gaṇa*), from his matted hair and orders him to destroy Dakṣa along with his sacrifice. Vīrabhadra with his troupes (*gaṇa*) goes to Dakṣa's sacrificial place, destroys and burns everything. He chops off Dakṣa's head and throws it into the fire. The attendants of Lord Śiva such as Maṇimat, etc., beat the participating gods and sages and return to Kailāsa. After some time the gods request Lord Śiva to revivify Dakṣa. He still lives with a goat-face (*aja-āśya*). In this manner due to pride, Dakṣa has to suffer calamity (*anartha*).

40–72 *Story of Durvāsas' pride*

- 40 Then Śrī-Hari narrates the story of sage Durvāsas overpowered by pride.
- 41–45 Ambarīṣa, a king of the solar race, rules the entire earth (*sapta-dvīpavati*). He worships Lord Viṣṇu (*hari*), protects the subjects like a father. He is devoted to Lord Viṣṇu who is pleased (*tuṣṭa*) and keeps his discus *Sudarśana* near the king.

79 V. 16 direct speech of Nandikeśvara.

80 Comm. explains threefold *surā* (wine) as *gauḍī*, *paiṣṭī* and *mādhvī*, while *āsava* (distilled spirituous liquor) is elevenfold prepared out of *tāla* (palmyra tree), etc.

81 Detailed description is given in Śivapurāṇa 2,30.2–8.

- 46–54 Once at the end of the vow of Dvādaśī (the twelfth day of the lunar fortnight),⁸² Durvāsas arrives, is invited for meals but gets delayed due to the midday rites; the king is advised by the Brahmins to break his fast by drinking water. The sage becomes angry, because he should have been honoured first and says.
- 55–56 (Durvāsas:) The king is blinded by riches and proud like a non-devotee of Lord Viṣṇu. He trespasses dharma by first inviting him for meals and then not waiting. He will show him the result.
- 57–66ab (Śrī-Nārāyaṇa-Muni:) The sage creates a dreadful Kṛtyā⁸³ to kill the king. The king is not disturbed. The discus Sudarśana protects the king, burns the Kṛtyā and pursues the fleeing sage. He runs in all directions, but Sudarśana follows him like a shadow or the death. The sage goes to Brahmā and Śiva for protection who express their inability. At last he goes to Lord Viṣṇu, apologizes for having offended Lord Viṣṇu's devotee and asks for protection. Lord Viṣṇu who likes pridelessness says.
- 66cd–67 (Lord Viṣṇu:) He depends on his devotees and hence cannot protect someone who has offended (*drohin*) them. The sage should take refuge with the king.
- 68–70 (Śrī-Nārāyaṇa-Muni:) Abandoning his pride the sage goes to the king and asks for protection. The king eulogizes the discus Sudarśana and frees the sage.
- 71–72 Thus Durvāsas was in great trouble due to pride. Hence a devotee should give up pride. Similarly many kings and sages have suffered due to pride.
- 73–74 Śrī-Hari has narrated the stories of Vasiṣṭha and others overpowered by greed, etc. The purport is that devotees should leave these great enemies (*mahā-ari*) and practise devotion.
- 75⁸⁴ (Suvrata:) The Brahmin (Mayarāma) and other devotees are pleased; he bows down to Him, accepts that (i.e., the preaching) and is established in dharma.

82 *Dvādaśī-vrata* (according to the commentary *Sumanā-dvādaśī-vrata*) is a yearly vow observed on the twelfth days of the lunar fortnight specially for propitiating Lord Viṣṇu. It begins in month Mārgaśīrṣa and ends in Kārttika. At the concluding period before *pāraṇā* are prescribed three days of fasting, worship of Lord Viṣṇu, feeding and giving donations to Brahmins.

83 *Kṛtyā* is a destructive female deity, propitiated for killing enemies. Some also identify her with *Ugrakālī*.

84 In Puṣpitāgrā-metre.

SSJ ch. 2,16: Prohibition of vows, etc., in honour of dark (*tāmasa*) deities⁸⁵

- 1–4 (Suvrata:) Princes of Bhāṇḍīrapura (modern Bhāḍerā) who came for the Janmā-ṣṭamī-festival request Śrī-Hari to visit their city. Śrī-Hari with a desire to favour them reaches there on *Kapilā-saṣṭhī* (6th day of the dark fortnight of month Bhādrapada). Vyāghrajit, (his son) Deśajit and Mūlajit,⁸⁶ Devarāma and other Brahmins, many Vaiśyas, Śūdras and women also serve Him.
- 5–6 Śrī-Hari (*varṇirāj*) feeds many Brahmins on the *Amāvāsyā* (15th day of the dark half) of Bhādrapada in the name of His parents.⁸⁷ In the afternoon there is an assembly; Śrī-Hari (*satām pati*) looks gracious on His seat.
- 7–11 Śrī-Hari is beautiful to look at (description of His body and attire). He is venerated by devotees and pleases them through His compassionate (*karuṇārdra*) look.
- 12–13 Monks (*tyāgin*), ascetics (*muni*), men and women, keeping their distance (*maryādā*) sit in front of Him. When they are silent, He speaks:
- 14 (Śrī-Nārāyaṇa-Muni:) He will speak for the benefit of householders and monks.

15–24 *Sermon about non-violence*

- 15–17 The Veda declares that “Non-violence is the highest religion”, hence followers should avoid violence completely. Those who are desirous of well-being should not hurt anyone (anywhere) physically, orally or mentally. Followers should not engage in violence in the name of gods in sacrifices nor should they take wine⁸⁸ even in the *Sautrāmaṇī*-ritual.⁸⁹

85 “In the 16th (chapter) Śrī-Hari preaches the abandoning of vows, worship, etc., of deities fond of violence in order to support the dharma of non-violence.”

86 Comm. clarifies the relations. Vyāghrajit and Mūlajit are sons of Akṣayajit, while Deśajit is the son of Vyāghrajit.

87 The dark half of Bhādrapada is regarded as *Śrāddha-pakṣa*, i.e., the fortnight for observing an act of reverential homage to the deceased performed by relatives. It is believed that the act supplies the dead with strengthening nourishment. Each day is devoted to a specific deceased relative.

88 Bhāvaprabodhinī adds, “for the details the commentary on Śikṣāpatrī should be referred to.”

89 *Sautrāmaṇī* is one of the seven rituals of *haviryajña*. In Śatapatha-Brahmaṇa (12,7) it is said that one consecrated by the *sautrāmaṇī* enters among gods and is born with his entire body.

- 18–20 They should not respect deities to whom wine and meat are offered and for whom animals are killed. Texts like Kaulārṇava, etc., should not be listened to nor taught. Followers should understand that goddess-worship (*ūrdhva-āmnāya*) according to Kaula-scriptures is not founded on the Veda (*veda-bāhya*). They should also avoid the contact with those who indulge in such prohibited practices.
- 21–24 The followers of those who indulge in the prohibited practices suffer in this life and will go to dreadful hells (*niraya*) after death.

25–51 *Instructions concerning Navarātra*

- 25 (Suvrata:) King Vyāghrajit bows down and speaks:
- 26–28ab (Vyāghrajit:) In their family they observe traditionally the Navarātra-vow of the goddess where animals are killed and wine is taken. Śrī-Hari should tell him what is proper (*yukta*).
- 28cd Śrī-Hari replies with reasoning.
- 29–41 (Śrī-Nārāyaṇa-Muni:) Deities characterized by passion (*rājasā*) and by darkness (*tāmasā*) drink wine and eat meat, but not deities characterized by goodness (*Sāttvika*). Like Lakṣmī and Sarasvatī (*veda-sū*), Pārvatī is a deity of Goodness characterized by dharma, knowledge, austerity, contemplation (*yoga*), detachment, etc. She is the wife of Lord Śiva and so is venerable for the movement (of Svāminārāyaṇa). Deities are classified as characterized by one of the three Constituents (*sāttvika*, *rājasā* and *tāmasā*); Pārvatī also is a *sāttvika* goddess who is pleased with offerings that avoid violence and wine. Vaiṣṇavas should avoid such deities as well as contact with those who adhere to *adharma* and are called demons (*asura*).⁹⁰ They should not engage in discussions with the *śākta*.
- 42–43 (Suvrata:) The king accepts this order. Brahmins ask with regard to the Navarātra-vow.
- 44–47ab (Brahmins:) May they participate in such vows which furnish their livelihood?
- 47cd He (*Nīlakaṇṭha*) replies to them.
- 48–51 (Śrī-Hari:) Brahmins may perform *Caṇḍī*-worship for their livelihood and in emergency; they should perform an expiatory rite (*prāyaścitta*) like Cāndrāyaṇa-vow without the knowledge of the host (*yajamāna*)⁹¹ who might take away the livelihood (by not inviting Brahmins for a next time).

90 The term “*asura*” occur frequently in the first part of the SSJ describing those who create trouble and obstacles in the devotional practices of His teacher Śrī-Rāmānanda and also of His parents. This clarification indicates that the adherents of *tāntrika* practices are presented as *asuras*.

91 The term *yajamāna* literally means a sacrificer but has been transferred to mean the host who invites Brahmins to help him in the performance of Vedic or Paurāṇic rituals.

52–67 *Instructions about recitation of sacred texts*

- 52 (Suvrata:) The Brahmins are pleased with the solution for emergency and ask again.
- 53–55 (Brahmins:) What should be recited in case of illness (*mahāroga*),⁹² at the time of death; what hymn (*stotra*) produces the desired result.
- 56 (Suvrata:) Śrī-Hari (*nārāyaṇa-muni*) replies.
- 57–62 (Śrī-Nārāyaṇa-Muni:) He will tell the hymn (*stotra*) which is the crest-jewel (*śiromaṇi*) of all prayers. Followers should chant the thousand names of Lord Viṣṇu told by Bhīṣma to Yudhiṣṭhira in the Mahābhārata in the discussion of rules for donation (*dāna-dharma*). All the goals will be achieved. Further, the *Nārāyaṇa-kavaca* (the “armour of Nārāyaṇa”) from the Śrīmad-Bhāgavata which destroys all calamities (*upadrava*). The twice-borns should look up the procedure for the rite (*puraścaraṇa*) and should perform in accordance with their income.
- 63–65 Mean formulas (*keśudra-mantra*) even those which have quick results should not be chanted nor those of deities characterized by Passion or Darkness favouring wine and meat. Those who chant such formulas go to various hells and become goblins (*piśāca*); women become witches (*dākinī*).
- 66–67 The people with desire or without desire should chant these two *viz.* the *Viṣṇu-sahasranāma-stotra* and the *Nārāyaṇa-kavaca*. Celibates may chant the formula of Hanumat.
- 68–70 (Suvrata:) Brahmins, the king and other people accept Śrī-Hari’s words. Śrī-Hari stays there till the festival of the Food-mountain (*annakūṭa*)⁹³ and starts for the village Moḍā (Moḍa). During His journey He stays for a day or two in the villages of His devotees.
- 71 He is venerated there by Dalajit and other Kṣatriyas, pleases the people and then goes to the village Alaiyā (Alayā).⁹⁴

92 Eight *mahārogas* are enumerated in the Āyurveda. They are *unmāda* (lunacy or mania), *rājayakṣmā* (pulmonary consumption), *śvāsa-roga* (asthma), *tvag-doṣa* (leprosy or any cutaneous disease), *madhumeha* (diabetes), *aśmarī* (stone in the bladder), *udara-roga* (dropsy or flatulence) and *bhagaṃdara* (fistula).

93 *Annakūṭa* literally means mountain or heap of food. In this festival various eatables are cooked and placed before the image of the god before the offered food is distributed among devotees and the poor people.

94 Upajāti-metre.

SSJ ch. 2,17: The characteristics of demons (*asura*) and the arrival in the city Bhuja⁹⁵

- 1–6 (Suvrata:) Venerated by carpenters (*rathakāra*) named Nārāyaṇa, etc., (in Alaiyā) Śrī-Hari (*hari*) goes to the village Śekhapaṭa (*śeṣapāṭa*). Attended upon by the carpenter Lāljit, his mother and son, Śrī-Hari (*iśvara*) stays for some days and on the fifth day of the bright half of month Māgha (*vasantapañcamī*) reaches the village Bhādarā (*bhādra*). He (*bhagavān*) arranges to celebrate the festival. Brahmins, Vaiśyas, carpenters and Śūdras attend upon Him.⁹⁶ Many devotees of other places venerate Him.
- 7–8 Śrī-Hari addresses an assembly in the afternoon.
- 9–10 (Śrī-Hari:) Devotion to Lord Kṛṣṇa originates from contact with good people. Contact with evil people (*asura*) is not to be practised. They are recognized by their characteristics but not by caste (*jāti*).
- 11 (Suvrata:) The Brahmin Mūlaśarmā asks:
- 12–13ab (Mūlaśarmā:) Śrī-Hari who knows everything (*sarvavit*) should speak about the characteristics of Asuras with whom contact should be avoided.
- 13cd Śrī-Hari speaks.
- 14–22 (Śrī-Nārāyaṇa-Muni:) The main characteristic of Asuras is that they behave inimically towards Lord Kṛṣṇa, His incarnations and devotees. Further, they make a show of devotion. They find faults in the accounts the greatness of Lord Kṛṣṇa and His devotees. Their intellect is prone to (*iṣṭa*) deities fond of violence, wine, meat and they chant their mantras, venerate them and observe their vows. They are attached to reading and listening to their texts and so they accept an initiation in to their practices. Practices and characteristics of asuras are listed.
- 23 Devotees of Lord Kṛṣṇa should not be in contact with them except in emergency; otherwise they will fall from the path of salvation (*śreyas*).
- 24–26 (Suvrata:) Mūlaśarmā and the assembly accept the preaching. Śrī-Hari (*prabhu*) stays there for six days, crosses a ditch (*khāḍikā*)⁹⁷ in a boat and goes to city Añjāra.⁹⁸ Brahmins like Kacara,⁹⁹ etc., venerate Him.

95 “The obvious characteristics of *Asura*-people with whom contact should be totally avoided are told in the 17th (chapter).”

96 Names of one or two of each group are mentioned.

97 2,17.25d *Khāḍikā* = *Khāḍī* in Gujarati, “a ditch”. The author uses the word here in the Gujarati sense.

98 Añjāra city is situated in the Kaccha territory.

99 In Gujarat, the same name is prevalent as Kacarābhāi.

- 27–29¹⁰⁰ After some days Śrī-Hari goes to the city Bhuja (*bhujamṅga-pura*). The devotees of the city welcome Him with royal pomp.
- 30¹⁰¹ Śrī-Hari (*śrīṭṛ*) stays at Sundarajit's place and His attendants are accommodated in the houses of devotees.

SSJ ch. 2,18: The praise of Śrī-Hari by Sundarajit, etc., during the festival of Rāmanavamī¹⁰²

- 1–6 (**Suvrata:**) The citizens are happy to meet Śrī-Hari (*prabhu*) (personally) about whose wonderful exploits (*cāritra*) they have heard. They attend upon Him. Carpenters (*takṣan*), Brahmins, Śūdras, wrestlers (*malla*), women (names listed) serve Him.
- 7–10 The ninth day of the bright half of month Caitra (*madhu*) is a festival.¹⁰³ In the afternoon, Śrī-Hari (*svāmin*) worships Śrī-Rāma (*rāmacandra*). Householders, monks, Śrī-Hari (*hari*) and others fast and observe vigil at night (*jāgaraṇa*). Śrī-Hari (*varṇīndra*) honours saints and Brahmins in order to maintain the religious customs (*dharmamaryādā*), though He is content (*pūrṇakāma*).
- 11–15 In the afternoon devotees venerate Śrī-Hari who is seated on the golden throne (*bema-pīṭha*). Prayāgajit, a Brahmin well-versed in Vedas and Scriptures (*śāstra*) venerates with devotion and is transported into samādhi; he sees Śrī-Hari first in the dress of a celibate (*varṇin*), then as Lord Kṛṣṇa in Goloka, again as a celibate. By His will he comes to the waking state. The Brahmin praises Him.
- 16–23¹⁰⁴ (**Prayāgajit:**) Description of Śrī-Hari as Kṛṣṇa and of his deeds on earth. He is the highest god and transcendental principle, who descends on earth (*avatāra*) as fish, tortoise, boar, man-lion, dwarf, Paraśurāma, Śrī-Rāma and Lord Kṛṣṇa in order to protect devotees and the dharma. He is venerated by the other deities. Śrī-Hari should be a benefactor for him.
- 24 (**Suvrata:**) Śrī-Hari recognizes him as an expert in Purāṇas and keeps Him for reciting Purāṇas.
- 25–28 Then the carpenter (*tvastṛ*) Sundarajit, the minister of the king, venerates Him and offers thousands of golden coins (*bema-mudrā*).

100 In Upajāti-metre.

101 In Rathoddhatā-metre.

102 “In the 18th (chapter) is recited the hymn sung with excessive devotion by the devotees of Bhuja city for Śrī-Hari whose appearance is wonderful.”

103 I.e., *rāmanavamī*, Rāma's birthday, in the year of Vikrama 1860 = 1808 A.D. (Ś)

104 In Bhujamṅgaprayāta-metre. The last line of each stanza is a refrain.

- 29–35 He attains samādhi and first perceives Śrī-Hari dressed as a celibate (*varṇin*) and then beholds Him as Lord Kṛṣṇa in Goloka playing on a flute in the circle of Rāsa-dance. He perceives Him also as Bhūman in the Unmanifest (*avyākṛta*) abode, as the Great Person (*mahāpuruṣa*) in the abode called “immortal” (*amṛta*), as Lord Viṣṇu with Goddess Lakṣmī (*ramā*) in the abode Vaikuṅṭha, as the Lord of yogins on the milky ocean, as Nārāyaṇa of sacrifice (*yajña-nārāyaṇa*) in the sacrificial fire, as the Golden Person in the Sun-disc, as Nara-Nārāyaṇa in Badarikāśrama (*viśālā*) and finally in the dress of a celibate as before.
- 36 He comes to the waking state by His glance (*īkṣā*), knows Him as the source of everything, salutes and praises Him.
- 37–39¹⁰⁵ (**Sundarajit:**) Hymn naming and describing Śrī-Hari in the various forms as seen in the vision.
- 40–41 (**Suvrata:**) Sundarajit’s brother, sons, etc., venerate Him and praise.
- 42–43¹⁰⁶ (Family of Sundarajit:) Veneration to Him who suppresses (the inner and outer) opponents of dharma.
- 44–45¹⁰⁷ List of epithets in vocative case interspersed with “Victory”, employing alliteration and rhythm.
- 46¹⁰⁸ Salutations to the lotus-feet (*pādāmbuja*) of Śrī-Hari.
- 47 (**Suvrata:**) After praising they bow down to Śrī-Hari who gives enjoyment and salvation without prerequisites (*sādhana*).
- 48–49 All the householders venerate Him according to their means and attain samādhi.
- 50–52 In samādhi they see Him as the Existence, Knowledge and Bliss incorporate (*saccidānanda-vigraha*) situated in His divine abodes like Goloka, etc. They get the highest joy and become firm (*dṛḍha*) followers. They fold their hands and pray to Śrī-Hari (*prabhu*).
- 53–54¹⁰⁹ (Devotees:) Allegory. (Śrī-Hari is the pilot (*karmadhāraka*) of the boat of the human body which is dragged by crocodiles in the form of relatives, etc.
- 55–57 (**Suvrata:**) Having praised the devotees sit down. Śrī-Hari distributes the clothes, etc., given by devotees to Brahmins. His enemies, the Asuras, recognize Him as one who has power over His favourite deity (*vaśa-iṣṭadeva*).
- 58 In the morning Śrī-Hari feeds Brahmins and thousands of monks and gives plenty of gifts.

105 In Śārdūlavikrīḍita-metre.

106 In Pañcacāmara-metre.

107 In Daṇḍaka-metre. with 38 syllables.

108 In Vasantatilakā-metre.

109 In Pañcacāmara-metre.

59¹¹⁰ In this manner the citizens make their life fruitful by beholding, venerating and resorting to the highest Person.

SSJ ch. 2,19: Establishing the religion of non-violence¹¹¹

- 1–9 (Suvrata:) In the city (Bhuja) there are three ministers called Kuberajit, Jagajjīva, and Rāmacandra. They are brothers and are powerful, wealthy, arrogant, proud, wicked and fond of animal-sacrifices. The eldest wants to perform the Soma-sacrifice and the sacrifice named *Sautrāmanī*. He gathers the materials difficult to get even for kings. He invites many learned Brahmins expert in rituals and scholars of sacred texts. He also invites Śrī-Hari (*nārāyaṇa-muni*), knowing him to be an expert in Vedas and sacred texts. Śrī-Hari considers it as His duty to attend the sacrifice and goes with the disciples. The patron (*yajamāna*) welcomes Him; scholars of the city and other places attend. Kuberajit speaks:
- 10–14 (Kuberajit:) Śrī-Hari (*svāmin*) is invited to stay till the end of the sacrifice. He will serve meals, etc., to Him and the disciples. The worthy and learned Brahmins of noble families have come from various regions (listed).
- 15 (Suvrata:) After hearing him and seeing many goats (*aja*) to be slaughtered, compassionate Śrī-Hari speaks.
- 16–23 (Śrī-Nārāyaṇa-Muni:) A good person (*sajjana*) should speak true in the assembly. It is proper for all, especially for Brahmins and pure (*sāttvika*) people, to perform a sacrifice without animal-slaughter (*paśvāmbha*). The partaking (*prāśa*) of the remaining meat in the animal-sacrifice is not proper for Brahmins. Brahmins must not even see the killing of an animal. How can the worthy Brahmins act like demons (*asrāpa*)? By doing so they will lose their brahminhood. Both depend upon conduct (*vytta*). Śrī-Hari will quote from the law-book (*smṛti*) of Hemādri.
- 24–29 Birth, family, Vedic and scriptural study are not the cause (*kāraṇa*) of being a twice-born, but conduct is the cause. Each cause is illustrated by a counter example as insufficient. Brahmin knowing four Vedas but of evil conduct is lower than a Śūdra.

110 In Upajāti-metre.

111 “In the 19th (chapter) is told of the establishing of the right dharma of non-violence with statements from Purāṇas, etc. It is also narrated that due to the great offence of trespassing the statement of Śrī-Hari, great evil occurs for the people uprooting everything.”

- 30–34 He lists the proper and good qualities of a Brahmin, quoted from various sources.¹¹²
- 35¹¹³ Brahmins who have physical and mental control, learning, control over senses, refrain from animal-slaughtering and hesitate to accept gifts are able to uplift others.
- 36–37 Worthiness is defined as having eight limbs (listed). Learning and austerity together with good conduct make the person worthy.
- 38–46 There are many similar statements regarding the compassion (*dayālutva*) of twice-born people (*agrajanman*). The sacrifice of Kuberajit should be performed without animal-slaughter for the well-being (*śreyas*) of all. In the presence of worthy Brahmins, animal-slaughter cannot even be thought of. Śrī-Hari feels pity on seeing the screaming animals tied there. Deities will be satiated (*trpti*) by grains, milk, curds and ghee, etc. Scriptures declare gods to be characterized by goodness (*sāttvika*), demons (*asura*) to be characterized by darkness (*tāmasa*) and men by energy (*rājasa*). Demons like wine and meat, but gods like grains, ghee, etc. One may offer meat to gods in emergency only. But Kuberajit and others have started the animal-sacrifice without any emergency, which is condemnable (*vigarhita*) in the world.
- 47 Śrī-Hari will stay if they release the animals and if they perform the sacrifice with offerings like milk-rice (*pāyasa*), etc.
- 48–49 (**Suvrata:**) Hearing Śrī-Hari's speech, Kuberajit is doubtful (*sāśaṅka*), while some pure Brahmins accept it. But proud Jagajjīva, instigated (*prerita*) by Brahmins from Benares (*kāśī*), etc., says.
- 50–52 (Jagajjīva:) The Vedas say that animals are created for the sacrifice and hence only those are demons who will kill them out of a sacrifice. Animal-slaughter which is enjoined in the Vedas is not considered as violence. Many animal-sacrifices (*hiṃsra-yajña*) were performed in the past. None can change the ancient Vedic path. Therefore they will perform the sacrifice as prescribed in the Vedas.
- 53 (**Suvrata:**) Śrī-Hari understands that Jagajjīva is fond of violence, but does not know the purport (*tātparya*) of the Vedas. So He says:
- 54–57 (**Śrī-Nārāyaṇa-Muni:**) The purport of the Vedas is not the violence but the withdrawal (*saṃkoca*) from violence. Animal-slaughter is the natural behaviour (*prakṛti*) of people characterized by Passion and Darkness. No injunction (*codanā*) asserts it. The Vedas are decidedly in favour of stopping it (*nivṛtti*) and the same decision is given in the Śrīmad-Bhāgavata.

112 V. 31 in Yamasmṛti and V. 34 Vasiṣṭhasmṛti. (Ś).

113 In Upajāti-metre.

- 58¹¹⁴ In this world the inclination (*sevā*) to copulation (*vyavāya*), to meat and wine being natural (*nityā*), no injunction is needed; they are regulated in marriage, sacrifice and the “ceremony of holding the wine” (*surā-graha*). Abstaining is desirable.
- 59 The teaching of the Veda aims at liberation from actions.¹¹⁵
- 60 Jagajjīva should not consider the Vedas as enjoining violence, otherwise a great evil will happen.
- 61–65ab Summary of the episode of Vasu Uparicara who suffered downfall (*adhogati*), though he was moving in the air (*antarīkṣa-cara*). This story is told in the Vāyupurāṇa, the Matsyapurāṇa¹¹⁶ and the Mahābhārata,¹¹⁷ etc. If the Vedas favour violence, the king should not have fallen down.
- 65cd (Suvrata:) Jagajjīva retorts angrily to Śrī-Hari (*kr̥ṣṇa*).
- 66–68 (Jagajjīva:) The animals slaughtered in the sacrifices are freed from the animal life (*tiryag-yoni*) and attain the heaven. So the violence in the sacrifice is dharma and Śrī-Hari should not designate it as adharma. The partaking (*āśa*) of the remainder in the sacrifice has the authority of Lord Śrī-Kṛṣṇa who said¹¹⁸ that those who partake the remainder of the sacrifice are freed from all sins.
- 69 (Suvrata:) Hearing him who is fond of eating meat, making a show (*dambha*) of the sacrifice and considering adharma as dharma, Śrī-Hari says:
- 70–77 (Śrī-Nārāyaṇa-Muni:) The belief that animal-slaughter is dharma is not the belief of good people, because the result of dharma is happiness and of adharma misery. Śrī-Hari quotes the Bhāgavatapurāṇa,¹¹⁹ where Nārada instructs Prācīnabarhiṣa about the suffering afflicted after death by the slaughtered animals. Hearing the advice of Nārada that king gave up animal-sacrifices and resorted to non-violence. Jagajjīva being intelligent (*sujñā*) and famous, should perform the sacrifice without slaughtering animals.
- 78 (Suvrata:) Jagajjīva does not give up his opinion (*mata*) and Śrī-Hari goes to His residence.
- 79–80 On the next day Śrī-Hari orders the devotees to stick to dharma; He leaves the city and reaches the city Dhamaḍakum (*dhamakāpura*) after some days.
- 81–90 Jagajjīva trespasses Śrī-Hari’s (*hari*) words, a great evil happens to him. Due to Śrī-Hari’s wish, the king becomes angry and destroys the sacrifice, just as Vīrabhadra did with the sacrifice of Prajāpati-Dakṣa.¹²⁰ Kuberajit and his (two)

114 In Upajāti-metre. V. 58 is a quotation of BhP 11,5.11.

115 V. 59 is a quotation of BhP 11,3.44.

116 MtP ch. 142.

117 MBh 12,336.

118 BhG 3,13ab.

119 Vv. 73–74 correspond to BhP 4,25.7–8.

120 See also 2,15.3–68.

- brothers fight with them. Foreigners and others (*yavana*) beat the Brahmins who run away. The king stops the soldiers. In the battle the three brothers are killed.
- 91–93 There is a loud wailing (*bāhākāra*) in the city and the people know it as the result of trespassing Śrī-Hari's advice. The news spreads in all places that the animal-slaughter even for gods uproots everything. Thenceforth righteous people give up killing of animals and the consumption of wine and meat.
- 94¹²¹ Thus the power of Śrī-Hari (*nārāyaṇa*) spreads on earth destroying demoniac sacrifices. Dharma, his wife and sons rejoice.

SSJ ch. 2,20: Pleasing devotees of various types by the display of manifold divine powers¹²²

- 1–8 (Suvrata:) King Lubdhajit of Dhamaḍakuṃ accommodates Śrī-Hari in his residence. His four sons (listed) and women (listed) serve Him (*hari*). He stays there for two days and goes to the village Bhūcāu (*bhūcāya*) where devotees like Jayarāma, Kārmaṇa, etc., and women like Devikā, etc., serve Him. Staying there for two days (*ghasra*), He goes to the town Kanthakoṭa (*kanthakūta*) where Mūlajit, Kacara,¹²³ etc., and women like Vāyavī, Haribālā, etc., serve Him. He stays for a day and crossing the ditch (*abdhi-khādī*)¹²⁴ reaches the Ābhīra-territory. From there He goes to the village Pipaliyuṃ (*pippalī*) where Vaiśyas like Deva, Gaṇeśa, etc., and women like Mānyā, Rāmā, etc., serve Him.
- 9–10 Śrī-Hari stays there for two days and goes to the city Rājakoṭa (*rājakūta*) where the princess Lakṣmī venerates Him; by His grace she acquires all yogic techniques. After one day, He leaves the city.
- 11¹²⁵ Śrī-Hari controls anger and pride of the people; removes lust, egoism, desire and greed; He destroys sins, quarrels (*kali*) and hypocrisy; He increases truthfulness and righteousness.
- 12 He causes miracles (*āścarya*), spreads His power and dispels the ignorance (*ajñāna*).

121 In Upajāti-metre.

122 “In the 20th (chapter) is told at length how Śrī-Hari moves around exhibiting manifold divine powers to the devotees of several cities and villages.”

123 See also 2,17.26.

124 *khādī* = Gujarati also *khādī*, might be taken as a name of the place.

125 In Śārdūlavikrīḍita-metre.

13–33 *Miracles of Śrī-Hari*

- 13–24 Many men and women follow Him. Śrī-Hari (*prabhu*) exhibits His divine powers (*aiśvarya*) to encourage them; He stops the movement of their vital airs, causes samādhi and shows them different heavenly places like Goloka, etc., and various forms (listed) in their own self. They hear the sound of the syllable *om* (*praṇava*).
- 25–27 Śrī-Hari eats the food offered to the idol by devotees even at distant places; he manifests his power by granting visions.
- 28 Many who hold different opinions come to dispute with Him.
- 29¹²⁶ Followers of different religious practices have visions of their deities.
- 30–31 The people abandon their sects (*mata*) and worship Him as Nārāyaṇa.
- 32–33 Even the common people give up wine, meat, etc., and attain knowledge and detachment.
- 34–44 In this way Śrī-Hari re-establishes the lost righteousness. He feeds the people, causes the wealthy followers to perform sacrifices with abundant gifts to Brahmins. He destroys the path of the five tantric practices (starting with the letter *m*),¹²⁷ propagates the veneration of saints, Brahmins and gods, elaborates dharma, knowledge, detachment and devotion, protects the righteous people and teaches the righteousness.
- 45–46 Devotion (*bhakti*), righteousness (*dharma*), etc., attend upon Him. The people can see them occasionally by His will.
- 47¹²⁸ Performing divine acts and moving round, Śrī-Hari (*hari*) comes to the city Śaradhāra in the month of Āṣāḍha (*śuci*).

SSJ ch. 2,21: The vice of greed¹²⁹

- 1–6 (**Suvrata:**) Tuṅgajit and Vairijit, two princes of Śaradhāra serve Śrī-Hari; they are like Akrūra and Vidura,¹³⁰ devotees of Lord Kṛṣṇa. Kṣatriya devotees (list of three names) and Yavanas (list of five names) serve Him. Śrī-Hari stays there for the rainy season and celebrates the festival of Kṛṣṇa's birthday (*janmāṣṭamī*) as before.¹³¹

126 In Śārdūlavikrīḍita-metre.

127 The five tantric practices starting with the letter *m* are *madya* (wine), *māṃsa* (meat), *matsya* (fish), *mudrā* (tantric position of fingers) and *maithuna* (copulation).

128 In Vīyoginī-metre.

129 "In the 21st (chapter) Śrī-Hari talks in an assembly in the city Śaradhāra about the special wickedness of greed among (the vices) lust, etc."

130 Cf. ViP 5,17–19.

131 See also SSJ 2,9.41.

- 7–9 Many devotees come there. Śrī-Hari and the devotees observe fast, keep vigil at night (*jāgara*) and worship Lord Kṛṣṇa. On the next day, after feeding saints and Brahmins and breaking the fast, Śrī-Hari (*satām pati*) comes to the assembly.
- 10–11¹³² Śrī-Hari sits; all others sit in front of Him and king Tuṅgajit asks Him with folded hands.
- 12–13 (**Tuṅgajit:**) Lust (*kāma*), anger (*kerodha*) and greed (*lobha*) are the three enemies of people (*dehin*); which is the strongest and which should be conquered by a person desiring liberation (*mumukṣu*).
- 14 (**Suvrata:**) Śrī-Hari (*jagatpati*) speaks in a pleasing voice.
- 15–22 (Śrī-Nārāyaṇa-Muni:) All three are dreadful (*prāṇahara*) enemies, but greed (*lobha*) is the strongest. Greed for worldly objects destroys a person. It leads to hell and it is the root-cause of evils. Lust, anger, delusion, envy and jealousy are produced from greed. Many learned ascetics and great sages have been defeated by greed. Demons like Hiranyakaśipu, etc., gods like Indra, etc., and the Kauravas were destroyed by it.
- 23–26 Therefore His followers should not be greedy. Theft (*caurya*), violence, telling a lie (*anṛta*), etc., are fifteen evils (listed) which reside in (worldly) objects; His followers should not be attached to them as they are obstacles (*antarāyaka*) to devotion.
- 27 (**Suvrata:**) The king, ascetics and householder devotees are happy to hear this.
- 28 Śrī-Hari orders the devotees to return home.
- 29–33 King Khaṭvāṅga had been in Māṅgarola (*makarālaya*) and in Māṅvādara (*maṇibhadra*) for the celebration of Lord Kṛṣṇa's birthday and he has come from the village Kāriyāṇī (*kāryāyana*) to take Śrī-Hari to his place.
- 34–35 (**Khaṭvāṅga:**) Śrī-Hari should visit his village. He will serve Him and devotees and will make his life fruitful (*saphala*).
- 36–37 (**Suvrata:**) Śrī-Hari promises to visit his village after celebrating the Prabodhinī festival.¹³³
- 38¹³⁴ The king is pleased and at the sunrise of the tenth day, he goes to his town Gaḍhaḍā (*durgapura*).

132 In Upajāti-metre.

133 See also 2,9.4. Verses 36cd–37 are direct speech by Śrī-Hari.

134 In Vasantatilakā-metre.

SSJ ch. 2,22: Arrival of Khaṭvāṅga in king Abhaya's palace¹³⁵

- 1–4 (Suvrata:) In the western part of the Pañcāla-region, there is a holy river Unmattaṅgā which removes sins, because Śrī-Hari (*acyuta*) and the ascetics bath regularly in it. On the bank of the river is situated the city Gaḍhaḍā (*durgapura*). People of four castes (*cāturvarṇya*) reside there. In ancient time it was one of the tributary cities (*śākhā-nagara*) of Dvārikā.
- 5–13 King Abhaya of the city Gaḍhaḍā is a devotee and he listens to the sacred texts. One of his queens, Surabrahā, is the daughter of King Nāgeśa of Kāriyānā (*kāriyāna*) and the second one, Somādevī, is the daughter of King Raṇagāmin of (the city) Boṭāda (*buṭṭada*). Surabrahā has four daughters named Jayā, Lalitā, Pāñcālī and Nānī and Somādevī has a son called Uttama who is like Prahlāda (son of Kayādhu and Hiraṇyakaśipu). Jayā and Lalitā live in their father's house since they are widows since childhood, they observe celibacy and practise austerities. The King's sister, Somā, and the brother-in-law (wife's brother, *śyālaka*), Gālava, are also devotees.
- 14–20 Along with them the king listens seven times to the Śrīmad-Bhāgavata. He ponders over the narration. He gives donations to the reciting Brahmin. As he listens, he contemplates on the verse of the Śrīmad-Bhāgavata which says that (Lord Viṣṇu incarnates) whenever dharma deteriorates.¹³⁶ Presently adharma grows on earth and so this is the time for the Lord's incarnation.
- 21–23 Once on the eleventh day of the dark half of the month of Śrāvaṇa he venerates Lord Kṛṣṇa, observes fast and listens to the (devotional) songs about Lord Kṛṣṇa. In the afternoon he listens to the Bhagavad-Gītā and delivers a sermon about the Lord.
- 24–30 (King Abhaya:) Devotion to Lord Kṛṣṇa is beneficial (*śreyah*); it bears results quickly when directed to Kṛṣṇa in person and it is fruitful after some time when directed to an image (*pratimā*). Worshipping Kṛṣṇa in person is a fortune as it is difficult to attain. When adharma grows and dharma deteriorates Lord Kṛṣṇa incarnates to protect the good people, to destroy the wicked people and to re-establish dharma in every period of time (*yuga*).¹³⁷

135 "In the 22nd (chapter) king Abhaya discusses fully the reason for the Lord's incarnation on the basis of the sacred texts."

136 Verse 17c quotes BhP 9,24.56 which reads *yadā yadeha dharmasya kṣayo vṛddhiś ca pāpmanaḥ* "Whenever there is deterioration of dharma and the growth of sins Lord Hari, the supreme takes birth Himself."

137 Verses 29–30 are a quotation of BhG 4,7–8.

- 31–38 When in the beginning of the Kali-period, adharmā had grown, Lord Kṛṣṇa had taken birth in Devakī from Vasudeva. He killed unrighteous demons (*asura*) and established the dharma of castes and stages of life (*varṇāśrama*). The tradition (*maryādā*) was continued by kings of the lunar race like Parīkṣit, Sahadeva, etc., till Ripuṃjaya and by the kings of the solar race like Bṛhadraṇa, etc., till Sumitra. The tradition decayed as the time passed and was again re-established by kings Vikramāditya, Śālivāhana, etc. Śrī-Śaṅkarācārya defeated unbelievers (*nāstika*) and re-established the tradition (of dharma). Viṣṇusvāmin, Rāmānuja, Madhva, Nimbārka and Vallabha, etc., upheld the tradition and increased the devotion in Lord Kṛṣṇa.
- 39–45 When they passed away (*antarhita*), Kali gained strength; adharmā, caste-mixing, loss of good conduct and chastity, etc., prevail. Violence, wine, meat and hypocrisy are common. Widows are ill-treated and they are fond of good clothes, ornaments, etc. There are many similar activities which devotees do not like to witness.
- 46–48 Therefore this is the appropriate time for Lord Kṛṣṇa’s incarnation; he (king Abhaya) is sure that the Lord has incarnated. Lord Kṛṣṇa, intent upon uprooting adharmā should know them as His devotees.
- 49¹³⁸ (**Suvrata:**) While king Abhaya is speaking thus, king Khaṭvāṅga arrives there. King Abhaya welcomes him.

SSJ ch. 2,23: Dialogue between (king) Khaṭvāṅga and (king) Abhaya¹³⁹

- 1–2 (**Suvrata:**) After welcoming him, king Abhaya and his family sit together. King Abhaya speaks.
- 3 (Abhaya:) From where has he come.
- 4–6 (Khaṭvāṅga:) He went to the city Śaradhāra to meet his Guru¹⁴⁰ Śrī-Hari (*sahaj-ānanda*). There he watched Śrī-Hari celebrating the festival of Janmāṣṭamī and came to Gaḍhaḍā.
- 7–9 (Abhaya:) Khaṭvāṅga should tell them his Guru’s qualities; He (Śrī-Hari) must be a great Guru, because Khaṭvāṅga goes to see Him in the rainy season.

138 In Vasantatilakā-metre.

139 “In the 23rd (chapter) is told the meeting of (king) Khaṭvāṅga and (king) Abhaya and then in their dialogue the supernatural (*alaukika*) divine power of Śrī-Hari is spoken about.”

140 For king Khaṭvāṅga Śrī-Hari is still a Guru.

- 10 **(Khaṭvāṅga:)** He will tell Śrī-Hari's qualities but he is not sure whether they will believe.
- 11–12 **(Abhaya:)** They have faith in him like in Yudhiṣṭhira (the eldest brother of the Pāṇḍavas). He should tell them like his children.
- 13–17 (Suvrata:) He requests their attention; he narrates whatever he has seen and heard in places like Māṅgarola (*makarālaya*), etc. They are happy and believe that an incarnation of the Lord has taken birth.
- 18–22 (Abhaya:) He wants to know about His parents, birth-place, arrival in Saurāṣṭra and the next destination. He constantly reflects about Viṣṇu's incarnation and feels blessed about His story. King Abhaya and his family members want to hear more.
- 23–24¹⁴¹ **(Suvrata:)** Khaṭvāṅga immerses in the joy (*ānanda*) of recollecting (the life and exploits of Śrī-Hari (*nīlakaṇṭha*). His mind is fixed on Śrī-Hari's lotus-feet; he becomes silent (*tūṣṇīm*) for a moment, forgets everything and slowly comes to the physical consciousness (*dehasmṛti*) filled with ecstatic devotion.

SSJ ch. 2,24: The exploits of Śrī-Hari (*hari*)¹⁴²

- 1–7 **(Khaṭvāṅga:)** In the village Chapaiyā (*chuppaya*) of Uttara-Pradeśa (*uttara-kosala*), Dharmadeva is incarnated as the Brahmin Devaśarman in the Sāvarnī family of Sāma-singers. His wife, called Bhakti, is chaste and righteous. In Vṛndāvana they worship Lord Kṛṣṇa with a sacrifice in honour of Lord Viṣṇu. The Lord is pleased and takes birth (as their child). The Lord is well-known as Hari in His childhood; frees many from sins, drives away the child-diseases (*bālagraha*) by His mere sight and reverts the Kṛtyā-power to the user.
- 8–25 The parents take the child to Ayodhyā. Child Śrī-Hari astonishes all with His childplay and possesses saintly (*sādhu*) qualities. The father gives the sacred thread (*upanayana*) and He observes celibacy. He surprises teachers by learning the sacred texts in a short time, bestows access to heaven (*divyagati*) to the parents, leaves home and wanders as a detached monk; He learns yogic techniques, removes pride of the tantric followers of the city Sīra and frees devotees from sinful acts. The demons of the city Jagannātha are deluded and destroy each other; the demons of the city Mānasa are destroyed through king Satradharman. During His wandering in many places of pilgrimage, Śrī-Hari frees people from the transmigratory world by His sight (*vīkṣā*), touch (*sparsā*)

141 In Vasantatilakā-metre.

142 "In the 24th (chapter) Śrī-Hari's pure exploits beginning with birth, etc., and endowed with divine power are described."

and speech (*bhāṣā*), etc.; uprooting adharma and re-establishing dharma, He arrives in the city Loja. Śrī-Hari is honoured by the disciples of Vaiṣṇavite teacher called Śrī-Rāmānanda who is considered as the incarnation of Uddhava. He astonishes them by His excellent qualities (listed), approaches the teacher, accepts the final initiation (*dīkṣā*) and the new names as Sahajānanda and Nārāyaṇa-Muni from him.

- 26–34 Śrī-Rāmānanda-Muni makes Him his successor and all fellow-disciples (*satīrthya*), householders, monks (*tyāgin*), etc., obey Him. Śrī-Hari moves around to propagate righteousness; He goes to Māṅgarola (*makarālaya*) in V.S. 1858 (1802 A.D.) and stays there for eight months. There He shows Himself in the form of Lord Viṣṇu, celebrates the birthday of Lord Kṛṣṇa. The fellow-disciples consider Him as the Lord of Rādhikā (*rādhikāpati*) and serve Him.
- 35 King Khaṭvāṅga, in the assembly, decides that Śrī-Hari is Lord Kṛṣṇa and becomes his disciple.
- 36–44 Śrī-Hari exhibits His divine power and teaches (yogic techniques) to control the life-forces (*prāṇa*) and mental activity to everybody irrespective of their being worthy or not. The people are amazed about His divine power and take refuge to Him. Śrī-Hari shows Himself to devotees of different sects (*mata*) as their favourite deities (*iṣṭa-devatā*). In Kāriyānī (*kālavāṇī*) He exhibits His yogic power (*yogaiśvarya*) and grants samādhi to many people without any pre-requisite (*sādhana-saṃpad*). On the bank of the river Ojhata (*ojasvatī*), He performs a sacrifice in honour of Lord Viṣṇu and feeds Brahmins for half a year; donates vehicles (*yāna*), and clothes abundantly.
- 45–60 Śrī-Hari stays in Śaradhāra. King Khaṭvāṅga requests Śrī-Hari to visit his village. He promises to go on the 15th day of the month of Kārttika. Śrī-Hari is known as Nārāyaṇa-Muni, Sahajānanda, Svāminārāyaṇa or Svāmi; and also as Harikṛṣṇa, Hari, Kṛṣṇa or Nīlakaṇṭha. Many monks, householders and women serve Him with devotion. The people say that devotion (*bhakti*) and righteousness (*dharmā*) attend upon Him in divine form (*vigraha*). He shows Himself in different forms (listed)¹⁴³ to devotees in samādhi independent of the eight steps of yoga.
- 61–68 Śrī-Hari has wonderful power; any of His devotees who thinks of Him at the time of death (*antakāla*) does not feel pain, gets a seat in His heavenly vehicle (*vimāna*) and goes to His abode. Even the persons who are near the dying person see this miracle. So many intelligent persons resort to Him and consider Him as the Lord.

143 1. The highest Person with liberated souls in Vaikuṅṭha, 2. Bhūman with female consorts Lakṣmī, etc., 3. the Unmanifest (*avyākṛta*), 4. Nara-Nārāyaṇa in Badarī-Viśāla, 5. the Lord of the Yoga with Śeṣa serpent and the Goddess Lakṣmī on the milk-ocean, 6. the Golden Person in the solar disc and 7. the Yajña-Puruṣa among the group of fires.

- 69 King Abhaya, etc., may consider Him as the Lord, because none else than the Lord can possess such a (divine) power. After meditating upon Him in the heart, they may also get an opportunity to meet.
- 70–71 **(Suvrata:)** The king and others believe that Śrī-Hari is Lord Kṛṣṇa. They are happy.
- 72–73 **(Abhaya:)** King Khaṭvāṅga is fortunate, as he saw Lord Kṛṣṇa Himself. They promise to be His devotees. Khaṭvāṅga should instruct them how to meditate upon Him.
- 74¹⁴⁴ **(Suvrata:)** King Khaṭvāṅga with his mind fixed on the lotus-feet of Lord Kṛṣṇa instructs about the (technique of) meditation on Śrī-Hari.

SSJ ch. 2,25: Meditating on the form of Śrī-Hari¹⁴⁵

- 1–3ab **(Khaṭvāṅga:)** An ascetic person desiring liberation (*mumukṣu*) sitting in Svastika-posture in a pure place, should look at the tip of his nose unperturbed and meditate on Śrī-Hari (*nārāyaṇa-muni*) in the heart.
- 3cd–14 Description of Śrī-Hari as an object of meditation: Handsome human form of young age with lotus-like eyes; looking gracious and calm; speaking in sweet voice; hands like a fresh red lotus (*aravinda*) and nails like the moon; with bud-like teeth, long and strong hands, broad chest, vast forehead and red lower lip; with the round saffron mark on the forehead; dark like a cloud; holding the rosary of *tulasī*-beads in His right hand and showing the gestures of fearlessness (*abhaya*) with the other; wearing two rosaries of *tulasī* round His neck and the sacred thread from the left shoulder; white garments, white head-band (*pataka*); decked with ornaments and garlands of flowers; smeared with the sandal-paste; looking like the fullmoon among stars; saluted by devotees, attracting hearts of followers and gazing with compassion.
- 15–16¹⁴⁶ When the physical form of Lord Śrī-Hari is fixed in the mind, the person should contemplate separately the limbs like the sole (*tala*) of feet, etc., so that the fickle (*capala*) mind immerses and the impurities are removed.
- 17–28¹⁴⁷ Limb-wise description for contemplation: Soft and reddish foot-soles with auspicious signs, feet with jingling of anklets and moon-like nails, soft and round shank (*jaṅghā*); fleshy thighs like that of an elephant, waist covered with white cloth and golden girdle, belly with three horizontal lines, broad chest

144 In Vasantatilakā-metre.

145 “In the 25th (chapter) Khaṭvāṅga tells to Abhaya about the meditating on Śrī-Hari’s form which is dear to His devotees.”

146 In Puṣpitāgrā-metre.

147 In Puṣpitāgrā-metre.

- (*hṛdaya*) with garlands; hands with golden rings (*ūrmikā*) and bracelets; strong arms, neck bedecked with pearl-necklaces, moon-like face, cheeks looking bright with smile and shining teeth, two eyes like the lotus-petals; ears bedecked with flowers and earrings, large forehead graceful with the saffron mark; moles on the right temple (*gaṇḍa*) and on the left earlobes (*śravāṇa-puta*); head covered with flowers and a cloth-band; and lotus-like smiling face.
- 29–30 They should contemplate Śrī-Hari in this manner and reciting the mantra “Śrī-Kṛṣṇa”; they will meet Him soon.
- 31 (Suvrata:) King Abhaya and others retain king Khaṭvāṅga’s words.
- 32¹⁴⁸ They pass the whole night like a fraction of a moment (*kṣaṇa-ardha*) talking about Śrī-Hari.

SSJ ch. 2,26: A hymn removing difficulties and the veneration of Śrī-Hari¹⁴⁹

- 1 (Suvrata:) Next morning Abhaya says to the departing Khaṭvāṅga.
- 2–5 (Abhaya:) When Śrī-Hari (*hari*) visits his village, he should inform them; due to trouble caused by his enemies Abhaya cannot go to Śaradhāra. He wants to know about any means known to Khaṭvāṅga by which he can come out of the trouble and go to meet Śrī-Hari.
- 6–8 (Khaṭvāṅga:) The hymn of ten incarnations (*avatāra*) of Śrī-Hari recited after venerating Lord Kṛṣṇa, will free him from all fears.
- 9–19 *Samkṣāṭahara-daśāvatāra-stotram*
- 9 Lord Viṣṇu (*hari*) assumed the form of a fish (*matsya*), saved king Satyavrata, narrated him the Matsyapurāṇa and after killing the demon Hayagrīva handed over the Vedas to the Creator Brahmā. May He remove all the difficulties.¹⁵⁰
- 10 At the time of churning of the Milk-ocean He took form of a tortoise (*kūrma*) and later on preached righteousness (*saddharma*) to ascetics (in the form of Kūrmapurāṇa).
- 11 Incarnating as boar (*varāha*) He uplifted the globe of earth, killed the demon Hiraṇyākṣa and preached dharma of sacrifices to the mother Earth (in the form of Varāhapurāṇa).

148 In Śālinī-metre.

149 “In the 26th (chapter) the teaching of an appropriate (*anvārtha*) hymn removing difficulties and the veneration of Śrī-Hari (are told).”

150 The last line of each stanza contains the refrain “*haratāt kṣaṭam samagraṃ hariḥ.*”

- 12 In the Man-lion (*nṛsimha*) incarnation he kills the demon king Hiranyakaśipu, protects Prahlāda and gods. He is of fierce appearance but bestows desired fruits (to devotees).
- 13 Taking the incarnation of the dwarf (*vāmana*) He cheated Bali, handed over the three worlds to Indra, served as his door-keeper (*dauvārika*) and protected Manu Vaivasvān.¹⁵¹
- 14 He took incarnation as Paraśurāma and killed proud Kṣatriyas twenty-one times and handed over earth to Brahmins (*dharāmara*).
- 15 Incarnating as Rāma, the righteous and obedient son, He went to forest, destroyed Rāvaṇa's family and protected subjects like his children.
- 16 Taking Śrī-Kṛṣṇa-incarnation in Yadu's family, He killed demons, protected cows (*go*), earth, good people and Brahmins; He was the remover of all obstacles.
- 17 As Buddha He deluded demons, established righteousness, propagated sacrifices without violence and freed (devotees) from the transmigratory world.
- 18 In Kalki-incarnation, riding on a divine horse, He will kill kings at the end of Kali-era. The touch of His fragrant air will remove the wicked intellect.
- 19¹⁵² The hymn of ten incarnations removes fear from flood, hell, asuras, forest, kings, enemies, etc., and bestows a good path at the end.
- 20–29 (**Suvrata:**) Khaṭvāṅga goes to the village Kāriyāṇī (*kāryāyana*). King Abhaya and his family start observing the regulations till they will meet Śrī-Hari (*hari*) and worship Śrī-Kṛṣṇa like ascetics (*vanin*) believing that Śrī-Hari (*dayānidhi*) will come to their city Gaḍhaḍā. Abhaya passes his kingdom on to the ministers for administration, and engrosses himself into the listening to His stories, reciting His hymns, etc. Seeing Śrī-Hari in their heart, their desire to meet Him grows stronger.
- 30¹⁵³ The family passes two and half months in worshipping Śrī-Hari (*hari*), but the fear from enemies still remains.

151 Purāṇas enlist 14 Manus who preside over a period of 4,320,000 years. Six Manus have passed and the present period belongs to the seventh Manu called Vaivasvān. Next Manu will be Sāvāṇi.

152 In Śārdūlavikrīḍita-metre.

153 In Vasantatilakā-metre.

SSJ ch. 2,27: Arrival (of Śrī-Hari) in the village Kāriyāṇī and the hymn to Śrī-Hari recited by king Khaṭvāṅga¹⁵⁴

- 1–3 (Suvrata:) After celebrating the festival of Prabodhinī in the city Śaradhāra, Śrī-Hari (*hari*) goes to the village Kāriyāṇī. King Khaṭvāṅga is happy and welcomes Him with pomp.
- 4¹⁵⁵ Śrī-Hari comes surrounded by ascetics and celibates, venerated by the people. The king leads Him to his residence.
- 5–9 The king accommodates Śrī-Hari in his residence and the ascetics in the houses of his village. He serves Śrī-Hari daily. Brahmins like Rāghava, Vaikuṅṭha, etc., Kṣatriyas (*bāhuja*) like Vāstu, Rāma, etc., (four names listed), Vaiśyas like Vīra, Kāma, etc., (nine names listed) and women like Devikā, etc., attend upon Him.
- 10–14 It is the fullmoon day of the month Kārttika. All venerate Śrī-Hari with sandal-paste, flowers, garlands, clothes, money, etc. While looking at Śrī-Hari dressed as an ascetic, they see Him as Śrī-Kṛṣṇa playing the flute (*muralī*). They bow down and again see Him as before. King Khaṭvāṅga, knowing Him as Lord Kṛṣṇa taking all incarnations, eulogizes (*tuṣṭāva*) Him.

15–44 Hymn to Śrī-Hari by king Khaṭvāṅga

- 15¹⁵⁶ (Khaṭvāṅga:) Salutations to Śrī-Hari, son of Bhakti(*devī*), who is Lord Śrī-Kṛṣṇa; He releases the fettered souls (*baddha*) and deludes demons. He is the life of those who have taken refuge.
- 16–17¹⁵⁷ King Khaṭvāṅga is blessed because he meets the highest Person of the imperishable abode (*akṣara-dhāma*). Śrī-Hari is venerable even for the pure souls who have attained Brahmanhood.
- 18¹⁵⁸ As Brahmā, Dakṣa, etc. Śrī-Hari creates the world, as sacrifice (*yajña*, i.e., Viṣṇu), Dharma, etc. He protects and as Śiva (*rudra*) He withdraws everything. He is the Lord of three Constituents (*guṇas*).
- 19¹⁵⁹ The highest *brahman* Śrī-Hari takes form according to His will; He re-establishes Vedic dharma and protects the good people.

154 “In the 27th (chapter) (are told) the arrival of Śrī-Hari in the village Kāriyāṇī (*kāriyāyana*) and the king’s hymn with the description of the actions of His incarnation.”

155 In Śārdūlavikrīḍita-metre.

156 In Vasantatilakā-metre.

157 In Rathoddhatā-metre.

158 In Mandākrāntā-metre.

159 In Upajāti-metre.

- 20¹⁶⁰ Śrī-Hari in the form of the boar lifts up the earth and kills a demon.
- 21¹⁶¹ Śrī-Hari takes the incarnation of the Sacrifice accompanied by the Sacrificial Gift (*dakṣiṇā*) and kills demons to protect Manu.
- 22¹⁶² He takes the form of Nara-Nārāyaṇa for the growth of dharma among devotees born in India (*bhārata*).
- 23¹⁶³ The knowledge of Sāṃkhya philosophy which was lost as the time passed is imparted by Śrī-Hari taking the form of Kapila, son of Kardama, to his mother Devahūti and to his disciple Āsuri. Then he practises austerities.
- 24¹⁶⁴ As Dattātreya son of Muni Atri he establishes the dharma of four castes and the stages of life. He bestows pleasure and liberation on king Sahasrārjuna (*haihayarāja*) and Yadu.
- 25¹⁶⁵ Holding the discus (*ari*), conch (*jalaja*), mace and the lotus (*padma*) in His four hands, Śrī-Hari (*vāsudeva*) grants a boon to Dhruva and liberates the people of Madhavana.
- 26¹⁶⁶ Taking the incarnation of Pṛthu, He milks and levels the earth and sends king Vena to heaven.
- 27¹⁶⁷ Śrī-Hari as Ṛṣabha born from Nābhi and Sudevī, teaches to his sons the dharma of sacrifice, asceticism and liberation (*pāramahṃsya-ācāra*).
- 28¹⁶⁸ In the form of Hayagrīva He returns the Vedas to Brahmā, in the fish-incarnation Śrī-Hari teaches dharma to king Satyavrata. Satyavrata.
- 29¹⁶⁹ At the time of the churning of the ocean Śrī-Hari takes the form of the tortoise; as Mohinī, He gives the nectar to the gods.
- 30¹⁷⁰ As fierce Man-lion He rips the demon and crowns His devotee.
- 31¹⁷¹ As dwarf He takes three steps, gives the three worlds to the gods and the realm of the demons to Bali.
- 32¹⁷² Śrī-Hari as king motivates Manus and sages for the path of action and protects the worlds.

160 In Prabhā or Mandākinī-metre.

161 In Dodhaka-metre.

162 In Vīyoginī-metre.

163 In Mattamayūrī-metre.

164 In Mattamayūrī-metre.

165 In Puṣpitāgrā-metre.

166 In Prabhā or Mandākinī-metre.

167 In Mattamayūrī-metre.

168 In Sragviṇī-metre.

169 In Pṛthvī-metre.

170 In Bhujamṅaprayāta-metre.

171 In Strī-metre.

172 In Bhujamṅaprayāta-metre.

- 33¹⁷³ As Dhanvantari, He gives the Āyurveda and receives a share in the sacrifices.
 34¹⁷⁴ As Paraśurāma He frees the earth from Kṣatriyas.
 35–36¹⁷⁵ He is born as Rāma, son of Daśaratha (summary of events of Rāmāyaṇa).
 37¹⁷⁶ Incarnating as Vyāsa He arranges and imparts the Vedas to Paila, etc., and elaborates the difficulties through Sūtras, Purāṇas, etc.
 38¹⁷⁷ Life-sketch of Śrī-Kṛṣṇa-incarnation.
 39¹⁷⁸ As Buddha He confuses the adherents of the Veda in the three worlds.
 40¹⁷⁹ As Kalki, the son of the Brahmin Viṣṇuśaśas will kill the wicked Mlecchas in the Kali-period.
 41–42¹⁸⁰ Śrī-Hari incarnates sometimes through parents or sometimes by Himself (*ekataḥ*) for establishing dharma, protecting the good people and destroying the wicked people.
 43¹⁸¹ Whatever Śrī-Hari does brings benefit to afflicted people.
 44 No one can count Śrī-Hari's births and divine deeds.
 45 (**Suvrata:**) King Khaṭvāṅga desires to serve Him and says:
 46 (Khaṭvāṅga:) Śrī-Hari should stay there for some months.
 47¹⁸² (**Śrī-Nārāyaṇa-Muni:**) He will stay until the festival of Spring.
 48 (**Suvrata:**) Śrī-Hari (*hari*) stays there.
 49¹⁸³ King Khaṭvāṅga sends a messenger with a letter to king Abhaya (at Gaḍhaḍā).

SSJ ch. 2,28: King Abhaya's meeting with Śrī-Nārāyaṇa, venerating and praising (Him)¹⁸⁴

- 1¹⁸⁵ (**Suvrata:**) After receiving the letter king Abhaya and his family prepare to go to Kāriyāṇī.

173 In Bhramaravilasita-metre.

174 In Śālinī-metre.

175 In Sragdharā-metre.

176 In Mattamayūri-metre.

177 In Daṇḍaka-metre with *ra-gaṇa* of 96 syllables in each *pāda*.

178 In Rathoddhatā-metre.

179 undefined metre.

180 In Tūṇaka-metre.

181 In Upendravajrā-metre.

182 Here *Śrī-Bhagavān uvāca*.

183 In Upajāti-metre.

184 "In the 28th (chapter) are told the meeting of king Abhaya and his family with Śrī-Hari and the festival of the sacrifice in honour of Lord Viṣṇu."

185 In Indravajrā-metre.

- 2–4¹⁸⁶ He can go, because he is free from troubles from enemies. They reach on the same day. King Khaṭvāṅga receives and accommodates them. He leads them to Śrī-Hari.
- 5¹⁸⁷ They are delighted to see Lord Śrī-Kṛṣṇa in the human form.
- 6¹⁸⁸ Śrī-Hari honours king Abhaya.
- 7–8¹⁸⁹ They venerate Śrī-Hari with clothes, ornaments, etc., and praise.
- 9–22 *Hymn of Abhaya to Śrī-Hari*
- 9–16 (**Abhaya:**) Hymn of Abhaya to Śrī-Hari, listing epithets of Śrī-Hari as Lord Viṣṇu, and His superhuman deeds.
- 17–22¹⁹⁰ Epithets of Śrī-Hari, and His superhuman deeds. His two wishes are that their mind be devoted to Him and their eyes will always see His face.
- 23–25 (**Suvrata:**) Śrī-Hari grants them fearlessness. King Abhaya requests Him to visit Gaḍhaḍā with His followers.¹⁹¹
- 26–28 (**Śrī-Nārāyaṇa-Muni:**) He promises to visit Gaḍhaḍā with His ascetics, etc., at the time of the Flower-swing-festival (*puṣpa-dolā*).¹⁹²
- 29 (Abhaya:) He want to stay and accompany Śrī-Hari.
- 30–32 (Suvrata:) Abhaya stays there and they feel blessed. Gālava, the queen’s brother, is sent back.
- 33–34 Śrī-Hari causes a pond to be dug, king Khaṭvāṅga offers his wealth.
- 35–40 Śrī-Hari performs a sacrifice in honour of Lord Viṣṇu. People come from other places. He feeds many Brahmins and donates to please Śrī-Hari, the protector of dharma, also performs a sacrifice in honour of Rudra (*atirudra*); the festival ends on the fifth of Spring season.¹⁹³
- 41¹⁹⁴ Kings are astonished to hear of His fame.

186 In Upajāti-metre.

187 In Upajāti-metre.

188 In Indravajrā-metre.

189 In Upajāti-metre.

190 In Puṣpitāgrā-metre.

191 24ab–25 are direct speech of king Abhaya.

192 Comm. “The flower-swing-festival falls on the first of the dark of Phālguna.” This festival is still celebrated in most of the temples of Svāminārāyaṇa and Vaiṣṇavas; it is called *dolotsava* or *hiṇḍola*. A swing is decorated with various materials such as flowers, art papers, dry fruits, etc.

193 The fifth of the bright half of Māgha.

194 In Rathoddhatā-metre.

SSJ ch. 2,29: Narration of Rantideva's story in (the context of) teaching about helping others¹⁹⁵

- 1¹⁹⁶ (**Suvrata:**) After the completion of the sacrifice, Śrī-Hari takes His high (*tunḅga*) seat.
- 2–3¹⁹⁷ The followers sit down and Śrī-Hari (*ūrjitaśrī*) speaks to the assembly.
- 4–8 (**Śrī-Nārāyaṇa-Muni:**) He talks about helping others (*paropakāra*). Those who fill their belly like ants, flying insects (*paṭaṅga*), etc., are selfish and cruel, while those helping others like king Rantideva are glorious.
- 9–10 (**Suvrata:**) Devotees want to listen to the story of Rantideva.¹⁹⁸
- 11–27 (**Śrī-Nārāyaṇa-Muni:**) King Saṃkṛti of the lunar race has a son called Rantideva. He is kind and rules the kingdom according to dharma. He performs sacrifices and donates everything to Brahmins but does not beg anything. He enjoys any food or water that comes to him. Once after a long fast a Brahmin gives him food and water. Rantideva divides it among the family members. As he starts to eat unexpected guests (*a-tithi*) arrive one after the other; a Brahmin, a Śudra, a dog-tamer (*śvapati*) and an outcaste (*puṣkasa*) arrive and ask for food and water. Rantideva offers the food and water to them considering them as Lord Viṣṇu.
- 28–29¹⁹⁹ He prays for the satiation of the hungry and not for riches nor liberation, as every affliction (listed) can be removed by feeding (the needy).
- 31–32 Brahmā, Viṣṇu and Śiva appear before him. He bows down but begs nothing from them.
- 33–35 Rantideva is freed from the Illusion associated with the constituents (*māyā guṇamayī*). His followers (*anuvartin*) become yogins. Helping others brings him fame.
- 36 Śrī-Hari's followers should joyfully help others.
- 37 (**Suvrata:**) The people are delighted and accept the teaching.
- 38²⁰⁰ Śrī-Hari orders the devotees to return to their home. King Khaṭvāṅga feels blessed.

195 “In the 29th (chapter) Śrī-Hari tells the astonishing story of king Rantideva in connection with teaching about helping others.”

196 In Upendravajrā-metre.

197 In Upajāti-metre.

198 V. 10 is the direct speech of devotees. Cp. BHP 9,21.2–18 for the story.

199 In Upajāti-metre.

200 In Śālinī-metre.

SSJ ch. 2,30: Praise of contact with good people at the Flower-swing-festival in Gaḍhaḍā²⁰¹

- 1 (Suvrata:) King Abhaya addresses Śrī-Hari (*kṛṣṇa*).
- 2 (Abhaya:) He reminds Him of the promise to come to Gaḍhaḍā.
- 3–6 (Suvrata:) Śrī-Hari (*satya-pratiśruta*) wants to start on that very day. Śrī-Hari (*hari*), sages and king Abhaya start on the tenth night of the bright of Māgha.²⁰² King Khaṭvāṅga accompanies them upto the border of the village (*upaśalya*). In the morning of the eleventh day Śrī-Hari arrives in Gaḍhaḍā. Gālava welcomes Him with music.
- 7–15 Śrī-Hari and others are accommodated. King Abhaya serves wholeheartedly. Śrī-Hari and the ascetics are pleased. Brahmins (six names listed), Kṣatriyas (four names listed), Vaiśyas (seven names listed) and women (nine names listed) attend upon Him.
- 16–17 Śrī-Hari invites devotees for the Flower-swing-festival. Water-pools and the colour-powder (*gulāla*) are prepared.
- 18–24 On the day after Holī (*holā*) during the constellation of Uttarāphālgunī (*aryaman*), Śrī-Hari places Śrī-Kṛṣṇa's image in the swing; He venerates and swings it. Singer-devotees sing Holī-songs in honour of Śrī-Kṛṣṇa. Men and women devotees sprinkle colour on each other. Widows (*adhavā*) watch from a distance. Śrī-Hari sprinkles colour on devotees.
- 25–30 At noon all bathe in the river Unmattagaṅgā. Śrī-Hari offers food to Śrī-Kṛṣṇa. After feeding devotees, He eats. He sits in the assembly and speaks.
- 31–37²⁰³ (Śrī-Nārāyaṇa-Muni:) Contact with the good brings betterment and bestows liberation. The good speak about the greatness of Śrī-Kṛṣṇa which gives rise to devotion. Devotion frees from the bondages of transmigration. They give the light of knowledge, as they know the teachings (*siddhānta*) of the sacred texts.
- 38–42 They should be recognized through certain characteristics (listed).
- 43–44 As the good people are benefactors, they should be respected and served.
- 45²⁰⁴ (Suvrata:) Devotees accept the commandment. Śrī-Hari orders devotees to return to their home. King Abhaya speaks.

201 “In the 30th (chapter) are told Śrī-Hari's arrival in Gaḍhaḍā, the Flower-swing-festival performed by Him, and the praise of contact with good people.”

202 According to Ś. of the year 1861 VS, AD 1809.

203 The author writes here *śrī-bhagavān uvāca*.

204 Hariṇī-metre.

SSJ ch. 2,31: Hymn to Śrī-Hari by king Abhaya²⁰⁵

- 1–3 (Abhaya:) He invites Śrī-Hari and His community to stay for the rainy season.
 4 (Suvrata:) Praising his intention Śrī-Hari says:
 5–7²⁰⁶ (Śrī-Nārāyaṇa-Muni:) He will stay at Gaḍhaḍā till the eleventh day of the bright half of Kārttika (*ūrja*). He commands devotees to return home and the monks to stay.
 8–11 (Suvrata:) Śrī-Hari appreciates the virtues of Abhaya and his family members. Ascetics delight in Śrī-Hari’s company.
 12–18 Jayā and Lalitā have great devotion in Him. The king and his family attend upon Him. The king knows that Śrī-Hari’s birthday falls on the ninth day of the bright half of Caitra (*madhu*) and venerates Him with items like clothes, etc., (listed); and while looking at Him he has a vision.
 19–21 Description of the vision of Śrī-Hari as Śrī-Kṛṣṇa in the Rāsa-play with the gopīs.
 22–23 The king sees Him again in the assembly and praises.
 24–31²⁰⁷ (Abhaya:) Hymn to Śrī-Hari: He bows to Śrī-Hari, son of Dharmadeva, and Śrī-Kṛṣṇa Himself.
 32–35 (Suvrata:) The king sits down; his desires are fulfilled and his doubts have vanished. Uttama, Jayā, etc., venerate. Śrī-Hari teaches about the absolute dharma. Śrī-Hari celebrates the festival of Śrī-Kṛṣṇa’s birthday.²⁰⁸
 36²⁰⁹ Encircled by ascetics, Śrī-Hari stays there. Then comes the fullmoon day of the month of Āśvina (*iṣa*).

205 “In the 31st (chapter) the devotion, etc., of Abhaya and others is recommended, and king Abhaya, out of surprise, praises Him.”

206 The author writes here *śrī-bhagavān uvāca*:

207 In Upajāti-metre. The 4th line is a refrain (*vande hariṃ dharmasutaṃ ca kṛṣṇam*).

208 Śrī-Kṛṣṇa’s birthday falls on the eighth day of the dark of Śrāvaṇa, i.e., August.

209 In Vīyoginī-metre.

SSJ ch. 2,32: The promise to reside in Durgapattana²¹⁰

- 1–7 (Suvrata:) On the fullmoon day Śrī-Hari sits in the turret (*candraśālā*), venerates (the image of) Śrī-Kṛṣṇa; joins in the singing of the Rāsa-dance. Ascetics also sing. After nine hours (*yāma-traya*),²¹¹ devotees and the king with his family take leave. Only the ascetics stay there. Śrī-Hari grants them realization of their former life and says:
- 8–9 (Śrī-Nārāyaṇa-Muni:) They are like Brahmā (*abja-bhava*);²¹² they have taken human birth because of Durvāsas' curse.
- 10–12 (Suvrata:) Beholding themselves through divine vision (*divya-dṛṣṭi*) as Marīci, etc., the ascetics are delighted and recognize Śrī-Hari as sage Śrī-Nārāyaṇa.
- 13 (Ascetics:) They wish that such knowledge may remain always.
- 14–20²¹³ (Śrī-Nārāyaṇa-Muni:) To grant such a wish is not appropriate in that Kali-period. Enmity of evil people may cause the ascetics to get angry. This would decrease the power of austerity and cause misery to the whole world. But they will have the vision during meditation.
- 21–28 (Suvrata:) The knowledge (of their past) disappears. Śrī-Hari goes to bathe in the river Unmattagaṅgā. He acts for the betterment of devotees like a father towards his sons. Śrī-Hari decides to send ascetics to different places. When devotees from other places request Śrī-Hari to visit their villages He promises to do so, because He is intent upon the establishment of dharma. He stays there (in Gaḍhaḍā) till the end of rainy season. Having celebrated the Prabodhinī day,²¹⁴ Śrī-Hari addresses king Abhaya.
- 29–32 (Śrī-Nārāyaṇa-Muni:) They have stayed according to the promise. He wants to send the ascetics for the benefit of those desiring liberation, because the monks (*santaḥ*) are saviours in this world. He Himself wants to go to Sindh (*sauvīra*).²¹⁵ Abhaya should worship Śrī-Kṛṣṇa and observe non-violence, etc.
- 33 (Suvrata:) Abhaya and his family members weep and request:
- 34–37 (Abhaya:) Śrī-Hari should not go or else He should take them with Him.
- 38 (Suvrata:) Śrī-Hari is pleased and says:

210 “In the 32nd (chapter) are presented the ascetics' realization of (their) former form, and Śrī-Hari's promise to reside in Gaḍhaḍā (*durgapurī*).”

211 See also 2,5.5.

212 They have the power for creation, etc., of the world. (Ś)

213 In Pañcacāmara-metre.

214 See also 2,9.4.

215 *Sauvīra* is the ancient name for Sindh known by this name from the end of the 18th century. But the author uses here the ancient name of the territory.

- 39–42 (Śrī-Nārāyaṇa-Muni:) He is satisfied; He will reside there, but He will travel to please His devotees and return. Abhaya should look after his kingdom.
- 43–44²¹⁶ (Suvrata:) Śrī-Hari sets up the image of Śrī-Rādhā-Kṛṣṇa with a great celebration.
- 45²¹⁷ Abhaya appoints a Brahmin for the daily worship of the image.

SSJ ch. 2,33: Instruction about controlling anger²¹⁸

- 1 (Suvrata:) Śrī-Hari instructs the ascetics:
- 2–7²¹⁹ (Śrī-Nārāyaṇa-Muni:) Ascetics should wander in groups, propagate and observe devotion to Śrī-Kṛṣṇa, teach non-violence, etc., and the mantra of Śrī-Kṛṣṇa. Women may be instructed only through their husbands.
- 8–14 The people with demoniac (*āsuri*) endowment will be inimical to Śrī-Hari and the ascetics; they will create difficulties, but the ascetics should not become angry. Austerity vanishes due to anger, hence they should bear any opposition.
- 15²²⁰ Many are good when others are good, but rare are those who are good in all afflictions.
- 16–40 Śrī-Hari's ascetics should practise forgiveness (*kṣamā*), like (Jaḍa) Bharata, son of Rṣabhadeva. A real ascetic removes anger with forgiveness; he is higher than one performing monthly sacrifices for 100 years. A wise person (*jñānin*) should not become angry. Seven gates like mental control, etc., (listed) lead to the heaven, but anger is the gate to hell. An angry person faces evils and loses propriety. Abandoning anger one attains the highest good (*śreyas*). Weak people must control their anger. Victory over anger is appreciated, but not an angry person.
- 41–49 Anger is the result of *rajas*, while forgiveness is righteousness, ritual and wisdom (*śruta*); it incorporates all good qualities (listed). Through forgiveness one attains *brahman*.
- 50–51 Śrī-Hari wishes the ascetics to practise forgiveness and teach devotion to Śrī-Kṛṣṇa.

216 In Viyoginī-metre.

217 In Śālinī-metre.

218 “In the 33rd (chapter) Hari teaches the ascetics about the control of anger and sends them to various regions.”

219 The author writes here *śrī-bhagavān uvāca*:

220 In Śārdūlavikrīḍita-metre.

- 52 (Suvrata:) The ascetics accept the teaching.
 53 (Ascetics:) They will practise forgiveness.
 54²²¹ They accept His supremacy.
 55–65 (Suvrata:) The ascetics go to different places and propagate Śrī-Hari's teaching successfully. Devotees of other paths become Śrī-Hari's followers and experience samādhi with visions of Kṛṣṇa. At the time of death (*antakāla*) attendants of Śrī-Hari (*hari*) lead the dead persons to the abode of Śrī-Kṛṣṇa.
 66²²² Powerful (*ūrjitaśrī*) Śrī-Hari grants His vision even without personal meeting.

SSJ ch. 2,34: Afflictions caused by demoniac teachers, kings, etc.²²³

- 1–22 (Suvrata:) The godly (*daiva*) people are delighted and the teachers who are parts of demons (adherents of Kālī, Bhairava) do not tolerate the glory of Śrī-Hari. They try to kill and seduce the monks and unsuccessfully apply various evil formulas to kill Śrī-Hari. They trouble Śrī-Hari's followers.²²⁴
 23–26ab The ascetics endure everything; they inform Śrī-Hari (*nārāyaṇa-muni*) who listens to them and says:
 26cd–30 (Śrī-Nārāyaṇa-Muni:) The attack on ascetics will cause the demoniac people to perish.
 31–36 A governor (*śāstrī*) from the North-west (described, and identified as Christian) has come who will protect ascetics.
 37–43 He is the disciple of Īśā²²⁵ (description of his appearance, politics, war-skill and tenfold dharma). He will protect them by teaching his own dharma to the offenders.
 44–46 The ascetics should remain unrecognized (*alaksyaṅga*) like the Pāṇḍavas. Righteousness always wins.

221 In Toṭaka-metre.

222 In Upajāti-metre.

223 “In the 34th (chapter) are told the afflictions to monks caused by teachers and kings who are partial descendants of demons, and the comfort extended by Śrī-Hari to the monks.”

224 The troubles mentioned here are similar to the troubles caused to Muni-Rāmānanda. Cp. SSJ 1,15.

225 Comm. paraphrases *īśāna* as *īśāna-ākhyā-piṅgāmbara* may be the Prophet Īśāna, i.e., Jesus Christ, as the *daśavidha* dharma, i.e., Ten Commandments are rendered into Sanskrit, in 2,34.38–42.

- 47 (Suvrata:) The ascetics obey Śrī-Hari's (*nīlakaṇṭha*) command.
 48²²⁶ Abandoning the Vaiṣṇava marks the ascetics move around unrecognized.

SSJ ch. 2,35: Śrī-Hari's meeting with king Gavendra in Rājākūṭa²²⁷

- 1–11 (Suvrata:) A powerful governor (*gavendra*) subdues wicked kings and punishes hypocrites (*dāmbhika*) (by hanging). The governor arrives in the city Rājakoṭa (*rājākūṭa*)²²⁸ and sends a messenger to invite Śrī-Hari from Gaḍhaḍā.
 12–16ab (Messenger:) The governor (*gavendra*)²²⁹ on his way to the city Bombay (*mummaḥipattana*) wants to meet Śrī-Hari and to extend protection to His followers.
 16cd (Suvrata:) Śrī-Hari is pleased.
 17–19 (Śrī-Nārāyaṇa-Muni:) Śrī-Hari conveys blessings and promises to come the same day (*adya vai*).
 20 (Suvrata:) The messenger returns and reports.
 21 (Gavendra:) Śrī-Hari's arrival should be intimated without delay.
 22 (Suvrata:) The king prepares for Śrī-Hari's welcome.
 23–29²³⁰ On the next day Śrī-Hari (*hari*) starts for Rājakoṭa. Many devotees accompany Him. In the afternoon Śrī-Hari reaches the city full of military camps (*śibira*). Soldiers hear the calls of hail to Śrī-Hari and report to the king who receives Śrī-Hari with great honour. They embrace each other.
 30–34 Śrī-Hari and the king talk friendly. The king accommodates. Unwillingly the assembled kings also salute Śrī-Hari. They have to vacate the assembly.
 35 Kings look fearfully at the governor who sits in front of Śrī-Hari.²³¹

226 In Drutavilambita-metre.

227 "In the 35th (chapter) is told of Śrī-Hari's meeting with king Gavendra in the city Rājākūṭa, amazing to all kings."

228 He may be Col. Ballyntine, cp. Junagadh Gazetteer pp. 160–162.

229 *Gavendra* seems to be the Sanskritized form of the English word Governor.

230 In Vasantatilakā-metre.

231 In Upajāti-metre.

SSJ ch. 2,36: The boon of Śrī-Hari to the governor and His return to Gaḍhaḍā²³²

- 1 (Suvrata:) The governor speaks modestly.
- 2–7 (Governor:) He is happy and recognizes Him as a god (*īśvara*) in human disguise, His followers have controlled lust, anger, etc. By His grace, he has punished hypocrite (*dāmbhika*) teachers and wicked kings.
- 8ab (Suvrata:) Śrī-Hari speaks.
- 8cd–13 (Śrī-Nārāyaṇa-Muni:) The king is wise, as he acts properly by punishing the wicked and protecting the good; his coming here (from Kimpuruṣa continent) is by God’s will. A king can prosper by protecting righteousness.
- 14 (Suvrata:) The king asks about the means for his salvation.
- 15–17 (King:) Śrī-Hari is the saviour (*mocaka*); he wants to know the means of salvation.
- 18–23 (Śrī-Nārāyaṇa-Muni:) Beings get sensual pleasures everywhere, but liberation only in a human life. Human life is difficult to get and one should practise devotion to the Lord with dharma, knowledge and detachment. Devotion to Kṛṣṇa frees from bondages.
- 24–25 (Suvrata:) The king asks about the characteristics of dharma, knowledge, detachment and devotion; Śrī-Hari answers: the king is pleased.
- 26–27ab (King:) He and his family will worship Śrī-Hari.
- 27cd (Suvrata:) The king bows and Śrī-Hari speaks.
- 28 (Śrī-Nārāyaṇa-Muni:) The king should ask for a boon.
- 29 (King:) He wants to be free from all evil deeds.
- 30–37 (Suvrata:) Śrī-Hari preaches. The king offers presents (clothes, etc.). Śrī-Hari takes leave. The governor commands the other kings to respect Śrī-Hari; His enemy will be killed.²³³ The kings accept and announce that they will respect Śrī-Hari.
- 38–41 Śrī-Hari stays overnight and in the morning, desiring to leave for Gaḍhaḍā, He calls the king (i.e., the governor). The king comes and speaks.
- 42–43 (King:) Śrī-Hari has obliged (*anugraha*) him and he wants Him to stay for five days.
- 44–49 (Śrī-Nārāyaṇa-Muni:) Śrī-Hari appreciates the king’s protection for His ascetics. Śrī-Hari cannot stay, as devotees have come to Gaḍhaḍā. The king should act like an ideal king.

232 “In the 36th (chapter) Śrī-Hari is greatly honoured by the king Gavendra; Śrī-Hari grants a boon to him and returns to Gaḍhaḍā.”

233 35cd–36ab are direct speech of the governor.

- 50 **(King:)** Śrī-Hari should go after a meal.
- 51–52 **(Suvrata:)** Śrī-Hari accepts. The king arranges for the preparation of four kinds of food. After eating Śrī-Hari is ready to leave.
- 53–55²³⁴ The king sends Śrī-Hari off with pomp. Śrī-Hari arrives in Gaḍhaḍā. People receive Him with joy.
- 56 Śrī-Hari calls together ascetics from all places and tells what happened in Rājakoṭa.
- 57–58²³⁵ **(Śrī-Nārāyaṇa-Muni:)** Śrī-Kṛṣṇa caused the killing of demoniac kings through the king (i.e., the governor). Ascetics may move around (fearlessly) as before.
- 59–61 **(Suvrata:)** Ascetics know that it is due to Śrī-Hari's power. King Abhaya requests ascetics to stay for one month. This incident happens in the month of Māgha (*tapas*) in the Vikrama-year 1864.²³⁶
- 62²³⁷ Śrī-Hari stays there having pacified the opponents of dharma.
- 63²³⁸ He who recites or listens to this incident of Śrī-Hari gets victory and fulfilment of human goals.

SSJ ch. 2,37: Light on the Uddhava-movement²³⁹

- 1–4 **(Suvrata:)** On the eleventh day of the bright half of Phālguna Śrī-Hari (*hari*) performs the festival of worshipping Śrī-Kṛṣṇa²⁴⁰ and calls the assembly (in the courtyard of Abhaya). Devotees keep vigil at night by singing Kṛṣṇa's songs.
- 5–7 A Brahmin poet called Śivarāma (Bhaṭṭa) sent by king Harisimha of Sauvīra comes from the village Śiyānī (*śarvānī*) in order to get information (*jñātyadhvādi*) about Śrī-Hari.
- 8–14 **(Śivarāma:)** Harisimha, king of Sindh, surprised that Śrī-Hari is praised by some and blamed by others, has some questions²⁴¹ regarding Śrī-Hari's birth-place, parents, study, religious movement, spiritual teacher, authoritative sacred texts, favourite deity, the necklace of Tulasī and the saffron-mark (on the forehead) and the reason for the use of the term *paramahaṃsa* for His ascetics.

234 In Upajāti-metre.

235 The text reads " *śrī-harir uvāca* "

236 i.e., 1808 A.D.

237 In Upajāti-metre.

238 In Upajāti-metre.

239 "In the 37th (chapter) Śrī-Hari throws full light on the Uddhava-movement for a Brahmin called Śivarāma."

240 I.e., the Swing-festival; cp. SSJ 2,37.127.

241 Śivarāma asks 18 questions to the Swami.

- 17 (Suvrata:) Śrī-Hari answers the questions of the king.
- 18–36 (Śrī-Nārāyaṇa-Muni:) He is born in the village Chapaiyā (*chuppaiyā*) in North India; His father Hariprasāda is a Sāmavedin Brahmin of the (sub-)caste Sārava from Sāvārṇi clan (*gotra*); people called Him Nīlakaṇṭha; He is initiated at the age of eight; He has spent His life as a celibate serving ascetics and having devotion to Śrī-Kṛṣṇa. The Bhāgavatapurāṇa evokes the longing to behold Śrī-Kṛṣṇa in physical form (*sākṣāt*); He leaves home, wanders in the forest and visits places of pilgrimage; He requests every teacher to grant Him the *darśana* of Śrī-Kṛṣṇa but they fail. Śrī-Hari arrives in Saurāṣṭra, meets Rāmānanda-Svāmin in the village Pipalāva (*pippala*) on the twelfth day of the dark half of Jyeṣṭha in the Vikrama-year 1856.²⁴²
- 37–42 Śrī-Hari requests Rāmānanda for the sight of Śrī-Kṛṣṇa in physical form; He is asked to meditate and recite Śrī-Kṛṣṇa's eight-syllabled mantra which will fulfil His desire.²⁴³ Śrī-Hari gets the desired vision of Śrī-Kṛṣṇa who addresses Him.
- 43–49ab (Śrī-Kṛṣṇa:) Śrī-Hari should recognize Rāmānanda as an incarnation of Uddhava who can grant the vision of Śrī-Kṛṣṇa even to sinful persons.
- 49cd–50 (Śrī-Nārāyaṇa-Muni:) He is pleased. Muni-Rāmānanda names Him Sahajānanda and says:
- 51–55 (Rāmānanda:) Śrī-Hari should adopt the philosophy of Śrī-Rāmānuja; concerning festival-dates and observances (*vrata*) of devotion Śrī-Viṭṭhaleśa-Gosvāmin should be followed; for virtues Dattātreya is to be considered the model.²⁴⁴
- 56–88 (Śrī-Nārāyaṇa-Muni:) Rāmānanda is also a Brahmin of the Sārava (sub-)caste of Ayodhyā (*kosala*) who leaves home, wanders to holy places and comes to Saurāṣṭra; he meets the yogin Ātmānanda and learns all techniques of yoga, but he only gets the formless vision of the Lord in samādhi. He goes to the city Śrīraṅga, venerates Śrī-Rāmānuja, takes the Vaiṣṇava initiation and observes righteousness. He beholds Śrī-Kṛṣṇa in physical form and his devotees get a similar vision, too. He receives clothes, etc., as gifts, but he donates them to Brahmins. People honour him. His enemies, unable to tempt or defeat him, create obstacles.²⁴⁵ He goes to Vṛndāvana, gives up the outward marks of Śrīvaiṣṇavism and propagates righteousness. His followers see Kṛṣṇa in samādhi.

242 I.e., 1800 A.D.

243 38–39ab direct speech of Rāmānanda-Svāmin.

244 Cp. Bhp 11, 7–9 *avadhūtopākhyānam* in the dialogue of Śrī-Kṛṣṇa and Uddhava.

245 Described in vv. 75–81.

- 89–103 Rāmānanda is His spiritual teacher; their path is called the Uddhava-movement of Vaiṣṇavism. Śrī-Hari gets the leadership from him. Ascetics troubled by the adherents of different schools are protected by the grace of the teacher and the Lord. Their favourite deity is Śrī-Kṛṣṇa who is Rādhā-Kṛṣṇa or Lakṣmī-Nārāyaṇa or Nara-Nārāyaṇa. They venerate 24 various images (*keśava*, etc.)²⁴⁶ and images of incarnations, Śiva (the foremost Vaiṣṇava devotee), Gaṇeśa, Hanumat and Sun (*savitṛ*).
- 104–111 There are (eight) authoritative sacred texts (Vedas with Upaniṣads, Brahmasūtras, BhP, BhG, Viṣṇu-sahasranāma, Viduranīti, Vāsudevamāhātmya, Yājñavalkyasmṛti).²⁴⁷
- 112–115 Goddess Lakṣmī is their favourite female deity. The necklace of *tulasī*-wood for the twice-born and of sandal-wood for Śūdras is prescribed. Followers should put a mark of upward lines and with the round red saffron mark in the middle (*punḍra*) with the clay called Gopīcandana.
- 116–122 There two kinds of devotees; for ascetics (called *paramahansa*) Jaḍa-Bharata is the model, for householders king Ambarīṣa.²⁴⁸
- 123–126 (**Suvrata:**) The Brahmin (Śivarāma) takes refuge to Śrī-Hari and is able to see Śrī-Rādhā-Kṛṣṇa during samādhi. He returns and reports to king Harisimha who also accepts Śrī-Hari as refuge.
- 127²⁴⁹ The ascetics are pleased, attend the Swing-festival (*dolotsava*) and move around fearlessly.

SSJ ch. 2,38: Description of veneration, etc., performed by king Surasimha, etc., in the city called Matsya²⁵⁰

- 1–6²⁵¹ (**Suvrata:**) In the city (Gaḍhaḍā), Śrī-Hari celebrates Śrī-Kṛṣṇa's birthdays and all the eleventh days; He listens to the Bhāgavatapurāṇa, recites the Viṣṇu-sahasranāma and donates to Brahmins. Śrī-Hari visits the places where devotees invite Him.

246 For detailed description cp. SSJ 3,35.

247 Cp. Śikṣāpatī, SSJ 4,44.93–102.

248 Cf. BhP 9.4–6.

249 In Upajāti-metre.

250 1–2 “In the 38th (chapter) is told about the veneration of Śrī-Hari and the Swing-festival performed properly by king Surasimha, etc., in the city called Matsya, and in the same (chapter is told) also that Śrī-Hari, always delighting devotees in Gaḍhaḍā and of other cities and villages, went to the city called Matsya.”

251 In Upajāti-metre. 1b hypermetric.

- 7–9 Many people (categories like “men, women, children, householders”, etc., are listed) come to join in the celebrations.
- 10²⁵² Devotees are accommodated in various places.
- 11 The company of Śrī-Hari is a festival for the people staying there.
- 12–15²⁵³ **(King:)** He praises king Abhaya and wants to know about the places of Śrī-Hari’s visits.
- 16 **(Author:)** Suvrata answers.²⁵⁴
- 17–22 **(Suvrata:)** Śrī-Hari organizes festivals in many villages and cities, he will narrate only some of them in brief (*samāsataḥ*).
- 23–24 Surasiṃha, king of Sindh (*sauvīradeśa*) invites Śrī-Hari and ascetics to the city Matsya. After the Spring-festival in the year called *pramāthi*,²⁵⁵ Śrī-Hari goes there and stays for a month.
- 25–30²⁵⁶ Establishing Vedic dharma Śrī-Hari stays at Surasiṃha’s place and invites devotees from different places. The king, the queen Devikā, the princess Tejovātī and many others venerate Śrī-Hari with clothes, ornaments, money, etc., (listed) and praise Him.
- 31–34 Variously venerated and honoured Śrī-Hari celebrates the Swing-festival with colours.
- 35²⁵⁷ Śrī-Hari delights devotees by His way of spraying colour.
- 36–38 Śrī-Hari installs the image of Dāmodara²⁵⁸ and addresses the king.
- 39–43 **(Śrī-Nārāyaṇa-Muni:)** Blessings of Brahmins fulfil all desires. Ancient kings achieved accomplishments by the blessings of Brahmins.
- 44 **(Suvrata:)** Surasiṃha asks.
- 45 **(Surasiṃha:)** Śrī-Hari may tell about how the kings formerly satisfied Brahmins.
- 46²⁵⁹ **(Suvrata:)** Śrī-Hari will narrate the life of kings in brief.

252 In Śārdūlavikrīḍita-metre.

253 The question is put by king Pratāpasīṃha to whom the SSJ is recited by Suvrata in Jagannāthapurī.

254 2,38.16 stands outside of the dialogue situation Suvrata-king and must be attributed to the redactor or author of the SSJ.

255 Comm. gives the date as V.S. 1865, i.e., 1809 A.D.

256 In Upajāti-metre.

257 In Sragdharā-metre.

258 Dāmodara, one of the twenty-four forms of Lord Viṣṇu, is distinguished from others by the distribution of attributes held in His four hands (viz. lotus, conch, mace and discus). See also 3,35.5.

259 In Indravajrā-metre.

SSJ ch. 2,39: The accounts of king Marutta, etc., in (the context of) the praise of Brahmins in the city called Matsya²⁶⁰

- 1–3 (Śrī-Nārāyaṇa-Muni:) Śrī-Hari narrates in brief accounts (*caritra*) of kings of the solar and the lunar races who pleased Brahmins.
- 4–7 In king Marutta’s sacrifice, gods and sages remain present. Once Indra (*śatakeratu*) wants to compete and requests Bṛhaspati (*guru*) not to assist Marutta in the sacrifice, but Saṃvarta, Bṛhaspati’s younger brother, assists and the Allgods (Viśvedevas) in divine form attend the sacrifice.²⁶¹ Marutta gives sacrificial gifts profusely.
- 8–10 During the reign of king Suhotra it rains gold; rivers are full of golden aquatic animals which he donates to Brahmins.
- 11–14 King Aṅga donates in abundance which is unparalleled even today.
- 15–17 Śibi, the righteous king of Kandahāra (*uśīnara*) donates everything in the sacrifice.
- 18–20 King Bharata, son of Duṣyanta, performs the horse-sacrifice, donating one hundred millions²⁶² of cows.
- 21–24 King Bhagīratha, who brought the river Gaṅgā (*bhāgīrathī*) down to earth, performs the sacrifice and donates plenty of wealth to Brahmins.
- 25–28 King Dilīpa donates so much that there are only three words heard, viz. “Vedic recitation, bow-twang and ‘give me’”.²⁶³
- 29–33 King Māndhātṛ, whom Indra fed with his finger and who ruled the whole earth, performs many sacrifices and donates.
- 34–36 King Yayāti performed thousands of rituals on earth.
- 37–38 Ambarīṣa made kings attain liberation by his generosity to Brahmins.
- 39–41 Śaśabindu had 100.000 wives and daughters; the dowry (elephants, horses, cows, etc.) was given to the Brahmins at a horse sacrifice.²⁶⁴
- 42–45 Gaya satisfied gods and Brahmins by his sacrifices. .
- 46–49 Sagara asked his sixty thousand sons to dig the earth which made the sea²⁶⁵ and satisfied gods and Brahmins.

260 “In the 39th (chapter), while praising Brahmins, are narrated in brief the accounts of king Marutta, etc.”

261 Cp. *marutaḥ pariveṣṭāraḥ*, etc. Aitareya-Bṛāhmaṇa 8,21.14 and MBh 12,29.18.

262 Comm. explains *badva* (10,00,00,000) as the synonym for *arbuda* and quotes Nīlakaṇṭha; but Śrīdhara on BhP 9.20,26c gives 13084 as the meaning of *badva*.

263 Among the references in BhP to “Dilīpa” there is nothing which could have served as source for this passage.

264 Cf. BhP 9,23.31–33.

265 *sāgara* in Sanskrit.

- 50–52 All stories are in Mahābhārata, etc. and they intend to show that Brahmins should be venerated.
- 53–54 Everybody should venerate Brahmins, Śrī-Hari’s followers in particular.
- 55–57 (**Suvrata:**) Thus instructing them about obedient service Śrī-Hari proclaims the fullmoon day of Caitra (a day) of pilgrimage and takes leave.
- 58²⁶⁶ Śrī-Hari goes to the city Siddhapura (*siddhakṣetra*).

