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श्रीहरिभक्ति विलासः

Hari-bhakti-vilāsa

The Complete Vaiṣṇava Guide to Devotional Life

Gopāla Bhaṭṭa Goswāmī · Sanātana Goswāmī

Complete Sanskrit-English reader · 20 vilāsas · 9,479 numbered texts

About this edition

This edition presents all twenty vilāsas of Hari-bhakti-vilāsa. Its 7,218 aligned reader entries provide uninterrupted coverage of all 9,479 numbered texts, each with Sanskrit in Devanagari and IAST followed by the complete English publication witness. The web reader and this download consume the same audited JSON corpus.

Textual witnesses

The complete five-volume Romanized Sanskrit and English edition by Bhumipati Dasa, edited by Purnaprajna Dasa, supplies the publication sequence and translation. All twenty Gaudiya Grantha Mandira files serve as the proofread Sanskrit control. GRETIL vilāsas 1–11 and an incomplete Internet Archive OCR witness are retained as independent controls, never as the coverage authority.

Coverage and documented fallback

Strict audits reconstruct the reader from the archived witnesses, require continuous numbered coverage in every vilāsa, and checksum every Sanskrit and English entry. The proofread control supplies 9,438 numbered Sanskrit texts. Thirty-seven grouped entries touching forty-one control-number gaps retain the complete edition's Romanized Sanskrit text layer and are explicitly recorded in the build ledger. No numbered text or English passage is omitted.

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COMPLETE TWENTY-VILĀSA TEXT

Vilāsa 1

Gauravaḥ — The Spiritual Master and Mantra

170 aligned entries · 235 numbered texts

HBV 1.1

चैतन्य-देव भगवन्तम् आश्रये
श्री-वैष्णवान प्रमुदे'ञ्जसा लिखन् ।
आवश्यक कर्म विचार्य साधुभिः
सार्ध समाहृत्य समस्त-शास्त्रतः

caitanya-devaṁ bhagavantam āśraye
śrī-vaiṣṇavānāṁ pramude'ñjasā likhan |
āvaśyakaṁ karma vicārya sādhubhiḥ
sārdhaṁ samāhṛtya samasta-śāstrataḥ

Having taken shelter of the Supreme Personality of Godhead, Sri Krsna Caitanya, I begin writing this book for the pleasure of the devotees. After having carefully considered the regulative principles of devotional service, I churned the great ocean of revealed scriptures and compiled this literature to explain the duties of a practicing devotee. Invoking Auspiciousness: Sri refers to the Supreme Lord, who is full of six opulences. Sri also refers to Radha. Hari refers to the Supreme Personality of Godhead, Krsna. Bhakti-vildsa refers to the love and devotion that the living entities offer to Sri Krsna, Sri Narayana, Sri Nrsirhha or Sri Ramacandra. This is the ultimate goal of life. In the Eleventh Canto of the Srlmad-Bhdgavatam, the ultimate goal of life has been described as rendering loving devotional service to the Supreme Lord. This book, Sri Sri Hari-bhakti-vildsa, contains glorification of devotional service, as well as elaborate descriptions of various limbs of sddhana-bhakti, bhdva-bhakti and prema-bhakti. Sri Narayana is the Supreme Lord of all the demigods, headed by Brahma, and Krsna is the Lord of even Narayana. For this reason, Lord Krsna is undoubtedly the supreme worshipable Lord. Still, demigods, such as Brahma and Siva, are never to be disregarded by Vaisnavas. Those literatures that do not reveal the glories of devotional service to Lord Hari are not even fit to be seen by Vaisnavas, even if they were spoken by great personalities like Brahma. In consideration of this point, the name of this book is very appropriate. It consists of twenty vilasas. The need for taking shelter at the lotus feet of a spiritual master, the characteristics of a bona-fide spiritual master, the symptoms of a qualified disciple, the spiritual master's and the disciple's tests of one another, the

process for worshiping the spiritual master, the prayer of a disciple, the glories of the Supreme Lord, and the glories of Vaisnava mantras are descirbed in the first vilasa. In order to teach the proper code of conduct and to complete this book without any impediment, I first offer my obeisances at the lotus feet of my worshipable Lord, Sri Sri Radha-ramana and then at the lotus feet of Sri Caitanyadeva. Although I am the most insignificant person, by taking shelter at the lotus feet of the Supreme Personality of Godhead, Sri Krsna Caitanya, who is full of six opulences and who is the reservior of unlimited transcendental qualities, nothing remains unfulfilled. My ability lies in His mercy and His potency. I have taken up

this difficult task simply by His inspiration. I have no power to do anything independently. As long as I remain surrendered at the lotus feet of Sri Krsna Caitanya, nothing will be difficult to accomplish. The limbs of devotional service are described throughout the Vedas, Puranas. and Pancaratras. 1 have carefully collected these descriptions and presented them in this book.

HBV 1.2

भक्तेर् विलासा□श् चिनुते प्रबोधा-
नन्दस्य शिष्यो भगवत्-प्रियस्य ।
गोपाल-भट्टो रघुनाथ-दास□
सन्तोषयन् रूप-सनातनौ च

bhakter vilāsāṁś cinute prabodhā-
nandasya śiṣyo bhagavat-priyasya |
gopāla-bhaṭṭo raghunātha-dāsaṁ
santoṣayan rūpa-sanātanau ca

Sri Gopala Bhatta, the disciple of Sri Prabodhananda SarasvatI, who was a dear associate of Sri Krsna Caitanyadeva, has compiled the most glorious limbs of devotional service and divided them into twenty vildsas. That is why this book has been named Sri Hari-bhakti-vildsa. I compiled this literature to please Sri Rupa and Sri Sanatana, who were the two chair persons of the Visva Vaisnava Raja Sabha, as well as my companion, Srlla Raghunatha dasa Gosvaml.

HBV 1.3

मथुरा-नाथ-पादाब्ज-प्रेम-भक्ति-विलासतः ।
जात□ भक्ति-विलासाख्य□ तद्-भक्ताः श्लीयन्त्व् इमम्

mathurā-nātha-pādābja-prema-bhakti-vilāsataḥ |
jātaṁ bhakti-vilāsākhyaṁ tad-bhaktāḥ śīlayantv imam

This book, Sri was born from Sri Gopala Bhatta's ecstatic love for the lotus feet of Sri Krsna, the Lord of Mathura. May the bee-like devotees of Govinda, the Lord of Mathura-mandala, which is the abode of devotional service, cultivate the understanding presented here and preach it to others.

HBV 1.4

जीयासुर् आत्यन्तिक-भक्ति-निष्ठाः
श्री-वैष्णवा माथुर-मण्डले'त्र ।
काशीश्वरः कृष्ण-वने चकास्तु
श्री-कृष्ण-दासश् च स-लोकनाथः

jīyāsur ātyantika-bhakti-niṣṭhāḥ
śrī-vaiṣṇavā māthura-maṇḍale'tra |
kāśīśvaraḥ kṛṣṇa-vane cakāstu
śrī-kṛṣṇa-dāsaś ca sa-lokanāthaḥ

All glories to the Vaisnavas who cultivate devotional service at the lotus feet of Sri Govinda, who eternally resides in Mathura-mandala. May KasIsVara Pandita , Krsnadasa Kaviraja, and Lokanatha Gosvami live happily in Vrndavana while cultivating devotional service. This literature was compiled during their stay in Vrndavana.

HBV 1.5

आदौ स-कारण□ लेख्य□ श्री-गुर्व्-आश्रयण□ ततः ।
गुरुः शिष्यः परीक्षादिर् भगवान् मनवो'स्य च ।
मन्त्राधिकारी सिद्ध्य्-आदि-शोधन□ मन्त्र-स□स्क्रियाः

ādau sa-kāraṇaṁ lekhyaṁ śrī-gurv-āśrayaṇaṁ tataḥ |
guruḥ śiṣyaḥ parīkṣādir bhagavān manavo'sya ca |
mantrādhikārī siddhy-ādi-śodhanaṁ mantra-saṁskriyāḥ

The following is the table of contents of the entire work, from the

are covered—the need for taking shelter at the lotus feet of a spiritual master, the characteristics of a bona-fide spiritual master, the symptoms of a genuine disciple, the spiritual master's and the disciple's tests of one another, the process for worshiping the spiritual master, the prayer of a disciple, the glories of the Supreme Lord, the glories of Vaisnava mantras, the qualified canditate for chanting these mantras, the processes of purification, and the processes for purifying mantras.

SRI H A R I - B H A K T I - V I L A S A

HBV 1.6

दीक्षा नित्य ब्राह्म-काले शुभोत्थान पवित्रता

dīkṣā nityaṁ brāhma-kāle śubhotthānaṁ pavitratā

In the second vildsa, the process of initiation is described. In the third vildsa, the following subjects are discussed—the proper code of conduct for a devotee, rising every day at the time of brdhma-muhurta (one hour and thirty-six minutes before sunrise) to chant the glories of Krsna, washing the face, cleansing the teeth, wearing fresh c l o t h , . . .

HBV 1.7

प्रातः स्मृत्यादि कृष्णस्य वाद्यादैश् च प्रबोधनम् ।
निर्माल्योत्तारणाद्य्-आदौ मङ्गलारात्रिक ततः

prātaḥ smṛtyādi kṛṣṇasya vādyādaiś ca prabodhanam |
nirmālyottāraṇādy-ādau maṅgalārātrikaṁ tataḥ

... hearing and chanting about the pastimes of Krsna in the morning, waking up the Deity while playing musical instruments, removing flowers from the altar, offering mangala-drati, . . .

HBV 1.8

मैत्रादि-कृत्य शौचाचमन दन्तस्य धावनम् ।
स्नान तान्त्रिक-सन्ध्यादि देव-सद्मादि-स स्क्रिया

maitrādi-kṛtyaṁ śaucācamanaṁ dantasya dhāvanam |
snānaṁ tāntrika-sandhyādi deva-sadmādi-saṁskriyā

... the proper way to pass urine and stool; cleaning the body; rinsing the mouth; cleaning the teeth, which is to be performed right after getting up from bed; the morning bath; chanting mantras; and worshiping the Lord in the water. In the fourth vildsa, the following subjects are discussed— cleansing the Lord's temple, drawing auspicious signs like the svastika, erecting flags, purifying the containers and clothes of the Deities,... .

HBV 1.9

तुलस्याद्याहृतिर् गेह-स्नानम् उष्णोदकादिकम् ।
वस्त्र□ पीठ□ चोर्ध्व-पुण्ड्र□ श्री-गोपी-चन्दनादिकम्

tulasyādyāhṛtir geha-snānam uṣṇodakādikam |
vastraṁ pīṭhaṁ cordhva-puṇḍraṁ śrī-gopī-candanādikam

home with warm water if there is no holy river available nearby, wearing

clothes, the proper sitting place, and decorating one's body with marks of tilaka made from gopl-candana.

HBV 1.10

चक्रादि-मुद्रा माला च गृह-सन्ध्यार्चन□ गुरोः ।
माहात्म्य□ चाथ कृष्णस्य द्वार-वेश्मान्तरार्चनम्

cakrādi-mudrā mālā ca gṛha-sandhyārcanaṁ guroḥ |
māhātmyaṁ cātha kṛṣṇasya dvāra-veśmāntarārcanam

After putting on tilaka, one should decorate his body with various auspicious marks, wear tulasl beads, sit at home and chant the gayatri mantra, worship the spiritual master, and recite prayers in praise of the spiritual master. In the fifth vilasa, the following are discussed—the worship of the doors of the temple,.. .

HBV 1.11

पूजार्थासनम् अर्घ्यादि-स्थापन□ विघ्न-वारणम् ।
श्री-गुर्व्-आदि-नतिर् भूत-शुद्धिः प्राण-विशोधनम्

pūjārthāsanam arghyādi-sthāpanaṁ vighna-vāraṇam |
śrī-gurv-ādi-natir bhūta-śuddhiḥ prāṇa-viśodhanam

. . . the proper dsana for worshiping the Lord; placing pots of arghya and other substances in their proper places; putting the necessary ingredients in the pots, such as padya; installing auspicious water pots; praying to the Lord for removing all obstacles; offering obeisances to the spiritual master; purifying oneself; the proper breathing process,. . .

HBV 1.12

न्यास-मुद्रा-पञ्चक च कृष्ण-ध्यानान्तरार्चने ।
पूजा पदानि श्री-मूर्ति-शालग्राम-शिलास् तथा

nyāsa-mudrā-pañcakaṁ ca kṛṣṇa-dhyānāntarārcane |
pūjā padāni śrī-mūrti-śālagrāma-śilās tathā

. . . the nydsas, five kinds of mudrds, meditation on Krsna, worshiping Krsna in the mind, the proper place of worship, the Deity form of the Lord, the sdlagrdma-silds, . . .

HBV 1.13

द्वारकोद्भव-चक्राणि शुद्धयः पीठ-पूजनम् ।
आवाहनादि तन्-मुद्रा आसनादि-समर्पणम्

dvārakodbhava-cakrāṇi śuddhayaḥ pīṭha-pūjanam |
āvāhanādi tan-mudrā āsanādi-samarpaṇam

. . . Dvdrakd-silds, and purifying all of the ingredients for worship. In the sixth vilasa, the following topics are covered—worshiping the Lord's abode, invoking the Lord by displaying various gestures, offering an dsana and other articles to the Lord, . . .

HBV 1.14

स्नपन शङ्ख-घण्टादि-वाद्य नाम-सहस्रकम् ।
पुराण-पाठो वसनम् उपवीत विभूषणम्

snapanaṁ śaṅkha-ghaṇṭādi-vādyaṁ nāma-sahasrakam |
purāṇa-pāṭho vasanam upavītaṁ vibhūṣaṇam

the one thousand names of the Lord and the Puranas, offering cloth to the Lord, decorating the Lord with a sacred thread and ornaments, . . .

HBV 1.15

गन्धः श्री-तुलसी-काष्ठ-चन्दन कुसुमानि च ।
पत्राणि तुलसी चाङ्गोपाङ्गावरण-पूजनम्

gandhaḥ śrī-tulasī-kāṣṭha-candanaṁ kusumāni ca |
patrāṇi tulasī cāṅgopāṅgāvaraṇa-pūjanam

. . . and the offering of sandalwood paste and paste made from tulasi wood. The seventh vilasa deals with offering various kinds of fragrant flowers and tulasi leaves to the Lord and worshiping the Lord's associates.

HBV 1.16

धूपो दीपश् च नैवेद्य पान होमो बलि-क्रिया ।
अवगण्डूषाद्यास्यवासो दिव्य-गन्धादिक पुनः

dhūpo dīpaś ca naivedyaṁ pānaṁ homo bali-kriyā |
avagaṇḍūṣādyāsyavāso divya-gandhādikaṁ punaḥ

In the eighth vilasa, the following subjects are discussed—the offering of incense, a ghee lamp, food and drink to the Lord; offering the Lord's remnants to the devotees; offering water to the Lord for washing His face; offering betel nuts to the Lord; smearing a fragrant paste over the Lord,

HBV 1.17

राजोपचारा गीतादि महा-नीराजन तथा ।
शङ्खादि-वादन साम्बु-शङ्ख-नीराजन स्तुतिः

rājopacārā gītādi mahā-nīrājanaṁ tathā |
śaṅkhādi-vādanaṁ sāmbu-śaṅkha-nīrājanaṁ stutiḥ

. . . offering an umbrella and cdmara; performing a grand drati, along with singing, dancing and the playing of musical instruments, . . .

HBV 1.18

नतिः प्रदक्षिणा कर्माद्य्-अर्पण जप याचने ।
आगः-क्षमापण नानागसि निर्माल्य-धारणम्

natiḥ pradakṣiṇā karmādy-arpaṇaṁ japa yācane |
āgaḥ-kṣamāpaṇaṁ nānāgāṁsi nirmālya-dhāraṇam

. . . blowing the conch shell, worshiping the Lord with a conch shell filled with water, offering prayers to the Lord, bowing down before the Lord, circumambulating the Lord, offering one's activities to the Lord, chanting mantras, making appeals to the Lord, begging the Lord for forgiveness, and wearing garlands that have been offered to the Lord.

HBV 1.19

शङ्खाम्बु-तीर्थ तुलसी-पूजा तन्-मृत्तिकादि च ।
धात्री-स्नान-निषेधस्य कालो वृत्तेर् उपार्जनम्

śaṅkhāmbu-tīrthaṁ tulasī-pūjā tan-mṛttikādi ca |
dhātrī-snāna-niṣedhasya kālo vṛtter upārjanam

The contents for the ninth vilasa are—sprinkling the water from the conch shell on one's head, drinking the water that has washed the Lord's lotus feet, worshiping TulasI-devI, the glories of decorating one's body with clay from the root of a tulasl plant and wearing tulasl beads, the glories of dmalakl, bathing at the end of a festival or after touching an untouchable person during the festival, studying the scriptures, and earning one's livelihood by proper means.

HBV 1.20–21

मध्याह्ने वैश-देवादि-श्राद्ध चानर्प्यम् अच्युते ।
विनार्चाम् अशने दोषास् तथानर्पित-भोजने
नैवेद्य-भक्षण सन्तः सत्-सङ्गो'सद्-असङ्गतिः ।
असद्-गतिर् वैष्णवोपहास-निन्दादि-दुष्फलम्

madhyāhne vaiśa-devādi-śrāddhaṁ cānarpyam acyute |
vinārcām aśane doṣās tathānarpita-bhojane
naivedya-bhakṣaṇaṁ santaḥ sat-saṅgo'sad-asaṅgatiḥ |
asad-gatir vaiṣṇavopahāsa-nindādi-duṣphalam

The contents of the tenth vildsa are—association with the devotees of the Lord, giving up association with nondevotees, the aim of the nondevotees, the bad result one attains by blaspheming or teasing the devotees of the Lord,.. .

HBV 1.22–23

सता॰ भक्तिर् विष्णु-शास्त्र॰ श्रीमद्-भागवत॰ तथा ।
लीला-कथा च भगवद्-धर्माः साय॰ निज-क्रियाः
कर्म-पात-परीहारस् त्रिकालार्चा विशेषतः ।
नक्त॰ कृत्यान्यथो पूजा-फल-सिद्ध्य्-आदि-दर्शनम्

satāṁ bhaktir viṣṇu-śāstraṁ śrīmad-bhāgavataṁ tathā |
līlā-kathā ca bhagavad-dharmāḥ sāyaṁ nija-kriyāḥ
karma-pāta-parīhāras trikālārcā viśeṣataḥ |
naktaṁ kṛtyānyatho pūjā-phala-siddhy-ādi-darśanam

... displaying love and devotion to the devotees, inviting the devotees and offering prayers to them, hearing the recitation of Vaisnava literatures, hearing the Srlmad-Bhdgavatam, hearing about the pastimes of the Lord, and the glories of the supreme religious principle. The contents of the eleventh vildsa are—the performance of one's daily worship in the evening, the Vaisnavas are not subjected to the results of karma, duties to be performed at night, putting the Lord to rest while singing and playing musical instruments, the means for achieving the results of worship, the result one obtains by seeing the Deity of the Lord,...

HBV 1.24–27

विष्ण्व्-अर्थ-दान॰ विविधोपचारा न्यून-पूरणम् ।
शयन॰ महिमार्चायाः श्रीमन्-नाम्नस् तथाद्भुतः
नामापराधा भक्तिश् च प्रेमाथाश्रयणादयः ।
पक्षेष्व् एकादशी साङ्गा श्री-द्वादश्य्-अष्टक॰ महत्
कृत्यानि मार्ग-शीर्षादि-मासेषु द्वाद्शेष्व् अपि ।
पुरश्चरण-कृत्यानि मन्त्र॰ सिद्धस्य लक्षणम्
मूर्त्याविर्भावन॰ मूर्ति-प्रतिष्ठा कृष्ण-मन्दिरम् ।
जीर्णोद्धृतिः श्री-तुलसी-विवाहो'नन्य-कर्म च

viṣṇv-artha-dānaṁ vividhopacārā nyūna-pūraṇam |
śayanaṁ mahimārcāyāḥ śrīman-nāmnas tathādbhutaḥ
nāmāparādhā bhaktiś ca premāthāśrayaṇādayaḥ |
pakṣeṣv ekādaśī sāṅgā śrī-dvādaśy-aṣṭakaṁ mahat

kṛtyāni mārga-śīrṣādi-māseṣu dvādśeṣv api |
puraścaraṇa-kṛtyāni mantraṁ siddhasya lakṣaṇam
mūrtyāvirbhāvanaṁ mūrti-pratiṣṭhā kṛṣṇa-mandiram |
jīrṇoddhṛtiḥ śrī-tulasī-vivāho'nanya-karma ca

. . . giving cows in charity for the pleasure of the Lord, offering various gifts to the Lord, the way in which one should rest, the glories of worshiping the Lord, the glories of the holy name of the Lord, the ten types of offenses against the chanting of the holy name, the process for nullifying the offenses against the holy name, devotional service to the Lord is most rare, the glories of devotional service, the symptoms of love of God, and the process of surrender. In the twelfth and thirteenth vildsas, the following subjects are discussed—the observance of the vow of Ekadasi , the process for following the vows of Dasami and Dvddasl, following the vow of the eight mahd-dvddasls, and the glories of staying awake at night. The fourteenth and fifteenth vildsas discuss the process of following the rituals prescribed for eleven months, such as agrahayana. The sixteenth vilasa discusses the glories of observing the vow for the month of Karttika and the process of observing it. The seventeeth vilasa discusses the process for chanting mantras that are given by one's spiritual master, and the symptoms of the perfection achieved by the chanting of mantras. The eighteenth vilasa discusses the various manifestions of the Deity form of the Lord. The nineteenth vilasa discusses the process for installing the Deities. The twentieth vilasa discusses the glories of building a temple of Lord Krsna and the process of building it, the renovation of an old temple, the process for conducting the marriage of Tulasi-devi, and the symptoms of an unalloyed devotee of the Lord.

1(-. SRIHARI-BHAKTI-VILASA

HBV 1.28

कृपया कृष्ण-देवस्य तद्-भक्त-जन-सङ्गतः ।
भक्तेर् माहात्म्यम् आकर्ण्य ताम् इच्छन् सद्-गुरु भजेत्

kṛpayā kṛṣṇa-devasya tad-bhakta-jana-saṅgataḥ |
bhakter māhātmyam ākarṇya tām icchan sad-guruṁ bhajet

By the mercy of Sri Krsnacandra, one attains the association of His devotees, and as a result of such association, one receives an opportunity to hear the glories of devotional service. Persons who desire to engage in pure devotional service, which derides even the concept of liberation, should take shelter of a bona-fide spiritual master.

HBV 1.29

अत्रानुभूयते नित्य दुःख-श्रेणी परत्र च ।
दुःसहा श्रूयते शास्त्रात् तितीर्षेद् अपि ता सुधीः

atrānubhūyate nityaṁ duḥkha-śreṇī paratra ca |
duḥsahā śrūyate śāstrāt titīrṣed api tāṁ sudhīḥ

After realizing that day-to-day life in this material world is simply miserable, and after hearing from sastra about the unbearable miseries that may be experienced in the next life, intelligent persons should take shelter at the lotus feet of a bona-fide spiritual master to be delivered from such miseries, and to hear about the glories of devotional service. Otherwise, one will be as foolish as the hunter who committed suicide.

HBV 1.30

लब्ध्वा सु-दुर्लभम् इद बहु-सम्भवान्ते
मानुष्यम् अर्थ-दम् अनित्यम् अपीह धीरः ।
तूर्ण यतेत न पतेद् अनु-मृत्यु यावन्
निःश्रेयसाय विषयः खलु सर्वतः स्यात्

labdhvā su-durlabham idaṁ bahu-sambhavānte
mānuṣyam artha-dam anityam apīha dhīraḥ |
tūrṇaṁ yateta na pated anu-mṛtyu yāvan
niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt

After many, many births and deaths one achieves the rare human form of life, which, although temporary, affords one the opportunity to attain the highest perfection. Thus, a sober human being should immediately

endeavor for the ultimate perfection in life and not fall down into the cycle of repeated birth and death. After all, sense gratification is available even in the most abominable species of life, whereas Krsna consciousness is only possible for a human being.

HBV 1.31

नृ-देहम् आद्य सु-लभ सु-दुर्लभ
प्लव सु-कल्प गुरु-कर्ण-धारम् ।
मयानुकूलेन नभस्वतेरित
पुमान् भवाब्धि न तरेत् स आत्म-हा

nṛ-deham ādyaṁ su-labhaṁ su-durlabhaṁ
plavaṁ su-kalpaṁ guru-karṇa-dhāram |
mayānukūlena nabhasvateritaṁ
pumān bhavābdhiṁ na taret sa ātma-hā

The human body, which can award all benefit in life, is automatically obtained by the laws of nature, although it is a very rare achievement. This human body can be compared to a perfectly constructed boat having the spiritual master as the captain and the instructions of the Supreme Personality of Godhead as favorable winds impelling it on its course. Considering all these advantages, a human being who does not utilize his human life to cross the ocean of material existence must be considered the killer of his own soul.

HBV 1.32

तस्माद् गुरु प्रपद्येत जिज्ञासुः श्रेय उत्तमम् ।
शाब्दे परे च निष्णात ब्रह्मण्य् उपशमाश्रयम्

tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam |
śābde pare ca niṣṇātaṁ brahmaṇy upaśamāśrayam

Bhdgavatam [11.3.21]): tasmdd gururh prdpadyeta jijndsuh sreya uttamam sdbde pare ca nisndtarh brahmany upasamdsrayam Therefore any person who seriously desires real happiness must seek a bona-fide spiritual master and take shelter of him by initiation. The qualification of the bona-fide guru is that he has realized the conclusions of the scriptures by deliberation and is able to convince others of these conclusions. Such great personalities, who have taken shelter of the

Supreme Godhead, leaving aside all material considerations, should be understood to be bona-fide spiritual masters.

HBV 1.33

मद्-अभिज्ञ॑ गुरु॑ श्ान्तम् उपासीत मद्-आत्मकम्

mad-abhijñaṁ guruṁ śāntam upāsīta mad-ātmakam

One should take shelter of a bona-fide spiritual master, who is peaceful, who knows the truth about Me, and whose heart and mind are fixed on Me.

HBV 1.34

विप्र॑ प्रध्वस्त-काम-प्रभृति-रिपु-घट॑ निर्मलाङ्ग॑ गरिष्ठा॑
भक्ति॑ कृष्णाङ्घ्रि-पङ्केरुह-युगल-रजोरागिणीम् उद्वहन्तम् ।
वेत्तार॑ वेद-श्ास्तागम-विमल-पथा॑ सम्मत॑ सत्सु दान्त॑
विद्या॑ यः स॑विवित्सुः प्रवण-तनु-मना देशिक॑ स॑श्रयेत

vipraṁ pradhvasta-kāma-prabhṛti-ripu-ghaṭaṁ nirmalāṅgaṁ gariṣṭhāṁ
bhaktiṁ kṛṣṇāṅghri-paṅkeruha-yugala-rajorāgiṇīm udvahantam |
vettāraṁ veda-śāstāgama-vimala-pathāṁ sammataṁ satsu dāntaṁ
vidyāṁ yaḥ saṁvivitsuḥ pravaṇa-tanu-manā deśikaṁ saṁśrayeta

A person who desires to learn the science of devotional service should take shelter of an dcdrya; who is a knower of the Vedas; who has conquered the six enemies—lust, anger, greed, illusion, pride and envy; who has intense devotion for the lotus feet of Sri Krsna; who knows the rules and regulations that must be practiced on the path of pure devotional service and that are described in the Vedas and Pancaratras; who is respected by other saintly persons; and whose senses are fully under his control. He should then serve the dcdrya with his body, mind and words.

HBV 1.35

तद्-विज्ञानार्थ॑ स गुरुम् एवाभिगच्छेत्
समित्-पाणिः श्रोत्रिय॑ ब्रह्म-निष्ठम् ।
आचार्यवान् पुरुषो वेद

tad-vijñānārthaṁ sa gurum evābhigacchet
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham |
ācāryavān puruṣo veda

To learn the spiritual science, one must approach a bona-fide spiritual master. While approaching a spiritual master, one should carry wood to burn in sacrifice. The symptom of

such a spiritual master is that he is expert in understanding the Vedic conclusions. Therefore, he constantly engages in the service of the Supreme Personality of Godhead. One who follows the disciplic succession of ācāryas knows things as they are.

HBV 1.36

विजित-हृषीक-वायुभिर् अदान्त-मनस् तुर-ग
य इह यतन्ति यन्तुम् अति-लोलम् उपाय-खिदः ।
व्यसन-शतान्विताः समवहाय गुरोश् चरण
वणिज इवाज सन्त्य् अकृत-कर्ण-धरा जलधौ

vijita-hṛṣīka-vāyubhir adānta-manas tura-gaṁ
ya iha yatanti yantum ati-lolam upāya-khidaḥ |
vyasana-śatānvitāḥ samavahāya guroś caraṇaṁ
vaṇija ivāja santy akṛta-karṇa-dharā jaladhau

The mind is like an impetuous horse that even persons who have regulated their senses and breath cannot control. Those in this world who try to tame the uncontrolled mind, but who abandon the lotus feet of their spiritual master, encounter hundreds of obstacles in their cultivation of various distressful practices. O unborn Lord, they are like merchants on a boat in the ocean who have failed to employ a helmsman.

HBV 1.37

नैषा तर्केण मतिर् आपनेया
प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ

naiṣā tarkeṇa matir āpaneyā
proktānyenaiva sujñānāya preṣṭha

This realization, my dear boy, cannot be acquired by means of logic. It must be spoken by an exceptionally qualified spiritual master to a knowledgeable disciple.

HBV 1.38–40

अवदातान्वयः शुद्धः स्वोचिताचार-तत्-परः ।
आश्रमी क्रोध-रहितो वेदवित् सर्व-शास्त्रवित्
श्रद्धावान् अनसूयश् च प्रिय-वाक् प्रिय-दर्शनः ।
शुचिः सुवेशस् तरुणः सर्व-भूत-हिते रतः
धीमान् अनुद्धत-मतिः पूर्णोऽहन्ता विमर्शकः ।
स-गुणोऽर्चासु कृतधीः कृतज्ञः शिष्य-वत्सलः

avadātānvayaḥ śuddhaḥ svocitācāra-tat-paraḥ |
āśramī krodha-rahito vedavit sarva-śāstravit
śraddhāvān anasūyaś ca priya-vāk priya-darśanaḥ |
śuciḥ suveśas taruṇaḥ sarva-bhūta-hite rataḥ
dhīmān anuddhata-matiḥ pūrṇo'hantā vimarśakaḥ |
sa-guṇo'rcāsu kṛtadhīḥ kṛtajñaḥ śiṣya-vatsalaḥ

A bona-fide spiritual master is devoid of any faults, pure, always fixed in the principles of his asrama, free from anger, expert in all the Vedic literatures, and faithful to the path of devotional service. He does not find fault with others. He speaks sweetly. He is gentle, free from contamination, attractive, always desires benefit for all living entities, intelligent, sober, free from material desires, non-envious, expert in discussing spiritual subject matters, steady, always engaged in the worship of the Supreme Lord, always ready to do good to others, very affectionate to his disciples, . . .

HBV 1.41

निग्रहानुग्रहे शक्तो होम-मन्त्र-परायणः ।
ऊहापोह-प्रकार-ज्ञः शुद्धात्मा यः कृपालयः ।
इत्य् आदि-लक्षणैर् युक्तो गुरुः स्याद् गरिमा-निधिः

nigrahānugrahe śakto homa-mantra-parāyaṇaḥ |
ūhāpoha-prakāra-jñaḥ śuddhātmā yaḥ kṛpālayaḥ |
ity ādi-lakṣaṇair yukto guruḥ syād garimā-nidhiḥ

. . . expert in chastising his disciples and bestowing mercy upon them, and expert in chanting mantras for the performance oi a fire sacrifice. He knows what to accept and what to reject. He is pure-hearted and very compassionate. These are the characteristics of a genuine spiritual master.

HBV 1.42–44

देवतोपासकः शान्तो विषयेष्व् अपि निःस्पृहः ।
अध्यात्मविद् ब्रह्म-वादी वेद-शास्त्रार्थ-कोविदः
उद्धर्तुं चैव संहर्तुं समर्थो ब्राह्मणोत्तमः ।
तत्त्वज्ञो यन्त्र-मन्त्राणां मर्म-भेत्ता रहस्यवित्
पुरश्चरण-कृद् धोम-मन्त्र-सिद्धः प्रयोगवित् ।
तपस्वी सत्य-वादी च गृहस्थो गुरुर् उच्यते

devatopāsakaḥ śānto viṣayeṣv api niḥspṛhaḥ |
adhyātmavid brahma-vādī veda-śāstrārtha-kovidaḥ
uddhartuṁ caiva saṁhartuṁ samartho brāhmaṇottamaḥ |
tattvajño yantra-mantrāṇāṁ marma-bhettā rahasyavit
puraścaraṇa-kṛd dhoma-mantra-siddhaḥ prayogavit |
tapasvī satya-vādī ca gṛhastho gurur ucyate

A bona-fide spiritual master is a worshiper of the Supreme Lord. He is devoid of desires for sense gratification, the knower of the soul's constitutional and conditional states, a teacher of the Vedas, a preacher of the purport of the Vedic literature, expert in chanting and purifying mantras, a topmost brdhmana, a knower of yantras and mantras, capable of removing all doubts, a knower of the confidential meanings of sdstra, expert in achieving perfection by reciting mantras, a knower of mantras that are chanted while performing a fire sacrifice, expert in applying mantras to appropriate circumstances, an asetic, and truthful. He may belong to the householder stage of life.

HBV 1.45–46

परिचर्या-यशो-लाभ-लिप्सुः शिष्याद् गुरुर् नहि ।
कृपा-सिन्धुः सुसम्पूर्णः सर्व-सत्त्वोपकारकः
निःस्पृहः सर्वतः सिद्धः सर्व-विद्या-विशारदः ।
सर्व-संशय-संछेत्ता नालसो गुरुर् आहृतः

paricaryā-yaśo-lābha-lipsuḥ śiṣyād gurur nahi |
kṛpā-sindhuḥ susampūrṇaḥ sarva-sattvopakārakaḥ
niḥspṛhaḥ sarvataḥ siddhaḥ sarva-vidyā-viśāradaḥ |
sarva-saṁśaya-saṁchettā nālaso gurur āhṛtaḥ

Even though a spiritual master possesses the above-mentioned qualities, he should never accept disciples simply for his comfort, fame, and accumulation of wealth. Rather, a spiritual master who is most compassionate should accept disciples for the benefit of the fallen

conditioned souls. Because the spiritual master is self-satisfied, by Krsna's mercy, he is the benefactor of all living entities, free from all material desires, always perfect, expert in all departments of knowledge, expert in removing all doubts, and never lazy.

HBV 1.47–50

ब्राह्मणः सर्व-काल-ज्ञः कुर्यात् सर्वेष्व् अनुग्रहम् ।
तद्-अभावाद् द्विज-श्रेष्ठः शान्तात्मा भगवन्-मयः
भावितात्मा च सर्वज्ञः शास्त्रज्ञः सत्-क्रिया-परः ।
सिद्धि-त्रयम् आयुक्त आचार्यत्वे'भिषेचितः
क्षत्र-विट्-शूद्र-जातीना क्षत्रियो'नुग्रहे क्षमः ।
क्षत्रियस्यापि च गुरोर् भावाद् ईदृशो यदि
वैश्यः स्यात् तेन कार्यश् च द्वये नित्यम् अनुग्रहः ।
सजातीयेन शूद्रेण तादृशेन महा-मते ।
अनुग्रहाभिषेकौ च कार्यौ शूद्रस्य सर्वदा

brāhmaṇaḥ sarva-kāla-jñaḥ kuryāt sarveṣv anugraham |
tad-abhāvād dvija-śreṣṭhaḥ śāntātmā bhagavan-mayaḥ
bhāvitātmā ca sarvajñaḥ śāstrajñaḥ sat-kriyā-paraḥ |
siddhi-trayam āyukta ācāryatve'bhiṣecitaḥ
kṣatra-viṭ-śūdra-jātīnāṁ kṣatriyo'nugrahe kṣamaḥ |
kṣatriyasyāpi ca guror bhāvād īdṛśo yadi
vaiśyaḥ syāt tena kāryaś ca dvaye nityam anugrahaḥ |
sajātīyena śūdreṇa tādṛśena mahā-mate |
anugrahābhiṣekau ca kāryau śūdrasya sarvadā

A spiritual master should be an exalted brahmana who knows the five types of knowledge that are described in the Paficaratra. He should display his mercy to the members of all varnas by giving them initiation. In the absence of such a qualified brahmana, a ksatriya who is peaceful, always fixed in thought of the Supreme Lord, pure-hearted, a knower of everything, a knower of sastra, always engaged in pious activities, a master of the three kinds of perfection, and who is one who has received initiation mantras from his own spiritual master, is able to give initiation—otherwise not. A ksatriya spiritual master can display his mercy to candidates belonging to the ksatriya, vaisya and sudra communities. In the absence of such a ksatriya spiritual master, a vaisya with the above-mentioned qualities can give initiation to members of vaisya and sudra communities. In the same way, a sudra spiritual master with the above-mentioned qualities can give initiation to members of the sudra community. When his disciples are mature, such a spiritual master should entrust them with the responsibility of becoming spiritual masters themselves.

HBV 1.51

किञ्च—
वर्णोत्तमे'थ च गुरौ सति या विश्रुते'पि च ।
स्वदेशतो'थ वान्यत्र नेदञ्च कार्यञ्च शुभार्थिना

kiṁ ca—
varṇottame'tha ca gurau sati yā viśrute'pi ca |
svadeśato'tha vānyatra nedaṁ kāryaṁ śubhārthinā

A person who desires his own benefit should not take initiation from a member of a lower varna if a qualified spiritual master of a superior varna is available, or is presently away on tour.

HBV 1.52

विद्यमाने तु यः कुर्यात् यत्र तत्र विपर्ययम् ।
तस्येहामुत्र नाशः स्यात् तस्माच् छास्त्रोक्तम् आचरेत् ॥
क्षत्र-विट्-शूद्र-जातीयः प्रातिलोम्यञ्च न दीक्षयेत्

vidyamāne tu yaḥ kuryāt yatra tatra viparyayam |
tasyehāmutra nāśaḥ syāt tasmāc chāstroktam ācaret ||
kṣatra-viṭ-śūdra-jātīyaḥ prātilomyaṁ na dīkṣayet

A person who transgresses this practice, even when a spiritual master of a superior varna is available, meets with destrution both in this life and in the next. Therefore, one should always follow the prescriptions of sdstra. A sildra, vaisya or ksatriya should not give initiation to members of a superior varna.

HBV 1.53

महा-भागवतः श्रेष्ठो ब्राह्मणो वै गुरुर् नृणाम् ।
सर्वेषाम् एव लोकानाम् असौ पूज्यो यथा हरिः

mahā-bhāgavataḥ śreṣṭho brāhmaṇo vai gurur nṛṇām |
sarveṣām eva lokānām asau pūjyo yathā hariḥ

A brdhmana who is an exalted devotee of the Supreme Lord and who knows the glories of Vaisnava-dharma is the spiritual master of the members of all varnas. He should be worshiped by everyone, just as Lord Hari is worshiped by all.

HBV 1.54

महा-कुल-प्रसूतो'पि सर्व-यज्ञेषु दीक्षितः ।
सहस्र-शाखाध्यायी च न गुरुः स्याद् अवैष्णवः इति ।

mahā-kula-prasūto'pi sarva-yajñeṣu dīkṣitaḥ |
sahasra-śākhādhyāyī ca na guruḥ syād avaiṣṇavaḥ iti |

If a non-Vaisnava is born in an aristocratic family, is expert in performing all types of sacrifices, and has studied the one thousand branches of the Vedas, he still cannot become the spiritual master of Vaisnavas.

HBV 1.55

गृहीत-विष्णु-दीक्षाको विष्णु-पूजा-परो नरः ।
वैष्णवो'भिहितो'भिज्ञैर् इतरो'स्माद् अवैष्णवः

gṛhīta-viṣṇu-dīkṣāko viṣṇu-pūjā-paro naraḥ |
vaiṣṇavo'bhihito'bhijñair itaro'smād avaiṣṇavaḥ

One who is initiated into the chanting of Visnu mantras and is engaged in the worship of Lord Visnu is called a Vaisnava. This is the verdict of the knowers of the truth. Those who are contrary to this are non-Vaisnavas.

HBV 1.56–58

तत्त्व-सागरे—
बह्वाशी दीर्घ-सूत्री च विषयादिषु लोलुपः ।
हेतु-वाद-रतो दुष्टो'वाग्-वादी गुण-निन्दकः
अरोमा बहु-रोमा च निन्दिताश्रम-सेवकः ।
काल-दन्तो'सितौष्ठश् च दुर्गन्धि-श्वास-वाहकः
दुष्ट-लक्षण-सम्पन्नो यद्यपि स्वयम् ईश्वरः ।
बहु-प्रतिग्रहासक्त आचार्यः श्री-क्षयावहः

tattva-sāgare—
bahvāśī dīrgha-sūtrī ca viṣayādiṣu lolupaḥ |
hetu-vāda-rato duṣṭo'vāg-vādī guṇa-nindakaḥ
aromā bahu-romā ca ninditāśrama-sevakaḥ |
kāla-danto'sitauṣṭhaś ca durgandhi-śvāsa-vāhakaḥ
duṣṭa-lakṣaṇa-sampanno yadyapi svayam īśvaraḥ |

bahu-pratigrahāsakta ācāryaḥ śrī-kṣayāvahaḥ

tattva-sdgare (In the Tattva-sdgara, it is stated) bahv-asi dirgha-sutrl ca visayddisu lolupah hetu-vdda-rato dusto 'vag-vddl guna-nindakah aroma bahu-romd ca ninditdsrama-sevakah kdla-danto 'sitausthas ca durgandhi-svdsa-vdhakah dusta-laksana-sampanno yadyapi svayam Isvarah bahu-pratigrahdsakta dcaryah srl-ksaydvahah If a person accepts a spiritual master who eats voraciously, who is lazy, who is greedy for acquiring material objects, who is fond of arguing against the sastra, who is mischievous, who is happy to expose others' sinful activities, who is a blasphemer, who has no hair or much hair on his body, who is engaged in the service of a condemned dsrama, who has black teeth, whose complexion is black, whose lips are black, who has bad breath, or who is very cunning and thus accepts a great deal of charity even though he does not require it—all of his good fortune and opulence will become exhausted.

HBV 1.59–60

शिष्यः शुद्धान्वयः श्रीमान् विनीतः प्रिय-दर्शनः ।
सत्य-वाक् पुण्य-चरितो'दभ्र-धीर् दम्भ-वर्जितः
काम-क्रोध-परित्यागी भक्तश् च गुरु-पादयोः ।
देवता-प्रवणः काय-मनो-वाग्भिर् दिवा-निशम्

śiṣyaḥ śuddhānvayaḥ śrīmān vinītaḥ priya-darśanaḥ |
satya-vāk puṇya-carito'dabhra-dhīr dambha-varjitaḥ
kāma-krodha-parityāgī bhaktaś ca guru-pādayoḥ |
devatā-pravaṇaḥ kāya-mano-vāgbhir divā-niśam

mantra-muktdvalydrh (In the Mantra-muktdvall it is stated) sisyah suddhdnvayah srimdn vinltah priya-darsanah satya-vdk punya-carito 'dabhra-dhlr dambha-varjitah

yr, SRI HARI-BHAKTI-VILASA kdma-krodha-paritydgl bhaktas ca guru-pddayoh devatd-pravanah kdya- mano-vdgbhir divd-nisam A genuine disciple is one who is faithful, who comes from a noble family, and who is attractive, humble, pleasing to the eye, truthful, pure, intelligent, free from pride, free from lust and anger, devoted to the lotus feet of his spiritual master, and always inclined to the service of the Supreme Lord with his body and mind.

HBV 1.61–62

नीरुजो निर्जिताशेष-पातकः श्रद्धान्वितः ।
द्विज-देव-पितृणा च नित्यम् अर्चा-परायणः
युवा विनियताशेष-करणः करुणालयः ।
इत्य् आदि-लक्षणैर् युक्तः शिष्यो दीक्षाधिकारवान्

nīrujo nirjitāśeṣa-pātakaḥ śraddhyānvitaḥ |
dvija-deva-pitṝṇāṁ ca nityam arcā-parāyaṇaḥ
yuvā viniyatāśeṣa-karaṇaḥ karuṇālayaḥ |
ity ādi-lakṣaṇair yuktaḥ śiṣyo dīkṣādhikāravān

One who is free from disease; less sinful; faithful; devoted to the Supreme Lord, the brahmanas, and the forefathers; young; self-controlled; and merciful is fit to be initiated.

HBV 1.63

अमान्य् अमत्सरो दक्षो निर्ममो दृठ-सौहृदः ।
असत्वरो'र्थ-जिज्ञासुर् अनसूयुर् अमोघ-वाक्

amāny amatsaro dakṣo nirmamo dṛṭha-sauhṛdaḥ |
asatvaro'rtha-jijñāsur anasūyur amogha-vāk

A true disciple is free from pride, non-envious, and diligent. He does not maintain the conception of "I and mine." He is firmly faithful to the spiritual master and his worhsipabie Lord. He is inquisitive and devoid of jealousy, and he does not indulge in idle talk.

HBV 1.64–67

अलसा मलिनाः क्लिष्टा दाम्भिकाः कृपणास् तथा ।
दरिद्रा रोगिणो रुष्टा रागिणो भोग-लालसाः
असूया-मत्सर-ग्रस्ताः शठाः परुष-वादिनः ।
अन्यायोपार्जित-धनाः पर-दार-रताश् च ये
विदुषा वैरिणश् चैव अज्ञाः पण्डित-मानिनः ।
भ्रष्ट-व्रताश् च ये कष्ट-वृत्तयः पिशुनाः खलाः
बह्व्-आशिनः क्रूर-चेष्टा दुरात्मनश् च निन्दित ।
इत्य् एवम् आदयो'प्य् अन्ये पापिष्ठाः पुरुषाधमाः

alasā malināḥ kliṣṭā dāmbhikāḥ kṛpaṇās tathā |
daridrā rogiṇo ruṣṭā rāgiṇo bhoga-lālasāḥ
asūyā-matsara-grastāḥ śaṭhāḥ paruṣa-vādinaḥ |
anyāyopārjita-dhanāḥ para-dāra-ratāś ca ye
viduṣāṁ vairiṇaś caiva ajñāḥ paṇḍita-māninaḥ |
bhraṣṭa-vratāś ca ye kaṣṭa-vṛttayaḥ piśunāḥ khalāḥ
bahv-āśinaḥ krūra-ceṣṭā durātmanaś ca nindita |
ity evam ādayo'py anye pāpiṣṭhāḥ puruṣādhamāḥ

agastya-sarhhitdydm (In the Agastya-sarhhita it is stated) alasd malind klistd ddmbhikdh krpands tathd daridrd rogino rusta rdgino bhoga-ldlasdh asilya-matsara-grastdh. sathdh parusa-vddinah anydyopdrjita-dhandh para-ddra-ratds ca ye vidusdm vairinas caiva ajndh pandita-mdninah bhrasta-vratas ca ye kdstha- vrttayah pisundh khaldh bahv-dsinah krura-cestd durdtmdnas ca ninditdh ity evam ddayo 'py anye pdpisthah purusddhamdh Although a spiritual master may accept a surrendered soul who has faith and devotion as his disciple, even though he may not have the other good qualities that were mentioned, he should avoid making disciples with the faults that are now being described. O n e should not accept as a disciple a person who is lazy, impure, proud, a miser, wretched, diseased, angry, attached to sense gratification, greedy, envious, jealous, a cheater, or harsh. He should not accept a person who over-endeavours for material gains, earns money through improper means, enjoys another's wife, is inimical to intelligent persons, falsely claims to be learned, does not follow any vow, earns his livelihood with great difficulty, finds fault with others, or gives distress to others. He should not accept as a disciple one who is a voracious eater, cruel, sinful, evil-minded, crooked, or the lowest among human beings.

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HBV 1.68

अकृत्येभ्यो'निवार्याश् च गुरु-शिक्षा-सहिष्णवः ।
एवम्भूताः परित्याज्याः शिष्यत्वे नोपकल्पिताः

akṛtyebhyo'nivāryāś ca guru-śikṣā-sahiṣṇavaḥ |
evambhūtāḥ parityājyāḥ śiṣyatve nopakalpitāḥ

Those who cannot be restrained from performing activities that should not be performed, and those who are unable to follow the teachings of a spiritual master are unfit to become disciples. A spiritual master should unhesitatingly reject such people.

HBV 1.69–70

यद्य् एते ह्य् उपकल्पेरन् देवताक्रोश-भाजनाः ।
भवन्तीह दर्द्रास् ते पुत्र-दार-विवर्जिताः
नारकाश् चैव देहान्ते तिर्यञ्चः प्रभवन्ति ते

yady ete hy upakalperan devatākrośa-bhājanāḥ |
bhavantīha dardrās te putra-dāra-vivarjitāḥ
nārakāś caiva dehānte tiryañcaḥ prabhavanti te

If, out of greed, a spiritual master accepts such people as his disciples then grave faults will be attributed to him. He will be the target of the demigods' anger in this life, he will become poor, he will become bereft of his wife and children, and after death, he will have to suffer in hell and then be born as an animal or a bird.

HBV 1.71–72

जैमिनिः सुगतश् चैव नास्तिको नग्न एव च ।
कपिलश् चाक्षपादश् च षड् एते हेतु-वादिनः
एतन्-मतानुसारेण वर्तन्ते ये नराधमाः ।
ते हेतु-वादिनः प्रोक्तास् तेभ्यस् तन्त्र न दापयेत् इति ।

jaiminiḥ sugataś caiva nāstiko nagna eva ca |
kapilaś cākṣapādaś ca ṣaḍ ete hetu-vādinaḥ
etan-matānusāreṇa vartante ye narādhamāḥ |
te hetu-vādinaḥ proktās tebhyas tantraṁ na dāpayet iti |

Jaimini, Sugata, Nastika, Nagna, Kapila, and Aksapada (Gautama) are mental speculators. Those fallen souls who spend their lives under

the guidance of these philosophers are counted as mental speculators. A spiritual master should not give instructions about the worship of the Supreme Lord to such people.

HBV 1.73

तयोः परीक्षा चान्यो'न्यम् एकाब्द सह-वासतः ।
व्यवहार-स्वभावानुभवेनैवाभिजायते

tayoḥ parīkṣā cānyo'nyam ekābdaṁ saha-vāsataḥ |
vyavahāra-svabhāvānubhavenaivābhijāyate

For at least one year, the spiritual master and his prospective disciple should live together and learn about each other's behavior and nature before they formally accept the relationship of spiritual master and disciple.

HBV 1.74

तयोर् वत्सर-वासेन ज्ञातान्योन्य-स्वभावयोः ।
गुरुता शिष्यता चेति नान्यथैवेति निश्चयः

tayor vatsara-vāsena jñātānyonya-svabhāvayoḥ |
gurutā śiṣyatā ceti nānyathaiveti niścayaḥ

mantra-muktdvalydrh (In the Mantra-muktdvall it is stated) tayor vatsara-vasena jndtdnyonya-svabhavayoh gurutd sisyatd ceti ndnyathaiveti niscayah The spiritual master and the disciple should live together for one year to know each other's nature before they formally accept one another as spiritual master and disciple. There is no alternative to this.

HBV 1.75

श्रुतिश् च—
नास वत्सर-वासिने देयात्

śrutiś ca—
nāsaṁvatsara-vāsine deyāt

The spiritual master should not give initiation without first living with his disciple for a year.

HBV 1.76

सद्-गुरुः स्वाश्रित□ शिष्य□ वर्षम् एक□ परीक्षयेत्

sad-guruḥ svāśritaṁ śiṣyaṁ varṣam ekaṁ parīkṣayet

24 SRIHARI-BHAKTI-VILASA A bona-fide spiritual master should test his surrendered disciple for one full year.

HBV 1.77

राज्ञि चामात्यजा दोषाः पत्नी-पाप□ स्व-भर्तरि ।
तथा शिष्यार्जित□ पाप□ गुरुः प्राप्नोति निश्चितम्

rājñi cāmātyajā doṣāḥ patnī-pāpaṁ sva-bhartari |
tathā śiṣyārjitaṁ pāpaṁ guruḥ prāpnoti niścitam

Just as a king has to take responsibility for the faults of his ministers, and the husband has to take responsibility for the sins of his wife—a spiritual master has to accept the accumulated sins of his disciples.

HBV 1.78

सन्तोषयेद् अकुटिलार्द्रेतरान्तरात्मा
त□ स्वैर् धनैश् च वपुषाप्य् अनुकूलवाण्या ।
अब्द-त्रयङ्कमलन्□भधिया'तिधीरस्
तुष्टे विवक्षतु गुराव् अथ मन्त्र-दीक्षाम्

santoṣayed akuṭilārdretarāntarātmā
taṁ svair dhanaiś ca vapuṣāpy anukūlavāṇyā |
abda-trayaṅkamalanâbhadhiyā'tidhīras
tuṣṭe vivakṣatu gurāv atha mantra-dīkṣām

It is the opinion of the knowers of the truth that a sober person should consider his spiritual master to be as good as God and thus serve him with a sincere heart, whatever wealth he may possess, his body, and pleasing words for three years before he can ask him for initiation. When his spiritual master is pleased with him, he can beg for initiation.

HBV 1.79–81

उद-कुम्भ कुशान् पुष्प समिधो'स्याहरेत् सदा ।
मार्जन लेपन नित्यम् अङ्गाना वाससा चरेत्
नास्य निर्माल्य-शयन पादुकोपासनहाव् अपि ।
आक्रामेद् आसन छयायाम् आसन्दी वा कदाचन
साधयेद् दन्त-काष्ठादीन् कृत्य चास्मै निवेदयेएत्

uda-kumbhaṁ kuśān puṣpaṁ samidho'syāharet sadā |
mārjanaṁ lepanaṁ nityam aṅgānāṁ vāsasāṁ caret
nāsya nirmālya-śayanaṁ pādukopāsanahāv api |
ākrāmed āsanaṁ chyāyām āsandīṁ vā kadācana
sādhayed danta-kāṣṭhādīn kṛtyaṁ cāsmai nivedayeet

kaurme srl-vydsa-gltdydm (In the Kurma Purdna, Sri Vydsa-gitd, it is stated) uda-kumbharh kusan pusparh samidho 'sydharet sadd mdrjanam lepanarh nityarh angdndrh vdsasdrh caret ndsya nirmdlya-sayanarh pddukopanahdv api

dkramed dsanarh chdydm dsandim vd kaddcana sddhayed danta-kdsthddin krtyarh cdsmai nivedayet The disciple should always be prepared to fetch water and collect kusa grass, flowers and wood for the sacrifices performed by his spiritual master. He should daily clean the spiritual master's house, give him a massage, and wash his clothes. He should never step on the spiritual master's flower garland, bed, wooden or leather slippers, dsana, shadow or eating plate. He should serve his spiritual master by arranging a twig for him to brush his teeth, and other such necessities, and he should always ask him how he can be of service.

HBV 1.82–83

अनापृच्छय न गन्तव्य भवेत् प्रिय-हिते रसः ।
न पादौ सारयेद् अस्य सन्निधाने कदाचन
जृम्भा-हास्यादिक चैव कण्ठ-प्रावरण तथा ।
वर्जयेत् सन्निधौ नित्यम् अथास्फोटनम् एव च

anāpṛcchya na gantavyaṁ bhavet priya-hite rasaḥ |
na pādau sārayed asya sannidhāne kadācana
jṛmbhā-hāsyādikaṁ caiva kaṇṭha-prāvaraṇaṁ tathā |
varjayet sannidhau nityam athāsphoṭanam eva ca

The disciple should not go anywhere without first taking permission from his spiritual master. He should always engage in activities that are pleasing to his spiritual master. He should never point his feet toward his spiritual master while sitting in his presence. He

should not yawn, laugh loudly, speak loudly, cover his throat with a cloth, or snap his fingers before his spiritual master.

HBV 1.84

किञ्च—
श्रेयस् तु गुरुवद् वृत्तिर् नित्यम् एव समाचरेत् ।
गुरु-पुत्रेषु दारेषु गुरोश् चैव स्व-बन्धुषु

kiṁ ca—
śreyas tu guruvad vṛttir nityam eva samācaret |
guru-putreṣu dāreṣu guroś caiva sva-bandhuṣu

The disciple should offer the same respect and service to the spiritual master's children, wife and friends as he does to his spiritual master.

HBV 1.85–87

उत्सादनं वै गात्राणां स्नापनोच्छिष्ट-भोजने ।
न कुर्याद् गुरु-पुत्रस्य पादयोः शौचम् एव च
गुरुवत् परिपूज्याश् च स-वर्णा गुरु-योषितः ।
असवर्णास् तु सम्पूज्याः प्रत्युत्थानाभिवादनैः
अभ्यञ्जनं स्नापनं च गात्रोत्सादनम् एव च ।
गुरु-पत्न्या च कार्याणि केशानां च प्रसाधनम्

utsādanaṁ vai gātrāṇāṁ snāpanocchiṣṭa-bhojane |
na kuryād guru-putrasya pādayoḥ śaucam eva ca
guruvat paripūjyāś ca sa-varṇā guru-yoṣitaḥ |
asavarṇās tu sampūjyāḥ pratyutthānābhivādanaiḥ
abhyañjanaṁ snāpanaṁ ca gātrotsādanam eva ca |
guru-patnyā ca kāryāṇi keśānāṁ ca prasādhanam

A disciple should not massage, bathe, eat the remnants of food, or wash the feet of his spiritual master's son. If the wife of the spiritual master is from the same varna, she should be respected the same as the spiritual master. If she is not, she should be respected simply by standing up from one's seat and offering some kind of greeting. The disciple should not massage with oil the body of his spiritual master's wife, apply sandalwood paste to her, or comb her hair.

HBV 1.88

गुरु-शय्यासन॰ यान॰ पादुके पाद-पीठकम् ।
स्नानोदक॰ तथा छाया॰ लङ्घयेन् न कदाचन

guru-śayyāsanaṁ yānaṁ pāduke pāda-pīṭhakam |
snānodakaṁ tathā chāyāṁ laṅghayen na kadācana

The disciple should never step on his spiritual master's bed, dsana, shoes, footstool, bath water, or shadow. He should not use the spiritual master's vehicle.

HBV 1.89

गुरोर् अग्रे पृथक्-पूजाम् अद्वैत॰ च परित्यजेत् ।
दीक्षा॰ व्याख्या॰ प्रभुत्व॰ च गुरोर् अग्रे विवर्जयेत्

guror agre pṛthak-pūjām advaitaṁ ca parityajet |
dīkṣāṁ vyākhyāṁ prabhutvaṁ ca guror agre vivarjayet

The disciple should not worship or glorify someone else in front of his spiritual master. He should not think himself to be as good as his spiritual master, give initiation, explain literatures, or pose himself as a master in front of his spiritual master.

HBV 1.90–91

यत्र यत्र गुरु॰ पश्येत् तत्र तत्र कृताञ्जलि ।
प्रणमेत् दण्डवद् भूमौ छिन्न-मूल इव द्रुमः
गुरोर् वाक्यासन॰ यान॰ पादुकोपानहौ तथा ।
वस्त्र॰ छाया॰ तथा शिष्यो लङ्घयेन् न कदाचन

yatra yatra guruṁ paśyet tatra tatra kṛtāñjali |
praṇamet daṇḍavad bhūmau chinna-mūla iva drumaḥ
guror vākyāsanaṁ yānaṁ pādukopānahau tathā |
vastraṁ chāyāṁ tathā śiṣyo laṅghayen na kadācana

Whenever a disciple sees his spiritual master, he should fold his hands and then offer obeisances to him by falling flat onto the ground like a stick. He should never disobey the orders of his spiritual master. He should never step on his spiritual master's dsana, vehicle, wooden or leather slippers, clothes, or shadow.

HBV 1.92

नोदाहरेद् गुरोर् नाम परोक्षम् अपि केवलम् ।
न चैवास्यानुकुर्वीत गति-भाषण-चेष्टितम्

nodāhared guror nāma parokṣam api kevalam |
na caivāsyānukurvīta gati-bhāṣaṇa-ceṣṭitam

Without offering words of glorification, the disciple should never utter the name of his spiritual master, even in his absence. He should not imitate his spiritual master's style of walking, speaking or performing other activities.

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HBV 1.93

गुरोर् गुरौ सन्निहिते गुरुवद् धृतिम् आचरेत् ।
न चाविसृष्टो गुरुणा स्वान् गुरून् अभिवादयेत्

guror gurau sannihite guruvad dhṛtim ācaret |
na cāvisṛṣṭo guruṇā svān gurūn abhivādayet

If a disciple sees the spiritual master of his spiritual master, he should respect him just like his spiritual master. A disciple should not offer respect or obeisances to his father and other elderly people without the approval of his spiritual master.

HBV 1.94–95

यथा तथा यत्र तत्र न गृह्णीयाच् च केवलम् ।
अभक्त्या न गुरोर् नाम गृह्णीयाच् च यतात्मवान्
प्रणवः श्रीस् ततो नाम विष्णु-शब्दाद् अनन्तरम् ।
पाद-शब्द-समेत च नत-मूर्धाञ्जली-युतः

yathā tathā yatra tatra na gṛhṇīyāc ca kevalam |
abhaktyā na guror nāma gṛhṇīyāc ca yatātmavān
praṇavaḥ śrīs tato nāma viṣṇu-śabdād anantaram |
pāda-śabda-sametaṁ ca nata-mūrdhāñjalī-yutaḥ

A disciple should not utter the name of his spiritual master in a negligent manner. He should fold his hands and with a self-controlled heart, utter the sacred name of his spiritual master, begining with om and Visnupdda.

HBV 1.96

न तम् आज्ञापयेन् मोहात् तस्याज्ञा न च लङ्घयेत् ।
नानिवेद्य गुरोः किञ्चिद् भोक्तव्य वा गुरोस् तथा

na tam ājñāpayen mohāt tasyājñāṁ na ca laṅghayet |
nānivedya guroḥ kiñcid bhoktavyaṁ vā guros tathā

A disciple should never, out of illusion, give orders to his spiritual master, or transgress his orders. He should not eat anything without first offering it to his spiritual master. These rules must be followed by a disciple after he takes initiation.

HBV 1.97–98

आयान्तम् अग्रतो गच्छेद् गच्छन्त तम् अनुव्रजेत् ।
आसने शयने वापि न तिष्ठेद् अग्रतो गुरोः
यत् किञ्चिद् अन्न-पानादि प्रिय द्रव्य मनोरमम् ।
समर्प्य गुरवे पश्चात् स्वय भुञ्जीत प्रत्यहम्

āyāntam agrato gacched gacchantaṁ tam anuvrajet |
āsane śayane vāpi na tiṣṭhed agrato guroḥ
yat kiñcid anna-pānādi priyaṁ dravyaṁ manoramam |
samarpya gurave paścāt svayaṁ bhuñjīta pratyaham

A disciple should greet his spiritual master whenever he meets him by chance. He should not sit on an asana or lie down in front of his spiritual master. All nice food and drink should first be offered to one's spiritual master. The disciple can accept his spiritual master's remnants.

HBV 1.99

न गुरोर् अप्रिय कुर्यात् ताडितः पीडितो'पि वा ।
नावमन्येत तद्-वाक्य नाप्रिय हि समाचरेत्

na guror apriyaṁ kuryāt tāḍitaḥ pīḍito'pi vā |
nāvamanyeta tad-vākyaṁ nāpriyaṁ hi samācaret

A disciple should never act in a way that displeases his spiritual master, even if he is chastised by him or put into inconvenience. He should not disregard the words of his spiritual master and act against his wishes.

HBV 1.100

आचार्यस्य प्रिय कुर्यात् प्राणैर् अपि धनैर् अपि ।
कर्मणा मनसा वाचा स याति परमा गतिम्

ācāryasya priyaṁ kuryāt prāṇair api dhanair api |
karmaṇā manasā vācā sa yāti paramāṁ gatim

A disciple should work for the pleasure of his spiritual master with his life and his wealth. If a disciple serves his spiritual master with his body, mind and speech, he surely attains the ultimate goal of life.

aw S R I H A R I - B H A K T I - V I L A S A

HBV 1.101

यो वक्ति न्याय-रहितम् अन्यायेन शृणोति यः ।
ताव् उभौ नरक घोर व्रजतः कालम् अक्षयम्

yo vakti nyāya-rahitam anyāyena śṛṇoti yaḥ |
tāv ubhau narakaṁ ghoraṁ vrajataḥ kālam akṣayam

disciple do not test one another) sri-ndrada-pancardtre (In the Sri Ndrada-pancardtra it is stated) 310 vdkti nydya-rahitarh anydyena srnoti yah tdv ubhau narakarh ghorarh vrajatah kdlam aksayam If a spiritual master and a disciple do not test one another, and the spiritual master gives initiation and the disciple accepts it without serving his spiritual master, both of them will have to pass a long period in a hellish condition of life.

HBV 1.102

त्रायस्व भो जगन्नाथ गुरो स सार-वह्निना ।
दग्ध मा काल-दष्ट च त्वाम् अह शरण गतः इति ।

trāyasva bho jagannātha guro saṁsāra-vahninā |
dagdhaṁ māṁ kāla-daṣṭaṁ ca tvām ahaṁ śaraṇaṁ gataḥ iti |

vaisnava-tantre (In the Vaisnava- tantra it is stated) trdyasva bho jaganndtha guro sarhsdra-vahnind dagdharh mdrh kdla-dastarh ca tvdm aharh saranarh gatah iti. After properly serving his spiritual master and pleasing him, a disciple should pray that he award him with initiation as follows: O spiritual master, you are the master of the world, please deliver me from the threefold miseries of material existence. Please save me, for I am suffering from a poisonous snakebite in the form of time. I surrender unto you.

HBV 1.103

तत्र श्री-वासुदेवस्य सर्व-देव-शिरोमणेः ।
पादाम्बुजैक-भाग् एव दीक्षा ग्राह्या मनीषिभिः

tatra śrī-vāsudevasya sarva-deva-śiromaṇeḥ |
pādāmbujaika-bhāg eva dīkṣā grāhyā manīṣibhiḥ

Thoughtful personalities have instructed that one should approach a spiritual master and take initiation from him for the purpose of

worshiping the lotus feet of Lord Vasudeva, who is the crest jewel among all worshipable Lords.

HBV 1.104

सत्व□ रजस् तम इति प्रकृतेर् गुणास् तैर्
युक्तः परम-पुरुष एक इहास्य धत्ते ।
स्थित्य्-आदये हरि-विरिञ्चि-हरेति स□ज्ञाः
श्रेया□सि तत्र खलु सत्त्व-तनोर् नृणा□ स्युः

sattvaṁ rajas tama iti prakṛter guṇās tair
yuktaḥ parama-puruṣa eka ihāsya dhatte |
sthity-ādaye hari-viriñci-hareti saṁjñāḥ
śreyāṁsi tatra khalu sattva-tanor nṝṇāṁ syuḥ

prathama-skandhe (In the Srlmad-Bhdgavatam [1.2.23] it is stated) sattvam rajas tama id prakrter gunais tair yuktah parah purusa eka ihdsya dhatte sthity-ddaye hari-virinci-hareti-samjndh sreyarhsi tatra khalu sattva-tanor nrndm syuh The transcendental Personality of Godhead is indirectly associated with the three modes of material nature, namely passion, goodness, and ignorance, and just for the material world's creation, maintenance, and destruction He accepts the qualitative forms of Brahma, Visnu, and Siva. Of these three, all human beings can derive ultimate benefit form Visnu, the form of the quality of goodness.

HBV 1.105

अथापि यत्-पाद-नखावसृष्ट
जगद् विरिञ्चोपहृतार्हणाम्भः ।
सेश पुनात्य् अन्यतमो मुकुन्दात्
को नाम लोके भगवत्-पदार्थः

athāpi yat-pāda-nakhāvasṛṣṭaṁ
jagad viriñcopahṛtārhaṇāmbhaḥ |
seśaṁ punāty anyatamo mukundāt
ko nāma loke bhagavat-padārthaḥ

Who can be worthy of the name of the Supreme Lord but the Personality of Godhead, Sri Krsna? Brahmajl collected the water emanating from the nails of His feet in order to award it to Lord Siva as a worshipful welcome. This very water (the Ganges), is purifying the whole universe, including Lord Siva.

HBV 1.106

तन् निशम्याथ मुनयो विस्मिता मुक्त-स शयाः ।
भूया स श्रद्दधुर् विष्णु यतः शान्तिर् यतो'भयम्

tan niśamyātha munayo vismitā mukta-saṁśayāḥ |
bhūyāṁsaṁ śraddadhur viṣṇuṁ yataḥ śāntir yato'bhayam

Amazed upon hearing Bhrgu's account, the sages were freed from all doubts and became convinced that Visnu is the greatest Lord. From Him come peace and fearlessness.

HBV 1.107

व्यामोहाय चराचरस्य जगतस् ते ते पुराणागमास्
ता ताम् एव हि देवता परमिका जल्पन्तु कल्पावधि ।
सिद्धान्ते पुनर् एक एव भगवान् विष्णुः समस्तागम-
व्यापारेषु विवेचन-व्यतिकर नीतेषु निश्चीयते

vyāmohāya carācarasya jagatas te te purāṇāgamās
tāṁ tām eva hi devatāṁ paramikāṁ jalpantu kalpāvadhi |
siddhānte punar eka eva bhagavān viṣṇuḥ samastāgama-
vyāpāreṣu vivecana-vyatikaraṁ nīteṣu niścīyate

sation between Yamaraja and a brdhmana that is found in the Vaisdkha- mdhdtmya section of the Padma Purdna it is stated) vyamohdya cardcarasya jagatas te te purdndgamds tdrh tarn eva hi devatdm paramikdrh jalpantu kalpdvadhi siddhdnte punar eka eva bhagavdn visnuh samastdgama- vydpdresu vivecana-vyatikararh nitesu nisclyate In order to bewilder the people of the world, the Vedic literature, since the beginning of creation, have described various personalities as the greatest of all. And yet, the ultimate conclusion of all Vedic literature is that Lord Visnu is the Supreme Personality of Godhead, and the supreme worshipable personality of all.

HBV 1.108

सत्य सत्य पुनः सत्यम् उत्क्षिप्य भुजम् उच्यते ।
वेदाच् छास्त्र पर नास्ति न देवः केशवात् परः

satyaṁ satyaṁ punaḥ satyam utkṣipya bhujam ucyate |
vedāc chāstraṁ paraṁ nāsti na devaḥ keśavāt paraḥ

I raise my arms and declare it boldly that there is no superior literature than the Vedas and that there is no superior God than Lord Krsna. This is the truth, this is the truth, this is the truth.

HBV 1.109

अरिर् मित्र विष पथ्यम् अधर्मो धर्मता व्रजेत् ।
सुप्रसन्ने हृषीकेशे विपरीते विपर्ययः

arir mitraṁ viṣaṁ pathyam adharmo dharmatāṁ vrajet |
suprasanne hṛṣīkeśe viparīte viparyayaḥ

If Krsna is pleased then an enemy can become a friend, poison can turn into palatable food, and irreligiosity can become religiosity. However, if Krsna is displeased then a friend can become an enemy, palatable food can become poison, and religiosity can become irreligiosity.

HBV 1.110

मन्-निमित्तं कृतं पापम् अपि धर्माय कल्पते ।
माम् अनादृत्य धर्मोऽपि पापं स्यान् मत्-प्रभावतः

man-nimittaṁ kṛtaṁ pāpam api dharmāya kalpate |
mām anādṛtya dharmo'pi pāpaṁ syān mat-prabhāvataḥ

If sinful activities are committed for My sake, they become pious deeds and if pious deeds are performed while neglecting Me, they become sinful activities.

HBV 1.111

वासुदेवं परित्यज्य योऽन्यं देवम् उपासते ।
स्व-मातरं परित्यज्य श्वपचीं वन्दते हि सः

vāsudevaṁ parityajya yo'nyaṁ devam upāsate |
sva-mātaraṁ parityajya śvapacīṁ vandate hi saḥ

between Brahma and Narada that is found in the Skanda Purana, it is stated) vasudevam parityajya yo 'nya-devam upasate sva-mdtararh parityajya svapacim vandate hi sah A person who gives up the worship of Sri Krsna and engages in the worship of a demigod is compared to a person who gives up his mother and takes shelter of a woman from a dog-eater's family.

HBV 1.112

वासुदेवं परित्यज्य योऽन्यं देवम् उपासते ।
त्यक्त्वामृतं स मूढात्मा भुङ्क्ते हलाहलं विषम्

vāsudevaṁ parityajya yo'nyaṁ devam upāsate |
tyaktvāmṛtaṁ sa mūḍhātmā bhuṅkte halāhalaṁ viṣam

A person who gives up the worship of Vasudeva Sri Krsna and engages in the worship of a demigod certainly gives up nectar and drinks poison.

,4 SRI HARI-BHAKTI-VILASA

HBV 1.113–114

यस् तु विष्णुं परित्यज्य मोहाद् अन्यम् उपासते ।
स हेम-राशिम् उत्सृज्य पांशु-राशिं जिघृक्षति
अनादृत्य तु यो विष्णुम् अन्य-देवं समाश्रयेत् ।
गङ्गाम्भसः स तृष्णार्तो मृग-तृष्णां प्रधावति

yas tu viṣṇuṁ parityajya mohād anyam upāsate |
sa hema-rāśim utsṛjya pāṁśu-rāśiṁ jighṛkṣati
anādṛtya tu yo viṣṇum anya-devaṁ samāśrayet |
gaṅgāmbhasaḥ sa tṛṣṇārto mṛga-tṛṣṇāṁ pradhāvati

One who, out of illusion, gives up the worship of Lord Visnu and worships someone else is compared to a person who abandons a pile of gold and accepts a mound of ashes. One who disregards Lord Visnu and takes shelter of a demigod is compared to a thirsty person who rejects Ganges water and runs after a mirage in the desert.

HBV 1.115

यो मोहाद् विष्णुम् अन्येन हीन-देवेन दुर्मतिः ।
साधारणं सकृद् ब्रूते सो'न्त्यजो नान्त्यजो'न्त्यजः

yo mohād viṣṇum anyena hīna-devena durmatiḥ |
sādhāraṇaṁ sakṛd brūte so'ntyajo nāntyajo'ntyajaḥ

A sinful person who, out of illusion, considers Lord Visnu to be equal to insignificant demigods is an outcaste. He is actually worse than an outcaste.

HBV 1.116

न लभेयुः पुनर् भक्तिं हरेर् ऐकान्तिकीं जडाः ।
एकाग्र-मनसश् चापि विष्णु-सामान्य-दर्शिनः

na labheyuḥ punar bhaktiṁ harer aikāntikīṁ jaṅāḥ |
ekāgra-manasaś cāpi viṣṇu-sāmānya-darśinaḥ

Materialistic smdrtas who consider Lord Visnu to be equal to the demigods can never obtain unalloyed devotional service to Lord Hari, even though they may be great yogis.

HBV 1.117

यस् तु नारायण देव ब्रह्म-रुद्रादि-दैवतैः ।
समत्वेनैव वीक्षेत स पाषण्डी भवेद् ध्रुवम् इति ।

yas tu nārāyaṇaṁ devaṁ brahma-rudrādi-daivataiḥ |
samatvenaiva vīkṣeta sa pāṣaṇḍī bhaved dhruvam iti |

A person who considers demigods like Brahma and Siva to be on an equal level with Lord Narayana is to be considered an offender and an atheist.

HBV 1.118

सहस्र-नाम-स्तोत्रादौ श्लोकौघाः सन्ति चेदृशाः ।
विशेषतः सत्त्व-निष्ठैः सेव्यो विष्णुर् न चापरः

sahasra-nāma-stotrādau śloka ughāḥ santi cedṛśāḥ |
viśeṣataḥ sattva-niṣṭhaiḥ sevyo viṣṇur na cāparaḥ

There are many prayers and holy names that reveal the glories of the Supreme Lord. Lord Visnu is worshiped by persons in the mode of goodness and such persons do not worship the demigods.

HBV 1.119

हरिर् एव सदाराध्यो भवद्भिः सत्त्व-स स्थितैः ।
विष्णु-मन्त्र सदा विप्राः पठध्व ध्यात केशवम् इति ।

harir eva sadārādhyo bhavadbhiḥ sattva-saṁsthitaiḥ |
viṣṇu-mantraṁ sadā viprāḥ paṭhadhvaṁ dhyāta keśavam iti |

O brdhmanas in the mode of pure goodness, please continously worship Lord Krsna, always chant the mantras of Lord Krsna, and engage vour minds in meditating on Lord Krsna.

HBV 1.120

ईदृङ्-माहात्म्य-वाक्येषु सङ्गृहीतेषु सर्वतः ।
ग्रन्थ-बाहुल्य-दोषः स्याल् लिख्यन्ते'पेक्षितानि तत्

īdṛṅ-māhātmya-vākyeṣu saṅgṛhīteṣu sarvataḥ |
grantha-bāhulya-doṣaḥ syāl likhyante'pekṣitāni tat

O brdhmanas, you all are knowers of the Vedas and are situated in the mode of goodness. Therefore, you should always worship Sri Hari, study the Vedas and meditate on Lord Kesava. If I go on collecting glorious statements from the sdstra that are pleasing to the ears, this book will become too voluminous. So from now on, I will only write about the most essential subjects.

HBV 1.121

मन्त्रान् श्री-मन्त्र-राजादीन् वैष्णवान् गुर्व्-अनुग्रहात् ।
सर्वैश्वर्य जपन् प्राप्य याति विष्णोः पर पदम्

mantrān śrī-mantra-rājādīn vaiṣṇavān gurv-anugrahāt |
sarvaiśvaryaṁ japan prāpya yāti viṣṇoḥ paraṁ padam

dgame (In the Agama-sdstra it is stated) mantrdn sri-mantra-rdjddin vaisnavdn gurv-anugrahdt sarvaisvaryarh japan prdpya ydti visnoh pararh padam After receiving the mercy of the spiritual master in the form of pleasing him by chanting mantras of Lord Visnu, a devotee attains all opulence and ultimately achieves his goal of life.

HBV 1.122

पुण्य वर्ष-सहस्रैर् यैः कृत सुविपुल तपः ।
जपन्ति वैष्णवान् मन्त्रान् नरास् ते लोक-पावनाः

puṇyaṁ varṣa-sahasrair yaiḥ kṛtaṁ suvipulaṁ tapaḥ |
japanti vaiṣṇavān mantrān narās te loka-pāvanāḥ

Only those who have acted piously and who have performed austerities for many thousands of years are able to chant the mantras of Lord Visnu and thus become qualified to purify the entire world.

HBV 1.123

प्रजपन् वैष्णवान् मन्त्रान् य॑ य॑ पश्यति चक्षुषा ।
पदा वा स॑स्पृशेत् सद्यो मुच्यते'सौ महा-भयात् इति ।

prajapan vaiṣṇavān mantrān yaṁ yaṁ paśyati cakṣuṣā |
padā vā saṁspṛśet sadyo mucyate'sau mahā-bhayāt iti |

Whoever a devotee happens to see or touch with his feet while sincerely chanting the mantras of Lord Visnu will immediately become free from all types of fear.

HBV 1.124

लिख्यते विष्णु-मन्त्राणा॑ महिमाथ विशेषतः ।
तात्पर्यतः श्री-गोपाल-मन्त्र-माहात्म्य-पुष्टये

likhyate viṣṇu-mantrāṇāṁ mahimātha viśeṣataḥ |
tātparyataḥ śrī-gopāla-mantra-māhātmya-puṣṭaye

In order to give greater importance to the eight-syllable Gopala mantra, I will now describe the glories of mantras pertaining to the incarnations of the Supreme Lord.

HBV 1.125–127

साङ्ग॑ स-मुद्र॑ स-न्यास॑ स-ऋषि-दैवतम् ।
स-दीक्षा-विधि स-ध्यान॑ स-यन्त्र॑ द्वादशाक्षरम्
अष्टाक्षर॑ च मन्त्रेश॑ ये जपन्ति नरोत्तमाः ।
तान् दृष्ट्वा ब्रह्महा शुध्येते यतो विष्णवः स्वयम्
शङ्खिनश् चक्रिणो भूत्वा ब्रह्मायुर् वन-मालिनः ।
वसन्ति वैष्णवे लोके विष्णु-रूपेण ते नराः

sāṅgaṁ sa-mudraṁ sa-nyāsaṁ sa-ṛṣi-daivatam |
sa-dīkṣā-vidhi sa-dhyānaṁ sa-yantraṁ dvādaśākṣaram
aṣṭākṣaraṁ ca mantreśaṁ ye japanti narottamāḥ |
tān dṛṣṭvā brahmahā śudhyete yato viṣṇavaḥ svayam
śaṅkhinaś cakriṇo bhūtvā brahmāyur vana-mālinaḥ |
vasanti vaiṣṇave loke viṣṇu-rūpeṇa te narāḥ

Those who chant the twelve-syllable and eighteen-syllable mantras while performing the rituals that are related to them, such as the mudrd, znga-nydsa, rsi, chandah, and devata, initiation, meditation, and forming a yantra, are certainly the best of human beings. Even the

killer of a brahmana becomes purified by seeing such persons because they are as zr'od as Lord Visnu.

no SRIHARI-BHAKTI-VILASA

HBV 1.128

जपश् च परमो गुह्यः श्रूयता मे नृपात्मज ।
य सप्त-रात्र प्रपठन् पुमान् पश्यति खेचरान्

japaś ca paramo guhyaḥ śrūyatāṁ me nṛpātmaja |
yaṁ sapta-rātraṁ prapaṭhan pumān paśyati khecarān

O son of the King, now I will speak unto you the mantra which is to be chanted with this process of meditation. One who carefully chants this mantra for seven nights can see the perfect human beings flying in the sky.

HBV 1.129

गत्वा गत्वा निवर्तन्ते चन्द्र-सूर्यादयो ग्रहाः ।
अद्यापि न निवर्तन्ते द्वादशाक्षर-चिन्तकाः

gatvā gatvā nivartante candra-sūryādayo grahāḥ |
adyāpi na nivartante dvādaśākṣara-cintakāḥ

Planets like the sun and the moon wander throughout this material world again and again but those who meditate on the twelve-syllable mantra never return after attaining the abode of Lord Visnu.

HBV 1.130–134

त्रयो वेदाः षड्-अङ्गानि छन्दा□सि विविधाः सुराः ।
सर्वम् अष्टाक्षरान्तःस्थ□ यच् चान्यद् अपि वाङ्-मयम्
सर्व-वेदान्त-सारार्थ□ स□सारार्णव-तारणः ।
गतिर् अष्टाक्षरो नृणा□ न पुनर् भव-काङ्क्षिणाम्
यत्राष्टाक्षर-स□सिद्धो महा-भागो महीयते ।
न तत्र सञ्चरिष्यन्ति व्याधि-दुर्भिक्ष-तस्कराः
देव-दानव-गन्धर्वाः सिद्ध-विद्याधरादयः ।
प्रणमन्ति महात्मानम् अष्टाक्षर-विद□ नरम्
व्यक्त□ हि भगवान् एव साक्षान् नारायणः स्वयम् ।
अष्टाक्षर-स्वरूपेण मुखेषु परिवर्तते

trayo vedāḥ ṣaḍ-aṅgāni chandāṁsi vividhāḥ surāḥ |
sarvam aṣṭākṣarāntaḥsthaṁ yac cānyad api vāṅ-mayam
sarva-vedānta-sārārthaṁ saṁsārārṇava-tāraṇaḥ |
gatir aṣṭākṣaro nṝṇāṁ na punar bhava-kāṅkṣiṇām
yatrāṣṭākṣara-saṁsiddho mahā-bhāgo mahīyate |
na tatra sañcariṣyanti vyādhi-durbhikṣa-taskarāḥ
deva-dānava-gandharvāḥ siddha-vidyādharādayaḥ |
praṇamanti mahātmānam aṣṭākṣara-vidaṁ naram
vyaktaṁ hi bhagavān eva sākṣān nārāyaṇaḥ svayam |
aṣṭākṣara-svarūpeṇa mukheṣu parivartate

mantra, it is stated in the Ndrada-pancardtra) trayo veddh sad-angani chandamsi vividhah surah sarvam astdksardntah-stharh yd cdnyad api vdn-mayam sarva-veddnta-sdrdrthah samsdrdrnava- tdranah gatir astdksaro nrndrh na punar-bhava-kanksindm

yatrastaksara-samsiddho mahlyate na tatra sancarisyanti vyadhi-durbhiksa-taskarah deva-danava-gandharvah siddha-vidyadharadayah pranamanti maha-manarh astaksara-vidam naram vyaktarh hi bhagavan eva saksan narayanah svayam astaksara-svarupena mukhesu parivartate The three Vedas and literature in pursuance of the Vedas, various kinds of chandas, and the predominating deities of various mantras are included in the eight-syllable mantra. The eight-syllable mantra, which is the essence of all vedantas and which is expert in delivering one from the ocean of material existence, is the ultimate goal of all human beings. Wherever the most fortunate person who attained perfection in chanting the eight-syllable mantra resides, no disease, famine or theives can enter. The demigods, demons, Gandharvas, Siddhas, Vidyadharas, and other followers of the demigods offer their respectful obeisances to that great soul who has mastered the chanting of the eight-syllable mantra. It is stated in sastra that Lord Narayana has personally

appeared in the form of the eight-syllable mantra, which is being uttered repeatedly bv the practitioners of devotional service.

HBV 1.135

एवम् अष्टाक्षरो मन्त्रो ज्ञेयः सर्वार्थ-साधकः ।
सर्व-दुःख-हरः श्रीमान् सर्व-मन्त्रात्मकः शुभः

evam aṣṭākṣaro mantro jñeyaḥ sarvārtha-sādhakaḥ |
sarva-duḥkha-haraḥ śrīmān sarva-mantrātmakaḥ śubhaḥ

4Q SRIHARI-BHAKTI-VILASA The eight-syllable mantra awards one religiosity, economic development, sense gratification, and liberation. It takes away all of one's miseries, gives one all kinds of opulence, and is extremely auspicious.

HBV 1.136–137

किम् अन्यैर् बहुभिर् मन्त्रैः किम् अन्यैर् बहुभिर् व्रतैः ।
नमो नारायणेति मन्त्रः सर्वार्थ-साधकः
तस्मात् सर्वेषु कालेषु नमो नारायणेति यः ।
जपेत् स याति विप्रेन्द्र विष्णु-लोक स-बान्धवः

kim anyair bahubhir mantraiḥ kim anyair bahubhir vrataiḥ |
namo nārāyaṇeti mantraḥ sarvārtha-sādhakaḥ
tasmāt sarveṣu kāleṣu namo nārāyaṇeti yaḥ |
japet sa yāti viprendra viṣṇu-lokaṁ sa-bāndhavaḥ

What is the use of chanting many mantras7. What is the use of observing many vows? Simply chant the mantra beginning with namo narayanaya because this mantra fulfills all of one's desires. O best of brahmanas, anyone who continuously chants this mantra will certainly go to the abode of Lord Visnu, along with his dependents.

HBV 1.138

अष्टाक्षरो महा-मन्त्रः सर्व-पाप-हरः परः ।
सर्वेषा विष्णु-मन्त्राणा राजत्वे परिकीर्तितः

aṣṭākṣaro mahā-mantraḥ sarva-pāpa-haraḥ paraḥ |
sarveṣāṁ viṣṇu-mantrāṇāṁ rājatve parikīrtitaḥ

The eight-syllable maha-mantra takes away all of one's sinful reactions. It is the foremost mantra and it is glorified as the best among all Visnu mantras.

HBV 1.139–141

नमो नारायणायेति मन्त्रः सर्वार्थ-साधकः ।
भक्ताना जपता तात स्वर्ग-मोक्ष-फल-प्रदः
एष एव परो मोक्ष एष स्वर्ग उदाहृतः ।
सर्व-वेद-रहस्येभ्यः सार एष समुद्धृतः
विष्णुना वैष्णवाना तु हिताय मनुना पुरा ।
कीर्तितः सर्व-पापघ्नः सर्व-काम-प्रदायकः

namo nārāyaṇāyeti mantraḥ sarvārtha-sādhakaḥ |
bhaktānāṁ japatāṁ tāta svarga-mokṣa-phala-pradaḥ
eṣa eva paro mokṣa eṣa svarga udāhṛtaḥ |
sarva-veda-rahasyebhyaḥ sāra eṣa samuddhṛtaḥ
viṣṇunā vaiṣṇavānāṁ tu hitāya manunā purā |
kīrtitaḥ sarva-pāpaghnaḥ sarva-kāma-pradāyakaḥ

Gosvami and Srlla Vyasadeva, the following statements are found) namo narayanayeti mantrah sarvartha-sadhakah

bhaktdndrh japatdrh tdta svarga-moksa-phala-pradah esa eva paro moksa esa svarga uddhrtah sarva-veda-rahasyebhyah sdra esa samuddhrtah visnund vaisnavdndm tu hitdya manund purd klrtitah sarva-pdpa-ghnah sarva-kdma-praddyakah My dear son, the mantra beginning with namo ndrdyandya awards all objectives of life. It awards the chanter residence in heaven and liberation. This mantra, which was personally revealed by Lord Visnu, is the essence of all the Vedas. It was first spoken by Manu for the benefit of the devotees. It destroys all sinful reactions and fulfills all desires.

HBV 1.142

नारायणाय नम इत्य् अयम् एव सत्य□
स□सार-घोर-विष-स□हरणाय मन्त्रः ।
शृण्वन्तु सत्य-मतयो मुदितास् तरागा
उच्चैस्तराम् उपदिशाम्य् अहम् ऊर्ध्व-बाहुः

nārāyaṇāya nama ity ayam eva satyaṁ
saṁsāra-ghora-viṣa-saṁharaṇāya mantraḥ |
śṛṇvantu satya-matayo muditās tarāgā
uccaistarām upadiśāmy aham ūrdhva-bāhuḥ

It is a fact that ndrdyandya namah is the mantra for counteracting the formidable poison of material existence. O truthful and renounced disciples residing in this world, hear me with attention. I raise my hands and declare this to you boldly.

HBV 1.143

भूत्वोर्ध्व-बाहुर् अद्याह□ सत्य-पूर्व□ ब्रवीमि वः ।
हे पुत्र-शिष्याः शृणुत न मन्त्रो'ष्टाक्षरात् परः

bhūtvordhva-bāhur adyāhaṁ satya-pūrvaṁ bravīmi vaḥ |
he putra-śiṣyāḥ śṛṇuta na mantro'ṣṭākṣarāt paraḥ

O my son and disciples, please hear this. I raise my arms and declare it boldly that there is nothing greater than the eight-syllable mantra.

HBV 1.144

आसीनो वा शयानो वा तिष्ठानो यत्र तत्र वा ।
नमो नारायणेति मन्त्रैक-शरणो भवेत्

āsīno vā śayāno vā tiṣṭhāno yatra tatra vā |
namo nārāyaṇeti mantraika-śaraṇo bhavet

Whether you are lying down or standing, wherever you are, and whatever position you are in, just take shelter once of this mantra: namo ndrdyanaya.

HBV 1.145

देवा ह वै प्रजापतिम् अब्रुवन्न् आनुष्टुभस्य मन्त्र-राजस्य नारसि□हस्य फल□ नो ब्रूहि भगव इति स होवाच प्रजापतिर्य एत□ मन्त्र-राज□ नारसि□हम् आनुष्टुभ□ नित्यम् अधीते सो'ग्नि-पूतो भवति स वायु-पूतो भवति स आदित्य-पूतो भवति स सोम-पूतो भवति स सत्य-पूतो भवति स ब्रह्म-पूतो भवति स विष्णु-पूतो भवति स रुद्र-पूतो भवति स सर्व-पूतो भवति स सर्व-पूतो भवति

devā ha vai prajāpatim abruvann ānuṣṭubhasya mantra-rājasya nārasiṁhasya phalaṁ no brūhi bhagava iti sa hovāca prajāpatirya etaṁ mantra-rājaṁ nārasiṁham ānuṣṭubhaṁ nityam adhīte so'gni-pūto bhavati sa vāyu-pūto bhavati sa āditya-pūto bhavati sa soma-pūto bhavati sa satya-pūto bhavati sa brahma-pūto bhavati sa viṣṇu-pūto bhavati sa rudra-pūto bhavati sa sarva-pūto bhavati sa sarva-pūto bhavati

srutisu (The glories of the Sri Nrsimha-mantra, which is to be chanted in the anustubha meter, is mentioned in the Nrsimha-tdpanl Vpanisad) devd ha prajdpatim abruvan tasya anustubha-mantra-rdjasya ndrasimhasya phalam no bruhlti sa hovdca prajdpatih ya etarh mantra- rdjarh ndrasirhham anustubham nityam adhite, sa dditya-puto bhavati, so 'gni-puto bhavati, sa vdyu-puto bhavati, sa surya-puto bhavati, sa candra- puto bhavati, sa satya-pilto bhavati, sa brahma-puto bhavati, sa visnu-piito bhavati, sa rudra-puto bhavati, sa sarva-pilto bhavati. The demigods inquired from Brahma, "O brdhmana, please tell us about the Nrsirhha mantra, which is the king of mantras and which is recited in the anustubha meter." Brahma replied, "One who daily chants this Nrsirhha mantra, which is the king of mantras, becomes as purified as the Adityas, Agni, Vayu, Surya, Candra, Brahma, Visnu, and Rudra. Indeed, he becomes purified of all sinful reactions."

HBV 1.146

तद् वा एतत् परम□ धाम मन्त्र-राजाध्यापकस्य यत्र न सूर्यस् तपति यत्र न वायुर् वाति यत्र न चन्द्रमा भाति यत्र न नक्षत्राणि भान्ति यत्र नाग्निर् दहति यत्र न मृत्युः प्रविशति यत्र न दुःख□ सदानन्द□ परमानन्द□ शान्त□ शाश्वत□ सदा-शिव□ ब्रह्मादि-वन्दित□ योगि-ध्येय□ परम□ पद□ यत्र गत्वा न निवर्तन्ते योगिनः । तद् एतद् ऋचाभ्युक्तम् । तद् विष्णोः परम□ पद□ सदा पश्यन्ति सूरयः । दिवीव चक्षुर् आततम् । तद् विप्रासो विपन्यवो जागृवा□सः समिन्धते । विष्णोर् यत् परम□ पदम्

tad vā etat paramaṁ dhāma mantra-rājādhyāpakasya yatra na sūryas tapati yatra na vāyur vāti yatra na candramā bhāti yatra na nakṣatrāṇi bhānti yatra nāgnir dahati yatra na mṛtyuḥ praviśati yatra na duḥkhaṁ sadānandaṁ paramānandaṁ śāntaṁ śāśvataṁ sadā-śivaṁ brahmādi-vanditaṁ yogi-dhyeyaṁ paramaṁ padaṁ yatra gatvā na nivartante yoginaḥ | tad etad ṛcābhyuktam | tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ | divīva cakṣur ātatam | tad viprāso vipanyavo jāgṛvāṁsaḥ samindhate | viṣṇor yat paramaṁ padam

One brdhmana is equal to a hundred non-brdhmanas. One householder is equal to a hundred brahmanas. One vdnaprastha is equal to a hundred householders. O n e sannydsl is equal to a hundred vdnaprasthas. O n e devotee of Lord Siva is equal to a hundred sannyasis. One teacher of the Angirasa branch of the Atharva Veda is equal to a hundred devotees of Lord Siva. One teacher of the Nrsirhha-mantra is equal to a hundred teachers of the Angirasa branch of the Atharva Veda. A teacher of the Nrsirhha-mantra achieves the supreme destination, where there is no distress, which is not illuminated by the sun, where the wind does not blow, where there is no need of the moon, where there are no stars, where fire does not burn, where there is no entry of Death personified, and where there are no faults. That supreme abode is always blissful, eternal, peaceful, auspicious, worshiped by great personalities like Brahma, and the object of the yogis' meditation. When one attains this supreme abode, he never returns to the material world. This abode has been glorified by the mantras of the Rg Veda as follows: That is the supreme abode of Lord Visnu. Liberated persons can directly see that eternal abode.

HBV 1.147

सर्वेषु मन्त्र-वर्गेषु श्रेष्ठ वैष्णवम् उच्यते ।
गाणपत्येषु शैवेषु शाक्त-सौरेष्व् अभीष्टदम्

sarveṣu mantra-vargeṣu śreṣṭhaṁ vaiṣṇavam ucyate |
gāṇapatyeṣu śaiveṣu śākta-saureṣv abhīṣṭadam

agastya-sarhhitdydrh (In the Agastya-samhita it is stated) sarvesu mantra-vargesu srestharh vaisnavam ucyate gdnapatyesu saivesu sdkta-sauresv abhistadam Among all mantras, Vaisnava mantras, or mantras that glorify Lord \ isnu are the best. These mantras are superior to the mantras related to Ganapati, Siva, Durga and Surya, and they award the fulfillment of desires to the devotees who chant them.

AA SRI HARI-BHAKTI-VILASA

HBV 1.148–149

वैष्णवेष्व् अपि मन्त्रेषु राम-मन्त्राः फलाधिकाः ।
गाणपत्य्-आदि-मन्त्रेभ्यः कोटि-कोटि-गुणाधिकाः
विनैव दीक्षाꣳ विप्रेन्द्र पुरश्चर्याꣳ विनैव हि ।
विनैव न्यास-विधिना जप-मात्रेण सिद्धिदाः

vaiṣṇaveṣv api mantreṣu rāma-mantrāḥ phalādhikāḥ |
gāṇapaty-ādi-mantrebhyaḥ koṭi-koṭi-guṇādhikāḥ
vinaiva dīkṣāṁ viprendra puraścaryāṁ vinaiva hi |
vinaiva nyāsa-vidhinā japa-mātreṇa siddhidāḥ

Among all the Visnu mantras, the Rama-mantra awards superior results. Sri Rama mantras are millions of times superior to the mantras related to the demigods, such as Ganapati. O exalted brdhmana, simply by chanting Sri Rama mantras, even without having taken initiation or having performed other purificatory rituals, one attains all perfection.

HBV 1.150

मन्त्रेष्व् अष्टस्व् अनायास-फलदो'यꣳ षड्-अक्षरः ।
षड्-अक्षरो'यꣳ मन्त्रस् तु महाघौघ-निवारणः

mantreṣv aṣṭasv anāyāsa-phalado'yaṁ ṣaḍ-akṣaraḥ |
ṣaḍ-akṣaro'yaṁ mantras tu mahāghaugha-nivāraṇaḥ

Among the eight kinds of Rama mantras, the six-syllable Rama mantra awards one the desired results most easily. Orh namo Ramaya. This six- syllable mantra is the destroyer of all sinful reactions.

HBV 1.151–153

मन्त्र-राज इति प्रोक्तः सर्वेषाम् उत्तमोत्तमः ।
दैनन्दिनꣳ तु दुरितꣳ पक्ष-मास-र्तु-वर्षजम्
सर्वꣳ दहति निःशेषꣳ तूलाचलम् इवानलः ।
ब्रह्म-हत्या-सहस्राणि ज्ञानाज्ञान-कृतानि च
स्वर्ण-स्तेय-सुरापान-गुरु-तल्प-युतानि च ।
कोटि-कोटि-सहस्राणि ह्य् उपपापानि यान्य् अपि ।
सर्वाण्य् अपि प्रणश्यन्ति राम-मन्त्रानुकीर्तनात्

mantra-rāja iti proktaḥ sarveṣām uttamottamaḥ |
dainandinaṁ tu duritaṁ pakṣa-māsa-rtu-varṣajam
sarvaṁ dahati niḥśeṣaṁ tūlācalam ivānalaḥ |
brahma-hatyā-sahasrāṇi jñānājñāna-kṛtāni ca
svarṇa-steya-surāpāna-guru-talpa-yutāni ca |
koṭi-koṭi-sahasrāṇi hy upapāpāni yāny api |
sarvāṇy api praṇaśyanti rāma-mantrānukīrtanāt

Because this six-syllable Rama mantra is the best among all Rama mantras, it has been described as the king of mantras. One who chants this mantra is quickly freed from all the reactions of sins that are committed daily, fort-nightly, monthly, seasonally, and yearly—just as fire quickly burns a mountain of cotton to ashes. Sins committed by killing innumerable brdhmanas; sins committed knowingly or unknowingly; the sins of stealing, drinking wine, and having an intimate relationship with the wife of one's spiritual master, as well as thousands of other sins, are destroyed by constantly chanting this Rama mantra.

HBV 1.154

य एतत् तारक ब्राह्मणो नित्यम् अधीते, स पाप्मान तरति, स मृत्यु तरति, स भ्रू-हत्या तरति, स सर्व-हत्या तरति, स स सार तरति, स सर्व तरति, स विमुक्ताश्रितो भवति, सो'मृतत्व च गच्छति

ya etat tārakaṁ brāhmaṇo nityam adhīte, sa pāpmānaṁ tarati, sa mṛtyuṁ tarati, sa bhrū-hatyāṁ tarati, sa sarva-hatyāṁ tarati, sa saṁsāraṁ tarati, sa sarvaṁ tarati, sa vimuktāśrito bhavati, so'mṛtatvaṁ ca gacchati

A brahmana who every day chants this Rama mantra, which is the supreme deliverer of all living beings, becomes freed from all sinful reactions. He thus conquers the cycle of repeated birth and death. He becomes freed from all sinful reactions—even the killing of an embryo. He becomes freed from material existence. He is relieved of all types of contamination. He attains the association of devotees and ultimately achieves liberation.

HBV 1.155

मन्त्रास् तु कृष्ण-देवस्य साक्षाद् भगवतो हरेः ।
सर्वावतार-बीजस्य सर्वतो वीर्यवत्तमाः

mantrās tu kṛṣṇa-devasya sākṣād bhagavato hareḥ |
sarvāvatāra-bījasya sarvato vīryavattamāḥ

Gopaladeva mantra) mantras tu krsnadevasya saksdd bhagavato hareh sarvdvatara-bljasya sarvato vlryavattamdh

i> SRI HARI-BHAKTI-VILASA The mantra of Sri Krsna, the Supreme Personality of Godhead and the fountainhead of all incarnations, is more powerful than the mantras of His incarnations.

HBV 1.156

सर्वेषा मन्त्र-वर्याणा श्रेष्ठो वैष्णव उच्यते ।
विशेषात् कृष्ण-मनवो भोग-मोक्षैक-साधनम्

sarveṣāṁ mantra-varyāṇāṁ śreṣṭho vaiṣṇava ucyate |
viśeṣāt kṛṣṇa-manavo bhoga-mokṣaika-sādhanam

Vrnddvana section of the Gautamiya-tantra, it is stated) sarvesdm- mantra-varyanarh srestho vaisnava ucyate visesat krsna-manavo bhoga-moksaika-sddhanam Among all mantras, Visnu-mantras are the best. The especially powerful Krsna-mantras that award the chanter all kinds of enjoyment, as well as liberation, are superior to the Visnu-mantras.

HBV 1.157–158

यस्य यस्य च मन्त्रस्य यो यो देवस् तथा पुनः ।
अभेदात् तन्-मनूना च देवता सैव भाष्यते
कृष्ण एव पर ब्रह्म सच्चिदानन्द-विग्रहः ।
स्मृति-मात्रेण तेषा वै भुक्ति-मुक्ति-फल-प्रदः इति ।

yasya yasya ca mantrasya yo yo devas tathā punaḥ |
abhedāt tan-manūnāṁ ca devatā saiva bhāṣyate
kṛṣṇa eva paraṁ brahma saccidānanda-vigrahaḥ |
smṛti-mātreṇa teṣāṁ vai bhukti-mukti-phala-pradaḥ iti |

Although each mantra has a predominating deity, because Sri Krsna is the origin of all incarnations and has a form that is described as sac- cid-ananda-vigrahah, He is the object of all mantras and the supreme worshipable Lord of all. Simply by remembering Him, a devotee attains all kinds of enjoyment and ultimate liberation.

HBV 1.159

तत्रापि भगवत्ता स्वा तन्वतो गोप-लीलया ।
तस्य श्रेष्ठतमा मन्त्रास् तेष्व् अप्य् अष्टादशाक्षरः

tatrāpi bhagavattāṁ svāṁ tanvato gopa-līlayā |
tasya śreṣṭhatamā mantrās teṣv apy aṣṭādaśākṣaraḥ

Because Sri Krsna unlimitedly manifested His supremecy in His pastimes as a cowherd boy in Vrndavana, mantras in relation to Him are the best of all. The eighteen-syllable mantra is the best of all mantras in relation to Sri Krsna.

HBV 1.160

ते होचुः— किं तद्-रूपं किं रसनं कथं वाहो तद्-भजनं । तत् सर्वं विविदिषताम् आख्याहीति ।
तद् उ होवाच हैरण्यः— गोप-वेशम् अभ्राभं तरुणं कल्प-द्रुमाश्रितम्

te hocuḥ— kiṁ tad-rūpaṁ kiṁ rasanaṁ kathaṁ vāho tad-bhajanaṁ | tat sarvaṁ vividiṣatām ākhyāhīti | tad u hovāca hairaṇyaḥ— gopa-veśam abhrābhaṁ taruṇaṁ kalpa-drumāśritam

tapaniya-srutisu (In the Gopala-tapani Upanisad it is stated) om- munayo ha vai brahmdnam ucuh. hah paramo devah? huto mrtyur bibheti? kasya jndnendkhilam-vijndtam- bhavati? kenedam- visvam- samsaratiti? tadu hovdca brdhmanah. krsno vai paramam daivatam. govindan mrtyur bibheti. gopijanavallabha-jndnena akhilarh vijndtam bhavati. svdhayedath samsarati. tad u hocuh. kah krsno govindas ca ko 'sat iti gopljanavallabhah kah kd svdheti. tan uvdca brdhmanah. pdpa-karsano go-bhilmi-veda-vidito veditd gopljandvidyd kald-prerakas tan-mdyd ceti, sakalam param brahmaivaitat. yo dhydyati rasayati bhajati so 'mrto bhavatiti te hocuh. kim tad-rupam? kim rasanam? katharh vd ho tad-bhajanam? tat sarva-vividisatdm dkhydhlti. tad u hovdca hairanyo gopa-vesam abhrarh tarunam kalpa-drumdsritam ityddi Once, great sages headed by Sanaka asked Brahma, "O lord, who is the greatest of all? Who is the person that Death personified is afraid of? Who is the person who by knowing, there is nothing left to be known? Under whose supervision is this entire material world moving?" In reply, Brahma said, "Lord Krsna is the Supreme Brahman. He is the Supreme Personality of Godhead and He is eternal, full of knowledge and full of bliss. He is the worshipable Lord of all. Even Death personified is afraid of Sri Govinda. Simply by obtaining knowledge of the characteristics of Lord Gopijanavallabha, everything becomes known. This material exitence is under the control of His external energy, mayd." The sages asked Brahma, "Who is Krsna? Who is Govinda? Who is Gopijanavallabha?"

Brahma replied, "The most worshipable Lord Krsna is He who forgives the offenses of even the demons. The name Govinda means the Lord of the cows of Vrndavana, the Lord of the

earth, and the Lord of everything that is described in the Vedas. Gopljanavallabha refers to He who inspires the gopis to participate in His transcendental pastimes. The word svdhd refers to the energy of the Lord. There is no difference between the energy and the energetic. One who meditates upon the Lord and becomes jubilant upon seeing His form and who worships Him as the predominating Deity of this mantra, certainly attains immortality." The sages said, "O lord, what does He look like? What should one do to please Him? What is the method for worshiping Him? We wish to know all of this and so kindly describe it to us in detail." Brahma replied to the sages, headed by Sanaka, "O sages, His form is like that of a cowherd boy. His complexion is like that of a newly-formed monsoon cloud. He is ever youthful. He is like a desire tree and He resides under a desire tree."

HBV 1.161

कृष्णं तं विप्रा बहुधा यजन्ति
गोविन्दं सन्तं बहुधाराधयन्ति ।
गोपीजन-वल्लभो भुवनानि दध्रे
स्वाहाश्रितो जगद् एजयत् स्व-रेताः

kṛṣṇaṁ taṁ viprā bahudhā yajanti
govindaṁ santaṁ bahudhārādhayanti |
gopījana-vallabho bhuvanāni dadhre
svāhāśrito jagad ejayat sva-retāḥ

The process for worshiping the Lord is to render devotional service unto Him. The supreme form of worship is to concentrate one's mind on Krsna while giving up all desires for sense gratification. Those sages who are conversant with Vedic knowledge worship Krsna in various moods, beginning with santa, and they worship Govinda with nine types of devotional service. The same Govinda appears as Gopljanavallabha and sustains the universes. The Supreme Lord creates the universe through the agency of His external energy.

HBV 1.162

वायुर् यथैको भुवन प्रविष्टो
जन्ये जन्ये पञ्च-रूपो बभूव ।
कृष्णस् तथैको'पि जगद्-धितार्थ
शब्देनासौ पञ्च-पदो विभाति इति ।

vāyur yathaiko bhuvanaṁ praviṣṭo
janye janye pañca-rūpo babhūva |
kṛṣṇas tathaiko'pi jagad-dhitārthaṁ
śabdenāsau pañca-pado vibhāti iti |

The one Supreme Lord, Sri Krsna, is manifested in the five-word Gopala mantra. As the original air enters the uaiverse and then becomes divided into five—prana vayu, apana vayu, samana vayu, udana vayu and vydna vayu—so Krsna has revealed Himself in five features for the benefit of all.

HBV 1.163

एको वशी सर्वगः कृष्ण ईड्य
एको'पि सन् बहुधा यो विभाति ।
त पीठस्थ ये'नुभजन्ति धीरास्
तेषा सुख शाश्वत नेतरेषाम्

eko vaśī sarvagaḥ kṛṣṇa īḍya
eko'pi san bahudhā yo vibhāti |
taṁ pīṭhasthaṁ ye'nubhajanti dhīrās
teṣāṁ sukhaṁ śāśvataṁ netareṣām

to worship the Lord, the following verse is found) eko vast sarvagah krsna idya eko 'pi san bahudhd yo 'vabhdti tarn pithastham ye nu yajanti dhlras tesdrh sukham sasvatam netaresam Lord Krsna is the Supersoul of all living entities. He is all-pervading, one without a second, and absolute. No one is equal to or greater than Him. Everything within the material world and in the spiritual world is fully under His control. He is unlimited. He is not under the jurisdiction of material time and space. Because He is the Supreme Personality of Godhead, He is worshipable for all. Although He is one, He manifests as five, out of His inconceivable potency. Those unalloyed devotees who worship the Supreme Lord, who manifests as the five-word mantra, obtain eternal happiness.

HBV 1.164

नित्यो नित्याना चेतनश् चेतनानाम्
एको बहुना यो विदधाति कामान् ।
त पीठग ये'नुभजन्ति धीरास्
तेषा सिद्धिः शाश्वती नेतरेषाम्

nityo nityānāṁ cetanaś cetanānām
eko bahūnāṁ yo vidadhāti kāmān |
taṁ pīṭhagaṁ ye'nubhajanti dhīrās
teṣāṁ siddhiḥ śāśvatī netareṣām

The Supreme Personality of Godhead is the maintainer of innumerable living entities, in terms of their different situations according to individual work and reactions of work. That Supreme Personality of Godhead is also, by His plenary portions, alive in the heart of every living entity. Only saintly persons who can see, within and without, the same Supreme Lord can actually attain perfect and eternal peace.

HBV 1.165

एतद् विष्णोः परम पद ये
नित्य-मुक्ताः स यजन्ते न कामान् ।
तेषाम् असौ गोप-रूपः प्रयत्नात्
प्रकाशयेद् आत्म-पद तदैव

etad viṣṇoḥ paramaṁ padaṁ ye
nitya-muktāḥ saṁyajante na kāmān |
teṣām asau gopa-rūpaḥ prayatnāt
prakāśayed ātma-padaṁ tadaiva

CQ SRIHARI-BHAKTI-VILASA tesam asau gopa-rupah prayatnat prakdsayed dtma-padam tadaiva Unto those devotees who constantly worship Lord Visnu in the form of this yantra, without any desire for personal sense gratification, Lord Hari, the Supreme Brahman, Sri Krsna, personally manifests before them after the completion of their worship.

HBV 1.166

यो ब्रह्माण विदधाति पूर्व
यो विद्यास् तस्मै गोपायति स्म कृष्णः ।
त ह दैवम् आत्म-बुद्धि-प्रकाश
मुमुक्षुर् वै शरणम् अनुव्रजेत

yo brahmāṇaṁ vidadhāti pūrvaṁ
yo vidyās tasmai gopāyati sma kṛṣṇaḥ |
taṁ ha daivam ātma-buddhi-prakāśaṁ
mumukṣur vai śaraṇam anuvrajeta

In the beginning of creation, the Supreme Lord first created Brahma. Sri Krsna then assumed various forms, such as Matsya and Hayagrlva to deliver the Vedas, which were submerged within the water of annihilation. The Lord then instructed the Vedas to Brahma. Every person who desires liberation should take shelter of the self-manifest Supreme Personality of Godhead, Krsna.

HBV 1.167

ओकारेणान्तरित ये जपन्ति
गोविन्दस्य पञ्चपद मनुम् ।
तेषाम् असौ दर्शयेद् आत्म-रूप
तस्मान् मुमुक्षुर् अभ्यसेन् नित्य-शान्त्यै

oṁkāreṇāntaritaṁ ye japanti
govindasya pañcapadaṁ manum |
teṣām asau darśayed ātma-rūpaṁ
tasmān mumukṣur abhyasen nitya-śāntyai

The eighteen-syllable mantra is the origin of all other mantras. Lord Krsna reveals Himself to a devotee who chants this five-word, eighteen- syllable Govinda mantra which begins and ends with orh. Persons who desire liberation from material existence and eternal peace should always chant this Govinda mantra.

HBV 1.168

तस्माद् अन्ये पञ्चपदाद् अभूवन्
गोविन्दस्य मनवो मानवानाम् ।
दशार्णाद्यास् ते'पि सङ्क्रन्दनाद्यैर्
अभ्यस्यन्ते भूति-कामैर् यथावत्

tasmād anye pañcapadād abhūvan
govindasya manavo mānavānām |
daśārṇādyās te'pi saṅkrandanādyair
abhyasyante bhūti-kāmair yathāvat

Mantras, such as the ten-syllable mantra, became manifested to the sages, headed by Sanaka. Later on, these mantras were practiced by the

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demigods, headed by Indra, who desire opulence, as well as the sages, headed by Sanaka, who desire liberation, and the devotees, headed by Narada, who desire devotional service.

HBV 1.169

तद् उ होवाच ब्राह्मणो'साव् अनवरत□ मे ध्यातः स्तुतः परार्धान्ते सो'बुध्यत । गोप-वेशो मे पुरुषः पुरस्ताद् आविर्बभूव । ततः प्रणतेन मया'नुकूलेन हृदा मह्यम् अष्टादशार्ण□ स्वरूप□ सृष्टये दत्त्वान्तर्हितः । पुनः सिसृक्षा मे प्रादुरभूत् । तेष्व् अक्षरेषु भविष्यज्-जगद्-रूप□ प्रकाशयत् । तद् इह काद् आपो । लात् पृथिवी । ईतो'ग्निः । बिन्दोर् इन्दुः । तन्-नादाद् अर्क इति क्ली□-काराद् असृजम् । कृष्णाद् आकाश□ यद् वायुर् इत्य् उत्तरात् सुरभि□ विद्या□ प्रादुरकार्षम् । तद्-उत्तरात् तद्-उत्तरात् स्त्री-पुमादि चेद□ सकलम् इद□ इति

tad u hovāca brāhmaṇo'sāv anavarataṁ me dhyātaḥ stutaḥ parārdhānte so'budhyata |
gopa-veśo me puruṣaḥ purastād āvirbabhūva | tataḥ praṇatena mayā'nukūlena hṛdā mahyam
aṣṭādaśārṇaṁ svarūpaṁ sṛṣṭaye dattvāntarhitaḥ | punaḥ sisṛkṣā me prādurabhūt | teṣv
akṣareṣu bhaviṣyaj-jagad-rūpaṁ prakāśayat | tad iha kād āpo | lāt pṛthivī | īto'gniḥ | bindor
induḥ | tan-nādād arka iti klīṁ-kārād asṛjam | kṛṣṇād ākāśaṁ yad vāyur ity uttarāt surabhiṁ
vidyāṁ prādurakārṣam | tad-uttarāt tad-uttarāt strī-pumādi cedaṁ sakalam idaṁ iti

Brahma then said, "During the first half of my life, I meditated upon and offered prayers to the Supreme Lord. At the end of the second half of my life, at the end of my night, the Supreme Lord assumed the form of a cowherd boy, woke up from His yoga-nidrd, and appeared before me." "When the Supreme Lord appeared before me, I offered my obeisances at His lotus feet, with love and devotion. At that time, the Lord imparted to me the eighteen-syllable mantra, which is nondifferent from Him, to empower me to create. After

telling me this mantra, the Supreme Lord disappeared." "Thereafter, when I desired to take up the work of creation, He again manifested before me in the form of a cowherd boy and displayed to me the would-be universe, within the eighteen-syllable mantra." "Thereafter, I created water from the letter ka of kllrh, earth from the letter la, fire from the letter e, and the moon from bindu. I then created the sun from klim. After this, I created the sky from the word krsndya, air from the word govinddya, and the Surabhi cow and fourteen types of knowledge from gopljana and vallabhaya, respectively." "After that, 1 created all of the moving and non-moving beings, including men, women and those that are neuter. In this way, I completed the work of creation."

HBV 1.170–171

क्ली-काराद् असृजद् विश्वम् इति प्राह श्रुतेः शिरः ।
ल-कारात् पृथिवी जाता क-काराज् जल-सम्भवः
ई-काराद् वह्निर् उत्पन्नो नादाद् वायुर् अजायत ।
बिन्दोर् आकाश-सम्भूतिर् इति भूतात्मको मनुः ॥
स्वा-शब्देन च क्षेत्रज्ञो हेति चित्-प्रकृतिः परा ।
तयोर् ऐक्य-समुद्भूतिर् मुख-वेष्टन-वर्णकः ॥
अतएव हि विश्वस्य लयः स्वाहार्णके भवेत्

klīṁ-kārād asṛjad viśvam iti prāha śruteḥ śiraḥ |
la-kārāt pṛthivī jātā ka-kārāj jala-sambhavaḥ
ī-kārād vahnir utpanno nādād vāyur ajāyata |
bindor ākāśa-sambhūtir iti bhūtātmako manuḥ ||
svā-śabdena ca kṣetrajño heti cit-prakṛtiḥ parā |
tayor aikya-samudbhūtir mukha-veṣṭana-varṇakaḥ ||
ataeva hi viśvasya layaḥ svāhārṇake bhavet

Brahma created the universe from the sacred syllable orh. This is described in the Sruti-sira Upanisad. The earth was produced from the syllable la, water was produced from the syllable lea, fire was produced from the syllable I, air was produced from sound, and the sky was produced from bindu. That is why this mantra is said to be the origin of the five elements. From sva of svdhd appeared the spirit soul and the Supersoul, and from ha appeared the spiritual potency. By the combination of both the material and spiritual potencies, the creation takes place. The creation is finally dissolved into svdhd.

HBV 1.172

एतस्यैव यजनेन चन्द्र-ध्वजो गत-मोहम् आत्मान वेदयित्वा ओकारान्तरालक मनुम् आवर्तयत् सङ्ग-रहितो'भ्यानयत् । तद् विष्णोः परम पद सदा पश्यन्ति सूरयः । दिवीव चक्षुर् आततम् । तस्माद् एन नित्यम् अभ्यसेत् इत्य् आदि ।

etasyaiva yajanena candra-dhvajo gata-moham ātmānaṁ vedayitvā oṁkārāntarālakaṁ manum āvartayat saṅga-rahito'bhyānayat | tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ | divīva cakṣur ātatam | tasmād enaṁ nityam abhyaset ity ādi |

By chanting this mantra, King Candradvaja attained knowledge of the self so that his illusion was dispelled. He chanted the eighteen-syllable mantra, beginning with orh. As a result, he was able to give up his contact with matter and achieve the supreme abode of Lord Visnu. Considering this, everyone should chant this mantra daily.

HBV 1.173–174

यस्य पूर्व-पदाद् भूमिर् द्वितीयात् सलिलोद्भवः ।
तृतीयात् तेज उद्भूत चतुर्थाद् गन्ध-वाहनः
पञ्चमाद् अम्बरोत्पत्तिस् तम् एवैक समभ्यसेत् ।
चन्द्र-ध्वजो'गमद् विष्णुः परम पदम् अव्ययम्

yasya pūrva-padād bhūmir dvitīyāt salilodbhavaḥ |
tṛtīyāt teja udbhūtaṁ caturthād gandha-vāhanaḥ
pañcamād ambarotpattis tam evaikaṁ samabhyaset |
candra-dhvajo'gamad viṣṇuḥ paramaṁ padam avyayam

From the first word of this mantra came the earth, from the second word came water, from the third word came fire, from the fourth word came air, and from the fifth word came sky. Simply by chanting this mantra, King Chandradvaja attained the eternal abode of Lord Visnu.

HBV 1.175

ततो विशुद्ध विमल
विशोकम् अशेष-लोभादि-निरस्त-सङ्गम् ।
यत् तत् पद पञ्च-पद तद् एव
स वासुदेवो न यतो'न्यद् अस्ति

tato viśuddhaṁ vimalaṁ
viśokam aśeṣa-lobhādi-nirasta-saṅgam |
yat tat padaṁ pañca-padaṁ tad eva
sa vāsudevo na yato'nyad asti

The abode of Goloka, which possesses a form of pure goodness, which is uncontaminated, which is free from the influence of the modes of passion and ignorance, which is free from lamentation, and which is devoid of the influence of greed and illusion, is nondifferent from the five-word mantra. This mantra is nondifferent from Lord Vasudeva.

HBV 1.176

तम् एक गोविन्द सच्-चिद्-आनन्द-विग्रहम् पञ्च-पद वृन्दावन-सुर-भूरुह-तलासीन सतत
स-मरुद्-गणो'ह परमया स्तुत्या तोषयामि इति ।

tam ekaṁ govindaṁ sac-cid-ānanda-vigraham pañca-padaṁ
vṛndāvana-sura-bhūruha-talāsīnaṁ satataṁ sa-marud-gaṇo'haṁ paramayā stutyā toṣayāmi iti |

SRI H A R 1 - B H A K T 1 - VIL ASA

The Supreme Lord, Govinda, who is eternal, full of knowledge and full of bliss, resides under a desire tree in Vrndavana, which manifested from the five-word mantra. I, along with the Maruts, constantly worship Him by meditating on His transcendental form.

HBV 1.177

अमु॑ पञ्चपद॑ मन्त्रम् आवर्तयेद् यः स यात्य् अनायासतः केवल॑ तत् पद॑ तत् । अनेजद् एक॑ मनसो जवीयो नैतद् देवा आप्नुवन् पूर्वम् अर्शात्

amuṁ pañcapadaṁ mantram āvartayed yaḥ sa yāty anāyāsataḥ kevalaṁ tat padaṁ tat | anejad ekaṁ manaso javīyo naitad devā āpnuvan pūrvam arśāt

Anyone who chants the eighteen-syllable mantra easily attains the transcendental abode of the Supreme Lord. Although the Lord is present in one place, He is faster than the mind. The demigods cannot reach Him because He is beginningiess and the origin of all.

HBV 1.178

तस्मात् कृष्ण एव परो देवस् त॑ ध्यायेत् त॑ रसेत् त॑ यजेद् इति ओ॑ तत् सद् इति

tasmāt kṛṣṇa eva paro devas taṁ dhyāyet taṁ raset taṁ yajed iti oṁ tat sad iti

Therefore, Sri Krsna alone is the Supreme Personality of Godhead. One should meditate on Him, chant His glories, worship Him, and serve Him with love and devotion. He is the Supreme Brahman and the Absolute Truth.

HBV 1.179–181

धर्मार्थ-काम-मोक्षाणाम् ईश्वरो जगद्-ईश्वरः ।
सन्ति तस्य महाभागा अवतारः सहस्रशः
तेषा॑ मध्ये'वताराणा॑ बालत्वम् अतिदुर्लभम् ।
अमानुषाणि कर्माणि तानि तानि कृतानि च
शापानुग्रह-कर्तृत्वे येन सर्व॑ प्रतिष्ठितम् ।
तस्य मत्र॑ प्रवक्ष्यामि साङ्गोपाङ्गम् अनुत्तमम्

dharmārtha-kāma-mokṣāṇām īśvaro jagad-īśvaraḥ |
santi tasya mahābhāgā avatārāḥ sahasraśaḥ
teṣāṁ madhye'vatārāṇāṁ bālatvam atidurlabham |
amānuṣāṇi karmāṇi tāni tāni kṛtāni ca
śāpānugraha-kartṛtve yena sarvaṁ pratiṣṭhitam |
tasya matnraṁ pravakṣyāmi sāṅgopāṅgam anuttamam

There are thousands of incarnations of Lord Krsna. They are all controllers of the universes and are capable of awarding the four objectives of life—religiosity, economic development, sense gratification, and liberation. The childhood pastimes of the incarnations are rarely

discussed. Lord Krsna enacted many wonderful pastimes as a child. In these pastimes, He sometimes displayed mercy and sometimes awarded punishment. Now, I shall disclose to you the great mantra of Lord Krsna as a child.

HBV 1.182

यस्य विज्ञान-मात्रेण नरः सर्वज्ञताम् इयात् ।
पुत्रार्थी पुत्रम् आप्नोति धर्मार्थी लभते धनम्

yasya vijñāna-mātreṇa naraḥ sarvajñatām iyāt |
putrārthī putram āpnoti dharmārthī labhate dhanam

One who understands the glories of this mantra understands everything. If a person chants this mantra with a desire to receive a son or some wealth, his desire will certainly be fulfilled.

HBV 1.183

सर्व-शास्त्रार्थ-पारज्ञो भवत्य् एव न स□शयः ।
त्रैलोक्य□ च वशीकुर्यात् व्याकुलीकुरुते जगत्

sarva-śāstrārtha-pārajño bhavaty eva na saṁśayaḥ |
trailokyaṁ ca vaśīkuryāt vyākulīkurute jagat

There is no doubt that one who chants this mantra will become a learned scholar of the scriptures. He can come to control the three worlds and thus make the entire world shiver in fear of him.

HBV 1.184

मोहयेत् सकल□ सो'पि मारयेत् सकलान् रिपून् ।
बहुना किम् इहोक्तेन मुमुक्षुर् मोक्षम् आप्नुयात्

mohayet sakalaṁ so'pi mārayet sakalān ripūn |
bahunā kim ihoktena mumukṣur mokṣam āpnuyāt

Such a person can enchant everyone, and destroy all of his enemies. What more? A chanter of this mantra certainly attains liberation.

HBV 1.185–186

यथा चिन्तामणिः श्रेष्ठो यथा गौश् च यथा सती ।
यथा द्विजो यथा गङ्गा तथासौ मन्त्र उत्तमः
यथावद् अखिल-श्रेष्ठ यथा शास्त्र तु वैष्णवम् ।
यथा सुस्कृता वाणी तथासौ मन्त्र उत्तमः

yathā cintāmaṇiḥ śreṣṭho yathā gauś ca yathā satī |
yathā dvijo yathā gaṅgā tathāsau mantra uttamaḥ
yathāvad akhila-śreṣṭhaṁ yathā śāstraṁ tu vaiṣṇavam |
yathā susaṁskṛtā vāṇī tathāsau mantra uttamaḥ

As a touchstone is the best among all jewels, as a cow is the best among all animals, as a chaste wife is best among all ladies, as a brahmana is the best among all human beings, as the Ganges is best among all rivers—the eighteen-syllable mantra is best among all mantras. As Vaisnava literature is the best among all literature, as eloquent words are the best of words—this mantra is the best of all mantras.

HBV 1.187

किं च—
अतो मया सुरेशानि प्रत्यहं जप्यते मनुः ।
नैतेन सदृशः कश्चिद् जगत्य् अस्मिन् चरचरे

kiṁ ca—
ato mayā sureśāni pratyahaṁ japyate manuḥ |
naitena sadṛśaḥ kaścid jagaty asmin caracare

O Goddess, this is why I chant this mantra every day. There is no mantra within the world of moving and non-moving entities that is equal to it. •

HBV 1.188–190

गोपाल-विषया मन्त्रास् त्रयस्त्रि□शत् प्रभेदतः ।
तेषु सर्वेषु मन्त्रेषु मन्त्र-राजम् इम□ शृणु
सुप्रसन्नम् इम□ मन्त्र□ तन्त्रे सम्मोहनाह्वये ।
गोपनीयस् त्वया मन्त्रो यत्नेन मुनि-पुङ्गव
अनेन मन्त्र-राजेन महेन्द्रत्व□ पुरन्दरः ।
जगाम देव-देवेशो विष्णुना दत्तम् अञ्जसा

gopāla-viṣayā mantrās trayastriṁśat prabhedataḥ |
teṣu sarveṣu mantreṣu mantra-rājam imaṁ śṛṇu
suprasannam imaṁ mantraṁ tantre sammohanāhvaye |
gopanīyas tvayā mantro yatnena muni-puṅgava
anena mantra-rājena mahendratvaṁ purandaraḥ |
jagāma deva-deveśo viṣṇunā dattam añjasā

There are thirty-three classes of mantras in relation to Lord Gopala Krsna but this is the king of all mantras. O best of sages, in the Sammohana-tantra, this mantra has been described as suprasanna, or the most blissful mantra. You should keep this mantra secret. During the reign of the present Manu, Purandara had attained the post of Indra by chanting this mantra. He had received the mantra from Lord Visnu and then became the ruler of the heavenly planets.

HBV 1.191

दुर्वाससः पुरा शापाद् असौभाग्येन पीडितः ।
स एव सुभगवत्व□ वै तेनैव पुनर् आप्तवान्

durvāsasaḥ purā śāpād asaubhāgyena pīḍitaḥ |
sa eva subhagavatvaṁ vai tenaiva punar āptavān

Long ago, Indra lost all good fortune as a result of being cursed by the great sage, Durvasa. And yet, on the strength of chanting this king of mantras, he regained his good fortune.

HBV 1.192

बहुना किम् इहोक्तेन पुरश्चरण-साधनैः ।
विनापि जप-मात्रेण लभते सर्वम् ईप्सितम्

bahunā kim ihoktena puraścaraṇa-sādhanaiḥ |
vināpi japa-mātreṇa labhate sarvam īpsitam

What more can I say about this? Without performing any rituals before reciting this mantra, if one simply chants it, he will obtain all desired results.

HBV 1.193

प्रभुꣳ श्री-कृष्ण-चैतन्यꣳ तꣳ नतो'स्मि गुरूत्तमम् ।
कथञ्चिद् आश्रयाद् यस्य प्राकृतो'प्य् उत्तमो भवेत्

prabhuṁ śrī-kṛṣṇa-caitanyaṁ taṁ nato'smi gurūttamam |
kathañcid āśrayād yasya prākṛto'py uttamo bhavet

I offer my respectful obeisances at the lotus feet of Sri Krsna Caitanya, who is the spiritual master of my spiritual master. Simply by taking shelter at His lotus feet even momentarily, a neophyte devotee can become an exalted devotee.

HBV 1.194

तान्त्रिकेषु च मन्त्रेषु दीक्षायाꣳ योषिताम् अपि ।
साध्वीनाम् अधिकारो'स्ति शूद्रादीनाꣳ च सद्-धियाम्

tāntrikeṣu ca mantreṣu dīkṣāyāṁ yoṣitām api |
sādhvīnām adhikāro'sti śūdrādīnāṁ ca sad-dhiyām

Not only faithful twice-born brdhmanas but also chaste ladies and pious sudras who are engaged in the service of their spiritual master are qualified to be initiated into the chanting of this mantra. This has been described in the Tantras.

HBV 1.195

आगमोक्तेन मार्गेण स्त्री-शूद्रैर् अपि पूजनम् ।
कर्तव्य श्रद्धया विष्णोश् चिन्तयित्वा पति हृदि

āgamoktena mārgeṇa strī-śūdrair api pūjanam |
kartavyaṁ śraddhayā viṣṇoś cintayitvā patiṁ hṛdi

ndraddmbarisa-samvdde (In the Smrti-artha-sara, as well as in the Padma Purdna, Vaisdkha-mdhdtmya, in a conversation between Sri Narada and Sri Ambansa, it is stated) dgamoktena mdrgena stri-sudrais caiva pujanam kartavyam sraddhayd visnos cintayitvd patirh hrdi According to the rules and regulations that are mentioned in the Agamas, women can faithfully render devotional service to Lorcf Visnu while remaining devoted to their husband, and sudras who have taken initiation can also worship Lord Visnu.

HBV 1.196

शूद्राणा चैव भवति नाम्ना वै देवतार्चनम् ।
सर्वे'प्य् आगम-मार्गेण कुर्युर् वेदानुकारिणा

śūdrāṇāṁ caiva bhavati nāmnā vai devatārcanam |
sarve'py āgama-mārgeṇa kuryur vedānukāriṇā

After receiving initiation according to the rules and regulations that are described in the Vedas and Agamas, one should worship the Deity form of his worshipable Lord. Even non-initiated sudras can worship the Lord by chanting His holy names.

HBV 1.197

स्त्रीणाम् अप्य् अधिकारोऽस्ति विष्णोर् आराधनादिषु ।
पति-प्रिय-रताना च श्रुतिर् एषा सनातनी

strīṇām apy adhikāro'sti viṣṇor ārādhanādiṣu |
pati-priya-ratānāṁ ca śrutir eṣā sanātanī

Initiated women are also eligible to worship Lord Visnu, especially if they desire benefit for their husband. This is an ancient custom.

HBV 1.198

शुचिव्रततमाः शूद्रा धार्मिका द्विज-सेवकाः ।
स्त्रियः पति-व्रताश् चान्ये प्रतिलोमानुलोमजाः ॥
लोकाश् चाण्डाल-पर्यन्ताः सर्वे'प्य् अत्राधिकारिणः इति ।

śucivratatamāḥ śūdrā dhārmikā dvija-sevakāḥ |
striyaḥ pati-vratāś cānye pratilomānulomajāḥ ||
lokāś cāṇḍāla-paryantāḥ sarve'py atrādhikāriṇaḥ iti |

sarhhitd, with regards to the Rama-mantra, it is stated) suci-vrata-tamah sudrd dharmikd dvija-sevakah striyah pati-vratas cdnye pratilomdnuloma-jdh lokas cdndala-paryantdh sarve 'py atrddhikdrinah id Sudras who are religious, who serve the brdhmanas, and who observe sacred vows, as well as chaste ladies, those born in intercaste families, and even dog-eaters are eligible to chant the Sri Rama mantra.

HBV 1.199–200

गुरुश् च सिद्ध-साध्यादि-मन्त्र-दाने विचारयेत् ।
स्व-कुलान्य् अकुलत्व च बाल-प्रौढत्वम् एव च
स्त्री-पु-नपुसकत्व च राशि-नक्षत्र-मेलनम् ।
सुप्त-प्रबोध-काल च तथा ऋण-धनादिकम्

guruś ca siddha-sādhyādi-mantra-dāne vicārayet |
sva-kulāny akulatvaṁ ca bāla-prauḍhatvam eva ca
strī-puṁ-napuṁsakatvaṁ ca rāśi-nakṣatra-melanam |
supta-prabodha-kālaṁ ca tathā ṛṇa-dhanādikam

^Q SRIHARI-BHAKTI-VILASA strl-pum-napumsakatvarh ca rdsi-nahsatra-melanam supta-prabodha-kdlarh ca tathd rna-dhanddikam While giving initiation into Siddha-mantras and Sddhya-mantras, a spiritual master should consider whether the disciple belongs to his caste or another caste; whether he is young or old; whether he is a man, woman, or a eunuch; whether his stars and signs are favorable; whether the time is favorable; and whether he is rich or in debt.

HBV 1.201

प्राक् प्रत्यग् अग्रा रेखाः स्युः पञ्च याम्योत्तराग्रगाः ।
तावत्यश् च चतुष्कोष्ठ-चतुष्क मण्डल भवेत्

prāk pratyag agrā rekhāḥ syuḥ pañca yāmyottarāgragāḥ |
tāvatyaś ca catuṣkoṣṭha-catuṣkaṁ maṇḍalaṁ bhavet

saradd-tilake (In the Sdradd-tilaka it is stated) prdk pratyag agrd rekhd syuh panca ydmyottardgra-gah tdvatyai ca catus-kostha- catuskarh mandalarh bhavet One should draw five lines from east to west and then five lines from north to south. In this way, one can draw squares with sixteen corners. Within one square there will be four other squares. This drawing is called the Siddha-sddana yantra.

HBV 1.202

इन्द्व्-अग्नि-रुद्र-नव-नेत्र-युगेन दिक्षु
ऋत्व्-अष्ट-षडश-चतुर्दश-भौतिकेषु ।
पाताल-पञ्चदश-वह्नि-हिमा शु-कोष्ठे
वर्णाल् लिखेल् लिपि-भवान् क्रमशस् तु धीमान्

indv-agni-rudra-nava-netra-yugena dikṣu
ṛtv-aṣṭa-ṣaḍaśa-caturdaśa-bhautikeṣu |
pātāla-pañcadaśa-vahni-himāṁśu-koṣṭhe
varṇāṁl likhel lipi-bhavān kramaśas tu dhīmān

One should then write the sixteen vowels, begginning with a, and the thirty-three consonants beginning with k, in the squares of the yantra.

HBV 1.203–204

जन्म-र्क्षाक्ष-रतौ यावन्-मन्त्रादिमाक्षरम् ।
चतुर्भिः कोष्ठकैस् त्व् एकम् इति कोष्ठ-चतुष्टये
पुनः कोष्ठक-कोष्ठेषु सव्यतो जन्मभाक्षरात् ।
सिद्ध-साध्य-सुसिद्धारिक्रमाज् ज्ञेया विचक्षणैः

janma-rkṣākṣa-ratau yāvan-mantrādimākṣaram |
caturbhiḥ koṣṭhakais tv ekam iti koṣṭha-catuṣṭaye
punaḥ koṣṭhaka-koṣṭheṣu savyato janmabhākṣarāt |
siddha-sādhya-susiddhārikramāj jñeyā vicakṣṇaiḥ

Thereafter, an intelligent person should try to mix the letters of the alphabet with the letters of the initiation mantra and write them in the squares, along with siddha, sddhya, susiddha and ari.

HBV 1.205

सिद्धः सिध्यति कालेन साध्यस् तु जप-होमतः ।
सुसिद्धो ग्रह-मात्रेण अरिर् मूल-निकृन्तनः

siddhaḥ sidhyati kālena sādhyas tu japa-homataḥ |
susiddho graha-mātreṇa arir mūla-nikṛntanaḥ

If, while doing this, the mantra ends in the house of siddha then it is to be understood that the mantra will bear fruit in due course of time.

HBV 1.206–209

सिद्ध-सिद्धो यथोक्तेन द्वि-गुणात् सिद्ध-साधकः ।
सिद्ध-सुसिद्धो'र्ध-जपात् सिद्धारिर् हन्ति बान्धवान्
साध्य-सिद्धो द्विगुणिकः साध्य-साध्यो ह्य् अनर्थकः ।
तत्-सुसिद्धस् त्रिगुणितात् साध्यारिर् हन्ति गोत्रजान्
सुसिद्ध-सिद्धोर्ध-जपात् तत्-साध्यस् तु गुणाधिकात् ।
तत्-सुसिद्धो ग्रहाद् एव सुसिद्धारिः स्व-गोत्रहा
अरि-सिद्धः सुतान् हन्याद् अरि-साध्यस् तु कन्यकाः ।
तत्-सुसिद्धस् तु पत्नी-घ्नस् तद्-अरिर् हन्ति साधकम्

siddha-siddho yathoktena dvi-guṇāt siddha-sādhakaḥ |
siddha-susiddho'rdha-japāt siddhārir hanti bāndhavān
sādhya-siddho dviguṇikaḥ sādhya-sādhyo hy anarthakaḥ |
tat-susiddhas triguṇitāt sādhyārir hanti gotrajān
susiddha-siddhordha-japāt tat-sādhyas tu guṇādhikāt |
tat-susiddho grahād eva susiddhāriḥ sva-gotrahā
ari-siddhaḥ sutān hanyād ari-sādhyas tu kanyakāḥ |
tat-susiddhas tu patnī-ghnas tad-arir hanti sādhakam

The siddha- siddha mantra bears fruit according to the rules and regulations that are found in the Tantras. The siddha-sddhaka mantra bears fruit by performing sacrifices while doubling the number of oblations. The siddha-susiddha mantra bears fruit even if chanted half the required number of times. The Siddha-ari mantra bears the fruit of destroying one's relatives. The sddhya-siddha mantra bears fruit when chanted twice as many times as

prescribed. The sddhya-sddhya mantra bears no fruit. The sddhya-susiddha mantra bears fruit when it is chanted three times the prescribed number of times. The sddhya-ari mantra kills the entire family of the chanter. The susiddha mantra bears fruit even when chanted half the prescribed number of times. The susiddha-sddhya mantra bears fruit after a great deal of chanting. The susiddha-susiddha mantra bears fruit immediately, and the susiddha-ari mantra destroys the chanter's family. The ari-siddha mantra kills one's sons, the ari-sadhya mantra kills one's daughters, the ari-susiddha mantra kills one's wife, and the ari-ari mantra kills the chanter himself.

HBV 1.210–212

नृसि□हार्क-वराहाणा□ प्रासाद-प्रणवस्य च ।
वैदिकस्य च मन्त्रस्य सिद्धादीन् नैव शोधयेत्
स्वप्न-लब्धे स्त्रिया दत्ते माला-मन्त्रे च त्र्य्-अक्षरे ।
एकाक्षरे तथा मन्त्रे सिद्धादीन् नैव शोधयेत्
स्व-कुलान्य् अकुलत्वादि विज्ञेय□ चागमान्तरात् ।
न विस्तर-भयाद् अत्र व्यर्थत्वाद् अपि लिख्यते

nṛsiṁhārka-varāhāṇāṁ prāsāda-praṇavasya ca |
vaidikasya ca mantrasya siddhādīn naiva śodhayet
svapna-labdhe striyā datte mālā-mantre ca try-akṣare |
ekākṣare tathā mantre siddhādīn naiva śodhayet
sva-kulāny akulatvādi vijñeyaṁ cāgamāntarāt |
na vistara-bhayād atra vyarthatvād api likhyate

There is no need to purify the Sri Nrsimha mantra, the Siirya-mantra, the Varahadeva-mantra, Vedic mantras, and mantras that please the

Supreme Lord. There is also no need to purify mantras that are received in a dream, mantras that are given by the spiritual master, mantras that consist of more than twenty syllables, mantras that consist of three blja mantras, and one-syllable mantras.

HBV 1.213

श्रीमद्-गोपाल-देवस्य सर्वैश्वर्य-प्रदर्शिनः ।
तादृक्-शक्तिषु मन्त्रेषु नहि किञ्चिद् विचार्यते

śrīmad-gopāla-devasya sarvaiśvarya-pradarśinaḥ |
tādṛk-śaktiṣu mantreṣu nahi kiñcid vicāryate

There is no need to purify the all-powerful Gopala-mantra, as well as the other mantras that are as powerful as the Gopala-mantra.

HBV 1.214

सर्वेषु वर्णेषु तथाश्रमेषु
नारीषु नानाह्वय-जन्मभेषु
दाता फलानाम् अभिवाञ्छिताना
द्राग् एव गोपालक-मन्त्र एषः

sarveṣu varṇeṣu tathāśrameṣu
nārīṣu nānāhvaya-janmabheṣu
dātā phalānām abhivāñchitānāṁ
drāg eva gopālaka-mantra eṣaḥ

The eighteen-syllable Gopala-mantra quickly awards the desired results to the members of all varnas and asramas, to women, and to people who are born under the influence of inauspicious stars and planets.

HBV 1.215

न चात्र शात्रवा दोषा नर्णस्वादि-विचारणा ।
ऋक्ष-राशि-विचारो वा न कर्तव्यो मनौ प्रिये

na cātra śātravā doṣā narṇasvādi-vicāraṇā |
ṛkṣa-rāśi-vicāro vā na kartavyo manau priye

sivenoktam (In the Trailokya-sammohana-tantra, Lord Siva spoke about the eighteen-syllable mantra as follows) na cdtra sdtravd dosd narnasvadi-vicdrand rksa-rdsi-vicdro vd na kartavyc manau priye O Goddess, there is no fault of enmity in this mantra, there is no fault of debt in this mantra, there is no consideration of personalism or impersonalism, and there is no consideration of auspicious and inauspicious stars and planets to be made while chanting this mantra.

s. SRI HARI-BHAKTI-VILASA

HBV 1.216

केचिच् छिन्नाश् च रुद्धाश् च केचिन् मद-समुद्धताः ।
मलिनाः स्तम्भिताः केचित् कीलिता दूषिता अपि ।
एतैर् दोषैर् युतो नाय यतस् त्रिभुवनोत्तमः इति ।

kecic chinnāś ca ruddhāś ca kecin mada-samuddhatāḥ |
malināḥ stambhitāḥ kecit kīlitā dūṣitā api |
etair doṣair yuto nāyaṁ yatas tribhuvanottamaḥ iti |

Although some mantras are incomplete, confined, intoxicated by pride, old, ineffective, or contaminated—the eighteen-syllable Gopdla- mantra is the foremost mantra in the three worlds, and it is free from all types of fault.

HBV 1.217

अथ कृष्ण-मनून् वक्ष्ये दृष्टादृष्ट-फल-प्रदान् ।
यान् वै विज्ञाय मुनयो लेभिरे मुक्तिम् अञ्जसा

atha kṛṣṇa-manūn vakṣye dṛṣṭādṛṣṭa-phala-pradān |
yān vai vijñāya munayo lebhire muktim añjasā

Now, I shall describe the Krsna-mantras, the chanting of which gives results that are sometimes seen and sometimes unseen. By properly chanting these mantras, thoughtful devotees can easily attain liberation.

HBV 1.218

गृहस्था वनगाश् चैव यतयो ब्रह्मचारिणः ।
स्त्रियः शूद्रादयश् चैव सर्वे यत्राधिकारिणः

gṛhasthā vanagāś caiva yatayo brahmacāriṇaḥ |
striyaḥ śūdrādayaś caiva sarve yatrādhikāriṇaḥ

All brahmacaris, grhasthas, vanaprasthas and sannydsis, as well as women and sudras, are eligible to chant these mantras.

HBV 1.219

नात्र चिन्त्यो'रि-शुद्ध्यादिर् नारि-मित्रादि-लक्षणम् ।
न वा प्रयास-बाहुल्य साधने न परिश्रमः

nātra cintyo'ri-śuddhyādir nāri-mitrādi-lakṣaṇam |
na vā prayāsa-bāhulyaṁ sādhane na pariśramaḥ

Do not try to distinguish between friend and enemy, or purity and impurity while chanting this mantra. No hard labor is required while practicing the chanting of this mantra.

HBV 1.220

अज्ञान-तूल-राशेश् च अनलः क्षण-मात्रतः ।
सिद्ध-साध्य-सुसिद्धारि-रूपा नात्र विचारणा

ajñāna-tūla-rāśeś ca analaḥ kṣaṇa-mātrataḥ |
siddha-sādhya-susiddhāri-rūpā nātra vicāraṇā

Just as fire takes no time to burn cotton to ashes, in the same way, this mantra does not take even a moment to destroy the darkness born of ignorance.

HBV 1.221

सर्वेषा सिद्ध-मन्त्राणा यतो ब्रह्माक्षरो मनुः ।
प्रजापतिर् अवापाग्र्य देव-राज्य शचीपतिः ।
अवापुस् त्रिदशाः स्वर्ग वागीशत्व बृहस्पतिः इत्य् आदि ।

sarveṣāṁ siddha-mantrāṇāṁ yato brahmākṣaro manuḥ |
prajāpatir avāpāgryaṁ deva-rājyaṁ śacīpatiḥ |
avāpus tridaśāḥ svargaṁ vāgīśatvaṁ bṛhaspatiḥ ity ādi |

The syllables of this mantra are transcendental and perfect. Brahma had received this mantra in the beginning of creation. Indra became the king of heaven, the demigods were awarded the heavenly planets as their residence, and Brhaspati received recognition as an eloquent speaker, by the influence of this mantra.

HBV 1.222

विष्णु-भक्त्या विशेषेण किं न सिध्यति भूतले ।
कीटादि-ब्रह्म-पर्यन्तं गोविन्दानुग्रहान् मुने

viṣṇu-bhaktyā viśeṣeṇa kiṁ na sidhyati bhūtale |
kīṭādi-brahma-paryantaṁ govindānugrahān mune

6£ SRI HARI-BHAKTI-VILASA O great sage, what is there in this world that cannot be attained by devotional service to Lord Visnu? By the mercy of Lord Govinda, everyone, from Lord Brahma down to an insect, can attain perfection.

HBV 1.223

सर्व-सम्पत्ति-निलयाः सर्वत्राप्य् अकुतोभयाः ।
इत्य् आदि कथितं किञ्चिन् माहात्म्यं वो मुनीश्वराः

sarva-sampatti-nilayāḥ sarvatrāpy akutobhayāḥ |
ity ādi kathitaṁ kiñcin māhātmyaṁ vo munīśvarāḥ

O foremost of sages, I have thus described to you some of the glories of this mantra, which is the source of all kinds of opulence and the destroyer of all kinds of fear.

HBV 1.224

आकाशे तारका यद्वत् सिन्धोः सैकत-सृष्टिवत् ।
एतद्-विज्ञान-मात्रेण लभेन् मुक्तिं चतुर्विधाम्

ākāśe tārakā yadvat sindhoḥ saikata-sṛṣṭivat |
etad-vijñāna-mātreṇa labhen muktiṁ caturvidhām

The glories of this mantra are innumerable, just as there are innumerable stars in the sky and innumerable particles of sand on the shore of the ocean. By chanting this mantra, one can attain the four types of liberation.

HBV 1.225

एतद्-अन्येषु मन्त्रेषु दोषाः सन्ति परे च ये ।
तद्-अर्थं मन्त्र-संस्कारा लिप्यन्ते तन्त्रतो दश

etad-anyeṣu mantreṣu doṣāḥ santi pare ca ye |
tad-arthaṁ mantra-saṁskārā lipyante tantrato daśa

Apart from this Sri Krsna mantra, there are other mantras in the Tantras that require purification. For your benefit, I will now describe the ten kinds of purification in relation to these mantras.

HBV 1.226

जननं जीवनं चेति ताडनं रोधनं तथा ।
अथाभिषेको विमलीकरणाप्यायने पुनः ।
तर्पणं दीपनं गुप्तिर् दशैता मन्त्र-संस्क्रियाः

jananaṁ jīvanaṁ ceti tāḍanaṁ rodhanaṁ tathā |
athābhiṣeko vimalīkaraṇāpyāyane punaḥ |
tarpaṇaṁ dīpanaṁ guptir daśaitā mantra-saṁskriyāḥ

sarada-tilake (In the Saradd-tilaka, it is stated)

jananarh jlvanam ceti tddanam rodhanarh tathd athdbhiseko vimall- karanapydyane punah tarpanam dipanam guptir dasaita mantra-sarhskriyd There are ten kinds of rituals for purifying mantras—janana, jivana, tadana, rodhana, ahhiseka, vimali-karana, apyayana, tarpana, dipana, and gupti.

HBV 1.227–234

मन्त्राणा मातृका-मध्याद् उद्धारो जनन स्मृतम् ।
प्रणवान्तरितान् कृत्वा मन्त्र-वर्णान् जपेत् सुधीः
एतज् जीवनम् इत्य् आहुर् मन्त्र-तन्त्र-विशारदाः ।
मनोर् वर्णान् समालिख्य ताडयेच् चन्दनाम्भसा
प्रत्येक वायुना मन्त्री ताडन तद् उदाहृतम् ।
विलिख्य मन्त्र त मन्त्री प्रसूनैः कर-वीरजैः
तन्-मन्त्राक्षर-सङ्ख्यातैर् हन्याद् यत् तेन रोधनम् ।
स्वतन्त्रोक्त-विधानेन मन्त्री मन्त्रार्ण-सङ्ख्यया
अश्वत्थ-पल्लवैर् मन्त्रम् अभिषिञ्चेद् विशुद्धये ।
स चिन्त्य मनसा मन्त्र योतिर् मन्त्रेण निर्दहेत्
मन्त्रे मूल-त्रय मन्त्री विमलीकरण त्व् इदम् ।
तार-व्योमाग्नि-मनु-युग-दण्डी ज्योतिर् मनुर् मतः ।
कुशोदकेन जप्तेन प्रत्यर्ण प्रोक्षण मनोः
तेन मन्त्रेण विधिवद् एतद् आप्यायन स्मृतम् ।
मन्त्रेण वारिणा यन्त्रे तर्पण तर्पण स्मृतम्
तार-माया-रमा-योगो मनोर् दीपनम् उच्यते ।
जप्यमानस्य मन्त्रस्य गोपन त्व् अप्रकाशनम्

mantrāṇāṁ mātṛkā-madhyād uddhāro jananaṁ smṛtam |
praṇavāntaritān kṛtvā mantra-varṇān japet sudhīḥ
etaj jīvanam ity āhur mantra-tantra-viśāradāḥ |
manor varṇān samālikhya tāḍayec candanāmbhasā
pratyekaṁ vāyunā mantrī tāḍanaṁ tad udāhṛtam |
vilikhya mantraṁ taṁ mantrī prasūnaiḥ kara-vīrajaiḥ
tan-mantrākṣara-saṅkhyātair hanyād yat tena rodhanam |
svatantrokta-vidhānena mantrī mantrārṇa-saṅkhyayā
aśvattha-pallavair mantram abhiṣiñced viśuddhaye |
saṁcintya manasā mantraṁ yotir mantreṇa nirdahet
mantre mūla-trayaṁ mantrī vimalīkaraṇaṁ tv idam |
tāra-vyomāgni-manu-yuga-daṇḍī jyotir manur mataḥ |
kuśodakena japtena pratyarṇaṁ prokṣaṇaṁ manoḥ
tena mantreṇa vidhivad etad āpyāyanaṁ smṛtam |
mantreṇa vāriṇā yantre tarpaṇaṁ tarpaṇaṁ smṛtam
tāra-māyā-ramā-yogo manor dīpanam ucyate |
japyamānasya mantrasya gopanaṁ tv aprakāśanam

When one extracts a mantra from the mdtrkd alphabets, it is called janana. Persons who are expert in the subject of mantras and trantras speak as follows: When an intelligent person chants a mantra, vibrating om in the beginning and at the end, it is called jivana. When one writes the letters of a mantra and then sprinkles over it water mixed with sandalwood, that is called tadana. When one writes the letters of a mantra with the seed of a karavi flower, it is called rodhana. According to the rules that are prescribed in the Tantras, a devotee should use as many asvattha leaves as there are letters in the mantra, for the purpose of purification. This process is called abhiseka. A devotee should meditate on the mantra and place it in the fire, just to purify it. This is called vimall-karana. It is also known as a jyoti-mantra because it consists of om, the vyoma-blja and the agni-bija. When one sprinkles water with kusa grass on each letter of the mantra before chanting it, that is called apyayana. When one writes the mantra inside the yantra and then sprinkles it with water that has been purified by mantras, this is called tarpana. When one chants the mantra along with om, the maya-blja and the laksml-bija, it is called dlpana. When one conceals the mantra at the time of chanting it, this is called gupti.

HBV 1.235

बलित्वात् कृष्ण-मन्त्राणा स स्कारापेक्षण नहि ।
सामान्योद्देश-मात्रेण तथाप्य् एतद् उदीरितम्

balitvāt kṛṣṇa-mantrāṇāṁ saṁskārāpekṣaṇaṁ nahi |
sāmānyoddeśa-mātreṇa tathāpy etad udīritam

There is no need to purify the all-powerful Krsna mantras and so these procedures have been described for ordinary mantras.

COMPLETE TWENTY-VILĀSA TEXT

Vilāsa 2

Daikṣikaḥ — Initiation

153 aligned entries · 253 numbered texts

HBV 2.1

तꣳ श्रीमत्-कृष्ण-चैतन्यꣳ वन्दे जगद्-गुरुम् ।
यस्यानुकम्पया श्वापि महाब्धिꣳ सन्तरेत् सुखम्

taṁ śrīmat-kṛṣṇa-caitanyaṁ vande jagad-gurum |
yasyānukampayā śvāpi mahābdhiṁ santaret sukham

I offer my respectful obeisances at the lotus feet of my grand- spiritual master, and the spiritual master of the entire world, Sri Krsna Caitanyadeva. Simply by His mercy, even an insignificant dog can cross beyond the great ocean. Although I am very insignificant, I am confident that I will be able to write this chapter by His mercy.

HBV 2.2

दीक्षा-विधिर् लिख्यते'त्रानुसृत्य क्रम-दीपिकाम् ।
विना दीक्षाꣳ हि पूजायाꣳ नाधिकारो'स्ति कर्हिचित्

dīkṣā-vidhir likhyate'trānusṛtya krama-dīpikām |
vinā dīkṣāṁ hi pūjāyāṁ nādhikāro'sti karhicit

Now, I shall describe the process of initiation as it is mentioned in the book Krmadipikd, which was composed by Sri Kesavacarya. Without first being initiated, no one is qualified to worship his beloved Lord.

HBV 2.3–4

आगमे—
द्विजानाम् अनुपेतानाꣳ स्व-कर्माध्ययनादिषु ।
यथाधिकारो नास्तीह स्याच् चोपनयनाद् अनु
तथात्रादीक्षितानाꣳ तु मन्त्र-देवार्चनादिषु ।
नाधिकारो ऽस्त्य् अतः कुर्याद् आत्मानꣳ शिव-सꣳस्तुतम्

āgame—
dvijānām anupetānāṁ sva-karmādhyayanādiṣu |
yathādhikāro nāstīha syāc copanayanād anu
tathātrādīkṣitānāṁ tu mantra-devārcanādiṣu |
nādhikāro 'sty ataḥ kuryād ātmānaṁ śiva-saṁstutam

agame (It is stated in the Agamas) dvijdndm anupetdndrh svakarma adhyanddisu yathddhikdro ndstlha sydt ca upanayanddanu tatha atra dlksitdndmtu mantra

devdrcanddisu

nddhikdra astitah kurydt dtmanarh siva sarhstutarh Just as a brdhmana boy is not qualified to perform his occupational duties and study the Vedas if he is not initiated—one who has not taken initiation is not eligible to chant transcendental mantras and worship the Supreme Lord. By accepting initiation into the chanting of the Visnu mantras, one makes himself worthy of being praised even by Lord Siva. As one cannot separate himself from his worship of the Supreme Lord, so he cannot separate himself from accepting initiation.

HBV 2.5

ते नराः पशवो लोके कि तेषा जीवने फलम् ।
यैर् न लब्धा हरेर् दीक्षा नार्चितो वा जनार्दनः

te narāḥ paśavo loke kiṁ teṣāṁ jīvane phalam |
yair na labdhā harer dīkṣā nārcito vā janārdanaḥ

between Brahma and Narada that is recorded in the Kartika-prasanga section of the Skanda Purdna, the following statement is found) te nardh pasabo loke kim tesdth jivane phalam yenair labdhd harer diksd ndrcito va janardanah Those who have not taken initiation from a spiritual master, according to the prescribed rules and regulations, and who have not worshiped the Supreme Lord, Janardana, are as good as animals because their lives are spent uselessly. This statement confirms that initiation is an eternal funtion.

HBV 2.6

अदिक्षितस्य वामोरु कृत सर्व निरर्थकम् ।
पशु-योनिम् अवाप्नोति दीक्षा-विरहितो जनः

adikṣitasya vāmoru kṛtaṁ sarvaṁ nirarthakam |
paśu-yonim avāpnoti dīkṣā-virahito janaḥ

Visnu-ydmala, in the conversation between Rukmangada and Mohinl, the following statement is found) adiksitasya vdmoru krtarh sarvam nirartakarh pasuyonim avapnoti diksd virohito janah O beauciful one, all activities performed by an uninitiated person are useless. Not only that—after death, such a person receives the body of an animal.

HBV 2.7

विशेषतो विष्णु-यामले—
स्नेहाद् वा लोभतो वापि यो गृह्णीयाद् अदीक्षया ।
तस्मिन् गुरौ स-शिष्ये तु देवता-शाप आपतेत्

viśeṣato viṣṇu-yāmale—
snehād vā lobhato vāpi yo gṛhṇīyād adīkṣayā |
tasmin gurau sa-śiṣye tu devatā-śāpa āpatet

If a spiritual master gives initiation to unqualified candidates, either out of affection or out of greed, he and his disciple become the target of curses from the demigods, as well as the predominating deity of the mantra that they chant.

HBV 2.8

विष्णु-रहस्ये च—
अविज्ञाय विधानोक्त हरि-पूजा-विधि-क्रियाम् ।
कुर्वन् भक्त्या समाप्नोति शत-भाग विधानतः

viṣṇu-rahasye ca—
avijñāya vidhānoktaṁ hari-pūjā-vidhi-kriyām |
kurvan bhaktyā samāpnoti śata-bhāgaṁ vidhānataḥ

Simply by worshiping the Supreme Lord, one attains extraordinary results. What then is the need of taking initiation from a spiritual master? In answer to this, it is said; If one worships Lord Hari, without first learning the rules and regulations for worship that were laid down by previous mahdjanas from one's spiritual master, he attains only one- hundredth part of the result of his worship. If one worships the Lord under the guidance of his spiritual master, he attains the complete result.

HBV 2.9–10

दिव्य॑ ज्ञान॑ यतो दद्यात् कुर्यात् पापस्य सङ्क्षयम् ।
तस्माद् दीक्षेति सा प्रोक्ता देशिकैस् तत्त्व-कोविदैः
अतो गुरु॑ प्रणम्यैव॑ सर्वस्व॑ विनिवेद्य च ।
गृह्णीयाद् वैष्णव॑ मन्त्र॑ दीक्षा-पूर्व॑ विधानतः

divyaṁ jñānaṁ yato dadyāt kuryāt pāpasya saṅkṣayam |
tasmād dīkṣeti sā proktā deśikais tattva-kovidaiḥ
ato guruṁ praṇamyaivaṁ sarvasvaṁ vinivedya ca |
gṛhṇīyād vaiṣṇavaṁ mantraṁ dīkṣā-pūrvaṁ vidhānataḥ

visnu ydmale (In the Visnu-ydmala it is stated) divyam jndnaih yato dadydt kurydt pdpasya sanksayam tasmdt dlkseti sd proktd desikais tattva-kovidaih ato gurum pranamyaivarh sarva-svam vinivedya ca

SR! HARI-BHAKTI-VILASA

grhnlyad vaisnavarh mantrarh diksd-piirvarh vidhdnatah Dlksd is the process by which one can awaken his transcendental knowledge and vanquish all reactions to sinful activities performed in the past. A person who is expert in the study of the revealed scriptures knows this process as dlksd. It is the duty of every human being to surrender to a bona-fide spiritual master. While offering him everything—including one's body, mind and intelligence—one should take Vaisnava initiation from him.

HBV 2.11

तपस्विनः कर्म-निष्ठाः श्रेष्ठास् ते वै नरा भुवि ।
प्राप्ता यैस् तु हरेर् दीक्षा सर्व-दुःख-विमोचिनी

tapasvinaḥ karma-niṣṭhāḥ śreṣṭhās te vai narā bhuvi |
prāptā yais tu harer dīkṣā sarva-duḥkha-vimocinī

Brahma and Narada that is found in the Skdnda Purdna, the following statement is made) tapasvinah sresthaste vai nard bhuvi prdpta yaistu harer dlksd sarva duhkha vimocani Those who have taken initiation, which destroys all of one's miseries, are far superior to ascetics, fruitive workers and mental speculators.

HBV 2.12

तन्त्र-सागरे च—
यथा काञ्चनता□ याति का□स्य□ रस-विधानतः ।
तथा दीक्षा-विधानेन द्विजत्व□ जायते नृणाम्

tantra-sāgare ca—
yathā kāñcanatāṁ yāti kāṁsyaṁ rasa-vidhānataḥ |
tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām

As bell metal, when mixed with mercury, is transformed to gold, a person, even though not golden pure, can be transformed into a brdhmana, or dvija, simply by the initiation process.

HBV 2.13–15

आगमे—
मन्त्र-स्वीकरण□ चैत्रे बहु-दुःह-फल-प्रदम् ।
वैशाखे रत्न-लाभः स्याज् ज्यैष्ठे तु मरण□ ध्रुवम्
आषाढे बन्धु-नाशाय श्रावणे तु भयावहम् ।
प्रजा-हानिर् भाद्रपदे सर्वत्र शुभम् आश्विने
कार्तिके धन-वृद्धिः स्यान् मार्गशीर्षे शुभ-प्रदम् ।
पौषे तु ज्ञान-हानिः स्यान् माघे मेधावि-वर्धनम् ।
फाल्गुने सर्व-वश्यत्वम् आचार्यैः परिकीर्तितम्

āgame—
mantra-svīkaraṇaṁ caitre bahu-duḥha-phala-pradam |
vaiśākhe ratna-lābhaḥ syāj jyaiṣṭhe tu maraṇaṁ dhruvam
āṣāḍhe bandhu-nāśāya śrāvaṇe tu bhayāvaham |
prajā-hānir bhādrapade sarvatra śubham āśvine
kārttike dhana-vṛddhiḥ syān mārgaśīrṣe śubha-pradam |
pauṣe tu jñāna-hāniḥ syān māghe medhāvi-vardhanam |
phālgune sarva-vaśyatvam ācāryaiḥ parikīrtitam

and the planetary situation for the purpose of accepting initiation) dgame (It is stated in the Agamas)

mantra svlkaranam caitre bahu duhkha phala pradarh vaisdkhe ratna labhah sydt jaisthe tu manam dhruvam dsddhe bandhu nasdya srdvane tu bhaydvaham prajd hdnir bhddrapade sarvatra subharh asvine kdrtike dhanavriddhih sydn mdrgaslrse subhapradam pause tu jndna hdnih sydn mdghe medhd vivardhanam phdlgune sarva vasyatvam dcaryaih parlkirtitarh By accepting initiation into the chanting of a mantra in the month of

March-April, one receives distress. By accepting initiation in the month of April-May, one receives opulence. By accepting initiation in the month of May-June, one meets with death. By accepting initiation in the month of June-July, one loses his friends or relatives. By accepting initiation in the month of July-August, one meets with danger. By accepting initiation in the month of August-September, one loses his followers. By accepting initiation in the month of September-October, one attains all auspiciousness. By accepting initiation in the month of October-November, one attains prosperity. By accepting initiation in the month of November-December, one attains good fortune. By accepting initiation in the month of December-January, one's knowledge becomes misguided. By accepting initiation in the month of January-February, one's intelligence is enhanced, and by accepting initiation in the month of February-March, one can bring everyone under his control. This is the opinion of the dcdryas.

HBV 2.16

क्वचिच् च—
समृद्धिः श्रावणे नून□ ज्ञान□ स्यात् कार्त्तिके तथा ।
फाल्गुने'पि समृद्धिः स्यान् मलमास□ परित्यजेत्

kvacic ca—
samṛddhiḥ śrāvaṇe nūnaṁ jñānaṁ syāt kārttike tathā |
phālgune'pi samṛddhiḥ syān malamāsaṁ parityajet

If one takes initiation in the month of July-August, one is sure to attain prosperity. If one takes initiation in the month of October-November, one attains knowledge, and if one takes initiation in the month of February- March, one attains prosperity. However, one should not take initiation in the added month called Purusottama-adhika-mdsa.

HBV 2.17–19

गौतमीये—
मन्त्रारम्भस् तु चैत्रे स्यात् समस्त-पुरुषार्थदः ।
वैशाखे रत्न-लाभः स्यात् ज्यैष्ठे तु मरण□ ध्रुवम्
आषाढे बन्धु-नाशः स्यात् पूर्णायुः श्रावणे भवेत् ।
प्रजा-नाशो भवेद् भाद्रे आश्विने रत्न-सञ्चयः
कार्त्तिके मन्त्र-सिद्धिः स्यात् मार्ग-शीर्षे तथा भवेत् ।
पौषे तु शत्रु-पीडा स्यात् माघे मेधा-विवर्धनम् ।
फाल्गुने सर्व-कामाः स्युर् मल-मास□ परित्यजेत्

gautamīye—
mantrārambhas tu caitre syāt samasta-puruṣārthadaḥ |
vaiśākhe ratna-lābhaḥ syāt jyaiṣṭhe tu maraṇaṁ dhruvam
āṣāḍhe bandhu-nāśaḥ syāt pūrṇāyuḥ śrāvaṇe bhavet |
prajā-nāśo bhaved bhādre āśvine ratna-sañcayaḥ
kārttike mantra-siddhiḥ syāt mārga-śīrṣe tathā bhavet |
pauṣe tu śatru-pīḍā syāt māghe medhā-vivardhanam |
phālgune sarva-kāmāḥ syur mala-māsaṁ parityajet

If one takes initiation into the Gopala mantra in the month of March- April, all of his objectives in life will be attained. If one takes initiation in the month of April-May, he will attain opulence—in the month of May- June, he will meet with death—in the month of June-July, he will lose his friends—in the month of July-August, he will enjoy a long duration of life—in the month of August-September, he will lose his followers—in the month of September-October, he will attain opulence—in the month of October-November, he will attain the perfection of chanting his mantra—in the month of November-December, he will attain the same result—in the month of December-January, he will be troubled by his enemies—in the month of January-February, his intelligence will become

enhanced—and in the month of February-March, all of his desires will be fulfilled. One is forbidden to take initiation in the added month called Purusottama-adhika-mdsa.

HBV 2.20

कार्त्तिके तु कृता दीक्षा नृणा जन्म-निकृन्तनी ।
तस्मात् सर्व-प्रयत्नेन दीक्षा कुर्वीत कार्त्तिके

kārttike tu kṛtā dīkṣā nṝṇāṁ janma-nikṛntanī |
tasmāt sarva-prayatnena dīkṣāṁ kurvīta kārttike

in the conversation between Rukmarigada and Mohini, the following statement is found) kartike tu krta dlksa nrnam janma nikrntanal tasmat sarva prayatnena diksam kurvlta kartike Those who take initiation in the month of Karttika are not born again in this material world. Therefore, with all endeavor, one should try to take initiation in the month of Karttika.

HBV 2.21

श्रीमद्-गोपाल-मन्त्राणा दीक्षाया तु न दुष्यति ।
चैत्र-मासे यद् उक्ता तद् दीक्षा तत्रैव देशिकैः

śrīmad-gopāla-mantrāṇāṁ dīkṣāyāṁ tu na duṣyati |
caitra-māse yad uktā tad dīkṣā tatraiva deśikaiḥ

Although there is a restriction regarding taking initiation in the month of March-April, it is not applicable when one takes initiation into the chanting of the Gopala mantra.

HBV 2.22

रवौ गुरौ तथा सोमे कर्तव्य बुध-शुक्रयोः

ravau gurau tathā some kartavyaṁ budha-śukrayoḥ

According to the Gautamlya-tantra, one should take initiation on Sunday, Monday, Thursday, Wednesday, or Friday.

HBV 2.23

नारद-तन्त्रे—
रोहिणी श्रवणार्द्रा च धनिष्ठा चोत्तरात्रयः ।
पुष्य शतभिषश् चैव दीक्षा-नक्षत्रम् उच्यते

nārada-tantre—
rohiṇī śravaṇārdrā ca dhaniṣṭhā cottarātrayaḥ |
puṣyaṁ śatabhiṣaś caiva dīkṣā-nakṣatram ucyate

Rohini, Sravana, Adra, Dhanistha, Uttarasadha, Uttara bhadrapada, Uttara phalgunl, Pusya and Satabhisa are the stars under whose influence one is advised to take initiation.

HBV 2.24

क्वचिच् च—
अश्विनी-रोहिणी-स्वाति-विशाखा-हस्तभेषु च ।
ज्येष्ठोत्तरा-त्रयेष्व् एव कुर्यान् मन्त्राभिषेचनम्

kvacic ca—
aśvinī-rohiṇī-svāti-viśākhā-hastabheṣu ca |
jyeṣṭhottarā-trayeṣv eva kuryān mantrābhiṣecanam

One should give initiation when the sun passes through the stars— AsvinI, Rohini, Svati, Visakha, Hasta, Jyaistha, Uttarasadha, Uttara bhadranada and Uttara phalgunl.

HBV 2.25

सार-सङ्ग्रहे—
द्वितीया पञ्चमी चैव षष्ठी चैव विशेषतः ।
द्वादश्याम् अपि कर्तव्य त्रयोदश्याम् अथापि च

sāra-saṅgrahe—
dvitīyā pañcamī caiva ṣaṣṭhī caiva viśeṣataḥ |
dvādaśyām api kartavyaṁ trayodaśyām athāpi ca

One should give initiation on the second, fifth, sixth, twelfth or thirteenth day of the month.

HBV 2.26

क्वचिच् च—
पूर्णिमा पञ्चमी चैव द्वितीया सप्तमी तथा ।
त्रयोदशी च दशमी प्रशस्ता सर्व-कामदा इति ।

kvacic ca—
pūrṇimā pañcamī caiva dvitīyā saptamī tathā |
trayodaśī ca daśamī praśastā sarva-kāmadā iti |

One can also give initiation on the full moon day, as well as on the fifth, second, seventh, thirteenth and tenth days of the month.

HBV 2.27

एव शुद्धे दिने शुक्ल-पक्षे शुक्र-गुरूदये ।
सल्-लग्ने चन्द्र-तारानुकूले दीक्षा प्रशस्यते

evaṁ śuddhe dine śukla-pakṣe śukra-gurūdaye |
sal-lagne candra-tārānukūle dīkṣā praśasyate

According to this evidence, one can also give initiation on auspicious days, such as Thursdays and Fridays of the waxing moon, as well as on days when the moon and stars are in a favorable position.

HBV 2.28

रुद्र-यामले—
सत्-तीर्थे'र्क-विधु-ग्रासे तन्तु-दामन-पर्वणोः ।
मन्त्र-दीक्षा प्रकुर्वीत मास-र्क्षादि न शोधयेत्

rudra-yāmale—
sat-tīrthe'rka-vidhu-grāse tantu-dāmana-parvaṇoḥ |
mantra-dīkṣāṁ prakurvīta māsa-rkṣādi na śodhayet

rudra-ydmale (In the Rudra-ydmala it is stated) sattlrthe arka vidhu grdse tantu ddmana parvanoh mantra diksdrh prakurvita mdsar ksddi na sodhayet O n e should give initiation (or accept initiation) in a holy place, during a solar eclipse, on the Pavitrdropana-dvadasi, or during the Damanaka festival of Lord Jagannatha because these do not require any purification of the month or day, nor is there any need for an auspicious arrangement of the stars.

HBV 2.29

सुलग्न-चन्द्र-तारादि-बलम् अत्र सदैव हि ।
लब्धो'त्र मन्तोर् दीर्घायुः-सम्पत्-सन्तति-वर्धनः

sulagna-candra-tārādi-balam atra sadaiva hi |
labdho'tra mantor dīrghāyuḥ-sampat-santati-vardhanaḥ

In the above-mentioned situations, the positions of the moon and stars remain in perfect order. Therefore, if one takes initiation under these conditions, one lives a long life, achieves great opulence, and finds himself situated in a prosperous family.

HBV 2.30

सूर्य-ग्रहण-कालेन समानो नास्ति कश्चन ।
यत्र यद् यत् कृत सर्वम् अनन्त-फलद भवेत् ।
न मास-तिथि-वारादि-शोधन सूर्य-पर्वणि

sūrya-grahaṇa-kālena samāno nāsti kaścana |
yatra yad yat kṛtaṁ sarvam ananta-phaladaṁ bhavet |
na māsa-tithi-vārādi-śodhanaṁ sūrya-parvaṇi

There is no better time for giving initiation than during a solar eclipse. Anything executed during a solar eclipse yields unlimited results. During a solar eclipse, there is no need to purify the day, the month, or the time of initiation.

HBV 2.31

तत्त्व-सागरे च—
दुर्लभे सद्-गुरूणा च सकृत् सङ्ग उपस्थिते ।
तद्-अनुज्ञा यदा लब्धा स दीक्षावसरो महान्
ग्रामे वा यदि वारण्ये क्षेत्रे वा दिवसे निशि ।

tattva-sāgare ca—
durlabhe sad-gurūṇāṁ ca sakṛt saṅga upasthite |
tad-anujñā yadā labdhā sa dīkṣāvasaro mahān
grāme vā yadi vāraṇye kṣetre vā divase niśi |

It is very rare to receive the association of a bona-fide spiritual master. Therefore, if one receives such an opportunity, as well as the spiritual master's permission—that is the most auspicious time for receiving initiation.

HBV 2.32

आगच्छति गुरुर् दैवाद् यदा दीक्षा तदाज्ञया

āgacchati gurur daivād yadā dīkṣā tadājñayā

It does not matter whether one is in a village, in a forest, or in a rice field—or whether it is day or night—the best time for initiation is the time that is recommended by the spiritual master.

HBV 2.33

यदैवेच्छा तदा दीक्षा गुरोर् आज्ञानुरूपतः ।
न तीर्थं न व्रतं होमो न स्नानं न जप-क्रिया ।
दीक्षायाः करणं किन्तु स्वेच्छा-प्राप्ते तु सद्-गुरौ

yadaivecchā tadā dīkṣā guror ājñānurūpataḥ |
na tīrthaṁ na vrataṁ homo na snānaṁ na japa-kriyā |
dīkṣāyāḥ karaṇaṁ kintu svecchā-prāpte tu sad-gurau

Whenever the spiritual master desires to give it—that is the perfect time for accepting initiation. Visiting holy places, observing vows, performing sacrifices, taking a holy bath, and chanting mantras are not the criteria for taking initiation. Rather, the darsana of a bona-fide spiritual master and his supreme will are the criteria for accepting initiation.

HBV 2.34–36

क्रियावत्यादि-भेदेन भवेद् दीक्षा चतुर्विधा ।
तत्र क्रियावती दीक्षा सङ्क्षेपेणैव लिख्यते
भूमिं संस्कृत्य तस्याङ्ग चार्चयित्वा वास्तु-देवताः ।
सप्त-हस्त-मितं कुर्यान् मण्डपं रम्य-वेदिकम्
अष्ट-ध्वजं चतुर्धारं क्षीर-पादप-तोरणम् ।
त्रिगुणीकृत-सूत्राढ्यं कुशमालाभिवेष्टितम्

kriyāvatyādi-bhedena bhaved dīkṣā caturvidhā |
tatra kriyāvatī dīkṣā saṅkṣepeṇaiva likhyate
bhūmiṁ saṁskṛtya tasyāṅ cārcayitvā vāstu-devatāḥ |
sapta-hasta-mitaṁ kuryān maṇḍapaṁ ramya-vedikam
aṣṭa-dhvajaṁ caturdhāraṁ kṣīra-pādapa-toraṇam |
triguṇīkṛta-sūtrāḍhyaṁ kuśamālābhiveṣṭitam

There are four types of initiation—kriydvati, kaldvati, varnamayl and vedhamayl. Now, we shall discuss kriydvati initiation in brief. First of all, one should cleanse a particular place and worship the predominating deity of the earth. Thereafter, one should erect a square, raised platform. The diameter of the platform should be seven or eight feet. O n the four sides of the platform, one should put eight flags—two on each side. O n e should also place branches of a banyan tree on both sides of the altar, to erect a gate. One should surround the altar with braided rope made of kusa grass.

HBV 2.37–38

तस्मि॒ꣳश् च दिशि कौवेर्या॒ꣳ चतुष्कोण॒ꣳ त्रिमेखलम् ।
कुण्डे कुर्याच् चतुर्वि॒ꣳशत्य्-अङ्गुलि-प्रमित॒ꣳ बुधह्
खात॒ꣳ त्रिमेखलोच्छ्राय-सहित॒ꣳ तावद् आचरेत् ।
तस्मात् खाताद् बहिः कुर्यात् कण्ठम् एकाङ्गुल॒ꣳ ध्रुवम्

tasmiṁśṁ ca diśi kauveryāṁ catuṣkoṇaṁ trimekhalam |
kuṇḍe kuryāc caturviṁśaty-aṅguli-pramitaṁ budhah
khātaṁ trimekhalocchrāya-sahitaṁ tāvad ācaret |
tasmāt khātād bahiḥ kuryāt kaṇṭham ekāṅgulaṁ dhruvam

O n the north side of the raised platform, a pit that is about one foot wide, one foot long, a n d o n e foot d e e p , should b e dug. O u t s i d e t h i s pit, o n e should build t h r e e b o u n d a r i e s m a d e of bricks.

HBV 2.39

तत्राद्य्-मेखलोच्छ्राय-विस्तारौ चतुर्-अङ्गुलौ ।
त्र्य्-अङ्गुलौ तौ द्वितीयायास् तृतीयाया युगाङ्गुलौ

tatrādy-mekhalocchrāya-vistārau catur-aṅgulau |
try-aṅgulau tau dvitīyāyās tṛtīyāyā yugāṅgulau

The first boundary should be four angulis high and wide, the second boundary should be three angulis high and wide, and the third boundary should be two angulis high and wide.

HBV 2.40

योनि॒ꣳ च पश्चिमे भागे मेखला-त्रितयोपरि ।
षड्-अङ्गुला॒ꣳ च विस्तारे दैर्घ्ये च द्वादशाङ्गुलाम्

yoniṁ ca paścime bhāge mekhalā-tritayopari |
ṣaḍ-aṅgulāṁ ca vistāre dairghye ca dvādaśāṅgulām

O n the western side, outside the three walls, one should dig another pit, which should be six angulis wide and twelve angulis long.

HBV 2.41

एकाङ्गुला॰ तथोच्छ्राये मध्ये छिद्र-समन्विताम् ।
गदाधराकृति॰ कुर्याद् विधिवन् मेखलान्विताम्

ekāṅgulāṁ tathocchrāye madhye chidra-samanvitām |
gadādharākṛtiṁ kuryād vidhivan mekhalānvitām

The depth of this pit should be one anguli, and it should have a hole in the middle, and it should look like the lower lip of an elephant.

HBV 2.42–43

शतार्ध-होमे कुण्ड॰ स्याद् ऊर्ध्व-मुष्टि-करोन्मितम् ।
शत-होमे'रत्नि-मात्रम् सहस्रे पाणिना मितम्
लक्षे चतुर्भिर् हस्तैश् च कोटौ तैर् अष्टभिर् मितम् ।
चतुरस्र॰ कुण्ड-खात॰ कुर्वीताधश् च तादृशम्

śatārdha-home kuṇḍaṁ syād ūrdhva-muṣṭi-karonmitam |
śata-home'ratni-mātram sahasre pāṇinā mitam
lakṣe caturbhir hastaiś ca koṭau tair aṣṭabhir mitam |
caturasraṁ kuṇḍa-khātaṁ kurvītādhaś ca tādṛśam

In order to perform fifty fire sacrifices, one should dig a kunda, or pit, which should be about one foot deep. To perform one hundred fire sacrifices, the kunda should be about one foot, two inches deep. To perform one thousand fire sacrifices, the kunda should be one foot, four inches deep. To perform one hundred thousand fire sacrifices, the kunda should be five feet, four inches deep, and to perform one million, or one koti, fire sacrifices, the kunda should be ten feet, eight inches deep. The pit of the kunda should be in the form of a square.

HBV 2.44–45

होमस् त्व् अधिक-सङ्खाकः कुण्डे वै न्यून-सङ्ख्यया ।
कृते कार्यो न च् अन्यून-सङ्ख्याकः सङ्खयाधिके
यथाविध्य् एव कर्तव्य॰ कुण्ड॰ यत्नेन धीमता ।
अन्यथा बहवो दोषा भवेयुर् बहु-दुःखदाः

homas tv adhika-saṅkhākaḥ kuṇḍe vai nyūna-saṅkhyayā |
kṛte kāryo na c anyūna-saṅkhyākaḥ saṅkhayādhike
yathāvidhy eva kartavyaṁ kuṇḍaṁ yatnena dhīmatā |

anyathā bahavo doṣā bhaveyur bahu-duḥkhadāḥ

It is alright to perform more fire sacrifices in a small kunda but it is not proper to perform less fire sacrifices in a large kunda. An intelligent person should make the kunda according to the prescribed rules and regulations. Otherwise, he will have to face many miserable conditions.

HBV 2.46–47

तद् उक्तꣳ तान्त्रिकैः—
एवꣳ लक्षण-सꣳयुक्तꣳ कुण्डम् इष्ट-फल-प्रदम् ।
अनेक-दोषदꣳ कुण्डꣳ यत्र न्यूनाधिकाम् भवेत्
तस्मात् सम्यक् परीक्ष्यैव कर्तव्यꣳ शुभम् इच्छता ।
हस्त-मात्रꣳ स्थण्डिलꣳ वा सꣳक्षिप्ते होम-कर्मणि

tad uktaṁ tāntrikaiḥ—
evaṁ lakṣaṇa-saṁyuktaṁ kuṇḍam iṣṭa-phala-pradam |
aneka-doṣadaṁ kuṇḍaṁ yatra nyūnādhikām bhavet
tasmāt samyak parīkṣyaiva kartavyaṁ śubham icchatā |
hasta-mātraṁ sthaṇḍilaṁ vā saṁkṣipte homa-karmaṇi

If the kunda is made according to the prescribed rules and regulations, it awards one his desired results. If the kunda is too big or too small, one incurs many faults. Therefore, those who desire auspiciousness should first examine everything and then make a kunda about one foot, four inches deep, for the purpose of performing a small fire sacrifice.

HBV 2.48

हारीतेनापि—
विस्ताराधिक्य-हीनत्वे अल्पायुर् जायते ध्रुवम् ।
खाताधिक्ये भवेद् योगी हीने तु धन-सꣳक्षयः ।
कुण्डे वक्रे च सन्तापो मरणꣳ छिन्न-मेखले

hārītenāpi—
vistārādhikya-hīnatve alpāyur jāyate dhruvam |
khātādhikye bhaved yogī hīne tu dhana-saṁkṣayaḥ |
kuṇḍe vakre ca santāpo maraṇaṁ chinna-mekhale

If the kunda is too wide or too small then one shortens his duration of life. If the kunda is too deep, one will become diseased. If it is too shallow then one loses his wealth. If it is crooked, one will have to suffer miseries, and if the boundaries are broken, one will have to face death in the near future.

HBV 2.49

शोकस् तु मेखलोनत्वे तदाधिक्ये पशु-क्षयः ।
भार्या-नाशो योनि-हीने कण्ठ-हीने शुभ-क्षयः

śokas tu mekhalonatve tadādhikye paśu-kṣayaḥ |
bhāryā-nāśo yoni-hīne kaṇṭha-hīne śubha-kṣayaḥ

If the boundaries are too small then one will suffer due to lamentation. If the boundaries are too big then one will lose his domestic animals. If there is no pit then one will lose his wife, and if there are no boundaries in the kunda then one will lose all auspiciousness.

HBV 2.50

अङ्गुलि-परिमाण चोक्तम्—
तिर्यग्-यवोदराण्यष्टाव् ऊर्ध्वा वा ब्रीहयस् त्रयः ।
ज्ञेयम् अङ्गुलि-मान तु मध्यमा मध्य-पर्वणा इति ।

aṅguli-parimāṇaṁ coktam—
tiryag-yavodarāṇyaṣṭāv ūrdhvā vā brīhayas trayaḥ |
jñeyam aṅguli-mānaṁ tu madhyamā madhya-parvaṇā iti |

The mesurement of one anguli is equal to eight grains of barley kept side by side, or to three grains of rice kept one above the other.

HBV 2.51

विशेषो'पेक्षितो'न्यत्र स्रक्-स्रुव-प्रक्रियादिकः ।
ज्ञेयो ग्रन्थान्तरात् सो'त्राधिक्य-भीत्या न लिख्यते

viśeṣo'pekṣito'nyatra srak-sruva-prakriyādikaḥ |
jñeyo granthāntarāt so'trādhikya-bhītyā na likhyate

There are other procedures regarding the building of a sacrificial kunda and one should take them from the relevant texts. Fearing that this book will become too voluminous, 1 will

refrain from describing them.

HBV 2.52

अथोक्षिते पञ्च-गव्यैर् गन्धाम्भोभिश् च मण्डपे ।
यथाविधि लिखेद् दीक्षा-मण्डल वेदिकोपरि

athokṣite pañca-gavyair gandhāmbhobhiś ca maṇḍape |
yathāvidhi likhed dīkṣā-maṇḍalaṁ vedikopari

The instructor, or head priest, should construct the initiation arena upon the platform after duly purifying it with panca-gavya and water mixed with sandalwood powder.

HBV 2.53–54

तन्-मध्ये चाष्ट-पत्राब्ज बहिर् वृत्त-त्रय ततः ।
ततो राशी स् ततः पीठ चतुष्पाद-समन्वितम्
तस्माद् बहिश् चतुर्दिक्षु लिखेद् वीथी-चतुष्टयम् ।
शोभापशोभा-कोणाढ्य ततो द्वार-चतुष्टयम्

tan-madhye cāṣṭa-patrābjaṁ bahir vṛtta-trayaṁ tataḥ |
tato rāśīṁs tataḥ pīṭhaṁ catuṣpāda-samanvitam
tasmād bahiś caturdikṣu likhed vīthī-catuṣṭayam |
śobhāpaśobhā-koṇāḍhyaṁ tato dvāra-catuṣṭayam

Within the arena, one should draw a lotus flower having eight petals. The lotus should be surrounded by three circles. Beyond these circles,

the twelve signs of the zodiac should to drawn. Then, a nice sitting place, four aisles, a pathway, and four gates should be made. Finally, various decorations should be drawn around the arena.

HBV 2.55

प्रातः-कृत्यꣳ गुरुः कृत्वा यथा-स्थानꣳ न्यसेत् ततः ।
शङ्खꣳ पूजोपचाराꣳश् च पुरो-लेख्य-प्रकारतः

prātaḥ-kṛtyaṁ guruḥ kṛtvā yathā-sthānaṁ nyaset tataḥ |
śaṅkhaṁ pūjopacārāṁś ca puro-lekhya-prakārataḥ

After completing his morning duties, the spiritual master should place the conch shell and other articles for worship in their proper places.

HBV 2.56–57

गुरून् गणेशꣳ चाभ्यर्च्य पीठ-पूजाꣳ विधाय च ।
पद्म-मध्ये न्यसेत् शालीꣳस् तण्डुलाꣳश् च कुशाꣳस् तथा
वह्नेर् दश-कला यादि-वर्णाद्याश् च कुशोपरि ।
न्यस्याभ्यर्च्य जपꣳस् तारꣳ न्यसेत् कुम्भꣳ यथोदितम्

gurūn gaṇeśaṁ cābhyarcya pīṭha-pūjāṁ vidhāya ca |
padma-madhye nyaset śālīṁs taṇḍulāṁś ca kuśāṁs tathā
vahner daśa-kalā yādi-varṇādyāś ca kuśopari |
nyasyābhyarcya japaṁs tāraṁ nyaset kumbhaṁ yathoditam

First of all, one should worship his spiritual master, his grand-spiritual master, the disciplic succession, and other exalted personalities within the sacrificial arena by offering them flowers and sandalwood paste. Then, one should offer obeisances and take permission from them. Next, one should pray to Ganapati that he may be able to complete the worship without any obstacles. Thereafter, one should spread unhusked rice, plain white rice, and kusa grass on the lotus flower that was drawn on the ground. Then, one should invoke the presence of the ten expansions of the fire-god. Next, one should place a water pitcher on the platform, while chanting orh.

HBV 2.58–63

ताश् चोक्ताः—
धूम्रार्चिर् उष्मा ज्वलनी ज्वालिनी विस्फुलिङ्गिनी ।
सुश्रीः सुरूपा कपिला हव्य-कव्यवहे अपि इति ।
काद्यैष् ठान्तैर् युता भाद्यैर् डान्तैश् चार्णैर् विलोमगैः ।
सूर्यस्य च कलाः कुम्भे द्वादश न्यस्य पूजयेत्
ताश् चोक्ताः—
तपनी तापनी धूम्रा भ्रामरी ज्वालिनी रुचिः ।
सुषुम्णा भोगदा विश्वा बोधिनी धारिणी क्षमा इति ।
कुम्भान्तर् निक्षिपेन् मूल-मन्त्रेण कुसुम□ सितम् ।
साक्षत□ ससित□ स्वर्ण□ स-रत्न□ च कुशा□स् तथा
कुम्भ□ च विधिना तीर्थाम्बुना शुद्धेन पूरयेत् ।
जले चेन्दुकुला न्यस्य सस्वराः षोडशार्चयेत्
ताश् चोक्ताः—
अमृता मानदा पूषा तुष्टिः पुष्टी रतिर् धृतिः ।
शशिनी चन्द्रिका कान्तिर् ज्योत्स्ना श्रीः प्रीतिर् अङ्गदा ।
पूर्णा पूर्णामृता च इति ।

tāś coktāḥ—
dhūmrārcir uṣmā jvalanī jvālinī visphuliṅginī |
suśrīḥ surūpā kapilā havya-kavyavahe api iti |
kādyaiṣ ṭhāntair yutā bhādyair ḍāntaiś cārṇair vilomagaiḥ |
sūryasya ca kalāḥ kumbhe dvādaśa nyasya pūjayet
tāś coktāḥ—
tapanī tāpanī dhūmrā bhrāmarī jvālinī ruciḥ |
suṣumṇā bhogadā viśvā bodhinī dhāriṇī kṣamā iti |
kumbhāntar nikṣipen mūla-mantreṇa kusumaṁ sitam |
sākṣataṁ sasitaṁ svarṇaṁ sa-ratnaṁ ca kuśāṁs tathā
kumbhaṁ ca vidhinā tīrthāmbunā śuddhena pūrayet |
jale cendukulā nyasya sasvarāḥ ṣoḍaśārcayet
tāś coktāḥ—
amṛtā mānadā pūṣā tuṣṭiḥ puṣṭī ratir dhṛtiḥ |
śaśinī candrikā kāntir jyotsnā śrīḥ prītir aṅgadā |
pūrṇā pūrṇāmṛtā ca iti |

The ten expansions of Agnl are—Dhumrarci, Usma, Jvalanl, Jvalini, Visphulingini, Susri, Surupa, Kapila, Havya and Kavya. Some people think of a ten-petal lotus flower at the root of the water pot and worship the ten expansions of Agnl on those petals. Some people think of a

twelve-petal lotus within the water pot and worship the twelve expansions of Surya

as being situated on those petals. There are still other persons who first fill the pitcher with Ganges water and then think of a sixteen-petal lotus flower in the mouth of the pitcher and worship the sixteen expansions of Candra as being situated on those petals. The ten expansions of Surya are—Tapani, Tapani, Dhumra, Bhramarl, JvalinI, RucI, Susumna, Bhogada, Visva, BodhinI, DharinI and Ksama. The sixteen expansions of Candra are—Amrta, Manada, Pusa, Tusti, Pusti, Rati, Dhrtih, SasinI, Candrika, Kanti, Jyotsna, Sri, Priti, Rangada, Purna and Purnamrta.

HBV 2.64

शुद्धाम्बु-पूरिते शङ्खे क्षिप्त्वा गन्धाष्टक कलाः ।
आवाह्य सर्वास् ताः प्राण-प्रतिष्ठाम् आचरेत् क्रमात्

śuddhāmbu-pūrite śaṅkhe kṣiptvā gandhāṣṭakaṁ kalāḥ |
āvāhya sarvās tāḥ prāṇa-pratiṣṭhām ācaret kramāt

One should fill the conch shell with pure Ganges water while chanting the mula-mantra and then sprinkle the eight kinds of perfumed powder on it. After doing this, one should invoke the presence of the expansions of Agnl, Surya, and Candra.

HBV 2.65

उशीर कुङ्कुम कुष्ठ बालक चागुरुर् मुरा ।
जटा-मा सी चन्दन चेतीष्ट गन्धाष्टक हरेः इति ।

uśīraṁ kuṅkumaṁ kuṣṭhaṁ bālakaṁ cāgurur murā |
jaṭā-māṁsī candanaṁ cetīṣṭaṁ gandhāṣṭakaṁ hareḥ iti |

The eight kinds of fragrant powder are—uslra, kurhkum, kustha, bdlaka, aguru, murd, jatdmdmsl and candana. These powders are very dear to Lord Hari.

HBV 2.66

कैश्चिच् चन्दन-कर्पूरागुरु-कुङ्कुम-रोचनाः ।
कक्कोल-कपि-मा□स्यश् च गन्धाष्टकम् इद□ मतम्

kaiścic candana-karpūrāguru-kuṅkuma-rocanāḥ |
kakkola-kapi-māṁsyaś ca gandhāṣṭakam idaṁ matam

According to some people—candana, karpura, agurura, kumkum, gorocand, kakkola, sihalaka and jatdmdrhsi are the eight aromatic powders.

HBV 2.67–68

तथैवाकारजा वर्णैः कादिभिर् दशभिर् दश ।
उकारजाष्टकाद्यैः प-कारादयैर् म-कार-जाः
चतस्रो बिन्दुजाः षाद्यैश् चतुर्भिर् नाद-जाः कलाः ।
स्वरैः षोडशभिर् युक्ता न्यसेच् छङ्खे च षोडश

tathaivākārajā varṇaiḥ kādibhir daśabhir daśa |
ukārajāṣṭakārādyaiḥ pa-kārādyair ma-kāra-jāḥ
catasro bindujāḥ ṣādyaiś caturbhir nāda-jāḥ kalāḥ |
svaraiḥ ṣoḍaśabhir yuktā nyasec chaṅkhe ca ṣoḍaśa

Thereafter, one should perform the proper nydsa for the conch shell. While doing so, one should combine the ten kalas born of the letter a with ten consonants beginning with ka—the ten kalas born of u with the ten consonants beginning with ta—the ten kalas born of ma with the ten consonants beginning with pa—the four kalas born of a bindu with the four consonants beginning with sa—and the sixteen kalas born of sound with the sixteen vowels.

HBV 2.69–73

ताश् चोक्ताः—
सृष्टिर् ऋद्धिः स्मृतिर् मेधा कान्तिर् लक्ष्मीर् धृइत्ः स्थिरा ।
स्थितिः सिद्धिर् अकारोत्थाः कला दश समीरितः
जरा च पालिनी शान्तिर् ऐश्वरी रति-कामिके ।
वरदा ह्लादिनी प्रीतिर् दीर्घा चोकार-जाः कलाः
तीक्ष्णा रौद्रा भया निद्रा तन्तीर् क्षुत् क्रोधनी क्रिया ।
उत्कारी चैव मृत्युश् च मकाराक्षरजाः कलाः
निवृत्तिश् च प्रतिष्ठा च विद्या शान्तिस् तथैव च ।
इन्धिका दीपिका चैव रेचिका मोचिका परा
सूक्ष्मा सूक्ष्मामृता ज्ञानाज्ञाना चाप्य् आयनी तथा ।
व्यापिनी व्योम-रूपा च अनन्ता नाद-सम्भवाः इति ।

tāś coktāḥ—
sṛṣṭir ṛddhiḥ smṛtir medhā kāntir lakṣmīr dhṛitḥ sthirā |
sthitiḥ siddhir akārotthāḥ kalā daśa samīritaḥ
jarā ca pālinī śāntir aiśvarī rati-kāmike |
varadā hlādinī prītir dīrghā cokāra-jāḥ kalāḥ
tīkṣṇā raudrā bhayā nidrā tantīr kṣut krodhanī kriyā |
utkārī caiva mṛtyuś ca makārākṣarajāḥ kalāḥ
nivṛttiś ca pratiṣṭhā ca vidyā śāntis tathaiva ca |
indhikā dīpikā caiva recikā mocikā parā
sūkṣmā sūkṣmāmṛtā jñānājñānā cāpy āyanī tathā |
vyāpinī vyoma-rūpā ca anantā nāda-sambhavāḥ iti |

The ten kalas born of a are—srsti, rddhi, smrti, medhd, kanti, laksml, dhrti, sthird, sthitih, and siddhi. The ten kalas born of u are—jard, palinl, sdnti, alsvarl, rati, kamika, varadd, hlddini, prlti and dirghd. The ten kalas born of ma are—tiksnd, raudrd, bhayd, nidrd, tantri, ksut, krodhani, kriya, utkarl and mrtyu. The four kalas born of a bindu are—pita, svetd, aruna, and asltd. The sixteen kalas born of sound are—nivrtti, pratistha, vidya, sdnti, indhika, dlpika, recika, mocika, suksma, asuksma, amrta, jnana, ajnana, apydyani, vydpini, vyomarupa and anantd.

HBV 2.74

न्यास कलाना सर्वासा कुर्याद् एकैकशः क्रमात् ।
नामोच्चार्य चतुर्थान्त तत्-तद्-वर्णैर् नमो'न्तकम्

nyāsaṁ kalānāṁ sarvāsāṁ kuryād ekaikaśaḥ kramāt |
nāmoccārya caturthāntaṁ tat-tad-varṇair namo'ntakam

Thereafter, one should vibrate om at the beginning of the mantra. The name of the kala should end in the fourth dative case. One should end the mantra with namah. For example—om kam srtayai namah.

HBV 2.75–76

पूर्व प्राण-प्रतिष्ठायास् तासाम् आवाहनात् परम् ।
ऋचः पञ्च यथा-स्थान पठेत् ताश् चार्चयेत् कलाः
ह शः शुचिषद् इत्य् आदौ प्रतद् विष्णुस् ततः परम् ।
त्र्यम्बक तत् सवितुर् विष्णुर् योनिम् इति क्रमात्

pūrvaṁ prāṇa-pratiṣṭhāyās tāsām āvāhanāt param |
ṛcaḥ pañca yathā-sthānaṁ paṭhet tāś cārcayet kalāḥ
haṁśaḥ śuciṣad ity ādau pratad viṣṇus tataḥ param |
tryambakaṁ tat savitur viṣṇur yonim iti kramāt

After worshiping the fifty kalas but before the invocation of life, one should chant the following five mantras from the Rg-veda. After invoking the ten kalas born of a, one should chant harhsah sucisad. After invoking the ten kalas born of u, one should chant pratad visnuh. After invoking the ten kalas born of ma, one should chant triyamvambakam. After invoking the four kalas born of a bindu, one should chant tat savituh. After invoking the sixteen kalas born of sound, one should chant visnur yonim.

HBV 2.77–78

तच् च शङ्खोदक□ कुम्भे मूल-मन्त्रेण निक्षिपेत् ।
पिदध्यात् तन् मुख□ शक्र-वल्ली-चूतादि-पल्लवैः
शरावेनाथ पुष्पादि-युक्तेनाच्छाद्य तत् पुनः ।
स□वेष्ट्य वस्त्र-युग्मेन ततः कुम्भ□ च मण्डयेत्

tac ca śaṅkhodakaṁ kumbhe mūla-mantreṇa nikṣipet |
pidadhyāt tan mukhaṁ śakra-vallī-cūtādi-pallavaiḥ
śarāvenātha puṣpādi-yuktenācchādya tat punaḥ |
saṁveṣṭya vastra-yugmena tataḥ kumbhaṁ ca maṇḍayet

Thereafter, one should pour the purified water in the conch shell into the water pitcher, while chanting the mula-mantra. Then, one should cover the pitcher with indra-valll, mango twigs, and panca-pallava. After this, one should cover the pitcher with a lid made of clay. Next, one should offer flowers, fruit, and uncooked rice, placing them on the lid, and then cover the whole pitcher with a dhoti. One should then decorate the waterpot with a flower garland and sandalwood paste.

HBV 2.79–80

तस्मिन्न् आवाह्य कलसे पर□ तेजो यथा-विधि ।
सकलीकृत्य चाचार्यः पूजयेद् आसनादिभिः
देवताङ्गे षड्-अङ्गाना□ न्यासः स्यात् सकली-कृतिः

tasminn āvāhya kalase paraṁ tejo yathā-vidhi |
sakalīkṛtya cācāryaḥ pūjayed āsanādibhiḥ
devatāṅge ṣaḍ-aṅgānāṁ nyāsaḥ syāt sakalī-kṛtiḥ

Lord in the waterpots)

QJ SRI HARI-BHAKTI-VILASA tasminna vahya kalase param tejo yathd vidhi sakali krtya ca dcdryah pujayet dsanddibhih devatange saranganam nydsah sydt sakali krtih Thereafter, the spiritual master should invoke the Supreme Personality of Godhead, Krsna, onto the waterpot and then worship Him, according to the prescribed rules and regulations, by offering Him an dsana, food, and other items. At the same time, he should meditate on the transcendental form of Lord Krsna as situated within the waterpot and perform the six kinds of nydsas.

HBV 2.81

केचिच् चाहुः कर-न्यासौ विनाखिलैः ।
न्यासैस् तत्-तेजसः साङ्गीकरण□ सकलीकृतः

kecic cāhuḥ kara-nyāsau vinākhilaiḥ |
nyāsais tat-tejasaḥ sāṅgīkaraṇaṁ sakalīkṛtaḥ

According to another opinion, apart from the kara-nydsa and pltha- nydsa, one should think of the impersonal effulgence to be the Absolute Truth.

HBV 2.82–83

एव□ च कुम्भे त□ साङ्गोपाङ्ग□ सावरण□ प्रभुम् ।
अग्रतो लेख्य-विधिनार्चयेद् भोज्यार्पणावधि
नैवेद्यार्पणतः पश्चान् मण्डलस्य च सर्वतः ।
स-दीपान् पैष्टिकान् न्यस्येत् स-बीजाङ्कुर-भाजनात्

evaṁ ca kumbhe taṁ sāṅgopāṅgaṁ sāvaraṇaṁ prabhum |
agrato lekhya-vidhināarcayed bhojyārpaṇāvadhi
naivedyārpaṇataḥ paścān maṇḍalasya ca sarvataḥ |
sa-dīpān paiṣṭikān nyasyet sa-bījāṅkura-bhājanāt

In this way, one should worship the Supreme Lord, Krsna, along with His associates, as being situated within the waterpot. After offering food

to the Lord, one should place sprouts on many plates that are decorated with ghee lamps and other articles and set them at different places within the sacrificial arena.

HBV 2.84–85

ततो दीक्षाङ्ग-होमार्थ□ कुण्डलस्य च सर्वतः ।
स□मार्ज्य दर्भ-मार्जन्या यथा-विध्य् उपलेपयेत्
विकीर्य सर्षपा□स् तत्र गव्यैः सम्प्रोक्ष्य पञ्चभिः ।
मध्ये सम्पूजयेद् वास्तु-पुरुष□ दिक्षु तत्-पतीन्

tato dīkṣāṅga-homārthaṁ kuṇḍalasya ca sarvataḥ |
saṁmārjya darbha-mārjanyā yathā-vidhy upalepayet
vikīrya sarṣapāṁs tatra gavyaiḥ samprokṣya pañcabhiḥ |
madhye sampūjayed vāstu-puruṣaṁ dikṣu tat-patīn

In preparation for performing a fire sacrifice for initiation, one should sweep the whole arena with a broom made of kusa grass. One should start sweeping from the southeast while chanting the vdyu-blja mantra. After sweeping, one should sprinkle water all over while chanting the varuna-blja mantra. Then, one should throw mustard seeds on the ground while chanting the astra-mantra. After that, one should sprinkle panca- gavya on the arena. After all this has been done, one should worship the predominating deity of the earth, as well as the ten dikpalas.

HBV 2.86

शोषणादीनि कुण्डस्य कृत्वा प्रोक्ष्य कुशाम्बुभिः ।
उल्लिख्य चास्मिन् योन्य्-आदि-सहित मण्डल लिखेत्

śoṣaṇādīni kuṇḍasya kṛtvā prokṣya kuśāmbubhiḥ |
ullikhya cāsmin yony-ādi-sahitaṁ maṇḍalaṁ likhet

Next, one should purify the sacrificial pit by sprinkling water on it with kusa grass. Thereafter, one should draw circles and wheels on the ground.

HBV 2.87–89

श्री-बीज मध्य-योनौ च विलिख्याभुक्ष्य पूजयेत् ।
निधाय तत्र पुष्पादि-विष्टर साधु कल्पयेत्
तत्र लक्ष्मी-मृत्यु-स्नाना विष्णु चावाह्य पूजयेत् ।
ताम्रादि-पात्रेणानीयाग्रतो'ग्नि स्थापयेच् छुभ्रम्
गन्धादिनाग्निम् अभ्यर्च्य विष्णोः सक्रीडतः श्रिया ।
रेतो-रूप विचिन्त्यामु कुण्ड तारेण चार्चयेत्

śrī-bījaṁ madhya-yonau ca vilikhyābhukṣya pūjayet |
nidhāya tatra puṣpādi-viṣṭaraṁ sādhu kalpayet
tatra lakṣmī-mṛtyu-snānāṁ viṣṇuṁ cāvāhya pūjayet |
tāmrādi-pātreṇānīyāgrato'gniṁ sthāpayec chubhram
gandhādināgnim abhyarcya viṣṇoḥ sakrīḍataḥ śriyā |
reto-rūpaṁ vicintyāmuṁ kuṇḍaṁ tāreṇa cārcayet

One should write the sri-bija mantra in the middle of the sacrificial kunda, and sprinkle purified water with kusa grass. Then, one should take full blades of kusa grass and place it there. The priest should then invite Laksml and Visnu, and worship Them. Before doing so, he should happily bring some fire from the house of an agnlhotri and worship it with flowers and other paraphernalia. He should then meditate on the fire as the semen of Lord Visnu.

Thereafter, he should worship the fire, as well as the kunda, by chanting the sacred syllable orh.

HBV 2.90

वैश्वानरेति मन्त्रेणाच्छाच्याग्नि□ त□ सद्-इन्धनैः ।
चित्-पिङ्गलेति प्रज्वाल्योपतिष्ठेद् अग्निम् इत्य् अमुम्

vaiśvānareti mantreṇācchācyāgniṁ taṁ sad-indhanaiḥ |
cit-piṅgaleti prajvālyopatiṣṭhed agnim ity amum

After installing the fire in this way, one should put more purified wood into it while chanting mantras, such as vaisvdnara. Then, one should fan the fire while chanting mantras, such as cit piiigala. Thereafter, one should place more wood into the fire while chanting mantras, such as agnin.

HBV 2.91

जिह्वा न्यस्येत् सप्त त्स्मिन्न् अप्य् अङ्गेष्व् अङ्ग-देवताः ।
षट्सु षट् न्यस्य मूर्तीश् च न्यस्याष्टाभ्यर्चयेच् च ताः

jihvā nyasyet sapta tsminn apy aṅgeṣv aṅga-devatāḥ |
ṣaṭsu ṣaṭ nyasya mūrtīś ca nyasyāṣṭābhyarcayec ca tāḥ

Next, one should recite the names of the seven tongues of Agni, the six anga-devatas, and the eight forms of Agni by vibrating orh in the beginning and namah at the end, pronouncing the names in the fourth dative case.

HBV 2.92

हिरण्या गगना रक्ता तथा कृष्णा च सुप्रभा ।
बहु-रूपाति-रूपा च सप्त जिह्वा वसोर् इमाः

hiraṇyā gaganā raktā tathā kṛṣṇā ca suprabhā |
bahu-rūpāti-rūpā ca sapta jihvā vasor imāḥ

The seven tongues of agni are—Hiranya, Gagana, Rakta, Krsna, Suprabha, Bahurupa and Atirupa.

HBV 2.93

सहस्रार्चिः स्वस्ति-पूर्ण उत्तिष्ठ-पुरुषस् तथा ।
धूम-व्यापी सप्त-जिह्वो धनुर्धर इति स्मृतः

sahasrārciḥ svasti-pūrṇa uttiṣṭha-puruṣas tathā |
dhūma-vyāpī sapta-jihvo dhanurdhara iti smṛtaḥ

The six anga-devatas are—Sahasarchhi, Svastipurna, Uttistha Purusa, Dhumavyapi, Saptajihva and Dhanurdhara.

HBV 2.94

जात-वेदाः सप्त-जिह्वो हव्य-वाहन एव च ।
अश्वोदरज-स□ज्ञश् च तथा वैश्वानरो'परः ।
कौमार-तेजाश् च तथा विश्वदेव-मुखाह्वयौ इति ।

jāta-vedāḥ sapta-jihvo havya-vāhana eva ca |
aśvodaraja-saṁjñaś ca tathā vaiśvānaro'paraḥ |
kaumāra-tejāś ca tathā viśvadeva-mukhāhvayau iti |

The eight forms of Agni are—Jataveda, Saptajihva, Havya-vahana, Asvodaraja, Vaisvanara, Kaumarateja, Visva-mukha and Deva-mukha.

HBV 2.95

ततो वह्नि□ परिस्तीर्य स□स्कृताज्य□ यथा-विधि ।
हुत्वा च व्याहृतीः पश्चात् त्रीन् वारान् जुहुयात् पुनः

tato vahniṁ paristīrya saṁskṛtājyaṁ yathā-vidhi |
hutvā ca vyāhṛtīḥ paścāt trīn vārān juhuyāt punaḥ

Next, one should offer dry kusa grass into the fire to make it blaze brightly. Then, one should pour pure ghee into the fire, three times.

HBV 2.96

ततो'स्य गर्भधानादीन् विवाहान्तान् यथाक्रमम् ।
स□स्कारान् आचरेद् उक्त-मन्त्रेणाष्टाहुतैस् तथा

tato'sya garbhadhānādīn vivāhāntān yathākramam |
saṁskārān ācared ukta-mantreṇāṣṭāhutais tathā

Thereafter, one should perform the marriage of the fire-god by offering oblations eight times into the sacrificial fire.

HBV 2.97

इत्थ□ हि स□स्कृते वह्नौ पीठम् अभ्यर्च्य तत्र च ।
देवम् आवाह्य गन्धादि-दीपान्त-विधिनार्चयेत्

itthaṁ hi saṁskṛte vahnau pīṭham abhyarcya tatra ca |
devam āvāhya gandhādi-dīpānta-vidhinārcayet

After worshiping the sacrificial arena and pit in this way, one should invoke the presence of the Supreme Lord and worship Him with auspicious articles, such as sandalwood paste, flowers, incense, and ghee lamps.

HBV 2.98

त□ चाग्नि□ देव-रसना□ स□कल्प्याष्टोत्तर□ बुधः ।
सहस्र□ जुहुयात् सर्पिः-शर्करा-पायसैर् युतैः

taṁ cāgniṁ deva-rasanāṁ saṁkalpyāṣṭottaraṁ budhaḥ |
sahasraṁ juhuyāt sarpiḥ-śarkarā-pāyasair yutaiḥ

One should think of the fire as being the tongue of the Supreme Lord. One should pour ghee into the fire one hundred and eight times, or one thousand times. One should also offer sweet rice to the Lord by pouring it into the fire.

HBV 2.99

हुत्वाज्येनाथ महती-व्याहृतीर् विधिना कृती ।
ग्रहर्क्ष-करणादिभ्यो बलिꣳ दद्याद् यथोदितम्

hutvājyenātha mahatī-vyāhṛtīr vidhinā kṛtī |
graharkṣa-karaṇādibhyo baliṁ dadyād yathoditam

Thereafter, the spiritual master should satisfy the predominating deities of the various planets by offering them the remnants of the Lord's food, according to the rules and regulations that are prescribed in sdstra.

HBV 2.100–101

कर्ष-मात्रꣳ घृतꣳ होमे शुक्ति-मात्रꣳ पयः स्मृतम् ।
उक्तानि पञ्च-गव्यानि तत्-समानि मनीषिभिः
तत्-समꣳ मधु-दुग्धान्नम् अक्ष-मात्रम् उदाहृतम् ।
दधि प्रसृति-मात्रꣳ स्यात् लाजाः स्युः मुष्टि-सꣳमिताः इत्य् आदि ।

karṣa-mātraṁ ghṛtaṁ home śukti-mātraṁ payaḥ smṛtam |
uktāni pañca-gavyāni tat-samāni manīṣibhiḥ
tat-samaṁ madhu-dugdhānnam akṣa-mātram udāhṛtam |
dadhi prasṛti-mātraṁ syāt lājāḥ syuḥ muṣṭi-saṁmitāḥ ity ādi |

Thoughtful persons use the following quantity of ingredients for the performance of a fire sacrifice: ten grams of ghee, forty grams of milk, fifty grams of paiica-gavya, ten grams of honey, ten grams of sweet rice, as much yogurt as is needed to prepare acamana, and one morsel of fused rice.

HBV 2.102

अथ नत्वाम्बु-पानार्थꣳ प्रदायाचमनानि च ।
आत्मार्पणान्तम् अभ्यर्च्य लेख्येन विधिनाचरेत्

atha natvāmbu-pānārthaṁ pradāyācamanāni ca |
ātmārpaṇāntam abhyarcya lekhyena vidhinācaret

One should then offer obeisances to the Lord and offer Him water for drinking. Next, one should offer acamana to the Lord. After this, one should worship the Lord while following all of the prescribed rules and regulations.

HBV 2.103

व्रत-स्थ वाग्-यत शिष्य प्रवेश्याथ यथा-विधि ।
तद्-देहे मातृका साङ्गा न्यस्याथोपदिशेच् च ताम्

vrata-sthaṁ vāg-yataṁ śiṣyaṁ praveśyātha yathā-vidhi |
tad-dehe mātṛkāṁ sāṅgāṁ nyasyāthopadiśec ca tām

for the spiritual master and disciple) vratastham vdgyatam sisyam pravesydtha yathd vidhi

tad dehe mdtrkdrh sdngdrh nyasdthopadisecca tdm Thereafter, the senior disciples of the spiritual master should bring the prospective disciples, who are fasting and keeping a vow of silence, into the initiation arena. They should make them offer obeisances to the spiritual master. Then, the spiritual master should sprinkle Ganges water over the bodies of his disciples while chanting the astra-mantra. The spiritual master should also perform the matrika-nydsa on the bodies of the prospective disciples.

HBV 2.104

देव सावरण कुम्भ-गत चानुस्मरन् गुरुः ।
जप्त्वाष्टोत्तर-साहस्र शयीत प्राश्य कि चन

devaṁ sāvaraṇaṁ kumbha-gataṁ cānusmaran guruḥ |
japtvāṣṭottara-sāhasraṁ śayīta prāśya kiṁcana

The spiritual master should then meditate on the Supreme Lord, as well as His associates, as if they are situated within the previously installed waterpot and chant his worshipable m.-.ntra one thousand and eight times while touching the waterpot. Thereafter, the spiritual master should rest on a clean bed, while thinking about the rituals of the initiation ceremony.

HBV 2.105

दर्भोपर्यजिने त्वैणे निविष्टो मातृका स्मरन् ।
गुरु च शिष्यो निद्राण ता शयीत जपन् व्रती

darbhoparyajine tvaiṇe niviṣṭo mātṛkāṁ smaran |
guruṁ ca śiṣyo nidrāṇaṁ tāṁ śayīta japan vratī

The disciple should spread a black deerskin on top of kusa grass and then lie down on it with his head facing either east or north while meditating on his spiritual master. All of the activities that have been described up to this point are meant to be performed the day before

the initiation ceremony.

HBV 2.106

प्रातः-कृत्यꣳ गुरुः कृत्वा कुम्भꣳ चाभ्यर्च्य पूर्ववत् ।
हुत्वा दत्त्वा बलिꣳ कर्मान्यत् कुर्यात् स्वार्पणावधि

prātaḥ-kṛtyaṁ guruḥ kṛtvā kumbhaṁ cābhyarcya pūrvavat |
hutvā dattvā baliṁ karmānyat kuryāt svārpaṇāvadhi

After completing his morning duties, the spiritual master should first worship the Supreme Lord, as situated within the waterpot, and then perform a fire sacrifice at that place. Next, he should offer the Lord's remnants to the Lord's associates and other great personalities. After this, he should completely surrender himself unto the Supreme Lord and then start performing the other rituals that are to be performed for the waterpot.

HBV 2.107

सꣳहार-मुद्रया कृष्णे सꣳयोज्यावृत्ति-देवताः ।
तम् चामृत-मयꣳ ध्यात्वा स्वस्मिꣳश् चाग्निꣳ विलापयेत्

saṁhāra-mudrayā kṛṣṇe saṁyojyāvṛtti-devatāḥ |
tam cāmṛta-mayaṁ dhyātvā svasmiṁś cāgniṁ vilāpayet

Thereafter, he should think of how all the demigods are merged in the body of Lord Krsna, while displaying the sarhhara-mudra. At this time, he should meditate on Krsna, who is the personification of nectar and who is full of transcendental bliss. Then, he should think that the sacrificial fire is merged within himself.

HBV 2.108

ध्वज-तोरण-दिक्-कुम्भ-मण्डपाद्य्-अधिदेवताः ।
सर्वा विभाव्य चिद्-रूपाः कुम्भे सꣳयोज्य पूजयेत्

dhvaja-toraṇa-dik-kumbha-maṇḍapādy-adhidevatāḥ |
sarvā vibhāvya cid-rūpāḥ kumbhe saṁyojya pūjayet

Thereafter, he should worship the flags, gates, and predominating deities of the eight directions, as well as the sacrificial pit and the arena, while considering them to be transcendental manifestations.

HBV 2.109

अतो गुरुꣳ गणेशꣳ च विष्वक्सेनꣳ च पूजयेत् ।
उद्वास्य कलसꣳ स्पृष्ट्वा शतम् अष्टोत्तरꣳ जपेत्

ato guruṁ gaṇeśaṁ ca viṣvaksenaṁ ca pūjayet |
udvāsya kalasaṁ spṛṣṭvā śatam aṣṭottaraṁ japet

Next, the spiritual master should worship Ganesa and Visvakasena, the commander-in-chief of the demigods. After this, the spiritual master

,QQ SRIHARI-BHAKTI-VILASA should touch the waterpot and chant his worshipable mantra one hundred and eight times.

HBV 2.110

कृतोपवासः शिष्यो’थ प्रातः-कृत्यꣳ विधाय सः ।
शुक्ल-वस्त्रः सुवेशः सन् विप्रान् द्रव्येण तोषयेत्

kṛtopavāsaḥ śiṣyo’tha prātaḥ-kṛtyaṁ vidhāya saḥ |
śukla-vastraḥ suveśaḥ san viprān dravyeṇa toṣayet

The prospective candidate for initiation should observe a fast on the day of the initiation. After completing his morning duties, he should dress in a dhoti and chadar and decorate himself with a flower garland. Then, he should please all of the brdhmanas who are assisting in the performance of the sacrifice by giving them cows, land, cloth, and grains in charity.

HBV 2.111

गुरुꣳ च भगवद्-दृष्ट्या परिक्रम्य प्रणम्य च ।
दत्त्वोक्ताꣳ दक्षिणाꣳ तस्मै स्व-शरीरꣳ समर्पयेत्

guruṁ ca bhagavad-dṛṣṭyā parikramya praṇamya ca |
dattvoktāṁ dakṣiṇāṁ tasmai sva-śarīraṁ samarpayet

The prospective disciple should consider his spiritual master to be as good as the Supreme Lord. He should offer his obeisances to him and circumambulate him. He should then offer one-half, one-fourth, or one- tenth of his entire wealth to his spiritual master as daksina. Finally, he should surrender himself to the service of the Supreme Lord.

HBV 2.112

इयद् एव हि सच्-छिष्यैः कर्तव्य गुरु-निष्कृतम् ।
यद् वै विशुद्ध-भावेन सर्वार्थात्मार्पण गुरौ

iyad eva hi sac-chiṣyaiḥ kartavyaṁ guru-niṣkṛtam |
yad vai viśuddha-bhāvena sarvārthātmārpaṇaṁ gurau

This indeed is the duty of all true disciples: to repay the debt to their spiritual master by offering him, with pure hearts, their wealth and even their very lives.

HBV 2.113

यागालयाद् उत्तरस्याम् आशाया स्नान-मण्डपे ।
पीठे निवेश्य त शिष्य कारयेच् छोषणादिकम्

yāgālayād uttarasyām āśāyāṁ snāna-maṇḍape |
pīṭhe niveśya taṁ śiṣyaṁ kārayec choṣaṇādikam

Next, the spiritual master should take his prospective disciple to a place by the side of the sacrificial arena and make him sit facing east. The spiritual master should then perform the purificatory rituals for the benefit of his disciple.

HBV 2.114

पीठ-न्यासान्तम् अखिल मातृकान्यास-पूर्वकम् ।
न्यास शिष्य-तनौ कृत्वा पीठ-मन्त्रेण पूजयेत्

pīṭha-nyāsāntam akhilaṁ mātṛkānyāsa-pūrvakam |
nyāsaṁ śiṣya-tanau kṛtvā pīṭha-mantreṇa pūjayet

The spiritual master should then perform the mdtrkd-nydsa and pltha- nydsa on the body of his disciple. After this, he should offer flowers to the Supreme Personality of Godhead.

HBV 2.115

स-दूर्वाक्षत-पुष्पां च मूर्ध्नि शिष्यस्य रोचनाम् ।
निधाय कलसं तस्यान्तिके वाद्यादिना नयेत्

sa-dūrvākṣata-puṣpāṁ ca mūrdhni śiṣyasya rocanām |
nidhāya kalasaṁ tasyāntike vādyādinā nayet

Next, the spiritual master should decorate his disciple's forehead with marks of tilaka made with gorocand and gopl-candana. He should place durvd grass, uncooked white rice, and flowers on the head of his disciple. Thereafter, he should have the waterpot brought by senior devotees, accompanied by the playing of musical instruments, and placed next to his disciple.

HBV 2.116

श्री-कृष्णम् अथ सम्प्रार्थ्य गुरुः कुम्भस्य वाससा ।
नीराज्य शिष्यं तन्-मूर्ध्नि न्यसेत् तत्-पल्लवादिकम्

śrī-kṛṣṇam atha samprārthya guruḥ kumbhasya vāsasā |
nīrājya śiṣyaṁ tan-mūrdhni nyaset tat-pallavādikam

The spiritual master should then appeal to Lord Krsna to bless his disciple and he should personally touch the disciple with the cloth that was

 wrapped around the waterpot. After this, he should touch the disciple's head with the mango twig that was kept on top of the waterpot.

HBV 2.117

तद् उक्तम्—
विधिवत् कुम्भम् उद्धृत्य तन्-मुखस्थान् सुर-द्रुमान् ।
शिशोः शिरसि विन्यस्य मातृकां मनसा जपेत्

tad uktam—
vidhivat kumbham uddhṛtya tan-mukhasthān sura-drumān |
śiśoḥ śirasi vinyasya mātṛkāṁ manasā japet

The spiritual master should sit down, facing north, pick up the waterpot in his left hand, and mentally chant the mdtrikd-mantras after placing the mango and banyan twigs from the top of the waterpot on the head of his disciple.

HBV 2.118

ततः कुम्भाम्भसा शिष्य प्रोक्ष्य त्रिर् मूल-मन्त्रतः ।
विप्राशीर् मङ्गलोद्घोषैर् अभिषिञ्चेन् मनून् पठन्

tataḥ kumbhāmbhasā śiṣyaṁ prokṣya trir mūla-mantrataḥ |
viprāśīr maṅgalodghoṣair abhiṣiñcen manūn paṭhan

Thereafter, the spiritual master should sprinkle the water from the waterpot on his disciple, after reciting the mula-mantra three times. Later on, he should perform his disciple's abhiseka, accompanied by the chanting of auspicious mantras by learned brdhmanas.

HBV 2.119–121

सुरास् त्वाम् अभिषिञ्च्य तु ब्रह्म-विष्णु-महेश्वराः ।
वासुदेवो जगन्नाथस् तथा सङ्कर्षणो विभुः
प्रद्युम्नश् चानिरुद्धश् च भवन्तु विभवाय ते ।
आखण्डलो'ग्निर् भगवान् यमो वै निर्ऋतिस् तथा
वरुणः पवनश् चैव धनाध्यक्षस् तथा शिवः ।
ब्रह्मणा सहिता ह्य् एते दिक्-पालाः पान्तु वः सदा

surās tvām abhiṣiñcyaṁ tu brahma-viṣṇu-maheśvarāḥ |
vāsudevo jagannāthas tathā saṅkarṣaṇo vibhuḥ
pradyumnaś cāniruddhaś ca bhavantu vibhavāya te |
ākhaṇḍalo'gnir bhagavān yamo vai nirṛtis tathā
varuṇaḥ pavanaś caiva dhanādhyakṣas tathā śivaḥ |
brahmaṇā sahitā hy ete dik-pālāḥ pāntu vaḥ sadā

May Brahma, Visnu, Siva, and the other demigods perform your abhiseka. May Vasudeva, Jagannatha, Sankarsana, Vibhu, Pradyumna, and Aniruddha increase your glories. May Indra, Agni, Yama, Nirti, Varuna, Pavana, Ganapati, Kuvera, Siva, and Brahma, along with all the dikpdlas, always maintain you.

HBV 2.122–123

कीर्तिर् लक्ष्मीर् धृतिर् मेधा पुष्टिः श्रद्धा क्रिया गतिः ।
बुद्धिर् लज्जा वपुः शान्तिर् माया निद्रा च भावना
एतास् त्वाम् अभिषिञ्चन्तु राहुः केतुश् च पूजिताः ।
देव-दानव-गन्धर्वा यक्ष-राक्षस-पन्नगाः

kīrtir lakṣmīr dhṛtir medhā puṣṭiḥ śraddhā kriyā gatiḥ |
buddhir lajjā vapuḥ śāntir māyā nidrā ca bhāvanā
etās tvām abhiṣiñcantu rāhuḥ ketuś ca pūjitāḥ |
deva-dānava-gandharvā yakṣa-rākṣasa-pannagāḥ

May the mothers—Klrtti, LaksmI, Dhrti, Medha, Pusti, Sraddha, Kriya, Gati, Buddhi, Lajja, Vapuh, Santi, Maya, Nidra and Bhavana perform your abhiseka. May Rahu, Ketu, the devas, Danavas, Gandharvas, Yaksas, Raksasas, and Sarpas perform your abhiseka.

HBV 2.124–126

ऋषयो मुनयो गावो देव-मातर एव च ।
देव-पत्न्यो ध्रुवा नागा दैत्या अप्सरसा गणाः
अस्त्राणि सर्व-शस्त्राणि राजानो वाहनानि च ।
औषधानि च रत्नानि कालस्यावयवाश् च ये
सरितः सागराः शैलास् तीर्थानि जलदा नदाः ।
एते त्वाम् अभिषिञ्चन्तु धर्म-कामार्थ-सिद्धये

ṛṣayo munayo gāvo deva-mātara eva ca |
deva-patnyo dhruvā nāgā daityā apsarasāṁ gaṇāḥ
astrāṇi sarva-śastrāṇi rājāno vāhanāni ca |
auṣadhāni ca ratnāni kālasyāvayavāś ca ye
saritaḥ sāgarāḥ śailās tīrthāni jaladā nadāḥ |
ete tvām abhiṣiñcantu dharma-kāmārtha-siddhaye

May the sages, meditators, cows, wives of the demigods, mothers of the demigods, Dhruvas, Nagas, Daityas, Apsaras, astras, sdstras, kings, carriers, medicinal herbs, precious jewels, time factor, rivers, oceans, mountains, holy places, clouds, and streams perform your abhiseka so as to help you achieve the three objectives of life.

HBV 2.127

परिधायाऽशुके शिष्य आचान्तो याग-मण्डपे ।
गत्वा भक्त्या गुरुꣳ नत्वा गुरोर् आसीत दक्षिणे

paridhāyāṁśuke śiṣya ācānto yāga-maṇḍape |
gatvā bhaktyā guruṁ natvā guror āsīta dakṣiṇe

Thereafter, the disciple should take off his wet cloth and put on a fresh dhoti and chadar. He should prepare acamana and then sit down on the right side of his spiritual master, after offering him obeisances.

HBV 2.128

गुरुः समर्प्य गन्धादीन् पुरुषाहार-सꣳमितम् ।
निवेद्य पायसꣳ कृष्णे कुर्यात् पुष्पाञ्जलिꣳ ततः

guruḥ samarpya gandhādīn puruṣāhāra-saṁmitam |
nivedya pāyasaṁ kṛṣṇe kuryāt puṣpāñjaliṁ tataḥ

The spiritual master should then offer sandalwood paste and other articles, along with an appropriate quantity of sweet rice, to Lord Krsna. After doing so, he should worship Lord Krsna by offering Him flowers.

HBV 2.129

साम्प्रदायिक-मुद्रादि-भूषितꣳ तꣳ कृताञ्जलिम् ।
पञ्चाङ्ग-प्रमुखैर् न्यासैः कुर्यात् श्री-कृष्ण-साच्-छिशुम्

sāmpradāyika-mudrādi-bhūṣitaṁ taṁ kṛtāñjalim |
pañcāṅga-pramukhair nyāsaiḥ kuryāt śrī-kṛṣṇa-sāc-chiśum

The spiritual master should then perform the five kinds of nydsas on his disciple, who should be seated with folded hands and decorated with a gold ring, flower garland, and marks of tilaka that are appropriate for

the disciplic succession of his spiritual master. At this time, the spiritual master should offer his disciple at the lotus feet of Lord Krsna.

HBV 2.130–131

न्यस्य पाणि-तल॰ मूर्ध्नि तस्य कर्णे च दक्षिणे ।
ऋष्य्-आदि-युक्त॰ विधिवन् मन्त्र॰ वार-त्रय॰ वदेत्
दीर्घ-मन्त्र॰ च शिष्यस्य यावद् आग्रहण॰ पठेत् ।
गुरु-दैवत-मन्त्रैक्य॰ शिष्यस् त॰ भावयन् पठेत्

nyasya pāṇi-talaṁ mūrdhni tasya karṇe ca dakṣiṇe |
ṛṣy-ādi-yuktaṁ vidhivan mantraṁ vāra-trayaṁ vadet
dīrgha-mantraṁ ca śiṣyasya yāvad āgrahaṇaṁ paṭhet |
guru-daivata-mantraikyaṁ śiṣyas taṁ bhāvayan paṭhet

Thereafter, the spiritual master should place his hand on the head of his disciple and utter the initiation mantra three times in the disciple's right ear. Even if the mantra is very long, the spiritual master should go on repeating it until the disciple is able to chant it without difficulty. A disciple should also chant the mantra while considering the spiritual master, the Supreme Lord, and the mantra to be one and the same.

HBV 2.132–133

साक्षत॰ गुरुर् आदाय वारि शिष्यस्य दक्षिणे ।
करे'र्पयेद् वदन् मन्त्रो'य॰ समो'स्त्व् आवयोर् इति
स्वस्माज् ज्योतिर्मयी॰ विद्या॰ गच्छन्ती॰ भावयेद् गुरुः ।
आगता॰ भावयेच् छिष्यो धन्यो'स्मीति विशेषतः

sākṣataṁ gurur ādāya vāri śiṣyasya dakṣiṇe |
kare'rpayed vadan mantro'yaṁ samo'stv āvayor iti
svasmāj jyotirmayīṁ vidyāṁ gacchantīṁ bhāvayed guruḥ |
āgatāṁ bhāvayec chiṣyo dhanyo'smīti viśeṣataḥ

The spiritual master should then say, "May this mantra benefit both you and me" while putting a small amount of water in the right hand of his disciple. He should think that an effulgence of spiritual knowledge, in the form of the mantra., is emanating from his body and entering his disciple's body. The disciple should also feel honored that he has received transcendental knowledge from his spiritual master's body.

HBV 2.134

महा-प्रसाद□ शिष्याय दत्त्वा तत्-पायस□ गुरुः ।
निदध्याद् अक्षतान् मूर्ध्नि तस्य यच्छन् शुभाशिषम्

mahā-prasādaṁ śiṣyāya dattvā tat-pāyasaṁ guruḥ |
nidadhyād akṣatān mūrdhni tasya yacchan śubhāśiṣam

The spiritual master should then give his disciple the Lord's remnants in the form of sweet rice. He should also bless him by saying, "May you achieve a long life, good health, opulence, victory, and good fortune." After blessing him in this way, the spiritual master should put a few grains of rice on his disciple's head.

HBV 2.135

गुरुणा कृपया दत्त□ शिष्यश् चावाप्य त□ मनुम् ।
अष्टोत्तर-शत□ जप्त्वा समयान् शृणुयात् ततः

guruṇā kṛpayā dattaṁ śiṣyaś cāvāpya taṁ manum |
aṣṭottara-śataṁ japtvā samayān śṛṇuyāt tataḥ

The disciple should chant the mantra that he has received from his spiritual master, one hundred and eight times. Thereafter, he should inquire from his spiritual master about the proper code of conduct, nydsas, the process of meditation, and Vaisnava religious principles.

HBV 2.136

स्व-मन्त्रो नोपदेष्टव्यो वक्तव्यश् च न स□सदि ।
गोपनीय□ तथा शास्त्र□ रक्षणीय□ शरीरवत्

sva-mantro nopadeṣṭavyo vaktavyaś ca na saṁsadi |
gopanīyaṁ tathā śāstraṁ rakṣaṇīyaṁ śarīravat

srl narada pancardtre (In the Narada-pancardtra it is stated) svamantro nopadestavyo vyaktavyasca na samsadi gopaniyam tathd sdstram raksaniyam sariravat A disciple should never disclose to anyone the mantra he has received from his spiritual master, nor should he chant it loudly in front of others. In the same way, he should safeguard literature, such as the Srlmad- Bhdgavatam, and other books that describe the process of worship, just as he safeguards his body.

SECOND VILAS A -,Qn

HBV 2.137

वैष्णवाना परा भक्तिर् आचार्याणा विशेषतः ।
पूजन च यथा-शक्ति तान् आपन्ना श् च पालयेत्

vaiṣṇavānāṁ parā bhaktir ācāryāṇāṁ viśeṣataḥ |
pūjanaṁ ca yathā-śakti tān āpannāṁś ca pālayet

A disciple should show great respect and devotion to all the Vaisnavas, especially his spiritual master. He should worship them to the best of his ability and serve and protect them, whenever the opportunity arises.

HBV 2.138

प्राप्तम् आयतनाद् विष्णोः शिरसा प्रणतो वहेत् ।
निक्षिपेद् अम्भसि ततो न पतेद् अवनौ यथा

prāptam āyatanād viṣṇoḥ śirasāṁ praṇato vahet |
nikṣiped ambhasi tato na pated avanau yathā

A disciple should offer obeisances to the Lord's remnants of flowers or other articles, as soon as he receives them, and touch them to his head. Later, he can throw them in the water, and he should make sure that they do not fall on the floor.

HBV 2.139

सोम-सूर्यान्तर-स्थ च गवाश्वत्थाग्नि-मध्यगम् ।
भावयेद् दैवत विष्णु गुरु-विप्र-शरीरगम्

soma-sūryāntara-sthaṁ ca gavāśvatthāgni-madhyagam |
bhāvayed daivataṁ viṣṇuṁ guru-vipra-śarīragam

He should think that Lord Visnu is situated within the sun and the moon, a cow, a banyan tree, fire, the spiritual master, and brahmanas. He should meditate on Lord Visnu in this way.

HBV 2.140

यत्र यत्र परिवादो मात्सर्याच् छ्रूयते गुरोः ।
तत्र तत्र न वस्तव्य निर्यायात् स स्मरन् हरिम्

yatra yatra parivādo mātsaryāc chrūyate guroḥ |
tatra tatra na vastavyaṁ niryāyāt saṁsmaran harim

If, out of envy, someone blasphemes his spiritual master, a disciple should remember Lord Visnu and immediately leave that place.

IQQ SRI HARI-BHAKTI-VILASA

HBV 2.141

यैः कृता च गुरोर् निन्दा विभोः शास्त्रस्य नारद ।
नापि तैः सह वस्तव्य वक्तव्य वा कथञ्चन

yaiḥ kṛtā ca guror nindā vibhoḥ śāstrasya nārada |
nāpi taiḥ saha vastavyaṁ vaktavyaṁ vā kathañcana

O Narada, never associate with or converse with those who blaspheme the spiritual master, the Supreme Lord, and the scriptures.

HBV 2.142

प्रदक्षिणे प्रयाणे च प्रदाने च विशेषतः ।
प्रभाते च प्रवासे च स्व-मन्त्र बहुशः स्मरेत्

pradakṣiṇe prayāṇe ca pradāne ca viśeṣataḥ |
prabhāte ca pravāse ca sva-mantraṁ bahuśaḥ smaret

Especially while circumambulating, while walking, while giving charity, when it is early in the morning, or while away from home—a devotee should repeatedly remember the mantras given to him by his spiritual master.

HBV 2.143

स्वप्ने वाक्षि-समक्ष वा आश्चर्यम् अतिहर्षदम् ।
अकस्माद् यदि जायेत न ख्यातव्य गुरोर् विना

svapne vākṣi-samakṣaṁ vā āścaryam atiharṣadam |
akasmād yadi jāyeta na khyātavyaṁ guror vinā

If, in a dream, or directly in front of one's eyes, an extraordinary incident takes place, a disciple should not reveal it to anyone other than his spiritual master.

HBV 2.144–145

समया श् च प्रवक्ष्यामि स क्षेपात् पञ्चरात्रकात् ।
न भक्षयेन् मत्स्य-मा स कूर्म-शूकरका स् तथा
का स्य-पात्रे न भुञ्जीत न प्लक्ष-बट-पत्रयोः ।
देवागारे न निष्ठीवेत् क्षुत चात्र विवर्जयेत् ।
न सोपानत्क-चरणः प्रविशेद् अन्तर क्वचित्

samayāṁś ca pravakṣyāmi saṁkṣepāt pañcarātrakāt |
na bhakṣayen matsya-māṁsaṁ kūrma-śūkarakāṁs tathā
kāṁsya-pātre na bhuñjīta na plakṣa-baṭa-patrayoḥ |
devāgāre na niṣṭhīvet kṣutaṁ cātra vivarjayet |
na sopānatka-caraṇaḥ praviśed antaraṁ kvacit

One should not eat fish, and one should not eat the meat of animals, such as the tortoise or hog. One should not eat from a plate made of bell metal, or from a plate made of banyan leaves. O n e should not spit inside the temple, one should try to avoid sneezing inside the temple, and one should never enter the temple while wearing shoes.

HBV 2.146

एकादश्या न चाश्नीयात् पक्षयोर् उभयोर् अपि ।
जागर निशि कुर्वीत विशेषाच् चार्चयेद् विभुम्

ekādaśyāṁ na cāśnīyāt pakṣayor ubhayor api |
jāgaraṁ niśi kurvīta viśeṣāc cārcayed vibhum

One should completely fast on the Ekadasl of the waxing and waning moons. One should stay awake on the night of Ekadasl and worship the Supreme Lord.

HBV 2.147

गोपयेद् देवताम् इष्टा गोपयेद् गुरुम् आत्मनः ।
गोपयेच् च निज मन्त्र गोपयेन् निज-मालिकाम् इति ।

gopayed devatām iṣṭāṁ gopayed gurum ātmanaḥ |
gopayec ca nijaṁ mantraṁ gopayen nija-mālikām iti |

One should not reveal the names of his worshipable Lord and his spiritual master to anyone and everyone. Similarly, one should keep his mantras and tulasl beads safely guarded.

HBV 2.148

चतुर्-युक्-शत-सङ्ख्येषु प्राग् गुरोः समयेषु च ।
शिष्येणाङ्गीकृतेष्व् एव दीक्षा कैश्चन मन्यते

catur-yuk-śata-saṅkhyeṣu prāg guroḥ samayeṣu ca |
śiṣyeṇāṅgīkṛteṣv eva dīkṣā kaiścana manyate

JJQ SRI HARI-BHAKTI-VILASA Some authorities are of the opinion that if a disciple is ready to follow the one hundred and four rules and regulations given by the spiritual master—only then is he qualified to take initiation.

HBV 2.149–162

तथा च विष्णु-यामले—
गुरुः परीक्षयेच् छिष्य॰ स॰वत्सरम् अतन्द्रितः ।
नियमान् विहितान् वर्ज्यान् श्रावयेच् च चतुःशतम्
ब्राह्मे मुहुर्त उत्थान॰ महा-विष्णोः प्रबोधनम् ।
नीराजन॰ च वाद्येन प्रातः-स्नान॰ विधानतः
विशुद्धाहत-युग्-वस्त्र-धारण॰ देवतार्चनम् ।
गोपी-चन्दन-मृत्स्नायाः सर्वदा चोर्द्ध्व-पुण्ड्रकम्
पञ्चायुधाना॰ विधृतिश् चरणामृत-सेवनम् ।
तुलसी-मणि-मालादि-भूषा-धारणम् अन्वहम्
शालग्राम-शिला-पूजा प्रतिमासु च भक्तितः ।
निर्माल्य-तुलसी-भक्षस् तुलस्य-वचयो विधेः
विधिना तान्त्रिकी सन्ध्या शिखा-बन्धो हि कर्मणि ।
विष्णु-पादोदकेनैव पितृणा॰ तर्पण-क्रिया ।
महाराजोपचारैश् च शक्त्या॰ सम्पूजन॰ हरेः
विष्णु-भक्त्य्-अविरोधेन नित्य-नैमित्तिकी क्रिया ।
भूत-शुद्ध्य्-आदि-करण॰ न्यासाः सर्वे यथा-विधि
नवीन-फल-पुष्पादेर् भक्तितः स॰निवेदनम् ।
तुलसी-पूजन॰ नित्य॰ श्री-भागवत-पूजनम्
त्रि-काल॰ विष्णु-पूजा च पुराण-श्रुतिर् अन्वहम् ।
विष्णोर् निवेदिताना॰ वै वस्त्रादीना॰ च धारणम्
सर्वेषा॰ पुण्य-कार्याणा॰ स्वामि-दृष्ट्या प्रवर्तनम् ।
गुर्व्-आज्ञा-ग्रहण॰ तत्र विश्वासो गुरुणोदिते
यथा-स्व-मुद्रा-रचन॰ गीत-नृत्यादि भक्तितः ।
शङ्खादि-ध्वनि-माङ्गल्य-लीलाद्य्-अभिनयो हरेः ।
नित्य-होम-विधान॰ च बलि-दान॰ यथा-विधि
साधूना॰ स्वागत॰ पूजा शेष-नैवेद्य-भोजनम् ।
ताम्बूल-शेष-ग्रहण॰ वैष्णवैः सह सङ्गमः
विशिष्ट-धर्म-जिज्ञासा दशम्यादि-दिन-त्रये ।
व्रते नियमतः स्वास्थ्य॰ सन्तोषो येन केन वै
पर्वयात्रादि-करण॰ वासराष्टक-सद्-विधिः ।
विष्णोः सर्वर्तु-चर्या च महाराजोपचारतः

tathā ca viṣṇu-yāmale—
guruḥ parīkṣayec chiṣyaṁ saṁvatsaram atandritaḥ |
niyamān vihitān varjyān śrāvayec ca catuḥśatam
brāhme muhūrta utthānaṁ mahā-viṣṇoḥ prabodhanam |
nīrājanaṁ ca vādyena prātaḥ-snānaṁ vidhānataḥ
viśuddhāhata-yug-vastra-dhāraṇaṁ devatārcanam |
gopī-candana-mṛtsnāyāḥ sarvadā corddhva-puṇḍrakam
pañcāyudhānāṁ vidhṛtiś caraṇāmṛta-sevanam |
tulasī-maṇi-mālādi-bhūṣā-dhāraṇam anvaham
śālagrāma-śilā-pūjā pratimāsu ca bhaktitaḥ |
nirmālya-tulasī-bhakṣas tulasya-vacayo vidheḥ
vidhinā tāntrikī sandhyā śikhā-bandho hi karmaṇi |
viṣṇu-pādodakenaiva pitṝṇāṁ tarpaṇa-kriyā |
mahārājopacāraiś ca śaktyāṁ sampūjanaṁ hareḥ
viṣṇu-bhakty-avirodhena nitya-naimittikī kriyā |
bhūta-śuddhy-ādi-karaṇaṁ nyāsāḥ sarve yathā-vidhi
navīna-phala-puṣpāder bhaktitaḥ saṁnivedanam |
tulasī-pūjanaṁ nityaṁ śrī-bhāgavata-pūjanam
tri-kālaṁ viṣṇu-pūjā ca purāṇa-śrutir anvaham |
viṣṇor niveditānāṁ vai vastrādīnāṁ ca dhāraṇam
sarveṣāṁ puṇya-kāryāṇāṁ svāmi-dṛṣṭyā pravartanam |
gurv-ājñā-grahaṇaṁ tatra viśvāso guruṇodite
yathā-sva-mudrā-racanaṁ gīta-nṛtyādi bhaktitaḥ |
śaṅkhādi-dhvani-māṅgalya-līlādy-abhinayo hareḥ |
nitya-homa-vidhānaṁ ca bali-dānaṁ yathā-vidhi
sādhūnāṁ svāgataṁ pūjā śeṣa-naivedya-bhojanam |
tāmbūla-śeṣa-grahaṇaṁ vaiṣṇavaiḥ saha saṅgamaḥ
viśiṣṭa-dharma-jijñāsā daśamyādi-dina-traye |
vrate niyamataḥ svāsthyaṁ santoṣo yena kena vai
parvayātrādi-karaṇaṁ vāsarāṣṭaka-sad-vidhiḥ |
viṣṇoḥ sarvartu-caryā ca mahārājopacārataḥ

The spiritual master should carefully test the prospective disciple for one year. While doing so, he should teach his disciple the following one hundred and four rules and regulations with regards to performing devotional servcie to the Lord: One should (1) rise early in the morning, during the brdhma-muhurta. (2) wake up the Deity of the Lord. (3) worship the Lord, accompanied by the playing of musical instruments. (4) have a morning bath. (5) wear a clean dhoti and chddar. (6) worship one's beloved Lord in the water. (7) mark one's forehead and entire body with tilaka. (8) mark one's body with drawings, such as a conch shell, disc, club, trident, and bow and arrow. (9) drink carandmrta (10) put on ornaments (11) remove the flowers from the body of the Deity. (12) put on the flower garlands and sandalwood paste that has been offered to the Lord. (13) worship the sdlagrdma-sild and other Deity forms of the Lord. (14) smell and eat tulasl leaves that have been offered to the

Lord. (15) pick tulasl leaves, utilizing the proper procedure. (16) properly perform the daily rituals. (17) tie one's sikha while performing any religious duty. (18) offer oblations to the forefathers with the water that has been used to wash the Lord's lotus feet. (19) worship Lord Hari with great pomp, if one is able to do so. (20) perform eternal and temporary duties that are not opposed to the principles of devotional service to Lord Hari. (21) perform the rituals of purifying one's self. (22) offer fresh fruit and flowers to the Lord with love and devotion. (23) worship tulasl daily. (24) worship Srlmad-Bhdgavatam daily. (25) worship the Lord at least three times a day. (26) hear Srlmad-Bhagavatam and other Purdnas daily (27) put on the cloth that has been offered to the Lord (28) participate in all the festivals as a servant of the Lord. (29) obey the orders of the spiritual master (30) keep faith in the words of the spiritual master (31) put on tilaka, according to one's worshipable Lord and mantras. (32-33) sing and dance before the Lord with love and devotion. (34) blow the conch shell while worshiping Lord Hari. (35) enact the pastimes of the Lord by performing dramas. (36) perform fire sacrifices daily, according to the prescribed rules and regulations. (37) offer food to the Lord daily. (38)

greet and worship saintly persons (39) honor the Lord's remnants of food. (40) honor the betel nuts that have been offered to the Lord. (41) associate with devotees (42) make inquiries about the characteristics of the Supreme Lord. (43) properly follow the rules and regulations that are prescribed for the day before Ekadasi, the day of Ekadasi, and the day after Ekadasi. (44) remain satisfied in any condition of life. (45) observe the various festivals (46) properly follow the eight Mahd-dvddasls. (47) worship the Lord with all the ingredients that are available in the various seasons.

HBV 2.163–165

सर्वेषा वैष्णवाना च व्रताना परिपालनम् ।
गुराव् ईश्वर-भावश् च तुलसी-सङ्ग्रहः सदा
शयनाद्य्-उपचारश् च रामादीना च चिन्तनम्
सन्ध्ययोः शयन नैव न शौच मृत्तिका विना ।
तिष्ठताचमन नैव तथा गुर्वासनासनम्

sarveṣāṁ vaiṣṇavānāṁ ca vratānāṁ paripālanam |
gurāv īśvara-bhāvaś ca tulasī-saṅgrahaḥ sadā
śayanādy-upacāraś ca rāmādīnāṁ ca cintanam
sandhyayoḥ śayanaṁ naiva na śaucaṁ mṛttikāṁ vinā |
tiṣṭhatācamanaṁ naiva tathā gurvāsanāsanam

One should: (48) observe the vows that are meant for Vaisnavas. (49) consider the spiritual master to be as good as God. (50) collect ruLisI daily. (51) arrange the Lord's bed. (52) think about the Lord's .^carnations, such as Rama. One should not: (53) sleep in the evening. (54)

cleanse one's body • i d i clay. (55) perform dcamana while standing. (56) sit on the spiritual roaster's dsana.

HBV 2.166–178

गुर्व्-अग्रे पाद-विस्तार-च्छायाया लङ्घन□ गुरोः ।
शक्तौ स्नान-क्रिया-हानिर् देवतार्चन-लोपनम्
देवताना□ गुरूणा□ च प्रत्युत्थानाद्य-भावनम् ।
गुरोः पुरस्तात् पाण्डित्य□ प्रौढ-पाद-क्रिया तथा
अमन्त्र-तिलकाचामो नीली-वस्त्र-विधारणम् ।
अभक्तैः सह मैत्र्य्-आदि असच्-छास्त्र-परिग्रहः ।
तुच्छ-सङ्ग-सुखासक्तिर् मद्य-मा□स-निषेवणम्
मादकौषध-सेवा च मसुराद्य्-अन्न-भोजनम् ।
शाक□ तुम्बी कलञ्जादि तथाभक्तान्न-सङ्ग्रहः ।
अवैष्णव-व्रतारम्भस् तथा जप्यम् अवैष्णवम्
अभिचारादि-करण□ शक्त्या गौणोपचारकम् ।
शोकादि-पारवश्य□ च दिग्-विद्धैकादशी-व्रतम्
शुक्ला-कृष्णाविभेदश् चासद्-व्यापारो व्रते तथा ।
शक्तौ फलादि-भुक्तिश् च श्राद्ध□ चैकादशी-दिने
द्वादश्या□ च दिवा-स्वापस् तुलस्यावचयस् तथा ।
तत्र विष्णोर् दिवा-स्नान□ श्राद्ध□ हर्य्-अनिवेदितैः
वृद्धाव् अतुलसी-श्राद्ध□ तथा श्राद्धम् अवैष्णवम् ।
चरणामृत-पाने'पि शुद्ध्य्-अर्थाचमन-क्रिया
काष्ठासनोपविष्टेन वासुदेवस्य पूजनम् ।
पूजा-काले'सद्-आलापः कर-वीरादि-पूजनम्
आयस□ धूप-पात्रादि तिर्यक्-पुण्ड्र□ प्रमादतः ।
पूजा चास□स्कृतैर् द्रव्यैस् तथा चञ्चल-चित्ततः
एक-हस्त-प्रणामादि अकाले स्वामि-दर्शनम् ।
पर्युषितादि-दुष्टानाम् अन्नादीना□ निवेदनम्
सङ्ख्या□ विना मन्त्र-जपस् तथा मन्त्र-प्रकाशनम् ।
सदा शक्त्या□ मुख्य-लोपो गौण-काल-परिग्रहः
प्रसादाग्रहण□ विष्णोर् वर्जयेद् वैष्णवः सदा ।
चतुः-शत□ विधीन् एतान् निषेधान् श्रावयेद् गुरुः

gurv-agre pāda-vistāra-cchāyāyā laṅghanaṁ guroḥ |
śaktau snāna-kriyā-hānir devatārcana-lopanam
devatānāṁ gurūṇāṁ ca pratyutthānādya-bhāvanam |
guroḥ purastāt pāṇḍityaṁ prauḍha-pāda-kriyā tathā
amantra-tilakācāmo nīlī-vastra-vidhāraṇam |
abhaktaiḥ saha maitry-ādi asac-chāstra-parigrahaḥ |
tuccha-saṅga-sukhāsaktir madya-māṁsa-niṣevaṇam
mādakauṣadha-sevā ca masurādy-anna-bhojanam |
śākaṁ tumbī kalañjādi tathābhaktānna-saṅgrahaḥ |
avaiṣṇava-vratārambhas tathā japyam avaiṣṇavam
abhicārādi-karaṇaṁ śaktyā gauṇopacārakam |
śokādi-pāravaśyaṁ ca dig-viddhaikādaśī-vratam
śuklā-kṛṣṇāvibhedaś cāsad-vyāpāro vrate tathā |
śaktau phalādi-bhuktiś ca śrāddhaṁ caikādaśī-dine
dvādaśyāṁ ca divā-svāpas tulasyāvacayas tathā |
tatra viṣṇor divā-snānaṁ śrāddhaṁ hary-aniveditaiḥ
vṛddhāv atulasī-śrāddhaṁ tathā śrāddham avaiṣṇavam |
caraṇāmṛta-pāne'pi śuddhy-arthācamana-kriyā
kāṣṭhāsanopaviṣṭena vāsudevasya pūjanam |
pūjā-kāle'sad-ālāpaḥ kara-vīrādi-pūjanam
āyasaṁ dhūpa-pātrādi tiryak-puṇḍraṁ pramādataḥ |
pūjā cāsaṁskṛtair dravyais tathā cañcala-cittataḥ
eka-hasta-praṇāmādi akāle svāmi-darśanam |
paryuṣitādi-duṣṭānām annādīnāṁ nivedanam
saṅkhyāṁ vinā mantra-japas tathā mantra-prakāśanam |
sadā śaktyāṁ mukhya-lopo gauṇa-kāla-parigrahaḥ
prasādāgrahaṇaṁ viṣṇor varjayed vaiṣṇavaḥ sadā |
catuḥ-śataṁ vidhīn etān niṣedhān śrāvayed guruḥ

One should not: (57) sit in front of the spiritual master while spreading his legs. (58) step on the shadow of the spiritual master. (59) bathe if it rill impair one's health. (60) disregard the demigods. (61) stand up or --eicome someone in front of the Lord or the spiritual master (62) brag about one's self in front of the spiritual master. (63) sit while touching :ne's knees to his chest. (64) chant inappropriate mantras while putting c-n zilaka or performing dcamana. (65) wear blue cloth (66) associate with nondevotees. (67) hear non-devotional literature. (68) remain attached to insignificant association and insignificant happiness. (69) eat meat or drink wine. (70) take any intoxicant. (71) take red gram and burnt nee. (72) eat spinach (73) eat squash and brinjal (74) eat food offered v non-devotees (75) observe vows that are not related to Lord Visnu ~? chant mantras other than Visnu mantras. (77) practice magic or ivpnotism. (78) offer simple ingredients even if one is capable of offering rpulent ones. (79) become overwhelmed with lamentation. (80) observe an Ekddasl that overlaps a Dasaml. (81) discriminate between an Ekdsasl oi the waxing moon and an Ekdsasl of the

waning moon. (82) play chess

ji,- SRI HARI-BHAKTI-VILASA or gamble while observing vows. (83) eat fruit on the fast days if one is able to observe a total fast. (84) perform a sraddha ceremony on Ekadasl. (85) sleep during the day of Dvadasi. (86) pick tulasl on Dvadasi. (87) bathe the Lord on Dvadasi . (88) perform sraddha to the forefathers with the Lord's remnants. (89) use tulasl leaves while performing the sraddha ceremony. (90) perform sraddha without a Vaisnava priest. (91) use water to purify one's mouth after drinking caranamrta. (92) worship Lord Vasudeva while sitting on a wooden asana. (93) indulge in gossiping during the time of worship. (94) offer karavi and akanda flowers to the Lord. (95) use an incense holder or ghee lamp made of iron. (96) put on improper tilaka, even mistakenly. (97) offer impure objects to the Lord. (98) worship the Lord with a restless mind. (99) offer obeisances with one hand, or circumambulate only one time. (100) see the Lord at an inappropriate time. (101) fail to chant a fixed number of rounds. (102) reveal the initiation mantra to anyone. (103) make some excuse and thus fail to take advantage of an opportunity to engage in the Lord's service. (104) disregard the remnants of Lord Visnu. The spiritual master should teach these one hundred and four rules and regulations to his disciple.

HBV 2.179

अङ्गीकारे कृते बाढ तन्-नीराजन-पूर्वकम् ।
देव-पूजा कारयित्वा दक्ष-कर्णे मन्त्र जपेत् इति ।

aṅgīkāre kṛte bāḍhaṁ tan-nīrājana-pūrvakam |
deva-pūjāṁ kārayitvā dakṣa-karṇe mantraṁ japet iti |

Thereafter, when the disciple agrees to abide by these rules and regulations, the spiritual master should first have him worship the Supreme Lord and then recite the initiation mantra into his right ear.

HBV 2.180

ततश् चोत्थाय पूर्णात्मा दण्डवत् प्रणमेद् गुरुम् ।
तत्-पाद-पङ्कज शिष्यः प्रतिष्ठाप्य स्व-मूर्धनि

tataś cotthāya pūrṇātmā daṇḍavat praṇamed gurum |
tat-pāda-paṅkajaṁ śiṣyaḥ pratiṣṭhāpya sva-mūrdhani

The disciple should then cheerfully stand up and place the lotus feet of his spiritual master on his head, with great respect and devotion. After doing this, he should offer his obeisances to his spiritual master by falling flat onto the ground.

HBV 2.181

अथ न्यासान् गुरुः स्वस्मिन् कृत्वान्तर्-यजन॑ तथा ।
साष्ट॑ सहस्र॑ तन्-मन्त्र॑ स्व-शक्त्य्-अक्षतये जपेत्

atha nyāsān guruḥ svasmin kṛtvāntar-yajanaṁ tathā |
sāṣṭaṁ sahasraṁ tan-mantraṁ sva-śakty-akṣataye japet

Thereafter, the spiritual master should apply the nydsa to his body and worship the Supreme Lord in his mind. He should also chant the initiation mantra one thousand and eight times, in order to preserve his spiritual prowess.

HBV 2.182

शिष्यः कुम्भादि तत् सर्व॑ द्रवम् अन्यच् च शक्तितः ।
दत्त्वाभ्यर्च्य गुरु॑ नत्वा विप्रान् स॑पूज्य भोजयेत्

śiṣyaḥ kumbhādi tat sarvaṁ dravam anyac ca śaktitaḥ |
dattvābhyarcya guruṁ natvā viprān saṁpūjya bhojayet

The disciple should offer all of the articles that were used, such as the waterpots, as daksina to his spiritual master. He should worship the spiritual master and feed him, along with the assembled brdhmanas, according to his ability.

HBV 2.183

श्री-गुरोर् ब्राह्मणाना॑ च शुभाशीर्भिः समेधितः ।
तान् अनुज्ञाप्य गुर्वादीन् भुञ्जीत सह बन्धुभिः

śrī-guror brāhmaṇānāṁ ca śubhāśīrbhiḥ samedhitaḥ |
tān anujñāpya gurvādīn bhuñjīta saha bandhubhiḥ

When the disciple is thus blessed by his spiritual master and the brdhmanas, he should take their permission and then sit down with his friends and associates, to have his meal.

HBV 2.184

इति दीक्षा-विधानेन यो मन्त्र लभते गुरोः ।
स भाग्यवान् चिरञ्जीवी कृत-कृत्यश् च जायते

iti dīkṣā-vidhānena yo mantraṁ labhate guroḥ |
sa bhāgyavān cirañjīvī kṛta-kṛtyaś ca jāyate

Those fortunate persons who receive initiation in this manner from a bona-fide spiritual master make their lives successful and they attain perfection.

,j8 SRIHARI-BHAKTI-VILASA

HBV 2.185

एव यः कुरुते मर्त्यः करे तस्य विभूतयः ।
अतः पर महा-भागे नान्यत् कर्मास्ति भूतले ।
यस्याचरण-मात्रेण साक्षात् कृष्णः प्रसीदति

evaṁ yaḥ kurute martyaḥ kare tasya vibhūtayaḥ |
ataḥ paraṁ mahā-bhāge nānyat karmāsti bhūtale |
yasyācaraṇa-mātreṇa sākṣāt kṛṣṇaḥ prasīdati

Lord Siva and Parvati in the Sammohan-tantra, this statement is found) evarh yah kurute marttyah kare tasya vibhutayah atahparam mahdbhdge ndnyat karmdsti bhutale yasya dcarana matrena sdksdt krsna prasldati When a person takes initiation from a spiritual master by this process, all kinds of opulence come under his control. O fortunate one, there is no ceremony superior to the ceremony of initiation. Krsna certainly becomes pleased with one who takes initiation from a bona-fide spiritual master.

HBV 2.186

प्रायः प्रपञ्च-सारादाव् उक्तो'य तान्त्रिको विधिः ।
दीक्षाया लिख्यते दिव्यो विधिः पौराणिको'धुना

prāyaḥ prapañca-sārādāv ukto'yaṁ tāntriko vidhiḥ |
dīkṣāyā likhyate divyo vidhiḥ paurāṇiko'dhunā

The previously-mentioned process of initiation is described in the Vedic literature, such as the Prapanca-sara. This process is called tdntriki. Now, the process of initiation according to Purdnas will be described.

HBV 2.187

इदानी शृणु मे देवि पञ्च-पातक-नाशनम् ।
यजन देव-देवस्य विष्णोः पुत्र-वसु-प्रदम्

idānīṁ śṛṇu me devi pañca-pātaka-nāśanam |
yajanaṁ deva-devasya viṣṇoḥ putra-vasu-pradam

O Goddess, now hear from me about the process of worshiping Lord Visnu, the Lord of lords. This process awards one wealth and children and it destroys the sins of killing a brdhmana, drinking wine, stealing from others, having intimate association with the wife of one's spiritual master, and associating with sinful people.

HBV 2.188

इह जन्मनि दारिद्र्य-व्याधि-कुष्ठादि-पीडितः ।
अलक्ष्मीवान् अपुत्रस् तु यो भवेत् पुरुषो भुवि ।
तस्य सद्यो भवेल् लक्ष्मीर् आयुर् वित्त सुताः सुखम्

iha janmani dāridrya-vyādhi-kuṣṭhādi-pīḍitaḥ |
alakṣmīvān aputras tu yo bhavet puruṣo bhuvi |
tasya sadyo bhavel lakṣmīr āyur vittaṁ sutāḥ sukham

As a result of worshiping the Lord by this process, people who are poor, diseased, afflicted with leprosy, and devoid of influence can quickly achieve opulence, a long duration of life, and mental satisfaction.

HBV 2.189–190

दृष्ट्वा तु मण्डले देवि देव देव्या समन्वितम् ।
नारायण परं देव यः पश्यति विधानतः
पूजित नव-नाभे तु षोडशाब्ज-दले तथा ।
आचार्य-दर्शित देव मन्त्र-मूर्तिम् अयोनिजम्

dṛṣṭvā tu maṇḍale devi devaṁ devyā samanvitam |
nārāyaṇaṁ paraṁ devaṁ yaḥ paśyati vidhānataḥ
pūjitaṁ nava-nābhe tu ṣoḍaśābja-dale tathā |
ācārya-darśitaṁ devaṁ mantra-mūrtim ayonijam

One who sees Narayana, the Lord of lords, along with His consort, LaksmI, within the initiation arena and who, according to the instructions ox the acarya, worships the mantra

form of the Supreme Lord within the eight petals of the lotus flower that was drawn on the ground, certainly attains the perfection of life.

HBV 2.191–192

कार्त्तिके मासि शुद्धाया द्वादश्या तु विशेषतः ।
सर्वासु च यजेद् देव द्वादशीषु विधानतः
सङ्क्रान्तौ च महाभागे चन्द्र-सूर्य-ग्रहे'पि वा ।
यः पश्यति हरि देव पूजित गुरुणा शुभे ।
तस्य सद्यो भवेत् तुष्टिः पाप-ध्व सो'प्य् अशेषतः

kārttike māsi śuddhāyāṁ dvādaśyāṁ tu viśeṣataḥ |
sarvāsu ca yajed devaṁ dvādaśīṣu vidhānataḥ
saṅkrāntau ca mahābhāge candra-sūrya-grahe'pi vā |
yaḥ paśyati hariṁ devaṁ pūjitaṁ guruṇā śubhe |
tasya sadyo bhavet tuṣṭiḥ pāpa-dhvaṁso'py aśeṣataḥ

220 SRIHARI-BHAKTI-VILASA tasya sadyo bhavet tustih papa dhvarhsopi sesatah It is recommended that one take initiation on any Dvddasl, especially the Dvddasl that comes in the period of the waxing moon in the month of Karttika. O auspicious one! O fortunate one! A person who sees Lord Krsna being worshiped by his spiritual master during a solar eclipse, or when the sun enters a sign of the zodiac, immediately becomes happy, and all of his sinful reactions are eradicated.

HBV 2.193

स सामान्यो हि देवाना भवतीति न स शयः

sa sāmānyo hi devānāṁ bhavatīti na saṁśayaḥ

There is no doubt that such a fortunate person becomes as worshipable as the demigods, headed by Brahma.

HBV 2.194

ब्राह्मण-क्षत्रिय-विशा॰ शूद्राणा॰ च परीक्षणम् ।
स॰वत्सर॰ गुरुः कुर्याज् जाति-शौच-क्रियादिभिः

brāhmaṇa-kṣatriya-viśāṁ śūdrāṇāṁ ca parīkṣaṇam |
saṁvatsaraṁ guruḥ kuryāj jāti-śauca-kriyādibhiḥ

The spiritual master should carefully examine for one full year the nature and activities of his prospective disciples, who may be brahmanas, ksatriyas, vaisyas or sudras.

HBV 2.195–196

उपसन्ना॰स् ततो ज्ञात्वा हृदयेनावधारयेत् ।
ते'पि भक्तिमतो ज्ञात्वा आत्मनः परमेश्वरम् ।
स॰वत्सर॰ गुरोर् भक्ति॰ कुर्युर् विष्णाव् इवाचलाम्
स॰वत्सर॰ ततः पूर्णे गुरु॰ चैव प्रसादयेत्

upasannāṁs tato jñātvā hṛdayenāvadhārayet |
te'pi bhaktimato jñātvā ātmanaḥ parameśvaram |
saṁvatsaraṁ guror bhaktiṁ kuryur viṣṇāv ivācalām
saṁvatsaraṁ tataḥ pūrṇe guruṁ caiva prasādayet

The spiritual master should decide whether the prospective candidate is qualified for initiation or not. The disciple should also serve the spiritual master with love and devotion for one full year while considering him to

SECOND VILAS A yri be as good as the Supreme Lord. In this way, he should please his spiritual master throughout the year.

HBV 2.197

भगव॰स् त्वत्-प्रसादेन स॰सारार्णव-तारणम् ।
इच्छामस् त्व् ऐहिकी॰ लक्ष्मी॰ विशेषेण तपोधन

bhagavaṁs tvat-prasādena saṁsārārṇava-tāraṇam |
icchāmas tv aihikīṁ lakṣmīṁ viśeṣeṇa tapodhana

A disciple should pray to his spiritual master as follows: O lord, by your mercy, I desire to attain prosperity in this life and become delivered from the ocean of material existence at the time of death.

HBV 2.198–199

एवम् अभ्यर्थ्य मेधावी गुरु विष्णुम् इवाग्रतः ।
अभ्यर्च्य तद्-अनुज्ञातो दशम्या कार्त्तिकस्य तु
क्षीर-वृक्ष-समुद्भूत मन्त्रित परमेष्ठिना ।
भक्षयित्वा शयीतोर्व्या देवदेवस्य सन्निधौ

evam abhyarthya medhāvī gurum̐ viṣṇum ivāgrataḥ |
abhyarcya tad-anujñāto daśamyām̐ kārttikasya tu
kṣīra-vṛkṣa-samudbhūtam̐ mantritam̐ parameṣṭhinā |
bhakṣayitvā śayītorvyām̐ devadevasya sannidhau

An intelligent disciple should first pray to his spiritual master in this way and then worship him just as he would worship Lord Visnu. Then, with his spiritual master's permission, the disciple should take a twig from a ksira plant, on the tenth day during the waxing moon in the month of Karttika. He should put this twig in his mouth and lie down on the floor right in front of the Deity.

HBV 2.200

स्वप्नान् दृष्ट्वा गुरोर् अग्रे श्रावयेत विचक्षणः ।
ततः शुभाशुभ तद्वद् आलपेत् परमो गुरुः ।
एकादश्याम् उपोष्याथ स्नात्वा देवालय व्रजेत्

svapnān dṛṣṭvā guror agre śrāvayeta vicakṣaṇaḥ |
tataḥ śubhāśubham̐ tadvad ālapet paramo guruḥ |
ekādaśyām upoṣyātha snātvā devālayam̐ vrajet

122 SRI HARI-BHAKTI-VILASA If the disciple has a dream that night, he should disclose it to his spiritual master. According to the dream, the spiritual master can determine his disciple's future benefit. Thereafter, on Ekddasi, the disciple should fast, and the next day, he should go to the temple after bathing.

HBV 2.201–202

गुरुश् च मण्डल भूमौ कल्पाया तु वर्तयेत् ।
लक्षणैर् विविधैर् भूमि लक्षयित्वा विधानतः
षोडशार लिखेच् चक्र नव-नाभम् अथापि वा ।
अष्ट-पत्रम् अथो वापि लिखित्वा दर्शयेद् बुधः

guruś ca maṇḍalaṁ bhūmau kalptāyāṁ tu vartayet |
lakṣaṇair vividhair bhūmiṁ lakṣayitvā vidhānataḥ
ṣoḍaśāraṁ likhec cakraṁ nava-nābham athāpi vā |
aṣṭa-patram atho vāpi likhitvā darśayed budhaḥ

If the spiritual master is very learned then he should draw a diagram on a purified piece of land. He should nicely draw the sodasd or nava- ndbha cakra, or a lotus flower having eight petals.

HBV 2.203

नेत्र-बन्ध प्रकुर्वीत सित-वस्त्रेण यत्नतः ।
वर्णानुक्रमतः शिष्यान् पुर्ष्प-हस्तान् प्रवेशयेत्

netra-bandhaṁ prakurvīta sita-vastreṇa yatnataḥ |
varṇānukramataḥ śiṣyān purṣpa-hastān praveśayet

Thereafter, the spiritual master should carefully wrap a white cloth over his disciple's eyes and after placing some flowers in his hand, bring him inside the arena.

HBV 2.204

नव-नाभ यदा कुर्यान् मण्डल वर्णकैर् बुधः ।
तदानी पूर्वतो देवम् इन्द्रम् ऐन्द्र्या तु पूजयेत्

nava-nābhaṁ yadā kuryān maṇḍalaṁ varṇakair budhaḥ |
tadānīṁ pūrvato devam indram aindryāṁ tu pūjayet

The spiritual master should then decorate the initiation arena with five kinds of colored powder. After this is completed, he should worship Indra, who is the predominating deity o(the eastern direction.

HBV 2.205

लोक-पालम् अथाग्नेय्याम् अग्नि॰ सम्पूजयेद् द्विजः ।
यम॰ तद् अनु याम्यायाा॰ नैरृत्या॰ निरृति॰ न्यसेत् ।
वारुण्या॰ वरुण॰ चैव वायव्या॰ पवन॰ यजेत्

loka-pālam athāgneyyām agniṁ sampūjayed dvijaḥ |
yamaṁ tad anu yāmyāyāṁ nairṛtyāṁ nirṛtiṁ nyaset |
vāruṇyāṁ varuṇaṁ caiva vāyavyāṁ pavanaṁ yajet

He should worship Agni in the southeast corner, Yamaraja in the south, Nirti in the southwest corner, Varuna in the west, and Pavana in the northwest corner.

HBV 2.206

धनद॰ चोत्तरे न्यस्य रुद्रम् ऐशान-गोचरे ।
सम्पूज्यैव॰ विधानेन दिक्-पत्रेषु विशेषतः ।
अधः-पत्रे तथा विष्णुम् अर्चयेत् परमेश्वरम्

dhanadaṁ cottare nyasya rudram aiśāna-gocare |
sampūjyaivaṁ vidhānena dik-patreṣu viśeṣataḥ |
adhaḥ-patre tathā viṣṇum arcayet parameśvaram

He should worship Kuvera in the north and Rudra in the northeast. In this way, after properly worshiping these demigods, he should worship the Supreme Personality of Godhead, Visnu, in the middle of the lotus.

HBV 2.207

पूर्व-पत्रे बल॰ पूज्य प्रद्युम्न॰ दक्षिणे तथा ।
अनिरुद्ध॰ तथा पूज्य पश्चिमे चोत्तरे तथा ।
पूजयेद् वासुदेव॰ तु सर्व-पातक-शान्तिदम्

pūrva-patre balaṁ pūjya pradyumnaṁ dakṣiṇe tathā |
aniruddhaṁ tathā pūjya paścime cottare tathā |
pūjayed vāsudevaṁ tu sarva-pātaka-śāntidam

Thereafter, the spiritual master should worship Sankarsana as being situated on the eastern leaf, Pradyumna on the southern leaf, Aniruddha on the western leaf, and Vasudeva, who is the destroyer of all sins, on the northern leaf.

HBV 2.208–211

ऐशान्या॰ विन्यसेच् छङ्खम् आग्नेय्या॰ चक्रम् एव च ।
सौम्याया॰ तु गदा पूज्या वायव्या॰ पद्मम् एव च
नैरृत्या॰ मुषल॰ पूज्य॰ दक्षिणे गरुड॰ तथा ।
वामतो विन्यसेल् लक्ष्मी॰ देवदेवस्य बुद्धिमान्
धनुश् चैव च खड्ग॰ च देवस्य पुरतो न्यसेत् ।
श्रीवत्स॰ कौस्तुभ॰ चैव देवस्य पुरतो'र्चयेत्
एव॰ पूज्य यथा-न्याय॰ देवदेव॰ जनार्दनम् ।
दिङ्-मण्डले च विन्यस्य चाष्टौ कुम्भान् विधानतः ।
वैष्णव॰ कलस॰ चैव नवम॰ तत्र कल्पयेत्

aiśānyāṁ vinyasec chaṅkham āgneyyāṁ cakram eva ca |
saumyāyāṁ tu gadā pūjyā vāyavyāṁ padmam eva ca
nairṛtyāṁ muṣalaṁ pūjyaṁ dakṣiṇe garuḍaṁ tathā |
vāmato vinyasel lakṣmīṁ devadevasya buddhimān
dhanuś caiva ca khaḍgaṁ ca devasya purato nyaset |
śrīvatsaṁ kaustubhaṁ caiva devasya purato'rcayet
evaṁ pūjya yathā-nyāyaṁ devadevaṁ janārdanam |
diṅ-maṇḍale ca vinyasya cāṣṭau kumbhān vidhānataḥ |
vaiṣṇavaṁ kalasaṁ caiva navamaṁ tatra kalpayet

After worshiping the conch shell in the northeast corner, the disc in the southeast corner, the club in the north, the lotus in the northwest corner, the plough in the southwest corner, Garuda in the south, the spiritual master in the middle, Laksmi on the left of the Supreme Lord, and the bow, trident, mark of Srivatsa, and Kaustubha gem in front of the Lord, one should worship Lord Janardana, according to the prescribed rules and regulations. After worshiping the Lord, one should place eight waterpots in the eight directions and then put a ninth waterpot in the middle of the arena.

HBV 2.212–217

स्नापयेन् मुक्ति-कामा□स् तु वैष्णवेन घटेन तु ।
श्री-कामान् स्नापयेत् तद्वद् ऐन्द्रेणाथ घटेन तु
जय-प्रताप-कामा□स् तु आग्नेयेनाभिषेचयेत् ।
मृत्युञ्जय-विधानेन याम्येन स्नापन□ तथा
दुष्ट-प्रध्व□स्नायाल□ नैरृतेन विधीयते ।
शान्तये वारुण्येनाथ पाप-नाशाय वायवम्
द्रव्य-सम्पत्ति-कामस्य कौवरेण विधीयते ।
रौद्रेण ज्ञान-हेतुस् तु लोक-पाल-घटास् त्व् इमे
एकैकेन नरः स्नातः सर्व-पाप-वर्जितः ।
भवेद् अव्याहत-ज्ञानः श्रीमा□श् च पुरुषः सदा
कि□ पुनर् नवभिः स्नातो नरः पातक-वर्जितः ।
जायते विष्णु-सदृशः सद्यो राजाथवा पुनः

snāpayen mukti-kāmāṁs tu vaiṣṇavena ghaṭena tu |
śrī-kāmān snāpayet tadvad aindreṇātha ghaṭena tu
jaya-pratāpa-kāmāṁs tu āgneyenābhiṣecayet |
mṛtyuñjaya-vidhānena yāmyena snāpanaṁ tathā
duṣṭa-pradhvaṁsnāyālaṁ nairṛtena vidhīyate |
śāntaye vāruṇyenātha pāpa-nāśāya vāyavam
dravya-sampatti-kāmasya kauvareṇa vidhīyate |
raudreṇa jñāna-hetus tu loka-pāla-ghaṭās tv ime
ekaikena naraḥ snātaḥ sarva-pāpa-varjitaḥ |
bhaved avyāhata-jñānaḥ śrīmāṁś ca puruṣaḥ sadā
kiṁ punar navabhiḥ snāto naraḥ pātaka-varjitaḥ |
jāyate viṣṇu-sadṛśaḥ sadyo rājāthavā punaḥ

Those who desire liberation from material existence should be bathed with the Vaisnava kumbha. Those who desire material happiness should be bathed with the Indra kumbha. Those who desire victory and influence should be bathed with the Agnl kumbha. Those who hope to conquer death should be bathed with the Yama kumbha. Those who want to destroy their enemies should be bathed with the Nairta kumbha. Those who desire peace should be bathed with the Varuna kumbha. Those who want to counteract their sinful reactions should be bathed with the Vayu kumbha. Those who want material prosperity should be bathed with the Kuvera kumbha and those who want to gain knowledge should be bathed with the Raudra kumbha. By accepting this process, all of these persons will become relieved oi their sinful reactions, attain transcendental knowledge, and become prosperous. Then, what can be said of those who are bathed with water

yjr SRI HARI-BHAKTI-VILASA from all the nine kumbhas! Such a person becomes purified at once and attains a position similar to that of Lord Visnu.

HBV 2.218

अथवा दिक्षु सर्वासु यथा-सङ्ख्येन लोकपान् ।
पूजयेत् स्व-स्व-नाम्ना तु षड्-भिन्नेन विधानतः

athavā dikṣu sarvāsu yathā-saṅkhyena lokapān |
pūjayet sva-sva-nāmnā tu ṣaḍ-bhinnena vidhānataḥ

O n e may also worship the predominating deities of the various directions while chanting their respective names and performing the prescribed rituals.

HBV 2.219–220

एव सम्पूज्य देवा स् तु लोक-पालान् प्रसन्न-धीः ।
पश्चात् परीक्षितान् शिष्यान् बद्ध-नेत्रान् प्रवेशयेत्
आग्नेय-धारणा-दग्धान् वायुना विधूता स् ततः ।
सोमेनाप्य् आयितान् पश्चाच् छ्रावयेन् नियमान् बुधः

evaṁ sampūjya devāṁs tu loka-pālān prasanna-dhīḥ |
paścāt parīkṣitān śiṣyān baddha-netrān praveśayet
āgneya-dhāraṇā-dagdhān vāyunā vidhūtāṁs tataḥ |
somenāpy āyitān paścāc chrāvayen niyamān budhaḥ

After worshiping the predominating deities of the directions, the spiritual master should invite the prospective disciples who have been tested and whose eyes are covered by a white cloth. He should then describe to these disciples, who have purified themselves by chanting the Agni, Vayu and Varuna mantras, the various rules and regulations.

HBV 2.221–225

न निन्देद् अब्राह्मणान् देवान् विष्णु ब्राह्मणम् एव च ।
रुद्रम् आदियम् अग्नि च लोक-पालान् ग्रहा स् तथा ।
वन्देत वैष्णव चापि पुरुष पूर्व-दीक्षितम्
एव तु समयान् श्राव्य पश्चाद् धोम तु कारयेत् ।
तत्त्वानि शिष्य-देहेषु विन्यस्य च विशोधयेत्
ओ नमो भगवते विष्णवे सर्व-रूपिणे हु स्वाहा
षोडशाक्षर-मन्त्रेण होमयेज् ज्वलितानलः ।
गर्भाधानादिकाश् चैव क्रियाः सर्वाश् च कारयेत्
त्रिभिस् त्रिभिर् आहुतिभिर् देवदेवस्य सन्निधौ ।
ततो'पनीय दृग्-बन्ध पुरः शिष्य निवेश्य च ।
प्रायः पूर्वोक्त-विधिना मन्त्र तस्मै गुरुर् दिशेत्

na ninded abrāhmaṇān devān viṣṇuṁ brāhmaṇam eva ca |
rudram ādiyam agniṁ ca loka-pālān grahāṁs tathā |
vandeta vaiṣṇavaṁ cāpi puruṣaṁ pūrva-dīkṣitam
evaṁ tu samayān śrāvya paścād dhomaṁ tu kārayet |
tattvāni śiṣya-deheṣu vinyasya ca viśodhayet
oṁ namo bhagavate viṣṇave sarva-rūpiṇe huṁ svāhā
ṣoḍaśākṣara-mantreṇa homayej jvalitānalaḥ |
garbhādhānādikāś caiva kriyāḥ sarvāś ca kārayet
tribhis tribhir āhutibhir devadevasya sannidhau |
tato'panīya dṛg-bandhaṁ puraḥ śiṣyaṁ niveśya ca |
prāyaḥ pūrvokta-vidhinā mantraṁ tasmai gurur diśet

The spiritual master should instruct his disciples to never blaspheme the brahmanas, demigods, Lord Visnu, Brahma, Rudra, Surya, Agni, the Lokapalas, the predominating deities of the planets, and senior Vaisnavas. Rather, they should offer all respect to everyone. The disciple should gladly accept these instructions. Thereafter, the spiritual master should perform a fire sacrifice and purify the bodies of his disciples by performing the nyasa. The spiritual master should perform the fire sacrifice while chanting this sixteen- syllable mantra: orh namo bhagavate visnave sarvarupine hum. He should offer oblations three times to the Supreme Lord and perform all the other required rituals. The spiritual master should then uncover the eyes of his disciples, make them sit in front of the sacrificial fire, and then impart to them the initiation mantras.

HBV 2.226–227

होमान्ते दीक्षितः पश्चाद् दापयेद् गुरु-दक्षिणाम् ।
हस्त्य्-अश्व-रत्न-कटक॰ हेम-ग्रामादिक॰ नृपः
दापयेद् गुरवे प्राज्ञो मध्यमो मध्यमा॰ तथा ।
दापयेद् इतरो युग्म॰ सहिरण्य॰ यथा-विधि

homānte dīkṣitaḥ paścād dāpayed guru-dakṣiṇām |
hasty-aśva-ratna-kaṭakaṁ hema-grāmādikaṁ nṛpaḥ
dāpayed gurave prājño madhyamo madhyamāṁ tathā |
dāpayed itaro yugmaṁ sahiraṇyaṁ yathā-vidhi

After the fire sacrifice is completed, an intelligent disciple should give daksina to his spiritual master. If a disciple is as rich as a king, he should offer an elephant, a horse, jewels, gold and other valuable objects to his spiritual master. If the disciple is from a middle-class background, he should offer daksina accordingly, and if he is from a poor family, he should simply offer a dhoti and a chddar to his spiritual master.

HBV 2.228

एव॰ कृते तु यत् पुण्य॰ माहात्म्य॰ जायते धरे ।
तद् अशक्य॰ तु गदितुम् अपि वर्ष-शतैर् अपि

evaṁ kṛte tu yat puṇyaṁ māhātmyaṁ jāyate dhare |
tad aśakyaṁ tu gaditum api varṣa-śatair api

It is impossible to describe the piety and glory that one obtains by following the above-mentioned procedures.

HBV 2.229–230

दीक्षितात्मा गुरोर् भूत्वा वाराह॰ शृणुयाद् यदि ।
तेन वेदाः पुराणानि सर्वे मन्त्राः सुसङ्ग्रहाः
जप्ताः स्युः पुष्करे तीर्थे प्रयागे सिन्धु-सागरे ।
देवहुते कुरुक्षेत्रे वाराणस्या॰ विशेषतः

dīkṣitātmā guror bhūtvā vārāhaṁ śṛṇuyād yadi |
tena vedāḥ purāṇāni sarve mantrāḥ susaṅgrahāḥ
japtāḥ syuḥ puṣkare tīrthe prayāge sindhu-sāgare |
devahūte kurukṣetre vārāṇasyāṁ viśeṣataḥ

If, after initiation, a disciple hears the Vardha Purdna from his spiritual master, he attains the result of studying all the Vedas and Puranas, chanting all kinds of mantras, as well as bathing at Puskara, Prayaga, Gangasagara, Naimisaranya, Kuruksetra and Kasl.

HBV 2.231–234

ग्रहेण विषुवे चैव यत् फल॰ जपता॰ भवेत् ।
तत् फल॰ द्विगुण॰ तस्य दीक्षितो यः शृणोति च
देवा अपि तपः कृत्वा ध्यायन्ति च वदन्ति च ।
कदा मे भारते वर्षे जन्म स्याद् भूत-धारिणि
दीक्षिताश् च भविष्यामो वाराह॰ शृणुमः कदा ।
वाराह॰ षोडशात्मान॰ युक्ता देहे कदाचन ।
पश्यामः परम॰ स्थान॰ यद् गत्वा न पुनर् भवेत्
एव॰ जल्पन्ति विबुधा मनसा चिन्तयन्ति च ।
वाराह-याग॰ कार्त्तिक्या॰ कदा द्रक्ष्यामहे धरे

graheṇa viṣuve caiva yat phalaṁ japatāṁ bhavet |
tat phalaṁ dviguṇaṁ tasya dīkṣito yaḥ śṛṇoti ca
devā api tapaḥ kṛtvā dhyāyanti ca vadanti ca |
kadā me bhārate varṣe janma syād bhūta-dhāriṇi
dīkṣitāś ca bhaviṣyāmo vārāhaṁ śṛṇumaḥ kadā |
vārāhaṁ ṣoḍaśātmānaṁ yuktā dehe kadācana |
paśyāmaḥ paramaṁ sthānaṁ yad gatvā na punar bhavet
evaṁ jalpanti vibudhā manasā cintayanti ca |
vārāha-yāgaṁ kārttikyāṁ kadā drakṣyāmahe dhare

The result one achieves by chanting mantras during a solar or lunar eclipse is doubled if an initiated person hears the Varaha Purana. O maintainer of the living entities, the demigods pray to be born in the land of Bharata-varsa, become initiated from a bona-fide spiritual master, hear the Varaha Purana and other Purdnas, and visit that sacred place where the Varaha Purana is being recited. They also pray to be able to witness a Varaha-yajfia on the full moon day in the month of Karttika.

HBV 2.235–236

एष ते विधिर् उद्दिष्टो मया ते भूत-धारिणि ।
देव-गन्धर्व-यक्षाणा□ सर्वथा दुर्लभो ह्य् असौ
एव□ यो वेत्ति तत्त्वेन यश् च पश्यति मण्डलम् ।
यश् चेम□ शृणुयाद् देवि सर्वे मुक्ता इति श्रुतिः

eṣa te vidhir uddiṣṭo mayā te bhūta-dhāriṇi |
deva-gandharva-yakṣāṇāṁ sarvathā durlabho hy asau
evaṁ yo vetti tattvena yaś ca paśyati maṇḍalam |
yaś cemaṁ śṛṇuyād devi sarve muktā iti śrutiḥ

O sustainer of the world, I have thus briefly described to you the procedures for initiation. It is very rarely practiced, even by the demigods, Gandharvas and Yaksas.

O Goddess, it is said that anyone who understands this subject matter, who sees an initiation arena, and who hears this sacred instruction— attains liberation.

HBV 2.237–239

सङ्क्षिप्तश् चाथ दीक्षाया विधिर् एष विलिख्यते ।
मुख्य-कल्पे ह्य् अशक्तस्य जनस्य स्याद् धिताय च
सु-मुहुर्ते'थ सम्प्राप्ते सर्वतोभद्र-मण्डले ।
नूतन□ गन्ध-पुष्पादि-मण्डित□ कलस□ न्यसेत्
वस्त्रावृत□ पयः पूर्ण□ पञ्च-पल्लव-स□युतम् ।
सर्वौषधि-पञ्च-रत्न-मृत्स्ना-सप्तक-गर्भितम्

saṅkṣiptaś cātha dīkṣāyā vidhir eṣa vilikhyate |
mukhya-kalpe hy aśaktasya janasya syād dhitāya ca
su-muhūrte'tha samprāpte sarvatobhadra-maṇḍale |
nūtanaṁ gandha-puṣpādi-maṇḍitaṁ kalasaṁ nyaset
vastrāvṛtaṁ payaḥ pūrṇaṁ pañca-pallava-saṁyutam |
sarvauṣadhi-pañca-ratna-mṛtsnā-saptaka-garbhitam

When an auspicious moment arises, one should establish within the purified arena meant for initiation a new waterpot that is decorated with sandalwood paste and flowers, wrapped with a cloth, and filled with water, medicinal herbs, five types of jewels, and seven types of clay. The waterpot should have five kinds of twigs on top.

HBV 2.240–241

अश्व-स्थानाद् गज-स्थानाद् वल्मीकाच् च चतुष्पथात् ।
राज-द्वाराच् च गोष्ठाच् च नद्याः कूलान् मृदः स्मृताः इति ।
कृष्णम् अभ्यर्च्य त□ कुम्भ□ कुश-कूर्चेन देशिकः ।
देय-मन्त्रेण साष्ट□ तु सहस्रम् अभिमन्त्रयेत्

aśva-sthānād gaja-sthānād valmīkāc ca catuṣpathāt |
rāja-dvārāc ca goṣṭhāc ca nadyāḥ kūlān mṛdaḥ smṛtāḥ iti |
kṛṣṇam abhyarcya taṁ kumbhaṁ kuśa-kūrcena deśikaḥ |
deya-mantreṇa sāṣṭaṁ tu sahasram abhimantrayet

The seven types of clay are—clay collected from a horse shed isala), from an elephant shed (gajasdld), from an anthill (valmlk), from the junction of four roads (catuspata), from the royal court (rdjadvdra), from a pasturing ground (gosta), and from the bank of a river (naditira). After worshiping Sri Krsna, the spiritual master should worship the waterpot, using kusa grass, while chanting appropriate mantras one thousand and eight times.

HBV 2.242

तद्-अद्भिः पूर्ववच् छिष्यम् अभिषिच्य दिशेन् मनुम् ।
शिष्यो'र्चयेद् गुरु□ भक्त्या यथा-शक्ति द्विजान् अपि

tad-adbhiḥ pūrvavac chiṣyam abhiṣicya diśen manum |
śiṣyo'rcayed guruṁ bhaktyā yathā-śakti dvijān api

Thereafter, the spiritual master should perform the abhiseka, according to the previously-mentioned rules and regulations, with the water of that pitcher and then impart to his disciple the initiation mantra. The disciple should then very devotedly worship his spiritual master and the other assembled brdhmanas. •

HBV 2.243–244

अत्राप्य् अशक्तः कश्चिच् चेद् अब्जम् अभ्यर्च्य साक्षतम् ।
तद्-अम्भसाभिषिच्याष्ट वारान् मूलेन के करम्
निधायामु□ जपेत् कर्णे उपदेशेष्व् अय□ विधिः ।
चन्द्र-सूर्य-ग्रहे तीर्थे सिद्ध-क्षेत्रे शिवालये ।
मन्त्र-मात्र-प्रकथनम् उपदेशः स उच्यते

atrāpy aśaktaḥ kaścic ced abjam abhyarcya sākṣatam |
tad-ambhasābhiṣicyāṣṭa vārān mūlena ke karam
nidhāyāmuṁ japet karṇe upadeśeṣv ayaṁ vidhiḥ |
candra-sūrya-grahe tīrthe siddha-kṣetre śivālaye |
mantra-mātra-prakathanam upadeśaḥ sa ucyate

If someone is unable to perform these procedures then he should worship an unbroken lotus flower that has been kept on a waterpot while chanting mula-mantras. He should then perform abhiseka to his disciple eight times with that water. Thereafter, he should place his hand on the head of his disciple and utter the initiation mantra into his ear. When

«*2 SRIHARI-BHAKTI-VILASA mantras are given to a disciple during a lunar or solar eclipse, in a holy place, or in a temple of Lord Siva—this is called imparting upadeta, or instruction.

HBV 2.245–246

वित्त-लोभाद् विमुक्तस्य स्वल्प-वित्तस्य देहिनः ।
स□सार-भय-भीतस्य विष्णु-भक्तस्य तत्त्वतः
अग्नाव् आज्यान्विते बीजैः सलिलैः केवलैश् च वा ।
द्रव्य-हीनस्य कुर्वीत वचसानुग्रह□ गुरुः

vitta-lobhād vimuktasya svalpa-vittasya dehinaḥ |
saṁsāra-bhaya-bhītasya viṣṇu-bhaktasya tattvataḥ
agnāv ājyānvite bījaiḥ salilaiḥ kevalaiś ca vā |
dravya-hīnasya kurvīta vacasānugrahaṁ guruḥ

For people who are devoid of greed for obtaining wealth, who are afraid of material existence, who are unduplicitous devotees of Lord Visnu, and who are poor, the spiritual master should perform a fire sacrifice by offering ghee and barley into the fire- If he is unable to do this, he should perform a fire sacrifice only with water or only with mantras, and then bless his disciples by giving them the initiation mantra.

HBV 2.247–249

यः समः सर्व-भूतेषु विरागो वीत-मत्सरः ।
जितेन्द्रियः शुचिर् दक्षः सर्वाङ्गावयवान्वितः
कर्मणा मनसा वाचा भीते चाभयदः सदा ।
सम-बुद्धि-पद□ प्राप्तस् तत्रापि भगवन्-मयः
पञ्च-काल-परश् चैव पञ्चरात्रार्थवित् तथा ।
विष्णु-तत्त्व□ परिज्ञाय एक□ चानेक-भेदगम् ।
वीक्षयेन् मेदिनी□ सर्वा□ कि□ पुनश् चोपसन्नतान्

yaḥ samaḥ sarva-bhūteṣu virāgo vīta-matsaraḥ |
jitendriyaḥ śucir dakṣaḥ sarvāṅgāvayavānvitaḥ
karmaṇā manasā vācā bhīte cābhayadaḥ sadā |
sama-buddhi-padaṁ prāptas tatrāpi bhagavan-mayaḥ
pañca-kāla-paraś caiva pañcarātrārthavit tathā |
viṣṇu-tattvaṁ parijñāya ekaṁ cāneka-bhedagam |
vīkṣayen medinīṁ sarvāṁ kiṁ punaś copasannatān

A qualified devotee of Lord Visnu who is equal to all living entities, detached from material objects, devoid of envy, self-controlled, pure, expert, devoid of any fault, and who destroys the fears of others by means of his activities, thoughts and speech, and who is knowledgeable and who sees the Supreme Lord internally and externally, who is expert in the performance of all types of activities, and who is the knower of the principles of Paficardtra can make disciples all over the world, and so what to speak of those who have taken shelter of him.

HBV 2.250–251

इह कीर्ति□ वदान्यत्व□ प्रजा-वृद्धि□ धन□ सुखम् ।
विद्या-दानेन लभते सात्त्विको नात्र स□शयः
यथा सुराणा□ सर्वेषा□ परमः परमेश्वरः ।
तथैव सर्व-दानाना□ विद्या-दान□ पर□ स्मृतम्

iha kīrtiṁ vadānyatvaṁ prajā-vṛddhiṁ dhanaṁ sukham |
vidyā-dānena labhate sāttviko nātra saṁśayaḥ
yathā surāṇāṁ sarveṣāṁ paramaḥ parameśvaraḥ |
tathaiva sarva-dānānāṁ vidyā-dānaṁ paraṁ smṛtam

and Narada that is found in the Skdnda Purdna, it is stated) iha klrttim vaddnyatva praja vrddhim dhanarh sukham vidydddnena labhate sdttviko ndtra samsayah yathd surdnam sarvesdm paramah paramesvarah tathaiva sarva ddndndm vidyd ddnam param smrtam

There is no doubt that persons who are in the mode of goodness achieve fame, magnanimity, wealth, birth in a good family, and happiness simply by educating people in the science of Krsna consciousness. Just as the Supreme Lord, Visnu, is foremost among all the demigods, distribution of knowledge is the best charity.

HBV 2.252–253

यावच् च पातक तेन कृत जन्म-शतैर् अपि ।
तत् सर्व नाशम् आप्नोति विद्या-दानेन देहिनाम्
विद्या-दानात् पर दान न भूत न भविष्यति ।
येन दत्तेन चाप्नोति शिव परम-कारणम्

yāvac ca pātakaṁ tena kṛtaṁ janma-śatair api |
tat sarvaṁ nāśam āpnoti vidyā-dānena dehinām
vidyā-dānāt paraṁ dānaṁ na bhūtaṁ na bhaviṣyati |
yena dattena cāpnoti śivaṁ parama-kāraṇam

By distributing knowledge to the embodied living entities, one's sinful reactions that have been accumulated from one hundred lifetimes are immediately destroyed. There is no better form of charity than distributing transcendental knowledge to others because by doing so, one can easily attain the lotus feet of the Supreme Personality of Godhead.

COMPLETE TWENTY-VILĀSA TEXT

Vilāsa 3

Śaucīyaḥ — Purity and Daily Conduct

246 aligned entries · 360 numbered texts

HBV 3.1

वन्दे'नन्ताद्भुतैश्वर्यं श्री-चैतन्यं महाप्रभुम् ।
नीचो'पि यत्-प्रसादात् स्यात् सदाचार-प्रवर्तकः

vande'nantādbhutaiśvaryaṁ śrī-caitanyaṁ mahāprabhum |
nīco'pi yat-prasādāt syāt sadācāra-pravartakaḥ

I offer my obeisances at the lotus feet of Sri Krsna Caitanya, who is full of unlimited opulence. Simply by His mercy, even a person who is born in a low-class family can become a teacher of the codes of proper conduct.

HBV 3.2

पुंसो गृहीत-दीक्षस्य श्री-कृष्णं पूजयिष्यतः ।
आचारो लिख्यते कृत्यं श्रुति-स्मृत्य्-अनुसारतः

puṁso gṛhīta-dīkṣasya śrī-kṛṣṇaṁ pūjayiṣyataḥ |
ācāro likhyate kṛtyaṁ śruti-smṛty-anusārataḥ

Now, I shall describe, by referring to the Vedas and other revealed scriptures, the proper behavior of a person who desires to worship Lord Krsna after receiving initiation.

HBV 3.3

लब्ध्वा मन्त्रं तु यो नित्यं नार्चयेन् मन्त्र-देवताम् ।
सर्व-कर्माफलं तस्यानिष्टं यच्छति देवता

labdhvā mantraṁ tu yo nityaṁ nārcayen mantra-devatām |
sarva-karmāphalaṁ tasyāniṣṭaṁ yacchati devatā

dgame (In the Agamas it is stated) labdhd mantrarh tu yo nityarh nd arcayen mantra devatdm sarva karmdphalam tasyd nistam yachati devatd id One who, after receiving a Krsna mantra, does not worship Lord Krsna, who is the objective of his mantra, will find that all of his endeavors are in vain and that the predominating deity of the mantra is displeased with him.

yyc SRI HARI-BHAKTI-VILASA

HBV 3.4

न किञ्चित् कस्यचित् सिध्येत् सद्-आचार विना यतः ।
तस्माद् अवश्य सर्वत्र सद्-आचारो ह्य् अपेक्ष्यते

na kiñcit kasyacit sidhyet sad-ācāraṁ vinā yataḥ |
tasmād avaśyaṁ sarvatra sad-ācāro hy apekṣyate

Without following the codes of proper conduct, no activity will yield any fruit. For this reason, there is certainly a need to follow proper etiquette while worshiping the Lord.

HBV 3.5

वक्ऋणाश्रमाचरवता पुरुषेण परः पुमान् ।
विष्णुर् आराध्यते पन्था नान्यत् तत्-तोष-कारणम्

varṇāśramācaravatā puruṣeṇa paraḥ pumān |
viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam

One can worship the Supreme Personality of Godhead, Visnu, by proper discharge of the principles oi varna and asrama. There is no alternative to pacifying the Lord by execution of the principles of the varndsrama system.

HBV 3.6

गृहस्थेन सदा कार्यम् आचार-परिपालनम् ।
न ह्य् आचार-विहीनस्य सुखम् अत्र परत्र च

gṛhasthena sadā kāryam ācāra-paripālanam |
na hy ācāra-vihīnasya sukham atra paratra ca

between Madalasa and Alarka found in Mdrkandeya Purdna it is stated) grhasthena sadd kdryam dcdra paripdlanam na hy dcdra vihinasya sukham atra paratra ca A householder should always display proper etiquette and behavior. Those who do not behave properly can attain happiness neither in this life nor in the next.

THIRD VILAS A

HBV 3.7

यज्ञ-दान-तपा□सीह पुरुषस्य न भूतये ।
भवन्ति यः सदाचार□ समुल्लङ्घ्य प्रवर्तते

yajña-dāna-tapāṁsīha puruṣasya na bhūtaye |
bhavanti yaḥ sadācāraṁ samullaṅghya pravartate

When a person does not follow proper etiquette—all of his activities, including his giving in charity, performing sacrifice, and undergoing austerities award him no benefit.

HBV 3.8

आचार-हीन□ न पुनन्ति वेदाः
यद्यप्य् अधीताः सह षड्भिर् अङ्गैः ।
छन्दा□स्य् एन□ मृत्यु-काले त्यजन्ति
नीड□ शकुन्ता इव जात-पक्षाः

ācāra-hīnaṁ na punanti vedāḥ
yadyapy adhītāḥ saha ṣaḍbhir aṅgaiḥ |
chandāṁsy enaṁ mṛtyu-kāle tyajanti
nīḍaṁ śakuntā iva jāta-pakṣāḥ

between Sri Krsna and Yudhisthira that is found in the Bhavisottara Pur ana it is stated) dcdrahlnarh na punanti vedd yadyapyadhltdh saha sadabhirangaih chandarhsenarh mrtyukdle tyajanti nidarh sakuntd iva jdtapaksdh Even if one studies the six branches of the Vedas, he will not become purified if he is devoid of proper etiquette, or behavior. Vedic knowledge leaves such a person at the time of death, just as a bird leaves her nest as soon as she develops her wings.

HBV 3.9–10

कपाल-स्थ□ यथा तोय□ श्वदृतौ वा यथा पयः ।
दुष्ट□ स्यात् स्थान-दोषेण वृत्त-हीने तथाशुभम् ।
आचार-रहितो राजन् नेह नामुत्र निन्दति इति ।
लेख्येन स्मरणादीना□ नित्यत्वेनैव सेत्स्यति ।
स्मरणाद्य्-आत्मकस्यापि सद्-आचारस्य नित्यता

kapāla-sthaṁ yathā toyaṁ śvadṛtau vā yathā payaḥ |
duṣṭaṁ syāt sthāna-doṣeṇa vṛtta-hīne tathāśubham |

ācāra-rahito rājan neha nāmutra nindati iti |
lekhyena smaraṇādīnāṁ nityatvenaiva setsyati |
smaraṇādy-ātmakasyāpi sad-ācārasya nityatā

As water kept in a human skull or in a pot made of dog skin is contaminated due to its contact with an impure object—all the activities

of a person who does not follow the codes of proper conduct are contaminated. O King, a person devoid of proper behavior does not become happy, either in this life or in the next. Just as remembering Lord Hari is essential, so is the following of proper etiquette.

HBV 3.11

सद्-आचारवता पु□सा जितौ लोकाव् उभाव् अपि

sad-ācāravatā puṁsā jitau lokāv ubhāv api

visnu purdne tatraiva grhidharma prasange (About the duty of a householder, it is said in the Visnu Pur ana) saddcdravatd purhsd jitau lokabubhdvapi Persons who are throughly exemplary in their behavior are victorious in this life and in the next.

HBV 3.12

साधवः क्षीण-दोषास् तु सच्-छब्दः साधु-वाचकः ।
तेषाम् आचरण□ यत् तु सद्-आचारः स उच्यते

sādhavaḥ kṣīṇa-doṣās tu sac-chabdaḥ sādhu-vācakaḥ |
teṣām ācaraṇaṁ yat tu sad-ācāraḥ sa ucyate

Saintly persons are those who are not contaminated by the fault of failing to observe the codes of proper conduct. The word sat means "honest". The behavior of devotees is called saddcdra.

HBV 3.13

अनध्ययन-शीलं च सद्-आचार-विलङ्घिनम् ।
सालस्यं च दुरन्नादं ब्राह्मणं बाधते'न्तकः

anadhyayana-śīlaṁ ca sad-ācāra-vilaṅghinam |
sālasyaṁ ca durannādaṁ brāhmaṇaṁ bādhate'ntakaḥ

and Agastya found in the Kasl-khanda it is stated) anadhyana sllamca saddcdra vilanghinam sdlasyamca durannddarh brdhmanam badhate antakah A brahmana who is averse to the study of the Vedas, who transgresses the proper etiquette, who is lazy, and who eats in the house of sinful people, is punished by Yamaraja.

HBV 3.14

ततो'भ्यसेत् प्रयत्नेन सद्-आचारं सदा द्विजः ।
तीर्थान्य् अप्य् अभिलष्यन्ति सद्-आचार-समागमम्

tato'bhyaset prayatnena sad-ācāraṁ sadā dvijaḥ |
tīrthāny apy abhilaṣyanti sad-ācāra-samāgamam

Therefore, the twice-born should carefully practice sadacara. Even holy places desire the association of well-behaved saintly persons.

HBV 3.15

आचार-प्रभवो धर्मः सन्तश् चाचार-लक्षणाः ।
साधूनां च यथा वृत्तं स सद्-आचार इष्यते
तस्मात् कुर्यात् सद्-आचारं य इच्छेद् गतिम् आत्मनः ।

ācāra-prabhavo dharmaḥ santaś cācāra-lakṣaṇāḥ |
sādhūnāṁ ca yathā vṛttaṁ sa sad-ācāra iṣyate
tasmāt kuryāt sad-ācāraṁ ya icched gatim ātmanaḥ |

Religious principles are born from the codes of proper conduct. Saintly persons are always inclined to follow the codes of proper conduct and so their behavior and acivities are known as sadacara.

HBV 3.16

सर्व-लक्षण-हीनो'पि समुदाचारवान् नृप ।
श्रद्दधानो'नसूयश् च सर्वान् कामान् अवाप्नुयात्

sarva-lakṣaṇa-hīno'pi samudācāravān nṛpa |
śraddadhāno'nasūyaś ca sarvān kāmān avāpnuyāt

Therefore, one who desires to attain the ultimate goal of life must exhibit the behavior known as sadacara. O King, even if a faithful and non-envious person does not possess any other good quality, he will easily achieve his desired goal by behaving according to the codes of proper conduct.

HBV 3.17

कि च—
आचार एव धर्मस्य मूल राजन् कुलस्य च ।
आचाराद् विच्युतो जन्तुर् न कुलीनो न धार्मिकः

kiṁ ca—
ācāra eva dharmasya mūlaṁ rājan kulasya ca |
ācārād vicyuto jantur na kulīno na dhārmikaḥ

The root of a good family or religion is sadacara. People who lack sadacara are neither pious nor noble.

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HBV 3.18

कि च—
आचारो भूति-जनन आचारः कीर्ति-वर्धनः ।
आचाराद् वर्धते ह्य् आयुर् आचारो हन्त्य् अलक्षणम्

kiṁ ca—
ācāro bhūti-janana ācāraḥ kīrti-vardhanaḥ |
ācārād vardhate hy āyur ācāro hanty alakṣaṇam

By following the prescribed behavior known as saddcdra, one obtains opulence, glory, and a long duration of life, as well as freedom from poverty, immature death, and inasupiciousness.

HBV 3.19

आचार एव नृप-पुङ्गव सेव्यमानो
धर्मार्थ-काम-फलदो भवितेह पु□साम् ।
तस्मात् सदैव विदुषावहितेन राजन्
शास्त्रोदितो ह्य् अनुदिन□ परिपालनीयः

ācāra eva nṛpa-puṅgava sevyamāno
dharmārtha-kāma-phalado bhaviteha puṁsām |
tasmāt sadaiva viduṣāvahitena rājan
śāstrodito hy anudinaṁ paripālanīyaḥ

O King, if one follows the codes of proper conduct, one is sure to attain the three objectives of life—religiosity, economic development, and sense gratification—in this very life. Therefore, every intelligent person should conscientiously follow the path of saddcdra, as it is described in the scriptures.

HBV 3.20

ब्राह्मे मुहुर्त उत्थाय कृष्ण कृष्णेति कीर्तयन् ।
प्रक्षाल्य पाणि-पादौ च दन्त-धावनम् आचरेत्

brāhme muhūrta utthāya kṛṣṇa kṛṣṇeti kīrtayan |
prakṣālya pāṇi-pādau ca danta-dhāvanam ācaret

One should rise early in the morning, during the brdhma-muhurta (one hour and thirty-six minutes before sunrise), while chanting the holy name of Lord Krsna. He should then wash his hands and feet and brush his teeth.

HBV 3.21

आचम्य वसन□ रात्रेस् त्यक्त्वान्यत् परिधाय च ।
पुनर् आचमने कुर्याल् लेख्येन विधिनाग्रतः

ācamya vasanaṁ rātres tyaktvānyat paridhāya ca |
punar ācamane kuryāl lekhyena vidhināgrataḥ

Thereafter, one should perform acamana and change the clothes that he had slept in. After doing so, one should again perform acamana.

HBV 3.22

अथेच्छन् परमा शुद्धि मूर्ध्नि ध्यात्वा गुरोः पदौ ।
स्तुत्वा च कीर्तयन् कृष्ण स्मर श् चैतद् उदीरयेत्

athecchan paramāṁ śuddhiṁ mūrdhni dhyātvā guroḥ padau |
stutvā ca kīrtayan kṛṣṇaṁ smaraṁś caitad udīrayet

In order to completely purify his existence, one should meditate on the lotus feet of his spiritual master, as if they are placed upon his head. He should offer prayers to his spiritual master and then remember Lord Krsna by reciting the following sloka.

HBV 3.23

जयति जन-निवासो देवकी-जन्म-वादो
यदु-वर-परिषत् स्वैर् दोर्भिर् अस्यन्न् अधर्मम् ।
स्थिर-चर-वृजिन-घ्नः सु-स्मित-श्री-मुखेन
व्रज-पुर-वनिताना वर्धयन् काम-देवम्

jayati jana-nivāso devakī-janma-vādo
yadu-vara-pariṣat svair dorbhir asyann adharmam |
sthira-cara-vṛjina-ghnaḥ su-smita-śrī-mukhena
vraja-pura-vanitānāṁ vardhayan kāma-devam

and thus remember Him early in the morning) (In the Srlmad-Bhagavatam [10.90.48] it is stated) jayati jana-nivdso devaki-janma-vado yadu-vara-parisat svair dorbhir asyann adharmam sthira-cara-vrjina-ghnah su-smita-sri-mukhena vraja-pura-vanitanarh vardhayan kama-devam Lord Sri Krsna is He who is known as jana-nivasa, the ultimate resort of all living entities, and who is also known as Devakinandana or Yasoda- nandana, the son of Devakl and Yas'oda. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious, as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling race always increases the lusty desires of the gopls of Vrndavana. May He be all glorious and happy!

HBV 3.24

स्मृते सकल-कल्याण-भाजन यत्र जायते ।
पुरुषस् तम् अज नित्य व्रजामि शरण हरिम्

smṛte sakala-kalyāṇa-bhājanaṁ yatra jāyate |
puruṣas tam ajaṁ nityaṁ vrajāmi śaraṇaṁ harim

S R I H A R I - B H AKTI-VILAS A

I take shelter of the unborn, eternal Personality of Godhead, Sri Hari. Simply by remembering the Lord, one becomes a reservoir of all auspiciousness.

HBV 3.25

विदग्ध-गोपाल-विलासिनीना
सम्भोग-चिह्नाङ्कित-सर्व-गात्रम् ।
पवित्रम् आम्नाय-गिराम् अगम्य
ब्रह्म प्रपद्ये नव-नीत-चौरम्

vidagdha-gopāla-vilāsinīnāṁ
sambhoga-cihnāṅkita-sarva-gātram |
pavitram āmnāya-girām agamyaṁ
brahma prapadye nava-nīta-cauram

The mischievous Lord Gopala is unapproachable by the Vedas. He is the Supreme Brahman and He is supremely pure. His entire body is covered with marks caused by the nails and teeth of the gopis of Vrndavana.. I take shelter of Sri Krsna, the butter thief.

HBV 3.26

उद्गायतीनाम् अरविन्द-लोचन
व्रजाङ्गनाना दिवम् अस्पृशद् ध्वनिः ।
दध्नश् च निर्मन्थन-शब्द-मिश्रितो
निरस्यते येन दिशाम् अमङ्गलम् इति ।

udgāyatīnām aravinda-locanaṁ
vrajāṅganānāṁ divam aspṛśad dhvaniḥ |
dadhnaś ca nirmanthana-śabda-miśrito
nirasyate yena diśām amaṅgalam iti |

As the ladies of Vraja loudly sang the glories of lotus-eyed Krsna, their songs blended with the sound of their churning, ascended to the sky and dissipated all inauspiciousness in every direction.

HBV 3.27

पठेत् पुनश् च साधूना सम्प्रदायानुसारतः ।
चतुःश्लोकीम् इमा सर्व-दोष-शान्त्यै शुभाप्तये

paṭhet punaś ca sādhūnāṁ sampradāyānusārataḥ |
catuḥślokīm imāṁ sarva-doṣa-śāntyai śubhāptaye

In order to nullify all kinds of faults that may be found in the society of devotees, and to obtain auspicious results, one should repeatedly chant the following three verses.

HBV 3.28

प्रातः स्मरामि भव-भीति-महार्ति-शान्त्यै
नारायण गरुड-वाहनम् अब्ज-नाभम् ।
ग्राहाभिभूत-वर-वारि-वारण-मुक्ति-हेतु
चक्रायुध तरुण-वारिज-पत्र-नेत्रम्

prātaḥ smarāmi bhava-bhīti-mahārti-śāntyai
nārāyaṇaṁ garuḍa-vāhanam abja-nābham |
grāhābhibhūta-vara-vāri-vāraṇa-mukti-hetuṁ
cakrāyudhaṁ taruṇa-vārija-patra-netram

In the morning, I meditate on the lotus-eyed Lord Narayana, who destroys the fearful disease of material existence, who rides on the back of Gaurda, whose navel is the birthplace of the universal lotus flower, who delivered the King of elephants when he was attacked by a crocodile, and who carries a disc in His hand.

HBV 3.29

प्रातर् नमामि मनसा वचसा च मूर्ध्ना
पादारविन्द-युगल परमस्य पु सः ।
नारायणस्य नरकार्णव-तारणस्य
पारायण-प्रवण-विप्र-परायणस्य

prātar namāmi manasā vacasā ca mūrdhnā
pādāravinda-yugalaṁ paramasya puṁsaḥ |
nārāyaṇasya narakārṇava-tāraṇasya
pārāyaṇa-pravaṇa-vipra-parāyaṇasya

In the morning, I offer my respectful obeisances with my mind, speech and head at the lotus feet of the Supreme Lord, Narayana, who is the only shelter of the brdhmanas that are inclined to study the Vedas, and who is the only cause of one's deliverance from the hellish conditions of material life.

HBV 3.30

प्रातर् भजामि भजताम् अभयङ्कर त
प्राक् सर्व-जन्म-कृत-पाप-भयावहत्यै ।
यो ग्राह-वक्त्र-पतिताङ्घ्रि-गजेन्द्र-घोर-
शोक-प्रणाशम् अकरोद् धृत-शङ्ख-चक्रः

prātar bhajāmi bhajatām abhayaṅkaraṁ taṁ
prāk sarva-janma-kṛta-pāpa-bhayāvahatyai |
yo grāha-vaktra-patitāṅghri-gajendra-ghora-
śoka-praṇāśam akarod dhṛta-śaṅkha-cakraḥ

In the morning, I worship the Supreme Lord who, with His conch and disc removed the distress of the King of elephants when he was in a precarious condition due to being attacked by a crocodile, and who awards fearlessness to those who worship Him for counteracting their -intul reactions accumulated from many, many births.

HBV 3.31

श्लोक-त्रयम् इद पुण्य प्रातः प्रातः पठेत् तु यः ।
लोक-त्रय-गुरुस् तस्मै दद्याद् आत्म-पद हरिः इति ।

śloka-trayam idaṁ puṇyaṁ prātaḥ prātaḥ paṭhet tu yaḥ |
loka-traya-gurus tasmai dadyād ātma-padaṁ hariḥ iti |

Lord Hari, who is the spiritual master of the three worlds, gives Himself ae who recites the above-mentioned three slokas every morning.

HBV 3.32

तद् एतल् लिखित कुत्र कुत्रचिद् व्यवहारतः ।
किन्तु स्वाभीष्ट-रूपादि श्री-कृष्णस्य विचिन्तयेत्

tad etal likhitaṁ kutra kutracid vyavahārataḥ |
kintu svābhīṣṭa-rūpādi śrī-kṛṣṇasya vicintayet

According to the need, sometimes a particular instruction is repeated. One who practices devotional service should meditate on Lord Krsna's forms and pastimes, according to his capability and understanding.

HBV 3.33

इत्थ विदध्याद् भगवत्-कीर्तन-स्मरणादिकम् ।
सर्व-तीर्थाभिषेक वै बहिर् अन्तर्विशोधनम्

itthaṁ vidadhyād bhagavat-kīrtana-smaraṇādikam |
sarva-tīrthābhiṣekaṁ vai bahir antarviśodhanam

Simply by chanting the holy names of the Supreme Lord and remembering Him, one can obtain the result of bathing in all the holy places of pilgrimage; and he can purify himself, both internally and externally.

HBV 3.34

सकृन् नारायणेत्य् उक्त्वा पुमान् कल्प-शत-त्रयम् ।
गङ्गादि-सर्व-तीर्थेषु स्नातो भवति पुत्रक

sakṛn nārāyaṇety uktvā pumān kalpa-śata-trayam |
gaṅgādi-sarva-tīrtheṣu snāto bhavati putraka

My dear son, the result one achieves by daily bathing in the holy river, Ganges, for three hundred kalpas can at once be achieved by uttering, "Narayana," even once.

HBV 3.35

शयनाद् उत्थितो यस् तु कीर्तयेन् मधुसूदनम् ।
कीर्तनात् तस्य पापस्य नाशम् आयात्य् अशेषतः इति ।

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

All sinful reactions of a person who chants the holy name of Lord Madhusudana as soon as he arises from bed in the morning are immediately nullified.

HBV 3.36

माहात्म्य□ कीर्तनस्याग्रे लेख्य□ मुख्य-प्रसङ्गतः ।
स्मरणस्य तु माहात्म्यम् अधुना लिख्यते कियत्

māhātmyaṁ kīrtanasyāgre lekhyaṁ mukhya-prasaṅgataḥ |
smaraṇasya tu māhātmyam adhunā likhyate kiyat

Because glorification of the Supreme Lord is a principal subject of this book, it will be described in a separate section, later on. Now, the glories of remembering the Lord are being described.

HBV 3.37

स्मर्तव्यः सतत विष्णुर् विस्मर्तव्यो न जातुचित् ।
सर्वे विधि-निषेधाः स्युर् एतयोर् एव किङ्कराः

smartavyaḥ satataṁ viṣṇur vismartavyo na jātucit |
sarve vidhi-niṣedhāḥ syur etayor eva kiṁkarāḥ

pddme brhat sahasrandma stotre (In the Brhat-sahasra-ndma-stotra of the Padma Purdna it is stated) smartavyah satatam visnur vismartavyo na jdtucit sarve vidhi-nisedhdh syur etayor eva kinkarah Krsna is the origin of Lord Visnu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the sdstra should be the servants of these two principles.

HBV 3.38

सा हानिस् तन् महच् छिद्र स मोहः स च विभ्रमः ।
यन्-मुहुर्त क्षण वापि वासुदेवो न चिन्त्यते

sā hānis tan mahac chidraṁ sa mohaḥ sa ca vibhramaḥ |
yan-muhūrtaṁ kṣaṇaṁ vāpi vāsudevo na cintyate

of the Skdnda Purdna, Sri Agastya Muni has said) sd hdnis tan mahaschidram sd ca andha iada mukatd yan muhuttarh ksanam vdpi vdsudeva na cintyate

SRI H A R I - B H A K T I - V 1 L ASA Every moment that is not used for thinking of Lord Vasudeva is considered to be a loss, foolishness, a fault, laziness, and blindness.

HBV 3.39

इयम् एव परा हानिर् उपसर्गोऽयम् एव च ।
अभाग्य परम चैतद् वासुदेव न यत् स्मरेत्

iyam eva parā hānir upasargo'yam eva ca |
abhāgyaṁ paramaṁ caitad vāsudevaṁ na yat smaret

Not remembering Lord Vasudeva is a great harm, a discrepancy, and a symptom of misfortune.

HBV 3.40

ये मुहुर्ताः क्षणा ये च याः काष्ठा ये निमेषकाः ।
ऋते विष्णु-स्मृतेर् यातास् तेषु मुष्टो यमेन सः इति ।

ye muhūrtāḥ kṣaṇā ye ca yāḥ kāṣṭhā ye nimeṣakāḥ |
ṛte viṣṇu-smṛter yātās teṣu muṣṭo yamena saḥ iti |

Any second, minute or hour that is spent without the remembrance of Lord Visnu is a time when one is being deceived by Yamaraja.

HBV 3.41

नित्यत्वे'प्य् अस्य माहात्म्य□ विचित्र-फल-दानतः ।
ज्ञेय□ शास्त्रोदित□ दर्श-पूर्णमासादिवद् बुधैः

nityatve'py asya māhātmyaṁ vicitra-phala-dānataḥ |
jñeyaṁ śāstroditaṁ darśa-pūrṇamāsādivad budhaiḥ

Although remembering Lord Visnu is an eternal function, learned personalities have described its glores in sastra, along with those of darsa, paurnamasa and agnihotra, because it awards all kinds of results.

HBV 3.42–44

मान्त्र□ पार्थिवम् आग्नेय□ वायव्य□ दिव्यम् एव च ।
वारुण□ मानस□ चेति स्नान□ सप्त-विध□ स्मृतम्
श□ न आपस् तु वै मान्त्र□ मृद्-आलम्भ□ तु पार्थिवम् ।
भस्मना स्नानम् आग्नेय□ स्नान□ गोरजसानिलम्
आतपे सति या वृष्टिर् दिव्य□ स्नान□ तद् उच्यते ।
बहिर् नद्यादिषु स्नान□ वारुण□ प्रोच्यते बुधैः ।
ध्यान□ यन् मनसा विष्णोर् मानस□ तत् प्रकीर्तनम्

māntraṁ pārthivam āgneyaṁ vāyavyaṁ divyam eva ca |
vāruṇaṁ mānasaṁ ceti snānaṁ sapta-vidhaṁ smṛtam
śaṁ na āpas tu vai māntraṁ mṛd-ālambhaṁ tu pārthivam |
bhasmanā snānam āgneyaṁ snānaṁ gorajasānilam
ātape sati yā vṛṣṭir divyaṁ snānaṁ tad ucyate |
bahir nadyādiṣu snānaṁ vāruṇaṁ procyate budhaiḥ |
dhyānaṁ yan manasā viṣṇor mānasaṁ tat prakīrtanam

sarva tlrtha snanadhikatvam (It is more beneficial than bathing in all the holy places) mantram parthivarh agneyarh vdyavyam divyam eva ca

THIRD VILAS A

vdrunam manasam ceti snanam sapta vidham smrtam sanna dpastu vai mdntrarh mrdd lambharhtu pdrthivam bhasmand snanam agneyarh sndnarh gorajasamilam atape sati yd vrstir divyarh sndnarh taducyate bahir nadyddisu sndnarh vdrunam procyate budhaih dhydnarh yan manasa visnor manasam tat praklrttitam The smdrtas have said that there are seven kinds of holy baths— the mantra bath, parthiva bath, agneya bath, vdyavya bath, divya bath, varuna bath, and manasa bath. Chanting the mantra, sanna apah, is considered to be a mantra bath. Touching clay is called a parthiva bath. Smearing one's body with ashes is called an agneya bath. Smearing one's body with dust from cows' hooves is called a vdyavya bath. Taking a bath in the rain, when there is sunshine, is called a divya bath. Taking a bath in a river or pond is called a varuna bath, and taking a bath in one's mind, while meditating on Lord Visnu, is called a manasa bath.

HBV 3.45–46

कि च—
असामर्थ्येन कायस्य काल-देशाद्य्-अपेक्षया ।
तुल्य-फलानि सर्वाणि स्युर् इत्य् आह पराशरः
स्नानाना मानस स्नान मन्व्-आद्यैः परम स्मृतम् ।
कृतेन येन मुच्यन्ते गृहस्था अपि वै द्विजाः

kiṁ ca—
asāmarthyena kāyasya kāla-deśādy-apekṣayā |
tulya-phalāni sarvāṇi syur ity āha parāśaraḥ
snānānāṁ mānasaṁ snānaṁ manv-ādyaiḥ paramaṁ smṛtam |
kṛtena yena mucyante gṛhasthā api vai dvijāḥ

14£ SRI HARI-BHAKTI-V1LASA Parasara Muni has said that if one's body is not healthy then without depending on the time, place, or person, one achieves the same result while performing all kinds of bath. Manu has said that by bathing in the mind, brdhmana householders can attain liberation. Among all types of bath, the manasa bath is best.

HBV 3.47

अपवित्रः पवित्रो वा सर्वावस्थाँ गतो'पि वा ।
यः स्मरेत् पुण्डरीकाक्षँ स बाह्याभ्यन्तरः शुचिः

apavitraḥ pavitro vā sarvāvasthāṁ gato'pi vā |
yaḥ smaret puṇḍarīkākṣaṁ sa bāhyābhyantaraḥ śuciḥ

has said in the Garuda Purana, and Pulastya Muni has said in the Visnu- dharma) apavitrah pavitro vd sarvdvasthdm gatopi vd yah smaret pundarikdksam sa vdhydbhyantarah sucih Whether one is pure or impure, in any condition of life, if one simply remembers the lotus-eyed Supreme Lord, he at once becomes purified, externally and internally.

HBV 3.48

यद्यप्य् उपहतः पापैर् मनसात्यन्त-दुस्तरैः ।
तथापि सँस्मरन् विष्णुँ स बाह्याभ्यन्तरः शुचिः

yadyapy upahataḥ pāpair manasātyanta-dustaraiḥ |
tathāpi saṁsmaran viṣṇuṁ sa bāhyābhyantaraḥ śuciḥ

Even if one is contaminated by unlimited sins, if he remembers Lord Visnu, he becomes purified, both internally and externally.

HBV 3.49

प्रायश्चित्तान्य् अशेषाणि तपः-कर्मात्मकानि वै ।
यानि तेषाम् अशेषाणाँ कृष्णानुस्मरणँ परम्

prāyaścittāny aśeṣāṇi tapaḥ-karmātmakāni vai |
yāni teṣām aśeṣāṇāṁ kṛṣṇānusmaraṇaṁ param

irl visnu purdne (In the Visnu Purana it is stated) prayascittavi asesdni tapak karmdtkdni ca tdni tesdm asesdndm krsndnu smaranam param

Among all types of atonement, austerity, charity, chanting of mantras, and vows—the remembrance of Lord Krsna is the best.

HBV 3.50

कृते पापे'नुतापो वै यस्य पु□सः प्रजायते ।
प्रायश्चित्त□ तु तस्यैक□ हरि-स□स्मरण□ परम्

kṛte pāpe'nutāpo vai yasya puṁsaḥ prajāyate |
prāyaścittaṁ tu tasyaikaṁ hari-saṁsmaraṇaṁ param

For a person who repents after committing sinful activities, remembrance of Lord Hari is the best form of atonement.

HBV 3.51

कलि-कल्मषम् अत्युग्र□ नरकार्ति-प्रद□ नृणाम् ।
प्रयाति विलय□ सद्यः सकृद् यत्रानुस□स्मृते

kali-kalmaṣam atyugraṁ narakārti-pradaṁ nṝṇām |
prayāti vilayaṁ sadyaḥ sakṛd yatrānusaṁsmṛte

Simply by remembering Lord Hari even once, a person can immediately bepome free from the contamination of Kali-yuga, which awards one the pangs of hellish conditions.

HBV 3.52

ये मा□ जनाः स□स्मरन्ति कलौ सकृद् अपि प्रभुम् ।
तेषा□ नश्यति तत् पाप□ भक्ताना□ पुरुषोत्तमे

ye māṁ janāḥ saṁsmaranti kalau sakṛd api prabhum |
teṣāṁ naśyati tat pāpaṁ bhaktānāṁ puruṣottame

The insurmountable sinful reactions of those who remember Me, the Supreme Lord, in this age of Kali, and render devotional service unto Me, are immediately destroyed.

HBV 3.53

हरिर् हरति पापानि दुष्ट-चित्तैर् अपि स्मृतः ।
अनिच्छयापि स□स्पृष्टो दहत्य् एव हि पावकः

harir harati pāpāni duṣṭa-cittair api smṛtaḥ |
anicchayāpi saṁspṛṣṭo dahaty eva hi pāvakaḥ

and Bali that is found in the Brhad-ndradlya Purdna it is stated) harirharati papdni dusta cittair api smrtah

anicchayapi sansprsto dahati eva hy pdvakah Lord Hari takes away the sinful reactions of even the most sinful people if they simply remember Him, just as fire burns a person even if he touches it accidentally.

HBV 3.54

महा-पातक-युक्तो वा युक्तो वा सर्व-पातकैः ।
स वै विमुच्यते सद्यो यस्य विष्णु-पर□ मनः

mahā-pātaka-yukto vā yukto vā sarva-pātakaiḥ |
sa vai vimucyate sadyo yasya viṣṇu-paraṁ manaḥ

Even if one is the most sinful person, if his mind is engaged at the lotus feet of Lord Visnu then he at once becomes liberated from all kinds of sinful reactions.

HBV 3.55

कर्मणा मनसा वाचा यः कृतः पाप-सञ्चयः ।
सो'प्य् अशेषः क्षय□ याति स्मृत्वा कृष्णाङ्घ्रि-पङ्कजम्

karmaṇā manasā vācā yaḥ kṛtaḥ pāpa-sañcayaḥ |
so'py aśeṣaḥ kṣayaṁ yāti smṛtvā kṛṣṇāṅghri-paṅkajam

All sinful reactions accumulated since time immemorial due to sinful activities committed by one's body, mind, and speech are eradicated simply by remembering the lotus feet of Lord Krsna.

HBV 3.56

यम-मार्ग□ महा-घोर□ नरका□श् च यम□ तथा ।
स्वप्ने'पि न नरः पश्येद् यः स्मरेद् गरुड-ध्वजम्

yama-mārgaṁ mahā-ghoraṁ narakāṁś ca yamaṁ tathā |
svapne'pi na naraḥ paśyed yaḥ smared garuḍa-dhvajam

Paras'ara Muni has said in the Karttika-prasanga section of the Skanda Purdna) yama mdrgarh mahdghorarh narakdrhsca yamarh tathd svapne'pi narah pasyed yah smared garudadvajam

A person who remembers Sri Hari, who sits on the back of Garuda, will not have to meet the fearful Yamadutas, even while dreaming, and he will not have to traverse the painful path to hell.

HBV 3.57

सकृन् मनः कृष्ण-पदारविन्दयोर्
निवेशित□ तद्-गुण-रागि यैर् इह ।
न ते यम□ पाश-भृतश् च तद्-भटान्
स्वप्ने'पि पश्यन्ति हि चीर्ण-निष्कृताः

sakṛn manaḥ kṛṣṇa-padāravindayor
niveśitaṁ tad-guṇa-rāgi yair iha |
na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān
svapne'pi paśyanti hi cīrṇa-niṣkṛtāḥ

Although not having fully realized Krsna, persons who have even once surrendered completely unto His lotus feet and who have become attracted to His name, form, qualities and pastimes are completely freed of all sinful reactions, for they have thus accepted the true method of atonement. Even in dreams, such surrendered souls do not see Yamaraja or his order carriers, who are equipped with ropes to bind the sinful.

HBV 3.58

दन्ता गजाना कुलिशाग्र-निष्ठुराः
शीर्णा यद् एते न बल ममैतत् ।
महा-विपत्-पात-विनाशनो'य
जनार्दनानुस्मरणानुभावः

dantā gajānāṁ kuliśāgra-niṣṭhurāḥ
śīrṇā yad ete na balaṁ mamaitat |
mahā-vipat-pāta-vināśano'yaṁ
janārdanānusmaraṇānubhāvaḥ

srl visnu purdne srl prahlddoktau (Sri Prahlada has said in the Visnu Pur ana) dantd gajdndrh kulisdgranisthurdh slrnd yadete na balam mamaitat maha vipat pdtar vindiano'yarh jandrdandn anusmarandnubhdvah The tusk of an elephant is harder than a thunderbolt. If it has been broken into pieces, it should be understood that it was not because of my strength. Rather, it has happened due to the remembrance of Lord Janardana, who destroys all dangers.

HBV 3.59

विष्टयो व्यतिपाताश् च ये'न्ये दुर्नीति-सम्भवाः ।
ते सर्वे स्मरणाद् विष्णोर् नाशम् आयान्त्य् उपद्रवाः

viṣṭayo vyatipātāś ca ye'nye durnīti-sambhavāḥ |
te sarve smaraṇād viṣṇor nāśam āyānty upadravāḥ

Sinful reactions, suffering due to natural calamities, and various types of disturbances caused by others' unethical behavior are quickly removed simply by the remembrance of Lord Visnu.

HBV 3.60

यस्य स्मरण-मात्रेण न मोहो न च दुर्गतिः ।
न रोगो न च दुःखानि तम् अनन्त नमाम्य् अहम्

yasya smaraṇa-mātreṇa na moho na ca durgatiḥ |
na rogo na ca duḥkhāni tam anantaṁ namāmy aham

in the Magha-mahatmya section of the Padma Purdna) yasya smarana mdtrena na moho na ca durgalih na rogo na ca duhkhdni tarn anantam namdni aham I offer my obeisances at the lotus feet of Lord A n a n t a , simply by whose remembrance all of one's illusions are eradicated, sinful reactions are counteracted, diseased conditions are removed, and material miseries are vanquished.

HBV 3.61

यथा हेम्नि स्थितो वह्निर् दुर्वर्ण हन्ति धातु-जम् ।
एवम् आत्म-गतो विष्णुर् योगिनाम् अशुभाशयम्

yathā hemni sthito vahnir durvarṇaṁ hanti dhātu-jam |
evam ātma-gato viṣṇur yoginām aśubhāśayam

Just as fire removes any discoloration from gold caused by traces of other metals, Lord Visnu within the heart purifies the mind of the yogi.

HBV 3.62

लाभस् तेषा जयस् तेषा कुतस् तेषा पराभवः ।
येषाम् इन्दीवर-श्यामो हृदयस्थ-जनार्दनः

lābhas teṣāṁ jayas teṣāṁ kutas teṣāṁ parābhavaḥ |
yeṣām indīvara-śyāmo hṛdayastha-janārdanaḥ

pdndava gltdydm (In the Pdndava-gltd it is stated) labhas tesdrh jayastesdm kutas lesdrh parabhavah yesdm indlvarvara sydmo hrdayatha janardanah

Those who have captured Lord Janardana, who resembles a blue lotus flower, within their hearts, achieve victory and opulence. Where is the question of their defeat?

HBV 3.63

देवेषु यज्ञेषु तपःसु चैव
दानेषु तीर्थेषु व्रतेषु चैव ।
इष्टेषु पूर्तेषु च यत् प्रदिष्ट
नृणा स्मृते तत्-फलम् अच्युते च

deveṣu yajñeṣu tapaḥsu caiva
dāneṣu tīrtheṣu vrateṣu caiva |
iṣṭeṣu pūrteṣu ca yat pradiṣṭaṁ
nṛṇāṁ smṛte tat-phalam acyute ca

the Kdrttika-prasafiga section of the Skdnda Purana) devesu jfianesu tapah su caiva ddnesu tirthesu vratesu caiva istesu purttesu ca yat pradistarh nrndrh smrte tat phalam ucyute v. The results one attains by giving charity, following vows, undergoing austerities, visiting holy places, performing sacrifices, and executing welfare activities can be attained simply by remembering the Supreme Personality of Godhead.

HBV 3.64

न्यूनातिरिक्तता सिद्धा कलौ वेदोक्त-कर्मणाम् ।
हरि-स स्मरणम् एवात्र सम्पूर्ण-फल-दायकम्

nyūnātiriktatā siddhā kalau vedokta-karmaṇām |
hari-saṁsmaraṇam evātra sampūrṇa-phala-dāyakam

brhanndradlye (In the Brhan-ndradlya Purana it is stated) nyundtiriktatd siddha kalau vedokta karmandm hari smaranam evdtra sampurna phala ddyakam In Kali-yuga, activities prescribed by the Vedas may or may not yield satisfactory results. But as far as remembering Lord Hari is concerned—it awards one completely satisfying results.

HBV 3.65

प्रमादात् कुर्वता कर्म प्रच्यवेताध्वरेषु यत् ।
स्मरणाद् एव तद् विष्णोः सम्पूर्ण स्याद् इति श्रुतिः

pramādāt kurvatāṁ karma pracyavetādhvareṣu yat |
smaraṇād eva tad viṣṇoḥ sampūrṇaṁ syād iti śrutiḥ

The discrepancy of being careless while performing sacrifices and other ritualistic activities can be counteracted simply by remembering Lord Visnu.

HBV 3.66

तुला-पुरुष-दानाना राजसूयाश्वमेधयोः ।
फल विष्णोः स्मृति-सम न जातु द्विज-सत्तम

tulā-puruṣa-dānānāṁ rājasūyāśvamedhayoḥ |
phalaṁ viṣṇoḥ smṛti-samaṁ na jātu dvija-sattama

brhat ndradlye kaliprasange (In the Kali-prasanga section of the Brhan-ndradlya Purdna it is stated) tula purusaddndndrh rdjasuya asvamedhayoh phalarh visnoh smrti samam na jdtu dvijasattama O best of brdhmanas, giving a great deal of wealth in charity, performing a Rajasuya sacrifice, and performing an Asvamedha sacrifice are not equal to remembering Lord Visnu.

HBV 3.67

विद्या-तपः-प्राण-निरोध-मैत्री
तीर्थाभिषेक-व्रत-दान-जप्यैः ।
नात्यन्त-शुद्धि लभते'न्तर्-आत्मा
यथा हृदि-स्थे भगवत्य् अनन्ते

vidyā-tapaḥ-prāṇa-nirodha-maitrī
tīrthābhiṣeka-vrata-dāna-japyaiḥ |
nātyanta-śuddhiṁ labhate'ntar-ātmā
yathā hṛdi-sthe bhagavaty anante

By one's engaging in the processes of demigod worship, austerities, breath control, compassion, bathing in holy places, strict vows, charity and chanting of various mantras, one's mind cannot attain the same absolute purification as that achieved when the unlimited Personality of Godhead appears within one's heart.

HBV 3.68

भय□ भयानाम् अपहारिणि स्थिते
मनस्य् अनन्ते मम कुत्र तिष्ठति ।
यस्मिन् स्मृते जन्म-जरोद्भवानि
भयानि सर्वाण्य् अपयान्ति तात

bhayaṁ bhayānām apahāriṇi sthite
manasy anante mama kutra tiṣṭhati |
yasmin smṛte janma-jarodbhavāni
bhayāni sarvāṇy apayānti tāta

Hiranyakasipu, as found in the Visnu Purdna) bhayarh bhaydndm apahdrini sthite manasyanante mama kutra tisthati

yasmin smrte janma jarodbhavani bhaydni sarvdnyapaydnti tdta My dear father, I have nothing to fear because Lord Ananta, whose remembrance removes all kinds of fearful conditions, such as birth and old age, is residing in my heart.

HBV 3.69

तत्रैवान्यत्र [वि.पु. २.६.४०]—
विष्णु-स□स्मरणात् क्षीण-समस्त-क्लेश-स□चयः ।
मुक्ति□ प्रयाति स्वर्गाप्तिस् तस्य विघ्नो'नुमीयते

tatraivānyatra [vi.pu. 2.6.40]—
viṣṇu-saṁsmaraṇāt kṣīṇa-samasta-kleśa-saṁcayaḥ |
muktiṁ prayāti svargāptis tasya vighno'numīyate

A person whose heart is purified of all sinful propensities as a result of remembering Lord Visnu is qualified to attain liberation. For such a person, the attainment of heavenly planets is simply an impediment.

HBV 3.70

वर वरेण्य वरद पुराण
निज-प्रभा-भावित-सर्व-लोकम् ।
सङ्कल्पितार्थ-प्रदम् आदि-देव
स्मृत्वा व्रजेन् मुक्ति-पद मनुष्यः

varaṁ vareṇyaṁ varadaṁ purāṇaṁ
nija-prabhā-bhāvita-sarva-lokam |
saṅkalpitārtha-pradam ādi-devaṁ
smṛtvā vrajen mukti-padaṁ manuṣyaḥ

By remembering the original Personality of Godhead—who is the Supreme Absolute Truth, who -awards benedictions to all who approach Him, who is the primeval Lord, who manifests the planets by the effulgence emanating from His transcendental body, and who awards the fruit of one's desires—anyone can achieve liberation.

HBV 3.71

यस्य स्मरण-मात्रेण जन्म-स सार-बन्धनात् ।
विमुच्यते नमस् तस्मै विष्णवे प्रभविष्णवे

yasya smaraṇa-mātreṇa janma-saṁsāra-bandhanāt |
vimucyate namas tasmai viṣṇave prabhaviṣṇave

I offer my obeisances unto the most opulent Personality of Godhead, Lord Visnu. By remembering Him, one can be delivered from the vicious cycle of repeated birth and death within the material nature.

HBV 3.72

तदैव पुरुषो मुक्तो जन्म-दुःख-जरादिभिः ।
भक्त्या तु परया नून यदैव स्मरते हरिम्

tadaiva puruṣo mukto janma-duḥkha-jarādibhiḥ |
bhaktyā tu parayā nūnaṁ yadaiva smarate harim

said, in the Kdrttika-prasanga section of the Skanda Purdna) tadaiva puruso mukto janma duhkha jarddibhih bhaktyd tu parayd nyunarh yadaiva smarate harim There is no doubt that if someone remembers Sri Hari with great devotion, He will be liberated from all miseries, such as birth, death and old age.

HBV 3.73

येन केनाप्य् उपायेन स्मृतो नारायणोऽव्ययः ।
अपि पातक-युक्तस्य प्रसन्नः स्यान् न स□शयः

yena kenāpy upāyena smṛto nārāyaṇo'vyayaḥ |
api pātaka-yuktasya prasannaḥ syān na saṁśayaḥ

brhanndradlye (In the Brhan-naradlya Purdna it is stated) yena kenapi updyena smrto ndrdyana avyayah api pdtaka yuktasya prasanna sydn na sarhsayah If somehow or other Lord Narayana is remembered then even the most sinful person can achieve His mercy.

HBV 3.74

वामन-पुराणे—
अनाद्य्-अनन्तम् अजरामर□ हरि□
ये स□स्मरन्त्य् अहरहर् नियत□ नरा भुवि ।
तत् सर्वग□ ब्रह्म पर□ पुराण□
ते यान्ति वैष्णव-पद□ ध्रुर्वम् अव्यय□ च

vāmana-purāṇe—
anādy-anantam ajarāmaraṁ hariṁ
ye saṁsmaranty aharahar niyataṁ narā bhuvi |
tat sarvagaṁ brahma paraṁ purāṇaṁ
te yānti vaiṣṇava-padaṁ dhurvam avyayaṁ ca

vdmana purdne (In the Vdmana Purdna it is stated) anddi anantam ajardrh ajardmararh harirh ye sarhsmaranti haraharniyatarh nard bhuvi tat sarvagarh brahma pararh purdnarh te ydnti vaisnava padarh dhruvam avyayarh ca Those who constantly remember Sri Hari, the beginningless, unlimited Supreme Lord, who is transcendentally situated beyond this

world of death, attain the eternal, original, inexhaustible abode of the Vaisnavas.

HBV 3.75

स्मरन्ति ये सकृद् भूताः प्रसङ्गेनापि केशवम् ।
ते विध्वस्ताखिलाघौघा यन्ति विष्णोः पर□ पदम्

smaranti ye sakṛd bhūtāḥ prasaṅgenāpi keśavam |
te vidhvastākhilāghaughā yanti viṣṇoḥ paraṁ padam

that is found in a conversation between Devaduta and Vikundala in the Padma Purdna) ye smaranti sakrd dutdh prasarigendpi kesavam te vidhvasta akhildghaughd ydnti visnoh pararh padam O messangers, the sinful reactions of those who remember Lord Kesava, even once, are completely destroyed and so such persons return to His abode at the time of death.

HBV 3.76

शाठ्येनापि नरा नित्य□ ये स्मरन्ति जनार्दनम् ।
ते'पि यान्ति तनु□ त्यक्त्वा विष्णु-लोकम् अनामयम्

śāṭhyenāpi narā nityaṁ ye smaranti janārdanam |
te'pi yānti tanuṁ tyaktvā viṣṇu-lokam anāmayam

Those who even neglectfully remember Lord Janardana, Visnu, become free from all faults and after giving up their present bodies, they attain the abode of the Lord.

HBV 3.77

निराशीर् निर्ममो यस् तु विष्णोर् ध्यान-परो भवेत् ।
तत्-पद□ समवाप्नोति यत्र गत्वा न शोचति

nirāśīr nirmamo yas tu viṣṇor dhyāna-paro bhavet |
tat-padaṁ samavāpnoti yatra gatvā na śocati

One who meditates on Lord Visnu, being free from material attachment and material desires, certainly attains the abode of Lord Visnu, which is devoid of lamentation and all kinds of miseries.

SRI H ARI-BHAKTI-VILASA

HBV 3.78

ये त्वा□ त्रिविक्रम सदा हृदि श्रीलयन्ति
कादम्बिनी-रुचिर् अरोचिषम् अम्बुजाक्ष ।
सौदामिनी-विलसिता□शुक-वीत-मूर्ते
ते'पि स्पृशन्ति तव कान्तिम् अचिन्त्य-रूपाम्

ye tvāṁ trivikrama sadā hṛdi śrīlayanti
kādambinī-rucir arociṣam ambujākṣa |
saudāminī-vilasitāṁśuka-vīta-mūrte
te'pi spṛśanti tava kāntim acintya-rūpām

bindu prayer in the Bindu-mddhava section of the Kdsl-khanda states) ye tvdrh trivikrama sadd hrdi sllayanti kddambinl rucira rocisam ambujdksa sauddminl vilasitdm sukavlta miirtte te'pi sprsanti tava kdntim acintya rupdm O T r i v i k r a m a ! O lotus-eyed Lord! Your c o m p l e x i o n is just like t h e color of t h e sky. Your yellow g a r m e n t s are just like t h e color of l i g h t n i n g . T h o s e w h o always meditate on You within their hearts attain the same transcendental complexion.

HBV 3.79

अन्त-काले च माम् एव स्मरन् मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्-भाव□ याति नास्त्य् अत्र स□शयः

anta-kāle ca mām eva smaran muktvā kalevaram |
yaḥ prayāti sa mad-bhāvaṁ yāti nāsty atra saṁśayaḥ

And whoever, at the end of his life, quits his body, remembering Me alone, at once attains My nature. Of this there is no doubt.

HBV 3.80

स्मरतः पाद-कमलम् आत्मानम् अपि यच्छति ।
कि□ न्व् अर्थ-कामान् भजतो नात्यभीष्टान् जगद्-गुरुः

smarataḥ pāda-kamalam ātmānam api yacchati |
kiṁ nv artha-kāmān bhajato nātyabhīṣṭān jagad-guruḥ

Since He gives even His own self to anyone who simply remembers His lotus feet, what doubt is there that He, the spiritual master of the universe, will bestow upon His sincere worshiper prosperity and material enjoyment, which are not even very desirable?

HBV 3.81

वासुदेवे मनो यस्य जप-होमार्चनादिषु ।
तस्यान्तरायो मैत्रेय देवेन्द्रत्वादि सत्-फलम्

vāsudeve mano yasya japa-homārcanādiṣu |
tasyāntarāyo maitreya devendratvādi sat-phalam

vaisnave (In the Visnu Pur ana it is stated) vdsudeve mano yasya japa homdrccanadisu tasyantardyo maitreya devendratvadi sat phalam Parasara Muni said: O Maitreya, for those whose minds are fixed on chanting the holy name of the Lord, performing fire sacrifices, and worshiping Lord Vasudeva, the enjoyment of the fruit of their pious activities and the attainment of liberation appear to be impediments.

HBV 3.82

महतस् तपसो मूल प्रसवः पुण्य-सन्ततेः ।
जीवितस्य फल स्वादु नियत स्मरण हरेः

mahatas tapaso mūlaṁ prasavaḥ puṇya-santateḥ |
jīvitasya phalaṁ svādu niyataṁ smaraṇaṁ hareḥ

Remembrance of Lord Visnu is certainly the root of great austerity, the reservoir of all piety, and the sweetest of all fruit that one tastes in this life.

HBV 3.83

एतावान् साङ्ख्य-योगाभ्या स्व-धर्म-परिनिष्ठया ।
जन्म-लाभः परः पुसाम् अन्ते नारायण-स्मृतिः

etāvān sāṅkhya-yogābhyāṁ sva-dharma-pariniṣṭhayā |
janma-lābhaḥ paraḥ puṁsām ante nārāyaṇa-smṛtiḥ

The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the end of life.

1£CA SRI HARI-BHAKTI-VILASA

HBV 3.84

तꣳ नः समादिशोपायꣳ येन ते चरणाब्जयोः ।
स्मृतिर् यथा न विरमेद् अपि सꣳसरताम् इह

taṁ naḥ samādiśopāyaṁ yena te caraṇābjayoḥ |
smṛtir yathā na viramed api saṁsaratām iha

Please tell us how we may constantly remember Your lotus feet, though we continue in the cycle of birth and death in this world.

HBV 3.85

दृष्टꣳ तवाङ्घ्रि-युगलꣳ जनतापवर्गꣳ
ब्रह्मादिभिर् हृदि विचिन्त्यम् अगाध-बोधैः ।
सꣳसार-कूप-पतितोत्तरणावलम्बꣳ
ध्यायꣳश् चराम्य् अनुगृहाण यथा स्मृतिः स्यात् इति ।

dṛṣṭaṁ tavāṅghri-yugalaṁ janatāpavargaṁ
brahmādibhir hṛdi vicintyam agādha-bodhaiḥ |
saṁsāra-kūpa-patitottaraṇāvalambaṁ
dhyāyaṁś carāmy anugṛhāṇa yathā smṛtiḥ syāt iti |

Now I have seen Your feet, which grant liberation to Your devotees, which even Lord Brahma and other great personalities of unfathomable intelligence can only meditate upon within their hearts, and which those who have fallen into the well of material existence resort to for deliverance. Please favor me so that I may constantly think of You as I travel about. Please grant Me the power to remember You.

HBV 3.86

कृष्ण-स्मरण-माहात्म्य-महाब्धिर् दुस्तरो धिया ।
यो यियासति तत्-पारꣳ स हि चैतन्य-वञ्चितः

kṛṣṇa-smaraṇa-māhātmya-mahābdhir dustaro dhiyā |
yo yiyāsati tat-pāraṁ sa hi caitanya-vañcitaḥ

If someone thinks that he can reach the limit of the glories of remembering Lord Krsna then it should be understood that he has lost his intelligence, being deceived by the illusory energy of Sri Caitanyadeva .

HBV 3.87–88

ततः पादोदकꣳ किञ्चित् प्राक् पीत्वा तुलसी-दलैः ।
गृहीतेनाचरेत् तेन स्वमूर्धन्य् अभिषेचनम्
अथादौ श्री-गुरुꣳ नत्वा श्री-कृष्णस्य पदाब्जयोः ।
किञ्चिद् विज्ञापयन् सर्वस्व-कृत्यान्य् अर्पयेन् नमेत्

tataḥ pādodakaṁ kiñcit prāk pītvā tulasī-dalaiḥ |
gṛhītenācaret tena svamūrdhany abhiṣecanam
athādau śrī-guruṁ natvā śrī-kṛṣṇasya padābjayoḥ |
kiñcid vijñāpayan sarvasva-kṛtyāny arpayen namet

Thereafter, one should drink a little carandmrta with a tulasl leaf and then touch his hand to his head. Next, he should offer obeisances to his spiritual master and offer all of his activities at the lotus feet of Sri Krsna.

HBV 3.89

सर्व-मङ्गल-मङ्गल्यꣳ वरेण्यꣳ वरदꣳ शिवम् ।
नारायणꣳ नमस्कृत्य सर्व-कर्माणि कारयेत्

sarva-maṅgala-maṅgalyaṁ vareṇyaṁ varadaṁ śivam |
nārāyaṇaṁ namaskṛtya sarva-karmāṇi kārayet

vdmana pur due (In the Vdmana Pur ana it is stated) sarva mangala mangalayam varenyam varadam sivam ndrdyanarh namaskrtyam sarva karmani karayet One should begin one's day by first offering his obeisances at the lotus feet of Sri Narayana, who is the source of all auspiciousness, and who awards the greatest benedictions to his devotees.

HBV 3.90

यद्-उत्सवादिकꣳ कर्म तत् त्वया प्रेरितो हरे ।
करिष्यामि त्वया ज्ञेयम् इति विज्ञापनꣳ मम

yad-utsavādikaṁ karma tat tvayā prerito hare |
kariṣyāmi tvayā jñeyam iti vijñāpanaṁ mama

vimu dharmottare (In the Visnu-dharmottara it is stated) yad utsavddikarh karma tattayd prerito hare karisydmi tvayd jneyam id vijndpanam mama O Lord Hari, my humble appeal is that whatever I may do, I will do it according to Your order and inspiration.

HBV 3.91–92

प्रातः प्रबोधितो विष्णो हृषीकेशेन यत् त्वया ।
यद् यत् कारयसीशान तत् करोमि तवाज्ञया
त्रैलोक्य-चैतन्यमयादि-देव
श्री-नाथ विष्णो भवद्-आज्ञयैव ।
प्रातः समुत्थाय तव प्रियार्थ
स सार-यात्राम् अनुवर्तयिष्ये

prātaḥ prabodhito viṣṇo hṛṣīkeśena yat tvayā |
yad yat kārayasīśāna tat karomi tavājñayā
trailokya-caitanyamayādi-deva
śrī-nātha viṣṇo bhavad-ājñayaiva |
prātaḥ samutthāya tava priyārthaṁ
saṁsāra-yātrām anuvartayiṣye

O Visnu! O Hrslkesa! O Isana! I have been awakened in the morning by You. I do whatever you cause me to do. O consciousness of the three worlds! O Lord! O Visnu! O Original Personality of Godhead! I wake up by Your order and I will perform my daily duties for the sake of Your pleasure.

HBV 3.93–94

स सार-यात्राम् अनुवर्तमान
त्वद्-आज्ञया श्री-नृहरे'न्तरात्मन् ।
स्पर्धातिरस्कार-कलि-प्रमाद-
भयानि मा माभिभवन्तु भूमन्
जानामि धर्म न च मे प्रवृत्तिर्
जानाम्य् अधर्म न च मे निवृत्तिः ।
त्वया हृषीकेश हृदि स्थितेन
यथा नियुक्तो'स्मि तथा करोमि

saṁsāra-yātrām anuvartamānaṁ
tvad-ājñayā śrī-nṛhare'ntarātman |
spardhātiraskāra-kali-pramāda-
bhayāni mā mābhibhavantu bhūman
jānāmi dharmaṁ na ca me pravṛttir
jānāmy adharmaṁ na ca me nivṛttiḥ |
tvayā hṛṣīkeśa hṛdi sthitena

yathā niyukto'smi tathā karomi

O Sri Nrsimhadeva! O indwelling Supersoul! O almighty Lord! May arrogance, insult, quarrel, illusion and fear not harm me as I perform my daily duties according to Your order. I know the religious principles but I have no inclination to follow them. I know what is irreligiosity but I am unable to free myself from sinful inclinations. O Hrslkesa! I follow the way in which You guide me while residing in my heart.

HBV 3.95

नमो ब्रह्मण्य-देवाय गो-ब्राह्मण-हिताय च ।
जगद्-धिताय कृष्णाय गोविन्दाय नमो नमः

namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca |
jagad-dhitāya kṛṣṇāya govindāya namo namaḥ

mahdbhdrate (In the Mahdbhdrata it is stated)

namo brahmanya-devdya go-brdhmana-hitdya ca jagad-dhitdya krsndya govinddya namo namah I offer my respectful obeisances to the Supreme Absolute Truth, Krsna, who is the well-wisher of the cows and the brdhmanas, as well as the living entities in general. I offer my repeated obeisances to Govinda, who is the pleasure reservoir for all the senses.

HBV 3.96

असुर-विबुध-सिद्धैर् ज्ञायते यस्य नान्तः
सकल-मुनिभिर् अन्तश् चिन्त्यते यो विशुद्धः ।
निखिल-हृदि निविष्टो वेत्ति यः सर्व-साक्षी
तम् अजम् अमृतम् ईश वासुदेव नतो'स्मि

asura-vibudha-siddhair jñāyate yasya nāntaḥ
sakala-munibhir antaś cintyate yo viśuddhaḥ |
nikhila-hṛdi niviṣṭo vetti yaḥ sarva-sākṣī
tam ajam amṛtam īśaṁ vāsudevaṁ nato'smi

I offer my obeisances unto Vasudeva, who is unapproachable by the demons, demigods and perfected beings; the object of the sages' meditation; completely pure; situated in everyone's heart; omniscient; the witness of all; unborn; immortal; and the form of pure goodness.

HBV 3.97

यज्ञिभिर् यज्ञ-पुरुषो वासुदेवश् च सात्वतः ।
वेदान्त-वेदिभिर् विष्णुः प्रोच्यते यो नतो'स्मि तम्

yajñibhir yajña-puruṣo vāsudevaś ca sātvataḥ |
vedānta-vedibhir viṣṇuḥ procyate yo nato'smi tam

I offer my obeisances at the lotus feet of the Supreme Lord, who appears as the supreme enjoyer of all sacrifices for those who perform them, who appears as Vasudeva for the devotees, and who appears as Visnu for the knowers of Veddnta.

HBV 3.98

एव विज्ञापयन् ध्यायन् कीर्तय श् च यथाविधि ।
प्रणामानाचरेच् छक्त्या चतुः-सङ्ख्यावरान् बुधः

evaṁ vijñāpayan dhyāyan kīrtayaṁś ca yathāvidhi |
praṇāmānācarec chaktyā catuḥ-saṅkhyāvarān budhaḥ

After appealing to, remembering, and glorifying the Supreme Lord in this way, an intelligent devotee should offer obeisances to Him at least four times.

HBV 3.99

श्री-गोपी-चन्दनेनोर्ध्व-पुण्ड्र कृत्वा यथा-विधि ।
आसीत प्राङ्-मुखो भूत्वा शुद्ध-स्थाने शुभासने

śrī-gopī-candanenordhva-puṇḍraṁ kṛtvā yathā-vidhi |
āsīta prāṅ-mukho bhūtvā śuddha-sthāne śubhāsane

After this, one should decorate his forehead with marks of tilaka made of gopl-candana and then sit on a purified asana in a sanctified place.

HBV 3.100

निर्गत्याचम्य विधिवत् प्रविश्य च पुनः सुधीः ।
आसने प्राङ्-मुखो भूत्वा विहिते चोपविश्य वै

nirgatyācamya vidhivat praviśya ca punaḥ sudhīḥ |
āsane prāṅ-mukho bhūtvā vihite copaviśya vai

Wise persons should perform their morning duties (brushing the teeth, passing stool, etc.) away from home and then purify themselves by bathing. Thereafter, they should sit on a purified dsana, facing east.

HBV 3.101–102

सम्प्रदायानुसारेण भूत-शुद्धि विधाय च ।
प्राणायामा श् च विधिवत् कृष्ण ध्यायेत् यथोदितम्
उपपातकेषु सर्वेषु पातकेषु महत्सु च ।
प्रविश्य रजनी-पाद विष्णु-ध्यान समाचरेत्

sampradāyānusāreṇa bhūta-śuddhiṁ vidhāya ca |
prāṇāyāmāṁś ca vidhivat kṛṣṇaṁ dhyāyet yathoditam
upapātakeṣu sarveṣu pātakeṣu mahatsu ca |
praviśya rajanī-pādaṁ viṣṇu-dhyānaṁ samācaret

Thereafter, according to the method prescribed by one's sampraddya, one should purify himself and then practice controlling his breathing while meditating on Lord Krsna. With a desire to uproot all sinful reactions,

one should perform his prescribed duties and then concentrate his mind on Lord Visnu, after rising at the end of the night, before dawn.

HBV 3.103

तथैव रात्रि-शेष तु काल सूर्योदयावधि ।
कर्तव्य सजप ध्यान नित्यम् आराधकेन वै

tathaiva rātri-śeṣaṁ tu kālaṁ sūryodayāvadhi |
kartavyaṁ sajapaṁ dhyānaṁ nityam ārādhakena vai

In the above-mentioned manner, a practitioner of devotional service should daily chant the holy names of the Lord and meditate on Him, beginning from before sunrise until night.

HBV 3.104

विभज्य पञ्चधा रात्रि॰ शेषे देवार्चनादिकम् ।
जप॰ होम॰ तथा ध्यान॰ नित्य॰ कुर्वीत साधकः

vibhajya pañcadhā rātriṁ śeṣe devārcanādikam |
japaṁ homaṁ tathā dhyānaṁ nityaṁ kurvīta sādhakaḥ

A devotee should divide the night into five parts and then engage in chanting the holy names of the Lord, remembering the Lord, and performing sacrifices after rising from bed during the last part of the night.

HBV 3.105

रात्रेस् तु पश्चिमे यामे मुहुर्तौ ब्राह्म्य उच्यते इति ।

rātres tu paścime yāme muhūrtau brāhmya ucyate iti |

The last muhurtta of the last prahara of the night is called the brdhma- muk&rtta.

HBV 3.106

पादोदपानादीना॰ च स विधिर् महिमाग्रतः ।
लेख्यो'धुना तु ध्यानस्य स सङ्क्षेपेण लिख्यते

pādodapānādīnāṁ ca sa vidhir mahimāgrataḥ |
lekhyo'dhunā tu dhyānasya sa saṅkṣepeṇa likhyate

Now, the process of meditation and the glories of meditation will be briefly described. The rules for drinking the water that has washed the Lord's lotus feet will be described later, as well as the glories of this activity.

HBV 3.107–109

सत्-पुण्डरीक-नयन मेघाभ वैद्युताम्बरम् ।
द्वि-भुज ज्ञान-मुद्राढ्य वन-मालिनम् ईश्वरम्
गोप-गोपी-गवावीत सुर-द्रुम-तलाश्रितम् ।
द्वियालङ्करणोपेत रत्न-पङ्कज-मध्यगम्
कालिन्दी-जल-कल्लोल-सङ्गि-मारुत-सेवितम् ।
चिन्तय श् चेतसा कृष्ण मुक्तो भवति स सृतेः

sat-puṇḍarīka-nayanaṁ meghābhaṁ vaidyutāmbaram |
dvi-bhujaṁ jñāna-mudrāḍhyaṁ vana-mālinam īśvaram
gopa-gopī-gavāvītaṁ sura-druma-talāśritam |
dviyālaṅkaraṇopetaṁ ratna-paṅkaja-madhyagam
kālindī-jala-kallola-saṅgi-māruta-sevitam |
cintayaṁś cetasā kṛṣṇaṁ mukto bhavati saṁsṛteḥ

tdpanlya srutisu (In the Tdpanlya-sruti it is stated) sat pundarlka nayanarh meghdbharh vaidyutdmbaram dvibhujarh mauna mudrddharh vanamdlilarh livaram gopa gopl gavd vltarh suradruma latdsrayam divydlankaranopetarh rahta pankaja madhyagam kdlindl jala kalloka sangi mdrilta sevitam cintayarhs ceti tarn krsnarh mukto bhavati sarhsrteh One who meditates on Lord Krsna—whose eyes resemble fully blossomed lotus flowers; whose complexion is just like a newly formed monsoon cloud; whose dress resembles the color of lightning; who has two hands; who stands in a three-fold bending posture; who wears a garland o{ forest flowers; who is surrounded by the cowherd boys and cowherd girls, as well as the cows of Vraja; who is seated under a desire tree; who is decorated with divine ornaments; who is situated inside a red lotus; and who enjoys the cool breezes passing through the waves of the Yamuna— achieves liberation from the bondage of material existence.

HBV 3.110–111

स्मरेद् वृन्दावने रम्ये मोहयन्तम् अनारतम् ।
गोविन्द पुण्डरीकाक्ष गोप-कन्याः सहस्रशः
आत्मनो वदनाम्भोज-प्रेरिताक्षि-मधु-व्रताः ।
काम-बाणेन विवशाश् चिरम् आश्लेषेणोत्सुकाः

smared vṛndāvane ramye mohayantam anāratam |
govindaṁ puṇḍarīkākṣaṁ gopa-kanyāḥ sahasraśaḥ
ātmano vadanāmbhoja-preritākṣi-madhu-vratāḥ |
kāma-bāṇena vivaśāś ciram āśleṣeṇotsukāḥ

Mrtyunjaya-sarhhitd, it is stated in the Sdradd-tilaka) smared vrnddbane ramye mohayantam andratam

govindarh pundarikdksarh gopakanydh sahasrasah atmano vadandmbhoja preritdksi madhuvratdh kdma vdnena vivasas dram dslesanotsukdh Thousands of cowherd girls have fixed their bumblebee-like eyes on the lotus-like face of Sri Krsna. Due to their intense love for Krsna, they have become intoxicated, being very eager to embrace Him.

HBV 3.112–113

मुक्ताहार-लसत्-पीनोत्तुङ्गस्तन-भरानताः ।
स्रस्त-धम्मिल्ल-वसना मद-स्खलित-भाषणाः
दन्त-पङ्क्ति-प्रभोद्भासि-स्पन्दमानाधराञ्चिताः ।
विलोभयन्तीर् विविधैर् विभ्रमैर् भाव-गर्भितैः

muktāhāra-lasat-pīnottuṅgastana-bharānatāḥ |
srasta-dhammilla-vasanā mada-skhalita-bhāṣaṇāḥ
danta-paṅkti-prabhodbhāsi-spandamānādharāñcitāḥ |
vilobhayantīr vividhair vibhramair bhāva-garbhitaiḥ

The gopis are decorated with pearl necklaces and their breasts are round and firm. Their braided hair and garnments have become loose. Because of being intoxicated by ecstatic love, their voices are choked. Their quivering lips are beautified by the effulgence of their teeth. They tempt Krsna with various gestures and indications. Meditate on lotus- eved Krsna, who attracts the hearts of the cowherd girls in the beautiful land of Vrndavana.

HBV 3.114

फुल्लेन्दीवर-कान्तिम् इन्दु-वदन□ बर्हावत□स-प्रिय□
श्री-वत्साङ्कम् उदार-कौस्तुभ-धर□ पीताम्बर□ सुन्दरम् ।
गोपीना□ नयनोत्पलार्चित-तनु□ गो-गोप-सङ्घावृत□
गोविन्द□ कल-वेणु-वादन-पर□ दिव्याङ्ग-भूष□ भजे इति ।

phullendīvara-kāntim indu-vadanaṁ barhāvataṁsa-priyaṁ
śrī-vatsāṅkam udāra-kaustubha-dharaṁ pītāmbaraṁ sundaram |
gopīnāṁ nayanotpalārcita-tanuṁ go-gopa-saṅghāvṛtaṁ
govindaṁ kala-veṇu-vādana-paraṁ divyāṅga-bhūṣaṁ bhaje iti |

I worship Govinda, whose complexion is just like that of a fully blossomed blue lotus flower, whose face is as beautiful as the full moon, who is fond of being decorated with peacock

feathers, who has the mark

of Srivatsa on His chest, who wears a Kaustubha gem, who is dressed in yellow garments, whose very sight is most pleasing, who is adored by the lotus-like eyes of the gopis, who is surrounded by the cows and cowherd girls, and who always enjoys playing His flute.

HBV 3.115

श्री-गौतमीय-तन्त्रादौ तद्-ध्यान प्रथित परम् ।
अग्रतो'त्रापि स लेख्य यद् इष्ट तत्र तद् भजेत्

śrī-gautamīya-tantrādau tad-dhyānaṁ prathitaṁ param |
agrato'trāpi saṁlekhyaṁ yad iṣṭaṁ tatra tad bhajet

The process of meditation on Sri Krsna is described in the Gautamlya- tantra. This will be described in great detail later on. One should perform whichever process of meditation he is most attracted to.

HBV 3.116–117

पक्षोपवासाद् यत् पाप पुरुषस्य प्रणश्यति ।
प्राणायाम-शतेनैव यत् पाप नश्यते नृणाम्
प्राणायाम-सहस्रेण यत् पाप नश्यते नृणाम् ।
क्षण-मात्रेण तत् पाप हरेर् ध्यानात् प्रणश्यति

pakṣopavāsād yat pāpaṁ puruṣasya praṇaśyati |
prāṇāyāma-śatenaiva yat pāpaṁ naśyate nṝṇām
prāṇāyāma-sahasreṇa yat pāpaṁ naśyate nṝṇām |
kṣaṇa-mātreṇa tat pāpaṁ harer dhyānāt praṇaśyati

brhatsdtdlapasmrtau (In the Brhat-satdlapa-smrti it is stated) paksopavdsat yat pdparh purusasya pranasyati prdndydm satenaiva yat pdparh nasyate nrndm prdndydm sahasrena yat pdparh nasyate nrndm ksanamdtrena tat pdparh harer dhydndt pransyati The amount of sinful reactions one nullifies by observing a fast for fifteen days, or by performing breathing exercises one hundred times, is at once nullified simply by meditating on Lord Krsna for a second.

HBV 3.118

सर्व-पाप-प्रसक्तो'पि ध्यायन् निमिषम् अच्युतम् ।
भूतस् तपस्वी भवति पङ्क्ति-पावन-पावनः

sarva-pāpa-prasakto'pi dhyāyan nimiṣam acyutam |
bhūtas tapasvī bhavati paṅkti-pāvana-pāvanaḥ

Even a person who has committed all kinds of sinful activities—if he meditates on Lord Krsna for only a moment, he can become a great asetic and thus purify other purifying agents.

THIRD VILAS A J^Q

HBV 3.119

ध्यायेन् नारायण□ देव□ स्नानादिषु च कर्मसु ।
प्रायश्चित्त□ हि सर्वस्य दुष्कृतस्येति निश्चितम्

dhyāyen nārāyaṇaṁ devaṁ snānādiṣu ca karmasu |
prāyaścittaṁ hi sarvasya duṣkṛtasyeti niścitam

O n e should remember Lord Narayana in all of one's activities, such as bathing in a holy place. Meditation on Lord Narayana is the best form of atonement for all kinds of sinful reactions.

HBV 3.120

समस्त-जगद्-आधार□ परमार्थ-स्वरूपिणम् ।
घोरे कलि-युगे प्राप्ते विष्णु□ ध्यायन् न सीदति

samasta-jagad-ādhāraṁ paramārtha-svarūpiṇam |
ghore kali-yuge prāpte viṣṇuṁ dhyāyan na sīdati

brhanndradlye kaliprasahge (In the Kali-prasahga section of the Brhan-ndradlya Purdna it is stated) samastajagadddhararh paramdrtha svarupinam ghore kaliyuge prdpte visnu dhydyanasldati When the formidable age of Kali arrives, if one meditates on Lord Visnu, who is the shelter of the entire universe, and the Supreme Absolute Truth, he will never feel any distress.

HBV 3.121

किन्त्व् अस्य बहुभिस् तीर्थैः कि तस्य बहुभिर् व्रतैः ।
यो नित्य ध्यायते देव नारायणम् अनन्य-धीः

kintv asya bahubhis tīrthaiḥ kiṁ tasya bahubhir vrataiḥ |
yo nityaṁ dhyāyate devaṁ nārāyaṇam ananya-dhīḥ

the Kdrttika-mdhdtmya section of the Skanda Purdna) kirhtasya bahubhir tlrthaih kirhtasya bahubhir vrataih yo nityarh dhydyate devarh ndrdyandm ananyadhlh For a person who constantly meditates on Sri Narayana without deviation—what is the need of visiting holy places and observing various kinds of vows?

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HBV 3.122

ये मानवा विगत-राग-परावर-ज्ञा
नारायण सुर-गुरु सतत स्मरन्ति ।
ध्यानेन तेन हत किल्बिष-चेतनास् ते
मातुः पयोधर-रस न पुनः पिबन्ति

ye mānavā vigata-rāga-parāvara-jñā
nārāyaṇaṁ sura-guruṁ satataṁ smaranti |
dhyānena tena hata kilbiṣa-cetanās te
mātuḥ payodhara-rasaṁ na punaḥ pibanti

brhanndradlye pradaksina mahdtmydnte (At the end of the description of the glories of pradaksina that is found in the Brhan-ndradlya Purana it is stated) ye mdnavd vigatardga pardparajnd nardyanarh suragururh satatarh smaranti dhydnena tena hatarkilbisa vedandste mdtuh payodhara rasarh na punah pibanti Those who know the science of Krishna consciousness and whose attachment for material enjoyment has been vanquished always meditate on Sri Narayana, who is the spiritual master of the demigods. As a result, they become freed from all sinful reactions so that they will not have to ever again drink their mother's milk. In other words, they become liberated from the cycle of repeated birth and death.

HBV 3.123

मुहुर्तम् अपि यो ध्यायेन् नारायणम् अतन्द्रितः ।
सो'पि सद्-गतिम् आप्नोति कि पुनस् तत्-परायणः

muhūrtam api yo dhyāyen nārāyaṇam atandritaḥ |
so'pi sad-gatim āpnoti kiṁ punas tat-parāyaṇaḥ

skdnde srl brahmaktau (Sri Brahma has said in the Skanda Purana) muhurttarh api yo dhydyen nardyanarh alandritah so'pi sad gatimdpnoti kirn punas tat pardyanah What more can I say about the person who is inclined to meditate on the Supreme Lord? Anyone who meditates on Lord Narayana, even for a moment, attains the ultimate goal of life.

HBV 3.124

ध्यायन्ति पुरुष दिव्यम् अच्युत ये स्मरन्ति च ।
लभन्ते तेऽच्युत-स्थान श्रुतिर् एषा पुरातनी

dhyāyanti puruṣaṁ divyam acyutaṁ ye smaranti ca |
labhante te'cyuta-sthānaṁ śrutir eṣā purātanī

between Yama and a brahmana found in the Vaisakha-mahatmya section of the Padma Purana it is stated) dhydnti purusam divyam acyutam ca smaranti ye

labhante te cyutasthdnarh srutiresd purdtanl Those who remember the transcendental Personality of Godhead, Sri Acyuta, and meditate upon Him, attain His eternal abode. This is the verdict of all great authorities, since time immemorial.

HBV 3.125

वैरेण य नृपतयः शिशुपाल-पौण्ड्र-
शाल्वादयो गति-विलास-विलोकनाद्यैः ।
ध्यायन्त आकृत-धियः शयनासनादौ
तत्-साम्यम् आपुर् अनुरक्त-धिया पुनः किम्

vaireṇa yaṁ nṛpatayaḥ śiśupāla-pauṇḍra-
śālvādayo gati-vilāsa-vilokanādyaiḥ |
dhyāyanta ākṛta-dhiyaḥ śayanāsanādau
tat-sāmyam āpur anurakta-dhiyāṁ punaḥ kim

bodily features as the Lord) vairena yam nrpatayah sisupdla-paundra- sdlvddayo gati-vildsa-vilokanddyaih dhydyanta dhrta-dhiyah sayandsanddau tat-sdmyam dpur anurakta-dhiydrh punah kim Inimical kings like Sisupala, Paundraka and Salva were always thinking about Lord Krsna. Even while they were lying down, sitting, or engaging in other activities, they enviously meditated upon the bodily movements of the Lord, His sporting pastimes, His loving glances upon His devotees, and other attractive features displayed by the Lord. Being thus always absorbed in Krsna, they achieved liberation in the Lord's transcendental abode. What then can be said of the benedictions offered to those who constantly fix their minds on Lord Krsna in a favorable, loving mood?

HBV 3.126

भजन्त्य् अथ त्वाम् अत एव साधवो
व्युदस्त-माया-गुण-विभ्रमोदयम् ।
भवत्-पदानुस्मरणाद् ऋते सता
निमित्तम् अन्यद् भगवन् न विद्महे

bhajanty atha tvām ata eva sādhavo
vyudasta-māyā-guṇa-vibhramodayam |
bhavat-padānusmaraṇād ṛte satāṁ
nimittam anyad bhagavan na vidmahe

Great, liberated saintly persons take to Your devotional service because only by devotional service can one be relieved from the illusions of material existence. O my Lord, there is no need for liberated souls to take shelter at Your lotus feet but such souls are attracted to Your lotus feet.

HBV 3.127

आलोड्य सर्व-शास्त्राणि विचार्य च पुनः पुनः ।
इदमे एव सुनिष्पन्न ध्येयो नारायणः सदा

āloḍya sarva-śāstrāṇi vicārya ca punaḥ punaḥ |
idame eva suniṣpannaṁ dhyeyo nārāyaṇaḥ sadā

After repeated consideration while churning the ocean of scriptures, it has been concluded that constant meditation on Lord Narayana is most essential.

HBV 3.128–129

ये त्यक्त-लोक-धर्मार्था विष्णु-भक्ति-वशं गताः ।
ध्यायन्ति परमात्मानं तेभ्यो'पीह नमो नमः इति ।
स्मरणे यत् तन्-माहात्म्यं तद् ध्याने'प्य् अखिलं विदुः ।
भेदः कल्प्येत सामान्य-विशेषाभ्यां तयोः कियान्

ye tyakta-loka-dharmārthā viṣṇu-bhakti-vaśaṁ gatāḥ |
dhyāyanti paramātmānaṁ tebhyo'pīha namo namaḥ iti |
smaraṇe yat tan-māhātmyaṁ tad dhyāne'py akhilaṁ viduḥ |
bhedaḥ kalpyeta sāmānya-viśeṣābhyāṁ tayoḥ kiyān

said in the Ndrayana-vyuhastava section of the Hayasirsa-pancardtra) ye tyakta loka dharmarthd visnu bhakti vasarh gatdh dhydyanti paramdtmdnarh tebhyo nityam namo namah iti smarane yattu mahdtmyam tad dhydne' pikhilarh viduh bheda kalpyeta sdmdnya visesdbhdrh tayoh kiydn I offer my repeated obeisances unto those who give up worldly etiquette and meditate on the Supersoul, Sri Krsna, while becoming His unalloyed devotee. There is no difference between remembering Lord Krsna and meditating on Him. Both are supremely glorious. Meditation is a general activity and remembrance occurs at a specific time.

HBV 3.130

ततो देवालये गत्वा घण्टाद्य्-उद्घोष-पूर्वकम् ।
प्रबोध्य स्तुतिभिः कृष्णं नीराज्यं प्रार्थयेद् इदम्

tato devālaye gatvā ghaṇṭādy-udghoṣa-pūrvakam |
prabodhya stutibhiḥ kṛṣṇaṁ nīrājyaṁ prārthayed idam

After performing sauca, dcamana, smarana and dhydna, one should enter the Deity room. He should then wake up the Lord while ringing a bell and offering prayers. After this, he should offer more prayers as follows:

HBV 3.131

सो'साव् अदभ्र-करुणो भगवान् विवृद्ध-
प्रेम-स्मितेन नयनाम्बुरुह विजृम्भन् ।
उत्थाय विश्व-विजयाय च नो विषाद
माध्व्या गिरापनयतात् पुरुषः पुराणः

so'sāv adabhra-karuṇo bhagavān vivṛddha-
prema-smitena nayanāmburuhaṁ vijṛmbhan |
utthāya viśva-vijayāya ca no viṣādaṁ
mādhvyā girāpanayatāt puruṣaḥ purāṇaḥ

The Lord, who is supreme and is the oldest of all, is unlimitedly merciful. I wish that He may smilingly bestow His benediction upon me by opening His lotus eyes. He can uplift the entire cosmic creation and remove our dejection by kindly speaking His directions.

HBV 3.132

देव-प्रपन्नार्तिहर प्रसाद कुरु केशव ।
अवलोकन-दानेन भूयो मा पारयाच्युत इति ।

deva-prapannārtihara prasādaṁ kuru keśava |
avalokana-dānena bhūyo māṁ pārayācyuta iti |

O Lord! O protector of the surrendered souls! O Kesava! Please be merciful to me. O Acyuta! Kindly purify me by awarding me Your darsana once again.

HBV 3.133

देवालय प्रविश्याथ स्तोत्राणीष्टानि कीर्तयन् ।
कृष्णस्य तुलसी-वर्ज निर्माल्यम् अपसारयेत्

devālayaṁ praviśyātha stotrāṇīṣṭāni kīrtayan |
kṛṣṇasya tulasī-varjaṁ nirmālyam apasārayet

Thereafter, one should remove all of the flowers from the altar, except the tulasi plant, while offering prayers or reciting the one thousand names of Sri Krsna.

HBV 3.134–135

प्रातः-काले सदा कुर्यान् निर्माल्योत्तारण बुधः ।
तृषिताः पशवो बद्धाः कन्यका च रजस्वला ।
देवता च सनिर्माल्या हन्ति पुण्य पुराकृतम्
देव-माल्यापनयन देवागारे समूहनम् ।
स्नापन सर्व-देवाना गो-प्रदान-सम स्मृतम्

prātaḥ-kāle sadā kuryān nirmālyottāraṇaṁ budhaḥ |
tṛṣitāḥ paśavo baddhāḥ kanyakā ca rajasvalā |
devatā ca sanirmālyā hanti puṇyaṁ purākṛtam
deva-mālyāpanayanaṁ devāgāre samūhanam |
snāpanaṁ sarva-devānāṁ go-pradāna-samaṁ smṛtam

atrismrtau (In the Atri-smrti it is stated) prdtah kale sadd kurydn nirmdlya uttdranam budah trsitdh pasabo baddhdh kanyakd ca rajasvald devatd ca sanirmdlya hand punyarh purdkrtam

,«» SRIHARI-BHAKTI-VILASA devamalya apanayanarh devdgdre samuhanam sndpanarh sarvadevdndm gopraddna samara smrtam An intelligent devotee should remove the flowers from the altar early in the morning. If, at one's house, an animal is tied with a rope and is not given water; if a small girl attains puberty prematurely, or if the Deity is left decorated with flowers from the previous day—all of that person's accumulated piety is destroyed.

HBV 3.136

यः प्रातर् उत्थाय विधाय नित्य
निर्माल्यम् ईशस्य निराकरोति ।
न तस्य दुःख न दरिद्रता च
नाकाल-मृत्युर् न च रोग-मात्रम्

yaḥ prātar utthāya vidhāya nityaṁ
nirmālyam īśasya nirākaroti |
na tasya duḥkhaṁ na daridratā ca
nākāla-mṛtyur na ca roga-mātram

After waking up and performing his morning duties, one who removes the old flowers from the Deity's altar never faces distress, poverty, immature death, or disease.

HBV 3.137

अरुणोदय-वेलाया॰ निर्माल्य॰ शल्यता॰ व्रजेत् ।
प्रातस् तु स्यान् महाशल्य॰ घटिका-मात्र-योगतः

aruṇodaya-velāyāṁ nirmālyaṁ śalyatāṁ vrajet |
prātas tu syān mahāśalyaṁ ghaṭikā-mātra-yogataḥ

The Deity feels like He is being stabbed by a small knife if the flowers from the previous day are left on until the next sunrise, and if they are left on until late in the morning, the Lord feels like He is being stabbed by a big knife.

HBV 3.138–141

अतिशल्य॰ विजानीयात् ततो वज्र-प्रहारवत् ।
अरुणोदय-वेलाया॰ शल्य॰ तत् क्षमते हरिः
घटिकायाम् अतिक्रान्तौ क्षुद्र॰ पातकम् आवहेत् ।
मुहुर्ते समतिक्रान्ते पूर्ण॰ पातकम् उच्यते
अतिपातकम् एव् स्यात् घटिकाना॰ चतुष्टये ।
मुहुर्त-त्रितये पूर्णे महा-पातकम् उच्यते
ततः पर॰ ब्रह्म-वधो महा-पातक-पञ्चकम् ।
प्रहरे पूर्णता॰ याते प्रायश्चित्त॰ ततो न हि

atiśalyaṁ vijānīyāt tato vajra-prahāravat |
aruṇodaya-velāyāṁ śalyaṁ tat kṣamate hariḥ
ghaṭikāyām atikrāntau kṣudraṁ pātakam āvahet |
muhūrte samatikrānte pūrṇaṁ pātakam ucyate
atipātakam ev syāt ghaṭikānāṁ catuṣṭaye |
muhūrta-tritaye pūrṇe mahā-pātakam ucyate
tataḥ paraṁ brahma-vadho mahā-pātaka-pañcakam |
prahare pūrṇatāṁ yāte prāyaścittaṁ tato na hi

If the flowers are not removed until one danda of the morning has passed, the Lord feels like He is being stabbed with a knife and if they are not removed even after one danda has passed, it feels like a thunderbolt to the Lord.

sunrise. If the flowers are removed one hour late, it amounts to a small sin. If the flowers are removed one muhurtta late, it amounts to big sin. If the flowers are removed four dandas late, it amounts to a grave sin. If the flowers are removed three muhurttas late, it amounts to a most grave sin, and if the flowers are removed later than that, it amounts to the killing a brdhmana, or committing the five kinds of sins. If the flowers are removed more than one

prahara late (three hours) then no form of atonement can purify the offender.

HBV 3.142–144

निर्माल्यस्य विलम्बे तु प्रायश्चित्तम् अथोच्यते ।
अतिक्रान्ते मुहुर्तार्धे सहस्र□ जपम् आचरेत्
पूर्णे मुहुर्ते सञ्जाते सहस्र□ सार्धम् उच्यते ।
सहस्र-द्वितीय□ कुर्यात् घटिकाना□ चतुष्टये
मुहुर्त-त्रितये'तीते अयुत□ जपम् आचरेत् ।
प्रहरे पूर्णता□ याते पुरश्चरणम् उच्यते ।
प्रहरे समतिक्रान्ते प्रायश्चित्त□ न विद्यते

nirmālyasya vilambe tu prāyaścittam athocyate |
atikrānte muhūrtārdhe sahasraṁ japam ācaret
pūrṇe muhūrte sañjāte sahasraṁ sārdham ucyate |
sahasra-dvitīyaṁ kuryāt ghaṭikānāṁ catuṣṭaye
muhūrta-tritaye'tīte ayutaṁ japam ācaret |
prahare pūrṇatāṁ yāte puraścaraṇam ucyate |
prahare samatikrānte prāyaścittaṁ na vidyate

•*U SRI HARI-BHAKTI-VILASA muhurtta triya'tlte ajutarh japamdcaret prahare purnatam ydte purascaram ucyate prahare samatikrdnte prayascittam na vidyate Now, the atonement for counteracting the offense of removing the flowers late is being described. If the flowers are removed late by half-a- muhiirtta, one should chant his mantra one thousand times. If one is late by one muhurtta, he should chant his mantra one thousand five hundred times. If one is late by four dandas, or two muhilrttas, he should chant his mantra two thousand times. If one is late by three muhurttas, he should chant his mantra ten thousand times, and if he's late by one prahara, he should perform the purascarana. There is no atonement recommended if one is later than one prahara.

HBV 3.145

श्री-हस्ताङ्घ्रि-मुखाम्भोज-क्षालनाय च तद्-गृहे ।
गण्डूषाणि जलैर् दत्त्वा दन्त-काष्ठ समर्पयेत्

śrī-hastāṅghri-mukhāmbhoja-kṣālanāya ca tad-gṛhe |
gaṇḍūṣāṇi jalair dattvā danta-kāṣṭhaṁ samarpayet

One should offer a small amount of water to the Lord for washing His lotus hands, mouth, and feet. One should then offer a twig to the Lord for brushing His teeth.

HBV 3.146–147

जिह्वोल्लेखनिका दत्त्वा पादुके शुद्ध-मृत्तिकाम् ।
सलिल च पुनर् दद्याद् वासो'पि मुख-मार्जनम्
ततः श्री-तुलसी पुण्याम् अर्पयेत् भगवत्-प्रियाम् ।
तन्-माहात्म्य च तन्-मुख्य-प्रसङ्गे लेख्यम् अग्रतः

jihvollekhanikāṁ dattvā pāduke śuddha-mṛttikām |
salilaṁ ca punar dadyād vāso'pi mukha-mārjanam
tataḥ śrī-tulasīṁ puṇyām arpayet bhagavat-priyām |
tan-māhātmyaṁ ca tan-mukhya-prasaṅge lekhyam agrataḥ

Next, one should offer the Lord a tongue cleaner, His shoes, and some pure clay. One should then again offer some water, and a cloth for the Lord to wipe His face. Thereafter, one should offer fresh tulasi leaves to the Lord. The glories of this process of worship will be described later on.

HBV 3.148–149

दन्त-काष्ठ-प्रदानेन दन्त-सौभाग्यम् ऋच्छति ।
जिह्वोल्लेखनिका दत्त्वा विरोगस् त्व् अभिजायते
पादुकायाः प्रदानेन गतिम् इष्टाम् अवाप्नुयात् ।
मृद्-भाग-दानाद् देवस्य भूमिम् आप्नोत्य् अनुत्तमाम्

danta-kāṣṭha-pradānena danta-saubhāgyam ṛcchati |
jihvollekhanikāṁ dattvā virogas tv abhijāyate
pādukāyāḥ pradānena gatiṁ iṣṭāṁ avāpnuyāt |
mṛd-bhāga-dānād devasya bhūmim āpnoty anuttamām

visnu dharmottare (In the Visnu-dharmottara it is stated) danta kdstha praddnena danta saubhdgya mrcchati jihvollekhanikdrh dattvd virogastu abhijayate padukdydh praddnena gatirh istdm avapnuyat mrdbhdga ddndd devasya bhumirh apnoti anuttamdm By offering a twig to Lord Krsna for brushing His teeth, one will attain glorious teeth. By offering Him a tongue cleaner, one becomes free from all disease. By offering Him shoes, one's desires are fulfilled, and by offering Him some clay, one attains the good fortune of possessing land.

HBV 3.150–152

पठित्वाथ प्रियान् श्लोकान् महा-वादित्र-निस्वनैः ।
प्रभोर् नीराजन कुर्यान् मङ्गलाख्य जगद्-धितम्
नीराजन त्व् इद सर्वैः कर्तव्य शुचि-विग्रहैः ।
परम-श्रद्धयोत्थाय द्रष्टव्य च सदा नरैः
स्त्रीणा पु सा च सर्वेषाम् एतत् सर्वेष्ट-पूरकम् ।
समस्त-दैन्य-दारिद्र्य-दुरिताद्य्-उपशान्ति-कृत्

paṭhitvātha priyān ślokān mahā-vāditra-nisvanaiḥ |
prabhor nīrājanaṁ kuryān maṅgalākhyaṁ jagad-dhitam
nīrājanaṁ tv idaṁ sarvaiḥ kartavyaṁ śuci-vigrahaiḥ |
parama-śraddhayotthāya draṣṭavyaṁ ca sadā naraiḥ
strīṇāṁ puṁsāṁ ca sarveṣām etat sarveṣṭa-pūrakam |
samasta-dainya-dāridrya-duritādy-upaśānti-kṛt

I^o SRIHARI-BHAKTI-VILASA strlndrh pumsdmca sarvesdm etat sarvesta purakam samasta dainya ddridrya duritdt upsdntikrt One must then perform the auspicious mangala-drati to Sri Krsna while reciting selected verses that are accompanied by the playing of musical instruments. This ceremony is very beneficial for all men and women. It destroys all miseries, removes poverty, and fulfills all of one's desires. Everyone must perform mangala-drati with utmost purity. After getting up early in the morning, one should faithfully attend mangala- drati while fixing his mind on the Lord.

HBV 3.153

ततो'रुणोदयस्यान्ते स्नानार्थं निःसरेद् बहिः ।
कीर्तयन् कृष्ण-नामानि तीर्थं गच्छेद् अनन्तरम्

tato'ruṇodayasyānte snānārthaṁ niḥsared bahiḥ |
kīrtayan kṛṣṇa-nāmāni tīrthaṁ gacched anantaram

When the sun has risen, one should go and bathe. One should go to a pure pond or river to bathe while chanting the holy names of Krsna.

HBV 3.154–155

ब्राह्मे मुहुर्ते चोत्थाय शुचिर् भूत्वा समाहितः ।
स्वस्तिकाद्य्-आसनं बद्ध्वा ध्यात्वा कृष्ण-पादाम्बुजम्
ततो निर्गत्य निलयान्नामानीमानि कीर्तयेत् ।
श्री-वासुदेवानिरुद्ध-प्रद्युम्नाधोक्षजाच्युत ।
श्री-कृष्णानन्त गोविन्द सङ्कर्षण नमो'स्तु ते

brāhme muhūrte cotthāya śucir bhūtvā samāhitaḥ |
svastikādy-āsanaṁ baddhvā dhyātvā kṛṣṇa-pādāmbujam
tato nirgatya nilayānnāmānīmāni kīrtayet |
śrī-vāsudevāniruddha-pradyumnādhokṣajācyuta |
śrī-kṛṣṇānanta govinda saṅkarṣaṇa namo'stu te

One should rise early in the morning, during the brdhma muhilrtta, and sit down firmly on an dsana that is marked with a svastika and

meditate on Sri Krsna. Thereafter, one should go out of his house while chanting, "O Vasudeva! O Aniruddha! O Pradyumna! O Adhoksaja! O Sankarsana!" and then offer his obeisances.

HBV 3.156

गत्वा तीर्थादिक तत्र निक्षिप्य स्नान-साधनम् ।
विधिनाचर्य मैत्र्य्-आदि-कृत्य शौच विधाय च ।
आचम्य खानि स मार्ज्य स्नान कुर्यात् यथोचितम्

gatvā tīrthādikaṁ tatra nikṣipya snāna-sādhanam |
vidhināacarya maitry-ādi-kṛtyaṁ śaucaṁ vidhāya ca |
ācamya khāni saṁmārjya snānaṁ kuryāt yathocitam

Thereafter, one should go to a reservoir of water, taking with him the necessary items. One should first pass stool and urine. Then, one should cleanse all the holes of his body and take a complete bath, in the way that is prescribed for his particular varna and dsrama.

HBV 3.157–159

ततः कल्ये समुत्थाय कुर्यान् मैत्र नरेश्वर ।
नैर्ऋत्याम् इषु-विक्षेपम् अतीत्याधिक गृहात्
दूराद् आवसथान् मूत्र पुरीष च समुत्सृजेत् ।
पादाव् असेचनोच्छिष्टे प्रक्षिपेन् न गृहाङ्गणे
आत्म-च्छाया तरोश् छाया गो-सूर्याग्म्-अनिला स् तथा ।
गुरु द्विजादी श् च बुधो न मेहेत कदाचन

tataḥ kalye samutthāya kuryān maitraṁ nareśvara |
nairṛtyām iṣu-vikṣepam atītyādhikaṁ gṛhāt
dūrād āvasathān mūtraṁ purīṣaṁ ca samutsṛjet |
pādāv asecanocchiṣṭe prakṣipen na gṛhāṅgaṇe
ātma-cchāyāṁ taroś chāyāṁ go-sūryāgny-anilāṁs tathā |
guruṁ dvijādīṁś ca budho na meheta kadācana

Aurbba and Sagara that is found in the Visnu Purdna it is stated) tatah kalye samutthdya kurydn maitrarh naresvara nairtyamisu viksepam atltydti adhikarh grhdt durdd avasathdn mutrarh purlsam ca samut srjet paddva secanocchiste praksipenna grhdngane dtmacchdydrh taroscchdydrh go siirydgnir nildrhs tathd gururh dvijdtims ca budho na meheta kadacana O King, one should rise early in the morning and then pass stool and urine, quite a distance from the house. The distance should be the

jgQ SRIHARI-BHAKTI-VILASA distance an arrow travels when released from the bow. One should try to find a place on the southeast side, far away from his house. One should not throw contaminated things, and one should not wash one's feet inside the house. O n e should never pass stool and urine while facing a cow, the sun, a fire, the spiritual master, or a

brdhmana, or on one's shaddow, or in the shade of a tree.

HBV 3.160–161

न कृष्टे शस्य-मध्ये वा गो-व्रजे जन-स□सदि ।
न वर्त्मनि न नद्य्-आदि-तीर्थेषु पुरुषर्षभ
नाप्सु नैवाम्भसस् तीरे न श्मशाने समाचरेत् ।
उत्सर्ग□ वै पुरीषस्य मूत्रस्य च विसर्जनम्

na kṛṣṭe śasya-madhye vā go-vraje jana-saṁsadi |
na vartmani na nady-ādi-tīrtheṣu puruṣarṣabha
nāpsu naivāmbhasas tīre na śmaśāne samācaret |
utsargaṁ vai purīṣasya mūtrasya ca visarjanam

O foremost of human beings, one should not pass stool on land that has just been tilled, in bed, in a pasturing ground, in public, in the middle of a road, on the bank of a river or pond, within the water, or in a crematorium.

HBV 3.162–163

उदङ्मुखो दिवोत्सर्ग□ विपरीत-मुखो निशि ।
कुर्वीतानापदि प्राज्ञो मूत्रोत्सर्ग□ च पार्थिव
तृणैर् आच्छाद्य वसुधा□ वस्त्र-प्रावृत-मस्तकः ।
तिष्ठेन् नातिचिर□ तत्र नैव किञ्चिद् उदीरयेत्

udaṅmukho divotsargaṁ viparīta-mukho niśi |
kurvītānāpadi prājño mūtrotsargaṁ ca pārthiva
tṛṇair ācchādya vasudhāṁ vastra-prāvṛta-mastakaḥ |
tiṣṭhen nāticiraṁ tatra naiva kiñcid udīrayet

Unless there is an emergency, one should pass stool facing north during the day, facing south during the night, after spearding straw on the ground, and while covering one's head with a cloth. O n e should not speak while passing stool and one should not spend much time evacuating.

HBV 3.164–166

निधाय दक्षिणे कर्णे ब्रह्म-सूत्रम् उदङ्मुखः ।
अन्तर्धाप्य महीं काष्ठैः पत्रैर् लोष्ट्रैस् तृणेन वा
प्रावृत्य तु शिरः कुर्याद् विन्-मूत्रस्य विसर्जनम् ।
न चैवाभिमुखः स्त्रीणां गुरु-ब्राह्मणयोर् गवाम् ।
न देव-देवालयोर् नापाम् अपि कदाचन
नदीं ज्योतींषि वीक्षित्वा न वाय्व्-अग्नि-मुखो'पि वा ।
प्रयादित्यं प्रत्यनलं प्रतिसोमं तथैव च

nidhāya dakṣiṇe karṇe brahma-sūtram udaṅmukhaḥ |
antardhāpya mahīṁ kāṣṭhaiḥ patrair loṣṭrais tṛṇena vā
prāvṛtya tu śiraḥ kuryād vin-mūtrasya visarjanam |
na caivābhimukhaḥ strīṇāṁ guru-brāhmaṇayor gavām |
na deva-devālayor nāpām api kadācana
nadīṁ jyotīṁṣi vīkṣitvā na vāyv-agni-mukho'pi vā |
prayādityaṁ pratyanalaṁ pratisomaṁ tathaiva ca

One should pass stool after wrapping one's sacred thread around his right ear. He should face north and cover the spot with wood, leaves, dust or grass and he should cover his head with a piece of cloth. One should not pass stool while facing a woman, respectable persons, brdhmanas, cows, deities, a temple, or water. One should not pass stool while looking at a river or the stars, or while facing the wind, the sun, the moon, or a fire.

HBV 3.167–169

ततश् चावश्यकं कर्तुं नैरृतीं दिशम् आश्रयेत् ।
ग्रामाद् धनुः-शतं गच्छेन् नगराच् च चतुर्गुणम्
कर्णोपवीत्य्-उदग्-वक्त्रो दिवसे सन्ध्ययोर् अपि ।
विन्-मूत्रे विसृजेन् मौनी निशायां दक्षिणा-मुखः
नालोकयेद् दिशो भागान् ज्योतिश् चक्रं नभो'मलम् ।
वामेन पाणिना शिश्नं धृत्वोत्तिष्ठेत् प्रयत्नवान्

tataś cāvaśyakaṁ kartuṁ nairṛtīṁ diśam āśrayet |
grāmād dhanuḥ-śataṁ gacchen nagarāc ca caturguṇam
karṇopavīty-udag-vaktro divase sandhyayor api |
vin-mūtre visṛjen maunī niśāyāṁ dakṣiṇā-mukhaḥ
nālokayed diśo bhāgān jyotiś cakraṁ nabho'malam |
vāmena pāṇinā śiśnaṁ dhṛtvottiṣṭhet prayatnavān

Karttikeya and Agastya that is recorded in the Skanda Purdna it is stated) tatascdvasyakarh karttum nairtdrh disam asrayet grdmdddhanuh satarh gachhen nagardcca caturgunam

karnopavityud vahtro divase sandhy yorapi binmutre visrjen mouni nisdydrh daksind mukhah na lokayed diso bhdgdn jyotiscakrarh nabho'malam bdmena pdnind sisnarh dhrtvottisthet prayatnavdn Thereafter, to perform one's daily morning duties, one should go from the northwest side of his house. One should pass stool and urine at least four hundred feet away from a village, and at least sixteen hundred feet away from a town. While passing stool, one should keep his sacred thread on his right ear. During the day, one should face north and at night, one should face south while passing stool. One should not speak while passing stool and one should not look here and there. After finishing, one should stand up while holding his genitals with his left hand.

HBV 3.170–171

न मूत्र गो-व्रजे कुर्यान् न वल्मीके न भस्मनि ।
न गर्तेषु स-सत्त्वेषु न तिष्ठन् न व्रजन्न् अपि
यथा-सुख-मुखो रात्रौ दिवा छायान्धकारयोः ।
भीतिषु प्राण-बाधाया कुर्यान् मल-विसर्जनम्

na mūtraṁ go-vraje kuryān na valmīke na bhasmani |
na garteṣu sa-sattveṣu na tiṣṭhan na vrajann api
yathā-sukha-mukho rātrau divā chāyāndhakārayoḥ |
bhītiṣu prāṇa-bādhāyāṁ kuryān mala-visarjanam

O n e should not pass stool or urine on a pasturing ground, on an anthill, on ashes, or in a pit full of insects. One should not pass urine while standing or walking. However, while faced with some fearful condition that may have arisen, one may pass stool and urine facing any direction, or in a shadow, or in the dark.

HBV 3.172–174

वल्मीक-मूषिकोत्खाता मृद नान्तर्-जलात् तथा ।
शौचावशिष्टा गेहाच् च न दद्याल् लेप-सम्भवाम्
अन्तःप्राण्यवपन्ना च हलोत्खाता च पार्थिव ।
परित्यजेन् मृदश् चैताः सकलाः शौच-साधने
एका लिङ्गे गुदे तिस्रस् दश वाम-करे नृप ।
हस्त-द्वये सप्तान्या मृदः शौचोपपादिकाः

valmīka-mūṣikotkhātāṁ mṛdaṁ nāntar-jalāt tathā |
śaucāvaśiṣṭāṁ gehāc ca na dadyāl lepa-sambhavām
antaḥprāṇyavapannāṁ ca halotkhātāṁ ca pārthiva |
parityajen mṛdaś caitāḥ sakalāḥ śauca-sādhane
ekā liṅge gude tisras daśa vāma-kare nṛpa |
hasta-dvaye saptānyā mṛdaḥ śaucopapādikāḥ

£ri visnu purdne tatraiva (In a conversation between Aurva and Sagara that is recorded in the Visnu Purdna, the following verses are found) balmika musikot khdtdrh mrdarh ndntarjdlat tathd saucdbasistdrh gehdcca na dadydt lepa sambhavdm antah pranyabapanndrh ca halot khdtdrh ca pdrthiva parityajen mrdascaitdh sakala sauca sddhane ekd linge gude tisto dasa bdma kare nrpa hasta dvaye ca saptanya mrdah saucapapddikdh O King, one should not use the clay from an anthill, a mouse hole, the bottom of a pond, or the walls of one's property for cleansing oneself after passing stool or urine. One should also not use clay which is infested with insects or which was tilled by a plough. O King, one should wash his genitals with clay once, his anus three times, his left hand ten times, and both hands seven times.

HBV 3.175–176

तिस्रस् तु पादयोर् देयाः शुद्धि-कामेन नित्यशः
तिस्रस् तु मृत्तिका देयाः कृत्वा तु नख-शोधनम्

tisras tu pādayor deyāḥ śuddhi-kāmena nityaśaḥ
tisras tu mṛttikā deyāḥ kṛtvā tu nakha-śodhanam

To become purified, one should wash his feet three times daily with clay and wash his hands three times with clay after cleaning his nails.

HBV 3.177–180

गुह्ये दद्यान् मृद॰ चैका॰ पायौ पञ्चाम्बु-सान्तराः ।
दश वाम-करे चापि सप्त पाणि-द्वये मृदः
एकैका॰ पादयोर् दद्यात् तिस्रः पाण्योर् मृदः स्मृताः ।
इत्थ॰ शौच॰ गृही कुर्याद् गन्ध-लेप-क्षयावधि
क्रमाद् द्विगुणम् एतत् तु ब्रह्मचर्यादिषु त्रिषु ।
दिवा विहित-शौचाच् च रात्राव् अर्ध॰ समाचरेत्
रुजार्ध॰ च तद्-अर्ध॰ च पथि चौरादि-पीडिते ।
तद्-अर्ध-योषिता॰ चापि स्वास्थ्ये न्यून॰ न कारयेत् ।
आर्द्र-धात्री-फलोन्माना मृदः शौचे प्रकीर्तिताः

guhye dadyān mṛdaṁ caikāṁ pāyau pañcāmbu-sāntarāḥ |
daśa vāma-kare cāpi sapta pāṇi-dvaye mṛdaḥ
ekaikāṁ pādayor dadyāt tisraḥ pāṇyor mṛdaḥ smṛtāḥ |
itthaṁ śaucaṁ gṛhī kuryād gandha-lepa-kṣayāvadhi
kramād dviguṇam etat tu brahmacaryādiṣu triṣu |
divā vihita-śaucāc ca rātrāv ardhaṁ samācaret
rujārdhaṁ ca tad-ardhaṁ ca pathi caurādi-pīḍite |
tad-ardha-yoṣitāṁ cāpi svāsthye nyūnaṁ na kārayet |
ārdra-dhātrī-phalonmānā mṛdaḥ śauce prakīrtitāḥ

It is recommended that one wash his genitals once, his anus five times, his left hand ten times, both hands seven times, both feet once, and again both hands three times with water and clay. This process of cleansing should be continued until any bad odor has completely vanished. This procedure is meant for householders. Brahmacdris should double the numbers mentioned for householders, vanaprasthas should triple the numbers, and sannyasls should quadruple them. At night, one may cleanse himself half the number of times recommended for the day. When one is sick, he should also cleanse himself half the number of times recommended for the day. If one is being harassed, he may decrease the number of times he cleanses himself. Ladies can cleanse themselves one-fourth the number of times recommended for householders. If one is healthy, he should not decrease the amount of times he cleanses himself. Each time one cleanses himself, he should use an amount of clay equal in size to an dmalakl fruit.

HBV 3.181

मृत्तिका तु समुद्दिष्टा त्रिपर्वी पूर्यते यया

mṛttikā tu samuddiṣṭā triparvī pūryate yayā

O n e should use as much clay as it takes to cover the bottom portion of the ring finger, middle finger and index finger.

HBV 3.182

अर्ध-प्रसृति-मात्रा तु प्रथमा मृत्तिका स्मृता ।
द्वितीया च तृतीया च तद्-अर्ध□ परिकीर्तिता

ardha-prasṛti-mātrā tu prathamā mṛttikā smṛtā |
dvitīyā ca tṛtīyā ca tad-ardhaṁ parikīrtitā

For the first cleansing, one should use half of his palm full of clay, and for the second and third cleansings, one should use half that amount.

HBV 3.183

एका लिङ्गे तु सव्ये त्रिर् उभयोर् मृद्-द्वय□ स्मृतम्

ekā liṅge tu savye trir ubhayor mṛd-dvayaṁ smṛtam

One should wash his genitals once with clay, his left hand three times, and then both hands twice.

HBV 3.184

ब्राह्मे—
पादयोर् द्वे गृहीत्वा च सुप्रक्षालित-पाणिना ।
आचम्य तु ततः शुद्धः स्मृत्वा विष्णु□ सनातनम्

brāhme—
pādayor dve gṛhītvā ca suprakṣālita-pāṇinā |
ācamya tu tataḥ śuddhaḥ smṛtvā viṣṇuṁ sanātanam

O n e should wash his feet twice with water and clay and then he should wash his hands to become purified while remembering Lord Hari.

HBV 3.185–186

अच्छेनागन्ध-फेनेन जलेनाबुद्बुदेन च ।
आचामेत मृद॰ भूयस् तथा दद्यात् समाहितः
निष्पादिताङ्घ्रि-शौचस् तु पादाव् अभ्युक्ष्य वै पुनः ।
त्रिः पिबेत् सलिल॰ तेन तथा द्विः परिमार्जयेत्

acchenāgandha-phenena jalenābudbudena ca |
ācāmeta mṛdaṁ bhūyas tathā dadyāt samāhitaḥ
niṣpāditāṅghri-śaucas tu pādāv abhyukṣya vai punaḥ |
triḥ pibet salilaṁ tena tathā dviḥ parimārjayet

visnu purdne tatraiva (In a conversation between Aurva and Sagara that is recorded in the Visnu Purdna it is stated)

,nz- SRIHARI-BHAKTI-VILASA achhend gandha phenena jalend budbudena ca dcdmeta mrdarh bhuyas tathd dadydt samdhitah nispdditdhghri saucas tu paddba bhyuksya vai punah trih pivet salilarh tena tathd dvih parimdrjjayet One should perform dcamana with clear, pure water that is devoid of any odor, foam, or bubbles. One should wash his feet carefully with clay and water. After washing his feet with clay, one should wash them with plain water three times.

HBV 3.187

शीर्षण्यानि ततः खानि मूर्धान॰ च मृदा लभेत् ।
बाहु नाभि॰ च तोयेन हृदय॰ चापि स॰स्पृशेत्

śīrṣaṇyāni tataḥ khāni mūrdhānaṁ ca mṛdā labhet |
bāhū nābhiṁ ca toyena hṛdayaṁ cāpi saṁspṛśet

Thereafter, one should touch the clay to one's eyes, nose, and head and then sprinkle water on one's hands, navel, and chest.

HBV 3.188–190

प्रक्षाल्य हस्तौ पादौ च त्रिः पिबेद् अम्बु वीक्षितम् ।
स॒वृत्ताङ्गुष्ठ-मूलेन द्विः प्रमृज्यात् ततो मुखम्
स॒हत्य तिसृभिः पूर्वम् आस्यम् एवम् उपस्पृशेत् ।
अङ्गुष्ठेन प्रदेशिन्या घ्राण॒ पश्चाद् अनन्तरम्
अङ्गुष्ठानामिकाभ्या॒ तु चक्षुः-श्रोत्रे पुनः पुनः ।
कनिष्ठाङ्गुष्ठयोर् नाभि॒ हृदय॒ तु तलेन वै ।
सर्वाभिस् तु शिरः पश्चाद् बाहु चाग्रेण स॒स्पृशेत्

prakṣālya hastau pādau ca triḥ pibed ambu vīkṣitam |
saṁvṛttāṅguṣṭha-mūlena dviḥ pramṛjyāt tato mukham
saṁhatya tisṛbhiḥ pūrvam āsyam evam upaspṛśet |
aṅguṣṭhena pradeśinyā ghrāṇaṁ paścād anantaram
aṅguṣṭhānāmikābhyāṁ tu cakṣuḥ-śrotre punaḥ punaḥ |
kaniṣṭhāṅguṣṭhayor nābhiṁ hṛdayaṁ tu talena vai |
sarvābhis tu śiraḥ paścād bāhū cāgreṇa saṁspṛśet

After washing one's hands and feet, one should perform acamana three times. One should then wipe his mouth with the palm of his hand. Thereafter, one should touch one's mouth with three fingers, one's nose with two fingers (the thumb and the index finger) and one's eyes and ears with two fingers (the little finger and the ring finger). After this, one should touch one's navel with two fingers (the thumb and the little finger), one's chest with his palm, one's head with all the fingers, and one's arms with the tips of his fingers.

HBV 3.191–193

प्राग् आस्य उदगास्यो वा सूपविष्टः शुचौ भुवि ।
उपस्पृशेद् विहीनाया॒ तुषाङ्गारास्थि-भस्मभिः
अनुष्णाभिर् अफेनाभिर् अद्भिर् हृद्गाभिर् अत्वरः ।
ब्राह्मणो ब्रह्म-तीर्थेन दृष्टि-पूतनाभिर् आचमेत्
कण्ठ-गाभिर् नृपः शुध्येत् तालुगाभिस् तथोरुजः ।
स्त्री-शूद्रावास्यस॒स्पर्श-मात्रेणापि विसुध्यतः

prāg āsya udagāsyo vā sūpaviṣṭaḥ śucau bhuvi |
upaspṛśed vihīnāyāṁ tuṣāṅgārāsthi-bhasmabhiḥ
anuṣṇābhir aphenābhir adbhir hṛdgābhir atvaraḥ |
brāhmaṇo brahma-tīrthena dṛṣṭi-pūtanābhir ācamet
kaṇṭha-gābhir nṛpaḥ śudhyet tālugābhis tathorujaḥ |

strī-śūdrāvāsyasaṁsparśa-mātreṇāpi visudhyataḥ

One should sit down firmly in a purified place that is devoid of the husk of rice, ashes, or bones and while facing east or north, he should perform acamana with sanctified water that is odorless and devoid of foam. Brdhmanas should perform acamana with water that has been purified by means of brahma-tirtha yoga, ksatriyas by touching water to their throat, vaisyas by touching water to their palate, and women and sudras by simply touching water to their mouth.

HBV 3.194

पाद-क्षालन-शेषेण नाचामेत् वारिणा द्विजः ।
यद्य् आचमेत् स्रावयित्वा भूमौ बौधायनो'ब्रवीत्

pāda-kṣālana-śeṣeṇa nācāmet vāriṇā dvijaḥ |
yady ācamet srāvayitvā bhūmau baudhāyano'bravīt

Brdhmanas should not perform dcamana with water left over from washing their feet. Sage Baudhayana has said that if one has to perform dcamana with this water, he should first pour some of it onto the ground and then perform dcamana.

HBV 3.195

पाणिना दक्षिणेनैव स□हताङ्गुलिनाचमेत् ।
मुक्ताङ्गुष्ठक-निष्ठेन नक-स्पृष्टा अपस् त्यजेत्

pāṇinā dakṣiṇenaiva saṁhatāṅgulināćamet |
muktāṅguṣṭhaka-niṣṭhena naka-spṛṣṭā apas tyajet

bharadvaja smrtau (In the Bharadvaja-smrti it is stated) pdnind daksinenaiva samhatdnguli ndcamet muktdngustha kanisthena nakhasprstd apastyajet O n e should perform acamana with his right hand without using the little finger and thumb. O n e should not perform dcamana with water that has been touched by one's nails.

HBV 3.196–198

भुक्त्वा पीत्वा च सुप्त्वा च स्नात्वा रथ्योपसर्पणे ।
औष्ठौ विलोमकौ स्पृष्ट्वा वासो विपरिधाय च
रेतो-मूत्र-पुरीषाणाम् उत्सर्गे'नृत-भाषणे ।
ष्ठीवित्वाध्ययनारम्भे काश-श्वासागमे तथा
चत्वर वा श्मशान वा समभ्यस्य द्विजोत्तमः ।
सन्ध्योर् उभयोस् तद्वद् आचान्तो'प्य् आचमेत् पुनः

bhuktvā pītvā ca suptvā ca snātvā rathyopasarpaṇe |
auṣṭhau vilomakau spṛṣṭvā vāso viparidhāya ca
reto-mūtra-purīṣāṇām utsarge'nṛta-bhāṣaṇe |
ṣṭhīvitvādhyayanārambhe kāśa-śvāsāgame tathā
catvaraṁ vā śmaśānaṁ vā samabhyasya dvijottamaḥ |
sandhyor ubhayos tadvad ācānto'py ācamet punaḥ

Before having his meal, a brdhmana should perform dcamana. After waking up in the morning, after bathing, after traveling, after touching his lips, after putting on his clothes, after passing stool or urine, after discharging semen, after speaking a lie, after spitting, before commencing his studies, after coughing, after walking in the courtyard or in a crematorium, as well as both in the morning and in the evening, he should perform dcamana.

HBV 3.199–201

शिरः प्रावृत्य कण्ठ वा मुक्तकच्छ-शिखो'पि वा ।
अकृत्वा पादयोः शौचम् आचान्तो'प्य् अशुचिर् भवेत्
सोपानत्कौ जलस्थो वा नोष्णीषी चाचमेद् बुधः ।
न चैव वर्ष-धाराभिर् हस्तोच्छिष्टे तथा बुधः
नैक-हस्तार्पितोत्त-जलैर् विना सूत्रेण वा पुनः ।
न पादुकासन-स्थो वा बहिर् जानुर् अथापि वा

śiraḥ prāvṛtya kaṇṭhaṁ vā muktakaccha-śikho'pi vā |
akṛtvā pādayoḥ śaucam ācānto'py aśucir bhavet
sopānatkau jalastho vā noṣṇīṣī cācamed budhaḥ |
na caiva varṣa-dhārābhir hastocchiṣṭe tathā budhaḥ
naika-hastārpiutta-jalair vinā sūtreṇa vā punaḥ |
na pādukāsana-stho vā bahir jānur athāpi vā

It is prohibited to perform dcamana without covering one's head and throat with a cloth, without dressing properly, without tying one's sikhd, or without washing one's feet with water and clay. Intelligent persons should not perform dcamana while wearing leather shoes, while standing in the water, or while wearing a turban. One should not perform dcamana with rainwater, with a contaminated hand, with one hand, without wearing a sacred thread, while sitting on a pair of shoes, or while exposing his knees.

HBV 3.202–204

त्रिः-पाने केशव नारायण माधवम् अप्य् अथ ।
प्रक्षालने द्वयोः पाण्योर् गोविन्द विष्णुम् अप्य् उभौ
मधुसूदनम् एक च मार्जने'न्य त्रिविक्रमम्
उन्मार्जने'प्य् अधरयोर् वामन-श्रीधराव् उभौ

triḥ-pāne keśavaṁ nārāyaṇaṁ mādhavam apy atha |
prakṣālane dvayoḥ pāṇyor govindaṁ viṣṇum apy ubhau
madhusūdanam ekaṁ ca mārjane'nyaṁ trivikramam
unmārjane'py adharayor vāmana-śrīdharāv ubhau

JQQ SRIHARI-BHAKTI-VILASA praksalane dvayoh panyor govindarh madhusudarh ekam ca mdrjjane'nyam trivikramam unmdrjjane 'pyadharayor vdmana srldhardbubhau While performing dcamana three times, a Vaisnava should remember Lord Kesava, Lord Narayana and Lord Madhava. While washing his hands after performing dcamana, a Vaisnava should remember Lord Govinda and Lord Visnu. While cleansing his body, a Vaisnava should remember Lord Madhusudana and Lord Trivikrama and while cleaning his lips, he should remember Lord Vamana and Lord Srldhara.

HBV 3.205–208

प्रक्षालने पुनः पाण्योर् हृषीकेश॰ च पादयोः ।
पद्मनाभ॰ प्रोक्षणे तु मूर्ध्नो दामोदर॰ ततः
वासुदेव॰ मुखे सङ्कर्षण॰ प्रद्युम्नम् इत्य् उभौ ।
नासयोर् नेत्र-युगले'निरुद्ध॰ पुरुषोत्तमम् ।
अधोक्षज॰ नृसि॰ह॰ च कर्णयोर् नाभितो'च्युतम्
जनार्दन॰ च हृदये उपेन्द्र॰ मस्तके ततः ।
दक्षिणे तु हरि॰ बाहौ वामे कृष्ण॰ यथाविधि ।
नमो'नन्त॰ च चतुर्थ्य्-अन्तम् आचामेत् क्रमतो जपन्
अशक्तः केवलम् दक्ष॰ स्पृशेत् कर्ण॰ तथा च वाक् ।
कुर्वीतालभन॰ वापि दक्षिण-श्रवणस्य वै

prakṣālane punaḥ pāṇyor hṛṣīkeśaṁ ca pādayoḥ |
padmanābhaṁ prokṣaṇe tu mūrdhno dāmodaraṁ tataḥ
vāsudevaṁ mukhe saṅkarṣaṇaṁ pradyumnam ity ubhau |
nāsayor netra-yugale'niruddhaṁ puruṣottamam |
adhokṣajaṁ nṛsiṁhaṁ ca karṇayor nābhito'cyutam
janārdanaṁ ca hṛdaye upendraṁ mastake tataḥ |
dakṣiṇe tu hariṁ bāhau vāme kṛṣṇaṁ yathāvidhi |
namo'nantaṁ ca caturthy-antam ācāmet kramato japan
aśaktaḥ kevalam dakṣaṁ spṛśet karṇaṁ tathā ca vāk |
kurvītālabhanaṁ vāpi dakṣiṇa-śravaṇasya vai

While washing his hands again, a Vaisnava should chant the name, Hrsikesa. While washing his feet, he should chant the name, Padmanabha. While washing his head, he should chant the name, Damodara. While washing his mouth, he should chant the name, Vasudeva. While washing his nostrils, he should chant the names, Sankarsana and Pradyumna. While washing his eyes, he should chant the names, Aniruddha and Purusottama. While washing his ears, he should chant the names Adhoksaja and Nrsimhadeva. While washing his navel, he should chant the name, Acyuta. While purifying his heart, he should chant the name, Janardhana. While purifying his forehead, he should chant the name, Upendra. While washing his right arm, he should chant the name, Hari, and while purifying his left arm, he should chant the name, Krsna. While chanting these holy names, one should complete the name in the fourth dative case and add the word namah. If one is unable to follow this procedure, due to illness, he can simply touch his right ear. This is the recommendation given in the scriptures.

HBV 3.209–210

उत्थाय नेत्र प्रक्षाल्य शुचिर् भूत्वा समाहितः ।
परिजप्य च मन्त्रेण भक्षयेद् दन्त-धावनम्
आयुर् बल यशो वर्चः प्रजा पशु-वसूनि च ।
ब्रह्म प्रज्ञा च मेधा च त्व नो धेहि वनस्पते

utthāya netraṁ prakṣālya śucir bhūtvā samāhitaḥ |
parijapya ca mantreṇa bhakṣayed danta-dhāvanam
āyur balaṁ yaśo varcaḥ prajā paśu-vasūni ca |
brahma prajñāṁ ca medhāṁ ca tvaṁ no dhehi vanaspate

tatra kdtydyanah (In this reagard, Sage Katyayana has said) atha dantadhdvanavidih tatra kdtydyanah utthdya netrarh praksdlya sucirbhutvd samdhitah parijapya ca mantrena bhaksayed dantadhdvanam mantrascdyam dyurvalam yaso varcah prajd pasuvasuni ca brahma prajndnca medhdnca tvarh no dhehi vanaspate After waking up in the morning, one should wash his eyes and then chant the following mantra with a pure and peaceful mind before brushing his teeth: O tree, may you give us a long duration of life, strength,

fame, power, offspring, domestic animals, wealth, spiritual knowledge, intelligence, and the power of remembrance.

HBV 3.211

अथो मुख-विशुद्ध्य्-अर्थ गृह्णीयाद् दन्त-धावनम् ।
आचान्तोऽप्य् अशुचिर् यस्माद् अकृत्वा दन्त-धावनम्

atho mukha-viśuddhy-arthaṁ gṛhṇīyād danta-dhāvanam |
ācānto'py aśucir yasmād akṛtvā danta-dhāvanam

kail khdnde (In the Kdil-khanda it is stated) atho mukha viiudvayartham grhhhl yd danta dhdvanam dcdnto 'pyaiuciryasmdda krtva danta dhdvanam Thereafter, in order to purify one's mouth, one should collect twigs for brushing his teeth. Unless one brushes his teeth, he continues to remain impure, even though he may perform dcamana.

HBV 3.212

दन्त-काष्ठम् अखादित्वा यस् तु माम् उपसर्पति ।
सर्व-काल-कृत□ कर्म तेन चैकेन नश्यति

danta-kāṣṭham akhāditvā yas tu mām upasarpati |
sarva-kāla-kṛtaṁ karma tena caikena naśyati

A person who worships Me without first brushng his teeth with a twig certainly destroys all of his piety that was accumulated from many lifetimes.

HBV 3.213

चतुर्दश्य्-अष्टमी-दर्श-पौर्णमास्य्-अर्क-सङ्क्रमः ।
एषु स्त्री-तैल-मा□सानि दन्त-काष्ठानि वर्जयेत्

caturdaśy-aṣṭamī-darśa-paurṇamāsy-arka-saṅkramaḥ |
eṣu strī-taila-māṁsāni danta-kāṣṭhāni varjayet

One should avoid sexual intercourse, massaging the body with oil, eating meat, and brushing his teeth with a twig on the fourteeth day and

the eighth day of the waning moon, on the new moon day, full moon day, and on the day when the sun moves into a new sign of the zodiac.

HBV 3.214

आद्ये तिथौ नवम्या□ च क्षये चन्द्रमसस् तथा ।
आदित्य्-वारे शौरे च वर्जयेद् दन्त-धावनम्

ādye tithau navamyāṁ ca kṣaye candramasas tathā |
ādity-vāre śaure ca varjayed danta-dhāvanam

One should not brush his teeth with a twig on the first day and ninth day of the waning moon, on the new moon day, as well as on Sundays and Saturdays.

HBV 3.215

प्रतिपद्-दर्श-षष्ठीषु नवम्या च विशेषतः ।
दन्तानां काष्ठ-संयोगो दहत्य् आसप्तमं कुलम्

pratipad-darśa-ṣaṣṭhīṣu navamyāṁ ca viśeṣataḥ |
dantānāṁ kāṣṭha-saṁyogo dahaty āsaptamaṁ kulam

If one brushes his teeth with a twig on the first day, sixth day, or ninth day of the waning moon, as well as on the new moon day, one hundred generations of his family will be burnt to ashes.

HBV 3.216

उपवासे तथा श्राद्धेन खादेद् दन्त-धावनम् ।
दन्तानां काष्ठ-संयोगो हन्ति सप्त-कुलानि वै

upavāse tathā śrāddhena khāded danta-dhāvanam |
dantānāṁ kāṣṭha-saṁyogo hanti sapta-kulāni vai

One should not brush his teeth with a twig on a fasting day, and on the day of performing the srdddha ceremony. If one does so, his act will ruin seven generations of his family.

HBV 3.217

प्रतिपद्-दर-षष्ठीषु नवम्य्-एकादशी-रवौ ।
दन्तानां काष्ठ-संयोगो हन्ति पुण्यं पुरा-कृतम्

pratipad-dara-ṣaṣṭhīṣu navamy-ekādaśī-ravau |
dantānāṁ kāṣṭha-saṁyogo hanti puṇyaṁ purā-kṛtam

One's previously accumulated piety is destroyed if one brushes his teeth with a twig on the first day, the new moon day, the sixth day, or the ninth day of the waning moon, as well as on Ekadasi, or on Sunday.

HBV 3.218

दिनेष्व् एतेषु काष्ठैर् हि दन्ताना□ धावनस्य तु ।
निषिद्धत्वात् तृणैः कुर्यात् तथा काष्ठेतरैश् च तत्

dineṣv eteṣu kāṣṭhair hi dantānāṁ dhāvanasya tu |
niṣiddhatvāt tṛṇaiḥ kuryāt tathā kāṣṭhetaraiś ca tat

It is recommended that on prohibited days one should brush his teeth with grass, tree bark, or leaves.

HBV 3.219

प्रतिपद्-दर्श-षष्ठीषु नवम्या□ दन्त-धावनम् ।
पर्णैर् अन्यत्र काष्ठैश् च जीवोल्लेख्हः सदैव हि

pratipad-darśa-ṣaṣṭhīṣu navamyāṁ danta-dhāvanam |
parṇair anyatra kāṣṭhaiś ca jīvollekhhaḥ sadaiva hi

One should brush his teeth with leaves on the first day, the new moon day, the sixth day, the ninth day, and on Sunday. O n other days, he must use a twig and also clean his tongue.

HBV 3.220

अलाभे च निषेधे वा काष्ठाना□ दन्त-धावनम् ।
पर्णादिना विशुद्धेन जिह्वोल्लेखः सदैव हि

alābhe ca niṣedhe vā kāṣṭhānāṁ danta-dhāvanam |
parṇādinā viśuddhena jihvollekhaḥ sadaiva hi

In the absence of a twig, or on prohibited days, one should use pure leaves to clean his teeth but one should clean his tongue every day.

HBV 3.221

काष्ठैः प्रतिपद्-आदौ यन् निषिद्धꣳ दन्त-धावनम् ।
तृण-पर्णैस् तु तत् कुर्याद् अमाम् एकादशीꣳ विना

kāṣṭhaiḥ pratipad-ādau yan niṣiddhaṁ danta-dhāvanam |
tṛṇa-parṇais tu tat kuryād amām ekādaśīṁ vinā

One should use grass or leaves on the days that using a twig is prohibited, except on the new moon day and EkadasI because on these days, cleaning the teeth even with grass or leaves is prohibited.

HBV 3.222

अलाभे दन्त-काष्ठानाꣳ निषिद्धायाꣳ तथा तिथौ ।
अपाꣳ द्वादश-गण्डूषैर् विदध्याद् दन्त-धावनम्

alābhe danta-kāṣṭhānāṁ niṣiddhāyāṁ tathā tithau |
apāṁ dvādaśa-gaṇḍūṣair vidadhyād danta-dhāvanam

In the absence of a twig, and on prohibited days, one should brush his teeth with only twelve palmfuls of water.

HBV 3.223–226

अलाभे दन्त-काष्ठानाꣳ निषिद्धे वाथ वासरे ।
गण्डूषा द्वादश ग्राह्या मुखस्य परिशुद्धये इति ॥
तृण-पर्णादिना केचित् उपवास-दिनेष्व् अपि ।
दन्त-धावनम् इच्छन्ति मुख-शोधन-तत्पराः
मुखे पर्युषिते यस्माद् भवेद् अशुचि-भाग् नरः ।
ततः कुर्यात् प्रयत्नेन शुद्ध्य्-अर्थꣳ दन्त-धावनम्
उपवासे'पि नो दुष्येद् दन्त-धावनम् अञ्जनम् ।
गन्धालङ्कार-सद्-वस्त्र-पुष्प-मालानुलेपनम्

alābhe danta-kāṣṭhānāṁ niṣiddhe vātha vāsare |
gaṇḍūṣā dvādaśa grāhyā mukhasya pariśuddhaye iti ||
tṛṇa-parṇādinā kecit upavāsa-dineṣv api |
danta-dhāvanam icchanti mukha-śodhana-tatparāḥ
mukhe paryuṣite yasmād bhaved aśuci-bhāg naraḥ |
tataḥ kuryāt prayatnena śuddhy-arthaṁ danta-dhāvanam

upavāse'pi no duṣyed danta-dhāvanam añjanam |
gandhālaṅkāra-sad-vastra-puṣpa-mālānulepanam

O n e should use twelve palmfuls of water for cleansing his mouth if twigs are not available, or on days when the brushing of one's teeth is prohibited. To cleanse one's mouth, a person may use grass or leaves, even on fast days, because without brushing one's teeth, a person remains impure. There is no fault in brushing one's teeth, decorating one's body with sandalwood paste, wearing nice clothes and flower garlands—even on fast days.

HBV 3.227–228

सर्व कण्टकिनः पुण्याः आयुर्दाः क्षीरिणः स्मृताः ।
कटु-तिक्त-कषायाश् च बलारोग्य-सुख-प्रदाः
पलाशाना दन्त-काष्ठ पादुके चैव वर्जयेत् ।
वर्जयेच् च प्रयत्नेन बट वाश्वत्थम् एव च

sarva kaṇṭakinaḥ puṇyāḥ āyurdāḥ kṣīriṇaḥ smṛtāḥ |
kaṭu-tikta-kaṣāyāś ca balārogya-sukha-pradāḥ
palāśānāṁ danta-kāṣṭhaṁ pāduke caiva varjayet |
varjayec ca prayatnena baṭaṁ vāśvattham eva ca

smrtau (In the Smrti-sastra it is stated) sarve kantakinah punydh dyurdydh kslrinahh smrtah katu tikta kasdyds ca valdrogya sukha pradah paldsdndrh danta kdstham pdduke caiva varjayet varjayecca prayatnena vatam vdsvthameva ca The twigs of any tree that is full of thorns is best for brushing one's teeth. Using the wood of a tree that is sweet in taste increases one's lifespan. Using the wood of a tree that is bitter or pungent in taste gives one strength, good health and happiness. However, one should carefully avoid using the wood of a palasa tree as a tooth brush, or as shoes. O n e should also avoid using the wood of a banyan tree or an asvattha tree as a tooth brush or for making shoes.

HBV 3.229–232

मध्याङ्गुलि-समस्थौल्य द्वादशाङ्गुल-सम्मितम् ।
स-त्वच दन्त-काष्ठ यत् तद्-अग्रे न तु धारयेत्
क्षीरि-वृक्ष-समुद्भूत मालती-सम्भव शुभम् ।
अपामार्ग च बिल्व वा कर-वीर विशेषतह्
वर्जयित्वा निनितानि गृहीत्वैक यथोदितम् ।
परिहृत्य दिन पाप भक्षयेद् वै विधानवित्
न पाटयेत् दन्त-काष्ठ नाङ्गुल्य्-अग्रेण धारयेत् ।
प्रक्षाल्य भुक्त्वा तज् जह्यात् शुचौ देशे समाहितः

madhyāṅguli-samasthaulyaṁ dvādaśāṅgula-sammitam |
sa-tvacaṁ danta-kāṣṭhaṁ yat tad-agre na tu dhārayet
kṣīri-vṛkṣa-samudbhūtaṁ mālatī-sambhavaṁ śubham |
apāmārgaṁ ca bilvaṁ vā kara-vīraṁ viśeṣatah
varjayitvā ninitāni gṛhītvaikaṁ yathoditam |
parihṛtya dinaṁ pāpaṁ bhakṣayed vai vidhānavit
na pāṭayet danta-kāṣṭhaṁ nāṅguly-agreṇa dhārayet |
prakṣālya bhuktvā taj jahyāt śucau deśe samāhitaḥ

The best wood for brushing one's teeth is a twig as thick as one's middle finger. It should be about six inches long and with the bark intact. One should hold the twig at the base and brush his teeth with the front portion. Twigs from peepal and malatl trees are auspicious, and twigs from bilva and apdmdrga trees are especially auspicious. Twigs from karavl, dkunda and similar trees should not be used for brushing one's teeth. A person who knows the prescribed rules and regulations should choose an appropriate twig and brush his teeth daily, except on prohibited days. O n e should not use a twig that has been split in half. O n e should not hold the twig with the tip of his fingers. After brushing one's teeth, one should throw the twig in a proper place.

HBV 3.233

कनिष्ठाग्र-परीणाह॰ स-त्वच॰ निर्व्रण॰ ऋजुम् ।
द्वादशाङ्गुल-मान॰ च सार्द्र॰ स्याद् दन्त-धावनम् ।
जिह्वोल्लेखनिकाम् वापि कुर्याच् चापाकृति॰ शुभाम्

kaniṣṭhāgra-parīṇāhaṁ sa-tvacaṁ nirvraṇaṁ ṛjum |
dvādaśāṅgula-mānaṁ ca sārdraṁ syād danta-dhāvanam |
jihvollekhanikām vāpi kuryāc cāpākṛtiṁ śubhām

A suitable twig for brushing one's teeth is one that is as thick as one's thumb and having its bark intact. It should be smooth, straight, about six inches long, and it should not be dry. One should use the same kind of twig for cleaning his tongue by bending it like a bow.

HBV 3.234

दन्तोल्लेखो वितस्त्या भवति परिमिताद् अन्नम् इत्य् आदि-मन्त्रात्
प्रातः क्षीर्य्-आदि-काष्ठाद् वट-खदिर-पलाशैर् विनार्काम्र-बिल्वैः ।
भुक्त्वा गण्डूष-षट्क॰ द्विर् अपि कुशम् ऋते देशिनीम् अङ्गुलीभिर्
नन्दाभूताष्ट-पर्वण्य् अपि न खलु नवम्य्-अर्क-सङ्क्रान्ति-पाते

dantollekho vitastyā bhavati parimitād annam ity ādi-mantrāt
prātaḥ kṣīry-ādi-kāṣṭhād vaṭa-khadira-palāśair vinārkāmra-bilvaiḥ |
bhuktvā gaṇḍūṣa-ṣaṭkaṁ dvir api kuśam ṛte deśinīm aṅgulībhir
nandābhūtāṣṭa-parvaṇy api na khalu navamy-arka-saṅkrānti-pāte

Without using kuia grass and the first finger, one should rinse his mouth with twelve palmfuls of water while chanting the mantra: somo rdjdya mdgman sa me mukharh mdrjjate yasasd ca bhagena va. After chanting this mantra, one should brush his teeth in the morning with a twig that is about six inches long and was preferably taken from a peepal tree. One should not use the twig of a banyan tree, khadira tree, palasa tree, arka tree, mango tree or bilva tree. One should avoid brushing his teeth on the first day, fourteenth day, eighth day, and ninth day of the waning moon, as well as on the full moon day, new moon day, and on a day when the sun travels from one zodiac sign to another.

HBV 3.235–236

ततश् चाचम्य विधिवत् कृत्वा केश-प्रसाधनम् ।
स्मृत्वा प्रणव-गायत्र्यौ निबध्नीयाच् छिखा द्विजः
न दक्षिणा-मुखो नोर्ध्वं कुर्यात् केश-प्रसाधनम् ।
स्मृत्वोङ्कार च गायत्री निबध्नीयाच् चिखान्ततः

tataś cācamya vidhivat kṛtvā keśa-prasādhanam |
smṛtvā praṇava-gāyatryau nibadhnīyāc chikhāṁ dvijaḥ
na dakṣiṇā-mukho nordhvaṁ kuryāt keśa-prasādhanam |
smṛtvoṅkāraṁ ca gāyatrīṁ nibadhnīyāc cikhāntataḥ

After brushing their teeth, brdhmanas, ksatriyas and vaisyas should wash their hands and mouth and then comb their hair, according to the rules mentioned previously. Thereafter, they should chant orhkdra and the Gayatri mantra while tying their sikha. It is said that one should not comb his hair while facing south, or looking up.

HBV 3.237–238

नदी-नद-तडागेषु देव-खात-जलेषु च ।
नित्य-क्रियार्थं स्नायीत गिरि-प्रस्रवणेषु च
कूपेषूद्धृत-तोयेन स्नान कुर्वीत वा भुवि ।
स्नायीतोद्धृत-तोयेन अथवा भुव्य् असम्भवे

nadī-nada-taḍāgeṣu deva-khāta-jaleṣu ca |
nitya-kriyārthaṁ snāyīta giri-prasravaṇeṣu ca
kūpeṣūddhṛta-toyena snānaṁ kurvīta vā bhuvi |
snāyītoddhṛta-toyena athavā bhuvy asambhave

visnupurdne tatraiva (In a conversation between Aurva Muni and Sagara that is recorded in the Visnu Purdna it is stated) nadl nada taddgesu devakhdta jalesu ca nitya kriyartham sndylta giri prasravanesu ca kupesu dhrta toyena sndnam kurvita vd bhuvi sndyitodhrta toyena athavd bhuvya sambhave Before performing his daily duties, a devotee should bathe in the water of a river, lake, pond, kunda or stream that flows down from a mountain. One can also bathe by collecting water in a pot from a well. If the need arises, one may also bathe with water that has been stored, as well as warm water.

HBV 3.239

यथाहनि तथा प्रातर् नित्य स्नायाद् अनातुरः ।
अत्यन्त-मलिनः कायो नव-च्छिद्र-समन्वितः ।
स्रवत् एव दिवा-रात्रौ प्रातः-स्नान विशोधनम्

yathāhani tathā prātar nityaṁ snāyād anāturaḥ |
atyanta-malinaḥ kāyo nava-cchidra-samanvitaḥ |
sravat eva divā-rātrau prātaḥ-snānaṁ viśodhanam

tatra kdtydyanah (In this regard, Sage Katyayana has said) yathdhani tatha prdtar nityam snayddandturah

atyantamalinah kayo navacchidra samanvitah sravatyeva divdrdtrau prdtahsndnarh visodhanam A healthy person should bathe in the morning, and also at noon. Every human body is impure by nature and has nine holes. Dirty substances emanate from these holes, day and night. By bathing in the morning, one's body becomes purified.

HBV 3.240–241

प्रातर्-मध्याह्नयोः स्नान वानप्रस्थ-गृहस्थयोः ।
यतेस् त्रि-सवन स्नान सकृत् तु ब्रह्मचारिणः
सर्वे चापि सकृत् कुर्युर् अशक्तौ चोदक विना

prātar-madhyāhnayoḥ snānaṁ vānaprastha-gṛhasthayoḥ |
yates tri-savanaṁ snānaṁ sakṛt tu brahmacāriṇaḥ
sarve cāpi sakṛt kuryur aśaktau codakaṁ vinā

Members of vdnaprastha and grhastha dsramas should bathe in the morning and at noon. Sannydsls should bathe three times a day, and brahmacarls should bathe once a day. If unable to do this, all of them can bathe only once a day. If still unable to do this, one can purify himself simply by chanting mantras.

HBV 3.242

किञ्च—
अशिरस्कं भवेत् स्नानम् अशक्तौ कर्मिणां सदा।
आर्द्रेण वाससा वापि पाणिना वापि मार्जनम्

kiṁ ca—
aśiraskaṁ bhavet snānam aśaktau karmiṇāṁ sadā |
ārdreṇa vāsasā vāpi pāṇinā vāpi mārjanam

If unable to bathe as previously described, a karml can bathe without putting water on his head. One can cleanse his body by wiping it with a wet cloth, or rubbing it with a wet hand.

HBV 3.243

अस्नातस् तु पुमान् नार्हो जपादि-हवनादिषु

asnātas tu pumān nārho japādi-havanādiṣu

Without bathing, a human being is not eligible to perform ritualistic activities, such as fire sacrifices and chanting mantras.

HBV 3.244

प्रातः-स्नानं विना पुंसां पापित्वं कर्मसु स्मृतम्।
होमे जपे विशेषेण तस्मात् स्नानं समाचरेत्

prātaḥ-snānaṁ vinā puṁsāṁ pāpitvaṁ karmasu smṛtam |
home jape viśeṣeṇa tasmāt snānaṁ samācaret

Unless one bathes in the morning, he is not qualified to perform any activities, especially chanting mantras and performing sacrifices. That is why one must bathe in the morning.

HBV 3.245

प्रस्वेद-लालसाद्याक्लिन्नो निद्राधीनो यतो नरः ।
प्रातः-स्नानात् ततो'र्हः स्यान् मन्त्र-स्तोत्र-जपादिषु

prasveda-lālasādyāklinno nidrādhīno yato naraḥ |
prātaḥ-snānāt tato'rhaḥ syān mantra-stotra-japādiṣu

When a human being sleeps, he becomes contaminated by sweating and by saliva. Therefore, only by bathing in the morning can one be qualified to chant mantras, offer prayers, and perform other religious acts.

HBV 3.246–247

स्नान विना तु यो भुङ्क्ते मलाशी स सदा नरः ।
अस्नायिनो'श्शुचेस् तस्य विमुखाः पितृ-देवताः
स्नान-हीनो नरः पापः स्नान-हीनो नरो'श्शुचिः ।
अस्नायी नरक भुङ्क्ते पु स्-कीटादिषु जायते

snānaṁ vinā tu yo bhuṅkte malāśī sa sadā naraḥ |
asnāyino'śuces tasya vimukhāḥ pitṛ-devatāḥ
snāna-hīno naraḥ pāpaḥ snāna-hīno naro'śuciḥ |
asnāyī narakaṁ bhuṅkte puṁs-kīṭādiṣu jāyate

Devahuti and Vikundala that is recorded in the Padma Purana, it is stated) sndnarii vina tu yo bhunkte maldsl sa saddnarah asndyino 'sucestasya vimukhah pitrdevatdh

jr,, SRI HARI-BHAKTI-VILASA sndnahino narah pdpl sndnahino'sucih sadd asndyl narakarh bhuktvd pukkasddisu jdyate Anyone who eats without first bathing is considered to eat stool. A person remains impure by failing to bathe and as a result, the forefathers and demigods do not become pleased with him. A person who avoids bathing is sinful and always impure. One who does not bathe suffers miseries in hellish conditions and in his next life, he is born in a family of outcastes, such as Pulkasas.

HBV 3.248

गुणा दश स्नान-शील भजन्ते
बल रूप स्वर-वर्ण-प्रशुद्धिः ।
स्पर्शश् च गन्धश् च विशुद्धता च
श्रीः सौकुमार्य प्रवराश् च नार्यः

guṇā daśa snāna-śīlaṁ bhajante
balaṁ rūpaṁ svara-varṇa-praśuddhiḥ |
sparśaś ca gandhaś ca viśuddhatā ca
śrīḥ saukumāryaṁ pravarāś ca nāryaḥ

mahdbhdrate udyogaparvani sri viduroktau (In the Udyoga-parva of the Mahdbhdrata, Sri Vidura said) gund dasa sndnasllarh bhajante balarh ruparh svaravarna prasidhih sparsasca gandhasca visudhtd ca srih saukumdryyam pravardsca ndryyah Ten good qualities—strength, beauty, a sweet voice, fairness, softness of the touch, fragrance, purity, attraction, youthfulness, and effulgence— always adore a person who regularly bathes. In other words, a person who bathes daily possesses all of these qualities.

HBV 3.249–252

याम्य हि यातना-दुःख नित्य-स्नायी न पश्यति ।
नित्य-स्नानेन पूयन्ते अपि पाप-कृतो नराः
प्रातः-स्नान हरेद् वैश्य बाह्याभ्यन्तरज मलम् ।
प्रातः-स्नानेन निष्पापो नरो न निरय व्रजेत्
ये पुनः स्रोतसि स्नानम् आचरन्तीह पर्वणि ।
तेनैव नरक यान्ति न जायन्ते कुयोनिषु
दुःस्वप्ना दुष्ट-चिन्ताश् च बन्ध्या भवन्ति सर्वदा ।
प्रातः-स्नानेन शुद्धाना पुरुषाणा विशा वर

yāmyaṁ hi yātanā-duḥkhaṁ nitya-snāyī na paśyati |
nitya-snānena pūyante api pāpa-kṛto narāḥ
prātaḥ-snānaṁ hared vaiśya bāhyābhyantarajaṁ malam |
prātaḥ-snānena niṣpāpo naro na nirayaṁ vrajet
ye punaḥ srotasi snānam ācarantīha parvaṇi |
tenaiva narakaṁ yānti na jāyante kuyoniṣu
duḥsvapnā duṣṭa-cintāś ca bandhyā bhavanti sarvadā |
prātaḥ-snānena śuddhānāṁ puruṣāṇāṁ viśāṁ vara

A person who bathes daily does not suffer the punishment of Yamaraja. What to speak of this, even the most sinful people become purified by bathing daily. O Vaisya, by bathing in the morning one becomes purified, both internally and externally. As a result, one becomes thoroughly purified and so does not have to suffer in hell. Those who bathe in the flowing water of streams on auspicious occassions never suffer from any distress. Such people will not have to accept a birth in a low-class family. O best of the vaisyas, those who become purified by bathing in the morning do not have bad dreams or anxieties.

HBV 3.253–254

स्नाने मनः-प्रसादः स्याद् देवा अभिमुखाः सदा ।
सौभाग्य॑ श्रीः सुख॑ पुष्टिः पुण्य॑ विद्या यशो धृतिः
महा-पापान्य् अलक्ष्मी॑ च दुरित॑ दुर्विचिन्तितम् ।
शोक-दुःखादि हरते प्रातः-स्नान॑ विशेषतः

snāne manaḥ-prasādaḥ syād devā abhimukhāḥ sadā |
saubhāgyaṁ śrīḥ sukhaṁ puṣṭiḥ puṇyaṁ vidyā yaśo dhṛtiḥ
mahā-pāpāny alakṣmīṁ ca duritaṁ durvicintitam |
śoka-duḥkhādi harate prātaḥ-snānaṁ viśeṣataḥ

By bathing daily one's mind becomes joyful, the demigods become pleased, and one develops good fortune, beauty, happiness, good health, piety, knowledge, fame and patience. Bathing in the morning destroys grave sinful reactions, removes inauspicious symptoms, as well as anxiety, lamentation, and distress.

HBV 3.255

प्रातः-स्नान॑ प्रश॑सन्ति दृष्टादृष्ट-कर॑ हि तत् ।
प्रातः-स्नानेन पापानि पूयन्ते नात्र स॑शयः

prātaḥ-snānaṁ praśaṁsanti dṛṣṭādṛṣṭa-karaṁ hi tat |
prātaḥ-snānena pāpāni pūyante nātra saṁśayaḥ

Bathing in the morning awards a person benefit, both in this world and in the next. Therefore, it is highly praised by thoughtful people. There is no doubt that all sinful reactions can be destroyed simply by bathing in the morning.

HBV 3.256–257

प्रातः-स्नानात् यतः शुध्येत् कायो'य मलिनः सदा ।
छिद्रितो नवभिश् छिद्रैः स्रवत्य् एव दिवा-निशम्
उत्साह-मेधा-सौभाग्य-रूप-सम्पत्-प्रवर्तकम् ।
मनः-प्रसन्नता-हेतुः प्रातः-स्नान प्रशस्यते

prātaḥ-snānāt yataḥ śudhyet kāyo'yaṁ malinaḥ sadā |
chidrito navabhiś chidraiḥ sravaty eva divā-niśam
utsāha-medhā-saubhāgya-rūpa-sampat-pravartakam |
manaḥ-prasannatā-hetuḥ prātaḥ-snānaṁ praśasyate

The human body is always considered to be contaminated. It consists of nine holes through which contaminated substances are excreted. By bathing in the morning, all types of contamination becomes cleared off. In other words, by bathing in the morning, the body becomes pure. Bathing in the morning gives one enthusiasm, intelligence, good fortune, beauty, wealth, and happiness. For this reason, it is highly glorified.

HBV 3.258–260

प्रातः प्रातस् तु यत् स्नान स जाते चारुणोद्वये ।
प्राजापत्य-सम प्राहुस् तन् महाघ-विघातकृत्
प्रातः-स्नान हरेत् पापम् अलक्ष्मी ग्लानिम् एव च ।
अशुचित्व च दुःस्वप्न तुष्टि पुष्टि प्रयच्छति
नोपसर्पन्ति वै दुष्टाः प्रातः-स्नायि-जन क्वचित् ।
दृष्टादृष्ट-फल तस्मात् प्रातः-स्नान समाचरेत्

prātaḥ prātas tu yat snānaṁ saṁjāte cāruṇodvaye |
prājāpatya-samaṁ prāhus tan mahāgha-vighātakṛt
prātaḥ-snānaṁ haret pāpam alakṣmīṁ glānim eva ca |
aśucitvaṁ ca duḥsvapnaṁ tuṣṭiṁ puṣṭiṁ prayacchati
nopasarpanti vai duṣṭāḥ prātaḥ-snāyi-janaṁ kvacit |
dṛṣṭādṛṣṭa-phalaṁ tasmāt prātaḥ-snānaṁ samācaret

Learned people say that bathing as the sun rises destroys all sinful reactions, just like the vow of prajapatya. A morning bath destroys sin, inauspicious symptoms, laziness, impurities, and the effects of bad dreams. It awards one satisfaction and good health. Miseries can never approach a person who bathes in the morning. A morning bath is beneficial in this life and in the next. These are all reasons why one should bathe early in the morning.

HBV 3.261

स्नान-मात्रꣳ तथा प्रातः-स्नानꣳ चात्र नियोजितम् ।
यद्यप्य् अन्यो'न्य-मिलिते पृथग् ज्ञेये तथाप्य् अमू

snāna-mātraṁ tathā prātaḥ-snānaṁ cātra niyojitam |
yadyapy anyo'nya-milite pṛthag jñeye tathāpy amū

Two kinds of baths—a general bath and a morning bath have been prescribed in the scriptures. Although both baths appear similar, there is a difference between them because a morning bath is more important than a general bath.

HBV 3.262–263

अथ तीर्थ-गतस् तत्र धौत-वस्त्रꣳ कुशाꣳस् तथा ।
मृत्तिकाꣳ च तटे न्यस्य स्नायात् स्व-स्व-विधानतः
अधौतेन तु वस्त्रेण नित्य-नैमित्तिकीꣳ क्रियाम् ।
कुर्वन् न फलम् आप्नोति कृता चेन् निष्फला भवेत्

atha tīrtha-gatas tatra dhauta-vastraṁ kuśāṁs tathā |
mṛttikāṁ ca taṭe nyasya snāyāt sva-sva-vidhānataḥ
adhautena tu vastreṇa nitya-naimittikīṁ kriyām |
kurvan na phalam āpnoti kṛtā cen niṣphalā bhavet

After going to a holy reservoir of water, one should keep his clean clothes, kusa grass, and clay on the bank and then, according to the rules and regulations that are prescribed for his varna and dsrama, he should bathe. No good result is attained by performing a daily or occational ritualistic activity while wearing unclean clothes.

HBV 3.264

धौताङ्घ्रि-पाणिर् आचान्तः कृत्वा सङ्कल्पम् आदरात् ।
गङ्गादि-स्मरणꣳ कृत्वा तीर्थायार्घ्यꣳ समर्पयेत्

dhautāṅghri-pāṇir ācāntaḥ kṛtvā saṅkalpam ādarāt |
gaṅgādi-smaraṇaṁ kṛtvā tīrthāyārghyaṁ samarpayet

First of all, one should wash his hands and feet, very respectfully offer obeisances and prayers to the reservior of water and to the Supreme Lord, and then offer arghya to the water while remembering the most sanctified rivers, such as the Ganges.

HBV 3.265–267

सागर-स्वन-निर्घोष-दण्ड-हस्तासुरान्तक ।
जगत्-स्रष्टर् जगन्-मर्दिन् नमामि त्वा सुरेश्वर
इम मन्त्र समुच्चार्य तीर्थ-स्नान समाचरेत् ।
अन्यथा तत्-फलस्यार्ध तीर्थेशो हरति स्वयम्
नत्वाथ तीर्थ स्नानार्थम् अनुज्ञा प्रार्थयेद् इमाम् ।
देवदेव जगन्नाथ शङ्ख-चक्र-गदाधर ।
देहि विष्णो ममानुज्ञा तव तीर्थ-निषेवणे इति ।

sāgara-svana-nirghoṣa-daṇḍa-hastāsurāntaka |
jagat-sraṣṭar jagan-mardin namāmi tvāṁ sureśvara
imaṁ mantraṁ samuccārya tīrtha-snānaṁ samācaret |
anyathā tat-phalasyārdhaṁ tīrtheśo harati svayam
natvātha tīrthaṁ snānārtham anujñāṁ prārthayed imām |
devadeva jagannātha śaṅkha-cakra-gadādhara |
dehi viṣṇo mamānujñāṁ tava tīrtha-niṣevaṇe iti |

O He whose voice is grave, like the ocean! O He who holds a stick in His hand! O killer of the demons! O creator of the universe! O annihilator of the universe! O master of the demigods, I offer my obeisances unto You." After chanting this mantra, one should prepare to bathe in a holy reservoir of water. If one does not follow this procedure, the predominating deity of the holy place takes away half of the piety that one had accumulated by bathing there. Before bathing, one should pray as follows to the Lord, to obtain permission for bathing and rendering service in that holy place: O Lord of lords! O Lord of the universe! O holder o{ the conch, disc, club, and lotus! O Lord Visnu, kindly give me permission to serve Your holy place.

HBV 3.268–272

विधिवन् मृदम् आदाय तीर्थ-तोये प्रविश्य च ।
प्रवाहाभिमुखो नद्या स्याद् अन्यत्रार्क-सम्मुखः
दिग्-बन्ध विधिनाचर्य तीर्थानि परिकल्प्य च ।
आवाहयेद् भगवती गङ्गाम् आदित्य-मण्डलात्
दर्भ-पाणिः कृत-प्राणायामः कृष्ण-पदाम्बुजम् ।
ध्यात्वा तन्-नाम सङ्कीर्त्य निमज्जेत् पुण्य-वारिणि
आचम्य मूल-मन्त्र च स-प्राणायामक जपन् ।
कृष्ण ध्यायन् जले भूयो निमज्ज्य स्नानम् आचरेत्
कृत्वाघ-मर्षणान्त च नामभिः केशवादिभिः ।
तत्र द्वादशधा तोये निमज्ज्य स्नानम् आचरेत्

vidhivan mṛdam ādāya tīrtha-toye praviśya ca |
pravāhābhimukho nadyāṁ syād anyatrārka-sammukhaḥ
dig-bandhaṁ vidhināćarya tīrthāni parikalpya ca |
āvāhayed bhagavatīṁ gaṅgām āditya-maṇḍalāt
darbha-pāṇiḥ kṛta-prāṇāyāmaḥ kṛṣṇa-padāmbujam |
dhyātvā tan-nāma saṅkīrtya nimajjet puṇya-vāriṇi
ācamya mūla-mantraṁ ca sa-prāṇāyāmakaṁ japan |
kṛṣṇaṁ dhyāyan jale bhūyo nimajjya snānam ācaret
kṛtvāgha-marṣaṇāntaṁ ca nāmabhiḥ keśavādibhiḥ |
tatra dvādaśadhā toye nimajjya snānam ācaret

Thereafter, accoring to the prescribed rules and regulations, one should smear clay over his body and then enter the water of that holy place. If one bathes in a river, he should turn so that he is facing against the current, and if he is bathing in a pond or lake, he should face the sun. Thereafter, one should purify all directions and then invoke Goddess Ganga as emanating from the sun. Afterwards, one should hold kusa grass in his hand and meditate on the lotus feet of Sri Krsna while simultaneiously practicing prdndydma. He should then bathe in the holy water after chanting the holy name of the Supreme Lord and performing dcamana and prdndyama, while chanting the mula-mantra. Thereafter, one should once again bathe while remembering Sri Krsna. One should submerge himself in the water twelve times while chanting one of these holy names each time—Kesava, Narayana, Madhava, Govinda, Visnu, Madhusudana, Trivikrama, Vamana, Srldhara, Hrsikes'a, Padmanabha and Damodara.

HBV 3.273

प्रसिद्धेषु च तीर्थेषु यद्य् अन्यस्याभिधा स्मरेत् ।
स्नातक तं तु तत् तीर्थम् अभिशप्य क्षणाद् व्रजेत् इति ।

prasiddheṣu ca tīrtheṣu yady anyasyābhidhāṁ smaret |
snātakaṁ taṁ tu tat tīrtham abhiśapya kṣaṇād vrajet iti |

sri ndradapaficardtre (In Sri Ndrada-paficardtra it is stated) prasiddhesu ca tlrthesu yadyanyasydbhidhdrh smaret sndtakarh tantu tattirtham abhisapya ksandd vrajet If one remembers other holy places while bathing in a most glorious holy place, such as the Ganga or Yamuna, the predominating deities curse him and immediately depart.

HBV 3.274–277

एवम् उच्चार्य तत्-तीर्थे पादौ प्रक्षाल्य वाग् यतः ।
स्मरन् नारायण देव स्नान कुर्याद् विधानतः
तीर्थ प्रकल्पयेद् धीमान् मूल-मन्त्रम् इम पठन् ।
ओ नमो नारायणाय मूल-मन्त्र उदाहृतः
दर्भ-पाणिस् तु विधिवद् आचान्तः प्रणतो भुवि ।
चतुर्-हस्त-समायुक्त चतुरस्र समन्ततः
प्रकल्प्यावाहयेद् गङ्गा मन्त्रेणानेन मानवः ।
विष्णु-पाद-प्रसूतासि वैष्णवी विष्णु-देवता ।
त्राहि नस् त्वेनसस् तस्माद् आजन्म-मरणान्तिकात् इत्य् आदि ।

evam uccārya tat-tīrthe pādau prakṣālya vāg yataḥ |
smaran nārāyaṇaṁ devaṁ snānaṁ kuryād vidhānataḥ
tīrthaṁ prakalpayed dhīmān mūla-mantram imaṁ paṭhan |
oṁ namo nārāyaṇāya mūla-mantra udāhṛtaḥ
darbha-pāṇis tu vidhivad ācāntaḥ praṇato bhuvi |
catur-hasta-samāyuktaṁ caturasraṁ samantataḥ
prakalpyāvāhayed gaṅgāṁ mantreṇānena mānavaḥ |
viṣṇu-pāda-prasūtāsi vaiṣṇavī viṣṇu-devatā |
trāhi nas tvenasas tasmād ājanma-maraṇāntikāt ity ādi |

conversation between Sri Narada and Sri Ambarisa that is recorded in the Vaisdkha-mdhdtmya of the Padma Purdna it is stated) evamuccdrya tattirtha pddau praksdlya vdgyatah

smaranndrdyanam devam sndnam kuryyddvidhdnatah tirtham prakalpayeddhimdn mulamantramimam pathan orh namo ndrdyandyeti miilamantra uddhrtah darbhapdnistu

vidhivat dcdntah pranato bhuvi caturhastasamdyuktarh caturstrarh samantatah prakalpyd vdhayedgangdrh mantrendnena mdnavah visnupadaprasiltd'si vaisnavl visnudevata • trahi nastvena sastasmdt djanma marandntikdt After chanting the holy name of the Supreme Lord and controlling one's speech, one should first wash his feet before entering the water. One should follow the prescribed rules for bathing while remembering Sri Narayana. An intelligent person should perform dcamana, chant the mula-mantra, orh namo ndrdyandya, and then offer his obeisances to the ground with kusa grass in his hand. He should then draw a square measuring four feet and invoke the Ganges by chanting this mantra: visnupadaprasuta si vaisnavl visnudevata trdhi nastvena sastasmdt djanma marandntikdt. O mother Ganges, you have emanated from the lotus feet of the Supreme Lord. You are the energy of Lord Visnu, and Lord Visnu is your worshipable Lord. Please deliver us from all the sins that we have committed since the time of our birth.

HBV 3.278–280

सप्त-वाराभिजप्तेन कर-सम्पुट-योजिते ।
मूर्ध्नि कृत्वा जल□ भूपश् चतुर् वा पञ्च सप्त वा ।
स्नान□ कृत्वा मृदा तद्वद् आमन्त्र्य तु विधानतः
अश्व-क्रान्ते रथ-क्रान्ते विष्णु-क्रान्ते वसुन्धरे ।
मृत्तिके हर मे पाप□ यन् मया दुष्कृत□ कृतम्
उद्धृतासि वराहेण विष्णुना शत-बाहुना ।
नमस् ते सर्व-लोकाना□ प्रभवारणि सुव्रते इति ।

sapta-vārābhijaptena kara-sampuṭa-yojite |
mūrdhni kṛtvā jalaṁ bhūpaś catur vā pañca sapta vā |
snānaṁ kṛtvā mṛdā tadvad āmantrya tu vidhānataḥ
aśva-krānte ratha-krānte viṣṇu-krānte vasundhare |
mṛttike hara me pāpaṁ yan mayā duṣkṛtaṁ kṛtam
uddhṛtāsi varāheṇa viṣṇunā śata-bāhunā |
namas te sarva-lokānāṁ prabhavāraṇi suvrate iti |

Thereafter, one should take a handful of water and chant a mantra, such as deva deva Jaganndtha, and then put the water on his head. One should do this either four, five, or seven times and then bathe once again. One should follow the same procedure using clay. One should pray, "O Vasundare! O Asvakrante! O Rathakrante! O Visnukrante! O Mrttike! Kindly nullify all of the sinful reactions that I have obtained. Sri Krsna, who had assumed the form of Varaha to deliver the earth from the nether regions, puts an end to the living entities' entanglement in the cycle of repeated birth and death. My obeisances unto You."

HBV 3.281

सन्निहितस्येति । यदि तदानीꣳ तत्र सन्निधौ गुर्व्-आदयो वर्तेरन् तर्हीत्य् अर्थः

sannihitasyeti | yadi tadānīṁ tatra sannidhau gurv-ādayo varteran tarhīty arthaḥ

After this, if these people are present, one should wash the feet of the spiritual master, the brdhmanas, and one's parents and then sprinkle the water on his head.

HBV 3.282

गुरोः पादोदकꣳ पुत्र तीर्थ-कोटि-फल-प्रदम्

guroḥ pādodakaṁ putra tīrtha-koṭi-phala-pradam

O son, the water that has washed the lotus feet of the spiritual master is more sanctified than the water from millions of holy places.

HBV 3.283

किꣳ च—
विप्र-पादोदक-क्लिन्नꣳ यस्य तिष्ठति वै शिरः ।
तस्य भागीरथी-स्नानम् अहन्य् अहनि जायते

kiṁ ca—
vipra-pādodaka-klinnaṁ yasya tiṣṭhati vai śiraḥ |
tasya bhāgīrathī-snānam ahany ahani jāyate

A person whose head is soaked with the water that has washed the feet of a brahmana has obtained the results of bathing in the Ganges.

HBV 3.284

पृथिव्याꣳ यानि तीर्थानि तानि तीर्थानि सागरे ।
स-सागराणि तीर्थानि पादे विप्रस्य दक्षिणे इति ।

pṛthivyāṁ yāni tīrthāni tāni tīrthāni sāgare |
sa-sāgarāṇi tīrthāni pāde viprasya dakṣiṇe iti |

All of the holy places on earth are situated in the ocean, and all the oceans are situated on the right foot of a brahamana.

HBV 3.285

शङ्खे वसन्ति सर्वाणि तीर्थानि च विशेषतः ।
शङ्खेन मूल-मन्त्रेणाभिषेक पुनर् आचरेत्

śaṅkhe vasanti sarvāṇi tīrthāni ca viśeṣataḥ |
śaṅkhena mūla-mantreṇābhiṣekaṁ punar ācaret

Ail the holy places are situated within a conch shell. That is why, if possible, one should bathe by pouring water from a conch shell while chanting the milla-mantra.

HBV 3.286

तथैव तुलसी-मिश्र-शालग्राम-शिलाम्भसा ।
अभिषेक विदध्याच् च पीत्वा तत् किचिद् अग्रतः

tathaiva tulasī-miśra-śālagrāma-śilāmbhasā |
abhiṣekaṁ vidadhyāc ca pītvā tat kiṁcid agrataḥ

Similarly, one should drink a small portion of the water, along with a tulasl leaf, that has been used for bathing the sdlagrdma-sild. One should sprinkle the rest of the water on his head.

HBV 3.287

शालग्राम-शिला-तोय तुलसी-गन्ध-मिश्रितम् ।
कृत्वा शङ्खे भ्रामयस् त्रिः प्रक्षिपेन् निज-मूर्धनि

śālagrāma-śilā-toyaṁ tulasī-gandha-miśritam |
kṛtvā śaṅkhe bhrāmayaṁs triḥ prakṣipen nija-mūrdhani

After placing within a conch shell some water mixed with sandalwood paste and a tulasl leaf that has been offered to the sdlagrama-sila, one should wave the conch shell in a circular motion three times in the air and then sprinkle the water over his head.

HBV 3.288–289

शालग्राम-शिला-तोयम् अपीत्वा यस् तु मस्तके ।
प्रेक्षेपणꣳ प्रकुर्वीत ब्रह्महा स निगद्यते
विष्णु-पादोदकात् पूर्वꣳ विप्र-पादोदकꣳ पिबेत् ।
विरुद्धम् आचरन् मोहाद् ब्रह्महा स निगद्यते

śālagrāma-śilā-toyam apītvā yas tu mastake |
prekṣepaṇaṁ prakurvīta brahmahā sa nigadyate
viṣṇu-pādodakāt pūrvaṁ vipra-pādodakaṁ pibet |
viruddham ācaran mohād brahmahā sa nigadyate

First, one should drink a few drops of water that has been used to bathe the sdlagrdma-slld and then sprinkle the rest on his head. If one does it the other way around, he incurs the sin of killing a brahmana. One should drink the water that has washed the feet of a brahmana before drinking the water that has washed the lotus feet of Lord Visnu. If one does not follow this procedure then he should be addressed as the killer of a brahmana.

HBV 3.290

अकाल-मृत्यु-हरणꣳ सर्व-व्याधि-विनाशनम् ।
विष्णोः पादोदकꣳ पीत्वा शिरसा धारयाम्य् अहम् इति ।

akāla-mṛtyu-haraṇaṁ sarva-vyādhi-vināśanam |
viṣṇoḥ pādodakaṁ pītvā śirasā dhārayāmy aham iti |

I drink the water that has washed the lotus feet of Lord Visnu and hold it on my head because it removes the danger of an untimely death and the suffering from all kinds of diseases.

HBV 3.291

लेख्यो'ग्रे कृष्ण-पादाब्ज-तीर्थ-धारण-पानयोः ।
महिमात्र तु तत्-तीर्थेनाभिषेकस्य लिख्यते

lekhyo'gre kṛṣṇa-pādābja-tīrtha-dhāraṇa-pānayoḥ |
mahimātra tu tat-tīrthenābhiṣekasya likhyate

The glories of drinking the water that has washed the lotus feet of Lord Krsna and sprinkling it on one's head will be described later. Now, the glories of bathing in sanctified water is being described.

HBV 3.292–294

स स्नातः सर्व-तीर्थेषु सर्व-यज्ञेषु दीक्षितः ।
शालग्राम-शिला-तोयैर् योऽभिषेकꣳ समाचरेत्
गङ्गा गोदावरी रेवा नद्यो मुक्ति-प्रदास् तु याः ।
निवसन्ति सतीर्थास् ताः शालग्राम-शिला-जले
कोटि-तीर्थ-सहस्रैस् तु सेवितैः किꣳ प्रयोजनम् ।
तीर्थꣳ यदि भवेत् पुण्यꣳ शालग्राम-शिलोद्भवम्

sa snātaḥ sarva-tīrtheṣu sarva-yajñeṣu dīkṣitaḥ |
śālagrāma-śilā-toyair yo'bhiṣekaṁ samācaret
gaṅgā godāvarī revā nadyo mukti-pradās tu yāḥ |
nivasanti satīrthās tāḥ śālagrāma-śilā-jale
koṭi-tīrtha-sahasrais tu sevitaiḥ kiṁ prayojanam |
tīrthaṁ yadi bhavet puṇyaṁ śālagrāma-śilodbhavam

padma purdne (In the Padma Purdna it is stated) sa sndtah sarvatirthesu sarvayajnesu dlksitah sdlagrdmasildtoyair yo'abhisekarh samdcaret ganga goddvarl revd nadyo muktipraddstu yah nivasanti tirthdstdh sdlagrdmasildjale kotitlrtha sahasraistu sevitaih kith prayojanam tlrtharh yadi bhavet punyarh sdlagrdma silodbhavam

~14 SRI HARI-BHAKTI-VILASA One who is bathed by the water that has been used to bathe the sdlagrdma-sild should be considered to have bathed in all holy places and to have been initiated into all kinds of sacrifices. The holy water of sacred rivers, such as the Ganga, Godavarl and Reva, which awards liberation, are present within the water that has been used to bathe the sdlagrdma- sild. What is the use of visiting millions of holy places and bathing in the holy water found there if one obtains water that has been used for bathing the sdlagrdma-sild'!

HBV 3.295

येषाꣳ धौतानि गात्राणि हरेः पादोदकेन वै ।
अम्बरीष कुले तेषाꣳ दासोऽस्मि वशगः सदा

yeṣāṁ dhautāni gātrāṇi hareḥ pādodakena vai |
ambarīṣa kule teṣāṁ dāso'smi vaśagaḥ sadā

Gautama and Ambarlsa, the following statement is found) yesdm dhautdni gdtrdni hareh pddodakena vai ambarlsa kule tesam ddso'smi vasagah sadd O Ambarlsa, I always wish to become a dependent servant of those whose bodies have been drenched by the water that has washed the lotus feet of Sri Krsna.

HBV 3.296

राजन्ते तानि तावच् च तीर्थानि भुवन-त्रये ।
यावन् न प्राप्यते तोय॑ शालग्रामाभिषेकजम्

rājante tāni tāvac ca tīrthāni bhuvana-traye |
yāvan na prāpyate toyaṁ śālagrāmābhiṣekajam

Only for as long as the water that has been used to bathe the sdlagrdma-sild is not available, all the holy water of the three words can display its importance.

HBV 3.297

गृहे'पि वसतस् तस्य गङ्गा-स्नान॑ दिने दिने ।
शालग्राम-शिला-तोयैर् यो'भिषिञ्चति मानवः

gṛhe'pi vasatas tasya gaṅgā-snānaṁ dine dine |
śālagrāma-śilā-toyair yo'bhiṣiñcati mānavaḥ

A person who daily sprinkles the water that has been used to bathe the salagrama-sila on his head is considered to have bathed in the Ganges, even though he may remain at home.

HBV 3.298–300

यानि कानि च तीर्थानि ब्रह्माद्या देवतास् तथा ।
विष्णु-पादोदकस्यैते कला॑ नार्हन्ति षोडशीम्
शालग्रामोद्भवो देवो देवो द्वारवती-भवः ।
उभयोः स्नान-तोयेन ब्रह्म-हत्या निवर्तते
कि॑ च—
स वै चावभृत-स्नातः स च गङ्गा-जलाप्लुतः ।
विष्णु-पादोदक॑ कृत्वा शङ्खेयः स्नाति मानवः

yāni kāni ca tīrthāni brahmādyā devatās tathā |
viṣṇu-pādodakasyaite kalāṁ nārhanti ṣoḍaśīm
śālagrāmodbhavo devo devo dvāravatī-bhavaḥ |
ubhayoḥ snāna-toyena brahma-hatyā nivartate
kiṁ ca—
sa vai cāvabhṛta-snātaḥ sa ca gaṅgā-jalāplutaḥ |
viṣṇu-pādodakaṁ kṛtvā śaṅkheyaḥ snāti mānavaḥ

All the holy water and all the demigods, headed by Brahma, are not equal to even one-sixteenth portion of the water that has washed the lotus feet of Lord Visnu. The sinful reactions for the killing of a brahmana can at once be vanquished if one sprinkles on his head the water that has been used to bathe a salagrama-sila or a dvdrakd-sila. A person who bathes with the water that has been used to bath the salagrama-sila, after putting it in a conch shell, attains the result of bathing after conducting a grand sacrifice. Such a person is also considered to have bathed in the Ganges.

HBV 3.301

गङ्गा-प्रयाग-गय-नैमिष-पुष्कराणि
पुण्यानि यानि कुरु-जाङ्गल-यामुनानि ।
कालेन तीर्थ-सलिलानि पुनन्ति पाप
पादोदक भगवतः प्रपुनाति सद्यः

gaṅgā-prayāga-gaya-naimiṣa-puṣkarāṇi
puṇyāni yāni kuru-jāṅgala-yāmunāni |
kālena tīrtha-salilāni punanti pāpaṁ
pādodakaṁ bhagavataḥ prapunāti sadyaḥ

SRI H A R I - B H AKTl-VILAS A

kdlena tlrthasalildni punanti pdparh padodakarh bhagavatah prapundti sadyah Bathing in the Ganges at Prayaga, at Gaya, at Naimisaranya, at Puskara, and at places in Kurujarigala destroys a person's sinful reactions after a long time but the water that has washed the lotus feet of the Supreme Lord immediately purifies one.

HBV 3.302–303

स्मृतौ च—
त्रि-रात्रि-फलदा नद्यो याः काश्चिद् असमुद्रगाः ।
समुद्रगाश् च पक्षस्य मासस्य सरिता पतिः
षण्-मास-फलदा गोदा वत्सरस्य तु जाह्नवी ।
पादोदक भगवतो द्वादशाब्द-फल-प्रदम्

smṛtau ca—
tri-rātri-phaladā nadyo yāḥ kāścid asamudragāḥ |
samudragāś ca pakṣasya māsasya saritāṁ patiḥ
ṣaṇ-māsa-phaladā godā vatsarasya tu jāhnavī |
pādodakaṁ bhagavato dvādaśābda-phala-pradam

By bathing in a river that does not flow into the ocean, a person gets three times the benefit of bathing once at home. By bathing in a river that flows into the ocean, one gets fifteen times the benefit of bathing once at home. By bathing in the sea, one receives the benefit of bathing at home for one month. A single bath in the river Godavarl awards the same result as bathing for six months. Bathing only once in the Ganges awards one the result of bathing for one year, and simply by bathing once in the water that has washed the lotus feet of the Supreme Lord, one obtains the result of bathing for twelve years.

HBV 3.304

जल□ च येषा□ तुलसी-विमिश्रित□
पादोदक□ चक्र-शिला-समुद्भवम् ।
नित्य□ त्रि-सन्ध्य□ प्लवते न गात्र□
खगेन्द्र ते धर्म-बहिष्कृता नराः इति ।

jalaṁ ca yeṣāṁ tulasī-vimiśritaṁ
pādodakaṁ cakra-śilā-samudbhavam |
nityaṁ tri-sandhyaṁ plavate na gātraṁ
khagendra te dharma-bahiṣkṛtā narāḥ iti |

O King of birds, those whose bodies are not drenched three times a day with the nectarean water containing a tulasl leaf that has been used to bathe the sdlagrdma-sila should be excluded from all kinds of religious performances.

HBV 3.305

ततो जलाञ्जलीन् क्षिप्त्वा मूर्ध्नि त्रीन् कुम्भ-मुद्रया ।
मूलेनाथाविशेषेण कुर्याद् देवादि-तर्पणम्

tato jalāñjalīn kṣiptvā mūrdhni trīn kumbha-mudrayā |
mūlenāthāviśeṣeṇa kuryād devādi-tarpaṇam

One should sprinkle the water that has washed the lotus feet of the Lord on his head three times while chanting the mula-mantra and displaying the kumbha-mudrd. One should then offer oblations to the demigods in the customary manner.

HBV 3.306

ब्रह्मादयो ये देवास् तान् देवान् तर्पयामि ।
भूर्-देवाꣳस् तर्पयामि । भुवर्-देवाꣳस् तर्पयामि ।
स्वर्-देवाꣳस् तर्पयामि ।
भूर्-भुवः-स्वर्-देवाꣳस् तर्पयामि इत्य् आदि ।

brahmādayo ye devās tān devān tarpayāmi |
bhūr-devāṁs tarpayāmi | bhuvar-devāṁs tarpayāmi |
svar-devāṁs tarpayāmi |
bhūr-bhuvaḥ-svar-devāṁs tarpayāmi ity ādi |

tacca vaidikesu prasiddhameva (It is common for those who follow the Vedic principles to offer oblations to the demigods) brahmddayo ye devdstdn devdn tarpaydmi bhur devdms tarpaydmi, bhuvar devdms tarpaydmi, svar devdms tarpaydmi, bhur bhuvah svar devdms tarpaydmi Let me offer oblations to the demigods, headed by Brahma. Let me offer oblations to the demigods, who reside in Bhurloka. Let me offer oblations to the demigods who reside in Bhuvarloka. Let me offer oblations to the demigods who reside in Svargaloka.

HBV 3.307

आचाम्याङ्गानि सꣳमार्ज्य स्नान-वस्त्राण्य-वाससा ।
परिधायाꣳशुके शुक्ले निविश्याचमनꣳ चरेत्

ācāmyāṅgāni saṁmārjya snāna-vastrāṇya-vāsasā |
paridhāyāṁśuke śukle niviśyācamanaṁ caret

One should not use the piece of cloth that he covered himself with while bathing to wipe his body. One should use a fresh cloth for this purpose. After drying himself, one should put on a dhoti and chadara and then sit down to perfrom acamana.

HBV 3.308

विधिवत् तिलक□ कृत्वा पुनश् चाचम्य वैष्णवः ।
विधाय वैदिकी□ सन्ध्याम् अथोपासीत तान्त्रिकीम्

vidhivat tilakaṁ kṛtvā punaś cācamya vaiṣṇavaḥ |
vidhāya vaidikīṁ sandhyām athopāsīta tāntrikīm

While seated, after bathing, a Vaisnava should mark his forehead and body with tilaka and then again perform acamana. Thereafter, he should perform the vaidiki-sandhyd rituals, followed by the tantriki-sandhya rituals.

HBV 3.309–312

प्राक्-कुलेषु ततः स्थित्वा दर्भेषु सुसमाहितः ।
प्राणायाम-त्रय□ कृत्वा ध्यायेत् सन्ध्याम् इति श्रुतिः
ब्राह्मणाः शाक्तिकाः सर्वे न शैवा न च वैष्णवाः ।
यत उपासते देवी□ गायत्री□ वेद-मातरम्
या च सन्ध्या जगत्-सूतिर् मायातीता हि निष्कला ।
ऐश्वरी केवला शक्तिस् तत्त्व-त्रय-समुद्भवा
ध्यात्वार्क-मण्डल-गता□ सावित्री□ ता□ जपेद् बुधः ।
प्राङ्-मुखः सतत□ विप्रः सन्ध्योपासनम् आचरेत्

prāk-kuleṣu tataḥ sthitvā darbheṣu susamāhitaḥ |
prāṇāyāma-trayaṁ kṛtvā dhyāyet sandhyām iti śrutiḥ
brāhmaṇāḥ śāktikāḥ sarve na śaivā na ca vaiṣṇavāḥ |
yata upāsate devīṁ gāyatrīṁ veda-mātaram
yā ca sandhyā jagat-sūtir māyātītā hi niṣkalā |
aiśvarī kevalā śaktis tattva-traya-samudbhavā
dhyātvārka-maṇḍala-gatāṁ sāvitrīṁ tāṁ japed budhaḥ |
prāṅ-mukhaḥ satataṁ vipraḥ sandhyopāsanam ācaret

kaurme tatraiva (In the Kurma Purdna it is stated) prdk kulesu tatah sthitva darbhesu siisamdhitah pranayama trayarh krtva dhyayet sandhydm id srutihi manusmrti (In the Manu-smrti it is stated) brahmanah saktikdh sarve na saiva na ca vaisnavah yata upasate devlrh gdyatrlrh vedamataram yd ca sandhya jagat sutir mdydtltd hi niskala aisvarl kevala saktis tattva traya smiidbhavd dhyatvdrka mandalagatam savitrim tarn japedbudhah

pranmukhah satatarh viprah sandhyopdsanam dcaret One should sit down on a mat of kusa grass, the tips of which should be facing east, and with a controlled mind perform prdndydma before engaging in meditation and performing other rituals. This is the

statement of the Vedas. Because the brdhmanas are the worshipers of Gayatri, the mother of the Vedas, they are neither considered to be the followers of Siva nor Visnu—they are followers of the Lord's energy. Sandhya is she from whom the whole universe has emanated. She is transcendental, pure, born from the three truths, and the undivided spiritual energy. Learned persons should meditate on Gayatri as situated within the sun, and then chant the Gayatri mantra. A hrahmana should always sit facing east while performing the sadhya and other rituals.

HBV 3.313–315

सहस्र-परमा नित्य शत-मध्या दशावराम् ।
सावित्री वै जपेद् विद्वान् प्राङ्-मुखः प्रयतः स्थितः
सन्ध्या-हीनो'शुचिर् नित्यम् अनर्हः सर्व-कर्मसु ।
यद् अन्यत् कुरुते किञ्चिन् न तस्य फलम् अप्नुयात्
यो'न्यत्र कुरुते यत्न धर्म-कार्ये द्विजोत्तमः ।
विहाय सन्ध्या-प्रणति स याति नरकायुतम्

sahasra-paramāṁ nityaṁ śata-madhyāṁ daśāvarām |
sāvitrīṁ vai japed vidvān prāṅ-mukhaḥ prayataḥ sthitaḥ
sandhyā-hīno'śucir nityam anarhaḥ sarva-karmasu |
yad anyat kurute kiñcin na tasya phalam apnuyāt
yo'nyatra kurute yatnaṁ dharma-kārye dvijottamaḥ |
vihāya sandhyā-praṇatiṁ sa yāti narakāyutam

A wise person should sit down facing east and chant the Gayatri mantra with a steady mind. Chanting the Gayatri mantra one thousand times is best, chanting one hundred times is better, and chanting ten times is good. O n e who does not perform the sandhya rituals is always impure and therefore not qualified to perform daily and occasional ritualistic activities. Whatever such a person may do, he fails to achieve any tangible result. One who gives up the performance of the sandhya

rituals and endeavors for performing other religious and ritualistic activities traverses the path to hell, again and again.

HBV 3.316

अनन्य-चेतसः शान्ता ब्राह्मणा वेद-पारगाः ।
उपास्य विधिवत् सन्ध्या प्राप्ताः पूर्वे परा गतिम्

ananya-cetasaḥ śāntā brāhmaṇā veda-pāragāḥ |
upāsya vidhivat sandhyāṁ prāptāḥ pūrve parāṁ gatim

The qualified brdhmanas of former ages, who were peaceful by nature, self-controlled, and expert in the understanding of the Vedas, attained the highest destination by performing the sandhyd-updsana, according to prescribed rules and regulations.

HBV 3.317

ततः सम्पूज्य सलिले निजा श्री-मन्त्र-देवताम् ।
तर्पयेद् विधिना तस्य तथैवावरणानि च

tataḥ sampūjya salile nijāṁ śrī-mantra-devatām |
tarpayed vidhinā tasya tathaivāvaraṇāni ca

After faithfully worshiping the predominating deity of one's cherished mantra, a person should offer oblations to the associates of the Lord, according to the prescribed rules and regulations.

HBV 3.318

हविषाग्नौ जले पुष्पैर् ध्यानेन हृदये हरिम् ।
अर्चन्ति सूरयो नित्य जपेन रवि-मण्डले

haviṣāgnau jale puṣpair dhyānena hṛdaye harim |
arcanti sūrayo nityaṁ japena ravi-maṇḍale

Learned persons should worship Sri Hari as situated in the fire by offering oblations of ghee, as situated within the heart by meditating upon Him, and as situated within the sun by chanting the Gayatri mantra.

HBV 3.319

सूर्ये चाभ्यर्हण श्रेष्ठ सलिले सलिलादिभिः

sūrye cābhyarhaṇaṁ śreṣṭhaṁ salile salilādibhiḥ

The Supreme Lord is worshiped as present in the sun. When He is worshiped as situated in water, this is done by offerings of water.

HBV 3.320

मूल-मन्त्रम् अथोच्चार्य ध्यायन् कृष्णाङ्घ्रि-पङ्कजे ।
श्री-कृष्ण तर्पयामीति त्रिः सम्यक् तर्पयेत् कृती

mūla-mantram athoccārya dhyāyan kṛṣṇāṅghri-paṅkaje |
śrī-kṛṣṇaṁ tarpayāmīti triḥ samyak tarpayet kṛtī

An inteligent devotee should meditate on the lotus feet of Sri Krsna while chanting the mula-mantra and then offer Him oblations three times while saying, "1 am offering oblations to Sri Krsna."

HBV 3.321

ध्यानोद्दिष्ट-स्वरूपाय सूर्य-मण्डल-वर्तिने ।
कृष्णाय काम-गायत्र्या दद्याद् अर्घ्यम् अनन्तरम्

dhyānoddiṣṭa-svarūpāya sūrya-maṇḍala-vartine |
kṛṣṇāya kāma-gāyatryā dadyād arghyam anantaram

Thereafter, one should offer arghya to Sri Krsna, who is situated within the sun and who is the object of meditation, while chanting the Kama-gayatri mantra.

HBV 3.322

आदौ मन्मथम् उद्धृत्य काम-देव-पद॰ वदेत् ।
आयान्ते विद्महे पुष्प-बाणायेति पद॰ वदेत् ।
धीमहीति तथोक्त्वाथ तन् नो'नङ्गः प्रचोदयात् इति ।

ādau manmatham uddhṛtya kāma-deva-padaṁ vadet |
āyānte vidmahe puṣpa-bāṇāyeti padaṁ vadet |
dhīmahīti tathoktvātha tan no'naṅgaḥ pracodayāt iti |

First, one should chant the blja mantra, klirh, and then, kdmadeva, ending in the fourth dative case, then vidmahe, then puspavanaya, then dhimahl, then tanno'nangah, and finally pracodayat. Thus, the Kama-gayatri mantra is: klirh kamadevaya vidmahe puspavanaya dhimahi tanno'nangah pracodayat.

7?7 SRI HARI-BHAKTI-VILASA

HBV 3.323

अथार्क-मण्डले कृष्ण॰ ध्यात्वैता॰ दशधा जपेत् ।
क्षमस्वेति तम् उद्वास्य दद्याद् अर्घ्य॰ विवस्वते

athārka-maṇḍale kṛṣṇaṁ dhyātvaitāṁ daśadhā japet |
kṣamasveti tam udvāsya dadyād arghyaṁ vivasvate

After meditating on Sri Krsna within the sun, one should chant the Kama-gayatri mantra ten times. Then, while saying, "please forgive me," one should offer arghya to Sri Krsna, who is as brilliant as the sun.

HBV 3.324

विधिस् तान्त्रिक-सन्ध्याया जले'र्चायाश् च कश्चन ।
यो'न्यो मन्येत सो'प्य् अत्र तद्-विशेषाय लिख्यते

vidhis tāntrika-sandhyāyā jale'rcāyāś ca kaścana |
yo'nyo manyeta so'py atra tad-viśeṣāya likhyate

In order to establish the specific rules and regulations regarding the process of tdntriki-sandhyd, and worshiping the Lord within the water, the following statements are herein presented.

HBV 3.325–329

आदौ दक्षिण-हस्तेन गृह्णीयाद् वारि वैष्णवः ।
ततो हृदय-मन्त्रेण वाम-पाणि-तले'र्पयेत्
तद्-अङ्गुली-विनिर्यातामभः-कणैर् दक्ष-पाणिना ।
मस्तके नेत्र-मन्त्रेण कुर्यात् सम्प्रोक्षण तः
शिष्ट तच् चास्त्र-मन्त्रेणादायाम्भो दक्ष-पाणिना ।
अधः क्षिपेत् पुनश् चैवम् इति वार-चतुष्टयम्
पुनर् हृदय-मन्त्रेणादायाम्भो दक्ष-पाणिना ।
नासा-पुटेन वामेनाघ्रायान्येन विसर्जयेत्
अथाम्भो'ञ्जलिम् आदाय सूर्य-मण्डल-वर्तिने ।
अर्घ्य गोपाल-गायत्र्या कृष्णाय त्रिर् निवेदयेत्

ādau dakṣiṇa-hastena gṛhṇīyād vāri vaiṣṇavaḥ |
tato hṛdaya-mantreṇa vāma-pāṇi-tale'rpayet
tad-aṅgulī-viniryātāmbhaḥ-kaṇair dakṣa-pāṇinā |
mastake netra-mantreṇa kuryāt samprokṣaṇaṁ tataḥ
śiṣṭaṁ tac cāstra-mantreṇādāyāmbho dakṣa-pāṇinā |
adhaḥ kṣipet punaś caivam iti vāra-catuṣṭayam
punar hṛdaya-mantreṇādāyāmbho dakṣa-pāṇinā |
nāsā-puṭena vāmenāghrāyānyena visarjayet
athāmbho'ñjalim ādāya sūrya-maṇḍala-vartine |
arghyaṁ gopāla-gāyatryā kṛṣṇāya trir nivedayet

the tdntrika-sandhyd, according to another opinion) ddau daksina hastena grhnlyddvdri vaisnavah tato hrdaya mantrena vdmapanitale'rpayet tadangull vinirydtdmbhah kanair daksa pdnind mastake netra mantrena kauryydt samproksanam tatah sistam taccdsra mantrena ddydmbho daksapanind adhah ksipet panascaivam id vdracatustayam punar hrdaya mantrana ddydmbho daksapanind

THIRD VILAS A 223 nasaputena vamena dghrdydnyena visarjayet athdmbho'njalimdddya surya mandala varttine arghyafn gopdla gdyatryd krsndya trir nivedayet First of all, a Vaisnava should put some water in his right palm and then pour it into his left palm while chanting the hrdaya mantra. Then, he should let that water escape through the gaps in his fingers so that it falls onto his right palm, so that he can sprinkle it on his head. One should repeat this four times. Thereafter, one should take some water in his right palm, sniff it with his left nostril, and exhale it through his right nostril. Then, one should take two palmfuls of water and offer arghya three times to Krsna, as He is situated within the sun, while chanting the Gopala-gayatri mantra.

HBV 3.330

ब्रूयाद् गोपी-जन ङेन्त विद्महे इत्य् अतः परम् ।
पुनर् गोपी-जन तद्वद् धीमहीति ततः परम् ।
तन् नः कृष्ण इति प्रान्ते प्र-पूर्व चोदयाद् इति

brūyād gopī-janaṁ ṅe'ntaṁ vidmahe ity ataḥ param |
punar gopī-janaṁ tadvad dhīmahīti tataḥ param |
tan naḥ kṛṣṇa iti prānte pra-pūrvaṁ codayād iti

First, one should chant the word, gopljana, in the fourth dative case. Then, he should chant the word, vidmahe, followed by the word, gopljana, in the fourth dative case. Then, one should chant the word, dhimahl, then tannah krsnah, and finally, pracodaydt. The Gopala-gayatri mantra is: gopljandya vidmahe gopljandya dhimahl tannah krsnah pracodaydt.

HBV 3.331

मूर्ध्नि न्यसेत् तद्-अङ्गानि ललाटे नेत्रयोर् द्वयोः ।
भुजयोः पादयोश् चैव सर्वाङ्गेषु तथा क्रमात्

mūrdhni nyaset tad-aṅgāni lalāṭe netrayor dvayoḥ |
bhujayoḥ pādayoś caiva sarvāṅgeṣu tathā kramāt

-J-J, S R I H A R I - B H AKTI-VILAS A Thereafter, one should carefully perform the nyasa of the Sri Gopala- gayatri mantra on one's head, forehead, eyes, arms, legs and entire body.

HBV 3.332

पञ्चभिश् च त्रिभिश् चैव पञ्चभिश् च त्रिभिः पुनः ।
चतुर्भिश् च चतुर्भिश् च कुर्याद् अङ्गानि वर्णकैः इति ।

pañcabhiś ca tribhiś caiva pañcabhiś ca tribhiḥ punaḥ |
caturbhiś ca caturbhiś ca kuryād aṅgāni varṇakaiḥ iti |

One should chant gopljanaya five times, vidmahe three times, gopljanaya five more times, dhimahi three times, tannah krsnah four times, and pracodayat four times. The process for performing the nyasa is touching gopljanaya to the head, vidmahi to the forehead, gopljanaya to the eyes, dhimahi to the arms, tannah krsnah to the legs, and pracodayat to the entire body.

HBV 3.333

रास-क्रीडा-रतꣳ कृष्णꣳ ध्यात्वा चादित्य-मण्डले ।
तत्-सम्मुखोत्क्षिप्त-भुजो गायत्रीꣳ ताꣳ जपेत् क्षणम्

rāsa-krīḍā-rataṁ kṛṣṇaṁ dhyātvā cāditya-maṇḍale |
tat-sammukhotkṣipta-bhujo gāyatrīṁ tāṁ japet kṣaṇam

One should then meditate on Sri Krsna as He enjoys His rasa dance pastimes within the sun, and chant the above-mentioned Gayatri mantra while raising his arms in front of him.

HBV 3.334–335

अङ्ग-न्यासꣳ स्व-मन्त्रेण कृत्वाथाब्जꣳ जलान्तरे ।
सञ्चिन्त्य पीठ-मन्त्रेण तर्पयेच् च सकृत् सकृत्
तस्मिꣳश् च कृष्णम् आवाह्य सकली-कृत्य मानसान् ।
पञ्चोपचारात् दत्त्वाप्सु धेनु-मुद्राꣳ प्रदर्शयेत्

aṅga-nyāsaṁ sva-mantreṇa kṛtvāthābjaṁ jalāntare |
sañcintya pīṭha-mantreṇa tarpayec ca sakṛt sakṛt
tasmiṁś ca kṛṣṇam āvāhya sakalī-kṛtya mānasān |
pañcopacārāt dattvāpsu dhenu-mudrāṁ pradarśayet

Lord in the water) anga nyasarh svamantrena krtvathavjam jalantare sancintya pithamantrena tarpayecca sakrt sakrt tasmimsca krsnamavahya sakallkrtya manasan pancopacaran dattvapsu dhenumudrdm pradarsayet

After performing the anga-nydsa while chanting the appropriate mantras, one should meditate on a lotus flower within the water and then offer oblations to the Lord while chanting the pitha mantra. Thereafter, one should invoke Sri Krsna within the lotus flower and after performing the sadanga-nydsa, one should mentaly offer five substances, such as sandalwood paste, into the water and display the dhenu-mudrd.

HBV 3.336–337

तज्-जल॰ चामृत॰ ध्यात्वा स्व-मन्त्रेणाभिमन्त्र्य च ।
अष्टोत्तर-शत॰ कृष्णोत्तमाङ्गे तर्पयेत् कृती
ततश् च मूल-मन्त्रेण वारान् वै पञ्च-वि॰शतिम् ।
अभिजप्तेनोदकेनाचमन॰ विधिना चरेत्

taj-jalaṁ cāmṛtaṁ dhyātvā sva-mantreṇābhimantrya ca |
aṣṭottara-śataṁ kṛṣṇottamāṅge tarpayet kṛtī
tataś ca mūla-mantreṇa vārān vai pañca-viṁśatim |
abhijaptenodakenācamanaṁ vidhinā caret

A noble person should think this water to be nectar and chant his worshipable mantra, visualizing it to be above the water. Thereafter, he should offer one hundred and eight oblations of this water on the head of Sri Krsna. He should follow this by chanting the mula-mantra twenty- five times, visualizing it to be above the water, and then perform dcamana according to the previously-described procedure.

HBV 3.338–342

ब्रह्माण॰ तर्पयेत् पूर्व॰ विष्णु॰ रुद्र॰ प्रजापतीन् ।
देवा यक्षास् तथा नागा गन्धर्वाप्सरसा॰ गणाः
क्रूराः सर्पाः सुपर्णाश् च तरवो जम्भकादयः ।
विद्याधरा जलधरास् तथैवाकाश-गामिनः
निराधाराश् च ये जीवा पाप-धर्म-रताश् च ये ।
तेषाम् आप्यायनायैतद् दीयते सलिल॰ मया
कृतोपवीतो देवेभ्यो निवीती च भवेत् ततः ।
मनुष्या॰स् तर्पयेद् भक्त्या ऋषि-पुत्रान् ऋषी॰स् तथा
सनकश् च सनन्दश् च तृतीयश् च सनातनः ।
कपिलश् चासुरिश् चैव वोढुः पञ्च-शिखस् तथा ।
सर्वे ते तृप्तिम् आयान्तु मद्-दत्तेनाम्बुना सदा

brahmāṇaṁ tarpayet pūrvaṁ viṣṇuṁ rudraṁ prajāpatīn |
devā yakṣās tathā nāgā gandharvāpsarasāṁ gaṇāḥ
krūrāḥ sarpāḥ suparṇāś ca taravo jambhakādayaḥ |
vidyādharā jaladharās tathaivākāśa-gāminaḥ
nirādhārāś ca ye jīvā pāpa-dharma-ratāś ca ye |
teṣām āpyāyanāyaitad dīyate salilaṁ mayā
kṛtopavīto devebhyo nivītī ca bhavet tataḥ |

manuṣyāṁs tarpayed bhaktyā ṛṣi-putrān ṛṣīṁs tathā
sanakaś ca sanandaś ca tṛtīyaś ca sanātanaḥ |
kapilaś cāsuriś caiva voḍhuḥ pañca-śikhas tathā |
sarve te tṛptim āyāntu mad-dattenāmbunā sadā

padme tatraiva (In the Padma Purana it is stated) brahmdnam tarpayet purvarh visnum riidram prajdpatim devd yaksdstathd ndgd gandharva apsara sohasurdh krilrah sarpdh suparnasca taravo jihmagdh khagdh vidhyddhard jalddhdrds tathaiva dkdsagdminah

nirdhdrdsca ye jlvah papa karma ratdsca ye tesdma dpydyandyaitat dlyate salilarh mayd krtopavltl daive tu nivltl ca bhavet narah mdnusdms tarpayed bhaktyd rsi putrdn rsim stathd om sanakasca sanandasca trtlyasca sandtanah kapila ca dsiiriscaiva vodhuh panca sikhastathd sarve te trptimdydntu mad dattena ambund sadd First, one should offer oblations of water to Brahma, Visnu, Rudra and Prajapati. Then, one should offer oblations to the Yaksas, Gandharvas, Apsaras, asuras, cruel serpents, birds, trees, Vidhyadharas, reserviors of water, those who fly in the sky, those who servive on air, and those who are sinful. While offering oblations to the demigods, one should use his sacred thread and place a chadar on his left shoulder. After offering oblations, one should place the chadar around his neck. O n e should offer oblations to human beings, sages, and the sons of sages. Thereafter, one should offer oblations to Sanaka, Sananda, Sanatana, Kapila, Asuribodhu and Pancasikha by saying, "May all of you be satisfied with this water offered by me."

HBV 3.343

मरीचिम् अत्र्य्-अङ्गिरसौ पुलस्त्य पुलह क्रतुम् ।
प्रचेतस वसिष्ठ च भृगु नारदम् एव च ।
देव-ब्रह्म-ऋषीन् सर्वा स् तर्पयेत् साक्षतोदकैः

marīcim atry-aṅgirasau pulastyaṁ pulahaṁ kratum |
pracetasaṁ vasiṣṭhaṁ ca bhṛguṁ nāradam eva ca |
deva-brahma-ṛṣīn sarvāṁs tarpayet sākṣatodakaiḥ

Thereafter, one should offer oblations of barley and water to Marlcl, Atri, Angira, Pulastya, Pulaha, Kratu, Praceta, Vasistha, Bhrgu, and Narada, as well as other sages among the demigods and sages among the brdhmanas.

HBV 3.344–345

अपसव्य□ ततः कृत्वासव्य□ जानु च भूतले ।
अग्निष्व् आत्तास् तथा सौम्या बहिष्मन्तस् तथोष्मपाः
कव्यानलौ बर्हिषदस् तथा चैवाज्यपाः पुनः ।
तर्पयेत् पितृ-भक्त्या च स-तिलोदक-चन्दनैः

apasavyaṁ tataḥ kṛtvāsavyaṁ jānu ca bhūtale |
agniṣv āttās tathā saumyā bahiṣmantas tathoṣmapāḥ
kavyānalau barhiṣadas tathā caivājyapāḥ punaḥ |
tarpayet pitṛ-bhaktyā ca sa-tilodaka-candanaiḥ

One should keep his sacred thread on his left shoulder. Placing his left knee one the ground, one should offer oblations of water, sesame seeds, and sandalwood paste to the ancestors, such as Agnisvatta, Sauma, Varhisman, Usmapa, Kavyanala, Varhisad and Ajyapa.

HBV 3.346–350

यमाय धर्म-राजाय मृत्यवे चान्तकाय च ।
वैवस्वताय कालाय सर्व-भूताक्षयाय च
औडुम्बराय दध्नाय नीलाय परमेष्ठिने ।
वृकोदराय चित्राय चित्र-गुप्ताय वै नमः
दर्भ-पाणिः सुप्रयतः पितॄन् स्वान् तर्पयेत् ततः
पित्रादीन् नाम-गोत्रेण तथा माता-महान् अपि ।
सन्तर्प्य विधिना सर्वान् इम□ मन्त्रम् उदीरयेत्
ये’बान्धवा बान्धवा वा ये’न्य-जन्मनि बान्धवाः ।
ते तृप्तिम् अखिला□ यान्तु ये चास्मत्-तोय-काङ्क्षिणः इति ।

yamāya dharma-rājāya mṛtyave cāntakāya ca |
vaivasvatāya kālāya sarva-bhūtākṣayāya ca
auḍumbarāya dadhnāya nīlāya parameṣṭhine |
vṛkodarāya citrāya citra-guptāya vai namaḥ
darbha-pāṇiḥ suprayataḥ pitṝn svān tarpayet tataḥ
pitrādīn nāma-gotreṇa tathā mātā-mahān api |
santarpya vidhinā sarvān imaṁ mantram udīrayet
ye’bāndhavā bāndhavā vā ye’nya-janmani bāndhavāḥ |
te tṛptim akhilāṁ yāntu ye cāsmat-toya-kāṅkṣiṇaḥ iti |

7™ SRI HARI-BHAKTI-VILASA yeha vdndhava vdndhava vd yehanya janmani vdndhavdh te trptim akhilarh ydntu ye cdsmattoya kdnksinah One should then offer oblations to Yama,

Dharmaraja, Mrtyu, Antaka, Vaivasvata, Kala, Sarvabhutaksaya, Aurdumvara, Dadhna, Nlla, Paramesthi, Vrkodara, Citra, and Citragupta. Next, one should hold kusa grass in his hands and offer oblations to the forefathers of his father's family and mother's family while observing the prescribed rules and regulations and chanting their names and lineage. One should then chant the following mantra: yeha vdndhava vdndhava va yehanya janmani vdndhavdh te trptim akhilarh ydntu ye cdsmattoya kdnksinah—may all those who are related to me in this life and were related to me in previous lives, as well as those who expect oblations from me, become pleased.

HBV 3.351

सन्ध्योपासनतः पूर्व केचिद् देवादि-तर्पणम् ।
मन्यन्ते सकृद् एवेद पुराणोक्तानुसारतः

sandhyopāsanataḥ pūrvaṁ kecid devādi-tarpaṇam |
manyante sakṛd evedaṁ purāṇoktānusārataḥ

According to the evidence given in the Kurma Parana and Padma Purdna, some learned persons suggest that one should offer oblations to the demigods only once, before performing his sandhya-updsana.

HBV 3.352

एव स्नात्वा ततः पश्चाद् आचम्य सुविधानतः ।
उत्थाय वाससी शुक्ले शुद्धे तु परिधाय वै ।
ततस् तु तर्पण कुर्यात् त्रैलोक्याप्यायनाय वै

evaṁ snātvā tataḥ paścād ācamya suvidhānataḥ |
utthāya vāsasī śukle śuddhe tu paridhāya vai |
tatas tu tarpaṇaṁ kuryāt trailokyāpyāyanāya vai

the Padma Purdna states) evam sndtvd tatah pascdd dcamya suvidhdnatah utthdya vdsasi sukle suddhe tu paridhdya vai latastu tarpanam kurydt trailokyd pyayandya vai After using clay for bathing in this way, a person should carefully perform dcamana and come out of the water. He should dress himself in a

clean white dhoti and chadara and then offer oblations for the satisfaction of the three worlds.

HBV 3.353

निष्पीडयित्वा वस्त्रं तु पश्चात् सन्ध्यां समाचरेत् ।
अन्यथा कुरुते यस् तु स्नानं तस्याफलं भवेत्

niṣpīḍayitvā vastraṁ tu paścāt sandhyāṁ samācaret |
anyathā kurute yas tu snānaṁ tasyāphalaṁ bhavet

Unless one first squeezes out the water or changes his wet clothes and then performs the sandhya rituals, his endeavors to perform rituals while bathing will not yield any tangible results.

HBV 3.354

वस्त्रं त्रिगुणितं यस् तु निष्पीडयति मूढ-धीः ।
वृथा स्नानं भवेत् तस्य निष्पीडयति चाम्बुनि

vastraṁ triguṇitaṁ yas tu niṣpīḍayati mūḍha-dhīḥ |
vṛthā snānaṁ bhavet tasya niṣpīḍayati cāmbuni

The bath of a wicked person who squeezes the water out of his wet cloth after folding it three times, or squeezes the water from the cloth back into the water, certainly goes in vain.

HBV 3.355–356

अपि सर्व-नदी-तोयैर् मृत्-कूटैश् चाथ गो-रसैः ।
आपातम् आचरेच् छौचं भाव-दुष्टो न शुद्धि-भाक्
नक्तं दिनं निमज्ज्याप्सु कैवर्ताः किम् उ पावनाः ।
शतशो'पि तथा स्नाता न शुद्धा भाव-दूषिताः

api sarva-nadī-toyair mṛt-kūṭaiś cātha go-rasaiḥ |
āpātam ācarec chaucaṁ bhāva-duṣṭo na śuddhi-bhāk
naktaṁ dinaṁ nimajjyāpsu kaivartāḥ kim u pāvanāḥ |
śataśo'pi tathā snātā na śuddhā bhāva-dūṣitāḥ

Kdslkhande (In the Kasl-khanda it is stated) api sarvanadl toyair mrtkutascatha gorasaih apdtdrh dcaret saucam bhdvadusto na suddhibhdk naktarh dinarh nimajjdpsu kaivarttdh kinu pavandh sataso'pi tathd sndtd na suddhd bhdva dusitdh

A godless person cannot become purified even if he bathes in all the holy rivers and uses clay and cow dung during his entire life. Does a fisherman become purified by staying in the

water the whole day? Similarly, an athiest cannot become purified even if he bathes hundreds of time.

HBV 3.357–358

पुण्येन गाङ्गेन जलेन काले
देशेऽपि यः स्नान-परोऽपि भूप ।
आजन्मतो भाव-हतोऽपि दाता
न शुद्ध्यतीत्य् एव मत□ ममैतत्
प्रज्वाल्य वह्नि□ घृत-तैल-सिक्त□
प्रदक्षिणावर्त-शिख□ स्व-काले ।
प्रविश्य दग्धः किल भाव-दुष्टो
न स्वर्गम् आप्नोति फल□ न चान्यत्

puṇyena gāṅgena jalena kāle
deśe'pi yaḥ snāna-paro'pi bhūpa |
ājanmato bhāva-hato'pi dātā
na śuddhyatīty eva mataṁ mamaitat
prajvālya vahniṁ ghṛta-taila-siktaṁ
pradakṣiṇāvarta-śikhaṁ sva-kāle |
praviśya dagdhaḥ kila bhāva-duṣṭo
na svargam āpnoti phalaṁ na cānyat

between Narada and Ambarisa that is found in the Vaisakha-mahatmya of the Padma Purana it is stated) punyena gdngena jalena kale dese'pi yoh sndna parah kathancit djanmana bhdvahato'pi data na sudhyatityeva matam mamaitat prajvdlya bahni ghrta taila siktarh pradaksind vartta sikharh svakdle pravisya dagdah kila bhdva dusto na svargamdpnoti phalarh na cdnyat If a person who has been godless since his birth bathes during an auspicious occasion, in a holy reservoir of water at a holy place, or in the sacred water of the Ganges, and gives a huge amount of wealth in charity, he still cannot become purified. This is my opinion. Even if an atheistic person, at the time of death, lights a blazing fire with wood and ghee and enters it after circumambulating it, he still cannot acquire the qualification to go to heaven or achieve any other benefit.

HBV 3.359–360

यस्य हस्तौ च पादौ च वाङ् मनश् च सुस□यतम् ।
विद्या-तपश् च कीर्तिश् च स तीर्थ-फलम् आप्नुयात्
अश्रद्दधानः पापात्मा नास्तिको'च्छिन्न-स□शयः ।
हेतु-निष्ठश् च पञ्चैते न तीर्थ-फल-भागिनः

yasya hastau ca pādau ca vāṅ manaś ca susaṁyatam |
vidyā-tapaś ca kīrtiś ca sa tīrtha-phalam āpnuyāt
aśraddadhānaḥ pāpātmā nāstiko'cchinna-saṁśayaḥ |
hetu-niṣṭhaś ca pañcaite na tīrtha-phala-bhāginaḥ

bhdga section of the Bhavisya Purana it is stated) yasya hastau ca pddau ca vanmanasca susamyatam vidyatapasca klrttisca sa tlrthaphala mdpnuydt asraddhdnah pdpdtmd ndstiko'cchinnasamsayah hetunisthasca pancake

Only a person whose hands, legs, speech, and mind are fully under control and who is endowed with spiritual knowledge, austerity, and fame is able to achieve the result of bathing in a holy place. Five kinds of people—the faithless, sinners, atheists, the suspicious, and those who are argumentative cannot obtain any benefit by bathing in a holy place.

COMPLETE TWENTY-VILĀSA TEXT

Vilāsa 4

Śrī-vaiṣṇavālaṅkāraḥ — The Vaiṣṇava's Adornments

245 aligned entries · 376 numbered texts

HBV 4.1

स्नात्वा श्री-कृष्ण-चैतन्य-नाम-तीर्थोत्तमे सकृत् ।
नित्याशुचिः शुचीन्द्रः सन् स्व-धर्मं वक्तुम् अर्हति

snātvā śrī-kṛṣṇa-caitanya-nāma-tīrthottame sakṛt |
nityāśuciḥ śucīndraḥ san sva-dharmaṁ vaktum arhati

By bathing only once in the most sacred holy place in the form of chanting the holy name of Sri Krsna Caitanya, even a most impure person becomes counted as one of the exalted personalities and becomes qualified to preach religious principles.

HBV 4.2

अथ स्व-गृहम् आगच्छेद् आदौ नत्वेष्ट-देवताम् ।
गुरून् ज्येष्ठांश् च पुष्पैधः-कुशाम्भोधारकेतरान्

atha sva-gṛham āgacched ādau natveṣṭa-devatām |
gurūn jyeṣṭhāṁś ca puṣpaidhaḥ-kuśāmbhodhāraketarān

After completing one's bath and offering of oblations, one should first offer his obeisances to his worshipable Lord and then to his spiritual master and other elderly persons, except those who may be out collecting flowers, wood for sacrifice, kusa grass, or water and thus are away from home.

HBV 4.3

जले देवं नमस्कृत्य ततो गच्छेद् गृहं पुमान् ।
पौरुषेण तु सूक्तेन ततो विष्णुं समर्चयेत्

jale devaṁ namaskṛtya tato gacched gṛhaṁ pumān |
pauruṣeṇa tu sūktena tato viṣṇuṁ samarcayet

After bathing, one should offer his respects to the Supreme Lord, thinking that He is situated in the water, before returning home. Then, one should worship Srl Visnu by chanting the Purusa-sukta mantra.

HBV 4.4–5

मन्दिर मार्जयेद् विष्णोर् विधायाचमनादिकम् ।
कृष्ण पश्यन् कीर्तय श् च दास्येनात्मानम् अर्पयेत्
शुद्ध गोमयम् आदाय ततो मृत्स्ना जल तथा ।
भक्त्या तत् परितो लिम्पेद् अभुक्षेच् च तद्-अङ्गनम्

mandiraṁ mārjayed viṣṇor vidhāyācamanādikam |
kṛṣṇaṁ paśyan kīrtayaṁś ca dāsyenātmānam arpayet
śuddhaṁ gomayam ādāya tato mṛtsnāṁ jalaṁ tathā |
bhaktyā tat parito limped abhukṣec ca tad-aṅganam

After performing dcamana and other duties, one should clean the Lord's temple room. Thereafter, while meditating upon the Deity, the devotee should surrender himself to the Lord while chanting the glories of His holy names and transcendental qualities. Afterwards, one should mix cow dung, pure clay, and water and then smear it on the floor of the temple. When this is finished, one should sprinkle water mixed with cow dung in the temple courtyard.

HBV 4.6

स वै मनः कृष्ण-पदारविन्दयोर्
वचा सि वैकुण्ठ-गुणानुवर्णने
करौ हरेर् मन्दिर-मार्जनादिषु
श्रुति चकाराच्युत-सत्-कथोदये

sa vai manaḥ kṛṣṇa-padāravindayor
vacāṁsi vaikuṇṭha-guṇānuvarṇane
karau harer mandira-mārjanādiṣu
śrutiṁ cakārācyuta-sat-kathodaye

Maharaja Ambarisa always engaged his mind in meditating upon the lotus feet of Krsna, his words in describing the glories of the Lord, his hands in cleansing the Lord's temple, and his ears in hearing the words spoken by Krsna or about Krsna.

HBV 4.7

एकादश-स्कन्धे [भा.पु. ११.११.३९] श्री-भगवद्-उद्धव-स□वादे भगवद्-धर्म-कथने—
सम्मार्जनोपलेपाभ्या□ सेक-मण्डल-वर्तनैः ।
गृह-शुश्रूषण□ मह्य□ दासवद् यद् अमायया

ekādaśa-skandhe [bhā.pu. 11.11.39] śrī-bhagavad-uddhava-saṁvāde
bhagavad-dharma-kathane—
sammārjanopalepābhyāṁ seka-maṇḍala-vartanaiḥ |
gṛha-śuśrūṣaṇaṁ mahyaṁ dāsavad yad amāyayā

One should consider oneself to be My humble servant, without duplicity, and thus should help to clean the temple, which is My home. First one should sweep and dust thoroughly, and then one should further cleanse with water and cow dung. Having dried the temple, one should sprinkle scented water and decorate the temple with mandaias. O n e should thus act just like My servant.

HBV 4.8

श्री-नृसि□ह-पुराणे—
नरसि□ह-गृहे नित्य□ य□ सम्मार्जनम् आचरेत् ।
समस्त-पाप-निर्मुक्तो विष्णु-लोके स मोदते

śrī-nṛsiṁha-purāṇe—
narasiṁha-gṛhe nityaṁ yaṁ sammārjanam ācaret |
samasta-pāpa-nirmukto viṣṇu-loke sa modate

sri nrsimha purdne (In the Nrsimha Purdna it is stated) narasimhagrhe nityarh yah sammdrjanam dcaret samasta pdpanirmukto visnuloke sa modate A person who cleans the temple of Lord Nrsimhadeva every day becomes liberated from all sinful reactions and then goes to happily reside in the abode of Lord Visnu.

HBV 4.9–10

श्री-विष्णु-धर्मोत्तरे—
स॒मार्जन॒ तु यः कुर्यात् पुरुषः केशवालये ।
रजस्-तमोभ्या॒ निर्मुक्तः स भवेन् नात्र स॒शयः
पा॒शूना॒ यावता॒ राजन् कुर्यात् स॒मार्जन॒ नरः
तावन्त्य् अब्दानि स सुखी नाकम् आसाद्य मोदते

śrī-viṣṇu-dharmottare—
saṁmārjanaṁ tu yaḥ kuryāt puruṣaḥ keśavālaye |
rajas-tamobhyāṁ nirmuktaḥ sa bhaven nātra saṁśayaḥ
pāṁśūnāṁ yāvatāṁ rājan kuryāt saṁmārjanaṁ naraḥ
tāvanty abdāni sa sukhī nākam āsādya modate

There is no doubt that a person who cleans the temple of Sri Kesava becomes free from the influence of the modes of passion and ignorance. O King, a person will enjoy divine happiness in heaven for as many years as the particles of dust he accumulates while cleaning the temple of the Supreme Lord.

HBV 4.11–14

श्री-वाराहे—
यावत्कानि प्रहाराणि भूमि-स॒मार्जने ददुः ।
तावद्-वर्ष-सहस्राणि शाक-द्वीपे महीयते
जायते मम भक्तश् च सर्व-धर्म-समन्वितः ।
शुचिर् भागवतः शुद्धो ह्य् अपराध-विवर्जितः
ततो भुक्त्वा सर्व-भोगान् तीर्त्वा स॒सार-सागरम् ।
शाक-द्वीपात् परिभ्रष्टः स्वर्ग-लोक॒ स गच्छति
नन्दन॒ वनम् आश्रित्य मोदते चाप्सरैः सह ।
नन्दनाच् च परिभ्रष्टो मम कर्म-व्यवस्थितः ।
सर्व-सङ्गात् परित्यज्य मम लोक॒ तु गच्छति

śrī-vārāhe—
yāvatkāni prahārāṇi bhūmi-saṁmārjane daduḥ |
tāvad-varṣa-sahasrāṇi śāka-dvīpe mahīyate
jāyate mama bhaktaś ca sarva-dharma-samanvitaḥ |
śucir bhāgavataḥ śuddho hy aparādha-vivarjitaḥ
tato bhuktvā sarva-bhogān tīrtvā saṁsāra-sāgaram |
śāka-dvīpāt paribhraṣṭaḥ svarga-lokaṁ sa gacchati

nandanaṁ vanam āśritya modate cāpsaraiḥ saha |
nandanāc ca paribhraṣṭo mama karma-vyavasthitaḥ |
sarva-saṅgāt parityajya mama lokaṁ tu gacchati

O mother Earth, a person will enjoy blissful life in Sakadvlpa for as many thousands of years as he strokes the ground with his broom while sweeping. Thereafter, he will be born as My devotee and become endowed with religiosity, purity, devotion, and freedom from offenses. After enjoying life in Sakadvlpa, he will first go to heaven and enjoy the association of celestial women in the Nandana-kanana garden. Thereafter, when he again attains a human birth, he will become fixed in My devotional service after giving up all types of material attachment, and then rerturn to My transcendental abode.

HBV 4.15–16

तत्रैव—
गो-मय□ गृह्य वै भूमि□ मम वेश्मोपलेपयेत् ।
यावतस् तु पदा□स् तत्र समन्ताद् उपलेपयेत् ।
तावद्-वर्ष-सहस्राणि मद्-भक्तो जायते तथा
समीपे यदि वा दूरे यश् चालयति गोमयम् ।
यावत् तस्य पदाग्राणि तावत् स्वर्गे महीयते

tatraiva—
go-mayaṁ gṛhya vai bhūmiṁ mama veśmopalepayet |
yāvatas tu padāṁs tatra samantād upalepayet |
tāvad-varṣa-sahasrāṇi mad-bhakto jāyate tathā
samīpe yadi vā dūre yaś cālayati gomayam |
yāvat tasya padāgrāṇi tāvat svarge mahīyate

temple of the Supreme Lord with cow dung mixed with water) tatraiva (In the same place, Lord Varaha addressed the earth)

gomayarh grhya vai bhumi mama vesma upalepayet ydvatastu paddmstatra samantad upalepayet tdvad varsa sahasrani mudbhakto jdyate tathd samlpe yadi vd dure yascalayati gomayam ydvattasya paddgrdni tdvat svarge mahiyate One should smear cow dung on the floor of My temple. By doing so, he will reside with Me as My devotee for as many thousands of years as he takes his strides while smearing the cow dung inside the temple and on the grounds surrounding it. While smearing cow dung in My temple, as many steps one takes, he will enjoy life in heaven for that many thousands of years.

HBV 4.17–18

शाल्मलौ तत्-परिभ्रष्टो राजा भवति धार्मिकः ।
मद्-भक्तश् चैव जायते सर्व-शास्त्र-विशारदः
यश् चालेपयते भूमि गो-मयेन दृढ-व्रतः ।
तस्य दृष्ट्वानुलेप तु मम तुष्टिः प्रजायते

śālmalau tat-paribhraṣṭo rājā bhavati dhārmikaḥ |
mad-bhaktaś caiva jāyate sarva-śāstra-viśāradaḥ
yaś cālepayate bhūmiṁ go-mayena dṛḍha-vrataḥ |
tasya dṛṣṭvānulepaṁ tu mama tuṣṭiḥ prajāyate

Thereafter, when one finishes his period of enjoying life in heaven, he will be born as a pious king in Salmahdvlpa. He will be My sincere devotee and he will be very expert in the understanding of all scriptures. While seeing a devotee's strong inclination for smearing My temple with cow dung, I become very satisfied.

HBV 4.19

गोश् च यस्याः पुरीषेण क्रियते भूमि-लेपनम् ।
एकेनैव तु लेपेन गो-योन्या विप्रमुच्यते

goś ca yasyāḥ purīṣeṇa kriyate bhūmi-lepanam |
ekenaiva tu lepena go-yonyā vipramucyate

SRl H A R I - B H A K T I - VILAS A

ekenaiva tu lepena goyonyd vipramucyate The cow whose dung is used to smear the floor of a temple of the Supreme Lord even once certainly becomes liberated after giving up her cow's body.

HBV 4.20–22

स्थानोपलेपने भूमे सलिल यो ददाति मे ।
तस्य पुण्य महा-भागे शृणु तत्त्वेन निष्कलम्
यावन्ति जल-बिन्दूनि लिप्यमानस्य सुन्दरि ।
तावद्-वर्ष-सहस्राणि स्वर्ग-लोके महीयते
यावन्तो बिन्दवः केचित् पानीयस्य वसुन्धरे ।
तावद् वर्ष-सहस्राणि क्रौञ्च-द्वीपे महीयते

sthānopalepane bhūme salilaṁ yo dadāti me |
tasya puṇyaṁ mahā-bhāge śṛṇu tattvena niṣkalam
yāvanti jala-bindūni lipyamānasya sundari |
tāvad-varṣa-sahasrāṇi svarga-loke mahīyate
yāvanto bindavaḥ kecit pānīyasya vasundhare |
tāvad varṣa-sahasrāṇi krauñca-dvīpe mahīyate

O mother Earth! O fortunate one! Now hear from Me about the great piety one achieves by pouring water while smearing cow dung and cleaning My temple. O beautiful one, as many drops of water as one pours onto the floor while cleaning the temple, he will enjoy life for that many thousands of years in the heavenly planets. O Vasundhare, such a person becomes worshiped in Krauncadvlpa for as many thousands of years as the drops of water he pours onto the floor to clean My temple. •

HBV 4.23

क्रौञ्च-द्वीपात् परिभ्रष्टः सर्व-धर्म-परायणः ।
सर्व-सङ्गान् परित्यज्य मम लोक च गच्छति

krauñca-dvīpāt paribhraṣṭaḥ sarva-dharma-parāyaṇaḥ |
sarva-saṅgān parityajya mama lokaṁ ca gacchati

Such a devotee, after enjoying life in Krauncadvlpa, devotes himself to a life of piety, gives up all material attachments, and ultimately returns to My supreme abode.

HBV 4.24–25

श्री-विष्णु-धर्मोत्तरे—
कृत्वोपलेपन विष्णोर् नरस् त्व् आयतने सदा ।
गो-मयेन शुभान् लोकान् अयत्नाद् एव गच्छति
हस्त-प्रमाण भू-भागम् उपलिप्य नराधिप ।
देव-रामा-शत नाके लभते सतत नरः

śrī-viṣṇu-dharmottare—
kṛtvopalepanaṁ viṣṇor naras tv āyatane sadā |
go-mayena śubhān lokān ayatnād eva gacchati
hasta-pramāṇaṁ bhū-bhāgam upalipya narādhipa |
deva-rāmā-śataṁ nāke labhate satataṁ naraḥ

By regularly smearing the floor of the temple of Sri Visnu with cow dung, one can easily transfer himself to the most auspicious planets within the universe. Simply by smearing cow

dung over the temple floor, even an area of one square foot, one becomes a king, and then goes to heaven where he enjoys life with hundreds of celestial women.

HBV 4.26

नारसि□हे—
गो-मयेन मृदा तोयैर् यः कुर्याद् उपलेपनम् ।
चान्द्रायण-फल□ प्राप्य विष्णु-लोके महीयते

nārasiṁhe—
go-mayena mṛdā toyair yaḥ kuryād upalepanam |
cāndrāyaṇa-phalaṁ prāpya viṣṇu-loke mahīyate

One who smears the Lord's temple with cow dung, clay, and water obtains the result of following the vow of cdndrdyana and is transferred to the supreme abode of the Lord after death.

HBV 4.27

स□मार्जन□ यः कुरुते गोमयेनोपलेपनम् ।
करोति भवने विष्णोस् त्याज्य□ तेषा□ कुल-त्रयम्

saṁmārjanaṁ yaḥ kurute gomayenopalepanam |
karoti bhavane viṣṇos tyājyaṁ teṣāṁ kula-trayam

-,40 SRI HARI-BHAKTI-VILASA Do not bring to me for punishment those who clean the temple of the Supreme Lord and then smear it with cow dung. Also, do not bring to me the forefathers of their mother's, father's, or wife's families.

HBV 4.28–29

अभ्युक्षण□ तु यः कुर्यात् पानीयेन सुरालये ।
स शान्त-तापो भवति नात्र कार्या विचारणा
अभ्युक्षण□ तु यः कुर्याद् देव-देवाजिरे नरः ।
सर्व-पाप-विनिर्मुक्तो वारुण□ लोकम् अश्नुते

abhyukṣaṇaṁ tu yaḥ kuryāt pānīyena surālaye |
sa śānta-tāpo bhavati nātra kāryā vicāraṇā
abhyukṣaṇaṁ tu yaḥ kuryād deva-devājire naraḥ |
sarva-pāpa-vinirmukto vāruṇaṁ lokam aśnute

visnudharmottare (In the Visnu-dharmottara it is stated) abhyuksanantu yah kuryydt pdnlyena surdlaye sa sdntatdpo bhavati natra kdryyd vicdrand abhyuksanantu yah kuryad deva devajire narah sarvd papa vinirmukto vdrunarh lokamasnute There is no doubt that one who sprinkles water within the temple o{ the Supreme Lord becomes relieved of all miseries. A person who washes the courtyard of the temple becomes delivered from all sinful reactions and at the end of his life, he attains the abode of Varuna.

HBV 4.30

सर्वतो-भद्र-पद्मादीन् अभिज्ञः स्वस्तिकानि च ।
विरचय्य विचित्राणि मण्डयेद् धरि-मन्दिरम्

sarvato-bhadra-padmādīn abhijñaḥ svastikāni ca |
viracayya vicitrāṇi maṇḍayed dhari-mandiram

A devotee should enhance the beauty of the temple of Sri Hari by drawing on the floor auspicious symbols, such as a lotus and svastika, using powders of different colors.

HBV 4.31

स□मार्जनोपलेपाभ्या□ रङ्ग-पद्मादि-शोभनम् ।
कुर्यात् स्थान□ महा-विष्णोः सोज्ज्वलाङ्ग□ मुदान्वितः

saṁmārjanopalepābhyāṁ raṅga-padmādi-śobhanam |
kuryāt sthānaṁ mahā-viṣṇoḥ sojjvalāṅgaṁ mudānvitaḥ

One should cheerfully decorate the temple of Lord Visnu by drawing lotus flowers and other auspicious symbols with colorful powders. One should increase the beauty of the courtyard, boundary walls, and the foundation of the temple by sweeping the floor, wiping it, and smearing cow dung.

HBV 4.32

स्कन्द-पुराणे कार्त्तिक-प्रसङ्गे—
अगम्य-गमने पापम् अभक्ष्यस्य च भक्षणे ।
सर्वं तन्-नाशम् आप्नोति मण्डयित्वा हरेर् गृहम्

skanda-purāṇe kārttika-prasaṅge—
agamya-gamane pāpam abhakṣyasya ca bhakṣaṇe |
sarvaṁ tan-nāśam āpnoti maṇḍayitvā harer gṛham

skandapurdne kdrttika prasange (In the Karttika-vrata section of the Skanda Fur ana it is stated) agamya gamane pdpama bhaksyasya ca bhaksane sarvarh tanndsam dpnoti mandayitvd harergrham The sinful reactions accumulated by having sexual intercourse with a prohibited woman, and by eating abominable food can be nullified by decorating the temple of Sri Hari.

HBV 4.33–34

अणु-मात्रं तु यः कुर्यान् मण्डलं केशवाग्रतः ।
मृदा धातु-विकारैश् च दिवि कल्प-शतं वसेत्
शालग्राम-शिलाग्रे तु यः कुर्यात् स्वस्तिकं शुभम् ।
कार्त्तिके तु विशेषेण पुनात्य् आसप्तमं कुलम्

aṇu-mātraṁ tu yaḥ kuryān maṇḍalaṁ keśavāgrataḥ |
mṛdā dhātu-vikāraiś ca divi kalpa-śataṁ vaset
śālagrāma-śilāgre tu yaḥ kuryāt svastikaṁ śubham |
kārttike tu viśeṣeṇa punāty āsaptamaṁ kulam

One who decorates the temple of Sri Kesava with clay or other materials, even once, becomes eligible to live in the abodes of the demigods for one hundred kalpas. One who draws a svastika in front of the salagrama-slla, especially in the month of Karttika, purifies seven generations of his family.

HBV 4.35–36

मण्डल॑ कुरुते नित्य॑ या नारी केशवाग्रतः ।
सप्त-जन्मानि वैधव्य॑ न प्राप्नोति कदाचन
गृहीत्वा गो-मय॑ या तु मण्डल॑ केशवाग्रतः ।
भर्तुर् वियोग॑ नाप्नोति सन्ततेश् च धनस्य च

maṇḍalaṁ kurute nityaṁ yā nārī keśavāgrataḥ |
sapta-janmāni vaidhavyaṁ na prāpnoti kadācana
gṛhītvā go-mayaṁ yā tu maṇḍalaṁ keśavāgrataḥ |
bhartur viyogaṁ nāpnoti santateś ca dhanasya ca

747 SRI HARI-BHAKTI-VILASA sapta janmani vaidhavyam na prdpnoti kaddcana grhitva gomayam ya tu mandalarh kesavdgratah bharttur viyogam ndpnoti santatesca dhanasya ca A woman who daily draws a mandala in front of Sri Kesava will not become a widow duringher next seven births. A lady who draws mandalas with cow dung and other substances, in front of Lord Kesava, will never be separated from her husband, children, or wealth.

HBV 4.37

प्राङ्गण॑ वर्णकोपेत॑ स्वस्तिकैश् च समन्वितम् ।
देवस्य कुरुते यस् तु क्रीडते भुवन-त्रये

prāṅgaṇaṁ varṇakopetaṁ svastikaiś ca samanvitam |
devasya kurute yas tu krīḍate bhuvana-traye

One who decorates the courtyard of the Lord's temple with colorful drawings and svastikas enjoys a happy life anywhere within the three worlds.

HBV 4.38

नारदीये—
मृदा धातु-विकारैर् वा वर्णकैर् गोमयेन वा ।
विष्णु-लोके'थ तत्र रथैः स-स्पृह॑ वीक्ष्यते सुखी

nāradīye—
mṛdā dhātu-vikārair vā varṇakair gomayena vā |
viṣṇu-loke'tha tatra rathaiḥ sa-spṛhaṁ vīkṣyate sukhī

One who smears the floor of the temple of Sri Hari with clay, cow dung, and colorful metallic powders becomes qualified to enjoy flying in a celestial airplane as a demigod.

HBV 4.39

हरि-भक्ति-सुधोदये—
उपलिप्यालय विष्णोश् चित्रयित्वाथ वर्णकैः ।
विष्णु-लोके'थ तत्रस्थैः स-स्पृह वीक्ष्यते सुखी

hari-bhakti-sudhodaye—
upalipyālayaṁ viṣṇoś citrayitvātha varṇakaiḥ |
viṣṇu-loke'tha tatrasthaiḥ sa-spṛhaṁ vīkṣyate sukhī

O n e who smears the temple of Sri Hari with cow dung and decorates it with colorful drawings becomes happy in all conditions of life, and the residents of Visnuloka joyfully come to greet him after death.

HBV 4.40

अथ स्वस्तिक-लक्षणम्
आगमे—
विदिग्-गत-चतुष्काणि भित्त्वा षोडशधा सुधीः ।
मार्जयेत् स्वस्तिकाकार श्वेत-पीतारुणासितैः

atha svastika-lakṣaṇam
āgame—
vidig-gata-catuṣkāṇi bhittvā ṣoḍaśadhā sudhīḥ |
mārjayet svastikākāraṁ śveta-pītāruṇāsitaiḥ

dgame (In the Vedas it is stated) vidiggata catuskani bhittvd sudasadhd sudhlh mdrjayet svastikdkaram sveta pita runasitalh O n e should draw a square, divide it into sixteen small squares, and then color them with white, yellow, red and black powder to make it look like a svastika.

HBV 4.41–42

तत्र च पञ्चरात्र-वचनम्—
रजा॑सि पञ्च-वर्णानि मण्डलार्थ॑ हि कारयेत् ।
शालि-तण्डुल-चूर्णेन शुक्ल॑ वा यव-सम्भवम्
रक्त-कुङ्कुम-सिन्दूर-गैरिकादि-समुद्भवम् ।
हरि-तालोद्भव॑ पीत॑ रजनी-सम्भव॑ क्वचित् ।
कृष्ण॑ दग्धै॒र् हरिद्-यवै॒र् हरित्-पीतै॒र् विमिश्रितम्

tatra ca pañcarātra-vacanam—
rajāṁsi pañca-varṇāni maṇḍalārthaṁ hi kārayet |
śāli-taṇḍula-cūrṇena śuklaṁ vā yava-sambhavam
rakta-kuṅkuma-sindūra-gairikādi-samudbhavam |
hari-tālodbhavaṁ pītaṁ rajanī-sambhavaṁ kvacit |
kṛṣṇaṁ dagdhair harid-yavair harit-pītair vimiśritam

O n e should collect powder of five different colors. For white, one should use rice powder or barley powder. For red, one should use kunkum, vermilion, or saffron. For yellow, one should use haritala or turmeric. For black, one should use powder made from burnt barley, and for green one should use a combination of burnt barley and turmeric.

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HBV 4.43

ततो ध्वज-पताकादि विन्यस्य हरि-मन्दिरे ।
विचित्र॑ भूषयेत् तच् च भगवद्-भक्तिमान् नरः

tato dhvaja-patākādi vinyasya hari-mandire |
vicitraṁ bhūṣayet tac ca bhagavad-bhaktimān naraḥ

Thereafter, a devotee should decorate the temple of Lord Visnu with nice colorful flags and banners.

HBV 4.44

ध्वजम् आरोपयेद् यस् तु प्रासादोपरि भक्तितः ।
तस्य ब्रह्म-पदे वासः क्रीडते ब्रह्मणा सह

dhvajam āropayed yas tu prāsādopari bhaktitaḥ |
tasya brahma-pade vāsaḥ krīḍate brahmaṇā saha

the Dvaraka-mahdtmya section of the Skanda Pur ana it is stated) dhvaja mdro payedyastu prdsddopari bhaktitah tasya brahmapade vdsah krldate brahmana saha A person who devotedly places a flag on the top of a temple of Lord Visnu becomes qualified to live in Brahmaloka and thus enjoy life in the company of Lord Brahma.

HBV 4.45–47

बृहन्-नारदीये [१.१९.२]—
यः कुर्याद् विष्णु-भवने ध्वजारोपणम् उत्तमम् ।
स□पूज्यते विरिञ्च्य्-आद्यैः किम् अन्यैर् बहु-भाषितैः
पटो ध्वजस्य विप्रेन्द्र यावच् चलति वायुना ।
तावन्ति पाप-जालानि नश्यन्त्य् एव न स□शयः
महा-पातक-युक्तो वा युक्तो वा सर्व-पातकैः ।
ध्वज□ विष्णु-गृहे कृत्वा मुच्यते सर्व-पातकैः

bṛhan-nāradīye [1.19.2]—
yaḥ kuryād viṣṇu-bhavane dhvajāropaṇam uttamam |
saṁpūjyate viriñcy-ādyaiḥ kim anyair bahu-bhāṣitaiḥ
paṭo dhvajasya viprendra yāvac calati vāyunā |
tāvanti pāpa-jālāni naśyanty eva na saṁśayaḥ
mahā-pātaka-yukto vā yukto vā sarva-pātakaiḥ |
dhvajaṁ viṣṇu-gṛhe kṛtvā mucyate sarva-pātakaiḥ

tatraivdgre ca (and elsewhere it is stated) pato dhvajasya vipendra ydvaccalati vdyuna tavanti papa jaldni nasyantyeva na sarhsayah

mahdpdtaka yukto vd yukto vd sarvapdtakaih dhvajarh visnu grhe krtvd sarvapdpaih pramucyate The demigods, headed by Brahma, worship the devotee who decorates a temple of Sri Visnu by placing a flag on top of it. What more can I say? O foremost brdhmana, the more the cloth of the flag flaps, the more one's sinful reactions are destroyed—of this there is no doubt. It does not matter whether one is very sinful or even the most sinful person—all of his sinful reactions are vanquished simply by putting a flag on top of a temple of Lord Visnu.

HBV 4.48

आरोपित ध्वज दृष्ट्वा येऽभिनन्दन्ति धार्मिकाः ।
तेऽपि सर्वे प्रमुच्यन्ते महा-पातक-कोटिभिः इति ।

āropitaṁ dhvajaṁ dṛṣṭvā ye'bhinandanti dhārmikāḥ |
te'pi sarve pramucyante mahā-pātaka-koṭibhiḥ iti |

Pious persons who become pleased by seeing a nice flag established on top of a temple of Sri Krsna at once become liberated from millions of sinful reactions.

HBV 4.49

एव बृहन्-नारदीये ख्यात यच् चान्यद् अद्भुतम् ।
ध्वजारोपण-माहात्म्य तद् द्रष्टव्यम् इहाखिलम्

evaṁ bṛhan-nāradīye khyātaṁ yac cānyad adbhutam |
dhvajāropaṇa-māhātmyaṁ tad draṣṭavyam ihākhilam

All the wonderful glories of placing a flag on top of a temple that are described in the Brhan-ndradlya Purdna are to be accepted.

HBV 4.50

द्वारका-माहात्म्ये—
कृष्णालय यः कुरुते पताकाभिश् च शोभितम् ।
सदैव तस्य लोके तु वासस् तस्य न चान्यतः

dvārakā-māhātmye—
kṛṣṇālayaṁ yaḥ kurute patākābhiś ca śobhitam |
sadaiva tasya loke tu vāsas tasya na cānyataḥ

dvdrkd mdhatyme tatraiva (In the Dvdrakd-mahdtmya section of the Brhan-ndradlya Fur ana it is stated) krsndlayarh yah kurute patdkdbhisca sobhitam

sadaiva tasya loke tu vdsastasya nd cdnytah One who decorates the temple of Sri Hari with flags and banners certainly resides in the transcendental abode of the Lord and nowhere else.

HBV 4.51–52

विष्णु-धर्मोत्तरे—
पताका॰ च शुभा॰ दत्त्वा तथा केशव-वेश्मनि ।
वायु-लोकम् अवाप्नोति बहुन् अब्द-गणान् द्विजः
दोधूयते यथा सा तु वायुना केशवालये ।
तथा तस्यापि सकल॰ देहात् पाप॰ विधूयते

viṣṇu-dharmottare—
patākāṁ ca śubhāṁ dattvā tathā keśava-veśmani |
vāyu-lokam avāpnoti bahūn abda-gaṇān dvijaḥ
dodhūyate yathā sā tu vāyunā keśavālaye |
tathā tasyāpi sakalaṁ dehāt pāpaṁ vidhūyate

As a result of decorating the temple of Sri Hari with an auspicious flag, a twice-born devotee can attain the planet of Vayu and reside there for many years. The more the flag flutters in the wind, the more the sinful reactions of the person who placed it there become vanquished.

HBV 4.53–54

द्वारका-माहात्म्ये तत्रैव—
भूप वन्दन-माला॰ तु कुरुते कृष्ण-वेश्मनि ।
देवकन्यावृतैर् लक्षैः सेव्यते सुर-नायकैः
यः कुर्यात् कृष्ण-भवन॰ कदली-स्तम्भ-शोभितम् ।
नन्दते चाप्सरो-युक्तः स्वागत॰ तस्य देव-राट्

dvārakā-māhātmye tatraiva—
bhūpa vandana-mālāṁ tu kurute kṛṣṇa-veśmani |
devakanyāvṛtair lakṣaiḥ sevyate sura-nāyakaiḥ
yaḥ kuryāt kṛṣṇa-bhavanaṁ kadalī-stambha-śobhitam |
nandate cāpsaro-yuktaḥ svāgataṁ tasya deva-rāṭ

dvdrka mdhdtyme tatraiva (In the Dvdrakd-mdhatmya section of the Visnu-dharmottara it is stated) bhupa vandan mdlantu kurute krsna vesamani deva kanyd vrtair laksaih sevyate surandyake yah kuryydt krsna bhavanarh kadali stambha shobhitam nandate cdpsaro yuktah svdgatam tasya devardt

O King, one who decorates the temple of Sri Hari with flower garlands becomes the object of adoration by the demigods and hundreds of thousands of celestial women. One who beautifies the temple of Sri Hari with banana trees enjoys the most delightful association of the Apsaras. Indeed, he commands respect from even Indra, the King of the demigods.

HBV 4.55

तत्र ताम्रादि-पात्रं यत् प्रभोर् वस्त्रादिकं च यत् ।
पीठादिकं च तत् सर्वं यथोक्तं च विशोधयेत्

tatra tāmrādi-pātraṁ yat prabhor vastrādikaṁ ca yat |
pīṭhādikaṁ ca tat sarvaṁ yathoktaṁ ca viśodhayet

O n e should purify the metal containers, clothes, and altar of the Lord while observing the prescribed rules and regulations.

HBV 4.56

नारसिंहे—
पाद-पीठं च कृष्णस्य बिल्व-पत्रेण धर्षयेत् ।
उष्णाम्बुना च प्रक्षाल्य सर्व-पापैः प्रमुच्यते

nārasiṁhe—
pāda-pīṭhaṁ ca kṛṣṇasya bilva-patreṇa dharṣayet |
uṣṇāmbunā ca prakṣālya sarva-pāpaiḥ pramucyate

nrsirhhe (In the Nrsirhha Pur ana it is stated) pdda plthanca krsnasya bilva patrena gharsayet usna ambund ca praksdlaya sarva pdpaih pramucyate One should rub the altar of Sri Krsna with a bilva leaf and then wash it with warm water. This process enables one to gain freedom from all sinful reactions.

HBV 4.57

मार्कण्डेय-पुराणे—
उडुम्बराणाम् अम्लेन क्षारेण त्रपु-सीसयोः ।
भस्माम्बुभिश् च काम्स्याना शुद्धिः प्लावो द्रवस्य च

mārkaṇḍeya-purāṇe—
uḍumbarāṇām amlena kṣāreṇa trapu-sīsayoḥ |
bhasmāmbubhiś ca kāmsyānāṁ śuddhiḥ plāvo dravasya ca

mdrkandeya purdne (In the Mdrkandeya Purdna it is stated) udumbara andmamlena ksdrena trapu sisayoh bhasma ambubhisca kdrhsydndrh suddhih pldvo dravasya ca

SRI H A R I - B H A K T I - VILASA One should polish copper containers with sour substances, glass and tin containers with ashes, and brass containers with ashes and water.

Simply by heating, substances such as ghee become purified.

HBV 4.58

वायु-पुराणे च—
मणि-वज्र-प्रवालाना मुक्ता-शङ्खोपलस्य च ।
सिद्धार्थकाना कल्केन तिल-कल्केन वा पुनः

vāyu-purāṇe ca—
maṇi-vajra-pravālānāṁ muktā-śaṅkhopalasya ca |
siddhārthakānāṁ kalkena tila-kalkena vā punaḥ

By polishing with white mustard cake, or sesame cake—jewels, diamonds, coral, pearls, conch shells, and stone containers become purified.

HBV 4.59–62

ब्राह्मे—
सुवर्ण-रूप्य-शङ्खाश्म-शुक्ति-रत्न-मयानि च ।
का स्यायस्-ताम्र-रैत्यानि त्रपु-सीस-मयानि च
निर्लेपानि तु शुध्यन्ति केवलेनोदकेन तु ।
शूद्रोच्छिष्टानि शोध्यानि त्रिधा क्षाराम्ल-वारिभिः इति ।
अतिदुष्ट तु पात्रादि विशोध्यातिथ्य-कर्मणे ।
युञ्ज्यात् तत्-परिवर्ताय प्रभु-कर्मान्तराय वा
एतस्य परिवर्तेन प्रभवे'न्यत् समर्पयेत् ।
इत्य् अय सर्वतो लोके सदाचारो विराजते

brāhme—
suvarṇa-rūpya-śaṅkhāśma-śukti-ratna-mayāni ca |
kāṁsyāyas-tāmra-raityāni trapu-sīsa-mayāni ca
nirlepāni tu śudhyanti kevalenodakena tu |
śūdrocchiṣṭhāni śodhyāni tridhā kṣārāmla-vāribhiḥ iti |
atiduṣṭaṁ tu pātrādi viśodhyātithya-karmaṇe |
yuñjyāt tat-parivartāya prabhu-karmāntarāya vā
etasya parivartena prabhave'nyat samarpayet |
ity ayaṁ sarvato loke sadācāro virājate

If containers made of metals and other materials—such as those made of gold, silver, conch shell, stone, pearl, crystal, jewels, bell metal, iron, copper, brass, tin and lead—are not

touched by grains, such as cooked

rice, they can be cleaned simply by rinsing with water. If these containers are contaminated due to being used by sudras, they should be purified by washing them three times with ash, tamarind, and water. If the pots are very contaminated, they should be properly purified before being used for serving guests, or for the service of the Supreme Lord. It is a well-known fact that one should never use a contaminated pot in the service of the Supreme Lord.

HBV 4.63

मनुः [५.११४]—
ताम्रायः-का॑स्य-रैत्याना॑ त्रपुणः सीसकस्य च ।
शौच॑ यथार्ह॑ कर्तव्य॑ क्षाराम्लोदक-वारिभिः

manuḥ [5.114]—
tāmrāyaḥ-kāṁsya-raityānāṁ trapuṇaḥ sīsakasya ca |
śaucaṁ yathārhaṁ kartavyaṁ kṣārāmlodaka-vāribhiḥ

One should purify pots made of copper, iron, bell metal, brass, tin, or lead in a proper manner, using ashes, lemon juice, and water.

HBV 4.64

शङ्खः—
अम्लोदकेन ताम्रस्य सीसस्य त्रपुणस् तथा ।
क्षारेण शुद्धि॑ का॑स्यस्य लौहस्य च विनिर्दिशेत्

śaṅkhaḥ—
amlodakena tāmrasya sīsasya trapuṇas tathā |
kṣāreṇa śuddhiṁ kāṁsyasya lauhasya ca vinirdiśet

One should purify copper, lead, and tin containers by rubbing them with a sour juice. Bell metal and iron containers should be purified with ashes.

HBV 4.65

कि च—
सूतिकोच्छिष्ठ-भाण्डस्य सुराद्य्-उपहतस्य च ।
त्रिः-सप्त-मार्जनाच् छुद्धिर् न तु का स्यस्य तापनम्

kiṁ ca—
sūtikocchiṣṭha-bhāṇḍasya surādy-upahatasya ca |
triḥ-sapta-mārjanāc chuddhir na tu kāṁsyasya tāpanam

Pots that are contaminated due to being used by a woman who has just delivered a baby, pots contaminated due to being used by a maidservant, pots contaminated due to being used for containing wine, and pots contaminated by blood should be cleaned twenty-one times to

p,-Q SRIHARI-BHAKTI-VILASA make them purified. However, pots made of bell metal can be purified simply by heating them on the fire.

HBV 4.66

अन्यत्र च—
ताम्रम् अम्लेन शुध्येन न चेदामिष-लेपनम् ।
आमिषेण तु यल् लिप्त पुनर् दाहेन शुध्यन्ति

anyatra ca—
tāmram amlena śudhyena na cedāmiṣa-lepanam |
āmiṣeṇa tu yal liptaṁ punar dāhena śudhyanti

If a copper pot is not touched by meat of other such food, it can be purified by rubbing it with any sour object. However, if it is touched by meat, fish, or eggs, it must be purified by heating it on the fire.

HBV 4.67

ब्राह्मे—
सूतिका-शव-विण्-मूत्र-रजःस्वल-हतानि च ।
प्रक्षेप्तव्यानि तान्य् अग्नौ यच् च यावत् सहेद् अपि

brāhme—
sūtikā-śava-viṇ-mūtra-rajaḥsvala-hatāni ca |
prakṣeptavyāni tāny agnau yac ca yāvat sahed api

If one wants to purify pots that have been used by a woman who has just delivered a baby; that has been touched by a dead body, or by stool or urine, or by a woman who is in her menstrual period, he must heat them for as long has he can hold them.

HBV 4.68–69

अत एव देवलः—
लोहानां दहनाच् छुद्धिर् भस्मना गोमयेन वा ।
दहनात् खननाद् वापि शैलानाम् अम्भसापि वा
काष्ठानां तक्षणाच् छुद्धिर् मृद्-गोमय-जलैर् अपि ।
मृण्-मयानां तु पात्राणां दहनाच् छुद्धिर् इष्यते

ata eva devalaḥ—
lohānāṁ dahanāc chuddhir bhasmanā gomayena vā |
dahanāt khananād vāpi śailānām ambhasāpi vā
kāṣṭhānāṁ takṣaṇāc chuddhir mṛd-gomaya-jalair api |
mṛṇ-mayānāṁ tu pātrāṇāṁ dahanāc chuddhir iṣyate

Pots made of iron, as well as those made of gold and silver, can be purified by rubbing them with ashes and cow dung. If they are very

contaminated they should be heated to be purified. Pots made of stone can be purified by heating them, rubbing them with some cleansing agent, or by washing them with water. Wooden pots can be purified by means of clay, cow dung, or water. Clay pots should be purified by heating them.

HBV 4.70

मनुः [५.१२३]—
मद्यैर् मूत्रैः पुरीषैर् वा ष्ठीवनैह् पूयशोणितैः ।
स्पृष्टं नैव शुद्धोत पुनःपाकेन मृन्-मयम्

manuḥ [5.123]—
madyair mūtraiḥ purīṣair vā ṣṭhīvanaih pūyaśoṇitaiḥ |
saṁspṛṣṭaṁ naiva śuddhyeta punaḥpākena mṛn-mayam

If clay pots are contaminated by wine, urine, stool, phlegm, pus, mucus, or saliva—they cannot be purified even by being heated on fire.

HBV 4.71

वृद्ध-शातातपः—
स॑हताना॑ तु पात्राणा॑ यद् एकम् उपहन्यते ।
तस्यैव॑ शोधन॑ प्रोक्त॑ सामान्य-द्रव्य-शुद्धि-कृत्

vṛddha-śātātapaḥ—
saṁhatānāṁ tu pātrāṇāṁ yad ekam upahanyate |
tasyaivaṁ śodhanaṁ proktaṁ sāmānya-dravya-śuddhi-kṛt

If only one pot is contaminated among many pots that have been kept together, by purifying only the contaminated pot, all the other pots are automatically purified.

HBV 4.72–73

तत्र शङ्खः—
तान्तव॑ मलिन॑ पूर्वम् अद्भिः क्षारैश् च शोधयेत् ।
अ॑शुभिः शोषयित्वा वा वायुना वा समाहरेत्
ऊर्णा-पट्टा॑शुक-क्षौम-दुकूलाविक-चर्मणाम् ।
अल्पाशौचे भवेच् छुद्धिः शोषण-प्रोक्षणादिभिः

tatra śaṅkhaḥ—
tāntavaṁ malinaṁ pūrvam adbhiḥ kṣāraiś ca śodhayet |
aṁśubhiḥ śoṣayitvā vā vāyunā vā samāharet
ūrṇā-paṭṭāṁśuka-kṣauma-dukūlāvika-carmaṇām |
alpāśauce bhavec chuddhiḥ śoṣaṇa-prokṣaṇādibhiḥ

tatra sankhah (Sankha has said in this regard) tdntavarh malinarh purvam adbhih ksdraisca sodhayet arhsubhih sosayitvd vd vdyund vd samdharet urnd pattdrhsuka ksauma dukuldvika carmandm alpdsauce bhavet suddhih sosana proksana ddibhih

jE2 SRI HARI-BHAKTI-VILASA Dirty cotton cloth should be purified by washing it with soap and water. After washing, it should be dried in the sun, or in fresh air, before being used. Wool, silk, linen, shaggy cloth, and cloth made from sheep's hair, as well as one's skin, should be purified simply by putting them in the sun, or in some cases, simply by sprinkling water on them.

HBV 4.74–76

तान्य् एवामेध्य-लिप्तानि नेनिज्याद् गौर-सर्षपैः ।
धान्य-कल्कैः पर्ण-कल्कैः रसैश् च फल-बल्कलैः
तुलिकाद्य्-उपधानानि पुष्प-रत्नाम्बराणि च ।
शोधयित्वातपे कि□चित् करैर् उन्मार्जयेन् मुहुः
पश्चाच् च वारिणा प्रोक्ष्य शुचीत्य् एवम् उदाहरेत् ।
तान्य् अप्य् अतिमलाक्तानि यथावत् परिशोधयेत्

tāny evāmedhya-liptāni nenijyād gaura-sarṣapaiḥ |
dhānya-kalkaiḥ parṇa-kalkaiḥ rasaiś ca phala-balkalaiḥ
tulikādy-upadhānāni puṣpa-ratnāmbarāṇi ca |
śodhayitvātape kiṁcit karair unmārjayen muhuḥ
paścāc ca vāriṇā prokṣya śucīty evam udāharet |
tāny apy atimalāktāni yathāvat pariśodhayet

If the above-mentioned cloths are touched by contaminated objects, they should be purified by using white mustard seeds, the husk of rice paddy, or juice abstracted from some kind of fruit or bark. Cloth made of cotton, a pillow, or cloth that is embroidered with gold or silver should be put in the sun for some time and then rubbed with one's hand to make it purified. Thereafter, one can sprinkle some water on it. If such cloth is very contaminated or dirty, it should be purified by the process that is described above.

HBV 4.77

शातातपः—
कुसुम्भ-कुङ्कुमारक्तास् तथा लाक्षा-रसेन च ।
प्रक्षालनेन शुध्यन्ति चण्डाल-स्पर्शने तथा

śātātapaḥ—
kusumbha-kuṅkumāraktās tathā lākṣā-rasena ca |
prakṣālanena śudhyanti caṇḍāla-sparśane tathā

If cloth dyed by kusumbha, kunkuma, or lac is touched by a dog-eater, it should be purified by rinsing it with water.

HBV 4.78

यमः—
कृष्णाजिनाना वातैश् च बालाना मृद्भिर् अम्भसा ।
गोमूत्रेणास्थि-दन्ताना क्षौमाणा गौर-सर्षपैः

yamaḥ—
kṛṣṇājinānāṁ vātaiś ca bālānāṁ mṛdbhir ambhasā |
gomūtreṇāsthi-dantānāṁ kṣaumāṇāṁ gaura-sarṣapaiḥ

The skin of a spotted deer should be purified by contact with fresh air, a camara should be purified by clay and water, a conch shell and articles made of ivory should be purified by cow's urine, and linen cloth should be purified by using white mustard seeds.

HBV 4.79

शङ्खः—
सिद्धार्थकाना कल्केन दन्त-शृङ्ग-मयस्य च ।
गो-बालैः फल-पात्राणाम् अस्थ्ना स्याच् छृङ्गवत् तथा

śaṅkhaḥ—
siddhārthakānāṁ kalkena danta-śṛṅga-mayasya ca |
go-bālaiḥ phala-pātrāṇām asthnāṁ syāc chṛṅgavat tathā

Things made of ivory and horn should be purified by using white mustard seeds. Containers made of a coconut shell should be purified by the tail of a cow. White mustard seeds can also be used to purify things made from bones.

HBV 4.80

कि च—
निर्यासाना गुडाना च लवणाना तथैव च ।
कुसुम्भ-कुसुमाना च ऊर्णाकार्पासयोस् तथा ।
प्रोक्षणात् कथिता शुद्धिर् इत्य् आह भगवान् यमः

kiṁ ca—
niryāsānāṁ guḍānāṁ ca lavaṇānāṁ tathaiva ca |
kusumbha-kusumānāṁ ca ūrṇākārpāsayos tathā |
prokṣaṇāt kathitā śuddhir ity āha bhagavān yamaḥ

Thick juice of some particular trees, jaggery, salt, kusumbha, flowers, wool, and cotton can be purified by sprinkling water on them.

HBV 4.81–83

मनुः [५.११८-९, १२२]
अद्भिस् तु प्रोक्षणꣳ शौचꣳ बहुनाꣳ धान्य-वाससाम् ।
प्रक्षालनेन त्व् अल्पानाम् अद्भिः शौचꣳ विधीयते
चैलवत्-चर्मणाꣳ शुद्धिर् वैदलानाꣳ तथा-एव च ।
शाक-मूल-फलानाꣳ च धान्यवत्-शुद्धिर् इष्यते
प्रोक्षणात् तृण-काष्ठꣳ च पलालꣳ चैव शुध्यति ।
मार्जन-उपाञ्जनैर् वेश्म पुनःपाकेन मृत्-मयम्

manuḥ [5.118-9, 122]
adbhis tu prokṣaṇaṁ śaucaṁ bahūnāṁ dhānya-vāsasām |
prakṣālanena tv alpānām adbhiḥ śaucaṁ vidhīyate
cailavat-carmaṇāṁ śuddhir vaidalānāṁ tathā-eva ca |
śāka-mūla-phalānāṁ ca dhānyavat-śuddhir iṣyate
prokṣaṇāt tṛṇa-kāṣṭhaṁ ca palālaṁ caiva śudhyati |
mārjana-upāñjanair veśma punaḥpākena mṛt-mayam

A large quantity of rice paddy and cloth should be purified by means of sprinkling water. A small quantity should be soaked in water. Leather goods, as well as things made of bamboo and cane, should be purified the same way as cloth, which was previously described. Purification of vegetables, roots, and fruit should be done in the same way as rice paddy. Grass, wood, and straw become purified by sprinkling water on them. One's house is purified by sweeping and mopping, and clay pots are purified by heating them on a fire.

HBV 4.84

किꣳ च [मनु ५.१२६]—
यावन् नापैत्य् अमेध्याक्ताद् गन्धो लेपश् च तत्-कृतः ।
तावन् मृद्-वारि चादेयꣳ सर्वासु द्रव्यशुद्धिषु

kiṁ ca [manu 5.126]—
yāvan nāpaity amedhyāktād gandho lepaś ca tat-kṛtaḥ |
tāvan mṛd-vāri cādeyaṁ sarvāsu dravyaśuddhiṣu

O n e should continue to use water and clay for purifying something that has been touched by an impure object until the stain and smell of the impurity has completely vanished.

HBV 4.85

बृहस्पतिः—
वस्त्र-वैदल-चर्मादेः शुद्धिः प्रक्षालन॑ स्मृतम् ।
अतिदुष्टस्य तन्-मात्र॑ त्यजेच् छित्त्वा तु शुद्धये

bṛhaspatiḥ—
vastra-vaidala-carmādeḥ śuddhiḥ prakṣālanaṁ smṛtam |
atiduṣṭasya tan-mātraṁ tyajec chittvā tu śuddhaye

By washing with water, things made of bamboo and leather become purified. Cloth should also be purified by washing with water. However, if such things are extremely contaminated, the affected part should be cut off so that purity can be maintained.

HBV 4.86

विष्णुः—
मृत्-पर्ण-तृण-काष्ठाना॑ श्वास्थि-चाण्डाल-वायसैः ।
स्पर्शने विहित॑ शौच॑ सोम-सूर्या॑शु-मारुतैः

viṣṇuḥ—
mṛt-parṇa-tṛṇa-kāṣṭhānāṁ śvāsthi-cāṇḍāla-vāyasaiḥ |
sparśane vihitaṁ śaucaṁ soma-sūryāṁśu-mārutaiḥ

If clay, leaves, grass, or wood is touched by a dog, bone, a dog-eater, or a crow, they should be purified by sunlight, moonlight, or air.

HBV 4.87

बौधायनः—
आसन॑ शयन॑ यान॑ नावः पन्थास् तृणानि च ।
मारुतार्केण शुध्यन्ति पक्वेष्ट-रचितानि च

baudhāyanaḥ—
āsanaṁ śayanaṁ yānaṁ nāvaḥ panthās tṛṇāni ca |
mārutārkeṇa śudhyanti pakveṣṭa-racitāni ca

Sitting places, beds, vehicles, boats, roads, grass, and houses made of bricks and cement are purified by sunlight and air.

HBV 4.88

तत्र बौधायनः—
व्रीहयः प्रोक्षणाद् अद्भिः शाक-मूल-फलानि च ।
तन्-मात्रस्यापहाराद् वा निस्तुषीकरणेन च

tatra baudhāyanaḥ—
vrīhayaḥ prokṣaṇād adbhiḥ śāka-mūla-phalāni ca |
tan-mātrasyāpahārād vā nistuṣīkaraṇena ca

tatra baudhdyanah (In this regard, Baudhayana has said) vrlhayah proksanddadbhi sdka mula phaldni ca tanmd trasya pahdrddvd nistusl karane ca Rice paddy, spinach and other vegetables, roots, and fruit should be purified by sprinkling water on them, by removing the contaminated portion, or by peeling the skin.

HBV 4.89

शङ्खः—
श्रपण□ घृत-तैलाना□ प्लावन□ गो-रसस्य च ।
भाण्डानि प्लावयेद् अद्भिः शाक-मूल-फलानि च

śaṅkhaḥ—
śrapaṇaṁ ghṛta-tailānāṁ plāvanaṁ go-rasasya ca |
bhāṇḍāni plāvayed adbhiḥ śāka-mūla-phalāni ca

Ghee, oil, and other milk products should be purified by sprinkling water on their containers (Because it is not possible to sprinkle water on these items directly, it is recommended that one sprinkle water on the containers). Closed containers of such things can be submerged in water for purification. Vegetables, fruit, and roots should be purified by washing them.

HBV 4.90–91

ब्राह्मे—
द्रव-द्रव्याणि भूरीणि परिप्लाव्यानि चाम्भसा
शस्यानि व्रीहयश् चैव शाक-मूल-फलानि च ।
त्यक्त्वा तु दूषित□ भाग□ प्लाव्यान्य् अथ जलेन तु

brāhme—
drava-dravyāṇi bhūrīṇi pariplāvyāni cāmbhasā
śasyāni vrīhayaś caiva śāka-mūla-phalāni ca |

tyaktvā tu dūṣitaṁ bhāgaṁ plāvyāny atha jalena tu

If the thing to be purified is light yet large in quantity, it should be dipped into water, along with its container. The contaminated portion of rice paddy, other grains, vegetables, and fruit should be removed and then the rest should be rinsed in water for purification.

HBV 4.92–94

बृहस्पतिः—
तापन॑ घृत-तैलाना॑ प्लावन॑ गोरसस्य च ।
तन्-मात्रम् उद्धृत॑ शुध्येत् कठिन॑ तु पयोदधि
अविलीन॑ तथा सर्पिर् विलीन॑ श्रपणेन तु ।
आधार-दोषे तु नयेत् पात्रात् पात्रान्तर॑ द्रवम्
घृत॑ च पायस॑ क्षीर॑ तथैक्षव-रसो गुडः ।
शूद्र-भाण्ड-स्थित॑ तक्र॑ तथा मधु न दुष्यति

bṛhaspatiḥ—
tāpanaṁ ghṛta-tailānāṁ plāvanaṁ gorasasya ca |
tan-mātram uddhṛtaṁ śudhyet kaṭhinaṁ tu payodadhi
avilīnaṁ tathā sarpir vilīnaṁ śrapaṇena tu |
ādhāra-doṣe tu nayet pātrāt pātrāntaraṁ dravam
ghṛtaṁ ca pāyasaṁ kṣīraṁ tathaikṣava-raso guḍaḥ |
śūdra-bhāṇḍa-sthitaṁ takraṁ tathā madhu na duṣyati

Ghee and oil should be purified by heating them on the fire. Milk products should be purified by sprinkling water on their containers. By removing the contaminated portion, yogurt and condensed milk can be purified. If ghee is solid then the same procedure can be applied, and if it is liquid, it can be purified by washing the entire container with water. If a container is contaminated, it can be purified simply by replacing it. Ghee, sweet rice, milk, sugarcane juice, jaggery, buttermilk, and honey does not become impure even if touched by a sudra or kept in a sudra's pot.

HBV 4.95–96

किञ्च मनुः [५.१४३]—
उच्छिष्टेन तु संस्पृष्टो द्रव्य-हस्तः कथञ्चन ।
अनिधायैव तद् द्रव्यम् आचान्तः शुचिताम् इयात् इति ।
अन्ये'पि शुद्धि-विधयो द्रव्याणाञ्च स्मृति-शास्त्रतः ।
अपेक्ष्या वैष्णवैर् ज्ञेयास् तत्-तद्-विस्तारणैर् अलम्

kiṁ ca manuḥ [5.143]—
ucchiṣṭena tu saṁspṛṣṭo dravya-hastaḥ kathaṁ cana |
anidhāyaiva tad dravyam ācāntaḥ śucitām iyāt iti |
anye'pi śuddhi-vidhayo dravyāṇāṁ smṛti-śāstrataḥ |
apekṣyā vaiṣṇavair jñeyās tat-tad-vistāraṇair alam

If something that is held in one's hand becomes contaminated, one must wash both that thing and one's hand to become purified. Vaisnavas should refer to the smrti literature to learn more about the rules and regulations with regards to purifying other things. Out of fear of increasing the volume of this book, we will abstain from elaborating any further on this subject.

HBV 4.97

प्रणम्याथ महा-विष्णुं प्रार्थ्यानुज्ञाञ्च तु वैष्णवः ।
समाहरेत् श्री-तुलसीं पुष्पादि च यथोदितम्

praṇamyātha mahā-viṣṇuṁ prārthyānujñāṁ tu vaiṣṇavaḥ |
samāharet śrī-tulasīṁ puṣpādi ca yathoditam

Thereafter, a devotee should first offer his obeisances to Lord Visnu and take His permission before picking tulasi leaves and suitable flowers.

HBV 4.98

यच् च हारीत-वचनम्—
स्नान□ कृत्वा तु ये केचित् पुष्प□ गृह्णन्ति वै द्विजाः ।
देवतास् तन् न गृह्णन्ति भस्मीभवति काष्ठवत् इति ।

yac ca hārīta-vacanam—
snānaṁ kṛtvā tu ye kecit puṣpaṁ gṛhṇanti vai dvijāḥ |
devatās tan na gṛhṇanti bhasmībhavati kāṣṭhavat iti |

If a brdhmana picks flowers while wearing wet clothes after bathing, the demigods do not accept them. Rather, these flowers are burnt to ashes like wood.

HBV 4.99

अस्नात्वा तुलसी□ छित्त्वा देवार्थ□ पितृ-कर्मणि ।
तत् सर्व□ निष्फल□ याति पञ्चगव्येन शुध्यति

asnātvā tulasīṁ chittvā devārthaṁ pitṛ-karmaṇi |
tat sarvaṁ niṣphalaṁ yāti pañcagavyena śudhyati

mdhdtmye (This procedure applies only to the noon bath) (In the Vaisdkha-mdhdtmya section of the Padma Purdna it is stated) asndtvd tulaslrh citvd devdrthe pitrkarmani tat sarvarh nisphalarh ydti pancagavyena sudhyati Picking tulasi leaves for offering to the Supreme Lord, or for offering as oblations to the forefathers, without first bathing, is completely useless. However, these tulasi leaves can be purified by putting them in paficagavya (milk, yogurt, ghee, cow's urine, and cow dung)

HBV 4.100

स्व-गृहे वाचरन् स्नान□ प्रक्षाल्याङ्घ्री करौ तथा ।
आचम्यायम्य च प्राणान् कृत-न्यासो हरि□ स्मरेत्

sva-gṛhe vācaran snānaṁ prakṣālyāṅghrī karau tathā |
ācamyāyamya ca prāṇān kṛta-nyāso hariṁ smaret

After bathing at home, one should wash his hands and feet, practice breathing exercises and nydsas, and then meditate on Sri Hari.

HBV 4.101

ततो गङादिक स्मृत्वा तुलसी-मिश्रितैर् जलैः ।
पूर्णे पात्रे समस्तानि तीर्थान्य् आवाहयेत् कृती

tato gaṅādikaṁ smṛtvā tulasī-miśritair jalaiḥ |
pūrṇe pātre samastāni tīrthāny āvāhayet kṛtī

Thereafter, an intelligent devotee should meditate on holy rivers, such as the Ganges, and then invoke the holy water into a pot that is filled with water and tulasi leaves.

HBV 4.102

आवाहन-मन्त्रश् चायम्—
गङ्गे च यमुने चैव गोदावरि सरस्वति ।
नर्मदे सिन्धु कावेरि जले'स्मिन् सन्निधि कुरु इति ॥

āvāhana-mantraś cāyam—
gaṅge ca yamune caiva godāvari sarasvati |
narmade sindhu kāveri jale'smin sannidhiṁ kuru iti ||

O Ganges! O Yamuna! O Godavari! O Sarasvati! O Narmada! O Sindhu! O Kaveri! Please manifest yourself within this water.

HBV 4.103

अथवा जाह्नवीम् एव सर्व-तीर्थ-मयी बुधः ।
आवाहयेद् द्वादशभिर् नामभिर् जल-भाजने

athavā jāhnavīm eva sarva-tīrtha-mayīṁ budhaḥ |
āvāhayed dvādaśabhir nāmabhir jala-bhājane

Otherwise, one may also invoke the Ganges, which is the embodiment oi ail sacred rivers, into the waterpot by chanting her twelve names.

HBV 4.104

द्वादश-नामानि—
नलिनी नन्दिनी सीता मालिनी च महापगा ।
विष्णु-पादार्घ्य-सम्भूता गङ्गा त्रिपथ-गामिनी ।
भागीरथी भोगवती जाह्नवी त्रिदशेश्वरी

dvādaśa-nāmāni—
nalinī nandinī sītā mālinī ca mahāpagā |
viṣṇu-pādārghya-sambhūtā gaṅgā tripatha-gāminī |
bhāgīrathī bhogavatī jāhnavī tridaśeśvarī

The twelve names of the Ganges are—Nalini, NandinI, Slta, MalinI, Mahapaga, Visnupadarghyasambhuta, Gariga, TripathagaminI, Bhaglrathl, Bhogavatl, Jahnavl and Tridasesvarl.

HBV 4.105–107

पद्म-पुराणे [५.९५.१७-१८] च वैशाख-माहात्म्ये—
नन्दिनीत्य् एव ते नाम वेदेषु नलिनीति च ।
दक्षा पृथ्वी च विहगा विश्व-गाथा शिव-प्रिया
विद्याधरी महा-देवी तथा लोक-प्रसादिनी ।
क्षेम□करी जाह्नवी च शान्ता शान्ति-प्रदायिनी
अथाचम्य गुरु□ स्मृतानुज्ञा□ प्रार्थ्य च पूर्ववत् ।
कृष्ण-पादाब्जतो गङ्गा□ पतन्ती□ मूर्ध्नि चिन्तयेत्

padma-purāṇe [5.95.17-18] ca vaiśākha-māhātmye—
nandinīty eva te nāma vedeṣu nalinīti ca |
dakṣā pṛthvī ca vihagā viśva-gāthā śiva-priyā
vidyādharī mahā-devī tathā loka-prasādinī |
kṣemaṁkarī jāhnavī ca śāntā śānti-pradāyinī
athācamya guruṁ smṛtānujñāṁ prārthya ca pūrvavat |
kṛṣṇa-pādābjato gaṅgāṁ patantīṁ mūrdhni cintayet

section of the Padma Purdna it is stated) nandinltyeva ye ndma devesu nalinlti ca daksa prthvl ca vihagd visvanathd sivamrta vidyadhari mahadevi tatha loka prasadanl ksamavati jahnavl ca santa santi-pradayinl athdcamya gurum smrtd'nujnam prdthrya ca purvavat krsnapdddvjato gangdm patantlm miirddhni cintayet O mother Ganges! You are celebrated in the heavenly planets as NandinI, Nalini, Daksa, Prthvl, Vihaga, Visvanatha, Siva, Amrta, Vidyadhari, Mahadevi, Loka-prasadani, Ksamavati, Jahnavl, Santa and Santi-pradayinl. One

should perform dcamana and then meditate on his spiritual master to beg his permission for invoking you. At this time, one should think of how the sacred river, Ganges, which emanated from the lotus feet of Sri Krsna, is directly falling on his head.

HBV 4.108–114

तथा चोक्तं श्री-नारद-पञ्चरात्रे—
स्वस्थितं पुण्डरीकाक्षं मन्त्र-मूर्तिं प्रभुं स्मरेत् ।
अनन्तादित्य-सङ्काशं वासुदेवं चतुर्भुजम्
शङ्ख-चक्र-गदा-पद्मधरं पीताम्बरावृतम् ।
श्यामलं शान्त-वदनं प्रसन्नं वरदेक्षणम्
दिव्य-चन्दन-लिप्ताङ्गं चारहास-मुखाम्बुजम् ।
अनेक-रत्न-सञ्छन्न-ज्वलन्-मकर-कुण्डलम्
वनमाला-परिवृतं नारदादिभिर् अर्चितम् ।
केयूर-वलयोपेतं सुवर्ण-मुकुटोज्ज्वलम् ।
सर्वाङ्ग-सुन्दरं देवं सर्वाभरण-भूषितम्
तत्-पाद-पङ्कजाद् धारां निपतन्तीं स्व-मूर्धनि ।
चिन्तयेद् ब्रह्म-रन्ध्रेण प्रविशन्तीं स्वकां तनुम् ।
तया सञ्क्षालयेत् सर्वम् अन्तर्-देह-गतं मलम्
तत्-क्षणाद् विरजा मन्त्री जायते स्फटिकोपमः ।
इदं स्नानान्तरं मान्त्रात् सहस्रम् अधिकं स्मृतम् इति ।
सकृन् नारायणेत्य् आदि वचनं तत्र कीर्तयेत् ।
स्नान-काले तु तन्-नाम सञ्स्मरेच् च महाप्रभुम्

tathā coktaṁ śrī-nārada-pañcarātre—
svasthitaṁ puṇḍarīkākṣaṁ mantra-mūrtiṁ prabhuṁ smaret |
anantāditya-saṅkāśaṁ vāsudevaṁ caturbhujam
śaṅkha-cakra-gadā-padmadharaṁ pītāmbarāvṛtam |
śyāmalaṁ śānta-vadanaṁ prasannaṁ varadekṣaṇam
divya-candana-liptāṅgaṁ cārahāsa-mukhāmbujam |
aneka-ratna-saṁchanna-jvalan-makara-kuṇḍalam
vanamālā-parivṛtaṁ nāradādibhir arcitam |
keyūra-valayopetaṁ suvarṇa-mukuṭojjvalam |
sarvāṅga-sundaraṁ devaṁ sarvābharaṇa-bhūṣitam
tat-pāda-paṅkajād dhārāṁ nipatantīṁ sva-mūrdhani |
cintayed brahma-randhreṇa praviśantīṁ svakāṁ tanum |
tayā saṁkṣālayet sarvam antar-deha-gataṁ malam

tat-kṣaṇād virajā mantrī jāyate sphaṭikopamaḥ |
idaṁ snānāntaraṁ māntrāt sahasram adhikaṁ smṛtam iti |
sakṛn nārāyaṇety ādi vacanaṁ tatra kīrtayet |
snāna-kāle tu tan-nāma saṁsmarec ca mahāprabhum

One should meditate on Lord Vasudeva, who is situated within one's heart, who is the form of one's worshipable mantra, whose eyes are just

like blooming lotus flowers, and who is as brilliant as countless suns. The Lord has four arms in which He holds a conch, disc, club, and lotus. He is dressed in yellow garments, His complexion is blackish, and His face appears peaceful and most pleasing. While looking into His eyes, it appears that He is ready to award a benediction. His limbs are smeared with sandalwood paste and He wears an enchanting smile upon his face. His ears are adorned with fish-shaped jeweled earrings. He is decorated with a garland of forest flowers. Great sages, such as Narada, are constantly engaged in worshiping Him. He is decorated with armlets and bracelets. His golden crown shines brightly. His entire body is supremely attractive and it is decorated with transcendental ornaments. One should meditate upon how the Ganges, which emanated from the Lord's lotus feet, falls directly on one's head and enters within his body. As a result, his entire body is being purified. If an initiated person meditates on the Supreme Lord in this way, within a short while, he will become as pure as crystal. It is said that this process of sndna is better than all the other processess of bathing. While bathing, one should remember Lord Narayana and glorify Him.