SSJ ch. 2,40: Teaching in Siddhapura about the observances at a holy place²⁶⁷

- 1–7 (**Suvrata:**) Śrī-Hari takes bath in the lake Bindu, asks devotees to donate gold, silver, etc., (listed) and to feed Brahmins and others. On the fullmoon day of Caitra, people of the four castes sit in the assembly and Śrī-Hari speaks.
- 8–14 (**Śrī-Nārāyaṇa-Muni:**) Siddhapura is the best place of pilgrimage where Kardama, Brahmā’s son, propitiated Lord Viṣṇu. Lord Viṣṇu came there and upon seeing the emaciated son of the Creator drops of tears (*aśru-bindu*) fell. Hence the name.²⁶⁸ Kardama’s son Kapila preached Sāṃkhya to his mother Devahūti who reached perfection (*siddhadaśā*); thus the place got its name (*siddhapada*).
- 15–16 Performing particular observances at each place of pilgrimage bestows specific results. Five types of people do not obtain these effects.
- 17–19 Five kinds of people (listed) get the fruit.
- 20–24 One should practise observances like fasting, shaving, donating, feeding Brahmins, etc.
- 25–30 Poor people should serve in the temple. Good or evil actions performed in a place of pilgrimage get multiplied by thousands. There is no expiatory rite to remove the effect of sinful acts committed there. There is no expiation for sins committed at a place of pilgrimage.
- 31–37 Mental purity (detachment) is prerequisite of physical purity; both should be maintained.
- 38–40 By committing sins in a place of pilgrimage the effect of former good deeds is destroyed.

266 In Upajāti-metre.

267 “In this 40th (chapter) Śrī-Hari desiring the welfare of devotees teaches about the observances at a holy place in the city called Siddhapura.”

268 *bindu* means “a drop.”

- 41–45 Evils like anger, greed, etc. should be abandoned and daily rites, devotion to Lord Viṣṇu and donation should be practised.
- 46 (Suvrata:) Devotees accept the teaching.
- 47²⁶⁹ After performing the observances Śrī-Hari goes to Visanagar (*viśnagara*).

SSJ ch. 2,41: The happiness in feeding Brahmins at Viśnagara and Vaṭanagara²⁷⁰

- 1–2²⁷¹ (Suvrata:) Hearing that Śrī-Hari is coming, the people of Vaṭanagara (*vaṭanagara*) and Visanagar (*viśnagara*) go to receive Śrī-Hari who arrives on the horse-back.
- 3–4²⁷² The people welcome Him with pomp (described).
- 5–13 Brahmins and other devotees as well as women (names are listed) venerate Him. Feeding Brahmins for two and a half months with different food (listed)²⁷³ Śrī-Hari establishes the dharma of saints and celebrates Rathayātrā.²⁷⁴
- 14–15 The people of the city Ahmedabad (*śrīnagara*) request Śrī-Hari to visit their city. Śrī-Hari promises to be there for Śrī-Kṛṣṇa's birthday.²⁷⁵
- 16–18 Śrī-Hari preaches daily. In the evening of the tenth day of the bright half of Āṣāḍha, Śrī-Hari asks the people to practise austerity in the rainy season.
- 19 (People:) Śrī-Hari should speak about the type of austerity.
- 20–30 (Śrī-Nārāyaṇa-Muni:) The best austerity is the concentration of senses and mind. Fasting of different types (by not eating certain things, described) and donations are the supporting actions.
- 31–34 Celibacy, etc., should be practised. Various vows (*vrata*) for all are described in the Purāṇa. People who practise them in order to fulfil a desire (*sakāma*) obtain its fulfilments; and the non-desirous people get the favour of Lord Viṣṇu (*vāsudeva*).

269 In Upajāti-metre.

270 “In the 41st (chapter) is spoken about the satisfying of Brahmins in the two cities with Vaṭa- and Viś- as first part (of their names, i.e., Vaṭanagara and Visanagar), (and about) austerity and vows.”

271 In Puṣpītāgrā-metre.

272 In Upajāti-metre.

273 Comm. paraphrases the Sanskrit names of the food-items with Gujarati names.

274 The festival of Rathayātrā is the solemn procession of Jagannāthapura where the idol is placed in a car drawn by men. It falls on the second day of the bright half of Āṣāḍha.

275 V. 15a is the direct speech of Śrī-Hari.

35²⁷⁶ Vows should be concluded with Lord Viṣṇu's veneration and the satisfaction of Brahmins and monks (*satām*).

SSJ ch. 2,42: The regulations concerning the vow during the rainy season in Viśnagara²⁷⁷

- 1–9 (Śrī-Nārāyaṇa-Muni:) His followers should special regulations concerning these general vows. The observance (*niyama*) should begin on the eleventh of the bright of Āṣāḍha in front of Śrī-Kṛṣṇa's idol or in the presence of Śrī-Kṛṣṇa's righteous devotee, praying for easy accomplishment of the vow.²⁷⁸ Women should practise vows with their husband's permission.
- 10–23 Observances: Listening to the Bhāgavatapurāṇa; Śrī-Kṛṣṇa's worship and veneration and feeding of monks, Brahmins, etc., according to one's capacity; chanting Śrī-Kṛṣṇa's mantra; offering oblations; venerating and feeding Vaiṣṇavas; giving donations. Vices like lust, etc., should be avoided.
- 24–29 Śrī-Hari prefers the vow (*vrata*) in the honour of Śrī-Kṛṣṇa, but not the vows aiming at fulfilment of desires (*kāmya*) which are performed for material gains.
- 30–31 Those who do not observe vows are reborn as insects. His followers should practice the vow firmly.
- 32–34 After venerating and offering food to Śrī-Kṛṣṇa on the twelfth day of the bright half of Kārttika, followers should request Śrī-Kṛṣṇa for the fulfilment of the vow,²⁷⁹ feed monks, Brahmins, etc., and then break the fast.
- 35²⁸⁰ Those who practise in this manner attain fame and the highest bliss.

276 In Upajāti-metre.

277 "In the 42nd (chapter) is described the auspicious (*śubha*) regulation concerning the vow of the rainy season in Viśnagara to be practised without fail."

278 Vv. 4–5 contain the prayer in Sanskrit for the easy accomplishment of the vow.

279 V. 33 is the vow-concluding prayer in Sanskrit.

280 Vasantatilakā-metre.

SSJ ch. 2,43: The vows Kṛcchra, etc., during Kārttika in the city Viśnagara²⁸¹

- 1 (Suvrata:) The people of Vaḍanagara (*vaṭapura*)²⁸² inquire:
 2 (People:) What should be done by those who are unable to practise vows, etc., in the rainy season?
 3–22 (Śrī-Nārāyaṇa-Muni:) As an alternative for the vow of the rainy season, the vow of Kārttika otherwise called Kṛcchra is enjoined. Different kinds of Kṛcchra-vows like Jalakṛcchra, etc., are announced and described for different days or periods of time (vv. 5–17). Properly performed while observing control over senses, purity, etc., these vows lead to the abode of Lord Viṣṇu.
 23–24 In emergency, drinking of cow-milk is permitted with other eight food-items (listed) which do not interrupt a vow.
 25 Śrī-Kṛṣṇa's daily worship²⁸³ is prescribed in all Kṛcchras.
 26–37 Other optional and easy vows: food-items to be avoided; meritorious ascetic practices (like sleeping on the floor, silence, donations, early bath, etc.) are listed with a request to Lord Viṣṇu for its fulfilment.²⁸⁴
 38–43 Different flowers, Tulasī-leaves, the fruit of Embelica Officinalis (*dhātrī*) and its uses are recommended.
 44–49 List of prohibited utensils, food-items and actions and injunctions.
 50–52 Various injunctions concerning wearing the Tulasī-chain²⁸⁵ are described.
 53–54 Even a single vow practised in Kārttika can give results equal to the vow of the rainy season. All these should be practised for propitiating Lord Viṣṇu.
 55 (Suvrata:) All are happy.
 56²⁸⁶ They promise to observe these vows. Śrī-Hari praises them.

281 “In the 43rd (chapter) Śrī-Hari, when asked by the people of Vaḍanagara, explains fully (the vows) Kṛcchra, etc., in Kārttika.”

282 Śrī-Hari is in Viśnagara and is asked by the visiting people of Vaḍanagara.

283 Comm. adds that Brahmā told this to Nārada in Brahmavaivartapurāṇa (BVP).

284 V. 37 is the mantra to be recited.

285 V. 51 is the mantra to be recited at the time of wearing the Tulasī-chain.

286 In Upajāti-metre.

SSJ ch. 2,44: Brahmin scholars who observe Śrī-Hari's immense power take refuge with the Lord²⁸⁷

- 1–10 **(Suvrata:)** Śrī-Hari starts for the city Ahmedabad (*śrīnagara*) on the fifth day of Śrāvaṇa (*nabhas*). The people welcome Śrī-Hari with pomp (described), accommodate Him at Navāvāsa – an area known as Navāvāsa even today – and daily offer delicious food.
- 11–12 Śrī-Hari celebrates Janmāṣṭamī, satisfying Brahmins with meals and gifts.
- 13–27 On the eleventh day, adherents and opponents of Śrī-Hari²⁸⁸ sit in the assembly and experience samādhi (described vv. 22–26). Devotees recognize it as Śrī-Hari's divine power, opponents consider Śrī-Hari a cheat (*kuhaka*).
- 28–34 The opponents test devotees who are in Samādhi by hurting them in different ways (pinching, burning, etc.). They do not understand; they instigate a Brahmin, Natthu-Bhaṭṭa, to question Śrī-Hari.
- 35–41 (Natthu-Bhaṭṭa:) Scholars of sacred texts do not experience samādhi, yet Śrī-Hari's devotees including women and members of low castes experience samādhi. What do devotees see in samādhi?
- 42–49 **(Suvrata:)** Śrī-Hari asks Natthu-Bhaṭṭa to wake them up and ask. But Natthu-Bhaṭṭa and others fail to do so even by inflicting pain on them. Śrī-Hari calls them out of the experience. Learned Brahmins question the devotees who narrate their visions:
- 50 Śrī-Hari with Rādhā and Lakṣmī in Brahmapura.
- 51 Īśvara on the White Island (*śvetadvīpa*).
- 52 Rādhikeśvara in Goloka.
- 53 Nārāyaṇa-Muni as Kṛṣṇa in the Rāsa-circle.
- 54 Hari in Vaikuṅṭha with Mahālakṣmī.
- 55 Viṣṇu in Vaikuṅṭha with Lakṣmī.
- 56 Lord of Yoga on Śeṣa in Milk-ocean.
- 57 Nara-Nārāyaṇa in Badarikāśrama.
- 58 The Golden Person (*hiranyavarṇam puruṣam*) in the Sun.
- 59 The Sacrificial Person (*yajña-puruṣa*) in the Fire.
- 60 Thus the people narrate their visions.
- 61–66 The Brahmin scholars are surprised that the descriptions by unlearned devotees match with what is described in the Purāṇas. They accept Śrī-Hari as the Lord (*prabhu*).

287 “In the 44th (chapter) Brahmin scholars after seeing Śrī-Hari's immense power in Ahmedabad, take refuge with Him.”

288 Some names of devotees and the specializations (branches of learning) of scholars are mentioned.

- 67–71 They remember their former misdeeds and repent having had doubts about Him.
- 72–75 They take Śrī-Hari's shelter, request protection and venerate Him with clothes, etc., (listed). They honour Him by waving lamps around Śrī-Hari and sing a hymn.
- 76–80 (Brahmins:) Victorious and auspicious Śrī-Hari causes the devotees' happiness.²⁸⁹
- 81–85 (Suvrata:) They request Śrī-Hari to be their saviour. Śrī-Hari accepts them and admonishes them to practise their dharma with devotion to Śrī-Kṛṣṇa.²⁹⁰
- 86 (Suvrata:) The learned Brahmins speak.
- 87–98 (Brahmins:) They are blessed (*kṛtakṛtya*); they recognize Śrī-Hari as the Lord mentioned differently in Vedas, Śāstras, Purāṇas.²⁹¹ They want to know for which purpose they should perform religious rites after taking refuge with Śrī-Hari.
- 99 (Suvrata:) Śrī-Hari praises them and speaks:
- 100–107 (Śrī-Nārāyaṇa-Muni:) Textual knowledge is useless without devotion. The Brahmins and even the liberated followers must not give up vedic rites or dharma of castes and stages of life, because abandoning dharma degrades men. They should know the glory of it from the Vāsudevamāhātmya of the Skanda(purāṇa).
- 108–110 (Suvrata:) In this manner, preaching righteousness (*saddharma*) Śrī-Hari stays in Ahmedabad till the Prabodhinī festival.²⁹²
- 111²⁹³ Delighting the people and establishing dharma, Śrī-Hari leaves Ahmedabad, the capital city of Gujarat (*rājadhānī*).

289 Śrī-Hari is addressed as Viṣṇu, Kṛṣṇa, Nārāyaṇa, etc., in the forms mentioned in vv. 50–59 in describing the visions. The passage gives words as sung during *āratī* including lines of refrain with figures.

290 Dialogue with direct speech.

291 Corresponding to the forms seen in the visions.

292 Celebrated on the eleventh day of the bright half of Kārttika.

293 In Upajāti-metre.

SSJ ch. 2,45: The doctrine of the Kaulas as counterposition in order to refute the mean doctrine of the Śāktas in the city Jayatalpapura²⁹⁴

- 1–7 (Suvrata:) Śrī-Hari arrives in the city Jetalpur (*jayatalpapura*). Devotees like Āśājit, Jīvana, etc., welcome and accommodate Śrī-Hari near the pond. Brahmins, Vaiśyas and women²⁹⁵ serve Him.
- 8–18 Śrī-Hari performs sacrifices in honour of Śiva and Viṣṇu, feeds thousands of Brahmins and donates. The people venerate Him with items like sandal paste, etc., (listed).
- 19–20 In the meantime, a Brahmin Kīcaka, the worshipper of a mean female deity (*śakti*) comes with his followers.
- 21–29 Kīcaka's tantric appearance and practices are described.
- 30–33a Without saluting Śrī-Hari, he sits down. The people do not greet him. Kīcaka's followers are angry.
- 33b–35 (Disciples:) Due to the Kali-period, the people do not respect a Siddha person. They are proud of their powerful master.
- 36–37 (Suvrata:) Śrī-Hari smiles and asks about their whereabouts, deity and text.²⁹⁶
- 38–42 (Suvrata:) Believing Śrī-Hari to be inferior to himself, Kīcaka desires to defeat Him by the grace of Carmacāmuṇḍā²⁹⁷ and he instigates his disciples to answer.
- 43–53 (Kīcaka's disciples:) Guru Kīcaka is a great Siddha of the Kaula path of Tantrism; he speaks with the Great Goddess (*mahāśakti*) only. He is expert in Tantric practices of enjoyment (*bhoga*) and yoga. The path of the Kaulas is the best.
- 54 (Suvrata:) Śrī-Hari asks.
- 55 (Śrī-Nārāyaṇa-Muni:) What is their doctrine?
- 56–89 (Kīcaka's disciples:) The doctrine is secret, yet they will speak about it to Śrī-Hari since he wants to know (*jijñāsu*). The path of the Kaulas leads to the knowledge of *brahman* which is attained through the five practices beginning with (the letter) *m*.²⁹⁸ They include drinking wine,²⁹⁹ eating meat (eight kinds) and fish, copulating with women of sixteen kinds (listed in vv. 76–78). The Tantric practices (described)³⁰⁰ lead to the satisfaction of the Great Goddess.

294 "In the 45th (chapter) is delineated the doctrine of the Kaulas as counterposition to be refuted in the city Jetalapur (*jayatalpapura*)."

295 Some names of each class are mentioned.

296 V. 37 is the direct speech of Śrī-Hari.

297 Vv. 39–41 direct speech (thoughts) of Kīcaka.

298 V. 73 enlists them as *madya* (wine) of eleven types, *māṃsa* (meat), *matsya* (fish), *mudrā* (gestures) and *maithuna* (copulation).

299 Drinking of wine is compared with the drinking of Soma, citing RV 1,92.62c, 9,67.32 and 9,1.1.

- 90–91 The practitioner is called a hero (*vīra*). He enjoys liberation in this life and the life beyond.
- 92³⁰¹ (Suvrata:) Śrī-Hari laughs and others block their ears. Śrī-Hari speaks:

SSJ ch. 2,46: Refutation of the five objects beginning with “M” in Jayatalpapura, while refuting the doctrine of the mean Śāktas³⁰²

- 1–24 (Śrī-Nārāyaṇa-Muni:) They are drunkards (*madyapa*) and do not know that ancient ascetics got the knowledge of *brahman* through austerity. They misinterpret Vedic verses. The law-books of Yājñavalkya, Pulastya, etc., prohibit wine³⁰³ (of twelve kinds), as wine-drinking is one of the great sins. Their doctrine is groundless. They degrade the people.
- 25–26 Intercourse with other women leads to the miseries of hell.³⁰⁴
- 27–28 (Suvrata:) Disciples are perplexed (*bhramad-dhiyaḥ*) and silenced. But Kīcaka speaks vehemently.
- 29–33 (Kīcaka:) Wine and meat as *prasāda*³⁰⁵ are not prohibited in Vedas and Purāṇas (the name of Mārkaṇḍeyapurāṇa with Saptasatī is mentioned).
- 34 (Suvrata:) Śrī-Hari responds:
- 35–36 (Śrī-Nārāyaṇa-Muni:) Purāṇas explain gods as *sāttvika* favouring milk, etc.; demons as *rājasa* and monsters (*rākṣasa*) as *tāmasa* who favour wine, meat, etc., by their nature.
- 37–41 The story of Pṛthu documents that all beings obtained their share by milking the earth and that only demons milked alcohol.³⁰⁶
- 42–49 The Mahābhārata and Purāṇas state “Non-violence is the best religion.”³⁰⁷ Purāṇas never prescribe wine and meat for Brahmins.

300 Śrī-Hari interprets these practices according to their philosophical meaning, cp. SSJ 2,46.6.

301 In Aupacchandāsika-metre.

302 “In the 46th (chapter) is told the refutation of five objects beginning with (the letter) *m* done by Śrī-Hari while refuting the path of mean Śāktas in the city Jetalpur (*jayatalpapura*).”

303 V. 8 is a quotation of Yājñavalkyasmṛti. For details see the Mitākṣarā comm. on the Yājñavalkyasmṛti. (Ś).

304 V. 26 (prose) is a quotation of BhP 5,26.20.

305 According to devotional custom, the people offer food, drinks, etc., to their favourite deity and receive them back for themselves as “graced food.”

306 Vv. 38–39 quote BhP 4,18.15–16; v. 40 quotes BhP 4,18.21.

307 V. 44c quotes *ahiṃsā paramo dharmah*.

- 50³⁰⁸ The curse of Śukrācārya to Brahmins drinking wine.
 51 To break the limits of dharma is sinful.
 52–54 Śvetaketu designates intercourse with other women as a great sin; its bad effects.³⁰⁹
 55–58 Meat is considered as unfit for human beings; the MBh forbids to eat sacrificial meat.³¹⁰
 59–60 Meat and fish are equal. Their doctrine is untrue (*asat*).
 61³¹¹ One gets meat only by killing an animal deliberately which is sin.

SSJ ch. 2,47: Establishing the dharma of non-violence and the defeat of the opponent in Jayatalpapura, while refuting the doctrine of the mean Śāktas³¹²

- 1 (**Suvrata:**) Kīcaka is furious.
 2–7 (**Kīcaka:**) Why do the Vedas enjoin animal-sacrifices? The Bhāgavatapurāṇa³¹³ speaks of meat as food (*anna*) for men. The learned do not accept the modern views of Uśanas and Śvetaketu as authentic.
 8 (**Suvrata:**) Śrī-Hari refutes.³¹⁴
 9–14 (**Śrī-Nārāyaṇa-Muni:**) The explanation of Vedic animal-sacrifices is proper. The Mahābhārata³¹⁵ and the Bhāgavatapurāṇa designate animal-sacrifices as an act of deluded atheists (*nāstika*), and the killing of animals outside of sacrifices is due to passion.
 15 The practices (of the five objects beginning with “M”) are the product of rogues (*dhūrta*).
 16–44 Non-violence is greater than other duties. The Bhāgavatapurāṇa³¹⁶ prohibits actions with desires and the offering of meat in funeral rites (*śrāddha*). Sage Nārada also³¹⁷ hates the meat-eater. A person not drinking wine and not eating

308 In Bṛhatī-metre.

309 Cp. MBh 1,13.17.

310 V. 58 is a quotation of MBh 12,186.13.

311 In Rathodhdhātā-metre.

312 “In the 47th (chapter) the religion of non-violence is established and the opponent is defeated by refuting the path of the mean Śāktas.”

313 V. 4 is a quotation of BhP 6,4.9.

314 Most of the following verses 9–87 are quotations (*verbatim* or with variants) from MBh; some are from the BhP.

315 Verses 11–18 are quotations of MBh 12,257.4–11 and v. 26 of 13,116.12.

316 Verses 20cd–21 quote BhP 11,21.27. V. 22 quotes BhP 7,15.7.

317 V. 25 quotes MBh 13,116.14 with variants in cd.

- meat is praised. Animals love life just like human beings. The fear of death frightens all. Animal-killers are cruel sinners.
- 45–55 Sage Mārkaṇḍeya enlists seven persons as sinners³¹⁸ who engage in the business of meat; they attain hell and miserable life.
- 56–61 Meat (*māṃsa*) means that he (*saḥ*) whose meat I eat will eat me (*mām*) afterwards. The Vedic statement “the production of animals for sacrifices” excludes killing of animals outside the sacrifices.
- 62–64 Indra started an animal-sacrifice in the Tretā-period.³¹⁹
- 65–77 (**Suvrata:**) Śrī-Hari narrates the story of Uparicara-vasu. Sages objected to Indra’s horse-sacrifice and asked for the opinion of Uparicara-vasu who by supporting the animal-sacrifices lost his powers.
- 78–84 The meaning of the Vedas and of dharma is difficult to understand; the prohibition of violence is authoritative.
- 85–87 Meat-eating should be abandoned, as non-injury to animals and other virtues (listed) are the root of the “eternal order” (*sanātana dharma*), which is ancient and not modern (as Kīcaka says).
- 88–95ab (**Suvrata:**) Kīcaka accepts the teaching³²⁰ and goes away with his disciples. Śrī-Hari takes a bath to remove the impurity of this contact and says:
- 95cd–96 (Śrī-Nārāyaṇa-Muni:) Worship of the Goddess is not denied, but the evil practices are condemned. The Goddess should not be offended.
- 97–99 (Suvrata:) Refuting sinful practices, Śrī-Hari prescribes a pure worship of the Goddess.
- 100–103 On the eleventh day of the bright half of Mārgaśīrṣa Śrī-Hari venerates Śrī-Kṛṣṇa. The people of the city. Ḍabhāṇa (*darbhāvati*) invite Śrī-Hari.
- 104³²¹ Śrī-Hari arrives in Ḍabhāṇa with ascetics.

318 *Āhartṛ* (one who brings), *anumanṛ* (one who receives), *viśaṣṭṛ* (one who cuts), *kṛaya-vikrayin* (dealer and buyer), *samśkarṭṛ* (the cook) and *upabhokṭṛ* (eater). V. 46 quotes MBh 13,116.47.

319 Reference is to Vāyupurāṇa, Matsyapurāṇa (ch. 143), Skandapurāṇa and Mahābhārata (12,324).

320 Vv. 91–92ab are direct speech of Kīcaka.

321 In Aupacchandasika-metre.

SSJ ch. 2,48: The celebration of a sacrifice in honour of Lord Viṣṇu in the city Darbhāvati³²²

- 1–13 (Suvrata:) The people of the city (Ḍabhāṇa) welcome Śrī-Hari cordially who stays outside the city. They venerate Śrī-Hari with items like sandal-paste, etc., (listed). Brahmins, Vaiśyas and women³²³ serve Him.
- 14–25 Śrī-Hari performs a sacrifice in honour of Lord Viṣṇu; He causes devotees to feed Brahmins and to donate (gifts to poor Brahmins for specific purposes like dowry for daughter, sacred thread ceremony, etc., are mentioned).
- 26 This great sacrifice takes place on the fullmoon day of Pauṣa.
- 27³²⁴ Here Suvrata's teacher Śātānanda meets Śrī-Hari who keeps him near to Himself.

SSJ ch. 2,49: (Teaching about) the greatness of Brahmins at the great sacrifice in the city Darbhāvati³²⁵

- 1–2³²⁶ (Suvrata:) Śrī-Hari addresses an assembly.
- 3 (Śrī-Nārāyaṇa-Muni:) A devotee may ask any question.
- 4 (Suvrata:) Sūra, the king of the city Nāgaḍakum (nāgaṭaṅka) asks.
- 5 (Sūra:) What is a king's highest duty?
- 6 (Suvrata:) Śrī-Hari (*brahmaṇyadeva*) speaks.
- 7–8 (Śrī-Nārāyaṇa-Muni:) The same question, asked by Yudhiṣṭhira after hearing the story of king Śibi, is answered by Bhīṣma in the Mahābhārata in the context of the dharma of donations.
- 9–14 (Bhīṣma:) Service to Brahmins brings happiness to kings. By protecting Brahmins like sons kings can enjoy peace in the kingdom.³²⁷
- 15–31 Brahmins have the power to make a king. Disregarding them, a king perishes like the asuras, and honouring them he prospers like the gods. Gods and forefathers (*pitṛ*) accept oblations through Brahmins who are deities of even gods.

322 "In the 48th (chapter) however, the celebration of a sacrifice in honour of Viṣṇu in the city Ḍabhāṇa (*darbhāvati*) is performed by the son of Bhakti and Dharma."

323 Some names are mentioned.

324 In Upajāti-metre.

325 "In the 49th (chapter) Śrī-Hari proclaims clearly the greatness of Brahmins in an assembly at the city Ḍabhāṇa (*darbhāvati*)."

326 In Upajāti-metre.

327 Vv. 9–31 are quotations selected from the chapters MBh 13,33–35.

- 32 (Śrī-Nārāyaṇa-Muni:) In this manner, Bhīṣma prescribed service to Brahmins as the kings' duty.
- 33 Śrī-Kṛṣṇa frees king Nṛga from his existence (*yoni*) as lizard (*saraṭa*) and instructs his subjects.³²⁸
- 34–45 (Śrī-Kṛṣṇa:) Kings should not snatch Brahmins' possessions (*brahma-sva*), as it is like the poison *hālāhala*. Kings who snatch their possessions, attain miserable conditions. Kṛṣṇa's behaviour serves as model. They should respect Brahmins even though they have become guilty.³²⁹
- 46–51 (Śrī-Nārāyaṇa-Muni:) Obeying the instructions of Śrī-Kṛṣṇa, the people of the city Dvārikā became happy. Brahmins, literate or illiterate, should be served because the satisfaction of Brahmins satisfies Lord Viṣṇu (*kamalāpati*).
- 52–54 (Suvrata:) King Sūra and others accept His preaching. Śrī-Hari stays there for a month. Many devotees come to invite Him to their villages.
- 55³³⁰ Śrī-Hari leaves the city Ḍabhāṇa and goes to the region called Carotara.

SSJ ch. 2,50: Arrival in the city Sūryapura³³¹

- 1–8 (Suvrata:) Śrī-Hari visits devotees' villages and stays for a day or two, a week or two. Crossing the river Mahī, He goes to the region Kānama (*kāhnama*), then to Bharuca (*bhṛgukaccha*). Śrī-Hari motivates devotees to perform sacrifices in honour of Viṣṇu and Rudra and to recite sacred authoritative texts (Gāyatrī-mantra, Śrīsūkta, Viṣṇu-sahasranāma, Nārāyaṇavarman, Hariḡitā (i.e., BhG), Veda, Śatarudrīya, BhP and Vāsudevamāhātmya are listed).
- 9–13³³² Śrī-Hari crosses the river Narmadā (*revā*) and arrives in Sūrata (*sūrapura*) on the bank of the river Tāpī (*tapatī*). The people (a minister, his brother, etc.) welcome Śrī-Hari with royal pomp.
- 14–20 They accommodate Him in a garden-building.³³³ Brahmins like Ambārāma, etc., Vaiśyas (some names mentioned) and women (some names mentioned) attend upon Him and venerate with items like golden ornaments, etc., (listed).
- 21–25 On the Akṣaya-tṛtīyā³³⁴ Śrī-Hari venerates Paraśurāma. The Governor's (*gavendra*) representative, king Indrasena,³³⁵ and other officials (*amātya*) invite and venerate Śrī-Hari with clothes, etc., (listed).

328 Cp. MBh 13,69.

329 Vv. 34–45 are quotations of BhP 10,64.32–43.

330 In Hariṇī-metre.

331 "In the 50th (chapter), however, are told Śrī-Hari's arrival in the city Sūrata (*sūryapura*) and the people's celebrating His meeting and veneration."

332 In 9–13 Upajāti-metre.

333 The building was situated in Lālakṛṣṇa-baug. (Ś)

334 The third day of the bright half of month Vaiśākha.

335 Indrasena could be a Sanskritized version of "Anderson".

- 26–28 Śrī-Hari’s Vaiṣṇava enemies³³⁶ are helpless. Śrī-Hari preaches righteousness, removes people’s ignorance and donates gifts to Brahmins.
- 29³³⁷ Venerating Śrī-Hari (*narākṛti-brahman*) Brahmins prosper (“are freed from bad situations” *durvidhatva*).

SSJ ch. 2,51: The characteristics of devotees and of devotion to the Lord, in Sūryapura³³⁸

- 1–4³³⁹ (Suvrata:) Śrī-Hari admonishes to worship of Śrī-Kṛṣṇa; He encourages the assembly to voice any doubts. Bhālacandra asks:
- 5–6 (Bhālacandra:) Devotion to Śrī-Kṛṣṇa destroys people’s fetters. What is devotion? What characterizes devotees? Of what kind is the mutual devotion of devotees and Śrī-Kṛṣṇa?
- 7 (Suvrata:) Śrī-Hari speaks about devotion as known only to Sāttvatas.
- 8–16 (Śrī-Nārāyaṇa-Muni:) After initiation a devotee should worship Śrī-Kṛṣṇa diligently. Devotion has nine characteristics (listed); it fulfils desires and leads to liberation. Somebody exclusively devoted to Hari delights in telling, hearing, thinking about Him.
- 17–24³⁴⁰ A devotee likes neither supremacy of miraculous powers (*siddhi*) nor worldly nor heavenly pleasures. He is free from fear and ambitions. He is fully attached to Śrī-Kṛṣṇa.
- 25³⁴¹ His sole goal is Śrī-Kṛṣṇa.
- 26–27³⁴² Various practices (listed) to please Śrī-Kṛṣṇa give rise to the ninefold devotion.
- 28³⁴³ He prefers to engage always in worship of Śrī-Kṛṣṇa.
- 29³⁴⁴ He is unhappy when separated from Śrī-Kṛṣṇa’s devotional joy and considers everybody as a form of Kṛṣṇa.
- 30³⁴⁵ He is intimately united with Śrī-Kṛṣṇa.

336 Gosvāmins and their followers. (Ś)

337 In Rathodhatā-metre.

338 “In the 51st (chapter) Śrī-Hari Himself speaks about the greatness of the absolute devotion and of devotees, etc., in Surat (*sūryapura*).”

339 1–16 in Upajāti-metre.

340 In Puṣpitāgrā-metre.

341 In Drutavilambita-metre.

342 In Indravajrā-metre.

343 In Sragdharā-metre.

344 In Śārdūlavikrīḍita-metre.

345 In .

- 31–35³⁴⁶ All kinds of people (women, illiterate, etc.) are equal for Śrī-Kṛṣṇa (*kamalā-dhava*). Their devotion grows continuously. Contact with wicked people degrades a devotee, but he can improve afterwards (like Jaḍa-Bharata).
- 36³⁴⁷ They should engage themselves diligently in devotion to Śrī-Kṛṣṇa.
- 37–38³⁴⁸ Behaviour and qualities of a devotee.
- 39³⁴⁹ Behaviour and qualities of a devotee.
- 40³⁵⁰ Warning against contact with certain people (women, non-religious, heretics, etc., listed).
- 41–43³⁵¹ Without devotion to Śrī-Kṛṣṇa (*hari*), all virtues are useless and practices like vows, etc., give less rewards. Human birth is difficult to get and its fruitfulness lies in detachment from senses and attachment to Śrī-Kṛṣṇa (*hari*).
- 44³⁵² A true devotee experiences inner joy.
- 45³⁵³ Śrī-Kṛṣṇa fulfils devotees' desires while adherents of other deities are subject to lust, anger, etc.
- 46³⁵⁴ Śrī-Kṛṣṇa is pleased with pure devotion and not with other qualification like godhood (*suratā*) or practices like asceticism, etc., (listed).
- 47³⁵⁵ Śrī-Kṛṣṇa is pleased with whatever is offered with devotion.
- 48–49³⁵⁶ A devotee is blessed who is not disturbed by lust, wrath or delusion.
- 50³⁵⁷ A devotee not perturbed by eight distractions (listed) is blessed.
- 51–52³⁵⁸ Such devotees should be accepted and venerated as Guru; others are like animals.
- 53³⁵⁹ (**Suvrata:**) The Vaiśya Bhālacandra and others are happy.
- 54–57 Recognizing Śrī-Hari as Śrī-Kṛṣṇa, they venerate Him and the ascetics with items like sandal-paste, etc., (listed). Śrī-Hari is pleased by their devotion.
- 58³⁶⁰ Engaged in questions and answers Śrī-Hari stays there for seven days.

346 In Aupacchandāsika-metre.

347 In Aupacchandāsika-metre.

348 37–38 in Vasantatilakā-metre.

349 In Śārdūlavikrīḍita-metre.

350 In Śārdūlavikrīḍita-metre.

351 In Drutavilambita-metre.

352 In Hariṇī-metre.

353 In Śārdūlavikrīḍita-metre (with the name of the metre interwoven in d.)

354 In Vasantatilakā-metre.

355 In Rathoddhatā-metre.

356 In Rathoddhatā-metre.

357 In Śārdūlavikrīḍita-metre.

358 In Upajāti-metre.

359 In Aupacchandāsika-metre.

360 In Vasantatilakā-metre.

SSJ ch. 2,52: Delighting the devotees of Dharmapura and returning to Durgapura³⁶¹

- 1–6 (Suvrata:) Kuśalā, widow-queen of Dharmapur (*dharmapura*) is Śrī-Hari's devotee and invites Him.
- 7–16³⁶² Description of the pompous welcome and the veneration of Śrī-Hari.
- 17–21 Śrī-Hari is pleased by her devotion but not by her wealth. Śrī-Hari distributes the money, etc., donated by Kuśalā among Brahmins.
- 22–23 In the assembly, Kuśalā praises Him.
- 24–29³⁶³ (Queen:) Hymn by Kuśalā to Śrī-Hari describing Śrī-Hari's divine deeds which can be experienced by the senses (eyes, ears, tongue, arms and feet).
- 30–33 Śrī-Hari is the highest Person (*puruṣottama*); He should speak about the eternal dharma (*sanātana-dharma*).
- 34 (Suvrata:) Śrī-Hari speaks.
- 35–39 (Śrī-Nārāyaṇa-Muni:) The “eternal order” (*sanātana-dharma*)³⁶⁴ taught by Nārada in the seventh Book of the Bhāgavatapurāṇa, brings welfare when practised according to one's own predisposition (*adhikāra*).
- 40 (Suvrata:) Kuśalā is pleased.
- 41–44 In this manner, Śrī-Hari stays there for a month; on the fullmoon day of Jyeṣṭha He celebrates the festival of bathing and moving Śrī-Kṛṣṇa in a chariot *snāna-yātrā-utsava*).
- 45–50 Leaving for Gaḍhaḍā He passes Devakīrītha, (the rivers) Tāpī (*arkajā*), Narmadā, Mahī and Sābaramatī (*sābhramatī*), crosses the Bhālla-region.
- 51–56 Devotees of Gaḍhaḍā welcome Śrī-Hari. King Abhaya, Jayā, Ramā, etc., are pleased. They attend upon Him.
- 57 Śrī-Hari celebrates the car-festival.
- 58–60 Śrī-Hari uproots adharmā Himself, or sometimes by sending ascetics.
- 61³⁶⁵ Śrī-Hari stays at Gaḍhaḍā protecting dharma.
- 62 Concluding remark to the narration about Śrī-Hari (*nārāyaṇa*) which destroys the effects of Kālī.

361 “In the 52nd (chapter) are told Śrī-Hari's delighting the people of Dharmapur (*dharmapura*) and further His return to Gaḍhaḍā (*durgapura*). Worshipped by valuable offerings worthy of a king Hari pleased His devotees with words filled with true dharma.”

362 In Upajāti-metre.

363 In Vasantatilakā-metre.

364 The *sanātana dharma* as taught in BhP 7,11–15 is not repeated by the author but the exact reference is given.

365 In Śārdūlavikrīḍita-metre.

63³⁶⁶ (Phalaśruti:) Listeners and reciters of Śrī-Hari's life defeat their inner and outer enemies and obtain happiness.

SSJ ch. 3,1: Description of the excellency of devotion of Uttama, etc.¹

- 1–2² (Suvrata:) Śrī-Hari spends eight years in Gaḍhaḍā. King Abhaya passes away in the month Kārttika.
- 3³ During his funeral rites, his son Uttama feeds ascetics and Brahmins.
- 4–12 Uttama rules his kingdom devotedly. As Śrī-Hari is pleased, the people enjoy prosperity. Uttama, his two mothers, and (his two wives) Kumudā and Juhū attend upon Śrī-Hari in all manners (listed). Śrī-Hari is pleased and gives to each of them images of Rādhā-Kṛṣṇa and of Himself to worship (*pūjārcana*).
- 13–16 They venerate the images. Pleased by Lalitā's devotion Śrī-Hari grants a boon;⁴ she compares herself to a friend of Rādhā and speaks.
- 17 (Lalitā:) She is unable to ask.
- 18 (Śrī-Nārāyaṇa-Muni:) He understands and grants a boon.
- 19–20 (Suvrata:) By Śrī-Hari's boon, the image accepts food, etc., like a real person.⁵
- 21–25 As days pass the people talk about the miracle, come to see it, understand Śrī-Hari as one who accepts and praise. Other female devotees also observe the same miracle.
- 26–27 Śrī-Hari accepts food, etc., to fulfil desires of devotees who follow Him.
- 28–30 Like Śrī-Kṛṣṇa in Vraja, Śrī-Hari stays at Gaḍhaḍā as in His own house and does not visit other places though invited by devotees.
- 31⁶ Devotion between Śrī-Hari and a true devotee is something mental.

1 “In the first (chapter) are told the growth of devotion of Uttama and other devotees and Śrī-Hari being pleased with them.”

In eleven verses the commentary mentions the topics of the 64 chapters of the third *prakaraṇa*, saying that its wonderful narration (*kathā*) bestows welfare.

Ch. 1: Growth of bhakti

Ch. 2: Service to Śrī-Hari

Ch. 3: Jayā and Lalitā

Ch. 4–24: The Annakūṭa-festival

Ch. 25–45: The Prabodhinī-festival and sermons about the protection of dharma

Ch. 46–47: Journey to Vṛttālaya

Ch. 48: The festival in Vṛttālaya and

Ch. 48–64: Puṣpadolotsava.

2 In Upajāti-metre.

3 In hypermetric Ākhyātakī-metre.

4 V. 15d is direct speech of Śrī-Hari.

5 See also SSJ 3,19.

6 In Rathoddhatā-metre.

SSJ ch. 3,2: Description of the arrangement for serving Śrī-Hari⁷

- 1–4⁸ **(King:)** Śrī-Hari's (*kṛṣṇa*) stories are dear to hear. Suvrata may tell who attended upon Him and what Śrī-Hari did in Gaḍhaḍā.
- 5–51⁹ **(Suvrata:)** Mukundānanda performs a greater part of His service. Jayā, ascetics and others (listed) are engaged in various services (listed). Individually named persons are responsible for specific tasks or activities (e.g. holding fire-wood, clay vessels, shoes, serving, reading, reciting, singing).
- 52¹⁰ They are pleased to practise the *dāśya* type of devotion.

SSJ ch. 3,3: Appointing Jayā and Lalitā for leadership in festivities¹¹

- 1–3 **(Suvrata:)** Desiring to continue his father's tradition, king Uttama requests Jayā and Lalitā.
- 4–10 **(Uttama:)** Their wealth is due to Śrī-Hari's grace. He wants to continue celebrations like Janmāṣṭamī, etc., as his father did. Jayā and Lalitā should take the total responsibility and he will gather all materials.
- 11 **(Suvrata:)** Jayā and Lalitā accept.
- 12–14 **(Jayā and Lalitā:)** Uttama is right when he wants to follow the steps of his father. They accept the responsibility.
- 15 **(Suvrata:)** Uttama informs Śrī-Hari.
- 16–19 **(Śrī-Nārāyaṇa-Muni:)** Always one of the two sisters should be entrusted the responsibility.¹²
- 20ab **(Suvrata:)** The two sisters are called.
- 20cd–23 **(Śrī-Nārāyaṇa-Muni:)** Jayā should supervise the festivities of the bright half, Lalitā those of the dark half of each month. Śrī-Hari appreciates their devotion to Śrī-Kṛṣṇa.

7 “In the second (chapter) while describing the arrangement for serving Śrī-Hari, the names of those in service, Mukundānanda, etc., are mentioned.”

8 The king here is Pratāpasimha whom Suvrata is telling the SSJ.

9 The printed edition reads *śrī-nārāyaṇa-muniḥ*; but the commentator states clearly that what follows is Suvrata's reply to the first question of king Pratāpasimha.

10 In Vasantatilakā-metre.

11 “In the third (chapter) is presented that Śrī-Hari made arrangement for Jayā and Lalitā to be leaders during the festivities.”

12 V. 20ab is direct speech of Suvrata.

- 24–25 (Suvrata:) Jayā and Lalitā accept it. Uttama worships Śrī-Kṛṣṇa on the eleventh days (*ekādaśī*) and feeds ascetics on all twelfth days.
- 26¹³ Śrī-Hari causes Uttama to celebrate the Janmāṣṭamī. Lalitā shows her incredible competence.

SSJ ch. 3,4: Asking Śrī-Hari’s permission regarding the Food-festival (*annakūṭa*)¹⁴

- 1–11¹⁵ (Suvrata:) He describes in brief one of the festivals. In the Food-festival of Vijayādaśamī of the month Āśvina (*iṣa*), Jayā is entrusted the duty of arrangement. Devotees from different places venerate Śrī-Hari with items like sandal-paste, etc., (listed) and offer presents. The king pleases all with delicious meals and requests some Brahmins like Prabhāsaṃkara, etc., to stay till the Food-festival. Śrī-Hari is in the assembly.
- 12–13¹⁶ Lalitā desires to prepare for the Food-festival. She requests Jayā.
- 14ab Jayā replies:
- 14cd–16 (Jayā:) According to Śrī-Hari’s arrangement, Lalitā should render her services in the festivals of the dark half and Jayā in the bright half.
- 17 (Suvrata:) Lalitā says:
- 18–22 (Lalitā:) She agrees with the arrangement, but the Food-festival of Āśvina¹⁷ falls under Dīpotsava.¹⁸ After consulting Śrī-Hari, Jayā may take the decision.
- 23–26 (Suvrata:) Jayā accepts and asks Uttama to request Śrī-Hari for the Food-festival.
- 27 Śrī-Hari allows Uttama to speak.
- 28¹⁹ (Uttama:) He desires to prepare for the Food-festival.
- 29²⁰ (Suvrata:) Śrī-Hari is pleased and says.

13 In Śārdūlavikrīḍita-metre.

14 “In the 4th (chapter) it is clearly stated that king Uttama took the permission of Śrī-Hari to perform the Food-festival.”

15 Vv. 1, 3, 6, 8–10 in Upajāti-metre. Vv. 2, 11 in Upendravajrā-metre. Vv. 4–5 and 7 in Indravajrā-metre.

16 In Vasantatilakā-metre.

17 Lalitā cites the Vratākhaṇḍa of Hemādri. (Ś)

18 Otherwise called *Dīpāvalī* or *Dīvālī* (in Gujarati). It is the last day of the year according to the Vikrama calendar.

19 In Vasantatilakā-metre.

20 In Vasantatilakā-metre.

- 30–47²¹ (**Śrī-Nārāyaṇa-Muni:**) Uttama has spent much on Janmāṣṭamī, Vijayādaśamī and twelfth days (*dvādaśī*). It is not wise to incur debts in practising dharma. Śrī-Kṛṣṇa is pleased by even a leaf, etc., offered with devotion and has equal respect for poor or wealthy devotees.
- 48–50 Uttama should celebrate the Food-festival as it was started by Śrī-Kṛṣṇa as the Govardhana-mahotsava in Vraj.
- 51²² (**Suvrata:**) Uttama goes to report to his devoted sisters.

SSJ ch. 3,5: Inviting groups of ascetics for the Food-festival²³

- 1–3 (**Suvrata:**) Both of them (Jayā and Lalitā) guess Śrī-Hari's wish from His gesture before Uttama tells them.
- 4–9²⁴ Both are overjoyed and engage themselves in the preparation (described) for food-materials.
- 10–19²⁵ Women engaged in different tasks are poetically described. Uttama brings various vessels and spices (listed).
- 20–24²⁶ Women work hard. Brahmins like Prabhāśaṃkara, etc., (listed) and women (listed) are consulted for buying vegetables, etc.
- 25²⁷ Śrī-Hari sends messengers to invite ascetics from other places.
- 26 Messengers give Śrī-Hari's message to ascetics to reach Gaḍhaḍā on the Dhana-trayodaśī day.²⁸
- 27–41 Ascetics come to Gujarat in great numbers, eager to see Śrī-Hari; they settle in the surrounding towns.
- 42²⁹ Ascetics look forward to meeting Śrī-Hari.

21 The printed edition reads here *śrī-bhagavān uvāca*:

22 In Upajāti-metre.

23 “In the fifth (chapter) is spoken about the preparing of the materials by male as well as female devotees; and about inviting groups of ascetics.”

24 Vv. 4–9 in Vīyoginī-metre.

25 Vv. 10–13, 15–19 in Aupacchandasika-metre. V. 14 in Vīyoginī-metre.

26 In Upajāti-metre.

27 In Upajāti-metre.

28 The 13th day of the dark half of Āśvina; it is *dbanateras* (in Gujarati), the second day before Divālī.

29 In Upajāti-metre.

SSJ ch. 3,6: The Lord (Śrī-Hari) inspecting the kitchen during the Food-festival³⁰

- 1–6³¹ (Suvrata:) Śrī-Hari is pleased with the untiring efforts of the people in the kitchen. Khaṭvāṅga, Umābhaya, Nāciketa and Mayarāma carry Śrī-Hari's orders to the kitchen.
- 7³² On the twelfth night Śrī-Hari visits the kitchen.
- 8–9³³ Description of Śrī-Hari (bodily posture and attire).
- 10–16 The Brahmin cooks (listed) salute Śrī-Hari who asks confectioners (*kāṇḍavika*)³⁴ what they are doing.
- 17–18 (Confectioners:) Sweets are prepared and they are waiting for next orders.
- 19 (Suvrata:) Then Śrī-Hari asks the cooks (*āṇḍhasika*).
- 20 (Śrī-Nārāyaṇa-Muni:) They should start prepare the rice, etc., as ascetics will arrive in the morning.
- 21–27 (Suvrata:) Śrī-Hari visits the women's kitchen alone. Women (listed) offer a seat and wait for orders. Śrī-Hari asks what they are cooking.³⁵
- 28–31 (Lalitā:) They³⁶ have prepared sweets and will make other things for visiting Kṣatriyas and other devotees.
- 32–34 (Suvrata:) Śrī-Hari praises them, goes to His residence and calls Niṣkulānanda-Muni, Labdha (the minister) and Harajit.
- 35–36 (Śrī-Nārāyaṇa-Muni:) They should prepare accommodations for the arriving ascetics and devotees.
- 37 (Suvrata:) They prepare accommodations.
- 38³⁷ Thinking of the devotees' welfare, Śrī-Hari sleeps late.

30 "In the sixth (chapter) Śrī-Hari inspects the kitchen, delighting His devotees, men and women."

31 In Vasantatilakā-metre.

32 In Vasantatilakā-metre.

33 In Vasantatilakā-metre.

34 The Gujarati word is *kandoi* meaning a confectioner who prepares the sweet and salty snacks.

35 V. 27ab is direct speech of Śrī-Hari.

36 Some names are mentioned.

37 In Rathoddhatā-metre.

SSJ ch. 3,7: Arrival of the groups of ascetics during the Food-festival³⁸

- 1–3 (Suvrata:) Ascetics of suburbs (*śākhānagara*) spend the night in devotional singing and reach Gaḍhaḍā in the morning.
 4–115 List of 433³⁹ ascetics arriving with their groups.⁴⁰
 116 The men and women also come to Gaḍhaḍā.
 117⁴¹ They experience good omens for meeting Śrī-Hari personally.

SSJ ch. 3,8: The joy of seeing the Lord receiving ascetics during the Food-festival⁴²

- 1–10 (Suvrata:) After performing His daily rites Śrī-Hari (*bhagavān*) sits in the assembly with the rosary in His hand. The king venerates Him with sandal paste, etc. Mukunda holds the fan for Him and Haranātha offers garlands. Lalitā sends Rati with new clothes for Śrī-Hari, as it is Dhanaterasa (*dhanatrayodaśī*). But Śrī-Hari clarifies that Dhanaterasa is the day for cleaning Śrī-Kṛṣṇa's ornaments (*kṛṣṇabhūṣāmṛjā*) and that He will wear the new clothes on the New Year day.
 11⁴³ Yodha, a cowherd, reports the arrival of ascetics.
 12–13⁴⁴ Mayarāma-Bhaṭṭa hears it and informs Śrī-Hari.
 14⁴⁵ (Mayarāma:) Ascetics of Gujarat, etc., have come.
 15–18⁴⁶ (Suvrata:) Riding on His horseback Śrī-Hari goes to receive them. Soma, etc., with swords in their hands, accompany Him on horses.
 19⁴⁷ Thousands of men and women accompany them on foot.

38 “In the seventh (chapter) then is described the arrival of ascetics giving the names of those eager to meet Śrī-Svāmin.”

39 Ś in his comm. on 3,7.116 gives the number 426.

40 37 names of ascetics are enumerated in 1–14, 43 in 15–27, 50 in 28–40, 47 in 41–52, 52 in 53–65, 47 in 66–77, 50 in 78–90, 51 in 91–103 and 46 in 104–115.

41 In Aupacchandāsika-metre.

42 “By way of describing extreme love of Hari in the eighth (chapter) the ascetics' joy about seeing Śrī-Hari is spoken about who comes forth to receive them.”

43 Upajāti-metre.

44 In Upajāti-metre.

45 In Upajāti-metre.

46 In Vasantatilakā-metre.

47 In Upajāti-metre.

- 20⁴⁸ Horse-riders follow Śrī-Hari riding fast.
 21–30⁴⁹ The astonished people fancy the running horses as swans, eagles or winds. Ascetics recognize Śrī-Hari from a distance and run towards Him (like elephants running for the cool flow of the river Gaṅgā in Summer, like swans for the lake Mānasa or like the poor people to the donor). On seeing Him ascetics, men and women experience a divine sensation (*divyabhāva*) and salute Him. Soma and other horse-riders place ascetics on their horses. Ascetics, etc., feel joy at Śrī-Hari's sight (described). Śrī-Hari receives them and leads them to the city. The devotees of the city Ahmedabad play musical instruments and women sing devotional songs. Devotees are accommodated. Śrī-Hari asks to prepare food for them.
 31⁵⁰ Even in looking at Śrī-Hari for a long time devotees are not satiated.

SSJ ch. 3,9: Honouring devotees coming from other regions during the Food-festival⁵¹

- 1–2⁵² (**Suvrata:**) House-holders go to their residences and ascetics stay there. Śrī-Hari welcomes them. Ascetics venerate Him with leaves, etc.
 3⁵³ Gālava informs Śrī-Hari.
 4–6⁵⁴ Śrī-Hari asks ascetics to take food and rest. He cooks Himself, offers to the Lord and eats. Followers (*satsaṅgin*) from different regions arrive.
 7–13 Thousands of devotees from all directions (nine directions are specified, including the “centre”) arrive with the sound of musical instruments and clapping (*tālikā*). Śrī-Hari comes to receive them. They salute Him.
 14–22 Looking at His different limbs (listed), they lose their physical consciousness and attain samādhi.
 23–26 Śrī-Hari bestows upon them His divinity (*divyatā*), supremacy (*aiśvarya*) and beauty (*saundarya*). Devotees become motionless as if in a picture.
 27 The gods shower flowers.

48 In Indravajrā-metre.

49 In Śārdūlavikrīḍita-metre.

50 In Rathoddhatā-metre.

51 “In the ninth (chapter) Śrī-Hari honours His devotees who have come from other places and who are looking at Him joyfully and with love.”

52 In Rathoddhatā-metre.

53 In Indravajrā-metre.

54 In Upajāti-metre.

- 28–33 Devotees attain divine happiness. They come to their physical consciousness through Śrī-Hari's will. They get rid of their fatigue of the long journey (upto five months).
- 34–40 Śrī-Hari praises and sends them to their accommodations. Śrī-Hari stays there to receive other devotees. Lalitā, etc., serve the women. Śrī-Hari arranges to give food-material to brahmin visitors. Kṣatriyas, etc., (list of people) are served at the king's palace.
- 41–44 At night Śrī-Hari visits them to inquire about their health, etc.; He instructs them to be cautious against any stranger in their quartier and returns.
- 45⁵⁵ Devotees come till the early morning.

SSJ ch. 3,10: Description of the arrangement of the assembly during the Food-festival⁵⁶

- 1–8 (Suvrata:) Devotees arrive on the 14th day also. On the day of Dīpāvalī Śrī-Hari performs the daily rites. Uttama venerates Him and Mayarāma brings the new clothes (described).
- 9–14 After performing their daily obligations followers come and sit in the assembly under the Neem-tree. Ascetics sit near the stage, behind them sit the householders. Women take their place on the women's side. People learned in Purāṇas, etc., (listed), and musicians (singers, etc., listed) wait outside the assembly to welcome Śrī-Hari.
- 15–23 When Śrī-Hari arrives people are delighted. Śrī-Hari sits and Bhṛgujit and other attendants (*pārṣada*) (listed) attend upon Him.
- 24–32 Śrī-Hari looks at the devotees sitting in different places (like veranda, etc., listed).⁵⁷ He claps and shows them by sign (*sthāpana-mudrā*) to sit down. They sit in the perfect arrangement (described).
- 33–36 Śrī-Hari orders musicians to show their skill. He praises them. He calls the leaders of the people from different places and inquire about them.
- 37⁵⁸ People come, stand in front of Śrī-Hari and salute Him.

55 In Upajāti-metre.

56 "Then in the tenth (chapter) is told the proper set-up of an assembly of devotees desiring to see Śrī-Hari."

57 Vv. 26–27 Ś. gives the Gujarati renderings of all the twelve sitting places i.e. locations.

58 In Upajāti-metre.

SSJ ch. 3,11: Listening to the reports from different places during the Food-festival⁵⁹

- 1 (Suvrata:) Śrī-Hari (*bhagavān*) honours the people and asks:
 2–3 (Śrī-Nārāyaṇa-Muni:) What do people who are not His followers talk about His followers in their regions?
 4 (Suvrata:) Followers speak:
 5–16 (People:) Even the non-believers appreciate Śrī-Hari (*nārāyaṇa-muni*) who propagates dharma in various ways (described).
 17–20 They appreciate the behaviour of His ascetics (described).
 21–25 The religious practices and observances of householders are appreciated.
 26–30 Equally the conduct of married women and widows.
 31–32 All His followers observe the regulations of dharma and worship Kṛṣṇa.
 33–39 Śrī-Hari's followers are blessed, but non-believers speak evil about their so-called religious teachers (*guru*) and desire to follow Śrī-Hari in order to safeguard their widows, sisters, etc., who are ill-treated.
 40–45 They appreciate the British (*aṅgadīya*) Rule which prohibits and punishes abortion.⁶⁰
 46–48 The so-called religious teachers must be abandoned and beaten. Following Śrī-Hari people will attain merit and fame.
 49 (Suvrata:) Śrī-Hari smiles and bows down to His parents in divine existence (*dīvyarūpa*).
 50⁶¹ People touch His feet and sit down.

SSJ ch. 3,12: Description of the joy of all the people from other places in venerating the Lord during the Food-festival⁶²

- 1–9⁶³ (Suvrata:) Śrī-Hari sees devotees eager to venerate Him. Mayarāma requests Him to allow them. Śrī-Hari asks about the day; Mayarāma looks into the calendar (*pañcāṅga*), reports about the day Dīpāvalī and requests to fulfil their wish.

59 “Then in the eleventh (chapter) Hari listens joyously to the reports from other places from the mouth of His devotees.”

60 Abortion by widows was a crime and they were hanged to death in the state of Aṅgadīyas (Britishers); cf. 3,11.41–43.

61 In Ūpajāti-metre.

62 “Then in the twelfth (chapter) is presented the great festival of the joy of veneration Śrī-Hari for the devotees from other regions.”

63 Vv. 1–9 constitute the dialogue between Mayarāma-Bhaṭṭa and Śrī-Hari.

- 10–12 (Śrī-Hari:) He allows His veneration.
- 13–21 Devotees of the Central Region (*madhyadeśa*), (29 names of groups of people are mentioned),
- 22–27 Eastern part (*prācyā*) (18 names of groups of people are mentioned),
- 28–33 South-eastern direction (*agnikāsthā*) (14 names of groups of people are mentioned),
- 34–47 Southern direction (32 names of groups of people are mentioned).
- 48–58 And of South-western direction (*nairṛta*) (27 names of groups of people are mentioned). All of them come one after the other and venerate Śrī-Hari with items like with sandal-paste, etc., (listed).
- 59–62 Anandānanda-Muni manages to put away the garments. Śrī-Hari gives them garlands, etc., (listed) as gifts of grace (*prāsādika*).
- 63–67 Devotees from the Western part (*pāścātya*), (ten names of groups of people are mentioned).
- 68–72 North-western direction (*vāyavya*) (five names of groups of people are mentioned),
- 73–81 Northern part (*udīcyā*) (36 names of groups of people are mentioned).
- 82–89 And North-eastern direction (15 names of groups of people are mentioned) also come and venerate Him with specific materials and presents like sandal-paste, etc., (listed separately for each group).
- 90–91 Śrī-Hari (*bhagavān*) is happy even with small gifts.
- 92–97 He distributes everything to different groups of people like Brahmins, celibates (*brahmacārin*), servants, attendants, kings, etc., (listed). Kings are astonished; Śrī-Hari remains free of pride.
- 98⁶⁴ The veneration lasts till noon.

SSJ ch. 3,13: Description of the Lord’s sporting in water and of the midday rites in the river Unmattaṅgā during the Food-festival⁶⁵

- 1 (Suvrata:) With an intention to perform the midday rites Śrī-Hari says to the ascetics.

64 In Upajāti-metre.

65 “In the 13th (chapter) the glory of the river Unmattaṅgā, Lord’s sporting in water, and midday rites are described.”

- 2–3 (Śrī-Nārāyaṇa-Muni:) Ascetics may venerate on the next day. Śrī-Hari goes to the river Unmattaṅgā⁶⁶ for the occasional (*naimittika*) holy bath prescribed for the New-moon day (*amāvāsyā*).
- 4–14 (Suvrata:) Śrī-Hari goes on horse-back with devotees (40 names are mentioned), ascetics, soldiers.⁶⁷ Brahmins like Mayarāma etc, Vaiśyas like Parvata etc, Śūdras like Harṣajit, etc., and bards (*cārāṇa*) like Gokula, etc., follow Śrī-Hari one after the other, along with musicians, attendants (*pārṣada*), other persons and women.
- 15 Śrī-Hari comes to the river.
- 16–23⁶⁸ Appraisal of the river Unmattaṅgā; to see her or to bathe in her removes sins; she is better than the river Yamunā (*kāḷindī*). She grants liberation, she has touched the Lord's body; she has washed ascetics' garments; religious practices like vows, etc., performed at her bank are meritorious. She purifies sinners. Her glory cannot be described.
- 24–32⁶⁹ All of them bathe in the river. Śrī-Hari sprinkles water on them and they do the same with Him. Gods watch the sporting in the water and Śrī-Hari's skill of swimming (described).
- 33–35⁷⁰ Śrī-Hari starts the midday rites (described).
- 36–37 They finish the midday rite.⁷¹
- 38–39⁷² Śrī-Hari returns to the city with them.
- 40⁷³ Devotees and ascetics are fed.
- 41⁷⁴ Śrī-Hari prepares the meal, offers to Śrī-Kṛṣṇa and eats.

66 The Ghelā river near Gaḍhaḍā (Vacanāmṛtam, Upodghāta p. 20)

67 Cp. The account of Bishop Heber regarding the soldiers.

68 In Sragdharā-metre.

69 In Upajāti-metre.

70 In Vasantatilakā-metre.

71 V. 37 mentions the position of the sacred thread during the *tarpaṇa* rite.

72 In Upajāti-metre.

73 In Indravajrā-metre.

74 In Vasantatilakā-metre.

SSJ ch. 3,14: The festival of Lamps during the Food-festival⁷⁵

- 1–3 (Suvrata:) People still arrive. Premānanda, etc., sing and play music.
 4 Śrī-Hari calls the Purāṇa-reciter Prayāgajit.
 5–7⁷⁶ Prayāgajit (described) takes his seat. Śrī-Hari (*brahmaṇyadeva*) venerates him.
 8 The reciter starts the recitation of the fifth skandha of the BhP with the benediction (*maṅgalācaraṇa*).⁷⁷
 9–10⁷⁸ Salutations to Śrī-Hari (*nārāyaṇa-muni*) with various epithets.
 11–15 After the recitation Śrī-Hari elaborates the philosophical part (*adhyātma-bhāga*) and honours him giving money, cloth (*dhotra*), etc.⁷⁹ The reciter sits among the ascetics.
 16–22 Description of the arrangement of lamps in the pavilion (*maṇḍapa*).
 23–24 Śrī-Hari venerates the golden image of goddess Lakṣmī and gives clothes, etc., to Brahmins.
 25–29 King Uttama venerates Śrī-Hari by donating items like clothes, etc., (described).
 30–33 Lalitā sends various ornaments (listed) through Uttama for Śrī-Hari.
 34–38 Śrī-Hari sits in the pavilion and sings the names of Nārāyaṇa (seven names listed). People recite the names.
 39–40 People praise Śrī-Hari with poetry in Sanskrit and Prakrit.
 41 The Brahmin Dīnānātha praises Śrī-Hari with his newly composed verses.
 42–49⁸⁰ Hymn to Śrī-Hari, describing Śrī-Hari, mentioning the lack of knowledge about scriptures and lack of religious observances, but asking Śrī-Hari for refuge and liberation.
 50 Śrī-Hari bestows fearlessness for the “eight verses of compassion” (*karuṇāṣṭaka*).
 51–52 Ascetics sing and clap while moving round Śrī-Hari (*maṇḍalākāra*).⁸¹

75 “In the 14th (chapter) Hari honours the Purāṇa-reciter, celebrates the great festival of Lamps and wears (new) clothes.”

76 In Vasantatilakā-metre.

77 It is the tradition to recite a stanza or stanzas propitiating the favourite deity at the commencement of any work or function to remove evils and to bring good.

78 In Śikhariṇī-metre.

79 *Dhotra* seems to be a word coined for Gujarati *dhotiyum* meaning the lower garment known as *dhoti*.

80 In Śikhariṇī-metre.

81 The circular movement with singing and clapping is the folkdance called *garabā* derived from Sanskrit *garbhadīpa* mostly practised in Gujarat at the festival of Nine-Nights (*navarātri*) at the beginning of autumn.

- 53–54 Śrī-Hari orders people to go to their residences and the cooks to prepare meals early.
- 55⁸² After daily rites Śrī-Hari sleeps for a while (poetically described).

SSJ ch. 3,15: Accomplishing the cooking during the Food-festival⁸³

- 1–15 (**Suvrata:**) The Brahmin female cooks and the Kṣatriya women start cooking separately. The women (24 names mentioned) perform various actions (mentioned) for preparing various items.⁸⁴
- 16–19 The sounds (mentioned) of cooking various items are heard. The aroma (*saurabhā*) spreads.
- 20–21 The women’s cooking is praised.
- 22–25 The Brahmin priest of the house-temple worships Śrī-Vāsudeva,⁸⁵ arranges the Mountain of Food (*annakūṭa*) in the temple and decorates the temple.
- 26⁸⁶ The priest waits for Śrī-Hari’s arrival at noon.

SSJ ch. 3,16: The Lord, praised by Uttama, sits down on the outside throne⁸⁷

- 1–5 (**Suvrata:**) Early in the morning Śrī-Hari goes to the river Unmattagaṅgā (*gaṅgā*) with some ascetics, takes a bath, returns and performs the daily rites.
- 6–7 King Uttama comes, venerates Śrī-Hari with items of veneration (listed) and praises Him with the eight verses of blessedness (*dhanyāṣṭaka*).
- 8–16⁸⁸ Hymn by king Uttama to Śrī-Hari; describing Śrī-Hari’s various actions as blessing for others.

82 In Śālinī-metre.

83 “Then in the 15th (chapter) is told the sincere accomplishment of the cooking by the Kṣatriya female devotees mentioning them by name.”

84 One of them *Gharghurāḥ* (Comm. *ghurghurāḥ*) is the special Gujarati variety of sweets made at the time of Diwali which tastes like sweet Kachauri.

85 Comm. explains *vāsudeva* as *śrī-rādhā-kṛṣṇa*.

86 In Upajāti-metre.

87 “In the 16th (chapter) Lord Hari, praised by king Uttama and sitting down on the outside throne is joyously described.”

88 In Kalahaṃsa or Kuṭajā-metre.

- 17–21 People of Śrīpura come and venerate with various items of veneration (listed).
 22–27 Śrī-Hari in red silken garment (*śoṇāmbara*) sits in the assembly; seeing the Brahmin Dīnānātha-Bhaṭṭa He donates him His clothes and silver coins (*raupya-mudrā*).⁸⁹
 28–32 Śrī-Hari permits wrestlers like Gāṅgeya, etc., to start wrestling (described). He donates them clothes.
 33 Brahmānanda remarks tactfully:
 34 (Brahmānanda:) All except the monks (*tyāgin*) have venerated Him.
 35–36 (Suvrata:) Śrī-Hari permits the monks to venerate.⁹⁰
 37⁹¹ Mukundānanda, Muktānanda, etc., venerate Śrī-Hari.

SSJ ch. 3,17: Description of the veneration and praise of the Lord performed by the whole group of ascetics during the Food-festival⁹²

- 1 (Suvrata:) The ascetics venerate Śrī-Hari with sandal paste, etc., and praise Him separately.⁹³
 2⁹⁴ (Mukundānanda:) He praises Śrī-Hari as Nārāyaṇa taking 22 incarnations.
 3⁹⁵ (Muktānanda:) He wishes to concentrate on Śrī-Hari (appearance described).
 4⁹⁶ (Gopālānanda:) He wishes to behold Śrī-Hari's form.
 5⁹⁷ (Brahmānanda:) He wants to think always of Him.
 6⁹⁸ (Ānandānanda:) He places Śrī-Hari (appearance described) in his heart and concentrates.
 7⁹⁹ (Nityānanda:) He wishes to behold always Śrī-Hari's lotus-feet (described).

89 *Raupya-mudrā* is the Sanskrit name for a rupee, called *rupiyo* in Gujarati.

90 35cd is direct speech of Śrī-Hari.

91 In Vasantatilakā-metre.

92 "Then in the 17th (chapter) the whole group of ascetics praise the Lord after venerating Him with different feelings."

93 25 names of ascetics are mentioned in this chapter. – The details of conceptual, theological, iconographical information contained in these verses of praise cannot be adequately summarized and would require to be translated.

94 In Śārdūlavikrīḍita-metre.

95 In Mattamayūri-metre.

96 In Śikharīṇī-metre.

97 In Bhujāṅgaprayāta-metre.

98 In Drutavilambita-metre.

99 In Puṣpitāgrā-metre.

- 8¹⁰⁰ (**Mahānubhāvānanda:**) Śrī-Hari Himself and His story bestow liberation.
- 9–10¹⁰¹ (**Śukānanda:**) His mind may immerse in Nārāyaṇa who has taken human form as Śrī-Hari for the sake of mankind.
- 11¹⁰² (**Svayamprakāśānanda:**) His mind may concentrate on Śrī-Hari who is the highest Person (*puṣṭottama*).
- 12¹⁰³ (**Ātmānanda:**) He worships Śrī-Hari, the origin of all sacred texts (*āgama*).
- 13¹⁰⁴ (**Caitanyānanda:**) His intellect may rejoice in His form surrounded by ascetics (*hamsa*).
- 14¹⁰⁵ (**Bhajanānanda:**) He concentrates on Śrī-Hari incarnated for the sake of mankind.
- 15¹⁰⁶ (**Paramacaitanyānanda:**) He bows to Śrī-Hari pleasing devotees.
- 16¹⁰⁷ (**Paramānanda:**) He bows to Śrī-Hari as an incarnation of Nārāyaṇa, the friend of Nara, praised by liberated sages.
- 17¹⁰⁸ (**Kṛṣṇānanda:**) He bows to Śrī-Hari as the thread-soul (*sūtrātman*).
- 18 (**Bhagavadānanda:**) Salutations to Śrī-Hari, the protector of devotees and different from hypocrite teachers (*guru*).
- 19¹⁰⁹ (**Śivānanda:**) Śrī-Hari's feet are his refuge.
- 20¹¹⁰ (**Vāsudevānanda:**) He worships Śrī-Hari (various epithets are mentioned).
- 21¹¹¹ (**Ātmānanda-Muni:**) He bows to Śrī-Hari, son of Hariprasāda (Śrī-Hari's various epithets are given).
- 22¹¹² (**Kapileśvarānanda:**) Śrī-Hari's power (*pratāpa*) (described) may remove his sins.
- 23¹¹³ (**Bhūdhārānanda:**) Śrī-Hari (*vāsudeva*) (epithets describing deeds are mentioned) may spread His comfort (*kṣema*) on all.
- 24¹¹⁴ (**Yogānanda:**) He worships Him granting samādhi even without practising the eight steps of yoga.

100 In Sragviṇī-metre.
 101 In Śārdūlavikrīḍita-metre.
 102 In Śārdūlavikrīḍita-metre.
 103 In Aupacchandāsika-metre.
 104 In Toṭaka-metre.
 105 In Hariṇī-metre.
 106 In Pramāṇikā-metre.
 107 In Vasantatilakā-metre.
 108 In Vasantatilakā-metre.
 109 In Aupacchandāsika-metre.
 110 In Mālinī-metre.
 111 In Pañcacāmara-metre.
 112 In Vasantatilakā-metre.
 113 In Śārdūlavikrīḍita-metre.
 114 In Upajāti-metre.

- 25¹¹⁵ (**Pūrṇānanda:**) He worships Śrī-Hari, son of Dharma.
 26¹¹⁶ (**Guṇātītānanda:**) He takes refuge to Śrī-Hari (*nārāyaṇa-muni*) (whose appearance is described).
 27¹¹⁷ (**Premānanda and other ascetics:**) Various epithets of Śrī-Hari's appearance, deeds and divine qualities.
 28 (**Suvrata:**) Other devotees praise Śrī-Hari.
 29¹¹⁸ (**All People:**) They consider themselves blessed being the followers of Nārāyaṇa-Muni in the human form of Śrī-Hari.
 30¹¹⁹ Their minds may merge into Śrī-Hari (whose appearance is described).
 31¹²⁰ Their speech, ears and eyes may rejoice in Śrī-Hari's stories and form.

SSJ ch. 3,18: Description of the arrangement of the food-mountain observed by the Lord during the Food-festival¹²¹

- 1 (**Suvrata:**) Rati informs that the cooking is completed.
 2–4 Śrī-Hari orders the Brahmin-priest (*arcaka*) to arrange the food-mountain. Celibates (*varṇin*) like Vāsudevānanda, etc., bring the food-items.
 5–6 The priest offers the food-mountain to Śrī-Kṛṣṇa. Celibate Mukundānanda performs the waving of the lighted lamps (*nīrājana*).
 7–36 Śrī-Hari comes and observes the arrangement (described) of 101¹²² items of the food-mountain.¹²³
 37–41 Śrī-Hari is pleased, sits on the ground and sings the poetry of the Govardhana-Mahotsava.¹²⁴ Devotees sing the poetry accompanied by musical instruments.
 42 Ascetics and other people are pleased.
 43¹²⁵ Men and women devotees are happy.

115 In Mālinī-metre.

116 In Śikhariṇī-metre.

117 In Daṇḍaka-metre of Siṃhavikrīḍa type with 22 *ya-gaṇas* each. second and third lines are irregular.

118 In Śikhariṇī-metre.

119 In Puṣpitāgrā-metre.

120 In Mattamayūri-metre.

121 "In the 18th (chapter) there is the exclusive description of the arrangement of the food-mountain in front of the Lord seen by Hari."

122 The number is given in SSJ 3,18.37.

123 Comm. gives the Gujarati rendering of the Sanskrit names of the food-items.

124 Comm. explains "by Muktaṇanda and other poets."

125 In Indravajrā-metre.

SSJ ch. 3,19: Description of the Lord's sporting by actually eating during the Food-festival¹²⁶

- 1–5¹²⁷ (Suvrata:) At Śrī-Hari's command Lalitā arranges another food-mountain (*annakūṭa*) in front of the image of Śrī-Rādhā-Kṛṣṇa (*hari*) daily venerated by her. She worships the image with items like clothes (listed). Women like Jayā, Ramā, etc., (eight names mentioned) help in the arrangement of bronze vessels.
- 6–8 Women like Amarī, etc., (five names mentioned) bring the food-items. Lalitā offers the 101 food-items.
- 9 Ramā jokingly tells Lalitā to request the Lord to eat so that they can see it.¹²⁸
- 10 Lalitā looks at the face of the Lord's image.
- 11¹²⁹ The image of Śrī-Kṛṣṇa eats and Rādhā fans Śrī-Kṛṣṇa (described).
- 12 Women and men are astonished.
- 13–14 Śrī-Kṛṣṇa pleasing devotees asks the names of the individual food-items and praises the women who prepared the items.
- 15 Ascetics, men and women see this from a distance.
- 16 Śrī-Kṛṣṇa wants to go; Lalitā stops Him and sings the following *aṣṭapadī*.¹³⁰
- 17–24 (Lalitā:) Śrī-Kṛṣṇa should not hurry to go, but He should eat the variety of the food-items (20 names mentioned), drink the fragrant water and wash His hands.
- 25 (Suvrata:) Ramā, etc., praise her.
- 26–28ab The Lord talks with them and drinks water. He shares a betel-leaf (*tāmbūla*) with Rādhā and chews it.
- 28cd Śrī-Kṛṣṇa and Rādhā take again the form of the image.
- 29¹³¹ When hearing of the event Śrī-Hari is astonished; He commands ascetics and others to eat.

126 “Henceforth in the 19th (chapter) is the wonderful description of Lord (*mahāprabhu*) Hari's sporting by actually eating.”

127 In Drutavilambita-metre.

128 V. 9bcd is direct speech of Ramā.

129 In Śikharinī-metre.

130 *Aṣṭapadī* is a song of eight stanzas. The *aṣṭapadī* has the tune or rhythm of the *thāla*, i.e., a song sung at the time of the Lord's eating. Comm. mentions this *aṣṭapadī* belongs to Rāga Deśīya Virāḍi.

131 In Upajāti-metre.

SSJ ch. 3,20: Satisfying the monks during the Food-festival¹³²

- 1–15 (Suvrata:) At Śrī-Hari's command the ascetics and monks go for their meals. Muktañanda seats them in proper order. Brahmins skilfully distribute (described) food-items. Muktañanda, etc., (nine names of ascetics are mentioned along with the food-items they distribute) show their peculiar style of distributing the food-items (e.g. making jokes by changing the names of the food-items).¹³³ Śrī-Hari is pleased.
- 16 Seeing the distribution of the food-items complete Śrī-Hari permits them to start eating.
- 17–18 The monks and ascetics praise the tasty food-items.
- 19–22 Description of the skilful distribution.¹³⁴
- 23–24¹³⁵ Śrī-Hari gets up to serve the monks. Brahmins approach Him with the vessels of the food-items.
- 25¹³⁶ Description of Śrī-Hari distributing (a sweet called) Motīchūra (*mauktika-ladduka*) to the monks.
- 26¹³⁷ Description of Śrī-Hari distributing (a sweet called) Jalebī (*śāṣkulika*) to the monks.
- 27 Śrī-Hari asks to eat slowly and washes His hands.¹³⁸
- 28–34 Celibate (*varṇin*) Mukundānanda pours ghee and announces the Lord's command not to leave anything in the plate.¹³⁹ Brahmānanda makes a joke of it. The monks finish the food from their plates and are told to leave.¹⁴⁰
- 35¹⁴¹ Though ordered to return the monks wait outside desirous to look at Śrī-Hari.

132 “In the 20th (chapter) is presented Hari's (food-) distribution in connection with satisfying the monks causing great joy among the groups of ascetics with various food-items.”

133 Minute details are given to illustrate the historicity of the events.

134 V.21 is direct speech of Śrī-Hari who recites a popular verse mentioning at what verbal expression of the eater the distributor of food should stop.

135 In Praharṣiṇī-metre.

136 In Sragdharā-metre.

137 In Rathoddhatā-metre.

138 V. 27b is direct speech of Śrī-Hari.

139 V. 30abc is direct speech of Mukundānanda.

140 The chapter is interesting for the fact that Śrī-Hari and His monks are depicted as joking about food and eating.

141 In Praharṣiṇī-metre.

SSJ ch. 3,21: Description of the Lord's play of distribution in connection with satisfying the groups of His attendants and king Uttama, etc., during the Food-festival¹⁴²

- 1–4 (Suvrata:) At Śrī-Hari's command the king calls Kṣatriyas and His attendants to eat. After washing hands, etc., (*pañcārdra*),¹⁴³ they sit. Brahmins distribute the food-items. Śrī-Hari asks Brahmins laughingly to distribute frequently.
- 5 Śrī-Hari gets up to serve them.
- 6¹⁴⁴ Description of Śrī-Hari standing on the stage.
- 7¹⁴⁵ The ascetics with vessels of food-items stand near Him.
- 8¹⁴⁶ Description of Śrī-Hari's skill in distributing the food-items.
- 9–10 While distributing Śrī-Hari looks like having many forms.
- 11–12ab (Śrī-Hari:) (His attendant) Soma and four others (five names mentioned) should take particular items (five names mentioned).
- 12cd–15 (Suvrata:) Śrī-Hari distributes. They eat upto satisfaction fearing that their belly will burst.¹⁴⁷ But Śrī-Hari reassures them that the food is graced by Śrī-Kṛṣṇa.¹⁴⁸
- 16–24 Description of Śrī-Hari distributing food-items to Nāñja, etc., (six names mentioned); He causes laughter with His remarks.¹⁴⁹
- 25–27 Śrī-Hari distributes to them affectionately. The ascetics assist Him.
- 28–29 (Brahmānanda:) He jokes by praising graced food and condemning the perishable body. Therefore they should eat without giving consideration to their body.
- 30–33 (Suvrata:) Śrī-Hari laughs; He is tired (described poetically) and washes His hands, stands on the stage and permits them to go to their residences.
- 34–35 Commanding the distributing Brahmins and women to eat Śrī-Hari goes to His residence; He cooks the food for Śrī-Kṛṣṇa, offers to Śrī-Kṛṣṇa and eats.¹⁵⁰

142 “In the 21st (chapter) is told Śrī-Hari's play of distribution in connection with satisfying the group of His attendants and King Uttama, etc.”

143 Comm. paraphrases *pañcārdra* as “washing the five, i.e., hands, feet and the mouth.”

144 In Sragdharā-metre.

145 In Praharṣiṇī-metre.

146 In Sragdharā-metre.

147 The author uses here the word *tunda-sphoṭa*, i.e., bursting of belly. The similar expression is used in Gujarati as *peṭa phāṭī jaśe*.

148 V.15bcd is direct speech of Śrī-Hari.

149 V. 9ab is direct speech of Śrī-Hari.

150 Śrī-Hari always prepared His own food and did not partake the food prepared for the public.

- 36–40 Lalitā distributes the food-items to the women and then distributes it among barbers, potters and visitors till the evening.
- 41–42¹⁵¹ The festival of the Food-mountain is over. At night lamps are lighted. Śrī-Hari sits in the assembly.

SSJ ch. 3,22: Kindling the “lamp of contact with the good” during the Food-festival¹⁵²

- 1 (Suvrata:) Śrī-Hari (*śrī-nīlakaṇṭha*) addresses His followers.
- 2–7 (Śrī-Nārāyaṇa-Muni:) Members of the Uddhava Movement (*saṃpradāya*) are known as Satsaṅgis. Satsaṅga grants liberation. He explains the term *satsaṅga*: *sat* stands for the highest *brahman*, for the good and for their dharma. Lord Viṣṇu is the *brahman*; Śrī-Kṛṣṇa is his human form and the authoritative text dealing with these three. The good (*sādhu*) are the repositories of the righteousness proclaimed by Him (*śrī-kṛṣṇa*). The religion of the good (*saddharma*) is elaborated in the BhP (Śrīmadbhāgavata) by Nārada to Yudhiṣṭhira.
- 8–10¹⁵³ (Śrī-Nārada:) He will tell about the *sanātana* dharma as heard from Nārāyaṇa, son of Dākṣāyaṇī (*mūrti*) and Dharma. Nārāyaṇa practises austerity in Badarikāśrama. Lord Viṣṇu (*hari*) the source of Vedas and the Smṛti literature of those who know the Veda are the sources of dharma.
- 11–15 The 30 characteristics (listed) that constitute dharma.
- 16 (Śrī-Nārāyaṇa-Muni:) He will explain the meaning of these dharmas in brief.
- 17–39 *Elaboration of the 30 constituents of dharma*
- 17–18 Truth and compassion.
- 19–21 Austerity and twofold purity.
- 22 Forbearance.
- 23 Mental (*śama*) and physical control (*dama*).
- 24–25ab Non-violence.
- 25cd–27 Celibacy for men and women (eightfold for non-householders).

151 In Upajāti-metre.

152 “In the 22nd (chapter) merciful Hari kindles the lamp of contact with the good (*satsaṅga*) in the assembly of His devotees.”

153 Vv. 8–15 quote BhP 7,11.5–12.

- 28 Donation and private study and recitation (*svādhyāya*).
- 29 Straightforwardness and contentment (*santoṣa*).
- 30 Service (*sevā*).
- 31 Cessation of worldly desires.
- 32 Pondering over miseries.
- 33 Silence and contemplation of the Self (*ātmavimarsana*).
- 34 Distribution of food, etc.
- 35 Respecting all beings as god (*ātmadevatā-buddhi*).
- 36–39 Ninefold devotion to Lord Viṣṇu.
- 40–44 After explaining *sad-dharma*, He proceeds to explain the eight authoritative texts (*sacchāstra*) for the followers, such as:¹⁵⁴ Vedas, BhP, Viduranīti, Viṣṇu-sahasranāma, Bhagavadgītā, Brahmasūtras (*śārīrakākhyā-sūtrāṇi*), Yājñavalkya-smṛti and Vāsudevamāhātmya.
- 45–47 Śrī-Hari explains the word *saṅga* as the firm devotion in *sat*, i.e., in Śrī-Kṛṣṇa, in the good, and in the authoritative texts.
- 48–49 Definition of a Satsaṅgin (five other terms are mentioned: *ekāntika*, *sat*, *bhāgavata*, *sātvata* and *sādhū*) as a person with firm devotion in the above three (mentioned in vv. 45–47).
- 50 After death he reaches the heavenly abode (*goloka*) of Śrī-Rādhā-Kṛṣṇa.
- 51–56 Definition of sinful persons as *asat* or *kusaṅgi*.
- 57–59 Cheated by heretical (*pākhaṇḍin*) teachers the *asat* people go to miserable hells after death.
- 60 Thus the “lamp of contact with the good” has been lighted. Followers should be in contact with the good.
- 61¹⁵⁵ The “lamp of contact with the good” (*satsaṅga*) removes ignorance and leads to happiness.
- 62¹⁵⁶ (**Suvrata:**) Devotees accept Śrī-Hari’s commandment.

154 Cp. Śikṣāpatrī 93–95.

155 In Vasantatilakā-metre.

156 In Vasantatilakā-metre.

SSJ ch. 3,23: Accommodating the ascetics, etc., in Durgapura during the Prabodhinī-festival¹⁵⁷

- 1–2 (Suvrata:) On the Yamadvitīyā¹⁵⁸ the king feeds the sages (*ṛṣi*) and requests Śrī-Hari:
- 3–6 (Uttama:) Lalitā's wish is fulfilled by Śrī-Hari permitting to celebrate the Food-festival, but He may fulfil Jayā's wish to celebrate the Prabodhinī-Ekādaśī-festival. By His will the ascetics may stay till the fullmoon day.
- 7 (Suvrata:) Śrī-Hari grants it (*tathā astu*).
- 8 Uttama informs Jayā. She collects the food-material.
- 9ab Śrī-Hari (*hari*) tells devotees:
- 9cd–11 (Śrī-Nārāyaṇa-Muni:) They should stay till the fullmoon day. Brahmins will get the food-material (*āmāṇṇa*) from the king's grain merchant (*modi*),¹⁵⁹ others will get meals at the king's palace (*mandira*).
- 12–18 (Suvrata:) Devotees and ascetics stay. The king feeds them satisfactorily. On Śrī-Hari's request Jayā prepares various dishes (*bhojya*). Women like Ramā and Lalitā, Brahmins like Prabhāśaṃkara, etc., and Brahmin women like Gaṅgā, etc., cook.
- 19 Upon His request the king makes donations.
- 20 Śrī-Hari in the assembly engages daily in questions and answers.
- 21 On the evening of the third day Śrī-Hari says in the assembly:
- 22 (Śrī-Nārāyaṇa-Muni:) Anyone may ask questions; devotion and righteousness bear fruit.
- 23¹⁶⁰ (Suvrata:) King Hemantasimha asks about the growth of *saddharma*.

157 "In the 23rd (chapter) accommodating the ascetics, etc., till the fullmoon day in order to celebrate the Prabodhinī-festival is told fully."

158 *Yamadvitīyā* is the second day of the Indian New Year. It is called *bhāibīja* in Gujarat. According to the social custom brothers greet sisters on this day and give gifts. It is believed that Yama, the god of Death goes to meet his sister Yamī on this day.

159 Gujarati word and surname of grain merchants today.

160 In Upajāti-metre.

SSJ ch. 3,24: Description of the protection of dharma in a dialogue between Śrī-Nārāyaṇa and Hemantasimha during the Prabodhinī-festival¹⁶¹

- 1–2 **(King:)** What are the means for the protection of dharma? How does the *saddharma* grow? What is its method? How does it decrease?
- 3–8 **(Śrī-Nārāyaṇa-Muni:)** Contact with the good (*satsaṅga*) is the means of protecting *saddharma*. The dharma grows through the company of the godly people (*daiṅvīsaṃpad*) and decreases in the company of the demoniac people (*āsurīsaṃpad*). The godly people perform dharma for Lord Viṣṇu’s devotion (*prītyā*) but the hypocrites (*dāmbhika*) perform it to get women, etc., and they talk about it as a pretext (*kaṇṭā*). They behave like mice.
- 9 Now He will tell about the characteristics (*lakṣma*) of people in the Uddhava-movement.
- 10–12 For the salvation of embodied souls Lord Viṣṇu manifests on earth as Nara-Nārāyaṇa, Datta, Ṛṣabha, Kapila, Rāma and Kṛṣṇa. They kill demons and establish dharma.
- 13 Śrī-Hari will explain the killing and their origin with the help of the BhP.
- 14–22 At the beginning of creation Brahmā creates from his shadow (*chāyā*) five kinds of nescience (*avidyā*) like Darkness (*tamas*), etc., (listed). Demons (*asura*), etc., are created from the Creator’s thigh (*jaghana*) and Adharma from his back. Lust, etc., (twelve vices listed) live in the demons’ body. Demons rush (*dudruvuh*) to Brahmā wanting copulation, flesh and blood. Brahmā leaves that body from which Dusk (*saṃdhyā*)¹⁶² is created. The demons follow her, torture the three worlds and live the life for their worldly desires.
- 23–28 Brahmā creates from Light (*prabhā*) the gods, sages, men, etc. Born from Brahmā’s right chest Dharma resides in gods, etc. Consorts like Faith (*śraddhā*), etc., (13 names listed) serve him (i.e., Dharma) like the goddess Lakṣmī serves Lord Viṣṇu or Pārvatī serves Lord Śiva. He lives with his sons Auspiciousness (*śubha*), etc., (six names listed).¹⁶³
- 29–49 The body of Adharma, etc., consists of nescience and the body of Dharma, etc., consists of Knowledge (*vidyā*). This is elaborated in the Gītā as the godly and demoniac endowments.¹⁶⁴ Godly endowments are found in gods and demoniac in the demons. Depending on place, etc., (four conditions listed) sometimes the

161 “In the 24th (chapter) Hari elaborates to king Hemantasimha the protection of dharma with much reasoning.”

162 Comm. explains *saṃdhyā* = twilight of the evening (*sāyamṭanī*).

163 Comm. adds five names to the above list of Dharma’s sons.

164 BhG 16.

demonic endowments change a god into a demon. E.g., Indra fought with Śrī-Kṛṣṇa for the Pārijāta-tree. Sometimes godly endowments change a demon into a god, e.g., Prahlāda (in the contact with Nārada) and his son Bali. The same happens in case of men; they become godly or demonic depending on place (*deśa*), etc. E.g., Droṇa, Bhīṣma, etc., are like demons due to the company of Duryodhana; Kadarya (a Brahmin of Avantī)¹⁶⁵ and Piṅgalā¹⁶⁶ become godly in contact with Dattātreya.

- 50–53 Resorting to the path of action (*pravṛtti*) the Lord takes the form of Rāma, Kṛṣṇa, etc., and kills demons; resorting to the path of liberation (*nivṛtti*) He takes the form of Nārāyaṇa, etc., and kills the inner demons.
- 54–56 In human form the Lord should be worshipped; He resides also invisibly among men; as invisible He should be worshipped everywhere, visibly in the idol and through service of the monks.
- 57–58 List of 13 characteristics of the good (*sādhū*).
- 59–67 There are two types of the good: intelligent ones accept the Lord's eternity and worship, less intelligent ones (*alpadhī*) dragged by Adharma perish. Followers should follow the intelligent ones for salvation. The less intelligent ones decrease the devotional power of followers.
- 68–71 Women cannot distinguish good and bad people; therefore they should worship only the image. They should listen to the Lord's stories from the good in the company of father, brother, etc.
- 72–74 Evil-minded people move around in the appearance of good people. They should be examined by signs. He will tell about the characteristics of the good.
- 75–79 They repent and expiate in cases of breach of dharma and great sins (*mahāpāpa*); they are afraid of women more than of a tiger and they avoid self-praise (*ātmaślāghā*).
- 80 Women may be allowed to listen to the speech of men with these characteristics.
- 81–83 Hypocrites (*dāmbhika*) are recognized by signs, i.e., they are without expiation (*niṣkṛti*) of sins.
- 84–85 They take the name of the Lord showing immense trust in the power of Lord's name to remove sins.
- 86–91 Bad people claim that they are the highest *brahman* and that intercourse is the play (*kallola*) of the highest *brahman*. They have witnessed the Rāsa-dance in Goloka during samādhi. Following them the people will go to the divine worlds.¹⁶⁷ They cheat the people who trust them.

165 This refers to BhP 11,23.6–60.

166 Cf. BhP 11,8.22–42.

167 Vv, 88–90 are words supposedly spoken by the bad people.

- 92 Followers of such wicked teachers suffer in miserable hells.
- 93 He will now show the opportunity for examining the wicked.
- 94–99 In the presence of their companions they refute devotion, dharma and detachment and talk about *brahman* as mere knowledge; but they change the topic when a devotee comes. They engage secretly (*gupta*) in drinking, etc., (five vicious activities listed).
- 100–101 Women or men should not make contact with them. Worship of Lord Viṣṇu’s image is the best means.
- 102–103 Crossing the limit set by the authoritative texts women and men will perish and will suffer in hell (*yamālaya*).
- 104 His warning should be respected.
- 105¹⁶⁸ (**Suvrata:**) Listening to His speech the king, women and men are pleased and take leave.
- 106¹⁶⁹ (**Phalaśruti:**) Reciters and listeners of this summary (of authoritative texts) will protect dharma and go to the abode (*pada*) of Lord Viṣṇu.

SSJ ch. 3,25: Description of the discrimination of physical contact during the Prabodhinī-festival¹⁷⁰

- 1 (**Suvrata:**) On the 4th day Śrī-Hari speaks in an assembly.
- 2–7 (**Śrī-Nārāyaṇa-Muni:**) He speaks for the benefit of all. Women are of two kinds; righteous, chaste and good, devoted to their husband (*pativrata*), or non-righteous, sinful, wanton and impure like Kṛtyā, etc. Righteous women fear another man’s touch but the unrighteous do not worry.
- 8–10 Men are of two types; the righteous afraid of another woman’s touch and the non-righteous expecting other woman’s touch.
- 11 He will describe the discrimination of physical contact (*sparśa*) (for the benefit of all).
- 12–16 Purāṇas speak about a widow’s body as inauspicious and impure. His followers should not touch a widow. If a man touches her deliberately both should fast for one day. If a widow touches a man, twofold expiation is prescribed: two days’ fast or Cāndrāyaṇa-vow.¹⁷¹

168 In Śārdūlavikrīḍita-metre.

169 In Śārdūlavikrīḍita-metre.

170 “Then in the 25th (chapter) Hari speaks about the discrimination of physical contact of men and women in order to accomplish the desirelessness of His devotees.”

171 The Cāndrāyaṇa-vow is one of the hard (*ḷṅcchra*) vows which is observed by eating a morsel (sometimes a small sweet ball) or morsels in increasing manner from first day to the fullmoon day and in decreasing manner following the moon’s decreasing movement from first day to the new moon day.

- 17–18 If for some reasons a widow does not expiate she suffers miseries (listed).
- 19–22 The same type of twofold expiation is prescribed for a man touching a widow; a man not expiating suffers miseries (listed).¹⁷²
- 23–24 Celibacy is the main vow of a widow, and the breach of it becomes a great fault. A man is more responsible.
- 25–27 The fault of a man (house-holder or non-house-holder)¹⁷³ touching a widow is the same as touching of another's devoted wife.
- 28–31 On the occasion of listening to the stories of an authoritative text, donation, pilgrimage, in the presence of assembly a widow is permitted to venerate a Brahmin. She can touch a physician for treatment or a barber for shaving her head.
- 32–37 A widow is permitted to touch her close relatives who are righteous (25 persons listed), or hawkers,¹⁷⁴ or any man in emergency from fire, water, etc.
- 38 In the same situations a man is permitted to touch a woman.
- 39–42 Seeing a widow at the time of departure of a journey brings bad luck. Lord Viṣṇu (*hari*) should be remembered. Widows' blessings should be avoided.
- 43–49 For a man staying together with a woman (mother, sister or daughter) in a lonely (*rahaḥ*) place one day's fast is prescribed or Cāndrāyaṇa-vow if they touch. For a man travelling with a widow, one day's fast for both of them is prescribed. Young men and women should not go together independently.
- 50–54 Women should be protected in social festivals, etc., from lustful demons, etc., by persuasion (*sāman*) or donations (*dāna*)¹⁷⁵ but they should not be punished cruelly by cutting of limbs, etc.
- 55–57 It is the duty of a king and teacher to teach the people and disciples. By not doing so both are responsible for the fall of their subjects or disciples. Even their ancestors fall from heaven through such a sin.
- 58–61 Followers violating this regulation (*maryādā*) should be excluded. They will suffer infamy and miseries in hell.¹⁷⁶
- 62¹⁷⁷ (**Suvrata:**) The people accept Śrī-Hari's instructions.
- 63¹⁷⁸ (Phalaśruti:) The reciters and the listeners of this discrimination attain fame, prosperity and a place in the Lord's abode.