HBV 4.115

तथा च कूर्म-पुराणे—
आपो नारायणोद्भूतास् ता एवास्यायन□ यथः ।
तस्मान् नारायण□ देव□ स्नान-काले स्मरेद् बुधः इति ।

tathā ca kūrma-purāṇe—
āpo nārāyaṇodbhūtās tā evāsyāyanaṁ yathaḥ |
tasmān nārāyaṇaṁ devaṁ snāna-kāle smared budhaḥ iti |

Sri Narayana is the source of all water and as such, He is said to reside within water. Therefore, it is the duty of all learned persons to remember Him at the time of bathing.

HBV 4.116

स्नायाद् उष्णोदकेनापि शक्तो'प्य् आमलकैस् तथा ।
तिलैस् तैलैश् च स□वर्ज्य प्रतिषिद्ध-दिनानि तु

snāyād uṣṇodakenāpi śakto'py āmalakais tathā |
tilais tailaiś ca saṁvarjya pratiṣiddha-dināni tu

Even if one is healthy, he can bathe in warm water after massaging his body with amalaki or sesame oil, except in prohibited days.

HBV 4.117

षट्-त्रि□शन्-मते—
आपः स्वभावतो मेध्या विशेषाद् अग्नि-योगतः ।
तेन सन्तः प्रश□सन्ति स्नानम् उष्णेन वारिणा

ṣaṭ-triṁśan-mate—
āpaḥ svabhāvato medhyā viśeṣād agni-yogataḥ |
tena santaḥ praśaṁsanti snānam uṣṇena vāriṇā

sattrimsanmate (In the opinion of the Sattrirhsat) dpah svabhdvato medhyd visesd dagniyogatah santah prasamsanti sndnamusnena vdrina By nature, water is pure, but it becomes especially pure when it is heated on the fire. This is why saintly persons glorify bathing in warm water.

HBV 4.118

यमश् च—
आपः स्वय□ सदा पूता वह्नि-तप्ता विशेषतः ।
तस्मात् सर्वेषु कालेषु उष्णाम्भः पावन□ स्मृतम्

yamaś ca—
āpaḥ svayaṁ sadā pūtā vahni-taptā viśeṣataḥ |
tasmāt sarveṣu kāleṣu uṣṇāmbhaḥ pāvanaṁ smṛtam

Water is always pure and when it is heated by a fire it becomes more pure. You should know for certain that warm water is most pure.

HBV 4.119

यच् चोक्त॑ शङ्खेन—
स्नातस्य वह्नि-तप्तेन तथैवातप-वारिणा ।
शरीर-शुद्धिर् विज्ञेया न तु स्नान-फल॑ भवेत् इति ।

yac coktaṁ śaṅkhena—
snātasya vahni-taptena tathaivātapa-vāriṇā |
śarīra-śuddhir vijñeyā na tu snāna-phalaṁ bhavet iti |

It is to be understood that when a person bathes in water that was heated by fire or sunshine, his body becomes highly purified but he does not get the pious result one ordinarily attains by bathing.

HBV 4.120

कुर्यान् नैमित्तिक॑ स्नान॑ शीताद्भिः काम्यम् एव च ।
नित्य॑ यादृच्छिक॑ चैव यथारुचि समाचरेत्

kuryān naimittikaṁ snānaṁ śītādbhiḥ kāmyam eva ca |
nityaṁ yādṛcchikaṁ caiva yathāruci samācaret

only with regards to fruitive activities and occasional activities) ataevoktam gargena (Therefore, Gargamuni has said)

kuryydnnaimittikarh sndnarh sltddbhih kdmyameva ca nityarh yddvacchi kaficaiva yathdruci samdcaret Bathing for the purpose of fulfilling one's ambitions, as well as an occasional bath, should be done with cool water. There are no special rules for taking one's daily bath. According to one's taste, one may either use warm or cool water for bathing.

HBV 4.121

तत्र यमः—
पुत्र-जन्मनि सङ्क्रान्तौ ग्रहणे चन्द्र-सूर्ययोः ।
अस्पृश्य-स्पर्शने चैव न स्नायाद् उष्ण-वारिणा

tatra yamaḥ—
putra-janmani saṅkrāntau grahaṇe candra-sūryayoḥ |
aspṛśya-sparśane caiva na snāyād uṣṇa-vāriṇā

tatra yamah (In this regard, Yamaraja has said) putra janmani sarhkrdntau grahane candra suryyayoh asprsya sparsane caiva na sndyddusna vdrind O n the birthday of one's son, on the day when the sun enters a new sign of the zodiac, on the days of a solar or lunar eclipse, or if the warm water has been touched by an untouchable person—one must avoid bathing with warm water.

HBV 4.122

वृद्ध-मनुः—
पौर्णमास्या□ तथा दर्शे यः स्नायाद् उष्ण-वारिणा ।
स गोहत्या-कृत□ पाप□ प्राप्नोतीह न स□शयः

vṛddha-manuḥ—
paurṇamāsyāṁ tathā darśe yaḥ snāyād uṣṇa-vāriṇā |
sa gohatyā-kṛtaṁ pāpaṁ prāpnotīha na saṁśayaḥ

There is no doubt that a person who bathes in warm water on a full moon day and on a new moon day is considered to be as sinful as the killer of a cow.

HBV 4.123–124

तत्र मार्कण्डेयः—
तुष्यत्य् आमलकैर् विष्णुर् एकादश्या□ विशेषतः ।
श्री-कामः सर्वदा स्नान□ कुर्वीतामलकैर् नरः
सप्तम्या□ न स्पृशेत् तैल□ नीलीवस्त्र□ न धारयेत् ।
न चाप्य् आमलक□ स्नायान् न कुर्यात् कलह□ नरः

tatra mārkaṇḍeyaḥ—
tuṣyaty āmalakair viṣṇur ekādaśyāṁ viśeṣataḥ |
śrī-kāmaḥ sarvadā snānaṁ kurvītāmalakair naraḥ
saptamyāṁ na spṛśet tailaṁ nīlīvastraṁ na dhārayet |
na cāpy āmalakaṁ snāyān na kuryāt kalahaṁ naraḥ

tatra mdrkandeyah (In this regard, Sri Markandeya has said)

tusyatyd malakair visnur ekddasydm vesesatah sri kdmah sarvadd sndnarh kurvitd malakairnarah saptamydrh na sprsettailam nlllvastram na dhdrayet na cdpyd malakaih sndyan na kuryydt kalaham narah Amalaki is very dear to Lord Visnu. Therefore, those who desire wealth should bathe with water mixed with amalaki, especially on Ekddasl. O n e should avoid applying oil to his body, wearing blue clothes, bathing in water mixed with

amalaki, and quarreling with others on the seventh day of the waning moon.

HBV 4.125

भृगुः—
अमा॰ षष्ठी॰ सप्तमी॰ च नवमी॰ च त्रयोदशीम् ।
सङ्क्रान्तौ रवि-वारे च स्नान-मालकैस् त्यजेत्

bhṛguḥ—
amāṁ ṣaṣṭhīṁ saptamīṁ ca navamīṁ ca trayodaśīm |
saṅkrāntau ravi-vāre ca snāna-mālakais tyajet

It is prohibited to bathe with water mixed with amalaki on the new moon day, as well as on the sixth, seventh, ninth and thirteenth days of the waning moon. It is also prohibited to bathe on days when the sun enters a new sign of the zodiac, and on Sundays.

HBV 4.126

याज्ञवल्क्यः—
धात्री-फलैर् अमावस्या-सप्तमी-नवमीषु च ।
यः स्नायात् तस्य हीयन्ते तेजश् चायुर्धन॰ सुताः

yājñavalkyaḥ—
dhātrī-phalair amāvasyā-saptamī-navamīṣu ca |
yaḥ snāyāt tasya hīyante tejaś cāyurdhanaṁ sutāḥ

By bathing with water mixed with amalaki on a new moon day, as well as on the seventh and ninth days of the waning moon, a person loses his strength, duration of life, wealth, and capacity to beget children.

HBV 4.127

तत्र बृहस्पतिः—
सर्व-काल॑ तिलैः स्नान॑ पुनर् व्यासो'ब्रवीन् मुनिः

tatra bṛhaspatiḥ—
sarva-kālaṁ tilaiḥ snānaṁ punar vyāso'bravīn muniḥ

tatra vrhaspatih (Brhaspati has said in this regard) sarvakdlarh tilaih snanarh • punarvydso'vravinmunih The great sage, Vyasadeva, has made the arrangements for bathing with sesame seeds during all seasons.

HBV 4.128

षट्त्रि॑शन्-मते—
तथा सप्तम्य्-अमावस्या-सङ्क्रान्ति-ग्रहणेषु च ।
धन-पुत्र-कलत्रार्थी तिल-स्पृष्ट॑ न स॑स्पृशेत्

ṣaṭtriṁśan-mate—
tathā saptamy-amāvasyā-saṅkrānti-grahaṇeṣu ca |
dhana-putra-kalatrārthī tila-spṛṣṭaṁ na saṁspṛśet

Those who desire wealth, children, and a good wife should not touch a person who touches sesame seeds on the seventh day, new moon day, or a day when the sun enters a new sign of the zodiac, as well as on days of a solar or lunar eclipse.

HBV 4.129

तत्रैव—
षष्ठ्या॑ तैलम् अनायुष्य॑ चतुर्थीष्व् अपि च पर्वसु

tatraiva—
ṣaṣṭhyāṁ tailam anāyuṣyaṁ caturthīṣv api ca parvasu

tatraiva (In the same literature, it is sated) I - • •! - sastnayam tauamanayusyam catursvapi ca parvasu By applying oil on one's body on the sixth day of the waning moon, as well as on the four festival days, one's duration of life is reduced.

HBV 4.130–132

योगी-याज्ञवल्क्यः—
दशम्या॑ तैलम् अपृष्ट्वा यः स्नायाद् अविचक्षणः ।
चत्वारि तस्य नश्यन्ति आयुः प्रज्ञा यशोधनम्
मोहात् प्रतिपद॑ षष्ठी॑ कुहु॑ रिक्तातिथि॑ तथा ।
तैलेनाभ्यञ्जयेद् यस् तु चतुर्भिः परिहीयते
पञ्चदश्या॑ चतुर्दश्या॑ सप्तम्या॑ रवि-सङ्क्रमे ।
द्वादश्या॑ सप्तमी॑ षष्ठी॑ तैल-स्पर्श॑ विवर्जयेत्

yogī-yājñavalkyaḥ—
daśamyāṁ tailam aprṣṭvā yaḥ snāyād avicakṣaṇaḥ |
catvāri tasya naśyanti āyuḥ prajñā yaśodhanam
mohāt pratipadaṁ ṣaṣṭhīṁ kuhūṁ riktātithiṁ tathā |
tailenābhyañjayed yas tu caturbhiḥ parihīyate
pañcadaśyāṁ caturdaśyāṁ saptamyāṁ ravi-saṅkrame |
dvādaśyāṁ saptamīṁ ṣaṣṭhīṁ taila-sparśaṁ vivarjayet

A person without foresight who bathes on the tenth day of the waning moon, without appling oil to his body, becomes bereft of a long duration of life, good intelligence, fame, and wealth. A person who. due to ignorance, massages his body with oil on the first day, sixth day, new moon day, fourth day, ninth day, or fourteenth day of the waning moon also loses the four above-mentioned assets. It is also prohibited to apply oil to the body on the fifteeth day, fourteenth day, seventh day, twelveth day, and sixth day of the waning moon, as well as on the day when the sun travels into a new sign of the zodiac.

HBV 4.133

अन्यच् च—
सप्तम्या॑ न स्पृशेत् तैल॑ नवम्या॑ प्रतिपद्य् अपि ।
अष्टम्या॑ च चतुर्दश्या॑म् अमावस्या॑ विशेषतः

anyac ca—
saptamyāṁ na spṛśet tailaṁ navamyāṁ pratipady api |
aṣṭamyāṁ ca caturdaśyāṁm amāvasyāṁ viśeṣataḥ

One must avoid using oil on the seventh day, ninth day, first day, eighth day, or fourteenth day of the waning moon, and especially on the new moon day.

HBV 4.134

किञ्च—
स्नाने वा यदि वास्नाने पक्क-तैलञ्न दुष्यति

kiṁ ca—
snāne vā yadi vāsnāne pakka-tailaṁ na duṣyati

Whether for bathing or otherwise, using warm oil does not yield any fault.

2z-r, SRI HARI-BHAKTI-VILASA

HBV 4.135–137

किञ्च अत्रि-स्मृतौ—
तैलाभ्युक्तो घृताभ्यक्तो विण्-मूत्रे कुरुते द्विजः।
अहो-रात्रोषितो भूत्वा पञ्च-गव्येन शुध्यति
अथाङ्गम् अलम् उत्तार्य स्नात्वा विधिवद् आचरेत्।
नासालग्नेन चुलुकोदकेनैवाघ-मर्षणम्
ततो गुर्व्-आदि-पादोदैः प्राग्वत् कृत्वाभिषेचनम्।
कार्यो'भिषेकः शङ्खेन तुलसी-मिश्रितैर् जलैः

kiṁ ca atri-smṛtau—
tailābhyukto ghṛtābhyakto viṇ-mūtre kurute dvijaḥ |
aho-rātroṣito bhūtvā pañca-gavyena śudhyati
athāṅgam alam uttārya snātvā vidhivad ācaret |
nāsālagnena culukodakenaivāgha-marṣaṇam
tato gurv-ādi-pādodaiḥ prāgvat kṛtvābhiṣecanam |
kāryo'bhiṣekaḥ śaṅkhena tulasī-miśritair jalaiḥ

If a brdhmana passes stool or urine after applying oil or ghee to his body, he should purifiy himself by fasting for twenty-four hours and then eating five kinds of milk products—milk, yogurt, ghee, cow's urine and cow dung. Thereafter, he should bathe and perform the agahmarsana ritual, in which one sips a small quanity of water from his palm while his nose is placed within the water. This should be followed by another bath, using the water that has washed the feet of his spiritual master and other elderly persons. Finally, he should bathe once again by pouring water mixed with tulasl on his body with a conch shell.

HBV 4.138–139

गारुडे—
मार्जयत्य् अभिषेके तु तुलस्या वैष्णवो नरः ।
सर्व-तीर्थ-मय□ देह□ तत्-क्षणात् द्विज जायते
तुलसी-दलज-स्नाने एकादश्या□ विशेषतः ।
मुच्यते सर्व-पापेभ्यो यद्यपि ब्रह्महा भवेत्

gāruḍe—
mārjayaty abhiṣeke tu tulasyā vaiṣṇavo naraḥ |
sarva-tīrtha-mayaṁ dehaṁ tat-kṣaṇāt dvija jāyate
tulasī-dalaja-snāne ekādaśyāṁ viśeṣataḥ |
mucyate sarva-pāpebhyo yadyapi brahmahā bhavet

gdrilde (In the Garuda Purdna it is stated) marjjayatya abhiseke tu tulasyd vaisnavo narah sarva tirtha mayarh deharh tatksandt dvija jdyate tulasl dalaja snane ekddasyarh visesatah

FOURTH VILAS A 269 mucyate sarva papebhyo yadyapi brahmdhd bhavet O brahmana, if a Vaisnava touches tulasi to his body while bathing, he at once becomes an abode of all sacred places. If the killer of a brahmana bathes with water mixed with tulasi leaves, especially on Ekadasi, he becomes liberated from all sinful reactions.

HBV 4.140–142

तन्-मूल-मृत्तिकाभ्यङ्ग□ कृत्वा स्नाति दिने दिने ।
दशाश्वमेधावभृत□ लभते स्नान-ज□ फलम्
तुलसी-दल-स□मिश्र□ तोय□ गङ्गा-सम□ विदुः ।
यो वहेच् छिरसा नित्य□ धृता भवति जाह्नवी
पादोदक□ ताम्र-पात्रे कृत्वा स-तुलसी-दलम् ।
शङ्ख□ कृत्वाभिषिञ्चेत मूलेनैव स्व-मूर्धनि

tan-mūla-mṛttikābhyaṅgaṁ kṛtvā snāti dine dine |
daśāśvamedhāvabhṛtaṁ labhate snāna-jaṁ phalam
tulasī-dala-saṁmiśraṁ toyaṁ gaṅgā-samaṁ viduḥ |
yo vahec chirasā nityaṁ dhṛtā bhavati jāhnavī
pādodakaṁ tāmra-pātre kṛtvā sa-tulasī-dalam |
śaṅkhaṁ kṛtvābhiṣiñceta mūlenaiva sva-mūrdhani

By bathing daily after smearing one's body with clay from the root of a tulasi plant, a devotee achieves the result of having ten ritualistic baths after the performance of horse sacrifices. Learned persons know that there is no difference between ordinary water mixed with tulasi

leaves and Ganges water. One who daily puts water mixed with tulasi on his head attains the result of bathing in the Ganges. There is no doubt that by carrying water mixed with tulasi on one's head, a person achieves the result of bathing in all the holy places. One should place the water mixed with tulasi that has washed the lotus feet of the Supreme Lord and kept in a copper container in a conch shell and pour it on his head while chanting the mula-mantra.

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HBV 4.143

द्वारका-चक्र-स□युक्त-शालग्राम-शिला-जलम् ।
शङ्खे कृत्वा तु निक्षिप्त□ स्नानार्थ□ ताम्र-भाजने ।
तुलसी-दल-स□युक्त□ ब्रह्म-हत्या-विनाशनम् इति ।

dvārakā-cakra-saṁyukta-śālagrāma-śilā-jalam |
śaṅkhe kṛtvā tu nikṣiptaṁ snānārthaṁ tāmra-bhājane |
tulasī-dala-saṁyuktaṁ brahma-hatyā-vināśanam iti |

The water mixed with tulasl that was used to bathe the sdlagrdma- sild or dvdraka-sild, and which had been poured onto a copper plate with a conch shell, destroys the sinful reactions awarded to one for killing a brdhmana.

HBV 4.144

स्नान-शाटीतरेणैव वाससाम्भा□सि गात्रतः ।
स□मार्ज्य वाससी दध्यात् परिधानोत्तरीयके

snāna-śāṭītareṇaiva vāsasāmbhāṁsi gātrataḥ |
saṁmārjya vāsasī dadhyāt paridhānottarīyake

One should take off the clothes that he had worn while bathing and use a fresh, dry cloth for wiping his body. After doing so, he should put on a clean dhoti and chddara.

HBV 4.145–148

तत्रात्रिः—
अधौतꣳ कारु-धौतꣳ वा परेद्यु-धौतम् एव वा ।
काषायꣳ मलिनꣳ वस्त्रꣳ कौपीनꣳ च परित्यजेत्
न चार्द्रम् एव वसनꣳ परिदध्यात् कदाचन
नग्नो मलिन-वस्त्रः स्यात् नग्नश् चार्ध-पटस् तथा ।
नग्नो द्विगुण-वस्त्रः स्यान् नग्नो रक्त-पटस् तथा
नग्नश् च स्यूत-वस्त्रः स्यान् नग्नः स्निग्ध-पटस् तथा ।
द्विकच्छो'नुत्तरीयश् च नग्नश् चावस्त्र एव च

tatrātriḥ—
adhautaṁ kāru-dhautaṁ vā paredyu-dhautam eva vā |
kāṣāyaṁ malinaṁ vastraṁ kaupīnaṁ ca parityajet
na cārdram eva vasanaṁ paridadhyāt kadācana
nagno malina-vastraḥ syāt nagnaś cārdha-paṭas tathā |
nagno dviguṇa-vastraḥ syān nagno rakta-paṭas tathā
nagnaś ca syūta-vastraḥ syān nagnaḥ snigdha-paṭas tathā |
dvikaccho'nuttarīyaś ca nagnaś cāvastra eva ca

O n e should not wear unwashed clothes, clothes washed by a laundry man, or clothes washed on previous days, as well as red clothes, dirty clothes, wet clothes, and a dirty loin cloth. One who wears old and dirty clothes is as good as naked. A person who wears short clothing is also called naked. One who wears clothes that are twice the size of ordinary clothes is also considered naked. One who wears red clothes is considered naked. Those who wear stitched clothes, oily clothes, clothes tucked in in two places, and clothing without a chddar, as well as those who do not wear any clothes are all considered to be naked.

HBV 4.149–150

श्रौतꣳ स्मार्तꣳ तथा कर्म न नग्नश् चिन्तयेद् अपि ।
मोहात् कुर्वन्न् अधो गच्छेत् तद् भवेद् आसुरꣳ स्मृतम्
जप-होमोपवासेषु धौत-वस्त्र-धरो भवेत् ।
अलङ्कृतः शुचिर् मौनी श्राद्धादौ च जितेन्द्रियः

śrautaṁ smārtaṁ tathā karma na nagnaś cintayed api |
mohāt kurvann adho gacchet tad bhaved āsuraṁ smṛtam
japa-homopavāseṣu dhauta-vastra-dharo bhavet |
alaṅkṛtaḥ śucir maunī śrāddhādau ca jitendriyaḥ

Such naked people are not eligible to perform the ritualistic activities that are prescribed in the Vedas and Smrtis. If, by mistake, they do so, their degradation is inevitable. Whatever they do is useless labor only. Their so- called religious activities simply help the demons. O n e should maintain purity, silence, self-control, and a proper dress code while performing fire sacrifices, chanting mantras, observing fasts, or performing the sraddha ceremony. While performing these activities, one should always wear fresh, clean clothes.

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HBV 4.151

गोभिलः—
एक-वस्त्रो न भुञ्जीत न कुर्याद् देवनार्चनम्

gobhilaḥ—
eka-vastro na bhuñjīta na kuryād devanārcanam

It is prohibited to wear the same cloth while eating and while worshiping the Supreme Lord.

HBV 4.152

त्रैलोक्य-सम्मोहन-पञ्चरात्रे—
शुक्ल-वासो भवेन् नित्य□ रक्त□ चैव विवर्जयेत्

trailokya-sammohana-pañcarātre—
śukla-vāso bhaven nityaṁ raktaṁ caiva vivarjayet

O n e should always wear white clothes and never wear red clothes.

HBV 4.153–154

अङ्गिराः—
शौच□ सहस्र-रोमाणा□ वाय्व्-अग्र्य्-अर्केन्दु-रश्मिभिः ।
रेतः-स्पृष्ट□ शव-स्पृष्टम् आविक□ नैव दुष्यति
अन्यत्र च—
छिन्न□ वा सन्धित□ दग्ध्म् आविक□ न प्रदुष्यति ।
आविकेन तु वस्त्रेण मानवः श्राद्धम् आचरेत् ।
गया-श्राद्ध-सम□ प्रोक्त□ पितृभ्यो दत्तम् अक्षयम्

aṅgirāḥ—
śaucaṁ sahasra-romāṇāṁ vāyv-agny-arkendu-raśmibhiḥ |
retaḥ-spṛṣṭaṁ śava-spṛṣṭam āvikaṁ naiva duṣyati
anyatra ca—
chinnaṁ vā sandhitaṁ dagdhm āvikaṁ na praduṣyati |
āvikena tu vastreṇa mānavaḥ śrāddham ācaret |
gayā-śrāddha-samaṁ proktaṁ pitṛbhyo dattam akṣayam

Wool and cloth made from sheep's hair should be purified by exposing them to the air, fire, sunlight, or moonlight. If blankets made of sheep's hair are touched by semina, or a dead body, they do not become impure. Clothes made of sheep's hair—although torn, burnt, or patched—always remain pure. It is the duty of a human being to perform the srdddha ceremony while wearing clothes made of sheep's hair. If one does this, his srdddha performance is considered to be equal to a irdddha performed at Gaya. The performer attains inexhaustible piety by satisfying the forefathers.

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HBV 4.155–156

न कुर्यात् सन्धित॑ वस्त्र॑ दैव-कर्मणि भूमिप ।
न दग्ध॑ न च वै छिन्न॑ पारक्य॑ न तु धारयेत्
काक-विष्ठा-सम॑ ह्य् उक्तम् अविधौत॑ च यद् भवेत् ।
रजकाद् आहृत॑ यच् च न तद् वस्त्र॑ भवेच् छुचि

na kuryāt sandhitaṁ vastraṁ deva-karmaṇi bhūmipa |
na dagdhaṁ na ca vai chinnaṁ pārakyaṁ na tu dhārayet
kāka-viṣṭhā-samaṁ hy uktam avidhautaṁ ca yad bhavet |
rajakād āhṛtaṁ yac ca na tad vastraṁ bhavec chuci

O King, one should not wear torn clothes that have been repaired by stitching while engaged in the service of the Supreme Lord. One should also avoid wearing burnt or torn clothes, or clothes that have been used by someone else. Unwashed clothes are considered to be as impure as crow's stool. Clothes washed by a laundry man are also considered to be impure.

HBV 4.157

कीट-स्पृष्टं तु यद् वस्त्रं पुरीषं येन कारितम् ।
मूत्रं वा मैथुनं वापि तद् वस्त्रं परिवर्जयेत्

kīṭa-spṛṣṭaṁ tu yad vastraṁ purīṣaṁ yena kāritam |
mūtraṁ vā maithunaṁ vāpi tad vastraṁ parivarjayet

Clothes that have been eaten by insects, clothes that one wore while passing stool and urine, and clothes that one had worn while enjoying sex should always be rejected for the service of the Lord.

HBV 4.158–160

आविकं तु सदा वस्त्रं पवित्रं राज-सत्तम ।
पितृ-देव-मनुष्याणां क्रियायां च प्रशस्यते
धौताधौतं तथा दग्धं सन्धितं रजकाहृतम् ।
शुक्र-मूत्र-रक्त-लिप्तं तथापि परमं शुचि
अग्निर् आविक-वस्त्रं च ब्रह्मणाश् च तथा कुशाः ।
चतुर्णां न कृतो दोषो ब्रह्मणा परमेष्ठिना

āvikaṁ tu sadā vastraṁ pavitraṁ rāja-sattama |
pitṛ-deva-manuṣyāṇāṁ kriyāyāṁ ca praśasyate
dhautādhautaṁ tathā dagdhaṁ sandhitaṁ rajakāhṛtam |
śukra-mūtra-rakta-liptaṁ tathāpi paramaṁ śuci
agnir āvika-vastraṁ ca brahmaṇāś ca tathā kuśāḥ |
caturṇāṁ na kṛto doṣo brahmaṇā parameṣṭhinā

274 SRI HARI-BHAKTI-VILASA agnirdvikavastranca brahmandsca tathd kusdh caturndrh na krto doso brahmand paramesthind O King, clothes made from sheep's hair are always pure. They can be used for any purpose, including offering oblations to the forefathers, worshiping the Deity in the temple, and performing all kinds of worldly functions. Whether such clothes are washed or unwashed, burnt, stitched, washed by a laundry man, or touched by semina, urine and blood—they are considered to be pure. The grandfather of the universe, Brahma, has created four things as being never impure—fire, clothes made of sheep's hair, a brdhmana, and kusa grass.

HBV 4.161

किञ्च चान्यत्र—
धारयेद् वाससी शुद्धे परिधानोत्तरीयके ।
अच्छिन्न-सुदशे शुक्ले आचामेत् पीठ-सꣳस्थितः

kiṁ cānyatra—
dhārayed vāsasī śuddhe paridhānottarīyake |
acchinna-sudaśe śukle ācāmet pīṭha-saṁsthitaḥ

One should always wear a pure, white dhoti and cddara that are not torn and appear to be in good condition. After dressing in these clothes, one should sit on an dsana and perform dcamana.

HBV 4.162–163

बह्वृच-परिशिष्टे—
यतीनाम् आसनꣳ शुक्लꣳ कूर्माकारꣳ तु कारयेत् ।
अन्येषाꣳ तु चतुष्पादꣳ चतुरस्रꣳ तु कारयेत्
गो-शकृन्-मयꣳ भिन्नꣳ तथा पलाश-पैप्पलम् ।
लोह-बद्धꣳ सदैवार्कꣳ वर्जयेद् आसनꣳ बुधः

bahvṛca-pariśiṣṭe—
yatīnām āsanaṁ śuklaṁ kūrmākāraṁ tu kārayet |
anyeṣāṁ tu catuṣpādaṁ caturasraṁ tu kārayet
go-śakṛn-mayaṁ bhinnaṁ tathā palāśa-paippalam |
loha-baddhaṁ sadaivārkaṁ varjayed āsanaṁ budhaḥ

vahavrcaparisiste (In the Vahavrcaparisista it is stated) yatlndmdsanam suklarh kurmdkdrantu kdrayet anyesdntu catuspddarh catursrantu kdrayet go sakrnmrnmayarh bhlnnarh tathd paldsapai palam lohabaddharh sadaivarkarh varjayed dsanarh budhah

The asana of a sannydsl should be white and shaped like a tortoise. For the members of the other asramas, the sitting mat should be square and about three feet wide. Those who are wise avoid using asanas made of cow dung, clay, paldsa wood, peepal wood, and iron.

HBV 4.164–165

अथासन-विधिः

तत्रैव—

दानम् आचमन होम भोजन देवतार्चनम् ।
प्रौढ-पादो न कुर्वीत स्वाध्याय चैव तर्पणम्
आसनारूढ-पादस् तु जानुनोर् वाथ जङ्घयोः ।
कृतावस्क्थिको यस् तु प्रौढ-पादः स उच्यते इति ।

athāsana-vidhiḥ
tatraiva—
dānam ācamanaṁ homaṁ bhojanaṁ devatārcanam |
prauḍha-pādo na kurvīta svādhyāyaṁ caiva tarpaṇam
āsanārūḍha-pādas tu jānunor vātha jaṅghayoḥ |
kṛtāvaskthiko yas tu prauḍha-pādaḥ sa ucyate iti |

tatraiva (In the same literature it is stated) ddnam dcamanarh homarh bhojanarh devatd arcanarh praudhpddo na kurvita svddhydyancaiva tarpanam dsdndrudha pddastu jdnunovdrth janghyoh Una vasakthiko yastu prddhapddah sa ucyate While giving charity, performing dcamana, conducting fire sacrifices, worshiping the Deity, reciting the Vedas, and offering oblations to the forefathers, one should not kneel or place both feet on the asana while sitting.

HBV 4.166–167

ततो भूमि-गताङ्घ्रिः सन् निविश्याचम्य दर्भ-भृत् ।
ऊर्ध्व-पुण्ड्रादिक कुर्यात् श्री-गोपी-चन्दनादिना
तत्रादाव् अनुलेपेन भगवच्-चरणाब्जयोः ।
निर्माल्येन प्रसादेन सर्वाण्य् अङ्गानि मार्जयेत्

tato bhūmi-gatāṅghriḥ san niviśyācamya darbha-bhṛt |
ūrdhva-puṇḍrādikaṁ kuryāt śrī-gopī-candanādinā
tatrādāv anulepena bhagavac-caraṇābjayoḥ |
nirmālyena prasādena sarvāṇy aṅgāni mārjayet

Thereafter, one should sit properly, keeping both feet touching the floor, and then mark his body with gopl-candana tilaka after performing dcamana. (Although the general rule is to put on tilaka before performing dcamana, because one needs to have tilaka to perform pujd, dcamana

should be performed first.) Afterwards, one should apply the sandalwood paste that was used in the service of the Lord's lotus feet and smear it over one's body.

HBV 4.168

तद् उक्तꣳ ब्राह्मे श्री-भगवता—
शालग्राम-शिला-लग्नꣳ चन्दनꣳ धारयेत् सदा ।
सर्वाङ्गेषु महा-शुद्धि-सिद्धये कमलासन इति ।

tad uktaṁ brāhme śrī-bhagavatā—
śālagrāma-śilā-lagnaṁ candanaṁ dhārayet sadā |
sarvāṅgeṣu mahā-śuddhi-siddhaye kamalāsana iti |

O Brahma, who appeared on a lotus flower, to attain the highest level of purification, one should always decorate his body with sandalwood paste that has been offered to the salagrdma-sild.

HBV 4.169

ततो द्वादशभिः कुर्यान् नामभिः केशवादिभिः ।
द्वादशाङ्गेषु विधिवद् ऊर्ध्व-पुण्ड्राणि वैष्णवः

tato dvādaśabhiḥ kuryān nāmabhiḥ keśavādibhiḥ |
dvādaśāṅgeṣu vidhivad ūrdhva-puṇḍrāṇi vaiṣṇavaḥ

After applying sandalwood, a Vaisnava should mark his forehead and other parts of his body with tilaka while chanting twelve names of the Supreme Lord, beginning with Kesava.

HBV 4.170–173

ललाटे केशवꣳ ध्यायेन् नारायणम् अथोदरे ।
वक्षः-स्थले माधवꣳ तु गोविन्दꣳ कण्ठ-कूपके
विष्णुꣳ च दक्षिणे कुक्षौ बाहौ च मधुसूदनम् ।
त्रिविक्रमꣳ कन्धरे तु वामनꣳ वाम-पार्श्वके
श्रीधरꣳ वाम-बाहौ तु हृषीकेशꣳ तु कन्धरे ।
पृष्ठे तु पद्मनाभꣳ च कट्यां दामोदरꣳ न्यसेत्
तत्-प्रक्षालन-तोयꣳ तु वासुदेवेति मूर्धनि

lalāṭe keśavaṁ dhyāyen nārāyaṇam athodare |
vakṣaḥ-sthale mādhavaṁ tu govindaṁ kaṇṭha-kūpake
viṣṇuṁ ca dakṣiṇe kukṣau bāhau ca madhusūdanam |
trivikramaṁ kandhare tu vāmanaṁ vāma-pārśvake
śrīdharaṁ vāma-bāhau tu hṛṣīkeśaṁ tu kandhare |
pṛṣṭhe tu padmanābhaṁ ca kaṭyāṁ dāmodaraṁ nyaset
tat-prakṣālana-toyaṁ tu vāsudeveti mūrdhani

When one marks his forehead with tilaka, he should remember Kesava. When one marks the lower abdomen, he should remember Narayana. Whend marking one's chest, one should remember Madhava, and when marking the hollow of the neck, one should remember Govinda. Lord Visnu should be remembered while marking the right side of the belly and Madhusudana should be remembered when marking the right arm. Trivikrama should be remembered when marking the right shoulder, and Vamana should be remembered when marking the left side of the belly. Srldhara should be remembered while marking the left arm, and Hrslkesa should be remembered when marking the left shoulder. Padmanabha and Damodara should be remembered when marking one's back. At the end, one should take a little water in his hand to wash off the tilaka and pour it on top of his head while chanting Vasudevaya namah.

HBV 4.174

किञ्च [६.२२५.५४]—
ऊर्ध्व-पुण्ड्रं ललाटे तु सर्वेषां प्रथमं स्मृतम् ।
ललाटादि-क्रमेणैव धारणं तु विधीयते इति ।

kiṁ ca [6.225.54]—
ūrdhva-puṇḍraṁ lalāṭe tu sarveṣāṁ prathamaṁ smṛtam |
lalāṭādi-krameṇaiva dhāraṇaṁ tu vidhīyate iti |

One should put tilaka on his forehead first. This is the rule. Then, one should put tilaka according to the above-mentioned procedure.

HBV 4.175

एव न्यास समाचर्य सम्प्रदायानुसारतः ।
न्यसेत् किरीट-मन्त्र च मूर्ध्नि सर्वार्थ-सिद्धये

evaṁ nyāsaṁ samācarya sampradāyānusārataḥ |
nyaset kirīṭa-mantraṁ ca mūrdhni sarvārtha-siddhaye

After marking his body with tilaka in this way, according to the rules and regulations prescribed for one's sampradaya, a devotee should perform the kirita-mantra nyasa on his head so that he can achieve all perfection.

HBV 4.176

ओ श्री-किरीट-केयूर-हार-मकर-कुण्डल-चक्र-शङ्ख-गदा-पद्म-हस्त-पीताम्बर-धर श्रीवत्साङ्कित-वक्षः-स्थल श्री-भूमि-सहित-स्वात्म-ज्योतिर् दीप्ति-कराय सहस्रादित्य-तेजसे नमो नमः इति ।

oṁ
śrī-kirīṭa-keyūra-hāra-makara-kuṇḍala-cakra-śaṅkha-gadā-padma-hasta-pītāmbara-dhara śrīvatsāṅkita-vakṣaḥ-sthala śrī-bhūmi-sahita-svātma-jyotir dīpti-karāya sahasrāditya-tejase namo namaḥ iti |

I offer my repeated obeisances unto the Supreme Personality of Godhead—who is decorated with a crown, armlets, necklace, and fish- shaped earrings—in whose hands are held a conch, disc, club, and lotus— who is dressed in bright yellow garments—whose chest is decorated with the mark of Srivatsa—who is surrounded by His energies, Srldevi and BhumidevI—who is greatly effulgent—and whose transcendental body glows like thousands of suns.

HBV 4.177

पाद्मे श्री-भगवद्-उक्तौ—
मत्-प्रियार्थ शुभार्थ वा रक्षार्थे चतुरानन ।
मत्-पूजा-होम-काले च साय प्रातः समाहितः ।
मद्-भक्तो धारयेन् नित्यम् ऊर्ध्व-पुण्ड्र भयापहम्

pādme śrī-bhagavad-uktau—
mat-priyārthaṁ śubhārthaṁ vā rakṣārthe caturānana |
mat-pūjā-homa-kāle ca sāyaṁ prātaḥ samāhitaḥ |
mad-bhakto dhārayen nityam ūrdhva-puṇḍraṁ bhayāpaham

pddme sribhagavaduktau (In the Padma Pur ana, the Supreme Lord has said) matpriyartham subhdrthamvd raksdrthe caturdnana matpuja homakdle ca sayarh prdtah samdhitah madbhakto dhdrayen nityam urddhvapundra bhyapaham O brdhmana, while worshiping Me in the morning and evening, while performing a sacrifice, or simply for his own auspiciousness and protection, my devotee should mark his body with tilaka every day. Marking of the body with tilaka destroys all fear.

HBV 4.178

तत्रैव श्री-नारदोक्तौ—
यज्ञो दान□ तपो होमः स्वाध्यायः पितृ-तर्पणम् ।
व्यर्थ□ भवति तत् सर्वम् ऊर्ध्व-पुण्ड्र□ विना कृतम्

tatraiva śrī-nāradoktau—
yajño dānaṁ tapo homaḥ svādhyāyaḥ pitṛ-tarpaṇam |
vyarthaṁ bhavati tat sarvam ūrdhva-puṇḍraṁ vinā kṛtam

If one performs sacrifice, gives charity, undergoes austerity, studies the Vedas, or offers oblations to the forefathers without putting on tilaka—all of these activities are rendered useless.

HBV 4.179–180

तत्रैवोत्तर-खण्डे—
ऊर्ध्व-पुण्ड्रैर् विहीनस् तु कि□चित् कर्म करोति यः ।
इष्टापूर्तादिक□ सर्व□ निष्फल□ स्यान् न स□शयः
ऊर्ध्व-पुण्ड्रैर् विहीनस् तु सन्ध्या-कर्मादिक□ चरेत् ।
तत् सर्व□ राक्षस□ नित्य□ नरक□ चाधिगच्छति

tatraivottara-khaṇḍe—
ūrdhva-puṇḍrair vihīnas tu kiṁcit karma karoti yaḥ |
iṣṭāpūrtādikaṁ sarvaṁ niṣphalaṁ syān na saṁśayaḥ
ūrdhva-puṇḍrair vihīnas tu sandhyā-karmādikaṁ caret |
tat sarvaṁ rākṣasaṁ nityaṁ narakaṁ cādhigacchati

A person who performs any activity, such as worshiping the Deities, without putting on tilaka achieves no tangible benefit. There is no doubt about this. Know for certain that a person who performs his sandhya rituals without wearing tilaka is actually demoniac and surely will traverse the path to hell.

HBV 4.181

अन्यच् च—
ऊर्ध्व-पुण्ड्रे त्रि-पुण्ड्रं यः कुरुते नराधमः ।
भङ्क्त्वा विष्णु-गृहं पुण्ड्रं स याति नरकं ध्रुवम्

anyac ca—
ūrdhva-puṇḍre tri-puṇḍraṁ yaḥ kurute narādhamaḥ |
bhaṅktvā viṣṇu-gṛhaṁ puṇḍraṁ sa yāti narakaṁ dhruvam

A person who wears three-lined tilaka instead of Vaisnava tilaka is the lowest of men. Because of ignoring the rules governing putting tilaka on one's body, which is an abode of Lord Visnu, such a person certainly goes to reside in hell.

HBV 4.182

अत एव पाद्मे श्री-नारदोक्तौ—
यच् छरीरं मनुष्याणाम् ऊर्ध्व-पुण्ड्रं विना कृतम् ।
द्रष्टव्यं नैव तत् तावत् श्मशान-सदृशं भवेत्

ata eva pādme śrī-nāradoktau—
yac charīraṁ manuṣyāṇām ūrdhva-puṇḍraṁ vinā kṛtam |
draṣṭavyaṁ naiva tat tāvat śmaśāna-sadṛśaṁ bhavet

If a person does not decorate his body with tilaka, he is not to be seen because his body is as impure as a crematorium.

HBV 4.183

पद्म-पुराणे—
ऊर्ध्व-पुण्ड्रं मृदा सौम्यं ललाटे यस्य दृश्यते ।
स चाण्डालो'पि शुद्धात्मा पूज्य एव न संशयः

padma-purāṇe—
ūrdhva-puṇḍraṁ mṛdā saumyaṁ lalāṭe yasya dṛśyate |
sa cāṇḍālo'pi śuddhātmā pūjya eva na saṁśayaḥ

Brdhmanas who follow the Vedic principles should decorate their bodies with tilaka made of pure white clay. A sincere devotee should never put on tilaka in a crooked manner.

HBV 4.184–185

स्कान्दे—
तिर्यक्-पुण्ड्रं न कुर्वीत सम्प्राप्ते मरणे'पि च ।
नैवान्यन् नाम च ब्रूयात् पुमान् नारायणाद् ऋते
धारयेद् विष्णु-निर्माल्यं धूप-शेषं विलेपनम् ।
वैष्णवं कारयेत् पुण्ड्रं गोपी-चन्दन-सम्भवम्

skānde—
tiryak-puṇḍraṁ na kurvīta samprāpte maraṇe'pi ca |
naivānyan nāma ca brūyāt pumān nārārāyaṇād ṛte
dhārayed viṣṇu-nirmālyaṁ dhūpa-śeṣaṁ vilepanam |
vaiṣṇavaṁ kārayet puṇḍraṁ gopī-candana-sambhavam

A person should not wear crooked tilaka even if he is about to die, nor should he chant any names other than the holy names of Narayana. A Vaisnava should honor the remnants of Lord Visnu's flower garlands,

insence, am! sandalwood paste. He should wear Vaisnava tilaka, using gopl-candana, if available.

HBV 4.186

तत्रैव कार्त्तिक-प्रसङ्गे—
यस्योर्ध्व-पुण्ड्रं दृश्येत ललाटे नो नरस्य हि ।
तद्-दर्शनं न कर्तव्यं दृष्ट्वा सूर्यं निरीक्षयेत्

tatraiva kārttika-prasaṅge—
yasyordhva-puṇḍraṁ dṛśyeta lalāṭe no narasya hi |
tad-darśanaṁ na kartavyaṁ dṛṣṭvā sūryaṁ nirīkṣayet

One should not see a person whose forehead is not decorated with Vaisnava tilaka. If one happens to do so, he should immediately look at the sun. Lord Hari and Laksml-devi are said to reside within tilaka.

HBV 4.187–189

अन्यत्रापि—
वैष्णवाना॰ ब्राह्मणानाम् ऊर्ध्व-पुण्ड्र॰ विधीयते ।
अन्येषा॰ तु त्रि-पुण्ड्र॰ स्याद् इति ब्रह्म-विदो विदुः
त्रिपुण्ड्र॰ यस्य विप्रस्य ऊर्ध्व-पुण्ड्र॰ न दृश्यते ।
त॰ स्पृष्ट्वाप्य् अथवा दृष्ट्वा स-चेल॰ स्नानम् आचरेत्
ऊर्ध्व-पुण्ड्रे न कुर्वीत वैष्णवाना॰ त्रिपुण्ड्रकम् ।
कृत-त्रि-पुण्ड्र-मर्त्यस्य क्रिया न प्रीतये हरेः

anyatrāpi—
vaiṣṇavānāṁ brāhmaṇānām ūrdhva-puṇḍraṁ vidhīyate |
anyeṣāṁ tu tri-puṇḍraṁ syād iti brahma-vido viduḥ
tripuṇḍraṁ yasya viprasya ūrdhva-puṇḍraṁ na dṛśyate |
taṁ spṛṣṭvāpy athavā dṛṣṭvā sa-celaṁ snānam ācaret
ūrdhva-puṇḍre na kurvīta vaiṣṇavānāṁ tripuṇḍrakam |
kṛta-tri-puṇḍra-martyasya kriyā na prītaye hareḥ

Learned persons should know that that sastra enjoins that brahmanas and devotees wear Vaisnava tilaka whereas others may wear three-lined tilaka. If one sees or touches a brdhmana wearing three-lined tilaka (rather than Vaisnava tilaka), he should immediately bathe with his clothes on. A Vaisnava should not wear three-lined tilaka because this does not please Lord Hari.

2g7 SRI HARI-BHAKTI-VILASA

HBV 4.190

अतएवोत्तर-खण्डे—
अश्वत्थ-पत्र-सङ्काशो वेणु-पत्राकृतिस् तथा ।
पद्म-कुट्मल-सङ्काशो मोहन॰ त्रितय॰ स्मृतम्

ataevottara-khaṇḍe—
aśvattha-patra-saṅkāśo veṇu-patrākṛtis tathā |
padma-kuṭmala-saṅkāśo mohanaṁ tritayaṁ smṛtam

Marks of tilaka resembling a banyan leaf, a bamboo leaf, and the bud of a lotus flower are most enchanting.

HBV 4.191–192

स्कान्दे कार्त्तिक-प्रसङ्गे—
ऊर्ध्व-पुण्ड्रो मृदा शुभ्रो ललाटे यस्य दृश्यते ।
चण्डालो'पि विशुद्धात्मा याति ब्रहम् सनातनम्
ऊर्ध्व-पुण्ड्रे स्थिता लक्ष्मीर् ऊर्ध्व-पुण्ड्रे स्थित□ यशः ।
ऊर्ध्व-पुण्ड्रे स्थिता मुक्तिर् ऊर्ध्व-पुण्ड्रे स्थितो हरिः

skānde kārttika-prasaṅge—
ūrdhva-puṇḍro mṛdā śubhro lalāṭe yasya dṛśyate |
caṇḍālo'pi viśuddhātmā yāti braham sanātanam
ūrdhva-puṇḍre sthitā lakṣmīr ūrdhva-puṇḍre sthitaṁ yaśaḥ |
ūrdhva-puṇḍre sthitā muktir ūrdhva-puṇḍre sthito hariḥ

skande kdrtikaprasange (In the Kartika-prasanga section of the Skanda Pur ana it is stated) mrda subhro lalate yasya drsyate cdndalo'pi visuddhdtmd ydti brahmd sandtanam urddhvapundre sthitd laksmlr urddhvapundre sthitarh yasah urddhvapundre sthitd muktir urddhvapundre sthito harih A person whose forehead is decorated with tilaka made from white clay is pure, even if he is born in a family of dog-eaters. Such a person will surely attain the lotus feet of the Supreme Lord. LaksmI resides in tilaka, fame, and liberation, and Sri Hari also personally resides in tilaka.

HBV 4.193

पद्म-पुराणे—
ऊर्ध्व-पुण्ड्र□ मुदा सौम्य□ ललाटे यस्य दृश्यते ।
स चाण्डालो'पि शुद्धात्मा पूज्य एव न स□शयः

padma-purāṇe—
ūrdhva-puṇḍraṁ mudā saumyaṁ lalāṭe yasya dṛśyate |
sa cāṇḍālo'pi śuddhātmā pūjya eva na saṁśayaḥ

There is no doubt that a person whose forehead is decorated with tilaka made from clay is a purified soul and worshipable, even if he is born in a family of dog-eaters.

HBV 4.194–195

तत्रैवोत्तर-खण्डे शिवोमा-स□वादे [६.२२५.२-३,५,७-१०]—
ऊर्ध्व-पुण्ड्रस्य मध्ये तु विशाले सुमनोहरे ।
लक्ष्म्या सार्ध□ समासीनो देव-देवो जनार्दनः
तस्माद् यस्य शरीरे तु ऊर्ध्व-पुण्ड्र□ धृतो भवेत् ।
तस्य देह□ भगवतो विमल□ मन्दिर□ शुभम्

tatraivottara-khaṇḍe śivomā-saṁvāde [6.225.2-3,5,7-10]—
ūrdhva-puṇḍrasya madhye tu viśāle sumanohare |
lakṣmyā sārdhaṁ samāsīno deva-devo janārdanaḥ
tasmād yasya śarīre tu ūrdhva-puṇḍraṁ dhṛto bhavet |
tasya dehaṁ bhagavato vimalaṁ mandiraṁ śubham

Siva and ParvatI found in the Uttara-khanda of the same literature it is stated) urddhvapundrasya madhye tu visale laksmyd sarddharh samaslno deva devo janardanah tasmad yasya sarire tu urddhvapundrarh dhrtarh bhavet tasya deharh bhagavato vimalarh mandirarh smrtam The beautiful space between the two parallel lines of tilaka is the residence of Sri Laksmi and Sri Janardana, the Lord of lords. One should know for certain that the body marked with tilaka is a sanctified temple of the Supreme Lord.

HBV 4.196

ऊर्ध्व-पुण्ड्र-धरो विप्रः सर्व-लोकेषु पूजितः ।
विमान-वरम् आरुह्य याति विष्णोः पर□ पदम्

ūrdhva-puṇḍra-dharo vipraḥ sarva-lokeṣu pūjitaḥ |
vimāna-varam āruhya yāti viṣṇoḥ paraṁ padam

A brahmana who wears tilaka becomes worshiped in Suryaloka. He rides in a celestial airplane and thereafter goes to the supreme abode of Lord Visnu.

HBV 4.197–200

ऊर्ध्व-पुण्ड्र-धर दृष्ट्वा सर्व-पापैः प्रमुच्यते ।
नमस्कृत्वाथवा भक्त्या सर्व-दान-फल लभेत्
ऊर्ध्व-पुण्ड्र-धर विप्र यः श्राद्धे भोजयिष्यति ।
आकल्प-कोटि-पितरस् तस्य तृप्ता न स शयः
ऊर्ध्व-पुण्ड्र-धरो यस् तु कुर्याच् छ्राद्ध शुभानने ।
कल्प-कोटि-सहस्राणि गया-श्राद्ध-फल लभेत्
यज्ञ-दान-तपश्-चर्या-जप-होमादिक च यत् ।
ऊर्ध्व-पुण्ड्र-धरः कुर्यात् तस्य पुण्यम् अनन्तकम्

ūrdhva-puṇḍra-dharaṁ dṛṣṭvā sarva-pāpaiḥ pramucyate |
namaskṛtvāthavā bhaktyā sarva-dāna-phalaṁ labhet
ūrdhva-puṇḍra-dharaṁ vipraṁ yaḥ śrāddhe bhojayiṣyati |
ākalpa-koṭi-pitaras tasya tṛptā na saṁśayaḥ
ūrdhva-puṇḍra-dharo yas tu kuryāc chrāddhaṁ śubhānane |
kalpa-koṭi-sahasrāṇi gayā-śrāddha-phalaṁ labhet
yajña-dāna-tapaś-caryā-japa-homādikaṁ ca yat |
ūrdhva-puṇḍra-dharaḥ kuryāt tasya puṇyam anantakam

just by seeing a brdhmana decorated with tilaka, one becomes liberated from all sinful reactions. Even by remembering the name of that person with devotion, one obtains the result of giving all kinds of charity. The forefathers of a person who at the time of performing the srdddha ceremony feeds a brdhmana decorated with tilaka becomes fully satisfied for millions of kalpas. There is no doubt about this. O n e who performs the srdddha ceremony after putting on tilaka later resides in Vaikuntha for thousands of kalpas. Any activity, including the performance of sacrifice, the giving of charity, the performance of austerities, or the chanting of mantras that is done after decorating the body with tilaka certainly yields unlimited piety as the result.

HBV 4.201

श्री-ब्रह्माण्ड-पुराणे—
अशुचिर् वाप्य नाचारो मनसा पापम् आचरन् ।
शुचिर् एव भवेन् नित्यम् ऊर्ध्व-पुण्ड्राङ्कितो नरः

śrī-brahmāṇḍa-purāṇe—
aśucir vāpya nācāro manasā pāpam ācaran |
śucir eva bhaven nityam ūrdhva-puṇḍrāṅkito naraḥ

If a person who is impure, ill-behaved, and engaged in sinful activities within his mind decorates his body with tilaka, he certainly becomes forever pure.

HBV 4.202

तत्रैव श्री-भगवद्-वचनम्—
ऊर्ध्व-पूण्ड्र-धरो मर्त्यो म्रियते यत्र कुत्रचित् ।
श्वपाको'पि विमानस्थो मम लोके महीयते

tatraiva śrī-bhagavad-vacanam—
ūrdhva-pūṇḍra-dharo martyo mriyate yatra kutracit |
śvapāko'pi vimānastho mama loke mahīyate

Even if a person who decorates his body with tilaka was born in a family of dog-eaters, or leaves his material body without having resided in a holy place, he travels by a celestial airplane and enters My transcendental abode, where he enjoys an eternally blissful life.

HBV 4.203

ऊर्ध्व-पूण्ड्र-धरो मर्त्यो गृहे यस्यान्नम् अश्नुते ।
तदा वि□शत्-कुल□ तस्य नरकाद् उद्धराम्य् अह□

ūrdhva-pūṇḍra-dharo martyo gṛhe yasyānnam aśnute |
tadā viṁśat-kulaṁ tasya narakād uddharāmy ahaṁ

I personally deliver from hellish conditions twenty generations of that person's family in whose house such a fortunate soul (as described in the previous verse) takes his meal.

HBV 4.204

श्री-ब्रह्माण्ड-पुराणे—
वीक्ष्यादर्शे जले वापि यो विदध्यात् प्रयत्नतः ।
ऊर्ध्व-पूण्ड्रं महा-भाग स याति परमां गतिम्

śrī-brahmāṇḍa-purāṇe—
vīkṣyādarśe jale vāpi yo vidadhyāt prayatnataḥ |
ūrdhva-pūṇḍraṁ mahā-bhāga sa yāti paramāṁ gatim

sri brahmdndapurdne (In the Brahmdnda Pur ana it is stated) viksyddarse jale vdpi yo vidadhydt prayatnatah urddhvapundram mahdbhaga sa ydti paramam gatim One should decorate his forehead with tilaka while looking at his face in a mirror, or in water, but one should never touch the tilaka with his fingernails.

HBV 4.205–206

दशाङ्गुल-प्रमाणं तु उत्तमोत्तमम् उच्यते ।
नवाङ्गुलं मध्यमं स्याद् अष्टाङ्गुलम् अतः परम्
एतैर् अङ्गुलि-भेदैस् तु कारयेन् न नखैः स्पृशेत्

daśāṅgula-pramāṇaṁ tu uttamottamam ucyate |
navāṅgulaṁ madhyamaṁ syād aṣṭāṅgulam ataḥ param
etair aṅguli-bhedais tu kārayen na nakhaiḥ spṛśet

A mark of tilaka that is about five inches long is uttama. That which is about four-and-a-half inches long is madhyama, and that which is about four inches long is kanistha. One should put on tilaka according to the prescribed rules but one should be very careful not to use his nails while applying tilaka.

HBV 4.207

पद्म-पुराणे उत्तर-खण्डे तत्रैव [६.२५३.२१, ४०-४३] —
एकान्तिनो महा-भागाः सर्व-भूत-हिते रताः ।
सान्तरालं प्रकुर्वीरन् पुण्ड्रं हरि-पदाकृतिम्

padma-purāṇe uttara-khaṇḍe tatraiva [6.253.21, 40-43] —
ekāntino mahā-bhāgāḥ sarva-bhūta-hite ratāḥ |
sāntarālaṁ prakurvīran puṇḍraṁ hari-padākṛtim

The most fortunate unalloyed devotees of Lord Hari should decorate their bodies with tilaka that resembles the lotus feet of of the Lord, keeping a space between the two lines.

HBV 4.208–212

श्यामꣳ शान्ति-करꣳ प्रोक्तꣳ रक्तꣳ वश्य-करꣳ तथा ।
श्री-करꣳ पीतम् इत्य् आहुः श्वेतꣳ मोक्ष-करꣳ शुभम्
वर्तुलꣳ तिर्यग् अछिद्रꣳ ह्रस्वꣳ दीर्घꣳ ततꣳ तनुम् ।
वक्रꣳ विरूपꣳ बद्धाग्रꣳ छिन्न-मूलꣳ पद-च्युतम्
अशुभꣳ रूक्षम् आसक्तꣳ तथा नाङ्गुलि-कल्पितम् ।
विगन्धम् अवसह्यꣳ च पुण्ड्रम् आहुर् अनर्थकम्
आरभ्य नासिका-मूलꣳ ललाटान्तꣳ लिखेन् मृदा ।
नासिकायास् त्रयो भागा नासा-मूलꣳ प्रचक्ष्यते
समारभ्य भ्रुवोर् मध्यम् अन्तरालꣳ प्रकल्पयेत्

śyāmaṁ śānti-karaṁ proktaṁ raktaṁ vaśya-karaṁ tathā |
śrī-karaṁ pītam ity āhuḥ śvetaṁ mokṣa-karaṁ śubham
vartulaṁ tiryag achidraṁ hrasvaṁ dīrghaṁ tataṁ tanum |
vakraṁ virūpaṁ baddhāgraṁ chinna-mūlaṁ pada-cyutam
aśubhaṁ rūkṣam āsaktaṁ tathā nāṅguli-kalpitam |
vigandham avasahyaṁ ca puṇḍram āhur anarthakam
ārabhya nāsikā-mūlaṁ lalāṭāntaṁ likhen mṛdā |
nāsikāyās trayo bhāgā nāsā-mūlaṁ pracakṣyate
samārabhya bhruvor madhyam antarālaṁ prakalpayet

According to learned opinion, black tilaka awards one peace of mind; red tilaka helps one to control others; yellow tilaka gives one wealth; and white tilaka is auspicious and awards liberation. Round tilaka, crooked tilaka, tilaka without a space between the two parallel lines, short tilaka, tilaka that is too long, thin tilaka, messy tilaka, tilaka with the upper ends joined, tilaka in the wrong place, old and dirty tilaka, tilaka having a bad odor, tilaka applied with the left hand, and tilaka applied by some means other than using the prescribed finger are all useless. One should begin applying tilaka from the tip of the nose and go up to the top of the forehead, using a suitable clay. The tip of the nose actually means three-quarters of the way down from the bridge of the nose. One should form two parallel lines, beginning from the middle of the eyebrows and moving upwards.

HBV 4.213

तत्रैव [६.२५३.२६-७, २४]--
निरन्तराल॑ यः कुर्याद् ऊर्ध्व-पुण्ड्र॑ द्विजाधमः ।
स हि तत्र स्थित॑ विष्णु॑ श्रिय॑ चैव व्यपोहति

tatraiva [6.253.26-7, 24]--
nirantarālaṁ yaḥ kuryād ūrdhva-puṇḍraṁ dvijādhamaḥ |
sa hi tatra sthitaṁ viṣṇuṁ śriyaṁ caiva vyapohati

tatraiva (In the Padma Purdna, Uttara-khanda, it is stated) nirantardlam yah kuryydd urddhvapundrarh dvijddhamah sa hi tatra sthitarh visnurh laksmlncaiva vydpohati A person from a twice-born family who has fallen from his high position and applies tilaka without leaving any space between the two parallel lines certainly abandons Sri Hari and Laksml-devI, who reside within that space.

noo SRI HARI-BHAKTI-VILASA

HBV 4.214–215

अच्छिद्रम् ऊर्ध्व-पुण्ड्र॑ तु ये कुर्वन्ति द्विजाधमाः ।
तेषा॑ ललाटे सतत॑ शुनः पादो न स॑शयः
तस्माच् छिद्रान्वित॑ पुण्ड्र॑ दण्डाकार॑ सुशोभनम् ।
विप्राणा॑ सतत॑ कार्य॑ स्त्रीणा॑ च शुभ-दर्शने

acchidram ūrdhva-puṇḍraṁ tu ye kurvanti dvijādhamāḥ |
teṣāṁ lalāṭe satataṁ śunaḥ pādo na saṁśayaḥ
tasmāc chidrānvitaṁ puṇḍraṁ daṇḍākāraṁ suśobhanam |
viprāṇāṁ satataṁ kāryaṁ strīṇāṁ ca śubha-darśane

If a person who is twice-born but fallen applies tilaka by keeping no space between the two parallel lines, he is considered to maintain the feet of a dog on his forehead. Therefore, O beautiful one, brdhmanas and women should always mark their foreheads with tilaka consisting of two parallel lines and having a space between them.

HBV 4.216–217

नासादि-केश-प्रयन्तम् ऊर्ध्व-पुण्ड्र सुशोभनम् ।
मध्ये छिद्र-समायुक्त तद् विद्याद् हरिमन्दिरम्
वाम-पार्श्वे स्थितो ब्रह्मा दक्षिणे च सदा-शिवः ।
मध्ये विष्णु विजानीयात् तस्मान् मध्य न लेपयेत्

nāsādi-keśa-prayantam ūrdhva-puṇḍraṁ suśobhanam |
madhye chidra-samāyuktaṁ tad vidyād harimandiram
vāma-pārśve sthito brahmā dakṣiṇe ca sadā-śivaḥ |
madhye viṣṇuṁ vijānīyāt tasmān madhyaṁ na lepayet

Tilaka that begins from the nose and extends to the hair of the head with a beautiful space between the lines is considered to be a temple of Lord Hari. Lord Brahma resides on the left side, Sadasiva resides on the right side, and Lord Visnu resides in the middle of tilaka. One should not apply anything in the space in the middle of the tilaka.

HBV 4.218–219

वायु-पुराणे सेवापराधे—
अधृत्वा चोर्ध्व-पुण्ड्र च हरेः पूजा करोति यः ।
तिर्यक्-पुण्ड्र-धरो यस् तु यजेद् देव जनार्दनम्
अच्छिद्रेणोर्ध्व-पुण्ड्रेण भस्मना तिर्यग्-अङ्गिना ।
अधृत्वा शङ्ख-चक्रे च चेत्य् आदिना दोष उक्तः

vāyu-purāṇe sevāparādhe—
adhṛtvā cordhva-puṇḍraṁ ca hareḥ pūjāṁ karoti yaḥ |
tiryak-puṇḍra-dharo yas tu yajed devaṁ janārdanam
accidreṇordhva-puṇḍreṇa bhasmanā tiryag-aṅginā |
adhṛtvā śaṅkha-cakre ca cety ādinā doṣa uktaḥ

The following people commit sevd-aparddha—those who engage in the worship of Sri Hari without first mafking their bodies with tilaka, those who apply crooked tilaka, those who use ashes for tilaka, those who put tilaka in an improper place, and those who fail to decorate their bodies with drawings of a conch, disc and other auspicious symbols.

HBV 4.220

हरेः पदाक्रान्तिम् आत्मनि धारयति यः ।
स परस्य प्रियो भवति स पुण्यवान् ।
मध्ये छिद्रम् ऊर्ध्व-पुण्ड्र
यो धारयति स मुक्तिभाग् भवति इति ।

hareḥ padākrāntim ātmani dhārayati yaḥ |
sa parasya priyo bhavati sa puṇyavān |
madhye chidram ūrdhva-puṇḍraṁ
yo dhārayati sa muktibhāg bhavati iti |

branch of the Yajur-Veda it is stated) hareh paddkrdntim atmani dhdrayati yah sa parasya priyo bhavati sa punyavdn madhye chidram urddhvdpundrarhyo dhdrayati sa muktibhdg bhavati One who decorates his body with a drawing of Sri Hari's lotus feet is very dear to the Lord and is considered most pious. One who wears tilaka that has a space between the two parallel lines certainly achieves liberation.

HBV 4.221

स्मृतिः—
अनामिका कामदोक्ता मध्यम् आयुस्करी भवेत् ।
अङ्गुष्ठः पुष्टिदः प्रोक्तस् तर्जनी मोक्ष-दायिनी

smṛtiḥ—
anāmikā kāmadoktā madhyam āyuskarī bhavet |
aṅguṣṭhaḥ puṣṭidaḥ proktas tarjanī mokṣa-dāyinī

smrtih (In the Smrti it is stated) andmika kdmadoktd madhya mdyuskarl bhavet artgusthah pustidah proktas tarjjanl moksasddhanl

2OQ SRI HARI-BHAKTI-VILASA Applying tilaka with one's ring finger awards one his desired goal, using the middle finger gives one a long duration of life, using the little finger gives one good health, and applying tilaka with the first finger awards one liberation.

HBV 4.222–226

पद्म-पुराणे [६.२२५.३५-३८] तत्रैव—
पर्वताग्रे नदी-तीरे बिल्व-मूले जलाशये ।
सिन्धु-तीरे च वल्मीके हरि-क्षेत्रे विशेषतः
विष्णोः स्नानोदक□ यत्र प्रवाहयति नित्यशः ।
पुण्ड्राणा□ धारणार्थाय गृह्णीयात् तत्र मृत्तिकाम्
श्री-रङ्गे वेङ्कटाद्रौ च श्री-कूर्मे द्वारके शुभे ।
प्रयागे नारसि□हाद्रौ वाराहे तुलसी-वने
गृहीत्वा मृत्तिका□ भक्त्या विष्णु-पाद-जलैः सह ।
धृत्वा पुण्ड्राणि चाङ्गेषु विष्णु-सायुज्यम् आप्नुयात्
तत्रैव—
यत् तु दिव्य□ हरि-क्षेत्रे तस्यैव मृदम् आहरेत्

padma-purāṇe [6.225.35-38] tatraiva—
parvatāgre nadī-tīre bilva-mūle jalāśaye |
sindhu-tīre ca valmīke hari-kṣetre viśeṣataḥ
viṣṇoḥ snānodakaṁ yatra pravāhayati nityaśaḥ |
puṇḍrāṇāṁ dhāraṇārthāya gṛhṇīyāt tatra mṛttikām
śrī-raṅge veṅkaṭādrau ca śrī-kūrme dvārake śubhe |
prayāge nārasiṁhādrau vārāhe tulasī-vane
gṛhītvā mṛttikāṁ bhaktyā viṣṇu-pāda-jalaiḥ saha |
dhṛtvā puṇḍrāṇi cāṅgeṣu viṣṇu-sāyujyam āpnuyāt
tatraiva—
yat tu divyaṁ hari-kṣetre tasyaiva mṛdam āharet

padmapurane tatraiva (In the Padma Purana, Uttara-khanda it is stated) parvatagre naditlre bilvamule jalasaye sindhutlre ca valmlke hariksetre visesatah visnoh snanodakarh yatra pravahayati nityasah pundranarh dharanarthaya grhniyat tatra mrttikam sri range venkatadrau ca srl kiirme dvarake subhe pray age narasirhhadau varahe tulasivane grhltva mrttikarh bhaktya visnupada jalaih saha dhrtva pundrani cangesu visnu sayujyam apnuyat yattu divyarh hariksetrarh tasyaiva mrdamaharet One can collect clay from the peak of a mountain, the banks of a river, the roots of a bilva tree, the bed of a reservoir of water, the seashore, an ant hill, or especially from a holy place related to Lord Hari, for use as tilaka. One can collect clay for tilaka beneath the flowing water that has bathed Lord Visnu. One should devotedly collect clay from Venkata Hill, Sri Rahgam, Kurma-ksetra, Dvaraka, Prayaga, Nrsimha-ksetra, Varaha-

FOURTH VILAS A 291 ksetra, or from Vrndavana and then mix it with water that has washed the lotus feet of Lord Visnu. By using this clay, one should decorate his body with

tilaka and come before the Lord. One can also collect clay from the transcendental abode of Lord Hari.

HBV 4.227

उक्त च पाद्मे श्री-नारदेन—
ब्रह्मघ्नो वाथ गो-घ्नो वा हैतुकः सर्व-पाप-कृत् ।
गोपी-चन्दन-सम्पर्कात् पूतो भवति तत्-क्षणात्

uktaṁ ca pādme śrī-nāradena—
brahmaghno vātha go-ghno vā haitukaḥ sarva-pāpa-kṛt |
gopī-candana-samparkāt pūto bhavati tat-kṣaṇāt

uktanca pddme srl ndradena (Sri Narada has said in the Padma Pur ana) brahmadgno vdtha goghno vd haitukah sarvapapakrt goplcandana samparkdt puto bhavati tatksanat Anyone, even the killer of a brdhmana, the killer of a cow, a dry speculator, or one who has committed all kinds of sinful activities can at once be purified simply by touching tilaka made of gopl-candana.

HBV 4.228

गोपी-चन्दन-खण्ड तु यो ददातिइ हि वैष्णवे ।
कुलम् एकोत्तर तेन सम्भवेत् तारित शतम्

gopī-candana-khaṇḍaṁ tu yo dadātii hi vaiṣṇave |
kulam ekottaraṁ tena sambhavet tāritaṁ śatam

A person who donates a piece of gopl-candana to a Vaisnava delivers one hundred generations of his family.

HBV 4.229–230

स्कन्द-पुराणे—
शङ्ख-चक्राङ्कित-तनुः शिरसा मञ्जरी-धरः ।
गोपी-चन्दन-लिप्ताङ्गो दृष्टश् चेत् तद् अघ कृतः
गोपी-मृत्-तुलसी शङ्खः शालग्रामः सचक्रकः ।
गृहे'पि यस्य पञ्चैते तस्य पाप-भय कुतः

skanda-purāṇe—
śaṅkha-cakrāṅkita-tanuḥ śirasā mañjarī-dharaḥ |
gopī-candana-liptāṅgo dṛṣṭaś cet tad aghaṁ kṛtaḥ
gopī-mṛt-tulasī śaṅkhaḥ śālagrāmaḥ sacakrakaḥ |
gṛhe'pi yasya pañcaite tasya pāpa-bhayaṁ kutaḥ

2Q2 SRI HARI-BHAKTI-VILASA grhe'pi yasya pancake tasya papa bhayarh kutah If you see a person decorated with tilaka drawings of a conch shell and cakra, who has tulasi manjarls on his head, and whose limbs are smeared with gopl-candana—why should you have any fear of sinful reactions? One who has five things in his house—gopl-candana, tulasi, a conch shell, a dvaraka-slla, and a sdlagrdma-slld—need not fear sinful reactions.

HBV 4.231

काशी-खण्डे च श्री-यमेन—
श्रीखण्डे क्व स आमोदः स्वरोवर्णः क्व तादृशः ।
तत् पावित्र्य क्व वै तीर्थे श्री-गोपी-चन्दने यथा

kāśī-khaṇḍe ca śrī-yamena—
śrīkhaṇḍe kva sa āmodaḥ svarovarṇaḥ kva tādṛśaḥ |
tat pāvitryaṁ kva vai tīrthe śrī-gopī-candane yathā

The fragrance of gopl-candana cannot be found even in the flowers of the Nandana-kanana forest. Its color, texture, and purity cannot be found in anything, anywhere.

HBV 4.232

यो मृत्तिका द्वारवती-समुद्भवा
करे समादाय ललाट-पट्टके ।
करोति नित्य त्व् अथ चोर्ध्व-पुण्ड्र
क्रिया-फल कोटि-गुण सदा भवेत्

yo mṛttikāṁ dvāravatī-samudbhavāṁ
kare samādāya lalāṭa-paṭṭake |
karoti nityaṁ tv atha cordhva-puṇḍraṁ
kriyā-phalaṁ koṭi-guṇaṁ sadā bhavet

uktanca garudapurdne ndradena (Srl Narada Muni has said in the Garuda Pur ana) yo mrttikarh dvaravatl samudbhavarh kare samadaya laldta pattake karoti nityarh tvatha corddhva pundram kriydphalarh kotigunarh sada bhavet One who decorates his forehead with tilaka from Dvaraka every day receives millions of times more results for whatever

actions he performs.

HBV 4.233

क्रिया-विहीन यदि मन्त्र-हीन
श्रद्धा-विहीन यदि काल-वर्जितम् ।
कृत्वा ललाटे यदि गोपी-चन्दन
प्राप्नोति तत् कर्म-फल सदा क्षयम्

kriyā-vihīnaṁ yadi mantra-hīnaṁ
śraddhā-vihīnaṁ yadi kāla-varjitam |
kṛtvā lalāṭe yadi gopī-candanaṁ
prāpnoti tat karma-phalaṁ sadā kṣayam

A person who engages in various pious activities after decorating his forehead with gopl-candana tilaka achieves inexhaustible results, even if he performs these activities with faults, does not recite the proper mantras while performing them, has no faith in the activities he performs, or performs them at improper times.

HBV 4.234–235

गोपी-चन्दन-सम्भव सुरुचिर पुण्ड्र ललाटे द्विजो
नित्य धारयते यदि द्विज-पते रात्रौ दिवा सर्वदा ।
यत् पुण्य कुरु-जाङ्गले रवि-ग्रहे माध्या प्रयागे तथा
तत् प्राप्नोति खगेन्द्र विष्णु-सदने सन्तिष्ठते देववत्
यस्मिन् गृहे तिष्ठति गोपीचन्दन
भक्त्या ललाटे मनुजो बिभर्ति ।
तस्मिन् गृहे तिष्ठति सर्वदा हरिः
श्रद्धान्वितः कसहा विहङ्गम

gopī-candana-sambhavaṁ suruciraṁ puṇḍraṁ lalāṭe dvijo
nityaṁ dhārayate yadi dvija-pate rātrau divā sarvadā |
yat puṇyaṁ kuru-jāṅgale ravi-grahe mādhyāṁ prayāge tathā
tat prāpnoti khagendra viṣṇu-sadane santiṣṭhate devavat
yasmin gṛhe tiṣṭhati gopīcandanaṁ
bhaktyā lalāṭe manujo bibharti |
tasmin gṛhe tiṣṭhati sarvadā hariḥ
śraddhānvitaḥ kaṁsahā vihaṅgama

O Garuda! The piety a brdhmana achieves by visiting Prayaga during the full moon day in the month of Magha, or by visiting Kuruksetra during s solar eclipse can be achieved if he simply decorates his forehead every day with beautiful tilaka using gopl-candana. Such a person becomes eligible to reside in the abode of Lord Visnu. Sri Hari, the killer of Kamsa, resides in the houses of those who keep gopl-candana for putting on tilaka.

HBV 4.236–237

यो धारयेत् कृष्ण-पुरी-समुद्भवा
सदा पवित्रा कलि-किल्बिषापहाम् ।
नित्य ललाटे हरि-मन्त्र-स युता
यम न पश्येद् यदि पाप-स वृतः
यस्यान्त-काले खग गोपी-चन्दन
बाह्वोर् ललाटे हृदि मस्तके च ।
प्रयाति लोक कमलालय प्रभोर्
गो-बाल-घाती यदि ब्रह्म-हा भवेत्

yo dhārayet kṛṣṇa-purī-samudbhavāṁ
sadā pavitrāṁ kali-kilbiṣāpahām |
nityaṁ lalāṭe hari-mantra-saṁyutāṁ
yamaṁ na paśyed yadi pāpa-saṁvṛtaḥ
yasyānta-kāle khaga gopī-candanaṁ
bāhvor lalāṭE hṛdi mastake ca |
prayāti lokaṁ kamalālayaṁ prabhor
go-bāla-ghātī yadi brahma-hā bhavet

O n e who regularly decorates his forehead with tilaka from Dvaraka— which destroys the contamination of Kali, which is always pure, and which is combined with the holy name of Lord Hari—will never have to see Yamaraja, even if he is the most sinful person. One whose arms, forehead, chest, and head are decorated with gopl-candana tilaka at the time of death is transferred to the transcendental abode of Lord Vtsnu, even if he was the killer of a child, cow, or brdhmana.

HBV 4.238

ग्रहा न पीडन्ति न रक्षसा गणाः
यक्षाः पिशाचोरग-भूत-दानवाः ।
ललाट-पट्टे खग गोपी-चन्दन
सन्तिष्ठते यस्य हरेः प्रसादतः

grahā na pīḍanti na rakṣasāṁ gaṇāḥ
yakṣāḥ piśācoraga-bhūta-dānavāḥ |
lalāṭa-paṭṭe khaga gopī-candanaṁ
santiṣṭhate yasya hareḥ prasādataḥ

O foremost of birds (Garuda), by the mercy of Sri Hari, a person who puts tilaka on his forehead with gopl-candana becomes relieved from distress caused by the positions of the planets, as well as by Raksasas, Yaksas, Pisacas, serpents, ghosts, or demons.

HBV 4.239

पद्म-पुराणे श्री-गोतमेन—
अम्बरीष महाघस्य क्षयार्थे कुरु वीक्षणम् ।
ललाटे यैः कृत नित्य गोपी-चन्दन-पुण्ड्रकम्

padma-purāṇe śrī-gotamena—
ambarīṣa mahāghasya kṣayārthe kuru vīkṣaṇam |
lalāṭe yaiḥ kṛtaṁ nityaṁ gopī-candana-puṇḍrakam

O-Ms ;eyouTseif frot jnsTtnst see a person whose forehead is decorated with tilaka made from gopl-candana.

HBV 4.240

काशी-खण्डे च श्री-यमेन—
दूताः शृणुत यद्-भाल गोपी-चन्दन-लाञ्छितम् ।
ज्वलद्-इन्धनवत् सो'पि त्याज्यो दूरे प्रयत्नतः इति ।

kāśī-khaṇḍe ca śrī-yamena—
dūtāḥ śṛṇuta yad-bhālaṁ gopī-candana-lāñchitam |
jvalad-indhanavat so'pi tyājyo dūre prayatnataḥ iti |

o messengers, you should avoid, at a great distance, as if they were a blazing fire, those persons whose foreheads are decorated with gopl- candana tilaka.

HBV 4.241

अथ तस्योपरि श्रीमत्-तुलसी-मूल-मृत्स्नया ।
तत्रैव वैष्णवैः कार्यम् ऊर्ध्व-पुण्ड्रं मनोहरम्

atha tasyopari śrīmat-tulasī-mūla-mṛtsnayā |
tatraiva vaiṣṇavaiḥ kāryam ūrdhva-puṇḍraṁ manoharam

A Vaisnava should decorate his forehead with beautiful tilaka made of clay that was collected from the base of a tulasi plant.

HBV 4.242

तन्-मृदं गृह्य यैः पुण्ड्रं ललाटे धारितं नरैः ।
प्रमाणकं कृतं तैस् तु मोक्षाय गमनं प्रति

tan-mṛdaṁ gṛhya yaiḥ puṇḍraṁ lalāṭe dhāritaṁ naraiḥ |
pramāṇakaṁ kṛtaṁ tais tu mokṣāya gamanaṁ prati

applying tilaka made of clay from the base of a tulasi plant) tanmrdarh grhya yaih pundrarh laldte dhdritarh naraih pramdnakarh krtarh taistu moksaya gamanarh prati 1 shall now present evidence that devotees who put on tilaka made of clay that is found at the base of a tulasi plant attains liberation from material existence.

HBV 4.243

तत्रैव च कार्त्तिक-माहात्म्ये ब्रह्म-नारद-संवादे—
तुलसी-मृत्तिका-पुण्ड्रं ललाटे यस्य दृश्यते ।
देहं न स्पृशति पापं क्रियमाणस् तु नारद

tatraiva ca kārttika-māhātmye brahma-nārada-saṁvāde—
tulasī-mṛttikā-puṇḍraṁ lalāṭe yasya dṛśyate |
dehaṁ na spṛśati pāpaṁ kriyamāṇas tu nārada

conversation between Brahma and Narada from the Kdrtika-mahatmya section of the Kdsl-khanda it is stated) tulasi mrttikdpundrarh laldte yasya drsate deharh na sprsati pdparh kriyamdnastu narada O Narada, one whose forhead is decorated with tilaka made of clay from the base of a tulasi plant cannot come under the influence of sinful reactions, even if he committs sin repeatedly by force of circumstances.

HBV 4.244

गरुड-पुराणे—
तुलसी-मृत्तिका-पुण्ड्रं यः करोति दिने दिने ।
तस्यावलोकनात् पापं याति वर्ष-कृतं नृणाम् इति ।

garuḍa-purāṇe—
tulasī-mṛttikā-puṇḍraṁ yaḥ karoti dine dine |
tasyāvalokanāt pāpaṁ yāti varṣa-kṛtaṁ nṛṇām iti |

Simply by seeing a devotee who is accustomed to decorating his forehead with tilaka made of clay from the base of a tulasi plant, one's sinful reactions accumulated during the last year are destroyed.

HBV 4.245–246

तस्योपरिष्टाद् भगवन्-निर्माल्यम् अनुलेपनम् ।
तथैव धार्यम् एवं हि त्रिविधं तिलकं स्मृतम्
ततो नारायणीं मुद्रां धारयेत् प्रीतये हरेः ।
मत्स्य-कूर्मादि-चिह्नानि चक्रादीन्य् आयुधानि च

tasyopariṣṭhād bhagavan-nirmālyam anulepanam |
tathaiva dhāryam evaṁ hi trividhaṁ tilakaṁ smṛtam
tato nārāyaṇīṁ mudrāṁ dhārayet prītaye hareḥ |
matsya-kūrmādi-cihnāni cakrādīny āyudhāni ca

One should decorate his forehead with tilaka made of gopl-candana and wear a flower garland that has been offered to the Lord. A devotee should decorate his forehead with one of the three kinds of tilaka. One should also decorate his body with drawings of the incarnations, such as Matsya and Kurma, as well as symbols representing the Lord's weapons, such as the cakra, in order to please Him.

HBV 4.247

स्मृतौ—
अङ्कितः शङ्ख-चक्राभ्याम् उभयोर् बाहु-मूलयोः ।
समर्चयेद् धरि नित्य नान्यथा पूजन भवेत्

smṛtau—
aṅkitaḥ śaṅkha-cakrābhyām ubhayor bāhu-mūlayoḥ |
samarcayed dhariṁ nityaṁ nānyathā pūjanaṁ bhavet

smrtau (In the smrti literature it is stated) ,. ankitah iankhd cakrdbhydm ubhayor vdhu mulayoh samarccayed harih nityam nanyathd pujanam bhavet A devotee should worship Sri Hari after decorating his arms with drawings of a conch shell and a disc. If one fails to do this, his worship of the Supreme Lord is considered incomplete.

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HBV 4.248

आदित्य-पुराणे—
शङ्ख-चक्रोर्ध्व-पुण्ड्रादि-रहित ब्राह्मणाधमम् ।
गर्दभ तु समारोप्य राजा राष्ट्रात् प्रवासयेत्

āditya-purāṇe—
śaṅkha-cakrordhva-puṇḍrādi-rahitaṁ brāhmaṇādhamam |
gardabhaṁ tu samāropya rājā rāṣṭrāt pravāsayet

If a fallen brahmana does not decorate his body with tilaka, as well as drawings of a conch shell and disc then the king should put him on the back of an donkey and drive him out of his kingdom.

HBV 4.249

गारुडे श्री-भगवद्-उक्तौ—
सर्व-कर्माधिकारश् च शुचीनाम् एव चोदितः ।
शुचित्व च विजानीयान् मदीयायुध-धारणात्

gāruḍe śrī-bhagavad-uktau—
sarva-karmādhikāraś ca śucīnām eva coditaḥ |
śucitvaṁ ca vijānīyān madīyāyudha-dhāraṇāt

Only those persons who are purified of sins are qualified to perform religious activities. One can become purified simply by decorating his body with drawings of My weapons, such as the disc.

HBV 4.250

पाद्मे चोत्तर-खण्डे—
शङ्ख-चक्रादिभिश् चिह्नैर् विप्रः प्रियतमैर् हरेः ।
रहितः सर्व-धर्मेभ्यः प्रच्युतो नरकं व्रजेत्

pādme cottara-khaṇḍe—
śaṅkha-cakrādibhiś cihnair viprah priyatamair hareḥ |
rahitaḥ sarva-dharmebhyaḥ pracyuto narakaṁ vrajet

If a brahmana fails to decorte his body with drawings of a conch shell and disc, which are very dear to Sri Hari, he falls down from his position and traverses the path to hell.

HBV 4.251

धृतोर्ध्व-पुण्ड्रः कुत-चक्र-धारी
विष्णुं परं ध्यायति यो महात्मा ।
स्वरेण मन्त्रेण सदा हृदि स्थितं
परात्परं यन् महतो महान्तम्

dhṛtordhva-puṇḍraḥ kuta-cakra-dhārī
viṣṇuṁ paraṁ dhyāyati yo mahātmā |
svareṇa mantreṇa sadā hṛdi sthitaṁ
parātparaṁ yan mahato mahāntam

The great soul who, after applying tilaka, meditates on the Supreme Lord—who holds a cakra in His hand, who is the Supreme Absolute Truth, who is greater than the greatest, and who resides in the hearts of His devotees—certainly becomes purified.

HBV 4.252

अथर्वणि च—
एभिर् वयम् उरुक्रमस्य चिह्नैर्
अङ्किता लोके सुभगा भवेम ।
तद् विष्णोः परमँ पदँ
ये गच्छन्ति लाञ्छिताः इत्य् आदि ।

atharvaṇi ca—
ebhir vayam urukramasya cihnair
aṅkitā loke subhagā bhavema |
tad viṣṇoḥ paramaṁ padaṁ
ye gacchanti lāñchitāḥ ity ādi |

The fortunate devotee who throughout his life decorates his body with tilaka and drawings, such as that of a cakra, certainly attains Lord Visnu's supreme abode, which is his ultimate goal.

HBV 4.253

अतएव ब्रह्म-पुराणे--
कृष्णायुधाङ्कितँ दृष्ट्वा सम्मानँ न करोति यः ।
द्वादशाब्दार्जितँ पुण्यँ चाफलयोपगच्छति

ataeva brahma-purāṇe--
kṛṣṇāyudhāṅkitaṁ dṛṣṭvā sammānaṁ na karoti yaḥ |
dvādaśābdārjitaṁ puṇyaṁ cāphalayopagacchati

One who fails to show respect to a devotee who has decorated his body with drawings of Lord Krsna's weapons loses whatever piety he may have accumulated during the past twelve years.

HBV 4.254

स्कान्दे श्री-सनत्-कुमार-मार्कण्डेय-स□वादे—
यो विष्णु-भक्तो विप्रेन्द्र शङ्ख-चक्रादि-चिह्नितः ।
स याति विष्णु-लोक□ वै दाह-प्रलय-वर्जितम्

skānde śrī-sanat-kumāra-mārkaṇḍeya-saṁvāde—
yo viṣṇu-bhakto viprendra śaṅkha-cakrādi-cihnitaḥ |
sa yāti viṣṇu-lokaṁ vai dāha-pralaya-varjitam

between Sanat-kumara and Markandeya found in the Skanda Purana it is stated)

yo visnubhakto viprendra sahkhacakradicihnitah sa yati visnulokarh vai daha pralaya-varjitam A devotee of Visnu whose body is decorated with drawings of a conch shell, disc and other auspicious symbols certainly attains the Lord's supreme abode, which is unaffected by the fire of devastation.

HBV 4.255–256

तत्र वान्त्यत्र च—
नारायणायुधैर् नित्य□ चिह्नित□ यस्य विग्रहम् ।
पाप-कोटि-युक्तस्य तस्य कि□ कुरुते यमः
शङ्खोद्धारे तु यत् प्रोक्त□ वसता□ वर्ष-कोटिभिः ।
तत् फल□ लिखिते शङ्खे प्रत्यह□ दक्षिणे भुजे

tatra vāntyatra ca—
nārāyaṇāyudhair nityaṁ cihnitaṁ yasya vigraham |
pāpa-koṭi-yuktasya tasya kiṁ kurute yamaḥ
śaṅkhoddhāre tu yat proktaṁ vasatāṁ varṣa-koṭibhiḥ |
tat phalaṁ likhite śaṅkhe pratyahaṁ dakṣiṇe bhuje

A person whose body is decorated with drawings of Lord Visnu's weapons does not have to fear the wrath of Yamaraja, even if he had committed millions of sinful activities. The result one obtains by distributing many millions of cows in charity in the holy place, Sankhodhvara, is awarded to a devotee who draws the symbol of a conch shell on his left arm.

HBV 4.257–259

यत् फल॰ पुष्करे नित्य॰ पुण्डरीकाक्ष-दर्शने ।
शङ्खोपरि कृते पद्मे तत् फल॰ समवाप्नुयात्
वामे भुजे गदा यस्य लिखिता दृश्यते कलौ ।
गदाधरो गया-पुण्य॰ प्रत्यह॰ तस्य यच्छति
यच् चानन्द-पुरे प्रोक्त॰ चक्र-स्वामी-समीपतः ।
गदाधोल्लिखिते चक्रे तत् फल॰ कृष्ण-दर्शने

yat phalaṁ puṣkare nityaṁ puṇḍarīkākṣa-darśane |
śaṅkhopari kṛte padme tat phalaṁ samavāpnuyāt
vāme bhuje gadā yasya likhitā dṛśyate kalau |
gadādharo gayā-puṇyaṁ pratyahaṁ tasya yacchati
yac cānanda-pure proktaṁ cakra-svāmī-samīpataḥ |
gadādhollikhite cakre tat phalaṁ kṛṣṇa-darśane

SRI H A R I - B H A K T I - V I L A S A yaccdnandapure proktarh cakrasvdml-svamlpatah gadddholikhite cakre tat phalarh krsnadarsane The result one achieves by having the darsana of the lotus-eyed Sri Hari in the holy place of Puskara can be achieved simply by drawing a lotus flower above a conch shell using clay, thus decorating one's body. In this age of Kali, Lord Gadadhara awards the devotee who decorates his left arm with a drawing of a club the same piety that one receives by visiting the holy place, Gaya. The result one obtains by having the darsana of Krsna near CakrasvamI, in the holy place, Anandapura, can be achieved simply by drawing a disc below a club on one's body.

HBV 4.260–262

श्री-भगवद्-उक्तौ—
यः पुनः कलि-काले तु मत्-पुरी-सम्भवा॰ मृदम् ।
मत्स्य-कूर्मादिका॰ चिह्न॰ गृहीत्वा कुरुते नरः
देहे तस्य प्रविष्टो'ह॰ जानन्तु त्रिदशोत्तमाः ।
तस्य मे नान्तर॰ कि॰चित् कर्तव्य॰ श्रेय इच्छता
ममावतार-चिह्नानि दृश्यन्ते यस्य विग्रहे ।
मर्त्यैर् मर्त्यो न विज्ञेयः स नून॰ मामकी तनूः

śrī-bhagavad-uktau—
yaḥ punaḥ kali-kāle tu mat-purī-sambhavāṁ mṛdam |
matsya-kūrmādikāṁ cihnaṁ gṛhītvā kurute naraḥ
dehe tasya praviṣṭo'haṁ jānantu tridaśottamāḥ |

tasya me nāntaraṁ kiṁcit kartavyaṁ śreya icchatā
mamāvatāra-cihnāni dṛśyante yasya vigrahe |
martyair martyo na vijñeyaḥ sa nūnaṁ māmakī tanūḥ

O foremost of demigods, know for certain that I enter within the hearts of those devotees who, in the age of Kali, decorate their bodies with drawings of My incarnations, such as Matsya and Kurma, using clay that was taken from My abode, Dvaraka. A person who actually desires auspiciousness should not differentiate between Me and such devotees. Those who wear the drawings of my incarnations on their bodies are not ordinary human beings—they exist on the same platform as My incarnations.

HBV 4.263–265

पाप॰ सुकृत-रूप॰ तु जायते तस्य देहिनः ।
ममायुधानि तस्याङ्गे लिखितानि कलौ युगे
उभाभ्याम् अपि चिह्नाभ्या॰ यो'ङ्कितो मत्स्य-मुद्रया ।
कूर्मयापि स्वक॰ तेजो निक्षिप्त॰ तस्य विग्रहे
शङ्ख॰ च पद्म॰ च गदा॰ रथाङ्ग॰
मत्स्य॰ च कूर्म॰ रचित॰ स्व-देहे ।
करोति नित्य॰ सुकृतस्य वृद्धि॰
पाप-क्षय॰ जन्म-शतार्जितस्य

pāpaṁ sukṛta-rūpaṁ tu jāyate tasya dehinaḥ |
mamāyudhāni tasyāṅge likhitāni kalau yuge
ubhābhyām api cihnābhyāṁ yo'ṅkito matsya-mudrayā |
kūrmayāpi svakaṁ tejo nikṣiptaṁ tasya vigrahe
śaṅkhaṁ ca padmaṁ ca gadāṁ rathāṅgaṁ
matsyaṁ ca kūrmaṁ racitaṁ sva-dehe |
karoti nityaṁ sukṛtasya vṛddhiṁ
pāpa-kṣayaṁ janma-śatārjitasya

In the age of Kali, the sinful activities of a devotee whose body is decorated with drawings of My weapons are transformed into pious activities. Indeed, My spiritual potency is certainly invested in the body of a devotee who is decorated with drawings of My incarnations, such as Matsya and Kurma. A person who decorates his body with auspicious symbols—such as a conch shell, lotus flower, club, disc, fish or tortoise— accumulates piety for as long as these markings remain visible, and the sinful reactions that he had accumulated since one hundred lifetimes are deleted.

HBV 4.266

तत्रैव श्री-ब्रह्म-नारद-स□वादे—
कृष्ण-शस्त्राङ्क-कवच□ दुर्भेद्य□ देव-दानवैः ।
अदृश्य□ सर्व-भूताना□ शत्रूणा□ रक्षसाम् अपि

tatraiva śrī-brahma-nārada-saṁvāde—
kṛṣṇa-śastrāṅka-kavacaṁ durbhedyaṁ deva-dānavaiḥ |
adṛśyaṁ sarva-bhūtānāṁ śatrūṇāṁ rakṣasām api

Brahma and Narada that is found in the same literature it is stated)
krsnasastrdnka-kavacarh durbhedyarh devaddnavaih adrsyam sarvabhutdndm satrundm raksasdmapi No one, including the demigods and demons, can counteract the prowess of the symbols of Krsna's weapons. Indeed, ghosts, enemies, and demons are not even able to see a devotee who decorates his body with these symbols.

-,Q2 SRI HARI-BHAKTI-VILASA

HBV 4.267

लक्ष्मीः सरस्वती दुर्गा सावित्री हरि-वल्लभा ।
नित्य□ तस्य वसेद् देहे यस्य शङ्खाङ्किता तनुः

lakṣmīḥ sarasvatī durgā sāvitrī hari-vallabhā |
nityaṁ tasya vased dehe yasya śaṅkhāṅkitā tanuḥ

LaksmI, Sarasvatl, Durga, Savitrl, and Radhika, who is very dear to

himself with drawings of a conch shell.

HBV 4.268–271

गङ्गा गया कुरुक्षेत्र□ प्रयाग□ पुष्करादि च ।
नित्य□ तस्य सदा तिष्ठेद् यस्य पदाङ्कित□ वपुः
यस्य कौमोदकी-चिह्न□ भुजे वामे कलि-प्रिय ।
प्रत्यह□ तत्र द्रष्टव्यो गङ्गा-सागर-सङ्गमः
सव्ये करे गदाधस्तद् रथाङ्ग□ तिष्ठते यदि ।
कृष्णेन सहित□ तत्र त्रैलोक्य□ स-चराचरम्
त्रयो'ग्नयस् त्रयो देवा विष्णोस् त्रीणि पदानि च ।
निवसन्ति सदा यस्य यस्य देहे सुदर्शनम्

gaṅgā gayā kurukṣetraṁ prayāgaṁ puṣkarādi ca |
nityaṁ tasya sadā tiṣṭhed yasya padāṅkitaṁ vapuḥ
yasya kaumodakī-cihnaṁ bhuje vāme kali-priya |
pratyahaṁ tatra draṣṭavyo gaṅgā-sāgara-saṅgamaḥ
savye kare gadādhastad rathāṅgaṁ tiṣṭhate yadi |
kṛṣṇena sahitaṁ tatra trailokyaṁ sa-carācaram
trayo'gnayas trayo devā viṣṇos trīṇi padāni ca |
nivasanti sadā yasya yasya dehe sudarśanam

Holy places, such a the Ganga, Gaya, Kuruksetra, Prayaga, and Puskara constantly remain present within the body of a devotee who habitually decorates himself with drawings of lotus flowers. Know for certain that the confluence of the Ganga, Yamuna, and Sarasvatl is present within a devotee's left arm that is decorated with the drawing of a club. If a devotee's left arm is decorated with a club, and a disc below the club, it is to be understood that Sri Krsna and the entire three worlds are present there. Within the body of a devotee who decorates himself with drawings of the Sudarsana cakra, the three sacrificial fires, the three controlling

deities of the three modes of material nature, and the three steps of Lord Visnu are always present.

HBV 4.272–274

किञ्च—
कृष्णायुधाङ्किता मुद्रा यस्य नारायणी करे ।
ऊर्ध्व-लोकाधिकारी च स ज्ञेयस् त्रिदशाञ्ज पतिः
कृष्ण-मुद्रा-प्रयुक्तस् तु दैवञ्ज पित्र्यञ्ज करोति यः ।
नित्यञ्ज नैमित्तिकञ्ज काम्यञ्ज प्रत्यहञ्ज चाक्षयञ्ज भवेत्
पीडयन्ति न तत्रैव ग्रहा ऋक्षाणि राशयः ।
अष्टाक्षराङ्किता मुद्रा यस्य धातुमयी करे

kiṁ ca—
kṛṣṇāyudhāṅkitā mudrā yasya nārāyaṇī kare |
ūrdhva-lokādhikārī ca sa jñeyas tridaśāṁ patiḥ
kṛṣṇa-mudrā-prayuktas tu daivaṁ pitryaṁ karoti yaḥ |
nityaṁ naimittikaṁ kāmyaṁ pratyahaṁ cākṣayaṁ bhavet
pīḍayanti na tatraiva grahā ṛkṣāṇi rāśayaḥ |
aṣṭākṣarāṅkitā mudrā yasya dhātumayī kare

A devotee whose arms are decorated with the ndrdydni-mudrd and drawings of Krsna's weapons is qualified to be elevated to the higher planets. Know for certain that such devotees is as good as Indra. Any religious activity, such as worshiping the demigods or forefathers, as

well as all kinds of eternal and occasional duties, if performed after decorating one's body with a Sri Krsna-mudra awards inexhaustible benefit. Inauspicious positions of the stars and planets can cause no harm to a devotee whose arm is decorated with a mudra represented by a container made of metal that is engraved with the eight-syllable Narayana mantra.

HBV 4.275–277

वाराहे श्री-सनत्-कुमारोक्तौ—
कृष्णायुधाङ्कित देह गोपी-चन्दन-मृत्स्नया ।
प्रयागादिषु तीर्थेषु स गत्वा कि करिष्यति
यदा यस्य प्रपश्येत देह शङ्खादि-चिह्नितम् ।
तदा तस्य जगत्-स्वामी तुष्टो हरति पातकम्
भवते यस्य देहे तु अहो-रात्र दिने दिने ।
शङ्ख-चक्र-गदा-पद्म लिखित सो'च्युतः स्वयम्

vārāhe śrī-sanat-kumāroktau—
kṛṣṇāyudhāṅkitaṁ dehaṁ gopī-candana-mṛtsnayā |
prayāgādiṣu tīrtheṣu sa gatvā kiṁ kariṣyati
yadā yasya prapaśyeta dehaṁ śaṅkhādi-cihnitam |
tadā tasya jagat-svāmī tuṣṭo harati pātakam
bhavate yasya dehe tu aho-rātraṁ dine dine |
śaṅkha-cakra-gadā-padmaṁ likhitaṁ so'cyutaḥ svayam

-JQ4 SRI HARI-BHAKTI-VILASA yadd yasya prapasyeta deharh sankhddi cihnatam tadd tasya jagatsvdml tusto harati pdtakam bhavate yasya dehe tu aho rdtrarh dine dine sankha cakra gadd padmath likhitarh so'cyutah svayam W h a t is t h e use of visiting Prayaga for a devotee w h o has decorated his body with symbolic drawings of Lord Krsna's weapons, made with gopl-candana7. Sri Hari, t h e Lord of t h e universe, takes away all sinful reactions of a devotee w h o is decorated with drawings of His c o n c h shell a n d o t h e r symbolic representations. O n e whose body is decorated with drawings oi a c o n c h shell, disc, club, a n d lotus flower, day a n d night, is considered to be nondifferent from Lord Acyuta.

HBV 4.278–279

नारायणायुधैर् युक्त कृत्वात्मान कलौ युगे ।
कुरुते पुण्य-कर्माणि मेरु-तुल्यानि तानि वै
शङ्खादिनाङ्कितो भक्त्या श्राद्ध यः कुरुते द्विज ।
विधि-हीन तु सम्पूर्ण पितृणा तु गया-समम्

nārāyaṇāyudhair yuktaṁ kṛtvātmānaṁ kalau yuge |
kurute puṇya-karmāṇi meru-tulyāni tāni vai
śaṅkhādināṅkito bhaktyā śrāddhaṁ yaḥ kurute dvija |
vidhi-hīnaṁ tu sampūrṇaṁ pitṝṇāṁ tu gayā-samam

In this age of Kali, t h e results of t h e pious activities t h a t o n e performs after decorating his body with drawings of Lord Narayana's weapons are as great as M o u n t Sumeru. O brahmana, if o n e devotedly performs t h e irdddha ceremony after decorating his body w i t h t h e sybolic representations of t h e Lord, this activity is as glorious as performing t h e irdddha ceremony at Gaya, even though it may b e performed in a n incomplete or faulty m a n n e r .

HBV 4.280

यथाग्निर् दहते काष्ठ वायुना प्रेरितो भृशम् ।
तथा दह्यन्ति पापानि दृष्ट्वा कृष्णायुधानि वै

yathāgnir dahate kāṣṭhaṁ vāyunā prerito bhṛśam |
tathā dahyanti pāpāni dṛṣṭvā kṛṣṇāyudhāni vai

As fire burns heaps of wood to ashes, being aided by the wind—simply by seeing the drawings of Sri Krsna's weapons decorating a devotee's body, all of one's sinful reactions become burnt to ashes.

HBV 4.281–282

विष्णु-नामाङ्किता मुद्राम् अष्टाक्षर-समन्विताम् ।
शङ्खादिकायुधादिकैर् युक्ता स्वर्ण-रूप्य-मयीम् अपि
धत्ते भागवतो यस् तु कलिकाले विशेषतः ।
प्रह्लादस्य समो क्षेयो नान्यथा कल-वल्लभ

viṣṇu-nāmāṅkitāṁ mudrām aṣṭākṣara-samanvitām |
śaṅkhādikāyudhādikair yuktāṁ svarṇa-rūpya-mayīm api
dhatte bhāgavato yas tu kalikāle viśeṣataḥ |
prahlādasya samo kṣeyo nānyathā kala-vallabha

Brahma and Narada found in the Brahma Purdna, it is stated) visnundma ankita mudrdm astdksra samanvitam sankhdudhddikair yuktarh svarna rupaya maylmapi dhatte bhagavato yastu kalikdle visesatah prahlddasya samo jfieyo ndnyathd kali vallabha O Narada, know for certain that, in the age of Kali, if a devotee of the Supreme Lord wears an amulet made of gold or silver that is imprinted with the lotus feet of Sri Hari, the eight-syllable mantra, or symbolic representations of a conch shell and other weapons of the Lord—he is to be considered on the level of Prahlada. Of this there is no doubt.

HBV 4.283–284

किं च—
शङ्खाङ्कित-तनुर् विप्रो भुङ्क्ते यस्य च वेश्मनि ।
तद्-अन्नं स्वयम् अश्नाति पितृभिः सह केशवः
कृष्णायुधाङ्कितो यस् तु श्मशाने म्रियते यदि ।
प्रयागे या गतिः प्रोक्ता सा गतिस् तस्य नारद

kiṁ ca—
śaṅkhāṅkita-tanur vipro bhuṅkte yasya ca veśmani |
tad-annaṁ svayam aśnāti pitṛbhiḥ saha keśavaḥ
kṛṣṇāyudhāṅkito yas tu śmaśāne mriyate yadi |
prayāge yā gatiḥ proktā sā gatis tasya nārada

O Narada, the Supreme Lord, Kesava, as well as the forefathers, accept the food offered to them at the house of a brahmana whose body

•JQ, SRI H A R I - B H A K T I - V I L A S A is decorated with drawings of a conch shell. Even if a devotee whose body is marked with the symbolic representations of Krsna's weapons dies in a crematorium, he attains the result of dying at Prayaga.

HBV 4.285–286

कृष्णायुधैः कलौ नित्य॑ मण्डित॑ यस्य विग्रहम् ।
तत्राश्रय॑ प्रकुर्वन्ति विवधा वासवादयः
यः करोति हरेः पूजा॑ कृष्ण-शस्त्राङ्कितो नरः ।
अपराध-सहस्राणि नित्य॑ हरति केशवः

kṛṣṇāyudhaiḥ kalau nityaṁ maṇḍitaṁ yasya vigraham |
tatrāśrayaṁ prakurvanti vivadhā vāsavādayaḥ
yaḥ karoti hareḥ pūjāṁ kṛṣṇa-śastrāṅkito naraḥ |
aparādha-sahasrāṇi nityaṁ harati keśavaḥ

In the age of Kali, demigods, headed by Indra, reside in the body of a person who always decorates himself with drawings of Sri Krsna's weapons. If such a person engages in the worship of Sri Hari while being decorated in this manner, the Lord certainly forgives thousands of his offenses.

HBV 4.287–288

कृत्वा काष्ठ-मय॑ बिम्ब॑ कृष्ण-शस्त्रैस् तु चिह्नितम् ।
यो ह्य् अङ्कयति चात्मान॑ तत्-समो नास्ति वैष्णवः
पाषण्ड-पतित-व्रात्यैर् नास्तिकालाप-पातकैः ।
न लिप्यते कलि-कृतैः कृष्ण-शस्त्राङ्कितो नरः

kṛtvā kāṣṭha-mayaṁ bimbaṁ kṛṣṇa-śastrais tu cihnitam |
yo hy aṅkayati cātmānaṁ tat-samo nāsti vaiṣṇavaḥ
pāṣaṇḍa-patita-vrātyair nāstikālāpa-pātakaiḥ |
na lipyate kali-kṛtaiḥ kṛṣṇa-śastrāṅkito naraḥ

A devotee who decorates his body with drawings of Krsna's weapons, using a wooden stamp, is certainly an exalted Vaisnava. Even if he converses with atheistic people, fallen souls, and those who do not follow the Vedic rules and regulations—he does not incur any sinful reactions.

HBV 4.289–291

किञ्च—
अष्टाक्षराङ्किता मुद्रा यस्य धातुमयी भवेत् ।
शङ्ख-पद्मादिभिर् युक्ता पूज्यते'सौ सुरासुरैः
धृता नारायणी मुद्रा प्रह्लादेन पुरा कृते ।
विभीषणेन बलिना ध्रुवेण च शुकेन च
मान्धातृणाम्बरीषेण मार्कण्ड-प्रमुखैर् द्विजैः ।
शङ्खादि-चिह्नितैः शस्त्रैर् देहे कृत्वा कलिप्रिय ।
आराध्य केशवात् प्राप्तञ् समीहित-फलञ् महत्

kiṁ ca—
aṣṭākṣarāṅkitā mudrā yasya dhātumayī bhavet |
śaṅkha-padmādibhir yuktā pūjyate'sau surāsuraiḥ
dhṛtā nārāyaṇī mudrā prahlādena purā kṛte |
vibhīṣaṇena balinā dhruveṇa ca śukena ca
māndhātṛṇāmbarīṣeṇa mārkaṇḍa-pramukhair dvijaiḥ |
śaṅkhādi-cihnitaiḥ śastrair dehe kṛtvā kalipriya |
ārādhya keśavāt prāptaṁ samīhita-phalaṁ mahat

Anyone, whether he be a demon or a demigod, who wears a metal amulet that is imprinted with a lotus and the eight-syllable mantra, must be considered as worshipable. In the Satya-yuga, Prahlada, and thereafter, Vibhisana, Bali, Dhruva, Sukadeva, and other great personalities wore this Narayanl-mudrd. By worshiping Lord Kesava after decorating their bodies with drawings of a conch shell and other weapons of Lord Krsna, exalted devotees, such as Mandhata, Ambarisa and Markanda attained their ultimate goal of life.

HBV 4.292

किञ्च—
गोपी-चन्दन-मृत्स्नाया लिखितञ् यस्य विग्रहे ।
शङ्ख-पद्मादि-चक्रञ् वा तस्य देहे वसेद् धरिः

kiṁ ca—
gopī-candana-mṛtsnāyā likhitaṁ yasya vigrahe |
śaṅkha-padmādi-cakraṁ vā tasya dehe vased dhariḥ

with drawings of the Lord's conch shell, lotus, disc, and club made by applying gopi-candana.

-5QO SRI HARI-BHAKTI-VILASA

HBV 4.293–294

तत्रैव श्री-सनत्-कुमारोक्तौ—
यस्य नारायणी मुद्रा देह□ शङ्खादि-चिह्नितम् ।
धात्री-फल-कृता माला तुलसी-काष्ठ-सम्भवा
द्वादशाक्षर-मन्त्रैस् तु नियुक्तानि कलेवरे ।
आयुधानि च विप्रस्य मत्-समः स च वैष्णवः

tatraiva śrī-sanat-kumāroktau—
yasya nārāyaṇī mudrā dehaṁ śaṅkhādi-cihnitam |
dhātrī-phala-kṛtā mālā tulasī-kāṣṭha-sambhavā
dvādaśākṣara-mantrais tu niyuktāni kalevare |
āyudhāni ca viprasya mat-samaḥ sa ca vaiṣṇavaḥ

A brdhmana whose body is decorated with the nardyani-mudrd and drawings of a conch shell and other symbolic representations of the Lord, as well as with dmlaki fruit, tulasi beads, and the twelve-syllable mantra is respected by me as my equal.

HBV 4.295–296

कि□ च—
यस्य नारायणी मुद्रा देहे शङ्खादि चिह्निता ।
सर्वाङ्ग□ चिह्नित□ यस्य सस्त्रैर् नारायणोद्भवैः ।
प्रवेशो नास्ति पापस्य कवच□ तस्य वैष्णवम्
अन्यत्र च—
एभिर् भागवतैश् चिह्नैः कलि-काले द्विजातयः ।
भवन्ति मर्त्य-लोके ते शापानुग्रह-कारकाः

kiṁ ca—
yasya nārāyaṇī mudrā dehe śaṅkhādi cihnitā |
sarvāṅgaṁ cihnitaṁ yasya sastrair nārāyaṇodbhavaiḥ |
praveśo nāsti pāpasya kavacaṁ tasya vaiṣṇavam
anyatra ca—
ebhir bhāgavataiś cihnaiḥ kali-kāle dvijātayaḥ |
bhavanti martya-loke te śāpānugraha-kārakāḥ

Sinful reactions cannot enter the body of a person who decorates his entire body with drawings of a conch shell, and other symbolic representations of the Lord's weapons, as well as with the nardyani- mudrd. The drawings of the Lord's weapons are as good as any Vaisnava kavaca for giving protection. In the age of Kali, brdhmanas who decorate their

bodies with these auspicious markings become qualified to curse or bless others.

FOURTH VILAS A OQQ

HBV 4.297–299

गौतमीये—
चक्रं च दक्षिणे बाहौ शङ्खं वामे'पि दक्षिणे ।
गदां वामे गदाधस्तात् पुनश् चक्रं च धारयेत्
शङ्खोपरि तथा पद्मं पुनः पद्मं च दक्षिणे ।
खड्गं वक्षसि चापं च स-शरं शीर्ष्णि धारयेत्
इति पञ्चायुधान्य् आदौ धारयेद् वैष्णवो जनः ।
मत्स्यं च दक्षिणे हस्ते कूर्मं वाम-करे तथा

gautamīye—
cakraṁ ca dakṣiṇe bāhau śaṅkhaṁ vāme'pi dakṣiṇe |
gadāṁ vāme gadādhastāt punaś cakraṁ ca dhārayet
śaṅkhopari tathā padmaṁ punaḥ padmaṁ ca dakṣiṇe |
khaḍgaṁ vakṣasi cāpaṁ ca sa-śaraṁ śīrṣṇi dhārayet
iti pañcāyudhāny ādau dhārayed vaiṣṇavo janaḥ |
matsyaṁ ca dakṣiṇe haste kūrmaṁ vāma-kare tathā

gautamiye (In the Gautamiya-tantra it is stated) carkanca daksine bdhau sankham vdme'pi daksine gaddrh vame gadddhastdt punas cakrdnca dhdrayet sahkhopari tatha padmarh punah padmafica daksine vaksasi cdpahca sasaram sisni dhdrayet id pafica dyudhdnyadau dhdrayed vaisnavo janah matsyanca daksine haste kurmarh vdmakare tatha One should draw a cakra on his right hand, a conch shell on both hands, and a club on his left hand with a disc below it. Above the drawing of a conch, one should draw a lotus flower. One should draw a trident on his chest, and draw a bow and arrow on his head. A Vaisnava should first mark his body with these five weapons and then decorate his right hand with a drawing of Matsya and his left hand with a drawing of Kurma

HBV 4.300

तथा चोक्त□—
दक्षिणे तु भुजे विप्रो विभृषाद् वै सुदर्शनम् ।
मत्स्य□ पद्म□ चापरे'थ शङ्ख□ पद्म□ गदास् तथा इति ।

tathā coktaṁ—
dakṣiṇe tu bhuje vipro vibhṛṣād vai sudarśanam |
matsyaṁ padmaṁ cāpare'tha śaṅkhaṁ padmaṁ gadās tathā iti |

A brdhmana should decorate his right arm with a drawing of the Sudarsana cakra, Lord Matsya, and a lotus flower. He should decorate his left arm with drawings of a conch shell, lotus flower, and club.

OIQ SRI HARI-BHAKTI-VILASA

HBV 4.301–302

साम्प्रदायिक-शिष्टानाम् आचाराच् च यथारुचि ।
शङ्ख-चक्रादि-चिह्नानि सर्वेष्व् अङ्गेषु धारयेत्
भक्त्या निजेष्ट-देवस्य धारयेल् लक्षणान्य् अपि

sāmpradāyika-śiṣṭānām ācārāc ca yathāruci |
śaṅkha-cakrādi-cihnāni sarveṣv aṅgeṣu dhārayet
bhaktyā nijeṣṭa-devasya dhārayel lakṣaṇāny api

According to the codes of proper conduct that are prescribed for one's sampraddya, and also according to one's taste, a devotee should decorate his entire body with drawings of a conch shell, disc, and other weapons of the Lord. One should decorate his body with the symbolic representations his worshipable Lord.

HBV 4.303

चक्र-शङ्खौ च धार्यते स□मिश्राव् एव कैश्चन

cakra-śaṅkhau ca dhāryate saṁmiśrāv eva kaiścana

As far as possible, one should place the drawings of the conch shell and disc together, one above the other.

HBV 4.304

श्री-गोपी-चन्दनेनैव चक्रादीनि बुधो'न्वहम् ।
धारयेच् छयनादौ तु तप्तानि किल तानि हि

śrī-gopī-candanenaivaṁ cakrādīni budho'nvaham |
dhārayec chayanādau tu taptāni kila tāni hi

A learned devotee should decorate his body every day with drawings of Lord Krsna's weapons, using gopl-candana. However, on Sayana- dvadasl and Utthana-ekadasi, one should put on metal amulets after warming them over a fire.

HBV 4.305–306

द्वादशारं तु षट्-कोणं वलयत्रय-संयुतम् ।
चक्रं स्याद् दक्षिणावर्तं शङ्खं च श्री-हरेः स्मृतः
गदा-पद्मादिकं लोक-सिद्धम् एव मतं बुधैः ।
मुद्रा वा भगवन्-नामाङ्किता वाष्टाक्षरादिभिः

dvādaśāraṁ tu ṣaṭ-koṇaṁ valayatraya-saṁyutam |
cakraṁ syād dakṣiṇāvartaṁ śaṅkhaṁ ca śrī-hareḥ smṛtaḥ
gadā-padmādikaṁ loka-siddham eva mataṁ budhaiḥ |
mudrā vā bhagavan-nāmāṅkitā vāṣṭākṣarādibhiḥ

A cakra consists of twelve spokes, six inner supports, and three outer circles. It is said that the conch shell carried by Sri Hari revolves in a clockwise manner. Learned persons accept the shape of the Lord's club and lotus as being just as they are seen in this world. Amulets can be made of metal and stamped with the holy names of Lord Rama and Krsna, or the eight-syllable or five-syllable mantra.

HBV 4.307–308

ततः कृष्णार्पिता माला धारयेत् तुलसी-दलैः ।
पद्माक्षैस् तुलसी-काष्ठैः फलैर् धात्र्याश् च निर्मिताः
धारयेत् तुलसी-काष्ठ-भूषणानि च वैष्णवः ।
मस्तके कर्णयोर् बाह्वोः करयोश् च यथा-रुचि

tataḥ kṛṣṇārpitā mālā dhārayet tulasī-dalaiḥ |
padmākṣais tulasī-kāṣṭhaiḥ phalair dhātryāś ca nirmitāḥ
dhārayet tulasī-kāṣṭha-bhūṣaṇāni ca vaiṣṇavaḥ |

mastake karṇayor bāhvoḥ karayoś ca yathā-ruci

Thereafter, one should decorate himself by putting on a flower garland that was offered to Lord Krsna, as well as a garland made of tulasi leaves, lotus seeds, tulasi wood, or amalaki fruit. According to one's taste, a Vaisnavas can decorate his head, ears, arms, and wrists with ornaments made from tulasi wood.

HBV 4.309–310

स्कान्दे—
सन्निवेद्यैव हरये तुलसी-काष्ठ-सम्भवाम् ।
माला□ पश्चात् स्वय□ धत्ते स वै भागवतोत्तमः
हरये नार्पयेद् यस् तु तुलसी-काष्ठ-सम्भवाम् ।
माला□ धत्ते स्वय□ मूढः स याति नरक□ ध्रुवम्

skānde—
sannivedyaiva haraye tulasī-kāṣṭha-sambhavām |
mālāṁ paścāt svayaṁ dhatte sa vai bhāgavatottamaḥ
haraye nārpayed yas tu tulasī-kāṣṭha-sambhavām |
mālāṁ dhatte svayaṁ mūḍhaḥ sa yāti narakaṁ dhruvam

skdnde (In the Skanda Purdna it is stated) sannivedyaiva haraye tulasi kdstha sambhavam

,12 SRI HARI-BHAKTI-VILASA malarh pascat svayarh dhatte sa vai bhdgavatottamah haraye ndrpayed yastu tulslkdstha sarhbhavdm malarh dhatte svayarh mudhah sa ydti narakarh dhruvam One who prepares a string of tulasi beads, offers it to Sri Hari and then puts it on his body is a topmost Vaisnava. However, if one wears beads without first offering them to the Lord, he will surely traverse the path to hell.

HBV 4.311–312

क्षालिता□ पञ्च-गव्येन मूल-मन्त्रेण मन्त्रिताम् ।
गायत्र्या चाष्त कृत्वा वै मन्त्रिता□ धूपयेच् च ताम् ।
विधिवत् परया भक्त्या सद्यो-जातेन पूजयेत्
तुलसी-काष्ठ-सम्भूते माले कृष्ण-जन-प्रिये ।
बिभर्मि त्वाम् अह□ कण्ठे कुरु मा□ कृष्ण-वल्लभम्

kṣālitāṁ pañca-gavyena mūla-mantreṇa mantritām |
gāyatryā cāṣta kṛtvā vai mantritāṁ dhūpayec ca tām |

vidhivat parayā bhaktyā sadyo-jātena pūjayet
tulasī-kāṣṭha-sambhūte māle kṛṣṇa-jana-priye |
bibharmi tvām ahaṁ kaṇṭhe kuru māṁ kṛṣṇa-vallabham

After preparing tulasi beads, one should purify them by washing them with panca-gavya, the five substances obtained from a cow. O n e should then chant the mula-mantra and the Gayatri mantra over the tulasi beads, eight times. After doing this, one should worship the beads while chanting the following mantra and offering incense: O you who are dear to Sri Krsna! O tulasi beads, I will put you on my neck. Please enable me to become dear to Sri Hari.

HBV 4.313

यथा त्व वल्लभा विष्णोर् नित्य विष्णु-जन-प्रिया ।
तथा मा कुरु देवेशि नित्य विष्णु-जन-प्रियम्

yathā tvaṁ vallabhā viṣṇor nityaṁ viṣṇu-jana-priyā |
tathā māṁ kuru deveśi nityaṁ viṣṇu-jana-priyam

O you who are dear to Sri Hari! As you are dear to Sri Krsna, and as all the devotees of Krsna respect you—in the same way, kindly allow me to become an eternal favorite of the Lord.

HBV 4.314

दाने ला-धातुर् उद्दिष्टो लासि मा हरि-वल्लभे ।
भक्तेभ्यश् च समस्तेभ्यस् तेन माला निगद्यसे

dāne lā-dhātur uddiṣṭo lāsi māṁ hari-vallabhe |
bhaktebhyaś ca samastebhyas tena mālā nigadyase

The verbal root la is used to indicate charity. O you who are dear to Sri Krsna, because you have given me the opportunity to associate with Krsna's devotees, you are addressed as mala, or a strand of beads.

HBV 4.315

एवꣳ सम्प्रार्थ्य विधिवन् मालाꣳ कृष्ण-गले'र्पिताम् ।
धारयेद् वैष्णवो यो वै स गच्छेद् वैष्णवꣳ पदम्

evaṁ samprārthya vidhivan mālāṁ kṛṣṇa-gale'rpitām |
dhārayed vaiṣṇavo yo vai sa gacched vaiṣṇavaṁ padam

According to the codes of proper etiquette, a Vaisnava should first pray to the tulasl beads and then offer them to Sri Krsna before putting them around his neck. By doing so, he becomes qualified to enter the kingdom of Sri Visnu .

HBV 4.316

तत्रैव कार्त्तिक-प्रसङ्गे—
धात्री-फल-कृताꣳ मालाꣳ कण्ठस्थाꣳ यो वहेन् न हि ।
वैष्णवो न स विज्ञेयो विष्णु-पूजा-रतो यदि

tatraiva kārttika-prasaṅge—
dhātrī-phala-kṛtāṁ mālāṁ kaṇṭhasthāṁ yo vahen na hi |
vaiṣṇavo na sa vijñeyo viṣṇu-pūjā-rato yadi

tatraiva kdrttika-prasange (In the Kdrtika-prasanga section of the Skanda Purdna it is stated) dhdtrl phala krtdrh mdlam kanthasthdm yo vahenna hi vaisnavo na sa vijneyo visnu pujd rato yadi A person who does not wear neckbeads made of dmalaki fruit cannot be called a Vaisnava, even though he engages in the worship of Lord Visnu.

HBV 4.317

गारुडे—
धारयन्ति न ये मालाꣳ हैतुकाः पाप-बुद्धयः ।
नरकान् न निवर्तन्ते दग्धाः कोपाग्निना हरेः

gāruḍe—
dhārayanti na ye mālāṁ haitukāḥ pāpa-buddhayaḥ |
narakān na nivartante dagdhāḥ kopāgninā hareḥ

People who do not wear neckbeads, and who are sinful and fond of dry arguments are burnt by the fire of Sri Hari's anger and thus go to reside in hell.

HBV 4.318

अत एव स्कान्दे—
न जह्यात् तुलसी-माला धात्री-माला विशेषतः ।
महा-पातक-सहन्त्री धर्म-कामार्थ-दायिनीम्

ata eva skānde—
na jahyāt tulasī-mālāṁ dhātrī-mālāṁ viśeṣataḥ |
mahā-pātaka-saṁhantrīṁ dharma-kāmārtha-dāyinīm

One should not fail to wear tulasl beads and especially, amalakl beads. This practice destroys all sinful reactions and awards one success in religiosity, economic development and sense gratification.

HBV 4.319

अगस्त्य-सहितायाम्—
निर्माल्य-तुलसी-माला-युक्तो यश् चार्चयेद् धरिम् ।
यद् यत् करोति तत् सर्वम् अनन्त-फलद भवेत्

agastya-saṁhitāyām—
nirmālya-tulasī-mālā-yukto yaś cārcayed dharim |
yad yat karoti tat sarvam ananta-phaladaṁ bhavet

agastya samhitayam (In the Agastya-samhita it is stated) nirmalya tulasl mala yukto yasca arccayed harim yadyat karoti tatsarvam ananta phaladarh bhavet By engaging in the worship of the Supreme Lord and performing other ritualistic activities after putting on a garland of tulasl that was offered to the Lord, one achieves unlimited benefit.

HBV 4.320

नारदीये—
ये कण्ठ-लग्न-तुलसी-नलिनाक्ष-माला
ये वा ललाट-फल्के लसद् ऊर्ध्व-पुण्ड्राः ।
ये बाहु-मूल-परिचिह्नित-शङ्ख-चक्रास्
ते वैष्णवा भुवनम् आशु पवित्रयन्ति

nāradīye—
ye kaṇṭha-lagna-tulasī-nalinākṣa-mālā
ye vā lalāṭa-phalke lasad ūrdhva-puṇḍrāḥ |

ye bāhu-mūla-paricihnita-śaṅkha-cakrās
te vaiṣṇavā bhuvanam āśu pavitrayanti

I FOURTH VILASA 115 ye vahu raula paricihnita sankha cakraste vaisnavd bhuvanamasu pavitrayanti Vaisnavas—who wear a tulasl garland, or a garland of lotus seeds, that was offered to the Deity—whose foreheads are decorated with tilaka— and whose arms are decorated with drawings of a conch, disc, and other auspicious symbols can purify the entire world.

HBV 4.321

कि च—
भुज-युगम् अपि चिह्नैर् अङ्कित यस्य विष्णोः
परम-पुरुष-नाम्ना कीर्तन यस्य वाचि ।
ऋजुतरम् अपि पुण्ड्र मस्तके यस्य कण्ठे
सरसिज-मणि-माला यस्य तस्यास्मि दासः

kiṁ ca—
bhuja-yugam api cihnair aṅkitaṁ yasya viṣṇoḥ
parama-puruṣa-nāmnāṁ kīrtanaṁ yasya vāci |
ṛjutaram api puṇḍraṁ mastake yasya kaṇṭhe
sarasija-maṇi-mālā yasya tasyāsmi dāsaḥ

I aspire to become a servant of that person whose arms are decorated with drawings of Sri Hari's weapons; whose speech is dedicated to the glorification of the Supreme Lord, Sri Hari's, holy names, qualities and pastimes; whose forehead is decorated with beautiful tilaka; and who wears a garland of lotus seeds.

HBV 4.322

विष्णु-धर्मोत्तरे श्री-भगवद्-उक्तौ—
तुलसी-काष्ठ-माला च कण्ठ-स्था वहते तु यः ।
अप्य् अशौचो'प्य् अनाचारो माम् एवैति न स शयः

viṣṇu-dharmottare śrī-bhagavad-uktau—
tulasī-kāṣṭha-mālāṁ ca kaṇṭha-sthāṁ vahate tu yaḥ |
apy aśauco'py anācāro mām evaiti na saṁśayaḥ

There is no doubt that a person who wears tulasl neckbeads—whether he is pious or sinful—will eventually attain My shelter.

HBV 4.323–325

स्कान्दे—
धात्री-फल-कृता माला तुलसी-काष्ठ-सम्भवा ।
दृश्यते यस्य देहे तु स वै भागवतोत्तमः
तुलसी-दलजा माला कण्ठस्था वहते तु यः ।
विष्णूतीर्णा विशेषेण स नमस्यो दिवौकसाम्
तुलसी-दलजा माला धात्री-फल-कृतापि च ।
ददाति पापिना मुक्तिं किं पुनर् विष्णु-सेविनाम्

skānde—
dhātrī-phala-kṛtā mālā tulasī-kāṣṭha-sambhavā |
dṛśyate yasya dehe tu sa vai bhāgavatottamaḥ
tulasī-dalajāṁ mālāṁ kaṇṭhasthāṁ vahate tu yaḥ |
viṣṇūttīrṇā viśeṣeṇa sa namasyo divaukasām
tulasī-dalajā mālā dhātrī-phala-kṛtāpi ca |
dadāti pāpināṁ muktiṁ kiṁ punar viṣṇu-sevinām

-,., SRIHARI-BHAKTI-VILASA tulasl dalajdrh mdldm kanthasthdm vahate tu yah visnuttlrndm visesena sa namasyo divaukasdm tulasl dalajd mala dhdtrl phalakrtapi ca daddti pdpindrh muktirh kim punar visnusevindm A devotee who is decorated with garlands of dhdtrl fruit and tulasl beads is a topmost Vaisnava. One who honors the remnants of Lord Visnu's tulasl leaves becomes woprshipable by the demigods, and so what can be said about those who serve Lord Visnu twenty-four hours a day? Garlands of tulasl leaves and dmalakl fruit can award salvation to even the most sinful people.

HBV 4.326

तत्रैव कार्त्तिक-प्रसङ्गे—
यः पुनस् तुलसी-मालां कृत्वा कण्ठे जनार्दनम् ।
पूजयेत् पुण्यम् आप्नोति प्रतिपुष्पं गवायुतम्

tatraiva kārttika-prasaṅge—
yaḥ punas tulasī-mālāṁ kṛtvā kaṇṭhe janārdanam |
pūjayet puṇyam āpnoti pratipuṣpaṁ gavāyutam

One who engages in the worship of Sri Janardana while wearing tulasl neckbeads acculumates piety equivalent to giving ten thousand cows in charity for each of his flower offerings.

HBV 4.327–328

यावल् लुठति कण्ठ-स्था धात्री-माला नरस्य हि ।
तावत् तस्य शरीरे तु प्रीत्या लुठति केशवः
स्पृशेच् च यानि लोमानि धात्री-माला कलौ नृणाम् ।
तावद् वर्ष-सहस्राणि वसते केशवालये

yāval luṭhati kaṇṭha-sthā dhātrī-mālā narasya hi |
tāvat tasya śarīre tu prītyā luṭhati keśavaḥ
spṛśec ca yāni lomāni dhātrī-mālā kalau nṛṇām |
tāvad varṣa-sahasrāṇi vasate keśavālaye

neck with a bead made from an amalaki fruit. In the age of Kali, a person goes to reside in the abode of Lord Hari for as many thousands of years as the times his amalaki bead touches the hair of his body.

HBV 4.329–330

यावद् दिनानि वहते धात्री-माला कलौ नरः ।
तावद्-युग-सहस्राणि वैकुण्ठे वसतिर् भवेत्
माला-युग्मं वहेद् यस् तु धात्री-तुलसि-संभवम् ।
वहते कण्ठ-देशे तु कल्प-कोटिं दिवं वसेत्

yāvad dināni vahate dhātrī-mālāṁ kalau naraḥ |
tāvad-yuga-sahasrāṇi vaikuṇṭhe vasatir bhavet
mālā-yugmaṁ vahed yas tu dhātrī-tulasi-saṁbhavam |
vahate kaṇṭha-deśe tu kalpa-koṭi-ṁ divaṁ vaset

In the age of Kali, a person becomes qualified to reside in Vaikuntha for as many thousands of years as the number of days he keeps a bead made of amalaki fruit around his neck. A person who always wears beads made of dhatri fruit and tulasi on his neck becomes eligible to reside in the heavenly planets for millions of kalpas.

HBV 4.331–333

तुलसी-दलजा॑ माला॑ कृष्णोत्तीर्णा वहेत् तु यः ।
पत्रे पत्रे'श्वमेधाना॑ दशाना॑ लभते फलम्
तुलसी-काष्ठ-सम्भूता॑ यो माला॑ वहते नरः ।
फल॑ यच्छति दैतारिः प्रत्यह॑ द्वारकोद्भवम्
निवेद्य विष्णवे माला॑ तुलसी-काष्ठ-सम्भवम् ।
वहते यो नरो भक्त्या तस्य वै नास्ति पातकम्

tulasī-dalajāṁ mālāṁ kṛṣṇottīrṇā vahet tu yaḥ |
patre patre'śvamedhānāṁ daśānāṁ labhate phalam
tulasī-kāṣṭha-sambhūtāṁ yo mālāṁ vahate naraḥ |
phalaṁ yacchati daitāriḥ pratyahaṁ dvārakodbhavam
nivedya viṣṇave mālāṁ tulasī-kāṣṭha-sambhavam |
vahate yo naro bhaktyā tasya vai nāsti pātakam

,18 SRI HARI-BHAKTI-VILASA sada prlta mandstasya krsna devakinandanah A person who wears a garland of tulasl leaves that had been offered to Sri Krsna attains the result of performing ten horse sacrifices for each of the leaves of that garland. A person who wears tulasl neckbeads all the time obtains the result of living in Dvaraka. By wearing tulasl garlands that were offered to the Deity, a person becomes free from the reactions to sinful activities. Sri Krsna becomes pleased with him, as well.

HBV 4.334–335

सदा प्रीतमनास् तस्य कृष्ण देवकी-नन्दनः ।
तुलसी-काष्ठ-सम्भूता॑ यो माला॑ वहते नरः ।
प्रायश्चित्त॑ न तस्यास्ति नाशौच॑ तस्य विग्रहे
तुलसी-काष्ठ-सम्भूता॑ शिरसो यस्य भूषणम् ।
बाह्वोः करे च मर्त्यस्य देहे तस्य सदा हरिः

sadā prītamanās tasya kṛṣṇa devakī-nandanaḥ |
tulasī-kāṣṭha-sambhūtāṁ yo mālāṁ vahate naraḥ |
prāyaścittaṁ na tasyāsti nāśaucaṁ tasya vigrahe
tulasī-kāṣṭha-sambhūtāṁ śiraso yasya bhūṣaṇam |
bāhvoḥ kare ca martyasya dehe tasya sadā hariḥ

There is no need to perform atonement for a person who wears tulasl neckbeads. Factually, he does not become contaminated at any stage in his life. Sri Hari resides in the body of a person whose neck and arms are decorated with ornaments made of tulasl.

HBV 4.336

तुलसी-काष्ठ-मालाभिर् भूषितः पुण्यम् आचरेत् ।
पितॄणाꣳ देवतानाꣳ च कृतꣳ कोटि-गुणꣳ कलौ

tulasī-kāṣṭha-mālābhir bhūṣitaḥ puṇyam ācaret |
pitṝṇāṁ devatānāṁ ca kṛtaṁ koṭi-guṇaṁ kalau

In the age of Kali, offering oblations to the forefathers, worshiping the demigods, and performing pious activities yield millions of times more results for a person who is decorated with neckbeads made of tulasl.

HBV 4.337–338

तुलसी-काष्ठ-मालाꣳ तु प्रेत-राजस्य दूतकाः ।
दृष्ट्वा नश्यन्ति दूरेण वातोद्धूतꣳ यथा दलम्
तुलसी-काष्ठ-मालाभिर् भूषितो भ्रमते यदि ।
दुःस्वप्नꣳ दुर्निमित्तꣳ च न भयꣳ शस्त्रजꣳ क्वचित्

tulasī-kāṣṭha-mālāṁ tu preta-rājasya dūtakāḥ |
dṛṣṭvā naśyanti dūreṇa vātoddhūtaṁ yathā dalam
tulasī-kāṣṭha-mālābhir bhūṣito bhramate yadi |
duḥsvapnaṁ durnimittaṁ ca na bhayaṁ śastrajaṁ kvacit

Just by seeing the tulasl beads on a person's neck, the Yamadutas flee to a distant place. A person who wanders here and there after putting on tulasl neckbeads has nothing to fear from an accident, bad dreams, or weapons.

HBV 4.339–340

सन्ध्योपास्त्य्-आदिकꣳ कर्म ततः कुर्यात् यथा-विधि ।
कृष्ण-पादोदकेनैव तत्र देवादि-तर्पणम्
शिरसा विष्णु-निर्माल्यꣳ पादोदेनापि तर्पणम् ।
पितॄणाꣳ देवतानाꣳ च वैष्णवैस् तु समꣳ मतम्

sandhyopāsty-ādikaṁ karma tataḥ kuryāt yathā-vidhi |
kṛṣṇa-pādodakenaiva tatra devādi-tarpaṇam
śirasā viṣṇu-nirmālyaṁ pādodenāpi tarpaṇam |
pitṝṇāṁ devatānāṁ ca vaiṣṇavais tu samaṁ matam

After decorating oneself in the above-mentioned way (by wearing tulasl beads), a devotee should engage in chanting mantras and worshiping the Lord. He should offer to the demigods oblations of water that has washed the lotus feet of Sri Hari. Decorating one's head with a flower garland that was offered to the Lord and offering oblations to the forefathers and demigods with water that has washed the lotus feet of Lord Visnu are both considered equally meritorious by Vaisnavas.

HBV 4.341

गृहे त्व् एक-गुणा सन्ध्या गोष्ठे दश-गुणा स्मृता ।
शत-साहस्रिका नद्याम् अनन्ता विष्णु-सन्निधौ

gṛhe tv eka-guṇā sandhyā goṣṭhe daśa-guṇā smṛtā |
śata-sāhasrikā nadyām anantā viṣṇu-sannidhau

,2Q SRI HARI-BHAKTI-VILASA By performing the sandhyd rituals at home, one receives full benefit. By performing them in the field, one receives ten times the benefit; by performing them while standing in a river, one receives one hundred times the benefit; and by performing them in front of Sri Hari, one receives unlimited benefit.

HBV 4.342

पूजयिष्य□स् ततः कृष्णम् आदौ सन्निहित□ गुरुम् ।
प्रणम्य पूजयेद् भक्त्या दत्त्वा कि□चिद् उपाअयनम्

pūjayiṣyaṁs tataḥ kṛṣṇam ādau sannihitaṁ gurum |
praṇamya pūjayed bhaktyā dattvā kiṁcid upāayanam

Before commencing the worship of Sri Krsna, a devotee should greet his spiritual master, offer him obeisances, and then worship him with faith and devotion.

HBV 4.343

रिक्त-पाणिर् न पश्येत राजान॰ भिषज॰ गुरुम् ।
नोपायन-करः पुत्र॰ शिष्य॰ भृत्य॰ निरीक्षयेत्

rikta-pāṇir na paśyeta rājānaṁ bhiṣajaṁ gurum |
nopāyana-karaḥ putraṁ śiṣyaṁ bhṛtyaṁ nirīkṣayet

It is not proper for one to go to see the king, the spiritual master, or a doctor with an empty hand. Similarly, it is not proper for one to see his children, disciples, or servants with gifts in his hands.

HBV 4.344

प्रथम॰ तु गुरु॰ पूज्य ततश् चैव ममार्चनम् ।
कुर्वन् सिद्धिम् अवाप्नोति ह्य् अन्यथा निष्फल॰ भवेत्

prathamaṁ tu guruṁ pūjya tataś caiva mamārcanam |
kurvan siddhim avāpnoti hy anyathā niṣphalaṁ bhavet

First, one should worship his spiritual master and then he should worship Me. Only in this way can one attain perfection. If one violates this rule, he will not gain anything tangible by even his most strenuous endeavors.

HBV 4.345

श्री-नारदेन च—
गुरौ सन्निहिते यस् तु पूजयेद् अन्यम् अग्रतः ।
स दुर्गतिम् अवाप्नोति पूजन॰ तस्य निष्फलम्

śrī-nāradena ca—
gurau sannihite yas tu pūjayed anyam agrataḥ |
sa durgatim avāpnoti pūjanaṁ tasya niṣphalam

A person who worships someone else in front of his spiritual master will face great difficulty in this life, and his worship will yield no tangible result.

HBV 4.346

श्रुतिषु [श्वेत्.उ. ६.२३]
यस्य देवे परा भक्तिः यथा देवे तथा गुरौ ।
तस्यैते कथिता ह्य् अर्थाः प्रकाशन्ते महात्मनः

śrutiṣu [śvet.u. 6.23]
yasya deve parā bhaktiḥ yathā deve tathā gurau |
tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ

Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.

HBV 4.347

आचार्य□ मा□ विजानीयान् नावमन्येत कर्हिचित् ।
न मर्त्य-बुद्ध्यासूयेत सर्व-देव-मयो गुरुः

ācāryaṁ māṁ vijānīyān nāvamanyeta karhicit |
na martya-buddhyāsūyeta sarva-deva-mayo guruḥ

[11.17.27] the Supreme Lord has said) dcdryarh mdrh vijndniydn ndvamanyeta karhicit na mattyavuddhaydsiiyet sarvadevamayo guruh One should know the dcdrya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.

HBV 4.348

दशम-स्कन्धे [भा.पु. १०.८०.३४] च—
नाहम् इज्या-प्रजातिभ्या□ तपसोपशमेन च ।
तुष्येय□ सर्व-भूतात्मा गुरु-शुश्रूषया यथा

daśama-skandhe [bhā.pu. 10.80.34] ca—
nāham ijyā-prajātibhyāṁ tapasopaśamena ca |
tuṣyeyaṁ sarva-bhūtātmā guru-śuśrūṣayā yathā

I, the Soul of all beings, am not as satisfied by ritual worship, brahminical initiation, penances or self-discipline as I am by faithful service rendered to one's spiritual master.

HBV 4.349

सप्तम-स्कन्धे [भा.पु. ७.१५.२६]—
यस्य साक्षाद् भगवति ज्ञान-दीप-प्रदे गुरौ ।
मर्त्यासद्-धीः श्रुतं तस्य सर्वं कुञ्जर-शौचवत्

saptama-skandhe [bhā.pu. 7.15.26]—
yasya sākṣād bhagavati jñāna-dīpa-prade gurau |
martyāsad-dhīḥ śrutaṁ tasya sarvaṁ kuñjara-śaucavat

The spiritual master should be considered to be directly the Supreme Lord because he gives transcendental knowledge for enlightenment. Consequently, for one who maintains the material conception that the spiritual master is an ordinary human being, everything is frustrated. His enlightenment and his Vedic studies and knowledge are like the bathing of an elephant.

HBV 4.350

अन्यत्रापि—
साधकस्य गुरौ भक्तिं मन्दीकुर्वन्ति देवताः ।
यन् नो'तीत्य व्रजेद् विष्णुं शिष्यो भक्त्या गुरौ ध्रुवन्

anyatrāpi—
sādhakasya gurau bhaktiṁ mandīkurvanti devatāḥ |
yan no'tītya vrajed viṣṇuṁ śiṣyo bhaktyā gurau dhruvan

The demigods think that a disciple will attain unalloyed devotional service to Lord Visnu by serving his spiritual master with love and devotion, while at the same time ignoring them, and so they always try to disturb his endeavors.

HBV 4.351–352

मनु-स्मृतौ [२.१५३]—
अज्ञो भवति वै बालः पिता भवति मन्त्रदः ।
अज्ञं हि बालम् इत्य् आहुः पितेत्य् एव तु मन्त्रदम्
किं च—
गुरुर् ब्रह्मा गुरुर् विष्णुर् गुरुर् देवो महेश्वरः ।
गुरुर् एव परं ब्रह्म तस्मात् सम्पूजयेत् सदा

manu-smṛtau [2.153]—
ajño bhavati vai bālaḥ pitā bhavati mantradaḥ |
ajñaṁ hi bālam ity āhuḥ pitety eva tu mantradam
kiṁ ca—
gurur brahmā gurur viṣṇur gurur devo maheśvaraḥ |
gurur eva paraṁ brahma tasmāt sampūjayet sadā

An ignorant person is called a child, and a person who initiates one into the chanting of a mantra is considered to be a father. Leaned persons say that someone devoid of knowledge is as good as a child, and someone who enlightens others by imparting mantras to them is like a father. The spiritual master is Brahma, the spiritual master is Visnu, the spiritual master is Siva, and the spiritual master is a representative of the Supreme Lord. Therefore, one should faithfully worship the spiritual master with genuine devotion.

HBV 4.353

वामन-कल्पे—
यो मन्त्रः स गुरुः साक्षात् यो गुरुः स हरिः स्मृतः ।
गुरुर् यस्य भवेत् तुष्टस् तस्य तुष्टो हरिः स्वयम् ।
गुरोः समासने नैव न चैवोच्चासने वसेत्

vāmana-kalpe—
yo mantraḥ sa guruḥ sākṣāt yo guruḥ sa hariḥ smṛtaḥ |
gurur yasya bhavet tuṣṭas tasya tuṣṭo hariḥ svayam |
guroḥ samāsane naiva na caivoccāsane vaset

Mantras are nondifferent from the spiritual master, and the spiritual master is nondifferent from Sri Hari. The Supreme Lord, Sri Hari, becomes pleased with a disciple who satisfies his spiritual master. O n e should neither sit on the same level as his spiritual master, nor higher than him.

HBV 4.354

विष्णु-रहस्ये—
तस्मात् सर्व-प्रयत्नेन यथा-विधि तथा गुरुम् ।
अभेदेनार्चयेत् यस् तु स मुक्ति-फलम् आप्नुयात्

viṣṇu-rahasye—
tasmāt sarva-prayatnena yathā-vidhi tathā gurum |
abhedenārcayet yas tu sa mukti-phalam āpnuyāt

^24 SRI HARI-BHAKTI-VILASA abhedena arcayed yastu sa mukti phalamdpnuydt Therefore, by always worshiping the spiritual master with love and devotion, according to the prescribed rules and regulations, considering him to be nondifferent from the Supreme Lord, a devotee obtains the fruit of liberation.

HBV 4.355–356

गुरु-सुश्रूषण नाम सर्व-धर्मोत्तमोत्तमम् ।
तस्माद् धर्मात् परो धर्मः पवित्र नैव विद्यते
काम-क्रोधादिक यद् यद् आत्मनो'निष्ट-कारणम् ।
एतत् सर्व गुरौ भक्त्या पुरुषो ह्य् अञ्जसा जयेत्

guru-suśrūṣaṇaṁ nāma sarva-dharmottamottamam |
tasmād dharmāt paro dharmaḥ pavitraṁ naiva vidyate
kāma-krodhādikaṁ yad yad ātmano'niṣṭa-kāraṇam |
etat sarvaṁ gurau bhaktyā puruṣo hy añjasā jayet

Serving the spiritual master is the topmost religious principle. There is no dharma superior to this. By being fixed in devotional service unto the spiritual master, a disciple is able to conquer his enemies in the form of lust, anger, and greed.

HBV 4.357

पितुर् आधिक्य-भावेन ये'र्चयन्ति गुरु सदा ।
भवन्त्य् अतिथयो लोके ब्रह्मणस् ते विशा वर

pitur ādhikya-bhāvena ye'rcayanti guruṁ sadā |
bhavanty atithayo loke brahmaṇas te viśāṁ vara

O foremost of vaisyas, those who constantly worship the spiritual master, considering him to be superior than even their father, becomes an honorable guest in the abode of Brahma.

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HBV 4.358

भक्तिर् यथा हरौ मे'स्ति तद्वन् निष्ठा गुरौ यदि ।
ममास्ति तेन सत्येन स्व दर्शयतु मे हरिः

bhaktir yathā harau me'sti tadvan niṣṭhā gurau yadi |
mamāsti tena satyena svaṁ darśayatu me hariḥ

If I have the same love and devotion for my spiritual master as I have for the Supreme Lord, Hari, then on the strength of that piety may the Lord kindly award me his darsana.

HBV 4.359

अदित्य-पुराणे—
अविद्यो वा स-विद्यो वा गुरुर् एव जनार्दनः ।
मार्गस्थो वाप्य् अमार्ग-स्थो गुरुर् एव सदा गतिः

aditya-purāṇe—
avidyo vā sa-vidyo vā gurur eva janārdanaḥ |
mārgastho vāpy amārga-stho gurur eva sadā gatiḥ

The spiritual master is certainly nondifferent from Lord janardana, whether he is learned or otherwise, according to worldy estimation. The spiritual master is the only goal of life for a sincere disciple, provided he is properly situated and not misguided.

HBV 4.360

अन्यत्र च—
हरौ रुष्टे गुरुस् त्राता गुरौ रुष्टे न कश्चन।
तस्मात् सर्व-प्रयत्नेन गुरुम् एव प्रसादयेत्

anyatra ca—
harau ruṣṭe gurus trātā gurau ruṣṭe na kaścana |
tasmāt sarva-prayatnena gurum eva prasādayet

If Lord Hari is displeased with someone, that person's spiritual master can still protect him, but if the spiritual master is displeased with someone then no one can protect him. Therefore, by all means, one should try to satisfy his spiritual master.

HBV 4.361

ब्रह्म-वैवर्ते—
अपि घ्नन्तः शपन्तो वा विरुद्धा अपि ये क्रुधाः।
गुरवः पूजनीयास् ते गृह नत्वा नयेत तान्

brahma-vaivarte—
api ghnantaḥ śapanto vā viruddhā api ye krudhāḥ |
guravaḥ pūjanīyās te gṛhaṁ natvā nayeta tān

One must always offer respect to his spiritual master, worship him, and invite him to one's house, even if the spiritual master beats him, curses him, opposes him, or becomes angry with him. (The word guravah is plural, which means there can be many spiritual masters, as described in the Kurma Purana as follows: The teacher of Vedic literature, one's father, one's elder brother, the king, a maternal uncle, the father-in-law, one who recites the Puranas, a grandfather, one who is superior in terms of varna, and one's paternal uncle are all fit to be referred to as elderly, respectable spiritual masters.)

HBV 4.362

तत् श्लाघ्यꣳ जन्म धन्यꣳ तत् दिनꣳ पुण्याथ नाडिका ।
यस्याꣳ गुरुꣳ प्रणमते समुपास्य तु भक्तितः

tat ślāghyaṁ janma dhanyaṁ tat dinaṁ puṇyātha nāḍikā |
yasyāṁ guruṁ praṇamate samupāsya tu bhaktitaḥ

That birth is glorious, that day is praiseworthy, and that moment is sanctified when one worships his spiritual master with great respect.

HBV 4.363–365

उपदेष्टारम् आम्नायागतꣳ परिहरन्ति ये ।
तान् मृतान् अपि क्रव्यादाः कृतघ्नान् नोपभुञ्जते
बोधः कलुषितस् तेन दौरात्म्यꣳ प्रकटीकृतम् ।
गुरुर् येन परित्यक्तस् तेन त्यक्तः पुरा हरिः
अन्यत्र च—
प्रतिपद्य गुरुꣳ यस् तु मोहाद् विप्रतिपद्यते ।
स कल्प-कोटिꣳ नरके पच्यते पुरुषाधमः

upadeṣṭāram āmnāyāgataṁ pariharanti ye |
tān mṛtān api kravyādāḥ kṛtaghnān nopabhuñjate
bodhaḥ kaluṣitas tena daurātmyaṁ prakaṭīkṛtam |
gurur yena parityaktas tena tyaktaḥ purā hariḥ
anyatra ca—
pratipadya guruṁ yas tu mohād vipratipadyate |
sa kalpa-koṭiṁ narake pacyate puruṣādhamaḥ

Those who reject an authorized spiritual master who comes in disciplic succession are certainly most ungrateful. When such persons die, even carnivorous animals and birds refuse to eat thier flesh. One who is rejected by his spiritual master is automatically rejected by the Supreme Lord, Sri Hari. As a result, his inteligence becomes polluted and he begins to display great arrogance. Those who are the lowest among mankind, after formally accepting a spiritual master, reject him out of illusion. Such persons certainly rot in hellish conditions for millions of kalpas.

HBV 4.366

पञ्चरात्रे—
अवैष्णवोपदिष्टेन मन्त्रेण निरय□ व्रजेत् ।
पुनश् च विधिना सम्यग् ग्राहयेद् वैष्णवाद् गुरोः

pañcarātre—
avaiṣṇavopadiṣṭena mantreṇa nirayaṁ vrajet |
punaś ca vidhinā samyag grāhayed vaiṣṇavād guroḥ

pancardtre (In the Ndrada-pancardtra it is stated) avaisnavopadistena mantrena nirayam vrajet punas ca vidhind samyag grdhayed vaisnavdd guroh One who is initiated into the chanting of a mantra by a non-Vaisnava must suffer in hell. Therefore, such a person should be initiated once more, according to the prescribed method, by a Vaisnava guru.

HBV 4.367–368

ये गुर्व्-आज्ञा□ न कुर्वन्ति पापिष्ठाः पुरुषाधमाः ।
न तेषा□ नरक-क्लेश-निस्तारो मुनि-सत्तम
यैः शिष्यैः शश्वद् आराध्या गुरवो ह्य् अवमानिताः ।
पुत्र-मित्र-कलत्रादि-सम्पद्भ्यः प्रच्युता हि ते

ye gurv-ājñāṁ na kurvanti pāpiṣṭhāḥ puruṣādhamāḥ |
na teṣāṁ naraka-kleśa-nistāro muni-sattama
yaiḥ śiṣyaiḥ śaśvad ārādhyā guravo hy avamānitāḥ |
putra-mitra-kalatrādi-sampadbhyaḥ pracyutā hi te

agastyasarhhitaydm (In the Agastya-sarhhita it is stated) ye gurvvdjndrh na kurvanti pdpisthdh purusddhamdh na tesdrh naraka klesa nistdro munisattama yaih iisyaih sasvad drddhyd guravo hyavamdnitdh putra mitra kalatrddi sampadbhayah pracyutd hi te O foremost of sages, those lowest among men and most sinful of people who disregard the orders of their spiritual master will not get respite from

•yyo SRI HARI-BHAKTI-VILASA the painful conditions of hell. In this life, they will become bereft of their children, friends, wife, and wealth.

HBV 4.369

अधिक्षिप्य गुरु मोहात् परुष प्रवदन्ति ये ।
शूकरत्व भवत्य् एव तेषा जन्म-शतेष्व् अपि

adhikṣipya guruṁ mohāt paruṣaṁ pravadanti ye |
śūkaratvaṁ bhavaty eva teṣāṁ janma-śateṣv api

Those who, out of ignorance, consider the spiritual master to be an ordinary human being and thus dare to chastise him will have to accept the body of a pig for one hundred births.

HBV 4.370–371

ये गुरु-द्रोहिणो मूढाः सतत पाप-कारिणः ।
तेषा च यावत् सुकृत दुष्कृत स्यान् न स शयः
अतः प्राग् गुरुम् अभ्यर्च्य कृष्ण-भावेन बुद्धिमान् ।
त्र्य्-अवरान् असमान् कुर्यात् प्रणामान् दण्ड-पातवत्

ye guru-drohiṇo mūḍhāḥ satataṁ pāpa-kāriṇaḥ |
teṣāṁ ca yāvat sukṛtaṁ duṣkṛtaṁ syān na saṁśayaḥ
ataḥ prāg gurum abhyarcya kṛṣṇa-bhāvena buddhimān |
try-avarān asamān kuryāt praṇāmān daṇḍa-pātavat

All of the piety of a person who commits sinful activities while acting in a rebellious manner toward his spiritual master transforms into sin. Therefore, an intelligent person should first worship his spiritual master while treating him as nondifferent from Sri Krsna. Indeed, he should offer obeisances to him and worship him at least three times a day.

HBV 4.372

अत एव कौर्मे श्री-व्यास-गीतायाम्—
व्यत्यस्त पाणिना कार्यम् उपसङ्ग्रहण गुरोः ।
सव्येन सव्यः स्प्रष्टव्यो दक्षिणेन तु दक्षिणः इति ।

ata eva kaurme śrī-vyāsa-gītāyām—
vyatyasta pāṇinā kāryam upasaṅgrahaṇaṁ guroḥ |
savyena savyaḥ spraṣṭavyo dakṣiṇena tu dakṣiṇaḥ iti |

has stated in the Kurma Purdna) vyatyasta pdnind kdryym upasarhgrahanarh guroh savyena savyah sprastavyo daksinena tu daksinah

• i ^

One should offer obeisances to the spiritual master by falling flat onto the ground and catching hold of his left lotus foot with one's right hand, and right lotus foot with one's left hand.

HBV 4.373

अथ श्री-गुरु-पादाना प्राप्यानुज्ञा च साधकः ।
प्राक् स स्कृत हरेर् गेह प्रवेक्ष्यन् पादुके त्यजेत्

atha śrī-guru-pādānāṁ prāpyānujñāṁ ca sādhakaḥ |
prāk saṁskṛtaṁ harer gehaṁ pravekṣyan pāduke tyajet

Thereafter, a disciple should secure permission from his spiritual master and then take off his shoes before entering the sanctified temple of Sri Hari.

HBV 4.374

अग्न्य्-आगारे गवा गोष्ठे देव-ब्राह्मण-सन्निधौ ।
जपे भोजन-काले च पादुके परिवर्जयेत् इति ।

agny-āgāre gavāṁ goṣṭhe deva-brāhmaṇa-sannidhau |
jape bhojana-kāle ca pāduke parivarjayet iti |

One must take off his shoes before entering a room where firewood for the performance of sacrifice is kept, a cowshed, or a room where a brahmana or a Deity is situated. One should also take off his shoes while chanting mantras, and while eating.

HBV 4.375

ततः श्री-भगवत्-पूजा-मन्दिरस्याङ्गन गतः ।
प्रक्षाल्य हस्तौ पादौ च द्वि-राचमनम् आचरेत्

tataḥ śrī-bhagavat-pūjā-mandirasyāṅganaṁ gataḥ |
prakṣālya hastau pādau ca dvi-rācamanam ācaret

After arriving at the courtyard of a temple, one should wash his hands and feet, and then perform dcamana twice.

HBV 4.376

देवार्चनादि-कार्याणि तथा गुर्व्-अभिवादनम् ।
कुर्वीत सम्यग् आचम्य तद्वद् एव भुजि-क्रियाम् इति ॥

devārcanādi-kāryāṇi tathā gurv-abhivādanam |
kurvīta samyag ācamya tadvad eva bhuji-kriyām iti ||

„~ SRI HARI-BHAKTI-VILASA kurvita samyagacamya tadvadeva bhujikriydm One should perform acamdna at least twice before engaging in Deity worship, offering obeisances to the spiritual master, and honoring krsna- prasddam.

COMPLETE TWENTY-VILĀSA TEXT

Vilāsa 5

Ādhiṣṭhānikaḥ — The Foundations of Worship

336 aligned entries · 480 numbered texts

HBV 5.1

श्री-चैतन्य-प्रभु वन्दे बालो'पि यद्-अनुग्रहात् ।
तरेन् नाना-मत-ग्राह-व्याप्त पूजा-क्रमार्णवम्

śrī-caitanya-prabhuṁ vande bālo'pi yad-anugrahāt |
taren nānā-mata-grāha-vyāptaṁ pūjā-kramārṇavam

I worship Srl Caitanya Mahaprabhu, by whose mercy even an ignorant person can surpass, by means of worshiping the Lord, the ocean of conclusive truth that is filled with formidable aquatic animals, such as crocodiles, in the form of unauthorised opinions.

HBV 5.2

श्रीमद्-गोपाल-देवस्याष्टादशाक्षर-यन्त्रतः ।
लिख्यते'र्चा-विधिर् गूढः क्रम-दीपिकयेक्षितः

śrīmad-gopāla-devasyāṣṭādaśākṣara-yantrataḥ |
likhyate'rcā-vidhir gūḍhaḥ krama-dīpikayekṣitaḥ

Now, the process of Deity worship, accoding to the opinion of Krama- dlpikd, while following the prescribed rules while chanting the eighteen- syllable mantra of Srl Gopaladeva, is being described.

HBV 5.3

आगमोक्तेन मार्गेण भगवान् ब्राह्मणैर् अपि ।
सदैव पूज्यो'तो लेख्यः प्राय आगमिको विधिः

āgamoktena mārgeṇa bhagavān brāhmaṇair api |
sadaiva pūjyo'to lekhyaḥ prāya āgamiko vidhiḥ

Brahmanas should always engage in Deity worship according to the rules and regulations prescribed in the tantras. In this book, the process of Deity worship will be described mostly according to the opinion of the tantras.

HBV 5.4

तथा च विष्णु-यामले—
कृते श्रुत्य्-उक्त-मार्गः स्यात् त्रेताया स्मृति-भावितः ।
द्वापरे तु पुराणोक्तः कलाव् आगम-सम्भवः

tathā ca viṣṇu-yāmale—
kṛte śruty-ukta-mārgaḥ syāt tretāyāṁ smṛti-bhāvitaḥ |
dvāpare tu purāṇoktaḥ kalāv āgama-sambhavaḥ

In the Satya-yuga, rules and regulations were based on the Vedas. In the Treta-yuga, they were based on the smrti literature. In the Dvapara- yuga, they were based on the Puranas and in the Kali-yuga, they are based on the agamas.

HBV 5.5

अशुद्धाः शूद्राकल्पा हि ब्राह्मणाः कलि-सम्भवाः ।
तेषाम् आगम-मार्गेण शुद्धिर् न श्रौत-वर्त्मना

aśuddhāḥ śūdrākalpā hi brāhmaṇāḥ kali-sambhavāḥ |
teṣām āgama-mārgeṇa śuddhir na śrauta-vartmanā

Brdhmanas born in Kali-yuga are impure, just like sudras. They should become purified by following the rules and regulations that are prescribed in the agamas because they cannot achieve the same result by following the Vedic rules and regulations.

HBV 5.6

श्री-कृष्ण-द्वार-देवेभ्यो दत्त्वा पाद्यादिक ततः ।
गन्ध-पुष्पैर् अर्चयेत् तान् यथा-स्थान यथा-क्रमम्

śrī-kṛṣṇa-dvāra-devebhyo dattvā pādyādikaṁ tataḥ |
gandha-puṣpair arcayet tān yathā-sthānaṁ yathā-kramam

After completing the worship of the spiritual master, one should worship the demigods, who are present in the entrance of Sri Krsna's temple, by offering pddya, sandalwood paste, flowers, and other items.

HBV 5.7

द्वाराग्रे स-परीवारान् भू-पीठे कृष्ण-पार्षदान् ।
तद्-अग्रे गरुड॰ द्वारस्योर्ध्वे द्वार-श्रिय॰ यजेत्

dvārāgre sa-parīvārān bhū-pīṭhe kṛṣṇa-pārṣadān |
tad-agre garuḍaṁ dvārasyordhve dvāra-śriyaṁ yajet

First, one should worship Krsna's associates in the space in front of the entrance to the temple. Then, one should worship Garuda as being situated in front of the Lord's associates. Next, one should worship LaksmI, who presides over the entrance.

HBV 5.8–10

प्राग्-द्वारोभय-पार्श्वे तु यजेच् चण्ड-प्रचण्डकौ ।
द्वारे च दक्षिणे धातृ-विधातारौ च पश्चिमे
जय॰ च विजय॰ चैव बल॰ प्रबलम् उत्तरे ।
द्वन्द्व-शस्त्व् एवम् अभ्यर्च्य देहल्या॰ वास्तु-पुरुषम्
द्वारान्तः-पार्श्वयोर् गङ्गा॰ यमुना॰ च ततो'र्चयेत् ।
तत्-पार्श्वयोः शङ्ख-निधि॰ तथा पद्म-निधि॰ यजेत्

prāg-dvārobhaya-pārśve tu yajec caṇḍa-pracaṇḍakau |
dvāre ca dakṣiṇe dhātṛ-vidhātārau ca paścime
jayaṁ ca vijayaṁ caiva balaṁ prabalam uttare |
dvandva-śastv evam abhyarcya dehalyāṁ vāstu-puruṣam
dvārāntaḥ-pārśvayor gaṅgāṁ yamunāṁ ca tato'rcayet |
tat-pārśvayoḥ śaṅkha-nidhiṁ tathā padma-nidhiṁ yajet

O n the two sides of the eastern gate, one should worship Canda and Pracanda. O n the two sides of the southern gate, one should worship Dhata and Vidhata. O n the two sides of the northern gate, one should worship Bala and Prabala, and on the two sides of the western gate, one should worship Jaya and Vijaya. After finishing this worship, one should worship the deity who is the protector of the temple, in front of the main entrance. Inside the doorway, one should worship Gariga and Yamuna. Then, by their sides, one should worship sankha-nidhi and padma-nidhi.

HBV 5.11–12

गणेशꣳ मन्दिरस्याग्नि-कोणे दुर्गाꣳ च नैरृते ।
वाणीꣳ वायव्य ऐशाने क्षेत्रपालꣳ तथार्चयेत्
द्वाः-शाखाम् आश्रयन् वामाꣳ सङ्कोच्याङ्गानि देहलीम् ।
अस्पृष्ट्वा प्रविशेद् वेश्म न्यस्यन् प्राग् दक्षिणꣳ पदम्

gaṇeśaṁ mandirasyāgni-koṇe durgāṁ ca nairṛte |
vāṇīṁ vāyavya aiśāne kṣetrapālaṁ tathārcayet
dvāḥ-śākhām āśrayan vāmāṁ saṅkocyāṅgāni dehalīm |
aspṛṣṭvā praviśed veśma nyasyan prāg dakṣiṇaṁ padam

Thereafter, one should worship Ganesa in the southeast corner of the temple, Durga in the sourthwest corner, SarasvatI in the northwest corner, and Siva in the southeast corner. After doing so, one should lightly touch the ground near the entrance and then slowly enter the temple without touching the door, placing his right foot inside first.

HBV 5.13

तथा च सारदा-तिलके—
किꣳचित् स्पृशन् वाम-शाखाꣳ देहलीꣳ लङ्घयन् गुरुः ।
अङ्गꣳ सङ्कोचयन्न् अन्तः प्रविशेद् दक्षिणाङ्घ्रिणा

tathā ca sāradā-tilake—
kiṁcit spṛśan vāma-śākhāṁ dehalīṁ laṅghayan guruḥ |
aṅgaṁ saṅkocayann antaḥ praviśed dakṣiṇāṅghriṇā

The spiritual master should gently touch the left side of the door, bend a little so as not to touch the frame of the door above his head, and then enter the temple by placing his right foot first.

HBV 5.14

तन्-माहात्म्य च हरि-भक्ति-सुधोदये—
प्रविशन्न् आलय विष्णोर् अर्चनार्थ सुभक्तिमान् ।
न भूयः प्रविशन् मातुः कुक्षि-कारा-गृह सुधीः

tan-māhātmyaṁ ca hari-bhakti-sudhodaye—
praviśann ālayaṁ viṣṇor arcanārthaṁ subhaktimān |
na bhūyaḥ praviśan mātuḥ kukṣi-kārā-gṛhaṁ sudhīḥ

tanmdhdtmyanca haribhaktisudhodaye (These glories are described in the Hari-bhakti-sudhodaya) pravinndlayarh visnor arcandrtharh subhaktimdn na bhuyah pravisen mdtuh kuksi kardgrham sudhlh A learned person who has the good fortune of entering the temple of Sri Visnu, for the purpose of worshiping the Lord with devotion, will not again have to enter a prison in the form of a mother's womb.

HBV 5.15

नैरृते वास्तु-पुरुष ब्रह्माणम् अपि पूजयेत् ।
आसनस्थो यजेत् ता स् तान् अन्यत्र भगवद्-गृहात्

nairṛte vāstu-puruṣaṁ brahmāṇam api pūjayet |
āsanastho yajet tāṁs tān anyatra bhagavad-gṛhāt

Within the temple, one should worship the protecting deity and Lord Brahma in the southwest corner. One should then sit down a little distance from the Deity and worship the Lord's intimate associates.

HBV 5.16

तत्-पूजामन्त्रश् चोक्तः—
प्रणवादि-चतुर्थ्य्-अन्त देव-नाम नमो'न्तकम् ।
पूजा-मन्त्रम् इद प्रोक्त सर्वत्रार्चन-कर्मणि इति ।

tat-pūjāmantraś coktaḥ—
praṇavādi-caturthy-antaṁ deva-nāma namo'ntakam |
pūjā-mantram idaṁ proktaṁ sarvatrārcana-karmaṇi iti |

The mantra to be chanted while worshiping the Lord's associates begins with orh, followed by the name of the associate, ending in the fourth dative case. The mantra should conclude with the word namah.

HBV 5.17

अथ कृष्णाग्रतस् तिष्ठन् कृत्वा दिग्-बन्धन क्षिपेत् ।
पुष्पाक्षतान् समस्तासु दिक्षु तत्रोक्त-मन्त्रतः

atha kṛṣṇāgratas tiṣṭhan kṛtvā dig-bandhanaṁ kṣipet |
puṣpākṣatān samastāsu dikṣu tatrokta-mantrataḥ

Thereafter, one should sit in front of Sri Krsna and seal the four directions while chanting a mantra from the tantras, such as: orh irangaya sasaraya hum phat namah. While doing so, one should throw flowers and rice paddy towards the directions.

HBV 5.18

ततश् चासन-मन्त्रेणाभिमन्त्र्याभ्यर्च्य चासनम् ।
तस्मिन्न् उपविशेत् पद्मासनेन स्वस्तिकेन वा

tataś cāsana-mantreṇābhimantryābhyarcya cāsanam |
tasminn upaviśet padmāsanena svastikena vā

Before sitting, one should purify the asana while chanting orh ddhara saktaye namah. One should then sit either in the padmasana or svastikdsana.

HBV 5.19

तत्र कृष्णार्चकः प्रायो दिवसे प्राङ्-मुखो भवेत् ।
उदङ्मुखो रजन्या तु स्थिर-मूर्तिश् च सम्मुखः

tatra kṛṣṇārcakaḥ prāyo divase prāṅ-mukho bhavet |
udaṅmukho rajanyāṁ tu sthira-mūrtiś ca sammukhaḥ

A worshiper of Sri Krsna should sit firmly, facing east during the day, or facing north during the night, and if he is in the temple, he should face the Deity.

HBV 5.20

तत्र च एकादश-स्कन्धे [भ्प् ११.२७.१९]—
आसीनः प्राग् उदग्-वार्चेत् स्थिरायान्त्व् अथ सम्मुखः

tatra ca ekādaśa-skandhe [BhP 11.27.19]—
āsīnaḥ prāg udag-vārcet sthirāyāntv atha sammukhaḥ

The devotee should sit facing either east or north but if he is in the temple then he should sit facing the Deity.

HBV 5.21–22

आसन-मन्त्रस्य मेरु-पृष्ठ ऋषिः सुतल छन्दः ।
कूर्मो देवता आसनाभिमन्त्रेण विनियोगः
पृथ्वि त्वया धृता लोका देवि त्व विष्णुना धृता ।
त्व च धारय मा नित्य पवित्र कुरु चासनम्

āsana-mantrasya meru-pṛṣṭha ṛṣiḥ sutalaṁ chandaḥ |
kūrmo devatā āsanābhimantreṇa viniyogaḥ
pṛthvi tvayā dhṛtā lokā devi tvaṁ viṣṇunā dhṛtā |
tvaṁ ca dhāraya māṁ nityaṁ pavitraṁ kuru cāsanam

The predominating sage of the asana mantra is Meruprstha. It should be chanted in the sutala meter. Lord Kurma is the objective of this mantra that glorifies the asana. O earth, you are the sustainter of all living entities. O Goddess, Lord Visnu had lifted you from the depths of the ocean. Kindly sustain me and sanctify my sitting place.

HBV 5.23

नारद-पञ्चरात्रे—
व शाश्म-दारु-धरणी-तृण-पल्लव-निर्मितम् ।
वर्जयेद् आसन विद्वान् दारिद्र्य-व्याधि-दुःखदम् ।
कृष्णाजिन कम्बल वा नान्यद् आसनम् इष्यते

nārada-pañcarātre—
vaṁśāśma-dāru-dharaṇī-tṛṇa-pallava-nirmitam |
varjayed āsanaṁ vidvān dāridrya-vyādhi-duḥkhadam |
kṛṣṇājinaṁ kambalaṁ vā nānyad āsanam iṣyate

ndrada pancaratre (In the Ndrada-pahcardtra it is stated) vamsdsmaddru dharani- trna pallavarnirmitam

varjayed dsanam vidvdn ddridrya vyddhi duhkhadam krsndjinam kambalarh vd nanyad dsanam isyate Bamboo, stone, wood, or clay are not proper materials for making an dsana. An asana made of kusa grass is auspicious. However, an asana made of other kinds of grass or leaves will only award one distress, poverty, and disease. A learned person should not use such an dsana. The skin of a spotted deer or a blanket can also be used as an dsana.

HBV 5.24

अन्यत्र च—
कृष्णाजिन॑ व्याघ्र-चर्म कौषेय॑ वेत्र-निर्मितम् ।
वस्त्राजिन॑ कम्बल॑ वा कल्पयेद् आसन॑ मृदु

anyatra ca—
kṛṣṇājinaṁ vyāghra-carma kauṣeyaṁ vetra-nirmitam |
vastrājinaṁ kambalaṁ vā kalpayed āsanaṁ mṛdu

One should prepare a soft dsana with the skin of a spotted deer or tiger, or else with silk, cane, a blanket, or a black deerskin.

HBV 5.25–26

नारद-पञ्चरात्रे—
व॑शाद् आहुर् दरिद्रत्व॑ पाषाणे व्याधि-सम्भवम् ।
धरण्या॑ दुःख-सम्भूति॑ दौर्भाग्य॑ दारवासने
तृणासने यशो-हानि॑ पल्लवे चित्त-विभ्रमम् ।
दर्भासने व्याधि-नाश॑ कम्बल॑ दुःख-मोचनम्

nārada-pañcarātre—
vaṁśād āhur daridratvaṁ pāṣāṇe vyādhi-sambhavam |
dharaṇyāṁ duḥkha-sambhūtiṁ daurbhāgyaṁ dāravāsane
tṛṇāsane yaśo-hāniṁ pallave citta-vibhramam |
darbhāsane vyādhi-nāśaṁ kambalaṁ duḥkha-mocanam

ndradapancardtre (In the Narada-pancardtra it is stated) varhsdd dhur daridratvarh pasdne vyddhi sambhavam dharanydrh duhkha sambhutim daurbhdgyam ddravdsane trndsane yasohdnim pallave citta vibhramam darbhdsane vyddhindsam kamvalam duhkha mocanam Learned personalities have ascertained that an dsana made of bamboo awards poverty, an

dsana made of stone causes disease, an dsana ot clay gives distress, an dsana made of wood awards misfortune, an dsana made of grass diminishes one's prestige, an dsana made of leaves causes

o^o SRIHARI-BHAKTI-VILASA disturbance within the mind, an asana made of kusa grass removes illness, and an asana made of a blanket takes away miseries.

HBV 5.27

किञ्च, श्री-भगवद्-गीतासु [ङीता ६.११]—
शुचौ देशे प्रतिष्ठाप्य स्थिरम् आसनम् आत्मनः ।
नात्युच्छ्रित□ नातिनीच□ चैलाजिन-कुशोत्तरम् इति ।

kiṁ ca, śrī-bhagavad-gītāsu [ṅītā 6.11]—
śucau deśe pratiṣṭhāpya sthiram āsanam ātmanaḥ |
nātyucchritaṁ nātinīcaṁ cailājina-kuśottaram iti |

To practice yoga, one should go to a secluded place and should lay kusa grass on the ground and then cover it with a deerskin and a soft cloth. The seat should neither be too high nor too low and should be situated in a sacred place.

HBV 5.28

यथोकतम् उपविश्याथ सम्प्रदायानुसारतः ।
शङ्खादि-पूजा-सम्भारान् न्यसेत् तत्-तत्-पदेषु तान्

yathokatam upaviśyātha sampradāyānusārataḥ |
śaṅkhādi-pūjā-sambhārān nyaset tat-tat-padeṣu tān

One should sit on the asana according to rules and regulations that are prescribed by his sampradaya, and arrange for all the ingredients that are required for his worship to be put in their respective places.

HBV 5.29–30

स्वस्य वामाग्रतः शङ्खं साधारं स्थापयेद् बुधः ।
तत्रैवार्घ्यादि-पात्राणि न्यस्येच् च द्वारि भागशः
तुलसी-गन्ध-पुष्पादि-भाजनानि च दक्षिणे ।
वामे च स्थापयेत् पार्श्वे कलसं पूर्णम् अम्भसा

svasya vāmāgrataḥ śaṅkhaṁ sādhāraṁ sthāpayed budhaḥ |
tatraivārdhyādi-pātrāṇi nyasyec ca dvāri bhāgaśaḥ
tulasī-gandha-puṣpādi-bhājanāni ca dakṣiṇe |
vāme ca sthāpayet pārśve kalasaṁ pūrṇam ambhasā

One should keep the conch shell on a stand on his left side. One should never place the conch shell on the floor. Next to the conch shell,

one should keep plates of pddya, arghya, madhuparka, and dcamanlam. O n his right side, one should keep tulasi leaves, sandalwood paste, and flowers. A pitcher of water should also be kept on one's left side.

HBV 5.31

दक्षिणे घृत-दीपं च तैल-दीपं च वामतः ।
सम्भारानपरान् न्यसेत् स्व-दृष्टि-विषये पदे ।
कर-प्रक्षालनार्थं च पात्रम् एकं स्व-पृष्ठतः

dakṣiṇe ghṛta-dīpaṁ ca taila-dīpaṁ ca vāmataḥ |
sambhārānaparān nyaset sva-dṛṣṭi-viṣaye pade |
kara-prakṣālanārthaṁ ca pātram ekaṁ sva-pṛṣṭhataḥ

An oil lamp should be placed on one's left side, and a ghee lamp should be kept to one's right. All the other ingredients should be placed in front of one in suitable places so that they can be easily seen. One should keep a pot behind his back for washing his hands.

HBV 5.32–34

देवी-पुराणे—
नाना-विचित्र-रूपाणि पुण्डरीकाकृतीनि च ।
शङ्ख-नीलोत्पलाभानि पात्राणि परिकल्पयेत्
रत्नादि-रचितान्य् एव काञ्ची-मूल-युतानि च ।
यथा-शोभ यथा-लाभ तथा पात्राणि कारयेत्
कि च—
ह स-पात्रेण सर्वाणि चेप्सितानि लभेन् मुने ।
अर्घ्य दत्त्वा तथा रौप्येणायु-राज्य शुभ भवेत् ।
ताम्र-पात्रेण सौभाग्य धर्म मृण्-मय-सम्भवम्

devī-purāṇe—
nānā-vicitra-rūpāṇi puṇḍarīkākṛtīni ca |
śaṅkha-nīlotpalābhāni pātrāṇi parikalpayet
ratnādi-racitāny eva kāñcī-mūla-yutāni ca |
yathā-śobhaṁ yathā-lābhaṁ tathā pātrāṇi kārayet
kiṁ ca—
haṁsa-pātreṇa sarvāṇi cepsitāni labhen mune |
arghyaṁ dattvā tathā raupyeṇāyu-rājyaṁ śubhaṁ bhavet |
tāmra-pātreṇa saubhāgyaṁ dharmaṁ mṛṇ-maya-sambhavam

devlpurdne (In the Devi Pur ana it is stated) ndndvicitra rupdni pundarlkd krtlni ca sankha nllotpaldbhdni pdtrdni parikalpayet ratnddi racitanyeva kdncl mula yutdni ca yathdsobharh yathdldbharh tathd pdtrdni kdrayet haimapdtrena sarvdni cepsitdni labhenmune arghyarh dattvd tathd raupyena dyurdjyarh subharh bhavet tamrapatrena saubhdgyarh dharmarh mrnmaya sambhavam

•5 40 SRI HARI-BHAKTI-VILASA Containers can be of various shapes, colors and designs. They can be in the shape of a lotus. They can be white like a conch shell, blue like a blue lotus flower, or any other pleasing color. They can be made of jewels or other valuable materials. The main consideration is that containers should look good and be easily available. By offering arghya in a gold container, one achieves his desired benediction. When it is offered in a silver container, one's duration of life increases and one achieves auspiciousness. When it is offered in a copper container, one achieves good fortune, and when it is offered in a clay pot, one achieves piety.

HBV 5.35–37

वाराहे—
सौवर्णं राजतं काꣳस्यं येन दीयते भाजनम् ।
तान् सर्वान् सम्परित्यज्य ताम्रं तु मम रोचते
पवित्राणां पवित्रं यो मङ्गलानां च मङ्गलम् ।
विशुद्धानां शुचिं चैव ताम्रं सꣳसार-मोक्षणम्
दीक्षितानां विशुद्धानां मम कर्म-परायणः ।
सदा ताम्रेण कर्तव्यम् एवं भूमि मम प्रियम् इति ।

vārāhe—
sauvarṇaṁ rājataṁ kāṁsyaṁ yena dīyate bhājanam |
tān sarvān samparityajya tāmraṁ tu mama rocate
pavitrāṇāṁ pavitraṁ yo maṅgalānāṁ ca maṅgalam |
viśuddhānāṁ śuciṁ caiva tāmraṁ saṁsāra-mokṣaṇam
dīkṣitānāṁ viśuddhānāṁ mama karma-parāyaṇaḥ |
sadā tāmreṇa kartavyam evaṁ bhūmi mama priyam iti |

Although devotees may offer Me gold, silver, or bell metal pots, pots made of copper are My favorite. Copper is the most pure among all pure objects, the most auspicious among all auspicious things, and the most purifying because it destroys one's material bondage. My devotees, being always inclined to worship Me, should not fail to use pots made of copper.

HBV 5.38

केचिच् च ताम्र-पात्रेषु गव्यादेर् योग-दोषतः ।
ताम्रातिरिक्तम् इच्छन्ति मधुपर्कस्य भाजनम्

kecic ca tāmra-pātreṣu gavyāder yoga-doṣataḥ |
tāmrātiriktam icchanti madhuparkasya bhājanam

Some people say that if copper pots come in contact with milk products then they become contaminated. Therefore, they recommend the use of pots made of a metal other than copper for keeping madhuparka.

HBV 5.39

तथैव शङ्खम् एवार्घ्य-पात्रम् इच्छन्ति केचन ।
शङ्खे कृत्वा तु पानीय□ स-पुष्प□ सलिलाक्षतम् ।
अर्घ्य□ ददाति देवस्येत्य् एव□ स्कान्दे'भिधानतः

tathaiva śaṅkham evārdhya-pātram icchanti kecana |
śaṅkhe kṛtvā tu pānīyaṁ sa-puṣpaṁ salilākṣatam |
arghyaṁ dadāti devasyety evaṁ skānde'bhidhānataḥ

Some people like to use a conch shell for offering arghya. It is stated in the Skanda Purdna that one should offer arghya—consisting of pure water, flowers, sesame seeds, and rice paddy—to Sri Krsna.

HBV 5.40

मङ्गलार्थ□ च कलस□ सजल□ करकान्वितम् ।
फलादि-सहित□ दिव्य□ न्यसेद् भगवतो'ग्रतः

maṅgalārthaṁ ca kalasaṁ sajalaṁ karakānvitam |
phalādi-sahitaṁ divyaṁ nyased bhagavato'grataḥ

For achieving benefit, one should place a pitcher filled with water that is decorated with fruit and twigs in front of Sri Krsna.

HBV 5.41

तथा च स्कान्दे—
कुम्भ□ स-करक□ दिव्य□ फल-कर्पूर-स□युतम् ।
न्यसेद् अर्चन-काले तु कृष्णस्यातीव वल्लभम् इति ।

tathā ca skānde—
kumbhaṁ sa-karakaṁ divyaṁ phala-karpūra-saṁyutam |
nyased arcana-kāle tu kṛṣṇasyātīva vallabham iti |

One should install a pitcher of water scented with camphor that is decorated with fruit in front of Sri Krsna before commencing one's worship. This is very pleasing to the Lord.

HBV 5.42

किञ्च—
सनीरञ्च स-कर्पूरञ् कुम्भञ् कृष्णाय यो न्यसेत् ।
कल्पञ् तस्य न पापेक्षाञ् कुर्वन्ति प्रपितामहाः

kiṁ ca—
sanīraṁ ca sa-karpūraṁ kumbhaṁ kṛṣṇāya yo nyaset |
kalpaṁ tasya na pāpekṣāṁ kurvanti prapitāmahāḥ

The forefathers nullify the sinful reactions accumulated since time immemorial of a person who installs a pitcher filled with water mixed with camphor for Sri Krsna's pleasure.

HBV 5.43

प्रक्षिपेद् अर्घ्य-पात्रे तु गन्ध-पुष्पाक्षतान् यवान् ।
कुशाग्र-तिल-दूर्वाश् च सिद्धार्थान् अपि साधकः ।
केचिच् चात्र जलादीनि द्रव्याण्य् अष्टौ वदन्ति हि

prakṣiped arghya-pātre tu gandha-puṣpākṣatān yavān |
kuśāgra-tila-dūrvāś ca siddhārthān api sādhakaḥ |
kecic cātra jalādīni dravyāṇy aṣṭau vadanti hi

A devotee should prepare arghya by placing sandalwood paste, flowers, rice paddy, barley, the tips of kusa grass, sesame seeds, durvd grass, and white mustard seeds in a container. Some authorities have prescribed the use of eight items, including water.

HBV 5.44–47

यत उक्तञ् भविष्ये—
आपः क्षीरञ् कुशाग्राणि दध्य्-अक्षत-तिलस् तथा ।
यवाः सिद्धार्थकाश् चैवम् अर्घ्यो'ष्टाङ्गः प्रकीर्तितः
पाद्य-पात्रे च कमलञ् दूर्वा श्यामाकम् एव च ।
निक्षिपेद् विष्णु-पत्रीञ् चेत्य् एवञ् द्रव्य-चतुष्टयम्
तथैवाचमनीयार्थञ् पात्रे द्रव्य-त्रयञ् बुधः ।
जाती-फलञ् लवङ्गञ् च कक्कोलम् अपि निक्षिपेत्
मधुपर्कीय-पात्रे च गव्यञ् दधि पयो घृतम् ।
मधु-खण्डम् अपीत्य् एवञ् निक्षिपेद् द्रव्य-पञ्चकम्

yata uktaṁ bhaviṣye—
āpaḥ kṣīraṁ kuśāgrāṇi dadhy-akṣata-tilas tathā |
yavāḥ siddhārthakāś caivam arghyo'ṣṭāṅgaḥ prakīrtitaḥ
pādya-pātre ca kamalaṁ dūrvā śyāmākam eva ca |
nikṣiped viṣṇu-patrīṁ cety evaṁ dravya-catuṣṭayam
tathaivācamanīyārthaṁ pātre dravya-trayaṁ budhaḥ |
jātī-phalaṁ lavaṅgaṁ ca kakkolam api nikṣipet
madhuparkīya-pātre ca gavyaṁ dadhi payo ghṛtam |
madhu-khaṇḍam apīty evaṁ nikṣiped dravya-pañcakam

Water, milk, kusa grass, yogurt, uncooked white rice, sesame seeds, barley and white mustard seeds—these eight ingredients are combined to make arghya. To make pddya, four ingredients are used—a lotus, durvd grass, black rice paddy, and tulasl. Learned personalities have stated that nutmeg, cloves, kakkola, and water are the ingredients of dcamaniya. Madhuparka consists of the following five ingredients—yogurt, milk, ghee, honey, and sugar.

HBV 5.48

केचित् त्रीण्य् एव पात्रे'स्मिन् द्रव्याणीच्छन्ति साधवः

kecit trīṇy eva pātre'smin dravyāṇīcchanti sādhavaḥ

Some saintly persons recommend the following three ingredients for preparing madhuparka:

HBV 5.49

यत उक्त श्री-विष्णु-धर्मे—
घृत दधि तथा क्षौद्र मधुपर्को विधीयते

yata uktaṁ śrī-viṣṇu-dharme—
ghṛtaṁ dadhi tathā kṣaudraṁ madhuparko vidhīyate

Ghee, yogurt, and honey combined together makes madhuparka.

HBV 5.50–51

आदि-वाराहे च—
दधि-सर्पिर् मधु-सम□ पात्रे औडुम्बरे मम ।
मधुनस् तु अलाभे तु गुडेन सह मिश्रयेत्
घृतस्यालाभे सुश्रोणि लाजैश् च सह मिश्रयेत् ।
तथा दध्नो'प्य् अलाभे तु क्षीरेण सह मिश्रयेत्

ādi-vārāhe ca—
dadhi-sarpir madhu-samaṁ pātre auḍumbare mama |
madhunas tu alābhe tu guḍena saha miśrayet
ghṛtasyālābhe suśroṇi lājaiś ca saha miśrayet |
tathā dadhno'py alābhe tu kṣīreṇa saha miśrayet

OAA SRI HARI-BHAKTI-VILASA tatha dadhno'pyalabhe tu ksirena saha misrayet One should offer Me madhuparka, which consists of yogurt, ghee and honey, placing it on a copper plate. If honey is not available, one is advised to use molasses. O thin waisted lady, in the absence of ghee, one can use puffed rice, and if yogurt is not available, one can use milk as a substitute.

HBV 5.52

तेषाम् अभावे पुष्पादि तत्-तद्-भावनया क्षिपेत् ।
नारदस् त्व् आह विमलेनोदकेनैव पूर्यते

teṣām abhāve puṣpādi tat-tad-bhāvanayā kṣipet |
nāradas tv āha vimalenodakenaiva pūryate

If none of these ingredients are available then the worshiper should simply meditate on them while throwing flowers in the container for bathing the Lord. According to Sri Narada, only fresh water can be used as a substitute for any or all of the above-mentioned items.

HBV 5.53–54

मूलेन पात्रेणैकेन मष्टकृत्वो'भिमन्त्रयेत् ।
कुर्याच् च तेषा□ पात्राणा□ रक्षण□ चक्र-मुद्रया
पूजाम् आरभमाणो हि यथोक्तासनम् आस्थितः ।
पठेन् मङ्गल-शान्ति□ ता□ यार्चने सम्मता सताम्

mūlena pātreṇaikena maṣṭakṛtvo'bhimantrayet |
kuryāc ca teṣāṁ pātrāṇāṁ rakṣaṇaṁ cakra-mudrayā
pūjām ārabhamāṇo hi yathoktāsanam āsthitaḥ |
paṭhen maṅgala-śāntiṁ tāṁ yārcane sammatā satām

O n e should chant the mula-mantra eight times, placing it on top of each container, and one should protect them by displaying the cakra- mudrd. After sitting on the asana before starting the Lord's worship, a devotee should recite various auspicious mantras to create a spiritually surcharged atmosphere, as recommended by great saintly persons.

HBV 5.55–56

ओ□ भद्र□ कर्णेभिः शृणुयाम देवा
भद्र□ पश्येमाक्षभिर् यजत्रा ।
स्थिरैर् अङ्गैस् तुष्टुवा□सस् तनुभिर्
व्यशेम देव-हित□ यद् आयुः
स्वस्ति न इन्द्रो वृद्धश्रवाः । स्वस्ति नः पूषा विश्ववेदेवाः ।
स्वस्ति नस् तार्क्षो'रिष्टनेमिः । स्वस्ति नो बृहस्पतिर् दधातु इति ।

oṁ bhadraṁ karṇebhiḥ śṛṇuyāma devā
bhadraṁ paśyemākṣabhir yajatrā |
sthirair aṅgais tuṣṭuvāṁsas tanubhir
vyaśema deva-hitaṁ yad āyuḥ
svasti na indro vṛddhaśravāḥ | svasti naḥ pūṣā viśvadevāḥ |
svasti nas tārkṣo'riṣṭanemiḥ | svasti no bṛhaspatir dadhātu iti |

O demigods, may we always hear auspicious narrations. O performers of sacrifice, may we always see auspicious objects. May our bodies remain healthy and may we enjoy a long duration of life. O Vrddhasrava Indra, kindly bestow auspiciousness upon us. O Visvaveda Pusa, kindly bestow auspiciousness upon us. O Aristanemi Tarksya, please bestow auspiciousness upon us. O Brhaspati, the spiritual master of the demigods, please bestow auspiciousness upon us. After chanting this, one should chant the mantra beginning with orh sdntih and ending with sdntirbhavatu.

HBV 5.57–59

अपसर्पन्तु ते भूता ये भूता भुवि स□स्थिताः ।
ये भूता विघ्न-कर्तारस् ते नश्यन्तु शिवाज्ञया
इत्य् उदीर्यास्त्र-मन्त्रेण वाम-पादस्य पार्ष्णिना ।
घातैस् त्रिभिर् बुधो विघ्नान् भौमान् सर्वान् निवारयेत्
आन्तरीक्षा□श् च तेनैवोध्वोर्ध्व-ताल-त्रयेण हि ।
निरस्योत्सारयेद् दिव्यान् मान्त्रिको दिव्य-दृष्टितः

apasarpantu te bhūtā ye bhūtā bhuvi saṁsthitāḥ |
ye bhūtā vighna-kartāras te naśyantu śivājñayā
ity udīryāstra-mantreṇa vāma-pādasya pārṣṇinā |
ghātais tribhir budho vighnān bhaumān sarvān nivārayet
āntarīkṣāṁś ca tenaivordhvordhva-tāla-trayeṇa hi |
nirasyotsārayed divyān māntriko divya-dṛṣṭitaḥ

To remove all inpediments, one should chant the mantra beginning with apsarapantu and ending with sivdjnayd: May all the ghosts who reside on earth be vanquished. May all the evil spirits who create obstacles on the path of auspicious activitives be destroyed by the order of their master, Lord Siva. Threafter, one should remove the obstacles arising from the earth by kicking the ground three times with his left foot while chanting, astraya phat. One should also chant this mantra to drive away obstacles in the sky. Next, one should chant the mula-mantra and meditate on the transcendental reality. With the help of that vision, he should eliminate all metaphysical obstacles.

HBV 5.60–62

ततः कृताञ्जलिर् वामे श्री-गुरु□ परम□ गुरुम् ।
परमेष्ठि-गुरु□ चेति नमेद् गुरु-परम्पराम्
गणेश□ दक्षिणे भागे दुर्गाम् अग्रे’थ पृष्ठतः ।
क्षेत्रपाल□ नमेद् भक्त्या मध्ये चात्मेष्ट-दैवतम्
ततश् चास्त्रेण स□शोध्य करौ कुर्वीत तेन हि ।
ताल-त्रय□ दिशा□ बन्धम् अग्नि-प्राकारम् एव च

tataḥ kṛtāñjalir vāme śrī-guruṁ paramaṁ gurum |
parameṣṭhi-guruṁ ceti named guru-paramparām
gaṇeśaṁ dakṣiṇe bhāge durgām agre’tha pṛṣṭhataḥ |
kṣetrapālaṁ named bhaktyā madhye cātmeṣṭa-daivatam
tataś cāstreṇa saṁśodhya karau kurvīta tena hi |
tāla-trayaṁ diśāṁ bandham agni-prākāram eva ca

Thereafter, facing to the left, one should fold his hands and offer obeisances to his spiritual master, grand-spiritual master, great-grand spiritual master, and the entire guru parampard. Facing to his right, he should then offer obeisances to Ganesa, and then Durga in front, and Ksetrapala Siva at his back. Thereafter, he should offer his obeisances to his worshipable Lord. One should thus chant, orh gurubhyo namah, gam ganesaya namah, and so on. One should then wash his hands while chanting the astra mantra and then clap his hands three times over his

FIFTH VILAS A ^A-J head, to guard all directions while thinking that his body is surrounded by fire.

HBV 5.63

शरीराकार-भूताना भूताना यद् विशोधनम् ।
अव्यय-ब्रह्म-सम्पर्काद् भूत-शुद्धिर् इय मता

śarīrākāra-bhūtānāṁ bhūtānāṁ yad viśodhanam |
avyaya-brahma-samparkād bhūta-śuddhir iyaṁ matā

The five gross material elements, which are included in the twenty- five elements born from material nature, are all related to the Supreme Lord. For this reason, it must be concluded that the living entities are parts and parcels of the Supreme Lord. The Supreme Lord is the cause and the living entities are the effect. Thinking in this way is called bhuta- suddhi, or purifying one's existence.

HBV 5.64

भूत-शुद्धि विना कर्तुर् जप-होमादिकाः क्रियाः ।
भवन्ति निष्फलाः सर्वा यथा-विध्य् अप्य् अनिष्ठिताः

bhūta-śuddhiṁ vinā kartur japa-homādikāḥ kriyāḥ |
bhavanti niṣphalāḥ sarvā yathā-vidhy apy aniṣṭhitāḥ

Unless a person performs the bhuta-suddhi ritual, none of his pious activities will yield any result, even it they are performed according to the prescribed rules and regulations.

HBV 5.65

कर-कच्छपिका□ कृत्वात्मान□ बुद्ध्या हृद्-अब्जतः ।
शिरः-सहस्र-पत्राब्जे परमात्मनि योजयेत् ।
पृथिव्यादीनि तत्त्वानि तस्मिन् लीनानि भावयेत्

kara-kacchapikāṁ kṛtvātmānaṁ buddhyā hṛd-abjataḥ |
śiraḥ-sahasra-patrābje paramātmani yojayet |
pṛthivyādīni tattvāni tasmin līnāni bhāvayet

After performing the karakacchapikd mudrd, one should mentally transfer the spirit soul, which resembles a mild flame, from the lotus-

^ SRIHARI-BHAKTI-VILASA like heart to the thousand-petal lotus wherein the Supersoul resides. O n e should then surrender the soul at the lotus feet of the Supersoul, thinking o(how the gross material elements are merged within Him.

HBV 5.66

वाम-हस्त□ तथोत्तानम् अधो दक्षिण-बन्धितम् ।
कर-कच्छपिका मुद्रा भूत-शुद्धौ प्रकीर्तिता

vāma-hastaṁ tathottānam adho dakṣiṇa-bandhitam |
kara-kacchapikā mudrā bhūta-śuddhau prakīrtitā

The karakacchapikd mudrd required for the bhuta-suddhi ritual should be performed as follows. Keep the left palm wide open in front of one, and place the right palm on top of it. The back of the left palm should face the floor while the back of the right palm should face the ceiling.

HBV 5.67

देह□ स□शोष्य दग्ध्वेदम् आप्लाव्यामृत-वर्षतः ।
उत्पाद्य द्रढयित्वासु-प्रतिष्ठा□ विधिनाचरेत्

dehaṁ saṁśoṣya dagdhvedam āplāvyāmṛta-varṣataḥ |
utpādya draḍhayitvāsu-pratiṣṭhāṁ vidhinācaret

One should then mentally dry up the sinful material body made of five gross elements by burning it in fire. After doing this, one should shower nectar upon the body to revive it, thus bringing it back to life.

HBV 5.68

आत्मानम् एव॰ स॰शोध्य नीत्वा कृष्णार्चनार्हताम् ।
वात्सल्याद् धृद्-गत॰ कृष्ण॰ यष्टु॰ हृत् पुनर् आनयेत्

ātmānam evaṁ saṁśodhya nītvā kṛṣṇārcanārhatām |
vātsalyād dhṛd-gataṁ kṛṣṇaṁ yaṣṭuṁ hṛt punar ānayet

After purifying the body in this way, and thus enabling one to become qualified to worship Sri Krsna, the devotee should worship the Supreme Lord by seating Him upon the lotus seat within his heart. Out of affection for His devotees, the Lord agrees to be present within the heart.

HBV 5.69–71

तथा च त्रैलोक्य-स॰मोहन-तन्त्रे—
नाभिस्थ-वायुना देह॰ स-पाप॰ शोधयेद् बुधः ।
वह्निना हृदय-स्थेन दहेत् तच् च कलेवरम्
सहस्रारे महापद्मे ललाट-स्थे स्थित॰ विधुम् ।
सम्पूर्ण-मण्डल॰ शुद्ध॰ चिन्तयेद् अमृतात्मकम्
तस्माद् गलित-धाराभिः प्लावयेद् भस्मसाद् बुधः ।
आभिर् वर्णमयीभिश् च पञ्च-भूतात्मक॰ वपुः ।
पूर्ववद् भावयेद् देवीम् इत्य् आदि ।

tathā ca trailokya-saṁmohana-tantre—
nābhistha-vāyunā dehaṁ sa-pāpaṁ śodhayed budhaḥ |
vahninā hṛdaya-sthena dahet tac ca kalevaram
sahasrāre mahāpadme lalāṭa-sthe sthitaṁ vidhum |
sampūrṇa-maṇḍalaṁ śuddhaṁ cintayed amṛtātmakam
tasmād galita-dhārābhiḥ plāvayed bhasmasād budhaḥ |
ābhir varṇamayībhiś ca pañca-bhūtātmakaṁ vapuḥ |
pūrvavad bhāvayed devīm ity ādi |

A practicing devotee should dry up his sinful material body with the air present in his navel and the fire present in his heart. Then, one should meditate on a full nectarean moon as if it is situated on a thousand-petal lotus flower situated in the forehead. From that moon, a flow of nectar emanates and floods the burnt body. As a result, the body becomes purified and assumes a divine quality. This is how the devotee should meditate.

HBV 5.72–73

किं चाग्रे—
ततस् तस्मात् समाकृष्य प्रणवेन तु मन्त्रवित् ।
तत् तेजो हृदये न्यस्य चिन्तयेद् विष्णुम् अव्ययम्
किं वा चिन्तन-मात्रेण भूत-शुद्धिं विधाय ताम् ।
प्राणायामांश् ततः कुर्यात् सम्प्रदायानुसरतः

kiṁ cāgre—
tatas tasmāt samākṛṣya praṇavena tu mantravit |
tat tejo hṛdaye nyasya cintayed viṣṇum avyayam
kiṁ vā cintana-mātreṇa bhūta-śuddhiṁ vidhāya tām |
prāṇāyāmāṁś tataḥ kuryāt sampradāyānusarataḥ

The devotee who is conversant with the science of chanting mantras should attract the light of self-realization from the thousand-petal lotus to the heart with the help of the sacred syllable om, while fixing his mind on the all-pervading Supreme Lord. If one is unable to execute the above-mentioned procedure then he should simply purify his body by meditating on the Supreme Lord. Then, according to his sampradaya, he should perform the prescribed prandydma breathing exercises.

OCQ SRI H A R I - B H A K T I - VILASA

HBV 5.74

रेचः षोडश-मात्राभिः पूरो द्वात्रिंशता भवेत् ।
चतुःषष्ट्या भवेत् कुम्भ एवं स्यात् प्राण-संयमः

recaḥ ṣoḍaśa-mātrābhiḥ pūro dvātriṁśatā bhavet |
catuḥṣaṣṭhyā bhavet kumbha evaṁ syāt prāṇa-saṁyamaḥ

O n e should practice sixteen mdtrds of recaka, thirty-two mdtrds of puraka and sixty-four mdtrds of kumbhoka. By following this process, one can regulate the life air. (One matra is equal to the time one requires to place his hands around his knees. To exhale air is called recaka, to breath in is called puraka, and to retain air within the lungs is called kumbhoka.)

HBV 5.75

विरेच्य पवन॰ पूर्व॰ स॰कोच्य गुद-मण्डलम् ।
पूरयित्वा विधानेन स्व-शक्त्या कुम्भके स्थितः

virecya pavanaṁ pūrvaṁ saṁkocya guda-maṇḍalam |
pūrayitvā vidhānena sva-śaktyā kumbhake sthitaḥ

According to the prescribed rules, one should exhale all the air from his lungs and then fill them while sealing his anus. After filling his lungs, one should retain the air as long as possible.

HBV 5.76

तत्र प्रणवम् अभ्यस्यन् बीज॰ वा मन्त्रम् ऊर्ध्वगम् ।
ऋष्य्-आदि-स्मरण॰ कृत्वा कुर्याद् ध्यानम् अतन्द्रितः

tatra praṇavam abhyasyan bījaṁ vā mantram ūrdhvagam |
ṛṣy-ādi-smaraṇaṁ kṛtvā kuryād dhyānam atandritaḥ

To properly chant the kama-bija mantra or the bija mantra, one has to carefully engage in meditation on the predominating sage of the mantra. (Prajapati is the predominating sage of the mantra, om. Gayatri is the meter in which it should be chanted, and the Supersoul is the objective. A refers to the bija, u refers to the energy, and ma refers to the shelter. Aum should be chanted while performing prdndydma.

HBV 5.77

तद् ध्यान॰ चोक्तम्—
विष्णु॰ भास्वत्-किरीटाङ्गद-वलय-कला-कल्प-हारोदराङ्घ्रि-
श्रोणीभूष॰ सवक्षो-मणि-मकर-महा-कुण्डलामृष्ट-गण्डम् ।
हस्तोद्यच्-छङ्ख-चक्राम्बुज-गदम् अमल॰ पीत-कौशेय-वास॰
विद्योतद्-भासम् उद्यद्-दिन-कर-सदृश॰ पद्म-स॰स्थ॰ नमामि

tad dhyānaṁ coktam—
viṣṇuṁ bhāsvat-kirīṭāṅgada-valaya-kalā-kalpa-hārodarāṅghri-
śroṇībhūṣaṁ savakṣo-maṇi-makara-mahā-kuṇḍalāmṛṣṭa-gaṇḍam |
hastodyac-chaṅkha-cakrāmbuja-gadam amalaṁ pīta-kauśeya-vāsaṁ
vidyotad-bhāsam udyad-dina-kara-sadṛśaṁ padma-saṁsthaṁ namāmi

I offer my respectful obeisances unto the Supreme Lord—who is decorated with a brightly shining crown, armlets, bracelets, and necklaces—whose abdomen, lotus feet, and waist are nicely decorated— whose cheeks are illuminated by the kaustubha gem and fish-shaped earrings—whose hands are decorated with a conch shell, disc, club, and lotus—who is dressed in fine silk garments—whose body is illuminated by His effulgence—whose appearance is just like the rising sun—and who is situated within the lotus flower of my heart.

HBV 5.78–81

क्वचिच् च—
रुद्रस् तु रेचके ब्रह्मा पूरके ध्येय-देवता ।
श्री-विष्णुः कुम्भके ज्ञेयो ध्यान-स्थान॰ गुरोर् मुखात्
तथा हि—
नाभि-स्थाने पूरकेण चिन्तयेत् कमलासनम् ।
ब्रह्माण॰ रक्त-गौराङ्ग॰ चतुर्वक्त्र॰ पितामहम्
नीलोत्पल-दल-श्याम॰ हृदि मध्ये प्रतिष्ठितम् ।
चतुर्भुज॰ महात्मान॰ कुम्भकेन तु चिन्तयेत्
रेचेकनैश्वर॰ ध्यान॰ ललाटे सर्व-पापहम् ।
शुद्ध-स्फटिक-सङ्काश॰ कुर्याद् वै निर्मल॰ बुधः इति ।

kvacic ca—
rudras tu recake brahmā pūrake dhyeya-devatā |
śrī-viṣṇuḥ kumbhake jñeyo dhyāna-sthānaṁ guror mukhāt
tathā hi—
nābhi-sthāne pūrakeṇa cintayet kamalāsanam |
brahmāṇaṁ rakta-gaurāṅgaṁ caturvaktraṁ pitāmaham
nīlotpala-dala-śyāmaṁ hṛdi madhye pratiṣṭhitam |
caturbhujaṁ mahātmānaṁ kumbhakena tu cintayet
recekanaiśvaraṁ dhyānaṁ lalāṭe sarva-pāpaham |
śuddha-sphaṭika-saṅkāśaṁ kuryād vai nirmalaṁ budhaḥ iti |

While practicing recaka, one should remember Rudra. While practicing puraka, one should remember Brahma, and while practicing kumbhoka, one should remember Visnu. To ascertain the proper place of meditation, one should inquire from his spiritual master. While practicing puraka, the devotee should meditate on four-headed Brahma, who is seated on a lotus, and whose complexion is reddish although white around the navel. While practicing kumbhoka, one should meditate on Sri Visnu within his heart. He appears to be the color of a blue lotus flower. While practicing recaka, one should meditate on Rudra as he is situated in

one's forehead. Rudra destroys all sinful reactions and appears to be pure, like crystal.

HBV 5.82

एकान्तिभिश् च भगवान् सर्व-देव-मयः प्रभुः ।
कृष्णः प्रिय-जनोपेतश् चिन्तनीयो हि सर्वतः

ekāntibhiś ca bhagavān sarva-deva-mayaḥ prabhuḥ |
kṛṣṇaḥ priya-janopetaś cintanīyo hi sarvataḥ

However, those who are fixed in unalloyed devotional service at the lotus feet of Sri Krsna, who is the fountainhead of all incarnations, should simply meditate on Him, along with His dear associates, such as the cowherd men and cowherd women, in the course of all their activities.

HBV 5.83–84

पाद्मे [३.३१.७९-८३] देवहुति-विकुण्डल-स□वादे—
यम-लोक□ न पश्यन्ति प्राणायाम-परायणाः ।
अपि दुष्कृत-कर्माणस् तैर् एव हत-किल्बिषाः
दिवसे दिवसे वैश्य प्राणायामास् तु षोडश ।
अपि ब्रह्म-हण□ साक्षात् पुनन्त्य् अहर्-अहः कृताः

pādme [3.31.79-83] devahūti-vikuṇḍala-saṁvāde—
yama-lokaṁ na paśyanti prāṇāyāma-parāyaṇāḥ |
api duṣkṛta-karmāṇas tair eva hata-kilbiṣāḥ
divase divase vaiśya prāṇāyāmās tu ṣoḍaśa |
api brahma-haṇaṁ sākṣāt punanty ahar-ahaḥ kṛtāḥ

Devaduta and Vikundala that is recorded in the Padma Purana, it is stated) yamalokdm na pasyanti prdndyd maratd nardh

api duskrta karmanas taireva hatakilvisah divase divase vaisya prdndydmastu sodasa api bhriina hanarh mdsdt punanti aharah krtvdh Those who practice prdndydma daily will not have to go to the abode of Yamaraja, even if they are inclined toward sinful activities, because all t h e i r sinful r e a c t i o n s a r e nullified by this p e r f o r m a n c e . O vaisya, if one practices prdndydma sixteen times a day for one month, he will not be affected by sin, even if he kills an embryo within the womb.

HBV 5.85–87

तपा□सि यानि तप्यन्ते व्रतानि नियमाश् च ये ।
गो-सहस्र-प्रदान□ च प्राणायामस् तु तत्-समः
अम्बु-बिन्दु□ यः कुशाग्रेण मासे मासे नरः पिबेत् ।
स□वत्सर-शत□ साग्र□ प्राणायामस् तु तत्-समः
पातक□ तु महद् यच् च तथा क्षुद्रोपपातकम् ।
प्राणायामैः क्षणात् सर्व□ भस्मसात् कुरुते नरः इति ।

tapāṁsi yāni tapyante vratāni niyamāś ca ye |
go-sahasra-pradānaṁ ca prāṇāyāmas tu tat-samaḥ
ambu-binduṁ yaḥ kuśāgreṇa māse māse naraḥ pibet |
saṁvatsara-śataṁ sāgraṁ prāṇāyāmas tu tat-samaḥ
pātakaṁ tu mahad yac ca tathā kṣudropapātakam |
prāṇāyāmaiḥ kṣaṇāt sarvaṁ bhasmasāt kurute naraḥ iti |

Prdndydma is equal to ail kinds of austerities, vows, methods of regulating the mind and senses, and the giving of one thousand cows in charity. The result one obtains by maintaining himself on only a few drops of water for one hundred years can be achieved by practicing prdndydma. O best among the vaisyas, all types of sinful reactions—be they grave, medium, or mild—can at once be vanquished by practicing prdndydma.

„, SRI HARI-BHAKTI-VILASA

HBV 5.88

न्यासान् विना जप□ प्राहुर् आसुर□ विफल□ बुधाः ।
अतो यथा-सम्प्रदाय□ न्यासान् कुर्याद् यथा-विधि

nyāsān vinā japaṁ prāhur āsuraṁ viphalaṁ budhāḥ |
ato yathā-sampradāyaṁ nyāsān kuryād yathā-vidhi

Learned authorities have declared that chanting mantras without first performing nyasa is demoniac. Therefore, according to the rules and regulations of one's sampraddya, one should perform the nydsa-kriyd.

HBV 5.89

ऋषि-च्छन्दो-देवतादि स्मृत्वादौ मातृका-मनोः ।
शिरो-वक्त्र-हृद्-आदौ च न्यस्य तद्-ध्यानम् आचरेत्

ṛṣi-cchando-devatādi smṛtvādau mātṛkā-manoḥ |
śiro-vaktra-hṛd-ādau ca nyasya tad-dhyānam ācaret

First, one should contemplate the predominating sage, rhythm and objective of the mdtrka-nydsa. Then, one should perform the nyasa on his head, face, and chest. Brahma is the predominating sage of the mdtrka- nydsa, gayatri is the meter, and Goddess Sarasvati is the objective.

HBV 5.90

तच् चोक्तम्—
पञ्चाशल्-लिपिभिर् विभक्त-मुख-दोः-पन्-मध्य-वक्षः-स्थली□
भावन्-मौलि-निबद्ध-चन्द्र-शकलाम् आपीन-तुङ्ग-स्तनीम् ।
मुद्राम् अक्ष-गुण□ सुधाढ्य-कलस□ विद्या□ च हस्ताम्बुजैर्
बिभ्राणा□ विशद-प्रभा□ त्रि-नयना□ वाग्-देवताम् आश्रये

tac coktam—
pañcāśal-lipibhir vibhakta-mukha-doḥ-pan-madhya-vakṣaḥ-sthalīṁ
bhāvan-mauli-nibaddha-candra-śakalām āpīna-tuṅga-stanīm |
mudrām akṣa-guṇaṁ sudhāḍhya-kalasaṁ vidyāṁ ca hastāmbujair
bibhrāṇāṁ viśada-prabhāṁ tri-nayanāṁ vāg-devatām āśraye

Fifty letters have been joined to represent the face, arms, feet, waist, and chest of the goddess Sarasvati. Her head is decorated with a moon. Her breasts are high and her waist is thin. Her lotus hands are decorated with a mudra, thread, a pitcher full of nectar, and wisdom. Her complexion is very fair and she has three eyes. I take shelter of her.

HBV 5.91

अकारादीन् क्ष-कारान्तान् वर्णानादौ तु केवलान् ।
ललाटादिषु चाङ्गेषु न्यसेद् विद्वान् यथा-क्रमम्

akārādīn kṣa-kārāntān varṇānādau tu kevalān |
lalāṭādiṣu cāṅgeṣu nyased vidvān yathā-kramam

Without adding the anusvdra, a devotee should perform the nydsa of the letters, beginning with a, up to ksa, on each bodily limb, including the forehead.

HBV 5.92–93

तच् च विविच्योक्तम्—
ललाट-मुख-बिम्बाक्षि-श्रुति-घ्राणेषु गण्डयोः ।
ओष्ठ-दन्तोत्तमाङ्गास्ये दोः-पत्-सन्ध्यग्रकेषु च
पार्श्वयोः पृष्ठतो नाभौ जठरे हृदये'सके ।
ककुद्यसे च हृत्-पूर्व पाणि-पाद-युगे ततः ।
जठराननयोर् न्यसेन् मातृकार्णान् यथा-क्रमम् इति ।

tac ca vivicyoktam—
lalāṭa-mukha-bimbākṣi-śruti-ghrāṇeṣu gaṇḍayoḥ |
oṣṭha-dantottamāṅgāsye doḥ-pat-sandhyagrakeṣu ca
pārśvayoḥ pṛṣṭhato nābhau jaṭhare hṛdaye'ṁsake |
kakudyase ca hṛt-pūrvaṁ pāṇi-pāda-yuge tataḥ |
jaṭharānanayor nyasen mātṛkārṇān yathā-kramam iti |

The forehead, face, eyes, ears, nostrils, cheeks, lips, teeth, head, mouth, arms, thighs, palms, toes, the two sides, back, navel, abdomen, chest, the left shoulder, the right shoulder, from the chest to the palm of each hand, and the soles of the feet. One should perform the nydsa to all these places, one by one.

HBV 5.94

सानुस्वारान् विसर्गाढ्यान् सानुस्वार-विसर्गकान् ।
न्यसेद् भूयो'पि तान् विद्वान् एव वार-चतुष्टयम्

sānusvārān visargāḍhyān sānusvāra-visargakān |
nyased bhūyo'pi tān vidvān evaṁ vāra-catuṣṭayam

The devotee should then perform the nydsa with all the letters upon those limbs by adding visarga. This should be done four times.

.r, SRI HARI-BHAKTI-VILASA

HBV 5.95–96

कण्ठ-हृन्-नाभि-गुह्येषु पायु-भ्रू-मध्ययोस् तथा ।
स्थिते षोडश-पत्राब्जे क्रमेण द्वादश-च्छदे
दश-पत्रे च षट्-पत्रे चतुष्पत्रे द्विपत्रके ।
न्यसेद् एकैक-पत्रान्ते स-बिन्दु-एकैकम् अक्षरम्

kaṇṭha-hṛn-nābhi-guhyeṣu pāyu-bhrū-mahdyayos tathā |
sthite ṣoḍaśa-patrābje krameṇa dvādaśa-cchade
daśa-patre ca ṣaṭ-patre catuṣpatre dvipatrake |
nyased ekaika-patrānte sa-bindu-ekaikam akṣaram

There is a sixteen-petal, a twelve-petal, a ten-petal, a six-petal, a four- petal, and a two-petal lotus flower situated in the throat, chest, navel, genitals, anus, and between the eyebrows. One should perform the nyasa on the tip of each of the petals with a letter along with visarga. In this way, there will be a total of fifty letters. With each letter, one should perform the nyasa by adding visarga.

HBV 5.97

स्मृत्वा ऋष्य्-आदिका वर्णान् मूर्तिभिः केशवादिभिः ।
कीर्त्यादिभिः शक्तिभिश् च न्यसेत् तान् पूर्ववत् क्रमात्

smṛtvā ṛṣy-ādikāṁ varṇān mūrtibhiḥ keśavādibhiḥ |
kīrtyādibhiḥ śaktibhiś ca nyaset tān pūrvavat kramāt

After remembering the predominating sage, the meter, and the objective of the mantra, one should perform the nyasa as mentioned above, along with the predominating Deities, headed

by Kesava, and the Lord's energies, headed by Kirti. The names of these Deities and energies should end in the fourth dative case and they are completed by the word namah. For example—dm kesavaya klrtyai namah. am nardyanaya kdntyai namah.

HBV 5.98

न्यसेच् चतुर्थीन् अत्यन्ता मूर्तीः शक्तीश् च यादिभिः ।
सप्त-धातून् प्राण-जीवौ क्रोधम् अप्य् आत्मने'न्तकान्

nyasec caturthīn atyantā mūrtīḥ śaktīś ca yādibhiḥ |
sapta-dhātūn prāṇa-jīvau krodham apy ātmane'ntakān

To perform the nydsa, from the letter ya to the letter ksa, one should use each letter with the proper ending, in terms of the conjugation of verbs, and then add the names of the seven bodily elements—skin, flesh, bone, marrow, blood, semen and fat, as well as the life air, the living force, and anger. For example—yarn tvdgatmane purusottamdya vasudhdye namah. ram mdrhsdtmane baline pardyai namah.

HBV 5.99

उद्यत्-प्रद्योतन-शत-रुचि□ तप्त-हेमावदान□
पार्श्व-द्वन्द्वे जलधि-सुतया विश्व-धात्र्या च जुष्टम् ।
नाना-रत्नोल्लसित-विविधाकल्पम् आपीत-वस्त्र□
विष्णु□ वन्दे दर-कमल-कौमोदकी-चक्र-पाणिम्

udyat-pradyotana-śata-ruciṁ tapta-hemāvadānaṁ
pārśva-dvandve jaladhi-sutayā viśva-dhātryā ca juṣṭam |
nānā-ratnollasita-vividhākalpam āpīta-vastraṁ
viṣṇuṁ vande dara-kamala-kaumodakī-cakra-pāṇim

I offer my respectful obeisances unto the Supreme Personality of Godhead, whose effulgence is like that of hundreds of rising suns, whose complexion is like molten gold, who is served on both the sides by Kamala and Bhumi, who is dressed in yellow garments, who is decorated with many brightly shining jeweled ornaments, and who holds a conch shell, club, disc, and lotus in His four hands.

HBV 5.100–106

प्रथम केशवो नारायणः पश्चाच् च माधवः ।
गोविन्दश् च तथा विष्णुर् मधुसूदन एव च
त्रिविक्रमो वामनो'थ श्रीधरश् च ततः परम् ।
ऋषीकेशः पद्मनाभस् ततो दामोदरस् तथा
वासुदेवः सङ्कर्षणः प्रद्युम्नो'थानिरुद्धकः ।
चक्री गदी तथा शार्ङ्गी खड्गी शङ्खी हली तथा
मुषली च तथा शूली पाशी चैवाङ्कुशी तथा ।
मुकुन्दो नन्दजश् चैव तथा नन्दी नरस् तथा
नरकजिद् धरिः कृष्णः सत्यः सात्वत एव च ।
ततः शौरिस् तथा शूरस् ततः पश्चाज् जनार्दनः
भूधरो विश्वमूर्तिश् च वैकुण्ठः पुरुषोत्तमः ।
बलो बलानुजो बालो वृषघ्नो वृष एव च
हसो वराहो विमलो नृसिहश् चेति मूर्तयः

prathamaṁ keśavo nārāyaṇaḥ paścāc ca mādhavaḥ |
govindaś ca tathā viṣṇur madhusūdana eva ca
trivikramo vāmano'tha śrīdharaś ca tataḥ param |
ṛṣīkeśaḥ padmanābhas tato dāmodaras tathā
vāsudevaḥ saṅkarṣaṇaḥ pradyumno'thāniruddhakaḥ |
cakrī gadī tathā śārṅgī khaḍgī śaṅkhī halī tathā
muṣalī ca tathā śūlī pāśī caivāṅkuśī tathā |
mukundo nandajaś caiva tathā nandī naras tathā
narakajid dhariḥ kṛṣṇaḥ satyaḥ sātvata eva ca |
tataḥ śauris tathā śūras tataḥ paścāj janārdanaḥ
bhūdharo viśvamūrtiś ca vaikuṇṭhaḥ puruṣottamaḥ |
balo balānujo bālo vṛṣaghno vṛṣa eva ca
haṁso varāho vimalo nṛsiṁhaś ceti mūrtayaḥ

The fifty-one forms of the Supreme Lord, according to the mdtrkd varnas, are—Kesava, Narayana, Madhava, Govinda, Visnu, Madhusudana, Trivikrama, Vamana, Srldhara, Hrsikesa, Padmanabha, Damodara, Vasudeva, Sankarsana, Pradyumna, Aniruddha, Cakri, Gadl, SarngI, Khadgl, Sankhi, Hall, Musala, Sull, Pasi, AnkusI, Mukunda, Nandaja, Nandl, Nara, Narakajit, Hari, Sri Krsna, Satya, Satvata, Saurl, Sura, Janardana, Bhudhara, Visvamurti,Vaikuntha, Purusottama, Bali, Balanuja, Bala, Vrsaghna, Vrsa, Harhsa, Varaha, Vimala, and Narasirhha.

HBV 5.107–112

कीर्तिः कान्तिस् तुष्टि-पुष्टी धृतिः शान्तिः क्रिया दया ।
मेधा हर्षा तथा श्रद्धा लज्जा लक्ष्मीः सरस्वती
प्रीती रतिर् जया दुर्गा प्रभा सत्या च चण्डिका ।
वाणी विलासिनी चैव विजया विरजा तथा
विश्वा च विनदा चैव सुनन्दा च स्मृतिस् तथा ।
ऋद्धिः समृद्धिः शुद्धिश् च बुद्धिर् मूर्तिर् नतिः क्षमा
रमोमा क्लेदिनी क्लिन्ना वसुदा वसुधा परा ।
परायणा च सूक्ष्मा च सन्ध्या प्रज्ञा प्रभा निशा
अमोघा विद्युतेत्य् एक-पञ्चाशत् शक्तयो मताः ।
ददात्य् अय केशवादि-न्यासो'त्राखिल-सम्पदम्
अमुत्राच्युत-सारूप्य नयति न्यास-मात्रतः

kīrtiḥ kāntis tuṣṭi-puṣṭī dhṛtiḥ śāntiḥ kriyā dayā |
medhā harṣā tathā śraddhā lajjā lakṣmīḥ sarasvatī
prītī ratir jayā durgā prabhā satyā ca caṇḍikā |
vāṇī vilāsinī caiva vijayā virajā tathā
viśvā ca vinadā caiva sunandā ca smṛtis tathā |
ṛddhiḥ samṛddhiḥ śuddhiś ca buddhir mūrtir natiḥ kṣamā
ramomā kledinī klinnā vasudā vasudhā parā |
parāyaṇā ca sūkṣmā ca sandhyā prajñā prabhā niśā
amoghā vidyutety eka-pañcāśat śaktayo matāḥ |
dadāty ayaṁ keśavādi-nyāso'trākhila-sampadam
amutrācyuta-sārūpyaṁ nayati nyāsa-mātrataḥ

The fifty-one names of the energies of the Lord, according to the matrka varnas, are—Kirtti, Kanti, Tusti, Pusti, Dhrti, Santi, Kriya, Daya, Medha, Harsa, Sraddha, Lajja, LaksmI, Sarasvati, Prlti, Rati, Jaya, Durga, Prabha, Satya, Candika, Kali, Yuddha-vilasinI, Vijaya, Viraja, Visva, Vinada, Sunanda, Smrti, Vrddhi, Samrddhi, Suddhi, Buddhi, Mukti, Nati, Ksama, Rama, Uma, Kledini, Klinna, Vasuda, Vasudha, Para, Parayana, Suksma, Sandhya, Prajfia, Prabha, Nisa, Amogha, and Vidyuta. One who properly performs this Kesavddi-nydsa achieves all opulence in this world, and obtains the same features as the Lord in the next.

HBV 5.113

तद् उक्त—
ध्यात्वैव परम-पुमांसम् अक्षरैर् यो
विन्यसेद् दिनम् अनु केशवादि-युक्तैः ।
मेधायुः-स्मृति-धृति-कीर्ति-कान्ति-लक्ष्मी-
सौभाग्यैश् चिरम् उपबृंहितो भवेत् सः

tad uktaṁ—
dhyātvaivaṁ parama-pumāṁsam akṣarair yo
vinyased dinam anu keśavādi-yuktaiḥ |
medhāyuḥ-smṛti-dhṛti-kīrti-kānti-lakṣmī-
saubhāgyaiś ciram upabṛṁhito bhavet saḥ

keiavddiyuktaih

,,-Q SRI HARI-BHAKTI-VILASA medhayuh smrti-dhrti-klrtti-kdnti-lakstnl-, saubhdgyaisciram upavrrhhito bhavet sah O n e who daily performs the nydsa with the holy names, such as Kesava, along with the appropriate letters, while meditating on the Supreme Personality of Godhead, as mentioned above, undoubtedly attains knowledge, a long duration of life, good memory, patience, glories, influence, wealth, and good fortune.

HBV 5.114

अन्यत्र च—
केशवादिर् अयं न्यासो न्यास-मात्रेण देहिनः ।
अच्युतत्वं ददात्य् एव सत्यं सत्यंन संशयः इति ।

anyatra ca—
keśavādir ayaṁ nyāso nyāsa-mātreṇa dehinaḥ |
acyutatvaṁ dadāty eva satyaṁ satyaṁna saṁśayaḥ iti |

As soon as one performs the Kesavddi-nydsa, he becomes qualified to achieve the same bodily features as the Supreme Lord. Of this there is no doubt.

HBV 5.115–116

यश् च कुर्याद् इम॑ न्यास॑ लक्ष्मी-बीज-पुरःसरम् ।
भक्ति॑ मुक्ति॑ च भुक्ति॑ च कृष्ण॑ च लभते'चिरात्
तथा चोक्तम्—
अमुम् एव रमा-पुरः-सर॑
प्रभजेद् यो मनुजो विधि॑ बुधः ।
समुपेत्य रमा॑ प्रथीयसी॑
पुनर् अन्ते हरिता॑ व्रजत्य् असौ

yaś ca kuryād imaṁ nyāsaṁ lakṣmī-bīja-puraḥsaram |
bhaktiṁ muktiṁ ca bhuktiṁ ca kṛṣṇaṁ ca labhate'cirāt
tathā coktam—
amum eva ramā-puraḥ-saraṁ
prabhajed yo manujo vidhiṁ budhaḥ |
samupetya ramāṁ prathīyasīṁ
punar ante haritāṁ vrajaty asau

One who performs the Kesavddi-nydsa while chanting the laksml-blja first, attains devotional service, liberation, material enjoyment, and the lotus feet of Sri Krsna. A learned devotee who follows this procedure and chants the laksml-blja achieves fame in this life and the same bodily features as the Lord in his next life.

HBV 5.117–118

म-कारादि-क-कारान्त-वर्णैर् युक्त॑ स-बिन्दुकैः ।
नमः परायेति पूर्वम् आत्मने नम इत्य् अनु
नाम जीवादि-तत्त्वाना॑ न्यसेत् तत्-तत्-पदे क्रमात् ।
न्यासेनानेन लोको हि भवेत् पूजाधिकारवान्

ma-kārādi-ka-kārānta-varṇair yuktaṁ sa-bindukaiḥ |
namaḥ parāyeti pūrvam ātmane nama ity anu
nāma jīvādi-tattvānāṁ nyaset tat-tat-pade kramāt |
nyāsenānena loko hi bhavet pūjādhikāravān

First, one should chant namah paraya, and then dtmane namah, while adding visarga at the end of the each letter, beginning with ma up to ka. For example—mam namah paraya jivatmane namah. bharh namah paraya prdndtmane namah. In this way, one should perform the jlva-tattva-nydsa. Only after performing this nyasa does a person become qualified to engage in the worship of the Supreme Lord.

HBV 5.119–121

तत्रादौ सकले न्यसेज् जीव-प्राणौ कलेवरे ।
हृदये मत्य् अहङ्कार-मना॑सीति त्रय॑ ततः
शब्द॑ स्पर्श॑ ततो रूप॑ रस॑ गन्ध॑ च मस्तके ।
मुखे हृदि च गुह्ये च पादयोश् च यथा-क्रमम्
श्रोत्र॑ त्वच॑ दृश॑ जिह्वा॑ घ्राण॑ स्व-स्व-पदे ततः ।
वाक्-पाणि-पायूपस्थानि स्व-स्व-पदे तथा

tatrādau sakale nyasej jīva-prāṇau kalevare |
hṛdaye maty ahaṅkāra-manāṁsīti trayaṁ tataḥ
śabdaṁ sparśaṁ tato rūpaṁ rasaṁ gandhaṁ ca mastake |
mukhe hṛdi ca guhye ca pādayoś ca yathā-kramam
śrotraṁ tvacaṁ dṛśaṁ jihvāṁ ghrāṇaṁ sva-sva-pade tataḥ |
vāk-pāṇi-pāyūpasthāni sva-sva-pade tathā

After completing the jlva-tattva and prdna-tattva nydsas on the entire body, one should perform the nyasa of the mind, false ego, and state of consciousness within the heart. Then, one should perform the nyasa of sound, touch, form, taste and smell, on the head, face, heart, anus and legs, respectively. Then, one should perform the nyasa of the ears, nose, skin, eyes, tongue, and life air, in their respective places.

HBV 5.122–123

आकाश-वायु-तेजा॑सि जल॑ पृथ्वी॑ च मूर्धनि ।
वदने हृदये लिङ्गे पादयोश् च यथा-क्रमम्
हृदि हृत्-पुण्डरीक॑ च द्विषट्-द्व्यष्टदशादिकम् ।
कला-व्याप्तेति पूर्व॑ च सूर्य-चन्द्राग्नि-मण्डलम् ।
वर्णैः सह सरेफैश् च क्रमान् न्यसेत् स-बिन्दुकैः

ākāśa-vāyu-tejāṁsi jalaṁ pṛthvīṁ ca mūrdhani |
vadane hṛdaye liṅge pādayoś ca yathā-kramam
hṛdi hṛt-puṇḍarīkaṁ ca dviṣaṭ-dvyaṣṭadaśādikam |
kalā-vyāpteti pūrvaṁ ca sūrya-candrāgni-maṇḍalam |
varṇaiḥ saha sarephaiś ca kramān nyaset sa-bindukaiḥ

One should then perform the nyasa of the sky, air, fire, water, and earth—on the head, mouth, chest, genitals, and legs. Then, one should perform the nyasa of the heart, the sun with twelve kalds, the moon with sixteen kalds, and fire with ten kalds. For example—sarh namah paraya pundarikatmane namah, ham namoh paraya dvadasa kald vydpla

suryamandalatmane namah, sarh namah paraya sodasa kald vydpta candra mandaldtmane namah, and ram namah paraya dasa kald vydpta bahni mandaldtmane namah.

HBV 5.124

वासुदेव ष-कारेण परमेष्ठि-युत च के ।
य-कारेण मुखे सङ्कर्षण न्यसेत् पुमन्वितम्

vāsudevaṁ ṣa-kāreṇa parameṣṭhi-yutaṁ ca ke |
ya-kāreṇa mukhe saṅkarṣaṇaṁ nyaset pumanvitam

Then, one should perform the nyasa of Lord Vasudeva, along with the words paramesthi and yakdra. One should perform the nyasa of Lord Sankarsana by adding the letter ya to the word purh. For example—yah namah paraya vdsudevdya paramesthydtmane namah, and yam namah paraya sankarsana pumdtmane namah.

HBV 5.125

हृदि न्यसेल् ल-कारेण प्रद्युम्न विश्व-स युतम् ।
अनिरुद्ध निवृत्त्य्-आढ्य व-कारेण च गुह्यके ।
नारायण च सर्वाढ्य ल-कारेणैव पादयोः

hṛdi nyasel la-kāreṇa pradyumnaṁ viśva-saṁyutam |
aniruddhaṁ nivṛtty-āḍhyaṁ va-kāreṇa ca guhyake |
nārāyaṇaṁ ca sarvāḍhyaṁ la-kāreṇaiva pādayoḥ

One should perform the nydsa of Pradyumna on the chest with the word visva and the letter la. O n e should perform the nydsa of Aniruddha on the anus with the letter ba and the word nivrtta. One should perform the nydsa of Narayana on the legs with the letter la. For example—lah namah pardya pradyumnaya visvatmane namah.

HBV 5.126

नृसिꣳह कोप-सꣳयुक्त तद्-बीजेनाखिलात्मनि ।
तत्त्व-न्यासो'यम् अचिरात् कृष्ण-सान्निध्य-कारकः

nṛsiṁhaṁ kopa-saṁyuktaṁ tad-bījenākhilātmani |
tattva-nyāso'yam acirāt kṛṣṇa-sānnidhya-kārakaḥ

One should perform the nydsa of Lord Nrsimhadeva on one's entire body with the word kopa and the letter ksa. For example—lam namah pardya pradyumnaya visvatmane namah, bam namah pardya aniruddhaya nivrttdtmane namah, and lam namah pardya ndrdyandya sarvdtmane namah and ksraurh namah pardya nrsimhdya kopatmane namah. The above-mentioned tattva-nyasa quickly brings one to the lotus feet of Sri Krsna.

HBV 5.127

अतत्त्व-व्याप्त्य-रूपस्य तत्-प्राप्तेर् हेतुना पुनः ।
तत्त्व-न्यासम् इति प्राहुर् न्यास-तत्त्व-विदो बुधाः

atattva-vyāptya-rūpasya tat-prāpter hetunā punaḥ |
tattva-nyāsam iti prāhur nyāsa-tattva-vido budhāḥ

Those learned personalities who are acquainted with the science of nyasa-kriyd refer to this process as tattva-nyasa. By following this procedure, even ordinary activities bestow tangible results.

HBV 5.128

यः कुर्यात् तत्त्व-विन्यास स पूतो भवति ध्रुवम् ।
तद्-आत्मनानुप्रविश्य भगवान् इह तिष्ठति ।
यतः स एव तत्त्वानि सर्व तस्मिन् प्रतिष्ठितम्

yaḥ kuryāt tattva-vinyāsaṁ sa pūto bhavati dhruvam |
tad-ātmanānupraviśya bhagavān iha tiṣṭhati |
yataḥ sa eva tattvāni sarvaṁ tasmin pratiṣṭhitam

A person who performs the tattva-nydsa certainly becomes purified. The Supreme Lord enters within his body as a nyasa because He is the source of all entities and everything is present in Him.

HBV 5.129

प्राणायामा॑स् ततः कुर्यान् मूल-मन्त्र॑ जपन् क्रमात् ।
वारौ द्वौ चतुरः षट् च रेच-पूरक-कुम्भकः

prāṇāyāmāṁs tataḥ kuryān mūla-mantraṁ japan kramāt |
vārau dvau caturaḥ ṣaṭ ca reca-pūraka-kumbhakaḥ

Thereafter, one should practice prandyama while mentally chanting the mula-mantra (the eighteen-syllable mantra) either twice, four times, or six times while inhaling, retaining the breath, and exhaling.

HBV 5.130

अथवा रेचकादी॑स् तान् कुर्याद् वारा॑स् तु षोडश ।
द्वात्रि॑शच् च चतुःषष्ठि॑ काम-बीज॑ जपन् क्रमात्

athavā recakādīṁs tān kuryād vārāṁs tu ṣoḍaśa |
dvātriṁśac ca catuḥṣaṣṭhiṁ kāma-bījaṁ japan kramāt

If one is unable to follow this procedure then he should mentally chant the kama-blja mantra sixteen, thirty-two, or sixty-four times while inhaling, retaining the breath, and exhaling.

HBV 5.131

रेचयेन् मारुत॑ दक्षया दक्षिणः
पूरयेद् वामया मध्य-नाड्या पुनः ।
धारयेद् ईरित॑ रेचकादि-त्रय॑ स्यात्
कलादन्त-विद्याख्य-मात्राच्युकम्

recayen mārutaṁ dakṣayā dakṣiṇaḥ
pūrayed vāmayā madhya-nāḍyā punaḥ |
dhārayed īritaṁ recakādi-trayaṁ syāt
kalādanta-vidyākhya-mātrācyukam

One should exhale through his right nostril, inhale through his left nostril and retain the air within the lungs for as long as possible. These three acts are called recaka, puraka, and kumbhoka. These should be practiced sixteen, thirty-two and sixty-four times.

HBV 5.132

तत्रैव [१.३६]—
पुरतो जपस्य परतो'पि
विहितम् अथ तत्-त्रय बुधैः ।
षोडश य इह समाचरेद् दिनेशः
परिपूयते स खलु मासतो' ह सः

tatraiva [1.36]—
purato japasya parato'pi
vihitam atha tat-trayaṁ budhaiḥ |
ṣoḍaśa ya iha samācared dineśaḥ
paripūyate sa khalu māsato'ṁ haṁsaḥ

tatraiva (In the same literature it is stated) purato japasya paratopi vihitamatha tattrayam vudhaih sodasa ya ihdcareddinasah paripuyate sa khalu mdsatom'hasah Expert devotees practice pranayama before and after chanting their mantra. Each time, one should complete all three procedures. A person who practices pranayama sixteen times every day for one month becomes freed of all sinful reactions.

HBV 5.133

ततो निज-तनूम् एव पूजा-पीठ प्रकल्पयेत् ।
पीठस्याधार-शक्त्यादीन् न्यसेत् स्वाङ्गेषु तारवत्

tato nija-tanūm eva pūjā-pīṭhaṁ prakalpayet |
pīṭhasyādhāra-śaktyādīn nyaset svāṅgeṣu tāravat

O n e should then consider his body as a place of worship and thus perform the nydsa of the Lord's energies on each and every limb while chanting his mantra beginning with orh.

HBV 5.134–135

आधार-शक्तिं प्रकृतिं कूर्मानन्तौ च तत्र तु ।
पृथिवीं क्षीर-सिन्धुं च श्वेतद्वीपं च भास्वरम्
श्री-रत्न-मण्डपं चैव कल्प-वृक्षं तथा हृदि ।
न्यसेत् प्रदक्षिणत्वेन धर्म-ज्ञाने ततो'ंसयोः

ādhāra-śaktiṁ prakṛtiṁ kūrmānantau ca tatra tu |
pṛthivīṁ kṣīra-sindhuṁ ca śvetadvīpaṁ ca bhāsvaram
śrī-ratna-maṇḍapaṁ caiva kalpa-vṛkṣaṁ tathā hṛdi |
nyaset pradakṣiṇatvena dharma-jñāne tato'ṁsayoḥ

Within one's heart, one should perform the nydsa on adhdra, sakti, prakrti, Kurma, Ananta, the earth, the ocean of milk, the effulgent Svetadvipa, the jeweled altar, and the wish-fulfilling tree.

HBV 5.136–138

ऊर्वोर् वैराग्यम् ऐश्वर्यं तथैवाधर्मम् आनने ।
त्रिके'ज्ञानम् अवैराग्यम् अनैश्वर्यं च पार्श्वयोः
हृद्-अब्जे'नन्त-पद्मं च सूर्येन्दु-शिखिनान् तथा ।
मण्डलानि क्रमाद् वर्णैः प्रणवाद्यैः स-बिन्दुकैः
सत्त्व रजस् तमश् चात्मान्तरात्मानौ च तत्र हि ।
परमात्मानम् अप्य् आत्माद्य्-आद्य-वर्णैः स-बिन्दुकैः

ūrvor vairāgyam aiśvaryaṁ tathaivādharmam ānane |
trike'jñānam avairāgyam anaiśvaryaṁ ca pārśvayoḥ
hṛd-abje'nanta-padmaṁ ca sūryendu-śikhinān tathā |
maṇḍalāni kramād varṇaiḥ praṇavādyaiḥ sa-bindukaiḥ
sattva rajas tamaś cātmāntarātmānau ca tatra hi |
paramātmānam apy ātmādy-ādya-varṇaiḥ sa-bindukaiḥ

In the same manner, one should perform the nyasa of knowledge and renunciation on his two thighs, the nyasa of irreligion on his mouth, the nyasa of ignorance on his waist, the nyasa of attachment and poverty on his two sides, and the nyasa of Ananta and Padma on his chest. One should then perform the nydsas of the sun-god, moon-god, and fire-god on his heart while chanting his mantras, beginning with om. For example—om am surya mandalaya namah, orh urh soma soma mandalaya namah, and orh mam bahni mandalaya namah. In the same manner, one should perform the nydsas of sattva, rajas, tamas, dtmd, antardtmd, and paramatma. For example—orh sarh sattvaya namah, and orh ram rajase namah.

HBV 5.139–141

ज्ञानात्मान च भुवनेश्वरी-बीजेन स युतम् ।
तस्याष्ट-दिक्षु मध्ये'पि नव-शक्तीश् च दिक्-क्रमात्
ताश् चोक्ताः—
विमलोत्कर्षिणी ज्ञाना क्रिया योगेति शक्तयः ।
प्रह्वी सत्या तथेशानानुग्रहा नवम् स्मृता इति ।
न्यसेत् तद्-उपरिष्ठाच् च पीठ-मन्त्र यथोदितम् ।
ऋष्य्-आदिक स्मरेद् अस्याष्टादशार्ण-मनोस् ततः

jñānātmānaṁ ca bhuvaneśvarī-bījena saṁyutam |
tasyāṣṭa-dikṣu madhye'pi nava-śaktīś ca dik-kramāt
tāś coktāḥ—
vimalotkarṣiṇī jñānā kriyā yogeti śaktayaḥ |
prahvī satyā tatheśānānugrahā navam smṛtā iti |
nyaset tad-upariṣṭhāc ca pīṭha-mantraṁ yathoditam |
ṛṣy-ādikaṁ smared asyāṣṭādaśārṇa-manos tataḥ

Then, with the bhuvanesvari-blja, hrlrh, one should perform the nydsa of the enlightened spirit soul and the nine energies of the Lord on the eight petals in the eight directions of the lotus that is situated within one's heart. The names of the nine energies are—Vimala, Utkarsini, Jnana, Kriya,Yoga, Prahvl, Satya, Isana and Anugraha. After that, one should perform the nydsa of the pitha-mantra while meditating on the predominating sage, meter, and objective of the eighteen-syllable mantra.

HBV 5.142

ज्ञेयाश् चैकान्तिभिः क्षीर-समुद्रादि-चतुष्टयम् ।
क्रमाच् छ्री-मथुरा-वृन्दावन तत्-कुञ्ज-नीपकाः

jñeyāś caikāntibhiḥ kṣīra-samudrādi-catuṣṭayam |
kramāc chrī-mathurā-vṛndāvanaṁ tat-kuñja-nīpakāḥ

Those who engage in the worship of Sri Krsna with undivided attention know perfectly well that the previously mentioned entities, such as the ocean of milk, actually refer to Mathura, Vrndavana, the groves of Vrndavana, and the kadamba tree.

HBV 5.143

स यत्र क्षीराब्धिः स्रवति सुरभीभ्यश् च सु-महान्
निमेषार्धाख्यो वा व्रजति न हि यत्रापि समयः ।
भजे श्वेतद्वीप तम् अहम् इह गोलोकम् इति य
विदन्तस् ते सन्तः क्षिति-विरल-चाराः कतिपये

sa yatra kṣīrābdhiḥ sravati surabhībhyaś ca su-mahān
nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ |
bhaje śvetadvīpaṁ tam aham iha golokam iti yaṁ
vidantas te santaḥ kṣiti-virala-cārāḥ katipaye

I worship that transcendental seat, known as Svetadvlpa, where numberless milk cows always emit transcendental oceans of milk; where

o™ SRI HARI-BHAKTI-VILASA there is eternal existence of transcendental time, who is ever present and without past or future and hence is not subject to the quality of passing away even for the space of half a moment. That realm is known as Goloka only to a very few self-realized souls in this world.

HBV 5.144–145

क्रम-दीपिकाया [१.४४-४५]—
एव हृदय भगवान् विष्णुः सर्वान्वितश् च भूतात्मा ।
ङेऽन्ताः स-वासुदेवाः सर्वात्म-युत च स योग
योगावधश् च पद्म पीठात् ङे-युतो नतिश् चान्ते ।
पीठ-महा-मनुर् व्यक्तः पर्याप्तोऽय सपर्यासु

krama-dīpikāyāṁ [1.44-45]—
evaṁ hṛdayaṁ bhagavān viṣṇuḥ sarvānvitaś ca bhūtātmā |
ṅe'ntāḥ sa-vāsudevāḥ sarvātma-yutaṁ ca saṁyogaṁ
yogāvadhaś ca padmaṁ pīṭhāt ṅe-yuto natiś cānte |
pīṭha-mahā-manur vyaktaḥ paryāpto'yaṁ saparyāsu

kramadipikdydm (It is described in the Krama-dlpika) tdro hrdayam bhagavan visnuh sarvvdnvitasca bhutdtmd ne'ntdh savdsudevdh sarvdtmayutanca samyogam ca padmam pithdtmd neyuto natiscdnte pitha mahdmanur uktah paryyapto'yam saparyyasu The pitha mantra begins with orh, followed by namah, bhagavan in the fourth dative case, visnu, sarvabhutdtmd, vdsudeva, sarvabhutatma- samyoga padma pithatmane, and ending with namah. This is the great pitha-mantra. The canting of this mantra is required for worshiping the Deity. The mantra is—orh namo bhagavate visnave sarvabhutatmane vasudevaya

sarvabhtatmane samyoga padma pithatmane namah.

HBV 5.146

ओँ अष्टादशाक्षर-मन्त्रस्य श्री-नारद ऋषिर् गायत्री-च्छन्दः, सकल-लोक-मङ्गलो नन्द-तनयो देवता, ह्रीँ बीज, स्वाहा शक्तिः, कृष्णः प्रकृतिर्, दुर्गाधिष्ठात्री देवता, अभिमतार्थे विनियोगः

oṁ aṣṭādaśākṣara-mantrasya śrī-nārada ṛṣir gāyatrī-cchandaḥ, sakala-loka-maṅgalo nanda-tanayo devatā, hrīṁ bījaṁ, svāhā śaktiḥ, kṛṣṇaḥ prakṛtir, durgādhiṣṭhātrī devatā, abhimatārthe viniyogaḥ

Sri Narada is the superintending sage of the eighteen-syllable mantra, gdyatri is the meter in which it is to be chanted, and the bestower of auspiciousness to the devotees, Sri Krsna, is the objective. Svaha is the

energy. Krsna, Prakrti and Durga are the controlling deities, and this mantra is chanted for the purpose of gaining power.

HBV 5.147–148

तथा च स॰मोहन-तन्त्रे शिवोमा-स॰वादे—
ऋषिर् नारद इत्य् उक्तो गायत्री-च्छन्द उच्यते ।
गोप-वेश-धरः कृष्णो देवता परिकीर्तितः
बीज मन्मथ-स॰ज्ञ तु प्रिया शक्तिर् हविर् भुजः ।
त्वम् एव परमेशानि अस्याधिष्ठातृ-देवता ।
चतुर्वर्ग-फलावाप्त्यै विनियोगः प्रकीर्तितः

tathā ca saṁmohana-tantre śivomā-saṁvāde—
ṛṣir nārada ity ukto gāyatrī-cchanda ucyate |
gopa-veśa-dharaḥ kṛṣṇo devatā parikīrtitaḥ
bījaṁ manmatha-saṁjñaṁ tu priyā śaktir havir bhujaḥ |
tvam eva parameśāni asyādhiṣṭhātṛ-devatā |
caturvarga-phalāvāptyai viniyogaḥ prakīrtitaḥ

Uma and Siva found in the Sammohana-tantra it is stated) rsirndrada ityukto gdyattrlccanda ucyate gopavesadharah krsno devatd pariklrtitah vljarh manmatha-samjfiantu priya saktir havirbhujah tvameva paramesani asyadhisthdtrdevatd caturvvarga phalavaptyai viniyogah praklrttitah Narada is the superintending sage of this mantra, gayatrl is the meter, Krsna, the cowherd boy, is the objective, kama-bija is the seed, svaha is the energy, You and Durga are the predominating deities and the mantra is to be chanted to attain the four objectives of life.

HBV 5.149

चतुश् चतुर्भिर् वर्णैश् च चत्वार्य् अङ्गानि कल्पयेत् ।
द्वाभ्याम् अस्त्राख्यम् अङ्ग च तस्येत्य् अङ्गानि पञ्च वै

catuś caturbhir varṇaiś ca catvāry aṅgāni kalpayet |
dvābhyām astrākhyam aṅgaṁ ca tasyety aṅgāni pañca vai

The nydsa consists of four limbs having four letters each, as well as two more limbs called astra. It is thus recommended that the mantra should be divided into four parts.

HBV 5.150

न्यस्येच् च व्यापकत्वेन तान्य् अङ्गानि कर-द्वये ।
तान्य् अङ्गुलीषु पञ्चाथ केचिद् वर्णान् स्वरान् अपि

nyasyec ca vyāpakatvena tāny aṅgāni kara-dvaye |
tāny aṅgulīṣu pañcātha kecid varṇān svarān api

,7(, SRIHARI-BHAKTI-VILASA tdnyangullsu paficatha kecidvarndn svaranapi First, one should perform the nydsa consisting of five parts within one's palms, outside the palms, on both sides, and then on each of the fingers. Some authorities have recommended that one should vibrate orh while performing the nydsa. Others have advised that one should perform the vdna-pancaka-nydsa and the ananga-pancaka-nydsa along with the anga-nydsa performed on the fingers.

HBV 5.151

ते चोक्ताः—
द्रावण-क्षोभणाकर्ष-वशीकृत्-स्रावणास् तथा ।
शोषणो मोहनः सन्दीपनस् तापन-मादनौ इति ।

te coktāḥ—
drāvaṇa-kṣobhaṇākarṣa-vaśīkṛt-srāvaṇās tathā |
śoṣaṇo mohanaḥ sandīpanas tāpana-mādanau iti |

The panca-vdnas are drdvana, ksobhana, akarsana, vasikarana and srdvana and the panca-anangas are sosana, mohana, sandlpana, tapana and mddana.

HBV 5.152

किञ्च—
नमो'न्तं हृदयं चाङ्गैः शिरः स्वाहान्वितं शिखाम् ।
वषड्-युतं च कवचं हुं-युग्-अस्त्रं च फड्-युतम्

kiṁ ca—
namo'ntaṁ hṛdayaṁ cāṅgaiḥ śiraḥ svāhānvitaṁ śikhām |
vaṣaḍ-yutaṁ ca kavacaṁ huṁ-yug-astraṁ ca phaḍ-yutam

While employing the panca-anga-nydsa, one should add namah and hrdaya in the fourth dative case in the first part—svdhd and sirah in the second part—vasat and sikhd in the third part—hum and kavaca in the fourth part—and astra and phat in the fifth part. For example—klirh krsndya hrdaydya namah, govinddya sirase svdhd, gopijana sikhdyai vasat, vallabhdya kavacdya hum, and svdhd astrdya phat.

HBV 5.153–154

न्यस्यन्ति पुनर् अङ्गुष्ठौ तर्जन्यौ मध्यमे तथा ।
अनामिके कनिष्ठे च क्रमाद् अङ्गैश् च पञ्चभिः
पुनश् च हृदयादीनि तथाङ्गुष्ठादिकानि च ।
न्यस्यन्ति युगपत् सर्वाण्य् अङ्गैस् तैः पञ्चभिः क्रमात्

nyasyanti punar aṅguṣṭhau tarjanyau madhyame tathā |
anāmike kaniṣṭhe ca kramād aṅgaiś ca pañcabhiḥ
punaś ca hṛdayādīni tathāṅguṣṭhādikāni ca |
nyasyanti yugapat sarvāṇy aṅgais taiḥ pañcabhiḥ kramāt

Thereafter, one should perform the nydsa consisting of these five parts on one's thumb, first finger, middle finger, ring finger, and little finger, in that order. Once again, one should perform the nydsa consisting of these five parts on the fingers and the heart. For example—klim krsndya ahgusthdbhdm namah, govinddya tarjjanibhydrh svdhd, gopljandya madhyamdbhydrh namah, vallabhdya andmikabhydm hum, and svdhd astrdya kanisthdbhydm phat. For example—klim krsndya hrdaydya namah angusthdbhdrh namah, and govinddya sirase svdhd tarjjanibhydm svdhd.

HBV 5.155

न्यस्यन्ति च षड्-अङ्गानि हृदयादीनि तन्-मनोः ।
हृदयादिषु चैतेषाꣳ पञ्चैकꣳ दिक्षु च क्रमात्

nyasyanti ca ṣaḍ-aṅgāni hṛdayādīni tan-manoḥ |
hṛdayādiṣu caiteṣāṁ pañcaikaṁ dikṣu ca kramāt

Some authorities also perform the sadahga-nydsa while chanting this mantra. These six limbs are the chest, head, sikhd, kavaca, eyes, and the four directions. For astra and kavaca, one should perform the nydsa on all the limbs of the body.

HBV 5.156

षड्-अङ्गानि चोक्तानि सम्मोहन-तन्त्रे सनत्-कुमार-कल्पे—
वर्ṇणैकेन हृदयꣳ तिर्भिर् एव शिरो मतम् ।
चतुर्भिश् च शिखा प्रोक्ता तथैव कवचꣳ मतम् ।
नेत्रꣳ तथा चतुर्वर्णैर् अस्त्रꣳ द्वाभ्याꣳ तथा मतम् इति ।

ṣaḍ-aṅgāni coktāni sammohana-tantre sanat-kumāra-kalpe—
varrṇenaikena hṛdayaṁ tirbhir eva śiro matam |
caturbhiś ca śikhā proktā tathaiva kavacaṁ matam |
netraṁ tathā caturvarṇair astraṁ dvābhyāṁ tathā matam iti |

~72 SRIHARI-BHAKTI-VILASA The heart with one letter, the head with three letters, the sikhd with four letters, the kavaca with four letters, the eyes with four letters, and astra with two letters.

HBV 5.157

ततश् चापादम् आकेशान् न्यसेद् दोर्भ्याम् इमꣳ मनुम् ।
वाराꣳस् त्रीन् व्यापकत्वेन न्यसेच् च प्रणवꣳ सकृत्

tataś cāpādam ākeśān nyased dorbhyām imaṁ manum |
vārāṁs trīn vyāpakatvena nyasec ca praṇavaṁ sakṛt

One should then fold his hands and perform the nyasa of the eighteen- syllable mantra three times around the entire body, from the legs up to the head.

HBV 5.158–159

ततो'ष्टादश-वर्णा□श् च मन्त्रस्यास्य यथा-क्रमम् ।
दन्ते ललाटे भ्रू-मध्ये कर्णयोर् नेत्रयोर् द्वयोः
नासयोर् वदने कण्ठे हृदि नाभौ कटि-द्वये ।
गुह्ये जानु-द्वये चैक□ न्यसेद् एक□ च पादयोः

tato'ṣṭādaśa-varṇā□ś ca mantrasyāsya yathā-kramam |
dante lalāṭe bhrū-madhye karṇayor netrayor dvayoḥ
nāsayor vadane kaṇṭhe hṛdi nābhau kaṭi-dvaye |
guhye jānu-dvaye caikaṁ nyased ekaṁ ca pādayoḥ

After completing the anga-nydsa, one should perform the nyasa on each of the eighteen syllables. O n the teeth, forehead, between the eyebrows, on the ears, eyes, in the nostrils, on the mouth, in the throat, on the chest, on the navel, on the hips, on the anus, and on the knees, one should perform the nyasa with one syllable each, except on the ears, nostrils, and hips, where one should chant two syllables each.

HBV 5.160

सन्तो न्यस्यन्ति तारादि-नमो'नन्ता□स् तान् स-बिन्दुकान् ।
श्री-शक्ति-काम-बीजैश् च सृष्ट्य्-आदि-क्रमतो'परे

santo nyasyanti tārādi-namo'nantāṁs tān sa-bindukān |
śrī-śakti-kāma-bījaiś ca sṛṣṭy-ādi-kramato'pare

Saintly persons vibrate orh at the beginning of each of the syllables, and namah at the end. For example—orh kllrh namah, karh namah. Some authorities recommend chanting the Srl-blja, Kama-bija, or Sakti-bija, and they perform the nyasa in the manner of the srsti, sthiti and sarhhara nyasas. While performing the srsti-nyasa, they touch the head, while performing the sthiti-nyasa, they touch the chest, and while performing the samhara-nyasa, they touch the legs.

HBV 5.161–162

तार शिरसि विन्यस्य पञ्च मन्त्र-पदानि च ।
न्यसेन् नेत्र-द्वये वक्त्रे हृद्-गुह्याङ्घ्रिषु च क्रमात्
देहे च व्यापकत्वेन न्यसेत् तान्य् अखिले पुनः ।
केचित् तानि नमो'न्तानि न्यस्यन्त्य् आद्याक्षरैः सह

tāraṁ śirasi vinyasya pañca mantra-padāni ca |
nyasen netra-dvaye vaktre hṛd-guhyāṅghriṣu ca kramāt
dehe ca vyāpakatvena nyaset tāny akhile punaḥ |
kecit tāni namo'ntāni nyasyanty ādyākṣaraiḥ saha

After performing the nyasa on one's head, while chanting orh, the devotee should perform the nyasa of five syllables of the eighteen-syllable mantra on the eyes, mouth, anus and legs. Then, he should perform the nyasa of those five syllables around his entire body. Some authorities have recommended that one perform this by adding namah at the end of each syllable. For example—kllrh klirh namah, kllrh krsnaya namah, gorh govinddya namah, gorh gopljana vallabhaya namah, svarh svaha namah.

HBV 5.163

स्वाहान्तानि तथा त्रीणि स मिश्राण्य् उत्तरोत्तरैः ।
गुह्याद् गलान् मस्तकाच् च व्यापय्य चरणावधि

svāhāntāni tathā trīṇi saṁmiśrāṇy uttarottaraiḥ |
guhyād galān mastakāc ca vyāpayya caraṇāvadhi

There are others who chant svaha at the end of each syllable, combining the former and latter to form three separate mantras when they perform the nyasa on their anus, cheeks, and entire body, from the

 head to the legs. For example—kllrh krsnaya svdhd, kllrh krsndya govinddya svdhd, kllrh krsndya govinddya gopljanavallabhdya svdhd.

HBV 5.164

न्यासो'त्र ज्ञान-निष्ठाना गुह्यादि-विषयस् तु यः ।
स्व-स्व-वर्ण-तनोः कार्यस् तत्-तद्-वर्णेषु वैष्णवैः

nyāso'tra jñāna-niṣṭhānāṁ guhyādi-viṣayas tu yaḥ |
sva-sva-varṇa-tanoḥ kāryas tat-tad-varṇeṣu vaiṣṇavaiḥ

In this procedure of nyasa, only those devotees who are attached to jnana should touch the nyasa to areas such as the anus and legs. For such devotees, it is alright to perform the nyasa of Aniruddha on the anus but pure devotees of Lord Visnu first purify their bodies by performing the bhuta-suddhi ritual, thus making their body spiritualized. After doing so, they have no hesitation to perform the nyasa of Aniruddha on the anus, or the nyasa of Mukunda on the legs.

HBV 5.165

ऋष्य्-आदीन् सप्त-भागा श् च न्यसेद् अस्य मनोः क्रमात् ।
मूर्धास्य-हत्सु कुचयोः पुनर् हृदि पुनर् हृदि

ṛṣy-ādīn sapta-bhāgāṁś ca nyased asya manoḥ kramāt |
mūrdhāsya-hṛtsu kucayoḥ punar hṛdi punar hṛdi

One should then perform the nyasa of the predominating sage, the meter, the objective, the blja, the energy, the prakrti, and the predominating deity of the eighteen-syllable mantra on one's head, face, chest, nipples, and twice again on the chest. For example—astddasaksara srl gopdla mantrasya naradaya rsaye namah, gdyatrai chandase namah, sakala loka mahgala srlman nandatanaydya devatdyai namah.

HBV 5.166–167

वेण्व्-आख्या वन-मालाख्या मुद्रा सन्दर्शयेत् ततः ।
श्री-वत्साख्या कौस्तुभाख्या ब्लिवाख्या च मनोरमाम्
इत्थ नय्स्त-शरीरः सन् कृत्वा दिग्-बन्धन पुनः ।
कर-कच्छपिका कृत्वा धायेच् छ्री-नन्द-नन्दनम्

veṇv-ākhyāṁ vana-mālākhyāṁ mudrāṁ sandarśayet tataḥ |
śrī-vatsākhyāṁ kaustubhākhyāṁ blivākhyāṁ ca manoramām
itthaṁ naysta-śarīraḥ san kṛtvā dig-bandhanaṁ punaḥ |
kara-kacchapikāṁ kṛtvā dhāyec chrī-nanda-nandanam

The devotee should then display five enchanting mudrds. These are venu, vanamdld, srlvatsa, kaustubha and vilva. After doing so, he should secure all the directions by chanting orh namo sudarsandya astrdya phat. Thereafter, he should display the karakacchapikd-mudrd and meditate on the Supreme Lord.

HBV 5.168

अथ प्रकट-सौरभोद्गलित-माध्विकोत्फुल्ल-सत्-
प्रसून-नव-पल्लव-प्रकर-नम्र-शाखैर् द्रुमैः ।
प्रफुल्ल-नव-मञ्जरी-ललित-वल्लरी-वेष्टितैः
स्मरेच् छिशिरितं शिवं सित-मतिस् तु वृन्दावनम्

atha prakaṭa-saurabhodgalita-mādhvikotphulla-sat-
prasūna-nava-pallava-prakara-namra-śākhair drumaiḥ |
praphulla-nava-mañjarī-lalita-vallarī-veṣṭitaiḥ
smarec chiśiritaṁ śivaṁ sita-matis tu vṛndāvanam

First, one should meditate on the land of Vrndavana with a pure heart. Because the abode of Vrndavana is full of auspicious trees, it is most enchanting and soothing to the heart and mind. The branches of these trees are permeated by a sweet aroma, they are filled with blooming flowers that shower nectar, and they bend down due to the burden of newly grown twigs and leaves. The transcendental trees are embraced by creepers with their freshly grown buds and flowers.

HBV 5.169

विकासि-सुमनोरसास्वादन-मञ्जुलैः सञ्चरच्-
छिलीमुख-मुखोद्गतैर् मुखरितान्तरं झङ्कृतैः ।
कपोत-शुक-शारिका-परभृतादिभिः पत्रिभिर्
विराणितम् इतस् ततो भुजग-शत्रु-नृत्याकुलम्

vikāsi-sumanorasāsvādana-mañjulaiḥ sañcarac-
chilīmukha-mukhodgatair mukharitāntaraṁ jhaṅkṛtaiḥ |
kapota-śuka-śārikā-parabhṛtādibhiḥ patribhir
virāṇitam itas tato bhujaga-śatru-nṛtyākulam

Bumblebees hover around the flowers, relishing their honey. T h e entire Vrndavana forest is permeated with the sweet sound of humming bees. The male and female piegons, parrots, and cuckoos always sing very sweetly. The peacocks dance while spreading their wings.

HBV 5.170

कलिन्द-दुहितुश् चलल्-लहरि-विप्रुषा वाहिभिर्
विनिद्र-सरसी-रुहोदर-रजश्-चयोद्धूसरैः ।
प्रदीपित-मनोभव-व्रज-विलासिनी-वाससा
विलोलन-विहारिभिः सतत-सेवित मारुतैः

kalinda-duhituś calal-lahari-vipruṣāṁ vāhibhir
vinidra-sarasī-ruhodara-rajaś-cayoddhūsaraiḥ |
pradīpita-manobhava-vraja-vilāsinī-vāsasāṁ
vilolana-vihāribhiḥ satata-sevitaṁ mārutaiḥ

,76 SRIHARI-BHAKTI-VILASA pradlpita manobhava-vrajavilasinl-vdsasarh vilolana vihdribhih satata sevitarh mdrutaih In Vrndavana, cool breezes always blow, carrying particles of water from the waves of the Yamuna river. The breeze has become grey due to being mixed with the polen of lotus flowers. It flutters the garments of the gopls, who are agitated by lusty desires to satisfy Krsna.

HBV 5.171

प्रवाल-नव-पल्लव मरकत-च्छद वज्र-मौक्तिक-
प्रकर-कोरक कमल-राग-नाना-फलम् ।
स्थविष्ठम् अखिल-र्तुभिः सतत-सेवित कामद
तद्-अन्तर् अपि कल्पकाङ्घ्रिपम् उदञ्चित चिन्तयेत्

pravāla-nava-pallavaṁ marakata-cchadaṁ vajra-mauktika-
prakara-korakaṁ kamala-rāga-nānā-phalam |
sthaviṣṭham akhila-rtubhiḥ satata-sevitaṁ kāmadaṁ
tad-antar api kalpakāṅghripam udañcitaṁ cintayet

One should then meditate on the desire trees of Vrndavana. The fresh twigs of the desire trees can be compared to coral, the leaves can be compared to the blue sapphire, the buds can be compared to diamonds and pearls, and the fruit can be compared to rubies. These desire trees are tall and strong and they fulfill the desires of everyone. All of the seasons are eternally present in Vrndavana and that is why all kinds of seasonal flowers are continually available.

HBV 5.172

सुहेम-शिखरावलेर् उदित-भानुवद् भास्वरम्
अधो'स्य कनक-स्थलीम् अमृत-शीकरासारिणः ।
प्रदीप्त-मणि-कुट्टिमा कुसुम-रेणु-पुञ्जोज्ज्वला
स्मरेत् पुनर् अतन्द्रितो विगत-षट्-तरङ्गा बुधः

suhema-śikharāvaler udita-bhānuvad bhāsvaram
adho'sya kanaka-sthalīm amṛta-śīkarāsāriṇaḥ |
pradīpta-maṇi-kuṭṭimāṁ kusuma-reṇu-puñjojjvalāṁ
smaret punar atandrito vigata-ṣaṭ-taraṅgāṁ budhaḥ

A sober devotee should give up all lethargy and begin to meditate on the transcendental land of Vrndavana which is made of cintamani stone. The land of Vrndavana is as brilliant as the rising sun and it decorated with golden columns, jewels, and raised platforms. The entire scene sparkles because of the pollen that has fallen from the trees. There is no place in Vrndavana for the six waves of the material ocean—hunger, thirst, lamentation, illusion, old age, and death.

HBV 5.173

तद्-रत्न-कुट्टिम-निविष्ट-महिष्ठ-योग—
पीठे'ष्ट-पत्रम् अरण कमल विचिन्त्य ।
उद्यद्-विरोचन-सरोचिर् अमुष्य मध्ये
सञ्चिन्तयेत् स्सुख-निविष्टम् अथो मुकुन्दम्

tad-ratna-kuṭṭima-niviṣṭa-mahiṣṭha-yoga—
pīṭhe'ṣṭa-patram araṇaṁ kamalaṁ vicintya |
udyad-virocana-sarocir amuṣya madhye
sañcintayet ssukha-niviṣṭam atho mukundam

O n e should then meditate on an excellent throne that is placed upon a raised platform bedecked with jewels. O n that throne is a red lotus flower having eight petals. Next, one should meditate on how Sri Krsna joyfully sits in the middle of that lotus, appearing like the rising sun.

HBV 5.174–175

सूत्रामरत्न-दलिताञ्जन-मेघ-पुञ्ज-
प्रत्यग्र-नील-जलजन्म-समान-भासम् ।
सुस्निग्ध-नील-घन-कुञ्चित-केश-जाल
राजन्-मनोज्ञ-शिति-कण्ठ-शिखण्ड-चूडम्
रोलम्ब-लालित-सुर-द्रुम-सून-कल्पि-
तोत्तसम् उत्कच-नवोत्पल-कर्ण-पूरम् ।
लोलालक-स्फुरित-भाल-तल-प्रदीप्त-
गोरोचना-तिलकम् उच्चल-चिल्लि-मालम्

sūtrāmaratna-dalitāñjana-megha-puñja-
pratyagra-nīla-jalajanma-samāna-bhāsam |
susnigdha-nīla-ghana-kuñcita-keśa-jālaṁ
rājan-manojña-śiti-kaṇṭha-śikhaṇḍa-cūḍam
rolamba-lālita-sura-druma-sūna-kalpi-
tottaṁsam utkaca-navotpala-karṇa-pūram |
lolālaka-sphurita-bhāla-tala-pradīpta-
gorocanā-tilakam uccala-cilli-mālam

His complexion is like the color of a blue sapphire. He is anointed with black ointment so that He appears like a dark monsoon cloud or a fresh blue lotus flower. His curly hair is black and glossy. His crown is adorned with peacock feathers. He is decorated with a garland of forest flowers, around which bumblebees constantly hover. His earrings are made of newly grown leaves. His forehead, which is beautified by His restless curly hair, is decorated with marks of tilaka made of gorocand. His eyebrows are like two dancing creepers.

HBV 5.176

आपूर्ण-शारद-गताङ्क-शशाङ्क-बिम्ब-
कान्तानन कमल-पत्र-विशाल-नेत्रम् ।
रत्न-स्फुरन्-मकर-कुण्डल-रश्मि-दीप्त-
गण्ड-स्थली-मुकुरम् उन्नत-चारु-नासम्

āpūrṇa-śārada-gatāṅka-śaśāṅka-bimba-
kāntānanaṁ kamala-patra-viśāla-netram |
ratna-sphuran-makara-kuṇḍala-raśmi-dīpta-
gaṇḍa-sthalī-mukuram unnata-cāru-nāsam

His lotus face is spotless like the full moon in autumn and it is very pleasing. His eyes are expanded, like lotus leaves. His cheeks shine due to the reflection of the jewels in His fish-shaped earrings. His nose is raised and charming.

•jnr> S R I H A R I - B H A K T I - V I L A S A

HBV 5.177

सिन्दूर-सुन्दरतराधरम् इन्दु-कुन्द-
मन्दार-मन्द-हसित-द्युति-दीपिताङ्गम् ।
वन्य-प्रवाल-कुसुम-प्रचयावकॢप्त-
ग्रैवेयकोज्ज्वल-मनोहर-कम्बु-कण्ठम्

sindūra-sundaratarādharam indu-kunda-
mandāra-manda-hasita-dyuti-dīpitāṅgam |
vanya-pravāla-kusuma-pracayāvakḷpta-
graiveyakojjvala-manohara-kambu-kaṣṭham

His lower lip is more beautiful than sindura, or vermilion. His entire body appears white, like moonlight, kunda flowers, or manddra flowers. His face is decorated with His enchanting smile. His conch-like throat is decorated with ornaments made of freshly-grown twigs and flowers.

HBV 5.178

मत्त-भ्रमद्-भ्रमर-जुष्ट-विलम्बमान-
सन्तानक-प्रसव-दाम-परिष्कृता□सम् ।
हारावली-भगण-राजित-पीवरोरो-
व्योम-स्थली-ललित-कौस्तुभ-भानुमन्तम्

matta-bhramad-bhramara-juṣṭa-vilambamāna-
santānaka-prasava-dāma-pariṣkṛtāṁsam |
hārāvalī-bhagaṇa-rājita-pīvaroro-
vyoma-sthalī-lalita-kaustubha-bhānumantam

His shoulders are restless. He is decorated with a flower garland that hangs down to His knees and which is surrounded by intoxicated bumblebees. He wears necklaces that resemble shining stars. His sky- like chest is beautified by the effulgence of the sun, in the form of the charming Kaustubha gem.

HBV 5.179–180

श्रीवत्स-लक्षण-सुलक्षितम् उन्नता□स-
आजानु-पीन-परिवृत्त-सुजात-बाहुम् ।
आबन्धुरोदरम् उदार-गभीर-नाभि□
भृङ्गाङ्गनानिकर-वञ्जुल-रोम-राजिम्
नाना-मणि-प्रघटिताङ्गद-कङ्कणोर्मि-
ग्रैवेय-सार-सन-नूपुर-तुन्द-बन्धम् ।
दिव्याङ्ग-राग-परिपिञ्जरिताङ्ग-यष्टि-
मापीत-वस्त्र-परिवीत-नितम्ब-बिम्बम्

śrīvatsa-lakṣaṇa-sulakṣitam unnatāṁsa-
ājānu-pīna-parivṛtta-sujāta-bāhum |
ābandhurodaram udāra-gabhīra-nābhiṁ
bhṛṅgāṅganānikara-vañjula-roma-rājim
nānā-maṇi-praghaṭitāṅgada-kaṅkaṇormi-
graiveya-sāra-sana-nūpura-tunda-bandham |
divyāṅga-rāga-paripiñjaritāṅga-yaṣṭi-
māpīta-vastra-parivīta-nitamba-bimbam

He looks most attractive because of the marks of Srivatsa on His chest. His shoulders are high and His strong and beautiful arms reach to His knees. His abdomen is broad and His navel is deep. The hair on His body resembles rows of bumblebees. The golden thread with which his armlets, bangles, rings, necklaces, anklets and waistband are made is

bedecked with jewels. His body is decorated with colorful paint. His hips are covered with fine yellow garments.

HBV 5.181

चारूरुजानु-मनुवृत्त-मनोज्ञ-जङ्घ□
कान्तोन्नत-प्रपद-निन्दित-कूर्म-कान्तिम् ।
माणिक्य-दर्□ण-लसन्-नखराजिराज-
द्रत्नाङ्गुलि-च्छदन-सुन्दर-पाद-पद्मम्

cārūrujānu-manuvṛtta-manojña-jaṅghaṁ
kāntonnata-prapada-nindita-kūrma-kāntim |
māṇikya-darâṇa-lasan-nakharājirāja-
dratnāṅguli-cchadana-sundara-pāda-padmam

His thighs and knees are most attractive and His hips are broad and beautiful. His toes are raised and their effulgence defeats the beauty of Kurmadeva. His toenails shine more brightly than diamonds and pearls. His lotus-like feet are beautified by tender leaves in the form of toenails adorned with jewels.

HBV 5.182

मत्स्याङ्कुशारदर-केतु-यवाब्ज-वज्र-
स□लक्षितारुण-कराङ्घ्रि-तलाभिरामम् ।
लावण्य-सार-समुदाय-विनिर्मिताङ्ग-
सौन्दर्य-निर्जित-मनोभव-देह-कान्तिम्

matsyāṅkuśāradara-ketu-yavābja-vajra-
saṁlakṣitāruṇa-karāṅghri-talābhirāmam |
lāvaṇya-sāra-samudāya-vinirmitāṅga-
saundarya-nirjita-manobhava-deha-kāntim

Idvanya sdra samuddya-vinirmitdnga, -saundaryya nirjjita-manobhava dehakdntim There are many auspicious marks on the soles of His lotus feet and lotus palms. These are—a fish, anchor, disc, conch, flag, barley, lotus, and thunderbolt. Because of these symbols, His beauty has increased dramatically. The beauty of His body, which is the embodiment of transcendental bliss, defeats the beauty of Kamadeva.

HBV 5.183–184

आस्यारविन्द-परिपूरित-वेणु-रन्ध्र-
लोलत्-कराङ्गुलि-समीरित-दिव्य-रागैः ।
शश्वद्-द्द्रवीकृत-विकृष्ट-समस्त-जन्तु-
सन्तान-सन्ततिम् अनन्त-सुखाम्बु-राशिम्
गोभिर् मुखाम्बुज-विलीन-विलोचनाभि-
रूधोभर-स्खलित-मन्थर-मन्दगाभिः ।
दन्ताग्र-दष्ट-परिशिष्ट-तृणाङ्कुराभि-
रालम्ब्-वालधि-लताभिवीतम्

āsyāravinda-paripūrita-veṇu-randhra-
lolat-karāṅguli-samīrita-divya-rāgaiḥ |
śaśvad-ddravīkṛta-vikṛṣṭa-samasta-jantu-
santāna-santatim ananta-sukhāmbu-rāśim
gobhir mukhāmbuja-vilīna-vilocanābhi-

rūdhobhara-skhalita-manthara-mandagābhiḥ |
dantāgra-daṣṭa-pariśiṣṭa-tṛṇāṅkurābhi-
rālamb-vāladhi-latābhivītam

Sri Krsna is an ocean of unlimited pleasure. He plays His flute while moving His fingers over the holes. The enchanting melodies created by His flute attracts the hearts of all living entities, including the animals

™~ SR! HARI-BHAKTI-VILASA and their offspring. He is surrounded by the cows who walk slowly due to the burden of their udders. Because the attention and vision of the cows are fixed on the lotus face of Sri Krsna, the grass that they were chewing remains stationary within their mouths.

HBV 5.185

सप्रस्रवस्तन-विचूषण-पूर्ण-निश्च-
लास्यावटक्षरित-फेनिल-दुग्ध-मुग्धैः ।
वेणु-प्रवर्तित-मनोहर-मन्द्रगीत-
दत्तोच्च-कर्ण-युगलैर् अपि तर्णकैश् च

saprasravastana-vicūṣaṇa-pūrṇa-niśca-
lāsyāvaṭakṣarita-phenila-dugdha-mugdhaiḥ |
veṇu-pravartita-manohara-mandragīta-
dattocca-karṇa-yugalair api tarṇakaiś ca

The newborn calves have surrounded Sri Krsna. They are standing still because they have forgotten to drink their mothers' milk. As a result, their mouths remain filled with foam and milk. This has created a wonderful sight. These calves relish the sweet and enchanting sound of Krsna's flute with unidivided attention.

HBV 5.186

प्रत्यग्र-शृङ्ग-मृदु-मस्तक-सम्प्रहार-
स□रम्भ-वल्गन-विलोल-खुराग्र-पातैः ।
आमेदुरैर् बहुल-सास्न-गलैर् उदग्र-
पुच्छैश् च वत्सतर-वत्सतरी-निकायैः

pratyagra-śṛṅga-mṛdu-mastaka-samprahāra-
saṁrambha-valgana-vilola-khurāgra-pātaiḥ |
āmedurair bahula-sāsna-galair udagra-
pucchaiś ca vatsatara-vatsatarī-nikāyaiḥ

Healthy grown up male and female calves have also gathered around Sri Krsna. Their tails are raised and their throats look very beautiful. They have started growing small horns. As they approach Krsna, they playfully nudge one another. As a result, they have become restless and are running here and there.

HBV 5.187

हम्बा-रव-क्षुभित-दिग्-वलयैर् महद्भि-
रप्य् उक्षभिः पृथु-ककुद्भर-भार-खिन्नैः ।
उत्तम्भित-श्रुति-पुटी-परिवीत-व□श-
ध्वानामृतोद्धत-विकाशि-विशाल-घोणैः

hambā-rava-kṣubhita-dig-valayair mahadbhi-
rapy ukṣabhiḥ pṛthu-kakudbhara-bhāra-khinnaiḥ |
uttambhita-śruti-puṭī-parivīta-vaṁśa-
dhvānāmṛtoddhata-vikāśi-viśāla-ghoṇaiḥ

Behind them, there are many large bulls that are burdened by their massive humps. They are lowing loudly in all directions as they gather around Sri Krsna. Because their ears are filled with the nectarean sound of Krsna's flute, their nostrils appear opened and raised.

HBV 5.188

गोपैः समान-गुण-शील-वयो-विलास-
वेशैश् च मूर्च्छित-कल-स्वन-वेणु-वीणैः ।
मन्द्रोच्चतार-पट-गान-परैर् विलोल-
दोर्-वल्लरी-ललित-लास्य-विधान-दक्षैः

gopaiḥ samāna-guṇa-śīla-vayo-vilāsa-
veśaiś ca mūrcchita-kala-svana-veṇu-vīṇaiḥ |
mandroccatāra-paṭa-gāna-parair vilola-
dor-vallarī-lalita-lāsya-vidhāna-dakṣaiḥ

The cowherd boyfriends of Sri Krsna are slowly coming closer to Him from all sides. Their dress, behavior, and qualities are similar to that of Krsna. They play their flutes and other musical instruments softly, sweetly, and melodiously. They sing together melodiously with full attention and they dance in an attractive manner while placing their arms on each other's shoulders.

HBV 5.189

जङ्घान्त-पीवर-कटीर-तटी-निबद्ध-
व्यालोल-किङ्किणि-घटारटितैर् अटद्भिः ।
मुग्धैस् तरक्षु-नख-कल्पित-कण्ठ-भूषै-
रव्यक्त-मञ्जु-वचनैः पृथुकैः परीतम्

jaṅghānta-pīvara-kaṭīra-taṭī-nibaddha-
vyālola-kiṅkiṇi-ghaṭāraṭitair aṭadbhiḥ |
mugdhais tarakṣu-nakha-kalpita-kaṇṭha-bhūṣai-
ravyakta-mañju-vacanaiḥ pṛthukaiḥ parītam

He is surrounded by younger cowherd boys who speak indistinctly yet sweetly. A sweet sound is created by the tinkling of the bells on their waistbands. All of them are decorated with ornaments and necklaces made with tiger nails.

HBV 5.190

अथ सुललित-गोप-सुन्दरीणा
पृथु-निविवीष-नितम्ब-मन्थराणाम् ।
गुरु-कुच-भर-भङ्गुरावलग्न-
त्रिवलि-विजृम्भित-रोम-राजि-भाजाम्

atha sulalita-gopa-sundarīṇāṁ
pṛthu-nivivīṣa-nitamba-mantharāṇām |
guru-kuca-bhara-bhaṅgurāvalagna-
trivali-vijṛmbhita-roma-rāji-bhājām

The enchanting damsels of Vraja are engaged in His service with full attention. They walk slowly because of the heavy burden of their large hips and are bent forward due to the burden of their heavey breasts. Hair around the three lines on their abdomen enhance their beauty.

HBV 5.191

तद्-अतिमधुर-चारु-वेणु-वाद्या-
मृत-रस-पल्लविताङ्गजाङ्घ्रिपाणाम् ।
मुकुल-विसर-रम्य-रूढ-रोमो-
द्गम-समलङ्कृत-गान-वल्लरीणाम्

tad-atimadhura-cāru-veṇu-vādyā-
mṛta-rasa-pallavitāṅgajāṅghripāṇām |
mukula-visara-ramya-rūḍha-romo-
dgama-samalaṅkṛta-gāna-vallarīṇām

™? SRIHARI-BHAKTI-VILASA The tree of the gopls' transcendental lust has fully grown due to being watered by the nectarean sound of Krsna's enchanting flute. Their creeper-like bodies appear extremely attractive because of the soft bodily hair, which is compared to the tender buds of those creepers.

HBV 5.192

तद्-अतिरुचिर-मन्द-हास-चन्द्रा-
तप-परिजृम्भित-राग-वारि-राशेः ।
तरलतर-तरङ्ग-भङ्ग-विप्रुट्-
प्रकर-सम-श्रम-बिन्दु-सन्ततानाम्

tad-atirucira-manda-hāsa-candrā-
tapa-parijṛmbhita-rāga-vāri-rāśeḥ |
taralatara-taraṅga-bhaṅga-vipruṭ-
prakara-sama-śrama-bindu-santatānām

The attachment of the gopls has swallon like the ocean because of moonlight in the form of the enchanting smile of the son of Nanda. T h e drops of perspiration on their bodies due to hard labor appear exactly like drops of water from the waves of the ocean of attachment.

HBV 5.193

तद्-अतिललित-मन्द-चिल्लि-चाप-
च्युत-निशितेक्षण-मार-बाण-वृष्ट्या ।
दलित-सकल-मर्म-विह्वलाङ्ग-
प्रविसृत-दुःसह-वेपथु-व्यथानाम्

tad-atilalita-manda-cilli-cāpa-
cyuta-niśitekṣaṇa-māra-bāṇa-vṛṣṭyā |
dalita-sakala-marma-vihvalāṅga-
pravisṛta-duḥsaha-vepathu-vyathānām

The hearts of the young gopls have been pierced by sharp arrows in the form of Krsna's sidelong glances, shot from the bow of His beautiful face. As a result, the gopls have practically lost consciousness, feeling an unbearable longing throughout their bodies.

HBV 5.194

तद्-अतिसुभग-कम्र-रूप-शोभा-
मृत-रस-पान-विधान-लालसाभ्याम् ।
प्रणय-सलिल-पूर-वाहिनीना-
मलस-विलोल-विलोचनाम्बुजाभ्याम्

tad-atisubhaga-kamra-rūpa-śobhā-
mṛta-rasa-pāna-vidhāna-lālasābhyām |
praṇaya-salila-pūra-vāhinīnā-
malasa-vilola-vilocanāmbujābhyām

The restless eyes of the gopls of Vraja are very eager to drink the nectar of Krsna's beauty, which they cherish as the most coveted of all His wonderful possessions. Their eyes are filled with tears of ecstatic love for Sri Krsna.

HBV 5.195

विस्र□सत्-कवरी-कलाप-विगलत्-फुल्ल-प्रसून-स्रव-
न्-माध्वी-लम्पट-चञ्चरीक-घटया स□सेविताना□ मुहुः ।
मारोन्माद-मद-स्खलन्-मृदु-गिराम् आलोल-काञ्च्य्-उच्छ्वस-
न्नीवी-विश्लथ-मान-चीन-हिचयान्ताविर्-नितम्ब-त्विषाम्

visraṁsat-kavarī-kalāpa-vigalat-phulla-prasūna-srava-
n-mādhvī-lampaṭa-cañcarīka-ghaṭayā saṁsevitānāṁ muhuḥ |
māronmāda-mada-skhalan-mṛdu-girām ālola-kāñcy-ucchvasa-
nnīvī-viślatha-māna-cīna-hicayāntāvir-nitamba-tviṣām

Their braided hair has become loosened. Flowers that were used to decorate their hair have fallen to the ground and bees are surounding those flowers, hoping to drink thier honey. The waistbands and golden threads around the waists of the gopis have become loosened, thereby exposing their beautiful hips.

HBV 5.196

स्खलित-ललित-पादाम्भोज-मन्दाभिधान-
क्वणित-मणि-तुलाकोट्य्-आकुलाशामुखानाम् ।
चलद्-अधर-दलाना कुट्-नल-पक्ष्मलाक्षि-
द्वय-सरसिरुहाणाम् उल्लसत्-कुण्डलानाम्

skhalita-lalita-pādāmbhoja-mandābhidhāna-
kvaṇita-maṇi-tulākoṭy-ākulāśāmukhānām |
calad-adhara-dalānāṁ kuṭ-nala-pakṣmalākṣi-
dvaya-sarasiruhāṇām ullasat-kuṇḍalānām

The lotus feet of the gopis are adorned with jeweled anklets. When they wander about Vrndavana with their dancing feet, a sweet sound emanates from their tinkling bells. Their lips tremble, their eyes are half closed, and their faces resemble lotus flowers. The ears of the gopis are decorated with brightly shining earrings.

HBV 5.197–198

द्राघिष्ठ-श्वसन-समीरणाभिताप-
प्रम्लानीभवद्-अरुणोष्ठ-पल्लवानाम् ।
नानोपायन-विलसत्-कराम्बुजाना-
मालीभिः सतत-निषेवित समन्तात्
तासाम् आयत-लोल-नील-नयन-व्याकोष-नीलाम्बुज-
स्रग्भिः सम्परिपूजिताखिल-तनु नाना-विनोदास्पदम् ।
तन्-मुग्धानन-पङ्कज-प्रविगलन्-माध्वी-रसास्वादिनी
विभ्राण प्रणयोन्मदाक्षि-मधु-कृन्-माला मनोहारिणीम्

drāghiṣṭha-śvasana-samīraṇābhitāpa-
pramlānībhavad-aruṇoṣṭha-pallavānām |
nānopāyana-vilasat-karāmbujānā-
mālībhiḥ satata-niṣevitaṁ samantāt
tāsām āyata-lola-nīla-nayana-vyākoṣa-nīlāmbuja-
sragbhiḥ samparipūjitākhila-tanuṁ nānā-vinodāspadam |
tan-mugdhānana-paṅkaja-pravigalan-mādhvī-rasāsvādinīṁ
vibhrāṇaṁ praṇayonmadākṣi-madhu-kṛn-mālāṁ manohāriṇīm

The tender leaf-like lips of the gopis appear dry and pale due to the hot breath emanating from their nostrils. The gopis have gathered around Krsna with various gifts in their lotus hands. Their lotus petal eyes have increased the beauty of their beloved Lord because they

are a source of great pleasure to Sri Krsna. The bumblebee-like eyes of Sri Krsna have become intoxicated by ecstatic love because they constantly relish the nectar from the enchanting lotus-like faces of the gopis. Sri Govinda

on, SRI HARI-BHAKTI-VILASA looks glorious as He puts on a garland of lotus flowers, in the form of the eyes of the all-attractive gopls.

HBV 5.199

गोप-गोपी-पशूना बहिः स्मरेद्
अग्रतो'स्य गीर्वाण-घटाम् ।
वित्तार्थिनी विरिञ्चि-त्रिनयन-
शतमन्यु-पूर्विका स्तोत्र-पराम्

gopa-gopī-paśūnāṁ bahiḥ smared
agrato'sya gīrvāṇa-ghaṭām |
vittārthinīṁ viriñci-trinayana-
śatamanyu-pūrvikāṁ stotra-parām

Beyond the circles of gopls, gopas and cows are the hosts of demigods, headed by Brahma, Siva, and Indra, who desire material opulence. They stand before Sri Krsna and offer Him select prayers.

HBV 5.200–201

तद्-दक्षिणतो मुनि-निकर
दृढ-धर्म-वाञ्छम् आनाय-परम् ।
योगीन्द्रान् अथ पृष्ठे मुमुक्ष-
माणान् समाधिना सनकाद्यान्
सव्ये सकान्तान् अथ यक्ष-सिद्ध-
गन्धर्व-विद्याधर-चारणाश् च ।
स-किन्नरान् अप्सरसश् च मुख्याः
कामार्थिनो नर्तन-गीत-वाद्यैः

tad-dakṣiṇato muni-nikaraṁ
dṛḍha-dharma-vāñcham ānāya-param |
yogīndrān atha pṛṣṭhe mumukṣa-
māṇān samādhinā sanakādyān
savye sakāntān atha yakṣa-siddha-

gandharva-vidyādhara-cāraṇāṁś ca |
sa-kinnarān apsarasaś ca mukhyāḥ
kāmārthino nartana-gīta-vādyaiḥ

To Sri Krsna's right are those sages who faithfully follow religious principles and are engaged in studying the Vedas. To the back of Sri Krsna are the foremost of yogis, such as Sanaka, who absorb themselves in samddhi to achieve liberation from material bondage. To Krsna's left are Yaksas, Siddhas, Gandharvas, Vidyadharas, Caranas, and Kinnaras, along with their wives. These celestial beings dance, sing, and play musical instruments to please Krsna in the hopes of obtaining the fulfillmelnt of their desires.

HBV 5.202

शङ्खेन्दु-कुन्द-धवल सकलागम-ज्ञ
सौदामनी-तति-पिङ्ग-जटा-कलापम् ।
तत्-पाद-पङ्कज-गताम् अचला च भक्ति
वाञ्छन्तम् उज्झिततरान्य-समस्त-सङ्गम्

śaṅkhendu-kunda-dhavalaṁ sakalāgama-jñaṁ
saudāmanī-tati-piṅga-jaṭā-kalāpam |
tat-pāda-paṅkaja-gatām acalāṁ ca bhaktiṁ
vāñchantam ujjhitatarānya-samasta-saṅgam

Thereafter, one should meditate on Narada Muni, the son of Brahma, as he stands at some distance from Sri Krsna. His complexion is white,

like a conch shell, the moon, or a kunda flower. He is well-versed in all aspects of the Vedic literature. The color of his matted hair is golden, like lightning. He is fully detached from thoughts of material enjoyment and he always prays for unalloyed devotional service at the lotus feet of Sri Krsna.

HBV 5.203

नाना-विध-श्रुति-गणान्वित-सप्त-राग-
ग्राम-त्रयी-गत-मनोहर-मूर्छनाभिः ।
सम्प्रीणयन्तम् उदिताभिर् अमु॑ महत्या
सञ्चिन्तयेन् नभसि धातृ-सुत॑ मुनीन्द्रम्

nānā-vidha-śruti-gaṇānvita-sapta-rāga-
grāma-trayī-gata-manohara-mūrchanābhiḥ |
samprīṇayantam uditābhir amuṁ mahatyā
sañcintayen nabhasi dhātṛ-sutaṁ munīndram

Narada Muni has a stringed instrument called the vlnd. He plays it very melodically and thereby never fails to please Sri Krsna.

HBV 5.204–209

श्री-गौतमीय-तन्त्रे—
अथ ध्यान॑ प्रवक्ष्यामि सर्व-पाप-प्रणाशनम् ।
पीताम्बर-धर॑ कृष्ण॑ पुण्डरीक-निभेक्षणम्
रक्त-नेत्राधर॑ रक्त-पाण-पाद-नख॑ शुभम् ।
कौस्तुभोद्भासितोरस्क॑ नाना-रत्न-विभूषितम्
तद्-धाम-विलसन्-मुक्ता-बद्ध-हारोपशोभितम् ।
नाना-रत्न-प्रभोद्भासि-मुकुट॑ दिव्य-तेजसम्
हर-केयूर-कटक-कुण्डलैः परिमण्डितम् ।
श्रीवत्स-वक्षस॑ चारु-नूपुराद्य्-उपशोभितम्
नाना-रत्न-विचित्रैश् च कटि-सूत्राङ्गुलीयकैः ।
बर्हि-पत्र-कृतापीड॑ वन्य-पुष्पैर् अलङ्कृतम्
कदम्ब-कुसुमोद्बुद्ध-वन-माला-विभूषितम् ।
स-चन्द्र-तारकानन्दि-विमलाम्बर-सन्निभम्

śrī-gautamīya-tantre—
atha dhyānaṁ pravakṣyāmi sarva-pāpa-praṇāśanam |
pītāmbara-dharaṁ kṛṣṇaṁ puṇḍarīka-nibhekṣaṇam
rakta-netrādharaṁ rakta-pāṇa-pāda-nakhaṁ śubham |
kaustubhodbhāsitoraskaṁ nānā-ratna-vibhūṣitam
tad-dhāma-vilasan-muktā-baddha-hāropaśobhitam |
nānā-ratna-prabhodbhāsi-mukuṭaṁ divya-tejasam

hara-keyūra-kaṭaka-kuṇḍalaiḥ parimaṇḍitam |
śrīvatsa-vakṣasaṁ cāru-nūpurādy-upaśobhitam
nānā-ratna-vicitraiś ca kaṭi-sūtrāṅgulīyakaiḥ |
barhi-patra-kṛtāpīḍaṁ vanya-puṣpair alaṅkṛtam
kadamba-kusumodbaddha-vana-mālā-vibhūṣitam |
sa-candra-tārakānandi-vimalāmbara-sannibham

Now I shall describe the process of meditation that relieves one of all sinful reactions. Sri Krsna's complexion is blackish and He is dressed in yellow garments. His eyes are reddish, like a pink lotus flower. His palms, lotus feet, lips, and nails are also reddish. His form is the personification of all auspiciousness. His chest is illuminated by the effulgence emanating from the pearl necklace hanging around His neck, as well as the jewels of His ornaments, especially the Kaustubha gem. His crown is bedecked with numerous jewels that also radiate a transcendental effulgence. He is decorated with a necklace, armlets, bangles and earrings. The mark of Srlvatsa on His chest, and the beautiful anklets on His lotus feet enhance His beauty. He wears jeweled ornaments, a gorgeous waistband, and many rings. His head is bedecked with a peacock feather and He is decorated with a garland of forest flowers and a garland of kadamba flowers. All in all, He appears like the blue sky decorated with a full moon and a host of stars.

HBV 5.210

वेणु गृहीत्वा हस्ताभ्या मुखे स योज्य स स्थितम् ।
गायन्त दिव्य-गानैश् च गोष्ठ-मध्य-गत हरिम्

veṇuṁ gṛhītvā hastābhyāṁ mukhe saṁyojya saṁsthitam |
gāyantaṁ divya-gānaiś ca goṣṭha-madhya-gataṁ harim

Sri Krsna holds His flute with His two lotus hands and by playing it, He produces most enchanting melodies while tending the cows in the pastures.

HBV 5.211–216

स्वर्गाद् इव परिभ्रष्ट-कन्यका-शत-वेष्टितम् ।
सर्व-लक्षण-सम्पन्न॰ सौन्दर्येणाभिशोभितम्
मोहन॰ सर्व-गोपीना॰ सर्वासा॰ च गवाम् अपि ।
लेलिह्यमान॰ वत्सैश् च धेनुभिश् च समन्ततः
सिद्ध-गन्धर्व-यक्षैश् च अप्सरोभिर् विहङ्गमैः ।
सुरासुर-मनुष्यैश् च स्थावरैः पन्नगैर् अपि
मृगैर् विद्याधरैश् चैव वीक्ष्यमाण॰ सुविस्मितैः ।
नारदेन वशिष्ठेन विश्वामित्रेण धीमता
पराशरेण व्यासेन भृगुणाङ्गिरसा तथा ।
दक्षेण शौनकात्रिभ्या॰ सिद्धेन कपिलेन च
सनकाद्यिर् मुनीन्द्रैश् च ब्रह्म-लोक-गतैर् अपि ।
अन्यैर् अपि च स॰युक्त॰ कृष्ण॰ ध्यायेद् अहर्निशम्

svargād iva paribhraṣṭa-kanyakā-śata-veṣṭitam |
sarva-lakṣaṇa-sampannaṁ saundaryeṇābhiśobhitam
mohanaṁ sarva-gopīnāṁ sarvāsāṁ ca gavām api |
lelihyamānaṁ vatsaiś ca dhenubhiś ca samantataḥ
siddha-gandharva-yakṣaiś ca apsarobhir vihaṅgamaiḥ |
surāsura-manuṣyaiś ca sthāvaraiḥ pannagair api
mṛgair vidyādharaiś caiva vīkṣyamāṇaṁ suvismitaiḥ |
nāradena vaśiṣṭhena viśvāmitreṇa dhīmatā
parāśareṇa vyāsena bhṛguṇāṅgirasā tathā |
dakṣeṇa śaunakātribhyāṁ siddhena kapilena ca
sanakādyir munīndraiś ca brahma-loka-gatair api |
anyair api ca saṁyuktaṁ kṛṣṇaṁ dhyāyed aharniśam

Sri Krsna is surrounded by hundreds of exquisitely beautiful cowherd girls, who have descended from the heavenly planets. He is full of auspicious attributes and His beauty is most enchanting. He always engages in increasing the happiness of the cowherd men and women of Vraja. The cows and calves surround Him, licking His transcendental body. The Siddhas, Gandharvas, Yaksas, Apsaras, birds, demigods, demons, all kinds of moving and non-moving living entities, Pannagas, beasts, and Vidyadharas gaze at Him with feelings of awe and reverence. The most intelligent Narada Muni, Vasistha, Visvamitra, Parasara, Vyasadeva, Bhrgu, Angira, Daksa, Saunaka, Atri, Kapila, and indeed, all of the best of sages who reside in Brahmaloka, as well as countless other great personalities, have come and surrounded Him on all sides. One

should meditate on Sri Krsna in this manner, throughout the day and night.

HBV 5.217

सङ्क्षेपेण श्री-सनत्-कुमार-कल्पे'पि—
अव्यान् मीलत्-कलाय-द्युतिर् अहि-रिपु-पिच्छोल्लसत् केश-जालो
गोपी-नेत्रोत्सवाराधित-ललित-वपुर् गोप-गो-वृन्द-वीतः ।
श्रीमद्-वक्त्रारविन्द-प्रतिसहित्-शशाङ्काकृतिः पीत-वासा
देवो'सौ वेणु-नाद-क्षपित-जन-धृतिर् देवकी-नन्दनो नः इति ।

saṅkṣepeṇa śrī-sanat-kumāra-kalpe'pi—
avyān mīlat-kalāya-dyutir ahi-ripu-picchollasat keśa-jālo
gopī-netrotsavārādhita-lalita-vapur gopa-go-vṛnda-vītaḥ |
śrīmad-vaktrāravinda-pratisahit-śaśāṅkākṛtiḥ pīta-vāsā
devo'sau veṇu-nāda-kṣapita-jana-dhṛtir devakī-nandano naḥ iti |

O Son of Devaki, please protect us. Sri Krsna's complexion is balckish, like a fully blossomed kdla flower. His hair is decorated with a peacock feather. The gopis offer Him adoration with their lotus-like eyes. He is surrounded by the cows and cowherd boys. His smiling face appears just like the full moon. He is dressed in yellow garments. It is very difficult for all kinds of living entities to remain calm after hearing the sweet sound of His flute.

HBV 5.218

ध्यात्वैव□ भगवन्त□ त□ सम्प्रार्थ्य च यथा-सुखम् ।
आदौ सम्पूजयेत् सर्वैर् उपचारैश् च मानसैः

dhyātvaivaṁ bhagavantaṁ taṁ samprārthya ca yathā-sukham |
ādau sampūjayet sarvair upacāraiś ca mānasaiḥ

After meditating on Sri Hari in this way, one should, according to one's own inclination, worship Him within the mind, after offering Him prayers.

HBV 5.219

लेख्या ये बहिर् अर्चयाम् उपचारा विभागशः ।
ते सर्वेऽप्य् अन्तर्-अर्चायाꣳ कल्पनीया यथा-रुचि

lekhyā ye bahir arcayām upacārā vibhāgaśaḥ |
te sarve'py antar-arcāyāṁ kalpanīyā yathā-ruci

The ingridients for bdhya-pujd, or worshping the Lord with formality, will be described later. These ingridients are also used in mdnasa-puja, or worshiping the Lord within the mind, according to one's inclination.

HBV 5.220

श्री-नारद-पञ्चरात्रे—
स्वागतꣳ देव-देवेश सन्निधौ भव केशव ।
गृहाण मानसीꣳ पूजाꣳ यथार्थ-परिभाविनाम् इति ।

śrī-nārada-pañcarātre—
svāgataṁ deva-deveśa sannidhau bhava keśava |
gṛhāṇa mānasīṁ pūjāṁ yathārtha-paribhāvinām iti |

srl ndradapancardtre (In the ~Ndrada-par\cardtra it is stated) svdgatam devadeveia sannidhau bhava kesava grhdna mdnaslm piijarh yathdrtha paribhdvitdm O Kesava! O Lord of lords, kindly appear, according to Your sweet will. I am prepared to worship You without duplicity. Please accept my mdnasl-pujd.

HBV 5.221

अथोपचारैर् बाह्यैश् च स्वात्मन्य् एव स्थितꣳ प्रभुम् ।
पूजयन् स्थापयेद् आदौ शङ्खꣳ सत्-सम्प्रदायतः

athopacārair bāhyaiś ca svātmany eva sthitaṁ prabhum |
pūjayan sthāpayed ādau śaṅkhaṁ sat-sampradāyataḥ

According to the procedure followed by his authorized sampraddya, one should prepare to worship Sri Krsna mentally with the paraphernalia of external worship. First, one should place the conch shell in its proper place.

HBV 5.222

स्वस्य वामाग्रतो भूमाव् उल्लिख्य त्र्य्-अस्र-मण्डलम् ।
ततास्त्र-क्षालित॰ शङ्ख॰ साधार॰ स्थापयेद् बुधः

svasya vāmāgrato bhūmāv ullikhya try-asra-maṇḍalam |
tatāstra-kṣālitaṁ śaṅkhaṁ sādhāraṁ sthāpayed budhaḥ

The learned devotee should keep the conch shell on a three-legged stand, to his left. He should chant astraya phat to cleanse the stand, orh ddhara iaktaye namah to place the stand, and astraya phat&i while putting the conch shell on the stand.

HBV 5.223

शङ्खे हृदय-मन्त्रेण गन्ध-पुष्पाक्षतान् क्षिपेत् ।
व्युत्क्रान्तैर् मातृकार्णैस् त॰ शिरो'न्तैः केन पूरयेत्

śaṅkhe hṛdaya-mantreṇa gandha-puṣpākṣatān kṣipet |
vyutkrāntair mātṛkārṇais taṁ śiro'ntaiḥ kena pūrayet

Thereafter, one should put sandalwood paste, flowers, durbd grass, and rice paddy inside the conch shell while chanting hrdayaya namah. He should then fill the conch shell with water while chanting mula-mantras along with each of the matrhd-varnas, ending with sirase svdhd.

HBV 5.224–228

स-बिन्दुना म-कारेण तद्-आधारे'ग्नि-मण्डलम् ।
सम्पूजयेद् अ-कारेण शङ्खे चादित्य-मण्डलम्
उ-कारेण जले सोम-मण्डल॰ च तथार्चयेत् ।
तीर्थ-मन्त्रेण तीर्थान्य् आवाहयेच् चार्क-मण्डलम्
कृष्ण॰ चावाह्य हृत्-पद्माद् गालिनी॰ शिखयेक्षयेत् ।
नेत्र-मन्त्रेण वीक्ष्यान्तः कवचेनावगुण्ठएत्
कुर्यान् न्यास॰ जले मूल-मन्त्राज्ञाना॰ ततो दिशः ।
बद्ध्वास्त्रेणामृतीकुर्याद् अथ तद्-धेनु-मुद्रया
तच् चक्र-मुद्रया रक्ष्य सलिल॰ मत्स्य-मुद्रया ।
आच्छाद्य स॰स्पृशन् शङ्ख॰ जपेन् मूल॰ ततो'ष्टशः

sa-bindunā ma-kāreṇa tad-ādhāre'gni-maṇḍalam |
sampūjayed a-kāreṇa śaṅkhe cāditya-maṇḍalam
u-kāreṇa jale soma-maṇḍalaṁ ca tathārcayet |
tīrtha-mantreṇa tīrthāny āvāhayec cārka-maṇḍalam
kṛṣṇaṁ cāvāhya hṛt-padmād gālinīṁ śikhayekṣayet |
netra-mantreṇa vīkṣyāntaḥ kavacenāvaguṇṭhaet
kuryān nyāsaṁ jale mūla-mantrāṅgānāṁ tato diśaḥ |
baddhvāstreṇāmṛtīkuryād atha tad-dhenu-mudrayā
tac cakra-mudrayā rakṣya salilaṁ matsya-mudrayā |
ācchādya saṁspṛśan śaṅkhaṁ japen mūlaṁ tato'ṣṭaśaḥ

Then, while chanting mam, one should worship Agnideva as being present in the stand. While chanting am, he should worship Suryadeva

as being present in the conch shell, and while chanting urn, he should worship Candradeva as being present in the water. After this, one should invoke the holy rivers by chanting the mantra beginning with gange ca yamune. O n e should display the ankusa-mudrd while invoking the holy rivers from the sun, into the water. Next, one should invite Sri Govinda to appear from his lotus-like heart, while displaying the gdlini-mudrd and chanting sikhdyai vasat. After that, one should look into the water while chanting netrabhya vausat and then cover the water with both hands while chanting kavacaya hum. Then, the nydsa should be performed on the water while chanting the mula-mantra. The water should be transformed into nectar by purifying all directions while chanting the astra-mantra and displaying the dhenu-mudrd. One should mix sandalwood paste into the water and chant the amrta-blja mantra twelve times, followed by once again chanting the mantra, soma mandalaya sodasa kaldtmane namah. Afterwards, one should protect the water with a display of the cakra-mudrd and cover it with the matsya-mudrd. Finally, one should hold the conch shell, touch the water with a bunch of kusa grass, and chant the miila-mantra eight time over the water.

HBV 5.229

तज् जल प्रोक्षणी-पात्रे कि चित् क्षिप्त्वा त्रिर् उक्षयेत् ॥
तच्-छेषेणार्चन-द्रव्य-जातानि स्व-तनूम् अपि

taj jalaṁ prokṣaṇī-pātre kiṁcit kṣiptvā trir ukṣayet ||
tac-cheṣeṇārcana-dravya-jātāni sva-tanūm api

O n e should save a portion of the water in a separate pot for washing his hands while with the rest should be sprinkled on the ingridients for worship and on one's body, three times.

HBV 5.230–231

कनिष्ठाङ्गुष्ठकौ सक्तौ करयोर् इतरेतरम् ।
तर्जनी-मध्यमानामाः स□हता भुग्न-सज्जिताः ।
मुद्रैषा गालिनी प्रोक्ता शङ्खस्योपरि चालिता
ततो'पास्यावशिष्टान्तः शङ्ख□ वर्धनिकाम्बुना ।
पुनर् आपूर्य कृष्णाग्रे न्यसेद् आचारतः सताम् ।

kaniṣṭhāṅguṣṭhakau saktau karayor itaretaram |
tarjanī-madhyamānāmāḥ saṁhatā bhugna-sajjitāḥ |
mudraiṣā gālinī proktā śaṅkhasyopari cālitā
tato'pāsyāvaśiṣṭāntaḥ śaṅkhaṁ vardhanikāmbunā |
punar āpūrya kṛṣṇāgre nyased ācārataḥ satām |

One should display a mudrd by placing the little fingers and thumbs of both hands together while combining the other fingers of both hands and bending them a little so that the tips of the fingers of both hands are joined. One should exhibit this mudrd over the conch shell. Then, one should discard the rest of the water from the conch shell, fill it with fresh water, and place it before Sri Hari. This is the procedure that is followed by devotees.

HBV 5.232

गुरून् मूर्ध्नि गणेश□ च मूलाधारे'भिपूज्य तम् ।
पीठ-न्यासानुसारेण पीठ□ चात्मनि पूजयेत्

gurūn mūrdhni gaṇeśaṁ ca mūlādhāre'bhipūjya tam |
pīṭha-nyāsānusāreṇa pīṭhaṁ cātmani pūjayet

Thereafter, one should worship his spiritual master as he is situated in his head, and Ganesa as he is situated in the mulddhdra-cakra- One should worship various personalities at various parts of one's body with water, sandalwood paste, incense and other articles.

HBV 5.233

ततो जपन् काम-बीज त्रि-स्थान-स्थ पर महः ।
मूल-मन्त्रात्मक बीजेनैकीभूत विचिन्तयेत्

tato japan kāma-bījaṁ tri-sthāna-sthaṁ paraṁ mahaḥ |
mūla-mantrātmakaṁ bījenaikībhūtaṁ vicintayet

Then, while chanting the bija-mantra, klirh, one should merge the brightly shining effulgence of the mulddhdra-cakra and heart between the eyebrows.

HBV 5.234

तच् च पञ्चाङ्ग-न्यासेन साकार स्वेष्ट-दैवतम् ।
विचिन्त्य पञ्चाङ्गादीनि न्यस्येत् तस्मिन् यथात्मनि

tac ca pañcāṅga-nyāsena sākāraṁ sveṣṭa-daivatam |
vicintya pañcāṅgādīni nyasyet tasmin yathātmani

After meditating in this way, one should perform the pancanga-nyasa with this mantra while considering that his worshipable Lord is situated within the effulgence, in His personal form. One should then perform the pancanga-nyasa of the eighteen-syllable mantra on his body, knowing that Sri Krsna and His mantra are nondifferent.

HBV 5.235

कुर्युर् भगवति प्रादुर्भूते कृष्णे च वैष्णवाः ।
तत्-तन्-न्यासान् अभेदाय मनोर् भगवता सह

kuryur bhagavati prādurbhūte kṛṣṇe ca vaiṣṇavāḥ |
tat-tan-nyāsān abhedāya manor bhagavatā saha

The proof that Lord Krsna and His holy names, or mantras, are nondifferent, is that the Vaisnavas peform the nyasa to the form of Supreme Lord that has appeared within their hearts because of their meditation upon His mantra.

HBV 5.236

केचिन् न्यस्यन्ति तत्त्वादीन्न् अव्यक्तानि यथोदितम् ।
मन्त्रार्णैः स्वर-ह॑साद्यैर् भूषणेषु प्रभोः क्रमात्

kecin nyasyanti tattvādīnn avyaktāni yathoditam |
mantrārṇaiḥ svara-haṁsādyair bhūṣaṇeṣu prabhoḥ kramāt

Some devotees perform the nyasa on the ornaments of the Supreme Lord while invoking the material elements by chanting mantras that begin with a vowel and contain words like hamsa.

HBV 5.237

तस्मिन् पीठे तम् आसीन॑ भगवन्त॑ विभावयन् ।
आसनाद्यैस् तु पुष्पान्तैर् यथा-विध्य् अर्चयेद् बुधः

tasmin pīṭhe tam āsīnaṁ bhagavantaṁ vibhāvayan |
āsanādyais tu puṣpāntair yathā-vidhy arcayed budhaḥ

After meditating on how Sri Krsna has seated Himself on the altar of his heart, the devotee should worship Him according to the prescribed rules and regulations by offering Him an dsana, greetings, pddya, arghya, dcamanlya, snanlya, vastra, punardcamanlya, ornaments, water, sandalwood paste, and flowers.

HBV 5.238

ततो मुखे'र्चयेद् वेणु॑ वनमाला॑ च वक्षसि ।
दक्षस्तनोर्ध्वे श्रीवत्स॑ सव्ये तत्रैव कौस्तुभम्

tato mukhe'rcayed veṇuṁ vanamālāṁ ca vakṣasi |
dakṣastanordhve śrīvatsaṁ savye tatraiva kaustubham

One should then worship the flute that the Lord has placed to His mouth, the flower garland on His chest, the mark of Snvatsa above His right nipple, and the Kaustubha gem above His left nipple.

HBV 5.239

वैष्णवश् चन्दनेनामुम् आलिप्योपक-निष्ठया ।
प्राग्वद् दीप-शिखाकार-तिलकानि द्विषड् लिखेत्

vaiṣṇavaś candanenāmum ālipyopaka-niṣṭhayā |
prāgvad dīpa-śikhākāra-tilakāni dviṣaḍ likhet

A Vaisnava should next apply sandalwood powder mixed with water to the transcendental body of the Lord and then decorate His entire body with tilaka, using his ring finger.

HBV 5.240

यथोक्त□ पञ्चभिः पुष्पाञ्जलिभिश् चाभिपूज्य तम् ।
धूप□ दीप□ च नैवेद्य□ मुख-वासादि चार्पयेत्

yathoktaṁ pañcabhiḥ puṣpāñjalibhiś cābhipūjya tam |
dhūpaṁ dīpaṁ ca naivedyaṁ mukha-vāsādi cārpayet

According to the prescribed method, the devotee should then take a handful of five kinds of flowers, as well as some green and blackish tulasl leaves and offer them at the lotus feet of the Lord while chanting the mula-mantra. He should also offer a handful of white and red flowers to the Lord's chest, some white and red lotus flowers to His head, some tulasl leaves should then be placed on His head, and finally, the flowers and tulasl leaves should be offered to His entire body. One should then

offer the Lord incense, a ghee lamp, food, and a mouth freshener, such as betel nuts.

HBV 5.241

गीतादिभिश् च सन्तोष्य कृष्णम् अस्मै ततो'खिलम् ।
अशक्तो बहिर् अर्चायाम् अर्पयेज् जपम् आचरेत्

gītādibhiś ca santoṣya kṛṣṇam asmai tato'khilam |
aśakto bahir arcāyām arpayej japam ācaret

While worshiping Sri Krsna, it is also appropriate to please Him with singing and playing musical instruments. If one is unable to perform external worship of the Lord then he should offer everything in his mind while chanting the appropriate mantras.

HBV 5.242

वैष्णव-तन्त्रे—
अश्वमेध-सहस्राणि वाजपेय-शतानि च ।
एकस्य ध्यान-योगस्य कला नार्हन्ति षोडशीम्

vaiṣṇava-tantre—
aśvamedha-sahasrāṇi vājapeya-śatāni ca |
ekasya dhyāna-yogasya kalāṁ nārhanti ṣoḍaśīm

vaisnavatantre (In the Vaisnava-tantra it is stated) asvamedha sahastrdni vdjapeya sdtdni ca ekasya dhydnayogasya kaldrh ndrhanti sodaslm Thousands of horse sacrifices and hundreds of Vajapeya sacrifices are not equal to even one-sixteenth part of mdnasa-pujd (worship of the Lord in meditation).

HBV 5.243

बृहन्-नारदीये (१.११.१२) श्री-वामन-प्रादुर्भावे—
यन्-नामोच्चारणाद् एव सर्वे नश्यन्त्य् उपद्रवाः ।
स्तोत्रैर् वा अर्हणाभिर् वा किम् उ ध्यानेन कथ्यते

bṛhan-nāradīye (1.11.12) śrī-vāmana-prādurbhāve—
yan-nāmoccāraṇād eva sarve naśyanty upadravāḥ |
stotrair vā arhaṇābhir vā kim u dhyānena kathyate

What is the need of explaining the benefit one obtains by offering prayers to the Supreme Lord, worshiping Him, and meditating on

•jg, SRI HARI-BHAKTI-VILASA Him when simply by uttering His holy names, all of one's miseries are mitigated?

HBV 5.244–247

नारद-पञ्चरात्रे श्री-भगवन्-नारद-स᳓वादे—
अय᳓ यो मानसो यागो जरा-व्याधि-भयापहः ।
सर्व-पापौघ-शमनो भावाभाव-करो द्विज ।
सततााभ्यास-योगेन देह-बन्धाद् विमोचयेत्
यश् चैव᳓ परया भक्त्या सकृत् कुर्यान् महामते ।
क्रमोदितेन विधिना तस्य तुष्याम्य् अह᳓ मुने
स्मरण-ध्यानयोः पूर्व᳓ माहात्म्य᳓ लिखित᳓ च यत् ।
ज्ञेय᳓ तद्-अधिक᳓ चात्रान्तर्यागाङ्गतया तयोः
एव᳓ यथा-सम्प्रदाय᳓ शक्त्या यावन्-मनः-सुखम् ।
अन्तः-पूजा᳓ विधायादाव् आरभेत बहिस् ततः

nārada-pañcarātre śrī-bhagavan-nārada-saṁvāde—
ayaṁ yo mānaso yāgo jarā-vyādhi-bhayāpahaḥ |
sarva-pāpaugha-śamano bhāvābhāva-karo dvija |
satatābhyāsa-yogena deha-bandhād vimocayet
yaś caivaṁ parayā bhaktyā sakṛt kuryān mahāmate |
kramoditena vidhinā tasya tuṣyāmy ahaṁ mune
smaraṇa-dhyānayoḥ pūrvaṁ māhātmyaṁ likhitaṁ ca yat |
jñeyaṁ tad-adhikaṁ cātrāntaryāgāṅgatayā tayoḥ
evaṁ yathā-sampradāyaṁ śaktyā yāvan-manaḥ-sukham |
antaḥ-pūjāṁ vidhāyādāv ārabheta bahis tataḥ

between the Supreme Lord and Narada Muni that is found in the Ndrada- pancardtra it is stated) ayarh yo mdnaso ydgo jardvyddhi bhaydpahah sarvva pdpaugha samano bhdvdbhdva karodvija satatdbhydsa yogena dehavandhdd vimocayet yascaivarh parayd bhakttyd sakrt kuryydn mahdmate kramoditena vidhind tasya tusydmyaham mune smarana-dhydnayoh purvvam mdhdtmyarh likhitanca yat jneyarh tadadhikarh catrdntar ydgdngatayd tayoh evarh yathd sampraddyarh sakttyd ydvan manah sukham antah pujdm vidhdydda avdrabheta vahistatah O brahmana, mdnasa-pujd destroys one's fear of old age, disease, and death. It removes all of one's sinful reactions and anxieities. By adopting this process of mdnasa-pujd, one can become liberated from the material bodily conception of life. O great sage, I become very pleased with anyone who even begins to practice mdnasa-pujd with devotion, according to the prescribed rules and regulations. The merit attained by performing mdnasa-pujd is superior than that obtained by the processes of meditation described earlier because it is included in the practice of mdnasa-pujd.

According to the rules and regulations laid down by the various sampraddyas, and according to one's propensity, one should practice mdnasa-pujd to best of his ability before engaging in

external pujd.

HBV 5.248

तथा चोक्तं नारदेन—
ध्यात्वा षोडश-सङ्ख्यातैर् उपचारैश् च मानसैः ।
सम्यग् आराधनं कृत्वा बाह्य-पूजां समाचरेत्

tathā coktaṁ nāradena—
dhyātvā ṣoḍaśa-saṅkhyātair upacāraiś ca mānasaiḥ |
samyag ārādhanaṁ kṛtvā bāhya-pūjāṁ samācaret

While performing mdnasa-pujd, one should offer sixteen ingredients to the Lord within one's mind and then begin to worship the Lord by offering these ingredients externally.

HBV 5.249–250

अथ बहिः-पूजा
अनुज्ञां देहि भगवन् बहिर् योगे मम प्रभो ।
श्री-कृष्णम् इत्य् अनुज्ञाप्य बहिः पूजां समाचरेत्
तत्र त्व् अनेकशः सन्ति पूजा-स्थानानि तत्र च ।
श्री-मूर्तयो बहु-विधाः शालग्राम-शिलास् तथा

atha bahiḥ-pūjā
anujñāṁ dehi bhagavan bahir yoge mama prabho |
śrī-kṛṣṇam ity anujñāpya bahiḥ pūjāṁ samācaret
tatra tv anekaśaḥ santi pūjā-sthānāni tatra ca |
śrī-mūrtayo bahu-vidhāḥ śālagrāma-śilās tathā

O Supreme Lord! O my master, please give me permission to engage in Your external worship. After praying like this, one should begin worshiping the Lord. There are many forms of the Lord, such as the salagrdma-sild and the Deity, so that the devotee can worship the Lord externally.

HBV 5.251

स□मोहन-तन्त्रे—
शालग्रामे मनौ यन्त्रे स्थण्डिले प्रतिमादिषु ।
हरेः पूजा तु कर्तव्या केवले भूतले न तु

saṁmohana-tantre—
śālagrāme manau yantre sthaṇḍile pratimādiṣu |
hareḥ pūjā tu kartavyā kevale bhūtale na tu

sammohanatantre (In the Sammohana-tantra it is stated)

•ygr, S R I H A R I - B H A K T I - V I L A S A sdlagrdme mdnau yantre sthandile pratimddisu hareh pujd tu karttvavyd kevale bhutale na tu One should worship Sri Hari in His form as the sdlagrdma-sild, as a mantra, as a yantra, as the sanctified altar, and as the Deity but one must never worship the Lord on the ground.

HBV 5.252–256

एकादश-स्कन्धे [भ्प् ११.११.४२-४६] श्रीमद्-उद्धव-स□वादे—
सूर्यो ऽग्निर् ब्राह्मणा गावो वैष्णवः ख□ मरुज् जलम् ।
भूर् आत्मा सर्व-भूतानि भद्र पूजा-पदानि मे
सूर्ये तु विद्यया त्रय्या हविषाग्नौ यजेत माम् ।
आतिथ्येन तु विप्राग्र्ये गोष्व् अङ्ग यवसादिना
वैष्णवे बन्धु-सत्-कृत्या हृदि खे ध्यान-निष्ठया ।
वायौ मुख्य-धिया तोये द्रव्यैस् तोय-पुरः-सरैः
स्थण्डिले मन्त्र-हृदयैर् भोगैर् आत्मानम् आत्मनि ।
क्षेत्र-ज्ञ□ सर्व-भूतेषु समत्वेन यजेत माम्
धिष्ण्येष्व् इत्य् एषु मद्-रूप□ शङ्ख-चक्र-गदाम्बुजैः ।
युक्त□ चतुर्-भुज□ शान्त□ ध्यायन्न् अर्चेत् समाहितः

ekādaśa-skandhe [BhP 11.11.42-46] śrīmad-uddhava-saṁvāde—
sūryo 'gnir brāhmaṇā gāvo vaiṣṇavaḥ khaṁ maruj jalam |
bhūr ātmā sarva-bhūtāni bhadra pūjā-padāni me
sūrye tu vidyayā trayyā haviṣāgnau yajeta mām |
ātithyena tu viprāgrye goṣv aṅga yavasādinā
vaiṣṇave bandhu-sat-kṛtyā hṛdi khe dhyāna-niṣṭhayā |
vāyau mukhya-dhiyā toye dravyais toya-puraḥ-saraiḥ
sthaṇḍile mantra-hṛdayair bhogair ātmānam ātmani |
kṣetra-jñaṁ sarva-bhūteṣu samatvena yajeta mām

dhiṣṇyeṣv ity eṣu mad-rūpaṁ śaṅkha-cakra-gadāmbujaiḥ |
yuktaṁ catur-bhujaṁ śāntaṁ dhyāyann arcet samāhitaḥ

O saintly Uddhava, please know that you may worship Me in the sun, fire, brdhmanas, cows, Vaisnavas, sky, wind, water, earth, individual soul and all living entities.

FIFTH VILAS A ,QQ My dear Uddhava, one should worship Me within the sun by chanting selected Vedic mantras and by performing worship and offering obeisances. One may worship Me within fire by offering oblations of ghee, and one may worship Me among the brdhmanas by respectfully receiving them as guests, even when uninvited. I can be worshiped within the cows by offerings of grass and other suitable grains and paraphernalia for the pleasure and health of the cows, and one may worship Me within the Vaisnavas by offering loving friendship to them and honoring them in all respects. Through steady meditation I am worshiped within the inner space of the heart, and within the air I can be worshiped by knowledge that prdna, the life air, is the chief among elements. I am worshiped within water by offerings of water itself, along with other elements such as flowers and tulasi leaves, and one may worship Me within the earth by proper application of confidential seed mantras. One may worship Me within the individual living entity by offering food and other enjoyable substances, and one may worship Me within all living entities by seeing the Supersoul within all of them, thus maintaining equal vision. Thus, in the previously mentioned places of worship and according to the processes I have described, one should meditate on My peaceful, transcendental form with four arms holding a conchshell, Sudarsana disc, club and lotus flower. In this way, one should worship Me with fixed attention.

HBV 5.257–259

तत्रैव [भ्प् ११.२७.१२-१४]—
शैली दारुमयी लौही लेप्या लेख्या च सैकती ।
मनोमयी मणिमयी प्रतिमाष्ट-विधा मता
चलाचलेति द्वि-विधा प्रतिष्ठा जीव-मन्दिरम् ।
उद्वासावाहने न स्तः स्थिरायाम् उद्धवार्चने
अस्थिरायाᳬ विकल्पः स्यात् स्थण्डिले तु भवेद् द्वयम् ।
स्नपनᳬ त्व् अविलेप्यायाम् अन्यत्र परिमार्जनम्

tatraiva [BhP 11.27.12-14]—
śailī dārumayī lauhī lepyā lekhyā ca saikatī |
manomayī maṇimayī pratimāṣṭa-vidhā matā
calācaleti dvi-vidhā pratiṣṭhā jīva-mandiram |

udvāsāvāhane na staḥ sthirāyām uddhavārcane
asthirāyāṁ vikalpaḥ syāt sthaṇḍile tu bhaved dvayam |
snapanaṁ tv avilepyāyām anyatra parimārjanam

Bhagavatam 111.27.12-14 it is stated) tatreiva (It is also stated) saill ddru-mayl lauhl lepyd lekhya ca saikati mano-mayl mani-mayl pratimdsta-vidhd smrtd caldcaleti dvi-vidhd pratisthd jlva-mandiram udvdsavdhane na stah sthirdydm uddhavarcane

AQQ SRI HARI-BHAKTI-VILASA asthirdydm vikalpah sydt sthandile tu bhaved dvayam. snapanarh tv avilepydydm anyatra parimdrjanam The Deity form of the Lord is said to appear in eight varieties—stone, wood, metal, earth, paint, sand, the mind or jewels. The Deity form of the Lord, who is the shelter of all living entities, can be established in two ways: temporarily or permanently. But a permanent Deity, having been called, can never be sent away, My dear Uddhava. The Deity that is temporarily established can optionally be called forth and sent away, but these two rituals should always be performed when the Deity is traced upon the ground. Bathing should be done with water except if the Deity is made of clay, paint or wood, in which cases a thorough cleansing without water is enjoined.

HBV 5.260

गोपाल-मन्त्रोद्दिष्टत्वात् तच्-छ्री-मूर्तिर् अपेक्षिता ।
तथापि वैष्णव-प्रीत्यै लेख्याः श्री-मूर्तयो'खिलाः

gopāla-mantroddiṣṭatvāt tac-chrī-mūrtir apekṣitā |
tathāpi vaiṣṇava-prītyai lekhyāḥ śrī-mūrtayo'khilāḥ

Whatever has been described can be applied to the chanting of the gopala-mantra. For the satisfaction of the Vaisnavas, all of the various forms of the Lord are going to described, one after another.

HBV 5.261

श्री-हयशीर्ष-पञ्चरात्रे श्री-भगवत्-श्री-हयशीर्ष-ब्रह्म-स□वादे—
आदि-मूर्तिर् वासुदेवः सङ्कर्षणम् अथासृजत् ।
चतुर्मूर्तिः पर□ प्रोक्त□ एकैको भिद्यते त्रिधा ।
केशवादि-प्रभेदेन मूर्ति-द्वादश□ स्मृतम्

śrī-hayaśīrṣa-pañcarātre śrī-bhagavat-śrī-hayaśīrṣa-brahma-saṁvāde—
ādi-mūrtir vāsudevaḥ saṅkarṣaṇam athāsṛjat |
caturmūrtiḥ paraṁ proktaṁ ekaiko bhidyate tridhā |

keśavādi-prabhedena mūrti-dvādaśakaṁ smṛtam

Lord and Hayasirsa that is found in the Hayasirsa-pancardtra) ddimurttir vdsudevah sankarsanam athdsrjat caturmurttih pararh proktam ekalko bhidhate tridhd kesavddiprabhedena murtti dvddasakarh smrtam

The original form of the Supreme Lord is Vasudeva. From Him, Sankarasana became manifested. It should always be considered that all the four forms are equally potent. Each of these forms has three expansions, so that there are twelve forms in all. An example is Kesava, who is an expansion of Vasudeva.

HBV 5.262

पङ्कज□ दक्षिणे दद्यात् पाञ्चजन्य□ तथोपरि ।
वामोपरि गदा यस्य चक्र□ चाधो व्यवस्थितम् ।
आदि-मूर्तेस् तु भेदो'य□ केशवेति पर्कीर्त्यते

paṅkajaṁ dakṣiṇe dadyāt pāñcajanyaṁ tathopari |
vāmopari gadā yasya cakraṁ cādho vyavasthitam |
ādi-mūrtes tu bhedo'yaṁ keśaveti parkīrtyate

The form of the Supreme Lord who holds a lotus flower in His lower right hand, a conch shell in His upper right hand, a club in His upper left hand, and a disc in His lower left hand is known as Kesava.

HBV 5.263

अधरोत्तर-भावेन कृतम् एतत् तु यत्र वै ।
नारायणाख्या सा मूर्तिः स्थापिता भुक्ति-मुक्तिदा

adharottara-bhāvena kṛtam etat tu yatra vai |
nārāyaṇākhyā sā mūrtiḥ sthāpitā bhukti-muktidā

What Kesava holds in His lower hands, Narayana holds in His upper hands and what Kesava holds in His upper hands, Narayana holds in His lower hands. By installing this form, one achieves material enjoyment, as well as liberation. Narayana is an expansion of Vasudeva.

HBV 5.264

सव्याधः पङ्कज□ यस्य पाञ्चजन्य□ तथोपरि ।
दक्षिणोर्ध्वे गदा यस्य चक्र□ चाधो व्यवस्थितम् ।
आदिमूर्तेस् तु भेदो'य□ माधवेति प्रकीर्त्यते

savyādhaḥ paṅkajaṁ yasya pāñcajanyaṁ tathopari |
dakṣiṇordhve gadā yasya cakraṁ cādho vyavasthitam |
ādimūrtes tu bhedo'yaṁ mādhaveti prakīrtyate

The form of the Lord who holds a lotus flower in His lower left hand, a conch shell in His upper left hand, a club in His upper right hand,

402 SRI HARI-BHAKTI-VILASA and a disc in His lower right hand is known as Madhava and is also an expansion of Vasudeva.

HBV 5.265

दक्षिणाधः-स्थित□ चक्र□ गदा यस्योपरि स्थिता ।
वामोर्ध्व-स□स्थित□ पद्म□ शङ्ख□ चाधो व्यवस्थितम् ।
सङ्कर्षणस्य भेदो'य□ गोविन्देति प्रकीर्त्यते

dakṣiṇādhaḥ-sthitaṁ cakraṁ gadā yasyopari sthitā |
vāmordhva-saṁsthitaṁ padmaṁ śaṅkhaṁ cādho vyavasthitam |
saṅkarṣaṇasya bhedo'yaṁ govindeti prakīrtyate

The form of the Lord who holds a cakra in His lower right hand, a club in His upper right hand, a lotus flower in His upper left hand, and a conch shell in His lower left hand is known as Govinda and is an expansion of Sankarsana.

HBV 5.266

दक्षिणोपरि पद्म□ तु गदा चाधो व्यवस्थिता ।
सङ्कर्षणस्य भेदो'य□ विष्णुर् इत्य् अभिशब्द्यते

dakṣiṇopari padmaṁ tu gadā cādho vyavasthitā |
saṅkarṣaṇasya bhedo'yaṁ viṣṇur ity abhiśabdyate

Sri Visnu holds a lotus flower in His upper right hand, a club in His lower right hand, a conch shell in His lower left hand, and a cakra in His upper left hand. He is also an expansion of Sankarsana.

HBV 5.267

दक्षिणोपरि शङ्ख च चक्र चाधः प्रदर्श्यते ।
वामोपरि तथा पद्म गदा चाधः प्रदर्श्यते ।
मधुसूदन-नामाय भेदः सङ्कर्षणस्य च

dakṣiṇopari śaṅkhaṁ ca cakraṁ cādhaḥ pradarśyate |
vāmopari tathā padmaṁ gadā cādhaḥ pradarśyate |
madhusūdana-nāmāyaṁ bhedaḥ saṅkarṣaṇasya ca

Sri Madhusudana is another expansion of Sankarsana. He carries a conch shell in His upper right hand, a cakra in His lower right hand, a lotus flower in His upper left hand, and a club in His lower left hand.

HBV 5.268

व्द्मोद्ध्व सम्स्थितन् चक्रम्
अधह् सन्ख प्रद्र्स्यते
ब्रह्म्द्न्दगम् व्द्मप्द्दम्
दक्स्ल्नम् सेसप्रस्थगम्

vdmoddhrva samsthitan cakram
adhah sankha pradrsyate
brahmdndagam vdmapddam
dakslnam sesaprsthagam

Lord Trivikrama holds a cakra in His upper left hand and a conch shell in His lower left hand. His left leg extends into space while His right leg rests on the back of Anantadeva. He is an expansion of Pradyumna.

HBV 5.269–270

वामोर्ध्व-स स्थित चक्रम् अधः शङ्ख प्रदर्श्यते ।
ब्रह्माण्डग वाम-पाद दक्षिण शेष-पृष्ठगम्
दक्षिणोर्ध्व सहस्रार पाञ्चजन्यम् अधः-स्थितम् ।
सप्त-ताल-प्रमाणेन वामन कारयेत् सदा

vāmordhva-saṁsthitaṁ cakram adhaḥ śaṅkhaṁ pradarśyate |
brahmāṇḍagaṁ vāma-pādaṁ dakṣiṇaṁ śeṣa-pṛṣṭhagam
dakṣiṇordhvaṁ sahasrāraṁ pāñcajanyam adhaḥ-sthitam |

sapta-tāla-pramāṇena vāmanaṁ kārayet sadā

Lord Vamanadeva, who deceived Bali Maharaja, resides below the earth. He holds a club in His upper left hand, a lotus flower in His lower left hand, a cakra in His upper right hand, and the Pancajanya conch shell in His lower right hand. The Deity of Lord Vamanadeva should be about twelve inches tall. He is an expansion of Pradyumna.

HBV 5.271–272

ऊर्ध्व॑ दक्षिणतश् चक्रम् अधः पद्म॑ व्यवस्थितम् ।
पद्मा पद्म-करा वामे पार्श्वे यस्य व्यवस्थिता
स्थितो वाप्य् उपविष्टो वा सानुरागो विलासवान् ।
प्रद्युम्नस्य हि भेदो'य॑ श्रीधरेति प्रकीर्त्यते

ūrdhvaṁ dakṣiṇataś cakram adhaḥ padmaṁ vyavasthitam |
padmā padma-karā vāme pārśve yasya vyavasthitā
sthito vāpy upaviṣṭo vā sānurāgo vilāsavān |
pradyumnasya hi bhedo'yaṁ śrīdhareti prakīrtyate

The form of the Lord who holds a cakra in His upper right hand, a lotus flower in His lower right hand, a club in His upper left hand, and a conch shell in His lower left hand is the delightful personality, Sridhara. Goddess Laksmi, with a lotus in her hand, should be placed on His left side, either standing or sitting. He is an expansion of Pradyumna.

HBV 5.273

दक्षिणोर्ध्व॑ महा-चक्र॑ कौमुदी तद्-अधः-स्थिता ।
वामोर्ध्वे नलिन॑ यस्य अधः शङ्ख॑ विराजते ।
हृषीकेशेति विज्ञेयः स्थापितः सर्व-कामदः

dakṣiṇordhvaṁ mahā-cakraṁ kaumudī tad-adhaḥ-sthitā |
vāmordhve nalinaṁ yasya adhaḥ śaṅkhaṁ virājate |
hṛṣīkeśeti vijñeyaḥ sthāpitaḥ sarva-kāmadaḥ

The form of the Lord who holds a cakra in His upper right hand, a club in His lower right hand, a lotus flower in His upper left hand, and a conch shell in His lower left hand in known as Hrslkesa. If installed, He fulfills all of one's desires. He is an expansion of Aniruddha.

HBV 5.274

दक्षिणोर्ध्वे पुण्डरीक पाञ्चजन्यम् अधस् तथा ।
वामोर्ध्वे स स्थित चक्र कौमुदी तद्-अधः-स्थिता ।
पद्मनाभेति सा मूर्तिः स्थापिता मोक्ष-दायिनी

dakṣiṇordhve puṇḍarīkaṁ pāñcajanyam adhas tathā |
vāmordhve saṁsthitaṁ cakraṁ kaumudī tad-adhaḥ-sthitā |
padmanābheti sā mūrtiḥ sthāpitā mokṣa-dāyinī

The Lord who carries a lotus flower in His upper right hand, a conch shell in His lower right hand, a cakra in His upper left hand, and a club in His lower left hand is known as Padmanabha. If installed, He awards liberation. He is an expansion of Aniruddha.

HBV 5.275

दक्षिणोर्ध्वे पाञ्चजन्यम् अधस्तात् तु कुशेशयम् ।
सवोर्ध्वे कौमुदी चैव हेति-राजम् अधः-स्थितम् ।
अनिरुद्धस्य भेदो'य दामोदर इति स्मृतः

dakṣiṇordhve pāñcajanyam adhastāt tu kuśeśayam |
savordhve kaumudī caiva heti-rājam adhaḥ-sthitam |
aniruddhasya bhedo'yaṁ dāmodara iti smṛtaḥ

Another expansion of Aniruddha is Damodara, who holds a conch shell in His upper right hand, a lotus flower in His lower right hand, a club in His upper left hand, and a cakra in His lower left hand.

HBV 5.276

एतेषा तु स्त्रियौ कार्ये पद्म-वीणाधरे शुभे

eteṣāṁ tu striyau kārye padma-vīṇādhare śubhe

Two consorts attend each of these twelve transcendental forms of the Supreme Lord. They hold a lotus flower in one hand and a stringed instrument in the other. (These twelve Personalities of Godhead, headed by Kesava, are the predominating Deities of the twelve months of the year.)

HBV 5.277

सिद्धार्थ-स॰हितायाम्—
वासुदेवो गदा-शङ्ख-चक्र-पद्म-धरो मतः ।
पद्म॰ शङ्ख॰ तथा चक्र॰ गदा॰ वहति केशवः

siddhārtha-saṁhitāyām—
vāsudevo gadā-śaṅkha-cakra-padma-dharo mataḥ |
padmaṁ śaṅkhaṁ tathā cakraṁ gadāṁ vahati keśavaḥ

sidvdrtharhsarhhitdydm (In the Siddhartha-sarhhitd it is stated) vdsudevo gadd-sahkha-cakra-padma dharo matah padmarh sankharh tathd cakrarh gaddrh vahati kesavah Vasudeva holds a club, conch shell, disc, and lotus flower. Kesava holds a lotus flower, conch shell, disc, and club.

HBV 5.278

शङ्ख॰ पद्म॰ गदा॰ चक्र॰ धत्ते नारायणः सदा ।
गदा॰ चक्र॰ तथा शङ्ख॰ पद्म॰ वहति माधवः

śaṅkhaṁ padmaṁ gadāṁ cakraṁ dhatte nārāyaṇaḥ sadā |
gadāṁ cakraṁ tathā śaṅkhaṁ padmaṁ vahati mādhavaḥ

Narayana holds a conch shell, lotus flower, club, and disc. Madhava holds a club, disc, conch shell, and lotus flower.

HBV 5.279

चक्र॰ पद्म॰ तथा शङ्ख॰ गदा॰ च पुरुषोत्तमः ।
पद्म॰ कौमोदकी॰ शङ्ख॰ चक्र॰ धत्तेऽप्य् अधोक्षजः

cakraṁ padmaṁ tathā śaṅkhaṁ gadāṁ ca puruṣottamaḥ |
padmaṁ kaumodakīṁ śaṅkhaṁ cakraṁ dhatte'py adhokṣajaḥ

Purusottama holds a disc, lotus flower, conch shell, and a club. Adhoksaja holds a lotus flower, club, conch shell, and disc.

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HBV 5.280

सङ्कर्षणो गदा-शङ्ख-पद्म-चक्र-धरः स्मृतः ।
चक्रꣳ गदाꣳ पद्म-शङ्खौ गोविन्दो धरते भुजैः

saṅkarṣaṇo gadā-śaṅkha-padma-cakra-dharaḥ smṛtaḥ |
cakraṁ gadāṁ padma-śaṅkhau govindo dharate bhujaiḥ

Sankarsana holds a club, conch shell, lotus flower, and a disc. Govinda holds a disc, club, lotus flower, and conch shell.

HBV 5.281

गदाꣳ पद्मꣳ तथा शङ्खꣳ चक्रꣳ विष्णुर् बिभर्ति यः ।
चक्रꣳ शङ्खꣳ तथा पद्मꣳ गदाꣳ च मधुसूदनः

gadāṁ padmaṁ tathā śaṅkhaṁ cakraṁ viṣṇur bibharti yaḥ |
cakraṁ śaṅkhaṁ tathā padmaṁ gadāṁ ca madhusūdanaḥ

Visnu holds a club, lotus flower, conch shell, and disc. Madhusudana holds a disc, conch shell, lotus flower, and club.

HBV 5.282

गदाꣳ सरोजꣳ चक्रꣳ च शङ्खꣳ धत्ते'च्युतः सदा ।
शङ्खꣳ कौमोदकीꣳ चक्रम् उपेन्द्रः पद्मम् उद्वहेत्

gadāṁ sarojaṁ cakraṁ ca śaṅkhaṁ dhatte'cyutaḥ sadā |
śaṅkhaṁ kaumodakīṁ cakram upendraḥ padmam udvahet

Acyuta holds a club, lotus flower, disc, and conch shell. Upendra holds a conch shell, club, disc, and a lotus flower.

HBV 5.283

चक्र-शङ्ख-गदा-पद्म-धरः प्रद्युम्न उच्यते ।
पद्मꣳ कौमोदकीꣳ चक्रꣳ शङ्खꣳ धत्ते त्रिविक्रमः

cakra-śaṅkha-gadā-padma-dharaḥ pradyumna ucyate |
padmaṁ kaumodakīṁ cakraṁ śaṅkhaṁ dhatte trivikramaḥ

Pradyumna holds a disc, conch shell, club, and lotus flower. Trivikrama holds a lotus flower, club, disc, and conch shell.

HBV 5.284

शङ्खꣳ चक्रꣳ गदाꣳ पद्मꣳ वामनो वहते सदा ।
पद्मꣳ चक्रꣳ गदाꣳ शङ्खꣳ श्रीधरो वहते भुजैः

śaṅkhaṁ cakraṁ gadāṁ padmaṁ vāmano vahate sadā |
padmaṁ cakraṁ gadāṁ śaṅkhaṁ śrīdharo vahate bhujaiḥ

Vamana always holds a conch shell, disc, club, and lotus flower. Srldhara holds a lotus flower, disc, club, and conch shell.

HBV 5.285

चक्रꣳ पद्मꣳ गदाꣳ शङ्खꣳ नरसिꣳहो बिभर्ति यः ।
पद्मꣳ सुदर्शनꣳ शङ्खꣳ गदाꣳ धत्ते जनार्दनः

cakraṁ padmaṁ gadāṁ śaṅkhaṁ narasiṁho bibharti yaḥ |
padmaṁ sudarśanaṁ śaṅkhaṁ gadāṁ dhatte janārdanaḥ

Narasimha holds a disc, lotus flower, club, and conch shell. Janardana holds a lotus flower, disc, conch shell, and club.

HBV 5.286

अनिरुद्धश् चक्र-गदा-शङ्ख-पद्म-लसद्-भुजः ।
हृषीकेशो गदाꣳ चक्रꣳ पद्मꣳ शङ्खꣳ च धारयेत्

aniruddhaś cakra-gadā-śaṅkha-padma-lasad-bhujaḥ |
hṛṣīkeśo gadāṁ cakraṁ padmaṁ śaṅkhaṁ ca dhārayet

Aniruddha holds a disc, club, conch shell, and lotus flower. Hrslkrsa holds a club, disc, lotus flower, and conch shell.

HBV 5.287

पद्मनाभो वहेत् शङ्खꣳ पद्मꣳ चक्रꣳ गदाꣳ तथा ।
पद्मꣳ चक्रꣳ गदाꣳ शङ्खꣳ धत्ते दामोदरः सदा

padmanābho vahet śaṅkhaṁ padmaṁ cakraṁ gadāṁ tathā |
padmaṁ cakraṁ gadāṁ śaṅkhaṁ dhatte dāmodaraḥ sadā

Padmanabha holds a conch shell, lotus flower, disc, and a club. Damodara holds a lotus flower, disc, club, and a conch shell.

HBV 5.288

शङ्खꣳ चक्रꣳ सरोजꣳ च गदाꣳ वहति यो हरिः ।
शङ्खꣳ कौमोदकीꣳ पद्मꣳ चक्रꣳ विष्णुर् बिभर्ति यः

śaṅkhaṁ cakraṁ sarojaṁ ca gadāṁ vahati yo hariḥ |
śaṅkhaṁ kaumodakīṁ padmaṁ cakraṁ viṣṇur bibharti yaḥ

Hari holds a conch shell, disc, lotus flower, and club. Visnu holds a conch shell, club, lotus flower, and disc.

HBV 5.289

एताश् च मूर्तयो ज्ञेया दक्षिणाधः-कर-क्रमात्

etāś ca mūrtayo jñeyā dakṣiṇādhaḥ-kara-kramāt

4QO SRI HARI-BHAKTI-VILASA The descriptions given here of these forms of the Lord, holding the conch, disc, lotus and club in Their four hands, start from the lower right hand. For example—Vasudeva holds a club in His lower right hand, a conch shell in His upper right hand, a disc in His upper left hand, and a lotus flower in His lower left hand.

HBV 5.290–291

मत्स्य-पुराणे च—
एतद्-उद्देशतः प्रोक्त प्रतिमा-लक्षण तथा ।
विस्तरेण न शक्नोति बृहस्पतिर् अपि द्विजाः इति ।
सेवा-निष्ठा हरेः श्रीमद्-वैष्णवाः पाञ्चरात्रिकाः ।
प्राकट्याद् अखिलाङ्गाना श्री-मूर्ति बहु मन्यते

matsya-purāṇe ca—
etad-uddeśataḥ proktaṁ pratimā-lakṣaṇaṁ tathā |
vistareṇa na śaknoti bṛhaspatir api dvijāḥ iti |
sevā-niṣṭhā hareḥ śrīmad-vaiṣṇavāḥ pāñcarātrikāḥ |
prākaṭyād akhilāṅgānāṁ śrī-mūrtiṁ bahu manyate

The characteristics of the forms of the Supreme Lord have been described just to emphasize the varieties of the Lord's maifestations. O brdhmanas, even the spiritual master of the demigods is not capable of completely describing these forms- The Vaisnavas who serve Sri Harl by following the pdncardtrlka system display great regard for all the Lord's forms because they are nondifferent from the original Supreme Personality of Godhead.

HBV 5.292–293

सेव्या निज-निजैर् एव मन्त्रैः स्व-स्वेष्ट-मूर्तयः ।
शालग्रामात्मके रूपे नियमो नैव विद्यते
द्विभुजा जलद-श्यामा त्रिभङ्गी मधुराकृतिः ।
सेव्या ध्यानानुरूपैश् च मूर्तिः कृष्णस्य दैवतैः

sevyā nija-nijair eva mantraiḥ sva-sveṣṭa-mūrtayaḥ |
śālagrāmātmake rūpe niyamo naiva vidyate
dvibhujā jalada-śyāmā tribhaṅgī madhurākṛtiḥ |
sevyā dhyānānurūpaiś ca mūrtiḥ kṛṣṇasya daivataiḥ

There is no hard and fast rule with regards to offering service to one's worshipable Lord, as manifested in the sdlagrdma-slld, with the mantra he has received from his spiritual master. The devotee should worship the

two-armed, three-fold bending form of Sri Krsna, whose complexion is blackish like a monsoon cloud, just as He is perceived in meditation.

HBV 5.294–295

अन्याश् च विविधा श्रीमद्-अवतारादि-मूर्तयः ।
प्रादुर्भाव-विधाव् अग्रे लेख्यास् तत्-तद्-विशेषतः
नित्य-कर्म-प्रसङ्गे'त्र मूर्ति-जन्म-प्रतिष्ठयोः ।
विधिर् न लिखितु योग्यः स तु लेखिष्यते'ग्रतः

anyāś ca vividhā śrīmad-avatārādi-mūrtayaḥ |
prādurbhāva-vidhāv agre lekhyās tat-tad-viśeṣataḥ
nitya-karma-prasaṅge'tra mūrti-janma-pratiṣṭhayoḥ |
vidhir na likhituṁ yogyaḥ sa tu lekhiṣyate'grataḥ

There are many other forms of the Supreme Lord, including the incarnations, that will be described later on. Because it is not suitable to describe all of these forms here, we shall do so later on while discussing the the Lord's appearance and other related topics.

HBV 5.296

गौतमीय-तन्त्रे—
गण्डक्याश् चैव देशे च शालग्राम-स्थल□ महत् ।
पाषाण□ तद्-भव□ यत् तत् शालग्रामम् इति स्मृतम्

gautamīya-tantre—
gaṇḍakyāś caiva deśe ca śālagrāma-sthalaṁ mahat |
pāṣāṇaṁ tad-bhavaṁ yat tat śālagrāmam iti smṛtam

goutamiyatantre (In the Gautamiya-tantra it is stated) gandakydscaiva dese ca salagrdmasthalam mahat pdsdnam tadbhavarh yattat sdlagrdma miti smrtam There is a large area of the Gandakl river known as sdlagrdma-sthala. Stones found there are called sdlagrdma-sild.

HBV 5.297–298

स्कन्द-पुराणे—
स्निग्धा कृष्णा पाण्डरा वा पीता नीला तथैव च ।
वक्रा रुक्षा च रक्ता च महा-स्थूला त्व् अलाञ्छिता
कपिला दर्दुरा भग्ना बहु-चक्रैक-चक्रिका ।
बृहन्-मुखी बृहच्-चक्रा लग्न-चक्राथवा पुनः ।
बद्ध-चक्राथवा काचिद् भग्न-चक्रा त्व् अधोमुखी

skanda-purāṇe—
snigdhā kṛṣṇā pāṇḍarā vā pītā nīlā tathaiva ca |
vakrā rukṣā ca raktā ca mahā-sthūlā tv alāñchitā
kapilā dardurā bhagnā bahu-cakraika-cakrikā |
bṛhan-mukhī bṛhac-cakrā lagna-cakrāthavā punaḥ |
baddha-cakrāthavā kācid bhagna-cakrā tv adhomukhī

41Q SRI HARI-BHAKTI-VILASA vrhanmukhl vrhacakrd lagna cakrdthavd punah baddhcakrdthavd kdcid bhagna cakrd tvadhomukhi There are various kinds of Sdlagrdma-sild, such as smooth, black, yellow, blue, rough, red, large, without any marks, brown, in the shape of a frog, broken, having many cakras, having only one cakra, having a big mouth, having large cakras, having parallel cakras, having overlapping cakras, having broken cakras, and having a mouth towards the bottom.

HBV 5.299

तत्रैव—
स्निग्धा सिद्धि-करी मन्त्रे कृष्णा कीर्तिं ददाति च ।
पाण्डरा पाप-दहनी पीता पुत्र-फल-प्रदा

tatraiva—
snigdhā siddhi-karī mantre kṛṣṇā kīrtiṁ dadāti ca |
pāṇḍarā pāpa-dahanī pītā putra-phala-pradā

A smooth sdlagrdma-sild awards perfection in the chanting of mantras, a black sdlagrdma-sild awards fame, a pale sdlagrdma-sild destroys all of one's sinful reactions, and a yellow sdlagrdma-sild blesses one with a good son.

HBV 5.300

नीला सन्दिशते लक्ष्मीं रक्ता रोग-प्रदायिका ।
रक्षा चोद्वेगदा नित्यं वक्रा दारिद्र्य-दायिका

nīlā sandiśate lakṣmīṁ raktā roga-pradāyikā |
rakṣā codvegadā nityaṁ vakrā dāridrya-dāyikā

A blue sdlagrdma-sild increases one's wealth, a red sdlagrdma-sild causes illness, a rough sdlagrdma-sild creates anxiety, and a crooked sdlagrdma-sild makes one poor.

HBV 5.301–303

स्थुल्द् निहन्ति चैव्च्युर्
निस्फल तु अल्द्फ़िछित्द्
कपिल्द् कर्व्वुर्द् भग्न
बहुचक्रैक चक्रिक्द्
व्रहन्मुखि व्रहत्चक्रद्
लग्नचक्रद् थव्द् पुनह्
वद्ध्यचक्रद्थव्द् य्द् स्य्द्
ह्हग्न चक्रद् त्वधोमुख्ल्
पुजयेधह् प्रम्द्देन
दुखह्मेव लभेत सह्

sthuld nihanti caivdyur
nisphala tu aldfichitd
kapild karvvurd bhagna
bahucakraika cakrikd
vrhanmukhi vrhatcakrd
lagnacakrd thavd punah
vaddhcakrdthavd yd sydd
hhagna cakrd tvadhomukhl
pujayedhah pramddena
dukhahmeva labheta sah

A large sdlagrdma-sild takes away one's duration of life, and worshiping a sdlagrdma-sild without a cakra is useless. A brown sdlagrdma-sild mixed with other colors, a broken sdlagrdma-sild, as well as one with many cakras, one with only one cakra, one that has a large mouth, one with big cakras, one with overlapping cakras, one with parallel cakras, one with a broken cakra, and one that has its mouth towards the bottom, certainly gives distress to the worshiper.

HBV 5.304–305

अग्नि-पुराणे च—
तथा व्याल-मुखी भग्ना विषया बद्ध-चक्रिका ।
विकारावर्तनाभिश् च नारसि□ही तथैव च
कपिला विभ्रमावर्ता रेखावर्ता च या शिला ।
दुःखदा सा तु विज्ञेया सुखदा न कदाचन

agni-purāṇe ca—
tathā vyāla-mukhī bhagnā viṣayā baddha-cakrikā |
vikārāvartanābhiś ca nārasiṁhī tathaiva ca
kapilā vibhramāvartā rekhāvartā ca yā śilā |
duḥkhadā sā tu vijñeyā sukhadā na kadācana

By worshiping a sdlagrdma-sild that has a mouth like a snake, a broken sdlagrdma-sild, a sdlagrdma-sild whose cakras are not of equal size, or whose cakras are covered, or whose middle portion has raised cakras, and by worshiping a nrsimha-sild, a brown sdlagrdma-sild, a sdlagrdma- sild that creates a doubt about its roundness, and a sdlagrdma-sild that has encircling cakras, one receives only distress.

HBV 5.306–307

स्निग्धा श्यामा तथा मुक्तामाया वा सम-चक्रिका ।
घोणि-मूर्तिर् अनन्ताख्या गम्भीरा सम्पुटा तथा
सूक्ष्म-मूर्तिर् अमूर्तिश् च सम्मुखा सिद्धि-दायिका ।
धात्री-फल-प्रमाणा या करेणोभय-सम्पुटा ।
पूजनीया प्रयत्नेन शिला चैतादृशी शुभा

snigdhā śyāmā tathā muktāmāyā vā sama-cakrikā |
ghoṇi-mūrtir anantākhyā gambhīrā sampuṭā tathā
sūkṣma-mūrtir amūrtiś ca sammukhā siddhi-dāyikā |
dhātrī-phala-pramāṇā yā kareṇobhaya-sampuṭā |
pūjanīyā prayatnena śilā caitādṛśī śubhā

412 SRIHARI-BHAKTI-VILASA suksmamurttir amurttisca sammukhd siddhiddyikd dhdtrlphala pramdnd yd kareno bhaya-samputd pujaniyd prayatnena sild caitddrsl subhd These sdlagrdma-silds award perfection and auspiciousness to the devotee if they are worshiped with unalloyed devotion— those that are smooth, black, round like a pearl, genuine, having equal cakras, in the shape of Varaha, having a deep navel, very small, having the form of Vasudeva, having a proper mouth, the size of an amalakl fruit, and raised like the back of one's hand.

HBV 5.308

इष्टा तु यस्य या मूर्तिः स ता□ यत्नेन पूजयेत् ।
पूजिते फलम् आप्नोति इह-लोके परत्र च

iṣṭā tu yasya yā mūrtiḥ sa tāṁ yatnena pūjayet |
pūjite phalam āpnoti iha-loke paratra ca

One should faithfully worship the form of the Lord that one feels a natural attraction for. This will award him ultimate benefit, both in this life and the next.

HBV 5.309

यत उक्त श्री-भगवता ब्राह्मे—
खण्डित स्फुटित भग्न पार्श्व-भिन्न विभेदितम् ।
शालग्राम-समुद्भूत शैल दोषावह न हि

yata uktaṁ śrī-bhagavatā brāhme—
khaṇḍitaṁ sphuṭitaṁ bhagnaṁ pārśva-bhinnaṁ vibheditam |
śālagrāma-samudbhūtaṁ śailaṁ doṣāvahaṁ na hi

those who worship the Lord with material desires) yata uktarh sri bhagavatd brahme (This is confirmed by the Lord Himself in the Brahma Purdna) khanditarh sphutitarh bhagnarh pdsrva bhinnarh vibheditam sdldgrdma samudbhiitam sailarh dosdvaham na hi Even if they are broken, have holes, are cracked, are split in half, or have an odd appearance, there is no fault in worshiping any of the sdlagrdma-silds that have manifested at sdlagrdma-sthall.

HBV 5.310

श्री-रुद्रेण च स्कान्दे—
खण्डित त्रुटित भग्न शालग्रामे न दोष-भाक् ।
इष्टा तु यस्य या मूर्तिः स ता यत्नेन पूजयेत्

śrī-rudreṇa ca skānde—
khaṇḍitaṁ truṭitaṁ bhagnaṁ śālagrāme na doṣa-bhāk |
iṣṭā tu yasya yā mūrtiḥ sa tāṁ yatnena pūjayet

There is no harm in worshiping a broken, cracked, or otherwise defective sdlagrdma-sild. The devotee should worship that form of the Lord to which he is naturally attracted.

HBV 5.311–312

तथा—
चक्र वा केवल तत्र पद्मेन सह स युतम् ।
केवला वनमाला वा हरिर् लक्ष्म्या सह स्थितः
मुख्याः स्निग्धादयस् तत्रामुख्या रक्तादयो मताः ।
मुख्याभावे त्व् अमुख्या हि पूज्या इत्य् उच्यते परैः

tathā—
cakraṁ vā kevalaṁ tatra padmena saha saṁyutam |
kevalā vanamālā vā harir lakṣmyā saha sthitaḥ

mukhyāḥ snighdādayas tatrāmukhyā raktādayo matāḥ |
mukhyābhāve tv amukhyā hi pūjyā ity ucyate paraiḥ

bears a mark of a lotus or a garland of flowers. In the opinion of some learned authorities, sdlagrdma-silds that are smooth, and display other fine characteristics, are to be considered primary, and the sdlagrdma-silds that are red, or that display other discrepancies, are to be considered as secondary. If a primary sdlagrdma-sild is not available then one should worship a secondary sdlagrdma-sild.

HBV 5.313–314

ब्राह्मे श्री-भगवद्-ब्रह्म-स□वादे—
निवसामि सदा ब्रह्मन् शालाग्रामाख्य-वेश्मनि ।
तत्रैव रथ-चक्राङ्क-भेद-नामानि मे शृणु
द्वार-देशे समे चक्रे दृश्यते नान्तरीयके ।
वासुदेवः स विज्ञेयः शुक्लाभश् चातिशोभनः

brāhme śrī-bhagavad-brahma-saṁvāde—
nivasāmi sadā brahman śālāgrāmākhya-veśmani |
tatraiva ratha-cakrāṅka-bheda-nāmāni me śṛṇu
dvāra-deśe same cakre dṛśyate nāntarīyake |
vāsudevaḥ sa vijñeyaḥ śuklābhaś cātiśobhanaḥ

the Supreme Lord and Brahma that is found in the Brahma Purdna, it is stated) nivasdmi sadd brahman sdlagrdmdkhya vesmani

414 SRIHARI-BHAKTI-VILASA tatraiva ratha cakranka bhedandmdni me srnu dvdradese same cakre drsyate ndntarlyake vdsudevah sa vijneyah sukld bhascdti sobhanah O brdhmana, I always reside in the temple of a sdlagrdma-sild. Now, hear from Me about their names, according to their characteristics and the cakras they possess. The sdlagrdma-sild that has two cakras in front, and is white and very beautiful, is called Vasudeva.

HBV 5.315

द्वे चक्रे एक-लग्ने तु पूर्व-भागस् तु पुष्कलः ।
सङ्कर्षणाख्यो विज्ञेयो रक्ताभिश् चातिशोभनः

dve cakre eka-lagne tu pūrva-bhāgas tu puṣkalaḥ |
saṅkarṣaṇākhyo vijñeyo raktābhiś cātiśobhanaḥ

The sdlagrdma-sild that has two cakras joined together on the right side, and which is slightly reddish and is very beautiful, is known as Sankarsana.

HBV 5.316

प्रद्युम्नः सूक्ष्म-चक्रस् तु पीत-दीप्तिस् तथैव च ।
शुषिर□ छिद्र-बहुल□ दीर्घाकार□ तु तद् भवेत्

pradyumnaḥ sūkṣma-cakras tu pīta-dīptis tathaiva ca |
śuṣiraṁ chidra-bahulaṁ dīrghākāraṁ tu tad bhavet

The pradyumna-sild has a fine cakra and is yellowish. The hole of His mouth is deep and sometimes, there are many other holes.

HBV 5.317

अनिरुद्धस् तु नीलाभो वर्तुलश् चातिशोभनः ।
रेखा-त्रय□ तु तद् द्वारि पृष्ठ□ पद्मेन लाञ्छितम्

aniruddhas tu nīlābho vartulaś cātiśobhanaḥ |
rekhā-trayaṁ tu tad dvāri pṛṣṭhaṁ padmena lāñchitam

The aniruddha-sild is blue in complexion, round in shape, very attractive, has three lines near the mouth, and is decorated with a mark of a lotus on His back.

HBV 5.318–321

सौभाग्य॰ केशवो ददयात् चतुष्कोणो भवेत् तु यः ।
श्याम॰ नारायण॰ विद्यान् नाभि-चक्र॰ तथोन्नतम्
दीर्घ-रेखा-समोपेत॰ दक्षिणे शुषिर॰ पृथु ।
ऊर्ध्व॰ मुख॰ विजानीयात् द्वारे च हरि-रूपिणम्
कामद॰ मोक्षद॰ चैव अर्थद॰ च विशेषतः ।
परमेष्ठी लोहितभः पद्म-चक्र-समन्वितः
बिल्वाकृतिस् तथा पृष्ठे शुषिर॰ चातिपुष्कलम् ।
कृष्ण-वर्णस् तथा विष्णुः स्थूले चक्रे सुशोभनः ।
ब्रमचर्येण पूज्यो'साव् अन्यथा विघ्नदो भवेत्

saubhāgyaṁ keśavo dadyāt catuṣkoṇo bhavet tu yaḥ |
śyāmaṁ nārāyaṇaṁ vidyān nābhi-cakraṁ tathonnatam
dīrgha-rekhā-samopetaṁ dakṣiṇe śuṣiraṁ pṛthu |
ūrdhvaṁ mukhaṁ vijānīyāt dvāre ca hari-rūpiṇam
kāmadaṁ mokṣadaṁ caiva arthadaṁ ca viśeṣataḥ |
parameṣṭhī lohitabhaḥ padma-cakra-samanvitaḥ
bilvākṛtis tathā pṛṣṭhe śuṣiraṁ cātipuṣkalam |
kṛṣṇa-varṇas tathā viṣṇuḥ sthūle cakre suśobhanaḥ |
bramacaryeṇa pūjyo'sāv anyathā vighnado bhavet

The somewhat square-shaped kesava-sila bestows good fortune upon the worshiper. The salagrama-sila that is black and has a cakra at the navel is called Narayana. The salagrdma-sild that has a long line, and whose mouth is wide and high, is known as Hari. He awards the fulfillment of desires, liberation, and wealth. The salagrdma-sild that is reddish and possesses the marks of a lotus and cakra is known as Parameshti. The shape of Parameshti is like a bilva fruit and has the clear sign of a mouth on His back. The visnu-sild is black and very beautiful, and has two large cakras. One should worship Him while observing celibacy otherwise, there is a chance of facing obstacles.

HBV 5.322–323

क्वचिच् च—
कपिलो नरसि□हो'थ पृथु-चक्रे च शोभने ।
ब्रह्मचर्याधिकारी स्यान् नान्यथा पूजन□ भवेत्
नरसि□हस् त्रिबिन्दुः स्यात् कपिलः पञ्च-बिन्दुकः ।
ब्रह्मचर्येण पूज्यः स्याद् अन्यथा सर्व-विघ्नदः

kvacic ca—
kapilo narasiṁho'tha pṛthu-cakre ca śobhane |
brahmacaryādhikārī syān nānyathā pūjanaṁ bhavet
narasiṁhas tribinduḥ syāt kapilaḥ pañca-bindukaḥ |
brahmacaryeṇa pūjyaḥ syād anyathā sarva-vighnadaḥ

416 SRI HARI-BHAKTI-VILASA brahmacaryyadhikdrl syan ndnyatha pujarh bhavet narasirhhastrivinduh sydt kapilah pancavindukah brahmacaryyena pujyah sydd anyathd sarvvavidhnadah Kapila and Narasimha silds have large cakras. Only a strictly celibate devotee should worship Them. Narasimha has three dots and Kapila has five dots. If anyone other than a celibate devotee worships Them, he will face terrible difficulty.

HBV 5.324–325

स्थूल□ चक्र-द्वय□ मध्ये गुड-लाक्षा-सवर्णकम् ।
द्वारोपरि तथा रेखा पद्माकारा सुशोभना
स्फुटित□ विषम□ चक्र□ नारसि□ह□ तु कापिलम् ।
सम्पूज्य मुक्तिम् आप्नोति स□ग्रामे विजयी भवेत्

sthūlaṁ cakra-dvayaṁ madhye guḍa-lākṣā-savarṇakam |
dvāroparı tathā rekhā padmākārā suśobhanā
sphuṭitaṁ viṣamaṁ cakraṁ nārasiṁhaṁ tu kāpilam |
sampūjya muktim āpnoti saṁgrāme vijayī bhavet

Narasimha has two cakras inside His mouth. His complexion is like that of molasses. O n top, there is a beautiful line that looks like a lotus. He has numerous cakras, and they are uneven. By worshiping the narasirhha- sild and kapila-sild, one achieves liberation from material bondange and victory in battle.

HBV 5.326

पाद्मे कार्त्तिक-माहात्म्ये च—
यस्य दीर्घं मुखं पूर्व-कथितैर् लक्षणैर् युतम् ।
रेखाश् च केशराकारा नारसिंहो मतो हि सः

pādme kārttika-māhātmye ca—
yasya dīrghaṁ mukhaṁ pūrva-kathitair lakṣaṇair yutam |
rekhāś ca keśarākārā nārasiṁho mato hi saḥ

The narasimha-sila's mouth is wide and deep and has a few lines that resemble the hair on the mane of a lion.

HBV 5.327

ब्राह्मे [पद्मप् ५.१२०.६१]—
वाराहं शक्ति-लिङ्गे च चक्रे च विषमे स्मृते ।
इन्द्रनील-निभं स्थूलं त्रि-रेखा-लाञ्छितं शुभम्

brāhme [PadmaP 5.120.61]—
vārāhaṁ śakti-liṅge ca cakre ca viṣame smṛte |
indranīla-nibhaṁ sthūlaṁ tri-rekhā-lāñchitaṁ śubham

The varaha-sila has two signs of sakti and two odd lines, a complexion like the color of a blue sapphire, and three heavy lines. He is very attractive.

HBV 5.328

पाद्मे च तत्रैव—
वराहाकृतिर् आभुग्नश् चक्र-रेखास्व् अलङ्कृतः ।
वाराह इति स प्रोक्तो भुक्ति-मुक्ति-फल-प्रदः

pādme ca tatraiva—
varāhākṛtir ābhugnaś cakra-rekhāsv alaṅkṛtaḥ |
vārāha iti sa prokto bhukti-mukti-phala-pradaḥ

The sdlagrama-sila that looks like Varaha and has cakras and lines is known as the varaha-sila. If worshiped with devotion, He bestows material enjoyment, as well as liberation, upon the devotee.

HBV 5.329

ब्राह्म एव—
दीर्घा काञ्चन-वर्णा या बिन्दु-त्रय-विभूषिता ।
मत्स्याख्या सा शिला ज्ञेया भुक्ति-मुक्ति-फल-प्रदा

brāhma eva—
dīrghā kāñcana-varṇā yā bindu-traya-vibhūṣitā |
matsyākhyā sā śilā jñeyā bhukti-mukti-phala-pradā

The sdlagrama-sila that is oblong, is golden, and has three dots is known as Matsya. Matsya awards material enjoyment, as well as liberation, to His worshipers.

HBV 5.330

क्वचिच् च—
मत्स्य-रूप□ तु देवेश□ दीर्घाकार□ तु यद् भवेत् ।
बिन्दु-त्रयम् आयुक्त□ कास्य-वर्ण□ विशोभनम्

kvacic ca—
matsya-rūpaṁ tu deveśaṁ dīrghākāraṁ tu yad bhavet |
bindu-trayam āyuktaṁ kāsya-varṇaṁ viśobhanam

The sdlagrdma-sild that is oblong, possesses three dots, is the color of bell metal, and looks very charming is known as Matsya.

HBV 5.331

ब्राह्म [पद्मप् ५.१२०.६३] एव—
कूर्मस् तथोन्नतः पृष्ठे वर्तुलावर्त-पूरितः ।
हरित□ वर्णम् आधत्ते कौस्तुभेन च चिह्नितः

brāhma [PadmaP 5.120.63] eva—
kūrmas tathonnataḥ pṛṣṭhe vartulāvarta-pūritaḥ |
haritaṁ varṇam ādhatte kaustubhena ca cihnitaḥ

The sdlagrdma-sild whose back is raised, and who is round, green in complexion, and possesses the mark of the Kaustubha gem, is known as Kurma.

HBV 5.332

पाद्मे च तत्रैव—
कूर्माकारा च चक्राङ्का शिला कूर्मः प्रकीर्तितः

pādme ca tatraiva—
kūrmākārā ca cakrāṅkā śilā kūrmaḥ prakīrtitaḥ

The sdlagrdma-sild whose shape is just like a tortoise and who bears the mark of a cakra is known as Kurmadeva.

HBV 5.333

ब्राह्म [पद्मप् ५.१२०.६४] एव—
हयग्रीवो'ङ्कुशाकारो रेखा चक्र-शमीपगाः ।
बहु-चक्र-समायुक्त पृष्ठे नीरद-नीलकम्

brāhma [PadmaP 5.120.64] eva—
hayagrīvo'ṅkuśākāro rekhā cakra-śamīpagāḥ |
bahu-cakra-samāyuktaṁ pṛṣṭhe nīrada-nīlakam

The sdlagrdma-sild whose shape is like an anchor, who possesses many lines and cakras, and whose back is bluish, like a cloud, is known as Hayagriva.

HBV 5.334

क्वचिच् च—
हयग्रीवाङ्कुशाकारे रेखाः पञ्च भवन्ति हि ।
बहु-बिन्दु-समाकीर्णे दृश्यन्ते नील-रूपकाः

kvacic ca—
hayagrīvāṅkuśākāre rekhāḥ pañca bhavanti hi |
bahu-bindu-samākīrṇe dṛśyante nīla-rūpakāḥ

Lord Hayagriva's shape is like that of an anchor. He has five lines and many dots, looks very attractive, and is bluish.

HBV 5.335

पाद्मे च तत्रैव—
हायग्रीवा यथा लम्बा रेखाङ्का या शिला भवेत् ।
तथासौ स्याद् धयग्रीवः पूजितो ज्ञानदो भवेत्

pādme ca tatraiva—
hāyagrīvā yathā lambā rekhāṅkā yā śilā bhavet |
tathāsau syād dhayagrīvaḥ pūjito jñānado bhavet

The sdlagrdma-sild whose shape is like that of a horse's neck, and who has lines, is known as Hayagrlva. If He is worshiped with devotion, He awards the devotee transcendental knowledge.

HBV 5.336

कि च—
अश्वाकृति मुख यस्य साक्षमाल शिरस् तथा ।
पद्माकृतिर् भवेद् वापि हयशीर्षस् त्व् असौ मतः

kiṁ ca—
aśvākṛti mukhaṁ yasya sākṣamālaṁ śiras tathā |
padmākṛtir bhaved vāpi hayaśīrṣas tv asau mataḥ

The salagrdma-sila shaped like the head of a horse, and whose upper portion bears the mark of a string of beads, is known as Hayagrlva. Sometimes, the hayagrlva-sild is in the shape of a lotus flower.

HBV 5.337

ब्राह्मे [पद्मप् ५.१२०.६५-६७] एव—
वैकुण्ठम् मणि-वर्णाभ चक्रम् एक तथा ध्वजम् ।
द्वारोपरि तथा रेखा पद्माकारा सुशोभना

brāhme [PadmaP 5.120.65-67] eva—
vaikuṇṭham maṇi-varṇābhaṁ cakram ekaṁ tathā dhvajam |
dvāropari tathā rekhā padmākārā suśobhanā

The sdlagrdma-sild whose complexion is like that of a jewel, who has only one cakra, who bears the mark of a flag, and whose upper part of the mouth is adorned with lines like a lotus, is known as Vaikuntha.

.jr, SRI HARI-BHAKTI-VILASA

HBV 5.338

श्रीधरस् तु तथा देवश् चिह्नितो वनमालया ।
कदम्ब-कुसुमाकारो रेखा-पञ्चक-भूषितः

śrīdharas tu tathā devaś cihnito vanamālayā |
kadamba-kusumākāro rekhā-pañcaka-bhūṣitaḥ

Sridhara is the sdlagrdma-sild who is decorated with marks of a flower garland, whose shape is like a kadamba flower, and who has five lines.

HBV 5.339

वर्तुलश् चातिह्रस्वश् च वामनः परिकीर्तितः ।
अतसी-कुसुम-प्रख्यो बिन्दुना परिशोभितः

vartulaś cātihrasvaś ca vāmanaḥ parikīrtitaḥ |
atasī-kusuma-prakhyo bindunā pariśobhitaḥ

The vamana-sila is very small and round. His color resembles that of a linseed plant and He has many dots.

HBV 5.340

अन्यत्र च—
वामनाख्यो भवेद् देवो ह्रस्वो यः स्यान् महा-द्युतिः ।
ऊर्ध्व-चक्रस् त्व् अधश् चक्रः सो'भीष्टार्थ-प्रदो'र्चितः

anyatra ca—
vāmanākhyo bhaved devo hrasvo yaḥ syān mahā-dyutiḥ |
ūrdhva-cakras tv adhaś cakraḥ so'bhīṣṭārtha-prado'rcitaḥ

The sdlagrdma-sild who is very small and shiny, who has cakras on the top and botton is known as the vamana-sila. When the vamana-sila is worshiped, He fulfills all of one's desires.

HBV 5.341

ब्राह्मे [पद्मप् ५.१२०.६८] एव—
सुदर्शनस् तथा देवः श्याम-वर्णो महा-द्युतिः ।
वाम-पार्श्वे गदा-चक्रे रेखे चैव तु दक्षिणे

brāhme [PadmaP 5.120.68] eva—
sudarśanas tathā devaḥ śyāma-varṇo mahā-dyutiḥ |
vāma-pārśve gadā-cakre rekhe caiva tu dakṣiṇe

The sdlagrdma-sild that is black, shiny, adorned with marks of a club and cakra on the left side, and has two lines on the right side, is known as Sudarsana.

HBV 5.342

पाद्मे कार्त्तिक-माहात्म्ये—
चक्राकारेण पङ्क्तिः सा यत्र रेखा-मयी भवेत् ।
स सुदर्शन इत्य् एव ख्यातः पूजा-फल-प्रदः

pādme kārttika-māhātmye—
cakrākāreṇa paṅktiḥ sā yatra rekhā-mayī bhavet |
sa sudarśana ity evaṁ khyātaḥ pūjā-phala-pradaḥ

He whose lines are like a cakra is known as Sudarsana. If the sudarsana- sild is worshiped, He awards one the fulfillment of his cherished desire.

HBV 5.343

ब्राह्मे [पद्मप् ५.१२०.६९]—
दामोदरस् तथा स्थूलो मध्ये चक्र प्रतिष्ठितम् ।
दूर्वाभ द्वार-सङ्कीर्ण पीता रेखा तथैव च

brāhme [PadmaP 5.120.69]—
dāmodaras tathā sthūlo madhye cakraṁ pratiṣṭhitam |
dūrvābhaṁ dvāra-saṅkīrṇaṁ pītā rekhā tathaiva ca

The damodara-sila is large and the color of diirba grass. It possesses cakras and has a few fine yellow lines near His mouth.

HBV 5.344

पाद्मे च तत्रैव—
उपर्य्-अधश् च चक्रे द्वे नातिदीर्घ मुखे बिलम् ।
चक्रे च रेखा लम्बैका स च दामोदरः स्मृतः

pādme ca tatraiva—
upary-adhaś ca cakre dve nātidīrgham mukhe bilam |
cakre ca rekhā lambaikā sa ca dāmodaraḥ smṛtaḥ

The sdlagrdma-sild that has two cakras—one on the top and one on the bottom—whose mouth is not so wide, and has a long line in the middle, is known as Damodara.

HBV 5.345

अन्यत्र च—
स्थूलो दामोदरो ज्ञेयः सूक्ष्म-रन्ध्रो भवेत् तु यः ।
चक्रे च मध्य-देश-स्थे पूजितः सुखदः सदा

anyatra ca—
sthūlo dāmodaro jñeyaḥ sūkṣma-randhro bhavet tu yaḥ |
cakre ca madhya-deśa-sthe pūjitaḥ sukhadaḥ sadā

4 27 SRI HARI-BHAKTI-VILASA Damodara is large, His mouth is narrow, and He has two cakras in the middle. If He is worshiped with devotion, He bestows happiness upon the devotee.

HBV 5.346

नाना-वर्णो ह्य् अनन्ताख्यो नाग-भोगेन चिह्नितः ।
अनन्तः स तु विज्ञेयः सर्व-पूजा-फल-प्रदः

nānā-varṇo hy anantākhyo nāga-bhogena cihnitaḥ |
anantaḥ sa tu vijñeyaḥ sarva-pūjā-phala-pradaḥ

The ananta-sild is of many different colors. He is sometimes in the shape of a snake but at other times, He has other forms. He awards the worshiper the fulfillment of his cherished desire.

HBV 5.347

पाद्मे च तत्रैव—
अनन्त-चक्रो बहुभिश् चिह्नैर् अप्य् उपलक्षितः ।
अनन्तः स तु विज्ञेयः सर्व-पूजा-फल-प्रदः

pādme ca tatraiva—
ananta-cakro bahubhiś cihnair apy upalakṣitaḥ |
anantaḥ sa tu vijñeyaḥ sarva-pūjā-phala-pradaḥ

He who possesses many cakras and is of various colors is known as Ananta. He fulfills all the desires of His worshipers.

HBV 5.348

[पद्मप् ५.१२०.७२-७४]
दृश्यते शिखरे लिङ्ग□ शालग्राम-समुद्भवम् ।
यस्य योगेश्वरो नाम ब्रह्म-हत्या□ व्यपोहति

[PadmaP 5.120.72-74]
dṛśyate śikhare liṅgaṁ śālagrāma-samudbhavam |
yasya yogeśvaro nāma brahma-hatyāṁ vyapohati

The sdlagrdma-sild that is decorated with a cakra on top is known as Yogesvara. He destroys all sins, even the killing of a brdhmana.

HBV 5.349–350

आरक्तः पद्मनाभाख्य□ पङ्कज-च्छत्र-स□युतम् ।
तुलस्या पूजयेन् नित्य□ दरिद्रस् त्व् ईश्वरो भवेत्
चन्द्राकृति□ हिरण्याख्य□ रश्मि-जाल□ विनिर्दिशेत् ।
सुवर्ण-रेखा-बहुल□ स्फटिक-द्युति-शोभितम्

āraktaḥ padmanābhākhyaṁ paṅkaja-cchatra-saṁyutam |
tulasyā pūjayen nityaṁ daridras tv īśvaro bhavet
candrākṛtiṁ hiraṇyākhyaṁ raśmi-jālaṁ vinirdiśet |
suvarṇa-rekhā-bahulaṁ sphaṭika-dyuti-śobhitam

Padmanabha's complexion is slightly reddish and He is decorated with marks of a lotus and an umbrella. If even a poor person worships Him every day with tulasl leaves, he will achieve vast wealth. The hiranyagarbha-sild appears like the moon and has many golden lines. He is

transparent and as clear as crystal.

HBV 5.351

किञ्च—
अर्ध-चन्द्राकृतिर् देवो हृषीकेश उदाहृतः ।
तम् अर्च्य लभते स्वर्गं विषयाꣳश् च समीहिताम्

kiṁ ca—
ardha-candrākṛtir devo hṛṣīkeśa udāhṛtaḥ |
tam arcya labhate svargaṁ viṣayāṁś ca samīhitām

The sdlagrdma-sild that shaped like a half moon is known as Hrslkesa. By worshiping Him, a devotee can ascend to heaven and possess all objects of enjoyment.

HBV 5.352

वाम-पार्श्वे समे चक्रे कृष्ण-वर्णः स बिन्दुकः ।
लक्ष्मी-नृसिꣳहो विख्यातो भुक्ति-मुक्ति-फल-प्रदः

vāma-pārśve same cakre kṛṣṇa-varṇaḥ sa bindukaḥ |
lakṣmī-nṛsiṁho vikhyāto bhukti-mukti-phala-pradaḥ

The sdlagrdma-sild that has two identical cakras on the left side, which is black, and which is decorated with dots, is known as Laksml-Nrsirhha. When worshiped, He blesses the devotee with material enjoyment and ultimately, liberation.

HBV 5.353

त्रिविक्रमस् तथा देवः श्याम-वर्णो महा-द्युतिः ।
वाम-पार्श्वे तथा चक्रे रेखा चैव तु दक्षिणे

trivikramas tathā devaḥ śyāma-varṇo mahā-dyutiḥ |
vāma-pārśve tathā cakre rekhā caiva tu dakṣiṇe

The sdlagrdma-sild that is dark and effulgent, and has two cakras on His left side and one cakra on His right side, is known as Trivikrama.

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HBV 5.354

प्रदक्षिणावर्त-कृत-वनमाला-विभूषिता ।
या शिला कृष्ण-स□ज्ञा सा धन-धान्य-सुख-प्रदा

pradakṣiṇāvarta-kṛta-vanamālā-vibhūṣitā |
yā śilā kṛṣṇa-saṁjñā sā dhana-dhānya-sukha-pradā

The sdlagrdma-sild that is marked, on His right side, with a garland of forest flowers that sways back and forth, is known as Sri Krsna. He awards His worshiper wealth, food grains, and happiness.

HBV 5.355

गौतमीये—
बहुभिर् जन्मभिः पुण्यैर् यदि कृष्ण-शिला□ लभेत् ।
गोष्पदेन तु चिह्नेन जनुस् तेन समाप्यते

gautamīye—
bahubhir janmabhiḥ puṇyair yadi kṛṣṇa-śilāṁ labhet |
goṣpadena tu cihnena janus tena samāpyate

Only after many births can one obtain a krsna-sila that is adorned with the hoof print of a calf. Such a person will not again be born in this material world.

HBV 5.356

चतस्रो यत्र दृश्यन्ते रेखाः पार्श्व-समीपगाः ।
द्वे चक्रे मध्य-देशे तु सा शिला तु चतुर्मुखा

catasro yatra dṛśyante rekhāḥ pārśva-samīpagāḥ |
dve cakre madhya-deśe tu sā śilā tu caturmukhā

The sdlagrdma-sild that is decorated with four lines, side by side, and has two cakras in the middle, is known as Caturmukha.

HBV 5.357

कि□ च, पाद्मे तत्रैव—
वज्र-कीटोद्भवा रेखाः पङ्क्तीभूताश् च यत्र वै ।
शालग्राम-शिला या सा विष्णु-पञ्जर-स□ज्ञिता

kiṁ ca, pādme tatraiva—
vajra-kīṭodbhavā rekhāḥ paṅktībhūtāś ca yatra vai |
śālagrāma-śilā yā sā viṣṇu-pañjara-saṁjñitā

The sdlagrdma-sild that bears a row of lines that appear etched within the stone is known as Visnu Panjara.

HBV 5.358

नागवत् कुण्डली-भूत-रेखा-पङ्क्तिः स शेषकः ।
पद्माकारे च पङ्क्ती द्वे मध्ये लम्बा च रेखिका ।
गरुडः स तु विज्ञेयश् चतुश् चक्रो जनार्दनः

nāgavat kuṇḍalī-bhūta-rekhā-paṅktiḥ sa śeṣakaḥ |
padmākāre ca paṅktī dve madhye lambā ca rekhikā |
garuḍaḥ sa tu vijñeyaś catuś cakro janārdanaḥ

The salagrdma-sila that has lines resembling the coil of a serpent is known as Sesa. The salagrdma-sila having two lines that resemble a lotus flower, as well as a long line and four other lines is known as Janardana.

HBV 5.359

चतुश् चक्रः सूक्ष्म-द्वारो वनमालाङ्कितोदरः ।
लक्ष्मी-नारायणः श्रीमान् भुक्ति-मुक्ति-फल-प्रदः

catuś cakraḥ sūkṣma-dvāro vanamālāṅkitodaraḥ |
lakṣmī-nārāyaṇaḥ śrīmān bhukti-mukti-phala-pradaḥ

The salagrdma-sila having four cakras, whose mouth is narrow, and whose middle is decorated with the mark of a flower garland, is known as Laksml-Narayana. This salagrdma-sila awards one material enjoyment and ultimately, liberation.

HBV 5.360

एतल् लक्षण-युक्तास् तु शालग्राम-शिलाः शुभाः ।
याश् च तास्व् अपि सूक्ष्माः स्युस् ताः प्रशस्त-कराः स्मृताः

etal lakṣaṇa-yuktās tu śālagrāma-śilāḥ śubhāḥ |
yāś ca tāsv api sūkṣmāḥ syus tāḥ praśasta-karāḥ smṛtāḥ

All salagrama-silds that bear the above-mentioned marks are considered very auspicious. Among them, those that are very small are considered most auspicious.

HBV 5.361

तथा च श्री-भगवद्-ब्रह्म-स□वादे तत्रैव—
यथा यथा शिला सूक्ष्मा महत् पुण्य□ तथा तथा ।
तस्मात् ता□ पूजयेन् नित्य□ धर्म-कामार्थ-सिद्धये

tathā ca śrī-bhagavad-brahma-saṁvāde tatraiva—
yathā yathā śilā sūkṣmā mahat puṇyaṁ tathā tathā |
tasmāt tāṁ pūjayen nityaṁ dharma-kāmārtha-siddhaye

between the Supreme Lord and Brahma that is found in the Padma Purdna, it is stated)
yathd yathd sild suksmd mahat punyam tathd tathd

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The smaller the sdlagrdma-sild, the more auspicious it is considered to be. To achieve religiosity, economic development, sense gratification, and liberation, one should worship the Supreme Lord in the form of the sdlagrdma-sild.

HBV 5.362

तत्राप्य् आमलकी-तुल्या सूक्ष्मा चातीव या भवेत् ।
तस्याम् एव सदा ब्रह्मन् श्रिया सह वसाम्य् अहम्

tatrāpy āmalakī-tulyā sūkṣmā cātīva yā bhavet |
tasyām eva sadā brahman śriyā saha vasāmy aham

O Brahma, 1 reside, along with My beloved consort, Laksmi, within those sdlagrdma-silds that are small, like dmalakl fruit.

HBV 5.363

शालग्राम-शिला-स्पर्शात् कोटि-जन्माघ-नाशनम् ।
कि पुनर् यजन तत्र हरि-सान्निध्य-कारकम्

śālagrāma-śilā-sparśāt koṭi-janmāgha-nāśanam |
kiṁ punar yajanaṁ tatra hari-sānnidhya-kārakam

Simply by touching the sdlagrdma-sild, all one's sinful reactions accumulated since millions of lifetimes are destroyed. What then can be said of those who worship the sdlagrdma-sild7. They certainly attain Lord Hari's association.

HBV 5.364

पाद्मे माघ-माहात्म्ये तत्रैव—
यः पूजयेद् धरि चक्रे शालग्राम-शिलोद्भवे ।
राजसूय-सहस्रेण तेनेष्ट प्रतिवासरम्

pādme māgha-māhātmye tatraiva—
yaḥ pūjayed dhariṁ cakre śālagrāma-śilodbhave |
rājasūya-sahasreṇa teneṣṭaṁ prativāsaram

O Brahma, one who worships Sri Hari every day in His favorite form as the sdlagrdma-sild, daily obtains the result of performing one thousand Rajasuya sacrifices.

HBV 5.365

यद् आमनन्ति वेदान्ता ब्रह्म निर्गुणम् अच्युतम् ।
तत्-प्रसादो भवेन् नृणा शालग्राम-शिलार्चनात्

yad āmananti vedāntā brahma nirguṇam acyutam |
tat-prasādo bhaven nṛṇāṁ śālagrāma-śilārcanāt

The same Supreme Lord who is addressed in the Vedanta as the infallible Absolute Truth, devoid of material qualities, bestows mercy on those who worship Him as the sdlagrdma-sild.

HBV 5.366

महाकाष्ठ-स्थितो वह्निर् मथ्यमानः प्रकाशते ।
यथा तथा हरिर् व्यापी शालग्रामे प्रकाशते

mahākāṣṭha-sthito vahnir mathyamānaḥ prakāśate |
yathā tathā harir vyāpī śālagrāme prakāśate

As fire hidden within two sticks becomes manifest when they are rubbed together, Sri Hari manifests Himself in the sdlagrdma-sild.

HBV 5.367

अपि पाप-समाचाराः कर्मण्य् अनधिकारिणः ।
शालग्रामार्चका वैश्य नैव यान्ति यमालयम्

api pāpa-samācārāḥ karmaṇy anadhikāriṇaḥ |
śālagrāmārcakā vaiśya naiva yānti yamālayam

O vaisya, if even unqualified people who are fond of sinful activities worship the sdlagrdma-sild, they can be spared from traversing the path to the abode of Yamaraja.

HBV 5.368–369

न तथा रमते लक्ष्म्या न तथा निज-मन्दिरे ।
शालग्राम्-शिला-चक्रे यथा स रमते सदा
अग्निहोत्र हुत तेन दत्ता पृथ्वी स-सागरा ।
येनार्चितो हरिश् चक्रे शालग्राम-शिलोद्भवे

na tathā ramate lakṣmyāṁ na tathā nija-mandire |
śālagrām-śilā-cakre yathā sa ramate sadā
agnihotraṁ hutaṁ tena dattā pṛthvī sa-sāgarā |
yenārcito hariś cakre śālagrāma-śilodbhave

Lord Narayana does not feel as satisfied in the association of Laksmi, or in His own abode, as He feels when He is manifest as the sdlagrdma- sild. One who worships Sri Hari as the sdlagrdma-sild obtains the result of performing an agnihotra sacrifice and giving away the entire earth in charity.

HBV 5.370–371

कामैः क्रोधैः प्रलोभैश् च व्याप्तो यो'त्र नराधमः ।
सो'पि याति हरेर् लोक॑ शालग्राम-शिलार्चनात्
यः पूजयति गोविन्द॑ शालग्रामे सदा नरः ।
आहुत-सम्प्लव॑ यावत् न स प्रच्यवते दिवः

kāmaiḥ krodhaiḥ pralobhaiś ca vyāpto yo'tra narādhamaḥ |
so'pi yāti harer lokaṁ śālagrāma-śilārcanāt
yaḥ pūjayati govindaṁ śālagrāme sadā naraḥ |
āhūta-samplavaṁ yāvat na sa pracyavate divaḥ

If anyone, even he may be the lowest among mankind who is fully under the control of lust, anger, and greed, dedicates himself to worshiping the sdlagrdma-sild, he attains the supreme abode of Sri Hari. A person who always worships Sri Govinda as the sdlagrdma-sild becomes qualified to reside in the planets of the demigods until the final dissolution of the universe.

HBV 5.372–374

विना तीर्थैर् विना दानैर् विना यज्ञैर् विना मतिम् ।
मुक्ति॑ याति नरो वैश्य शालग्राम-शिलार्चनात्
नरक॑ गर्भ-वास॑ च तिर्यक्त्व॑ कृमि-योनिताम् ।
न याति वैश्य पापो'पि शालग्रामे'च्युतार्चकः
दीक्षा-विधान-मन्त्र-ज्ञश् चक्रे यो बलिम् आहरेत् ।
स याति वैष्णव॑ धाम सत्य॑ सत्य॑ मयोदितम्

vinā tīrthair vinā dānair vinā yajñair vinā matim |
muktiṁ yāti naro vaiśya śālagrāma-śilārcanāt
narakaṁ garbha-vāsaṁ ca tiryaktvaṁ kṛmi-yonitām |
na yāti vaiśya pāpo'pi śālagrāme'cyutārcakaḥ
dīkṣā-vidhāna-mantra-jñaś cakre yo balim āharet |
sa yāti vaiṣṇavaṁ dhāma satyaṁ satyaṁ mayoditam

O vaisya, even without visiting holy places, giving charity, performing austerities, and accumulating knowledge, human beings can become eligible for liberation simply by worshiping the salagrama-sila with love and devotion. If the most sinful people worship Lord Acyuta in His form as the salagrama-sila then they can be relieved from being born among the animals or insects, or in other hellish conditions, as well as from suffering within the womb. I assure you that if a person who has been initiated and thus has received a bona-fide

mantra worships Me with offerings in My form as the salagrama-sila, he will be transferred to My supreme abode.

HBV 5.375–377

नैवेद्यैर् विविधैः पुष्पैर् धूपैर् दीपैर् विलेपनैः ।
गीत-वादित्र-स्तोत्राद्यैः शालग्राम-शिलार्चनम्
कुरुते मानवो यस् तु कलौ भक्ति-परायणः ।
कल्प-कोटि-सहस्राणि रमते सन्निधौ हरेः
लिङ्गैस् तु कोटिभिर् दृष्टैर् यत् फल पूजितैस् तु तैः ।
शालग्राम-शिलाया तु एकेनापीह तत् फलम्

naivedyair vividhaiḥ puṣpair dhūpair dīpair vilepanaiḥ |
gīta-vāditra-stotrādyaiḥ śālagrāma-śilārcanam
kurute mānavo yas tu kalau bhakti-parāyaṇaḥ |
kalpa-koṭi-sahasrāṇi ramate sannidhau hareḥ
liṅgais tu koṭibhir dṛṣṭair yat phalaṁ pūjitais tu taiḥ |
śālagrāma-śilāyāṁ tu ekenāpīha tat phalam

In this age of Kali, anyone who worships the salagrama-sila with devotion while offering various foods, incense, ghee lamps, flowers, sandalwood paste, and prayers accompanied by singing and the playing of musical instruments, resides with the Lord in great happiness. By simply worshiping the salagrama-sila, one can obtain the result of worshiping ten million siva-lingas.

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HBV 5.378

शालग्राम-शिला-रूपी यत्र तिष्ठति केशवः ।
तत्र देवासुरा यक्षा भुवनानि चतुर्दश

śālagrāma-śilā-rūpī yatra tiṣṭhati keśavaḥ |
tatra devāsurā yakṣā bhuvanāni caturdaśa

Demigods, asuras, Yaksas, and the entire fourteen worlds are present where Lord Kesava, in the form of the sdlagrdma-sild, is worshiped.

HBV 5.379

शालग्राम-शिलाया तु यः श्राद्ध कुरुते नरः ।
पितरस् तस्य तिष्ठन्ति तृप्ताः कल्प-शत दिवि

śālagrāma-śilāyāṁ tu yaḥ śrāddhaṁ kurute naraḥ |
pitaras tasya tiṣṭhanti tṛptāḥ kalpa-śataṁ divi

A person who performs the srdddha ceremony to his forefathers by worshiping the sdlagrdma-sild ensures that his forefathers joyfully live in the planets of the demigods for one hundred kalpas.

HBV 5.380

शालग्राम-शिला यत्र तत्-तीर्थ योजन-त्रयम् ।
यत्र दान जपो होमः सर्व कोटि-गुण भवेत्

śālagrāma-śilā yatra tat-tīrthaṁ yojana-trayam |
yatra dānaṁ japo homaḥ sarvaṁ koṭi-guṇaṁ bhavet

An area of twenty-four miles around the place where the sdlagrdma- sild is worshiped becomes transformed into a holy tirtha. As such, all pious activities, including the giving of charity, chanting of mantras, and performance of fire sacrifices that are executed in this area yield ten million times greater results.

HBV 5.381

शालग्राम-समीपे तु क्रोश-मात्र समन्ततः ।
कीकटो'पि मृतो याति वैकुण्ठ-भवन नर

śālagrāma-samīpe tu krośa-mātraṁ samantataḥ |
kīkaṭo'pi mṛto yāti vaikuṇṭha-bhavanaṁ nara

If a fallen person who was born in Klkata-desa gives up his material body within two miles of a place where the sdlagrdma-sild is being worshiped, he attains Vaikuntha-loka in the spiritual sky.

HBV 5.382

शालग्राम-शिला-चक्रं यो दद्याद् दानम् उत्तमम् ।
भू-चक्रं तेन दत्तं स्यात् स-शैल-वन-काननम्

śālagrāma-śilā-cakraṁ yo dadyād dānam uttamam |
bhū-cakraṁ tena dattaṁ syāt sa-śaila-vana-kānanam

Anyone who donates an auspicious sdlagrdma-sild, bearing marks of a cakra, obtains the result of giving in charity the entire earth, along with its mountains, forests, and gardens.

HBV 5.383

स्कान्दे कार्त्तिक-माहात्म्ये [पद्म ५.१२०.४-४३] श्री-शिव-स्कन्द-संवादे—
शालग्राम-शिलायां तु त्रैलोक्यं स-चराचरम् ।
मया सह महासेन लीनं तिष्ठति सर्वदा

skānde kārttika-māhātmye [padma 5.120.4-43] śrī-śiva-skanda-saṁvāde—
śālagrāma-śilāyāṁ tu trailokyaṁ sa-carācaram |
mayā saha mahāsena līnaṁ tiṣṭhati sarvadā

between Lord Siva and Karttikeya found in the Kdrttika-mdhdtmya section of Skanda Purdna, it is stated) sdlagrdma iildyantu trailokyarh sacaracaram mayd saha mahdsena llnam tisthati sarvvadd O Kartikeya, I always reside, along with the three worlds of moving and non-moving living entities, in the sdlagrdma-sild.

HBV 5.384

दृषा प्रणमिता येन स्नापिता पूजिता तथा ।
यज्ञ-कोटि-समं पुण्यं गवां कोटि-फलं लभेत्

dṛṣā praṇamitā yena snāpitā pūjitā tathā |
yajña-koṭi-samaṁ puṇyaṁ gavāṁ koṭi-phalaṁ labhet

Anyone who sees, offers obeisances to, bathes, or worships the sdlagrdma-sild attains the result of performing ten million fire sacrifices and giving away ten million cows in charity.

HBV 5.385

कामासक्तो'पि यो नित्य भक्ति-भाव-विवर्जितः ।
शालग्राम-शिला विप्र सम्पूज्यैवाच्युतो भवेत्

kāmāsakto'pi yo nityaṁ bhakti-bhāva-vivarjitaḥ |
śālagrāma-śilāṁ vipra sampūjyaivācyuto bhavet

A-ij SRI HARI-BHAKTI-VILASA O brahmana, even if a person who has no devotion or love for the Lord and is full of material desires worships the sdlagrdma-sild, he attains the liberation of having the same bodily features as Lord Visnu.

HBV 5.386

शालग्राम-शिला-बिम्ब हत्या-कोटि-विनाशनम् ।
स्मृत सङ्कीर्तित ध्यात पूजित च नमस्कृतम्

śālagrāma-śilā-bimbaṁ hatyā-koṭi-vināśanam |
smṛtaṁ saṅkīrtitaṁ dhyātaṁ pūjitaṁ ca namaskṛtam

Simply by offering obeisances to, remembering, glorifying, or worshiping the sdlagrdma-sild, one becomes relieved of all sinful reactions, even if he had killed ten million living entities.

HBV 5.387–388

शालग्राम-शिला दृष्ट्वा यान्ति पापान्य् अनेकशः ।
सिह दृष्ट्वा यथा यान्ति वने मृग-गणा भयात्
नमस्करोति मनुजः शालग्राम-शिलार्चने ।
पापानि विलय यान्ति तमः सूर्योदये यथा

śālagrāma-śilāṁ dṛṣṭvā yānti pāpāny anekaśaḥ |
siṁhaṁ dṛṣṭvā yathā yānti vane mṛga-gaṇā bhayāt
namaskaroti manujaḥ śālagrāma-śilārcane |
pāpāni vilayaṁ yānti tamaḥ sūryodaye yathā

As animals, such as deer, living in the forest run away out of fear as soon as they see a lion, so ail of one's sinful reactions flee as soon as one sees the sdlagrdma-sild. By offering obeisances to the sdlagrdma-sild after worshiping Him with devotion, all of one's sinful reactions are destroyed, just as darkness is dissipated by the rising of the sun.

HBV 5.389–391

कामासक्तो'थवा क्रुद्धः शालग्राम-शिलार्चनम् ।
भक्त्या वा यदि वा'भक्त्या कृत्वा मुक्तिम् अवाप्नुयात्
वैवस्वत भय नास्ति तथा मरण-जन्मनोः ।
यः कथा कुरुते विष्णोः शालग्राम-शिलाग्रतः
गीतैर् वाद्यैस् तथा स्तोत्रैः शालग्राम-शिलार्चनम् ।
कुरुते मानवो यस् तु कलौ भक्ति-परायणः ।
कल्प-कोटि-सहस्राणि रमते विष्णु-सद्मनि

kāmāsakto'thavā kruddhaḥ śālagrāma-śilārcanam |
bhaktyā vā yadi vā'bhaktyā kṛtvā muktim avāpnuyāt
vaivasvataṁ bhayaṁ nāsti tathā maraṇa-janmanoḥ |
yaḥ kathāṁ kurute viṣṇoḥ śālagrāma-śilāgrataḥ
gītair vādyais tathā stotraiḥ śālagrāma-śilārcanam |
kurute mānavo yas tu kalau bhakti-parāyaṇaḥ |
kalpa-koṭi-sahasrāṇi ramate viṣṇu-sadmani

If a person who is under the spell of either lust or anger worships the salagrdma-sild, either with or without devotion, he attains liberation from material bondage. Anyone who discusses topics in relation to Lord Hari in front of the salagrdma-sild will not be disturbed by fear of Yamaraja, or repeated birth and death. In the age of Kali, one who worships the salagrdma-sild with faith and devotion while singing, offering prayers, and playing musical instruments, will go to reside eternally in the abode of Lord Visnu.

HBV 5.392

शालग्राम-नमस्कारे'भावेनापि नरैः कृते ।
भय नैव करिष्यन्ति मद्-भक्ता ये नरा भुवि

śālagrāma-namaskāre'bhāvenāpi naraiḥ kṛte |
bhayaṁ naiva kariṣyanti mad-bhaktā ye narā bhuvi

Lord Siva said: If my devotees in this world offer obeisances to the salagrdma-sild, even without devotion, they will no longer have to fear material existence.

HBV 5.393

मद्-भक्ति-बल-दर्पिष्ठा मत्-प्रभु॑ न नमन्ति ये ।
वासुदेव॑ न ते ज्ञेया मद्-भक्ताः पापिनो हि ते

mad-bhakti-bala-darpiṣṭhā mat-prabhuṁ na namanti ye |
vāsudevaṁ na te jñeyā mad-bhaktāḥ pāpino hi te

Those who do not offer their obeisances to Lord Vasudeva, being puffed up with the mentality that they are my (Lord Siva's) devotees, are most sinful. You should know for certain that they are not really my devotees

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HBV 5.394

शालग्राम-शिलाया॑ तु सदा पुत्र वसाम्य् अहम् ।
दत्त॑ देवेन तुष्टेन स्व-स्थान॑ मम भक्तितः

śālagrāma-śilāyāṁ tu sadā putra vasāmy aham |
dattaṁ devena tuṣṭena sva-sthānaṁ mama bhaktitaḥ

My dear son, I always reside in the sdlagrama-sila. Being pleased by my devotional service, the Supreme Personality of Godhead has awarded me His residence.

HBV 5.395–396

पद्म-कोटि-सहस्रैस् तु पूजिते मयि यत् फलम् ।
तत् फल॑ कोटि-गुणित॑ शालग्राम-शिलार्चने
पूजितो ‘ह॑ न तैर् मर्त्यैर् नमितो’ह॑ न तैर् नरैः ।
न कृत॑ मर्त्य-लोके यैः शालग्राम-शिलार्चनम्

padma-koṭi-sahasrais tu pūjite mayi yat phalam |
tat phalaṁ koṭi-guṇitaṁ śālagrāma-śilārcane
pūjito ‘haṁ na tair martyair namito’haṁ na tair naraiḥ |
na kṛtaṁ martya-loke yaiḥ śālagrāma-śilārcanam

The result one achieves by worshiping me with thousands of millions of lotus flowers is multiplied ten million times when he worships the sdlagrama-sila. I feel embarrassed to accept the adoration offered to me by those who worship the sdlagrama-sila.

HBV 5.397

शालग्राम-शिलाग्रे तु यः करोति ममार्चनम् ।
तेनार्चितो'ह सतत युगानाम् एकवि शतिम्

śālagrāma-śilāgre tu yaḥ karoti mamārcanam |
tenārcito'haṁ satataṁ yugānām ekaviṁśatim

A person who worships me in front of the sdlagrama-sila gets the benefit of worshiping me continuously for seventy-one yugas.

HBV 5.398

किम् अर्चितैर् लिङ्ग-शतैर् विष्णु-भक्ति-विवर्जितैः ।
शालग्राम-शिला-बिम्ब नार्चित यदि पुत्रक

kim arcitair liṅga-śatair viṣṇu-bhakti-vivarjitaiḥ |
śālagrāma-śilā-bimbaṁ nārcitaṁ yadi putraka

O child, those who do not worship the sdlagrama-sild are devoid of devotional service to Lord Visnu. As such, they receive no benefit, even after worshiping one hundred siva-lingas.

HBV 5.399

अनर्ह मम नैवेद्य पत्र पुष्प फल जलम् ।
शालग्राम-शिला-लग्न सर्व याति पवित्रताम्

anarhaṁ mama naivedyaṁ patraṁ puṣpaṁ phalaṁ jalam |
śālagrāma-śilā-lagnaṁ sarvaṁ yāti pavitratām

Things that have been contaminated, such as food, water, flowers, leaves and fruit, and are thus unfit for offering to me can be sanctified simply by the touch of the sdlagrama-sild.

HBV 5.400

यो हि माहेश्वरो भूत्वा वैष्णव-लिङ्गम् उत्तमम् ॥
द्वेष्टि वै याति नरक यावद् इन्द्राश् चतुर्दश

yo hi māheśvaro bhūtvā vaiṣṇava-liṅgam uttamam ||
dveṣṭi vai yāti narakaṁ yāvad indrāś caturdaśa

If a devotee of Lord Siva displays envy or hatred towards the Deity of Sri Hari, he will have to reside in hell for a period equal to the rule of fourteen Indras.

HBV 5.401

सकृद् अप्य् अर्चिते बिम्बे शालग्राम-शिलोद्भवे ।
मुक्ति प्रयान्ति मनुजा नून साङ्ख्येन वर्जिताः

sakṛd apy arcite bimbe śālagrāma-śilodbhave |
muktiṁ prayānti manujā nūnaṁ sāṅkhyena varjitāḥ

There is no doubt that even those have no knowledge of the Absolute Truth—if they worship the sdlagrama-sild even once, they become eligible for liberation.

HBV 5.402

मल्-लिङ्गैः कोटिभिर् दृष्टैर् यत् फल पूजितैस् तु तैः ।
शालग्राम-शिलाया तु एकेनापि हि तद् भवेत्

mal-liṅgaiḥ koṭibhir dṛṣṭair yat phalaṁ pūjitais tu taiḥ |
śālagrāma-śilāyāṁ tu ekenāpi hi tad bhavet

The result one achieves by having the darsana of, and worshiping, ten million siva-lingas can be achieved simply by worshiping the sdlagrdma- sild.

HBV 5.403

तस्माद् भक्त्या च मद्-भक्तैः प्रीत्य्-अर्थे मम पुत्रक ।
कर्तव्य□ सतत□ भक्त्या शालग्राम-शिलार्चनम्

tasmād bhaktyā ca mad-bhaktaiḥ prīty-arthe mama putraka |
kartavyaṁ satataṁ bhaktyā śālagrāma-śilārcanam

My son! Therefore, for my pleasure, my devotees should regularly worship the sdlagrdma-sild with love and devotion.

HBV 5.404

शालग्राम-शिला-रूपी यत्र तिष्ठति केशवः ।
तत्र देवासुरा यक्षा भुवनानि चतुर्दश

śālagrāma-śilā-rūpī yatra tiṣṭhati keśavaḥ |
tatra devāsurā yakṣā bhuvanāni caturdaśa

Demigods, asuras, and Yaksas, as well as the entire fourteen worlds, are present where Lord Kesava, in the form of the sdlagrdma-sild, is worshiped.

HBV 5.405–406

शालग्राम-शिलाग्रे तु सकृत् पिण्डेन तर्पिताः ।
वसन्ति पितरस् तस्य न सङ्ख्या तत्र विद्यते
प्रमाणम् अस्ति सर्वस्य सुकृतस्य हि पुत्रक ।
फल□ प्रमाण-हीन□ तु शालग्राम-शिलार्चने

śālagrāma-śilāgre tu sakṛt piṇḍena tarpitāḥ |
vasanti pitaras tasya na saṅkhyā tatra vidyate
pramāṇam asti sarvasya sukṛtasya hi putraka |
phalaṁ pramāṇa-hīnaṁ tu śālagrāma-śilārcane

It is impossible to estimate how much happiness the forefathers experience when they are offered oblations, even once, in front of the sdlagrdma-sild. All kinds of piety have a limit but, my dear son, no one can estimate the fruit of worshiping the sdlagrdma-sild.

FIFTH VILAS A AYI

HBV 5.407

यो ददाति शिला विष्णोः शालग्राम-समुद्भवाम् ।
विप्राय विष्णु-भक्ताय तेनेष्टं बहुभिः मखैः

yo dadāti śilāṁ viṣṇoḥ śālagrāma-samudbhavām |
viprāya viṣṇu-bhaktāya teneṣṭaṁ bahubhiḥ makhaiḥ

One who gives a sdlagrdma-sild in charity to a qualified brdhmana who is engaged in the devotional service of Lord Visnu attains the result of performing many sacrifices.

HBV 5.408

(अत्र-प्रभृति श्लोका आकरे न दृश्यन्ते)
मानुष्ये दुर्लभा लोके शालग्रामोद्भवा शिला ।
प्राप्यते न विना पुण्यैः कलि-काले विशेषतः

(atra-prabhṛti ślokā ākare na dṛśyante)
mānuṣye durlabhā loke śālagrāmodbhavā śilā |
prāpyate na vinā puṇyaiḥ kali-kāle viśeṣataḥ

Sdlagrdma-silds are very rarely seen in this world. Unless one is very fortunate or pious, he cannot possess a sdlagrdma-sild, especially in this age of Kali.

HBV 5.409

स धन्यः पुरुषो लोके सफलं तस्य जीवितम् ।
शालग्राम-शिला शुद्धा गृहे यस्य च पूजिता

sa dhanyaḥ puruṣo loke saphalaṁ tasya jīvitam |
śālagrāma-śilā śuddhā gṛhe yasya ca pūjitā

In this world, that person is certainly glorious and his life is surely successful in whose house the sdlagrdma-sild is being worshiped.

HBV 5.410

स□नियम्येन्द्रिय-ग्राम□ शालग्राम-शिलार्चनम् ।
यः कुर्यान् मानवो भक्त्या पुष्पे पुष्पे'श्वमेध-भाक्

saṁniyamyendriya-grāmaṁ śālagrāma-śilārcanam |
yaḥ kuryān mānavo bhaktyā puṣpe puṣpe'śvamedha-bhāk

By worshiping the sdlagrdma-sild with offerings of flowers, a devotee with a controlled mind attains the result of performing a horse sacrifice with each of his flower offerings.

43g SRi HARI-BHAKTI-VILASA

HBV 5.411

काले वा यदि वाकाले शालग्राम-शिलार्चनम् ।
भक्त्या वा यदि वाभक्त्या यः करोति स पुण्य-भाक्

kāle vā yadi vākāle śālagrāma-śilārcanam |
bhaktyā vā yadi vābhaktyā yaḥ karoti sa puṇya-bhāk

Whether at a proper time or at an improper time—whether with devotion or without devotion—if a person simply worships the sdlagrdma- sild, he achieves piety.

HBV 5.412

द्वेषेणापि च लोभेन दम्भेन कपटेन वा ।
शालग्रामोद्भव□ देव□ दृष्ट्वा पापात् प्रमुच्यते

dveṣeṇāpi ca lobhena dambhena kapaṭena vā |
śālagrāmodbhavaṁ devaṁ dṛṣṭvā pāpāt pramucyate

Simply by having darsana of the sdlagrdma-sild, even if out of greed, envy, pride, duplicity, or any other such motive, a person becomes freed from all sinful reactions.

HBV 5.413

अशुचिर् वा दुराचारः सत्य-शौच-विवर्जितः ।
शालग्राम-शिला॰ स्पृष्ट्वा सद्य एव शुचिर् भवेत्

aśucir vā durācāraḥ satya-śauca-vivarjitaḥ |
śālagrāma-śilāṁ spṛṣṭvā sadya eva śucir bhavet

Whether one is pure or sinful, whether one is truthful or ill-behaved— simply by touching the sdlagrdma-sild, he at once becomes purified.

HBV 5.414–416

तिल-प्रस्थ-शत॰ भक्त्या यो ददाति दिने दिने ।
तत् फल॰ समवाप्नोति शालग्राम-शिलार्चने
पत्र॰ पुष्प॰ फल॰ मूल॰ तोय॰ दूर्वाक्षत॰ सुत ।
जायते मेरुणा तुल्य॰ शालग्राम-शिलार्पितम्
विधि-हीनो'पि यः कुर्यात् क्रिया-मन्त्र-विवर्जितः ।
चक्र-पूजाम् अवाप्नोति सम्यक् शास्त्रोदित॰ फलम्

tila-prastha-śataṁ bhaktyā yo dadāti dine dine |
tat phalaṁ samavāpnoti śālagrāma-śilārcane
patraṁ puṣpaṁ phalaṁ mūlaṁ toyaṁ dūrvākṣataṁ suta |
jāyate meruṇā tulyaṁ śālagrāma-śilārpitam
vidhi-hīno'pi yaḥ kuryāt kriyā-mantra-vivarjitaḥ |
cakra-pūjām avāpnoti samyak śāstroditaṁ phalam

The result one obtains by devotedly giving a fixed quantity of sesame seeds in charity every day can be achieved simply by worshiping the sdlagrdma-sild. My dear son, even a small quantity of leaves, flowers, fruit, water, roots, durbd grass, or rice paddy offered to the sdlagrdma-sild is accepted as being as big as Mount Sumeru. By worshiping the sdlagrdma-sild, even those who are unfamiliar with the prescribed rules and regulations, and who know nothing of the prescribed rituals or mantras, achieve the benefit as stated in the revealed scriptures.

HBV 5.417–419

तत्रैव चान्यत्र—
स्कन्धे कृत्वा तु यो'ध्वान॑ वहते शैल-नायकम् ।
तेनोढ॑ तु भवेत् सर्व॑ त्रैलोक्य॑ स-चराचरम्
ब्रह्म-हत्यादिक॑ पाप॑ यत् किञ्चित् कुरुते नरः ।
तत् सर्व॑ निर्दहत्य् आशु शालग्राम-शिलार्चनम्
न पूजन॑ न मन्त्राश् च न जपो न च भावना ।
न स्तुतिर् नोपचारश् च शालग्राम-शिलार्चने

tatraiva cānyatra—
skandhe kṛtvā tu yo'dhvānaṁ vahate śaila-nāyakam |
tenoḍhaṁ tu bhavet sarvaṁ trailokyaṁ sa-carācaram
brahma-hatyādikaṁ pāpaṁ yat kiñcit kurute naraḥ |
tat sarvaṁ nirdahaty āśu śālagrāma-śilārcanam
na pūjanaṁ na mantrāś ca na japo na ca bhāvanā |
na stutir nopacāraś ca śālagrāma-śilārcane

One who travels, carrying a sdlagrdma-sild on his shoulder, is considered to be carrying the entire three worlds, along with all moving and non-moving living entities. If those who are guilty of killing a brdhmana, or comitting other grave sins, worship the sdlagrdma-sild, they will quickly become relieved of all sinful reactions. One should not be overly concerned about the process of worship, the chanting of mantras,

meditation, the offering of prayers, or the ingredients for worship while worshiping the sdlagrdma-iild.

HBV 5.420–422

शालग्राम-शिला यत्र तत् तीर्थ॑ योजन-त्रयम् ।
तत्र दान॑ च होमश् च सर्व॑ कोटि-गुण॑ भवेत्
शालग्राम-शिलाया॑ तु यः श्राद्ध॑ कुरुते नरः ।
पितरस् तस्य तिष्ठन्ति तृप्ताः कल्प-शत॑ दिवि
शालग्राम-समीपे तु क्रोश-मात्र॑ समन्ततः ।
कीकटो'पि मृतो याति वैकुण्ठ-भुवन॑ नरः

śālagrāma-śilā yatra tat tīrthaṁ yojana-trayam |
tatra dānaṁ ca homaś ca sarvaṁ koṭi-guṇaṁ bhavet
śālagrāma-śilāyāṁ tu yaḥ śrāddhaṁ kurute naraḥ |
pitaras tasya tiṣṭhanti tṛptāḥ kalpa-śataṁ divi

śālagrāma-samīpe tu krośa-mātraṁ samantataḥ |
kīkaṭo'pi mṛto yāti vaikuṇṭha-bhuvanaṁ naraḥ

An area of twenty-four miles around the place where the salagrdma- sila is worshiped becomes transformed into a holy tirtha. As such, all pious activities, including the giving of charity, chanting of mantras, and performance of fire sacrifices that are executed in this area yield ten million times greater results. A person who performs the srdddha ceremony to his forefathers by worshiping the salagrdma-sila ensures that his forefathers joyfully live in the planets of the demigods for one hundred kalpas. If a fallen person who was born in Klkata-desa gives up his material body within two miles of a place where the salagrdma-sila is being worshiped, he attains Vaikuntha-loka in the spiritual sky.

HBV 5.423

पाद्मे च—
शालग्राम-शिला-चक्र यो दद्याद् दानम् उत्तमम् ।
भू-चक्र तेन दत्त स्यात् स-शैल-वन-काननम्

pādme ca—
śālagrāma-śilā-cakraṁ yo dadyād dānam uttamam |
bhū-cakraṁ tena dattaṁ syāt sa-śaila-vana-kānanam

A person who donates an auspicious sdlagrdma-sild bearing the markings of a cakra obtains the result of giving in charity the entire earth, along with its mountains, forests and gardens.

HBV 5.424

गरुड-पुराणे—
तिष्ठन्ति नित्य पितरो मनुष्यास्
तीर्थानि गङ्गादिक-पुष्कराणि ।
यज्ञाश् च मेधा ह्य् अपि पुण्य-शैलाश्
चक्राङ्किता यस्य वसन्ति गेहे

garuḍa-purāṇe—
tiṣṭhanti nityaṁ pitaro manuṣyās
tīrthāni gaṅgādika-puṣkarāṇi |
yajñāś ca medhā hy api puṇya-śailāś
cakrāṅkitā yasya vasanti gehe

The forefathers; human beings; all holy places, such as the Gariga and Puskara; as well as the horse sacrifice reside in the house where a sdlagrdma-sild adorned with auspicious markings of a cakra is present.

HBV 5.425

पाद्मे कार्त्तिक-माहात्म्ये श्री-यम-धूम्रकेश-स□वादे—
शालग्राम-शिलाया□ तु यैर् नरैः पूजितो हरिः ।
स□शोध्य तेषा□ पापानि मुक्तये बुद्धितो भवेत्

pādme kārttika-māhātmye śrī-yama-dhūmrakeśa-saṁvāde—
śālagrāma-śilāyāṁ tu yair naraiḥ pūjito hariḥ |
saṁśodhya teṣāṁ pāpāni muktaye buddhito bhavet

conversation between Yama and Dhumrakesa found in the Kdrttika- mdhatmya section of the Padma Purana, it is stated) sdlagrdma sildydntu yairnaraih pujito harih sarhsodhya tesdrh pdpdni muktaye buddhito bhavet Those who worship Sri Hari in His form as the sdlagrdma-sild are blessed by the Lord with the pure intelligence by which they can easily go back to Godhead. The Lord also destroys all their sinful reactions.

HBV 5.426

कार्त्तिके मथुराया□ तु सारूप्य□ दिशते हरिः ।
शालग्राम-शिलाया□ वै पितॄण् उद्दिश्य पूजितः ।
कृष्णः समुद्धरेत् तस्य पितॄन् एतान् स्वलोकताम्

kārttike mathurāyāṁ tu sārūpyaṁ diśate hariḥ |
śālagrāma-śilāyāṁ vai pitṝṇ uddiśya pūjitaḥ |
kṛṣṇaḥ samuddharet tasya pitṝn etān svalokatām

in His form as the sdlagrdma-sild during the month of Karttika. If one worships the sdlagrdma-sild with a desire to benefit his forefathers, the Lord delivers them, carrying them to His eternal abode.

HBV 5.427–428

बृहन्-नारदीये [१.३८.६७-६८] च यज्ञध्वजोपाख्यानान्ते—
शालग्राम-शिला-रूपी यत्र तिष्ठति केशवः ।
न बाधन्ते'सुरास् तत्र भूत-वेतालकादयः
शालग्राम-शिला यत्र तत्-तीर्थ तत् तपो-वनम् ।
यतः सन्निहितस् तत्र भगवान् मधुसूदनः

bṛhan-nāradīye [1.38.67-68] ca yajñadhvajopākhyānānte—
śālagrāma-śilā-rūpī yatra tiṣṭhati keśavaḥ |
na bādhante'surās tatra bhūta-vetālakādayaḥ
śālagrāma-śilā yatra tat-tīrthaṁ tat tapo-vanam |
yataḥ sannihitas tatra bhagavān madhusūdanaḥ

Demons, ghosts, evil spirits, and other such creatures cannot create disturbances where Lord Kesava is present in His form as the sdlagrdma- sild. Indeed, such a place is sanctified and as good as an asrama because Lord Madhusudana is present.

HBV 5.429

शालग्राम-शिलास् ताश् च यदि द्वादश पूजिताः ।
शत वा पूजित भक्त्या तदा स्याद् अधिक फलम्

śālagrāma-śilās tāś ca yadi dvādaśa pūjitāḥ |
śataṁ vā pūjitaṁ bhaktyā tadā syād adhikaṁ phalam

If one worships twelve, or even one hundred sdlagrdma-silds, with love and devotion, he achieves greater benefit.

HBV 5.430

पाद्मे माघ-माहात्म्ये [३.३१.१२४-१२६] देवदूत-विकुण्डल-स वादे—
शिला द्वादश भो वैश्य शालग्राम-शिलोद्भवाः ।
विधिवत् पूजिता येन तस्य पुण्य वदामि ते

pādme māgha-māhātmye [3.31.124-126] devadūta-vikuṇḍala-saṁvāde—
śilā dvādaśa bho vaiśya śālagrāma-śilodbhavāḥ |
vidhivat pūjitā yena tasya puṇyaṁ vadāmi te

between Devaduta and Vikundala that is found in the Mdgha-mdhdtmya section of the Padma Purdna, it is stated) sila dvddasa bho vaisya sdlagrdm samudbhavah vidhivit pujitd

yena tasya punyarh vaddmi te

O vaisya, kindly listen as I describe to you the benefit one achieves by worshiping more than one sdlagrdma-sild, according to the prescribed rules and regulations.

HBV 5.431–432

सनातनः: स्वर्ण-पङ्कजैः कृत्वा पूजितैः सद्भिः पूजितेष्व् इत्यर्थः यत् फल□ स्यात्, इहलोके चक्रवर्ती सन् जायते, श्री-भगवद्-भक्ति-प्रचारणार्थ-माहात्म्येच्छाविशेषेणेति ज्ञेयम्

sanātanaḥ: svarṇa-paṅkajaiḥ kṛtvā pūjitaiḥ sadbhiḥ pūjiteṣv ityarthaḥ yat phalaṁ syāt, ihaloke cakravartī san jāyate, śrī-bhagavad-bhakti-pracāraṇārtha-māhātmyecchāviśeṣeṇeti jñeyam

The benefit one receives by worshiping twelve million siva-lingas with offerings of golden lotus flowers for twelve kalpas can be attained by worshiping twelve salagrama-silas for a single day. The devotee who worships one hundred salagrama-silas with faith and devotion is born in this world as an emperor after residing in the abode of Lord Visnu.

HBV 5.433–435

स्कान्दे कार्त्तिक-माहात्म्ये [पद्म ६.१२०.३१-३३] श्री-शिव-स्कन्द-स□वादे—
द्वादशैव शिला यो वै शालग्राम-समुद्भवाः ।
अर्चयेद् वैष्णवो नित्य□ तस्य पुण्य□ निबोध मे
कोटि-लिङ्ग-सहस्रैस् तु पूजितैर् जाह्नवी-तटे ।
काशी-वासे युगान्य् अष्टौ दिनेनैकेन तद् भवेत्
कि□ पुनर् बहुना यस् तु पुजयेद् वैष्णवो नरः ।
न हि ब्रह्मादयो देवाः स□ख्या□ कुर्वन्ति पुण्यतः

skānde kārttika-māhātmye [padma 6.120.31-33] śrī-śiva-skanda-saṁvāde—
dvādaśaiva śilā yo vai śālagrāma-samudbhavāḥ |
arcayed vaiṣṇavo nityaṁ tasya puṇyaṁ nibodha me
koṭi-liṅga-sahasrais tu pūjitair jāhnavī-taṭe |
kāśī-vāse yugāny aṣṭau dinenaikena tad bhavet
kiṁ punar bahunā yas tu pujayed vaiṣṇavo naraḥ |
na hi brahmādayo devāḥ saṁkhyāṁ kurvanti puṇyataḥ

between Lord Siva and Karttikeya that is found in the Karttika-mdhdtmya section of the Skanda Purdna, it is stated) dvadasaiva sild yo vai sdlagrdm samudbhavah arccayed vaisnavo nityam tasya punyarh vadami te kotilinga sahasraistu pujitair jdhnavlr tate

kdsivase yugdnyastau dine naikena tadbhavet klm punarbahavo yastu pujayed vaisnavo narah na hi brahmddayo devah samkhyarh kurvanti punyatah

Let me describe to you the good fortune of a Vaisnava who worships twelve sdlagrdma-silds. The result one obtains by worshiping twelve million siva-lingas on the banks of the Ganges, or by residing in the holy city of KasI for eight yugas, can be achieved by worshiping twelve sdlagrdma-silds, according to the prescribed rules and regulations, for only one day. What then can be said of those Vaisnavas who worship more than twelve sdlagrdma-silds'! The fact is—even great personalities such as Lord Brahma cannot begin to estimate their position.

HBV 5.436–437

तत्रैव [पद्म ३.३१.१४४-१४६]—
शालग्राम-शिलाया यो मूल्यम् उद्धातयेन् नरः ।
विक्रेता चानुमन्ता च यः परीक्षाम् उदीरयेत्
सर्वे ते नरक यान्ति यावद् आहुत-सम्प्लवम् ।
अतः स वर्जयेद् विप्र चक्रस्य क्रय-विक्रयम्

tatraiva [padma 3.31.144-146]—
śālagrāma-śilāyāṁ yo mūlyam udghātayen naraḥ |
vikretā cānumantā ca yaḥ parīkṣām udīrayet
sarve te narakaṁ yānti yāvad āhūta-samplavam |
ataḥ saṁvarjayed vipra cakrasya kraya-vikrayam

tatraiva (Elsewhere in the Skanda Pur ana it is stated) sdlagrdm sildydm yo mulyam udghdtayennarah vikretd cdnumantd ca yah pariksdmudlrayet sarve te narakam ydnti ydvadahut samplavam atah samvarjjayed vipra cakrasya krayavikrayam One who estimates the value of a sdlagrama-sild, one who sells a sdlagrama-sild, one who approves of estimating the value of a salagrdma- sild, and one who analyzes the faults and qualities of a sdlagrama-sild (for the purpose of a sale) reside in hell until the total dissolution of the material creation. Therefore, O brdhmana, one should never sell or purchase a sdlagrama-sild.

HBV 5.438

तत्रैव—
शालग्राम-शिलाया॰ तु प्रतिष्ठा नैव विद्यते ।
महा-पूजा॰ तु कृत्वादौ पूजयेत् ता॰ ततो बुधः इति ।

tatraiva—
śālagrāma-śilāyāṁ tu pratiṣṭhā naiva vidyate |
mahā-pūjāṁ tu kṛtvādau pūjayet tāṁ tato budhaḥ iti |

tatraiva (In the same Purdna it is stated) sdlagrdm sildyantu pratisthd naiva vidyate mahdpujdntu krtvddau pujayettam tato budhah

It is prohibited to install a sdlagrdma-sild. A learned devotee should first conduct very grand worship of the idlagrdma-sild and then continue worshiping every day, according to his ability.

HBV 5.439

अतो'धिष्ठान-वर्गेषु सूर्यादिष्व् इव मूर्तिषु ।
शालग्राम-शिलैव स्याद् अधिष्ठानोत्तम॰ हरेः

ato'dhiṣṭhāna-vargeṣu sūryādiṣv iva mūrtiṣu |
śālagrāma-śilaiva syād adhiṣṭhānottamaṁ hareḥ

It is concluded by learned transcendentalists that among all places where the Lord is said to reside, such as the sun, as well as all forms of the Supreme Lord, the sdlagrdma-sild is the best.

HBV 5.440–442

पाद्मे [३.३१.११५-११७] तत्रैव—
हृदि सूर्ये जले वाथ प्रतिमा-स्थण्डिलेषु च ।
समभ्यर्च्य हरि॰ यान्ति नरास् ते वैष्णव॰ पदम्
अथवा सर्वदा पूज्यो वासुदेवो मुमुक्षुभिः ।
शालग्रामे-शिला-चक्रे वज्र-कीट-विनिर्मिते
अधिष्ठान॰ हि तद् विष्णोः सर्व-पाप-प्रणाशनम् ।
सर्व-पुण्य-प्रद॰ वैश्य सर्वेषाम् अपि मुक्तिदम्

pādme [3.31.115-117] tatraiva—
hṛdi sūrye jale vātha pratimā-sthaṇḍileṣu ca |
samabhyarcya hariṁ yānti narās te vaiṣṇavaṁ padam
athavā sarvadā pūjyo vāsudevo mumukṣubhiḥ |
śālagrāme-śilā-cakre vajra-kīṭa-vinirmite
adhiṣṭhānaṁ hi tad viṣṇoḥ sarva-pāpa-praṇāśanam |
sarva-puṇya-pradaṁ vaiśya sarveṣām api muktidam

pddme tatraiva (In the Padma Pur ana it is stated) hrdi suryye jale vd'tha pratimd sthandilesu ca sambhyarcca harim ydnti nardste vaisnavam padam athavd sarvadd pujyo vdsudevo mumuksubhih sdlagrdm sildcakre vajraklta vinirmate adhisthdnam hi tadvisnoh sarva papa prandsanam sarvapunya pradam vaisya sarvesdmapi muktidam By worshiping Sri Hari within the heart, within water, as the Deity, as He resides in the sun, or on a sanctified altar, devotees become qualified to return to the abode of the Lord. If those who desire liberation are not satisfied by worshiping the Lord in any of these forms, they should worship Lord Vasudeva as the sdlagrdma-sild adorned with markings of cakras.

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HBV 5.443

तत्रैव कार्त्तिक-माहात्म्ये यम-धूम्रकेश-स□वादे—
पूजा च विहिता तस्य प्रतिमाया□ नृपात्मज ।
शैली दारुमयी लौही लेप्या लेख्या च सैकता ।
मनोमयी मणिमयी श्री-मूर्तिर् अष्टधा स्मृता

tatraiva kārttika-māhātmye yama-dhūmrakeśa-saṁvāde—
pūjā ca vihitā tasya pratimāyāṁ nṛpātmaja |
śailī dārumayī lauhī lepyā lekhyā ca saikatā |
manomayī maṇimayī śrī-mūrtir aṣṭadhā smṛtā

conversation between Yama and Dhumrakesa found in the Karttika- mahatmya section of the Padma Purdna, it is said) pujd ca vihitd tasya pratimdydrh nrpdtmaja saill ddrumayl lauhl lepyd lekhyd ca saikatd manomayl manimayl srl murttirastadhd smrtd O prince, it is recommended that one worship Lord Visnu in His form as the Deity. The Deity is said to be of eight varieties—stone, wood, metal, earth, paint, sand, the mind, and jewels.

HBV 5.444

शालग्राम-शिलाया तु साक्षात् श्री-कृष्ण-सेवनम् ।
नित्य स निहितस् तत्र वासुदेवो जगद्-गुरुः

śālagrāma-śilāyāṁ tu sākṣāt śrī-kṛṣṇa-sevanam |
nityaṁ saṁnihitas tatra vāsudevo jagad-guruḥ

When the sdlagrdma-sild is worshiped, it should be understood that Lord Srl Krsna is being directly worshiped. Vasudeva, the original spiritual master of the universe, eternally resides in the sdlagrdma-sild.

HBV 5.445

स्कान्दे कार्त्तिक-माहात्म्ये श्री-शिव-स्कन्द-स वादे—
सुवर्णार्चा न रत्नार्चा न शिलार्चा सुरोत्तम ।
शालग्राम-शिलाया तु सर्वदा वसते हरिः

skānde kārttika-māhātmye śrī-śiva-skanda-saṁvāde—
suvarṇārcā na ratnārcā na śilārcā surottama |
śālagrāma-śilāyāṁ tu sarvadā vasate hariḥ

between Lord Siva and Karttikeya that is found in the Karttika-mahatmya section of the Skanda Purdna, it is stated) suvarndrccd na ratndrccd na silarccd surottam sdlagrdma sildydntu sarvvadd vasate harih

Lord Hari does not always reside in a Deity made of gold, jewels, or stone but He always resides in the sdlagrdma-sild.

HBV 5.446

अत एवोक्तम्—
हत्या हन्ति यद्-अङ्घ्रि-सङ्ग-तुलसी स्तेय च तोय पदे
नैवेद्य बहु-मद्य-पान-दुरित गुर्व्-अङ्गना-सङ्गजम् ।
श्रीशाधीन-मतिः स्थितिर् हरि-जनैस् तत्-सङ्गज किल्बिष
शालग्राम-शिला-नृसि ह-महिमा को'प्य् एष लोकोत्तरः

ata evoktam—
hatyāṁ hanti yad-aṅghri-saṅga-tulasī steyaṁ ca toyaṁ pade
naivedyaṁ bahu-madya-pāna-duritaṁ gurv-aṅganā-saṅgajam |
śrīśādhīna-matiḥ sthitir hari-janais tat-saṅgajaṁ kilbiṣaṁ

śālagrāma-śilā-nṛsiṁha-mahimā ko'py eṣa lokottaraḥ

The extraordinary glories of the nrsimha-sild can be understood as follows—a tulasl leaf offered to His lotus feet destroys the sin of killing a brdhmana, water that has washed His lotus feet nullifies the sin of stealing, and His remnants of food destroy the sins of drinking wine and having intimate relations with the wife of one's spiritual master. By remembering Him, and associating with His devotees, one becomes delivered from the fault of associating with the above-mentioned sinners.

HBV 5.447

शालग्राम-शिला-रूप-भगवन्-महिमाम्बुधेः ।
ऊर्मीन् गणयितु□ शक्यः श्री-चैतन्याश्रितो'पि कः

śālagrāma-śilā-rūpa-bhagavan-mahimāmbudheḥ |
ūrmīn gaṇayituṁ śakyaḥ śrī-caitanyāśrito'pi kaḥ

Even if one supposedly knows everything, he cannot estimate the waves of the ocean of the sdlagrdma-sild's glories.

HBV 5.448

पाद्मे—
शालग्राम-शिला-पूजा विना यो'श्नाति किञ्चन ।
स चण्डालादि-विष्ठायाम् आकल्प□ जायते कृमिः

pādme—
śālagrāma-śilā-pūjā vinā yo'śnāti kiñcana |
sa caṇḍālādi-viṣṭhāyām ākalpaṁ jāyate kṛmiḥ

pddme (In the Padma Purana it is stated) sdlagrdma sildpujdm vind yo'srdti jdyate kincana sa canddlddi-visthdydm kalparh jdyate krmih A person who eats before worshiping the sdlagrdma-sild will live as a worm in the stool of degraded people, such as dog-eaters.

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HBV 5.449

स्कान्दे च—
गौरवाचल-शृङ्गाग्रैर् भिद्यते यस्य वै तनुः ।
न मतिर् जायते यस्य शालग्राम-शिलार्चने इति ।

skānde ca—
gauravācala-śṛṅgāgrair bhidyate yasya vai tanuḥ |
na matir jāyate yasya śālagrāma-śilārcane iti |

The body of a person who has no interest in worshiping the Sdlagrdma- sild will be pierced by the sharp peaks of mountains.

HBV 5.450

एव श्री-भगवान् सर्वैः शालग्राम-शिलात्मकः ।
द्विजैः स्त्रीभिश् च शूद्रैश् च पूज्यो भगवतः परैः

evaṁ śrī-bhagavān sarvaiḥ śālagrāma-śilātmakaḥ |
dvijaiḥ strībhiś ca śūdraiś ca pūjyo bhagavataḥ paraiḥ

Therefore, everyone—whether a brdhmana, woman, or sudra—should engage in worshiping the Supreme Lord in His form as the sdlagrdma-sild, after being duly initiated.

HBV 5.451

तथा स्कान्दे श्री-ब्रह्म-नारद-स वादे चातुर्मास्य-व्रते शालग्राम-शिलार्चा-प्रसङ्गे—
ब्राह्मण-क्षत्रिय-विशा सच्-छूद्राणाम् अथापि वा ।
शालग्रामे ’धिकारो ’स्ति न चान्येषा कदाचन

tathā skānde śrī-brahma-nārada-saṁvāde cāturmāsya-vrate śālagrāma-śilārcā-prasaṅge—
brāhmaṇa-kṣatriya-viśāṁ sac-chūdrāṇām athāpi vā |
śālagrāme’dhikāro’sti na cānyeṣāṁ kadācana

sdlagrdmasildrccd-prasange (In a conversation between Lord Brahma and Narada Muni regarding the worship of the sdlagrdma-sild in connection with the vow of caturmdsya that is found in the Skanda Purdna, it is stated) brahmana-ksatriya-visdm sat sudrdndm athdpi vd sdlagrdme'dhikdro'sti na cdnyesdm kaddcana Brdhmanas, ksatriyas, and vaisyas are qualified to worship the sdlagrdma-sild. If a sudra is a devotee of Lord Hari then he is also qualified. Otherwise, he is not. (A brahmana who is not a devotee of Lord Visnu is not qualified to worship the sdlagrdma-sild but a sudra who is attached to the devotional service

of Lord Hari is qualified to worship the Sdlagrdma- sild. The word sat sudra in this verse refers to a sudra who is inclined to the devotional service of Lord Hari.)

HBV 5.452

तत्रैवान्यत्र—
स्त्रियो वा यदि वा शूद्रा ब्राह्मणाः क्षत्रियादयः ।
पूजयित्वा शिला-चक्रं लभन्ते शाश्वतं पदम् इति ।

tatraivānyatra—
striyo vā yadi vā śūdrā brāhmaṇāḥ kṣatriyādayaḥ |
pūjayitvā śilā-cakraṁ labhante śāśvataṁ padam iti |

It does not matter whether one is a woman, sudra, brdhmana, or ksatriya—anyone who worships the sdlagrdma-sild attains the eternal abode of the Supreme Lord.

HBV 5.453–455

अतो निषेधकं यद् यद् वचनं श्रूयते स्फुटम् ।
अवैष्णव-परं तत् तद् विज्ञेयं तत्त्व-दर्शिभिः
यथा—
ब्राह्मणस्यैव पूज्यो'हं शुचेर् अप्य् अशुचेर् अपि ।
स्त्री-शूद्र-कर-संस्पर्शो वज्राद् अपि सुदुःसहः
प्रणवोच्चारणार्चैव शालग्राम-शिलार्चनात् ।
ब्राह्मणी-गमनाच् चैव शूद्रश् चण्डालताम् इयात्

ato niṣedhakaṁ yad yad vacanaṁ śrūyate sphuṭam |
avaiṣṇava-paraṁ tat tad vijñeyaṁ tattva-darśibhiḥ
yathā—
brāhmaṇasyaiva pūjyo'haṁ śucer apy aśucer api |
strī-śūdra-kara-saṁsparśo vajrād api suduḥsahaḥ
praṇavoccāraṇārcaiva śālagrāma-śilārcanāt |
brāhmaṇī-gamanāc caiva śūdraś caṇḍālatām iyāt

According to those who are knowers of the truth, the statements prohibiting the worship of the sdlagrdma-sild by sudras and women that are found in the scriptures are applicable only to those who are not devotees of Lord Visnu. An example of such a prohibitory injunction is: Whether pure or impure, only brdhmanas are qualified to worship Me. I feel the touch of a sudra or a woman to be more painful than a thunderbolt. If a sudra utters the sacred syllable om, worships the sdlagrdma-sild, or enjoys sex with a brahmana woman, he surely becomes

a dog-eater.

HBV 5.456

सन्धार्यआ वैष्णवैर् यत्नाच् छालग्राम-शिला'सुवत् ।
सा चार्च्या द्वारका-चक्राङ्कितोपेतैव सर्वदा

sandhāryaā vaiṣṇavair yatnāc chālagrāma-śilā'suvat |
sā cārcyā dvārakā-cakrāṅkitopetaiva sarvadā

Vaisnavas should treat the sdlagrdma-sild as being more dear than their own lives. While worshiping the sdlagrdma-sild, one should worship a Dvdrakd-sild as well.

HBV 5.457

ब्राह्मे तत्रैव—
शालग्रामोद्भवो देवो देवो द्वारवती-भवः ।
उभयोः सङ्गमो यत्र मुक्तिस् तत्र न स□शयः

brāhme tatraiva—
śālagrāmodbhavo devo devo dvāravatī-bhavaḥ |
ubhayoḥ saṅgamo yatra muktis tatra na saṁśayaḥ

brdhme tatraiva (In the Brahma Purdna it is stated) sdlagrdmodbhavo devo devo dvdravatlbhavah ubhayoh sangamo yatra muktistatra na sarhsayah There is no doubt that wherever there is worship of the sdlagrdma- sild and Dvdrakd-sild, liberation stands nearby.

HBV 5.458

स्कान्दे श्री-ब्रह्म-नारद-स□वादे—
चक्राङ्किता शिला यत्र शालग्राम-शिलाग्रतः ।
तिष्ठते मुनि-शार्दूल वर्धन्ते तत्र सम्पदः

skānde śrī-brahma-nārada-saṁvāde—
cakrāṅkitā śilā yatra śālagrāma-śilāgrataḥ |
tiṣṭhate muni-śārdūla vardhante tatra sampadaḥ

O great sage, all kinds of prosperity increase where the Dvaraka-sila and sdlagrdma-sild are being worshiped together.

HBV 5.459

तत्रैवान्यत्र—
प्रत्यह□ द्वादश शिलाः शालग्रामस्य यो'र्चयेत् ।
द्वारवत्याः शिला-युक्ताः स वैकुण्ठे महीयते

tatraivānyatra—
pratyaham̐ dvādaśa śilāḥ śālagrāmasya yo'rcayet |
dvāravatyāḥ śilā-yuktāḥ sa vaikuṇṭhe mahīyate

A devotee who worships the Dvaraka-sila, along with twelve sdlagrdma-silds, will be worshiped in Vaikuntha.

HBV 5.460–462

श्री-प्रह्लाद-स□हितायाम्—
एकः सुदर्शनो द्वाभ्या□ लक्ष्मी-नारायणः स्मृतः ।
त्रिभिस् त्रिविक्रमो नाम चतुर्भिश् च जनार्दनः
सप्तभिर् बलदेवस् तु अष्टभिः पुरुषोत्तमः
नवभिश् च नव-व्यूहो दशभिर् दश-मूर्तिकः ।
एकादशैश् चानिरुद्धो द्वादशैर् द्वादशात्मकः ।
अन्येषू बहु-चक्रेषु अनन्तः परिकीर्तितः

śrī-prahlāda-saṁhitāyām—
ekaḥ sudarśano dvābhyāṁ lakṣmī-nārāyaṇaḥ smṛtaḥ |
tribhis trivikramo nāma caturbhiś ca janārdanaḥ
saptabhir baladevas tu aṣṭabhiḥ puruṣottamaḥ
navabhiś ca nava-vyūho daśabhir daśa-mūrtikaḥ |
ekādaśaiś cāniruddho dvādaśair dvādaśātmakaḥ |
anyeṣū bahu-cakreṣu anantaḥ parikīrtitaḥ

srl prahlddasarhhitdydm (In the Prahldda-sarhhitd it is stated) ekah sudarsano dvdbhydrh laksmlndrayanah smrtah tribhistrivikramo ndma caturbhisca jandrddanah pancabhir vdsudevastu sadbhih pradyumna ucyate saptabhir baladevastu astabhih purusottamah navabhisca navavyiiho daiabhir dasamurttikah ekadatois ca aniruddho dvadasair dvddasdtmakah anyesu bahucakresu anantah pariklrttitah A Dvdrakd-sild with one cakra is known as Sudarsana, with two cakras is known as Laksml-Narayana, with three cakras is known as Trivikrama, with four cakras is known as Janardana, with five cakras is known as Vasudeva, with six cakras is known as Pradyumna, with seven cakras is known as Baladeva, with eight cakras is known as Purusottama, with nine cakras is known as Nava-vyuha, with

ten cakras is known as Dasa-murti, with eleven cakras is known as Aniruddha, and with twelve cakras is known as Dvadas'atmaka. Dvaraka-silas with more than twelve cakras are known as Ananta.

HBV 5.463

वाराहे—
ये केचिच् चैव पाषाणा विष्णु-चक्रेण मुद्रिताः ।
तेषा स्पर्शन-मात्रेण मुच्यते सर्व-पातकैः

vārāhe—
ye kecic caiva pāṣāṇā viṣṇu-cakreṇa mudritāḥ |
teṣāṁ sparśana-mātreṇa mucyate sarva-pātakaiḥ

452 SRI HARI-BHAKTI-VILASA varahe (In the Varaha Pur ana it is stated) ye keciccaiva pasdnd visnucakrena mudritdh tesarh sparsanamdtrena mucyate sarvvapatakaih Any salagrama-sila that is marked with Lord Visnu's cakra is sanctified. Simply by touching Him, one becomes freed from all sinful reactions.

HBV 5.464

गारुडे—
सुदर्शनाद्यास् तु शिलाः पूजिताः सर्व-कामदाः

gāruḍe—
sudarśanādyās tu śilāḥ pūjitāḥ sarva-kāmadāḥ

All of one's desires become fulfilled simply by worshiping a salagrama- sila, such as the sudarsana-sila.

HBV 5.465

स्कान्दे च—
भक्त्या वा यदि वाभक्त्या चक्राङ्क पूजयेन् नरः ।
अपि चेत् सुदुराचारो मुच्यते नात्र स शयः

skānde ca—
bhaktyā vā yadi vābhaktyā cakrāṅkaṁ pūjayen naraḥ |
api cet sudurācāro mucyate nātra saṁśayaḥ

If a devotee worships a salagrama-sila marked with cakras, whether with pure devotion or without pure devotion, he will be liberated from material entanglement, even if he was the most sinful person. Of this there is no doubt.

HBV 5.466

द्वारका-माहात्म्ये च द्वारका-गताना श्री-ब्रह्मादीनाम् उक्तौ—
एतद् वै चक्र-तीर्थ तु यच् छिला चक्र-चिह्निता ।
मुक्तिदा पापिना लोके म्लेच्छ-देशे'पि पूजिता

dvārakā-māhātmye ca dvārakā-gatānāṁ śrī-brahmādīnām uktau—
etad vai cakra-tīrthaṁ tu yac chilā cakra-cihnitā |
muktidā pāpināṁ loke mleccha-deśe'pi pūjitā

A salagrama-sila with marks of cakras is known as Cakratlrtha. If such a salagrama-sila is worshiped, even in the countries of the Mlecchas, the sinful people residing there can be delivered.

HBV 5.467–473

कपिल-पञ्चरात्रे—
एक-चक्रस् तु पाषाणो द्वारवत्याः सुशोभनः ।
सुदर्शनाभिधो यो'सौ मोक्षैक-फल-दायकः
लक्ष्मी-नारायणो द्वाभ्या भुक्ति-मुक्ति-फल-प्रदः ।
एभिश् चाच्युत-रूपो'सौ फलम् ऐन्द्र प्रयच्छति
चतुर्-भुजश् चतुश्-चक्रश् चतुर्-वर्ग-फल-प्रदः ।
पञ्चभिर् वासुदेवश् च जन्म-मृत्यु-भयापहः
षड्भिः प्रद्युम्न एवासौ लक्ष्मी कान्ति ददाति सः ।
सप्तभिर् बलभद्रो'सौ गोत्र-कीर्ति-विवर्धनः
ददाति वाञ्छित सर्वम् अष्टभिः पुरुषोत्तमः ।
नव-चक्रो नृसि हस् तु फल यच्छत्य् अनुत्तमम्
राज्य-प्रदो दशभिस् तु दशावतारकः स्मृतः ।
एकादशभिर् ऐश्वर्यम् अनिरुद्धः प्रयच्छति
निर्वाण द्वादशात्मासौ सौख्यदश् च सुपूजितः

kapila-pañcarātre—
eka-cakras tu pāṣāṇo dvāravatyāḥ suśobhanaḥ |

sudarśanābhidho yo'sau mokṣaika-phala-dāyakaḥ
lakṣmī-nārāyaṇo dvābhyāṁ bhukti-mukti-phala-pradaḥ |
ebhiś cācyuta-rūpo'sau phalam aindraṁ prayacchati
catur-bhujaś catuś-cakraś catur-varga-phala-pradaḥ |
pañcabhir vāsudevaś ca janma-mṛtyu-bhayāpahaḥ
ṣaḍbhiḥ pradyumna evāsau lakṣmīṁ kāntiṁ dadāti saḥ |
saptabhir balabhadro'sau gotra-kīrti-vivardhanaḥ
dadāti vāñchitaṁ sarvam aṣṭabhiḥ puruṣottamaḥ |
nava-cakro nṛsiṁhas tu phalaṁ yacchaty anuttamam
rājya-prado daśabhis tu daśāvatārakaḥ smṛtaḥ |
ekādaśabhir aiśvaryam aniruddhaḥ prayacchati
nirvāṇaṁ dvādaśātmāsau saukhyadaś ca supūjitaḥ

{Salagrama-silas with different cakras award different results) kapilapancardtre (In the Kapila-pancaratra it is stated) ekacakrasya pdsdno dvdravatydh susobhanah sudarsandbhidho yo'sau moksai ka phaladdyakah laksmlndrayano dvdbhydrh bhukti mukti phalapradah ebhiscdcyutarupo'sau phalamaindrarh prayaccati caturbhujas caturcakra caturvarga phalapradah pancabhir vdsudevasca janma mrtyu bhayapahah sadbhih pradyumna evdsau laksmlrh kdnti daddti sah saptabhir balabhadro'sau gotra klrtti vivarddhanah daddti vdncitam sarvvam astabhih pirisottama navacakro nrsirhhastu phalarh yaccatyanuttamam s rdjyaprado dasabhistu dasdvatarakah smrtah ekddasa bhiraisvaryam aniruddhah prayaccati nirvvdnarh dvddasdtmdsau saukhyadasca supujitah A Dvaraka-sila with only one cakra is known as Sudarsana. He bestows liberation upon His worshiper. A Dvaraka-sila with two cakras is

,CA SRI HARI-BHAKTI-VILASA known as Laksml-Narayana. He awards the worshiper material enjoyment and liberation. A Dvaraka-sila with three cakras is known as Acyuta. He awards His worshiper the position of Indra. A Dvaraka-sila with four cakras is known as Caturbhuja. He bestows the four objectives of life. A Dvaraka-sila with five cakras is known as Vasudeva. He removes the fear of birth and death. A Dvaraka-sila with six cakras is known as Pradyumna. He bestows opulence and beauty upon the worshiper. A Dvaraka-sila with seven cakras is known as Baladeva. He bestows upon His worshiper fame and good progeny. A Dvaraka-sila with eight cakras is known as Purusottama. He fulfills all of His worshiper's desires. A Dvaraka-sila with nine cakras is known as Nrsimha. He gives excellent rewards to His worshipers. A Dvaraka-sila with ten cakras is known as Dasavatara. He awards His worshiper a kingdom. A Dvaraka-sila with eleven cakras is known as Aniruddha. He blesses one with wealth, and a Dvaraka-sila with twelve cakras is known as Dvadasatmaka. He awards the worshiper happiness and liberation.

HBV 5.474–476

तत्रैव—
कृष्ण मृत्यु-प्रदो नित्य धूम्रश् चैव भयावहः ।
अस्वास्थ्य कर्बुरो दद्यान् नीलस् तु धन-हानिदः
छिद्रो दारिद्र्य-दुःखानि दद्यात् सम्पूजितो ध्रुवम् ।
पाण्डरस् तु महद् दुःख भग्नो भार्या-वियोगदः
पुत्र-पौत्र-धनैश्वर्य-सुखम् अत्यन्तम् उत्तमम् ।
ददाति शुक्ल-वर्णश् च तस्माद् एन समर्चयेत्

tatraiva—
kṛṣṇa mṛtyu-prado nityaṁ dhūmraś caiva bhayāvahaḥ |
asvāsthyaṁ karburo dadyān nīlas tu dhana-hānidaḥ
chidro dāridrya-duḥkhāni dadyāt sampūjito dhruvam |
pāṇḍaras tu mahad duḥkhaṁ bhagno bhāryā-viyogadaḥ
putra-pautra-dhanaiśvarya-sukham atyantam uttamam |
dadāti śukla-varṇaś ca tasmād enaṁ samarcayet

tatraiva (In the same literature it is elsewhere stated) krsno mrtyuprado nityarh dhumrascaiva bhayavahah asvastyarh karvuro dadyan nilastu dhanahanidah cidro daridrayaduhkhani dadyat sarhpujito dhruvam pandarastu mahadduhkham bhagno bharyyaviyogadah putra pautra dhanaisvaryya sukham atyantamuttamam dadati suklavarnasca tasmadenarh samarccayet

A black Dvaraka-sila can be the cause of death, a grey Dvaraka-sila creates fear within the mind, a multi-colored Dvaraka-sila causes illness, and a bluish Dvaraka-sila destroys one's wealth. The worship of a Dvaraka-sila with a hole will cause one to become distressed, a yellow Dvaraka-sila causes great misery, and a broken Dvaraka-sila causes one to lose his wife. Worship of a white Dvaraka-sila awards one good children and grand- children, wealth, other assets, and material happiness. For this reason, one should worship a white Dvaraka-sila.

HBV 5.477–478

श्री-प्रह्लाद-स□हितायाम्—
कृष्णा मृत्यु-प्रदा नित्य□ कपिला च भयावहा ।
रोगार्ति□ कर्बुरा दद्यात् पीता वित्त-विनाशिनी
धूम्राभा वित्त-नाशाय भग्ना भार्या-विनाशिका ।
सच्-छिद्रा च त्रिकोणा च तथा विषम-चक्रिका ।
अर्ध-चन्द्राकृतिर् या च पूज्यास् ता न भवन्ति हि

śrī-prahlāda-saṁhitāyām—
kṛṣṇā mṛtyu-pradā nityaṁ kapilā ca bhayāvahā |
rogārtiṁ karburā dadyāt pītā vitta-vināśinī
dhūmrābhā vitta-nāśāya bhagnā bhāryā-vināśikā |
sac-chidrā ca trikoṇā ca tathā viṣama-cakrikā |
ardha-candrākṛtir yā ca pūjyās tā na bhavanti hi

A black Dvaraka-sila brings death, a brown Dvdrakd-sild gives constant fear, a multi-colored Dvdrakd-sild brings disease, a yellow Dvdrakd-sild destroys one's wealth, a grey Dvdrakd-sild also exhausts one's wealth, and a broken Dvdrakd-sild separates one from his wife. One should never worship Dvarakd-silas that have uneven cakras or holes, nor should one worship those that are tringular or have the shape of a half moon.

HBV 5.479–480

गार्ग्य-गालवयोः—
सुखदा सम-चक्रा तु द्वादशी चोत्तमा शुभा ।
वर्तुला चतुरस्रा च नराणा□ च सुख-प्रदा
त्रिकोणा विषमा चैव छिद्रा भग्ना तथैव च ।
अर्ध-चन्द्राकृतिर् या तु पूजार्हा न भवेत् तु सा ।
फल□ नोत्पद्यते तत्र पूजिताया□ कदाचन

gārgya-gālavayoḥ—
sukhadā sama-cakrā tu dvādaśī cottamā śubhā |
vartulā caturasrā ca narāṇāṁ ca sukha-pradā
trikoṇā viṣamā caiva chidrā bhagnā tathaiva ca |
ardha-candrākṛtir yā tu pūjārhā na bhavet tu sā |
phalaṁ notpadyate tatra pūjitāyāṁ kadācana

A Dvdrakd-sila with equal cakras gives one pleasure. A Dvdrakd- sila with twelve cakras is very auspicious. Completely round and square Dvdraka-silas award the worshiper

happiness. One should never worship Dvdraka-silas that are tringular, having odd-looking cakras, having holes, that are broken, or having a shape like a half moon. There is no possibility of receiving any benefit by worshiping such Dvdraka-silas.

COMPLETE TWENTY-VILĀSA TEXT

Vilāsa 6

Snāpanikaḥ — Bathing and Worshiping the Deity

191 aligned entries · 346 numbered texts

HBV 6.1

श्री-चैतन्य-प्रसादेन तद्-रूप गोकुलोत्सवम् ।
मनोज्ञ यष्टु-कामस्य मूर्त्य्-अर्चा-विधिर् उच्यते

śrī-caitanya-prasādena tad-rūpaṁ gokulotsavam |
manojñaṁ yaṣṭu-kāmasya mūrty-arcā-vidhir ucyate

For the benefit of those who desire to worship Lord Krsna's enchanting torm, which is like a festival for the residents of Gokula, the process of Deity worship will now be described, by the mercy of Sri Krsna Caitanya. (The salagrama-sild is the direct appearance of the Lord and is thus considered to be the best form to worship. Still, due to its extraordinary beauty and sweetness, the devotees are attracted to His personal form, as manifested by the Deity. In consideration of this, the author will now describe the procedures for Deity worship.)

HBV 6.2

स्वय व्यक्ताः स्थापनाश् च मूर्तयो द्विविधा मताः ।
स्वय व्यक्ताः स्वय कृष्णः स्थापनास् तु प्रतिष्ठया

svayaṁ vyaktāḥ sthāpanāś ca mūrtayo dvividhā matāḥ |
svayaṁ vyaktāḥ svayaṁ kṛṣṇaḥ sthāpanās tu pratiṣṭhayā

There are two kinds of Deities—the self-manifested Deity, and the installed Deity. Sri Krsna's personal appearance is the self-manifested Deity. When the Deity is manifested by the efforts of His devotees, He is known as installed.

HBV 6.3–6

यथा च पाद्मोत्तर-खण्डे [पद्मप् ६.२५३.४-७]—
शृणु देवि प्रवक्ष्यामि तद्-अर्चावसथ हरेः ।
स्थापन च स्वय व्यक्त द्विविध तत् प्रकीर्तितम्
शिला-मृद्-दारु-लोहाद्यैः कृत्वा प्रतिकृति हरेः ।
श्रौत-स्मार्तागम-प्रोक्त-विधिना स्थापन हि यत्
तत् स्थापन इति प्रोक्त स्वय व्यक्त हि मे शृणु ।
यस्मिन् सन्निहितो विष्णुः स्वम् एव नृणा भुवि
पाषाणदार्वोर् आत्मेशः स्वय व्यक्त हि तत् स्मृतम् ।
दुर्लभत्वात् स्वय व्यक्त-मूर्तेः श्री-वैष्णवोत्तमः ।
यथाविधि प्रतिष्ठाप्य स्थापिता मूर्तिम् अर्चयेत्

yathā ca pādmottara-khaṇḍe [PadmaP 6.253.4-7]—
śṛṇu devi pravakṣyāmi tad-arcāvasathaṁ hareḥ |
sthāpanaṁ ca svayaṁ vyaktaṁ dvividhaṁ tat prakīrtitam
śilā-mṛd-dāru-lohādyaiḥ kṛtvā pratikṛtiṁ hareḥ |
śrauta-smārtāgama-prokta-vidhinā sthāpanaṁ hi yat
tat sthāpanaṁ iti proktaṁ svayaṁ vyaktaṁ hi me śṛṇu |
yasmin sannihito viṣṇuḥ svam eva nṝṇāṁ bhuvi
pāṣāṇadārvor ātmeśaḥ svayaṁ vyaktaṁ hi tat smṛtam |
durlabhatvāt svayaṁ vyakta-mūrteḥ śrī-vaiṣṇavottamaḥ |
yathāvidhi pratiṣṭhāpya sthāpitāṁ mūrtim arcayet

Hear now with attention as I reveal to you the understanding of Lord Hari's worship. There are two categories of forms of the Supreme Lord—the self-manifested and the installed. To make the Deity of Lord Hari from clay, stone, wood, or metal and then invoke life into the Deity by following the rules and regulations that are prescribed in the srutis, smrtis, and tantras is called the installed form of the Supreme Lord. When the Supreme Lord, Sri Visnu, personally appears in this world and resides in a stone or wooden form—that is referred to as the Lord's self-manifested form. Because the self- manifested form of the Lord is rarely seen in this world, Vaisnavas should duly install the Deity and then continue to worship Him with faith and devotion.

HBV 6.7

हरि-भक्ति-सुधोदये—
नैक स्व-व शं तु नरस् तारयत्य् अखिल जगत् ।
अर्चायाम् ईप्सित नृणा फल यागादि-दुर्लभम् ।
प्रतिमाम् आश्रितो'भीष्ट-प्रदा कल्प-लता यथा

hari-bhakti-sudhodaye—
naikaṁ sva-vaṁśaṁ tu naras tārayaty akhilaṁ jagat |
arcāyām īpsitaṁ nṝṇāṁ phalaṁ yāgādi-durlabham |
pratimām āśrito'bhīṣṭa-pradāṁ kalpa-latāṁ yathā

By worshiping the Deity of the Supreme Lord, the devotee not only delivers his entire family but he also delivers the entire world. Such worship awards him the benefit of performing fire sacrifices. The Deity gives the worshiper whatever he desires, just like a wish-fulfilling tree. As such, there is nothing that remains unobtained by him.

HBV 6.8

श्री-मूर्तिꣳ क्षालनार्हाꣳ तु शस्त-गन्ध-जलादिना ।
प्रक्सालयेत् तद् अन्याꣳ तु मूल-मन्त्रेण मार्जयेत्

śrī-mūrtiṁ kṣālanārhāṁ tu śasta-gandha-jalādinā |
praksālayet tad anyāṁ tu mūla-mantreṇa mārjayet

One should bathe the Deities that are made of stone or metal by washing them with water mixed with perfume and sandalwood paste. Other Deities, which are made of clay, wood, or by painting, etc. should be bathed by chanting the mula-mantra.

HBV 6.9–10

श्री-मूर्ति-हृदयꣳ स्पृष्ट्वा स्व-मन्त्रꣳ चाष्टधा जपेत् ।
एवꣳ प्रसादनꣳ मूर्तेर् आत्मनस् तत्-प्रसादनात् ।
शुद्धिर् एका द्वितीया तु स्याद् अव्यग्रतयापि च
स्थान-शुद्धिस् तथा द्रव्य-शुद्धिश् च लिखिता पुरा ।
इति प्रकार-भेदेन भवेच् छुद्धि-चतुष्टयम्

śrī-mūrti-hṛdayaṁ spṛṣṭvā sva-mantraṁ cāṣṭadhā japet |
evaṁ prasādanaṁ mūrter ātmanas tat-prasādanāt |
śuddhir ekā dvitīyā tu syād avyagratayāpi ca
sthāna-śuddhis tathā dravya-śuddhiś ca likhitā purā |
iti prakāra-bhedena bhavec chuddhi-catuṣṭayam

One should touch the Deity's heart and chant his worshipable mantra eight times. This will help one to purify himself. One can also purify oneself by steadying his heart. There are four kinds of purification—the two mentioned

in this verse, as well as the purification of paraphernalia and place that were described previously.

HBV 6.11

उक्त च श्री-नारदेन—
पुष्पेणाम्बु गृहीत्वा तु प्रोक्षयेते सर्व-साधनम् ।
मल-स्नान ततः कुर्यात् पात्रे देव निधाय च

uktaṁ ca śrī-nāradena—
puṣpeṇāmbu gṛhītvā tu prokṣayete sarva-sādhanam |
mala-snānaṁ tataḥ kuryāt pātre devaṁ nidhāya ca

One should sprinkle water on all the articles of worship by using a flower. After doing this, one should place the Deity on a separate platform and bathe Him.

HBV 6.12–13

अन्येनापि—
पुष्पाक्षतादि-द्रव्याना कुर्यान् मन्त्रादि-शोधनम् ।
क्षालनेनाम्बु-लेपादेर् मूर्ति-शुद्धि समाचरेत् ।
अव्यग्रत्वेनात्म-शुद्धि क्षिति-शुद्धि ततश् चरेत् इति ॥
मन्त्र-शुद्धि परा चित्त-शुद्धि चेच्छन्ति केचन ।
एव षट् शुद्धयः पुण्याः सम्प्रदायानुसारतः

anyenāpi—
puṣpākṣatādi-dravyānāṁ kuryān mantrādi-śodhanam |
kṣālanenāmbu-lepāder mūrti-śuddiṁ samācaret |
avyagratvenātma-śuddhiṁ kṣiti-śuddhiṁ tataś caret iti ||
mantra-śuddhiṁ parāṁ citta-śuddhiṁ cecchanti kecana |
evaṁ ṣaṭ śuddhayaḥ puṇyāḥ sampradāyānusārataḥ

One should purify flowers and rice paddy by chanting mantras. One should bathe the Deity by washing Him with water mixed with sandalwood paste. After purifying one's self, one should purify the altar. In this regard, some people recommend that a devotee should purify his heart and the mantra he chants. Thus, according to the rules laid down by the various sampraddyas, there are a total of six kinds of purification. A Vaisnava should follow all of these procedures while keepng the rules and regulations of his sampradaya intact.

SIXTH V I L AS A

HBV 6.14–15

ताम्रादि-पीठे श्री-खण्डाद्यालिप्ते'ष्ट-दल लिखेत् ।
सकर्णिक त्रिवृत्ताढ्य पद्म षोडश-केशरम्
सदलाग्र चतुष्कोण चतुर्द्वार-विभूषितम् ।
पूजा-यन्त्र समुद्धृत्य पीठार्चा तत्र साधयेत्

tāmrādi-pīṭhe śrī-khaṇḍādyālipte'ṣṭa-dalaṁ likhet |
sakarṇikaṁ trivṛttāḍhyaṁ padmaṁ ṣoḍaśa-keśaram
sadalāgraṁ catuṣkoṇaṁ caturdvāra-vibhūṣitam |
pūjā-yantraṁ samuddhṛtya pīṭhārcāṁ tatra sādhayet

One should take a copper plate, or sheet, and smear it with sandalwood paste. One should then draw four gates at the four corners. After that, one should engrave, or paint, a sixteen-petal lotus flower, surrounded by eight leaves. The lotus should be enclosed by three circles and it should have a stem. After preparing a yantra in this way, one sholuld worship it properly.

HBV 6.16

पीठे भगवतो वामे श्री-गुरून् गुरु-पादुकाम् ।
नारदादीन् पूर्व-सिद्धान् यजेद् अन्या श् च वैष्णवान्

pīṭhe bhagavato vāme śrī-gurūn guru-pādukām |
nāradādīn pūrva-siddhān yajed anyāṁś ca vaiṣṇavān

On that pitha, keeping it on the left side of the Lord, one should worship his spiritual master and the disciple succession, the shoes of the spiritual master, and the predecessor Vaisnavas, such as the great sage, Narada.

HBV 6.17

दक्षिणे चार्चयेद् दुर्गा गणेश च सरस्वतीम् ।
तत्र प्राग्-लिखित-न्यासस्यानुसारेण पूजयेत्

dakṣiṇe cārcayed durgāṁ gaṇeśaṁ ca sarasvatīm |
tatra prāg-likhita-nyāsasyānusāreṇa pūjayet

On the right side of the Lord, one should worship Durga, Ganes^ an Sarasvati. This worship should be performed according to the process of nydsa, as described earlier. V

HBV 6.18–19

मध्ये आधार-शक्त्य्-आदीन् धर्मादी॒श् च विदिक्ष्व् अथ ।
अधर्मादी॒श् चतुर्-दिक्ष्व् अनन्तादीन् मध्यतः पुनः
शक्तीर् नवाष्ट-पत्रेषु कर्णिकाया॒ च पूजयेत् ।
तथा तद्-उपरिष्ठाच् च पीठ-मन्त्र॒ यथोदितम्

madhye ādhāra-śakty-ādīn dharmādīṁś ca vidikṣv atha |
adharmādīṁś catur-dikṣv anantādīn madhyataḥ punaḥ
śaktīr navāṣṭa-patreṣu karṇikāyāṁ ca pūjayet |
tathā tad-upariṣṭhāc ca pīṭha-mantraṁ yathoditam

In the middle of the pitha, one should worship prakrti, ddhdrasakti, Kurma, Ananta, the earth, the ocean of milk, Svetadvipa, the jeweled altar, and the desire trees. In the four corners—dharma, jnana, vairdgya, and aisvarya should be worshiped. In the four directions—adharma, ajnana, avairagya, and anaisvarya should be worshiped. Once again, in the middle of the pitha, one should worship Ananta, Padma, Surya, Candra, Agni, goodness, passion, ignorance, the soul, the Supersoul, and the conscience. The eight energies, such as Vimala, should be worshiped on the eight leaves. One should then worship the ninth energy, Anugraha. On top of the yantra, one should chant the pitha-mantra in the fourth dative case while vibrating om in the beginning and namah at t he e nd Fa example—om ddharasaktaye namah, om am suryamandaldya narmh, orhsah sattvaya namah, and om hrirh jndndtmane namah.

HBV 6.20–21

तत्-पीठे मूल-मन्त्रेण श्री-मूर्ति॒ स्थापयेद् अथ ।
पुष्पाञ्जलि॒ गृहित्वेष्ट-देव-रूप॒ विचिन्तयेत्
ततश् च मूल-मन्त्रेण क्षिप्त्वा पुष्पाञ्जलि-त्रयम् ।
निजेष्ट-देव-मूर्तेश् च परम् ऐक्य॒ विभावयेत्

tat-pīṭhe mūla-mantreṇa śrī-mūrtiṁ sthāpayed atha |
puṣpāñjaliṁ gṛhitveṣṭa-deva-rūpaṁ vicintayet
tataś ca mūla-mantreṇa kṣiptvā puṣpāñjali-trayam |
nijeṣṭa-deva-mūrteś ca param aikyaṁ vibhāvayet

Thereafter, one should place the Deity on the pitha while chanting the mula-mantra. Thereafter, one should take some flowers in his hand and,

••vhile remembering the Supreme Lord, offer the flowers to the Deity. One should do this three times while considering that his worshipable Lord and his Deity are nondifferent.

HBV 6.22–23

ततो देवार्चने प्रौढ-पादताया निषेधनात् ।
भूमै निहित-पादः सन् कुर्याद् आवाहनादिकम्
यच् चावाह्यम् अधिष्ठान तत्रावाहनम् आचरेत् ।
शालग्राम-स्थापने च नावाहन-विसर्जने

tato devārcane prauḍha-pādatāyā niṣedhanāt |
bhūmai nihita-pādaḥ san kuryād āvāhanādikam
yac cāvāhyam adhiṣṭhānaṁ tatrāvāhanam ācaret |
śālagrāma-sthāpane ca nāvāhana-visarjane

One should then invite the Lord while sitting with his legs crossed because it is forbidden to worship the Deity while sitting with one's knees touching his chest. One should invite the Lord to appear at a suitable place. There is no need for such an invitation, or immersion, in the worship of the s^LagTarna-sila.

HBV 6.24–25

तथा चोक्तम्—
उद्वासावाहने न स्तः स्थावरे वै यथा तथा ।
शालग्रामार्चने नैव ह्य् आवाहन-विसर्जने
शालग्रामे तु भगवान् आविर्भूतो यथा हरिः ।
न तथान्यत्र सूर्यादौ वैकुण्ठे'पि च सर्वगः

tathā coktam—
udvāsāvāhane na staḥ sthāvare vai yathā tathā |
śālagrāmārcane naiva hy āvāhana-visarjane
śālagrāme tu bhagavān āvirbhūto yathā hariḥ |
na tathānyatra sūryādau vaikuṇṭhe'pi ca sarvagaḥ

Although an invitation and immersion are required for the worship 6i the Deity, invitation and immersion are not required for the worship ot the sdlagrdma-sild. The all-pervading Supreme Lord's presence in not as prominent in His various abodes, such as the sun or Vaikuntha, as it is in : : :z-.:.^\ima'Sild.

HBV 6.26–27

आवाहनादि-मुद्राश् च स॒दर्श्यावाहन॒ बुधः ।
तथा स॒स्थापन॒ सन्निधापन॒ सन्निरोधनम्
सकलीकरण॒ चावगुण्ठन॒ च यथाविधि ।
अमृतीकरण॒ कुर्यात् परमीकरण॒ तथा

āvāhanādi-mudrāś ca saṁdarśyāvāhanaṁ budhaḥ |
tathā saṁsthāpanaṁ sannidhāpanaṁ sannirodhanam
sakalīkaraṇaṁ cāvaguṇṭhanaṁ ca yathāvidhi |
amṛtīkaraṇaṁ kuryāt paramīkaraṇaṁ tathā

Learned devotees should first display the prescribed mudras for inviting the Lord and then perform the rituals, such as avahana, , sannidhapana, sannirodhana, sakalikarana, avagunthana, amrtikarana and paramikarana, one after another.

HBV 6.28–31

आगमे—
आवाहन॒ चादरेण सम्मुखीकरण॒ प्रभोः ।
भक्त्या निवेश॒न॒ तस्य स॒स्थापन-मुद्रा-हृतम्
तवास्मीति त्वदीयत्व-दर्श॒न॒ सन्निधापनम् ।
क्रिया-समाप्ति-पर्यन्त॒ स्थापन॒ सन्निरोधनम्
सक्लईकरण॒ चोक्त॒ तत्-सर्वाङ्ग-प्रकाश॒नम् ।
आनन्द-घनतात्यन्त-प्रकाशो ह्य् अवगुठनम्
अमृतीकरण॒ सर्वैर् एवाङ्गैर् अवरुद्धता ।
परमीकरण॒ नामाभीष्ट-सम्पाद॒न॒ परम्

āgame—
āvāhanaṁ cādareṇa sammukhīkaraṇaṁ prabhoḥ |
bhaktyā niveśanaṁ tasya saṁsthāpana-mudrā-hṛtam
tavāsmīti tvadīyatva-darśanaṁ sannidhāpanam |
kriyā-samāpti-paryantaṁ sthāpanaṁ sannirodhanam
saklaīkaraṇaṁ coktaṁ tat-sarvāṅga-prakāśanam |
ānanda-ghanatātyanta-prakāśo hy avaguṭhanam
amṛtīkaraṇaṁ sarvair evāṅgair avaruddhatā |
paramīkaraṇaṁ nāmābhīṣṭa-sampādanaṁ param

agame (In the Agamas it is stated) dvdhanancddarena sammukhikaranam prabhoh bhaktyd nivesanam tasya sarhsthdpanam uddhrtam tavasmiti tvadiyatva darsanam sannidhdpanam

kriydsamdpti paryyantam sthapanam sannirodhanam sakalikaranam coktarh tatsarvvdhga prakdsanam dnanda ghanatdtyanta prakdso hya vdguntanam amrtlkaranarh sarvvair evdhgair avaruddhatd

paramikaranarh ndmahhista sampddanarh param To invite the Lord with devotion, so that he appears to the devotee, face to face, is called dvdhana. To install the Deity with faith and devotion is called sarhsthdpana. To think, "O Lord, 1 belong to You," is called sannidhdpana. To insure that the Lord is present until the worship is completed is called sannirodhana. To manifest the transcendental form of the Lord, as He is, is called sakalikarana. T o display intense ecstasy is called avagunthana. To engage all of one's bodily limbs in the service of the Lord is called amrtikarana, and to fulfill the Lord's desires is called paramikararyx.

HBV 6.32

नारसि□हे—
आगच्छ नरसि□हेति आवाह्याक्षत-पुष्पकैः ।
एतावतापि राजेन्द्र सर्व-पापैः प्रमुच्यते इति ।

nārasiṁhe—
āgaccha narasiṁheti āvāhyākṣata-puṣpakaiḥ |
etāvatāpi rājendra sarva-pāpaiḥ pramucyate iti |

narasirhhe (In the Narasirhha Purdna it is stated) dgacca narasirhheti dvdhydksata puspakaih etdvatdpi rdjendra sarvvapdpaih pramucyate One should invite the Lord by chanting agaccha narasirhha, "O Lord Nrsimha, please appear before me," or another such invocation, while offering rice paddy and flowers. O ruler of kings, simply by inviting the Lord in this way, one can be relieved of all sinful reactions.

HBV 6.33

न्यसेद् यथा-सम्प्रदाय□ देवे'ङ्गादीनि पूर्ववत् ।
शङ्ख-चक्रादिकाश् चाथ मुद्रा विद्वान् प्रदर्शयेत्

nyased yathā-sampradāyaṁ deve'ṅgādīni pūrvavat |
śaṅkha-cakrādikāś cātha mudrā vidvān pradarśayet

While executing the above-mentioned procedure, an intelligent devotee should follow the etiquette prescribed for his particular sampraddya. He should also perform the anga-nydsas of the demigods and display various mudrds, such as the conch and disc.

10 SRIHARI-BHAKTI-VILASA

HBV 6.34

तथा च तत्त्व-सागरे—
आवाहनादि-मुद्राश् च दर्शयित्वा ततः पुनः ।
अङ्ग-न्यास च देवस्य कृत्वा मुद्राः प्रदर्शयेत्

tathā ca tattva-sāgare—
āvāhanādi-mudrāś ca darśayitvā tataḥ punaḥ |
aṅga-nyāsaṁ ca devasya kṛtvā mudrāḥ pradarśayet

First, one should exhibit various mudrds, such as the dvdhana mudrd, and then perform the anga-nydsa of the demigods. After that, one should again display the same mudrds.

HBV 6.35–40

अथ मुद्राः
आगमे—
आवाहनी स्थापनी च तथान्या सन्निधापनीम् ।
स निरोध-करी चान्या सकलीकरणी पराम्
तथावगुण्ठनी पश्चाद् अमृतीकरणी तथा ।
परमीकरण चान्या प्राग् अष्टौ दर्शयेद् इमाः
शङ्ख चक्र गदा पद्म मुषल शार्ङ्गम् एव च ।
खड्ग पाशाङ्कुशौ तद्वद् वैनतेय तथैव च
श्रीवत्स-कौस्तुभौ वेणुम् अभीति-वरदौ तथा ।
वनमाला तथा मन्त्री दर्शयेत् कृष्ण-पूजने
मुद्रा चापि प्रयोक्तव्या नित्य'अबिल्व-फलाकृतिः ।
इत्य् एताश् च पुनः सप्तदश मुद्राः प्रदर्शयेत्
गन्ध-दिग्धौ करौ कृत्वा मुद्राः सर्वत्र योजयेत् ।
यो'न्यथा कुरुते मूढो न सिद्धः फलभाग् भवेत्

atha mudrāḥ
āgame—
āvāhanīṁ sthāpanīṁ ca tathānyāṁ sannidhāpanīm |
saṁnirodha-karīṁ cānyāṁ sakalīkaraṇīṁ parām
tathāvaguṇṭhanīṁ paścād amṛtīkaraṇīṁ tathā |
paramīkaraṇaṁ cānyā prāg aṣṭau darśayed imāḥ
śaṅkhaṁ cakraṁ gadāṁ padmaṁ muṣalaṁ śārṅgam eva ca |
khaḍgaṁ pāśāṅkuśī tadvad vainateyaṁ tathaiva ca

śrīvatsa-kaustubhau veṇum abhīti-varadau tathā |
vanamālāṁ tathā mantrī darśayet kṛṣṇa-pūjane
mudrā cāpi prayoktavyā nitya `abilva-phalākṛtiḥ |
ity etāś ca punaḥ saptadaśa mudrāḥ pradarśayet
ganda-digdhau karau kṛtvā mudrāḥ sarvatra yojayet |
yo'nyathā kurute mūḍho na siddhaḥ phalabhāg bhavet

While worshiping Lord Krsna, a devotee who is expert in the science of chanting mantras should first display these eight mudrds—dvdhanl, sthdpani, sannidhdpani, sannirodhani, sakalikarani, avagunthani, amrtikarani and paramikarard. He should then display the sankha, cakra, gada, padma, musala, sarnga, khadga, pdsa, ankusa, garuda, srivatsa, kaustubha, venu, abhaya, vara, and vanamdld. mudrds. One should also employ the bilva mudrd. Later in his worship, the devotee should repeat the display of these seventeen mudrds. While displaying these mudrds, one should smear the palms of his hands with sandalwood paste—otherwise, neither perfection nor the desired result can be attained.

HBV 6.41

अथ मुद्रा-माहात्म्यम्
अगस्त्य-स□हितायाम्—
एताभिः सप्तदशभिर् मुद्राभिस् तु विचक्षणः ।
यो वै माम् अर्चयेन् नित्य□ मोहयेत् स सुरेश्वरम् ।
द्रापयेद् अपि विप्रेन्द्र ततः प्रार्थितम् आप्नुयत्

atha mudrā-māhātmyam
agastya-saṁhitāyām—
etābhiḥ saptadaśabhir mudrābhis tu vicaksaṇaḥ |
yo vai mām arcayen nityaṁ mohayet sa sureśvaram |
drāpayed api viprendra tataḥ prārthitam āpnuyat

agastya samhitdydm (In the Agastya'samhitd it is stated) etabhih saptadasabhir mudrabhistu vicaksanah yo vai mamarccayet nityarh mohayet sa suresvaram dravayet api viprendra tathah prdrthitam apnuyat O foremost of brahmanas, a devotee who worships Me every day, displaying the seventeen mudrds, certainly bewilders even the intelligence of Indra. There is no doubt that he will achieve his desired goal.

HBV 6.42

मनो-वाणी-देहैर् यद् इह च पुरा वापि विहित
त्वमत्या मत्या वा तद् अखिलम् असौ दुष्कृति-चयम् ।
इमा मुद्रा जानन् क्षपयति नरस् त सुर-गणा
नमन्त्य् अस्याधीना भवति सतत सर्व-जनता

mano-vāṇī-dehair yad iha ca purā vāpi vihitaṁ
tvamatyā matyā vā tad akhilam asau duṣkṛti-cayam |
imāṁ mudrāṁ jānan kṣapayati naras taṁ sura-gaṇā
namanty asyādhīnā bhavati satataṁ sarva-janatā

12 SRlHARI'BHAKTI-VILASA imam, mudrdrh jdnan ksapayati narastam suragand namantasyddhlnd bhavati satatam sarvvajanatd Whatever sinful activities a person performs with his body, mind, and speech, either knowingly or unknowingly, can be nullified if he knows the art of displaying mudrds. Those who are conversant with the science of mudras are highly regarded, even in the society of demigods, and they possess the ability to keep everyone under their control.

HBV 6.43

ततो निक्षिप्य देवस्योपरि पुष्पाञ्जलि-त्रयम् ।
दत्त्वासनार्थ पुस्प च स्वागत विधिनाचरेत्

tato nikṣipya devasyopari puṣpāñjali-trayam |
dattvāsanārthaṁ puspaṁ ca svāgataṁ vidhināCaret

After offering flowers to one's worshipable Deity three times, one should also offer flowers to the dsana and welcome the Lord, according to the prescribed rules and regulations. (The mantras to be chanted are—sri krsiidya asanarh nivedaydmi, idarh dsanarh atra sukhamdsyatdm, sri krsna sahaparibarena svdgatarh liarosi.)

HBV 6.44–45

आसनाद्य्-उपचारेषु मुद्राः षोडश दर्शयेत् ।
प्रसिद्धाः पद्म-स्वस्त्य्-आद्या विद्वान् षोडशसु क्रमात्
श्री-कृष्णायार्पयेद् अर्घ्यं पाद्यम् आचमनीयकम् ।
मधुपर्कं पुनश् चाचमनीयं च विधिर् यथा

āsanādy-upacāreṣu mudrāḥ ṣoḍaśa darśayet |
prasiddhāḥ padma-svasty-ādyā vidvān ṣoḍaśasu kramāt
śrī-kṛṣṇāyārpayed arghyaṁ pādyam ācamanīyakam |
madhuparkaṁ punaś cācamanīyaṁ ca vidhir yathā

A learned devotee should display sixteen mudras, such as the padma and svastika, while offering various articles, such as an dsana, to the Lord. One should then offer the Lord pddya, arghya, dcamaniya, madhuparka and punardcamaniya, according to the prescribed rules and regulations.

HBV 6.46–47

तथा च स्मृत्य्-अर्थ-सारे –
आवाहनासनं पाद्यम् अर्घ्यम् आचमनीयकम् ।
स्नानम् आचमनं वस्त्राचमनं चोपवीतकम्
आचमनं गन्ध-पुष्पं धूप-दीपं प्रकल्पयेत् ।
नैवेद्यं पुनर् आचामं नत्वा स्तुत्वा विसर्जयेत्

tathā ca smṛty-artha-sāre –
āvāhanāsanaṁ pādyam arghyam ācamanīyakam |
snānam ācamanaṁ vastrācamanaṁ copavītakam
ācamanaṁ gandha-puṣpaṁ dhūpa-dīpaṁ prakalpayet |
naivedyaṁ punar ācāmaṁ natvā stutvā visarjayet

While worshiping the Deity, one should offer avdhana, dsana, pddya, arghya, acamaniya, snana, acamaniya, vastra, acamaniya, upavita, acamaniya, gandha, puspa, dhitpa, dipa, naivedya and punaracamaniya. This should be followed by offering obeisances and prayers. At last, the Deity can be immersed.

HBV 6.48–51

अन्यत्र च –
आदौ पुष्पाञ्जलि॑ दत्त्वा पादार्चनम् अतः परम् ।
पाद्यम् अर्घ॑ त्व् आचमन॑ मधुपर्क॑ यथोदितम्
अभ्यङ्गोद्वर्तने कृत्वा महा-स्नान॑ समाचरेत् ।
अभिषेकाङ्ग-वस्त्र॑ च दत्त्वा नीराजयेद् धरिम् इति ।
श्री-मूर्तौ तु शिरस्य् अर्घ्य॑ दद्यात् पाद्य॑ च पादयोः ।
मुखे चाचमनीय॑ त्रिर् मधुपर्क॑ च तत्र हि
सर्वेष्व् अप्य् उपचारेषु पाद्यादिषु पृथक् पृथक् ।
आदौ पुष्पाञ्जलि॑ केचिद् इच्छन्ति भगवत्-पराः

anyatra ca –
ādau puṣpāñjaliṁ dattvā pādārcanam ataḥ param |
pādyam arghaṁ tv ācamanaṁ madhuparkaṁ yathoditam
abhyaṅgodvartane kṛtvā mahā-snānaṁ samācaret |
abhiṣekāṅga-vastraṁ ca dattvā nīrājayed dharim iti |
śrī-mūrtau tu śirasy arghyaṁ dadyāt pādyaṁ ca pādayoḥ |
mukhe cācamanīyaṁ trir madhuparkaṁ ca tatra hi
sarveṣv apy upacāreṣu pādyādiṣu pṛthak pṛthak |
ādau puṣpāñjaliṁ kecid icchanti bhagavat-parāḥ

14 SRIHARI-BHAKTI-VILASA ddau puspdnjalim kecid iccanti bhagavat pardh First, one should offer flowers at the lotus feet of the Lord. Then, one should offer padya, arghya, dcamaniya and madhuparka, one by one, while following the prescribed regulations. Next, one should apply scented oil to the body of the Deity and give Him a complete bath. The Deity should be dressed very nicely after His bath. Thereafter, one should worship the Deity by offering various articles. While worshiping the Deity, one should offer arghya on His head, padya at His lotus feet, dcamaniya in His mouth three times, followed by madhuparka. Some devotees offer flowers to the Lord after each of these offerings.

HBV 6.52

नरसि□ह-पुराणे –
दत्त्वासनम् अथार्घ्य□ च पाद्यम् आचमनीयकम् ।
देवदेवस्य विधिना सर्व-पापैः प्रमुच्यते

narasiṁha-purāṇe –
dattvāsanam athārghyaṁ ca pādyam ācamanīyakam |
devadevasya vidhinā sarva-pāpaiḥ pramucyate

narasirhhapurdne (In the Nrsirhha Purana it is stated) dattvasanam athdrghyanca pddyam dcamaniyakam devadevasya vidhind sarvvapdpaih pramucyate One can easily become freed from all kinds of sinful reactions by offering an asana, arghya, padya, and dcamaniya to the Lord of lords while following the prescribed rules and regulations.

HBV 6.53–55

विष्णु-धर्मोत्तरे –
आसनाना□ प्रदानेन स्थान□ सर्वत्र विन्दति ।
गोदान-फलम् आप्नोति तथा पाद्य-प्रदो नरः
ततस् त्व् अर्हण-दानेन सर्व-पापैः प्रमुच्यते ।
तथैवाचमईयस्य दाता ब्राहमण-सत्तमाः
तीर्थ-तोय□ तथा दत्त्वा देवस्याचमन□ पुनः ।
स्वर्ग-लोकम् अवाप्नोति सर्व-पाप-विवर्जितः ।
नरस् त्व् आचमनीयस्य दाता भवति निर्मलः

viṣṇu-dharmottare –
āsanānāṁ pradānena sthānaṁ sarvatra vindati |
godāna-phalam āpnoti tathā pādya-prado naraḥ
tatas tv arhaṇa-dānena sarva-pāpaiḥ pramucyate |
tathaivācamaīyasya dātā brāhamaṇa-sattamāḥ
tīrtha-toyaṁ tathā dattvā devasyācamanaṁ punaḥ |
svarga-lokam avāpnoti sarva-pāpa-vivarjitaḥ |
naras tv ācamanīyasya dātā bhavati nirmalaḥ

By offering an dsana to the Lord, one becomes qualified to attain shelter wherever he goes. By offering padya, one attains the result of giving cows in rity. O best of brdhmanas, those who offer arghya and dcamanlya become freed from all sinful reactions. A devotee who offers dcamanlya to the Lord with water from a holy place of pilgrimage becomes eligible to live in the heavenly planets after becoming freed from all sins. A person who offers yunaracamaniya

to the Lord certainly remains aloof from the contamination : sinful activities.

HBV 6.56

मधुपर्कस्य दानेन परं पदम् इहाश्नुते

madhuparkasya dānena paraṁ padam ihāśnute

Simply by offering madhuparka to the Deity, one attains the highest destination in this very life.

HBV 6.57

विष्णु-पुराणे (?) च –
मधुपर्क-विधिं कृत्वा मधुपर्कं प्रयच्छति ।
ब्रह्मन् स याति परमं स्थानम् एतन् न संशयः

viṣṇu-purāṇe (?) ca –
madhuparka-vidhiṁ kṛtvā madhuparkaṁ prayacchati |
brahman sa yāti paramaṁ sthānam etan na saṁśayaḥ

O brahmana, there is no doubt that a person who, after preparing madhuparka in the prescribed manner, offers it to Me—he attains My supreme abode.

HBV 6.58

विज्ञाप्य देवं स्नानार्थं पादुके पुरतो'र्पयेत् ।
महा-विद्यादिना तं च स्नान-स्थानं ततो नयेत्

vijñāpya devaṁ snānārthaṁ pāduke purato'rpayet |
mahā-vidyādinā taṁ ca snāna-sthānaṁ tato nayet

16 SRIHARI-BHAKTI-VILASA vijfidpya devarh sndndrtharh pdduke purator'payet mahdvidyddind tanca sndnasthdnarh tato nayet In this connection, one should first take permission from the Lord by chanting, bhagavan sndnabhumim alankuru, and then offer Him shoes while chanting, pdduke nevedaydmi namah. Thereafter, one should carry the Deity to the place of bathing, accompanied by singing, dancing, the waving of a camara, and the holding of an umbrella over His head. The place for sndna should be on the southeast corner of the altar.

HBV 6.59

प्राग्वत् तत्रासन पाद्य तत्रैवाचमनीयकम् ।
निवेद्य दर्शयेन् मुद्राम् अमृतीकरणी बुधः

prāgvat tatrāsanaṁ pādyaṁ tatraivācamanīyakam |
nivedya darśayen mudrām amṛtīkaraṇīṁ budhaḥ

A learned devotee should then offer the Lord an dsana, pddya and dcamaniya as was done previously, and then display the amrtikarani-mudrd.

HBV 6.60

शालग्राम-शिला-रूप ततो देव निवेशयेत् ।
स्नान-पात्रे निजाभीष्टा चला श्री-मूर्तिम् एव वा

śālagrāma-śilā-rūpaṁ tato devaṁ niveśayet |
snāna-pātre nijābhīṣṭāṁ calāṁ śrī-mūrtim eva vā

Thereafter, one should carefully place the Supreme Lord, in His form as the salagramasild or as the Deity, in the bathing vessel.

HBV 6.61–62

स्कन्द-पुराणे –
कृत्वा ताम्र-मये पात्रे यो'र्चयेन् मधुसूदनम् ।
फलम् आप्नोति पूजायाः प्रत्यह शत्वार्षिकम्
यो'र्चयेन् माधव भक्त्या अश्वत्थ-दल-स स्थितम् ।
प्रत्यह लभते पुण्य पद्म-युत-समुद्भवम्

skanda-purāṇe –
kṛtvā tāmra-maye pātre yo'rcayen madhusūdanam |
phalam āpnoti pūjāyāḥ pratyahaṁ śatvārṣikam
yo'rcayen mādhavaṁ bhaktyā aśvattha-dala-saṁsthitam |
pratyahaṁ labhate puṇyaṁ padma-yuta-samudbhavam

skandapurane (In the Skanda Purana it is stated) krtvd tdmramaye patre yo'rccayen madhusudanam phalamdpnoti pujdydh pratyaharh satavdrsikam

yo'rccayen mddhavarh bhaktyd asvatthadalasarhsthitam pratyaham labhate punyarh padmayuta samudbhavarh A person who bathes Lord Madhusudana by placing Him in a

copper vessel attains the merit of bathing the Lord for one hundred years, in just a single day. One who woships Lord Madhava with devotion by placing Him on a pippala leaf every day attains the merit of giving ten thousand lotus flowers in charity.

HBV 6.63–64

रम्भा-दलोपरि हरि कृत्वा यो'भ्यर्चयेन् नरः ।
वर्षायुत भवेत् पीतः केशवः प्रियया सह
ये पश्यन्ति सकृद् भक्त्या पद्म-पत्रोपरि स्थितम् ।
भक्त्या पद्मालया-कान्त तैर् आप्त दुर्लभ-फलम् इति ।

rambhā-dalopari hariṁ kṛtvā yo'bhyarcayen naraḥ |
varṣāyutaṁ bhavet pītaḥ keśavaḥ priyayā saha
ye paśyanti sakṛd bhaktyā padma-patropari sthitam |
bhaktyā padmālayā-kāntaṁ tair āptaṁ durlabha-phalam iti |

If a devotee bathes Lord Hari after placing Him on a banana leaf, the Lord, along with Laksmi, will remain pleased with him for ten thousand years. Those who have even once seen, with a spirit of devotion, Lord Hari sitting on a lotus leaf must have obtained the rarest of pious credits.

HBV 6.65

ततः शङ्खेनाभिषेक कुर्याद् घण्टादि-निःस्वनैः ।
मूलेन्ष्टाक्षरेणापि धूपयन्न् अन्तरान्तरा

tataḥ śaṅkhenābhiṣekaṁ kuryād ghaṇṭādi-niḥsvanaiḥ |
mūlenâṣṭākṣareṇāpi dhūpayann antarāntarā

Thereafter, one should perform the abhiseka of the Lord with water placed in a conch shell, while ringing a bell. This should be accompanied by an offering of incense and the chanting of the eighteen-syllable mantra.

HBV 6.66

तत्र तु प्रथम□ भक्त्या विदधीत सुगन्धिभिः ।
दिव्यैस् तैलादिभिर् द्रव्यैर् अभ्यङ्ग□ श्री-हरेः शनैः

tatra tu prathamaṁ bhaktyā vidadhīta sugandhibhiḥ |
divyais tailādibhir dravyair abhyaṅgaṁ śrī-hareḥ śanaiḥ

18 SRIHARI-BHAKTI-VILASA divyaistailddibhir dravyair abhyangam srl hareh sanaih
Before bathing the Lord, one should gently and devotedly massage His body with perfumed oil.

HBV 6.67–70

स्कन्दे –
मालती-जातिम् आदाय सुगन्धाना□ तु वा पुनः
तथान्य-पुष्प-जातीना□ गृहीत्वा भक्तितो नराः ।
ये स्नापयन्ति देवेशम् उत्सवे वै हरेर् दिने
मेदिनी-दान-तुल्य□ हि फलम् उक्त□ स्वयम्भुवा ।
यः पुनः पुष्प-तैलेन दिव्यौषधि-युतेन हि
अभ्यङ्ग□ कुरुते विष्णोर् मध्ये क्षिप्त्वा तु कुङ्कुमम् ।
रोमाञ्चित-तनुर् भूत्वा प्रियया सह माधवः ।
प्रीत्या बिभर्ति स्वोत्सङ्गे मन्वन्तर-श्त□ हरिः

skande –
mālatī-jātim ādāya sugandhānāṁ tu vā punaḥ
tathānya-puṣpa-jātīnāṁ gṛhītvā bhaktito narāḥ |
ye snāpayanti deveśam utsave vai harer dine
medinī-dāna-tulyaṁ hi phalam uktaṁ svayambhuvā |
yaḥ punaḥ puṣpa-tailena divyauṣadhi-yutena hi
abhyaṅgaṁ kurute viṣṇor madhye kṣiptvā tu kuṅkumam |
romāñcita-tanur bhūtvā priyayā saha mādhavaḥ |
prītyā bibharti svotsaṅge manvantara-śataṁ hariḥ

skdnde (In the Skanda Purdna it is stated) mdlati jdtimdddya sungadhdndntu vd punah tathdnya puspa jdtlndrh grhltvd bhaktito nardh ye sndpayanti devesam utsave vai harerdine medinl ddna tulyarh hi phalamuktam svayambhuvd yah punah puspatailena divyosadhi yutena hi abhyanga kurute visnor madhye ksiptvd tu kunkumam romancita tanur bhutvd priyayd saha mddhavah prltyd vibharti svotsange manvantara satarh harih According to Brahma, one who bathes Lord Hari, especially on Ekadasi or other festival days, with water

mixed with fragrant flowers, such as jasmine ovjati, attains the merit of donating the entire earth. When a person massages the body of Lord Visnu with scented oil mixed with kunkum and medicinal herbs, Lord Madhava, along with His consort, becomes estatic and awards him His personal association for one hundred manvantaras, or reigns of Manu.

HBV 6.71

विष्णु-धर्मोत्तरे च –
गन्ध-तैलानि दिव्यानि सुगन्धीनि शुचीनि च ।
केशवाय नरो दत्त्वा गन्धर्वैः सह मोदते

viṣṇu-dharmottare ca –
gandha-tailāni divyāni sugandhīni śucīni ca |
keśavāya naro dattvā gandharvaiḥ saha modate

By massaging Lord Kesava's body with scented oil, a devotee greatly satisfies Him so that he receives the opportunity of enjoying life in the association of the Gandharvas.

HBV 6.72–73

ततः शङ्ख-भृतेनैव क्षीरेण स्नापयेत् क्रमात् ।
दध्ना घृतेन मधुना खण्डेन च पृथक् पृथक्
पञ्चामृताद्यैः स्नपन सदा नेच्छन्ति तत् प्रियाः ।
किन्तु तैः काल-देशादि-विशेषे कारयन्ति तत्

tataḥ śaṅkha-bhṛtenaiva kṣīreṇa snāpayet kramāt |
dadhnā ghṛtena madhunā khaṇḍena ca pṛthak pṛthak
pañcāmṛtādyaiḥ snapanaṁ sadā necchanti tat priyāḥ |
kintu taiḥ kāla-deśādi-viśeṣe kārayanti tat

Thereafter a devotee should bathe the Lord with these five substances— milk, yogurt, ghee, honey, and sugar water. He should pour these onto the Lord's body separately, one by one. Vedic authorities do not always recommend the bathing of the Lord with these five substances but according to time, place, and circumstances, they sometimes do so.

HBV 6.74–76

ब्रह्म-पुराणे (?)
देवाना□ प्रतिमा यत्र घृताभ्यङ्गस् ततो भवेत् ।
पलानि तस्य देयानि श्रद्धया पञ्चवि□शतिः
अष्टोत्तर-पल-शत□ देय□ च सर्वदा ।
द्वे सहस्रे पलाना□ तु महा-स्नाने च सङ्ख्यया
दातव्ये येन सर्वासु दिक्षु निर्याति तद्-घृतम् इति ।

brahma-purāṇe (?)
devānāṁ pratimā yatra ghṛtābhyaṅgas tato bhavet |
palāni tasya deyāni śraddhayā pañcaviṁśatiḥ
aṣṭottara-pala-śataṁ deyaṁ ca sarvadā |
dve sahasre palānāṁ tu mahā-snāne ca saṅkhyayā
dātavye yena sarvāsu dikṣu niryāti tad-ghṛtam iti |

brahmapurdne (In the Brahma Purana it is stated) devdnd pratimd yatra ghrtdbhyangastato bhavet

20 SRI HARI-BHAKTI'VILASA paldni tasya deydni Zraddhaya pancavirhsatih astottara-palasatarh sndne deyanca sarvvadd dve sahasre paldndntu mahdsndne ca sankhyayd ddtavye yena sarvvdsu diksu nirydti tadghrtam While bathing the Deity, one should faithfully offer twenty-five palas of ghee. If one has the means, he should use one hundred and eight palas of ghee each time he bathes the Lord. During a grand abhiseka, it is recommended that one use two thousand palas of ghee. The ghee should be poured in such a way that it covers the Deity's entire body. (One pala is equal to about two and a third ounces, or about seventy-five grams.)

HBV 6.77

दुग्धादाव् अपि सङ्ख्येयम् एव□ ज्ञेया मनीषिभिः ।
पल-सङ्ख्या च विज्ञेया याज्ञवल्क्यादि-वाक्यतः

dugdhādāv api saṅkhyeyam evaṁ jñeyā manīṣibhiḥ |
pala-saṅkhyā ca vijñeyā yājñavalkyādi-vākyataḥ

According to the opinion of learned authorities, the amount of other substances used for bathing, such as milk, should be same as that of ghee. One should ascertain the weight of a pala from the statement of the sage, Yajnavalkya.

HBV 6.78

तथा हि –
पञ्च-कृष्णलको माषस् ते सुवर्णस् तु षोडश ।
सुवर्णानां च चत्वारः पलम् इत्य् अभिधीयते इति ।

tathā hi –
pañca-kṛṣṇalako māṣas te suvarṇas tu ṣoḍaśa |
suvarṇānāṁ ca catvāraḥ palam ity abhidhīyate iti |

Five gunjas (black and red seeds oi a shrub) make one mdsa, sixteen mmas make one suvanxa, and four suvarnas make a pala.

HBV 6.79

किं च –
स्नानार्थं सुरभी-क्षीरं महिष्याद्यास् तु कुत्सिताः

kiṁ ca –
snānārthaṁ surabhī-kṣīraṁ mahiṣyādyās tu kutsitāḥ

Cow's milk is recommended for bathing the Deity. Milk of a buffalo or other animal is condemned and so it should not be used.

HBV 6.80

विष्णु-धर्मोत्तरे च –
शरीर-दुःख-शमनं मनो-दुःख-विनाशनम् ।
क्षीरेण स्नपनं विष्णोः क्षीराभोधि-प्रदं तथा

viṣṇu-dharmottare ca –
śarīra-duḥkha-śamanaṁ mano-duḥkha-vināśanam |
kṣīreṇa snapanaṁ viṣṇoḥ kṣīrābhodhi-pradaṁ tathā

visnudharmmottare (In the Visnu-dharmottara it is stated) sarlra duhkha samanarh manoduhkha-vinasanam kslrena snapanarh visnoh kslrdmbhodhi pradarh tathd The mental and bodily distress of a devotee is mitigated by bathing Lord Visnu with milk. One who bathes the Lord with milk also receives the opurtunity of residing in the ocean of milk.

HBV 6.81–85

अग्नि-पुराणे –
गवा॰ शतस्य विप्रेभ्यः सम्यग्-दत्तस्य यत् फलम् ।
घृत-प्रस्थेन तद् विष्णोर् लभेत् स्नानान् न स॰शयः
इन्द्रद्युम्नेन सम्प्राप्ता सप्त-द्वीपा वसुन्धरा ।
घृतोदकेन स॰युक्ता प्रतिमा स्नापिता किल
प्रतिमास॰ सिताष्टम्या॰ घृतेन जगता॰ पतिम् ।
स्नापयित्वा समभ्यर्च्य सर्व-पापैः प्रमुच्यते
ज्ञानतो'ज्ञानतो वापि यत् पाप॰ कुरुते नरः ।
तत् क्षालयति सन्ध्याया॰ घृत-स्नपन-तोषितः
येषु क्षीरवहा नद्यो पायस-कर्दमाः ।
तान् लोकान् पुरुषा यान्ति क्षीर-स्नपनका हरेः

agni-purāṇe –
gavāṁ śatasya viprebhyaḥ samyag-dattasya yat phalam |
ghṛta-prasthena tad viṣṇor labhet snānān na saṁśayaḥ
indradyumnena samprāptā sapta-dvīpā vasundharā |
ghṛtodakena saṁyuktā pratimā snāpitā kila
pratimāsaṁ sitāṣṭamyāṁ ghṛtena jagatāṁ patim |
snāpayitvā samabhyarcya sarva-pāpaiḥ pramucyate
jñānato'jñānato vāpi yat pāpaṁ kurute naraḥ |
tat kṣālayati sandhyāyāṁ ghṛta-snapana-toṣitaḥ
yeṣu kṣīravahā nadyo pāyasa-kardamāḥ |
tān lokān puruṣā yānti kṣīra-snapanakā hareḥ

22 SRIHARI-BHAKTI'VILASA jndnato'jnanato vdpi yat papam. kurute narah tat ksalayati sandhydydrh ghrta snapanatositah yesu kslravahd nadyo naddh pdyasa karddamdh tdnllokdn purusd ydnti kslra snapanakd hareh There is no doubt that the merit one acquires by giving one hundred cows in charity to the brahmarias is obtained by bathing Lord Visnu only once with ghee. King Indradyumna came to possess the entire earth, along with its seven islands, by bathing Lord Visnu with ghee and water. By bathing the Lord of the universe with ghee on the eighth day of waxing moon every month, one becomes relieved of all sinful reactions. Whatever sin a person commits, knowingly or unknowingly, is nullified by bathing Lord Hari with ghee in the evening. A person who bathes Lord Hari with milk attains the planet where rivers are filled with milk and riverbeds are made of sweet rice.

HBV 6.86

विष्णु-धर्मे श्री-पुलस्त्य-प्रह्लाद-स᳓वादे च –
द्वादश्या᳓ पञ्चदश्या᳓ च गव्येन हविसा हरेः ।
स्नापन᳓ दैत्य-शार्दूल महा-पातक-नाशनम्

viṣṇu-dharme śrī-pulastya-prahlāda-saṁvāde ca –
dvādaśyāṁ pañcadaśyāṁ ca gavyena havisā hareḥ |
snāpanaṁ daitya-śārdūla mahā-pātaka-nāśanam

O foremost of Daityas, by bathing Lord Hari with cow's ghee on Dvadasi, or on the full moon day, all of one's sinful reactions are nullified.

HBV 6.87

दध्य्-आदीना᳓ विकाराणा᳓ क्षीरतः सम्भवो यथा ।
तथैवाशेष-कामाना᳓ क्षीर-स्नान᳓ ततो हरेः

dadhy-ādīnāṁ vikārāṇāṁ kṣīrataḥ sambhavo yathā |
tathaivāśeṣa-kāmānāṁ kṣīra-snānaṁ tato hareḥ

As milk is transformed into yogurt by the action of an acid, the bathing of Lord Hari with milk can award one the fulfillment of his desires.

HBV 6.88–92

नारसि᳓हे –
पयसा यस् तु देवेश᳓ स्नापयेद् गरुड-ध्वजम् ।
सर्व-पाप-विशुद्धात्मा विष्णु-लोके महीयते
स्नाप्य दध्ना सकृद् विष्णु᳓ निर्मल᳓ प्रिय-दर्शनम् ।
विष्णु-लोकम् अवाप्नोति सेव्यमानः सुरोत्तमः
दुःस्वप्न-शमन᳓ ज्ञेयम् अमङ्गल्य-विनाशनम् ।
माङ्गल्य-वृद्धि-द᳓ दध्ना स्नपन᳓ नर-पुङ्गव
यः करोति हरेर् अर्चा᳓ मधुना स्नापिता᳓ नरः ।
अग्नि-लोके स मोदित्वा पुनर् विष्णु-पुरे वसेत्
मधुना स्नपन᳓ कृत्वा सौभाग्यम् अधिगच्छति ।
लोक-मित्राण्य् अवाप्नोति तथैवेक्षु-रसेन च

nārasiṁhe –
payasā yas tu deveśaṁ snāpayed garuḍa-dhvajam |
sarva-pāpa-viśuddhātmā viṣṇu-loke mahīyate
snāpya dadhnā sakṛd viṣṇuṁ nirmalaṁ priya-darśanam |
viṣṇu-lokam avāpnoti sevyamānaḥ surottamaḥ
duḥsvapna-śamanaṁ jñeyam amaṅgalya-vināśanam |
māṅgalya-vṛddhi-daṁ dadhnā snapanaṁ nara-puṅgava
yaḥ karoti harer arcāṁ madhunā snāpitāṁ naraḥ |
agni-loke sa moditvā punar viṣṇu-pure vaset
madhunā snapanaṁ kṛtvā saubhāgyam adhigacchati |
loka-mitrāṇy avāpnoti tathaivekṣu-rasena ca

One who bathes Garudadhvaja Krsna with milk becomes freed from all types of sinful reactions and then enjoys life in the abode of Lord Visnu in the spiritual world. By bathing Lord Visnu, who is most pleasing to behold, with yogurt, only once, a devotee becomes eligible to enter the kingdom of God. There, he is worshiped by the best of exalted personalities. O foremost of human beings, by bathing the Lord with yogurt, one can avoid bad dreams, destroy his sinful reactions, and increase his auspiciousness. A person who worships Lord Visnu by bathing Him with honey, first enjoys happiness in the abode of Agni and then returns to the abode of Lord Visnu

24 SRIHARI-BHAKTI-VILASA in the spiritual sky. By bathing the Lord with honey and sugar water, one achieves good fortune and all the people of the world treat him in a friendly manner.

HBV 6.93–94

श्री-द्वारका-माहात्म्ये च श्री-मार्कण्डेयेन्द्रद्युम्न-स□वादे –
क्षीर-स्नान□ प्रकुर्वन्ति ये नरा विष्णु-मूर्धनि ।
तेनाश्व-मेधज□ पुण्य□ बिन्दुना बिन्दुना स्मृतम्
क्षीराद् दश-गुण□ दध्ना घृत□ तस्माद् दशोत्तरम् ।
घृताद् दश-गुण□ क्षौद्र□ खण्ड□ तस्माद् दशोत्तरम्

śrī-dvārakā-māhātmye ca śrī-mārkaṇḍeyendradyumna-saṁvāde –
kṣīra-snānaṁ prakurvanti ye narā viṣṇu-mūrdhani |
tenāśva-medhajaṁ puṇyaṁ bindunā bindunā smṛtam
kṣīrād daśa-guṇaṁ dadhnā ghṛtaṁ tasmād daśottaram |
ghṛtād daśa-guṇaṁ kṣaudraṁ khaṇḍaṁ tasmād daśottaram

Those who perform the abhiseka of Lord Visnu by pouring milk over His head attain the merit of performing a horse sacrifice with each drop of milk. Bathing the Lord with yogurt

yields ten times the merit of milk, ghee yields ten times the merit of yogurt, honey yields ten times the merit of ghee, and sugar water yields ten times the merit of bathing the Lord with honey.

HBV 6.95–96

पुष्पोदकं च गन्धोदं वर्धते च दशोत्तरम् ।
मन्त्रोदकं च दर्भोदं तथैव नृप-सत्तम
द्राक्षा-रसं चूत-रसं शत-वाजि-मखैः समम् ।
तथैव तीर्थ-नीरं च फलं यच्छति भूमिप

puṣpodakaṁ ca gandhodaṁ vardhate ca daśottaram |
mantrodakaṁ ca darbhodaṁ tathaiva nṛpa-sattama
drākṣā-rasaṁ cūta-rasaṁ śata-vājī-makhaiḥ samam |
tathaiva tīrtha-nīraṁ ca phalaṁ yacchati bhūmipa

Bathing the Lord with fresh water that is mixed with flower petals or sandalwood paste yields ten times the merit of sugar water. O King, water purified by the chanting of mantras or mixed with kusa grass yields ten times the merit of water mixed with flower petals or sandalwood

paste. Grape juice or mango juice yeilds merit equal to the performance of one hundred horse sacrifices. O King, water from holy places awards the worshiper a similar result.

HBV 6.97

स्नापनं कृष्ण-देवस्य यः करोति स्व-शक्तितः ।
फलम् आप्नोति तत् प्रोक्तं निष्कामो मुक्तिम् आप्नुयात्

snāpanaṁ kṛṣṇa-devasya yaḥ karoti sva-śaktitaḥ |
phalam āpnoti tat proktaṁ niṣkāmo muktim āpnuyāt

One who bathes Lord Krsna according to his capacity obtains merit similar to that which was previously mentioned. Those who have material desires can still attain liberation by bathing the Deity.

HBV 6.98

विष्णु-धर्मोत्तरे–
तीर्थोदकानि पुण्यानि स्वयम् आनीय मानवः ।
तैलस्य स्नपन□ दत्त्वा सर्व-पापैः प्रमुच्यते

viṣṇu-dharmottare–
tīrthodakāni puṇyāni svayam ānīya mānavaḥ |
tailasya snapanaṁ dattvā sarva-pāpaiḥ pramucyate

When a devotee personally brings water from a holy place, puts scented oil in it and then bathes the Lord—he becomes freed from all sinful reactions.

HBV 6.99–100

स्कान्दे –
स्नान-काले तु कृष्णस्य अगुरु□ दहते तु यः ।
प्रविष्टो नासिका-रन्ध्र□ पाप□ जन्मायुत□ दहेत्
उद्वर्तन□ च तैलादेर् अपसारण-कारणम् ।
देवस्य कारयेद् द्रव्यैर् उपयुक्त्यैर् अनन्तरम्

skānde –
snāna-kāle tu kṛṣṇasya aguruṁ dahate tu yaḥ |
praviṣṭo nāsikā-randhraṁ pāpaṁ janmāyutaṁ dahet
udvartanaṁ ca tailāder apasāraṇa-kāraṇam |
devasya kārayed dravyair upayuktyair anantaram

slidnde (In the Skanda Purdna it is stated) sndnakdle tu krsnasya agurum dahate tu yah pravisto ndsikdrandhrarh pdparh janmdyutam dahet udvarttanaiica taildder apasdranakdranam devasya kdrayed dravyair upayuktyair anantaram

26 SRIHARI-BHAKTI-VILASA One who burns aguru at the time of bathing the Deity is relieved of the reactions to sinful activities committed during his last ten thousand lifetimes. When the perfumed smoke enters his nostrils, it burns his sins to ashes. To remove oil and other substances from the Lord's body, one should rub it with a damp cloth.

HBV 6.101

नारसि□हे –
यव-गोधूमैश् चूर्णैर् उद्वर्त्योष्णेन वारिणा ।
प्रक्षाल्य देव-देवेश□ वारुण□ लोकम् आप्नुयात्

nārasiṁhe –
yava-godhūmaiś cūrṇair udvartyoṣṇena vāriṇā |
prakṣālya deva-deveśaṁ vāruṇaṁ lokam āpnuyāt

ndrasirhhe (In the NrsimKa Purdna it is stated) yava godhiima jaiscurnair udvatryosnena vdrind praksdlya devadevesam vdrunam lokamdpnuydt After rubbing the Lord's body with barley powder or wheat powder, one should cleanse Him with warm water. By doing so, one is sure to attain the abode of Varuna.

HBV 6.102–103

विष्णु-धर्मोत्तरे च –
गो-धूम-यव-चूर्णैस् तु तम् उत्साद्य जनार्दनम् ।
लोध्र-चूर्णक-सङ्कीर्णैर् बल-रूप□ तथाप्नुयात्
मसूर-मास-चूर्ण□ च कुङ्कुम-क्षोद-स□युतम् ।
निवेद्य देव-देवाय गन्धर्वैः सह मोदते

viṣṇu-dharmottare ca –
go-dhūma-yava-cūrṇais tu tam utsādya janārdanam |
lodhra-cūrṇaka-saṅkīrṇair bala-rūpaṁ tathāpnuyāt
masūra-māsa-cūrṇaṁ ca kuṅkuma-kṣoda-saṁyutam |
nivedya deva-devāya gandharvaiḥ saha modate

By rubbing the body of Lord Janardana with barley powder, wheat powder, or powder made from lodhra flowers, one is awarded beauty and bodily strength. By offering to the Lord of lords powder made from masura or urad dal, mixed with kunkum, one becomes qualified to happily reside with the Gandharvas.

HBV 6.104

वाराहे –
कलायकस्य चूर्णेन पिष्ट-चूर्णेन वा पुनः ।
तेनैवोद्वर्तनं कुर्याद् गन्ध-पुष्पैश् च संयुतम् ।
यदीच्छेत् परमां सिद्धिं मम कर्म-परायणः इति ।

vārāhe –
kalāyakasya cūrṇena piṣṭa-cūrṇena vā punaḥ |
tenaivodvartanaṁ kuryād gandha-puṣpaiś ca saṁyutam |
yadīcchet paramāṁ siddhiṁ mama karma-parāyaṇaḥ iti |

To achieve the highest perfection of life, a devotee who is fond of My worship should cleanse My body with powder made from urad ddl, or rice powder mixed with sandalwood powder and flower petals.

HBV 6.105

ततः समर्पयेत् कूर्चम् उषीरादि-विनिर्मितम् ।
मलापकर्षणाद्य्-अर्थं श्रीमन्-मूर्त्य्-अङ्ग-सन्धितः

tataḥ samarpayet kūrcam uṣīrādi-vinirmitam |
malāpakarṣaṇādy-arthaṁ śrīman-mūrty-aṅga-sandhitaḥ

To remove the dirt from the joints and creases of the Deity, one should use a brush made from the vetiver root.

HBV 6.106

विष्णु-धर्मोत्तरे –
उषीर-कूर्चकं दत्त्वा सर्व-पापैः प्रमुच्यते ।
दत्त्वा गो-बाल-जं कूर्चं सर्वांस् तापान् व्यपोहति ।
दत्त्वा चामरकं कूर्चं श्रियम् आप्नोत्य् अनुत्तमम्

viṣṇu-dharmottare –
uṣīra-kūrcakaṁ dattvā sarva-pāpaiḥ pramucyate |
dattvā go-bāla-jaṁ kūrcaṁ sarvāṁs tāpān vyapohati |
dattvā cāmarakaṁ kūrcaṁ śriyam āpnoty anuttamam

visniidharmmottre (In the Visnu-dharmottara it is stated) uslrakurccakam dattvd sarvapdpaih pramucyate dattvd govdlajam kurccam sarvvdmstdpdn vyapohati By offering a

brush made of vetiver to the Lord, all of one's sins are destroyed. If a devotee uses a brush made from the hair of a cow's tail to cleanse Lord Hari, he becomes freed from the influence of the three-fold miseries. By using a brush made of the hair from a yak's tail, one becomes wealthy.

28 SRI HARI-BHAKTI-VILASA

HBV 6.107

ततः कोष्णेन स□स्नाप्य स□स्कृतेन सुगन्धिना ।
शीतलेनाम्बुना शङ्ख-भृतेन स्नापयेत् पुनः

tataḥ koṣṇena saṁsnāpya saṁskṛtena sugandhinā |
śītalenāmbunā śaṅkha-bhṛtena snāpayet punaḥ

After rubbing the Lord's body, one should first bathe Him with warm water that is mixed with medicinal herbs and scents, and then bathe Him in fresh, cool water.

HBV 6.108

तद् उक्तम् एकादश-स्कन्धे [भप् ११.२७.३०] –
चन्दनोशीर-कर्पूर- कुङ्कुमागुरु-वासितैः ।
सलिलैः स्नापयेन् मन्त्रैर् नित्यदा विभवे सति

tad uktam ekādaśa-skandhe [BhP 11.27.30] –
candanośīra-karpūra- kuṅkumāguru-vāsitaiḥ |
salilaiḥ snāpayen mantrair nityadā vibhave sati

The worshiper should bathe the Deity every day, as opulently as his assets permit, using waters scented with sandalwood, usira root, camphor, . kunkuma and aguru.

HBV 6.109

भविष्ये –
स्नाने पल-शत॰ देयम् अभ्यङ्गे पञ्च-वि॰शतिः ।
पलाना॰ द्वे सहस्रे तु महा-स्नान॰ प्रकीर्तितम्

bhaviṣye –
snāne pala-śataṁ deyam abhyaṅge pañca-viṁśatiḥ |
palānāṁ dve sahasre tu mahā-snānaṁ prakīrtitam

For bathing the Deity, one should use one hundred palas of fresh water. For rubbing the Lord's body and cleansing Him, one should use twenty-five palas of water. A grand abhiseka will require two thousand palas of water.

HBV 6.110

तत्र याज्ञवल्क्यः—
न नक्तोदक-पुष्पाद्यैर् अर्चन॰ स्नानम् अर्हति

tatra yājñavalkyaḥ—
na naktodaka-puṣpādyair arcanaṁ snānam arhati

tatra yajnavalkyah (In this connection, the great sage, Yajnavalkya, has said) na naktodaka puspddyair arccanarh sndnam arhati For worshiping the Deity and bathing him, it is improper to use water or flowers that had been collected the night before.

HBV 6.111

विष्णुः—
न नक्त॰ गृहीतोदकेन दैव-कर्म कुर्यात्

viṣṇuḥ—
na naktaṁ gṛhītodakena daiva-karma kuryāt

One should not use water that had been collected the previous night to worship the Lord.

HBV 6.112

हारीतः—
रात्राव् एता आपो वरुण प्राविशन्त
तस्मान् न रात्रौ गृह्णीयात्

hārītaḥ—
rātrāv etā āpo varuṇaṁ prāviśanta
tasmān na rātrau gṛhṇīyāt

Ail water enters into the body of Varuna at night. Therefore, one should not collect water at night.

HBV 6.113–114

अथ स्नपन-माहात्म्यम्
नारसि हे—
निर्मालय्म् अपनीयाथ तोयेन स्नाप्य केशवम् ।
नरसि हाकृति राजन् सर्व-पापैः प्रमुच्यते
गो-दान-ज फल प्राप्य यानेनाम्बर-शोभिना ।
नरसि ह-पुर प्राप्य मोदते कालम् अक्षयम्

atha snapana-māhātmyam
nārasiṁhe—
nirmālaym apanīyātha toyena snāpya keśavam |
narasiṁhākṛtiṁ rājan sarva-pāpaiḥ pramucyate
go-dāna-jaṁ phalaṁ prāpya yānenāmbara-śobhinā |
narasiṁha-puraṁ prāpya modate kālam akṣayam

ndrasiihhe (In the Nrsirhha Purctna it is stated) nirmmdlyam apanlydtha toyena sndpya kesavam narasirhhdkrtirh rdjan sarvvapdpaih pramucyate goddnajam phalarh prdpya ydnena amvarasobhind narasirhhapurarh prdpya modate kdlamaksayam O King, by bathing Lord Kesava, who is non-different from Lord Nrsimhadeva, with water after removing the faded flowers from His body,

30 SRIHARI-BHAKTI-VILASA one becomes freed from all sinful reactions. Such a worshiper achieves the merit of giving cows in charity and will eternally reside in the abode of Lord Nrsirhhadeva after traveling there in a transcendental airplane.

HBV 6.115–116

किञ्च—
स्नाप्य तोयेन भक्त्या तु नरसिंहं नराधिप ।
सर्व-पाप-विनिर्मुक्तो विष्णु-लोकं महीयते
नरसिंहं तु संस्नाप्य कर्पूरागुरु-वारिणा ।
चन्द्र्द्र-लोके स मोदित्वा पश्चाद् विष्णु-पुरं वसेत्

kiṁ ca—
snāpya toyena bhaktyā tu narasiṁhaṁ narādhipa |
sarva-pāpa-vinirmukto viṣṇu-lokaṁ mahīyate
narasiṁhaṁ tu saṁsnāpya karpūrāguru-vāriṇā |
canddra-loke sa moditvā paścād viṣṇu-puraṁ vaset

Anyone who devotedly bathes Lord Nrsirhhadeva with fresh water is freed from all sins and goes to reside eternally in the abode of Lord Visnu. One who bathes Lord Nrsirhhadeva with water mixed with camphor and aguru goes to the abode of Candra and happily reside there. Later on, he attains the abode of Lord Visnu.

HBV 6.117

किञ्च—
कुश-पुष्पोदकेनापि विष्णु-लोकम् अवाप्नुयात् ।
रत्नोदकेन सावित्रं कौवेरं हेम-वारिणा

kiṁ ca—
kuśa-puṣpodakenāpi viṣṇu-lokam avāpnuyāt |
ratnodakena sāvitraṁ kauveraṁ hema-vāriṇā

By bathing the Deity with water mixed with flower petals and kusa grass, a devotee attains the abode of Lord Visnu. By using water mixed with jewels, one attains the abode of Surya, and by using water mixed with gold, one becomes eligible to enter the abode of Kuvera.

HBV 6.118–119

विष्णु-धर्मोत्तरे –
रत्नोदक-प्रदानेन श्रियम् आप्नोत्य् अनुत्तमाम् ।
बीजोदक-प्रदानेन क्रिया-साफल्यम् आप्नुयात्
पुष्प-तोय-प्रदानेन श्रीमान् भवति मानवः ।
फल-तोय-प्रदानेन सफला□ विन्दते क्रियाम्

viṣṇu-dharmottare –
ratnodaka-pradānena śriyam āpnoty anuttamām |
bījodaka-pradānena kriyā-sāphalyam āpnuyāt
puṣpa-toya-pradānena śrīmān bhavati mānavaḥ |
phala-toya-pradānena saphalāṁ vindate kriyām

By offering water mixed with jewels, one acquires great opulence. By offering water mixed with seeds, one attains success in life. By offering water mixed with flowers, a person becomes attractive. By offering water mixed with fruit, one becomes successful in all his endeavors.

HBV 6.120

हयशीर्ष-पञ्चरात्रे—
सुगन्धिना यस् तोयेन स्नापयेज् जल-शायिनम् ।
ब्रह्म-लोकम् अवाप्नोति यावद् इन्द्राश् चतुर्दश

hayaśīrṣa-pañcarātre—
sugandhinā yas toyena snāpayej jala-śāyinam |
brahma-lokam avāpnoti yāvad indrāś caturdaśa

One who bathes Lord Hari, who lies upon the water of the Causal Ocean, with fresh water mixed with perfume, will reside in the abode of Brahma for as long as the rule of fourteen Indras.

HBV 6.121

ग्द्रुदे (इन् थे क़रुद पुरन इत् इस् स्ततेद्)
तुलसि मिस्र तोयेन
स्न्द्पयन्ति जनर्द्दनम्
पुजयन्ति च भ्द्वेन
धन्य्द्स्ते भुवि म्द्नवह्

gdrude (In the Qaruda Purana it is stated)
tulasi misra toyena
sndpayanti janarddanam
pujayanti ca bhdvena
dhanydste bhuvi mdnavah

Devotees can achieve all objectives of life by faithfully worshiping Lord Janardana and bathing Him with fresh water.

HBV 6.122

अग्नि-पुराणे—
महा-स्नानेन गोविन्द□ सम्यक् स□स्नाप्य मानवः ।
य□ य□ प्रार्थयते काम□ त□ त□ प्राप्नोत्य् अस□शयः

agni-purāṇe—
mahā-snānena govindaṁ samyak saṁsnāpya mānavaḥ |
yaṁ yaṁ prārthayate kāmaṁ taṁ taṁ prāpnoty asaṁśayaḥ

32 SRIHARI-BHAKTI-VILASA yam yam prdrthayate kdmam tarn tarn prdpnotyasamsayah
Devotees can certainly obtain the fulfillment of their desires by performing a grand abhiseka of Lord Govinda in the best possible manner.

HBV 6.123

पाद्मे श्री-पुलस्त्य-भगीरथ-स□वादे—
स्नानम् अभ्यर्चन□ यस् तु कुरुते केशवे सदा ।
तस्य पुण्यस्य या सङ्ख्या नास्ति सा ज्ञाने गोचरा

pādme śrī-pulastya-bhagīratha-saṁvāde—
snānam abhyarcanaṁ yas tu kurute keśave sadā |
tasya puṇyasya yā saṅkhyā nāsti sā jñāne gocarā

recorded in the Padma Purana, the following verse is found) snanam abhyarccanarh yastu kurute kesave sadd tasya punyasya yd sarhkhyd ndsti sa jndnegocard It is beyond the power of the imagination to estimate the piety of a person who bathes and worships Lord Hari every day.

HBV 6.124–125

विष्णु-धर्मोत्तरे –
स्नानार्थ□ देवदेवस्य यस् तु गन्ध□ प्रयच्छति ।
भवन्ति वशगास् तस्य नार्यः सर्वत्र सर्वदा
पुष्प-दानात् तथा लोके भवतीह फलान्वितः ।
दत्त्वा मृगमद-स्नान□ सर्वान् कामान् अवाप्नुयात्

viṣṇu-dharmottare –
snānārthaṁ devadevasya yas tu gandhaṁ prayacchati |
bhavanti vaśagās tasya nāryaḥ sarvatra sarvadā
puṣpa-dānāt tathā loke bhavatīha phalānvitaḥ |
dattvā mṛgamada-snānaṁ sarvān kāmān avāpnuyāt

Women remain under the control of that person who offers gandha to Lord Hari, the controller of all living entities, while bathing Him—at all times and in all places. By offering water mixed with flower petals, one achieves great merit and by bathing the Lord with water mixed with deer musk, all of one's desires become fulfilled.

HBV 6.126

सर्वौषधि-प्रदानेन वाजिमेध-फलꣳ लभेत् ।
दत्त्वा जाती-फलꣳ मुख्यꣳ सफलाꣳ विन्दति क्रियाम्

sarvauṣadhi-pradānena vājimedha-phalaṁ labhet |
dattvā jātī-phalaṁ mukhyaṁ saphalāṁ vindati kriyām

By bathing the Lord with water mixed with medicinal herbs, one obtains "he merit of performing a horse sacrifice. By offering the Lord nutmeg, all of one's endeavors bear fruit.

HBV 6.127

मुरा मासी वचा कुष्ठꣳ शैलेयꣳ रजनी-द्वयम् ।
शटी चम्पक-मुस्तꣳ च सर्वौषधि-गणः स्मृतः

murā māsī vacā kuṣṭhaṁ śaileyaṁ rajanī-dvayam |
śaṭī campaka-mustaṁ ca sarvauṣadhi-gaṇaḥ smṛtaḥ

Murd, jatd mdrhsi, vacd, kustha, sailaja, turmeric, ddru haridrd, mustd, sathi, and jasmine—these are ten medicinal herbs that should be used for bathing the Deity.

HBV 6.128

गन्धश् चागमे—
गन्धश् चन्दन-कर्पूर-कालागुरुभिर् ईरितः

gandhaś cāgame—
gandhaś candana-karpūra-kālāgurubhir īritaḥ

A mixture of sandalwood, camphor, and black aguru is called gandha.

HBV 6.129–130

स्कान्दे श्री-ब्रह्म-नारद-स□वादे—
शङ्ख-स्थितेन तोयेन यः स्नापयति केशवम् ।
कपिला-शत-दानस्य फल□ प्राप्नोति मानवः
शङ्के तीर्थोदक□ कृत्वा यः स्नापयति माधवम् ।
द्वादश्या□ बिन्दु-मात्रेण कुलाना□ तारयेच् छतम्

skānde śrī-brahma-nārada-saṁvāde—
śaṅkha-sthitena toyena yaḥ snāpayati keśavam |
kapilā-śata-dānasya phalaṁ prāpnoti mānavaḥ
śaṅke tīrthodakaṁ kṛtvā yaḥ snāpayati mādhavam |
dvādaśyāṁ bindu-mātreṇa kulānāṁ tārayec chatam

theSkanda Purdrux, there is the following statement) sankhasthitena toyena yah sndpayati kesavam kapild sataddnasya phalarh prdpnoti mdnavah sankhe tlrthodakarh krtvd yah sndpayati mddhavam

34 SRI HARI-BHAKTI-VILASA dvadasydm vindumatrena kuldndm tdrayecchatam One who bathes Lord Kesava by pouring water over Him from a conch shell attains the merit of giving one hundred surabhi cows in charity. A person who bathes Lord Madhava on Dvadasi by pouring water from a conch shell that was collected from a holy place delivers one hundred generations of his family with each drop of water.

HBV 6.131–134

कपिला-क्षीरम् आदाय शङ्खे कृत्वा जनार्दनम् ।
यः स्नापयति धर्मात्मा यज्ञायुत-फल□ लभेत्
अन्य-गो-सम्भव□ क्षीर□ शङ्खे कृत्वा तु नारद ।
यः स्नापयति देवेश□ राजसूय-फल□ लभेएत्
शङ्खे कृत्वा च पानीय□ साक्षत□ कुसुमान्वितम् ।
स्नापयेद् देवदेवेश□ हन्यात् पाप□ चिरार्जितम्
साक्षत□ कुसुमोपेत□ शङ्खे तोय□ स-चन्दनम् ।
यः कृत्वा स्नापयेद् देव□ मम लोके वसेच् चिरम्

kapilā-kṣīram ādāya śaṅkhe kṛtvā janārdanam |
yaḥ snāpayati dharmātmā yajñāyuta-phalaṁ labhet
anya-go-sambhavaṁ kṣīraṁ śaṅkhe kṛtvā tu nārada |
yaḥ snāpayati deveśaṁ rājasūya-phalaṁ labheet
śaṅkhe kṛtvā ca pānīyaṁ sākṣataṁ kusumānvitam |

snāpayed devadeveśaṁ hanyāt pāpaṁ cirārjitam
sākṣataṁ kusumopetaṁ śaṅkhe toyaṁ sa-candanam |
yaḥ kṛtvā snāpayed devaṁ mama loke vasec ciram

O Narada, a pious devotee who bathes Lord Janardana by pouring the milk of a brown cow from a conch shell achieves the merit of performing ten thousand sacrifices. Bathing Lord Hari by pouring the milk of a cow from a conch shell gives one the merit of performing a Rajasuya sacrifi ce Bit h ng Lord Visnu by pouring water mixed with rice paddy and flower petals from a conch shell destroys the devotee's sinful reactions that were accumulated from many lifetimes. A devotee who bathes Lord Hari with water mixed with rice paddy, flower petals, and sandalwood paste eternally resides in My abode.

HBV 6.135–137

क्षिप्त्वा गन्धोदक शङ्खे यः स्नापयति केशवम् ।
नमो नारायणायेति मुच्यते योनि-सङ्कटान्
नाद्य तडागज वारि वापी-कूप-ह्रदादिजम् ।
गाङ्गेय च भवेत् सर्व कृत शङ्खे कलि-प्रिय
त्रैलोक्ये यानि तीर्थानि वासुदेवस्य चाज्ञया ।
शङ्खे तिष्ठन्ति विप्रेन्द्र तस्मात् शङ्ख सदार्चयेत्

kṣiptvā gandhodakaṁ śaṅkhe yaḥ snāpayati keśavam |
namo nārāyaṇāyeti mucyate yoni-saṅkaṭān
nādyaṁ taḍāgajaṁ vāri vāpī-kūpa-hradādijam |
gāṅgeyaṁ ca bhavet sarvaṁ kṛtaṁ śaṅkhe kali-priya
trailokye yāni tīrthāni vāsudevasya cājñayā |
śaṅkhe tiṣṭhanti viprendra tasmāt śaṅkhaṁ sadārcayet

A devotee who bathes Lord Visnu with water mixed with sandalwood paste while chanting, namo nardyandya, is liberated from the danger of being born again. O Narada, water from a river, well, lake, or pond—if placed in a conch shell, it becomes as good as Ganges water. O best of brdhmanas, by the order of the Supreme Lord, all holy places on the earth are present within a conch shell. Therefore, one should worship the conch shell every day.

HBV 6.138

शङ्खे कृत्वा तु पानीय□ स-पुष्प□ सतिलाक्षतम् ।
अर्घ्य□ ददाति देवस्य स-सागर-धरा-फलम्

śaṅkhe kṛtvā tu pānīyaṁ sa-puṣpaṁ satilākṣatam |
arghyaṁ dadāti devasya sa-sāgara-dharā-phalam

One who offers arghya, consisting of flower petals, sesame seeds, and rice paddy, to Lord Hari, from a conch shell, attains the merit of donating the entire earth, along with its oceans.

HBV 6.139–140

अर्घ्य□ दत्त्वा तु शङ्खेन यः करोति प्रदक्षिणम् ।
प्रदक्षिणी-कृता तेन सप्त-द्वीपा वसुन्धरा
दर्शनेनापि शङ्खस्य कि□ पुनः स्पर्शने कृते ।
विलय□ यान्ति पापानि हिम□ सूर्योदये यथा

arghyaṁ dattvā tu śaṅkhena yaḥ karoti pradakṣiṇam |
pradakṣiṇī-kṛtā tena sapta-dvīpā vasundharā
darśanenāpi śaṅkhasya kiṁ punaḥ sparśane kṛte |
vilayaṁ yānti pāpāni himaṁ sūryodaye yathā

36 SRIHARI-BHAKTI-VILASA darsanendpi sankhasya kim punah sparsane krte vilayam ydnti pdpdni himarh silryyddaye yathd By offering arghya from a conch shell and then circumambulating the Lord, one achieves the merit of circumambulating the entire earth, along with its seven islands. Just as cold and fog vanish as soon as the sun rises—as soon as one sees a conch shell, all of his sinful reactions are destroyed. What then can be said of a person who touches a conch shell?

HBV 6.141

नित्ये नैमित्तिके काम्ये स्नानार्चन-विलेपने ।
शङ्खम् उद्वहते यस् तु श्वेतद्वीपे वसेच् चिरम्

nitye naimittike kāmye snānārcana-vilepane |
śaṅkham udvahate yas tu śvetadvīpe vasec ciram

One who is accustomed to using a conch shell for various purposes, such as eternal and occasional rituals and fruitive activities, as well as while worshiping and bathing the Deity, resides eternally in the abode of the Lord, Svetadipa.

HBV 6.142

नत्वा शङ्खꣳ करे धृत्वा मन्त्रेणानेन वैष्णवः ।
यः स्नापयति गोविन्दꣳ तस्य पुण्यम् अनन्तकम्

natvā śaṅkhaṁ kare dhṛtvā mantreṇānena vaiṣṇavaḥ |
yaḥ snāpayati govindaṁ tasya puṇyam anantakam

No one can estimate the piety of a Vaisnava who, after offering his obeisances to Lord Visnu, bathes Him by using a conch shell while chanting the following mantra.

HBV 6.143–145

त्वꣳ पुरा सागरोत्पन्नो विष्णुना विधृतः करे ।
मानितः सर्व-देवैश् च पाञ्चजन्य नमो'स्तु ते
तव नादेन जीमूता वित्रस्यन्ति सुरासुराः ।
शशाङ्कायुत-दीप्ताभ पाञ्चजन्य नमो'स्तु ते
गर्भा देवारि-नारीणाꣳ विलीयन्ते सहस्रधा ।
तव नादेन पाताले पाञ्चजन्य नमो'स्तु ते

tvaṁ purā sāgarotpanno viṣṇunā vidhṛtaḥ kare |
mānitaḥ sarva-devaiś ca pāñcajanya namo'stu te
tava nādena jīmūtā vitrasyanti surāsurāḥ |
śaśāṅkāyuta-dīptābha pāñcajanya namo'stu te
garbhā devāri-nārīṇāṁ vilīyante sahasradhā |
tava nādena pātāle pāñcajanya namo'stu te

O Pancajanya conch shell! You had long ago appeared from the ocean. Lord Visnu holds you in His hand. Even the demigods show you great respect. I offer my obeisances to you. O Pancajanya! By your sound—the clouds, the demigods, and the demons become afraid. Your effulgence is equal to that of ten thousand moons. O Pancajanya! By your sound, thousands of wives of the demons in Patalaloka have miscarrages.

HBV 6.146–148

वाराहे च—
दक्षिणावर्त-शङ्खेन तिल-मिश्रोदकेन च ।
उदके नाभिमात्रे तु यः कुर्याद् अभिषेचनम्
प्राक् स्रोतसि च नद्या वै नरस् त्व् एकाग्र-मानसः ।
यावज् जीव-कृत पाप तत्-क्षणाद् एव नश्यति
दक्षिणावर्त-शङ्खेन पात्रे औडुम्बरे स्थितम् ।
उदक यः प्रतीच्छेत शिरसा कृष्ण-मानसः ।
तस्य जन्म-कृत पाप तत्-क्षणाद् एव नश्यति

vārāhe ca—
dakṣiṇāvarta-śaṅkhena tila-miśrodakena ca |
udake nābhimātre tu yaḥ kuryād abhiṣecanam
prāk srotasi ca nadyāṁ vai naras tv ekāgra-mānasaḥ |
yāvaj jīva-kṛtaṁ pāpaṁ tat-kṣaṇād eva naśyati
dakṣiṇāvarta-śaṅkhena pātre auḍumbare sthitam |
udakaṁ yaḥ pratīccheta śirasā kṛṣṇa-mānasaḥ |
tasya janma-kṛtaṁ pāpaṁ tat-kṣaṇād eva naśyati

38 SRI HARI-BHAKTI-VILASA One who stands in the water of a river facing east, with the lower part of his body submerged, and pours water on his head from a conch shell that is curved to the right, destroys all of his sins committed in this life. One who pours water that was kept in a copper container on his head from a conch shell, at once becomes freed from all sins committed in this lifetime.

HBV 6.149–150

आगमे—
बृहत्त्व स्निग्धताच्छत्व शङ्खस्येति गुण-त्रयम्
आवर्त-भङ्ग-दोषस् तु हेम-योगान् न जायते ।
नालिकाया स्वभावेन यदि छिद्र भवेन् नहि इति ।

āgame—
bṛhattvaṁ snigdhatācchatvaṁ śaṅkhasyeti guṇa-trayam
āvarta-bhaṅga-doṣas tu hema-yogān na jāyate |
nālikāyāṁ svabhāvena yadi chidraṁ bhaven nahi iti |

A conch shell has three qualities that are to be considered—size, smoothness, and clarity. If there are no natural holes in the conch shell and it is plated with gold then it is suitable for

the worship of the Deity, even if it was broken or is not properly curved.

HBV 6.151

घण्टावाद्य च नितरा स्नान-काले प्रशस्यते ।
यतो भगवतो विष्णोस् तत् सदा परम प्रियम्

ghaṇṭāvādyaṁ ca nitarāṁ snāna-kāle praśasyate |
yato bhagavato viṣṇos tat sadā paramaṁ priyam

It is extremely essential to ring the bell while bathing the Deity because Lord Kesava is very fond of this practice.

HBV 6.152

आवाहनार्घ्ये धूपे च पुष्प-नैवेद्य-योजने ।
नित्यम् एता प्रयुञ्जीत तन्-मन्त्रेणाभिमन्त्रिताम्

āvāhanārghye dhūpe ca puṣpa-naivedya-yojane |
nityam etāṁ prayuñjīta tan-mantreṇābhimantritām

While inviting the Lord, and while offering arghya, incense, flowers, and food to the Lord, one should always ring the bell and chant the following mantra.

HBV 6.153–154

जय-ध्वनि ततो मन्त्रमातः स्वाहेत्य् उदीर्य च ।
अभ्यर्च्य वादयन् घण्टा धूप नीचैः प्रदापयेत्
पूजा-काल विनान्यत्र हित नास्याः प्रचालनम् ।
न तया च विना कुर्यात् पूजन सिद्धि-लालसः

jaya-dhvaniṁ tato mantramātaḥ svāhety udīrya ca |
abhyarcya vādayan ghaṇṭāṁ dhūpaṁ nīcaiḥ pradāpayet
pūjā-kālaṁ vinānyatra hitaṁ nāsyāḥ pracālanam |
na tayā ca vinā kuryāt pūjanaṁ siddhi-lālasaḥ

One should offer incense to the Lord while ringing the bell after chanting, jayadhvani mantramatah svaha. It is not auspicious to ring the bell at any time other than while worshiping the Lord. A person who desires perfection should not engage in worshiping the Lord without ringing a bell.

HBV 6.155

उक्त च स्कान्दे श्री-ब्रह्म-नारद-स वादे—
स्नानार्चन-क्रिया-काले घण्टा-नाद करोति यः ।
पुरतो वासुदेवस्य तस्य पुण्य-फल शृणु

uktaṁ ca skānde śrī-brahma-nārada-saṁvāde—
snānārcana-kriyā-kāle ghaṇṭā-nādaṁ karoti yaḥ |
purato vāsudevasya tasya puṇya-phalaṁ śṛṇu

recorded in the Skanda Purarat, the following statement is found) sndndrccana kriydkdie ghantdnadam karoti yah purato vdsudevasya tasya punyaphalam irnu Now, listen as I describe the piety one accumulates by ringing a bell while bathing and worshiping Lord Vasudeva.

HBV 6.156–158

वर्ष-कोटि-सहस्राणि वर्ष-कोटि-शतानि च ।
वसते देव-लोके तु अप्सरो-गण-सेवितः
सर्व-वाद्य-मयी घण्टा केशवस्य सदा प्रिया ।
वादनाल् लभते पुण्य यज्ञ-कोटि-समुद्भवम्
वादित्र-निनदैस् तूर्य-गीत-मङ्गल-निस्वनैः ।
यः स्नापयति गोविन्द जीवन्-मुक्तो भवेद् धि सः

varṣa-koṭi-sahasrāṇi varṣa-koṭi-śatāni ca |
vasate deva-loke tu apsaro-gaṇa-sevitaḥ
sarva-vādya-mayī ghaṇṭā keśavasya sadā priyā |
vādanāl labhate puṇyaṁ yajña-koṭi-samudbhavam
vāditra-ninadais tūrya-gīta-maṅgala-nisvanaiḥ |
yaḥ snāpayati govindaṁ jīvan-mukto bhaved dhi saḥ

40 SRIHARI-BHAKTI-VILASA vddandllabhate punyam. yajfiakoti samudbhavam vdditra-ninadais turyya gltamangala nisvanaih yah sndpayati govindarh jlvanmukto bhaveddhi sah Those who worship the Lord while ringing a bell will reside in the heavenly planets for thousands of millions of years, being served by celestial women. The bell is the most auspicious of all musical instruments. It is very pleasing to Lord Kesava. Ringing a bell yields the piety of performing millions of sacrifices. A person who bathes Lord Hari while playing musical instruments, ringing a bell, singing songs in glorification of the Lord, and making auspicious sounds, undoubtedly becomes liberated in this very life.

HBV 6.159–161

वादित्राणाम् अभावे तु पूजा-काले हि सर्वदा ।
घण्टा-शब्दो नरैः कार्यः सर्व-वाद्य-मयी यतः
सर्व-वाद्य-मयी घण्टा देवदेवस्य वल्लभा ।
तस्मात् सर्व-प्रयत्नेन घण्टा-नाद तु कारयेत्
मन्वन्तर-सहस्राणि मन्वन्तर-शतानि च ।
घण्टा-नादेन देवेशः प्रीतो भवति केशवः

vāditrāṇām abhāve tu pūjā-kāle hi sarvadā |
ghaṇṭā-śabdo naraiḥ kāryaḥ sarva-vādya-mayī yataḥ
sarva-vādya-mayī ghaṇṭā devadevasya vallabhā |
tasmāt sarva-prayatnena ghaṇṭā-nādaṁ tu kārayet
manvantara-sahasrāṇi manvantara-śatāni ca |
ghaṇṭā-nādena deveśaḥ prīto bhavati keśavaḥ

If there are no musical instruments available at the time of worshiping the Lord then by simply ringing a bell, everything becomes perfect. The sound of a bell is auspicious. It is very dear to Lord Hari. That is why one must ring a bell while worshiping the Lord. Simply by ringing a bell, one can please Lord Kesava, the master of the demigods, for a duration of time equal to the reign of hundreds and thousands of Manus.

HBV 6.162–164

विष्णु-धर्मोत्तरे श्री-भगवत्-प्रह्लाद-स वादे—
शृणु दैत्येन्द्र वक्ष्यामि घण्टा-माहात्म्यम् उत्तमम् ।
प्रह्लाद त्वत्-समो नास्ति मद्-भक्तो भुवन-त्रये
मम नामाङ्किता घण्टा पुरतो मम तिष्ठति ।
अर्चिता वैष्णव-गृहे तत्र मा विद्धि दैत्यज
वैनतेयाङ्किता घण्टा सुदर्शन-युता यदि ।
ममाग्रे स्थापयेद् यस् तु देहे तस्य वसाम्य् अहम्

viṣṇu-dharmottare śrī-bhagavat-prahlāda-saṁvāde—
śṛṇu daityendra vakṣyāmi ghaṇṭā-māhātmyam uttamam |
prahlāda tvat-samo nāsti mad-bhakto bhuvana-traye
mama nāmāṅkitā ghaṇṭā purato mama tiṣṭhati |
arcitā vaiṣṇava-gṛhe tatra māṁ viddhi daityaja
vainateyāṅkitāṁ ghaṇṭāṁ sudarśana-yutāṁ yadi |
mamāgre sthāpayed yas tu dehe tasya vasāmy aham

Prahlada found in the VisnU'dharmottara, it is stated) srnu daityendra vaksydmi ghantd mdhdtmyam uttamam prahlada tvatsamo ndsti madbhakto bhuvanatraye mama ndmdnkitd ghantd purato mama tisthati arccita vaisnavagrhe tatra mam viddhi daityaja vainateydnkitd ghantdm sudarsanayutdm yadi mamdgre sthdpayed yastu dehe tasya vasdmyaham O best of the Daityas, listen now to the glories of the bell. O Prahlada, there is no devotee like you within the three worlds. O son of a Daitya, know for certain that wherever there is a bell with My name inscribed, kept for My worship—I personally remain there. I live m the heart of a person who rings a bell that bears the symbol of Garuda, or the Sudarsana cakra.

HBV 6.165–167

यस् तु वादयते घण्टा वैनतेयेन चिह्नितम् ।
धूपे नीराजनए स्नाने पूजा-काले विलेपने
ममाग्रे प्रत्यह वत्स प्रत्येक लभते फलम् ।
ममायुत गो-युत च चान्द्रायण-शतोद्भवम्
विधि-बाह्य-कृता पूजा सफला जायते नृणाम् ।
घण्टा-नादेन तुस्टो'ह प्रयच्छामि स्वक पदम्

yas tu vādayate ghaṇṭā vainateyena cihnitām |
dhūpe nīrājanae snāne pūjā-kāle vilepane
mamāgre pratyahaṁ vatsa pratyekaṁ labhate phalam |
mamāyutaṁ go-yutaṁ ca cāndrāyaṇa-śatodbhavam
vidhi-bāhya-kṛtā pūjā saphalā jāyate nṝṇām |
ghaṇṭā-nādena tusṭo'haṁ prayacchāmi svakaṁ padam

My dear son, a person who daily rings in front of Me a bell that is decorated with an inscription of Garuda—while offering Me incense, worship, water for bathing, and sandalwood paste—achieves the merit of performing ten thousand sacrifices, giving ten thousand cows in charity, and observing one hundred candrdyana vows with each of his offerings. Just by ringing a bell, any kind of worship becomes complete and successful. I become pleased with a person who rings a bell while worshiping Me and so I give him a place in My eternal abode.

HBV 6.168

नागारि-चिह्निता घण्टा रथाङ्गेन समन्विता ।
वादनात् कुरुते नाश जन्म-मृत्यु-भयस्य च

nāgāri-cihnitā ghaṇṭā rathāṅgena samanvitā |
vādanāt kurute nāśaṁ janma-mṛtyu-bhayasya ca

One can be relieved of the fear of birth and death if he rings a bell that is decorted with the symbol of a cakra or Garuda while worshiping Me.

HBV 6.169–171

गरुडेनाङ्क्ता घण्टा दृष्ट्वाह प्रत्यह सदा ।
प्रीति करोति दैत्येन्द्र लक्ष्मी प्राप्य यथाधनः
दृष्ट्वामृत यथा देवाः प्रीति कुर्वन्त्य् अहर्निशम् ।
सुपर्णे च तथा प्रीति घण्टा-शिखर-स स्थिते
स्व-करेण प्रकुर्वन्ति घण्टा-नाद स्व-भक्तितः ।
मदीयार्चन-काले तु फल कोट्य्-ऐन्दव कलौ

garuḍenāṅktāṁ ghaṇṭāṁ dṛṣṭvāhaṁ pratyahaṁ sadā |
prītiṁ karoti daityendra lakṣmīṁ prāpya yathādhanaḥ
dṛṣṭvāmṛtaṁ yathā devāḥ prītiṁ kurvanty aharniśam |
suparṇe ca tathā prītiṁ ghaṇṭā-śikhara-saṁsthite
sva-kareṇa prakurvanti ghaṇṭā-nādaṁ sva-bhaktitaḥ |
madīyārcana-kāle tu phalaṁ koṭy-aindavaṁ kalau

O king of the Daityas, I become as happy as a poor man who receives a huge amount of wealth by seeing a bell decorated with a symbol o{ Garuda. As the demigods experience happiness, day and night, by seeing nectar—I

become very satisfied when I see the form of Garuda on a bell. In the age of Kali, simply by devotedly ringing a bell while worshiping Me, a person attains the merit of performing ten million cdndrdyana vows.

HBV 6.172–173

अन्यत्र च—
घण्टा-दण्डस्य शिखरे स-चक्रꣳ स्थापयेत् तु यः ।
गरुडꣳ वै प्रियꣳ विष्णोः स्थापितꣳ भुवन-त्रयम्
स-चक्र- घण्टा-नादꣳ तु मृत्यु-काले शृणोति यः ।
पाप-कोटि-युतस्यापि नश्यन्ति यम-किङ्कराः

anyatra ca—
ghaṇṭā-daṇḍasya śikhare sa-cakraṁ sthāpayet tu yaḥ |
garuḍaṁ vai priyaṁ viṣṇoḥ sthāpitaṁ bhuvana-trayam
sa-cakra- ghaṇṭā-nādaṁ tu mṛtyu-kāle śṛṇoti yaḥ |
pāpa-koṭi-yutasyāpi naśyanti yama-kiṅkarāḥ

One who makes a bell with a cakra, which is very dear to Lord Visnu, or with a symbol of Garuda, on top is supposed to have established the three worlds within that bell. One who hears the sound of a bell that is decorated with the symbol of a cakra at the time of death—even if he is a most sinful person—cannot be approached by the Yamadutas.

HBV 6.174–175

सर्वे दोषाः प्रलीयन्ते घण्टा-नादे कृते हरौ ।
देवतानाꣳ मुनीन्द्राणाꣳ पितॄणाम् उत्सवो भवेत्
अभावे वैनतेयस्य चक्रस्यापि न सꣳशयः ।
घण्टा-नादेन भक्तानाꣳ प्रसादꣳ कुरुते हरिः

sarve doṣāḥ pralīyante ghaṇṭā-nāde kṛte harau |
devatānāṁ munīndrāṇāṁ pitṝṇām utsavo bhavet
abhāve vainateyasya cakrasyāpi na saṁśayaḥ |
ghaṇṭā-nādena bhaktānāṁ prasādaṁ kurute hariḥ

The sound of the bell that is rung during the worship of Lord Hari drives away all types of faults and inauspiciousness. The demigods, great sages, and forefathers become very pleased upon hearing the sound of the bell. In the absence of a bell decorated with the symbol of Garuda, or a cakra, one should use an ordinary bell. There is no doubt that the Supreme Lord will be pleased with a devotee who worships Him while ringing a bell.

HBV 6.176–177

गृहे यस्मिन् भवेन् नित्य घण्टा नागारि-स युता ।
न सर्पाणा भय तत्र नाग्नि-विद्युत्-समुद्भवम्
यस्य घण्टा गृहे नास्ति शङ्खश् च पुरतो हरेः ।
कथ भागवत नाम गीयते तस्य देहिनः इति ।

gṛhe yasmin bhaven nityaṁ ghaṇṭā nāgāri-saṁyutā |
na sarpāṇāṁ bhayaṁ tatra nāgni-vidyut-samudbhavam
yasya ghaṇṭā gṛhe nāsti śaṅkhaś ca purato hareḥ |
kathaṁ bhāgavataṁ nāma gīyate tasya dehinaḥ iti |

One can be relieved from the fear of snakes, fire, and lightning if he has a bell decorated with the form of Garuda in his house. One cannot be called a devotee of Lord Hari if there is no conch shell and bell in his house, placed in front of the Deity.

HBV 6.178–179

अतो भगवतः प्रीत्यै घण्टा श्री-गरुडान्विता ।
सङ्गृह्या वैष्णवैर् यत्नाच् चक्रेणोपरि मण्डिता
स्नाने शङ्खादि-वाद्या तु नाम-सङ्कीर्तन हरेः ।
गीत नृत्य पुराणादि-पठन च प्रशस्यते

ato bhagavataḥ prītyai ghaṇṭā śrī-garuḍānvitā |
saṅgṛhyā vaiṣṇavair yatnāc cakreṇopari maṇḍitā
snāne śaṅkhādi-vādyāṁ tu nāma-saṅkīrtanaṁ hareḥ |
gītaṁ nṛtyaṁ purāṇādi-paṭhanaṁ ca praśasyate

Therefore, for the pleasure of the Supreme Lord, Vaisnavas should use a bell that is decorated with a symbol of Garuda or a cakra. It is very auspicious to blow a conch shell, chant the holy name of the Lord, sing His glories, dance before Him, and recite literature, such as the Puranas, while bathing the Deity.

HBV 6.180

स्कन्द-पुराणे—
स्नान-काले तु कृष्णस्य शङ्खादीना□ तु वादनम् ।
कुरुते ब्रह्म-लोके तु वसते ब्रह्म-वासरम्

skanda-purāṇe—
snāna-kāle tu kṛṣṇasya śaṅkhādīnāṁ tu vādanam |
kurute brahma-loke tu vasate brahma-vāsaram

skandapurane (In the Skanda Parana it is stated) sndnakdle tu krsnasya sankhddlnantu vadanam

kurute brahmaloke tu vasate brahmavddaram A person who blows a conch shell at the time of bathing Lord Krsna becomes qualified to live in Brahmaloka for the duration of one kalpa.

HBV 6.181

स्नान-काले तु सम्प्राप्ते कृष्णस्याग्रे तु नर्तनम् ।
गीत□ चैव पुनात्य् अत्र ऋचोक्त□ वदनेन हि

snāna-kāle tu samprāpte kṛṣṇasyāgre tu nartanam |
gītaṁ caiva punāty atra ṛcoktaṁ vadanena hi

The Rg-veda has revealed that dancing and singing before Lord Krsna at the time of His bathing makes everyone purified.

HBV 6.182

तत्रैव श्री-ब्रह्म-नारद-स□वादे—
मृदङ्ग-वाद्येन युत□ पणवेन समन्वितम् ।
अर्चन□ वासुदेवस्य स-नृत्य□ मोक्षद□ नृणाम्

tatraiva śrī-brahma-nārada-saṁvāde—
mṛdaṅga-vādyena yutaṁ paṇavena samanvitam |
arcanaṁ vāsudevasya sa-nṛtyaṁ mokṣadaṁ nṝṇām

found in the Skanda Purana, it is stated) mrdangavddyene yutarh panavena samanvitam arccanarh vdsudevasya sanrtyarh moksadarh nrndm Those who worship Lord Vasudeva while dancing and playing mrdangas certainly attain liberation from material bondage.

HBV 6.183–187

ग्लर्ह् व्द्यन्च न्रत्यन्च
तथ्द् पुस्तकव्द्चनम्
पुज्द्क्द्ले तु क्रस्नस्य
सर्व्वद्ह् केसवप्रियम्
न्रत्यव्द्द्यभ्द्ये तु
कुर्य्य्द्त् पुस्तकव्द्चनम्
पुज्द्क्द्ले त्विदर्ह् पुत्र
सर्व्वद्ह् प्रित्तद्यकम्
पुस्तकस्यप्यभ्द्ये तु
विस्नुन्म्र सहस्रकम्

gltarh vddyanca nrtyanca
tathd pustakavdcanam
pujdkdle tu krsnasya
sarvvadd kesavapriyam
nrtyavddyddyabhdve tu
kuryydt pustakavdcanam
pujdkdle tvidarh putra
sarvvadd prltiddyakam
pustakasyapyabhdve tu
visnundma sahasrakam

46 SRIHARI-BHAKTI-VILASA f stavardjarh munisrestha gajendrasya ca moksanam pujdkdle tu devasya gltd stotra manusmrtih pancastavd mahdbhdga mahdpriti hard hareh vihdya gltavddydni pujdkdle sadd hareh pathaniyarh mahdbhaktyd visnor ndma sahasrakam To sing, play musical instruments, dance, and recite the Vedic literature while worshiping is always very pleasing to Lord Krsna. In the absence of dancing and playing musical instruments, one should recite the Vedic literature. My dear son, the recitation of the Vedic literature is very pleasing to the Lord, especially at the time of worship. If there is no Vedic literature to recite, one can chant the VisnU'sahasra-ndma'Stotra, Stavaraja, Gajendra- moksa, Bhagavad-gita, or Anusmrti. These five are very pleasing to the Lord. One can always recite the one thousand names of Lord Visnu while worshiping instead of singing and playing musical instruments.

HBV 6.188–189

द्वारका-माहात्म्ये—
स्नान-काले तु कृष्णस्य जय-शब्द करोति यः ।
कर-ताडन-स युक्त गीत नृत्य प्रकुर्वते
उन्मत्त-चेष्टा कुर्वाणो हसन् जल्पन् यथेच्छया ।
नोत्तान-शायी भवति मातुर् अङ्के नरेश्वर

dvārakā-māhātmye—
snāna-kāle tu kṛṣṇasya jaya-śabdaṁ karoti yaḥ |
kara-tāḍana-saṁyuktaṁ gītaṁ nṛtyaṁ prakurvate
unmatta-ceṣṭāṁ kurvāṇo hasan jalpan yathecchayā |
nottāna-śāyī bhavati mātur aṅke nareśvara

O King, one who chants Jaya!, Jaya! while Lord Krsna is being bathed, claps his hands, sings the Lord's glories, dances before Him, laughs freely, and discusses topics in relation to Him, does not again enter the womb of a mother because he attains liberation.

HBV 6.190

तत्रैव—
स्नान-काले तु देवस्य पठेन् नाम-सहस्रकम् ।
प्रत्यक्सर लभेत् पुण्य कपिला-गो-शतोद्भवम्

tatraiva—
snāna-kāle tu devasya paṭhen nāma-sahasrakam |
pratyaksaraṁ labhet puṇyaṁ kapilā-go-śatodbhavam

tatraiva (In the same literature it is stated) sndnakdle tu devasya pathenndma sahasrakam pratyaksararh labhet punyarh kapild gosatodbhavam One who recites the thousand names of Visnu at the time of bathing the Deities obtains the merit of giving a brown cow in charity with the chanting of each letter.

HBV 6.191

विष्णु-धर्मोत्तरे—
कृत्वा नाम-सहस्रेण स्तुतिꣳ तस्य महात्मनः ।
वियोगम् आप्नोति नरः सर्वानर्थैर् न सꣳशयः

viṣṇu-dharmottare—
kṛtvā nāma-sahasreṇa stutiṁ tasya mahātmanaḥ |
viyogam āpnoti naraḥ sarvānarthair na saṁśayaḥ

There is no doubt that a person who glorifies the Supreme Lord by reciting the thousand names of Visnu is freed from all types of anarthas.

HBV 6.192

स्कान्दे श्री-ब्रह्म-नारद-सꣳवादे—
विष्णोर् नाम-सहस्रꣳ तु पूजा-काले पठन्ति ये ।
वेदानाꣳ चैव पुण्यानाꣳ फलम् आप्नोति मानवः

skānde śrī-brahma-nārada-saṁvāde—
viṣṇor nāma-sahasraṁ tu pūjā-kāle paṭhanti ye |
vedānāṁ caiva puṇyānāṁ phalam āpnoti mānavaḥ

in the Skanda Purdna, the following statement is found) visnorndma sahasrantu pujdkdle pathanti ye veddndncaiva punydndm phalamdpnoti mdnavah A person who chants the Visnu-sahasra-ndma-stotra while worshiping the Lord attains the merit of studying all the Vedas.

HBV 6.193

ꣳलोकेनैकेन देवर्षे सहस्र-नामकस्य यत् ।
पठितेन फलꣳ प्रोक्तꣳ न तत् क्रतु-ꣳशतैर् अपि

ślokenaikena devarṣe sahasra-nāmakasya yat |
paṭhitena phalaṁ proktaṁ na tat kratu-śatair api

48 SRIHARI-BHAKTI-VILASA pathitena phalarh proktam na tat kratusatairapi O sage among the demigods, the merit one achieves by reciting even one sloka from the VisnU'Sahasra-ndma'Stotra cannot be obtained by performing one hundred sacrifices.

HBV 6.194

मन्त्र-हीनं क्रिया-हीनं यत् कृतं पूजनं हरेः ।
परिपूर्णं भवेत् सर्वं सहस्र-नाम-कीर्तनात्

mantra-hīnaṁ kriyā-hīnaṁ yat kṛtaṁ pūjanaṁ hareḥ |
paripūrṇaṁ bhavet sarvaṁ sahasra-nāma-kīrtanāt

Worship of Lord Hari without reciting the proper mantras and performing the prescribed rituals becomes complete and successful simply by the recitation of the VisnU'Sahasra-ndrna'Stotra.

HBV 6.195–197

किं च—
ज्ञानाज्ञान-कृतं पापं पठित्वा विष्णु-सन्निधौ ।
नाम्नां सहस्रं विष्णोस् तु प्रजहाति महा-रुजम्
ब्रह्म-हत्यादि-पापानि काम-चार-कृतान्य् अपि ।
विलयं यान्ति वै नूनम् अन्य-पापे तु का कथा
सिद्ध्यन्ति सर्व-कार्याणि मनसा चिन्तितानि च ।
यः पठेत् प्रातर् उत्थाय विष्णोर् नाम-सहस्रकम्

kiṁ ca—
jñānājñāna-kṛtaṁ pāpaṁ paṭhitvā viṣṇu-sannidhau |
nāmnāṁ sahasraṁ viṣṇos tu prajahāti mahā-rujam
brahma-hatyādi-pāpāni kāma-cāra-kṛtāny api |
vilayaṁ yānti vai nūnam anya-pāpe tu kā kathā
siddhyanti sarva-kāryāṇi manasā cintitāni ca |
yaḥ paṭhet prātar utthāya viṣṇor nāma-sahasrakam

Recitation of the VisnU'Sahasra-ndma'Stotra before Lord Visnu destroys all of one's sins that were committed knowingly or unknowingly and also cures a supposedly incurable disease. Even the sin of killing a brdhmana is nullified by the chanting of the VisnU'Sahasra-ndma'Stotra. What then can be said of other sins? A person who recites the VisnU'sahasra-ndma'Stotra

after getting up early in the morning will be successful in all his activities throughout his life.

HBV 6.198–201

तत्रैव श्री-कृष्णार्जुन-स□वादे—
अधीतास् तेन वै वेदाः सुराः सर्व-समर्चिताः ।
नाम्ना□ सहस्र□ यो'धीते मुक्तिस् तस्य करे स्थिता
कुर्वत् पाप-सहस्राणि भुञ्जानो'पि यतस् ततः ।
पठेन् नाम-सहस्रस् तु दुर्गन्ध□ न स पश्यति
मुक्त्वा नाम-सहस्रस् तु नान्यो धर्मो'स्ति कश्चन ।
कलौ प्राप्ते गुडाकेश सत्यम् एतन् मयेरितम्
यज्ञैर् दानैस् तपभिश् च स्तवैः प्रीतिर् न मे'र्जुन ।
सन्तुष्टिस् तु न चान्येन विना नाम-सहस्रकम्

tatraiva śrī-kṛṣṇārjuna-saṁvāde—
adhītās tena vai vedāḥ surāḥ sarva-samarcitāḥ |
nāmnāṁ sahasraṁ yo'dhīte muktis tasya kare sthitā
kurvat pāpa-sahasrāṇi bhuñjāno'pi yatas tataḥ |
paṭhen nāma-sahasras tu durgandhaṁ na sa paśyati
muktvā nāma-sahasras tu nānyo dharmo'sti kaścana |
kalau prāpte guḍākeśa satyam etan mayeritam
yajñair dānais tapabhiś ca stavaiḥ prītir na me'rjuna |
santuṣṭis tu na cānyena vinā nāma-sahasrakam

Recitation of the Visnu'sahasra-ndma-stotra is equal to the recitation of all the Vedas and the worship of ail the demigods. Liberation comes within the grip of the devotee who recites the Visnusahasra-ndma-stotra. Even the most sinful people and meat eaters can avoid going to hell if they recite the \ isnU'Sahasra-ndma'Stotra. O Arjuna, I am telling you the truth that in the age of Kali, one who simply chants the one thousand names of Lord Visnu need not engage in any other religious activity. One who does not chant the Visnii'Sahasra-ndmastotra cannot satisfy Me, even by performing sacrifice, giving charity, undergoing austerities, or offering prayers.

50 SRIHARI'BHAKTI-VILASA

HBV 6.202–204

स्तव नाम-सहस्राख्य ये न जानन्ति वै कलौ ।
भ्रमन्ति ते नर्अ लोके सर्व-धर्म-बहिष्कृताः
स्तव नाम-सहस्राख्य लिखित यस्य वेश्मनि ।
पूज्यते मम सान्निध्ये पूजा गृह्णामि तस्य वै
यस्मिन् नाम-सहस्र मे गृहे तिष्ठति सर्वदा ।
लिखित पाण्डव-श्रेष्ठ तत्र नो विशते कलिः
तस्मात् त्वम् अपि कौन्तेय मद्-भक्तो मन्-मना भव ।

stavaṁ nāma-sahasrākhyaṁ ye na jānanti vai kalau |
bhramanti te nar ̨a loke sarva-dharma-bahiṣkṛtāḥ
stavaṁ nāma-sahasrākhyaṁ likhitaṁ yasya veśmani |
pūjyate mama sānnidhye pūjāṁ gṛhṇāmi tasya vai
yasmin nāma-sahasraṁ me gṛhe tiṣṭhati sarvadā |
likhitaṁ pāṇḍava-śreṣṭha tatra no viśate kaliḥ
tasmāt tvam api kaunteya mad-bhakto man-manā bhava |

Those who, in the age of Kali, do not know the glories of the Visnu- sahasra-ndma-stotra receive no benefit for their performance of religious activities and thus wander about in the material creation. I personally accept the worship that is ottered by a person who recites the VisnU'Sahasra-ndma- stotra in his home. O best of the Pandavas, the influence of Kali cannot enter the house of a person where the chanting of the VisnU'Sahasra-ndma-stptra is present.

HBV 6.205

पठन् नाम-सहस्र मे सर्वान् कामान् अवाप्स्यसि

paṭhan nāma-sahasraṁ me sarvān kāmān avāpsyasi

Therefore, O son of Kunti, fix your mind on Me, become My devotee, and recite the VisnU'Sahasra-ndma-stotra. If you do so, all of your desires will be fulfilled.

HBV 6.206–208

अहम् आराधितः पूर्वं ब्रह्मणा लोक-कर्तृणा ।
ततो नाम-सहस्रं मे प्राप्तं लोक-हितं परम्
नारदेन ततः पूर्वं प्राप्तं च परमेष्ठिनः ।
नारदेन ततः प्रोक्त-वृषीणाम् ऊर्ध्व-रेतसाम्
ऋषिभिस् तु महाबाहो देवलोके प्रकाशितम् ।
मर्त्य-लोके मनुष्याणां व्यासेन परिभाषितम्

aham ārādhitaḥ pūrvaṁ brahmaṇā loka-kartṛṇā |
tato nāma-sahasraṁ me prāptaṁ loka-hitaṁ param
nāradena tataḥ pūrvaṁ prāptaṁ ca parameṣṭhinaḥ |
nāradena tataḥ prokta-vṛṣīṇām ūrdhva-retasām
ṛṣibhis tu mahābāho devaloke prakāśitam |
martya-loke manuṣyāṇāṁ vyāsena paribhāṣitam

As a result of worshiping Me in a previous age, Brahma, the creator ol the universe, obtained the most auspicious Visnu-sahasra-ndma'Stotra. Later on, Narada received it from Brahma and then destributed it among the ascetics who were strictly celibate. O mighty-armed Arjuna, these sages distributed the VimU'Sahasra-ndma- stotra to the demigods. The Visnusahasra-ndmastotra was first propagated in this world by Vedavyasa.

HBV 6.209–213

तपसोग्रेण महता शङ्करेण महात्मना ।
मत्-प्रसादाद् अनुप्राप्तं गुह्यानाम् उत्तमोत्तमम्
दत्तं भवान्यै रुद्रेण नाम्नां मे हि सहस्रकम् ।
विश्रुतं त्रिषु लोकेषु मया ते परिकीर्तितम्
अशेषार्तिहरं पार्थ मम नाम-सहस्रकम् ।
सद्यः प्रीति-करं पुण्यं सुराणाम् अमृतं यथा
अष्टादश-पुराणानां सारेम् एतद् धनञ्जय ।
मयोद्धृत्य समाख्यातं तव नाम-सहस्रकम्
सहस्र-नाम-माहात्म्यं देवो जानाति शङ्करः ।
सहस्र-नाम-माहात्म्यं यः पठेच् छृणुयाद् अपि ।
अपराध-सहस्रेण न स लिप्येत् कदाचन

tapasogreṇa mahatā śaṅkareṇa mahātmanā |
mat-prasādād anuprāptaṁ guhyānām uttamottamam

dattaṁ bhavānyai rudreṇa nāmnāṁ me hi sahasrakam |
viśrutaṁ triṣu lokeṣu mayā te parikīrtitam
aśeṣārtiharaṁ pārtha mama nāma-sahasrakam |
sadyaḥ prīti-karaṁ puṇyaṁ surāṇām amṛtaṁ yathā
aṣṭādaśa-purāṇānāṁ sārem etad dhanañjaya |
mayoddhṛtya samākhyātaṁ tava nāma-sahasrakam
sahasra-nāma-māhātmyaṁ devo jānāti śaṅkaraḥ |
sahasra-nāma-māhātmyaṁ yaḥ paṭhec chṛṇuyād api |
aparādha-sahasreṇa na sa lipyet kadācana

52 SRI HARI-BHAKTI-VILASA sahasrandma mdhdtmyarh devo jdndti sankarah sahasrandma mdhdtmyarh yah pathet srnuyddapi aparadha sahasralstu na sa lipyet kadacana Only after performing very severe penance did the great soul, Sarikara, receive the most confidential VisnU'Sahasra-nama-stotra. He then gave it to his wife, Parvati. 0 Arjuna, in this way, My sahasra-nama-stotra has been propagated in this world. These one thousand names of Mine instantly destroy all the miseries of the living entities and award them pleasure and piety, just as the nectar does for the demigods. 1 am thus giving to you the Visnu-sahLisra-ndmastotra, which is the essence of the eighteen Puranas. Mahadeva knows perfectly well the glories of the Visnu-sahasra-nama-stotra. Those who recite it or hear its glories do not become implicated, even if they commit thousands of offenses.

HBV 6.214–218

स्कान्दे अवन्ती-खण्डे श्री-व्यासोक्तौ –
गीता सुगीता कर्तव्या किम् अन्यैः शास्त्र-विस्तरैः ।
या स्वय पद्म-नाभस्य मुख-पद्माद् विनिःसृता
सर्व-शास्त्र-मयी गीता सर्व-देव-मयी यतः ।
सर्व-धर्म-मयी यस्मात् तस्माद् एता समभ्यसेत्
शालग्राम-शिलाग्रे तु गीताध्याय पठेत् तु यः ।
मन्वन्तर-सहस्राणि वसते ब्रह्मणः पुरे
हत्वा हत्वा जगत् सर्व मुषित्वा स-चराचरम् ।
पापैर् न लिप्यते चैव गीताध्यायी कथञ्चन
तेनेष्ट क्रतुभिः सर्वैर् दत्त तेन गवायुतम् ।
गीताम् अभ्यस्यता नित्य तेनाप्त पदम् अव्ययम्

skānde avantī-khaṇḍe śrī-vyāsoktau –
gītā sugītā kartavyā kim anyaiḥ śāstra-vistaraiḥ |
yā svayaṁ padma-nābhasya mukha-padmād viniḥsṛtā

sarva-śāstra-mayī gītā sarva-deva-mayī yataḥ |
sarva-dharma-mayī yasmāt tasmād etāṁ samabhyaset
śālagrāma-śilāgre tu gītādhyāyaṁ paṭhet tu yaḥ |
manvantara-sahasrāṇi vasate brahmaṇaḥ pure
hatvā hatvā jagat sarvaṁ muṣitvā sa-carācaram |
pāpair na lipyate caiva gītādhyāyī kathañcana
teneṣṭaṁ kratubhiḥ sarvair dattaṁ tena gavāyutam |
gītām abhyasyatā nityaṁ tenāptaṁ padam avyayam

One should faithfully and attentively recite the Bhagavad-gitd, which has emanated from the mouth of Lord Krsna. There is no need to study many Vedic literatures. The Bhagavad-gitd represents all scriptures, all of the demigods, and all religious principles. Therefore, one should carefully cultivate this great work. One who recites a chapter of the Bhagavad-gitd in front of a sdlagrama- sild becomes qualified to live in Brahmaloka for the duration of the reign of one thousand Manus. If a person recites the Bhagavad-gitd every day, he will remain unaffected by any sinful reactions, even if he repeatedly causes trouble to others and steals their property. One who recites the Bhagavad-gitd is considered to possess all kinds of knowledge and he obtains the merit of giving ten thousand cows in charity. One who recites the Bhagavad-gitd every day achieves the eternal abode of the Supreme Lord, which is beyond the jurisdiction of fear.