172 The miseries mentioned for a man are considerably larger in number and more disgusting than those for women.

173 Comm. explains non-house-holders as celibates, Vānaprasthas and monks.

174 Comm. enlists 21 objects of commodities.

175 Comm. explains *dāna* as spending money.

176 The text reads *nilakaṇṭho bravīmy aham*, i.e., "I, Nilakaṇṭha say."

177 In Upajāti-metre.

178 In Indravajrā-metre.

SSJ ch. 3,26: Description of the (successful) accomplishment of dharma in a dialogue between Śrī-Nārāyaṇa and Śukānanda during the Prabodhinī-festival¹⁷⁹

- 1¹⁸⁰ (Suvrata:) In the evening of the fifth day Śukānanda asks Śrī-Hari in the large assembly.
- 2 (Śukānanda:) By what means is dharma quickly accomplished (*siddhyati*)?
- 3–6 (Śrī-Nārāyaṇa-Muni:) Dharma conditioned by pure place, etc., accomplishes happiness, adharma conditioned by impure place, etc., brings miseries. He will tell the eight causes: place, time, action, meditation (*dhyāna*), scripture, initiation, formula (*manu*) and contact.¹⁸¹
- 7–13 A place of dharma is pure where one finds people absolutely devoted to Lord Viṣṇu (*hari*), a pure Brahmin family (*kula*),¹⁸² holy rivers like Gaṅgā, etc.,¹⁸³ holy places like Puṣkara, etc., (17 names listed)¹⁸⁴ and holy mountains like Mahendra, etc.; residing in each places the people get fruits thousand fold more.
- 14–20 Impure places are the regions of certain groups of people (five names are mentioned), the barren land; where the people do not worship Lord Viṣṇu (five characteristics mentioned). Wicked kings and lascivious (*vyabhicāriṇī*) women live there. Many diseases and difficulties prevail. Such places should be avoided.
- 21–28 Auspicious times for daily and funeral rites (31 auspicious calendrical times for rituals are mentioned); and religious observances (bath, recitation, sacrifice, vows, worship of gods and of gods and of Brahmins, offerings) are fruitful.
- 29–31 Evening (*pradoṣa*), etc., (nine occasions mentioned) are inauspicious times to be avoided.
- 32–33 Pure action (*satkriyā*) consists of ninefold devotion, etc., (ten actions listed).
- 34–35 Impure actions (eleven listed) should be avoided.
- 36–37 Pure meditation consists of (meditation on) Śrī-Kṛṣṇa (*vāsudeva*), Lakṣmī-Nārāyaṇa, places and ornaments connected with Śrī-Kṛṣṇa.
- 38 Meditating on deities of Darkness (Kālī, Bhairava, Yakṣa) makes meditation impure.

179 “In the 26th (chapter) Śrī-Hari told me (i.e., Śukānanda) the accomplishment of dharma as it is, by describing worthy and unworthy places, times, etc.”

180 In Upajāti-metre.

181 For the concept of the *deśa*, *kāla*, etc., cp. Vallabhācārya’s *Tattvārthadīpanibandha*.

182 3,26.8cd is a quotation of BhP 7,15.28ab.

183 3,26.9 is a different version of BhP 7,11.29cd–30ab.

184 3,26.10–12ab are quotations of BhP 7,15.30cd–32.

- 39–41 The authoritative texts of Nārada, Uddhava, etc., describe the Lord's incarnations, stories, etc.
- 42–45 Unauthoritative texts denounce devotion to the Lord, the form of Viṣṇu, etc., and prescribe worship of the deities of Darkness.
- 46 Pure initiation (*dīkṣā*) is pleasing to all with the wreath (of *tulasī*), etc., (four signs listed).
- 47–49 Impure initiation terrifies others with anger, etc., (four characteristics and impure actions are listed).
- 50 A pure mantra containing any of Lord Viṣṇu's (*hari*) names bestows auspiciousness.
- 51 An impure prayer formula of deities of Darkness destroys others.
- 52–57 Contact with the good (*satsaṅga*) consists of company with the Lord's devotees (*bhāgavata*) (15 virtues are mentioned).¹⁸⁵
- 58–65 Evil contact consists of the company of the wicked (23 characteristics are mentioned).
- 66 The contact with the seven bad conditions should be understood as bad (*asat*) contact.
- 67–69 Pure or impure place, etc., bestow good or evil intellect (*buddhi*). The intellect determines action, and the action bears fruit.
- 70–74 Followers should abandon impure places and reside in pure places. What is drunk (nectar or wine) bears effect on the stupid as well as on the learned. The quality of the conditions (place, time, etc.) bear effect on their own.
- 75–78 Knowing these characteristics followers should honour the pure places, etc. By doing so a person accomplishes fruitful dharma, becomes happy and goes to Goloka.
- 79–81 Frequenting impure places, etc., one suffers various miseries in this world and goes to hell. Fearing impure place, etc., one should accept pure place, etc.
- 82¹⁸⁶ (**Suvrata:**) Listening to Śrī-Hari (*nārāyaṇa*) Śukānanda and other ascetics accept His instruction (*vāk*).
- 83¹⁸⁷ (Phalaśruti:) Who hears or recites this (text) about accomplishment of dharma will get happiness in this world and in the other.

185 One of the 15 virtues is the contact with the Lord in human form.

186 In Indravajrā-metre.

187 In Sragdharā-metre.

SSJ ch. 3,27: Description of the purification of monks from involuntary breach of vow in a dialogue between Śrī-Nārāyaṇa and Brahmānanda during the Prabodhinī-festival¹⁸⁸

- 1 (Suvrata:) On the sixth night Brahmānanda-Muni asks.
- 2–3 (Brahmānanda:) Śrī-Hari should tell about the purification of monks (*tyāgin*) who have involuntarily broken their vow by touching a woman.
- 4–5 (Śrī-Nārāyaṇa-Muni:) Breach of the vow must not be done deliberately. For failing unknowingly there is purification; it saves the eightfold celibacy¹⁸⁹ of the absolute devotees.
- 6–32 One day’s fast is prescribed for a monk facing various situations (36 listed) of getting in contact with women.¹⁹⁰
- 33 Three days’ fast is prescribed if a monk goes alone with a woman.
- 34 Four days’ fast is prescribed if a monk practises masturbation.
- 35–37 In case of intercourse with a woman a monk should practise either the Dhāraṇā-pāraṇa-vow¹⁹¹ or if he is incapable of that any other injunction of the Dharma-śāstra. Only drinking of water is permitted.
- 38–40 It is His order to the monks to observe such fasting (in case of a breach of vow). If they do not practise or stop other monks they will become lustful (*kāmin*).¹⁹² If someone stops young monks, etc., from fasting out of pity he should observe fast for the other person’s purification.
- 41 Followers of the Uddhava movement should observe this regulation (*maryādā*) for their purification.
- 42¹⁹³ (Suvrata:) Brahmānanda and others promise to follow His instruction.
- 43¹⁹⁴ (Phalaśruti:) By reciting (this text of) purification for monks in the morning, a person easily uproots his strong lust.

188 “In the 27th (chapter) however Śrī-Hari speaks to Brahmānanda about the purification of monks from involuntary breach of vow (*vrata*) to be practised vigilantly (*prayatnataḥ*) by the monks.”

189 For the eightfold celibacy, see also SSJ 2,7.60–64.

190 *Pāda d* is repeated as refrain.

191 Comm. explains *dhāraṇāpāraṇa* as “eating on alternate days for a year, drinking only water of saltless barley (*saktu*) flour on the other day.”

192 Comm. explains *kāmin* as “outcasted from the path of the monks.”

193 In Upajāti-metre.

194 In Mālinī-metre.

SSJ ch. 3,28: Brief description of the daily routine of monks in a dialogue between Śrī-Nārāyaṇa-Muni and Gopālānanda during the Prabodhinī-festival¹⁹⁵

- 1 (Suvrata:) On the seventh night Gopālānanda asks in the assembly.
- 2 (Gopālānanda:) What is the daily rite for the monks following Him?
- 3 (Śrī-Nārāyaṇa-Muni:) He will tell in brief.
- 4–5 Getting up in the morning a monk should meditate and recite Śrī-Kṛṣṇa's names.
- 6–10 After following his natural call he should clean (procedure mentioned in V. 10) his hands and feet with clay (four types are forbidden). Discharge of faeces and urine or spitting is prohibited in places like rivers, etc., (13 names mentioned).
- 11–12 He should clean the teeth with wood, with water on fasting days.
- 13–15 He should take a bath in a river, pond or well (procedure described) remembering the river Gaṅgā.¹⁹⁶
- 16 He should wear a clean loincloth and upper garment.
- 17–18 Sitting on a seat (*āsana*) of *darbhā* grass, etc.,¹⁹⁷ he should sip water thrice.¹⁹⁸
- 19–21 He should put the upward mark on the forehead, chest and the arms reciting four names of Viṣṇu.¹⁹⁹
- 22–27 After sipping of water thrice he should recite the Viṣṇugāyatrī formula (*vinīyoga* application with sage, metre, etc., and *nyāsa* are mentioned).
- 28–31 A prayer of meditation on Gāyatrī as Goddess Lakṣmī describing her form.
- 32–33 The number of recitations depends on the available time.
- 34–35 Śrī-Kṛṣṇa is awakened with a prayer.²⁰⁰
- 36 Śrī-Kṛṣṇa is placed and bathed (eight types of Śrī-Kṛṣṇa's image are mentioned).
- 39–42 The image is venerated with 16 steps of veneration (*upacāra*) or if those are not available then with mantras.
- 43 The rosary for recitation of the Kṛṣṇa-mantra may be of three materials.

195 “Then in the 28th (chapter) Hari spoke about the monks' daily rites in brief to Gopālānanda-Muni.”

196 V. 15 is the prayer recited at the time of bath.

197 Comm. adds woollen and cloth-*āsana*.

198 Comm. gives three *mantras* to be recited at the time of each sipping, as *nārāyaṇāya namaḥ*, *vāsudevāya namaḥ* and *viṣṇave namaḥ* which are different from those in the daily rites of a Brahmin, i.e. *keśavāya namaḥ*, *mādhavāya namaḥ*, *nārāyaṇāya namaḥ*, which adds the 4th *mantra* for washing hands (*govindāya namaḥ*).

199 Vāsudeva, Saṃkarṣaṇa, Pradyumna and Aniruddha, i.e., the four so-called *vyūhas*.

200 V. 35 is the prayer to awaken Śrī-Kṛṣṇa.

- 44–45 A monk should recite sitting in *svastika* posture on a seat (five types of material mentioned, procedure described).
- 46 He should recite hymns and, in emergency, the names of Lord Viṣṇu.
- 47–49 Placing the image in the proper place and saluting the teacher he should start for begging alms (*bhikṣā*). At noon-time he should recite mantras, which may be omitted in emergency.
- 50–52 He should offer the food to Viṣṇu and eat it as “graced food” (*prāsādika*).
- 53 He should give to a beggar, if he happens to come at the time of eating.
- 54 On eleventh days, Kṛṣṇa’s birthdays, etc., he should fast.
- 55–56 He should read or recite daily the authoritative texts; he should not sleep during day time or while listening to Viṣṇu’s stories, etc.
- 57 The monk should use water for cleaning.
- 58–61 At night he should put Śrī-Kṛṣṇa to sleep and praise, recite, etc., (twelve actions are mentioned).
- 62 Meditating on Śrī-Kṛṣṇa a monk should sleep normally on the ground.
- 63 If the monk follows the sequence (*kramaṇa*) of these rites, Śrī-Kṛṣṇa is pleased.
- 64²⁰¹ (**Suvrata:**) Gopālānanda practises himself what Śrī-Hari (*nārāyaṇa*) has taught and instructs other monks to perform it.

SSJ ch. 3,29: Description of the knowledge of non-duality concerning the nature of Śrī-Kṛṣṇa in a dialogue between Śrī-Nārāyaṇa and Mukṭānanda during the Prabodhini-festival²⁰²

- 1–2 (**Suvrata:**) On the eighth night Mukṭānanda-Muni asks Śrī-Hari in the assembly.
- 3–6 (Mukṭānanda:) What is the nature (*svarūpa*) of our favourite deity Śrī-Kṛṣṇa? How should they know the Lord with attributes or without attributes (six pairs of opposite attributes are mentioned)?
- 7 (**Suvrata:**) Śrī-Hari speaks:
- 8 He will speak about the doctrine of Vaiṣṇavas.
- 9–13 Śrī-Kṛṣṇa is declared as the highest absolute in the Veda (*śruti*) (ten names and six epithets are mentioned) and resides in His imperishable abode (described).

201 In Upajāti-metre.

202 “In the 29th (chapter), however, Śrī-Hari speaks with affection to Mukṭānanda-Muni about His knowledge concerning non-duality of His nature.”

- 14–19 He (form and attire described) lives with consorts like Rādhā, Ramā etc, being served by His attendants, like Śrīdāman etc, with weapons (*astra*) like Sudarśana etc, powers (*bhaga*) like supremacy (*aiśvarya*), etc., and supernatural powers (*siddhi*) like making Himself small (*animā*), etc. He is venerated by great liberated persons (*mahāmukta*) with divine items (of veneration).
- 20–35 Explanation of Creation,²⁰³ etc.: The constituentless (*nirguṇa*) assumes constituents (*saguṇa*); combined with Aniruddha, and further Brahmā, Pradyumna (also called Vairājapuruṣa), Saṃkarṣaṇa (a form of Śiva) and Śeṣa.²⁰⁴
- 36–38 The attributeless Lord takes birth from Devakī and Vasudeva and acts like a human being (*naranātya*). There is no difference between the divine and the human form.
- 39 Śrī-Hari will narrate the story from Purāṇas and MBh in brief.²⁰⁵
- 40–67 A short account of Śrī-Kṛṣṇa's life and exploits emphasizing episodes in which Śrī-Kṛṣṇa shows His universal cosmic form (*viśvarūpa*), manifold identity, or multiplied appearance (e.g. *rāsa*-dance).
- 68 Śrī-Kṛṣṇa's life and exploits are divine.
- 69–75 His divine and human forms of are one. Śrī-Kṛṣṇa's divinity is to be known in his human form; as, e.g., Bali sees Him as a dwarf (*vāmana*), then as huge (*vairāja*) and again as a dwarf, etc., (episodes of Vāmana, churning of Milk Ocean and burning of Khāṇḍava-forest are mentioned).
- 76–83 Śrī-Kṛṣṇa's (*vāsudeva*) divine and human nature cannot be distinguished (*abhedā*); as Vāsudeva he is the creator of the world, Lord of creation, maintenance and destruction (*bhava-sthiti-apyaya*), creator of time, action (*karma*), natures (*svabhāva*) and worldly illusion (*māyā*). He is fully independent.
- 84–87²⁰⁶ Demons (*asura*) do not recognize Him but find faults (*abhyasūyanti*) in His divine deeds, etc., (seven instances like protecting the good, etc., are mentioned).
- 88 Śrī-Hari will tell in brief the story about the demons' wicked nature.
- 89–97 Account of Śiśupāla finding faults with Śrī-Kṛṣṇa's virtuous deeds like establishing dharma, etc.
- 98–104 Account of Śiśupāla abusing Bhīṣma, Yudhiṣṭhira, etc., (showing fault in the virtues of Śrī-Kṛṣṇa).

203 V. 27 is a quotation of BhP 10,14.32.

204 The six universal or divine actions mentioned are creation, protection, holding the globe of earth, destruction, immersion and liberation. Vāsudeva in the form of Saṃkarṣaṇa called Śiva destroys everything.

205 Comm. paraphrases *purāṇeṣu* as *śrīmadbhāgavata-ādiṣu* and *bhārate* as *itihāsa-saṃjñe mahābhārate*.

206 These verses could be a definition of the term *asura*.

- 105–108 People who believe such accusations in the present time are demons; Viṣṇu's faults serve only to confuse the demons.²⁰⁷
- 109–116ab Śrī-Hari quotes the Bhagavadgītā to explain the demoniac intellect (*āsurī dhī*).²⁰⁸
- 116cd–118 Śrī-Kṛṣṇa should be worshipped as the giver of all desired fruits. He bestows everything.
- 119 In Dvārikā Śrī-Kṛṣṇa is present. Devotees see him everywhere.
- 120–124 Śrī-Kṛṣṇa's leaving the body is to delude demons, like the story of a magician dying in the war and returning alive the next day.²⁰⁹
- 125–127 Similarly Śrī-Kṛṣṇa's cremation²¹⁰ along with Rukmiṇī, etc., is His sporting (*līlā*) to delude demons.
- 128–129 Men and women should worship Śrī-Kṛṣṇa while disciplines like celibacy, etc.
- 130 Śrī-Hari refers to the BhP where Uddhava is instructed by Kṛṣṇa.
- 131–136 Explanation of knowledge (*jñāna*), dwelling (*vāsa*), doer (*kāraṇa*), faith (*śraddhā*), food (*ābhārya*) and happiness (*sukha*) as characterized by the three Constituents and as without Constituents (*nirguṇa*) in the case of Kṛṣṇa.²¹¹
- 137–142 Through the authoritative statements followers will know Śrī-Kṛṣṇa's nature and the unity of His divine and human forms. Their devotion will grow. Knowers of this doctrine will be free from doubts.
- 143²¹² Śrī-Kṛṣṇa's form, world, pleasures, attendants, human body, energies, devotees and actions are divine.
- 144²¹³ Followers should worship Śrī-Kṛṣṇa as the highest absolute without any thought of duality.
- 145²¹⁴ (**Suvrata:**) Listening to Śrī-Hari's speech the lord of sages (Muktānanda) recognizes Him as divine.
- 146²¹⁵ (Phalaśruti:) One who recites or listens to this pure knowledge will get firm devotion, liberation and desired comforts.

207 The author says that the faults mentioned in Vv. 107–108ab are told in Brahmapurāṇa.

208 Vv. 110–115 are quotations: v. 110 = BhG 4.2, vv. 111–112 = BhG 9.11–12, vv. 113–114 = BhG 16.19–20, and v. 115 = BhG 9.13.

209 These verses give reasons for the omnipresent nature of Lord Śrī-Kṛṣṇa. The story refers to one of the stories of King Vikrama in the Siṃhāsanadvātriṃśikā.

210 Ś quotes ViP for the episode of Kṛṣṇa's cremation.

211 Vv. 131–136 are quotations of BhP 11,25.24–29.

212 In Sragdharā-metre.

213 In Sragdharā-metre.

214 In Śikhariṇī-metre.

215 In Śikhariṇī-metre.

SSJ ch. 3,30: Description of the regulation for reciting Śrī-Kṛṣṇa's *mantra* in a dialogue between Śrī-Nārāyaṇa and Vāsudevānanda during the Prabodhinī-festival²¹⁶

- 1 (Suvrata:) On the ninth night Vāsudevānanda asks:
- 2 (Vāsudevānanda:) What is the regulation (*vidhāna*) for reciting Kṛṣṇa's *mantra*?
- 3 (Śrī-Nārāyaṇa-Muni:) He will tell in brief the regulation as prescribed in the authoritative texts.
- 4–8 After taking bath, and being free from anger, etc., the monk should sit on a round seat (*kūrmākāra*); and others on a square (*caturasra*) seat covered with black antelope skin (*kārṣṇājina*), etc., (seven types of material is permitted), but not on a seat made of cowdung (*gomaya*), etc., (eight types of material are forbidden).
- 9–13 The devotee should take a rosary made of Tulasī-wood, etc., (seven types of material permitted) purified by having touched Viṣṇu's feet,²¹⁷ but he should not use impure rosary (seven types are forbidden).
- 14 There are three kinds of rosary according to the number of beads (108, 54 or 27).
- 15–16 Description of the procedure for preparing a rosary by writing the letters of the Sanskrit syllabary from *a* to *ḥṣa* (*aḥṣamālā*).²¹⁸
- 17 Use of fingers as rosary (*karamālikā*).
- 18–19 The devotee should sit in a posture like Svastikāsana or Muktapadmāsana, hide the rosary and recite the formula in the fixed number.²¹⁹
- 20–23 Description of how to hold the rosary; the method of expiation in case of dropping it.
- 24–29 List of prohibited situations or conditions (outward as well as mental) like covering the head (*uṣṇīṣī*), being in an impure place, etc., (33 circumstances are mentioned) when the recitation (*japa*) is to be avoided.
- 30–31 Sleeping is the greatest danger for recitation. Recitation is made fruitless by sleep, by counting with fingers, by crossing the knot of the rosary (*meru*) and by not counting.

216 "In the 30th (chapter) Śrī-Hari Himself spoke about the regulation for reciting His own *mantra* to the celibate (*varṇin*) called Vāsudevānanda."

217 The touch of Viṣṇu's feet should be understood as the touch of the feet of Viṣṇu's image. This is practised in all temples in India.

218 Comm. explains *aḥṣamālikā* as *aḥṣaramālikā* on the ground of the Pā. Sū. *pr̥ṣodarādīni yathopadiṣṭam* (6,3.109).

219 Traditionally the recommended number of the repetitions depends on the number of syllables of the *mantra*.

- 32 All prescriptions must be followed carefully.
- 33 There are six causes (listed) of success (*samsiddhi*) of the recitation like controlling the mind, etc.
- 34 Recitation is prescribed three times a day after worshipping Śrī-Kṛṣṇa (*puruṣottama*).
- 35–36 The devotee should take a bath in any of five adverse circumstances as e.g. touching a cat, etc.
- 37–41 There are three types of recitation: loud (*vācika*), low voice (*upāṁśu*) and mental (each is defined), the mental recitation being the best method.
- 42–43 There are eight places for recitation each more fruitful than the previous.
- 44 The same regulations are valid for women.
- 45–46 The bath is obligatory before recitation but in emergency not for mental recitation or in singing (*kīrtana*).
- 47 One must not touch the rosary with an impure hand, drop it on the ground, touch a woman; it should be kept hanging (when not used)²²⁰
- 48²²¹ By reciting the formula in this manner devotees attain Viṣṇu's heavenly abode (*goloka*).
- 49²²² (**Suvrata:**) They are pleased to hear Śrī-Hari's (*kamalādhava*) speech.

SSJ ch. 3,31: Description of the glory of the vow of the eleventh day during the Prabodhinī-festival²²³

- 1²²⁴ (**Suvrata:**) On the tenth night Śrī-Hari (*vidhijñā*) addresses a huge assembly:
- 2–4 (**Śrī-Nārāyaṇa-Muni:**) As the religious teacher (*guru*)²²⁵ He speaks for the benefit (*hita*) of the devotees. Next day they should observe the vow of the eleventh day (of bright Kārttika) called Prabodhinī. Śrī-Kṛṣṇa is the presiding deity of the vow.
- 5–7 A man not fasting on that day acquires the affect of sins like Brahmin-murder.
- 8–10 This vow is obligatory and the authoritative texts know no expiation for missing it.

220 V. 47d mentions *khe nidadhīta* which means “it is to be hanged on a nail in the wall.”

221 In Vasantatilakā-metre.

222 In Vasantatilakā-metre.

223 “In the 31st (chapter) Hari tells to His devotees that the vow of the eleventh day is greater than all others (and) bestows desired accomplishments (*siddhi*).”

224 In Upajāti-metre.

225 V. 2d *guruvvād aham ādarāt* “as I am *Guru* (religious teacher)” Sahajānanda Svāmi declares himself as a *guru*, but not as divine (*bhagavān*).

- 11–14 Vaiṣṇava devotees of an age between eight and eighty belonging to the four stages of life, women including widows should observe the vow.
- 15–19 Observing fast, performing worship, etc., and keeping vigil a man becomes free from the sins of 100 previous lives.
- 20–24 Fasting on the eleventh day bestows merit equal to the merit of donating a cow at Kurukṣetra during a solar or lunar eclipse. The merit of fasting is compared to six types of actions at six places.
- 25–26 The vow is unparalleled for removing sins and yields health, etc.
- 27–28 Even rivers, etc., like Gaṅgā, etc., (nine holy places are mentioned) are not comparable to the vow.
- 29 Keeping vigil at night leads to Viṣṇu’s world.
- 30 A person fasting on the eleventh day frees ten persons each from the side of mother, father and wife plus himself.
- 31–33 The eleventh day is like the Wish-fulfilling Tree or Jewel (*cintāmaṇi*); it prevents return to the cycle of rebirth (*samsṛti*).
- 34 The vow burns all sins.
- 35²²⁶ The glory of the vow has been told; everybody should observe it.

SSJ ch. 3,32: Description of the origin of Ekādaśī and the boons to her, etc., during the Prabodhini-festival²²⁷

- 1–2 (**Suvrata:**) Delighted about hearing the greatness of the eleventh day the people ask:
- 3 (**People:**) Śrī-Hari (*svāmin*) should tell the reason for the greatness of that date.
- 4 (**Suvrata:**) Śrī-Hari (*īśitr*) speaks.
- 5–6 (**Śrī-Nārāyaṇa-Muni:**) The greatness of the eleventh day is due to her connection with Viṣṇu from whose body she²²⁸ is born.
- 7–14 Demon Nāḍījaṅgha’s powerful son Mura practises austerity and attains the boon from Brahmā that he cannot be killed by any god. He subdues gods like Indra, etc., who approach Brahmā and report. Brahmā along with Śaṅkara go to the White Island in the Milk Ocean. All practise austerity with the desire to please Viṣṇu (*ramākānta*).

226 In Indravajrā-metre.

227 “In the 32nd (chapter) Śrī-Hari tells about the origin of (the Goddess of) the eleventh day and various boons, etc., to her, causing surprise to the followers.”

228 The eleventh days of both the fortnights are personified as Goddess. The Sanskrit name of the eleventh day (*ekādaśī*) is of feminine gender.

- 15–18 Lord Viṣṇu is pleased and reveals Himself. The gods behold Him in a mass of lustre (iconographical attributes, colours, etc., described).
- 19 They bow down and report about Mura's deeds.
- 20–21 Merciful (*karuṇānidhi*) Viṣṇu offers them fearlessness, decides to kill the demon, goes to the city Candravatī and blows His conch Pāñcajanya.
- 22–23 Mura and the gods fight, but even Viṣṇu can not win in 1000 years.
- 24–25 Tired Viṣṇu (*hari*) resorts to the forest of Badarī and enters in yogic sleep (*yoganidrā*).²²⁹
- 26 Mura pursues Him.
- 27–31 Viṣṇu is angry. A pious woman with divine weapons is created from the lustre²³⁰ of His eleven senses. Blinded by her beauty Mura requests her to marry him. She challenges him to defeat her in a battle and then marry her.²³¹ In the battle she chops off Mura's head.
- 32 Viṣṇu and the other gods are happy and ask who she is.
- 33–34 (**Goddess:**) She is his consort (*śakti*) called Eleven (*ekādaśī*) created out of Viṣṇu's lustre of austerity. She is the destroyer of all types of sins and demons.
- 35 (**Śrī-Nārāyaṇa-Muni:**) Viṣṇu tells her to ask for a boon.
- 36–40 (**Goddess:**) Observing her vow by fasting (five options are mentioned) people may accomplish all desires. Her vow should be eternal. Viṣṇu should be the presiding deity of her 24 forms.
- 41–45²³² (**Lord Viṣṇu:**) He grants the boon and assures her to fulfil desires like liberation or pleasures. She will be known as Bestower of enjoyment (*bhuktidā*) and liberation (*muktidā*). He will become the husband of her 24 forms with each of His 24 forms (Keśava, etc.).
- 46–49 (**Śrī-Nārāyaṇa-Muni:**) The goddess disappears. Viṣṇu asks His devotees to observe the vow. The vow becomes famous in all worlds. Lord Viṣṇu returns to His world. The goddess attains a place on Viṣṇu's body like Lakṣmī.
- 50 The goddess practises austerity on the White Island to please Viṣṇu.

229 Cp. MkP Saptasatī 1.67–71.86–91 where Yoganidrā is personified as the goddess Mahākālī (*tāmasī*) for killing the demons Madhu and Kaiṭabha. The same Yoganidrā is called Ekādaśī, see SSJ 3,32.49a.

230 The creation of the Goddess resembles the creation of the goddess Mahiṣāsura-mardinī. Cp. MkP Saptasatī 2.10.

231 Cp. MkP Saptasatī 5.85–89 119–120 where Kālī named Śivā or Ambikā comes out of the body of Pārvatī, takes the form of a beautiful lady and speaks a similar sentence to the messenger of Śumbha and Niśumbha: “one who defeats me in the battle will be my husband.”

232 Here *śrī-bhagavān uvāca* is used for Lord Viṣṇu.

- 51 Pleased Viṣṇu tells her to ask for a boon.²³³
- 52 (Ekādaśī:) She wants to stay in one of His limbs.
- 53–59²³⁴ (Śrī-Bhagavān:) Viṣṇu's limbs (six names are mentioned) are occupied by different beings or ornaments (like Garuḍa, Lakṣmī, earrings, etc.). He grants her a place in His eyes. She will stay there for four months (from Āṣāḍha to Kārttika) as Yoganidrā created to kill the demon Mura. His devotees and other householders will practise austerity during these four months.
- 60 People who worship Viṣṇu and practise austerity during these four months²³⁵ will get success (*siddhi*).
- 61 Viṣṇu sleeps in the Milk Ocean (*amṛtodadhi*).
- 62–65 Viṣṇu, Lakṣmī, attendants like Nanda, etc., and ascetics observe a fast for four months.
- 66 For this reason (*tataḥ*) people should practise austerity and worship Viṣṇu and Lakṣmī.
- 67–69 Devotees on the shore of the Milk Ocean seeing Viṣṇu placing the goddess (of the eleventh day) in His eyes are worried seeing the Lord's hardship.
- 70–72 When Viṣṇu wakes up on the eleventh day of bright Kārttika, they celebrate and worship Him and Lakṣmī with divine items.
- 73 This is the reason of her greatness.
- 74 Another reason is that it is the birthday of His father Dharmadeva who was cursed by Durvāsas (*ātreya*).²³⁶
- 75–78 Followers should worship Viṣṇu, Lakṣmī, Dharmadeva, Bhakti and Dāmodara (the lord of the day) with Rādhā. After fasting and keeping vigil at night with abstinence, etc., and feeding Brahmins on the twelfth day, they should break the fast.
- 79–80 Gods and ascetics on the Milk Ocean celebrate the festival for five days.²³⁷
- 81–84 All kinds of followers of the Uddhava Movement should observe a fast on every eleventh day of the year for self-purification (*ātmaśuddhi*).
- 85–90 Though there are various alternatives (five mentioned)²³⁸ for fasting on the eleventh days, the Prabodhinī replaces all eleventh days.

233 V. 51d is direct speech of Lord Viṣṇu.

234 Here *śrī-bhagavān uvāca* is used for Lord Viṣṇu.

235 Of the rainy season.

236 Cp. SSJ 1,9.

237 Comm. quotes Vasiṣṭhasaṃhitā which says that these five days are called *bhīṣmapañcaka*.

238 The eleventh days of the rainy season, or eating fruits, etc., or fasting on the three eleventh days (i.e., *Sayanī*, of bright Āṣāḍha, *bodhanī* of bright Kārttika, *parivartinī* of bright Bhādrapada).

- 91–97 On all eleventh days or those of the rainy season or on the Prabodhinī the wealthy should worship fully (*mahāpūjā*) Śrī-Kṛṣṇa in His 24 forms with consorts, well-known from the Pañcarātra (texts). They should not behave miserly (*vittaśāṭhya*). Followers should celebrate it as a festival.
- 98 Those who do not observe the vow on this day are not followers of the Udhava Movement.
- 99²³⁹ (Suvrata:) Desirous of observing the vow the people ask Śrī-Hari (*hari*):

SSJ ch. 3,33: Description of the regulations concerning the vow of the eleventh day during the Prabodhinī-festival²⁴⁰

- 1 (People:) According to which regulations should they perform the eleventh day (*ekādaśī*)?
- 2 (Śrī-Nārāyaṇa-Muni:) He will tell about the regulations concerning the Ekādaśī-vow giving supporting statements from the Smṛti-texts.
- 3–18 He enumerates eight types²⁴¹ of Ekādaśī and discusses in detail the pure Ekādaśī (*śuddhā*), leaving aside the disrupted one (*viddhā*) which is not prescribed for the Vaiṣṇavas. In this connection Śrī-Hari recommends to accept the decision of Śrī-Viṭṭhala-Gosvāmin (of the Puṣṭimārga). In cases of doubt followers should observe fast on the pure Dvādaśī (the twelfth day).
- 19–24 The meaning of the term Ekādaśī means fasting (*upavāsa*) in two ways: not taking, i.e., “eating” the objects of the eleven senses; also it means being averted (*upavṛtti*) from sins and residing (*vāsa*) with the virtues. The virtues are recitation, meditation and listening to Lord’s stories, etc.; thirteen general virtues (like forbearance (*kṣamā*), etc.) are enumerated.
- 25–39 Śrī-Hari enlists 36 acts prohibited (*varjya*) for a fasting person (like thinking of or looking at food). He grants the permission to talk to or to touch a woman in emergency. In case of breach of vow the eight-syllabled formula (*kṛṣṇamantra*) should be repeated 108 times to purify oneself. The formula should be repeated 300 times in case of telling a lie, sleeping during daytime and drinking water several times. Ten acts like eating betel-leaf, etc., break the vow.

239 In Upajāti-metre.

240 “In the 33rd (chapter) Hari speaks to His followers completely and extensively about the regulations concerning the vow of the eleventh day (*ekādaśī*) which grants achievement of one’s desired goal.”

241 The Ekādaśī is twofold: pure and disrupted; both are again ninefold. The pure Ekādaśī begins two *muhūrtas*, i.e., four *ghaṭikās*, before sunrise.

- 40–42 He enumerates eight things (like water, etc.) permitted during the vow. To break the vow in emergency (danger, illness, ignorance) is not a fault. But by breaking or not completing the vow deliberately one becomes an untouchable (*caṇḍāla*) in this life, a dog in the next.
- 43 For breaking the vow out of anger, idleness (*pramāda*) or greed Śrī-Hari recommends three days' fasting or shaving of the head.
- 44–46 In case of inauspicious (*āśauca*) happenings (like death occurring after starting the vow) the person should perform worship, etc., through a Brahmin or himself.
- 47 A woman in her period should fast herself but perform worship, etc., through someone else.
- 48–49 On the Ekādaśī of the Śrāddha-period²⁴² one should only smell the food and perform the Śrāddha on the twelfth day.
- 50–53 A woman in pregnancy, sickness, after childbirth, etc., should practise the vow through someone else as a substitute (*pratinidhi*) (six names of substitutes are listed). The substitute obtains 100fold merit.
- 54–59 A Vaiṣṇava devotee should sleep on the ground on the tenth night, avoid eating from a bronze plate, eating beans (*māṣa*), etc., (17 objects to be avoided are listed), and he should avoid eating too much, impure contact, telling a lie, sleep during day-time.
- 60–62 One may take up the vow on the tenth day or in the early morning of the eleventh day in front of Viṣṇu's image.²⁴³
- 63–67 A person getting up early in the morning, meditating on Viṣṇu in his heart and performing the daily obligations should clean his mouth by gargling twelve times (*gaṇḍūṣa*). After taking bath and performing his daily rites he should worship Śrī-Kṛṣṇa along with the lords of the Ekādaśī and their consorts (*śakti*) or only Śrī-Kṛṣṇa and Lakṣmī as the lord of the Ekādaśī.
- 68–118 Mentioning 26 names²⁴⁴ of the Ekādaśīs, Śrī-Hari enumerates their lords, their consorts, the prescribed flowers, fruits, the food to be offered (*naivedya*) and items of donation.

242 See also SSJ 2,26.5–6.

243 V. 62 is the prayer in Sanskrit for beginning the fast.

244 Two halves of the intercalary month (*adhika-māsa*) are included.

	Month	Name	Form	Consort	Flower	Fruit	Food	Donation
68–69	Bright	Mokṣadā	Keśava	Śrī	Mālatī	Nāriṅga	Modaka	seven grains
70–71	Dark	Saphalā	Samkarṣaṇa	Sunandā	Muni	Amṛta	Guḍaka	gold
72–73	Bright	Sānandā	Nārāyaṇa	Padmā	Kumbha	Pomegranate	Cūrṇa-ladḍukā	pot of ghee
74–75	Dark	Tiladā	Vāsudeva	Śrīpriyā	Kalhāra	grapes	Ghṛta-pūraka	garments
76–77	Bright	Jayā	Mādhava	Nityā	Bakula	Bijapūra	Maṇḍakā	pot of sesame
78–79	Dark	Vijayā	Pra-dyumna	Dhī	Tulasī	ambīra	Sohālikā	shoes
80–81	Bright	Dhātrī	Govinda	Candravatī	Mandāra	Akṣoḍa	Kamsāra	pot of oil
82–83	Dark	Pāpa-mocanī	Anirudha	Suśilā	Kunda	Karkandhū	Sevā	cow of sesame ²⁴⁵
84–86	Bright	Vimalā or Kāmadā	Viṣṇu	Ramā	Āmra	Cirbhaṭa	Saktava	cooked sweets ²⁴⁶
87–88	Dark	Varūthinī	Puruṣotama	Nandā	Campaka	Jātī	Vaṭakā	land
89–90	Bright	Mohinī	Madhusūdana	Mādhavī	Mallikā	Panasa	Pāyasa	bed
91–92	Dark	Aparā	Adhokṣaja	Trayī	Ketaka	Bahuphala	Dugdhanadana	cow with calf
93–94	Bright	Nirjalā	Trivikrama	Padmākṣī	Yuthikā	Āmra	Dadhibhakta	umbrella
95–96	Dark	Yoginī	Nṛsiṃha	Kṣemaṅkarī	Bhṛṅgarāja	Jāmbava	Peṇḍā	cow
97–98	Bright	Śayanī	Vāmana	Kamalā	Apāmārga	Coconut	Pūrikā	golden cow
99–100	Dark	Kāmikā	Acyuta	Vijayā	Pārijāta	Bilva	Śatachidra	garments
101–102	Bright	Putradā	Śrīdhara	Kāntimatī	Śatapatra	Sītāphala	Apūpā	shoes
103–104	Dark	Ajā	Janārdana	Sundarī	Pāṭala	Pūgī	Guḍa-modaka	buffalo
105–106	Bright	Padmā	Hṛṣikeśa	Aparājitā	Kāśa	Kūṣmāṇḍa	Tilapiṣṭa	Brahmapurī
107–108	Dark	Indirā	Upendra	Subhagā	Dūrvā	Śivā	Karṇaveṣṭa	daughter (marriage)
109–110	Bright	Pāśāṅkuśā	Padmanābha	Padmavatī	Śamīpatra	Kāmaphala	Śālipiṣṭa	sweetball
111–112	Dark	Ramā	Hari	Hīranyā	Mucukunda	banana	banana with ghee	pot of ghee
113–114	Bright	Prabodhinī	Dāmodara	Rādhā	Lotus	Padmaphala	Mudgacūrṇa	cot

245 I.e., a cow modelled with a mixture of sesame, molasses or sugar.

246 *pakvāṇna*

- | | | | | | | | | |
|---------|------------------|--------|-------|----------------|------|----------------|----------------|------|
| 115–116 | Dark
Kārttika | Abhayā | Kṛṣṇa | Sulakṣa-
nā | Tila | Sadā-
phala | Guḍau-
dana | bull |
|---------|------------------|--------|-------|----------------|------|----------------|----------------|------|
- 117–118 Puruṣottama is the lord, Kamalā is his consort and the other items should be taken from the month to which the intercalary (*adhika*) month belongs.
- 119–121 In case of non-availability (*alābha*) of the things Śrī-Hari recommends betelnuts as fruit, *tulasī*-leaves as flowers, sugar-cubes as the food to offer and feeding with donations, etc., according to one's capacity (*yathāśakti*), but in favourable situation one should not practise this substitution out of miserliness.
- 122–126 A devotee should worship the image of Śrī-Kṛṣṇa according to the regulations taking the names of the lord and his consort of the Ekādaśī with 16 steps of veneration (*ṣoḍaśopacāra*).
- 127–130 He should put up a pot in (a design of) a twelve-petalled lotus and worship Śrī-Kṛṣṇa there with sixteen items of veneration, with Vedic formulas recited by a Brahmin.

131–179 *Formulas*²⁴⁷ *for the 16 steps of veneration*

- 131–134 Meditation upon Kṛṣṇa;
 135 invocation;
 136 offering the seat;
 137 water to wash feet;
 138 *arghya*;
 139 water for sipping (*ācamana*);
 140–145 bathing with five substances (listed);²⁴⁸
 146 bathing with pure water;
 147 garments;
 148 sacred thread (*brahmasūtra*);
 149 ornaments (arm ring, crown, foot ring, finger ring);
 150 sandal paste;
 151 flowers (four names mentioned);
 152 incense (called *daśāṅga*)²⁴⁹
 153 lamp (*ārātrikā*);
 154 offering of food;
 155 betel-leaf;

247 The text gives the prayers which are to be recited while performing the particular step.

248 Milk, curds, ghee, honey and sugar for bathing are technically called *pañcāmṛta*.

249 Comm. quotes two verses describing ten ingredients with their proportion for mixing.

- 156 fruits;
- 157 ritual gift (*dakṣiṇā*);
- 158 waving lighted lamps (*nīrājana*) round the image of Śrī-Kṛṣṇa;
- 159–163 song to be recited during the time of waving lighted lamps;²⁵⁰
- 164 flowers;
- 165–169 prostration: “with eight limbs” (*aṣṭāṅga*)²⁵¹ strictly (*eva*) for men, and “with five limbs” (*pañcāṅga*)²⁵² for all, from the right side of the image;
- 170–177²⁵³ prayer
- 178 taking refuge with Śrī-Kṛṣṇa requesting protection;
- 179 donation (*vāṇaka*) to the Brahmin.
- 180–185 After the worship men and women devotees should spend the whole day in listening to Śrī-Kṛṣṇa’s stories, etc., leaving menial work (*vyāvahārika*) like farming or trading. Women are prohibited to grieve, weep, spin, talk idly, touch forbidden things, etc. On Ekādaśī day only work for Hari is permitted, except in emergency.
- 186–188 After giving donations to the Brahmin the devotees should keep vigil and spend the night in singing songs for the Lord in the temple or in groups, men with men and women with women, but not in gambling, etc.
- 189–190 Cāndrāyaṇa-vow is prescribed for not observing Ekādaśī.
- 191²⁵⁴ 10 objects (each better than the previous) are mentioned for the vow of Ekādaśī.
- 192–195 Next morning, after worshipping the Lord the devotee should complete the vow with a prayer of request (*prārthanā*)²⁵⁵ and donations.
- 196–200 After feeding Brahmins, monks, etc., on the twelfth day²⁵⁶ the devotee should break his fast at least with water in case of the twelfth day being astrologically brief; but he should avoid sleeping during the day, another’s food, eating twice, and sexual intercourse.

250 It contains various epithets, appearance, attire and divine deeds of Śrī-Kṛṣṇa (e.g., abduction of Rukmiṇī; coronation of Kṛṣṇa by Brahmā). The detailed story is given in the Harivaṃśa. (Ś)

251 The *aṣṭāṅga* bowing down consists of eight limbs viz. feet, hands, knees, chest, head, eyes, speech and the mind.

252 The *pañcāṅga* bowing down consists of arms, knees, head, speech and eyes.

253 In Vasantatilakā-metre.

254 In Upajāti-metre.

255 Vv. 194–195 constitute a prayer in Sanskrit requesting the Lord to accept the completion of the vow.

256 V. 199 refers to Śiva (*śambhu*) who recommends to finish the ritual before noon in case of the twelfth day (*dvādaśī*) being “short” (i.e., the 13th day may start as early as noon according to the Indian ephemeris).

- 201–203 The devotee may eat a second time in emergency, but eating on the twelfth day in certain cases²⁵⁷ destroys the merit (of fasting on twelve twelfth days).
- 204²⁵⁸ Śrī-Hari quotes a verse mentioning the reason why the devotee should avoid eating in those cases.
- 205²⁵⁹ Śrī-Hari will tell the regulations concerning concluding (*udyāpana*) the vow.

SSJ ch. 3,34: Description of the regulations concerning the completion of the vow of Ekādaśī during the Prabodhini-festival²⁶⁰

- 1 (Śrī-Nārāyaṇa-Muni:) Completion of the vow of Ekādaśī guarantees its results.
- 2–3 One may perform the completion at any time of the year except at the ineffective periods of Jupiter and Venus, etc., (six ineffective astrological periods are mentioned). One should feed the Brahmins, donate a golden cow.
- 4–6 Having eaten one time the offered food (*haviṣya*) and having observed celibacy on the tenth day one should meditate on Viṣṇu (*hari*) and sleep on the ground. Getting up early in the morning and performing his daily obligations, one should invite a Brahmin and worship Lord Viṣṇu (*puruṣottama*) (on the eleventh day).
- 7–21 The completion ceremony may be performed at home or in a place of pilgrimage or in Viṣṇu’s temple. After the preparations like constructing a bower (*mandapa*) with Banana-leaves, one should design a twelve-petalled lotus with twelve inner petals, etc., (i.e., the Sarvatobhadra-maṇḍala; the procedure of preparatory rites is described); one should place a golden image of Śrī-Kṛṣṇa (*vāsudeva*)²⁶¹ and Lakṣmī in the centre, and placing the twelve forms²⁶² (their places are prescribed) like Keśava and Śrī, etc., clockwise starting from the first outer petal, and the other twelve forms like Saṃkarṣaṇa and Sunandā, etc., from

257 When the twelfth days are in both the halves of Āṣāḍha, Bhādrapada and Kārttika (v. 203a uses abbreviating codes to indicate the months), or connected with constellations like Anurādhā, Śravaṇa or Revatī.

258 In Upajāti-metre with last line in Vasantatilakā-metre.

259 In Vasantatilakā-metre.

260 “Then in the 34th (chapter) Hari speaks to His followers about the completion of the vow of Ekādaśī which grants the full fruit of the vow.”

261 A Pañcarātra text presents the iconographical description of the image of Śrī-Kṛṣṇa as “Holding the conch and the discus in two long arms and with his complexion like that of a leaf of a blue lotus Kṛṣṇa slays all demons.” (Ś)

262 For a tabular survey of the 24 forms of Viṣṇu cp. SSJ 3,35.6–17.

- the first inner petal onwards; one should worship according to one's capacity as prescribed.
- 22–24 After a short worship (*laghupūjana*) one should perform the steps of veneration and give a grand bath (*mahābhīṣeka*)²⁶³ and offer 1000 Tulasī-leaves.²⁶⁴
- 25–27 List of the (twenty-four) food-items for offering (*naivedya*).
- 28–29 Offering the betel-leaf, etc., one should finish the worship and donate cow, land, etc., (six objects for donation mentioned) according to one's capacity.
- 30–36ab One should perform a sacrifice with fuel sticks, ghee, etc., reciting *idam viṣṇur*²⁶⁵ with the names of Keśava, etc., and donate 24 cows and gold. One should keep vigil at night. Next morning, after having worshipped Viṣṇu one should donate the golden image, ornaments, etc., to one's religious teacher. After feeding 24 Brahmins and donating gifts one should venerate celibates, monks (*sādhu*), etc., and break one's vow.
- 36cd Observed in this way the vow bears fruit.
- 37²⁶⁶ (Phalaśruti:) The listener and the reciter of this (text of) regulations glorifying the Ekādaśī vow told for the benefit of the Vaiṣṇava devotees as an extract (*uddhṛta*) of authoritative texts will achieve the desired results.

SSJ ch. 3,35: Description of the characteristics of the forms of Keśava, etc., during the Prabodhinī-festival²⁶⁷

- 1 (People:) Śrī-Hari should speak about the individual characteristics of the forms of Keśava, etc., which are to be venerated on the eleventh day.
- 2–5 (Śrī-Nārāyaṇa-Muni:) He will tell the (individual) characteristics according to the authoritative texts. To please Ekādaśī possessing 24 forms Viṣṇu, though one, takes 24 forms. They are distinguished according to the placing of the four attributes conch (*śaṅkha*), discus (*cakra*), mace (*gadā*) and lotus (*padma*) into the four hands, starting from the lower right hand.

263 During *mahābhīṣeka* water is poured continuously accompanied by the chanting of the Puruṣasūkta of the Ṛgveda or the Viṣṇu-sahasranāma.

264 Each Tulasī leaf is offered with the recitation of each name (of the Sahasranāma) in the dative suffixed by *namaḥ*.

265 RV 1,22.17 *idam viṣṇur vicakrame tredhā nidadhe padam | samūḍham asya pāmsure svābā |*

266 In Śārdūlavikrīḍita-metre.

267 “In the 35th (chapter) Hari tells to His followers about the individual characteristics, one after the other, of the forms of Keśava, etc.”

	<i>Name</i>	<i>right</i> <i>(lower)</i>	<i>right</i> <i>(upper)</i>	<i>left</i> <i>(upper)</i>	<i>left</i> <i>(lower)</i>
6	Keśava	lotus	conch	discus	mace
	Nārāyaṇa	conch	lotus	mace	discus
7	Mādhava	mace	discus	conch	lotus
	Govinda	discus	mace	lotus	conch
8	Viṣṇu	mace	lotus	conch	discus
	Madhusūdana	discus	conch	lotus	mace
9	Trivikrama	lotus	mace	discus	conch
	Vāmana	conch	discus	mace	lotus
10	Śrīdhara	lotus	discus	mace	conch
	Hṛṣīkeśa	mace	discus	lotus	conch
11	Padmanābha	conch	lotus	discus	mace
	Dāmodara	lotus	conch	mace	discus
12	Samkarṣaṇa	mace	conch	lotus	discus
	Vāsudeva	mace	conch	discus	lotus
13	Pradyumna	discus	conch	mace	lotus
	Aniruddha	discus	mace	conch	lotus
14	Puruṣottama	discus	lotus	conch	mace
	Adhokṣaja	lotus	mace	conch	discus
15	Narasimha	discus	lotus	mace	conch
	Acyuta	mace	lotus	discus	conch
16	Janārdana	lotus	discus	conch	mace
	Upendra	conch	mace	discus	lotus
17	Hari	conch	discus	lotus	mace
	Kṛṣṇa	conch	mace	lotus	discus

18–21 Keśava and others should be venerated on the eleventh day of the bright halves of Mārgaśīrṣa, and Samkarṣaṇa and others on the eleventh day of dark halves of Mārgaśīrṣa.

22 The four forms Samkarṣaṇa, etc., listed above are different from the four *vyūhas*.

23 No miserliness should be practised; Viṣṇu, the lord of Lakṣmī, will give all riches.

24²⁶⁸ (Phalaśruti:) He who remembers these forms daily in the morning will achieve auspicious results.

268 In Upajāti-metre.

SSJ ch. 3,36: Description of the regulations concerning the Ekādaśī-vow observed by Nārāyaṇa-Muni during the Prabodhinī-festival²⁶⁹

- 1–3 (Suvrata:) All are satisfied by Śrī-Hari's (*śrī-hari*) speech, and believing Śrī-Hari to be Kṛṣṇa they undertake the vow in His presence.²⁷⁰
- 4–7 Śrī-Hari undertakes the vow of Ekādaśī in Kṛṣṇa's presence and asks to prepare the food for offering and the pavilion for veneration (*pūjāmaṇḍapa*). Sleeping on the ground for a while He gets up, meditates on His own form (*sva-svarūpa*) in His heart and goes to Unmattaṅgā with the devotees.
- 8–10 After the obligatory purifications He brings the water in a pot for the worship of Viṣṇu returning to the house in wet dress in order to show to the devotees the attitude of being servant (*dāsadhārma*).
- 11–13 He collects flowers, etc., as the preparation for the worship, inviting the Brahmin priests and begins the ritual.
- 14–31 He arranges the *sarvatobhadra* Maṇḍala. He paces the 24 forms with their consort and Viṣṇu's attendants, etc., (*pārśada*, individually named). Brahmins assist Śrī-Hari in the veneration by reciting the Vedic and the Tantric formulas.
- 32–45 Śrī-Hari meditates on Kṛṣṇa (*vāsudeva*) and Lakṣmi (described), worships with the 16 steps of veneration (*upacāra*), offers the food-items (*naivedya*) (mentioned in vv. 41–43) and completes the ritual by waving lighted lamps (*nīrājana*).
- 46 Gods beat drums and shower flowers, Gandharvas and Kīṃnaras sing.
- 47–49 After the completion of the ritual He venerates Dharmadeva (His father), gives ten (types of) donations,²⁷¹ performs the midday-rites and meets the devotees.
- 50²⁷² Establishing dharma by practising it Himself Śrī-Hari pleases the devotees.

269 "Then in the 36th (chapter) is told hoe the regulations concerning the Ekādaśī-vow were performed by Hari for the clear understanding of His devotees."

270 This shows that the people there had accepted Sajajānanda Svāmin as the Śrī-Kṛṣṇa incarnate. But 3,36.4 shows that Svāmin himself took a resolve to perform the fast of *ekādaśī*. This is explained as a model action to guide His followers.

271 Comm. quotes from the Madanaratna of Jātukarṇya the list of ten donations: cow, land, sesasum, gold, ghee, garments, corn, molasses, money (*rūpyam*) and salt.

272 In Upajāti-metre.

SSJ ch. 3,37: Description of Jayā's observing the regulations concerning the great donations like the cow of molasses, etc., during the Prabodhinī-festival²⁷³

- 1–4 (Suvrata:) On the eleventh day Jayā having performed the daily obligations worships the golden image of Lakṣmī and Viṣṇu (*yogeśvara*) and also of Bhakti and Dharma (with the sixteen steps of veneration, enumerated).²⁷⁴
- 5–11 To please Śrī-Hari she gives to Brahmins great donations like ten types of cows and of mountains (*meru*) which are beyond the capacity even of kings (the proportions and precious items for decoration are described).
- 12–18 Ten types of cows along with calves are donated.²⁷⁵
- 19–22 Ten types of mountains well decorated are donated.²⁷⁶
- 23–62 She arranges the mountains decorated with different materials arranged according to directions; she donates the materials to her teacher and to the priests in the pavilion as prescribed.
- 63 Kings and the people of other places are astonished.
- 64 Jayā worships Rādhā and Dāmodara (the pair of the day) in the evening.
- 65²⁷⁷ People of all ages observe fast and keep vigil to please Śrī-Hari.

SSJ ch. 3,38: Description of the Lord inspecting the food and (meeting) the female cooks during the Prabodhinī-festival²⁷⁸

- 1–3²⁷⁹ (Suvrata:) On the eleventh night Śrī-Hari having incarnated and performing the play of human behaviour (*mānuṣya-līlā*) keeps vigil to maintain dharma, recites loudly the name of “Nārāyaṇa”, narrates the greatness of the Ekādaśī as sung by Vasiṣṭha and asks the ascetics to sing about the virtues of the Lord.

273 “In the 37th (chapter), however, is presented how Jayā performs the regulations concerning the giving of great donations like the cow of molasses, etc., in order to please Hari.”

274 See also SSJ 3,33.131–179.

275 These cows are made of ghee, milk, sugar, sesame, honey, juice, curds, water and gold.

276 These mountains are made of corn, salt, molasses, gold, sesame, cotton, ghee, jewels, money and sugar.

277 In Indravajrā-metre.

278 “In the 38th (chapter), however, Hari keeping vigil on the eleventh night inspects the food and (meets) the female cooks.”

279 Vv. 1–26 in Upajāti-metre.

- 4 In the early morning²⁸⁰ Śrī-Hari gets up and goes to the kitchen to see Jayā.
 5 Women like Ramā, etc., get up, welcome Him and offer a seat to Him.
 6 Śrī-Hari beholds the food-items.
 7 Knowing Śrī-Hari's intention Lalitā asks whether the food will be enough.²⁸¹
 8 (Śrī-Nārāyaṇa-Muni:) The food may be enough if He does not serve.
 9–10 (Amalā:) The food is not only for the twelfth day but for five days; it only needs the touch of His hands for being sufficient.
 11–24 (Suvrata:) Śrī-Hari is worried. Ramā shows Him the cooking in the other kitchen. Seeing the women like Gaṅgā, etc., (30 women are named and described as preparing thirteen food-items) Śrī-Hari is pleased and praises them.
 25 Śrī-Hari is happy to see that there is enough food.
 26 The women take leave to prepare the rest the next day morning.
 27²⁸² After keeping vigil during the night in this manner Śrī-Hari (*iśā*) goes to the river and performs the daily obligations.

SSJ ch. 3,39: Description of Hari's sporting by distributing the food-items during the Prabodhinī-festival²⁸³

- 1–2 (Suvrata:) Having performed His daily rites Śrī-Hari sits in the assembly. Ascetics and the people also sit.
 3 Jayā venerates the image of Kṛṣṇa (*yogeśvara*) and donates it.
 4–9 The celibate (Mukundānanda) informs that the food is ready. All the ascetics go in their groups and sit according to their rank (*maryāda*). The Brahmin attendants (*pariveśaka*) serve them. After everybody has been served Śrī-Hari allows them to start by raising His hands.
 10–14 On that day Śrī-Hari serves the monks (*sat*) like Muktānanda, etc., and the others by going through the rows and jokingly filling plates till everybody is satisfied.
 15–19 Some men and women endowed with divine vision see Śrī-Hari liberated souls and gods who are invisibly present.

280 In the third *prahara*, i.e., between 12 to 3 a.m., because each *prahara* comprises three hours.

281 V. 7ab is direct speech of Lalitā.

282 In Rathodhdhatā-metre.

283 "Then in the 39th (chapter) is told Hari's sporting by distributing in all rows of ascetics (*sat*) taking (their) meal."

- 20–21 Śrī-Hari asks to bring the rice but distributes sweet-balls (*ladḍuka*) and milk-rice (*pāyasa*).
- 22 No one takes any more. Brahmānanda calls Śrī-Hari.
- 23 (Brahmānanda:) Nityānanda’s plate has been forgotten; but Nityānanda is ashamed to ask repeatedly.
- 24–40 Nityānanda, Mukṭānanda, Caitanyānanda, Ānandānanda, Gopālānanda, Saccid-ānanda, Śukānanda, Ātmānanda , Mahānubhāvānanda are individually served sweets by Śrī-Hari²⁸⁴ till they refuse “by roaring like a lion.”²⁸⁵
- 41 After distributing to others Śrī-Hari asks (the Brahmin attendants) to distribute rice, curry (*kvathikā*) and lentils (*sūpa*).²⁸⁶
- 42 Fully satiated (*phullatunda*) they go to their residence.
- 43 Śrī-Hari distributes food-items to His attendants, Kṣatriyas and others.
- 44–46 Telling the women to break the fast Śrī-Hari goes, prepares the food, offers to Śrī-Kṛṣṇa and breaks His fast. Avoiding sleep during daytime He praises the virtues of Jayā in the presence of His attendants.
- 47²⁸⁷ In this way Śrī-Hari (*bhaktavatsala*) serves His devotees with devotion.

SSJ ch. 3,40: Narration about teaching the Viduranīti during the Prabodhinī-festival²⁸⁸

- 1–2²⁸⁹ (**Suvrata:**) In the evening Śrī-Hari (*udārakīrti*) comes to the assembly and speaks to educate them.
- 3–4 (**Śrī-Nārāyaṇa-Muni:**) Disciplined people of all castes and stages of life, monks (*tyāgin*) and ascetics (*muni*) are assembled. Any one of them may ask Him.
- 5–6 (**Suvrata:**) Kings like Puñjajit, Vāstu and Sūra discuss among themselves and ask:
- 7–8 (**Kings:**) They are His followers and they follow the path of action (*pravṛtti-dharma*). They want to know clearly what they should do and what not.

284 Vv. 36 and 39 are direct speech of Śrī-Hari.

285 According to the popular saying that one should serve somebody until he refuses loudly by roaring like a lion.

286 In Gujarat it is the convention to distribute the rice, curry and lentils at the end of the meal, as it is said that the rice makes the meals complete.

287 In Rathoddhatā-metre.

288 “However in the 40th (chapter) asked by devotees like Puñjajit Śrī-Hari teaches the code of conduct told by Vidura in the Bhārata.”

289 In Upajāti-metre.

- 9 (Suvrata:) Remembering His devotee (*svabhakta*) Vidura Śrī-Hari (*munīśvara*) speaks:
- 10–16 (Śrī-Nārāyaṇa-Muni:) They should perform what learned people say but not what the wicked fools say. Vidura has told Dhṛtarāṣṭra about the characteristics of the learned and the fool, and it is called the Viduranīti²⁹⁰ which is beneficial to monks and householders for deciding what to do and what not to do. Following the text the people are not afflicted by the three types of pain. Performing the acts as declared in the Viduranīti and worshipping Śrī-Kṛṣṇa the followers will be happy.
- 17–18 (Suvrata:) The kings are happy and take leave. Śrī-Hari goes to His residence.
- 19–20 For three days from the twelfth day onwards Śrī-Hari asks Prayāgajit (*paurāṇika*) to recite the story of the fifth Book (of the BhP) and explains the following topics: propriety (*maryādā*) must not be transgressed; the faults of contact; the inevitability of the results of one's actions.
- 21 For 18 days the devotees experience highest bliss (*paramānanda*) (in the festival).
- 22 On the fullmoon day Śrī-Hari causes Jayā to celebrate Bhaktidevī's birthday.
- 23 Śrī-Hari orders the devotees to return to their places.
- 24–26 (Śrī-Nārāyaṇa-Muni:) Protecting the women the devotees should go cautiously (*sāvadbhāna*). They should meditate and worship Viṣṇu knowing the Self to be different from their body and identical with Kṛṣṇa (*acyuta*) in the form of *brahman*. They will reach His abode called Brahmapura and experience divine enjoyments.
- 27 (Suvrata:) The people bow down and ask:
- 28–30 (People:) They want to know about the highest abode called Brahmapura. Nobody but Śrī-Hari knows its nature.
- 31²⁹¹ (Suvrata:) Compassionate Śrī-Hari (*nārāyaṇa*) speaks:

290 The author mentions the Viduranīti (MBh 5,33–40) but there is not a single quotation from the text or any specific content.

291 In Upajāti-metre.

SSJ ch. 3,41: Description of the abode Brahmapura during the Prabodhini-festival²⁹²

- 1–4 (Śrī-Nārāyaṇa-Muni:) He will talk about the nature of Brahmapura, the blissful (*atisukha*) destination for the absolute devotees. It is not discussed in the Purāṇas because it is a secret, though it is described in brief in the Chāndogya Upaniṣad,²⁹³ Mokṣadharmā section of the Mahābhārata²⁹⁴ and in Purāṇas like Skandapurāṇa.²⁹⁵
- 5–11 In this universe (lit. cosmic egg, *brahmāṇḍa*) there are 14 worlds, seven upper worlds and seven lower worlds. The material universe (*pṛthivī*) is surrounded by the spheres of the other four elements (water, fire, wind, space) of ego-consciousness (*ahamkāra*) and of the Great (*mahat*, i.e., Intelligence); each sphere is ten times larger than the previous one. Above these spheres is the great lustrous (*tejomaya*) sphere called the highest sky (*paramavyoman*) or Cidākāśa. Compared to it the brightness of hundred million suns is like a firefly.
- 12–17 The great river Ānandamayī also called Virajā and the divine Island called Satyadvīpa shine profusely in the ocean of the nectar of immortality, being full of different animals like wishfulfilling cows (*kāmadhenu*), wishfulfilling trees, creepers, flowers, rivers, mountains, etc.
- 18–20 On it there is the great fort called Śataśṛṅgācala (“mountain of hundred horns”) with guards, etc.
- 21–30 In this incomparable land called Goloka where everything shines like gold live Śrī-Kṛṣṇa, Gopas and Gopīs, and liberated men and women. In its centre is a great light, the imperishable *brahman* (*akṣaram brahma*).
- 31 Yogins crossing the six centres (*cakra*) behold this in their head through Kṛṣṇa’s grace.
- 32–36 Liberated souls reside with Śrī-Kṛṣṇa. Rādhā, Lakṣmī and other consorts in the extremely lustrous abode of Brahmapura, free from the perils of Time, etc. It is endowed all riches and powers.
- 37–44 It is incomparable (*nirupama*), possesses all types of divine enjoyments (*bhoga*) and pleasures (*sukha*); it is inhabited by divine men and women who desire happiness from Kṛṣṇa who grants it evenly to all.

292 “In the 41st (chapter), however, Hari describes His (*svīya*) abode Brahmapura, the destination (*prāpya*) of the absolute devotees.”

293 Ś. quotes *etat satyaṃ brahmapuram* as upaniṣadic reference for the notion of Brahmapura.

294 *prāpyāvadhyaṃ brahmapuram* according to Ś.

295 *yad brahmapuram ity āhur* according to Ś.

- 45–48 There is no deficiency or excess of enjoyment. The inhabitants are like a prosperous king who may or may not enjoy his own things according to his will (*svēcchayā*).
- 49 The lustre of all of Brahmapura is equal to the lustre of Śrī-Kṛṣṇa’s toe-nail.
- 50–53 Description of Śrī-Kṛṣṇa’s appearance, attire and attendants.
- 54–55 The devotees can behold him in the form they like (with four, eight or thousand arms).
- 56 Śrī-Kṛṣṇa’s abode is unknowable and consists of the experience of bliss
- 57 It can be reached through devotion to Him, through His grace and by performing one’s own dharma.
- 58 He (i.e., Śrī-Hari) has elaborated the secret of Brahmapura in brief out of love for the devotees.
- 59 The devotees should not talk about it to a non-devotee, a rogue (*dbūrta*), an unbeliever (*nāstika*).
- 60–61²⁹⁶ (**Suvrata:**) The ascetics and other people are pleased and recognize Him as the destination after death.

SSJ ch. 3,42: Description of Nārāyaṇa’s praise (performed) by the groups of ascetics while sending off the groups of devotees come from other places during the Prabodhinī-festival²⁹⁷

- 1–4 (**Suvrata:**) Ordered by Śrī-Hari to return to their regions the people unwillingly prepare for the journey, i.e., they fill their bags with the “graced objects” (*prāsādika*) like garments, etc., and arrange (*yojayitvā*) the vehicles.
- 5–6 After the daily obligations the ascetics wait with their luggage for the sight of Śrī-Hari in the courtyard of the king’s palace.
- 7–10 Śrī-Hari (*nārāyaṇa-muni*) followed by the people, ascetics and attendants goes outside the city and stops at the step-well (*dīrghikā*) built by the king. Hosts of ascetics and people bow down.
- 11 (People:) Śrī-Hari should send His ascetics to their cities; they wish to see Him again soon.²⁹⁸
- 12 (**Suvrata:**) Before departing for different regions the ascetics praise Śrī-Hari.

296 In Praharṣinī-metre.

297 “In the 42nd (chapter), however, groups of ascetics praise Hari as higher than everything (*sarvādhikya*) showing various aspects clearly.”

298 I.e., the missionary activity of Śrī-Hari’s monks responds to a demand by the people.

13–31 *Hymn by ascetics to Śrī-Hari*

- 13–14²⁹⁹ (Ascetics:) Śrī-Hari is the highest *brahman*; He creates and by incorporating (*tanu*) as fish, tortoise, etc. He protects the world, gods, the good people and dharma in every age.
- 15 His ascetic (*pāramaham̐sya*) form removes ignorance and frees from the bondages of transmigration (*bhava*).
- 16 In Śrī-Hari's form here³⁰⁰ reside the supreme powers (*aiśvarya*) like faith, peace, etc., (22 powers are listed).
- 17 Śrī-Hari reveals powers (*śakti*) like desirelessness (*niṣkāmatva*), etc., (seven qualities are mentioned).
- 18 He has the capacity to free the people confused (*bambhramyamāṇa*) by the fancy (*kalpita*) reasoning of heretics (*pākhaṇḍin*) who are partial descents of demons.
- 19 Guarding His followers from the members of Adharma's family (like pride (*dambha*), etc.; nine members are mentioned) and also from the fivefold nescience (*avidyā*) Śrī-Hari establishes dharma.
- 20 The greedy and deluded religious teachers (*guru*) involved in evil practices cannot confront Śrī-Hari.
- 21–22 Śrī-Hari has the capacity to uplift the wicked men and women³⁰¹ who are under the power of passion due to the Kali-period and are produced from the Creator's hinder part (*jaghana*).
- 23 Śrī-Hari should reveal His divine power to protect the low-spirited (*hatadhī*) people; and protecting those of godly endowment He should lead them to His highest abode.
- 24 Śrī-Hari should teach them the good path and show His form during meditation (*samādhi*).
- 25 His supreme power (*aiśvarya*) enables one to meditate on His form and He will be famous for killing demons like lust, ego, anger, jealousy, etc.
- 26 Śrī-Hari is the lord of lords because he kills the inner enemies (*āntara-ripu*) like lust, etc., which the mighty demons like Hiranyakaśipu, etc., could not control.
- 27 Mighty enemies like lust, etc., are unable to defeat His followers.
- 28 Śrī-Hari is supreme (*sarvopari*) as He conquered the demons which afflict all including Brahmā, Śiva and others.
- 29 Śrī-Hari should protect those who meditate on Him and experience obstacles.

299 Vv. 13–31 In Sragdharā-metre.

300 I.e., as Śrī-Hari.

301 See also SSJ 5,30.15–17.

- 30 Śrī-Hari should protect from lust, etc., due to which gods, demons, human beings, seers and women have fallen from their previously achieved rank.
- 31 Dharmadeva, Bhaktidevī and Śrī-Hari (*nārāyaṇa*) are blessed; and they, i.e., the ascetics born in the Kali-period, feel blessed because they meditate on His lotus-feet. They salute Him.
- 32³⁰² (Suvrata:) Śrī-Hari sends the ascetics to travel around for the benefit of the people.
- 33 They have tears in their eyes; Śrī-Hari returns (to the city).
- 34–35³⁰³ He shows His skill on horse-back.
- 36 Meditating on Śrī-Hari on their way the devotees go.
- 37–38 Śrī-Hari returns to the king's palace and showing His skill in horse-riding pleases the women like Jayā, etc.
- 39–40 Śrī-Hari goes to His residence and praises Jayā, Lalitā and the attendants like Soma, etc.
- 41–44 (Śrī-Nārāyaṇa-Muni:) He is pleased with the perfection of the festival, difficult to celebrate in that way even for kings. Jayā, Lalitā and Uttama are incomparable.³⁰⁴
- 45³⁰⁵ (Suvrata:) The women approach to venerate Śrī-Hari.

SSJ ch. 3,43: Description of the Lord's praise by the group of women of Durgapura, like Jayā, Ramā, etc., during the Prabodhinī-festival³⁰⁶

- 1–6 (Suvrata:) After the daily rites the chaste women like Jayā, Lalitā, Ramā, etc., approach and venerate Śrī-Hari with items like sandal paste, etc., (listed)
- 7 After veneration they praise Him individually.

302 In Drutavilambita-metre.

303 In Śārdūlavikrīḍita-metre.

304 In praising Jayā and Lalitā the figure of speech called Upameyopamā is applied, and for Uttama the figure of speech called Vyatireka is applied.

305 In Vīyoginī-metre.

306 "In the 43rd (chapter) the female devotees of Durgapura like Jayā, Ramā, etc., praise Śrī-Hari sincerely."

8–17 *Hymn by Jayā to Śrī-Hari*³⁰⁷

- 8–11³⁰⁸ (**Jayā:**) He is the highest *brahman*, the Creator and the Protector; He takes human form with austerity, etc., for the happiness of the devotees.
- 12 Śrī-Hari has taken the present human form; He accepts their veneration and pleases them by festivals.
- 13–15 Any one of the nine types of devotion (listed) to Śrī-Hari is enough to free one from ignorance and makes one reach one's goals (*ḥṛtārtha*).
- 16 Salutation to Śrī-Hari whose births and deeds are endless; they are the cause of the cessation of miseries.
- 17 Śrī-Hari makes them spend money in the right way. He should stay there, i.e., in Durgapura (*gaḍhaḍā*), till their death.
- 18 (**Suvrata:**) Ramā praises Śrī-Hari.

19–26 *Hymn by Ramā to Śrī-Hari*³⁰⁹

- 19–20³¹⁰ (**Ramā:**) She bows to Śrī-Hari's lotus-feet which bestow happiness and free the afflicted people from the cycle of rebirth; He creates everything, yet He is unaffected and independent.
- 21 Śrī-Hari is happy with His eternal happiness; gods, demons, men, etc., are happy with women, money, etc., but His devotees are happy with Him.
- 22–23 Time, wind, sun, rain and death act like the bulls with strings through their nose³¹¹ under His control (*vaśa*).
- 24 Śrī-Hari is not attached to the illusory (*māyā-racita*) objects like women or worldly possessions, compared to the submarine fire (*aurva*).
- 25 Fearing the worldly (*prakṛtika*) qualities they have given them up but Śrī-Hari is not affected by them.
- 26 Śrī-Hari should protect them from His illusory power (*māyā-guṇa*).
- 27 (**Suvrata:**) Lalitā praises Him.

307 In Vaṃśasthavila-metre.

308 Vv. 8–17 in Vaṃśasthavila-metre.

309 In Śārdūlavikrīḍita-metre.

310 Vv. 19–26 in Śārdūlavikrīḍita-metre.

311 Cp. also Taittirīya-Upaniṣad 2,8.1 and Kaṭha-Upaniṣad 2,3.3.

28–39 *Hymn by Lalitā to Śrī-Hari*³¹²

- 28 (Lalitā:) Addressing Him as Śrī-Kṛṣṇa and the highest Person (*puruṣottama*) she bows sincerely to Śrī-Hari's lotus-feet which serve like a boat saving the beings (*jīva*).
- 29 Taking various forms like Brahmā, Viṣṇu, etc. He creates, protects and destroys the world while shining untouched in His eternal abode (*akṣaradhāman*).
- 30 His lotus-feet are served by the great prosperities (*rddhi*) and consorts like Rādhā, Ramā, etc.
- 31 Born as seer Nārāyaṇa, son of Dharma and Mūrti (i.e., Bhaktidevī), Śrī-Hari is born now (*adya*) as Nīlakaṇṭha (from the same parents).
- 32 Śrī-Hari is even in the human form devoid of the illusory Constituents (*guṇa*).
- 33–35 Different opinions about the purpose of Śrī-Hari taking human form are current (such as to strengthen the dharma of castes and stages of life, to re-establish the Uddhava-movement deteriorated due to the heretic (*pākhaṇḍa*) religious teachers, to strengthen the ascetic dharma, etc.). But she believes that He has taken the form of a Brahmin to fulfil all the desires of His followers.
- 36 Listening, singing, remembering and accepting (*anumodana*) His virtues (*guṇa*) the people become free from the bondages of the world.
- 37 Those who labour to get the knowledge of the self (*ātmabodha*) after having abandoned Śrī-Hari and His ascetics suffer a lot.
- 38 She serves Him with devotion as heard from the ascetics (*sat*).
- 39 She requests to serve Him in all her births.
- 40 (Suvrata:) After Lalitā's beautiful verses other female devotees praise Him.
- 41–42³¹³ (Amarī:) She bows and wishes that her mind averted from the worldly objects should immerse in His lotus-feet (described).
- 43–44 (Amalā:) She places wish-fulfilling Śrī-Hari in her heart and wishes to concentrate on Him in her mind averted from worldly objects.
- 45 (Menā:) She bows to His lotus-feet through whose touch Gaṅgā purifies the world.
- 46 She does not desire heavenly pleasures but takes refuge with His lotus-feet.
- 47–54³¹⁴ (All women:) They wish to behold Śrī-Hari's appearance (described with various epithets).
- 55 Śrī-Hari's stay glorifies Gaḍhaḍā (*durgapattana*) where liberation can be easily achieved.

312 Vv. 28–39 in Vasantīlakā-metre.

313 Vv. 41–46 in Praharsīṇī-metre.

314 Vv. 47–60 are not in any of the classical metres; but their rhythm and tune resembles that of BhP 10,31.1–18 (*jayati tedhikam*). Vv. 47–54 have a refrain using *yamaka* in padas a-c.

- 56–58 Śrī-Hari has saved them from wrong notions, greed and other vices (14 vices are mentioned).
- 59–60 Śrī-Hari should protect against obstacles in their devotion to His lotus-feet.
- 61 (Suvrata:) Śrī-Hari grants them fearlessness.
- 62–63 (Śrī-Nārāyaṇa-Muni:) All their desires will be fulfilled. They should worship Him with affection.
- 64³¹⁵ (Suvrata:) The women ask Him:

SSJ ch. 3,44: Description of the quality by which the Lord is satisfied during the Prabodhinī-festival³¹⁶

- 1–5 (Jayā and other women:) Addressing Him as Nārāyaṇa-Muni, etc., (five epithets in vocative) they ask which one of various practices like donation (seven practices are enumerated) is most important.
- 6–13 (Śrī-Nārāyaṇa-Muni:) He is satisfied (*tuṣyāmi*) by devotion and not by other practices like donation, etc., (eight meritorious practices are mentioned) nor by brahminhood, etc. Devotion is the worship with affection (*sneha*) conditioned by the knowledge that Kṛṣṇa’s divine human form comprises all supreme powers (*aiśvarya*).
- 14–17 In the absence of knowledge devotion and other virtues and practices like austerity, etc., do not stand.
- 18–19 Knowledge gives rise to faith; devotion is faith. Devotion with knowledge and faith pleases Him.
- 20–24 Women have knowledge, but to strengthen it they should listen to Kṛṣṇa’s stories from the tenth book of the BhP, the summary of all the Vedas and Purāṇas. The BhP establishes devotion and dharma concerning Kṛṣṇa.
- 25 They should listen and recite the Bhāgavata daily.
- 26–27 (Suvrata:) The women are pleased. They go, sing His qualities and perform their daily rites.
- 28 Pleasing His devotees Śrī-Hari (*nārāyaṇa*) stays there.
- 29³¹⁷ King Uttama devotedly serves Śrī-Hari.

315 In Vasantatilakā-metre.

316 “In the 44th (chapter), however, Śrī-Hari Himself presents the quality which satisfies Him fully.”

317 In Drutavilambita-metre.

SSJ ch. 3,45: Description of Ramā and others seeing Bhakti directly during the Prabodhinī-festival³¹⁸

- 1–6 (Suvrata:) In the evening the women devotees meet at Lalitā's residence. They sing the name of Hari for some time with clapping (their hands) and recite the formula with the rosary. With pure garments and seated in the Svastika posture they meditate on Hari in their heart. The women like Ramā, etc., (six names are mentioned) become motionless like in a picture.
- 7 While their mind is immersed in the Lord's form an astonishing thing (*āścarya*) happens.
- 8–13 A mass of light (*puñja*) appears in the centre and pervades the house along with a variety of sounds.³¹⁹
- 14–22 In the centre of the light the women (Ramā, etc.) behold an attractive and divine woman (her attire and appearance are described). She sings the ancient (*prāktana*) stories of Nārāyaṇa-Muni.
- 23–26 The women devotees wonder whether she is Lakṣmī or Rādhā, etc., (nine names are mentioned).
- 27–28 Confounded (*mohita*) the women are unable to speak.
- 29–40 Ramā, their leader, contemplates about the captivating beauty of the woman and comes to the conclusion that it is Śrī-Hari's deed to delude (*chalayat*) them; their mind cannot otherwise be distracted. Ramā asks:
- 41–43 (Ramā:) Who is she? Whose daughter and wife is she? What does she want? She should reply and take leave, since she is distracting them from meditation on the Lord.
- 44 (Suvrata:) Dharma's wife (*bhakti*) replies.
- 45–50 (Bhakti:) She is Bhakti, the wife of Dharmadeva. With her divine body she resides with Nārāyaṇa-Muni. She is very pleased with Jayā and Lalitā because all women have toiled for the Food-mountain- and the Prabodhinī-festivals. So she has appeared before them. She grants a boon.
- 51–52 (Suvrata:) Free from doubts Ramā, etc., are happy and speak.
- 53–56 (Ramā and other women:) Salutations to Bhaktidevī. They wish as boon that she should stay in their heart and they want to know which song she is singing.
- 57–61³²⁰ (Bhakti:) She always stays with Dharma and Dharma with her. She is a chaste wife (*pativrata*). The women have influenced Dharma, so with her husband she will reside in their heart.

318 "In the 45th (chapter) however is told the astonishing direct vision, etc., of Bhakti (granted) to Ramā and other women."

319 The sounds have seven notes (*svara*), three scales (*grāma*) and 21 sub-scales (*mūrchanā*).

320 V. 57a is direct speech of Suvrata.

- 62–65 The song she sings is the ancient (*prāktana*) stories composed (*jugumpḥa*) by Vyāsa about Nārāyaṇa-Muni, Kṛṣṇa Himself, the protector of Bhakti (or bhakti) and Dharma (or dharma). Now she and the other women will sing His modern (*adyatana*) stories and songs which sage (*muni*) Śatānanda³²¹ will compose.
- 66–67 (**Suvrata:**) Bhaktidevī disappears suddenly like lightening. Pleased the women recognize the vision as Śrī-Hari's grace.
- 68 In this manner Śrī-Nārāyaṇa-Muni fulfils His devotees' desires.
- 69³²² Attended upon by the devotees Śrī-Hari causes them to celebrate similar festivals.
- 70³²³ (Phalaśruti:) He who recites or listens to this account (*caritra*) will attain liberation and *brahman* as his goal (*brahmagati*) after death.

SSJ ch. 3,46: Description of the question regarding the festival in Vṛttālaya city³²⁴

- 1–11 (**Suvrata:**) As in Gaḍhaḍā Śrī-Hari performs several great festivals³²⁵ twice or thrice in a year at Vaḍatāla (*vṛttālaya*), every year in Ahmedabad (*śrīnagara*) and every second or third year at Junāgaḍha (*jīrṇadurga*) and He pleases the devotees.
- 12–14 The devotees of the other regions use to attend the festivals.
- 15–19 Sometimes Śrī-Hari lets the Brahmin priests perform sacrifices in honour of Viṣṇu, recitations of Viṣṇu's formulas and hymns, Lakṣahoma, Koṭihoma;³²⁶ He feeds the Brahmins and arranges the thread ceremonies (*mauñjibandhana*) for their sons, etc. All this strengthens dharma.
- 20–22 He guides thousands of people in the path of righteousness (*sanmārga*). Adharma and Kali become weak.
- 23 What more does the king³²⁷ want to hear?

321 I.e., Suvrata's Guru and the author of the SSJ, mentioned by name.

322 In Upajāti-metre.

323 In Upajāti-metre.

324 "In the 46th (chapter) is described the question regarding the festival performed in Vaḍatāla (*vṛttālaya*) asked by king Pratāpasimha out of joy of hearing."

325 The names of the eleventh days, the birthday of Kṛṣṇa, etc., Śivarātrī and Dīvālī are mentioned.

326 Lit. 100'000 libations, Ten million libations.

327 King Pratāpasimha who is listening the SSJ from Suvrata at Jagannāthapurī.

- 24 (Author:) Desirous of liberation the king speaks:
 25–27 **(King:)** He wishes to hear more about the Vaḍatāla-festivals and deeds performed by Śrī-Hari.
 28 (Author:) Happy with remembering Śrī-Hari Suvrata speaks:
 29–30 **(Suvrata:)** He praises the king's intention (*mati*) to hear the story of Nārāyaṇa. He will tell in brief (*samāsenā*).
 31 To establish dharma Śrī-Hari travels every year to Vaḍatāla from Gaḍhaḍā.
 32³²⁸ He will narrate in brief one of the great festivals performed at Vaḍatāla.

SSJ ch. 3,47: Description of the Lord's departure and of the arrival of the groups of people from other regions at the Swing-festival at Vṛttālaya³²⁹

- 1–5 **(Suvrata:)** The four castes of the people of Vaḍatāla (*vṛttālaya*) in Gujarat follow Śrī-Hari and wish Him to celebrate the Swing-festival (*dolotsava*). Two officers, Kubera and Yauvanāśva, and the people prepare for the festival and send Sundara³³⁰ who requests Śrī-Hari to visit Vaḍatāla.
 6–7 Knowing them to be whole-hearted (*ananya*) devotees Śrī-Hari promises to come to Vaḍatāla in Phālguna.³³¹
 8–11 **(Suvrata:)** Sundara returns and informs the people. They are happy that Śrī-Hari (*svāminārāyaṇa*) will come. They send messengers with letters (*patradūta*) to invite the ascetics in different regions like Saurāṣṭra, etc.
 12–16 In Phālguna of the year called Vikṛta³³² Śrī-Hari departs on the sixth day telling Uttama that He will come soon. Thousands of women like Jayā, Lalitā etc, the citizens, ascetics, householders and horse-riders follow Him.
 17–19³³³ Going on the back of a mare (*aśvā*) (appearance described) Śrī-Hari is venerated by the people of the various villages on the way. Gods shower flowers.
 20–22 The people are surprised by the swiftness (described) of the horse.

328 In Upajāti-metre.

329 "In the 47th (chapter) are described Śrī-Hari's departure and the joyous arrival of the people from other regions."

330 Sundara is Yauvanāśva's brother. He arrives on the fullmoon-day of Māgha 1875 V.S. (AD 1818) (Ś), i.e., one month before the festival.

331 V. 7cd is direct speech of Śrī-Hari.

332 i.e., VS 1875 = 1818 AD.

333 In Sragdharā-metre.

- 23–24³³⁴ The horse-riders (described) follow Him.
 25–26 But they are unable to compete with Śrī-Hari’s mare. Śrī-Hari waits for them.
 27³³⁵ They see Śrī-Hari (described).
 28–29 They are happy. Śrī-Hari (*bhagavān*) accompanies them slowly, entertaining them.
 30–31 Due to the announcement (*udghoṣa*) in cities and villages, thousands of devotees go to Vaḍatāla.
 32–35ab List of 14 groups of people from the Eastern direction.
 35cd–37 List of seven groups of people from the Northern direction.
 38 List of five groups of people from the Western direction.
 39–41 List of ten groups of people from the Southern direction.
 42 They go with food, etc., on their carts (*śakata*).
 43³³⁶ Reciting Śrī-Hari’s name the old people (their condition is described) walk.
 44 The women walk keeping distance from men.
 45 Competing as to who will be first to meet Śrī-Hari the children run.
 46–57 The incomparable region between the rivers Mahī, Sābaramatī (*sābbramatī*) and Vetravatī³³⁷ is described with its fertility and its tree (listed).
 58–61 On the tenth day (of bright Phālguna) the people settle the bank of ponds, near rivers, under trees, etc., around Vaḍatāla and wait for Śrī-Hari’s sight.
 62³³⁸ Crossing the Pañcāla region, the Bhadrā river, the Bhāla (*bhālla*) region and the Sābaramatī river Śrī-Hari (*hari*) reaches Carotar (*cāruttara*) after four days.

SSJ ch. 3,48: Description of the devotees’ joy of seeing the Lord with His attendants at the Swing-festival in Vṛttālaya³³⁹

- 1–2 (**Suvrata:**) Praising the region and its trees Śrī-Hari reaches Pippalāvana on the fifth day. The people venerate Him with fruits, flowers, gifts, etc.
 3 In the evening of the tenth³⁴⁰ He reaches Vaḍatāla.

334 In Upajāti-metre.

335 In Śikharīṇī-metre.

336 In Sragdharā-metre.

337 Vetravatī seems to be a Sanskritized name for the river Śeḍhī, because Vaḍatāla is in the Carotar region between three rivers of Gujarat, viz. Mahīsāgara, Sābaramatī and Śeḍhī.

338 In Upajāti-metre.

339 “Henceforth in the 48th (chapter), however, is presented the joy of the eager devotees after seeing the Lord with His attendants.”

340 Of bright Phālguna. (Ś)

- 4–14 Hearing about Śrī-Hari’s arrival thousands of people³⁴¹ stand up to welcome Him. Leaving their household activities (seven activities are mentioned) the women of the city hurry to behold Śrī-Hari directly (*sākṣāt*).
- 15 The people of the city receive Him with the sound of music.
- 16–17 They see thousands of ascetics and Śrī-Hari.
- 18–20³⁴² Śrī-Hari (described) on horse-back, surrounded by the horse-riders, grants fearlessness.
- 21–22³⁴³ The citizens led by Kubera and thousands of women come and bow down.
- 23³⁴⁴ Seeing Śrī-Hari the women are overjoyed.
- 24–26 Greeting with the words “Victory to Śrī-Kṛṣṇa” (*jaya śrī-kṛṣṇa*) all men joyfully embrace men and the women embrace the women who have come with Śrī-Hari.
- 27–30 The monks (*tyāgin*) and thousands of devotees of the other regions come to Śrī-Hari like the swans (*haṃsa*) to the Mānasa lake, and greeting Him with the words “Victory to Svāmi Nārāyaṇa” (*jaya svāminārāyaṇa*) they bow down.
- 31–32 With respect Śrī-Hari greets them by touching them with His hand or addressing them, etc.
- 33 Śrī-Hari enters into the city.
- 34 Kubera and Yauvanāśva fan with cowries (*cāmara*).
- 35 Thousands of small lights (*dīpikā*) are lighted.
- 36–37 The sound of various musical instruments (six names are mentioned) makes it impossible to understand what is said.
- 38–39 Śrī-Hari stays in the mango-garden (*āmravaṇa*) north of the city.
- 40 Śrī-Hari gets down from the horse without any assistance.
- 41–48 Standing on a high stage (*pīṭha*) Śrī-Hari assigns suitable seats to His fellow-travellers (*sahāgata*) and sits down. He drinks water and sees the devotees of different regions. Some are sitting and some are standing on carts, wells, trees, etc. (eight locations are mentioned).
- 49–50 Getting up and seeing the people in all directions Śrī-Hari laughs, utters *aho aho* and sits down.
- 51 Śrī-Hari signals them to sit down.
- 52–53 The thousands of people obey Him and sit down. Śrī-Hari silences them (*tūṣṇīm*) by clapping.

341 The mention of classes of people is here extended by the Kola, according to Ś a group of degraded Kṣatriyas.

342 In Upajāti-metre.

343 In Upajāti-metre.

344 In Vasantatilakā-metre.

- 54 Śrī-Hari welcomes them and inquires about their well-being.
 55–56 Calling one after the other the heads of the other regions Śrī-Hari inquires about the news (*vṛttānta*) and instructs them to be cautious regarding a stranger in their residence.
 57 The people go to their places of accommodation.
 58³⁴⁵ Keeping one person in their residence the people come again, eager to see the Lord.

SSJ ch. 3,49: Description of the arrival of the Lord’s relatives Rāmapratāpa, etc., at the Swing-festival of Vṛttālaya³⁴⁶

- 1 (Suvrata:) In the meanwhile Śrī-Hari’s (*prabhu*) two brothers arrive.
 2–6 From the day Śrī-Hari left his home His brothers Rāmapratāpa and Icchārāma are worried (*śucākula*); hearing about Him from travelling ascetics they start with their family and relatives.
 7–10 Rāmapratāpa comes with his wife Suvāsinī and their three sons, i.e., Nandarāma, Ṭhākura, Ayodhyāprasāda, and their daughter Siddhi; (further) with. Nandarāma’s wife Dinamānā, their two sons Rāmaśaraṇa and Nārāyaṇa and the daughter Medhā;
 11–12 Ṭhākura (came with) with his wife Śivakumārikā and two daughters Govindā and Kuntī; and Ayodhyāprasāda³⁴⁷ with his wife Sunandā and their daughter Yamunā.
 13–17 Icchārāma comes with his wife Varīyaśī and five sons: Gopāla with his wife Maṇḍā; Raghuvīra³⁴⁸ with his wife Virajā, Vṛndāvana, Sītārāma and Badarīnātha; his two daughters are Phullasarī and Phullajharī; Icchārāma’s brother-in-law (*śālaka*) Suphala and his son (*mātuleya*)³⁴⁹ Mānasārāma also come.
 18 Because they are Śrī-Hari’s (*svāmin*) relatives the devotees respect them.

345 In Śālinī-metre.

346 “Henceforth in the 49th (chapter) is presented the joyful arrival of Hari’s relatives headed by Rāmapratāpa.”

347 He is one of the two nephews adopted by Śrī-Hari and selected as the religious master (*ācārya*) for one of the two “thrones” (*gāḍī* in Gujarati, also translated as “diocese”).

348 He is the second nephew adopted by Śrī-Hari and selected as the religious master for one of the two thrones.

349 *Mātuleya* means a son of *mātula*, i.e., maternal uncle. Both the commentators explain it with the word “of his” (*asya*), i.e., of Icchārāma, but in that case Mānasārāma would be Śrī-Hari’s cousin and the context seems to indicate Suphala’s son.

- 19–20 Astonished by Śrī-Hari’s divine power they see Him from a distance, recognize Śrī-Hari by His physical characteristics (*lakṣaṇa*)³⁵⁰ and run to embrace Him.
- 21–22³⁵¹ Śrī-Hari gets down from the throne and greets the relatives by embracing them.
- 23–24 Śrī-Hari bows down to His elder brother Rāmapratāpa while Icchārāma bows down to Śrī-Hari as his elder brother. Śrī-Hari gives proper respect to the other relatives.
- 25–30 The relatives are received and accommodated. They recognize Him as Śrī-Kṛṣṇa (*vāsudeva*) in human form (*narākṛti*).
- 31 When Rāmapratāpa and others go to their residence, Ānandānanda asks:
- 32–34 (Ānandānanda:) Why did Rāmapratāpa not allow Śrī-Hari to bow down? Is it the lack of devotion or is it to maintain the convention?
- 35ab (Suvrata:) Śrī-Hari replies:
- 35cd–37 (Śrī-Nārāyaṇa-Muni:) Rāmapratāpa’s devotion is like Akrūra’s (*śvāphalki*).³⁵² The followers should not suspect lack of devotion to Him. Śrī-Hari bowed down in order to maintain the convention.
- 38 (Suvrata:) Ānandānanda and others in the assembly are happy to hear this.
- 39³⁵³ The relatives’ fatigue of the journey disappears by the joy of meeting Śrī-Hari.

SSJ ch. 3,50: Description of the joy at the Lord’s feeding His attendants and others during the Swing-festival in Vṛttālaya³⁵⁴

- 1–4 (Suvrata:) Brahmins like Dāya, etc., Kṣatriyas like Yauvanāśva, etc., (six names mentioned), Vaiśyas like Kubera, etc., (four names mentioned), Nārāyaṇa-Gosvāmin and women like Rallayātā, etc., (four names mentioned) attend upon Śrī-Hari and His ascetics.
- 5 Śrī-Hari wants to feed His followers and says:
- 6–7 (Śrī-Nārāyaṇa-Muni:) Addressing Soma, etc., (six names mentioned) He asks about the evening meal, because the next day being the eleventh day called Dhātṛī they must observe fast.
- 8 (Suvrata:) Knowing the necessity of the fasting they say:

350 Such as facial lustre, mole near His nose, curly hair, black mole near the left ear, etc., (Ś)

351 In Śārdūlavikrīḍita-metre.

352 Vide BhP 10,38–40.

353 In Upajāti-metre.

354 “Then in the 50th (chapter) is described the great joy at Śrī-Hari’s feeding the attendants, etc., with His grace.”

- 9–11 (**Attendants:**) They are not hungry but they will obey His order because Śrī-Hari's grace is more important.
- 12–19 (Suvrata):³⁵⁵ Śrī-Hari asks Kubera about the meals who informs Him that Brahmin cooks like Gaṇeśa, etc., have prepared the food. Visiting the kitchen Śrī-Hari notices the insufficient quantity of food and tells Yauvanāśva to purchase food from the city.
- 20 The servants bring the food from the city.
- 21–23 The devotees of Surat (*sūryapura*) and Mathurā arrive with sweets like Baraphī (*parpikā*), Peṇḍā (*piṇḍaka*), etc.
- 24–25³⁵⁶ Pleased Śrī-Hari calls the attendants, ascetics and followers for the meal. They sit down in rows.
- 26³⁵⁷ The ascetics (described) come for the meal.
- 27 At Śrī-Hari's command Mukunda arranges their sitting order.
- 28 Bards, etc., (five types of musicians are mentioned) also come.
- 29 Thousands of lamps are lighted.
- 30 Śrī-Hari orders to start serving.
- 31–35 Hundreds of skilled Brahmins serve the food in Gujarati style (described) which amuses the people from the West.
- 36–39 Śrī-Hari orders His followers and others to start eating. He lets the Brahmins serve repeatedly and also starts serving sweets like Laḍḍuka, etc.
- 40–41 After pouring ghee, Śrī-Hari makes them drink milk instead of butter-milk (*takra*).³⁵⁸
- 42–44 Soma and Alarka drink the milk in a funny way.
- 45–48 After satiating them Śrī-Hari washes His hands and tells³⁵⁹ all of them to come the next day. Śrī-Hari orders the serving Brahmins to eat.
- 49 Greeting them with the words "Victory to Saccidānanda" (*jaya saccidānanda*)³⁶⁰ He goes towards His throne.
- 50³⁶¹ Śrī-Hari (described) ascends the throne.

355 Vv. 12–19 are in a dialogue form.

356 In Upajāti-metre.

357 In Śārdūlavikrīḍita-metre.

358 *takrāntam bhojanam* = that a meal should be followed by the butter-milk is the prescription of the Āyurveda according to the dictum: *bhojana+ante pibet takram*.

359 Vv. 47–48ab are the direct speech of Śrī-Hari.

360 Other devotees greet saying *jaya svāminārāyaṇa* = "Victory to Svāminārāyaṇa" or *jaya śrīkṛṣṇa* = "Victory to Śrī-Kṛṣṇa" but Śrī-Hari greets with the words *jaya saccidānanda* = Victory to Saccidānanda.