HBV 6.219

गीताध्याय पठेद् यस् तु श्लोक श्लोकार्धम् एव वा ।
भव-पाप-विनिर्मुक्तो याति विष्णोः पर पदम्

gītādhyāyaṁ paṭhed yas tu ślokaṁ ślokārdham eva vā |
bhava-pāpa-vinirmukto yāti viṣṇoḥ paraṁ padam

A person who recites a chapter, a sloka, or half a sloka of the Bhagavad- gitd becomes freed from the contamination of material life and goes to the abode of Lord Visnu in the spiritual sky.

54 SRIHARI-BHAKTI-VILASA

HBV 6.220–222

यो नित्यꣳ विश्व-रूपाख्यम् अध्यायꣳ पठति द्विजः ।
विभूतिꣳ देव-देवस्य तस्य पुण्यꣳ वदाम्य् अहम्
वेदैर् अधीतैर् यत् पुण्यꣳ सेतिहासैः पुरातनैः ।
श्लोकेनैकेन तत् पुण्यꣳ लभते नात्र सꣳशयः
आब्रह्म-स्तम्ब-पर्यन्तꣳ जगत्-तृप्तिꣳ करोति सः ।
विश्व-रूपꣳ सदाध्यायꣳ विभूतिꣳ च पठेत् तु यः

yo nityaṁ viśva-rūpākhyam adhyāyaṁ paṭhati dvijaḥ |
vibhūtiṁ deva-devasya tasya puṇyaṁ vadāmy aham
vedair adhītair yat puṇyaṁ setihāsaiḥ purātanaiḥ |
ślokenaikena tat puṇyaṁ labhate nātra saṁśayaḥ
ābrahma-stamba-paryantaṁ jagat-tṛptiṁ karoti saḥ |
viśva-rūpaṁ sadādhyāyaṁ vibhūtiṁ ca paṭhet tu yaḥ

Now, let Me tell you of the good fortune a brahrnana attains by daily reciting the eleventh chapter of the Bhagavad-gita, which describes the Lord's universal form, and the tenth chapter of the Bhagavad-gita, which descirbes the opulence of the Lord. The piety one achieves by studying all of the Vedas, histories, and Puranas can be achieved simply by studying the Bhagavad-gita. A person who tegularly recites the chapters of the Bhagavad-gita containing the revelation of the universal form and the descriptions of the opulence of the Lord will become pleasing to everyone within the universe.

HBV 6.223–225

अहन्य् अहनि यो मर्त्यो गीताध्यायꣳ पठेत् तु वै ।
द्वात्रिꣳशद्-अपराधाꣳस् तु क्षमते तस्य केशवः
लिखित्वा वैष्णवानाꣳ च गीता-शास्त्रꣳ प्रयच्छति ।
दिने दिने च यजते हरिꣳ चात्र न सꣳशयः
चतुर्णाम् एव वेदानाꣳ सारम् उद्धृत्य विष्णुना ।
त्रैलोक्यस्योपकाराय गीता-शास्त्रꣳ प्रकाशितम्

ahany ahani yo martyo gītādhyāyaṁ paṭhet tu vai |
dvātriṁśad-aparādhāṁs tu kṣamate tasya keśavaḥ
likhitvā vaiṣṇavānāṁ ca gītā-śāstraṁ prayacchati |
dine dine ca yajate hariṁ cātra na saṁśayaḥ
caturṇām eva vedānāṁ sāram uddhṛtya viṣṇunā |
trailokyasyopakārāya gītā-śāstraṁ prakāśitam

Lord Kesava forgives the thirty-two kinds of offenses committed by a person who recites the Bhagavad-gitd. One who copies the Bhagavad-gitd and donates it to a Vaisnava achieves the merit of worshiping Lord Hari. There is no doubt about this. To benefit the inhabitants of the three worlds. Lord Visnu abstracted the essence of the four Vedas and presented it in the form of the great literature, Bhagavad-gitd.

HBV 6.226–227

भारतामृत-सर्वस्व विष्णोर् वक्त्राद् विनिःसृतम् ।
गीता-गङ्गोदक पीत्वा पुनर् जन्म न विद्यते
धर्म चार्थ च काम च मोक्ष चापीच्छता सदा ।
श्रोतव्या पठनीया च गीता कृष्ण-मुखोद्गता
यो नरः पठते नित्य गीता-शास्त्र दिने दिने ।

bhāratāmṛta-sarvasvaṁ viṣṇor vaktrād viniḥsṛtam |
gītā-gaṅgodakaṁ pītvā punar janma na vidyate
dharmaṁ cārthaṁ ca kāmaṁ ca mokṣaṁ cāpīcchatā sadā |
śrotavyā paṭhanīyā ca gītā kṛṣṇa-mukhodgatā
yo naraḥ paṭhate nityaṁ gītā-śāstraṁ dine dine |

By drinking Ganges water in the form of hearing the Bhagavad-gitd, which was spoken by Sri Krsna and which is the essence of the Mahdbhdrata, one does not have to experience birth again in this material world. Those who desire to accomplish the four objectives of life should daily recite or hear the Bhagavad-gitd, which has emanated from the lotus mouth of Sri Krsna.

HBV 6.228

विमुक्तः सर्व-पापेभ्यो याति विष्णोः पर पदम्

vimuktaḥ sarva-pāpebhyo yāti viṣṇoḥ paraṁ padam

A person who recites the Bhagavad-gitd every day will certainly be relieved of all sinful reactions and go back to the abode ot Lord Visnu in the spiritual sky.

56 SRIHARI-BHAKTI-VILASA

HBV 6.229–231

पाद्मे देवदूत-विकुण्डल-स□वादे [पद्मप् ३.३१.९४-९६] –
विचारयन्ति ये शास्त्र□ वेदाभ्यास-रताश् च ये ।
पुराण□ स□हिता□ ये च श्रावयन्ति पठन्ति च
व्याकुर्वन्ति स्मृति□ ये च ये धर्म-प्रतिबोधकाः ।
वेदान्तेषु निषण्णा ये तैर् इय□ जगती धृता
तत्-तद्-अभ्यास-माहात्म्यैः सर्वे ते हत-किल्बिषाः ।
गच्छन्ति ब्रह्मणो लोक□ यत्र मोहो न विद्यते

pādme devadūta-vikuṇḍala-saṁvāde [PadmaP 3.31.94-96] –
vicārayanti ye śāstraṁ vedābhyāsa-ratāś ca ye |
purāṇaṁ saṁhitāṁ ye ca śrāvayanti paṭhanti ca
vyākurvanti smṛtiṁ ye ca ye dharma-pratibodhakāḥ |
vedānteṣu niṣaṇṇā ye tair iyaṁ jagatī dhṛtā
tat-tad-abhyāsa-māhātmyaiḥ sarve te hata-kilbiṣāḥ |
gacchanti brahmaṇo lokaṁ yatra moho na vidyate

that is found in the Padma Purana, it is stated) visarayanti ye sdstrarh veddbhydsa ratdsca ye purdna sarhhitdrh ye ca sravayanti pathanti ca vydkurvanti smrtirh ye ca ye dharmma pratibodhakah veddntesu nisannd ye tairiyarh jagati dhrtd tadvadabhydsa mdhatmyal sarvva te hatakilvisdh gacchanti brahmano lokarh yatra moho na vidyate Those who discuss the scriptures; study and hear the Vedcliterature Purdnas and Samhitds; explain the smrti literature; preach religious principles; and are fond of studying Vedanta actually sustain the universe. As a result of cultivating the study of these literatures, such persons are freed from all sins and they return to the abode of Supreme Lord, where there is no chance of their intelligence becoming polluted.

HBV 6.232–233

तत्रैव श्री-शिवोमा-स□वादे –
अन्त□ गतो'पि वेदाना□ सर्व-शास्त्रार्थ-वेद्य् अपि ।
पु□सो'श्रुत-पुराणस्य न सम्यग् गति-दर्शनम्
वेदार्थाद् अधिक□ मन्ये पुराणार्थ□ च भामिनि ।
पुराणम् अन्यथा कृत्वा तिर्यग्-योनिम् अवाप्नुयात्

tatraiva śrī-śivomā-saṁvāde –
antaṁ gato'pi vedānāṁ sarva-śāstrārtha-vedy api |
puṁso'śruta-purāṇasya na samyag gati-darśanam
vedārthād adhikaṁ manye purāṇārthaṁ ca bhāmini |

purāṇam anyathā kṛtvā tiryag-yonim avāpnuyāt

is found in the Padma Purdna, it is stated) antarh gato'pi veddndrh sarvva sdstrdrtha vedyapi purhso'sruta purdnasya na samyag gatidarsanam

veddrtha adhikarh manye purdndrthanca bhdmini purdnam anyathd krtvd tiryyag yonim avdpnuydt It should be understood that a person who has studied all the Vedas, and has understood the purport of all scriptures, but has not yet heard the Puranas, is not fully in possession of spiritual knowledge. O Parvati, I consider the purport of the Puranas to be more confidential than the purport of the Vedas. Those who disregard the Puranas are born as animals.

HBV 6.234–237

बृहन्-नारदीये च [णार्प् १.१.५७, ?, ६०-६१] –
पुराणेष्व् अर्थ-वादत्व ये वदन्ति नराधमाः ।
तैर् अर्जितानि पुण्यानि क्षय यान्ति द्विजोत्तमाः
पुराणेषु द्विज-श्रेष्ठाः सर्व-धर्म-प्रवक्तृषु ।
प्रवदन्त्य् अर्थ-वादत्व ये ते नरक-भाजनाः
अनायासेन यः पुण्यानीच्छतीह द्विजोत्तमाः ।
श्रोतव्यानि भक्त्या तेनैव पुराणानि न स शयः
पुरार्जितानि पापानि नश्म् आयान्ति तस्य वै ।
पुराण-श्रवणे बुद्धिस् तस्यैव भवति ध्रुवम्

bṛhan-nāradīye ca [ṇārP 1.1.57, ?, 60-61] –
purāṇeṣv artha-vādatvaṁ ye vadanti narādhamāḥ |
tair arjitāni puṇyāni kṣayaṁ yānti dvijottamāḥ
purāṇeṣu dvija-śreṣṭhāḥ sarva-dharma-pravaktṛṣu |
pravadanty artha-vādatvaṁ ye te naraka-bhājanāḥ
anāyāsena yaḥ puṇyānīcchatīha dvijottamāḥ |
śrotavyāni bhaktyā tenaiva purāṇāni na saṁśayaḥ
purārjitāni pāpāni naśam āyānti tasya vai |
purāṇa-śravaṇe buddhis tasyaiva bhavati dhruvam

Those lowest of men who interpret the meaning of the Puranas lose the piety that they had accumulated in their previous lives. O best among the brdhmanas, the Puranas are the instructors of all religious principles. Those who imagine that the Puranas juggle words to attract ordinary people go to hell.

O foremost of brdhmanas, there is no doubt that one who desires to accumulate piety very easily in this life should hear the Purdnas with devotion. This will insure that the sinful reactions that were accumulated during their previous lives are destroyed. It will also attract their minds to hearing the Purdnas, more and more.

HBV 6.238

किञ्च –
पुराणे वर्तमाने'पि पाप-पाशेन यन्त्रितः ।
अनादृत्यान्य-गाथासु सक्त-बुद्धिः प्रवर्तते

kiṁ ca –
purāṇe vartamāne'pi pāpa-pāśena yantritaḥ |
anādṛtyānya-gāthāsu sakta-buddhiḥ pravartate

Only a person who is tightly bound by the ropes of sin, and whose intelligence has been polluted, becomes attached to other literature, even after receiving the opportunity of hearing the Purdnas.

HBV 6.239–240

स्नान-मुद्राञ्च प्रदर्श्याथ शुद्ध-सूक्ष्माङ्ग-वाससा ।
शनैः सम्मार्ज्य गात्राणि दिव्ये वस्त्रे समर्पयेत्
मध्य-देशीय-नेपथ्याद्य्-अनुसारेण भक्तितः ।
के'प्य् अत्र कञ्चुकोस्णीषाद्य्-अम्बराण्य् अर्पयन्ति च

snāna-mudrāṁ pradarśyātha śuddha-sūkṣmāṅga-vāsasā |
śanaiḥ saṁmārjya gātrāṇi divye vastre samarpayet
madhya-deśīya-nepathyādy-anusāreṇa bhaktitaḥ |
ke'py atra kañcukoṣṇīṣādy-ambarāṇy arpayanti ca

After displaying the snana-mudra, one should gentely wipe the Deity with a clean piece of fine cloth. He should then offer the Lord a nice dhoti and chddara. Following the custom practiced in the central India, some devotees offer a shirt and turban to the Deity.

HBV 6.241

तथा च मत्स्ये—
तत्-तद्-देशीय-भूषाढ्या तत्-तन्-मूर्ति च कारयेत्

tathā ca matsye—
tat-tad-deśīya-bhūṣāḍhyāṁ tat-tan-mūrtiṁ ca kārayet

One should dress the Deity according to the prescribed procedure of offering clothes that are practiced in one's particular part of the country.

HBV 6.242

एकादश-स्कन्धे [भ्प् ११.२७.३२] –
अलङ्कुर्वीत स-प्रेम मद्-भक्तो मा यथोचितम्

ekādaśa-skandhe [BhP 11.27.32] –
alaṅkurvīta sa-prema mad-bhakto māṁ yathocitam

My devotees should decorate Me according to their ability with clothes as prescribed in their particular country.

HBV 6.243–245

भविष्ये च—
वासोभिः पूजयेद् विष्णु ऱ्न्य् एवात्म-प्रियाणि तु ।
तथान्यैश् च शुभिअर् दिव्यैर् अर्चयेच् च दुकूलैः
वासा सि च विचित्राणि सारवन्ति शुचीनि च ।
धूपितानि हरेर् दद्यात् विकेशानि नवानि च ।
भूषयेद् बहुभिर् वस्त्रैर् विचित्रैः कञ्चुकादिभिः ।
भोगानन्तरम् एवेति बहुना सम्मत सताम्

bhaviṣye ca—
vāsobhiḥ pūjayed viṣṇuṁ yny evātma-priyāṇi tu |
tathānyaiś ca śubhiar divyair arcayec ca dukūlaiḥ
vāsāṁsi ca vicitrāṇi sāravanti śucīni ca |
dhūpitāni harer dadyāt vikeśāni navāni ca |
bhūṣayed bahubhir vastrair vicitraiḥ kañcukādibhiḥ |
bhogānantaram eveti bahūnāṁ sammataṁ satām

One should worship Lord Visnu by offering Him clothes that he (the worshiper) finds attractive. In this regard, any fine cloth or pure silk clothes are suitable. One should offer Sri Hari colorful and opulent garments after purifying them in the sunlight and picking out any stray hair. It is the opinion of saintly persons that after offering food to the Lord, one may decorate Him with opulent garments.

HBV 6.246

द्वारका-माहात्म्ये—
कृष्ण स्नानार्द्र-गात्र तु वस्त्रेण परिमार्जति ।
तस्य लक्षार्जितस्यापि भवेत् पापस्य मार्जनम्

dvārakā-māhātmye—
kṛṣṇaṁ snānārdra-gātraṁ tu vastreṇa parimārjati |
tasya lakṣārjitasyāpi bhavet pāpasya mārjanam

60 SRIHARI-BHAKTI-VILASA dvdrakdmdhdtmye (In the Dvaraka-mahatmya it is stated) krsnarh sndndrdra gdtrantu vastrena parimdrjjati tasya laksdrjitasydpi bhavet pdpasya mdrjjanam The sinful reactions accumulated during the previous one hundred thousand lifetimes of a person who wipes the body of Sri Hari with a cloth after bathing Him are nullified.

HBV 6.247

नारसि हे—
वस्त्राभ्याम् अच्युत भक्त्या परिधाप्य विचित्रितम् ।
सोम-लोके वसित्वा तु विष्णु-लोके महीयते

nārasiṁhe—
vastrābhyām acyutaṁ bhaktyā paridhāpya vicitritam |
soma-loke vasitvā tu viṣṇu-loke mahīyate

narasirhhe (In the Narasirhha Purdna it is stated) vastrdbhydm acyutarh bhaktyd paridhdpya vicitritam somaloke vasitvd tu visnuloke mahlyate A devotee who nicely and devotedly decorates Sri Visnu with upper and lower garments becomes qualified to reside in the abode of Candra and thereafter attain the supreme abode of Lord Visnu.

HBV 6.248–249

स्कान्दे श्री-शिवोमा-स□वादे—
वस्त्राणि सुपवित्राणि सारवन्ति मृदूनि च ।
रूपवन्ति हरेर् दत्त्वा सदशानि नवानि च
यावद् वस्त्रस्य तन्तुना परिमाण□ भवत्य् अथ ।
तावद् वर्ष-सहस्राणि विष्णु-लोके महीयते

skānde śrī-śivomā-saṁvāde—
vastrāṇi supavitrāṇi sāravanti mṛdūni ca |
rūpavanti harer dattvā sadaśāni navāni ca
yāvad vastrasya tantunā parimāṇaṁ bhavaty atha |
tāvad varṣa-sahasrāṇi viṣṇu-loke mahīyate

By offering pure, durable, soft, and beautiful garments to Lord Hari, a devotee becomes eligible to reside in the abode of Lord Visnu for as many thousands of years as there are threads in the cloth offered.

HBV 6.250–252

विष्णु-धर्मोत्तरे [३.३४१.१७६-१७८]—
राङ्कवस्य प्रदानेन सर्वान् कानाम् अवाप्नुयात् ।*
कार्पासिक□ वस्त्र-युग□ यः प्रदद्याज् जनार्दने
यावन्ति तस्य तन्तूनि हस्त-मात्र-मितानि तु ।
तावद् वर्ष-सहस्राणि विष्णु-लोके महीयते
महार्घता यथा तस्य साधु-देशोद्भवो यथा ।
सूक्ष्मता च यथा विप्रास् तथा प्रोक्त□ फल□ महत्

viṣṇu-dharmottare [3.341.176-178]—
*rāṅkavasya pradānena sarvān kānām avāpnuyāt |**
kārpāsikaṁ vastra-yugaṁ yaḥ pradadyāj janārdane
yāvanti tasya tantūni hasta-mātra-mitāni tu |
tāvad varṣa-sahasrāṇi viṣṇu-loke mahīyate
mahārghatā yathā tasya sādhu-deśodbhavo yathā |
sūkṣmatā ca yathā viprās tathā proktaṁ phalaṁ mahat

By offering the Lord clothes made with deer's hair, all of one's ambitions become fulfilled. A person who offers clothes made of cotton to Lord Janardana receives the opportunity of residing in the abode of Lord Visnu for as many thousands of years as there were meters of cloth used to make them. O brahmanas, the more expensive the clothes are, the more pure

they are to be considered. According to the quality of the garments offeied, the merit is awarded proportionately.

HBV 6.253–254

किञ्च तत्रैवान्यत्र [३.३४१.१७९-१८५]—
शुक्ल-वस्त्र-प्रदानेन श्रियम् आप्नोत्य् अनुत्तमाम् ।
महा-रजन-रक्तेन सौभाग्यञ् महद् अश्नुते
तथा कुङ्कुम-रक्तेन स्त्रीणाञ् वल्लभताञ् व्रजेत् ।
नीली-रक्तञ् विना रक्तञ् शेष-रङ्गैर् द्विजोत्तमाः ।
दत्त्वा भवति धर्मात्मा सर्व-व्याधि-विवर्जितः

kiṁ ca tatraivānyatra [3.341.179-185]—
śukla-vastra-pradānena śriyam āpnoty anuttamām |
mahā-rajana-raktena saubhāgyaṁ mahad aśnute
tathā kuṅkuma-raktena strīṇāṁ vallabhatāṁ vrajet |
nīlī-raktaṁ vinā raktaṁ śeṣa-raṅgair dvijottamāḥ |
dattvā bhavati dharmātmā sarva-vyādhi-vivarjitaḥ

62 SRIHARI-BHAKTI-VILASA nlliraktarh vina raktarh sesarahgair dvijottamdh dattvd bhavati dharmmdtmd sarvvavyddhi vivarjjitah By offering white garments to the Lord, one will accumulate a great deal of wealth. By offering clothes that resemble the color of kusumbha flowers, one becomes fortunate. One who offers the Lord garments that are decorated with kunkuma becomes a favorite of women. O best of brdhmanas, pious people can be cured of all types of diseases by offering clothes of various colors, with the exception of blue and red, to the Lord.

HBV 6.255–257

कौशेयानि च वस्त्राणि सुमृदूनि लघूनि च ।
यः प्रयच्छति देवाय सो'श्वमेध-फलञ् लभेत्
राङ्कवा मृग-लोम्याश् च कदल्याश् च तथा शुभा ।
यो दद्याद् देव-देवाय सो'श्वमेध-फलञ् लभेत्
नाना-भक्ति-विचित्राणि चीरजानि नवानि च ।
दत्त्वा वासाञ्सि शुभ्राणि राजसूय-फलञ् लभेत्

kauśeyāni ca vastrāṇi sumṛdūni laghūni ca |
yaḥ prayacchati devāya so'śvamedha-phalaṁ labhet
rāṅkavā mṛga-lomyāś ca kadalyāś ca tathā śubhā |

yo dadyād deva-devāya so'śvamedha-phalaṁ labhet
nānā-bhakti-vicitrāṇi cīrajāni navāni ca |
dattvā vāsāṁsi śubhrāṇi rājasūya-phalaṁ labhet

A person who dresses Sri Hari with fine, soft pink clothing obtains the merit of performing a horse sacrifice. One who offers the Lord garments made from the hair of a male deer, female deer, or rdnku earns the merit of performing a horse sacrifice. By offering garments decorated with embroidery, made from tree bark, or from new, white cloth, one obtains the merit of performing a Rajasuya sacrifice.

HBV 6.258

द्वारका-माहात्म्ये च—
नाना-देश-समुद्भूतैः सुवस्त्रैश् च सुकोमलैः ।
धूपयित्वा सुभक्त्या च प्रधापयति माधवम् ।
मन्वन्तराणि वसते तन्तु-स□ख्य□ हरेर् गृहे

dvārakā-māhātmye ca—
nānā-deśa-samudbhūtaiḥ suvastraiś ca sukomalaiḥ |
dhūpayitvā subhaktyā ca pradhāpayati mādhavam |
manvantarāṇi vasate tantu-saṁkhyaṁ harer gṛhe

A devotee who reverently dresses Lord Madhava with soft and opulent garments that were collected from various lands, after purifying them in the sunlight, will reside in the abode of Lord Hari for as many durations of Manu's reign as there are threads in the garments offered.

HBV 6.259

विष्णु-धर्मोत्तरे—
नीली-रक्त□ तथा जीर्ण□ वस्त्रम् अन्य-धृत□ तथा ।
देव-देवाय यो दद्यात् स तु पापैर् हि युज्यते

viṣṇu-dharmottare—
nīlī-raktaṁ tathā jīrṇaṁ vastram anya-dhṛtaṁ tathā |
deva-devāya yo dadyāt sa tu pāpair hi yujyate

visnudharmmottare (In the Visnu-dharmottara it is stated) nillraktarh tathd jirnam vastram anyam dhrtarii tathd devadevdya yo dadydt sa tu pdpairhi yujyate One who offers to the Deity blue clothes, old garments, and cloth that has been used by others incurs all types of

sin.

HBV 6.260

तत्रैव—
आविके पट्ट-वस्त्रे च नीली-रागो न दुष्यति

tatraiva—
āvike paṭṭa-vastre ca nīlī-rāgo na duṣyati

It a garment made of sheep's hair or silk is blue, there is no fault in :ng it to the Lord.

64 SRIHARI-BHAKTI-VILASA

HBV 6.261

वस्त्रस्य्□र्पण-मुद्रा□ च प्रदर्श्य परिधाप्य तत् ।
उपवीत□ समार्प्याथ तन्-मुद्रा□ च प्रदर्शयेत्

vastrasyârpaṇa-mudrāṁ ca pradarśya paridhāpya tat |
upavītaṁ samārpyātha tan-mudrāṁ ca pradarśayet

After displaying the mudrd for offering clothes to the Lord and decorating Him with the garments, one should offer Him a sacred thread while displaying the appropriate mudrd.

HBV 6.262

त्रिवृत् शुक्ल□ च पीत□ च पट्ट-सूत्रादि-निर्मितम् ।
यज्ञोपवीत□ गोविन्दे दत्त्वा वेदान्तगो भवेत्

trivṛt śuklaṁ ca pītaṁ ca paṭṭa-sūtrādi-nirmitam |
yajñopavītaṁ govinde dattvā vedāntago bhavet

By offering a sacred thread made of nine fine white or yellow thread to Lord Govinda, one will become expert in mastering the understanding of Veddnta.

HBV 6.263

नन्दि-पुराणे—
यज्ञोपवीत-दानेन सुरेभ्यो ब्राह्मणाय वा ।
भवेद् विद्वाꣳश् चतुर्वेदी शुद्ध-धीर् नात्र सꣳशयः

nandi-purāṇe—
yajñopavīta-dānena surebhyo brāhmaṇāya vā |
bhaved vidvāṁś caturvedī śuddha-dhīr nātra saṁśayaḥ

There is no doubt that those who donate sacred threads to the brdhmanas, or offer them to the demigods, become learned knowers of the four Vedas and highly purified.

HBV 6.264

अथ पाद्यꣳ निवेद्यादाव् ऊर्ध्व-पुण्ड्रꣳ मनोहरम् ।
निर्माय भाले कृष्णस्य दद्याद् आचमनꣳ ततः

atha pādyaṁ nivedyādāv ūrdhva-puṇḍraṁ manoharam |
nirmāya bhāle kṛṣṇasya dadyād ācamanaṁ tataḥ

Thereafter, one should offer pddya to the Lord and then dcamaniya, after decorating His forehead with beautiful tilaha.

HBV 6.265

ततो देवाय दिव्यानि भूषणानि निवेद्य च ।
परिधाप्य यथा-युक्तꣳ तन्-मुद्राꣳ च प्रदर्शयेत्

tato devāya divyāni bhūṣaṇāni nivedya ca |
paridhāpya yathā-yuktaṁ tan-mudrāṁ ca pradarśayet

After this, one should adorn the Lord's body with costly ornaments and then display the appropriate mudra.

HBV 6.266

स्कान्दे शिवोमा-स□वादे—
मणि-मौक्तिक-स□युक्त□ दत्त्वाभरणम् उत्तमम् ।
स्व-शक्त्या भूषण□ दत्त्वा अग्निष्टोम-फल□ लभेत्

skānde śivomā-saṁvāde—
maṇi-mauktika-saṁyuktaṁ dattvābharaṇam uttamam |
sva-śaktyā bhūṣaṇaṁ dattvā agniṣṭoma-phalaṁ labhet

< In a conversation between Siva and Parvati found in the Skanda Purdna, it is stated) mani mauktika sarhyuktarh datvdbharanam uttamam svasaktayd bhusanarh datvd agnistoma phalarh labhet According to his ability, a devotee should decorate the Lord with ornaments made of jewels and pearls, or else with other types of ornaments. Bv doing so, he will achieve the merit of performing an agnistoma sacrifice.

HBV 6.267–268

कि□ च--
गुञ्जा-मात्र□ सुवर्णस्य यो दद्याद् विष्णु-मूर्धनि ।
इन्द्रस्य भवने तिष्ठेद् यावद् आहुत-सम्प्लवम्
तस्माद् आभरण□ देवि दातव्य□ विष्णवे सदा ।
नारायणो भवेत् प्रीतो भक्त्या परमया मुभे

kiṁ ca--
guñjā-mātraṁ suvarṇasya yo dadyād viṣṇu-mūrdhani |
indrasya bhavane tiṣṭhed yāvad āhūta-samplavam
tasmād ābharaṇaṁ devi dātavyaṁ viṣṇave sadā |
nārāyaṇo bhavet prīto bhaktyā paramayā mubhe

66 SRIHARI-BHAKTI-VILASA ndrdyano bhavet prlto bhaktya paramayd subhe O beautiful lady, a person who offers Lord Visnu a small quantity of gold becomes qualified to reside in the abode of Indra until the final dissolution of the universe. Therefore, O goddess, you should always try to offer ornaments to Lord Visnu. Lord Narayana becomes satisfied when a devotee offers Him ornaments with love and devotion.

HBV 6.269

नन्दि-पुराणे—
अलङ्कार तु यो दद्याद् विप्रायाथ सुराय वा ।
स गच्छेद् वारुण लोक नानाभरण-भूषितः ।
जातः पृथिव्या कालृएन भवेद् द्वीप-पतिर् नृपः

nandi-purāṇe—
alaṅkāraṁ tu yo dadyād viprāyātha surāya vā |
sa gacched vāruṇaṁ lokaṁ nānābharaṇa-bhūṣitaḥ |
jātaḥ pṛthivyāṁ kāḷena bhaved dvīpa-patir nṛpaḥ

One who donates ornaments to the brahmanas or demigods becomes himself decorated with valuable ornaments and attains the abode of Varuna. In due course of time, he is again born in this world as the king of one of the nine islands.

HBV 6.270–272

विष्णु-धर्मोत्तरे—
कर्णाभरण-दानेन भवेच् छ्रुति-धरो नरः ।
अश्वमेधम् अवाप्नोति सौभाग्य चापि विन्दति
कर्णपूर-प्रदानेन श्रुति सर्वत्र विन्दति
मूर्धाभरण-दानेन भूर् धन्यो भूतले भवेत् ।
चतुः-समुद्र-वलया प्रशास्ति च वसुन्धराम्

viṣṇu-dharmottare—
karṇābharaṇa-dānena bhavec chruti-dharo naraḥ |
aśvamedham avāpnoti saubhāgyaṁ cāpi vindati
karṇapūra-pradānena śrutiṁ sarvatra vindati
mūrdhābharaṇa-dānena bhūr dhanyo bhūtale bhavet |
catuḥ-samudra-valayāṁ praśāsti ca vasundharām

By offering earrings to the Lord, one becomes expert in the understanding of the Vedas, attains good fortune, and achieves the merit of performing a horse sacrifice. By decorating the Lord's ears with earrings, one receives the power of hearing things from a great distance. By offering a crown to the Lord, one becomes the foremost personality in this world, and rules the entire earth, along with the seven seas.

HBV 6.273–276

तत्रैव तृतीय-खण्डे—
विभूषण-प्रदानेन मूर्धन्यो भूतले भवेत् ।
रम्याणि रत्न-चित्राणि सौवर्णानि द्विजोत्तमाः
दत्त्वाभरण-जातानि राजसूय-फलं लभेत् ।
पादाङ्गुलीय-दानेन गुह्यकाधिपतिर् भवेत्
पादाभरण-दानेन स्थानं सर्वत्र विन्दति
श्रोणी-सूत्र-प्रदानेन महीं सागर-मेखलाम् ।
प्रशास्ति निहतामित्रो नात्र कार्या विचारणा

tatraiva tṛtīya-khaṇḍe—
vibhūṣaṇa-pradānena mūrdhanyo bhūtale bhavet |
ramyāṇi ratna-citrāṇi saurvarṇāni dvijottamāḥ
dattvābharaṇa-jātāni rājasūya-phalaṁ labhet |
pādāṅgulīya-dānena guhyakādhipatir bhavet
pādābharaṇa-dānena sthānaṁ sarvatra vindati
śroṇī-sūtra-pradānena mahīṁ sāgara-mekhalām |
praśāsti nihatāmitro nātra kāryā vicāraṇā

By offering valuable ornaments to the Lord, one becomes the foremost of human beings in this world. O exalted brahmanas, by offering beautiful ornaments made of jewels, gold, and pearls, one achieves the merit of performing a Rajasuya sacrifice. One who offers toerings to the Lord becomes the ruler of the Guhyakas. By offering anklets to the Lord, one becomes respected everywhere he goes. By offering a waistband to the Lord, one can rule the entire earth, along with the oceans, without any disturbance. There is no doubt about this.

HBV 6.277–280

सौभाग्यं महद् आप्नोति किङ्किणीं प्रददद् धरेः ।
हस्ताङ्गुलीय-दानेन परं सौभाग्यम् आप्नुयात्
तथैवाङ्गद-दानेन राजा भवति भूतले ।
केयूर-दानाद् भवति शतुर्-पक्ष-क्षयङ्करः
ग्रैवेयकाणि दत्त्वा च सर्व-शास्त्रार्थविद् भवेत् ।
नार्यश् च वशगास् तस्य भवति द्विज-पुङ्गवाः
दत्त्वा प्रतिसरान् मुख्यान् न भूतैर् अभिभूयते

saubhāgyaṁ mahad āpnoti kiṅkiṇīṁ pradadad dhareḥ |
hastāṅgulīya-dānena paraṁ saubhāgyam āpnuyāt
tathaivāṅgada-dānena rājā bhavati bhūtale |
keyūra-dānād bhavati śatur-pakṣa-kṣayaṅkaraḥ
graiveyakāṇi dattvā ca sarva-śāstrārthavid bhavet |
nāryaś ca vaśagās tasya bhavati dvija-puṅgavāḥ
dattvā pratisarān mukhyān na bhūtair abhibhūyate

By offering ankel bells and a ring to Lord Hari, one accumulates good fortune. By offering bracelets to the Lord, one recieves the opportunity to rule the earth. One who offers armlets to the Lord becomes capable of conquering his enemies. O exalted brdhmanas, by offering a necklace to the Lord, one gains knowledge of all scriptures and becomes expert in controlling women. No living entity can attack a person who offers a wristband to the Lord.

HBV 6.281

कि च तत्रैव—
कृत्रिम च प्रदातव्य तथैवाभरण दिव्जाः ।
प्रतिरूप-कृत दत्त्वा क्षिप्र पुष्ट्या प्रयुज्यते

kiṁ ca tatraiva—
kṛtrimaṁ ca pradātavyaṁ tathaivābharaṇaṁ divjāḥ |
pratirūpa-kṛtaṁ dattvā kṣipraṁ puṣṭyā prayujyate

O brdhmanas, one can also offer ornaments made of imitation gold and jewels to the Lord. One can soon satisfy the Lord by offering Him ornaments made of copper and other metals that are not very costly.

HBV 6.282

पाद्मे—
शङ्ख-चक्र-गदादीनि पादाद्य्-अवयवेषु च ।
सौवर्णाभरण कृत्वा विष्णु-लोके महीयते

pādme—
śaṅkha-cakra-gadādīni pādādy-avayaveṣu ca |
sauvarṇābharaṇaṁ kṛtvā viṣṇu-loke mahīyate

By offering ornaments of various designs, such as a conch, disc, or club to the limbs of the Lord's body, one can go and reside in the abode of Lord Visnu.

HBV 6.283–284

नारसि□हे—
सुवर्णाभरणैर् दिव्यैर् हार-केयूर-कुण्डलैः ।
मुकुटैः कटकाद्यैश् च यो विष्णु□ पूजयेन् नरः
सर्व-पाप-विनिर्मुक्तः सर्व-भूषण-भूषितः ।
इन्द्र-लोके वसेद् धीमान् यावद् इन्द्रश् चतुर्दश

nārasiṁhe—
suvarṇābharaṇair divyair hāra-keyūra-kuṇḍalaiḥ |
mukuṭaiḥ kaṭakādyaiś ca yo viṣṇuṁ pūjayen naraḥ
sarva-pāpa-vinirmuktaḥ sarva-bhūṣaṇa-bhūṣitaḥ |
indra-loke vased dhīmān yāvad indraś caturdaśa

By offering necklaces, armlets, earrings, crowns, and bangles made of gold to Lord Visnu, expert devotees become liberated from all sins. They themselves become decorated with valuable ornaments in the future, and reside in the abode of Indra for a time equivalent to the reign of fourteen Indras.

HBV 6.285–286

गरुड-पुराणे—
यस्यार्चा तिष्ठते विष्णोर् हेम-भूषण-भूषिता ।
रत्नैर् मुक्ताविशेषेण अहन्य् अहनि वासव
कल्प-कोटि-सहस्राणि तस्य वै भुवने हरेः ।
वासो भवति देवेन्द्र कथित□ ब्रह्मणा मम

garuḍa-purāṇe—
yasyārcā tiṣṭhate viṣṇor hema-bhūṣaṇa-bhūṣitā |
ratnair muktāviśeṣeṇa ahany ahani vāsava
kalpa-koṭi-sahasrāṇi tasya vai bhuvane hareḥ |
vāso bhavati devendra kathitaṁ brahmaṇā mama

70 SRIHARI-BHAKTI'VILASA vdso bhavati devendra kathitarh brahmand mama O lord of the demigods, a person who worships Lord Visnu every day, offering Him golden ornaments bedecked with jewels and pearls, will reside in the abode of Lord Hari for thousands of millions of kalpas. This is how Brahma instructed me.

HBV 6.287–290

यः पश्यति नरः कृष्णं हेम-भूषण-भूषितम् ।
सकृद् भक्त्या कलौ शक्र पुनात्य् आसप्तमं कुलम् इति ।
बहुलं भूषणं भोगात् पश्चाद् एवानुलेपनम् ।
पुष्पं चेच्छन्ति सन्तो'नुलेपनार्चानुभूषणम्
सम्प्रार्थ्याथ प्रभुं प्राग्वत् निवेद्य शुचि-पादुके ।
वाद्य-गीतातपत्रान्यैः पूजा-स्थानं पुनर् नयेत्
प्राग्वद् दत्त्वासनादीनि गन्धं तन्-मुद्रयार्पयेत् ।
शङ्खे निधाय तुलसी-दलेनैवाथ चन्दनम्

yaḥ paśyati naraḥ kṛṣṇaṁ hema-bhūṣaṇa-bhūṣitam |
sakṛd bhaktyā kalau śakra punāty āsaptamaṁ kulam iti |
bahulaṁ bhūṣaṇaṁ bhogāt paścād evānulepanam |
puṣpaṁ cecchanti santo'nulepanārcānubhūṣaṇam
samprārthyātha prabhuṁ prāgvat nivedya śuci-pāduke |
vādya-gītātapatrānyaiḥ pūjā-sthānaṁ punar nayet
prāgvad dattvāsanādīni gandhaṁ tan-mudrayārpayet |
śaṅkhe nidhāya tulasī-dalenaivātha candanam

In Kali-yuga, when someone sees Lord Hari decorated with golden ornaments, seven generations of his family are delivered. Saintly persons have recommended that after offering food to the Lord, one should lavishly decorate Him with ornaments, sandalwood paste, and flowers. Thereafter, one should again ask the Lord for permission to continue worshiping Him. After offering Him His shoes, one should bring the Lord to the altar while singing and playing musical instruments—holding an umbrella over His head. One should then once again offer an dsana, gandha, and tulasi leaves, and display the gandha-mudrd.

HBV 6.291

आगमे—
चन्दनागुरु-कर्पूर-पङ्कं गन्धम् इहोच्यते

āgame—
candanāguru-karpūra-paṅkaṁ gandham ihocyate

tigame (In the Agamas it is stated) candana aguru karpura pankarh gandham ihocyate A mixture of sandalwood powder, aguru, and camphor is called gandha.

HBV 6.292–293

गारुडे—
कस्तूरिकाया द्वौ भागौ चत्वारश् चन्दनस्य तु ।
कुङ्कुमस्य त्रयश् चैकः शशिनः स्याच् चतुःसमम्
कर्पूर॑ चन्दन॑ दर्पः कुङ्कुम॑ च चतुःसम ।
सर्व॑ गन्धम् इति प्रोक्त॑ समस्त-सुर-वल्लभम्

gāruḍe—
kastūrikāyā dvau bhāgau catvāraś candanasya tu |
kuṅkumasya trayaś caikaḥ śaśinaḥ syāc catuḥsamam
karpūraṁ candanaṁ darpaḥ kuṅkumaṁ ca catuḥsama |
sarvaṁ gandham iti proktaṁ samasta-sura-vallabham

A mixture of two parts deer musk, four parts sandalwood powder, three parts kunkum, and one part camphor is referred to as gandha. The demigods are very fond of gandha.

HBV 6.294

वाराहे—
कर्पूर॑ कुङ्कुमश् चैव वर॑ तगरम् एव च ।
रस्य॑ च चन्दन॑ चैव अगुरु॑ गुग्गुल॑ तथा ।
एतैर् विलेपन॑ दद्यात् शुभ॑ चारु विचक्षणः

vārāhe—
karpūraṁ kuṅkumaś caiva varaṁ tagaram eva ca |
rasyaṁ ca candanaṁ caiva aguruṁ guggulaṁ tathā |
etair vilepanaṁ dadyāt śubhaṁ cāru vicakṣaṇaḥ

Discriminating devotees should smear the body of the Deity with camphor, kunkuma, jasmine flowers, sandalwood paste, aguru, and guggula.

HBV 6.295

विष्णु-धर्मोत्तराग्नि-पुराणयोः—
सुगन्धैश् च मुरामा□सी-कर्पूरागुरु-चन्दनैः ।
तथान्यैश् च शुभैर् द्रव्यैर् अर्चयेज् जगती-पतिम्

viṣṇu-dharmottarāgni-purāṇayoḥ—
sugandhaiś ca murāmāṁsī-karpūrāguru-candanaiḥ |
tathānyaiś ca śubhair dravyair arcayej jagatī-patim

One should worship the Lord of the universe by offering fragrant substances, such as murdmdrhsi, camphor, aguru, and sandalwood paste.

HBV 6.296

वशिष्ठ-स□हितायाम्—
कर्पूरागुरु-मिश्रेण चन्दनेनानुलेपयेत् ।
मृग-दर्प□ विशेषेण अभीष्ट□ चक्र-पाणिनः

vaśiṣṭha-saṁhitāyām—
karpūrāguru-miśreṇa candanenānulepayet |
mṛga-darpaṁ viśeṣeṇa abhīṣṭaṁ cakra-pāṇinaḥ

One should smear the Lord's body with sandalwood paste mixed with camphor and aguru. Musk is very dear to Lord Hari.

HBV 6.297

स्कान्दे श्री-ब्रह्म-नारद-स□वादे—
गन्धेभ्यश् चन्दन□ पुण्य□ चन्दनाद् अगुरुर् वरः ।
कृष्णागुरुस् ततः श्रेष्ठः कुङ्कुम□ तु ततो'धिकम्

skānde śrī-brahma-nārada-saṁvāde—
gandhebhyaś candanaṁ puṇyaṁ candanād agurur varaḥ |
kṛṣṇāgurus tataḥ śreṣṭhaḥ kuṅkumaṁ tu tato'dhikam

found in the Skanda Purdna, it is stated) gandhebhyas candanarh punyarh candandda gururvarah krsndgurustatah sresthah kunkumamantu tato'dhikam Among all fragrant substances, sandalwood is often considered to be the best. However, aguru is better than sandalwood, black aguru is better then ordinary aguru, and kunkuma is even better than black aguru.

HBV 6.298

विष्णु-धर्मोत्तरे—
न दातव्य॰ द्विज-श्रेष्ठ अतो'न्यद् अनुलेपनम् ।
अनुलेपन-मुख्य॰ तु चन्दन॰ परिकीर्तितम्

viṣṇu-dharmottare—
na dātavyaṁ dvija-śreṣṭha ato'nyad anulepanam |
anulepana-mukhyaṁ tu candanaṁ parikīrtitam

O exalted brahmanas, besides the above-mentioned substances, one should not apply anything to the body of the Lord. Sandalwood paste is often described as the best cosmetic to be applied to the Lord's body.

HBV 6.299

नारदीये—
यथा विष्णोः सदाभीष्ट॰ नैवेद्य॰ शालि-सम्भवम् ।
शुकेनोक्त॰ पुराणे च तथा तुलसि-चन्दनम्

nāradīye—
yathā viṣṇoḥ sadābhīṣṭaṁ naivedyaṁ śāli-sambhavam |
śukenoktaṁ purāṇe ca tathā tulasi-candanam

In the Puranas, Srila Sukadeva Gosvami has described that—just as the special variety of rice known as sdli is very dear to Lord Visnu, so is sandalwood paste mixed with tulasi.

HBV 6.300

अगस्त्य-स॰हिताया॰ च—
स॰घृष्य तुलसी-काष्ठ॰ यो दद्याद् राम-मूर्धनि ।
कर्पूरागुरु-कस्तूरी-कुङ्कुम॰ न च तत्-समम्

agastya-saṁhitāyāṁ ca—
saṁghṛṣya tulasī-kāṣṭhaṁ yo dadyād rāma-mūrdhani |
karpūrāguru-kastūrī-kuṅkumaṁ na ca tat-samam

If one decorates Lord Rama's forehead with a paste made from tulasi wood, that is considered to be better than camphor, kunkuma, or even musk.

HBV 6.301

स्कान्दे ब्रह्म-नारद-स□वादे शङ्ख-माहात्म्ये—
विलेपयन्ति देवेश□ शङ्खे कृत्वा तु चन्दनम् ।
परमात्मा परा□ प्रीति□ करोति शत्वार्षिकीम्

skānde brahma-nārada-saṁvāde śaṅkha-māhātmye—
vilepayanti deveśaṁ śaṅkhe kṛtvā tu candanam |
paramātmā parāṁ prītiṁ karoti śatvārṣikīm

of the conch shell that is found in the Skanda Purdnai it is stated) vilepayanti devesam sankhe krtvd tu candanam

74 SRIHARI-BHAKTI-VILASA paramdtmd pardrh pritim karoti satavdrsiklm By offering sandalwood pulp with a conch on the body of Lord Visnu the Lord of Lords one can immeansely satisfy the supersoul for one hundred years.

HBV 6.302

गारुडे—
तुलसी-दल-लग्नेन चन्दनेन जनार्दनम् ।
विलेपयन्ति यो नित्य□ लभते वाञ्छित□ फलम्

gāruḍe—
tulasī-dala-lagnena candanena janārdanam |
vilepayanti yo nityaṁ labhate vāñchitaṁ phalam

One who offers tulasl leaves dipped in sandalwood paste to Lord Janardana every day obtains the fulfillment of his desires.

HBV 6.303

नारसि□हे—
कुङ्कुमागुरु-श्रीखण्ड-कर्दमैर् अच्युताकृतिम् ।
विलिप्य भक्त्या राजेन्द्र कल्प-कोटि□ वसेद् दिवि

nārasiṁhe—
kuṅkumāguru-śrīkhaṇḍa-kardamair acyutākṛtim |
vilipya bhaktyā rājendra kalpa-koṭiṁ vased divi

O ruler of kings, a person who devotedly offers kunkuma, aguru and sandalwood paste to the Deity of Sri Krsna becomes eligible to live in the heavenly planets for millions of kalpas.

HBV 6.304

विष्णु-धर्मोत्तराग्नि-पुराणयोः—
चन्दनागुरु-कर्पूर-कुङ्कुमोशीर-पद्मकैः ।
अनुलिप्तो हरिर् भक्त्या वरान् भोगान् प्रयच्छति

viṣṇu-dharmottarāgni-purāṇayoḥ—
candanāguru-karpūra-kuṅkumośīra-padmakaiḥ |
anulipto harir bhaktyā varān bhogān prayacchati

Lord Hari awards various kinds of enjoyment to those who smear the His body with sandalwood paste, aguru, camphor, kunkuma, venamula, and lotus.

HBV 6.305–306

कालेयक□ तुरुष्क□ च रक्त-चन्दनम् उत्तमम्
नृणा□ भवन्ति दत्तानि पुण्यानि पुरुषोत्तम

kāleyakaṁ turuṣkaṁ ca rakta-candanam uttamam
nṛṇāṁ bhavanti dattāni puṇyāni puruṣottama

A person who offers black aguru, sihalaka, and the best quality red sandalwood powder to the Supreme Personality of Godhead receives a great amount of pious credit.

HBV 6.307–309

विष्णु-धर्मोत्तरे—
चन्दनेनानुलेप्यैन□ चन्द्र-लोक अवाप्नुयात् ।
शारीरैर् मानसैर् दुःखैस् तथैव च विमुच्यते
कुङ्कुमेनानुलेप्यैन□ सूर्य-लोके महीयते ।
सौभाग्यम् उत्तम□ लोके तथा प्राप्नोति मानवः
कर्पूरेणानुलिप्यैन□ वारुण□ लोकम् आप्नुयात् ।
शारीरैर् मानसैर् दुःखैस् तथैव च विमुच्यते

viṣṇu-dharmottare—
candanenānulepyainaṁ candra-loka avāpnuyāt |

śārīrair mānasair duḥkhais tathaiva ca vimucyate
kuṅkumenānulepyainaṁ sūrya-loke mahīyate |
saubhāgyam uttamaṁ loke tathā prāpnoti mānavaḥ
karpūreṇānulpiyainaṁ vāruṇaṁ lokam āpnuyāt |
śārīrair mānasair duḥkhais tathaiva ca vimucyate

By applying sandalwood paste to Sri Krsna, a devotee can attain the abode of the moon-god, and all of his bodily and mental distress will be removed. By applying kunkuma to the Lord, one can enjoy life in the planet of the sun-god, and attain good fortune in this world. By offering camphor to the Lord, one can go to the abode of Varuna, and be relieved of all physical and mental distress in this life.

HBV 6.310–311

दत्त्वा मृगमद□ मुख्य□ यशसा च विराजते ।
दत्त्वा जात-फल-क्षोद□ क्रिया-साफल्यम् अश्नुते
रम्येणागुरु-सारेण अनुलिप्य जनार्दनम् ।
सौभाग्यम् अतुल□ लोके बल□ प्राप्नोति चोत्तमम्

dattvā mṛgamadaṁ mukhyaṁ yaśasā ca virājate |
dattvā jāta-phala-kṣodaṁ kriyā-sāphalyam aśnute
ramyeṇāguru-sāreṇa anulipya janārdanam |
saubhāgyam atulaṁ loke balaṁ prāpnoti cottamam

76 SRIHARI-BHAKTI'VILASA ramyena aguru sdrend anulipya janarddanam saubhdgyam atularh loke valarh prapnoti cottamam Those who offer musk to the Lord come to enjoy great fame. By offering nutmeg powder to the Lord, all of one's endeavors will prove successful. By offering fine quality aguru to Lord Janardana, one obtains good fortune and great strength.

HBV 6.312

तथा बकुल-निर्यासैर् अग्निष्टोम-फल लभेत् ।
बकुलागुरु-मिश्रेण चन्दनेन सुगन्धिना ।
समालिप्य जगन्नाथ पुण्डरीक-फल लभेत्

tathā bakula-niryāsair agniṣṭoma-phalaṁ labhet |
bakulāguru-miśreṇa candanena sugandhinā |
samālipya jagannāthaṁ puṇḍarīka-phalaṁ labhet

By applying the essence of bakula on the body of Lord Hari, one obtains the merit of performing an agnistoma sacrifice. By applying fragrant sandalwood paste mixed with aguru and the essence of bakula on the body of the Lord of the universe, one receives the merit of performing a pundarika sacrifice.

HBV 6.313–316

एकीकृत्य तु सर्वाणि समालिप्य जनार्दनम् ।
अश्वमेधस्य मुख्यस्य फल प्राप्नोत्य् असशयम्
यो'नुलिम्पेत देवेश कीर्तितैर् अनुलेपनैः ।
पार्थिवाद्यानि यावन्ति परमाणूनि तत्र वै
तावद् अब्दानि लोकेषु कामचारी भवत्य् असौ ।
केश-सौगन्ध्य-जनन कृत्वा मृगमद नरः
सर्व-काम-समृद्धस्य यज्ञस्य फलम् अश्नुते

ekīkṛtya tu sarvāṇi samālipya janārdanam |
aśvamedhasya mukhyasya phalaṁ prāpnoty asaṁśayam
yo'nulimpeta deveśaṁ kīrtitair anulepanaiḥ |
pārthivādyāni yāvanti paramāṇūni tatra vai
tāvad abdāni lokeṣu kāmacārī bhavaty asau |
keśa-saugandhya-jananaṁ kṛtvā mṛgamadaṁ naraḥ
sarva-kāma-samṛddhasya yajñasya phalam aśnute

There is no doubt that one who mixes all of the above-mentioned substances and then applies it to the body of Lord Janardana attains the merit of performing a horse sacrifice. One who decorates the body of the Lord with all the above-mentioned substances becomes capable of wandering about freely withing the fourteen worlds for as many years as there are molecules in those substances. By spraying the essence of musk on the hair of the Deity, one obtains the merit of performing any sacrifice he chooses.

HBV 6.317

यः प्रयच्छति गन्धानि गन्ध-युक्ती-कृतानि च ।
गन्धर्वत्व॑ ध्रुव॑ तस्य सौभाग्य॑ तथोत्तमम्

yaḥ prayacchati gandhāni gandha-yuktī-kṛtāni ca |
gandharvatvaṁ dhruvaṁ tasya saubhāgyaṁ tathottamam

One who offers a fragrant substance to Lord Hari, after purifying it, certainly is born as a Gandharva and enjoys good fortune.

HBV 6.318

गारुडे श्री-नारद-धुन्धुमार-नृप-स॑वादे—
यो ददाति हरेर् नित्य॑ तुलसी-काष्ठ-चन्दनम् ।
युगानि वसते स्वर्गे ह्य् अनन्तानि नरोत्तम

gāruḍe śrī-nārada-dhundhumāra-nṛpa-saṁvāde—
yo dadāti harer nityaṁ tulasī-kāṣṭha-candanam |
yugāni vasate svarge hy anantāni narottama

glories of tulasi wood paste found in the Qaruda Pur ana, it is stated) yo daddti harernityarh tulasi kdstha candanam yugdni vasate svarge hyanantdni narottamah One who offers tulasi wood paste to Lord Janardana every day will reside in heaven for an almost unlimited number of yugas.

HBV 6.319–322

महा-विष्णौ कलौ भक्त्या दत्त्वा तुलसी-चन्दनम् ।
यो'र्चयेन् मालती-पुष्पैर् न भूय-स्तनपो भवेत्
तुलसी-काष्ठ-सम्भूत॑ चन्दनम् यच्छतो हरेः ।
निर्दहेत् पातक॑ सर्व॑ पूर्व-जन्म-शतैः कृतम्
सर्वेषाम् अपि देवाना॑ तुलसी-काष्ठ-चन्दनम् ।
पितृणा॑ च विशेषेण सदाभीष्ट॑ हरेर् यथा
मृत्यु-काले तु सम्प्राप्ते तुलसी-काष्ठ-चन्दनम् ।
भवते यस्य देहे तु हरिर् भूत्वा हरि॑ व्रजेत्

mahā-viṣṇau kalau bhaktyā dattvā tulasī-candanam |
yo'rcayen mālatī-puṣpair na bhūya-stanapo bhavet
tulasī-kāṣṭha-sambhūtaṁ candanam yacchato hareḥ |

nirdahet pātakaṁ sarvaṁ pūrva-janma-śataiḥ kṛtam
sarveṣām api devānāṁ tulasī-kāṣṭha-candanam |
pitṝṇāṁ ca viśeṣeṇa sadābhīṣṭaṁ harer yathā
mṛtyu-kāle tu samprāpte tulasī-kāṣṭha-candanam |
bhavate yasya dehe tu harir bhūtvā hariṁ vrajet

78 SRTHARI-BHAKTI-VILASA tulaslkdstha sambhutarh candanam yacchato hareh nirddahet pdtakarh sarvvarh purvva janma sataih krtam sarvvesdmapi devdndrh tulaslkdstha candanam pitrndnca visesena sadd'bhlstarh hareryathd mrtyukdle tu sarhprdpte tulasi taru candanam bhavate yasya dehe tu harirbhutvd harim vrajet In this age of Kali, one who offers tulasi wood paste to Lord Maha-visnu and worships Him with offerings of jasmine flowers will no longer have to suffer the miseries of material existence. By offering tulasi wood paste to the Lord, a devotee's sinful reactions that were accumulated during his past one hundred lifetimes become burnt to ashes at once. As tulasi wood paste is dear to Lord Hari—it is also very dear to the demigods and forefathers. He whose body is smeared with the paste of tulasi wood at the time of death achieves the liberation of having the same bodily features as Lord Hari while residing in His transcendental abode.

HBV 6.323

तावन् मलय-ज विष्णोर् भाति कृष्णागुरुर् नृप ।
यावन् न दृश्यते पुण्य तुलसी-काष्ठ-चन्दनम्

tāvan malaya-jaṁ viṣṇor bhāti kṛṣṇāgurur nṛpa |
yāvan na dṛśyate puṇyaṁ tulasī-kāṣṭha-candanam

O King, sandalwood paste and black aguru increase the beauty of Sri Visnu only for as long as pure tulasi wood paste is not available. In other words, they are inferior to tulasi wood paste.

HBV 6.324–325

तावत् कस्तूरिकामोदः कर्पूरस्य सुगन्धिना ।
यावन् न दीयते विष्णोस् तुलसी-काष्ठ-चन्दनम्
कलौ यच्छन्ति ये विष्णौ तुलसी-काष्ठ-चन्दनम् ।
धुन्धुमार न वै मर्त्याः पुनर् आयान्ति ते भुवि

tāvat kastūrikāmodaḥ karpūrasya sugandhinā |
yāvan na dīyate viṣṇos tulasī-kāṣṭha-candanam
kalau yacchanti ye viṣṇau tulasī-kāṣṭha-candanam |
dhundhumāra na vai martyāḥ punar āyānti te bhuvi

The aroma of musk and camphor continue to florish until tulasi wood paste is offered to the limbs of Lord Visnu. • O Dhundhumara, in the age of Kali, those who offer tulasi wood paste to

HBV 6.326

यो हि भागवतो भूत्वा कलौ तुलसी-चन्दनम् ।
नार्पयति सदा विष्णोर् न स भागवतो नरः

yo hi bhāgavato bhūtvā kalau tulasī-candanam |
nārpayati sadā viṣṇor na sa bhāgavato naraḥ

A devotee of the Lord cannot be considered an actual devotee if he does not offer tulasi wood paste to Lord Visnu.

HBV 6.327–329

प्रह्लाद-स□हिताया□—
न तेन सदृशो लोके वैष्णवो विद्यते भुवि ।
यः प्रयच्छति कृष्णाय तुलसी-काष्ठ-चन्दनम्
तुलसी-दारु-जातेन चन्दनेन कलौ नरः ।
विलिप्य भक्तितो विष्णु□ रमते सन्निधौ हरेः ।
तुलसी-काष्ठ-जातेन चन्दनेन विलेपनम् ।
यः कुर्याद् विष्णु-तोषाय कपिलागो-फल□ लभेत्

prahlāda-saṁhitāyāṁ—
na tena sadṛśo loke vaiṣṇavo vidyate bhuvi |
yaḥ prayacchati kṛṣṇāya tulasī-kāṣṭha-candanam

tulasī-dāru-jātena candanena kalau naraḥ |
vilipya bhaktito viṣṇuṁ ramate sannidhau hareḥ |
tulasī-kāṣṭha-jātena candanena vilepanam |
yaḥ kuryād viṣṇu-toṣāya kapilāgo-phalaṁ labhet

80 SRIHARI-BHAKTI-VILASA There is no better Vaisnava in this world than one who offers tulasi wood paste to Sri Krsna. In the age of Kali, by offering tulasi wood paste to the Lord with devotion, one can go to Vaikuntha and reside in His association. Those who smear the body of Lord Visnu with tulasi wood paste obtain the merit of giving brown cows in charity.

HBV 6.330–331

तुलसी-काष्ठ-सम्भूत चन्दन यस् तु सेवते ।
मृत्यु-काले विशेषेण कृत-पापो'पि मुच्यते
यो ददाति पितृणा तु तुलसी-काष्ठ-चन्दनम् ।
तेषा स कुरुते तृप्ति श्राद्धे वै शतवार्षिकीम्

tulasī-kāṣṭha-sambhūtaṁ candanaṁ yas tu sevate |
mṛtyu-kāle viśeṣeṇa kṛta-pāpo'pi mucyate
yo dadāti pitṝṇāṁ tu tulasī-kāṣṭha-candanam |
teṣāṁ sa kurute tṛptiṁ śrāddhe vai śatavārṣikīm

At the time of death, if a person is fed tulasi wood paste, he is liberated, even if he was sinful. By offering tulasi wood paste to the forefathers while performing the sraddha ceremony, they feel satisfaction for hundreds of years.

HBV 6.332

विष्णु-धर्मोत्तरे च—
तुलसी-चन्दनाक्ताङ्गः कुरुते कृष्ण-पूजनम् ।
पूजनेन दिनैकेन लभते शत-वार्षिकीम्

viṣṇu-dharmottare ca—
tulasī-candanāktāṅgaḥ kurute kṛṣṇa-pūjanam |
pūjanena dinaikena labhate śata-vārṣikīm

One who worships Sri Krsna after decorating his body with tulasi wood paste attains the merit of worshiping the Lord for one hundred years in a single day.

HBV 6.333–334

विलेपनार्थं कृष्णस्य तुलसी-काष्ठ-चन्दनम् ।
मन्दिरे वसते यस्य तस्य पुण्य-फलं शृणु
तिल-प्रस्थाष्टकं दत्त्वा यत् पुण्यं चोत्तरायणे ।
तत् तुल्यं जायते पुण्यं प्रसादाच् चक्र-पाणिनः इति ।

vilepanārthaṁ kṛṣṇasya tulasī-kāṣṭha-candanam |
mandire vasate yasya tasya puṇya-phalaṁ śṛṇu
tila-prasthāṣṭakaṁ dattvā yat puṇyaṁ cottarāyaṇe |
tat tulyaṁ jāyate puṇyaṁ prasādāc cakra-pāṇinaḥ iti |

Now, hear about the piety of one in whose house there is tulasi wood paste used for applying to the body of Sri Krsna. The piety one achieves by donating eight prasthas of sesame seeds on a day when the sun moves from one zodiac sign to another when the sun is in the northern hemisphere can be achieved by pleasing Lord Hari, who carries a disc in His hand, with an offering of tulasi wood paste.

HBV 6.335

देयं मलयजाभावे शीतलत्वात् कदम्बजम् ।
यथा किञ्चित् सुगन्धित्वाच् चन्दनं देव-दारुजम्

deyaṁ malayajābhāve śītalatvāt kadambajam |
yathā kiñcit sugandhitvāc candanaṁ deva-dārujam

In the absence of sandalwood, one can use kadamba wood for cooling the Lord's body. Because there is a little bit of fragrance in devaddru, or pine wood, it is also counted among the cooling agents.

HBV 6.336

गारुडे—
हरेर् मलयजं श्रेष्ठम् अभावे देवदारुजम्

gāruḍe—
harer malayajaṁ śreṣṭham abhāve devadārujam

Sandalwood is best for worshiping Lord Hari. If sandalwood is not available then one can use pine wood.

HBV 6.337

विष्णु-धर्मोत्तरे—
दारिद्र्य पद्मक कुर्याद् अस्वास्थ्य रक्त-चन्दनम् ।
उशीर चित्त-विभ्र शम् अन्ये कुर्युर् उपद्रवम् इति ।

viṣṇu-dharmottare—
dāridryaṁ padmakaṁ kuryād asvāsthyaṁ rakta-candanam |
uśīraṁ citta-vibhraṁśam anye kuryur upadravam iti |

visnudharmottare (In the Visnu-dharmottara it is stated) daridryarh padmakarh kuryydd svdsthyarfi rakta candanam usirarh citta vibhrrhsa manye kuryyur upadravam

82 SRIHARI-BHAKTI-VILASA Offering lotus stem paste to the Lord causes poverty, offering red sandalwood spoils one's health, offering usira disturbs one's mind, and offering powder made from the wood of trees having a strong odor bewilders the mind.

HBV 6.338

पद्मकादि न दातव्यम् ऐहिक हीच्छता सुखम् ।
मुख्यालाभे तु तत् सर्व दातव्य भगवत्-परैः

padmakādi na dātavyam aihikaṁ hīcchatā sukham |
mukhyālābhe tu tat sarvaṁ dātavyaṁ bhagavat-paraiḥ

Those who wish to enjoy all kinds of happiness in this world should never offer the Lord paste made from lotus stems. These prohibited substances can only be offered to the Lord in the absence of prescribed substances.

HBV 6.339

ततो भगवतः कुर्याद् अनुलेपाद् अनन्तरम् ।
विद्वान् विचित्रैर् व्यजनैश् चामरैर् अपि वीजनम्

tato bhagavataḥ kuryād anulepād anantaram |
vidvān vicitrair vyajanaiś cāmarair api vījanam

After offering a fragrant paste to the Lord, the dedicated devotee should fan Him with a peacock fan or camara.

HBV 6.340–346

वीजन-माहात्म्य च
विष्णु-धर्मोत्तरे—
अनुलिप्य जगन्नाथ ताल-वृन्तेन वीजयेत् ।
वायु-लोकम् अवाप्नोति पुरुषस् तेन कर्मणा
चामरैर् वीजयेद् यस् तु देवदेव जनार्दनम् ।
तिल-प्रस्थ-प्रदानस्य फलम् आप्नोत्य् असशयम्
व्यजनेनाथ वस्त्रेण सुभक्त्या मातरिश्वन ।
देवदेवस्य राजेन्द्र कुरुते ताप-वारणम्
तत्-कुले यम-लोके तु शमते नारको ज्वरः ।
वायु-लोकान् महीपाल न च्युतिर् विद्यते पुनः
चलच्-चामर-वातेन कृष्ण सन्तोषयेन् नरः
तस्योत्तमाङ्ग देवेश स्तुवते स्व-मुखेन वै ।
उष्ण-काले त्व् इद ज्ञेय यत् सन्तः पौष-माघयोः ।
शीतलत्वान् मलयजम् अपि नैवार्पयन्ति हि
तथा चोक्तम्—
न शीते शीतल देयम् इति ।

vījana-māhātmyaṁ ca
viṣṇu-dharmottare—
anulipya jagannāthaṁ tāla-vṛntena vījayet |
vāyu-lokam avāpnoti puruṣas tena karmaṇā
cāmarair vījayed yas tu devadevaṁ janārdanam |
tila-prastha-pradānasya phalam āpnoty asaṁśayam
vyajanenātha vastreṇa subhaktyā mātariśvana |
devadevasya rājendra kurute tāpa-vāraṇam
tat-kule yama-loke tu śamate nārako jvaraḥ |
vāyu-lokān mahīpāla na cyutir vidyate punaḥ
calac-cāmara-vātena kṛṣṇaṁ santoṣayen naraḥ
tasyottamāṅgaṁ deveśa stuvate sva-mukhena vai |
uṣṇa-kāle tv idaṁ jñeyaṁ yat santaḥ pauṣa-māghayoḥ |
śītalatvān malayajam api naivārpayanti hi
tathā coktam—
na śīte śītalaṁ deyam iti |

After applying fragrant paste to the Lord of the universe, if a devotee fans Him with a fan made from a palm leaf, he becomes qualified to reside in the abode of Vayu. By fanning the Lord with a cdmara, one obtains the merit of donating one prastha of sesame seeds. O King,

if one reverently fans Sri Hari with a fan made of cloth then none of his family members will have to fear the wrath of Yamaraja. O King, one who pleases Sri Krsna by faning Him with a cdmara will not fall down from the abode of Vayu. The Supreme Lord has personally praised such a devotee. However, one should only offer a fan during the summer. Devotees should not offer sandalwood paste to the Lord during the months of December and January because these two months are very cold. The Vedic injunction is that during winter, one should not offer any cooling substances to the Lord.

COMPLETE TWENTY-VILĀSA TEXT

Vilāsa 7

Pauṣpikaḥ — Flowers and Sacred Leaves

244 aligned entries · 386 numbered texts

HBV 7.1

कुमनाः सुमनस्त्व हि याति यस्य पदाब्जयोः ।
सुमनो'र्पण-मात्रेण त चैतन्य-प्रभु भजे

kumanāḥ sumanastvaṁ hi yāti yasya padābjayoḥ |
sumano'rpaṇa-mātreṇa taṁ caitanya-prabhuṁ bhaje

I worship Sri Krsna Caitanya, at whose lotus feet the offering of flowers transforms even an evil-minded person into a pure-hearted soul.

HBV 7.2

श्रीमद्-अङ्गानि तैर् भक्त्या समालिप्यानुलेपनैः ।
निवेद्योत्तम-पुष्पाणि तन्-मुद्रा च प्रदर्शयेत्

śrīmad-aṅgāni tair bhaktyā samālipyānulepanaiḥ |
nivedyottama-puṣpāṇi tan-mudrāṁ ca pradarśayet

After applying all of the previously mentioned fragrant substancess to the body of the Deity with love and devotion, one should offer the best passible flowers and display the appropriate mudra.

HBV 7.3

अथ पुष्पाणि
नारसिहे—
पुष्पैर् अरण्य-सम्भूतैस् तथा नगर-सम्भवैः ।
अपर्युषित-निश्छिद्रैः प्रोक्षितैर् जन्तु-वर्जितैः ।
आत्मारामोद्भवैर् वापि पूतैः सम्पूजयेद् धरिम्

atha puṣpāṇi
nārasiṁhe—
puṣpair araṇya-sambhūtais tathā nagara-sambhavaiḥ |
aparyuṣita-niśchidraiḥ prokṣitair jantu-varjitaiḥ |
ātmārāmodbhavair vāpi pūtaiḥ sampūjayed dharim

One should offer to Sri Hari fresh flowers that are found in the forest, in one's village, or in one's garden. Only flowers that are not torn, not washed, and not eaten bv insects should be offered.

SRI HARI-BHAKTI-VILASA

HBV 7.4–7

वामन-पुराणे श्री-प्रह्लाद-बलि-स□वादे—
तान्य् एव सुप्रशस्तानि कुसुमानि महासुर ।
यानि स्युर् वर्ण-युक्तानि रस-गन्ध-युतानि च
जाती शताङ्गा सुमनाः कुन्द□ चारु-पुट□ तथा ।
वाण□ च चम्पकाशोक□ कर-वीर□ च यूथिका
पारिभद्र□ पाटला च बकुल□ गिरि-शालिनी ।
तिलक□ जासुवनज□ पीतक□ तगर□ तथा
एतानि सुप्रशस्तानि कुसुमान्य् अच्युतार्चने ।
सुरभीणि तथान्यानि वर्जयित्वा तु केतकीम्

vāmana-purāṇe śrī-prahlāda-bali-saṁvāde—
tāny eva supraśastāni kusumāni mahāsura |
yāni syur varṇa-yuktāni rasa-gandha-yutāni ca
jātī śatāṅgā sumanāḥ kundaṁ cāru-puṭaṁ tathā |
vāṇaṁ ca campakāśokaṁ kara-vīraṁ ca yūthikā
pāribhadraṁ pāṭalā ca bakulaṁ giri-śālinī |
tilakaṁ jāsuvanajaṁ pītakaṁ tagaraṁ tathā
etāni supraśastāni kusumāny acyutārcane |
surabhīṇi tathānyāni varjayitvā tu ketakīm

the Vamana Purdria these statements are found) tdnyeva suprasastdni kusumdni mahdsura ydni survarnayuktdni rasagandha yutdni ca jdtl satdngd sumanah kundam cdruputam tathd vdnanca campakaiokam karavlranca yuthikd pdrihhadram pdtald ca vakularh girisdlinlm tilakarh jasuvanajam pltakam tagarantathd etdni suprasastdni kusumdni acyutdrccane surabhlni tathdnyani varjjayitvd tu ketaklm O King of the demons, it is best to offer the Deity flowers with an excellent color, fragrance, and appearance. Flowers such as jdti, satdngd (lotus), malati, kunda, cdrnikdra, vdna, campaka, asoka, karavi, yuthikd, manddra, pdtald, bakula, sukla kutaja, sesame, habiscus, piyali and tagara are best for use in worshiping Sri Govinda. Other fragrant flowers, except the wild ketaki, can also be offered to the Lord.

HBV 7.8–14

विष्णु-धर्मोत्तरे—
कुङ्कुमस्य च पुष्पाणि बन्धु-जीवस्य चाप्य् अथ ।
चम्पकस्य च देयानि तथा भूचम्पकस्य च
पीत-यूथिक-जान्य् एव यानि वै नीपजान्य् अपि ।
मञ्जर्यः सहकारस्य तथा देया जनार्दने
मल्लिका-कुब्ज-कुसुमम् अतिमुककम् एव च ।
सर्वाश् च यूथिकाजात्यो मल्लिकाजात्य एव च
याश् च कुब्जकजाजात्यः कदम्ब-कुसुमानि च ।
केतकी पाटला-पुष्प काण्व-पुष्प तथैव च
एवम् आदीनि देयानि गन्धवन्ति शुभानि च ।
केचिद् वर्ण-गुणाद् एव केचिद् गन्ध-गुणाद् अथ
अनुक्तान्य् अपि रम्याणि तथा देयानि कानिचित् ।
देशे देशे काले यानि पुष्पाण्य् अनेकशः
गन्धर्वोपपन्नानि तानि देयानि नित्यशः

viṣṇu-dharmottare—
kuṅkumasya ca puṣpāṇi bandhu-jīvasya cāpy atha |
campakasya ca deyāni tathā bhūcampakasya ca
pīta-yūthika-jāny eva yāni vai nīpajāny api |
mañjaryaḥ sahakārasya tathā deyā janārdane
mallikā-kubja-kusumam atimukakam eva ca |
sarvāś ca yūthikājātyo mallikājātya eva ca
yāś ca kubjakajājātyaḥ kadamba-kusumāni ca |
ketakī pāṭalā-puṣpaṁ kāṇva-puṣpaṁ tathaiva ca
evam ādīni deyāni gandhavanti śubhāni ca |
kecid varṇa-guṇād eva kecid gandha-guṇād atha
anuktāny api ramyāṇi tathā deyāni kānicit |
deśe deśe kāle yāni puṣpāṇy anekaśaḥ
gandharvopapannāni tāni deyāni nityaśaḥ

Flowers, such as kunkuma, bandhujiva, campaka that grows on a scaffold, zampaka that grows on land, yellow yuthika, kadamba and mango may be offered to Lord Janardana. One may also offer flowers such as mallika, kuvja, and madhavi; as well as flowers of the yuthika family, mallika family and kuvja family; and also kadamba, ketaki, pdtald, karnatuhali and other frgrant flowers. Some flowers are nice to offer simply because they are fragrant and some flowers are nice to offer simply because their color is enchanting. One may offer other fragrant and beautiful flowers that have not been mentioned. It is recommended that one

should offer to the Deity seasonal flowers having a nice fragrance and color.

HBV 7.15

कि॰ च तत्रैव श्री-वज्र-मार्कण्डेय-स॰वादे—
मध्ये'न्य-वर्णो यस्य स्यात् शुक्लस्य कुसुमस्य च ।
शुभ-सुक्ल॰ तु विज्ञेय॰ केशव-प्रियम्

kiṁ ca tatraiva śrī-vajra-mārkaṇḍeya-saṁvāde—
madhye'nya-varṇo yasya syāt śuklasya kusumasya ca |
śubha-suklaṁ tu vijñeyaṁ keśava-priyam

the same literature, the following statement is found) madhyen'yavarno yasya sydt suklasya kusumasya ca subhasuklantu vijfieyam manojnam kesavapriyam The flowers called subhasukla refer to those that are normally white but have a color in the middle. These are very beautiful and they are dear to Lord Kesava.

HBV 7.16–20

स्कान्दे—
वासन्ति मल्लिका-पुष्प॰ तथा वै वार्षिकी तु या ।
कुसुम्भ॰ यूथिके द्वे च तथा चैवातिमुक्तकम्
केतक॰ चम्पक॰ चैव माष-वृन्तकम् एव च ।
पुरन्ध्रि-मञ्जरी-पुष्प॰ चूत-पुष्प॰ तथैव च
बन्धु-जीवक-पुष्प॰ च कुसुम॰ कुङ्कुमस्य च ।
जाति-पुष्पाणि सर्वाणि कुन्द-पुष्प॰ तथैव च
पाटलायास् तथा पुष्प॰ नीलम् इन्दीवर॰ तथा ।
कुमुदे श्वेत-रक्ते च श्वेत-रक्ते तथाम्बुजे
तत्रैवान्यत्र—
एवम् आदीनि पुष्पाणि दातव्यानि सदा हरेः

skānde—
vāsanti mallikā-puṣpaṁ tathā vai vārṣikī tu yā |
kusumbhaṁ yūthike dve ca tathā caivātimuktakam
ketakaṁ campakaṁ caiva māṣa-vṛntakam eva ca |
purandhri-mañjarī-puṣpaṁ cūta-puṣpaṁ tathaiva ca
bandhu-jīvaka-puṣpaṁ ca kusumaṁ kuṅkumasya ca |
jāti-puṣpāṇi sarvāṇi kunda-puṣpaṁ tathaiva ca

pāṭalāyās tathā puṣpaṁ nīlam indīvaraṁ tathā |
kumude śveta-rakte ca śveta-rakte tathāmbuje
tatraivānyatra—
evam ādīni puṣpāṇi dātavyāni sadā hareḥ

Flowers, such as mallikd, that grow in the spring and in the rainly season; kusumbha; the two types of yuthikd; mddhavi; lietaki; campaka; masavmta; buds or flowers of purandhri; mango; bandhu-jiva; kunkuma; all varieties of jdti; kunda; and patald; as well as the blue lotus, white lotus, red lotus, red lily, white lily and blue lily, can always be offered to Lord Hari.

HBV 7.21

मालती तुलसी पद्म केतकी मणि-पुष्पकम् ।
कदम्ब-कुसुम लक्ष्मीः कौस्तुभ केशव-प्रियम्

mālatī tulasī padmaṁ ketakī maṇi-puṣpakam |
kadamba-kusumaṁ lakṣmīḥ kaustubhaṁ keśava-priyam

Mdlati, tulasi, padma, ketaki, mani and kadamba flowers are as dear to Lord Kesava as Laksmi, or the Kaustubha gem.

HBV 7.22

कि च—
कण्टकीन्य् अपि देयानि शुक्लानि सुरभीणि च ।
तथा रक्तानि देयानि जलजानि द्विजोत्तम

kiṁ ca—
kaṇṭakīny api deyāni śuklāni surabhīṇi ca |
tathā raktāni deyāni jalajāni dvijottama

O foremost ofbrahmanas, even if white flowers have thorns, they can be offered to the Lord. One can offer red flowers that grow in the water.

HBV 7.23–26

नारदीये सप्तम-साहस्रे श्री-भगवन्-नारद-स□वादे—
मालती बकुलाशोक-शेफाली नवमालिका ।
आम्र□ च तगराख्य□ च मल्लिका मधु-पिण्डिका
यूथिकाष्टपद□ कुन्द-कदम्ब-शिखि-पिङ्गिकम् ।
पाटला चम्पक□ हृद्य□ लवङ्गम् अतिमुक्तकम्
केतक□ कुरुवक□ बिल्व□ कह्लार□ वासक□ द्विज ।
पञ्चवि□शति-पुष्पाणि लक्ष्मी-तुल्य-प्रियाणि मे
मदीया वनमाला च पुष्पै̆र् एभिर् मया पुरा ।
ग्रथिता च तथा तत्त्वैः पञ्चवि□शतिभिः क्रमात्

nāradīye saptama-sāhasre śrī-bhagavan-nārada-saṁvāde—
mālatī bakulāśoka-śephālī navamālikā |
āmraṁ ca tagarākhyaṁ ca mallikā madhu-piṇḍikā
yūthikāṣṭapadaṁ kunda-kadamba-śikhi-piṅgikam |
pāṭalā campakaṁ hṛdyaṁ lavaṅgam atimuktakam
ketakaṁ kuruvakaṁ bilvaṁ kahlāraṁ vāsakaṁ dvija |
pañcaviṁśati-puṣpāṇi lakṣmī-tulya-priyāṇi me
madīyā vanamālā ca puṣpair ebhir mayā purā |
grathitā ca tathā tattvaiḥ pañcaviṁśatibhiḥ kramāt

found in the Saptd'sahasra section of the Ndrada Purdna, it is stated) mdlati vakuld soka sephdli navamalika dmranca tagarakhyanca mallikd madhupindikd yuthikasta padarh kunda kadamba sikhi pingakam

90 SRIHARI-BHAKTI-VILASA pdtald campakam hrdyarh lavanga mati muktakam ketakarh kurnvakarh bilvarh kahlaram vdsakarh dvija pancavimsati puspani laksml tulya priydni me madiyd vanamald ca puspair ebhir mayd purd grathita ca tathd tatvaih pancavimsatibhih kramdt O brdhmana, there are twenty-five varieties of excellent flowers that are very dear to Me. These are radlatl, vakuld, asoka, sephdli, navamdlikd, dmra, tagara, mallikd, madhu, pindikd, yuthikd, ndgakesara, kunda, kadamba, sikhi, haridra, pdtald, campaka, lavanga, madhavi, ketaki, kuruvaka, bilva, kahldra, and vdsaka. These flowers are as dear to Me as Laksmi. Previously, I personally made garlands of these twenty-five forest flowers.

HBV 7.27

हारीत-स्मृतौ च—
तुलस्यौ पङ्कजे जात्यौ केतक्यौ करवीरकौ ।
शस्तानि दश-पुष्पाणि तथा रक्तोत्पलानि च

hārīta-smṛtau ca—
tulasyau paṅkaje jātyau ketakyau karavīrakau |
śastāni daśa-puṣpāṇi tathā raktotpalāni ca

The two kinds of tulasi, the two kinds of lotus, the two kinds ofjdti, the two kinds of ketaki, and the two kinds of karavi are also suitable for offering to the Deities. Apart from these ten kinds of flowers, one can offer red lotuses to the Lord.

HBV 7.28–30

विष्णु-धर्मोत्तरे—
दान□ सुमनसा□ श्रेष्ठ□ तथैव परिकीर्तितम् ।
अलक्ष्म्याः शमन□ मुख्य□ पर□ लक्ष्मी-विवर्धनम्
धन्य□ यशस्यम् आयुष्य□ माङ्गल्य□ बुद्धि-वर्धनम् ।
स्वर्गद□ च तथा प्रोक्त□ वह्निष्टोम-फल-प्रदम्
न रत्नेन सुवर्णेन न च वित्तेन भूरिणा ।
तथा प्रसादम् आयाति देवश् चक्र-गदाधरः

viṣṇu-dharmottare—
dānaṁ sumanasāṁ śreṣṭhaṁ tathaiva parikīrtitam |
alakṣmyāḥ śamanaṁ mukhyaṁ paraṁ lakṣmī-vivardhanam
dhanyaṁ yaśasyam āyuṣyaṁ māṅgalyaṁ buddhi-vardhanam |
svargadaṁ ca tathā proktaṁ vahniṣṭoma-phala-pradam
na ratnena suvarṇena na ca vittena bhūriṇā |
tathā prasādam āyāti devaś cakra-gadādharaḥ

visnudharmmottare (In the Visnu-dharmottara it is stated)

SEVENTH VILAS A 91 ddnarh sumanasdrh srestharh tathaiva parikirttitam alaksmydh samanarh mukhyarh pararh laksml vivarddhanam dhanyarh yasasya mdyusyarh mdngalyarh buddhivarddhanam svargadafica tathd proktam vahnistoma phalapradam na ratne suvarnena na ca vittena bhiirina tathd prasddam dydti devas cakra gadddharah Offering flowers is said to be the best kind of charity. By offering flowers, one's poverty becomes relieved and his fortune is improved. Such a person also achieves wealth, fame, good health, auspiciousness, and wisdom. By offering flowers to the Lord, one attains the

merit of performing an agnistoma sacrifice and thereafter, he goes to heaven. The Supreme Lord, who holds a disc and club in His hands, does not become as pleased by offerings of jewels and other valuable articles as when He is worshiped by the offering of the previously mentioned ten kinds of flowers.

HBV 7.31–34

तत्रैवान्यत्र—
धर्मार्जित-धन-क्रीतैर् यः कुर्यात् केशवार्चनम् ।
उद्धरिष्यत्य् असन्देह सप्त पूर्वास् तथापरान्
आरामस्थैस् तु कुसुमैर् यः कुर्यात् केशवार्चनम् ।
एतद् एव समाप्नोति नात्र कार्या विचारणा
यथा कथञ्चिद् आहृत्य कुसुमईह् पुञ्जयन् हरिम् ।
नाकपृष्ठम् अवाप्नोति न मे'त्रास्ति विचारणा
तथा राष्ट्राहृतैः पुष्पैर् यः कुर्यात् केशवार्चनम् ।
पञ्चवि शत्य् अतीता श् च पञ्चवि शत्य्-अनागतान् ।
उद्धरेद् आत्मनो व श्यान् नात्र कार्या विचारणा

tatraivānyatra—
dharmārjita-dhana-krītair yaḥ kuryāt keśavārcanam |
uddhariṣyaty asandehaṁ sapta pūrvās tathāparān
ārāmasthais tu kusumair yaḥ kuryāt keśavārcanam |
etad eva samāpnoti nātra kāryā vicāraṇā
yathā kathañcid āhṛtya kusumaīh puñayan harim |
nākapṛṣṭham avāpnoti na me'trāsti vicāraṇā
tathā rāṣṭrāhṛtaiḥ puṣpair yaḥ kuryāt keśavārcanam |
pañcaviṁśaty atītāṁś ca pañcaviṁśaty-anāgatān |
uddhared ātmano vaṁśyān nātra kāryā vicāraṇā

92 SRIHARI-BHAKTI-VILASA naka prstham avdpnoti na me'trdsti vicdrand tathd rdstrdhrtaih puspair yah kilryydt kesavdrccanam pancavirhsati atitarhsca pancavirhsati andgatdn uddhare ddtmano varhsydn ndtra kdryyd vicdrand There is no doubt that when a devotee worships Lord Kesava with flowers that were purchased with money earned by proper means, he delivers seven previous genarations of his family, as well as seven genarations that will appear in the future. When a devotee worships Lord Kesava with flowers from his garden, he becomes qualified to enjoy a very pleasant life in harmony with nature. Simply by worshiping Lord Hari, after collecting flowers, somehow or other, one attains the heavenly planets. There is no doubt of this. A devotee who worships Lord Kesava by collecting flowers from his neighborhood delivers twenty-five previous genarations of his

family and twenty-five genarations in the future.

HBV 7.35–37

नगरे'पि वसन् यस् तु भकिष्याशी श□सित-व्रतः ।
अरण्याद् आहृतैः पुष्पैः पत्र-मूल-फलाङ्कुरैः
यथोपपन्नैः सततम् अभ्यर्चयति केशवम्
सर्व-काम-प्रदो देवस् तस्य स्यान् मधुसूदनः ।
पु□सस् तस्याप्य् अकामस्य पर□ स्थान□ प्रकीर्तितम् ।
यत्र गत्वा न शोचन्ति तद् विष्णोः परम□ पदम्

nagare'pi vasan yas tu bhakiṣyāśī śaṁsita-vrataḥ |
araṇyād āhṛtaiḥ puṣpaiḥ patra-mūla-phalāṅkuraiḥ
yathopapannaiḥ satatam abhyarcayati keśavam
sarva-kāma-prado devas tasya syān madhusūdanaḥ |
puṁsas tasyāpy akāmasya paraṁ sthānaṁ prakīrtitam |
yatra gatvā na śocanti tad viṣṇoḥ paramaṁ padam

Despite living in a crowded city, if a devotee maintains himself by begging alms, observing strict vows, and always worships Lord Madhusudana

with offerings of leaves, flowers, roots, fruit, and buds collected from the forest—the Lord will certainly fulfill all of his desires. It is also a well-known tact that the Lord awards such a devotee the supreme destination, even if he does not ask for it. The supreme abode of Lord Visnu is that place where there is no anxiety or lamentation.

HBV 7.38–43

तत्रैव श्री-वज्र-मार्कण्डेय-स□वादे—
अक्षमैस् तूपवासाना□ धन-हीनैस् तथा नरैः ।
अरण्याद् आहृतैः पुष्पैः सम्पूज्य मधुसूदनम् ।
पूर्व-जन्मनि सम्प्राप्त□ राज्य□ शृणु नराधिप
नृपो ययातिर् नहुषो विश्व-गन्धः करन्धमः ॥
दिलीपो युवनाश्वश् च शतपर्वा भगीरथः
भीमश् चसहदेवश् च महाशीलो महामनुः ।
देवलः कालकाक्षश् च कृतवीर्यो गुणाकरः
देवरातः कुसुम्भश् च विनीतो विक्रमो रघुः ।
महोत्साहो वीतभयो नमित्रः प्रभाकरः
कपोत-रोमा पर्जन्यश् चन्द्रसेनः परन्तपः ।
भीमसेनो दृढरथः कुशनाभः प्रतर्दनः
एते चान्ये च बहवः पूर्व-जन्मनि केशवम् ।
पूजयित्वा क्षिताव् अस्या□ प्रू राज्यम् अकण्टकम्

tatraiva śrī-vajra-mārkaṇḍeya-saṁvāde—
akṣamais tūpavāsānāṁ dhana-hīnais tathā naraiḥ |
araṇyād āhṛtaiḥ puṣpaiḥ sampūjya madhusūdanam |
pūrva-janmani samprāptaṁ rājyaṁ śṛṇu narādhipa
nṛpo yayātir nahuṣo viśva-gandhaḥ karandhamaḥ ||
dilīpo yuvanāśvaś ca śataparvā bhagīrathaḥ
bhīmaś casahadevaś ca mahāśīlo mahāmanuḥ |
devalaḥ kālakākṣaś ca kṛtavīryo guṇākaraḥ
devarātaḥ kusumbhaś ca vinīto vikramo raghuḥ |
mahotsāho vītabhayo namitraḥ prabhākaraḥ
kapota-romā parjanyaś candrasenaḥ parantapaḥ |
bhīmaseno dṛḍharathaḥ kuśanābhaḥ pratardanaḥ
ete cānye ca bahavaḥ pūrva-janmani keśavam |
pūjayitvā kṣitāv asyāṁ prpū rājyam akaṇṭakam

found in the Visnu'dharmottara, it is stated) aksamaistupa vdsdndrh dhanahlnais tathd naraih aranyd dahrtaih puspaih sarhpujya madhusudanam purvvajanmani samprdptam rdjyarh srnu narddhipa nrpo yaydtir nahuso visvagandhah karandhamah dilipo yuvandsvasca sataparvvd bhagirathah bhimasca sahadevasca mahdsllo mahamanuh devalah kdlakdksaica krtavlryyo gundkarah devardtah kusumbhasca vinlto vikramo raghuh mahotsdho vltabhayo anamitrah prabhdkarah kapotaromd parjjanyas candrasenah parantapah bhlmaseno drdharathah kusandbhah pratarddanah ete cdnye ca bahavah

purvvajanmani keiavam

94 SRI HARI-BHAKTI-VILASA pujayitva ksitavasyarh prdpu rdjyam kantakam i O foremost of human beings, please hear with attention. There were many devotees of the Lord who were, in their previous lives, unable to observe fasts and were poor and yet, they became great kings in their next lives simply by worshiping Lord Madhusudana after collecting flowers from the forest. Examples of this are: Yayati, Nahusa, Visvagandha, Karandhama, Dilipa, Yuvanasva, Sataparva, Bhagiratha, Bhlma, Sahadeva, Mahasila, Mahamanu, Devala, Kalakaksa, Krtavirya, Gunakara, Devarata, Kusumbha, Vinita, Vikrama, Raghu, Mahotsaha, Vitabhaya, Anamitra, Prabhakara, Kapotaroma, Parjanya, Candrasena, Parantapa, Bhimasena, Drdharatha, Kusanabha, and Pratardana.

HBV 7.44–47

यक्षत्वम् अथ गान्धर्व□ देवत्व□ च तथैव च ।
विद्याधरत्व□ नागत्व□ ये गता मनुजोत्तमाः
बहुत्वाच् च न ते शक्या मया वक्तु□ तवानघ ।
तस्माद् यत्नः सदा कार्यः पुरुषैः कुसुमार्चने
अरण्य-जातैः कुसुमैः सदैव
स पूजयित्वा स्वयम् आहृतैस् तु ।
सर्वेश्वर□ यत् फलम् आप्नुवन्ति
राजेन्द्र तद् वर्णयितु□ न शक्यम्
स्वयम् आहृत्य पुष्पाणि भिक्षाशी केशवार्चनम् ।
यः करोति स राजेन्द्र व□शानाम् उद्धरेत् शतम्

yakṣatvam atha gāndharvaṁ devatvaṁ ca tathaiva ca |
vidyādharatvaṁ nāgatvaṁ ye gatā manujottamāḥ
bahutvāc ca na te śakyā mayā vaktuṁ tavānagha |
tasmād yatnaḥ sadā kāryaḥ puruṣaiḥ kusumārcane
araṇya-jātaiḥ kusumaiḥ sadaiva
sa pūjayitvā svayam āhṛtais tu |
sarveśvaraṁ yat phalam āpnuvanti
rājendra tad varṇayituṁ na śakyam
svayam āhṛtya puṣpāṇi bhikṣāśī keśavārcanam |
yaḥ karoti sa rājendra vaṁśānām uddharet śatam

There were innumerable pious men who became Yaksas, Gandharvas, demigods, Vidyadharas, and Nagas in their next lives. O sinless one, it is not possible to estimate their number. Devotees should collect flowers very carefully every day. It is not possible to describe

the merit one achieves by personally collecting flowers from the forest every day and then offering them to the Supreme Lord. O foremost of kings, a person who maintains himself on food that was collected by begging and personally picks flowers and offers them to Lord Kesava delivers one hundred generations of his family.

HBV 7.48

विष्णु-धर्मोत्तरे—
पुष्पाणि तु सुगन्धीनि मनोज्ञानि तु यः पुमान् ।
प्रयच्छति हृषीकेशे स भागवत-मानवः

viṣṇu-dharmottare—
puṣpāṇi tu sugandhīni manojñāni tu yaḥ pumān |
prayacchati hṛṣīkeśe sa bhāgavata-mānavaḥ

A devotee of the Supreme Lord is one who offers beautiful, fragrant flowers to Lord Hrsikesa with love and devotion.

HBV 7.49

नारसि□हे—
तपः-शील-गुणोपेते पात्रे वेदस्य पारगे ।
दश दत्त्वा सुवर्णानि यत् फल□ समवाप्नुयात् ।
तत् फल□ लभते मर्त्यो हरेः कुसुम-दानतः

nārasiṁhe—
tapaḥ-śīla-guṇopete pātre vedasya pārage |
daśa dattvā suvarṇāni yat phalaṁ samavāpnuyāt |
tat phalaṁ labhate martyo hareḥ kusuma-dānataḥ

The merit one obtains by donating ten gold coins to an asetic, a highly qualified person, or to one who is learned in the Vedic literature can be obtained simply by offering flowers to Sri Hari.

HBV 7.50–51

तत्रैवाग्रे—
मल्लिका-मालती-जाती-केतकाशोक-चम्पकैः ।
पुन्नाग-नाग-बकुलैः पद्मैर् उत्पल-जातिभिः
एतैर् अन्यैश् च कुसुमैः प्रशस्तैर् अच्युत नरः ।
अर्चन् दश-सुवर्णस्य प्रत्येक फलम् आप्नुयात्

tatraivāgre—
mallikā-mālatī-jātī-ketakāśoka-campakaiḥ |
punnāga-nāga-bakulaiḥ padmair utpala-jātibhiḥ
etair anyaiś ca kusumaiḥ praśastair acyutaṁ naraḥ |
arcan daśa-suvarṇasya pratyekaṁ phalam āpnuyāt

96 SRI HARI-BHAKTI-VILASA arccan dasa suvarnasya pratyekarh phalam dpnuydt Those who worship Lord Hari with the best of flowers, such as mallikd, malati, jati, ketaki, asoka, campaka, punnaga, ndga, bakula, padma achieve the merit of donating ten gold coins with each of the flowers they offer.

HBV 7.52

एव हि राजन् नरसिह-मूर्तेः
प्रियाणि पुष्पाणि तवेरितानि ।
एतैश् च नित्य हरिम् अर्च्य भक्त्या
नरो विशुद्धो हरिम् एव याति

evaṁ hi rājan narasiṁha-mūrteḥ
priyāṇi puṣpāṇi taveritāni |
etaiś ca nityaṁ harim arcya bhaktyā
naro viśuddho harim eva yāti

O king, I have thus described to you the favorite flowers of Lord Nrsirhhadeva. Simply by worshiping the Lord by offering these flowers with love and devotion, a devotee becomes purified and ultimately attains His lotus feet.

HBV 7.53

स्कान्दे—
स्वयम् आहृत्य यो दद्याद् अरण्य-कुसुमानि च ।
स राज्य□ स्फीतम् आप्नोति लोके निहत-कण्टकम्

skānde—
svayam āhṛtya yo dadyād araṇya-kusumāni ca |
sa rājyaṁ sphītam āpnoti loke nihata-kaṇṭakam

One who personally collects flowers from the forest and then offers them to Lord Hari becomes eligible to rule a kingdom, free from all obstacles.

HBV 7.54

तत्रैव श्री-शिवोमा-स□वादे—
यैः कैश्चिद् इह पुष्पैश् च जलजैः स्थलजैर् अपि ।
सम्पूज्य कथितैर् भक्त्या विष्णु-लोके महीयते

tatraiva śrī-śivomā-saṁvāde—
yaiḥ kaiścid iha puṣpaiś ca jalajaiḥ sthalajair api |
sampūjya kathitair bhaktyā viṣṇu-loke mahīyate

Simply by worshiping Lord Visnu by offering any flower, whether it grew in the water or on land, one becomes eligible to reside as an honored inhabitant of the supreme abode of the Lord.

HBV 7.55

विष्णु-रहस्ये श्री-मार्कण्डेयेन्द्रद्युम्न-स□वादे—
ऋतु-कालोद्भवैः पुष्पैर् यो'र्चयेद् रुक्मिणी-पतिम् ।
सर्वान् कामान् अवाप्नोति यान् दिव्यान् या□श् च मानुषान्

viṣṇu-rahasye śrī-mārkaṇḍeyendradyumna-saṁvāde—
ṛtu-kālodbhavaiḥ puṣpair yo'rcayed rukmiṇī-patim |
sarvān kāmān avāpnoti yān divyān yāṁś ca mānuṣān

Indradyumna found in the Visnii'rahasya, it is stated) rtu kdlodbhavaih puspair yo'ccayed rukminl patim sax wan kdmdn avdpnoti ydn divydn ydrhsca mdnusdn If a devotee worships Lord Krsna, the husband of Rukminl, by offering seasonal flowers—all of his desires become fulfilled, in this life and the next.

HBV 7.56

तथा च नारसि□हे—
पुष्प-जाति-विशेषेण भवेत् पुण्य□ विशेषतः

tathā ca nārasiṁhe—
puṣpa-jāti-viśeṣeṇa bhavet puṇyaṁ viśeṣataḥ

tathd ca ndrsirhhe (In the Nrsithha Purana it is stated) puspajdti visesena bhavet punyarh visesatah According to the variety of flower offered, there are various pious credits to be obtained.

HBV 7.57

कि□ च—
एव□ पुष्प-विशेषेण फल□ तद्-अधिक□ नृप ।
ज्ञेय□ पुष्पान्तरेणापि यथा स्यात् तन् निबोध मे

kiṁ ca—
evaṁ puṣpa-viśeṣeṇa phalaṁ tad-adhikaṁ nṛpa |
jñeyaṁ puṣpāntareṇāpi yathā syāt tan nibodha me

O king, the amount of piety one receives increases or decreases according ro the quality of flowers offered. Now, listen carefully as I describe the merit oi offering other flowers.

HBV 7.58

नारसि□ह एव—
द्रोण-पुष्पे तथैकस्मिन् माधवाय निवेदिते ।
दत्त्वा दश सुवर्णानि यत् फल□ तद् अवाप्नुयात्

nārasiṁha eva—
droṇa-puṣpe tathaikasmin mādhavāya nivedite |
dattvā daśa suvarṇāni yat phalaṁ tad avāpnuyāt

ndrsirhhe eva (In the Nrsirhha Purana it is stated)

dronapuspe tathai kasmin mddhavdya nivedite dattvd dasa suvarnani yat phalarh tadav dpnuydt Simply by offering one drona flower to Lord Madhava, a devotee achieves the merit of giving ten gold coins in charity.

HBV 7.59–68

द्रोण-पुष्प-सहस्रेभ्यः खादिर॰ वै विशिष्यते ।
शमी-पुष्प-सहस्रेभ्यो बिल्व-पुष्प॰ विशिष्यते
बिल्व-पुष्प-सहस्रेभ्यो बक-पुष्पा॰ विशिष्यते ।
बक-पुष्प-सहस्राद् धि नन्द्यावर्त॰ विशिष्यते
नन्द्यावर्त-सहस्राद् धि करवीर॰ विशिष्यते ।
करवीरस्य कुसुमात् श्वेत-पुष्पम् अनुत्तमम्
करवीर-श्वेत-कुसुमात् पालाश॰ पुष्पम् उत्तमम् ।
पालाश-पुष्प-साहस्र्यात् सेवन्ती-पुष्पम् उत्तमम्
कुश-पुष्प-सहस्राणा॰ मालती-पुष्पम् उत्तमम् ।
वनमाला-सहस्राद्धि चम्पक॰ तु विशिष्यते
चम्पकात् पुष्प-शतकाद् अशोक-पुष्पम् उत्तमम् ।
अशोक-पुष्प-साहस्र्यात् सेवन्ती-पुष्पम् उत्तमम्
कुब्ज-पुष्प-सहस्राणा॰ मालती-पुष्पम् उत्तमम् ।
मालती-पुष्प-साहस्र्यात् त्रि-सन्ध्या-पुष्पम् उत्तमम्
त्रि-सन्ध्या-रक्त-साहस्र्यात् त्रि-सन्ध्या-श्वेतक॰ वरम् ।
त्रि-सन्ध्या-श्वेत-साहस्र्यात् कुन्द-पुष्प॰ विशिष्यते
कुन्द-पुष्प-सहस्राद् धि शतपत्र॰ विशिष्यते ।
शतपत्र-सहस्राद् धि मल्लिका-पुष्पम् उत्तमम्
मल्लिका-पुष्प-साहस्र्याज् जाती-पुष्प॰ विशिष्यते ।
सर्वासा॰ पुष्प-जातीना॰ जाती-पुष्पम् इहोत्तमम्

droṇa-puṣpa-sahasrebhyaḥ khādiraṁ vai viśiṣyate |
śamī-puṣpa-sahasrebhyo bilva-puṣpaṁ viśiṣyate
bilva-puṣpa-sahasrebhyo baka-puṣpāṁ viśiṣyate |
baka-puṣpa-sahasrād dhi nandyāvartaṁ viśiṣyate
nandyāvarta-sahasrād dhi karavīraṁ viśiṣyate |
karavīrasya kusumāt śveta-puṣpam anuttamam
karavīra-śveta-kusumāt pālāśaṁ puṣpam uttamam |
pālāśa-puṣpa-sāhasryāt sevantī-puṣpam uttamam
kuśa-puṣpa-sahasrāṇāṁ mālatī-puṣpam uttamam |
vanamālā-sahasrāddhi campakaṁ tu viśiṣyate
campakāt puṣpa-śatakād aśoka-puṣpam uttamam |
aśoka-puṣpa-sāhasryāt sevantī-puṣpam uttamam
kubja-puṣpa-sahasrāṇāṁ mālatī-puṣpam uttamam |
mālatī-puṣpa-sāhasryāt tri-sandhyā-puṣpam uttamam

tri-sandhyā-rakta-sāhasryāt tri-sandhyā-śvetakaṁ varam |
tri-sandhyā-śveta-sāhasryāt kunda-puṣpaṁ viśiṣyate
kunda-puṣpa-sahasrād dhi śatapatraṁ viśiṣyate |
śatapatra-sahasrād dhi mallikā-puṣpam uttamam
mallikā-puṣpa-sāhasryāj jātī-puṣpaṁ viśiṣyate |
sarvāsāṁ puṣpa-jātīnāṁ jātī-puṣpam ihottamam

One sami flower is considered better than one thousand drona flowers. One bilva flower is better than one thousand sami flowers. One baka flower .5 better than one thousand bilva flowers. One nandya-varta flower is better ihan one thousand baka flowers. One karavira flower is better than one thousand nandya-varta flowers. One white karavira flower is better than one ihousand karavira flowers of another color. One paldsa flower is better than :ne thousand white karavira flowers. One kusa flower is better than one paldsa flowers. One vanamdla flower is better than one thousand hisa flowers. One campaka flower is better than one thousand vanamdla flowers. One asoka flower is better than one thousand campaka flowers. One <tbja flower is better than one thousand asoka flowers. One mdlati flower s better than one thousand kubja flowers. One trisandhyd flower is better than one thousand mdlati flowers. One white trisandhyd flower is better :han one thousand red trisandhyd flowers. One kunda flower is better than m e thousand white trisandhyd flowers. One padma flower is better than one thousand kunda flowers. One mallikd flower is better than one thousand p-adma flowers and one jati flower is better than one thousand mallikd flowers. Therefore, it is to be understood that among all kinds of flowers, the jati •.:-*-er is the best.

HBV 7.69–71

जाती-पुष्प-सहस्रेण यच्छन् माला□ सुशोभनाम् ।
विष्णवे विधिवद् भक्त्या तस्य पुण्य-फल□ शृणु
कल्प-कोटि-सहस्राणि कल्प-कोटि-शतानि च ।
वसेद् विष्णु-पुरे श्रीमान् विष्णु-तुल्य-पराक्रमः
शेषाणा□ पुष्पजातीना□ यत् फल□ विधि-दर्शितम् ।
तत्-फलस्यानुसारेण विष्णु-लोके महीयते

jātī-puṣpa-sahasreṇa yacchan mālāṁ suśobhanām |
viṣṇave vidhivad bhaktyā tasya puṇya-phalaṁ śṛṇu
kalpa-koṭi-sahasrāṇi kalpa-koṭi-śatāni ca |
vased viṣṇu-pure śrīmān viṣṇu-tulya-parākramaḥ
śeṣāṇāṁ puṣpajātīnāṁ yat phalaṁ vidhi-darśitam |
tat-phalasyānusāreṇa viṣṇu-loke mahīyate

Hear now about the piety of a devotee who prepares a garland with one thousand jdti flowers and offers it with love and devotion to the Supreme Lord. Such a devotee becomes endowed with opulence and prowess on the level of Lord Hari. He will reside in the abode of Visnu for hundreds and thousands of kalpas. As far as other flowers are concerned, one can also reside in the abode of Visnu by offering these flowers to Him with faith and devotion.

HBV 7.72

विष्णु-धर्मोत्तरे—
सर्वासा पुष्प-जातीना जात्यः श्रेष्ठतमा मताः ।
जातीनाम् अपि सर्वासा शुक्ला जातिः प्रशस्यते

viṣṇu-dharmottare—
sarvāsāṁ puṣpa-jātīnāṁ jātyaḥ śreṣṭhatamā matāḥ |
jātīnām apı sarvāsāṁ śuklā jātiḥ praśasyate

Among all types of flowers, the jdti flower is the best. Moreover, it is said that among all colors of jdti flowers, white ones are superior.

HBV 7.73

स्कान्दे'पि ब्रह्म-नारद-स वादे—मल्लिका इत्य् आदि-श्लोक-त्रयम् आस्ते

skānde'pi brahma-nārada-saṁvāde—mallikā ity ādi-śloka-trayam āste

that is found in the Skanda Purdna, it is stated)

'mallikd'Atyddi slokatrayam dste There are three verses in this section that begin with the word mallikd.

HBV 7.74–76

किञ्च तत्रैवान्यत्र—
जाती-पुष्प-प्रदानेन गन्धर्वैः सह मोदते ।
जाती-पुष्पाष्टकञ्च दत्त्वा वह्निष्टोम-फलञ्च भवेत्
जाती-पुष्प-सहस्रेण यथेष्टाञ्च गतिम् आप्नुयात् ।
श्वेतद्वीपम् अवाप्नोति लक्ष-पूजा-विधायकः
जाती-पुष्प-कृताञ्च मालाञ्च कर्पूर-पट-वासिताम् ।
निवेद्य देवदेवाय यत् फलञ्च प्राप्नुयान् नरः ।
न तद् वर्णयितुञ्च शक्यम् अपि वर्ष-शतैर् अपि

kiṁ ca tatraivānyatra—
jātī-puṣpa-pradānena gandharvaiḥ saha modate |
jātī-puṣpāṣṭakaṁ dattvā vahniṣṭoma-phalaṁ bhavet
jātī-puṣpa-sahasreṇa yatheṣṭāṁ gatim āpnuyāt |
śvetadvīpam avāpnoti lakṣa-pūjā-vidhāyakaḥ
jātī-puṣpa-kṛtāṁ mālāṁ karpūra-paṭa-vāsitām |
nivedya devadevāya yat phalaṁ prāpnuyān naraḥ |
na tad varṇayituṁ śakyam api varṣa-śatair api

By offering jdtl flowers to Lord Krsna, one will happily reside among the Gandharvas. By offering eight jati flowers to the Supreme Lord, one will attain the merit of performing an agnistoma sacrifice. By offering one thousand jati flowers, one can transfer himself to whatever planet he likes. By worshiping the Lord while offering one hundred thousand jati flowers, one becomes eligible to reside in Svetadvipa. I could not even describe in one hundred years the merit a person attains by offering the Lord a garland made of jdtl flowers that are perfumed with camphor powder.

HBV 7.77

स्कान्दे श्री-ब्रह्म-नारद-सञ्वादे—
वर्णानाञ् तु यथा विप्रस् तीर्थानाञ् जाह्नवी यथा ।
सुराणाञ् तु यथा विष्णुः पुष्पाणाञ् मालती तथा

skānde śrī-brahma-nārada-saṁvāde—
varṇānāṁ tu yathā vipras tīrthānāṁ jāhnavī yathā |
surāṇāṁ tu yathā viṣṇuḥ puṣpāṇāṁ mālatī tathā

that is found in the Skanda Purana, it is stated)

102 SRI HARI-BHAKTI-VILASA varndndntu yathd vipras tlrthdndm jahnavi yathd surdndntu yathd visnu puspdndm mdlatl tathd Just as brdhmanas are the best of the four varnas, just as the Ganges is the best of all holy rivers, just as Lord Visnu is best of all gods—mdlatl is best of all flowers.

HBV 7.78

मालत्या हि तथा देव□ यो'र्चयेद् गरुडध्वजम् ।
जन्म-दुःख-जरारोगैर् मुक्तो'सौ मुक्तिम् आप्नुयात्

mālatyā hi tathā devaṁ yo'rcayed garuḍadhvajam |
janma-duḥkha-jarārogair mukto'sau muktim āpnuyāt

One who worships Lord Garudadhvaja with mdlatl flowers becomes freed from the pangs of birth, old age, and disease because at the end of his life, he is liberated from material existence.

HBV 7.79

तत्रैवान्यत्र—
यो'र्चयेन् मालती-पुष्पैः कृष्ण□ त्रिभुवनेश्वरम् ।
तेनाप्त□ नास्ति सन्देहस् तत्-पद□ दुर्लभ□ हरेः

tatraivānyatra—
yo'rcayen mālatī-puṣpaiḥ kṛṣṇaṁ tribhuvaneśvaram |
tenāptaṁ nāsti sandehas tat-padaṁ durlabhaṁ hareḥ

There is no doubt that anyone who worships Sri Krsna, the Lord of the three worlds, with offerings of mdlatl flowers, will be transferred to His supreme abode.

HBV 7.80

मालती-कलिका-मालाम् ईषद्-विकसिता□ हरेः ।
दत्त्वा शिरसि विप्रेन्द्र वाजिमेध-फल□ लभेत्

mālatī-kalikā-mālām īṣad-vikasitāṁ hareḥ |
dattvā śirasi viprendra vājimedha-phalaṁ labhet

O foremost brahmana, by offering a garland of blooming mdlatl flowers on the head of Sri Hari, one attains the merit of performing a horse sacrifice.

HBV 7.81–86

गरुडे—
पक्षीन्द्र न श्रुत॰ दृष्ट॰ भूत॰ वा न भविष्यति ।
मालत्या न सम॰ पुष्प॰ द्वादश्या न समा तिथिः
पुष्पेणैकेन मालत्याः प्रीतिर् या केशवस्य हि ।
न सा क्रतु-सहस्रेण भवते नारदो'ब्रवीत्
यत्र यत्र खग-श्रेष्ठ भवते मालती-वनम् ।
पत्रे पत्रे तथा तुष्टो वसते तत्र केशवः
दृष्ट्वा तु मालती-पुष्प॰ वैष्णवेन करे धृतम् ।
प्रीतो भवति दैत्यारिः सुत॰ दृष्ट्वा यथा खगः
पुष्पे पुष्पे खग-श्रेष्ठ मालत्याः सुमनोहरे ।
अक्षय॰ प्राप्यते स्थान॰ दाह-प्रलय-वर्जितम्
वल्लभ॰ मालती-पुष्प॰ माधवस्य सदैव हि ।
हेलया दापयेत् स्थान॰ स्वकीय॰ गरुडध्वजः

garuḍe—
pakṣīndra na śrutaṁ dṛṣṭaṁ bhūtaṁ vā na bhaviṣyati |
mālatyā na samaṁ puṣpaṁ dvādaśyā na samā tithiḥ
puṣpeṇaikena mālatyāḥ prītir yā keśavasya hi |
na sā kratu-sahasreṇa bhavate nārado'bravīt
yatra yatra khaga-śreṣṭha bhavate mālatī-vanam |
patre patre tathā tuṣṭo vasate tatra keśavaḥ
dṛṣṭvā tu mālatī-puṣpaṁ vaiṣṇavena kare dhṛtam |
prīto bhavati daityāriḥ sutaṁ dṛṣṭvā yathā khagaḥ
puṣpe puṣpe khaga-śreṣṭha mālatyāḥ sumanohare |
akṣayaṁ prāpyate sthānaṁ dāha-pralaya-varjitam
vallabhaṁ mālatī-puṣpaṁ mādhavasya sadaiva hi |
helayā dāpayet sthānaṁ svakīyaṁ garuḍadhvajaḥ

O king of birds, there has never been, nor will there ever be, a better flower than malati and a more auspicious day than Dvadasi. Narada has said that the offering of a single malati flower can please Lord Kesava more than even thousands of sacrifices. Lord Kesava happily resides in the leaves of malati plants.

104 SRI HARI-BHAKTI-VILASA O great bird, as a father becomes very happy upon seeing his son—Lord Hari, the enemy of the demons, becomes happy when he sees malati flowers in the hands of Vaisnavas. By offering beautiful malati flowers to the Lord, a devotee attains the transcendental destination that is free of all miseries and is never annihilated. Malati flowers are always pleasing to Lord Madhava. Lord Garudadhvaja indiscriminately awards a

worshiper who offers malati flowers residence in His own abode.

HBV 7.87–89

दत्त-मात्रꣳ हरेः पुष्पꣳ निर्माल्यꣳ भवति क्षणात् ।
अहो-रात्रꣳ प्रभुक्तꣳ हि मालती-कुसुमꣳ न हि
विष्णोर् अङ्गात् परिभ्रष्टꣳ मालती-कुसुमꣳ खग ।
यो धारयेच् च शिरसि सर्व-धर्म-फलꣳ लभेत्
अदत्त्वा केशवे यस् तु स्व-मूर्ध्ना मालतीꣳ वहेत् ।
स नरः खग-शार्दूल सर्व-धर्म-च्युतो भवेत्

datta-mātraṁ hareḥ puṣpaṁ nirmālyaṁ bhavati kṣaṇāt |
aho-rātraṁ prabhuktaṁ hi mālatī-kusumaṁ na hi
viṣṇor aṅgāt paribhraṣṭaṁ mālatī-kusumaṁ khaga |
yo dhārayec ca śirasi sarva-dharma-phalaṁ labhet
adattvā keśave yas tu sva-mūrdhnā mālatīṁ vahet |
sa naraḥ khaga-śārdūla sarva-dharma-cyuto bhavet

As soon as a devotee offers fresh flowers to the Lord, they become prasada. Even if malati flowers are enjoyed by the Lord throught the day and night, they still remain fresh. O great bird, a person who touches to his head the malati flowers that have been offered to Lord Visnu achieves the merit of following all kinds of religious principles. O foremost of birds, a person who decorates himself with malati flowers instead of offering them to Lord Kesava becomes degraded, losing all of his religious principles.

HBV 7.90

तथा च गारुडे—
सुवर्ण-दानꣳ गो-दानꣳ भूमि-दानꣳ खगेश्वर ।
विहाय कार्त्तिके मासि मालतीꣳ यच्छ केशवे

tathā ca gāruḍe—
suvarṇa-dānaṁ go-dānaṁ bhūmi-dānaṁ khageśvara |
vihāya kārttike māsi mālatīṁ yaccha keśave

tathd ca gdrude (In the Qaruda Purdna it is stated)

suvarnaddnam goddnam bhumiddnarh khagesvara vihdya kdrttike mdlatlrh yaccha kesave
O foremost of birds, it is better to offer malati flowers to Lord Kesava in the month of Karttika than to donate gold, cows, or land to worthy recipients.

HBV 7.91

सर्व-मासेषु पक्षीन्द्र मालती केशव-प्रिया ।
प्रबोधन्या विशेषेण अश्वमेधादि-दायिनी

sarva-māseṣu pakṣīndra mālatī keśava-priyā |
prabodhanyāṁ viśeṣeṇa aśvamedhādi-dāyinī

O best of birds, malati flowers are pleasing to Lord Kesava in whatever month they are offered. In the month of Karttika, the offering of malati flowers awards one the merit of performing a horse sacrifice.

HBV 7.92

स्कान्दे ब्रह्म-नारद-स वादे—
मालती-मालया विष्णुः पूजितो येन कार्त्तिके ।
पापाक्षर-कृता माला हठात् सौरिः प्रमार्जति

skānde brahma-nārada-saṁvāde—
mālatī-mālayā viṣṇuḥ pūjito yena kārttike |
pāpākṣara-kṛtāṁ mālāṁ haṭhāt sauriḥ pramārjati

that is found in the Skanda Purdna, it is stated) mdlatlmdlayd visnuh pujito yena kdrttike pdpaksarakrtdm mdldm hathdt saurih pramarjjati For a devotee who worships Lord Visnu with offerings of malati flowers in the month of Karttika, Yamaraja orders the removal of all his sinful reactions from the account book.

HBV 7.93

पाद्मे उत्तर-खण्डे कार्त्तिक-माहात्म्ये—
मालती-जातिका-पुष्पैः स्वर्ण-जात्या च चम्पकैः ।
पूजितो माधवो दद्यात् कार्त्तिके वैष्णव पदम्

pādme uttara-khaṇḍe kārttika-māhātmye—
mālatī-jātikā-puṣpaiḥ svarṇa-jātyā ca campakaiḥ |
pūjito mādhavo dadyāt kārttike vaiṣṇavaṁ padam

106 SRI HARI-BHAKTI-VILASA piijito mddhavo dadydt karttike vaisnavarh padam If a devotee worships Lord Madhava with offerings of mdlati, jdtl, golden jdti, or campaka flowers during the month of Karttika, the Lord awards him residence in His abode.

HBV 7.94

स्कान्दे ब्रह्म-नारद-स□वादे—
शुभ्राशुभ्रैर् महा-गन्धैः कुसुमैः पङ्कजोद्भवैः ।
अधोक्षज□ समभ्यर्च्य नरो याति हरेः पदम्

skānde brahma-nārada-saṁvāde—
śubhrāśubhrair mahā-gandhaiḥ kusumaiḥ paṅkajodbhavaiḥ |
adhokṣajaṁ samabhyarcya naro yāti hareḥ padam

that is found in the Skanda Purana, it is stated) subhrd subhrair mahdgandhaih kusumaih pankajodbhavaih adhoksajam samabhyarccya naro ydti hareh padam If a devotee worships Lord Adhoksaja, who is beyond the range of material sense perception, with fragrant white or blue lotus flowers, he will certainly attain the supreme abode of the Lord.

HBV 7.95

तत्रैवान्यत्र—
अहो नष्टा विनष्टास् ते पतिताः कलि-कन्दरे ।
यैर् नार्चितो हरिर् भक्त्या कमलैर् असितैः सितैः

tatraivānyatra—
aho naṣṭā vinaṣṭās te patitāḥ kali-kandare |
yair nārcito harir bhaktyā kamalair asitaiḥ sitaiḥ

Persons who have not worshiped Lord Hari with offerings of white or blue lotus flowers made with love and devotion are understood to have ruined their lives, haven fallen into the clutchs of Kali.

HBV 7.96–97

पद्मैनैकेन देवेश□ यो'र्चयेत् कमला-प्रियम् ।
वर्षायुत-सहस्रस्य पापस्य कुरुते क्षयम्
पद्मैः पद्मालया-भर्ता पूजितः पद्म-हस्त-भृत् ।
ददाति वैष्णवान् पुत्रान् भक्तिम् अव्यभिचरिणीम्

padmenaikena deveśaṁ yo'rcayet kamalā-priyam |
varṣāyuta-sahasrasya pāpasya kurute kṣayam
padmaiḥ padmālayā-bhartā pūjitaḥ padma-hasta-bhṛt |
dadāti vaiṣṇavān putrān bhaktim avyabhicariṇīm

A devotee who worships Lord Narayana, the husband of Laksmi and the master of the demigods, with offerings of lotus flowers is alleviated of all his sinful reactions that were accumulated during the last ten thousand years . When the beloved Lord of Laksmi is worshiped with offerings of lotus flowers, He awards unalloyed devotional service to the devotee.

HBV 7.98

तत्रैव श्री-शिवोमा-स□वादे—
पद्म-पुष्पाणि यो दद्यात् तस्माच् छत-गुण□ भवेत् ।

tatraiva śrī-śivomā-saṁvāde—
padma-puṣpāṇi yo dadyāt tasmāc chata-guṇaṁ bhavet |

that is found in the Skanda Purdna, it is stated) padmapuspdni yo dadydt tasmdt satagunarh bhavet When a devotee worships the Supreme Lord with offerings of lotus flowers, he certainly attains one hundred times more merit than worshiping the Lord with offerings of other flowers.

HBV 7.99–101

तथा च स्कान्दे—
रक्त-पद्म-प्रदानेन रुक्म-माषकदो भवेत् ।
श□त□ दत्त्वा च धर्मात्मा वह्निष्टोम-फल□ लभेत्
सहस्र□ च तथा दत्त्वा सूर्य-लोके महीयते ।
विष्णु-लोकम् अवाप्नोति लक्ष-पूजा-विधायकः
स्वयम् एव तथा लक्ष्मीर् भजते नात्र स□शयः ।
रक्त-पद्म-प्रदानाद् धि श्वेतस्य द्विगुण□ फलम्

tathā ca skānde—
rakta-padma-pradānena rukma-māṣakado bhavet |
śataṁ dattvā ca dharmātmā vahniṣṭoma-phalaṁ labhet
sahasraṁ ca tathā dattvā sūrya-loke mahīyate |
viṣṇu-lokam avāpnoti lakṣa-pūjā-vidhāyakaḥ
svayam eva tathā lakṣmīr bhajate nātra saṁśayaḥ |
rakta-padma-pradānād dhi śvetasya dviguṇaṁ phalam

tathd ca skdnde (In the Skanda Purdna it is stated) raktapadma praddnena rukma mdsakado bhavet satarh dattvd ca dharmmdtmd vahnistoma phalarh labhet sahasranca tathd dattvd suryyaloke mahiyate visnulokam avdpnoti laksa pujd vidhdyakah svayam eva tathd laksmir

bhajate ndtra sarhsayah

108 SRIHARI-BHAKTI-VILASA rakta padma praddndddhi svetasya dvigunam phalarh By offering pink lotus flowers to the Lord, one achieves the merit of giving one masa, or eight rods, of gold in charity. If a sincere devotee offers one hundred lotus flowers to the Lord, he can achieve the merit of performing an agnistoma sacrifice. By offering one thousand lotus flowers, one can be honored while residing in the abode of the sun-god. A person who worships the Lord with an offering of one hundred thousand pink lotus flowers certainly becomes eligible to be transferred to the abode of Lord Visnu. There, such a devotee receives the favor of the goddess of fortune. There is no doubt about this. Offering white lotus flowers yields double the merit of offering red lotus flowers.

HBV 7.102

कमलैः कमलाकान्तः पूजितः कर्त्तिके तु यैः ।
कमला अनुगा तेषा जन्मान्तर-शतेष्व् अपि

kamalaiḥ kamalākāntaḥ pūjitaḥ karttike tu yaiḥ |
kamalā anugā teṣāṁ janmāntara-śateṣv api

Laksmi, the goddess of fortune, remains favorable for one hundred lifetimes for those who worship the husband of Laksmi with offerings of lotus flowers in the month of Karttika.

HBV 7.103

कार्त्तिके नार्चितो यैस् तु कमलैः कमलेक्षणः ।
जन्म-कोटिषु विप्रेन्द्र न तेषा कमला गृहे

kārttike nārcito yais tu kamalaiḥ kamalekṣaṇaḥ |
janma-koṭiṣu viprendra na teṣāṁ kamalā gṛhe

that is found in the Skanda Purdna, it is stated) kdrttike ndrccito yestu kamalaih kamaleksanah janmakotisu viprendra na tesarh kamald grhe

O foremost brahmana, Laksmi does not reside, even for a moment during a period of millions of lifetimes, in the house of those who have not worshiped the lotus-eyed Supreme Personaltiy of Godhead with offerings of lotus flowers in the month of Karttika.

HBV 7.104–106

विष्णुधर्मोत्तरे—
दत्त्वा नीलोत्पल॰ मुख्य॰ कुसुम॰ कुङ्कुमस्य च ।
तुल्य॰ फलम् अवाप्नोति बन्धु-जीवस्य च द्विजाः
सुवर्ण-दश-दानस्य फल॰ प्राप्नोति मानवः ।
दत्त्वा नीलोत्पल॰ विष्णोर् नात्र कार्या विचारणा
नीलोत्पल-शत॰ दत्त्वा वह्निष्टोम-फल॰ लभेत् ।
नीलोत्पल-सहस्रेण पुण्डरीकम् अवाप्नुयात् ।
लक्ष-पूजा॰ नरः कृत्वा राजसूय-फल॰ लभेत्

viṣṇudharmottare—
dattvā nīlotpalaṁ mukhyaṁ kusumaṁ kuṅkumasya ca |
tulyaṁ phalam avāpnoti bandhu-jīvasya ca dvijāḥ
suvarṇa-daśa-dānasya phalaṁ prāpnoti mānavaḥ |
dattvā nīlotpalaṁ viṣṇor nātra kāryā vicāraṇā
nīlotpala-śataṁ dattvā vahniṣṭoma-phalaṁ labhet |
nīlotpala-sahasreṇa puṇḍarīkam avāpnuyāt |
lakṣa-pūjāṁ naraḥ kṛtvā rājasūya-phalaṁ labhet

visniidharrnmottre (In the Visnu-dharmottara it is stated) dattvd nllotpalam mukhyam kusumarh kunkumasya ca tulyarh phalam avdpnoti vandhu jlvasya ca dvijdh suvarna dasa ddnasya phalarh prdpnoti mdnavah dattvd nllotpalam visnor ndtra kdryyd vicdrand nllotpalasatam dattvd vahnistoma phalam labhet nllotpala sahasrena pundarlkam avdpnuydt laksapujdm narah krtvd rdjasuya phalam labhet O brahmanas, one obtains the same merit by offering blue lotus flowers, kunkuma flowers, and bandhujlva flowers. By offering blue lotus flowers to Lord Visnu, one receives the merit of donating ten gold coins. There is no doubt of this. One who offers one hundred blue lotus flowers to the Lord receives the merit of performing an agnistoma sacrifice and by offering one thousand blue lotus flowers, one earns the merit of performing a pundarlka sacrifice. By offering one hundred thousand blue lotus flowers to the Lord, one obtains the merit of performing a Rdjasuya sacrifice.

HBV 7.107–109

विष्णुधर्मोत्तरे—
रुक्म-माषक-दानस्य फल कुमुदतो भवेत् ।
कुमुदाना शत दत्त्वा चन्द्र-लोके महीयते
सहस्र च तथा दत्त्वा यथेष्टा गतिम् आप्नुयात् ।
अश्वमेधम् अवाप्नोति लक्ष-पूजा-विधायकः
रक्तोत्पल-प्रदे विष्णोस् तथा स्याद् द्विगुण फलम्

viṣṇudharmottare—
rukma-māṣaka-dānasya phalaṁ kumudato bhavet |
kumudānāṁ śataṁ dattvā candra-loke mahīyate
sahasraṁ ca tathā dattvā yatheṣṭāṁ gatim āpnuyāt |
aśvamedham avāpnoti lakṣa-pūjā-vidhāyakaḥ
raktotpala-prade viṣṇos tathā syād dviguṇaṁ phalam

visnudharmmottre ca (In the Visnu-dharmottara it is also stated)

110 SRIHARI-BHAKTI'VILASA rukmamdsaka ddnasya phalarh kumudato bhavet kumudandrh satarh dattva candraloke mahlyate sahasranca tathd dattva yathestdrh gatim dpnuydt asvamedham avdpnoti laksapujd vidhdyakah raktotpala prade visnos tathd sydd dvigunarh phalam By offering one kumuda flower to the Lord, a person achieves the merit of donating eight ratls of gold. By offering one hundred kumuda flowers, one becomes eligible to be honored while residing in the abode of the moon- god. By offering one thousand kumuda flowers, one can transfer himself any planet he likes, and by offering one hundred thousand kumuda flowers, one earns the merit of performing a horse sacrifice. Offering pink lotus flowers to the Lord yields double the merit of offering kumuda flowers.

HBV 7.110–111

स्कान्दे ब्रह्म-नारद-स वादे—
जात-रूप-निभैर् विष्णु कदम्ब-कुसुमैर् मुने ।
ये'र्चयन्ति च गोविन्द न तेषा सौरिज भयम्
कदम्ब-कुसुमैर् हृद्यैर् ये'र्चयन्ति जनार्दनम् ।
तेषा यम्लयो नैव न जायन्ते कुयोनिषु

skānde brahma-nārada-saṁvāde—
jāta-rūpa-nibhair viṣṇuṁ kadamba-kusumair mune |
ye'rcayanti ca govindaṁ na teṣāṁ saurijaṁ bhayam
kadamba-kusumair hṛdyair ye'rcayanti janārdanam |

teṣāṁ yamlayo naiva na jāyante kuyoniṣu

that is found in the Skanda Purdna, it is stated) jdtarupa nibhair visnurh kadamba kusumair mune yer'ccayanti ca govindarh na tesdrh saurijam bhayam kadamba kusumair hrdyair ar'ccayanti jandrddanam tesam yamdlayo naiva na jayante kuyonisu O great asetic, those who worship Lord Govinda with offerings of golden kadamba flowers need not fear the wrath of Yamaraja. These who wcrshp

Lord Janardana with offerings of beautiful kadamba flowers will never have to go to the abode of Yamaraja, or be born in a degraded species of life.

HBV 7.112–113

कि च—
न तथा केतकी-पुष्पैर् मालती-कुसुमैर् न हि ।
तोषम् आयाति देवेशः कदम्ब-कुसुमैर् यथा
दृष्ट्वा कदम्ब-पुष्पाणि प्रीतो भवति माधवः ।
कि पुनः पूजितस् तैश् च सर्व-काम-प्रदो हरिः

kiṁ ca—
na tathā ketakī-puṣpair mālatī-kusumair na hi |
toṣam āyāti deveśaḥ kadamba-kusumair yathā
dṛṣṭvā kadamba-puṣpāṇi prīto bhavati mādhavaḥ |
kiṁ punaḥ pūjitas taiś ca sarva-kāma-prado hariḥ

The master of the demigods does not become as satisfied by offerings of ketaki flowers or malati flowers as He is by offerings of kadamba flowers. As soon as Lord Madhava sees kadamba flowers, He becomes joyful and so what then can be said of how satisfied He becomes when He is worshiped with offerings of kadamba flowers? The truth is—the Lord always fulfills the desires of a devotee who offers Him kadamba flowers.

HBV 7.114–116

यथा पद्मालया□ प्राप्य प्रीतो भवति माधवः ।
कदम्ब-कुसुम□ लब्ध्वा तथा प्रीणाति लोक-कृत्
सकृत् कदम्ब-पुष्पेण हेलया हरिर् अर्चितः ।
सप्त जन्मानि देवेशस् तस्य लक्ष्मीर् अदूरतः
कदम्ब-पुष्प-गन्धेन केशवो वा सुवासितः ।
जन्मायुतार्जितस् तेन निहतः पाप-सञ्चयः

yathā padyālayāṁ prāpya prīto bhavati mādhavaḥ |
kadamba-kusumaṁ labdhvā tathā prīṇāti loka-kṛt
sakṛt kadamba-puṣpeṇa helayā harir arcitaḥ |
sapta janmāni deveśas tasya lakṣmīr adūrataḥ
kadamba-puṣpa-gandhena keśavo vā suvāsitaḥ |
janmāyutārjitas tena nihataḥ pāpa-sañcayaḥ

The creator of the universe, Lord Madhava, becomes as pleased by offerings of kadamba flowers as He is when He is united with Laksmi. Simply

112 SRIHARI-BHAKTI-VILASA by worshiping Lord Hari, even negligently, while offering Him even one kadamba flower—the Lord and his consort, Laksmi, become obliged to personally protect him for one hundred lifetimes. All of one's sinful reactions that were accumulated during the last ten thousand lifetimes can be nullified simply by offering fragrant kadamba flowers to Lord Kesava.

HBV 7.117–118

तत्रैव—
घनागमे घन-श्यामः कदम्ब-कुसुमार्चितः ।
ददाति वाञ्छितान् कामान् शत-जन्मानि सम्पदः
कदम्ब-कुसुमैर् देव□ घन-वर्ण□ घनागमे ।
ये’र्चयन्ति मुनि-श्रेष्ठ तैर् आप्त□ जन्मनः फलम्

tatraiva—
ghanāgame ghana-śyāmaḥ kadamba-kusumārcitaḥ |
dadāti vāñchitān kāmān śata-janmāni sampadaḥ
kadamba-kusumair devaṁ ghana-varṇaṁ ghanāgame |
ye’rcayanti muni-śreṣṭha tair āptaṁ janmanaḥ phalam

tatraiva (In the same literature it is stated) ghanagame ghanasyamah kadamba kusumarccitah dadati vanchitdn kdman satajanmani sampadah kadamba kusumair devam

ghanavarnam ghanagame yer'ccayanti munisrestham tairaptam janmanah phalam If one worships Lord Syamasundara with offerings of kadamba flowers in the rainy season, He fulfills all of his devotee's desires for one hundred lifetimes and awards him great opulence. Human life becomes successful when one worships the blackish personality, Krsna, the Lord of lords, with offerings of kadamba flowers during the rainy season.

HBV 7.119–120

स्कान्दे श्री-शिवोमा-स□वादे—
करवीरैर् महादेवि यः पूजयति केशवम् ।
दश-सौवर्णकैः पुष्पैर् यत् फल□ तद् अवाप्नुयात्
करवीरैः सुरक्तैश् च यो विष्णु□ सकृद् अर्चयेत् ।
गवाम् अयुत-दानस्य फल□ प्राप्नोति मानवः

skānde śrī-śivomā-saṁvāde—
karavīrair mahādevi yaḥ pūjayati keśavam |
daśa-sauvarṇakaiḥ puṣpair yat phalaṁ tad avāpnuyāt
karavīraiḥ suraktaiś ca yo viṣṇuṁ sakṛd arcayet |
gavām ayuta-dānasya phalaṁ prāpnoti mānavaḥ

that is found in the Skanda Purdna, it is stated) karavlrair mahddevi yah pujayati kesavam dasa sauvarnakaih puspair yat phalam tadav apnuyat

karavlraih suraktaisca yo visnurh sakrdarccayet gavdmayuta ddnasya phalam prdpnoti mdnavah O Goddess, those who worship Lord Kesava with offerings of karavira flowers acquire the merit of giving ten gold coins in charity. A person who even once worships Lord Visnu with an offering of red karavira flowers obtains the merit of giving ten thousand cows in charity.

HBV 7.121–122

तत्रैव ब्रह्म-नारद-स□वादे—
ये'र्चयन्ति सुराध्यक्ष□ करवीरैः सितासितैः ।
चतुर्युगानि विप्रेन्द्र प्रीतो भवति केशवः
सित-रक्तैर् महा-पुण्यैः कुसुमैः करवीरजैः ।
यो'च्युत□ पूजयेद् भक्त्या स याति गरुडध्वजम्

tatraiva brahma-nārada-saṁvāde—
ye'rcayanti surādhyakṣaṁ karavīraiḥ sitāsitaiḥ |
caturyugāni viprendra prīto bhavati keśavaḥ

sita-raktair mahā-puṇyaiḥ kusumaiḥ karavīrajaiḥ |
yo'cyutaṁ pūjayed bhaktyā sa yāti garuḍadhvajam

that is found in the Skanda Purana, it is stated) yer'ccayanti surddhyaksarh karavlraih sitasitaih caturyugani viprendra prito bhavati kesavah sita raktair mahdpunyaih kusumaih karavlrajaih yo'cyutam pujayed bhaktyd sa ydti garudadhvajam O exalted brahmana, the Lord of lords, Sri Hari, remains pleased for four yugas with those who worship Him with offerings of either white or red karavira flowers. A person who worships Lord Acyuta by offering Him pure white or red karavira flowers with devotion achieves the shelter of He whose flag is marked with the symbol of Garuda.

HBV 7.123–128

पुरन्ध्रि-पुष्पैर् यः कुर्यात् पूजा मधुरिपोर् नरः ।
तस्य प्रसादम् आयाति देवश् चक्र-गदाधरः
रम्याः पुरन्ध्रि-मञ्जर्यो दयितास् तस्य नित्यशः ।
पुरन्ध्रि-पुष्प यो दद्याद् एकम् अप्य् अस्य मण्डले
तिल-प्रस्थ-प्रदानस्य फल प्राप्नोत्य् अस शयम् ।
पुरन्ध्रि-मञ्जरी-पुष्पैः सहस्रेणार्चयेद् धरिम्
अग्निष्टोमम् अवाप्नोति कुलम् उद्धरते तथा ।
कर्पूर-पट-वासेन पुरन्ध्रिम् अधिवासिताम्
महा-रजन-रक्ते च तथा सूत्रे निवेशिताम् ।
माला पुष्प-सहस्रेण यः प्रयच्छति भक्तितः
अश्वमेध-फल तस्य नात्र कार्या विचारणा ।
शतेन वाजपेयस्य फलम् आप्नोत्य् अस शयम् ।
लक्ष-पूजा तथा कृत्वा सर्व-ज्ञानम् अवाप्नुयात्

purandhri-puṣpair yaḥ kuryāt pūjāṁ madhuripor naraḥ |
tasya prasādam āyāti devaś cakra-gadādharaḥ
ramyāḥ purandhri-mañjaryo dayitās tasya nityaśaḥ |
purandhri-puṣpaṁ yo dadyād ekam apy asya maṇḍale
tila-prastha-pradānasya phalaṁ prāpnoty asaṁśayam |
purandhri-mañjarī-puṣpaiḥ sahasreṇārcayed dharim
agniṣṭomam avāpnoti kulam uddharate tathā |
karpūra-paṭa-vāsena purandhrim adhivāsitām
mahā-rajana-rakte ca tathā sūtre niveśitām |
mālāṁ puṣpa-sahasreṇa yaḥ prayacchati bhaktitaḥ
aśvamedha-phalaṁ tasya nātra kāryā vicāraṇā |

śatena vājapeyasya phalam āpnoty asaṁśayam |
lakṣa-pūjāṁ tathā kṛtvā sarva-jñānam avāpnuyāt

114 SRI HARI-BHAKTI-VILASA purandhri-puspam yo dadydd ekam apyasya mandale tilaprastha praddnasya phalarh prdpnoty sarhsayam purandhri-manjari puspaih sahasrendrccayed harim agnistomam avdpnoti kulam uddharate tathd karpura patavdsena purandhrim adhivdsitdm mahdrajana rakte ca tathd sutre nivesitdm mdldrh puspam sahasrena yah prayacchati bhaktitah asvamedham phalam tasya ndtra kdryya vicdrand satena vajapeyasya phalam dpnoti samsayam laksapujam tathd krtvd sarvva jfidnam avdpnuydt Lord Hari, who holds a disc and club in His hands, and who is the enemy of the demon, Madhu, becomes very satisfied with a devotee who worships Him with offerings of purandhri flowers. It is a fact that beautiful purandhn manjaris are always pleasing to Lord Hari. One who offers the Lord only one purandhri flower obtains the merit of giving a huge quantity of sesame seeds in charity. By offering one thousand purandhri manjaris, or flowers, one receives the merit of performing an agnistoma sacrifice. One can undoubtedly earn the merit of performing a horse sacrifice simply by preparing a garland of purandhri flowers scented with camphor powder and offering it to Lord Kesava with love and devotion. By offering one hundred purandhri flowers, one can achieve the merit of performing a vdjapeya sacrifice, and by offering one hundred thousand purandhri flowers, one becomes conversant with all fields of knowledge.

HBV 7.129–131

स्कान्दे ब्रह्म-नारद-स□वादे—
अगस्त्य-कुसुमैर् देव□ ये'र्चयन्ति जनार्दनम् ।
दर्शनात् तस्य देवर्षे नरकाग्निः प्रशाम्यति
न तत् करोति विप्रेन्द्र तपसा तोषितो हरिः ।
यत् करोति हृषीकेशो मुनि-पुष्पैर् अलङ्कृतः
मुनि-पुष्प-कृता□ माला□ ये यच्छन्ति जनार्दने ।
देवेन्द्रो'पि मुनि-श्रेष्ठ कम्पते तस्य शङ्कया

skānde brahma-nārada-saṁvāde—
agastya-kusumair devaṁ ye'rcayanti janārdanam |
darśanāt tasya devarṣe narakāgniḥ praśāmyati
na tat karoti viprendra tapasā toṣito hariḥ |
yat karoti hṛṣīkeśo muni-puṣpair alaṅkṛtaḥ
muni-puṣpa-kṛtāṁ mālāṁ ye yacchanti janārdane |
devendro'pi muni-śreṣṭha kampate tasya śaṅkayā

that is found in the Skanda Purdna, it is stated) agastya kusumair devarh yer'ccayanti janarddanam darsanattasya devarse narakagnih prasamyati na tat karoti viprendra tapasa tosito harih yat karoti hrsikeso muni puspair alankrtah munipuspakrtarh malarh ye yacchanti janarddane devendro'pi munisrestha kampate tasya sankaya O Narada, simply by seeing the worship of Lord Hari performed with offerings of agastya or baka flowers, one is rescued from the fire of hellish life. O foremost brdhmana, Lord Hari does not grant so much favor after being pleased by a person's performance of austerity as He does whe n pi eas ed by a n offering of baka flowers. O great sage, even the king of the demigods trembles at the sight of a person who worships Lord Janardana by offering Him a garland of baka flowers.

HBV 7.132–133

किञ्च तत्रैवान्यत्र—
मुनि-पुष्प-कृताम् माला दृष्ट्वा कण्ठे विलम्बिताम् ।
प्रीतो भवति दैत्यारिर् दश-जन्मानि नारद
अगस्त्य-वृक्ष-सम्भूतैः कुसुमैर् असितैः सितैः ।
ये'र्चयिष्यन्ति देवेशम् सम्प्राप्तम् परमम् पदम्

kiṁ ca tatraivānyatra—
muni-puṣpa-kṛtāṁ mālāṁ dṛṣṭvā kaṇṭhe vilambitām |
prīto bhavati daityārir daśa-janmāni nārada
agastya-vṛkṣa-sambhūtaiḥ kusumair asitaiḥ sitaiḥ |
ye'rcayiṣyanti deveśaṁ samprāptaṁ paramaṁ padam

116 SRI HARI'BHAKTI-VILASA agastya vrksa sambhiltaih husumair asitaih sitaih yer'ccayisyanti devesam samprdptarh param padam O Narada, if Lord Hari sees a person wearing a garland of baka flowers that had been offered to Him, or if He is offered a garland of baka flowers, He remains pleased with him for a period of ten lifetimes. Lord Janardana's devotees who offer Him white or colored baka flowers attain His supreme abode in the spiritual sky.

HBV 7.134

विष्णु-रहस्ये—
अगस्त्य-सम्भवैः पुष्पैः किंशुकैः सुमनोहरैः ।
समभ्यर्च्य हृषीकेशं जन्म-दुःखाद् विमुच्यते

viṣṇu-rahasye—
agastya-sambhavaiḥ puṣpaiḥ kiṁśukaiḥ sumanoharaiḥ |
samabhyarcya hṛṣīkeśaṁ janma-duḥkhād vimucyate

By worshiping Lord Hrsikesa, the master of the senses, with baka flowers that are as beautiful as lotus flowers, one becomes freed from the miseries of birth and death because he is liberated from material existence.

HBV 7.135–137

स्कान्दे तत्रैव—
विहाय सर्व-पुष्पाणि मुनि-पुष्पेण केशवम् ।
कार्त्तिके यो'र्चयेद् भक्त्या वाजिमेध-फलं लभेत्
मुनि-पुष्पार्चितो विष्णुः कार्त्तिके पुरुषोत्तमः ।
ददात्य् अभिमतान् कामान् शशि-सूर्य-स्थितो यथा
गवाम् अयुत-दानेन यत् फलं प्राप्यते मुने ।
मुनि-पुष्पेण चैकेन कार्त्तिके तत् फलं स्मृतम्

skānde tatraiva—
vihāya sarva-puṣpāṇi muni-puṣpeṇa keśavam |
kārttike yo'rcayed bhaktyā vājimedha-phalaṁ labhet
muni-puṣpārcito viṣṇuḥ kārttike puruṣottamaḥ |
dadāty abhimatān kāmān śaśi-sūrya-sthito yathā
gavām ayuta-dānena yat phalaṁ prāpyate mune |
muni-puṣpeṇa caikena kārttike tat phalaṁ smṛtam

A person who worships Lord Kesava by offering baka flowers, rather than other flowers, in the month of Karttika surely receives the merit of performing a horse sacrifice. If the Supreme Personality of Godhead, Lord Visnu, is worshiped on the new moon day in the month of Karttika with offerings of baka flowers, He fulfills all the desires of His devotee. O sage, the result one obtains by donating ten thousand cows can be achieved simply by worshiping Lord Kesava with one baka flower.

HBV 7.138

पाद्मे कार्त्तिक-माहात्म्ये च—
मुनि-पुष्पैर् यदि हरिः पूजितः कार्त्तिके नरैः ।
मुनीनाम् एव गतिदो ज्ञानिनाम् ऊर्ध्व-रेतसाम्

pādme kārttika-māhātmye ca—
muni-puṣpair yadi hariḥ pūjitaḥ kārttike naraiḥ |
munīnām eva gatido jñānināṃ ūrdhva-retasām

Those who worship Lord Hari with offerings of baka flowers during the month of Katrtika are awarded the position of learned sages who strictly follow the vow of celibacy.

HBV 7.139–140

स्कान्दे तत्रैव—
केतकी-पुष्पकेणैव पूजितो गरुडध्वजः ।
समाः सहस्र□ सुप्रीतो जायते मधुसूदनः
अर्चयित्वा हृषीकेश□ कुसुमैः केतदोद्भवैः ।
पुण्य□ तद्-भवन□ याति केशवस्य रमालयम्

skānde tatraiva—
ketakī-puṣpakeṇaiva pūjito garuḍadhvajaḥ |
samāḥ sahasraṁ suprīto jāyate madhusūdanaḥ
arcayitvā hṛṣīkeśaṁ kusumaiḥ ketadodbhavaiḥ |
puṇyaṁ tad-bhavanaṁ yāti keśavasya ramālayam

skdnde tatraiva (In the Skanda Purdna it is also stated) ketaki puspake naiva pujito garudadhvajah samdh sahasram suprito jdyate madhusudanah arccayitvd hrsikesarh kusumaih ketakodbhavaih punyarh tadbhavanarh yati kesavasya ramdlayam

118 SRI HARI-BHAKTI-VILASA Lord Madhusudana, whose flag is adorned with the symbol of Garuda, remains pleased with a person who worships Him with offerings of ketaki flowers for one thousand years. It is possible to receive Laksmi as a guest residing in his house by worshiping Lord Hrsikesa with offerings of ketaki flowers.

HBV 7.141

किञ्च—
सुवर्ण-केतकी-पुष्पञ्च यो ददाति जनार्दने ।
सुवर्ण-दानजञ्च पुण्यञ्च लभते स महामुने

kiṁ ca—
suvarṇa-ketakī-puṣpaṁ yo dadāti janārdane |
suvarṇa-dānajaṁ puṇyaṁ labhate sa mahāmune

O great sage, a devotee who offers Lord Janardana golden ketaki flowers obtains the merit of giving gold in charity.

HBV 7.142–143

विशेषतश् चाषाढे
तत्रैव—
केशवः केतकी-पुष्पैर् मिथुनस्थे दिवाकरे ।
येनार्चितः सकृद् भक्त्या स मुक्तो नरकार्णवात्
केतकी-पुष्पम् आदाय मिथुनस्थे दिवाकरे ।
येनार्चितो हरिर् भक्त्या प्रीतो मन्वन्तरञ्च मुने

viśeṣataś cāṣāḍhe
tatraiva—
keśavaḥ ketakī-puṣpair mithunasthe divākare |
yenārcitaḥ sakṛd bhaktyā sa mukto narakārṇavāt
ketakī-puṣpam ādāya mithunasthe divākare |
yenārcito harir bhaktyā prīto manvantaraṁ mune

tatraiva (In the same literature it is stated) keiavah ketaki puspair mithunasthe divdkare yendrccitah sakrd bhaktyd sa mukto narakdrnavdt ketaki puspam dddya mithunasthe devdkare yendrccito harir bhaktyd prlto manvantararh mune A devotee who worships Lord Kesava with an offering of ketaki flowers, even once at the time when the sun enters Gemini, is delivered from the ocean of hellish life. Moreover, if a devotee worships Lord Hari with an offering of ketaki flowers at the time when the sun enters Gemini, he will enjoy the merciful glance of the Lord for one manvantara.

HBV 7.144–145

कर्कराशिगते सूर्ये केतकी-पत्र-कोमलैः ।
ये'र्चयिष्यन्ति गोविन्द सम्प्राप्ते दक्षिणायने
कृत्वा पाप-सहस्राणि महा-पाप-शतानि च ।
ते'पि यास्यन्ति विप्रेन्द्र यत्र विष्णुः श्रिया सह

karkarāśigate sūrye ketakī-patra-komalaiḥ |
ye'rcayiṣyanti govindaṁ samprāpte dakṣiṇāyane
kṛtvā pāpa-sahasrāṇi mahā-pāpa-śatāni ca |
te'pi yāsyanti viprendra yatra viṣṇuḥ śriyā saha

O exalted brahmana, those who worship Lord Govinda with offerings of newly-grown ketaki flowers at the time when the sun enters Cancer, which is seen in the southern hemisphere, attain the abode of Vaikuntha, where Lord Hari resides along with his consort, Kamala, even if they had committed hundreds or thousands of sinful activities.

HBV 7.146

कार्त्तिके'पि माहात्म्य-विशेषः
तत्रैव—
कार्त्तिके केतकी-पुष्प दत्त येन कलौ हरेः ।
दीप-दान च देवर्षे तारिते स्व-कुलायुतम्

kārttike'pi māhātmya-viśeṣaḥ
tatraiva—
kārttike ketakī-puṣpaṁ dattaṁ yena kalau hareḥ |
dīpa-dānaṁ ca devarṣe tārite sva-kulāyutam

tatraiva (In the same literature it is also stated) karttike ketaki pusparh dattarh yena kalau hareh dlpaddnanca devarse tdrite svakuldyutam O sage among the demigods, one who has offered ketaki flowers and a ghee lamp to Lord Hari in the month of Karttika has delivered ten thousand generations of his family.

HBV 7.147

स्कान्दे तत्रैव—
अभ्यर्च्य कुन्द-कुसुमैः केशव□ कल्मषापहम् ।
प्रयाति भवन□ विष्णोर् वन्दित□ मुनि-चारणैः

skānde tatraiva—
abyarcya kunda-kusumaiḥ keśavaṁ kalmaṣāpaham |
prayāti bhavanaṁ viṣṇor vanditaṁ muni-cāraṇaiḥ

skdnde tatraiva (In the Skanda Vurdna it is stated) abhyarccya kunda kusumaih kesavarh kalma sdpaham praydti bhavanarh visnor vanditarh municdranaih

120 SRI HARI-BHAKTI-VILASA By worshiping Lord Kesava, who destroys the sinful reactions of His devotees, with offerings of kunda flowers, one can enter His supreme abode, which is glorified by great sages and Caranas.

HBV 7.148

दशम-स्कन्धे [भ्प् १०.३०.११] –
अप्य् एणपत्न्य् उपगतः प्रियायेह गात्रैस्
तन्वन् दृशा□ सखि सुनिर्वृतिम् अच्युतो वः ।
कान्ताङ्ग-सङ्ग-कुच-कुङ्कुम-रञ्जितायाः
कुन्दस्रजः कुलपतेर् इह वाति गन्धः

daśama-skandhe [BhP 10.30.11] –
apy eṇapatny upagataḥ priyayeha gātrais
tanvan dṛśāṁ sakhi sunirvṛtim acyuto vaḥ |
kāntāṅga-saṅga-kuca-kuṅkuma-rañjitāyāḥ
kundasrajaḥ kulapater iha vāti gandhaḥ

in the Tenth Canto of Srirnad-Bhagavatam, it is stated) apy ena-patny upagatah priyayeha gdtrais tanvan drsdrh sakhi su-nirvrtim acyuto vah
kdntdnga-sanga-kuca-kunkuma-ranjitdydh kunda-srajah kula-pater iha vdti gandhah O friend, wife of the deer, has Lord Acyuta been here with His beloved, bringing great joy to your eyes? Indeed, blowing this way is the fragrance of His garland of kunda flowers, which was smeared with the kunkuma from the breasts of His girlfriend when He embraced Her.

HBV 7.149

तथा [भ्प् १०.३५.२०] --
कुन्द-दाम-कृत-कौतुक-वेषो
गोप-गोधन-वृतो यमुनायाम् ।
नन्द-सूनुर् अनघे तव वत्सो
नर्म-दः प्रणयिणा विजहार

tathā [BhP 10.35.20] --
kunda-dāma-kṛta-kautuka-veṣo
gopa-godhana-vṛto yamunāyām |
nanda-sūnur anaghe tava vatso
narma-daḥ praṇayiṇāṁ vijahāra

O sinless Yasoda, your darling child, the son of Maharaja Nanda, has festively enhanced His attire with a jasmine garland, and He is now playing along the Yamuna in the company of the cows and cowherd boys, amusing His dear companions.

HBV 7.150

विष्णु-पुराणे—
अर्चयित्वा हृषीकेशं पावन्ती-कुसुमैर् नरः ।
हृष्ट-पुष्ट-गणाकीर्णं कार्ष्णं लोकम् अवाप्नुयात्

viṣṇu-purāṇe—
arcayitvā hṛṣīkeśaṁ pāvantī-kusumair naraḥ |
hṛṣṭa-puṣṭa-gaṇākīrṇaṁ kārṣṇaṁ lokam avāpnuyāt

visnupurdne (In the Visnu Purana it is stated) arccayitvd hrslkesarhgl pdvantl kusumair narah hrsta pusta gandklrnam karsnam lokam avdpnuydt

As a result of worshiping Lord Hrsikesa, the master of the senses, devotees attain His supreme abode, which is crowded with His jubilant and transcendentally attractive associates.

HBV 7.151

तत्रैव –
कर्णिकार-मयैः पुष्पैः कान्तैः कनक-सुप्रभैः ।
अर्चयित्वाच्युत लोके तस्य लोके महीयते

tatraiva –
karṇikāra-mayaiḥ puṣpaiḥ kāntaiḥ kanaka-suprabhaiḥ |
arcayitvācyutaṁ loke tasya loke mahīyate

tatraiva (In the same Purana it is stated) karnikara mayaih puspaih kantaih kanaka suprabhaih arccayitvdcyutam loke tasya loke mahlyate By worshiping Lord Acyuta with offerings of beautiful, golden karnikara flowers, one becomes eligible to be honored while residing in His transcendental abode.

HBV 7.152

दशम-स्कन्धे [भ्प् १०.२१.५] च तत्रैव --
बर्हापीड नट-वर-वपुः कर्णयोः कर्णिकार
विभ्रद्-वासः कनक-कपिश वैजयन्ती च मालाम् ।
रन्ध्रान् वेणोर् अधर-सुधया पूरयन् गोप-वृन्दैर्
वृन्दारण्य स्व-पद-रमण प्राविशद् गीत-कीर्तिः

daśama-skandhe [BhP 10.21.5] ca tatraiva --
barhāpīḍaṁ naṭa-vara-vapuḥ karṇayoḥ karṇikāraṁ
vibhrad-vāsaḥ kanaka-kapiśaṁ vaijayantīṁ ca mālām |
randhrān veṇor adhara-sudhayā pūrayan gopa-vṛndair
vṛndāraṇyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ

Wearing a peacock-feather ornament upon His head, blue karnikara flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayanti garland, Lord Krsna exhibited His transcendental form as the greatest of dancers as He entered the forest of Vrndavana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories.

HBV 7.153

स्कान्दे तत्रैव—
कुङ्कुमारुण-वर्णाढ्या□ शत-पत्रिकाम् ।
यो ददाति जगन्नाथे श्वेतद्वीपात् पतेन् नहि

skānde tatraiva—
kuṅkumāruṇa-varṇāḍhyāṁ śata-patrikām |
yo dadāti jagannāthe śvetadvīpāt paten nahi

skdnde tatraiva (In the Skanda Purana it is stated) kunkuma arunavarnddhyarh gandhddhyam satapatrikdm

122 SRIHARI-BHAKTI-VILASA yo daddti jagannathe svetadvipdt patenna hi One who offers Lord Jagannatha fragrant satapatrikd flowers, the color of which resembles that of kunkuma, does not have to return to this material world again after attaining the abode of Svetadvipa.

HBV 7.154

तत्रैव—
सेवन्ती-कुसुमैः पुष्पैः कि□शुकैः सुमनोहरैः ।
समभ्यर्च्य हृषीकेश□ जन्म-दुःखाद् विमुच्यते

tatraiva—
sevantī-kusumaiḥ puṣpaiḥ kiṁśukaiḥ sumanoharaiḥ |
samabhyarcya hṛṣīkeśaṁ janma-duḥkhād vimucyate

tatraiva (In the same literature it is stated) sevanti kusumaih paspaih kimsukaih sumanoharaih samabhyarccya hrslkesarh janma duhkhad vimucyate By worshiping Lord Hrsikesa with offerings of pure and beautiful sevanti and paidsa flowers, one is delivered from the miseries of repeated birth and death.

HBV 7.155

कुब्जस्य माहात्म्यम्
तत्रैव—
गन्धाढ्यैर् विमलैर् वन्यैः कुसुमैः कुब्जकोद्भवैः ।
भक्त्याभ्यर्च्य हृषीकेश श्वेतद्वीपे वसेन् नरः

kubjasya māhātmyam
tatraiva—
gandhāḍhyair vimalair vanyaiḥ kusumaiḥ kubjakodbhavaiḥ |
bhaktyābhyarcya hṛṣīkeśaṁ śvetadvīpe vasen naraḥ

tatraiva (In the same literature it is stated) gandhddhyair vimalair vanyaih kusumaih kuvjakodbhavaih bhaktya bhyarccya hrslkesarh svetadvipe vasennarah Devotees who worship Lord Hrsikesa with offerings cf fragrart, whe wild kuvja flowers, with love and devotion, will reside in the abode of Svetadvipa.

HBV 7.156

चम्पकस्य माहात्म्यम्
स्कान्दे तत्रैव—
नीलोत्पल-सम दान चम्पकस्य जनार्दने

campakasya māhātmyam
skānde tatraiva—
nīlotpala-samaṁ dānaṁ campakasya janārdane

skdnde tatraiva (In the Skanda Purana it is stated)

SEVENTH VILAS A 123 nllotpalasamam ddrxam campakasya jandrddane Offering campaka flowers to Lord Janardana is as good as offering Him blue lotus flowers.

HBV 7.157

वर्षा-काले तु देवेश कुसुमैश् चम्पकोद्भवैः ।
ये'र्चयन्ति नरा भक्त्या स सारे न पुनर् गतिः

varṣā-kāle tu deveśaṁ kusumaiś campakodbhavaiḥ |
ye'rcayanti narā bhaktyā saṁsāre na punar gatiḥ

that is found in the Skanda Purdna, it is stated) varsdkdle tu devasam kusumais campakodbhavaih yer'ccayanti nard bhaktyd samsarena punargatih Those human beings who worship Lord Hari with love and devotion by offering Him Campaka flowers do not come back to this material world again.

HBV 7.158

विष्णु-रहस्ये तत्रैव—
अशोक-कुसुमै रम्यैर् जन्म-शोक-भयापहम् ।
पूजयित्वा हरि देव याति विष्णुम् अनायम्

viṣṇu-rahasye tatraiva—
aśoka-kusumai ramyair janma-śoka-bhayāpaham |
pūjayitvā hariṁ devaṁ yāti viṣṇum anāyam

visnurahasye tatraiva (In the Visnwrahasya it is stated) asoka kusumair amyair janmasoka bhaydpaham pujayitvd harirh devarh ydti visnu mandmayam By worshiping Lord Hari, who removes fear and lamentation from the minds of His devotees, with offerings of beautiful asoka flowers, one becomes eligible to attain His supreme abode.

HBV 7.159

अन्यच् च स्कान्दे तत्रैव—
बकुलाशोक-कुसुमे'र्ये'र्चयन्ति जगत्-पतिम् ।
ते वसन्ति हरेर् लोके यावच् चन्द्र-दिवाकरौ

anyac ca skānde tatraiva—
bakulāśoka-kusume'rye'rcayanti jagat-patim |
te vasanti harer loke yāvac candra-divākarau

124 SRIHARI-BHAKTI'VILA-SA te vasanti harerloke ydvaccandra divdkarau Those who worship the Lord of the universe with offerings of bakula and asoka flowers will reside in the abode of Visnu for as long as the sun and moon continue to rise and set.

HBV 7.160

तत्रैव—
ये'र्चयेत् पाटला-पुष्पैः सर्व-पाप-हर हरिम् ।
स पुण्यात्मा पर स्थान वैष्णव व्रजते ध्रुवम्

tatraiva—
ye'rcayet pāṭalā-puṣpaiḥ sarva-pāpa-haraṁ harim |
sa puṇyātmā paraṁ sthānaṁ vaiṣṇavaṁ vrajate dhruvam

tavraiva (In the same literature it is stated) yor'ccayet pdtaldpuspaih sarvvapdpa hararh harim sa punyatma pararh sthanarh vaisnavam vrajate dhruvam A pure'hearted devotee who worships Lord Hari with offerings of with patala flowers becomes relieved of all sinful reactions and certainly attains His supreme abode.

HBV 7.161

यः पुनः पाटला-पुष्पैर् वसन्ते गरुडध्वजम् ।
अर्चयेत् परया भक्त्या मुक्ति-भागी भवेद् धि सः

yaḥ punaḥ pāṭalā-puṣpair vasante garuḍadhvajam |
arcayet parayā bhaktyā mukti-bhāgī bhaved dhi saḥ

A devotee who worships the Lord, whose flag is adorned with the symbol of Garuda, with offerings of patala flowers in the spring undoubtedly achieves liberation from material existence.

HBV 7.162

तिलकस्य माहात्म्यम्
विष्णु-रहस्ये—
तिलकस्योज्ज्वलैः पुष्पैः सम्पूज्य मधुसूदनम् ।
धूत-पाप्मा निरातङ्कः कृष्णस्यानुचरो भवेत्

tilakasya māhātmyam
viṣṇu-rahasye—
tilakasyojjvalaiḥ puṣpaiḥ sampūjya madhusūdanam |
dhūta-pāpmā nirātaṅkaḥ kṛṣṇasyānucaro bhavet

visnurahasye (In the Visnu-rahasya it is stated) tilakasya ujjvalaih puspaih sampujya madhusudanam dhutapdpnd niratankah krsnasya anucaro bhavet

By worshiping Lord Madhusudana with offerings of white tila flowers, a devotee becomes freed from all sinful reactions, as well as the fear of material existence. At the end of his life, he attains the association of Lord Krsna in the spiritual world.

HBV 7.163

जवाया माहात्म्यम्
विष्णु-रहस्ये—
समुज्ज्वलैर् जवा-पुष्पैर् अभ्यर्च्य जल-शायिनम् ।
सुपुण्या गतिम् आप्नोति वीत-भीर् वीत-मत्सरः

javāyā māhātmyam
viṣṇu-rahasye—
samujjvalair javā-puṣpair abhyarcya jala-śāyinam |
supuṇyāṁ gatim āpnoti vīta-bhīr vīta-matsaraḥ

visnurahasye (In the Visnu-rahasya it is stated) samujjvalair javapuspair abhyarccya jalasayinam supunyarh gatim dpnoti vita bhlrvita matsarah One who worships the Supreme Lord, who lies down in the water of the Causal Ocean, with offerings of white Java flowers becomes fearless and non- envious and at the end, attains the supreme destination.

HBV 7.164

जवापुष्पैः पुमान् भक्त्या सम्पूज्य पुरुषोत्तमम् ।
उत्तमा गतिम् आप्नोति प्रसन्ने गरुडध्वजे

javāpuṣpaiḥ pumān bhaktyā sampūjya puruṣottamam |
uttamāṁ gatim āpnoti prasanne garuḍadhvaje

One who worships the Supreme Personality of Godhead, whose flag is adorned with the symbol of Garuda, according to the prescribed rules and regulations and with offerings of javd flowers, attains the ultimate goal of life.

HBV 7.165

स्कान्दे तत्रैव—
अटरूषक-पुष्पैर् यः पूजयेत् जगता□ पतिम् ।
स पुण्यवान् नरो याति विष्णोस् तत् परमा□ गतिम्

skānde tatraiva—
aṭarūṣaka-puṣpair yaḥ pūjayet jagatāṁ patim |
sa puṇyavān naro yāti viṣṇos tat paramāṁ gatim

skdnde tatraiva (In the Skanda Purdna it is stated) atarusaka puspair yah pujayet jagatdm patim sa punyavan naro ydti visnos tatparamdm gatim

126 SRIHARI-BHAKTI-VILASA The pious devotee who worships the Lord of the universe with offerings of awrusaka flowers attains the supreme abode of Lord Visnu.

HBV 7.166

तत्रैव—
कुसुम्भ-कुसुमैर् हृद्यैर् ये'र्चयन्ति जनार्दनम् ।
तेषा□ ममालये वासः प्रसादाच् चक्रपाणितः

tatraiva—
kusumbha-kusumair hṛdyair ye'rcayanti janārdanam |
teṣāṁ mamālaye vāsaḥ prasādāc cakrapāṇitaḥ

tatraiva (In the same literature it is stated) kusumbha kusumair hrdyair yer'ccayanti jandrddanatn tesdm mamdlaye vdsah prasdddt cakrapdninah Those who worship Lord Janardana with offerings of kusumbha flowers become eligible to reside in my (Brahma's) abode, by the mercy of the Lord, who holds a disc in His hand.

HBV 7.167

स्कान्दे तत्रैव—
मल्लिका-पुष्प-जातीना□ यूथिकायास् तथैव च ।
तथा कुब्जक-जातीना□ फलस्यार्ध□ प्रकीर्तितम्

skānde tatraiva—
mallikā-puṣpa-jātīnāṁ yūthikāyās tathaiva ca |
tathā kubjaka-jātīnāṁ phalasyārdhaṁ prakīrtitam

skdnde tatraiva (In the Skanda Purana it is also stated) mallikd puspa jdtlnarh yuthikdyds tathaiva ca tathd kuvjaka jatlndm phalasydrddham prakirttitam It has been described that the merit of offering flowers of the mallikd family, yuthikd family, and kuvja family is half of that which was previously described regarding blue lotus flowers.

HBV 7.168–169

तत्रैव श्री-ब्रह्म-नारद-स□वादे—
सुगन्धैर् मल्लैका-पुष्पैर् अर्चयित्वाच्युत□ नरः ।
सर्व-पाप-विनिर्मुक्तो विष्णु-लोके महीयते
मल्लिका-कुसुमैर् देव□ वसन्ते गरुड-ध्वजम् ।
यो'र्चयेत् परया भक्त्या दहेत् पाप□ त्रिधार्जितम्

tatraiva śrī-brahma-nārada-saṁvāde—
sugandhair mallaikā-puṣpair arcayitvācyutaṁ naraḥ |
sarva-pāpa-vinirmukto viṣṇu-loke mahīyate
mallikā-kusumair devaṁ vasante garuḍa-dhvajam |
yo'rcayet parayā bhaktyā dahet pāpaṁ tridhārjitam

that is found in the Skanda Purana, it is stated) sugandhair mallikd puspair arccayitvd'cyutam narah sarvvapdpa-vinirmukto visnuloke mahlyete

mallika kumumair devarh vasante garudadhvajam yor'ccayet parayd bhaktya dahet pdparh tridhdrjjitam By worshiping Lord Acyuta with offerings of fragrant mallika flowers, devotees are liberated from all sinful reactions and will be honored while residing in the abode of Lord Visnu. If a devotee worships the Lord, whose flag is adorned with the symbol of Garuda, with offerings of mallika flowers in the spring, with staunch devotion, the three kinds of sin (performed by his body, mind, and speech) are burnt to ashes.

HBV 7.170

कुम्भी-पुष्पस्य माहात्म्यम्
स्कान्दे तत्रैव—
कुम्भी-पुष्प□ तु देवर्षे यः प्रयच्छेज् जनार्दने ।
सुवर्ण-पल-मात्र□ तु पुष्पे पुष्पे भवेन् मुने

kumbhī-puṣpasya māhātmyam
skānde tatraiva—
kumbhī-puṣpaṁ tu devarṣe yaḥ prayacchej janārdane |
suvarṇa-pala-mātraṁ tu puṣpe puṣpe bhaven mune

skdnde tatraiva (In the Skanda Purdna it is also stated) kumbhlpuspantu devarse yah prayacchet jandrddane suvarna pala mdtrantu puspe puspe bhavenmune O Narada, one who offers kumbhi flowers to Lord Janardana achieves the merit of donating one pala (two and a half ounces) of gold with each flower he offers.

HBV 7.171–172

विष्णु-रहस्ये—
गोकर्ण-नाग-कर्णाभ्या तथा विल्लातकेन च ।
अर्चयित्वाच्युत देव देवानाम् अधिपो भवेत्
अञ्जली-बोतकी-पुष्पैः कुष्माण्ड-तिमिरोद्भवैः ।
अलङ्कृत्वा नरः कृष्ण कृतार्थो हरि-लोक-भाक्

viṣṇu-rahasye—
gokarṇa-nāga-karṇābhyāṁ tathā villātakena ca |
arcayitvācyutaṁ devaṁ devānām adhipo bhavet
añjalī-botakī-puṣpaiḥ kuṣmāṇḍa-timirodbhavaiḥ |
alaṅkṛtvā naraḥ kṛṣṇaṁ kṛtārtho hari-loka-bhāk

visnurahasye (In the Visnu-rahasya it is stated) gokarna-ndga karndbhydm tathd villdtakena ca arccayitvd acyutam devam devandm adhipo bhavet anjall-votaklpuspaih kusmdnda timirodbhavaih alankrtvd narah krsnam krtdrtho harilokabhdk

 One can become the king of the demigods by worshiping Lord Acyuta with offerings of gokarna, ndga-karna, or viliataka flowers. One can be transferred to Goloka by decorating Lord Krsna with anjali, votaki, kusmdnda, and timira flowers.

HBV 7.173

स्कान्दे तत्रैव—
गृह-दूर्वाभवैः पुष्पैस् तथा काश-कुशोद्भवैः ।
भूधर समलङ्कृत्य विष्णु-लोके व्रजेन् नरः

skānde tatraiva—
gṛha-dūrvābhavaiḥ puṣpais tathā kāśa-kuśodbhavaiḥ |
bhūdharaṁ samalaṅkṛtya viṣṇu-loke vrajen naraḥ

skande tatraiva (In the same Skanda Purana it is also stated) grhadurvvdbhavaih puspais tathd kasa kusodbhavaih bhudhararh samalan krtya visnuloke vrajennarah By decorating

Lord Visnu with durvd flowers grown in one's garden, as well as with kasa flowers and kusa flowers, one becomes eligible to enter His eternal abode.

HBV 7.174

विष्णु-रहस्ये च—
शर-दूर्वामयैः पुष्पैस् तथा काश-कुशोद्भवैः ।
भुवनेशम् अलङ्कृत्य विष्णु-लोके व्रजेन् नरः इति ।

viṣṇu-rahasye ca—
śara-dūrvāmayaiḥ puṣpais tathā kāśa-kuśodbhavaiḥ |
bhuvaneśam alaṅkṛtya viṣṇu-loke vrajen naraḥ iti |

Those who decorate the Lord of the universe with sara flowers, kasa flowers, and kusa flowers attain the abode of Lord Visnu.

HBV 7.175

वर्ण-भेदेन पुष्पाणा□ फल-भेदश् च दर्शितः ।
तथा तेषा□ च सर्वेषा□ मालाया महिमाधिकः

varṇa-bhedena puṣpāṇāṁ phala-bhedaś ca darśitaḥ |
tathā teṣāṁ ca sarveṣāṁ mālāyā mahimādhikaḥ

There are different merits attained according to the color of the flower that is offered to the Lord. It is also stated that by offering a garland of flowers rather than loose flowers to the Lord, one attains more piety and good fortune.

SEVENTH VILAS A 129

HBV 7.176–177

श्वेतैः पुष्पैः समभ्यर्च्य नरो मोक्षम् अवाप्नुयात्
तथा च स्कान्दे विष्णुधर्मोत्तरे च—
कामान् अवाप्नुयाल् लोके पीतैर् देव□ समर्चयन् ।
शत्रूणाम् अभिचारेषु तथा कृष्णैः प्रपूजयेत्

śvetaiḥ puṣpaiḥ samabhyarcya naro mokṣam avāpnuyāt
tathā ca skānde viṣṇudharmottare ca—
kāmān avāpnuyāl loke pītair devaṁ samarcayan |

śatrūṇām abhicāreṣu tathā kṛṣṇaiḥ prapūjayet

Worship of the Supreme Lord with offerings of white flowers will award one liberation. Worship of the Supreme Lord with offerings of yellow flowers will award one the fulfillment of his material desires. Those who desire to harm their enemies should worship the Lord with offerings of very dark- colored flowers.

HBV 7.178–180

विष्णु-रहस्ये च—
स्वर्ण-लक्षाधिक॰ पुष्प॰ माला कोटि-गुणाधिका ।
दत्ता भवति कृष्णाय नरैर् भक्ति-समन्वितैः इति ।
मल्लिका॰ तु दिवारात्र्योर् नक्त॰ सम्पाक-यूथिके ।
नन्द्यावर्त॰ चार्ध-रात्रे मालती॰ प्रातर् एव हि
इतराणि च पुष्पाणि दिवा भगवते'र्पयेत् ।
एव॰ केचिच् च मन्यन्ते पूजा-विधि बक॰ तथा

viṣṇu-rahasye ca—
svarṇa-lakṣādhikaṁ puṣpaṁ mālā koṭi-guṇādhikā |
dattā bhavati kṛṣṇāya narair bhakti-samanvitaiḥ iti |
mallikāṁ tu divārātryor naktaṁ sampāka-yūthike |
nandyāvartaṁ cārdha-rātre mālatīṁ prātar eva hi
itarāṇi ca puṣpāṇi divā bhagavate'rpayet |
evaṁ kecic ca manyante pūjā-vidhi bakaṁ tathā

By offering flowers to Lord Krsna with love and devotion, one achieves more merit than giving one hundred thousand gold coins in charity. By offering a garland of flowers to the Lord, one receives the merit of offering a single flower multiplied millions of times.

130 SRIHARI-BHAKTI-VILASA Mallikd flowers can be offered both during the day and at night. Sondali and Yuthikd flowers can be offered only at night. Nandyavarta flowers can be offered at midnight and malati flowers should be offered only in the morning. As far as other flowers are concerned, they can be offered only during the day. This is the opinion of some learned scholars who have vast knowledge of Deity worship.

HBV 7.181–182

किञ्च—
प्रहरैक तिष्ठते जाती करवीरम् अहर्निशम् ।
जलज सप्त-रात्राणि षण्-मास तु बक तथा इति ।
अवचयोत्तरे काले ज्ञेयम् एतद् विचक्षणैः

kiṁ ca—
praharaika tiṣṭhate jātī karavīram aharniśam |
jalaja sapta-rātrāṇi ṣaṇ-māsa tu baka tathā iti |
avacayottare kāle jñeyam etad vicakṣaṇaiḥ

fresh for a full day and night, lotus flowers remain fresh for seven nights, and baka flowers remain fresh for six months. This duration of time begins from the time of picking the flowers.

HBV 7.183

पुष्पाणा मण्डप छत्र वितान वैष्णवोत्तमः ।
दोलादिक च निर्माय श्री-कृष्णाय समर्पयेत्

puṣpāṇāṁ maṇḍapa chatra vitāna vaiṣṇavottamaḥ |
dolādika ca nirmāya śrī-kṛṣṇāya samarpayet

The best of Vaisnavas should prepare umbrellas, pillows, swings, and other paraphernalia from flowers and offer them to Lord Krsna.

HBV 7.184

विष्णु-धर्मोत्तरे—
कृष्ण-वेश्मनि यः कुर्यात् सुरूप पुष्प-मण्डपम् ।
स पुष्पक-विमानैस् तु कोटिभिः क्रीडते दिवि

viṣṇu-dharmottare—
kṛṣṇa-veśmani yaḥ kuryāt surūpa puṣpa-maṇḍapam |
sa puṣpaka-vimānais tu koṭibhiḥ krīḍate divi

visnudharmmottre (In the Visnu~dharmottara it is stated)

krsna vesmani yah huryydt suruparh puspa mandapam sa puspaka vlmdnaistu kotibhih kridate divi A devotee who builds a house of beautiful flowers for Sri Krsna will board an

airplane made of flowers and go the heavenly planets.

HBV 7.185

तत्रैव स्कान्दे च—
कृत्वा पुष्प-गृह विष्णोः पुष्पैर् वा तद्-वितानकम् ।
फलेन योगम् आयाति राजसूयाश्वमेधयोः

tatraiva skānde ca—
kṛtvā puṣpa-gṛhaṁ viṣṇoḥ puṣpair vā tad-vitānakam |
phalena yogam āyāti rājasūyāśvamedhayoḥ

By preparing a house and bed made of flowers for Lord Visnu, the devotee achieves the merit of performing both a Rajasuya sacrifice and horse sacrifice.

HBV 7.186–187

तत्रैव स्कान्दे च—
केशवोपरि यः कुर्याच् छत्र वा पुष्प-मण्डपम् ।
पुष्पैस् तन्-मञ्चक वापि तस्य पुण्य वदाम्य् अहम्
प्राप्तैश्वर्यो महाभागैः क्रीडा-रति-समन्वितैः ।
नित्य तु मोदते स्वर्गे स नरो नात्र स शयः

tatraiva skānde ca—
keśavopari yaḥ kuryāc chatraṁ vā puṣpa-maṇḍapam |
puṣpais tan-mañcakaṁ vāpi tasya puṇyaṁ vadāmy aham
prāptaiśvaryo mahābhāgaiḥ krīḍā-rati-samanvitaiḥ |
nityaṁ tu modate svarge sa naro nātra saṁśayaḥ

that is found in the Skanda Purana, it is said) kesavopari yah kuryydt chatrarh vd puspa mandapam puspais tanmancakam vdpi tasya punyam vaddmyaham prdptaisvaryyo mahdbhdgaih krlddrati samanvitaih nityantu modate svarge sa naro ndtra samsayah Hear now about the piety of one who makes a house, umbrella, or bed of flowers for Lord Kesava. Such a devotee perpetually enjoys life in heaven while relishing various pleasures, sporting activities, and opulence. There is no doubt of this.

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HBV 7.188

स्कान्दे श्री-ब्रह्म-नारद-स□वादे—
मालती-मालया येन कार्त्तिके पुष्प-मण्डपम् ।
केशवस्य गृहे चक्रे न मया विदित□ फलम्

skānde śrī-brahma-nārada-saṁvāde—
mālatī-mālayā yena kārttike puṣpa-maṇḍapam |
keśavasya gṛhe cakre na mayā viditaṁ phalam

that is found in the Skanda Purdna, it is said) mdlatlmdlayd yena kdrttike puspa mandapam kesavasya grhe cakre na mayd viditarh phalanx Even I cannot conceive of the merit one obtains by preparing a house with mdlati flowers within the temple of Lord Kesava in the month of Karttika.

HBV 7.189

स्वर्ण-रत्नादि-पुष्पैश् च भगवन्त□ समर्चयेत् ।
न च निर्माल्यता□ यान्ति तानि तन् मुहुर् अर्पयेत्

svarṇa-ratnādi-puṣpaiś ca bhagavantaṁ samarcayet |
na ca nirmālyatāṁ yānti tāni tan muhur arpayet

One should also worship the Supreme Lord with flowers made of gold, jewels and other precious substances. The special characteristic of these decorations is that they never become old and so they can be offered again and again.

HBV 7.190

तथा चोक्त□ देव्या—
न निर्माल्य□ हेम-पुष्पम् अर्पयेद् अर्पित□ सदा

tathā coktaṁ devyā—
na nirmālyaṁ hema-puṣpam arpayed arpitaṁ sadā

Flowers made of gold never become old or faded and so they can be offered again and again.

HBV 7.191

विष्णु-धर्मोत्तरे स्कान्दे च—
कृत्रिमाण्य् अनुलेपानि गन्धेनाति-सुगन्धिना ।
धूपेन पटवासेन चन्दनाद्य्-अनुलेपनैः

viṣṇu-dharmottare skānde ca—
kṛtrimāṇy anulepāni gandhenāti-sugandhinā |
dhūpena paṭavāsena candanādy-anulepanaiḥ

Before offering artificial flowers made of gold and other materials, one should smear them with fragrant substances, such as sandalwood paste, perfume, or camphor.

HBV 7.192–193

स्कान्दे—
स्वर्ण-पुष्पार्चितो यस्य गृहे तिष्ठति केशवः ।
तस्यैव पाद-रजसा शुध्यति क्षिति-मण्डलम्
सुवर्ण-पुष्पैर् अभ्यर्च्य राजसूय-फल लभेत् ।
रत्नैर् देवम् अथाभ्यर्च्य राजा भवति भूतले

skānde—
svarṇa-puṣpārcito yasya gṛhe tiṣṭhati keśavaḥ |
tasyaiva pāda-rajasā śudhyati kṣiti-maṇḍalam
suvarṇa-puṣpair abhyarcya rājasūya-phalaṁ labhet |
ratnair devam athābhyarcya rājā bhavati bhūtale

skdnde (In the Skanda Purana it is stated) svarna puspa arccito yasya grhe tisthati kesavah tasyaiva pddarajasd sudhyati ksitimandalam suvarna puspair abhyarcya rajasuya phalarh labhet ratnair devam atha bhyarcya raja bhavati bhutale The entire earth becomes purified by the dust from the feet of a person in whose house Lord Kesava is worshiped with offerings of golden jati flowers. By worshiping Lord Kesava with offerings of golden flowers, one obtains the merit of performing a Rajasuya sacrifice, and by worshiping Lord Kesava with flowers made of jewels, one will become the emperor of the earth.

HBV 7.194

तत्रैव श्री-शिवोमा-स□वादे—
पुष्पजातिषु सर्वासु सौवर्ण□ पुष्पम् उत्तमम् इति ।

tatraiva śrī-śivomā-saṁvāde—
puṣpajātiṣu sarvāsu sauvarṇaṁ puṣpam uttamam iti |

is found in the Skanda Purana, it is stated) puspajdtisu sarvvdsu sauvarnam puspam uttamam

134 SRIHARI-BHAKTI-VILASA Among all types of jati flowers, golden jdti flowers are the best.

HBV 7.195

एवम् उक्तैर् अनुक्तैश् च शोभाढ्यैर् वा सुगन्धिभिः ।
सम्पूज्यो भगवान् पुष्पैर् न निषिद्धैस् तु दुःखदैः

evam uktair anuktaiś ca śobhāḍhyair vā sugandhibhiḥ |
sampūjyo bhagavān puṣpair na niṣiddhais tu duḥkhadaiḥ

All of the flowers that have been mentioned, and those that have not been mentioned, can be offered to the Supreme Lord if they are attractive and fragrant. One should be careful not to offer flowers to the Lord that have been prohibited in the scriptures.

HBV 7.196–199

तत्र सामान्यतो विष्णु-धर्मोत्तरे—
श्मशान-चैत्य-द्रुमज□ भूमौ वापि निपातितम् ।
कलिका च न दातव्या देवदेवस्य चक्रिणः
शुक्लान्य-वर्ण-कुसुम□ न देय□ च तथा भवेत् ।
सुगन्धि शुक्ल□ देय□ स्याज् जात□ कण्टकिनो द्रुमात्
दत्त्वा कण्टकि-सद्-भूतम् अनुक्त□ परिभूयते ।
अनुक्त-रक्त-कुसुमाद् असौभाग्यम् अवाप्नुयात्
उग्र-गन्धि तथा दत्त्वा नित्यम् उद्वेगम् आप्नुयात् ।
अगन्धि दत्त्वा वाप्नोति ह्य् अशुभ□ परम□ नरः

tatra sāmānyato viṣṇu-dharmottare—
śmaśāna-caitya-drumajaṁ bhūmau vāpi nipātitam |

kalikā ca na dātavyā devadevasya cakriṇaḥ
śuklānya-varṇa-kusumaṁ na deyaṁ ca tathā bhavet |
sugandhi śuklaṁ deyaṁ syāj jātaṁ kaṇṭakino drumāt
dattvā kaṇṭaki-sad-bhūtam anuktaṁ paribhūyate |
anukta-rakta-kusumād asaubhāgyam avāpnuyāt
ugra-gandhi tathā dattvā nityam udvegam āpnuyāt |
agandhi dattvā vāpnoti hy aśubhaṁ paramaṁ naraḥ

One should not offer flowers to the Deities that have grown on a tree in a cemetary, that have grown on a tree whose roots are cemented with bricks, that have fallen to the ground, and that have not yet bloomed. One should generally not offer flowers other than white ones. Even if white flowers and fragrant flowers have grown on a thorny tree, they can be offered to the Lord. Red flowers that have not been mentioned here should not be offered to the Lord. If one does so, he will only suffer miseries. Those who offer flowers having a very strong fragrance will be afflicted with anxieties. It is also stated that offering flowers without fragrance certainly awards one inauspiciousness.

HBV 7.200–201

तत्रैव तृतीय-खण्डे—
उग्र-गन्धीन्य् अगन्धीनि कुसुमानि न दापयेत् ।
अन्यायतन-जातानि कण्टकीनि तथैव च
रक्तानि यानि धर्मज्ञाश् चैत्य-वृक्षोद्भवानि च ।
यानि श्मशान-जातानि तथा चाकालजानि च ।
दान विवर्जयेद् यत्नात् पुष्पाणाम् अप्य् अगन्धिनाम्

tatraiva tṛtīya-khaṇḍe—
ugra-gandhīny agandhīni kusumāni na dāpayet |
anyāyatana-jātāni kaṇṭakīni tathaiva ca
raktāni yāni dharmajñāś caitya-vṛkṣodbhavāni ca |
yāni śmaśāna-jātāni tathā cākālajāni ca |
dānaṁ vivarjayed yatnāt puṣpāṇām apy agandhinām

One should not offer flowers that have a very strong fragrance or no fragrance. Flowers grown in somebody else's garden or on a thorny plant are also not suitable for offering. O those who are dedicated to dharmal You should never offer red flowers, lowers from a tree whose roots are cemented with bricks, flowers from a tree in a cemetary, and flowers that have bloomed out of season.

HBV 7.202

नारदीये राक्षसी-शपथे—
पारक्यारामजातैश् च कुसुमैर् अर्चयेत् सुरान् ।
तेन पापेन लिप्येय यद्य् एतद् अनृत वदे

nāradīye rākṣasī-śapathe—
pārakyārāmajātaiś ca kusumair arcayet surān |
tena pāpena lipyeyaṁ yady etad anṛtaṁ vade

136 SRIHARI-BHAKTI-VILASA tena pdpena lipyeyarh yadyaitad anrtaihvade If I have spoken a lie then let me become afflicted with the sin of worshiping the Lord with an offering of flowers taken from somebody else's garden.

HBV 7.203

ज्ञान-मालायाम्—
कलिकाभिस् तथा नेज्य विना चम्पकजैः शुभैः ।
शुष्कैर् न पूजयेद् विष्णु पत्रैः पुष्पैः फलैर् अपि इति ।

jñāna-mālāyām—
kalikābhis tathā nejyaṁ vinā campakajaiḥ śubhaiḥ |
śuṣkair na pūjayed viṣṇuṁ patraiḥ puṣpaiḥ phalair api iti |

Except campaka, no flower buds should be used in the worship of the Supreme Lord. One should also not worship Lord Visnu with dry leaves and dry seasonal fruit.

HBV 7.204

जाति-यूथ्योस् तथा मल्ली-नव-मालिकयोर् अपि ।
कलिकाभिर् हरेर् भक्तैः सौरभ्यात् कैश्चिद् इष्यते

jāti-yūthyos tathā mallī-nava-mālikayor api |
kalikābhir harer bhaktaiḥ saurabhyāt kaiścid iṣyate

Because the buds of jdti, yuthi, mallikd and nava-mallikd flowers have a sweet aroma, some devotees recommend that they be offered to the Lord.

HBV 7.205

विष्णु-रहस्ये—
न शुष्कैः पूजयेद् विष्णुं कुसुमैर् न मही-गतैः ।
नाविशीर्ण-दलैः क्लिष्टैर् न चैवाशु-विकाशितैः

viṣṇu-rahasye—
na śuṣkaiḥ pūjayed viṣṇuṁ kusumair na mahī-gataiḥ |
nāviśīrṇa-dalaiḥ kliṣṭair na caivāśu-vikāśitaiḥ

Even white flowers that have fallen to the ground should not be offered to the Deities. One should also not offer flowers with petals that have been spoiled or flowers that have been artificially made to blossom.

HBV 7.206–208

पाद्मे—
कीट-कोषोप-बिद्धानि शीर्ण-पर्युषितानि च ।
वर्जयेद् ऊर्णनाभेन वासितं यदि शोभनम्
गन्धवन्त्य् अपवित्राणि उग्र-गन्धीनि वर्जयेत्
गन्ध-हीनम् अपि ग्राह्यं पवित्रं यत् कुशादिकम्

pādme—
kīṭa-koṣopa-biddhāni śīrṇa-paryuṣitāni ca |
varjayed ūrṇanābhena vāsitaṁ yadi śobhanam
gandhavanty apavitrāṇi ugra-gandhīni varjayet
gandha-hīnam api grāhyaṁ pavitraṁ yat kuśādikam

One should avoid using flowers that have been eaten by insects; flowers that are stale, faded, or dry; and flowers on which spiders have made their webs—even though they may be very beautiful. One should abandon impure flowers, even if they have a nice frgrance. One should avoid flowers that have a very strong fragrance. Although flowers such as kusa have no fragrance, they can be offered to the Deities because they are pure by nature.

HBV 7.209

वैहायस-पञ्चरात्रे—
चतुष्पथ-शिवावास-श्मशानावनि-मध्यतः ।
सुगन्धि-फल-पुष्पाणि नाद-दीतार्चने हरेः

vaihāyasa-pañcarātre—
catuṣpatha-śivāvāsa-śmaśānāvani-madhyataḥ |
sugandhi-phala-puṣpāṇi nāda-dītārcane hareḥ

For the worship of Lord Hari one should not collect flowers at an intersection, a temple of Lord Siva, or a cemetary.

HBV 7.210–212

स्कान्दे श्री-ब्रह्म-नारद-स□वादे—
न विशीर्ण-दलैः श्लिष्टैर् नाशुभैर् नाविकाशिभिः ।
पूति-गन्ध्य्-उग्र-गन्धीनि अम्ल-गन्धानि वर्जयेत्
कीट-कोषोपबिद्धानि शीर्ण-पर्युषितानि च ।
भग्न-पत्र□ च न ग्राह्य□ कृमि-दुष्ट□ न चाहरेत्
वर्जयेद् ऊर्णनाभेन वासित□ यदि शोभनम् ।
स्थलस्थ□ नोद्धरेत् पुष्प□ छेदयेज् जलज□ न तु ।
यानि स्पृष्टानि चास्पृश्यैर् लोकायुक्तैश् च वर्जयेत्

skānde śrī-brahma-nārada-saṁvāde—
na viśīrṇa-dalaiḥ śliṣṭair nāśubhair nāvikāśibhiḥ |
pūti-gandhy-ugra-gandhīni amla-gandhāni varjayet
kīṭa-koṣopabiddhāni śīrṇa-paryuṣitāni ca |
bhagna-patraṁ ca na grāhyaṁ kṛmi-duṣṭaṁ na cāharet
varjayed ūrṇanābhena vāsitaṁ yadi śobhanam |
sthalasthaṁ noddharet puṣpaṁ chedayej jalajaṁ na tu |
yāni spṛṣṭāni cāspṛśyair lokāyuktaiś ca varjayet

that is found in the Skanda Purdna, it is stated) na visirnadalaih slistair ndsubhair ndvikdsibhih

138 SRIHARI-BHAKTI-VILASA puti gandhyugra gandhlni amlagandhdni varjjayet kita kosopa viddhdni slrna paryydsatdni ca bhagnapatranca na grdhyam krmidustarh na canard varjjayed urnndbhena vdsitarh yadi sobhanam sthalastharh noddharet pusparh chedayej jalajarh na tu ydni sprstani cdsprsyair lokd yuktaisca varjjayet One should not offer to the Deities flowers with withered petals, or with petals joined together. One should avoid flowers

that are dirty or not fully bloosomed. Flowers that do not smell good, that have a strong fragrance, or a sour frangrance, should not be offered. Flowers are considered polluted if they were eaten by insects. One should not collect flowers that are withered, dried up, rotting, torn, or were eaten by insects. Flowers growing under a spider's web should be rejected even though they may look beautiful. One should not uproot any plant while picking flowers. One should reject flowers that may have been touched by something abominable.

HBV 7.213

अत्रापवादः

ज्ञान-मालायाम्—

न पर्युषित-दोषो’स्ति जलजोत्पल-चम्पके ।

तुलस्य्-अगस्त्य-बकुले बिल्वे गङ्गा-जले तथा

atrāpavādaḥ

jñāna-mālāyām—

na paryuṣita-doṣo’sti jalajotpala-campake |

tulasy-agastya-bakule bilve gaṅgā-jale tathā

jnaiiamdidydrn (In the Jnan-amala it is stated) na paryyusita doso'sti jalajotpala-campake tulasi agastya bakule bilve gangajale tatha There is no fault in offering lotus flowers, campaka flowers, tulasi leaves, agastya flowers, bakula flowers, bilva leaves, and Gahgas water—even if they are old.

HBV 7.214

विष्णु-धर्मोत्तरे च—

न गृहे करवीरस्थैः कुसुमैर् अर्चयेद् धरिम् ।

पतितैर् मुकुलैर् म्लानैः श्वासैर् वा जन्तु-दूषितैः ।

आघातैर् अङ्ग-स□स्पृष्टैर् दूषितैश् चैव नार्चयेत्

viṣṇu-dharmottare ca—

na gṛhe karavīrasthaiḥ kusumair arcayed dharim |

patitair mukulair mlānaiḥ śvāsair vā jantu-dūṣitaiḥ |

āghātair aṅga-saṁspṛṣṭair dūṣitaiś caiva nārcayet

One should not use home-grown white and red karavira flowers for the worship of Lord Hari. One should also avoid worshiping the Lord with flowers that have fallen on the ground, that are not fully bloosomed, that are old, that have been already smelled, that have been crushed by an animal, and that have been touched by a part of body other than the hands.

HBV 7.215

विष्णु-धर्मोत्तरे तृतीय-काण्डे च—
क्रकरस्य च पुष्पाणि तथा दुस्तूरकस्य च ।
कृष्णा॑ च कूटज॑ चार्क॑ नैव देय॑ जनार्दने

viṣṇu-dharmottare tṛtīya-kāṇḍe ca—
krakarasya ca puṣpāṇi tathā dustūrakasya ca |
kṛṣṇaṁ ca kūṭajaṁ cārkaṁ naiva deyaṁ janārdane

Karavira, dhustura, black kiitaja, and sunflowers should not be offered to Lord Janardana.

HBV 7.216–217

कि॑ चान्यत्र—
नार्क॑ नोमत्तक॑ झिण्टि॑ तथैव गिरि-कर्णिकाम् ।
न कण्टकारिका-पुष्पम् अच्युताय निवेदयेत्
कूटज॑ शाल्मली-पुष्प॑ शिरीष॑ च जनार्दने ।
निवेदित॑ भय॑ चोग्र॑ निःसत्त्व॑ च प्रयच्छति

kiṁ cānyatra—
nārkaṁ nomattakaṁ jhiṇṭiṁ tathaiva giri-karṇikām |
na kaṇṭakārikā-puṣpam acyutāya nivedayet
kūṭajaṁ śālmalī-puṣpaṁ śirīṣaṁ ca janārdane |
niveditaṁ bhayaṁ cograṁ niḥsattvaṁ ca prayacchati

140 SRI HARI'BHAKTI'VILASA niveditarh bhayancogram nihsvatvanca prayacchati One should not offer sunflowers, dhustura, jhinti, girikarnikd and kantakdri flowers to Lord Acyuta. Those who offer Lord Janardana kutaja, sdlmaii and sirisa flowers will face great danger and lose their wealth.

HBV 7.218–219

स्कान्दे तत्रैव—
ये'र्चयन्ति त्रिलोकेशम् अर्क-पुष्पैर् जनार्दनम् ।
तेभ्यः क्रुद्धो भय॑ दुःख॑
क्रोध॑ विष्णुः प्रयच्छति
उन्मत्तकेन ये मूढाः पूजयन्ति त्रिविक्रमम् ।
उन्माद॑ दारुण॑ तेभ्यो ददाति गरुडध्वजः

skānde tatraiva—
ye'rcayanti trilokeśam arka-puṣpair janārdanam |
tebhyaḥ kruddho bhayaṁ duḥkhaṁ
krodhaṁ viṣṇuḥ prayacchati
unmattakena ye mūḍhāḥ pūjayanti trivikramam |
unmādaṁ dāruṇaṁ tebhyo dadāti garuḍadhvajaḥ

Those who worship Lord Janardana, the master of the three worlds, with sunflowers attract punishment, fear, and distress from the angry Lord. Foolish people who worship Lord Janardana, whose flag is adorned with the symbol of Garuda, with offerings of dhustura flowers will suffer from mental illness.

HBV 7.220–221

काञ्चनावयवैः पुष्पैर् ये'र्चयन्त्य् असुर-द्विषम् ।
दारिद्र्य॑ दुःख-बहुल॑ तेषा॑ विष्णुः प्रयच्छति
गिरि-कर्णिकया विष्णु॑ ये'र्चयन्त्य् अबुधा नराः ।
तेषा॑ कुल-क्षय॑ घोर॑ कुरुते मधुसूदनः इति ।

kāñcanāvayavaiḥ puṣpair ye'rcayanty asura-dviṣam |
dāridryaṁ duḥkha-bahulaṁ teṣāṁ viṣṇuḥ prayacchati
giri-karṇikayā viṣṇuṁ ye'rcayanty abudhā narāḥ |
teṣāṁ kula-kṣayaṁ ghoraṁ kurute madhusūdanaḥ iti |

Lord Visnu awards the punishment of poverty to those who worship Him with offerings of forbidden flowers. Those who worship Lord Madhusudana with girikarnika flowers may face the destruction of their entire family.

HBV 7.222

मध्याह्ने स्नानम् आचर्य समाहृतैः ।
नैव सम्पूजयेद् विष्णु॰ यन् निषिद्धानि तान्य् अपि

madhyāhne snānam ācarya samāhṛtaiḥ |
naiva sampūjayed viṣṇuṁ yan niṣiddhāni tāny api

Flowers picked at noon and prohibited flowers should not be used for worshiping Lord Visnu.

HBV 7.223

तथा च स्कान्दे तत्रैव—
स्नान॰ कृत्वा तु यत् कि॰चित् पुष्प॰ गृह्णन्ति वै नराः ।
देवतास् तन् न गृह्णन्ति पितरः खलु वै द्विज ।
ऋषयस् तन् न गृह्णन्ति भस्मीभवति काष्ठवत् इति ।

tathā ca skānde tatraiva—
snānaṁ kṛtvā tu yat kiṁcit puṣpaṁ gṛhṇanti vai narāḥ |
devatās tan na gṛhṇanti pitaraḥ khalu vai dvija |
ṛṣayas tan na gṛhṇanti bhasmībhavati kāṣṭhavat iti |

O brahmana, the demigods, forefathers, and sages never accept flowers that were picked after bathing. In fact, these flowers are considered to have been burnt to ashes.

HBV 7.224

कुसुमानाम् अलाभे तु चौर्यादान॰ न दुष्यति ।
देवतार्थ॰ तु कुसुमम् अस्तेय॰ मनुर् अब्रवीत्

kusumānām alābhe tu cauryādānaṁ na duṣyati |
devatārthaṁ tu kusumam asteyaṁ manur abravīt

Manu has said that if flowers are not available for worshiping the Lord then there is no fault in stealing them. Robbing flowers for the sake of the Supreme Lord is never to be considered stealing in the ordinary sense.

HBV 7.225–226

तथा कौर्मे श्री-व्यास-गीतायाम्—
पुष्पे शाकोदके काष्ठे तथा मूले फले तृणे ।
अदत्तादानम् अस्तेय मनुः प्राह प्रजापतिः
गृहीतव्यानि पुष्पाणि देवार्चन-विधौ द्विजाः ।
नैकस्माद् एव नियतम् अननुज्ञाप्य केवलम् इति ।

tathā kaurme śrī-vyāsa-gītāyām—
puṣpe śākodake kāṣṭhe tathā mūle phale tṛṇe |
adattādānam asteyaṁ manuḥ prāha prajāpatiḥ
gṛhītavyāni puṣpāṇi devārcana-vidhau dvijāḥ |
naikasmād eva niyatam ananujñāpya kevalam iti |

142 SRIHARI-BHAKTI-VILASA puspe sdkodake kdsthe tathd mule phale true adattd ddnam asteyarh manuh prdha prajdpatih grhitavydni puspdni devdrccana vidhau dvijdh naikasmdd eva niyatam ananujndpya kevalam Prajapati Manu has said that taking flowers, spinach, water, wood, roots, fruit, and grass from others' property does not amount to stealing. O brahmanas! One should not pick flowers for worshiping the Lord from only one person's garden.

HBV 7.227

विहितेषु निषिद्धाना विहितालाभतो मतम् ।
कुसुमानाम् उपादान निषिद्धाना न कर्हिचित्

vihiteṣu niṣiddhānāṁ vihitālābhato matam |
kusumānām upādānaṁ niṣiddhānāṁ na karhicit

If the prescribed flowers are not available then prohibited flowers can be used as a replacement but one should never offer flowers that have been absolutely banned by the scriptures.

HBV 7.228

विहित-प्रतिषिद्धैस् तु निहितालाभतो'र्चयेत्

vihita-pratiṣiddhais tu nihitālābhato'rcayet

If there is a lack of prescribed flowers for use in worshiping the Lord then those prescribed flowers that are prohibited under certain conditions should be offered.

HBV 7.229–230

क्लिष्टं पर्युषितं च भूमि-पतितं छिद्रं च कीटान्वितं
यत् केशोपहतं च गन्ध-रहितं यच् चोग्र-गन्धान्वितम् ।
हस्ते यद् विधृतं प्रणाम-समये यद् वाम-हस्ते कृतं
यच् चान्तर्-जलधौ तम् अर्चन-विधौ पुष्पं च तद् वर्जयेत्
भङ्क्त्वा यद् विटपादिकं क्षितिरुहं चोत्पाट्य यच् चाहृतं
यच् चाक्रम्य समाहृतं तद् अखिलं पुष्पं भवत्य् आसुरम् ।
चौर्याकृष्टम् अनुक्ति-दुष्टम् अशुचि-स्पृष्टं यद् अप्रोक्षितं
यच् चाघ्रातम् अधो'म्बरे विनिहितं क्रीतं च तद् वर्जयेत्

kliṣṭaṁ paryuṣitaṁ ca bhūmi-patitaṁ chidraṁ ca kīṭānvitaṁ
yat keśopahataṁ ca gandha-rahitaṁ yac cogra-gandhānvitam |
haste yad vidhṛtaṁ praṇāma-samaye yad vāma-haste kṛtaṁ
yac cāntar-jaladhau tam arcana-vidhau puṣpaṁ ca tad varjayet
bhaṅktvā yad viṭapādikaṁ kṣitiruhaṁ cotpāṭya yac cāhṛtaṁ
yac cākramya samāhṛtaṁ tad akhilaṁ puṣpaṁ bhavaty āsuram |
cauryākṛṣṭam anukti-duṣṭam aśuci-spṛṣṭaṁ yad aprokṣitaṁ
yac cāghrātam adho'mbare vinihitaṁ krītaṁ ca tad varjayet

Flowers that are dry, crushed, wilted, fallen onto the ground, torn, eaten by insects, mixed with hair, without fragrance, and having a very strong fragrance, as v/ell as flowers that were held while one bowed down to offer obeisances, flowers held in one's left hand, and flowers that were dipped in water are unfit for use while worshiping the Lord. Flowers collected by breaking the branch of a tree, by uprooting a plant, and by climbing a tree are meant for demons. One should also reject flowers that were collected by stealing, or touched by contaminated objects, as well as those that are unclean, already offered, placed on a dirty cloth, or were bought in the market.

HBV 7.231

पत्राणि चापयेद् ऊर्वाद्य्-अङ्कुरान् अपि भक्तितः ।
किन्तु श्री-तुलसी-पत्रं सर्वत्रैव विशेषतः

patrāṇi cāpayed ūrvādy-aṅkurān api bhaktitaḥ |
kintu śrī-tulasī-patraṁ sarvatraiva viśeṣataḥ

One should also offer tender leaves and durva grass to the Lord with love and devotion. In all circumstances, one must offer tulasi leaves to the Lord.

HBV 7.232–234

विष्णुधर्मोत्तरे—
पुष्पाभावेन यो दद्याद् अत्र दूर्वाङ्कुरान् अपि ।
सो'पि पुण्यम् अवाप्नोति पुष्प-दानस्य वै द्विजाः
पुष्पाभावे हि देयानि पत्राण्य् अपि जनार्दने ।
पत्राभावे पयो देयं तेन पुण्यम् अवाप्नुयात्
निवेद्य भक्त्या मधुसूदनाय
द्रुम-च्छदं वाप्य् अथ सत्-प्रसूनम् ।
दूर्वाङ्कुरं वा सलिलं द्विजेन्द्राः
प्राप्नोति तत्-तन्-मनसा यथेच्छति

viṣṇudharmottare—
puṣpābhāvena yo dadyād atra dūrvāṅkurān api |
so'pi puṇyam avāpnoti puṣpa-dānasya vai dvijāḥ
puṣpābhāve hi deyāni patrāṇy api janārdane |
patrābhāve payo deyaṁ tena puṇyam avāpnuyāt
nivedya bhaktyā madhusūdanāya
druma-cchadaṁ vāpy atha sat-prasūnam |
dūrvāṅkuraṁ vā salilaṁ dvijendrāḥ
prāpnoti tat-tan-manasā yathecchati

visniidharmrriottare (In the Visnu-dharmottara it is stated)

144 SRIHARI-BHAKTI'VILASA puspdbhdvena yo dadydd atra durvvdnkurdn api so'pi punyam avdpnoti puspa ddnasya vai dvijdh puspdbhdve hi deydni patrdnyapi jandrddane patrdbhdve payo deyarh tena punyam avdpnuydt nivedya bhaktyd madhusudandya drumacchadarh vdpyatha satprasilnam durvvdnkuram vd salilam dvijendrdh prdpnoti tat tanmanasd yathecchati O brdhmanas, a person who offers tender durva grass in the absence of flowers achieves the merit of offering flowers. In the absence of flowers, one should offer

leaves to Lord Janardana and in the absence of leaves, one should offer water. By doing so, one will attain the same benefit. O exalted brd%nanas, by offering Lord Madhusudana leaves from the trees, fragrant flowers, durva grass, or water, with love and devotion, all of one's desires will be fulfilled.

HBV 7.235–236

तत्रैव तृतीय-काण्डे—
भृङ्ग-राजस्य बिल्वस्य बक-पुष्पस्य च द्विजाः ।
जबाम्र-बीज-पूराणा पत्राणि विनिवेदयेत्
एतेषाम् अपि चैकस्य पत्र-दान महा-फलम् ।
पत्राणि स-सुगन्धीनि पल्लवानि मृदूनि च ।
तेन पुण्यम् अवाप्नोति पुष्प-दान-समुद्भवम्

tatraiva tṛtīya-kāṇḍe—
bhṛṅga-rājasya bilvasya baka-puṣpasya ca dvijāḥ |
jabāmra-bīja-pūrāṇāṁ patrāṇi vinivedayet
eteṣām api caikasya patra-dānaṁ mahā-phalam |
patrāṇi sa-sugandhīni pallavāni mṛdūni ca |
tena puṇyam avāpnoti puṣpa-dāna-samudbhavam

Bhrngaraja leaves, bilva leaves, baka leaves, blackberry leaves, mango •eaves, and lemon leaves may be offered to the Lord. One can achieve a great deal of merit simply by offering any of the above-mentioned leaves. By Mtering tender, fragrant leaves to the Lord, one obtains the same benfit as rv offering flowers.

HBV 7.237–240

नारसि॒हे—
पत्राण्य् अपि सुपुण्यानि हरि-प्रीति-कराणि च ।
प्रवक्ष्यामि नृप-श्रेष्ठ शृणुष्व गदतो मम ।
अपामार्ग॑ तु प्रथम्॑ भृङ्ग-राज॑ ततः परम्
ततस् तमाल-पत्र॑ च ततश् च शमि-पत्रकम् ।
दूर्वा-पत्र॑ ततः श्रेष्ठ॑ ततो'पि कुश-पत्रकम्
तस्माद् आमलक॑ श्रेष्ठ॑ ततो बिल्वस्य पत्रकम् ।
बिल्व-पत्राद् अपि हरेस् तुलसी-पत्रम् उत्तमम्
एतेषा॑ च यथा-लब्धैः पत्रैर् यश् चार्चयेद् धरिम् ।
सर्व-पाप-विनिर्मुक्तो विष्णु-लोके महीयते

nārasiṁhe—
patrāṇy api supuṇyāni hari-prīti-karāṇi ca |
pravakṣyāmi nṛpa-śreṣṭha śṛṇuṣva gadato mama |
apāmārgaṁ tu prathamṁ bhṛṅga-rājaṁ tataḥ param
tatas tamāla-patraṁ ca tataś ca śami-patrakam |
dūrvā-patraṁ tataḥ śreṣṭhaṁ tato'pi kuśa-patrakam
tasmād āmalakaṁ śreṣṭhaṁ tato bilvasya patrakam |
bilva-patrād api hares tulasī-patram uttamam
eteṣāṁ ca yathā-labdhaiḥ patrair yaś cārcayed dharim |
sarva-pāpa-vinirmukto viṣṇu-loke mahīyate

O foremost of rulers, hear now with attention as I describe to you the sacred leaves that are very pleasing to Lord Hari. Bhrngaraja leaves are better than apamdrga leaves. Tamdla leaves are better than bhrngaraja leaves. Samipatra leaves are better than tamdla leaves. Durva leaves are better than Samipatra leaves. Kusa leaves are better than durva leaves. Amalaka leaves are better than kusa leaves. Bilva leaves are better than amalaka leaves and tulasi leaves are even better than bilva leaves for the worship of Lord Visnu.

146 SRIHARI-BHAKTI-VILASA A devotee who worships Lord Hari with these leaves (whatever is available) will be freed from all sinful reactions and receive honor while residing in the abode of Lord Visnu.

HBV 7.241–242

वामने—
बिल्व-पत्रꣳ समी-पत्रꣳ भृङ्गरजस्य च ।
तमालामलकी-पत्रꣳ शस्तꣳ केशव-पूजने
तेषाꣳ न सन्ति पुष्पाणि प्रशस्तान्य् अर्चने विभोः ।
पल्लवान्य् अपि तेषाꣳ स्युः शस्तान्य् अर्चा-विधौ हरेः

vāmane—
bilva-patraṁ samī-patraṁ bhṛṅgarajasya ca |
tamālāmalakī-patraṁ śastaṁ keśava-pūjane
teṣāṁ na santi puṣpāṇi praśastāny arcane vibhoḥ |
pallavāny api teṣāṁ syuḥ śastāny arcā-vidhau hareḥ

Leaves of the bilva, sami, bhrngaraja, tamdla and amalaka trees are best for offering in the worship of Lord Kesava. Those who cannot collect appropriate flowers for the worship of Lord Hari can offer these leaves instead and thereby achieve the same result.

HBV 7.243–244

आग्नेये—
केतकी-पुष्प-पत्रꣳ च भृगराजस्य पत्रकम् ।
तुलसी काल-तुलसी सद्यस् तुष्टि-करꣳ हरेः
बिल्व-पत्रꣳ शमी-पत्रꣳ पत्रꣳ भृङ्गरजस्य च ।
तमाल-पत्रस्य हरेः सद्यस् तुष्टि-करꣳ भवेत्

āgneye—
ketakī-puṣpa-patraṁ ca bhṛgarājasya patrakam |
tulasī kāla-tulasī sadyas tuṣṭi-karaṁ hareḥ
bilva-patraṁ śamī-patraṁ patraṁ bhṛṅgarajasya ca |
tamāla-patrasya hareḥ sadyas tuṣṭi-karaṁ bhavet

Offering ketakl, bhrngaraja, tulasi, and blackish tuldsl leaves pleases Lord Hari. Lord Hari becomes immediately satisfied when He is offered bilva. sami, bhrngaraja, and tamdla leaves. k

HBV 7.245–246

स्कान्दे श्री-ब्रह्म-नारद-स□वादे—
शमी-पत्रैश् च यो देव□ पूजयत्य् असुर-द्विषम् ।
यम-मार्गो महा-घोरो निस्तीर्णस् तेन नारद
कुम्भी-पत्रेण देवर्षे ये'र्चयन्ति जनार्दनम् ।
कोटि-जन्मार्जित□ पाप□ दहते गरुड-ध्वजः

skānde śrī-brahma-nārada-saṁvāde—
śamī-patraiś ca yo devaṁ pūjayaty asura-dviṣam |
yama-mārgo mahā-ghoro nistīrṇas tena nārada
kumbhī-patreṇa devarṣe ye'rcayanti janārdanam |
koṭi-janmārjitaṁ pāpaṁ dahate garuḍa-dhvajaḥ

that is found in the Skanda Purdna, it is stated) samipatraisca yo devarh pujayati suradvisam yama mdrgo mahdghoro nistir nastena narada kumbhlpatrena devarse yer'ccayanti janarddanam koti janmarjjitarh paparh dahate garudadhvajah O Narada, one who worships Lord Janardana, the enemy of the demons, with an offering of sami leaves is freed from having to traverse the terrible path to the abode of Yamaraja. For those who worship the Lord, whose flag is adorned with the symbol of Garuda, with an offering of kumbhl leaves—the sinful reactions that were accumulated during millions of lifetimes are nullified.

HBV 7.247

सकृद् अभ्यर्च्य गोविन्द□ बिल्व-पत्रेण मानवः ।
हरिर् दद्यात् फल□ तस्मै सर्व-यज्ञैः सुदुर्लभम्

sakṛd abhyarcya govindaṁ bilva-patreṇa mānavaḥ |
harir dadyāt phalaṁ tasmai sarva-yajñaiḥ sudurlabham

Simply by worshiping Lord Govinda, even once, with an offering of bilva leaves, He becomes so satisfied that He awards the devotee the merit of performing all kinds of sacrifices.

HBV 7.248–249

बिल्व-पत्रेण ये देव कार्त्तिके कलि-वर्धन ।
पूजयन्ति महा-भक्त्या मुक्तिस् तेषा मयोदिता
मारुक केतकी-पत्र तथा दमनक मुने ।
दत्त-मात्र हरेः प्रीति करोति शत-वार्षिकीम्

bilva-patreṇa ye devaṁ kārttike kali-vardhana |
pūjayanti mahā-bhaktyā muktis teṣāṁ mayoditā
mārukaṁ ketakī-patraṁ tathā damanakaṁ mune |
datta-mātraṁ hareḥ prītiṁ karoti śata-vārṣikīm

148 SRI HARI-BHAKTI-VILASA dattamatrarh hareh prltim karoti satavdrsiklm O Narada, I have already described the glories of those who devotedly worship Lord Hari with offerings of bilva leaves during the month of Karttika. O sage, by an offering of mdruka, ketaki, or damanaka leaves, Lord Hari remains pleased with His devotee for hundreds of years.

HBV 7.250–252

दमनैकेन देवेश सम्प्राप्ते मधु-माधवे ।
गो-सहस्रस्य तु मुने सम्पूज्य लभते फलम्
दूर्वाङ्कुर हरेर् यस् तु पूजा-काले प्रयच्छति ।
पूजा-फल शत-गुण सम्यग् आप्नोति मानवः
मञ्जरी सहकारस्य केशवे यदि नारद ।
ये यच्छन्ति महा-भागास् ते कोटि-फल-भागिनः

damanaikena deveśaṁ samprāpte madhu-mādhave |
go-sahasrasya tu mune sampūjya labhate phalam
dūrvāṅkuraṁ harer yas tu pūjā-kāle prayacchati |
pūjā-phalaṁ śata-guṇaṁ samyag āpnoti mānavaḥ
mañjarīṁ sahakārasya keśave yadi nārada |
ye yacchanti mahā-bhāgās te koṭi-phala-bhāginaḥ

O Narada, by worshiping Lord Hari with offerings of damanaka leaves in the month of Caitra and Vaisakha, one obtains the merit of donating one thousand cows. A devotee who offers durva grass to Lord Hari achieves one hundred times more merit than if he had not done so. When devotees offer mango flowers to Lord Kesava, they acquire millions of times more merit.

HBV 7.253

किञ्च—
शक्त्या दूर्वाङ्कुरैः पुम्भिः पूजितो मधुसूदनः।
ददाति हि फलं नूनं यज्ञ-दानादि-दुर्लभम्

kiṁ ca—
śaktyā dūrvāṅkuraiḥ pumbhiḥ pūjito madhusūdanaḥ |
dadāti hi phalaṁ nūnaṁ yajña-dānādi-durlabham

The merit achieved by performing sacrifices and giving charity, which is very difficult to obtain, can be easily acquired by devotees who devotedly worship Lord Madhusudana with offerings of tender durva grass.

HBV 7.254

तत्रैव श्री-शिवोमा-संवादे—
बिल्व-पत्रैर् अखण्डैश् च सकृद् देवं प्रपूज्य वै।
सर्व-पाप-विनिर्मुको मम लोके स तिष्ठति

tatraiva śrī-śivomā-saṁvāde—
bilva-patrair akhaṇḍaiś ca sakṛd devaṁ prapūjya vai |
sarva-pāpa-vinirmuko mama loke sa tiṣṭhati

is found in the Skanda Purana, it is stated) bilvapatrair akhandaisca sakrddevam prapujya vai sarvvapdpa vinirmukto mama loke sa tusthati One who worships Lord Visnu even once with unbroken bilva leaves is freed from all sinful reactions and ultimately attains my (Lord Siva's) abode.

HBV 7.255

विष्णु-रहस्ये च—
सकृद् अभ्यर्च्य गोविन्दं बिल्व-पत्रेण मानवः।
मुक्ति-भागी निरातङ्कः क्नस्यानुचरो भवेत्

viṣṇu-rahasye ca—
sakṛd abhyarcya govindaṁ bilva-patreṇa mānavaḥ |
mukti-bhāgī nirātaṅkaḥ knasyānucaro bhavet

By worshiping Lord Govinda with an offering of bilva leaves, devotees are liberated from material bondage and ultimately become engaged as eternal servants of Lord Krsna.

HBV 7.256

विष्णु-धर्मे च—
मरुको दमनश् चैव सद्यस् तुष्टिकरो हरेः

viṣṇu-dharme ca—
maruko damanaś caiva sadyas tuṣṭikaro hareḥ

By offerings of maruka and damanaka leaves, Lord Hari becomes pleased very soon.

HBV 7.257

कि च—
पुष्प वा यदि वा पत्र फल नेष्टम् अधोमुखम् ।
दुःखद तत् समाख्यात यथोत्पन्न तथार्पणम्

kiṁ ca—
puṣpaṁ vā yadi vā patraṁ phalaṁ neṣṭam adhomukham |
duḥkhadaṁ tat samākhyātaṁ yathotpannaṁ tathārpaṇam

One should offer leaves, flowers, and fruit—placing them so that the top portoions faces Lord Hari.

HBV 7.258

तथा ज्ञान-मालायाम्—
पुष्प वा यदि वा पत्र फल नेष्टम् अधोमुखम् ।
दुःखद तत् समाख्यात यथोत्पन्न तथार्पणम्

tathā jñāna-mālāyām—
puṣpaṁ vā yadi vā patraṁ phalaṁ neṣṭam adhomukham |
duḥkhadaṁ tat samākhyātaṁ yathotpannaṁ tathārpaṇam

Leaves, flowers and fruit that face downward while being offered are not pleasing to Lord Hari and so this will cause distress to the worshiper. One should always offer things to the Lord in a way that is pleasing to Him.

HBV 7.259

पाद्मे—
तुलसी न येषा हरि-पूजनार्थ
सम्पद्यते माधव-पुष्य-वासरे ।
धिग् यौवन जीवनम् अर्थ-सन्तति
तेषा सुख नेह च दृश्यते परे

pādme—
tulasī na yeṣāṁ hari-pūjanārthaṁ
sampadyate mādhava-puṣya-vāsare |
dhig yauvanaṁ jīvanam artha-santatiṁ
teṣāṁ sukhaṁ neha ca dṛśyate pare

Pddme (In the Padma Purana it is stated) tulasi na yesdrh haripiijandrtharh sarhpadyate mddhava-punyavdsare dhigyauvanam jlvanam artha santatim tesdm sukharh neha ca drsyate pare The lives, youthfulness, and wealth of those who do not offer tulasi to Lord Hari on auspicious days, such as Aksaya-trithiya and Ekadasi, in the month of Vaisakha, are considered useless. Such persons cannot achieve happiness in this life nor the next.

HBV 7.260

गारुडे श्री-भगवद्-उक्तौ—
तुलसी प्राप्य यो नित्य न करोति ममार्चनम् ।
तस्याह प्रतिगृह्णामि न पूजा शतवार्षिकीम्

gāruḍe śrī-bhagavad-uktau—
tulasīṁ prāpya yo nityaṁ na karoti mamārcanam |
tasyāhaṁ pratigṛhṇāmi na pūjāṁ śatavārṣikīm

Even after one hundred years, I do not acknowledge the worship of a person who does not offer Me tulasi leaves every day.

HBV 7.261

बृहन्-नारदीये च यज्ञध्वजाख्यानान्ते—
यद् गृहे नास्ति तुलसी श्रालग्राम-शिलार्चने ।
श्मशान-सदृशं विद्यात् तद्-गृहं शुभ-वर्जितम्

bṛhan-nāradīye ca yajñadhvajākhyānānte—
yad gṛhe nāsti tulasī śālagrāma-śilārcane |
śmaśāna-sadṛśaṁ vidyāt tad-gṛhaṁ śubha-varjitam

is found in the Brhan'tidradiya Parana it is stated) yadgrhe ndsti tulasi sdlagrdma silarccane smasdnasadysam vidydt tadgrham subhavarjjitam The house where there is no tulasi plant for the worship of the sdlagrdma- sild is compared to a cemetary because it is very inauspicious.

HBV 7.262

अत एवोक्तम्—
तुलसीं विना या क्रियते न पूजा
स्नानं न तद् यत् तुलसीं विना कृतम् ।
भुक्तं न तद् यत् तुलसीं विना कृतं
पीतं न तद् यत् तुलसीं विना कृतम्

ata evoktam—
tulasīṁ vinā yā kriyate na pūjā
snānaṁ na tad yat tulasīṁ vinā kṛtam |
bhuktaṁ na tad yat tulasīṁ vinā kṛtaṁ
pītaṁ na tad yat tulasīṁ vinā kṛtam

Worship of the Lord without tulasi does not count as worship, bathing the Lord without tulasi does not count as bathing, offering food to the Lord without tulasi does not count as eating (by the Lord), and offering a drink to the Lord without tulasi does not count as drinking.

HBV 7.263–264

वायु-पुराणे—
तुलसी-रहिता□ पूजा□ न गृह्णाति सदा हरिः ।
काष्ठ□ वा स्पर्शयेत् तत्र नो चेत् तन् नामतो यजेत्
तुलसी-दलम् आदाय यो'न्य□ देव□ प्रपूजयेत् ।
ब्रह्महा स हि गोघ्नश् च स एव गुरु-तल्पगः

vāyu-purāṇe—
tulasī-rahitāṁ pūjāṁ na gṛhṇāti sadā hariḥ |
kāṣṭhaṁ vā sparśayet tatra no cet tan nāmato yajet
tulasī-dalam ādāya yo'nyaṁ devaṁ prapūjayet |
brahmahā sa hi goghnaś ca sa eva guru-talpagaḥ

152 SRIHARI-BHAKTI-VILASA brahmahd sa hi goghnasca sa eva gurutalpagah Lord Hari never accepts worship without tulasi. If tulasi leaves are not available then one should simply touch tulasi wood to the body of the Lord. If tulasi wood is not available then one should chant the name of tulasi while worshiping Lord Hari. A person who worships the demigods with tulasi leaves incurs the sins of killing a cow, killing a brdhmana, and having intimate relations with the wife of his spiritual master.

HBV 7.265

अत एवोक्त□ गारुडे नैवेद्य-प्रसङ्गे—
तुलसी-दल-स□मिश्र□ हरेर् यच्छेच् च तत् सदा इति ।

ata evoktaṁ gāruḍe naivedya-prasaṅge—
tulasī-dala-saṁmiśraṁ harer yacchec ca tat sadā iti |

the following verse is found in the Qaruda Purana) tulasi dala sarhmisram harer yacchecca tat sadd One should always offer food to the Lord with tulasi leaves.

HBV 7.266

भगवद्-दुर्लभायास् तु तुलस्या महिमाद्भुतः ।
सर्व-शास्त्रेषु विख्यातः स□क्षेपेणेह लिख्यते

bhagavad-durlabhāyās tu tulasyā mahimādbhutaḥ |
sarva-śāstreṣu vikhyātaḥ saṁkṣepeṇeha likhyate

The indescribable glories of tulasi, which is very dear to the Supreme Lord, is declared in all scriptures. In this book, we will briefly describe them.

HBV 7.267

स्कान्दे—
सर्वौषधि-रसनैव पुरा ह्य् अमृत-मन्थने ।
सर्व-सत्त्वोपकाराय विष्णुना तुलसी कृता

skānde—
sarvauṣadhi-rasanaiva purā hy amṛta-manthane |
sarva-sattvopakārāya viṣṇunā tulasī kṛtā

Long ago, at the time of churning the ocean of milk, for the benefit of all living entities, Lord Visnu created tulasi, which contains the essence of all medicinal herbs.

HBV 7.268

अत एव—
न विप्र-सदृश□ पात्र□ न दान□ सुरभी-समम् ।
न च गङ्गा-सम□ तीर्थ□ न पत्र□ तुलसी-समम्

ata eva—
na vipra-sadṛśaṁ pātraṁ na dānaṁ surabhī-samam |
na ca gaṅgā-samaṁ tīrthaṁ na patraṁ tulasī-samam

There is no better recipient of chatity than a brahmana. There is no better charity than the gift of a cow. There is no water more sanctified than the water of the Ganges, and there is no better leaf than a tulasi leaf.

HBV 7.269

अत एव च विष्णु-रहस्ये—
अभिन्न-पत्रा□ हरिता□ हृद्य-मञ्जरि-स□युताम् ।
क्षीरोदार्णव-सम्भूता□ तुलसी□ दापयेद् धरेः

ata eva ca viṣṇu-rahasye—
abhinna-patrāṁ haritāṁ hṛdya-mañjari-saṁyutām |
kṣīrodārṇava-sambhūtāṁ tulasīṁ dāpayed dhareḥ

One should offer leaves that are not torn and beautiful mafijaris of tulasi, who appeared from the ocean of milk and presented herself before Lord Hari.

HBV 7.270

नारदीये—
तावद् गर्जन्ति पुष्पाणि मालत्य्-आदीनि भूसुर ।
यावन् न प्राप्यते पुण्या तुलसी कृष्ण-वल्लभा

nāradīye—
tāvad garjanti puṣpāṇi mālaty-ādīni bhūsura |
yāvan na prāpyate puṇyā tulasī kṛṣṇa-vallabhā

ndradiye (In the Narada Purana it is stated) tavad garjanti puspani malatyadini bhusura yavanna prapyate punya tulasi krsnavallabha O brahmana, until the arrival of tulasi, who is very dear to Krsna, flowers such as mdlati can display their pride.

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HBV 7.271–272

विष्णु-रहस्ये—
कृष्णा वाप्य् अथवाकृष्णा तुलसी कृष्ण-वल्लभा ।
सिता वाप्य् अथवा कृष्णा द्वादशी वल्लभा हरेः
तावद् गर्जन्ति रत्नानि कौस्तुभादीन्य् अहर्निशम् ।
यावन् न प्राप्यते कृष्णा तुलसी-पत्र-मञ्जरी

viṣṇu-rahasye—
kṛṣṇā vāpy athavākṛṣṇā tulasī kṛṣṇa-vallabhā |
sitā vāpy athavā kṛṣṇā dvādaśī vallabhā hareḥ
tāvad garjanti ratnāni kaustubhādīny aharniśam |

yāvan na prāpyate kṛṣṇā tulasī-patra-mañjarī

All kinds of tulasl, whether red or green, are dear to Sri Krsna, just as the Dvadasi of the waxing and waning moon are dear to Him. Jewels, such as the Kaustubha, can exhibit their pride only as long as tulasl leaves or manjaris are not available. In other words, such jewels have little value in front of tulasl.

HBV 7.273

अगस्त्य-स□हितायाम्—
पूर्वम् उग्र-तपः कृत्वा वर□ वव्रे मनस्विनी ।
तुलसी सर्व-पुष्पेभ्यः पत्रेभ्यो वल्लभा ततः

agastya-saṁhitāyām—
pūrvam ugra-tapaḥ kṛtvā varaṁ vavre manasvinī |
tulasī sarva-puṣpebhyaḥ patrebhyo vallabhā tataḥ

The wise Tulasi-devi had previously performed severe austerities and then had asked for a benediction. Because of this, she has become the most dear to Lord Krsna among all kinds of flowers and leaves.

HBV 7.274

पाद्मे वैशाख-माहात्म्ये श्री-यम-ब्राह्मण-स□वादे—
सर्वासा□ पत्र-जातीना□ तुलसी केशव-प्रिया

pādme vaiśākha-māhātmye śrī-yama-brāhmaṇa-saṁvāde—
sarvāsāṁ patra-jātīnāṁ tulasī keśava-priyā

Vaisakha'mahatmya section of the Padma Purdna it is stated) sarvvdsdrh patrajdtlndrh tulasl kesavapriyd Among all kinds of leaves, tulasl leaves are most dear to Lord Kesava.

HBV 7.275

किञ्च—
सर्वथा सर्व-कालेषु तुलसी विष्णु-वल्लभा

kiṁ ca—
sarvathā sarva-kāleṣu tulasī viṣṇu-vallabhā

Always, and in all circumstances, tulasi is very dear to Lord Visnu.

HBV 7.276–277

तत्रैवोत्तर-खण्डे कार्त्तिक-माहात्म्ये श्री-नारदोक्तौ—
तुलसी-दल-पूजाया मया वक्तुं न शक्यते ।
अत्यन्त-वल्लभा सा हि शालग्रामाभिधे हरौ
पातिव्रत्येन वृन्दासौ हरिम् आराध्य कर्मणा ।
पूर्व-जन्मन्य् असौ लेभे कृष्ण-संयोगम् उत्तमम्

tatraivottara-khaṇḍe kārttika-māhātmye śrī-nāradoktau—
tulasī-dala-pūjāyā mayā vaktuṁ na śakyate |
atyanta-vallabhā sā hi śālagrāmābhidhe harau
pātivratyena vṛndāsau harim ārādhya karmaṇā |
pūrva-janmany asau lebhe kṛṣṇa-saṁyogam uttamam

I am unable to describe the glories of worshiping the Lord with an offering of tulasi leaves. Tulasi is extremely dear to Lord Hari in His form as the sdiagramasild. Setting an ideal example of chastity, Vrndadevl had worshiped Lord Hari in her previous life and thereby attained this most glorious position.

HBV 7.278

तत्रैव श्री-वृन्दोपाख्यानान्ते—
सत्यं प्रीति-करं वाक्यं कोपस् तस्यास् तु तामसः ।
भाव-द्वयं हरौ जातं यत् तद् वर्ण-द्वयं ह्य् अभूत् ।
श्यामापि तुलसी विष्णोः प्रिया गौरी विशेषतः

tatraiva śrī-vṛndopākhyānānte—
satyaṁ prīti-karaṁ vākyaṁ kopas tasyās tu tāmasaḥ |
bhāva-dvayaṁ harau jātaṁ yat tad varṇa-dvayaṁ hy abhūt |
śyāmāpi tulasī viṣṇoḥ priyā gaurī viśeṣataḥ

156 SRIHARI-BHAKTI-VILASA Pleasing words spoken by Vrnda-devI are certainly in the mode of goodness, and her wrath is in the mode of ignorance. According to these two qualities of Vrnda, Lord Hari displays two different moods. This is the reason that tulasi has two different colors. Although blackish tulasi is certainly dear to Krsna, green tulasi is especially dear to Him.

HBV 7.279

द्वारका-माहात्म्ये च श्री-मार्कण्डेयेन्द्रद्युम्न-स□वादे—
यथा लक्ष्मीः प्रिया विष्णोस् तुलसी च ततो'धिका

dvārakā-māhātmye ca śrī-mārkaṇḍeyendradyumna-saṁvāde—
yathā lakṣmīḥ priyā viṣṇos tulasī ca tato'dhikā

found in the Dvdrakd-tnahdtmya, it is stated) yatha laksmlh priya visnos tulasi ca tato'dhika Laksmi is certainly dear to Lord Visnu but tulasi is more dear to Him.

HBV 7.280–281

स्कान्दे—
योगिना□ विरतौ वाञ्छा कामिना□ च यथा रतौ ।
पुष्पेष्व् अपि च सर्वेषु तुलस्या□ च तथा हरेः
निरस्य मालती-पुष्प□ मुक्त्वा पुष्प□ सरोरुहम् ।
गृह्णाति तुलसी□ शुष्काम् अपि पर्युषिता□ हरिः

skānde—
yogināṁ viratau vāñchā kāmināṁ ca yathā ratau |
puṣpeṣv api ca sarveṣu tulasyāṁ ca tathā hareḥ
nirasya mālatī-puṣpaṁ muktvā puṣpaṁ saroruham |
gṛhṇāti tulasīṁ śuṣkām api paryuṣitāṁ hariḥ

Just as yogis are very attached to renunciation and lusty people are very attached to sex—Lord Hari is more attached to tulasi than all the other plants. Lord Hari renounces malati, mukta and lotus flowers and longs for tulasi leaves, even if they are wilted or dry.

HBV 7.282

सलिलैः शुचिभिर् माल्यैर् वन्यैर् मूल-फलादिभिः ।
शस्ताङ्कुरा॰शुकैश् चार्चेत् तुलस्या प्रियया प्रभुम्

salilaiḥ śucibhir mālyair vanyair mūla-phalādibhiḥ |
śastāṅkurāṁśukaiś cārcet tulasyā priyayā prabhum

found in the Fourth Canto of Srimad'Bhdgavatam) salilaih sucibhir malyair vanyair rnula-phaladibhih

sastdnkurdrhsukais cdrcet tulasyd priyayd prabhum One should worship the Lord by offering pure water, pure flower garlands, fruits, flowers and vegetables, which are available in the forest, or by collecting newly grown grasses, small buds of flowers or even the skins of trees, and if possible, by offering tulasl leaves, which are very dear to the Supreme Personality of Godhead.

HBV 7.283

रास-क्रीडाया॰ च दशम-स्कन्धे [भ्प् १०.३०.७] श्री-गोपीना॰ भगवद्-अन्वेषणे—
कच्चित् तुलसि कल्याणि गोविन्द-चरण-प्रिये ।
सह त्वालि-कुलैर् बिभ्रद् दृष्टस् ते ऽति-प्रियो ऽच्युतः

rāsa-krīḍāyāṁ ca daśama-skandhe [BhP 10.30.7] śrī-gopīnāṁ bhagavad-anveṣaṇe—
kaccit tulasi kalyāṇi govinda-caraṇa-priye |
saha tvāli-kulair bibhrad dṛṣṭas te 'ti-priyo ñcyutaḥ

the following verse was spoken by the gopis) kaccit tulasi kalyani govinda-carana-priye saha tvdli-kulair bibhrad drstas te 'ti-priyo 'cyutah O most kind tulasi, to whom the feet of Govinda are so dear, have you seen that infallible one walk by, wearing you and encircled by swarms of bees?

HBV 7.284

अत एव स्कान्दे—
यत् फल सर्व-पुष्पेषु सर्व-पत्रेषु नारद ।
तुलसी-दल-मात्रेण प्राप्यते केशवार्चने

ata eva skānde—
yat phalaṁ sarva-puṣpeṣu sarva-patreṣu nārada |
tulasī-dala-mātreṇa prāpyate keśavārcane

O Narada, the merit one obtains by worshiping Lord Kesava with offerings of all kinds of flowers and leaves can be obtained simply by worshiping Him with an offering of only one tulasi leaf.

HBV 7.285

पाद्मे वैशाख-माहात्म्ये [५.९८.६] तत्रैव—
त्यक्त्वा तु मालती-पुष्प मुक्त्वा च सरसीरुहम् ।
गृहीत्वा तुलसी-पत्र भक्त्या माधवम् अर्चयेत् ।
तस्य पुण्य-फल वक्तुम् अल शेषोऽपि नो भवेत्

pādme vaiśākha-māhātmye [5.98.6] tatraiva—
tyaktvā tu mālatī-puṣpaṁ muktvā ca sarasīruham |
gṛhītvā tulasī-patraṁ bhaktyā mādhavam arcayet |
tasya puṇya-phalaṁ vaktum alaṁ śeṣo'pi no bhavet

158 SRI HARNBHAKTI-VILASA grhltvd tulasi patrarh bhaktyd madhava arccayet tasya punyaphalarh vaktum alam seso'pi no bhavet Even Lord Ananta is unable to estimate the merit one achieves by worshiping Lord Madhava with offerings of tulasi leaves, rather than mdlati or lotus flowers.

HBV 7.286

तत्रैव श्री-माघ-माहात्म्ये देवहुति-विकुण्डल-स□वादे—
मणि-काञ्चन-पुष्पाणि तथा मुक्ता-मयानि च ।
तुलसी-पत्र-दानस्य कला□ नार्हन्ति षोडशीम्

tatraiva śrī-māgha-māhātmye devahūti-vikuṇḍala-saṁvāde—
maṇi-kāñcana-puṣpāṇi tathā muktā-mayāni ca |
tulasī-patra-dānasya kalāṁ nārhanti ṣoḍaśīm

the Magha'tnahatmya section of the Padma Purdna, it is stated) mani kdncana puspani tathd muktdmaydni ca tulasi patra ddnasya kaldrh ndrhanti sodasim One does not receive even one-sixteenth the merit that one obtains by offering tulasi leaves to Lord Visnu if he offers Him golden flowers inlaid with precious jewels and pearls.

HBV 7.287–289

अगस्त्य-स□हितायाम्□—
नीलोत्पल-सहस्रेण त्रिसन्ध्य□ यो'र्चयेद् धरिम् ।
फल□ वर्ष-शतेनापि तदीय□ नैव लभ्यते
विद्वत् सर्वेषु पुष्पेषु पङ्कज□ श्रेष्ठम् उच्यते ।
तत् पुष्पेष्व् अपि तन्-माल्य□ कोटि-कोटि-गुण□ भवेत्
विष्णोः शिरसि विन्यस्तम् एक□ श्री-तुलसी-दलम् ।
अनन्त-फलद□ विद्वन् मन्त्रोच्चारण-पूर्वकम्

agastya-saṁhitāyāṁ—
nīlotpala-sahasreṇa trisandhyaṁ yo'rcayed dharim |
phalaṁ varṣa-śatenāpi tadīyaṁ naiva labhyate
vidvat sarveṣu puṣpeṣu paṅkajaṁ śreṣṭham ucyate |
tat puṣpeṣv api tan-mālyaṁ koṭi-koṭi-guṇaṁ bhavet
viṣṇoḥ śirasi vinyastam ekaṁ śrī-tulasī-dalam |
ananta-phaladaṁ vidvan mantroccāraṇa-pūrvakam

One who worships Lord Hari three times every day with offerings of thousands of blue lotus flowers for one hundred years cannot obtain as much merit as can be achieved by worshiping the Lord with tulasi leaves. O learned one, among all flowers, the lotus flower is the best. A garland o{ tulasi leaves is millions of times better than a garland of lotus flowers. By offering a single tulasi leaf on the head of Lord Visnu while chanting an appropriate mantra, one achieves unlimited piety.

HBV 7.290

किञ्च—
वर्णाश्रमेतराणाञ्च पूजायाश्च् चैव साधनम् ।
अपेक्षितार्थदञ्च नान्यत् जगत्य् अस्ति तपोधन

kiṁ ca—
varṇāśrametarāṇāṁ ca pūjāyāś caiva sādhanam |
apekṣitārthadaṁ nānyat jagaty asti tapodhana

O great ascetic, for the members of all varnas and dsramas, there is no other offering in the worship of the Lord that yields as much merit as the offering of tulasi leaves.

HBV 7.291

अत एव नारदीये [२.३८.२६]—
वर्ज्यं पर्युषितं तोयं वर्ज्यं पर्युषितं दलम् ।
न वर्ज्यं तुलसी-पत्रम् न वर्ज्यं जाह्नवी-जलम्

ata eva nāradīye [2.38.26]—
varjyaṁ paryuṣitaṁ toyaṁ varjyaṁ paryuṣitaṁ dalam |
na varjyaṁ tulasī-patram na varjyaṁ jāhnavī-jalam

Old flowers and fruit should be rejected in the worship of the Lord but old tulasi leaves and Ganges water should never be rejected.

HBV 7.292

पाद्मे—
श्रीमत्-तुलस्यार्चयते सकृद् धरिं
पत्रैः सुगन्धैर् विमलैर् अखण्डितैः ।
यस् तस्य पापं पट-संस्थितं प्रभुर्
निरीक्षयित्वा मृजते स्वयं यमः

pādme—
śrīmat-tulasyārcayate sakṛd dhariṁ
patraiḥ sugandhair vimalair akhaṇḍitaiḥ |
yas tasya pāpaṁ paṭa-saṁsthitaṁ prabhur
nirīkṣayitvā mṛjate svayaṁ yamaḥ

{Tulasi destroys one's sinful reactions when offered to the Lord) pddme (In the Padma Purdna it is stated) sri mat tulasya arccayate-sakrd harirh patraih sugandhair vimalair akhanditaih yas tasya pdparh pata sarhsthitam prabhu niriksayitd mrjate svayarh yamah

160 SRIHARI-BHAKTI-VILASA Yamaraja, the lord of sinful people, personally searches for and then forgives the reactions of sinful activities performed knowingly or unknowingly of a person who, even once, worships Lord Hari by offering Him fragrant, clean, untorn tulasi leaves.

HBV 7.293

स्कान्दे—
तुलसी-दल-लक्षेण योऽर्चयेद् द्वारका-प्रियम् ।
जन्मायुत-सहस्राणा□ पापस्य कुरुते क्षयम्

skānde—
tulasī-dala-lakṣeṇa yo'rcayed dvārakā-priyam |
janmāyuta-sahasrāṇāṁ pāpasya kurute kṣayam

One who worships the Lord of Dvaraka with one hundred thousand tulasi leaves becomes relieved of all the sinful reactions that were accumulated during millions of previous lives.

HBV 7.294–295

ब्राह्मे—
लिङ्गम् अभ्यर्चित□ दृष्ट्वा प्रतिमा□ केशवस्य च ।
तुलसी-पत्र-निकरैर् मुच्यते ब्रह्म-हत्यया
नित्यम् अभ्यर्चयेद् यो वै तुलस्या हरिम् ईश्वरम् ।
महापापानि नश्यन्ति कि□ पुनश् चोपपातकम्

brāhme—
liṅgam abhyarcitaṁ dṛṣṭvā pratimāṁ keśavasya ca |
tulasī-patra-nikarair mucyate brahma-hatyayā
nityam abhyarcayed yo vai tulasyā harim īśvaram |
mahāpāpāni naśyanti kiṁ punaś copapātakam

Simply by observing the worship of the Deity of Lord Kesava with tulasi leaves, a person becomes freed from the reactions to the sin of killing a brdhmana. What then can be said of the lesser sins committed by a person who worships the Supreme Lord, Hari, with tulasi leaves? Indeed, all of his sinful reactions are nullified.

HBV 7.296–297

अन्यत्र च—
गुह्यानि यानि पापानि अनाख्येयानि मानवैः ।
नाशयेत् तानि तुलसी दत्ता माधव-मूर्धनि
हरेर् गुह यदा यस् तु तुलसी-दल-विप्रुषैः ।
त्रिसन्ध्य प्रोक्षयेद् भक्त्या महा-पापैः प्रमुच्यते

anyatra ca—
guhyāni yāni pāpāni anākhyeyāni mānavaiḥ |
nāśayet tāni tulasī dattā mādhava-mūrdhani
harer guhaṁ yadā yas tu tulasī-dala-vipruṣaiḥ |
trisandhyaṁ prokṣayed bhaktyā mahā-pāpaiḥ pramucyate

Tulasl leaves offered on the head of Lord Madhava completely destroy all of the reactions to one's contemptible sinful activities. A person who devotedly cleanses the temple of Lord Hari three times a day by spinkling water mixed with tulasl leaves is freed from the reactions to all kinds of grave sins.

HBV 7.298

अत एव स्कान्दे अवन्ती-खण्डे—
कि करिष्यति स रुष्टो यमो'पि सह किङ्करैः ।
तुलसी-दलेन देवेशः पूजितो येन दुःखहा

ata eva skānde avantī-khaṇḍe—
kiṁ kariṣyati saṁruṣṭo yamo'pi saha kiṅkaraiḥ |
tulasī-dalena deveśaḥ pūjito yena duḥkhahā

Even if they are enraged, Yamaraja and his followers cannot harm a person who worships Lord Hari, the destroyer of His devotees' distress, with tulasl leaves.

HBV 7.299

अगस्त्य-स॑हिताया॑ च—
न तस्य नरक-क्लेशो यो'र्चयेत् तुलसी-दलैः ।
पापिष्ठो वाप्य् अपापिष्ठः सत्य॑ सत्य॑ न स॑शयः

agastya-saṁhitāyāṁ ca—
na tasya naraka-kleśo yo'rcayet tulasī-dalaiḥ |
pāpiṣṭho vāpy apāpiṣṭhaḥ satyaṁ satyaṁ na saṁśayaḥ

There is no doubt that if a person, whether sinful or pious, worships Lord Visnu with tulasl leaves—he will not have to suffer the pangs of hellish torments. I promise you this.

HBV 7.300

पुरा क्रौञ्च-वधार्थाय कोमलैस् तुलसी-दलैः ।
अर्चयित्वा हृषीकेश॑ स्वामिना निहतो रिपुः

purā krauñca-vadhārthāya komalais tulasī-dalaiḥ |
arcayitvā hṛṣīkeśaṁ svāminā nihato ripuḥ

Long ago, for the purpose of killing Kraunca, the six-headed Karttikeya worshiped Lord Hrsikesa with tender tulasi leaves and thus fulfilled his mission.

HBV 7.301

अगस्त्य-स॑हिताया॑ च—
माल्यानि तन्वते लक्ष्मी॑ कुसुमान्तरितान्य् अपि ।
तुलस्याः स्वयम् आनीय निर्मितानि तपोधन

agastya-saṁhitāyāṁ ca—
mālyāni tanvate lakṣmīṁ kusumāntaritāny api |
tulasyāḥ svayam ānīya nirmitāni tapodhana

agastya samhitdyam (In the Agastya-samhita it is stated) malyani tanvate laksmlrh kusumanta ritanyapi tulasyah svayamanlya nirmmitani tapodhana O empowered ascetic, by preparing a garland of tulasi leaves, placing flowers at intervals, and offering it to the Lord, one's spiritual opulence is enhanced.

HBV 7.302–303

स्कान्दे—
कृष्ण-मूर्धनि विन्यस्ता तुलसी-पत्र-मञ्जरी ।
सुवर्ण-कोटि-पुण्याना फल यच्छत्य् अतो'धिकम्
तीर्थ-यात्रादिभिर् अहो काल-क्षेपेण किं जनाः ।
ये'र्चयन्ति हरेर् बिम्ब तुलसी-दल-कोमलैः

skānde—
kṛṣṇa-mūrdhani vinyastā tulasī-patra-mañjarī |
suvarṇa-koṭi-puṇyānāṁ phalaṁ yacchaty ato'dhikam
tīrtha-yātrādibhir aho kāla-kṣepeṇa kiṁ janāḥ |
ye'rcayanti harer bimbaṁ tulasī-dala-komalaiḥ

skdnde (In the Skanda Purana it is stated) krsna murddhani vinyasta tulasi patra manjarl suvarna koti punyanam phalarh yacchatyato'dhikam tirtha yatrddibhir aho kdlaksepena kirn jandh

yer'ccayanti harer vimvarh tulasi dala komalaih Offering tulasi leaves and manjaris on Lord Krsna's head awards one more merit than a gift cf millions of gold coins in charity. What is the use of wasting time by visiting holy places for those who worship the Deity of Lord Hari with tender tulasi leaves?

HBV 7.304–305

अगस्त्य-स हिताया च—
पुष्पान्तरैर् अन्तरित निर्मित तुलसी-दलैः ।
माल्य मलयजालिप्त दद्यात् श्री-राम-मूर्धनि
किं तस्य बहुभिर् यज्ञैः सम्पूर्ण-वर-दक्षिणैः ।
किं तीर्थ-सेवया दानैर् उग्रेण तपसापि वा

agastya-saṁhitāyāṁ ca—
puṣpāntarair antaritaṁ nirmitaṁ tulasī-dalaiḥ |
mālyaṁ malayajāliptaṁ dadyāt śrī-rāma-mūrdhani
kiṁ tasya bahubhir yajñaiḥ sampūrṇa-vara-dakṣiṇaiḥ |
kiṁ tīrtha-sevayā dānair ugreṇa tapasāpi vā

What is the use of performing various sacrifices and giving lavish daksinds for a person who prepares a garland of tulasi leaves while placing flowers at intervals and offering it on the head of Lord Ramacandra? What is the use of going to a place of pilgrimage for such a person? There is no need for such a devotee to give charity and undergo severe austerities.

HBV 7.306–307

वाच□ नियम्य चात्मान□ मनो विष्णौ निधाय च ।
यो'र्चयेत् तुलसी-माल्यैर् यज्ञ-कोटि-फल□ भवेत्
भवान्ध-कूप-मग्नानाम् एतद् उद्धार-कारणम्

vācaṁ niyamya cātmānaṁ mano viṣṇau nidhāya ca |
yo'rcayet tulasī-mālyair yajña-koṭi-phalaṁ bhavet
bhavāndha-kūpa-magnānām etad uddhāra-kāraṇam

A person who, while carefully controlling his speech after purifying his body, worships Lord Visnu while offering a garland of tulasi leaves obtains the merit of performing millions of sacrifices. Worship of Lord Visnu with a garland of tulasi leaves is the best means for deliverance for those who have fallen into the dark well of material existence.

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HBV 7.308

गारुडे—
यस्यारामोद्भवैः पत्रैस् तुलसी-सम्भवैर् हरिः ।
पूज्यते खग-शार्दूल त्रिदश□ पुण्यम् आप्नुयान्

gāruḍe—
yasyārāmodbhavaiḥ patrais tulasī-sambhavair hariḥ |
pūjyate khaga-śārdūla tridaśaṁ puṇyam āpnuyān

O best of birds, a person who picks tulasl leaves from his garden and gives them to someone who is worshiping Lord Hari—he receives one-thirteenth of the merit awarded to the worshiper.

HBV 7.309

अन्यत्र च—
तुलसी-दल-माल्येन विष्णु-पूजा□ करोति यः ।
पत्रे पत्रे'श्वमेधाना□ दशाना□ लभते फलम्

anyatra ca—
tulasī-dala-mālyena viṣṇu-pūjāṁ karoti yaḥ |
patre patre'śvamedhānāṁ daśānāṁ labhate phalam

A person who worships Lord Visnu, offering Him a garland of tulasl leaves, obtains the merit of performing ten horse sacrifices for each of the leaves he offers.

HBV 7.310

अत एव विष्णु-रहस्ये स्कान्दे च—
गृहीत्वा तुलसी-पत्रं भक्त्या विष्णुं समर्चयेत् ।
अर्चितं तेन सकलं सद् एवासुर-मानुषम्

ata eva viṣṇu-rahasye skānde ca—
gṛhītvā tulasī-patraṁ bhaktyā viṣṇuṁ samarcayet |
arcitaṁ tena sakalaṁ sad evāsura-mānuṣam

One who worships Lord Visnu with an offering of tulasl leaves made with love and devotion automatically worships the demigods, asuras, and respectable human beings. In other words, by worshiping the Lord, everyone becomes pleased.

HBV 7.311

किं च काशी-खण्डे—
शालग्राम-शिला येन पूजिता तुलसी-दलैः ।
स-पारिजात-मालाभिः पूज्यते सुर-सद्मनि

kiṁ ca kāśī-khaṇḍe—
śālagrāma-śilā yena pūjitā tulasī-dalaiḥ |
sa-pārijāta-mālābhiḥ pūjyate sura-sadmani

One who worships the sdlagrdma-sild with offerings of tulasi leaves becomes worshiped with a garland of pdrijdta flowers in the abode of the demigods.

HBV 7.312

स्कान्दे—
समञ्जरी-दलैर् युक्तं तुलसी-सम्भवैः क्षितौ ।
कुर्वन्ति पूजनं विष्णोस् ते कृतार्थाः कलौ नराः

skānde—
samañjarī-dalair yuktaṁ tulasī-sambhavaiḥ kṣitau |
kurvanti pūjanaṁ viṣṇos te kṛtārthāḥ kalau narāḥ

slidnde (In the Skanda Purana it is stated) sa manjari dalair yuktarh tulasi sambhavaih ksitau kurvvanti pujanarh visnos te krtarthdh kalau nardh In this age of Kali, one who worships Lord Visnu with offerings of tulasi mahjaris is certainly glorious.

HBV 7.313

अगस्त्य-संहितायां—
पत्रं पुष्पं फलं चैव श्री-तुलस्याः समर्पितम् ।
रामाय मुक्ति-मार्गस्य द्योतकं सर्व-सिद्धिम्

agastya-saṁhitāyāṁ—
patraṁ puṣpaṁ phalaṁ caiva śrī-tulasyāḥ samarpitam |
rāmāya mukti-mārgasya dyotakaṁ sarva-siddhim

The path of liberation is wide open for one who offers tulasi leaves, flowers, and fruit to Lord Ramacandra. It is a fact that he will acheive all perfection.

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HBV 7.314

पाद्मे देवहुति-विकुण्डल-संवादे—
तुलसी-मञ्जरीभिर् यः कुर्याद् धरि-हरार्चनम् ।
न स गर्भ-गृहं याति मुक्ति-भागी भवेन् नरः

pādme devahūti-vikuṇḍala-saṁvāde—
tulasī-mañjarībhir yaḥ kuryād dhari-harārcanam |
na sa garbha-gṛhaṁ yāti mukti-bhāgī bhaven naraḥ

that is found in the Padma Purana, it is stated) tulasi manjarl bhir yah kuryydd hari hararccanam na sa garbha grharh ydti muktibhagl bhavennarah One who worships Lord

Hari, along with His consort, with an offering of tulasi manjaris will not again have to enter the womb of a mother because such a person achieves liberation from material bondage.

HBV 7.315

गारुडे—
तावद् भ्रमति स□सारे विमूढः कलि-वर्त्मनि ।
यावन् नाराधयेद् देव□ तुलसीभिः प्रयत्नतः

gāruḍe—
tāvad bhramati saṁsāre vimūḍhaḥ kali-vartmani |
yāvan nārādhayed devaṁ tulasībhiḥ prayatnataḥ

Foolish people will have to wander within this world of sinful activities for as long as they do not worship Lord Hari with offerings of tulasi leaves made with pure devotion.

HBV 7.316

तत्रैव भगवद्-उक्तौ—
तुलसी-पत्रम् आदाय यः करोति ममार्चनम् ।
न पुनर् योनिम् आयाति मुक्ति-भागी भवेन् नरः

tatraiva bhagavad-uktau—
tulasī-patram ādāya yaḥ karoti mamārcanam |
na punar yonim āyāti mukti-bhāgī bhaven naraḥ

One who collects tulasi leaves and offers them while worshiping Me is not born again but attains liberation.

HBV 7.317–318

अगस्त्य-स□हितायां□—
तुलसी-पत्रम् आदाय यो'र्चयेद् रामम् अन्वहम् ।
स याति शाश्वत□ ब्रह्म पुनर् आवृत्ति-दुर्लभम्
पूजायोग्यैः फलैः पत्रैः पूपैर् वा यो'र्चयेद् धरिम् ।
स मातुर् गर्भ-वासादि दुःख□ नैव लभेत् क्वचित्

agastya-saṁhitāyāṁ—
tulasī-patram ādāya yo'rcayed rāmam anvaham |

sa yāti śāśvataṁ brahma punar āvṛtti-durlabham
pūjāyogyaiḥ phalaiḥ patraiḥ pūpair vā yo'rcayed dharim |
sa mātur garbha-vāsādi duḥkhaṁ naiva labhet kvacit

Those who worship Lord Rama with offerings of tulasi leaves every day attain the eternal abode of the Supreme Lord, which is rarely achieved. Such devotees never again experiences birth in this material world. A person who worships Lord Hari with an offering of suitable fruit, leaves, and flowers does not have to again suffer the misery of residing within a mother's womb.

HBV 7.319

पाद्मे तत्रैव—
आरोप्य तुलसी वैश्य सम्पूज्य तद्-दलैर् हरिम् ।
वसन्ति मोदमानास् ते यत्र देवश् चतुर्भुजः

pādme tatraiva—
āropya tulasīṁ vaiśya sampūjya tad-dalair harim |
vasanti modamānās te yatra devaś caturbhujaḥ

pddme tatraiva (In the Padma Purana it is stated) dropya tulasirh vaisya sarhpujya taddalair harim vasanti moda mdndste yatra devas caturbhujah O vaisya, those who grow tulasi plants and worship Lord Hari with offerings of her leaves will joyfully reside in the abode of the four-armed Supreme Personality of Godhead.

HBV 7.320

तत्रैवान्यत्र—
तुलसी कृष्ण-गौराभा तयाभ्यर्च्य जनार्दनम् ।
नरो याति तनु त्यक्त्वा वैष्णवी शाश्वती गतिम्

tatraivānyatra—
tulasī kṛṣṇa-gaurābhā tayābhyarcya janārdanam |
naro yāti tanuṁ tyaktvā vaiṣṇavīṁ śāśvatī gatim

168 SRI HARI-BHAKTI-VILASA One who worships Lord Janardana with offerings of blackish and green tulasi leaves attains the eternal position of being an associate of Lord Visnu after giving up His present body.

HBV 7.321

विष्णु-रहस्ये—
कृष्णं कृष्ण-तुलस्या हि यो भक्त्या पूजयेन् नरः ।
स याति भुवनं शुभ्रं यत्र विष्णुः श्रिया सह

viṣṇu-rahasye—
kṛṣṇaṁ kṛṣṇa-tulasyā hi yo bhaktyā pūjayen naraḥ |
sa yāti bhuvanaṁ śubhraṁ yatra viṣṇuḥ śriyā saha

One who devotedly worships Lord Krsna with offerings of blackish tulasi leaves attains the eternal abode where Lord Visnu is always seen, along with His consort, Laksmi.

HBV 7.322

बृहन्-नारदीये श्री-यम-भागीरथ-संवादे—
यो'र्चयेद् धरि-पादाब्जं तुलसी-कोमल-च्छदैः ।
न तस्य पुनर् आवृत्तिर् ब्रह्म-लोकात् कदाचन

bṛhan-nāradīye śrī-yama-bhāgīratha-saṁvāde—
yo'rcayed dhari-pādābjaṁ tulasī-komala-cchadaiḥ |
na tasya punar āvṛttir brahma-lokāt kadācana

is found in the Brhan'tidradiya Purana, it is stated) yorccayed haripdvjarh tulasi komalacchadaih na tasya punaravrttir brahmalokdt kaddcana One who worships the lotus feet of Lord Hari with offerings of tender tulasi leaves never returns to this miserable world after attaining the abode of the Supreme Lord.

HBV 7.323

गारुडे—
कृष्णार्चनार्थं भिक्षूणां यच्छन्ति तुलसी-दलम् ।
अन्येषाम् अपि भक्तानां यान्ति तत् परमं पदम्

gāruḍe—
kṛṣṇārcanārthaṁ bhikṣūṇāṁ yacchanti tulasī-dalam |
anyeṣām api bhaktānāṁ yānti tat paramaṁ padam

Those who give tulasi leaves to sannydsis and other devotees for their worship of Lord Krsna also attain the supreme abode of the Lord.

HBV 7.324

अत एव हरि-भक्ति-सुधोदये वैष्णव विप्र प्रति यमदूतानाम् उक्तौ—
सुकृती दुष्कृती वापि तुलस्या यो'र्चयेद् धरिम् ।
तस्यान्ते हि वय नेशा विष्णुदूतैः स नीयते

ata eva hari-bhakti-sudhodaye vaiṣṇavaṁ vipraṁ prati yamadūtānām uktau—
sukṛtī duṣkṛtī vāpi tulasyā yo'rcayed dharim |
tasyānte hi vayaṁ neśā viṣṇudūtaiḥ sa nīyate

by the Yamadutas to a brahmana devotee of Visnu is found) sukrtl duskrti vdpi tulasyd yorccayed harim tasydnte hi vayarh nesd visnudutaih sa nlyate Whether pious or sinful, we cannot even touch a person who has worshiped Lord Hari with offerings of tulasi leaves because he is taken away by the Visnudutas.

HBV 7.325

अत एवोक्त स्कान्दे—
यो'भ्यस्येत् परमात्मान त्यक्त-सर्वैषणो मुनिः ।
तुलस्या यो'र्चयेद् विष्णु जगतः सम्मताव् उभौ

ata evoktaṁ skānde—
yo'bhyasyet paramātmānaṁ tyakta-sarvaiṣaṇo muniḥ |
tulasyā yo'rcayed viṣṇuṁ jagataḥ sammatāv ubhau

A sage who has given up all material desires while worshiping the Supersoul, and a devotee who worships Lord Visnu with offerings of tulasi leaves are considered to be equal in status.

HBV 7.326

ब्राह्मे—
तुलसी-दल-गन्धेन मालती-कुसुमेन च ।
कपिलाक्षीर-दानेन सद्यस् तुष्यति केशवः

brāhme—
tulasī-dala-gandhena mālatī-kusumena ca |
kapilākṣīra-dānena sadyas tuṣyati keśavaḥ

brdhme (In the Brahma Purana it is stated) tulasi dala gandhena mdlatl kusumena ca kapildkslra ddnena sadyas tusyati keiavah Lord Kesava becomes very easily pleased by the fragrance of tulasi leaves, maiati flowers, and the milk of a brown cow.

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HBV 7.327

पाद्मे कार्त्तिक-माहात्म्ये वृन्दोपाख्यानान्ते—
इत्य् एव वल्लभा विष्णोः पूर्व-जन्मन् अथाधुना ।
प्रीयते पूजितो ह्य् अस्या दलैर् दैत्य-बलान्तकः

pādme kārttika-māhātmye vṛndopākhyānānte—
ity evaṁ vallabhā viṣṇoḥ pūrva-janman athādhunā |
prīyate pūjito hy asyā dalair daitya-balāntakaḥ

Kartika'tnahatmya section of the Padma Purana, it is stated) ityevarh vallabhd visnoh purvva janmani athddhund prlyate pujitd hyasyd dalair daitya valdntakdh In this way, Vrnda, who was Tulasi in her previous life, became very dear to Lord Visnu. That is why—if the Supreme Lord, the destroyer of the demons, is worshiped by an offering of her leaves, He becomes extremely pleased.

HBV 7.328

स्कान्दे—
सुवर्ण-मणि-पुष्पैस् तु प्रीतो भवति नाच्युतः ।
तुलसी-दल-भागेन यथा प्रीयेत केशवः

skānde—
suvarṇa-maṇi-puṣpais tu prīto bhavati nācyutaḥ |
tulasī-dala-bhāgena yathā prīyeta keśavaḥ

Being worshied by an offering of tulasi leaves, Lord Acyuta becomes more pleased than when He is worshiped by an offering of flowers made of gold and jewels.

HBV 7.329–330

अत एव तत्रैव ब्रह्म-नारद-स॑वादे—
पत्र॑ पुष्प॑ फल॑ तोय॑ तुलसी-गन्ध-वासितम् ।
फल॑ लक्ष-गुण॑ प्रोक्त॑ केशवाय निवेदितम्
तुलसी-गन्ध-मिश्र॑ तु यत् कि॑चित् कुरुते हरेः ।
कल्प-कोटि-सहस्राणि प्रीतो भवति केशवः

ata eva tatraiva brahma-nārada-saṁvāde—
patraṁ puṣpaṁ phalaṁ toyaṁ tulasī-gandha-vāsitam |
phalaṁ lakṣa-guṇaṁ proktaṁ keśavāya niveditam
tulasī-gandha-miśraṁ tu yat kiṁcit kurute hareḥ |
kalpa-koṭi-sahasrāṇi prīto bhavati keśavaḥ

that is found in the Skanda Purana, it is stated) patrarh pusparh phalarh toyarh tulasi gandha vdsitam phalarh laksa gunarh proktarh kesavdya niveditam tulasi gandha misrantu yat kincit kurute hareh kalpa koti sahasrani prito bhavati kesavah

By offering tulasi leaves to Lord Kesava, along with flowers, fruit, and water, a devotee obtains one hundred thousand times more credit than if he had not offered any tulasi leaves. Anything can be offered to the Lord with tulasi leaves placed on top. Indeed, this will ensure that the worshiper receives the Lord's favor.

HBV 7.331–334

कि॑ च, द्वारका-माहात्म्ये मार्कण्डेयेन्द्रद्युम्न-स॑वादे—
यः पुनस् तुलसी-पत्रैः कोमलैर् मञ्जरी-युतैः ।
पूजयेत् सूत्र-बद्धैस् तु कृष्ण॑ देवकि-नन्दनम्
या गतिर् योग-युक्ताना॑ या गतिर् यज्ञ-शीलिनाम् ।
या गतिर् दान-शीलाना॑ या गतिस् तीर्थ-सेविनाम्
या गतिर् मातृ-भक्ताना॑ द्वादशी-वेध-वर्जिनाम् ।
कुर्वता॑ जागर॑ विष्णोर् नृत्यता॑ गायता॑ फलम्
वैष्णवाना॑ तु भक्ताना॑ यत् फल॑ वेद-वादिनाम् ।
पठता॑ वैष्णव॑ शास्त्र॑ वैष्णवेभ्यश् च यच्छताम् ।
फलम् एतन् महीपाल लभते नात्र स॑शयः

kiṁ ca, dvārakā-māhātmye mārkaṇḍeyendradyumna-saṁvāde—
yaḥ punas tulasī-patraiḥ komalair mañjarī-yutaiḥ |
pūjayet sūtra-baddhais tu kṛṣṇaṁ devaki-nandanam

yā gatir yoga-yuktānāṁ yā gatir yajña-śīlinām |
yā gatir dāna-śīlānāṁ yā gatis tīrtha-sevinām
yā gatir mātṛ-bhaktānāṁ dvādaśī-vedha-varjinām |
kurvatāṁ jāgaraṁ viṣṇor nṛtyatāṁ gāyatāṁ phalam
vaiṣṇavānāṁ tu bhaktānāṁ yat phalaṁ veda-vādinām |
paṭhatāṁ vaiṣṇavaṁ śāstraṁ vaiṣṇavebhyaś ca yacchatām |
phalam etan mahīpāla labhate nātra saṁśayaḥ

found in the Dvdrakd'mahatmya, it is stated) yah punas tulasi patraih komalair manjarl yutaih pujayet sutra vaddhaistu krsnarh devaki nandanam yd gatir yoga yuktanam yd gatir yajna silinam yd gatir ddna sildndrh yd gatis tirtha sevindm yd gatir mdtrbhaktdndrh dvadasivedha varjjindm kurvvatdrh jdgararh visnor nrtyatdrh gdyatarh phalam vaisnavdndntu bhaktdnarh yat phalarh vedavddindm pathatdrh vaisnavarfi sdstrarh vaisnavebhydsca yacchatdm phalarh etan mahlpala labhate ndtra sarhsayah O King, one who worships the son of Devaki with a garland of tender tulasi leaves and flowers certainly attains the same merit and destination achieved by those who practice mystic yoga, perform sacrifice, travel to the holy places of pilgrimage, faithfully serve their mother, follow the vow of Dvadasi, engage in chanting and dancing before the Deities while remaining awake the entire night for His pleasure, worship Lord Visnu, study the Vedas,

172 SRIHARI-BHAKTI-VILASA study the Vaisnava literature, and give such literature in charity. There is no doubt of this.

HBV 7.335

तत्र कार्त्तिके गारुडे—
गवाम् अयुत-दानेन यत् फल लभते खग ।
तुलसी-पत्रकैकेन तत् फल कार्त्तिके स्मृतम्

tatra kārttike gāruḍe—
gavām ayuta-dānena yat phalaṁ labhate khaga |
tulasī-patrakaikena tat phalaṁ kārttike smṛtam

the month of Karttika is described as follows) gavdm ayutaddnena yat phalarh labhate khaga tulasi patraka ikena tat phalarh kdrttike smrtam O great bird, the result one obtains by giving ten thousand cows in charity can be obtained by offering only one tulasi leaf to the Supreme Lord during the month of Karttika.

HBV 7.336

स्कान्दे श्री-ब्रह्म-नारद-स□वादे—
तुलसी-दल-लक्षेण कार्त्तिके यो'र्चयेद् धरिम् ।
पत्रे पत्रे मुनि-श्रेष्ठ मौक्तिक□ लभते फलम्

skānde śrī-brahma-nārada-saṁvāde—
tulasī-dala-lakṣeṇa kārttike yo'rcayed dharim |
patre patre muni-śreṣṭha mauktikaṁ labhate phalam

that is found in the Skanda Purdna it is stated) tulasi dala laksena kdrttike yor'ccayed harim patre patre munisrestham mauktikarh labhate phalam O foremost sage, those who worship Lord Hari with an offering of one hundred thousand tulasi leaves during the month of Karttika certainly advance on the path of pure devotional service, which includes liberation, with each leaf offered.

HBV 7.337–338

तत्रैवाग्रे—
तुलसी-दलानि पुण्यानि ये यच्छन्ति जनार्दन ।
कार्त्तिक□ सकल□ वत्स पाप□ जन्मायुत□ दहेत्
इष्ट्वा क्रतु-शतैः पुण्यैर् दत्त्वा रत्नान्य् अनेकशः ।
तुलसी-दलेन तत् पुण्य□ कार्त्तिके केशवार्चनात्

tatraivāgre—
tulasī-dalāni puṇyāni ye yacchanti janārdana |
kārttikaṁ sakalaṁ vatsa pāpaṁ janmāyutaṁ dahet
iṣṭvā kratu-śataiḥ puṇyair dattvā ratnāny anekaśaḥ |
tulasī-dalena tat puṇyaṁ kārttike keśavārcanāt

My dear son, for those who worship Lord Janardana with offerings of tulasi leaves during the entire month of Karttika—all of their sinful reactions that were accumulated during the past ten thousand lifetimes are eradicated. The merit one achieves by performing one hundred horse sacrifices and giving a huge quantity of jewels and other valuable things in charity can be achieved simply by worshiping Lord Kesava with offerings of tulasi leaves during the month of Karttika.

HBV 7.339

किञ्च—
यः पुनस् तुलसीं पाप्य कार्त्तिकं सकलं मुने ।
अर्चयेद् देव-देवेशं स याति परमां गतिम्

kiṁ ca—
yaḥ punas tulasīṁ pāpya kārttikaṁ sakalaṁ mune |
arcayed deva-deveśaṁ sa yāti paramāṁ gatim

O sage, a person who picks tulasi leaves and then offers them while worshiping Lord Hari, the master of the demigods, throughout the month of Karttika, certainly attains the highest destination.

HBV 7.340

पाद्मे कार्त्तिक-माहात्म्ये—
मञ्जरीभिः सपत्राभिर् मालाभिश् चापि केशवः ।
तुलस्याः कार्त्तिके प्रीतो ददाति पदम् अव्ययम्

pādme kārttika-māhātmye—
mañjarībhiḥ sapatrābhir mālābhiś cāpi keśavaḥ |
tulasyāḥ kārttike prīto dadāti padam avyayam

Lord Kesava becomes very pleased with a devotee who preapares a garland of tulasi leaves and manjaris and then offers it to Him. Indeed, He awards such a devotee residence in the spiritual world.

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HBV 7.341–342

स्कान्दे तत्रैव—
स्नात्वा महा-नदी-तोये कोमलैस् तुलसी-दलैः ।
यो'र्चयेन् माधवं माघे कुलानां तारयेच् छतम्
सुकोमलैर् दलैर् यस् तु मञ्जरीभिर् जनार्दनम् ।
अर्चयेन् माघ-मासे तु क्रतूनां लभते फलम्

skānde tatraiva—
snātvā mahā-nadī-toye komalais tulasī-dalaiḥ |

yo'rcayen mādhavaṁ māghe kulānāṁ tārayec chatam
sukomalair dalair yas tu mañjarībhir janārdanam |
arcayen māgha-māse tu kratūnāṁ labhate phalam

skdnde tatraiva (In the Skanda Purdna it is also stated) sndtvd mahdnadl toye komalais tulasl dalaih yor'ccayen mddhavam mdghe kuldndm tdrayecchatam sukomalair dalair yastu mafijarlbhir jandrddanam arccayen magha mdse tu krutundm labhate phalam A person who, after bathing in a sacred river, worships Lord Madhava with offerings of tender tulasl leaves during the month of Magha delivers one hundred generations of his family. A person who, during the month of Magha, worships Lord Janardana with soft tulasl leaves and manjarls receives the merit of conducting all kinds of sacrifices.

HBV 7.343

स्कान्दे—
सम्पूज्य तुलसी-भक्त्या घन-श्यामं जनार्दनम् ।
चतुरो वार्षिकान् मासान् अश्वमेधायुतं लभेत्

skānde—
sampūjya tulasī-bhaktyā ghana-śyāmaṁ janārdanam |
caturo vārṣikān māsān aśvamedhāyutaṁ labhet

skdnde (In the Skanda Purdna it is stated) sarhpujya tulasl bhaktyd ghanasydmarh jandrddanam caturo vdrsikdn mdsdn asvamedhdyutarh labhet By worshiping the blackish personality, Lord Janardana, with a garland of tulasl leaves during the four months of caturmasya, one achieves the merit of performing ten thousand horse sacrifices.

HBV 7.344–345

पाद्मे वैशाख-माहात्म्ये श्री-यम-ब्राह्मण-संवादे [५.९८.९-१०]
तुलसी गौर-कृष्णाख्या तयाभ्यर्च्य मधुद्विषम् ।
विशेषेण तु वैशाखे नरो नारायणो भवेत्
माधवं सकलं मासं तुलस्या योऽर्चयेन् नरः ।
त्रिसन्ध्यं मधुहन्तारं नास्ति तस्य पुनर्-भवः

pādme vaiśākha-māhātmye śrī-yama-brāhmaṇa-saṁvāde [5.98.9-10]
tulasī gaura-kṛṣṇākhyā tayābhyarcya madhudviṣam |
viśeṣeṇa tu vaiśākhe naro nārāyaṇo bhavet
mādhavaṁ sakalaṁ māsaṁ tulasyā yo'rcayen naraḥ |

trisandhyaṁ madhuhantāraṁ nāsti tasya punar-bhavaḥ

the Vaisakhu-mdhatmya section of the Padma Purdna, it is stated) tuldsl gaura krsnakhyd taydbhyarccya madhudvisam visesena tu vaisdkhe naro nardyano bhavet mddhavarh sakalarh mdsarh tulasyd yor'ccayen narah trisandhyarh madhu hantdrarh ndsti tasya punarbhava By worshiping Lord Madhusudana with an offering of blackish and green tulasi leaves, especially in the month of Vaisakha, devotees can become qualitatively one with Lord Narayana. Those who worship Lord Hari, the enemy of the demon Madhu, three times every day throughout the entire month of Vaisakha with offerings of tulasi leaves will no longer have to experience birth in this material world.

HBV 7.346

वायु-पुराणे—
अस्नात्वा तुलसी छित्त्वा य पूजा कुरुते नरः ।
सो'पराधी भवेत् सत्य तत् सर्व निष्फल भवेत्

vāyu-purāṇe—
asnātvā tulasīṁ chittvā ya pūjāṁ kurute naraḥ |
so'parādhī bhavet satyaṁ tat sarvaṁ niṣphalaṁ bhavet

vdyupurane (In the Vdyu Purdna it is stated) asndtvd tulaslrh chittvd yah pujdrh kurute narah so'paradhl bhavet satyarh tat sarvvarh nisphalam bhavet Someone who picks tulasi leaves without first having bathed certainly commits an offense. Because of this, all of his good work is considered to be useless labor only.

HBV 7.347–348

स्कान्दे—
तुलस्यामृत-जन्मासि सदा त्व केशव-प्रिये ।
केशवार्थ विचिन्वामि वरदा भव शोभने
त्वद्-अङ्ग-सम्भवैः पत्रैः पूजयामि यथा हरिम् ।
तथा कुरु पवित्राङ्गि कलौ मल-विनाशिनि

skānde—
tulasyāmṛta-janmāsi sadā tvaṁ keśava-priye |
keśavārthaṁ vicinvāmi varadā bhava śobhane
tvad-aṅga-sambhavaiḥ patraiḥ pūjayāmi yathā harim |
tathā kuru pavitrāṅgi kalau mala-vināśini

skdnde (In the Skanda Purdna it is stated)

176 SRIHARI-BHAKTI-VILASA tulasydmrtajanmdsi sadd warn kesavapriyd kesavdrthe vicinvdmi varadd bhava sobhane tvadanga sambhavaih patraih pujaydmi yathd harim tathd kuru pavitrdhgi kalau malavinasini O beantiful one! O Tulasi-devi, you have appeared from nectar and you are always very dear to Lord Kesava. I am picking your leaves for the worship of Lord Kesava and so, please bless me. O embodiment of purity! O destroyer of the contamination of Kali! Kindly help me so that I may be able to worship Lord Hari with your tender leaves.

HBV 7.349

गरुडे च—
मोक्षैकहेतो धरणी-प्रशस्ते
विष्णोः समस् तस्य गुरोः प्रियेति ।
आराधनार्थ वर-मञ्जरीक
लुनामि पत्र तुलसि क्षमस्व

garuḍe ca—
mokṣaikaheto dharaṇī-praśaste
viṣṇoḥ samas tasya guroḥ priyeti |
ārādhanārthaṁ vara-mañjarīkaṁ
lunāmi patraṁ tulasi kṣamasva

O Tulasi-devi! You are the only cause of liberation. There is no one within the entire world who is greater than you. You are the spiritual master of everyone and you are very dear to Lord Visnu. Therefore, for the worship of the Lord, I am picking your best leaves and manjaris. Please forgive me.

HBV 7.350

इत्य् उक्त्वा तुलसी नत्वा चित्वा दक्षिण-पाणिना ।
पत्राण्य् एकैकशो न्यस्येत् सत्-पात्रे मञ्जरिर् अपि

ity uktvā tulasīṁ natvā citvā dakṣiṇa-pāṇinā |
patrāṇy ekaikaśo nyasyet sat-pātre mañjarir api

After chanting this mantra and offering obeisances to Tulasi-devi, one should carefully pick her leaves and manjaris with the right hand, one at a time, and keep them on a clean plate.

HBV 7.351

स्कान्दे—
मन्त्रेणानेन यः कुर्याद् गृहीत्वा तुलसी-दलम् ।
पूजन वासुदेवस्य लक्ष-कोटि-फल लभेत्

skānde—
mantreṇānena yaḥ kuryād gṛhītvā tulasī-dalam |
pūjanaṁ vāsudevasya lakṣa-koṭi-phalaṁ labhet

skdnde (In the Skanda Purana it is stated) mantrendnena yah kuryyddgrhitvd tulasldalam pujanam vdsudevasya laksa-kotiphalam labhet One who worships Lord Vasudeva with offerings of tulasl leaves after chanting the mantra for picking them receives millions of times more merit for whatever pious or devotional activities he performs.

HBV 7.352–353

कि च—
शालग्राम-शिलार्चार्थ प्रत्यह तुलसी-क्षितौ ।
तुलसी ये विचिन्वन्ति धन्यास् ते कर-पल्लवा इति ।
सङ्क्रान्त्य्-आदौ निषिद्धो'पि तुलस्य्-अवचयः स्मृतौ ।
पर श्री-विष्णु-भक्तेस् तु द्वादश्याम् एव नेष्यते

kiṁ ca—
śālagrāma-śilārcārthaṁ pratyahaṁ tulasī-kṣitau |
tulasīṁ ye vicinvanti dhanyās te kara-pallavā iti |
saṅkrānty-ādau niṣiddho'pi tulasy-avacayaḥ smṛtau |
paraṁ śrī-viṣṇu-bhaktes tu dvādaśyām eva neṣyate

The fingers of those who pick tulasi leaves from their garden every day for the worship of the salagrdmasild are certainly glorious. The earth where tulasl plants grow is also glorious. Although it is stated in the smrti literature that one should not pick tulasi on the new moon day, full moon day, DvadasI, or Sunday—the devotees of Lord Visnu avoid picking tulasi only on DvadasI.

HBV 7.354

विष्णु-धर्मोत्तरे—
न छिन्द्यात् तुलसीं विप्रा द्वादश्यां वैष्णवः क्वचित्

viṣṇu-dharmottare—
na chindyāt tulasīṁ viprā dvādaśyāṁ vaiṣṇavaḥ kvacit

visnudharmmottare (In the Visnu-dharmottara it is stated)

178 SRIHARI-BHAKTI-VILASA na chindydt tulasirh viprd dvddasydrh vaisnavah kvacit O brdhmanas, Vaisnavas should never pick tuiasi on Dvadasi.

HBV 7.355

गारुडे—
भानु-वारं विना दूर्वा तुलसीं द्वादशीं विना ।
जीवितस्याविनाशाय न विचिन्वीत धर्म-वित्

gāruḍe—
bhānu-vāraṁ vinā dūrvā tulasīṁ dvādaśīṁ vinā |
jīvitasyāvināśāya na vicinvīta dharma-vit

A pious person who desires a long duration of life should not pick tuiasi on Dvadasi, and durbd grass on Sunday. If one does so, his duration of life will certainly diminish.

HBV 7.356

पाद्मे च श्री-कृष्ण-सत्या-संवादीय-कार्त्तिक-माहात्म्ये—
द्वादश्यां तुलसी-पत्रं धात्री-पत्रं च कार्त्तिके ।
लुनाति स नरो गच्छेन् निरयानति-गर्हितान्

pādme ca śrī-kṛṣṇa-satyā-saṁvādīya-kārttika-māhātmye—
dvādaśyāṁ tulasī-patraṁ dhātrī-patraṁ ca kārttike |
lunāti sa naro gacchen nirayānati-garhitān

the Kdrtihi'tnahdtmya section of the Padma Purana it is stated) dvddasydrh tulaslpatrarh dhdtrlpatranca kdrttike lundti sa naro gacchen niraydnati garhitdn A person who picks tuiasi leaves on Dvadasi and dhdtri leaves during the month of Karttika will surely go to the darkest hell.

HBV 7.357

अत एवोक्तम्—
देवार्थे तुलसी-च्छेदो होमार्थे समिधा॰ तथा ।
इन्दु-क्षये न दुष्येत गर्वार्थे तु तृणस्य च

ata evoktam—
devārthe tulasī-cchedo homārthe samidhāṁ tathā |
indu-kṣaye na duṣyeta garvārthe tu tṛṇasya ca

There is no fault in picking tuiasi for the Supreme Lord, collecting wood for a fire sacrifice, and cutting grass for cows, on the new moon day.

HBV 7.358

एव॰ कृत्वा महा-पूजाम् अङ्गोपाङ्गादिक॰ प्रभोः ।
क्रमाद् यथा-सम्प्रदाय॰ तत्-तत्-स्थानेषु पूजयेत्

evaṁ kṛtvā mahā-pūjām aṅgopāṅgādikaṁ prabhoḥ |
kramād yathā-sampradāyaṁ tat-tat-sthāneṣu pūjayet

After completing the worship of the Supreme Lord in this way, one should, according to rules laid down by his sampradaya, perform various nydsas, chant the prescribed mantras, and then worship each letter of the mantras he has chanted.

HBV 7.359

मन्त्र-वर्ण-पदान्य् आदौ तत्-तन्-न्यास-पदेषु च ।
वेणु॰ च माला॰ श्रीवत्स॰ कौस्तुभ॰ च यथास्पदम्

mantra-varṇa-padāny ādau tat-tan-nyāsa-padeṣu ca |
veṇuṁ ca mālāṁ śrīvatsaṁ kaustubhaṁ ca yathāspadam

While performing the nydsa, one should also worship the mantras, and the letters and words of the mantras, as well as the flute, garden, Srivatsa and Kaustubha gem.

HBV 7.360

ततश् च मूल-मन्त्रेण क्षिप्त्वा पुष्पाञ्जलि-त्रयम् ।
प्रार्थ्यानुज्ञाꣳ भगवतो'र्चयेद् आवृत्ति-देवता

tataś ca mūla-mantreṇa kṣiptvā puṣpāñjali-trayam |
prārthyānujñāṁ bhagavato'rcayed āvṛtti-devatā

Thereafter, one should offer flowers to the Lord three times while chanting the mula-mantra and begging Him for permission to begin the worship of His associates.

HBV 7.361

ताश् च प्रत्येकम् आवाह्य स्नानादि परिकल्प्य च ।
पूजयेद् गन्ध-पुष्पाभ्याꣳ यथा-स्थानꣳ यथा-क्रमम्

tāś ca pratyekam āvāhya snānādi parikalpya ca |
pūjayed gandha-puṣpābhyāṁ yathā-sthānaṁ yathā-kramam

180 SRI HARI-BHAKTI-VILASA Next, one should invoke each of the associates of the Lord, bathe them, and worship them with offerings of sandalwood paste and flowers.

HBV 7.362

कर्णिकायाꣳ चतुर्-दिक्षु द्योतमानान् प्रभोः सखान् ।
वसुदामꣳ सुदामꣳ च दामꣳ च किङ्किणीꣳ यजेत्

karṇikāyāṁ catur-dikṣu dyotamānān prabhoḥ sakhān |
vasudāmaṁ sudāmaṁ ca dāmaṁ ca kiṅkiṇīṁ yajet

On the four sides of the Lord's altar, one should worship His associates— Vasudama, Sudama, Dama and Kinkini. While worshiping them, one should chant, om vasuddmaya namah.

HBV 7.363

तद्-बहिश् चाग्नि-कोणादौ केशरेष्व् आग्ग-देवताः ।
हृदयादि-युताः पूज्याः स्व-स्व-वर्णादि-शोभिताः

tad-bahiś cāgni-koṇādau keśareṣv āgga-devatāḥ |
hṛdayādi-yutāḥ pūjyāḥ sva-sva-varṇādi-śobhitāḥ

Outside the altar, one should worship the anga-devatds as being situated in the four corners while chanting the appropriate mantras that begin with their names. For examples—hrim hrdaydya namah, sirase svaha, and so on.

HBV 7.364–365

ततो बहिश् च पूर्वादि-दिग्-दलेष्व् अष्टसु प्रभोः ।
महिषी रुक्मिणी सत्यभामा नाग्नजिती क्रमात्
सुनन्दा मित्रविन्दा च सम्पूज्याथ सुलक्षणा ।
जाम्बवती सुशीला च तत्-तद्-द्रव्यादि-भूषिता

tato bahiś ca pūrvādi-dig-daleṣv aṣṭasu prabhoḥ |
mahiṣī rukmiṇī satyabhāmā nāgnajitī kramāt
sunandā mitravindā ca sampūjyātha sulakṣaṇā |
jāmbavatī suśīlā ca tat-tad-dravyādi-bhūṣitā

Beyond the second circle, one should worship the eight principal queens of Lord Krsna as being situated in the eight petals of a lotus. They are Rukmini, Satyabhama, Nagnajiti, Sunanda, Mitravinda, Sulaksana, Jamvavati, and Susila. This is the third circle of the Lord's associates.

HBV 7.366–367

पूर्वाद्य्-अष्ट-दलाग्रेषु वसुदेव च देवकीम् ।
श्री-नन्द श्री-यशोदा च बलभद्र सुभद्रिकाम्
गोपान् गोपीश् च तद्-भाव-त्रपया दूरतः स्थिताः ।
विचित्र-रूप-वेशादि-शोभमानान् इमान् यजेत्

pūrvādy-aṣṭa-dalāgreṣu vasudevaṁ ca devakīm |
śrī-nandaṁ śrī-yaśodāṁ ca balabhadraṁ subhadrikām
gopān gopīś ca tad-bhāva-trapayā dūrataḥ sthitāḥ |
vicitra-rūpa-veśādi-śobhamānān imān yajet

Thereafter, one should worship Vasudeva, Devaki, Nanda, Yasoda, Balarama, Subhadra, and the other cowherd inhabitants of Vraja as being very well dressed and situated on the eight leaves of the lotus. One should also worship the gopis as being situated a little distance from Lord Krsna, due of modesty. This is the fourth circle of associates of the Lord.