361 In Śārdūlavikrīḍita-metre.

- 51 Having eaten the attendants and others go to their residence.
- 52–54 The people of Bharuca (*bhṛgukaccha*) arrive, venerate Śrī-Hari and offer gifts like sugar-cane, bananas and Jamarūkha (*amṛtaphala*). They tell about a shipwreck in the Mahī river as the reason for their delay (*vilamba*).
- 55–57 Looking at the gifts and the three Brahmins Prayāgajit (the expert in Purāṇas), Mayarāma and Nāciketa Śrī-Hari asks whether they are hungry.³⁶²
- 58 (Prayāgajit:) He is tired of the journey, so he will drink milk only.
- 59–63 (Suvrata:) Giving him bananas, ghee and sugar-cubes (*sitā*) and reminding him of the next day's fast³⁶³ Śrī-Hari gives them plenty of bananas, sugar-cubes and Baraphīs (*parpikā*); He asks (the local attendant) to give them a pot of milk.
- 64–66 Pleased with the fruits, etc., the three Brahmins go to their residence and enjoy the fruits (which spare them the efforts of cooking).³⁶⁴
- 67 In this way pleasing the devotees Śrī-Hari goes to perform the evening rites.
- 68–69³⁶⁵ Accompanied by some (*pañcaśa*, lit. five or six) of His attendants Śrī-Hari goes to perform the Vedic evening rites to teach the followers by His behaviour.

SSJ ch. 3,51: Description of the Lord's playfully eating fruits during the Swing-festival in Vṛttālaya³⁶⁶

- 1 (Suvrata:) Men and women devotees prepare the “meal of fruits” (*phalāhāra*)³⁶⁷ for Śrī-Hari.
- 2–4 Gaṅgā, the Brahmin woman devotee, prepares five food-items (listed) and brings them.
- 5 Yauvanāśva, etc., request Śrī-Hari to come for the meal.
- 6 (Śrī-Nārāyaṇa-Muni:) It is difficult for Him to come through the crowd. They may bring food and milk to His residence.
- 7–13 (Suvrata:) Guarding Gaṅgā against the touch of untouchables (*asprśya*) the women devotees with great difficulty lead her carrying the plate (of well-covered food-items) and a jar.

362 V. 57cd is direct speech of Śrī-Hari.

363 V. 59cd is direct speech of Śrī-Hari.

364 V. 66cd is direct speech of the three Brahmins.

365 In Upajāti-metre.

366 “In the 51st (chapter) is clearly presented the description of Śrī-Hari's sporting by eating good fruits which pleases the devotees.”

367 This is a special meal for fasting days consisting of specific items.

- 14–17 Sent by Kubera the civil guards (*rājabhata*)³⁶⁸ keep the crowd aside. The women come. Śrī-Hari knows that the meal is brought.
- 18–19³⁶⁹ Gaṅgā puts the plate on the ground. Śrī-Hari offers the food to Śrī-Kṛṣṇa and eats facing East.
- 20³⁷⁰ Śrī-Hari (described) asks the names of the food-items and eats drinking water with every morsel (*grāse grāse*).
- 21–23 He does not eat the sweets and gives the remainder (*śiṣṭa*) to the servants; after washing His hands and mouth He goes to sleep. The devotees also leave.
- 24–27 After sleeping for a while Śrī-Hari gets up and asks the attendant to bring His horse. He visits individually the residences of the visitors, inquires about their health, etc., and manages to give them whatever required. Astonished the people praise Him; He returns and sleeps.
- 29³⁷¹ Praising the unconditional (*nirupadhi*) devotion of the people Śrī-Hari sleeps for a while.

SSJ ch. 3,52: Description of the festival of Śrī-Kṛṣṇa’s great veneration performed by the Lord during the Swing-festival in Vṛttālaya³⁷²

- 1–4³⁷³ (**Suvrata:**) In the morning hearing the Bards’ morning benedictory songs Śrī-Hari gets up, meditates on the Self (qualified by a number of attributes) in His heart and performs His daily routines and rites.
- 5–7 As usual on the eleventh day Śrī-Hari invites the Brahmin priests, expert in Vedic rituals, who assist Him in the ritual of veneration.
- 8–11 A diagram (*maṇḍala*) is prepared; Śrī-Kṛṣṇa’s image and other other minor (*aṅga*) deities are placed.
- 12–16ab During the procedure the people joyfully sing and play various musical instruments (five names are mentioned).
- 16cd–17 Reciting Vedic formulas the Brahmins start the procedure of the 16 steps (*upacāra*) of veneration.³⁷⁴

368 Appointed by the British (*aṅgadīya*) king to control the crowd. (Ś)

369 In Upajāti-metre.

370 In Śārdūlavikrīḍita-metre.

371 In Vasantatilakā-metre.

372 “In the 52nd (chapter), however, Śrī-Hari performed the great festival of venerating Śrī-Kṛṣṇa on the eleventh day in order to teach the devotees.”

373 In Drutavilambita-metre.

374 See also SSJ 3,33.131–179.

- 18–22 Veneration of Śrī-Kṛṣṇa (twelve steps are mentioned): Bathing Śrī-Kṛṣṇa with the “fivefold nectar” (*pañcāmṛta*); offering the garments and applying sandal-paste and garlands; incense, lighting lamps and offering of the food (*naivedya*); offering the betel-leaf (*tāmbūla*), etc., and waving of the lighted lamps (*nīrājana*); by offering of the flowers, prostration (*sāṣṭāṅga*) and performing the prayer Śrī-Hari completes the ritual (*pūjā*).
- 23–24 Śrī-Hari honours the Brahmin priests and donates hundred cows, gold, sesame (*tila*) and hundreds of Rupees to them.
- 25³⁷⁵ After donating garments, ornaments, etc. Śrī-Hari sits on His throne to receive all the devotees.

SSJ ch. 3,53: Description of the Lord’s veneration performed by the devotees of Gujarat during the Swing-festival in Vṛttālaya³⁷⁶

- 1 (Suvrata:) At that time the people shout “victory, victory”, bow down and look at Śrī-Hari.
- 2–10 Śrī-Hari signals them to sit down. The people sit in proper arrangement according to rank, age, sex. Rāmapratāpa and Icchārāma sit in front.
- 11–12 The ascetic singers sing accompanied by musical instruments (six names of the musical instruments are mentioned).
- 13–14 Then Śrī-Hari allows the singers of the other regions to sing.
- 15–16 Then He allows the musicians to play music.
- 17–19 Śrī-Hari honours them by giving garments, etc., and watches the crowd. Seeing the people with the items of veneration Śrī-Hari says:
- 20–21 (Śrī-Nārāyaṇa-Muni:) They should come forward village-wise and venerate briefly.
- 22 (Suvrata:) The people accept His command and come forward to venerate the Lord.
- 23–27 Noisily the people of Gujarat come in groups, venerate Śrī-Hari with sandal paste, etc., and offer garments, ornaments, etc. Śrī-Hari signals them to keep silence and sends them off. The quantity of Peṇḍās (*piṇḍaka*) is like a mountain.

375 In Vasantatilakā-metre.

376 “In the 53rd (chapter), however, is properly described the veneration of Śrī-Hari seated in the assembly performed by the devotees of Gujarat (*gurjara-deśa*).”

- 28 Then the women of Gujarat venerate.
 29 Though indifferent (*nirapekṣa*) Śrī-Hari accepts the ornaments, etc., for the devotees' satisfaction.
 30³⁷⁷ Śrī-Hari's tailor (*tunnāvāya*) called Nihāracandra adjusts the garments presented by the devotees of Gujarat. Śrī-Hari wears them.

SSJ ch. 3,54: Description of the Lord's veneration performed by all the groups of devotees during the Swing-festival in Vṛttālaya³⁷⁸

- 1–5 (**Suvrata:**) The men and women of the Eastern direction come, venerate Śrī-Hari and offer plenty of gifts like garments, etc., (five items are mentioned). Śrī-Hari gives them garlands from His neck.
 6–14 The men (attire described) and the active (*capalā*) women of the Southern direction come and venerate Śrī-Hari with 16 steps of veneration (*upacāra*),³⁷⁹ and decorate Śrī-Hari with clothes, ornaments,³⁸⁰ etc., (decoration of the nine limbs with nine ornaments is described) and offer food-items (*kbādya*), fruits, etc.
 15 Śrī-Hari gives fruits, etc., as “graced objects” to them and flowers to the ascetics.
 16 Śrī-Hari stands up to show Himself to the people who greet Him with shouts of “Victory, victory.”
 17³⁸¹ Description of Śrī-Hari's attire and appearance.
 18–21 The Brahmins (with twelve qualities)³⁸² and Kṣatriyas skilled in weaponry of the Northern direction come and try to venerate Śrī-Hari.³⁸³ Śrī-Hari laughs and makes the ascetics also laugh. They offer Him garments, etc.
 22–26 The women (six qualities are mentioned) of the Western direction come singing and offer fruits like dates (*kharjūra*) etc, sweets like Peṇḍā (*piṇḍaka*), etc., and Rupees (*raupya-mudrā*).

377 In Indravajrā-metre.

378 “In the 54th (chapter), however, is well described Hari's veneration with different items of veneration performed by all the groups of devotees.”

379 See also SSJ 3,33.131–179.

380 One of the ornaments, a set of pearl-strings on the forehead (*godhau mauktika-dāmanī*), is the typical ornament of the Peśavā kings of Mahārāṣṭra and some places of the South.

381 In Śārdūlavikrīḍita-metre.

382 Ś mentions the Sanatsujātīya as reference.

383 Following the method of the devotees of the Southern direction. (Ś)

- 27–30 In this manner the people venerate Śrī-Hari with highest devotion. Śrī-Hari accepts with equal love the gifts of kings and things like a leaf, flowers, etc. from poor people.
- 31–32 Knowing the intention of the ascetics Śrī-Hari calls them to venerate. They venerate Him with whatever is at hand (leaf, flower, fruit, etc.).
- 33 In this manner Śrī-Hari fulfils the devotees' desire.
- 34–35 Śrī-Hari sits in the middle of piles of gifts. People are amazed.
- 40³⁸⁴ Śrī-Hari has nothing except the two garments he wears.

SSJ ch. 3,55: Description of the regulations concerning the evening rites during the Swing-festival in Vṛttālaya³⁸⁵

- 1–7 (Suvrata:) On the eleventh day³⁸⁶ the people and Śrī-Hari observe fast and perform the celebration of worship (*pūjanotsava*) from morning till the evening.³⁸⁷ Śrī-Hari and the attending Brahmins perform their evening rites. Everybody takes rest and returns to the assembly.
- 8–9³⁸⁸ Having performed the evening rites Śrī-Hari (described) ascends to the throne. He recites Nārāyaṇa's names with clapping His hands.
- 10–13 The people (women and the devotees) join in the singing by clapping their hands (poetically described). The sound fills the atmosphere.
- 14–15 Thousands of lighted lamps shine at night. Viṭṭhaladāsa and Kṛṣṇadāsa hold torches (*dīpikā*) besides Śrī-Hari.
- 16 After the singing (*kīrtana*) Śrī-Hari sits down and bows down to His Self in people's hearts.
- 17 The amazed ascetics praise Śrī-Hari.
- 18–26³⁸⁹ (Ascetics:) The salute Śrī-Hari with 108 names (vedāntic and purāṇic epithets) requesting Him to be their sole refuge (*sarvāśraṇīya*).
- 27 (Suvrata:) All devotees pray to Śrī-Hari:

384 In Rathoddhatā-metre.

385 "In the 55th (chapter), however, is told Hari's playful performance of the regulations concerning evening rites and of keeping vigil on the eleventh night."

386 On the eleventh day of bright Phālguna.

387 From the "*muhūrta* of the Serpent" (i.e., the second one starting from 6.30 a.m.) upto the "*muhūrta* of Aryaman" (i.e., 14th one starting from 16.56 p.m.; *muhūrta* here corresponds to 48 minutes).

388 In Vasantatilakā-metre.

389 In Upajāti-metre.

- 28³⁹⁰ (All devotees:) They wish to sing Śrī-Hari's powerful names in all difficulties like sickness, etc., (seven difficulties are mentioned).
- 29³⁹¹ Their intellect (*buddhi*) should not deviate from His lotus-feet.
- 30–32 (Suvrata:) The devotees sit down. Signalling them to be silent Śrī-Hari says:
- 33–34 (Śrī-Nārāyaṇa-Muni:) They should listen to Him attentively. The vow bears fruits if vigil is observed. All should sing Śrī-Kṛṣṇa's virtues (*guṇa*), etc.
- 35–36 (Suvrata:) Śrī-Hari tells Muktānanda, etc., to sing verses about Kṛṣṇa in Sanskrit and Prakrit. He and the devotees sing loudly.
- 37³⁹² Keeping vigil by singing they pass the night.
- 38³⁹³ Telling the ascetics and the people to perform the daily obligations Śrī-Hari performs His six daily rites (*ṣaṭkarma*).

SSJ ch. 3,56: Description of the decision regarding the Swing-festival during the Swing-festival in Vṛttālaya³⁹⁴

- 1–3 (Suvrata:) After the ritual Śrī-Hari donates Śrī-Kṛṣṇa's golden image to the Brahmin. Feeding thousands of Brahmins, ascetics and attendants He starts cooking His food.
- 4 Rāmapratāpa and Icchārāma come and request:
- 5–7 (Rāmapratāpa and Icchārāma:) In the absence of a Brahmin of His caste Śrī-Hari has cooked His food so far, but now they have come to stay there till death. Śrī-Hari should eat at their place.
- 8 (Suvrata:) Knowing their sincere (*niṣkapaṭa*) intention Śrī-Hari speaks:
- 9–11 (Śrī-Nārāyaṇa-Muni:) He knows their attitude (*bhāva*) so He will eat alternately at each brother's house. After offering the food to Śrī-Kṛṣṇa they should call Him. They should accept the raw food-stuff given by the devotees for His sake.
- 12–13 On that day Śrī-Hari breaks the fast by eating food cooked by Rāmapratāpa's wife Suvāsīnī.
- 14–15 After eating Śrī-Hari comes to the assembly and meets the people.

390 In Śārdūlavikrīḍita-metre.

391 In Upajāti-metre.

392 In Upajāti-metre.

393 In Upajāti-metre.

394 "In the 56th (chapter), however, is presented Śrī-Hari's eating alternately at both the brothers' house and the decision regarding the Swing-festival."

- 16–17 Avoiding sleep during the day because of the vow of celibacy Śrī-Hari enters into His tent (*dūṣya*) where He is served by the attendants Soma, Sūra, and others.³⁹⁵
- 18–20 In the afternoon Śrī-Hari sits on the throne. The ascetics, men, women and singers, etc., come and sit down. The citizens, like Kubera, etc., ask:
- 21 (Kubera and others:) On which day should they perform Lord Nara-Nārāyaṇa's Swing-festival?
- 22–23 (Śrī-Nārāyaṇa-Muni:) Nara-Nārāyaṇa was born in the Uttarāphālgunī constellation (*nakṣatra*) on the fullmoon day of Phālguna in the Svāyambhuva-period.³⁹⁶ On that day the gods performed His swinging.
- 24–26 The Lord's birthday is decided by date, but other (manifestations) by constellation. Nara-Nārāyaṇa was born at the age of 16 from Mūrti and Dharma. Therefore the vow depends on the constellation (specified); so the followers should begin it at sunrise.
- 27–28 (Suvrata:) Śrī-Hari asks the astrologer Mayarāma about the constellation (*rakṣa*); looking into the calendar he informs that the constellation falls on the first day of dark Phālguna.
- 29 Śrī-Hari tells the citizens to prepare the celebration of the festival.
- 30–31 Satsaṅgis of other regions request Śrī-Hari to come and eat at their place some day.³⁹⁷
- 32 Śrī-Hari speaks to the people who request Him individually.
- 33–38ab (Śrī-Nārāyaṇa-Muni:) He and His ascetics are pleased by their devotion alone. They should not persist because eating at a different place each day would take hundreds of years. If they form groups and feed the ascetics, He will also be satiated. Their wish to feed Him will be fulfilled if they give the uncooked food-material (*āmāṇna*) to His brothers.
- 38cd (Suvrata:) The people do so.
- 39 In the evening Śrī-Hari sings the Lord's (*prabhu*) names and tells the great sages (*maharṣi*) to sing.
- 40–41 Sending His devotees to their residences as they have kept vigil at night, Śrī-Hari goes to His residence to sleep.
- 42–43 Next morning (the 13th day) Śrī-Hari tells the citizens to prepare the festival. On the 14th day He watches the citizens preparing.
- 44³⁹⁸ Śrī-Hari give instruction that on the days of Holī (*holā*) the male followers should not use indecent words (*guhyaṅgaśabda*) nor nor ride on a donkey.

395 V paraphrases the word *dūṣya* by *paṭa-maṇḍapa*.

396 Cf. BhP 2,7.6 for the birth of Nara-Nārāyaṇa from Dakṣa and Mūrti.

397 V. 31 is direct speech of Satsaṅgis.

398 In Vasantatilakā-metre.

SSJ ch. 3,57: Description of the procedures of venerating Nara-Nārāyaṇa placed on a swing during the Swing-festival in Vṛttālaya³⁹⁹

- 1–3⁴⁰⁰ (Suvrata:) Next day after His daily obligations Śrī-Hari ascends to His throne. Thousands of women of the city come to venerate Śrī-Hari.
- 4–5 The women venerate Śrī-Hari sandal paste, etc., (five items are mentioned), offer fruits, bow down and go.
- 6–7 In venerating Him the fullmoon day (15th day) passes. Śrī-Hari sleeps for a while and gets up early in the morning. Waking His attendants Mukundānanda, etc. Śrī-Hari tells them to prepare for the veneration of Nara-Nārāyaṇa (*śrī-badarīśvara*).
- 8–9 He invites expert Brahmin priests and venerates Nara-Nārāyaṇa's golden image with 16 steps of veneration (*upacāra*).
- 10–11 In the pavilion (*mandapa*) Śrī-Hari places Nara-Nārāyaṇa's golden image on the golden swing and venerates again.
- 12–13 Śrī-Hari applies sandal paste to the Lord, offers the food (*naivedya*), swings the image for some time and waves the lighted lamps (*nīrājana*).
- 14⁴⁰¹ Description of Śrī-Hari waving the lighted lamps.
- 15 Instruments are played on earth and in the sky.
- 16–18 Hearing the sound the people of different regions come with plates containing sandal paste, flowers, etc., and with gifts.
- 19–21 They play music and sing songs glorifying Śrī-Hari; they create a tumultuous noise.
- 22 The attendants beside the swing throw red powder (*gulāla*).⁴⁰²
- 23–24 The gods, Brahmā, etc., shower flowers and play music. Ascetics praise, Gandharvas sing and Apsaras dance.⁴⁰³
- 25 Śrī-Hari recites the song sung while waving the lighted lamps.
- 26–30 Song containing various epithets of Nara-Nārāyaṇa's appearance, attire and deeds, etc., and requesting the immersion of mind in Nara-Nārāyaṇa.⁴⁰⁴

399 “In the 57th (chapter) Śrī-Hari venerated the two sons of Śrī-Dharma placed on a swing (*dolā*) as an example for the people (*jana-saṃgraha*).”

400 Vv. 1–8 in Upajāti-metre.

401 In Sragdhārā-metre.

402 The red powder (*gulāla*) is thrown on each other on the second day of Holī, i.e., the day after the fullmoon day of Phālguna and sometimes at the concluding ceremony of the religious functions.

403 This is a specimen of Purāṇic style in the SSJ.

404 The printed text indicates the method of singing by putting numbers for the repetition of certain words. Each verse ends with a refrain (*dhruva-pada*).

- 31–32 After waving the lighted lamps and offering flowers Śrī-Hari circumambulates (*pradakṣinā*) and prostrates.
- 33–34 Venerating the Brahmins and donating garments, etc., (seven items are mentioned) Śrī-Hari completes the ritual.
- 35⁴⁰⁵ By pleasing the Brahmins Śrī-Hari becomes famous as “the god of Brahmins” or “the god satisfying the Brahmins” (*brahmaṇya-deva*).

SSJ ch. 3,58: Description of the play with colours during the Swing-festival in Vṛttālaya⁴⁰⁶

- 1–4⁴⁰⁷ (**Suvrata:**) Surrounded by His attendants, Soma, Mukundānanda, etc., Śrī-Hari dressed in white garments ascends to the throne. The people greet Him with “Victory, victory” and play music. Kubera, Yauvanāśva and others venerate Him with garments, ornaments, etc. The devotees from different regions venerate with the steps of royal veneration (*rājopacāra*).
- 5–7 Desirous of playing with Śrī-Hari the devotees of the city bring big vessels (*kaṭāha*), jars (*kalaśa*) and large tubs (*kr̥trima-brada*) filled with coloured water, sacks (*koṣṭhala*) of red powder and thousands of spray-pipes (*raṅga-recaka*).
- 8–13 Śrī-Hari and the different groups of devotees play with colours.
- 14–35 The ascetics and the attendants play in pairs and groups (individual names are listed,⁴⁰⁸ details of how they play are described vividly and in detail.)
- 36–38 Desirous to show Himself soaked with colours to the devotees Śrī-Hari rides on horse-back and moves among the people. The ascetics run after Him.
- 39–40 Knowing that the time for the food-offering (*naivedya*) has come He goes to the pond and bathes; ordering the devotees to go to their residence He goes to His residence.
- 41 Śrī-Hari offers 56 food-items⁴⁰⁹ to Nara-Nārāyaṇa.
- 42 After waving the lighted lamps and taking the image from the swing He donates the image to the Brahmin and feeds the ascetics.

405 In Vasantatilakā-metre.

406 “In the 58th (chapter), however, is described the mutual play with colours between Hari and the devotees at the Swing-festival.”

407 Vv. 1–13 in Upajāti-metre.

408 Śātānanda, Suvrata’s religious teacher (*guru*), the author of the SSJ, is mentioned here.

409 To offer 56 food-items (*chappana-bhoga* in Gujarati) is a Vaiṣṇava tradition for which Ś mentions Viṭṭhaleśa’s work as authority.

- 43⁴¹⁰ Śrī-Hari pleases the ascetics while distributing food.
 44–47 He satiates them with sweets, etc., eats at His brother’s house, and takes rest for a while. In the evening Śrī-Hari ascends to His throne, recites the names (of Viṣṇu) and tells the devotees to sit down.
 48⁴¹¹ When the devotees sit down, Śrī-Hari instructs them in the following manner (*ittham*):

SSJ ch. 3,59: Description of the prohibitions of willful (*yatheṣṭa*) behaviour for liberated persons while teaching the people about the characteristics of the good and the bad during the Swing-festival in Vṛttālaya⁴¹²

- 1–3 (Śrī-Nārāyaṇa-Muni:) His followers should never transgress the scriptural regulations. Men, women, monks (*tyāgin*) and all followers should remain in contact with the good, as the good have the power to liberate the souls in this Kali-period.
 4 The good and the bad should be recognized by their characteristics.
 5–12 Having examined those who pretend (*ābhāsa*) to be good one should abandon them, because in the dress of monks (*tyāgin*) they mislead people and are attached to women, money and tastes. Contact with such a lascivious man causes delusion and bondage. In contact with such a monk (*sādhū*) the people lose their desire for liberation and hanker after women, money and violence which are the three gates of hell. The natural inclination of people for these three is strengthened by such contact. Such monks, their disciples and the people are boiled in hells
 13 In the BhP Kapila⁴¹³ and Śrī-Kṛṣṇa in the Ailagītā⁴¹⁴ have spoken clearly.
 14 Śrī-Hari will tell them the characteristics of the good monks.

410 In Upajāti-metre.

411 In Vasantatilakā-metre.

412 “Henceforth in four chapters is described how He, who is an ocean of compassion for devotees, taught the people in the assembly. In the 59th (chapter) is presented, however, the prohibition of unrestricted (willful) behaviour of liberated persons in the context of the characteristics of the good and the bad.”

413 BhP 3,25–33.

414 BhP 11,26.

12–22 *Characteristics of the good monk*

- 15 Abandoning the eightfold contact with women they observe celibacy and abandon the attachment for money.
- 16 They never take intoxicants (*māḍaka*); they have controlled their sense of taste.
- 17–18 They are devoid of enmity (*droha*), anger, lust, attachment to worldly objects and vices like gambling. They are devoted to Kṛṣṇa.
- 19 They move at a distance (*dhānuḥ-pramāṇam*) from women. They are free of pride like R̥ṣabha's son Bharata.
- 20 They expiate any breach of vow without fail.
- 21 They move in groups and never alone.
- 22 They never spend even a moment without listening to Śrī-Kṛṣṇa's stories, etc.
- 23–24 People wishing for liberation should be in contact with such monks (*sādhū*) while a lascivious monk devoid of such characteristics should be avoided.
- 25–26 (**Suvrata:**) Disappointed (*niḥśvasantyaḥ*) the women instigate the men by gestures to ask Śrī-Hari about what is beneficial to them.

27–46 *Instructions about interactions of women with monks*

- 27–29 (**People:**) They ask with the consent of the women.
- 30–31 There are two kinds of monks (*santah*): the liberated ones and those aspiring for liberation (*sādhaka*). Why should both practise the same regulation (of eightfold celibacy)?
- 32–36 The aspirants may be bound by contact with women, but the liberated ones move in the body with complete freedom, having reached the experience of their identity with *brahman*. Why should they not sing praises before women? What fault is there in their speaking to women?
- 37–39 Some scholars think that even the unrestricted, willful behaviour of the liberated monks is not a fault, as they are like the burning fire. Their followers obtain a condition similar to theirs (*sāmya*).
- 40–41 What is wrong if they recite Kṛṣṇa's stories at a distance from the women? What will be women's condition?
- 42 Aspirants should not recite in front of women.
- 43–44 Recognizing lascivious rogues in the dress of a monk the women do not listen to Kṛṣṇa's stories from them.
- 45–46 For the growth of devotion in Kṛṣṇa Śrī-Hari should permit liberated monks to recite Kṛṣṇa's stories; the eightfold celibacy may be sevenfold in their case.
- 47 (**Suvrata:**) Śrī-Hari, knower of all secrets of dharma, laughs and speaks:

- 48 (Śrī-Nārāyaṇa-Muni:) He will tell the means.
- 49–50 Women should not listen to Kṛṣṇa’s stories from a badly disciplined monk or from the liberated person in the absence of men.
- 51–53 Uddhava, i.e., Śrī-Rāmānanda, has told Him that a monk reciting Kṛṣṇa’s stories in front of women and the women who listen to Him, both commit a breach of dharma and become great sinners.
- 54 Man and woman degrade each other’s discrimination.
- 55–56 In ancient times many liberated men and women have degraded themselves by mutual contact (*prasaṅga*). The liberated monk should not come into contact with a woman. For this He will quote the verses from the Śrīmad-BhP.
- 57⁴¹⁵ Liberated persons call woman the gate of hell; therefore, a yogin desirous of liberation should avoid contact with women.
- 58⁴¹⁶ Attached to illusory objects like women, golden ornaments, clothes, etc., an ignorant person perishes like a moth (in the fire).
- 59⁴¹⁷ One should not sit alone with his mother, sister or daughter, because the powerful senses attract even the learned.
- 60 Confident in the control of the mind, the liberated person should not come in contact with a woman or a woman with a man.
- 61 They should disobey even Śrī-Hari’s command if it creates a situation of mutual contact.
- 62 Now He will reply the devotees’ statement that liberated persons are like the burning fire.⁴¹⁸
- 63 That is an adverse conduct blamed by the good and censured in the Vedas and authoritative text.
- 64 It is possible in case of the ever liberated (*nityamukta*) Śrī-Kṛṣṇa.
- 65–66 Except Kṛṣṇa those who transgress this regulation (*maryādā*) out of lust are censured, such as Brahmā, Śiva, Indra, Moon, Aṅgīrasa, etc.
- 67 Even the sight of a woman degrades the liberated persons.
- 68 Those who do not find fault in the unrestricted, willful behaviour (*yatheṣṭa-ācarāṇa*) of the good are great sinners.
- 69 The good being the protectors of dharma, willful behaviour is not permitted.
- 70⁴¹⁹ Even after attaining firmness in devotion a man or a woman are degraded by mutual contact.

415 V. 57 is a quotation of BhP 3,31.39.

416 V. 58 is a quotation of BhP 11,8.8.

417 V. 59 is a quotation of BhP 9,19.17.

418 Cf. Vv. 37–39, above.

419 In Indravajrā-metre.

SSJ ch. 3,60: Description of Nārada and Parvata getting into troubles due to contact with a woman, while teaching the people during the Swing-festival in Vṛttālaya⁴²⁰

- 1–5 (Śrī-Nārāyaṇa-Muni:) Even a liberated person can be degraded by contact with a woman (as, e.g., Ṛṣyaśṛṅga⁴²¹) or by seeing even just one part of her body.
- 6 He will tell the ancient story (*itihāsa*) about how liberated Nārada and Parvata got into troubles.

7–79 *Episode of Nārada and Parvata*

- 7–9 The maternal cousins, sages Parvata and Nārada, visit holy places. Once they arrive at King Ambariṣa's palace.
- 10–11 The king has a beautiful and modest daughter, Jayantī. Desirous to find a suitable husband the king calls his daughter and asks:
- 12–15 (**King:**) Nārada and Parvata are knowledgeable liberated ascetics. They should tell him a suitable husband for Jayantī.
- 16–17 (Śrī-Nārāyaṇa-Muni:) When looking at the girl both sages are confounded (*vimohita*) and desire her and ask the king for his daughter.⁴²²
- 18 The king knowing about their celibacy reflects and says:
- 19 (**King:**) Both are known as absolute (*naiṣṭhika*) celibates; if they ask for his daughter, is it a joke (*vinoda*) or the truth?
- 20–23 (**Nārada and Parvata:**) Nothing pleases the Lord without devotion, not celibacy nor householdership nor dwelling in the forest nor begging. Lord Viṣṇu (*adhokṣaja*) is pleased if one sings His glory in any stage of life. They have for a long time extolled Viṣṇu's glory in celibate life, now they will sing it in the householder's life. Their decision regarding the marriage with the king's daughter is firm.
- 24 (Śrī-Nārāyaṇa-Muni:) Fearing their curse the worried king says:
- 25–27 (**King:**) Both desire to marry his daughter. How can he act unconventionally and contradictory to the Vedas by giving his one daughter to both? One can have two wives but not two husbands. His daughter will herself choose one of them. For the next day he will organize the self-choice ceremony (*svayamvara*),⁴²³

420 "Henceforth in the 60th (chapter) is presented how the heavenly seer Nārada and sageParvata get into troubles due to contact with a woman."

421 See also SSJ 2,13.

422 V. 17cd is direct speech of Parvata and Nārada.

- 28–32 (Śrī-Nārāyaṇa-Muni:) The king arranges for the selection ceremony. Each one secretly wishes to appear handsome while the other should be ugly (*vikṛta*). They go to Lord Viṣṇu in Vaikuṅṭha.
- 33 Nārada approaches first and concealing his thought of marriage says:
- 34–36 (Nārada:) For the selection ceremony on the next day he requests that for fun his emaciated body should become handsome and attractive for women, while Parvata should get the face of a monkey (*vānara*). Looking handsome like Cupid (*anaṅga*) Nārada returns to earth.
- 38 Parvata comes to Viṣṇu and requests the same.
- 39–40 With the intention that His devotee may not be fettered by a woman Viṣṇu grants it and Parvata becomes beautiful.
- 41–46 To both of them the night seems as long as cosmic cycle. They praise the princess' beauty.
- 47–53 Both come to Ambarīṣa's city. Seeing their beauty the women of the city faint (*mumubuh*) and men are astonished. Both go to the king's court. Other invited kings arrive. Both sit down near the door of Jayantī's entrance. When seeing them Ambarīṣa and the other kings are astonished.
- 54–58 Jayantī enters with the garland for the bridegroom. Nārada's and Parvata's faces change into a monkey face. Seeing each other's form they are happy and think that she will not select the other. Frightened at their sight the girl runs away and does not return. The king requests them to leave.
- 59 Unaware of their ugly form and considering the event a fraud they say:
- 60–61 (Both:) He is arrogant Because he knows the Self he disregards the ascetics. They curse him that he will think of his body as the self (*dehātmabuddhi*).
- 62 (Śrī-Nārāyaṇa-Muni:) Having cursed the innocent king the ascetics depart.
- 63–71 Viṣṇu's discus Sudarśana protects the king from the curse and follows them. Seeing the curse burn and the discus behind them, they run for protection to all the places of the world. Seeing the monkey-faced men, people do not say anything.
- 72–76 Suffering from indescribable pain the two move to the netherworld. Not finding protection they go to the heavenly worlds of Indra, Agni, etc. (the eight names of the lords of the directions are mentioned). Fearing the discus the gods of the eight worlds do not speak.
- 77–78 They approach Viṣṇu in Vaikuṅṭha. Compassionate Viṣṇu (*hari*) rescues them and takes away Ambarīṣa's curse.⁴²⁴

423 *Svayamvara* is a ceremony when a bride chooses the bridegroom from the assembled candidates.

424 Lord Viṣṇu accepted the curse of Ambarīṣa to consider the body as the Self, i.e., to live on a physical plane. He suffered it in the incarnation as Rāma.

- 79 In this way watching the limbs of a woman Nārada and Parvata get into troubles.
- 80 Therefore the liberated person as well as the aspirant should avoid contact with woman for their benefit.
- 81–82 They should not watch even birds' intercourse, because Saubhari⁴²⁵ is degraded from his great vow due to watching the copulation of fish.
- 83⁴²⁶ A man transgressing His (Śrī-Hari's) regulation by power of knowledge or devotion will be degraded from dharma and will get into troubles.

SSJ ch. 3,61: Description of Devayānī's trouble due to contact with a man while teaching the people during the Swing-festival in Vṛttālaya⁴²⁷

- 1 (Śrī-Nārāyaṇa-Muni:) Watching, etc., a man degrades even the women firmly established in *brahman*. The women should avoid it.
- 2 He will narrate an ancient story of how the chaste (*naiṣṭhikī*) Devayānī is degraded.

3–33 *Episode of Devayānī and Kaca*

- 3–6 Śukrācārya's daughter Devayānī has been established in the Self since her childhood. She is expert in Yogic techniques (*yogakalā*) and the science of dharma. She is a poetess. She is skilful like Śukra in instructing thousands of demon-daughters. Śukrācārya loves his daughter and brings her up affectionately.
- 7–8ab Once, when she is ten years old, Śukrācārya wishes a suitable husband for her. He asks her:
- 8cd–12 (Śukrācārya:) As her marriageable age has come, she should tell him about her desired (*svepsita*) bridegroom who may be a sage or a god or a Brahmin. By not giving the daughter in marriage at the proper time the father incurs the sin of Brahmin-murder. She may inform him, or he may choose on her behalf.

425 See also SSJ 2,12.13–23.

426 In Indravajrā-metre.

427 "In the 61st (chapter), however, is narrated about the amazing trouble of Śukrācārya's daughter Devayānī caused by contact with a man."

- 13ab (Śrī-Nārāyaṇa-Muni:) Devayānī replies:
 13cd–16 (Devayānī:) She does not love any man. She has decided for austerity till death. The father should not worry for her marriage. According to the authoritative texts the father incurs the sin of killing a Brahmin if his daughter desires to marry but not when the daughter is detached.
- 17–18 (Śrī-Nārāyaṇa-Muni:) Acknowledging the greatness of the vow of celibacy Śukrācārya becomes silent. He is happy to see her detachment and the stability in yoga (*yogasthiti*).
- 19–22 After some time Bṛhaspati's son Kaca comes to study. He stays with Śukrācārya. Seeing his handsomeness Devayānī becomes infatuated (*mumoha*) with him. Leaving her dharma and yogic practices she serves Kaca. Seducing him by showing her limbs she requests Kaca in privacy (*rahab*).
- 23 (Devayānī:) She loves him and he should be her husband.
- 24ab (Śrī-Nārāyaṇa-Muni:) Hearing her passionate words Kaca says:
 24cd–25 She should not utter such words, as the teacher's (*guru*) daughter is a sister (for a student).
- 26–28 (Śrī-Nārāyaṇa-Muni:) Though he refused she urges him repeatedly. Enraged by his refusal (*pratyaḅhyāna*) she curses him that his learning will bear no fruits. Cursing her in return that she will not get a Brahmin as husband Kaca returns to heaven.
- 29 At the age of 1008 (*aṣṭottara-sahasra*) Devayānī like a wanton woman (*svairiṇī*)⁴²⁸ chooses the Kṣatriya king Yayāti as her husband.
- 30–33 In this way watching the body of a man though established in the Self she degrades herself and like a shameless woman urges for intercourse with her father's student who is like a brother and curses him. Marrying a Kṣatriya husband she loses her Brahminhood and becomes a Kṣatriya. She stains Bṛḥgu's family. Her austerity becomes vain.
- 34–35 Similarly Jamadagni's wife Reṇukā goes to fetch water, beholds the king of Gandharvas and watching his handsome form she desires him. By the wrath of her husband she suffers the pains of untimely death (*apamṛtyu*).
- 36–56 *Regulations concerning women's participation in religious events*
- 36 Therefore women established in *brahman* should not indulge in watching a man.
- 37–38 Desirous of liberation the women may listen to Śrī-Kṛṣṇa's (*śrīpati*) stories from brother or husband, etc., (eight relatives are mentioned) or from a good (monk) (*sat*).

428 For *svairiṇī* and two other types of sinful women, see also SSJ 5,30.15–17.

- 39 Listening to the stories they should discuss among themselves. In case of doubts they should ask the monks through a man.
- 40 Sitting at a distance widows should listen to the Purāṇic stories of Śrī-Kṛṣṇa (*bari*) through a Brahmin.
- 41 They should learn the songs of Śrī-Kṛṣṇa's virtues, etc., from the relatives like father, etc.
- 42–43 They should respect the women senior in dharma, detachment and devotion like Rādhā, Lakṣmī (*ramā*), etc., remain in contact with them and follow them for salvation.
- 44 He will tell what woman should do at festivals like Śrī-Kṛṣṇa's birthdays (*janmāṣṭamī*), etc., when the groups of monks arrive.
- 45 The women may visit the monks' places in the company of the father, etc.
- 46 In the crowd of people the women should sit with the women and men with men.
- 47 When the monks (*sat*) recite Śrī-Kṛṣṇa's stories, the women should listen to it sitting at a distance.
- 48–49 In the same way when the great monks (*santaḥ*)⁴²⁹ come to their village they should go and stay there according to the regulation (*yathocita*) in the company of their relatives.
- 50 The women followers must not enter into monks' covered tents (*vṛti*).
- 51 Disobeying His command a woman is to be considered a witch (*kṛtyā*).
- 52–53 Except during two festivals, Śrī-Kṛṣṇa's birthday and His birthday, the women should not go out at night to behold the image of the favourite deity.
- 54 They should be cautious (*sāvadhāna*) against loitering lustful devils (*rākṣasa*) who defile dharma.
- 55 What He has described about contact of women with the monks for their salvation should be observed directly or through tradition (*pārampariyena*).
- 56⁴³⁰ The men (who asked on behalf of the women) should tell all the women that by behaving in this way their devotion in Kṛṣṇa will grow and they will get stability in dharma.

429 See also SSJ 2,32.29–32.

430 In Upajāti-metre.

SSJ ch. 3,62: Description of the regulations concerning expiation while teaching the people during the Swing-festival in Vṛttālaya⁴³¹

1–10 *Regulations for the daily life of householders*

- 1 (Śrī-Nārāyaṇa-Muni:) Desirous of happiness in this and the next world the householders should abandon contact with other women.
- 2 The wives of the householders should completely abandon contact with another man.
- 3 Householders should avoid taking wine, meat, onion, garlic and intoxicants (*mādaka-vastu*).
- 4 The people of the four castes and four stages of life should never eat left-over (*ucchiṣṭa*) food except for food roasted on fire (*agni-pakva*).⁴³²
- 5 Śrī-Hari's followers should never take intoxicants like opium, three types of tobacco,⁴³³ stealing or telling a lie; should not drink milk, ghee or water without having sieved it (*a-gālita*).
- 6–7 He should give up anger, jealousy, pride and violence⁴³⁴ and they should not commit suicide in holy places.
- 8–9 Drinking impure (*a-pūta*) water a man incurs as much sin as a fisher during six months (killing fish), because there is a possibility of eating meat; the Purāṇas consider it a sin (*doṣa*).
- 10 A householder should not be attached to worldly objects; he should love the good (monks, *sat*).
- 11 It is said (*kīla*) that the monks (*santaḥ*)⁴³⁵ free a person from worldly bondage unbreakable even by weapons.
- 12 The householders should listen to Kṛṣṇa-episodes from a righteous householder or from the ascetic monks (*tyāgin*).
- 13 If he listens to a monk who takes money and talks with a woman the householder should observe the Cāndrāyaṇa-vow.⁴³⁶

431 “In the 62nd (chapter) are presented in brief the duty of householders and the regulations concerning expiation as a means of love for Kṛṣṇa (*rati*).”

432 Food roasted on fire like flaked jowar (*lājā*), etc., (Ś)

433 The threefold use of tobacco (*tamāla*) suggests chewing, smoking and sniffing.

434 Violence in sacrifices to gods or his deceased relatives.

435 See also SSJ 2.32.29–32.

436 For Cāndrāyaṇa-vow see SSJ 4,19.

- 14 Gathering in the village, at the place of a senior in dharma, in the evening they should sing Kṛṣṇa's names and listen to His stories.
- 15 They should regularly chant Kṛṣṇa's mantra a specific number of times with the rosary.
- 16 Sitting in a lonely place (*ekānta*) they should meditate daily and perform mental worship.
- 17 The Brahmins should perform the six daily rites (*ṣaṭkarma*) enjoined by their (branch of the) Veda.
- 18 His followers should expiate for a breach of dharma or a sinful act.
- 19 In case of committing sins unknowingly Manu, etc., have prescribed the regulations concerning expiation.
- 20 Desirous of performing expiation a person should take bath and approach the assembly (*parṣat*).

21–40 *Definition and working of the religious assembly (parṣat)*⁴³⁷

- 21–28 The assembly must consist of truthful, righteous people, but not of large numbers, fools, untruthful people. The word of the assembly is authoritative in matters of expiation, worldly transactions (*vyavahāra*), and vows.
- 29–30 Performing the rites prescribed by the assembly a sinner becomes pure. The assembly is affected if any adharmā is prescribed. Therefore the righteous Brahmins of the assembly should proclaim only dharma.

31–43 *Regulations concerning expiation*

- 31–32 They should take into consideration if someone is unable to fast (women, children, the old, the sick, the handicapped) as well as place, time, age and capacity (*sāmarthyā*).
- 33 If they are lenient out of greed, delusion, fear or friendship they go to hell.
- 34 They should reflect about the dharma prescribed by the ancient sages like Manu, etc.
- 35 Considering the conventions of a (specific) place, family and village they should proclaim the rule of the authoritative texts.⁴³⁸
- 36 Performing the vow as prescribed by the assembly, the sinner becomes pure, otherwise he goes to hell.

437 Cp. SSJ 5,43.20–35.

438 Cp. Manu 1.118; for details cp. Manusmṛti ch. 11.

- 37 Committing a sin secretly a wise person should refer to the authoritative text himself or ask another wise person and expiate.
- 38 A boy below six years is excepted from expiation or punishment.
- 39 A brother or the father, etc., should expiate on behalf of a boy who is between five and 11.
- 40 A boy between eleven and 16, an old man,⁴³⁹ a sick person or a woman should perform half of the expiation.
- 41 Performing expiation one goes to heaven, otherwise to hell and lower births.
- 42 Contact with a person not expiating is sinful.
- 43 Having performed expiation the householders, monks (*tyāgin*) and women should (again) observe the rules.
- 44–48 Leaving attachment to trivial (*tuccha*) worldly objects His followers should maintain love to Śrī-Kṛṣṇa (*vāsudeva*) with faith, etc., (15 qualifications of a devotee are mentioned).
- 49–50 Through the highest (*parā*) devotion in Viṣṇu (*hari*) the cycle of rebirth stops and a man obtains detachment and firm knowledge. It is the only means to please the Lord, so His followers should practise sincere devotion.
- 51⁴⁴⁰ (**Suvrata:**) Giving instructions (*upadiśya*) about dharma and devotion to His followers Śrī-Hari (*bhakti-tanaya*) admonishes the ascetics (*muni*) to sing Viṣṇu's glory (*guṇa*). The people accept His word.

SSJ ch. 3,63: Description of activities performed on various days during the Swing-festival in Vṛttālaya⁴⁴¹

- 1 (**Suvrata:**) Playing his lute (*vīṇā*) Muktānanda sings a song consisting of six verses (*ṣaṭpadī*) in Gurjarī tune (*rāga*) (and) in the rhythm Ekatāla.
- 2–7 (Muktānanda:) Addressing Śrī-Hari as his friend he wishes that “his mind may rejoice (*ramatām*) in Him, the ever venerated.”⁴⁴²
- 8–10 (Suvrata:) After the song containing six verses he sings verses about Viṣṇu⁴⁴³ in Prakrit. Brahmānanda and others assist him. Śrī-Hari claps the rhythm with His hands.

439 Above the age of 80. (Ś)

440 In Vasantatilakā-metre.

441 “In the 63rd (chapter) are presented the song consisting of six verses (*ṣaṭpadī*), Śrī-Hari revealing His divine power, and the activities on different days (*tithi*).”

442 The line recurs as refrain. The song enlists with alliteration and rhyme (*yamaka*) Śrī-Hari's various epithets referring to His deeds, appearance, attire and divine powers.

443 The author here refers by “*vāsudeva*” to Lord Viṣṇu which is proper in the context, but

- 11–13⁴⁴⁴ Thousands of men and women get samādhi and behold Him in His imperishable (*akṣara*) heavenly abode with eight arms or four or two arms according to their worshipped forms.
- 14–15 Observing and seeing the miracle (*āścarya*) doubting people recognize Him as the Lord. Even wicked people (*duṣṭajīva*) who had come to take their relatives back take refuge with Him.
- 16–17 Śrī-Hari (*daiivī*)⁴⁴⁵ tells them to return, goes to His tent (*paṭamaṇḍapa*), pleases devotees daily in this manner Śrī-Hari and spreads His glory.
- 18 Day by day the people's affection to Śrī-Hari grows.
- 19 One after the other the people of different regions feed the monks with delicious food.
- 20–24 Śrī-Hari instructs the devotees about various topics: (14 topics are mentioned)⁴⁴⁶ such as: Vedic dharma for the four castes and four stages of life (*āśrama*); knowledge, detachment and devotion with its characteristics; duties of a king (*rājanīti*), dharma of donation, of liberation and of women; Sāṃkhya, Yoga, Pañcarātra, dharma of the monks (*paramahaṃsa*); regulations concerning expiatory rites and dharma of emergency (*āpad*).
- 25–26 Śrī-Hari Himself practises the dharma of four castes and four stages of life, vows, fast, etc., to instruct the people.
- 27 On the first day of bright Caitra Śrī-Hari lets Vāsudeva be venerated as *brahman* and *ātman*.
- 28 On the third day of bright Caitra Śrī-Hari arranges for the donations of cow, gold, etc., and for feeding the Brahmins in honour of Manu, etc.
- 29⁴⁴⁷ On the same day after the veneration of Matsya Śrī-Hari (*iśvara*) starts for Gaḍhaḍā (*durgapura*).

both the commentators Śukānanda-Muni and Vihārilala-Acārya paraphrase *vāsudeva* as Śrī-Hari. SSJ 3,62.51 clearly states that the song is about Viṣṇu or Śrī-Kṛṣṇa (*viṣṇob*).

444 Vv. 11–17 in Upajāti-metre.

445 Reference to the name of Dharmadeva, Śrī-Hari's father. (Ś)

446 This could be a summary of the topics of Vacanāmṛta.

447 In Vasantatilakā-metre.

SSJ ch. 3,64: The Lord's return to Durgapura during the Swing-festival in Vṛttālaya⁴⁴⁸

- 1 (Suvrata:) The devotee Nārāyaṇa-Gosvāmin comes and requests Śrī-Hari:
- 2 (Nārāyaṇagiri-Gosvāmin:) He wants to invite Śrī-Hari and the ascetics for the next day.
- 3 (Suvrata:) Śrī-Hari agrees and goes there; the citizens follow Him.
- 4 Kubera, Jūṣa, Mūlajit, etc., bow down to Śrī-Hari and Kubera says:
- 5–9ab (Kubera:) After spending 23 days in Vṛttālaya Śrī-Hari should celebrate His birthday at his place.
- 9cd–10 (Suvrata:) Śrī-Hari accepts his request, stays there and observing fast on the ninth day He asks him to venerate Rāma.
- 11–13 Knowing the day to be Śrī-Hari's birthday the devotees venerate Him with new costly garments, etc., (six items are mentioned), waving lighted lamps; observing fast they keep vigil at night.
- 14 In order to please Śrī-Hari they feed the ascetics and the Brahmins and give donations.
- 15–17 Feeding the Brahmins Śrī-Hari breaks (*pāraṇā*) the fast and celebrates the eleventh day. venerating the image of Lakṣmī and Vāsudeva with steps of royal veneration (*rājopacāra*). Placing the image in the swing, He waves the lighted lamps and swings it.
- 18 After the veneration Śrī-Hari venerates the Brahmins, observe fast and stays vigil at night with the devotees.
- 19 Breaking the fast on the twelfth day Śrī-Hari orders horse-riders and pedestrians to prepare for the departure.
- 20 Śrī-Hari commands some groups (*yūtha*) of ascetics to go to other places, others to come with Him.
- 21⁴⁴⁹ Sitting on His throne Śrī-Hari (*bhaktapriya*) commands:
- 22 (Śrī-Nārāyaṇa-Muni:) Men and women should return cautiously (on their way back) meditating on Kṛṣṇa.
- 23 (Suvrata:) Greeting them with the words "Victory to Saccidānanda" Śrī-Hari mounts His horse.
- 24⁴⁵⁰ Śrī-Hari (appearance and attire described) starts.

448 "Further, having performed the festival of the Flower-swing, etc. Śrī-Hari's return to Gaḍhaḍā (*durgapura*) is told in the 64th (chapter)."

449 Vv. 21–22 in Upajāti-metre.

450 In Sragdharā-metre.

- 25–27 Men and women following Him do not turn back. Śrī-Hari rides out of their sight. Meditating on Him the people return to their places with tears in their eyes.
- 28–34 Rāmapratāpa and others go ahead; Śrī-Hari and his troupe reach the Bhālla region. The people stop Śrī-Hari and request Him to visit their city. He stays at their places (for half a day, up to three days). One month passes like a moment.
- 35–36 Waiting for Śrī-Hari king Uttama impatiently passes the days.
- 37–43 In the third month the worried and restless king writes a letter (*patrī*) requesting Śrī-Hari to return. The time-limit given by Śrī-Hari has passed. He will not be able to carry on. Śrī-Hari should return or call him there. He sends the letter through a quick messenger who arrives in Gumphā⁴⁵¹ and gives it to Śrī-Hari who has it read to Him (*vācayām āsa*).
- 44–45 Understanding Uttama's pangs of separation Śrī-Hari starts for Gaḍhaḍā on the same day.
- 46–48 He reaches the city in the morning. Uttama hears about it, runs without shoes to receive Śrī-Hari who embraces the emaciated king (Uttama).
- 49–50 Surrounded by His attendants Śrī-Hari goes to His residence. The king accommodates Śrī-Hari's brothers in his palace.
- 51 In this way Śrī-Hari has celebrated this and other such festivals.
- 52⁴⁵² (Phalaśruti:) One who listens to or recites (the text of) this Swing-festival fulfils his desires and by His grace attains the highest abode.

451 The capital city of the Bhālla region. (Ś)

452 In Upajāti-metre.

SSJ ch. 4,1: The general regulation concerning listening to all Purāṇas and Upapurāṇas during the festival of listening to the Purāṇa¹

- 1–4 (Suvrata:) King Uttama and his family attend upon Śrī-Hari. In order to please Him they perform the Food-festival and the festival of: Prabodhinī-Ekādaśī as before.² Śrī-Hari invites the devotees from other places and sends them off after the Prabodhinī-festival.

1 The commentator begins with four benedictory stanzas. The fifth stanza is his declaration to write the commentary clearly by Śrī-Hari's grace. Verses 6–25 give a survey of outline and topics of the 4th *prakaraṇa*:

Verse Chapter(s) Topic dealt with

6	1–9	Festival of listening to Purāṇas by Śrī-Hari.
7	10–12	Festival of Śrī-Kṛṣṇa's birthday in Sāraṅgapura
8	13–16	Various festivals performed by Śrī-Hari in Kāryāyana.
9	17–19	Festival of Vegetables, etc., in Lauha and Nāgataṅka.
10	20–22	Śivarātrī and Swing-festival in Pañcāla.
11	23	Pleasing the devotees of Jīṛṇadurga.
	24	Śrī-Hari's secret decision.
12	25	Installation ceremony of Nara-Nārāyaṇa at Śrīnagara.
13	26	Installation ceremony of Nara-Nārāyaṇa at Bhujamṅapura.
14	27–33	Glory of Vṛttālaya and installation of Lakṣmī-Nārāyaṇa.
15	34–38	Muktānanda's explanation of the word <i>triyuga</i> to opponents in Vaṭapuri.
16	39	Śrī-Hari's arrival in Vṛttālaya and celebration of Dharmadeva's birthday.
17	40	Appointing and instructing <i>ācāryas</i> ; celebration of Bhaktidevī's birthday.
18	41–42	Śrī-Hari's visit to Vaṭapattana celebrated by the king and the citizens.
19	43–44	Writing of Śikṣāpatrī.
20	45	Installation of Rādhā-Madanamohana at Dhorāji (<i>dbaureya</i>).
21	46–53	Teaching His sons about the methods of general and specific initiation.
22	54	Śrī-Hari introduces initiation in the Uddhava Movement.
23	55–61	Śrī-Hari's instruction to His sons about the regulations concerning vows and festivals of the year.
24	62–67	Dharmas of a monk told to Gopālānanda.
25	68–73	Knowledge imparted to Nityānanda.
26		In the 73 chapters of Book 4 is told the story accomplishing betterment of the people.

27 "In the first (chapter) is told clearly the general regulation concerning listening to the Purāṇas, etc., during the festival of listening to Purāṇas."

2 See SSJ 3,36.

- 5 Desirous of establishing the conventions (*maryādā*) of the Vedic dharma Śrī-Hari starts the “listening to Purāṇas”.
- 6–8 After the daily obligations on the sixth day³ Śrī-Hari invites the Purāṇa-reciter Prayāgajit. Everyone sits according to their rank. Śrī-Hari speaks to Mayarāma:
- 9–11 (**Śrī-Nārāyaṇa-Muni:**) Mārgaśīrṣa is the best month declared as a Vibhūti of Śrī-Kṛṣṇa (*vāsudeva*). Śrī-Hari wants to listen to the Purāṇas. Mayarāma should tell Him about the auspicious time to begin it.
- 12–14ab (Suvrata:) Mayarāma takes out his calendar (*pañcāṅga*) and says that the next day is auspicious (astrological constellations are given).⁴ Śrī-Hari speaks to the Purāṇa-reciter.
- 14cd–17 (**Śrī-Nārāyaṇa-Muni:**) From the next day He wants to listen to the BhP (Śrīmadbhāgavata). After the daily rites he should recite from morning till noon; after the midday rites he should recite during the afternoon (*ṭṛtīya-yāma*) till the evening.
- 18–19 (**Purāṇa-reciter:**) He will do as told and he is happy about the recess (*viśrānti*) which avoids fatigue (*dehakeśa*).
- 20 (Suvrata:) Telling him to come next day Śrī-Hari speaks to the devotees:
- 21–22 (**Śrī-Nārāyaṇa-Muni:**) Listening to the Purāṇas is for the benefit of His followers; the people of the four castes and stages of life are entitled (*adbhikāra*) to listen to it.
- 23–24 Listening to the Purāṇas is the common (*sādhāraṇa*) path declared by ascetics and accepted by the gods to reach all goals (*śarvārtha*). It reveals Lord Viṣṇu’s (*hari*) form which destroys the cycle of rebirths.
- 25 Therefore Vyāsa’s Purāṇas, Mahābhārata and Rāmāyaṇa should be listened to.
- 26–27 Listening to the stories of Purāṇas is like a lamp removing darkness and a medicine for the disease of the cycle of rebirth. It leads to salvation (*śreyas*).
- 28–30 Unable to listen to the Purāṇas daily a person should listen at least for a short time or occasionally; it saves from misery (*durgati*).
- 31 Its effect is greater than that of sacrifices and donations.
- 32–34 For the benefit of the people living in the Kali-period (seven characteristics are mentioned) Lord (*bhagavān*) Bādarāyaṇa has composed the Purāṇa.
- 35 Drinking the nectar of immortality (*amṛta*) a person becomes immortal but drinking the nectar of the Purāṇas the whole family becomes immortal.
- 36 Without listening to the Purāṇa a man is like an animal. People must listen to the Purāṇas.

3 Of bright Mārgaśīrṣa. (Ś)

4 Vv. 12cd–13 are direct speech of Mayarāma.

- 37 (Suvrata:) King Uttama asks:
- 38–39 (King:) What is the regulation concerning listening to the Purāṇa? When and where should it be performed? What should the reciter (*vakṛ*) and the listeners (*śroṭṛ*) be like? What donation should be given at the end (*samāpana*)?
- 40 (Suvrata:) Śrī-Hari says:
- 41–42 (Śrī-Nārāyaṇa-Muni:) A person intent upon the removal of all sins should listen to the Purāṇa. In case of unfavourable conditions he should listen to it in the rainy season (*cāturmāsya*) or on the days of a change of moon (*parvan*).⁵
- 43 He will tell the regulation in brief as mentioned in Skandapurāṇa, etc.
- 44 After the daily rites inviting an expert Purāṇa-reciter the listener should place the book (*pustaka*) on a high seat (*āsana*) and the reciter on the speaker's seat (*vyāsa-āsana*).
- 45–47 After venerating the book he should venerate the reciter with sandal paste, garlands, etc., (nine items of veneration are mentioned) and pray:
- 48 The formula or prayer in Sanskrit addressing the reciter with several vocatives.
- 49 The host should venerate Brahmins and monks (*sat*) among the listeners.
- 50 Listening to the Purāṇa with steady mind is recommended.
- 51–54 The twice-born (*dvija*) who are learned, senior in austerity and devotion should be in front. The people of the four castes should sit according to the following regulation: the Brahmins in front followed by the Kṣatriyas, Vaiśyas, Śūdras and people of mixed castes (*saṃkara-jātīya*). The women should sit at a distance (*dhanurmāna*) from the men.
- 55 Offering a leaf, a flower, a fruit, a rupee or a copper coin (*dhabbuka*)⁶ or grains a person should listen to the Purāṇa.
- 56–57 The Purāṇa-reciter (who may be of any age or poor or weak) should be respected and venerated. He should not be considered as a common man (*prākṛta*); his speech is the wish-fulfilling cow.
- 58–59 The Purāṇa-reciter is a higher teacher (*guru*) than even born or qualified teachers, because he imparts the knowledge about Viṣṇu (*hari*).
- 60 A Brahmin Purāṇa-reciter should have eight qualities (listed).
- 61 If not a Brahmin, the twice-born Purāṇa-reciter must be an absolute celibate and free from greed.
- 62–63 While sitting on the throne the Purāṇa-reciter should not bow down to anybody except the absolute devotees of Viṣṇu or Viṣṇu in human form.⁷

5 Every month is considered to have six changes of the moon, i.e., the eighth and 14th days of both fortnights, the days of the fullmoon and the new moon. The word *parvan* is also used to mean "occasion."

6 *dhabbuka* is a term for the coin *dhabuḍī* for old half anna in Gujarati.

7 Viṣṇu in human form, i.e., Śrī-Hari; not bowing down to such persons the Purāṇa-reciter may face evil results like those faced by Romaharṣaṇa at the arrival of Balabhadra. (Ś)

- 64–65 The Purāṇa should not be recited in front of rogues, etc., or at the places of the wicked, of Śūdras, etc.
- 66 It should be recited in a village of righteous people, in the temple, etc.
- 67 The listeners (*śrotr*) should have faith, etc., (six qualities are mentioned).
- 68 People who listen to the Purāṇa without faith and veneration of the Purāṇa become poor.
- 69 Going elsewhere during the Purāṇa-recitation, people lose their wife and riches.
- 70–72 Six positions (listed) like sitting higher than the reciter, etc., are prohibited.
- 73–76 By watching the women during the Purāṇa-recitation one attains rebirth as pig (*śūkara*), by arguing or talking one attains rebirth as donkey, by creating hurdles that of a goblin (*piśāca*) and by blaming the reciter one attains that of a dog.
- 77 Then the story of Kṛṣṇa should be listened to in disciplined manner.
- 78–79 The Purāṇa-reciter should be given a bath after massage with oil and should be fed well. In the morning he should be given hot milk with sugar.
- 80–83 At the end of every section (*khaṇḍa*) or part (*skandha*) he should be venerated and offered donations. At the end of the recitation, the listeners venerate him and give donations like gold, silver, etc., (eight items of donations are mentioned). Placing him in a well decorated vehicle he should be brought to his place with pomp.
- 84 This is the general regulation concerning listening to all the Purāṇas and the Upapurāṇas.
- 85 Those who listen to the Purāṇas according to the regulation attain the complete fruit.
- 86 One should first listen to this regulation, then to a Purāṇa; thus, a person attains what he desires.
- 87–88 The BhP is special; listening to it or reading it (*puraścaryā*)⁸ or donating it grants imperishable merit.
- 89⁹ (**Suvrata:**) Hearing Śrī-Hari's (*nārāyaṇa*) speech the king asks:

8 The word *puraścaryā* or *puraścaraṇa* means reading of the original text in a stipulated time.

9 In Upajāti-metre.

SSJ ch. 4,2: Description of the origin, and its cause, of the Bhāgavata during the festival of listening to Purāṇas¹⁰

- 1–2 (King:) Śrī-Hari should tell the regulations for listening to, reciting and donating of the BhP.
- 3 (Suvrata:) Śrī-Hari says:
- 4 (Śrī-Nārāyaṇa-Muni:) He will tell about listening to, etc., of the BhP.
- 5–6 There are two types of Purāṇas, small ones called Upapurāṇas and large ones called Purāṇas. Vyāsa composed 18 Purāṇas and the sages composed the same number of Upapurāṇas.
- 7–8 List of 18 Purāṇas: BrP, PdP, ViP, ŚiP, BhP, MkP, NdP, AgP, BhvP, LiP, BVP, VrP, SkP, VmP, KūP, Mkp, GḍP, BḍP.
- 9–12 List of 18 Upapurāṇas adding Mārīca, Bhārgava, etc., to the list: Sanat-, Nāndi-, NrsP, Kāpila-, Daurvāsasa-, Nāradya,¹¹ Śaivadharmā-, Mānava-, BḍP,¹² Auśanasa-, Vāruṇa-, Kālīka-, Vāsiṣṭhalinga-, Vāsiṣṭha-, Māheśvara-, Parāśara-, Sāmba-, Saura-.
- 13 The Mahābhārata is called a history (or epic, *itihāsa*) and the Rāmāyaṇa is a poem (*kāvya*).
- 14–15 The BhP is an extract of all these text, the medicine for the disease called the cycle of rebirth. Like Gaṅgā among rivers, Viṣṇu (*acyuta*) among gods and Śiva among the devotees of Viṣṇu the BhP is the best among the Purāṇas.¹³
- 16 He tells the reason for its being the best.
- 17–21 When Brahmā creates this world, he propagates the Veda. At the end of the Dvāpara-period people are less intelligent and so they are unable to learn and understand its meaning. Dvaipāyana-Muni, an avatāra of Nārāyaṇa, divides the Veda into four (Vedas), composes the Purāṇas¹⁴ and the Mahābhārata to explain the meaning of the Vedas.¹⁵
- 22–23 In the Purāṇas and the Mahābhārata he describes the four human goals for the people of the four castes and stages of life, and the dharma for absolute salvation (*ātyantika-śreyas*).

10 “In the second (chapter) is told at length about the origin and its cause of the BhP adducing the statements (*ākhyokti*) of the Brahmaṇḍa, Padmapurāṇa, etc.”

11 Also among the Mahāpurāṇas.

12 Also among the Mahāpurāṇas.

13 V. 15 is a quotation of BhP 12,13.16 with some variants.

14 Ś avoids the contradiction between the above list and the following episode by specifying that Vyāsa first wrote “17 purāṇas”.

15 Cp. also *itihāsa-purāṇābhyāṃ vedam*, etc. MBh 1,1.204.

- 24–26 For the benefit (*hita*) of the people Bādarāyaṇa-Rṣi appoints religious teachers (*ācārya*), viz. Paila for Ṛgveda, Vaiśampāyana for Yajurveda, Jaimini for Sāmaveda, Sumantu for Atharvaveda and Romaharṣaṇa of the Mahābhārata (*itihāsa*) and Purāṇas.
- 27–32 Living in his hermitage (*āśrama*) Śamyāprāsa on the bank of Sarasvatī river the sage is not satisfied because the causes for people’s salvation (Saddharma, knowledge, detachment and devotion with the knowledge of Viṣṇu’s glory (*māhātmya*) have been little (*alpaka*) dealt with. Rather, the people are attached to ritual. His purpose in creating the Purāṇas has not been achieved.
- 33–34 Śrī-Kṛṣṇa (*vāsudeva*) fills his heart with regret and restlessness so that he cannot compose a book.
- 35–37 Compassionate Lord Nārāyaṇa sends Nārada to him. Vyāsa venerates him and asks the reason for his dissatisfaction.
- 38–42ab (Nārada:) He has not fulfilled the purpose of his incarnation. He should compose a Purāṇa full of sentiments (*rasa*) and the gist of all his works, describing the story of Śrī-Kṛṣṇa (*vāsudeva*) and His devotees. It is Lord Nārāyaṇa’s command to Vyāsa that he should compose the BhP for the people’s salvation and for his heart’s satisfaction.
- 42cd (Śrī-Nārāyaṇa-Muni:) Nārada goes. Vyāsa wishes to compose through samādhi.
- 43–45 Churning Vedas, Smṛtis, histories, Purāṇas, Sūtras and literature (*kāvya*) he takes out the gist. Assisted by his experience (*anubhūti*) he composes the Bhāgavata, like the nectar (*pīyūṣa*).
- 46¹⁶ After Śrī-Kṛṣṇa’s disappearance (*antarhita*) from the world, the BhP is the refuge for Dharma and his descendants.

SSJ ch. 4,3: Description of the special greatness of the BhP at the festival of listening to Purāṇas¹⁷

- 1–4 (Śrī-Nārāyaṇa-Muni:) The BhP contains the gist (*sāra*) of all authoritative texts, of the aphorisms of Sāṃkhya, Yoga, the Brahmasūtra. It describes Śrī-Kṛṣṇa and the four *vyūhas* like Vāsudeva, etc., taking human form according to the Pañcarātra (texts). The knowledge of His nature, absolute devotion, desireless action and detachment are described.

16 In Upajāti-metre.

17 “In the third (chapter), however, is spoken at length especially about the greatness of the BhP along with clearly stating its secret.” (Ś)

- 5–6 In it Vyāsa describes birth and deeds of His incarnations, the divine knowledge and divine love for His devotees in order to impart perfect knowledge of the Self to the people.
- 7–10 Only wise persons listening to it or reciting it know the secret meaning of the BhP. People who are friends of the Sāttvatas know this secret. People who are friends of the Sāttvatas know this secret.
- 11 Endowed with these qualities¹⁸ those less intelligent (*adaḥṣa*) and uneducated get the knowledge through listening to it,
- 12–13 Those without these qualities do not get to know the secret nor do they get love to the Lord.
- 14 Those who hear it but do not follow it are ignorant.
- 15–17 Listening to or the recitation of the Bhāgavata free from sins from the bondage of the cycle of rebirth (*bhava*). It is the beneficial medicine for an old, long and incurable disease called great sin.¹⁹
- 18–20 Vyāsa teaches this secret (the BhP) to his son Śuka. Śuka recites it to king Parīkṣit during his fast to death (*prāyopaveśana*). Thenceforth the BhP spreads in the world.
- 21–22 After Śrī-Kṛṣṇa's death and 30 years after the beginning of the Kali-period, Śuka recited the (Lord's) stories for seven days from the ninth day of Bhādrapada (*nabhasya*) till the fullmoon day.
- 23–25 The BhP is the gist of the Veda, etc. which one can relish separately because they are like the ghee extracted from the milk or sugar from sugarcane.
- 26–27 It destroys the troubles of Time. It is the only means to purify the mind. The wish to listen to it is the result of many previous births.
- 28–29ab While Śuka recites the stories, gods come with the pitcher of nectar.
- 29cd–30 (Gods:) Śuka should take the nectar of immortality in the exchange for the nectar of stories.
- 31–32 Considering the nectar like glass compared to a great jewel Śuka laughs; He considers the gods unfit for the nectar of the Lord's stories. Thus, the Lord's stories are difficult to get even for even gods.
- 33–35 Surprised about the king's salvation Brahmā weighs all Śāstras against the BhP which is heavier. The sages accept the BhP as the image (*rūpa*) of the Lord. Listening to or reciting its stories grants the heavenly abode (*vaikuṇṭha*).
- 36–39 Desirous of salvation the inhabitants of three worlds, the religious teachers of the path of renunciation (*nivṛtti*) like Kapila, Sanaka, etc., the religious teachers of the path of action like Manu, etc., the persons without food (*niranna*) on the White Island, and the liberated sages of the Badarīvana respect the BhP.

18 Stated in v. 7–10.

19 I.e., Brahmin-murder, etc., (Ś)

- 40 Being supportless (*nirādhāra*) the Vedas (*śruti*), the law-books (*smṛti*) and other Purāṇas approach Brahmā:
- 41–44 (Vedas and other texts:) Because the BhP is weightier (*gurutvāt*) than other authoritative texts it has spread in the three worlds while no one respects them. They will perish. Brahmā should save them.
- 45–51 (Śrī-Nārāyaṇa-Muni:) Consoling them Brahmā urges the BhP not to outdo (*atikramya*) its kinsmen (*jñāti*) like the Vedas, etc.²⁰ The BhP answers²¹ that it will stay among the Purāṇas. It does not desire to outdo them but Brahmā weighed it and Vyāsa composed it; it will obey Brahmā's command. Brahmā places the BhP as fifth among the Purāṇas. Supported by the BhP the Vedas, etc., prosper.
- 52 By getting the fifth rank the BhP makes the number five auspicious (*varā*) in the world.
- 53 Thus, the BhP is resorted to by the blessed (*dhanya*).
- 54–56 The BhP stories remove the troubles caused by ghosts (*preta*) and its seven days' discourse (*saptāha*) bestows the (heavenly) abode of Śrī-Kṛṣṇa; it burns all kinds of sins caused by speech, body and mind.
- 57 The birth of people in India (*bhārata*) who do not listening to the Lord's stories, is fruitless.
- 58–63 The body is disgusting and perishable (list of constituents). The intelligent make the body fruitful by listening to the BhP (*śuka-śāstra*) stories. Otherwise one is born like bubbles (*budbuda*) in water or moths among insects.
- 64²² As the BhP, favourite of Vaiṣṇavas, sings the knowledge of the liberated souls (*pāramahaṃsya*) and reveals the desireless actions accompanied by knowledge, detachment and devotion, listening to or reciting and contemplating it frees a man (from the cycle of rebirth).
- 65²³ The greatness of the BhP granting great results to people practising dharma with devotion has been told.

20 45cd–46 are direct speech of Brahmā.

21 47cd–49ab are direct speech of BhP.

22 In Śārdūlavikrīḍita-metre.

23 In Upajāti-metre.

SSJ ch. 4,4: Description of the method of veneration in the regulations concerning the listening to the BhP during the festival of Purāṇa-listening²⁴

- 1 (Śrī-Nārāyaṇa-Muni:) He will tell the method of beneficial listening to the BhP.
- 2 The wealthy should listen to it at home and other people should gather together and listen to it in temples, etc.
- 3 Its inauguration should be celebrated like a son's marriage.
- 4 For completion without obstacles one should venerate Gaṇeśa (*gaṇapati*) with scarlet powder (*sindūra*), durvā-grass and sweet-balls (*laḍḍuka*).
- 5 Listening to the bare text (*saṃhitā*) should be practised before the meal, but listening to it with (exposition of the) may be interrupted by the meal.
- 6 If it is not possible to listen to the BhP daily one should do so during the rainy season.
- 7 All months including the intercalary (*mala-māsa*) except Pauṣa are meritorious to begin the listening.
- 8 It should be listened to when the mind is balanced (*svastha*).
- 9–10 One should listen to it during two months starting on the ninth day of bright Bhādrapada, Kārttika, Māgha, Phālguna or Caitra, until the fullmoon day of Kārttika, Māgha, Phālguna and Caitra.
- 11 For its seven days' discourse (*saptāha-kathā*) one should listen to it in any month starting from the ninth day to the fullmoon day.
- 12–15 Having invited relatives, friends, devotees and Vaiṣṇavas from other places by sending a letter and having collected the necessary materials before five days in advance one should construct a pavilion (*maṇḍapa*) decorated with banana-stalks, clothes, etc., in a large piece of land.
- 16–18 After making the seats (*upaveśa-sthāna*) for men and women one should prepare a stage (*pūṭha*), place the reciter on his seat (*vyāsa-āsana*) and the book of the BhP on a small desk on the stage (*caturāṅga*). The host should venerate Kṛṣṇa in the form of the BhP (reciting following formulas).

24 "Henceforth in the 4th (chapter) Uttama is told in detail the regulation concerning veneration as part of the regulation concerning listening to the BhP."

19–49 *Formulas for the 16 steps of venerating the BhP*

- 19–24 (1.) Meditation on the BhP as the body of Śrī-Kṛṣṇa (appearance and attire are described).
- 25 (2.) Invocation²⁵
- 26 (3.) Seat (*āsana*).
- 27 (4.) Washing of feet.
- 28 (5.) Welcome offering *arghya*.
- 29 (6.) Water for sipping.
- 30 (7.) Bathing.
- 31 (8.) Offering yellow silken garment (*pītāmbara*).
- 32 Offering the sacred thread (*brahmasūtra*).²⁶
- 33 Offering ornaments like earrings, etc.
- 34 (9.) Sandal paste.
- 35 (10.) Flowers, garlands and Tulasī-garland.
- 36 Fragrant oil (perfume or *Attara*).
- 37 (11.) Incense stick.
- 38 (12.) Lamp.
- 39 (13.) Offering food;
- 40 water to drink;
- 41 water for sipping;
- 42 Betel-leaf;
- 43 coconut²⁷
- 44 (14.) Ritual gift (of gold, etc.).
- 45 (15.) Waving lighted lamps.
- 46 (16.) Circumambulation (*pradakṣiṇā*);
- 47 prostration;
- 48–49 prayer to protect from the cycle of rebirth.
- 50–51 After venerating the BhP as the form of Śrī-Kṛṣṇa the host should venerate the reciter with sandal paste, garments, etc., and request:
- 52 (Listener:) Being Vyāsa the reciter should remove his ignorance through the light of the Lord's stories.
- 53²⁸ (Śrī-Nārāyaṇa-Muni:) After venerating the Brahmin listeners the host should listen to the BhP.

25 Vv. 25–49 contain various epithets of Śrī-Kṛṣṇa in vocative praying to accept each of the 16 steps of veneration.

26 Otherwise called *yajñopavīta*.

27 Meant as provision for the way.

28 In Upajāti-metre.

SSJ ch. 4,5: Description of the characteristics of and rules for a reciter in the regulation concerning the listening to the BhP during the festival of the listening to the Purāṇa²⁹

- 1 (Śrī-Nārāyaṇa-Muni:) He speaks about the rules described in the Purāṇas beneficial to listeners and the reciter.
- 2 The reciters and the listeners are threefold according to the difference of their Constituents (*guṇa*): the best, endowed with the quality of Good (*sāttvika*), obtain the results (*phala*).
- 3–5 The reciter endowed with the quality of Darkness (*tāmasa*) is the lowest (*adhama*); he recites disconnectedly (*asamgata*), etc., (seven characteristics of bad recitation are mentioned) and is angry, etc., (five vices are mentioned).
- 6–8 The reciter endowed with the quality of Passion (*rājasa*) is in the middle (*madhyama*); he recites distinctly but with unnecessary lengthening, without sentiments and devotion, etc., and is greedy, etc., (five vices are mentioned).
- 9–14 The reciter endowed with the quality of Good (*sāttvika*; eight characteristics of good recitation and 28 virtues are mentioned) is the best (*uttama*).
- 15–18 Performing the daily rites in the morning and invited by the listeners, the reciter should go to the pavilion, wash his hands and feet, sip water thrice, and remembering the teacher (*guru*) in his heart he should bow down to the Brahmins, monks (*sādhu*) and to the BhP. With the permission of his elders he should sit down on the Vyāsa seat facing the North or the East.
- 19–20 Having been venerated by the listeners he should recite the three verses, beginning with *yaṃ pravrajantam*, etc.³⁰ After reciting *kasmai yena*³¹ and other favourite verses he should bow down to the book of the BhP and recite:
 - 21 (Reciter:) He will recite the auspicious stories with concentration (*avadhāna*) on Lord Viṣṇu.
 - 22 (Śrī-Nārāyaṇa-Muni:) He should explain the meaning looking at the monks and the Brahmins but not at the women.
 - 23 He should not stop at certain forbidden chapters.
- 24–33 The chapters forbidden by the seven sages (*saptarṣi*) and the Purāṇa-experts³² where the reciter should not stop are:

29 “Henceforth in the fifth (chapter) the characteristics of the reciter of the BhP, the chapters where stopping (the recitation) is forbidden, and his disciplines (*yama*) are mentioned.”

30 The three verses are *yaṃ pravrajantam* (BhP 1,2.2), *yaḥ svānubhāvam* (BhP 1,2.3), and *nārāyaṇam namaskṛtya* (BhP 1,2.4). (Ś)

31 BhP 12,13.19.

32 The six Purāṇa-experts are Trayyārūṇi, Kaśyapa, Sāvarni, Akṛtavraṇa, Śiṃśapāyana and Hārīta. BhP 12,7.5 (Ś)

- Book I: 1, 8, 10, 14, 16.
 Book II: 3, 8.
 Book III: 1, 7, 10, 18, 23.
 Book IV: 1, 3, 10, 17, 28.
 Book V: 5, 13.
 Book VI: 1, 5, 6, 10.
 Book VII: 1, 4, 6.
 Book VIII: 1, 2, 8, 10, 21.
 Book IX: 1, 4, 10, 15.
 Book X: 1, 9, 10, 22, 29–30, 62, 76–77.
 Book XI: 10, 22, 30.
 Book XII: 9.

- 34 This regulation is valid also for daily recitation of one chapter.
 35–37 The reciter should finish according to the number fixed for the day. At the end of daily recitation he should sing the Lord's names for some time and get down from the seat. Bowing down to the teacher, etc., he should go home. This procedure should be practised till the completion of the discourse (*kathā*).
 38–39 Except in emergency he should not accept food or donations till the completion.
 40 The same regulation is prescribed for the recitation for seven days, ten days, 15 days, or for a month.
 41 Six types of food-stuff are forbidden for the reciter.
 42 He should observe abstinence, non-violence, truthfulness, non-stealing and avoid creating obstacles during the discourse.
 43³³ After the qualities of the Purāṇa-reciter Śrī-Hari will speak about the qualities of the listeners and the rules to be observed by them.

SSJ ch. 4,6: Description of the rules for listeners in the regulation concerning listening to the BhP during the festival of listening to Purāṇas³⁴

- 1–2 (Śrī-Nārāyaṇa-Muni:) The lowest (*adhama*) type of listener endowed with the quality of Darkness (*tāmasa*) has eight characteristics (listed).

33 In Upajāti-metre.

34 “In the sixth (chapter), however, the listeners' qualities and their disciplines during the occasion (*vidhāna*) of listening to the BhP are spoken about.”

- 3–4 The middle (*madhyama*) type of listener endowed with the quality of Passion (*rājasa*) has ten characteristics (listed).
- 5–7 List of the eleven characteristics of the best (*uttama*) type of listener, endowed with the quality of Goodness (*sāttvika*).
- 8 Venerating the book and the reciter the listener should listen to the Lord's stories.
- 9–11 List of five recommended and seven forbidden details of conduct during listening to the BhP (uncovered head, stretching of legs, etc.).
- 12–13 Observing abstinence and other rules the listener should donate at the end of every Book and every celebration (*utsava*)³⁵ and feed 100 Brahmins giving donations according to his capacity.
- 14 If incapable a listener may feed 100 Brahmins at the completion and give donations.
- 15–17 On the first day of the seven days' discourse after venerating Gaṇeśa (*gaṇādhīpa*) the host should choose a Brahmin to repeat the Gāyatrī formula daily 3000 times till the day of the completion, and other five Vaiṣṇava Brahmins to repeat the twelve-syllabled formula of Śrī-Kṛṣṇa daily 5000 times.
- 18 Listeners should donate food, garments and money at the end.
- 19 In order to avoid frequent natural call the listener should eat little and only once.
- 20–22 Observing fast during seven days' discourse is recommended if it does not create obstacles;³⁶ or one may take fruits or milk or saltless food or one meal per day.
- 23–25 In the absence of Lord Viṣṇu's installed image one should place a movable (*calā*) golden image in front of the reciter, venerate it for seven days and donate it to the Brahmin at the end; or else a person may practise according to his capacity.
- 26 From the morning the Lord's stories should be recited for ten and a half hours (*sārdha-yāma-traya*) keeping an interval (*visrānti*) for one and a half hours (*ghaṭika-dvaya*) at noon.
- 27 During the interval the listeners should sing the names of Śrī-Kṛṣṇa (*rukmiṇī-pati*).
- 28 At the completion of the BhP the people should listen to the BhG (with meaning or the text (*saṃhitā*) only).

35 During the seven days' discourse of the Purāṇa-recitation the birthdays of the incarnations and the occurrence of the topic of marriage such as Śrī-Kṛṣṇa's marriage with Rukmiṇī (in the context of the BhP) are performed as actual ceremony.

36 Like sleep, idleness, etc., (Ś)

- 29–33 Regulations concerning donations (gold, garments, ornaments, money, food) varying according to one's capacity.
- 34 The host should donate the golden image of a lion weighing 48 grams³⁷ reciting the following formula:
- 35–37 (Host:) Donation of the image of a lion as king Parīkṣit donated it protects from wild animals in forests, etc., and from the evil course (*a-sad-gati*) caused by an accidental death, because the lion is the king of all types of wild animals.
- 38ab A fertile cow should be donated to the reciter.
- 38cd–39 The host should perform a sacrifice offering milk-rice and ghee chanting the Gāyatrī-formula³⁸ and offering sesame, rice, etc., while chanting the *vyāhrtis*.³⁹
- 40 Money can be given as token substitute (*niṣkraya*) for obtaining the complete fruit.
- 41 This is special (*viśeṣa*) regulation; the general procedure spoken about earlier should be known.
- 42⁴⁰ By listening to the Purāṇa according to the prescription (*vidhāna*) the people obtain the desired result in this world and the next.

SSJ ch. 4,7: Description of the regulation concerning the donation of the BhP during the festival of listening to Purāṇas⁴¹

- 1 (Śrī-Nārāyaṇa-Muni:) He will tell the procedure of donating the BhP.
- 2 The main days are the fullmoon day of Bhādrapada or all fullmoon days or the days of the vows and festivals.
- 3–4ab After getting the BhP written on strong (*dṛḍha*) paper distinctly and clear in lines one should tie it with cloth in new wooden plates (*phalaka*).
- 4cd–8 The BhP has distinct features (*lakṣaṇa*): it begins with the aphorisms of Vedānta⁴² and the Gāyatrī formula;⁴³ it contains a detailed description of the killing of Vṛtra; it is narrated by Śuka, comprises 18,000 verses, includes the stories of the eras (*kalpa*) of Brahmā, Varāha and Padma, it contains stories about detachment throughout; it is endowed with the nectar-like stories of Śrī-Kṛṣṇa's sporting (*līlā*).

37 A *pala* is equal to four *karṣas* or *svarṇas*.

38 Adding the twelve-syllabled formula of Śrī-Kṛṣṇa.

39 I.e., *bhūḥ*, *bhuvah* and *svah*.

40 In Upajāti-metre.

41 "Henceforth in the seventh (chapter), however, is presented the detailed regulation concerning donating the BhP, accompanying the mention of its distinct features (*lakṣma*)."

42 I.e., *janmādyasya yataḥ* BS 1,1.2.

43 I.e., *dhīmahi* at the end of BhP 1,1.1.

- 9–13 One should place such a BhP on a golden throne. In ancient time king Parīkṣit placed the BhP on a golden throne. Reciting it Śukadeva (*bhagavān*) went to the White Island on the seventh day. After Śukadeva's departure the king venerated the book, donated it to Kṛpā (*kṛpācārya*) giving 100'000 *suvarṇas*⁴⁴ and obtained Lord Viṣṇu's heavenly abode (*vaikunṭha*).
- 14–16 If unable to donate like this one can prepare the golden throne or a golden plate (*patra*) weighing three *palas*⁴⁵ or a small plate weighing half of that and place the book on it.
- 17–19 Venerating the book with the formulas of the (above-mentioned) 16 steps of veneration⁴⁶ and venerating the Brahmin receiver (*pratigrahītr*) one should donate the book along with new silken garments and ornaments.
- 20 The donor should sit facing east and the receiver should sit facing north. The donor should recite the following formula:
- 21–23 (Donor:) Donation of the BhP may destroy the sins of innumerable births causing obstacles in the devotion to Śrī-Kṛṣṇa. He donates it to please Śrī-Kṛṣṇa (*vāsudeva*) and to remain in contact with Śrī-Kṛṣṇa and the good. Śrī-Kṛṣṇa may fulfil his desires.
- 24–25 (Śrī-Nārāyaṇa-Muni:) He should donate along with money and feed the Brahmins.
- 26–28 For donating the BhP in this manner a person reaches Lord Viṣṇu's heavenly abode (*vaikunṭha*) and attains all desired pleasures there. By donating the BhP a person without sons gets a son, a poor person gets money and a student gets knowledge.
- 29⁴⁷ Śrī-Hari has told the regulations concerning the donation of the BhP which accomplishes all desires.

44 See also SSJ 4,6.51.

45 Three *palas* are equal to twelve *karṣas*. (Ś) See also SSJ 4,6.30.

46 cf. SSJ 4,4.

47 In Aupacchandāsika-metre.

SSJ ch. 4,8: Description of the regulation concerning the repetition of the BhP during the festival of listening to Purāṇas⁴⁸

- 1 (Śrī-Nārāyaṇa-Muni:) He will tell the method of textual repetition (*puraścaryā*) of the BhP which fulfils the four human goals (*puruṣārtha*).
 - 2 Reading even half or a quarter (*pāda*) of a verse from the BhP frees a person from the cycle of rebirth. What to say if he reads the whole?
 - 3 The BhP being the intelligence (*buddhi*) of the intelligent a person should daily read it.
 - 4 If unable to read it daily a person may read it once in a month or in a year observing the prescribed rules (*niyama*).
 - 5–6 Reading it in one day or in two or in up to one season a person obtains pleasures and liberation.
 - 7 Among these options the seven days' discourse (*saptāha*) is the best.
 - 8 Śrī-Hari will tell the number of chapters fixed by Jamadagni to be read daily.
- | | Day | Chapters | (from ch. to ch.) |
|----|-----|----------|-------------------------|
| 9 | 1 | 48 | 1,1–19; 2,1–10; 3,1–19 |
| | 2 | 51 | 3,20–33; 4,1–31; 5,1–6 |
| | 3 | 49 | 5,7–26; 6,1–19; 7,1–10 |
| 10 | 4 | 53 | 7,11–15; 8,1–24; 9,1–24 |
| | 5 | 49 | 10,1–49 |
| 11 | 6 | 41 | 10,50–90 |
| | 7 | 44 | 11,1–31; 12,1–13 |
- 12 All months except Pauṣa and all days except Saturday (*śani*) and Tuesday (*bhauma*) are accepted for starting.
 - 13 Except the first, fourth, eighth and 14th all the dates (*tithi*)⁴⁹ are auspicious.
 - 14–15 One should start on any of the thirteen constellations (Aśvinī, etc., listed).
 - 16–18 Choosing five Brahmins and donating golden finger-rings (*ūrmikā*), giving seats, clothes, water jugs (*jalapātra*), etc., a person should appoint some twice-born (*dvija*) attendants to serve them.
 - 19–21 The textual repetition should be done in a temple⁵⁰ or in a holy place⁵¹ or in a Viṣṇu temple. Or the Brahmins should place Śrī-Kṛṣṇa's golden image at home and read daily the text 108 times (*pārāyaṇa*).

48 “Henceforth in the eighth (chapter) the glorious son of Bhakti and Dharma describes distinctly the method of the textual repetition of the BhP.”

49 Of the Indian calendar.

50 I.e., in a temple of Śiva, etc., (Ś)

51 Like Dvārikā, etc., (Ś)

- 22 They should stop after the prescribed chapters and they should read distinctly without talking (*bhāṣanīya*).
- 23 They should not accept donations (food, etc.) from others.
- 24–26 A person should donate seven *suvarṇas* (or less, according to his capacity) to each of them at the end of seven days or collectively (*ekīkṛtya*) at the completion of the repetition.
- 27–28 A person unable to donate even a quarter should not give trouble to Brahmins; he can do something else according to his capacity. He may himself repeat the Viṣṇu-sahasranāma for the removal of miseries.
- 29 On the day of choosing the Brahmins the host should choose the Brahmins for the repetition of the Gāyatrī formula.
- 30 If unable to observe the main rules a person may repeat one tenth more as an option to the sacrifice (*homa*) and again one tenth times more as an option to feeding the Brahmins.⁵²
- 31–33 The sacrifice should be performed according the division of the verses (*mantra-vibhāga*) of Book ten recommended by Kaśyapa-Muni. Some sages suggest the sacrifice with the Gāyatrī-mantra and some with Śrī-Kṛṣṇa's twelve-syllabled formula.
- 34 The prescribed material for the sacrifice are milk-rice and ghee.
- 35 The same Brahmins who repeat the text should assist in performing the sacrifice.
- 36–37 For the fulfilment of desires (*manoratha*) every participant should observe abstinence, otherwise it does not bear fruits.
- 38 The method of the textual repetition as stated in the Skandapurāṇa has told in brief.
- 39⁵³ The king should practise listening to the BhP at his convenience (*ānukūlya*).

52 In the performance of 108 repetitions of the BhP, the sacrifice and the feeding to the Brahmins are compulsory, but optionally one may repeat one tenth times more, i.e., eleven repetitions of the BhP as a sign of offering a sacrifice and one tenth times of it more, i.e., one repetition of the BhP as a sign of feeding the Brahmins. In this case the total of repetitions of the BhP comes to 108+11+1 = 120.

53 In Viyoginī-metre.

SSJ ch. 4,9: Description of (Śrī-Hari's) listening to authoritative texts like the BhP, etc., and honouring the reciter during the festival of listening to the Purāṇa⁵⁴

- 1–2 (Suvrata:) Hearing Śrī-Hari's speech king Uttama is happy and wishes himself to perform the BhP's repetition at a convenient place and time.
- 3 Śrī-Hari asks to prepare a pavilion (*maṇḍapa*) decorated with colourful clothes and banana-trunks.⁵⁵
- 4–5 Next day He asks to prepare the Vyāsa's seat, invites the Purāṇa-reciter, gives him a seat and venerates the book and the reciter.
- 6–7 Donating costly new garments and silken clothes, ornaments like golden earrings, armbands and rings Śrī-Hari requests him to start.
- 8–11 Rāmapratāpa and Icchārāma sit near Śrī-Hari. The attendants, kings like Uttama, etc., celibates like Mukundānanda, etc., and ascetics (*muni*) like Muktānanda, etc., sit in the assembly. The women like Jayā, Ramā, etc., sit down at a distance on one side. All the listeners are endowed with the quality of Goodness (*sāttvika*).
- 12–13 Behaving like a human being omniscient (*sarvajña*) Śrī-Hari as propagator of dharma listens to the Lord's stories.⁵⁶ Sometimes Śrī-Hari explains the difficult sections on philosophy (*adhyātmabhāga*) with his own experience.
- 14–21 At the end of the session (*kathā*) after singing Śrī-Kṛṣṇa's names with the devotees Śrī-Hari offers food (ghee, sugar, etc.) to the reciter and donates two cows to him. The reciter asks for vegetables (*vyañjana*), etc. and Śrī-Hari laughingly tells an old gardener (*mālīka*) to provide him with vegetables.⁵⁷ Satisfied the Brahmin bows down and goes home.
- 22 Listening to the Lord's stories and pleasing the devotees Śrī-Hari observes the regulations mentioned earlier.⁵⁸
- 23–25 Śrī-Hari donates garments and golden coins in abundance.⁵⁹ astonishing even kings.

54 "In the ninth (chapter) Hari Himself listened to authoritative texts like the BhP, etc., and honoured the reciter."

55 It is believed that the Banana plant gives coolness during summer.

56 Śrī-Hari observes all the rules established by Him in SSJ 4,6.

57 15–17ab is direct speech of Śrī-Hari, 18–19 is direct speech of the reciter, 20cd is direct speech of Śrī-Hari.

58 cf. SSJ 4,6.

59 The author employs the figure of speech called *Ananvaya* to show Śrī-Hari's unparalleled donations.

- 26–27 After listening to the BhP for the whole month and to Books ten and five for one month each Śrī-Hari performs the Swing-festival in Phālguna with great preparations.
- 28ab After that He listens to the Bhagavadgītā with commentary.⁶⁰
- 28cd–29 For the ninth day of bright Caitra men and women devotees and thousands of ascetics (*muni*) come to the festival.⁶¹
- 30 Pious (*niṣkapaṭāntara*) Uttama lets the festival be celebrated with great pomp.
- 31–32 After the festival Śrī-Hari resumes listening to the recitation He listens to the Viṣṇu-sahasranāma-stotra with the commentary⁶² till the 13th day of dark Caitra.
- 33–34 After the festival of the tortoise-incarnation on the first of bright Vaiśākha, Śrī-Hari listens for one month to the Vāsudevamāhātmya of the Vaiṣṇava section (*khaṇḍa*) of the SkP.
- 35–36 From the second of bright Jyeṣṭha Śrī-Hari listens to the recitation of the Sāmaveda for one month and a quarter; and after the veneration of Gaṅgā on the tenth day of bright Jyeṣṭha He performs the completion in the evening.
- 37 Commencing the listening to the Mitākṣarā⁶³ on the eleventh day (*nirjalā*) of bright Āṣāḍha⁶⁴ Śrī-Hari completes it on the third day of bright Śrāvaṇa.
- 38 On the 4th day of bright Śrāvaṇa celebrating the boar-incarnation Śrī-Hari feeds monks and Brahmins at noon.
- 39–40 On the fifth day of bright Śrāvaṇa Śrī-Hari starts to listen to the Viduranīti, completes it on the fullmoon day of Śrāvaṇa after the Rakṣābandhana⁶⁵ and satisfies the reciter with garments, ornaments, etc.
- 41⁶⁶ Sporting like a human being in this manner, establishing dharma and uprooting invincible adharmā Śrī-Hari (*svāmi-nārāyaṇa*) becomes well-known.

60 Of Śrī-Rāmānujācārya. (Ś)

61 Of Śrī-Hari's birthday (*hari-jayantī*) (Ś) and also Rāma's birthday.

62 Of Śrī-Rāmānujācārya's disciple Bhūta-Bhaṭṭa-Parāśara (son of Śrī-Kūreśvara). (Ś)

63 The commentary on the Yājñavalkyasmṛti.

64 In VS 1877, i.e., 1820 AD.

65 The ceremony of tying a thread for protection (*rakṣābandhana*) is traditional. After wearing a new sacred thread on that day the family preceptor used to tie the protecting thread round the right wrist reciting a formula. Afterwards the idea of protection was extended to the brother-sister relation and so sisters tie the protecting thread *rākhi* on the brothers' wrist suggesting brothers should protect sisters.

66 In Sragdharā-metre.

SSJ ch. 4,10: Description of the Lord's arranging an assembly on the Janmāṣṭamī-festival in Sāraṅgapura⁶⁷

- 1 (Suvrata:) After bringing with pomp the Purāṇa-reciter to his house Śrī-Hari sits under the Neem tree.
- 2–5 Jīvarman, king of Sāraṅgapura, his daughter Devikā,⁶⁸ Kṣatriya Rāṭha with his daughter Mālatī and Puñja address Śrī-Hari:
- 6–9 (Jīvarman and others:) They have come to take Him to Sāraṅgapura where they wish Him to celebrate the Janmāṣṭamī-festival.
- 10–14 (Suvrata:) Knowing them to be sincere (*niskapaṭāntara*) Śrī-Hari promises to come on the fifth day.⁶⁹ They request Him to bring all the devotees. Jīvarman invites the other devotees. Uttama feeds Jīvarman, Rāṭha, etc.⁷⁰
- 15–16 Having gone to their city they collect vessels for food and water, carpets (*āstarāṇa*), wood, vegetables, ghee, etc. Śrī-Hari starts for Sāraṅgapura along with Uttama, attendants and other devotees.
- 17⁷¹ Śrī-Hari (appearance described) rides on horse-back surrounded by Soma and others.
- 18–19 Riding on horse-back Rāmapratāpa and Icchārāma follow Him, as well as Jayā, Ramā and other women.
- 20–27 Hearing Śrī-Hari's arrival the people of Sāraṅgapura welcome Him with pomp and devotion. Śrī-Hari stays at Jīvarman's palace. They accommodate the women like Jayā, Ramā, etc., at Rāṭha's residence Śrī-Hari asks to accommodate others according to propriety. The city becomes crowded with groups of Śrī-Hari's male and female devotees, ascetics and monks. They are accommodated by the citizens like Rāṭha, Jīvarman, etc.
- 28 Śrī-Hari asks to arrange a large assembly between the banks of Phalgu and Dhavalā (rivers).
- 29ab On the seventh night Śrī-Hari ascends to the throne.
- 29cd–41 Description of the seating arrangement on all sides of Śrī-Hari: In the front of Śrī-Hari the ascetics of all ages and qualifications (29cd–31), Rāmapratāpa and Icchārāma near Śrī-Hari's throne (32); on Śrī-Hari's right side are seated Brahmin scholars followed by aged twice-borns (33), on Śrī-Hari's left side are seated His main attendants Soma, etc., followed by kings like Jīvarman and others (34), celibates like Mukundānanda, etc., on the edge of the throne (35);

67 "In the tenth (chapter) is presented fully Śrī-Hari's arranging an auspicious assembly at the Janmāṣṭamī-festival in Sāraṅgapattana."