HBV 7.368–369

तद्-बहिश् चतुरसान्त-पूर्वाद्याशा-चतुष्टये ।
सन्तान पारिजात च कल्प-द्रुमम् अथार्चयेत्
हरिचन्दनम् अप्य् एव दिव्य-वृक्षान् अभीष्टदान् ।
कर्णिकाया च सम्पूज्य मन्दार देव-पृष्ठतः

tad-bahiś caturasānta-pūrvādyāśā-catuṣṭaye |
santānaṁ pārijātaṁ ca kalpa-drumam athārcayet
haricandanam apy evaṁ divya-vṛkṣān abhīṣṭadān |
karṇikāyāṁ ca sampūjya mandāraṁ deva-pṛṣṭhataḥ

182 SRI HARI-BHAKTI-VILASA karnikdydnca sampujya manddrarh devaprsthatah Thereafter, one should worship the manddra tree in back of the Supreme Lord, followed by the five celestial desire trees that fulfill all desires. Beyond that, in the four corners, one should worship the santdna, parijata, kalpavrksa, and haricandana trees. This is the fifth circle of associates of the Lord.

HBV 7.370–371

तद् बहिश् चाष्ट-दिक्-पालान् स्व-स्व-दिक्ष्व् एव पूजयेत् ।
तत्-तद्-बीजाधिपत्यास्त्र-वाहन-स्वजनान्वितान्
तत्-तद्-वर्णान् दिव्य-वेशानन त च तथार्चयेत् ।
निर्ऋत्य्-अम्बु-पयोर् मध्ये ब्रह्माण चेन्द्र-रुद्रयोः

tad bahiś cāṣṭa-dik-pālān sva-sva-dikṣv eva pūjayet |
tat-tad-bījādhipatyāstra-vāhana-svajanānvitān
tat-tad-varṇān divya-veśānanaṁ taṁ ca tathārcayet |
nirṛty-ambu-payor madhye brahmāṇaṁ cendra-rudrayoḥ

Beyond that, one should worship the demigods, such as Indra, Agni, Yama, Nairta, Vayu, Varuna, Kuvera, Isana, Ananta (who is situated between Nairta and Varuna), and Brahma (who is situated between Indra and Rudra) while chanting the appropriate mantras. They are very nicely dressed and they should be worshiped along with their associates, weapons and carriers. This is the sixth circle of associates of the Lord.

HBV 7.372–373

ततो बहिश् चाष्ट-दिक्षु मौलि-स्थानात्म-लक्षणान् ।
भगवत्-पार्षदा॑स् तत्र वर्णायुध-विभूषणान्
वज्र॑ शक्ति॑ च दण्ड॑ च खड्ग-पाशाङ्कुशान् क्रमात् ।
यजेद् गदा॑ त्रिशूल॑ चक्राब्जे त्व् अध-ऊर्ध्वयोः

tato bahiś cāṣṭa-dikṣu mauli-sthānātma-lakṣaṇān |
bhagavat-pārṣadāṁs tatra varṇāyudha-vibhūṣaṇān
vajraṁ śaktiṁ ca daṇḍaṁ ca khaḍga-pāśāṅkuśān kramāt |
yajed gadāṁ triśūlaṁ cakrābje tv adha-ūrdhvayoḥ

Beyond that, one should worship the principal associates of the Lord, along with their weapons and ornaments. These associates are situated in the eight directions. They are of various complexions and characteristics. Next, one should worship the vajra, sakti, danda, khadga, pasa, ankusa, club and triiiila in the eight directions, and the cakra and padma as being above and below, respectively.

HBV 7.374

विष्णु-धर्मोत्तरे—
शङ्ख॑ चक्र॑ गदा॑ पद्म तोमर॑ मुषल॑ हलम् ।
अन्यद् वापि हरेः शस्त्र॑ स्मृत्वा पापात् प्रमुच्यते

viṣṇu-dharmottare—
śaṅkhaṁ cakraṁ gadāṁ padma tomaraṁ muṣalaṁ halam |
anyad vāpi hareḥ śastraṁ smṛtvā pāpāt pramucyate

visrwdharmmottare (In the Visnu-dharmottara it is stated) sankharh cakrarh gadam padmarh tomaram musalam halam anyadvapi hareh sastrarh smrtva papat pramucyate Just by remembering any of Lord Sri Hari's weapons, such as the sankha, cakra, gada, padma, plough, stick, or lance—one is freed from all sinful reactions. This is the seventh circle of associates of the Lord.

HBV 7.375

सर्वानन्द-प्रद ह्य् एतत् सप्तावरण-पूजनम् ।
अशक्तो'ङ्गेन्द्र-वज्राद्यम् आवृति-त्रयम् अर्चयेत्

sarvānanda-pradaṁ hy etat saptāvaraṇa-pūjanam |
aśakto'ṅgendra-vajrādyam āvṛti-trayam arcayet

Worship of these seven circles of the Lord's associates awards one all kinds of happiness. If one is unable to worship all seven circles of associates then he should at least worship the three special associates—Ahga, Indra, and Vajra.

HBV 7.376

ईदृक् चैकान्तिभिर् ज्ञेय तत्-तत्-कामवता मतम् ।
अन्यथा गोकुले कृष्ण-देवे तत्-तद्-अस्मभवात्

īdṛk caikāntibhir jñeyaṁ tat-tat-kāmavatāṁ matam |
anyathā gokule kṛṣṇa-deve tat-tad-asmabhavāt

184 SRIHARI-BHAKTI-VILASA The devotees of the Supreme Lord know that worship of these associates is particularly meant for those who desire to conquer their enemies or have another such motive. For those who have such a desire, it is impossible to have a connection with Krsna without the mercy of one of His associates, such as Rukmini.

HBV 7.377

एकान्तिभिस् तु राधाद्या यथा-ध्यान प्रभोः प्रियाः ।
प्रथमावरणे पूज्याः काले कृष्णान्तिक गताः

ekāntibhis tu rādhādyā yathā-dhyānaṁ prabhoḥ priyāḥ |
prathamāvaraṇe pūjyāḥ kāle kṛṣṇāntikaṁ gatāḥ

The devotees of the Supreme Lord should first worship the His beloved associates, such as Sri Radha and the others in the first circle, while meditating on them. Although, out of shyness, they may stay some distance from the Lord—at the time of worship, they remain by His side.

HBV 7.378–379

ततो गोप-कुमाराश् च तद्-वयस्यास् ततो बहिः ।
नन्दो यशोदा-रोहिण्यौ गोपा गोप्यश् च तत्-समाः
ततश् च वत्सा गावश् च वृषारण्य-मृगादयः ।
ततो ब्रह्मादयो देवाः प्राप्ता नीराजनोत्सवे

tato gopa-kumārāś ca tad-vayasyās tato bahiḥ |
nando yaśodā-rohiṇyau gopā gopyaś ca tat-samāḥ
tataś ca vatsā gāvaś ca vṛṣāraṇya-mṛgādayaḥ |
tato brahmādayo devāḥ prāptā nīrājanotsave

Thereafter, one should worship the cowherd boys that are of the same age as Krsna. After that, one should worship the elderly cowherd men, such as Nanda, and the elderly cowherd women, such as Yasoda and Rohini. This should be followed by worship of the cows, calves, bulls, deer, and other animals. At the time of worshiping the Supreme Lord, one should not forget to worship the demigods, headed by Brahma.

HBV 7.380–381

रामः कदाचित् कृष्णस्य कदाचिन् मातुर् अन्तिके ।
श्री-नारदश् च परितो भ्रमन् हर्ष-भराकुलः
एव यद्-ध्यान-पूजादाव् एकान्तिभ्यः प्ररोचते ।
कृष्णाय रोचते'त्यन्त तद् एव च सता मतम्

rāmaḥ kadācit kṛṣṇasya kadācin mātur antike |
śrī-nāradaś ca parito bhraman harṣa-bharākulaḥ
evaṁ yad-dhyāna-pūjādāv ekāntibhyaḥ prarocate |
kṛṣṇāya rocate'tyantaṁ tad eva ca satāṁ matam

One should worship Lord Balarama as being sometimes with Krsna and sometimes with mother Rohinl. Narada Muni should be worshiped as wandering about in jublilation nearby. In this way, one should engage in meditation and worship. Whatever mode of worship is suitable and pleasing to the devotees is approved by Sri Krsna and saintly persons.

HBV 7.382–383

तथा च तृतीय-स्कन्धे [भ्प् ३.२४.३१] श्री-कर्दम-स्तुतौ—
तान्य् एव ते ऽभिरूपाणि रूपाणि भगव□स् तव ।
यानि यानि च रोचन्ते स्व-जनानाम् अरूपिणः
[भ्प् ३.९.११]
यद्-यद्-धिया त उरुगाय विभावयन्ति
तत्-तद्-वपुः प्रणयसे सद्-अनुग्रहाय

tathā ca tṛtīya-skandhe [BhP 3.24.31] śrī-kardama-stutau—
tāny eva te 'bhirūpāṇi rūpāṇi bhagavaṁs tava |
yāni yāni ca rocante sva-janānām arūpiṇaḥ
[BhP 3.9.11]
yad-yad-dhiyā ta urugāya vibhāvayanti
tat-tad-vapuḥ praṇayase sad-anugrahāya

Third Canto of the Srimad-Bhdgavatam, it is stated) tdny eva te 'bhirupdni rupdni bhagavariis tava ydni ydni ca rocante sva-jandndm arupinah yad-yad-dhiyd ta urugdya vibhdvayanti tat-tad-vapuh pranayase sad-anugrahdya My dear Lord, although You have no material form, You have Your own innumerable forms. They truly are Your transcendental forms, which are pleasing to Your devotees. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You.

HBV 7.384

ततो'ष्ट-नामभिः कृष्ण□ पुष्पाञ्जलिभिर् अर्चयेत् ।
कुर्यात् तैर् एव वा पूजाम् अशक्तो'खिलदैः प्रभोः

tato'ṣṭa-nāmabhiḥ kṛṣṇaṁ puṣpāñjalibhir arcayet |
kuryāt tair eva vā pūjām aśakto'khiladaiḥ prabhoḥ

186 SRIHARI'BHAKTI-VILASA Thereafter, one should worship the eight principal names of Krsna, while offering flowers. If one is unable to worship the Lord in the above- mentioned manner then he should worship these eight holy names of the Lord. This will award him the merit of ail kinds of worship.

HBV 7.385–386

श्री-कृष्णो वासुदेवश् च तथा नारायणः स्मृतः ।
देवकी-नन्दनश् चैव यदु-श्रेष्ठस् तथैव च
वार्ष्णेयश् चासुराक्रान्त-भार-हारी तथा परः ।
धर्म-स□स्थापकश् चेति चतुर्थन्तरि नमो-युतः

śrī-kṛṣṇo vāsudevaś ca tathā nārāyaṇaḥ smṛtaḥ |
devakī-nandanaś caiva yadu-śreṣṭhas tathaiva ca
vārṣṇeyaś cāsurākrānta-bhāra-hārī tathā paraḥ |
dharma-saṁsthāpakaś ceti caturthantari namo-yutaḥ

The eight names are—Sri Krsna, Vasudeva, Narayana, Devaki-nandana, Yadusresta, Varsneha, Asurakranta-bhara-hari, and Dharma-sthapaka. These holy names should be worshiped by pronouncing the name in the fourth dative case, ending with the word, namah. For example—Sri Krsnaya namah.

COMPLETE TWENTY-VILĀSA TEXT

Vilāsa 8

Prātar-arcā-samāpanaḥ — Completing the Morning Worship

362 aligned entries · 508 numbered texts

HBV 8.1

श्री-चैतन्य-प्रभु वन्दे यत्-पादाश्रय-वीर्यतः ।
स गृह्णात्य् आकरव्राताद् रङ्को रत्नावलीमयम्

śrī-caitanya-prabhuṁ vande yat-pādāśraya-vīryataḥ |
saṁgṛhṇāty ākaravrātād raṅko ratnāvalīmayam

I worship Sri Krsna Caitanya, by whose influence this fallen soul, who has surrendered at His lotus feet, has attempted to collect various jewels from their sources—the ocean of transcendental literature.

HBV 8.2

ततश् च धूपम् उत्सृज्य नीचैस् तन्-मुद्रयार्पयेत् ।
कृष्ण सङ्कीर्तयन् घण्टम् वाम-हस्तेन वादयन्

tataś ca dhūpam utsṛjya nīcais tan-mudrayārpayet |
kṛṣṇaṁ saṅkīrtayan ghaṇṭam vāma-hastena vādayan

While offering incense to the Lord, one should wave the incense in circles, up to His navel, while ringing a bell with the left hand and chanting the holy name of Krsna. This should be followed by displaying the appropriate dhupa'tnudrd.

HBV 8.3–4

तथा च बह्व्-ऋच-परिशिष्टे --
धूपस्य विजने चैव धूपेनाङ्ग-विधूपने ।
नीराजनेषु सर्वेषु विष्णोर् नामानि कीर्तयेत्
जय-घोष प्रकुर्वीत कारुण्य चाभिकीर्तयेत् ।
तथा मङ्गल-घोष च जगद्-बीजस्य च स्तुतिम्

tathā ca bahv-ṛca-pariśiṣṭe --
dhūpasya vijane caiva dhūpenāṅga-vidhūpane |
nīrājaneṣu sarveṣu viṣṇor nāmāni kīrtayet
jaya-ghoṣaṁ prakurvīta kāruṇyaṁ cābhikīrtayet |
tathā maṅgala-ghoṣaṁ ca jagad-bījasya ca stutim

188 SRI HARI'BHAKTI-VILASA WVu\e offering incense, \vYii\e fanning the aromatic smoke to disperse it, and in all aspects of Deity worship, one should chant the holy names of Lord Visnu. One should glorify the origin of the universe, Lord Hari, recite auspicious

prayers, sing songs that glorify Him, and offer prayers, such as those spoken by Brahma.

HBV 8.5

अन्यत्र च --
ततः समर्पयेद् धूप घण्ट-वाद्य-जय-स्वनैः ।
धूप-स्थान समभ्यर्च्य तर्जन्या वामया हरेः

anyatra ca --
tataḥ samarpayed dhūpaṁ ghaṇṭa-vādya-jaya-svanaiḥ |
dhūpa-sthānaṁ samabhyarcya tarjanyā vāmayā hareḥ

After touching the incense holder with the index finger of the left hand, one should offer dhupa, or incense, to Sri Hari while ringing the bell and chanting, "Jaya! Jaya!"

HBV 8.6

तत्र मन्त्रः --
वनस्पति-रसोत्पन्नो गन्धाढ्यो गन्ध उत्तमः ।
अघ्रेयः सर्व-देवाना धूपो ऽय प्रतिगृह्यतम्

tatra mantraḥ --
vanaspati-rasotpanno gandhāḍhyo gandha uttamaḥ |
aghreyaḥ sarva-devānāṁ dhūpo 'yaṁ pratigṛhyatam

O Lord, kindly accept this incense, which is meant to be enjoyed by godly personalities, and which is made from the essence of trees, plants, and fragrant flowers.

HBV 8.7

वामन-पुराणे –
रुहिकाख्य कणो दारु-सिह्लक चागुरुः सिता ।
शङ्खो जाति-फल श्रीशे धूपानि स्युः प्रियाणि वै

vāmana-purāṇe –
ruhikākhyaṁ kaṇo dāru-sihlakaṁ cāguruḥ sitā |
śaṅkho jāti-phalaṁ śrīśe dhūpāni syuḥ priyāṇi vai

vdmarui'purdne (In the Vdmana Purana it is stated) ruhikakhyarh kano daru- sihlakarh cdguruh sitd sankho jdti-phalarh srlse dhupdni syuh priydni vai

Dhupa made of jatdmdmsl, gugula, daru, sihdloka, aguru, sarkara, sankha and nutmeg is very dear to Sri Visnu.

HBV 8.8

मूलागमे
स-गुग्गुल्व्-अगुरु-शीर-सिताज्य-मधु-चन्दनैः ।
साराङ्गार-विनिक्षिप्तैः कल्पयेद् धूपम् उत्तमम्

mūlāgame
sa-guggulv-aguru-śīra-sitājya-madhu-candanaiḥ |
sārāṅgāra-vinikṣiptaiḥ kalpayed dhūpam uttamam

One should prepare dhupa by mixing gugula, aguru, usira, sarkara, ghee, honey and sandalwood with charcoal, or the powder of some excellent burnt wood.

HBV 8.9

विष्णु-धर्मोत्तरे च --
तथैव शुभ-गन्धा ये धूपस् ते जगतः पतेः ।
वासुदेवस्य धर्म-ज्ञैर् निवेद्य दानवेश्वर

viṣṇu-dharmottare ca --
tathaiva śubha-gandhā ye dhūpas te jagataḥ pateḥ |
vāsudevasya dharma-jñair nivedya dānaveśvara

O Lord of the universe! O subduer of the demons! People who know the principles of religion always worship Lord Vasudeva with the best quality fragrant dhupa.

HBV 8.10

न धूपर्थे जीव-जतम्

na dhūparthe jīva-jatam

One should not prepare dhupa from the products of any living being.

HBV 8.11

तत्रैवापवादः
विना मृगमद धूपे जीव-जात विवर्जयेत्

tatraivāpavādaḥ
vinā mṛgamadaṁ dhūpe jīva-jātaṁ vivarjayet

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HBV 8.12

कालिका-पुराणे --
न यक्ष-धूप वितरेन् मधवय कदचन

kālikā-purāṇe --
na yakṣa-dhūpaṁ vitaren madhavaya kadacana

One should never offer to Lord Madhava dhupa made from the bark, resin, or extract of a sdla tree.

HBV 8.13

अग्नि-पुराणे –
न सल्लकिज न तृणम् न शल्क-रस-सम्भ्रत धूपम् ।
प्रत्यङ्ग-निर्मुक्तम् दद्यात् कृष्णाय बुद्धिमान्

agni-purāṇe –
na sallakijaṁ na tṛṇam na śalka-rasa-sambhrtaṁ dhūpam |
pratyaṅga-nirmuktam dadyāt kṛṣṇāya buddhimān

An intelligent devotee should not offer dhupa to Lord Krsna made from the leaves, branches, or bark of the sallaki tree, as well as from grass, such as usira, or from the extract derived from the salka tree.

HBV 8.14–15

नारसि॒हे श्री-मर्कन्देय-सतनिक-सम्वदे
महिषाख्य॒ गुग्गुलु॒ च आज्य-युक्त॒ स-शर्करम् ।
धूप॒ ददाति रजेन्द्र नरसि॒हस्य भक्तिमान्
स धूपितः सर्व-दिक्षु सर्व-पाप-विवर्जितः ।
अप्सरो-गण-युक्तेन विमानेन विराजता ।
वायु-लोक॒ समासाद्य विष्णु-लोके महीयते

nārasiṁhe śrī-markandeya-satanika-samvade
mahiṣākhyaṁ guggulum ca ājya-yuktaṁ sa-śarkaram |
dhūpaṁ dadāti rajendra narasiṁhasya bhaktimān
sa dhūpitaḥ sarva-dikṣu sarva-pāpa-vivarjitaḥ |
apsaro-gaṇa-yuktena vimānena virājatā |
vāyu-lokaṁ samāsādya viṣṇu-loke mahīyate

that is found in the Nrsirhha Purdna, it is stated) mahisakhyam guggulurh ca djya-yuktarh sa-sarkaram dhiiparh daddti rajendra narasirhhasya bhaktimdn sa dhupitah sarva-diksu sarva-pdpa-vivarjitah apsaro-gana-yuktena vimdnena virdjatd

vdyulokarh samdsddya visnuloke mahlyate O foremost of kings, those who devotedly offer dhupa made of mahisa, gugulu, ghee and sugar to Lord Nrsirhhadeva first go to Vayuloka, riding on a chariot and accompanied by celestial women, after being freed from all sinful reactions, and then ascend to the abode of Lord Visnu, where they are greatly honored by the residents.

HBV 8.16

स्कान्दे –
ये कृष्ण-गुरुणा कृष्ण॒ धूपयन्ति कलौ नराः ।
स-कर्पूरेण राजेन्द्र कृष्ण-तुल्या भवन्ति ते

skānde –
ye kṛṣṇa-guruṇā kṛṣṇaṁ dhūpayanti kalau narāḥ |
sa-karpūreṇa rājendra kṛṣṇa-tulyā bhavanti te

O best of kings, those who offer dhupa made of camphor and black aguru to Sri Krsna in this age of Kali attain the liberation of having the same bodily features as the Lord.

HBV 8.17

साज्येन वै गुग्गुलुना सु-धूपेन जनार्दनम् ।
धूपयित्वा नरो याति पदꣳ तस्य सदा-शिवꣳ

sājyena vai guggulunā su-dhūpena janārdanam |
dhūpayitvā naro yāti padaṁ tasya sadā-śivaṁ

By offering incense prepared with ghee and gugulu to Lord Janardana, devotees can attain His eternal abode.

HBV 8.18

अगुरुꣳ तु स-कर्पूर-दिव्य-चन्दन-सौरभम् ।
दत्त्वा नित्यꣳ हरेर् भक्त्या कुलानाꣳ तारयेच् छतम्

aguruṁ tu sa-karpūra-divya-candana-saurabham |
dattvā nityaṁ harer bhaktyā kulānāṁ tārayec chatam

One hundred generations of a person's family become delivered if he offers, with love and devotion, incense made from camphor, aguru, and sandalwood powder to Lord Hari every day.

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HBV 8.19

विष्णु-धर्मोत्तर-त्रिय-खण्डे –
धूपनम् उत्तमꣳ तद्वत् सर्व-कम-फल-प्रदम् ।
धूपꣳ तुरुष्कꣳ दत्त्वा वह्निस्तोम-फलꣳ लभेत्

viṣṇu-dharmottara-trtiya-khaṇḍe –
dhūpanam uttamaṁ tadvat sarva-kama-phala-pradam |
dhūpaṁ turuṣkakaṁ dattvā vahnistoma-phalaṁ labhet

If best quality dhupa is offered to the Lord then all of one's desires become fulfilled. By offering the Lord dhupa made of turaska, one obtains the merit of performing an agnistoma sacrifice. By offering best quality artificially scented dhupa to the Lord, all the desires of the worshiper become fulfilled.

HBV 8.20–23

दत्त्वा तु कृत्रिम॑ मुख्य॑ सर्व-कामान् अवाप्नुयात् ।
गन्ध-युक्त-कृत॑ दत्त्वा यज्ञ-गोसव॑ आप्नुयात्
दत्त्वा कर्पूर-निर्यास॑ वाजिमेध-फल॑ लभेत् ।
वसन्ते गुग्गुल॑ दत्त्वा वह्निस्तोम॑ अवाप्नुयात्
ग्रीष्मे चन्दन-सारेण राजसूय-फल॑ लभेत् ।
तुरुष्कस्य प्रदानेन प्रवृष्य् उत्तमता॑ लभेत्
कर्पूर-दानाच् छरदि राजसूय॑ अवाप्नुयात्

dattvā tu kṛtrimaṁ mukhyaṁ sarva-kāmān avāpnuyāt |
gandha-yukta-kṛtaṁ dattvā yajña-gosavaṁ āpnuyāt
dattvā karpūra-niryāsaṁ vājimedha-phalaṁ labhet |
vasante guggulaṁ dattvā vahnistomaṁ avāpnuyāt
grīṣme candana-sāreṇa rājasūya-phalaṁ labhet |
turuṣkasya pradānena pravṛṣy uttamatāṁ labhet
karpūra-dānāc charadi rājasūyaṁ avāpnuyāt

By offering camphor powder to the Lord, one receives the merit of performing a horse sacrifice and by offering gugulu to the Lord in the spring, one achieves the merit of performing an agnistoma sacrifice. One who offers dhupa made from sandalwood in the summer receives the merit of performing 3 a Rajasuya sacrifice. Offering dhupa made from turaska in the rainy season awards one advancement in all aspects of life. By offering camphor to

the Lord in the autumn, one receives the merit of performing a Rajasuya sacrifice.

HBV 8.24

हेमन्ते म्रग-दर्पेण वाजिमेध-फल॑ लभेत् ।
शिशिरे ऽगुरु-सरेन सर्व-मेध-फल॑ लभेत्

hemante mrga-darpeṇa vājimedha-phalaṁ labhet |
śiśire 'guru-sarena sarva-medha-phalaṁ labhet

By offering musk to the Lord during the dewy season, a devotee achieves the merit of performing a horse sacrifice. The offering of aguru dhupa in the winter blesses one with the merit of performing all kinds of sacrifices.

HBV 8.25

पदम् उत्तम आप्नोति धूप-दः पुष्टिम् अश्नुते ।
धूप-लेख यथाइवोर्ध्वम् नित्य एव प्रसर्पति ।
तथाइवोर्ध्व-गतो नित्य धूप-दानाद् भवेन् नरः

padam uttamaṁ āpnoti dhūpa-daḥ puṣṭim aśnute |
dhūpa-lekha yathāivordhvam nityaṁ eva prasarpati |
tathāivordhva-gato nityaṁ dhūpa-dānād bhaven naraḥ

Those who offer dhupa to the Supreme Lord achieve prosperity in this life and access to Vaikuntha in the next. As the flame or smoke of dhupa goes upward, the devotee who offers dhupa every day advances toward an exalted destination as a result of his devotional activities.

HBV 8.26

प्रह्लाद-स हिताया च
यो ददाति हरेर् धूपम् तुलसी-काष्ठ-वह्निना ।
शत-क्रतु-सम पुण्य गोऽयुत लभते फल इति ।

prahlāda-saṁhitāyāṁ ca
yo dadāti harer dhūpam tulasī-kāṣṭha-vahninā |
śata-kratu-samaṁ puṇyaṁ go'yutaṁ labhate phalaṁ iti |

One who offers dhupa made from tulasi wood obtains the merit of performing one hundred sacrifices and giving ten thousand cows in charity.

HBV 8.27

धूपयेच् च तथा सम्यक् श्रीमद्-भगवद्-आलय ।
धूप-शेष ततो भक्त्या स्वय सेवेत वैष्णवः

dhūpayec ca tathā samyak śrīmad-bhagavad-ālayaṁ |
dhūpa-śeṣaṁ tato bhaktyā svayaṁ seveta vaiṣṇavaḥ

194 SRI HARI-BHAKTI-VILASA dhupa-sesarh tato bhaktyd svayarh seveta vaisnavah A Vaisnava should always make the temple of Lord Hari fragrant with offerings of dhupa. After doing so, he should honor the remnants of dhupa.

HBV 8.28

तथा च ब्राह्मे अम्बरिस प्रति गौतम-प्रश्ने --
धूप-शेष तु कृष्णस्य भक्त्या भजसि भूपते ।
कृत्वा चारात्रिक विष्णोः स्व-मूर्ध्ना वन्दसे नृप

tathā ca brāhme ambarisaṁ prati gautama-praśne --
dhūpa-śeṣaṁ tu kṛṣṇasya bhaktyā bhajasi bhūpate |
kṛtvā cārātrikaṁ viṣṇoḥ sva-mūrdhnā vandase nṛpa

O King, do you honor the remnants of dhupa that were offered to Lord Krsna with devotion? Do you offer Him obeisances after performing arati7.

HBV 8.29

कृष्णागुरु-समुत्थेन धूपेन श्रीधरालयम् ।
धूपयेद् वैष्णवो यस् तु स मुक्तो नरकार्णवत्

kṛṣṇāguru-samutthena dhūpena śrīdharālayam |
dhūpayed vaiṣṇavo yas tu sa mukto narakārṇavat

A devotee who offers dhupa made from black aguru within the temple of Lord Visnu, the husband of Laksmi, will be delivered from the ocean of hellish material conditions. *

HBV 8.30

पाद्मे श्री-गौतमाम्बरीष-स वादे –
तीर्थ-कोटि-शतैर् धौतो यथा भवति निर्मलः ।
करोति निर्मल देह धूप-शेषस् तथा हरेः

pādme śrī-gautamāmbarīṣa-saṁvāde –
tīrtha-koṭi-śatair dhauto yathā bhavati nirmalaḥ |
karoti nirmalaṁ dehaṁ dhūpa-śeṣas tathā hareḥ

that is found in the Padma Purana it is stated) tlrtha-koti-satair dhauto yathd bhavati nirmalah

karoti nirmalarh deharh dhupa-sesas tathd hareh The purification one achieves by bathing in hundreds of millions of holy places can be achieved simply by smelling the remnants of dhupa offered to Lord Hari.

HBV 8.31

न भयं विद्यते तस्य भौमं दिव्यं रासातलम् ।
कृष्ण-धूपावशेषेन यस्याङ्गं परिवासितम्

na bhayaṁ vidyate tasya bhaumaṁ divyaṁ rāsātalam |
kṛṣṇa-dhūpāvaśeṣena yasyāṅgaṁ parivāsitam

He whose entire body is perfumed by the sweet aroma of the remnants oi dhupa offered to the Lord has nothing to fear from any place, whether it be heaven, earth, or hell.

HBV 8.32

नापदो विपदस् तस्य भवन्ति खलु देहिनः ।
हरेर् दत्तावशेषेन धूपयेद् यस् तनुं सदा

nāpado vipadas tasya bhavanti khalu dehinaḥ |
harer dattāvaśeṣena dhūpayed yas tanuṁ sadā

One who regularly smells the sweet aroma of dhupa after offering it to Lord Visnu will not suffer from any difficulties in life.

HBV 8.33

नासौख्यं न भयं दुःखं नाधिजं नैव रोगजम् ।
यः सेवयेद् धूप-शेषं विष्णोर् अद्भुत-कर्मणः

nāsaukhyaṁ na bhayaṁ duḥkhaṁ nādhijaṁ naiva rogajam |
yaḥ sevayed dhūpa-śeṣaṁ viṣṇor adbhuta-karmaṇaḥ

There is no scarcity of happiness for a person who enjoys the remnants of dhupa offered to Lord Visnu, whose transcendental activities are most wonderful. Such a person need have no fear of any mental or physical distress.

HBV 8.34

क्रूर-सत्त्व-भय नैव न च चौर-भय क्वचित् ।
सेवयित्वा हरेर् धूप निर्माल्य पदयोर् जलम्

krūra-sattva-bhayaṁ naiva na ca caura-bhayaṁ kvacit |
sevayitvā harer dhūpaṁ nirmālyaṁ padayor jalam

196 SRI HARI-BHAKTI-VILASA sevayitvd harer dhupam nirmalyam padayor jalam Those who honor the remnants of dhupa, flowers, and water that washed the lotus feet of Lord Hari have nothing to fear from wild animals or thieves.

HBV 8.35

हरि-भक्ति-सुधोदये च—
आघ्राण यद् धरेर् दत्त धूपोच्छिष्टस्य सर्वतः ।
तद्-भव-व्याल-दष्टाना भवेत् कर्म-विषापह इति ।

hari-bhakti-sudhodaye ca—
āghrāṇaṁ yad dharer dattaṁ dhūpocchiṣṭasya sarvataḥ |
tad-bhava-vyāla-daṣṭānāṁ bhavet karma-viṣāpahaṁ iti |

If people who are bitten by the poisonous snake of material life smell the sweet aroma of dhupa offered to Lord Hari then the Lord destroys that poison, which is in the form of material distress.

HBV 8.36

दर्शनाद् अपि धूपस्य धूप-दानादि-ज फलम् ।
सर्व अन्ये'पि विन्दन्ति तच् चाग्रे व्यति एष्यति

darśanād api dhūpasya dhūpa-dānādi-jaṁ phalam |
sarvaṁ anye'pi vindanti tac cāgre vyatiṁ eṣyati

Not only those who offer dhupa to the Lord but even those who watch them offering dhupa attain the same result. This will be described later on.

HBV 8.37

तथैट दीपम् उत्सृज्य प्राग्वद् घण्ट□ च वादयन् ।
पदाब्जाद् अदृग्-अब्जान्त□ मुद्रयोच्चैः प्रदीपयेत्

tathaiṭa dīpam utsṛjya prāgvad ghaṇṭaṁ ca vādayan |
padābjād adṛg-abjāntaṁ mudrayoccaiḥ pradīpayet

Like dhupa, one should also offer dipa to the Lord while ringing a bell with the left hand. One should chant the appropriate mantra, display the proper mudrd, and offer the ghee lamp, beginning from the Lord's lotus feet, up to His eyes.

HBV 8.38

गौतमीये—
सु-प्रकाशो महा-तेजह् सर्वतस् तिमिरापहः ।
स-बाह्याभ्यन्तर-ज्योतिर् दीपो'य□ प्रतिगृह्यताम्

gautamīye—
su-prakāśo mahā-tejah sarvatas timirāpahaḥ |
sa-bāhyābhyantara-jyotir dīpo'yaṁ pratigṛhyatām

gautamiye (In the Qautamiya-tantra it is stated) su-prakdso mahd-tejah sarvatas timirdpahah sa-bdhydbhyantara-jyotir dlpo 'yam pratigrhyatdm Please accept this ghee lamp, which is very bright, full of effulgence, the destroyer of darkness, and which illuminates both internally and externally.

HBV 8.39

दीप□ प्रज्वलयेत् शक्तौ कर्पूरेन घृतेन वा ।
गव्येन तत्रासामार्थ्ये तैलेनापि सु-गन्धिना

dīpaṁ prajvalayet śaktau karpūrena ghṛtena vā |
gavyena tatrāsāmārthye tailenāpi su-gandhinā

According to one's capacity, one should light a ghee lamp with the wick coated with camphor. If one is unable to afford this then he can use perfumed oil in the lamp.

HBV 8.40

तथा च नारदीय-कल्पे—
स-घृत□ गुग्गुल□ धूप□ दीप□ गो-घृत-दीपितम् ।
समस्त-परिवाराय हरये श्रद्धयार्पयेत्

tathā ca nāradīya-kalpe—
sa-ghṛtaṁ guggulaṁ dhūpaṁ dīpaṁ go-ghṛta-dīpitam |
samasta-parivārāya haraye śraddhayārpayet

One should faithfully offer dhupa made from gugulu mixed with ghee, and dipa, using cow's ghee, to Lord Hari and His associates.

HBV 8.41

भविष्योत्तरे—
घृतेन दीपो दातव्यो राजन् तैलेन वा पुनः

bhaviṣyottare—
ghṛtena dīpo dātavyo rājan tailena vā punaḥ

O King, one should offer a lamp to the Lord, using either ghee or oil.

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HBV 8.42

महाभारते च—
हविषा प्रथमः कल्पो द्वितीयश् चौषधोरसैः

mahābhārate ca—
haviṣā prathamaḥ kalpo dvitīyaś cauṣadhorasaiḥ

Offering a lamp that burns ghee is best. If one is unable to afford ghee then he can offer a lamp that burns mustard, sesame, or kusumbha oil.

HBV 8.43

भविष्योत्तरे—
वसा-मज्जादिभिर् दीपो न तु देयः कदाचन

bhaviṣyottare—
vasā-majjādibhir dīpo na tu deyaḥ kadācana

bhavisyottare (In the uttara section of the Bhavisya Purana it is stated) vasdmajjddibhir dlpo na tu deyah kaddcana One should never offer a lamp that burns bone marrow or animal fat.

HBV 8.44

महाभारते—
वसा-मज्जास्थि-निर्यासैर् न कार्यः पुष्टि□ इच्छत

mahābhārate—
vasā-majjāsthi-niryāsair na kāryaḥ puṣṭiṁ icchata

Those who wish for material enjoyment should never offer a lamp with bone marrow or animal fat.

HBV 8.45

विष्णु-धर्मोत्तरे तृतीय-खण्डे—
नील-रक्त-दश□ दीप□ प्रयत्नेन विवर्जयेत्

viṣṇu-dharmottare tṛtīya-khaṇḍe—
nīla-rakta-daśaṁ dīpaṁ prayatnena vivarjayet

One should not offer a lamp having a blue or red flame to the Lord.

HBV 8.46

कालिका-पुराणे—
दीप-वृक्षश् च कर्तव्यस् तैजासाद्यैश् च भैरव ।
वृक्षेषु दीपो दातव्यो न तु भूमौ कदाचन

kālikā-purāṇe—
dīpa-vṛkṣaś ca kartavyas taijāsādyaiś ca bhairava |
vṛkṣeṣu dīpo dātavyo na tu bhūmau kadācana

O Bhairava, a lamp should be offered that is made of metal or some other pure material. One should never place a dipa on the ground.

HBV 8.47

स्कान्दे ब्रह्म-नारद-स□वादे—
प्रज्वाल्य देव-देवस्य कर्पूरेन च दीपकम् ।
अश्वमेध□ अवाप्नोति कुल□ चैव समुद्धरेत्

skānde brahma-nārada-saṁvāde—
prajvālya deva-devasya karpūrena ca dīpakam |
aśvamedhaṁ avāpnoti kulaṁ caiva samuddharet

that is found in the Skanda Purdrut it is stated) prajvalya deva-devasya karpurena ca dlpakam asvamedham avdpnoti kularh caiva samuddharet By offering a lamp with camphor to the Lord of the demigods, one obtains the merit of performing a horse sacrifice and he delivers his entire family.

HBV 8.48

अत्रैवान्यत्र च—
यो ददाति मही-पाल कृष्णस्याग्रे तु दीपकम् ।
पातक□ तु समुत्सृज्य ज्योती-रूप□ लभेत् फलम्

atraivānyatra ca—
yo dadāti mahī-pāla kṛṣṇasyāgre tu dīpakam |
pātakaṁ tu samutsṛjya jyotī-rūpaṁ labhet phalam

O King, one who offers a lamp before Lord Krsna is liberated from all sinful reactions. At the end, he goes to the effulgent abode of the Lord in the spiritual sky, Vaikuntha.

HBV 8.49–50

वाराहे—
दीप दद्याति यो देवि मद्-भक्त्या तु व्यवस्थितः ।
नात्रान्धत्व भवेत् तस्य सप्त-जन्मनि सुन्दरि
यस् तु दद्यात् प्रदीप मे सर्वतः स्रद्धयान्वितः ।
स्वयम्-प्रभेषु देशेषु तस्योत्पत्तिर् विधीयते

vārāhe—
dīpaṁ dadāti yo devi mad-bhaktyā tu vyavasthitaḥ |
nātrāndhatvaṁ bhavet tasya sapta-janmani sundari
yas tu dadyāt pradīpaṁ me sarvataḥ sraddhayānvitaḥ |
svayam-prabheṣu deśeṣu tasyotpattir vidhīyate

200 SRI HARI-BH AKTI-VILASA svayam-prabhesu desesu tasyotpattir vidhlyate O Devi! O beautiful one, a person who offers Me with devotion and a controlled mind a dlpa does not fall into the darkness of illusion during his next seven lifetimes. Those who faithfully offer a ghee lamp to Me will achieve either Brahmaloka or Svetadvipa.

HBV 8.51

हरि-भक्ति-सुधोदये—
दत्त स्व-ज्योतिषे ज्योतिर् यद् विस्तारयति प्रभाम् ।
तद्वद् धर्यति सज्-ज्योतिर् दातुः पापतमो'पह

hari-bhakti-sudhodaye—
dattaṁ sva-jyotiṣe jyotir yad vistārayati prabhām |
tadvad dharyati saj-jyotir dātuḥ pāpatamo'pahaṁ

By offering its light to the self-illuminated Supreme Lord, a lamp increases the understanding of the worshiper and destroys the darkness of illusion born of sinful activities.

HBV 8.52

नारसिꣳहे—
घृतेन वाथ तैलेन दीपꣳ प्रज्वलयेन् नरः ।
विष्णवे विधिवद् भक्त्या तस्य पुण्य-फलꣳ शृणु

nārasiṁhe—
ghṛtena vātha tailena dīpaṁ prajvalayen naraḥ |
viṣṇave vidhivad bhaktyā tasya puṇya-phalaṁ śṛṇu

Listen carefully as I explain about the merit one receives by offering a ghee lamp or oil lamp in full devotion to Lord Visnu.

HBV 8.53

विहाय पापꣳ सकलꣳ सहस्रादित्य-स-प्रभः ।
ज्योतिष्मता विमानेन विष्णु-लोके महीयते

vihāya pāpaṁ sakalaṁ sahasrāditya-sa-prabhaḥ |
jyotiṣmatā vimānena viṣṇu-loke mahīyate

Such a person is freed from all sinful reactions and becomes as brilliant as thousands of suns. He is then seated on a shining chariot and taken to the abode of Lord Visnu, where he resides with great honor.

HBV 8.54

प्रह्लाद-सꣳहिताया
च तुलसी-पवकेनैव दीपꣳ यः कुरुते हरेः ।
दीप-लक्ष-सहस्राणाꣳ पुण्यꣳ भवति दैत्यज इति ।

prahlāda-saṁhitāyāṁ
ca tulasī-pavakenaiva dīpaṁ yaḥ kurute hareḥ |
dīpa-lakṣa-sahasrāṇāṁ puṇyaṁ bhavati daityaja iti |

O son of a Daitya, a person who offers a lamp that burns tulasi wood achieves the merit of offering thousands and millions of ordinary lamps.

HBV 8.55

पश्चाद् दीप च त भक्त्या मूर्ध्ना वन्देत वैष्णवः ।
धूपस्येवेक्षणात् तस्य लभन्ते'न्ये'पि तत् फलम्

paścād dīpaṁ ca taṁ bhaktyā mūrdhnā vandeta vaiṣṇavaḥ |
dhūpasyevekṣaṇāt tasya labhante'nye'pi tat phalam

A Vaisnava should first offer a ghee lamp and then offer his obeisances to it. Just as watching the offering of dhupa awards one merit, watching the offering of dipa also awards one the same merit as the worshiper.

HBV 8.56

केचिच् चानेन दीपेन श्री-मूर्तेर् मूर्ध्नि वैष्णवः ।
नीराजन इहेच्छन्ति महा-नीराजने यथा

kecic cānena dīpena śrī-mūrter mūrdhni vaiṣṇavaḥ |
nīrājanaṁ ihecchanti mahā-nīrājane yathā

Some Vaisnavas, during a grand arati ceremony, desire to worship the Lord by offering a ghee lamp to His head and then His body.

HBV 8.57–58

तथा च रामार्चन-चन्द्रिकाया धूपानन्तर दीप-प्रसङ्गे—
आरात्रिक तु विषम-बहु-वर्ति-समन्वितम् ।
अभ्यर्च्य रामचन्द्राय वाम-मध्यम् अथार्पयेत्
नमो दीपेश्वरायेति दद्यात् पुष्पाञ्जलि ततः ।
अवधूप्याभ्यर्च्य वाद्यैर् मूर्ध्नि नीराजयेत् प्रभुम् इति ।

tathā ca rāmārcana-candrikāyāṁ dhūpānantaraṁ dīpa-prasaṅge—
ārātrikaṁ tu viṣama-bahu-varti-samanvitam |
abhyarcya rāmacandrāya vāma-madhyam athārpayet
namo dīpeśvarāyeti dadyāt puṣpāñjaliṁ tataḥ |
avadhūpyābhyarcya vādyair mūrdhni nīrājayet prabhum iti |

described in the book Ramdrcana'candrikd as follows) drdtrikarh tu visama-bahu-vartti-samanvitam abhyarcya rdmacandrdya vdma-madhyam athdrpayet

202 SRJ HARI-BHAKTI-VILASA namo dipesvardyeti daddydt puspdnjalirh tatah avadhupyddhyarccya vddair murdhni nlrdjayet prabhurh After worshiping the dipa, which may have one flame or many flames, with flowers and other offerings, one should offer it to Lord Ramacandra. This should be followed by offering some flowers to the Lord while chanting, dvipesvaraya namah. One should offer the lamp to the Lord, especially to His head, while ringing a bell.

HBV 8.59

अत एवेष्यते तस्य कराभ्या वन्दन च तैः ।
नाम चारात्रिकेत्य् आदि वर्त्यो'पि बहुलाः समाः

ata eveṣyate tasya karābhyāṁ vandanaṁ ca taiḥ |
nāma cārātrikety ādi vartyo'pi bahulāḥ samāḥ

Therefore, Vaisnavas who are attached to the worship of Lord Rama recite prayers while joining their palms and offering a lamp having one or many ghee wicks, of an odd number.

HBV 8.60

प्रसङ्गाल् लिख्यते'त्रैव श्रीमद्-भगवद्-आलये ।
दीप-दानस्य माहात्म्य कार्त्तिकीय च तद् विना

prasaṅgāl likhyate'traiva śrīmad-bhagavad-ālaye |
dīpa-dānasya māhātmyaṁ kārttikīyaṁ ca tad vinā

At present, we are describing the glories of offering dipa to the Lord in general, and not specifically about offering lamps to the Lord during the month of Karttika.

HBV 8.61

विष्णु-धर्मोत्तरे प्रथम-काण्डे [१.१६६.१७फ़्फ़्, मिxएद् उप्]—
दीप-दानात् पर दान न भूत न भविष्यति ।
केशवायतने कृत्वा दीप-वृक्षा-मनोहरम् ।
अतीव भ्राजते लक्ष्म्या दिवम् आसाद्य सर्वतः

viṣṇu-dharmottare prathama-kāṇḍe [1.166.17ff, mixed up]—
dīpa-dānāt paraṁ dānaṁ na bhūtaṁ na bhaviṣyati |
keśavāyatane kṛtvā dīpa-vṛkṣā-manoharam |
atīva bhrājate lakṣmyā divam āsādya sarvataḥ

There has neither been any greater offering nor will there ever be any greater offering than dipa to the Lord. One who offers one or more dipas in the temple of Lord Kesava goes to reside in the heavenly planets and enjoy life there.

HBV 8.62

दीप-मालां प्रयच्छन्ति ये नराः शार्ङ्गिणो गृहे ।
भवन्ति ते चन्द्र-समाः स्वर्गम् आसाद्य मानवाः

dīpa-mālāṁ prayacchanti ye narāḥ śārṅgiṇo gṛhe |
bhavanti te candra-samāḥ svargam āsādya mānavāḥ

Those who offer a garland of dipas in the temple room of Lord Hari will go to reside in the abode of the demigods and receive honor, like the moon- god.

HBV 8.63

दीपागारं नरः कृत्वा कूटागार-निभं शुभम् ।
केशवालयम् आसाद्य लोके भाति स शक्रवत्

dīpāgāraṁ naraḥ kṛtvā kūṭāgāra-nibhaṁ śubham |
keśavālayam āsādya loke bhāti sa śakravat

One who goes to a temple of Lord Kesava and illuminates it by offering dipas acquires the prowess of Indra in this very life.

HBV 8.64–67

यथोज्ज्वलो भवेद् दीपः सम्प्रदातापि यादव ।
तथा नित्योज्ज्वलो लोके नाकपृष्ठे विराजते
स-दीपे च यथा देसे चक्षूंसि फलवन्ति च ।
तथा दीपस्य दतरो भवन्ति स-फलेक्षनः
एकादश्यां च द्वादश्यां प्रति-पक्षं तु यो नरः ।
दीपं ददाति कृष्णाय तस्य पुण्य-फलं शृणु
सुवर्ण-मणि-मुक्ताढ्यम् मनोज्ञम् अति-सुन्दरम् ।
दीप-माला-कुलं दिव्यं विमानम् अधिरोहति

yathojjvalo bhaved dīpaḥ sampradātāpi yādava |
tathā nityojjvalo loke nākapṛṣṭhe virājate

sa-dīpe ca yathā dese cakṣūṁsi phalavanti ca |
tathā dīpasya dataro bhavanti sa-phalekṣanaḥ
ekādaśyāṁ ca dvādaśyāṁ prati-pakṣaṁ tu yo naraḥ |
dīpaṁ dadāti kṛṣṇāya tasya puṇya-phalaṁ śṛṇu
suvarṇa-maṇi-muktāḍhyam manojñam ati-sundaram |
dīpa-mālā-kulaṁ divyaṁ vimānam adhirohati

204 SRI HARI-BHAKTI-VILASA ekddasyarh ca dvddasydrh prati-paksarh tu yo narah diparh daddti krsndya tasya punya-phalam srnu suvarna-mani-muktddhyarh manojnam ati-sundaram dipa-mdldkulam divyam vimdnam adhirohati O Yadava, as dipa shines brightly, the person who offers dlpa also receives a brightly shining form and enjoys life in the abode of the demigods. Such a person becomes successful in life, just as one's eyes feel comfortable in an illuminated place. Now, hear about the piety of one who offers dipa to Lord Krsna on Ekadasi and Dvadasi during either the waxing or waning moon. Such a person becomes qualified to board a celestial airplane decorated with many lamps made of jewels, gold, and pearls.

HBV 8.68–69

पद्म-सुत्रोद्भव वर्त्ति गन्ध-तैलेन दीपकान् ।
विरोगः सुभगश् चैव दत्त्वा भवति मानवः
दीप-दन महा-पुण्यम् अन्य-देवेष्व् अपि ध्रुवम् ।
कि पुनर् वासुदेवस्यानन्तस्य तु महात्मनः

padma-sutrodbhavaṁ vartti gandha-tailena dīpakān |
virogaḥ subhagaś caiva dattvā bhavati mānavaḥ
dīpa-danaṁ mahā-puṇyam anya-deveṣv api dhruvam |
kiṁ punar vāsudevasyānantasya tu mahātmanaḥ

One who offers dipa with wicks made from a lotus stem and soaked in fragrant oil becomes relieved from all diseases and attains good fortune. When offering dipa to the demigods yields so much piety, where is the doubt that one will achieve even greater piety by offering dlpa to the unlimited Lord Vasudeva?

HBV 8.70

तत्रैव तृतीय-खण्डे—
दीपꣳ चक्षुः-प्रदꣳ दद्यात् तथैवोर्ध्व-गति-प्रदम् ।
ऊर्ध्वꣳ यथा दीप-शिखा दाता चोर्ध्व-गतिस् तथा

tatraiva tṛtīya-khaṇḍe—
dīpaṁ cakṣuḥ-pradaṁ dadyāt tathaivordhva-gati-pradam |
ūrdhvaṁ yathā dīpa-śikhā dātā cordhva-gatis tathā

Lamps give us vision and upliftment. The more a devotee offers lamps to the Lord, the more he makes advancement.

HBV 8.71

यावद् अक्षि-निमेषाणि दीपो देवालये ज्वलेत् ।
तावद् वर्ष-सहस्राणि नाक-पृष्ठे महीयते

yāvad akṣi-nimeṣāṇi dīpo devālaye jvalet |
tāvad varṣa-sahasrāṇi nāka-pṛṣṭhe mahīyate

A worshiper who offers a lamp to the lord will be honored in Vaikuntha for as many thousands of years as he blinks his eyes while offering the lamp.

HBV 8.72

ब्रह्न्-नारदीये वितिहोत्रꣳ प्रति यज्ञध्वजस्य पूर्व-जन्म-वृत्त-कथने—
प्रदीपः स्थापितस् तत्र सुरतार्थꣳ द्विजोत्तम ।
तेनापि मम दुष्कर्म निःशेषꣳ क्षयम् अगतम्

brhan-nāradīye vitihotraṁ prati yajñadhvajasya pūrva-janma-vṛtta-kathane—
pradīpaḥ sthāpitas tatra suratārthaṁ dvijottama |
tenāpi mama duṣkarma niḥśeṣaṁ kṣayam agatam

the following statement is found in the Brhan-ndradiya Purana) pradlpah sthdpitas tatra suratdrtharh dvijottama tendpi mama duskarma nihsesam ksayam dgatam O noble brahmana, the fact is, 1 lit a ghee lamp in the temple of Lord Hari for the purpose of fulfilling my lusty desires and yet, as a result, all of my sinful reactions became immediately exhausted.

HBV 8.73

विष्णु-धर्मे च—
विलीयते स्व-हस्ते तु स्व-तन्त्रे सति दीपकः ।
महा-फलो विष्णु-गृहे न दत्तो नरकाय सः

viṣṇu-dharme ca—
vilīyate sva-haste tu sva-tantre sati dīpakaḥ |
mahā-phalo viṣṇu-gṛhe na datto narakāya saḥ

206 SRI HARI-BHAKTI-VILASA mahd-phalo visnu-grhe na datto narakdya sah Even if a lamp is extinguished while being offered to the Lord, the worshiper attains great fortune. Indeed, such an offering checks the degradation of the worshiper.

HBV 8.74–75

नारदीये मोहिनी प्रति श्री-रुक्माङ्गदोक्तौ—
तिष्ठन्तु बहु-वित्तानि दानार्थ वर-वर्णिनि ।
हृदयायास-कर्तृणि दीप-दानाद् दिव व्रजेत्
तस्याप्य् अभावे सुभगे पर-दीप-प्रबोधनम् ।
कर्तव्य भक्ति-भावेन सर्व-दानाधिकश् च यत् इति ।

nāradīye mohinīṁ prati śrī-rukmāṅgadoktau—
tiṣṭhantu bahu-vittāni dānārthaṁ vara-varṇini |
hṛdayāyāsa-kartṛṇi dīpa-dānād divaṁ vrajet
tasyāpy abhāve subhage para-dīpa-prabodhanam |
kartavyaṁ bhakti-bhāvena sarva-dānādhikaś ca yat iti |

Rukmarigada and Mohini that is recorded in the Narada Purana) tisthantu bahu-vittdni ddndrtharh vara-varnini hrdaydydsakrt turni dipa-ddndd divarh vrajet tasydpy abhdve iubhage para-dlpa-prabodhanam kartavyam bhakti-bhdvena sarva-ddnddhikas ca yat. iti. O enchanting lady, charity causes the exhaustion of wealth and so it is troublesome to the heart of the donor. You need not perform such an activity. Simply by offering dipa, one can ascend to heaven. O fortunate one, if one does not have dipa, he can offer someone else's dipa with devotion because such an offering is better than all types of charity.

HBV 8.76

सद कल-विशेषे'पि भक्त्या भगवद्-आलये ।
महा-दीप-प्रदानस्य महिमाप्य् अत्र लिख्याते

sada kala-viśeṣe'pi bhaktyā bhagavad-ālaye |
mahā-dīpa-pradānasya mahimāpy atra likhyāte

The glories of offering a large dipa every day, and especially on the new moon day, in the temple of the Supreme Lord, are now being described.

HBV 8.77–80

अथ महऽद्ल्प-महत्म्यर्ह् (थे ग्लोरिएस् ओफ़् ओफ़्फ़ेरिन्ग् न्wहदिप)
विस्नुऽधर्मोत्तरे प्रथम-खन्दे
मह्द्-वर्त्तिह् सद्ध् देय्द्
भुमि-प्द्ल मह्द्-फल्द्
क्रस्न-पक्से विसेसेन
तत्र्द्पि स विसेसतह्
अम्ब्रस्य्द् च निर्दिस्त्द्
ह्रदसि च मह्द्-फल्द्
अस्व-युज्यम् अत्ल्त्द्ब्
क्रस्न-पक्सस् च यो भवेत्
अम्ब्रस्य्द् तद्ध् पुन्य् अ
ह्रदसि च विसेसतह्
देवस्य ढक्सिने प्द्स्वे
देय्द् तैल-तुल्द् घ्प
पल्द्स्तक-युतम् र्द्जन्
वर्त्ति तत्र च दिपयेत्
वसस्द् तु समग्रेन
सोपव्द्सो जितेन्द्रियह्

atha maha'dlpa-mahatmyarh (The glories of offering nwhadipa)
visnu'dharmottare prathama-khande
mahd-varttih sadd deyd
bhumi-pdla mahd-phald
krsna-pakse visesena

tatrdpi sa visesatah
amdvasyd ca nirdistd
dvadasi ca mahd-phald
asva-yujyam atltdydm
krsna-paksas ca yo bhavet
amdvasyd tadd puny a
dvadasi ca visesatah
devasya daksine pdrsve
deyd taila-tuld nrpa
paldstaka-yutam rdjan
vartti tatra ca dipayet
vasasd tu samagrena
sopavdso jitendriyah

O King, one should always offer a big ghee lamp to the Lord. On Dvadasi and the new moon day during the fortnight of the waning moon, such an offering awards one even greater merit. O King, on the Dvadasi of the waning moon and on the new moon day in the month of Asvin, one should offer a lamp having one hundred and eight wicks made of fresh, clean cotton and containing one hundred and eight palas of pure oil. Along with this offering, one should observe a fast and carefully control his senses.

HBV 8.81–85

महावर्त्ति-द्वयम् इद सकृद् दत्त्वा महामते ।
स्वर्-लोक सु-चिर भुक्त्वा जायते भू-तले यदा
तदा भवति लक्ष्मीवान् जय-द्रविण-सम्युतः ।
राष्ट्रे च जायते स्वस्मिन् देशे च नगरे तथा
कुले च राज-शार्दूल तत्र स्याद् दीपवत्-प्रभः ।
प्रत्युज्ज्वलश् च भवति युद्धेषु कलहेषु च
ख्याति याति तथा लोके सद्-गुणाना च सद्-गुणैः ।
एकम् अप्य् अथ यो दद्याद् अभीष्टतमयोर् द्वयोः
मनुष्ये सर्वम् आप्नोति यद् उक्त ते महानघ ।
स्वर्गे तथात्वम् आप्नोति भोग-काले तु यादव

mahāvartti-dvayam idaṁ sakṛd dattvā mahāmate |
svar-lokaṁ su-ciraṁ bhuktvā jāyate bhū-tale yadā
tadā bhavati lakṣmīvān jaya-draviṇa-samyutaḥ |
rāṣṭre ca jāyate svasmin deśe ca nagare tathā
kule ca rāja-śārdūla tatra syād dīpavat-prabhaḥ |

pratyujjvalaś ca bhavati yuddheṣu kalaheṣu ca
khyātiṁ yāti tathā loke sad-guṇānāṁ ca sad-guṇaiḥ |
ekam apy atha yo dadyād abhīṣṭatamayor dvayoḥ
manuṣye sarvam āpnoti yad uktaṁ te mahānagha |
svarge tathātvam āpnoti bhoga-kāle tu yādava

208 SRI HARI-BHAKTI-VILASA rastre ca jayate svasmin dese ca nagare tathd kule ca rdja-sardula tatra sydt dipavat-prabhah pratyujjvalas ca bhavati yuddhesu kalahesu ca khydtirh ydti tathd loke sad-gundndm ca sad-gunaih ekam apy atha yo dadydd abhistatamayor dvayoh mdnusye sarvam dpnoti yad uktarh te mahdnagha svarge tathdtvam dpnoti bhoga-kdle tu yadava O broad-minded one, a devotee who offers two large dipas to Lord Hari, as previously described, even once, becomes qualified to enjoy life in heaven for a long time and when he returns to this world, he is born as one who is rich, influential, and victorious. O foremost of kings, such a devotee continues to shine brightly in his kingdom, country, city, and family, just like the lamp that he offered to the Lord. In battle, he always comes out victorious. He possesses all good qualities, like an exalted personality. O Yadava! O sinless one! Such an exalted position is achieved by a devotee, even if he offers only one large dipa to Lord Hari. He enjoys heavenly pleasure and opulence before once again being born in human society.

HBV 8.86

समान्यस्य तु दीपस्य राजन् दान महाफलम् ।
कि पुनर् महतो दीपस्यात्रेयत्त न विद्यते

samānyasya tu dīpasya rājan dānaṁ mahāphalam |
kiṁ punar mahato dīpasyātreyatta na vidyate

O King, it is very difficult to estimate the extent of the merit one receives. by offering a large dipa because the offering of an ordinary dipa awards such great benefit.

E l G H t H VlLASA 209

HBV 8.87

शोणं वादरकं वस्त्रं जीर्णं मलिनम् एव च ।
उपभुक्तं न वा दद्यात् वर्त्तिकार्थं कदाचन इति ।

śoṇaṁ vādarakaṁ vastraṁ jīrṇaṁ malinam eva ca |
upabhuktaṁ na vā dadyāt varttikārthaṁ kadācana iti |

One should never offer to the Lord a lamp with ghee wicks made from old, torn, or used cotton cloth, especially if it is red.

HBV 8.88

स्वयम् अन्येन वा दत्तं दीपान् न श्री-हरेर् हरेत् ।
निर्वापयेन् न हिंसाच् च शुभं इच्छन् कदाचन

svayam anyena vā dattaṁ dīpān na śrī-harer haret |
nirvāpayen na hiṁsāc ca śubhaṁ icchan kadācana

One who wishes his own welfare should not extinguish a lamp that he has offered to the Lord, nor should he take it to another place, or let it become extinguished due to a lack of ghee or oil. He should also not allow anyone else do these things.

HBV 8.89–90

विष्णु-धर्मोत्तरे प्रथम-खण्डे—
दत्त्वा दीपो न हर्तव्यस् तेन कर्म विजानता ।
निर्वापनं च दीपस्य हिंसनं च विगर्हितम्
यः कुर्याद् धिंसनं तेन कर्मणा पुष्पितेक्षणः ।
दीप-हर्ता भवेद् अन्धः कणो निर्वाण-कृद् भवेत्

viṣṇu-dharmottare prathama-khaṇḍe—
dattvā dīpo na hartavyas tena karma vijānatā |
nirvāpanaṁ ca dīpasya hiṁsanaṁ ca vigarhitam
yaḥ kuryād dhiṁsanaṁ tena karmaṇā puṣpitekṣaṇaḥ |
dīpa-hartā bhaved andhaḥ kaṇo nirvāṇa-kṛd bhavet

It is grave sin to remove a burning ghee lamp after offering it to the Deities. To extinguish a dipa and to commit violence are both sinful. Those - - -• " : v, , - , . .

210 SRI HARI'BHAKTI-VILASA who allow a lamp to go out due to a lack of ghee or oil will suffer from cataracts. One who steals a dipa will become blind, and one who puts it out rather than letting it burn out on its own will also become blind.

HBV 8.91–92

विष्णु-धर्मे च नारकान् प्रति श्री-धर्मराजोक्तौ—
युष्माभिर् यौवनोन्मादम् उदितैर् अविवेकिभिः ।
द्युतोद्योतय गोविन्द-गेहाद् दीपः पुरा हृतः
तेनाद्य नरके घोरे क्षुत्-तृष्णा-परिपीडिताः ।
भवन्ति पतितास् तीव्रे शीत-वात-विदारिताः

viṣṇu-dharme ca nārakān prati śrī-dharmarājoktau—
yuṣmābhir yauvanonmādam uditair avivekibhiḥ |
dyutodyotaya govinda-gehād dīpaḥ purā hṛtaḥ
tenādya narake ghore kṣut-tṛṣṇā-paripīḍitāḥ |
bhavanti patitās tīvre śīta-vāta-vidāritāḥ

residents of hell is found in the Visnu-dharmottara) yusmabhir yauvanonmadarh uditair avivekibhih dyutodyotdya govinda- gehdd dipah. purd hrtah tenddya narake ghore ksut-trsna-paripldditah bhavanti patitds tivre slta-vdta-viddritdh Being intoxicated by the pride of youthfulness, you had previously taken a lamp from the temple of Lord Govinda and used it so that you could enjoy playing chess. Obviously, you had lost all good sense. That is why you are now suffering from hunger, thirst, and freezing cold, having fallen into a hellish condition of life.

HBV 8.93

तत्रैव श्री-पुलस्त्योक्तौ च—
तस्माद् आयातने विष्णोर् दद्याद् दीपान् द्विजोत्तम ।
ताम्श् च दत्त्वा न हि□सेत न च तैल-वियोजितान्

tatraiva śrī-pulastyoktau ca—
tasmād āyātane viṣṇor dadyād dīpān dvijottama |
tāmś ca dattvā na hiṁseta na ca taila-viyojitān

O foremost brahmana, you should always offer dlpa in the temple of Lord Visnu and never put it out or let it go out by itself, due to a lack of oil.

HBV 8.94

कुर्वीत दीप-हन्ता च मूको'न्धो जायते मृतः ।
अन्धे तमसि दुष्परे नरके पच्यते किल

kurvīta dīpa-hantā ca mūko'ndho jāyate mṛtaḥ |
andhe tamasi duṣpare narake pacyate kila

One who puts out a burning lamp that was offered to the Lord becomes dumb and blind in this life and at the end of his life, he goes to the darkest regions of hell. There is no doubt about this.

HBV 8.95

कालिका-पुराणे—
दीप-वृक्षश् च कर्तव्यस् तैजासाद्यैश् च भैरव ।
वृक्षेषु दीपो दातव्यो न तु भूमौ कदाचन

kālikā-purāṇe—
dīpa-vṛkṣaś ca kartavyas taijāsādyaiś ca bhairava |
vṛkṣeṣu dīpo dātavyo na tu bhūmau kadācana

kahka-purdne (In the Ktflika Purana it is stated) dlpa-vrksas ca kartavyas taijasddyais ca bhairava vrksesu dlpo ddtavyo na tu bhumau kaddcana O Bhairava, you should have a stand made from metal, or some other suitable material, and keep the lamp placed upon it. Never put the lamp on the bare floor.

HBV 8.96

दत्त्वा पुष्पाञ्जलि□ पीठ□ पद्यम् आचमन□ तथा ।
कृत्वा पात्रेषु कृष्णायार्पयेद् भोज्य□ यथा-विधि

dattvā puṣpāñjaliṁ pīṭhaṁ padyam ācamanaṁ tathā |
kṛtvā pātreṣu kṛṣṇāyārpayed bhojyaṁ yathā-vidhi

After offering flowers, a sitting place, pddya, and dcamaniya to the Lord, one should offer palatable food, following the prescribed rules and regulations. (In this connection, one should also offer some water to the Lord for washing His hands, while chanting, amrto pastaranarh asi svdhd.)

HBV 8.97–99

अस्त्र॰ जप्त्वाम्बुना प्रोक्ष्य नैवेद्य॰ चक्र-मुद्रया ।
स॰रक्ष्य प्रोक्षयेद् वायु-बीज-जप्त-जलेन च
तेन स॰शोष्य तद्-दोषम् अग्नि-बीज॰ च दक्षिणे ।
ध्यात्वा कर-तले'न्यत् तत् पृष्ठे स॰योज्य दर्श्यते
तद्-उत्थ-वह्निना तस्य शुष्क-दोष॰ हृदा दहेत् ।
ततः कर-तले सव्ये'मृत-बीज॰ विचिन्तयेत्

astraṁ japtvāmbunā prokṣya naivedyaṁ cakra-mudrayā |
saṁrakṣya prokṣayed vāyu-bīja-japta-jalena ca
tena saṁśoṣya tad-doṣam agni-bījaṁ ca dakṣiṇe |
dhyātvā kara-tale'nyat tat pṛṣṭhe saṁyojya darśyate
tad-uttha-vahninā tasya śuṣka-doṣaṁ hṛdā dahet |
tataḥ kara-tale savye'mṛta-bījaṁ vicintayet

212 SRI HARI-BHAKTI-VILASA dhydtvd kara-tale 'nyat tat prsthe samyojya darsyate tad-uttha-vahnind tasya suska-dosam hrdd dahet tatah kara-tale savye amrta-bijarh vicintayet First, one should sprinkle some purified water on the food while chanting, astryaya phat and protect it by displaying the cakra-mudra over it. Then, one should sprinkle a few more drops of water on the food after purifying the water by chanting, yarn, twelve times. Next, one should chant, rarh, while displaying the mudra by holding the right palm on top of the left palm. While doing this, one should think that all of the food has become completely purified of all contamination, with the help of fire. After this, one should chant the amrta-bija mantra, tharh.

HBV 8.100–101

तत्-पृष्ठे दक्षिण॰ पनि-तल॰ स॰योज्य दर्शयेत् ।
तद्-उत्थया निवेद्य॰ तत् सिचेद् अमृत-धारया
जलेन मूल-जप्तेन प्रोक्ष्य तच् चामृतात्मकम् ।
सर्व॰ विचिन्त्य स॰स्पृश्य मूल॰ वाराष्टक॰ जपेत्

tat-pṛṣṭhe dakṣiṇaṁ pani-talaṁ saṁyojya darśayet |
tad-utthayā nivedyaṁ tat siced amṛta-dhārayā
jalena mūla-japtena prokṣya tac cāmṛtātmakam |
sarvaṁ vicintya saṁspṛśya mūlaṁ vārāṣṭakaṁ japet

Thereafter, one should display the mudra by holding his left palm upside down, below his right palm, while thinking that the food is being showered with nectar. Then, one should

purify the food by sprinkling a few drops of purified water on it while chanting the mida mantra and considering the entire offering to be nectarean. After this, one should touch the offering plate and chant the mala mantra eight times.

HBV 8.102–104

अमृती-कृत्य तद् धेनु-मुद्रया सलिलादिभिः ।
तच् च कृष्णं च सम्पूज्य गृहित्वा कुसुमाञ्जलिम्
श्री-कृष्णं प्रार्थ्य तद्-वक्त्रात् तेजो ध्यात्वा विनिर्गतम् ।
सं योज्य च निवेद्यैतत् पत्रं वामेन संस्पृशन्
दक्षेण पाणिनादाय गन्ध-पुष्पान्वितं जलम् ।
स्वाहान्तं मूलम् उच्चार्य तज्-जलं विसृजेद् भुवि

amṛtī-kṛtya tad dhenu-mudrayā salilādibhiḥ |
tac ca kṛṣṇaṁ ca sampūjya gṛhitvā kusumāñjalim
śrī-kṛṣṇaṁ prārthya tad-vaktrāt tejo dhyātvā vinirgatam |
saṁyojya ca nivedyaitat patraṁ vāmena saṁspṛśan
dakṣeṇa pāṇināādāya gandha-puṣpānvitaṁ jalam |
svāhāntaṁ mūlam uccārya taj-jalaṁ visṛjed bhuvi

Thereafter, one should display the dhenu-mndra and think that the food has become complete and perfect. He should then worship that food, along with Lord Krsna, with offerings of water and sandalwood. This should be followed by an offering of flowers to the Lord while requesting Him, "O Krsna, let fire emanate from Your lotus mouth to accept this offering." One should think that this is actually happening. After that, one should take a small quantity of water mixed with sandalwood paste, along with some flowers, in his right palm, while holding the offering plate with his left hand and then throw the water onto the ground while chanting the miila mantra, ending with the word, svahd. He should also chant, sri krsndya idarh naivedyarh kalpaydmi.

HBV 8.105

तत् पाणिभ्याꣳ समुत्थाय निवेद्यꣳ तुलसी-युतम् ।
पत्राढ्यꣳ तस्य मन्त्रेण भक्त्या भागवते'र्पयेत्

tat pāṇibhyāṁ samutthāya nivedyaṁ tulasī-yutam |
patrāḍhyaṁ tasya mantreṇa bhaktyā bhāgavate'rpayet

Next, one should place tulasi leaves on top of each of the preparations that are on the plate, and then pick up the plate with two hands-and hold it before the Lord. One should offer the food to the Lord while chanting the offering mantra, with love and devotion.

HBV 8.106–107

निवेदन-मन्त्रश् चयꣳ—
निवेदयमि भवते जुसनेदꣳ हविर् हरे इति ।
अमृतोपस्तरनम् असि स्वाहेत्य् उच्चारयन् हरेः ।
दत्त्वाथ विधिवद् वारि-गण्डूषꣳ वाम-पाणिना ।
दर्शयेद् ग्रास-मुद्राꣳ तु प्रफुल्लोत्पल-सन्निभम्

nivedana-mantraś cayaṁ—
nivedayami bhavate jusanedaṁ havir hare iti |
amṛtopastaranam asi svāhety uccārayan hareḥ |
dattvātha vidhivad vāri-gaṇḍūṣaṁ vāma-pāṇinā |
darśayed grāsa-mudrāṁ tu praphullotpala-sannibham

214 SRI HARI-BHAKTI-VILASA / / amrtopdstaranam asi svdhety uccdrayan hareh dattvdtha vidhivad vari- gandusarh vdma-pdnind darsayed grdsa-mudrdm tu praphullotpala-sannibham Nivedaydmi bhavate jusdnedarh habirhare. I am offering this food to You and so, kindly accept it. After chanting this mantra, one should offer a little water to the Lord with his left hand while chanting, amrtopastaranam asi svdhd. One should display the grdsa-mudrd by displaying his two palms, like a fully blossomed lotus flower.

HBV 8.108

प्राणादि-मुद्रा-हस्तेन दक्षिणेन तु दर्शयेत् ।
मन्त्रैश् चतुर्थी-स्वाहान्तैस् ताराद्यैस् तत्-तद्-आह्वयैः

prāṇādi-mudrā-hastena dakṣiṇena tu darśayet |
mantraiś caturthī-svāhāntais tārādyais tat-tad-āhvayaiḥ

Then, with his right hand, one should display the five prdnddi'mudrds while pronouncing each word in the fourth dative case, ending with svdhd. For example, prdndya svdhd, apdndya svdhd, and so on. (When one places the tips of the little finger, ring finger, and thumb together, that is called the prdna'mudra. When one places the tips of the index finger, middle finger, and thumb together, that is called the apdna- mudra. When one places the tips of the ring finger, middle finger and thumb together, that is called the vyana-mudrd. When one places the tips of the ring finger, middle finger, index finger, and thumb together, that is called the uddna-mudrd. When one places the tips of all five fingers together, that is called the samdna-mudrd.)

HBV 8.109

ततः स्पृशम्श् च करयोर् अङ्गुष्ठाभ्याम् अनामिके ।
प्रदर्शयेन् निवेद्यस्य मुद्रा□ तस्य मनु□ जपन्

tataḥ spṛśamś ca karayor aṅguṣṭhābhyām anāmike |
pradarśayen nivedyasya mudrāṁ tasya manuṁ japan

After doing this, one should display the nivedya-mudrd by touching the tips of all the fingers of both hands together.

(When the tips of all five fingers are brought together and held upwards, that is known as the nivedya-mudrd. Also, by touching the thumbs of both -hands with the tips of the ring fingers, one can form the nivedya-mudra.

HBV 8.110

मन्त्रश् चाय क्रम-दीपिकायाम् [४.६२] --
नन्दजो'म्बुमनु-बिन्दु-युङ् नतिः
पार्श्व-रा-मरुद्-अवात्मने नि च ।
रुद्ध-ङे-युत-निवेद्यम् आत्म-भूर्
मास-पार्श्वम् अनिलस् तथा'मि-युक्

mantraś cāyaṁ krama-dīpikāyām [4.62] --
nandajo'mbumanu-bindu-yuṅ natiḥ
pārśva-rā-marud-avātmane ni ca |
ruddha-ṅe-yuta-nivedyam ātma-bhūr
māsa-pārśvam anilas tathā'mi-yuk

is described in the Krama-dipikd as follows) nandajo 'mbu-manu-bindu-yug natih pdrsva-ra-marud-avdtmane ni ca ruddha-de-yuta~nivedyam dtma-bhu-masa- pdrsvam anila-sthami-yug id While displaying the nivedya-mudrd, the following mantra should be chanted, thaum namah pardya avdtmane niruddhdya nivedyam kalpamlti

HBV 8.111–112

निवेद्यस्य मनुत्वेन स्वाभीष्ट मनुम् एव ते ।
एकान्तिनो जपन्तस् तु ग्रास-मुद्रा वितन्वते
न च ध्यायन्ते ते कृष्ण-वक्त्रात् तेजो-विनिर्गमम् ।
मञ्जुल-व्यवहारेण भोजयन्ति हरि मुदा

nivedyasya manutvena svābhīṣṭaṁ manum eva te |
ekāntino japantas tu grāsa-mudrāṁ vitanvate
na ca dhyāyante te kṛṣṇa-vaktrāt tejo-vinirgamam |
mañjula-vyavahāreṇa bhojayanti hariṁ mudā

The devotees of the Lord chant their worshipable gdyatri'mantra as the nivedya-mantra, and they display the grdsa-mudrd. They do not like to think that fire is emanating from the Lord's mouth to accept the food offering. Instead, they take great pleasure in feeding the Lord as a humble devotee feeding his master.

HBV 8.113

अन्यत्र च–
शाली-भक्त॑ सु-भक्त॑ शिशिर-कर-सित॑ पायस॑ पूप-सूपम्
लेह्य॑ पेय॑ सु-चूष्य॑ सितम् अमृत-फल॑ घारिकाद्य॑ सुखाद्यम् ।
आज्य॑ प्राज्य॑ समिज्य॑ नयन-रुचि-कर॑ वाजिकैल-मरीच-
स्वादियः शाकराजि-परिकरम् अमृताहार-जोष॑ जुषस्व

anyatra ca–
śālī-bhaktaṁ su-bhaktaṁ śiśira-kara-sitaṁ pāyasaṁ pūpa-sūpam
lehyaṁ peyaṁ su-cūṣyaṁ sitam amṛta-phalaṁ ghārikādyaṁ sukhādyam |
ājyaṁ prājyaṁ samijyaṁ nayana-ruci-karaṁ vājikaila-marīca-
svādiyaḥ śākarāji-parikaram amṛtāhāra-joṣaṁ juṣasva

216 SRIHARI-BHAKTI-VILASA o my Lord, please be happy to relish this nectarean food that I am offering to You. Here is the best quality white rice, sweet rice, milk cake, soup, chutney, drink, and fresh fruit, along with many varieties of fried rice, spinach, and other vegetable preparations made with ghee, cardamom, black pepper, and other ingredients.

HBV 8.114

कि॑ च—गरुड-पुराणे—
नैवेद्य॑ परया भक्त्या घण्टाद्यैर् जय-निस्वनैः ।
नीराजनैश् च हरये दद्याद् दीपासन॑ बुधः

kiṁ ca—garuḍa-purāṇe—
naivedyaṁ parayā bhaktyā ghaṇṭādyair jaya-nisvanaiḥ |
nīrājanaiś ca haraye dadyād dīpāsanaṁ budhaḥ

A devotee who is aware of the proper etiquette should ring the bell and glorify the Lord while offering food to Him with love and devotion. He should make sure that the Lord's sitting place remains and that the ghee lamp keeps burning until the prescribed time for offering is over.

HBV 8.115

स्कान्दे श्री-ब्रह्म-नारद-स॑वादे—
नैवेद्य-पात्र॑ वक्ष्यामि केशवस्य महात्मनः ।
हैरण्य॑ रजत॑ ताम्र॑ क॑स्य॑ मृन्-मयम् एव च ।
पलाश॑ पद्म-पत्र॑ च पात्र॑ विष्णोर् अति-प्रियम्

skānde śrī-brahma-nārada-saṁvāde—
naivedya-pātraṁ vakṣyāmi keśavasya mahātmanaḥ |
hairaṇyaṁ rajataṁ tāmraṁ kaṁsyaṁ mṛn-mayam eva ca |
palāśaṁ padma-patraṁ ca pātraṁ viṣṇor ati-priyam

that is found in the Skanda Purquyn it is stated) naivedya-patram vaksydmi kesavasya mahdtm,anah hairanyarh rdjatam tdmrarh karhsyarh mrn-mayam eva ca pdlasarh padma-patrarh ca pdtrarh visnor ati-priyam 1 will now describe the plates used for offering food to Lord Kesava, who is most magnanimous. Golden plates, silver plates, copper plates, and bell metal plates, as well as plates made of clay, lotus leaves, and palasa leaves are very dear to Lord Visnu.

HBV 8.116

विष्णु-धर्मोत्तरे—
पत्राणा॑ तु प्रदानेन नरक॑ च न गच्छति

viṣṇu-dharmottare—
patrāṇāṁ tu pradānena narakaṁ ca na gacchati

These who offer plates to Lord Hari will not have to traverse the path to hell.

HBV 8.117

देवी-पुराणे—
षट्-त्रि॑शद्-अङ्गुल॑ पात्रम् उत्तम॑ परिकीर्तितम् ।
मध्यम॑ च त्रिभागोन॑ कन्यस॑ द्वादशाङ्गुलम् ।
वस्व्-अङ्गुल-विहीन॑ तु न पात्र॑ कारयेत् क्वचित्

devī-purāṇe—
ṣaṭ-triṁśad-aṅgulaṁ pātram uttamaṁ parikīrtitam |
madhyamaṁ ca tribhāgonaṁ kanyasaṁ dvādaśāṅgulam |
vasv-aṅgula-vihīnaṁ tu na pātraṁ kārayet kvacit

devi-purdne (In the Devi Purana it is stated) sat-trirhsad-angularh pdtrarh uttamarh pariklrtitam madhyamarh ca tribhdgonarh kanyasam dvddasdngularh vasv-angula-vihlnarh tu na pdtrarh kdrayet kvacit A plate that is about thirty-six inches in diameter is considered to be best. A plate that is about twenty-four inches in diameter is considered average. One should never use a plate whose diameter is less than eight inches.

HBV 8.118

एकादश-स्कन्दे (११.२७.३४)—
गुड-पायस-सर्पी□षि सष्कुल्यापूप-मोदकान् ।
स□याव-दधि-सूपाम्श् च नैवेद्य□ सति कल्पयेत्

ekādaśa-skande (11.27.34)—
guḍa-pāyasa-sarpīṁṣi saṣkulyāpūpa-modakān |
saṁyāva-dadhi-sūpāmś ca naivedyaṁ sati kalpayet

Within his means, the devotee should arrange to offer Me sugar candy, sweet rice, ghee, saskuli [rice-flour cakes], apupa [various sweet cakes], modaka [steamed rice-flour dumplings filled with sweet coconut and sugar], sarhyava [wheat cakes made with ghee and milk and covered with sugar and spices], yogurt, vegetable soups and other palatable foods.

HBV 8.119

कि□ च—(११.११.४१)—
यद् यद् इष्टतम□ लोके यच् चाति-प्रियम् आत्मनः ।
तत् तन् निवेदयेन् मह्य□ तद् आनन्त्याय कल्पते

kiṁ ca—(11.11.41)—
yad yad iṣṭatamaṁ loke yac cāti-priyam ātmanaḥ |
tat tan nivedayen mahyaṁ tad ānantyāya kalpate

Whatever is most desired by one within this material world, and whatever is most dear to oneself—one should offer that very thing to Me. Such an offering qualifies one for eternal life.

HBV 8.120

अष्टम-स्कान्दे— (८.१६.५२)—
नैवेद्य॰ चाधि-गुणवद् दद्यात् पुरुष-तुष्टि-दम्

aṣṭama-skānde— (8.16.52)—
naivedyaṁ cādhi-guṇavad dadyāt puruṣa-tuṣṭi-dam

The offerings of food should be of varieties of tastes. In this way, one should worship the Supreme Personality of Godhead.

HBV 8.121

बौधायन-स्मृतौ च—
नाना-विधान्न-पानैश् च भक्षनाद्यैर् मनोहरैः ।
नैवेद्य॰ कल्पयेद् विष्णोस् तद्-अभावे च पायस॰
केवल॰ घृत-स॰युक्त॰

baudhāyana-smṛtau ca—
nānā-vidhānna-pānaiś ca bhakṣanādyair manoharaiḥ |
naivedyaṁ kalpayed viṣṇos tad-abhāve ca pāyasaṁ
kevalaṁ ghṛta-saṁyuktaṁ

Lord Visnu's offering should consist of various types of delicious rice, vegetables, and drinks. In the absence of these things, one may simply offer Him sweet rice mixed with ghee.

HBV 8.122

वामन-पुराणे---
हविषा स॰स्कृता ये च यव-गोधूम-शालयः ।
तिल-मुद्गादयो माषा व्रीहयश् च प्रिया हरेः

vāmana-purāṇe---
haviṣā saṁskṛtā ye ca yava-godhūma-śalayaḥ |
tila-mudgādayo māṣā vrīhayaś ca priyā hareḥ

Barley, wheat, rice, sesame seeds, mung ddl, urad &a\, and chick peas mixed with ghee are very dear to Lord Hari.

HBV 8.123

गारुडे—
अन्न चतुर्-विध पुण्यम् गुणाढ्य चामृतोपमम् ।
निष्पण्ण स्व-गृहे यद् वा श्रद्धया कल्पयेद् धरेः

gāruḍe—
annaṁ catur-vidhaṁ puṇyam guṇāḍhyaṁ cāmṛtopamam |
niṣpaṇṇaṁ sva-gṛhe yad vā śraddhayā kalpayed dhareḥ

One should faithfully offer home made, pure, high quality, and delicious food of four kinds to Lord Hari.

HBV 8.124–126

भविष्ये—
पुष्प धूप तथा दीप नैवेद्य सु-मनोहरम् ।
खण्ड-लड्डुक-श्री-वेस्त-कासाराशोक-वर्तिकाः
स्वस्तिकोल्लसिक-दुग्ध-तिल-वेष्ट-किलाटिकाः ।
फलानि चैव पक्वानि नागरङ्गादिकानि च
अन्यानि विधिना दत्त्वा भक्ष्याणि विविधानि च ।
एवम् आदिनि दापयेद् भक्तितो ऋप

bhaviṣye—
puṣpaṁ dhūpaṁ tathā dīpaṁ naivedyaṁ su-manoharam |
khaṇḍa-laḍḍuka-śrī-vesta-kāsārāśoka-vartikāḥ
svastikollasika-dugdha-tila-veṣṭa-kilāṭikāḥ |
phalāni caiva pakvāni nāgaraṅgādikāni ca
anyāni vidhinā dattvā bhakṣyāṇi vividhāni ca |
evam ādini dāpayed bhaktito nrpa

O King, one should devotedly offer to the Lord flowers, dhupa, dlpa and excellent food, such as sugar candy, laddus, sweet balls, varieties of cakes, condensed milk, sweet sesame cake, milk sweets, and varieties of ripe fruit, such as oranges.

HBV 8.127–128

वाराहे—
यस् तु भागवतो देवि अन्नाद् येन तु प्रीणयेत् ।
प्रीणितस् तिष्ठते'सौ वा बहु-जन्मानि माधवि
सर्व-व्रीहि-मय गृह्यम् शुभ सर्व-रसान्वितम् ।
मन्त्रेण मे प्रदीयेत न कि चिद् अपि स स्पृशेत्

vārāhe—
yas tu bhāgavato devi annād yena tu prīṇayet |
prīṇitas tiṣṭhate'sau vā bahu-janmāni mādhavi
sarva-vrīhi-mayaṁ gṛhyam śubhaṁ sarva-rasānvitam |
mantreṇa me pradīyeta na kiṁcid api saṁspṛśet

220 SRI HARI-BHAKTI-VILASA prinitas tisthate 'sau vd bahu-janmani mddhavi sarva-vrlhi-mayam grhyarh subharh sarva-rasdnvitam mantrena me pradlyeta na kincid api sarhsprset O Madhavi! O Devi! Those who satisfy the Vaisnavas by feeding them palatable food and who offer Me varieties of pure and delicious food while chanting the appropriate mantras but do not accept anything for themselves live a happy and prosperous life in many future births.

HBV 8.129–131

इङ्गुदि-फल-बिल्वानि बदरामलकानि च ।
खर्जुराम्श् चासनाम्श् चैव मानवाम्श् च परूषकान्
शालोड्डम्बरिकाम्श् चैव तथा प्लक्ष-फलानि च ।
पैप्पल कण्टकीय च तुम्बुरु च प्रियङ्गुकम्
मरीच शि श-पाक च भल्लातकर-मर्दकम् ।
द्राक्षा च दाडिम चैव पिण्ड-खर्जूरम् एव च

iṅgudi-phala-bilvāni badarāmalakāni ca |
kharjurāmś cāsanāmś caiva mānavāmś ca parūṣakān
śāloḍḍambarikāmś caiva tathā plakṣa-phalāni ca |
paippalaṁ kaṇṭakīyaṁ ca tumburuṁ ca priyaṅgukam
marīcaṁ śiṁśa-pākaṁ ca bhallātakara-mardakam |
drākṣāṁ ca dāḍimaṁ caiva piṇḍa-kharjūram eva ca

Fruit of the tdpasa tree, as well as bael, badari, drnalaki, dates, cdravija, coconut, parusaka, sdla, fig, plaksa, pippli, jackfruit, tumburu, priyangu, maruvaka, sisu, bhalldtaka, karamardaka, grapes, and pomegranates are favorite fruit of the Supreme Lord.

HBV 8.132–137

सौवीर॑ केलिक॑ चैव तथा शुभ-फलानि च ।
पिण्डारक-फल॑ चैव पुन्नाग-फलम् एव च
शमी॑ चैव कवीर॑ च खर्जूरक-महाफलम् ।
कुमुदस्य फल॑ चैव वहेडक-फल॑ तथा
अज॑ कर्कोटक॑ चैव तथा तल-फलानि च ।
कदम्बः कौमुद॑ चैव द्वि-विध॑ स्थल-कञ्जयोः
पिण्डिकण्डेति विख्यात॑ व॑श-नीप॑ ततः परम् ।
मधु-कण्डेति विख्यात॑ माहिष॑ कण्डम् एव च
कर-मर्दक-कन्द॑ च तथा निलोत्पलस्य च ।
मृणाल॑ पौष्कर॑ चैव शालूकस्य फल॑ तथा
एते चान्ये च बहवः काण्ड-मूल-फलानि च ।
एतानि चोपयोज्यानि ये मया परिकल्पिताः

sauvīraṁ kelikaṁ caiva tathā śubha-phalāni ca |
piṇḍāraka-phalaṁ caiva punnāga-phalam eva ca
śamīṁ caiva kavīraṁ ca kharjūraka-mahāphalam |
kumudasya phalaṁ caiva vaheḍaka-phalaṁ tathā
ajaṁ karkoṭakaṁ caiva tathā tala-phalāni ca |
kadambaḥ kaumudaṁ caiva dvi-vidhaṁ sthala-kañjayoḥ
piṇḍikaṇḍeti vikhyātaṁ vaṁśa-nīpaṁ tataḥ param |
madhu-kaṇḍeti vikhyātaṁ māhiṣaṁ kaṇḍam eva ca
kara-mardaka-kandaṁ ca tathā nilotpalasya ca |
mṛṇālaṁ pauṣkaraṁ caiva śālūkasya phalaṁ tathā
ete cānye ca bahavaḥ kāṇḍa-mūla-phalāni ca |
etāni copayojyāni ye mayā parikalpitāḥ

Fruit of the saubira, kelika, pinddraka, punndga, sami, and kavira trees, as well as dates, kimuda, bahedd, aja, karkotaka, palmyra, kadamba, and kaumuda fruit, two kinds of lotus that grow on land, roots of pindi, vamsinipa, madhu, mahisa, and karmadaka, blue lotus, lotus stems, puskara fruit, water lily fruit, along with all those fruit and roots that I have already described are My food.

HBV 8.138–141

मूलकस्य ततः शाकम् चिञ्च-शाक तथैव च ।
शाक चैव कलायस्य सर्षपस्य तथैव च
व सकस्य तु शाक च शाकम् एव कलम्बिकम् ।
आर्द्रकस्य च शाक वै पालङ्क शाकम् एव च
अम्बिलोडक-शाक च काश कौमारक तथा ।
शुक-मण्डल-पत्र च द्वाव् एव तरु-वानकौ
चरस्य चैव शाक च मधु-कोड्डुम्बर तथा ।
एते चान्ये च बहवह् शतशो'थ सहस्रशः ।
कर्मण्याश् चैव सर्वे वै ये मया परिकीर्तिताः

mūlakasya tataḥ śākam ciñca-śākaṁ tathaiva ca |
śākaṁ caiva kalāyasya sarṣapasya tathaiva ca
vaṁsakasya tu śākaṁ ca śākam eva kalambikam |
ārdrakasya ca śākaṁ vai pālaṅkaṁ śākam eva ca
ambiloḍaka-śākaṁ ca kāśaṁ kaumārakaṁ tathā |
śuka-maṇḍala-patraṁ ca dvāv eva taru-vānakau
carasya caiva śākaṁ ca madhu-koḍḍumbaraṁ tathā |
ete cānye ca bahavah śataśo'tha sahasraśaḥ |
karmaṇyāś caiva sarve vai ye mayā parikīrtitāḥ

222 SRI HARI-BHAKTI'VILASA drdrakasya ca idkam vai pdldnkam idkam eva ca ambilodaka-iakam ca idkam kaumdrakarh tathd iuka-mandala-patram ca dvdv eva taru-vdnakau carasya caiva idkam ca madhu-koddumbaram tathd ete cdnye ca bahavah iataio 'tha sahasraiah karmanydi caiva sarve vai ye mayd parikirtitdh Sdk, or spinach, as well as green leafy vegetables, such as the leaves of raddish and cinca, urad gram, mustard, varhsaka, kalambi, ginger, palanka, ambilodaka, kasa, kaumaraka, sukamandala, dry leaves of the dvividha tree, cara. madhuka, udumbara and all those leafy vegetables that I have already described to you are fit for My offering.

HBV 8.142

व्रीहीणा च प्रवक्ष्यामि उपयोगाम्श् च माधवि ।
एक-चित्त समाधाय तत् सर्व शृणु सुन्दरि

vrīhīṇāṁ ca pravakṣyāmi upayogāṁś ca mādhavi |
eka-cittaṁ samādhāya tat sarvaṁ śṛṇu sundari

O beautiful one! O Madhavi! Now listen with attention as I describe to you the different types of grains, such as rice.

HBV 8.143–146

धर्माधार्मिक-रक्त च सु-गन्ध रक्त-शालिकम् ।
दीर्घशूक महाशालि वर-कुङ्कुम-पत्रकम्
ग्राम-शालि समद्राशाम् स-श्रीशा कुश-शालिकाम् ।
यवाश् च द्वि-विधा ज्ञेयाः कर्मण्या मम सुन्दरि
कर्मण्याश् चैव मुद्गाश् च तिलाः कृष्णाः कुलत्थकाः ।
गोधूमक महा-मुद्ग-मुद्गाष्टकम् अवाट-जित्
कर्मण्य् एतानि चोक्तानि व्यजनानि प्रियान्वितान् ।
प्रतिगृह्णाम्य् अह ह्य् एतान् सर्वान् भागवतान् प्रियान्

dharmādhārmika-raktaṁ ca su-gandhaṁ rakta-śālikam |
dīrghaśūkaṁ mahāśāliṁ vara-kuṅkuma-patrakam
grāma-śāliṁ samadrāśām sa-śrīśāṁ kuśa-śālikām |
yavāś ca dvi-vidhā jñeyāḥ karmaṇyā mama sundari
karmaṇyāś caiva mudgāś ca tilāḥ kṛṣṇāḥ kulatthakāḥ |
godhūmakaṁ mahā-mudga-mudgāṣṭakam avāṭa-jit
karmaṇy etāni coktāni vyajanāni priyānvitān |
pratigṛhṇāmy ahaṁ hy etān sarvān bhāgavatān priyān

O beautiful lady, know for certain that dharmorakta rice, adhormarakta rice, dirghasuka rice, mahasali rice, kumkumpatra gramasaU rice, madrasia rice, srisa rice, kusa rice, and the two kinds of barley are fit for My offering. Mung beans, sesame seeds, black urad gram, wheat, green mung dot, and the other eight kinds of mung ddl are also suitable for My worship. All of these, as well as the vegetables that I have already mentioned—I gladly accept from My devotees.

HBV 8.147

किञ्च--
ये मयैवोपयोज्यानि गव्यञ्च दधि पयो घृतम्

kiṁ ca--
ye mayaivopayojyāni gavyaṁ dadhi payo ghṛtam

Cow's milk, cow yogurt, and cow ghee are fit for My offering.

HBV 8.148–150

स्कान्दे च ब्रह्म-नारद-संवादे—
हविः शल्योदनं दिव्यम् आज्य-युक्तं स-शर्करम् ।
नैवेद्यं देव-देवाय यावकं पायसं तथा
नैवेद्यानाम् अभावे तु फलानि विनिवेदयेत् ।
फलानाम् अप्य् अभावे तु तृण-गुल्मौषधीर् अपि
औषधीनाम् अलाभे तु तोयं च विनिवेदयेत् ।
तद्-अलाभे तु सर्वत्र मानसं प्रवरं स्मृतम्

skānde ca brahma-nārada-saṁvāde—
haviḥ śalyodanaṁ divyam ājya-yuktaṁ sa-śarkaram |
naivedyaṁ deva-devāya yāvakaṁ pāyasaṁ tathā
naivedyānām abhāve tu phalāni vinivedayet |
phalānām apy abhāve tu tṛṇa-gulmauṣadhīr api
auṣadhīnām alābhe tu toyaṁ ca vinivedayet |
tad-alābhe tu sarvatra mānasaṁ pravaraṁ smṛtam

that is found in the Skanda Purdrux it is stated) havih sdlyodanam divyam ajya-yuktam sa-sarkaram naivedyam deva-devdya ydvakarh pdyasam tathd naivedydndm abhave tu phaldni vinivedayet phaldndm dpy abhdve tu trna-gulmausadhir api "v.

224 SRI HARI-BHAKTI-VILASA ausadhlndm aldbhe tu toyam ca vinivedyet tad-aldbhe tu sarvatra mdnasam pravaram smrtam One should offer cow ghee, best quality sdli rice, rice mixed with ghee and sugar, and barley powder cooked in milk and sugar to the Lord of the demigods, Sri Visnu. If one cannot afford these things then he should simply offer fruit to the Lord. If he cannot afford fruit then he should offer roots, twigs, or even herbs. If even these are not available then one should just offer water to the Lord. If nothing is available then one should offer the Lord's favorite food within the mind.

HBV 8.151

स्कान्दे महेन्द्रं प्रति श्री-नारद-वचनं—
यच्छन्ति तुलसी-शाकं श्रुतं ये माधवाग्रतः ।
कल्पान्तं विष्णु-लोके तु वसन्ति पितृभिः सह

skānde mahendraṁ prati śrī-nārada-vacanaṁ—
yacchanti tulasī-śākaṁ śrutaṁ ye mādhavāgrataḥ |
kalpāntaṁ viṣṇu-loke tu vasanti pitṛbhiḥ saha

Those who offer tulasl leaves cooked in ghee to Lord Madhava go to live with their forefathers in the abode of Lord Visnu until the end of the kalpa.

HBV 8.152

हारित-स्मृतौ—
नाभक्ष्यं नैवेद्यार्थे भक्ष्येस्व् अप्य् अजा-महिषी-क्षीरं पञ्च-नखा मत्स्याश् च

hārita-smṛtau—
nābhakṣyaṁ naivedyārthe bhakṣyesv apy ajā-mahiṣī-kṣīraṁ pañca-nakhā matsyāś ca

hdrita-smrtau (In the Hdrit-smrti it is stated) ndbhaksyarh naivedydrthe bhaksyesv apy ajd-mahisl- kslrarh panca-nakhd matsyds ca Things that are unfit for eating should not be offered to the Lord. Among the things that are fit to eat, one should avoid offering goat's milk, buffalo milk, fish, or the flesh of any animal that has got five nails.

HBV 8.153

द्वारका-माहात्म्ये—
नीली-क्षेत्रं वापयन्ति मूलकं भक्षयन्ति ये ।
नैवास्ति नरकोत्तारह् कल्प-कोटि-शतैर् अपि

dvārakā-māhātmye—
nīlī-kṣetraṁ vāpayanti mūlakaṁ bhakṣayanti ye |
naivāsti narakottārah kalpa-koṭi-śatair api

Those who grow nili in their field and eat radish cannot gain freedom from their hellish condition of life even after hundreds of millions of kalpas.

HBV 8.154

वाराहे—
माहिष॰ चाविक॰ चाजम् अयज्ञीयम् उदाहृतम्

vārāhe—
māhiṣaṁ cāvikaṁ cājam ayajñīyam udāhṛtam

It has been ascertained that sheep, goat, and buffalo ghee are not suitable for use in sacrificial performances.

HBV 8.155

कि॰ च—
माहिष॰ वर्जयेन् मह्य॰ क्षीर॰ दधि घृत॰ यदि

kiṁ ca—
māhiṣaṁ varjayen mahyaṁ kṣīraṁ dadhi ghṛtaṁ yadi

If one would like to offer Me ghee, milk, or yogurt then he must avoid that of the buffalo.

HBV 8.156–157

विष्णु-धर्मोत्तरे तृतीय-खण्डे—
अभक्ष्य॰ चप्य् अहृद्य॰ च नैवेद्य॰ न निवेदयेत् ।
केश-कीटावपन्न॰ च तथा चाविहित॰ च यत्
मूषिका-लाङ्गुलोपेतम् अवधूतम् अवक्षुतम् ।
उड्डुम्बर॰ कपित्थ॰ च तथा दन्त-शठ॰ च यत् ।
एवम् आदीनि देवाय न देयानि कदाचन

viṣṇu-dharmottare tṛtīya-khaṇḍe—
abhakṣyaṁ capy ahṛdyaṁ ca naivedyaṁ na nivedayet |
keśa-kīṭāvapannaṁ ca tathā cāvihitaṁ ca yat
mūṣikā-lāṅgulopetam avadhūtam avakṣutam |
uḍḍumbaraṁ kapitthaṁ ca tathā danta-śaṭhaṁ ca yat |
evam ādīni devāya na deyāni kadācana

One should never offer uneatable and tasteless food to the Lord. Prohibited food, food containing the hair of a monkey, food that has been

226 SRI HARI-BHAKTI-VILASA rejected, and food upon which someone has sneezed are unfit for offering to the Lord. Wood apple, lemon, and udumbara should not be offered to the Lord.

HBV 8.158–159

कौर्मे—

वृन्ताक॰ जालिका-शाक॰ कुसुम्भाश्मन्तक॰ तथा ।
पलाण्डु॰ लशुन॰ शुक्लम् निर्यास॰ चैव वर्जयेत्
गृञ्जन॰ कि॰शुक॰ चैव कुकुण्ड॰ च तथैव च ।
उडुम्बरम् अलाबु॰ च जग्ध्वा पतति वै द्विजः

kaurme—
vṛntākaṁ jālikā-śākaṁ kusumbhāśmantakaṁ tathā |
palāṇḍuṁ laśunaṁ śuklam niryāsaṁ caiva varjayet
gṛñjanaṁ kiṁśukaṁ caiva kukuṇḍaṁ ca tathaiva ca |
uḍumbaram alābuṁ ca jagdhvā patati vai dvijaḥ

Eggplant, jdli sdk, knsurnbha sdk, asmantaka sdk, palandu, garlic, and kdnjika should be avoided. If a brdhmana eats gmjana, kimsuka, kumkundu, udumbara and ash gourd, he will become degraded.

HBV 8.160

वैष्णवे—

भुञ्जीतोद्धृत-साराणि न कदाचिन् नरेश्वर

vaiṣṇave—
bhuñjītoddhṛta-sārāṇi na kadācin nareśvara

O King, you should not eat forbidden things, such as pinyaka.

HBV 8.161

स्कान्दे—
न भक्षयति वृन्ताक तस्य दूरतरो हरिः

skānde—
na bhakṣayati vṛntākaṁ tasya dūrataro hariḥ

Lord Hari stays far away from a person who eats eggplant.

HBV 8.162

किं चान्यत्र—
द्वोर्भ्यां पाद्भ्यां च जानुभ्याम् उरसा शिरसा दृशा ।
मनसा वचसा चेति प्रणामो'ष्टाङ्ग ईरितः

kiṁ cānyatra—
dorbhyāṁ pādbhyāṁ ca jānubhyām urasā śirasā dṛśā |
manasā vacasā ceti praṇāmo'ṣṭāṅga īritaḥ

Lord Hari keeps Himself far away from a person who eats eggplant, ash gourd, burnt rice, and masura gram.

HBV 8.163

जानुभ्याम् चैव बाहुभ्यां शिरसा वचसा धिया ।
पञ्चाङ्गकः प्रणामः स्यात् पूजासु प्रवराव् इमौ

jānubhyām caiva bāhubhyāṁ śirasā vacasā dhiyā |
pañcāṅgakaḥ praṇāmaḥ syāt pūjāsu pravarāv imau

How can a shameless person who eats gourd, burnt rice, or kalambi sak claim that he is a devotee of Lord Janardana?

HBV 8.164

अत एवोक्त॑ यामले—
यत्र मद्य॑ तथा मा॑सम् तथा वृन्ताक-मूलके ।
निवेदयेन् नैव तत्र हरेर् ऐकान्तिकी रतिः

ata evoktaṁ yāmale—
yatra madyaṁ tathā māṁsam tathā vṛntāka-mūlake |
nivedayen naiva tatra harer aikāntikī ratiḥ

Unalloyed devotional service to Lord Hari does not manifest in a place where there is meat, eggplant, wine, and radish.

HBV 8.165–166

स्कान्दे—
नैवेद्यानि मनोज्ञानि कृष्णस्याग्रे निवेदयेत् ।
कल्पान्त॑ तत्-पितृण॑ तु तृप्तिर् भवति शाश्वती
फलानि यच्छते यो वै सुहृद्यानि नरेश्वर ।
कल्पान्त॑ जायते तस्य स-फल॑ च मनोरथः

skānde—
naivedyāni manojñāni kṛṣṇasyāgre nivedayet |
kalpāntaṁ tat-pitṝṇaṁ tu tṛptir bhavati śāśvatī
phalāni yacchate yo vai suhṛdyāni nareśvara |
kalpāntaṁ jāyate tasya sa-phalaṁ ca manorathaḥ

skdnde (In the Skanda Purana it is stated) naivedydni manojndni krsnasydgre nivedayet kalpdntarh tat-pitrndrh tu trptir bhavati idsvati phalani yacchate yo vai suhrdydni naresvara kalpdntarh jdyate tasya sa-phalarh ca manorathah

By offering palatable food to Lord Krsna, one' forefathers enjoy unending happiness for the duration of a day of Brahma. O foremost of kings, for one who offers fine fruit to the Lord, all of his desires become fulfilled for the duration of a day of Brahma.

HBV 8.167–168

नारसि॒हे—
हविः शाल्योदन॰ दिव्यम् आज्य-युक्त॰ स-शर्करम् ।
निवेद्य नरसि॒हाय यावक॰ पायस॰ तथा
समास् तण्डुल-शङ्ख्याया यावत्यस् तावतीर् नृप ।
विष्णु-लोके महा-भोगन् भुञ्जानस् ते स-वैष्णवाः

nārasiṁhe—
haviḥ śālyodanaṁ divyam ājya-yuktaṁ sa-śarkaram |
nivedya narasiṁhāya yāvakaṁ pāyasaṁ tathā
samās taṇḍula-śaṅkhyāyā yāvatyas tāvatīr nṛpa |
viṣṇu-loke mahā-bhogan bhuñjānas te sa-vaiṣṇavāḥ

Those who offer Lord Nrsimhadeva the best quality ghee, best quality rice cooked with ghee and sugar, and barley powder cooked in milk and sugar enjoy supreme happiness in the abode of Lord Visnu, along with His associates, for as many years as there are particles of grains in these preparations.

HBV 8.169

विष्णु-धर्मोत्तरे—
अन्न-दस् तृप्तिम् आप्नोति स्वर्ग-लोक॰ च गच्छति ।
दत्त्वा च स॰विभागाय तथैवान्नम् अतन्द्रितः ।
त्रैलोक्य-तर्पिते पुण्य॰ तत्-क्षनात् समवाप्नुयात्

viṣṇu-dharmottare—
anna-das tṛptim āpnoti svarga-lokaṁ ca gacchati |
dattvā ca saṁvibhāgāya tathaivānnam atandritaḥ |
trailokya-tarpite puṇyaṁ tat-kṣanāt samavāpnuyāt

One who offers rice to the Lord becomes satisfied in this life and goes to heaven after death. By offering rice to Lord Hari, the three worlds become pleased and the worshiper at once becomes qualified to achieve great merit.

HBV 8.170

अक्षय्यम् अन्न-पानं च पितृभ्यश् चोपतिष्ठते ।
ओदनं व्यजनोपेतम् दत्त्वा स्वर्गम् अवाप्नुयात्

akṣayyam anna-pānaṁ ca pitṛbhyaś copatiṣṭhate |
odanaṁ vyajanopetam dattvā svargam avāpnuyāt

The heavenly kingdom becomes the destination of one who offers rice, along with delicious vegetable preparations, to the Lord. Indeed, the forefathers of that person also enjoy unlimited rice and vegatables.

HBV 8.171–173

परमान्नं तथा दत्त्वा तृप्तिम् आप्नोति शाश्वतिम् ।
विष्णु-लोकम् अवाप्नोति कुलम् उद्धरते तथा
घृतौदन-प्रदानेन दीर्घम् आयुर् अवाप्नुयात् ।
दध्य्-ओदन-प्रदानेन श्रियम् आप्नोत्य् अनुत्तमाम्
क्षीरोदन-प्रदानेन दीर्घ-जीवितम् आप्नुयात् ।
इक्षूणां च प्रदानेन परं सौभाग्यम् अश्नुते

paramānnaṁ tathā dattvā tṛptim āpnoti śaśvatim |
viṣṇu-lokam avāpnoti kulam uddharate tathā
ghṛtaudana-pradānena dīrgham āyur avāpnuyāt |
dadhy-odana-pradānena śriyam āpnoty anuttamām
kṣīrodana-pradānena dīrgha-jīvitam āpnuyāt |
ikṣūṇāṁ ca pradānena paraṁ saubhāgyam aśnute

By offering sweet rice to the Lord, one achieves unlimited happiness, a residence in the abode of Lord Visnu, and the deliverance of his family members. One who offers rice with pure ghee receives a long duration of life. By offering rice with yogurt, one attains great wealth, by offering rice mixed with milk, one enjoys a long duration of life, and by offering sugarcane to the Lord, one amasses good fortune.

HBV 8.174–175

रत्नानाꣳ चैव भागी स्यात् स्वर्ग-लोकꣳ च गच्छति ।
फाणितस्य प्रदानेन अग्न्य्-आधान-फलꣳ लभेत्
तथा गुड-प्रदानेन कामिताभीष्टम् आप्नुयात्

ratnānāṁ caiva bhāgī syāt svarga-lokaṁ ca gacchati |
phāṇitasya pradānena agny-ādhāna-phalaṁ labhet
tathā guḍa-pradānena kāmitābhīṣṭam āpnuyāt

By offering sugar candy, one obtains the merit of performing a fire sacrifice and by offering guda, or jaggery, all of one's desires become fulfilled.

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HBV 8.176–177

निवेद्येक्षु-रसꣳ भक्त्या परꣳ सौभाग्यम् आप्नुयात् ।
सर्वान् कामान् अवाप्नोति क्षौद्रꣳ यश् च प्रयच्छति
तद् एव तुहितोपेतम् राजसूयम् अवाप्नुयात् ।
वह्निष्टोमम् अवाप्नोति यवाकस्य निवेदकः ।
अति-रात्रम् अवाप्नोति तथा पूप-निवेदकः

nivedyekṣu-rasaṁ bhaktyā paraṁ saubhāgyam āpnuyāt |
sarvān kāmān avāpnoti kṣaudraṁ yaś ca prayacchati
tad eva tuhitopetam rājasūyam avāpnuyāt |
vahniṣṭomam avāpnoti yavākasya nivedakaḥ |
ati-rātram avāpnoti tathā pūpa-nivedakaḥ

Those who devotedly offer sugarcane juice to the Lord become greatly fortunate. By offering honey, all of one's desires will certainly be fulfilled. By offering chilled honey to the Lord, one obtains the merit of performing a Rajasuya sacrifice. Offering barley powder cooked with milk and sugar awards one the merit of performing an agnistoma sacrifice. Those who offer the Lord cakes receive the merit of performing an airdtra sacrifice.

HBV 8.178–179

वैदलाना॰ च भक्ष्याणा॰ दानात् कामान् अवाप्नुयात् ।
दीर्घ-जीवितम् आप्नोति घृत-पूर-निवेदकः
मोदकाना॰ प्रदानेन कामान् आप्नोत्य् अभीप्सितान्

vaidalānāṁ ca bhakṣyāṇāṁ dānāt kāmān avāpnuyāt |
dīrgha-jīvitam āpnoti ghṛta-pūra-nivedakaḥ
modakānāṁ pradānena kāmān āpnoty abhīpsitān

By offering mung gram or chick peas that had been soaked in water, all of one's desires become fulfilled. By offering milk cake to the Lord, one is awarded a long duration of life. One who offers modaka laddus to the Lord will find that all of his desires become fulfilled.

HBV 8.180–181

नाना-विधाना॰ भक्ष्याणा॰ दानात् स्वर्गम् अवाप्नुयात् ।
भोजनीय-प्रदानेन तृप्तिम् आप्नोत्य् अनुत्तमाम्
तथा लेह्य-प्रदानेन सौभाग्यम् अधिगच्छति ।
बल-वर्णम् अवाप्नोति चूष्याणा॰ च निवेदने

nānā-vidhānāṁ bhakṣyāṇāṁ dānāt svargam avāpnuyāt |
bhojanīya-pradānena tṛptim āpnoty anuttamām
tathā lehya-pradānena saubhāgyam adhigacchati |
bala-varṇam avāpnoti cūṣyāṇāṁ ca nivedane

Those who offer varieties of chewable food to the Lord attain the abodes of the demigods. By offering cooked preparations to the Lord, one feels great satisfaction. By offering food that is to be licked up, one achieves good fortune and by offering food that is to be sucked, one is awarded strength and beauty.

HBV 8.182–184

कुल्माषोल्लासिक-दाता वह्न्य्-आधेय॰ फल॰ लभेत् ।
तथा कृषार-दानेन वह्निष्टोमम् अवाप्नुयात्
धनाना॰ क्षौद्र-युक्ताना॰ लाजाना॰ च निवेदकः ।
मुख्य॰ चैव शक्तूना॰ वह्निष्टोमम् अवाप्नुयात्
वानप्रस्थाश्रित॰ पुण्यम् लभेच् छाक-निवेदकः ।
दत्त्वा हरितक॰ चैव तद् एव फलम् आप्नुयात्

kulmāṣollāsika-dātā vahny-ādheyaṁ phalaṁ labhet |
tathā kṛṣāra-dānena vahniṣṭomam avāpnuyāt
dhanānāṁ kṣaudra-yuktānāṁ lājānāṁ ca nivedakaḥ |
mukhyaṁ caiva śaktūnāṁ vahniṣṭomam avāpnuyāt
vānaprasthāśritaṁ puṇyam labhec chāka-nivedakaḥ |
dattvā haritakaṁ caiva tad eva phalam āpnuyāt

By offering roasted wad gram and lassi, one obtains the result of performing an agnyddhdna sacrifice. By offering khichdi to the Lord, one receives the merit of performing an agnistoma sacrifice. By offering sdka, one obtains the merit of one who is observing the vanaprastha order of life. Those who offer roasted rice powder, or barley powder mixed with honey, attain the merit of performing an agnistoma sacrifice. A similar result can be attained by offering haritaka saka to the Supreme Lord.

HBV 8.185–187

दत्त्वा शाकानि रम्याणि विशोकस् त्व् अभिजायते ।
दत्त्वा च व्यजनार्थाय तथोपकरणानि च
सु-कुले लभते जन्म कन्द-मूल-निवेदकः ।
नीलोत्पल-विदरीणा॰ तरुटस्य तथा द्विजः
कन्द-दानाद् अवाप्नोति वानप्रस्थ-फल॰ शुभम् ।
त्रपुषेर् वारुक॰ दत्त्वा पुण्डरीक-फल॰ लभेत्

dattvā śākāni ramyāṇi viśokas tv abhijāyate |
dattvā ca vyajanārthāya tathopakaraṇāni ca
su-kule labhate janma kanda-mūla-nivedakaḥ |
nīlotpala-vidarīṇāṁ taruṭasya tathā dvijaḥ
kanda-dānād avāpnoti vānaprastha-phalaṁ śubham |
trapuṣer vārukaṁ dattvā puṇḍarīka-phalaṁ labhet

232 SRI HARI-BHAKTI»VILASA su-kule labhate janma kanda-mula-nivedakah nilotpala-viddrlndm tarutasya tathd dvijdh kanda-ddndd avdpnoti vdnaprastha-phalarh subham trapuser vdrukarh dattvd pundarlka-phalam labhet By giving fresh and nice sdk and other vegetables to the devotees for offering to the Lord, one will not become afflicted by lamentation. One who offers roots to the Lord will be born in a noble family. O brdhmanas, by offering the roots of the blue lotus, viddri, and padmavija, one receives the merit of observing the vanaprastha dsrama status of life. Those who give cucumbers,and other similar vegetables are awarded the merit of giving lotus flowers in charity.

HBV 8.188–193

कर्कन्धु-वदरे दत्त्वा तथा पारैवत कलम् ।
परूषक तथाभ्र च पनस नारिकेलकम्
भव्य मोच तथा चोचम् खर्जूरम् अथ दाडिमम् ।
आम्रातक-सुवाम्लोट-फल-मान-प्रियालकम्
जम्बू-बिल्वामल चैव जात्य वीणातक तथा ।
नारङ्ग-बीज-पूरे च बीज-फल्गु-फलन्य् अपि
एवम् आदीनि दिव्यनि यः फलानि प्रयच्छति ।
तथा कन्दानि मुख्यानि देव-देवाय भक्तितः
क्रिया-साफल्यम् आप्नोति स्वर्ग-लोक तथैव च ।
प्राप्नोति फलम् आरोग्यम् मृद्वीकाना निवेदकः
रसान् मुख्यान् अवाप्नोति सौभाग्यम् अपि चोत्तमम् ।
आम्रैर् अभ्यर्च्य देवेशम् अश्वमेध-फल लभेत्

karkandhu-vadare dattvā tathā pāraivataṁ kalam |
parūṣakaṁ tathābhraṁ ca panasaṁ nārikelakam
bhavyaṁ mocaṁ tathā cocam kharjūram atha dāḍimam |
āmrātaka-sruvāmloṭa-phala-māna-priyālakam
jambū-bilvāmalaṁ caiva jātyaṁ vīṇātakaṁ tathā |
nāraṅga-bīja-pūre ca bīja-phalgu-phalany api
evam ādīni divyani yaḥ phalāni prayacchati |
tathā kandāni mukhyāni deva-devāya bhaktitaḥ
kriyā-sāphalyam āpnoti svarga-lokaṁ tathaiva ca |
prāpnoti phalam ārogyam mṛdvīkānāṁ nivedakaḥ
rasān mukhyān avāpnoti saubhāgyam api cottamam |
āmrair abhyarcya deveśam aśvamedha-phalaṁ labhet

All endeavors of a person who offers karkundhu, badar, pdraivata, parHsaka, mangoes, jack fruit, coconuts, kdmaranga, bananas, coca, dates, pomegranates, hog plums, sruva, amlota,

phalanxdna, piyalaka, blackberries, bael, embolic myrobalan, jatya, vindtaka, oranges, vijapura, vdjam, phalgu, and many other varieties of sweet and ripe fruit and roots to the Lord of the demigods, Sri Visnu, become successful. At the end of his life, he will go to the heavenly planets. One remains free from disease if he offers grapes to the Lord. If one offers a mango to the Lord of the demigods, Sri Hari, he attains the merit of performing a horse sacrifice.

HBV 8.194

किञ्च—
मोचकं पनसं जम्बू तथान्यत् कुम्भालि-फलम् ।
प्राचीनामलकं श्रेष्ठं मधुकोडुम्बरस्य च ।
यत्न-पक्वम् अपि ग्राह्यं कदली-फलम् उत्तमम्

kiṁ ca—
mocakaṁ panasaṁ jambū tathānyat kumbhāli-phalam |
prācīnāmalakaṁ śreṣṭhaṁ madhukoḍḍumbarasya ca |
yatna-pakvam api grāhyaṁ kadalī-phalam uttamam

Fruit, such as mocaka, jack fruit, blackberries, kumbhali, prdcindmalaka and madhuko dumbara, are considered excellent. Good bananas, even if they have been artificially ripened, are acceptable to the Lord.

HBV 8.195

हरि-भक्ति-सुधोदये च—
यत् किञ्चिद् अल्पं नैवेद्यम् भक्त-भक्ति-रस-प्लुतम् ।
प्रतिभोजयति श्रीशस् तद्-दातॄन् स्व-सुखं द्रुतम् इति

hari-bhakti-sudhodaye ca—
yat kiñcid alpaṁ naivedyam bhakta-bhakti-rasa-plutam |
pratibhojayati śrīśas tad-dātṝn sva-sukhaṁ drutam iti

234 SRI HARI-BHAKTI-VILASA pratibhojayati frlsas tad-ddtrn sva-sukharh drutam iti. Even a little quantity of food, offered to the Lord with love and devotion, can quickly enable a devotee to enjoy transcendental happiness.

HBV 8.196

ततः प्राग्वद् विचित्राणि पनकान्य् उत्तमानि च ।
सु-गन्धि शीतल स्वच्छ जलम् अप्य् अर्पयेत् ततः

tataḥ prāgvad vicitrāṇi panakāny uttamāni ca |
su-gandhi śītalaṁ svacchaṁ jalam apy arpayet tataḥ

After offering varieties of food to the Lord, one should offer various kinds of excellent, fragrant, pure, and cool drinks.

HBV 8.197

विष्णु-धर्मोत्तरे—
पानकानि सु-गन्धीनि शीतलानि विशेषतः ।
निवेद्य देव-देवाय वाजिमेधम् अवाप्नुयात्

viṣṇu-dharmottare—
pānakāni su-gandhīni śītalāni viśeṣataḥ |
nivedya deva-devāya vājimedham avāpnuyāt

If one offers fragrant and cool drinks to the Lord of the demigods, he can receive the merit of performing a horse sacrifice.

HBV 8.198–199

त्वगेला-नाग-कुसुम-कर्पूर-सित-स युतैः ।
सिता-क्षौद्र-गुडोपेतैर् गन्ध-वर्ण-गुणान्वितैः
बीज-पूरक-नारङ्ग-सहकार-समन्वितैः ।
राजसूयम् अवाप्नोति पनकैर् विनिवेदितैः

tvagelā-nāga-kusuma-karpūra-sita-saṁyutaiḥ |
sitā-kṣaudra-guḍopetair gandha-varṇa-guṇānvitaiḥ
bīja-pūraka-nāraṅga-sahakāra-samanvitaiḥ |
rājasūyam avāpnoti panakair vinivedितaiḥ

The Supreme Lord becomes very pleased with a person who offers Him varieties of drinks and juice made with cardamom, cinnamon, yogurt,

ndgakusuma, camphor, vijapura, sugar, honey, jaggery, oranges and other fruit. Such an offering awards a devotee the merit of performing a Rajasuya sacrifice.

HBV 8.200

निवेद्य नारिकेलाम्बु-वह्निष्टोम-फल लभेत् ।
सर्व-काम-वहा नद्यो नित्य यत्र मनोरमाः ।
तत्र पान-प्रदा यान्ति यत्र रामा गुणान्विताः इति ।

nivedya nārikelāmbu-vahniṣṭoma-phalaṁ labhet |
sarva-kāma-vahā nadyo nityaṁ yatra manoramāḥ |
tatra pāna-pradā yānti yatra rāmā guṇānvitāḥ iti |

A devotee who offers fresh coconut water to the Supreme Lord will attain a heavenly abode where there are many rivers that fulfill all of one's desires, and many beautiful women as well. He also earns the merit of performing an agnistoma sacrifice.

HBV 8.201

इत्थ समर्प्य नैवेद्यम् दत्त्वा जवनिक ततः ।
बहिर्-भूय यथा-सक्ति जप सन्ध्यानम् आचरेत्

itthaṁ samarpya naivedyam dattvā javanikaṁ tataḥ |
bahir-bhūya yathā-sakti japaṁ sandhyānam ācaret

After concluding the offering, one should come out of the Deity room and chant the holy name while meditating on the Lord to the best of his ability.

HBV 8.202

ब्रह्मेशाद्यैः परित ऋषिभिः सूपविष्टैः समेतो
लक्ष्म्या श्रिञ्जद्-वलय-करया सादर वीज्यमन ।
मर्म-क्रीड-प्रहसित-मुखो हासयन् पङ्क्ति-भोक्तॄन्
भुङ्क्ते पात्रे कनक-घटिते षड्-रस श्री-रमेशः इति ।

brahmeśādyaiḥ parita ṛṣibhiḥ sūpaviṣṭaiḥ sameto
lakṣmyā śiñjad-valaya-karayā sādaraṁ vījyamana |
marma-krīḍa-prahasita-mukho hāsayan paṅkti-bhoktṝn
bhuṅkte pātre kanaka-ghaṭite ṣaḍ-rasaṁ śrī-rameśaḥ iti |

Lord Narayana, the husband of Laksmi, surrounded on all sides by the demigods, headed by Brahma and Siva, as well as the great sages, enjoys the fresh air while being fanned by the goddess of fortune, causing her bangles to make a very sweet sound. The Lord induces His close associates to laugh by

236 SRI HARI-BHAKTI-VILASA joking as He relishes the six types of food that had been placed on a golden plate.

HBV 8.203

एकन्तिभिश् चात्म-कृतꣳ स-वयस्यस्य गोकुले ।
यशोदा-लाल्यमानस्य ध्येयꣳ कृष्णस्य भोजनम्

ekantibhiś cātma-kṛtaṁ sa-vayasyasya gokule |
yaśodā-lālyamānasya dhyeyaṁ kṛṣṇasya bhojanam

Devotees should meditate on how mother Yosoda feeds her beloved son, Sri Krsna, along with His friends, food that she has personally cooked in Gokula.

HBV 8.204

नित्यꣳ चावश्यकꣳ होमꣳ कुर्यात् शक्त्य्-अनुसारतः ।
होमाशक्तौ तु कुर्वीत जपꣳ तस्य चतुर्-गुणम्

nityaṁ cāvaśyakaṁ homaṁ kuryāt śakty-anusārataḥ |
homāśaktau tu kurvīta japaṁ tasya catur-guṇam

According to his ability, a devotee should perform the prescribed fire sacrifices every day. If he is unable to do this then he should chant the required mantras four times more than is prescribed for the performance of the fire sacrifices.

HBV 8.205–206

के'प्य् एवꣳ मन्वते'वश्यम् नित्य-होमꣳ सदाचरेत् ।
पुरश्चरन-होमस्याशक्तौ हि स विधिर् मतः
पूर्वꣳ दीक्षा-विधौ होम-विधिश् च लिखितः कियान् ।
तद्-विस्तारश् च विज्ञेयस् तत्-तच्-छास्त्रात् तद्-इच्छुभिः

ke'py evaṁ manvate'vaśyam nitya-homaṁ sadācaret |
puraścarana-homasyāśaktau hi sa vidhir mataḥ
pūrvaṁ dīkṣā-vidhau homa-vidhiś ca likhitaḥ kiyān |
tad-vistāraś ca vijñeyas tat-tac-chāstrāt tad-icchubhiḥ

According to some opinion, fire sacrifice must be conducted daily. However, if one is unable to perform the fire sacrifices that have been recommended during the period of purascarana,

he should chant the mantras four times more than if he were performing the sacrifices. The process of

performing fire sacrifices is described in the literature that discusses the rules and regulations pertaining to initiation. Therefore, if someone is especially interested in this subject, he should consult these books.

HBV 8.207–208

समाप्ति भोजने ध्यात्वा दत्त्वा गण्डूषिक जलम् ।
अमृतापिधानम् असि स्वाहेत्य् उच्चारयेत् सुधीः
विसृजेद् देव-वक्त्रे तत् तेजः स हार-मुद्रया ।
नैकन्ती तेजसः कुर्यान् निष्क्रान्ति इव सङ्क्रमम्

samāptiṁ bhojane dhyātvā dattvā gaṇḍūṣikaṁ jalam |
amṛtāpidhānam asi svāhety uccārayet sudhīḥ
visṛjed deva-vaktre tat tejaḥ saṁhāra-mudrayā |
naikantī tejasaḥ kuryān niṣkrāntiṁ iva saṅkramam

Thinking that the Lord has finished eating, an intelligent devotee should offer Him some water for washing His hands and mouth while chanting, amrtdpidhdnam asi svaha. Then, he should cause fire that had emanated from the Lord's mouth to be withdrawn by displaying the samhara-mudra. However, Vaisnavas do not perform this activity. They neither invoke the fire from the Lord's mouth, nor withdraw it.

HBV 8.209

ततो जवनिका विद्वान् अपसार्य यथाविधि ।
विष्वक्सेनाय भगवन्-नैवेद्याश निवेदयेत्

tato javanikā vidvān apasārya yathāvidhi |
viṣvaksenāya bhagavan-naivedyāṁśaṁ nivedayet

After offering dcamana in this way, a wise devotee should open the curtain and offer a portion of the Lord's remnants of food to Visvaksena while following the prescribed rules.

HBV 8.210

तथा च पञ्चरात्रे श्री-नारद-वचनम्—
विश्वक्सेनाय दातव्य॰ नैवेद्य॰ तच् छता॰शकम् ।
पादोदक॰ प्रसाद॰ च लिङ्गे चण्डेश्वराय च

tathā ca pañcarātre śrī-nārada-vacanam—
viśvaksenāya dātavyaṁ naivedyaṁ tac-chatāṁśakam |
pādodakaṁ prasādaṁ ca liṅge caṇḍeśvarāya ca

238 SRI HARI-BHAKTI-VILASA pddodakarh prasddarh ca linge candesvardya ca
One-hundredth portion of the Lord's remnants of food, as well as the water that has washed His lotus feet, should be offered to Visvaksena. If Lord Siva has been worshiped as the Siva-liriga then some remnants should also be offered to Candesvara.

HBV 8.211–213

मुख्याद् ईसानतः पात्रान् नैवेद्या॰श॰ समुद्धरेत् ।
सर्व-देव-स्वरुपाय पराय परमेष्ठिने
श्री-कृष्ण-सेव-युक्ताय विष्वक्सेनाय ते नमः ।
इत्य् उक्त्वा श्री-हरेर् वामे तीर्थ-क्लिन्न॰ समर्पयेत्
सत॰स॰ वा सहस्रा॰शम् अन्यथा निष्फल॰ भवेत्

mukhyād īsānataḥ pātrān naivedyāṁśaṁ samuddharet |
sarva-deva-svarupāya parāya parameṣṭhine
śrī-kṛṣṇa-seva-yuktāya viṣvaksenāya te namaḥ |
ity uktvā śrī-harer vāme tīrtha-klinnaṁ samarpayet
sataṁsaṁ vā sahasrāṁśam anyathā niṣphalaṁ bhavet

Take a small portion of the Lord's remnants from the northeast corner of the plate and place it to the left of Sri Krsna, which is the place of Visvaksena, while chanting, sarva deva svarupdya pardya paramatmane sri krsna seva yuktdya visvaksendya to namah. The quantity should be one-hundredth or one thousandth portion of the prasada, and it should be offered along with some water that was used to bathe the Lord. To receive tangible benefit, one should adhere to this formula.

HBV 8.214

पश्चाच् च बलिर् इत्य् आदि श्लोकाव् उच्चार्य वैष्णवः ।
सर्वेभ्यो वैष्णवेभ्यस् तच्-छता□स□ विनिवेदयेत्

paścāc ca balir ity ādi ślokāv uccārya vaiṣṇavaḥ |
sarvebhyo vaiṣṇavebhyas tac-chatāṁsaṁ vinivedayet

Vaisnavas should simply chant the following two slokas and distribute one-hundredth portion of the Lord's remnants to the other devotees.

HBV 8.215–216

तौ च श्लोकौ –
बलिर् विभीषणो भीष्मः कपिलो नारदो'र्जुनः ।
प्रह्लादश् चाम्बरीषश् च वसुर् वायु-सुतः सिवः
विष्वक्सेनोद्धवाक्रूरः सनकाद्याः शुकादयः ।
श्री-कृष्णस्य प्रसादो'य□ सर्वे गृह्णन्तु वैष्णवाः

tau ca ślokau –
balir vibhīṣaṇo bhīṣmaḥ kapilo nārado'rjunaḥ |
prahlādaś cāmbarīṣaś ca vasur vāyu-sutaḥ sivaḥ
viṣvaksenoddhavākrūraḥ sanakādyāḥ śukādayaḥ |
śrī-kṛṣṇasya prasādo'yaṁ sarve gṛhṇantu vaiṣṇavāḥ

O Bali! O Vibhisana! O Bhisma! O Kapila! O Narada! O Arjuna! O Prahlada! O Ambarisa! O Vasu! O Hanuman! O Siva! O Visvaksena! O Uddhava! O Akrura! O devotees, such as Sanaka and Sukadeva—please accept this prasada of Lord Krsna.

HBV 8.217

इद□ यद्यपि युज्येत दर्पणार्पणतः परम् ।
तथापि भक्त-वात्सल्यात् कृष्णस्यात्रापि सम्भवेत्

idaṁ yadyapi yujyeta darpaṇārpaṇataḥ param |
tathāpi bhakta-vātsalyāt kṛṣṇasyātrāpi sambhavet

Although it is recommended that mahd'prasdda should be distributed only after showing a mirror to the Lord, it can done at this time, in consideration of the Lord's affection for His devotees.

HBV 8.218–219

नारसि॒हे—
ततस् तद्-अन्न-शेषेण पार्षदेभ्यः समन्ततः ।
पुष्पाक्षतैर् विमिश्रेण बलि॑ यस् तु प्रयच्छति
बलिना वैष्णवेनाथ तृप्तः सन्तो दिवौकसः ।
शान्ति॑ तस्य प्रयच्छन्ति श्रियम् आरोग्यम् एव च

nārasiṁhe—
tatas tad-anna-śeṣeṇa pārṣadebhyaḥ samantataḥ |
puṣpākṣatair vimiśreṇa baliṁ yas tu prayacchati
balinā vaiṣṇavenātha tṛptaḥ santo divaukasaḥ |
śāntiṁ tasya prayacchanti śriyam ārogyam eva ca

ndrasimhe (In the Nrsimha Purdna it is stated) tatas tad-anna-sesena pdrsadebhyah samdntatah puspaksatair vimisrena balirh yas tu prayacchati balind vaisnavendtha trptdh santo divaukasah

240 SRI HARI-BHAKTI-VILASA santirh tasya prayacchanti sriyam arogyam eva ca The demidgods become very pleased with the devotee who offers the Lord's remnants, such as flowers, rice, and so on, to the other devotees. Indeed, they are so pleased that they award him sufficient wealth and a healthy life.

HBV 8.220–221

उपलिप्य ततो भूमि॑ पुनर् गाण्डूषिक॑ जलम् ।
दद्यात् त्रिर् अग्रे कृष्णस्य ततो'स्मै दन्त-सोधनम्
पुनर् आचमन॑ दत्त्वा श्री-पाण्योः श्री-मुखस्य च ।
मार्जनाया॑शुक॑ दत्त्वा सर्वाण्य् अङ्गानि मार्जयेत्

upalipya tato bhūmiṁ punar gāṇḍūṣikaṁ jalam |
dadyāt trir agre kṛṣṇasya tato'smai danta-sodhanam
punar ācamanaṁ dattvā śrī-pāṇyoḥ śrī-mukhasya ca |
mārjanāyāṁśukaṁ dattvā sarvāṇy aṅgāni mārjayet

First, one should clean the offering area nicely and then pour three spoonfuls of water in front of Lord Krsna for washing His mouth. Then, one should offer Him a toothpick made from dry grass. This should be followed by again offering some water for washing the Lord's hands and legs. Finally, one should take a clean towel and wipe the Lord's face, hands, and legs.

HBV 8.222

परिधाप्य् अपरे वस्त्रे पुनर् दत्त्वासनान्तरम् ।
पद्यम् आचमनीय॰ च पूर्ववत् पुनर् अर्पयेत्

paridhāpy apare vastre punar dattvāsanāntaram |
padyam ācamanīyaṁ ca pūrvavat punar arpayet

Thereafter, one should change the Lord's clothes and then offer Him an asana, pddya, and dcamaniya once again, like before.

HBV 8.223

चन्दनागुरु-चूर्णादि प्रदद्यात् कर-मार्जनम् ।
कर्पूरद्य्-आस्य-वास॰ च ताम्बूल॰ तुलसीम् अपि

candanāguru-cūrṇādi pradadyāt kara-mārjanam |
karpūrady-āsya-vāsaṁ ca tāmbūlaṁ tulasīm api

One should offer sandalwood powder and aguru powder to the Lord so that He can rub His hands with it. After this, one should offer Him a mouth freshener, such as camphor, cloves, betel nuts, and tulasi leaves.

HBV 8.224–225

विष्णु-धर्मोत्तरे त्रतीय-खण्डे—
पूग-जाति-फल॰ दत्त्वा जाति-पत्र॰ तथैव च ।
लवङ्ग-फल-कक्कोल-मेल-कत-फल॰ तथा
ताम्बूलीना॰ किशलय॰ स्वर्ग-लोकम् अवाप्नुयात् ।
सौभाग्यम् अतुल॰ लोके तथा रूपम् अनुत्तमम्

viṣṇu-dharmottare trtīya-khaṇḍe—
pūga-jāti-phalaṁ dattvā jāti-patraṁ tathaiva ca |
lavaṅga-phala-kakkola-mela-kata-phalaṁ tathā
tāmbūlīnāṁ kiśalayaṁ svarga-lokam avāpnuyāt |
saubhāgyam atulaṁ loke tathā rūpam anuttamam

By offering betel nuts, nutmeg, leaves of nutmeg, cloves, kakola, kanta phala, and betel leaves to the Lord, one will be transferred to the heavenly planets, where he will enjoy a life of good fortune after receiving a very handsome body.

HBV 8.226

स्कान्दे—
ताम्बूलं च स-कर्पूरम् स-पूगं नर-नायक ।
कृष्णाय यच्छति प्रीत्या तस्य तुष्टो हरिः सदा

skānde—
tāmbūlaṁ ca sa-karpūram sa-pūgaṁ nara-nāyaka |
kṛṣṇāya yacchati prītyā tasya tuṣṭo hariḥ sadā

Lord Krsna remains satisfied with a person who offers Him, with love and devotion, camphor, puga, and betel leaves.

HBV 8.227–228

दिव्यं गन्धं पुनर् दत्त्वा यथेष्टम् अनुलेपनैः ।
दिव्यैर् विचित्रैः श्री-कृष्णम् भक्ति-च्छेदेन लेपयेत्
रम्याणि चोर्ध्व-पुण्ड्राणि सद्-वर्णेन यथास्पदम् ।
सु-गन्धिनानुलेपेन कृष्णस्य रचयेत्तराम्

divyaṁ gandhaṁ punar dattvā yatheṣṭam anulepanaiḥ |
divyair vicitraiḥ śrī-kṛṣṇam bhakti-cchedena lepayet
ramyāṇi cordhva-puṇḍrāṇi sad-varṇena yathāspadam |
su-gandhinānulepena kṛṣṇasya racayettarām

One should once again apply a variety of fragrant substances to the body of the Lord. At this time, one may decorate His forehead with tilaka. Apart from this, one should smear various types of fragrant and natural cosmetics onto the Lord's forehead, as well as other parts of His body. One can also decorate the Lord's limbs with beautiful marks of tilaka.

HBV 8.229

तथा चागमे ध्यान-प्रसङ्गे—
ललाटे हृदये कुक्षौ कण्ठे बह्वोश् च पार्श्वयोः ।
विराजतोर्ध्व-पुण्ड्रेण सौवर्णेन विभूषितम् इति ।

tathā cāgame dhyāna-prasaṅge—
lalāṭe hṛdaye kukṣau kaṇṭhe bahvoś ca pārśvayoḥ |
virājatordhva-puṇḍreṇa sauvarṇena vibhūṣitam iti |

The Lord's body should be decorated with tilaka. His forehead, chest, two sides, two arms, and throat should be adorned with enchanting tilaka.

HBV 8.230–231

दिव्यानि कञ्चुकोष्णीष-काञ्च्य्-आदीनि पराण्य् अपि ।
वस्त्राणि सु-विचित्राणि श्री-कृष्णꣳ परिधापयेत्
ततो दिव्य-किरीटादि-भूषणनि यथा-रुचि ।
विचित्र-दिव्य-माल्यानि परिधाप्य विभूषयेत्

divyāni kañcukoṣṇīṣa-kāñcy-ādīni parāṇy api |
vastrāṇi su-vicitrāṇi śrī-kṛṣṇaṁ paridhāpayet
tato divya-kirīṭādi-bhūṣaṇani yathā-ruci |
vicitra-divya-mālyāni paridhāpya vibhūṣayet

One should decorate Lord Krsna with various garments, such as a shirt, and various ornaments, such as a turban and a waist band. According to his taste, a devotee should decorate the Deity with an opulent crown and various kinds of beautiful necklaces.

HBV 8.232

ततश् च चामर-च्छत्र-पादुकादीन् परान् अपि ।
महाराजोपचारांश् च दत्त्वादर्शꣳ प्रदर्शयेत्

tataś ca cāmara-cchatra-pādukādīn parān api |
mahārājopacārāṁś ca dattvādarśaṁ pradarśayet

After that, one should offer the Deity things that are befitting a king, such as a flag, camara, umbrella, and decorative shoes. This should be followed by showing Him a mirror.

HBV 8.233

विष्णु-धर्मोत्तरे—
यथादेशं यथा-कलं राज-लिङ्गं सुरालये ।
दत्त्वा भवति राजैव नात्र कार्या विचारणा

viṣṇu-dharmottare—
yathādeśaṁ yathā-kalaṁ rāja-liṅgaṁ surālaye |
dattvā bhavati rājaiva nātra kāryā vicāraṇā

One will become a king if he offers the Lord royal symbols, according to the time and place. There is no question of an argument in this regard.

HBV 8.234

तथा चामर-दानेन श्रीमान् भवति भू-तले ।
मुच्यते च तथा पापैः स्वर्ग-लोकं च गच्छति

tathā cāmara-dānena śrīmān bhavati bhū-tale |
mucyate ca tathā pāpaiḥ svarga-lokaṁ ca gacchati

244 SRI HARI-BHAKTI'VILASA By offering a camara, or by fanning the Lord with a camara, one will become rich in this very life. Such a devotee will become freed from all sins and after death, he will go to the heavenly planets.

HBV 8.235–236

तत्रैव—
छत्रं बहु-शलाकं च झल्लरी-वस्त्र-संयुतम् ।
दिव्य-वस्त्रैश् च संयुक्तं हेम-दण्ड-समन्वितम्
यः प्रयच्छति कृष्णस्य छत्र-लक्ष-युतैर् वृतः ।
प्रार्थ्यते सो'मरैः सर्वैः क्रीडते पितृभिः सह

tatraiva—
chatraṁ bahu-śalākaṁ ca jhallarī-vastra-saṁyutam |
divya-vastraiś ca saṁyuktaṁ hema-daṇḍa-samanvitam
yaḥ prayacchati kṛṣṇasya chatra-lakṣa-yutair vṛtaḥ |
prārthyate so'maraiḥ sarvaiḥ krīḍate pitṛbhiḥ saha

A person who offers an umbrella to the Lord that is made of costly cloth and is decorated with fringe, and that has a golden handle, will himself become surrounded by hundreds and

thousands of umbrellas that are carried by the demigods. Such devotees are glorified by the demigods as they enjoy the company of their forefathers.

HBV 8.237

तत्रैव वान्यत्र—
राजा भवति लोके'स्मिन् छत्रं दत्त्वा द्विजोत्तमः ।
नाप्नोति रिपुजं दुःखं सङ्ग्रामे रिपु-जिद् भयेत्

tatraiva vānyatra—
rājā bhavati loke'smin chatraṁ dattvā dvijottamaḥ |
nāpnoti ripujaṁ duḥkhaṁ saṅgrāme ripu-jid bhayet

O best of brahmanas, those who offer an umbrella to the Lord will become kings in this world and they will not have to suffer at the hands of their enemies. Such devotees will easily defeat their opponents in battle.

HBV 8.238

उपानत्-सम्प्रदानेन विमानम् अधिरोहति ।
यथेष्टं तेन लोकेषु विचरत्य् अमर-प्रभः

upānat-sampradānena vimānam adhirohati |
yatheṣṭaṁ tena lokeṣu vicaraty amara-prabhaḥ

Those who offer shoes to the Lord become qualified to board a celestial airplane. They will be as influential as the demigods and they will be able to wander about as they choose.

HBV 8.239

तत्रैव—
लोकेषु ध्वज-भूतः स्याद् दत्त्वा विष्णोर् वरं ध्वजम् ।
शक्र-लोकम् अवाप्नोति बहुन् अब्द-गणान् नरः

tatraiva—
lokeṣu dhvaja-bhūtaḥ syād dattvā viṣṇor varaṁ dhvajam |
śakra-lokam avāpnoti bahūn abda-gaṇān naraḥ

One who offers a beautiful flag to Lord Visnu will becomes prominent, just like a flag, in human society. Such a person will become eligible to live in the abode of Indra.

HBV 8.240

किञ्च—
युक्तं पीत-पताकाभिर् निवेद्य गरुड-ध्वजम् ।
केशवाय द्विज-श्रेष्ठः सर्व-लोके महीयते इति

kiṁ ca—
yuktaṁ pīta-patākābhir nivedya garuḍa-dhvajam |
keśavāya dvija-śreṣṭhaḥ sarva-loke mahīyate iti

O exalted brdhmanas, one who offers a yellow flag that is decorated with the symbol of Garura to Lord Kesava will be worshiped throughout the universe.

HBV 8.241

यत्-प्रसादे ध्वजारोप-माहात्म्यं लिखितं पुरा ।
तद् अत्राप्य् अखिलं ज्ञेयं तत्रात्रत्यं इदं तथा

yat-prasāde dhvajāropa-māhātmyaṁ likhitaṁ purā |
tad atrāpy akhilaṁ jñeyaṁ tatrātratyaṁ idaṁ tathā

One should know for certain that the glorification of the merit of placing a flag on top of a temple that is mentioned in various Vedic literatures can be obtained by anyone. One should not have any doubt in this matter.

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HBV 8.242

किञ्च भविष्ये—
विष्णोर् ध्वजे तु सौवर्णम् दण्डं कुर्याद् विचक्षणः ।
पताका चापि पीता स्याद् गरुडस्य समीप-गा

kiṁ ca bhaviṣye—
viṣṇor dhvaje tu sauvarṇam daṇḍaṁ kuryād vicakṣaṇaḥ |
patākā cāpi pītā syād garuḍasya samīpa-gā

Learned devotees should prepare a nice flag having a handle made of gold and offer it to Lord Visnu. The color of the flag should be yellow and it should be placed next to Garuda.

HBV 8.243

विष्णु-धर्मोत्तरे—
तल-व्रन्त-प्रदानेन निर्वृतिꣳ प्राप्नुयात् परम्

viṣṇu-dharmottare—
tala-vrṇta-pradānena nirvṛtiṁ prāpnuyāt param

By offering a fan made from a palm leaf to the Lord, one will achieve great happiness.

HBV 8.244

तत्रैव—
वितानक-प्रदानेन सर्व-पापैः प्रमुच्यते ।
परꣳ निर्वृतिम् आप्नोति यत्र तत्राभिजायते

tatraiva—
vitānaka-pradānena sarva-pāpaiḥ pramucyate |
paraṁ nirvṛtim āpnoti yatra tatrābhijāyate

By offering a canopy to the Lord, one becomes relieved of all sinful reactions. Such a person will obtain immense happiness wherever he may be born.

HBV 8.245

दत्त्वा निस्त्रिꣳशकान् मुख्यान् शत्रुभिर् नाभिभूयते ।
दत्त्वा तद्-बन्धनꣳ मुख्यम् अग्न्य्-आधेय-फलꣳ लभेत्

dattvā nistriṁśakān mukhyān śatrubhir nābhibhūyate |
dattvā tad-bandhanaṁ mukhyam agny-ādheya-phalaṁ labhet

One will never be defeated by his enemy if he offers a nice trident to Lord Visnu. By offering a box for keeping the trident, one is awarded the merit of performing a sacrifice.

HBV 8.246–247

किञ्च—
पतद्-ग्रहञ्च तथा दत्त्वा शुभदस् त्व् अभिजायते ।
पाद-पीठ-प्रदानेन स्थानञ्च सर्वत्र विन्दति
दर्पणस्य प्रदानेन रूपवान् दर्पवान् भवेत् ।
मार्जयित्वा तथा तञ्च शुभगस् त्व् अभिजायते

kiṁ ca—
patad-grahaṁ tathā dattvā śubhadas tv abhijāyate |
pāda-pīṭha-pradānena sthānaṁ sarvatra vindati
darpaṇasya pradānena rūpavān darpavān bhavet |
mārjayitvā tathā taṁ ca śubhagas tv abhijāyate

One who offers a spitoon to the Lord achieves auspiciousness. One will always be victorious by offering a mat for keeping the Lord's shoes. By providing a mirror to the Lord, the donor becomes attractive and prestigious. By cleaning the mirror before offering it to the Lord, one attains good fortune.

HBV 8.248

यत् किञ्चिद् देव-देवाय दद्याद् भक्ति-समन्वितः ।
तद् एवाक्षयम् आप्नोति स्वर्ग-लोकञ्च गच्छति

yat kiñcid deva-devāya dadyād bhakti-samanvitaḥ |
tad evākṣayam āpnoti svarga-lokaṁ sa gacchati

It is certain that no matter what one devotedly offers to Sri Visnu, the Lord of demigods, he will achieve unlimited benefit and become qualified to attain the heavenly planets.

HBV 8.249

किञ्च, वामन-पुराणे श्री-बलिञ्च प्रति श्री-प्रह्लादोक्तौ—
श्रद्दधानैर् भक्ति-परैर् यान्य् उद्दिश्य जनार्दनम् ।
बलि-दानानि दीयन्ते अक्षयानि विदुर् बुधः

kiṁ ca, vāmana-purāṇe śrī-baliṁ prati śrī-prahlādoktau—
śraddadhānair bhakti-parair yāny uddiśya janārdanam |
bali-dānāni dīyante akṣayāni vidur budhaḥ

248 SRI HARI-BHAKTI-VILASA sraddadhdnair bhakti-parair ydny uddisya jandrdanam bali-ddndni dlyante aksaydni vidur budhdh Whatever one offers to Lord Janardana with faith and devotion will yield unending merit. This is the conclusion of learned personalities.

HBV 8.250

अत्रापि केचिद् इच्छन्ति दत्त्वा पुष्पाञ्जलि-त्रयम् ।
पूर्वोक्त दश शङ्खाद्या मुद्राः सन्दर्शयेत् इति ।

atrāpi kecid icchanti dattvā puṣpāñjali-trayam |
pūrvokta daśa śaṅkhādyā mudrāḥ sandarśayet iti |

Some people are of the opinion that at this point, one should offer flowers three times and then display the ten mudrds, beginning with the sankha-mndrd.

HBV 8.251

ततो विचित्रैर् ललितैः कारितैर् वा स्वय कृतैः ।
गीतैर् वाद्यैश् च नृत्यैश् च श्री-कृष्ण परितोषयेत्

tato vicitrair lalitaiḥ kāritair vā svayaṁ kṛtaiḥ |
gītair vādyaiś ca nṛtyaiś ca śrī-kṛṣṇaṁ paritoṣayet

Thereafter, one should please Lord Krsna—either by personally singing, dancing, and playing musical instruments, or by having others engage in this way.

HBV 8.252–254

नृत्यादि कुर्वतो भक्तान् नोपविष्टो'वलोकयेत् ।
न च तिर्यग् व्रजेत् तत्र तैः सहान्तरयन् प्रभुम्
तथा चोक्त—
नृत्यन्त वैष्णव हर्षाद् आसीनो यस् तु पश्यति ।
खञ्जो भवति राजेन्द्र सो'य जन्मनि जन्मनि
कि च—
नृत्यता गायता मध्ये भक्ताना केशवस्य च ।
तान् ऋते यस् तिरो याति तिर्यग्-योनि स गच्छति

nṛtyādi kurvato bhaktān nopaviṣṭo'valokayet |
na ca tiryag vrajet tatra taiḥ sahāntarayan prabhum

tathā coktaṁ—
nṛtyantaṁ vaiṣṇavaṁ harsād āsīno yas tu paśyati |
khañjo bhavati rājendra so'yaṁ janmani janmani
kiṁ ca—
nṛtyatāṁ gāyatāṁ madhye bhaktānāṁ keśavasya ca |
tān ṛte yas tiro yāti tiryag-yoniṁ sa gacchati

When devottes are chanting and dancing, no one should watch while sitting down. No one should stand before the Lord, or along with the dancing devotees, keeping his back to the Deities or the devotees. One should not walk through the assembled devotees in a disturbing manner. O foremost of kings, a person who watches a Vaisnava dancing in ecstatic love while sitting down will become a lame man in his subsequent births. Apart from devotees, those who obstruct the view of the Deities or His devotees will next be born as animals.

HBV 8.255–256

नारसि□हे—
गीत-वाद्यादिक□ नाट्यम् श□ङ्ख-तुर्यादि-निस्वनम् ।
यः कारयति विष्णोस् तु सन्ध्याया□ मन्दिरे नरः ।
सर्व-काले विशेषेण कामगः काम-रूपवान्
सु-सङ्गीत-विदग्धैश् च सेव्यमानो'प्सरो-गणैः ।
महार्हेण विमानेन विचित्रेण विराजता ।
स्वर्गात् स्वर्गम् अनुप्राप्य विष्णु-लोके महीयते

nārasiṁhe—
gīta-vādyādikaṁ nāṭyam śaṅkha-turyādi-nisvanam |
yaḥ kārayati viṣṇos tu sandhyāyāṁ mandire naraḥ |
sarva-kāle viśeṣeṇa kāmagaḥ kāma-rūpavān
su-saṅgīta-vidagdhaiś ca sevyamāno'psaro-gaṇaiḥ |
mahārheṇa vimānena vicitreṇa virājatā |
svargāt svargam anuprāpya viṣṇu-loke mahīyate

ndrasirhhe (In the 'Narasirhha Purana it is stated) gita-vddyddikarh ndtyarh sankha-turyddi-nisvanam yah kdrayati visnos tu sandhydydrh mandire narah sarva-kdle visesena kdmagah kdma-rupavan su-sanglta-vidagdhais ca sevyamdno 'psaro-ganaih vimanena vicitrena virdjdta svargdt svargam anuprdpya visnuloke mahlyate A person who daily, especially in the evening—sings, plays musical instruments, performs dramas, blows the conch or plays drums—either

250 SRI HARI-BHAKTI-VILASA himself or engages others to do so—becomes qualified to go anywhere he likes, take any form he likes, and enjoy the company of celestial women who are expert in the art of music. Such a devotee can freely travel from one planet to another while sitting on a celestial chariot. At the end of all this material enjoyment, he returns to the abode of Lord Visnu.

HBV 8.257

स्कान्दे विष्णु-नारद-स□वादे—
गीत□ वाद्य□ च नृत्य□ च नाट्य□ विष्णु-कथा□ मुने ।
यः करोति स पुण्यात्मा त्रैलोक्योपरि स□स्थितः

skānde viṣṇu-nārada-saṁvāde—
gītaṁ vādyaṁ ca nṛtyaṁ ca nāṭyaṁ viṣṇu-kathāṁ mune |
yaḥ karoti sa puṇyātmā trailokyopari saṁsthitaḥ

that is found in the Skanda Pur ana it is stated) gitarh vddyarh ca nrtyarh ca ndtyarh visnu-kathdrh mune yah karoti sa punydtmd trailokyopari sarhsthitah O sage, the pious soul who sings, plays musical instruments, dances, and enacts dramas while engaged in glorifing the name, forms, qualities, and pastimes of Lord Visnu surpassess the three worlds and ascends to the abode of the Lord, Vaikuntha.

HBV 8.258–259

बृहन्-नारदीये श्री-यम-भगीरथ-स□वादे—
देवतायतने यस् तु भक्ति-युक्तः प्रनृत्यति ।
गीतानि गायत्य् अथवा तत्-फल□ शृणु भू-पते
गन्धर्व-राजता□ गणैर् नृत्याद् रुद्र-गणेशताम् ।
प्राप्नोत्य् अष्ट-कुलैर् युक्तस् ततः स्यान् मोक्ष-भाङ् नरः

bṛhan-nāradīye śrī-yama-bhagīratha-saṁvāde—
devatāyatane yas tu bhakti-yuktaḥ praṇṛtyati |
gītāni gāyaty athavā tat-phalaṁ śṛṇu bhū-pate
gandharva-rājatāṁ gaṇair nṛtyād rudra-gaṇeśatām |
prāpnoty aṣṭa-kulair yuktas tataḥ syān mokṣa-bhāṅ naraḥ

in the Brhan-ndradiya Purana the following verses are found) devatdyatane yas tu bhakti-yuktah pranrtyati gltdni gdyaty athavd tat-phalarh srnu bhu-pate gandharva-rdjatdrh gdnair nrtydd rudra-ganesatdm prapnoty asta-kulair yuktas tatah sydn moksa-bhdn narah O King, hear now about the merit one achieves by chanting and dancing in the temple of the

Supreme Lord. Such a devotee becomes qualified to be installed a king of the Gandharvas because of his singing, and a king of the

tollowers of Rudra because of his dancing. He not only delivers himself but also, eight generations of his family.

HBV 8.260–262

लिङ्गे श्री-मार्कण्डेयाम्बरीष-स□वादे—
विष्णु-क्षेत्रे तु यो विद्वान् कारयेद् भक्ति-स□युतः ।
गन-नृत्यादिक□ चैव विष्णव्-आख्य□ च कथा□ तथा
जाति□ स्मृति□ च मेधा□ च तथैव परमा□ स्थितिम् ।
प्राप्नोति विष्णु-सालोक्य□ सत्यम् एतन् नाराधिप
अन्यत्र च श्री-भगवद्-उक्तौ—
विसृज्य लज्जा□ यो'धीते गायते नृत्यते'पि च ।
कुल-कोटि-समायुक्तो लभते मामक□ पदम्

liṅge śrī-mārkaṇḍeyāmbarīṣa-saṁvāde—
viṣṇu-kṣetre tu yo vidvān kārayed bhakti-saṁyutaḥ |
gana-nṛtyādikaṁ caiva viṣṇv-ākhyaṁ ca kathāṁ tathā
jātiṁ smṛtiṁ ca medhāṁ ca tathaiva paramāṁ sthitim |
prāpnoti viṣṇu-sālokyaṁ satyam etan nārādhipa
anyatra ca śrī-bhagavad-uktau—
visṛjya lajjāṁ yo'dhīte gāyate nṛtyate'pi ca |
kula-koṭi-samāyukto labhate māmakaṁ padam

is recorded in the Linga Pur ana these verses are found) visnu-ksetre tu yo vidvdn kdrayed bhakti-samyutah. gdna-nrtyddikarh caiva visnv-dkhydrh ca kathdrh tathd jdtirh smrtirh ca medhdrh ca tathaiva paramarh sthitim prdpnoti visnu-sdlokyam satyam etan narddhipa visrjya lajjdrh yo 'dhlte gdyate nrtyate 'pi ca kula-koti-samayukto labhate mamakarh padam O King, a learned person who devotedly makes arrangements for chanting and dancing in glorification of Lord Hari, especially in a holy place of pilgrimage, or in a temple of the Lord, attains a noble birth, good intelligence, a sharp memory, and steadyness in devotional service to the Supreme Lord. There is no doubt that such a person will eventually go back to the abode of Lord Visnu. One who gives up shyness and recites verses or sings in glorification of t h e Lord, or dances before the Deity, ascends to My abode, along with ten million generations of his family.

HBV 8.263

अत एवोक्त—
भारते नृत्य-गीते तु कुर्यात् स्वाभाविके'पि वा ।
स्वाभाविकेन भगवान् प्रीणातीत्य् आह शौनकः

ata evoktaṁ—
bhārate nṛtya-gīte tu kuryāt svābhāvike'pi vā |
svābhāvikena bhagavān prīṇātīty āha śaunakaḥ

252 SRI HARI-BHAKTI-VILASA One should spontaneously chant and dance before the Deities while glorifying Him with one's own words, or verses compiled by the sage, Bharata. To please the Lord, one shoud spontaneously sing His glories and dance in ecstasy. This is the opinion of the sage, Saunaka.

HBV 8.264

अत एव नारदीये—
विष्णोर् गीत च नृत्य च नटाना च विशेषतः ।
ब्रह्मन् ब्राह्मण-जातीना कर्तव्य नित्य-कर्म-वत्

ata eva nāradīye—
viṣṇor gītaṁ ca nṛtyaṁ ca naṭānāṁ ca viśeṣataḥ |
brahman brāhmaṇa-jātīnāṁ kartavyaṁ nitya-karma-vat

O brahmana, it is the duty of all devotees to sing about the Lord, perform dramas depicting His pastimes, and dance before the Deity of Lord Visnu, for His satisfaction.

HBV 8.265

किन्तु स्मृतौ---
गीत-नृत्यानि कुर्वीत देव-द्विजादि-तुष्टये ।
न जीवनाय युञ्जीत विप्रो पाप-भिया क्वचित्

kintu smṛtau---
gīta-nṛtyāni kurvīta deva-dvijādi-tuṣṭaye |
na jīvanāya yuñjīta vipro pāpa-bhiyā kvacit

For the pleasure of the Supreme Lord and His devotees, one should sing the glories of the Lord and dance in a joyful mood. However, one should never do this simply for the purpose of earning his livelihood. A person who does so incurs sin.

HBV 8.266

एव कृष्ण-प्रीणनत्वाद् गीतादेर् नित्यता परा ।
स सिद्धैर् अविशेषेन ज्ञेया सा हरि-वसरे

evaṁ kṛṣṇa-prīṇanatvād gītāder nityatā parā |
saṁsiddhair aviśeṣena jñeyā sā hari-vasare

Exalted devotees have always recommended chanting and dancing before the Deities because it is very pleasing to Lord Krsna. It is especially recommended to chant and dance before the Deities on Ekadasi.

HBV 8.267

तथा चोक्त—
केशवाग्रे नृत्य-गीत न करोति हरेर् दिने ।
वह्निना किं न दग्धो'सौ गतः किं न रसातलं

tathā coktaṁ—
keśavāgre nṛtya-gītaṁ na karoti harer dine |
vahninā kiṁ na dagdho'sau gataḥ kiṁ na rasātalaṁ

Does not a person who fails to chant and dance before Lord Kesava, especially on auspicious days, such as Ekadasi, become burnt in a fire or else, later on, enter hell? One must surely sing and dance before Lord Kesava, for His pleasure.

HBV 8.268

द्वारका-माहात्म्ये श्री-मर्कन्देयेन्द्रद्युम्न-स वादे—
कृष्णं सन्तोषयेद् यस् तु सु-गीतैर् मधुर-स्वनैः ।
सर्व-वेद-फलं तस्य जायते नात्र स शयः

dvārakā-māhātmye śrī-markandeyendradyumna-saṁvāde—
kṛṣṇaṁ santoṣayed yas tu su-gītair madhura-svanaiḥ |
sarva-veda-phalaṁ tasya jāyate nātra saṁśayaḥ

that is recorded in the Dvdraka'mahdtmya these verses are found) krsnarh santosayed yas tu su-gltair madhura-svanaih sarva-veda-phalarh tasya jdyate ndtra samsayah One who satisfies Lord Krsna by singing His glories for His pleasure undoubtetly receives the merit of studying all the Vedic literatures.

HBV 8.269

स्कान्दे श्री-महादेवोक्तौ—
श्रुति-कोटि-सम॑ जप्य॑ जप-कोटि-सम॑ हविः ।
हविह्-कोटि-सम॑ गेय॑ गेय॑ गेय-सम॑ विदुः

skānde śrī-mahādevoktau—
śruti-koṭi-samaṁ japyaṁ japa-koṭi-samaṁ haviḥ |
havih-koṭi-samaṁ geyaṁ geyaṁ geya-samaṁ viduḥ

By chanting mantras one achieves ten million times the benefit derived by studying the Vedas. By offering food to the Lord one receives the merit of chanting ten million mantras. Singing the Lord's glories is equal to offering

254 SRI HARI-BHAKTI'VILASA food to the Lord ten million times. There is nothing equal to singing the Lord's glories.

HBV 8.270

कसि-खण्डे विष्णु-दूत-शिवशर्म-स॑वादे—
यदि गीत॑ क्वचिद् गीत॑ श्रीमद्-धरि-हराङ्कितम् ।
मोक्ष॑ तु तत् फल॑ प्राहुह् सान्निध्यम् अथवा तयोः

kasi-khaṇḍe viṣṇu-dūta-śivaśarma-saṁvāde—
yadi gītaṁ kvacid gītaṁ śrīmad-dhari-harāṅkitam |
mokṣaṁ tu tat phalaṁ prāhuh sānnidhyam athavā tayoḥ

that is found in the Kasi-khanda it is stated) yadi gitam kvacid gitam srimad-dhari-hardnkitam moksam tu tat phalarh prahuh sannidhydm athavd tayoh Glorification of Lord Hari or His devotees, headed by Siva, awards one either liberation, or the association of Lord Hari or Lord Siva.

HBV 8.271

विष्णुश्चर्मे श्री-भगवद्-उक्तौ—
रागेणाकृष्यते चेतो गान्धर्वाभिमुख यदि ।
मयि बुद्धि समास्थाय गायेथ मम सत्-कथाः

viṣṇuśarme śrī-bhagavad-uktau—
rāgeṇākṛṣyate ceto gāndharvābhimukhaṁ yadi |
mayi buddhiṁ samāsthāya gāyetha mama sat-kathāḥ

If your heart is attracted by melodious songs then simply engage your mind in thinking of Me, hearing about Me, and singing songs in glorification of My pastimes, such as the rdsa-lild, in the association of devotees.

HBV 8.272

हरि-भक्ति-सुधोदये
यो गायति सम् अनिशं भुवि भक्ता उच्चैः
स द्राण् समस्त-जन-पाप-भिदे'लम् एकः ।
दीपेस्व् असत्स्व् अपि ननु प्रति-गेहम् अन्तर्
ध्वान्तं किम् अत्र विलसत्य् अमले द्यु-नाथे

hari-bhakti-sudhodaye
yo gāyati sam aniśaṁ bhuvi bhaktā uccaiḥ
sa drāṇ samasta-jana-pāpa-bhide'lam ekaḥ |
dīpesv asatsv api nanu prati-geham antar
dhvāntaṁ kim atra vilasaty amale dyu-nāthe

A devotee who is accustomed to loudly chanting the glories of the Supreme Lord certainly becomes qualified to destroy the sinful reactions of all the people of this world. Doesn't one's house become illuminated by sunlight, even if there is a lack of artificial light?

HBV 8.273

यद् आनन्द-कल गायन् भक्तः पुण्याश्रु वर्षति ।
तत् सर्व-तीर्थ-सलिल-स्नान स्व-मल-शोधन

yad ānanda-kalaṁ gāyan bhaktaḥ puṇyāśru varṣati |
tat sarva-tīrtha-salila-snānaṁ sva-mala-śodhanaṁ

The tears of love that are shed by the devotees when they sing the glories oi the Lord in choked voices nullifies their sinful reactions and awards them the merit of being born in all the holy places.

HBV 8.274–276

वाराहे --
ब्राह्मणो वासुदेवार्थ गायमनो'निश परम् ।
सम्यक् ताल-प्रयोगेण सन्निपातेन वा पुनः
नव वर्ष-सहस्राणि नव वर्ष-शतानि च ।
कुवेर-भवन गत्वा मोदते वै यदृच्छया
कुवेर-भवनाद् भ्रष्टः स्वच्छन्द-गमनालयः ।
फलम् आप्नोति सुश्रोणि मम कर्म-परायणः

vārāhe --
brāhmaṇo vāsudevārthaṁ gāyamano'niśaṁ param |
samyak tāla-prayogeṇa sannipātena vā punaḥ
nava varṣa-sahasrāṇi nava varṣa-śatāni ca |
kuvera-bhavanaṁ gatvā modate vai yadṛcchayā
kuvera-bhavanād bhraṣṭaḥ svacchanda-gamanālayaḥ |
phalam āpnoti suśroṇi mama karma-parāyaṇaḥ

O beautiful lady, if a brahmarux sings songs in glorification of Lord Vasudeva, having properly mastered the art of musical composition, he certainly attains the abode of Kuvera, where he enjoys life for nine thousand nine hundred celestial years. Thereafter, according to his will, he wanders over the world and ultimately achieves devotional service to Me.

HBV 8.277

नारायणाना विधिना गान श्रेष्ठतम स्मृतम् ।
गानेनाराधितो विष्णुह् स्व-कीर्ति-जन-वर्चसा ददाति ।
तुष्टः स्थान स्व यथास्मै कौशिकया वै

nārāyaṇānāṁ vidhinā gānaṁ śreṣṭhatamaṁ smṛtam |
gānenārādhito viṣṇuh sva-kīrti-jana-varcasā dadāti |
tuṣṭaḥ sthānaṁ svaṁ yathāsmai kauśikayā vai

256 SRI HARI-BHAKTI-VILASA daddti tustah sthdnarh svarh yathdsmai kausikdya vai Among all the prescribed duties for human society, and among all types of sddhana prescribed for the worship of the Supreme Lord, singing the glories of the Lord has been ascertained as the foremost. The knowledge, influence, and glory of a person who worships Lord Visnu by singing His glories gradually increase. Being pleased with such a devotee, the Lord awards him a place in His own abode.

HBV 8.278–279

कि च—
एष वो मुनि-शार्दूलः प्रोक्तो गीत-क्रमो मुनेः ।
ब्राह्मणो वासुदेवाख्य गायमानो'निश परम्
हरेः सालोक्यम् आप्नोति रुद्र-गानाधिको भवेत् ।
कर्मणा मनसा वाचा वासुदेव-परायणः ।
गायन् नृत्य स् तम् आप्नोति तस्माद् गेय पर विदुः

kiṁ ca—
eṣa vo muni-śārdūlaḥ prokto gīta-kramo muneḥ |
brāhmaṇo vāsudevākhyaṁ gāyamāno'niśaṁ param
hareḥ sālokyam āpnoti rudra-gānādhiko bhavet |
karmaṇā manasā vācā vāsudeva-parāyaṇaḥ |
gāyan nṛtyaṁs tam āpnoti tasmād geyaṁ paraṁ viduḥ

O foremost sages, I have already described to you how the great sage, Narada, had learned the art of music. If brahrna-nas always engage themselves in singing the glories of Lord Vasudeva, they will attain the liberation of remaining with the Lord in His abode. They may also receive the chance to become even more expert in the art of music than Rudra. By chanting and dancing before Lord Visnu, thus utilizing one's body, mind, and words, one certainly attains His lotus feet. Therefore, it must be concluded that for attaining the shelter of the Supreme Lord, singing His glories is the principal means.

HBV 8.280

प्रथम-स्कन्धे श्री-नारदोक्तौ (१.६.३३)—
प्रगायतः स्व-वीर्याणि तीर्थ-पदः प्रिय-श्रवः ।
अहुत इव मे सिघ्रम् दर्शन॑ याति चेतसि

prathama-skandhe śrī-nāradoktau (1.6.33)—
pragāyataḥ sva-vīryāṇi tīrtha-padaḥ priya-śravaḥ |
ahuta iva me sighram darśanaṁ yāti cetasi

The Supreme Lord Sri Krsna, whose glories and activities are pleasing to hear, at once appears on the seat of my heart, as if called for, as soon as I begin to chant His holy activities.

HBV 8.281–282

द्वादश-स्कन्धे (१२.१२.४९-५०) श्री-सूतोक्तौ—
मृषा गिरस् ता ह्य् असतीर् असत्-कथा
न कथ्यते यद् भगवान् अधोक्षजः ।
तद् एव सत्य॑ तद् उहैव मङ्गल॑
तद् एव पुण्य॑ भगवद्-गुनोदयम्
तद् एव रम्य॑ रुचिर॑ नव॑ नव॑
तद् एव शश्वन् मनसो महोत्सवम् ।
तद् एव शोकार्णव-शोषण॑ नृणा॑
यद् उत्तम-श्लोक-यशो'नुगीयते

dvādaśa-skandhe (12.12.49-50) śrī-sūtoktau—
mṛṣā giras tā hy asatīr asat-kathā
na kathyate yad bhagavān adhokṣajaḥ |
tad eva satyaṁ tad uhaiva maṅgalaṁ
tad eva puṇyaṁ bhagavad-gunodayam
tad eva ramyaṁ ruciraṁ navaṁ navaṁ
tad eva śaśvan manaso mahotsavam |
tad eva śokārṇava-śoṣaṇaṁ nṝṇāṁ
yad uttama-śloka-yaśo'nugīyate

the Twelveth Canto of the Srimad-Bhagavatam) mrsd giras ta hy asatir asat-kathd na kathyate yad bhagavdn adhoksajah tad eva satyam tad uhaiva mangalam tad eva punyam bhagavad-gunodayam tad evam ramyarh rucirarh navarh navam tad eva iaivan manaso mahotsavam tad eva iokdrnava-iosanam nrndrh yad uttama-sloka-yaso 'nuglyate Words that do not describe the transcendental Personality of Godhead but instead deal with temporary

matters are simply false and useless. Only those words that manifest the transcendental qualities of the Supreme Lord are actually truthful, auspicious and pious. Those words describing the glories of the all-famous Personality of Godhead are attractive, relishable and ever fresh. Indeed, such words are a perpetual festival for the mind, and they dry up the ocean of misery.

HBV 8.283

विष्णु-धर्मोत्तरे—
दत्त्वा च गीत□ धर्म-ज्ञा गन्धर्वैः सह मोदते ।
स्वय□ गीतेन सम्पूज्य तस्यैवानुचरो भवेत्

viṣṇu-dharmottare—
dattvā ca gītaṁ dharma-jñā gandharvaiḥ saha modate |
svayaṁ gītena sampūjya tasyaivānucaro bhavet

258 SRI HARI-BHAKTI'VILASA O pious living entities, those who worship the Supreme Lord by arranging for singing and dancing will receive the opportunity to play music with the Gandharvas. One who worships Lord Visnu by personally singing His glories becomes an eternal associate of the Lord.

HBV 8.284–285

पाद्मे श्री-कृष्ण-सत्यभामा-स□वादीय-कार्त्तिक-माहात्म्ये श्री-पृथु-नारद-स□वादे श्री-भगवद्-उक्तौ—
नाह□ वसामि वैकुण्ठे न योगि-हृदयेषु वा ।
मद्-भक्ता यत्र गायन्ति तत्र तिष्ठामि नारद
तेषा□ पूजादिक□ गन्ध-पद्याद्यैः क्रियते नरैः ।
तेन प्रीति□ परा□ यामि न तथा मत्-पूजनात्

pādme śrī-kṛṣṇa-satyabhāmā-saṁvādīya-kārttika-māhātmye śrī-pṛthu-nārada-saṁvāde śrī-bhagavad-uktau—
nāhaṁ vasāmi vaikuṇṭhe na yogi-hṛdayeṣu vā |
mad-bhaktā yatra gāyanti tatra tiṣṭhāmi nārada
teṣāṁ pūjādikaṁ gandha-padyādyaiḥ kriyate naraiḥ |
tena prītiṁ parāṁ yāmi na tathā mat-pūjanāt

mahatmya section of the Padma Purdna, these verses were quoted by the Lord, as spoken by Him to Narada) ndharh vasdmi vaikunthe na yogi-hrdayesu vd mad-bhaktd yatra gdyanti tatra tisthdmi narada tesdrh pujddikarh gandha- padyddyaih kriyate naraih tena pritirh pardrh ydmi na tathd mat-pujandt O Narada, I do not reside in My abode, Vaikuntha, nor do

I live within the hearts of the yogis. I always reside where My devotees sing My glories. I do not become as pleased by being worshiped as I do by the worship of My devotees with offerings of pddya, arghya, and sandalwood paste.

HBV 8.286

अत एवोक्त—
कर्माण्य् औपायिकत्वेन ब्राह्मणो'न्य इति स्मृतः ।
कारिकायाम् अतः प्रोक्त विप्रो गीतै रमेद् इति

ata evoktaṁ—
karmāṇy aupāyikatvena brāhmaṇo'nya iti smṛtaḥ |
kārikāyām ataḥ proktaṁ vipro gītai ramed iti

Because the brahmanas are qualified to worship the Supreme Lord, they are addressed as the servants of Visnu by the compilers of the scriptures. It is therefore said that a brahmana will always become pleased by singing the Lord's glories.

HBV 8.287

द्वारका-माहात्म्ये तत्रैव—
यो नृत्यति प्रहृष्टात्मा भावैर् बहु-सुभक्तितः ।
स निर्दहति पापानि जन्मान्तर-शतेष्व् अपि

dvārakā-māhātmye tatraiva—
yo nṛtyati prahṛṣṭātmā bhāvair bahu-subhaktitaḥ |
sa nirdahati pāpāni janmāntara-śateṣv api

For a person who dances in ecstasy before the Deities, in a mood of pure devotion—all of his sinful reactions that were accumulated in hundreds of previous lifetimes become immediately burnt to ashes.

HBV 8.288

हरि-भक्ति-सुधोदय—
बहुधोत्सार्यते हर्षाद् विष्णु-भक्तस्य नृत्यतः ।
पद्भ्या भूमेर् दिशो'क्षिभ्या दोर्भ्या वामङ्गल दिवः

hari-bhakti-sudhodaya—
bahudhotsāryate harṣād viṣṇu-bhaktasya nṛtyataḥ |
padbhyāṁ bhūmer diśo'kṣibhyāṁ dorbhyāṁ vāmaṅgalaṁ divaḥ

When a devotee of Lord Visnu joyfully dances, the earth becomes purified by the touch of his feet, the four directions become purified by the sight of him, and the heavenly planets become purified by his raised hands.

HBV 8.289–290

वाराहे—
यश् च नृत्यति सुश्रोणि पुराणोक्त समासतः ।
त्रि शद्-वर्ष-सहस्राणि त्रि शद्-वर्ष-शतानि च ।
पुष्कर-द्वीपम् आसाद्य मोदते वै यदृच्छया
पुष्कराच् च परिभ्रष्टः स्वच्छन्द-गमनालयः ।
फलम् आप्नोति सुश्रोणि मम कर्म-परायणः

vārāhe—
yaś ca nṛtyati suśroṇi purāṇoktaṁ samāsataḥ |
triṁśad-varṣa-sahasrāṇi triṁśad-varṣa-śatāni ca |
puṣkara-dvīpam āsādya modate vai yadṛcchayā
puṣkarāc ca paribhraṣṭaḥ svacchanda-gamanālayaḥ |
phalam āpnoti suśroṇi mama karma-parāyaṇaḥ

260 SRI HARI-BHAKTI-VILASA O beautiful lady, one who dances before the Deity, in the way that is prescribed in the literature spoken by the sage, Bharata, is next born in Puskara-dvipa, where he enjoys life for thirty-three thousand thirty-three hundred years. Thereafter, when he falls down from that position, he will wander over the earth, according to his will, before ultimately returning to My abode in the spiritual sky, as a result of his fixed devotion for Me.

HBV 8.291

विष्णु-धर्मोत्तरे—
नृत्य□ दत्त्वा तथाप्नोति रुद्र-लोकम् अस□शयम् ।
स्वय□ नृत्येन सम्पूज्य तस्यैवानुचरो भवेत्

viṣṇu-dharmottare—
nṛtyaṁ dattvā tathāpnoti rudra-lokam asaṁśayam |
svayaṁ nṛtyena sampūjya tasyaivānucaro bhavet

By arranging a dancing program for the glorification of the Lord, one undoutedly attains the abode of Rudra. If a devotee personally dances before the Deities, he will become one of the Lord's associates.

HBV 8.292

अन्यत्र श्री-नारदोक्तौ—
नृत्यता□ श्रीपतेर् अग्रे तालिका-वादनैर् भृशम् ।
उड्डीयन्ते शरीर-स्थाः सर्वे पातक-पक्षिणः

anyatra śrī-nāradoktau—
nṛtyatāṁ śrīpater agre tālikā-vādanair bhṛśam |
uḍḍīyante śarīra-sthāḥ sarve pātaka-pakṣiṇaḥ

For those who repeatedly dance before the Deity of the husband of Laksmi while clapping thier hands—all the birds of sinful reactions fly away from their bodies.

HBV 8.293

सङ्गीत-शास्त्रे—
वीणा-वादन-तत्त्व-ज्ञह् श्रुति-जाति-विशारदः ।
तालज्ञश् चाप्रयासेन मोक्ष-मार्ग□ नियच्छति

saṅgīta-śāstre—
vīṇā-vādana-tattva-jñaḥ śruti-jāti-viśāradaḥ |
tālajñaś cāprayāsena mokṣa-mārgaṁ niyacchati

sangita'Sdstre (In the Sarigita-sdstra it is stated) vlnd-vddana-tattva-jnah
sruti-jdti-visdradah tdlajnas cdpraydsena moksa-mdrgarh niyacchati

One who is expert at playing a stringed instrument, who has great knowledge of the subjects described in sruti and jdti, and who is expert at playing various musical compositions can easily gratify Lord Visnu, the master of liberation.

HBV 8.294–295

विष्णु-धर्मोत्तरे—
वाद्य दत्त्वा तथा विप्रह् शक्र-लोकम् अवाप्नुयात् ।
स्वय वद्येन सम्पूज्य तस्यैवनुचरो भवेत्
वाद्यानाम् अपि देवस्य तन्त्री-वाद्य सदा प्रियम् ।
तेन सम्पूज्य वरद गाणपत्यम् अवाप्नुयात्

viṣṇu-dharmottare—
vādyaṁ dattvā tathā viprah śakra-lokam avāpnuyāt |
svayaṁ vadyena sampūjya tasyaivanucaro bhavet
vādyānām api devasya tantrī-vādyaṁ sadā priyam |
tena sampūjya varadaṁ gāṇapatyam avāpnuyāt

If a brahmana arranges a musical performance at the time of worshiping Lord Visnu in the temple, he will attain the position of Indra. If he personally takes part in the performance while the worship of the Lord is in progress, he will become an associate of the Lord. Among all types of musical instruments, the sound of the tantri is very pleasing to the Lord. Those who worship the Lord while playing the tantri will be transfered to the abode of Ganapati.

HBV 8.296

शक्तश् चेत् स-परिवार कृष्ण गन्धादिभिः पुनः ।
पञ्चोपचारैर् मूलेन सम्पूज्यार्घ्य समर्पयेत्

śaktaś cet sa-parivāraṁ kṛṣṇaṁ gandhādibhiḥ punaḥ |
pañcopacārair mūlena sampūjyārghyaṁ samarpayet

.(Offering of worship once again, if one is able to do so) saktas cet sa-parlvdrarh krsnarh gandhddibhih punah pancopacdrair mulena sampujydrghyarh samarpayet Thereafter, if one is able to, he should once again worship Sri Krsna and His associates by offering Them flowers and sandalwood paste while chanting the mula mantras.

HBV 8.297–298

ततश् च मूल-मन्त्रेन दत्त्वा पुष्पाञ्जलि-त्रयम् ।
महा-नीराजन□ कुर्यान् महा-वाद्य-जय-स्वनैः
प्रज्वलयेत् तद्-अर्थ□ च कर्पूरेण घृतेन वा ।
आरात्रिक□ शुभे पात्रे विषमानेक-वर्तिक□

tataś ca mūla-mantrena dattvā puṣpāñjali-trayam |
mahā-nīrājanaṁ kuryān mahā-vādya-jaya-svanaiḥ
prajvalayet tad-arthaṁ ca karpūreṇa ghṛtena vā |
ārātrikaṁ śubhe pātre viṣamāneka-vartikaṁ

262 SRI HARI-BHAKTI-VILASA tatas ca mula-mantrena dattvd puspdnjali-trayam mahd-nirdjanarh kurydn mahd-vddya-jaya-svanaih prajjvdlayet tad-artharh ca karpurena ghrtena vd drdtrikarh subhe patre visamdneka-vartikam Afterwards, one should offer flowers to the Deities three times while chanting the mula mantra and then perform a grand arati, accompanied by singing and the playing of musical instruments. For the articles to be offered, it is best if one uses a plate made of gold. If possible, the ghee lamp should also be made of gold and the ghee wicks should be covered with camphor. There should be an odd number of ghee wicks.

HBV 8.299

स्कान्दे ब्रह्म-नारद-स□वादे—
बहु-वर्त्ति-समायुक्त□ ज्वलन्त□ केशवोपरि ।
कुर्याद् आरात्रिक□ यस् तु कल्प-कोटि□ वसेद् दिवि

skānde brahma-nārada-saṁvāde—
bahu-vartti-samāyuktaṁ jvalantaṁ keśavopari |
kuryād ārātrikaṁ yas tu kalpa-koṭiṁ vased divi

that is found in the Skanda Purdna it is stated) bahu-vartti-samdyuktarh jvalantarh kesavopari kurydd drdtrikarh yas tu kalpa-kotirh vased divi The person who offers arati to Lord Kesava with a nice lamp having many ghee wicks will reside in the heavenly planets for ten million kalpas.

HBV 8.300

कर्पूरेन तु यः कुर्याद् भक्त्या केशव-मुर्धनि ।
आरात्रिक मुनि-श्रेष्ठ प्रविशेद् विष्णुम् अव्यय

karpūrena tu yaḥ kuryād bhaktyā keśava-murdhani |
ārātrikaṁ muni-śreṣṭha praviśed viṣṇum avyayaṁ

O foremost of sages, one who devotedly offers a ghee lamp with camphor to the head of Lord Kesava is qualified to become an associate of the Supreme Lord, Visnu.

HBV 8.301

तत्रैवन्यत्र—
दीप्तिमन्त स-कर्पूरम् करोत्य् आरात्रिक नृप ।
कृष्णस्य वसते लोके सप्त कल्पानि मानवाः

tatraivanyatra—
dīptimantaṁ sa-karpūram karoty ārātrikaṁ nṛpa |
kṛṣṇasya vasate loke sapta kalpāni mānavāḥ

O King, one who worships Lord Krsna with a ghee lamp whose wicks are covered with camphor resides in His abode for seven kalpas.

HBV 8.302

तत्रैव श्री-सिवोम-स वादे—
मन्त्र-हीन क्रिया-हीनम् यत् कृत पूजन हरेः ।
सर्व सम्पूर्णताम् एति कृते नीराजने शिवे

tatraiva śrī-sivoma-saṁvāde—
mantra-hīnaṁ kriyā-hīnam yat kṛtaṁ pūjanaṁ hareḥ |
sarvaṁ sampūrṇatām eti kṛte nīrājane śive

that is found in the Skanda Pur ana it is stated) mantra-hinam kriyd-hlnarh yat krtarh pujanam hareh sarvarh sampurnatdm eti krte nlrdjane sive O Parvati, simply by offering drati to the Supreme Lord, even if one's worship is performed without the chanting of mantras and the performance of other rituals, it becomes perfect and complete.

HBV 8.303

हरि-भक्ति-सुधोदये—
कृत्वा नीराजन विष्णोर् दीपावल्या सुदृश्यया ।
तमो-विकार जयति जिते तस्मिम्श् च को भवः

hari-bhakti-sudhodaye—
kṛtvā nīrājanaṁ viṣṇor dīpāvalyā sudṛśyayā |
tamo-vikāraṁ jayati jite tasmimś ca ko bhavaḥ

Lust, anger, and pride that are born of ignorance, as well as one's material entanglement, are destroyed simply by worshiping Lord Visnu with a beautiful ghee lamp.

HBV 8.304

अन्यत्र च—
कोटयो ब्रह्म-हत्यानाम् अगम्यागम-कोतयः ।
दहत्य् आलोक-मात्रेण विष्णोः सारात्रिक मुख इति ।

anyatra ca—
koṭayo brahma-hatyānām agamyāgama-kotayaḥ |
dahaty āloka-mātreṇa viṣṇoḥ sārātrikaṁ mukhaṁ iti |

264 SRI HARI-BHAKTI-VILASA dahaty aloka-matrena visnoh sdrdtrikarh mukham. iti.
Just be seeing Lord Visnu's face, which looks very bright and beautiful at the time of drati, all of one's sins, even the killing of millions of brdhrnanas and having sexual relations with degraded women, are burnt to ashes.

HBV 8.305

यच् च दीपस्य माहात्म्य पूर्व लिखितम् अस्ति तत् ।
द्रस्तव्य सर्वत्रापि प्रायेनाभेदतो'नयोः

yac ca dīpasya māhātmyaṁ pūrvaṁ likhitam asti tat |
drastavyaṁ sarvatrāpi prāyenābhedato'nayoḥ

The glories of offering a ghee lamp after offering dhupa, as mentioned earlier, are also applicable to the offering of a ghee lamp during a grand drati ceremony.

HBV 8.306

अतः सादरम् उत्थाय महा-नीराजन॑ त्व् इदम् ।
द्रष्टव्य॑ दीपवत् सर्वैर् वन्द्यम् आरात्रिक॑ च यत्

ataḥ sādaram utthāya mahā-nīrājanaṁ tv idam |
draṣṭavyaṁ dīpavat sarvair vandyam ārātrikaṁ ca yat

Thereafter, all the devotees should stand up and very respectfully take darsana of the ghee lamp and offer prayers to it, in the manner previously described.

HBV 8.307

तद् उक्त॑ श्री-पुलस्त्येन विष्णु-धर्मे—
धूप॑ चारात्रिक॑ पश्येत् कराभ्या॑ च प्रवन्दते ।
कुल-कोटि॑ समुद्धृत्य याति विष्णोः पर॑ पद॑

tad uktaṁ śrī-pulastyena viṣṇu-dharme—
dhūpaṁ cārātrikaṁ paśyet karābhyāṁ ca pravandate |
kula-koṭiṁ samuddhṛtya yāti viṣṇoḥ paraṁ padaṁ

By taking darsana of both dhupa and dlpa, and offering prayers with folded hands, as they are being offered to the Supreme Lord, ten million generations of one's family are awarded liberation to that they can return back to Godhead.

HBV 8.308

मूलागमे च—
नीराजन॑ च यः पश्येद् देव-देवस्य चक्रिणः ।
सप्त जन्मानि विप्रः स्याद् अन्ते च पर॑ पद॑

mūlāgame ca—
nīrājanaṁ ca yaḥ paśyed deva-devasya cakriṇaḥ |
sapta janmāni viprah syād ante ca paramaṁ padam

One who watches the drati ceremony of the Lord of the demigods, who holds a cakra in His hand, will be born as a brdhrnana in his next seven births and then return to the supreme abode of the Lord.

HBV 8.309

बृहन्-नारदीये श्री-यम-भगीरथ-स□वादे—
केशवायतने राजन् कुर्वन् शङ्ख-रव□ नरः ।
सर्व-पाप-विनिर्मुक्तो ब्रह्मणा सह मोदते

bṛhan-nāradīye śrī-yama-bhagīratha-saṁvāde—
keśavāyatane rājan kurvan śaṅkha-ravaṁ naraḥ |
sarva-pāpa-vinirmukto brahmaṇā saha modate

in the Brhan-ndradiya Purdna, the following verse is found) kesavayatane rdjan kurvan sankha-ravarh narah sarva-pdpa-vinirmukto brahmand saha modate O King, anyone who blows a conch in the temple of Lord Kesava is relieved of all sinful reactions so that after death, he will go to reside in the abode of the Supreme Lord.

HBV 8.310

कर-शब्द□ प्रकुर्वन्ति केशवायतनेषु ये ।
ते सर्वे पाप-निर्मुक्ता विमानेशा युग-द्वयम्

kara-śabdaṁ prakurvanti keśavāyataneṣu ye |
te sarve pāpa-nirmuktā vimāneśā yuga-dvayam

Those who clap their hands in the temple of Lord Kesava are liberated from all sins and thereafter, enjoy life while being carried in celestial chariots for a period of two milleniums.

HBV 8.311–312

तालादि-का□स्य-निनद□ कुर्वन् विष्णु-गृहे नरः ।
यत् फल□ लभते राजन् शृणुष्व गदतो मम
सर्व-पाप-विनिर्मुक्तो विमान-शत-सङ्कुलः ।
गीयमानश् च गन्धर्वैर् विष्णुना सह मोदते

tālādi-kāṁsya-ninadaṁ kurvan viṣṇu-gṛhe naraḥ |
yat phalaṁ labhate rājan śṛṇuṣva gadato mama
sarva-pāpa-vinirmukto vimāna-śata-saṅkulaḥ |
gīyamānaś ca gandharvair viṣṇunā saha modate

266 SRI HARI-BHAKTI-VILASA yat phalam labhate rajan srnusva gadato mama sarva-pdpa-vinirmukto vimdna-sata-sankulah glyamdnas ca gandharvair visnund saha modate O King, please hear now about the benefit one achieves by playing a gong or

karatdlas in the temple of Lord Visnu. Such a person becomes freed from all sinful reactions and then enjoy life in the association of Lord Visnu while boarding hundreds of celestial airplanes. At that time, the Gandharvas sing of his glories.

HBV 8.313–314

भेरी-मृदङ्ग-पटह-मुरजैश् च स-डिण्डिमैः ।
स□प्रीणयन्ति देवेश□ तेषा□ पुण्य-फल□ शृणु
देव-स्त्री-गण-स□युक्ताः सर्व-कामैः समर्चिताः ।
स्वर्ग-लोकम् अनुप्राप्य मोदन्ते कल्प-पञ्चकम् इति ।

bherī-mṛdaṅga-paṭaha-murajaiś ca sa-ḍiṇḍimaiḥ |
saṁprīṇayanti deveśaṁ teṣāṁ puṇya-phalaṁ śṛṇu
deva-strī-gaṇa-saṁyuktāḥ sarva-kāmaiḥ samarcitāḥ |
svarga-lokam anuprāpya modante kalpa-pañcakam iti |

Now, I will tell you about the benefit one attains by playing mrdangas, other large drums, and flutes, thereby pleasing the Lord of the demigods, Sri Visnu. Such a person attains the planets of the demigoes and enjoys life there in the company of hundreds of celestial women. Indeed, he remains in the heavenly planets for five kalpas.

HBV 8.315

ततश् च स-जल□ शङ्ख□ भगवन्-मस्तकोपरि ।
त्रि भ्रामयित्वा कुर्वीत पुनर् नीराजन□ प्रभोः

tataś ca sa-jalaṁ śaṅkhaṁ bhagavan-mastakopari |
tri bhrāmayitvā kurvīta punar nīrājanaṁ prabhoḥ

Thereafter, one should take a small conch shell, fill it with water, and" offer it to the Lord by waving it in three circles above His head.

HBV 8.316

द्वारका-माहात्म्ये तत्रैव—
शङ्खे कृत्वा तु पानीय॰ भ्रामित॰ केशवोपरि ।
सन्निधौ वसते विष्णोः कल्पान्त॰ क्षीर-सागरे इति ।

dvārakā-māhātmye tatraiva—
śaṅkhe kṛtvā tu pānīyaṁ bhrāmitaṁ keśavopari |
sannidhau vasate viṣṇoḥ kalpāntaṁ kṣīra-sāgare iti |

One who offers a conch filled with water by waving it in circles above the Lord's head will reside in the abode of Lord Visnu in the ocean of milk for a period of one kalpa.

HBV 8.317

नीराजन-द्वय॰ चैतत् ताम्बूलस्यार्पण॰ परम् ।
केचिद् इच्छन्ति केचिच् च दर्पणार्पणतः परम्

nīrājana-dvayaṁ caitat tāmbūlasyārpaṇaṁ param |
kecid icchanti kecic ca darpaṇārpaṇataḥ param

Some people offer arati to the Lord after offering tdmbula, or betel nuts, while other people offer arati to the Lord after showing Him a mirror.

HBV 8.318–319

तथा च पञ्चरात्रे—
पुनर् आचमन॰ दद्यात् करोद्वर्तनम् एव च ।
स-कर्पूर॰ च ताम्बूलम् कुर्यान् नीराजन॰ तथा
समर्प्य मुकुटादीनि भूषणानि विचक्षणः ।
आदर्शयेत् तथादर्श॰ प्रकल्प्य छत्र-चामरे

tathā ca pañcarātre—
punar ācamanaṁ dadyāt karodvartanam eva ca |
sa-karpūraṁ ca tāmbūlam kuryān nīrājanaṁ tathā
samarpya mukuṭādīni bhūṣaṇāni vicakṣaṇaḥ |
ādarśayet tathādarśaṁ prakalpya chatra-cāmare

After offering dcamaniya a second time, washing one's hands, and giving betel nuts with camphor to the Lord, one should offer arati. Learned devotees should also offer a mirror to the Lord after decorating Him with ornaments.

HBV 8.320–321

गारुडे च—
अथ भुक्तवते दत्त्वा जलैः कर्पूर-वासितैः ।
आचमन॑ च ताम्बूलम् चन्दनैः कर-मार्जनम्
पुष्पाञ्जलि॑ ततः कृत्वा भक्त्यादर्श॑ प्रदर्शयेत् ।
नीराजन॑ पुनः कार्य॑ कर्पूर॑ विभवे सति

gāruḍe ca—
atha bhuktavate dattvā jalaiḥ karpūra-vāsitaiḥ |
ācamanaṁ ca tāmbūlam candanaiḥ kara-mārjanam
puṣpāñjaliṁ tataḥ kṛtvā bhaktyādarśaṁ pradarśayet |
nīrājanaṁ punaḥ kāryaṁ karpūraṁ vibhave sati

After the offering of food, one should offer water mixed with camphor, and this should be followed by an offering of betel nuts, sandalwood paste, and flowers. Then, one should reverently show a mirror to the Lord. If one has the means, he should then offer a lamp with camphor.

HBV 8.322

अत एव वायु-पुराणे—
आरात्रिक॑ तु निःस्नेह॑ निःस्नेहयति देवताम् ।
अतः स॑शमयित्वैव पुनः पूजनम् आचरेत्

ata eva vāyu-purāṇe—
ārātrikaṁ tu niḥsnehaṁ niḥsnehayati devatām |
ataḥ saṁśamayitvaiva punaḥ pūjanam ācaret

If, while offering arati, the lamp becomes very dim due to a lack of ghee then one can extinguish it, prepare a fresh lamp, and then continue the worship. There is no fault in extinguishing such a lamp, although this was prohibited earlier.

HBV 8.323

अत एव द्वारका-माहात्म्ये—
तत्रैव कृत्वा पूजादिक सर्व ज्वलन्त कृष्ण-मूर्धनि ।
आरात्रिक प्रकुर्वाणो मोदते कृष्ण-सन्निधौ इति ।

ata eva dvārakā-māhātmye—
tatraiva kṛtvā pūjādikaṁ sarvaṁ jvalantaṁ kṛṣṇa-mūrdhani |
ārātrikaṁ prakurvāṇo modate kṛṣṇa-sannidhau iti |

A person who, after completing his worship, offers a ghee lamp to Lord Krsna's head during arati, will certainly become eligible to enjoy life as one of the Lord's associates.

HBV 8.324

केचिन् नीराजनत् पश्चाद् इच्छन्ति प्रणति ततः ।
प्रदक्षिण ततः स्तोत्र गीत-नृत्यादिक ततः

kecin nīrājanat paścād icchanti praṇatiṁ tataḥ |
pradakṣiṇaṁ tataḥ stotraṁ gīta-nṛtyādikaṁ tataḥ

Some devotees like to offer obeisances to the Lord after drati, followed by circumambulation of the Deities, offering prayers to the Lord, and continuous chanting and dancing.

HBV 8.325–326

एव भगवतः स्व-स्व-सम्प्रदायानुसारतः ।
प्रवर्तन्ते प्रभोर् भक्तौ भक्त्या सर्व हि शोभनम्
ततो निक्षिप्य देवस्योपरि पुस्पाञ्जलि-त्रयम् ।
विचित्रैर् मधुरैः स्तोत्रैह् स्तुति कुर्वीत भक्तिमान्

evaṁ bhagavataḥ sva-sva-sampradāyānusārataḥ |
pravartante prabhor bhaktau bhaktyā sarvaṁ hi śobhanam
tato nikṣipya devasyopari puspāñjali-trayam |
vicitrair madhuraiḥ stotraih stutiṁ kurvīta bhaktimān

In this way, according to their particular sampraddya, Vaisnavas should worship the Lord with love and devotion because anything done with devotion becomes perfect and complete. Thereafter, one should offer flowers on the head of Lord Hari three times and then began to offer Him very nice prayers.

HBV 8.327

महाभारते—
आरिराधयिषुः कृष्णं वाचं जिगदिषामि यम् ।
तया व्यास-समासिन्या प्रीयतां मधुसूदनः इति ।

mahābhārate—
ārirādhayiṣuḥ kṛṣṇaṁ vācaṁ jigadiṣāmi yam |
tayā vyāsa-samāsinyā prīyatāṁ madhusūdanaḥ iti |

mahdbhdrate (In the Mahabhdrata it is stated) drirddhdyisuh krsnarh vacam jigddisdmi yam tayd vydsa-samdsinyd prlyatdrh madhusudanah. id. May all words spoken by the devotee as he worships Lord Krsna, whether they were brief or elaborate, give the killer of the Madhu demon pleasure.

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HBV 8.328–329

आरम्भे च स्तुतेर् एतम् श्लोकं स्तुति-परः पठेत् ।
सत्यां तस्यां समाप्तौ च श्लोकं सङ्कीर्तयेद् इमम्
इति विद्या-तपो-योनिर् अयोनिर् विष्णुर् ईरितः ।
वग्-यज्ञेनार्चितो देवः प्रीयतां मे जनार्दनः

ārambhe ca stuter etam ślokaṁ stuti-paraḥ paṭhet |
satyāṁ tasyāṁ samāptau ca ślokaṁ saṅkīrtayed imam
iti vidyā-tapo-yonir ayonir viṣṇur īritaḥ |
vag-yajñenārcito devaḥ prīyatāṁ me janārdanaḥ

Before offering prayers to the Lord, one should chant the above- mentioned sloka, and after ending the prayers, one should chant the following sloka, beginning with iti: O Lord Janardana, You are unborn, You are the source of all knowledge and You are the object of all penance. You are adored by words of glorification and the performance of sacrifice. May You be pleased with me.

HBV 8.330

पूर्व-तापनी-श्रुतिषु [गतु १.३४-४५] --
ओ नमो विश्वरूपाय विश्व-स्थित्य्-अन्त-हेतवे ।
विश्वेश्वराय विश्वाय गोविन्दाय नमो नमः

pūrva-tāpanī-śrutiṣu [GTU 1.34-45] --
oṁ namo viśvarūpāya viśva-sthity-anta-hetave |
viśveśvarāya viśvāya govindāya namo namaḥ

I glorify Lord Vasudeva with the following twelve mantras. O Supreme Lord, the entire universe is a manifestation of Your form. Because of this, You can be seen everywhere. I offer my respectful obeisances to You. You are the protector and destroyer of the universe. You are the supreme controller and the Lord of the universe because there is nothing separate from You. As Lord Govinda, You are the hero of Gokula. You always give protection to the cows, cowherd men and cowherd women of Vrndavana. You reveal Your glories through the medium of the Vedas. I offer my repeated obeisances to You.

HBV 8.331

नमो विज्ञान-रूपाय परमानन्द-रूपिणे ।
कृष्णाय गोपीनाथाय गोविन्दाय नमो नम

namo vijñāna-rūpāya paramānanda-rūpiṇe |
kṛṣṇāya gopīnāthāya govindāya namo namaṁ

You are the source of that transcendental knowledge, on the strength of which everything is revealed. You are the original source of all transcendental bliss. You are Sri Krsna, the all-blissful personality. You are all-attractive, the giver of pleasure to everyone. You are Gopinatha, the Lord of the gopis. O Govinda, I offer my obeisances to You, again and again.

HBV 8.332

नमः कमल-नेत्राय नमः कमल-मालिने ।
नमः कमल-नाभाय कमला-पतये नमः

namaḥ kamala-netrāya namaḥ kamala-māline |
namaḥ kamala-nābhāya kamalā-pataye namaḥ

O lotus-eyed Lord, simply by Your glance, everything becomes soothing and purified. You are decorated with a garland o{ lotus flowers. You enact Your transcendental pastimes with the support of Yogamaya. Brahma, the creator, appears from a lotus flower that sprouted from Your are the Lord of the gopis and Laksmis, the goddesses of fortune. My obeisances unto You.

HBV 8.333–334

बर्हापीडाभिरामाय रामयाकुण्ठ-मेधसे ।
रमा-मानस-ह□साय गोविन्दाय नमो नम□
क□स-व□श-विनाशाय केशि-चाणूर-घातिने ।
वृषभ-ध्वज-वन्द्याय पार्थ-सारथये नमः

barhāpīḍābhirāmāya rāmayākuṇṭha-medhase |
ramā-mānasa-haṁsāya govindāya namo namaṁ
kaṁsa-vaṁśa-vināśāya keśi-cāṇūra-ghātine |
vṛṣabha-dhvaja-vandyāya pārtha-sārathaye namaḥ

O Supreme Personality of Godhead, Lord Krsna, when You perform Your pastimes in this material world, You decorate Yourself with peacock feathers. How beautiful You look! Lord Ramacandra is Your plenary portion. Knowledge of You is completely transcendental. You enjoy freely in the lake of the mind of Laksmidevi, just like a swan. O Govinda, my obeisances unto You, again and 334 kamsa-vamsa-vindsdya kesi-cdnura-ghdtine

272 SRI HARI-BHAKTI-VILASA vrsabhadhvaja-vandydya pdrtha-sdrathaye namah O Lord, You are the source of unlimited potencies. You are the destroyer of many demons, such as Kamsa. Indeed, You killed innumerable demons, such as Kesi and Canura. You are worshipable, even by exalted personalities, like Mahadeva. You displayed Your affection towards Your devotees by accepting the role of a chariot driver for Your friend, Arjuna.

HBV 8.335

वेणु-वादन-शीलाय गोपालायाहि-मर्दिने ।
कालिन्दी-कूल-लोलाय लोल-कुण्डल-धारिणे

veṇu-vādana-śīlāya gopālāyāhi-mardine |
kālindī-kūla-lolāya lola-kuṇḍala-dhāriṇe

You enjoy eternal pastimes. You attract Your devotees towards You by the sweet sound of Your flute. You always protect the Vedas, the earth, and the cows. Because You maintain the cows, cowherd men, and cowherd women, You are known as Gopala. You saved the lives of the residents of Gokula by killing innumerable demons, such as Kaliya and Agha. You are fond of enjoying pastimes on the bank of the River Yamuna. You look most enchanting with Your curly hair. My obeisances unto You.

HBV 8.336

वल्लवी-वदनाम्भोज-मालिने नृत्य-शालिने ।
नमः प्रणत-पालाय श्री-कृष्णाय नमो नमः

vallavī-vadanāmbhoja-māline nṛtya-śāline |
namaḥ praṇata-pālāya śrī-kṛṣṇāya namo namaḥ

O beloved Lord of the gopis, the cowherd girls have placed their faces in front of You so that You may kiss them. You take great pleasure in experiencing their ecstatic love for You. O maintainer of the surrendered souls! O Krsna, You are sac-cid-dnanda, the eternal form of knowledge and bliss. Please accept my repeated obeisances at Your lotus feet.

HBV 8.337

नमः पाप-प्रणाशाय गोवर्धन-धराय च ।
पूतना-जीवितान्ताय तृणावार्तासु-हारिणे

namaḥ pāpa-praṇāśāya govardhana-dharāya ca |
pūtanā-jīvitāntāya tṛṇāvārtāsu-hāriṇe

O Krsna, You perform unlimited inconceivable pastimes. You destroy the sinful reactions of those who take shelter of You. You are the lifter of Govardhana Hill, the killer of Putana, and the destroyer of Trnavarta. I offer my obeisances to You.

HBV 8.338

निष्कलाय विमोहाय शुद्धायाशुद्ध-वैरिणे ।
अद्वितीयाय महते श्री-कृष्णाय नमो नमः

niṣkalāya vimohāya śuddhāyāśuddha-vairiṇe |
advitīyāya mahate śrī-kṛṣṇāya namo namaḥ

O Lord Vasudeva, You are the Supreme Personality of Godhead. You are beyond the jurisdiction of maya, the illusory energy. Indeed, illusion is dissipated by Your mercy. You are the form of pure goodness. You are devoid of the faults that are associated with nescience. You annihilate the miscreants. No one is equal to or greater than You. You are one without a second. O Krsna, my humble obeisances to You.

HBV 8.339

प्रसीद परमानन्द प्रसीद परमेश्वर ।
आधिव्याधिभुजङ्गेन दष्ट□ माम् उद्धर प्रभो

prasīda paramānanda prasīda parameśvara |
ādhivyādhibhujaṅgena daṣṭaṁ mām uddhara prabho

O most blissful Supreme Lord, You are capable of favoring or punishing anyone. Please be kind to me. O Supreme Personality of Godhead, please have mercy on me. My heart is afflicted with pain because of not having Your association. As a result, I have been bitten by the snake of material distress. O supreme doer, please deliver me from the three-fold material miseries.

HBV 8.340

श्री-कृष्ण रुक्मिणी-कान्त गोपी-जन-मनोहर ।
स□सारसागरे मग्न□ माम् उद्धर जगद् गुरो

śrī-kṛṣṇa rukmiṇī-kānta gopī-jana-manohara |
saṁsārasāgare magnaṁ mām uddhara jagad guro

O sac-cid-dnanda Lord Krsna! O beloved Lord of Rukmini! O enchanter of the gopisl You are the spiritual master of the universe. I have fallen into this insurmountable ocean of material existence and so, please deliver me by awarding me devotional service at Your lotus feet.

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HBV 8.341

केशव क्लेश-हरण नारायण जनार्दन ।
गोविन्द परमानन्द मा□ समुद्धर माधव

keśava kleśa-haraṇa nārāyaṇa janārdana |
govinda paramānanda māṁ samuddhara mādhava

O Kesava! O remover of the distress caused by ignorance! O shelter of all living entities! O Janardana! O Govinda! O supremely blissful Lord Madhava! Please deliver me.

HBV 8.342

एकादश-स्कन्धे [भ्प् ११.५.३३-३४] –
ध्येय□ सदा परिभव-घ्नम् अभीष्ट-दोह□
तीर्थास्पद□ शिव-विरिञ्चि-नुत□ शरण्य□
भृत्यार्ति-ह□ प्रणत-पाल भवाब्धि-पोत□
वन्दे महा-पुरुष ते चरणारविन्दम्

ekādaśa-skandhe [BhP 11.5.33-34] –
dhyeyaṁ sadā paribhava-ghnam abhīṣṭa-dohaṁ
tīrthāspadaṁ śiva-viriñci-nutaṁ śaraṇyaṁ
bhṛtyārti-haṁ praṇata-pāla bhavābdhi-potaṁ
vande mahā-puruṣa te caraṇāravindam

We offer our respectful obeisances unto the lotus feet of Him, the Lord, upon whom one should always meditate. He destroys insults to His devotees. He removes the distresses of His devotees and satisfies their desires. He, the abode of all holy places and the shelter of all sages, is worshipable by Lor ~ Siva and Lord Brahma. He is the boat of the demigods for crossing the ocean of birth and death.

HBV 8.343

त्यक्त्वा सु-दुस्त्यज-सुरेप्सित-राज्य-लक्ष्मी
धर्मिष्ठ आर्य-वचसा यद् अगाद् अरण्यम् ।
माया-मृग दयितयेप्सितम् अन्वधावद्
वन्दे महा-पुरुष ते चरणारविन्दम्

tyaktvā su-dustyaja-surepsita-rājya-lakṣmīṁ
dharmiṣṭha ārya-vacasā yad agād araṇyam |
māyā-mṛgaṁ dayitayepsitam anvadhāvad
vande mahā-puruṣa te caraṇāravindam

We offer our respectful obeisances unto the lotus feet of the Lord, upoc whom one should always meditate. He left His householder life, leaving | aside His eternal consort, whom even the denizens of heaven adore. He went into the forest to deliver the fallen souls, who are put into illusion H material energy.

HBV 8.344

वैदिकानीदृशान्य् एव कृष्णे पौराणिकान्य् अपि ।
तान्त्रिकाणि च शास्त्राणि स्तोत्राण्य् अभिनवान्य् अपि

vaidikānīdṛśāny eva kṛṣṇe paurāṇikāny api |
tāntrikāṇi ca śāstrāṇi stotrāṇy abhinavāny api

Prayers from the Vedas, Puranas, and tantras, as well as those composed by modern Vaisnava poets, are suitable for offering to Lord Krsna.

HBV 8.345

विष्णु-धर्मोत्तरे ह स-गीतय ---
अभ्रष्ट-लक्षणैः कृत्वा स्वय विरचिताक्षरैः ।
स्तव ब्राह्मण-शार्दूलस् तस्मात् कामान् अवाप्नुयात्

viṣṇu-dharmottare haṁsa-gītayaṁ---
abhraṣṭa-lakṣaṇaiḥ kṛtvā svayaṁ viracitākṣaraiḥ |
stavaṁ brāhmaṇa-śārdūlas tasmāt kāmān avāpnuyāt

O foremost sages, by glorifying the Lord with suitable words, composed by one's self, ail of one's desires will be fulfilled.

HBV 8.346

विष्णु-धर्मे—
सर्व-देवेषु यत् पुण्य सर्व-देवेषु यत् फलम् ।
नरस् तत् फलम् आप्नोति स्तुत्वा देव जनार्दनम्

viṣṇu-dharme—
sarva-deveṣu yat puṇyaṁ sarva-deveṣu yat phalam |
naras tat phalam āpnoti stutvā devaṁ janārdanam

visriU'dharme (In the Visnu-dharma it is stated) sarva-devesu yat punyarh sarva-desvesu yat phalam naras tat phalam dpnoti stutvd devarh jandrdanam The merit one achieves by worshiping the demigods, or by studying the Vedas, can be achieved simply by offering prayers to Lord Janardana.

HBV 8.347

विष्णु-धर्मोत्तरे—
न वित्त-दान-निचयैर् बहुभिर् मधुसूउदनः ।
तथा तोषम् अवाप्नोति यथा स्तोत्रैर् द्विजोत्तमः

viṣṇu-dharmottare—
na vitta-dāna-nicayair bahubhir madhusūudanaḥ |
tathā toṣam avāpnoti yathā stotrair dvijottamaḥ

276 SRI H A R I - B H A K T I - VILAS A O respected brahmana, Lord Madhusudana is not as pleased by an offering of a huge amount of wealth as He is by an offering of suitable prayers.

HBV 8.348

नारसिहे—
स्तोत्रैर् जपैश् च देवाग्रे यः स्तौति मधुसूदनम् ।
सर्व-पाप-विनिर्मुक्तो विष्णु-लोकम् अवाप्नुयात्

nārasiṁhe—
stotrair japaiś ca devāgre yaḥ stauti madhusūdanam |
sarva-pāpa-vinirmukto viṣṇu-lokam avāpnuyāt

A devotee who glorifies Lord Madhusudana with prayers and the chanting of mantras becomes freed from all sinful reactions and ultimately attains the abode of Lord Visnu.

HBV 8.349

हरि-भक्ति-सुधोदये—
स्तुवन्न् अमेय-माहात्म्य भक्ति-ग्रथित-रम्य-वाक् ।
भवेद् ब्रह्मादि-दुर्लभ्य-प्रभु-कारुण्य-भाजनम्

hari-bhakti-sudhodaye—
stuvann ameya-māhātmyaṁ bhakti-grathita-ramya-vāk |
bhaved brahmādi-durlabhya-prabhu-kāruṇya-bhājanam

One who describes the unlimited glories of the Supreme Lord while offering prayers that were composed with pure devotion becomes qualified to receive the mercy of the Supreme Lord, which is rarely achieved, even by the demigods, headed by Brahma.

HBV 8.350

यथा नरस्य स्तुवतो बालकस्येव तुष्यति ।
मुग्ध-वाक्यैर् न हि तथा विबुधाना जगत्-पिता

yathā narasya stuvato bālakasyeva tuṣyati |
mugdha-vākyair na hi tathā vibudhānāṁ jagat-pitā

The father of the universe does not become as satisfied by prayers offered by learned scholars as He does by sincere prayers offered by innocent devotees.

HBV 8.351

अबल प्रभुर् ईप्सितोन्नति
कृत-यत्न स्व-यशह्-स्तवे घ्णी ।
स्वयम् उद्धरति स्तनार्थिन
पद-लग्न जननीव बालकम्

abalaṁ prabhur īpsitonnatiṁ
kṛta-yatnaṁ sva-yaśah-stave ghṛṇī |
svayam uddharati stanārthinaṁ
pada-lagnaṁ jananīva bālakam

Just as a mother picks up her child and feeds him her breast milk, the compassionate Lord affectionately gives shelter to the sincere yet innocent persons who offer Him prayers with love and devotion.

HBV 8.352

स्कान्दे अमृत-सरोद्धरे—
श्री-कृष्ण-स्तव-रत्नौघैर् येषा जिह्वा त्व् अलङ्कृता ।
नमस्या मुनि-सिद्धाना वन्दनीया दिवौकसाम्

skānde amṛta-saroddhare—
śrī-kṛṣṇa-stava-ratnaughair yeṣāṁ jihvā tv alaṅkṛtā |
namasyā muni-siddhānāṁ vandanīyā divaukasām

Those whose tongues are decorated with jewels in the form of prayers to Lord Krsna are glorified by perfected beings, great sages, and demigods.

HBV 8.353

तत्रैव कर्त्तिक-माहात्म्ये श्री-ब्रह्म-नारद-स वादे—
स्तोत्राणा परम स्तोत्र विष्णोर् नाम-सहस्रकम् ।
हित्वा स्तोत्र-सहस्राणि पठनीय महा-मुने

tatraiva karttika-māhātmye śrī-brahma-nārada-saṁvāde—
stotrāṇāṁ paramaṁ stotraṁ viṣṇor nāma-sahasrakam |
hitvā stotra-sahasrāṇi paṭhanīyaṁ mahā-mune

O great sage, you need not offer thousands of prayers. Instead, recite the one thousand names of Lord Visnu, which is the best of all prayers.

HBV 8.354

तेनैकेन मुनि-श्रेष्ठ पथितेन सदा हरिः ।
प्रीतिम् आयाति देवेशो युग-कोटि-शतानि च इति ।

tenaikena muni-śreṣṭha pathitena sadā hariḥ |
prītim āyāti deveśo yuga-koṭi-śatāni ca iti |

O foremost sage, simply by constantly reciting the one thousand names of Lord Visnu, the Lord of the demigods remains pleased with one for hundreds of millions of yugas.

HBV 8.355

स्नाने यत् स्तोत्र-माहात्म्य लिखित लेख्यम् अग्रतः ।
यच् च कीर्तन-माहात्म्य सर्व ज्ञेय इहापि तत्

snāne yat stotra-māhātmyaṁ likhitaṁ lekhyam agrataḥ |
yac ca kīrtana-māhātmyaṁ sarvaṁ jñeyaṁ ihāpi tat

The glories of offering prayers that are mentioned in this section are comparable to the glories of bathing the Deities, as well as the glories of chanting the holy names, which will be described later on.

HBV 8.356

विष्णु-धर्मे—
नून तत् कण्ठ-शालूकम् अथवा प्रति-जिह्विका ।
रोगो वान्यो न सा जिह्वा या न स्तौति हरेर् गुणान्

viṣṇu-dharme—
nūnaṁ tat kaṇṭha-śālūkam athavā prati-jihvikā |
rogo vānyo na sā jihvā yā na stauti harer guṇān

The tongue that does not glorify the characteristics of Lord Hari is to be considered a liability, or afflicted by a disease.

HBV 8.357

प्रणमेद् अथ साष्टाङ्ग तन्-मुद्रा च प्रदर्शयेत् ।
पठेत् प्रति-प्रणाम च प्रसीद भगवन्न् इति

praṇamed atha sāṣṭāṅgaṁ tan-mudrāṁ ca pradarśayet |
paṭhet prati-praṇāmaṁ ca prasīda bhagavann iti

One should offer obeisances to the Deities by falling flat onto the ground. He should display the appropriate mudra and say, "O my Lord, kindly be pleased with me."

HBV 8.358

तद् उक्तम् एकादशे श्री-भगवता [भ्प् ११.२७.४५]—
स्तवैर् उच्चावचैः स्तोत्रैः पौराणैः प्राकृतैर् अपि ।
स्तुत्वा प्रसीद भगवन्न् इति वन्देत दण्ड-वत्

tad uktam ekādaśe śrī-bhagavatā [BhP 11.27.45]—
stavair uccāvacaiḥ stotraiḥ paurāṇaiḥ prākṛtair api |
stutvā prasīda bhagavann iti vandeta daṇḍa-vat

The devotee should offer homage to the Lord with all kinds of hymns and prayers, both from the Puranas and from other ancient scriptures, and also from ordinary traditions. Praying, "O Lord, please be merciful to me!" he should fall down flat like a rod to offer his obeisances.

HBV 8.359

तत्रैव [भ्प् ११.२७.४६]—
शिरो मत्-पादयोः कृत्वा बाहुभ्या□ च परस्परम् ।
प्रपन्न□ पाहि माम् ईश भीत□ मृत्यु-ग्रहार्णवात्

tatraiva [BhP 11.27.46]—
śiro mat-pādayoḥ kṛtvā bāhubhyāṁ ca parasparam |
prapannaṁ pāhi māṁ īśa bhītaṁ mṛtyu-grahārṇavāt

tatraiva (In the same section, it is also stated) siro mat-padayoh krtvd bahubhydm ca parasparam prdpannarh pdhi mam Isa bhitam mrtyu-grahdrnavdt Placing his head at the feet of the Deity, he should then stand with folded hands before the Lord and pray, "O my Lord, please protect me, who am surrendered unto You. I am most fearful of this ocean of material existence, standing as I am in the mouth of death."

HBV 8.360–361

कि□ चागमे—
दोर्भ्या□ पद्भ्या□ च जानुभ्याम् उरसा शिरसा दृशा ।
मनसा वचसा चेति प्रणामो'ष्टाङ्ग ईरितः
जानुभ्या□ चैव बाहुभ्या□ शिरसा वचसा धिया ।
पञ्चाङ्गकः प्रणामः स्यात् पूजासु प्रवराव् इमौ इति ।

kiṁ cāgame—
dorbhyāṁ padbhyāṁ ca jānubhyām urasā śirasā dṛśā |

manasā vacasā ceti praṇāmo'ṣṭāṅga īritaḥ
jānubhyāṁ caiva bāhubhyāṁ śirasā vacasā dhiyā |
pañcāṅgakaḥ praṇāmaḥ syāt pūjāsu pravarāv imau iti |

Astdhga prandma refers to offering one's obeisances by means of the hands, legs, knees, chest, head, eyes, mind, and speech. Pancdnga prandma is performed with the knees, hands, head, intelligence, and speech. Both of these obeisances are widely used in the course of worshiping the Supreme Lord.

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HBV 8.362

गरुद□ दक्षिने कृत्वा कुर्यात् तत्-पृष्ठतो बुधः ।
अवश्य□ च प्रणामा□स् त्रीन् शक्तश् चेद् अधिकाधिकान्

garudaṁ dakṣine kṛtvā kuryāt tat-pṛṣṭhato budhaḥ |
avaśyaṁ ca praṇāmāṁs trīn śaktaś ced adhikādhikān

A learned devotee should keep the Supreme Lord to his left and Garuda to his right while offering obeisances. One should offer obeisances to the Lord three times. If one has got the strength, there is certainly no harm in offering more obeisances.

HBV 8.363

तथा च नारद-पञ्चरात्रे—
सन्धि□ वीक्ष्य हरि□ चाद्य□ गुरून् स्व-गुरुम् एव च ।
द्वि-चतुर्-वि□शद् अथवा चतुर्-वि□शत् तद्-अर्धकम् ।
नमेत् तद्-अर्धम् अथवा तद्-अर्ध□ सर्वथा नमेत्

tathā ca nārada-pañcarātre—
sandhiṁ vīkṣya hariṁ cādyaṁ gurūn sva-gurum eva ca |
dvi-catur-viṁśad athavā catur-viṁśat tad-ardhakam |
namet tad-ardham athavā tad-ardhaṁ sarvathā namet

It is recommended that one should offer obeisances first to Lord Hari and then to the spiritual master, either forty-eight, thirty-six, eighteen, or nine times.

HBV 8.364

विष्णु-धर्मोत्तरे—
देवार्चा-दर्शनाद् एव प्रणमेन् मधुसूदनम् ।
स्नानापेक्षा न कर्तव्या दृष्ट्वार्चा द्विज-सत्तमः ।
देवार्चा-दृष्ट-पूत हि शुचि सर्व प्रकीर्तितम्

viṣṇu-dharmottare—
devārcā-darśanād eva praṇamen madhusūdanam |
snānāpekṣā na kartavyā dṛṣṭvārcāṁ dvija-sattamaḥ |
devārcā-dṛṣṭa-pūtaṁ hi śuci sarvaṁ prakīrtitam

O brdhmanas, one should offer obeisances to Lord Madhusudana whenever one sees Him. There is no doubt about this. Whatever one sees after seeing the Deity of the Supreme Lord is considered to be auspicious.

HBV 8.365

नारसिहे—
नमस्कारः स्मृतो यज्ञः सर्व-यज्ञेषु चोत्तमः ।
नमस्कारेण चकेन साष्टाङ्गेन हरि व्रजेत्

nārasiṁhe—
namaskāraḥ smṛto yajñaḥ sarva-yajñeṣu cottamaḥ |
namaskāreṇa cakena sāṣṭāṅgena hariṁ vrajet

ndrasirhhe (In the Nrsimha Purana it is stated) namaskdrah smrto yajnah sarva-yajnesu cottamah namaskdrena caikena narah puto harirh vrajet Offering obesiances to the Lord is equal to performing a sacrifice. Indeed, it is the crest jewel of all types of sacrifices. Simply by offering obeisances to the Lord, even once, a person becomes purified and thus eligible to go back to Godhead.

HBV 8.366

स्कान्दे—
दण्ड-प्रणाम कुरुते विष्णवे भक्ति-भावितः ।
रेणु-सङ्ख्य वसेत् स्वर्गे मन्वन्तर-शत नरः

skānde—
daṇḍa-praṇāmaṁ kurute viṣṇave bhakti-bhāvitaḥ |
reṇu-saṅkhyaṁ vaset svarge manvantara-śataṁ naraḥ

The number of particles of dust that stick to a person while offering obeisances to Lord Visnu, with devotion, is the number of manvantaras, times one hundred, that he will reside in the planets of the demigods.

HBV 8.367

तत्रैव श्री-ब्रह्म-नारद-स वादे—
प्रणम्य दण्डवद् भूमौ नमस्कारेण यो'र्चयेत् ।
स या गतिम् अवाप्नोति न ता क्रतु-शतैर् अपि ।
नमस्कारेण चैकेन नरः पुतो हरि व्रजेत्

tatraiva śrī-brahma-nārada-saṁvāde—
praṇamya daṇḍavad bhūmau namaskāreṇa yo'rcayet |
sa yāṁ gatim avāpnoti na tāṁ kratu-śatair api |
namaskāreṇa caikena naraḥ puto hariṁ vrajet

that is found in the Skanda Purana it is stated) pranamya dandavad bhumau namaskdrena yo 'rcayet sa yam gatim avdpnoti na tarn kratu-satair api namaskdrena caikena narah puto harirh vrajet The worship of the Lord performed by a person who offers obeisances by falling flat onto the ground, like a stick, yields more benefit than the

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HBV 8.368

तत्रैव श्री-सिवोम-स□वादे—
भूमिम् आपीड्य जानुभ्या□ शिर आरोप्य वै भुवि ।
प्रणमेद् यो हि देवेशम् सो'श्वमेध-फल□ लभेत्

tatraiva śrī-sivoma-saṁvāde—
bhūmim āpīḍya jānubhyāṁ śira āropya vai bhuvi |
praṇamed yo hi deveśam so'śvamedha-phalaṁ labhet

recorded in the Skanda Purana, this verse is found) bhumim dpldya jdnubhydrh sira dropya vai bhuvi pranamed yo hi devesam so 'svamedha-phalarh labhet One who offers obeisances to the Lord of the demigods by placing his knees and head on the ground obtains the merit of performing a horse sacrifice.

HBV 8.369–370

तत्रैवन्यत्र—
तीर्थ-कोटि-सहस्राणि तीर्थ-कोटि-शतानि च ।
नारायण-प्रणामस्य काल□ नार्हन्ति षोडशीम्
शाठ्येनापि नमस्कारम् कुर्वतः शार्ङ्ग-धन्वने ।
शतशन् मार्जित□ पाप□ तत्-क्षनाद् एव नश्यति

tatraivanyatra—
tīrtha-koṭi-sahasrāṇi tīrtha-koṭi-śatāni ca |
nārāyaṇa-praṇāmasya kālaṁ nārhanti ṣoḍaśīm
śāṭhyenāpi namaskāram kurvataḥ śārṅga-dhanvane |
śataśan mārjitaṁ pāpaṁ tat-kṣanād eva naśyati

Even a fraction of the merit one receives by offering obeisances to Lord Narayana cannot be obtained by visiting hundreds of thousands of holy places. Even if one offers obeisances to Lord Hari, who carries a bow in His hand, with duplicity, all of his sinful reactions that had been accumulated during hundreds of previous lives are at once eradicated.

HBV 8.371

रेणु-मण्डित-गात्रस्य कणा देहे भवन्ति यत् ।
तावद् वर्ष-सहस्राणि विष्णु-लोके महीयते

reṇu-maṇḍita-gātrasya kaṇā dehe bhavanti yat |
tāvad varṣa-sahasrāṇi viṣṇu-loke mahīyate

The number of particles of dust that stick to one's body while offering obeisances to the Supreme Lord—that many thousands of years he will reside in the abode of Lord Visnu.

HBV 8.372

विष्णु-धर्मोत्तरे—
अभिवाद्य जगन्नाथ कृतार्थश् च तथा भवेत् ।
नमस्कार-क्रिया तस्य सर्व-पाप-प्रणाशिनी

viṣṇu-dharmottare—
abhivādyaṁ jagannāthaṁ kṛtārthaś ca tathā bhavet |
namaskāra-kriyā tasya sarva-pāpa-praṇāśinī

The life of a person who offers respectful obeisances to the Lord of the universe certainly becomes successful. Indeed, he is freed from ail kinds of sinful reactions.

HBV 8.373

जानुभ्या चैव पाणिभ्या शिरसा च विचक्षणः ।
कृत्वा प्रणाम देवस्य सर्वान् कामान् अवाप्नुयात्

jānubhyāṁ caiva pāṇibhyāṁ śirasā ca vicakṣaṇaḥ |
kṛtvā praṇāmaṁ devasya sarvān kāmān avāpnuyāt

If intelligent persons offer obeisances to the Lord by touching their knees, hands, and head to the floor, they can achieve anything they desire.

HBV 8.374

विष्णु-पुराणे [?]—
अनादि-निधन॑ देव॑ दैत्य-दानव-दारणम् ।
ये नमन्ति नरा नित्य॑ न हि पश्यन्ति ते यमम्

viṣṇu-purāṇe [?]—
anādi-nidhanaṁ devaṁ daitya-dānava-dāraṇam |
ye namanti narā nityaṁ na hi paśyanti te yamam

Those who offer obeisances every day to the Supreme Lord, who is unlimited, the destroyer of the demons, and beginningless, can avoid taking the trip to the abode of Yamaraja.

HBV 8.375

ये जना जगता॑ नाथ॑ नित्य॑ नारायण॑ द्विजाः ।
नमन्ति न हि ते विष्णोः स्नानाद् अन्यत्र गामिनः

ye janā jagatāṁ nāthaṁ nityaṁ nārāyaṇaṁ dvijāḥ |
namanti na hi te viṣṇoḥ snānād anyatra gāminaḥ

284 SRI HARI-BHAKTI-VILASA O brahmanas, those who always offer obeisances to the Lord of the universe, Sri Hari, will not have to return to this material world again.

HBV 8.376

नारदीये --
एको ऽपि कृष्णाय कृतः प्रणामो
दशाश्वमेधावभृथैर् न तुल्यः ।
दशाश्वमेधी पुनर् एति जन्म
कृष्ण-प्रणामी न पुनर्-भवाय

nāradīye --
eko 'pi kṛṣṇāya kṛtaḥ praṇāmo
daśāśvamedhāvabhṛthair na tulyaḥ |
daśāśvamedhī punar eti janma
kṛṣṇa-praṇāmī na punar-bhavāya

Even a single offering of obeisances to Lord Krsna awards one more benefit than the performance often horse sacrifices and other similar rituals. A person who performs ten horse sacrifices may be born again in this world but one who offers obeisances to Lord Krsna

will not have to experience birth in the material world again because he will attain the Lord's abode in the spiritual sky.

HBV 8.377

हरि-भक्ति-सुधोदये—
विष्णोर् दण्ड-प्रणामार्थ भक्तेन पतितो भुवि ।
पतित पातक कृत्स्न नोत्तिष्ठति पुनः सह

hari-bhakti-sudhodaye—
viṣṇor daṇḍa-praṇāmārthaṁ bhaktena patito bhuvi |
patitaṁ pātakaṁ kṛtsnaṁ nottiṣṭhati punaḥ saha

When a devotee falls flat onto the floor to offer obeisances to Lord Visnu, all of his sinful reactions also fall to the floor. When he gets up, his sinful reactions no longer accompany him.

HBV 8.378

पाद्मे देवदूत-विकुण्डल-स वादे—
तपस् तप्त्वा नरो घोरम् अरण्ये नियतेन्द्रियः ।
यत् फल समवाप्नोति तन् नत्वा गरुड-ध्वजम्

pādme devadūta-vikuṇḍala-saṁvāde—
tapas taptvā naro ghoram araṇye niyatendriyaḥ |
yat phalaṁ samavāpnoti tan natvā garuḍa-dhvajam

that is found in the Padma Purdna it is stated) tapas taptvd naro ghorarh aranye niyatendriyah yat phalarh samavdpnoti tan natvd garuda-dhvajam The benefit one obtains by performing severe austerities within a forest while controlling his senses can be obtained simply by offering obeisances to

the Supreme Lord, whose flag is adorned with the symbol of Garuda.

HBV 8.379

कृत्वापि बहुशः पाप नरो मोह-समन्वितः ।
न याति नरक नत्वा सर्व-पाप-हर हरिम्

kṛtvāpi bahuśaḥ pāpaṁ naro moha-samanvitaḥ |
na yāti narakaṁ natvā sarva-pāpa-haraṁ harim

If a person who is totally in illusion, and who has commited unlimited sinful activities, offers obeisances to Lord Hari, he will not have to traverse the path to hell.

HBV 8.380

अपि पाप दुराचार नर तत् प्रणतो हरेः ।
नेक्षन्ते किङ्करा याम्या उलूकास् तपन यथा

api pāpaṁ durācāraṁ naraṁ tat praṇato hareḥ |
nekṣante kiṁkarā yāmyā ulūkās tapanaṁ yathā

Just as an owl cannot look at the sun, the Yamadutas cannot look at the sinful and wretched people who have offered obeisances to Lord Hari.

HBV 8.381

विष्णु-पुराणे श्री-यमस्य निज-भटानुशासने [विप् ३.७.१८]—
हरिम् अमर-गणार्चिताङ्घ्रि-पद्म
प्रणमति यः परमार्थतो हि मर्त्यः ।
तम् अपगत-समस्त-पाप-बन्ध
व्रज परिहृत्य यथाग्निम् आज्य-सिक्तम्

viṣṇu-purāṇe śrī-yamasya nija-bhaṭānuśāsane [ViP 3.7.18]—
harim amara-gaṇārcitāṅghri-padmaṁ
praṇamati yaḥ paramārthato hi martyaḥ |
tam apagata-samasta-pāpa-bandhaṁ
vraja parihṛtya yathāgnim ājya-siktam

this verse that is found in the Visnu Purdna) harim amara-gandrcitdnghri-padmam pranamati yah paramdrthato hi martydh tarn apagata-samasta-pdpa-bandham vraja parihrtya yathdgnim djya-siktam All of the sinful reactions of a person who bows down with devotion before the Supreme Lord, Hari, whose lotus feet are worshiped by the demigods, are eliminated. Therefore, you should stay far from such a person and instead, approach

someone else.

HBV 8.382

ब्रह्म-वैवर्ते—
शरणागत-रक्षणोद्यत
हरिम् ईश प्रणमन्ति ये नराः ।
न पतन्ति भवाम्बुधौ स्फुट
पतितानुद्धरति स्म तान् असौ

brahma-vaivarte—
śaraṇāgata-rakṣaṇodyataṁ
hariṁ īśaṁ praṇamanti ye narāḥ |
na patanti bhavāmbudhau sphuṭaṁ
patitānuddharati sma tān asau

Those who bow down before Lord Hari, who is the protector of the surrendered souls, never fall back into the ocean of material existence. Even if, somehow, they were to fall down, the Supreme Lord would personally deliver them, out of compassion.

HBV 8.383

अष्टम-स्कन्धे च बलि-वाक्ये [भ्प् ८.२३.२] –
अहो प्रणामाय कृतः समुद्यमः
प्रपन्न-भक्तार्थ-विधौ समाहितः ।
यल् लोक-पालैस् त्वद्-अनुग्रहो ऽमरैर्
अलब्ध-पूर्वो ऽपसदे ऽसुरे ऽर्पितः

aṣṭama-skandhe ca bali-vākye [BhP 8.23.2] –
aho praṇāmāya kṛtaḥ samudyamaḥ
prapanna-bhaktārtha-vidhau samāhitaḥ |
yal loka-pālais tvad-anugraho 'marair
alabdha-pūrvo 'pasade 'sure 'rpitaḥ

What a wonderful effect there is in even attempting to offer respectful obeisances to You! I merely endeavored to offer You obeisances, but nonetheless the attempt was as successful as those of pure devotees. The causeless mercy You have shown to me, a fallen demon, was never achieved even by the demigods or the leaders of the various planets.

HBV 8.384

अतएव नारायण-व्यूह-स्तवे –
अहो भाग्यम् अहो भाग्यम् अहो भाग्य॰ नृणाम् इदम् ।
येषा॰ हरि-पदाब्जाग्रे शिरो न्यस्त॰ यथा तथा

ataeva nārāyaṇa-vyūha-stave –
aho bhāgyam aho bhāgyam aho bhāgyaṁ nṝṇām idam |
yeṣāṁ hari-padābjāgre śiro nyastaṁ yathā tathā

Alas! How fortunate are those people whose heads bow down with respect before the lotus feet of Lord Hari.

HBV 8.385

कि॰ च, नारसि॰हे श्री-यमोक्तौ—
तस्य वै नरसि॰हस्य विष्णोर् अमित-तेजसः ।
प्रणाम॰ ये प्रकुर्वन्ति तेषाम् अपि नमो नमः

kiṁ ca, nārasiṁhe śrī-yamoktau—
tasya vai narasiṁhasya viṣṇor amita-tejasaḥ |
praṇāmaṁ ye prakurvanti teṣām api namo namaḥ

I offer my repeated obeisances to those who offer respect to Lord Visnu, who assumed the form of Lord Nrsimhadeva, and who possesses unlimited prowess.

HBV 8.386

भविष्योत्तरे च—
विष्णोर् देव-जगद्-धातुर् जनार्दन-जगत्-पतेः ।
प्रणाम॰ ये प्रकुर्वन्ति तेषाम् अपि नमो नमः इति ।

bhaviṣyottare ca—
viṣṇor deva-jagad-dhātur janārdana-jagat-pateḥ |
praṇāmaṁ ye prakurvanti teṣām api namo namaḥ iti |

I bow down again and again at the feet of that person who offers obeisances to Lord Janardana, the master and maintainer of the universe.

HBV 8.387

बृहन्-नारदीये लुब्धकोपाख्यानारम्भे—
सकृद् वा न नमेद् यस् तु विष्णवे सर्म-कारिणे ।
शवोपर विजानीयात् कदाचिद् अपि नालपेत्

bṛhan-nāradīye lubdhakopākhyānārambhe—
sakṛd vā na named yas tu viṣṇave sarma-kāriṇe |
śavoparaṁ vijānīyāt kadācid api nālapet

found in the Brhan-ndradiya Purdna it is stated) sakrd vd na named yas tu visnave sarma-kdrine savoparam vijdnlydt kaddcid api ndlapet The body of a person who does not offer obeisances, even once, to the all-auspicious Lord Visnu is no better than a dead body. As such, one should never talk to such a person.

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HBV 8.388

कि च, पाद्मे वैशाख-माहात्म्ये यम-ब्राह्मण-स वादे—
पश्यन्तो भगवद्-द्वार नाम शास्त्र-परिच्छदम् ।
अकृत्वा तत्-प्रणामादि यान्ति ते नरकौकसः

kiṁ ca, pādme vaiśākha-māhātmye yama-brāhmaṇa-saṁvāde—
paśyanto bhagavad-dvāraṁ nāma śāstra-paricchadam |
akṛtvā tat-praṇāmādi yānti te narakaukasaḥ

recorded in the Padma Purana, the following verse is found) pasyanto bhagavad-dvdram ndma sastra-paricchadam akrtvd tat-prandmddi ydnti te narahauhasah Those who do not take darsana of the Deity and offer obeisances to the temple of the Supreme Lord, which is decorated with the holy names of Krsna, and the Lord's weapons, such as the Sudarsana chakra, will certainly reside in hell.

HBV 8.389

विष्णु-स्मृतौ—
जन्म-प्रभृति यत् किञ्चित् पुमान् वै धर्मम् आचरेत् ।
सर्वं तन् निष्फलं यात्य् एक-हस्ताभिवादनात्

viṣṇu-smṛtau—
janma-prabhṛti yat kiñcit pumān vai dharmam ācaret |
sarvaṁ tan niṣphalaṁ yāty eka-hastābhivādanāt

visnusmrtau (In the Visnusmrti it is stated) janma-prabhrti yat kificit pumdn vai dharmam dcaret sarvarh tan nisphalarh ydti eka-hastdbhivddandt If a person bows down before the Lord with one hand then all the relegious practices that he followed become null and void.

HBV 8.390

वाराहे—
वस्त्र-प्रावृत-देहस् तु यो नरः प्रणमेत माम् ।
श्वित्री स जायते मूर्खह् सप्त जन्मानि भामिनी

vārāhe—
vastra-prāvṛta-dehas tu yo naraḥ praṇameta mām |
śvitrī sa jāyate mūrkhah sapta janmāni bhāminī

One who offers obeisances to Me while covering his entire body with a cloth will suffer from white leprosy during his next seven lifetimes while falling into the pool of foolishness.

HBV 8.391

किं चान्यत्र—
अग्रे पृष्ठे वाम-भागे समीपे गर्भ-मन्दिरे ।
जप-होम-नमस्कारान् न कुर्यात् केशवालये

kiṁ cānyatra—
agre pṛṣṭhe vāma-bhāge samīpe garbha-mandire |
japa-homa-namaskārān na kuryāt keśavālaye

One should not chant, perform sacrifices, or offer obeisances to the Lord inside the Deity room, or right in front of, in back of, or on the left side of the Lord.

HBV 8.392

अपि च—
सकृद् भूमौ निपतितो न शक्तः प्रणमेन् मुहुः ।
उत्थायोत्थाय कर्तव्यꣳ दण्डवत् प्रणिपातनम् इति ।

api ca—
sakṛd bhūmau nipatito na śaktaḥ praṇamen muhuḥ |
utthāyotthāya kartavyaṁ daṇḍavat praṇipātanam iti |

One should not offer obeisances again and again while lying down on the floor. He should get up after offering obeisances and then offer obeisances once again by falling to the floor.

HBV 8.393

ततः प्रदक्षिनाꣳ कुर्याद् भक्त्या भगवतो हरेः ।
नामानि कीर्तयन् शक्तौ ताꣳ च साष्टाङ्ग-वन्दनाम्

tataḥ pradakṣināṁ kuryād bhaktyā bhagavato hareḥ |
nāmāni kīrtayan śaktau tāṁ ca sāṣṭāṅga-vandanām

Thereafter, one should circumambulate Lord Hari and chant His holy names with a heart filled with devotion. If one has the ability to do so then he should circumambulate the Lord while offering obeisances.

HBV 8.394

नारसिꣳहे—
एकाꣳ चाण्ड्याꣳ रवौ सप्त तिस्रो दद्याद् विनायके ।
चतस्रः केशवे दद्यात् शिवे त्व् अर्ध-प्रदक्षिनाम्

nārasiṁhe—
ekāṁ cāṇḍyāṁ ravau sapta tisro dadyād vināyake |
catasraḥ keśave dadyāt śive tv ardha-pradakṣināṁ

ndrasirhhe (In the Nrsimha Purdna it is stated) ekarh candy dm r avail sapta tisro dadydd vindyake catasrah kesave dadydt sive tv ardha-pradaksindm

290 SRI HARI-BHAKTI-VILASA It is recommended that one should circumumbulate the sun-god seven times, Lord Visnu four times, Ganapati three times, Candi once, and Mahadeva half way.

HBV 8.395

वाराहे—
प्रदक्षिणा॑ ये कुर्वन्ति भक्ति-युक्तेन चेतसा ।
न ते यम-पुर॑ यान्ति यान्ति पुण्य-कृता॑ गतिम्

vārāhe—
pradakṣiṇāṁ ye kurvanti bhakti-yuktena cetasā |
na te yama-puraṁ yānti yānti puṇya-kṛtāṁ gatim

varahe (In the Varaha Parana it is stated) pradaksinarh ye kurvanti bhakti-yuktena cetasd na te yama-purarh ydnti ydnti punya-krtdrh gatim Those who circumambulate Lord Hari with devotion attain the destination that is suitable for devotees. They never go to the abode of Yamaraja.

HBV 8.396

यस् त्रिः प्रदक्षिणा॑ कुर्यात् साष्टाङ्गक-प्रणामकम् ।
दशाश्वमेधस्य फल॑ प्राप्नुयान् नात्र स॑शयः

yas triḥ pradakṣiṇāṁ kuryāt sāṣṭāṅgaka-praṇāmakam |
daśāśvamedhasya phalaṁ prāpnuyān nātra saṁśayaḥ

There is no doubt that one who offers obeisances to the Lord by falling flat onto the floor and then circumambulates Him three times achieves the merit of performing ten horse sacrifices.

HBV 8.397

स्कान्दे श्री-ब्रह्म-नारद-स॑वादे—
विष्णोर् विमान॑ यः कुर्यात् सकृद् भक्त्या प्रदक्षिणाम् ।
अश्वमेध-सहस्रस्य फलम् आप्नोति मानवः

skānde śrī-brahma-nārada-saṁvāde—
viṣṇor vimānaṁ yaḥ kuryāt sakṛd bhaktyā pradakṣiṇām |
aśvamedha-sahasrasya phalam āpnoti mānavaḥ

that is found in the Skanda Parana it is stated) visnor vimanarh yah kurydt sakrd bhaktyd pradaksinam asvamedha-sahasrasya phalam dpnoti mdnavah Simply by circumambulating the temple of Lord Visnu, or the chariot of the Lord, even once with love and devotion, one attains the merit of performing one thousand horse sacrifices.

HBV 8.398

चतुर्-वार॑ भ्रमीभिस् तु जगत् सर्व॑ चराचरम् ।
क्रान्त॑ भवति विप्राग्र्य तत् तीर्थ-गमनाधिकम्

catur-vāraṁ bhramībhis tu jagat sarvaṁ carācaram |
krāntaṁ bhavati viprāgrya tat tīrtha-gamanādhikam

O sage, circumambulating the Supreme Lord four times amounts to circumambulating the entire universe of moving and non-moving living entities. Such circumambulation yields more benefit than traveling to holy places of pilgrimage.

HBV 8.399

तत्रैवान्यत्र—
प्रदक्षिणा॑ तु यः कुर्यात् हरि॑ भक्त्या समन्वितः ।
ह॑स-युक्त-विमानेन विष्णु-लोक॑ स गच्छति

tatraivānyatra—
pradakṣiṇāṁ tu yaḥ kuryāt hariṁ bhaktyā samanvitaḥ |
haṁsa-yukta-vimānena viṣṇu-lokaṁ sa gacchati

One who circumambulates Lord Hari with devotion is taken on a celestial airplane that is drawn by swans and taken to the abode of Lord Yisnu.

HBV 8.400

नारसि॑हे—
प्रदक्षिणेन चैकेन देव-देवस्य मन्दिरे ।
कृतेन यत् फल॑ नृणा॑ तच् छृणुष्व नृपात्मज ।
पृथ्वी-प्रदक्षिण-फल॑ यत् तत् प्राप्य हरि॑ व्रजेत् ।

nārasiṁhe—
pradakṣiṇena caikena deva-devasya mandire |
kṛtena yat phalaṁ nṛṇāṁ tac chṛṇuṣva nṛpātmaja |
pṛthvī-pradakṣiṇa-phalaṁ yat tat prāpya hariṁ vrajet |

O prince, listen to the benefit one achieves by circumambulating the :emple of Lord Hari, the Lord of the demigods, even once. Such a devotee

292 SRI HARI-BHAKTI-VILASA obtains the merit of circumambulating the entire earth and ultimately attains the lotus feet of Lord Hari.

HBV 8.401

अन्यत्र च—
एव कृत्वा तु कृष्णस्य यः कुर्याद् द्विः प्रदक्षिणाम् ।
सप्त-द्वीपवती-पुण्य लभते तु पदे पदे ।
पठन् नाम-सहस्र तु नामान्य् एवाथ केवलम्

anyatra ca—
evaṁ kṛtvā tu kṛṣṇasya yaḥ kuryād dviḥ pradakṣiṇām |
sapta-dvīpavatī-puṇyaṁ labhate tu pade pade |
paṭhan nāma-sahasraṁ tu nāmāny evātha kevalam

One who circumambulates Lord Hari twice in this way and chants the one thousand names of the Lord obtains the merit of giving away or circumambulating the entire earth, which consists of seven islands, with each step.

HBV 8.402

हरि-भक्ति-सुधोदये—
विष्णु प्रदक्षिणी-कुर्वाण् यस् तत्रावर्तते पुनः ।
तद् एवावर्तन तस्य पुनर् नावर्तते भवे

hari-bhakti-sudhodaye—
viṣṇuṁ pradakṣiṇī-kurvāṇ yas tatrāvartate punaḥ |
tad evāvartanaṁ tasya punar nāvartate bhave

One who circumambulates Lord Visnu, even once, will not have to come back to this material world again.

HBV 8.403

बृहन्-नारदीये यम-भगीरथ-स□वादे—
प्रदक्षिणा-त्रय□ कुर्याद् यो विष्णोर् मनुजेश्वर ।
सर्व-पाप-विनिर्मुक्तो देवेन्द्रत्व□ समश्नुते

bṛhan-nāradīye yama-bhagīratha-saṁvāde—
pradakṣiṇā-trayaṁ kuryād yo viṣṇor manujeśvara |
sarva-pāpa-vinirmukto devendratvaṁ samaśnute

is fo'md in the Brhan-ndradiya Purana it is stated) pradaksina-trayam kurydd yo visnor manujesvara -pdpa-vinirmukto evendratvarh samasnute O ruler of human society, one who circumambulates Lord Visnu three times is cleansed of all sinful reactions and later on, he attains the position of Indra.

HBV 8.404

तत्रैव प्रदक्षिणा-माहात्म्ये सुधर्मोपाख्यानारम्भे—
भक्त्या कुर्वन्ति ये विष्णोह् प्रदक्षिणा-चतुष्टयम् ।
ते'पि यन्ति पर□ स्थानम् सर्व-लोकोत्तमोत्तमम् इति ।

tatraiva pradakṣiṇā-māhātmye sudharmopākhyānārambhe—
bhaktyā kurvanti ye viṣṇoh pradakṣiṇā-catuṣṭayam |
te'pi yanti paraṁ sthānam sarva-lokottamottamam iti |

narrated in the same literature, this verse is found) bhaktyd kurvanti ye visnoh pradaksina-catustayam te 'pi ydnti pararh sthdnarh sarva-lokottamottamam. iti Those who circumambulate Lord Visnu four times will surpass all other planets and attain the highest destination—the abode of the Supreme Lord.

HBV 8.405

तत् ख्यात□ यत् सु-धर्मस्य पूर्वस्मिन् गृध्र-जन्मनि ।
कृष्ण-प्रदक्षिणाभ्यासान् महा-सिद्धिर् अभूद् इति

tat khyātaṁ yat su-dharmasya pūrvasmin gṛdhra-janmani |
kṛṣṇa-pradakṣiṇābhyāsān mahā-siddhir abhūd iti

It is a well known fact that, as a result of circumambulating Lord Krsna in his previous life as a vulture, Sudharma received an exalted next birth.

HBV 8.406

विष्णु-स्मृतौ—
एक-हस्त-प्रणामश् च एका चैव प्रदक्षिणा ।
अकाले दर्शन विष्णोर् हन्ति पुण्य पुरा-कृतम्

viṣṇu-smṛtau—
eka-hasta-praṇāmaś ca ekā caiva pradakṣiṇā |
akāle darśanaṁ viṣṇor hanti puṇyaṁ purā-kṛtam

visnU'Smrtau (In the Visnu>smrti it is stated) eka-hasta-prandmas ca eka caiva pradaksind akdle darsanam visnor hanti punyarh purd-krtam By circumambulating the Lord only once, by offering obeisances with one hand, by seeing the Lord while He is eating or sleeping—all of one's pious merit that had been accumulated during his previous births is spoiled.

HBV 8.407

कि च—
कृष्णस्य पुरतो नैव सूर्यस्यैव प्रदक्षिणाम् ।
कुर्याद् भ्रमरिका-रूपा वैमुख्य-पदनी प्रभोः

kiṁ ca—
kṛṣṇasya purato naiva sūryasyaiva pradakṣiṇām |
kuryād bhramarikā-rūpāṁ vaimukhya-padanīṁ prabhoḥ

294 SRI HARI-BHAKTI-VILASA kurydd bhramarikd-rupam vaimukhydpadanlrh prabhoh One should not circumambulate the sun-god in front of Sri Krsna because by doing so, one would have to show his back to the Lord.

HBV 8.408

तथा चोक्त---
प्रदक्षिणा न कर्तव्य विमुखत्वाच् च कारणात्

tathā coktaṁ---
pradakṣiṇāṁ na kartavyaṁ vimukhatvāc ca kāraṇāt

Such a circumambulation has been prohibited because it creates aversion to the Lord.

HBV 8.409

ततः श्री-कृष्ण-पादाब्जे दास्येनैव समर्पयेत् ।
त्रिभिर् मन्त्रैः स्व-कर्माणि सर्वाण्य् आत्मानम् अप्य् अथ

tataḥ śrī-kṛṣṇa-pādābje dāsyenaiva samarpayet |
tribhir mantraiḥ sva-karmāṇi sarvāṇy ātmānam apy atha

Thereafter, just like a menial servant, one should surrender all of his activities at the lotus feet of Krsna while chanting the three appropriate mantras. This should be followed by surrendering one's very self to the Lord.

HBV 8.410

मन्त्रश् च—
इतः पूर्वं प्राण-बुद्धि-धर्माधिकारतो जाग्रत्-स्वप्न-सुषुप्त्य्-अवस्थासु मनसा वाचा कर्मणा हस्ताभ्यां पद्भ्याम् उदरेण शिश्ना यत् स्मृतं यद् उक्तं यत् कृतं तत् सर्वं श्री-कृष्णार्पणं भवतु स्वाहा मां मदीयं च सकलं हरये समर्पयामीति । ओं तत् सत् इति ।

mantraś ca—
itaḥ pūrvaṁ prāṇa-buddhi-dharmādhikārato jāgrat-svapna-suṣupty-avasthāsu manasā vācā karmaṇā hastābhyāṁ padbhyām udareṇa śiśnā yat smṛtaṁ yad uktaṁ yat kṛtaṁ tat sarvaṁ śrī-kṛṣṇārpaṇaṁ bhavatu svāhā māṁ madīyaṁ ca sakalaṁ haraye samarpayāmīti | oṁ tat sat iti |

"Let all the activities performed by my life, intelligence, and body—let all my religious principles that I have followed in the states of wakefulness, dreaming, and deep sleep—let whatever I have contemplated, let whatever I have said, and let whatever I have done with my hands, legs, belly, and genitals be offered at the lotus feet of Sri Krsna. I surrender myself and all the

objects that are related to me at the lotus feet of Lord Hari." At the end, one should chant the mantra, orh tat sat.

HBV 8.411

बृहन्-नारदीये—
विरागी चेत् कर्म-फले न किञ्चिद् अपि कारयेत् ।
अर्पयेत् स्व-कृत कर्म प्रीयताम् इति मे हरिः

bṛhan-nāradīye—
virāgī cet karma-phale na kiñcid api kārayet |
arpayet sva-kṛtaṁ karma prīyatām iti me hariḥ

One who has developed detatchment from enjoying the results of his karma should surrender all his activities at the lotus feet of Krsna by saying: O Lord, please be satisfied with me.

HBV 8.412–413

अत एव कूर्म-पुराणे—
प्रीणातु भगवान् ईशः कर्मणानेन शाश्वतः ।
करोति सतत बुद्ध्या ब्रह्मार्पणम् इद परम्
यद् वा फलाना सन्न्यास प्रकुर्यात् परमेश्वरे ।
कर्मणाम् एतद् अप्य् आहुर् ब्रह्मार्पणम् अनुत्तमम्

ata eva kūrma-purāṇe—
prīṇātu bhagavān īśaḥ karmaṇānena śāśvataḥ |
karoti satataṁ buddhyā brahmārpaṇam idaṁ param
yad vā phalānāṁ sannyāsaṁ prakuryāt parameśvare |
karmaṇām etad apy āhur brahmārpaṇam anuttamam

May the Supreme Lord, who is the supreme controller, and who possesses an eternal form of bliss and knowledge, be pleased with me. By offering all of one's activities, and the results of all such activities, to the Supreme Lord, one is not bound by the reactions of karma. Rather, one becomes freed from material bondage and is reinstated as an eternal servant of the Supreme Lord.

HBV 8.414–415

दक्षेण पाणिनार्घ्य-स्थ गृहीत्वा चुलुकोदकम् ।
निधाय कृष्ण-पादाब्ज-समीपे प्रार्थयेद् इदम्
पाद-त्रय-क्रमाक्रान्त त्रैलोकेश्वर केशव ।
त्वत्-प्रसादाद् इद तोय पाद्य ते'स्तु जनार्दन

dakṣeṇa pāṇinārghya-sthaṁ gṛhītvā culukodakam |
nidhāya kṛṣṇa-pādābja-samīpe prārthayed idam
pāda-traya-kramākrānta trailokeśvara keśava |
tvat-prasādād idaṁ toyaṁ pādyaṁ te'stu janārdana

296 SRI HARI-BHAKTI-VILASA nidhaya krsna-pdddbja- samipe prdrthayed idam pdda-traya-kramdkrdntd trailokesvara kesava tvat-prasaddd idam toyam pddyarh te 'stu jandrdana One should take a small quantity of water from the plate of arghya, placing it in his right palm, and slowly pour it near the lotus feet of Sri Krsna while saying: O Lord of the three worlds! O Trivikrama! O Kesava! O Janardana! By Your mercy, let this water become pddya, for Your worship.

HBV 8.416

बृहन्-नारदीये—
पर-लोक-फल-प्रेप्सुः कुर्यात् कर्माण्य् अतन्द्रितः ।
हरेर् निवेदयेत् तानि तत् सर्व त्व् अक्षय भवेत्

bṛhan-nāradīye—
para-loka-phala-prepsuḥ kuryāt karmāṇy atandritaḥ |
harer nivedayet tāni tat sarvaṁ tv akṣayaṁ bhavet

brhan-ndradlye (In the Brhan-naradiya Purana it is stated) para-loka-phala-prepsuh kurydt karmdny atandritah harer nivedayet tdni tat sarvam tv aksayam bhavet A pious person, who desires benefit in his next life, and who therefore performs all activities with great care, offering the results at the lotus feet of Lord Hari, will obtain inexhaustible merit.

HBV 8.417

अत एव नारायण-व्यूह-स्तवे—
कृष्णार्पित-फलाः कृष्णꣳ स्व-धर्मेण यजन्ति ये ।
विष्णु-भक्त्य्-अर्थिनो धन्यास् तेभ्यो'पीह नमो नमः

ata eva nārāyaṇa-vyūha-stave—
kṛṣṇārpita-phalāḥ kṛṣṇaṁ sva-dharmeṇa yajanti ye |
viṣṇu-bhakty-arthino dhanyās tebhyo'pīha namo namaḥ

Those who are inclined to perform devotional service to Lord Visnu offer the results of their activities at His lotus feet and engage in His worship, according to their status of life. Such persons are most glorious and so we offer our repeated obeisances to them.

HBV 8.418

अहꣳ भगवतो'ꣳशो'स्मि सदा दासो'स्मि सर्वथा ।
तत्-कृपापेक्षको नित्यम् इ त्य् आत्मानꣳ समर्पयेत्

ahaṁ bhagavato'ṁśo'smi sadā dāso'smi sarvathā |
tat-kṛpāpekṣako nityam i ty ātmānaṁ samarpayet

"I am an eternal part and parcel of the Supreme Lord. Therefore, I am His eternal servant. I aspire for His mercy at every moment." Thinking in this way, one should surrender himself.

HBV 8.419

तथा चोक्तꣳ श्री-शङ्कराचार्य-पादैः –
सत्य् अपि भेदापगमे नाथ तवाहꣳ न मामकीनस् त्वम् ।
सामुद्रो हि तरङ्गः क्वचन समुद्रो न तारङ्गः

tathā coktaṁ śrī-śaṅkarācārya-pādaiḥ –
saty api bhedāpagame nātha tavāhaṁ na māmakīnas tvam |
sāmudro hi taraṅgaḥ kvacana samudro na tāraṅgaḥ

O Lord! O master! When the illusion that separates the Supreme Lord from this material world is removed, I will realize that I am an integral part of You—an eternal servant. I am not the Supreme Brahman. Just as the waves of the ocean, which are parts and parcels of the ocean, can never be addressed as the complete ocean, as part and parcel, I can never be considered the Supreme Lord.

HBV 8.420

सप्तम-स्कन्धे श्री-प्रह्लादोक्तौ [भ्प् ७.६.२६] –
धर्मार्थ-काम इति यो ऽभिहितस् त्रि-वर्ग
ईक्षा त्रयी नय-दमौ विविधा च वार्ता ।
मन्ये तद् एतद् अखिल□ निगमस्य सत्य□
स्वात्मार्पण□ स्व-सुहृदः परमस्य पु□सः

saptama-skandhe śrī-prahlādoktau [BhP 7.6.26] –
dharmārtha-kāma iti yo 'bhihitas tri-varga
īkṣā trayī naya-damau vividhā ca vārtā |
manye tad etad akhilaṁ nigamasya satyaṁ
svātmārpaṇaṁ sva-suhṛdaḥ paramasya puṁsaḥ

Religion, economic development and sense gratification—these are described in the Vedas as tri-varga, or three ways to salvation. Within these

298 SRI HARI-BHAKTI-VILASA three categories are education and self-realization; ritualistic ceremonies performed according to Vedic injunction; logic; the science of law and order; and the various means of earning one's livelihood. These are the external subject matters of study in the Vedas, and therefore I consider them material. However, I consider surrender to the lotus feet of Lord Visnu to be transcendental.

HBV 8.421

एकादशे श्री-भगवद्-उद्धव-स□वादे [भ्प् ११.२९.३४] --
मर्त्यो यदा त्यक्त-समस्त-कर्मा
निवेदितात्मा विचिकीर्षितो मे ।
तदामृतत्व□ प्रतिपद्यमानो
मयात्म-भूयाय च कल्पते वै

ekādaśe śrī-bhagavad-uddhava-saṁvāde [BhP 11.29.34] --
martyo yadā tyakta-samasta-karmā
niveditātmā vicikīrṣito me |
tadāmṛtatvaṁ pratipadyamāno
mayātma-bhūyāya ca kalpate vai

recorded in the Srimad'Bhdgavatam [11.29.34] this verse is found) martyo yadd tyakta-samasta-karmd niveditdtmd viciklrsito me taddmrtatvam pratipadyamdno maydtma-bhuydya ca kalpate vai A person who gives up all fruitive activities and offers himself entirely unto Me, eagerly desiring to render service unto Me, achieves liberation

from birth and death and is promoted to the status of sharing My own opulences.

HBV 8.422–424

जपस्य पुरतः कृत्वा प्राणायाम-त्रय बुधः ।
मन्त्रार्थ-स्मृति-पूर्व च जपेद् अष्टोत्तर शतम् ।
मूल लेख्येन विधिना सदैव जप-मालया
शक्तौ'ष्टाधिक-साहस्रम् जपेत् त चार्पयन् जपम् ।
प्राणायामा श् च कृत्वा त्रीन् दद्यात् कृष्ण-करे जलम्
गुह्यातिगुह्य-गोप्ता त्व गृहाणास्मत्-कृत जपम् ।
सिद्धिर् भवतु मे देव त्वत्-प्रसादात् त्वयि स्थिते इति ।

japasya puratah kṛtvā prāṇāyāma-trayaṁ budhaḥ |
mantrārtha-smṛti-pūrvaṁ ca japed aṣṭottaraṁ śatam |
mūlaṁ lekhyena vidhinā sadaiva japa-mālayā
śaktau'ṣṭādhika-sāhasram japet taṁ cārpayan japam |
prāṇāyāmāṁś ca kṛtvā trīn dadyāt kṛṣṇa-kare jalam
guhyātiguhya-goptā tvaṁ gṛhāṇāsmat-kṛtaṁ japam |
siddhir bhavatu me deva tvat-prasādāt tvayi sthite iti |

Before chanting mantras, a learned person should practice prdndydma three times, contemplate the meaning of the mantra, and then chant the mula mantras one hundred and eight times on his beads, according to the prescribed rules and regulations. If one is capable of doing so then he should

EIGHTH VILAS A 299 chant the mula mantras one thousand and eight times. After finishing his chanting, one should again perform pranayama three times and offer a little water to the hand of Sri Krsna. Text 424 tatra cayam mantrah (The mantra is:) guhyati-guhya-gopta tvam grhdnasmat-krtam japam siddhir bhavatu me deva tvat-prasadat tvayi sthite. iti. O Lord, knowledge of You is very confidential and You protect the most confidential subjects of Vedic understanding. Kindly accept this chanting of my mantra. May 1 attain the same perfection as that which is enjoyed by Your unalloyed devotees.

HBV 8.425–426

जप-प्रकारो यो'पेक्ष्यो मालादि-नियमात्मकः ।
पुरश्चर्या-प्रसङ्गे तु स विलिख्यते'ग्रतः
अर्पितꣳ तꣳ च सञ्चिन्त्य स्वीकृतꣳ प्रभुणाखिलम् ।
पुनः स्तुत्वा यथा-शक्ति प्रणम्य प्रार्थयेद् इदम्

japa-prakāro yo'pekṣyo mālādi-niyamātmakaḥ |
puraścaryā-prasaṅge tu sa vilikhyate'grataḥ
arpitaṁ taṁ ca sañcintya svīkṛtaṁ prabhuṇākhilam |
punaḥ stutvā yathā-śakti praṇamya prārthayed idam

The particular procedure and rules regarding the chanting of mantras will be described later on, in the purascarana section of this book. One should think that the Supreme Lord has acknowledged his chanting of mantras. Thereafter, one should glorify the Lord and pray to Him in the following manner, after offering obeisances.

HBV 8.427

आगमे—
मन्त्र-हीनꣳ क्रिया-हीनꣳ भक्ति-हीनꣳ जनार्दन ।
यत् पूजितꣳ मया देव परिपूर्णꣳ तद् अस्तु मे

āgame—
mantra-hīnaṁ kriyā-hīnaṁ bhakti-hīnaṁ janārdana |
yat pūjitaṁ mayā deva paripūrṇaṁ tad astu me

dgame (In the Agamas it is stated) mantra-hlnam kriyd-hlnarh bhakti-hlnam janardana yat pujitam maya deva paripurnarh tad astu me

300 SRI HARI-BHAKTI-VILASA O Janardana! O Lord, I do not properly know any mantra or any religious ritual, nor do I have any devotion for You. May my worship to You become complete, by Your mercy.

HBV 8.428–429

किञ्च—
यद् दत्तं भक्ति-मात्रेण पत्रं पुष्पं फलं जलम् ।
आवेदितं निवेद्यं तु तद् गृहाणानुकम्पया
विधि-हीनं मन्त्र-हीनं यत् किञ्चिद् उपपादितम् ।
क्रिया-मन्त्र-विहीनं वा तत् सर्वं क्षन्तुम् अर्हसि

kiṁ ca—
yad dattaṁ bhakti-mātreṇa patraṁ puṣpaṁ phalaṁ jalam |
āveditaṁ nivedyaṁ tu tad gṛhāṇānukampayā
vidhi-hīnaṁ mantra-hīnaṁ yat kiñcid upapāditam |
kriyā-mantra-vihīnaṁ vā tat sarvaṁ kṣantum arhasi

O Lord, kindly accept whatever leaves, flowers, fruit, and water I have offered to You with devotion. I do not know any mantras, I am not aware of the prescribed rules and regulations, and I do not know how to perform the required rituals. Still, it is my fervent hope that You will kindly forgive all my offenses.

HBV 8.430–431

किञ्च—
अज्ञानाद् अथवा ज्ञानाद् अशुभं यन् मया कृतम् ।
क्षन्तुम् अर्हसि तत् सर्वं दास्येनैव गृहाण माम्
स्थितिः सेवा गतिर् यात्रा स्मृतिश् चिन्ता स्तुतिर् वचः ।
भूयात् सर्वात्मना विष्णो मदीयं त्वयि चेष्टितम्

kiṁ ca—
ajñānād athavā jñānād aśubhaṁ yan mayā kṛtam |
kṣantum arhasi tat sarvaṁ dāsyenaiva gṛhāṇa mām
sthitiḥ sevā gatir yātrā smṛtiś cintā stutir vacaḥ |
bhūyāt sarvātmanā viṣṇo madīyaṁ tvayi ceṣṭitam

Please forgive all the offenses that I have committed, knowingly or unknowingly, for I am Your eternal servant. O Lord Visnu, may my existence, service, destination, movements, remembrance, thoughts, prayers, and speech be aimed at pleasing You.

HBV 8.432–433

अपि च—
कृष्ण राम मुकुन्द वामन वासुदेव जगद्-गुरो ।
मत्स्य कच्छप नारसि□ह वराह राघव पाहि माम्
देव-दानव-नारदादि-वन्द्य दया-निधे ।
देवकी-सुत देहि मे तव पाद-भक्तिम् अचलाम्

api ca—
kṛṣṇa rāma mukunda vāmana vāsudeva jagad-guro |
matsya kacchapa nārasiṁha varāha rāghava pāhi mām
deva-dānava-nāradādi-vandya dayā-nidhe |
devakī-suta dehi me tava pāda-bhaktim acalām

O Krsna! O Rama! O Mukunda! O Vamana! O Vasudeva! O spiritual master of the universe! O Matsya! O Varaha! O Nrsimha! O Kurma! O Raghava! Please protect me and maintain me. O my Lord, who is worshiped by the demigods and the demons! O ocean of mercy! O son of Devaki! May You award me unflinching devotional service at Your lotus feet.

HBV 8.434

श्री-विष्णु-पुराणे [विप् १.२०.१८-१९] –
नाथ योनि-सहस्रेषु येषु येषु व्रजाम्य् अहम् ।
तेषु तेष्व् अच्युता भक्तिर् अच्युते'स्तु सदा त्वयि

śrī-viṣṇu-purāṇe [ViP 1.20.18-19] –
nātha yoni-sahasreṣu yeṣu yeṣu vrajāmy aham |
teṣu teṣv acyutā bhaktir acyute'stu sadā tvayi

O my Lord! O Acyuta! Among the many thousands of species of life, wherever I am born, may I always possess unflinching devotional service for Your lotus feet in each of my births.

HBV 8.435

या प्रीतिर् अविवेकानाम् विषयेष्व् अनपायिनी ।
त्वाम् अनुस्मरतः सा मे हृदयान् नापसर्पतु

yā prītir avivekānāṁ viṣayeṣv anapāyinī |
tvām anusmarataḥ sā me hṛdayān nāpasarpatu

Materialistic people are always attached to sense gratification. Still, may the love and devotion that I have developed by remembering Your lotus feet remain constantly fixed within my heart without interruption.

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HBV 8.436

पाण्डव-गीतायाम् –
कीटेषु पक्षिषु मृगेषु सरीसृपेषु
रक्षः-पिशाच-मनुजेष्व् अपि यत्र तत्र ।
जातस्य मे भवतु केशव ते प्रसादात्
त्वय्य् एव भक्तिर् अतुलाव्यभिचारिणी च

pāṇḍava-gītāyāṁ –
kīṭeṣu pakṣiṣu mṛgeṣu sarīsṛpeṣu
rakṣaḥ-piśāca-manujeṣv api yatra tatra |
jātasya me bhavatu keśava te prasādāt
tvayy eva bhaktir atulāvyabhicāriṇī ca

O Kesava, it does not matter if I become an animal, a bird, an insect, a deer, a reptile, a demon, a ghost, or a human being, according to my own misdeeds. Please be kind to me so that I may always have firm faith and fixed devotional service unto You.

HBV 8.437

पाद्मे --
युवतीना॰ यथा यूनि यूना॰ च युवतौ यथा ।
मनो ऽभिरमते तद्वन् मनो ऽभिरमता॰ त्वयि

pādme --
yuvatīnāṁ yathā yūni yūnāṁ ca yuvatau yathā |
mano 'bhiramate tadvan mano 'bhiramatāṁ tvayi

May my mind always remain attached to You just as the mind of a young man remains attached to a young woman.

HBV 8.438

ततो'पराधान् श्री-कृष्णा॰ क्षमा-शील॰ क्षमापयेत् ।
सकाकु कीर्तयन् श्लोकान् उत्तमान् साम्प्रदायिकान्

tato'parādhān śrī-kṛṣṇaṁ kṣamā-śīlaṁ kṣamāpayet |
sakāku kīrtayan ślokān uttamān sāmpradāyikān

Thereafter, one should beg forgiveness from Lord Krsna, who naturally forgives His devotees, by humbly reciting selected verses that are appreciated by his sampraddya.

HBV 8.439

तथा हि—
अपराध-सहस्राणि क्रियन्ते'हर्निश॰ मया ।
दासो'हम् इति मा॰ मत्वा क्षमस्व मधुसूदन

tathā hi—
aparādha-sahasrāṇi kriyante'harniśaṁ mayā |
dāso'ham iti māṁ matvā kṣamasva madhusūdana

O my Lord, I am committing thousands of offenses, throughout the day and night. Please accept me as Your eternal servant and thus forgive all of my offenses.

HBV 8.440

किञ्च—
प्रतिज्ञा तव गोविन्द न मे भक्तः प्रणश्यति ।
इति सञ्स्मृत्य सञ्स्मृत्य प्राणान् सञ्धारयाम्य् अहम्

kiṁ ca—
pratijñā tava govinda na me bhaktaḥ praṇaśyati |
iti saṁsmṛtya saṁsmṛtya prāṇān saṁdhārayāmy aham

O Govinda, You have promised: My devotee never perishes. I simply remain in this world by remembering this statement of Yours.

HBV 8.441–448

आगमे –
यानैर् वा पादुकैर् वापि गमनञ् भगवद्-गृहे ।
देवोत्सवाद्य्-असेवा च अप्रणामस् तद्-अग्रतः
उच्छिष्टे वाप्य् अशौचे वा भगवद्-वन्दनादिकम् ।
एक-हस्त-प्रणामश् च तत्-पुरस्तात् प्रदक्षिणम्
पाद-प्रसारणञ् चाग्रे तथा पर्यङ्क-बन्धनम् ।
शयनञ् भक्षणञ् चापि मिथ्या-भाषणम् एव च
उच्चैर् भाषा मिथो जल्पो रोदनानि च विग्रहः ।
निग्रहानुग्रहौ चैव नृषु च क्रूर-भाषणम्
कम्बलावरणञ् चैव पर-निन्दा पर-स्तुतिः ।
अश्लील-भाषणञ् चैव अधो-वायु-विमोक्षणम्
शक्तौ गौणोपचारश् च अनिवेदित-भक्षणम् ।
तत्-तत्-कालोद्भवानाञ् च फलादीनाम् अनर्पणम्
विनियुक्तावैशिष्ठस्य प्रदानञ् व्यञ्जनादिके ।
पृष्ठीकृत्यासनञ् चैव परेषाम् अभिवादनम्
गुरौ मौनञ् निज-स्तोत्रञ् देवता-निन्दनञ् तथा ।
अपराधास् तथा विष्णोर् द्वात्रिञ्शत् परिकीर्तिताः

āgame –
yānair vā pādukair vāpi gamanaṁ bhagavad-gṛhe |
devotsavādy-asevā ca apraṇāmas tad-agrataḥ
ucchiṣṭe vāpy aśauce vā bhagavad-vandanādikam |

eka-hasta-praṇāmaś ca tat-purastāt pradakṣiṇam
pāda-prasāraṇaṁ cāgre tathā paryaṅka-bandhanam |
śayanaṁ bhakṣaṇaṁ cāpi mithyā-bhāṣaṇam eva ca
uccair bhāṣā mitho jalpo rodanāni ca vigrahaḥ |
nigrahānugrahau caiva nṛṣu ca krūra-bhāṣaṇam
kambalāvaraṇaṁ caiva para-nindā para-stutiḥ |
aśīla-bhāṣaṇaṁ caiva adho-vāyu-vimokṣaṇam
śaktau gauṇopacāraś ca anivedita-bhakṣaṇam |
tat-tat-kālodbhavānāṁ ca phalādīnām anarpaṇam
viniyuktāvaiśiṣṭhasya pradānaṁ vyañjanādike |
prṣṭhīkṛtyāsanaṁ caiva pareṣām abhivādanam
gurau maunaṁ nija-stotraṁ devatā-nindanaṁ tathā |
aparādhās tathā viṣṇor dvātriṁśat parikīrtitāḥ

One should not enter the temple while seated on a palanquin or with shoes on his feet. One should not fail to observe the various festivals for the pleasure of the Supreme Personality of Godhead, such as Janmastami and Ratha-yatra. One should not avoid bowing down before the Deity. One should not enter the temple to worship the Lord without having washed one's hands and feet after eating. One should not enter the temple in a contaminated state. One should not bow down on one hand. One should not circumambulate in front of Sri Krsna. One should not spread his legs before the Deity. One should not sit before the Deity while holding his ankles, elbows, or knees. One should not lie down before the Deity of Krsna. One should not accept prasada before the Deity. One should never speak a lie before the Deity. One should not talk very loudly before the Deity. One should not talk with others before the Deity. One should not cry or howl before the Deity. One should not quarrel or fight before the Deity. One should not chastise anyone before the Deity. One should not be charitable to beggars before the Deity. One should not speak very harshly to others

EIGHTH VILAS A before the Deity. One should not wear a fur blanket before the Deity. One should not eulogize or praise anyone else before the Deity. One should not speak profanity before the Deity. One should not pass air before the Deity. One should not fail to worship the Deity according to one's means. One should not eat anything that is not offered first to Krsna. One should not fail to offer fresh fruit and grains to Krsna, according to the season. After food has been cooked, no one should be offered any of it unless it has first been offered to the Deity. One should not sit with his back toward the Deity. One should not offer obeisances silently to the spiritual master, or in other words, one should recite aloud the prayers to the spiritual master while offering obeisances. One should not fail to offer some praise in the presence of the spiritual master. One should not praise himself before the spiritual master. One should not deride the demigods before the Deity. These are the thirty-two sevdparddhas that should be avoided by Vaisnavas.

HBV 8.449–469

वाराहे—
द्वात्रि॒शद्-अपराधा ये कीर्त्यन्ते वसुधे मया ।
वैष्णवेन सदा ते तु वर्जनीयाः प्रयत्नतः
ये वै न वर्जयन्त्य् एतान् अपराधान् मयोदितान् ।
सर्व-धर्म-परिभ्रष्टाः पच्यन्ते नरके चिरम्
राजान्न-भक्षण॒ चैवम् आपद्य् अपि भयावहम् ।
ध्वान्तागारे हरेः स्पर्शः पर॒ सुकृत-नाशनः
तथैव विधिम् उल्लङ्घ्य सहसा स्पर्शन॒ हरेः ।
द्वारोद्घाटो विना वाद्य॒ क्रोड-मा॒स-निवेदनम्
पादुकाभ्या॒ तथा विष्णोर् मन्दिरायोपसर्पणम् ।
कुक्कुरोच्छिष्ट-कलन॒ मौन-भङ्गो’च्युतार्चने
तथा पूजन-काले विड्-उत्सर्गाय सर्पणम् ।
श्राद्धादिकम् अकृत्वा च नवान्नस्य च भक्षणम्
अदत्त्वा गन्ध-माल्यादि धूपन॒ मधुघातिनः ।
अकर्मण्य् अप्रसूनेन पूजन॒ च हरेस् तथा
अकृत्वा दन्त-काष्ठ॒ च कृत्वा निधूवन॒ तथा ।
स्पृष्ट्वा रजस्वला॒ दीप॒ तथा मृतकम् एव च
रक्त॒ नीलम् अधौत॒ च पारक्य॒ मलिन॒ पटम् ।
परिधाय मृत॒ दृष्ट्वा विमुच्यापान-मारुतम्
क्रोध॒ कृत्वा श्मशान॒ च गत्वा भुक्ताप्य् अजीर्ण-युक् ।
भक्षयित्वा क्रोड-मा॒स॒ पिन्याक॒ जाल-पादकम्
तथा कुसुम्भ-शाक॒ च तैलाभ्यङ्ग॒ विधाय च ।
हरेः स्पर्शो हरेः कर्म-करण॒ पातकावहम्
कि॒ तत्रैव—
मम शास्त्र॒ बहिष्कृत्य अस्माक॒ यः प्रपद्यते ।
मुक्त्वा च मम शास्त्राणि शास्त्रम् अन्यत् प्रभाषसे
मद्यपस् तु समासाद्य प्रविशेद् भवन॒ मम
यो मे कुसुम्भ-शाकेन प्रापण॒ कुरुते नरः
अपि च—
मम दृष्टेर् अभिमुख॒ ताम्बूल॒ चर्वयेत् तु यः ।
कुरूवकः पलाशस्थैः पुष्पैः कुर्यान् ममार्चनम्

mamārcām् āsुre काले yaḥ करोति विमूढ-धीः ।
पीठासनोपविष्टो yaḥ पूजयेद् वा निरासनः
वाम-हस्तेन मा॑ धृत्वा स्नापयेद् वा विमूढ-धीः ।
पूजा पर्युषितैः पुष्पैः ष्ठीवन॑ गर्व-कल्पनम्
तिर्यक्-पुण्ड्र-धरो भूत्वा yaḥ करोति mamārcनम् ।
याचितैः पत्र-पुष्पाद्यैर् yaḥ करोति mamārcनम्
अप्रक्षालित-पादो yaḥ प्रविशेन् mama मन्दिरम् ।
अवैष्णवस्य पक्वान्न॑ yo मह्य॑ विनिवेदयेत्
अवैष्णवेषु पश्यत्सु mama पूजा॑ करोति yaḥ ।
अपूजयित्वा विघ्नेश॑ सम्भाष्य च कपालिनम्
नरः पूजा॑ तु yaḥ कुर्यात् स्नपन॑ च नखाम्भसा ।
अमौनी धर्म-लिप्ताङ्गो mama पूजा॑ करोति yaḥ

vārāhe—
dvātriṁśad-aparādhā ye kīrtyante vasudhe mayā |
vaiṣṇavena sadā te tu varjanīyāḥ prayatnataḥ
ye vai na varjayanty etān aparādhān mayoditān |
sarva-dharma-paribhraṣṭāḥ pacyante narake ciram
rājānna-bhakṣaṇaṁ caivam āpady api bhayāvaham |
dhvāntāgāre hareḥ sparśaḥ paraṁ sukṛta-nāśanaḥ
tathaiva vidhim ullaṅghya sahasā sparśanaṁ hareḥ |
dvārodghāṭo vinā vādyaṁ kroḍa-māṁsa-nivedanam
pādukābhyāṁ tathā viṣṇor mandirāyopasarpaṇam |
kukkurocchiṣṭa-kalanaṁ mauna-bhaṅgo'cyutārcane
tathā pūjana-kāle viḍ-utsargāya sarpaṇam |
śrāddhādikam akṛtvā ca navānnasya ca bhakṣaṇam
adattvā gandha-mālyādi dhūpanaṁ madhughātinaḥ |
akarmaṇy aprasūnena pūjanaṁ ca hares tathā
akṛtvā danta-kāṣṭhaṁ ca kṛtvā nidhūvanaṁ tathā |
spṛṣṭvā rajasvalāṁ dīpaṁ tathā mṛtakam eva ca
raktaṁ nīlam adhautaṁ ca pārakyaṁ malinaṁ paṭam |
paridhāya mṛtaṁ dṛṣṭvā vimucyāpāna-mārutam
krodhaṁ kṛtvā śmaśānaṁ ca gatvā bhuktāpy ajīrṇa-yuk |
bhakṣayitvā kroḍa-māṁsaṁ pinyākaṁ jāla-pādakam
tathā kusumbha-śākaṁ ca tailābhyaṅgaṁ vidhāya ca |
hareḥ sparśo hareḥ karma-karaṇaṁ pātakāvaham
kiṁ tatraiva—
mama śāstraṁ bahiṣkṛtya asmākaṁ yaḥ prapadyate |

muktvā ca mama śāstrāṇi śāstram anyat prabhāṣase
madyapas tu samāsādya praviśed bhavanaṁ mama
yo me kusumbha-śākena prāpaṇaṁ kurute naraḥ
api ca—
mama dṛṣṭer abhimukhaṁ tāmbūlaṁ carvayet tu yaḥ |
kurūvakaḥ palāśasthaiḥ puṣpaiḥ kuryān mamārcanam
mamārcām āsure kāle yaḥ karoti vimūḍha-dhīḥ |
pīṭhāsanopaviṣṭo yaḥ pūjayed vā nirāsanaḥ
vāma-hastena māṁ dhṛtvā snāpayed vā vimūḍha-dhīḥ |
pūjā paryuṣitaiḥ puṣpaiḥ ṣṭhīvanaṁ garva-kalpanam
tiryak-puṇḍra-dharo bhūtvā yaḥ karoti mamārcanam |
yācitaiḥ patra-puṣpādyair yaḥ karoti mamārcanam
aprakṣālita-pādo yaḥ praviśen mama mandiram |
avaiṣṇavasya pakvānnaṁ yo mahyaṁ vinivedayet
avaiṣṇaveṣu paśyatsu mama pūjāṁ karoti yaḥ |
apūjayitvā vighneśaṁ sambhāṣya ca kapālinam
naraḥ pūjāṁ tu yaḥ kuryāt snapanaṁ ca nakhāmbhasā |
amaunī dharma-liptāṅgo mama pūjāṁ karoti yaḥ

306 SRI HARI-BHAKTI-VILASA padhukahhyam tatha visnor mandirdyopasarpanam kukkurocchista-kalanam mauna-bhango 'cyutdrcane tatha pujana-kdle ca vid-utsargaya sarpanam sraddhddikam akrtvd ca navdnnasya ca bhaksanam adattvd gandha-mdlyddi dhupanam madhughdtinah akarmany aprasunena pujanam ca hares tatha akrtvd danda-kdstham ca krtvd nidhuvanarh tatha sprstvd rajasvaldrh diparh tatha mrtakam eva ca raktarh nllam adhautam ca parakyarh malinarh patam paridhdya mrtarh drstvd vimucydpdna-marutam krodharh krtvd smasdnarh ca gatvd bhutvapy ajlrna-bhuk bhaksayitvd kroda-mdrhsarh pinydkarh jala-pddakam tatha kusumbha-sdkarh ca taildbhyangarh vidhdya ca hareh sparso hareh karma- kdranam pdtakdvaham mama sdstram bahis-krtya asmdkam yah prapadyate muktvd ca mama sdstrdni sdstram anyat prabhdsate

madyapas tu samdsddya pravised bhavanarh mama yo me kusumbha-sdkena prapanam kurute narah mama drster abhimukham tdmbularh carcayet tu yah kuruvaka-palasa-sthaih puspaih kuryan mamarcanam mamarcdm asure kale yah karoti vimudha-dhlh plthasanopavisto yah pujayed va nirasanah vama-hastena mam dhrtva snapayed va vimudha-dhlh pujd paryusitaih puspaih sthivanam garva-kalpanam tiryak-pundra-dharo bhutva yah karoti mamarcanam yacitaih patra-puspadyair yah karoti mamarcanam apraksalita-pado yah pravisen mama mandiram avaisnavasya pakvannam yo mahyam vinivedayet avaisnavesu pasyatsu mama pujdm karoti yah apujayitvd vighnesarh sambhasya ca kapalinam narah pujdm tu yah kurydt snapanarh ca nakhambhasd amauni gharma-liptdhgo mama pujdm karoti yah

Lord Varaha had instructed the earth, saying that Vaisnavas should avoid these offenses. Those who fail to do so will fall down from their observance of religious principles and perpetually dwell in hell. Eating food given by a king is a grave offense. One should always avoid eating such food, even if he is starving. One should not touch the Deity in a dark room. One should not enter the temple without first making some sound. One should not offer flesh to the Deity. One should not enter the temple wearing shoes. One should not offer any food to the Deity that has been seen by dogs, or other lower animals. One should not break the silence while worshiping. One should not pass urine or evacuate while engaged in worshiping the Deities. One should not eat newly grown crops without first performing the sraddha ceremony. One should not offer incense without offering some flowers. Useless flowers that are without any fragrance should not be offered. One should not fail to brush his teeth very carefully every day. One should not enter the temple directly after having sexual intercourse. One should not touch a woman during her menstrual period. One should not enter the temple after touching a dead body. One should not enter the temple wearing red or blue garments, or garments that are unwashed. One should not enter the temple wearing dirty clothes or clothes that were borrowed. One should not enter the temple after seeing a dead body. One should not pass air within the temple. One should not become angry within the temple. One should not enter the temple after visiting a crematorium. One should not belch before the Deity and so, until one has fully digested his food, he should not enter the temple. One should not enter the temple after eating meat, fish, eggs, or kusumbha sak. One should not enter the Deity room or touch the Deity after having smeared oil over his body. One should not show disrespect to a scripture that teaches the supremacy of the Lord. One should not introduce any opposing scripture. One should not enter the temple after associating with a drunkard. One should not offer kusumbha sak to the Deity. One should not chew betel before the Deity. One should not offer kuruvaka and paldsa flowers to the Deity. One should not worship the Deity at an inapproriate time. One should not worship the Lord while sitting on the bare floor—one must have a sitting mat or carpet. One should not bathe the Deity while holding Him with his left hand. One should not offer old or wilted flowers to the Deity. One should not spit in the temple. One should not display pride within the temple. One should not decorate his forehead with three-lined tilaka. One should not beg flowers from

others when he can collect them without doing so. One should not enter the temple without washing his hands and feet. One should not offer food that was cooked by a nondevotee. One should not worship the Deity in front of a nondevotee. One should not worship the Deity without first worshiping Ganapati. One should not worship the Deity after conversing with a tannic. One should not bathe the Deity with water that had been contaminated by the touch of his nails. One should not break the silence while worshiping, and one should not worship the Deity with a sweaty body.

HBV 8.470

ज्ञेयाः परे'पि बहवो'पराधाः सद्-असम्मतैः ।
आचारैः शास्त्र-विहित-निषिद्धातिक्रमादिभिः ।
तत्रापि सर्वथा कृष्ण-निर्माल्य तु न लङ्घयेत्

jñeyāḥ pare'pi bahavo'parādhāḥ sad-asammataiḥ |
ācāraiḥ śāstra-vihita-niṣiddhātikramādibhiḥ |
tatrāpi sarvathā kṛṣṇa-nirmālyaṁ tu na laṅghayet

Apart from these offenses, one should avoid transgressing the other rules that are mentioned in sdstra. One should never display disrespect for the remnants of Lord Krsna's food.