68 Along with his two sons Amara and Vyāghra. (Ś)

69 Of bright Śrāvāṇa. (Ś)

70 V. 11 is direct speech of Śrī-Hari.

71 In Śikhariṇī-metre.

behind Śrī-Hari stand armed Kṣatriyas like Bhṛgujit, Nāñja, Bhīma, etc., watching on all sides (36), absolute celibates like Vāsudeva, etc., are seated among the ascetics in Svastikāsana (37–38), behind all of them are Kṣatriya devotees followed by Vaiśyas, Śūdras and others according to rank (*maryādā*) (39–40) Looking at Śrī-Hari seated on the throne the women are seated at a distance according to the regulation.

42⁷² When all are seated in the assembly, Śrī-Hari speaks thus, pleasing all.

SSJ ch. 4,11: Description of the regulations concerning the vow during the Janmāṣṭamī-festival in Sāraṅapura⁷³

- 1–3 (Śrī-Nārāyaṇa-Muni:) The next day being Śrī-Kṛṣṇa's birthday all the followers should observe the vow according to the method prescribed in the scriptures, because Śrī-Kṛṣṇa is their favourite deity.
- 4 Because Śrī-Kṛṣṇa was born at night in the Rohiṇī-constellation, his birthday is celebrated on the eighth day of dark Śrāvaṇa.
- 5–15 Though there are many views (twelve different opinions are mentioned)⁷⁴ regarding the decision (*nirṇaya*) of the day for observing the Janmāṣṭamī-vow, Śrī-Hari will tell His view fixed by the learned (*śiṣṭa*).
- 16–18 According to the Agnipurāṇa the eighth day, though overlapping (*viddhā*) with the seventh day but connected with the Rohiṇī-constellation on a Wednesday, should be observed for the Janmāṣṭamī-vow.
- 19–21 In case of the astrological factors (solar date, lunar day, day of the week, etc.) occurring on the seventh day and the eighth day, they should fast on two days; unable to fast on two days a person should fast on the second day.
- 22–27 In case of Rohiṇī not falling on a Wednesday, they should accept the pure eighth day (various astrological data are given according to the view of Gosvāmin Śrī-Viṭṭhaleśaji).
- 28 On the basis of this brief discussion the day of the Janmāṣṭamī-vow should be decided.
- 29 For practising the vow a person should eat less on the seventh day and should go to sleep at night remembering Śrī-Kṛṣṇa.

72 In Upajāti-metre.

73 "Henceforth in the eleventh (chapter) is clearly spoken the regulation for the Janmāṣṭamī-vow and the fixing of its date, along with its completion ceremony."

74 The problem of fixing the exact date arises due to differences in the solar and lunar calendar.

- 30–35 After his daily rites in the morning and at noon cleaning his teeth with the stick of *apāmārga*-wood and taking bath in a river according to the injunction (*vidhinā*) he should perform the midday-rites and returning home he should prepare at home the bower (*maṇḍapa*) decorated with banana-trunks, etc., (eleven items are mentioned).
- 36–37 Making the nursing room (*sūtikāgāra*) in the middle and placing (the images of) Devakī, newly born Śrī-Kṛṣṇa (*bālakṛṣṇa*) and the nurse (*dhātrī*), a person should place on one side of the nursing room (*sūtikāgṛha*) Yaśodā and the girl born in Gokula.
- 38–43 A person should paint there Nanda, etc., (nine persons and seven longliving ones (*ciraṃjīvin*)⁷⁵ are listed), cowherds, cowherdresses and cows, along with dancing heavenly damsels, singing Gandharvas and the serpent Kāliya, etc., and venerate them.
- 44–46 According to one's capacity the images of Śrī-Kṛṣṇa, etc., should be made of gold; they are venerated with available items of veneration (eleven types of material are mentioned), reciting the prescribed formulas.
- 47 After the veneration one should prostrate to all gods, venerate the Brahmins and give donations.
- 48 He should place the image of the child Kṛṣṇa in the swing and swing it.
- 49–51 Listening to the story of Śrī-Kṛṣṇa's birth a person should keep vigil at night. After venerating Śrī-Kṛṣṇa's image in the morning a person should donate it, feed the Brahmins and break the fast. At night one may take the graced five nectars (*pañcāmṛta*).
- 52–55 Observing the Janmāṣṭamī-vow according to these regulations every month⁷⁶ for a year a person obtains fulfilment of all his desires. On its completion after a year performing an extensive veneration (*mahāpūjā*) one should donate a bed and cows. A person may perform the concluding ceremony (*udyāpana*) for the completion of the vow any time during the vow (continuing the fast). Śrī-Kṛṣṇa becomes pleased with a person observing the Janmāṣṭamī-vow every year.
- 56–64 The method for the concluding ceremony is as follows: one should prepare the Sarvatobhadra-maṇḍala in a bower (*maṇḍapa*), venerate the golden images of Śrī-Kṛṣṇa and Devakī, Rohiṇī and the moon, offer (*nivedayitvā*) milk-rice in 24 bowls (*sthālī*), donate them to the Brahmins, kindle lamps in Śrī-Kṛṣṇa's temple, offer a sacrifice reciting the prescribed formulas, feed 24 Brahmins and donate garments, ornaments, etc., (13 objects of donations are mentioned).

75 As per the oral tradition, the list of the seven *ciraṃjīvin*, longliving ones, has Aśvatthāman as the first and Mārkaṇḍeya is added as the eighth longliving one.

76 On all eighth days of the dark fortnight.

- 65–66 One should not practise miserliness (*vittaśāthya*) during funeral rites, donations and sacrifice, in holy places and vows. By practising miserliness during the righteous actions one goes to hell.
- 67 In all vows men and women should observe the common restrictions like abstinence, etc.
- 68 This auspicious vow of Śrī-Kṛṣṇa fulfils desires.
- 69 By eating on Janmāṣṭamī a person acquires the sins of committing incest with one's mother (*mātrṅāmin*) and Brahmin-murder.
- 70 Unable to observe fast on Janmāṣṭamī one should observe it by a diet of fruits (*phalāhāra*).
- 71 This is in brief the regulation for observing the Janmāṣṭamī-vow.
- 72 (Phalaśruti:) A person who hears or reads this (text) will get the fruit of this vow.
- 73 (**Suvrata:**) After instructing in this manner Śrī-Hari and the people retire.
- 74⁷⁷ After performing the evening rites and reciting Śrī-Kṛṣṇa's names He sleeps on the ground.

SSJ ch. 4,12: Description of the practice of the vow during the Janmāṣṭamī-festival in Sāraṅgapura⁷⁸

- 1–2ab (**Suvrata:**) On the eighth day⁷⁹ Śrī-Hari (*bhagavān*) venerates His spiritual master (*ācārya*) Śrī-Rāmānanda-Muni (*Uddhava-svāmin*) and the ascetics.
- 2cd–3 He asks the attendants to prepare a pavilion (*maṇḍapa*) decorated with colourful clothes, etc., and the throne for deities (*devatā-pīṭha*) in it.
- 4–6ab Observing the fast and spending the day in singing the songs of Kṛṣṇa Śrī-Hari venerates the golden images of Kṛṣṇa, Devakī, Nanda, Yaśodā, etc., according to the regulations (mentioned earlier).
- 6cd–11 List of the 16 steps of veneration.⁸⁰
- 12 Śrī-Hari swings Śrī-Kṛṣṇa in the cradle (*preṅkha*) and spends the night listening to Śrī-Kṛṣṇa's birth account (*carita*) from the BhP.

77 In Upajāti-metre.

78 “In the twelfth (chapter), however, is described the observation of the Janmāṣṭamī-vow performed accurately by Hari educating the devotees well. Hari lived in Sāraṅgapura, pleasing His followers with His nectar-like speech full of absolute dharma.” 1–2 (Ś)

79 Of dark Śrāvaṇa.

80 V. 9 refers to the offering of 1000 Tulasī-leaves reciting every name of the Viṣṇu-sahasranāma.

- 13 Next morning after His daily rites and having venerated the images He donates them to the Brahmin and feeds the Brahmins.
- 14 After meeting the devotees who want to behold him before breaking their fast Śrī-Hari breaks the fast.
- 15–16⁸¹ In the afternoon assembly He teaches righteousness (*saddharma*) and answers the questions of the devotees and scholars.
- 17–19 The devotees venerate Him with colourful garments, golden ornaments, sandal paste, etc. Men and women of the city satisfy Śrī-Hari with their service.
- 20–23 Śrī-Hari accepts the request of the devotees of other regions to let them feed Him, His ascetics and attendants. He spends the whole Śrāvaṇa till the fifth day of bright Bhādrapada being invited daily by the wealthy devotees.
- 24⁸² Śrī-Hari causes the women to observe the vow of purification from the year's impurity through menstruation, accompanied by veneration of the Seven Sages.

SSJ ch. 4,13: Description of the Lord's stay and celebrations in the village Kāryāyana⁸³

- 1–2 (**Suvrata:**) On the Rādhāṣṭamī⁸⁴ Śrī-Hari (*prabhu*) venerates Śrī-Kṛṣṇa and Rādhikā, celebrates the festival at noon and after feeding thousands of Brahmins sits down on the high throne.
- 3–4 The devotees of Kāriyāṇī (*kāryāyana*) visit Śrī-Hari daily. They request Śrī-Hari to visit their village. Śrī-Hari promises to visit.
- 5–11 On the Rādhāṣṭamī the leading Kṣatriya devotees of that village, like Vāstu, his wives Sitā and Svamarī, etc., (six names are mentioned), Vaiśyas like Vīra, etc., (six names are mentioned) come and request Śrī-Hari to visit their village. Śrī-Hari promises His visit for the next day.⁸⁵

81 Vv. 15–20 The author has arranged the topic in a lucid and interesting way, therefore the Sāraṅapura-prakaraṇa of Vacanāmṛta (1877 VS, i.e., 1820 AD) becomes only like notes jotted down by the Munis. Perhaps the compilers of the *Vacanāmṛta* want to avoid the usual descriptions of homages by the devotees, speech of Svāmin to the assembly, etc.

82 In Indravajrā-metre.

83 “Then in the 13th (chapter), however, Śrī-Hari comes to the village Kāryāyana and makes His stay a festival for the devotees. Śrī-Hari lived in the village Kāryāyana satisfying the devotees with the nectar of His words about absolute dharma.” 1–2 (Ś) – The section on Śrī-Hari's visit to Kāryāyana comprises SSJ ch. 4,13–16.

84 The eighth day of bright Bhādrapada.

85 9cd–10 are direct speech of Śrī-Hari.

- 12–13⁸⁶ On the ninth day surrounded by His devotees Śrī-Hari goes to Kāriyāñī. He is received with affection.
- 14–18 Śrī-Hari stays (*uttatāra*)⁸⁷ with His attendants in Vāstu's residence and other devotees are accommodated according to propriety. Serving them the people of Kāriyāñī celebrate in every house. The visitors are honoured as the owner of the house. Vāstu dedicates everything to Śrī-Hari and acts like a visitor in his own house. Since Śrī-Hari permits food donations from the devotees of other regions the people of Kāriyāñī do not get the chance to cook for Śrī-Hari and others.
- 19–21 Staying in Kāriyāñī from the ninth day of bright Bhādrapada till the Prabodhinī-festival⁸⁸ Śrī-Hari delivers speeches on different topics like dharma, eightfold yoga and knowledge of the Self.
- 22–23 Every day in the afternoon Śrī-Hari listens to the Vyāsasūtras (i.e., the Brahmasūtras) with the commentary called Śrī-Bhāṣya. He praises Śrī-Rāmānujācārya's commentary, and completing it on the 13th day of dark Āśvina Śrī-Hari venerates the speaker (*vācaka*).
- 24 Śrī-Hari celebrates Divālī and the Prabodhinī-festival as in Gaḍhaḍā (*durgapura*).
- 25⁸⁹ The devotees venerate Him with costly garments, etc., (six items of veneration are mentioned).

86 In Upajāti-metre.

87 The author employs *uttatāra*, i.e., he was accommodated or he stayed. The expression used in Gujarati as *ūtaryām* or *utāro karyo* and not in the sense of *ut+iṛ* (*uttarati*) to descend, but, to stay.

88 I.e., the eleventh day of bright Kārttika of VS 1877, i.e., 1820 AD. The *Kāriyāñī Vacanāmṛta* starts from the twelfth day of bright Bhādrapada month and ends on the fullmoon day of Kārttika. In SSJ 4,13.19 also the author notes that Sahajānanda Svāmin stayed in Kāriyāñī (*Kāryāyana*) from the ninth day of Bhādrapada till the festival on the eleventh day of bright Kārttika (*prabodhinī*).

89 In Upajāti-metre.

SSJ ch. 4,14: Description of the characteristics of persons who go to heaven or hell (in a speech) in Kāryāyana⁹⁰

- 1 (Suvrata:) On the Prabodhini⁹¹ keeping vigil at night Śrī-Hari listens to the narration (*kathā*) on Prabodhini.⁹²
- 2 At the end of the narration Śrī-Hari praises righteous actions and censures non-righteous actions in order to instruct His followers.
- 3 King Uttama asks:
- 4–5 (King:) In this world the persons (*dehin*) are attached to actions, so which actions lead to hell and which lead to heaven?
- 6 (Suvrata:) Śrī-Hari speaks about two types of actions with their results.⁹³
- 7 (Śrī-Nārāyaṇa-Muni:) For kidnapping or seducing another's wife people go to hell.⁹⁴

7–25 *Qualities and actions which lead to hell*

- 8–9 Similarly for taking away or destroying another's wealth; finding fault in others; destroying public property (*prapā*), etc.
- 10–11 Cheating women, etc., who have no protector (*anāthā*), etc.; depriving of livelihood (*vytti*), etc.;
- 12 spying in politics; or breaking a treaty (*saṁdhi*); living upon another's livelihood; being ungrateful (*akṛtajña*);
- 13–15 being a religious hypocrite (*pāṣaṇḍa*), etc., and making unfair profit in collecting interest, etc.; gambling; violence;
- 16 false promise to servants who are faithful;
- 17 not offering food to fire, servants, guests, etc.; abandoning the rites;
- 18 improper profit from dealing with the text of the Vedas;⁹⁵
- 19–20 selling hair, poison, weapons, etc., and making weapons, etc.;
- 21 creating obstacles on the road;

90 "In the 14th (chapter) Śrī-Hari Himself tells about the characteristics of persons who go to hell or heaven (after death)."

91 The eleventh day of bright Kārttika.

92 Every eleventh day of both fortnights has a story about its glory. Vide Padmapurāṇa (Uttarakhaṇḍa) 6,38–63.

93 Vv. 7–56 show similarities with (influence of?) Padmapurāṇa 2,96.2–50.

94 The last line of v. 7–25 is a refrain.

95 Writing the Vedas incorrectly to mislead the people.

- 22 depriving arbitrarily teachers, servants, devotees, etc., of livelihood;
 23 mutilating (*damaka*) calves or piercing their nose or tying animals at improper times;
 24 for kings inability to protect the subjects but imposing heavy taxes;
 25 abandoning worthy dependants.
 26 Such people go to hell. People go to heaven for the following actions:

27–57 *Qualities and actions which lead to heaven*

- 27 Following dharma by donation, austerity, truthfulness and faith the people go to heaven;⁹⁶
 28 just acquisition of learning;
 29 persistence in good actions irrespective of fear, greed, etc.;
 30 good conduct;
 31 abstaining from meat, adultery, intoxicants;
 32 protecting the four stages of life and customs of family, religion, city;
 33 abstaining from violence; forbearance;
 34 serving parents, teachers, etc.;
 35 absence of pride;
 36 having affection, etc., and leniency for guilty persons;
 37 supporting monks (*pariveṣṭr*);
 38–39 donating gold, cows, food, water, etc., and money for the marriage of another's daughter;
 40–41 donating for public parks, etc., (ten public works are mentioned);
 42 compassion, confidence, non-violence;
 43 respect for other people's property;
 44 considering other people's wife like a sister;
 45 abstaining from stealing;
 46 abstaining from looking at another's wife; control of senses;
 47 speaking sweetly;
 48–50 never speaking harshly to friends, etc.;
 51 not speaking wrathfully, but comfortingly;
 52–53 abstaining from greedy thoughts about another's money or wife;
 54 behaving equally friendly with a friend or a foe;
 55 learning; mercy;
 56 faith; sense of purity (Guj. *coḷṣa*);

96 The last line of v. 27–56 is a refrain.

- 57 observing (caste) duties.
- 58–59 In this way the people who are the repository of good deeds go to heaven. Those who attain a human birth and perform only good deeds are fortunate.
- 60–62 (**Suvrata:**) The king and the devotees are pleased. The next day Śrī-Hari feeds thousands of Brahmins. He sends off the devotees of other regions. Most of those from distant regions do not go.
- 63⁹⁷ The days pass like a moment in listening to and singing the names of Hari, remembering and venerating Hari.

SSJ ch. 4,15: Description of the discussion about going to their cities upon the invitation by Hemantasimha and Sūra in the village Kāryāyana⁹⁸

- 1–8 (**Suvrata:**) Seeing the people of distant regions returning on Śrī-Hari's command king Hemantasimha desires to perform a similar festival and waits for an occasion to invite Śrī-Hari. On the morning of 4th day king Hemantasimha along with his mother, wives and relatives (seven names are mentioned), with men like Mayarāma and women like Lāḍinī and others requests Śrī-Hari in the assembly:
- 9–12 (**Hemantasimha:**) Śrī-Hari should go to his city to celebrate the festival in the same way. The people of Junāgaḍha (*jīṃdadurga*) along with his old mother Gaṅgā wish that He should come, (knowing that) the wealthy or the poor are equally dear to Śrī-Hari.
- 13–15 (**Suvrata:**) Mayarāma says that Śrī-Hari should accept the king's invitation. The people of the city wish to see Him. The king has made preparations for Śrī-Hari.
- 16 (**Suvrata:**) Śrī-Hari speaks:
- 17 (Śrī-Nārāyaṇa-Muni:) He will come, knowing their sincerity.
- 18–20 (**Suvrata:**) Sūra, the king of Nāgaḍakuṃ (*nāgaṭaṅka*) and other persons (five names are mentioned) come and speak to Śrī-Hari:
- 21–22ab (**Sūra:**) For many days they have waited to invite Śrī-Hari to their city. Śrī-Hari should accept his invitation.

97 In Vīyoginī-metre.

98 "In the 15th (chapter), however, invited by Hemantasimha and Sūra to their cities Śrī-Hari took council about going there."

- 22cd–24 (Suvrata:) Śrī-Hari reflect that both are His equally sincere devotees; He does not want to be partial.⁹⁹
- 25–27 Śrī-Hari goes to His residence and consults Brahmānanda-Muni and Nityānanda-Muni.
- 28–30 (Śrī-Nārāyaṇa-Muni:) Whose city should be visited first so as to avoid displeasure of the other.
- 31–36 (Suvrata:) Asked by the omniscient teacher of the three worlds both Munis reflect that by behaving like a human being Śrī-Hari favours them by consulting (*sampr̥cchana*) them in private (*rahaḥ*) while gods like Brahmā, etc., do not get to see Him. They can not reject His going because Śrī-Hari Himself wants to go. They should answer Śrī-Hari in favour of His visit.¹⁰⁰ Thinking thus they speak:
- 37–39 (Brahmānanda and Nityānanda:) Because both the devotees are dear to Him and because Sūra's Nāgaḍakuṃ (*nāgaḍaṅka*) lies on the way to Junāgaḍha (*jṛṇadurga*) Śrī-Hari may go first to Nāgaḍakuṃ.
- 40¹⁰¹ (Suvrata:) Hearing their words and congratulating them Śrī-Hari goes to the assembly and sits down.

SSJ ch. 4,16: Description of the arguments between Hemantasiṃha and Uttama regarding the Lord's departure from the village Kāryāyana¹⁰²

- 1–3 (Suvrata:) Śrī-Hari tells Hemantasiṃha and Sūra to go home; Sūra should ask the Brahmins to cook food. Śrī-Hari will come the next morning.¹⁰³
- 4 Sūra goes with his relatives. Rati tells Jayā about the event.
- 5–9 Jayā and Lalitā go to Uttama. Jayā tells him that he is lazy (*dīrghasūtra*). Served by the devotees of Junāgaḍha Śrī-Hari will not return to Gaḍhaḍā. Uttama should stop Him.¹⁰⁴
- 10 (Suvrata:) Hemantasiṃha meets Uttama who is going to Śrī-Hari, not even wearing his turban.

99 23–24 are direct speech (thoughts) of Śrī-Hari.

100 32–35 are direct speech (thoughts) of the Munis.

101 In Drutavilambita-metre.

102 "In the 16th (chapter) is fully described the mutual argumentation between Hemantasiṃha and Uttama regarding Śrī-Hari's departure."

103 V. 3 is direct speech of Śrī-Hari.

104 6, 7cd–9 are direct speech of Jayā.

- 11–12 **(Hemantasimha:)** Uttama with his relatives should accompany Śrī-Hari and the ascetics to Junāgaḍha (*jīrṇadurga*).
- 13 **(Suvrata:)** Intelligent like Uddhava¹⁰⁵ Uttama speaks to prevent Hari’s going.
- 14–20 **(Uttama:)** He is intelligent and a model of dharma for the people. But for inviting Śrī-Hari to his city in winter his devotion will be ridiculed. Seeing the ascetics (*santaḥ*),¹⁰⁶ bare-footed widows and women suffering from the cold, the villagers will rebuke (*śapsyanti*) him.
- 21 Hemantasimha should not behave in accordance with his name.¹⁰⁷ He may take Śrī-Hari in summer.
- 22–28 As his wife is in Gaḍhaḍā, the house without wife is not considered a house.¹⁰⁸ But staying at Gaḍhaḍā and venerating Śrī-Hari he can achieve the fruits of the household life. The friend’s house is not another’s house; He should stay with him (Uttama).
- 29 **(Suvrata:)** Intelligent like Vidura Hemantasimha says:
- 30–36 **(Hemantasimha:)** Though younger in age Uttama is more intelligent in accomplishing his purpose (*svārtha*). Against winter he has made proper arrangements for Śrī-Hari, the ascetics and the women.
- 37–38 Uttama may come to Junāgaḍha and venerate Śrī-Hari who has accepted the invitation.
- 39–41 Uttama should not prevent him, because getting the sight of Śrī-Hari on the way the villagers will get liberation.
- 42 By keeping Śrī-Hari in Gaḍhaḍā Uttama should not behave in accordance with his name.¹⁰⁹
- 43–47 The happiness should be divided like hereditary wealth. Behaving like a friend (definition is given) and not like the Sun,¹¹⁰ Uttama should go to Junāgaḍha.
- 48–53 **(Suvrata:)** Wishing Śrī-Hari to decide, Uttama goes to Him. In order to remove possible obstacles Hemantasimha takes a vow¹¹¹ to worship Gaṇeśa by offering sweet balls, etc. Hemantasimha sends his relatives to Junāgaḍha.

105 The author compares here Uttama with Uddhava and Hemantasimha with Vidura in V. 29.

106 For *santaḥ* see also 2,32.29–32.

107 According to Pāṇini, the etymological meaning of the word *hemanta* is “one who inflicts pain with cold (*hanti hima-pradānena*)”; the word is included in the group of *ṣṛodara*, etc., Pāṇini-Sūtra 6,3.109.

108 The house is not considered a “house” if there is no wife, because without wife the house is like a forest. (Ś) Cp. MBh 12,142.364cd.

109 The etymological meaning of the word *uttama* is given as “possessing high ignorance” (*utkṛṣṭam tamaḥ yasya*) with the word *tama* ending in vowel *a*.

110 V. 47 the word *mītra* in neuter for “friend” and in masculine for “Sun”.

111 V. 52 is direct speech of Hemantasimha.

54¹¹² Knowing Śrī-Hari's truthfulness and affection for the devotees Hemantasiṃha goes to Śrī-Hari.

SSJ ch. 4,17: Description of the Lord's arrival in Lauha village and Nāgaṭaṅka city¹¹³

- 1–2 (Suvrata:) Śrī-Hari instructs Śukānanda to pack the books in bags (*peṭā*);¹¹⁴ Uttama approaches Him:
- 3 (Uttama:) The women like Jayā, etc., worry because of the cold during Śrī-Hari's journey.
- 4–5ab (Śrī-Nārāyaṇa-Muni:) No one should worry, because He is born near the Himālayas and His body can bear the winter.
- 5cd–6 (Suvrata:) Uttama and his two sisters decide to come along to bring Him back.
- 7–11¹¹⁵ Śrī-Hari starts for Nāgaḍakuṃ with the ascetics, the attendants and Vāstu, etc., (the procession is described).
- 12–13 At noon (*saṃgavānte*) Śrī-Hari reaches Lauha. Sūra and his people welcome Him with pomp.
- 14–16 Vaiśyas like Siṃha, Paṭṭala, etc., and Sūra attend upon them. Venerated with garments, etc., by the people Śrī-Hari speaks about dharma, devotion, knowledge, etc., in the assembly.
- 17 Śrī-Hari gives costly garments, etc., to His two brothers.
- 18–19 Śrī-Hari teaches the way of cleaning the vegetables offered by the village people and cooks Himself.
- 20–21¹¹⁶ Description of Śrī-Hari cooking and distributing vegetables to the devotees.
- 22–23 Surrounded by His followers Śrī-Hari goes to Nāgaḍakuṃ (*nāgaṭaṅka*) and accommodating the devotees in different houses He stays at Sūra's residence.
- 24–26 Sūra and his family attend upon them and venerate Śrī-Hari with garments, etc., (six items of veneration are mentioned).
- 27–28 On the 4th day of His five days' stay¹¹⁷ Śrī-Hari addresses the assembly.

112 In Upendravajrā-metre.

113 "In the 17th (chapter) is told the Lord's arrival in Lauha village and Nāgaḍakuṃ (*nāgaṭaṅka*) city which delights the devotees of both places. Residing in the village Lauha Śrī-Hari daily gave speeches about the absolute dharma before His devotees, pleasing them." (1–2)

114 *peṭā* can be compared with Gujarati word *peṭāro* a big box.

115 Vv. 7–13 in Upajāti-metre.

116 In Sragdharā-metre.

117 From the fifth till the ninth day of bright Pauṣa.

- 29–32 (Śrī-Nārāyaṇa-Muni:) The next day being the auspicious day of the Solar solstice (*uttarāyaṇa*) they should practise the occasional bath and donate sesame (*tila*) according to their capacity (the astrological constellations, etc., are given). One may start the Cāndrāyaṇa-vow to remove sins.
- 33¹¹⁸ Men and women should observe the Kṛcchra vow for physical purity or for Lord Viṣṇu’s satisfaction (*tuṣṭi*).

SSJ ch. 4,18: Description of the regulation concerning the Māgha-bath in Nāgaṭaṅka city¹¹⁹

- 1 (Suvrata:) Hearing Śrī-Hari’s words Śukānanda asks:
- 2 (Śukānanda:) He wants to hear about the regulations concerning the Māgha-bath and the Cāndrāyaṇa-vow.
- 3 (Suvrata:) Śrī-Hari (*sarvavit*) says:
- 4–6 (Śrī-Nārāyaṇa-Muni:) The Māgha-bath should be observed at a holy place where a self-controlled person achieves the fruit. But a person without faith, etc., (six vices are mentioned) does not achieve the fruit.
- 7 The Māgha-bath is recommended in Prayāga or Puṣkara or Kurukṣetra.
- 8 Bathing in a river not reaching the sea bears the fruit of three days’ bath; bathing in a river that reaches the sea bears the fruit of 15 days’ bath.
- 9–10 The auspicious time for the Māgha-bath is from dawn (*arunodaya*) to the morning. The earlier one takes the bath (under the stars, when the stars have disappeared, after sunrise) the more valued it is.
- 11 Hot water bath, non-vedic (*avaidika*) formula, donation to a non-vedic (*aśrotriya*) Brahmin and eating without a guest (*a-sākṣika*) are considered fruitless.
- 12 The twice-born should take bath reciting formula¹²⁰ but Śūdras and women should take bath silently.
- 13 The 30 days from the fullmoon of Pauṣa while the Sun is in the Capricorn (*makara*) are prescribed for the Māgha-bath.
- 14–16 Six activities (entering the water, applying clay, offering to the sun, to the ancestors, to the favourite deity, getting out of the water) are prescribed.

118 In Vasantatilakā-metre.

119 “In the 18th (chapter) noble-minded Śrī-Hari asked by me (i.e., Śukānanda) in Nāgaṭakum (*naḡaṭaṅka*) told me fully the regulation concerning the Māgha-bath.”

120 The formula of the Water-deity. (Ś)

- 17–18 A capable person should observe the bath according to the regulation, but an incapable person may take simple bath (*snānamātra*). The sick and the old may take hot water bath.
- 19 Six observance with sesame (*tila*), like bath, etc., remove sins.
- 20 In the absence of a river a person may take bath with the water of nine pots kept uncovered overnight.
- 21–22 For removing sins the Māgha-bath is superior to one month's fast.
- 23 Daily donation of sesame with sugar (for a month) removes sins.
- 24–28 At the end of the month a person should donate garments, etc., for a married couple (*dampatī*) (twelve objects of donations are mentioned)¹²¹ who have taken the Māgha-bath to Brahmins, for Lord Viṣṇu's satisfaction.
- 29¹²² His followers should take the Māgha-bath (five options for the place) before sun-rise.

SSJ ch. 4,19: The regulations concerning the Cāndrāyaṇa-vow in Nāgaṭaṅka¹²³

- 1 (**Śrī-Nārāyaṇa-Muni:**) The regulation concerning the Cāndrāyaṇa-vow is spoken about in the Vaiṣṇava Purāṇas.¹²⁴
- 2–4ab Beginning the vow on the 14th day of bright Pauṣa and observing practices like sleeping on the ground, abstinence and bathing three times daily a person should venerate Lakṣmī-Nārāyaṇa continuously, keep a kindled lamp and offer ghee in fire.
- 4cd–5 A person should eat unhusked (*caru*) rice, etc., (ten names of prescribed food-material are mentioned).
- 6–8 Starting with 15 morsels (*grāsa*) of the size of the fruit of Āmlā (*dhātrī*) on the fullmoon day of Pauṣa the person should decrease by one morsel daily. Observing fast on the new-moon day he should start eating one morsel on the first day¹²⁵ increasing by one morsel daily like the increase of lunar digits.¹²⁶

121 Among the twelve objects of donation the last object is that which a person likes the most.

122 In Upajāti-metre.

123 “In the 19th (chapter), indeed, bestowing benefits on His devotees Śrī-Hari told me (i.e., Śukānanda) affectionately the regulations concerning the Cāndrāyaṇa-vow.”

124 Or “in the Viṣṇupurāṇa and others”.

125 Of bright Māgha.

126 The total number of morsels in each fortnight comes to 120.

- 9–13 He should take the morsels while reciting 15 specific formulas.¹²⁷
 14 On completion the person should donate a cow and a bull.
 15–16 Observing the Cāndrāyaṇa-vow with its concluding rite the person achieves wealth, etc., in this world, sojourn in Indra’s palace and Viṣṇu’s abode in the next.
 17 The Cāndrāyaṇa-vow is the main expiatory vow.
 18 (Suvrata:) Hearing Śrī-Hari’s words Śukānanda and others are happy.
 19–21 Śrī-Hari observes the occasional (*parva*) bath with sesame-water and donates vessels filled with sesame, gold, blankets (*kambala*), etc., to thousands of Brahmins and feeds them.
 22¹²⁸ After satisfying the ascetics Śrī-Hari takes His meal at His brother’s house; at night He teaches the instructions of Ṛṣabha in the assembly.

127 Starting with the formula OM (*oṃ namaḥ svāhā*) with one morsel on the first day, the formulas consist of the seven *vyāhrtis* (*bhūh*, *bhuvah*, etc.) and the words *ūrj*, *ī*, *o*, *jas*, *tejas*, *puruṣa*, *dharmā* and *śiva*.

Day Morsels Formula			Day Morsels	
15	01	<i>oṃ namaḥ svāhā</i>	01	01
01	02	<i>bhūr namaḥ svāhā</i>	02	02
02	03	<i>bhuvo namaḥ svāhā</i>	03	03
03	04	<i>svaḥ namaḥ svāhā</i>	04	04
04	05	<i>mahar namaḥ svāhā</i>	05	05
05	06	<i>jano namaḥ svāhā</i>	06	06
06	07	<i>tapo namaḥ svāhā</i>	07	07
07	08	<i>satyaṃ namaḥ svāhā</i>	08	08
08	09	<i>ūrje namaḥ svāhā</i>	09	09
09	10	<i>īte namaḥ svāhā</i>	10	10
10	11	<i>ojase namaḥ svāhā</i>	11	11
11	12	<i>tejase namaḥ svāhā</i>	12	12
12	13	<i>puruṣāya namaḥ svāhā</i>	13	13
13	14	<i>dharmāya namaḥ svāhā</i>	14	14
14	15	<i>śivāya namaḥ svāhā</i>	15	15
(dark half)			(bright half)	

128 In Upajāti-metre.

SSJ ch. 4,20: Description of the Swing-festival in Pañcāla village¹²⁹

- 1–2¹³⁰ (Suvrata:) After staying for five days in Nāgaḍakum (*nāgaḍaṅka*) Śrī-Hari tells Hemantasimha on the way to Junāgaḍha (*jīṃadurga*) to visit his village first and then the city.
- 3–4 On the sixth day Śrī-Hari is welcomed by Anūpasimha¹³¹ and the village people with pomp in Pañcāla village.¹³²
- 5–7 Hemantasimha accommodates Śrī-Hari and His attendants in his residence. Others are accommodated according as appropriate. Offering proper hospitality to them the king dedicates everything to Śrī-Hari and behaves like a guest.
- 8 Śrī-Hari considers the village a worthy place for ascetics' (*nivṛttidharmin*).
- 9–11 (Śrī-Nārāyaṇa-Muni:) The village is better than the city for ascetics to stay. Both are ancient but He would prefer to stay in the village for 2–3 month, in the city for 2–3 days.
- 12ab (Suvrata:) The king is pleased and says:
- 12cd–13 (King:) Śrī-Hari may reside there. The citizens will come to meet Him there.
- 14–16 (Suvrata:) Pleased by the devotion of the king and his family Śrī-Hari stays there for one and half months.
- 17–18 Thousands of men and women devotees from Junāgaḍha and other villages come to meet Śrī-Hari.
- 19–21 Celebrating the Śivarātrī-festival Śrī-Hari (*hari*) observes fast, venerates Śiva (*śaṃkara*) by giving a great bath (*abhiṣeka*), and donates. After feeding thousands of Brahmins Śrī-Hari (*svāmin*) breaks the fast.
- 22 Every day in the assembly Śrī-Hari (*iṣīṭṛ*) teaches different practices of upaniṣadic knowledge (*brahmavidyā*).¹³³
- 23–24 On the fullmoon day of Phālguna Śrī-Hari celebrates the festival of Nara-Nārāyaṇa's birthday like in Vaḍatāla (*vṛttālaya*).¹³⁴

129 “In the 20th (chapter) Harikṛṣṇa performed the Swing-festival in the village called Pañcāla to please devotees like Hemantasimha and others. While living in the village Pañcāla (*keḥetaka* ?) Hari gave excellent religious (*sat*) speeches in the assembly of devotees about the cognition, etc., of His nature.” (1–2)

130 V. 1–5 in Upajāti-metre.

131 Hemantasimha's younger brother. (Ś)

132 The Pañcālā village mentioned here is the same as that of the Pañcālā-prakarāṇa in the Vacanāmṛta.

133 E.g., *udgīthā*, etc., (Ś)

134 Cf. SSJ 4,0.

- 25 The people of different regions venerate Śrī-Hari with various items of veneration and gifts.
- 26–29 On the day of the festival Hemantasimha and his family venerate Śrī-Hari with costly items of veneration (nine items are mentioned).¹³⁵
- 30 The king venerates Rāmapratāpa and his brother with garments, ornaments, etc.
- 31 The women like Gaṅgā and the citizens venerate Śrī-Hari (*satām pati*).
- 32–33 The king's brother (Anūpasimha) venerates the ascetics with sandal paste, etc., and offers them delicious food.
- 34–35 At night ascending to the throne Śrī-Hari addresses the assembly (consisting of the ascetics, householders, married women and widows):
- 36 (Śrī-Nārāyaṇa-Muni:) Anybody may ask to remove his doubt.
- 37¹³⁶ Urged by the monks (*sat*) the celibate Akhaṇḍānanda asks.

SSJ ch. 4,21: Description of how to determine the meaning of Śruti propounding duality or non-duality in Pañcāla village¹³⁷

- 1–6 (Akhaṇḍānanda:) Resorting to upaniṣadic statements (*śruti*) like “*brahman* is one without second”¹³⁸ and “All this, verily, is *brahman*.”¹³⁹ some scholars opine that the soul, the Lord and the world are illusory, while resorting to statements like “He is the eternal of eternals”¹⁴⁰ others say that the soul, etc., are eternal. Śrī-Hari should tell whether both are correct or one of them is correct.
- 7 (Suvrata:) Śrī-Hari (*jagadguru*) speaks:
- 8–12 (Śrī-Nārāyaṇa-Muni:) He will tell the purpose (*āśaya*) of the upaniṣadic statements (*śruti*) regarding duality and non-duality. Like the word *bhagavat* the word *brahman* stands for Kṛṣṇa, because of His limitless attributes; it is used metaphorically (*upacāra*) for others.¹⁴¹ Nature, attributes, manifestations are eternal in Hari, accidental (*āgantuka*) in others.

135 Out of 16 steps of veneration (*upacāra*) the king venerates with eleven steps omitting the first five *viz.* meditation (*dhyaṇa*), invocation (*āvāhana*), placement (*āsana*), offering *arghya* and water to wash the feet (*pādya*).

136 In Indravajrā-metre.

137 “Henceforth in the 21st (chapter) Hari Himself determined the meaning of Śrutis propounding the duality or non-duality of individual soul and *brahman*.”

138 Chāndogya Up 6,2.1.

139 Chāndogya Up 3,14.1.

140 Kaṭha Up 2.18.

141 I.e., imperishable (*akṣara*), Person (*puruṣa*), etc., (Ś)

- 13–15 Described as “Existent, knowledge”, etc.¹⁴² and “Omniscient”, etc.¹⁴³ Kṛṣṇa absorbs Puruṣa, Prakṛti, etc., at the time of the final dissolution and remains without Constituents (*nirguṇa*) in the divine abode of *brahman* (*brahmapura*).
- 16–19 Through the undifferentiated trance (*nirvikalpa*) a yogin beholds the nature of *brahman* as one (various attributes are given) without second.
- 20 About this stage a teacher teaches his student with a statement like “One without second.”
- 21–28 Various steps (described) lead to the state of final dissolution when Prakṛti merges in Kṛṣṇa (the Puruṣa.), but nothing vanishes completely.
- 29 By the power of meditation the liberated souls behold Kṛṣṇa in His imperishable nature.
- 30 The meaning of a statement like “eternal of eternals” is this imperishable nature.
- 31–32 At the time of creation Puruṣa, Prakṛti, etc., manifest again; the liberated souls may manifest themselves without material body or accompany the Lord’s incarnation.
- 33–36 By the power of meditation on Kṛṣṇa the liberated souls know and behold the different constituents (the Lord, illusory power, etc.) separately in the differentiated trance (*savikalpa-samādhi*), just as from the peak of the Meru mountain men see the trees, mountains, etc., of the earth.
- 37–38 But in the undifferentiated trance (*nirvikalpa-samādhi*) the liberated souls do not behold the Lord, illusory power, etc., just as from the peak of the Lokāloka mountain¹⁴⁴ men behold only the earth and not trees, mountains, etc.
- 39 There are three types of the great liberated souls:
- 40–41 The happiness (*sukham*) which the soul experiences during deep sleep is experienced by the first type of liberated souls during the waking state.
- 42–43 The happiness and peace experienced by the Lord of the three worlds after the world dissolution is experienced by the second type during the waking state.
- 44–45 The happiness and peace experienced by Puruṣa after the final dissolution of Prakṛti is experienced by the third type of great liberated souls in the waking state.
- 46 But this is merely an example; the happiness of Śrī-Kṛṣṇa is superior to all.
- 47 Among the three types of the great liberated souls each succeeding one is greater than the preceding one.

142 TUp 2,1.1.

143 MUp 1,1.9.

144 Lokāloka in purāṇic cosmology is the outermost ring of mountains around the cosmos, while Meru is at its centre.

- 48 Some great liberated souls maddened (*unmatta*) by the force of undifferentiated trance declare the individual soul, etc., as illusory.
- 49–51 Both, duality and non-duality, are true according to the śrutis; those who know only the texts without experiencing the oneness of *brahman* and who behave illicitly suffer the miseries of hell.
- 52–53 Where the word *brahman* occurs twice in the śrutis, the first stands for the imperishable abode and the second for Śrī-Kṛṣṇa, higher than the imperishable.
- 54–59 Statements like “eternal of eternal,” “Knower of *brahman* attains *brahman*”, etc.¹⁴⁵ and “His body is the soul but the body does not know Him”, etc.¹⁴⁶ propound a real distinction of the imperishable, *brahman* and Kṛṣṇa. What to say more?
- 60 Being free from doubts and having worshipped Śrī-Kṛṣṇa, a person gets liberation, others attain the cycle of rebirth.
- 61 Śrī-Hari has told in brief the meaning as determined by Śrī-Rāmānujācārya.
- 62–63 (Suvrata:) Akhaṇḍānanda and others are freed of their doubts. Ordering them to retire Śrī-Hari (*dayānidhi*) retires to His residence.
- 64¹⁴⁷ Pleasing devotees with His speech Śrī-Hari stays there to satisfy Hemanta-siṃha.

SSJ ch. 4,22: Description of (granting) the vision, etc., of His divine form along with that of Dharma, etc., in Pañcāla village¹⁴⁸

- 1 (Suvrata:) In the forest of Butea Frondosa trees (*kiṃśuka*) huts are prepared for the ascetics.
- 2–3 On the eleventh day called Pāpamocanī¹⁴⁹ Śrī-Hari goes there with His attendants and others like Uttama, etc., (six names are mentioned).
- 4–7 The ascetics offer Śrī-Hari a seat near the Banyan tree and making Him laugh with different Hallīśaka songs¹⁵⁰ sing around Him till midnight (*niśītha*).

145 TUp 2,1.1.

146 BrUp 3,7.

147 In Indravajrā-metre.

148 “In the 22nd (chapter) Hari showed His extremely surprising divine form along with that of Dharma, etc., to His devotees.”

149 Of dark Phālguna.

150 Hallīśaka is one of the subvarieties of dance in which the people dance in a circle clapping and singing.

- 8–10 Sitting in front of Śrī-Hari the tired ascetics by His will have a vision of Śrī-Hari in a bright whiteness as if crores of Suns had risen simultaneously.
- 11–22 They see Him as Kṛṣṇa with Lakṣmī (appearance and attire are described) and Rādhikā fanning Him.
- 23–25 They see Dharma and Bhakti and other women like Śraddhā, etc., on Śrī-Hari’s right side (description of the appearance and attire).
- 26 The pleased ascetics say:
- 27–29 (Ascetics:) Salutations to Nārāyaṇa as Śrī-Hari, the son of Dharma. He is Kṛṣṇa with Rādhā and Ramā (Lakṣmī). Who are the other gods and goddesses on His side?
- 30–35 (Śrī-Nārāyaṇa-Muni:) They are Dharma’s wives like Faith, Friendship, Compassion, etc., and sons like Auspiciousness, Mental peace (*prasāda*), etc., who always reside with Śrī-Hari; the absolute devotees can behold them. Pleased by their vow of the eleventh day Śrī-Hari has granted such vision. He grants them a boon.
- 36 (Suvrata:) The ascetics ask boons.
- 37–39ab (Ascetics:) Let there be no delusion. May their devotion to Him last for ever like that of Lakṣmī.
- 39cd–40ab (Suvrata:) Śrī-Hari grants the boons. They speak to Dharma and others:
- 40cd–41 (Ascetics:) They should reside in them and protect them from lust, anger, greed, etc.
- 42–44 (Suvrata:) Dharma and others say “Let it be so.” Seeing Śrī-Hari as before the ascetics bow down. Śrī-Hari retires to His residence and keeps vigil.
- 45–48ab Astonished Hemantasimha, Uttama, Soma, etc., are pleased to see Śrī-Hari’s divine form with Dharma and Bhakti, and they pronounce themselves fortunate (*bhāgyaśālin*).
- 48cd–53 (Śrī-Nārāyaṇa-Muni:) The absolute devotees perceive this vision. In the BhG Śrī-Kṛṣṇa had said this to Arjuna.¹⁵¹
- 54–59 It is declared in the last chapter of the Sanatsujātīya¹⁵² that only the absolute devotees (*bhaktiyogavat*)¹⁵³ get such vision. Devotion frees a person from (fear and bondage of) the cycle of rebirth. It results from service to the good, practice of the dharma of four castes and stages of life and from sacrifice, etc., (twelve means of righteousness are listed). Devotion is the purport (*tātparya*) of Epics and Purāṇas; it is the essence (*sāra*) of the BhP.

151 V. 51–53 are quotations of BhG 11.52–54.

152 In the Udyogaparvan of the MBh (Ś). 54cd quotes the refrain from the Sanatsujātīya (*bhaktiyogavatām eva darśanam syāt*); however, MBh 5.45 contains the refrain *yoginas taṃ prapaśyanti bhagavantaṃ sanātanam*.

153 One endowed with devotion of yoga (or: devotion *and* yoga) means an absolute devotee. (Ś)

- 60 Endowed with such devotion they have such a vision.
 61 (**Suvrata:**) They feel blessed (*dhanya*).
 62 On the twelfth day feeding the Brahmins Śrī-Hari breaks the fast.
 63 Requested by Uttama, Jayā and Lalitā Śrī-Hari wishes to return to Gaḍhaḍā.
 64¹⁵⁴ Hemantasiṃha, knowing Śrī-Hari's desire to go, praises Śrī-Hari with tears in his eyes.

SSJ ch. 4,23: Description of the visit to Jīrṇadurga and the return to Durgapura¹⁵⁵

- 1–8¹⁵⁶ (**Hemantasiṃha:**) Hymn to Śrī-Hari (describing Him with various epithets, His appearance and attire in dative).
 9–11 Śrī-Hari has fulfilled his desire but He may visit Junāgaḍha (*jīrṇadurga*) so that the citizens may achieve the fruit of their birth by getting His sight.
 12 (Śrī-Nārāyaṇa-Muni:) By going the same day He will get the fruit of the pilgrimage.
 13–16¹⁵⁷ (**Suvrata:**) The king joyfully arranges for vehicles. Surrounded by His attendants Śrī-Hari meets the devotees of every village on the way to Junāgaḍha. He reaches in the evening and stays at Hemantasiṃha's residence.
 17–19 Hemantasiṃha with his brother and the Brahmins Rāmajit, Ambaśaṃkara and Rūpaśaṃkara serve Śrī-Hari.
 20–23 Visiting the holy places like Raivata mountain, Gomukha-Gaṅgā and the Dāmodara-kuṇḍa on the newmoon day¹⁵⁸ Śrī-Hari gives great donations, venerates Dāmodara and Bhaveśvara-Śiva, feeds hundreds of Brahmins and gives donations to them.
 24 On the request of the Brahmins Śrī-Hari stays there till the fullmoon day of Caitra.
 25 On the first day of bright Caitra the citizens venerate Śrī-Hari with sandal paste, etc.
 26–29 On the ninth day of bright Caitra the king venerates Śrī-Hari with costly garments, etc., (13 items of veneration are mentioned) and singing a song consisting of six verses (*ṣaṭpadī*) he waves lighted lamps:

154 In Vasantatilakā-metre.

155 "In the 23rd (chapter), however, Hari's visit to Junāgaḍha (*jīrṇadurga*) and further His return to Gaḍhaḍā (*durgapura*) are made known."

156 In Upajāti-metre.

157 V. 14 in Upajāti-metre.

158 Of bright Phālguna.

- 30–35 (Hemantasimha:) He wishes that his intellect should find pleasure in Śrī-Hari who should protect him. (The song contains various epithets and deeds in vocative for Śrī-Hari as Nārāyaṇa.)¹⁵⁹
- 36 (Suvrata:) After waving lighted lamps he circumambulates and prostrates.
- 37 Śrī-Hari gives him the garland from His neck; the king accepts it as “graced object” (*mahāprasāda*).
- 38 Donating garments, money and ornaments to the Brahmins Śrī-Hari astonishes the citizens.
- 39 Śrī-Hari speaks daily about dharma and pleases the Brahmins.
- 40 On the twelfth and the fullmoon day¹⁶⁰ He feeds thousands of Brahmins.
- 41–45 On the twelfth day, hearing Śrī-Hari’s speech about the greatness of Dvārikā, Rāmapratāpa and Icchārāma wish to visit Dvārikā. Giving them food, money, etc. He sends them on the 13th in the company of Mayarāma and armed soldiers.
- 46 Due to heat Śrī-Hari prevents other relatives to accompany them.
- 47¹⁶¹ On the first day after the meal Śrī-Hari returns to Gaḍhaḍā.
- 48¹⁶² (Phalaśruti:) Hearing or reciting this narration (*kathā*) about the Lord a person gets devotion and liberation and becomes free from the cycle of rebirth.

SSJ ch. 4,24: Description of the Lord’s secret resolve¹⁶³

- 1 (Suvrata:) Śrī-Hari recollects the motive of His incarnation.
- 2–9 In the Kali-period adharma and vices had increased and dharma had deteriorated. Gods and sages were afflicted and the earth was unable to bear the burden of sinners. After having taken human birth due to he curse of Durvāsas, He has destroyed evils and established dharma and devotion. Monks, gods and ascetics are happy. The people of the four castes worship Him, but they will be without support after His disappearance. He wishes to support His followers in three ways:

159 The printed text contains numbers to indicate the repetition of words (in the transliteration actually written twice) and mentions where the refrain (*dhruvapada*) recurs.

160 Of bright Caitra.

161 In Hariṇī-metre.

162 In Vasantatilakā-metre.

163 “In the 24th (chapter) is described Śrī-Hari’s secret resolve, in view of his disappearance, regarding the installation of His image.”

- 10–14 (1) Construction of the temples installing His images, (2) appointment of a religious teacher (*guru*) from Dharma’s family to increase devotion; (3) composition of a book by Śatānanda dealing with His life and works,¹⁶⁴ containing the principles of all authoritative texts. After that He will return to His abode (*dhāma*).
- 15 Śrī-Hari causes the writers¹⁶⁵ to copy (*lekhayām āsa*) authoritative texts.¹⁶⁶
- 16¹⁶⁷ Celebrating the festival of the eleventh day of dark Caitra Śrī-Hari feeds the ascetics and thousands of Brahmins on the twelfth day.

SSJ ch. 4,25: Description of the installation of (the image of) Śrī-Nara-Nārāyaṇa in Śrīnagara¹⁶⁸

- 1–3 (Suvrata:) Hearing that Śrī-Hari returned to Gaḍhaḍā during the ninth month,¹⁶⁹ thousands of devotees arrive on the twelfth day and stay there for eight days. Śrī-Hari celebrates the car-festival (*candana-yātrā*).¹⁷⁰
- 4 After the festival the devotees of Ahmedabad (*śrīnagara*) request Śrī-Hari:
- 5–7 (Devotees:) They wish to construct a temple. The Governor’s (*gavendra*)¹⁷¹ tributary king has given consent. They will attend upon Him and the ascetics.
- 8 (Suvrata:) Śrī-Hari accepts. They are happy.
- 9ab Śrī-Hari tells Ānandānanda-Muni:
- 9cd–11 (Śrī-Nārāyaṇa-Muni:) He should go with them and after constructing a temple according to the texts of architecture (*śilpaśāstra*) he should call Him who will install the image of Nara-Nārāyaṇa.

164 I.e., Satsaṅgijīvanam. The purport of the SSJ is to serve as the source-text containing the principles of all *śāstras*.

165 Such as Savitrānanda, Nirguṇānanda, Adbhutānanda, Vṛddhaprajñānanda, Rṣhabhānanda, Nīlakaṇṭhānanda, Niḥsvādānanda, Vaikuṇṭhānanda, Vaiṣṇavānanda, Śrīdharānanda, etc., (Ś)

166 Like the BhP, etc., (Ś)

167 In Upajāti-metre.

168 “In the 25th (chapter) Śrī-Hari went to Ahmedabad (*śrīpura*) and installed there His image called Nara-Nārāyaṇa. Staying there with compassion Hari, the leader of sages, pleased the people of Ahmedabad by His sight, donations, etc.” (1–2)

169 According to the counting of months beginning with Śrāvaṇa. (Ś)

170 Also known as Rathayātrā which is celebrated on the third day of bright Vaiśākha (*akṣaya-tṛtīyā*). For Rathayātrā see also 2,41.5–13.

171 The British Governor. (Ś) Governor in Gujarati = *gavandara* and Sanskritized is *Gavendra* (literally it means “bull” (“lord of cows”).

- 12 (Suvrata:) Inviting Śrī-Hari along with the ascetics they go.
- 13–19 Ānandānanda and his group are accommodated (*uttatāra*).¹⁷² The citizens attend upon them. The king offers the land for the temple. Causing a large temple to be constructed by the artisans (*śilpin*) the Muni inquires about the day of installation (*pratiṣṭhā*) and sends two monks to call Śrī-Hari.
- 20–25ab Staying at Gaḍhaḍā and desiring to listen to the Vālmiki (*ārṣa*) Rāmāyaṇa in the company of His two brothers Śrī-Hari worships the river Gaṅgā on the Daśaharā day¹⁷³ and after feeding the Brahmins when he is going for meal at noon, His two brothers return from Dvārikā. After greeting each other they eat.
- 25cd–27 On every day from the eleventh day called Nirjalā¹⁷⁴ till the eleventh day of bright Pauṣa He listens to the Vālmiki Rāmāyaṇa and at the end He satisfies the reciter with garments, ornaments, money, etc.
- 28–29 After observing the Cāndrāyaṇa-vow from the fullmoon day of Pauṣa to (the fullmoon day of Māgha) and feeding Brahmins and thousands of monks (*sādhu*), Śrī-Hari breaks the fast.
- 30–31 Two monks from Ahmedabad (*śrīnagara*) arrive. After their meal they inform Śrī-Hari about the day of installation.
- 32–37 Knowing the third day of bright Phālguna as the day of installation Śrī-Hari commands His followers to accompany Him to Ahmedabad but forbids it to the women like Jayā, etc., due to the crowd. On the seventh day¹⁷⁵ Śrī-Hari departs on horse-back with His two brothers, Uttama and other Kṣatriya attendants on horse-back. Received by devotees on the way, Śrī-Hari reaches on the fifth day.¹⁷⁶
- 38–41 Accommodated near the Kāṃkariyā (*kārkara*) lake Śrī-Hari is attended upon by Brahmins like Natthu, Hemantarāma, Gaṇapati, etc., Vaiśyas like Hīracandra, Barhicara, Lālagupta, etc., and by the women like Gaṅgā, Revā, Dīpālī, etc.
- 42–43 Desirous of His sight, thousands of citizens come and get release (*nirvṛti*). They welcome Him and His two brothers. Ānandānanda reports about himself.
- 44–47 After breaking the fast on the twelfth day,¹⁷⁷ surrounded by thousands of devotees, Śrī-Hari enters the city¹⁷⁸ on horse-back. The devotees play music and shoot salute (*bandhukī-dbuṣkṛti*).

172 For *uttatāra* (*āvāsam cakre* (Ś see SSJ 4,13.14.

173 The tenth day of bright Jyeṣṭha. For details on Daśaharā see 5,18.10–13.

174 Of bright Jyeṣṭha.

175 Of dark Māgha.

176 I.e., on the eleventh day of dark Māgha.

177 Of dark Māgha.

178 *Praviveśa puram hariḥ*; Hari entered the city on the twelfth day of dark Māgha. This means that the lake Kāṃkariyā was outside of the city. 4,25.99a also remarks *nagara+upakanṭhe*, “on the outskirts of the city”.

- 48–50¹⁷⁹ Abandoning their work in order to behold Śrī-Hari, the citizens come out of the houses and standing on two sides of the road they fold their hands.
- 51–56 Different groups of citizens welcome Śrī-Hari (appearance and attire are described).
- 57 Reciting the formulas of the Sāmaveda (*sāma*) the Brahmins venerate Him with sandal paste, rice, flowers, garlands, etc.
- 58–59 Greeting the citizens He reaches Navāvāsa and holding Ānandānanda’s hand He inspects the new temple and praises the artisans.
- 60–61 Śrī-Hari confirms amidst the circle of devotees that the construction of the temple is according to Nārāyaṇa’s will, consults expert Brahmins and asks the citizens to bring the auspicious things required.
- 62–65 Śrī-Hari retires to His residence. The citizens and the king come to meet Śrī-Hari who praises the king for donating the land. Saying that he would do everything for Him the king retires.
- 66 After singing the (Lord’s) names and dismissing the citizens Śrī-Hari performs the evening rites.
- 67 For six days Śrī-Hari speaks about the greatness of such public works (*pūrta*).
- 68–69¹⁸⁰ Inviting Śrī-Hari to their houses the people of the city receive Him with pomp. Śrī-Hari accepts even a leaf and establishes the devotees in dharma.
- 70 The men and women from different villages and cities come daily to meet Him.
- 71–72 On the second day¹⁸¹ Śrī-Hari stays at Navāvāsa. The Brahmins perform the sacrifice in honour of the planets (*grahamakha*).
- 73–75 On the third day,¹⁸² reciting Vedic formulas the Brahmins perform the procedure (described) for the installation.
- 76 After waving the lighted lamps He stands in front of the image of Nara-Nārāyaṇa.
- 77 The people are amazed to see the lustrous image.
- 78–79 Śrī-Hari offers the oblation of completion (*pūrṇābhuti*), gives donations to Brahmins and completes the procedure.
- 80–81 Making the people silent by a gesture of His hand Śrī-Hari speaks:
- 82–89 (**Śrī-Nārāyaṇa-Muni:**) Śrī-Kṛṣṇa is their favourite deity who in “double form” (*dvirūpa*, i.e., of Nara-Nārāyaṇa in one) has taken human birth as a celibate from Dharmadeva and Mūrti; He practises austerity at Badarīvana in India for the benefit of the mankind. Requested by Brahmā and others to remove the burden of the earth Śrī-Kṛṣṇa manifested himself in the clan of Yādavas and

179 Vv. 48–58 in Upajāti-metre.

180 In Upajāti-metre.

181 Of bright Phālguna.

182 Of bright Phālguna. The installation ceremony (*pratiṣṭhā+vidhi*) of the Nara-Nārāyaṇa temple of Ahmedabad took place in VS 1878 = 1821 AD. (Ś)

- Nara as his friend Arjuna in the family of Kurus. So he is called Nara-Nārāyaṇa;¹⁸³ Nara-Nārāyaṇa is the one who is installed here for the good (*śreyas*) of the people.
- 90–92 By daily visiting the temple to behold the image, the people will get enjoyments and liberation. Praying for a son, money, learning or desire the people will obtain them. Those without desires will be freed from the cycle of rebirth.
- 93–94 The desires of those who recite and repeat texts like the BhP and Gāyatrī-formula in the temple will be fulfilled.
- 95 During the Uttarāphāgunī constellation of Phālguna the people of different regions should visit the temple.
- 96 (**Suvrata:**) The people accept His instruction.
- 97¹⁸⁴ Feeding thousands of Brahmins and giving various donations to them Śrī-Hari satisfies them.
- 98 Crowds of people from different regions play music.
- 99¹⁸⁵ Śrī-Hari decides to feed 84 sub-castes (*jñāti*) of Brahmins.
- 100–102¹⁸⁶ After feeding them with delicious food, as liked by Gujaratis, and giving them donations Śrī-Hari sits down on His seat under the tamarind tree (*tintiḍī*).
- 103–104 By feeding thousands of Brahmins of the city on the same day He astonishes the people. All sing His glory.
- 105 On the fifth day¹⁸⁷ He arranges for Nara-Nārāyaṇa's veneration and the festivals according to the Uddhava-Movement.
- 106 After taking meal at noon and bowing down to Nara-Nārāyaṇa Śrī-Hari starts from there along with His brothers.
- 107¹⁸⁸ After sending away the citizens who follow Him, Śrī-Hari reaches Gaḍhaḍā with His attendants.
- 108–109¹⁸⁹ After pleasing the devotees gathered in Gaḍhaḍā for the Swing-festival Śrī-Hari retires to His residence. The women like Jayā and others salute Him and become happy, the pain of separation having ended.

183 Śrī-Hari says that Nara and Nārāyaṇa are one; Nara is himself Nārāyaṇa (Nara-Nārāyaṇa); cf. BhP 2,7.6.

184 Vv. 97–98 in Upajāti-metre.

185 In Vasantatilakā-metre.

186 In Upajāti-metre.

187 Of bright Phālguna.

188 In Indravajrā-metre.

189 In Rathoddhatā-metre.

SSJ ch. 4,26: Description of the installation of (the image of) Śrī-Nara-Nārāyaṇa in Bhujamṅapura¹⁹⁰

- 1–3 (Suvrata:) Before Śrī-Hari's arrival in Gaḍhaḍā the devotees of Bhūja (*bhujamṅapura*) like Gāṅgeya, etc., have come to stay there till the Swing-festival; after the festival Gāṅgeya says:
- 4–5 (Gāṅgeya:) They wish to construct a temple for Nara-Nārāyaṇa in Bhūja and assure to serve with money, etc. Śrī-Hari should give His consent.
- 6–8 (Suvrata:) Śrī-Hari accepts the proposal (*anvamodata*) and tells Vaiṣṇavānanda-Muni to go to Bhūja with his groups to construct a temple and to call Him after its completion.¹⁹¹
- 9–11 Vaiṣṇavānanda-Muni and the people of Bhūja go. In one year the temple is constructed according to the texts of architecture.
- 12–15 In Gaḍhaḍā (*durgapattana*) after listening to the MBh from the fifth day of bright Caitra¹⁹² till the ninth day of the next Caitra¹⁹³ Śrī-Hari (*nārāyaṇa-muni*) donates garments and ornaments to the reciter; after feeding thousands of Brahmins on the tenth day He celebrates the festival of Vimalā.¹⁹⁴
- 16–17 On the fullmoon day¹⁹⁵ a messenger comes. He informs that the temple is built in Bhūja (*ahipura*)¹⁹⁶ and requests Śrī-Hari to go for installation.
- 18–19 After calling the astrologer (*daivajña*) Śrī-Hari fixes the fifth day of bright Vaiśākha as the date of installation and starts on the second day of dark Caitra.
- 20–26 Visiting the villages of His devotees on the way Śrī-Hari and His attendants are received in Bhūja with respect on the 13th day of dark Caitra. Śrī-Hari invites the Brahmins and performs the installation ceremony¹⁹⁷ as in Ahmedabad (*śrīnagara*). After feeding the Brahmins and the citizens He gives donations. On the seventh day¹⁹⁸ He regulates the veneration and festivals for the temple according to the conventions of the Movement.

190 “In the 26th (chapter), however, Hari performed the installation of His image of Nara-Nārāyaṇa in Bhūja (*bhujamṅapura*).”

191 Vv. 7cd–8 are direct speech of Śrī-Hari.

192 VS 1878 = 1821 AD. (Ś)

193 VS 1879 = 1822 AD. (Ś)

194 The eleventh day of bright Caitra. (Ś)

195 Of Caitra.

196 The author paraphrases *bhujamṅaganagara* by *ahipura* like in the traditional style of the Purāṇas (e.g. Dvārāvātī and Dvārikā), while in the day-to-day life or in the administrative contexts this type of paraphrasing is not accepted.

197 The installation of the Junagarh temple took place in VS 1879 = 1822 AD.

198 Of bright Vaiśākha. (Ś)

- 27 After the meal on the eighth day Śrī-Hari starts for Gaḍhaḍā.
 28–29¹⁹⁹ Venerated by the devotees on the way and establishing dharma and devotion Śrī-Hari returns to Gaḍhaḍā after one month. Received with pomp by the king and the devotees of the city Śrī-Hari sits down on His throne.

SSJ ch. 4,27: Description of the installation of (the images of) Śrī-Lakṣmī-Nārāyaṇa and others in the context of glorification of Vṛttālaya²⁰⁰

- 1–9ab (Suvrata:) On the eleventh day called Nirjalā²⁰¹ the devotees of Vaḍatāla (*vṛttālaya*) like Kubera, etc., come to meet Śrī-Hari. On the twelfth day they propose to construct a Kṛṣṇa-temple in Vaḍatāla.²⁰² They offer land and money. Śrī-Hari agrees and says to Akṣarānanda-Muni:
 9cd–11 (Śrī-Nārāyaṇa-Muni:) He should go with them and construct a temple in which He will install Kṛṣṇa with Rukmiṇī.
 12–18 (Suvrata:) Akṣarānanda-Muni goes with them and with the assistance of the expert artisans of Baroda (*vatapattana*) he completes the construction in a year and a quarter. They send Jūṣa to bring Śrī-Hari.
 19–22 After sending off Akṣarānanda-Muni Śrī-Hari listens to all the Upaniṣads with the commentary²⁰³ from the day of Rathayātrā²⁰⁴ till the fullmoon day called Kojāgara²⁰⁵ of Āśvina²⁰⁶ and at the end giving donations to the reciter He feeds thousands of Brahmins and gives money (*dakṣiṇā*) to them.
 23–27 On the next day²⁰⁷ after the Food-festival²⁰⁸ Jūṣa arrives. After informing about the completion of the temple he requests Śrī-Hari to come.²⁰⁹ Having been given

199 In Śālinī-metre.

200 “In the 27th (chapter), however, Śrī-Hari performed the installation of His images as Lakṣmī-Nārāyaṇa and others in Vaḍatāla (*vṛttālaya*). And blessed Hari sang the greatness of His images in His own words to His devotees, thereby bringing excessive benefit for them,” (1–2) (Ś).

ch. 27–33 are the *Vṛttālayamāhātmya*.

201 Of bright Jyeṣṭha.

202 Vv. 4–7 are direct speech of the devotees.

203 Of Śrī-Rāmānujācārya.

204 The second day of bright Āṣāḍha in VS 1880 = 1823 AD.

205 The commentator quotes the Liṅgapurāṇa referring to the boon-bestowing Lakṣmī who speaks “Who is keeping vigil (*kaḥ jāgarti*, i.e., *ko jāgarti*) on this fullmoon night?” (so that she can bestow boons). (Ś)

206 VS 1881 = 1824 AD. (Ś)

207 On the first day of bright Kārttika. (Ś)

208 On the newmoon day of Āśvina. (Ś)

209 Vv. 24cd–25 are direct speech of Jūṣa.

- the date of the twelfth day of bright Kārttika (*ūrja*) for the installation by the astrologer (*gaṇaka*) He informs His attendants to start the next day.
- 28–32 (Śrī-Nārāyaṇa-Muni:) He calls Uttama and instructs him to visit his (five) sisters' house on the Bhrātr̥dviṭyā²¹⁰ and, after a meal, to give money and garments to the sisters, because on that day Yamunā fed her brother Yama who gave her money, garments, etc. After that Uttama should accompany Him with his wife and sisters.²¹¹
- 33–34 (Suvrata:) After performing the morning and midday rites Śrī-Hari starts at noon on the second day and arrives in Vaḍatāla on the fifth day²¹²
- 35–39 The devotees receive, accommodate and attend upon them. Inspecting the three temples, the pavilion and the guest house Śrī-Hari is pleased and gives garments to the chief of artisans and praises Akṣarānanda-Muni and the devotees of the city.
- 40–41 Śrī-Hari invites Vaiṣṇava Brahmins like Hari-Śarman, etc., expert in the Vedas, from Umareṭha (*udumbarapura*). The men, women and the ascetics come from other regions.
- 42–44 The expert Brahmins perform the procedure in two days.
- 45–53ab Śrī-Hari installs²¹³ the images of Kṛṣṇa with Rukmiṇī in the middle, His image with those of Bhakti and Dharma on the left and of Kṛṣṇa and Rādhā and His image on the right. While He venerates them, the sound of music and the Vedic recitation continues. After waving lighted lamps He looks at the images for some time. The images look lustrous. After completing the ceremony and giving sacred gifts (*dakṣiṇā*) to the Brahmins (*ṛtvik*) Śrī-Hari says:
- 53cd–56 (Śrī-Nārāyaṇa-Muni:) He has installed there the images of Lakṣmī-Nārāyaṇa of Dvārikā, Śrī-Rādhā-Kṛṣṇa of Vṛṇḍāvana and of Himself with Bhakti and Dharma.
- 57–62 The sight of the images will liberate from the cycle of rebirth. By visiting on every fullmoon day with devotion or performing the recitation of the Śrī-Kṛṣṇa's formula or by a sacrifice the people's desires will be fulfilled. There is no difference between the "Lord of Dvārikā" (Śrī-Kṛṣṇa) and "Lakṣmī-Nārāyaṇa".
- 63 (Suvrata:) They accept Śrī-Hari's (*dhārmin*) instruction.
- 64–65 Śrī-Hari feeds the Brahmins and monks with delicious food, distributing it Himself, till the fullmoon day.

210 The second day of bright Kārttika.

211 Vv. 28a and 32cd are direct speech of Suvrata.

212 Of bright Kārttika. (Ś)

213 The installation of Kṛṣṇa temple of Vaḍatāla temple took place in VS 1881 = 1825 AD. (Ś)

- 66–71 After making arrangements for the veneration and the festivals of the temple Śrī-Hari wishes to go. The devotees like Nāthajit, etc., of Baroda (*vaṭapura*) request Him to send some ascetic (*muni*) in order to refute certain opponents (*vādin*) who with scriptural statements vitiate (*dūṣayanti*) their faith that meeting the Lord in human form leads to final beatitude (*śreyas*).²¹⁴
- 72 Śrī-Hari says to Muktānanda-Muni:
- 73–75 (Śrī-Nārāyaṇa-Muni:) He should go to Baroda and refute the opponents with appropriate statements of authoritative texts, because Siṃhajit (Sir Sayajirao), the king of Baroda, is righteous and just. He should establish dharma, because only dharma wins and not adharma.
- 76–77 (Suvrata:) Muktānanda-Muni accepts His words to establish dharma²¹⁵ and goes to Baroda with them.
- 78²¹⁶ Sending the devotees back to their regions on the first day Śrī-Hari goes to Gaḍhaḍā.

SSJ ch. 4,28: Description of the making the (printing) blocks of pictures, and of sending Nandarāma and others to Dvārikā in the context of the glorification of Vṛttālaya²¹⁷

- 1–10 (Suvrata:) Staying in Gaḍhaḍā Śrī-Hari (*nārāyaṇa-muni*) wishes to propagate devotion to Kṛṣṇa; He wants to get pictures prepared for activities like visual encounter, veneration, etc., of Kṛṣṇa. He invites a carpenter (*tvastṛ*) called Nārāyaṇajit from Junāgaḍha (*jṛnadurga*) and tells him to prepare the blocks (*mudrā*) with pictures of Śrī-Rādhā-Kṛṣṇa and of Himself with Bhakti and Dharma. Śrī-Hari is pleased to see them. Then he makes a block with Nara-Nārāyaṇa's picture in two months. Śrī-Hari gives him money, garments and two golden bracelets (*valaya*). Ādhārānanda-Muni prints thousands of pictures on paper (*kākuda*)²¹⁸ from the blocks.
- 11–13 Śrī-Hari's brothers Rāmapratāpa and Icchārāma want to remain with Him till death but on His command they order their sons Nandarāma and Gopāla to return to their city. Both wish to depart only after the Spring-festival.²¹⁹

214 Vv. 68–71 are the direct speech of Nāthajit, etc.

215 V. 76b-d is direct speech of Muktānanda-Muni.

216 In Puṣpitāgrā-metre.

217 "In the 28th (chapter), however, are told the making of the (printing) blocks of pictures, and of sending Nandarāma, etc., to Dvārikā."

218 *Kākuda* means paper (*kāgala*) or piece of paper (*kakaḍo*) in Gujarati (*kāgaz* in Hindi-Urdu).

219 V. 13ab is direct speech of Nandarāma and others.

- 14–18 On the fifth day of bright Māgha Śrī-Hari venerates Śrī-Rādhā-Kṛṣṇa with saffron (*kesara*) and garments. On the festival day His disciples, ascetics, householder men and women come from other regions. Śrī-Hari plays with colours. After feeding the ascetics and the Brahmins He takes His meal.
- 19–24 At noon Śrī-Hari sits down in the assembly (seven categories of assembled devotees are mentioned). His relatives from Ayodhyā sit down near His throne. Looking at the devotees with compassion He says:
- 25–28 (Śrī-Nārāyaṇa-Muni:) The Vaiṣṇava devotees of the Uddhava Movement should visit holy places (*tīrtha*). A person meets with devotees there. Brahmin sages like Mārkaṇḍeya, etc., visit them there. Kṣatriya sages like Yudhiṣṭhira, etc., have resorted to holy places.
- 29–30 Resorting to holy places like the river Gaṅgā, etc., and performing bath, donation, etc. His devotees will be free from all sins.
- 31–35 Dvārikā is one of the best holy places where Śrī-Kṛṣṇa (*rukmiṇīkānta*) resides. After Śrī-Kṛṣṇa's disappearance, the ocean flooded all of Dvārikā except the Kṛṣṇa-temple where Śrī-Kṛṣṇa lives, invisible to men, for the benefit of mankind. So Dvārikā (*dvārāvati*) is also known as the city of liberation (*muktipurī*) in the Kali-period.
- 36–37 They should visit Dvārikā and according to their disposition (*adbikāra*) perform the observances like donation and service to the good.
- 38–42ab His relatives like Nandarāma, etc., should go and get the sight (*darśana*) of Śrī-Kṛṣṇa (*dvārikāpati*), take bath in the river Gomatī, donate according to their capacity, get the marks (*anikana*) of Śrī-Kṛṣṇa's weapons on their arms and feed the Brahmins there.
- 42cd (Suvrata:) Accepting His words they say:
- 43–45 (Nandarāma and others:) They will visit Dvārikā and perform the observations but they do not know the way or accommodations on the way. Śrī-Hari should send some guide with them.
- 46–47 (Suvrata:) He says to Saccidānanda-Muni.²²⁰
- 48–52 (Śrī-Nārāyaṇa-Muni:) Saccidānanda knows the way so he should accompany them to Dvārikā. After the visit they will return to Ayodhyā; other monks will come after the winter. After visiting Dvārikā he should return to Gaḍhaḍā. Śrī-Hari will visit it in the company of the ascetics.
- 53–59 (Suvrata:) Accepting His command Saccidānanda-Muni inquires about their food, etc., for the journey (*pātheya*).²²¹ The Brahmin astrologer Mayarāma recommends the ninth day²²² as an auspicious day for the journey Śrī-Hari commands them to start for Dvārikā on the ninth day.

220 Saccidānanda-Muni is compared with Bharata, son of Rṣabha.

221 V. 54 is direct speech of Saccidānanda-Muni.

222 Of bright Māgha, 1825 AD.

60²²³ Giving them money, horses, vehicles and foot-soldiers (*padga*) Śrī-Hari (*munīśa*) sends them off to Dvārikā.

SSJ ch. 4,29: Description of the cruelty of the persons applying heated emblems in the village Ārāvaṇa in the context of glorification of Vṛttālaya²²⁴

- 1–5 (**Suvrata:**) They (Nandarāma and others) reach the holy place Gomatī on the first day of dark Māgha but the greedy Brahmins called Gugguli do not allow them to take bath. Giving them money they perform bath. They do not ask Saccidānanda-Muni thinking that a monk has not to pay. He is immersed in the vision of Kṛṣṇa.
- 6–7²²⁵ Beggars surround the penniless (*nīṣkīṃcana*) ascetic. When he does not react even when they drag his clothes they wonder whether he is a hypocrite or mad or a drunkard.
- 8–11 They leave him and go to Nandarāma, etc., who sees the ascetic in samādhi and places him on one side of the road.
- 12–19 Gopāla, Nandarāma and Mānasārāma discuss about his samādhi condition and they decide to leave him there, to go further and return after some days.²²⁶
- 20–23 Having obtained the burnt marks (of the “heated emblems”, *taptamudrā*²²⁷) they go to the holy place called Śaṅkhoddhāra and then to Dvārikā. They observe the rites of the pilgrim according to their capacity and return to Gomatī after five days.
- 24–30 After coming to the physical plane on the same day²²⁸ Saccidānanda-Muni wants to take bath but the Brahmins do not allow him, nor do they give him food. He stays there for three days. Considering it as the Lord’s will he goes to the village Ārāvaṇa and sees the poor people craving for the heated emblems.
- 31–35²²⁹ He sees the poor emaciated people (pitiable condition described) and the officers applying the heated emblems torturing and abusing the monks (pitiable condition described) and the poor for money.

223 In Upajāti-metre.

224 “And henceforth in the 29th (chapter) is described the cruelty of the persons applying heated emblems in the village called Ārāvaṇa.”

225 In Vasantatilakā-metre.

226 Vv. 12–19 are dialogue between Gopāla, Nandarāma and Mānasārāma.

227 I.e., a tattooing of the emblems of Viṣṇu on the arms.

228 Of Nandarāma’s departure to Dvārikā.

229 In Upajāti-metre.

- 36–45 The ascetic requests them to mark him with the emblems but they insult him and ask for money for the work. They suspect money hidden in his body and say that his religious teacher (*guru*) has hundreds of thousands of rupies. Speaking ill about Śrī-Hari they treat him badly.²³⁰
- 46–48 Expecting that they will mark him after some days with the emblems he waits there. Seeing that one who gives money gets the mark he stays there. Then he sees the following surprising spectacle.
- 49–50²³¹ Shouting the name of Śrī-Dvārikādhīśa a fearless monk (appearance and attire are described) comes and asks them to give him the mark.
- 51–60 As he has no money the officers beat him and drag him away. Nobody listens to his request.²³² Somebody drags him by his matted hair and five golden coins (*hema-mudrā*) fall down. The officers take them away and the monk retires cursing them all.
- 61 Saccidānanda-Muni realizes that without money he will not get the mark.
- 62–65 The persons giving the marks (*cāraṇa*) cite the example of the monk and ask Saccidānanda-Muni to give money.²³³ But he has only one old rag (*kanthā*) and a loin-cloth (*kaupīna*).
- 66–67 Remembering Śrī-Hari, having fasted for three days and being unable to see the pains of others he goes to Śāṅkhoddhāra.
- 68²³⁴ Being soft at heart the good are not able to see the pains of others.

SSJ ch. 4,30: Description of the prohibition to visit and see Dvārikānātha in the context of the glorification of Vṛttālaya²³⁵

- 1 (Suvrata:) While Nandarāma, etc., reach Gomatī Saccidānanda-Muni reaches Dvārikādhīśa's temple, .
- 2–4 Seeing him without the marks the angry door-keepers throw him out and ask for money.²³⁶

230 Vv. 36–45 are a dialogue between Saccidānanda-Muni and the persons applying the emblems.

231 In Śārdūlavikrīḍita-metre.

232 Vv. 54–56 are a dialogue between the sādhu and the officials.

233 Vv. 63–65 are a dialogue between Saccidānanda and the workers.

234 In Vaṃśasthavīla-metre.

235 “In the 30th (chapter) is described the prohibition, difficult to endure, to Saccidānanda-Muni of Śrī-Dvārikānātha's sight.”

236 V. 3 is direct speech of door-keepers.

- 5–15 Sitting down in front of the main gate he requests the Gugguli Brahmins to let him enter but some Brahmins insult him and Śrī-Hari by remarking that his master (*guru*) is Kṛṣṇa Himself, some ask for money and some censure him.²³⁷
- 16–18 Staying there without eating he sees the people’s shuffling and the officers’ cruelty.
- 19–26 In the evening he rebukes himself for visiting the ruthless place and contemplates about what will happen when his fellow-monks arrive and about his returning without having had the sight. Believing Śrī-Hari to be Dvārikādhīśa Himself he stays there for four days meditating in his heart on Kṛṣṇa.
- 27²³⁸ In samādhi he sees Kṛṣṇa and desires to behold Him in person; he recites a hymn.

SSJ ch. 4,31: Description of Dvārikānātha’s vision and the boon obtained from Him in the context of the glorification of Vṛttālaya²³⁹

1–10²⁴⁰ *Hymn by Saccidānanda-Muni to Dvārikānātha*

- 1–2 (**Saccidānanda-Muni:**) Addressing Dvārikānātha with seven names of Śrī-Kṛṣṇa in vocative he wishes for a boon.²⁴¹ Holding weapons like discus, etc. Dvārikānātha resides there.
- 3–4 He saved Draupadī when the Kauravas wanted to disrobe her.
- 5 He rescued the Pāṇḍavas when Durvāsas visited them in the forest.
- 6–7 Kṛṣṇa fulfilled Satyabhāmā’s (*bhāmā*) desire to bring the tree called Pārijāta from heaven.
- 8–10 The Lord loves equally the wealthy and the poor; He has taken birth as human being and He is the refuge for mankind.
- 11–16 (**Suvrata:**) On the eleventh day called Vijayā²⁴² he attains samādhi and beholds Śrī-Kṛṣṇa with Lakṣmī and others in his heart. Due to the immense lustre he comes to the physical plane and sees Śrī-Kṛṣṇa in person.

237 Vv. 5–15 are dialogue between the Muni and the Gugguli Brahmins.

238 In Indravajrā-metre.

239 “In the 31st (chapter) are told the hymn and the vision by that monk and his obtaining a boon from Him, difficult to get for other people.”

240 1–10 in Vasantatilakā-metre.

241 The last line of Vv. 1–10 is a refrain.

242 Of dark Māgha.

- 17–22²⁴³ Description of Śrī-Kṛṣṇa’s appearance, attire and attendants. Dvārikānātha embraces him affectionately and grants a boon. Overjoyed by His vision and touch the monk says:
- 23–27²⁴⁴ (**Saccidānanda-Muni:**) Hymn to Dvārikānātha (*dvārikādhīśa*) (saluting Him with 14 various epithets in dative).
- 28–30 Addressing Him with nine names (in vocative) he praises the Lord’s compassion for the devotees. His desire is fulfilled by the vision; yet he asks for a boon.
- 31–37 It is His command that the people should visit Dvārikā but it is difficult for the poor and even more so for the monks of the Uddhava Movement. The Lord should arrange that the devotees can obtain His sight.
- 38 (**Suvrata:**) Dvārikānātha says:
- 39–43 (**Lord:**²⁴⁵) In order to avoid the difficulty He will reveal Himself in the image of Lakṣmī-Nārāyaṇa in Vaḍatāla.²⁴⁶
- 44–45 (**Suvrata:**) Saying that He will come the Lord disappears.²⁴⁷ The astonished monk considers it as the Lord’s play and leaves without mentioning it to anyone.
- 46²⁴⁸ Overjoyed by the Lord’s vision the monk goes to Gomatī.

SSJ ch. 4,32: Description of the festival of Śrī-Kṛṣṇa’s arrival from Dvārikā in the context of the glorification of Vṛttālaya²⁴⁹

- 1–12 (**Suvrata:**) Returning to the Gomatī Nandarāma and others search for the monk; not finding him there they repent and lament. They accuse each other.²⁵⁰ and decide to wait there.
- 13–23 Worried about the monk they observe a fast on the eleventh day, cooking food on the twelfth day. As they discuss about the good omens like seeing him in dream, the throbbing of the right hand,²⁵¹ etc., they see him approaching. They receive him and after bath and meal they inquire about each other’s health. On the sixth day of bright Phālguna they return to Gaḍhaḍā.

243 In Śārdūlavikrīḍita-metre.

244 In Upajāti-metre.

245 The printed text reads here *śrī-bhagavān uvāca*.

246 The installed image is actually that of Rukmiṇī-Kṛṣṇa.

247 Saccidānanda-Muni’s account resembles the account of Ḍākora temple where Raṇachoḍarāya Bhagavān (i.e., the image of Dvārikānātha) came from Dvārikā to Ḍākora with the celebrated devotee Boḍāṇā.

248 In Puṣpītāgrā-metre.

249 “In the 32nd (chapter) is described the festival of Śrī-Kṛṣṇa’s arrival from the city of Dvārikā which gives great joy to all monks and devotees.”

250 Vv. 3–12 are a dialogue between them.

251 Generally it is said that throbbing of the right hand foretells the meeting with a beautiful

- 24 On the way back they see Dvārikānātha coming with them in their dreams.
- 25–31 Arriving in Gaḍhaḍā Saccidananda-Muni reports to Śrī-Hari. He consoles the disappointed monks by narrating about his vision and boon. Śrī-Hari and the monks praise him.
- 32–34 In order to celebrate the Swing-festival in Vaḍatāla (*vṛttālaya*) Śrī-Hari commands all the devotees to accompany Him. He invites His devotees from other regions by sending letters.
- 35–36 In a dream (at night) they all see Dvārikānātha coming to Vaḍatāla and in the morning they talk about it. Śrī-Hari assures them that is true.
- 37 On the seventh day²⁵² Śrī-Hari (*sahajānanda*) along with His devotees starts for Vaḍatāla.
- 38²⁵³ Description of Śrī-Hari on horse-back.
- 39 On the eleventh day²⁵⁴ He reaches Vaḍatāla.
- 40 Having defeated the opponents in debate Muktānanda returns from Baroda (*vaṭapattana*).²⁵⁵
- 41–43 The devotees behold Lakṣmī-Nārāyaṇa as Dvārikānātha in their dreams and perform veneration according to their disposition.
- 44–45 By sporting thus (*līlayā*) Śrī-Hari shows that there is no difference (between Him and Dvārikādhīśa). Śrī-Hari causes the devotees to prepare the Swing-festival in honour of Dvārikānātha.
- 46²⁵⁶ Distributing Himself food to His followers Śrī-Hari satisfies them.

SSJ ch. 4,33: Description of the regulations concerning what is to be performed at that holy place in the context of glorification of Vṛttālaya²⁵⁷

- 1–6 (**Suvrata:**) When the Lord arrives there, the holy places like Dvārikā²⁵⁸ in the form of the city, and Gomatī in the form of the pond, come along. Saying that the holy places have arrived Śrī-Hari (*śrīhari*) as Dvārikādhīśa causes the devotees to be marked with the heated emblems. The monks venerate Dvārik-

lady. (*vāmetara-bhujaspando vara-strī-lābhasūcakāḥ*) Cp. Śākuntala Act 1,16 the notes of Carl Cappeller, p. 129, P.N. Patankar's notes on p.7 and MtP Ch. 240.

252 Of bright Phālguna.

253 In Śikhariṇī-metre.

254 Of bright Phālguna.

255 Cf. 4,27.66–77.

256 In Upajāti-metre.

257 “In the 33rd (chapter), however, Śrī-Hari Himself spoke about the glorification of Vaḍatāla (*vṛttālaya*) and about the regulations concerning what is to be performed at that holy

ādhīśa according to their propriety and believe to have completed their pilgrimage to Dvārikā.

- 7–8ab In the assembly of householders and monks Śrī-Hari says:
 8cd–15 (Śrī-Nārāyaṇa-Muni:) Like a king coming with his retinue (*parivāra*) Dvārik-ādhīśa has come with the whole holy place. They should consider Vaḍatāla (*vṛttālaya*) as Dvārikā and the pond as Gomatī. Various observances like occasional bath,²⁵⁹ etc., (eight observances at a holy place are mentioned) fulfil desires.
 16–23 Recitation of the Kṛṣṇa-mantra and the BhP, venerating Lakṣmī-Nārāyaṇa, feeding the Brahmins and the monks, and the marks of the heated emblems will fulfil all wishes and bear the same result as the pilgrimage to Dvārikā.
 24–26 (**Suvrata:**) The people take bath in the Gomatī, get the marks of the heated emblems and meet Śrī-Hari who stays there for one month.
 27–29 After performing the veneration of Śrī-Kṛṣṇa on the Rāmanavamī²⁶⁰ He commands the devotees including Nandarāma, etc., to retire and on the twelfth day²⁶¹ Śrī-Hari returns to Gaḍhaḍā.
 30–31 In this manner on the eleventh day called Dhātṛī²⁶² Dvārikādhīśa arrives in Vaḍatāla, which becomes famous as Dvārikā thereafter.
 32²⁶³ (Phalaśruti:) One who reads or recites this account achieves fame, happiness and goes to the Lord's abode.

SSJ ch. 4,34: Description of the confrontation of disputant and defendant in determining the meaning of the word *triyuga*²⁶⁴

- 1–2²⁶⁵ (**King:**) How does Muktaṇanda defeat the disputants in Baroda (*vaṭapattana*)?
 3–8 (**Suvrata:**) The Brahmin physicians (*vaidya*) Rāmacandra and Hariścandra, the vedic scholar Śobhārāma and the Kṣatriyas Nārupanta and Cinmayarāva, desirous of liberation, approach (a south Indian scholar called) Hariharācārya and ask:

place.”

258 Ś provides along list of holy places (Gayā, Prāyāga, Puṣkara, Siddhapura, Haridvāra, Yamunā, Revā and Tapatī) which accompany.

259 In the rainy season or in months like Kārttika, Mārgaśīrṣa and Māgha.

260 The ninth day of bright Caitra.

261 Of bright Caitra.

262 Of bright Phālguna of VS 1881, i.e., 1824 AD. (Ś)

263 In Upajāti-metre.

264 “In the 34th (chapter), however, is described fully the confrontation of the disputants with the monk Muktaṇanda in Baroda (*vaṭapura*).”

- 9–12 (Rāmacandra and others:) Which form of Lord Viṣṇu like Rāma, Kṛṣṇa or Nṛsiṃha should be meditated upon by persons desiring liberation? He is said to live in Goloka, Vaikuṅṭha, Brahmapura and on the Milky Ocean or to have four or eight or two arms.
- 13 (Suvrata:) The shrewd and hypocritical Brahmin says:
- 14–19 (Hariharācārya:) In Kali-period the Lord of Goloka, etc., is difficult to see in human form. The BhP recommends the singing of His names to achieve pleasures and liberation in the Kali-period. Since Viṣṇu does not incarnate in this period he is called “belonging to three periods” (*triyuga*).
- 20–23 (Suvrata:) They accept his words and defend their theory in disputes with the scholars that by the name alone the self is saved. They laugh at Śrī-Hari’s devotees who believe in salvation through meeting the Lord in human form (*pratyakṣa*).
- 24–27 After hearing that Śrī-Hari’s chief devotee Mukṭānanda has come, they come to greet him in an assembly consisting of experts on Purāṇas and authoritative texts, followers of Vaiṣṇavism and Śaivism and others.
- 28²⁶⁶ Seeing them eager to question him in the assembly Mukṭānanda says:

SSJ ch. 4,35: Description of the occurrence of the Lord’s incarnation even in the Kali-period while determining the meaning of the word *triyuga*²⁶⁷

- 1 (Mukṭānanda:) The twice-borns may ask him according to the authoritative texts.
- 2 (Suvrata:) They ask in the presence of all.
- 3 (Disputants:) By which means can the people achieve absolute salvation?
- 4 (Suvrata:) Desiring to know their opinion (*āśaya*) the ascetic asks:
- 5 (Mukṭānanda:) Which is the means for salvation according to them?
- 6 (Disputants:) Singing Lord Viṣṇu’s names destroys sins and accomplishes liberation.

The discussion concerns the notion of time and yuga in its theological and soteriological dimension. The dispute about the meaning of *triyuga* and the incarnations of Viṣṇu in the Kali-period comprises SSJ 4,34–4,38.

265 King Pratāpasimha is the speaker here.

266 In Upajāti-metre.

267 “In the 34th (chapter) (there is) the full description of the existence of Śrī-Hari’s incarnations even in the Kali-period with its various illustrations (*nidarśana*).”

- 7–14 **(Muktānanda:)** Singing only the Lord's names without the sight of His image is difficult, because the mind is distracted by worldly objects. It would make the three sections²⁶⁸ of the Vedas redundant. Singing the names is meritorious but liberation one gets only through the direct sight of the Lord. If they have met the Lord in human form they have achieved the goal, if not, they should try for that.
- 15–17 **(Disputants:)** Ajāmila was saved by mentioning the name of Nārāyaṇa.²⁶⁹ Dharma, devotion and the knowledge are difficult for men, but singing the Lord's names is beneficial, because how can one see the Lord in human form in the Kali-period?
- 18–39 **(Muktānanda:)** Ajāmila's episode establishes the greatness of the Lord's name²⁷⁰ which removes sins and the fetters of death; but he practised yoga on the bank of river Gaṅgā. Quoting the MBh²⁷¹ and the BhG²⁷² as the authoritative texts he establishes that the Lord incarnates and mentions Śrī-Hari (*sabajānanda*) as Nārāyaṇa in human form.²⁷³
- 40–43 The MBh and the BhP speak about Nara-Nārāyaṇa, Buddha and Kalki taking human form in the Kali-period. The religious teachers (*ācārya*), etc., born in the Kali-period accept these incarnations.
- 44–51 Those who do not believe that incarnations occur in the Kali-period are unaware of the authoritative texts and mislead people for the sake of money. Persons desiring liberation accomplish highest achievement in contact with the good; they fall due to contact with the wicked. Refuge with the Lord in human form is the sign of realizing the highest *brahman* directly (*sākṣāt*) and it frees the devotees from the cycle of rebirth.
- 52–68 If the Lord does not exist in the Kali-period, how should one desire for salvation which is obtained through the Lord in human form. The BhP says²⁷⁴ that achieving the human birth but not trying to get the knowledge of the Self and liberation a person is the killer of his Self. One should take refuge with the Lord and try to make one's human birth fruitful.
- 69²⁷⁵ **(Suvrata:)** Hearing Muktānanda's words the disputants lose hope to win.

268 Karma, Jñāna and Upāsana. (Ś)

269 As told in BhP.

270 Vv. 19–20 are quotation of the BhP 6,3.23 and 31.

271 Vv. 29–30 are the quotation of the MBh 3,187.27–28. Vv. 36–37 are quotation of BhP 1,10.25 and 6,9.26.

272 Vv. 32–33 are quotation of the BhG 4,7–8.

273 V. 36–37 in Upajāti-metre.

274 V. 54 is quotation of BhP 11,20.17.

275 In Śālinī-metre.

SSJ ch. 4,36: Description of the demoniac people's ignorance about the Lord's incarnations in the context of determining the meaning of the word *triyuga*²⁷⁶

- 1–2 **(Suvrata:)** Hariścandra and Nārupanta are convinced, but clever Rāmacandra says:
- 3–6 **(Rāmacandra:)** He (Muktānanda) may say so because a spiritual teacher (*guru*) is considered to be Brahmā, Viṣṇu and Maheśa, etc., in the SkP.²⁷⁷ But why is Viṣṇu called *triyuga*²⁷⁸ if He incarnates in all the four periods (*yuga*)?
- 7 **(Suvrata:)** Muktānanda says:
- 8–13 **(Muktānanda:)** The spiritual master is considered as the Lord like a devoted wife considers her husband as the Lord. But Lord Viṣṇu has taken human birth in the Kali-period. The word *triyuga* means “the Lord who possesses three pairs (*yuga*)²⁷⁹ (of divine powers) like creation and destruction, falling into and release from the cycle of rebirth, Vidyā and Avidyā.²⁸⁰ In the Kṛta-period Lord Viṣṇu has the form of sacrifice; He takes human form in the other three periods.
- 14–16 The periods (*yuga*) are twofold: the external periods like Kṛta, etc., are well-known. The internal periods are explained in the BhP.²⁸¹
- 17–21 In man exist three constituents. When Goodness dominates mind, intellect and senses, he has a liking for knowledge and austerity. This is his Kṛta-period. When under the power of Passion he has a liking for desire-fulfilling sacrifices; it is his Tretā-period. When under the power of Passion he has vices like greed, etc., but also the liking for desire-fulfilling sacrifices; it is his Dvāpara-period. When under the power of Darkness a man has vices like fraud, etc., (ten vices are listed); this is his Kali-period.
- 22–24 An intelligent person should examine his own period; if Kali-period rules in his heart, even in the external Kṛta-period he cannot see the Lord. But if there is Kṛta-period in him he may see the Lord even in the external Kali-period.
- 25–31 The Lord is the lord of periods and Time. And as He is the lord of all, He is called *triyuga*. One should not think like a non-believer that Hari does not exist in the Kali-period. Viṣṇu as lord over: cosmic periods

276 “In the 36th (chapter), however, while determining the meaning of the word *triyuga*, demoniac people are described as ignorant of Hari's incarnations.”

277 In the Gurugītā of the Skandapurāṇa. (Ś)

278 One who manifests in three periods, i.e., Kṛta, Tretā and Dvāpara.

279 The word Yuga means a pair (*yugma*) and a cosmic period like Kṛta, etc. See Amara 3,3.24. (Ś)

280 V. 12 is quotation of ViP 6,5.78. Cp. BhP 32,16.

281 Vv. 17–21 are quotations of BhP 12,3.26–30.

- 32–35 Prahlāda says in the BhP²⁸² that in the three periods the Lord manifests but in Kali-period He conceals His Lordship under human form.
- 36–48 Similarly, Kṛṣṇa in human form shows His universal form to Yaśodā, His Vaikuṅṭha to Nanda , etc., and His divine power to Akrūra in the river Yamunā. During the pilgrimage to Kurukṣetra the sages say²⁸³ that Vṛṣṇi kings do not recognize Him because He Himself conceals His greatness with His Yogic power to delude demons who move and cheat the people under human disguise.
- 49–53 According to VāP²⁸⁴ the Lord in human form kills the inner demons. Unable to control their demoniac endowments, the demons manifest themselves. But the Lord has the power to remain concealed and delude them. But the devotees are not deluded.
- 54–63 According to BrP and BḍP²⁸⁵ the Lord’s ignorance, etc., (five flaws which exist in the Lord apparently but not really are mentioned) delude demons. For this reason the demon kings like Kāṃsa, Jarāsandha, etc., do not recognize Him. Śrī-Kṛṣṇa corroborates this by saying to Arjuna that the demons possess demoniac endowment.²⁸⁶
- 64 This is the meaning of the word *triyuga*. He may ask about any other doubt.
- 65²⁸⁷ (Suvrata:) Rāmacandra accepts his words. Śobhārāma says:

SSJ ch. 4,37: Description of uncommon characteristics of the Lord’s incarnations while determining the meaning of the word *triyuga*²⁸⁸

- 1–5 (Śobhārāma:) His doubt about the word *triyuga* is removed. But Lord Viṣṇu’s ten incarnations are famous; which incarnation is Śrī-Hari (*sabajānanda-svāmin*)?
- 6 (Suvrata:) Muktānanda says:

282 V. 33 is quotation of BhP 7,9.38.

283 Vv. 43–44 are quotation of BhP 10,84.22–23.

284 Cp. VāP 36.98.

285 The names of the texts are mentioned without quotation.

286 Vv. 59–62 are quotation of the BhG 9.11–12, 7.15 and 16.20.

287 In Śālinī-metre.

288 “In the 37th (chapter) are described the uncountable number and the uncommon characteristics of Hari’s incarnations (supported) by the statements of authoritative texts.”

- 7–32 **(Muktānanda:)** There is no rule for incarnations being only 10. According to Harivaṃśa,²⁸⁹ BhG²⁹⁰ and BhP²⁹¹ there is no limit to the Lord's incarnations. Whenever dharma deteriorated and adharma increased the Lord has incarnated innumerable times and He will take incarnations in future. He should abandon doubting about the number ten and take refuge with Śrī-Hari, the Lord in human form. Otherwise his delusion will not disappear; without seeing the Lord in human form the knowledge of the Self does not lead to liberation.
- 33–35 Rāmacandra, Hariścandra and Śobhārāma become free from doubt, but Cinmayarāva asks:
- 36–38 (Cinmayarāva:) Other than lifting the mountain or killing demons, which are the uncommon characteristics to recognize the Lord in human form?
- 39–44 **(Muktānanda:)** The Lord in human form always incorporates virtues like truthfulness, etc., (41 virtues are listed).²⁹²
- 45–48 Through His grace even a common (*prākṛta*) man experiences samādhi, he is able to control his mind, he sees his nature without practising the eight parts of yoga and he beholds the Lord's forms which reside in Goloka, etc.
- 49 His devotees have conquered anger, etc., (six virtues are mentioned).
- 50–54 These are uncommon characteristics in all the incarnations of the Lord, while His deeds²⁹³ are meant for the devotees. If lifting the mountain Govardhana proves His divine power then demons like Hiraṇyākṣa, etc., would be the Lord because they lifted the earth with mountains. So the Lord's characteristics are to liberate the souls from ignorance and to destroy demons.
- 55–76 The demons are twofold: those who wield weapons and look terrific are destroyed by chopping off their heads, others who are dressed as monks but behave wickedly are killed by curtailing the sources of livelihood which are called the endowment (*sampat*). Both types of endowments are told in the BhG.²⁹⁴
- 77–82 When demons wield weapons, the Lord wields weapons and destroy them. But when they are dressed like a monk and engage in evil practices He curtails their sources of livelihood. Then the demoniac nature disappears and the godly nature rises. He releases the devotees and even most sinful persons from bondage. Therefore the people should take refuge with Him.

289 Vv. 10–11 are quotation of HV 1,41.10–11.

290 V. 13abc quotes BhG 4.7ab and 8c and v. 24cd–25 quote 4.5 and 2.12.

291 V. 15 is quotation of the BhP 1,3.26, v. 19 of 10,14.21 and v. 21–23 of 10,51.36–38.

292 Vv. 41–43 are quotation of BhP 1,16.26–28.

293 Like lifting the mountain Govardhana, etc.

294 Vv. 58–75 are quotation of BhG 16.1–18.

- 83–87 His spiritual teacher (*guru*),²⁹⁵ Śrī-Hari, incorporates all the characteristics. Having taken refuge with Him thousands of people have renounced evil practices, thousands of people have experienced samādhi without practising yoga, and sometimes His devotees and others see that Śrī-Hari and His attendants (*pārṣada*) come to take His devotee at the time of death. The wise have confirmed (*niścīyate*) that Śrī-Hari is the Lord. If he (i.e., Cinmayarāva) has doubt about it he may ask further.
- 88²⁹⁶ (**Suvrata:**) Their doubts are removed. They abandon their theory and recognize Śrī-Hari as Lord Viṣṇu.

SSJ ch. 4,38: Description of the disputants' defeat and their taking refuge with Hari while determining the meaning of the word *triyuga*²⁹⁷

- 1–9 (**Suvrata:**) They praise Muktaṅanda who has told them about the greatness of Śrī-Hari and His monks. They take refuge with Śrī-Hari and wish to meet Him.²⁹⁸ Muktaṅanda says:
- 10–13 (**Muktaṅanda:**) Because of their pure intellect and desire for liberation they could grasp His account. They should listen to him. After removing wicked reasoning through contact with the good they should meet Him. He will bring them to Śrī-Hari.
- 14–18 (**Suvrata:**) Being pleased they retire. Others are astonished to see their defeat. Muktaṅanda sees Śrī-Hari's grace in the victory. As the news spreads in the city the people desiring liberation resort to Muktaṅanda who instructs them and lets them resort to Śrī-Hari.
- 19–27 As Rāmacandra, etc., listen to stories about Śrī-Hari their desire to see Śrī-Hari increases. Muktaṅanda tells them to meditate upon Śrī-Hari in the white ascetic's dress with dark complexion. They sit in Svastika posture and experiencing samādhi they see Him in the midst of white lustre. They become Śrī-Hari's devotees and tell others to take refuge with Him. Thousands of people take refuge.

295 Muktaṅanda still refers to Śrī-Hari as the Guru, but accepts Him as Lord.

296 In Aupacchandāsika-metre.

297 "Henceforth, in the 38th (chapter) is fully described the defeat of the disputants and how they took refuge with Śrī-Hari, knowing Him firmly. Muni Muktaṅanda lived in Vaṭapattana, spreading fully Śrī-Hari's glory (*pratāpa*) which astonished kings, etc." (1–2) (Ś)

298 Vv. 1cd–8 are direct speech of disputants.

- 28–30 Hearing about the event from Nārupanta king Siṃhajit (Sayājirāva) visits Muk-
tānanda on the fifth day²⁹⁹ called Vasantapañcamī and says:
- 31–33 (King:) He praises him and wishes to meet Śrī-Hari.
- 34–36 (**Muktānanda:**) He praises the king and tells him to take some time and
meditate on Hari which brings happiness in the next world.
- 37–44³⁰⁰ As a result of virtues like mental peace (*śama*), physical control (*dama*), charac-
ter (*śīla*), compassion (*dayā*), etc., a person possesses love for authoritative texts
(*śāstra*) and for the Lord’s lotus-feet; otherwise the cycle of rebirth continues.
Hari’s lotus-feet are the source of all happiness and pacify the mind tormented
by the cycle of rebirth. The Lord’s name destroys sins and evil deeds and it
protects from external and internal enemies. With the help of compassion of the
good a fettered person should see the Lord’s divine form in his heart. The lotus-
feet are like a boat to cross the ocean of the cycle of rebirth.
- 45–47 (**Suvrata:**) The king stays for a while and retires. Muktañanda stays in Baroda
for three and a half months. A messenger comes and informs that Śrī-Hari is in
Vaḍatāla.
- 48–50 Along with Nāthajit, Rāmacandra, etc. Muktañanda goes to Vaḍatāla. They
meet Śrī-Hari and become happy. Muktañanda reports to Him about the event
in Baroda. Śrī-Hari praises him.
- 51 This is how Muktañanda defeated the disputants of Baroda (*vaṭapattana*).
- 52³⁰¹ Such is Śrī-Hari’s (*bhagavat*) power to grant samādhi to the devotees of other
regions without practising the Yogic means, which is difficult for even prac-
titioners of yoga.

SSJ ch. 4,39: Description of the return to Vaḍatāla and of the festival of Śrī-Dharmadeva’s birthday³⁰²

- 1–2 (**King**)³⁰³ Drinking the nectar of the Lord’s stories he is not satisfied. He should
tell whatever Śrī-Hari (*svāmin*) did after coming to Gaḍhaḍā (*durgapura*) from
Vaḍatāla (*vṛttālaya*).

299 Of bright Māgha.

300 In Puṣpitāgrā-metre.

301 In Vasantatilakā-metre.

302 “In the 39th (chapter), however, are told Hari’s return to Vaḍatāla (*vṛttālaya*) and the
festival of Dharma’s birthday. Hari fulfilled the wish of Hemantasimha and of Puñjajit
by letting them perform it as they desired. With his mind concentrated on Him by
remembering Hari’s great power Suvrata’s (*muni*) heart was immersed for a while in His
image which flashed up in meditation. Wise king Pratāpasimha saw Suvrata silent and
asked him after coming to the physical plane.” (1–4)

303 King Pratāpasimha is the speaker, here.

- 3–9 (Suvrata:) He praises the king and will speak about Dharma's birth(day). On the first day of bright Vaiśākha (*rādhā*) Śrī-Hari arrives in Gaḍhaḍā; after celebrating the festival of Kūrma's birthday He feeds the monks and the Brahmins. On the same day king Hemantasimha comes there from Junāgaḍha (*jīrnadurga*) and king Puñjajit comes from Dhorājī (*dbaureya*). They meet Śrī-Hari and stay at Uttama's palace.
- 10–13 After the car-festival (*candana-yātrā*)³⁰⁴ Hemantasimha requests Him for the construction of a Rādhā-Kṛṣṇa temple; Yavana king Bahvādara has consented. Śrī-Hari should fulfil his desire.³⁰⁵
- 14–16 King Puñjajit also requests Him to fulfil his desire of constructing a Kṛṣṇa temple in Dhorājī (*dbaureya*).³⁰⁶
- 17–25 Śrī-Hari praises them as it is His wish to do so.³⁰⁷ He sends Brahmānanda to Junāgaḍha and Adbhutānanda to Dhorājī (*dbaureya*) to get the Kṛṣṇa temples constructed. They depart after the Narasimha-festival³⁰⁸
- 26–27 Both ascetics get Kṛṣṇa temples constructed in Junāgaḍha and Dhorājī (*dbaureya*).
- 28–29 After their departure along with His brothers Śrī-Hari listens to BVP from the fifth day³⁰⁹ till the day of Gaṇeśa-caturthī.³¹⁰
- 30–32³¹¹ After venerating Gaṇeśa's clay image He feeds the Brahmins (*agrajāta*). On the same day He starts to listen to the fifth Book of the BhP and after completing on the Anaṅgatrāyodaśī He satisfies the reciter. Next day after venerating Hanumat He venerates His celibates.
- 33–38³¹² After the Food-festival on Dīvālī (*dīpotsavi*), Śrī-Hari (appearance described) leaves Gaḍhaḍā on the 4th day of bright Kārttika in order to perform His father's birthday along with His relatives like Rāmapratāpa, etc., men and women. He arrives in Vaḍatāla on the eighth day of bright Kārttika. The devotees receive Him and accommodate Him and others. Śrī-Hari tells the citizens to collect the material. Next day, day of the beginning of the Kṛta-period, He donates cows, etc., to the Brahmins; on His mother's death anniversary He feeds thousands of Brahmins.

304 The third day of bright Vaiśākha.

305 Vv. 11cd–14 are direct speech of Hemantasimha.

306 V. 16 is the direct speech of Puñjajit.

307 Vv.18–19, 20cd–21 and 23 are direct speech of Śrī-Hari.

308 The 14th day of bright Vaiśākha.

309 Of bright Vaiśākha.

310 The 4th day of bright Bhādrapada of VS 1882, i.e., 1825 AD.

311 Vv. 30, 32 in Upajāti-metre. V. 31 in Indravajrā-metre.

312 In Upajāti-metre.

- 39³¹³ On the eleventh day He celebrates Dharma's birthday and venerates Brahmins with garments and money (*dakṣiṇā*).

SSJ ch. 4,40: Description of the appointment of Ācāryas, of instructing them and of the celebration of Bhaktidevī's birthday³¹⁴

- 1–10 (**Suvrata:**) In the assembly in the Lakṣmī-Nārāyaṇa temple the devotees are assembled: women, Rāmapratāpa and Icchārāma with their sons, celibates like Mukundānanda, Jayānanda, Vāsudevānanda, etc., monks like Muktānanda, Brahmānanda, Gopālānanda, Nityānanda, etc., Brahmin scholars like Śivarāma, Mayarāma, Dīnānātha, etc., kings like Vāstu, etc., (seven names are mentioned), Kṣatriyas like Bhrgujit, Rathajit, Vīra, etc., Vaiśyas like Govinda, Raṇachoḍa, Nāthajit, etc., and women like Jayā, etc., (eight names are mentioned). Desirous to pass on His leadership in the family of Dharma Śrī-Hari says:
- 11–16 (Śrī-Nārāyaṇa-Muni:) He will declare His decision. The rank of spiritual teacher (*guru*) was bestowed on Him by His spiritual master's command. But after listening to the fifth Book³¹⁵ He wishes to lead His life like Jaḍa-Bharata. He will do nothing except devotion to Kṛṣṇa by reciting and listening to the tenth Book.³¹⁶ He requests His two brothers to give him two sons of His choice. His choice.
- 17–20 (**Suvrata:**) Hearing Him Rāmapratāpa permits Him to adopt any one of his three sons³¹⁷ and Icchārāma permits Him to adopt any one of his five sons.³¹⁸ Śrī-Hari selects Rāmapratāpa's son Ayodhyāprasāda³¹⁹ and the second son of the younger brother (i.e., Raghuvīra, whose wife is Virajā). and Icchārāma's son Raghuvīra³²⁰

313 In Vasantatilakā-metre.

314 "In the 40th (chapter) are told the appointment of Ācāryas and their instruction, as well as the celebration of Bhaktidevī's birthday."

315 Of the BhP.

316 Of the BhP.

317 V. 17cd is direct speech of Rāmapratāpa.

318 V. 18 is direct speech of Icchārāma.

319 See also SSJ 3,49.8,14; Śrī-Hari chooses the youngest son of His elder brother (Ayodhyāprasāda whose wife is Sunandā).

320 I.e., the second son of the younger brother (i.e., Raghuvīra, whose wife is Virajā).– Vv. 19cd–20ab are direct speech of Śrī-Hari.

- 21–22³²¹ After performing the rite of adoption (*dattavidhi*) He places them on the throne and tells the devotees to venerate them.
- 23–29 (Śrī-Nārāyaṇa-Muni:) He constructed many Kṛṣṇa temples. Their administration (*vṛtti*) is to be arranged by dividing India into two territories (*khaṇḍa*);³²² donations (*dharmadatta*)³²³ like money, grain, garments, etc., by the people from the South belong to the Lakṣmī-Nārāyaṇa temple (Vaḍatāla territory); those from the North belong to the Nara-Nārāyaṇa temple (Ahmedabad (*śrīnagara*) territory). He confers the rank of spiritual teacher (*gurutā*) for these territories on them separately.
- 30–34ab (Suvrata:) Śukānanda writes two documents (*lekha*) separately. Each of them picks up one of the two documents.³²⁴ Raghuvīra gets the Vaḍatāla territory of the Lakṣmī-Nārāyaṇa temple and Ayodhyāprasāda gets the Ahmedabad territory of the Nara-Nārāyaṇa temple. Śrī-Hari says to the devotees:
- 34cd–42 (Śrī-Nārāyaṇa-Muni:) The devotees belonging to the particular territories should respect their religious master. Their wives should be honoured as religious teacher (*guru*) by the women of each territory separately. Being the descendants of Dharma both should be honoured with food stuff, garments, ornaments, money, etc. Lord Kṛṣṇa will lead those who take refuge with them to His abode.³²⁵ Both sons should accept disciples from their own territory; but the monks, celibates and the soldiers should serve equally both of them without partiality.
- 43–49 In case of dispute regarding disciples or money both should appoint two righteous householders, but not monks, from each territory to decide. In case of dispute between their wives both should appoint two married women with their husbands to decide, but not widows (*raṇḍā*)³²⁶ as it spoils the work. Both should behave according to the eight authoritative texts of His choice. He has given whatever He has earned and nothing inherited from His father or brothers. Like Nārāyaṇa-Rṣi of Badarīvana He has come from His abode and He will retire at His own will.

321 In Upajāti-metre.

322 In English also referred to as “diocese”.

323 *Dharma-dattam* is equal to the Gujarati concept of *dharmādo*, similar to religious funds.

324 The procedure was performed twice: on the eleventh day of bright Kārttika in VS 1882 (1825 AD) at Vaḍatāla (*vṛttālaya*) and on the fullmoon day of Mārgaśīrṣa in VS 1883 (1826 AD) at Gaḍhaḍā (*durgapura*). Both times Śukānanda wrote the documents. (Ś) The allotment was thus left to chance; the same territory was “chosen” by the same person twice.

325 V. 40ab is direct speech of Suvrata.

326 *raṇḍā* is a slang word in Skt. but in Gujarati the word is used even today in the sense of a widow.

- 50–53 The position of religious master need not be inherited by the eldest.³²⁷ They should appoint only the virtuous son who is liked by the people, who is capable of protecting dharma and lives according to the dharma of the Movement. If one of them has no such son he may adopt a son from the family of Dharma. Every devotee should obey His command, otherwise he or she will be expelled.
- 54³²⁸ (Suvrata:) The devotees accept His words. Both religious masters say:
- 55³²⁹ (Ayodhyāprasāda and Raghuvīra:) He is Nārāyaṇa-Ṛṣi; while both obey His command dharma may not deteriorate and they will be devoted to His feet.
- 56³³⁰ Śrī-Hari blesses them and keeps vigil with His devotees in singing the Lord's virtues.
- 57³³¹ On the twelfth day, after feeding the Brahmins, monks and others Śrī-Hari and His brothers break fast. On the fullmoon day Śrī-Hari celebrates Bhaktidevī's birthday in a manner which astonishes even kings.

SSJ ch. 4,41: Description of the arrival in Vaṭapattana³³²

- 1–13 (Suvrata:) The king's minister Nārūpanta comes from Baroda. Śrī-Hari welcomes him. He tells that Śrī-Hari should visit Baroda to fulfil the king's wish to meet Him. Since the day of meeting Muktaṇanda he has been thinking of Him.³³³ Muktaṇanda requests Śrī-Hari to go. Śrī-Hari accepts the invitation. Nārūpanta offers Him the king's presents like garments and fruits which He distributes to Muktaṇanda and other sages.
- 14 He returns to Baroda, informs the king who arranges for Śrī-Hari's accommodation in Mastuvāṭī.³³⁴
- 15–26³³⁵ Along with the soldiers and the sages Śrī-Hari starts on the 4th day. He is venerated on the way; after crossing the river Mahī He stays in the village Sākarāda at night. Next day morning He starts for Baroda where the people (some expecting to oppose Him, some sages to see Him) are ready to welcome

327 *Na jyeṣṭha-niyamaḥ atra*, i.e., in this religious lineage there is no hierarchy according to age.

328 In Aupacchandāsika-metre.

329 In Sragdharā-metre.

330 In Drutavilambita-metre.

331 In Praharsinī-metre.

332 "Henceforth in the 41st (chapter), however, is clearly described Śrī-Hari's arrival in Baroda (*vaṭapattana*) delighting the devotees of the city."

333 Vv. 3cd–6ab are direct speech of Nārūpanta.

334 Mastuvāṭī must be Najharbaug palace where religious leaders and saints were welcomed. It is near Mandvi in Baroda city.

335 In Upajāti-metre.

Him. In order to receive Him the king sends Nārūpanta with the army consisting of four wings (*caturāṅga*). He goes and welcomes Him at a distance of two *yojanas* and offers Him a seat on the elephant and to the ascetics in vehicles (seven types of vehicles are mentioned). Nārūpanta fans Śrī-Hari. Amidst the sound of musical instruments and “Victory” they reach the city. Seated on the elephant Śrī-Hari observes the crowd.

27–28³³⁶ Śrī-Hari (His appearance and pompous welcome is described) enters into the city. The astonished people observe Him. The king receives Śrī-Hari, leads Him to his palace and supporting Him while He gets down from the elephant he embraces Him.

SSJ ch. 4,42: Description of the honour done to Śrī-Hari by king Siṃhajit³³⁷

1–11 (**Suvrata:**) Holding Śrī-Hari’s hand the king leads Him into the palace, offers Him the lion-throne to sit and says that Śrī-Hari has fulfilled his desire and he will follow Him.³³⁸ The king leads Śrī-Hari and others to their accommodation in the Mastuvāṭikā. On the second day the king and the devotees venerate Śrī-Hari with garments, etc. On the third day the king leads Him again to his palace and after offering Him the throne to sit Śrī-Hari says:

12–22 (**Śrī-Nārāyaṇa-Muni:**) Human birth is difficult to get even for gods, because it helps to stop the cycle of rebirth. The worldly pleasures experienced by all species (*yonī*) are mixed with misery. Kings look happy but they are unhappy because of the fear from thieves, etc., and greed. The only happiness not mixed with misery lies in the worship of the Lord who is Existence, Knowledge and Bliss (*saccidānanda*). Lust, anger, etc., do not torment the devotees. The king should take refuge with Śrī-Kṛṣṇa, worship Him and lead a righteous life.

23–24 (**Suvrata:**) Accepting Śrī-Hari as Śrī-Kṛṣṇa the king takes refuge with Him and requests Him to stay there for some time.³³⁹

25–26³⁴⁰ (**Śrī-Nārāyaṇa-Muni:**) Desiring intensely to listen to the (Bhāgavata-)Purāṇa He does not want to stay even for one day.

336 In Sragdharā-metre.

337 “Henceforth in the 42nd (chapter), however, are told the honour done to Śrī-Hari by king Siṃhajit and the instructions to him.”

338 Vv. 2–4 are direct speech of king Siṃhajit.

339 Vv. 23cd–24 are direct speech of king Siṃhajit.

340 The printed text reads *śrī-harir uvāca*, here.

- 27–31 (Suvrata:) Śrī-Hari instructs him about the method (*rīti*) of devotion to Śrī-Kṛṣṇa. The king accepts His words, venerates Him with garments, golden ornaments, etc., and prostrates. He venerates His sons and ascetics with garments, etc. The king sends Him off in the company of his army.
- 32–35³⁴¹ Śrī-Hari sends back the king; being greeted by the people of the city He mounts on the elephant. His enemies are unable to do anything. He leaves the city with the same pomp and returns to Vaḍatāla on horse-back.

SSJ ch. 4,43: Description of the Lord's stay in Vṛttālaya³⁴²

- 1–9 (Suvrata:) In Vaḍatāla Śrī-Hari praises the king in the assembly. He gives to Raghuvīra the garments, ornaments, etc. received from the king,³⁴³ and desirous of listening to the tenth Book³⁴⁴ He sends His relatives³⁴⁵ to Gaḍhaḍā with Uttama saying that after listening to it He will come there.³⁴⁶ They retire, unwillingly, on His command. He sends off the monk ascetics (*muni*) to instruct the devotees of different regions.
- 10–17 Starting from the eleventh day³⁴⁷ for one and a half months Śrī-Hari devotedly listens to the tenth Book in a lonely place and till the first day of Spring³⁴⁸ He listens to the fifth Book. He praises these two Books³⁴⁹ in the assembly saying that they were Nārāyaṇa's favourites. Satisfying the Purāṇa-reciter³⁵⁰ with garments, ornaments, money, etc. He celebrates the Spring-festival and tells celibates to venerate Lakṣmī-Nārāyaṇa with pomp. He feeds thousands of Brahmins and donates money, woollen blankets (*kambala*) to them. The devotees of near-by villages come to meet Śrī-Hari and return.
- 18–21 Next day Śrī-Hari thinks about writing down a document (*patrikā*) to instruct dharma to His devotees of all regions so that after His departure they can practise it according to His intention.

341 In Upajāti-metre.

342 "In the 43rd (chapter) are presented Hari's sojourn (*stbīti*) in Vaḍatāla (*vṛttālaya*), the listening to two Books (of the BhP) and the purpose of writing down the Śikṣāpatrī."

343 Because it falls in the territory of the Lakṣmī-Nārāyaṇa temple of Vaḍatāla.

344 Of the BhP.

345 Like Rāmapratāpa, etc., (Ś)

346 Vv. 4–5 are direct speech of Śrī-Hari.

347 Of dark Kārttika.

348 I.e., Vasantapañcamī, the fifth day of bright Māgha.

349 Of the BhP.

350 Called Prayāgajit. (Ś)

- 22–23 He tells His attendant³⁵¹ to bring paper (*kākuda*³⁵²), ink-pot and pen (*lekhinī*) and writes the Śikṣāpatrī, the essence of all authoritative texts.
 24³⁵³ Śrī-Hari (writing posture is described) writes it as follows:

SSJ ch. 4,44: Description of Writing the Śikṣāpatrī³⁵⁴

- 1–10 Contemplating Śrī-Kṛṣṇa with Rādhā and Lakṣmī in Vaḍatāla Śrī-Hari writes the Śikṣāpatrī for all His followers living in different regions. He blesses His two sons, celibates like Mukundānanda, etc., householders like Mayarāma, etc., married women, widows and monks like Muktānanda, etc., because they protect devotedly their dharma according to the authoritative texts. The Śikṣāpatrī brings benefit to all beings. Those who observe the good conduct of the authoritative texts will get happiness, but the evil-minded people, not observing it, will get misery. His disciples should follow it carefully.
- 11–122 *General rules*
- 11–39 General rules like abandoning violence, eating meat, intoxicants, mutilation, theft, adultery (*vyabhicāra*), gambling, impure food, calumny, harm to religious institutions or persons; regulations concerning dharma of castes and stages of life, contact with heretics, defecating and urinating, dispute, etc., (35 prohibited actions are mentioned).
- 40–46 Performing festivals; wearing Tulasī-garland, sectarian mark, etc.
 47 Considering Nārāyaṇa and Śiva identical.³⁵⁵

351 Śukānanda. (Ś)

352 Guj. *kāga la*.

353 In Śālinī-metre.

354 “I bow down to Śrī-Hari, the highest Person, the Lord of the imperishable abode, the son of Bhakti and Dharma and the ocean of virtues like forbearance, compassion, etc., to Hari who, in order to protect the righteous dharma, preached the Śikṣāpatrī endowed with the dharma of Bhāgavatas; may He grant me salvation. Śatānanda-Muni has written a commentary on it, stating authentic proofs. By His grace, without making it extensive, I comment upon it following the line of this commentary according to my intellect. Hereafter in the 44th (chapter), however, is described the writing of the Śikṣāpatrī which bestows pleasures to all. Desirous of writing down the Śikṣāpatrī in order to maintain the literary convention (*śiṣṭācāra*) Lord Śrī-Svāmin Himself, however, starts with a benediction.” (1–6) – About the writing of the Śikṣāpatrī see also SSJ 5,66.32.

355 Nārāyaṇa, i.e., Viṣṇu and Maheśa, i.e., Śiva are declared one in Vedas as the highest absolute (*brahman*). The followers are ordered to see their identity and not to see them individually (like other Vaiṣṇava sects).

- 48 Cases of emergency (*āpaddharma*).
- 49–65 Daily obligations (including the study of texts in Sanskrit and Prakrit).³⁵⁶
- 66–77 Household duties (including honouring the religious master).
- 78–82 Observing regulations like listening to Viṣṇu’s stories, etc., (eight observances are mentioned) during the rainy season, etc.
- 83 Visiting holy places like Dvārikā, etc.³⁵⁷
- 84–86 Daily worship of the five deities Viṣṇu, Śiva, Gaṇeśa, Pārvatī and Sun.
- 87–88 Occasional observances like bath, etc.
- 89–92 Duties of four castes; sacramental rites (*samskāra*).
- 93–102 Studying and understanding eight authoritative texts: Vedas, Brahmasūtras, the BhP, Viṣṇu-sahasranāma,³⁵⁸ the BhG, Viduranīti, Vāsudevamāhātmya of the SkP and Yājñavalkyasmṛti with the commentary called Mitākṣarā.
- 103–107 Aspect of dharma: Practising righteousness, detachment, knowledge about the soul (*jīva*), etc., devotion to Śrī-Kṛṣṇa (his appearance is described in v. 105–107).
- 108–121 Nomenclature for various forms of Kṛṣṇa, who is ultimately one.
- 122 Viśiṣṭādvaita is His philosophy.³⁵⁹ Henceforth the special rules.

123–202 *Special rules*

- 123–132 Special rules for the religious masters (*ācārya*), e.g. establishing a Sanskrit school in the temple;
- 133–134 for the wives of the religious masters;
- 135–156 for householders;
- 157–158 for kings;
- 159–162 for married women;
- 163–172 for widows (they should be educated (*pāthya*), but not by men who are not relatives);

356 V. 54 mentions the worship of a picture (*lekhyārcā*). Those who have not studied Sanskrit should not recite stotras but only sing the names (v. 57)

357 The list means Vaḍatāla, Gaḍhaḍā, etc., (Ś); see also SSJ 4,33. V. is silent and also the latest edition of Śikṣāpatrī by Kanaji Bhagat (Vaḍatāla 1986) has no comment.

358 The inclusion of the Viṣṇu-sahasranāmā shows its authority; Śatānanda, the author of the SSJ, has incorporated many of the names of Viṣṇu from the Viṣṇu-sahasranāmā in referring to Śrī-Hari.

359 To get the title Ācārya one must write commentary on the Prasthānatrayī (Upaniṣads, BrS, BhG) but it seems that, later on, one can get the title after writing a book propounding the tenets of one’s philosophy. Śrī-Hari was regarded as an Ācārya (“religious master”) and later on worshipped as Lord.

- 173–174 for women in general;
 175–187 for celibates (*brahmacārin*);
 188–196 for the monks (*sādhū*);
 197–202 common special rules for the celibates as well as monks.

203–212 *Conclusion*

- 203–204 He has written in short the essence of all authoritative texts; His followers may see details from those texts.
 205–210 His followers should behave according to the Śikṣāpatrī, otherwise they will be considered expelled. They should read or listen to it daily.
 211 The Śikṣāpatrī is written on the fifth day called Vasantapañcamī of bright Caitra in VS 1882.³⁶⁰
 212³⁶¹ Benedictory stanza praying to Śrī-Kṛṣṇa to bestow blessing.

SSJ ch. 4,45: Description of the installing of Śrī-Rādhā-Kṛṣṇa's image in the city Dhaureya³⁶²

- 1–3 (**Suvrata:**) After writing down the Śikṣāpatrī and telling the monks³⁶³ to write eight copies of it Śrī-Hari sends the copies to the devotees in eight directions. Recognizing Him as Kṛṣṇa the devotees make their own copy and act accordingly.
 4–10 After sending the copies Śrī-Hari surrounded by some of His devotees goes to Ahmedabad (*śrīnagara*) and stays in the Nara-Nārāyaṇa temple. The pleased people of the city attend upon Him who pleases them daily giving righteous talks. For one month He listens to the Vāsudevamāhātmya³⁶⁴ and praises it as the source of the philosophy and doctrine (*mata*) of His Movement. He celebrates the Flower-swing-festival for which thousands of devotees like Uttama, etc., from other regions and His relatives come.

360 I.e., 1825 AD.

361 In Upajāti-metre.

362 “Then in the 45th (chapter), however, Śrī-Hari installed (the image of) Rādhā-Madanamohana in the city Dhorājī (*dhaureya*). Hari went to Ahmedabad (*śrīnagara*), performed the Swing-festival and pleased the devotees of Bhālla region fully.” (1–2)

363 Like Savitrānanda and others. (Ś)

364 Of the SkP.

- 11–13 They venerate Him with garments, etc., (seven items of veneration are mentioned) which He gives to Ayodhyāprasāda.
- 14–20 On the second day of bright Caitra after ordering the devotees to retire Śrī-Hari starts for the Western region and on the eighth day He arrives in the village Kāmyālaya of the Bhālla region. The male devotees like Śaśivarna, Haṭhī, Vāha, Kṣemarāja, etc., and female devotees like Jijibā, etc., attend upon Him. Next day³⁶⁵ He celebrates Rāma’s birthday. The devotees venerate Him and requests Him to stay till the fullmoon day.
- 21–29 On the first day³⁶⁶ king Puñjajit requests Śrī-Hari to inaugurate the Kṛṣṇa temple in Dhorājī (*dhaureya*) which is nearing completion.³⁶⁷ He goes to Dhorājī and after inspecting the temple He consults the astrologer Brahmins who inform Him that Thursday (*bhṛguvāsara*) the 13th day called Jayā³⁶⁸ is the auspicious day for installing Viṣṇu’s image. Because the day is still far He wishes to leave but on the king’s request He stays and daily delivers auspicious talks.³⁶⁹ The devotees of the Bhālla region visit Him.
- 30–33 On the 13th day Śrī-Hari installs with pomp the image of Rādhā-Madanamohana (Kṛṣṇa); after feeding thousands of Brahmins He donates money and garments. Next day He celebrates the festival of Narasiṃha’s birthday. Starting on the fullmoon day³⁷⁰ after the meal He reaches Gaḍhaḍā on the first day³⁷¹
- 34³⁷² Seeing Śrī-Hari returned the people of Gaḍhaḍā are happy.

SSJ ch. 4,46: Description of the regulation concerning common initiation in the context of the procedure of initiation³⁷³

- 1–5 (**Suvrata:**) After the meal on the fifth day³⁷⁴ His two sons come, bow down to Śrī-Hari and sit. He allows them to ask if they have any question.³⁷⁵ They ask about the complete procedure concerning initiation so that they can accept disciples.³⁷⁶ Remembering Kṛṣṇa and His spiritual master Śrī-Hari says:

365 On the ninth day of bright Caitra.

366 Of dark Caitra.

367 Vv. 21cd–22 are direct speech of Puñjajit.

368 Of the bright Vaiśākha in VS 1882 (1825 AD).

369 There is no Dhorājī-prakarāṇa in the Vacanāmṛta.

370 Of Vaiśākha.

371 Of dark Vaiśākha.

372 In Upajāti-metre.

373 “Henceforth in eight chapters Hari desiring the benefit of His devotees presented to His two sons the procedure of initiation. First of all in the 46th (chapter) the regulation

- 6³⁷⁷ Prayer describing Śrī-Kṛṣṇa as the highest Person (*puruṣa*).
- 7³⁷⁸ Prayer describing Śrī-Rāmānanda-Muni as Uddhava.
- 8³⁷⁹ He will speak about the regulations concerning the initiation as told by His master.
- 9–12 The religious masters of the Uddhava Movement should offer general and special initiations (*dīkṣā*).³⁸⁰ It imparts the knowledge, destroys sins and connects the devotee with the favourite deity. The initiation in the Uddhava Movement is called Vāsudevī.
- 13–26 It is twofold: general and great (*mahatī*); the common initiation is twofold: it can be given to any person (eight qualifications are mentioned) of the four castes and stages of life and to someone who is an aspirant of liberation, on any day. He approaches the religious master who is born in the family of Dharma (six virtues of an Ācārya are mentioned) and requests protection from the cycle of rebirth.
- 27–33ab After reciting the formula for initiation,³⁸¹ making the upward mark with sandal paste, etc., on the forehead and tying the Tulasī-garland round his neck, the Ācārya should tell Śrī-Kṛṣṇa's eight-syllabled formula in his ear.³⁸² He should recite the three formulas³⁸³ to remove sins.
- 33cd–42 (Guru:) The religious master should tell him about Śrī-Kṛṣṇa's greatness, human as well as divine form and deeds and His divine illusory power (*māyā*).³⁸⁴
- 43–60 The disciple should worship Him devotedly. The disciple should acknowledge that he has been saved.³⁸⁵ Giving him the image of Kṛṣṇa for daily worship, the master should instruct him to practise righteousness, daily obligations, to abandon wine, meat, etc., and to avoid touching widows, having contact with wicked people, etc. He should be named a *satsaṅgin*.

(*vidhi*) concerning the twofold general initiation is presented clearly along with the application (*vidhi*).”

374 Of dark Vaiśākha.

375 V. 2cd is direct speech of Śrī-Hari.

376 Vv. 3cd–4 are direct speech of Śrī-Hari's two sons.

377 In Sragdharā-metre.

378 In Śārdūlavikrīḍita-metre.

379 In Upajāti-metre.

380 The etymology of the word *dīkṣā* is given.

381 The Bhāvaprabodhinī comments the formula of initiation at length.

382 In the right ear of the twiceborns and in the left ear of the Śūdras from a distance.

383 Viz. *śrīkṛṣṇāya namaḥ*, *svāminārāyaṇa* and *śrīkṛṣṇa*. (Ś)

384 Vv.33cd–42 are the words of the teacher. V. 41 is quotation of the BhG 7,14.

385 V. 44 is the formula of acknowledgement, parallel to v. 4,46.27.

- 61–64 Accepting his words the disciple should venerate the master with garments, etc., (six items of veneration are mentioned) and after feeding the Brahmins he should retire. He should observe the regulations like putting the upward mark on the forehead with saffron, sandal paste, etc.
- 65–79 Different practices and regulations concerning the upwards mark (*punḍra*) for householders, women, etc., are described.
- 80–81 Wearing the Tulasī-garland is prescribed.
- 82–83 After the daily obligations he should recite the formula (method is described).
- 84 Pilgrimage to Dvārikā³⁸⁶ and getting the burnt marks of emblems are prescribed.
- 85–89 On the festivals like Śrī-Kṛṣṇa’s birthday he should visit the religious master and perform salutation (various injunctions and prohibitions are mentioned).
- 90–91 A second type of common initiation differs from the above concerning the qualified person and the formula:
- 92–99 Initiation to persons not belonging to castes and stages of life should be given by teaching the three-syllabled formula³⁸⁷ and other common regulations to be observed.
- 100 The master and the disciples of the Uddhava Movement should observe these regulations.
- 101³⁸⁸ Henceforth He will tell about the special initiation.

SSJ ch. 4,47: Description of the specific time concerning the great initiation and the qualified person in the context of the procedure of initiation³⁸⁹

- 1–5 (Śrī-Nārāyaṇa-Muni:) After mentioning the prohibited astrological constellations He prescribes three auspicious days, viz. Prabodhini,³⁹⁰ Janmāṣṭamī³⁹¹ and Rāmanavamī³⁹² for this initiation. Initiation may be given on other eleventh days and twelfth days when they are pure (astrological constellations are given).

386 Dvārikā is Vaḍatāla, here, as explained in SSJ 4,33. (Ś)

387 I.e., Śrī-Kṛṣṇa.

388 In Upajāti-metre.

389 “In the 47th (chapter) Hari described the specific time and the qualified person for taking the great initiation according to the regulations.”

390 The eleventh day of bright Kārttika.

391 I.e., Śrī-Kṛṣṇa’s birthday, the eighth day of dark Śrāvaṇa.

392 I.e., Rāma’s birthday, the ninth day of bright Caitra.

- 6–9 After properly examining the disciple’s capacity for a year the religious master should initiate him in a pure place; otherwise his sin is transferred to the master.
- 10–21 42 characteristics of a disciple are listed.
- 22–24 20 characteristics of a non-qualified persons are listed.
- 25³⁹³ The master who initiates a non-qualified person invites misery and ill repute (*apayaśas*).

SSJ ch. 4,48: Description of the procedure for householders taking the great initiation in the context of the regulations concerning initiation³⁹⁴

- 1–97 *The procedure of the great initiation for a qualified twice-born person*
- 1–7 (Śrī-Nārāyaṇa-Muni:) A person who practises the dharma as required by the general initiation should request the master who prescribes a fast for one or two days as expiation. After shaving his head the disciple should recite Kṛṣṇa’s eight-syllabled formula 2,500 times. The master should recite it 1,000 times.
- 8–25 After inviting a Brahmin to assist they should venerate Viṣṇu (detailed description).
- 26³⁹⁵ Prayer to the master to be recited by the disciple.
- 27 The disciple should recite the following hymn.
- 28–35³⁹⁶ Hymn to Śrī-Rādhā-Kṛṣṇa (appearance, attire and deeds are described).
- 36–45 After letting him perform various activities like wearing white garments, Tulasī-garland, etc., the master should initiate him with Kṛṣṇa’s eight-syllabled formula mentioning its sage (*ṛṣi*), etc.³⁹⁷ and instruct him.
- 46–71 (Teacher:) The disciple should observe practices like wearing the Tulasī-garland, etc. (22 rules are listed).³⁹⁸

393 In Upajāti-metre.

394 “In the 48th (chapter), however, the procedure for householders taking the great initiation is presented in detail according to the regulation.”

395 In Vasantatilakā-metre.

396 In Upajāti-metre.

397 According to the Vedic tradition a person should recite names of sage, metre and presiding deity along with the purpose of application (*vinīyoga*). Kṛṣṇa’s eight-syllabled formula belongs to the sage Nārada, is in Anuṣṭubh metre and has Kṛṣṇa as its presiding deity, the purpose of application being to achieve Kṛṣṇa’s love.

398 V. 55 is the formula for wearing the Tulasī-garland.

- 72–77 He should know his Self (described according to the philosophy of the BhG)³⁹⁹ as Knowledge (*cidrūpa*), etc.
- 78–79 He should serve the monks, observe regulations like abstinence, etc., and behave like Ambarīṣa⁴⁰⁰ as *ātmanivedin*.
- 80–82 (Suvrata:) After venerating the master according to his capacity with sandal paste, etc., the disciple should bow down to the monks and the expert Brahmin.
- 83–91 After blessing and instructing him to practise devotion to Kṛṣṇa⁴⁰¹ the Brahmin who is expert of ritual should complete the ceremony.
- 92–93 The disciple should donate the golden image to the Brahmin and feed the monks and the Brahmins.
- 95–97 The disciple should visit two kinds of holy places: immovable like the river Gaṅgā, etc., by taking bath, etc., and movable like the monks by listening, etc., to them.

98–102 *Procedure of the great initiation for Śūdras*

- 98–102 For a Śūdra disciple some special rules apply: He should be initiated with Purāṇic formulas, performing sacrifice with the six-syllables formula without suffixing the word *svābhā*. After telling the eight-syllabled formula in his left ear, the master should instruct him about the rules of the householder.
- 103⁴⁰² After being initiated in this manner and practising devotion to Kṛṣṇa the householders become equal to the monks (*tyāgin*) in this world and the next.

SSJ ch. 4,49: Description of the special great initiation of a person not following (the rules of) any of the four stages of life in the context of the regulations concerning initiation⁴⁰³

- 1–5 (**Śrī-Nārāyaṇa-Muni:**) Desirous of the great initiation a widower not following (the rules of) any of the four stages of life (*anāśramin*) should perform expiatory rites, should wear white garments and live like a celibate. He should spend his householder life in serving the monks. He should eat once a day as long as he lives.

399 Vv. 73–76 are quotation of BhG 2.20, 23–25.

400 BhP 9,4.

401 Vv.83cd–91ab are direct speech of the expert Brahmin.

402 In Upajāti-metre.

403 “In the 49th (chapter), however, Hari presented to His two sons the special great initiation of persons not following any of the four stages of life (*anāśramin*).”

- 6–20 Various rules regarding his meal (e.g., time of the one meal; eating blessed (*prāsādikā*) food) are stated.⁴⁰⁴
- 21–25 He should wear a loin-cloth, worship the Śālagrāma stone,⁴⁰⁵ meditate on the Viṣṇu-Sūkta,⁴⁰⁶ and practise his caste duties.
- 26–29 If a householder after following (*anuśīlana*) the authoritative texts wishes to live the life of a Vānaprastha or an ascetic (*yati*) he should be initiated in the same manner.
- 30⁴⁰⁷ The initiation is prescribed for an unmarried householder, a widower and one who has abandoned sensual pleasures with his wife.

SSJ ch. 4,50: Description of the regulation of great initiation for celibates in the context of the regulations concerning the initiation⁴⁰⁸

- 1–5 (Śrī-Nārāyaṇa-Muni:) If a Brahmin wishes to observe the vow of celibacy after getting the sacred thread (*upavīta*), he should approach the religious master of the Uddhava Movement. After initiating him as a celibate the teacher should give him the girdle of Muñjā grass, etc., (six possessions for a celibate are mentioned).
- 6–9 After telling him the Viṣṇu-Gāyatrī formula⁴⁰⁹ thrice in his right ear and giving him a name suffixed with *ānanda*⁴¹⁰ the teacher should instruct him about the regulations of Dharmaśāstra concerning eightfold abstinence,⁴¹¹ etc.
- 10–20 After examining his stability, etc., in righteous conduct (five qualities are mentioned) for the great initiation (the procedure is described) and thrice telling him Kṛṣṇa's eight-syllabled formula in his right ear the teacher should instruct⁴¹² about regulations like not conversing with one's mother, observing fast if he sees a woman, etc.

404 V. 16 recommends the recitation of the Lord's names and singing of the Lord's virtues.

405 The black round stones of the river Gaṇḍakī are called Śālagrāma and are considered as the image of Lord Viṣṇu.

406 RV 1,54.

407 In Upajāti-metre.

408 "Then in the 50th (chapter), however, Hari spoke to His two sons clearly about the complete regulation concerning great initiation for celibates."

409 Its sage is Nārada, the metre is Gāyatrī and the deity is Hari.

410 Like Kṛṣṇānanda, Haryānanda, etc., (Ś)

411 AgP 372.9–10.

412 V. 17–20 are the words of the teacher in direct speech.

- 21 The disciple should bow down and behave according to the rules.
 22 The rest of the procedure is the same.
 23⁴¹³ The Brahmins disciple should observe the prescribed rules for the strengthening (*puṣṭi*) of the vow of celibacy.

SSJ ch. 4,51: Description of the regulation concerning great initiation for monks in the context of the regulations concerning initiation⁴¹⁴

- 1–3 (Śrī-Nārāyaṇa-Muni:) The religious master should initiate monks following the proper steps. Desirous of liberation and firm in detachment the person should perform his funeral rites⁴¹⁵ and approach the master.
 4–10 After keeping him under observation for some time and examining his qualities like stability in righteousness, etc.⁴¹⁶ and physical fitness, the master should initiate him.
 11–18 After shaving the head, arm-pits, etc., and performing the ritual as before the master should give him loin-cloth, saffron-coloured garment (*kanthā*), etc. After telling him the formula of Viṣṇu-Gāyatrī and giving the sacred thread and a name suffixed with *dāsa*⁴¹⁷ the master should instruct him about the rules of Dharmaśāstra and daily recitation of the BhG.
 19–27 The disciple should prostrate before the master and bow down to other monks and celibates. Staying among the group of his teacher he should observe the rules of a monk like practising the knowledge of *brahman*, serving the monks, etc., (13 rules are mentioned).
 28–45 Desiring the great initiation the monk (*tyāgin*) who is qualified by firmness in knowledge, detachment, etc., (eight qualities are mentioned) should approach the master who, after examining his fitness (*adhikāritā*), initiates him. Giving him the loin-cloth, etc., he should tell the eight-syllabled formula to the disciple. The master should instruct⁴¹⁸ him about observations like eightfold

413 In Rathoddhatā-metre.

414 “The qualification of monks (*tyāgin*) being different from others, the regulation concerning the great initiation is, however, henceforth, in the 51st (chapter), recalled (*smṛta*).”

415 In advance while living.

416 Mentioned in 4,50.10–20.

417 Like Kṛṣṇadāsa, Haridāsa, etc.

418 V. 38cd–44 are the words of the teacher in direct speech.

abstinence, reading the fifth Book of the BhP daily, etc., which the disciple should practise till death.

46⁴¹⁹ After initiation the disciple should visit Dvārikā.

SSJ ch. 4,52: Description of the general rules for an initiated person in the context of the regulation concerning the procedure of initiation⁴²⁰

- 1–17 (Śrī-Nārāyaṇa-Muni:) Every initiated person should daily venerate only the image of Śrī-Kṛṣṇa and after reciting the formula⁴²¹ should drink the water of the Lord's holy feet (*caraṇāmṛta*).⁴²² He should practise ninefold devotion without committing mistakes (28 mistakes in devotion are mentioned).
- 18–20 Other mistakes can be expiated by one day's fast, prostration and apologizing to the Lord.⁴²³
- 21–23 They may drink the holy water or eat graced food given by the master but not his left-overs.
- 24–26 Observing these rules they become “absolute” (*aikāntika*) devotees. After death they go to the divine abode called Goloka and see Śrī-Rādhā-Kṛṣṇa with His attendants like Śrīdāman, Nanda, etc.
- 27–29 The male teacher should initiate male disciples only, he should ask his wife to initiate the female disciples. Otherwise being degraded from dharma and the rank of the master (*ācārya*) he will be a traitor of the teacher (*guru-drohīn*).
- 30–31 These instructions told by Śrī-Rāmānanda-Muni fulfil all desires.
- 32⁴²⁴ His two sons should initiate the followers taking into account their qualifications.

419 In Śālinī-metre.

420 “Then in the 52nd (chapter) are presented all general rules for initiated persons to be observed without fail.”

421 V. 6 is the formula.

422 It is believed that the water used for bathing Śrī-Kṛṣṇa's image turns into *nectar*.

423 V. 20 is a formula for apologizing.

424 In Upajāti-metre.

SSJ ch. 4,53: Description of twofold initiation for women in the context of the regulation concerning initiation⁴²⁵

- 1 (Śrī-Nārāyaṇa-Muni:) Listening to the regulations for the initiation of women His two sons should instruct their wives.
- 2–8 Taking refuge with Śrī-Kṛṣṇa the women will be free from miserable rebirths and will become like Rādhā or Lakṣmī. Knowing this the women should take initiation from the wife of the master (*ācārya*) but never from a man in the Kali-period, because it degrades women.
- 9–18 After getting permission from her husband (*bhartr*) a qualified woman (seven general characteristics of a female disciple are mentioned) should approach the wife of the master (*gurvī*) (seven characteristics of a (female) spiritual master are mentioned) and request to initiate. After daily obligations the (lady) master should initiate her on any day before the meal.
- 19–24 After letting her recite the formula stating the purpose of initiation (*saṃkalpa*)⁴²⁶ the (lady) master should give her the Tulasī-garland and mark on her forehead.⁴²⁷ Telling her the eight-syllabled formula in her left ear she should tell her to repeat Kṛṣṇa’s three-syllabled formula all the time. This regulation is valid for the women of all four castes.
- 25 The low-caste woman should be initiated with Kṛṣṇa’s three-syllabled formula.
- 26 The (lady) master should instruct about the rules which the disciple should observe.
- 27–31ab (Gurvī:) 13 forbidden acts like eating meat, etc., are listed.
- 31cd–35 Nine observances like mental veneration, etc., to Viṣṇu are mentioned.
- 36–38 She will be called Satsaṅginī and will reach Goloka and Kṛṣṇa (*vāsudeva*) as her husband after death.
- 39–44 (Śrī-Nārāyaṇa-Muni:) The (lady) master should give Rādhā-Kṛṣṇa’s image to women of the four castes. Other women should visit the temple and keep graced objects like flower, etc., and worship mentally.
- 45 These were the regulations for general initiation; the regulations for the special initiation follow:
- 46–53 For the special initiation women of the four castes including widows are qualified, but a woman should possess virtues like firmness in righteousness, etc.

425 “Then in the 53rd (chapter), however, Śrī-Hari described clearly the regulation of twofold initiation for all women.”

426 V. 20 is the formula.

427 On the neck in case of a widow disciple.

- 54–64 After necessary preparation like making a bower (*mandapa*), etc., and venerating Kṛṣṇa with the formula (described) the (lady) master should perform the usual procedure of giving the Tulasī-garland, etc. The female disciple should pray to Kṛṣṇa.
- 65–69⁴²⁸ Hymn to Śrī-Kṛṣṇa (beginning with 16 epithets in vocative), wishing for His grace as protection against troubles.
- 70–71 After uttering Kṛṣṇa’s formula in her left ear the (lady) master should instruct her:
- 72–86 (Gurvī:) She should observe ten rules like worshipping Kṛṣṇa devotedly, etc., till death. She is called self-dedicator (*ātmanivedanī*) and will unite with Kṛṣṇa in Goloka after death.
- 87–89 After taking blessings⁴²⁹ the female disciple should retire and follow these words.
- 90–91 At every initiation the disciple should feed the Lord’s devotees.⁴³⁰ This initiation is valid for the women of the Uddhava Movement.
- 92 His two sons should instruct their wives to act accordingly.
- 93⁴³¹ Both sons bow down to Śrī-Hari and retire.

SSJ ch. 4,54: Description of the propagation of regulation of initiation in the Uddhava Movement⁴³²

- 1–3 (Suvrata:) After initiating His two sons with both types of initiation on the eleventh day of bright Jyeṣṭha (1882, i.e., 1824 CE) and their wives through the husband⁴³³ Śrī-Hari performs an extensive veneration of Kṛṣṇa and feeds the monks and the Brahmins.
- 4–6 In the assembly of devotees Śrī-Hari (*nārāyaṇa*) says:
- 7–15 (Śrī-Nārāyaṇa-Muni:) The initiated persons achieve results soon. Raghuvīra and his wife will initiate the devotees of Vaḍatāla territory of the Lakṣmī-Nārāyaṇa temple and Ayodhyāprasāda and his wife will initiate the devotees of Ahmedabad territory of the Nara-Nārāyaṇa temple. After the initiation the followers should observe the rules. He will answer questions if there are any.

428 In Upajāti-metre. with v. 65 in Indravajrā-metre.

429 V. 88 is direct speech of the (lady) master.

430 I.e., the monks and the Brahmins.

431 In Upajāti-metre.

432 “Henceforth in the 54th (chapter), however, is described the maximum (*sarvato’dbika*) propagation of regulation of initiation in the Uddhava Movement.”

433 The husband being the spiritual master of the wife Śrī-Hari initiated His two daughters-in-law through His two sons.

- 16–21 **(Suvrata:)** Śrī-Hari lets His two sons initiate the devotees according to their territory. On His command Raghuvīra and his wife give the picture of Rādhā-Kṛṣṇa to the devotees for the daily worship and Ayodhyāprasāda and his wife give the picture of Nara-Nārāyaṇa.
- 22 In this manner Śrī-Hari propagates the Auddhava tradition for the benefit of mankind in the Kali-period.
- 23–24 Raghuvīra and Ayodhyāprasāda approach Him. Śrī-Hari allows them to ask.⁴³⁴
- 25–26 **(brothers:)** Śrī-Hari should instruct them regarding the vows (*vrata*) and festivals (*utsava*) to be celebrated during the year in both the territories.
- 27⁴³⁵ **(Suvrata:)** Śrī-Hari tells the regulation for observances and festivities during the year.

SSJ ch. 4,55: Description of the regulation concerning the Janmāṣṭamī-festival in the context of the regulation concerning annual vows and festivals⁴³⁶

- 1–15 **(Śrī-Nārāyaṇa-Muni:)** Accepting the authority of Śrī-Viṭṭhaleśa-Gosvāmin Śrī-Hari describes the regulation concerning Janmāṣṭamī⁴³⁷ (various astrological factors are discussed). He recommends that “pure” Janmāṣṭamī (covering the larger part of the day) should be accepted.
- 16–19 Observances like fast, venerating the images of Rādhā-Kṛṣṇa or Lakṣmī-Nārāyaṇa, etc., are presented.
- 20–35 The temple should be cleaned and decorated with colourful clothes, etc., and the veneration be prepared (pavilion, stage, putting up the images, music, food-offerings).
- 36–43 Hari is venerated (according to the 16 steps).
- 44–62 After performing Kṛṣṇa’s birth episode, i.e., carrying the image of the child Kṛṣṇa to Gokula, they should venerate with 16 steps and swing the image in the cradle; then they should keep the image in its bed. After drinking the holy water they should sing and listen to the story about Kṛṣṇa.

434 V. 24 is direct speech of Śrī-Hari.

435 In Upajāti-metre.

436 “Henceforth in seven chapters Śrī-Hari told clearly the regulation for the annual vows and festivals from the beginning. Henceforth in the 55th (chapter), however, are presented the regulations along with resolution (concerning the date) regarding the Janmāṣṭamī-festival and the identity of Kṛṣṇa’s images.” (1–2)

Chapters 4,55–61 are about regulations concerning annual vows and festivals.

437 The eighth day of dark Śrāvaṇa.

- 63–66 Next morning after venerating the image the devotees should play by besmearing each other with curds, milk, ghee, water or butter.
- 67–69 The widows, monks and celibates must not play.
- 70–71 After a bath they should venerate Kṛṣṇa’s image and until the festival of Arjuna’s birthday⁴³⁸ they should swing the image in the cradle (*pālana*).
- 72–86 The spiritual masters of the Uddhava Movement have spoken of five types of Śrī-Kṛṣṇa’s image: Vāsudeva (two epithets are mentioned), Rādhā-Kṛṣṇa (six epithets are mentioned) with a flute, Rāma-Kṛṣṇa (two epithets are mentioned) with Balarāma, Lakṣmī-Nārāyaṇa as the Lord of Dvārikā and Nara-Nārāyaṇa with Arjuna. The images possess different forms like four arms or two arms, etc.
- 87–88 Unless specified the procedure for worship and festivals is the same.
- 89⁴³⁹ Both sons should observe the regulations concerning the Janmāṣṭamī in their respective temples.

SSJ ch. 4,56: Description of the regulations concerning the festivals during Bhādrapada in the context of regulations for the annual vows and festivals⁴⁴⁰

- 1–14 (**Śrī-Nārāyaṇa-Muni:**) On the second day of bright Bhādrapada (astrological constellations are described) Lord Nara was born as Arjuna from Kuntī and Indra. During the Abhijit constellation his image should be venerated with steps of royal veneration. After venerating him along with his subordinate deities like Pāṇḍu, Kuntī, his four brothers and the ascetics and offering food-items like milk-rice, etc., one should sing⁴⁴¹ his birth account and complete the veneration after waving lighted lamps and eating the offered food.
- 15–27 On the 4th day of bright Bhādrapada Kṛṣṇa was born as Gaṇeśa. He should be venerated with items like Dūrvā grass, Tulasī-leaves,⁴⁴² 21 sweet-balls, etc. On this day one should not behold the moon, because it brings false accusation; and if one beholds it then one should listen to or read the story of the Syamantaka-jewel from the BhP⁴⁴³ and repeat a formula from ViP ten times.⁴⁴⁴

438 On the second day of bright Bhādrapada.

439 In Indravajrā-metre.

440 “Henceforth in the 56th (chapter) the son of Dharma described the regulations regarding the festivals during Bhādrapada to His two sons.”

441 Lit. “let sing”, i.e., the ācārya arranges for the singing by the devotees.

442 Venerating Gaṇeśa with the Tulasī-leaves is forbidden, but only on this day it is permitted.

443 BhP 10,56.

444 V. 26 is the formula, ViP (CE) 4,13.15.

- 28–44 On the eighth day of bright Bhādrapada Rādhikā was born as Vṛṣabhānu’s daughter. On this day Kṛṣṇa’s image should be dressed like a cowherd. Along with music after placing the image in a boat for sporting in water one should bring it back and recite the songs of Dānililā.⁴⁴⁵ One should offer curds as food and observe fast.
- 45–57 On the eleventh day of bright Bhādrapada Vāmana’s birthday should be celebrated (astrological constellations are discussed). One should observe fast or eat only fruits. Kṛṣṇa’s image should be dressed with a yellow silken garment and other ornaments. If possible Vāmana’s image (otherwise Kṛṣṇa’s image) along with the subordinate deities like Aditi, Kāśyapa, etc., should be venerated with the available items of veneration. One should offer sweet-balls and sing the account of Vāmana’s incarnation.
- 58 This is the special regulation but the general regulation is the same.
- 59⁴⁴⁶ He will speak about the festivals during Āśvina accepted by Uddhava.

SSJ ch. 4,57: Description of the regulations concerning the festivals during Āśvina in the context of the regulations concerning the annual vows and festivals⁴⁴⁷

- 1–6 (Śrī-Nārāyaṇa-Muni:) On the tenth day of bright Āśvina Śrī-Rāma marched for the battle during the Śravaṇa constellation (astrological constellations are discussed). The festival of Victory (*vijaya*) should be celebrated. The Lord’s image should be dressed like a king and decorated with flowers, etc. After offering food-items like milk-rice, etc., the devotees should sing songs of victory⁴⁴⁸ accompanied with music.
- 7–18 On should celebrate the Rāsa-festival on the fullmoon day of Āśvina (astrological constellations are discussed), because the Lord played the Rāsa-dance (*rāsālīlā*)⁴⁴⁹ from this day onwards. The devotees should dress Śrī-Kṛṣṇa with a yellow silken garment and decorate the images of Śrī-Kṛṣṇa, Rādhā and Gopīs elegantly. After offering food-items like milk, puffed rice, etc., they should sing the songs of the Rāsa-dance.

445 Śulka-dānalīlā (V), a hymnal of devotional songs in Gujarati.

446 In Vīyoginī-metre.

447 “Henceforth in the 57th (chapter), however, Śrī-Hari Himself described the regulations concerning all the festivals of Āśvina (*iṣa*).”

448 The songs of victory over Kaṃsa, Jarāsandha, etc., (Ś)

449 Ś quotes the BhP 10,29.3.

- 19–23 Celebrating the festival of the Cleansing the Lord’s Ornaments on the 13th day of dark Āśvina they should decorate Śrī-Kṛṣṇa and Lakṣmī with various garments and ornaments (listed), offer sweets like Jalebī (*śaṣkulī*), Khājā (*khājaka*), etc., sing the songs of the Lamp-festival and light the lamps for three days.
- 24–29 While celebrating the festival of Bathing (the images of) Śrī-Kṛṣṇa and Lakṣmī on the 14th day of dark Āśvina the devotees should bathe the images after applying oil to them. They should dress the images with red clothes, offer the food-items and specially wave the lighted lamps (*nīrājana*). On the same day (astrological constellations are mentioned) the image of Hanumat should be venerated with scarlet-powder (*sindūra*), etc.⁴⁵⁰
- 30–44 On the new-moon day of Āśvina the festival of the lighted Lamps and Veneration to Lakṣmī should be celebrated. The devotees should venerate and decorate the images (items of veneration and decoration are mentioned). After offering food-items like rice, sweets, etc., (eleven food-items are mentioned) and waving the lighted lamps they should sing the songs of veneration to Lakṣmī.
- 45⁴⁵¹ He will speak about the festivals of Kārttika.

SSJ ch. 4,58: Description of the regulations concerning the festivals during Kārttika in the context of the regulation for the annual vows and festivals⁴⁵²

- 1–14 (**Śrī-Nārāyaṇa-Muni:**) The Govardhana-festival should be celebrated on the first day of bright Kārttika (astrological constellations are described) as a part of the three days of Dīpāvalī.⁴⁵³ After venerating cows with garlands, etc., and adorning Kṛṣṇa’s image with a yellow silken garment, ornaments, etc., the devotees should arrange a food-mountain according to their means. After feeding Vaiṣṇava Brahmins and monks, the devotees should sing the songs of the Govardhana-festival.

450 According to the VāP Hanumat was born on the 14th day of dark (fortnight before) Kārttika. Venerating Hanumat on this day with oil one prospers with sons and grandsons. (Ś)

451 In Upajāti-metre.

452 “In the 58th (chapter), however, Śrī-Hari described the exact regulation for the festivals of Kārttika one after the other.”

453 Dīpāvalī comprises three days (last two days of dark Āśvina and first day of bright Kārttika) viz. the 14th day called Kṛṣṇa-caturdaśī; the newmoon day called Dīpāvalī and the first day of bright Kārttika called New Year (in Gujarat).

- 15–19 Celebrating the Gopāṣṭamī-festival on the eighth day of bright Kārttika they should dress the image like a cowherd (*gopa*), offer curds, rice, etc., and sing the songs of Kṛṣṇa’s going out to let the cows graze.
- 20–31 Celebrating the Prabodhinī-festival on the eleventh day of bright Kārttika (astrological constellations are discussed) the devotees should venerate Śrī-Kṛṣṇa’s image as Yogeśvara (iconography is described) with 16 steps of veneration and offer food-items like milk, rice, grapes, etc.
- 32–48 On the same day at noon accompanied with the sound of drum and the singing of Viṣṇu’s names the devotees should venerate Dharma’s image as a god (iconography is described) or as a man (iconography is described) along with Bhakti, seven sages, Arundhatī, Dharma’s twelve wives like Faith, etc., decorate it with ornaments, etc., and offer fresh vegetables, grain, etc.
- 49–53 On this day observing fast and living upon only water the followers of the Uddhava Movement should venerate Rādhā-Dāmodara according to the regulation of the eleventh day and offer the food-items like sweet-balls.⁴⁵⁴
- 54–62 Celebrating the marriage-festival of Tulasī on the twelfth day of bright Kārttika the devotees should adorn the images of Śrī-Kṛṣṇa and Lakṣmī with flowers, ornaments, etc., and offer food-items like sweet rice. In the evening after Tulasī’s marriage ceremony with Kṛṣṇa they should feed the Brahmins, donate and sing the songs about marriage.
- 63–68 On the fullmoon day of Kārttika⁴⁵⁵ the devotees should adorn the image and offer food-items like milk-rice, etc. Lighted lamps should be placed in the temples. At the time of moon-rise they should venerate the images of Dharma and Bhakti and sing songs about Balarāma and Kṛṣṇa.
- 69–70 From the fullmoon day of Kārttika till the fullmoon day of Phālguna the images should be covered with a blanket (*gupta-doraka*)⁴⁵⁶
- 71 The people should wear cotton garments.
- 72⁴⁵⁷ Now He will speak about the festivals of Mārgaśīrṣa.

454 The regulations concerning the vow of the eleventh days correspond to the texts on vows.

455 The festival is called the Deva-Dīpāvalī. (Ś)

456 *Godadī* (in Gujarati) is a *rajāi* type of blanket.

457 In Upajāti-metre.

SSJ ch. 4,59: Description of the regulations concerning the festivals during the months Mārgaśīrṣa, Pauṣa and Māgha in the context of the regulations for the annual vows and festivals⁴⁵⁸

- 1–4 (Śrī-Nārāyaṇa-Muni:) During the solar transition in Sagittarius (*dhanuṣ*) celebrating the Dhanur-māsa-festival the devotees should apply oil to Kṛṣṇa's (*ramāpati*) image and bathe it with warm water. After adorning the image and placing a fire-pot (*agniṣṭikā*) near it they should offer sweet-balls, butter, etc., (eight names of food-items are mentioned) and sing songs.
- 5–7 Celebrating the festival of solar transition in Capricorn (*makara*) the devotees should observe rites like occasional bath, etc., and offer specially sesame-cakes (*śrāṇā*).
- 8–12 On the fifth day of bright Māgha Śrī-Kṛṣṇa (*dvārikeśvara*) had gone to Mt. Raivata along with women like Lakṣmī, Bhāmā, etc., attendants like Yuyudhāna, Uddhava, etc., ascetics like Nārada and with the Yādavas; He played with red powder (*gulāla*) which coloured Mt. Raivata red.
- 13–27 On this day (astrological constellations are described) Kṛṣṇa's image should be dressed in white garments. The devotees should throw red powder on the image, offer Jalebī (*śaṣkuli*), etc., and sing the songs about the Lord's sporting in spring time and of Phālguna. The devotees should prepare a Mt. Raivata with wheat or rice encircled with trees, rivers, etc., on which they should place the images of Rukmiṇī and Kṛṣṇa along with minor deities like Satyabhāmā, etc., (six classes of minor deities are mentioned), venerate and offer date-fruits, puffed jowar (*lājā*), etc., (nine names of food-items are mentioned). After waving the lighted lamps and sprinkling the red powder on the image, the male and female devotees should play with colours separately.
- 28–31 Throwing red powder on widows, monks and celibates is forbidden. If some falls on them they should expiate.
- 32–36 While celebrating the Mahā-Śivarātrī-festival (astrological constellations are mentioned) Kṛṣṇa's image should be adorned with colourful (*citra*) garments, ornaments, etc., and at night after venerating the minor deities like Gaṇeśa, etc., they should venerate Śiva with bathing (*mahābbiṣeka*), with the Bilva-leaves, etc., offer food-items like milk-rice, etc., and sing the songs about the unity of Viṣṇu (*hari*) and Śiva (*rudra*).

458 "In the 59th (chapter), however, Hari spoke clearly to His two sons about the regulation concerning the festivals of Mārgaśīrṣa, Pauṣa and Māgha."

37⁴⁵⁹ Now He will speak about the regulation for the festivals of Phālguna (*tapasya*), Caitra and Vaiśākha (*rādhā*).

SSJ ch. 4,60: Description of the regulations concerning the festivals during (the months of) Phālguna, Caitra and Vaiśākha in the context of regulations for the annual vows and festivals⁴⁶⁰

- 1–13 (Śrī-Nārāyaṇa-Muni:) On the first day of dark Phālguna (astrological constellations are mentioned) Arjuna was born. The Yādavas had celebrated by swinging him in the cradle with Kṛṣṇa. Arjuna and Kṛṣṇa were first born as Nara-Nārāyaṇa from Mūrti and Dharma and were swung by gods. So on this day the Swing-festival should be celebrated like the Spring-festival. The devotees should venerate the image of Nara-Nārāyaṇa with 16 steps of veneration, offer the food-items like milk-rice, berries (*badarī*), etc., and swing it in the cradle. Men and women should play with colours separately. They should sing the songs of Nara and Nārāyaṇa⁴⁶¹ and feed the devotees.
- 14–15 Next day the temple, the Lord's garments, etc., should be cleaned. The image should be dressed with new garments.
- 16–21 On the third day of bright Caitra Viṣṇu (*hari*) took the form of fish (*matsya*) in the river Kṛtamālā in front of king Satyavrata. Celebrating the appearance of the fish the devotees should venerate its image (iconography is described), offer curd-rice, etc., sing the story about the appearance of the fish and after waving the lighted lamps they should take their meal.
- 22–33 Rāma was born on the ninth day (astrological constellations are described) of bright Caitra from Kausalyā and Daśaratha. Celebrating Rāma's birthday (astrological constellations are discussed) the devotees should observe fast and venerate Rāma's image (iconography is described). They should adorn Kṛṣṇa's image with a yellow silken garment (*pītāmbara*), etc., and sing the songs about Rāma's birth. Next day after venerating Rāma and after feeding the monks and Brahmins the devotees should break fast.
- 34–36 On the eleventh day of bright Caitra, called Vimalā, the devotees should celebrate the Swing-festival and observe the regulations according to the texts on vows.

459 In Rathoddhatā-metre.

460 "In the 60th (chapter) Hari clearly described the regulation for the festivals of the months Phālguna (*tapasya*), Caitra (*madhu*) and Vaiśākha."

461 The author employs here dual for Nara-Nārāyaṇa, i.e., for the two sons of Dharma.

- 37–43 On the first day of bright Vaiśākha Viṣṇu (*hari*) took the form of tortoise at the time of the churning of the ocean. On this day the devotees should venerate Viṣṇu’s image in form of a tortoise (iconography is described) with available items of veneration, offer food-items like sweet-balls, etc., and sing the songs about the tortoise-incarnation. From this day (onwards) till the Gaṅgā-festival⁴⁶² the devotees should offer daily water mixed with tamarind (*ciñcā*), sugar and curds.
- 44–49 On the third day of bright Vaiśākha Viṣṇu (*vāsudeva*) manifested on earth as Paraśurāma from Reṇukā and Jamadagni. At noon after venerating Paraśurāma’s image (iconography is described) and after singing the songs about his incarnation the devotees should take their meal.
- 50–52 From this day till the fullmoon day of Jyeṣṭha (*snānayatrā*) Kṛṣṇa’s image should be dressed with scented white garments, fanned several times and offered food-items like mango-juice, sugar, etc.
- 53–60 Celebrating the day of Nṛṣimha-incarnation on the 14th day of bright Vaiśākha (astrological constellations are mentioned) Kṛṣṇa’s image or Nṛṣimha’s image (iconography is described) should be venerated in a bower (*maṇḍapa*) and after offering food-items like Khājā (*khājaka*), etc., the songs about His incarnation should be sung.
- 61⁴⁶³ Now Śrī-Hari will speak about the regulations for the months of Jyeṣṭha, Āṣāḍha (*śuci*) and Śrāvaṇa.

SSJ ch. 4,61: Description of the regulations concerning the festivals during (the months of) Jyeṣṭha, Āṣāḍha and Śrāvaṇa in the context of the regulations for the annual vows and festivals⁴⁶⁴

- 1–2 (Śrī-Nārāyaṇa-Muni:) On Tuesday the tenth day of bright Jyeṣṭha the river Gaṅgā manifested on earth from heaven. She is called Daśaharā, because she removes ten types of sins.⁴⁶⁵

462 The tenth day of bright Jyeṣṭha.

463 In Upajāti-metre.

464 “Then in the 61st (chapter) Hari spoke to His two sons from the beginning about the regulation concerning the festivals of the months of Jyeṣṭha, Āṣāḍha and Śrāvaṇa (*nabhas*).”

465 Three types of physical sins are theft, violence and adultery; four types of oral sins are speaking harshly, telling a lie, speaking cruelly and talking non-sense; three types of mental sins are brooding over another’s money, thinking unfavourably and inclination to falsehood. (Ś) See also SSJ 5,18.10–13.

- 3 In case of the intercalary (*mala-māsa*)⁴⁶⁶ Jyeṣṭha month this celebration should be performed in the first month.
- 4-7 At noon the devotees should venerate Gaṅgā's image (iconography is described) or Lakṣmī's image with ten flowers, fruits, etc. After singing the songs of Gaṅgā's manifestation they should take their meal.
- 8-12 Celebrating the Lord's Bathing-festival on the fullmoon day of Jyeṣṭha under Jyeṣṭha constellation, Kṛṣṇa's image should be bathed (with fragrant water poured from the conch) reciting Vedic and Paurāṇic formulas. After adorning the image with yellow garments, turban, ornaments, etc., and offering food-items like lentil's soup, rice, etc., they should sing the songs of the Lord's sporting in water and take their meal. of the Lord's sporting in water and take their meal.
- 13-16 On the second day of bright Āṣāḍha after adorning the image with yellow garments, ornaments, etc., and offering food-items like curds, rice, etc., the devotees should wave the lighted lamps, place the image in a fully decorated chariot, offer food four times a day and sing the songs of the Car-festival (*ratha-yātrā*).⁴⁶⁷
- 17-19 Celebrating the Swing-festival from the first or second day⁴⁶⁸ of dark Āṣāḍha till the third day of dark Śrāvaṇa Kṛṣṇa's image should be placed in the decorated swing. The devotees should swing it daily in the evening, sing the songs of the Lord's sporting on a swing and take it out at the end of the festival.
- 20-26 On Tuesday the 4th day of bright Śrāvaṇa the Lord took the form of the boar (*varāha*). The devotees should venerate Varāha's image (iconography is described) or Kṛṣṇa's image, offer food-items like milk-rice, etc., sing the songs about the boar-incarnation and take their meal at the end.
- 27-33 On the eleventh day of bright Śrāvaṇa, celebrating the Investiture-festival with the sacred thread of gold, etc., (six types of material and three qualities, measures for a sacred thread are mentioned), they should put the thread-garland round the neck of Kṛṣṇa's image and venerate.
- 34-38 On the morning of eighth day of dark Śrāvaṇa Śrī-Rāmānanda-Muni (*Udhava-svāmin*) was born from Sumati and Ajaya. The devotee should venerate Śrī-Rāmānanda-Muni's golden image (iconography is described) with the items of veneration like sandal paste, flowers, etc., and sing the songs of his birth and

466 An intercalary month is called the *mala-māsa* because during that month religious ceremonies are not performed.

467 The second day of bright Āṣāḍha is called the *ratha-yātrā* day. It is believed that on this day Kṛṣṇa, Balarāma and Subhadrā were taken out to move in the chariot. In many cities of India, even today, this festival of dragging the chariot with the images of Kṛṣṇa, etc., is celebrated with pomp. But the author is silent here about the procession.

468 Depending on the lunar transit in Taurus.

deeds. After celebrating Śrī-Rāmānanda-Muni's birthday the devotee should celebrate Janmāṣṭamī-festival.⁴⁶⁹

- 39 These are the Viṣṇu-festivals of the year.
- 40–44 The various ornaments, food-items and garments recommended for different festivals depend on capacity and availability; a person should not practise miserliness or incur a debt for the Lord.
- 45–48 During all festivals the devotees should recite the Vedic and Paurāṇic formulas for veneration according to predisposition (*adhikāra*) and observe non-violence, abstinence, etc. The Vaiṣṇavas will thereby become dear to Lord Viṣṇu and attain His abode.
- 49⁴⁷⁰ (**Suvrata:**) After listening to the regulations concerning the annual festivals both brothers observe them joyfully and instruct the devotees.

SSJ ch. 4,62: Description of the vices arising from greed and the means to subdue them in the context of the monks' dharmas⁴⁷¹

- 1 (**Suvrata:**) Once Gopālānanda-Muni asks:
- 2 (**Gopālānanda:**) What are the dharmas of monks and ascetics following Him?
- 3 (**Suvrata:**) Śrī-Hari speaks:
- 4–9 (**Śrī-Nārāyaṇa-Muni:**) According to the Movement absolute devotion is the highest dharma. With the help of righteous virtues the monks should subdue five vices (*doṣa*): greed (*lobha*), lust (*kāma*), taste (*rasāsvāda*), attachment (*sneha*) and pride (*māna*). These five inner enemies are difficult to overcome and are the sources of all vices.
- 10–11 He will explain separately how to subdue the vices; He will begin with greed.
- 12–19 Greed is a repository of sins and gives rise to sinful offences like anger, lust, etc., (31 sinful offences are listed).
- 20 After abandoning greed kings like Janaka,⁴⁷² Yuvanāśva,⁴⁷³ etc., became happy.

469 Described at length in SSJ 4,11.

470 In Vasantatilakā-metre.

471 "Henceforth, therefore, in six chapters Hari described at length the monks' dharmas to Gopālānanda-Muni. First of all, Hari described well the vices arising from greed (*lobha*) and the means to subdue them." (1–2) – This section comprises SSJ 4062–4067.

472 BhP 10,86.

473 BhP 9,6.25–32.

- 21 Greed spoils good qualities like knowledge of authoritative texts, etc.
- 22–25 In order to subdue greed there are various practices: Thinking about the body as perishable and about greedy actions as leading to hells.
- 26–31 One should practice aversion from sense objects like trivial talk, touching and watching women, etc., delicious taste and attractive smell.
- 32–34 The mind follows the senses, depending on them; greed, etc., act like enemies. These enemies should be subdued by contact with persons who have controlled their senses (*jitendriya*), by devotion in the Lord, by good thoughts,
- 35–46 The monk may own required possessions for clothing like woollen rug, etc., for sustaining the body avoiding costly clothing (nine possessions for clothing are mentioned).
- 47–49 The monk may own the vessels for the Lord’s veneration, a copy of the authoritative texts, writing material, gourd-jar (*tumbikā*) for drinking water and a plate for eating.
- 50–54 The monk should avoid saving money, etc., theft of even fruits, leaves, etc., (eight prohibitions are listed).
- 55–61 In case of breach of any of the regulations a monk should practise vows of expiation like Pādaḥṛcchra, etc.⁴⁷⁴ and observe fast.
- 62–64 In case of stealing fruits, etc., one should admit it before monks and fast; otherwise he should be expelled.
- 65 Greed can be subdued by contact with the good and by devotion to Viṣṇu along with practising these regulations.
- 66⁴⁷⁵ Now He will speak about the vices arising from lust and the means to subdue them.

SSJ ch. 4,63: Description of the vices arising from lust and the means to subdue it in the context of the monks’ dharmas⁴⁷⁶

- 1–12 (Śrī-Nārāyaṇa-Muni:) Lust is the repository of all vices. Due to lust scholars and persons firm in *brahman* find that sexual pleasure exceeds the bliss of *brahman*; they cheat their followers, engage in incest, homosexuality, sodomy, masturbation, etc., (eleven sinful practices are mentioned). Due to lust arises the mixing of castes, murder, eating of meat, drinking of wine and lying.

474 According to Yājñavalkyasmṛti during the Pādaḥṛcchra-vow of expiation one takes one meal at night and observes fast on the next day. (Ś)

475 In Upajāti-metre.

476 “And then, in the 63rd (chapter) Hari described clearly the vices of lust and the means to subdue them.”

- 13–15 Lust is the repository of vices like anger, etc., (15 offences are listed) and leads to hell and continuation of the cycle of rebirth.
- 16–22 The following means to conquer lust are praised: Lust being powerful in youth, men and women should try to subdue it by practising every year the purifying vows like Dhāraṇā-Pāraṇā⁴⁷⁷ in the rainy season, etc., (14 vows are mentioned) which remove lustful desires of mind.
- 23–26 Lust is to be conquered by contact with spiritual-minded persons and by contemplation on the fact that the lustful desire for a man or a woman binds the person and leads to hell.
- 27–50 The monks should observe the regulations and avoid contact with women, etc., (34 prohibitions are mentioned). Contact with a lascivious man destroys the monks' powers and virtues like celibacy, etc., (14 virtues are listed).
- 51 Through devotion to Viṣṇu, daily contact with the good and by observing these regulations the monks subdue lust.
- 52 Kings like Yayāti,⁴⁷⁸ Aila,⁴⁷⁹ etc., obtained happiness by subduing lust.
- 53–87 Certain vices (listed) are to be expiated by observing fast, others by reciting the eight-syllabled formula, etc., (nine expiatory practices are mentioned.) If unable to expiate in case of disease, etc., he should observe optionally the recitation of the eight-syllabled formula for 1000 times, etc., (nine optional vows are mentioned);⁴⁸⁰ otherwise he should be exiled from the group of monks like a person of low caste (*antyaja*).
- 86⁴⁸¹ Now He will tell about the vices of taste and the means to subdue them.

SSJ ch. 4,64: The vices arising from taste and the means to subdue them in the context of the monks' dharmas⁴⁸²

- 1–13 (**Śrī-Nārāyaṇa-Muni:**) Taste agitates the senses and its vices give rise to sinful acts. Taste creates lust but emaciation due to hunger (*keṣutkeṣāma*) destroys lust. Due to taste great kings and Brahmins desire to eat meat and then kill animals in sacrifices, etc. It diverts a person from righteous sacrifices, austerity, etc. It causes the origin of mixed castes, etc., (eleven evil results of taste are listed) and of vices like anger, etc. Eating too much (*atyābhāra*) leads to diseases and even death.

477 See SSJ 3,27.35–37.

478 BhP 9,18.

479 BhP 9,14.

480 The list of optional expiatory vows includes pilgrimage to Badarī-hermitage.

481 In Upajāti-metre.

482 “Then in the 64th (chapter) Śrī-Hari Himself explained clearly the vices arising from taste and the means to subdue them.”

- 14–36 In order to subdue taste a monk should not be inclined towards delicious food but should resort to begging alms like a bee.⁴⁸³ (How to beg and what to beg is described). After offering to Viṣṇu he should eat. Upon accepting an invitation, etc., (13 regulations are listed) for a meal at the place of a Vaiṣṇava Brahmin he should verify the purity of the family.
- 37–38 A monk may not accept objects like sandal paste and flowers unless they have been blessed. He must not accept scented oil, betel leaf, betel nut, clove, nutmeg even though it is blessed.
- 39–47 After offering the food to Viṣṇu a monk may use it.
- 48–53 In any case a monk should take daily one meal per day and he should avoid eating a second time even graced food, or eating graced food which gives pain to the body.
- 54–58 A monk should avoid offering impure food, drinking graced water from an unknown person, etc., (twelve prohibitions are listed).
- 59 The regulation of one meal daily does not apply to a diseased or an aged monk.
- 60 By remembering Viṣṇu in the heart, keeping contact with the good and observing these regulations a monk should subdue taste.
- 61–63 Kings like Rantideva⁴⁸⁴ attained highest bliss by abandoning taste.
- 62–68 In case of breach of any of these regulations a monk should observe expiatory rites like one day fast or Cāndrāyaṇa⁴⁸⁵ or drinking barley-gruel (*saktu*) for one month.
- 69–72 A monk observing regulations for eating can subdue taste. Taste is not conquered by eating delicious food once in a day or tasteless food many times a day.
- 73 The Lord has said in the BhG⁴⁸⁶ that one should be disciplined in eating and distraction.
- 74⁴⁸⁷ Now for the benefit of the monks Śrī-Hari will speak about the vices arising from attachment (*sneha*) and the means to subdue them.

483 This type of begging alms is called *mādhukarī*, i.e., begging alms from many houses like a bee collecting honey from many flowers without inflicting trouble by asking too much from one householder.

484 BhP 9,21.

485 See SSJ 4,19.

486 BhG 6.17.

487 In Upajāti-metre.

SSJ ch. 4,65: Description of the vices arising from attachment and the means to subdue them in the context of the monks' dharmas⁴⁸⁸

- 1–16 (Śrī-Nārāyaṇa-Muni:) Attachment other than to Kṛṣṇa and His absolute devotees is a great enemy; it is a repository of vices. Out of attachment the people engage in various activities, e.g., a renounced person pondering over his son, wife, etc., (22 activities rooted in attachment are described). After death they attain miserable rebirths. A monk should abandon it.
- 17 The following are the means to overcome attachment.
- 18–38 Kings like Priyavrata,⁴⁸⁹ etc., and twice-born like Dadhīci⁴⁹⁰ subdued it. Attachment when overcome leads to bliss and devotion to the highest self. In order to overcome it a monk should observe regulations like avoiding visit to his birth place, receiving books, etc., from relatives, etc., (eleven prohibitions and regulations concerning life-style, hygiene, etc., are mentioned). He should take bath in cases like death of parents, teacher, etc., touching a non-believer, etc. A monk should pass his time only in ninefold devotion to Viṣṇu, etc., and not in trivial talk (ten types of trivial talk are mentioned).
- 39–43 In case of committing a forbidden action a monk should practise expiatory vows like observing fast for as many days as he has stayed at his relatives' place, etc., (seven situations for expiation are listed).
- 44 These means to overcome attachment bear fruit when accompanied by contact with the good and devotion to Viṣṇu.
- 45⁴⁹¹ Now Śrī-Hari will speak about the vices arising from pride and the means to subdue them.

488 “Henceforth in the 65th (chapter), however, Śrī-Hari explained clearly the vices arising from attachment and the means to subdue them.”

489 BhP 3,21.

490 BhP 6,11.

491 In Upajāti-metre.

SSJ ch. 4,66: Description of the vices arising from pride and the means to subdue them in the context of the monks' dharmas⁴⁹²

- 1–10 (Śrī-Nārāyaṇa-Muni:) Anger (is) rooted in pride (and it) burns down the merits of donation, vows, austerity and physical restraint; it gives rise to loss of discrimination, etc., (seven by-products of anger are listed). Pride gives birth to vices like jealousy, egotism, etc., (20 offences are listed).
- 11–21 A monk should give up pride following the model of kings like Hariścandra, Kuśika, Yudhiṣṭhira, etc., who gave up pride and became happy; by observing practices like contemplating the “field” (*kṣetra*) and the “knower of the field” (*kṣetrajñā*) by avoiding mental disturbance, anger, etc., in particular situations (six undesirable situations are listed). Duryodhana, Rāvaṇa, etc., perished because of pride.⁴⁹³
- 22–34 A monk should not give up pride in abstinence, indifference, etc. He should not react improperly (e.g., when being beaten or abused; twelve improper reactions are mentioned). A monk should behave like Jaḍa-Bharata and the forbearing earth, etc., he should observe regulations like daily rites,⁴⁹⁴ not sleeping during day time, etc., (nine regulations are mentioned).
- 35–45 In case of breach of any of these regulations like beating someone with hand or a stick, killing a bug or a fly, etc., a monk should expiate by observing one day fast, reciting the eight-syllabled formula, etc., (seven expiatory vows are listed).
- 46–50 Practising self-dedication (*ātmanivedin*) monks⁴⁹⁵ should observe fast for one day in case they happen to see a woman, etc., (special regulations concerning their food, life-style, etc.).
- 51–52 These means to subdue pride bear fruit when accompanied by contact with the good and by devotion to Viṣṇu.
- 53–60 Regarding expiatory vows not described here a monk should consult other Vaiṣṇava monks (methods of expiation are mentioned).
- 61–62 The monks not subduing the five inner enemies with the help of these regulations attain hell and rebirths like dogs, donkeys, etc.

492 “Then, thereafter, in the 66th (chapter) Hari described the vices arising from pride and the means to subdue them.”

493 Duryodhana is the opponent of the Pāṇḍavas in the MBh; Rāvaṇa is the opponent of Rāma in the Rm. Their families are ruined.

494 Śrī-Hari described them to Gopālānanda-Muni in SSJ 4,24.

495 I.e., monks with great initiation.

- 63–67 The monks who stick to these regulations and worship Kṛṣṇa are called absolute devotees, Paramahaṁsa, etc., (eight names for an absolute devotee are mentioned). After death their body should be disposed off respectfully by keeping it on a mountain or in a jungle or by cremating or by immersing it in a river.
- 68⁴⁹⁶ Now Śrī-Hari will speak about the characteristics of knowledge, detachment and devotion as He has heard from Śrī-Rāmānanda-Muni (*Uddhava*).

SSJ ch. 4,67: Description of the characteristics of Knowledge, etc., in the context of the monks' dharmas⁴⁹⁷

- 1–6ab (Śrī-Nārāyaṇa-Muni:) Knowledge is described as the firm unity of the Self with the highest *brahman*, the Self. A monk should concentrate on the Self (vedantic qualities are listed) as different from the body.⁴⁹⁸
- 6cd–16 Indifference to bodily pain, etc., is called detachment. A monk should contemplate on his body and the body of others as made up of skin, flesh, etc., (the disgusting nature of the body is described). As a result of actions people attain miserable rebirths. Time devours everything.
- 17–20 Devotion is affectionate service to the Lord's incarnations, preceded by the knowledge of His greatness.
- 21–24 The good practising devotion in this manner are able to liberate others.
- 25–35 The path of dharma is twofold: path of action and path of renunciation. Sanaka, etc., are a model for the path of renunciation and Marīci, etc., are a model for the path of action. The absolute (*ekānta*) dharma leads to salvation; it is desireless action without violence and lust and combined with knowledge and passionlessness, with total dedication to Viṣṇu. It results from contact with the Lord in human form and with His devotees.
- 36–39 Performing the absolute dharma the householders (their path of dharma is described) and the monks (their path of dharma is described) attain the Lord's divine abode (*goloka*).
- 40–43 Those who follow this dharma are liberated. Gopālānanda-Muni should himself practise and cause the followers to practise the absolute dharma.

496 In Upajāti-metre.

497 "In the 67th (chapter) Śrī-Hari clearly described the characteristics of knowledge, detachment, devotion, etc."

498 For v. 2–3 cf. BhG 2.23–24.

- 44 The good practising the absolute dharma become free from the dangers of the Time and of the cycle of rebirth.
- 45⁴⁹⁹ Those who listen to the nectar of dharma become free from the cycle of rebirth and attain Viṣṇu's abode.
- 46⁵⁰⁰ (Suvrata:) After listening to His speech Gopālānanda-Muni practises the absolute dharma and causes other monks to practise it.

SSJ ch. 4,68: Description of the creation from the Person in the context of preaching Knowledge⁵⁰¹

- 1 (Suvrata:) Nityānanda-Muni once asks:
- 2 (Nityānanda:) The Upaniṣadic statement (*śruti*) is: “there is no liberation except through knowledge”; what is Knowledge?
- 3 (Suvrata:) Śrī-Hari speaks about Knowledge according to the Sāṃkhya philosophy (*sāṃkhya-śāstra*).
- 4–8 (Śrī-Nārāyaṇa-Muni:) He speaks about Knowledge starting from the creation of the Cosmic Egg. During the time of absolute absorption (*ātyantike laye*) only Lord Vāsudeva remains. With His Great Creative Energy (*mahāmāyā*) resting in His lustre, He is called the highest Person, etc., (ten names are listed) in the Vedas, Purāṇas and the MBh.
- 9–21 Desiring to create He awakens the Person (*puruṣa*) called Great Time, also called soul (*jīva*), imperishable *brahman*, or Nara; this Person awakens the Great Creative Energy. According to the will of Vāsudeva Great Time and the Great Creative Energy produce millions of Primordial Matters (*pradhāna*) and Persons, which in turn produce millions of cosmic eggs: Their making love (*ramaṇa*) produces the water of perspiration called Nāra on which Nara rests who is called Nārāyaṇa. He is called 'Great Person' (*mahāpuruṣa*). Lord Vāsudeva is inherent in everything with His energies and is yet different.
- 22–28 The Lord of Primordial Matter (*pradhāna*) produced from the imperishable is inherent in unmanifest bodies yet is different in His divine abode.⁵⁰² By His will this Person, called the Qualified *brahman*, becomes Time, etc., and unites with

499 I(n Mālinī-metre.

500 In Upajāti-metre.

501 “Then, in six chapters Hari preached at length clearly the knowledge to monk Nityānanda. In the 68th (chapter), however, Hari, the cause of all, described the creation from the Person (*puruṣa*) in the context of preaching the knowledge.” (1–2) The section with “instructions about knowledge” comprises SSJ 4,68–4,73.

502 Śrī-Hari employs the philosophical terms *anvaya* (inherent in all) and *vyatireka* (residing in His divine abode with separate divine form).

Nature, called Primordial Matter (impregnating her by his looks). Through this her three constituents are agitated and evolution (*pariṇāma*) starts; thereby the constituent (*tattva*) “Great” (i.e., *mahat*) is produced.

- 29 This Person who is the self is explained at length in the BhP.⁵⁰³
- 30–33 Qualified by three Constituents Nature (*prakṛti*) produces the constituent of Goodness (characteristics are listed), the Great (*mahat*), intellect (*buddhi*) and the vital airs.
- 34–43 Due to transformation in the Great, Ego-Consciousness (*ahaṁkāra*, comprising three constituents) and Rudra are produced, caused by Great Creative Energy, Time, action and Proper Nature (*svabhāva*). This is called the second body of the Lord, also named “Golden Embryo” (*hiranyagarbha*). All elements and individual souls are contained in it; the souls develop according to their *karman*. The Lord is still undivided and is only one.
- 44⁵⁰⁴ Now Śrī-Hari will tell how the creation of the Cosmic Egg of three constituents is produced from that (Ego-Consciousness) of Vaiśvānara characterized by three constituents.

SSJ ch. 4,69: Description of the characteristics of creation from Ego-Consciousness in the context of preaching Knowledge⁵⁰⁵

- 1–2 (Śrī-Nārāyaṇa-Muni:) From Ego-Consciousness characterized by Goodness are produced the moon and the mind from which is born desire, patience, etc. The mind has ten characteristics (listed).
- 3 There are six causes like Hari’s will, etc., (listed) for the production of effects.
- 4–5 The deities are born (ten names of the deities of directions are listed) which preside over the sense organs.
- 6–10 From Ego-Consciousness characterized by Passion are produced the ten senses (listed), intellect (*buddhi*, eight characteristics are mentioned), Brahmā, and vital air (*prāṇa*).
- 11–19 From the Ego-Consciousness characterized by Darkness are produced the five subtle elements (*tanmātra*, individual characteristics listed), produced from the five sense objects (listed).

503 BhP Books 2 and 3. (Ś)

504 In Upajāti-metre.

505 “In the 69th (chapter), however, are told the characteristics of creation from Ego-Consciousness through reasoning based on authoritative texts and experience.”