HBV 8.471

तथा च नारसिहे शन्तनु प्रति नारद-वाक्यम् –
अतः पर तु निर्माल्य न लङ्घय महीपते ।
नरसिहस्य देवस्य तथान्येषा दिवौकसाम्

tathā ca nārasiṁhe śantanuṁ prati nārada-vākyam –
ataḥ paraṁ tu nirmālyaṁ na laṅghaya mahīpate |
narasiṁhasya devasya tathānyeṣāṁ divaukasām

O foremost of kings, never show disrespect to the remnants of Lord Nrsimhadeva's food, nor to the demigods.

HBV 8.472

कृष्णस्य परितोषेप्सुर् न तच्-छपथम् आचरेत् ।
नाना-देवस्य निर्माल्यम् उपयुञ्जीत न क्वचित्

kṛṣṇasya paritoṣepsur na tac-chapatham ācaret |
nānā-devasya nirmālyam upayuñjīta na kvacit

310 SRIHARI-BHAKTI-VILASA One who desires to please Lord Krsna should never swear in His name. One should never pertake of the remnants of the demigods and goddesses.

HBV 8.473–474

तथा विष्णु-धर्मोत्तरे—
आपाद्य् अपि च कष्टाया□ देवेश-शपथ□ नरः ।
न करोति हि यो ब्रह्म□स् तस्य तुष्यति केशवः
न धारयति निर्माल्यम् अन्य-देव-धृत□ तु यः ।
भुङ्क्ते न चान्य-नैवेद्य□ तस्य तुष्यति केशवः इति ।

tathā viṣṇu-dharmottare—
āpādy api ca kaṣṭāyāṁ deveśa-śapathaṁ naraḥ |
na karoti hi yo brahmaṁs tasya tuṣyati keśavaḥ
na dhārayati nirmālyam anya-deva-dhṛtaṁ tu yaḥ |
bhuṅkte na cānya-naivedyaṁ tasya tuṣyati keśavaḥ iti |

O brahmana, Lord Kesava is pleased with a person who, even during times of danger or distress, does not swear by uttering His name. The Supreme Lord also becomes satisfied with one who never accepts the remnants of food that was offered to the demigods.

HBV 8.475–477

स□वत्सरस्य मध्ये तु तीर्थे शौकरके मम ।
कृतोपवासः स्नानेन गङ्गाया□ शुद्धिम् आप्नुयात्
मथुराया□ तथाप्य् एव□ सापराधः शुचि भवेत्
अनयोस् तीर्थयोर् एक□ यः सेवेत सुकृती नरः ॥
सहस्र-जन्म-जनितान् अपराधान् जहाति सः

saṁvatsarasya madhye tu tīrthe śaukarake mama |
kṛtopavāsaḥ snānena gaṅgāyāṁ śuddhim āpnuyāt
mathurāyāṁ tathāpy evaṁ sāparādhaḥ śuci bhavet
anayos tīrthayor ekaṁ yaḥ seveta sukṛtī naraḥ ||
sahasra-janma-janitān aparādhān jahāti saḥ

An offender can become purified of his offenses by residing at saukara ttrtha while completely fasting and bathing in the Ganges if this penance is performed within one year from the time of commiting the offense. The same penance can be observed while residing at Mathura. Anyone who engages

in the service of the Supreme Lord while residing in these two holy places is certainly pious. In fact, all of his offenses that were accumulated during his previous one thousand lifetimes can be atoned for in this way.

HBV 8.478

स्कान्दे –
अहन्य् अहनि यो मर्त्यो गीताध्याय पठेत् तु वै ।
द्वात्रि शद्-अपराधा स् तु क्षमते तस्य केशवः

skānde –
ahany ahani yo martyo gītādhyāyaṁ paṭhet tu vai |
dvātriṁśad-aparādhāṁs tu kṣamate tasya keśavaḥ

A person who recites a chapter of the Bhagavad-glta every day will gradually become free from the effects of the thirty-two kinds of offenses.

HBV 8.479

तत्र कार्त्तिक-माहात्म्ये --
तुलस्या रोपण कार्य श्रावणेषु विशेषतः ।
अपराध-सहस्राणि क्षमते पुरुषोत्तमः

tatra kārttika-māhātmye --
tulasyā ropaṇaṁ kāryaṁ śrāvaṇeṣu viśeṣataḥ |
aparādha-sahasrāṇi kṣamate puruṣottamaḥ

Lord Kesava forgives the thirty-two kinds of offenses when a devotee worships the salagrama-sila with offerings of tulasi leaves.

HBV 8.480

तत्रैवान्यत्र –
द्वादश्या जागरे विष्णोर् यः पठेत् तुलसी-स्तवम् ।
द्वात्रि शद्-अपराधानि क्षमते तस्य केशवः

tatraivānyatra –
dvādaśyāṁ jāgare viṣṇor yaḥ paṭhet tulasī-stavam |
dvātriṁśad-aparādhāni kṣamate tasya keśavaḥ

Lord Kesava certainly forgives the thirty-two types of offenses when a devotee remains awake during the night of Dvadasi and recites prayers in glorification of tulasi.

HBV 8.481

यः करोति हरेः पूजा कृष्ण-शत्राङ्कितो नरः ।
अपराध-सहस्राणि नित्य हरति केशवः

yaḥ karoti hareḥ pūjāṁ kṛṣṇa-śatrāṅkito naraḥ |
aparādha-sahasrāṇi nityaṁ harati keśavaḥ

312 SRI HARI-BHAKTI-VILASA aparadha-sahasrani nityarh harati kesavah. iti. Lord Kesava forgives thousands of offenses when a devotee decorates his body with the symbols of Krsna's weapons.

HBV 8.482

ततो भगवता दत्त मन्यमानो दयालुना ।
महा-प्रसाद इत्य् उक्त्वा शेष शिरसि धारयेत्

tato bhagavatā dattaṁ manyamāno dayālunā |
mahā-prasāda ity uktvā śeṣaṁ śirasi dhārayet

Thereafter, while thinking that the Lord has mercifully given him His remnants, one should chant the word mahd-prasada while touching the prasdda to his head.

HBV 8.483

पाद्मे श्री-गौतमाम्बरीष-स वादे—
अम्बरीष हरेर् लग्न नीर पुष्प विलेपनम् ।
भक्त्या न धत्ते शिरसा श्वपचाद् अधिको हि सः

pādme śrī-gautamāmbarīṣa-saṁvāde—
ambarīṣa harer lagnaṁ nīraṁ puṣpaṁ vilepanam |
bhaktyā na dhatte śirasā śvapacād adhiko hi saḥ

is recorded in the Padma Pur ana, this verse is found) ambarisa harer lagnarh nirarh pusparh vilepanam bhaktyd na dhatte sirasa svapacdd adhiko hi sah O Ambarisa, one who does not honor Lord Hari's remnants, such as the water that has washed His lotus feet, and the flowers and sandalwood paste that were offered to Him, is certainly lower than a dog-eater.

HBV 8.484

स्कान्दे ब्रह्म-नारद-स□वादे—
कृष्णोत्तीर्ण□ तु निर्माल्य□ यस्याङ्ग□ स्पृशते मुने ।
सर्व-रोगैर् तथा पापैर् मुक्तो भवति नारद

skānde brahma-nārada-saṁvāde—
kṛṣṇottīrṇaṁ tu nirmālyaṁ yasyāṅgaṁ spṛśate mune |
sarva-rogair tathā pāpair mukto bhavati nārada

that is found in the Skanda Purana it is stated)

krsnottirnarh tu nirmdlyarh yasydngarh sprsate mune sarva-rogair tathd pdpair muhto bhavati ndrada O sage, one who touches the Lord's remnants to his body, after removing them from the Deity, is cured of all diseases and relieved of all sinful reactions.

HBV 8.485–486

विष्णोर् निर्माल्य-शेषेण यो गात्र□ परिमार्जयेत् ।
दुरितानि विनश्यन्ति व्याधयो यान्ति खण्डशः
मुखे शिरसि देहे तु विष्णूत्तिर्न□ तु यो वहेत् ।
तुलसी□ मुनि-शार्दूल न तस्य स्पृशते कलिः

viṣṇor nirmālya-śeṣeṇa yo gātraṁ parimārjayet |
duritāni vinaśyanti vyādhayo yānti khaṇḍaśaḥ
mukhe śirasi dehe tu viṣṇūttirnaṁ tu yo vahet |
tulasīṁ muni-śārdūla na tasya spṛśate kaliḥ

All sinful reactions and illnesses of a person become destroyed when he smears the remnants of Lord Visnu over his body. The contamination of Kali cannot affect a person who touches Lord Visnu's remnants to his head, mouth, and other parts of his body after removing them from the Deity. O sage, I have revealed this to you for your benefit.

HBV 8.487–488

किञ्च—
विष्णु-मूर्ति-स्थितं पुष्पं शिरसा यो वहेन् नरः ।
अपर्यूषित-पापस् तु यावद् युग-चतुष्टयम्
किं करिष्यति सु-स्नातो गङ्गायां भूसुरोत्तम ।
यो वहेत् शिरसा नित्यं तुलसीं विष्णु-सेविताम्

kiṁ ca—
viṣṇu-mūrti-sthitaṁ puṣpaṁ śirasā yo vahen naraḥ |
aparyūṣita-pāpas tu yāvad yuga-catuṣṭayam
kiṁ kariṣyati su-snāto gaṅgāyāṁ bhūsurottama |
yo vahet śirasā nityaṁ tulasīṁ viṣṇu-sevitāṁ

O foremost brahmana, all the sinful reactions that one may have accumulated during the previous four yugas are immediately nullified when

314 SRI HARI-BHAKTI-VILASA one touches the sanctified remnants of Lord Visnu to his head. There is no need for a person who is accustomed to touching to his head tulasl leaves that have been offered to Lord Visnu to bathe in the Ganges.

HBV 8.489–490

विष्णु-पादाब्ज-संलग्नाम् अहो-रात्रोषितां शुभाम् ।
तुलसीं धारयेद् यो वै तस्य पुण्यम् अनन्तकम्
अहो-रत्रं शिरे यस्य तुलसी विष्णु-सेविता ।
न स लिप्यति पापेन पद्म-पत्रम् इवाम्भसा

viṣṇu-pādābja-saṁlagnām aho-rātroṣitāṁ śubhām |
tulasīṁ dhārayed yo vai tasya puṇyam anantakam
aho-ratraṁ śire yasya tulasī viṣṇu-sevitā |
na sa lipyati pāpena padma-patram ivāmbhasā

There is no limit to the pious merit that is earned by a person who accepts a tulasl leaf that remained, day and night, on the lotus feet of Lord Visnu. No sin can contaminate a person whose head is adorned with a tulasl leaf that was offered to Lord Visnu, just as water cannot remain on a lotus leaf.

HBV 8.491

कि च—
विष्णोः शिरः-परिभ्रष्टम् भक्त्या यस् तुलसी वहेत् ।
सिध्यान्ति सर्व-कार्याणि मनसा चिन्तितानि च

kiṁ ca—
viṣṇoḥ śiraḥ-paribhraṣṭam bhaktyā yas tulasīṁ vahet |
sidhyānti sarva-kāryāṇi manasā cintitāni ca

One who honors with heartfelt devotion a tulasl leaf that fell from the head of Lord Visnu will come to experience that all of his desires have been fulfilled.

HBV 8.492

अपि च—
प्रमार्जयति यो देहम् तुलस्या वैष्णवो नरः ।
सर्व-तीर्थ-मय देह तत्-क्षनात् द्विज जायते

api ca—
pramārjayati yo deham tulasyā vaiṣṇavo naraḥ |
sarva-tīrtha-mayaṁ dehaṁ tat-kṣanāt dvija jāyate

O brahmana, the body of a Vaisnava who places the remnants of tulasi leaves on his body becomes as sanctified as the holy places of pilgrimage.

HBV 8.493

गारुडे—
हरेर् मूर्त्य्-अवशेष तु तुलसी-काष्ठ-चन्दनम् ।
निर्माल्य तु वहेद् यस् तु कोटि-तीर्थ-फल लभेत्

gāruḍe—
harer mūrty-avaśeṣaṁ tu tulasī-kāṣṭha-candanam |
nirmālyaṁ tu vahed yas tu koṭi-tīrtha-phalaṁ labhet

Vaisnavas who honor the tulasi wood paste and other remnants of the Lord obtain the merit of visitng ten million holy places of pilgrimage.

HBV 8.494

नारद-पञ्चरात्रे—
भोजननान्तर॑ विष्णोर् अर्पित॑ तुलसी-दलम् ।
तत्-क्षनात् पाप-निर्मोक्तस् चान्द्रायण-शताधिकः

nārada-pañcarātre—
bhojananāntaraṁ viṣṇor arpitaṁ tulasī-dalam |
tat-kṣanāt pāpa-nirmoktas cāndrāyaṇa-śatādhikaḥ

Simply by honoring a tulasi leaf that has been offered along with food to Lord Visnu, one becomes freed from all sinful reactions and obtains more merit than he would by observing one hundred candrdyana vratas.

HBV 8.495

कि॑ चान्यत्र—
कौतुक॑ शृणु मे देवि विष्णोर् निर्माल्य-वह्निना ।
तापित॑ नाशम् आयाति ब्रह्म-हत्यादि-पातकम्

kiṁ cānyatra—
kautukaṁ śṛṇu me devi viṣṇor nirmālya-vahninā |
tāpitaṁ nāśam āyāti brahma-hatyādi-pātakam

O Goddess, listen to this wonderful statement. Any sin, even the killing of a brahmana, can be burnt to ashes in the fire of the Lord's remnants.

HBV 8.496

एकादश-स्कन्धे (११.६.४६) श्री-भगवन्त॑ प्रत्य् उद्धवोक्तौ—
त्वयोपयुक्त-स्रग्-गन्ध-वासो'लङ्कार-चर्चितः ।
उच्छिस्त-भोजिनो दासास् तव माया॑ जयेम हि

ekādaśa-skandhe (11.6.46) śrī-bhagavantaṁ praty uddhavoktau—
tvayopayukta-srag-gandha-vāso'laṅkāra-carcitaḥ |
ucchista-bhojino dāsās tava māyāṁ jayema hi

316 SRIHARI-BHAKTI-VILASA tvayopayukta-srag-gandha- vaso-'lahkdra-carcitah ucchista-bhogino ddsds tava may am jayema hi Simply by decorating ourselves with the garlands, fragrant oils, clothes and ornaments that You have already enjoyed, and by eating the remnants of Your meals, we, Your servants, will indeed conquer Your illusory energy.

HBV 8.497

अत एव स्कान्दे श्री-यमस्य दूतानुशासने—
पादोदक-रता ये च हरेर् निर्माल्य-धारकाः ।
विष्णु-भक्ति-रता ये वै ते तु त्याज्यः सु-दुरतः इति ।

ata eva skānde śrī-yamasya dūtānuśāsane—
pādodaka-ratā ye ca harer nirmālya-dhārakāḥ |
viṣṇu-bhakti-ratā ye vai te tu tyājyaḥ su-durataḥ iti |

this verse, as found in the Skanda Purdna) pddodaka-ratd ye ca harer nirmdlya-dhdrakdh visnu-bhakti-ratd ye vai te tu tydjydh su-duratah. iti. You should never arrest and bring to me those who are attached to the water that washed Lord Visnu's lotus feet, who honor Lord Hari's remnants, and who are attached to the Lord's devotional service because they are not under my jurisdiction.

HBV 8.498

विसर्जन तु चेत् कार्य विसृज्य-वरणानि तत् ।
देवे तन्-मुद्रया प्रार्थ्य देव हृदि विसर्जयेत्

visarjanaṁ tu cet kāryaṁ visṛjya-varaṇāni tat |
deve tan-mudrayā prārthya devaṁ hṛdi visarjayet

If one has to immerse a Deity then he should first take off all the cloth and ornaments and immerse the Deity within one's heart, after displaying the visarjani mudra.

HBV 8.499

तथा चोक्त—
पूजितो'सि मया भक्त्या भगवन् कमल-पते ।
स लक्ष्मीको मम स्वान्त विश विश्रान्ति-हेतवे

tathā coktaṁ—
pūjito'si mayā bhaktyā bhagavan kamala-pate |
sa lakṣmīko mama svāntaṁ viśa viśrānti-hetave

O my Lord, I have worshiped You and Goddess LaksmI with devotion. O husband of Kamala, please enter my heart and rest there.

HBV 8.500

प्रार्थ्यैव पादुके दत्त्वा सङ्गम् उद्वासयेद् धरिम् ।
प्राणायाम षड्-अङ्ग च कृत्वा मुद्रा विसर्जनीम्

prārthyaivaṁ pāduke dattvā saṅgam udvāsayed dharim |
prāṇāyāmaṁ ṣaḍ-aṅgaṁ ca kṛtvā mudrāṁ visarjanīm

After praying in this way, one should offer shoes to the Lord and then immerse Him, along with His associates, after performing the appropriate prdndydma and sadanga-nydsa, and displaying the visarjanl'mudrd.

HBV 8.501

अय पूज-विधिर् मन्त्र-सिद्ध्य्-अर्थस्य जपस्य हि ।
अङ्ग भक्तेस् तु तन्-निष्ठैर् न्यासादीन् अन्तरेष्यते

ayaṁ pūja-vidhir mantra-siddhy-arthasya japasya hi |
aṅgaṁ bhaktes tu tan-niṣṭhair nyāsādīn antareṣyate

Whatever processes that were described so far should be diligently followed so that one can achieve the perfection of chanting mantras. On the other hand, there are no hard and fast rules for performing procedures such as nydsa for devotees who worship the Lord in devotional service.

HBV 8.502

तत्र देवलये पूज नित्यत्वेन महाप्रभोः ।
काम्यत्वेन्पि गेहे तु प्रायो नित्यतया मता

tatra devalaye pūja nityatvena mahāprabhoḥ |
kāmyatvenâpi gehe tu prāyo nityatayā matā

Worship of the Deity in the temple can be an eternal function of a worshiper, or it can be performed for some ulterior motive. However, worship of the Lord within one's house must not be discontinued.

HBV 8.503

सेवादि-नियमो देवालये देवस्य चेष्यते ।
प्रायः स्व-गेहे स्वच्छन्द-सेवा स्व-व्रत-रक्षया

sevādi-niyamo devālaye devasya ceṣyate |
prāyaḥ sva-gehe svacchanda-sevā sva-vrata-rakṣayā

318 SRI HARI-BHAKTI-VILASA One should follow all the rules and regulations relating to the service of the Supreme Lord while worshiping Him in the temple. In one's house, however, one can worship Him according to one's capacity. The point to be noted here is that one should not break any vow that one has made in the course of his worship of the Lord.

HBV 8.504–508

कि च विष्णु-धर्मोत्तरे—
घृतेन स्नपित देव चन्दनेनानुलेपयेत् ।
सित-जात्याश् च कुसुमैह् पूजयेत् तद्-अनन्तरम्
श्वेतेन वस्त्र-युग्मेन तथा मुक्ता-फलैः शुभैः ।
मुख्य-कर्पूर-धूपेन पयसा पायसेन च
पद्म-सूत्रस्य वर्त्या च घृत-धूपेन चाप्य् अथ ।
पूजयेत् सर्वथा यत्नात् सर्व-काम-प्रदार्चनम्
कृत्वेम मुच्यते रोगी रोगात् शीघ्रम् अस शयम् ।
दुःखार्तो मुच्यते दुःखाद् बद्धो मुच्येत बन्धनात्
राज-ग्रस्तश् च मुच्येत तथा राज-भयान् नरः ।
क्षेमेण गच्छेद् अध्वानम् सर्वानर्थ-विवर्जितः इति ।

kiṁ ca viṣṇu-dharmottare—
ghṛtena snapitaṁ devaṁ candanenānulepayet |
sita-jātyāś ca kusumaih pūjayet tad-anantaram
śvetena vastra-yugmena tathā muktā-phalaiḥ śubhaiḥ |
mukhya-karpūra-dhūpena payasā pāyasena ca
padma-sūtrasya varttyā ca ghṛta-dhūpena cāpy atha |
pūjayet sarvathā yatnāt sarva-kāma-pradārcanam
kṛtvemaṁ mucyate rogī rogāt śīghram asaṁśayam |
duḥkhārto mucyate duḥkhād baddho mucyeta bandhanāt
rāja-grastaś ca mucyeta tathā rāja-bhayān naraḥ |
kṣemeṇa gacched adhvānam sarvānartha-vivarjitaḥ iti |

One should bathe Lord Visnu by pouring ghee over Him and then applying sandalwood paste to His transcendental body. Then, one should offer white flowers, dress Him in white clothes with a chddara, and offer muktdphala, incense perfumed with camphor, milk, sweet rice, and a lamp with ghee wicks. This kind of worship awards all benediction to the devotee. It is certain that one who worships the Deity in this way will quickly get

relief from all diseases. A distressed person will become happy and a prisoner will be freed. As a result of such worship, a criminal can avoid punishment by the king's men, and a traveler can wander about anywhere he likes without fear or danger.

COMPLETE TWENTY-VILĀSA TEXT

Vilāsa 9

Mahā-prasādaḥ — Sacred Remnants

292 aligned entries · 411 numbered texts

HBV 9.1

स प्रसीदतु चैतन्य-देवो यस्य प्रसादतः ।
महा-प्रसाद-जातार्हः सद्यः स्याद् अधमो'प्य् अहम्

sa prasīdatu caitanya-devo yasya prasādataḥ |
mahā-prasāda-jātārhaḥ sadyaḥ syād adhamo'py aham

May Sri Krsna Caitanya, by whose mercy I immediately obtained the good fortune to honor mahd-prasada, despite being a fallen soul, be pleased with me.

HBV 9.2

अथ शङ्खोदक□ तच् च कृष्ण-दृष्टि-सुधोक्षितम् ।
वैष्णवेभ्यः प्रदायाभिवन्द्य मूर्धनि धारयेत्

atha śaṅkhodakaṁ tac ca kṛṣṇa-dṛṣṭi-sudhokṣitam |
vaiṣṇavebhyaḥ pradāyābhivandya mūrdhani dhārayet

Thereafter, one should sprinkle water that had been offered to the Deity and kept in a conch shell to the assembled Vaisnavas and also on one's head. This water has been transformed into nectar because of the Lord's auspicious glance.

HBV 9.3

स्कान्दे ब्रह्म-नारद-स□वादे——
शङ्खोदक□ हरेर् भक्तिर् निर्माल्य□ पादयोर् जल□ ।
चन्दन□ धूप-शेष□ तु ब्रह्म-हत्यापहारकम्

skānde brahma-nārada-saṁvāde——
śaṅkhodakaṁ harer bhaktir nirmālyaṁ pādayor jalaṁ |
candanaṁ dhūpa-śeṣaṁ tu brahma-hatyāpahārakam

that is found in the Skanda Pur ana it is stated) sankhodakarh harer bhaktir nirmdlyarh pddayor jalam candanarh dhupa-sesarh tu brahma-hatydpahdrakam The nine types of devotional service to Lord Hari, as well as His remnants of food, water, sandalwood paste, incense, and water kept in a conch shell are capable of nullifying the sin of killing a brahmana.

322 SRI H ARI-BHAKTI-VILAS A

HBV 9.4

शङ्ख-स्थित॰ तु यत् तोय॰ भ्रामित॰ केशवोपरि ।
वन्दते शिरसा नित्य॰ गङ्गा-स्नानेन तस्य किम्

śaṅkha-sthitaṁ tu yat toyaṁ bhrāmitaṁ keśavopari |
vandate śirasā nityaṁ gaṅgā-snānena tasya kim

There is no need for making a separate endeavor to bathe in the Ganges for a person who offers water in a conch shell to Lord Kesava and then sprinkles it on his head. In other words, such a person receives the benefit of bathing in the Ganges.

HBV 9.5–6

न दाहो न क्लमो नार्तिर् नरकाग्नि-भय॰ न हि ।
यस्य शङ्खोदक॰ मूर्ध्नि कृष्ण-दृष्ट्य्-अवलोकितम्
न ग्रहा न च कुष्माण्डाः पिशाचोरग-रक्षसाः ।
दृष्ट्वा शङ्खोदक॰ मूर्ध्नि विद्रवन्ति दिशो दश

na dāho na klamo nārtir narakāgni-bhayaṁ na hi |
yasya śaṅkhodakaṁ mūrdhni kṛṣṇa-dṛṣṭy-avalokitam
na grahā na ca kuṣmāṇḍāḥ piśācoraga-rakṣasāḥ |
dṛṣṭvā śaṅkhodakaṁ mūrdhni vidravanti diśo daśa

One who sprinkles on his head the water that had been kept in a conch shell and sanctified by Lord Krsna's auspicious glance becomes free from the fear of pain, distress, grief, and hellish conditions of life. Inauspicious planets, ghosts, hobgoblins, snakes, and demons run away after seeing water that had been kept in a conch shell being sprinkled on one's head.

HBV 9.7–8

कृष्ण-मूर्ध्नि भ्रामित॰ तु जल॰ तच्-छङ्ख-स॰स्थितम् ।
कृत्वा मूर्धन्य् अवाप्नोति मुक्ति॰ विष्णोः प्रसादतः
भ्रामयित्वा हरेर् मूर्ध्नि मन्दिर॰ शङ्ख-वारिणा ।
प्रोक्षयेद् वैष्णवो यस् तु नाशुभ॰ तद्-गृहे भवेत्

kṛṣṇa-mūrdhni bhrāmitaṁ tu jalaṁ tac-chaṅkha-saṁsthitam |
kṛtvā mūrdhany avāpnoti muktiṁ viṣṇoḥ prasādataḥ
bhrāmayitvā harer mūrdhni mandiraṁ śaṅkha-vāriṇā |
prokṣayed vaiṣṇavo yas tu nāśubhaṁ tad-gṛhe bhavet

By sprinkling on one's head the water that had been kept in a conch shell that was waved in circles above the head of Lord Hari during arati, one is liberated, by the Lord's mercy. All inauspicious elements flee from a temple complex if the water that was kept in a conch shell that had been offered to the Lord during arati is sprinkled on the assembled devotees.

HBV 9.9

नीराजन-जल यत्र यत्र पादोदक हरेः ।
तिष्ठते मुनि-शार्दूल वर्धन्ते तत्र सम्पदः

nīrājana-jalaṁ yatra yatra pādodakaṁ hareḥ |
tiṣṭhate muni-śārdūla vardhante tatra sampadaḥ

O foremost sage, all kinds of opulence go on increasing at the place where there is water that washed the lotus feet of the Lord.

HBV 9.10

तत्रैवाग्रे—
नीराजन-जल विष्णोर् यस्य गात्राणि स स्पृशेत् ।
यज्ञावभृत-लक्षण स्नान-ज लभते फलम्

tatraivāgre—
nīrājana-jalaṁ viṣṇor yasya gātrāṇi saṁspṛśet |
yajñāvabhṛta-lakṣaṇaṁ snāna-jaṁ labhate phalam

One who sprinkles on his head water that was offered to Lord Hari obtains the benefit of performing one hundred thousand sacrifices, including the ritualistic baths that are taken at the conclusion.

HBV 9.11

तत्रैव श्री-शिवोक्तौ—
पादोदकेन देवस्य हत्यायुत-समन्वितः ।
शुध्यते नात्र सन्देहस् तथा शङ्खोदकेन हि

tatraiva śrī-śivoktau—
pādodakena devasya hatyāyuta-samanvitaḥ |
śudhyate nātra sandehas tathā śaṅkhodakena hi

There is no doubt that the water that washed Lord Hari's lotus feet and the water that was offered to Him in a conch shell is capable of purifying a very sinful person who engaged in killing ten thousand living beings.

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HBV 9.12

बृहद्-विष्णु-पुराणे च—
तीर्थाधिक यज्ञ-शताच् च पावन
जल सदा केशव-दृष्टि-स स्थितम् ।
छिनत्ति पाप तुलसी-विमिश्रित
विशेषतश् चक्र-शिला-विनिर्मितम्

bṛhad-viṣṇu-purāṇe ca—
tīrthādhikaṁ yajña-śatāc ca pāvanaṁ
jalaṁ sadā keśava-dṛṣṭi-saṁsthitam |
chinatti pāpaṁ tulasī-vimiśritaṁ
viśeṣataś cakra-śilā-vinirmitam

Water mixed with tulasi that has been glanced over by Lord Kesava and especially water that was used to bathe the salagrama-sild is more sanctified than the water of all the holy places of pilgrimage and more purifying than the performance of hundreds of sacrifices because it destroys all sinful reactions.

HBV 9.13

कृष्ण-पदब्ज-तीर्थ च वैष्णवेभ्यः प्रदाय हि ।
स्वय भक्त्य्-अभिवन्द्यादौ पीत्वा शिरसि धारयेत्

kṛṣṇa-padabja-tīrthaṁ ca vaiṣṇavebhyaḥ pradāya hi |
svayaṁ bhakty-abhivandyādau pītvā śirasi dhārayet

First, one should offer the water to the assembled Vaisnavas and then drink it or sprinkle it on one's head, after offering obeisances to it.

HBV 9.14

तस्य मन्त्र-विधिश् च प्राक् प्रातः-स्नान-प्रसङ्गतः ।
लिखितो ह्य् अधुना पाने विशेषो लिख्यते कियान्

tasya mantra-vidhiś ca prāk prātaḥ-snāna-prasaṅgataḥ |
likhito hy adhunā pāne viśeṣo likhyate kiyān

The mantras to be chanted at this time have already been described in the section dealing with one's morning bath. Now, some particular rules are described.

HBV 9.15–16

स चोक्तः—
ओ॑ चरण॑ पवित्र॑ वितत॑ पुराण॑
येन पूतस् तरति दुष्कृतानि ।
तेन पवित्रेण शुद्धेन पूता
अपि पाप्मानम् अराति॑ तरेम
लोकस्य द्वारम् आर्चयत् पवित्र॑ ज्योतिष्मत् विभ्राजमान॑ महस् तद् अमृतस्य धारा बहुधा दोहमान॑
चरण॑ लोके सुधित॑ दधतु इति ।

sa coktaḥ—
oṁ caraṇaṁ pavitraṁ vitataṁ purāṇaṁ
yena pūtas tarati duṣkṛtāni |
tena pavitreṇa śuddhena pūtā
api pāpmānam arātiṁ tarema
lokasya dvāram ārcayat pavitraṁ jyotiṣmat vibhrājamānaṁ mahas tad amṛtasya dhārā
bahudhā dohamānaṁ caraṇaṁ loke sudhitaṁ dadhatu iti |

The glories of the Lord's caranamrta have been widely known since time immemorial. People become purified by drinking caranamrta and they can cross beyond the ocean o{ material existence simply by touching it to their head. Caranamrta is like a gateway to heaven and it is fully transcendental, pure, worshipable, and glorious. One should always honor caranamrta. May caranamrta always be honored in this world, just like the nectar of heaven.

HBV 9.17

इम मन्त्र समुच्चार्य सर्व-दुष्ट-ग्रहापहम् ।
प्राश्नीयात् प्रोक्षयेद् देह पुत्र-मित्र-परिग्रहम्

imaṁ mantraṁ samuccārya sarva-duṣṭa-grahāpaham |
prāśnīyāt prokṣayed dehaṁ putra-mitra-parigraham

One should drink caranamrta while chanting this mantra for it completely removes the bad influence of inauspicious planets. One should sprinkle caranamrta on his body and on the body of his son, friend, wife, and other relatives.

HBV 9.18

कि च—
विष्णोः पादोदक पीत कोटि-हत्याघ-नाशनम् ।
तद् एवष्ट-गुन पाप भुमौ बिन्दु-निपतनत्

kiṁ ca—
viṣṇoḥ pādodakaṁ pītaṁ koṭi-hatyāgha-nāśanam |
tad evaṣṭa-gunaṁ pāpaṁ bhumau bindu-nipatanat

Sinful reactions that were accumulated because of killing millions of living entities can at once be nullified by drinking Lord Visnu's caranamrta. One should be very careful not to spill even one drop of caranamrta on the floor because to do so is very offensive.

HBV 9.19

पाद्मे गौतमाम्बरीष-स वादे—
हरेः स्नानावशेषस् तु जल यस्योदरे स्थितम् ।
अम्बरीष प्रणम्योच्चैः पाद-पा शुः प्रगृह्यताम्

pādme gautamāmbarīṣa-saṁvāde—
hareḥ snānāvaśeṣas tu jalaṁ yasyodare sthitam |
ambarīṣa praṇamyoccaiḥ pāda-pāṁśuḥ pragṛhyatām

326 SRI HARI-BHAKTI-VILASA (In a conversation between Gautama and Ambarisa that is found in the Padma Purdna it is stated) hareh sndndvasesas tu jalarh yasodare sthitam. ambarisa pranamyoccaih pdda-pdmsuh pragrhyatam O Ambarisa, offer your obeisances to and take the dust from the feet of the person who drinks the water that bathed Lord Hari.

HBV 9.20

तत्रैव देवदूत-विकुण्डल-स□वादे—
ये पिबन्ति नरा नित्य□ शालग्राम-शिला-जलम् ।
पञ्च-गव्य-सहस्रैस् तु सेवितैः कि□ प्रयोजनम्

tatraiva devadūta-vikuṇḍala-saṁvāde—
ye pibanti narā nityaṁ śālagrāma-śilā-jalam |
pañca-gavya-sahasrais tu sevitaiḥ kiṁ prayojanam

recorded in the Padma Purdna, the following verse is found) ye pibanti nard nityarh sdlagrdma-sild-jalam panca-gavya-sahasrais tu sevitaih kirn prayojanam One who drinks the water that bathed the sdlagrdmasila every day need not bother to drink the five products received from the cow, namely milk, yogurt, ghee, cow dung and cow urine, for even if they did so thousands of times, that merit would already have been achieved by him.

HBV 9.21

कोटि-तीर्थ-सहस्रैस् तु सेवितैः कि□ प्रयोजनम् ।
नित्य□ यदि पिबेत् पुण्य□ शालग्राम-शिला-जलम्

koṭi-tīrtha-sahasrais tu sevitaiḥ kiṁ prayojanam |
nityaṁ yadi pibet puṇyaṁ śālagrāma-śilā-jalam

There is no need to visit thousands of millions holy places of pilgrimage for a person who regularly drinks the sanctified water that bathed the sdlagrdma'Sila.

HBV 9.22

शालग्राम-शिला-तोय□ यः पिबेद् बिन्दुना समम् ।
मातुः स्तन्य□ पुनर् नैव न पिबेद् भक्ति-भाङ् नरः

śālagrāma-śilā-toyaṁ yaḥ pibed bindunā samam |
mātuḥ stanyaṁ punar naiva na pibed bhakti-bhāṅ naraḥ

Just by respectfully drinking a drop of water that bathed the sdlagrdma- sila, one's fear of having to drink his mother's milk again will vanish. In other words, such a person does not have to experience birth again in this material world.

HBV 9.23

किञ्च—
दहन्ति नरकान् सर्वान् गर्भ-वासञ्च दारुणम्।
पीतञ्यैस् तु सदा नित्यञ्शालग्राम-शिला-जलम्

kiṁ ca—
dahanti narakān sarvān garbha-vāsaṁ ca dāruṇam |
pītaṁ yais tu sadā nityaṁ śālagrāma-śilā-jalam

Those who regularly drink the water that washed the lotus feet of the sclagrdma-sila have already burnt to ashes the miseries caused by suffering in hell and remaining within the womb.

HBV 9.24

तत्रैव श्री-यम-धुम्रकेतु-सञ्वादे—
शालग्राम-शिला-तोयञ्बिन्दु-मात्रञ्तु यः पिबेत्।
सर्व-पापैः प्रमुच्येत भक्ति-मार्गे कृतोद्यमः

tatraiva śrī-yama-dhumraketu-saṁvāde—
śālagrāma-śilā-toyaṁ bindu-mātraṁ tu yaḥ pibet |
sarva-pāpaiḥ pramucyeta bhakti-mārge kṛtodyamaḥ

that is found in the Padma Purdna it is stated) sdlagrdma-sild-toyarh bindu-mdtrarh tu yah pibet sarva-papaih pramucyeta bhakti-mdrge krtodyamah One who drinks the water that bathed the sdlagrdma-sila is freed from all kinds of sinful reactions and thus traverses the path to liberation.

HBV 9.25–26

तत्रैव पुलस्त्य-भगीरथ-सञ्वादे—
पादोदकस्य माहात्म्यञ्भगीरथ वदामि ते।
पावनञ्सर्व-तीर्थेभ्यो हत्या-कोटि-विनाशकम्
धृते शिरसि पीते च सर्वास् तुस्यन्ति देवताः।
प्रायश्चित्तञ्तु पापानाञ्कलौ पादोदकञ्हरेः

tatraiva pulastya-bhagīratha-saṁvāde—
pādodakasya māhātmyaṁ bhagīratha vadāmi te |
pāvanaṁ sarva-tīrthebhyo hatyā-koṭi-vināśakam

dhṛte śirasi pīte ca sarvās tusyanti devatāḥ |
prāyaścittaṁ tu pāpānāṁ kalau pādodakaṁ hareḥ

recorded in the Padma Purdna, this verse is found) pddodakasya mdhatmyarh bhagiratha vaddmi te pdvanarh sarva-tlrthebhyo hatyd-koti-vindsakam

328 SRI HARI-BHAKTI-VILASA dhrte sirasi pxte ca sarvds tusyanti devatdh prdyascittam tu pdpdndm kalau pddodakarh hareh O Bhagiratha, listen carefully as I explain to you the glories of the Lord's caranamrta. Lord Hari's caranamrta is more sanctified than all the holy places of pilgrimage and it destroys the sinful reactions of killing millions of living entities. Simply by drinking caranamrta and sprinkling a few drops on one's head, a devotee can please all of the demigods. Know for certain that in Kali- yuga, drinking Lord Hari's caranamrta is the best atonement for all kinds of sinful activities.

HBV 9.27–28

किञ्च—
त्रिभिः सारस्वतं तोयं सप्ताहेन तु नार्मदम् ।
सद्यः पुनाति गाङ्गेयं दर्शनाद् एव यामुनम्
पुनन्त्य् एतानि तोयानि स्नान-दर्शन-कीर्तनैः ।
पुनाति स्मरणाद् एव कलौ पादोदकं हरेः

kiṁ ca—
tribhiḥ sārasvataṁ toyaṁ saptāhena tu nārmadam |
sadyaḥ punāti gāṅgeyaṁ darśanād eva yāmunam
punanty etāni toyāni snāna-darśana-kīrtanaiḥ |
punāti smaraṇād eva kalau pādodakaṁ hareḥ

The water of the River Sarasvati purifies a person after three days. The water of the Narmada purifies a person after seven weeks. The water of the Ganga purifies one immediately. The water of the Yamuna purifies a person who simply sees it. All these holy waters purify a person by seeing, by bathing, and by glorifying but in this age of Kali, Lord Hari's caranamrta purifies one who simply remembers it.

HBV 9.29–39

किञ्च—
अर्चितैः कोटिभिर् लिङ्गैर् नित्यं यत् क्रियते फलम् ।
तत् फलं शत-सहस्रं पिते पादोदके हरेः
अशुचिर् वा दुराचारो महा-पातक-संयुतः ।
स्पृष्ट्वा पादोदकं विष्णोः सदा शुध्यति मानवः
पाप-कोटि-युतो यस् तु मृत्यु-काले शिरो-मुखे ।
देहे पादोदकं तस्य न प्रयाति यमालयम्
न दानं न हविर् येषां स्वाध्यायो न सुरार्चनम् ।
ते ऽपि पादोदकं पीत्वा प्रयन्ति परमां गतिम्
कार्त्तिके कार्त्तिकी-योगे किं करिष्यति पुष्करे ।
नित्यं च पुष्करं तस्य यस्य पादोदकं हरेः
विशाखा-ऋक्ष-संयुक्त वैशाखी हि करिष्यति ।
पिण्डारके महा-तीर्थे उज्जायिन्यां भगीरथ
माघ-मासे प्रयागे तु स्नानं किं करिष्यति ।
प्रयागं सततं तस्य यस्य पादोदकं हरेः
प्रबोध-वासरे प्राप्ते मथुरायां च तस्य किम् ।
नित्यं च यामुनं स्नानं यस्य पादोदकं हरेः
कस्याम् उत्तर-वाहिन्यां गङ्गायां तु मृतस्य किम् ।
यस्य पादोदकं विष्णोर् मुखे चैवावतिष्ठते
किञ्च—
हित्वा पादोदकं विष्णोर् योऽन्य-तीर्थानि गच्छति ।
अनर्घं रत्नम् उत्सृज्य लोष्ट्रं वाञ्छति दुर्मतिः
कुरुक्षेत्र-समो देशो बिन्दुः पादोदकं मतः

kiṁ ca—
arcitaiḥ koṭibhir liṅgair nityaṁ yat kriyate phalam |
tat phalaṁ śata-sahasraṁ pite pādodake hareḥ
aśucir vā durācāro mahā-pātaka-saṁyutaḥ |
spṛṣṭvā pādodakaṁ viṣṇoḥ sadā śudhyati mānavaḥ
pāpa-koṭi-yuto yas tu mṛtyu-kāle śiro-mukhe |
dehe pādodakaṁ tasya na prayāti yamālayam
na dānaṁ na havir yeṣāṁ svādhyāyo na surārcanam |
te 'pi pādodakaṁ pītvā prayanti paramāṁ gatim
kārttike kārttikī-yoge kiṁ kariṣyati puṣkare |
nityaṁ ca puṣkaraṁ tasya yasya pādodakaṁ hareḥ

viśākhā-ṛkṣa-saṁyukta vaiśākhī hi kariṣyati |
piṇḍārake mahā-tīrthe ujjāyinyāṁ bhagīratha
māgha-māse prayāge tu snānaṁ kiṁ kariṣyati |
prayāgaṁ satataṁ tasya yasya pādodakaṁ hareḥ
prabodha-vāsare prāpte mathurāyāṁ ca tasya kim |
nityaṁ ca yāmunaṁ snānaṁ yasya pādodakaṁ hareḥ
kasyām uttara-vāhinyāṁ gaṅgāyāṁ tu mṛtasya kim |
yasya pādodakaṁ viṣṇor mukhe caivāvatiṣṭhate
kiṁ ca—
hitvā pādodakaṁ viṣṇor yo'nya-tīrthāni gacchati |
anarghaṁ ratnam utsṛjya loṣṭraṁ vāñchati durmatiḥ
kurukṣetra-samo deśo binduḥ pādodakaṁ mataḥ

Drinking Lord Hari's caranamrta is hundreds of thousands of times more beneficial than worshiping ten million sivaAingas every day. It does not matter whether one is pure, impure, sinful, or most sinful—if he simply touches the caranamrta of Lord Visnu, he at once becomes purified. If the caranamrta of Lord Hari is sprinkled on one's head, mouth, and body at the time of death, he will not have to traverse the path to the abode of Yamaraja even if he had committed millions of sins. People who never gave charity, performed sacrifice, or worshiped the demigods can attain the supreme destination simply by drinking Lord Hari's caranamrta. Texts 33-37 kdrttike kdrttikl-yoge kim karisyati puskare nityam ca puskaram tasya yasya pddodakam hareh visakhd-rksa-samyuktd vaisdkhl hi karisyati pinddrake mahd-tirthe ujjdyinydm bhaglratha mdgha-mdse praydge tu sndnam kim karisyati praydgam satatam tasya yasya pddodakam hareh

330 SRI HARI-BHAKTI-VILASA prabodha-vdsare prdpte mathurdydrh ca tasya kim nityarh ca ydmunarh sndnarh yasya pddodakarh hareh kdsm uttara-vdhinydrh gangdydrh tu mrtasya kim yasya pddodakarh visnor mukhe caivdvatisthate One who regularly drinks Lord Hari's caranamrta obtains the benefit of bathing in the holy place, Puskara, every day. Such a person need not bathe at Puskara in the month of Karttika, when the star, Krttika, is visible. What will he gain by bathing at the sacred place known as Pindaraka, which is situated at modern-day Ujjain, in the month of Vaisakha? Will a person who regularly drinks the Lord's cararidmrta achieve more merit by bathing at Prayaga in the month of Magna? The fact is—he already receives the merit of bathing at Prayaga every day. One who drinks the water that washed Lord Hari's lotus feet does not need to bathe in the Yamuna on the day of Utthana-dvadasl. What additional benefit will one who regularly drinks Lord Visnu's caranamrta achieve by relinquishing his body on the banks of the Ganga at Kasi? In other words, Lord Visnu's caranamrta awards one all types of benefit. Texts 38-39 kim ca (It is also stated) hitvd pddodakarh visnor yo 'nya-tlrthdni gacchati anargharh ratnam utsrjya lostrarh vdnchati durmatih kuruksetra-samo deso binduh pddodakarh matah A foolish person who rejects or neglects Lord Visnu's caranamrta and instead, travels to many holy places of

pilgrimage, certainly discards invaluable jewels to become attached to a chunk of clay. Saintly persons consider even a single drop of caranamrta to be equal to all the sacred water at Kuruksetia. \

HBV 9.40

पतेद् यत्राक्षय॰ पुण्य॰ नित्य॰ भवति तद्-गृहे ।
गया-पिण्ड-सम॰ पुण्य॰ पुत्राणाम् अपि जायते

pated yatrākṣayaṁ puṇyaṁ nityaṁ bhavati tad-gṛhe |
gayā-piṇḍa-samaṁ puṇyaṁ putrāṇām api jāyate

The house in which Lord Hari's carandmrta is always present will remain filled with inexhaustible opulence. The inhabitants of that house will obtain the merit of offering oblations to the forefathers at Gaya.

HBV 9.41–45

पादोदकेन देवस्य ये कुर्युः पितृ-तर्पणम् ।
नासुराणा॰ भय॰ तस्य प्रेत-जन्य॰ च राक्षसम्
न रोगस्य भय॰ चैव नास्ति विघ्न-कृत॰ भयम् ।
न दुष्टा नैव घोराक्षाः स्वापदोत्थ-भय॰ न हि
ग्रहाः पीदा॰ न कुर्वन्ति चौरा नश्यन्ति दारुणाः ।
कि॰ तस्य तीर्थ-गमने देवर्षीणा॰ च दर्शने
यस्य पादोदक॰ मूर्ध्नि शालग्राम-शिलोद्भवम् ।
प्रीतो भवति मार्तण्डः प्रीतो भवति केशवः ।
ब्रह्मा भवति सु-प्रीतः प्रीतो भवति सङ्करः
पादोदकस्य माहात्म्य॰ यः पठेत् केशवग्रतः ।
स याति परम॰ स्थान॰ यत्र देवो जनर्दनः

pādodakena devasya ye kuryuḥ pitṛ-tarpaṇam |
nāsurāṇāṁ bhayaṁ tasya preta-janyaṁ ca rākṣasam
na rogasya bhayaṁ caiva nāsti vighna-kṛtaṁ bhayam |
na duṣṭā naiva ghorākṣāḥ svāpadottha-bhayaṁ na hi
grahāḥ pīdāṁ na kurvanti caurā naśyanti dāruṇāḥ |
kiṁ tasya tīrtha-gamane devarṣīṇāṁ ca darśane
yasya pādodakaṁ mūrdhni śālagrāma-śilodbhavam |
prīto bhavati mārtaṇḍaḥ prīto bhavati keśavaḥ |
brahmā bhavati su-prītaḥ prīto bhavati saṅkaraḥ

pādodakasya māhātmyaṁ yaḥ paṭhet keśavagrataḥ |
sa yāti paramaṁ sthānaṁ yatra devo janardanaḥ

The drinking of Lord Hari's carandmrta amounts to offering oblations to the forefathers; removes the fear of demons, ghosts and evil spirits; and destroys diseases, obstacles, and the fear of poisonous snakes and wild animals. Texts 43-45 grahdh piddm na kurvanti caura nasyanti ddrundh kim tasya tirtha-gamane devarslndrh ca darsane yasya pddodakam murdhni salagrdma-silodbhavam prito bhavati martandah prlto bhavati kesavah brahmd bhavati su-prltah prito bhavati sankarah pddodakasya mdhdtmyam yah pathet kesavdgratah

332 SRI HARI-BHAKTI'VILASA sa ydti paramam sthdnarh yatra devo janardanah Planetary positions cannot harm such a person (who regularly drinks caranamrta), and thieves and rogues cannot plunder him. For such a person, there is no need to visit holy places or take the darsana of demigods and sages. Lord Kesava, Brahma, Siva and Surya are always pleased with a person whose head is adorned with water that washed the lotus feet of the sdlagrama-sild. A person who recites the glories of caranamrta in front of Lord Kesava will certainly attain Vaikuntha.

HBV 9.46

ब्रह्माण्ड-पुराणे श्री-ब्रह्म-नारद-स□वादे——
प्रायश्चित्त□ यदि प्राप्त□ कृच्छ्र□ वा त्व् अघ-मर्षणम् ।
सो'पि पादोदक□ पीत्वा शुद्धि□ प्राप्नोति तत्-क्षणात्

brahmāṇḍa-purāṇe śrī-brahma-nārada-saṁvāde——
prāyaścittaṁ yadi prāptaṁ kṛcchraṁ vā tv agha-marṣaṇam |
so'pi pādodakaṁ pītvā śuddhiṁ prāpnoti tat-kṣaṇāt

is found in the Brahmdnda Purana it is stated) prdyascittam yadi praptam krcchram vd tv agha-marsanam so 'pi pddodakam pitvd suddhim prapnoti tat-ksanat If a person is instructed to chant the aghamarsana mantra or undergo severe penance as atonement, he should simply drink the Lord's caranamrta to obtain the desired result. There is no need to follow the above-mentioned procedures.

HBV 9.47–48

अशौच नैव विद्येत सूतके मृतके ऽपि च ।
येषा पादोदक मूर्ध्नि प्राशन ये च कुर्वते
अन्त-काले ऽपि यस्येह दीयते पादयोर् जलम् ।
सो'पि सद्-गतिम् आप्नोति सद्-आचारैर् बहिष्कृतः

aśaucaṁ naiva vidyeta sūtake mṛtake 'pi ca |
yeṣāṁ pādodakaṁ mūrdhni prāśanaṁ ye ca kurvate
anta-kāle 'pi yasyeha dīyate pādayor jalam |
so'pi sad-gatim āpnoti sad-ācārair bahiṣkṛtaḥ

There is no question of contamination due to the birth of a child at one's house, or the death of a relative, for a person who drinks the caranamrta of Lord Hari or sprinkles it on his head. Even a sinful person who is given some caranamrta at the time of death will attain the supreme destination.

HBV 9.49

अपेय पिबते यस् तु भुङ्क्ते यश् चाप्य् अभोजनम् ।
अगम्यागमना ये वै पापाचाराश् च ये नराः ।
ते ऽपि पूज्या भवन्त्य् आशु सद्यः पादाम्बु-सेवनात्

apeyaṁ pibate yas tu bhuṅkte yaś cāpy abhojanam |
agamyāgamanā ye vai pāpācārāś ca ye narāḥ |
te 'pi pūjyā bhavanty āśu sadyaḥ pādāmbu-sevanāt

Simply by honoring Lord Hari's caranamrta. people who eat meat, fish, and eggs; who drink alcohol; who engage in illicit sex; and who are naturally sinful can at once become worshipable.

HBV 9.50–51

किञ्च—
अपवित्रं यद्-अन्नं स्यात् पानीयं चापि पापिनाम् ।
भुक्त्वा पीत्वा विशुद्धः स्यात् पीत्वा पादोदकं हरेः
तप्त-कृच्छ्रात् पञ्च-गव्यान् महा-कृच्छ्राद् विशिष्यते ।
चान्द्रायणात् पार-कृच्छ्रात् पराकाद् अपि सुव्रत ।
काय-शुद्धिर् भवत्य् आशु पीत्वा पादोदकं हरेः

kiṁ ca—
apavitraṁ yad-annaṁ syāt pānīyaṁ cāpi pāpinām |
bhuktvā pītvā viśuddhaḥ syāt pītvā pādodakaṁ hareḥ
tapta-kṛcchrāt pañca-gavyān mahā-kṛcchrād viśiṣyate |
cāndrāyaṇāt pāra-kṛcchrāt parākād api suvrata |
kāya-śuddhir bhavaty āśu pītvā pādodakaṁ hareḥ

O follower of strict vows, a person who has eaten tainted food offered by sinful people or has drunk water given by them—if he drinks Lord Hari's caranamrta, he will become purified. Lord Hari's caranamrta is more sanctified than the five kinds of milk products, tapta krccha, mahd krccha, the candrayana vrata, or para krccha. Just by drinking caranamrta, one's body becomes purified.

HBV 9.52–54

अगुरुं कुङ्कुमं चापि कर्पूरं चानुलेपनम् ।
विष्णु-पादाम्बु-संलग्नं तद् वै पावन-पावनम्
दृष्टि-पूतं तु यत् तोयं विष्णुना प्रभविष्णुना ।
तद् वै पाप-हरं पुत्र किं पुनः पादयोर् जलम्
एतद्-अर्थम् अहं पुत्र शिरसा विष्णु-तत्-परः ।
धारायामि पिबाम्य् अद्य माहात्म्यं विदितं मम

aguruṁ kuṅkumaṁ cāpi karpūraṁ cānulepanam |
viṣṇu-pādāmbu-saṁlagnaṁ tad vai pāvana-pāvanam
dṛṣṭi-pūtaṁ tu yat toyaṁ viṣṇunā prabhaviṣṇunā |
tad vai pāpa-haraṁ putra kiṁ punaḥ pādayor jalam
etad-artham ahaṁ putra śirasā viṣṇu-tat-paraḥ |
dhārāyāmi pibāmy adya māhātmyaṁ viditaṁ mama

334 SRI HARI-BHAKTI-VILASA drsti-putam tu yat toyam visnund prabhavisnund tad vai pdpa-haram putra kim punah padayor jalam etad-artham aharh putra sirasd visnu-tat-parah

dharaydmi pibamy adya mdhdtmyarh viditarh mama My dear son, when Lord Visnu's carajidmrta is mixed with aguru, kunkum, camphor, and sandalwood powder, it purifies even pure objects. When water that has been glanced upon by Lord Visnu destroys all kinds of sinful reactions then what can be said about His caranamrta7. O son, this is why, as a devotee of Lord Visnu, I drink and touch to my head His caranamrta every day. I understand the glories of carandmrtal

HBV 9.55–56

प्रियस् त्वम् अग्रजः पुत्रस् तद्-अर्थ गदित मया ।
रहस्य मे त्व् अनर्हस्य न वक्तव्य कदाचन
धारयस्व सदा मूर्ध्नि प्राशन कुरु नित्यशः ।
जन्म-मृत्यु-जरा-दुःखैर् मोक्ष यास्यसि पुत्रक

priyas tvam agrajaḥ putras tad-arthaṁ gaditaṁ mayā |
rahasyaṁ me tv anarhasya na vaktavyaṁ kadācana
dhārayasva sadā mūrdhni prāśanaṁ kuru nityaśaḥ |
janma-mṛtyu-jarā-duḥkhair mokṣaṁ yāsyasi putraka

You are my eldest son! Therefore, I have revealed this confidential secret to you. Do not disclose this fact to an unqualified person. By drinking Lord Hari's caranamrta every day, and by touching it to your head, you can be liberated from the distress caused by birth, death, old age, and disease. O my son, there should be no doubt in this regard.

HBV 9.57–58

विष्णु-धर्मोत्तरे—
सद्यः फल-प्रद पुण्य सर्व-पाप-विनाशनम् ।
सर्व-मङ्गल-मङ्गल्य सर्व-दुःख-विनाशनम्
दुःस्वप्न-नाशन पुण्य विष्णु-पादोदक शुभम् ।
सर्वोपद्रव-हन्तार सर्व-व्याधि-विनाशनम्

viṣṇu-dharmottare—
sadyaḥ phala-pradaṁ puṇyaṁ sarva-pāpa-vināśanam |
sarva-maṅgala-maṅgalyaṁ sarva-duḥkha-vināśanam
duḥsvapna-nāśanaṁ puṇyaṁ viṣṇu-pādodakaṁ śubham |
sarvopadrava-hantāraṁ sarva-vyādhi-vināśanam

Lord Visnu's carandmrta is very sanctified. It destroys all sinful reactions, it is the most auspicious among all kinds of auspiciousness, it awards instant benefit, it removes all kinds

of miseries, it dispells all types of bad dreams, it neutralizes all kinds of disturbances, and it cures all diseases.

HBV 9.59–62

सर्वोत्पात-प्रशमन सर्व-पाप-निवारणम् ।
सर्व-कल्याण-सुखद सर्व-काम-फल-प्रदम्
सर्व-सिद्धि-प्रद धन्य सर्व-धर्म-विवर्धनम् ।
सर्व-शत्रु-प्रशमन सर्व-भोग-प्रदायकम्
सर्व-तीर्थस्य फल-दम् मूर्ध्नि पादाम्बु-धारणम् ।
प्रयागस्य प्रभासस्य पुष्करस्य च सेवने ।
पृथूदकस्य तीर्थस्य आचान्तो लभते फलम्
चक्र-तीर्थ फल यादृक् तादृण् पादाम्बु-धारणात् ।
सरस्वत्या गयाया च गत्वा यत् प्राप्नुयात् फलम् ।
तत् फल लभते श्रेष्ठ मूर्ध्नि पादाम्बु-धारणात्

sarvotpāta-praśamanaṁ sarva-pāpa-nivāraṇam |
sarva-kalyāṇa-sukhadaṁ sarva-kāma-phala-pradam
sarva-siddhi-pradaṁ dhanyaṁ sarva-dharma-vivardhanam |
sarva-śatru-praśamanaṁ sarva-bhoga-pradāyakam
sarva-tīrthasya phala-dam mūrdhni pādāmbu-dhāraṇam |
prayāgasya prabhāsasya puṣkarasya ca sevane |
pṛthūdakasya tīrthasya ācānto labhate phalam
cakra-tīrthaṁ phalaṁ yādṛk tādṛṇ pādāmbu-dhāraṇāt |
sarasvatyāṁ gayāyāṁ ca gatvā yat prāpnuyāt phalam |
tat phalaṁ labhate śreṣṭhaṁ mūrdhni pādāmbu-dhāraṇāt

336 SRI HARI'BHAKTI-VILASA The sprinkling of Lord Visnu's carandmrta on one's head brings all disturbances to an end, checks all kinds of sinful activities, provides all types of auspiciousness and happiness, enables one to achieve the perfection of all desires, awards profit and fame, enhances one's religiosity, destroys all of one's enemies, awards all kinds of enjoyment, and gives one the benefit of visiting all the holy places of pilgrimage. The benefit one obtains by bathing at Prayaga, Prabhasa, Puskara, and Prthudaka can be achieved simply by drinking Lord Hari's carandmrta. The merit one earns by visiting Cakra tirtha, Gaya, and the River Sarasvati, and bathing at those holy places, can be attained simply by drinking Lord Visnu's carandmrta and touching it to one's head.

HBV 9.63

स्कान्दे—
पादोदकस्य माहात्म्य देवो जानाति शङ्करः ।
विष्णु-पाद-च्युता गङ्गा शिरसा येन धारिता ।
स्थान नैवास्ति पापस्य देहिना देह-मध्यतः

skānde—
pādodakasya māhātmyaṁ devo jānāti śaṅkaraḥ |
viṣṇu-pāda-cyutā gaṅgā śirasā yena dhāritā |
sthānaṁ naivāsti pāpasya dehināṁ deha-madhyataḥ

Lord Siva, the lord of the demigods who sustained the Ganga, which emanated from the lotus feet of Lord Hari, on his head certainly knows the glories of carandmrta. Among all embodied souls, only he is completely free from all sins.

HBV 9.64–67

स-बाह्याभ्यन्तर यस्य व्याप्त पादोदकेन वै ।
पादोद विष्णु-नैवेद्यम् उदरे यस्य तिष्ठति
नाश्रय लभते पाप स्वयम् एव विनश्यति ।
महा-पाप-ग्रह-ग्रस्तो व्याप्तो रोग-शतैर् यदि
हरेः पादोदक पीत्वा मुच्यते नात्र स सयः ।
शिरसा तिष्ठते येषा नित्य पादोदक हरेः
कि करिष्यति ते लोके तीर्थ-कोटि-मनोरथैः ।
अयम् एव परो धर्म इदम् एव पर तपः ।
इदम् एव पर तीर्थ विष्णु-पादाम्बु यत् पिबेत्

sa-bāhyābhyantaraṁ yasya vyāptaṁ pādodakena vai |
pādodaṁ viṣṇu-naivedyam udare yasya tiṣṭhati
nāśrayaṁ labhate pāpaṁ svayam eva vinaśyati |
mahā-pāpa-graha-grasto vyāpto roga-śatair yadi
hareḥ pādodakaṁ pītvā mucyate nātra saṁsayaḥ |
śirasā tiṣṭhate yeṣāṁ nityaṁ pādodakaṁ hareḥ
kiṁ kariṣyati te loke tīrtha-koṭi-manorathaiḥ |
ayam eva paro dharma idam eva paraṁ tapaḥ |
idam eva paraṁ tīrthaṁ viṣṇu-pādāmbu yat pibet

Sinful reactions cannot touch a person who honors Lord Visnu's carandmrta and mahd-prasada. All kinds of contamination flee from such a person. There is no doubt that if

one who is suffering from hundreds of miseries and who is threatened by great danger drinks Lord Hari's carandmrta, he will be freed from such awkward conditions. Why should those whose heads are always adorned with Lord Hari's carandmrta desire to visit millions of holy places of pilgrimage? Drinking Lord Visnu's carandmrta is the greatest religious principle, the foremost penance, and the most sanctified activity.

HBV 9.68–69

तत्रैव श्री-शिवोमा-स□वादे—
विलय□ यान्ति पापानि पीते पादोदके हरेः ।
कि□ पुनर् विष्णु-पादोद□ शालग्राम-शिला-च्युतम्
विशेषेन हरेत् पाप□ ब्रह्म-हत्यादिक□ प्रिये ।
पीते पादोदके विष्णोर् यदि प्राणैर् विमुच्यते ।
हत्वा यम-भटान् सर्वान् वैष्णव□ लोकम् आप्नुयात्

tatraiva śrī-śivomā-saṁvāde—
vilayaṁ yānti pāpāni pīte pādodake hareḥ |
kiṁ punar viṣṇu-pādodaṁ śālagrāma-śilā-cyutam
viśeṣena haret pāpaṁ brahma-hatyādikaṁ priye |
pīte pādodake viṣṇor yadi prāṇair vimucyate |
hatvā yama-bhaṭān sarvān vaiṣṇavaṁ lokam āpnuyāt

recorded in the Skanda Purana, these verses are found) vilayam ydnti pdpani pite padodake hareh kim punar visnu-padodam salagrdma-sila-cyutam visesena haret pdparh brahma-hatyadikarh priye pite padodake visnor yadi pranair vimucyate hatva yama-bhatdn sarvan vaisnavam lokam dpnuyat

338 SRI HARI-BHAKTI-VILASA By drinking water that has washed the lotus feet of the Deity of Lord Hari, all of one's sinful reactions are destroyed. So, what more can be said of the glories of the sdlagrdma-sild's carandmrta1. O dear one, Lord Visnu's carandmrta definitely destroys all reactions— even for the sin of killing a brdhmana. By drinking Lord Hari's carandmrta at the time of death, one can disappoint the messengers of Yamaraja by attaining the abode of Lord Visnu.

HBV 9.70

तत्रैव श्री-शिव-कार्त्तिकेय-स□वादे श्री-शालग्राम-शिला-माहात्म्ये—
छिन्नस् तेन महा-सेन गर्भावासः सु-दारुणः ।
पीत□ येन सदा विष्णोः शालग्राम-शिला-जलम्

tatraiva śrī-śiva-kārttikeya-saṁvāde śrī-śālagrāma-śilā-māhātmye—
chinnas tena mahā-sena garbhāvāsaḥ su-dāruṇaḥ |
pītaṁ yena sadā viṣṇoḥ śālagrāma-śilā-jalam

the Skanda Purana that describes the glories of the salagramci'Sila, it is stated) chinnas tena maha-sena garbhavdsah su-ddrunah pitarh yena sada visnoh salagrama-sila-jalam O Karttikeya, one who regularly drinks the carandmrta of the sdlagrdma- sild has conquered the formidable distress of living within the mother's womb.

HBV 9.71

ये पिबन्ति नरा नित्य□ शालग्राम-शिला-जलम् ।
पञ्च-गव्य-सहस्रैस् तु प्राशितैः कि□ प्रयोजनम्

ye pibanti narā nityaṁ śālagrāma-śilā-jalam |
pañca-gavya-sahasrais tu prāśitaiḥ kiṁ prayojanam

What is the need for a person to drink panca-gavya, the five products received from the cow, namely milk, yogurt, ghee, cow dung, and cow urine, thousands of times if he regularly drinks the water that bathed the sdlagrdma' sildl

HBV 9.72

प्रायश्चित्ते समुत्पन्ने कि□ दानैः किम् उपोषणैः ।
चान्द्रायणैश् च तीर्थैश् च पीत्वा पादोदक□ शुचि

prāyaścitte samutpanne kiṁ dānaiḥ kim upoṣaṇaiḥ |
cāndrāyaṇaiś ca tīrthaiś ca pītvā pādodakaṁ śuci

Is there any need to give charity, observe fasts, perform the cdndrayana vrata, or visit holy places for the purpose of atonement after drinking Lord Visnu's cararidmrta7.

HBV 9.73

बृहन्-नारदिये लुब्धकोपाख्यानारम्भे—
हरि-पादोदक यस् तु क्षण-मात्र च धारयेत् ।
स स्नातः सर्व-तीर्थेसु विष्णोः प्रियतरस् तथा

bṛhan-nāradiye lubdhakopākhyānārambhe—
hari-pādodakaṁ yas tu kṣaṇa-mātraṁ ca dhārayet |
sa snātaḥ sarva-tīrthesu viṣṇoḥ priyataras tathā

in the Brhan-ndradiya Purana this verse is found) hari-padodakarh yas tu ksana-mdtram ca dhdrayet sa sndtah sarva-tlrthesu visnoh priyataras tathd Simply by accepting Lord Visnu's cararidmrta, even once, one is considered to have bathed in all the holy places of pilgrimage. He becomes very dear to Lord Visnu.

HBV 9.74

अकाल-मृत्यु-शमन सर्व-व्याधि-विनाशनम् ।
सर्व-दुःखोपशमन हरि-पादोदक शुभम्

akāla-mṛtyu-śamanaṁ sarva-vyādhi-vināśanam |
sarva-duḥkhopaśamanaṁ hari-pādodakaṁ śubham

The most auspicious cararidmrta of Lord Hari destroys all kinds of diseases and other miseries, and it insures that one avoids a premature death.

HBV 9.75–76

तत्रैव तद्-उपाख्यानान्ते—
हरि-पादोदक-स्पर्शाल् लुब्धको वीत-कल्मषः ।
दिव्य विमानम् आरुह्य मुनिम् एनम् अथाब्रवीत्
हरि-पादोदक यस्मान् मयि त्व क्षिप्तवान् मुने ।
प्रापितो'स्मि त्वया तस्मात् तद् विष्णोः परम पदम्

tatraiva tad-upākhyānānte—
hari-pādodaka-sparśāl lubdhako vīta-kalmaṣaḥ |
divyaṁ vimānam āruhya munim enam athābravīt
hari-pādodakaṁ yasmān mayi tvaṁ kṣiptavān mune |
prāpito'smi tvayā tasmāt tad viṣṇoḥ paramaṁ padam

340 SRI HARI-BHAKTI-VILASA After being purified of all sinful reactions simply by the touch of Lord Hari's caranamrta, the hunter boarded an airplane and said, "O sage, simply by honoring the caranamrta that you gave me, I have attained the abode of Lord Visnu.

HBV 9.77–78

हरि-भक्ति-सुधोदये—
पाद□ पूर्व□ किल स्पृष्ट्वा गङ्गाभूत् स्मर्तृ-मोक्ष-दा ।
विष्णोः सद्यस् तु सत्-सङ्गि पादाम्बु कथम् ईड्यते
ताप-त्रयानलो यो'सौ न शाम्येत् सकलाब्धिभिः ।
द्रुत□ शाम्यति सो'ल्पेन श्रीमद्-विष्णु-पदाम्बुना

hari-bhakti-sudhodaye—
pādaṁ pūrvaṁ kila spṛṣṭvā gaṅgābhūt smartṛ-mokṣa-dā |
viṣṇoḥ sadyas tu sat-saṅgi pādāmbu katham īḍyate
tāpa-trayānalo yo'sau na śāmyet sakalābdhibhiḥ |
drutaṁ śāmyati so'lpena śrīmad-viṣṇu-padāmbunā

Simply by the touch of Lord Visnu's lotus feet, the Ganga instantly became the deliverer of all those who remember her. Therefore, how can I properly glorify the greatness of Lord Visnu's caranamrta7. The blazing fire of the three-fold material miseries, which cannot be extinguished even by pouring all the water of the ocean on them, can be quickly extinguished just by a few drops of Lord Visnu's caranamrta.

HBV 9.79–80

युद्धास्त्राभेद्य-कवच□ भवाग्नि-स्तम्भनौषधम् ।
सर्वाङ्गैः सर्वथा धार्य□ पाद्य□ शुचि-पदः सदा
अमृतत्वावह□ नित्य□ विष्णु-पादाम्बु यः पिबेत् ।
स पिबत्य् अमृत□ नित्य□ मासे मासे तु देवताः

yuddhāstrābhedya-kavacaṁ bhavāgni-stambhanauṣadham |
sarvāṅgaiḥ sarvathā dhāryaṁ pādyaṁ śuci-padaḥ sadā
amṛtatvāvahaṁ nityaṁ viṣṇu-pādāmbu yaḥ pibet |
sa pibaty amṛtaṁ nityaṁ māse māse tu devatāḥ

Water that washed the lotus feet of the Supreme Lord is just like an amulet that cannot be penetrated by any weapon. It is the means for extinguishing the fire of material existence. Therefore, one should sprinkle Lord Visnu's caranamrta on the upper part of his body (above the navel). The demigods

drink nectar once a month but drinking Lord Hari's caranamrta every day is considered to be drinking nectar daily.

HBV 9.81

माहात्म्यम् इयद् इत्य् अस्य वक्ता यो'पि स निर्भयः ।
नन्व् अनर्घ-मणेर् मूल्य कल्पयन्न् अघम् अश्नुते

māhātmyam iyad ity asya vaktā yo'pi sa nirbhayaḥ |
nanv anargha-maṇer mūlyaṁ kalpayann agham aśnute

What to speak of this—even a person who sings the glories of Lord Visnu's caranamrta is freed from all types of fear. Howver, when one tries to evaluate, on his own terms, this invaluable jewel in the form of caranamrta— he certainly incurs sin.

HBV 9.82–83

अन्यत्रपि—
स ब्रह्मचारी स व्रती आश्रमी च सदा-शुचिः ।
विष्णु-पादोदक यस्य मुखे शिरसि विग्रहे
जन्म-प्रभृति-पापाना प्रायश्चित्त यदीच्छति ।
शालग्राम-शिला-वरि पाप-हारि निषेव्यताम्

anyatrapi—
sa brahmacārī sa vratī āśramī ca sadā-śuciḥ |
viṣṇu-pādodakaṁ yasya mukhe śirasi vigrahe
janma-prabhṛti-pāpānāṁ prāyaścittaṁ yadīcchati |
śālagrāma-śilā-vari pāpa-hāri niṣevyatām

By sprinkling Lord Visnu's caranamrta on their head and by drinking it, the members of all the varnas and dsramas, even ascetics, attain perfection. Let the person who desires to neutralize all the reactions to the sinful activities he had committed since birth drink the sdlagrdma-sild's caranamrta, which nullifies all sinful reactions.

HBV 9.84

अत एव तेजोद्रविन-पञ्चरत्रे श्री-ब्रह्मणोक्तम्—
पीठ-प्रणालाद् उदक पृथग् आदाय पुत्रक ।
सिञ्चयेन् मूर्ध्नि भक्ताना सर्व-तीर्थ-मय हि तत् इति ।

ata eva tejodravina-pañcaratre śrī-brahmaṇoktam—
pīṭha-praṇālād udakaṁ pṛthag ādāya putraka |
siñcayen mūrdhni bhaktānāṁ sarva-tīrtha-mayaṁ hi tat iti |

342 SRI HARI-BHAKTI-VILASA O child, you should carefully take some water from the altar of Lord Hari and sprinkle it on the heads of the devotees because that water is as sanctified as all the water contained in the numerous holy places of pilgrimage.

HBV 9.85–86

पादोदकस्य माहात्म्य विख्यात सर्व-शास्त्रतः ।
लिखितु शक्नुयत् को हि सिन्धूर्मीन् गणयन्न् अपि
विशेषतश् च पादोद तुलसी-दल-स युतम् ।
शङ्खे कृत्वा वैष्णवेभ्यो दत्त्वा प्राग्वत् पिबेत् स्वयम्

pādodakasya māhātmyaṁ vikhyātaṁ sarva-śāstrataḥ |
likhituṁ śaknuyat ko hi sindhūrmīn gaṇayann api
viśeṣataś ca pādodaṁ tulasī-dala-saṁyutam |
śaṅkhe kṛtvā vaiṣṇavebhyo dattvā prāgvat pibet svayam

The glories of Lord Visnu's carandmrta is loudly proclaimed in all scriptures. Even if one were able to count the waves of the ocean it would not be possible for him to estimate the glories of carandmrta. One should put carandmrta and tulasi in a conch shell and offer it to the Vaisnavas while chanting the appropriate mantra. Of course, one should himself not fail to drink the carandmrta.

HBV 9.87–88

स्कान्दे श्री-ब्रह्म-नारद-स□वादे—
कृत्वा पादोदक□ शङ्खे वैष्णवाना□ महात्मनाम् ।
यो दद्यात् तुलसी-मिश्र□ चान्द्रायण-श्त□ लभेत्
गृहीत्वा कृष्ण-पादाम्बु शङ्खे कृत्वा तु वैष्णवः ।
यो वहेत् शिरसा नित्य□ स मुनिस् तपसोत्तमः

skānde śrī-brahma-nārada-saṁvāde—
kṛtvā pādodakaṁ śaṅkhe vaiṣṇavānāṁ mahātmanām |
yo dadyāt tulasī-miśraṁ cāndrāyaṇa-śataṁ labhet
gṛhītvā kṛṣṇa-pādāmbu śaṅkhe kṛtvā tu vaiṣṇavaḥ |
yo vahet śirasā nityaṁ sa munis tapasottamaḥ

found in the Skanda Purdna it is stated) krtvd pddodakam sankhe vaisnavdnam mdhdtmandm yo dadydt tulasl-misram cdndrdyana-soxam labhet grhitvd krsna-pdddmbu sankhe krtvd tu vaisnavah yo vahet sirasd nityarh sa munis tapasottamah

NINTH VILAS A 343 The benefit of performing one hundred cdndrdyana vratas can be obtained by one who places Lord Visnu's carandmrta and tulasi in a conch shell and offers it to the exalted Vaisnavas. A person who sprinkles Lord Krsna's carandmrta that had been kept in a conch shell on his head will become renowned as an introspective sage.

HBV 9.89

पाद्मे देवदूत-विकुण्डल-स□वादे—
श्ालग्राम-शिला-तोय□ यदि श्ङ्ख-भृत□ पिबेत् ।
हत्या-कोटि-विनाश□ च कुरुते नात्र स□सयः

pādme devadūta-vikuṇḍala-saṁvāde—
śālagrāma-śilā-toyaṁ yadi śaṅkha-bhṛtaṁ pibet |
hatyā-koṭi-vināśaṁ ca kurute nātra saṁsayaḥ

that is found in the Padma Purana it is stated) salagrdma-sild-toyam yadi pibet hatyd-koti-vinasam ca kurute ndtra sarhsayah There is no doubt that one who drinks the sdlagrdma'Sild's carandmrta after placing it in a conch shell becomes relieved of the sinful reactions for killing millions of living entities.

HBV 9.90

अगस्त्य-स॒हितायाम्—
शालग्राम-शिला-तोय॒ तुलसी-दल-वासितम् ।
ये पिबन्ति पुनस् तेषा॒ स्तन्य-पान॒ न विद्यते इति ।

agastya-saṁhitāyām—
śālagrāma-śilā-toyaṁ tulasī-dala-vāsitam |
ye pibanti punas teṣāṁ stanya-pānaṁ na vidyate iti |

The carandmrta of the sdlagrdma-sild is full of fragrance because it contains tulasi leaves. Those who drink it will no longer experience birth in this material world and thus drink their mother's breast milk.

HBV 9.91

श्री-विष्णोर् वैष्णवाना॒ च पावन॒ चरणोदकम् ।
सर्व-तीर्थ-मय॒ पीत्वा कुर्याद् आचमन॒ न हि

śrī-viṣṇor vaiṣṇavānāṁ ca pāvanaṁ caraṇodakam |
sarva-tīrtha-mayaṁ pītvā kuryād ācamanaṁ na hi

The purity of the water that has washed Lord Visnu's lotus feet, as well as His devotee's lotus feet, is equal to all the sacred water on earth and as such, one is prohibited from washing his hands after drinking it.

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HBV 9.92

तद् उक्त॒ स्कान्दे शिवेन—
विष्णोः पादोदक॒ पीत्वा पश्चाद् अशुचि-शङ्कया ।
आचमति च यो मोहाद् ब्रह्म-हा स निगद्यते

tad uktaṁ skānde śivena—
viṣṇoḥ pādodakaṁ pītvā paścād aśuci-śaṅkayā |
ācamati ca yo mohād brahma-hā sa nigadyate

If, out of ignorance, one washes his hands after drinking Lord Visnu's or a Vaisnava's carandmrta, considering them to be contaminated, he incurs the sin of killing a brdhmana.

HBV 9.93

स्रुतिश् च—
भगवान् पवित्र भगवत्-पादौ पवित्र, भगवत्-पादोदक पवित्र, न तत्-पान आचमनीयम् । यथा हि सोम इति

srutiś ca—
bhagavān pavitraṁ bhagavat-pādau pavitraṁ, bhagavat-pādodakaṁ pavitraṁ, na tat-pāna ācamanīyam | yathā hi soma iti

The Supreme Lord and His lotus feet are pure. The water that has washed His lotus feet is also pure. There is no need to perform acamana after drinking it because it has been declared to be as good as soma-rasa.

HBV 9.94

सौपर्णे च—
विष्णु-पादोदक पीत्वा भक्त-पादोदक तथा ।
य आचमति स मोहाद् ब्रह्म-हा स निगद्यते इति ।

sauparṇe ca—
viṣṇu-pādodakaṁ pītvā bhakta-pādodakaṁ tathā |
ya ācamati saṁmohād brahma-hā sa nigadyate iti |

One who, out of ignorance, washes his hands after drinking Lord Visnu's or a Vaisnava's carandmrta becomes branded as the killer of a brdhmana.

HBV 9.95

ततः शुद्ध पयः-पूर्ण गन्ध-पुष्पाक्षतान्वितम् ।
अधरोपरि सन्न्यसेच् छङ्ख भगवद्-अग्रतः

tataḥ śuddhaṁ payaḥ-pūrṇaṁ gandha-puṣpākṣatānvitam |
adharopari sannyasec chaṅkhaṁ bhagavad-agrataḥ

After drinking carandmrta that was mixed with sandalwood paste, flower petals, and rice paddy and placed in a conch shell, one should put it on a stand in front of the Lord. One should never put the conch shell on the bare floor.

HBV 9.96–97

स्कान्दे ब्रह्म-नारद-स□वादे शङ्ख-माहात्म्ये—
पुरतो वासुदेवस्य स-पुष्प□ स-जलाक्षतम् ।
शङ्खम् अभ्यर्चित□ पश्येत् तस्य लक्ष्मीर् न दुर्लभा
स-पुष्प□ वारि-ज□ यस्य दुर्वाक्षत-समन्वितम् ।
पुरतो वासुदेवस्य तस्य श्रीः सर्वतो-मुखी इति ।

skānde brahma-nārada-saṁvāde śaṅkha-māhātmye—
purato vāsudevasya sa-puṣpaṁ sa-jalākṣatam |
śaṅkham abhyarcitaṁ paśyet tasya lakṣmīr na durlabhā
sa-puṣpaṁ vāri-jaṁ yasya durvākṣata-samanvitam |
purato vāsudevasya tasya śrīḥ sarvato-mukhī iti |

recorded in the Skanda Puraxia these verses are found) purato vdsudevasya sa-pusparh sa-jaldksatam sahkham abhyarcitarh pasyet tasya laksmlr na durlabhd sa-pusparh vdri-jarh yasya durvdksata-samanvitam purato vdsudevasya tasya srih sarvato-mukhi. iti. One can easily achieve the favor of Laksmi simply by looking at a conch shell filled with rice paddy, flower petals, and water that was placed before the Deity of Lord Vasudeva. All good fortune is showered upon a person who places a conch shell filled with rice paddy, flower petals, and durba grass before Lord Vasudeva.

HBV 9.98

भूत्वाथ भक्तिमान् श्रीमत्-तुलस्या कानने प्रभुम् ।
सम्पूज्याभ्यर्चयेत् त□ च श्री-कृष्ण-चरण-प्रियम्

bhūtvātha bhaktimān śrīmat-tulasyā kānane prabhum |
sampūjyābhyarcayet taṁ ca śrī-kṛṣṇa-caraṇa-priyam

After completing the worship of Lord Krsna, one should go to the garden and worship the tulasi plant, which is very dear to Him.

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HBV 9.99

प्राग् दत्त्वार्घ्यं ततो'व्यर्च्य गन्ध-पुष्पाक्षतादिना ।
स्तुत्वा भगवतीं तां च प्रणमेत् प्राह्त्य दण्डवत्

prāg dattvārghyaṁ tato'vyarcya gandha-puṣpākṣatādinā |
stutvā bhagavatīṁ tāṁ ca praṇamet prārhtya daṇḍavat

First, one should offer arghya to the tulasi plant and then, one after another, sandalwood paste, flowers, rice paddy, and so on. After the worship is finished, one should offer his obeisances to Tulasi-devi and also offer some nice prayers.

HBV 9.100

श्रियः श्रिये श्रियावासे नित्यं श्रीधारा-सत्कृते ।
भक्त्या दत्तं मया देवि अर्घ्यं गृह्ण नमो'स्तु ते

śriyaḥ śriye śriyāvāse nityaṁ śrīdhārā-satkṛte |
bhaktyā dattaṁ mayā devi arghyaṁ gṛhṇa namo'stu te

O Goddess Tulasi, you are the shelter and residence of Kamala. Lord Sridhara always respects you. I offer you this arghya with devotion and so, please accept it. My obeisances unto you.

HBV 9.101

निर्मिता त्वं पुरा देवैर् अर्चिता त्वं सुरासुरैः ।
तुलसी हर मे पापं पूजां गृह्ण नमो'स्तु ते

nirmitā tvaṁ purā devair arcitā tvaṁ surāsuraiḥ |
tulasī hara me pāpaṁ pūjāṁ gṛhṇa namo'stu te

O Tulasi-devi, you were created by the demigods long ago. Both demigods and demons worship you. Kindly destroy my sinful reactions and accept my worship. I offer my obeisances unto you.

HBV 9.102

महा-प्रसाद-जननी सर्व-सौभाग्य-वर्धिनी ।
आधि-व्याधि-हरो नित्य□ तुलसी त्व□ नमो'स्तु ते

mahā-prasāda-jananī sarva-saubhāgya-vardhinī |
ādhi-vyādhi-haro nityaṁ tulasī tvaṁ namo'stu te

O Goddess Tulasi, you enhance the good fortune of everyone. You are the mother of mahd-prasada. You always remove the dangers and diseases of your worshipers. My obeisances unto you.

HBV 9.103

श्रीय□ देहि यशो देहि कीर्तिम् आयुस् तथा सुखम् ।
बल□ पुष्टि□ तथा धर्म□ तुलसी त्व□ प्रसीद मे

śrīyaṁ dehi yaśo dehi kīrtim āyus tathā sukham |
balaṁ puṣṭiṁ tathā dharmaṁ tulasī tvaṁ prasīda me

o Goddess, please be kind to me and give me wealth, fame, a long life, happiness, strength, nourishment, and religiosity.

HBV 9.104

अवन्ती-खण्डे—
या दृष्टा निखिलाघ-सङ्घ-शमनी स्पृष्टा वपुः-पावनी
रोगाणाम् अभिवन्दिता निरसिनी सिक्तान्तक-त्रासिनी ।
प्रत्यासत्ति-विधायिनी भगवतः कृष्णस्य स□रोपिता
न्यस्ता तच्-चरणे विमुक्ति-फलदा तस्यै तुलस्यै नमः

avantī-khaṇḍe—
yā dṛṣṭā nikhilāgha-saṅgha-śamanī spṛṣṭā vapuḥ-pāvanī
rogāṇām abhivanditā nirasinī siktāntaka-trāsinī |
pratyāsatti-vidhāyinī bhagavataḥ kṛṣṇasya saṁropitā
nyastā tac-caraṇe vimukti-phaladā tasyai tulasyai namaḥ

avanti-khande (In the Avanti khanda it is stated) yd drstd nikhildgha-sangha-samani sprstd vapuh-pdvani rogandm abhivanditd nirasinl siktdntaka-trdsinl pratydsatti-vidhdyinl bhagavatah krsnasya samropita nyastd tac-carane vimukti-phalada tasyai tulasyai namah 1 offer my humble obeisances to Tulasi Maharani, by whose darsana all of one's sinful

reactions are destroyed; by whose touch, one's body becomes purified; by whose glorification, one's illnesses are cured; who, by watering, one's fear of the wrath of Yamaraja is quelled; who, by planting, one attains Krsna's association; and who, by offering her leaves at the lotus feet of Krsna, one obtains liberation in the form of pure devotional service.

HBV 9.105

भगवत्यास् तुलस्यास् तु माहात्म्यामृत-सागरे ।
लोभात् कूर्दितुम् इच्छामि क्षुद्रस् तत् क्षम्यता त्वया

bhagavatyās tulasyās tu māhātmyāmṛta-sāgare |
lobhāt kūrditum icchāmi kṣudras tat kṣamyatāṁ tvayā

O Goddess Tulasi, although I am most insignificant, I am trying to plunge into the nectarean ocean of your glories, out of intense eagerness. Please forgive my offenses.

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HBV 9.106

अथ तुलसिऽवनऽपुज-र्नहत्म्यर्ह्

atha tulasi'Vana'puja-rnahatmyarh

skdnde (In the Skanda Purana it is stated) sravana-dvddasi-yoge sdlagrdma-sildrcane yat phalarh sangame proktarh tulasi-pujanena tat It has been said that the same benefit one obtains by worshiping the sdiagrdma-sild on Sravana-dvadasi at the confluence of two rivers can be attained by worshiping the tulasi plant.

HBV 9.107

स्कान्दे—
श्रावण-द्वादशी-योगे शालग्राम-शिलार्चने ।
यत् फल सङ्गमे प्रोक्त तुलसी-पूजनेन तत्

skānde—
śrāvaṇa-dvādaśī-yoge śālagrāma-śilārcane |
yat phalaṁ saṅgame proktaṁ tulasī-pūjanena tat

O foremost of birds, the merit one achieves by eating dmaiaki or by fasting on Sri Krsna Janmastami, ®r on Jayati-dvadasi, can be attained simply by worshiping the tulasi plant.

HBV 9.108

प्रयाग-स्नान-निरतौ कस्या॰ प्राण-विमोक्षणे ।
यत् फल॰ विहित॰ देवैस् तुलसी-पूजनेन तत्

prayāga-snāna-niratau kasyāṁ prāṇa-vimokṣaṇe |
yat phalaṁ vihitaṁ devais tulasī-pūjanena tat

There is no doubt that the benefit gained by giving up one's body at Kasi or bathing every day at Prayaga, as ascertained by the demigods, can be achieved simply by worshiping tulasi.

HBV 9.109–110

अगस्त्य-स॰हितायाम्--
चतुर्णाम् अपि वर्णानाम् आश्रमाणाम् विशेषतः ।
स्त्रीणा॰ च पुरुषाणा॰ च पूजितेष्ट॰ ददाति हि
तुलसी रोपिता सिक्ता दृष्टा स्पृष्टा च पावयेत् ।
आराधिता प्रयत्नेन सर्व-काम-फल-प्रदा

agastya-saṁhitāyām--
caturṇām api varṇānām āśramāṇām viśeṣataḥ |
strīṇāṁ ca puruṣāṇāṁ ca pūjiteṣṭaṁ dadāti hi
tulasī ropitā siktā dṛṣṭā spṛṣṭā ca pāvayet |
ārādhitā prayatnena sarva-kāma-phala-pradā

Tulasi fulfills all the desires of anyone from the four varrias and dsramas who engages in her worship. Planting tulasi, watering tulasi, taking darsana of tulasi, and touching tulasi awards one purification of his existence. By worshiping her with devotion, all of one's desires are fulfilled.

HBV 9.111

प्रदक्षिण॰ भ्रमित्वा ये नमस्कुर्वन्ति नित्यशः ।
न तेषा॰ दुरित॰ किञ्चिद् अक्षीणम् अवशिष्यते

pradakṣiṇaṁ bhramitvā ye namaskurvanti nityaśaḥ |
na teṣāṁ duritaṁ kiñcid akṣīṇam avaśiṣyate

All the sinful reactions of a person who daily circumambulates and offers obeisances to the tulasi plant are neutralized without delay.

HBV 9.112

बृहन्-नारदिये यज्ञध्वजोपाख्यानान्ते—
पूज्यमाना च तुलसी यस्य वेश्मनि तिष्ठति ।
तस्य सर्वाणि श्रेयाꣳसि वर्धन्ते ऽहर्-अहर् द्विजाः

bṛhan-nāradiye yajñadhvajopākhyānānte—
pūjyamānā ca tulasī yasya veśmani tiṣṭhati |
tasya sarvāṇi śreyāṁsi vardhante 'har-ahar dvijāḥ

in the Brhan'naradiya Furana, this verse is found) pujyamdnd ca tulasi yasya vesmani tisthati tasya sarvdni sreyarhsi vardhante 'har ahar dvijah O brdhmanas, all kinds of auspiciousness go on increasing in the house where the tulasi plant is carefully kept and worshiped every day.

HBV 9.113

अत एव पाद्मे देवदूत-विकुण्डल-सꣳवादे—
पक्षे पक्षे तु सम्प्राप्ते द्वादश्याꣳ वैश्य-सत्तम ।
ब्रह्मादयो'पि कुर्वन्ति तुलसी-वन-पूजनम्

ata eva pādme devadūta-vikuṇḍala-saṁvāde—
pakṣe pakṣe tu samprāpte dvādaśyāṁ vaiśya-sattama |
brahmādayo'pi kurvanti tulasī-vana-pūjanam

is recorded in the Padma Purana these verses are found)

350 SRI HARI-BHAKTI-VILASA pakse pakse tu samprdpte dvddasydrh vaisya-sattama brahmddayo 'pi kurvanti tulasi-vana-pujanam O foremost of vaisyas, even demigods, headed by Brahma worship the tulasi plant on the Dvadasis in the fortnights of the waxing and waning moon.

HBV 9.114

अनन्य-मनसा नित्यꣳ तुलसीꣳ स्तौति यो नरः ।
पितृ-देव-मनुष्याणाꣳ प्रियो भवति सर्वदा

ananya-manasā nityaṁ tulasīṁ stauti yo naraḥ |
pitṛ-deva-manuṣyāṇāṁ priyo bhavati sarvadā

One who regularly offers prayers to the tulasi plant with undivided attention becomes an object of affection for the demigods, forefathers, and human beings.

HBV 9.115–116

स्कान्दे—
रतिꣳ बध्नाति नान्यत्र तुलसी-काननम् विना ।
देव-देवो जगत्-स्वामी कलि-काले विशेषतः
हित्वा तीर्थ-सहस्राणि सर्वान् अपि शिलोच्चयन् ।
तुलसी-कानने नित्यꣳ कलौ तिष्ठति केशवः

skānde—
ratiṁ badhnāti nānyatra tulasī-kānanam vinā |
deva-devo jagat-svāmī kali-kāle viśeṣataḥ
hitvā tīrtha-sahasrāṇi sarvān api śiloccayan |
tulasī-kānane nityaṁ kalau tiṣṭhati keśavaḥ

In Kali-yuga, the Lord of the universe is not pleased with anything other than a tulasi forest. In this age of Kali, Lord Kesava disregards thousands of holy places while eternally residing in a forest of tulasi plants.

HBV 9.117

निरीक्षिता नरैर् यैस् तु तुलसी-वन-वाटिका ।
रोपिता यैश् च विधिना सम्प्राप्तꣳ परमꣳ पदम्

nirīkṣitā narair yais tu tulasī-vana-vāṭikā |
ropitā yaiś ca vidhinā samprāptaṁ paramaṁ padam

Those who plant tulasi with proper respect and who take darsana of a tulasi forest undoubtedly achieve the highest destination.

HBV 9.118–119

न धात्री स-फला यत्र न विष्णुस् तुलसी-वनम् ।
तत् श्मशान-सम स्थान सन्ति यत्र न वैष्णवाः
केशवार्थे कलौ ये तु रोपयन्तीह भू-तले ।
कि करिष्यत्य् असन्तुष्टो यमो'पि सह किङ्करैः

na dhātrī sa-phalā yatra na viṣṇus tulasī-vanam |
tat śmaśāna-samaṁ sthānaṁ santi yatra na vaiṣṇavāḥ
keśavārthe kalau ye tu ropayantīha bhū-tale |
kiṁ kariṣyaty asantuṣṭo yamo'pi saha kiṅkaraiḥ

That place where there is no dmalaki tree, where there is no Deity of Lord Visnu, where there is no forest of tulasi plants, and where there are no Vaisnavas is no better than a graveyard. What can Yamaraja and his messengers do to those who plant tulasi for the pleasure of Lord Kesava in the age of Kali? In other words, Yamaraja has no jurisdiction over such people.

HBV 9.120

तुलस्या रोपण कार्य श्रवणेन विशेषतः ।
अपराध-सहस्राणि क्षमते पुरुषोत्तमः

tulasyā ropaṇaṁ kāryaṁ śravaṇena viśeṣataḥ |
aparādha-sahasrāṇi kṣamate puruṣottamaḥ

It is best to plant tulasi when the sun travels near the star, Sravana. The Supreme Personality of Godhead, Hari, forgives one thousand offenses of a person who plants tulasi at this time.

HBV 9.121–122

देवालयेषु सर्वेषु पुण्य-क्षेत्रेषु यो नरः ।
वापयेत् तुलसी पुण्या तत् तीर्थ चक्र-पाणिनः
घटैर् यन्त्र-घटीभिश् च सिञ्चित तुलसी-वनम् ।
जल-धाराभिर् विप्रेन्द्र प्रीणित भुवन-त्रयम्

devālayeṣu sarveṣu puṇya-kṣetreṣu yo naraḥ |
vāpayet tulasīṁ puṇyāṁ tat tīrthaṁ cakra-pāṇinaḥ
ghaṭair yantra-ghaṭībhiś ca siñcitaṁ tulasī-vanam |
jala-dhārābhir viprendra prīṇitaṁ bhuvana-trayam

352 SRI HARI'BHAKTI-VILASA vdpayet tulasirh punyam tat tirtharh cakra-pdninah ghatair yantra-ghatibhis ca sincitarh tulasl-vanam jala-dhdrdbhir viprendra prinitam bhuvana-trayam O exalted brdhmana, all of the sacred places, or temples of the Supreme Lord, where devotees plant the sacred tulasi tree are transformed into most sanctified places of Lord Hari, who carries a cakra in His hand. By watering a forest of tulasi plants, one satisfies all the inhabitants of the three worlds.

HBV 9.123–125

तत्रैव श्री-ब्रह्म-नारद-स□वादे—
तुलसी-गन्धम् आदाय यत्र गच्छति मारुतः ।
दिशो दश च पूताः स्युर् भूत-ग्रामाश् चतुर्-विधाः
तुलसी-काननोद्भूता छाया यत्र भवेद् द्विज ।
तत्र श्राद्ध□ प्रदातव्यम् पितृणा□ तृप्ति-हेतवे
तुलसी-बीज-निकराः पतते यत्र नारद ।
पिण्ड-दान□ कृत□ तत्र पितृणा□ दत्तम् अक्षयम्

tatraiva śrī-brahma-nārada-saṁvāde—
tulasī-gandham ādāya yatra gacchati mārutaḥ |
diśo daśa ca pūtāḥ syur bhūta-grāmāś catur-vidhāḥ
tulasī-kānanodbhūtā chāyā yatra bhaved dvija |
tatra śrāddhaṁ pradātavyam pitṝṇāṁ tṛpti-hetave
tulasī-bīja-nikarāḥ patate yatra nārada |
piṇḍa-dānaṁ kṛtaṁ tatra pitṝṇāṁ dattam akṣayam

recorded in the Skanda Purdna, these verses are found) tulasi-gandham dddya yatra gacchati mdrutah diso dasa ca putdh syur bhuta-grdmas catur-vidhah tulasi-kdnanodbhutd chayd yatra bhaved dvija tatra srdddharh praddtavyarh pitrndrh trpti-hetave tulasl-bija-nikarah patate yatra narada pinda-ddnarh krtarh tatra pitrndrh dattam aksayam O brdhmana, the ten directions and the four kinds of living entities become purified where the sweet aroma of tulasi is wafted with the help of the wind. O Narada, one should perform the srdddha ceremony to the forefathers in a place that is sanctified by the shade of tulasi plants. By offering oblations to the forefathers at a place where tulasi seeds have been sown, one obtains inexhaustible benefit.

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HBV 9.126

तत्रैवाग्रे—
दृष्टा स्पृष्टा तथा ध्याता कीर्तिता नमिता श्रुता ।
रोपिता सेविता नित्य॰ पूजिता तुलसी शुभा

tatraivāgre—
dṛṣṭā spṛṣṭā tathā dhyātā kīrtitā namitā śrutā |
ropitā sevitā nityaṁ pūjitā tulasī śubhā

Seeing, touching, meditating on, glorifying, offering obeisances to, hearing about, planting, serving, or worshiping tulasi awards incalculable benefit.

HBV 9.127–128

नवधा तुलसी॰ नित्य॰ ये भजन्ति दिने दिने ।
युग-कोटि-सहस्राणि ते वसन्ति हरेर् गृहे
रोपिता तुलसी यावत् कुरुते मूल-विस्तर॰ ।
तावत् कोटि-सहस्र॰ तु तनोति सुकृत॰ कलौ

navadhā tulasīṁ nityaṁ ye bhajanti dine dine |
yuga-koṭi-sahasrāṇi te vasanti harer gṛhe
ropitā tulasī yāvat kurute mūla-vistaraṁ |
tāvat koṭi-sahasraṁ tu tanoti sukṛtaṁ kalau

Those who render service to the tulasi plant every day in these above- mentioned nine ways will reside in the abode of Lord Hari for thousands of millions of yugas. In the age of Kali, a person who plants tulasi achieves thousands and millions of pious credits for each branch of the tulasi plant.

HBV 9.129–130

यावच् छाखा-प्रशाखाभिर् बीज-पुष्पैः फलैर् मुने ।
रोपिता तुलसी पुम्भिर् वर्धते वसुधा-तले
कुले तेषा॰ तु ये जाता ये भविष्यन्ति ये मृतः ।
आकल्प॰ युग-साहस्र॰ तेषा॰ वासो हरेर् गृहे

yāvac chākhā-praśākhābhir bīja-puṣpaiḥ phalair mune |
ropitā tulasī pumbhir vardhate vasudhā-tale
kule teṣāṁ tu ye jātā ye bhaviṣyanti ye mṛtaḥ |

ākalpaṁ yuga-sāhasraṁ teṣāṁ vāso harer gṛhe

354 SRI HARI-BHAKTI-VILASA O sage, for one who plants tulasi and takes care of her branches, twigs, flowers, fruit, and seeds—all past, present, and future members of his family will live in the abode of Lord Hari for one thousand yuga cycles.

HBV 9.131–132

तत्रैव चावन्ती-खण्डे—
तुलसी ये विचिन्वन्ति धन्यास् तत्-कर-पल्लवाः ।
केशवार्थे कलौ ये च रोपयन्तीह भू-तले
स्नाने दाने तथा ध्याने प्राशने केशवार्चने ।
तुलसी दहते पाप रोपणे कीर्तने कलौ

tatraiva cāvantī-khaṇḍe—
tulasīṁ ye vicinvanti dhanyās tat-kara-pallavāḥ |
keśavārthe kalau ye ca ropayantīha bhū-tale
snāne dāne tathā dhyāne prāśane keśavārcane |
tulasī dahate pāpaṁ ropaṇe kīrtane kalau

Glorious are the hands of those who plant and pick tulasi for the pleasure of Lord Kesava in Kali-yuga. In the age of Kali, simply by watering, by giving away, by meditating upon, by eating, by planting, by glorifying, and by offering tulasi leaves in the worship of Lord Kesava, all of one's sinful reactions are burnt to ashes.

HBV 9.133

काशी-खण्डे स्व-दूतान् प्रति श्री-यमानुशासने—
तुलस्य्-अलङ्कृता ये ये तुलसी-नाम-जापकाः ।
तुलसी-वन-पाला ये ते त्याज्या दूरतो भटाः

kāśī-khaṇḍe sva-dūtān prati śrī-yamānuśāsane—
tulasy-alaṅkṛtā ye ye tulasī-nāma-jāpakāḥ |
tulasī-vana-pālā ye te tyājyā dūrato bhaṭāḥ

this verse, which is recorded in the Kassi Khanda) tulasy-alankrtd ye ye tulasi-ndma-jdpakdh. tulasl-vana-pdld ye te tydjyd durato bhatah O messengers, do not arrest and bring to me those who are decorated with tulasi beads, who glorify tulasi, and who maintained a tulasi forest. Keep them at a great distance.

HBV 9.134

तत्रैव ध्रुव-चरिते—
तुलसी यस्य भवने प्रत्य्-अह□ परिपूज्यते ।
तद्-गृहे नोपसर्पन्ति कदाचिद् यम-किङ्कराः

tatraiva dhruva-carite—
tulasī yasya bhavane praty-ahaṁ paripūjyate |
tad-gṛhe nopasarpanti kadācid yama-kiṅkarāḥ

Yamadutas never visit the houses where the tulasi plant is regularly worshiped. In fact, they have no right to even see or go near such a house.

HBV 9.135–138

पाद्मे देवदूत-विकुण्डल-स□वादे—
न पश्यन्ति यम□ वैश्य तुलसी-वन-रोपणात् ।
सर्व-पाप-हर□ सर्व-कामद□ तुलसी-वनम्
तुलसी-कानन□ वैश्य गृहे यस्मि□स् तु तिष्ठते ।
तद्-गृह□ तीर्थी-भूत□ हि नो यान्ति यम-किङ्कराः
तावद् वर्ष-सहस्राणि यावद् बीज-दलानि च ।
वसन्ति देव-लोके तु तुलसी□ रोपयन्ति ये
तुलसी-गन्धम् आघ्राय पितरस् तुष्ट-मानसाः ।
प्रयान्ति गरुडारूढास् तत् पद□ चक्र-पाणिनः

pādme devadūta-vikuṇḍala-saṁvāde—
na paśyanti yamaṁ vaiśya tulasī-vana-ropaṇāt |
sarva-pāpa-haraṁ sarva-kāmadaṁ tulasī-vanam
tulasī-kānanaṁ vaiśya gṛhe yasmiṁs tu tiṣṭhate |
tad-gṛhaṁ tīrthī-bhūtaṁ hi no yānti yama-kiṅkarāḥ
tāvad varṣa-sahasrāṇi yāvad bīja-dalāni ca |
vasanti deva-loke tu tulasīṁ ropayanti ye
tulasī-gandham āghrāya pitaras tuṣṭa-mānasāḥ |
prayānti garuḍārūḍhās tat padaṁ cakra-pāṇinaḥ

is recorded in the Padma Purdna, these verses are found) na pasyanti yamarh vaisya tulasi-vana-ropandt sarva-pdpa-haram sarva- kdmadarh tulasi-vanam tulasi-kdnanam vaisya grhe yasmirhs tu tisthate tad-grham tirthi-bhutam hi no ydnti yama-kinkardh tdvad varsa-sahasrdni ydvad blja-daldni ca vasanti devaloke tu tulasim ropayanti ye tulasi-gandham dghrdya pitaras tusta-mdnasdh praydnti garuddrudhas tat padarh

cakra-pdninah O vaisya, a person who plants tulasi, who fulfills all desires and nullifies all sinful reactions, will never have to be punished by Yamaraja. The house where tulasi plants grow is as good as a holy place of pilgrimage. As such, the Yamadutas are not even allowed to approach such a house. A person who plants tulasi will happily reside in the heavenly planets for as many thousands of years as there are leaves and seeds on the plant. Just by smelling the sweet aroma of tulasi, the forefathers are enabled to ride on the back of Garuda and ascend to Vaikuntha.

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HBV 9.139–140

दर्शन नर्मदायास् तु गङ्गा-स्नान विशा वर ।
तुलसी-दल-स स्पर्सः समम् एतत् त्रय स्मृतम्
रोपणात् पालनात् सेकाद् दर्शनात् स्पर्शनान् नृणाम् ।
तुलसी दहते पाप वाङ्-मनः-काय-सञ्चितम्

darśanaṁ narmadāyās tu gaṅgā-snānaṁ viśāṁ vara |
tulasī-dala-saṁsparsaḥ samam etat trayaṁ smṛtam
ropaṇāt pālanāt sekād darśanāt sparśanān nṛṇām |
tulasī dahate pāpaṁ vāṅ-manaḥ-kāya-sañcitam

O foremost vaisya, bathing in the Ganges, having the darsana of the River Narmada, and touching a tulasl leaf are considered equal in merit. By planting, maintaining, watering, seeing, and touching tulasl, all of the sinful reactions that one had accumulated by means of his body, mind, and speech are burnt to ashes.

HBV 9.141–142

आम्र-वृक्ष-सहस्रेण पिप्पलाना शतेन च ।
यत् फल हि तद् एकेन तुलसी-वितपेन तु
विष्णु-पूजन-स युक्तस् तुलसी यस् तु रोपयेत् ।
युगायुत-दशैक स रोपको रमते दिवि

āmra-vṛkṣa-sahasreṇa pippalānāṁ śatena ca |
yat phalaṁ hi tad ekena tulasī-vitapena tu
viṣṇu-pūjana-saṁyuktas tulasīṁ yas tu ropayet |
yugāyuta-daśaikaṁ sa ropako ramate divi

O vaisya, by sowing a single tulasl plant, one recieves the same merit as one would obtain by planting one thousand mango trees or one hundred banyan trees. A devotee of Lord Visnu will reside in the abodes of the demigods for one hundred thousand yugas, simply by planting tulasl.

HBV 9.143

तत्रैव वैशाख-माहात्म्ये—
पुष्करादीनि तीर्थानि गङ्गाद्याः सरितस् तथा ।
वासुदेवादयो देवा वसन्ति तुलसी-दले

tatraiva vaiśākha-māhātmye—
puṣkarādīni tīrthāni gaṅgādyāḥ saritas tathā |
vāsudevādayo devā vasanti tulasī-dale

Holy places, such as Puskara; holy rivers, such as the Ganga; and Lord Vasudeva reside in each and every leaf of a tulasi plant.

HBV 9.144

दारिद्र्य-दुःख-रोगार्ति-पापानि सु-बहून्य् अपि ।
तुलसी हरति क्षिप्र रोगान् इव हरीतकी

dāridrya-duḥkha-rogārti-pāpāni su-bahūny api |
tulasī harati kṣipraṁ rogān iva harītakī

Just as haritaki, or myrobalan, cures all kinds of disease—tulasi alleviates poverty, disease, and sinful reactions.

HBV 9.145

तत्रैव कार्त्तिक-माहात्म्ये—
यद्-गृहे तुलसी भाति रक्षाभिर् जल-सेचनैः ।
तद्-गृहे यम-दूताश् च दूरतो वर्जयन्ति हि

tatraiva kārttika-māhātmye—
yad-gṛhe tulasī bhāti rakṣābhir jala-secanaiḥ |
tad-gṛhe yama-dūtāś ca dūrato varjayanti hi

The Yamadutas stay far away from the house where the tulasi plant is carefully protected, watered, and worshiped every day.

HBV 9.146–147

तुलस्यास् तर्पण॑ ये च पितॄन् उद्दिश्य मानवाः ।
कुर्वन्ति तेषा॑ पितरस् तृप्ता वर्षयुत॑ जलैः
परिचर्या॑ च ये तस्य रक्षयाबाल-बन्धनैः ।
शुश्रूषितो हरिस् तैस् तु नात्र कार्या विचारणा

tulasyās tarpaṇaṁ ye ca pitṝn uddiśya mānavāḥ |
kurvanti teṣāṁ pitaras tṛptā varṣayutaṁ jalaiḥ
paricaryāṁ ca ye tasya rakṣayābāla-bandhanaiḥ |
śuśrūṣito haris tais tu nātra kāryā vicāraṇā

By offering oblations of water and tulasi to the forefathers, they remain satisfied for ten thousand years. There is no doubt that those who carefully maintain a tulasi plant and erect a fence to protect her, certainly worship Lord Hari.

HBV 9.148–150

नावज्ञा जातु कार्यास्या वृक्ष-भावान् मनीषिभिः ।
यथा हि वासुदेवस्य वैकुण्ठ-भोग-विग्रहः
शालग्राम-शिला-रूपम् स्थावर॑ भुवि दृश्यते ।
तथा लक्ष्म्य्-ऐक्यम् आपन्ना तुलसी भोग-विग्रहा
अपर॑ स्थावर॑ रूप॑ भुवि लोक-हिताय वै ।
स्पृष्टा दृष्टा रक्षिता च महा-पातक-नाशिनी

nāvajñā jātu kāryāsyā vṛkṣa-bhāvān manīṣibhiḥ |
yathā hi vāsudevasya vaikuṇṭha-bhoga-vigrahaḥ
śālagrāma-śilā-rūpam sthāvaraṁ bhuvi dṛśyate |
tathā lakṣmy-aikyam āpannā tulasī bhoga-vigrahā
aparaṁ sthāvaraṁ rūpaṁ bhuvi loka-hitāya vai |
spṛṣṭā dṛṣṭā rakṣitā ca mahā-pātaka-nāśinī

An intelligent person should never disrespect tulasi by considering her to be an ordinary plant. The sclagrama-Uld is a direct representation of Lord Vasudeva in Vaikuntha. In the same way, tulasi is a direct representation of Goddess Laksmi. By touching, seeing, and

maintaining a tulasi plant, all of the reactions to even grave sins are destroyed.

HBV 9.151–154

अगस्त्य-स□हितायाम्--
विष्णोस् त्रैलोक्य-नाथस्य रामस्य जनकात्मजा ।
प्रिया तथैव तुलसी सर्व-लोकैक-पावनी
तुलसी-वाटिका यत्र पुष्पान्तर-शतावृता ।
शोभते राघवस् तत्र सीतया सहित□ स्वयम्
तुलसी-विपिनस्यापि समन्तात् पावन□ स्थलम् ।
क्रोश-मात्र□ भवत्य् एव गाङ्गेयस्यैव पाथसः
तुलसी-सन्निधौ प्राणान् ये त्यजन्ति मुनीश्वर ।
न तेषा□ नरक-क्लेशह् प्रयान्ति परम□ पदम्

agastya-saṁhitāyām--
viṣṇos trailokya-nāthasya rāmasya janakātmajā |
priyā tathaiva tulasī sarva-lokaika-pāvanī
tulasī-vāṭikā yatra puṣpāntara-śatāvṛtā |
śobhate rāghavas tatra sītayā sahitaṁ svayam
tulasī-vipinasyāpi samantāt pāvanaṁ sthalam |
krośa-mātraṁ bhavaty eva gāṅgeyasyaiva pāthasaḥ
tulasī-sannidhau prāṇān ye tyajanti munīśvara |
na teṣāṁ naraka-kleśah prayānti paramaṁ padam

Just as the daughter of King Janaka is very dear to Lord Ramacandra, the master of the three worlds—tulasi, the deliverer of all living entities, is very dear to Lord Visnu. Lord Ramacandra, along with Sita, remains present in a forest of tulasi plants that are surrounded by various flowering plants. O foremost sage, just as the land extending for two miles on either side of the Ganga is considered to be pure, the land that extends for two miles around a tulasi forest is also considered pure. Those who relinquish their material bodies near a tulasi plant avoid suffering the pangs of hellish life. In fact, they return to Vaikuntha in the spiritual sky.

HBV 9.155

किञ्च—
अनन्य-दर्शनाः प्रातर् ये पश्यन्ति तपो-धन।
अहो-रात्र-कृतं पापं तत्-क्षणात् प्रहरन्ति ते

kiṁ ca—
ananya-darśanāḥ prātar ye paśyanti tapo-dhana |
aho-rātra-kṛtaṁ pāpaṁ tat-kṣaṇāt praharanti te

O great assetic, when one sees a tulasi plant as soon as he wakes up in the morning, all of the sinful activities that he had committed during the previous day and night are immediately destroyed.

HBV 9.156–157

गारुडे—
कृतं येन महा-भाग तुलसी-वन-रोपणम्।
मुक्तिस् तेन भवेद् दत्ता प्राणिनां विनता-सुत
तुलसी वापिता येन पुण्यारामे वने गृहे।
पक्षीन्द्र तेन सत्योक्तं लोकाः सप्त प्रतिष्ठिताः

gāruḍe—
kṛtaṁ yena mahā-bhāga tulasī-vana-ropaṇam |
muktis tena bhaved dattā prāṇināṁ vinatā-suta
tulasī vāpitā yena puṇyārāme vane gṛhe |
pakṣīndra tena satyoktaṁ lokāḥ sapta pratiṣṭhitāḥ

360 SRI HARI-BHAKTI-VILASA O foremost of birds! O son of Vinata! A person who maintains a tulasi plant has actually made an arrangement for the deliverance of all living entities. O best of birds, I am telling you the truth that one who has planted a sacred tulasi tree in a garden, a forest, or at home, has performed an act as worthy as establishing his rule throughout the world.

HBV 9.158–159

तुलसी-कानने यस् तु मुहुर्तम् अपि विश्रमेत् ।
जन्म-कोटि-कृतात् पापान् मुच्यते नात्र स॒शयः
प्रदक्षिणा॒ यः कुरुते पठन् नाम-सहस्रकम् ।
तुलसी-कानने नित्य॒ यज्ञायुत-फल॒ लभेत्

tulasī-kānane yas tu muhūrtam api viśramet |
janma-koṭi-kṛtāt pāpān mucyate nātra saṁśayaḥ
pradakṣiṇāṁ yaḥ kurute paṭhan nāma-sahasrakam |
tulasī-kānane nityaṁ yajñāyuta-phalaṁ labhet

There is no doubt that one who spends even a moment in a tulasi garden is liberated from all the sinful reactions that he had accumulated during his previous millions of lives. One who circumambulates a tulasi garden every day while reciting the VisnU'Sahasra-nama'Stotra obtains the benefit of performing ten thousand sacrifices.

HBV 9.160

हरि-भक्ति-सुधोदये—
नित्य॒ सन्निहितो विष्णुः स-स्पृहस् तुलसी-वने ।
अपि मे'क्षत-पत्रैक॒ कश्चिद् धन्यो'र्पयेद् इति

hari-bhakti-sudhodaye—
nityaṁ sannihito viṣṇuḥ sa-spṛhas tulasī-vane |
api me'kṣata-patraikaṁ kaścid dhanyo'rpayed iti

Lord Visnu always resides in a tualsi garden, thinking that some fortunate person will offer Him an unbroken tulasi leaf.

HBV 9.161

बृहन्-नारदीये गङ्गा-प्रसङ्गे—
स॒सार-पाप-विच्छेदि गङ्गा-नाम प्रकीर्तितम् ।
तथा तुलस्या भक्तिश् च हरि-कीर्ति-प्रवक्तरि

bṛhan-nāradīye gaṅgā-prasaṅge—
saṁsāra-pāpa-vicchedi gaṅgā-nāma prakīrtitam |
tathā tulasyā bhaktiś ca hari-kīrti-pravaktari

By glorifying the Ganges, one becomes freed from all sinful reactions. The same benefit can be obtained simply by displaying devotion to those who glorify the tulasi plant and the transcendental qualities of Lord Hari.

HBV 9.162

तुलसी-काननं यत्र यत्र पद्म-वनानि च ।
पुराण-पठनं यत्र तत्र सन्निहितो हरिः

tulasī-kānanaṁ yatra yatra padma-vanāni ca |
purāṇa-paṭhanaṁ yatra tatra sannihito hariḥ

Lord Hari resides where there is a tulasi garden or a lotus pond, or wherever the Purdnas are recited.

HBV 9.163–164

तत्रैव श्री-यम-भगीरथ-संवादे—
तुलसी-रोपणं ये तु कुर्वते मनुजेश्वर ।
तेषां पुण्य-फलं वक्ष्ये वदतस् त्वं निशामय
सप्त-कोटि-कुलैर् युक्तो मातृतः पितृतस् तथा ।
वसेत् कल्प-शतं साग्रं नारायण-समीपगः

tatraiva śrī-yama-bhagīratha-saṁvāde—
tulasī-ropaṇaṁ ye tu kurvate manujeśvara |
teṣāṁ puṇya-phalaṁ vakṣye vadatas tvaṁ niśāmaya
sapta-koṭi-kulair yukto mātṛtaḥ pitṛtas tathā |
vaset kalpa-śataṁ sāgraṁ nārāyaṇa-samīpagaḥ

that is found in the same literature it is stated) tulasi-ropanarh ye tu kurvate manujesvara tesarh punya-phalarh vaksye vadatas tvarh nisdmaya sapta-koti-kulair yukto mdtrtah pitrtas tathd vaset kalpa-satarh sdgram ndrdyana-samlpagah O King, hear now with rapt attention as I describe the piety of those who plant a sacred tulasi tree. Such persons, along with seven generations of their father's family and seven generations of their mother's family, go to reside with Lord Narayana in His transcendental abode for more than one hundred kalpas.

HBV 9.165

तृणानि तुलसी-मूलात् यावन्त्य् अपहिनोति वै ।
तावतीर् ब्रह्म-हत्या हि छिन्नत्त्य् एव न स□शयः

tṛṇāni tulasī-mūlāt yāvanty apahinoti vai |
tāvatīr brahma-hatyā hi chinnatty eva na saṁśayaḥ

362 SRI HARI-BHAKTI-VILASA There is no doubt that according to the quantity of weeds one uproots around a tulasi plant, that many sinful reactions, even for the killing of a brahmana, are destroyed.

HBV 9.166

तुलस्या सिञ्चयेद् यस् तु चुलुकोदक-मात्रकम् ।
क्षीरोदशायिना सार्ध□ वसेद् आचन्द्र-तारकम्

tulasyā siñcayed yas tu culukodaka-mātrakam |
kṣīrodaśāyinā sārdhaṁ vased ācandra-tārakam

One who pours even a small quantity of water at the root of a tulasi plant will gain the association of the Supreme Lord, who resides in the ocean of milk, for as long as the sun and moon shine in the sky.

HBV 9.167

कण्टकावरण□ वापि वृति□ काष्ठैः करोति यः ।
तुलस्याः शृणु राजेन्द्र तस्य पुण्य-फल□ महत्

kaṇṭakāvaraṇaṁ vāpi vṛtiṁ kāṣṭhaiḥ karoti yaḥ |
tulasyāḥ śṛṇu rājendra tasya puṇya-phalaṁ mahat

Nov/, listen as I describe the piety of a person who makes a fence out of wood, thorn bushes, or any suitable material, for enclosing a tulasi plant.

HBV 9.168–169

यावद् दिनानि सन्तिष्ठेत् कण्टकावरण प्रभो ।
कुल-त्रय-युतस् तावत् तिष्ठेद् ब्रह्म-पदे युगम्
प्राकार-कल्पको यस् तु तुलस्या मनुजेश्वर ।
कुल-त्रयेण सहितो विष्णोः सारूप्यता व्रजेत्

yāvad dināni santiṣṭhet kaṇṭakāvaraṇaṁ prabho |
kula-traya-yutas tāvat tiṣṭhed brahma-pade yugam
prākāra-kalpako yas tu tulasyā manujeśvara |
kula-trayeṇa sahito viṣṇoḥ sārūpyatāṁ vrajet

O King, as long as that fence remains, the person who built it will reside in Brahmaloka for as many yugas, along with three generations of his family. A person who builds a protective wall around a tulasi plant will attain the liberation of having the same bodily features as that of Lord Visnu, along with three generations of his family.

HBV 9.170

अतएव तत्रैव यज्ञध्वजोपाख्यानान्ते—
दुर्लभा तुलसी-सेवा दुर्लभा सङ्गतिः सताम् ।
दुर्लभा हरि-भक्तिश् च स सारार्णव-पातिनाम्

ataeva tatraiva yajñadhvajopākhyānānte—
durlabhā tulasī-sevā durlabhā saṅgatiḥ satām |
durlabhā hari-bhaktiś ca saṁsārārṇava-pātinām

narrated in the same literature, this verse is found) durlabhd tulasl-sevd durlabhd sangatih satdm durlabhhd hari-bhaktis ca sarhsdrdrnava-pdtindm Service to the tulasi plant is very rarely obtained, as is the association of devotees and devotional service to Lord Hari. In this ocean of material exisenced, which entails repeated birth and death, these three are the only protectors.

HBV 9.171–173

पुराणान्तरेषु—
यत् फलꣳ क्रतुभिः स्विष्टैः समाप्त-वर-दक्षिणैः ।
तत् फलꣳ कोटि-गुणितꣳ रोपयित्वा हरेः प्रियाम्
तुलसीꣳ ये प्रयच्छन्ति सुराणाम् अर्चनाय वै ।
रोपयन्ति शुचौ देशे तेषाꣳ लोको'क्षयः स्मृतः
रोपिताꣳ तुलसीꣳ दृष्ट्वा नरेण भुवि भूमिप ।
विवर्ण-वदनो भूत्वा तल्-लिपिꣳ मार्जयेद् यमः

purāṇāntareṣu—
yat phalaṁ kratubhiḥ sviṣṭaiḥ samāpta-vara-dakṣiṇaiḥ |
tat phalaṁ koṭi-guṇitaṁ ropayitvā hareḥ priyām
tulasīṁ ye prayacchanti surāṇām arcanāya vai |
ropayanti śucau deśe teṣāṁ loko'kṣayaḥ smṛtaḥ
ropitāṁ tulasīṁ dṛṣṭvā nareṇa bhuvi bhūmipa |
vivarṇa-vadano bhūtvā tal-lipiṁ mārjayed yamaḥ

By planting tulasi, who is very dear to Lord Hari, one obtains millions of times more benefit than by performing many sacrifices or donating a huge amount of wealth in charity, according to the prescribed rules and regulations. O King, those who offer tulasi leaves in the service of the Supreme Lord, and those who plant tulasi in a sanctified place, attain His eternal abode.

364 SRI HARI-BHAKTI-VILASA When one plants tulasi, Yamaraja has no choice but to wipe clean the record of his sinful activities.

HBV 9.174

तुलसीति च यो ब्रूयात् त्रि-कालꣳ वदने यदि ।
नित्यꣳ स गो-सहस्रस्य फलम् आप्नोति भूसुर

tulasīti ca yo brūyāt tri-kālaṁ vadane yadi |
nityaṁ sa go-sahasrasya phalam āpnoti bhūsura

O exalted brahmana, one who simply utters the word tulasi three times a day achieves the benefit of giving one thousand cows in charity every day.

HBV 9.175

तेन दत्तं हुतं जप्तं कृतं श्राद्धं गयाशिरे ।
तपस् तप्तं खग-श्रेष्ठ तुलसी येन रोपिता

tena dattaṁ hutaṁ japtaṁ kṛtaṁ śrāddhaṁ gayāśire |
tapas taptaṁ khaga-śreṣṭha tulasī yena ropitā

O best of birds (Garuda), one who has planted tulasi has already given charity, performed fire sacrifices, chanted mantras, offered srdddha at Gaya, and undergone penance.

HBV 9.176

श्रुताभिलषिता दृष्टा रोपिता सिञ्चिता नता ।
तुलसी दहते पापं युगान्ताग्निर् इवाखिलम्

śrutābhilaṣitā dṛṣṭā ropitā siñcitā natā |
tulasī dahate pāpaṁ yugāntāgnir ivākhilam

Just as everything is burnt to ashes by fire at the time of annihilation, all of one's sinful reactions are burnt to ashes simply by hearing the glories of tulasi, as well as by seeing her, planting her, watering her, and offering obeisances to her.

HBV 9.177

केशवायतने यस् तु कारयेत् तुलसी-वनम् ।
लभते चाक्षयं स्थानं पितृभिः सह वैष्णवः

keśavāyatane yas tu kārayet tulasī-vanam |
labhate cākṣayaṁ sthānaṁ pitṛbhiḥ saha vaiṣṇavaḥ

The Vaisnavas who make a tulasi garden in a temple of Lord Kesava will attain His eternal abode, along with their forefathers.

HBV 9.178–179

अन्यत्रापि—
तुलसी-कानने श्राद्ध पितृणा कुरुते तु यः ।
गया-श्राद्ध कृत तेन भाषित विष्णुना पुरा
तुलसी-गहन दृष्ट्वा विमुक्तो याति पातकात् ।
सर्वथा मुनि-शार्दूल ब्रह्महा पुण्य-भाग् भवेत्

anyatrāpi—
tulasī-kānane śrāddhaṁ pitṝṇāṁ kurute tu yaḥ |
gayā-śrāddhaṁ kṛtaṁ tena bhāṣitaṁ viṣṇunā purā
tulasī-gahanaṁ dṛṣṭvā vimukto yāti pātakāt |
sarvathā muni-śārdūla brahmahā puṇya-bhāg bhavet

O exalted sage, Lord Visnu previously declared that offering oblations to the forefathers in a tulasi garden is as good as offering oblations to the forefathers at Gaya. Simply by seeing tulasi, one is freed from all types of sins. Indeed, even the killer of a brahmana is purified by seeing tulasi

HBV 9.180

कि च, स्कान्दे वशिष्ठ-मान्धातृ-स वादे—
शुक्ल-पक्षे यदा राजन् तृतीया बुध-स युता ।
श्रवणेन महाभाग तुलसी चातिपुण्यदा इति ।

kiṁ ca, skānde vaśiṣṭha-māndhātṛ-saṁvāde—
śukla-pakṣe yadā rājan tṛtīyā budha-saṁyutā |
śravaṇena mahābhāga tulasī cātipuṇyadā iti |

is recorded in the Skanda Purana, this verse is found) sukla-pakse yadd rdjan trtlyd budha-samyutd sravanena mahd-bhaga tulasi cdti-punyadd. iti. O King, if the third day of the waxing moon falls on a Wednesday then one should listen to the glories of tulasi for that will award him unlimited piety.

HBV 9.181

प्रसङ्गात् श्री-तुलस्या हि मृदः काष्ठस्य चाधुना ।
माहात्म्य लिख्यते कृष्णे अर्पितस्य दलस्य च

prasaṅgāt śrī-tulasyā hi mṛdaḥ kāṣṭhasya cādhunā |
māhātmyaṁ likhyate kṛṣṇe arpitasya dalasya ca

In the course of this discussion, I will now write about the glories of offering to Lord Krsna clay from a tulasi garden, the pulp or powder of tulasi wood, and tulasi leaves.

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HBV 9.182–184

स्कान्दे श्री-ब्रह्म-नारद-स वादे—
भूगतैस् तुलसी-मूलैर् मृत्तिका स्पर्शिता तु या ।
तीर्थ-कोटि-समा ज्ञेया धार्या यत्नेन सा गृहे
यस्मिन् गृहे द्विज-श्रेष्ठ तुलसी-मूल-मृत्तिका ।
सर्वदा तिष्ठते देहे देवता न स मानुषः
तुलसी-मृत्तिका-लिप्तो यदि प्राणान् परित्यजेत् ।
यमेन नेक्षितु शक्तो युक्तः पाप-शतैर् अपि

skānde śrī-brahma-nārada-saṁvāde—
bhūgatais tulasī-mūlair mṛttikā sparśitā tu yā |
tīrtha-koṭi-samā jñeyā dhāryā yatnena sā gṛhe
yasmin gṛhe dvija-śreṣṭha tulasī-mūla-mṛttikā |
sarvadā tiṣṭhate dehe devatā na sa mānuṣaḥ
tulasī-mṛttikā-lipto yadi prāṇān parityajet |
yamena nekṣituṁ śakto yuktaḥ pāpa-śatair api

recorded in the Skanda Purana, these verses are found) bhu-gatais tulasi-millair mrttikd sparsitd tu yd tlrtha-koti-samd jneyd dhdryd yatnena sd grhe yasmin grhe dvija-srestha tulasi-mula-mrttikd sarvadd tisthate dehe devatd na sa mdnusah tulasi-mrttika-lipto yadi prdndt parityajet yamena neksiturh sakto yuktah pdpa-satair api Know for certain that the clay found where the roots of a tulasi plant have spread is as sanctified as millions of holy places of pilgrimage. One should very carefully keep that clay in his house. One whose body or house is adorned with clay that was taken from the root of a tulasi plant is not to be considered inferior to a demigod. One can escape the wrath of Yamaraja if, at the time of death, his body is smeared with the clay found at the root of a tulasi plant.

HBV 9.185–186

शिरसि क्रियते यैस् तु तुलसी-मूल-मृत्तिका ।
विघ्नानि तस्य नश्यन्ति सानुकूला ग्रहास् तथा
तुलसी-मृत्तिका यत्र काष्ठ पत्र च वेश्मनि ।
तिष्ठते मुनि-शार्दूल निश्चल वैष्णव पदम्

śirasi kriyate yais tu tulasī-mūla-mṛttikā |
vighnāni tasya naśyanti sānukūlā grahās tathā
tulasī-mṛttikā yatra kāṣṭhaṁ patraṁ ca veśmani |
tiṣṭhate muni-śārdūla niścalaṁ vaiṣṇavaṁ padam

O exalted brdhmana, all obstacles and dangers that had befallen a person who touches the clay from the root of a tulasi plant to his head are dispelled, and all the stars and planets become pleased with Him. O great sage, Lord Visnu cannot leave the house where there is clay taken from the root of a tulasi plant, tulasi wood, and tulasi leaves.

HBV 9.187–188

तत्रैवान्यत्र—
मङ्गलार्थ च दोष-घ्न पवित्रार्थ द्विजोत्तम ।
तुलसी-मूल-स लग्ना मृत्तिकाम् आवहेद् बुधः
तन्-मूल-मृत्तिका यो वै धारयिष्यति मस्तके ।
तस्य तुष्टो वरान् कामान् प्रदादाति जनार्दनः

tatraivānyatra—
maṅgalārthaṁ ca doṣa-ghnaṁ pavitrārthaṁ dvijottama |
tulasī-mūla-saṁlagnāṁ mṛttikām āvahed budhaḥ
tan-mūla-mṛttikāṁ yo vai dhārayiṣyati mastake |
tasya tuṣṭo varān kāmān pradadāti janārdanaḥ

O best of brdhmanas, to achieve auspiciousness and purity, intelligent people smear their bodies with clay from the root of a tulasi plant and touch it to their heads. Lord Janardana, being pleased with them, fulfills all of their desires.

HBV 9.189

बृहन्-नारदिये गङ्गा-प्रसङ्गे—
तुलसी-मूल-सम्भूता हरि-भक्त-पदोद्भवा ।
गङ्गोद्भवा च मृल्-लेखा नयत्य् अच्युत-रूपताम्

bṛhan-nāradiye gaṅgā-prasaṅge—
tulasī-mūla-sambhūtā hari-bhakta-padodbhavā |
gaṅgodbhavā ca mṛl-lekhā nayaty acyuta-rūpatām

One who decorates his body with tilaka made from clay found at the root of a tulasi plant, from the footprint of a Vaisnava, or from the bank of the Ganges, is accepted as non-different from Lord Visnu.

HBV 9.190

गारुडे--
यद्-गृहे तुलसी-काष्ठम् पत्र□ शुष्कम् अथार्द्रकम् ।
भवते नैव पाप□ तद्-गृहे सङ्क्रमते कलौ

gāruḍe--
yad-gṛhe tulasī-kāṣṭham patraṁ śuṣkam athārdrakam |
bhavate naiva pāpaṁ tad-gṛhe saṅkramate kalau

Kali has no right to enter the house of a person who keeps dry or green tulasi wood.

HBV 9.191–193

श्री-प्रह्लाद-स□हिताया□ तथा विष्णु-धर्मोत्तरे'पि—
पत्र□ पुष्प□ फल□ काष्ठ□ त्वक्-शाखा-पल्लवाङ्कुरम् ।
तुलसी-सम्भव□ मूल□ पावन□ मृत्तिकाद्य् अपि
होम□ कुर्वन्ति ये विप्रास् तुलसी-काष्ठ-वह्निना ।
लवे लवे भवेत् पुण्यम् अग्निष्टोम-शतोद्भवम्
नैवेद्य□ पचते यस् तु तुलसी-काष्ठ-वह्निना ।
मेरु-तुल्य□ भवेद् अन्न□ तद् दत्त□ केशवाय हि

śrī-prahlāda-saṁhitāyāṁ tathā viṣṇu-dharmottare'pi—
patraṁ puṣpaṁ phalaṁ kāṣṭhaṁ tvak-śākhā-pallavāṅkuram |
tulasī-sambhavaṁ mūlaṁ pāvanaṁ mṛttikādy api
homaṁ kurvanti ye viprās tulasī-kāṣṭha-vahninā |

lave lave bhavet puṇyam agniṣṭoma-śatodbhavam
naivedyaṁ pacate yas tu tulasī-kāṣṭha-vahninā |
meru-tulyaṁ bhaved annaṁ tad dattaṁ keśavāya hi

Everything about tulasi is pure, including her leaves, flowers, fruit, wood, bark, branches, twigs, tender leaves, roots, and the clay from her roots. Brahmanas who perform sacrifice with tulasi wood obtain the merit of performing one hundred agnistoma sacrifices with each and every piece of wood offered. The food that is cooked on a tulasi wood fire and offered to Lord Kesava is like the Sumeru mountain. In other words, it is glorious.

HBV 9.194

शरीरं दह्यते येषां तुलसी-काष्ठ-वह्निना ।
न तेषां पुनर् आवृत्तिर् विष्णु-लोकात् कथञ्चन

śarīraṁ dahyate yeṣāṁ tulasī-kāṣṭha-vahninā |
na teṣāṁ punar āvṛttir viṣṇu-lokāt kathañcana

Those souls whose dead bodies were burnt in a fire of tulasi wood will never return to this world from the abode of Lord Visnu.

HBV 9.195

ग्रस्तो यदि महा-पापैर् अगम्यागमनादिकैः ।
मृतः शुध्यति दाहेन तुलसी-काष्ठ-वह्निना

grasto yadi mahā-pāpair agamyāgamanādikaiḥ |
mṛtaḥ śudhyati dāhena tulasī-kāṣṭha-vahninā

If the dead body of a sinner who had committed very grave sins, such as having sexual relations with a prohibited partner, is burnt in a tulasi wood fire then he is liberated from all sinful reactions.

HBV 9.196

तीर्थं यदि न सम्प्राप्तं स्मृतिर् वा कीर्तनम् हरेः ।
तुलसी-काष्ठ-दग्धस्य मृतस्य न पुनर् भवः

tīrthaṁ yadi na samprāptaṁ smṛtir vā kīrtanam hareḥ |
tulasī-kāṣṭha-dagdhasya mṛtasya na punar bhavaḥ

If the dead body of a person who had never visited a holy place of pilgrimage or chanted the holy names of Lord Hari is burnt in a tulasi wood fire, he will not have to experience birth again in this material world.

HBV 9.197

यद्य् एकं तुलसी-काष्ठं मध्ये काष्ठ-चयस्य हि ।
दह-काले भवेन् मुक्तिह् पाप-कोटि-युतस्य च

yady ekaṁ tulasī-kāṣṭhaṁ madhye kāṣṭha-cayasya hi |
daha-kāle bhaven muktih pāpa-koṭi-yutasya ca

Even though one may have committed millions of sinful acts, if his dead body is burnt by a fire ignighted by a single piece of tulasi wood thrown in with heaps of other wood, he is liberated from all sinful reactions.

HBV 9.198

जन्म-कोटि-सहस्रैस् तु तोषितो यैर् जनार्दनः ।
दह्यन्ते ते जना लोके तुलसी-काष्ठ-वह्निना

janma-koṭi-sahasrais tu toṣito yair janārdanaḥ |
dahyante te janā loke tulasī-kāṣṭha-vahninā

370 SRI HARI-BHAKTI-VILASA Only the dead bodies of those who have, by good fortune, pleased Lord Janardana, in the course of one hundred million lives, are burnt in a tulasi wood fire.

HBV 9.199

अगस्त्य-स॒हितायाम्—
यः कुर्यात् तुलसी-काष्ठैर् अक्ष-माला॒ सु-रूपिणीम् ।
कण्ठ-माला॒ च यत्नेन कृत॒ तस्याक्षय॒ भवेत्

agastya-saṁhitāyām—
yaḥ kuryāt tulasī-kāṣṭhair akṣa-mālāṁ su-rūpiṇīm |
kaṇṭha-mālāṁ ca yatnena kṛtaṁ tasyākṣayaṁ bhavet

The worship of the Lord, and other devotional activities, performed by a person who chants on beautiful tulasi beads and wears tulasi neckbeads, awards him unlimited benefit.

HBV 9.200

स्कान्दे श्री-ब्रह्म-नारद-स॒वादे—
यस्य नाभि-स्थित॒ पत्र॒ मुखे शिरसि कर्णयोः ।
तुलसी-सम्भव॒ नित्य॒ तीर्थैस् तस्य मखैश् च किम्

skānde śrī-brahma-nārada-saṁvāde—
yasya nābhi-sthitaṁ patraṁ mukhe śirasi karṇayoḥ |
tulasī-sambhavaṁ nityaṁ tīrthais tasya makhaiś ca kim

that is found in the Skanda Purdna it is stated) yasya ndbhi-sthitarh patrarh mukhe sirasi karnayoh tulasi-sambhavarh nityarh tirthais tasya makhais ca kim What is the need of traveling to holy places of pilgrimage or performing sacrifices for a person whose navel, mouth, ears, and head are decorated with tulasi leaves that were offered to the Lord?

HBV 9.201–202

तत्रैवान्यत्र—
शत्रुघ्न॒ च सुपुण्य॒ च श्री-कर॒ रोग-नाशनम् ।
कृत्वा धर्मम् अवाप्नोति शिरसा तुलसी-दलम्
यः कश्चिद् वैष्णवो लोके मिथ्याचारो’प्य् अनाश्रमी ।
पुनाति सकलान् लोकान् शिरसा तुलसी॒ वहन्

tatraivānyatra—
śatrughnaṁ ca supuṇyaṁ ca śrī-karaṁ roga-nāśanam |
kṛtvā dharmam avāpnoti śirasā tulasī-dalam
yaḥ kaścid vaiṣṇavo loke mithyācāro’py anāśramī |

punāti sakalān lokān śirasā tulasīṁ vahan

Tulasi leaves enhance one's piety, destroy one's enemies, award one good fortune, and cure one's illnesses. By touching tulasi leaves to one's head, one becomes righteous. A Vaisnava, even if he is not following the principles of varnasrama, or even if he is a liar and a cheater, can purify the three worlds by honoring tulasi.

HBV 9.203

बृहन्-नारदिये श्री-यम-भगीरथ-स□वादे—
कर्णेन धारयेद् यस् तु तुलसी□ सतत□ नरः ।
तत्-काष्ठ□ वापि राजेन्द्र तस्य नास्त्य् उपपातकम्

bṛhan-nāradiye śrī-yama-bhagīratha-saṁvāde—
karṇena dhārayed yas tu tulasīṁ satataṁ naraḥ |
tat-kāṣṭhaṁ vāpi rājendra tasya nāsty upapātakam

is found in the Brhan'tidradiya Purdna it is stated) karnena dharayed yas tu tulaslrh satatarh narah tat-kdstham vdpi rdjendra tasya nasty upapdtaham O noble King, all of the sinful reactions of a person who decorates his ears with tulasi leaves or tulasi wood are eliminated.

HBV 9.204

हरि-भक्ति-सुधोदये वैष्णव-विप्र□ प्रति यमदूतनम् उक्तौ—
कस्माद् इति न जानीमस् तुलस्या हि प्रियो हरिः ।
गच्छन्त□ तुलसी-हस्तम् रक्षण्न् एवनुगच्छति

hari-bhakti-sudhodaye vaiṣṇava-vipraṁ prati yamadūtanam uktau—
kasmād iti na jānīmas tulasyā hi priyo hariḥ |
gacchantaṁ tulasī-hastam rakṣaṇn evanugacchati

Vaisnava, as quoted in the Hari'bhakti'Sudhodaya) kasmdd iti na jdnlmas tulasya hi priyo harih gacchantarh tulasi-hastarh raksann evdnugacchati Tulasi is very dear to Lord Hari. We do not know why but the Lord follows a person who carries tulasi in his hand, just to protect him.

HBV 9.205

पुराणान्तरे च—
यः कृत्वा तुलसी-पत्रम् शिरसा विष्णु-तत्-परः ।
करोति धर्म-कार्याणि फलम् आप्नोति चाक्षयम्

purāṇāntare ca—
yaḥ kṛtvā tulasī-patram śirasā viṣṇu-tat-paraḥ |
karoti dharma-kāryāṇi phalam āpnoti cākṣayam

372 SRI HARI-BHAKTI-VILASA karoti dharma-kdrydni phalam apnoti cdksayam All the religious duties of a devotee who places a tulasi leaf on his head award him inexhaustible benefit.

HBV 9.206–207

गरुड-पुराणे—
मुखे तु तुलसी-पत्रम् दृष्ट्वा शिरसि कर्णयोः ।
कुरुते भस्करिस् तस्य दुष्कृतस्य तु मार्जनम्
त्रि-काल□ विनता-पुत्र प्राशयेत् तुलसी□ यदि विशिष्यते ।
काय-शुद्धिश् चान्द्रायण-शत□ विना

garuḍa-purāṇe—
mukhe tu tulasī-patram dṛṣṭvā śirasi karṇayoḥ |
kurute bhaskaris tasya duṣkṛtasya tu mārjanam
tri-kālaṁ vinatā-putra prāśayet tulasīṁ yadi viśiṣyate |
kāya-śuddhiś cāndrāyaṇa-śataṁ vinā

garuda-purane (In the Qaruda Purdna it is stated) mukhe tu tulasl-patrarh drstvd sirasi karnayoh kurute bhdskaris tasya duskrtasya tu mdrjanam tri-kdlam vinatd-putra prdsayet tulasirh yadi visisyate kdya-suddhis cdndrdyana-satarh vind Yamaraja forgives all offenses of a person whose head, ears, and mouth are adorned with tulasi leaves. O Garuda! O son of Vinata! By eating tulasi leaves in the morning, at noon, and in the evening, one receives more purification than by performing one hundred cdndrdyana vratas.

HBV 9.208

स्कान्दे श्री-वशिष्थ-मन्धतृ-स□वादे—
चान्द्रायणत् तप्त-कृच्छ्रात् ब्रह्म-कूर्चात् कुशोदकात् ।
विशिष्यते काय-शुद्धिस् तुलसी-पत्र-भक्षणात्

skānde śrī-vaśiṣtha-mandhatṛ-saṁvāde—
cāndrāyaṇat tapta-kṛcchrāt brahma-kūrcāt kuśodakāt |
viśiṣyate kāya-śuddhis tulasī-patra-bhakṣaṇāt

is recorded in the Skanda Purdna, this verse is found) cdndrdyandt tapta-krcchrdt brahma-kurchdt kusodakdt visisyate kdya-suddhis tulasl-patra-bhaksanat One's body becomes more purified by eating tulasi leaves than by observing cdndrayana, taptakrccha, brahmakurca and kusodaka vratas.

HBV 9.209

तथा च तुलसी-पत्र-भक्षणाद् भाव-वर्जितः ।
पापो'पि सद्-गति□ प्राप्त इत्य् एतद् अपि विश्रुतम्

tathā ca tulasī-patra-bhakṣaṇād bhāva-varjitaḥ |
pāpo'pi sad-gatiṁ prāpta ity etad api viśrutam

It is a well-known fact that by eating tulasl leaves, even a sinful and wreteched person who has no faith at all can achieve the highest destination.

HBV 9.210

तथा च स्कान्दे श्री-ब्रह्म नारद□ प्रति कथिते अमृत-सरोद्धरे लुब्धकोपाख्यानान्ते यमदूतन् प्रति श्री-विष्णुदूतन□ वचन□—
क्षीराब्धौ मथ्यमाने हि तुलसी काम-रूपिणी ।
उत्पादिता महा-भाग लोकोद्धारण-हेतवे

tathā ca skānde śrī-brahma nāradaṁ prati kathite amṛta-saroddhare lubdhakopākhyānānte yamadūtan prati śrī-viṣṇudūtanaṁ vacanaṁ—
kṣīrābdhau mathyamāne hi tulasī kāma-rūpiṇī |
utpāditā mahā-bhāga lokoddhāraṇa-hetave

and the Visnudutas spoke the same verse to the Yamadutas at the end of the story of Lubdhaka, as described in the Amrta-saroddhara) ksirdbdhau mathyamdne hi tulasl kdma-rupini utpdditd mahd-bhdgd lokoddhdrarxa-hetave Supremely fortunate tulasi, who

fulfills all of one's desires, appeared during the churning of the milk ocean for the purpose of delivering all living entities.

HBV 9.211–212

यस्याः स्मरण-मात्रेण दर्शनात् कीर्तनाद् अपि ।
विलय□ यान्ति पापानि कि□ पुनर् विष्णु-पूजनात्
जात-रूप-मय□ पुष्पम् पद्मराग-मय□ शुभम् ।
हित्वा तु रत्न-जातानि गृह्णाति तुलसी-दलम्

yasyāḥ smaraṇa-mātreṇa darśanāt kīrtanād api |
vilayaṁ yānti pāpāni kiṁ punar viṣṇu-pūjanāt
jāta-rūpa-mayaṁ puṣpam padmarāga-mayaṁ śubham |
hitvā tu ratna-jātāni gṛhṇāti tulasī-dalam

Simply by seeing, remembering, or glorifying tulasi, all of one's sinful reactions are destroyed. What then can be said of the person who offers her

374 SRI HARI-BHAKTI-VILASA in the worship of Lord Visnu? Lord Visnu leaves aside flowers made of gold, coral, or even jewels, to accept tulasl leaves.

HBV 9.213

भक्षित□ लुब्धकेनापि पत्र□ तुलसी-सम्भवम् ।
पश्चाद् दिष्टान्तम् आपन्नो भस्मीभूत□ कलेवरम्

bhakṣitaṁ lubdhakenāpi patraṁ tulasī-sambhavam |
paścād diṣṭāntam āpanno bhasmībhūtaṁ kalevaram

If even a hunter gives up his body at the time of death after eating a tulasl leaf then all his sins are burnt to ashes.

HBV 9.214

सितासित यथा नीर सर्व-पाप-क्षयावहम् ।
तथा च तुलसी-पत्रम् प्राशित सर्व-काम-दम्

sitāsitaṁ yathā nīraṁ sarva-pāpa-kṣayāvaham |
tathā ca tulasī-patram prāśitaṁ sarva-kāma-dam

Just as all sins are washed away by the water of the Ganga and Yamuna, all of one's ambitions are fulfilled by eating green or black tulasl leaves.

HBV 9.215

यथा जात-बलो वह्निर् दहते काननादिकम् ।
प्राशित तुलसी-पत्र यथा दहति पातकम्

yathā jāta-balo vahnir dahate kānanādikam |
prāśitaṁ tulasī-patraṁ yathā dahati pātakam

Just as a blazing fire burns to ashes all the trees in a forest, the potency of a tulasl leaf nullifies all the sinful reactions of one who eats it.

HBV 9.216

यथा भक्ति-रतो नित्य नरो दहति पातकम् ।
तुलसी-भक्षणात् तत् तद् दहते पाप-सञ्चयम्

yathā bhakti-rato nityaṁ naro dahati pātakam |
tulasī-bhakṣaṇāt tat tad dahate pāpa-sañcayam

Just as one nullifies his sinful reactions by remaining engaged in the devotional service of Lord Hari, one can burn to ashes all his accumulated sinful reactions simply by eating a tulasl leaf.

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HBV 9.217

चान्द्रायण-सहस्रस्य परकाणा शतस्य च ।
न तुल्य जायते पुण्य तुलसी-पत्र-भक्षणात्

cāndrāyaṇa-sahasrasya parakāṇāṁ śatasya ca |
na tulyaṁ jāyate puṇyaṁ tulasī-patra-bhakṣaṇāt

The quality of piety one obtains by eating a tulasl leaf cannot be attained even by observing one thousand cdndrdyana vratas and one hundred paraka vratas.

HBV 9.218

कृत्वा पाप-सहस्राणि पूर्वे वयसि मानवः ।
तुलसी-भक्षणान् मुच्येत् श्रुतम् एतत् पुरा हरेः

kṛtvā pāpa-sahasrāṇi pūrve vayasi mānavaḥ |
tulasī-bhakṣaṇān mucyet śrutam etat purā hareḥ

Lord Hari has personally declared that even after committing thousands of sinful activities in the early part of his life, if one eats tulasl leaves, he will be freed from the reactions to all his sins.

HBV 9.219

तावत् तिष्ठन्ति पापानि देहिना यम-किङ्कराः ।
यावन् न तुलसी-पत्र मुखे शिरसि तिष्ठति

tāvat tiṣṭhanti pāpāni dehināṁ yama-kiṅkarāḥ |
yāvan na tulasī-patraṁ mukhe śirasi tiṣṭhati

O messengers of Yama, until an embodied soul eats or simply touches tulasl leaves to his head, sinful reactions continue to dwell within his body.

HBV 9.220

अमृताद् उत्थिता धात्री तुलसी विष्णु-वल्लभा ।
स्मृता सङ्कीर्तिता ध्याता प्राशिता सर्व-काम-दा

amṛtād utthitā dhātrī tulasī viṣṇu-vallabhā |
smṛtā saṅkīrtitā dhyātā prāśitā sarva-kāma-dā

Amalakl has appeared from nectar and tulasl is most dear to Lord Visnu. Therefore, by remembering, glorifying, meditating upon, and eating these two, all of one's desires will be fulfilled.

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HBV 9.221

तत्रैव श्री-यम प्रति श्री-भगवद्-वक्य—
धात्री-फल च तुलसी मृत्यु-काले भवेद् यदि ।
मुखे यस्य शिरे देहे दुर्गतिर् नास्ति तस्य वै

tatraiva śrī-yamaṁ prati śrī-bhagavad-vakyaṁ—
dhātrī-phalaṁ ca tulasī mṛtyu-kāle bhaved yadi |
mukhe yasya śire dehe durgatir nāsti tasya vai

to Yamaraja, as recorded in the Skanda Purdna) dhdtri-phalam ca tulasi mrtyu-kdle bhaved yadi mukhe yasya sire dehe durgatir ndsti tasya vai There can never be degradation for a person whose mouth, head, and body are decorated with tulasi leaves, or dmalaki fruit.

HBV 9.222

युक्तो यदि महा-पापैः सुकृत नार्जित क्वचित् ।
तथापि दीयते मोक्षस् तुलसी भक्षिता यदि

yukto yadi mahā-pāpaiḥ sukṛtaṁ nārjitaṁ kvacit |
tathāpi dīyate mokṣas tulasī bhakṣitā yadi

If a person who was involved in many grave sinful activities and is without any piety eats tulasi leaves, he attains salvation.

HBV 9.223

लुब्धकेनात्म-देहेन भक्षित तुलसी-दलम् ।
सम्प्राप्तो मत्-पद नून कृत्वा प्राणस्य स क्षयम्

lubdhakenātma-dehena bhakṣitaṁ tulasī-dalam |
samprāpto mat-padaṁ nūnaṁ kṛtvā prāṇasya saṁkṣayam

Know for certain that a hunter attained My supreme abode after giving up his mortal body, with which he had eaten tulasi leaves.

HBV 9.224

पुराणान्तरे च—
उपोष्य द्वादशीं शुद्धा पराणे तुलसी-दलम् ।
प्राशयेद् यदि विप्रेन्द्र अश्वमेधाष्टक लभेत् इति ।

purāṇāntare ca—
upoṣya dvādaśīṁ śuddhāṁ parāṇe tulasī-dalam |
prāśayed yadi viprendra aśvamedhāṣṭakaṁ labhet iti |

O exalted brahmana, by fasting on the Dvadasi of the waxing moon and then eating tulasi leaves the day after, one achieves the benefit of performing eight horse sacrifices.

HBV 9.225

तथैव तुलसी-स्पर्सत् कृष्ण-चक्रेण रक्षितः ।
ब्रह्म-बन्धुर् इति ख्यातो हरि-भक्ति-सुधोदये

tathaiva tulasī-sparsat kṛṣṇa-cakreṇa rakṣitaḥ |
brahma-bandhur iti khyāto hari-bhakti-sudhodaye

In the Hari'bhakti'Siidhodayd, Lord Krsna has been addressed as the friend of the brahmanas because, as a result of touching a tulasi plant, a certain brdhmana was protected by His Sudarsana cakra.

HBV 9.226

अत एवोक्तम्—
किं चित्रम् अस्याः पतितं तुलस्या
दलं जलं वा पतितं पुनीते ।
लग्नाधिभाल-स्थलम् आलवाल-
मृत्स्नापि कृत्स्नाघ-विनाशनाय इति ।

ata evoktam—
kiṁ citram asyāḥ patitaṁ tulasyā
dalaṁ jalaṁ vā patitaṁ punīte |
lagnādhibhāla-sthalam ālavāla-
mṛtsnāpi kṛtsnāgha-vināśanāya iti |

Alas! What can I say about the wonderful glories of tulasi1. Simply by touching her leaves, or putting water containing tulasi leaves and clay from the root of a tulasi plant on one's forehead—all sinful reactions are destroyed.

HBV 9.227

श्रीमत्-तुलस्याः पत्रस्य माहात्म्यं यद् अपीदृशम् ।
तथापि वैष्णवैस् तन् न ग्राह्यं कृष्णार्पणं विना

śrīmat-tulasyāḥ patrasya māhātmyaṁ yady apīdṛśam |
tathāpi vaiṣṇavais tan na grāhyaṁ kṛṣṇārpaṇaṁ vinā

Although such statements are found in the scriptures, Vaisnavas should never accept tulasi leaves without first offering them to Lord Krsna.

HBV 9.228

कृष्ण-प्रियत्वात् सर्वत्र श्री-तुलस्याः प्रसङ्गतः ।
सङ्कीर्त्यमानं धात्र्याश् च माहात्म्यं लिख्यते ऽधुना

kṛṣṇa-priyatvāt sarvatra śrī-tulasyāḥ prasaṅgataḥ |
saṅkīrtyamānaṁ dhātryāś ca māhātmyaṁ likhyate 'dhunā

Just as tulasi is very dear to Lord Krsna, so is dmalaki fruit. Now, I will write about the glories of dmalaki fruit.

HBV 9.229

अथ धात्री-माहात्म्य॰ स्कान्दे ब्रह्म-नारद-स॰वादे—
धात्री-च्छाया॰ समाश्रित्य यो'र्चयेच् चक्र-पाणिनाम् ।
पुष्पे पुष्पे ऽश्वमेधस्य फल॰ प्राप्नोति मानवः

atha dhātrī-māhātmyaṁ skānde brahma-nārada-saṁvāde—
dhātrī-cchāyāṁ samāśritya yo'rcayec cakra-pāṇinām |
puṣpe puṣpe 'śvamedhasya phalaṁ prāpnoti mānavaḥ

that is found in the Skanda Purana it is stated) dhdtrl-cchdydm samdsritya yo 'rcayec cakra-pdninam puspe puspe 'svamedhasya phalarh prdpnoti mdnavah One who worships the Supreme Lord, who carries a cakra in His hand, while sitting in the shade of an dmalaki tree, obtains the merit of performing a horse sacrifice with each flower he offers to the Lord.

HBV 9.230

तत्रैवाग्रे—
धात्री-च्छाया॰ तु स॰स्पृश्य कुर्यात् पिण्ड॰ तु यो मुने ।
मुक्ति॰ प्रयान्ति पितरः प्रसादान् माधवस्य च

tatraivāgre—
dhātrī-cchāyāṁ tu saṁspṛśya kuryāt piṇḍaṁ tu yo mune |
muktiṁ prayānti pitaraḥ prasādān mādhavasya ca

O great sage, Lord Madhava becomes pleased with a person who offers oblations to the forefathers while sitting in the shade of an dmalaki tree. Indeed, the Lord awards liberation to his forefathers.

HBV 9.231

मूर्ध्नि घ्राणे मुखे चैव देहे च मुनि-सत्तम ।
धत्ते धात्री-फल॰ यस् तु स महात्मा सु-दुर्लभः

mūrdhni ghrāṇe mukhe caiva dehe ca muni-sattama |
dhatte dhātrī-phalaṁ yas tu sa mahātmā su-durlabhaḥ

O exalted sage, such a great soul is very rarely seen who touches dmalaki fruit to his nose, mouth, head, and hands.

HBV 9.232

धात्री-फल-विलिप्ताङ्गो धात्री-फल-विभूषितः ।
धात्री-फल-कृताहारो नरो नारायणो भवेत्

dhātrī-phala-viliptāṅgo dhātrī-phala-vibhūṣitaḥ |
dhātrī-phala-kṛtāhāro naro nārāyaṇo bhavet

Devotees can become qualitatively one with Lord Narayana by eating amalaki fruit, by decorating their bodies with amalaki fruit, and by smearing their bodies with the pulp of amalaki fruit.

HBV 9.233

यः कश्चिद् वैष्णवो लोके धत्ते धात्री-फल मुने ।
प्रियो भवति देवाना मनुष्याणा तु का कथा

yaḥ kaścid vaiṣṇavo loke dhatte dhātrī-phalaṁ mune |
priyo bhavati devānāṁ manuṣyāṇāṁ tu kā kathā

O noble sage, devotees who honor amalaki fruit become dear to the demigods and so, what to speak of human beings.

HBV 9.234

यः कश्चिद् वैष्णवो लोके मिथ्याचारो'पि दुष्ट-धीः ।
पुनाति सकलान् लोकान् धात्री-फल-दलान्वितः

yaḥ kaścid vaiṣṇavo loke mithyācāro'pi duṣṭa-dhīḥ |
punāti sakalān lokān dhātrī-phala-dalānvitaḥ

Even though a devotee may not strictly follow the prescribed code of conduct, or even if he is a wicked person, if he honors amalaki fruit and leaves, he can purify the entire world.

HBV 9.235

धात्री-फलानि यो नित्यं वहते कर-सम्पुटे ।
तस्य नारायणो देवो वरम् एकं प्रयच्छति

dhātrī-phalāni yo nityaṁ vahate kara-sampuṭe |
tasya nārāyaṇo devo varam ekaṁ prayacchati

Lord Narayana becomes very pleased with a person who regularly holds an amalaki fruit in his hand and so, He awards him a benediction.

HBV 9.236

धत्री-फलं च भोक्तव्यं कदाचित् कर-सम्पुटात् ।
यशः श्रियम् अवाप्नोति प्रसादाच् चक्र-पाणिनः

dhatrī-phalaṁ ca bhoktavyaṁ kadācit kara-sampuṭāt |
yaśaḥ śriyam avāpnoti prasādāc cakra-pāṇinaḥ

380 SRI HARI-BHAKTI-VILASA If a person eats an dmalaki fruit held in his hand, he receives fame and wealth, by the mercy of the Supreme Lord, who holds a cakra in His hand.

HBV 9.237

धात्री-फलं च तुलसी मृत्तिका द्वारकोद्भवा ।
सफलं जीवितं तस्य त्रितयं यस्य वेश्मनि

dhātrī-phalaṁ ca tulasī mṛttikā dvārakodbhavā |
saphalaṁ jīvitaṁ tasya tritayaṁ yasya veśmani

The life of a person in whose house clay from Dvaraka (gopi candana), tulasi, and amalah fruit are present, is glorious.

HBV 9.238

धात्री-फलैस् तु स॒मिश्र॒ तुलसी-दल-वासितम् ।
पिबते वहते यस् तु तीर्थ-कोटि-फल॒ लभेत्

dhātrī-phalais tu saṁmiśraṁ tulasī-dala-vāsitam |
pibate vahate yas tu tīrtha-koṭi-phalaṁ labhet

A person who drinks water in which the pulp of dmalaki fruit and tulasi leaves have been placed, and carries it in his hand, obtains the benefit of visiting millions of holy places of pilgrimage.

HBV 9.239

यस्मिन् गृहे भवेत् तोय॒ तुलसी-दल-वासितम् ।
धात्री-फलैश् च विप्रेन्द्र गाङ्गेयैः कि॒ प्रयोजनम्

yasmin gṛhe bhavet toyaṁ tulasī-dala-vāsitam |
dhātrī-phalaiś ca viprendra gāṅgeyaiḥ kiṁ prayojanam

O foremost brdhmana, what is the need of Ganga water for a person in whose house there is water in which tulasi leaves and the pulp of dmalaki fruit have been placed?

HBV 9.240

तुलसी-दल-नैवेद्य॒ धात्र्या यस्य फल॒ गृहे ।
कवच॒ वैष्णव॒ तस्य सर्व-पाप-विनाशनम्

tulasī-dala-naivedyaṁ dhātryā yasya phalaṁ gṛhe |
kavacaṁ vaiṣṇavaṁ tasya sarva-pāpa-vināśanam

It is said that food offered to the Lord, along with tulasi leaves and dmalaki fruit, is the destroyer of all sinful reactions and the protector of the Vaisnavas.

HBV 9.241

ब्रह्म-पुराणे च—
धात्री-फलानि तुलसी ह्य् अन्त-काले भवेद् यदि ।
मुखे चैव शिरस्य् अङ्गे पातक नास्ति तस्य वै

brahma-purāṇe ca—
dhātrī-phalāni tulasī hy anta-kāle bhaved yadi |
mukhe caiva śirasy aṅge pātakaṁ nāsti tasya vai

Sin cannot remain in a person whose body, mouth, and head are decorated with tulasl leaves and dmalaki fruit at the time of death.

HBV 9.242

कृत्वा तु भगवत्-पूजा न तीर्थ स्नानम् आचरेत् ।
न च देवालयोपेतास्पृश्य-स स्पर्शनादिना

kṛtvā tu bhagavat-pūjāṁ na tīrthaṁ snānam ācaret |
na ca devālayopetāspṛśya-saṁsparśanādinā

If one comes in contact with low-class people within a temple or after the completion of the Lord's worship, he need not bathe. Because the word ddi is used, it is understood that this rule applies to other places as well.

HBV 9.243

अथ स्नान-विशेष-कलः
स्मृत्य्-अर्थ-सारे—
न स्नायाद् उत्सवे तीर्थे माङ्गल्य विनिवर्त्य च ।
अनुव्रज्य सुहृद्-बन्धून् अर्चयित्वेष्ट-देवताम्

atha snāna-viśeṣa-kalaḥ
smṛty-artha-sāre—
na snāyād utsave tīrthe māṅgalyaṁ vinivartya ca |
anuvrajya suhṛd-bandhūn arcayitveṣṭa-devatām

smrty-arthasare (In the Smrti-artha-sdra it is stated) na sndydd utsave tlrthe mangalyam vinivartya ca anuvrajya suhrd-bandhun arcayitvesta-devatdm One should not bathe during a festival at a holy place, after completing some ritualistic activity, after seeing off one's well-wishers and friends, and after worshiping the Supreme Lord.

HBV 9.244–245

विष्णु-स्मृतौ च—
विष्ण्व्-आलय-समीप-स्थान् विष्णु-सेवार्थम् आगतान् ।
चाण्डालान् पतितान् वापि स्पृष्ट्वा न स्नानम् आचरेत्
देव-यत्र-विवाहेषु यज्ञोपकरणेषु च ।
उत्सवेषु च सर्वेषु स्पृष्टास्पृष्टिर् न विद्यते

viṣṇu-smṛtau ca—
viṣṇv-ālaya-samīpa-sthān viṣṇu-sevārtham āgatān |
cāṇḍālān patitān vāpi spṛṣṭvā na snānam ācaret
deva-yatra-vivāheṣu yajñopakaraṇeṣu ca |
utsaveṣu ca sarveṣu spṛṣṭāspṛṣṭir na vidyate

382 SRI HARI-BHAKTI-VILASA deva-yatra-vivahesu yajnopakaranesu ca utsavesu ca sarvesu sprstasprstir na vidyate There is no need to bathe if one accidentally touches a dog-eater or any other fallen soul who came to the temple of Lord Visnu for the purpose of serving Him. Anything meant for taking the Supreme Lord in procession, for a wedding, or for the performance of sacrifice, if touched by a low-class person—it does not become contaminated.

HBV 9.246

एवꣳ प्रातः समभ्यर्च्य श्री-कृष्णꣳ तद्-अनन्तरम् ।
शास्त्राभ्यासꣳ द्विजः शक्त्या कुर्याद् विप्रो विशेषतः

evaṁ prātaḥ samabhyarcya śrī-kṛṣṇaṁ tad-anantaram |
śāstrābhyāsaṁ dvijaḥ śaktyā kuryād vipro viśeṣataḥ

After completing one's worship of Lord Krsna in the morning, those twice-born persons who belong to the three varrias, especially brdhrnanas, should carefully study devotional scriptures. In other words, bathing and worshiping the Lord should be done before studying the scriptures.

HBV 9.247

यद् उक्तम्—
श्रुति-स्मृती उभे नेत्रे विप्राण परिकीर्तिते ।
एकेन विकलः काणो द्वाभ्याम् अन्धः प्रकीर्तितः

yad uktam—
śruti-smṛtī ubhe netre viprāṇaṁ parikīrtite |
ekena vikalaḥ kāṇo dvābhyām andhaḥ prakīrtitaḥ

Sruti and smrti have been called the two eyes of a brdhmana. Therefore, in the absence of one, a brdhmana is partially blind, and in the absence of both, he is totally blind.

HBV 9.248

कि च कौर्मे व्यस-गीतायाम्—
यो'न्यत्र कुरुते यत्न अनाधीत्य श्रुति द्विजः ।
स समूढो न सम्भाष्यो वेद-बाह्यो द्विजातिभिः

kiṁ ca kaurme vyasa-gītāyām—
yo'nyatra kurute yatnaṁ anādhītya śrutiṁ dvijaḥ |
sa samūḍho na sambhāṣyo veda-bāhyo dvijātibhiḥ

O brdhmanas, a person who endeavors for something else, rather than studying the Vedas, must certainly be considered a fool and non-Vedic. Indeed, brdhmanas should not even talk to such a person.

HBV 9.249–250

न वेद-पथ-मात्रेण सन्तुस्येद् एस वै द्विजः ।
यथोक्ताचार-हिनस् तु पङ्के गौर् इव सिदति
यो'धीत्य विधिवद् वेद वेदार्थ न विचारयेत् ।
स चान्धः शूद्र-कल्पस् तु पदार्थ न प्रपद्यते इति ।

na veda-patha-mātreṇa santusyed esa vai dvijaḥ |
yathoktācāra-hinas tu paṅke gaur iva sidati
yo'dhītya vidhivad vedaṁ vedārthaṁ na vicārayet |
sa cāndhaḥ śūdra-kalpas tu padārthaṁ na prapadyate iti |

O brdhmanas, you should not be satisfied to simply study the Vedas. If one does not follow what he studies, he will suffer, just as a cow suffers when she falls into the mire. A person

who nicely studied the Vedas but did not understand or discuss the true purport is considered to be blind, or a sudra. Such a person cannot obtain the ultimate goal of life.

HBV 9.251–252

अतो'धीत्यान्वहꣳ विद्वान् अथाध्याप्य च वैष्णवः ।
समर्प्य तच् च कृष्णाय यतेत निज-वृत्तये
वृत्तौ सत्याꣳ च शृणुयात् साधून् सङ्गत्य सत्-कथाम्

ato'dhītyānvahaṁ vidvān athādhyāpya ca vaiṣṇavaḥ |
samarpya tac ca kṛṣṇāya yateta nija-vṛttaye
vṛttau satyāṁ ca śṛṇuyāt sādhūn saṅgatya sat-kathām

One should carefully study the Vedic literature every day and when he becomes expert, he should teach others. For a Vaisnava, it is recommended that he surrender his learning and teaching at the lotus feet of Krsna and have faith that he will earn his livelihood without resorting to any other endeavor. If he finds no difficulty in maintaining himself, a devotee should spend his time hearing and chanting the glories of the Supreme Lord, in the association of saintly persons.

HBV 9.253–255

सप्तम-स्कन्धे [भ्प् ७.११.१८-२०]—
ऋतामृताभ्याꣳ जीवेत मृतेन प्रमृतेन वा ।
सत्यान्ताभ्याम् अपि वा न स्व-वृत्त्या कदाचन
ऋतम् उञ्छ-शिलꣳ प्रोक्तꣳ अमृतꣳ स्याद् अयाचितम् ।
मृतꣳ तु नित्यꣳ याच्ञा स्यात् प्रमृतꣳ कर्षणꣳ स्मृतम्
सत्यानृतꣳ तु वाणिज्यꣳ श्व-वृत्तिर् नीच-सेवनम्

saptama-skandhe [BhP 7.11.18-20]—
ṛtāmṛtābhyāṁ jīveta mṛtena pramṛtena vā |
satyānṛtābhyām api vā na sva-vṛttyā kadācana
ṛtam uñcha-śilaṁ proktaṁ amṛtaṁ syād ayācitam |
mṛtaṁ tu nityaṁ yācñā syāt pramṛtaṁ karṣaṇaṁ smṛtam
satyānṛtaṁ tu vāṇijyaṁ śva-vṛttir nīca-sevanam

In time of emergency, one may accept any of the various types of professions known as rta, amrta, mrta, pramrta and satyanrta, but one should not at any time accept the profession of

a dog. The profession of unchasila, collecting grains from the field, is called rta. Collecting without begging is called amrta, begging grains is called mrta, tilling the ground is called pramrta, and trade is called satyanrta. Engaging in the service of low-grade persons, however, is called sva-vrtti, the profession of the dogs. i

HBV 9.256

आत्मनो नीच-लोकाना सेवन वृत्ति-सिद्धये ।
नितरा निन्द्यते सद्भिर् वैष्णवस्य विशेषतः

ātmano nīca-lokānāṁ sevanaṁ vṛtti-siddhaye |
nitarāṁ nindyate sadbhir vaiṣṇavasya viśeṣataḥ

It is reproachable for a person to engage in the service of those who are lower than himself, for the purpose of earning his livelihood. This is the verdict of saintly persons. This is especially reproachable for Vaisnavas.

HBV 9.257–258

तद् उक्त—
सेवा श्व-वृत्तिर् यैर् उक्ता न सम्यक् तैर् उदाहृतम् ।
स्वच्छन्द-चरितः क्व श्वा विक्रीतासुः क्व सेवकः
पणी-कृत्यात्मनः प्राणान् ये वर्तन्ते द्विजाधमाः ।
तेषा दुरात्मनाम् अन्न भुक्त्वा चान्द्रायण चरेत् इति ।

tad uktaṁ—
sevā śva-vṛttir yair uktā na samyak tair udāhṛtam |
svacchanda-caritaḥ kva śvā vikrītāsuḥ kva sevakaḥ
paṇī-kṛtyātmanaḥ prāṇān ye vartante dvijādhamāḥ |
teṣāṁ durātmanām annaṁ bhuktvā cāndrāyaṇaṁ caret iti |

Those who have declared that service to others is the profession of a dog have not spoken correctly. There is a gulf of difference between a freely wandering dog and a servant who has sold his life. After eating food given by sinful, fallen brahmanas who earn their livelihood by serving low-class men, even at the risk of their lives, one must observe the vow of candramrta to purify himself.

HBV 9.259

शुक्ल-वृत्तेर् असिद्धौ च भोज्यान्नान् शूद्र-वर्गतः ।
तथैव ग्राह्याग्राह्याणि जानीयाच् छास्त्रतो बुधः

śukla-vṛtter asiddhau ca bhojyānnān śūdra-vargataḥ |
tathaiva grāhyāgrāhyāṇi jānīyāc chāstrato budhaḥ

If one experiences difficulty in earning his livelihood by proper means then he can accept food from sudras under certain circumstances. This acceptance of food from sudras has been authorized by learned personalities.

HBV 9.260–262

श्री-विष्णु-धर्मोत्तरे त्रिय-खण्डे—
प्रतिग्रहेण यल् लब्ध□ यज्यतः शिष्यतस् तथा ।
गुनान्वितेभ्यो विप्रस्य शुक्ल□ तत् त्रि-विध□ स्मृतम्
युद्धोपकारात् लब्ध□ च दण्डाच् च व्यवहारतः ।
क्षत्रियस्य धन□ शुक्ल□ त्रि-विध□ परिकीर्तितम्
कृषि-वाणिज्य-गो-रक्षः कृत्वा शुक्ल□ तथा विशः ।
द्विज-शुश्रूषया लब्ध□ शुक्ल□ शूद्रस्य कीर्तितम्

śrī-viṣṇu-dharmottare trtiya-khaṇde—
pratigraheṇa yal labdhaṁ yajyataḥ śiṣyatas tathā |
gunānvitebhyo viprasya śuklaṁ tat tri-vidhaṁ smṛtam
yuddhopakārāl labdhaṁ ca daṇḍāc ca vyavahārataḥ |
kṣatriyasya dhanaṁ śuklaṁ tri-vidhaṁ parikīrtitam
kṛṣi-vāṇijya-go-rakṣaḥ kṛtvā śuklaṁ tathā viśaḥ |
dvija-śuśrūṣayā labdhaṁ śuklaṁ śūdrasya kīrtitam

386 SRI HARI-BHAKTI-VILASA dvija-susrusayd labdham suklam sudrasya kirtitam The proper means of livelihood for a brdhmana is to accept charity from his disciples and from those who are honest and righteous. Wealth earned from victory in battle, by awarding punishment, and by settling disputes within his kingdom—these three are honest means of livelihood for ksatriyas. The proper means for a vaisya to earn his livelihood are farming, trade, and cow protection. A sudra should maintain himself by serving the brdhmarxas.

HBV 9.263

क्रमागत॑ प्रीति-दान॑ प्राप्त॑ च सह भार्यया ।
अविशेषेन सर्वेषा॑ धन॑ शुक्ल॑ प्रकीर्तितम्

kramāgataṁ prīti-dānaṁ prāptaṁ ca saha bhāryayā |
aviśeṣena sarveṣāṁ dhanaṁ śuklaṁ prakīrtitam

In addition, wealth received as an inheritance, as a donation offered with respect, and as dowry from the bride's parents—these have been ascertained as pure.

HBV 9.264

कौर्मे तत्रैव—
नाद्याच् छूद्रस्य विप्रो’न्न॑ मोहाद् वा यदि कामतः ।
न शूद्र-योनि॑ व्रजति यस् तु भुङ्क्ते ह्य् अनापदि

kaurme tatraiva—
nādyāc chūdrasya vipro’nnaṁ mohād vā yadi kāmataḥ |
na śūdra-yoniṁ vrajati yas tu bhuṅkte hy anāpadi

kaurme tatraiva (In the Kurma Purana it is stated) nadydc chudrasya vipro 'nnarh mohdd vd yadi kamatah na sudra-yonim vrajati yas tu bhunkte hy anapadi A brdhmana should not eat food given by a sudra. By eating the food of a sudra, either by mistake, intentionally, or at a time of danger, one's next birth will be in a sudra family.

HBV 9.265

दुष्कृत॑ हि मनुष्यस्य सर्वम् अन्ने प्रतिष्ठितम् ।
यो यस्यान्न॑ समश्नाति स तस्याश्नाति किल्बिषम्

duṣkṛtaṁ hi manuṣyasya sarvam anne pratiṣṭhitam |
yo yasyānnaṁ samaśnāti sa tasyāśnāti kilbiṣam

For human beings, all types of sins dwell in the food they eat. Therefore, one who eats the food of a particular person will have to accept his sins. In other words, he will have to share the sinful reactions of the person from whom he accepted food.

HBV 9.266–267

आर्धिकः कुल-मित्रश् च स्व-गोपालश् च नापितः ।
एते शूद्रेषु भोज्यान्ना दत्त्वा स्वल्प-पण बुधैः
पायस स्नेह-पक्व यद् गो-रस चैव शक्तवः ।
पिण्याक चैव तैल च शूद्राद् ग्राह्य तथैव च

ārdhikaḥ kula-mitraś ca sva-gopālaś ca nāpitaḥ |
ete śūdreṣu bhojyānnā dattvā svalpa-paṇaṁ budhaiḥ
pāyasaṁ sneha-pakvaṁ yad go-rasaṁ caiva śaktavaḥ |
piṇyākaṁ caiva tailaṁ ca śūdrād grāhyaṁ tathaiva ca

Among sudras, the food of a farmer, a person whose intentions are honest, a person who takes pleasure in cow protection, and one who is a barber can be accepted. One can pay the proper price and buy sweet rice, ghee, oil, cow's milk, powdered spices, sesame cake, and sesame seeds from sudras and not be adversely affected.

HBV 9.268

अङ्गिराः—
गो-रस चैव शक्तू श् च तैल-पिण्याकम् एव च ।
अपूपान् भक्षयेच् छूद्रात् यत् किञ्चित् पयसा कृतम्

aṅgirāḥ—
go-rasaṁ caiva śaktūṁś ca taila-piṇyākam eva ca |
apūpān bhakṣayec chūdrāt yat kiñcit payasā kṛtam

One can accept milk, grains, oil, milk cakes, sesame cakes, or any other milk product from a sudra and eat it.

HBV 9.269

अत्रि-स्मृतौ—
स्व-सुतायाश् च यो भुङ्क्ते स भुङ्क्ते पृथिवी-मलम् ।
नरेन्द्र-भवने भुक्त्वा विष्ठाया जायते कृमिः

atri-smṛtau—
sva-sutāyāś ca yo bhuṅkte sa bhuṅkte pṛthivī-malam |
narendra-bhavane bhuktvā viṣṭhāyāṁ jāyate kṛmiḥ

388 SRI HARI-BHAKTI-VILASA One who eats food that was bought from the earnings of his daughter eats stool. If one eats food given by a king, he will next be born as a worm in stool.

HBV 9.270

दास-नापित-गोपाल- कुल-मित्रार्ध-सीरिणः ।
भोज्यान्नाः शूद्र-वर्गे ऽमी तथात्म-विनिवेदकः

dāsa-nāpita-gopāla- kula-mitrārdha-sīriṇaḥ |
bhojyānnāḥ śūdra-varge 'mī tathātma-vinivedakaḥ

Among sudras, one can accept food from a barber, a protector of cows, a friend, a family friend, and a person who distributes his wealth. One can also eat food from a sudras who has surrendered himself to the Lord in devotional service.

HBV 9.271

मधूदक फल मूलम् एधा स्य्-अभय-दक्षिणा ।
अभ्युद्यतानि त्व् एतानि ग्राह्याण्य् अपि निकृष्टतः

madhūdakaṁ phalaṁ mūlam edhāṁsy-abhaya-dakṣiṇā |
abhyudyatāni tv etāni grāhyāṇy api nikṛṣṭataḥ

If honey, water, fruit, roots, wood, or a gesture of fearlessness come of their own accord, without being solicited, one can accept them, even if offered by a low-class person.

HBV 9.272

खल-क्षेत्र-गत धन्य कूप-वापिसु यज् जलम् ।
अग्राह्याद् अपि तद्-ग्राह्य यच् च गोष्ठ-गत पयः

khala-kṣetra-gataṁ dhanyaṁ kūpa-vāpisu yaj jalam |
agrāhyād api tad-grāhyaṁ yac ca goṣṭha-gataṁ payaḥ

There is no fault in accepting milk from a pasture, water from a well or lake, and rice paddy from a field under cultivation, even if they belong to inferior people.

HBV 9.273

पानीय पायस भक्ष्य घृत लवणम् एव च ।
हस्त-दत्त न गृह्णीयात् तुल्य गो-मा स-भक्षणैः

pānīyaṁ pāyasaṁ bhakṣyaṁ ghṛtaṁ lavaṇam eva ca |
hasta-dattaṁ na gṛhṇīyāt tulyaṁ go-māṁsa-bhakṣaṇaiḥ

One should not directly accept water, sweet rice, cooked food, ghee, or salt from a sudra. If one does so, he incurs the sin of eating cow's meat. In other words, one should not accept these things directly from the hands of a sudra.

HBV 9.274–276

मनु-स्मृतौ—
समुद्र सैन्धव चैव लवणे परमाद्भुते ।
प्रत्यक्षे अपि तु ग्राह्ये निषेधस् त्व् अन्य-गोचरः
आयसेनैव पात्रेण यद् अन्नम् उपनीयते ।
भोक्ता तद् विट्-सम भुङ्क्ते दाता च नरक व्रजेत्
गो-रक्षकान् वाणिजकान् तथा कारुक-शीलिनः ।
प्रोष्यान् वार्धूषिका श् चैव विप्रान् शूद्रवद् आचरेत्

manu-smṛtau—
samudraṁ saindhavaṁ caiva lavaṇe paramādbhute |
pratyakṣe api tu grāhye niṣedhas tv anya-gocaraḥ
āyasenaiva pātreṇa yad annam upanīyate |
bhoktā tad viṭ-samaṁ bhuṅkte dātā ca narakaṁ vrajet
go-rakṣakān vāṇijakān tathā kāruka-śīlinaḥ |
proṣyān vārdhūṣikāṁś caiva viprān śūdravad ācaret

However, salt made by evaporating ocean water and saindhava salt are always considered pure and can therefore be accepted directly from anyone. Eating food on an iron plate amounts to eating stool and one who gives such a plate of food goes to hell as a result. One should deal with brdhmanas who engage in cow protection, business, weaving, serving others, and earning money by means of investment, just as one deals with sudras.

HBV 9.277–278

कौर्मे च तत्रैव—
तृण॰ काष्ठ॰ फल॰ पुष्प॰ प्रकाश॰ वै हरेर् बुधः ।
धर्मार्थ॰ केवल॰ विप्र ह्य् अन्यथा पतितो भवेत्
तिल-मुद्ग-यवादीना॰ मुष्टिर् ग्राह्या पथि स्थितैः ।
क्षुधार्थैर् नान्यथा विप्र धर्म-विद्भिर् इति स्थितिः

kaurme ca tatraiva—
tṛṇaṁ kāṣṭhaṁ phalaṁ puṣpaṁ prakāśaṁ vai harer budhaḥ |
dharmārthaṁ kevalaṁ vipra hy anyathā patito bhavet
tila-mudga-yavādīnāṁ muṣṭir grāhyā pathi sthitaiḥ |
kṣudhārthair nānyathā vipra dharma-vidbhir iti sthitiḥ

390 SRI HARI-BHAKTI-VILASA tila-mudga-yavddlndm mustir grdhya pathi sthitaih ksudharthair ndnyathd vipra dharma-vidbhir iti sthitih A wise person should never hesitate to collect grass, wood, fruit, and flowers for the sake of a religious performance. By avoiding such an activity, one will be considered degraded. O brdhmanas, a hungry traveler should beg sesame seeds, mung gram, barley, and other such food from anyone he happens to meet, but only a handful from each person. This is the arrangement laid down by the compilers of religious principles.

HBV 9.279

वैष्णवाना॰ हि भोक्तव्य॰ प्रार्थ्यान्न॰ वैष्णवैः सदा ।
अवैष्णवानाम् अन्न॰ तु परिवर्ज्यम् अमेध्यवत्

vaiṣṇavānāṁ hi bhoktavyaṁ prārthyānnaṁ vaiṣṇavaiḥ sadā |
avaiṣṇavānām annaṁ tu parivarjyam amedhyavat

However, a Vaisnava can always ask for food from another Vaisnava and eat it without hesitation. On the other hand, he should never ask food from a non-devotee brdhmana, considering it to be abominable.

HBV 9.280

तथा च पाद्मे देवदूत-विकुण्डल-स□वादे—
प्रार्थयेद् वैष्णवाद् अन्न□ प्रयत्नेन विचक्षणः ।
सर्व-पाप-विशुध्य्-अर्थ□ तद्-अभावे जल□ पिबेत्

tathā ca pādme devadūta-vikuṇḍala-saṁvāde—
prārthayed vaiṣṇavād annaṁ prayatnena vicakṣaṇaḥ |
sarva-pāpa-viśudhy-arthaṁ tad-abhāve jalaṁ pibet

is recorded in the Padma Purana this verse is found) prdrthayed vaisnavdd annam prayatnena vicaksanah sarva-pdpa-visudhy-artham jaiarh pibet To avoid any kind of sinful reaction, a learned person should respectfully beg food from a Vaisnava and eat it. If he cannot get any food in this way, he should at least ask for some water and drink it.

HBV 9.281

नारद्दिये—
महा-पातक-स□युक्तो व्रजेद् वैष्णव-मन्दिरम् ।
याचयेद् अन्नम् अमृत□ तद्-अभावे जल□ पिबेत्

nāradiye—
mahā-pātaka-saṁyukto vrajed vaiṣṇava-mandiram |
yācayed annam amṛtaṁ tad-abhāve jalaṁ pibet

Even a most sinful person can go to the house of a Vaisnava and beg nectarean food from him. If he cannot collect any food in this way, he should at least ask for some water and drink it.

HBV 9.282

विष्णु-स्मृतौ—
श्रोत्रियान्न□ वैष्णवान्न□ हुत-शेष□ च यद्-धविः ।
आनखात् शोधयेत् पाप□ तुषाग्निः कनक□ यथा

viṣṇu-smṛtau—
śrotriyānnaṁ vaiṣṇavānnaṁ huta-śeṣaṁ ca yad-dhaviḥ |
ānakhāt śodhayet pāpaṁ tuṣāgniḥ kanakaṁ yathā

just as the fire of burning rice paddy husk purifies gold, food accepted from a person who knows the actual purport of the Vedas, food from a Vaisiava, and ghee that is left over from a

fire sacrifice destroys all of one's sinfu reactions when consumed.

HBV 9.283–284

स्कान्दे मार्कण्डेय-भगीरथ-स□वादे—
शुद्ध□ भागवतस्यान्न□ शुद्ध□ भगीरथि-जलम् ।
शुद्ध□ विष्णु-पर□ चित्त□ शुद्धम् एकादशी-व्रतम्
अवैष्णव-गृहे भुक्त्वा पीत्वा वा जानतो'पि वा ।
शुद्धिश् चान्द्रायणे प्रोक्त इष्टापूर्त□ वृथा सदा

skānde mārkaṇḍeya-bhagīratha-saṁvāde—
śuddhaṁ bhāgavatasyānnaṁ śuddhaṁ bhagīrathi-jalam |
śuddhaṁ viṣṇu-paraṁ cittaṁ śuddham ekādaśī-vratam
avaiṣṇava-gṛhe bhuktvā pītvā vā jānato'pi vā |
śuddhiś cāndrāyaṇe prokta iṣṭāpūrtaṁ vṛthā sadā

recorded in the Skanda Purdna, these verses are found) suddham bhagavatasyannam suddham bhagirathi-jalam suddham visnu-param cittarh suddham ekadasi-vratam avaisnava-grhe bhuktvd pitvd vdjnanato 'pi vd suddhis cdndrdyane proktd iuapurtarh vrtha sadd Ganga water, the heart of a devotee of Lord Visnu, the vow of Ekadasi, and ood given by a devotee of the Lord are always sanctified. If, by mistake, one:ats at the house of a non-devotee, he should purify himself by following

392 SRI HARI-BHAKTI-VILASA the vow of cdndrayana. Otherwise, all of his worship and charity are in vain.

HBV 9.285

श्री-प्रह्लाद-वाक्ये च—
केशवार्चा गृहे यस्य न तिष्ठति मही-पते ।
तस्यान्न□ नैव भोक्तव्यम् अभक्ष्येण सम□ स्मृतम्

śrī-prahlāda-vākye ca—
keśavārcā gṛhe yasya na tiṣṭhati mahī-pate |
tasyānnaṁ naiva bhoktavyam abhakṣyeṇa samaṁ smṛtam

O King, one should never eat food from a person's house where there is no Deity of Lord Krsna. Indeed, such food must be considered uneatable.

HBV 9.286

केचिद् वृत्त्य्-अनपेक्षस्य जप-श्रद्धावतः प्रभो ।
विश्वस्तस्यादिशन्त्य् अस्मिन् काले ऽपि कृतिनो जपम्

kecid vṛtty-anapekṣasya japa-śraddhāvataḥ prabho |
viśvastasyādiśanty asmin kāle 'pi kṛtino japam

Some experienced devotees who are faithful to the chanting of their mantras advise that one should have full faith in the Supreme Lord while endeavoring to earn his livelihood by means of teaching others and continuing to chant the holy names of the Lord.

HBV 9.287

मध्याह्ने स्नानतः पूर्वं पुष्पाद्य् आहृत्य वा स्वयम् ।
भृत्यादिना वा सम्पाद्य कुर्यान् मध्याह्निकीः क्रियाः

madhyāhne snānataḥ pūrvaṁ puṣpādy āhṛtya vā svayam |
bhṛtyādinā vā sampādya kuryān madhyāhnikīḥ kriyāḥ

One should collect flowers and other paraphernalia before his noon bath. Either after personally collecting flowers or else engaging someone else to collect them, one should perform his noon duties.

HBV 9.288

स्नानाशक्तौ च मध्याह्ने स्नानम् आचार्य मान्त्रिकम् ।
यथोक्तं भगवत्-पूजां शक्तश् चेत् प्राग्वद् आचरेत्

snānāśaktau ca madhyāhne snānam ācārya māntrikam |
yathoktaṁ bhagavat-pūjāṁ śaktaś cet prāgvad ācaret

If one is unable to bathe at noon, he should do so by chanting mantras, as described earlier. Thereafter, he should engage in the worship of the Supreme Lord, following all the rules and regulations as prescribed for worship that is performed in the morning.

HBV 9.289

ततः कृष्णार्पितेनैव शुद्धेनानेन वैष्णवः ।
वैश्वदेवादिक दैव कर्म पैत्र च साधयेत्

tataḥ kṛṣṇārpitenaiva śuddhenānena vaiṣṇavaḥ |
vaiśvadevādikaṁ daivaṁ karma paitraṁ ca sādhayet

Thereafter, a Vaisnava should please the demigods, such as Vaisvadeva, and the forefathers, by offering them Krsna's remnants of food.

HBV 9.290–292

तद् उक्त षष्ठे दिन-विभागे तु कुर्यात् पञ्च महा-मखान् ।
दैवो होमेन यज्ञः स्यात् भौतस् तु बलि-दानतह्
पैत्रो विप्रान्न-दानेन पैत्रेण बलिनाथवा ।
किञ्चिद् अन्न-प्रदानाद् वा तर्पणाद् वा चतुर्-विधः
नृ-यज्ञो'तिथि-सत्कारात् हन्त-कारेण चाम्बुना ।
ब्रह्म-यज्ञो वेद-जपात् पुराण-पठनेन वा

tad uktaṁ ṣaṣṭhe dina-vibhāge tu kuryāt pañca mahā-makhān |
daivo homena yajñaḥ syāt bhautas tu bali-dānatah
paitro viprānna-dānena paitreṇa balināthavā |
kiñcid anna-pradānād vā tarpaṇād vā catur-vidhaḥ
nṛ-yajño'tithi-satkārāt hanta-kāreṇa cāmbunā |
brahma-yajño veda-japāt purāṇa-paṭhanena vā

In the sixth part of the day, one should perform the five great sacrifices known as deva-yajna, bhuta-yajna, pitr-yajfux, nr-yajna and brahma'yajna. Deva-yajna should be performed with a fire sacrifice, bhuta- yajfia should be performed with the ingredients for worship, pitr- yajha should be performed by feeding brahmanas, nr- yajfia should be performed by honoring guests and

394 SRI HARI-BHAKTI-VILASA distributing water, and brahma- yajna should be performed by studying the Vedas or Purdnas.

HBV 9.293

कौर्मे—
अकृत्वा तु द्विजः पञ्च महा-यज्ञान् द्विजोत्तमः ।
भुञ्जीत चेत् सु-मूढात्मा तिर्यग्-योनिं स गच्छति

kaurme—
akṛtvā tu dvijaḥ pañca mahā-yajñān dvijottamaḥ |
bhuñjīta cet su-mūḍhātmā tiryag-yoniṁ sa gacchati

kaurme (In the Kurma Purana it is stated) akrtvd tu dvijah panca mahd-yajhdn dvijottamah bhufijita cet su-mudhdtmd tiryag-yonirh na gacchati If a twice-born person has his meal without first performing these five kinds of sacrifices, he will next be born an an animal.

HBV 9.294

प्राप्ते श्राद्ध-दिने ऽपि प्राग् अन्नं भगवते ऽर्पयेत् ।
तच्-छेषेणैव कुर्वीत श्राद्धं भागवतो नरह्

prāpte śrāddha-dine 'pi prāg annaṁ bhagavate 'rpayet |
tac-cheṣeṇaiva kurvīta śrāddhaṁ bhāgavato naraḥ

On the day of performing the sraddha ceremony, a devotee should first offer food to the Supreme Lord and then perform the sraddha ceremony with the Lord's remnants.

HBV 9.295

यच् च स्मृतौ—
गृहाग्नि-शिषु-देवानां यतीनां ब्रह्मचारिणाम् ।
पितृ-पाको न दातव्यो यावत् पिण्डान् न निर्वपेत् इति ।

yac ca smṛtau—
gṛhāgni-śiṣu-devānāṁ yatīnāṁ brahmācāriṇām |
pitṛ-pāko na dātavyo yāvat piṇḍān na nirvapet iti |

Until the oblations are offered to the forefathers, one should not distribute the food that was cooked for them to children, the demigods, renunciates, or brahmacaris.

HBV 9.296

ईदृण् सामान्य-वचनम् विशेष-वचन-व्रजैह् ।
श्रुति-स्मृति-पुराणादि- वर्त्तिभिर् बाध्यते ध्रुवम्

īdṛṇ sāmānya-vacanam viśeṣa-vacana-vrajaih |
śruti-smṛti-purāṇādi- varttibhir bādhyate dhruvam

General statements regarding the sraddha ceremony are certainly overshadowed by the statements of the Vedas, Smrtis, and Puranas.

HBV 9.297

तथा च पाद्मे—
विष्णोर् निवेदितान्नेन यष्टव्य देवतान्तरम् ।
पितृभ्यश् चापि तद् देयम् तद् आनन्त्याय कल्पते

tathā ca pādme—
viṣṇor niveditānnena yaṣṭavyaṁ devatāntaram |
pitṛbhyaś cāpi tad deyam tad ānantyāya kalpate

One should use the remnants of Lord Visnu's food to worship others. Regarding the forefathers, the same rule should be applied. By doing so, one can attain unlimited benefit.

HBV 9.298

मोक्ष-धर्मे नारदोक्तौ—
सात्वत विधिम् आस्थाय प्राण् सूर्य-मुख-निसृतम् ।
पूजायाम् आस देवेश तच्-छेषेण पितामहान्

mokṣa-dharme nāradoktau—
sātvataṁ vidhim āsthāya prāṇ sūrya-mukha-nisṛtam |
pūjāyām āsa deveśaṁ tac-cheṣeṇa pitāmahān

By following the rules and regulations prescribed by Suryadeva, which are supported of the Vaisnava rules and regulations, one should first worship the Supreme Lord and then worship the forefathers with the Lord's remnants of food.

HBV 9.299

ब्रह्माण्ड-पुराणे—
यः श्राद्ध-काले हरि-भुक्त-शेषम्
ददाति भक्त्या पितृ-देवतानाम् ।
तेनैव पिण्डा□स् तुलसी-विमिश्रान्
आकल्प-कोटि□ पितरः सु-तृप्ताः

brahmāṇḍa-purāṇe—
yaḥ śrāddha-kāle hari-bhukta-śeṣam
dadāti bhaktyā pitṛ-devatānām |
tenaiva piṇḍāṁs tulasī-vimiśrān
ākalpa-koṭiṁ pitaraḥ su-tṛptāḥ

While performing the sraddha ceremony, if one offers to the forefathers Lord Hari's maha-prasada with tulasl leaves, they will remain pleased for millions of kalpas.

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HBV 9.300–303

स्कान्दे—
देवान् पितॄन् समुद्दिश्य यद् विष्णोर् विनिवेदितम् ।
तान् उद्दिश्य तथा कुर्यात् प्रदान□ तस्य चैव हि
प्रयान्ति तृप्तिम् अतुला□ सोदकेन तु तेन वै ।
मुकुन्द-गात्र-लग्नेन ब्राह्मणाना□ विलेपनम्
चन्दनेन तु पिण्डनम् कर्तव्य□ पितृ-तृप्तये ।
देवाना□ च पितॄणा□ च जायते तृप्ति-रक्षया
एव□ कृते मही-पल मा भवेत् स□शयः क्वचित्

skānde—
devān pitṝn samuddiśya yad viṣṇor viniveditam |
tān uddiśya tathā kuryāt pradānaṁ tasya caiva hi
prayānti tṛptim atulāṁ sodakena tu tena vai |
mukunda-gātra-lagnena brāhmaṇānāṁ vilepanam
candanena tu piṇḍanam kartavyaṁ pitṛ-tṛptaye |
devānāṁ ca pitṝṇāṁ ca jāyate tṛpti-rakṣayā
evaṁ kṛte mahī-pala mā bhavet saṁśayaḥ kvacit

Whatever one offers to Lord Visnu for the purpose of satisfying the demigods and forefathers should be offered to them as prasada. The forefathers achieve unlimited satisfaction when one offers them oblations of water that was offered to Lord Visnu. It is the custom to smear sandalwood paste that was offered to Lord Mukunda on the foreheads of brahmanas. To please the forefathers, one should offer the Lord's prasada sandalwood paste, along with the oblations. O King, there is no doubt that by following this procedure, the demigods and the forefathers will achieve unlimited satisfaction.

HBV 9.304–305

तत्रैव श्री-पुरुसोत्तम-खण्डे—
अन्नाद्य॰ श्राद्ध-काले तु पतिताद्यैर् निरीक्षितम् ।
तुलसी-दल-मिश्रेण सलिलेनाभिषिञ्चयेत्
तद्-अन्न॰ शुद्धताम् एति विष्णोर् नैवेद्य-मिश्रितम् ।
विष्णोर् नैवेद्य-शेष॰ तु तस्माद् देय॰ द्विजात्मनाम् ।
पिण्डे चैव विशेषेन पितृणा॰ तृप्तिम् इच्छता

tatraiva śrī-purusottama-khaṇḍe—
annādyaṁ śrāddha-kāle tu patitādyair nirīkṣitam |
tulasī-dala-miśreṇa salilenābhiṣiñcayet
tad-annaṁ śuddhatām eti viṣṇor naivedya-miśritam |
viṣṇor naivedya-śeṣaṁ tu tasmād deyaṁ dvijātmanām |
piṇḍe caiva viśeṣena pitṝṇāṁ tṛptim icchatā

If food becomes contaminated due to being gazed upon by low-class people during the time of performing the sraddha ceremony, one should purify it by sprinkling water with tulasi leaves. When food is mixed with the remnants of the Lord's food, it becomes sanctified. That is why brdhmanas should always be offered the Lord's remnants of food. If one is serious about pleasing his forefathers, he should offer them oblations of mahd'prasdda.

HBV 9.306

तत्रैव श्री-ब्रह्म-नारद-स□वादे—
पितॄन् उद्दिश्य यैः पूजा केशवस्य कृता नरैह् ।
त्यक्त्वा ते नारकी□ पीडा□ मुक्ति□ यान्ति महा-मुने

tatraiva śrī-brahma-nārada-saṁvāde—
pitṝn uddiśya yaiḥ pūjā keśavasya kṛtā naraih |
tyaktvā te nārakīṁ pīḍāṁ muktiṁ yānti mahā-mune

that is found in the same literature it is stated) pitrn uddisya yaih pujd kesavasya krtd naraih tyaktvd te narakim pidarh muktirh ydnti maha-mune O great sage, those who worship Lord Kesava for the purpose of satisfying their forefathers escape the pangs of hellish life and attain liberation.

HBV 9.307–310

धन्यास् ते मानवा लोके कलि-काले विशेषतह् ।
ये कुर्वन्ति हरेर् नित्य□ पित्र्-अर्थ□ पूजन□ मुने
कि□ दत्तैर् बहुभिर् पिण्डैर् गया-श्राद्धादिभिर् मुने ।
यैर् अर्चितो हरिर् भक्त्या पित्र्-अर्थ□ च दिने दिने
यम् उद्दिश्य हरेः पूजा क्रियते मुनि-पुङ्गव ।
उद्धृत्य नरकावासात् त□ नयेत् परम□ पदम्
यो ददाति हरेः स्थान□ पितॄन् उद्दिश्य नारद ।
कर्तव्य□ हि पितृणा□ यत् तत् कृत□ तेन भो द्विज

dhanyās te mānavā loke kali-kāle viśeṣataḥ |
ye kurvanti harer nityaṁ pitr-arthaṁ pūjanaṁ mune
kiṁ dattair bahubhir piṇḍair gayā-śrāddhādibhir mune |
yair arcito harir bhaktyā pitr-arthaṁ ca dine dine
yam uddiśya hareḥ pūjā kriyate muni-puṅgava |
uddhṛtya narakāvāsāt taṁ nayet paramaṁ padam
yo dadāti hareḥ sthānaṁ pitṝn uddiśya nārada |
kartavyaṁ hi pitṝṇāṁ yat tat kṛtaṁ tena bho dvija

398 SRI HARI-BHAKTI-VILASA yam uddisya hareh piljd kriyate muni-pungava uddhrtya narakavasat tarn nayet paramarh padam yo daddti hareh sthanarh pitrn uddisya rxdrada kartavyarh hi pitrndm yat tat krtarh terxa bho dvija O exalted sage, glorious are those who, in this age of Kali, worship Lord Hari for the benefit of their forefathers. They need not to go to Gaya and offer oblations to the forefathers as a separate endeavor. If Lord Hari is

worshiped for the purpose of benefiting a particular person, that person will be delivered from hellish life and attain the supreme destination. Those who build a temple oi Lord Hari in memory of their forefathers certainly have tulfilled their duty towards them.

HBV 9.311

श्रुतौ च—
एक एव नारायण आसीत्, न ब्रह्मा, नेमे द्यावा-पृथिव्यौ, सर्वे देवाः, सर्वे पितरः, सर्वे मनुस्याः । विष्णुना अशितम् अश्नन्ति विष्णुनाघ्रात॑ जिघ्रन्ति, विष्णुना पीत॑ पिबन्ति, तस्माद् विध्व॑सो विष्णूपाहृत॑ भक्षयेयुः इति ।

śrutau ca—
eka eva nārāyaṇa āsīt, na brahmā, neme dyāvā-pṛthivyau, sarve devāḥ, sarve pitaraḥ, sarve manusyāḥ | viṣṇunā aśitam aśnanti viṣṇunāghrātaṁ jighranti, viṣṇunā pītaṁ pibanti, tasmād vidhvaṁso viṣṇūpāhṛtaṁ bhakṣayeyuḥ iti |

In the beginning, there was only Lord Narayana and no one else. There was no existence of Brahma, the heavenly planets, or the earth. All of the demigods, human beings, and forefathers subsisted by eating the remnants of Lord Visnu's food. They smelled whatever had been smelled by Lord Visnu and drank whatever had been drunk by Him. Considering this, learned persons should only eat the Lord's remnants of food.

HBV 9.312–313

अत एवोक्त॑ श्री-भगवता विष्णु-धर्मे—
प्राणेभ्यो जुहुयाद् अन्न॑ मन्-निवेदितम् उत्तमम् ।
तृप्यन्ति सर्वदा प्राणा मन्-निवेदित-भक्षणात्
तस्मात् सर्व-प्रयत्नेन प्रदेय॑ मन्-निवेदितम् ।
ममापि हृदय-स्थस्य पितृणा॑ च विशेषतः

ata evoktaṁ śrī-bhagavatā viṣṇu-dharme—
prāṇebhyo juhuyād annaṁ man-niveditam uttamam |
tṛpyanti sarvadā prāṇā man-nivedita-bhakṣaṇāt
tasmāt sarva-prayatnena pradeyaṁ man-niveditam |
mamāpi hṛdaya-sthasya pitṝṇāṁ ca viśeṣataḥ

If one is given nice food that was offered to Me, his life air will always remain satisfied as a result of honoring My prasdda. I am situated within the hearts of all living entities as the Paramatma. Therefore, one should offer My remnants of food to the forefathers.

HBV 9.314–315

किञ्च तत्रैवान्यत्र—
भक्ष्यं भोज्यं च यत् किञ्चिद् अनिवेद्याग्र-भोक्तरि ।
न देयं पितृ-देवेभ्यः प्रायश्चित्ती यतो भवेत्
स्वर्गादौ कथितो देवैर् अग्र-भुग् भगवान् हरिः ।
यज्ञ-भाग-भुजो देवास् ततस् तेन प्रकल्पिताः

kiṁ ca tatraivānyatra—
bhakṣyaṁ bhojyaṁ ca yat kiñcid anivedyāgra-bhoktari |
na deyaṁ pitṛ-devebhyaḥ prāyaścittī yato bhavet
svargādau kathito devair agra-bhug bhagavān hariḥ |
yajña-bhāga-bhujo devās tatas tena prakalpitāḥ

The Supreme Lord is the only enjoyer and so, everything should be offered to Him and then distributed to the forefathers. One will have to atone for his sin if he offers food directly to the forefathers. In the beginning of creation, the demigods ascertained that Lord Visnu is the foremost enjoyer of everything. In turn, the Supreme Lord made arrangement for the demigods to receive their shares of sacrificial offerings.

HBV 9.316–317

स्कान्दे श्री-मार्कण्डेय-भगीरथ-संवादे—
यस् तु विद्या-विनिर्मुक्तं मूर्खं मत्वा तु वैष्णवम् ।
वेदविद्भ्यो'वदाद् विप्रः श्राद्धं तद् राक्षसं भवेत्
सिक्थ-मात्रं तु यद् भुङ्क्ते जलं गण्डूष-मात्रकम् ।
तद्-अन्नं मेरुणा तुल्यं तज् जलं सागरोपमम्

skānde śrī-mārkaṇḍeya-bhagīratha-saṁvāde—
yas tu vidyā-vinirmuktaṁ mūrkhaṁ matvā tu vaiṣṇavam |
vedavidbhyo'vadād viprah śrāddhaṁ tad rākṣasaṁ bhavet
siktha-mātraṁ tu yad bhuṅkte jalaṁ gaṇḍūṣa-mātrakam |
tad-annaṁ meruṇā tulyaṁ taj jalaṁ sāgaropamam

is recorded in the Skanda Parana, these verses are found)

400 SRI HARI-BHAKTI-VILASA yastu vidydvinirmuktam murkharh matvd tu vaisnavam vedavidbhayo'dadddviprah srdddharh tadrdksasam bhavet siktha mdtrantu yadbhunkte jalarh gandusa mdtrakam tadannarh merund tulyarh tajjalarh sdgaropamam The sraddha ceremony performed by brahmanas who feed the so-called knowers of the Vedas while neglecting the Vaisnavas (who may not be very learned in the Vedic literature), considering

them to be foolish, is certainly demoniac. If, during the sraddha ceremony, a Vaisnava takes only a morsel of food and a few drops of water, it is to be understood that the performer has given food equal to Mount Sumeru and water equal to an ocean.

HBV 9.318

ब्रह्म-पुराणे श्री-ब्रह्म-वचनम्—
शङ्खाङ्कित-तनुर् विप्रो भुङ्क्ते यस्य च वेश्मनि ।
तद्-अन्न॑ स्वयम् अश्नाति पितृभिः सह केशवः

brahma-purāṇe śrī-brahma-vacanam—
śaṅkhāṅkita-tanur vipro bhuṅkte yasya ca veśmani |
tad-annaṁ svayam aśnāti pitṛbhiḥ saha keśavaḥ

At a house where a qualified Vaisnava who decorates his body with symbols of the Lord's conch and other weapons eats, Lord Kesava, along with the forefathers, also enjoys food.

HBV 9.319

स्मृतिश् च—
सुराभाण्डस्थ-पीयूष॑ यथा नश्यति तत्-क्षणात् ।
चक्राङ्क-रहित॑ श्राद्ध॑ तथा शातातपो'ब्रवीत्

smṛtiś ca—
surābhāṇḍastha-pīyūṣaṁ yathā naśyati tat-kṣaṇāt |
cakrāṅka-rahitaṁ śrāddhaṁ tathā śātātapo'bravīt

The great sage, Satatapa, has said that just as nectar kept in a pot used for storing wine is unfit to be drunk and therefore useless, a sraddha ceremony

without the presence of Vaisnavas who are decorated with symbols of the Lord's cakra and other weapons is totally useless.

HBV 9.320

किञ्च, श्री-विष्णु-रहस्ये—
निवेशयेन् नरो मोहाद् अन्य-पङ्क्तौ हरेः प्रियम् ।
स पतेन् निरये घोरे पङ्क्ति-भेदी नराधमः

kiṁ ca, śrī-viṣṇu-rahasye—
niveśayen naro mohād anya-paṅktau hareḥ priyam |
sa paten niraye ghore paṅkti-bhedī narādhamaḥ

If a person, out of ignorance, considers non-devotees to be on a level with devotees, who are very dear to the Lord—that lowest of men will fall down to a hellish condition of life.

HBV 9.321

निवेदितञ्च यद् अन्यस्मै तद् उच्छिष्टञ्च हि कथ्यते ।
अतः कथञ्चिद् अपि तन् न श्री-भगवते'र्पयेत्

niveditaṁ yad anyasmai tad ucchiṣṭaṁ hi kathyate |
ataḥ kathañcid api tan na śrī-bhagavate'rpayet

Remnants refers to that which has been offered to or eaten by someone else. One should never offer others' remnants to the Supreme Lord.

HBV 9.322

तथा चैकादश-स्कन्धे श्री-भगवद्-उक्तौ [भ्प् ११.११.४०]—
अपि दीपावलोकञ्च मे नोपयुञ्ज्यान् निवेदितम्

tathā caikādaśa-skandhe śrī-bhagavad-uktau [BhP 11.11.40]—
api dīpāvalokaṁ me nopayuñjyān niveditam

A ghee lamp that was offered to someone else should not be offered to Me.

HBV 9.323

नारदीये—
पितृ-शेष□ तु योउ दद्याद् धरये परमात्मने ।
रेतोदाः पितरस् तस्य भवन्ति क्लेश-भागिनः

nāradīye—
pitṛ-śeṣaṁ tu you dadyād dharaye paramātmane |
retodāḥ pitaras tasya bhavanti kleśa-bhāginaḥ

402 SRI HARI-BHAKTI-VILASA When a person offers to the Supreme Lord the remnants of food that were offered to the forefathers, those forefathers will have to drink their own semen and thus suffer great distress.

HBV 9.324

श्री- विष्णु-धर्मे—
हरि-शेष□ हविर् दद्यात् पितृणाम् अक्षय□ भवेत् ।
न पुनः पितृ-शेष□ तु हरेर् ब्रह्मादि-सद्-गुरोः

śrī- viṣṇu-dharme—
hari-śeṣaṁ havir dadyāt pitṝṇām akṣayaṁ bhavet |
na punaḥ pitṛ-śeṣaṁ tu harer brahmādi-sad-guroḥ

By offering the remnants of Lord Hari's food to the forefathers, they obtain unlimited satisfaction. Because Lord Hari is the spiritual master of the demigods, headed by Brahma, one should never offer food to Him that was already offered to the forefathers.

HBV 9.325

अन्यत्र च—
दक्षादयश् च पितरो भृत्या इन्द्रादयः सुराः ।
अतस् तद्-भक्त-शेष□ तु विष्णोर् नैव निवेदयेत् इति ।

anyatra ca—
dakṣādayaś ca pitaro bhṛtyā indrādayaḥ surāḥ |
atas tad-bhakta-śeṣaṁ tu viṣṇor naiva nivedayet iti |

The demigods, headed by Indra, and the forefathers, headed by Daksa, are all servants of Lord Visnu. Therefore, their remnants of food should never be offered to Lord Visnu.

HBV 9.326

एवम् आवश्यक कृत्वा वैष्णवेभ्यो विभज्य च ।
श्रीमन्-महा-प्रसादान्न भुञ्जीत सह बन्धुभिः

evam āvaśyakaṁ kṛtvā vaiṣṇavebhyo vibhajya ca |
śrīman-mahā-prasādānnaṁ bhuñjīta saha bandhubhiḥ

After completing all of one's religious and practical duties, one should first distribute the Lord's remnants of food to the Vaisnavas. Then, in the association of his friends and relatives, he can sit down and honor prasdda. This is the standard etiquette.

HBV 9.327

तथा च प्रह्लाद-पञ्चरात्रे—
स्वभावस्थैः कर्म-जडान् वञ्चयन् द्रविणादिभिः ।
हरेर् नैवेद्य-सम्भारान् वैष्णवेभ्यः समर्पयेत्

tathā ca prahlāda-pañcarātre—
svabhāvasthaiḥ karma-jaḍān vañcayan draviṇādibhiḥ |
harer naivedya-sambhārān vaiṣṇavebhyaḥ samarpayet

One should always distribute to the Vaisnavas the food that has been offered to Lord Hari. It is all right to give unoffered food to karmis and non- devotees, if prasdda is unavailable.

HBV 9.328

अतएव वैष्णव-तन्त्रे—
हरेर् निवेदित किञ्चिन् न दद्यात् कर्हिचिद् बुधः ।
अभक्तेभ्यः सशल्येभ्यो यद् दवन् निरये व्रजेत्

ataeva vaiṣṇava-tantre—
harer niveditaṁ kiñccin na dadyāt karhicid budhaḥ |
abhaktebhyaḥ saśalyebhyo yad davan niraye vrajet

Learned devotees should never give Lord Hari's remnants of food to non-Vaisnavas, who are simply attached to ritualistic activities, and who therefore observe fasting with an ulterior motive on an Ekadasi that is contaminated due to overlapping with Dasaml. By doing so, such non- devotees will go to hell.

HBV 9.329

विष्णु-धर्मोत्तरे—
अवैष्णवे देव-धृत निर्माल्य न प्रयच्छति ।
नैवेद्य वा महाभाग तस्य तुष्यति केशवः इति ।

viṣṇu-dharmottare—
avaiṣṇave deva-dhṛtaṁ nirmālyaṁ na prayacchati |
naivedyaṁ vā mahābhāga tasya tuṣyati keśavaḥ iti |

O greatly fortunate one, Lord Kesava is pleased with a person who does not distribute to the nondevotees the remnants of food and flowers that were offered to the demigods.

HBV 9.330

कथञ्चिद् अपि नाश्नीयाद् अकृत्वा कृष्ण-पूजनम् ।
न चासमर्प्य गोविन्दे किञ्चिद् भुञ्जीत वैष्णवः

kathañcid api nāśnīyād akṛtvā kṛṣṇa-pūjanam |
na cāsamarpya govinde kiñcid bhuñjīta vaiṣṇavaḥ

404 SRI HARI-BHAKTI-VILASA na cdsamarpya govinde kincid bhunjlta vaisnavah A Vaisnava should not eat anything without first offering it to Lord Krsna. He should not eat even a tiny portion of the food that is meant to be offered to the Lord.

HBV 9.331

श्री-कूर्म-पुराणे—
अनर्चयित्वा गोविन्द यैर् भुक्त धर्म-वर्जितैः ।
श्वान-विष्ठा-सम चान्न नीर च सुरया समम्

śrī-kūrma-purāṇe—
anarcayitvā govindaṁ yair bhuktaṁ dharma-varjitaiḥ |
śvāna-viṣṭhā-samaṁ cānnaṁ nīraṁ ca surayā samam

Sri kurmapurane (In the Kurma Purana it is stated) anarccayitvd govindarh yairbhuktarh dharmmavarjjitaih svdnavistha samarh cdnnarh nlranca surayd samam For those impious souls who eat without first worshiping Lord Govinda— all of their food is considered as no better than dog's stool, and whatever they drink is considered as no better than wine.

HBV 9.332

किञ्च—
यो मोहाद् अथवालस्याद् अकृत्वा देवतार्चनम् ।
भुङ्क्ते स याति नरकं शूकरेष्व् इह जायते

kiṁ ca—
yo mohād athavālasyād akṛtvā devatārcanam |
bhuṅkte sa yāti narakaṁ śūkareṣv iha jāyate

Due to laziness or illusion, if a person eats without first worshiping Lord Hari, he will go to hell and then be born in this world as a pig.

HBV 9.333

विष्णु-धर्मोत्तरे—
एक-कालं द्विकालं वा त्रि-कालं पूजयेद् धरिम् ।
अपूज्य भोजनं कुर्वन् नरकाणि व्रजेन् नरः

viṣṇu-dharmottare—
eka-kālaṁ dvikālaṁ vā tri-kālaṁ pūjayed dharim |
apūjya bhojanaṁ kurvan narakāṇi vrajen naraḥ

It is the duty of a person to worship Lord Hari—either once, twice, or three times a day. By having one's meal without first worshiping the Lord— one paves his way to hell.

HBV 9.334–336

नारदीये च—
प्रातर् मध्यन्दिनं सायं विष्णु-पूजा स्मृता बुधैः ।
अशक्तो विस्तरेणैव प्रातः सम्पूज्य केशवम्
मध्याह्ने चैव सायं च पुष्पाञ्जलिम् अपि क्षिपेत् ।
मध्याह्ने वा विस्तरेण सं क्षेपेणाथवा हरिम्
सम्भोज्य भोजनं कुर्याद् अन्यथा नरकं व्रजेत्

nāradīye ca—
prātar madhyandinaṁ sāyaṁ viṣṇu-pūjā smṛtā budhaiḥ |
aśakto vistareṇaiva prātaḥ sampūjya keśavam
madhyāhne caiva sāyaṁ ca puṣpāñjalim api kṣipet |
madhyāhne vā vistareṇa saṁkṣepeṇāthavā harim

sambhojya bhojanaṁ kuryād anyathā narakaṁ vrajet

Learned authorities have recommended that one worship Lord Hari in the morning, at noon, and in the evening. If one is unable to worship the Lord elaborately three times a day, he should worship Him properly in the morning and then, simply offer flowers at noon and in the evening. At noon, one should also offer varieties of food to Lord Hari and then partake of the prasdda. By avoiding the worship of the Lord in this way, one degrades himself to a hellish condition of life.

HBV 9.337

हायशीर्ष-पञ्चरात्रे—
न त्व् एवापूज्य भुञ्जीत भगवन्त□ जनार्दनम् ।
न तत् स्वय□ समश्नीयात् यद् विष्णौ न निवेदयेत्

hāyaśīrṣa-pañcarātre—
na tv evāpūjya bhuñjīta bhagavantaṁ janārdanam |
na tat svayaṁ samaśnīyāt yad viṣṇau na nivedayet

hayaslrsahcardtre (In the Hardsirsd-pancardtra it is stated) na tvevdpujya bhunjlta bhagavantarh jandrddanam na tat svayarh samasniydt yadvisnau na nivedayet It is prohibited to eat without first worshiping the Supreme Personality of Godhead, Lord Hari. One should avoid eating anything that has not been offered to Lord Visnu.

406 SRI HARI-BHAKTI-VILASA

HBV 9.338–339

ब्रह्माण्ड-पुराणे –
पत्र□ पुष्प□ फल□ तोयम् अन्न-पानाद्यम् औषधम् ।
अनिवेद्य च भुञ्जीत यद् आहाराय कल्पितम्
अनिवेद्य□ तु भुञ्जानः प्रायश्चित्ती भवेन् नरः ।
तस्मात् सर्व□ निवेद्यैव विष्णोर् भुञ्जीत सर्वदा

brahmāṇḍa-purāṇe –
patraṁ puṣpaṁ phalaṁ toyam anna-pānādyam auṣadham |
anivedya ca bhuñjīta yad āhārāya kalpitam
anivedyaṁ tu bhuñjānaḥ prāyaścittī bhaven naraḥ |
tasmāt sarvaṁ nivedyaiva viṣṇor bhuñjīta sarvadā

One should not drink anything—nor should one eat leaves, fruit, flowers, food grains, or even medicinal herbs, without first offering them to Lord Hari. If one eats food that has not been offered to the Lord, he must undergo atonement. Therefore, in all circumstances, one should first offer food to the Lord before eating.

HBV 9.340

पाद्मे गौतमाम्बरीष-स□वादे—
अम्बरीष गृहे पक्व□ यद् अभीष्ट□ सदात्मनः ।
अनिवेद्य हरेर् भुञ्जन् सप्त-कल्पानि नारकी

pādme gautamāmbarīṣa-saṁvāde—
ambarīṣa gṛhe pakvaṁ yad abhīṣṭaṁ sadātmanaḥ |
anivedya harer bhuñjan sapta-kalpāni nārakī

that is found in the Padma Purdna it is stated) ambarisa grhe pakvarh yadabhistarh saddtmanah anivedya harer bhunjan saptakalpdni ndrakl O emperor, if one does not offer all the food he cooks to Lord Hari but instead, simply eats it—he will have to suffer the torments of hell for seven]<alpas.

HBV 9.341

तत्रैवोत्तर-काण्डे शिवोमा-स□वादे (६.२५३.११२)—
अवैष्णवाना□ यच् चान्न□ पतिताना□ तथैव च ।
अनर्पित□ तथा विष्णौ श्व-मा□स-सदृश□ भवेत्

tatraivottara-kāṇḍe śivomā-saṁvāde (6.253.112)—
avaiṣṇavānāṁ yac cānnaṁ patitānāṁ tathaiva ca |
anarpitaṁ tathā viṣṇau śva-māṁsa-sadṛśaṁ bhavet

in the Padma Purdna, Uttara Khanda, it is stated) avaisnavdndm annahca patitdnarh tathaiva ca

anarpitam tathd visnou svamdsam-sadysam bhavet Food served in the houses of fallen and wretched people, and non- devotees in general, and food that has not been offered to Lord Visnu, are considered to be on a level with dog meat.

HBV 9.342

विष्णु-स्मृतौ—
अनिवेद्य तु यो भुङ्क्ते हरये परमात्मने ।
मज्जन्ति पितरस् तस्य नरके शाश्वतीः समाः

viṣṇu-smṛtau—
anivedya tu yo bhuṅkte haraye paramātmane |
majjanti pitaras tasya narake śāśvatīḥ samāḥ

The forefathers of a person who enjoys his meal without first offering the food to the Supersoul, Lord Hari, perpetually rot in hell.

HBV 9.343

अतएव गौत्माम्बरीष-स□वादे—
अम्बरीष नव□ वस्त्र□ फलम् अन्न□ रसादिकम् ।
कृत्वा विष्णूपभुक्त□ तु सदा सेव्य□ हि वैष्णवैः

ataeva gautmāmbarīṣa-saṁvāde—
ambarīṣa navaṁ vastraṁ phalam annaṁ rasādikam |
kṛtvā viṣṇūpabhuktaṁ tu sadā sevyaṁ hi vaiṣṇavaiḥ

is recorded in the Padma Pur ana, this verse is found) ambarisa navarh vastrarh phalam annarh rasddikam krtvd visnupa bhuktantu sadd sevyarh hi vaisnavaih O Ambarisa Maharaja, Vaisnavas should offer everything, including new clothes, flowers, fruit, cooked food, and drinks to the Supreme Lord and then accept His remnants.

HBV 9.344

विष्णु-धर्माग्निपुराणयोः—
गन्धान्न-वर-भक्ष्या□श् च स्रजो वासा□सि भूषणम् ।
दत्त्वा तु देवदेवाय तच्-छेषाण्य् उपभुञ्जते

viṣṇu-dharmāgnipurāṇayoḥ—
gandhānna-vara-bhakṣyāṁś ca srajo vāsāṁsi bhūṣaṇam |
dattvā tu devadevāya tac-cheṣāṇy upabhuñjate

408 SRI HARI-BHAKTI-VILASA Saintly persons first offer to Lord Visnu everything they use, including palatable food, sweets, sandalwood paste, flower garlands, clothes, and ornaments, and then honor His remnants.

HBV 9.345

गारुडे—
पादोदक पिबेन् नित्य नैवेद्य भक्षयेद् धरेः ।
शेषाश् च मस्तके धार्या इति वेदानुशासनम्

gāruḍe—
pādodakaṁ piben nityaṁ naivedyaṁ bhakṣayed dhareḥ |
śeṣāś ca mastake dhāryā iti vedānuśāsanam

The Vedic literature has instructed everyone to regularly drink the water that washed the lotus feet of Lord Hari, honor the remnants of Lord Hari's food, and touch to his head the tulasl leaves that were offered to the Lord.

HBV 9.346

षष्ठ-स्कन्धे पु सवन-व्रत-प्रसङ्गे [भ्प् ६.१९.२०]—
उद्वास्य देव स्वे धाम्नि तन् निवेदितम् अग्रतः ।
अद्याद् आत्म-विशुद्ध्य्-अर्थ सर्व-कामार्थ-सिद्धये

ṣaṣṭha-skandhe puṁsavana-vrata-prasaṅge [BhP 6.19.20]—
udvāsya devaṁ sve dhāmni tan niveditam agrataḥ |
adyād ātma-viśuddhy-arthaṁ sarva-kāmārtha-siddhaye

is found regarding the conception of a child) udvdsya devarh sve dhdmni tan-niveditam agratah adydd dtma-visuddhy-artharh sarva-kdma-samrddhaye Thereafter, Lord Visnu should be laid in His bed, and then one should take prasada. In this way, husband and wife will be purified and will have all their desires fulfilled.

HBV 9.347

अष्टम-स्कन्धे च पयो-व्रत-प्रसङ्गे [भ्प् ८.१६.४२]—
निवेदित तद्-भक्ताय दद्याद् भुञ्जीत वा स्वयम्

aṣṭama-skandhe ca payo-vrata-prasaṅge [BhP 8.16.42]—
niveditaṁ tad-bhaktāya dadyād bhuñjīta vā svayam

One should offer all the prasada to a Vaisnava or offer him some of the prasada and then take some oneself.

HBV 9.348

गौतमीय-तन्त्रे—
शुक्लोपचार-सम्भारैर् नित्यशो हरिम् अर्चयेत् ।
निवेद्य कृष्णाय विधिवद् अन्न भुञ्जीत तत् स्वयम् ।
अथवा सात्वते दद्याद् यदि लभ्यते भक्तितः

gautamīya-tantre—
śuklopacāra-sambhārair nityaśo harim arcayet |
nivedya kṛṣṇāya vidhivad annaṁ bhuñjīta tat svayam |
athavā sātvate dadyād yadi labhyate bhaktitaḥ

Every day, one should collect fresh ingredients and then worship Lord Hari. After offering food to Lord Krsna while following the prescribed rules and regulations, one should honor the Lords remnants and distribute them to Vaisnavas or guests, with love and devotion.

HBV 9.349

शरत्-प्रदीपे च—
भक्त-क्षण-क्षणो देवः स्मृतिः सेवा स्व-वेश्मनि ।
स्व-भोज्यस्यार्पण दान फलम् इन्द्रादि-दुर्लभम्

śarat-pradīpe ca—
bhakta-kṣaṇa-kṣaṇo devaḥ smṛtiḥ sevā sva-veśmani |
sva-bhojyasyārpaṇaṁ dānaṁ phalam indrādi-durlabham

Festivals celebrated by the devotees are centered around Lord Visnu. One can remain at home and constantly remember the Supreme Lord, engage in His devotional service, and offer Him one's favorite food. Serving the Lord in this way enables one to go to Vaikuntha, which is rarely attained, even by demigods, such as Indra.

HBV 9.350

दृष्ट्वा महा-प्रसादान्न तत् प्राङ् नत्वाभिमन्त्रयेत् ।
स्वेष्ट-नाम्ना ततो मूल-मनुना वार-सप्तकम्

dṛṣṭvā mahā-prasādānnaṁ tat prāṅ natvābhimantrayet |
sveṣṭa-nāmnā tato mūla-manunā vāra-saptakam

410 SRI HARI-BHAKTI-VILASA As soon as one sees mahd-prasdda, he should offer obesiances to it and honor it by chanting the Gdyatri mantra. Then, one should chant the inula- mantra seven times over the mahd-prasada.

HBV 9.351

धर्मराजादि-भाग चापास्य श्री-चरणामृतम् ।
तुलसी चात्र निक्षिप्य श्लोकान् सङ्कीर्तयेद् इमान्

dharmarājādi-bhāgaṁ cāpāsya śrī-caraṇāmṛtam |
tulasīṁ cātra nikṣipya ślokān saṅkīrtayed imān

From the mahd-prasdda, one should take out a portion, and with tulasi leaves and water that washed the Lord's lotus feet, make an offering to Dharmaraja and others, while reciting these verses.

HBV 9.352

यस्योच्छिष्ट हि वाञ्छन्ति ब्रह्माद्या ऋषयो'मलाः ।
सिद्धाद्याश् च हरेस् तस्य वयम् उच्छिष्ट-भोजिनः

yasyocchiṣṭaṁ hi vāñchanti brahmādyā ṛṣayo'malāḥ |
siddhādyāś ca hares tasya vayam ucchiṣṭa-bhojinaḥ

We honor Lord Hari's remnants of food, which are sought after with great respect by the maintainers of the living entities, such as the Siddhas and the demigods, headed by Brahma.

HBV 9.353–354

किञ्च—
यस्य नाम्ना विनश्यन्ति महापातक-राशयः ।
तस्य श्री-कृष्ण-देवस्य वयम् उच्छिष्ट-भोजिनः
उच्छिष्ट-भोजिनस् तस्य वयम् अद्भुत-कर्मणः ।
यो बाल्य-लीलया ताञ्स् तान् पूतनादीन् अपातयत्

kiṁ ca—
yasya nāmnā vinaśyanti mahāpātaka-rāśayaḥ |
tasya śrī-kṛṣṇa-devasya vayam ucchiṣṭa-bhojinaḥ
ucchiṣṭa-bhojinas tasya vayam adbhuta-karmaṇaḥ |
yo bālya-līlayā tāṁs tān pūtanādīn apātayat

We honor the remnants of Lord Krsna, whose holy names destroy all sinful reactions. We take great pleasure in relishing the remnants of Lord Krsna, who, in His childhood, had effortlessly killed the witch, Putana, and performed many other wonderful pastimes.

N I N T H VILASA 411

HBV 9.355

एकादश-स्कन्धे [भ्प् ११.६.४६]—
त्वयोपभुक्त-स्रग्-गन्ध-वासोऽलङ्कार-चर्चिताः ।
उच्छिष्ट-भोजिनो दासास् तव मायाञ् जयेमहि

ekādaśa-skandhe [BhP 11.6.46]—
tvayopabhukta-srag-gandha-vāso'laṅkāra-carcitāḥ |
ucchiṣṭa-bhojino dāsās tava māyāṁ jayemahi

Simply by decorating ourselves with the garlands, fragrant oils, clothes and ornaments that You have already enjoyed, and by eating the remnants of Your meals, we, Your servants, will indeed conquer Your illusory energy.

HBV 9.356

यतो'मृतोपस्तरणम् असीत्य् उक्त्वा यथा-विधि ।
पञ्च प्राणाहुतीः कृत्वा भुञ्जीत पुरतः प्रभोः

yato'mṛtopastaraṇam asīty uktvā yathā-vidhi |
pañca prāṇāhutīḥ kṛtvā bhuñjīta purataḥ prabhoḥ

Thereafter, one should offer oblations to the panca-prdna, while reciting the mantra beginning with amrtopastaranamasi and then honor the Lord's remnants outside the Deity room. It is absolutely prohibited to eat anything inside the Deity room.

HBV 9.357

श्री-विष्णु-पुराणे [विप् ३.११.७७, ७९-८०, ८२-३, ८६-९१, ९५-६, ९८] और्व-सगर-स□वादे—
प्रशस्त-रत्न-पाणिस् तु भुञ्जीत प्रयतो गृही

śrī-viṣṇu-purāṇe [ViP 3.11.77, 79-80, 82-3, 86-91, 95-6, 98] aurva-sagara-saṁvāde—
praśasta-ratna-pāṇis tu bhuñjīta prayato gṛhī

that is found in the Visnu Purana it is stated) prasasta ratnapdnistu bhunjita prayato grhi A householder should sit down and honor the Lord's remnants of food in a pure and peaceful manner.

HBV 9.358–359

पुण्य-गन्धौ शस्त-माल्य-धारी चैव नरेश्वर ।
नैक-वस्त्र-धरो'थार्द्र-पाणि-पादो महीपते
विशुद्ध-वदनः प्रीतो भुञ्जीत न विदिङ्-मुखः ।
प्राङ्-मुखोदङ्-मुखो वापि न चैवान्य-मना नरः

puṇya-gandhau śasta-mālya-dhārī caiva nareśvara |
naika-vastra-dharo'thārdra-pāṇi-pādo mahīpate
viśuddha-vadanaḥ prīto bhuñjīta na vidiṅ-mukhaḥ |
prāṅ-mukhodaṅ-mukho vāpi na caivānya-manā naraḥ

412 SRIHARI-BHAKTI-VILASA visuddhavadanah prito bhunjita na vidinmukhah prdnmukhodan mukho vdpi na caivdnyamukho narah One should sit down facing either east or north, after washing his hands and feet. He should decorate himself with sandalwood paste and a flower garland before sitting down to take his meal with a peaceful and satisfied heart. One should not eat while wearing only one piece of cloth, facing fire, facing a corner,

or looking here and there.

HBV 9.360

दत्त्वा तु भक्त॰ शिष्येभ्यः क्षुधितेभ्यस् तथा गृही ।
प्रशस्त-शुद्ध-पात्रे तु भुञ्जीताकुपितो द्विजः

dattvā tu bhaktaṁ śiṣyebhyaḥ kṣudhitebhyas tathā gṛhī |
praśasta-śuddha-pātre tu bhuñjītākupito dvijaḥ

After distributing food to his disciples, devotees in general, and those who are hungry, a householder should peacefully accept his meal on a suitable plate.

HBV 9.361

नासन्दि-स॰स्थिते पात्रे नादेशे च नरेश्वर ।
नाकाले नातिसङ्कीर्णे दत्त्वाग्र॰ च नरो'ग्नये ।
नाशेष॰ पुरुषो'श्नीयाद् अन्यत्र जगती-पते

nāsandi-saṁsthite pātre nādeśe ca nareśvara |
nākāle nātisaṅkīrṇe dattvāgraṁ ca naro'gnaye |
nāśeṣaṁ puruṣo'śnīyād anyatra jagatī-pate

O emperor, one should never eat while keeping his plate on a three-legged wooden table, in a congested or narrow place, or during an inappropriate time, such as the early evening. A small portion of prasdda should first be offered into fire. A man should not eat everything on his plate. Rather, he should leave a small portion of food.

HBV 9.362

मध्वम्भु-दधि-सर्पिभ्यः सक्तुभ्यश् च विवेकवान् ।
अश्नीयात् तन्-मयो भूत्वा पूर्व॰ तु मधुर॰ रसम्

madhvambhu-dadhi-sarpibhyaḥ saktubhyaś ca vivekavān |
aśnīyāt tan-mayo bhūtvā pūrvaṁ tu madhuraṁ rasam

After scrutinizing all the food on his plate, such as honey, water, yogurt, ghee and grains, one should eat the sweets first.

HBV 9.363–365

लवणाम्ले तथा मध्ये कटु-तिक्तादिका□स् ततः ।
प्राग् द्रव□ पुरुषो'श्नीयान् मध्ये कठिनाशनम्
अन्ते पुनर् द्रवाशी तु बलारोग्ये न मुञ्चति ।
पञ्च-ग्रास□ महा-मौन□ प्राणाद्याप्यायनाय तत्
भुक्त्वा सम्यग् अथाचम्य प्राङ्-मुखोदङ्मुखो'पि वा ।
यथावत् पुनर् आचामेत् पाणी प्रक्षाल्य मूलतः

lavaṇāmle tathā madhye kaṭu-tiktādikāṁs tataḥ |
prāg dravaṁ puruṣo'śnīyān madhye kaṭhināśanam
ante punar dravāśī tu balārogye na muñcati |
pañca-grāsaṁ mahā-maunaṁ prāṇādyāpyāyanāya tat
bhuktvā samyag athācamya prāṅ-mukhodaṅmukho'pi vā |
yathāvat punar ācāmet pāṇī prakṣālya mūlataḥ

While having his meal, one should eat the salty and sour preparations first, followed by the pungent and bitter preparations. If one first eats some liquid preparation, then eats some solid food, and then once again, at the end, eats some more of the liquid preparation, he will acquire strength and good health. One should first wash his hands and mouth. Then, while sitting facing east or north, he should have his meal while maintaining silence, after offering a small portion of the food to the pahca-prarias. When finished, one should nicely wash his hands and mouth.

HBV 9.366

स्वस्थः प्रशान्त-चित्तस् तु कृतासन-परिग्रहः ।
अभीष्ट-देवताना□ तु कुर्वीत स्मरण□ नरः

svasthaḥ praśānta-cittas tu kṛtāsana-parigrahaḥ |
abhīṣṭa-devatānāṁ tu kurvīta smaraṇaṁ naraḥ

After eating, one should peacefully relax and meditate on his worshipable Lord.

HBV 9.367

अगस्तिर् अग्निर् बडवानलश् च
भुक्त□ मयान्न□ जरयत्व् अशेषम् ।
सुख□ च मे तत्-परिणाम-सम्भव□
यच्छन्त्व् अरोगो मम चास्तु देहे

agastir agnir baḍavānalaś ca
bhuktaṁ mayānnaṁ jarayatv aśeṣam |
sukhaṁ ca me tat-pariṇāma-sambhavaṁ
yacchantv arogo mama cāstu dehe

414 SRI HARI-BHAKTI-VILASA sukhanca me tat parindm sambhavarh yacchantva rogarh mama cdstu dehe He should pray: May the three kinds of fire of digestion properly digest my consumed food. May I achieve happiness as a resuir of proper digestion and may my body remain free of disease.

HBV 9.368

विष्णुः समस्तेन्द्रिय-देह-देही
प्रधान-भूतो भगवान् यथैकः ।
सत्येन तेनात्तम् अशेषम् अन्नम्
आरोग्यद□ मे परिणामम् एतु

viṣṇuḥ samastendriya-deha-dehī
pradhāna-bhūto bhagavān yathaikaḥ |
satyena tenāttam aśeṣam annam
ārogyadaṁ me pariṇāmam etu

May the power of my conviction that Lord Visnu is the supreme controller of all senses, bodies, and embodied souls, help digest my food and give me good health.

HBV 9.369

इत्य् उच्चार्य स्व-हस्तेन परिमृज्य तथोदरम् ।
अनायास-प्रदायीनि कुर्यात् कर्माण्य् अतन्द्रितः

ity uccārya sva-hastena parimṛjya tathodaram |
anāyāsa-pradāyīni kuryāt karmāṇy atandritaḥ

After reciting these two mantras, one should massage his belly and give up lethargy by engaging in some light work. In other words, one should avoid hard physical labor after eating.

HBV 9.370

कौर्मे व्यास-गीतायाम्—
प्राङ्-मुखो'न्नानि भुञ्जीत सूर्याभिमुखम् एव वा ।
आसीनः स्वासने सिद्धे भूम्या॰ पादौ निधाय च

kaurme vyāsa-gītāyām—
prāṅ-mukho'nnāni bhuñjīta sūryābhimukham eva vā |
āsīnaḥ svāsane siddhe bhūmyāṁ pādau nidhāya ca

One should sit on a comfortable asana facing the sun, or east, while keeping both legs on the floor as he has his meal.

HBV 9.371

आयुष्य॰ प्राङ्-मुखो भुङ्क्ते यशस्य॰ दक्षिणामुखः ।
श्रिय॰ प्रत्यङ्-मुखो भुङ्क्ते ऋत॰ भुङ्क्ते उदङ्-मुखः

āyuṣyaṁ prāṅ-mukho bhuṅkte yaśasyaṁ dakṣiṇāmukhaḥ |
śriyaṁ pratyaṅ-mukho bhuṅkte ṛtaṁ bhuṅkte udaṅ-mukhaḥ

Eating one's meal facing east awards one a long duration of life. Facing south gives one fame, facing west awards wealth, and facing north causes all of one's desires to be fulfilled.

HBV 9.372

पञ्चार्द्रो भोजन□ कुर्याद् भूमौ पात्र□ निधाय च ।
उपवासेन तत् तुल्य□ मनुर् आह प्रजापतिः

pañcārdro bhojanaṁ kuryād bhūmau pātraṁ nidhāya ca |
upavāsena tat tulyaṁ manur āha prajāpatiḥ

Prajapati Manu has said that if one has his meal, after washing his hands, feet, and mouth, keeping his plate on the floor—he obtains the benefit of fasting.

HBV 9.373–374

उपैइप्ते सुचौ देसे
प्द्दौ प्रक्स्द्ल्य वै करौ
अचम्यर्द्रद् ननोऽक्रोधह्
पन्च्द्रद्रो भोजनर्ह् चरेत्
मह्द् व्य्द्भ्रतभिस् त्वन्नम्
परिव्द्र्योदकेन तु
अम्रतोपस्तरनर्ह् असि
त्य पोसन्क्रिय्द्रह् चरेत्

upaiipte sucau dese
pddau praksdlya vai karau
acamyardrd nano'krodhah
pancdrdro bhojanarh caret
mahd vydhrtibhis tvannam
parivdryodakena tu
amrtopastaranarh asi
tya posankriydrh caret

One should wash his feet, hands, and mouth; sit down in a clean place that was smeared with cow dung and have his meal with a mind that is free from anger. Before eating, one should chant the Gayatri mantra and then sprinkle some water around his plate, while chanting this mantra: amrtopastaranarh asi.

HBV 9.375–378

महा-व्याहृतिभिस् त्व् अन्न॰ परिवार्योदकेन तु ।
अमृतोपस्तरणम् असीत्यपोशान-क्रिया॰ चरेत् ॥
स्वाहा-प्रणव-स॰युक्ता॰ प्राणायेत्य् आहुति॰ ततः ।
अपानाय ततो हुत्वा व्यानाय तद्-अनन्तरम्
उदानाय ततः कुर्यात् समानायेति पञ्चमीम् ।
विज्ञाय तत्त्वम् एतेषा॰ जुहुयाद् आत्मनि द्विजाः
शेषम् अन्न॰ यथाकाम॰ भुञ्जीत व्यञ्जनैर् युतम् ।
ध्यात्वा तन्-मनसा देवम् आत्मान॰ वै प्रजापतिम्
अमृतापिधानम् असीत्य् उपरिष्टाद् अपः पिबेत्

mahā-vyāhṛtibhis tv annaṁ parivāryodakena tu |
amṛtopastaraṇam asītyapośāna-kriyāṁ caret ||
svāhā-praṇava-saṁyuktāṁ prāṇāyety āhutiṁ tataḥ |
apānāya tato hutvā vyānāya tad-anantaram
udānāya tataḥ kuryāt samānāyeti pañcamīm |
vijñāya tattvam eteṣāṁ juhuyād ātmani dvijāḥ
śeṣam annaṁ yathākāmaṁ bhuñjīta vyañjanair yutam |
dhyātvā tan-manasā devam ātmānaṁ vai prajāpatim
amṛtāpidhānam asīty upariṣṭād apaḥ pibet

416 SRIHARI-BHAKTI-VILASA uddndya tatah kuryydt sama ndyeti pancamlm vijnaya tattvam etesarh juhuydd dtmani dvijdh sesam annarh yathd kdmarh bhunjit vyanjanair yutam dhydtvd tanmanasd devam dtmdnam vai prajdpatim amrtapi dhdnam asi tyu paristddapah pivet Thereafter, one should offer oblations to the five kinds of life air while chanting: om prdndya svdhd, and so on. O brdhmanas, one should also offer oblations to himself after understanding all the intricacies of this science. After doing this, one can enjoy his meal as he likes. After eating, one should fix his mind on the Supreme Lord and then wash his hands and mouth while chanting this mantra: amrtavipadhanam asi.

HBV 9.379–381

किञ्च, तत्रैव—
यद् भुङ्क्ते वेष्टित-शिरा यच् च भुङ्क्ते विदिङ्-मुखः ।
सोपानत्कश् च यद् भुङ्क्ते सर्वं विद्यात् तद् आसुरम्
नार्ध-रात्रे न मध्याह्ने नाजीर्णं नार्द्र-वस्त्र-धृक् ।
न च भिन्नासन-गतो न याने सुस्थितो'पि वा
न भिन्न-भाजने चैव न भूम्यां न च पाणिषु ।
अनारोग्यम् अनायुष्यम् अस्वर्ग्यं चातिभोजनम् ।
अपुण्यं लोक-विद्विष्टं तस्मात् तत् परिवर्जयेत्

kiṁ ca, tatraiva—
yad bhuṅkte veṣṭita-śirā yac ca bhuṅkte vidiṅ-mukhaḥ |
sopānatkaś ca yad bhuṅkte sarvaṁ vidyāt tad āsuram
nārdha-rātre na madhyāhne nājīrṇaṁ nārdra-vastra-dhṛk |
na ca bhinnāsana-gato na yāne saṁsthito'pi vā
na bhinna-bhājane caiva na bhūmyāṁ na ca pāṇiṣu |
anārogyam anāyuṣyam asvargyaṁ cātibhojanam |
apuṇyaṁ loka-vidviṣṭaṁ tasmāt tat parivarjayet

Eating while covering one's head, while facing a corner, or while wearing shoes is considered to be demoniac. One should avoid eating in the middle of the night, at noon, when one is suffering from indigestion, while wearing wet clothes, while sitting on a broken chair, while sitting in a vehicle, on a broken plate, or by placing the food on the ground or in the palms of one's hands. Overeating is a great impediment on the path of good health, it reduces one's duration of life, it hampers one's progress to heaven, it causes one to accumulate sin, and it becomes a cause of public criticism. Therefore, one should refrain from overeating.

HBV 9.382

किञ्च—
न वाम-हस्तेनोद्धृत्य पिबेद् वक्त्रेण वा जलम्

kiṁ ca—
na vāma-hastenoddhṛtya pibed vaktreṇa vā jalam

One should not drink water by picking up a glass with his left hand.

HBV 9.383

विष्णु-स्मृतौ—
पिबतः पतते तोय भाजने मुख-निर्गयम् ।
अभोज्य तद् भवेद् अन्न भुक्त्वा चान्द्रायण चरेत्

viṣṇu-smṛtau—
pibataḥ patate toyaṁ bhājane mukha-nirgayam |
abhojyaṁ tad bhaved annaṁ bhuktvā cāndrāyaṇaṁ caret

If some water falls on one's plate while drinking water, the food on the plate becomes unfit for eating. If one eats that food, he must purify himself by following the vow of candrdyana.

HBV 9.384

मार्कण्डेये—
भुञ्जीतान्न च तच्-चित्तो ह्य् अन्तर्जासु सदा नरः ।
उपघाताद् ऋते दोषान्नान्नस्योदीरयेद् बुधः

mārkaṇḍeye—
bhuñjītānnaṁ ca tac-citto hy antarjāsu sadā naraḥ |
upaghātād ṛte doṣānnānnasyodīrayed budhaḥ

418 SRI HARI-BHAKTI-VILASA One should sit down, crossing his legs and keeping his plate just in front of him. One should always eat his meal with attention. Learned people find fault in the food that is eaten by crows, cats, or other animals.

HBV 9.385

अन्यत्र च—
हस्तादृते'म्बुनान्येनान् अश्नन् पात्राद् ऋते पिबेत् ।
दक्षिण तु परित्यज्य वामे नीर निघापयेत् ।
अभोज्य तद् भवेद् अन्न पानीय च सुरा-समम्

anyatra ca—
hastādṛte'mbunānyenān aśnan pātrād ṛte pibet |
dakṣiṇaṁ tu parityajya vāme nīraṁ nighāpayet |
abhojyaṁ tad bhaved annaṁ pānīyaṁ ca surā-samam

It is prohibited to drink water without a glass or cup, simply by using one's palms. It is also forbidden to drink water directly from a source without holding it with his hand. If one keeps

his glass of water to the left of his plate, rather than the right, his water is considered to be on the level of wine and his food unfit for consumption.

HBV 9.386

तृप्तो दद्याद् धि तद्-अन्न□ शेष□ दुर्गत-तृप्तये

tṛpto dadyād dhi tad-annaṁ śeṣaṁ durgata-tṛptaye

Whatever food is left over after a meal should be distributed to distressed people, for their satisfaction.

HBV 9.387–388

सम्यग् आचम्य दक्षाङ्घ्रेर् अङ्गुष्ठे वारि निक्षिपेत्
ततः स□स्मृत्य सन्तुष्टः पुष्टिदाम् इष्ट-देवताम् ।
सन्निकृष्टैर् वृतः शिष्टैर् जपेद् अन्न-पतेर् मनून् ।
अन्नपते'न्नस्य नो देहि इत्य् आदि ।

samyag ācamya dakṣāṅghrer aṅguṣṭhe vāri nikṣipet
tataḥ saṁsmṛtya santuṣṭaḥ puṣṭidām iṣṭa-devatām |
sannikṛṣṭair vṛtaḥ śiṣṭair japed anna-pater manūn |
annapate'nnasya no dehi ity ādi |

After properly washing one's hands and mouth, one should sprinkle a few drops of water on his right toe. Then one should happily meditate on the Supreme Lord, who provides him nourishment. Next, while surrounded by

pious people, one should chant the mantra: annapate'nnasya no dehi, which invokes the grace of the Lord.

HBV 9.389

भक्षयेद् अथ ताम्बूल प्रसाद वल्लवी-प्रभोः ।
शिष्टैर् इष्टैर् जपेद् दिव्य भगवन् नाम-मङ्गलम्

bhakṣayed atha tāmbūlaṁ prasādaṁ vallavī-prabhoḥ |
śiṣṭair iṣṭair japed divyaṁ bhagavan nāma-maṅgalam

One should then chew the betel nuts that were offered to the Lord and sit with the other devotees to chant the most auspicious holy names.

HBV 9.390

वाराहे—
यो ममैवार्चन कृत्वा तत्र प्रापणम् उत्तमम् ।
शेषम् अन्न शम् अश्नाति ततः सौख्यतर नु किम्

vārāhe—
yo mamaivārcanaṁ kṛtvā tatra prāpaṇam uttamam |
śeṣam annaṁ śam aśnāti tataḥ saukhyataraṁ nu kim

Can anyone achieve more happiness than that which is obtained by eating My prasdda after worshiping Me and offering Me very palatable food?

HBV 9.391

स्कान्दे—
तवोपहार भुक्त्वा यः सेवते यज्ञ-पूरुषम् ।
सेवित तेन नियत पुरोडाशो महाधिया

skānde—
tavopahāraṁ bhuktvā yaḥ sevate yajña-pūruṣam |
sevitaṁ tena niyataṁ puroḍāśo mahādhiyā

A great soul who serves the Lord of sacrifice by relishing the remnants of His food lives happily by accepting whatever is allotted to him at the conclusion of sacrificial performances.

HBV 9.392

किञ्च तत्रैव—
शङ्खोदकं तीर्थ-वराद् वरिष्ठं
पादोदकं तीर्थ-गणाद् गरिष्ठम् ।
नैवेद्य-शेषं क्रतु-कोटि-पुण्यं
निर्माल्य-शेषं व्रत-दान-तुल्यम्

kiṁ ca tatraiva—
śaṅkhodakaṁ tīrtha-varād variṣṭhaṁ
pādodakaṁ tīrtha-gaṇād gariṣṭham |
naivedya-śeṣaṁ kratu-koṭi-puṇyaṁ
nirmālya-śeṣaṁ vrata-dāna-tulyam

420 SRI HARI-BHAKTI-VILASA naivedya sesarh krdtu kotipunyarh nirmmdlya sesarh vrata ddna tulyarh Water from a conch shell is more sanctified than water from a holy place of pilgrimage. Water that washed the lotus feet of the Lord is more sanctified than the combined water of all holy places. The remnants of the Lord's food awards one more benefit than the piety earned by performing ten million sacrifices. The remnants of the Lord's flowers and other offerings award one merit equal to that which is achieved by following vows and giving charity.

HBV 9.393

नैवेद्य-शेषं तुल-सीवि-मिश्रं
विशेषतः पाद-जलेन सिक्तम् ।
यो ऽश्नाति नित्यं पुरतो मुरारेः
प्राप्नोति यज्ञायुत-कोटि-पुण्यम्

naivedya-śeṣaṁ tula-sīvi-miśraṁ
viśeṣataḥ pāda-jalena siktam |
yo 'śnāti nityaṁ purato murāreḥ
prāpnoti yajñāyuta-koṭi-puṇyam

One who regularly honors Lord Visnu's prasada with tulasi leaves, along with the water that washed His lotus feet, obtains the merit of performing ten thousand million sacrifices.

HBV 9.394

ष॒ड्भिर् मासोपवासैस् तु यत् फल॑ परिकीर्तितम् ।
विष्णोर् नैवेद्य-शेषे यत् फल॑ तद् भुञ्जता॑ कलौ

ṣaḍbhir māsopavāsais tu yat phalaṁ parikīrtitam |
viṣṇor naivedya-śeṣe yat phalaṁ tad bhuñjatāṁ kalau

In this age of Kali, simply by eating Lord Visnu's remnants of food, one achieves the merit of fasting for six months.

HBV 9.395

कि॑ च, तत्र श्री-शालग्राम-शिला-माहात्म्ये—
भक्त्या भुनक्ति नैवेद्य॑ शालग्राम-शिलार्पितम् ।
कोटि॑ मखस्य लभते फल॑ शत-सहस्रशः

kiṁ ca, tatra śrī-śālagrāma-śilā-māhātmye—
bhaktyā bhunakti naivedyaṁ śālagrāma-śilārpitam |
koṭiṁ makhasya labhate phalaṁ śata-sahasraśaḥ

connection with the glories of the salagrdma'sild) bhaktyd bhunakti naivedhyarh sdlagrdma sildrpitam kotirh makhasya labhate phalarh satasahasrasah

NINTH VILAS A 421 One who honors the remnants of food offered to the sdlagrama-sila obtains the merit of performing hundreds of thousands of sacrifices.

HBV 9.396–397

ब्रह्म-वारि-गृहस्थैश् च वानप्रस्थैश् च भिक्षुभिः ।
भोक्तव्य॑ विष्णु-नैवेद्य॑ नात्र कार्या विचारणा
भुक्त्वान्य-देव-नैवेद्य॑ द्विजश् चान्द्रायण॑ चरेत् ।
भुक्त्वा केशव-नैवेद्य॑ यज्ञ-कोटि-फल॑ लभेत्

brahma-vāri-gṛhasthaiś ca vānaprasthaiś ca bhikṣubhiḥ |
bhoktavyaṁ viṣṇu-naivedyaṁ nātra kāryā vicāraṇā
bhuktvānya-deva-naivedyaṁ dvijaś cāndrāyaṇaṁ caret |
bhuktvā keśava-naivedyaṁ yajña-koṭi-phalaṁ labhet

All members of the four varnas and dsramas should honor Lord Visnu's remnants of food. There is no use in arguing this point. If a brahmana eats the remnants of the demigods' food,

he must atone by observing the vow of candrayana, and if he eats the remnants of Lord Visnu's food, he will achieve the merit of performing ten million sacrifices.

HBV 9.398–399

तत्रैव श्री-ब्रह्म-नारद-स□वादे—
अग्निष्टोम-सहस्रैस् तु वाजपेय-शतैर् अपि ।
तत् फल□ प्राप्यते नून□ विष्णोर् नैवेद्य-भक्षणात्
हृदि रूप□ मुखे नाम नैवेद्यम् उदरे हरेः ।
पादोदक□ च निर्माल्य□ मस्तके यस्य सो'च्युतः

tatraiva śrī-brahma-nārada-saṁvāde—
agniṣṭoma-sahasrais tu vājapeya-śatair api |
tat phalaṁ prāpyate nūnaṁ viṣṇor naivedya-bhakṣaṇāt
hṛdi rūpaṁ mukhe nāma naivedyam udare hareḥ |
pādodakaṁ ca nirmālyaṁ mastake yasya so'cyutaḥ

recorded in the Skanda Purdna, these statements are found) agnistoma sahasraistu vdjapeya satairapi tat phalarh prdpyate nunam visnor naivedhya bhaksandt hrdi ruparh mukhe nama naivedhyam udhure hareh padodakanca nirmmalyam mastake yasya so'cyutah The merit one obtains by performing one thousand agnistoma sacrifices and one hundred horse sacrifices can undoubtedly be achieved by honoring the remnants of Lord Visnu's food. One whose heart is decorated with the

422 SRI HARI-BHAKTI^VILASA transcendental form of Lord Hari, whose mouth chants the holy name of Lord Hari, whose stomach is filled with the remnants of Lord Hari's food, and whose head is adorned with the remnants of Lord Hari's flower garlands and water that washed His lotus feet, is as glorious as Lord Acyuta Himself.

HBV 9.400

कि□ च—
पावन□ विष्णु-नैवेद्य□ सुर-सिद्धर्षिभिः स्मृतम् ।
अन्य-देवस्य नैवेद्य□ भुवत्त्वाचान्द्रायण□ चरेत्

kiṁ ca—
pāvanaṁ viṣṇu-naivedyaṁ sura-siddharṣibhiḥ smṛtam |
anya-devasya naivedyaṁ bhuvattvācāndrāyaṇaṁ caret

The remnants of Lord Visnu has been glorified by perfected beings, great sages, and demigods, as most sanctified. They have stated that after eating the remnants of the demigods' food, one should undergo the atonement of performing the candrdyana vow.

HBV 9.401–402

कोटि-यज्ञैस् तु यत् पुण्य॰ मासोपोषण-कोटिभिः ।
तत् फल॰ प्राप्यते पुम्भिर् विष्णोर् नैवेद्य-भक्षणात्
तुलस्याश् च रजो-जुष्ट॰ नैवेद्यस्य च भक्षणम् ।
निर्माल्य॰ च धृत॰ येन महा-पातक-नाशनम्

koṭi-yajñais tu yat puṇyaṁ māsopoṣaṇa-koṭibhiḥ |
tat phalaṁ prāpyate pumbhir viṣṇor naivedya-bhakṣaṇāt
tulasyāś ca rajo-juṣṭaṁ naivedyasya ca bhakṣaṇam |
nirmālyaṁ ca dhṛtaṁ yena mahā-pātaka-nāśanam

The same merit that is obtained by performing millions of sacrifices and fasting for millions of months can be achieved simply by eating Lord Visnu's remnants of food. By honoring mahd-prasada with tulasi leaves and by accepting the Lord's flower garlands and other things that were offered to Him, all of one's gravest sinful reactions are destroyed.

HBV 9.403–405

बृहद्-विष्णु-पुराणे --
नैवेद्य॰ जगदीशस्य अन्न-पानादिक॰ च यत् ।
ब्रह्मवन् निर्विकार॰ हि यथा विष्णुस् तथैव तत्
विकार॰ ये प्रकुर्वन्ति भक्षणे तद् द्विजातयः
कुष्ठ-व्याधि-समायुक्ताः पुत्र-दार-विवर्जिताः ॥
निरय॰ यान्ति ते विप्रा यस्मान् नावर्तते पुनः

bṛhad-viṣṇu-purāṇe --
naivedyaṁ jagadīśasya anna-pānādikaṁ ca yat |
brahmavan nirvikāraṁ hi yathā viṣṇus tathaiva tat
vikāraṁ ye prakurvanti bhakṣaṇe tad dvijātayaḥ
kuṣṭha-vyādhi-samāyuktāḥ putra-dāra-vivarjitāḥ ||
nirayaṁ yānti te viprā yasmān nāvartate punaḥ

O brahmanas, know for certain that one should not discriminate, thinking, "This is fit for eating and this is not fit for eating," with regards to Lord Visnu's remnants of food and drink. Mahd-prasada of Lord Visnu is unaffected by any material condition because it is

transcendental, like the Lord Himself. Indeed, it is non-different from Lord Visnu. Those who discriminate, or have reservations about honoring Lord Visnu's remnants of food, will suffer from leprosy and reside in hell after losing his wife and children.

HBV 9.406

विष्णुधर्मोत्तरे—
नवम् अन्न॰ फल॰ पुष्प॰ निवेद्य मधुसूदने ।
पश्चाद् भुङ्क्ते स्वय॰ यश् च तस्य तुष्यति केशवः

viṣṇudharmottare—
navam annaṁ phalaṁ puṣpaṁ nivedya madhusūdane |
paścād bhuṅkte svayaṁ yaś ca tasya tuṣyati keśavaḥ

Lord Kesava, the slayer of the Madhu demon, considers that person very dear to Him who offers Him everything, including rice, fruit, and flowers, and then partakes of the remnants.

HBV 9.407

ब्रह्माण्ड-पुराणे—
मुकुन्दाशन-शेष॰ तु यो हि भुङ्क्ते दिने दिने ।
सिक्थे सिक्थे भवेत् पुण्य॰ चान्द्रायण-शताधिकम्

brahmāṇḍa-purāṇe—
mukundāśana-śeṣaṁ tu yo hi bhuṅkte dine dine |
sikthe sikthe bhavet puṇyaṁ cāndrāyaṇa-śatādhikam

424 SRI HARI-BHAKTI-VILASA sikthe sikthe bhavet punyarh cdndrdyana satddhikam One who eats Lord Mukunda's remnants of food every day obtains the merit of performing one hundred cdndrdyana vratas with each bite he consumes.

HBV 9.408

अन्यत्रापि—
एकादशी-सहस्रैस् तु मासोपोषण-कोटिभिः ।
तत् फल प्राप्यते पुम्भिर् विष्णोर् नैवेद्य-भक्षणात् इति ।

anyatrāpi—
ekādaśī-sahasrais tu māsopoṣaṇa-koṭibhiḥ |
tat phalaṁ prāpyate pumbhir viṣṇor naivedya-bhakṣaṇāt iti |

Simply by honoring Lord Visnu's remnants of food, one obtains the merit of observing one thousand Ekadasi vratas and ten million fasts.

HBV 9.409

ततो यथोक्तम् आचम्य ताम्बूलादि विभज्य च ।
महा-प्रसाद दास्येन गृह्णीयात् प्रयतः स्वयम्

tato yathoktam ācamya tāmbūlādi vibhajya ca |
mahā-prasādaṁ dāsyena gṛhṇīyāt prayataḥ svayam

Thereafter, one should, according to prescribed rules, perform dcamana, offer betel nuts and spices to the Lord, and then, as an obedient servant, accept them as His remnants.

HBV 9.410

तथा च नवम-स्कन्धे श्रीमद्-अम्बरीष-चरिते [भ्प् ९.४.२०]—
काम च दास्ये न तु काम-काम्यया
यथोत्तमश्लोक-जनाश्रया रतिः

tathā ca navama-skandhe śrīmad-ambarīṣa-carite [BhP 9.4.20]—
kāmaṁ ca dāsye na tu kāma-kāmyayā
yathottamaśloka-janāśrayā ratiḥ

Indeed, Maharaja Ambarisa never desired anything for his own sense gratification. He engaged all his senses in devotional service, in various engagements related to the Lord. This is the way to increase attachment for the Lord and be completely free from all material desires.

HBV 9.411

नैवेद्य-भक्षणे यच् च निर्माल्य-ग्रहणे च यत् ।
माहात्म्यम् आदौ लिखित ज्ञेय सर्वम् इहापि तत्

naivedya-bhakṣaṇe yac ca nirmālya-grahaṇe ca yat |
māhātmyam ādau likhitaṁ jñeyaṁ sarvam ihāpi tat

The glories of honoring the Lord's remnants of food and flower garlands are also applicable in this connection.

COMPLETE TWENTY-VILĀSA TEXT

Vilāsa 10

Sat-saṅgaḥ — Association with Devotees

385 aligned entries · 536 numbered texts

HBV 10.1

श्री-कृष्ण-चरणाम्भोज-मधुपेभ्यो नमो नमः ।
कथञ्चिद् आश्रयाद् येषा॰ श्वापि तद्-गन्ध-भाग् भवेत्

śrī-kṛṣṇa-caraṇāmbhoja-madhupebhyo namo namaḥ |
kathañcid āśrayād yeṣāṁ śvāpi tad-gandha-bhāg bhavet

I offer my obeisances at the lotus feet of the devotees, who are just like bumblebees at the lotus feet of Lord Krsna. By the association of devotees even a dog -like person can become attracted to the sweet aroma of Lord Krsna's lotus feet.

HBV 10.2

अथ श्री-कृष्ण-भक्ताना॰ सभा॰ स-विनय॰ शुभाम् ।
गच्छेद् वैष्णव-चिह्नाढ्यः पातु॰ कृष्ण-कथा-सुधाम्

atha śrī-kṛṣṇa-bhaktānāṁ sabhāṁ sa-vinayaṁ śubhām |
gacched vaiṣṇava-cihnāḍhyaḥ pātuṁ kṛṣṇa-kathā-sudhām

After honoring mahd-prasada and other remnants of the Deity, one should decorate his body with tllaka and symbols of the Lord's weapons, as well as a flower garland. He should then humbly enter an assembly of Krsna's devotees and engage in listening to the nectrean topics of the Lord.

HBV 10.3

तथा च स्मृतिः –
इतिहास-पुराणाभ्या॰ षष्ठ-सप्तमकौ नयेत्

tathā ca smṛtiḥ –
itihāsa-purāṇābhyāṁ ṣaṣṭha-saptamakau nayet

One should spend the sixth and seventh parts of the day (which is considered to consist of eight parts) discussing literature such as the Mahdbhdrata, the histories, and the Purdnas.

HBV 10.4

अथ श्री-भगवद्-भक्ताना लक्षणानि –
सामान्यतः लैङ्गे –
विष्णुर् एव हि यस्यैष देवता वैष्णवः स्मृतः

atha śrī-bhagavad-bhaktānāṁ lakṣaṇāni –
sāmānyataḥ laiṅge –
viṣṇur eva hi yasyaiṣa devatā vaiṣṇavaḥ smṛtaḥ

sdmanyatah lavage (In the Lihga Purdna the general symptoms are stated) visnureva hi yasyaisa devatd vaisnavah smrtah

428 SRI HARI-BHAKTI-VILASA A Vaisnava is one whose worshipable Lord is Visnu.

HBV 10.5

अत्र विशेषः –
व्रत-कर्म-गुण-ज्ञान-भोग-जन्मादिमत्स्व् अपि ।
शैवेष्व् अपि च कृष्णस्य भक्ताः सन्ति तथा तथा

atra viśeṣaḥ –
vrata-karma-guṇa-jñāna-bhoga-janmādimatsv api |
śaiveṣv api ca kṛṣṇasya bhaktāḥ santi tathā tathā

Observing fasts, performing religious rituals, displaying compassion, possessing knowledge of the distinction between spirit and matter, enjoying life in the mode of goodness, birth in a noble family, and possessing spiritual knowledge are some of the general characteristics by which the devotees of Lord Krsna can be known.

HBV 10.6

तथा स्कान्दे श्री-मार्कण्डेय-भगीरथ-स वादे –
दशमी-शेष-स युक्त दिन वैष्णव-वल्लभम् ।
नोपासते महीपाल ते वै भागवता नराः

tathā skānde śrī-mārkaṇḍeya-bhagīratha-saṁvāde –
daśamī-śeṣa-saṁyuktaṁ dinaṁ vaiṣṇava-vallabham |
nopāsate mahīpāla te vai bhāgavatā narāḥ

that is found in the Skanda Purana it is stated) dasaml sesa sarhyuktam dinarh vaisnava vallabham nopdsate mahipdla te vai bhdgavatd nardh O King, those who do not fast on Ekadasi when it overlaps Dasami are certainly bona-fide devotees of the Lord.

HBV 10.7

प्राणात्यये न चाश्नन्ति दिन प्राप्य हरेर् नराः ।
कुर्वन्ति जागर रात्रौ सदा भागवता हि ते

prāṇātyaye na cāśnanti dinaṁ prāpya harer narāḥ |
kurvanti jāgaraṁ rātrau sadā bhāgavatā hi te

Know for certain that one who completely fasts on Ekadasi and who remains awake that night, even if it causes him great inconvenience, is an elevated devotee.

HBV 10.8

उपोष्य द्वादशी शुद्धा रात्रौ जागरणान्विताम् ।
अल्पा तु साधयेद् यस् तु स वै भागवतो नरः

upoṣya dvādaśīṁ śuddhāṁ rātrau jāgaraṇānvitām |
alpāṁ tu sādhayed yas tu sa vai bhāgavato naraḥ

He is to be considered a pure devotee who fasts on Ekadasi, stays awake that night, and then performs the necessary rituals on Dvadasi.

HBV 10.9

भक्तिर् न विच्युता येषा न च्युतानि व्रतानि च ।
सुप्रियः श्रीपतिर् येषा ते स्युर् भागवता नराः

bhaktir na vicyutā yeṣāṁ na cyutāni vratāni ca |
supriyaḥ śrīpatir yeṣāṁ te syur bhāgavatā narāḥ

Pure devotees are those who never fall down from the vows they had made to their spiritual master, such as fasting on Ekadasi, and whose object of love is the husband of the goddess of fortune, Laksmi.

HBV 10.10

कर्मिषु भगवद्-अर्पणादिना तद्-आज्ञा-बुद्ध्या वा भक्ति-हेतुः सदाचार-परता ।
धर्मार्थं जीवितं येषां सन्तानार्थं च मैथुनम् ।
पचनं विप्रमुख्यार्थं ज्ञेयास् ते वैष्णवा नराः

karmiṣu bhagavad-arpaṇādinā tad-ājñā-buddhyā vā bhakti-hetuḥ sadācāra-paratā |
dharmārthaṁ jīvitaṁ yeṣāṁ santānārthaṁ ca maithunam |
pacanaṁ vipramukhyārthaṁ jñeyās te vaiṣṇavā narāḥ

the Supreme Lord is counted as a limb of devotional service) dharmmdrtharh jlvitam yesdm santdndrthanca maithunam pacanam vipra mukhdrtham jneydste vaisnavd nardh One should be considered a Vaisnava whose very life is dedicated to executing the mission of his spiritual master, who engages in sex only for begetting nice children, and who cooks with the intention of feeding qualified brdhmanas.

HBV 10.11

यो'तिथिं पूजयेद् भक्त्या वैष्णवः स न संशयः

yo'tithiṁ pūjayed bhaktyā vaiṣṇavaḥ sa na saṁśayaḥ

430 SRI HARI-BHAKTI-VILASA One who affectionately feeds a guest who has arrived at his house exhausted due to traveling, is undoubtedly a Vaisnava.

HBV 10.12

सदाचार-रताः शिष्टाः सर्व-भूतानुकम्पकाः ।
शुचयस् त्यक्त-रागा ये सदा भागवता हि ते

sadācāra-ratāḥ śiṣṭāḥ sarva-bhūtānukampakāḥ |
śucayas tyakta-rāgā ye sadā bhāgavatā hi te

Those who properly exhibit Vaisnava etiquette, who follow the rules and regulations prescribed in the scriptures, who are merciful to all living entities, who are pure-hearted, and who are not attached to the fruits of their activities, are to be considered pure devotees.

HBV 10.13

पाद्मे वैशाख-माहात्म्ये श्री-नारदाम्बरीष-स□वादे (५.९४.८) –
जीवित□ यस्य धर्मार्थ□ धर्मो हर्य्-अर्थम् एव च ।
अहो-रात्राणि पुण्यार्थ□ त□ मन्ये वैष्णव□ भुवि

pādme vaiśākha-māhātmye śrī-nāradāmbarīṣa-saṁvāde (5.94.8) –
jīvitaṁ yasya dharmārthaṁ dharmo hary-artham eva ca |
aho-rātrāṇi puṇyārthaṁ taṁ manye vaiṣṇavaṁ bhuvi

that is found in the Padma Purdna it is stated) jivitarh yasya dharmmdrthe dharmmo haryyarthameva ca ahordtrdni punydrthe tarn manye vaisnavarh janam A Vaisnava is one whose very life is dedicated to executing the orders of the Lord, and who spends his wealth for the sake of spreading Krishna consciousness and advancing in devotional service, throughout the entire day and night.

HBV 10.14

लैङ्गे च –
विष्णु-भक्ति-समायुक्तान् श्रौत-स्मार्त-प्रवर्तकान् ।
प्रीतो भवति यो दृष्ट्वा वैष्णवो'सौ प्रकीर्तितः

laiṅge ca –
viṣṇu-bhakti-samāyuktān śrauta-smārta-pravartakān |
prīto bhavati yo dṛṣṭvā vaiṣṇavo'sau prakīrtitaḥ

One should be considered a Vaisnava who becomes pleased upon seeing those who are devoted to Lord Visnu, and who performs his activities based upon the rulings of sruti and smrti.

HBV 10.15

स्कान्दे तत्रैव –
पर-दुःखेनात्म-दुःख□ मन्यन्ते ये नृपोत्तम ।
भगवद्-धर्म-निरतास् ते नरा वैष्णवा नृप

skānde tatraiva –
para-duḥkhenātma-duḥkhaṁ manyante ye nṛpottama |
bhagavad-dharma-niratās te narā vaiṣṇavā nṛpa

as mercifulness, as a result of devotional service) skdnde tatraiva (In the Skanda Purana it is stated) paraduhkhena dtmaduhkharh manyante ye nrpottama bhagavad dharmma niratdste nard vaisnavd nrpa Those who feel unhappiness while seeing others' unhappiness, and whose attachment for the Supreme Lord continually increases are to be considered Vaisnavas.

HBV 10.16

तृतीय-स्कन्धे श्री-कपिल-देवहुति-स□वादे (३.२५.२१) –
तितिक्षवः कारुणिकाः सुहृदः सर्व-देहिनाम् ।
अजात-शत्रवः शान्ताः साधवः साधु-भूषणाः

tṛtīya-skandhe śrī-kapila-devahūti-saṁvāde (3.25.21) –
titikṣavaḥ kāruṇikāḥ suhṛdaḥ sarva-dehinām |
ajāta-śatravaḥ śāntāḥ sādhavaḥ sādhu-bhūṣaṇāḥ

is found in the Srimad'Bhdgavatam it is stated) titiksavah kdrunikah suhrdah sarvvadehindm ajdtasatravah sdntd sddhavah sddhubhusandh A saintly person is characterized as follows: he is tolerant, merciful, friendly to everyone, without enemies, and peaceful. He strictly follows the principles of religion and indeed, all his characteristics are sublime.

HBV 10.17

पञ्चम-स्कन्धे ऋषभदेवस्य पुत्रानुशासने (५.५.२) --
महत्-सेवा□ द्वारम् आहुर् विमुक्तेस्
तमो-द्वार□ योषिता□ सङ्गि-सङ्गम् ।
महान्तस् ते सम-चित्ताः प्रशान्ता
विमन्यवः सुहृदः साधवो ये

pañcama-skandhe ṛṣabhadevasya putrānuśāsane (5.5.2) --
mahat-sevāṁ dvāram āhur vimuktes
tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam |
mahāntas te sama-cittāḥ praśāntā
vimanyavaḥ suhṛdaḥ sādhavo ye

which is found in the Fifth Canto of Srimad-Bhagavatam) mahatsevdrh dvdram dhurvimukte yositdrh sangisangam mahdntaste samacittdh prasdntd vimanyavah suhrdah sddhavo ye

432 SRI HARI-BHAKTI-VILASA My dear sons, it has been ascertained by learned authorities that service to great souls is the gateway to liberation whereas association with those who are overly fond of women is the gateway to hell. Great souls are those who treat everyone equally, who are peaceful, who are devoid of anger, who are the well-wishers of all living entities, and who never act in an abominable manner.

HBV 10.18–20

एकादश-स्कन्धे भगवत्-प्रदत्तोद्धव-प्रश्नोत्तरे (११.११.२९-३१) –
कृपालुर् अकृत-द्रोहस् तितिक्षुः सर्व-देहिनाम् ।
सत्य-सारो ऽनवद्यात्मा समः सर्वोपकारकः
कामैर् अहत-धीर् दान्तो मृदुः शुचिर् अकिञ्चनः ।
अनीहो मित-भुक् शान्तः स्थिरो मच्-छरणो मुनिः
अप्रमत्तो गभीरात्मा धृति-माञ् जित-षड्-गुणः ।
अमानी मान-दः कल्यो मैत्रः कारुणिकः कविः

ekādaśa-skandhe bhagavat-pradattoddhava-praśnottare (11.11.29-31) –
kṛpālur akṛta-drohas titikṣuḥ sarva-dehinām |
satya-sāro 'navadyātmā samaḥ sarvopakārakaḥ
kāmair ahata-dhīr dānto mṛduḥ śucir akiñcanaḥ |
anīho mita-bhuk śāntaḥ sthiro mac-charaṇo muniḥ
apramatto gabhīrātmā dhṛti-māñ jita-ṣaḍ-guṇaḥ |
amānī māna-daḥ kalyo maitraḥ kāruṇikaḥ kaviḥ

which are found in the Srimad-Bhagavatam [11.11.29-31]) krpdlurakrtadrohastitiksuh sarvvadehindm satyasdro 'navadydtmd samah sarvvopakdrakah kdmdksubhitadhlrddnto mrduh sucirakincanah aniho mitabhuk sdntah sthiro maccharano munih apramatto gabhlrdtmd jitasangunah amdni mdnadah kalyo maitrah kdrunikah kavih The Supreme Lord said: O Uddhava, one who is compassionate, forgiving, truthful, free from envy, equal to everyone, a benefactor to all, not agitated by lust, self-controlled, sober, well-behaved, without any material possessions, unattached to worldly activities, austere in his eating, peaceful, steady, thoughtful, not bewildered, unchanging, patient, victorious over the six enemies, such as hunger and thirst, without desire for honor, always ready to give respect to others, expert in instructing others, sincere, merciful, and knowledgeable, is worthy of being called a Vaisnava.

HBV 10.21

विष्णु-पुराणे यम-तद्-भट-स□वादे [विप् ३.७.२०] –
न चलति निज-वर्ण-धर्मतो यः
सम-मतिर् आत्म-सुहृद्-विपक्ष-पक्षे ।
न हरति न हन्ति किञ्चिद् उच्चैः
स्थित-मनस□ तम् अवेहि विष्णु-भक्तम्

viṣṇu-purāṇe yama-tad-bhaṭa-saṁvāde [ViP 3.7.20] –
na calati nija-varṇa-dharmato yaḥ
sama-matir ātma-suhṛd-vipakṣa-pakṣe |
na harati na hanti kiñcid uccaiḥ
sthita-manasaṁ tam avehi viṣṇu-bhaktam

that is found in the Visnu Pur ana it is stated)

na calati nijavarna dharmmato yah samamatir dtma suhrd vipaksa pakse na harati na calati kincid uccaih sthiramanasarh tamavehi visnubhahtam One must be considered a Vaisnava who is steadfast in the devotional service of the Lord, who treats friends and enemies equally, who is never arrogant, who does not hanker after others' property, and whose determination is fixed.

HBV 10.22

ज्ञानिषु भक्ति-हेतुर् ज्ञानवत्ता । एकादशे हवि-योगेश्वरोत्तरे [भ्प् ११.२.४५,५२] –
सर्व-भूतेषु यः पश्येद् भगवद्-भावम् आत्मनः ।
भूतानि भगवत्य् आत्मन्य् एष भागवतोत्तमः

jñāniṣu bhakti-hetur jñānavattā | ekādaśe havi-yogeśvarottare [BhP 11.2.45,52] –
sarva-bhūteṣu yaḥ paśyed bhagavad-bhāvam ātmanaḥ |
bhūtāni bhagavaty ātmany eṣa bhāgavatottamaḥ

A first-class Vaisnava sees Lord Hari as the Supersoul residing within all living entities, and he sees how all living beings are situated within the Lord.

HBV 10.23

न यस्य स्वः पर इति वित्तेष्व् आत्मनि वा भिदा ।
सर्व-भूत-समः शान्तः स वै भागवतोत्तमः

na yasya svaḥ para iti vitteṣv ātmani vā bhidā |
sarva-bhūta-samaḥ śāntaḥ sa vai bhāgavatottamaḥ

A first-class Vaisnava does not make a distinction, thinking that something is his whereas something else belongs to another. He considers all living entities in the light of his equal vision and thus remains peaceful.

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HBV 10.24

एकादशे श्री-भगवद्-उक्तौ [भ्प् ११.११.३३] –
ज्ञात्वाज्ञात्वाथ ये वै मा यावान् यश् चास्मि यादृशः ।
भजन्त्य् अनन्य-भावेन ते मे भक्त-तमा मताः

ekādaśe śrī-bhagavad-uktau [BhP 11.11.33] –
jñātvājñātvātha ye vai māṁ yāvān yaś cāsmi yādṛśaḥ |
bhajanty ananya-bhāvena te me bhakta-tamā matāḥ

My devotees may or may not understand My transcendental nature but if they worship Me with unalloyed devotion, I consider them to be first-class devotees.

HBV 10.25–26

तत्रैव हवि-योगेश्वरोत्तरे [भ्प् ११.२.४६-४७]
ईश्वरे तद्-अधीनेषु बालिशेषु द्विषत्सु च ।
प्रेम-मैत्री-कृपोपेक्षा यः करोति स मध्यमः
अर्चायाम् एव हरये पूजा यः श्रद्धयेहते ।
न तद्-भक्तेषु चान्येषु स भक्तः प्राकृतः स्मृतः

tatraiva havi-yogeśvarottare [BhP 11.2.46-47]
īśvare tad-adhīneṣu bāliśeṣu dviṣatsu ca |
prema-maitrī-kṛpopekṣā yaḥ karoti sa madhyamaḥ
arcāyām eva haraye pūjāṁ yaḥ śraddhayehate |
na tad-bhakteṣu cānyeṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ

A madhyama'adhikdri Vaisnava is one who loves the Supreme Lord, makes friendship with His devotees, displays compassion toward ignorant people, and who avoids those who are averse to the Supreme Lord. A kanistha-adhikdri Vaisnava is one who worships the Deity of Lord Hari in the temple but does not know how to behave toward other devotees or people in general.

HBV 10.27

भोगवत्सु भक्ति-हेतुर् भोगानासक्तता । हवि-योगेश्वरोत्तरे [भ्प् ११.२.४८]
गृहीत्वापीन्द्रियैर् अर्थान् यो न द्वेष्टि न हृष्यति ।
विष्णोर् मायाम् इद पश्यन् स वै भागवतोत्तमः

bhogavatsu bhakti-hetur bhogānāsaktatā | havi-yogeśvarottare [BhP 11.2.48]
gṛhītvāpīndriyair arthān yo na dveṣṭi na hṛṣyati |
viṣṇor māyām idaṁ paśyan sa vai bhāgavatottamaḥ

enjoyment can be a cause of devotional service)

ekddase haviyogesvarottare • (The nava~yogendra, Havi, spoke this verse that is found in the Srimad'Bhdgavatam [11.2.48]) grhltvdplndriyair arthdn yo na dvesti na hrsyati visnor mdydm idarh pasyan sa vai bhdgavatottamah In spite of accumulating wealth with the help of the senses, if one realizes this material world to be the illusory energy of Lord Visnu and thus feels neither happiness nor distress due to contact with the objects of the senses, he is to be considered an uttama-adhikdri Vaisnava.

HBV 10.28

सज्जन्म-विद्यादिमत्सु भक्ति-हेतुर् निरभिमानिता । तत्रैव [भ्प् ११.२.५१] --
न यस्य जन्म-कर्मभ्या न वर्णाश्रम-जातिभिः ।
सज्जते ऽस्मिन्न् अहम्-भावो देहे वै स हरेः प्रियः

sajjanma-vidyādimatsu bhakti-hetur nirabhimānitā | tatraiva [BhP 11.2.51] --
na yasya janma-karmabhyāṁ na varṇāśrama-jātibhiḥ |
sajjate 'sminn aham-bhāvo dehe vai sa hareḥ priyaḥ

education that may be a cause of devotional service) ekddase haviyogesvarottare (Havi also spoke this verse that is found in the Srimad-Bhdgavatam [11.2.51]) na yasya janma-karmabhydrh na varndsrama-jdtibhih sajjate 'sminn dehe vai sa hareh priyah Anyone who is not proud of his material body, which is made of the five material elements; his birth; his activities; or his position in the varndsrama system is certainly very dear to Lord Hari.

HBV 10.29

भावाः कथञ्चिद् भक्तैव ज्ञानानासक्त्य्-अमानिता ।
भक्ति-निष्ठापका जातास् ततो ह्य् उत्तमतोदिता

bhāvāḥ kathañcid bhaktaiva jñānānāsakty-amānitā |
bhakti-niṣṭhāpakā jātās tato hy uttamatoditā

The qualities of not expecting any respect for oneself and steady detachment from the objects of sense enjoyment are especially helpful when they support devotional service to the Supreme Lord. For this reason, these two qualities are considered superior to the ones previously mentioned.

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HBV 10.30

शैवेषु श्रीशिव-कृष्ण-भेदकाः । बृहन्-नारदीये [नार्प् १.५.७२] –
शिवे च परमेशाने विष्णौ च परमात्मनि ।
समबुद्ध्या प्रवर्त्तन्ते ते वै भागवतोत्तमाः

śaiveṣu śrīśiva-kṛṣṇa-bhedakāḥ | bṛhan-nāradīye [NārP 1.5.72] –
śive ca parameśāne viṣṇau ca paramātmani |
samabuddhyā pravarttante te vai bhāgavatottamāḥ

between Krsna and Siva are to be considered Vaisnavas) vrhanndradlye (In the Brhan-ndradiya Purana it is stated) iive ca paramesdne visnau ca paramdtmani samabuddhayd pravarttante te vai bhdgavatotamah Those who consider the Supersoul, Lord Visnu, and the master of material nature, Siva, to be non-different are to be considered excellent Vaisnavas.

HBV 10.31

अन्यच् च तेषा□ भगवच्-छास्त्रार्थ-परतादिकम् ।
साक्षाद्-भक्त्य्-आत्मक□ मुख्य□ लक्षण□ लिख्यते'धुना

anyac ca teṣāṁ bhagavac-chāstrārtha-paratādikam |
sākṣād-bhakty-ātmakaṁ mukhyaṁ lakṣaṇaṁ likhyate'dhunā

Although there are innumerable characteristics ascribed to devotees, I will herein describe the principle symptoms of those who are properly engaged in the devotional service of the Supreme Lord.

HBV 10.32–33

स्कान्दे –
येषा भागवत शास्त्र सदा तिष्ठति सन्निधौ ।
पूजयन्ति च ये नित्य ते स्युर् भागवता नराः
येषा भागवत शास्त्र जीविताद् अधिक भवेत् ।
महा-भागवताः श्रेष्ठा विष्णुना कथिता नराः

skānde –
yeṣāṁ bhāgavataṁ śāstraṁ sadā tiṣṭhati sannidhau |
pūjayanti ca ye nityaṁ te syur bhāgavatā narāḥ
yeṣāṁ bhāgavataṁ śāstraṁ jīvitād adhikaṁ bhavet |
mahā-bhāgavatāḥ śreṣṭhā viṣṇunā kathitā narāḥ

skdnde (In the Skanda Purana it is stated) yesdrh bhdgavatarh sdstrarh sadd tisthati sannidhau pujayanti ca ye nityarh te syurbhdgavata nardh yesdrh bhdgavatarh sdstrarh jlvitddadhikarh bhavet mahdbhdgavatdh sresthd visnuna kathitd nardh

Those who worship the Srimad-Bhagavatam as their very life and soul are to be addressed as bhdgavatas, or exalted devotees. The Supreme Lord has glorified those who consider the Srimad-Bhagavatam to be more dear than their own life as mahd-bhdgavatas.

HBV 10.34–35

वैष्णव-सम्मान-निष्ठा । लैङ्गे –
विष्णु-भक्तम् अथायात यो दृष्ट्वा सुमुखः प्रियः ।
प्रणामादि करोत्य् एव वासुदेवे यथा तथा ।
स वै भक्त इति ज्ञेयः स पुनाति जगत् त्रयम्
रुक्षाक्षरा गिरः शृण्वन् तथा भागवतेरिताः ।
प्रणाम-पूर्वक क्षान्त्वा यो वदेद् वैष्णवो हि सः

vaiṣṇava-sammāna-niṣṭhā | laiṅge –
viṣṇu-bhaktam athāyātaṁ yo dṛṣṭvā sumukhaḥ priyaḥ |
praṇāmādi karoty eva vāsudeve yathā tathā |
sa vai bhakta iti jñeyaḥ sa punāti jagat trayam
rukṣākṣarā giraḥ śṛṇvan tathā bhāgavateritāḥ |
praṇāma-pūrvakaṁ kṣāntvā yo vaded vaiṣṇavo hi saḥ

lainge (In the Lingo. Purana it is stated) visnubhaktam athdydtarh yo drstvd sumukhah priyah prandmddi karotyeva vdsudeve yathd tathd sa vai bhakta iti jneyah sa pundti jagattrayam ruksdksara girah srnvan tathd bhdgavateritdh prandmapurvvakam ksdntvd yo

vadedvaisnavo hi sah Oi 'ho offers his obeisances to the devotees of Lord Visnu with devotior \J. a smiling face, just as one offers his obeisances to Lord Vasudeva is to be cV; :. 'ered a Vaisnava. Such a devotee is capable of purifying the three worldv I, .^ e who, in spite of being chastised by a devotee of the Lord, offers him ofe^Mf\ces ar*d converses with him politely is to be considered a Vaisnava.

HBV 10.36

भोजनाच्छादन सर्व यथा-शक्त्या करोति यः ।
विष्णु-भक्तस्य सतत स वै भागवतः स्मृतः

bhojanācchādanaṁ sarvaṁ yathā-śaktyā karoti yaḥ |
viṣṇu-bhaktasya satataṁ sa vai bhāgavataḥ smṛtaḥ

One must be considered toji^;.a devotee of the Supreme Lord who always supplies food grains, clot) §»d other necessities of life, according to his capacity, to other devotees.

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HBV 10.37

गारुडे –
येन सर्वात्मना विष्णु-भक्त्या भावो निवेशितः ।
वैष्णवेषु कृतात्मत्वान् महा-भागवतो हि सः

gāruḍe –
yena sarvātmanā viṣṇu-bhaktyā bhāvo niveśitaḥ |
vaiṣṇaveṣu kṛtātmatvān mahā-bhāgavato hi saḥ

A person who has completely fixed his mind in devotional service to Lord Visnu and has surrendered himself at the lotus feet of the Vaisnavas is to be considered a pure devotee.