- 20–27 The qualities (*guṇa*) of the five gross elements (characteristics (*lakṣaṇa*) of each element are listed): Eight qualities of Space like support of vital airs, etc.; 13 qualities of air like support of sound, etc.; 13 qualities of light like inaccessibility, etc.; twelve qualities of water like coolness, etc., and ten qualities of earth like stability, etc.
- 28–35 The characteristics of the five sense objects: three qualities of Word like meaningfulness, etc., and its four types like Ṣaḍja (*sā re ga ma*), etc.; eleven qualities of Touch like hot, cold, etc.; 16 qualities of Form like white, etc.; six qualities of Taste like sweet, etc.; and twelve qualities of Odour like desirable, etc.
- 36–38 Five gross elements, ten senses, five subtle elements, mind, intelligence (*buddhi*), ego-consciousness and intellect (*citta*) form the group of 24 constituents of Nature. They are powerless to produce a cosmic egg, but when combined with the Lord they create it. The Cosmic Egg is surrounded by six spheres (*āvāraṇa*) of Water, etc.
- 39–57 Resting on this Egg the Person called Vairāja (the form of the Cosmic Person as thousand-headed is described)⁵⁰⁶ manifests himself by Hari's will. He is three-fold: Ādhyātmika in the context of the individual soul and senses, Ādhidaivika in the context of the presiding deities of the senses and Ādhibhautika in the context of individual spheres (*golaka*). Without the presence of the imperishable none can be active and by His will the Vairāja Person produces gods, demons, men, etc., along with Brahmā, the Creator, who creates in himself the beings and the worlds from Pātāla to Satya.
- 58 At some time Brahmā is born from the navel-lotus of this Vairāja Person.
- 59⁵⁰⁷ This time-period is called Lotus-cycle (*padma-kalpa*) in the Purāṇas when the worlds and their beings live in that vast Lotus.

SSJ ch. 4,70: Description of the characteristics of vital forces, senses, states and qualities in the context of preaching Knowledge⁵⁰⁸

- 1–12 (Śrī-Nārāyaṇa-Muni:) At the time of creation from Vairāja, Brahmā produces the beings, their places and means of livelihood according to their previous actions. Their body is constituted of five elements, one dominating, the other four subordinate, e.g., the portion of Earth being greater and the portions of the other four being smaller.

506 Cp. 4,68.43–44.

507 In Upajāti-metre.

508 “In the 70th (chapter), however, the son of Dharma spoke clearly about the characteristics of men's vital forces, senses, states and qualities.”

- 13–16 The beings attain the worlds and the enjoyments according to the nature of their physical set-up, e.g., beings in whom earth is dominating live on earth, etc.
- 17–20 Every being contains five transformations of the five elements, e.g., the element of Earth in a body constitutes skin, flesh, marrow, bone, sinews; water constitutes phlegm, etc.; light constitutes eyes, etc.; wind constitutes the five vital forces; space constitutes ears, etc.
- 21–22 Affection for this gross body arises due to the presence of the soul (*jīva*) which is the subtle conglomeration of vital forces (breath, *prāṇa*), senses, mind, consciousness.
- 23–30ab Breath, though one, has five substrates like heart, etc., five functions like going forward (*prāṇa*), etc. Sometimes ten functional names are given, like Nāga for belching (*udgāra*), etc., (but these ten functions can be subsumed under the five main functions).
- 30cd–33 The ten outer organs (ear, etc.)⁵⁰⁹ each have a characteristic function (hearing, etc.).
- 34–36 The four inner organs and their characteristic function: mind (*manas*) doubts, intelligence (*buddhi*) determines, ego-consciousness (*ahaṃkāra*) experiences “I-ness”, and intellect (*cetas*) experiences consciousness (*cetanā*).
- 37–39 These all⁵¹⁰ combined are called the subtle (*sūkṣma*) body which has nescience as its constituent like smell in the element of Earth.
- 40–62 Due to the conglomeration (*sāṅkaryā*) of the three constituents, beings experience the three states of waking, dream and deep sleep (the three states with their characteristics are described). But through the study of Brahmavidyā, contact with the good and with authoritative texts, the fourth state arises; in it a being realizes its difference from the other three states.
- 63 The three states, waking, etc., are caused by the three Qualities, Goodness, etc.
- 64–67 List of 30 characteristics of Goodness.
- 68–71 List of 28 characteristics of Passion.
- 72–75 List of 17 characteristics of Darkness.
- 76 The three bodies⁵¹¹ along with the senses and their deities, the three constituents and three states are called the Field (*ḷeṣetra*).
- 77–78 The one who resides in the body, specially in the heart, and knows the Field is called the Knower of the Field (*ḷeṣetrajañña*). He is subtle.
- 79⁵¹² Now Śrī-Hari speaks about the nature of the Self as told in the Mokṣadharmā.

509 I.e., five organs of sense like ears, etc., and five organs of action like speech, etc.

510 I.e., five vital forces, ten organs, mind, intelligence.

511 Gross (*sthūla*), subtle (*sūkṣma*) and causal (*kāraṇa*). (V)

512 In Śālinī-metre.

SSJ ch. 4,71: Description of the distinction of “Adhyātma” and others in the context of preaching Knowledge⁵¹³

- 1–14 (Śrī-Nārāyaṇa-Muni:) A person perceives sense-objects (*adbibhūta*), sound, etc., through the senses (*adhyātma*), ears, etc., and through the presiding deities (*adhidaivata*) of directions, etc.

No.	<i>adhyātma</i>	<i>adhidaivata</i>	<i>adbibhūta</i>
1	Ears	Directions	sound
2	Skin	Wind	touch
3	Eyes	Sun	seeing
4	Tongue	Varuṇa	taste
5	Nose	Aśvins	smell
6	Speech	Agni	words
7	Hands	Indra	grasping
8	Feet	Viṣṇu	going
9	Anus	Mitra	excretion
10	Generating organ	Prajāpati (<i>prajeśa</i>)	joy
11	Mind	Moon	thinking
12	Intelligence	Brahmā	understanding
13	Ego-consciousness	Rudra	self-awareness
14	Intellect (<i>citta</i>)	Self	contemplating (<i>cint-ana</i>)

- 15–17 The first two are instruments and the third is the object.⁵¹⁴ The Self is knowledge or consciousness (*saṃvid*), it shines in the heart but is unable to act without the three (instruments and sense object).
- 18–19 Objects are superior to the senses; the mind is superior to the objects; intelligence is superior to the mind; the Self is superior to intelligence. The Self experiences the objects through the senses.
- 20 This is the Knowledge of Sāṃkhya by which one differentiates existent and not-existent.
- 21⁵¹⁵ Until one realizes the Self as different from the body through this Knowledge, one remains in the cycle of rebirths.

513 “Henceforth in the 71st (chapter) Hari described with full clarity the distinction of ‘Adhyātma’ and others.”

514 I.e., what is effected by the action (Ś), or the instrument of enjoyment. (V)

515 In Śālinī-metre.

SSJ ch. 4,72: Description of Sāṃkhya philosophy in the context of preaching Knowledge⁵¹⁶

- 1–4 (Śrī-Nārāyaṇa-Muni:) A person should know his Self and the highest self, should worship the highest self as Kṛṣṇa (*vāsudeva*) and should know and practise the dharma of four castes and stages of life prescribed in the texts on dharma.
- 5 Persons desiring liberation should worship Kṛṣṇa.
- 6–9⁵¹⁷ Kṛṣṇa’s appearance and attire are described.
- 10–13 They should practise meditation and mental worship of Kṛṣṇa in the heart, others should venerate Kṛṣṇa’s image. After veneration a person should repeat Kṛṣṇa’s eight-syllabled formula.
- 14–20 A person who worships Śrī-Kṛṣṇa with nine modes of devotion (listed) enjoy deep affection for the Lord. When vital forces, senses, mind and intelligence are immobilized (*nirodho jāyate*) in the Lord, he sees the highest Person’s divine lustrous form everywhere as the support of Vairāja, Matter, Person, etc.
- 21–23 The adherents of Sāṃkhya designate this devotion as superior devotion; it leads a person beyond the effects of the three constituents and is referred to in the BhG.⁵¹⁸
- 24–32 The secret of Sāṃkhya teachings is explained here, but others not knowing its secret misinterpret the Upaniṣadic statements like “One without second”⁵¹⁹ according their doctrine. His followers should accept the Uddhava doctrine that the Self, the Vairāja, etc., are separate from Śrī-Kṛṣṇa (*bari*) according to the Upaniṣadic statements like “Eternal of the eternal,”⁵²⁰ “One who knows *brahman* attains *brahman*”,⁵²¹ etc.
- 33–40 This nature of the imperishable is told by Maitreya to Vidura in the BhP.⁵²² The oneness of *brahman* described in the Veda and perceived in undifferentiated trance (*nirvikalpa-samādhi*) is like observing earth from the peak of the mountain Lokāloka.
- 41 Those without experience who know the oneness of *brahman* only from texts, fall down.

516 “In the 72nd (chapter) Śrī-Hari described the Sāṃkhya philosophy on the authority of texts and His experience.”

517 In Upajāti-metre.

518 V. 22 is quotation of BhG 18.14.

519 Chāndogya-Up. 6,2.1.

520 Kaṭha-Up. 2.18.

521 TUp 2,1.1.

522 Vv. 34–36 are quotation of the BhP 3,11.40–42.

- 42 The highest self and the individual Self are never one.
 43 One should worship Lord Śrī-Kṛṣṇa with devotion as one without second.
 44⁵²³ After worshipping Śrī-Kṛṣṇa a person desiring salvation attains the highest trance and His highest abode.

SSJ ch. 4,73: Description of the fruit of knowledge in the context of preaching Knowledge⁵²⁴

- 1–4 (Śrī-Nārāyaṇa-Muni:) A yogin with firm devotion and with his vital forces and senses unified does not enjoy the sense objects but moves on earth as indifferent and aloof from everything; he perceives only the Lord and after death attains the highest abode.
 5–17 A yogin attaining the highest abode experiences that light spreads in his body and various sounds arise (the experience is described). His body transforms into the universal consciousness (*cinmaya*), he attains the abode, enjoys and serves the Lord eternally.
 18–22 This knowledge is the essence of all Upaniṣads. Gopālānanda-Muni may impart it to a true devotee desiring salvation (nine virtues are listed) but not to a non-devotee (nine vices are listed).
 23 (Phalaśruti:) One who listens to it and reads it attains the knowledge that produces one's salvation.
 24⁵²⁵ After listening to the knowledge Gopālānanda-Muni being free from doubts worships Śrī-Hari as Lord Kṛṣṇa in human form.

523 In Upajāti-metre.

524 “Then in the 73rd (chapter) are told the fruit of the knowledge, and the qualified and also the non-qualified, both are spoken about.”

525 In Indravajrā-metre.

SSJ ch. 5,1: Description of the sixfold characteristics of dharma in the context of preaching (*upadeśa*) dharma¹

- 1 (Suvrata:) Brahmin Śivarāma² asks:
 2–6 (Brahmin:) Whenever dharma deteriorates³ Śrī-Hari takes human form and protects it; He alone knows what the eternal (*sanātana*) dharma is and what the dharmas of the castes and four stages of life are.

- 1 The commentary begins with 18 verses:
 1. “I fix my mind on the compassionate son of Dharma who led His followers to His real, imperishable, highest and vast abode which is most difficult to attain with crores of means.
 2. I salute Hari, son of Bhakti and Dharma who practised, protected and spoke about the righteous dharma.
 3. I worship (*bhaje*) the master (*svāmin*), the ocean of mercy, who after nourishing the righteous dharma in (these) three ways pleased His followers.
 4. By His grace now I write clearly the commentary called Hetu on the fifth Book according to my intellect.
 5. With the first 48 chapters is shown how Śrī-Hari preached dharma to Śivarāma.”
 Verses 6–17 give the outline of *prakaraṇa* 5, verse 18 the topic of the first chapter.
Verse Chapters Topic dealt with
 6. 1–7 General dharmas for the people, the dharma of castes, of brahmacārins, and six rites.
 7. 8–29 Householders’ dharmas.
 30–37 Dharmas of two types of women.
 8. 38 Dharmas of Vānaprasthas.
 39–41 Dharmas of the renouncers
 9. 42 Dharmas of the people of mixed castes.
 43–48 Regulation for expiation.
 10. 49 Installation of Dvārikādhiśa’s image in Junāgaḍha.
 11. 50–54 Dharmas of celibates.
 55 Installation of Gopinātha’s image in Gaḍhaḍā.
 12. 56–65 Yoga with its steps.
 66 Hymn by Śātānanda and the boon to him.
 13. 67 Composition of the Satsaṅgijīvana; Śrī-Hari’s divine power in the images installed by Him.
 14. 68 Hari’s consolation to his followers and the sport (*līlā*) of disappearance like an actor.
 15. 69 Vow of Śrī-Hari’s birthday (*harijayantī*) with its procedures.
 16. 70 Index and greatness of the Satsaṅgijīvana.
 17. “Thus, in 70 chapters of the Book 5, is told the story that accomplishes the welfare of mankind.
 18. Among them in the first chapter preceded by statements of the speaker of Dharmaśāstra (i.e., the Brahmin Śivarāma), Śrī-Hari described the sixfold characteristics of dharma.”
 2 Śrī-Hari’s close devotee and a resident of the village Śarvānī. (Ś)
 3 Cf. BhG 4.7–8.

- 7 (Suvrata:) Śrī-Hari speaks:
- 8–17 (Śrī-Nārāyaṇa-Muni:) The Vedic dharma is authoritative. The Vedas, Purāṇas, etc., are 14⁴ sources for knowledge and dharma. The knowledgeable seers like Manu, etc. (20 names are listed) have propounded dharma, but one should practise dharma according to the periods (*yuga*): in the Kṛta-period the dharmas of Manu should be practised, in Tretā-period the dharmas of Gautama, in Dvāpara-period the dharmas of Śaṅkha and Likhita; and in the Kali-period the dharmas of Parāśara. Apart from them, Mokṣadharmaparvan (of MBh), BhP and BhG are conducive to salvation.
- 18 Practising the dharma a person acquires fame in this world and bliss in the other.
- 19–26 The dharma is sixfold (described): The dharmas of castes, of stages of life, of castes and stages of life, based on Constituents (*guṇa*), occasional (*nimitta*) and general (examples for each category are given.)
- 27–30 Dharma practised in pure places, etc., like Āryāvarta (described), areas inhabited by devotees, etc., bears fruit, but not dharma practised in an impure place.
- 31⁵ Dharma practised in pure places, etc., helps a person in the other world.

SSJ ch. 5,2: Description of the dharma of the four castes in the context of preaching dharma⁶

- 1 (Śrī-Nārāyaṇa-Muni:) The four castes Brahmin, Kṣatriya, Vaiśya and Śūdra are originated from Vairāja's mouth, arms, thighs and feet.⁷
- 2–7ab The common dharmas of the people of the four castes are non-violence, abstinence, etc., (31 common dharmas are listed).⁸
- 7cd The distinctive dharmas are:
- 8–10 24 distinctive dharmas like mental control (*śama*) (listed) are natural (*svābhāvika*) qualities of the Brahmin.
- 11–14 26 distinctive dharmas like valour (*śaurya*) (listed) are natural qualities of the Kṣatriya.

4 Purāṇa, Nyāya, Mīmāṃsā, Dharmasāstra, six auxiliary sciences like Śikṣā, etc., and four Vedas.

5 In Upajāti-metre.

6 "Then in the second (chapter) are narrated the common dharma and the characteristics of dharma along with the means of livelihood for the people of the four castes."

7 Cp. RV 10,90.12.

8 Nine types of devotion are included in this list.

- 15–16 Eleven distinctive dharmas like faith (*āstikya*) (listed) are natural qualities of the Vaiśya.
- 17 Six distinctive dharmas like service (*śuśrūṣaṇa*) to the twice-borns, cows, etc., (listed) are natural qualities of the Śūdra.
- 18–19 Due to sacramental Vedic rites Brahmins, Kṣatriyas and Vaiśyas are called “twice-born”; the Śūdras are considered “once-born.”
- 20–22 There are 16 sacramental rites like Garbhādhāna, etc., (listed) for the twice-born.
- 23–26 On the use of Vedic mantras.
- 27–30 Regulations concerning the use of girdle, etc., in the rites for women and Śūdras were different in the previous period from the present Kali-period.⁹
- 31–34 Teaching, assisting in the sacrifices, accepting donations are the three sources of livelihood for Brahmins, in addition to various occupations like begging, etc.
- 35 Soldiery, protection of the country, conquering the enemy’s army and just rulership are the four sources for the Kṣatriya’s livelihood.
- 36 Agriculture, trading, protecting cows and money-lending (*kuśīda*) are the four sources of livelihood for Vaiśyas.
- 37–39 Service to Brahmins, etc., and selling of salt, etc., (seven commodities are listed), while avoiding selling of wine, meat, etc., and other sins that cause downfall, are the two sources of livelihood for Śūdras.
- 40¹⁰ These are the Vedic dharmas for the four castes. Now the dharmas for four stages of life will be told.

SSJ ch. 5,3: Description of the dharma of the celibate’s stage of life in the context of preaching dharma¹¹

- 1–2 (*Śrī-Nārāyaṇa-Muni*:) The four stages of life are those of celibacy, householder, retirement to the forest and renunciation, the last not admitted for Kṣatriyas and Śūdras by some.
- 3 The dharmas of the twice-born in the stage of celibacy will be told:
- 4–8 Prepared by the earlier sacramental rites like birth-rites the twice-born should be initiated (*upanayana*)¹² at a different age (specified) depending on caste and talent.

9 In v. 28 the listener is addressed as “Suvrata”, which should apply to the Brahmin Śivarāma (cf. 5,1.1), not to Suvrata, the primary interlocutor in the SSJ.

10 In Praharṣiṇī-metre.

11 “In the third (chapter) Hari favouring abstinence described at length the dharmas of the celibate’s stage of life.”

12 Literally “bringing near to the teacher.”

- 9–10¹³ There are different views regarding the seasons (like spring for Brahmins, etc.) and forbidden days for initiation.
- 11–14 Regulations concerning astrological factors for initiation.
- 15–20 Regulations concerning various details about the sacred thread.
- 21 Regulations concerning the girdle of different materials for the three castes.
- 22–23 Regulations concerning the staff (*daṇḍa*) and deer skin (*ajina*) (for sitting) of different material and size for the three castes.
- 24–28 After being endowed with sacred thread, girdle, etc., the celibate is taught the Sāvitrī formula; he observes the rite of begging alms¹⁴ after initiation he is designated a celibate (*brahmacārin*) and he should stay at the teacher's place.
- 29–31 Wearing girdle, etc. the celibate should bow down to the teacher and learn the Vedas.
- 32–34 The teacher may beat the student (precautions are listed) in order to punish him for his arrogance till he is 16; thereafter he should treat the pupil like a friend.
- 35–39 Living at the teacher's place the celibate should observe four rules: he should faithfully serve the teacher, respect the teacher's wife, etc., remain grateful towards the teacher for the teaching and please the teacher with speech, mind and body.
- 40–42 Cultivating twelve qualities like understanding, truthfulness, etc., (listed) and abandoning twelve vices like lust, anger, etc., (listed) he should learn the Vedas.
- 43–44 Morning rites: Veneration of Sun, fire, teacher.
- 45–47 Regulations concerning begging alms and taking meal.
- 48–59 Regulations concerning the behaviour towards the teacher.
- 60–64 Regulations concerning the behaviour towards the teacher's wife.
- 65–66 The teacher must not be abandoned except in emergency.¹⁵
- 67–76 While acquiring the Vedic or spiritual knowledge he should abandon gambling, etc., (six obstructions (*vighna*) are listed) and bad conduct (30 prohibitions are listed).
- 77–82 He should start the study (*upākarma*) of the Vedas in specific months (astrological factors according to castes are discussed).
- 83–84 Having examined the student for a long time the teacher should teach him the Vedas, authoritative texts (*śāstra*) and Purāṇas.
- 85–86 Having studied one, two or three Vedas and having given donation (*dakṣiṇā*) the twice-born celibate should enter into the household life or renounce the world.

13 V. 9 in Indravajrā-metre. V. 10 in Upajāti-metre.

14 Here Śrī-Hari addresses Brahmin Śivarāma as "Suvrata".

15 5,3.66d quotes Manu, but the verse is MBh 12,57.7.

- 87–90 There are four types of celibates: Sāvitra, who observes three days' vow of repeating the Gāyatrī formula; Prājāpatya, who learns the Veda for a year; Brāhma, who studies the Veda for twelve years; Naiṣṭhika, who studies the Vedas and other texts till death.
- 91–98 In case of breach of his vow (15 situations of breach of vow are listed) the twice-born celibate should expiate (by bathing, breath-control, recitation of Gāyatrī).
- 99–101 In case of impurity (*āśauca*)¹⁶ caused by death or birth in his family the celibates (*naiṣṭhika*), hermits (*vānaprastha*) and ascetics (*yati*) can take bath and become pure. The performance of the ancestral rites of parents, etc., does not break the vow of celibacy.
- 102¹⁷ These are the dharmas of the first stage of life. Now He will speak about the daily rites of the twice-born.

SSJ ch. 5,4: Description of the regulations concerning bath and twilight rites, in the context of preaching dharma¹⁸

- 1 (Śrī-Nārāyaṇa-Muni:) The six daily duties of a twice-born are bath, repetition (of Gāyatrī formula) during twilight rites, sacrifice, Vedic study (*svādhyāya*), satiatory offering (*tarpana*) to the ancestors (*pitṛ*) and veneration of gods.
- 2–12 The importance of the morning bath and detailed regulations concerning bathing material, mantra, satiatory rites during the bath.
- 13–16 Six types of bath: with the Vedic formulas (*mārjana*); with Kuśa grass (*brāhma*); with ashes (*āgneya*); with dust of cows' feet (*vāyavya*); with rain water in sunshine (*divya*); by meditating on Lord Viṣṇu (*mānasa*) and with water only (*vāruṇa*).
- 17–18 Remaining elements of the twilight rites: applying the sectarian sign with clay or ashes (*bhasma*).
- 19–23ab Sipping of water (*ācamana*); description of the regions (*tīrtha*) on the palm.

16 *Āśauca* is impurity which occurs to a person when a close relative or a family member dies (i.e., *mṛtāśauca*) or when there is birth of child in one's family. According to the social customs these two impurities last for one day or three days or ten days depending on the relationship to the dead or the newly born.

17 In Upajāti-metre.

18 "Then in the 4th (chapter), however, the regulations for the bath and twilight rite are told at length by Hari."

- 23cd–26 Breath-control: description of the accompanying gestures (*mudrā*).
 27–31 Offering (*arghya*) to the Sun to destroy the Mandeha demons.
 32 Various positions for obeisance (*upasthāna*) to the Sun.
 33–35 Specific times for the three types of twilight rites.
 36 A twice-born not performing the twilight rites is like a Śūdra in this life and attains the birth as a dog in the next life.¹⁹

SSJ ch. 5,5: Description of the regulations concerning the repetition of the Gāyatrī formula, in the context of preaching dharma²⁰

- 1–9 (Śrī-Nārāyaṇa-Muni:) During the three twilight rites a twice-born should repeat the Gāyatrī formula with the syllable OM (*praṇava*); (their significance and the method of recitation are described).
 10–13 There are three types of repetition: oral (*vācika*), mental (*mānasa*) and with low voice (*upāṃśu*).²¹
 14–18 Specifications about how to recite (17 forbidden acts like movement of lips, etc., are listed).
 19–23 In the morning, at noon and in the evening a twice-born should repeat the Gāyatrī ten or 100 or 1000 times facing the Sun (bodily positions specified).
 24 Repetition of the Gāyatrī-mantra (*puraścaraṇa*) for 2.400.000 times fulfils all desires.
 25²² The twice-born should avoid laziness and repeat the Gāyatrī formula daily.

19 In Upajāti-metre.

20 “Then in the fifth (chapter) is spoken about (*saṃprokta*) the regulation for recitation of the Gāyatrī, which is traditionally considered (*saṃsmṛta*) as compulsory duty of Brahmins.”

21 See also SSJ 3,30.37–41.

22 In Praharṣiṇī-metre.

SSJ ch. 5,6: Description of the regulations concerning the morning sacrifice, Vedic study, satiatory offerings to gods and to the ancestors, in the context of preaching dharma²³

- 1–2 (Śrī-Nārāyaṇa-Muni:) If he omits the twilight ritual the twice-born should purify himself by expiation (*prāyaścitta*).
- 3–6 A twice-born should punctually perform the twilight rites; the complete rite is not performed in situations of impurities (child birth, death); different places multiply the merit.
- 7–14 After the twilight rites he should perform the oblation sacrifice (*homa*); wearing various metals for purification (*pavitra*) in the right hand.
- 15–18 After venerating gods and after saluting the aged he should study the Vedas and the auxiliary sciences, Purāṇas or the MBh or hymns or the Rāmāyaṇa.
- 19–37 He should perform the satiatory rite in honour of gods, ancestors and the sages (manner of performance is described in detail, concerning direction, area of palm (*tīrtha*), mantra, kinds of grass and their use on special occasions, number of libations, special restrictions).
- 38²⁴ Conclusion of the topic “morning sacrifice”; now He speaks about the method of venerating gods.

SSJ ch. 5,7: Description of regulations concerning the veneration of gods, in the context of preaching dharma²⁵

- 1–4 (Śrī-Nārāyaṇa-Muni:) After collecting the ingredients (which must not be brought by a Śūdra or be purchased) for worship of Viṣṇu, a twice-born facing North or East should venerate the Lord’s image.
- 5 List of eight types of images made up of stone, wood, iron, lime, sand or gem, painted or mental.
- 6–7 Devotion is more important than the offered substances.²⁶

23 “In the sixth (chapter) are described the regulations for morning sacrifice, Vedic study, and satiatory offerings to the gods and ancestors.”

24 In Vasantatilakā-metre.

25 “Then in the seventh (chapter), however, is described at length the regulation of worship (*pūjana*) of gods which, if performed, indeed grants (achievement of) all goals.”

26 Cf. BhG 9,26.

- 8–9 Image-worship is allowed to all, worship of the Śālagrāma stone only to Brahmins.
- 10 He should venerate the images of five deities (*pañcāyatana*), viz. Viṣṇu, Śiva, Gaṇeśa (*gaṇapati*), Sun and Goddess.
- 11 Worship of Śālagrāma.
- 12–16 Various regulations concerning the number and the positions of worshipped images are mentioned. The five deities are to be worshipped by reciting the Puruṣa-sūkta²⁷ or Vedic formulas.
- 17–21 After performing Nyāsa²⁸ and purifying the utensils for the veneration he should start the veneration comprising 16 steps (*upacāra*).
- 22–23 List of the 16 steps of veneration.
- 24–33 Forbidden acts, e.g. invocation (*āvāhana*) and disposal (*visarjana*) in case of Śālagrāma stone and Śivaliṅga, etc.; use of specific flowers.
- 34–36 On the use and merit of Tulasī-leaves.²⁹
- 37–39 Food, etc., offered to Śiva (certain cases are listed) must not be accepted.
- 40–45 Rules regarding the Goddess-worship during festivals like the Nine-nights (*navarātra*) – rejection of scriptures, intoxicants, meat. Whoever breaks these restrictions will have no offspring (*vamśaccheda*) and will be punished in hell.
- 46 Announcement of special cases.
- 47–48 Rules regarding the worship of deities without image.
- 49–51 Lord Viṣṇu (*hari*) should be worshipped thrice daily, in the morning, at noon and in the evening; afterwards, a twice-born should repeat the Kṛṣṇa-mantra.
- 52³⁰ This is the regulation concerning the six rites for a twice-born. Now He speaks about the householders’ dharmas.

SSJ ch. 5,8: Description of marriage, etc., in (the section on) householders’ dharmas, in the context of preaching dharma³¹

- 1–5 (Śrī-Nārāyaṇa-Muni:) After completing the study a twice-born possessing only little detachment should offer donation to the teacher and enter into the second stage of life (equipment and dress of the parting student are described). He should not remain outside of a stage of life (*anāśramin*) even for one day.

27 RV 10,90.

28 *Nyāsa* literally means “placement”. The worshipper recites the formulas and places different gods or goddesses in specific limbs or parts of his body.

29 V. 35 is the formula to be recited at the time of plucking the Tulasī-leaves.

30 In Upajāti-metre.

31 “Then, in the eighth (chapter), the description of marriage, etc., in (the context of) the householders’ dharma and avoiding of contact, etc., with another’s wife (are treated).”

- 6–11 Rules regarding the selection of the wife and her family.
 12–13 List of the eight types of marriage.
 14–21 Rules regarding fire-worship and expiation in case of negligence (*pramāda*).
 22–27 A twice-born should be faithful to his wife and have intercourse only on specific days (recommended days for begetting a son or a daughter and forbidden days are listed).
 28–30 He should honour his wife by all available means like food, garments, ornaments, etc., because women need protection.³²
 31–40 He should not have intercourse with another's wife, because it leads to destruction. Fondness of women is punished in hell.
 41 He should not touch a widow who is not a relative.
 42 He should avoid sitting alone even with his mother, sister or daughter.³³
 43³⁴ A person with discrimination should avoid contact with women and with womanizers and remain in contact with the devotees of Lord Viṣṇu.

SSJ ch. 5,9: Description of the regulations concerning the Smārta rites, in (the section on) householder's dharmas, in the context of preaching dharma³⁵

- 1–3 (Śrī-Nārāyaṇa-Muni:) A householder should practise dharma without paining others. Dharma alone accompanies a person in the next world.
 4–8 If sensual pleasure (*kāma*) was to be maintained, why would Śiva have burnt him (god Kāma); if riches were to be maintained, why did Hariścandra, etc., not do so? Dharma is the highest among the group of three (goals of life).
 9 Ten powers (*aiśvarya*) of dharma.
 10–13 Practising dharma the householder should perform five Great Sacrifices to counteract the effect of five circumstantial sins (*sūnā*)³⁶ like mortar (*kaṇḍanī*), grindstone (*peṣanī*), fire place (*cullī*), water pot (*udakumbhī*) and groom (*mārjanī*).
 14 The five Great Sacrifices are to gods (*daiva*), to the elements (*bhautika*), to the ancestors (*paitra*), to the Veda (*brāhma*) and to human beings (*mānuṣa*).

32 V. 29 is a quotation from Manu 3,59.

33 With 5,8.42 cf. Manu 2.215.

34 In Upajāti-metre.

35 "Then in the ninth (chapter), however, preceded by the praise of dharma the extensive regulations concerning the five Great Sacrifices are clearly described."

36 The five things in a house by which animal life is likely to be destroyed.

- 15–16 *Deva-yajña*: offering oblations to deities into fire, etc.
 17 *Bhuta-yajña*: offering food to all beings or elements (*bhūta*).³⁷
 18–23 *Brahma-yajña*: private study of the Veda (*svādhyāya*). Different rules regarding the specific time are mentioned. List of texts to be recited (e.g. Puruṣasūkta, Śrīsūkta, stotra, Gāyatrī-mantra).
 24–25 *Pitr-yajña*: offering food to the Brahmin and animals like cows, dogs, crows, etc., in honour of ancestors.
 26–34 *Mānuṣa-yajña*: offering food to an unannounced guest (*atithi*); who may be old or young, foolish or learned (ten kinds are listed). Rules and method regarding offering food to the guest.³⁸
 35–38 A person suffers miseries by not offering food to the unannounced guest; exchange of merit with the neglected guest.³⁹
 39–40 A householder should perform these five Great Sacrifices, otherwise he is reborn as animal.
 41⁴⁰ By not performing these Great Sacrifices one suffers the miseries of hell.

SSJ ch. 5,10: Description of the characteristics of place, time and worthy persons, in (the section on) householders' dharmas, in the context of preaching dharma⁴¹

- 1–4 (Śrī-Nārāyaṇa-Muni:) A householder (15 qualities and activities are listed) should follow the code of conduct declared in the Vedas (*śruti*) and in the law-books (*smṛti*) and practised by the good.
 5–6ab The three goals of life should be practised in a balanced way.
 6cd–9 He should help all beings.
 10–11 The wealthy should perform sacrifices.
 12–13 The sacrifices should not include animal killing.
 14–17 Regulations like abstinence, etc., should be observed.
 18–21 He should give donations and feed the Brahmins.⁴²

37 *Bhūta* means Rain-god (*parjanya*), Earth, etc., (Ś)

38 5,9.32ab is quoted from Manu 3.92cd.

39 5,9.36ab is quoted from Parāśara 1.45ab.

40 In Upajāti-metre.

41 "In (the section on) householders' dharma, in the tenth (chapter), however, the regulation for sacrifice is spoken of, and the characteristics of good place, time and worthy person are described."

42 Read *na syād* (for *tat syād*) in 5,10.18a?

- 22–25 The greatness of Brahmins is described; they are representatives of Lord Viṣṇu.
- 26–31 Ten characteristics of the good (*sat*) place (e.g. residence of worthy Brahmins, places of austerity, etc.).
- 32–34 Regulations concerning visiting a place of pilgrimage (*tīrtha*).
- 35–36 Qualifications of the pilgrim.
- 37 Benefits, rewards of pilgrimage.
- 38–40 Attributes and conduct which prevent the meritorious effect of a pilgrimage.
- 41–44 During pilgrimage one should respect women and give donations to the Brahmins and feed them. After returning home he should feed the Brahmins.
- 45–51 On the days of Śrāddha, etc., (23 days with astrological factors are listed) he should perform bath, donate, repeat formulas and feed the Brahmins.
- 52–53 On four days (the newmoon day falling on Monday, the seventh day falling on Sunday, the 4th day falling on Tuesday⁴³ and the eighth day falling on Wednesday) donation, repetition and sacrifice bear crores of times more fruit.
- 54–56 On the days of three sacramental rites for women (*viz.* Garbhādhāna, Puṃsavana and Sīmanta), on the days of sacramental rites for a son and on the death anniversary of parents a householder should give donations and feed a scholar Brahmin (five worthy persons are mentioned).
- 57⁴⁴ In the Kṛta-period austerity brings welfare to the human beings; in the Tretā-period, the sacrifices; in the Dvāpara-period, the worship of the Lord; and in the Kali-period donation brings welfare to human beings.

SSJ ch. 5,11: Description of the regulations concerning donations, in (the section on) householders' dharmas, in the context of preaching dharma⁴⁵

- 1–12 (Śrī-Nārāyaṇa-Muni:) The importance of food and of donating food are described; it leads the donor to the heaven.
- 13–18 Importance and rewards of donating land (compared to sacrifices and other gifts).
- 19–20 Rewards for donating a house to a Brahmin.

43 The 4th day falling on Tuesday in the dark half of the month is called Aṅgārakī Caturthī. (JJ)

44 In Upajāti-metre.

45 "Then, however, in the eleventh (chapter), Hari, speaking about the householders' dharmas, further described well the regulation concerning donations in all details."

- 21–22 For donating decorated cows one obtains Viṣṇu’s world.
- 23–25 Rewards for donating gold, sesame in copper plate, water, shoes and an umbrella.
- 26–27 The rewards for feeding Brahmins, etc., on the twelfth day after observing the vow of the eleventh day (*ekādaśī*) is equal to all sacrifices.
- 28–40 Rewards for feeding Brahmins on the twelfth days of bright Mārgaśīrṣa and the other months (listed) after venerating twelve forms of Viṣṇu (Keśava, etc., listed).⁴⁶
- 41–43 The twelfth day is the favourite day of Nārāyaṇa; the donation, feeding devotees, etc., lead the person to His heavenly abode.
- 44 Rewards for donating medicine to the sick.
- 45 Rewards for donating the Veda, an authoritative text, the Purāṇa or the MBh.
- 46 Rewards for donating woollen garments, wood, etc.
- 47 Rewards for donating one’s favourite thing.
- 48–51 Rewards for donating a specific gift in a specific month (on the twelfth day):
- | Month: | Gift: |
|---------------|------------------------------------|
| Caitra | white clothes |
| Śukra | umbrella, etc. |
| Nabhaḥ | Purāṇa |
| Iṣa | horse |
| Mārga(śīrṣa) | salt |
| Phālguna | perfumes (<i>surabhi-dravya</i>) |
| Vaiśākha | gold |
| Śuci | bed |
| Prauṣṭhapada | cow |
| Ūrja | wool |
| Pauṣa | mountain of food ⁴⁷ |
- 52–54 Regulations concerning the motives of the donor and qualification of the receiving Brahmin.
- 55–56 Procedure of donating.
- 57–63 15 characteristics (listed) of persons deserving donations.
- 64 Nine kinds of persons (like cheater, thief, etc.) do not deserve donation.
- 65⁴⁸ Without inflicting pain on family members a householder should donate from his honest income.

46 See SSJ 3,35.

47 Māgha is missing.

48 In Indravajrā-metre.

SSJ ch. 5,12: Description of the regulations concerning public works, etc., in (the section on) householders' dharmas, in the context of preaching dharma⁴⁹

- 1–5 (Śrī-Nārāyaṇa-Muni:) A householder should get a Viṣṇu (*hari*) temple constructed (particulars of lay-out and surroundings are prescribed).
- 6–7 He should install Śrī-Kṛṣṇa's (*vāsudeva*) image (surrounded by Ambikā (SE), Sūrya (SW), Brahmā (NW), Śiva and Gaṇeśa (NE)) in the temple according to the regulations of the authoritative texts.
- 8–13 The mode of worship has been described in texts called Pañcarātra and Saptarātra (25 authoritative texts listed). After installing the image he should venerate it.
- 14 He may also get the temples of Śiva, Sun, Gaṇeśa and Goddess constructed, if he has the means.
- 15–17 Regulations concerning the specific months for the installation of images.
- 18–22 Importance and rewards of getting temples and guest houses (*dharmasālā*) constructed.
- 23⁵⁰ Even the poor get the fruits accordingly.
- 24–25 Rewards for installing images in the temples.
- 26–27 Rewards for rendering services in temples and monasteries (*maṭha*), etc.
- 28–36 Importance and rewards for getting wells, step-wells (*vāpī*) and ponds constructed.⁵¹
- 37–39 In their surrounding, gardens with trees should be made.
- 40⁵² Trees like banyan, etc., (seven names of trees with their specific numbers are mentioned) should be planted.
- 41 A person getting constructed public works in honour of Lord Viṣṇu achieves limitless fruit.

42–52 *Propitiating the planets*

- 42–48 Every day, every month or every year householders and specially kings should venerate the planets (*graha*); Rāvaṇa, etc., (nine names of kings are mentioned) faced difficulties due to mal-positioned planets (nine astrological positions are mentioned).

49 “Then in the twelfth (chapter), however, is told the regulation concerning public works and concerning the veneration of the planets; it is to be performed by the householders.”

50 In Upajāti-metre.

51 The rewards of various Vedic rites are attributed to the public works – *pūrta-karma*.

52 Vv. 40–41 in Upajāti-metre.

- 49 A householder should know the mal-positions of the planets from an astrologer and perform the rite to pacify them.
- 50⁵³ List of nine gems like ruby, etc., to be donated in honour of nine planets.
- 51⁵⁴ List of nine objects (like cow, conch, etc.) to be donated in honour of nine planets.
- 52⁵⁵ The planets harm a person who does not practise salutation to the gods and to Brahmins, etc., (nine practices are listed).
- 53–54 As a result of feeding monks, etc., (six types of persons are listed) a householder is praised in the Purāṇas.
- 55–57 The procedure of welcoming an unannounced guest is described.
- 58⁵⁶ A householder not feeding them is equal to animals, birds, etc., who feed only their own belly (*udarambhara*).

SSJ ch. 5,13: Description of the special regulations concerning a Brahmin, in (the section on) householders' dharmas, in the context of preaching dharma⁵⁷

- 1 (**Śrī-Nārāyaṇa-Muni:**) He speaks about the specific dharma of Brahmin householder: he should perform the six acts (*ṣaṭkarma*).⁵⁸
- 2–5 He should possess qualities like mental calmness, etc., (17 attributes are listed) and perform his dharma.
- 6–8 In order to avoid five sins (*sūnā*) he should daily perform five sacrifices: “unoffered” (*abuta*) is repetition (*japa*); “offered” (*buta*) means libations; “profusely offered” (*prabhuta*) is oblation offered to the beings; “profusely fed” (*prāśīta*) is satiation of the ancestors; and “Vedic offering” (*brāhma*) is veneration of the twice-born.
- 9 Maxim on fruitful life.
- 10⁵⁹ Liberation is not the result of studying grammar (*śabdaśāstra*), etc., (four obstacles are listed).

53 In Śārdūlavikrīḍita-metre.

54 In Mandākrāntā-metre.

55 In Śārdūlavikrīḍita-metre.

56 In Aupacchandāsika-metre.

57 “Henceforth in the 13th (chapter), however, the Brahmin householder's special dharma is told exclusively, along with regulations.”

58 Like bath, twilight rites, etc., cf. SSJ 5,4.

59 In Upendravajrā-metre.

- 11⁶⁰ But it results from staying alone, etc., (four causes are listed).
- 12–13 Prescribed and forbidden acts.
- 14 Five types of persons (listed, e.g. hypocrites, people opposed to the Vedas, adherent of the “left path” of Tantrism, etc.) are to be avoided.
- 15–17 Eleven acts (listed) lead a Brahmin to destruction.
- 18–19 Method of performing the daily rites.
- 20 A Brahmin is made for asceticism in this world and for bliss in the next.⁶¹
- 21⁶² List of six means of livelihood (like holding a bow, etc.) forbidden for a Brahmin.
- 22–24 Restrictions concerning the acceptance of food from a king and six other types of people (castes, professions).⁶³
- 25–28 After feeding the unannounced guests, etc., (seven types of persons are listed) the Brahmin householder should take his meal keeping silence.
- 29–32 Regulations about how to eat and what to avoid.⁶⁴
- 33–38 Regulations concerning the begging (eight types of unworthy persons and eleven forbidden items listed).
- 39 A Brahmin will remember his former births by recitation of the Veda (*śruti*), proper behaviour and a mind free of malice.
- 40 A Brahmin who does not recite is a Brahmin only by name.⁶⁵
- 41–43 The not knowledgeable Brahmin makes alms ineffective.
- 44–45 Accepting food from a Śūdra leads to rebirth as Śūdra, except in emergency and when the donor is pious Śūdra (*sacchūdra*).
- 46 Definition of a pious Śūdra.
- 47 Recommendation to eat pious food only and to sleep less at night.
- 48–49 Interdiction of meat and wine. In case of unintentionally smelling wine or meat the Brahmin should take bath, remember Viṣṇu and perform twilight rites outside the village.
- 50 The sacramental rites for wife and children must be properly performed.
- 51–55 Selling the daughter (*kanyā-vikraya*) in marriage is forbidden and leads to hell. She should be decorated for being given to the bridegroom.

60 In Indravajrā-metre.

61 Quoted from MBh 12,309.22.

62 In Upajāti-metre.

63 5,13.23 Cp. Yogasūtras *āhāraśuddhau sattvaśuddhiḥ, sattvaśuddhau dhruvānusmṛtiḥ, smṛtilambhe sarvagranthīnām vipramokṣaḥ* ?

64 V. 29 describes the specific positions of the food-items in the plate; *annam* = *odanam*, *bhakṣyam* = sweets of ghee and next to it *bhojyam* = *vaḍā*, pickles, etc.

65 5,13.40 is quotation from Parāśara 8.16; where 40d reads *trayas te nāmadhārakāḥ*.

- 56–57 Different names of a daughter (below ten years of marriage) according to her age at the time of marriage; the marriage should take place before the first menstruation.
- 58 Seven qualities of a bridegroom.
- 59 Six disqualifications of a bridegroom.
- 60–63 Regulations concerning specific astrological constellations for a daughter's marriage.
- 64⁶⁶ Forbidden times for rites like marriage, etc.
- 65⁶⁷ These are special dharmas of the Brahmin. Now He speaks in brief about the sources of a Brahmin's livelihood.

SSJ ch. 5,14: Description of the sources of livelihood, in (the section on) householders' dharmas, in the context of preaching dharma⁶⁸

- 1 (Śrī-Nārāyaṇa-Muni:) Persons of the four castes should earn according to the sources of livelihood described before.⁶⁹
- 2–6ab The Brahmin householder should earn through any one of the four sources of livelihood: by gleaned ears of corn; without begging (*śālīna*); by assisting in sacrifices, etc., (*saṃcaya*); and by professions like agriculture, etc. Each one is lower than the preceding.
- 6cd–10 List of six other sources of livelihood and wealth like teaching, etc.
- 11–16 In emergency one may earn through the profession of the lower castes; afterwards expiations and return to one's proper profession is prescribed.
- 17–19 Regulations concerning money-lending.
- 20–21 The Brahmin should never borrow money.
- 22 The Brahmin may earn only by agriculture.
- 23⁷⁰ In the SkP Nārāyaṇa speaking to Nārada has prescribed the Vaiśya's profession for the Brahmin.

66 In Upajāti-metre.

67 In Upajāti-metre.

68 "Henceforth in the 14th (chapter) are further described well, according to authoritative texts, the sources of livelihood for castes like the Brahmin, etc."

69 See SSJ 5,2.31–34.

70 In Upajāti-metre.

SSJ ch. 5,15: Description of the regulations concerning the profession of agriculture, in (the section on) householders' dharmas, in the context of preaching dharma⁷¹

- 1 (Suvrata:) The Brahmin (Śivarāma) asks to clear his doubts:
 2 (Brahmin:) Why does He prescribe agriculture for a Brahmin which He prohibited earlier?
 3–6 (Śrī-Nārāyaṇa-Muni:) In emergency agriculture is prescribed for a Brahmin so that he may not take up a Śūdra's profession. The other means of livelihood are not possible in the Kali-period, because of people's lack of interest in sacrifices, study, etc.
 7–10 He can remove the evils of the profession by venerating ancestors, gods and the Brahmins. He should offer 1/20th to the gods and 1/30th to the ancestors. He should perform six daily rites.
 10 List of eight defects (like deformity, etc.) of a bullock not to be yoked.
 11 List of eight qualities (like strength, etc.) of a bullock to be yoked.
 12–14 Regulations concerning the wood, etc., to be used for making a plough (*sīra*), a yoke (*yuga*) and a goad (*pratoda*).⁷²
 15–18 He should raise and keep (*pālayet*) cows and bulls (characteristics and importance of cows are described).
 19–20 Regulations concerning the tying of cows and bullocks.
 21 The rewards of sacrifices like *aśvamedha*, etc., is earned for worshipping, etc., of cows.
 22–30 Methods and regulations, merits and punishments concerning the keeping of cows and bulls.⁷³
 31–32 Summary of what a successful farmer should grow.
 33–59 Regulations concerning initial worship, yoking, tilling the land,⁷⁴ land which must not be tilled, sowing, reaping, and gifts of grains.
 60–63 Regulations concerning proportions, dates and occasions for donating grains to deities, etc.
 64–67 Regulations concerning distribution of the crop to Śūdras, etc., (16 kinds of persons of low social status or with disabilities are listed).

71 "In the 15th (chapter) is described the regulation concerning agriculture as prescribed for the householders, which brings happiness in the Kali-period."

72 With 5,15.10–12 compare Parāśara 2.3–5.

73 5,15.22 and 28 speak of the miseries of hell for beating, etc., cows.

74 V. 38 is the mantra for tilling the land.

- 68–70 Proportions of the crop to be given to the king, deities and the Brahmins.
 71–72 Importance of agriculture in the Kali-period.
 73⁷⁵ The members of all four castes should observe this regulation concerning agriculture, taught according to Parāśara-Muni.

SSJ ch. 5,16: Description of honouring elderly people, in (the section on) householders' dharmas, in the context of preaching dharma⁷⁶

- 1–3 (Śrī-Nārāyaṇa-Muni:) He favours the veneration of mother, father and teachers. They are equal to the three Vedas, three gods and three fires; they determine what is dharma.
 4 By disregarding them meritorious deeds become fruitless.
 5–8 Learned Brahmins, true teacher (*sadācārya*), (Vedic) teacher (*upādhyāya*), father and mother, each one is ten times more venerable than the preceding. The holy master (*guru*) stands above them, he bestows liberation by the knowledge which he transmits.
 9 Those three should be honoured even when they have faults.
 10–12 Disregarding the teacher is a great sin, comparable to abortion.
 13–15 Greatness of parents and the holy master (*guru*).
 16 There is no expiation for cheating a friend, for ungratefulness, for killing a farmer or the teacher.
 17–19 A householder should not quarrel or dispute (*na samvadet*) with parents, etc., (17 persons are listed).
 20 He should study authoritative texts and consult the scholars, if he does not understand.
 21–23 List of five forbidden acts, viz. forging (*dūṣayet*) the scriptures, eating the food of an ascetic, donating gold to ascetics, giving betel leaves to celibates and giving shelter to a thief.
 24–27 Regulations concerning giving alms (*bhikṣā*) to a monk (*yati*).
 28 List of nine persons (family members, guest, etc.) who are to be fed.
 29–31 Recommendations about worthiness of persons to whom to give donations.

75 In Upajāti-metre.

76 “In the 16th (chapter), however, Hari, the son of Dharma, clearly described the householders' dharmas, starting with honouring elderly people.”

- 32 Causes for the destruction of merit.
 33–36 Regulations concerning honouring senior people and Brahmins.
 37⁷⁷ Honouring elderly people and the monks leads to fame and happiness in this world and in the next.

SSJ ch. 5,17: Description of the daily rites of the twice-born, in (the section on) good conduct, in the context of preaching dharma⁷⁸

- 1 (Śrī-Nārāyaṇa-Muni:) Announcement of the topic of good conduct (*sadācāra*, defined as the conduct of the good).
 2⁷⁹ The rewards of practising good conduct.
 3–5 Good conduct is the root of dharma and leads to the highest world.
 6 Disciplines (*yama*) and restraints (*niyama*) are the core of dharma.
 7 List of ten restraints.
 8 List of ten disciplines.
 9 A twice-born should subdue the inner enemies (six inimical vices are listed).
 10–11 Dharma is the sole support and companion of the householders.
 12–13 Importance of good conduct and private study.
 14–16 Regulations concerning getting up early in the morning, and prescription of expiation in case of negligence.
 17–18 One should remember the teacher, Viṣṇu, etc., (eight objects of meditation are listed).
 19–21⁸⁰ Prayer for remembering and saluting Lord Viṣṇu (*nārāyaṇa*) in the morning.
 22 Importance of reciting the above three verses.
 23–40 Regulations concerning defecating and urinating (*viṇ-mūtra-karma*) (their locations, cleaning procedure, special rules for different persons).
 41–44 Purificatory acts are twofold: external with clay and water; internal is the purity of attitude (of the heart, *bhāvaśuddhi*). Purity of the heart is the basis of external purity.
 45–49 Regulations concerning cleaning the teeth.

77 In Vasantatilakā-metre.

78 “In the 17th and the following (chapter) the daily rite of the twice-born, in (the section on) good conduct of householders is described in all respects.”

79 In Indravajrā-metre.

80 In Vasantatilakā-metre.

50–68 *The nine compulsory or obligatory practices*

- 50–51 List of nine compulsory acts: Bath, twilight rites (*saṃdhyā*), repetition of prayers (*japa*), sacrifices, Vedic study (*svādhyāya*), veneration of gods, satisfying all-gods (*viśvadeva*), guest and ancestors.
- 52–57 Merits of and regulations concerning morning bath.
- 58–60 Not performing twilight rites and bath makes other meritorious acts ineffective (six acts are mentioned).
- 61 Not reciting the Vedas and other texts is equal to Brahmin-murder.
- 62 One who does not venerate the Lord is reborn as donkey or pig.
- 63–65 Regulations concerning the midday offering to the All-gods.
- 66 Merits of sacrifices, Vedic study and veneration of gods.
- 67–68 Importance of offering food to guests, animals and ancestors.
- 69⁸¹ A twice-born should listen to text of a Purāṇa before lunch; in the afternoon or at night he should listen also to its meaning.
- 70 In order to attain pure intelligence he should daily meet Lord Viṣṇu's righteous devotees.

SSJ ch. 5,18: Description of what should be avoided and what should be accepted, in (the section on) good conduct, in the context of preaching dharma⁸²

- 1–3 (Śrī-Nārāyaṇa-Muni:) After the morning rites a twice-born should bow down to the elderly people like the teacher, etc., (seven persons are listed).
- 4 He should not bow down to unworthy teacher (six vices are listed).⁸³
- 5–6 List of eight acts of a teacher during which one should not bow down to him.
- 8 The woman should bow down to the mother-in-law, etc., as her elder.
- 9 Importance and effects of saluting and serving the elders.
- 10 He should abandon ten types of actions of body, speech and mind.
- 11 The three forbidden bodily actions are animal-killing, stealing and adultery.
- 12 The four forbidden verbal actions are conversing with the wicked, speaking harsh, betraying another's secrets and telling a lie.

81 Vv. 69–70 in Upajāti-metre.

82 "In (the section on) good conduct, further, however, in the 18th (chapter) Śrī-Hari described fully and clearly the actions which are to be avoided and which are to be accepted."

83 cf. however, SSJ 5,16.9.

- 13 The three forbidden mental actions are pondering over another's wealth, listening to evils of others and disbelief (*nāstikya*) in the Vedas.
- 14 Even an enemy as a guest should be welcomed. (The tree does not withdraw the shade even for the person who has come to cut it.)
- 15–16 Regulations concerning the time of intercourse with one's wife.
- 17 List of five prohibited food-items.
- 18 He should not look at the sun rising or setting, during eclipse, reflected in water, etc.
- 19–20 On his way he should circumambulate the temple, the Brahmin, etc., (17 names are listed).
- 21 He should give way to eleven kinds of persons (listed).
- 22 He should feed and honour a way-farer (*adhvanīna*), a learned, a monk and a hungry person.
- 23 Special merit of feeding a learned Brahmin.
- 24–31 Regulations concerning how to eat (e.g., use of fingers).
- 32–33 Regulations concerning fasting on days of vows like Janmāṣṭamī, the eleventh days, etc.
- 34–35 Prohibition of looking at women under specific circumstances.
- 36 Restrictions of times for sleeping.
- 37 In order to avoid a bad dream he should remember Rāma, Skanda, Hanumat, Garuḍa (*vainateya*) and Bhīma (*vykodara*).
- 38–59 List of 47 forbidden actions (e.g., watching a cow feeding her calf, walking alone, etc.).
- 60 In case of breach of any regulation he should expiate immediately.
- 61 He should behave in accordance with eight conditions like age, etc., (listed).
- 62–64 Evil results of actions like stealing money from a Brahmin, etc.
- 65–67 Importance and merit of speaking the truth.
- 68 He can tell a lie in the eight circumstances (among women, for a joke, in emergency, etc.).
- 69–72 He should behave in auspicious manner and avoid company of persons who are inauspicious, ill behaved, etc., (18 types of persons are listed).
- 73 He should make friendship with the good, the learned and the industrious.
- 74–76 List of eight prohibited acts (some implying danger like taking bath in deep reservoir, etc.).
- 77 One should pacify angry persons and console the frightened.
- 78 Appraisal of a person who has disciplined tongue, wife, son, brother, friends and servants.
- 79 Regulations concerning looking while walking.

- 80 Prohibition of giving away all possessions, the wife, a person who has taken refuge, (knowledge about) family profession (*kulavṛtti*) or sons.
- 81 He should not conceal clearance of debt, etc.
- 82 Regulations concerning eating at ancestral rites, etc.
- 83 Four forbidden acts.
- 84 He should not live in a non-righteous place inhabited by hypocrites, oppressed by a wicked king, etc.
- 85–86 Conditions for a recommendable place to live (righteous king, etc.).
- 87–93 List of prohibited acts (plucking hair, scratching, etc.).
- 94 Recommendation of speaking the truth.⁸⁴
- 95–106 List of prohibited acts (drinking, eating, blaming Brahmins, etc.).
- 107 Merit of donating money.
- 108–110 Merit of paying for the sacramental rites (marriage, etc.) of orphans.
- 111 Recommended circumstances of life (king, friends, wife, learning).
- 112⁸⁵ Effects of unpleasant circumstances of life (e.g. danger, lack of wellbeing, misery).

SSJ ch. 5,19: Description of the regulations concerning purification, in (the section on) good conduct, in the context of preaching dharma⁸⁶

- 1–2 (**Śrī-Nārāyaṇa-Muni:**) Bathing is enjoined in case of bad dreams, etc., (five occasions listed); after contact with unbelievers bath and recitation of names of Hari are prescribed.
- 3–4 Purification prescribed for children of different ages who touch a woman in her period.
- 5–6 The ten commodities which do not cause impurity when touched (listed).⁸⁷
- 7–19 Regulations for the purity of 44 specific objects.
- 20–22 18 objects like dust, fire, etc., are always pure (listed).
- 23 Four purifying means for body, mind, ego (*bhūtātma*)⁸⁸ and intellect.

84 cf. Manusmṛti 4.138.

85 In Upendravajrā-metre.

86 “Announcing good conduct, Śrī-Hari described clearly the regulations for purification in the 19th (chapter), thus it is proposed.”

87 V. 6cd refers to Manu, but it is not a quotation.

88 I.e., *ahamkāra* according to Ś.

- 24 Announcement (of the subject-matter, i.e., purification for the impurity (*āśauca*) caused by child-birth or death in the family).
- 25–30 Regulations concerning the period of impurity caused by birth of a male child or a female child.
- 31–45 The period of impurity caused by death in the family depends on relation and caste.
- 46–49 Regulations concerning death at a distant place, in battle and by accident.
- 50–55 Regulation concerning cases of another impurity happening in the period of an earlier impurity.
- 56 For details the seers must be consulted (i.e., ancient Smṛtis).
- 57–58 No purificatory rites are ordained for celibates, ascetics, etc.
- 59–65 Procedures against the impurities occurring during religious functions like marriage, etc.
- 66–69 Purification for a diseased, for a woman, the king, doctors, etc.
- 70–93 *Regulations concerning impurity caused by eclipses*
- 70 Announcement of a period of impurity during eclipses.
- 71–78 Rules and regulations concerning food, bath, etc.
- 81–85 Recommendation of bathing and donating after the eclipse.
- 86–89 Various donations like land, food, etc., (13 objects are listed) give specific rewards.
- 90 Importance of faith (*śraddhā*) in donating and receiving.
- 91–92 Performing ancestral rite (*śrāddha*) on the occasion of an eclipse amounts to a donation of the whole earth.
- 93 Conclusion of the topic “good conduct”.
- 94⁸⁹ One who practises this religious conduct with devotion to Lord Viṣṇu attains fame and His abode (*goloka*) after death.

89 In Indravajrā-metre.

SSJ ch. 5,20: Description of the ancestral rite, in the context of preaching dharma⁹⁰

- 1 (Śrī-Nārāyaṇa-Muni:) A householder should perform the ancestral rites.
- 2 The ancestral rite is called *śrāddha*, because food and donations are given with faith (*śraddhā*).
- 3–4 List of twelve types of ancestral rites.
- 5 Alternative list of four types of ancestral rites included in the above twelve types.
- 6–7 Specifications for the place where the rites are to be performed.
- 8 Importance of Gayā.⁹¹
- 9 Places and times prohibited for the performance of the rite.
- 10–12 96 times are prescribed for the rite.
- 13–15 Regulations for the ancestral rite for one's father; for the deceased father the rite in Gayā is recommended.
- 16 The performance of the ancestral rite during six religious functions (listed) while the father is living.
- 17–19 Specific times recommended for performing the rite in Gayā.
- 20–23 Qualifications of Brahmins to be invited for the rite.⁹²
- 24–26 If such Brahmins are not available, one can invite 17 relatives (listed) as priests.
- 27 Proper conduct is the essential quality of relatives for the rite.
- 28 Essential qualities of a Brahmin invitee.
- 29–30 Ascetics must be honoured.
- 31–40 Regulations concerning the arrangements and performance of an ancestral rite; list of prohibitions and practices to be observed by the performer of an ancestral rite.
- 41–45 Parāśara prescribes the food to be offered; interdiction to offer meat.⁹³
- 46–47 Recommendation of food-stuff to be offered; importance of milk-rice (*pāyasa*), etc.
- 48 Six constituents necessary in the rite are always pure.

90 "In the 20th (chapter) further, the regulations of ancestral rites are described by Hari, who confers faith (*āstikya-buddhi*) on people."

91 Gayā is one of the five places to perform the ancestral rite which is capable of releasing 101 persons of different relations. The main relations are distributed in seven clans (*gotra*): 24 persons belonging to the father; 20 belonging to the mother; 16 of the wife's side; twelve of the sister's side; eleven of the daughter's side; ten of the father's sister's in-laws and eight of the mother's sister's in-laws. (Ś)

92 V. 23 refers to Manusmṛti 3.233.

93 Ś indentifies 42–44 as quotations from Parāśara, but they seem to be only similar. (JJ)

- 49–51 Regulations regarding the utterance of the clan-name (*gotra*).
- 52–55 Specifications about how to formulate the accompanying utterances.
- 56 List of six recommended flowers.
- 57 List of six prohibited flowers.
- 58–60 Option of offering uncooked food (*āma-śrāddha*) for people without the necessary means.
- 61–63 Option to using gold for donation, etc.
- 64–66 Regulations concerning donations.
- 67–77 Prohibitions and options regarding specific days like the eleventh day (*ekādaśī*), etc.
- 78 Feeding a guest is essential in the rite.
- 79–80 A celibate should perform the ancestral rite, a renouncer (*saṃnyāsīn*) not.
- 81 He who does not perform the ancestral rite falls into hell.
- 82 Rewards for a person who performs the ancestral rite.
- 83 A person who does not perform the ancestral rite makes his ancestors drink blood.
- 84–87 The ancestral rite helps the deceased to obtain a new body.
- 88⁹⁴ Conclusion of the topic; Śrī-Hari announces that he will speak about the acts prohibited in the Kali-period.

SSJ ch. 5,21: Description of the dharmas which are to be avoided in the Kali period, in the context of preaching dharma⁹⁵

- 1 (Śrī-Nārāyaṇa-Muni:) Dharmas are extensively described in the Scriptures separately for men and women, caste and stage of life.
- 2–3 In the MBh Bhīṣma spoke to Yudhiṣṭhira about rites to be observed according to the cosmic period and about those to be avoided in the Kali-period.

4–24 *Actions to be avoided in the Kali-period*

- 4 Announcement: Actions that are to be avoided in Kali-period:
- 5 Sacrifices of cow (*gomedha*), human beings (*naramedha*), horse (*vājimedha*), and drinking of wine.

94 In Upajāti-metre.

95 “In the 21st (chapter) is the description of dharmas to be avoided in the Kali-period, and the presentation of special dharmas (*vṛṣa*) for twice-born from the lineage of Dharma.”

- 6 Drinking wine in the Sautrāmaṇī ritual.⁹⁶
- 7 Eating meat in the *śrāddha* ceremony;⁹⁷ Agnihotra-sacrifice; renunciation (*saṁnyāsa*).
- 8 Remarriage of twice-born widows.
- 9 Use of clay pot for drinking water; employing younger brother for begetting son with the elder brother's wife.
- 10 Life-time celibacy for person unable to maintain the vow.
- 11 Expiation by way of self-immolation; stage of life of a hermit (*vānaprastha*).
- 12 Brahmin-murder; animal-slaughter in the sacrifice.
- 13–14 Self-immolation even in old age by entering into fire, falling from a cliff (*bhṛgu-pāta*), etc.⁹⁸
- 15–17 There are alternative expiations, like chanting of prayer formula, for secretly committed sins, etc., to avoid self-immolation.
- 18 Stealing even in emergency.
- 19 Marriage with cousins or with a person of different caste.
- 20 A Brahmin must not accept food from Śūdras.
- 21 Accepting the teacher's wife (after the teacher's death); renunciators must not beg at the house of all the four castes.
- 22 Giving gift (*dakṣiṇā*) according to the pupil's capacity and not to the teacher's expectation; sipping water drunk by cows.
- 23 Cutting short of purificatory periods.⁹⁹
- 24 Conclusion of the actions to be avoided in the Kali-period.
- 25–27 Agnihotra-sacrifice and renunciation are not prohibited for Brahmins.
- 28–29 These are householders' regulations common for Brahmin preceptors from the family of Dharma (i.e., Śrī-Hari's family).
- 30–32 Special regulations for a Brahmin preceptor: not eating food which was not offered to Lord Kṛṣṇa, not speaking to or touching or instructing women other than relatives, no social contact with widows.
- 33¹⁰⁰ Śrī-Hari will speak about the special regulations for kings who are householders.

96 cf. SSJ 2,16.15–21.

97 cf. 5,20.41–45.

98 The ten types of expiation by self-immolation are described in the Scriptures. cf. Yājñavalkyasmṛti 2,22 onwards.

99 cf. SSJ 5,20.

100 In Upajāti-metre.

SSJ ch. 5,22: Description of the 18 vices, etc., in (the section on) royal duties, in the context of preaching dharma¹⁰¹

- 1 (Śrī-Nārāyaṇa-Muni:) Explanation of *rājan* (i.e., of who is a king).
 2–5 List of 15 qualities of a king.
 6–7 18 vices to be avoided by a king.
 8 Ten are caused by passion¹⁰² and eight are caused by anger.¹⁰³
 9 People's welfare is the king's highest duty.
 10–14 Warning against behaviour (joking with servants, etc.) which leads to consequences like disrespect, etc., (ten consequences are mentioned).
 15 Punishment of those who oppose the (7) constituents of the kingdom is recommended.
 16 Protection of property for obtainment of taxes.
- 17–40 *Duties of a king*
- 17 Speaking the truth, deciding in accordance with scriptures, realizing the goals of life.
 18 Protecting the duties of the four castes and four stages of life.
 19 Knowledge of warfare.
 20 Six expedients (listed) are to be used by a king in foreign politics.
 21 Scriptural study; employing spies in 15 areas.
 22–25 List of 15 areas for employing spies.
 26–27 List of five constituents of a kingdom.¹⁰⁴
 28–29 Recommended behaviour of a king.
 30 List of (5) acts that will cause the people to kill the king.
 31–33 Qualifications of people whom the king may choose as assistants.
 34–39 Acts of public interest and their results.
 40¹⁰⁵ Punishment should be administered irrespective of relationship.

101 “Further, in the 22nd (chapter), in (the section on) royal duties the 18 vices which are to be avoided are described extensively.”

102 cf. Manusmṛti 7,47.

103 cf. Manusmṛti 7,48.

104 Amarakośa 2,9.17–18 enlists seven and Killūka on Manusmṛti 7,154 enlists and explains five.

105 In Indravajrā-metre.

SSJ ch. 5,23: Description of the 14 faults, etc., in (the section on) royal duties, in the context of preaching dharma¹⁰⁶

- 1–3 (Śrī-Nārāyaṇa-Muni:) List of 14 faults to be avoided by a king.
 4–7 List of 20 persons whose company (*sambhi*) is to be avoided.
 8–9 Five duties or behaviour recommended to a king.
 10 Five qualifications of someone to be appointed royal priest (*purohita*).
 11 Three qualifications of someone to be appointed astrologer (*daivajña*).
 12 Three qualifications¹⁰⁷ of the royal physician (*vaidya*).
- 13–54 *Various instructions to a king*
- 13–16 Instructions regarding (military) conquests (*yātrā*).
 17–19 Control of income of the royal treasure and expenses.
 20–21 Reward and favours for various types of persons.
 22–24 Appointments according to qualifications; warning against appointing ignorants (*mūḍha*).
 25–26 Means of controlling people.
 27 Consideration for local customs.
 28 Water supply; construction of tanks.
 29–30 Public, local administration.
 31 Treatment of women.
 32–44 Appointing experts in eight departments.¹⁰⁸
 45 List of six bad habits to be avoided.
 46 Study of political science from a teacher (*adhyāpaka*).
 47–51 List of 20 qualifications of a teacher of political science.
 52–53 From such a teacher a king should study archery, etc., (six topics are listed).
 54¹⁰⁹ A king should give to the teacher clothes, gems, etc., (seven gifts to the teacher are listed).

106 “In the 23rd (chapter), in (the section on) royal duties are described rightly (and) extensively the 14 faults.”

107 One of the three qualifications for a royal physician is skill in the eightfold medical treatment: diagnosis, antecedent symptoms, present situation, controlling, source of contact, medicine, type of sickness and attendant. (Ś)

108 The eight departments are: agriculture, commerce, architecture, military, bridge-construction, cattle-rearing, mines, city-survey and taxation. (Ś)

109 Vasantatilakā-metre.

SSJ ch. 5,24: Description of the group of six (political matters), in (the section on) royal duties, in the context of preaching dharma¹¹⁰

- 1 (Śrī-Nārāyaṇa-Muni:) Dharma practised by a king brings glory, etc.
- 2 Dharma of a king consists of six political matters (*ṣaḍvarga*): knowing public opinion (*citta*), means of livelihood, assistants, time, action.
- 3 A king should study law-books, etc., (eight subjects are listed).

4–15 *Means of conquering enemies*

- 4 List of five strategies (*upāya*).
- 5 Strategies of frightening and donating explained.
- 6 A king should know about the eight military divisions (*daṇḍa*) (listed), which are public means of control.
- 7 He should know about the threefold secret controls (*daṇḍa*).
- 8–10 List of ten modes of the military array.
- 11 He should know the science of encouraging soldiers, elephants, horses, of constructing chariots, etc., and the characteristics of weapons.
- 12 Finding out enemy, etc.
- 13 Practising righteous (*vaidika*) ways to control the wicked, etc.
- 14 Punishment.
- 15 Study of archery and the science of Polity.
- 16–21 Regulations concerning warfare.
- 22–23 Evil results of unrighteous warfare.
- 24 Proportions of how much should be spent for private expenditure, food and dharma.
- 25–27 Recommendations concerning protecting people.
- 28 The proportion of taxation is 16.
- 29–32 Qualities and conduct recommended for a king.
- 33–35 Four evils are caused by not protecting people.
- 36–37 The king shares the merit of those who practise dharma under his protection.
- 38–42 Regulations concerning expenditure from the royal treasure for public benefit.

110 “In the 24th (chapter), in (the section on) royal duties is described the group of six (political matters), etc., rightly and extensively based on (Śrī-Hari’s) liking for his (the king’s) dharmas.”

- 43–46 Regulations concerning public administration (appointments).
 47 Regulation concerning imposing taxes.
 48–50 The king should not act without proper consideration. Recommendations concerning advisors.
 51¹¹¹ The king should not listen to flatterers.

SSJ ch. 5,25: Description of the minister, etc., in (the section on) royal duties, in the context of preaching dharma¹¹²

- 1–2 (Śrī-Nārāyaṇa-Muni:) List of twelve characteristics of someone to be appointed minister.
 3–4 List of twelve characteristics of someone who should be trusted as friend (*subhṛjjana*).
 5–6 List of the five constituents (*aṅga*) of council (*mantra*).
 7–9 Instructions regarding persons, place, secrecy, etc., for keeping council.
 10 List of six types of fortress (*durga*).
 11 Merciful protection of the people increases the king's fame.
 12 Controlling drunkards, etc., (seven types of persons are listed).
 13 Honouring the wealthy; guarding trees.
 14–15 Supporting learned Brahmins, poor people, orphans and old people.
 16 Acting slowly in emergency leads to destruction.
 17 Protecting cows and Brahmins.
 18–19 Prohibition of withdrawing means and tools for gaining livelihood from artisans, etc. (five professions are listed).
 20¹¹³ Withdrawing livelihood surpasses slaughtering.

111 In Upajāti-metre.

112 “Further, in the 25th (chapter), in (the section on) royal duties, Śrī-Hari, the proclaimer of his (the king's) duties, described the ministers, etc.”

113 In Rathodhdhatā-metre.

SSJ ch. 5,26: Description of the 18 court cases in (the section on) royal duties, in the context of preaching dharma¹¹⁴

- 1–2 (Śrī-Nārāyaṇa-Muni:) A king should appoint members of the court (*sabhā*) who are learned, etc., (eight qualities are listed).
- 3 He should supervise the court-affairs.
- 4 Seven, five or three knowledgeable Brahmins constitute a court assembly.
- 5 A legal procedure has four parts.
- 6–9 List of 18 types of legal cases.
- 10 Two types of evidence: divine (ordeal) and human.
- 11 List of three types of human evidence.
- 12 There are eight methods of ordeal.¹¹⁵
- 13–17 Judgement should preferably be based on human evidence.
- 18 Ordeal should be used only when the court cannot decide (*buddhibalaṃ nāsti*).
- 19 Conditions for the (good) judgement (*matī*).
- 20–21 Positions and duties of speaker, king, members, accountant and scribe (in the court).
- 22 Respective locations of jurisdiction for forest people, soldiers and traders.
- 23 Local customs should be considered in the court-decision.
- 24 Nature of bail (*pratibhū*).
- 25–27 List of eleven characteristics of a dishonest witness.
- 28–29 List of eleven characteristics of a (reliable, honest) witness.
- 30–32 List of 20 persons unfit as witness.
- 33–35 A negligent witness suffers evil results.
- 36–41 Evil results of (four types of) unjust judgement for the court members.
- 42 The final judgement rests with the king.
- 43¹¹⁶ An unjust king loses everything.

114 “In the 26th (chapter), in (the section on) royal duties, the decisions in the 18 (types of) court cases are described extensively.”

115 Judgement by ordeals is not advised in the Kali-period. (Ś)

116 In Rathodhdhatā-metre.

SSJ ch. 5,27: Description of punishment, in (the section on) royal duties, in the context of preaching dharma¹¹⁷

- 1 (Śrī-Nārāyaṇa-Muni:) A king should punish everybody by the same standard.
- 2 The court decision prevails in case of two mutually contradictory Smṛtis; Dharmasāstra prevails over Arthaśāstra.
- 3–6 Reason for and resolution of contradictions in the Smṛti-passages.
- 7–9 Significance of adequate punishment for the maintenance of dharma.
- 10–13 Punishment was created by Śiva (*śaṅkara*) upon the request of the gods.¹¹⁸
- 14–16 Description of the appearance of punishment.
- 17–19 Fear of punishment makes people protect dharma.
- 20–23 Punishment serves to teach a lesson.
- 24–35 Restrictions concerning whom not to kill (in case of Brahmins, devotees, etc.) in war (47 types of persons are listed).
- 36–42 Killing Brahmins, the helpers, etc., is punished in hell.
- 43 Consolation and protection as duties of a king.
- 44 Kings who perform their duty attain heavenly worlds.
- 45¹¹⁹ Performing their duty kings like Yudhiṣṭhira attained eternal glory.

SSJ ch. 5,28: Description of the praise of Brahmins, etc., in (the section on) royal duties, in the context of preaching dharma¹²⁰

- 1–3 (Śrī-Nārāyaṇa-Muni:) Service to Brahmins fulfils all desires.
- 4 Insult to Brahmins leads to destruction.
- 5–6 Satisfied Brahmins bring welfare.
- 7–15 15 powers and functions of Brahmins.
- 16–18 Everybody including the king should honour Brahmins.

117 “Further, however, in the 27th (chapter), in (the section on) royal duties, the regulations concerning punishment, which causes the growth of righteousness, are described.”

118 Ś refers to MBh.

119 In Upajāti-metre.

120 “Then, in the 28th (chapter), in (the section on) royal duties, is described the praise, etc., of Brahmins which fulfils the king’s desires.”

19–34 *Types of service to Brahmins*

- 19–23 Feeding Brahmins.
 24–25 Giving various ceremonial gifts (*dakṣiṇā*).
 26–27 The king should provide public facilities like step-wells and ponds.
 28 Feeding Brahmins according to seasons.
 29 The king should arrange for sacrifices.
 30–34 Recommendation for constructing temples, guest-houses, etc., for Brahmins. By honouring even one Brahmin the king benefits everybody.
 35–43 Significance and rewards of feeding as a royal duty.
 44¹²¹ A king (who acts thus) attains heavenly worlds.

SSJ ch. 5,29: Description of the eternal dharma of non-violence, etc., in (the section on) royal duties, in the context of preaching dharma¹²²

- 1 (Śrī-Nārāyaṇa-Muni:) A king should not eat meat and stop others from eating meat.
 2 Non-violence in actions, by words and in thought is the highest dharma.
 3–7 Censure of eating meat. A meat-eater is called a devil (*rākṣasa*).
 8 Having been killed and feeding (*paripālyā*) others by their flesh righteous kings attained heavenly worlds.
 9 The seven sages and sages like the Vālakhilyas, etc., praise not-eating of meat.
 10 Animal-slaughter in sacrifices is deemed non-Vedic.
 11–12 In the third stage of life a king should resort to a forest and worship Lord Viṣṇu.
 13 A righteous king attains heaven after death.
 14 Merits, contact with the good and devotion to Lord Viṣṇu liberate the king.
 15–17 Practising adharma is punished in Yama’s world and by rebirth as animals.
 18–23 A work on duties of a king (*rājadharmā*) called Nīti-śāstra composed by Brahmā was abridged from time to time by Śiva, Purandara, Bṛhaspati, Śukra (*kāvya*) and Bharadvāja, etc.
 24–25 Śrī-Hari presented its summary (in this section)¹²³ which leads a king to heaven.

121 In Upajāti-metre.

122 “In the 29th (chapter), however, in (the section on) royal duties, the eternal dharma of non-violence, etc., is described rightly (and) clearly.”

123 SSJ 5022–5029.

- 26–27 Praise of practising the householder’s dharmas.¹²⁴
 28¹²⁵ Praise of merits (of householder’s dharma).

SSJ ch. 5,30: Description of the characteristics of different married women, in (the section on) women’s duties, in the context of preaching dharma¹²⁶

- 1–3 (Śrī-Nārāyaṇa-Muni:) He speaks about duties of married and widowed women which were formerly told by Pārvatī (*satī*) to Gaṅgā for the well-being of women.
 4 Definition of married woman.
 5 Definition of widow.
 6 Married women are of two kinds: unchaste or chaste.

7–17 *On unchaste women*

- 7–13 List of 14 characteristics of unchaste women.
 14 Three types of unchaste women are mentioned in the Purāṇas: wanton (*svairiṇī*), libiduous (*kāminī*) and harlot (*pumścalī*).
 15 A wanton woman loves men of her own caste; a libiduous woman loves also men of other castes.¹²⁷
 16 A harlot goes to relatives and also to men of different castes.
 17 Unchaste women suffer the pains of hell.

18–23 *On chaste women*

- 18 A chaste woman is devoted to her husband.
 19–23 Extreme love, affectionate service, obedience and mental devotion to her husband and sons constantly just as a devotee, etc., to Lord Viṣṇu, etc., (nine similes are given) are the characteristics of a chaste woman.

124 Conclusion to SSJ 5008–5028.

125 In Upajāti-metre.

126 “Then, further, in the 30th (chapter), Hari, the son of Dharmā, described the characteristics of different (kinds of) married women.”

127 For *svairiṇī* cp. 3,61.29d.

24¹²⁸ Śrī-Hari will speak about the duties of a chaste woman which lead to the world of Pārvatī (*satī*).

SSJ ch. 5,31: Description of the dharma of a devoted wife, in (the section on) women's dharmas, in the context of preaching dharma¹²⁹

- 1 (Śrī-Nārāyaṇa-Muni:) A devoted wife should attend upon her husband with the devotion to the supreme Lord.
 2–6 After taking bath and putting on clean garments she should arrange for his bath, etc., (nine services are listed).

7–48 *Regulations about attending upon the husband*

- 7 She should eat and sleep after him.
 8 She should be decorated in his presence, but be without ornaments when the husband is on a journey.
 9 She should not utter his name to procure long life on him.
 10 She should not shout or stand at the door.
 11 When called she should attend upon him immediately.
 12–13 She should prepare the ingredients for worshipping the gods and accept his leftover food as sanctified (*mahāprasāda*).
 14–15 She should offer food to gods, ancestors, unannounced guests, etc., (nine types of persons are listed) before she eats.
 16–18 She should be happy with available means; she should not practise fasting, etc., without consulting her husband (five activities are mentioned).
 19–20 Regulations concerning the period of menstruation.
 21–22 She should not omit eleven things like turmeric, red saffron (*kuṅkuma*), etc., (listed) for the longevity of her husband.
 23–28ab She should not keep friendship with a washerwoman, etc., (21 kinds of women are listed).
 28cd She should not stay alone or take bath naked (*nagnā*).

128 In Upajāti-metre.

129 “In the 31st (chapter) Śrī-Hari, desirous of women's benefit described clearly the duties of a devoted wife, in the section of women's dharmas.”

- 29–34 15 prohibitions concerning sitting places (e.g., on a threshing stone, etc.), social manners, contacts.
- 35–36 She should worship her husband even if he be impotent, etc., (six kinds of defects are mentioned).
- 37–38 She should be content with all of his conditions; she should not instigate the husband to do hard work.
- 39–40 On his return from a journey she should welcome him (seven actions are mentioned).
- 41 She should not insult him, because for her he represents god, dharma, holy place and vows.
- 42 She should look in contempt (*vitsama*) at everybody except her husband, even at gods, etc., (six types of beings are listed).
- 43 She should live as his companion.
- 44 She should observe vows, etc., after consulting him.
- 45–47 In case of breach of her dharmas the expiations like one day fasting or the *pādakṛcchra* is recommended.
- 48 (Conclusion:) Śrī-Hari presented the dharma of a devoted wife.

49–64 *Evil results of transgressions*

- 49 A woman who performs vows, etc., without her husband's permission, decreases his longevity and goes to hell after death.
- 50 Donation, fasting, merits and righteous deeds are rewardless, if a woman deviates from her chastity.
- 51 A woman not transgressing her husband's word by action, mind and speech attains meritorious rewards.
- 52 Women possessing (5) qualities like pure speech, etc., support the world.
- 53–55 There is no expiation for an adulterous wife. An adulterous woman suffers rebirths as animal for many cosmic cycles and is reborn as a low-caste woman.
- 56 A woman replying angrily is reborn as a bitch or a female jackal.
- 57 A woman engaging in intercourse with another man secretly is reborn as a female owl.
- 58 A woman beating her husband is born as a tigress or a cat, and one looking at other men is born squint-eyed.
- 59 A woman eating delicious food without giving it to her husband is born as a pig (*śūkarī*) or a bat.
- 60 A woman disrespecting (*tvamkṛtya*) her husband is born dumb; being jealous at co-wives she is born unfortunate.

- 61 A woman avoids her husband's view or watches other men is born as squint-eyed or ugly.
 62–63 Breaking chastity leads to evil results also for her husband and her parents.
 64 A woman should guard her body from the touch of other men.

65–78 *Merit and praise of the devoted wife*

- 65 A woman practising chastity attains fame, the heavenly world and company of Goddess Lakṣmī (*śrī*).
 66–67 A woman should abandon her husband if he is a sinner and averted to Lord Viṣṇu, but after he has worshipped Lord Viṣṇu and practised expiations he should be worshipped again as the Lord.
 68 A devoted wife enjoys endless happiness in the heavenly world with her husband.
 69 A devoted wife's father, mother and husband are fortunate.
 70 Only the meritorious man gets a righteous devoted wife.
 71 The merit of a devoted wife brings heavenly happiness for the families of her father, mother and husband.
 72 A devoted wife liberates (*tārayati*) her husband even though he may have fallen.¹³⁰
 73 Sun, moon and the wind touch a devoted wife for maintaining their purity.
 74 Holy places reside in the feet of a devoted wife; the lustre of all gods reside in her body.
 75 The earth and sinners touching the dust of her feet are purified and freed from sins.
 76 A devoted wife by her lustre is capable to burn the three worlds.
 77–78 A devoted wife is equal to Arundhatī, etc., (13 names of the devoted wives are mentioned).
 79¹³¹ There are bitch-like (*śunī-samāna*) women everywhere, but the devoted wife among mortals is worshipped even by goddesses.

130 There is no contradictions to vv. 66–67. (§)

131 In Upajāti-metre.

SSJ ch. 5,32: Description of the (three) types of devoted wives and of the fruits of their dharma, in (the section on) women's dharmas, in the context of preaching dharma¹³²

- 1 (Śrī-Nārāyaṇa-Muni:) There are three types of a devoted wives.
- 2–4 The lowest (*kaniṣṭhā*) type of a devoted wife practises all the above-mentioned duties, expects pleasures, attracts her husband by loving speech, etc.; though looking at other men she is able to control herself.
- 5–9 The middle (*madhyamā*) type of a devoted wife practising all her duties does not care for herself in serving her husband, except in emergency she remains devoted to her husband in body, mind and speech; she is always happy in whatever she receives from her husband.
- 10–18 The best among devoted wives never deviates in body, mind or speech from her devotion to her husband. Even in emergency like disease or intoxication her mind does not deviate. She expects nothing from her husband for herself, accepts the things given by her husband without desire (for more) (*a-ruci*). With detachment she looks at all bodily pleasures. In case of her husband's second marriage, she attends upon him as a servant. Even gods are not able to look at her with evil intention.
- 19–20 The lowest type of devoted wife ascends to the next rank after seven births.
- 21–25 The best devoted wife knows about their previous births and even the exact date of her husband's death. On the day of his death she becomes unconscious and before entering into the fire she dies. Thus, there is no question about suffering or suicide.
- 26–27 The middle type of devoted wife knows only one previous birth and entering into the fire with her husband's dead body she tolerates the pain of fire like a warrior dying on the battlefield.
- 28–31ab The lowest devoted wife does not know about the previous birth nor the day of death. She feels the pains of the fire but enters into the fire due to social fear (*loka-lajjā*), possibility of adultery, the miseries of widowed life or having no sons.
- 31cd–32 They all go to the world of Pārvatī (*satī*). Each enjoys happiness there with her husband according to the rank.
- 33 Announcement of the prohibition for entering into fire.

132 "In the 32nd (chapter), however, in (the section on) women's dharmas, the (three) types of devoted wives and the reward of their dharma are fully described."

- 34–35 The devoted wife who is a devotee, endowed with knowledge, etc., (eight characteristics or circumstances like pregnancy are listed) should not enter into fire with the husband.
- 36 The dharma of the devoted wife is twofold: exclusive (*kevala*) or comprising Lord Viṣṇu’s ninefold devotion (*navadhā-bhakti*).
- 37–38 The exclusive dharma leads to the world of Pārvatī; the one comprising Lord Viṣṇu’s ninefold devotion leads to Viṣṇu’s paradise (*goloka*).
- 39 These dharmas are common for the woman-preceptors (*strī-guru*) of the Dharma-family.
- 40–41 Their special dharma is that except in an emergency like delivery (*prasava*), they should not eat food not offered to Lord Kṛṣṇa (*kṛṣṇa*), they should not touch, speak with, etc., with any man who is not a relative.
- 42¹³³ Now Śrī-Hari has spoken about the dharma of wives and will speak about the duties of the widowed women.

SSJ ch. 5,33: Description of a widow’s duties, like avoiding to braid the hair, in the (section of) women’s dharmas, in the context of preaching dharma¹³⁴

- 1–2 (Śrī-Nārāyaṇa-Muni:) Tying a braid of hair leads a widow’s deceased husband to bondage. Shaving or keeping the hair matted and undecorated is recommended.
- 3ab She should eat one meal a day.
- 3cd–40 She should not keep friendship with non-righteous women (list of about 80 prohibitions concerning like eating, watching or talking to men, decorating herself, speaking ill of others, attending festivals, etc.).
- 41–45 The prohibition of talking to, touching or looking at men does not apply to relatives like father, brother, etc., (26 relatives are listed).
- 46 She should not sit alone even with her father in a closed house or lonely place.
- 47–55 She should not talk to or touch relatives who have turned away from Lord Viṣṇu. She should abandon them and resort to another supporter (*poṣaka*) equal to a father, brother or son (each one is defined) or to the righteous king.

133 In Viyoginī-metre.

134 “In the 33rd (chapter), however, in (the section on) women’s duties, duties like avoiding the tying of braid of hair are fully presented.”

- 56 She should not perform deeds leading to loss of caste (*bhramśa*).
- 57–59 In connection with the means of livelihood like selling, purchasing or agriculture, she may talk to or touch a man during money transaction. Leaving the family profession leads to break of the vow of desirelessness (*niṣkāma*).
- 60–63 She should worship Lord Viṣṇu as her husband and repeat the formula of His name. During periods of impurity or illness, mental worship is recommended. Except during household work, she should spend her day practising devotion to Lord Viṣṇu (*hari*).
- 64¹³⁵ She should not eat food of ascetics, celibates or of a man not belonging to a stage of life; it destroys purity of thinking (*matih śubhā*).

SSJ ch. 5,34: Description of the regulations concerning the specific vows of widows, in (the section on) women’s dharmas, in the context of preaching dharma¹³⁶

- 1–4 (Śrī-Nārāyaṇa-Muni:) A widow should observe ten types of vows like vow of eleventh day, etc., (listed).
- 5–23 *Observances for the months of Vaiśākha, Kārttika and Māgha*
- 5 She should practise special rites: religious bath, donation, pilgrimage, chanting Lord Viṣṇu’s name, during the months of Vaiśākha, Kārttika and Māgha.¹³⁷
- 6–9 In those months she should donate (15) objects like pitcher, etc., (listed).
- 10–11 She should not eat certain (7) vegetables like brinjal (*vṛntāka*) in those months.
- 12–15 She should donate a bell or a bronze vessel, etc., (ten objects are listed) after practising the specific vows of those months.
- 16–22 After the religious bath in Māgha (various regulations are given) she should donate wood, garments, etc., (eleven objects are listed) and feed the Brahmins.
- 23 She should observe these vows according to her capacity.
- 24 A widow not observing vows and fasting suffers from passion like a bitch or a female monkey.

135 In Upajāti-metre.

136 “Then, in the 34th (chapter), the regulation concerning the specific vows of widows is described fully.”

137 Vaiśākha corresponds to May-June, Kārttika to October-November and Māgha to February-March.

- 25 She should listen to the stories of authoritative texts.
 26 She should practise dharma with action, mind and speech.
 27 A widow constantly thinking of her dead husband practising these dharmas attains the world of Pārvatī (*satī*) with her husband.
 28¹³⁸ A widow thinking of Lord Śrī-Kṛṣṇa (*kṛṣṇa*) as her husband and firm in dharma attains His highest abode.

SSJ ch. 5,35: Description of the expiation for a breach of the widows' duties, in (the section on) women's dharmas, in the context of preaching dharma¹³⁹

- 1 (Śrī-Nārāyaṇa-Muni:) In case of breach of dharma, a widow should expiate and thereby attain the complete reward of her dharma.
 2–36 She should expiate by practising fast for one day¹⁴⁰ for prohibited acts¹⁴¹ like hair-dressing, sleeping on cot, etc., (listed).
 37 For staying alone with a man she should perform a four-day fast.
 38 She should observe the *pādakṛcchra* vow¹⁴² in case of contact with a relative in dream.
 39 A widow having spent her money and earning her livelihood by serving or by begging should practise the Cāndrāyaṇa-vow.
 40–42 She can expiate for touching a man in emergency through bath and chanting Lord Viṣṇu's name 500 times.
 43–48 To expiate for contact with any of six types of men (husband with one wife, renouncer, widower, refugee, one unwilling, one with confidence in her) she should eat unsalted food on alternate days normally for one year (*dhāraṇā-pāraṇā*).
 49–52 The expiation for a sin committed secretly is by looking at Lord Viṣṇu's image and recitation of mantra.
 53 The Cāndrāyaṇa-vow is recommended for drinking wine, eating meat or stealing gold unknowingly.

138 In Rathoddhatā-metre.

139 "Then, however, in the 35th (chapter), in (the section on) women's duties, the expiation for a breach of a widow's duties is clearly described."

140 This statement is repeated as refrain.

141 See SSJ 5,33.3–40. For 5,35.1–76, cp. Life essays of Colebrooke vol. III essay no. III.

142 SSJ 5,47 deals with various types of Kṛcchra-vows in details.

54–59 *Expiation in Kali-period*

- 54 In the Kali-period expiation may be practised as follows.¹⁴³
- 55–59 In case of stealing vegetables, etc., she should observe fasting for one day or two (seven situations are listed).
- 60 A widow who commits suicide is tormented in hell and born as ghost, animal, etc.
- 61–64 The Cāndrāyaṇa-vow is recommended for the five situations like omitting a festival, etc., (listed).
- 65–69 Options concerning simultaneous, overlapping occasions for fasting.¹⁴⁴
- 70 A widow observing expiation for the breach of her vow attains happiness in Viṣṇu's paradise (*goloka*) equal to Goddess Lakṣmī (*ramā*).
- 71 The god of Death will throw both in hell, one not observing expiation and one stopping another from observing it.
- 72–74 Observing the expiation with devotion to Lord Viṣṇu is rewarded in the worlds of Goloka, Lakṣmī or Satī.
- 75 A widow not observing the expiation suffers pains in hell before going to Satī's world.
- 76¹⁴⁵ Śrī-Hari will speak about Śrī-Kṛṣṇa's veneration common for all women.

SSJ ch. 5,36: Description of regulations concerning the veneration of Śrī-Kṛṣṇa, in (the section on) women's duties, in the context of preaching dharma¹⁴⁶

- 1 (Śrī-Nārāyaṇa-Muni:) Women should perform Lord Viṣṇu's (*vāsudeva*) worship daily. Announcement of the regulations.

143 Cf. SSJ 5,37.7–13.

144 For v. 67 cf. 4,66.59 (different wording); for v. 68 cf. 4,66.57.

145 In Upajāti-metre.

146 "Then, in the 36th chapter, however, (there is) the description of the regulations concerning the worship of Śrī-Kṛṣṇa (*kṛṣṇa*) which is beneficial for all women in all respects, in the context of women's dharma."

2–8 *Regulations for worship (specific cases, replacements, etc.)*

- 2–4 After morning bath and putting on washed garments, women should gather the (12) ingredients for worship (listed).
 5 Śālagrāma¹⁴⁷ worship is prohibited for women and worship of an image is prescribed.
 6 Impure water should not be used in the worship.
 7 A lamp of ghee or oil is compulsory; chanting of *mantras* should be done if the other objects of worship are not available.
 8 Talking, looking around and being angry during the worship are prohibited.

9–26 *16 steps of veneration of Viṣṇu*¹⁴⁸

- 9–10 Awakening Lord Viṣṇu.
 11 Placing Lord Viṣṇu's image on the throne.
 12 The idol may be of eight materials: stone, wood, iron, limestone, sand, gem, painted or mental image.¹⁴⁹
 13 Meditation.¹⁵⁰
 14–18 Description of the Lord's form of meditation in the heart.
 19 Application of the six-syllabled formula.¹⁵¹
 20–21 List of 16 steps of veneration.
 22–25¹⁵² Prayer at the end of the worship.
 26 Placing the Lord's image at its usual place.
 27 Conclusion: This procedure of worship makes devotional love in women grow.
 28¹⁵³ A woman should chant Śrī-Kṛṣṇa's formula, received from the spiritual master.

147 Śālagrāmas are round stones found in the river Gaṇḍakī. They are considered as sacred stone-image of Lord Viṣṇu.

148 Separate formulas are given for every step of worship.

149 Cf. SSJ 5,7.5.

150 The *svastika* posture is prescribed for a worshipping woman seated in front of the Lord's image.

151 I.e., "Salutation to Lord Kṛṣṇa" (*śrī-kṛṣṇāya namaḥ*).

152 In Upajāti-metre.

153 In Rathoddhatā-metre.

SSJ ch. 5,37: Description of the general duties of women, in the context of preaching dharma¹⁵⁴

- 1–4 (Śrī-Nārāyaṇa-Muni:) During menstruation a married or a widowed woman should not touch anybody for five days, but she becomes eligible for rituals on the fifth day¹⁵⁵ or in emergency on the third day after fasting.
- 5–6 Concealing the period is a great sin.
- 7–13 The *kr̥cchra* expiations prescribed in the Dharmaśāstras is replaced by the easier method (fasting, bathing and remembrance of the name of Lord Viṣṇu).
- 14–17 A woman causing others to break the vow of celibacy is punished severely in hell and by rebirth as demoness (*piśācī*).
- 18–19 A woman causing someone to break the vow of desirelessness (seduction?) is punished similarly.
- 20 By guarding the vow desireless men and women achieve their goal.
- 21 These dharmas have been presented in the Satī-gītā.
- 22–23 Phalaśruti concerning the text of the Satī-gītā.
- 24¹⁵⁶ These duties of householder and women have been presented and should be listened to and followed.

SSJ ch. 5,38: Description of the duties of the hermit's stage of life, in the context of preaching dharma¹⁵⁷

- 1 (Śrī-Nārāyaṇa-Muni:) He will speak of the duties of the hermit's stage of life (*vānaprastha-āśrama*) which is forbidden in the Kali-period.
- 2–4 After the second stage of life a householder should abandon its enjoyments and entrusting his wife to the protection of his son or taking with him if she is capable of facing (the hardships of) asceticism, he should resort to the hermit's stage of life.
- 5 A celibate with non-attachment and a widowed householder may also resort to the hermit's stage of life.

154 “Then in the 37th chapter, in (the section) of women's duties, the Lord, desirous of protecting dharma, presented the description of the general duties of women.”

155 V. 3 lists five names of an untouchable woman.

156 In Upajāti-metre.

157 “Then in the 38th chapter Śrī-Hari, having extreme love for dharma, clearly presented the description of the duties of the hermit's stage of life.”

- 6–23 Regulations prescribed for the hermit’s stage of life (for ritual obligations; food, social relations, dress, enjoyment, keeping possessions, etc.).
- 24–29 The procedure of gradually increasing penance by fasting is described.
- 30–32 Expiation is prescribed for various degrees of breaking celibacy during the hermit’s stage of life.
- 33–41 (13) practices are recommended for the hermit’s penance.
- 42–43 Practising asceticism devotedly the hermits will attain heavenly worlds.
- 44–47 Four types of hermits are defined: *vaikhānasa*, *vālakhilya*, *audumbara* and *phenapā*.
- 48 Renunciation is prescribed for a detached hermit.
- 49¹⁵⁸ The duties of the hermit’s stage of life have been briefly described; those of the fourth stage will follow.

SSJ ch. 5,39: Description of entitlement, etc., for renouncing, in (the section) of the renunciators’ duties, in the context of preaching dharma¹⁵⁹

- 1 (Śrī-Nārāyaṇa-Muni:) The fourth stage of life is the best.
- 2 One may enter the fourth stage of life from any other stage if one has renounced.
- 3–8 There are four types of renunciators (*saṃnyāsīn*): *kuṭīcaka*, *babūḍaka*, *haṃsa* and *paramahaṃsa* (each defined).
- 9–13 Detachment is the cause of renunciation, according to the Veda there are three types of detachment (*vairāgya*): weak (*manda*), strong (*tīvra*) and extremely strong (*tīvrataṛa*) (each described).
- 14–17 Importance of detachment without which renunciation will fail.
- 18–20 Absence of detachment in a renouncer leads to his downfall and to punishment in hell.
- 21–24 Regulations for the renouncer’s departure.

158 In Upajāti-metre.

159 “In the 39th chapter, then, Śrī-Hari has presented the description of entitlement, etc., for the 4th stage of life in the context of preaching the renouncer’s (*saṃnyāsīn*) dharma.”

- 25–49 *Regulations for the conduct of the renouncer*
- 25 Learning *brahman*-knowledge from a holy teacher (*sadguru*).
- 26 Pilgrimage.
- 27 Equanimity.
- 28–30ab Possessions.
- 30cd Control of speech.
- 31ab Dressing is not prescribed.
- 31cd–33 The triple staff (*daṇḍa*) and their symbolical significance.
- 34 Acceptance of a book with spiritual texts; letting others write for him is forbidden.
- 35 Acceptance of gifts; sleeping on the ground.
- 36 Soft-spokenness.
- 37–39 Bath, meditation, asceticism, offering fearlessness, yoga as regular practice.
- 40 Non-violence, truthfulness.
- 41–43 Actions and attitudes to be avoided (theft, greed, anger, etc.).
- 44–45 General behaviour and attitudes (patience, faith, etc.).
- 46 Worship of Lord Viṣṇu should be maintained.
- 47 Listening (*śravaṇa*), reflection (*manana*) and meditation (*nididhyāsana*) of Upaniṣads.
- 48–49 Control over mind; strict eightfold celibacy.¹⁶⁰
- 50–58 Regulations concerning his wanderings and sojourns.
- 59–65 Prohibitions concerning social contacts (esp. with women). Recommendation of purity.
- 66–72 Instruction to behave like somebody who is mute, impotent, lame, blind, deaf and imbecile (*mugdha*).
- 73 He should not mention his name and other personal information.
- 74 He should avoid women, money and pleasures; they cause his downfall.
- 75 He should have no house.
- 76 He should not wander at night, at midday, at dawn and dusk.
- 77¹⁶¹ A person in the fourth stage of life should practise dharma moderately and according to scriptural norms.

160 Cf. AgP 372.9–10.

161 In Upendravajrā-metre.

SSJ ch. 5,40: Description of the regulations about begging, in (the section on) the renunciators's dharmas, in the context of preaching dharma¹⁶²

- 1–2 (Śrī-Nārāyaṇa-Muni:) The renouncer should beg food from forest-dwellers, from vedic Brahmins or in emergency from other twice-borns.
- 3–4 While entering a town or village for begging he should not watch the beauty of the houses, women, etc.
- 5 The begging bowl should be made of (eight materials like) wood, etc.
- 6 Regulation for cleaning it.
- 7–10 Recommendations about from whom to beg. In emergency food may be begged from a Śūdra according to Medhātithi.
- 11–12 The Brahmins should possess 13 qualities like purity, etc., (listed).
- 13 Somebody living on wielding weapons, etc., is called a Kṣatriya (six activities are listed).
- 14 A Vaiśya is somebody living on farming (six activities are listed).
- 15 A Śūdra is living on selling oil, etc., (four activities are listed).
- 16 A cat (*biḍāla*) is called who engages in violence (six activities are listed).
- 17 A Mleccha is destroying wells, etc., (eight activities are listed).
- 18 A brahmin is considered an animal (*paśu*) if eating impure food (five activities are listed).
- 19 And he is a Cāṇḍāla if not obeying Vedic injunctions (five activities are listed).
- 20–21 He should not beg food from a Biḍāla, etc., (five types of persons are listed) but from 3, five or seven brahmins.
- 22–23 The *mādhukarī* type of begging (from five or seven houses) is appropriate.
- 24–27 The time and the houses for begging are prescribed.
- 28 He should not beg from houses where birth or death have caused impurity (except on the occasion of *śrāddha*).
- 29 He should not behave obtrusively (knock at the door, etc.).
- 30 Recommended comportment while begging food.
- 31–32 He should perform expiation in case of touching impure food, people, etc., (six situations are listed).
- 33–39 Regulations concerning how to eat the begged food. The first five mouthfuls should not touch the teeth. He should eat with the right hand and should eat only half. He should eat balanced food, once a day only, and he must not keep the rest.

162 “In the 40th chapter Śrī-Hari, the son of Dharma(deva) presented clearly the regulations, regarding the renouncer's begging (food), in the context of the renunciators' dharmas.”

- 40 He should engage in spiritual practices (lit. knowledge of *brahman*, *brahma-vidyā*).
- 41 He should not keep cooked food for his journey.
- 42–44 He should expiate in case of committing a fault.
- 45 If he cannot follow the regulations he may eat in the house of a householder.
- 46 He should normally mix up the begged food with water.
- 47¹⁶³ The renouncer may beg clay (for cleaning), water and food from a woman publicly, even in the absence of her husband.

SSJ ch. 5,41: Description of the acts to be avoided by the renouncer and their expiations, in (the section on) renouncers' dharmas, in the context of preaching dharma¹⁶⁴

- 1–4 (**Śrī-Nārāyaṇa-Muni:**) During the rainy season the renouncer should stay for four months or (in emergency) two months in one village or town. He should expiate through fasting as many times as the number of villages he crossed. He should avoid villages of bad conduct, etc., (six reasons for leaving a village are listed).
- 5 Cutting of hair should be done on every alternate 15th day but not during monsoon.
- 6–12 There are six binding factors: settling down, not keeping the vessel, storing possessions, increasing the number of students, sleep during day time, useless talk.
- 13–39 Expiations and punishments of offences committed by a renouncer (e.g collecting money, not taking bath at the death of a family member, neglect of the renouncers' way of life, storing possessions, luxuries, uprooting plants, loss of semen, various degrees of contact with women, speaking untruth, eating forbidden food, etc.).
- 40–41 The renouncer who practises his dharma reaches the world of Brahmā, if he does so with devotion he reaches the world of Lord Viṣṇu.
- 42–46 There are three types of renouncement, based on Jñāna, Veda and Karma. The first type stands higher than the following.

163 In Upajāti-metre.

164 "Then, in the 41st (chapter), however, are described the actions to be avoided by the renouncer and their expiations in (the section on) renouncers' dharmas."

- 47–52 The behaviour and attitudes of the highest renouncer called *mahāmukta* are described.
- 53–56 Praise of the renouncer practising devotion to Viṣṇu.
- 57 For both types of renouncers (Vaiṣṇava and others) the dharmas to be practised are the same, but there is the difference in the initiation.
- 58¹⁶⁵ These are the dharmas of castes and stages of life. Those who will read and listen to them will get firm resolve in dharma.

SSJ ch. 5,42: Description of the dharmas of mixed castes, in the context of preaching dharma¹⁶⁶

- 1 (**Brahmin:**) The world-teacher (*jagadguru*) should speak about the dharmas of persons not belonging to the four castes and others whose livelihood is service.
- 2–4 (**Śrī-Nārāyaṇa-Muni:**) The persons not belonging to the four castes, like Sūta, Vaidehaka, Kirāta, Śaka, Kaṅka and others and those whose livelihood is service should serve their parents, teachers, hermits and the kings. Their livelihood should be according to their family-tradition but not if it involves violence and theft.
- 5 There are five common dharmas (non-violence, etc.).
- 6–13 The special regulations for them include e.g. ancestral offerings, donations, support of family, killing only when attacked, protection of cows, Brahmins, etc., support of ascetics, hospitality, etc., (18 regulations are listed).
- 14 These are the dharmas of the mixed (*saṃkara*) castes.
- 15¹⁶⁷ (**Suvrata:**) The Brahmin asks:
- 16–19 (**Brahmin:**) Śrī-Hari should tell about the regulations concerning expiations for general and great sins that may be committed and about vows like *keṅcchra*.
- 20¹⁶⁸ (**Suvrata:**) Śrī-Hari tells about the entire secret of dharma according to tradition (scripture).

165 In Indravajrā-metre.

166 (1) “Then, in the 42nd chapter, Śrī-Hari Himself gave fully a true description of the dharmas of mixed castes.

(2) Having listened to the dharmas of castes and stages of life, the Brahmin desirous of listening about the dharmas of persons other than the four castes asked again respectfully.”

167 In v. 15 *Suvrata* stands for the original narrator of the SSJ and the address “king” (*dharanīpāla*) applies to king Pratāpasimha, the original listener.

168 In Toṭaka-metre.

SSJ ch. 5,43: Description of the assembly, in (the section on) regulations for expiation, in the context of preaching dharma¹⁶⁹

- 1 (Śrī-Nārāyaṇa-Muni:) He will tell regulations for expiations in brief.
- 2–4 Expiation (*prāyaścitta*) (defined) destroys grave or light sins of six kinds (listed) which are again twofold on being committed deliberately or non-intentionally.
- 5–6 Five sins (*pātaka*) like killing a Brahmin are equal to “great sins” (*mahāpāpa*).
- 7–8 The kinds of sins – “minor sins” (*upapātaka*), “extreme sins” (*atipāpa*), “higher sins” (*adhipāpa*) and “miscellaneous sins” (*prakīrṇa* – are distinguished by graveness.
- 9–10 Expiation for a sin committed knowingly is double the expiation of a sin committed unknowingly and repeatedly; it leads to hell and bad birth (*ku-yoni*).
- 11 The evil results are shared by the sinner and his associates (five persons connected with the sins committed are listed).
- 12–13 The sin of a boy of the age five to eleven should be expiated by his brother or father or relative, but there is neither sin nor expiation or punishment for a boy of the age below 5.
- 14 A boy of the age eleven to 16, the old, the sick and women should practise half of the expiation.
- 15 Expiation (*niṣkṛti*) is prescribed for sins committed once, (but) unintentionally.
- 16 After taking bath and donating a cow and gold to the council members (*parśad*) one should confess the sin.
- 17–18 A council should be formed of five or seven or three or less than ten learned Brahmins (five qualifications are listed).
- 19 The number of council members is double for Kṣatriyas and triple in case of Vaiśyas.
- 20–21 Eight types of persons are not qualified for the council.¹⁷⁰
- 22–23 Eight types of persons are qualified for the council.
- 24 The dharma exists where there is truth (*satya*); and truth wins always.¹⁷¹
- 25 The council has authority concerning expiation, legal proceedings, religious observances (*vrata*).
- 26–28 False verdict falls back on the council members.
- 29–31 Grace should be granted to women, children, the aged, the needy, the handicapped; to grant grace in unjustified cases leads to hell.

169 “Henceforth, however, in the 43rd chapter, Śrī-Hari, the source of scriptures, presented the description of the council, in (the section on) regulations for expiations.”

170 5,43.20–35 are repeated from 3,62.22–37.

171 Cf. Muṇḍaka-Upaniṣad 3,1.6.

- 32–33 Dharma should be decided after having considered what Manu and other ancient authorities have said; similarly local customs should be taken into account.¹⁷²
- 34 A sinner should carry out what the council has ordered; otherwise he will be punished in hell.
- 35 For secretly committed sins one may expiate by consulting the authoritative texts or a senior person.
- 36¹⁷³ Now Śrī-Hari will speak about the expiation according to the scriptures of the sages (*ārṣaśāstra*).

SSJ ch. 5,44: Description of the expiation for “great sins” and “extreme sins”, in (the section on) regulations concerning expiation, in the context of preaching dharma¹⁷⁴

- 1–7 (Śrī-Nārāyaṇa-Muni:) The procedure of and regulations concerning the Brahmin who killed a Brahmin unintentionally (*a-kāmāt*) is described.
- 8–10 If he survives while protecting a Brahmin or cows or otherwise saves them, he is purified.
- 11–13 Part of the expiation must be carried out by one who condones (*anugrāhaka*) and others connected with the committed sin.
- 14 Expiation of twelve days is prescribed for committing Brahmin-murder mentally.
- 15–18 Regulations concerning the expiation for the Brahmin due to whom the unqualified (*nirguṇa*)¹⁷⁵ or the qualified Brahmin commits suicide (*ātmaghāta*).
- 19 Expiation for a Kṣatriya or a Vaiśya killing a Brahmin is double or threefold.
- 20 For a celibate expiation is double, for a hermit (*vānaprastha*) triple and for an ascetic (*yati*) four times that of a householder.
- 21–23 List of eleven sins equal to Brahmin-murder.
- 24–34 Regulations concerning the expiation for drinking liquor.¹⁷⁶ Vows like Cāndrāyaṇa are prescribed to expiate for drinking water in the liquor-vessel, etc.

172 Vv. 20–35 are not commented by Ś since 5,43.20–35 occur also in SSJ 3,62.22–37.

173 In Upajāti-metre.

174 “Then, in the 44th chapter, however, in (the section on) regulation concerning expiation (*prāyaścitta*), the expiation of the sins of three types, like “great sins”, is presented.”

175 A Brahmin without learning is *nirguṇa*. (Ś)

176 V. 30 quotes Parāśarasṃṛti.

- 35–36 (6) sins like eating garlic (*lašuna*), killing a friend, etc., are equal to the sin of drinking liquor.
- 37 For the aged and women expiation is by half (the prescribed practices).
- 38–45 Regulations concerning the expiation for a twice-born (*traivarnika*) stealing a Brahmin’s gold.
- 46 (6) sins like kidnapping the wife of a Brahmin are equal to stealing a Brahmin’s gold.
- 47–59 Regulations concerning the expiation for the fourth great sin, intercourse with the teacher’s wife (*guru-talpa-gamana*) or with other women considered to be equal to the teacher’s wife (21 women are listed): embracing a glowing iron image; self-castration, living as mendicant, carrying a flag with the sign of a penis, various fasts – options given by Parāśara.¹⁷⁷
- 60 Expiation for the “extreme sin” of intercourse with one’s mother, sister, daughter or daughter-in-law is by entering fire.
- 61–64 Expiation for a person in contact with a sinner is the same as that for the sinner.
- 65–66 The educated should recite *gāyatrī*, the ignorant and women should recite the name of Lord Viṣṇu.¹⁷⁸
- 67 Means for the purification of a Śūdra.
- 68¹⁷⁹ Śrī-Hari told in brief the regulations concerning the expiation of “great sins”, etc., but one can read details from Mitākṣarā and other texts.

SSJ ch. 5,45: Description of the expiation for “minor sins”, in (the section on) regulations concerning expiations, in the context of preaching dharma¹⁸⁰

- 1 (Śrī-Nārāyaṇa-Muni:) Practising the month-long Cāndrāyaṇa-vow or milk-drinking¹⁸¹ purifies from a “minor sin” (*upapātaka*).
- 2–4 He speaks about expiation for “minor sins” (*upapāpa*) like cow-killing (15 minor sins are listed).

177 V. 55 quotes from Parāśarasmr̥ti.

178 “Śrī-keṣhṇāya namaḥ, śrī-nārāyaṇāya namaḥ, etc.” (Ś)

179 In Upendravajrā-metre.

180 “Then, in the 45th chapter, in (the section on) regulations concerning expiations, the expiation (*niṣkṛti*) for “minor sins” is clearly described as declared in the scriptures on dharma.”

181 The quantity of milk should be two *palas*. (Ś and Bh)

- 5–19 Cow-killing: following a cow for one month; donation of a cow, the period is shorter for only hurting a cow. The expiation is less for non-Brahmins.¹⁸²
- 20–22 Purification of a Brahmin without sacramental rites (*vrātya*).
- 23–32 Stealing (depending on what and how much is stolen by whom).
- 33–36 Selling goods like molasses, sesame, etc., (ca. 30 items are listed), prohibited for sale by a Brahmin.
- 37–39 A younger marrying before his elder brother (*parivedana*) and being unmarried while a younger brother is married (*pārivittya*).
- 40 Teaching after fixing the amount of payment (*bhṛtakādhyāpana*) and studying after fixing the amount to be paid (*bhṛtakādhyayana*).¹⁸³
- 41–54 Adultery (*pāradārya*), differentiated according to the man's caste, the woman's caste and whether her caste is higher or lower (*pratiloma*, *anuloma*).¹⁸⁴
- 55–59 Killing a woman of the four castes.
- 60–66 Killing animals, birds and insects (21 names are listed).
- 67–68 Cutting trees.
- 69 Discharge of semen and telling a lie.
- 70 Blaming the Vedas.
- 71–79 Violating the vow of celibacy (*avakīrṇitā*) by intercourse or discharge of semen.
- 80 Selling a pond, garden, a son, the wife or oneself.
- 81 Intercourse with an animal or a prostitute.
- 82–88 24 minor sins like not paying off worldly and Vedic debts (listed).¹⁸⁵
- 89–90 List of ten disciplines (*yama*) like celibacy, etc., and ten restraints (*niyama*) like bathing, etc.¹⁸⁶
- 91–92 Other methods of expiation valid for all sins.
- 93¹⁸⁷ Without practice of austerity sins are not destroyed. A person not expiating attains punishment in yonder world.

182 For v. 8 cf. Raghuvamśa 2,6.

183 The sin committed for fixing a price for a particular learning. (Ś)

184 V. 53 quotes Parāśara.

185 Among the 24 “minor sins” is included the group of 18 “evil habits” enumerated (*vyasana*) by Manu 7.47–48; cf. SSJ 5,22.6–8.

186 V. 89 mentions ten disciplines (*yama*) though later only five are listed and defined in 5,57.6–11; and v. 90 mentions ten restraints (*niyama*) though five are listed and defined in 5,57.16–22.

187 Upajāti-metre.

SSJ ch. 5,46: Description of the expiation for “miscellaneous” and “extreme sins”, in (the section on) expiation, in the context of preaching dharma¹⁸⁸

- 1 (Śrī-Nārāyaṇa-Muni:) The “miscellaneous sins” (*prakīrṇa*) are less grave, but without expiation they also cause suffering in the other world.
- 2–17 Vows like Cāndrāyaṇa, Tapta-kṛcchra, Prājāpatya and Pādakṛcchra are prescribed for various sins like meat-eating, a menstruating Brahmin woman being touched by men, eating forbidden food or drinking impure water, etc., (34 types of “miscellaneous sins” are mentioned).
- 18–22 Expiation for “miscellaneous sins” depends on castes or stages of life.
- 23–25 On the use of Viṣṇu’s name(s) in expiation.
- 26–28 He mentions briefly 13 “extreme sins” like opposition against Viṣṇu-devotees, etc., (listed).
- 29 The Pādakṛcchra-vow is prescribed for a person who sees or touches such sinners.
- 30–31 The ancient seers have not mentioned any expiatory rite for “extreme sins”; pleasing the person offended is the only means.
- 32–36 Expiation for sins committed secretly is by recitation of RV 10.90, *gāyatrī* or the name of Viṣṇu.
- 37 He has briefly narrated the expiations, particulars of which are declared by the sages (*muni*).¹⁸⁹
- 38–40 By expiating sins one is relieved from the afflictions of hell.
- 41–43 Against the view of the ancient (sages) regarding entering fire, He suggests life-long penance or exile as alternative.
- 44¹⁹⁰ By abandoning sensual enjoyments, by leading his life without begging and by worshipping Lord Viṣṇu (*hari*) the sinner is freed from all sins.

188 “Then, in the 46th chapter, in (the section on) expiations, the atonement (*niṣkṛti*) for ‘miscellaneous’ and ‘extreme sins’ is presented clearly.”

189 Yājñavalkya, etc., (Ś)

190 In Upajāti-metre.

SSJ ch. 5,47: Description of the characteristics of vows like Cāndrāyaṇa, etc., in (the section) of regulations for expiation, in the context of preaching dharma¹⁹¹

- 1 (Śrī-Nārāyaṇa-Muni:) He speaks about characteristics of vows like Cāndrāyaṇa which expiate sins.

2–48 *Methods of various vows*

- 2–13 Types of Cāndrāyaṇa-vows (i.e., increasing and decreasing the number of mouthfuls of food according to the days of the lunar month), like *yava-madhya*, *pipīlikā*, etc., are described.
- 14–15 *Somāyana*: living on decreasing quantity of cow's milk.
- 16 *Kṛcchra*: eating once in four days during 16 days.
- 17–20 *Tapta-kṛcchra*.
- 21 *Śīta-kṛcchra*.
- 22–27 Seven types of *Sāmtapana-vrata*.
- 28 *Paṇakṛcchra-vrata*.
- 29 *Paṇakūrca-vrata*.
- 30–32 Vows of eating only fruits, roots, leaves, etc.
- 33 *Pādakṛcchra*.
- 34 *Prājāpatyakṛcchra*.
- 35 *Atikṛcchra*.
- 36–39 Four types of *Prājāpatyakṛcchra*.¹⁹²
- 40 *Ardhakṛcchra*.
- 41 *Kṛcchrātikṛcchra*.
- 42 *Pārākakṛcchra*.
- 43–45 *Saumyakṛcchra*.¹⁹³
- 46–48 *Tulāpuruṣakṛcchra*.¹⁹⁴

191 “Then, in the 47th (chapter), in (the section on) regulations for expiations, the characteristic of vows like Cāndrāyaṇa is clearly described.”

192 V. 36–39 incorporate the view of Āpastamba-Muni regarding another type of the Pādakṛcchra-vow.

193 In v. 44 Śrī-Hari prescribes the Saumya-vow according to Parāśara-Muni, while in v. 45 the vow is described according to Yājñavalkya-Muni. (Ś)

194 V. 46 according to Yājñavalkya, v. 47 according to Yama. (Ś)

- 49–61 *Announcement of Brahmakūrca-vow*
- 49–50 Announcement of the *Brahmakūrca-vow*.
- 51 The five products of the cow (*pañca-gavya*): urine (*gomūtra*), cowdung (*gomaya*), milk (*kṣīra*), curds (*dadhi*) and ghee (*sarpiḥ*).
- 52–54 Regulations concerning proportions of the five products of cows of specific colours.
- 55–56 Specific formulas (*mantra*) to be recited while taking each of the products of the cow are indicated.¹⁹⁵
- 57–61 Procedure of offering the *pañca-gavya* into the fire.
- 62 *Yatisāṃtapana* (according to Śaṅkhaśmṛti, Ś).
- 63 *Yāmya-kṛcchra*.
- 64 *Yāvakakṛcchra*.
- 65 *Kauberā-kṛcchra*.
- 66–68 *Go-vrata* (living with and like cows).
- 69–71 *Uddālaka-vrata* (practised in *vīrāsana*-posture, i.e., standing during day, sitting down at night).
- 72–75 Conclusion to the characterization of Kṛcchra-vows which expiate sins and free from the miseries of hell. A Kṛcchra-vow is prescribed for those desirous of wealth (*śrī*), health (*puṣṭi*), heaven (*svarga*) and gods' favour (*deva-prīṇana*).
- 76–77¹⁹⁶ A person not expiating sins suffers miseries of hell and attains miserable rebirth.

SSJ ch. 5,48: Description of the maturation of actions, in (the section on) regulations concerning expiation, in the context of preaching dharma¹⁹⁷

- 1 (Brahmin:) What type of birth does one get due to remaining sins?
- 2–4 (Śrī-Nārāyaṇa-Muni:) The maturation of actions (*karmavipāka*) is described in the scriptures on dharma. A sinner gets fruit according to the types of sins. He will briefly speak about the maturation of sins in general.

195 V. 55c *gandha-dvārā* refers to RVKh 5,87.9, V. 56 *āpyāyasva* refers to RV 1,91.16, *dadhikrāvṇā* refers to RV 4,39.6, *tejo 'asi śukram* refers to VS 22,1 and *devasya tvā* refers to VS 20,3.

196 In Viyoginī-metre.

197 “Thereafter, in the 48th (chapter), in (the section on) regulations concerning expiation, there is the description of the maturation of actions, and the hymn recited by the Brahmin.”

- 5–6 After death sinners are tortured by Yama’s servants and sent to hell, thereafter they are born in different species (*yoni*) like dog, bear, serpent, crow, etc.
- 7–12 Brahmin-murder, drinking of alcohol, theft of gold and intercourse with teacher’s wife are punished by rebirth as animals or plants (listed for each case). Thereafter in their human rebirth the sinners suffer from various diseases.
- 13–16 List of nine sinners like someone jealous, veda-seller, etc., and their rebirth as fly, tiger, etc. Thereafter in their human rebirth they are poor, miserable, diseased and blind.
- 17 By these characteristics the maturation of actions can be recognized.
- 18–19 Expiation of sins is therefore necessary to avoid miserable results; this is described in the authoritative scriptures.
- 20–22 Conclusion to the principles of the dharma of castes and stages of life and the expiations. People reading them or listening to them will be freed from sins.
- 23–31 *Śrī-Hari is praised by the Brahmin*
- 23 (Suvrata:) The Brahmin praised Śrī-Hari.
- 24–31 (Brahmin:) Hymn in honour of Śrī-Hari consisting of 32 epithets beginning with the word *dharmā*; the last quarter (*pāda*) of each verse is a refrain: “May the son of Dharma be pleased.” (*prīyatāṃ dharmā-nandanāḥ*).
- 32 (Suvrata:) After reciting the hymn the Brahmin Śivarāma bowed down. Thereafter he explained the dharmas to other Brahmins.
- 33 Phalaśruti: Praise of this text of Dharmaśāstra.
- 34–35 The persons practising dharma will obtain fame and happiness and become liberated from this world of existence (*samsṛti*).
- 36 Therefore this work should be heard or recited by men and women.
- 37¹⁹⁸ Śrī-Hari spoke about general and specific dharmas for the benefit of the people.

SSJ ch. 5,49: Description of the installation of the (image of) Dvārikeśa and others in Jīrṇadurga¹⁹⁹

- 1–2 (Suvrata:) Speaking about dharma Śrī-Hari stays for one and a half years in Gaḍhaḍā and after the Spring-festival²⁰⁰ goes to Ahmedabad (*śrīnagara*).

198 In Upajāti-metre.

199 “Then, in the 49th (chapter), however, the excellent installation of (the image of) Lord Dvārikeśa and others in Junāgaḍha (*jīrṇadurga*) is described.”

200 fifth day of bright Māgha VS 1884. (Ś)

- 3 After celebrating the Flower-spring-festival He goes to Vaḍatāla.
 4 After celebrating the Rāmanavamī festival (Rāma's birthday) He returns to Gaḍhaḍā in Caitra.
 5 On the second day of dark (Caitra) king Uttama says:
 6–8 (Uttama:) Śrī-Hari should fulfil his desire and of that of citizens to erect a Kṛṣṇa-temple.
 9–12 (Suvrata:) Śrī-Hari agrees and asks Viraktānanda-Muni to supervise (the construction).
 13 The king is pleased.
 14–15 The Muni calls workmen; Śrī-Hari praises their work.
 16–17ab King Anūpasimha comes and says:
 17cd–18 (Anūpasimha:) The temple in Junāgaḍha has been built.²⁰¹ Śrī-Hari should come to Junāgaḍha for installing Śrī-Kṛṣṇa's image.
 19–20 Śrī-Hari consults astrologers (*maubūrtika*) who propose as auspicious day Thursday, the second day of dark Vaiśākha. Śrī-Hari gives them their remuneration (*dakṣiṇā*).
 21²⁰² On the tenth of bright Vaiśākha He arrives in Junāgaḍha with His main attendants (*pārṣada*), nephews, ascetics and celibates.
 22²⁰³ King Hemantasimha and citizens go out to welcome Him.
 23²⁰⁴ He offers suitable accommodations to Śrī-Hari and others.

24–30 *Installation of image*

- 24²⁰⁵ Śrī-Hari inspects the temple and praises the artisans, the king and the supervising monk, Brahmānanda-Muni.
 25²⁰⁶ Śrī-Hari (*kṛṣṇa*) asks to bring the material necessary for the installation.
 26²⁰⁷ During two days He installs the Kṛṣṇa-image according to the instructions by Vedic (*nigama*) and Tāntrika (*āgama*) Brahmins.
 27–29²⁰⁸ In the forenoon of the second day of dark Vaiśākha of VS 1884 (1828 A.D.) Śrī-Hari installs the image of Lord Dvārikeśa in the middle, of Rādhā-Ramaṇa on the right and the images of Siddheśvara-Śiva, Ambikā and Vināyaka on the left.

201 Cf. SSJ 4,39.20.

202 In Upajāti-metre.

203 In Indravajrā-metre.

204 In Upajāti-metre.

205 In Upajāti-metre.

206 In Indravajrā-metre.

207 In Upajāti-metre.

208 In Upajāti-metre.

- 30²⁰⁹ Śrī-Hari celebrates the Installation festival in the same manner as He did for the Lakṣmī-Nārāyaṇa temple in Vaḍatāla.
- 31–32²¹⁰ After the installation Śrī-Hari offers donations like cow, land, gold, sesame and new garments to the Brahmins. He feeds the local and visitor Brahmins and offers rupees (*raupya*) as donations.
- 33–35²¹¹ The Governor (*adhipati*) of Saurāṣṭra called Bahvādara visits Śrī-Hari. He grants Him the land of the temple with the order for tax-free commodities like grains, etc. He offers further services and retires.
- 36²¹² Śrī-Hari (*bhūman*), venerated with flowers, garments, golden ornaments, etc., by His devotees, celebrates the festival on the tenth night.
- 37²¹³ After breaking the fast of the eleventh day festival, Śrī-Hari leaves the city.
- 38²¹⁴ On the 15th day (*darśa*) of dark Vaiśākha Śrī-Hari reaches Gaḍhaḍā.

SSJ ch. 5,50: Description of the avoidance of contact with women and of worldly possessions for religious students, in (the section on) the life-long celibates' dharma²¹⁵

- 1 (Suvrata:) Śrī-Hari stays there (i.e., in Gaḍhaḍā) speaking of dharma.
- 2 Mukundānanda asks:
- 3 (Mukundānanda:) What are the dharmas of life-long celibates (*naiṣṭhika brahmacārin*)?
- 4 (Suvrata:) Śrī-Hari speaks:
- 5–7 (Śrī-Nārāyaṇa-Muni:) Members of the twice-born castes are eligible (*adhikārin*) for the stage of celibate life which should begin after the sacramental rite of initiation (*upanāyana*).
- 8–10 The four types of celibacy are distinguished by duration: for three nights (*sāvitra*), for one year (*prājāpatya*), for twelve years (*brahma*) and for life-time (*naiṣṭhika*).

209 In Indravajrā-metre.

210 In Upajāti-metre.

211 V. 33 and 35 in Upajāti-metre. V. 34 in Indravajrā-metre.

212 In Upajāti-metre.

213 In Śālinī-metre.

214 In Rathoddhatā-metre.

215 "Then, in the 50th (chapter), however, the celibates' possessions and their avoiding contacts with women are spoken of."

- 11–12 Recommended procedure for the study of the Veda from a teacher.
- 13 He will speak of the dharmas of a life-long celibate initiated into the Uddhava-sect (*vartman*).
- 14–15 The life-long celibate should serve his teacher, wear sacred thread, tuft of hair (*śikḥā*) and double Tulasī-garland.
- 16–24 Permitted possessions (*saṃgraha*) of a celibate (23 items like, clothing, ritual utensils, e.g. grass-girdle, staff, book, etc., are mentioned).
- 25 He has to fast as many days as the number of possessions exceeds the recommended number.
- 26–42 The discipline required of a life-long celibate includes that all kinds of contact (listed) with women be avoided.
- 43 Expiation for the breach of any of the regulations is by fasting.
- 44–46 He should avoid staying alone even with his mother.
- 47–52 In (5) emergency situations, talking or touching a woman is allowed.
- 53 Contact with men possessing feminine qualities (*straiṇa*) is equally forbidden, because it leads to bondage.
- 54 One day fasting is prescribed for the involuntary discharge of semen.
- 55–58 There is no expiation for discharge of semen during contact with a woman; such a person is excluded from the circle of Uddhava followers; he should live as householder. If he does not obtain a wife, he should take renunciation.²¹⁶
- 59²¹⁷ If he practises constant devotion to Lord Viṣṇu (*kamalādhava*) without committing sins, the life-long celibate (*varṇirāja*) goes to His abode after death.

SSJ ch. 5,51: Description of acts forbidden for religious students, in (the section on) celibates' dharmas²¹⁸

- 1–5 (Śrī-Nārāyaṇa-Muni:) (13) Vices like anger, greed, possessions, etc., are to be avoided.
- 6–44 Prohibitions²¹⁹ concerning speaking, eating, social contacts, bodily hygiene, clothing, etc., (approximately 80 regulations, without obvious classification or subsections are listed).

216 Ś on v. 55 quotes a Parāśara, author of the commentary Mitākṣarā on Nirṇayasindhu.

217 In Indravajrā-metre.

218 "In the 51st (chapter) are described, in brief, the actions prohibited for a religious student and their expiations."

219 Most of the following regulations are formulated negatively, i.e., stating without should **not** be done.

- 45 In case of breaking any one of these prohibitions, he should practise fasting for a day.
- 46²²⁰ A celibate not expiating for a bad deed, incurs infamy and should be outcasted from the Uddhava-path (*saṃpradāya*).

SSJ ch. 5,52: Description of acts prescribed for religious students, in (the section on) the (life-long) celibates' dharmas²²¹

- 1 (Śrī-Nārāyaṇa-Muni:) A Vaiṣṇava celibate should perform rites for gods and ancestors.
- 2–3 Nara-Nārāyaṇa, the preceptor²²² of celibates also performs these rites.²²³
- 4–9 Daily routine of a celibate: Saṃdhyā rites, fire sacrifice, offering food to Brahmins, bathing, worship of Viṣṇu, wearing sacred thread, etc.
- 10–11 Bathing is recommended in case of touching impure persons or things, of eating impure food, of bad dreams, etc.
- 12 Bathing and fasting are recommended in case of touching a woman or her garment.
- 13 He should fast on all eleventh days and Viṣṇu's birthdays, according to the Movement (*saṃpradāya*).
- 14 He should eat the food offered to Lord Viṣṇu (*hari*).
- 15–17 He should observe vows like Kṛcchra, Cāndrāyaṇa, etc., practise devotion and serve the teacher.
- 18–23 He should be peaceful and disciplined, avoid contact with women and tasty food, serve Brahmins and Viṣṇu's devotees, practise silence, etc.
- 24 In case of negligence he should fast for one day.
- 25 List of twelve virtues.
- 26 List of twelve vices.
- 27²²⁴ Being endowed with the twelve virtues, being bereft of the twelve vices, being engaged in devotion to Śrī-Kṛṣṇa and serving the teacher distinguishes (the religious student).

220 In Upajāti-metre.

221 "In the 52nd (chapter) the prescribed actions for life-long celibates, and also their expiation in case of a lapse are described clearly."

222 Nara-Nārāyaṇa is in singular.

223 Cp. MBh 12,321.

224 In Indravajrā-metre.

SSJ ch. 5,53: Description of the origin of the Veda, in connection with the Vedic study of religious students, in (the section on) dharmas of life-long celibates²²⁵

- 1 (Śrī-Nārāyaṇa-Muni:) A celibate should study the Veda, because it is Lord Viṣṇu (*nārāyaṇa*) Himself.
- 2-3 It gives knowledge about Lord Viṣṇu's (*hari*) greatness; it is accepted as the highest authority.
- 4 Śrī-Hari will narrate in brief how the Veda originated from Nārāyaṇa.

5-39 *Origin of the Veda*

- 5-7 Lord Viṣṇu (*vāsudeva*), desirous of creating the cosmos, awakens Prakṛti and Puruṣa; the Puruṣa by vision puts His semen in the Prakṛti (*māyā*).
- 8-9 Then innumerable primordial matters and *puruṣas* were produced. The Lord (*prabhu*) discharged semen in the primordial matter which (being) spirit transformed into *mahat* (the "Great (Principle)") which mingled with the qualities like *rajas*, etc.
- 10-11 This Great Principle (*mahat*) was born by Māyā and produced a golden egg with layers constituted by the Ego principle (*ahamkāra*) and the elements.
- 12-13 The Vairājapuruṣa manifested in this ocean. When Mahat, the repository of knowledge was created, Virāṭ stayed in the ocean of cause. He was unable to create the gods Brahmā, etc., souls, enjoyments and senses.
- 14-18 By his time-energy the Lord's external and internal limbs were formed; the one body became threefold as Viṣṇu, Brahmā and Śiva.
- 19-20 Lord Viṣṇu (*nārāyaṇa*) entered into the Vairāja as his soul. By obtaining the condition of individual soul the highest Puruṣa became the so-called thousand headed Puruṣa.

21-38 *Lord Viṣṇu enters into the parts of Vairāja's body*

- 21 In his head Lord Viṣṇu produced the sound of *akṣara-brahma*.
- 22-26 In the navel-lotus (described) He produced the *parā vāk* (described), which reaching to the heart got the name *paśyantī*, reaching to the throat got the name *madhyamā* and reaching to the mouth got the name *vaikharī*.

225 "Then, in the 53rd (chapter), in connection with the Vedic study of celibates (*varṇin*), the origin of the Veda is briefly described."

- 27–32 Description of the creation of the sound of *praṇava*. The three sounds (in the syllable OM) are Viṣṇu, Brahmā and Maheśvara.
- 33 Then from semivowels (*antahstha*), sibilants (*ūṣma*), vowels (*svara*) and stops (*sparśa*) the Vedas were produced.
- 34–36 Along with the sounds the one Lord Nārāyaṇa becomes fourfold; the fourfold sound is known as: Vāsudeva in the navel-lotus, Saṃkarṣaṇa in the heart, Aniruddha in the throat and Pradyumna in the mouth.
- 37 The celibate should worship the three gods Viṣṇu, etc., as the lords of the places (*sthāna*) (of articulation or pronunciation) and Pradyumna, etc., as the lords of the sound of these places.
- 38 Saṃkarṣaṇa, etc., are the corporeal (with attributes, material Constituents, *saguṇa*) forms; Lord Viṣṇu (*vāsudeva*) himself is incorporeal (without attributes, material Constituents, *nirguṇa*).
- 39–40 (Conclusion:) Thus the Veda was produced from Lord Viṣṇu (*puruṣottama nārāyaṇa*). The celibate should therefore recite it.
- 41 The celibate should know his individual self as different from the body and one with *brahman*.
- 42–45 He should avoid passion for food, gold, animals and women, conscious of their impermanence.
- 46 He should avoid contact with a bad place, time, etc., (seven objects are listed) and associate with good ones.
- 47²²⁶ Contact with the bad leads to evil, thus contact with the good is recommended.

SSJ ch. 5,54: Description of the regulations concerning the daily routine of religious students, in (the section on) dharmas of life-long celibates²²⁷

- 1 (Śrī-Nārāyaṇa-Muni:) He will tell the daily duties in brief.
- 2 The religious student should get up early, meditate on Nara-Nārāyaṇa and bow to His (i.e., Nara-Nārāyaṇa's) devotees.

226 In Praharṣiṇī-metre.

227 “Then, in the 54th (chapter), the daily compulsory routine of religious students is described clearly in brief.”

3–21 *Regulations concerning urinating and defecating*

- 3–10 Regulation concerning purification (*śaucavidhi*), i.e., locations and directions for urinating and defecating.
- 11–14 Specifications regarding the clay for cleaning hands and feet. Clay has to be applied a different number of times to different parts of the body.
- 15–16 Regulations concerning gargling (*gaṇḍūṣa*).²²⁸
- 17 This purification as recommended for householders should be practised two times by the celibate.
- 18–20 In emergency he may practise according to his capacity.²²⁹ Bathing is recommended when water is available. Impurity is not incurred in places like forest, at night and in the danger of thieves, tiger, etc.
- 21 Cleansing of the utensil.
- 22–25 Regulations concerning the cleaning of teeth (the procedure and the prescribed wood are mentioned) and recommendations for special days or occasions.
- 26–34 Regulations concerning the procedure of taking bath.²³⁰
- 35–39 Regulations concerning garments (upper and lower garment).
- 40–42 A person is considered naked (*nagna*), if he is not properly dressed (e.g. wears dirty clothes, without covering his secret parts by *kaccha*).²³¹
- 43–51 Regulations concerning the daily rites: veneration of gods, satiation of ancestors and the (morning) twilight duties (application of sectarian mark (*pundra*), chanting Gāyatrī-mantra).
- 52–64 Regulations concerning veneration of Lord Viṣṇu.²³²
- 65 He should recite the Veda and the Purāṇa, or the MBh or a hymn of Lord Viṣṇu (*hari*) and salute the seniors.
- 66–68 Regulations concerning offering food and water to Lord Viṣṇu (*hari*).
- 69–71 Regulations concerning eating: oblation to All-gods, putting the plate in a *maṇḍala*, eating silently.
- 72–74 A celibate invited by a Brahmin may visit his house, eat there and spend the rest of the day by reciting a Vedic (hymn) or a holy scripture (*sacchāstra*).
- 75 In the evening he should perform the twilight rites, recite the Kṛṣṇa-mantra or give a discourse on Hari.

228 Vv. 15–16 already occurred as SSJ 5,17.35–36 (Ś)

229 Vv. 18–20 already occurred as SSJ 5,17.38–40 (Ś)

230 Vv. 30–31 recommend the twilight rites and satiation of gods and ancestors to be performed in the pond, etc.

231 This word refers to tying the right end of the dhoti by pulling it through the legs and inserting it at the back.

232 Vv. 58–62ab enumerate the 16 steps of veneration. Cf. SSJ 3,33.131–179.

- 76 Regulations concerning sleeping.
- 77–78 Śrī-Hari spoke about the daily routines of celibates in brief, the details may be known from the Dharmasāstra manuals (*paddhati*).
- 79 The celibate practising these duties attains absolute (*ātyantikī*) liberation.
- 80 One who listens to and one who recites (this text about) these duties becomes free from sins and attains the world of gods.
- 81²³³ Conclusion of the duties of life-long celibates. Lord Viṣṇu becomes pleased with the life-long celibate practising these duties with detachment and devotion to Him.
- 82²³⁴ (**Suvrata:**) Mukundānanda hearing the duties of celibates is satisfied and recites the following hymn.
- 83–90²³⁵ (**Mukundānanda:**) Hymn saluting Śrī-Hari as Lord Viṣṇu and as preceptor (*guru-rāja*) and describing 16 epithets regarding Śrī-Hari's divine deeds and functions. The last line of each verse forms the refrain: May there be always salutation to you, Lord Viṣṇu, the holy master.
- 91²³⁶ (**Suvrata :**) After reciting the hymn Mukundānanda bows to Śrī-Hari and practising these duties attends upon Him daily.

SSJ ch. 5,55: Description of the installation of Śrī-Gopīnātha in Durgapattana²³⁷

- 1–2 (**Suvrata:**) After the completion of the temple king Uttama requested to install the image of Śrī-Kṛṣṇa (*kṛṣṇa*).²³⁸
- 3–4 Śrī-Hari consults the astrologer who recommends the twelfth day of bright Āśvina.
- 5–6 Śrī-Hari tells the king to collect the (necessary) material for the ceremony, to take place after five days. The king gathers the material.
- 6 The king gathers the material.
- 7–9 Śrī-Hari causes a pavillion and altar to be prepared, invites knowledgeable Brāhmins.

233 In Sragdharā-metre.

234 In Drutavilambita-metre.

235 In Vasantatilakā-metre.

236 In Upajāti-metre.

237 “Then, in the 55th (chapter), however, (it is described that) Hari installed (the image of) Śrī-Gopīnātha-Kṛṣṇa in the holy (city) Gaḍhaḍā (*durgapura*).”

238 V. 2 is direct speech of king Uttama.

- 10²³⁹ Śrī-Hari (his attire described) venerates gods accompanied with Vedic formulas.
- 11–13 After the procedure of installation (described) Śrī-Hari looks at the image with constant sight.
- 14–15 At the end Śrī-Hari donates cows, golden coins, horses, sesame and garments to Brahmins.
- 16 He satisfies devotees, Brahmins and ascetics (*muni*) with various food-items.
- 17 After the installation-ceremony local and visiting devotees venerate Śrī-Hari and retire.
- 18 Thereafter king Uttama attends upon Him for his whole life.
- 19 Jayā, Lalitā²⁴⁰ and local devotees become happy.
- 20–21 Thereafter Śrī-Hari behaves desireless like Jaḍa-Bharata eating indifferently.
- 22–26 Śrī-Hari entrusts supervision of the practice of dharma to Gopālānanda-Muni and instructs devotees to obey the Muni. The devotees accept Śrī-Hari's order. Śrī-Hari blesses them.
- 27²⁴¹ Śrī-Hari abandoning the worldly involvements and the physical attachment instructs about knowledge, devotion, yoga of detachment and dharma.
- 28²⁴² Śrī-Hari (*nīlakaṇṭha*) instructs devotees: not to give up one's own (Vedic) dharma, to practise devotion in Lord Viṣṇu (*vāsudeva*), to uphold firmly the oneness with *brahman*, to avoid attachment and to follow His monks (*santaḥ*) for the (knowledge of) the greatness of the Lord.

SSJ ch. 5,56: Description of the place and the food appropriate for the practice of yoga, in the context of preaching yoga²⁴³

- 1 (Suvrata:) Śrī-Hari not interested in the objects other than Śrī-Kṛṣṇa (*kr̥ṣṇa*) likes a person who inquires about dharma, etc.
- 2–3 Śātānanda-Muni²⁴⁴ attending upon Śrī-Hari is encouraged to ask whatever he wants to know.²⁴⁵

239 Vv. 10–18 in Upajāti-metre.

240 Two widowed sisters of king Uttama.

241 In Vasantatilakā-metre.

242 In Sragdharā-metre.

243 “In the 56th (chapter) the place and the food appropriate for the practice of yoga are spoken about exactly, in the context of preaching yoga.” The section on yoga comprises ssj 5, 56–65.

244 The author of SSJ.

245 V. 3bcd is direct speech of Śātānanda-Muni.

- 4 (Suvrata:) Intelligent Śatānanda-Muni asks:
- 5–7 (Śatānanda-Muni:) Omniscient Śrī-Hari should speak about yoga with its auxiliary parts (*aṅga*); he acquired the trance (*samādhi*) through His grace without being qualified through the practice of means. What are the characteristics of the complete (*aṅgin*) yoga²⁴⁶ and of its auxiliary parts?
- 8 (Suvrata:) Śrī-Hari desirous of Yogin's benefit speaks:
- 9–10 (Śrī-Nārāyaṇa-Muni:) Yoga is the only means of achieving perfection (*siddhi*).
- 11–12ab Hirāṇyagarbha (Muni) propounded yoga; Patañjali (a form of Śeṣa (*phaṇīndra*)) elaborated it. He will speak about it in brief.
- 12ab He will speak about it in brief.
- 12cd Concentration (absorption, *samādhi*) of mind in Śrī-Kṛṣṇa (*kṛṣṇa*) is the characteristic of yoga.
- 13–14 Yoga destroys mental flaws (*doṣa*), hence it is recommended for an enthusiastic (*utsāhin*) devotee of Lord Viṣṇu (*kamalāpati*).
- 15–16 In order to accomplish the complete (*sāṅga*) yoga, a practitioner (*sādhaka*) should approach a teacher (*guru*), receptacle of all yogic skills (*kalā*), serve him and practise yoga.
- 17–19 He should practise yoga in a pure place (specified).
- 20–21 He should avoid an impure place (specified).
- 22 He should avoid public contact, excessive talking, overeating, overexertion, desire for taste and extreme anger.
- 23–24 Regulations concerning eating (balanced diet, etc.).
- 25–27 Prohibitions of wine, meat, intoxicants like tobacco, opium, etc., and curds, etc., (17 food-items listed).
- 28 He should avoid laziness and contact with women.
- 29²⁴⁷ A practitioner (*sādhaka*) not avoiding contact with women, sinners and rogues (*dhūrta*) deviates from yoga.

246 *Aṅgi-yoga* stands for the *asamprajñāta-samādhi*. (Ś)

247 Rathoddhatā-metre.

SSJ ch. 5,57: Description of the characteristics of disciplines, restraints, sitting postures and breath-control, in context of preaching yoga²⁴⁸

- 1–3 (Śrī-Nārāyaṇa-Muni:) The samādhi-yoga comprises eight auxiliary parts: disciplines (*yama*), restraints (*niyama*), sitting postures (*āsana*), breath-control (*prāṇāyāma*), withdrawing (*pratyābhāra*), concentration (*dhāraṇā*), meditation (*dhyāna*) and trance (*samādhi*) through which the complete (*aṅgin*) yoga is accomplished.
- 4 The first five parts (disciplines, etc.) are external; the last three like concentration, etc., are internal.
- 5 Announcement concerning the characteristics of each part.
- 6–12 The five disciplines (*yama*) are non-violence, truthfulness, abstinence, non-stealing and non-possession (each defined).
- 13–15 The fruits (described) of practising the disciplines.
- 16–22 The five restraints (*niyama*) are purity, asceticism, contentment, self-study and veneration of god (each defined).
- 23–25 The fruits (described) of practising the restraints.
- 26–28 Sitting postures (defined) are many, but 84, 30 or 14 are called main (*mukhya*) ones.
- 29–49 Description of 14 postures like Svastika, Gomukha, Vīra, Yoga, Padma, Kukkuṭa, Kūrma, Dhanur, Mayūra, Paścimatāna (i.e., Paścimottānāsana), Śavāsana, Siddha, Vajrāsana, Siṃha and Bhadra.
- 50 Any one of the postures comfortable for sitting in meditation is recommended.
- 51 Rubbing the sweat on the body makes the body sturdy (*dr̥ḍhata*) and light (*laghuta*).
- 52 The fruits of practising the postures are endurance, health, emancipation and breath-control.
- 53 Practice of purification of channels (*nāḍīsodhana*) should follow the teacher's instruction.
- 54–64 List of six purificatory acts: dhauti, basti, neti, trāṭaka, naulikā and kapālabhāti (each defined).
- 65–66 The fruits of practising purificatory acts are leanness, glow and health.
- 67–71 Breath-control (defined) is twofold: accompanied (*sagarbha*) and unaccompanied (*agarbha*) (each defined).

248 “Then, however, in the 57th (chapter) the characteristics of the four auxiliaries like disciplines, etc., are presented in the context of preaching yoga.”

- 72–84 Both breath-controls are fourfold: inhaling (*pūraka*), exhaling (*recaka*), sustaining (*kumbhaka*) and emptying (*śūnyaka*) (each defined and specified according to time limits, according to the channels called *Idā*, *Pīṅgalā* and *Suṣumnā*).
- 85–87 The fruit of practising breath-control are steadiness of mind for concentration.
- 88 He will tell the special features of the part of breath-control called “emptying”.
- 89²⁴⁹ There is nothing equal to the breath-control called “emptying” which yields the experience of the bliss of *brahman*.

SSJ ch. 5,58: Description of the characteristics of the breath-control (called) “emptying” in the context of preaching yoga²⁵⁰

- 1 (Śrī-Nārāyaṇa-Muni:) Breath-control called “emptying” (*śūnyaka*) is experienced by a person whose mind is free from worldly impressions (*nirvāsana*).
- 2–6 Breath-control called “emptying” leads to the experience of various internal sounds (listed).
- 7–14 A yogin perceives the vision of the syllable OM (*praṇava*) It is seen as light or fire. The vision of the syllable OM in the heart can be perceived also by the constant recitation of the eight syllabled *mantra*.
- 15 Its greatness is described in the Veda, Śrī-Hari tells its essence in brief.
- 16–20 Description of the syllable OM as the source of language and literature (*vāṅmaya*); significance of the letters *a*, *u*, *m* and *ardhamātrā*.
- 21 By such a vision a yogin attains the highest bliss.
- 22–24 He visualizes Nārāyaṇa and attains His abode.
- 25–26 This first stage (of experience) is called natural (*sahaja*) trance in which a yogin experiences immersion even in the waking state.
- 27–29 Such experience is possible only due to the merit accumulated during previous existences, and due to the grace of Vāsudeva to those whose mind is free from worldly impressions (*vāsanā*).
- 30–33 In the present days a person graced by Lord Viṣṇu (*vāsudeva*) can experience it. Nine yogins (names listed)²⁵¹ experienced this trance.

249 Upajāti-metre.

250 “However, in the 58th (chapter) the decisive characteristic of the breath-control called emptying (*śūnyaka*) is told, in the context of preaching yoga.”

251 Names of the nine sons of Ṛṣabha(-deva), cf. BhP 5,4.11.

- 34–35 The mind free from worldly impressions qualifies for such experience.
 36 Conclusion to the topic of breath-control called “emptying.”
 37²⁵² A person practising breath-control attains control over his mind (otherwise difficult to control).

SSJ ch. 5,59: Description of the knowledge of the principles, etc., in the context of preaching yoga²⁵³

- 1–4 (Śrī-Nārāyaṇa-Muni:) A yogin practising breath-control should know the principles (*tattva*) concerning the breath and what to perform during its flowing in the left (*iḍā*), the right (*piṅgalā*) and in the middle (*suṣumṇā*) channel as extensively dealt with in the *svara-śāsana*.
- 5–16 *The five elements in the breath*
- 5–7 The element earth is yellow in colour, square shaped, average in motion, measures twelve *āṅgula* and is subtle in nature; it creates liking for odour; during its flow five actions are prescribed.
- 8–9 Water is white, half-moon shaped, flowing downward, measuring 16 *āṅgula* and active in nature; it creates liking for tastes; during its flow pacifying actions are prescribed.
- 10–11 Fire is blood-red, triangular, flowing upward, measuring four *āṅgula* and sharp; it creates liking for beauty; during its flow sharp (*tikṣṇa*) actions are prescribed.
- 12–13 Air is green, circular, flowing across, measuring eight *āṅgula* and is extremely active; it creates liking for touch; during its flow moving actions are prescribed.
- 14–15 Ether is of smoke colour (*śyāna*), dot-shaped, moving in all directions, measuring one *āṅgula* and it is void; it creates liking for hearing; during its flow meditation on the Self is prescribed.
- 16 Breath flowing with the first and the last elements is the best, with the second and the third is average and flowing with the fourth is the lowest.

252 In Vasantatilakā-metre.

253 “However, in the 59th (chapter), knower, the knowledge of the principles, etc., appropriate for the practice of yoga are clearly described, in the context of preaching yoga.”

17–24 *On channels and breath-control*

- 17–19 Various actions are associated with one of the three *nāḍīs*, i.e., drinking and *idā*, eating and *piṅgalā* and meditation on Hari and *suṣumṇā*.
- 20–23 A yogin should know that the bright fortnight and particular days and dates belong to the moon; the dark fortnight, particular days and dates belong to the sun; he should practise the yoga without missing these days.
- 24–25 Śrī-Hari spoke in brief about the elements which a disciplined yogin should practise.
- 26 Eight types of persons (listed, e.g., one eating unhealthy food or eating too much) do not understand this (secret).
- 27 The elements have been described in the context of *prāṇāyāma*.
- 28²⁵⁴ Śrī-Hari after having described four parts of yoga speaks of the other four with their fruits.

SSJ ch. 5,60: Description of the characteristics of withdrawing, concentration, meditation and (meditative) trance, in the context of preaching yoga²⁵⁵

- 1–2 (Śrī-Nārāyaṇa-Muni:) Withdrawal of senses (*pratyāhāra*) (defined) frees a yogin from dependance on the senses.
- 3–4 Concentration (*dhāraṇā*) (defined) qualifies for meditation (*dhyaṇa*).
- 5 After having practised the (above mentioned) six steps the seventh step, i.e., meditation should be practised with a mind freed from the defects of karma, it increases inclination (*prema*) to the Lord.
- 8–9²⁵⁶ Concentration for a long time on different parts (e.g. lotus-feet) of Lord Viṣṇu's form with yellow garment and playing a flute (*muralī*) is prescribed (iconographic description).
- 10–11 A yogin may meditate on Lord Viṣṇu's various incarnations, his image or objects connected with Him.
- 12 Constant practice of meditation increases inclination to Lord Viṣṇu.

254 In Upajāti-metre.

255 “In the 60th (chapter) the characteristic of withdrawing (*pratyāhāra*) is clearly spoken of, and also that of concentration (*dhāraṇā*) and trance (*samādhi*), in the context of preaching yoga.”

256 In Śārdūlavikrīḍita-metre.

- 13–16 There are various centres (*sthāna*) of meditation in one’s body, but meditation on Lord Viṣṇu (*vāsudeva*) in the navel lotus (described) contracts the *nāḍīs* and controls the mind.
- 17–21 A yogin meditating on the Lord’s image faces four obstacles: drowsiness (*laya*), distraction (*vikṣepa*), emotion (*kaṣāya*) and cherishing (previously experienced) objects (*rasāsvāda*). Only by contracting them is meditation achieved.
- 22–24 Trance, the eighth step of yoga means thinking not about the Lord’s individual limbs, but about His whole body.
- 25 This is called cognitive (*samprajñāta*) trance, because mental activities take the form of what one meditates upon.
- 26–28 The distinction (*viśeṣa*) between meditation and trance is a matter of ripeness (*pakva*) or non-ripeness (*apakva*), comparable to mastering of the Veda.
- 29–30 Among the eight parts, four are considered external, other four internal which are higher. The external steps can be skipped by someone with accumulated merit.
- 31–32 During the practice a yogin confronts the eight supernatural powers (*siddhi*) like being of atom-size, etc., (listed) which create hindrance in the practice.
- 33–34 A yogin, knowing the greatness of Lord Viṣṇu (*hari*), should not get involved in them which destroy him (like a hunter a bird).
- 35–39 He should concentrate his mind on Lord Viṣṇu (*vāsudeva*), otherwise he will face hindrances. A detached yogin having firm knowledge faces no hindrances, even though tempted by gods.
- 40 The main (*aṅgin*) trance is twofold: *samprajñāta* (described earlier)²⁵⁷ and *asamprajñāta*.
- 41–43 There are five states (*bhūmikā*) of the mind (listed and described).
- 44–45 The cognitive (*samprajñāta*) trance is the one-pointedness of the mind, while the non-cognitive (*asamprajñāta*) occurs when all activities (*vytti*) are stopped and a yogin merges in Lord Viṣṇu (*hari*), the ocean of bliss, knowing nothing external or internal.
- 46–47 At the awakening from such trance the functions of the mind resume but slowly stop like the fire without fuel. Being calm the yogin experiences indescribable bliss in his heart.
- 48 In trance he perceives all gross and subtle parts of his body.
- 49 Traversing the channels and centres (*nāḍī-cakra*) the yogin sees all things of the universe.
- 50²⁵⁸ Śrī-Hari will speak of what a yogin perceives while moving about the path of channels and centres.

257 cf. above Vv. 22–25.

258 In Mattamayūri-metre.

SSJ ch. 5,61: Description of the changes in the physical body, in the context of preaching yoga²⁵⁹

- 1ab (Śrī-Nārāyaṇa-Muni:) There are six sheaths (*kośa*) in the body known as the fire-places (*vahni-sthāna*).
- 1cd-4 The food eaten being digested in the respective fire-places transforms step by step into blood, flesh, fat, bone, marrow and semen. There is no further transformation of semen.
- 5-23 *Anatomy (constituents) of human body*
- 5-11 In the human body there are 360 bones (the number is mentioned for each part of the body), 64 teeth with the jaws (*sthāla*) and 20 nails.
- 12 There are nine centres of vital air (breath, *prāṇa*), like bodily vigour (*ojas*),²⁶⁰ navel, etc., (listed).²⁶¹
- 13 40 veins (*śīrā*) with 700 branches transport *vāta*, *pitta* and *kapha*.
- 14-15 24 veins (*dhamanī*) originating from the navel, and with their branches (*śākbā*) the number comes to 2.900.956.
- 16-17 900 joints (*bandhaka*), 500 balls of flesh (muscles?), 300,000 hair, 107 vital points (*marman*) and 200 main joints.
- 18-20 The crores of subtle parts can only be perceived by yogins in trance.
- 21-23 The balanced transformation of the fully digested food produces nine handful of essence (*sāra*), ten of water, seven of stool (*viṭ*), eight of blood, etc. (twelve substances are mentioned).
- 24-25 The heart is the location of the mind and of phlegm (*kapha*) in the heart, bile (*pitta*) is located in the navel.
- 26-27 The (embodied) soul wanders in the egg-shaped navel-lotus (*kanda*).
- 28 The Serpent power (*śakti kuṇḍalinī*) in eight coils.²⁶²
- 29-31 72,000 veins issue out from the navel-lotus; the main ones are 14 e.g. Suṣumṇā, Iḍā, etc., (listed).
- 32-39 The course of the 14 veins is described.

259 “However, in the 61st (chapter) the changes in the physical body are well described which should be known by the wise with subtle sight, in the context of preaching yoga.”

260 Ś quoting an Āyurveda text explains it as “pure yellowish blood in the heart which when destroyed causes death.”

261 Ś adds ten more to the above list.

262 Normally three and a half coils. (JJ)

- 40 Only a yogin can perceive this.
 41²⁶³ Yogins graced by Lord Viṣṇu (*vāsudeva*) attain everything in this world and in the other.

SSJ ch. 5,62: Description of the structure of the cosmic egg, in the context of preaching yoga²⁶⁴

- 1 (Śrī-Nārāyaṇa-Muni:) He will speak about the structure of the cosmic egg from bottom to top.
 2 On the lowest petal is spread water on which lies the great tortoise; on it rests the serpent Śeṣa.
 3–7 On one of it's 1000 hoods lies the globe of the earth (*bhūgola*), in a hollow (*puṭa*) of it's coils are seven worlds: Pātāla (inhabited by serpents like Vāsuki), Rasātala (demons), Mahātala (serpents like Takṣaka), Talātala (demon Maya), Sutala (Bali), Vitala (Hāṭakeśvara Śiva) and Atala (demon Bala).
 8 The eighth level is the earth with the mountain Meru in the middle, above it are the cities (*pura*) of Brahmā, Viṣṇu and Maheśa.
 9 The eight cities of the lords like Indra, etc., are in the eight quarters.
 10–13 Description of the Jambū continent (*dvīpa*) with its eight sections and the deities venerated in each of them, etc.²⁶⁵
 14–20 On the further side of this continent there are other continents, each twice the size of the former. Enumeration of six continents (with their surrounding oceans and the form of Viṣṇu venerated there): Plakṣa, Śālmali, Kuśa, Krauñca, Śāka and Puṣkara.
 21–22 Beyond them is the golden land where the Lord resides as Great Puruṣa with His attendants Viṣvakṣena, etc., for the protection of the world.
 23 Above the earth lies Bhuvanloka, the place where ghosts, goblins and devils move.
 24 Round the mountain Meru (*hemādri*) revolves the sun.
 25–26 Above it are the ten orbits (*maṇḍala*) of moon, constellations, etc., (listed).
 27 Near Dhruva's abode is Indra's paradise.
 28–30 This planetary cycle (*grahacakra*) rests on Śiśumāra. Beyond it are situated Maharloka, Janaloka, Tapoloka, than Satyaloka; all are surrounded by Darkness (*tamas*).

263 In Rathoddhatā-metre.

264 "Then, in the 62nd (chapter) is described the structure (*racanā*) of the cosmic egg sequentially in brief, in the context of preaching yoga."

265 The sage Nara-Nārāyaṇa (in singular) is the deity of India (*bhārata*).

- 31 Beyond it lies Garbhodaka (“womb water” and then eight coverings of earth, water, etc.
- 32 Beyond those are Mūla-Prakṛti and then the Lord’s residence, highest Light, Brahmapura.
- 33–34 A yogin in trance travels in this cosmic egg through the path of Suṣuṃṇā, visits the Lord’s residence and returns.
- 35 Through Lord Viṣṇu’s (*vāsudeva*) devotion a yogin achieves freedom (*svātantrya*), so the wise should learn yoga from a teacher.
- 36²⁶⁶ Through the teaching from the holy master (*sadguru*), a yogin attains the desired perfection (*siddhi*).

SSJ ch. 5,63: Description of the nature of the external and internal five elements, in the context of preaching yoga²⁶⁷

- 1–4 (Śrī-Nārāyaṇa-Muni :) In trance the yogin assumes or leaves his body without fear of death. This depends on his knowledge of the five great elements which are the cause of body and cosmos.
- 5–6 (Śātānanda-Muni :) Request to know about the characteristics of the elements and the differences of cause and effect.
- 7–12 (Śrī-Nārāyaṇa-Muni:) Cause and effect are a matter of greatness or smallness and of being support or what is supported (like water and waves or clay and pot). The cosmic egg originates from the union of Puruṣa and Prakṛti.
- 13–18 The elements within a cosmic egg originate from the Great Elements (the cause) as their parts (the effect). Similarly the body originates from the union of man and woman and has the elements as its cause (e.g., its warmth caused by fire, its movements by wind).
- 19–23 Fire, water and wind dominate and must be known by the yogin. The wind is the main one. Fire effects digestion; water as semen is the cause of the body which perishes without it. Wind is fivefold as the five breaths and sustains the body as its five senses.
- 24–30 All vital breaths centre in the navel and spread from there. The function of the five breaths (*prāṇa, apāna, vyāna, udāna, samāna*) is described.
- 31–34 Thus, the yogin upon leaving or keeping his body should meditate on wind as external or internal. When the wind leaves the body, fire (digestion) stops functioning and the body remains for a long time. Indifference to the body allows the yogin to leave it. Therefore a stable sitting position should be assumed.

266 In Rathodhatā-metre.

267 “The nature of the five outer and inner (*bāhyāntara*) elements is clearly told in the instruction about yoga in the 63rd chapter.” (Ś)

- 35–37 The yogin can reach whichever world he wants; as wind he is identical with time and is fearless. With the Lord’s grace he can obtain a divine body and highest bliss.
- 38²⁶⁸ By reaching the highest Puruṣa and serving Him like Lakṣmī (Ramā) he reaches whatever bliss he wants for himself.

SSJ ch. 5,64: Description of the nature of the external and internal wind, in the context of preaching yoga²⁶⁹

- 1 (Śatānanda-Muni:) He wants to know about the nature of the wind as it exists in the body and the cosmos.
- 2–6 (Śrī-Nārāyaṇa-Muni :) Wind exists everywhere. There are seven winds (listed) in the body, seven (listed) in the cosmos.
- 7–9 The characteristics of the five vital airs have already been mentioned. The “upgoing” (*utkramaṇa*) sixth wind resides in the root-centre (*mūlādhāra*) and makes the breath go up (i.e., leave the body). The seventh, called “base” (*ādhāra*) exists inside and outside and is the basis of all elements.
- 10–21 Nature and function of the seven cosmic winds (called *āvaha*, *pravaha*, *udvaha*, *saṁvaha*, *vivaha*, *parivaha*, *parāvaha*).
- 22–24 Each cosmic wind is localized in a different world (or cosmic level, from earth to the world of Dhruva).
- 25 Thus the seven winds in body and cosmos have been explained.
- 26–34 Location, colour, syllables, correlated external wind of each inner wind as object of the yogin’s meditation.
- 35–38 By meditating on the first six winds the yogin can reach the desired world and return to this body; the seventh leads to the end of rebirth and to the Lord’s region (*dhāman*). Those who have self-mastery can choose.
- 39²⁷⁰ How yogins who have reached independence leave the body has been told; other methods will be told.

268 In Vasantatilakā-metre.

269 “In the 64th chapter, in the instruction about yoga, the nature of the external and internal winds, one after the other, is clearly described.” (Ś)

270 In Upajāti-metre.

SSJ ch. 5,65: Description of the knowledge of time (of death), in the context of preaching yoga²⁷¹

- 1 (Śrī-Nārāyaṇa-Muni:) There are signs by which the yogin can now about his approaching death.
- 2–15 Different symptoms (of visual perception, physiological changes, etc.) which indicate that death is approaching are enumerated.²⁷²
- 16–20 Dreams which indicate that death is near.
- 21–23 Upon recognizing these signs the yogin should become detached from body and world and firm in the ninefold devotion to Hari. He reaches Hari's highest abode.
- 24 Concluding recommendation to practice this yoga.
- 25²⁷³ Many former seers and kings attained fulfilment of their wishes by this yoga.

SSJ ch. 5,66: Grant of a boon to Śatānanda²⁷⁴

- 1–4 (Śrī-Nārāyaṇa-Muni:) The yoga accomplishes its achievement when practised in a pure place, etc., (eight conditions are listed) but it is destructive when practised in an impure place, etc.
- 5–7 He has described the secrets of yoga for the benefit of mankind.
- 8 (Phalaśruti:) He who listens to or sings this text on yoga becomes free from all sins.
- 9–11 (Suvrata:) Śatānanda-Muni and others are happy to listen to it. Śatānanda-Muni praises Śrī-Hari.
- 12–22²⁷⁵ *Hymn to Śrī-Hari by Śatānanda-Muni*
- 12 (Śatānanda:) He takes refuge with Śrī-Hari, Nārāyaṇa in human form, the son of Bhakti and Dharma (appearance is described).

271 In the 65th (chapter) in the instruction about yoga Śrī-Hari described properly the knowledge of time (of death) which causes detachment to arise. (Ś)

272 For metrical reasons, in 5,65.5a the reading *sacchidrām paśyec ca* should be changed to *paśyec ca sacchidrām*. (JJ)

273 In Rathoddhatā-metre.

274 “In the 66th (chapter), however, are clearly described a hymn by Śatānanda to Hari and then the grant of a boon to him.”

275 In Vasantatilakā-metre. The fourth quarter of each verse is repeated as refrain.

- 13 Śrī-Hari practises the absolute dharma and yoga with eight steps to instruct His followers.
- 14 He is like an unagitated ocean.
- 15 Remaining indifferent He witnesses the Creation, etc.
- 16–17 He is knower of the techniques of Sāṃkhya and Yoga. Through the knowledge of Sāṃkhya and Yoga He propagates devotion to Śrī-Kṛṣṇa.
- 18–19 He remembers Nārāyaṇa in His heart like a wife devoted to her husband does or like a Cakora bird.
- 20 Among the people He evokes modesty towards the monks.
- 21 He establishes the philosophy of worshipping Śrī-Kṛṣṇa combined with dharma.
- 22 He listens to the authoritative texts and teaches the Upaniṣadic knowledge in the assembly of monks.
- 23–24 (**Suvrata:**) Pleased Śrī-Hari grants him a boon.²⁷⁶
- 25–27 (**Śātānanda:**) As Śrī-Hari has promised²⁷⁷ He should allow him to compose a work on Śrī-Hari's life and deeds.
- 28–33 (Śrī-Nārāyaṇa-Muni:) He bestows the knowledge of past, present and future and permits him to write a work which will be a support of life for His followers after His disappearance. He should stay in Gopīnātha's temple and render first the Śikṣāpatrī²⁷⁸ in verses of Anuṣṭubh metre.²⁷⁹
- 34 (**Suvrata:**) Śātānanda-Muni is pleased. Śrī-Hari retires to His residence.
- 35²⁸⁰ Considering Śrī-Hari's command as an auspicious time Śātānanda-Muni starts rendering the Śikṣāpatrī in verses.

SSJ ch. 5,67: Decription of power of images of Nara-Nārāyaṇa and others installed by Hari²⁸¹

- 1–7 (**Suvrata:**) From the 13th day called Dhanatrayodaśī²⁸² till the second day called Yamadvitīyā²⁸³ Śātānanda-Muni renders the Śikṣāpatrī in 212 verses and writes a commentary on it; after completing it on the fifth day of bright Mārgaśīrṣa (*sahas*) he submits it to Śrī-Hari in the assembly. Śrī-Hari is satisfied, appreciates him²⁸⁴ and bestows blessings by giving His garland and by putting His hands on his head.²⁸⁵

276 V. 24 is direct speech of Śrī-Hari.

277 See SSJ 1,3.

278 It is incorporated as SSJ 4,44.

279 V. 28ab is direct speech of Suvrata.

280 In Upajāti-metre.

281 "In the 67th (chapter) is described Hari's wonderful immense power in the images of

- 8 On Śrī-Hari's (*hari*) command Nityānanda-Muni reads the Śikṣāpatī²⁸⁶ in the assembly. Śrī-Hari speaks:
- 9–12 (Śrī-Nārāyaṇa-Muni:) The followers after daily obligations should sit in Svastika posture and recite it slowly understanding its meaning in the morning or at night.
- 13–15 (Suvrata:) The devotees accept His words. Śrī-Hari allows Śātānanda-Muni to compose a great work.²⁸⁷
- 16–19 After acquiring omniscience from Śrī-Hari Śātānanda-Muni reads each chapter in the presence of Śrī-Hari and the monks like Śukānanda, etc., as and when he composes it. Śrī-Hari is satisfied.
- 20–26 Śrī-Hari listens daily to the Books five and ten of the BhP and meets the local and the visiting devotees who talk about the experiences of miracles of Kṛṣṇa's images of Nara-Nārāyaṇa, Lakṣmī-Nārāyaṇa, Gopīnātha, etc.
- 27–34 13 Miracles of the images, such as smiling at devotees, accepting flower-garlands, etc., are described.
- 35–40 The devotees attribute the miracles Śrī-Hari's divine power. Śrī-Hari instructs them to consider the oneness of the different images.²⁸⁸ In this manner Śrī-Hari exhibits His divine power through the images. Thus one and a half years pass.
- 41²⁸⁹ His glory spreads in all directions, in all villages and cities.

SSJ ch. 5,68: Description of the Lord's sport of disappearance²⁹⁰

- 1–19 (Suvrata:) At the end of night on the ninth day of bright Jyeṣṭha Śrī-Hari ponders again about the completion of all deeds in human form: non-righteous teachers and kings are refuted; greed, etc., are eradicated from people's heart through the authoritative texts and through His own power; truth, non-stealing, etc., have been established on earth; devotion with dharma, knowledge and

Nara-Nārāyaṇa, etc., on earth."

282 Of dark Āśvina VS 1885 (1828 AD). (Ś)

283 Of bright Kārttika.

284 V. 6abc is direct speech of Śrī-Hari.

285 (5,67.3) The translation of the ŚP was completed in five days and the commentary was finished in the Mārgaśīrṣa month of the Hindu calendar, i.e., within one month.

286 Its Sanskrit version in verses.

287 Vv. 14bcd–15 are direct speech of Śrī-Hari.

288 V. 38 is direct speech of Śrī-Hari.

289 In Śikhariṇī-metre.

290 "In the 68th (chapter) are described Lord Hari's sport of disappearance and the names of Śātānanda's works."

detachment is propagated; Dharma, Mūrti, Uddhava and other sages are freed from Durvāsa's curse; knowledge of *brahman*, Yogic techniques, sacrifices without violence, faith in gods, Brahmins and holy places are strengthened; doctrines of Kaulas and non-believers are refuted; images of Nara-Nārāyaṇa, etc., are installed in temples; rank of the religious masters and initiation ceremony are started; Śikṣāpatrī is composed; dharmas of men, women and monks, etc., yoga with eight steps and regulations for vows and festivals are told; Śatānanda-Muni's work for the benefit of the mankind is nearing completion (*samāptapṛāyaḥ*). Now He should prepare, strengthen and calm the affectionate devotees and return to His abode.

- 20–26 After thinking thus He invites His followers. Rāmapratāpa and Icchārāma, Ayodhyāprasāda and Raghuvīra, monks like Muktaṇanda (eight names are mentioned), Brahmins like Dīnānātha, Kṣatriyas like Soma, Sūra, Uttama, etc., foot-soldiers like Ratnajit, Mayajit, etc., women like Jayā, Ramā, Lalitā, etc., come. Śrī-Hari speaks:
- 27–29 (Śrī-Nārāyaṇa-Muni:) They consider Him as the Lord in human form (*avatāra*). He has completed His work in human form. He wishes to return to His abode, but they should not grieve.
- 30–36 (Suvrata:) The followers experience a fatal stroke, lament and request Him to take them along. Śrī-Hari reflects²⁹¹ and decides to impart patience to them through Yogic power; he says:
- 37–44 (Śrī-Nārāyaṇa-Muni:) He will remain in Gopīnātha's image in Vaḍatāla and in Nara-Nārāyaṇa's image in Ahmedabad. The worship of these images means serving Him. They should respect their religious masters Ayodhyāprasāda and Raghuvīra, and follow the dharma as told in the Śikṣāpatrī. They should not grieve nor they should commit suicide, etc.
- 45–49 (Suvrata:) They accept His speech and wish that their devotion to Him should face no obstructions and He should lead them after death near to Him.²⁹²
- 50–51 Śrī-Hari promises to do so and retires to perform His daily rites.²⁹³ The devotees retire with tears in their eyes.
- 52–57 At that time, indicating the time of Śrī-Hari's (*hari*) disappearance, twelve natural portents like strong wind, falling of trees, etc., (listed) happen on earth.
- 58–67 After the daily rites and after donating cows, etc., to the Brahmins Śrī-Hari sits in Siddha posture and meditates on His Self. Nityānanda, Gopālānanda, Bhajānānanda and Śukānanda are present. At that time crores of His divine attendants come in planes and being venerated by them with sandal paste, flowers, etc. Śrī-Hari retires to His abode. He disappears like a flash of lightning.

291 Vv. 34–35ab are thoughts of Śrī-Hari.

292 Vv. 46cd–49 are direct speech of the devotees.

293 V. 50cd is direct speech of Śrī-Hari.

- 68–71 Nityānanda and others sing His names. Other devotees come, lament and after being consoled by His will they also sing His names. Remembering and singing His deeds and names they pass days.
- 72–74 Śrī-Hari’s birth and disappearance are the Lord’s play. The Antigods are deluded but not His devotees.
- 75–85 *Śatānanda-Muni’s works*
- 75–78 After His disappearance Śatānanda-Muni stays for a year, completes the SSJ and for its explanation composes the Sarvamaṅgala-stotra (a hymn of thousand names) and the Janamaṅgala-stotra.²⁹⁴
- 79–82 Muktañanda and others compile Śrī-Hari’s 262 “Nectar-like talks” (*vārtāsudhā*)²⁹⁵ delivered during different assemblies. On the basis of that Śatānanda-Muni composes Harivākya-sudhāsindhu.
- 83–85 He composes another commentary²⁹⁶ of the Śikṣāpatrī, a book called Uddhava-siddhānta, the Bhakti-stotra and the Dharma-stotra (both containing 108 names of Bhakti and Dharma), and the Harijayantī-vidhi.²⁹⁷
- 86 After that Śatānanda-Muni moves on earth like a Siddha and instructs persons desiring liberation.
- 87²⁹⁸ (Phalaśruti:) One who recites or listens to the Lord’s sport of disappearance becomes free from the bonds of Death.
- 88²⁹⁹ Eradicator of adharma and propagator of dharma Śrī-Hari resides in Vaḍatāla as a wishfulfilling tree for His devotees.

294 5,68.77 The Sarvamaṅgala-stotra composed by Śatānanda Muni is also called Harināmasahasraka. The Janamaṅgalastotra is a gist of the Sarvamaṅgala-stotra. (JJ)

295 I.e., Vacanāmṛta.

296 Called Anvayadīpikā. (Ś)

297 This work is incorporated in the SSJ. See SSJ 5,69.

298 In Bhujamṅgaprayāta-metre.

299 In Vasantatilakā-metre.

SSJ ch. 5,69: Description of the regulations concerning the Harijayantī-vow³⁰⁰

- 1 (Author:) King Pratāpasimha asks:
 2 (**King:**) What is the method of the Harijayantī-vow?
 3–5 (**Suvrata:**) He praises the king and will speak about its regulations; hearing this bears the same fruit as the performance of this vow.
- 6–68 *Śrī-Hari's life story (summarized)*
- 6–14 A Vaiśya called Śivagupta of the city Suharṣa³⁰¹ is childless. After observing various vows for getting a son, he and his wife do not get a child and lose faith. Once on the bank of Gomatī³⁰² he meets a Brahmin called Rāmaśarman, an expert in the Vedas and authoritative texts. The Brahmin listens to him and instructs him to observe the vow of Śrī-Hari's birthday (*harijayantī*).³⁰³
- 15 (**Vaiśya:**) What is the method of the Harijayantī-vow?
 16–18 (**Brahmin:**) Lord Kṛṣṇa had taken human form known by different names: Hari, Kṛṣṇa, Nārāyaṇa, Harikṛṣṇa, Ghanaśyāma, Nīlakaṇṭha, Svāmin Sahajānanda, Svāminārāyaṇa (listed).
- 19–21³⁰⁴ In the village Chuppayā in the province Kosala the Brahmin Deva *alias* Dharma and his wife Bhakti meditate on Kṛṣṇa in their heart. Both troubled by the Antigods do not give up their patience.
- 22–23³⁰⁵ The family deity Hanumat protects them.
- 24–28³⁰⁶ They perform a sacrifice in honour of Viṣṇu in Vṛndāvana. The Lord being pleased by the sacrifice and to destroy adharma on earth desires to take human form through them. On the ninth day of bright Caitra during the constellation Puṣya Nārāyaṇa takes human form in the province Kosala. The righteous are happy and the non-righteous teachers and kings have fear.
- 29–46 Dharma performs His sacramental rites; the child pleases His parents in all manners; He renounces, travels in holy places, establishes dharma and destroys adharma. He establishes absolute devotion to Viṣṇu; Antigods in the form of the non-righteous teachers and kings trouble Him, but they are destroyed

300 “In the 69th (chapter), however, is described in detail the regulation concerning the Harijayantī-vow, which bestows happiness on devotees.”

301 I.e., Āmoda. (Ś)

302 In Vaḍatāla. (Ś)

303 Vv. 13bcd–14 are direct speech of the Brahmin.

304 In Rathoddhatā-metre.

305 In Drutavilambita-metre.

306 Vv. 24–65 in Upajāti-metre.

themselves. He grants the experiences of trance to the people through Yogic techniques and frees His followers from the clutches of Death (Śrī-Hari's divine deeds are described). Persons desiring liberation give up their beliefs and take refuge with Him considering Him to be Kṛṣṇa.

- 47–50 His followers (Brahmins, celibates, monks, men, married women and widows) practise righteousness and devotion and the persons of four castes and four stages of life abandon vices and worship Him.
- 51–58 He celebrates festivals like Kṛṣṇa's birthday, the Food-mountain, etc., and performing sacrifices in honour of Viṣṇu He feeds thousands of Brahmins and visitor devotees; He causes the people to construct step-wells, ponds, etc., to perform sacred thread ceremony, to donate for the daughters' marriage and to free the poor from debts. On occasional days He donates cows, land, gold, etc., to the Brahmins.
- 59–65 Through His divine power He bestows various visions of His heavenly abode, etc., to the devotees and the righteous kings regain their royal riches. He causes many Kṛṣṇa temples to be constructed; He establishes the office and rank of a religious master for someone from Dharma's family.
- 66–68 He is the world teacher (*jagadguru*); after His disappearance also He bestows His vision to His devotees and liberation after death.

69–104 *Regulations concerning performance of Harijayantī-vow*

- 69–72 Celebration of His birthday on the ninth day of bright Caitra by observing fast fulfils peoples' desires concerning dharma, riches, liberation, etc.
- 73–79 Astrological factors concerning the date of the vow are discussed. Men and women of all four castes should venerate Him on the day and keep vigil at night.
- 80–87 After the daily obligations a person should accept the rule of observance (*niyama*),³⁰⁷ should practise abstinence and avoid anger, etc., (13 prohibitions are listed).
- 88–97 After preparing a bower (*maṇḍapa*) and Sarvatobhadra circle, etc., (preparation is described) a person should place and venerate Śrī-Hari's (*hari*) golden image with Bhakti and Dharma (arrangement of position is described) or the image of the temple. Listening to His stories a person should keep vigil at night.
- 98–100 Next day after veneration to Śrī-Hari a person should donate the golden image to the Brahmin and after feeding the Brahmins and relatives he should break fast.

307 V.82 is formula in Sanskrit for taking observance.

- 101–104 A person not capable to practise the veneration at length can get the complete fruit of veneration by bowing down to Śrī-Hari's image venerated by another person. Every person should practise this vow annually till death. It can be performed according to one's means and one can conclude it any time.
- 105 (Suvrata:) The Vaiśya asks:
- 106 (Vaiśya:) What is its concluding rite?
- 107–115 (Brahmin:) A person may perform the concluding rite on the ninth day of bright Caitra after or before observing the vow on the ninth days of every month. He should invite relatives and observing its prescribed regulations he should celebrate it like marriage ceremony, etc.
- 116–134 The method of the concluding rite of Śrī-Hari's birthday (*harijayantī*) is described (arrangement of pots, distribution of donations, etc).³⁰⁸
- 135–136 In this manner the vow gets completed. The Vaiśya will get a son in this life and liberation after death.
- 137–138 (Suvrata:) The Vaiśya gets faith, returns home, practises the vow of Śrī-Hari's birthday and by His grace he gets a righteous son.
- 139–140 Many devotees practise this vow and accomplish their desires. The vow fulfils all desires of Śrī-Hari's devotees.
- 141³⁰⁹ (Phalaśruti:) He who listens to and recites the method of the vow of Śrī-Hari's birthday achieves the desired fruits.

SSJ ch. 5,70: Description of the table of contents of the work³¹⁰

1–39 *Summary of contents of Satsaṅgijīvana*

- 1 (Suvrata:) The auspicious account of Nārāyaṇa was narrated by Suvrata according to the questions put by king Pratāpasimha (as follows):
- 2 The great sages meet with Nara-Nārāyaṇa at Badarī-forest in the Himālayas.³¹¹
- 3 Arrival of Dharma with his wife; all of them are born as human being due to Durvāsas' curse.³¹²

308 For details compare SSJ 4,11.

309 In Upajāti-metre.

310 "Then, in the 70th (chapter), however, are described the index of the work Satsaṅgijīva (i.e Satsaṅgijīvana) and its overall excellence."

311 SSJ 1,5.

312 SSJ 1,9.

- 4 Births of Uddhava, Dharma, Mūrti³¹³ and of the great sages on earth; Dharma's marriage.³¹⁴
- 5 Troubled by the Antigods, Dharma and his wife take refuge with the teacher Śrī-Rāmānanda-Svāmin.³¹⁵
- 6 Afflicted by demoniac kings, etc., and instructed by Hanumat Dharma settles in Vṛndāvana.³¹⁶
- 7 Vision of Śrī-Kṛṣṇa during the sacrifice in honour of Viṣṇu;³¹⁷ Aśvatthāman's (*drauṇi*) curse of Dharma in the forest.³¹⁸
- 8 The Goddess Vindhyaśinī curses the demons;³¹⁹ celebration of Hari's birth in Dharma's house.³²⁰
- 9 Hari's naming³²¹ and shaving ceremony;³²² subduing Kālīdatta;³²³ boyhood sports;³²⁴ sacred thread ceremony.³²⁵
- 10 The Harigītā;³²⁶ Bhakti's ascent to heaven;³²⁷ Hari's renunciation;³²⁸ Bhairavīya's defeat.³²⁹
- 11 Gracing Bhāskara at Pulaha hermitage;³³⁰ study of yoga;³³¹ defeat of the great Śākta devotee Pībaika.³³²
- 12 Defeat of the demons of Utkala region;³³³ Hari's pilgrimage, meeting with Pārvatī and Śaṅkara.³³⁴

313 SSJ 1,11.

314 SSJ 1,12.

315 SSJ 1,13.

316 SSJ 1,17.

317 SSJ 1,18–19.

318 SSJ 1,20.

319 SSJ 1,21.

320 SSJ 1,22.

321 SSJ 1,24.

322 SSJ 1,25.

323 SSJ 1,26.

324 SSJ 1,28.

325 SSJ 1,30.

326 SSJ 1,32–36.

327 SSJ 1,37.

328 SSJ 1,42.

329 SSJ 1,43.

330 SSJ 1,43.

331 SSJ 1,45.

332 SSJ 1,47.

333 SSJ 1,48.

334 SSJ 1,49.

- 13 Meeting with Uddhava's disciples in the city Loja;³³⁵ meeting with and becoming disciple of Śrī-Rāmānanda-Svāmin.³³⁶
- 14 Hari accepts the rank of a spiritual master (*guru*).³³⁷ Display of His divine state;³³⁸ Meghajit's defeat;³³⁹ display of His power.³⁴⁰
- 15 Bestowing trance-experiences;³⁴¹ showing Kṛṣṇa's form;³⁴² Nārāyaṇa-gītā;³⁴³ the wicked nature of greed, etc.³⁴⁴
- 16 Propagating on earth the religion of non-violence;³⁴⁵ dialogue between the two kings Khaṭvāṅga and Abhaya.³⁴⁶
- 17 On Abhaya's request Hari arrives in Gaḍhaḍā (*durgapattana*);³⁴⁷ bestowing a boon on the ruling Governor.³⁴⁸
- 18 Hari propagates the Uddhava Movement,³⁴⁹ travelling and establishing dharma in various villages and cities.³⁵⁰
- 19 Performing various sacrifices, refuting the Kaula sect (of Tāntrikas);³⁵¹ Hari's conquest (*digvijaya*) and stay at Gaḍhaḍā.³⁵²
- 20 Excellence in devotion of Uttama, etc.;³⁵³ arrangement of service to Hari;³⁵⁴ the Food-mountain festival in detail.³⁵⁵
- 21 Pleasing devotees daily in assemblies, throwing light on the (path of) Satsaṅga,
- 22–23 Speaking about the protection of dharma; discrimination of touch; accomplishing dharma; purificatory rites for monks without desires; daily rites; non-duality of Kṛṣṇa and His forms; the regulations for reciting Kṛṣṇa's formula; the regulations concerning the vow of the eleventh day (*ekādaśī*); the Prabodhinī-festival.³⁵⁶

335 SSJ 1,50.

336 SSJ 1,56–58.

337 SSJ 1,59. – Book 1 ends here. (Ś)

338 SSJ 2,3.

339 SSJ 2,4.

340 SSJ 2,5.

341 SSJ 2,5.

342 SSJ 2,6.

343 SSJ 2,7.

344 SSJ 2,10–15.

345 SSJ 2,19.

346 SSJ 2,23.

347 SSJ 2,30–32.

348 SSJ 2,35–36.

349 SSJ 2,37.

350 SSJ 2,38–44.

351 SSJ 2,45–46.

352 SSJ 2,47. – Book 2 ends here. (Ś)

353 SSJ 3,1.

354 SSJ 3,2–3.

355 SSJ 3,4–24, chapters which also cover the following topics.

356 SSJ 3,25–47.

- 24 The Flower-swing-festival in Vaḍatāla (*vṛttālaya*).³⁵⁷ Regulation for listening to the Purāṇa.³⁵⁸
- 25 Special importance of the BhP; celebration of Kṛṣṇa's birthday in Sāraṅgapura.³⁵⁹
- 26 Hari's visit to Nāgaṭankapura and Pañcālā (*pañcāla*)³⁶⁰ and His determining the meaning of Upaniṣadic statements (*śruti*).³⁶¹
- 27 Installation of Nara-Nārāyaṇa's image in Ahmedabad (*śrīnagara*)³⁶² and in Bhuja (*bhujamgapura*).³⁶³
- 28 Installation of Lakṣmī-Nārāyaṇa image in Vaḍatāla and arrival of the Lord of Dvārikā (*dvārakādhīśa*).³⁶⁴
- 29 Determination of the meaning of the word *triyuga*;³⁶⁵ adoption of two sons who are installed as the religious masters.³⁶⁶
- 30 Hari's visit to Baroda (*vaṭapattana*) along with the sages; honour by king Siṃhajit;³⁶⁷ writing of the Śikṣāpatī.³⁶⁸
- 31 The Swing-festival in Ahmedabad; Hari's arrival in the Bhālla-region; installation of Rādhā-Kṛṣṇa's image in Dhorājī (*dhaureyanagara*).³⁶⁹
- 32 Instructions regarding the regulation for initiation;³⁷⁰ its propagation on earth;³⁷¹ regulations concerning vows and festivals;³⁷² instructions regarding the monks' dharmas.³⁷³
- 33 Preaching knowledge; deciding the meaning of Sāṃkhya philosophy.³⁷⁴ Instruction regarding dharma.
- 34 Dharmas of castes, of the stages of life, of the outcastes and of women,

357 SSJ 3,48–64. – Book 3 ends here. (Ś)

358 SSJ 4,1–9.

359 SSJ 4,17–19.

360 SSJ 4,17–19.

361 SSJ 4,20–22.

362 SSJ 4,25.

363 SSJ 4,26.

364 SSJ 4,27–33.

365 SSJ 4,34–38.

366 SSJ 4,40.

367 SSJ 4,41–42.

368 SSJ 4,43–44.

369 SSJ 4,45.

370 SSJ 4,46–53.

371 SSJ 4,54.

372 SSJ 4,55–61.

373 SSJ 4,62–67.

374 SSJ 4,68–73. – The Book 4 ends here. (Ś)

- 35 Regulations for expiatory vows for all types of sins, characteristics of Kṛcchra-vows,
- 36 Installation of Dvārikādhiśa's image in Junāgaḍha (*jīṛṇadurga*), dharmas for devoted celibates,
- 37 Installation of Gopīnātha's image in Gaḍhaḍā, instructions regarding yoga with all steps, compendium of the yoga philosophy,³⁷⁵
- 38 Boon to Śātānanda, composition of Satsaṅgijīvana.
- 39 Contemplation regarding His human appearance, instructions to the devotees, Hari's sport of disappearance. Regulation concerning celebration of Śrī-Hari's birth anniversary.³⁷⁶
- 40–42 As requested by the king (Pratāpasimha), Suvrata narrated the wonderful account called Satsaṅgijīvana (its greatness is described) which Śātānanda-Muni composed and taught him.
- 43³⁷⁷ The Satsaṅgijīvana is the life for Śrī-Hari's followers.
- 44–51 (Phalaśruti:) It bestows the fruit equal to reciting Veda, etc. Every person, i.e., twice-borns, men and women of four castes gets desired fruits. Persons without any desire acquire devotion. The repetition of the text (*puraścaraṇa*) will accomplish all achievements. It accomplishes dharma, etc., (five achievements are listed); it imparts the final knowledge.
- 52 Salutations to Nārāyaṇa-Muni, (i.e.) Hari-Kṛṣṇa, to the teacher Śātānanda-Muni³⁷⁸ and to His devotees.
- 53 (Author:) The king, overjoyed by listening, speaks:
- 54–58 (King:³⁷⁹) After meeting Suvrata he feels blessed. He is overjoyed, praises Suvrata, takes refuge with him to behold the Lord personally.
- 59–66 (Author:) Suvrata³⁸⁰ instructs that in order to behold Śrī-Hari the king should meditate on the SSJ. The king meditates and visualizes Śrī-Hari in the midst of light in his heart and acknowledges Suvrata's grace. After instructing the king to stay there and worship Śrī-Hari, Suvrata leaves for another place.
- 67 After death king Pratāpasimha attains Śrī-Hari's heavenly abode.
- 68 (Prayer:) Listening to Śrī-Hari, singing and remembering Him brings blessing.

375 SSJ 5,56–65.

376 SSJ 5,69.

377 In Upajāti-metre.

378 The work seems to be over here, because it formulates salutations to Śata+ānanda-Muni also.

379 I.e., king Pratāpasimha, the original listener.

380 Vv. 59–66 are a dialogue between Suvrata and king Pratāpasimha.

69³⁸¹ May Śrī-Hari, the eradicator of Adharma's family and increaser of Dharma's family, the destroyer of sins and miseries of devotees, be pleased with the author.

381 In Upajāti-metre.

Peter Schreiner (ed.)

Index to the Summary of contents of the Satsaṅgijīvanam

Guidelines for using the index

- Read all entries under a catchword. Related motifs and contexts may differ only by additions which, however, lead to different placing in the alphabetical order.
- Check both singular and plural forms for separate entry.
- Watch out for cross—references at the end of a catchword.
- In a detailed entry check the other components, e.g. after finding “Kṛṣṇa and Aditi” check “Aditi...”.
- Read, in the summary, the passages referred to in the index with an eye to possible other catchwords and motifs; reading the context may convey ideas about parallel or synonymous or alternative formulations of the same or a related motif which may also be found in the index. And read those passages in their wider context (a whole episode, a chapter, a line of arguments, a literary genre, etc.).
- Asterisk after the chapter number means that the catchword occurs in the title of the chapter.

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