HBV 10.38–39

श्री-तुलसी-सेवा-निष्ठा [नार्प् १.५.६५-६६] –
तुलसी-कानन□ दृष्ट्वा ये नमस्कुर्वते नराः ।
तत्-काष्ठाङ्कित-कर्णा ये ते वै भागवतोत्तमाः
तुलसी-गन्धम् आघ्राय सन्तोष□ कुर्वते तु ये ।
तन्-मूलम् ऋद्धूता यैश् च ते वै भागवतोत्तमाः

śrī-tulasī-sevā-niṣṭhā [NārP 1.5.65-66] –
tulasī-kānanaṁ dṛṣṭvā ye namaskurvate narāḥ |
tat-kāṣṭhāṅkita-karṇā ye te vai bhāgavatottamāḥ
tulasī-gandham āghrāya santoṣaṁ kurvate tu ye |
tan-mūlam ṛddhūtā yaiś ca te vai bhāgavatottamāḥ

that is found in the Brhan'ndradiya Purana it is stated) tulasikdnanarh drstvd ye namaskurvvate nardh tatkdsthdnkita karnd ye te vai bhdgavatottamdh tulasi gandham dghrdya santosarh kurvvate tu ye tanmulam udhrtd yaisca te vai bhdgavatottamdh Those who offer respects to tulasi as soon as they see her and who decorate their ears with ornaments made of tulasi wood are certainly to be considered Vaisnavas. Those who are pleased to smell the sweet aroma of tulasi and who decorate their foreheads with tilaka made of tulasi pulp are also to be considered Vaisnavas.

HBV 10.40

बृहन्-नारदीये [१.५.५२] श्री-भगवन्-मार्कण्डेय-स□वादे –
मत्-कथा-श्रवणे येषा□ वर्तते सात्त्विकी मतिः ।
तद्-भक्त-विष्णु-भक्ताश् च ते वै भागवतोत्तमाः

bṛhan-nāradīye [1.5.52] śrī-bhagavan-mārkaṇḍeya-saṁvāde –
mat-kathā-śravaṇe yeṣāṁ vartate sāttvikī matiḥ |
tad-bhakta-viṣṇu-bhaktāś ca te vai bhāgavatottamāḥ

that is found in the Brhan'tiaradiya Purana it is stated)

matkathdsravane yesdrh varttate sdttviki matih tadvaktari subhaktisca te vai bhdgavatottmdh Those who have developed a special attachment for hearing about Me and those who are similarly attached to glorifying Me, as well as those who are respectful to such devotees are also to be considered Vaisnavas.

HBV 10.41

स्कान्दे श्री-भगवद्-अर्जुन-स□वादे –
मत्-कथा□ कुरुते यस् तु मत्-कथा□ च शृणोति यः ।
हृष्यते मत्-कथाया□ च स वै भागवतोत्तमः

skānde śrī-bhagavad-arjuna-saṁvāde –
mat-kathāṁ kurute yas tu mat-kathāṁ ca śṛṇoti yaḥ |
hṛṣyate mat-kathāyāṁ ca sa vai bhāgavatottamaḥ

Arjuna that is found in the Skanda Purana it is stated) matkathdrh kurute yastu matkathdnca srnoti yah hrsyate matkathdndnca sa vai bhdgavatottamah He is to be considered a first-class Vaisnava who continuously speaks about Me, hears about Me, and takes pleasure in discussions about Me.

HBV 10.42

तृतीय-स्कन्धे [भ्प् ३.२५.२३] तत्रैव –
मद्-आश्रयाः कथा मृष्टाः शृण्वन्ति कथयन्ति च ।
तपन्ति विविधास् तापा नैतान् मद्-गत-चेतसः

tṛtīya-skandhe [BhP 3.25.23] tatraiva –
mad-āśrayāḥ kathā mṛṣṭāḥ śṛṇvanti kathayanti ca |
tapanti vividhās tāpā naitān mad-gata-cetasaḥ

Saintly devotees do not suffer from the three-fold miseries of material existence because their minds are fully absorbed in hearing and chanting My glories.

HBV 10.43

बृहन्-नारदीये [१.५.६४] तत्रैव –
मन्-मानसाश् च मद्-भक्ता मद्-भक्त-जन-लोलुपाः ।
मन्-नाम-श्रवणासक्तास् ते वै भागवतोत्तमाः

bṛhan-nāradīye [1.5.64] tatraiva –
man-mānasāś ca mad-bhaktā mad-bhakta-jana-lolupāḥ |
man-nāma-śravaṇāsaktās te vai bhāgavatottamāḥ

440 SRI HARI-BHAKTI-VILASA manndma Sravana saktds te vai bhdgavatottamdh Those whose minds are fixed upon Me, who live in the association of My devotees, and who are fond of hearing and chanting about My transcendental names, forms, qualities, and pastimes

are to be considered pure devotees.

HBV 10.44

येऽभिनन्दन्ति नामानि हरेः श्रुत्वाऽतिहर्षिताः ।
रोमाञ्चितशरीराश्च ते वै भागवतोत्तमाः

ye'bhinandanti nāmāni hareḥ śrutvā'tiharṣitāḥ |
romāñcitaśarīrāśca te vai bhāgavatottamāḥ

Those who take great pleasure in hearing the holy names of the Lord, exhibiting symptoms of ecstasy, such as the standing of the hair on end, are to be considered exalted Vaisnavas.

HBV 10.45

तत्रैवान्यत्र [१.५.६१] –
अन्येषाम् उदय□ दृष्ट्वा येऽभिनन्दन्ति मानवाः ।
हरि-नाम-परा ये च ते वै भागवतोत्तमाः

tatraivānyatra [1.5.61] –
anyeṣām udayaṁ dṛṣṭvā ye'bhinandanti mānavāḥ |
hari-nāma-parā ye ca te vai bhāgavatottamāḥ

Those who are very happy to see others progress in spiritual life and who take pleasure in chanting the holy names of Lord Hari are to be considered exalted devotees.

HBV 10.46

श्री-विष्णु-पुराणे यम-तद्-भट-स□वादे [विप् ३.७.२०-२६] –
न चलति य उच्चैः श्री-भगवत्-पदारविन्दे ।
सितमनास् तम् अवेहि विष्णु-भक्तम्

śrī-viṣṇu-purāṇe yama-tad-bhaṭa-saṁvāde [ViP 3.7.20-26] –
na calati ya uccaiḥ śrī-bhagavat-padāravinde |
sitamanās tam avehi viṣṇu-bhaktam

devotional activities, he becomes fixed in remembering the Lord) sri visnupurane yama-tadbhata'samvade (In a conversation between Yamaraja and his messengers that is found in the Visnu Pur&na it is stated)

na calati ya uccaih srl bhagavat paddravinde sitamandstam avehi visnubhaktam It should be understood that one whose mind has become purified as a result of thinking about the lotus feet of the Lord and who is thus never deviated from his engagement in devotional service is a devotee of Lord Visnu.

HBV 10.47

कलि-कलुष-मलेन यस्य नात्मा
विमल-मतेर् मलिनीकृतस् तम् एनम् ।
मनसि कृत-जनार्दन मनुष्य
सततम् अवेहि हरेर् अतीव-भक्तम्

kali-kaluṣa-malena yasya nātmā
vimala-mater malinīkṛtas tam enam |
manasi kṛta-janārdanaṁ manuṣyaṁ
satatam avehi harer atīva-bhaktam

One whose heart remains unpolluted by the contamination of Kali because he keeps the Lord within his heart is to be known as a very dear devotee of Lord Hari.

HBV 10.48

कनकम् अपि रहस्य् अवेक्ष्य बुद्ध्या
तृणम् इव यः समवैति पर-स्वम् ।
भवति च भगवत्य् अनन्य-चेताः
पुरुष-वर तम् अवेहि विष्णु-भक्तम्

kanakam api rahasy avekṣya buddhyā
tṛṇam iva yaḥ samavaiti para-svam |
bhavati ca bhagavaty ananya-cetāḥ
puruṣa-varaṁ tam avehi viṣṇu-bhaktam

The exalted personality who feels no attraction, even if he sees gold lying in a solitary place, because his mind is fully absorbed in thought of the lotus feet of the Supreme Lord without any deviation is to be known as a devotee of Lord Visnu.

HBV 10.49

स्फटिक-गिरि-शिलामलः क्व विष्णुर्
मनसि नृणा क्व च मत्सरादि-दोषः ।
न हि तुहिन-मयूख-रश्मि-पुञ्जे
भवति हुताशन-दीप्तिजः प्रतापः

sphaṭika-giri-śilāmalaḥ kva viṣṇur
manasi nṝṇāṁ kva ca matsarādi-doṣaḥ |
na hi tuhina-mayūkha-raśmi-puñje
bhavati hutāśana-dīptijaḥ pratāpaḥ

What is the position of envious people and what is the position of Lord Visnu, who is as pure as crystal? In other words, contamination, such as envy, cannot be found in the mind of a person who is absorbed in Krsna consciousness, just as heat cannot remain with the appearance of the full moon.

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HBV 10.50

विमल-मतिर् अमत्सरः प्रशान्तः
शुचि-चरितो'खिल-सत्त्व-मित्र-भूतः ।
प्रिय-हित-वचनो'स्तुमानमायो
वसति सदा हृदि तस्य वासुदेवः

vimala-matir amatsaraḥ praśāntaḥ
śuci-carito'khila-sattva-mitra-bhūtaḥ |
priya-hita-vacano'stumānamāyo
vasati sadā hṛdi tasya vāsudevaḥ

Lord Vasudeva constantly resides within the heart of a devotee who is non-envious, peaceful, pure in his dealings with others, the benefactor of all living entities, dear to all, free from pride and false ego, and speaks in a pleasing manner.

HBV 10.51

वसति हृदि सनातने च तस्मिन्
भवति पुमान् जगतो'स्य सौख्य-रूपः ।
क्षिति-रसम् अतिरम्यम् आत्मनो'न्तः
कथयति चारुतयैव शालपोतः

vasati hṛdi sanātane ca tasmin
bhavati pumān jagato'sya saukhya-rūpaḥ |
kṣiti-rasam atiramyam ātmano'ntaḥ
kathayati cārutayaiva śālapotaḥ

Just as a sdla tree supplies an excellent extract from its soft bark, Lord Visnu, who is the oldest of all, makes a devotee most attractive and glorious while residing within his heart.

HBV 10.52–54

एकादश-स्कन्धे हवि-योगेश्वरोत्तरे [भ्प् ११.२.४९, ५३-५४]
देहेन्द्रिय-प्राण-मनो-धिया□ यो
जन्माप्यय-क्षुद्-भय-तर्ष-कृच्छ्रैः ।
स□सार-धर्मैर् अविमुह्यमानः
स्मृत्या हरेर् भागवत-प्रधानः
त्रि-भुवन-विभव-हेतवे ऽप्य् अकुण्ठ-
स्मृतिर् अजितात्म-सुरादिभिर् विमृग्यात् ।
न चलति भगवत्-पदारविन्दाल्
लव-निमिषार्धम् अपि यः स वैष्णवाग्र्यः
नख-मणि-चन्द्रिकया निरस्त-तापे ।
हृदि कथम् उपसीदता□ पुनः स
प्रभवति चन्द्र इवोदिते ऽर्क-तापः

ekādaśa-skandhe havi-yogeśvarottare [BhP 11.2.49, 53-54]
dehendriya-prāṇa-mano-dhiyāṁ yo
janmāpyaya-kṣud-bhaya-tarṣa-kṛcchraiḥ |
saṁsāra-dharmair avimuhyamānaḥ
smṛtyā harer bhāgavata-pradhānaḥ
tri-bhuvana-vibhava-hetave 'py akuṇṭha-
smṛtir ajitātma-surādibhir vimṛgyāt |
na calati bhagavat-padāravindāl
lava-nimiṣārdham api yaḥ sa vaiṣṇavāgryaḥ

nakha-maṇi-candrikayā nirasta-tāpe |
hṛdi katham upasīdatāṁ punaḥ sa
prabhavati candra ivodite 'rka-tāpaḥ

Due to constant remembrance of Lord Hari, when one remains unbewildered by the activities of this material world, such as birth, death, hunger, fear, the thirst for knowledge, and the gratification of the senses— he must certainly be considered an exalted devotee. A first-class Vaisnava is one who does not deviate, even for a moment, from the lotus feet of the Supreme Lord, which are sought after by demigods, such as Indra, even if he becomes the proprietor of all the wealth within the three worlds. Indeed, such a devotee has accepted the lotus feet of the Supreme Lord as the essence of his existence. As heat vanishes as soon as the full moon appears in the sky, the three-fold miseries of material existence are mitigated by the cooling rays emanating from the toenails of the Supreme Lord, Trivikrama.

HBV 10.55

स्कान्दे तत्रैव –
ये'र्चयन्ति सदा विष्णु यज्ञेश वरद हरिम् ।
देहिनः पुण्य-कर्माणः सदा भागवता हि ते

skānde tatraiva –
ye'rcayanti sadā viṣṇuṁ yajñeśaṁ varadaṁ harim |
dehinaḥ puṇya-karmāṇaḥ sadā bhāgavatā hi te

Those who are always engaged in the purified activities of devotional service of Lord Hari, the Lord of sacrifice, should be accepted as pure devotees.

HBV 10.56–57

लैङ्गे –
विष्णु-क्षेत्रे शुभान्य् एव करोति स्नेह-स युतः ।
प्रतिमा च हरेर् नित्य पूजयेत् प्रतयामवान्
विष्णु-भक्तः स विज्ञेयः कर्मणा मनसा गिरा ।
नारायण-परो नित्य भूप भागवतो हि सः

laiṅge –
viṣṇu-kṣetre śubhāny eva karoti sneha-saṁyutaḥ |
pratimāṁ ca harer nityaṁ pūjayet pratayāmavān
viṣṇu-bhaktaḥ sa vijñeyaḥ karmaṇā manasā girā |

nārāyaṇa-paro nityaṁ bhūpa bhāgavato hi saḥ

444 SRI HARI-BHAKTI-VUASA ndrdyana paro nityarh bhupa bhdgavato hi sah O best of men, one who resides in a holy place connected with the pastimes of the Lord and who celebrates the festivals commemorating the Lord's appearance and other such holy days and who regularly worships the Deity with love and devotion is to be considered a pure devotee. Indeed, anyone who engages in the devotional service of Lord Narayana with his body, mind, and speech must be accepted as an exalted devotee.

HBV 10.58

पाद्मोत्तर-खण्डे (६.२५३.२७)–
तापादि-पञ्च-स□स्कारी नवेज्याकर्म-कारकः ।
अर्थ-पञ्चक-विद् विप्रो महा-भागवतः स्मृतः

pādmottara-khaṇḍe (6.253.27)–
tāpādi-pañca-saṁskārī navejyākarma-kārakaḥ |
artha-pañcaka-vid vipro mahā-bhāgavataḥ smṛtaḥ

A brdhmana who has undergone the five kinds of purificatory processes, who is engaged in the nine kinds of devotional service, and who knows the true purport of the five kinds of knowledge, is considered to be a pure devotee.

HBV 10.59

एकान्तिकता
गारुडे –
एकान्तेन सदा विष्णौ यस्माद् देवे परायणाः ।
तस्माद् एकान्तिनः प्रोक्तास् तद्-भागवत-चेतसः

ekāntikatā
gāruḍe –
ekāntena sadā viṣṇau yasmād deve parāyaṇāḥ |
tasmād ekāntinaḥ proktās tad-bhāgavata-cetasaḥ

garude (In the Qaruda Purana it is stated) ekdntena sadd visnau yasmdd deve pardyandh tasmdd ekdntinah proktds tadbhdgavata cetasah Those who are completely surrendered unto Lord Visnu and whose minds are always filled with thoughts of Him are to be considered unalloyed devotees.

HBV 10.60–61

एकादशे [भ्प् ११.११.३३] उद्धव-प्रश्नोत्तरे –
ज्ञात्वाज्ञात्वाथ ये वै माम् यावान् यश् चास्मि यादृशः ।
भजन्त्य् अनन्य-भावेन ते वै भागवता मताः
एकादश-स्कन्धे [भ्प् ११.२.५०] –
न काम-कर्म-बीजाना यस्य चेतसि सम्भवः ।
वासुदेवैक-निलयः स वै भागवतोत्तमः

ekādaśe [BhP 11.11.33] uddhava-praśnottare –
jñātvājñātvātha ye vai mām yāvān yaś cāsmi yādṛśaḥ |
bhajanty ananya-bhāvena te vai bhāgavatā matāḥ
ekādaśa-skandhe [BhP 11.2.50] –
na kāma-karma-bījānāṁ yasya cetasi sambhavaḥ |
vāsudevaika-nilayaḥ sa vai bhāgavatottamaḥ

these verses were spoken by the Supreme Lord) jndtvdjndtvdtha ye vai mam ydvdn yas cdsmi yddrsah bhajanty ananya-bhdvena te me bhaktatamd matdh na kdma-harma-bljandm yasya cetasi sambhavah vasudevaika-nilayah sa vai bhdgavatottamah My devotees may or may not understand My transcendental nature and existence but if they worship Me with unalloyed love, I consider them to be first-class devotees. One who has actually taken shelter of the Lord Vasudeva gives up the desire for fruitive activities, which are all based on material lust. Indeed, thoughts of enjoying sex, social prestige, and wealth cannot develop within his mind. Thus he is considered to be a first-class devotee of the Lord.

HBV 10.62

तत्र धर्मानादरेण श्रीमद्-उद्धव-प्रश्नोत्तर एव [भ्प् ११.११.३२] –
आज्ञायैव गुणान् दोषान् मयादिष्टान् अपि स्वकान् ।
धर्मान् सन्त्यज्य यः सर्वान् मा भजेत स तु सत्तमः

tatra dharmānādareṇa śrīmad-uddhava-praśnottara eva [BhP 11.11.32] –
ājñāyaivaṁ guṇān doṣān mayādiṣṭān api svakān |
dharmān santyajya yaḥ sarvān māṁ bhajeta sa tu sattamaḥ

lessening of the desire to follow the principles of mundane religion.) sri maduddhava-prasnottare eva (In reply to a question of Uddhava, the Supreme Lord spoke this verse of the Srimad'Bhdgavatam [11.11.32]) djndyaivam gundn dosdn mayddistdn api svakdn dharmdn santyajya yah sarvdn mam bhajet sa ca sattamah

446 SRI HARI-BHAKTI-VILASA O Uddhava, one who worships Me, giving up the occupational duties that are prescribed by Me in the Vedas, knowing their faults and good qualities, is to be considered a first-class devotee.

HBV 10.63

श्री-भगवद्-गीतायाम् [गीता १८.६६] --
सर्व-धर्मान् परित्यज्य माम् एक□ शरण□ व्रज ।
अह□ त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः

śrī-bhagavad-gītāyām [Gītā 18.66] --
sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja |
ahaṁ tvā sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ

O Arjuna, give up all varieties of religious and occupational duties and just surrender unto Me. I will deliver you from all sinful reactions. Do not fear.

HBV 10.64

चतुर्थ-स्कन्धे [भ्प् ४.२९.४७] –
यदा यस्यानुगृह्णाति भगवान् अत्म-भावितः ।
न जहाति मति□ लोके वेदे च परिनिष्ठिताम्

caturtha-skandhe [BhP 4.29.47] –
yadā yasyānugṛhṇāti bhagavān atma-bhāvitaḥ |
na jahāti matiṁ loke vede ca pariniṣṭhitām

When the Supreme Lord becomes the object of one's meditation, so that he receives the Lord's mercy, he gives up all attachment for following the rules and regulations prescribed in the Vedic literature. Because the Vedas do not directly give information about the son of Nanda, it requires His mercy to understand Him.

HBV 10.65

श्री-भगवद्-उद्धव-स□वादे [भ्प् ११.२६.२७] ऐलोपाख्याने –
सन्तो ऽनपेक्षा मच्-चित्ताः प्रशान्ताः सम-दर्शिनः ।
निर्ममा निरहङ्कारा निर्द्वन्द्वा निष्परिग्रहाः

śrī-bhagavad-uddhava-saṁvāde [BhP 11.26.27] ailopākhyāne –
santo 'napekṣā mac-cittāḥ praśāntāḥ sama-darśinaḥ |
nirmamā nirahaṅkārā nirdvandvā niṣparigrahāḥ

and Uddhava in the Srimad'Bhdgavatam [11.26.27] this verse is found) santo 'napeksd mac-cittdh prasdntdh sama-darsinah nirmamd nirahankdrd nirdvandvd nispar, igrahdh

Those who are peaceful, who view others with equal vision, who are indifferent to material conditions, who are fully absorbed in thought of Me, devoid of all sense of false proprietorship, free from false ego and the dualities of material existence, and do not depend on others are to be considered first- class devotees.

HBV 10.66

अतएव श्री-कपिल-देवहुति-स□वादे (३.२५.२४) –
त एते साधवः साध्वि सर्व-सङ्ग-विवर्जिताः ।
सङ्गस् तेष्व् अथ ते प्रार्थ्यः सङ्ग-दोष-हरा हि ते

ataeva śrī-kapila-devahūti-saṁvāde (3.25.24) –
ta ete sādhavaḥ sādhvi sarva-saṅga-vivarjitāḥ |
saṅgas teṣv atha te prārthyaḥ saṅga-doṣa-harā hi te

that is found in the Srimad'Bhagavatam [3.25.24] it is stated) ta ete sddhavah sddhvi sarva-sanga-vivarjitdh sangas tesv atha te prdrthyah sanga-dosa-hard hi te My dear mother, saintly devotees are those who are freed from all kinds of material attachment. You should seek out the association of such saintly devotees because this counteracts the evil effects of mundane association.

HBV 10.67–68

स्कान्दे तत्रैव --
यस्य कृच्छ्र-गतस्यापि केशवे रमते मनः ।
न विच्युता च भक्तिर् वै स वै भागवतो नरः
आपद्-गतस्य यस्येह भकिर् अव्यभिचारिणी ।
नान्यत्र रमते चित्त स वै भागवतो नरः

skānde tatraiva --
yasya kṛcchra-gatasyāpi keśave ramate manaḥ |
na vicyutā ca bhaktir vai sa vai bhāgavato naraḥ
āpad-gatasya yasyeha bhakir avyabhicāriṇī |
nānyatra ramate cittaṁ sa vai bhāgavato naraḥ

skdnde tatraiva (In the Skanda Purana it is stated) yasya krcchra gatasydpi kesave ramate manah na vicyutd ca bhaktirvai sa vai bhdgavato narah dpad gatasya yasyeha bhaktir avyabhicdrinl ndnyatra ramate cittarh sa vai bhdgavato narah One whose mind does not deviate from the lotus feet of Lord Kesava even if he is put into great difficulty, and thus never gives up his engagement in devotional service, is certainly a first-class devotee. An exalted devotee is one who remains constantly engaged in unalloyed devotional service to Lord

448 SRI HARI-BHAKTI-VILASA Hari, even in the face of calamities. Indeed, his mind and intelligence are never diverted to anything other than the service of Lord Hari.

HBV 10.69

श्री-ऋषभदेवस्य पुत्रानुशासने [भ्प् ५.५.३] --
ये वा मयीशे कृत-सौहृदार्था; जनेषु देहम्भर-वार्तिकेषु ।
गृहेषु जायात्मज-रातिमत्सु; न प्रीति-युक्ता यावद्-अर्थाश् च लोके

śrī-ṛṣabhadevasya putrānuśāsane [BhP 5.5.3] --
ye vā mayīśe kṛta-sauhṛdārthā; janeṣu dehambhara-vārtikeṣu |
gṛheṣu jāyātmaja-rātimatsu; na prīti-yuktā yāvad-arthāś ca loke

verse, which is found in the Srimad-Bhagavatam [5.5.3]) ye vd maylse krta-sauhrddrthd janesu dehambhara-vdrtikesu grhesu jdydtmaja-rdtimatsu na priti-yuktd ydvad-arthds ca loke Those who are interested in becoming fully Krsna conscious by developing their love of Godhead are not interested in anything that is not related to the Lord. They give up the association of people who are simply absorbed in the bodily concept of life. They are not attached to their wives, children, friends, and possessions, even though they may be

householders. Indeed, they endeavor to earn only enough money to maintain a simple existence.

HBV 10.70

त्रिधा प्रेमैक-परता प्रेम्णः स्यात् तारतम्यतः ।
उत्तमा मध्यमा चासौ कनिष्ठा चेति भेदतः

tridhā premaika-paratā premṇaḥ syāt tāratamyataḥ |
uttamā madhyamā cāsau kaniṣṭhā ceti bhedataḥ

According to the degree of love of God, there are three classes of devotees—uttama, madhyama and kanistha adhikdris.

HBV 10.71

यथा एकादशे हवि-योगेश्वरोत्तरे [भ्प् ११.२.४५-४६] --
सर्व-भूतेषु यः पश्येद् भगवद्-भावम् आत्मनः ।
भूतानि भगवत्य् आत्मन्य् एष भागवतोत्तमः

yathā ekādaśe havi-yogeśvarottare [BhP 11.2.45-46] --
sarva-bhūteṣu yaḥ paśyed bhagavad-bhāvam ātmanaḥ |
bhūtāni bhagavaty ātmany eṣa bhāgavatottamaḥ

O King, one who sees the Supreme Lord within all living entities and sees all living entities as being situated within the Supreme Lord is an uttama bhdgavata.

HBV 10.72

स्वेष्ट-देवस्य भाव□ यः सर्व-भूतेषु पश्यति ।
भावयन्ति च तान्य् अस्मिन्न् इत्य् अर्थः सम्मतः सताम्

sveṣṭa-devasya bhāvaṁ yaḥ sarva-bhūteṣu paśyati |
bhāvayanti ca tāny asminn ity arthaḥ sammataḥ satām

One who realizes the existence of his worshipable Lord within all living entities and sees all living beings as being situated within the Supreme Lord is considered to be a devotee on the highest platform.

HBV 10.73

श्री-कपिल-देवहुति-स□वादे (३.२५.२२) –
मय्य् अनन्येन भावेन भक्ति□ कुर्वन्ति ये दृढाम् ।
मत्-कृते त्यक्त-कर्माणस् त्यक्त-स्वजन-बान्धवाः

śrī-kapila-devahūti-saṁvāde (3.25.22) –
mayy ananyena bhāvena bhaktiṁ kurvanti ye dṛḍhām |
mat-kṛte tyakta-karmāṇas tyakta-svajana-bāndhavāḥ

Such a devotee has the determination to engage in devotional service to the Lord without deviation. For the sake of the Lord, he renounces his family relationships and friendships.

HBV 10.74

श्री-हवि-योगेश्वरोत्तरे [भ्प् ११.२.५५] --
विसृजति हृदय□ न यस्य साक्षाद्
धरिर् अवशाभिहितो ऽप्य् अघौघ-नाशः ।
प्रणय-रसनया धृताङ्घ्रि-पद्मः
स भवति भागवत-प्रधान उक्तः

śrī-havi-yogeśvarottare [BhP 11.2.55] --
visṛjati hṛdayaṁ na yasya sākṣād
dharir avaśābhihito 'py aghaugha-nāśaḥ |
praṇaya-rasanayā dhṛtāṅghri-padmaḥ
sa bhavati bhāgavata-pradhāna uktaḥ

The Supreme Lord is so kind upon the conditioned souls that if they call out to Him by chanting His holy name, even unconsciously, He destroys innumerable sinful reactions within their hearts. What then to speak of a devotee who has taken shelter at the Lord's lotus feet and chants His holy

450 SRI HARI-BHAKTI-VILASA name with devotion? A devotee who has thus captured the Supreme Lord within his heart is to be known as bhdgavata-pradhdna, the most advanced devotee.

HBV 10.75

श्री-हवि-योगेश्वरोत्तरे [भ्प् ११.२.४६] --
ईश्वरे तद्-अधीनेषु बालिशेषु द्विषत्सु च ।
प्रेम-मैत्री-कृपोपेक्षा यः करोति स मध्यमः

śrī-havi-yogeśvarottare [BhP 11.2.46] --
īśvare tad-adhīneṣu bāliśeṣu dviṣatsu ca |
prema-maitrī-kṛpopekṣā yaḥ karoti sa madhyamaḥ

One who loves the Supreme Lord, makes friendship with His devotees, displays mercy to those who are ignorant, and avoids those who are envious of the Supreme Lord, is known as a madhyama--adhikari Vaisnava.

HBV 10.76

तत्रैव [भ्प् ११.२.४७] --
अर्चायाम् एव हरये पूजा यः श्रद्धयेहते ।
न तद्-भक्तेषु चान्येषु स भक्तः प्राकृतः स्मृतः

tatraiva [BhP 11.2.47] --
arcāyām eva haraye pūjāṁ yaḥ śraddhayehate |
na tad-bhakteṣu cānyeṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ

A devotee who worships the Deity in the temple but does not know how to behave toward other devotees and people in general is a kanisdw-adhikari Vaisnava.

HBV 10.77

श्रद्धया पूजन प्रेम-बोधक भक्त इत्य् अपि ।
लक्षणानि च यान्य् अग्रे भक्तेर् लेख्यानि तान्य् अपि

śraddhayā pūjanaṁ prema-bodhakaṁ bhakta ity api |
lakṣaṇāni ca yāny agre bhakter lekhyāni tāny api

When a devotee worships the Lord with faith, he is displaying the primary characteristic of one who aspires to attain love of God. Other qualities will gradually develop as a natural consequence.

HBV 10.78–79

वन्दनादीनि विद्यन्ते येषु भागवता हि ते ।
एतानि लक्षणानीत्थꣳ गौण-मुख्यादि-भेदतः
ऊह्यानि लक्षणान्य् एवꣳ विवेच्यानि पराण्य् अपि

vandanādīni vidyante yeṣu bhāgavatā hi te |
etāni lakṣaṇānītthaṁ gauṇa-mukhyādi-bhedataḥ
ūhyāni lakṣaṇāny evaṁ vivecyāni parāṇy api

Among all the above-mentioned symptoms of mahd'bhdgavatas and devotees in general, some are primary and some are secondary.

HBV 10.80

ईदृग्-लक्षणवन्तः स्युर् दुर्लभा बहवो जनाः ।
दिव्या हि मणयो व्यक्तꣳ न वर्तेरन्न् इतस् ततः

īdṛg-lakṣaṇavantaḥ syur durlabhā bahavo janāḥ |
divyā hi maṇayo vyaktaṁ na varterann itas tataḥ

The number of people who possess these characteristics are very few, just as invaluable jewels, such as touchstones, are very rare.

HBV 10.81

अतएवोक्तꣳ मोक्ष-धर्मे नारायणीये [म्भ् १२.३३६.६८] –
जायमानꣳ हि पुरुषꣳ यꣳ पश्येन् मधुसूदनः ।
सात्त्विकस् तु स विज्ञेयो भवेन् मोक्षे च निश्चितः

ataevoktaṁ mokṣa-dharme nārāyaṇīye [Mbh 12.336.68] –
jāyamānaṁ hi puruṣaṁ yaṁ paśyen madhusūdanaḥ |
sāttvikas tu sa vijñeyo bhaven mokṣe ca niścitaḥ

One upon whom the Supreme Lord, Madhusudana, has cast His merciful glance is said to be situated in the mode of goodness. Such a person develops firm determination to achieve devotional service.

HBV 10.82

एव सङ्क्षिप्य लिखिताद् वैष्णवाना तु लक्षणात् ।
माहात्म्यम् अपि विज्ञेय लिख्यते'न्यच् च तत् कियत्

evaṁ saṅkṣipya likhitād vaiṣṇavānāṁ tu lakṣaṇāt |
māhātmyam api vijñeyaṁ likhyate'nyac ca tat kiyat

452 SRI HARI-BHAKTI-VILASA Thus, the principal glories of Vaisnavas have been briefly described. Now, some additional characteristics will be discussed.

HBV 10.83

सौपर्णे श्री-शक्रोक्तौ –
कलौ भागवत नाम यस्य पुसः प्रजायते ।
जननी पुत्रिणी तेन पितॄणा तु धुरन्धरः

sauparṇe śrī-śakroktau –
kalau bhāgavataṁ nāma yasya puṁsaḥ prajāyate |
jananī putriṇī tena pitṝṇāṁ tu dhurandharaḥ

of the Lord's devotees, which is found in the Qaruda Purana) kalau bhdgavatam ndma yasya pumsah prajdyete janani puttrini tena pitrrndntu dhurandharah If someone becomes a devotee of the Supreme Lord in the age of Kali, he will be able to beget a son who will give great satisfaction to his forefathers.

HBV 10.84

कलौ भागवत नाम दुर्लभ नैव लभ्यते ।
ब्रह्म-रुद्र-पदोत्कृष्ट गुरुणा कथित मम

kalau bhāgavataṁ nāma durlabhaṁ naiva labhyate |
brahma-rudra-padotkṛṣṭaṁ guruṇā kathitaṁ mama

The aim of life in this age of Kali is to become a devotee of the Supreme Lord. Brhaspati informed me that the position of being a bhakta (devotee of the Supreme Lord) is superior to that of Rudra.

HBV 10.85

यस्य भागवत चिह्न दृश्यते तु हरिर् मुने ।
गीयते च कलौ देवा ज्ञेयास् ते नास्ति स शयः

yasya bhāgavataṁ cihnaṁ dṛśyate tu harir mune |
gīyate ca kalau devā jñeyās te nāsti saṁśayaḥ

O sage, there is no doubt that those who constantly chant the holy name of Lord Hari are equal in every respect to the demigods.

HBV 10.86

श्री-मार्कण्डेयोक्तौ –
समीपे तिष्ठते यस्य ह अन्त-काले'पि वैष्णवः ।
गच्छते परम स्थान यद्यपि ब्रह्महा भवेत्

śrī-mārkaṇḍeyoktau –
samīpe tiṣṭhate yasya ha anta-kāle'pi vaiṣṇavaḥ |
gacchate paramaṁ sthānaṁ yadyapi brahmahā bhavet

Even a most sinful person who killed a brahmana can attain the supreme destination if he is surrounded by Vaisnavas at the time of death.

HBV 10.87

नारदीये श्री-वामदेव-रुक्माङ्गद-स वादे [नार्प् २.१०.३७] –
श्वपचोऽपि मही-पाल विष्णु-भक्तो द्विजाधिकः ।
विष्णु-भक्ति-विहीनस् तु द्विजोऽपि श्वपचाधिकः

nāradīye śrī-vāmadeva-rukmāṅgada-saṁvāde [NārP 2.10.37] –
śvapaco'pi mahī-pāla viṣṇu-bhakto dvijādhikaḥ |
viṣṇu-bhakti-vihīnas tu dvijo'pi śvapacādhikaḥ

that is found in the Ndradiyot Parana this verse appears) svapaco'pi mahlpdla visnor bhakto dvijadhikah visnu bhakti vihino yo yatisca ivapacadhikah O foremost king, if a dog-eater becomes a Vaisnava then he is superior to a brahmana who is not a devotee. However, even a person in the renounced order of life, if he is devoid of devotional service to Lord Hari, He must be considered lower than a dog-eater.

HBV 10.88

स्कान्दे रेवा-खण्डे श्री-ब्रह्मोक्तौ –
इन्द्रो महेश्वरो ब्रह्मा पर□ ब्रह्म तदैव हि ।
श्वपचो'पि भवत्य् एव यदा तुष्टा'सि केशव

skānde revā-khaṇḍe śrī-brahmoktau –
indro maheśvaro brahmā paraṁ brahma tadaiva hi |
śvapaco'pi bhavaty eva yadā tuṣṭā'si keśava

O Lord Kesava, if You are pleased then even a dog-eater can come to the platform of Indra, Siva, Brahma, or even the Supreme Lord.

HBV 10.89–93

श्वपचाद् अपि कष्टत्व□ ब्रह्मेशानादयः सुराः ।
तदैवाच्युत यान्त्य् एते यदैव त्व□ पराङ्मुखः
स कर्ता सर्व-धर्माणा□ भक्तो यस् तव केशव ।
स कर्ता सर्व-पापाना□ यो न भक्तस् तवाच्युत
धर्मो भवत्य् अधर्मो'पि कृतो भक्तैस् तवाच्युत ।
पाप□ भवति धर्मो'पि तवाभक्तैः कृतो हरेः
निःशेष-धर्म-कर्ता वाप्य् अभक्तो नरके हरे ।
सदा तिष्ठति भक्तस् ते ब्रह्महापि विशुध्यति
निश्चला त्वयि भक्तिर् या सैव मुक्तिर् जनार्दन ।
मुक्ता एव हि भक्तास् ते तव विष्णो यतो हरे

śvapacād api kaṣṭatvaṁ brahmeśānādayaḥ surāḥ |
tadaivācyuta yānty ete yadaiva tvaṁ parāṅmukhaḥ
sa kartā sarva-dharmāṇāṁ bhakto yas tava keśava |
sa kartā sarva-pāpānāṁ yo na bhaktas tavācyuta
dharmo bhavaty adharmo'pi kṛto bhaktais tavācyuta |
pāpaṁ bhavati dharmo'pi tavābhaktaiḥ kṛto hareḥ
niḥśeṣa-dharma-kartā vāpy abhakto narake hare |
sadā tiṣṭhati bhaktas te brahmahāpi viśudhyati
niścalā tvayi bhaktir yā saiva muktir janārdana |
muktā eva hi bhaktās te tava viṣṇo yato hare

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bhaktaste brahmahdpi visudhyati niscald tvayi bhaktiryd saiva muktir jandrddana muktd eva hi bhaktaste tava visno yato hare • O Lord Acyuta, if You become displeased then even demigods like Brahma and Siva can fall to a position lower than that of dog-eaters. O Lord Acyuta, Your devotees certainly appreciate the importance of religious principles. One who does not engage in Your devotional service will certainly become contaminated by all kinds of sinful activities. This is the verdict of the scriptures. O Acyuta! O Hari! Even the sinful activities performed by Your devotees are counted as pious activities, whereas the pious activities performed by non-devotees are considered to be sinful. O Supreme Personality of Godhead! O Janardana! One who is devoid of Your devotional service lives in hell. On the other hand, one who has devotion for Your lotus feet becomes purified even if he was a killer of a brahmana. Unalloyed devotional service unto You is glorified as being superior to mere liberation. There is no doubt that Your devotees are already acting on the liberated platform.

HBV 10.94

तत्रैव दुर्वासो-नारद-स□वादे –
नून□ भागवता लोके लोक-रक्षा-विशारदाः ।
व्रजन्ति विष्णुनादिष्टा हृदिस्थेन महामुने

tatraiva durvāso-nārada-saṁvāde –
nūnaṁ bhāgavatā loke loka-rakṣā-viśāradāḥ |
vrajanti viṣṇunādiṣṭā hṛdisthena mahāmune

is recorded in the Skanda Purdna, this verse is found)

nunarh bhdgavatd loke loka raksdvisdraddh vrajanti visnunddistd hrdisthena mahdmune O great sage, according to the order of Lord Hari, who is always situated within their hearts, the devotees, who are very expert in delivering the fallen, conditioned souls, wander throughout this material world.

HBV 10.95

भगवान् एव सर्वत्र भूताना□ कृपया हरिः ।
रक्षणाय चरन् लोकान् भक्त-रूपेण नारद

bhagavān eva sarvatra bhūtānāṁ kṛpayā hariḥ |
rakṣaṇāya caran lokān bhakta-rūpeṇa nārada

O Narada, just to afford them protection, the Supreme Lord, Janardana, appears within this world as a devotee and compassionately preaches to the conditioned souls.

HBV 10.96–97

तत्रैव श्री-ब्रह्म-नारद-स□वादे –
यस् तु विष्णु-परो नित्य□ दृढ-भक्तिर् जितेन्द्रियः ।
स्व-गृहे'पि वसन् याति तद् विष्णोः परम□ पदम्
अश्वमेध-सहस्राणा□ सहस्र□ यः करोति वै ।
नासौ तत्-फलम् आप्नोति तद्-भक्तैर् यद् अवाप्यते

tatraiva śrī-brahma-nārada-saṁvāde –
yas tu viṣṇu-paro nityaṁ dṛḍha-bhaktir jitendriyaḥ |
sva-gṛhe'pi vasan yāti tad viṣṇoḥ paramaṁ padam
aśvamedha-sahasrāṇāṁ sahasraṁ yaḥ karoti vai |
nāsau tat-phalam āpnoti tad-bhaktair yad avāpyate

is recorded in the Skanda Parana, these verses are found) yastu visnuparo nityarh dyda bhaktir jitendriyah svagrhe'pi vasan ydti tadvisnoh paramarh padam asvamedha sahasrdndrh sahastrarh ya karoti vai ndsau tat phalam dpnoti tadbhaktair yadavdpyate Those who display firm devotion at the lotus feet of the Supreme Lord, who are naturally inclined to worship Lord Hari, and who have learned to control their senses, can attain the supreme abode of Lord Visnu, despite maintaining an ordinary household life. A person who has performed one million horse sacrifices cannot obtain the merit that a devotee of Lord Hari receives.

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HBV 10.98–99

तत्रैवामृत-सारोद्धारे श्री-यम-तद्-भट-स□वादे –
सर्वत्र वैष्णवाः पूज्याः स्वर्गे मर्त्ये रसातले ।
देवताना□ मनुष्याणा□ तथैवोरग-रक्षसाम्
येषा□ स्मरण-मात्रेण पाप-लक्ष-शतानि च ।
दह्यन्ते नात्र सन्देहो वैष्णवाना□ महात्मनाम्

tatraivāmṛta-sāroddhāre śrī-yama-tad-bhaṭa-saṁvāde –
sarvatra vaiṣṇavāḥ pūjyāḥ svarge martye rasātale |
devatānāṁ manuṣyāṇāṁ tathaivoraga-rakṣasām
yeṣāṁ smaraṇa-mātreṇa pāpa-lakṣa-śatāni ca |
dahyante nātra sandeho vaiṣṇavānāṁ mahātmanām

that is found in the Amrta-saroddharo it is stated) sarvvatra vaisnavdh pujydh svarge martye rasdtale devatdndrh manusydndm tathaiva oraga raksasdm yesdrh smaranamdtrena

pdpa-laksasatdni ca dahyante ndtra sandeho vaisnavdndrh mahdtmandm Everywhere, whether it be heaven, earth, or hell, Vaisnavas are worshipable by demigods, human beings, and demons. There is no doubt that simply by remembering the lotus feet of an exalted Vaisnava, even hundreds and millions of sinful reactions are destroyed.

HBV 10.100–101

येषा पाद-रजेनैव प्राप्यते जाह्नवी-जलम् ।
नार्मदा यामुना चैव किं पुनः पादयोर् जलम्
येषा वाक्य-जलौघेन विना गङ्गा-जलैर् अपि ।
विना तीर्थ-सहस्रेण स्नातो भवति मानवः

yeṣāṁ pāda-rajenaiva prāpyate jāhnavī-jalam |
nārmadaṁ yāmunaṁ caiva kiṁ punaḥ pādayor jalam
yeṣāṁ vākya-jalaughena vinā gaṅgā-jalair api |
vinā tīrtha-sahasreṇa snāto bhavati mānavaḥ

How can I describe the glories of the carandmrta of those devotees, the dust of whose feet is as sanctified as the water of the Yamuna, Ganga and Narmada, as is the water, in the form of glorification of Lord Hari emanating from their mouths, in which everyone can bathe without traveling to the innumerable holy places of pilgrimage?

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HBV 10.102–103

तत्रैव चातुर्मास्य-माहात्म्ये –
तावद् भ्रमन्ति संसारे पितरः पिण्ड-तत्-परः ।
यावत् कुले भक्ति-युक्तः सुतो नैव प्रजायते
स एव ज्ञानवान् लोके योगिनां प्रथमो हि सः ।
महा-क्रतूनाम् आहर्ता हरि-भक्ति-युतो हि यः

tatraiva cāturmāsya-māhātmye –
tāvad bhramanti saṁsāre pitaraḥ piṇḍa-tat-paraḥ |
yāvat kule bhakti-yuktaḥ suto naiva prajāyate
sa eva jñānavān loke yogināṁ prathamo hi saḥ |
mahā-kratūnām āhartā hari-bhakti-yuto hi yaḥ

Until a son who has devotion for the lotus feet of the Supreme Lord is born, the forefathers of that family wander about this world, being attracted by the offering of oblations. Only the

devotees of Lord Hari are actually famous as persons of great knowledge, perfect yogis, and renowned performers of sacrifice.

HBV 10.104–105

काशी-खण्डे ध्रुव-चरिते –
न च्यवन्ते हि यद्-भक्त्या महत्या□ प्रलयापदि ।
अतो'च्युतो'खिले लोके स एकः सर्वगो'व्ययः
न तस्माद् भगवद्-भक्ताद् भेतव्य□ केनचित् क्वचित् ।
नियत□ विष्णु-भक्ता येन ते स्युः पर-तापिनः

kāśī-khaṇḍe dhruva-carite –
na cyavante hi yad-bhaktyā mahatyāṁ pralayāpadi |
ato'cyuto'khile loke sa ekaḥ sarvago'vyayaḥ
na tasmād bhagavad-bhaktād bhetavyaṁ kenacit kvacit |
niyataṁ viṣṇu-bhaktā yena te syuḥ para-tāpinaḥ

in the Kdsi Khanda, these verses are found) na cyavante hi yadbhaktayd mahatydrh pralaydpadi ato'cynto'khile loke sa ekah sarvvago'vyayah na tasmad bhagavad bhaktdd bhetavyarh kenacit kvacit niyatam visnu bhaktd yeh na te syuh paratdpinah Even when there is total annihilation of the universe, the minds of the great devotees of Lord Hari remain steady. There is no question of fear for the liberated devotees of Lord Hari, nor do they cause fear for others. Like the Supreme Lord, they travel everywhere just to deliver the fallen, conditioned souls.

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HBV 10.106–107

तत्रैवाग्रे --
ब्राह्मणः क्षत्रियः वैश्यः शूद्रो वा यदि वेतरः ।
विष्णु-भक्ति-समायुक्तो ज्ञेयः सर्वोत्तमोत्तमः
शङ्ख-चक्राङ्कित-तनुः शिरसा मञ्जरी-धरः ।
गोपी-चन्दन-लिप्ताङ्गो दृष्टश् चेद् तद्-अघ□ कुतः

tatraivāgre --
brāhmaṇaḥ kṣatriyaḥ vaiśyaḥ śūdro vā yadi vetaraḥ |
viṣṇu-bhakti-samāyukto jñeyaḥ sarvottamottamaḥ
śaṅkha-cakrāṅkita-tanuḥ śirasā mañjarī-dharaḥ |
gopī-candana-liptāṅgo dṛṣṭaś ced tad-aghaṁ kutaḥ

A devotee of Lord Hari becomes famous as the foremost person in all human society, irrespective of his varna or asrama. There is no question of sinful activities for a great soul whose body is decorated with symbols of a conch and disc, whose head is adorned with tulasl manjaris, and whose forehead is decorated with gopicandana tilaka.

HBV 10.108

महाभारते राज-धर्मे—
ईश्वर सर्व-भूताना जगतः प्रभवाप्ययम् ।
भक्ता नारायण देव दुर्गाण्य् अतितरन्ति ते

mahābhārate rāja-dharme—
īśvaraṁ sarva-bhūtānāṁ jagataḥ prabhavāpyayam |
bhaktā nārāyaṇaṁ devaṁ durgāṇy atitaranti te

The devotees of Lord Hari, under whose supervision the material nature is working, and who is the original cause of creation and destruction, easily cross beyond the insurmountable ocean of material existence.

HBV 10.109

विष्णु-धर्मोत्तरे—
शयनाद् उत्थितो यस् तु कीर्तयेन् मधुसूदनम् ।
कीर्तनात् तस्य पापानि नाशम् आयान्त्य् अशेषतः

viṣṇu-dharmottare—
śayanād utthito yas tu kīrtayen madhusūdanam |
kīrtanāt tasya pāpāni nāśam āyānty aśeṣataḥ

If one chants the holy names of Lord Madhusudana after waking up early in the morning, all of one's sinful reactions are completely destroyed.

HBV 10.110

तत्रैव—
यस्याप्य् अनन्ते जगताम् अधीशे
भक्तिः परा यादव-देव-देवे ।
तस्मात् पर□ नापरम् अस्ति किञ्चित्
पात्र□ त्रिलोके पुरुष-प्रवीर

tatraiva—
yasyāpy anante jagatām adhīśe
bhaktiḥ parā yādava-deva-deve |
tasmāt paraṁ nāparam asti kiñcit
pātraṁ triloke puruṣa-pravīra

O foremost personality, whether in the heavenly planets, on earth, or in the hellish planets, there is no one superior to a person who is fully engaged in the devotional service of Lord Hari, who is unlimited, the controller of the universe, a descendent of the Yadu dynasty, and the Lord of the demigods.

HBV 10.111

द्वारका-माहात्म्ये श्री-प्रह्लाद-बलि-स□वादे—
नित्य□ ये प्रातर् उत्थाय वैष्णवाना□ तु कीर्तनम् ।
कुर्वन्ति ते भागवताः कृष्ण-तुल्याः कलौ बले

dvārakā-māhātmye śrī-prahlāda-bali-saṁvāde—
nityaṁ ye prātar utthāya vaiṣṇavānāṁ tu kīrtanam |
kurvanti te bhāgavatāḥ kṛṣṇa-tulyāḥ kalau bale

that is found in the Dvdrakd MaHdtmya, it is stated) nityarh ye prdta rutthdya vaisnavdndntu klrttanam kurvvanti te bhdgavatdh krsnatulydh kalau vale O King Bali, one who chants the holy names of exalted Vaisnavas after getting up every morning is to be considered an exalted devotee, on the level of Lord Krsna.

HBV 10.112

हरि-भक्ति-सुधोदये—
स्व-दर्शन-स्पर्शन-पूजनैः कृती
तमा॑सि विष्णु-प्रतिमेव वैष्णवः ।
धुन्वन् वसत्य् अत्र जनस्य यन् न तत्
स्वार्थ॑ पर॑ लोक-हिताय दीपवत्

hari-bhakti-sudhodaye—
sva-darśana-sparśana-pūjanaiḥ kṛtī
tamāṁsi viṣṇu-pratimeva vaiṣṇavaḥ |
dhunvan vasaty atra janasya yan na tat
svārthaṁ paraṁ loka-hitāya dīpavat

To remove the darkness of ignorance from the people of this world, as a lamp illuminates the night, exalted Vaisnavas, whose characteristics are sublime and who are as good as the Deity of Lord Hari, allow themselves to be seen, touched, and worshiped by others.

460 SRI HARI-BHAKTI-VILASA

HBV 10.113

इतिहास-समुच्चये श्री-लोमश-वाक्ये—
ये भजन्ति जगद्-योनि॑ वासुदेव॑ सनातनम् ।
न तेभ्यो विद्यते तीर्थम् अधिक॑ राज-सत्तम

itihāsa-samuccaye śrī-lomaśa-vākye—
ye bhajanti jagad-yoniṁ vāsudevaṁ sanātanam |
na tebhyo vidyate tīrtham adhikaṁ rāja-sattama

O King, the pure devotees who worship the eternal form of Lord Vasudeva, the primeval cause of the universe, are certainly the best holy places because there is nothing more pure than them.

HBV 10.114–115

यत्र भागवताः स्नान कुर्वन्ति विमलाश्रयाः ।
तत्-तीर्थम् अधिक विद्धि सर्व-पाप-विशोधनम्
यत्र रागादि-रहिता वासुदेव-परायणाः ।
तत्र सन्निहितो विष्णुर् नृपते नात्र स शयः

yatra bhāgavatāḥ snānaṁ kurvanti vimalāśrayāḥ |
tat-tīrtham adhikaṁ viddhi sarva-pāpa-viśodhanam
yatra rāgādi-rahitā vāsudeva-parāyaṇāḥ |
tatra sannihito viṣṇur nṛpate nātra saṁśayaḥ

O King, know for certain that any place where pure devotees of the Supreme Lord bathe is the best of all holy places because they immediately destroy all kinds of sinful reactions. Indeed, Lord Harf always resides where His pure devotees, who are without material attachment, live.

HBV 10.116–117

न गन्धैर् न तथा तोयैर् न पुष्पैश् च मनोहरैः ।
सान्निध्य कुरुते देवो यत्र सन्ति न वैष्णवाः
बलिभिश् चोपवासैश् च नृत्य-गीतादिभिस् तथा ।
नित्यम् आराध्यमानो'पि तत्र विष्णुर् न तृप्यति

na gandhair na tathā toyair na puṣpaiś ca manoharaiḥ |
sānnidhyaṁ kurute devo yatra santi na vaiṣṇavāḥ
balibhiś copavāsaiś ca nṛtya-gītādibhis tathā |
nityam ārādhyamāno'pi tatra viṣṇur na tṛpyati

Lord Hari does not reside in a place where there are no Vaisnavas, even if He is worshiped with offerings of sandalwood paste, water, and fragrant flowers. Lord Hari does not feel pleased to remain at a place where there are no Vaisnavas, even if He is opulently worshiped by people who observe fasting while chanting and dancing.

HBV 10.118

तस्माद् एते महाभागा वैष्णवा वीत-कल्मषाः ।
पुनन्ति सकलान् लोकाꣳस् तत् तीर्थम् अधिकꣳ ततः

tasmād ete mahābhāgā vaiṣṇavā vīta-kalmaṣāḥ |
punanti sakalān lokāṁs tat tīrtham adhikaṁ tataḥ

For this reason, exalted Vaisnavas are able to purify the entire world. In fact, they are more sanctified than even the holy places of pilgrimage.

HBV 10.119

शूद्रꣳ वा भगवद्-भक्तꣳ निषादꣳ श्वपचꣳ तथा ।
वीक्षतꣳ जाति-सामान्यात् स याति नरकꣳ ध्रुवम्

śūdraṁ vā bhagavad-bhaktaṁ niṣādaṁ śvapacaṁ tathā |
vīkṣataṁ jāti-sāmānyāt sa yāti narakaṁ dhruvam

Whether a devotee is a sudra, a hunter, or a dog-eater, one who considers him according to his birth will certainly go to reside in hell.

HBV 10.120

तस्माद् विष्णु-प्रसादाय वैष्णवान् परितोषयेत् ।
प्रसाद-सुमुखो विष्णुस् तेनैव स्यान् न सꣳशयः

tasmād viṣṇu-prasādāya vaiṣṇavān paritoṣayet |
prasāda-sumukho viṣṇus tenaiva syān na saṁśayaḥ

Therefore, one who wants to please Lord Hari should first try to please the Vaisnavas. Ir the Vaisnavas are pleased with a person then certainly Lord Hari is also pleased.

HBV 10.121–122

तत्रैव श्री-नारद-पुण्डरीक-स□वादे –
ये नृश□सा दुरात्मानः पापाचार-रताः सदा ।
ते'पि यान्ति पर□ धाम नारायण-पराश्रयाः
लिप्यन्ते न च पापेन वैष्णवा विष्णु-तत्-पराः ।
पुनन्ति सकलान् लोकान् सहस्रा□शुर् इवोदितः

tatraiva śrī-nārada-puṇḍarīka-saṁvāde –
ye nṛśaṁsā durātmānaḥ pāpācāra-ratāḥ sadā |
te'pi yānti paraṁ dhāma nārāyaṇa-parāśrayāḥ
lipyante na ca pāpena vaiṣṇavā viṣṇu-tat-parāḥ |
punanti sakalān lokān sahasrāṁśur ivoditaḥ

recorded in the same literature, these verses are found) ye nrsamsd duratmdnah pdpacdra ratdh saad

462 SRI HARI-BHAKTI-VILASA te'pi ydnti pararri dhdma narayana pardsraydh lipyante na ca papena vaisnavd visnutatpardh punanti sakaldn lokdn sahasrdrhsur ivoditah Just by associating with pure devotees, who are unwavering in their inclination to serve Lord Narayana, even cruel, sinful, and wretched people can attain the transcendental abode, Vaikuntha. Vaisnavas with pure attachment to the lotus feet of Lord Visnu never indulge in sinful activities. They are just like the rising sun because they are able to illuminate the entire world with transcendental knowledge.

HBV 10.123–124

जन्मान्तर-सहस्रेषु यस्य स्याद् बुद्धिर् ईदृशी ।
दासो'ह□ वासुदेवस्य सर्वान् लोकान् समुद्धरेत्
स याति विष्णु-सालोक्य□ पुरुषो नात्र स□शयः ।
कि□ पुनस् तद्-गत-प्राणाः पुरुषाः स□यतेन्द्रियाः

janmāntara-sahasreṣu yasya syād buddhir īdṛśī |
dāso'haṁ vāsudevasya sarvān lokān samuddharet
sa yāti viṣṇu-sālokyaṁ puruṣo nātra saṁśayaḥ |
kiṁ punas tad-gata-prāṇāḥ puruṣāḥ saṁyatendriyāḥ

One who, after countless lifetimes, realizes, "I am an eternal servant of Lord Vasudeva," is able to deliver all the people of the world. There is no doubt that such a person will go to associate with the Lord in His supreme abode. What then can be said of a person whose life and soul is Lord Hari, and who has conquered his senses?

HBV 10.125

स्मृतः सम्भाषितो वापि पूजितो वा द्विजोत्तमाः ।
पुनाति भगवद्-भक्तश् चाण्डालो'पि यदृच्छया

smṛtaḥ sambhāṣito vāpi pūjito vā dvijottamāḥ |
punāti bhagavad-bhaktaś cāṇḍālo'pi yadṛcchayā

O foremost brdhmana, simply by remembering a pure devotee of the Lord, conversing with him, and worshiping him, one can become purified without separate endeavor, even though he may have been born in a family of dog-eaters.

HBV 10.126

श्री-व्यास-वाक्ये –
जन्मान्तर-सहस्रेषु विष्णु-भक्तो न लिप्यते ।
यस्य सन्दर्शनाद् एव भस्मीभवति पातकम्

śrī-vyāsa-vākye –
janmāntara-sahasreṣu viṣṇu-bhakto na lipyate |
yasya sandarśanād eva bhasmībhavati pātakam

Simply by having the darsana of a pure devotee of Lord Visnu, all of one's sinful reactions are burnt to ashes. Even if a devotee had commited innumerable sinful acts in thousands of previous births, he will not have to suffer their reactions.

HBV 10.127

इतिहास-समुच्चये श्री-भगवद्-वाक्ये –
न मे प्रियश् चतुर्वेदी मद्-भक्तः श्वपचः प्रियः ।
तस्मै देय□ ततो ग्राह्य□ स च पूज्यो यथा ह्य् अहम्

itihāsa-samuccaye śrī-bhagavad-vākye –
na me priyaś caturvedī mad-bhaktaḥ śvapacaḥ priyaḥ |
tasmai deyaṁ tato grāhyaṁ sa ca pūjyo yathā hy aham

Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respect should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am.

HBV 10.128

तत्रैव ब्रह्म-वाक्ये –
सभर्तृका वा विधवा विष्णु-भक्ति□ करोति या ।
समुद्धरति चात्मान□ कुलम् एकोत्तर□ शतम्

tatraiva brahma-vākye –
sabhartṛkā vā vidhavā viṣṇu-bhaktiṁ karoti yā |
samuddharati cātmānaṁ kulam ekottaraṁ śatam

464 SRI HARI-BHAKTI-VILASA samuddharati cdtmdnam kulam ekottararh satam Whether a woman is married or a widow, if she is fully engaged in the devotional service of Lord Visnu, she can deliver one hundred generations o{ her family.

HBV 10.129

द्वारका-माहात्म्ये प्रह्लाद-बलि-स□वादे –
सङ्कीर्ण-योनयः पूता ये भक्ता मधुसूदने ।
म्लेच्छ-तुल्याः कुलीनास् ते ये न भक्ता जनार्दने

dvārakā-māhātmye prahlāda-bali-saṁvāde –
saṅkīrṇa-yonayaḥ pūtā ye bhaktā madhusūdane |
mleccha-tulyāḥ kulīnās te ye na bhaktā janārdane

and Bali that is found in the Dvarakd) sanklrna yonayah putd ye bhaktd madhusudane mleccha tulyah kulindste ye na bhaktd jandrddane Even one who is born in a low-class family, if he becomes a devotee of Lord Madhusudana, he can become supremely pure whereas a brdhmana who is devoid of devotional service to Lord Hari is to be considered as no better than a mleccha.

HBV 10.130–132

आदि-पुराणे श्री-कृष्णार्जुन-स□वादे –
वैष्णवान् भज कौन्तेय मा भजस्वान्य-देवताः ।
पुनन्ति वैष्णवाः सर्वे सर्व-देवम् इद□ जगत् ।
मद्-भक्तो दुर्लभो यस्य स एव मम दुर्लभः
तत्-परो दुर्लभो नास्ति सत्य□ सत्य□ धनञ्जय ।
जगता□ गुरवो भक्ता भक्ताना□ गुरवो वयम् ॥
सर्वत्र गुरवो भक्ता वय□ च गुरवो यथा ।
अस्माक□ बान्धवा भक्ता भक्ताना□ बान्धवा वयम्
अस्माक□ गुरवो भक्ता भक्ताना□ गुरवो वयम् ।
मद्-भक्ता यत्र गच्छन्ति तत्र गच्छामि पार्थिव ।
भक्तानाम् अनुगच्छन्ति मुक्तयः श्रुतिभिः सह

ādi-purāṇe śrī-kṛṣṇārjuna-saṁvāde –
vaiṣṇavān bhaja kaunteya mā bhajasvānya-devatāḥ |
punanti vaiṣṇavāḥ sarve sarva-devam idaṁ jagat |
mad-bhakto durlabho yasya sa eva mama durlabhaḥ
tat-paro durlabho nāsti satyaṁ satyaṁ dhanañjaya |
jagatāṁ guravo bhaktā bhaktānāṁ guravo vayam ||
sarvatra guravo bhaktā vayaṁ ca guravo yathā |
asmākaṁ bāndhavā bhaktā bhaktānāṁ bāndhavā vayam
asmākaṁ guravo bhaktā bhaktānāṁ guravo vayam |
mad-bhaktā yatra gacchanti tatra gacchāmi pārthiva |
bhaktānām anugacchanti muktayaḥ śrutibhiḥ saha

Krsna and Arjuna that is found in the Adi Purana) vaisnavdn bhaja kaunteya ma bhajasva anyadevatdh punanzi vaisnavdh sarvve sarvva devam idarh jagat madbhakto durllabho yasya sa eva mama durllabhah tatparo durllabho ndsti satyam satyam dhananjaya jagatdm guravo bhaktd bhaktdndm guravo va^am

sarvvatra guravo bhaktd vayafica guravo yathd asmdkarh vdndhavd bhaktd bhaktandrh vdndhavd vyam asmdkarh guruvo bhaktd bhaktandrh guruvo vayam madbhaktd yatra gacchanti tatra gacchdmi pdrthiva bhaktdndm anugacchanti muktayah srutibhih saha O son of Prtha, what is the need of worshiping the demigods? It would be far better if you engage in the worship of advanced Vaisnavas because such great souls are capable of purifying the entire world, along with the demigods. I am easily available to one who considers himself to be a devotee of My devotees. One who is dear to My devotee is also very dear to Me. O Dhanafijaya, I promise you that there is no one more dear to Me than My devotee. The devotees are the spiritual masters of the entire world and I am the spiritual master of the

devotees. As I am the spiritual master of everyone, so are My devotees. The devotees are My friends and I am the friend of My devotees. The devotees are My spiritual masters and I am their spiritual master. O Arjuna, I follow My devotees wherever they go. Indeed, even personified liberation and the Vedas follow my exalted devotees.

HBV 10.133–134

ये मे भक्त-जनाः पार्थ न मे भक्ताश् च ते जनाः ।
मद्-भक्ताना□ च ये भक्तास् ते मे भक्ततमा मताः
ये केचित् प्राणिनो भक्ता मद्-अर्थे त्यक्त-बान्धवाः ।
तेषाम् अह□ परिक्रीतो नान्य-क्रीतो धनञ्जय

ye me bhakta-janāḥ pārtha na me bhaktāś ca te janāḥ |
mad-bhaktānāṁ ca ye bhaktās te me bhaktatamā matāḥ
ye kecit prāṇino bhaktā mad-arthe tyakta-bāndhavāḥ |
teṣām ahaṁ parikrīto nānya-krīto dhanañjaya

Those who claim that they are My devotees are not actually My devotees but those who are the devotees of My devotees are factually My devotees. I

466 SRI HARI-BHAKTI-VILASA have sold Myself to the devotees who have taken shelter of Me, giving up their friends and relatives. Only My devotees can purchase Me in this way.

HBV 10.135–136

एषा□ भक्ष्य□ सुनिर्णीत□ श्रूयता□ निश्चित□ मम ।
उच्छिष्टम् अवशिष्ट□ च भक्ताना□ भोजन-द्वयम्
नाम-युक्त-जनाः केचिज् जात्य्-अन्तर-समन्विताः ।
कुर्वन्ति मे यथा प्रीति□ न तथा वेद-पारगाः

eṣāṁ bhakṣyaṁ sunirṇītaṁ śrūyatāṁ niścitaṁ mama |
ucchiṣṭam avaśiṣṭaṁ ca bhaktānāṁ bhojana-dvayam
nāma-yukta-janāḥ kecij jāty-antara-samanvitāḥ |
kurvanti me yathā prītiṁ na tathā veda-pāragāḥ

O son of Kunti, hear now from Me about the food a devotee should eat. There are two kinds of prasdda—the food that has been offered directly to the Supreme Lord is called mahd'prasdda, whereas the food that remains in the cooking pots is considered to be prasdda. If one who is fallen and low-bom takes to the chanting of My holy names, I become very pleased with him. Indeed, I do not experience such happiness even when the Vedas are

recited by expert orators.

HBV 10.137

बृहन्-नारदीये मार्कण्डेय प्रति श्री-भगवद्-उक्तौ [१.४.९६,९८] –
विष्णुर् भक्त-कुटुम्बीति वदन्ति विबुधाः सदा ।
तद् एव पालयिष्यामि मज्जनो नानृत वदेत्

bṛhan-nāradīye mārkaṇḍeyaṁ prati śrī-bhagavad-uktau [1.4.96,98] –
viṣṇur bhakta-kuṭumbīti vadanti vibudhāḥ sadā |
tad eva pālayiṣyāmi majjano nānṛtaṁ vadet

as found in the Brhan-ndradiya Purana) visnur bhakta kutumvlti vadanti vivudhdh sadd tadeva pdlayisydmi majjano ndnrtam vadet The devotees of Lord Visnu are considered by Him to be His relatives. This has often been declared by the demigods. Because the words of My servants must not prove false, I carefully insure that this statement remains true.

HBV 10.138

मम जन्म कुले यस्य तत् कुल मोक्षगामि वै ।
मयि तुष्टे मुनि-श्रेष्ठ किम् असाध्य जगत्-त्रये

mama janma kule yasya tat kulaṁ mokṣagāmi vai |
mayi tuṣṭe muni-śreṣṭha kim asādhyaṁ jagat-traye

O foremost sage, the entire dynasty in which I appear attains liberation from material bondage. Know for certain that if I am pleased with someone, there is nothing that cannot be achieved by him.

HBV 10.139–140

मयि भक्ति-परो यस् तु मद्-याजी मत्-कथा-परः ।
मद्-ध्यानी स्व-कुल सर्व नयत्य् अच्युत-रूपताम्
मद्-अर्थ कर्म कुर्वाणो मत्-प्रणाम-परो नरः ।
मन्-मनाः स्व-कुल सर्व नयत्य् अच्युत-रूपताम्

mayi bhakti-paro yas tu mad-yājī mat-kathā-paraḥ |
mad-dhyānī sva-kulaṁ sarvaṁ nayaty acyuta-rūpatām
mad-arthaṁ karma kurvāṇo mat-praṇāma-paro naraḥ |
man-manāḥ sva-kulaṁ sarvaṁ nayaty acyuta-rūpatām

My devotees are fully surrendered to Me, they have faith in the narrations of My pastimes, they constantly meditate upon Me, they work for My satisfaction, they offer their obeisances to Me, and they always remember Me. Such devotees can deliver all of their family members so that they attain the same bodily features as the Lord.

HBV 10.141

अहम् एव द्विज-श्रेष्ठ नित्यꣳ प्रच्छन्न-विग्रहः ।
भगवद्-भक्त-रूपेण लोकान् रक्षामि सर्वदा

aham eva dvija-śreṣṭha nityaṁ pracchanna-vigrahaḥ |
bhagavad-bhakta-rūpeṇa lokān rakṣāmi sarvadā

O foremost sage, you should understand that I appear as a covered incarnation in the form of a devotee and in this way, protect the universe.

HBV 10.142–143

तत्रैवादिति-माहात्म्ये श्री-सूतोक्तौ –
विप्राः शृणुध्वꣳ माहात्म्यꣳ हरि-भक्ति-रतात्मनाम् ।
हरि-ध्यान-पराणाꣳ तु कः समर्थः प्रबाधितुम्
हरि-भक्ति-परो यत्र तत्र ब्रह्मा हरिः शिवः ।
तत्र देवाश् च सिद्धाद्या नित्यꣳ तिष्ठन्ति सत्तमाः

tatraivāditi-māhātmye śrī-sūtoktau –
viprāḥ śṛṇudhvaṁ māhātmyaṁ hari-bhakti-ratātmanām |
hari-dhyāna-parāṇāṁ tu kaḥ samarthaḥ prabādhitum
hari-bhakti-paro yatra tatra brahmā hariḥ śivaḥ |
tatra devāś ca siddhādyā nityaṁ tiṣṭhanti sattamāḥ

468 SRI HARI-BHAKTI-VILASA haribhakti paro yatra tatra brahmd harih sivah tatra devdica siddhddyd nityarh tisthanti sattamdh O brahmanas, hear now about the glories of the devotees of Lord Hari. Even if a devotee who is absorbed in thinking of Lord Hari accidentally commits a sin, he will not have to suffer the consequences. Brahma, Visnu, Mahadeva, and the other demigods and perfected beings always reside at the place where the devotees of Hari stay.

HBV 10.144

निमिष॰ निम्षार्ध॰ वा यत्र तिष्ठन्ति सत्तमाः ।
तत्रैव सर्व-श्रेया॰सि तत् तीर्थ॰ तत् तपो-वनम्

nimiṣaṁ nimṣārdhaṁ vā yatra tiṣṭhanti sattamāḥ |
tatraiva sarva-śreyāṁsi tat tīrthaṁ tat tapo-vanam

The place where a devotee of Lord Visnu stays, even for a moment or a fraction of a moment, is glorified as an abode of all auspiciousness and all holy places, and a sanctified hermitage.

HBV 10.145

तत्रैवादिति॰ प्रति श्री-भगवद्-उत्तरे [नार्प् १.११.५७-५८]–
राग-द्वेष-विहीना ये मद्-भक्ता मत्-परायणाः ।
वदन्ति सतत॰ ते मा॰ गतासूया अदाम्भिकाः

tatraivāditiṁ prati śrī-bhagavad-uttare [NārP 1.11.57-58]–
rāga-dveṣa-vihīnā ye mad-bhaktā mat-parāyaṇāḥ |
vadanti satataṁ te māṁ gatāsūyā adāmbhikāḥ

Devotees who have taken shelter of Me, being freed from material attachment and hatred, as well as pride and envy, engage themselves in glorifying My transcendental names, forms, qualities, and pastimes.

HBV 10.146

परोपताप-विमुखाः शिव-भक्ति-परायणाः ।
मत्-कथा-श्रवणासक्ता वहन्ति सतत॰ हि माम्

paropatāpa-vimukhāḥ śiva-bhakti-parāyaṇāḥ |
mat-kathā-śravaṇāsaktā vahanti satataṁ hi mām

I reside within the hearts of those who take pleasure in worshiping My devotees, who never harm others, and who always display an eagerness for hearing My glories.

HBV 10.147

तत्रैव ध्वजारोपण-माहात्म्ये श्री-विष्णु-दूतोक्तौ [नार्प् १.२०.७३] –
यतीना विष्णु-भक्ताना परिचर्या-परायणाः ।
ईक्षिता अपि गच्छन्ति पापिनोऽपि परा गतिम्

tatraiva dhvajāropaṇa-māhātmye śrī-viṣṇu-dūtoktau [NārP 1.20.73] –
yatīnāṁ viṣṇu-bhaktānāṁ paricaryā-parāyaṇāḥ |
īkṣitā api gacchanti pāpino'pi parāṁ gatim

with the glories of hoisting a flag atop a temple) yatindrh visnubhaktdndrh paricaryyd pardyanaih iksitd api gacchanti pdpino'pi par dm gatim By the merciful glance of those who are engaged in the devotional service of Lord Hari, and especially those devotees who are in the renounced order of life, even the most sinful people can attain the supreme destination.

HBV 10.148

तत्रैव श्री-भगवत्-तोष-प्रकार-प्रश्नोत्तरे [नार्प् १.३४.५-६] –
रिपवस् त न हिसन्ति न बाधन्ते ग्रहाश् च तम् ।
राक्षसाश् च न चेक्षन्ते नर विष्णु-परायणम्

tatraiva śrī-bhagavat-toṣa-prakāra-praśnottare [NārP 1.34.5-6] –
ripavas taṁ na hiṁsanti na bādhante grahāś ca tam |
rākṣasāś ca na cekṣante naraṁ viṣṇu-parāyaṇam

Lord, the following verse was spoken in the same literature) ripavastarh na hirhsanti na vadhante grahdsca tarn rdksasdsca na khadanti nararh visnu pardyanam Miscreants cannot harm devotees of Lord Visnu, inauspicious planets cannot cause them any distress, and demons are incapable of swallowing them.

HBV 10.149–150

भक्तिर् दृढा भवेद् यस्य देव-देवे जनार्दने ।
श्रेयासि तस्य सिध्यन्ति भक्तिमन्तोऽधिकास् ततः
तत्रैवाग्रे [नार्प् १.३४.६३] --
अद्यापि च मुनि-श्रेष्ठ ब्रह्माद्या अपि देवताः ।
प्रभाव न विजानन्ति विष्णु-भक्ति-रतात्मनाम्

bhaktir dṛḍhā bhaved yasya deva-deve janārdane |
śreyāṁsi tasya sidhyanti bhaktimanto'dhikās tataḥ

tatraivāgre [NārP 1.34.63] --
adyāpi ca muni-śreṣṭha brahmādyā api devatāḥ |
prabhāvaṁ na vijānanti viṣṇu-bhakti-ratātmanām

470 SRI HARI-BHAKTI-VILASA prabhdvarh na vijdnanti visnubhakti ratdtmandm One who executes unflinching devotional service unto Janardana, the Lord of the demigods, achieves all auspiciousness. Those who are devoted to the Supreme Lord should be considered the best members of society. O foremost sage, even the demigods, headed by Brahma, cannot properly understand the glories of Lord Hari's devotees.

HBV 10.151

कि च [नार्प् १.३०.१०१] –
धर्मार्थ-काम-मोक्षाख्याः पुरुषार्था द्विजोत्तमाः ।
हरि-भक्ति-पराणा वै सम्पद्यन्ते न स शयः

kiṁ ca [NārP 1.30.101] –
dharmārtha-kāma-mokṣākhyāḥ puruṣārthā dvijottamāḥ |
hari-bhakti-parāṇāṁ vai sampadyante na saṁśayaḥ

There is no doubt that only devotees of Lord Visnu obtain the four objectives of life—religiosity, economic development, sense gratification, and liberation.

HBV 10.152–153

तत्रैव लुब्धकोपाख्यानस्यादौ [नार्प् १.३७.९,१२] --
ये विष्णु-निरताः शान्ता लोकानुग्रह-तत्-पराः ।
सर्व-भूत-दया-युक्ता विष्णु-रूपाः परिकीर्तिताः
विष्णु-भक्ति-विहीना ये चण्डालाः परिकीर्तिताः ।
चण्डाला अपि वै श्रेष्ठा हरि-भक्ति-परायणाः

tatraiva lubdhakopākhyānasyādau [NārP 1.37.9,12] --
ye viṣṇu-niratāḥ śāntā lokānugraha-tat-parāḥ |
sarva-bhūta-dayā-yuktā viṣṇu-rūpāḥ parikīrtitāḥ
viṣṇu-bhakti-vihīnā ye caṇḍālāḥ parikīrtitāḥ |
caṇḍālā api vai śreṣṭhā hari-bhakti-parāyaṇāḥ

Those who are attached to Lord Visnu, who are peaceful, who are benefactors of all they come in contact with, and who are merciful to all living entities, are glorified as non-different

from Lord Hari. Those who are devoid of devotional service to Lord Hari are considered to be no better than dog-eaters whereas those who are fixed in devotional

service to Lord Hari are considered to he the foremost members of human society, even if they were born in the families of dog-eaters.

HBV 10.154–156

तत्रैव यज्ञ-ध्वजोपाख्यानस्यादौ श्री-सूत-वाक्यम् [नार्प् १.३९.३-४,८] --
हरि-भक्ति-रसास्वाद-मुदिता ये नरोत्तमाः ।
नमस्करोम्य् अह तेभ्यो यत्-सङ्गान् मुक्ति-भाग् नरः
हरि-भक्ति-परा ये तु हरि-नाम-परायणाः ।
दुर्वृत्ता वा सुवृत्ता वा तेभ्यो नित्य नमो नमः
अहो भाग्यम् अहो भाग्य विष्णु-भक्ति-रतात्मनाम् ।
यस्मान् मुक्तिः करस्थैव योगिनाम् अपि दुर्लभा

tatraiva yajña-dhvajopākhyānasyādau śrī-sūta-vākyam [NārP 1.39.3-4,8] --
hari-bhakti-rasāsvāda-muditā ye narottamāḥ |
namaskaromy ahaṁ tebhyo yat-saṅgān mukti-bhāg naraḥ
hari-bhakti-parā ye tu hari-nāma-parāyaṇāḥ |
durvṛttā vā suvṛttā vā tebhyo nityaṁ namo namaḥ
aho bhāgyam aho bhāgyaṁ viṣṇu-bhakti-ratātmanām |
yasmān muktiḥ karasthaiva yoginām api durlabhā

I offer my respectful obeisances unto the devotees who take pleasure in relishing the mellows of devotional service to Lord Visnu. Simply by their association, one can achieve liberation. Whether they were formerly miscreants or pious souls, I offer my repeated obeisances unto those who are attached to the devotional service of Lord Hari and are engaged in chanting His holy names. Alas! How fortunate are the devotees of Lord Hari! Simply by their mercy, even great yogis attain liberation, which is very rarely achieved.

HBV 10.157–159

तत्रैव कलि-प्रसङ्गे [नार्प् १.४१?]
घोरे कलि-युगे प्राप्ते सर्व-धर्म-विवर्जिते ।
वासुदेव-परा मर्त्याः कृतार्था नात्र स□शयः
अस्त्य् अन्तर् दुर्लभा प्रोक्ता हरि-भक्तिः कलौ युगे ।
हरि-भक्ति-रताना□ वै पाप-बन्धो न जायते
वेद-वाद-रताः सर्वे तथा तीर्थ-निषेविणः ।
हरि-भक्ति-रतैः सार्ध□ कला□ नार्हन्ति षोडशीम्

tatraiva kali-prasaṅge [NārP 1.41?]
ghore kali-yuge prāpte sarva-dharma-vivarjite |
vāsudeva-parā martyāḥ kṛtārthā nātra saṁśayaḥ
asty antar durlabhā proktā hari-bhaktiḥ kalau yuge |
hari-bhakti-ratānāṁ vai pāpa-bandho na jāyate
veda-vāda-ratāḥ sarve tathā tīrtha-niṣeviṇaḥ |
hari-bhakti-rataiḥ sārdhaṁ kalāṁ nārhanti ṣoḍaśīm

472 SRI HARI-BHAKTI-VILASA haribhakti ratdndrh vai pdpavandho na jdyate veda vdda ratdh sarvve tathd tirtha nisevinah haribhakti rataih sdrddharh kaldrh ndrhanti sodaslm There is no doubt that only the devotees of Lord Vasudeva will achieve ultimate success in human life when the formidable age of Kali, in which religious principlei are almost totally neglected, commences. It is said that in the age of Kali, devotional service to Lord Hari is extremely rare. Those great souls who are fixed in devotional service to Lord Hari are never bound by the strong ropes of sinful activities. People who are fond of studying the Vedas and traveling to holy places of pilgrimage do not receive even one-sixteenth the merit attained by the devotees of Lord Hari.

HBV 10.160

अतएवोक्त□ देवैस् तत्रैव भारतवर्ष-प्रसङ्गे [नार्प् १.३.५३] –
हरि-कीर्तन-शीलो वा तद्-भक्ताना□ प्रियो'पि वा ।
शुश्रूषुर् वापि महता□ स वन्द्यो'स्माभिर् उत्तमः

ataevoktaṁ devais tatraiva bhāratavarṣa-prasaṅge [NārP 1.3.53] –
hari-kīrtana-śīlo vā tad-bhaktānāṁ priyo'pi vā |
śuśrūṣur vāpi mahatāṁ sa vandyo'smābhir uttamaḥ

We respectfully adore those great personalities who are very dear to the devotees of Lord Hari, who are engaged in the service of such great souls, or who take pleasure in glorifying

the name, form, qualities, and pastimes of Lord Hari.

HBV 10.161–162

पाद्मे श्री-भगवद्-ब्रह्म-स॰वादे –
दर्शन-ध्यान-स॰स्पर्शैर् मत्स्य-कूर्म-विहङ्गमाः ।
पुष्णन्ति स्वान्य् अपत्यानि तथाहम् अपि पद्मज
मुहुर्तेनापि स॰हर्तु॰ शक्तौ यद्यपि दानवात् ।
मद्-भक्ताना॰ विनोदार्थ॰ करोमि विविधाः क्रियाः

pādme śrī-bhagavad-brahma-saṁvāde –
darśana-dhyāna-saṁsparśair martya-kūrma-vihaṅgamāḥ |
puṣṇanti svāny apatyāni tathāham api padmaja
muhūrtenāpi saṁhartuṁ śaktau yadyapi dānavāt |
mad-bhaktānāṁ vinodārthaṁ karomi vividhāḥ kriyāḥ

that is recorded in the Padma Pur ana, these verses are found) darsana dhydna sarhsparsaur matsya kurmma vihangamdh pusnanti svdnya patydni tathdham api padmaja

muhurttendpi sarhhartturh saktau yadyapi ddnavdn madbhaktdndrh vinoddrlham karomi kriyah Just as fish, tortoises, and birds maintain their offspring by means of seeing, meditating, and touch—I maintain My devotees. Although I am capable of eliminating the demons within a second, I act as I choose, for the satisfaction of My devotees.

HBV 10.163–166

तत्रैव माघ-माहात्म्ये देवदूत-विकुण्डल-स॰वादे –
न वय॰ यम॰ यम-लोक॰ न न दूतान् घोर-दर्शनात् ।
पश्यन्ति वैष्णवा नून॰ सत्य॰ सत्य॰ मयोदितम्
श्वपाकम् इव नेक्षेत लोके विप्रम् अवैष्णवम् ।
वैष्णवो वर्ण-बाह्यो'पि पुनाति भुवन-त्रयम्
न शूद्रा भगवद्-भक्तास् ते तु भावना मताः ।
सर्व-वर्णेषु ते शूद्रा ये न भक्ता जनार्दन
विष्णु-भक्तस्य ये दासा वैष्णवान्न-भुजश् च ये ।
ते'पि क्रतु-भुजा॰ ग्वैश्य गति॰ यान्ति निराकुलाः

tatraiva māgha-māhātmye devadūta-vikuṇḍala-saṁvāde –
na vayaṁ yamaṁ yama-lokaṁ na na dūtān ghora-darśanāt |
paśyanti vaiṣṇavā nūnaṁ satyaṁ satyaṁ mayoditam

śvapākam iva nekṣeta loke vipram avaiṣṇavam |
vaiṣṇavo varṇa-bāhyo'pi punāti bhuvana-trayam
na śūdrā bhagavad-bhaktās te tu bhāvanā matāḥ |
sarva-varṇeṣu te śūdrā ye na bhaktā janārdana
viṣṇu-bhaktasya ye dāsā vaiṣṇavānna-bhujaś ca ye |
te'pi kratu-bhujāṁ gvaiśya gatiṁ yānti nirākulāḥ

the Magha-mdfidtmya section of the same Purana, these verses are found) na yamarh yamalokarh na na dutdn ghoradarsandn pasyanti vaisnava niinam satyarh satyarh mayoditam svapdkam iva nekseta loke vipram avaisnavam vaisnavo varna bdhyo'pi pundti bhuvanatrayarh na sildrd bhagavad bhaktdste tu bhagavatd matdh sarwavarnesu te sudrd ye na bhaktd jandrddane visnubhaktasya ye ddsd vaisnavdn na bhujasca ye te'pi kratubhujdrh vaisaya gatim yanti nirdkuldh I make this promise, again and again: Vaisnavas will never have to see Yamaraja, or go to his domain to be punished by his servants. One should consider a brahmana who is devoid of devotional service to Lord Visnu to be lower than a dog-eater. Even if a Vaisnava comes from

474 SRI HARI-BHAKTI-VILASA a family of outcastes, he can purify the entire three worlds simply by his presence. The devotees of the Supreme Lord should never be considered sudras but rather, they should be glorified as exalted personalities. Members of any of the four varnas, if they are devoid of devotional service to Lord Kesava— they are certainly no better than sudras. O vaisya, those who are proud of being servants of the servants of Lord Visnu and those who honor the remnants of food eaten by a Vaisnava will never be overwhelmed by maya. Indeed, they will attain the destination of those who are great performers of sacrifice.

HBV 10.167

तत्रैव वैशाख-माहात्म्ये पञ्च-पुरुषाणाम् उक्तौ –
भव्यानि भूतानि जनार्दनस्य
परोपकाराय चरन्ति विश्वम्

tatraiva vaiśākha-māhātmye pañca-puruṣāṇām uktau –
bhavyāni bhūtāni janārdanasya
paropakārāya caranti viśvam

in the Vaisdkha-mahdtmya section of the same literature) bhavyani janarddanasya paropakdrdya caranti visvam Just to benefit all living entities, the devotees of Lord Hari wander throughout this world.

HBV 10.168

तथा --
सन्तः प्रतिष्ठा दीनानाꣳ दैवाद् उद्भूत-पाप्मनाम् ।
आर्तानाम् आर्तिहन्तारो दर्शनाद् एव साधवः

tathā --
santaḥ pratiṣṭhā dīnānāṁ daivād udbhūta-pāpmanām |
ārtānām ārtihantāro darśanād eva sādhavaḥ

Saintly devotees are the only shelter for those who are suffering due to the sinful activities they had previously performed. Simply by the darsana of a saintly devotee, a sinful person's distress can at once be dispelled.

HBV 10.169–170

तत्रैवोत्तर-खण्डे शिव-पार्वती-सꣳवादे [पद्मप् ६.२२९.५८-५९]
न कर्म-बन्धनꣳ जन्म वैष्णवानाꣳ च विद्यते ।
विष्णोर् अनुचरत्वꣳ हि मोक्षयाहुर् मनीषिणः
न दास्यम् अमरेशस्य बन्धनꣳ परिकीर्तितम् ।
सर्व-बन्धन-निर्मुक्ता हरि-दासा निरामयाः

tatraivottara-khaṇḍe śiva-pārvatī-saṁvāde [PadmaP 6.229.58-59]
na karma-bandhanaṁ janma vaiṣṇavānāṁ ca vidyate |
viṣṇor anucaratvaṁ hi mokṣayāhur manīṣiṇaḥ
na dāsyam amareśasya bandhanaṁ parikīrtitam |
sarva-bandhana-nirmuktā hari-dāsā nirāmayāḥ

the Uttara Khanda of the same literature, these verse are found) na karmma bandhanarh janma vaisnavdndsca vidyate

visnor anucaratvarh hi moksam dhur manisinah na ddsyarh vai paresasya vandhanarh pariklrttitam sarvvabandhana nirmuktd hariddsa nirdmaydh Vaisnavas are freed from the cycle of repeated birth and death, which is the result of karma. Learned authorities describe devotional service to Lord Hari as the platform of liberation. Therefore, it must be concluded that devotional service to Lord Hari can never be the cause of one's material bondage. The servants of Lord Hari are always free from contamination, as well as from all kinds of material entanglement.

HBV 10.171–172

ब्रह्माण्ड-पुराणे जन्माष्टमी-व्रत-माहात्म्ये श्री-चित्रगुप्तोक्तौ –
दर्शन-स्पर्शनालाप-सहवासादिभिः क्षणात् ।
भक्ताः पुनन्ति कृष्णस्य साक्षाद् अपि च पुक्कशम्
त्यक्त-सर्व-कुलाचारो महा-पातकवान् अपि ।
विष्णोर् भक्त समाश्रित्य नरो नार्हति यातनाम्

brahmāṇḍa-purāṇe janmāṣṭamī-vrata-māhātmye śrī-citraguptoktau –
darśana-sparśanālāpa-sahavāsādibhiḥ kṣaṇāt |
bhaktāḥ punanti kṛṣṇasya sākṣād api ca pukkaśam
tyakta-sarva-kulācāro mahā-pātakavān api |
viṣṇor bhaktaṁ samāśritya naro nārhati yātanām

of the Janmastami vrata, as found in the Brahrndnda Purana) darsana-sparsandldpa sahavdsddibhih ksandt bhaktdh punanti krsnasya sdksdd api ca pukkasam tyakta sarvva kuldcdro pdtaka vdnapi visnor bhaktarh samdsritya naro ndrhati ydtandm Simply by their darsana, touch, conversation, and association, the devotees of Lord Hari purify even dog-eaters. Those who take shelter of the devotees of Lord Visnu become freed from all kinds of suffering, even though they may not observe proper etiquette and were formerly engaged in all kinds of sinful activities.

HBV 10.173–174

वाशिष्ठे –
यस्मिन् देशे मरौ तज्-ज्ञो नास्ति सज्जन-पादपः ।
सफलः शीतलच्-छायो न तत्र दिवस वसेत्
सदा सन्तो'भिगन्तव्या यद्यप्य् उपदिशन्ति न ।
या हि स्वैर-कथास् तेषाम् उपदेशा भवन्ति ते

vāśiṣṭhe –
yasmin deśe marau taj-jño nāsti sajjana-pādapaḥ |
saphalaḥ śītalac-chāyo na tatra divasaṁ vaset
sadā santo'bhigantavyā yadyapy upadiśanti na |
yā hi svaira-kathās teṣām upadeśā bhavanti te

476 SRI HARI-BHAKTI-VILASA saphalah sitalacchayo na tatra divasarh vaset sadd santo'bhigantavyd yadyapyu padisanti na yd hi svaira kathds tesdm upadesd bhavanti te One should never reside in a barren district where there are no trees in the form of devotees who provide cooling shade to everyone, and where there are no persons who are conversant with

the science of the Absolute Truth. One should always try to live in the association of devotees. Even if the devotees do no give one personal instructions, one should accept their writings and conversations as their guide.

HBV 10.175–176

गारुडे –
सत्रयाजि-सहस्रेभ्यः सर्व-वेदान्त-पारगः ।
सर्व-वेदान्त-वित्-कोट्या विष्णु-भक्तो विशिष्यते
वैष्णवाना सहस्रेभ्य एकान्त्य् एको विशिष्यते ।
एकान्तिनस् तु पुरुषा गच्छन्ति परम पदम्

gāruḍe –
satrayāji-sahasrebhyaḥ sarva-vedānta-pāragaḥ |
sarva-vedānta-vit-koṭyā viṣṇu-bhakto viśiṣyate
vaiṣṇavānāṁ sahasrebhya ekānty eko viśiṣyate |
ekāntinas tu puruṣā gacchanti paramaṁ padam

Among thousands of persons engaged in performing austerities, one who is conversant with Vedic knowledge is best. However, a devotee of Lord Visnu is superior to millions of persons who know Vedanta. An unalloyed Vaisnava is superior to one thousand ordinary Vaisnavas. Unalloyed Vaisnavas alone are qualified to achieve the ultimate goal of life.

HBV 10.177–179

श्री-भगवद्-गीतासु [गीता ९.३०-३३] –
अपि चेत् सुदुराचारो भजते माम् अनन्यभाक् ।
साधुर् एव स मन्तव्यः सम्यग् व्यवसितो हि सः
क्षिप्र भवति धर्मात्मा शश्वच्छान्ति निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति
मा हि पार्थ व्यपाश्रित्य ये ऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास् तथा शूद्रास् ते ऽपि यान्ति परा गतिम् ।
कि पुनर् ब्राह्मणाः पुण्या भक्ता राजर्षयस् तथा

śrī-bhagavad-gītāsu [Gītā 9.30-33] –
api cet sudurācāro bhajate mām ananyabhāk |
sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ
kṣipraṁ bhavati dharmātmā śaśvacchāntiṁ nigacchati |
kaunteya pratijānīhi na me bhaktaḥ praṇaśyati

māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpayonayaḥ |
striyo vaiśyās tathā śūdrās te 'pi yānti parāṁ gatim |
kiṁ punar brāhmaṇāḥ puṇyā bhaktā rājarṣayas tathā

Even if one who is constantly engaged in My devotional service is found to commit some abominable action, he is to be considered saintly. Such a person quickly becomes purified and attains everlasting peace. O son of Kunti, declare it to the world—My devotee never perishes. Even those born in low families, women, vaisyas, and sudras can attain the supreme destination by taking shelter of Me. Therefore, what to speak of devotees who were born in a pious brdhmana or ksatriya family?

HBV 10.180

कि च तत्रैव [गीता ६.४७] –
योगिनाम् अपि सर्वेषा मद्-गतेनान्तरात्मना ।
श्रद्धावान् भजते यो मा स मे युक्ततमो मतः

kiṁ ca tatraiva [Gītā 6.47] –
yoginām api sarveṣāṁ mad-gatenāntarātmanā |
śraddhāvān bhajate yo māṁ sa me yuktatamo mataḥ

Those who worship Me with faith, their minds dwelling in Me, are considered by Me to be the topmost yogis.

HBV 10.181

श्री-भागवतस्य प्रथम-स्कन्धे श्री-परीक्षितोक्तौ [भ्प् १.१९.३३] –
येषा स स्मरणात् पु सा सद्यः शुद्धन्ति वै गृहाः ।
कि पुनर् दर्शन-स्पर्श- पाद-शौचासनादिभिः

śrī-bhāgavatasya prathama-skandhe śrī-parīkṣitoktau [BhP 1.19.33] –
yeṣāṁ saṁsmaraṇāt puṁsāṁ sadyaḥ śuddhyanti vai gṛhāḥ |
kiṁ punar darśana-sparśa- pāda-śaucāsanādibhiḥ

in the First Canto of Srimad'Bhdgavatam) yesdm samsmarandt pumsdm sadyah suddhyanti vai grhdh

478 SRI HARI-BHAKTI-VILASA kirn punar darsana-sparsa- pdda-saucdsanddibhih Simply by remembering you, our place of residence becomes immediately purified. Then what to speak of seeing you, touching you, washing your feet, and offering you a place to sit?

HBV 10.182

तृतीय-स्कन्धे श्री-विदुरस्य [भ्प् ३.१३.४] –
श्रुतस्य पु□सा□ सुचिर-श्रमस्य
नन्व् अञ्जसा सूरिभिर् ईडितो ऽर्थः ।
तत्-तद्-गुणानुश्रवण□ मुकुन्द-
पादारविन्द□ हृदयेषु येषाम्

tṛtīya-skandhe śrī-vidurasya [BhP 3.13.4] –
śrutasya puṁsāṁ sucira-śramasya
nanv añjasā sūribhir īḍito 'rthaḥ |
tat-tad-guṇānuśravaṇaṁ mukunda-
pādāravindaṁ hṛdayeṣu yeṣām

Persons who attentively hear from their spiritual master over a long period of time must hear about the glories of pure devotional service. Pure devotees always meditate upon the lotus feet of the Personality of Godhead, who reciprocates by awarding them liberation.

HBV 10.183

देवहुति□ प्रति कपिल-देवस्य [भ्प् ३.२५.३८] –
न कर्हिचिन् मत्-पराः शान्त-रूपे
नङ्क्ष्यन्ति नो मे ऽनिमिषो लेढि हेतिः ।
येषाम् अह□ प्रिय आत्मा सुतश् च
सखा गुरुः सुहृदो दैवम् इष्टम्

devahūtiṁ prati kapila-devasya [BhP 3.25.38] –
na karhicin mat-parāḥ śānta-rūpe
naṅkṣyanti no me 'nimiṣo leḍhi hetiḥ |
yeṣām ahaṁ priya ātmā sutaś ca
sakhā guruḥ suhṛdo daivam iṣṭam

My dear mother, the opulence attained by devotees is never lost over the passage of time. Because devotees accept Me as their friend, relative, son, preceptor, benefactor, and Supreme Deity, they are never deprived of their possessions.

HBV 10.184

चतुर्थे श्री-ध्रुवस्य [भ्प् ४.९.१०] –
या निर्वृतिस् तनु-भृताꣳ तव पाद-पद्म-
ध्यानाद् भवज्-जन-कथा-श्रवणेन वा स्यात् ।
सा ब्रह्मणि स्व-महिमन्य् अपि नाथ मा भूत्
किꣳ त्व् अन्तकासि-लुलितात् पतताꣳ विमानात्

caturthe śrī-dhruvasya [BhP 4.9.10] –
yā nirvṛtis tanu-bhṛtāṁ tava pāda-padma-
dhyānād bhavaj-jana-kathā-śravaṇena vā syāt |
sā brahmaṇi sva-mahimany api nātha mā bhūt
kiṁ tv antakāsi-lulitāt patatāṁ vimānāt

My Lord, the transcendental ecstasy one feels by meditating upon Your lotus feet or hearing about Your glories is far beyond the happiness of brahmdnanda, or merging into the impersonal effulgence of the Supreme Lord. What then can be said of the temporary happiness obtained by elevating oneself to the heavenly planets, which ends in due course of time?

HBV 10.185

श्री-रुद्रस्य [भ्प् ४.२४.२९]
स्व-धर्म-निष्ठः शत-जन्मभिः पुमान्
विरिञ्चताम् एति ततः परꣳ हि माम् ।
अव्याकृतꣳ भागवतो ऽथ वैष्णवꣳ
पदꣳ यथाहꣳ विबुधाः कलात्यये

śrī-rudrasya [BhP 4.24.29]
sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān
viriñcatām eti tataḥ paraṁ hi mām |
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ
padaṁ yathāhaṁ vibudhāḥ kalātyaye

One who properly executes his occupational duty for one hundred births becomes qualified to occupy the post of Brahma. If he becomes even more qualified, he can become an associate of Lord Siva. A person who has surrendered to Lord Visnu can attain the spiritual world. Lord Siva and the other demigods attain these planets after the annihilation of the universe.

HBV 10.186

पञ्चमे श्री-जड-भरतस्य [भ्प् ५.१२.१२] –
रहुगणैतत् तपसा न याति
न चेज्यया निर्वपणाद् गृहाद् वा ।
न च्छन्दसा नैव जलाग्नि-सूर्यैर्
विना महत्-पाद-रजो-ऽभिषेकम्

pañcame śrī-jaḍa-bharatasya [BhP 5.12.12] –
rahūgaṇaitat tapasā na yāti
na cejyayā nirvapaṇād gṛhād vā |
na cchandasā naiva jalāgni-sūryair
vinā mahat-pāda-rajo-'bhiṣekam

My dear King Rahugana, unless one smears his body with the dust of the lotus feet of a great devotee, he cannot realize the Absolute Truth. One cannot realize the Absolute Truth simply by observing celibacy, strictly following the rules and regulations prescribed for householders, accepting the vows of vanaprastha or sannydsa, or undergoing severe austerities by keeping oneself submerged in water in the winter and surrounding oneself

480 SRI HARI-BHAKTI-VILASA by fire in the summer. The Absolute Truth is only realized by one who has received the mercy of a pure devotee.

HBV 10.187–189

षष्ठे श्री-परीक्षितः [भ्प् ६.१४.३-५] –
रजोभिः सम-सङ्ख्याताः पार्थिवैर् इह जन्तवः ।
तेषां ये केचनेहन्ते श्रेयो वै मनुजादयः
प्रायो मुमुक्षवस् तेषां केचनैव द्विजोत्तम ।
मुमुक्षूणां सहस्रेषु कश्चिन् मुच्येत सिध्यति
मुक्तानाम् अपि सिद्धानां नारायण-परायणः ।
सुदुर्लभः प्रशान्तात्मा कोटिष्व् अपि महामुने

ṣaṣṭhe śrī-parīkṣitaḥ [BhP 6.14.3-5] –
rajobhiḥ sama-saṅkhyātāḥ pārthivair iha jantavaḥ |
teṣāṁ ye kecanehante śreyo vai manujādayaḥ
prāyo mumukṣavas teṣāṁ kecanaiva dvijottama |
mumukṣūṇāṁ sahasreṣu kaścin mucyeta sidhyati
muktānām api siddhānāṁ nārāyaṇa-parāyaṇaḥ |
sudurlabhaḥ praśāntātmā koṭiṣv api mahāmune

in the Sixth Canto of the Srimad-Bhagavatam) rajobhih sama-sankhydtdh pdrthivair iha jantavah tesdm ye kecanehante sreyo vai manujddayah prdyo mumuksavas tesdm kecanaiva dvijottama mumuksundrh sahasresu kascin mucyeta sidhyati muktdndm api siddhdndm ndrdyana-pardyanah sudurlabhah prasdntdtmd kotisv api mahd-mune There are innumerable living entities within the material world, just as there are countless atoms. Among all the living entities, only a few are interested in understanding the goal of life. Among all such people, only a few actually desire to become liberated from material entanglement. Most of those who endeavor for liberation fail to attain success. Among thousands of such people, very rarely is it seen that someone actually gives up family life and material association to inquire about the Absolute Truth. And, among millions of liberated souls, only a very few are seen to be devotees of Lord Narayana.

HBV 10.190

श्री-शिवस्य [भ्प् ६.१७.२८] –
नारायण-पराः सर्वे न कुतश्चन बिभ्यति ।
स्वर्गापवर्ग-नरकेष्व् अपि तुल्यार्थ-दर्शिनः

śrī-śivasya [BhP 6.17.28] –
nārāyaṇa-parāḥ sarve na kutaścana bibhyati |
svargāpavarga-narakeṣv api tulyārtha-darśinaḥ

For those who are engaged in the devotional service of Lord Narayana, heaven, hell, and liberation area all the same. There is no situation that can cause fear to a pure devotee of the Lord.

HBV 10.191

सप्तमे श्री-प्रह्लादस्य [भ्प् ७.५.३२] –
नैषा□ मतिस् तावद् उरुक्रमाङ्घ्रि□
स्पृशत्य् अनर्थापगमो यद्-अर्थः ।
महीयसा□ पाद-रजो-ऽभिषेक□
निष्किञ्चनाना□ न वृणीत यावत्

saptame śrī-prahlādasya [BhP 7.5.32] –
naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthaḥ |
mahīyasāṁ pāda-rajo-'bhiṣekaṁ
niṣkiñcanānāṁ na vṛṇīta yāvat

Unless they smear upon their bodies the dust of the lotus feet of a Vaisnava who is completely freed from material contamination, materialistic persons cannot become attached to the lotus feet of the Lord, who is glorified for His glorious pastimes. Only by becoming Krsna conscious can one become freed from material bondage.

HBV 10.192

किञ्च [भ्प् ७.९.१०] –
विप्राद् द्वि-षड्-गुण-युताद् अरविन्द-नाभ-
पादारविन्द-विमुखात् श्वपचं वरिष्ठम् ।
मन्ये तद्-अर्पित-मनो-वचनेहितार्थ-
प्राणं पुनाति स कुलं न तु भूरिमानः

kiṁ ca [BhP 7.9.10] –
viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāt śvapacaṁ variṣṭham |
manye tad-arpita-mano-vacanehitārtha-
prāṇaṁ punāti sa kulaṁ na tu bhūrimānaḥ

If a brahmana possesses all twelve brahminical qualifications but is averse to the lotus feet of the Lord, he must certainly be considered inferior to a devotee born in a family of dog-eaters who has dedicated his mind, words, activities, and wealth to the Supreme Lord. Such a devotee can purify his whole family whereas a non-devotee brdhmana cannot even purify himself.

HBV 10.193

अष्टमे श्री-गजेन्द्रस्य [भ्प् ८.३.२०] –
एकान्तिनो यस्य न कञ्चनार्थं
वाञ्छन्ति ये वै भगवत्-प्रपन्नाः ।
अत्य्-अद्भुतं तच्-चरितं सुमङ्गलं
गायन्त आनन्द-समुद्र-मग्नाः

aṣṭame śrī-gajendrasya [BhP 8.3.20] –
ekāntino yasya na kañcanārthaṁ
vāñchanti ye vai bhagavat-prapannāḥ |
aty-adbhutaṁ tac-caritaṁ sumaṅgalaṁ
gāyanta ānanda-samudra-magnāḥ

in the Eighth Canto of the Srimad'Bhagavatam) ekdntino yasya na kancandrtharh vdnchanti ye vai bhagavat-prapannah

482 SRI HARI-BHAKTI-VILASA aty-adbhutam tac-caritam sumangalam gdyanta dnanda-samudra-magndh Only those who demand nothing from the Supreme Lord and who worship Him with undivided attention dive into the ocean of transcendental ecstasy while chanting His glories.

HBV 10.194–198

नवमे श्री-भगवतः [भ्प् ९.४.६३-६६, ६८] –
अह॑ भक्त-पराधीनो ह्य् अस्वतन्त्र इव द्विज ।
साधुभिर् ग्रस्त-हृदयो भक्तैर् भक्त-जन-प्रियः
नाहम् आत्मानम् आशासे मद्-भक्तैः साधुभिर् विना ।
श्रिय॑ चात्यन्तिकी॑ ब्रह्मन् येषा॑ गतिर् अह॑ परा
ये दारागार-पुत्राप्त- प्राणान् वित्तम् इम॑ परम् ।
हित्वा मा॑ शरण॑ याताः कथ॑ ता॑स् त्यक्तुम् उत्सहे
मयि निर्बद्ध-हृदयाः साधवः सम-दर्शनाः ।
वशे कुर्वन्ति मा॑ भक्त्या सत्-स्त्रियः सत्-पति॑ यथा
साधवो हृदय॑ मह्य॑ साधूना॑ हृदय॑ त्व् अहम् ।
मद्-अन्यत् ते न जानन्ति नाह॑ तेभ्यो मनाग् अपि

navame śrī-bhagavataḥ [BhP 9.4.63-66, 68] –
ahaṁ bhakta-parādhīno hy asvatantra iva dvija |
sādhubhir grasta-hṛdayo bhaktair bhakta-jana-priyaḥ
nāham ātmānam āśāse mad-bhaktaiḥ sādhubhir vinā |
śriyaṁ cātyantikīṁ brahman yeṣāṁ gatir ahaṁ parā
ye dārāgāra-putrāpta- prāṇān vittam imaṁ param |
hitvā māṁ śaraṇaṁ yātāḥ kathaṁ tāṁs tyaktum utsahe
mayi nirbaddha-hṛdayāḥ sādhavaḥ sama-darśanāḥ |
vaśe kurvanti māṁ bhaktyā sat-striyaḥ sat-patiṁ yathā
sādhavo hṛdayaṁ mahyaṁ sādhūnāṁ hṛdayaṁ tv aham |
mad-anyat te na jānanti nāhaṁ tebhyo manāg api

found in the Srimad'Bhagavatam [9.4.63-66 and 68]) aharh bhakta-parddhlno hy asvatantra iva dvija sddhubhir grasta-hrdayo bhaktair bhakta-jana-priyah ndham dtmdnam dsdse mad-bhaktaih sddhubhir vind sriyarh cdtyantiklrh brahman yesdrh gatir aharh para ye ddrdgdra-putrdpta- prdndn vittam imam param hitvd mam saranarh ydtdh katham tarns tyaktum utsahe mayi nirbaddha-hrdaydh sddhavah sama-dariandh vase kurvanti mam

bhaktyd sat-striyah sat-patim yathd sddhavo hrdayam mahyam sddhunam hrdayam w aham mad-anyat te na jdnanti ndham tebhyo mandg api (The Lord said:) I am not independent because I am completely under the control of My devotees. Because My devotees are devoid of material

desires, I reside within their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me. O foremost brdhmana, without My pure devotees, for whom I am the only destination, I could not even consider enjoying My supreme opulence. Because My pure devotees give up their homes, wives, children, relatives, wealth, and their very lives to serve Me, how could I possibly neglect them at any time? As chaste women bring their husbands under control by means of submission and service, My pure devotees, who are equal to everyone and completely attached to Me within their heart, bring Me under their control. The pure devotee is always within My heart and I am always in the heart of My pure devotee. My devotees do not know anything but Me and I do not know anyone but them.

HBV 10.199–200

तत्रैव श्री-दुर्वाससः [भ्प् ९.५.१५] –
दुष्करः को नु साधूना□ दुस्त्यजो वा महात्मनाम् ।
यैः सङ्गृहीतो भगवान् सात्वताम् ऋषभो हरिः
यन्-नाम-श्रुति-मात्रेण पुमान् भवति निर्मलः ।
तस्य तीर्थ-पदः कि□ वा दासानाम् अवशिष्यते

tatraiva śrī-durvāsasaḥ [BhP 9.5.15] –
duṣkaraḥ ko nu sādhūnāṁ dustyajo vā mahātmanām |
yaiḥ saṅgṛhīto bhagavān sātvatām ṛṣabho hariḥ
yan-nāma-śruti-mātreṇa pumān bhavati nirmalaḥ |
tasya tīrtha-padaḥ kiṁ vā dāsānām avaśiṣyate

There is nothing difficult to achieve for those great souls who have captured Lord Hari, the master of all saintly persons, by means of their love and devotion. All desires are fulfilled for the servants of Lord Visnu, whose holy names, when heard, purify one of all contamination.

HBV 10.201

दशमे देव-स्तुतौ [भ्प् १०.२.३३] –
तथा न ते माधव तावकाः क्वचिद्
भ्रश्यन्ति मार्गात् त्वयि बद्ध-सौहदाः ।
त्वयाभिगुप्ता विचरन्ति निर्भया
विनायकानीकप-मूर्धसु प्रभो

daśame deva-stutau [BhP 10.2.33] –
tathā na te mādhava tāvakāḥ kvacid
bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ |
tvayābhiguptā vicaranti nirbhayā
vināyakānīkapa-mūrdhasu prabho

Lord, as stated in the Srimad'Bhdgavatam [10.2.33])

484 SRI HARI-BHAKTI-VILASA tathd na te mddhava tdvakdh kvacid bhrasyanti mdrgdt tvayi baddha-sauhrddh tvaydbhiguptd vicaranti nirbhayd vindyakdnlkapa-miirdhasu prabho O Lord Madhava, if Your devotees sometimes fall from the path of devotional service, they do not come down to the level of the nondevotees because You give them all protection. They fearlessly overcome all opposition and continue to progress in devotional service.

HBV 10.202

श्री-बादरायणेः [भ्प् १०.९.२१] –
नायꣳ सुखापो भगवान् देहिनाꣳ गोपिका-सुतः ।
ज्ञानिनाꣳ चात्म-भूतानाꣳ यथा भक्तिमताम् इह

śrī-bādarāyaṇeḥ [BhP 10.9.21] –
nāyaṁ sukhāpo bhagavān dehināṁ gopikā-sutaḥ |
jñānināṁ cātma-bhūtānāṁ yathā bhaktimatām iha

is found in the Srimad'Bhdgavatam [10.9.21]) ndyarh sukhdpo bhagavdn dehindrh gopikd-sutah jndnindrh cdtma-bhUtdndrh yathd bhaktimatdm iha The son of Nanda is easily available for those who have surrendered themselves to engage in His devotional service. However, He is not available to the ascetics, who accept their bodies as their self, and to the impersonalists, who falsely consider themselves to be liberated.

HBV 10.203

तत्रैव श्री-भगवतः [भ्प् १०.१०.४१] –
साधूना॰ सम-चित्ताना॰ मुकुन्द-चरणैषिणाम् ।
उपेक्ष्यैः कि॰ धन-स्तम्भैर् असद्भिर् असद्-आश्रयैः

tatraiva śrī-bhagavataḥ [BhP 10.10.41] –
sādhūnāṁ sama-cittānāṁ mukunda-caraṇaiṣiṇām |
upekṣyaiḥ kiṁ dhana-stambhair asadbhir asad-āśrayaiḥ

is found in the Srimad'Bhdgavatam [10.10.41]) sddhundrh sama-cittdndrh sutardrh mat-krtdtmandm darsandn no bhaved bandhah purhso 'ksnoh savitur yathd When one comes out into the sunlight, there is no longer any question of darkness. Similarly, when one gains the association of a sddhu, who is fully surrendered to the Supreme Personality of Godhead, there is no longer a question of material bondage.

HBV 10.204

कि॰ च [भ्प् १०.८४.११] –
न ह्य् अम्-मयानि तीर्थानि न देवा मृच्-छिला-मयाः ।
ते पुनन्त्य् उरु-कालेन दर्शनाद् एव साधवः

kiṁ ca [BhP 10.84.11] –
na hy am-mayāni tīrthāni na devā mṛc-chilā-mayāḥ |
te punanty uru-kālena darśanād eva sādhavaḥ

It cannot be denied that there are many holy places next to sacred rivers, or that the demigods appear in deity forms made of earth and stone. However, it takes a long time for these to purify the soul whereas saintly persons can purify one simply by being seen.

HBV 10.205–206

अपि च [भ्प् १०.८४.१२-१३] –
नाग्निर् न सूर्यो न च चन्द्र-तारका
न भूर् जल□ ख□ श्वसनो ऽथ वाङ् मनः ।
उपासिता भेद-कृतो हरन्त्य् अघ□
विपश्चितो घ्नन्ति मुहुर्त-सेवया
यस्यात्म-बुद्धिः कुणपे त्रि-धातुके
स्व-धीः कलत्रादिषु भौम इज्य-धीः ।
यत्-तीर्थ-बुद्धिः सलिले न कर्हिचिज्
जनेष्व् अभिज्ञेषु स एव गो-खरः

api ca [BhP 10.84.12-13] –
nāgnir na sūryo na ca candra-tārakā
na bhūr jalaṁ khaṁ śvasano 'tha vāṅ manaḥ |
upāsitā bheda-kṛto haranty aghaṁ
vipaścito ghnanti muhūrta-sevayā
yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ |
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ

The demigods controlling fire, the sun, the moon, the stars, earth, water, ether, air, speech, and mind cannot remove the sins of their worshipers, who thus continue in material consciousness. On the other hand, saintly devotees destroy one's sins when they are respectfully served for even a moment. Those who consider their material bodies to be their self, who consider their wife and children as their own, who consider the land of their birth to be worshipable, and who go to a holy place of pilgrimage simply to bathe in the river, without inquiring from the saintly persons residing there, are no better than a cow or an ass.

HBV 10.207

श्रुति-स्तुतौ [भ्प् १०.८७.२७] –
तव परि ये चरन्त्य् अखिल-सत्त्व-निकेततया
त उत पदाक्रमन्त्य् अविगणय्य शिरो निरृतेः ।
परिवयसे पशून् इव गिरा विबुधान् अपि ताँस्
त्वयि कृत-सौहृदाः खलु पुनन्ति न ये विमुखाः

śruti-stutau [BhP 10.87.27] –
tava pari ye caranty akhila-sattva-niketatayā
ta uta padākramanty avigaṇayya śiro nirṛteḥ |
parivayase paśūn iva girā vibudhān api tāṁs
tvayi kṛta-sauhṛdāḥ khalu punanti na ye vimukhāḥ

Lord, which is found in the Srimad'Bhdgavatam. [10.87.27])

486 SRI HARI-BHAKTI-VILASA tava pari ye caranty akhila-sattva-niketatayd ta uta paddkramanty aviganayya siro nirrteh parivayase pasun iva gird vibudhan api tarns tvayi krta-sauhrddh khalu punanti na ye vimukhdh The devotees who take shelter of You have only disdain for Death, placing their feet upon his head. However, with the Vedic injunctions, You bind the nondevotees, just like domestic animals, even though they may be vastly learned scholars. It is Your devotees who are capable of purifying themselves and others, not those who are envious of You.

HBV 10.208–209

एकादशे श्री-वसुदेवस्य [भ्प् ११.२.५-६] –
भूतानाँ देव-चरितँ दुःखाय च सुखाय च ।
सुखायैव हि साधूनाँ त्वादृशाम् अच्युतात्मनाम्
भजन्ति ये यथा देवान् देवा अपि तथैव तान् ।
छायेव कर्म-सचिवाः साधवो दीन-वत्सलाः

ekādaśe śrī-vasudevasya [BhP 11.2.5-6] –
bhūtānāṁ deva-caritaṁ duḥkhāya ca sukhāya ca |
sukhāyaiva hi sādhūnāṁ tvādṛśām acyutātmanām
bhajanti ye yathā devān devā api tathaiva tān |
chāyeva karma-sacivāḥ sādhavo dīna-vatsalāḥ

The demigods give the living entities both happiness and distress but the activities of great souls like you (Narada), who are an unalloyed devotee of the Lord, only result in happiness for all beings. Those who worship the demigods receive reciprocation from them in a way

that just corresponds to the offering. The demigods are disposers of karma and thus, they follow the living entities, like one's shadow. Sddhus are actually merciful, however, even to the most fallen souls.

HBV 10.210

तत्रैव श्री-भगवतः [भ्प् ११.२०.३६] –
न मय्य् एकान्त-भक्ताना॰ गुण-दोषोद्भवा गुणाः ।
साधूना॰ सम-चित्ताना॰ बुद्धेः परम् उपेयुषाम्

tatraiva śrī-bhagavataḥ [BhP 11.20.36] –
na mayy ekānta-bhaktānāṁ guṇa-doṣodbhavā guṇāḥ |
sādhūnāṁ sama-cittānāṁ buddheḥ param upeyuṣām

There is no need to even think in terms of good qualities and faults in relation to the saintly devotees, who have attained the lotus feet of the Personality of Godhead and who treat all living entities equally.

HBV 10.211–214

क्षेम॰ विन्दन्ति मत्-स्थान॰ यद् ब्रह्म परम॰ विदुः
सन्तो ब्रह्म-विदः शान्ता नोर् दृढेवाप्सु मज्जताम्
अन्न॰ हि प्राणिना॰ प्राणा आर्तानां शरण॰ त्व् अहम् ।
धर्मा वित्त॰ नृणा॰ प्रेत्य सन्तो'र्वाग्-बिभ्यतो'रणम्
सन्तो दिशन्ति चक्षू॰षि बहिर् अर्कः समुत्थितः ।
देवता बान्धवाः सन्तः सन्त आत्माहम् एव च

kṣemaṁ vindanti mat-sthānaṁ yad brahma paramaṁ viduḥ
santo brahma-vidaḥ śāntā nor dṛḍhevāpsu majjatām
annaṁ hi prāṇināṁ prāṇā ārtānāṁ śaraṇaṁ tv aham |
dharmā vittaṁ nṝṇāṁ pretya santo'rvāg-bibhyato'raṇam
santo diśanti cakṣūṁṣi bahir arkaḥ samutthitaḥ |
devatā bāndhavāḥ santaḥ santa ātmāham eva ca

Just as cold, fear, and darkness are dispelled by the appearance of fire— foolishness, fear, and ignorance are destroyed for one who is engaged in serving the devotees of the Lord. The devotees of the Lord, who are peacefully fixed in absolute knowledge, are the only shelter for those who are repeatedly rising and falling within the fearful ocean of material existence. Such devotees are just like a strong boat that comes to rescue one who is drowning in the ocean. Just as food sustains the life of all creatures, just as I am the ultimate shelter for those

who are distressed, and just as religion is the wealth of those

488 SRI HARI-BHAKTI-VILASA about to leave this world—My devotees are the only refuge for those who are afraid of falling into a miserable condition of life. My devotees bestow divine eyes upon their disciples, whereas the sun only bestows external vision when it rises in the sky. My devotees are one's real well-wishers because they are non-different from Me.

HBV 10.215

कि च [भप् ११.२०.३४] --
न किञ्चित् साधवो धीरा भक्ता ह्य् एकान्तिनो मम ।
वाञ्छन्त्य् अपि मया दत्त कैवल्यम् अपुनर्-भवम्

kiṁ ca [BhP 11.20.34] --
na kiñcit sādhavo dhīrā bhaktā hy ekāntino mama |
vāñchanty api mayā dattaṁ kaivalyam apunar-bhavam

My sober and saintly devotees, who have completely dedicated themselves to My service, do not desire anything besides Me. Indeed, even if I offer them liberation from the vicious cycle of repeated birth and death, they do not accept it.

HBV 10.216

द्वादशे च श्री-परीक्षितः [भप् १२.६.३] --
नात्य्-अद्भुतम् अह मन्ये महताम् अच्युतात्मनाम् ।
अज्ञेषु ताप-तप्तेषु भूतेषु यद् अनुग्रहः

dvādaśe ca śrī-parīkṣitaḥ [BhP 12.6.3] --
nāty-adbhutam ahaṁ manye mahatām acyutātmanām |
ajñeṣu tāpa-tapteṣu bhūteṣu yad anugrahaḥ

The display of compassion that great personalities who are attached to the devotional service of the Supreme Lord display towards the foolish living entities who are afflicted by the three-fold miseries is not at all astonishing.

HBV 10.217

श्री-रुद्रस्य च मार्कण्डेयम् अधिकृत्य [भ्प् १२.१०.२५] --
श्रवणाद् दर्शनाद् वापि महा-पातकिनो ऽपि वः ।
शुध्येरन्न् अन्त्यजाश् चापि किम् उ सम्भाषणादिभिः

śrī-rudrasya ca mārkaṇḍeyam adhikṛtya [BhP 12.10.25] --
śravaṇād darśanād vāpi mahā-pātakino 'pi vaḥ |
śudhyerann antyajāś cāpi kim u sambhāṣaṇādibhiḥ

Even the most sinful and low-born persons become purified simply by hearing from and seeing an exalted personality like you. What then can be said of one who has your association?

HBV 10.218

अतएव श्री-धर्म-राजस्य स्व-दूतानुशासने षष्ठ-स्कन्धे [भ्प् ६.३.२७] --
ते देव-सिद्ध-परिगीत-पवित्र-गाथा
ये साधवः समदृशो भगवत्-प्रपन्नाः ।
तान् नोपसीदत हरेर् गदयाभिगुप्तान्
नैषा□ वय□ न च वयः प्रभवाम दण्डे

ataeva śrī-dharma-rājasya sva-dūtānuśāsane ṣaṣṭha-skandhe [BhP 6.3.27] --
te deva-siddha-parigīta-pavitra-gāthā
ye sādhavaḥ samadṛśo bhagavat-prapannāḥ |
tān nopasīdata harer gadayābhiguptān
naiṣāṁ vayaṁ na ca vayaḥ prabhavāma daṇḍe

verse, which is found in the Srimad'Bhdgavatam [6.3.27]) te deva-siddha-pariglta-pavitra-gdthd ye sddhavah samadrso bhagavat-prapanndh tan nopasldata harer gadaydbhiguptdn naisdrh vayam na ca vayah prabhavdma dande My dear servants, please do not approach the devotees who have surrendered at the lotus feet of the Supreme Personality of Godhead, and who treat everyone equally. Such devotees are glorified by the demigods of heaven and so, please do not even go near them. Because they are protected by the club of the Supreme Lord, Brahma and I, and even the time factor, are incapable of chastising them.

HBV 10.219

तथा श्री-विष्णु-पुराणे [विप् ३.७.२६, ३२-३४]
यम-नियम-विधूत-कल्मषाणाम्
अनुदिनम् अच्युत-सक्त-मानसानाम् ।
अपगतम् अदमान-मत्सराणा
व्रज भट दूरतरेण मानवानाम्

tathā śrī-viṣṇu-purāṇe [ViP 3.7.26, 32-34]
yama-niyama-vidhūta-kalmaṣāṇām
anudinam acyuta-sakta-mānasānām |
apagatam adamāna-matsarāṇāṁ
vraja bhaṭa dūratareṇa mānavānām

You should stay far away from exalted Vaisnavas, whose sinful reactions have been reduced to nil by following the prescribed yamas and niyamas, who are not bewildered by desires for material enjoyment, who do not expect any respect for themselves, who are not envious of anyone, and whose hearts are attached to the lotus feet of the Supreme Lord.

HBV 10.220

सकलम् इदम् अह च वासुदेवः
परम-पुमान् परमेश्वरः स एकः ।
इति मतिर् अचला भवत्य् अनन्ते
हृदय-गते व्रज तान् विहाय दूरात्

sakalam idam ahaṁ ca vāsudevaḥ
parama-pumān parameśvaraḥ sa ekaḥ |
iti matir acalā bhavaty anante
hṛdaya-gate vraja tān vihāya dūrāt

490 SRI HARI-BHAKTI-VILASA This cosmic manifestation, as well as myself (Yamaraja) are non- different from Lord Vasudeva. He alone is the supreme controller, the Supreme Personality of Godhead. Considering this, you (the Yamadutas) should leave them (the devotees) alone, remembering that their hearts are completely pure because the unlimited Lord resides there.

HBV 10.221

कमल-नयन वासुदेव विष्णो
धरणिधराच्युत शङ्ख-चक्र-पाणे ।
भव शरणम् इतीरयन्ति ये वै
त्यज भट दूरतरेण तान् अपापान्

kamala-nayana vāsudeva viṣṇo
dharaṇidharācyuta śaṅkha-cakra-pāṇe |
bhava śaraṇam itīrayanti ye vai
tyaja bhaṭa dūratareṇa tān apāpān

O messengers, those who always take shelter of the Supreme Lord, saying, "O Lord Visnu! O supreme controller! O Acyuta! O Vasudeva! O lotus-eyed Lord!", should never be approached by you.

HBV 10.222

वसति मनसि यस्य सो'व्ययात्मा ।
पुरुष-वरस्य न तस्य दृष्टि-पाते ।
तव गतिर् अथ वा ममास्ति चक्र-
प्रतिहत-वीर्य-बलस्य सो'न्य-लोक्यः

vasati manasi yasya so'vyayātmā |
puruṣa-varasya na tasya dṛṣṭi-pāte |
tava gatir atha vā mamāsti cakra-
pratihata-vīrya-balasya so'nya-lokyaḥ

The Sudarsana cakra, which is beyond our power to counteract, protects anyone in whose heart the inexhaustible Supreme Lord resides. Indeed, the destination of such devotees is Vaikuntha.

HBV 10.223

नारसि□हे, विष्णु-पुराणे च [विप् ३.७.१५]
अहम् अमरार्चितेन धात्रा
यम इति लोक-हिताहिते नियुक्तः ।
हरि-गुरु-वशगो'स्मि न स्वतन्त्रः
प्रभवति स□यमने ममापि विष्णुः

nārasiṁhe, viṣṇu-purāṇe ca [ViP 3.7.15]
aham amarārcitena dhātrā
yama iti loka-hitāhite niyuktaḥ |
hari-guru-vaśago'smi na svatantraḥ
prabhavati saṁyamane mamāpi viṣṇuḥ

Just to benefit the conditioned souls, Brahma, who was born on the universal lotus flower and who is adored by all classes of men, appointed me to the post of Yamaraja long ago, so that I could engage myself in awarding everyone the results of their fruitive activities. I punish those who are averse to the lotus feet of Lord Hari, the spiritual master of everyone, and I offer my respectful obeisances unto those who have surrendered at His lotus feet.

HBV 10.224

सुगतिम् अभिलषामि वासुदेवा-
वहम् अपि भागवत-स्थितान्तरात्मा ।
मधुवर वशगो'स्मि न स्वतन्त्रः
प्रभवति स□यमने ममापि कृष्णः

sugatim abhilaṣāmi vāsudevā-
vaham api bhāgavata-sthitāntarātmā |
madhuvara vaśago'smi na svatantraḥ
prabhavati saṁyamane mamāpi kṛṣṇaḥ

Even if Vaisnavas commit some sinful activities, I do not have the right to punish them. Indeed, 1 am firmly devoted to the lotus feet of the Lord's devotees and by their mercy, I hope to elevate myself to Vaikuntha, where I can directly serve Lord Vasudeva. I am not at all independent for I am fully dependent on Lord Krsna, who is competent to punish me if the need were to arise.

HBV 10.225

न हि शशकलुष-च्छविः कदाचित्
तिमिर-पराभवताम् उपैति चन्द्रः ।
भगवति च हराव् अनन्य-चेता
भृश-मलिनो'पि विराजते मनुष्यः

na hi śaśakaluṣa-cchaviḥ kadācit
timira-parābhavatām upaiti candraḥ |
bhagavati ca harāv ananya-cetā
bhṛśa-malino'pi virājate manuṣyaḥ

Although the moon has spots, it cannot be overcome by darkness. Similarly, saintly persons, who are fully absorbed in thinking of Lord Hari, are to be considered glorious, even if they sometimes are seen to commit sinful activities. Such contamination can never obscure their glorious position.

HBV 10.226–227

पाद्मे देवद्यूति-विकुण्डल-स□वादे [पद्मप् ३.३१.१००, १०२-३]--
प्राहास्मान् यमुना भ्राता सदैव हि पुनः पुनः ।
भवद्भिर् वैष्णवास् त्याज्या न ते स्युर् मम गोचराः
दुराचारो दुष्कृतोऽपि सदाचार-रतोऽपि यः ।
भवद्भिः स सदा त्याज्यो विष्णु□ च भजते नरः

pādme devadyūti-vikuṇḍala-saṁvāde [PadmaP 3.31.100, 102-3]--
prāhāsmān yamunā bhrātā sadaiva hi punaḥ punaḥ |
bhavadbhir vaiṣṇavās tyājyā na te syur mama gocarāḥ
durācāro duṣkṛto'pi sadācāra-rato'pi yaḥ |
bhavadbhiḥ sa sadā tyājyo viṣṇuṁ ca bhajate naraḥ

is recorded in the Padma Purana, these verses are found) prdhdsmdn yamund-bhrdtd sddararh hi punah punah bhavadbhir vaisnavas tydjyd na te syurmama gocardh durdcdro duskulo'pi sada papa rato'pi vd bhavadbhir vaisnavastydjyo visnunced bhajate narah

492 SRI HARI-BHAKTI-VILASA The brother of the River Yamuna, Yamaraja, has repeatedly instructed us, "Never arrest Vaisnavas, for they do not fall under my jurisdiction. Even if one who worships Lord Visnu was born in a wretched family or was always engaged in sinful activities, he must be accepted as a Vaisnava and so, you should not approach him."

HBV 10.228

वैष्णवो यद्-गृहे भुङ्क्ते येषा वैष्णव-सङ्गतिः ।
तेऽपि वः परिवार्याः स्युस् तत्-सङ्ग-हत-किल्बिषाः

vaiṣṇavo yad-gṛhe bhuṅkte yeṣāṁ vaiṣṇava-saṅgatiḥ |
te'pi vaḥ parivāryāḥ syus tat-saṅga-hata-kilbiṣāḥ

Those who live in the association of Vaisnaas and those who eat at the houses of Vaisnavas are freed from all sinful reactions, by their association. You should always leave such persons alone.

HBV 10.229–233

स्कान्दे अमृत-सारोद्धारे –
एकादश्याम् अभुञ्जाना युक्ताः पाप-शतैर् अपि ।
भवद्भिः परिहर्तव्या हिता मे यदि सर्वदा
ये स्मरन्ति जगन्नाथ मृत्यु-काले जनार्दनम् ।
पाप-कोटि-शतैर् युक्ता न ते ग्राह्या ममाज्ञया
न ब्रह्मा न शिवाग्नीन्द्रा नाह नान्ये दिवौकसः ।
शक्ता न निग्रह कर्तु वैष्णवाना महात्मनाम्
अतो'ह सर्व-काल च वैष्णवाना बिभेमि वै ।
भवद्भिः परिहर्तव्या वैष्णवा ये सदैव हि
वैष्णवा विष्णुवत् पूज्या मम मान्या विशेषतः ।
तेषा कृते'पमाने'पि विनाशो जायते ध्रुवम्

skānde amṛta-sāroddhāre –
ekādaśyām abhuñjānā yuktāḥ pāpa-śatair api |
bhavadbhiḥ parihartavyā hitā me yadi sarvadā
ye smaranti jagannāthaṁ mṛtyu-kāle janārdanam |
pāpa-koṭi-śatair yuktā na te grāhyā mamājñayā
na brahmā na śivāgnīndrā nāhaṁ nānye divaukasaḥ |
śaktā na nigrahaṁ kartuṁ vaiṣṇavānāṁ mahātmanām
ato'haṁ sarva-kālaṁ ca vaiṣṇavānāṁ bibhemi vai |
bhavadbhiḥ parihartavyā vaiṣṇavā ye sadaiva hi
vaiṣṇavā viṣṇuvat pūjyā mama mānyā viśeṣataḥ |
teṣāṁ kṛte'pamāne'pi vināśo jāyate dhruvam

If you are actually my faithful servants then do not bring to me those persons who fast on Ekadasi, even though they may have committed hundreds of sinful activities. Even though

one may have committed millions of sinful activities, if he remembers Lord Janardana at the time of death then you should not approach him. This is my order. Neither I, nor Brahma, nor Siva, nor Agni, nor Indra, nor any other demigod is capable of punishing a Vaisnava. Indeed, I treat all Vaisnavas with the greatest respect. Therefore, you should stay far away from Vaisnavas. Vaisnavas are as worshipable as Lord Visnu and so, those who offend them will certainly meet with destruction.

HBV 10.234–236

किञ्च –
येषाञ्च स्मरण-मात्रेण पाप-लक्ष-शतानि च ।
दह्यन्ते नात्र सन्देहो वैष्णवानाञ्च महात्मनाम्
येषाञ्च पाद-रजेनैव प्राप्यते जाह्नवी-जलम् ।
नार्मदञ्च यामुनञ्च चैव किञ्च पुनः पादयोर् जलम्
येषाञ्च वाक्य-जलौघेन विना गङ्गा-जलैर् अपि ।
विना तीर्थ-सहस्रेण स्नातो भवति मानवः

kiṁ ca –
yeṣāṁ smaraṇa-mātreṇa pāpa-lakṣa-śatāni ca |
dahyante nātra sandeho vaiṣṇavānāṁ mahātmanām
yeṣāṁ pāda-rajenaiva prāpyate jāhnavī-jalam |
nārmadaṁ yāmunaṁ caiva kiṁ punaḥ pādayor jalam
yeṣāṁ vākya-jalaughena vinā gaṅgā-jalair api |
vinā tīrtha-sahasreṇa snāto bhavati mānavaḥ

Simply by remembering an exalted Vaisnava, hundreds of sinful reactions are burnt to ashes. There is no doubt about this. How can I possibly describe the glories of the water that has washed their lotus feet? Simply by receiving the dust from their lotus feet, one can achieve the benefit of bathing in the Ganga, Narmada and Yamuna. Everyone can become thoroughly purified by

494 SRI HARI-BHAKTI'VILASA water in the form of a Vaisnava's instructions, even without bathing in the Ganga, or in thousands of other holy places of pilgrimage.

HBV 10.237

किं च –
ब्रह्म-लोके न मे वासो न मे वासो हरालये ।
नालये लोक-पालानां वैष्णवानां पराभवे

kiṁ ca –
brahma-loke na me vāso na me vāso harālaye |
nālaye loka-pālānāṁ vaiṣṇavānāṁ parābhave

If either you or I cause trouble to a Vaisnava then nowhere will afford us shelter, be it Brahmaloka, Kailasa, or the abode of any other demigod.

HBV 10.238–240

न देवा न च गन्धर्वा न यक्षोरग-राक्षसाः ।
त्रातुं समर्था ऋषयो वैष्णवानां पराभवे
करोमि कर्मणा वाचा मनसापि न विप्रियम् ।
वैष्णवानां महाभागाः सुदर्शन-भयाद् अपि
एकतो धावते चक्रम् एकतो हरि-वाहनम् ।
एकतो विष्णु-दूताश् च वैष्णवे चार्दिते मया

na devā na ca gandharvā na yakṣoraga-rākṣasāḥ |
trātuṁ samarthā ṛṣayo vaiṣṇavānāṁ parābhave
karomi karmaṇā vācā manasāpi na vipriyam |
vaiṣṇavānāṁ mahābhāgāḥ sudarśana-bhayād api
ekato dhāvate cakram ekato hari-vāhanam |
ekato viṣṇu-dūtāś ca vaiṣṇave cārdite mayā

If one offends a Vaisnava then no one, including the demigods, Gandharvas, Yaksas, Uragas, Raksasas, or sages can give him protection. O great souls, due to fear of the Sudarsana cakra, I cannot even dream of displeasing the Vaisnavas, by means of my body, mind, or speech. If I were to harass the Vaisnavas, the Lord's Sudarsana cakra, His carrier, Garuda, and His messengers would angrily confront me.

HBV 10.241

बृहन्-नारदीये चैकादशी-माहात्म्ये [नार्प् १.२३.७५, ७७-७९] –
ये विष्णु-पूजन-रताः प्रयताः कृतज्ञाश्
चैकादशी-व्रत-परा विजितेन्द्रियाश् च ।
नारायणाच्युत हरे शरण भवेति
शान्ता वदन्ति सतत तरसा त्यजध्वम्

bṛhan-nāradīye caikādaśī-māhātmye [NārP 1.23.75, 77-79] –
ye viṣṇu-pūjana-ratāḥ prayatāḥ kṛtajñāś
caikādaśī-vrata-parā vijitendriyāś ca |
nārāyaṇācyuta hare śaraṇaṁ bhaveti
śāntā vadanti satataṁ tarasā tyajadhvam

You should always remain calm and sober while dealing with Vaisnavas, who are always engaged in the devotional service of Lord Visnu. Devotees of the Lord are grateful, they follow the vow of Ekadasi, and they are self- controlled. In a mood of surrender at the lotus feet of the Supreme Lord, they cry out, "O Acyuta! O Narayana! O Hari! We take shelter of Yo»."

HBV 10.242

नारायणार्पित-धियो हरि-भक्त-भक्तान्
स्वाचार-मार्ग-निरतान् गुरु-सेवका श् च ।
सत्-पात्र-दान-निरतान् हरि-कीर्ति-भक्तान्
दूतास् त्यजध्वम् अनिश हरि-नाम-सक्तान्

nārāyaṇārpita-dhiyo hari-bhakta-bhaktān
svācāra-mārga-niratān guru-sevakāṁś ca |
sat-pātra-dāna-niratān hari-kīrti-bhaktān
dūtās tyajadhvam aniśaṁ hari-nāma-saktān

You should never try to obstruct a Vaisnava, whose intelligence is engaged in the service of Lord Hari, who is eager to follow the path traversed by the mahdjanas, who is charitable toward other devotees, who takes pleasure in narrating Lord Hari's pastimes, and who faithfully chants the holy name of the Lord.

HBV 10.243

पाषण्ड-सङ्ग-रहितान् हरि-भक्ति-तुष्टान्
सत्-सङ्ग-लोलुप-तरा□श् च तथातिपुण्यान् ।
शम्भोर् हरेश् च सम-बुद्धि-मतस् तथैव
दूतास् त्यजध्वम् उपकार-पराञ् नराणाम्

pāṣaṇḍa-saṅga-rahitān hari-bhakti-tuṣṭān
sat-saṅga-lolupa-tarāṁś ca tathātipuṇyān |
śambhor hareś ca sama-buddhi-matas tathaiva
dūtās tyajadhvam upakāra-parāñ narāṇām

O messengers, you should never impede the great souls who have given up the association of non-devotees, who find satisfaction in performing devotional service to Lord Hari, who are greedy for associating with saintly persons, who decorate their bodies with tilaka, who do not discriminate between Lord Hari and Lord Siva, and who are always ready to benefit everyone by instructing them in the practice of devotional service to Lord Hari.

HBV 10.244

ये वीक्षिता हरि-कथामृत-सेवकैश् च
नारायण-स्मृति-परायण-मानसैश् च ।
विप्रेन्द्र-पाद-जल-सेवन-सम्प्रहृष्टैस्
तान् पापिनो'पि च भटा सतत□ त्यजध्वम्

ye vīkṣitā hari-kathāmṛta-sevakaiś ca
nārāyaṇa-smṛti-parāyaṇa-mānasaiś ca |
viprendra-pāda-jala-sevana-samprahṛṣṭais
tān pāpino'pi ca bhaṭā satataṁ tyajadhvam

496 SRI HARI-BHAKTI-VILASA viprendra pddajala sevana samprahrstais tan pdpino'pi ca bhatdh satatam tvajadhvam Even though they may be engaged in sinful activities, you should carefully avoid the devotees who have received the merciful glance of a great soul. Don't approach one who is always absorbed in discussions of Lord Hari, whose object of meditation is Lord Hari, and who takes pleasure in drinking the caranamrta of Vaisnavas and exalted brdhrnanas.

HBV 10.245

अतएवोक्तꣳ श्री-नारदेन चतुर्थ-स्कन्ध-शेषे [भ्प् ४.३१.२२]
श्रियम् अनुचरतीꣳ तद्-अर्थिनश् च
द्विपद-पतीन् विबुधाꣳश् च यत् स्व-पूर्णः ।
न भजति निज-भृत्य-वर्ग-तन्त्रः
कथम् अमुम् उद्विसृजेत् पुमान् कृत-ज्ञः

ataevoktaṁ śrī-nāradena caturtha-skandha-śeṣe [BhP 4.31.22]
śriyam anucaratīṁ tad-arthinaś ca
dvipada-patīn vibudhāṁś ca yat sva-pūrṇaḥ |
na bhajati nija-bhṛtya-varga-tantraḥ
katham amum udvisṛjet pumān kṛta-jñaḥ

Even though the Supreme Personality of Godhead is fully independent, He becomes dependent upon His devotees. The Lord is not as attached to the goddess of fortune, nor to the kings and demigods who beg for her benedictions. Where is that person who is actually grateful and yet, will not agree to worship the Supreme Lord?

HBV 10.246

अतएव प्रार्थनम् । नारायण-व्यूह-स्तवे –
नाहꣳ ब्रह्मापि भुयासꣳ त्वद्-भक्ति-रहितो हरे ।
त्वयि भक्तस् तु कीटो'पि भूयासꣳ जन्म-जन्मसु

ataeva prārthanam | nārāyaṇa-vyūha-stave –
nāhaṁ brahmāpi bhuyāsaṁ tvad-bhakti-rahito hare |
tvayi bhaktas tu kīṭo'pi bhūyāsaṁ janma-janmasu

My dear Lord, I do not want even the position of Brahma if it is devoid of Your devotional service. I would rather become an insect, birth after birth, if I can be engaged in Your devotional service.

HBV 10.247

श्री-ब्रह्म-स्तुतौ च दशम-स्कन्धे [भ्प् १०.१४.३०] –
तद् अस्तु मे नाथ स भूरि-भागो
भवे'त्र वान्यत्र तु वा तिरश्चाम् ।
येनाहम् एको'पि भवज्-जनाना
भूत्वा निषेवे तव पाद-पल्लवम्

śrī-brahma-stutau ca daśama-skandhe [BhP 10.14.30] –
tad astu me nātha sa bhūri-bhāgo
bhave'tra vānyatra tu vā tiraścām |
yenāham eko'pi bhavaj-janānāṁ
bhūtvā niṣeve tava pāda-pallavam

My dear Lord, I pray that in this life as Lord Brahma, or in any other life, wherever I may be born, I may be engaged as one of Your devotees. I pray that wherever I may be, even if I happen to be born as an animal, I may be engaged in devotional service to Your lotus feet.

HBV 10.248

अतएवोक्त श्री-नारायण-व्यूह-स्तवे –
ये त्यक्त-लोक-धर्मार्था विष्णु-भक्ति-वश गताः ।
भजन्ति परमात्मान तेभ्यो नित्य नमो नमः

ataevoktaṁ śrī-nārāyaṇa-vyūha-stave –
ye tyakta-loka-dharmārthā viṣṇu-bhakti-vaśaṁ gatāḥ |
bhajanti paramātmānaṁ tebhyo nityaṁ namo namaḥ

My repeated obeisances to the devotees who have abandoned their wives, children, relatives, the principles of varndsrama, wealth, property, and even the desire for liberation, to engage in the worship of Lord Krsna.

HBV 10.249

एव श्री-भगवद्-भक्त-माहात्म्यामृत-वारिधेः ।
विचित्र-भङ्ग-लेखार्हो लोभ-लोल विनास्ति कः

evaṁ śrī-bhagavad-bhakta-māhātmyāmṛta-vāridheḥ |
vicitra-bhaṅga-lekhārho lobha-lolaṁ vināsti kaḥ

One would dare to describe the unending waves in the nectarean ocean of the glories of the devotees of the Supreme Lord only because of his intense eagerness to relish such descriptions.

HBV 10.250

अतः श्री-भगवद्-भक्त-जनाना सङ्गतिः सदा ।
कार्या सर्व-प्रयत्नेन द्वौ लोकौ विजिगीषुभिः

ataḥ śrī-bhagavad-bhakta-janānāṁ saṅgatiḥ sadā |
kāryā sarva-prayatnena dvau lokau vijigīṣubhiḥ

498 SRI HARI-BHAKTI-VILASA kdryyd sarvveh prayatnena dvau lokau vijiglsubhih Therefore, those who wish to achieve all success in this life and the next should always and by all means try to associate with the pure devotees of the Supreme Lord.

HBV 10.251

भगवद्-भक्त-पादाब्ज-पादुकाभ्यो नमो'स्तु मे ।
यत्-सङ्गमः साधन च साध्य चाखिलम् उत्तमम्

bhagavad-bhakta-pādābja-pādukābhyo namo'stu me |
yat-saṅgamaḥ sādhanaṁ ca sādhyaṁ cākhilam uttamam

Let us offer our humble obeisances to the shoes of those great devotees who are never deviated from the process for attaining life's ultimate goal.

HBV 10.252

बृहन्-नारदीये [नार्प् १.३६.६०] यज्ञ-माल्य्-उपाख्यानान्ते ।
हरि-भक्ति-पराणा तु सङ्गिना सङ्ग-मात्रतः ।
मुच्यते सर्व-पापेभ्यो महा-पातकवान् अपि

bṛhan-nāradīye [NārP 1.36.60] yajña-māly-upākhyānānte |
hari-bhakti-parāṇāṁ tu saṅgināṁ saṅga-mātrataḥ |
mucyate sarva-pāpebhyo mahā-pātakavān api

in the Brhari'naradiya Purdna, this verse is found) haribhakti pardndntu sangindm sangamdtratah mucyate sarvvapdpebhyo mahapdtaka vdnapi Even a most sinful person can become freed from all sinful reactions simply by associating with those who take pleasure in associating with exalted devotees of Lord Hari.

HBV 10.253

पाद्मे वैशाख-माहात्म्ये [पद्मप् ५.९४.७४] श्री-मुनि-शर्माण प्रति प्रेतानाम् उक्तौ –
विनाशयत्य् अपयशो बुद्धि विशदयत्य् अपि ।
प्रतिष्ठापयति प्रायो नृणा वैष्णव-दर्शनम्

pādme vaiśākha-māhātmye [PadmaP 5.94.74] śrī-muni-śarmāṇaṁ prati pretānām uktau –
vināśayaty apayaśo buddhiṁ viśadayaty api |
pratiṣṭhāpayati prāyo nṛṇāṁ vaiṣṇava-darśanam

and awards one the four objectives of life)

pddrne vaisakha-mdhatmye sri munisarmmdnarh prati pretdndmuktau (The Pretas spoke this verse to Munisarma, which is recorded in the Vaisakha-mahdtmya section of the Padma Purdna) vinasayati apayaio buddhirh visadayatyapi pratisthd payati prdyo nrnarh vaisnava darsanam Simply by seeing a Vaisnava, one's faults of blasphemy and a bad reputation are destroyed. Indeed, the darsana of a Vaisnava purifies one's intelligence and often causes one to become fixed in the goal of human life.

HBV 10.254

तत्र (?) श्री-यम-ब्राह्मण-स॒वादे महारथ-नृपोक्तौ –
यथा प्रपद्यमानस्य भगवन्त॒ विभावसुम् ।
श्ीत॒ भय॒ तमो'प्य् एति साधून् स॒सेवतः सदा

tatra (?) śrī-yama-brāhmaṇa-saṁvāde mahāratha-nṛpoktau –
yathā prapadyamānasya bhagavantaṁ vibhāvasum |
śītaṁ bhayaṁ tamo'py eti sādhūn saṁsevataḥ sadā

is recorded in the same Purdna, this verse is found) yadd prapadya mdnasya bhagavantarh vibhdvasum sitarh bhayarh tamo'pyeti sddhiin sarhsevatah sada Just as a person who takes shelter of a fire gets relief from the cold, fear of ghosts and thieves, and darkness—those who regularly associate with saintly persons are freed from all types of fearful conditions of life.

HBV 10.255

तत्रैव प्रेतोपाख्याने प्रेतोक्तौ [पद्मप् ५.९८.५७] –
अपाकरोति दुरित॒ श्रेयः स॒योजयत्य् अपि ।
यशो विस्तारयत्य् आशु नृणा॒ वैष्णव-सङ्गमः

tatraiva pretopākhyāne pretoktau [PadmaP 5.98.57] –
apākaroti duritaṁ śreyaḥ saṁyojayaty api |
yaśo vistārayaty āśu nṛṇāṁ vaiṣṇava-saṅgamaḥ

The association of devotees instantly destroys one's sinful reactions, increases auspiciousness, and helps to improve one's reputation.

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HBV 10.256

तत्रैव [पद्मप् ५.९८.७८] –
गङ्गादि-पुण्य-तीर्थेषु यो नरः स्नातुम् इच्छति ।
यः करोति सता॒ सङ्गा॒ तयोः सत्-सङ्गमो वरः

tatraiva [PadmaP 5.98.78] –
gaṅgādi-puṇya-tīrtheṣu yo naraḥ snātum icchati |
yaḥ karoti satāṁ saṅgāṁ tayoḥ sat-saṅgamo varaḥ

tatxaiva (In the same Purdna, it is stated) gangddi punya tirthesu yo narah sndtum icchati yah karoti satdrh sangam tayoh satsangamo varah Those who associate with saintly persons are superior to those who merely bathe in a holy river, such as the Ganga.

HBV 10.257

तत्रैव भगीरथ-नृपोक्तौ [पद्मप् ५.१००.५] –
यः स्नातः शान्ति-सितया साधु-सङ्गति-गङ्गया ।
कि तस्य दानैः कि तीर्थैः कि तपोभिः किम् अध्वरैः

tatraiva bhagīratha-nṛpoktau [PadmaP 5.100.5] –
yaḥ snātaḥ śānti-sitayā sādhu-saṅgati-gaṅgayā |
kiṁ tasya dānaiḥ kiṁ tīrthaiḥ kiṁ tapobhiḥ kim adhvaraiḥ

There is no need to give charity, perform penance, visit holy places, or conduct sacrifices for one who has bathed in the Ganges in the form of associating with devotees.

HBV 10.258

यानि यानि दुरापाणि वाञ्छितानि मही-तले ।
प्राप्यन्ते तानि तान्य् एव साधूनाम् एव सङ्गमात्

yāni yāni durāpāṇi vāñchitāni mahī-tale |
prāpyante tāni tāny eva sādhūnām eva saṅgamāt

Whatever desirable objects are found in this world can be obtained simply by the influence of sddhu-sanga, the association of devotees.

HBV 10.259

वाशिष्ठे –
शून्यम् आपूर्णताम् एति मृतिर् अप्य् अमृतायते ।
आपत् सम्पद् इव भाति विद्वज्-जन-समागमे

vāśiṣṭhe –
śūnyam āpūrṇatām eti mṛtir apy amṛtāyate |
āpat sampad iva bhāti vidvaj-jana-samāgame

vdsisthe (In the Vasistha it is stated) iunyam dpurnatdm id mrtir api amrtdyate dpat sampadi vdbhdti vidvajjana-samdgame By associating with those learned devotees who are

familiar with the glories of bhakti, one's household becomes complete, even if there is death in the family. Indeed, death transforms into immortality, and danger into wealth.

HBV 10.260

तृतीय-स्कन्धे [भ्प् ३.२३.५५] --
सङ्गो यः स□सृतेर् हेतुर् असत्सु विहितो ऽधिया ।
स एव साधुषु कृतो निःसङ्गत्वाय कल्पते

tṛtīya-skandhe [BhP 3.23.55] --
saṅgo yaḥ saṁsṛter hetur asatsu vihito 'dhiyā |
sa eva sādhuṣu kṛto niḥsaṅgatvāya kalpate

Association for the purpose of sense gratification is certainly the path to bondage but the same association, if it is with a saintly person, even unintentionally, leads to liberation.

HBV 10.261

श्री-कपिल-देवोक्तौ [भ्प् ३.२५.२०] --
प्रसङ्गम् अजर□ पाशम् आत्मनः कवयो विदुः ।
स एव साधुषु कृतो मोक्ष-द्वारम् अपावृतम्

śrī-kapila-devoktau [BhP 3.25.20] --
prasaṅgam ajaraṁ pāśam ātmanaḥ kavayo viduḥ |
sa eva sādhuṣu kṛto mokṣa-dvāram apāvṛtam

Every intelligent man knows that attachment for material objects is the greatest entanglement of the spirit soul but that same attachment, when applied to a pure devotee, opens the door to liberation.

HBV 10.262

यतः –
अरिर् मित्रꣳ विषꣳ पथ्यम् अधर्मो धर्मताꣳ व्रजेत् ।
प्रसन्ने पुण्डरीकाक्षे विपरीते विपर्ययः

yataḥ –
arir mitraṁ viṣaṁ pathyam adharmo dharmatāṁ vrajet |
prasanne puṇḍarīkākṣe viparīte viparyayaḥ

If the Supreme Personality of Godhead is pleased then one's enemy becomes a friend, poison becomes nectar, and irreligion becomes religion. And, if the Supreme Lord is displeased then a friend becomes an enemy, nectar becomes poison, and religion becomes irreligion.

HBV 10.263

किꣳ च श्री-भगवद्-वाक्यꣳ –
मन्-निमित्तꣳ कृतꣳ पापम् अपि धर्माय कल्पते ।
माम् अनादृत्य धर्मो'पि पापꣳ स्यान् मत्-प्रभावतः

kiṁ ca śrī-bhagavad-vākyaṁ –
man-nimittaṁ kṛtaṁ pāpam api dharmāya kalpate |
mām anādṛtya dharmo'pi pāpaṁ syān mat-prabhāvataḥ

If sinful activities are committed for My sake then they transform into religious principles, by My influence. On the other hand, religious duties performed while neglecting Me are transformed into impious activities.

HBV 10.264

चतुर्थ-स्कन्धे श्री-ध्रुवोक्तौ [भ्प् ४.९.१२] --
ते न स्मरन्त्य् अतितराꣳ प्रियम् ईश मर्त्यꣳ
ये चान्व् अदः सुत-सुहृद्-गृह-वित्त-दाराः ।
ये त्व् अब्ज-नाभ भवदीय-पदारविन्द-
सौगन्ध्य-लुब्ध-हृदयेषु कृत-प्रसङ्गाः

caturtha-skandhe śrī-dhruvoktau [BhP 4.9.12] --
te na smaranty atitarāṁ priyam īśa martyaṁ
ye cānv adaḥ suta-suhṛd-gṛha-vitta-dārāḥ |
ye tv abja-nābha bhavadīya-padāravinda-

saugandhya-lubdha-hṛdayeṣu kṛta-prasaṅgāḥ

O Lord with a lotus-like navel, if one associates with a devotee who always hankers after Your lotus feet, seeking their fragrance, he will lose all attachment for his material body, as well as for his children, friends, house, wealth, and wife, which are very, very dear to materialistic men.

HBV 10.265

पाद्मे तत्रैव प्रेतोक्तौ [पद्मप् ५.९८.५८] –
रसायन-मयी शीता परमानन्द-दायिनी ।
नानन्दयति क नाम वैष्णवाश्रय-चन्द्रिका

pādme tatraiva pretoktau [PadmaP 5.98.58] –
rasāyana-mayī śītā paramānanda-dāyinī |
nānandayati kaṁ nāma vaiṣṇavāśraya-candrikā

Who would not be pleased by cooling moon rays in the form of shelter at the lotus feet of a Vaisnava, which is satisfying, soothing, and full of nectar.

HBV 10.266

अथ मोक्षदत्वम् । दशम-स्कन्धे श्री-मुचुकुन्द-स्तुतौ [भ्प् १०.५१.५३] --
भवापवर्गो भ्रमतो यदा भवेज्
जनस्य तर्ह्य् अच्युत सत्-समागमः ।
सत्-सङ्गमो यर्हि तदैव सद्-गतौ
परावरेशे त्वयि जायते मतिः

atha mokṣadatvam | daśama-skandhe śrī-mucukunda-stutau [BhP 10.51.53] --
bhavāpavargo bhramato yadā bhavej
janasya tarhy acuta sat-samāgamaḥ |
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareśe tvayi jāyate matiḥ

is found in the Srimad-Bhagavatam [10.51.53]) bhavdpavargo bhramato yadd bhavej janasya tarhy acyuta sat-samdgamah sat-sangamo yarhi tadaiva sad-gatau paravarese tvayi jdyate matih O infallible Lord, when the material bondage of a materialistic person is destroyed by Your mercy, he will achieve the association of devotees. At that time, he will become freed from all bad association and fix his mind on You. When his mind is thus fixed at Your lotus

feet, he will easily attain liberation from material existence.

HBV 10.267–269

अतएवोक्त॑ श्री-प्रचेतोभिश् चतुर्थ-स्कन्धे [भ्प् ४.३०.३५-३७]
यत्रेज्यन्ते कथा मृष्टास् तृष्णायाः प्रशमो यतः ।
निर्वैर॑ यत्र भूतेषु नोद्वेगो यत्र कश्चन
यत्र नारायणः साक्षाद् भगवान् न्यासिना॑ गतिः ।
स॑स्तूयते सत्-कथासु मुक्त-सङ्गैः पुनः पुनः
तेषा॑ विचरता॑ पद्भ्या॑ तीर्थाना॑ पावनेच्छया ।
भीतस्य कि॑ न रोचेत तावकाना॑ समागमः

ataevoktaṁ śrī-pracetobhiś caturtha-skandhe [BhP 4.30.35-37]
yatreḍyante kathā mṛṣṭās tṛṣṇāyāḥ praśamo yataḥ |
nirvairaṁ yatra bhūteṣu nodvego yatra kaścana
yatra nārāyaṇaḥ sākṣād bhagavān nyāsināṁ gatiḥ |
saṁstūyate sat-kathāsu mukta-saṅgaiḥ punaḥ punaḥ
teṣāṁ vicaratāṁ padbhyāṁ tīrthānāṁ pāvanecchayā |
bhītasya kiṁ na roceta tāvakānāṁ samāgamaḥ

504 SRI HARI-BHAKTI-VILASA yatra ndrdyanah sdksdd bhagavdn nydsindrh gatih sarhstuyate sat-kathdsu mukta-sangaih punah punah tesdrh vicaratdrh padbhydrh tlrthdndrh pdvanecchayd bhltasya kim na roceta tdvakdndrh Whenever discussions of the transcendental world are held, member of the audience forget all kinds of material hankerings, at least for the tim« being. At least, they are no longer envious of one another, nor do they suffe from anxiety or fear. The Supreme Lord, Narayana, is present with the devotees who ar engaged in hearing and chanting His holy name. Lord Narayana is th ultimate goal of sannydsis and He is worshiped by the performance c sankirtana by those who are liberated from material contamination. My dear Lord, Your devotees travel throughout the world to purify evei the holy places of pilgrimage. Is this not beneficial for those who are afrai< of material existence?

HBV 10.270

अथ सर्व-सारता । बृहन्-नारदीये श्री-नारद-सनत्कुमार-स□वादे [नार्प् १.४.१३] –
असार-भूते स□सारे सारम् एतद् अजात्मज ।
भगवद्-भक्त-सङ्गश् च हरि-भक्तिस् तितिक्षुता

atha sarva-sāratā | bṛhan-nāradīye śrī-nārada-sanatkumāra-saṁvāde [NārP 1.4.13] –
asāra-bhūte saṁsāre sāram etad ajātmaja |
bhagavad-bhakta-saṅgaś ca hari-bhaktis titikṣutā

is recorded in the Brhan~naradiya Purana, this verse is found) asdrabhiite samsdre sdra metad ajdtmaja bhagavad bhakta sange hi haribhaktirh samicchatdm O son of Brahma, for those who desire to be engaged in the devotion? service to Lord Hari, the association of devotees is most essential.

HBV 10.271

पाद्मे तत्रैव महारथ-नृपोक्तौ –
असागरोत्थ□ पीयूषम् अद्रव्य□ व्यसनौषधम् ।
हर्षश् चालोक-पर्यन्तः सता□ किल समागमः

pādme tatraiva mahāratha-nṛpoktau –
asāgarotthaṁ pīyūṣam adravyaṁ vyasanauṣadham |
harṣaś cāloka-paryantaḥ satāṁ kila samāgamaḥ

The association of saintly persons is just like the nectar that was obtained by churning the ocean of milk. It is an easily available remedy for material miseries and the giver of pleasure to all living entities.

HBV 10.272

अथ भगवत्-कथामृत-पानैक-हेतुता । पाद्मे वैशाख-माहात्म्ये श्री-नारदोक्तौ [पद्मप् ५.८४.३७]
प्रसङ्गेन सताम् आत्म-मनः श्रुति-रसायनाः ।
भवन्ति कीर्तनीयस्य कथाः कृष्णस्य निर्मलाः

atha bhagavat-kathāmṛta-pānaika-hetutā | pādme vaiśākha-māhātmye śrī-nāradoktau [PadmaP 5.84.37]
prasaṅgena satām ātma-manaḥ śruti-rasāyanāḥ |
bhavanti kīrtanīyasya kathāḥ kṛṣṇasya nirmalāḥ

Vaisdhha-rnahatmya section of the Padma Purdna) prasangena satdmdtma manah sruti rasdyandh bhavanti kirttaniyasya kathdh krsnasya komaldh In the association of devotees, the sweet and beautiful glories of Lord Krsna are discussed, which are very pleasing to the ears and minds of the living entities.

HBV 10.273

तृतीय-स्कन्धे [भ्प् ३.२५.२५] श्री-कपिल-देवोक्तौ –
सता प्रसङ्गान् मम वीर्य-स विदो
भवन्ति हृत्-कर्ण-रसायनाः कथाः ।
तज्-जोषणाद् आश्व् अपवर्ग-वर्त्मनि
श्रद्धा रतिर् भक्तिर् अनुक्रमिष्यति

tṛtīya-skandhe [BhP 3.25.25] śrī-kapila-devoktau –
satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ |
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati

In the association of pure devotees, discussions of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and heart. By cultivating such knowledge, one gradually becomes advanced on the path of devotional service. When he is freed from all anarthas and fixed in mind, his real devotional service begins.

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HBV 10.274–275

चतुर्थे श्री-नारदोक्तौ [भ्प् ४.२९.३९-४०] --
यत्र भागवता राजन् साधवो विशदाशयाः ।
भगवद्-गुणानुकथन- श्रवण-व्यग्र-चेतसः
तस्मिन् महन्-मुखरिता मधुभिच्-
चरित्र-पीयूष-शेष-सरितः परितः स्रवन्ति ।
ता ये पिबन्त्य् अवितृषो नृप गाढ-कर्णैस्
तान् न स्पृशन्त्य् अशन-तृड्-भय-शोक-मोहाः

caturthe śrī-nāradoktau [BhP 4.29.39-40] --
yatra bhāgavatā rājan sādhavo viśadāśayāḥ |
bhagavad-guṇānukathana- śravaṇa-vyagra-cetasaḥ

tasmin mahan-mukharitā madhubhic-
caritra-pīyūṣa-śeṣa-saritaḥ paritaḥ sravanti |
tā ye pibanty avitṛṣo nṛpa gāḍha-karṇais
tān na spṛśanty aśana-tṛḍ-bhaya-śoka-mohāḥ

My dear King, if, in that place where pure devotees reside, following the rules and regulations and engaged with great determination, hearing and chanting the glories of the Supreme Personality of Godhead, one gets the chance to hear their talks, which are like the waves of a river of nectar, he will forget the bodily necessities of life—such as hunger and thirst—and become freed from the influence of fear, lamentation, and illusion.

HBV 10.276

पञ्चमे [भ्प् ५.१२.१३] श्री-ब्राह्मण-रहुगण-स□वादे –
यत्रोत्तमश्लोक-गुणानुवादः
प्रस्तूयते ग्राम्य-कथा-विघातः ।
निषेव्यमाणो ऽनुदिन□ मुमुक्षोर्
मति□ सती□ यच्छति वासुदेवे

pañcame [BhP 5.12.13] śrī-brāhmaṇa-rahūgaṇa-saṁvāde –
yatrottamaśloka-guṇānuvādaḥ
prastūyate grāmya-kathā-vighātaḥ |
niṣevyamāṇo 'nudinaṁ mumukṣor
matiṁ satīṁ yacchati vāsudeve

Rahugana that is recorded in the Srimad-Bhdgavatam [5.12.13])
yatrottamasloka-gundnuvddah prastuyate nisevyamdno 'nudinarh mumuksor matirh satirh yacchati vdsudeve In an assembly of pure devotees, there is no question of discussing material subjects, there is only discussion of the qualities, forms, and pastimes of the Supreme Personality of Godhead. In the association of pure devotees, by constantly hearing such discussions with respect, even a person who wants to merge into the existence of Brahman abandons this idea and gradually becomes attached to the devotional service of the Lord.

HBV 10.277–278

एकादशे श्री-भगवद्-उद्धव-स□वादे श्री-ऐलोपाख्यानान्ते [भ्प् ११.२६.२८-२९] –
तेषु नित्य□ महा-भाग महा-भागेषु मत्-कथाः ।
सम्भवन्ति हि ता न्.णा□ जुषता□ प्रपुनन्त्य् अघम्
ता ये शृण्वन्ति गायन्ति ह्य् अनुमोदन्ति चादृताः ।
मत्-पराः श्रद्दधानाश् च भक्ति□ विन्दन्ति ते मयि

ekādaśe śrī-bhagavad-uddhava-saṁvāde śrī-ailopākhyānānte [BhP 11.26.28-29] –
teṣu nityaṁ mahā-bhāga mahā-bhāgeṣu mat-kathāḥ |
sambhavanti hi tā n.ṇāṁ juṣatāṁ prapunanty agham
tā ye śṛṇvanti gāyanti hy anumodanti cādṛtāḥ |
mat-parāḥ śraddadhānāś ca bhaktiṁ vindanti te mayi

end of the story about Aula, which is narrated in the Srimad'Bhagavatam [11.26.28- 29]) tesu nityarh mahd-bhdga mahd-bhagesu mat-kathdh sambhavanti hi td nfndrh jusatdrh prapunanty agham td ye srnvanti gdyanti hy anumodanti cddrtdh mat-pardh sraddadhdnds ca bhaktirh vindanti te mayi O greatly fortunate Uddhava, in the association of saintly devotees, there is constant discussion of Me. Those taking part in such chanting and hearing of My glories are certainly purified of all sins. Whoever hears, chants, and respectfully takes to heart these discussions about Me becomes faithfully dedicated to Me and thus achieves My devotional service.

HBV 10.279

बृहन्-नारदीये तत्रैव [१.४.३३] --
भक्तिस् तु भगवद्-भक्त-सङ्गेन परिजायते ।
सत्-सङ्गः प्राप्यते पुम्भिः सुकृतैः पूर्व-सञ्चितैः

bṛhan-nāradīye tatraiva [1.4.33] --
bhaktis tu bhagavad-bhakta-saṅgena parijāyate |
sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrva-sañcitaiḥ

brhanndradiye tatraiva (In the Brhan-ndradiya Purdna it is stated) bhaktistu bhagavadbhakta sangena parijdyate satsangah prdpyate pumbhih sukrtaih purvva sansitaih Devotional service is achieved in the association of devotees. The association of devotees is obtained by a person who had accumulated heaps of pious activities in his previous lives.

HBV 10.280–282

एकादशे श्री-भगवद्-उद्धव-स□वादे [भ्प् ११.११.४९-५१] --
अथैतत् परम□ गुह्य□ शृण्वतो यदु-नन्दन
सु-गोप्यम् अपि वक्ष्यामि त्व□ मे भृत्यः सुहृत् सखा
न स्वाध्यायस् तपस् त्यागो नेष्टा-पूर्त□ न दक्षिणा
व्रतानि यज्ञश् छन्दा□सि तीर्थानि नियमा यमाः ।
यथावरुन्धे सत्-सङ्गः सर्व-सङ्गापहो हि माम्

ekādaśe śrī-bhagavad-uddhava-saṁvāde [BhP 11.11.49-51] --
athaitat paramaṁ guhyaṁ śṛṇvato yadu-nandana
su-gopyam api vakṣyāmi tvaṁ me bhṛtyaḥ suhṛt sakhā
na svādhyāyas tapas tyāgo neṣṭā-pūrtaṁ na dakṣiṇā
vratāni yajñaś chandāṁsi tīrthāni niyamā yamāḥ |
yathāvarundhe sat-saṅgaḥ sarva-saṅgāpaho hi mām

Uddhava that is recorded in the Srimad-Bhagavatam [11.11.49 and 11.12.1-2]) athaitat paramam guhyarh srnvato yadu-nandana su-gopyam api vaksyami tvarh me bhrtyah suhrt sakhd na rodhayati mam yogo na sdnkhyam dharma eva ca na svddhydyas tapas tydgo nestd-purtam na daksind vratani yajnas chanddrhsi tlrthdni niyamd yamah yathdvarundhe sat-sangah sarva-sangdpaho hi mam My dear Uddhava, beloved descendent in the Yadu dynasty, because you are My servant, well-wisher, and friend, I shall now speak to you the most confidential knowledge. By associating with My pure devotees, one can give up his attachment for the objects of material sense gratification. Indeed, such association brings Me under the control of My devotee. One may perform astdnga-yoga, engage in a philosophical search for genuine knowledge, practice nonviolence and other principles of piety, chant the Vedic mantras, perform austerities, accept the renounced order of life, perform elaborate sacrifices, and dig wells, plant trees and perform other social services, give in charity, execute severe vows, worship the demigods, and visit holy places of pilgrimage but by performing such activities, one does not bring Me under his control.

HBV 10.283

अतएवोक्त विदुरेण तृतीय-स्कन्धे [भ्प् ३.७.१९] --
यत्-सेवया भगवतः कूट-स्थस्य मधु-द्विषः ।
रति-रासो भवेत् तीव्रः पादयोर् व्यसनार्दनः

ataevoktaṁ vidureṇa tṛtīya-skandhe [BhP 3.7.19] --
yat-sevayā bhagavataḥ kūṭa-sthasya madhu-dviṣaḥ |
rati-rāso bhavet tīvraḥ pādayor vyasanārdanaḥ

O sage, what is there that one cannot attain by serving the lotus feet of great souls like you? By serving exalted devotees of the Lord, one can achieve love and attachment for the lotus feet of the imperishable Supreme Lord, the slayer of the demon, Madhu. As a result of this attachment, one's material existence becomes extinguished.

HBV 10.284

प्रथम-स्कन्धे श्री-शौनकादीना [भ्प् १.१८.१३], चतुर्थे च श्री-प्रचेतसाम् उक्तौ [भ्प् ४.३०.३४] --
तुलयाम लवेनापि न स्वर्ग नापुनर्-भवम् ।
भगवत्-सङ्गि-सङ्गस्य मर्त्यानाकिम् उताशिषः

prathama-skandhe śrī-śaunakādīnāṁ [BhP 1.18.13], caturthe ca śrī-pracetasām uktau [BhP 4.30.34] --
tulayāma lavenāpi na svargaṁ nāpunar-bhavam |
bhagavat-saṅgi-saṅgasya martyānāṁ kim utāśiṣaḥ

found in the Srvmad-Bhdgavatam [1.18.13 and 4.30.34, respectively]) tulaydma lavendpi na svargarh ndpunar-bhavam bhagavat-sangi-sangasya martydndrh kim utdsisah The value of a moment's association with a pure devotee of the Lord cannot be compared even to the attainment of the heavenly planets or liberation from material existence, and so what to speak of worldly benedictions in the form of material prosperity, which are for those who are destined to die.

HBV 10.285

चतुर्थे च श्री-प्रचेतसः प्रति श्री-शिवोपदेशः [भ्प् ४.२४.५७] --
क्षणार्धेनापि तुलये न स्वर्ग नापुनर्-भवम् ।
भगवत्-सङ्गि-सङ्गस्य मर्त्यानाकिम् उताशिषः

caturthe ca śrī-pracetasaḥ prati śrī-śivopadeśaḥ [BhP 4.24.57] --
kṣaṇārdhenāpi tulaye na svargaṁ nāpunar-bhavam |
bhagavat-saṅgi-saṅgasya martyānāṁ kim utāśiṣaḥ

which is found in the Srimad-Bhagavatam [4.24.57]) ksandrdhendpi tulaye na svargarh ndpunar-bhavam bhagavat-sangi-sangasya martyndrh kim utdsisah If one has the good fortune to associate with a pure devotee, even for a fraction of a moment, he loses all attraction for elevation to the heavenly planets and liberation from material existence. What interest then can he have in the benedictions of the demigods, who are subjected to birth and death?

510 SRI HARI-BHAKTI-VILASA

HBV 10.286

द्वादशे श्री-मार्कण्डेयोपाख्याने श्री-शिवस्य [भ्प् १२.१०.७] --
अथापि सवदिष्यामो भवान्य् एतेन साधुना ।
अयहि परमो लाभो नृणासाधु-समागमः

dvādaśe śrī-mārkaṇḍeyopākhyāne śrī-śivasya [BhP 12.10.7] --
athāpi saṁvadiṣyāmo bhavāny etena sādhunā |
ayaṁ hi paramo lābho nṛṇāṁ sādhu-samāgamaḥ

Markandeya that is recorded in the Srimad-Bhdgavatam [12.10.7]) athdpi samvadisydmo bhavdny etena sddhund ayarh hi paramo labho nrndrh sddhu-samdgamah Still, my dear Bhavani, let us talk with this saintly personality. After all, association with saintly devotees is a person's greatest good fortune.

HBV 10.287

अतएव श्री-प्रह्लाद प्रति श्री-धरण्योक्त हरि-भक्ति-सुधोदये –
अक्ष्णोः फल त्वादृश-दर्शन हि
तन्वाः फल त्वादृश-गात्र-सङ्गः ।
जिह्वा-फल त्वादृश-कीर्तन हि
सुदुर्लभा भागवता हि लोके

ataeva śrī-prahlādaṁ prati śrī-dharaṇyoktaṁ hari-bhakti-sudhodaye –
akṣṇoḥ phalaṁ tvādṛśa-darśanaṁ hi
tanvāḥ phalaṁ tvādṛśa-gātra-saṅgaḥ |
jihvā-phalaṁ tvādṛśa-kīrtanaṁ hi
sudurlabhā bhāgavatā hi loke

which is recorded in the Hari'bhakti'Sitdhodaya) aksnoh phalam tvddrsa darsanam hi tanvdh phalam tvddrsa gdtrasangah jihva phalam tvddrsa klrttanarh hi sudurlabhd bhdgavatd hi loke The perfection of the eyes is to see the devotees, the perfection of the body is to touch the devotees, and the perfection of the tongue is to glorify their holy names. The association of devotees is rarely attained in this world.

HBV 10.288

अतएव विदुरेण तृतीय-स्कन्धे [भ्प् ३.७.२०] --
दुरापा ह्य् अल्प-तपसः सेवा वैकुण्ठ-वर्त्मसु ।
यत्रोपगीयते नित्य देव-देवो जनार्दनः

ataeva vidureṇa tṛtīya-skandhe [BhP 3.7.20] --
durāpā hy alpa-tapasaḥ sevā vaikuṇṭha-vartmasu |
yatropagīyate nityaṁ deva-devo janārdanaḥ

Persons whose austerity is meager can hardly obtain the service of the pure devotees who are progressing on the path back to the kingdom of God, the Vaikuntha planets in the spiritual sky. Pure devotees are fully engaged

in glorifying the Supreme Lord, who is the master of the demigods and the controller of all living entities.

HBV 10.289

श्री-विदेहेनाप्य् एकादश-स्कन्धे [भ्प् ११.२.२९] --
दुर्लभो मानुषो देहो देहिना क्षण-भङ्गुरः ।
तत्रापि दुर्लभ मन्ये वैकुण्ठ-प्रिय-दर्शनम्

śrī-videhenāpy ekādaśa-skandhe [BhP 11.2.29] --
durlabho mānuṣo deho dehināṁ kṣaṇa-bhaṅguraḥ |
tatrāpi durlabhaṁ manye vaikuṇṭha-priya-darśanam

It is very rare for the conditioned souls to attain the human form of life, and it can be lost at any moment. And yet, those who have attained a human birth rarely gain the association of pure devotees, who are very dear to the Lord.

HBV 10.290

अतएव हि प्रार्थित श्री-ध्रुवेण चतुर्थ-स्कन्धे [भ्प् ४.९.११] --
भक्ति मुहुः प्रवहता त्वयि मे प्रसङ्गो
भूयाद् अनन्त महताम् अमलाशयानाम् ।
येनाञ्जसोल्बणम् उरु-व्यसन भवाब्धि
नेष्ये भवद्-गुण-कथामृत-पान-मत्तः

ataeva hi prārthitaṁ śrī-dhruveṇa caturtha-skandhe [BhP 4.9.11] --
bhaktiṁ muhuḥ pravahatāṁ tvayi me prasaṅgo
bhūyād ananta mahatām amalāśayānām |
yenāñjasolbaṇam uru-vyasanaṁ bhavābdhiṁ
neṣye bhavad-guṇa-kathāmṛta-pāna-mattaḥ

which is found in the Srimad'Bhdgavatam [4.9.11]) bhaktirh muhuh pravahatdrh tvayi me prasango bhuydd ananta mahatdm amaldsaydndm yendjasolbanam uru-vyasanarh bhavdbdhirh nesye bhavad-guna-kathdmrta-pdna-rnattah O unlimited Lord, kindly bless me so that I can gain the association of pure devotees who are constantly engaged in Your transcendental loving service, as waves of a river continuously flow. By the process of devotional service, I shall surely be able to cross the great ocean of material existence, which is filled with waves of great danger. It will be very easy for me, for I am very anxious to hear about Your transcendental qualities and pastimes.

HBV 10.291

प्रचेतसः प्रत्युपदेशे श्री-शिवेन च [भ्प् ४.२४.५८] --
अथानघाङ्घ्रेस् तव कीर्ति-तीर्थयोर्
अन्तर्-बहिः-स्नान-विधूत-पाप्मनाम् ।
भूतेष्व् अनुक्रोश-सुसत्त्व-शीलिना
स्यात् सङ्गमो ऽनुग्रह एष नस् तव

pracetasaḥ pratyupadeśe śrī-śivena ca [BhP 4.24.58] --
athānaghāṅghres tava kīrti-tīrthayor
antar-bahiḥ-snāna-vidhūta-pāpmanām |
bhūteṣv anukrośa-susattva-śīlināṁ
syāt saṅgamo 'nugraha eṣa nas tava

is found in the Srimad'Bhdgavatam [4.24.58]) athdnaghdnghres tava klrti-tirthayor antar-bahih-sndna-vidhuta-pdpmandm

512 SRI HARI-BHAKTI-VILASA bhutesv anukroia-susattva-iilindm sydt sangamo 'nugraha esa nas tava My dear Lord, Your lotus feet are the cause of all auspiciousness and the destroyer of all kinds of sinful reactions. I therefore beg You to bless me with the association of Your devotees, who are completely purified because of worshiping Your lotus feet and who are very merciful upon the conditioned souls. I think that Your best benediction will be to allow me to associate with Your devotees.

HBV 10.292

श्री-प्रचेतोभिश् च [भ्प् ४.३०.३३] --
यावत् ते मायया स्पृष्टा भ्रमाम इह कर्मभिः ।
तावद् भवत्-प्रसङ्गाना सङ्गः स्यान् नो भवे भवे

śrī-pracetobhiś ca [BhP 4.30.33] --
yāvat te māyayā spṛṣṭā bhramāma iha karmabhiḥ |
tāvad bhavat-prasaṅgānāṁ saṅgaḥ syān no bhave bhave

My dear Lord, for as long as we have to remain within this material world, wandering from one kind of body to another, and from one planet to another, may we have the association of those who are engaged in discussing Your pastimes.

HBV 10.293

श्री-प्रह्लादेनापि सप्तम-स्कन्धे [भ्प् ७.९.२४] --
तस्माद् अमूस् तनु-भृताम् अहम् आशिषो ऽज्ञ
आयुः श्रिय विभवम् ऐन्द्रियम् आविरिञ्च्यात् ।
नेच्छामि ते विलुलितान् उरुविक्रमेण
कालात्मनोपनय मा निज-भृत्य-पार्श्वम् इति ।

śrī-prahlādenāpi saptama-skandhe [BhP 7.9.24] --
tasmād amūs tanu-bhṛtām aham āśiṣo 'jña
āyuḥ śriyaṁ vibhavam aindriyam āviriñcyāt |
necchāmi te vilulitān uruvikrameṇa
kālātmanopanaya māṁ nija-bhṛtya-pārśvam iti |

My dear Lord, I have had enough experience of worldly opulence, mystic powers, and other material pleasures that are enjoyed by all living entities, from Lord Brahma down to a mere insect. As irresistible time, You destroy everyone and everything. Therefore, I do not want to possess these things. Instead, I request that You give me the association of Your pure devotee and let me sincerely serve him.

HBV 10.294

असद्भिः सह सङ्गस्तु न कर्तव्यः कदाचन ।
यस्मात् सर्वार्थहानिः स्यादधःपातश्च जायते

asadbhiḥ saha saṅgastu na kartavyaḥ kadācana |
yasmāt sarvārthahāniḥ syādadhaḥpātaśca jāyate

One should never associate with sinful people because this will cause one to degrade himself and thus fail to achieve life's ultimate goal.

HBV 10.295

श्री-कात्यायन-वाक्ये --
वर□ हुत-वह-ज्वाला-पञ्जरान्तर्-व्यवस्थितिः ।
न शौरि-चिन्ता-विमुख-जन-स□वास-वैशसम्

śrī-kātyāyana-vākye --
varaṁ huta-vaha-jvālā-pañjarāntar-vyavasthitiḥ |
na śauri-cintā-vimukha-jana-saṁvāsa-vaiśasam

It is better to live in a cage surrounded by fire than to live in the association of those who are averse to the lotus feet of Lord Krsna.

HBV 10.296

पाद्मे उत्तर-खण्डे श्री-उमा-महेश्वर-स□वादे –
अवैष्णवास् तु ये विप्राश् चाण्डालाद् अधमाः स्मृताः ।
तेषा□ सम्भाषण□ स्पर्श□ सोम-पानादि वर्जयेत्

pādme uttara-khaṇḍe śrī-umā-maheśvara-saṁvāde –
avaiṣṇavās tu ye viprāś cāṇḍālād adhamāḥ smṛtāḥ |
teṣāṁ sambhāṣaṇaṁ sparśaṁ soma-pānādi varjayet

in the Uttara Khanda of the Padma Purdna, this verse is found) avaisnavastu ye viprds cdnddldd adhamdh smrtdh tesdrh sambhdsanarh spdrsarh somapdnddi varjjayet One should not even converse with non-devotee brahmanas. One should even avoid touching them and eating and drinking with them because they are considered to be more fallen than dog-eaters.

HBV 10.297–299

तृतीय-स्कन्धे श्री-कपिल-देवहुति-स□वादे [भ्प् ३.३१.३३-३५]
सत्य□ शौच□ दया मौन□ बुद्धिः श्रीर् ह्रीर् यशः क्षमा ।
शमो दमो भगश् चेति यत्-सङ्गाद् याति सङ्क्षयम्
तेष्व् अशान्तेषु मूढेषु खण्डितात्मस्व् असाधुषु ।
सङ्ग□ न कुर्याच् छोच्येषु योषित्-क्रीडा-मृगेषु च
न तथास्य भवेन् मोहो बन्धश् चान्य-प्रसङ्गतः ।
योषित्-सङ्गाद् यथा पु□सो यथा तत्-सङ्गि-सङ्गतः

tṛtīya-skandhe śrī-kapila-devahūti-saṁvāde [BhP 3.31.33-35]
satyaṁ śaucaṁ dayā maunaṁ buddhiḥ śrīr hrīr yaśaḥ kṣamā |
śamo damo bhagaś ceti yat-saṅgād yāti saṅkṣayam
teṣv aśānteṣu mūḍheṣu khaṇḍitātmasv asādhuṣu |
saṅgaṁ na kuryāc chocyeṣu yoṣit-krīḍā-mṛgeṣu ca
na tathāsya bhaven moho bandhaś cānya-prasaṅgataḥ |
yoṣit-saṅgād yathā puṁso yathā tat-saṅgi-saṅgataḥ

Devahuti that is recorded in the Srimad'Bhdgavatam [3.31.33-35])

514 SRIHARI-BHAKTI-VILASA satyam saucarh dayd maunarh buddhih srlr hrlr yasah ksamd samo damo bhagai ceti yat-sangdd ydti sanksayam tesv asdntesu mudhesu khanditdtmasv asddhusu sangarh na kurydc chocyesu yosit-krldd-mrgesu ca na tathdsya bhaven moho bandhas cdnya-prasangatah yosit-sangdd yathd purhso yathd tat-sangi-sangatah If one pursues the path of material enjoyment, associating with those who are simply interested in sexual enjoyment, he will gradually become devoid of truthfulness, cleanliness, mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, and good fortune. One should never associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more than a dancing dog in the hands of a woman. The infatuation and bondage which are caused due to attachment to any other object is not as complete as that resulting from attachment to a woman or to the association of men who are fond of women.

HBV 10.300

एकादशे च श्री-भगवद्-उद्धव-स□वादे [भ्प् ११.२६.३] –
सङ्ग□ न कुर्याद् असता□ शिश्नोदर-तृपा□ क्वचित् ।
तस्यानुगस् तमस्य् अन्धे पतत्य् अन्धानुगान्ध-वत्

ekādaśe ca śrī-bhagavad-uddhava-saṁvāde [BhP 11.26.3] –
saṅgaṁ na kuryād asatāṁ śiśnodara-tṛpāṁ kvacit |
tasyānugas tamasy andhe pataty andhānugāndha-vat

and Uddhava that is recorded in the Srimad-Bhagavatton [11.26.3]) sangam na kurydd asatdrh sisnodara-trpdm kvacit tasydnugas tamasy andhe pataty andhdnugdndha-vat One should never associate with materialists who are dedicated to gratifying their genitals and bellies. By following their example, one falls

into the deepest pit of darkness, just like a blind man who follows another blind man.

HBV 10.301

भगवद्-भक्ति-हीना ये मुख्या'सन्तस् त एव हि ।
तेषा निष्ठा शुभा क्वापि न स्यात् सच्-चरितैर् अपि

bhagavad-bhakti-hīnā ye mukhyā'santas ta eva hi |
teṣāṁ niṣṭhā śubhā kvāpi na syāt sac-caritair api

Those who are averse to the devotional service of the Supreme Lord are called non-devotees. Even if they sometimes follow proper etiquette, they can never achieve genuine auspiciousness.

HBV 10.302

बृहन्-नारदीये प्रायश्चित्त-प्रकरणान्ते –
कि वेदैः किम् उ वा शास्त्रैः किम् उ तीर्थ-निषेवणैः ।
विष्णु-भक्ति-विहीनाना कि तपोभिः किम् अध्वरैः

bṛhan-nāradīye prāyaścitta-prakaraṇānte –
kiṁ vedaiḥ kim u vā śāstraiḥ kim u tīrtha-niṣevaṇaiḥ |
viṣṇu-bhakti-vihīnānāṁ kiṁ tapobhiḥ kim adhvaraiḥ

in the Brhan-ndradiya Purdna, this verse if found) kirn vedaih kimu vd idstreih kimu tlrtha nisevanaih visnubhakti-vihinandrh kim tapobhih kimadhvaraih What is the use of studying the Vedas and other scriptures, undergoing penance, traveling to holy places of pilgrimage, or conducting fire sacrifices for those who are devoid of devotional service to Lord Visnu?

HBV 10.303

श्री-गारुडे –
अन्त गतो'पि वेदाना सर्व-शास्त्रार्थ-वेद्य् अपि ।
यो न सर्वेश्वरे भक्तस् त विद्यात् पुरुषाधमम्

śrī-gāruḍe –
antaṁ gato'pi vedānāṁ sarva-śāstrārtha-vedy api |
yo na sarveśvare bhaktas taṁ vidyāt puruṣādhamam

If a person has no devotion for Lord Krsna, the supreme controller, even if he is well-versed in all the Vedic literatures, he is to be considered a most fallen soul.

HBV 10.304

तृतीय-स्कन्धे [भ्प् ३.९.१०] --
अह्न्य् आपृतार्त-करणा निशि निःशयाना
नाना-मनोरथ-धिया क्षण-भग्न-निद्राः ।
दैवाहतार्थ-रचना ऋषयो ऽपि देव
युष्मत्-प्रसङ्ग-विमुखा इह स□सरन्ति

tṛtīya-skandhe [BhP 3.9.10] --
ahny āpṛtārta-karaṇā niśi niḥśayānā
nānā-manoratha-dhiyā kṣaṇa-bhagna-nidrāḥ |
daivāhatārtha-racanā ṛṣayo 'pi deva
yuṣmat-prasaṅga-vimukhā iha saṁsaranti

Lord, as stated in the Srimad-Bhdgavatam [3.9.10]) ahny dprtdrta-karand nisi nihsaydnd ndnd-manoratha-dhiyd ksana-bhagna-nidrah daivdhatdrtha-racand rsayo 'pi deva yusmat-prasanga-vimukhd iha sathsaranti Non-devotees engage their senses in very troublesome and extensive work, and they cannot sleep at night because they are disturbed by various mental concoctions. They are frustrated in all their plan making by supernatural power. Even great sages, if they are against You, must continue in the cycle of repeated birth and death in this material world.

HBV 10.305

अतएवोक्त□ षष्ठे [भ्प् ६.१.१८] --
प्रायश्चित्तानि चीर्णानि नारायण-पराङ्मुखम् ।
न निष्पुनन्ति राजेन्द्र सुरा-कुम्भम् इवापगाः

ataevoktaṁ ṣaṣṭhe [BhP 6.1.18] --
prāyaścittāni cīrṇāni nārāyaṇa-parāṅmukham |
na niṣpunanti rājendra surā-kumbham ivāpagāḥ

O King, just as a river of water is unable to purify a wine container, even properly executed atonement cannot purify a person who is averse to Lord Narayana.

HBV 10.306

विष्णु-धर्मोत्तरे –
कुतः पाप-क्षयस् तेषाꣳ कुतस् तेषाꣳ च मङ्गलम् ।
येषाꣳ नैव हृदिस्थो'यꣳ मङ्गलायतनो हरिः

viṣṇu-dharmottare –
kutaḥ pāpa-kṣayas teṣāṁ kutas teṣāṁ ca maṅgalam |
yeṣāṁ naiva hṛdistho'yaṁ maṅgalāyatano hariḥ

How can those persons in whose hearts the all auspicious Supreme Lord does not reside attain auspiciousness? What then can be said about nullification of the reactions to sinful activities performed by them?

HBV 10.307

अतएव बृहन्-नारदीये लुब्धकोपाख्यानारम्भे –
हरि-पूजा-विहीनाश् च वेद-विद्वेषिणस् तथा ।
द्विज-गो-द्वेषिणश् चापि राक्षसाः परिकीर्तिताः

ataeva bṛhan-nāradīye lubdhakopākhyānārambhe –
hari-pūjā-vihīnāś ca veda-vidveṣiṇas tathā |
dvija-go-dveṣiṇaś cāpi rākṣasāḥ parikīrtitāḥ

is narrated in the Brhan-ndradiya Purana, this verse is found) hari pujd vihlndsca veda vidvesinas tathd dvijago'dvesi nascdpi raksasah pariklrttitdh Those who are averse to the worship o{ Lord Hari, who are envious of cows and brahmanas, and disrespectful toward the Vedas are considered to be demons.

HBV 10.308–309

अतएव निज-दूतान् प्रति धर्म-राजस्यानुशासन॰ षष्ठ-स्कन्धे [भ्प् ६.३.२८-९] --
तान् आनयध्वम् असतो विमुखान् मुकुन्द-
पादारविन्द-मकरन्द-रसाद् अजस्रम् ।
निष्किञ्चनैः परमह॰स-कुलैर् असङ्गैर्
जुष्टाद् गृहे निरय-वर्त्मनि बद्ध-तृष्णान्
जिह्वा न वक्ति भगवद्-गुण-नाम-धेय॰
चेतश् च न स्मरति तच्-चरणारविन्दम् ।
कृष्णाय नो नमति यच्-छिर एकदापि
तान् आनयध्वम् असतो ऽकृत-विष्णु-कृत्यान्

ataeva nija-dūtān prati dharma-rājasyānuśāsanaṁ ṣaṣṭha-skandhe [BhP 6.3.28-9] --
tān ānayadhvam asato vimukhān mukunda-
pādāravinda-makaranda-rasād ajasram |
niṣkiñcanaiḥ paramahaṁsa-kulair asaṅgair
juṣṭād gṛhe nirayа-vartmani baddha-tṛṣṇān
jihvā na vakti bhagavad-guṇa-nāma-dheyaṁ
cetaś ca na smarati tac-caraṇāravindam |
kṛṣṇāya no namati yac-chira ekadāpi
tān ānayadhvam asato 'kṛta-viṣṇu-kṛtyān

were spoken by Yamaraja while instructing his messengers) tan dnayadhvam asato vimukhdn mukunda- paddravinda-makaranda-rasdd ajasram niskincanaih paramahamsa-kulair asangair justdd grhe niraya-vartmani baddha-trsnan jihvd na vakti bhagavad-guna-ndmadheyam cetas ca na smarati tac-carandravindam krsndya no namati yac-chira ekadapi tan dnayadhvam asato 'krta-visnu-krtydn Paramahamsas are exalted personalities who have no taste for material enjoyment and who drink the honey of the Lord's lotus feet. My dear servants, bring to me for punishment only those who are averse to the taste of that honey, who do not associate with paramahamsas and who are attached to family life and worldly enjoyment, which are the path leading to hell. My dear servants, please bring to me only those sinful persons who do not use their tongues to chant the holy name of Lord Krsna, whose hearts do not remember the lotus feet of Krsna, even once, and whose heads do not bow down before Lord Krsna. Please bring to me all such fools and rascals.

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HBV 10.310–311

स्कान्दे मार्कण्डेय-भगीरथ-स□वादे –
यो हि भागवत□ लोकम् उपहास□ नृपोत्तम ।
करोति तस्य नश्यन्ति अर्थ-धर्म-यशः-सुता
निन्दा□ कुर्वन्ति ये मूढा वैष्णवाना□ महात्मनाम् ।
पतन्ति पितृभिः सार्ध□ महा-रौरव-स□ज्ञिते

skānde mārkaṇḍeya-bhagīratha-saṁvāde –
yo hi bhāgavataṁ lokam upahāsaṁ nṛpottama |
karoti tasya naśyanti artha-dharma-yaśaḥ-sutā
nindāṁ kurvanti ye mūḍhā vaiṣṇavānāṁ mahātmanām |
patanti pitṛbhiḥ sārdhaṁ mahā-raurava-saṁjñite

that is recorded in the Skanda Purana, these verses are found) yo hi bhdgavatarh lokam upahdsarh nrpottama karoti tasya nasyanti artha dharmma yasah sutdh ninddrh kurvvanti ye mudhd vaisnavandrh mahdtmandrh patanti pitrbhih sarddham mahd raurava samjnite O Emperor, by blaspheming a Vaisnava, one loses his religiosity, wealth, glory, children, and exalted position. Foolish people who blaspheme exalted Vaisnavas will have to suffer in the hell known as Raurava, along with their forefathers.

HBV 10.312

हन्ति निन्दति वै द्वेष्टि वैष्णवान् नाभिनन्दति ।
क्रुध्यते याति नो हर्ष□ दर्शने पतनानि षट्

hanti nindati vai dveṣṭi vaiṣṇavān nābhinandati |
krudhyate yāti no harṣaṁ darśane patanāni ṣaṭ

One who beats, criticizes, hates, disrespects, displays anger toward, or does not express happiness upon seeing a Vaisnava will go to hell. These six activities can lead one on the path to hellish life.

HBV 10.313

तत्रैवामृतसारोद्धारे श्री-यमोक्तौ –
जन्म-प्रभृति यत् किञ्चित् सुकृत□ समुपार्जितम् ।
नाशम् आयाति तत् सर्व□ पीडयेद् यदि वैष्णवान्

tatraivāmṛtasāroddhāre śrī-yamoktau –
janma-prabhṛti yat kiñcit sukṛtaṁ samupārjitam |
nāśam āyāti tat sarvaṁ pīḍayed yadi vaiṣṇavān

Those who give trouble to Vaisnavas will lose all the piety that they had accumulated since birth-

HBV 10.314–315

द्वारका-माहात्म्ये प्रह्लाद-बलि-स□वादे –
कर-पत्रैश् च फाल्यन्ते सुतीव्रैर् यम-शासनैः ।
निन्दा□ कुर्वन्ति ये पापा वैष्णवाना□ महात्मनाम्
पूजितो भगवान् विष्णुर् जन्मान्तर-शतैर् अपि ।
प्रसीदति न विश्वात्मा वैष्णवे चापमानिते

dvārakā-māhātmye prahlāda-bali-saṁvāde –
kara-patraiś ca phālyante sutīvrair yama-śāsanaiḥ |
nindāṁ kurvanti ye pāpā vaiṣṇavānāṁ mahātmanām
pūjito bhagavān viṣṇur janmāntara-śatair api |
prasīdati na viśvātmā vaiṣṇave cāpamānite

recorded in .', these verses are found) kara patreisca phalyante sutl vrairyam sdsanaih ninddm kurvvanti ye papa vaisndvdndm mahdtmandm pujito bhagavdn visnur janmdntara satair api prasldati na visvatmd vaisnave cdpamdnite The Yamadutas cut into pieces with a sharp knife the body of a person who blasphemes pure devotees of the Lord. Lord Hari never becomes pleased with those who disregard Vaisnavas, even if He is worshiped by them, birth after birth.

HBV 10.316

दशम-स्कन्धे च [भ्प् १०.७४.४०] –
निन्दा भगवतः शृण्वꣳस् तत्-परस्य जनस्य वा ।
ततो नापैति यः सो ऽपि यात्य् अधः सुकृताच् च्युतः

daśama-skandhe ca [BhP 10.74.40] –
nindāṁ bhagavataḥ śṛṇvaṁs tat-parasya janasya vā |
tato nāpaiti yaḥ so 'pi yāty adhaḥ sukṛtāc cyutaḥ

Anyone who fails to immediately leave the place where he hears criticism of the Supreme Lord or His faithful devotee will certainly fall down and lose all of his pious merit.

HBV 10.317

अतएवोक्त विष्णु-धर्मोत्तरे –
जीवित विष्णु-भक्तस्य वर पञ्च-दिनानि च ।
न तु कल्प-सहस्राणि भक्ति-हीनस्य केशवे

ataevoktaṁ viṣṇu-dharmottare –
jīvitaṁ viṣṇu-bhaktasya varaṁ pañca-dināni ca |
na tu kalpa-sahasrāṇi bhakti-hīnasya keśave

520 SRI HARI-BHAKTI-VILASA na tu kalpa sahasrdni bhaktihlnasya kesave It is better to live for five days as a devotee of Lord Visnu than to live for one thousand kalpas without devotion for Lord Kesava.

HBV 10.318

अतएवोक्त श्री-भागवते ऐलोपाख्यानान्ते [भ्प् ११.२६.२६] --
ततो दुःसङ्गम् उत्सृज्य सत्सु सज्जेत बुद्धिमान् ।
सन्त एवास्य छिन्दन्ति मनो-व्यासङ्गम् उक्तिभिः

ataevoktaṁ śrī-bhāgavate ailopākhyānānte [BhP 11.26.26] --
tato duḥsaṅgam utsṛjya satsu sajjeta buddhimān |
santa evāsya chindanti mano-vyāsaṅgam uktibhiḥ

end of the story about Aula, this verse is found) taw duhsangam utsrjya satsu sajjeta buddhimdn santa evdsya chindanti mano-vydsangam uktibhih An intelligent person should therefore give up all bad association and instead search out the association of saintly devotees, whose words cut the rope of excessive attachment within one's mind.

HBV 10.319

अथ श्री-भगवद्-भक्तान् सल्-लक्षण-विभूषितान् ।
गत्वा तान् दूरतो दृष्ट्वा दण्डवत् प्रणमेन् मुदा

atha śrī-bhagavad-bhaktān sal-lakṣaṇa-vibhūṣitān |
gatvā tān dūrato dṛṣṭvā daṇḍavat praṇamen mudā

Thereafter, one should approach exalted devotees whose bodies are decorated with tilaka and auspicious symbols and offer obeisances to them from a distance by falling flat onto the ground.

HBV 10.320

तेजो-द्रविण-पञ्चरात्रे –
वैष्णवो वैष्णव दृष्ट्वा दण्डवत् प्रणमेद् भुवि ।
उभयोर् अन्तरा विष्णुः शङ्ख-चक्र-गदाधरः

tejo-draviṇa-pañcarātre –
vaiṣṇavo vaiṣṇavaṁ dṛṣṭvā daṇḍavat praṇamed bhuvi |
ubhayor antarā viṣṇuḥ śaṅkha-cakra-gadādharaḥ

It is recommended that as soon as a Vaisnava sees another Vaisnava he should bow down to Him by touching his head to the ground. This is done

because Lord Hari, who carries a conch, club, disc, and lotus in His four hands, resides within the hearts of both devotees.

HBV 10.321–322

तत्र च विशेषो बृहन्-नारदीये (१.२५.४१) –
सभाया यज्ञ-शालाया देवतायतनेष्व् अपि ।
प्रत्येक तु नमस्कारो हन्ति पुण्य पुराकृतम्
पुण्य-क्षेत्रे पुण्य-तीर्थे स्वाध्याय-समये तथा ।
प्रत्येक तु नमस्कारो हन्ति पुण्य पुराकृतम्

tatra ca viśeṣo bṛhan-nāradīye (1.25.41) –
sabhāyāṁ yajña-śālāyāṁ devatāyataneṣv api |
pratyekaṁ tu namaskāro hanti puṇyaṁ purākṛtam
puṇya-kṣetre puṇya-tīrthe svādhyāya-samaye tathā |
pratyekaṁ tu namaskāro hanti puṇyaṁ purākṛtam

By offering obeisances to only one person who is seated in an assembly, at a sacrificial arena, or in a temple room, all of one's piety that had been accumulated over a long period of time is destroyed. In other words, if one simply offers obeisances to one person, ignoring the other devotees or the Deities, that is considered to be an offense.

HBV 10.323

वैष्णव॰ चागत॰ वीक्ष्याभिगम्यालिङ्ग्य वैष्णवम् ।
वैदेशिक॰ प्रीणयेयुर् दर्शयन्तः स्व-वैष्णवान्

vaiṣṇavaṁ cāgataṁ vīkṣyābhigamyāliṅga vaiṣṇavam |
vaideśikaṁ prīṇayeyur darśayantaḥ sva-vaiṣṇavān

As soon as one sees a Vaisnava who has just arrived from another place, one should embrace him with affection, and please him by introducing him to his fellow Vaisnavas.

HBV 10.324

तथा चोक्त॰ श्री-ब्रह्मणा तेजो-द्रविण-पञ्चरात्रे --
नारायणाश्रय॰ भक्त॰ देशान्तर-समागतम् ।
प्रीणयेद् दर्शय॰स् तस्य भक्त्या नारायणाश्रयान् इति ।

tathā coktaṁ śrī-brahmaṇā tejo-draviṇa-pañcarātre --
nārāyaṇāśrayaṁ bhaktaṁ deśāntara-samāgatam |
prīṇayed darśayaṁs tasya bhaktyā nārāyaṇāśrayān iti |

522 SRI HARI-BHAKTI-VILASA When one sees a devotee of Lord Narayana who has just arrived from another place, one should please him by affectionately introducing him to the other devotees.

HBV 10.325

ततश् च वैष्णवः प्राप्तः सन्तर्प्य वचनामृतैः ।
सद्-बन्धुर् इव सम्मान्यो'न्यथा दोषो महान् स्मृतः

tataś ca vaiṣṇavaḥ prāptaḥ santarpya vacanāmṛtaiḥ |
sad-bandhur iva sammānyo'nyathā doṣo mahān smṛtaḥ

When a Vaisnava arrives at your door, you should very respectfully greet him, speak to him with sweet words, and behave with him like a friend. Otherwise, you will surely be

considered to have committed a sin.

HBV 10.326

स्कान्दे श्री-मार्कण्डेय-भगीरथ-स□वादे –
दृष्ट्वा भागवत□ दैवात् सम्मुखे यो न याति हि ।
न गृह्णाति हरिस् तस्य पूजा□ द्वादश-वार्षिकीम्

skānde śrī-mārkaṇḍeya-bhagīratha-saṁvāde –
dṛṣṭvā bhāgavataṁ daivāt sammukhe yo na yāti hi |
na gṛhṇāti haris tasya pūjāṁ dvādaśa-vārṣikīm

that is recorded in the SUanda Purana, it is stated) drstvd bhdgavatarh daivdt sammukhe yo na ydti hi na grhndti haristasya pujdm dvddasvdrsiklm For twelve years, the Supreme Lord will not accept the worship of a person who fails to greet a Vaisnava immediately upon meeting him.

HBV 10.327–328

यो न गृह्णाति भूपाल वैष्णव□ गृहम् आगतम् ।
तद्-गृह□ पितृभिस् त्यक्त□ श्मशानम् इव भीषणम्
अथवाभ्यगत□ दूराद् यो नार्चयन्ति वैष्णवम् ।
स्व-शक्त्या नृप-शार्दूल नान्यः पाप-रतस् ततः

yo na gṛhṇāti bhūpāla vaiṣṇavaṁ gṛham āgatam |
tad-gṛhaṁ pitṛbhis tyaktaṁ śmaśānam iva bhīṣaṇam
athavābhyagataṁ dūrād yo nārcayanti vaiṣṇavam |
sva-śaktyā nṛpa-śārdūla nānyaḥ pāpa-ratas tataḥ

O foremost king, the house of a person who does not listen to a vaisnava who has come to his house is just like a graveyard. The forefathers do not live in that house. There is no one more sinful than a person who does not treat according to his own ability a vaisnava who has arrived from another place.

HBV 10.329

श्रान्तं भागवतं दृष्ट्वा कठिनं यस्य मानसम् ।
प्रसीदति न दुष्टात्मा श्वपचाद् अधिको हि सः

śrāntaṁ bhāgavataṁ dṛṣṭvā kaṭhinaṁ yasya mānasam |
prasīdati na duṣṭātmā śvapacād adhiko hi saḥ

One whose heart does not soften due to compassion upon seeing a tired devotee of Lord Hari arrive at his door (or temple) is certainly a miscreant and more degraded than a dog-eater.

HBV 10.330

विप्रं भागवतं दृष्ट्वा दीनम् आतुर-मानसम् ।
न करोति परित्राणं केशवो न प्रसीदति

vipraṁ bhāgavataṁ dṛṣṭvā dīnam ātura-mānasam |
na karoti paritrāṇaṁ keśavo na prasīdati

Lord Hari becomes displeased with someone who, after seeing a qualified brdnmana that is devoted to the Supreme Lord, and who is in need of assistance, does not look after his comfort.

HBV 10.331–332

दृष्ट्वा भागवतं विप्रं नमस्कारेण नार्चयेत् ।
देहिनस् तस्य पापस्य न च वै क्षमते हरिः
अपूजितो यदा गच्छद् वैष्णवो गृह-मेधिनः ।
शत-जन्मार्जितं भूप पुण्यम् आदाय गच्छति

dṛṣṭvā bhāgavataṁ vipraṁ namaskāreṇa nārcayet |
dehinas tasya pāpasya na ca vai kṣamate hariḥ
apūjito yadā gacchad vaiṣṇavo gṛha-medhinaḥ |
śata-janmārjitaṁ bhūpa puṇyam ādāya gacchati

O King, Lord Hari does not forgive the sinful person who, after seeing an exalted devotee of the Supreme Lord, does not offer him obeisances and worship him. If a Vaisnava returns home without being worshiped, the

524 SRI HARI-BHAKTI-VILASA piety that the landlord had accumulated during his last one hundred births vanishes.

HBV 10.333–334

अनभ्यर्च्य पितॄन् देवान् भुञ्जते हरि-वासरे ।
तत् पाप जायते भूप वैष्णवानाम् अतिक्रमे
पूर्व कृत्वा तु सम्मानम् अवज्ञा कुरुते तु यः ।
वैष्णवाना महीपाल सान्वयो याति सङ्क्षयम्

anabhyarcya pitṝn devān bhuñjate hari-vāsare |
tat pāpaṁ jāyate bhūpa vaiṣṇavānām atikrame
pūrvaṁ kṛtvā tu sammānam avajñāṁ kurute tu yaḥ |
vaiṣṇavānāṁ mahīpāla sānvayo yāti saṅkṣayam

O King, by disrespecting Vaisnavas, one becomes afflicted by the sinful reactions for being averse to the worship of the demigods and forefathers, and eating on Ekadasi. One who first displays respect for a Vaisnava and then disregards him later on, faces ruination, along with his entire family.

HBV 10.335

पाद्मे वैशाख-माहात्म्ये यम-ब्राह्मण-स वादे [पद्मप् ५.९६.६९}
वैष्णव जनम् आलोक्य नाभ्युत्थान करोति यः ।
प्रणयादरतो विप्र स नरो नरकातिथिः

pādme vaiśākha-māhātmye yama-brāhmaṇa-saṁvāde [PadmaP 5.96.69}
vaiṣṇavaṁ janam ālokya nābhyutthānaṁ karoti yaḥ |
praṇayādarato vipra sa naro narakātithiḥ

recorded in the Vcusakha-inahatmya of the Padma Purdna it is stated) vaisnavam janamalokya ndbhyutthdnarh karoti yah pranayddarato vipra sa naro narakdtithih If someone does not stand up and show love and respect upon seeing a Vaisnava, he will certainly go to hell.

HBV 10.336

चतुर्थ-स्कन्धे [भ्प् ४.२२.११] च --
व्यालालय-द्रुमा वै तेष्व् अरिक्ताखिल-सम्पदः ।
यद्-गृहास् तीर्थ-पादीय- पादतीर्थ-विवर्जिताः

caturtha-skandhe [BhP 4.22.11] ca --
vyālālaya-drumā vai teṣv ariktākhila-sampadaḥ |
yad-gṛhās tīrtha-pādīya- pādatīrtha-vivarjitāḥ

Even though it may exhibit great prosperity, a house where the devotees of the Lord have never been invited and where there is no water for washing their feet is to be compared to a tree full of snakes.

HBV 10.337–338

स्कान्दे –
दह्न्यो'ह कृत-कृत्यो'ह यद् यूय गृहम् आगताः ।
दुर्लभ दर्शन नून वैष्णवाना यथा हरेः
मेरु-मन्दर-तुल्या वै पुण्य-पुञ्जा मया कृताः ।
सम्प्राप्त दर्शन यद् वै वैष्णवाना महात्मनाम्

skānde –
dahnyo'haṁ kṛta-kṛtyo'haṁ yad yūyaṁ gṛham āgatāḥ |
durlabhaṁ darśanaṁ nūnaṁ vaiṣṇavānāṁ yathā hareḥ
meru-mandara-tulyā vai puṇya-puñjā mayā kṛtāḥ |
samprāptaṁ darśanaṁ yad vai vaiṣṇavānāṁ mahātmanām

skdnde (In the Skanda Purana it is stated) dhanyo'harh krta krtyo'harh yad yuyam grhamdgatdh durllabharh darsanarh nilnarh vaisnavdndrh yathd hareh meru mandara tulyd vai punya punjd mayd krtdh sarhprdptarh darsanarh yad vai vaisnavdndrh mahdtmandm When a Vaisnava comes to his house, a householder should greet him by saying, "My life has become successful because of your auspicious arrival. Just as the darsana of Lord Hari is rarely attained, so is the darsana of a Vaisnava. I must have accumulated heaps of piety, as great as Mount Sumeru, so that I now have the opportunity of serving an exalted Vaisnava."

HBV 10.339

दशम-स्कन्धे श्री-गर्गाचार्यं प्रति श्री-नन्दस्य वाक्यम् [भ्प् १०.८.४] --
महद्-विचलनं नृणां गृहिणां दीन-चेतसाम् ।
निःश्रेयसाय भगवन् कल्पते नान्यथा क्वचित्

daśama-skandhe śrī-gargācāryaṁ prati śrī-nandasya vākyam [BhP 10.8.4] --
mahad-vicalanaṁ nr̄ṇāṁ gr̥hiṇāṁ dīna-cetasām |
niḥśreyasāya bhagavan kalpate nānyathā kvacit

which is found in the Srimad-Bhagavatam [10.8.4]) mahad-vicalanarh nfndrh grhindrh dina-cetasdm nihsreyasdya bhagavan halpate ndnyathd kvacit O exalted devotee, saints like you travel over the earth for the sake of poor-hearted householders like us, not for fulfilling any personal desire.

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HBV 10.340–343

चतुर्थ-स्कन्धे [भ्प् ४.२२.७,१०, १३-१४] --
अहो आचरितं किं मे मङ्गलं मङ्गलायनाः ।
यस्य वो दर्शनं ह्य् आसीद् दुर्दर्शानां च योगिभिः
अधना अपि ते धन्याः साधवो गृह-मेधिनः ।
यद्-गृहा ह्य् अर्ह-वर्याम्बु- तृण-भूमीश्वरावराः
कच्चिन् नः कुशलं नाथा इन्द्रियार्थार्थ-वेदिनाम् ।
व्यसनावाप एतस्मिन् पतितानां स्व-कर्मभिः
भवत्सु कुशल-प्रश्न आत्मारामेषु नेष्यते ।
कुशलाकुशला यत्र न सन्ति मति-वृत्तयः

caturtha-skandhe [BhP 4.22.7,10, 13-14] --
aho ācaritaṁ kiṁ me maṅgalaṁ maṅgalāyanāḥ |
yasya vo darśanaṁ hy āsīd durdarśānāṁ ca yogibhiḥ
adhanā api te dhanyāḥ sādhavo gr̥ha-medhinaḥ |
yad-gr̥hā hy arha-varyāmbu- tr̥ṇa-bhūmīśvarāvarāḥ
kaccin naḥ kuśalaṁ nāthā indriyārthārtha-vedinām |
vyasanāvāpa etasmin patitānāṁ sva-karmabhiḥ
bhavatsu kuśala-praśna ātmārāmeṣu neṣyate |
kuśalākuśalā yatra na santi mati-vr̥ttayaḥ

as recorded in the Snmad'Bhdgavatam. [4.22.7, 10, 13-14]) aho dcaritarh kim me mangalam mangaldyandh yasya vo darsanarh hy dsld durdarsdndm ca yogibhih adhand api te dhanydh sddhavo grha-medhinah yad-grhd hy arha-varydmbu- trna-bhumiivardvardh kaccin nah kusalam ndthd indriydrthdrtha-vedindm vyasandvdpa etasmin patitdndm sva-karmabhih bhavatsu kusala-prasna dtmdrdmesu nesyate kusaldkusald yatra na sand mati-vrttayah King Prthu said: My dear sages, it is very difficult for even mystic yogis to see you because you are very rarely seen in this world. I do not know what kind of pious activity I performed so that now, you are present before me. A person may not be rich and he may be attached to family life but he becomes glorious when saintly persons are present in his home. Both master and servants who are engaged in offering their visitors water, a sitting place, and paraphernalia for reception are glorified. Thereafter, Prthu Maharaja inquired from the sages about how persons who are entangled in material existence because of their previous actions, and thus are simply engaged in matters of sense gratification, could achieve a life of auspiciousness. King Prthu continued: My dear sages, there is no need for me to ask about your good or bad fortune because you are always absorbed in transcendental

ecstasy. The mental concoction of auspicious and inauspicious does not exist in you.

HBV 10.344

स्कान्दे श्री-मार्कण्डेय-भगीरथ-स□वादे—
सम्मुख□ व्रजमानस्य वैष्णवाना□ नराधिप ।
पदे पदे यज्ञ-फल□ प्राहुः पौराणिका द्विजाः

skānde śrī-mārkaṇḍeya-bhagīratha-saṁvāde—
sammukhaṁ vrajamānasya vaiṣṇavānāṁ narādhipa |
pade pade yajña-phalaṁ prāhuḥ paurāṇikā dvijāḥ

that is found in the Skanda Purana it is stated) sammukham vraja mdnasya vaisnavdndm narddhipa pade pade yajnaphalam prdhuh paurdnikd dvijdh O King, long ago, respected brdhmanas stated: Those who approach exalted Vaisnavas attain the merit of performing a sacrifice with each step they take.

HBV 10.345

अथ वैष्णव-स्तुति-माहात्म्यम् । तत्रैव—
प्रत्यक्ष□ वा परोक्ष□ वा यः प्रश□सति वैष्णवम् ।
ब्रह्म-हा मद्यपः स्तेयी गुरु-गामी सदा नृणाम् ।
मुच्यते पातकात् सद्यो विष्णुर् आह नृपोत्तम

atha vaiṣṇava-stuti-māhātmyam | tatraiva—
pratyakṣaṁ vā parokṣaṁ vā yaḥ praśaṁsati vaiṣṇavam |
brahma-hā madyapaḥ steyī guru-gāmī sadā nṝṇām |
mucyate pātakāt sadyo viṣṇur āha nṛpottama

If a person directly or indirectly praises a Vaisnava, he will soon become freed from all sinful reactions, even if he was a drunkard, killed a brdhmana, stole gold, or enjoyed sex with his spiritual master's wife. This was stated by Lord Visnu Himself.

HBV 10.346

कि□ च—
प्रत्यक्ष□ वा परोक्ष□ वा ये प्रश□सन्ति वैष्णवम् ।
प्रसादाद् वासुदेवस्य ते तरन्ति भवार्णवम्

kiṁ ca—
pratyakṣaṁ vā parokṣaṁ vā ye praśaṁsanti vaiṣṇavam |
prasādād vāsudevasya te taranti bhavārṇavam

528 SRI HARI-BHAKTI-VILASA d prasdddd vdsudevasya te taranti bhavdrnavam Those who directly or indirectly glorify Vaisnavas easily cross over the ocean of material existence by the mercy of Lord Vasudeva.

HBV 10.347–348

अथ वैष्णव-सम्मान-माहात्म्यम् । तत्रैवामृत-सारोद्धारे—
श्रद्धया दत्तम् अन्न□ च वैष्णवाग्निषु जीर्यति ।
तद्-अन्न□ मेरुणा तुल्य□ भवते च दिने दिने
दैवे पैत्रे च यो दद्याद् वारि-मात्र□ तु वैष्णवे ।
सप्तोदधि-सम□ भूत्वा पितृणाम् उपतिष्ठति

atha vaiṣṇava-sammāna-māhātmyam | tatraivāmṛta-sāroddhāre—
śraddhayā dattam annaṁ ca vaiṣṇavāgniṣu jīryati |

tad-annaṁ meruṇā tulyaṁ bhavate ca dine dine
daive paitre ca yo dadyād vāri-mātraṁ tu vaiṣṇave |
saptodadhi-samaṁ bhūtvā pitṝṇām upatiṣṭhati

tatraivdmrtasdroddhdre (In the Amrta-saroddhdra it is stated) sraddhayd dattam annanca vaisnavagnisu jlryyati tadannarh merund tulyarh bhavate ca dine dine daive paitre ca yo dadydd vdrimdtrantu vaisnave saptodadhi samarh bhiitvd pitrrndm upatisthati When one faithfully offers food to a Vaisnava, as the food is being digested, that person achieves pious merit as great as Mount Sumeru. A little water offered to a Vaisnava while one is worshiping the demigods or forefathers becomes as vast as the water of the seven seas, in front of the forefathers.

HBV 10.349–350

विष्णु-धर्मे—
किं दानैः किं तपोभिर् वा यज्ञैश् च विविधैः कृतैः ।
सर्वं सम्पद्यते पुंसां विष्णु-भक्ताभिपूजनात्
पूजयेद् वैष्णवान् एतान् प्रयत्नेन विचक्षणः ।
स्व-शक्त्या वैष्णवेभ्यो यद् दत्तं स्याद् अक्षयं भवेत्

viṣṇu-dharme—
kiṁ dānaiḥ kiṁ tapobhir vā yajñaiś ca vividhaiḥ kṛtaiḥ |
sarvaṁ sampadyate puṁsāṁ viṣṇu-bhaktābhipūjanāt
pūjayed vaiṣṇavān etān prayatnena vicakṣaṇaḥ |
sva-śaktyā vaiṣṇavebhyo yad dattaṁ syād akṣayaṁ bhavet

There is not much benefit obtained by giving charity, performing austerities, and conducting sacrifices. However, simply by worshiping the devotees of Lord Hari, one achieves all kinds of opulence. Therefore, it is the duty of every wise man to carefully worship the Vaisnavas. Anything offered to a Vaisnava, according to one's capacity, yields unlimited benefit.

HBV 10.351

बृहन्-नारदीये यज्ञमाल्य्-उपाख्याने (नार्प् १.३६.५९)--
हरि-भक्ति-रतान् यस् तु हरि-बुद्ध्या प्रपूजयेत् ।
तस्य तुष्यन्ति विप्रेन्द्र ब्रह्म-विष्णु-महेश्वराः

bṛhan-nāradīye yajñamāly-upākhyāne (NārP 1.36.59)--
hari-bhakti-ratān yas tu hari-buddhyā prapūjayet |
tasya tuṣyanti viprendra brahma-viṣṇu-maheśvarāḥ

narrated in the Brhan-ndradiya Purdna, it is stated) hari bhakti ratdn yastu hari buddhyd prapiijayet I tasya tusyanti viprendrd brahma visnu sivadayah By worshiping Vaisnavas who are fixed in devotional service to Lord Visnu, and by considering them to be as good as Lord Hari, one automatically pleases Lord Brahma, Lord Visnu and Mahadeva.

HBV 10.352

हरि-पूजा-पराणा च हरि-नाम-रतात्मनाम् ।
शुश्रूषा-निरता यान्ति पापिनोऽपि परा गतिम्

hari-pūjā-parāṇāṁ ca hari-nāma-ratātmanām |
śuśrūṣā-niratā yānti pāpino'pi parāṁ gatim

Even if one is very sinful, if he serves great Vaisnavas who are always absorbed in worshiping Lord Hari and chanting His holy names, he will attain the supreme goal of life.

HBV 10.353

तत्रैव यज्ञध्वजोपाख्यानस्यारम्भे (नार्प् १.३९.५)--
स सार-सागर तर्तु य इच्छेन् मुनिपुङ्गव ।
स भजेद् धरि-भक्ताना भक्तान् वै पाप-हारिणः

tatraiva yajñadhvajopākhyānasyārambhe (NārP 1.39.5)--
saṁsāra-sāgaraṁ tartuṁ ya icchen munipuṅgava |
sa bhajed dhari-bhaktānāṁ bhaktān vai pāpa-hāriṇaḥ

narrated in the Brhari'naradlya Purdna, it is stated) sarhsdra sdgararh tartturh ya icchem munipungavdh sa bhajed haribhaktdndrh bhaktdrhste papa hdrinah

530 SRI HARI-BHAKTI-VILASA O exalted sages, let those who wish to cross over the ocean of material existence worship the servants of the devotees of Lord Hari because such service

nullifies all sinful reactions.

HBV 10.354–355

तद्-अन्ते च (नार्प् १.३९.६१-३, ६५)—
यो विष्णु-भक्तान् निष्कामान् भोजयेत् श्रद्धयान्वितः ।
त्रिः-सप्त-कुल-स□युक्तास् ते यान्ति हरि-मन्दिरम्
विष्णु-भक्ताय यो दद्यान् निष्कामाय महात्मने ।
पानीय□ वा फल□ वापि स एव भगवत्-प्रियः

tad-ante ca (NārP 1.39.61-3, 65)—
yo viṣṇu-bhaktān niṣkāmān bhojayet śraddhayānvitaḥ |
triḥ-sapta-kula-saṁyuktās te yānti hari-mandiram
viṣṇu-bhaktāya yo dadyān niṣkāmāya mahātmane |
pānīyaṁ vā phalaṁ vāpi sa eva bhagavat-priyaḥ

One who respectfully feeds Vaisnavas who are without any material desires will attain the abode of Lord Hari, along with twenty-one generations of his family. One who offers water or fruit to an exalted devotee who is free from material desires will achieve the same result.

HBV 10.356–357

विष्णु-भक्ति-पराणा□ तु शुश्रूषा□ कुर्वते तु ये ।
ते यान्ति विष्णु-भवन□ यावद्-आभूत-सम्प्लवम्
देव-पूजा-परो यस्य गृहे वसति सर्वदा ।
तत्रैव सर्व-देवाश् च तिष्ठन्ति श्री-हरिस् तथा

viṣṇu-bhakti-parāṇāṁ tu śuśrūṣāṁ kurvate tu ye |
te yānti viṣṇu-bhavanaṁ yāvad-ābhūta-samplavam
deva-pūjā-paro yasya gṛhe vasati sarvadā |
tatraiva sarva-devāś ca tiṣṭhanti śrī-haris tathā

Those who serve exalted devotees of Lord Visnu will attain His eternal abode, along with twenty'one generations of their families. Lord Hari personally resides, along with Laksmi and all of the demigods, in a house where devotees spontaneously worship Lord Krsna.

HBV 10.358–359

लैङ्गे—
नारायण-परो विद्वान् यस्यान्न॰ प्रीत-मानसः ।
अश्नाति तद्-धरेर् आस्य॰ गतम् अन्न॰ न स॰शयः
सर्वार्चनाद् अपि विश्वात्मा प्रीतो भवति माधवः ।
दृष्ट्वा भागवतस्यान्न॰ स भुङ्क्ते भक्त-वत्सलः

laiṅge—
nārāyaṇa-paro vidvān yasyānnaṁ prīta-mānasaḥ |
aśnāti tad-dharer āsyaṁ gatam annaṁ na saṁśayaḥ
sarvārcanād api viśvātmā prīto bhavati mādhavaḥ |
dṛṣṭvā bhāgavatasyānnaṁ sa bhuṅkte bhakta-vatsalaḥ

Food that is accepted with pleasure by a learned devotee of Lord Narayana is certainly relished by the Lord Himself. In other words, the Supreme Lord eats through the mouth of a Vaisnava. Lord Hari, the supreme soul of the universe, is very affectionate toward His devotees. He is more pleased while relishing the food offered to a Vaisnava than food offered to Him directly.

HBV 10.360

ब्राह्मे श्री-भगवद्-वाक्यम्—
नैवेद्य॰ पुरतो न्यस्त॰ दृष्ट्वैव स्वीकृत॰ मया ।
भक्तस्य रसनाग्रेण रसम् अश्नामि पद्मज

brāhme śrī-bhagavad-vākyam—
naivedyaṁ purato nyastaṁ dṛṣṭvaiva svīkṛtaṁ mayā |
bhaktasya rasanāgreṇa rasam aśnāmi padmaja

O Brahma, whatever food is offered to Me in My form as the salagrdma- sild, I accept simply by seeing it. On the other hand, I directly taste the food that is eaten by My devotee.

HBV 10.361–363

पाद्मोत्तर-खण्डे (२५३.१७६-८) श्री-शिवोमा-स□वादे --
आराधनाना□ सर्वेषा□ विष्णोर् आराधन□ परम् ।
तस्मात् परतर□ देवि तदीयाना□ समर्चनम्
अर्चयित्वापि गोविन्द□ तदीयान् नार्चयेत् पुनः ।
न स भागवतो ज्ञेयः केवल□ दाम्भिकः स्मृतः
पुमा□स् तस्मात् प्रयत्नेन वैष्णवान् पूजयेत् सदा ।
सर्व□ तरति दुःखौघ□ महा-भागवतार्चनात्

pādmottara-khaṇḍe (253.176-8) śrī-śivomā-saṁvāde --
ārādhanānāṁ sarveṣāṁ viṣṇor ārādhanaṁ param |
tasmāt parataraṁ devi tadīyānāṁ samarcanam
arcayitvāpi govindaṁ tadīyān nārcayet punaḥ |
na sa bhāgavato jñeyaḥ kevalaṁ dāmbhikaḥ smṛtaḥ
pumāṁs tasmāt prayatnena vaiṣṇavān pūjayet sadā |
sarvaṁ tarati duḥkhaughaṁ mahā-bhāgavatārcanāt

in the Padma Purana, Uttara Khanda, these verses are found) drddhandndrh sarvvesdrh' visnor drddhanarh param tasmdt parataraṙh devi tadiydndrh samarccanam arccayitvd tu govindarh tadiyan ndrccayet tu yah • na sa bhdgavato jfieyah kevalarh ddmbhikah smrtah *

532 SRI HARI-BHAKTI'VILASA tasmdt sarvva prayatnena vaisnavdn pujayet sadd sarvvarh tarati gharh mahd bhdgavata arccandt Among all kinds o{ worship, the worship of Lord Visnu is the best. And yet, even superior to the worship of Lord Visnu is the worship of those who are related to Him. One who only worships Lord Govinda but does not worship His devotees cannot be called a genuine devotee. Instead, he should be considered to be a very proud person. Therefore, one should always worship Vaisnavas with great care and attention because such worship alleviates all of one's material miseries.

HBV 10.364–365

एकादशे श्री-भगवद्-वाक्यम् [भ्प् ११.११.४४, ११.१९.२१] –
वैष्णवे बन्धु-सत्-कृत्या
मद्-भक्त-पूजाभ्यधिका

ekādaśe śrī-bhagavad-vākyam [BhP 11.11.44, 11.19.21] –
vaiṣṇave bandhu-sat-kṛtyā
mad-bhakta-pūjābhyadhikā

in the Srimad-Bhagavatam [11.11.44 and 11.19.21]) vaisnave bandhusatkrtyd madbhahta pujd bhyadhikd One should deal with a Vaisnava as if he were a friend and thus show him due respect. The worship of My devotee is more pleasing to Me than the worship offered directly to Me.

HBV 10.366

किञ्च स्कान्दे श्री-मार्कण्डेय-भगीरथ-संवादे –
कर्मणा मनसा वाचा ये'र्चयन्ति सदा हरिम् ।
तेषां वाक्यं नरैः कार्यं ते हि विष्णु-समा नराः

kiṁ ca skānde śrī-mārkaṇḍeya-bhagīratha-saṁvāde –
karmaṇā manasā vācā ye'rcayanti sadā harim |
teṣāṁ vākyaṁ naraiḥ kāryaṁ te hi viṣṇu-samā narāḥ

that is found in the Skanda Purana, it is stated) karmmand manasd vdcd yer'ccayanti sadd harim tesdrh vdkyarh naraih kdryyarh te hi visnusamd nardh It is the duty of everyone to follow the orders of the great souls who constantly worship Lord Hari with their body, mind, and speech. These great souls are as glorious as Lord Hari Himself.

HBV 10.367

इत्य् आदृतो'नुशृणुयाद् भक्ति-शास्त्राणि तत्र च ।
श्री-भागवतम् अत्रापि कृष्ण-लीला-कथां मुहुः

ity ādṛto'nuśṛṇuyād bhakti-śāstrāṇi tatra ca |
śrī-bhāgavatam atrāpi kṛṣṇa-līlā-kathāṁ muhuḥ

One should exchange warm greetings with Vaisnavas and hear the Vedic literature from them, especially the narrations of Lord Krsna's pastimes that are found in the Tenth Canto of the Srirnad-Bhagavatarn.

HBV 10.368

स्कान्दे श्री-ब्रह्म-नारद-स□वादे –
वैष्णवानि तु शास्त्राणी ये शृण्वन्ति पठन्ति च ।
धन्यास् ते मानवा लोके तेसा□ कृष्णः प्रसीदति

skānde śrī-brahma-nārada-saṁvāde –
vaiṣṇavāni tu śāstrāṇī ye śṛṇvanti paṭhanti ca |
dhanyās te mānavā loke tesāṁ kṛṣṇaḥ prasīdati

that is found in the Skanda Purdna, it is stated) vaisnavani ca sdstrdni ye srnvanti pathanti ca dhanydste mdnavd loke tesdrh krsnah prasldati Glorious are those who hear and study Vaisnava literature! Their lives are considered glorious because they give pleasure to Lord Krsna.

HBV 10.369

वैष्णवानि तु शास्त्राणी ये ‘र्चयन्ति गृहे नराः ।
सर्व-पाप-विनिर्मुक्ता भवन्ति सुर-वन्दिताः

vaiṣṇavāni tu śāstrāṇī ye ‘rcayanti gṛhe narāḥ |
sarva-pāpa-vinirmuktā bhavanti sura-vanditāḥ

By worshiping Vaisnava literature in their homes, people can be relieved of all sinful reactions and gain the respect of people in general.

HBV 10.370

सर्वस्वेनापि विप्रेन्द्र कर्तव्यः शास्त्र-सङ्ग्रहः ।
वैष्णवैस् तु महा-भक्त्या तुष्ट्य्-अर्थ□ चक्र-पाणिनः

sarvasvenāpi viprendra kartavyaḥ śāstra-saṅgrahaḥ |
vaiṣṇavais tu mahā-bhaktyā tuṣṭy-arthaṁ cakra-pāṇinaḥ

534 SRI HARI-BHAKTI-VILASA Just to please Lord Hari, it is the duty of all Vaisnvas to respectfully maintain a library of Vaisnava literature.

HBV 10.371

तिष्ठते वैष्णव॰ शास्त्र॰ लिखित॰ यस्य मन्दिरे ।
तत्र नारायणो देवः स्वय॰ वसति नारद

tiṣṭhate vaiṣṇavaṁ śāstraṁ likhitaṁ yasya mandire |
tatra nārāyaṇo devaḥ svayaṁ vasati nārada

O Narada, Lord Narayana personally resides in a house where Vaisnava literature is present.

HBV 10.372–373

पौराण॰ वैष्णव॰ श्लोक॰ श्लोकार्धम् अथवापि च ।
श्लोक-पाद॰ पठेद् यस् तु गो-सहस्र-फल॰ लभेत्
देवतानाम् ऋषीणा॰ च योगिनाम् अपि दुर्लभम् ।
विप्रेन्द्र वैष्णव॰ शास्त्र॰ मनुष्याणा॰ च का कथा

paurāṇaṁ vaiṣṇavaṁ ślokaṁ ślokārdham athavāpi ca |
śloka-pādaṁ paṭhed yas tu go-sahasra-phalaṁ labhet
devatānām ṛṣīṇāṁ ca yoginām api durlabham |
viprendra vaiṣṇavaṁ śāstraṁ manuṣyāṇāṁ ca kā kathā

Simply by studying one sloka, half of a sloka, or even one-fourth of a sloka from the Purdnas that describe the glories of Lord Visnu, one attains the merit of giving one thousand cows in charity. What to speak of human society, Vaisnava literature is rarely seen even in the abodes of the demigods, sages, and yogis.

HBV 10.374–375

तत्रैव श्री-कृष्णार्जुन-स॰वादे –
मम शास्त्राणि ये नित्य॰ पूजयन्ति पठन्ति च ।
ते नराः कुरु-शार्दूल ममातिथ्य॰ गताः सदा
मम शाख्य-प्रवक्तार॰ मम शास्त्रानुचिन्तकम् ।
चिन्तयामि न सन्देहो नर॰ त॰ चात्मवत् सदा

tatraiva śrī-kṛṣṇārjuna-saṁvāde –
mama śāstrāṇi ye nityaṁ pūjayanti paṭhanti ca |
te narāḥ kuru-śārdūla mamātithyaṁ gatāḥ sadā
mama śākhya-pravaktāraṁ mama śāstrānucintakam |
cintayāmi na sandeho naraṁ taṁ cātmavat sadā

recorded in the Skanda Purana these verses are found) mama sdstrdni ye nityarh pujayanti pathanti ca te nardh kurusddrdula * mama tithyam gatdh sadd mama sdstra vaktdram mama sdstrdnu cintakam

cintaydmi na sandeho naram tarn cdtmavat sadd O Arjuna, those who regularly worship and recite literature that is full of descriptions of My glories become just like My guest, worthy of My worship. There is no doubt that I always consider those who speak about and study My literature to be very dear to Me.

HBV 10.376

तत्रैव --
जीविताद् अधिक□ येषा□ शास्त्र□ भागवत□ कलौ ।
न तेषा□ भवति क्लेशो याम्यः कल्प-शतैर् अपि

tatraiva --
jīvitād adhikaṁ yeṣāṁ śāstraṁ bhāgavataṁ kalau |
na teṣāṁ bhavati kleśo yāmyaḥ kalpa-śatair api

tatraiva (In the same literature, it is stated) .• jlvitddadhikarh yesdm sastram bhagavatam kalau na tesdm bhavati kleso yamyah kalpa satair api In this age of Kali, those who treat the Srimad-Bhdgavatam as being dearer than their own lives will never suffer the punishment of Yamaraja for hundreds of kalpas.

HBV 10.377

धारयन्ति गृहे नित्य□ शास्त्र□ भागवत□ हि ये ।
आस्फोटयन्ति वल्गन्ति तेषा□ प्रीताः पितामहाः

dhārayanti gṛhe nityaṁ śāstraṁ bhāgavataṁ hi ye |
āsphoṭayanti valganti teṣāṁ prītāḥ pitāmahāḥ

The forefathers of those who always study and recite the Srimad- Bhagavatam in their houses dance in ecstasy without considering social conventions.

HBV 10.378–379

यावद् दिनानि विप्रर्षे शास्त्रꣳ भागवतꣳ गृहे ।
तावत् पिबन्ति पितरः क्षीरꣳ सर्पिर् मधूदकम्
ये'र्चयन्ति सदा गेहे शास्त्रꣳ भागवतꣳ नराः ।
प्रीणितास् तैश् च विबुधा यावद् आहुत-सम्प्लवम्

yāvad dināni viprarṣe śāstraṁ bhāgavataṁ gṛhe |
tāvat pibanti pitaraḥ kṣīraṁ sarpir madhūdakam
ye'rcayanti sadā gehe śāstraṁ bhāgavataṁ narāḥ |
prīṇitās taiś ca vibudhā yāvad āhūta-samplavam

536 SRI HARI-BHAKTI-VILASA prlnitds taisca vibudhd ydvada ahutd sarhplavam O brahmana sage, as long as one carefully keeps the Srimad-Bhdgavatam in his house, his forefathers enjoy an abundance of sweet rice, honey, and water. Know for certain that those who regularly worship Srimad-Bhagavatam in their houses have already satisfied all of the demigods.

HBV 10.380–381

यच्चन्ति वैष्णवे भक्त्या शास्त्रꣳ भागवतꣳ हि ये ।
कल्प-कोटि-सहस्राणि विष्णु-लोके वसन्ति ते
श्लोकार्धꣳ श्लोक-पादꣳ वा वरꣳ भागवतꣳ गृहे ।
शतशो'थ सहस्रैश् च किम् अन्यैः शास्त्र-सङ्ग्रहैः

yaccanti vaiṣṇave bhaktyā śāstraṁ bhāgavataṁ hi ye |
kalpa-koṭi-sahasrāṇi viṣṇu-loke vasanti te
ślokārdhaṁ śloka-pādaṁ vā varaṁ bhāgavataṁ gṛhe |
śataśo'tha sahasraiś ca kim anyaiḥ śāstra-saṅgrahaiḥ

Those who affectionately give the Srimad-Bhdgavatam in charity to a Vaisnava will go to reside in the abode of Lord Visnu for thousands of millions of kalpas. It is beneficial to keep even one-half or one-fourth of a sloka of Srimad- Bhdgavatam at one's home. There is no need to collect a library of hundreds and thousands of other books. Srimad-Bhagavatam is the complete and perfect literature.

HBV 10.382–386

न यस्य तिष्ठते गेहे शास्त्रं भागवतं कलौ ।
न तस्य पुनर् आवृत्तिर् याम्यात् पाशात् कदाचन
कथं स वैष्णवो ज्ञेयः शास्त्रं भागवतं कलौ ।
गृहे न तिष्ठते यस्य स विप्रः श्वपचाधमः
यत्र यत्र भवेद् विप्र शास्त्रं भागवतं कलौ ।
तत्र तत्र हरिर् याति त्रिदशैः सह नारद
तत्र सर्वाणि तीर्थानि नदीनद-सरांसि च ।
यत्र भागवतं शास्त्रं तिष्ठते मुनि-सत्तम
तत्र सर्वाणि तीर्थानि सर्वे यज्ञाः सुदक्षिणाः ।
यत्र भागवतं शास्त्रं पूजितं तिष्ठते गृहे

na yasya tiṣṭhate gehe śāstraṁ bhāgavataṁ kalau |
na tasya punar āvṛttir yāmyāt pāśāt kadācana
kathaṁ sa vaiṣṇavo jñeyaḥ śāstraṁ bhāgavataṁ kalau |
gṛhe na tiṣṭhate yasya sa vipraḥ śvapacādhamaḥ
yatra yatra bhaved vipra śāstraṁ bhāgavataṁ kalau |
tatra tatra harir yāti tridaśaiḥ saha nārada
tatra sarvāṇi tīrthāni nadīnada-sarāṁsi ca |
yatra bhāgavataṁ śāstraṁ tiṣṭhate muni-sattama
tatra sarvāṇi tīrthāni sarve yajñāḥ sudakṣiṇāḥ |
yatra bhāgavataṁ śāstraṁ pūjitaṁ tiṣṭhate gṛhe

In this age of Kali, one who does not have the Srimad-Bhagavatam in his house will not return from the abode of Yamaraja. In other words, he will continue to live there for a very long time. How can one be called a Vaisnava if he does not possess a copy of the Srimad-Bhagavatam'! O Narada, such a person is actually lower than a dog- eater, even if he was born in a brahmana family. Lord Hari, along with all of the demigods, personally remains present where Srimad-Bhagavatam is respectfully kept and worshiped. All holy rivers and lakes are also present at the place where Srimad-Bhagavatam is kept. In the house where Srimad-Bhagavatam is respectfully recited and studied, all of the sacred places are present, as well as all opulence and sacrifices.

HBV 10.387–389

किञ्च –
नित्यं भागवतं यस् तु पुराणं पठते नरः ।
प्रत्यक्षरं भवेत् तस्य कपिला-दानजं फलम्
श्लोकार्धं श्लोक-पादं वा नित्यं भागवतोद्भवम् ।
पठेत् शृणोति वा भक्त्या गो-सहस्रं फलं लभेत्
यः पठेत् प्रयतो नित्यं श्लोकं भागवतं मुने ।
अष्टादश-पुराणानां फलं प्राप्नोति मानवः

kiṁ ca –
nityaṁ bhāgavataṁ yas tu purāṇaṁ paṭhate naraḥ |
pratyakṣaraṁ bhavet tasya kapilā-dānajaṁ phalam
ślokārdhaṁ śloka-pādaṁ vā nityaṁ bhāgavatodbhavam |
paṭhet śṛṇoti vā bhaktyā go-sahasraṁ phalaṁ labhet
yaḥ paṭhet prayato nityaṁ ślokaṁ bhāgavataṁ mune |
aṣṭādaśa-purāṇānāṁ phalaṁ prāpnoti mānavaḥ

538 SRI HARI-BHAKTI-VILASA astddasa purdnddm phalarh prdpnoti mdnavah One who regularly recites the Srimad-Bhdgavatam obtains the merit of giving a brown cow in charity with each of the letters he pronounces. Simply by respectfully hearing or reciting even one-half or one-quarter of a sloka of Srimad'Bhagavatam every day, one receives the benefit of giving one thousand cows in charity. O sage, one who recites the verses of Srimad-Bhdgavatam every day with a pure heart obtains the merit of studying all eighteen Puranas.

HBV 10.390

तत्रैव मार्कण्डेय-भगीरथ-संवादे –
यो हि भागवते शास्त्रे विघ्नम् आचरते पुमान् ।
नाभिनन्दति दुष्टात्मा कुलानां पातयेच् छतम्

tatraiva mārkaṇḍeya-bhagīratha-saṁvāde –
yo hi bhāgavate śāstre vighnam ācarate pumān |
nābhinandati duṣṭātmā kulānāṁ pātayec chatam

that is found in the same literature, it is stated) yo hi bhdgavate sdstre vighnam dcarate pumdn ndbhi nandati dustatmd kuldndm pdtayecchatam The sinful wretch who creates obstacles on the path of reciting Srimad- Bhagavatam, or who has no appreciation for those who recite Srimad- Bhdgavatam degrades one hundred generations of his family.

HBV 10.391–392

पाद्मे गौतमाम्बरीष-स□वादे –
अम्बरीष शुक-प्रोक्त□ नित्य□ भागवत□ शृणु ।
पठस्व स्व-मुखेनापि यदीच्छसि भव-क्षयम्
श्लोक□ भागवत□ वापि श्लोकर्ध-पादम् एव वा ।
लिखित□ तिष्ठते यस्य गृहे तस्य सदा हरिः ।
वसते नात्र सन्देहो देव-देवो जनार्दनः

pādme gautamāmbarīṣa-saṁvāde –
ambarīṣa śuka-proktaṁ nityaṁ bhāgavataṁ śṛṇu |
paṭhasva sva-mukhenāpi yadīcchasi bhava-kṣayam
ślokaṁ bhāgavataṁ vāpi ślokardha-pādam eva vā |
likhitaṁ tiṣṭhate yasya gṛhe tasya sadā hariḥ |
vasate nātra sandeho deva-devo janārdanaḥ

is recorded in the Padma Purana, these verses are found) amvarisa sukaproktam nityam bhagavatam srnu pathasva svamukhendpi yadicchasi bhavaksayam slokam bhagavatam vdpi ilokdrddham pddameva vd likhitam tisthate yasya grhe tasya sadd harih

vasate ndtra sandeho devadevo jandrddanah O King, if you wish to cut the knots of material bondage then recite or hear Srimad-Bhagavatam, which was spoken by Sukadeva Gosvami. Lord Hari always resides where a person respectfully keeps even one sloka, half a sloka, or one-fourth of a sloka of Srimad-Bhagavatam.

HBV 10.393

द्वारका-माहात्म्ये श्री-मार्कण्डेयेन्द्रद्युम्न-स□वादे –
श्रीमद्-भागवत□ शास्त्र□ पठते कृष्ण-सन्निधौ ।
कुल-कोटि-शतैर् युक्तः क्रीडते योगिभिः सह

dvārakā-māhātmye śrī-mārkaṇḍeyendradyumna-saṁvāde –
śrīmad-bhāgavataṁ śāstraṁ paṭhate kṛṣṇa-sannidhau |
kula-koṭi-śatair yuktaḥ krīḍate yogibhiḥ saha

that is found in the Dvdraka-mahdtmya, it is stated) sri madbhdgavatarh sdstrarh pathate krsna kulakoti satairyuktah kridate yogibhih saha By reciting Srimad-Bhagavatam before the Deity of Lord Krsna one can later enjoy transcendental pastimes with the Lord and His devotees, along with ten million generations of his family.

HBV 10.394

गारुडे--
अर्थो'य॑ ब्रह्म-सूत्राणा॑ भारतार्थ-विनिर्णयः ।
गायत्री-भाष्य-रूपो'सौ वेदार्थ-परिबृ॑हितः

gāruḍe--
artho'yaṁ brahma-sūtrāṇāṁ bhāratārtha-vinirṇayaḥ |
gāyatrī-bhāṣya-rūpo'sau vedārtha-paribṛṁhitaḥ

Srimad-Bhagavatam is the natural commentary on the Vedanta-sutra. It is the purport of Mahabharata, the actual form of the Gayatri mantra, and the essence of the Vedas.

HBV 10.395

पुराणाना॑ साम-रूपः साक्षाद्-भगवतोदितः ।
द्वादश-स्कन्ध-युक्तो'य॑ शतविच्-छेद-स॑युतः ।
ग्रन्थो'ष्टादश-साहस्रः श्रीमद्-भागवताभिधः

purāṇānāṁ sāma-rūpaḥ sākṣād-bhagavatoditaḥ |
dvādaśa-skandha-yukto'yaṁ śatavic-cheda-saṁyutaḥ |
grantho'ṣṭādaśa-sāhasraḥ śrīmad-bhāgavatābhidhaḥ

540 SRI HARI«BHAKTI-VILASA grantho'stadasa sdhasrah srlmad bhdgavatdbhidhah Srimad-Bhagavatam was spoken directly by the Supreme Lord. It consists of twelve cantos, one hundred sections, and eighteen thousand verses.

HBV 10.396

तस्मिन्न् एव श्री-भागवते प्रथम-स्कन्धे [भ्प् १.१.२, १.३.४०-४१]
धर्मः प्रोज्झित-कैतवो ऽत्र परमो निर्मत्सराणा॑ सता॑
वेद्य॑ वास्तवम् अत्र वस्तु शिवद॑ ताप-त्रयोन्मूलनम् ।
श्रीमद्-भागवते महा-मुनि-कृते कि॑ वा परैर् ईश्वरः
सद्यो हृद्य् अवरुध्यते ऽत्र कृतिभिः शुश्रूषुभिस् तत्-क्षणात्

tasminn eva śrī-bhāgavate prathama-skandhe [BhP 1.1.2, 1.3.40-41]
dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam |
śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt

Completely rejecting all kinds of religious rituals that are materially motivated, this Bhagavata Purana explains the highest truth, which is understandable by those who are pure in heart. The highest truth is reality, which is distinguished from illusion for the benefit of everyone. This truth uproots the three-fold miseries. This beautiful Bhdgavatam, compiled by the great sage, Vyasadeva, is sufficient in itself for realization of the Absolute Truth. What is the need for any other literature? As soon as one attentively and submissively hears the message of Bhdgavatam, the Supreme Lord is established within his heart.

HBV 10.397–398

इद भागवत नाम पुराण ब्रह्म-सम्मितम् ।
उत्तम-श्लोक-चरित चकार भगवान् ऋषिः
निःश्रेयसाय लोकस्य धन्य स्वस्त्य्-अयन महत् ।
तद् इद ग्राहयाम् आससुतम् आत्मवता वरम् ।
सर्व-वेदेतिहासाना सार सार समुद्धृतम्

idaṁ bhāgavataṁ nāma purāṇaṁ brahma-sammitam |
uttama-śloka-caritaṁ cakāra bhagavān ṛṣiḥ
niḥśreyasāya lokasya dhanyaṁ svasty-ayanaṁ mahat |
tad idaṁ grāhayām āsasutam ātmavatāṁ varam |
sarva-vedetihāsānāṁ sāraṁ sāraṁ samuddhṛtam

Srimad-Bhagavatam is the literary incarnation of God and it was compiled by Srila Vyasadeva, the incarnation of God. It is meant for the ultimate welfare of all people. It is the most perfectly ecstatic literature. Srila Vyasadeva delivered the Srimad-Bhagavatam to his son, who is the most respected among all self-realized souls, after extracting the cream of all Vedic literatures and histories.

HBV 10.399

कि च [भ्प् १.३.४३] —
कृष्णे स्व-धामोपगते धर्म-ज्ञानादिभिः सह ।
कलौ नष्ट-दृशाम् एष पुराणार्को ऽधुनोदितः

kiṁ ca [BhP 1.3.43] —
kṛṣṇe sva-dhāmopagate dharma-jñānādibhiḥ saha |
kalau naṣṭa-dṛśām eṣa purāṇārko 'dhunoditaḥ

The Bhdgavata Purdna is as brilliant as the sun and it arose just after the departure of Lord Krsna for His abode, accompanied by religion and knowledge. Persons who have lost their

vision due to the dense darkness of ignorance in the age of Kali will get light from this Purdna.

HBV 10.400–401

कि च [भ्प् १.७.६-७]
अनर्थोपशम साक्षाद् भक्ति-योगम् अधोक्षजे ।
लोकस्याजानतो विद्वाश् चक्रे सात्वत-स हिताम्
यस्या वै श्रूयमाणाया कृष्णे परम-पूरुषे ।
भक्तिर् उत्पद्यते पु सः शोक-मोह-भयापहा

kiṁ ca [BhP 1.7.6-7]
anarthopaśamaṁ sākṣād bhakti-yogam adhokṣaje |
lokasyājānato vidvāṁś cakre sātvata-saṁhitām
yasyāṁ vai śrūyamāṇāyāṁ kṛṣṇe parama-pūruṣe |
bhaktir utpadyate puṁsaḥ śoka-moha-bhayāpahā

542 SRI HARI-BHAKTI-VILASA The material miseries of the living entity, which he unnecessarily suffers, can be mitigated by engagement in the devotional service of the Lord. People in general do not know this, however, and so Vyasadeva compiled this great literature to reveal the Absolute Truth. Simply by hearing this Vedic literature, an attraction for loving devotional service to Lord Krsna, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion, and fearfulness.

HBV 10.402–403

द्वितीये श्री-शुकोक्तौ [भ्प् २.१.९-१०] —-
परिनिष्ठितो ऽपि नैर्गुण्य उत्तम-श्लोक-लीलया ।
गृहीत-चेता राजर्षे आख्यान यद् अधीतवान्
राजन्ते तावद् अन्यानि पुराणानि सता गणे ।
यावद् भागवत नैव श्रूयते ऽमृत-सागरम्

dvitīye śrī-śukoktau [BhP 2.1.9-10] —-
pariniṣṭhito 'pi nairguṇya uttama-śloka-līlayā |
gṛhīta-cetā rājarṣe ākhyānaṁ yad adhītavān
rājante tāvad anyāni purāṇāni satāṁ gaṇe |
yāvad bhāgavataṁ naiva śrūyate 'mṛta-sāgaram

are found in the Srimad-Bhdgavatam [2.1.9-10]) parinisthito 'pi nairgunya uttama-iloka-May a grhita-cetd rdjarse dkhydnarh yad adhitavdn tad aharh te 'bhidhdsydmi

mahd-paurusiko bhavdn yasya sraddadhatdm dsu sydn mukunde matih satl O King, I was perfectly situated in transcendence and yet still, I became attracted by the pastimes of the Lord, who is described in poetic verses. I shall now recite the Srimad-Bhdgavatam to you because you are a most sincere devotee of Lord Krsna. One who respectfully and attentively hears Srimad- Bhdgavatam will attain unflinching faith in the Supreme Lord, who awards liberation.

HBV 10.404–407

द्वादशे च [भ्प् १२.१३.१४, १६, १८] –
राजन्ते तावद् अन्यानि पुराणानि सता□ गणे ।
यावद् भागवत□ नैव श्रूयते'मृत-सागरः
सर्व-वेदान्त-सार□ हि श्री-भागवतम् इष्यते ।
तद्-रसामृत-तृप्तस्य नान्यत्र स्याद् रतिः क्वचित्
निम्न-गाना□ यथा गङ्गा देवानाम् अच्युतो यथा ।
वैष्णवाना□ यथा शम्भुः पुराणानाम् इद□ तथा
श्रीमद्-भागवत□ पुराणम् अमल□ यद् वैष्णवाना□ प्रिय□
यस्मिन् पारमह□स्यम् एकम् अमल□ ज्ञान□ पर□ गीयते ।
तत्र ज्ञान-विराग-भक्ति-सहित□ नैष्कर्म्यम् आविष्कृत□
तच् छृण्वन् सु-पठन् विचारण-परो भक्त्या विमुच्येन् नरः

dvādaśe ca [BhP 12.13.14, 16, 18] –
rājante tāvad anyāni purāṇāni satāṁ gaṇe |
yāvad bhāgavataṁ naiva śrūyate'mṛta-sāgaraḥ
sarva-vedānta-sāraṁ hi śrī-bhāgavatam iṣyate |
tad-rasāmṛta-tṛptasya nānyatra syād ratiḥ kvacit
nimna-gānāṁ yathā gaṅgā devānām acyuto yathā |
vaiṣṇavānāṁ yathā śambhuḥ purāṇānām idaṁ tathā
śrīmad-bhāgavataṁ purāṇam amalaṁ yad vaiṣṇavānāṁ priyaṁ
yasmin pāramahaṁsyam ekam amalaṁ jñānaṁ paraṁ gīyate |
tatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ
tac chṛṇvan su-paṭhan vicāraṇa-paro bhaktyā vimucyen naraḥ

All other Puranas shine brightly in an assembly of saintly devotees only as long as Srimad-Bhagavatam is not heard. Srimad-Bhagavatam is declared to be the essence of Veddnta philosophy. One who has derived great satisfaction from its transcendental taste will never be attracted to any other literature. Just as the Gariga is the greatest of all rivers, Lord Acyuta the supreme among all controllers, and Lord Sambhu the greatest of Vaisnavas—Srimad- Bhagavatam is the foremost of all Puranas. Srimad-Bhagavatam is the

spotless Purana. It is most dear to the Vaisnavas because it describes the supreme knowledge that is the subject matter for paramahamsas. This Bhagavatam reveals the means for becoming free from material bondage, as well as transcendental knowledge, renunciation, and devotion. Anyone who seriously studies Srimad-Bhagavatam, who properly hears and chants it with devotion, will surely be liberated.

HBV 10.408

अतएवोक्त [भ्प् १.१.३] --
निगम-कल्प-तरोर् गलित फल
शुक-मुखाद् अमृत-द्रव-स युतम् ।
पिबत भागवत रसम् आलय
मुहुर् अहो रसिका भुवि भावुकाः

ataevoktaṁ [BhP 1.1.3] --
nigama-kalpa-taror galitaṁ phalaṁ
śuka-mukhād amṛta-drava-saṁyutam |
pibata bhāgavataṁ rasam ālayaṁ
muhur aho rasikā bhuvi bhāvukāḥ

544 SRI HARI-BHAKTI-VILASA o expert and thoughtful men, relish Srimad-Bhdgavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Sri Sukadeva Gosvami. For this reason, this fruit has become even more delicious, although its nectarean juice was already relishable for all, including liberated souls.

HBV 10.409

कि च [भ्प् १.२.३] –
यः स्वानुभावम् अखिल-श्रुति-सारम् एकम्
अध्यात्म-दीपम् अतितितीर्षता तमो ऽन्धम् ।
स सारिणा करुणयाह पुराण-गुह्य
त व्यास-सूनुम् उपयामि गुरु मुनीनाम्

kiṁ ca [BhP 1.2.3] –
yaḥ svānubhāvam akhila-śruti-sāram ekam
adhyātma-dīpam atititīrṣatāṁ tamo 'ndham |
saṁsāriṇāṁ karuṇayāha purāṇa-guhyaṁ
taṁ vyāsa-sūnum upayāmi guruṁ munīnām

1 offer my obeisances unto Sukadeva, the spiritual master of all sages and the son of Vyasadeva, who, out of compassion for the materialists who struggle to cross over the darkness of material existence, spoke this most confidential cream of Vedic knowledge, after personally realizing it.

HBV 10.410

भगवद्-धर्म-वक्तार भगवच्-छास्त्र-वाचकम् ।
वैष्णव गुरुवद् भक्त्या पूजयेज् ज्ञान-दायकम्

bhagavad-dharma-vaktāraṁ bhagavac-chāstra-vācakam |
vaiṣṇavaṁ guruvad bhaktyā pūjayej jñāna-dāyakam

One should always worship a person who speaks on Srimad-Bhdgavatam, considering him to be on the level of one's spiritual master, for he awards one transcendental knowledge.

HBV 10.411–412

नारद-पञ्चरात्रे ऋषीन् प्रति श्री-शाण्डिल्योक्तौ --
वैष्णव ज्ञान-वक्तार यो विद्याद् विष्णुवद् गुरुम् ।
पूजयेद् वाङ्-मनः-कायैः स शास्त्रज्ञः स वैष्णवः
श्लोक-पादस्य वक्तापि यः पूज्यः स सदैव हि ।
कि पुनर् भगवद्-विष्णोः स्वरूप वितनोति यः

nārada-pañcarātre ṛṣīn prati śrī-śāṇḍilyoktau --
vaiṣṇavaṁ jñāna-vaktāraṁ yo vidyād viṣṇuvad gurum |
pūjayed vāṅ-manaḥ-kāyaiḥ sa śāstrajñaḥ sa vaiṣṇavaḥ
śloka-pādasya vaktāpi yaḥ pūjyaḥ sa sadaiva hi |
kiṁ punar bhagavad-viṣṇoḥ svarūpaṁ vitanoti yaḥ

of sages, as recorded in the ISIarada'pancaratra) vaisnava jndna vaktdram yo vidyad visnuvad gurum pujayed vdnmanah kdyaih sa sdstrajnah sa vaisnavah

ilokapddasya vaktdpi yah pujyah sa sadaiva hi kirn punar bhagavad visnoh svaruparh vitanoti ya h A true Vaisnava, who is a knower of the sdstra, accepts the speaker who imparts the science of devotion to Lord Visnu to be as good as the Lord Himself and thus worships him with his body, mind, and speech. What to speak of that person who preaches the glories of devotional service, even one who recites only one-fourth of a sloka is eligible to be worshiped.

HBV 10.413–417

किञ्च --
नारायणः परं ब्रह्म तज्-ज्ञानेनाथ गम्यते ।
ज्ञानस्य साधनं शास्त्रं शास्त्रं च गुरु-वक्तृगम्
ब्रह्म प्राप्तिर् अतो हेतोर् गुर्व्-अधीना सदैव हि ।
हेतुनानेन वै विप्रा गुरुर् गुरुतरः स्मृतः
यस्माद् देवो जगन्नाथः कृत्वा मर्यमयीं तनुम् ।
मग्नान् उद्धरते लोकान् कारुण्याच् छास्त्र-पाणिना
तस्माद् भक्तिर् गुरौ कार्या सासार-भय-भीरुणा ।
शास्त्र-ज्ञानेन यो'ज्ञानं तिमिरं विनिपातयेत्
शास्त्रं पाप-हरं पुण्यं पवित्रं भोग-मोक्षदम् ।
शान्तिदं च महार्थं च वक्ति यः स जगद्-गुरुः

kiṁ ca --
nārāyaṇaḥ paraṁ brahma taj-jñānenātha gamyate |
jñānasya sādhanaṁ śāstraṁ śāstraṁ ca guru-vaktṛgam
brahma prāptir ato hetor gurv-adhīnā sadaiva hi |
hetunānena vai viprā gurur gurutaraḥ smṛtaḥ
yasmād devo jagannāthaḥ kṛtvā maryamayīṁ tanum |
magnān uddharate lokān kāruṇyāc chāstra-pāṇinā
tasmād bhaktir gurau kāryā saṁsāra-bhaya-bhīruṇā |
śāstra-jñānena yo'jñānaṁ timiraṁ vinipātayet
śāstraṁ pāpa-haraṁ puṇyaṁ pavitraṁ bhoga-mokṣadam |
śāntidaṁ ca mahārthaṁ ca vakti yaḥ sa jagad-guruḥ

546 SRI HARI-BHAKTI-VILASA It is extremely difficult to attain the shelter of Lord Narayana by means of cultivation of knowledge. The source of all knowledge is sdstra and sdstra is revealed through the mouth of the spiritual master. Therefore, advancement of spiritual knowledge is dependent on the qualifications of the spiritual master. O sages, it is for this reason that the spiritual master is accepted as the topmost member of human society. The Supreme Lord assumes the form of the spiritual master and mercifully delivers the fallen, conditioned souls by means of instructions from sdstra. It is the duty of those who are afraid of material existence to worship the lotus feet of a spiritual master who is able to remove the darkness of ignorance through dissemination of an understanding of the scriptures. Respectfully receiving the Vedic literature through aural reception destroys all sinful reactions, awards one pious merit, purifies one of all contamination, and endows one with opulence, liberation, steadiness of mind, and above all, devotional service. One who preaches the true purport of sastra to all classes of men is referred to as jagadgum.

HBV 10.418

स्कान्दे ब्रह्म-नारद-स□वादे –
तेषा□ क्षीण□ महत् पाप□ वर्ष-कोटि-शतोद्भवम् ।
विप्रेन्द्र नास्ति सन्देहो ये शृण्वन्ति हरेः कथाम्

skānde brahma-nārada-saṁvāde –
teṣāṁ kṣīṇaṁ mahat pāpaṁ varṣa-koṭi-śatodbhavam |
viprendra nāsti sandeho ye śṛṇvanti hareḥ kathām

and its result of destroying all sinful reactions) skdride brahma ndrada-samvade (In a conversation between Brahma and Narada that is found in the Skanda Purana it is stated) tesarh ksinarh mahat pdparh varsa koti satodbhavam viprendra ndsti sandeho ye srnvanti hareh kathdm There is no doubt that the sinful reactions that one had accumulated for hundreds of millions of years are reduced when he hears discussions of Lord Hari.

HBV 10.419

तत्रैवान्यत्र –
सर्वाश्रमाभिगमन□ सर्व-तीर्थावगाहनम् ।
न तथा पारण□ नृणा□ नारायण-कथा यथा

tatraivānyatra –
sarvāśramābhigamanaṁ sarva-tīrthāvagāhanam |
na tathā pāraṇaṁ nṝṇāṁ nārāyaṇa-kathā yathā

The following of varndsrarna-dharma and bathing in holy places of pilgrimage cannot purify one as much as hearing about the glories of Lord Narayana.

HBV 10.420

बृहन्-नारदीये [१.३९.२] यज्ञध्वजोपाख्यानान्ते –
अहो हरि-कथा लोके पाप-घ्नी पुण्य-दायिनी ।
शृण्वता□ वदता□ चैव तद्-भक्ताना□ विशेषतः

bṛhan-nāradīye [1.39.2] yajñadhvajopākhyānānte –
aho hari-kathā loke pāpa-ghnī puṇya-dāyinī |
śṛṇvatāṁ vadatāṁ caiva tad-bhaktānāṁ viśeṣataḥ

narrated in the Brhati'-naradlya Purdna, this verse is found) aho harikathd loke pdpaghnl punya ddyinl srnvatdm vruvatdncaiva tadbhdvdndrh visesatah Alas, hari-kathd alone

destroys all sinful reactions and awards auspiciousness to those who are struggling in this material world. There is no doubt that simply by attentively and respectfully hearing narrations about Lord Hari, one becomes completely purified.

HBV 10.421

प्रथम-स्कन्धे [भ्प् १.२.१७] --
शृण्वता स्व-कथाः कृष्णः पुण्य-श्रवण-कीर्तनः ।
हृद्य् अन्तःस्थो ह्य् अभद्राणि विधुनोति सुहृत्-सताम्

prathama-skandhe [BhP 1.2.17] --
śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ |
hṛdy antaḥstho hy abhadrāṇi vidhunoti suhṛt-satām

Sri Krsna, the Supersoul in everyone's heart and the benefactor of the truthful devotee, cleanses all desire for material enjoyment within the heart of His devotee who has developed the strong desire to hear His messages, which are the essence of piety when properly heard and chanted.

548 SRI HARI-BHAKTI-VILASA

HBV 10.422

एकादशे च देव-स्तुतौ [भ्प् ११.६.९] --
शुद्धिर् नृणा न तु तथेड्य दुराशयाना
विद्या-श्रुताध्ययन-दान-तपः-क्रियाभिः ।
सत्त्वात्मनाम् ऋषभ ते यशसि प्रवृद्ध-
सच्-छ्रद्धया श्रवण-सम्भृतया यथा स्यात्

ekādaśe ca deva-stutau [BhP 11.6.9] --
śuddhir nṛṇāṁ na tu tatheḍya durāśayānāṁ
vidyā-śrutādhyayana-dāna-tapaḥ-kriyābhiḥ |
sattvātmanām ṛṣabha te yaśasi pravṛddha-
sac-chraddhayā śravaṇa-sambhṛtayā yathā syāt

Lord, as found in the Srimad'Bhdgavatam [11.6.9]) suddhir nrndm rxa tu tathedya durasaydndm vidyd-srutddhyayana-ddna-tapah-kriydbhih sattvdtmandm rsabha te yasasi pravrddha- sac-chraddhayd sravana-sambhrtayd yathd sydt O Supreme Absolute Truth, those with contaminated consciousness cannot purify themselves merely by worship of the demigods, study of the Vedas, charity, austerities, and ritualistic performances. Those who

have developed firm faith in Your glories achieve a purified state of existence that can never be attained by those who lack such faith.

HBV 10.423

दशमे [भ्प् १०.१.१३] श्री-बादरायणिꣳ प्रति श्री-परीक्षिद्-उक्तौ --
नैषातिदुःसहा क्षुन् माꣳ त्यक्तोदम् अपि बाधते ।
पिबन्तꣳ त्वन्-मुखाम्भोज- च्युतꣳ हरि-कथामृतम्

daśame [BhP 10.1.13] śrī-bādarāyaṇiṁ prati śrī-parīkṣid-uktau --
naiṣātiduḥsahā kṣun māṁ tyaktodam api bādhate |
pibantaṁ tvan-mukhāmbhoja- cyutaṁ hari-kathāmṛtam

as found in the Srimad'Bhdgavatam [10.1.13]) naisdtiduhsahd ksun mam tyaktodam api bddhate pibantam tvan-mukhdmbhoja- cyutarh hari-hathdmrtam Because of my vow, I have given up drinking water and yet because I am drinking the nectar of discussions about Krsna, flowing from your lotus- like mouth, my hunger and thirst, which are extremely difficult to tolerate, cannot hinder me.

HBV 10.424

स्कान्दे च तत्रैव –
श्री-प्रदꣳ विष्णु-चरितꣳ सर्वोपद्रव-नाशनम् ।
सर्व-दुःखोपशमनꣳ दुष्ट-ग्रह-निवारणम्

skānde ca tatraiva –
śrī-pradaṁ viṣṇu-caritaṁ sarvopadrava-nāśanam |
sarva-duḥkhopaśamanaṁ duṣṭa-graha-nivāraṇam

By hearing about the transcendental characteristics of Lord Visnu, one attains wealth, one's impediments are destroyed, all of one's distress is removed, and all of one's miseries caused by inauspicious planetary influences are nullified.

HBV 10.425–427

तत्रैव –
श्रोतव्य साधु-चरित यशो-धर्म-जयार्थिभिः ।
पाप-क्षयार्थ देवर्षे स्वर्गार्थ धर्म-बुद्धिभिः
आयुष्यामारोग्यकर यशस्य पुण्य-वर्धनम् ।
चरित वैष्णव नित्य श्रोतव्य साधु-बुद्धिना
कुटुम्ब-वृद्धि विजय शत्रु-नाश बलम् ।
करोति विष्णु-चरित सर्व-काल-फल-प्रदम्

tatraiva –
śrotavyaṁ sādhu-caritaṁ yaśo-dharma-jayārthibhiḥ |
pāpa-kṣayārthaṁ devarṣe svargārthaṁ dharma-buddhibhiḥ
āyuṣyāmārogyakaraṁ yaśasyaṁ puṇya-vardhanam |
caritaṁ vaiṣṇavaṁ nityaṁ śrotavyaṁ sādhu-buddhinā
kuṭumba-vṛddhiṁ vijayaṁ śatru-nāśaṁ balam |
karoti viṣṇu-caritaṁ sarva-kāla-phala-pradam

tatrcdva (In the same literature it is stated) srotavyarh sddhu caritarh yoso dharmma jayarthibhih pdpaksaydrtharh devarse svargdrtharh dharma buddhibhih dyusydm drogya kararh yasasyarh punya varddhanam caritarh vaisnavarh nityarh srotavyarh sadhubuddhind kitumba vrddhirh vijayarh satru nasarh yaso valarh karoti visnu caritarh sarvva kdma phala pradam O Narada, those who are desirous of attaining fame, religiosity, and victory, as well as those pious and saintly persons who wish to nullify their sinful reactions and ascend to the heavenly planets should regularly hear about the transcendental characteristics of Lord Visnu. Indeed, such hearing increases one's duration of life, and awards one good health, fame, and piety. Narrations of Lord Visnu's pastimes certainly award one victory, help one to overcome enemies, improve one's reputation, increase one's strength, and fulfill all desires.

HBV 10.428

प्रथम-स्कन्धे [भ्प् १.२.८] --
धर्मः स्वनुष्ठितः पु सा विष्वक्सेन-कथासु यः ।
नोत्पादयेद् यदि रति श्रम एव हि केवलम्

prathama-skandhe [BhP 1.2.8] --
dharmaḥ svanuṣṭhitaḥ puṁsāṁ viṣvaksena-kathāsu yaḥ |
notpādayed yadi ratiṁ śrama eva hi kevalam

prathamaskandhe (In the Srimad-Bhagavatam [1.2.8] it is stated)

550 SRI HARI-BHAKTI-VILASA dharmah svanusthitah purhsdrh visvaksena-kathdsu yah notpddayed yadi ratirh srama eva hi kevalam The occupational duties of a man, as prescribed by the varndsrama system, are only so much useless labor if they do not provoke attraction for the messages of the Personality of Godhead.

HBV 10.429

तृतीये श्री-विदुर-मैत्रेय-स□वादे [भ्प् ३.६.३७] --
एकान्त-लाभ□ वचसो नु पु□सा□
सुश्लोक-मौलेर् गुण-वादम् आहुः ।
श्रुतेश् च विद्वद्भिर् उपाकृताया□
कथा-सुधायाम् उपसम्प्रयोगम्

tṛtīye śrī-vidura-maitreya-saṁvāde [BhP 3.6.37] --
ekānta-lābhaṁ vacaso nu puṁsāṁ
suśloka-mauler guṇa-vādam āhuḥ |
śruteś ca vidvadbhir upākṛtāyāṁ
kathā-sudhāyām upasamprayogam

is found in the Srimad'Bhagavatam [3.6.37] it is stated) ekdnta-ldbham vacaso nu purhsdm susloka-mauler guna-vddam dhuh srutes ca vidvadbhir updkrtdydrh • kathd-sudhdydm upasamprayogam The highest perfection of life can be gained by engaging in discussions of the activities and qualities of the Supreme Lord. The pastimes of the Lord are narrated by greatly learned sages in such a nice way that the actual purpose of the ear is served just by hearing them.

HBV 10.430

द्वितीये श्री-शौनकोक्तौ [भ्प् २.३.१७]
आयुर् हरति वै पु□साम् उद्यन्न् अस्त□ च यन्न् असौ ।
तस्यर्ते यत्-क्षणो नीत उत्तम-श्लोक-वार्तया

dvitīye śrī-śaunakoktau [BhP 2.3.17]
āyur harati vai puṁsām udyann astaṁ ca yann asau |
tasyarte yat-kṣaṇo nīta uttama-śloka-vārtayā

By rising and setting, the sun decreases everyone's duration of life, except those who utilize their valuable time by discussing the spotless glories of the Personality of Godhead.

HBV 10.431

तृतीये श्री-विदुरोक्तौ [भ्प् ३.५.१३]
सा श्रद्दधानस्य विवर्धमाना
विरक्तिम् अन्यत्र करोति पु□सः ।
हरेः पदानुस्मृति-निर्वृतस्य
समस्त-दुःखाप्ययम् आशु धत्ते

tṛtīye śrī-viduroktau [BhP 3.5.13]
sā śraddadhānasya vivardhamānā
viraktim anyatra karoti puṁsaḥ |
hareḥ padānusmṛti-nirvṛtasya
samasta-duḥkhāpyayam āśu dhatte

For one who is anxious to hear, krsna-kathd gradually increases his indifference toward everything devoid of a relationship with the Lord. The constant remembrance of the lotus feet of Lord Krsna by the devotee who has attained the platform of transcendental ecstasy immediately vanquishes all his miseries.

HBV 10.432

चतुर्थे श्री-पृथु-चरितान्ते श्री-मैत्रेयोक्तौ [भ्प् ४.२३.१२]
छिन्नान्य-धीर् अधिगतात्म-गतिर् निरीहस्
तत् तत्यजे ञ्च्छिनद् इद□ वयुनेन येन ।
तावन् न योग-गतिभिर् यतिर् अप्रमत्तो
यावद् गदाग्रज-कथासु रति□ न कुर्यात्

caturthe śrī-pṛthu-caritānte śrī-maitreyoktau [BhP 4.23.12]
chinnānya-dhīr adhigatātma-gatir nirīhas
tat tatyaje ñcchinad idaṁ vayunena yena |
tāvan na yoga-gatibhir yatir apramatto
yāvad gadāgraja-kathāsu ratiṁ na kuryāt

of the story of Prthu in the Srimad-Bhagavatam [4.23.12]) chinndnya-dhir adhigatdtma-gatir nirihas tat tatyaje 'cchinad idarh vayunena yena tdvan na yoga-gatibhir yatir apramatto ydvad gaddgraja-kathdsu ratirh na kurydt When he became completely freed from the bodily conception of life, Maharaja Prthu realized Lord Krsna, who sits within everyone's heart as the Paramatma. Being thus able to get instruction from Him, he gave up the practices of yoga and jnana. Indeed, he was not even interested in the perfection of the yoga because he fully realized that devotional service to Lord Krsna is the ultimate goal of

life.

HBV 10.433

एकादशे च श्री-भगवन्त प्रत्य् उद्धव-वाक्ये [भ्प् ११.६.४४] --
तव विक्रीडित कृष्ण नृणा परम-मङ्गलम् ।
कर्ण-पीयूषम् आसाद्य त्यजन्त्य् अन्य-स्पृहा जनाः

ekādaśe ca śrī-bhagavantaṁ praty uddhava-vākye [BhP 11.6.44] --
tava vikrīḍitaṁ kṛṣṇa nṛṇāṁ parama-maṅgalam |
karṇa-pīyūṣam āsādya tyajanty anya-spṛhāṁ janāḥ

552 SRI HARI'BHAKTI-VILASA tava vikrlditam krsna nrndrh parama-mangalam karna-plyusam dsddya tyajanty anya-sprhdm jandh My dear Krsna, Your pastimes are supremely auspicious for mankind and are an like an intoxicating drink for the ears. While tasting such pastimes, people forget their desires for material enjoyment.

HBV 10.434

चतुर्थे प्रचेतसः प्रति श्री-भगवद्-उक्तौ [भ्प् ४.३०.१९] --
गृहेष्व् आविशता चापि पुसा कुशल-कर्मणाम् ।
मद्-वार्ता-यात-यामाना न बन्धाय गृहा मताः

caturthe pracetasaḥ prati śrī-bhagavad-uktau [BhP 4.30.19] --
gṛheṣv āviśatāṁ cāpi puṁsāṁ kuśala-karmaṇām |
mad-vārtā-yāta-yāmānāṁ na bandhāya gṛhā matāḥ

as related in the Srimad'Bhdgavatam [430.19]) grhesv dvisatdrh cdpi purhsdrh kusala-karmandm mad-vdrtd-ydta-ydmdndrh na bandhdya grhd matdh Those who are engaged in the auspicious activities of devotional service certainly understand that the ultimate enjoyer of all activities is the Supreme Personality of Godhead. Whatever a devotee does, he offers the results to the Supreme Personality of Godhead and passes his life always engaged in discussions about the Lord. Even though such a person may have a family, he is not affected by the results of his actions (karma).

HBV 10.435

स्कान्दे तत्रैव –
धर्मार्थ-काम-मोक्षाणा यद् इष्ट च नृणाम् इह ।
तत् सर्व लभते वत्स कथा श्रुत्वा हरेः सदा

skānde tatraiva –
dharmārtha-kāma-mokṣāṇāṁ yad iṣṭaṁ ca nṝṇām iha |
tat sarvaṁ labhate vatsa kathāṁ śrutvā hareḥ sadā

O Narada, If one desires religiosity, economic development, sense gratification, and liberation then he must always hear about the glories of Lord Hari. By this one activity, one can gain everything.

HBV 10.436

द्वादशे च श्री-शुकोक्तौ [भ्प् १२.४.४०]--
स सार-सिन्धुम् अति-दुस्तरम् उत्तितीर्षोर्
नान्यः प्लवो भगवतो पुरुषोत्तमस्य ।
लीला-कथा-रस-निषेवनम् अन्तरेण
पु सो भवेद् विविध-दुःख-दवार्दितस्य

dvādaśe ca śrī-śukoktau [BhP 12.4.40]--
saṁsāra-sindhum ati-dustaram uttitīrṣor
nānyaḥ plavo bhagavato puruṣottamasya |
līlā-kathā-rasa-niṣevanam antareṇa
puṁso bhaved vividha-duḥkha-davārditasya

» (In the Srimad'Bhdgavatam [12.4.40], this verse was spoken by Sukadeva)
sarhsdra-sindhum ati-dustaram uttitirsor ndnyah plavo bhagavatah purusottamasya lild-kathd-rasa-nisevanam antarena purhso bhaved vividha-duhkha-davdrditasya Material existence is like an ocean that is extremely difficult to cross. The conditioned souls have fallen into this ocean, which, unlike water, burns them with the fire of misery. For one who has fallen into this ocean and desires to get out, there is no other boat to rescue him but the constant hearing of the pastimes of the Supreme Personality of Godhead.

HBV 10.437

द्वारका-माहात्म्ये –
नित्यꣳ कृष्ण-कथा यस्य प्राणाद् अपि गरीयसी ।
न तस्य दुर्लभꣳ किञ्चिद् इह लोके परत्र च

dvārakā-māhātmye –
nityaṁ kṛṣṇa-kathā yasya prāṇād api garīyasī |
na tasya durlabhaṁ kiñcid iha loke paratra ca

One who considers the narrations of Lord Krsna's pastimes to be more dear than his own life obtains everything desirable, in this life and in the next.

HBV 10.438

द्वितीय-स्कन्धे [भ्प् २.३.१२]
ज्ञानꣳ यद् आप्रतिनिवृत्त-गुणोर्मि-चक्रम्
आत्म-प्रसाद उत यत्र गुणेष्व् असङ्गः ।
कैवल्य-सम्मत-पथस् त्व् अथ भक्ति-योगः
को निर्वृतो हरि-कथासु रतिꣳ न कुर्यात्

dvitīya-skandhe [BhP 2.3.12]
jñānaṁ yad āpratinivṛtta-guṇormi-cakram
ātma-prasāda uta yatra guṇeṣv asaṅgaḥ |
kaivalya-sammata-pathas tv atha bhakti-yogaḥ
ko nirvṛto hari-kathāsu ratiṁ na kuryāt

Transcendental knowledge in relation with the Supreme Lord Hari results in the complete suspension of the waves and whirlpools of the three modes of material nature. Such knowledge is satisfying to the self

554 SRI HARI-BHAKTI-VILASA because it emanates from the transcendental platform. Who would fail to be attracted?

HBV 10.439

दशम-स्कन्धे श्रुति-स्तुतौ [भ्प् १०.८७.२१] --
दुरवगमात्म-तत्त्व-निगमाय तवात्त-तनोश्
चरित-महामृताब्धि-परिवर्त-परिश्रमणाः ।
न परिलषन्ति केचिद् अपवर्गम् अपीश्वर ते
चरण-सरोज-ह□स-कुल-सङ्ग-विसृष्ट-गृहाः

daśama-skandhe śruti-stutau [BhP 10.87.21] --
duravagamātma-tattva-nigamāya tavātta-tanoś
carita-mahāmṛtābdhi-parivarta-pariśramaṇāḥ |
na parilaṣanti kecid apavargam apīśvara te
caraṇa-saroja-haṁsa-kula-saṅga-visṛṣṭa-gṛhāḥ

Lord, as found in the Srimad'Bhagavatarn [10.87.21]) duravagamdtma-tattva-nigamdya tavdtta-tanos carita-mahdmrtabdhi-parivarta-parisramandh na parilasanti kecid apavargam apisvara te carana-saroja-hamsa-kula-sanga-visrsta-grhdh My Lord, some fortunate souls have gotten relief from the fatigue of material life by diving into the vast ocean of Your transcendental pastimes, which You enact when You incarnate to propagate the science of self- realization. These rare souls, who are indifferent even to liberation, renounce the happiness of family life because of their association with devotees, who are like flocks of swans enjoying at the lotus of Your feet.

HBV 10.440

तृतीय-स्कन्धे श्री-कपिल-देवहुति-स□वादे [भ्प् ३.२५.३४] --
नैकात्मता□ मे स्पृहयन्ति केचिन्
मत्-पाद-सेवाभिरता मद्-ईहाः ।
ये ऽन्योन्यतो भागवताः प्रसज्य
सभाजयन्ते मम पौरुषाणि

tṛtīya-skandhe śrī-kapila-devahūti-saṁvāde [BhP 3.25.34] --
naikātmatāṁ me spṛhayanti kecin
mat-pāda-sevābhiratā mad-īhāḥ |
ye 'nyonyato bhāgavatāḥ prasajya
sabhājayante mama pauruṣāṇi

found in the Srimad'Bhagavatarn [3.25.34], this verse appears) naikdtmatdrh me sprhayanti kecin mat-pdda-sevdbhirata mad-lhdh ye 'nyonyato bhdgavatdh prasajya sabhdjayante mama paurusdni A pure devotee, who fully engages in the service of My lotus feet, never

desires to become one with Me. Such a devotee, who is engaged in My service without deviation, always glorifies My transcendental pastimes.

HBV 10.441

द्वितीये श्री-सूतोक्तौ [भ्प् २.२.३७]
पिबन्ति ये भगवत आत्मनः सता
कथामृत श्रवण-पुटेषु सम्भृतम्
पुनन्ति ते विषय-विदूषिताशय
व्रजन्ति तच्-चरण-सरोरुहान्तिकम्

dvitīye śrī-sūtoktau [BhP 2.2.37]
pibanti ye bhagavata ātmanaḥ satāṁ
kathāmṛtaṁ śravaṇa-puṭeṣu sambhṛtam
punanti te viṣaya-vidūṣitāśayaṁ
vrajanti tac-caraṇa-saroruhāntikam

Those who drink through aural reception the nectarean messages of Lord Krsna, the beloved of the devotees, purify the polluted aim of life known as material enjoyment and thus go back to Godhead, to engage in the service of the Lord's lotus feet.

HBV 10.442

तृतीये कपिल-देव-स्तुतौ [भ्प् ३.५.४५] --
पानेन ते देव कथा-सुधायाः
प्रवृद्ध-भक्त्या विशदाशया ये ।
वैराग्य-सार प्रतिलभ्य बोध
यथाञ्जसान्वीयुर् अकुण्ठ-धिष्ण्यम्

tṛtīye kapila-deva-stutau [BhP 3.5.45] --
pānena te deva kathā-sudhāyāḥ
pravṛddha-bhaktyā viśadāśayā ye |
vairāgya-sāraṁ pratilabhya bodhaṁ
yathāñjasānvīyur akuṇṭha-dhiṣṇyam

O Lord, those who are very serious about engaging in Your devotional service attain complete renunciation and perfect knowledge and are transferred to the Vaikuntha planets in the spiritual sky, simply by drinking the nectar of the narrations of Your glories.

HBV 10.443

स्कान्दे अमृत-सारोद्धारे श्री-यमस्य दूतानुशासने –
ये शृण्वन्ति कथा॑ विष्णोर् ये पठन्ति हरेः कथाम् ।
कलायुत॑ नावलोक्य॑ गतास् ते ब्रह्म शा३वतम्

skānde amṛta-sāroddhāre śrī-yamasya dūtānuśāsane –
ye śṛṇvanti kathāṁ viṣṇor ye paṭhanti hareḥ kathām |
kalāyutaṁ nāvalokyaṁ gatās te brahma śā३śvatam

spoke this verse, as found in the Skanda Purana) ye srnvanti kathdrh visnor ye pathanti hareh kathdm kaldyutarh ndvalokyam gatdste brahmd sdsvatam O messengers, never even look at anyone from the ten thousand generations of the family of those who regularly hear and recite the glories of Lord Visnu as found in the Vedic literature. Actually, you will not be able to find them because they have all attained the transcendental abode of Vaikuntha.

HBV 10.444

यस्य विष्णु-कथालापैर् नित्य॑ प्रमुदित॑ मनः ।
तस्य न च्यवते लक्ष्मीस् तत्-पद॑ च करे स्थितम्

yasya viṣṇu-kathālāpair nityaṁ pramuditaṁ manaḥ |
tasya na cyavate lakṣmīs tat-padaṁ ca kare sthitam

Laksmi, the goddess oi fortune, does not leave a person whose mind is always happy to discuss narrations concerning Lord Visnu. Actually, such a person has already attained the transcendental abode of Vaikuntha.

HBV 10.445

द्वादशे [भ्प् १२.३.१५] --
यत् तूत्तमः-श्लोक-गुणानुवादः
सङ्गीयते ऽभीक्ष्णम् अमङ्गल-घ्नः ।
तम् एव नित्य॑ शृणुयाद् अभीक्ष्ण॑
कृष्णे ऽमला॑ भक्तिम् अभीप्समानः

dvādaśe [BhP 12.3.15] --
yat tūttamaḥ-śloka-guṇānuvādaḥ
saṅgīyate 'bhīkṣṇam amaṅgala-ghnaḥ |

tam eva nityaṁ śṛṇuyād abhīkṣṇaṁ
kṛṣṇe 'malāṁ bhaktim abhīpsamānaḥ

dvddase (In the Srimad-Bhagavatam [12.3.15] it is stated) yas tuttamah-sloka-gundnuvddah safiglyate 'bhiksnam amangala-ghnah tarn eva nityarh srnuyad abhlksnarh krsne 'maldrn bhaktim abhipsamdnah One who desires pure devotional service to Lord Krsna should hear the narrations of His glorious qualities and pastimes, the constant chanting of which destroys all that is inauspicious. The devotee should hear from the scriptures on a regular basis. Indeed, a devotee should continue hearing about the Lord throughout the day.

HBV 10.446

स्कान्दे –
यत्र यत्र मही-पाल वैष्णवी वर्तते कथा ।
तत्र तत्र हरिर् याति गौर् यथा सुत-वत्सला

skānde –
yatra yatra mahī-pāla vaiṣṇavī vartate kathā |
tatra tatra harir yāti gaur yathā suta-vatsalā

skdnde (In the Skanda Pur&na it is stated) yatra yatra mahipdla vaisnavi varttate kathd tatra tatra harirydti gauryathd suta vatsald O King, the Lord personally appears wherever His glories are being discussed, just as a cow affectionately follows her calf. •

HBV 10.447

श्री-विष्णु-धर्मे श्री-भगवद्-उक्तौ, स्कान्दे च श्री-भगवद्-अर्जुन-स□वादे --
मत्-कथा-वाचक□ नित्य□ मत्-कथा-श्रवणे रतम् ।
मत्-कथा-प्रीत-मनस□ नाहम् त्यक्ष्यामि त□ नरम्

śrī-viṣṇu-dharme śrī-bhagavad-uktau, skānde ca śrī-bhagavad-arjuna-saṁvāde --
mat-kathā-vācakaṁ nityaṁ mat-kathā-śravaṇe ratam |
mat-kathā-prīta-manasaṁ nāham tyakṣyāmi taṁ naram

that is recorded in the Skanda Furdna, this verse is also found) matkathdvdcakarh nityarh matkathasravane ratam matkathdpritamanasarh ndharh tyaksydmi tarn nararh I never reject a person who always narrates My pastimes, exhibits attachment for hearing about Me, and is happy to receive the opportunity to talk about Me.

HBV 10.448

दशम-स्कन्धे ब्रह्म-स्तुतौ [भ्प् १०.१४.३] –
ज्ञाने प्रयासम् उदपास्य नमन्त एव
जीवन्ति सन्-मुखरिता भवदीय-वार्ताम् ।
स्थाने स्थिताः श्रुति-गता तनु-वाङ्-मनोभिर्
ये प्रायशो ऽजित जितो ऽप्य् असि तैस् त्रि-लोक्याम्

daśama-skandhe brahma-stutau [BhP 10.14.3] –
jñāne prayāsam udapāsya namanta eva
jīvanti san-mukharitāṁ bhavadīya-vārtām |
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir
ye prāyaśo ñjita jito 'py asi tais tri-lokyām

which is found in the Srimad'Bhdgavatam [10.14.3]) jndne praydsam udapdsya namanta eva jlvanti san-mukharitdm bhavadiya-vdrtdm sthdne sthitdh sruti-gatdrh tanu-vdn-manobhir ye prdyaso 'jita jito 'py asi tais tri-lokydm O my Lord Krsna, a devotee who gives up the process of philosophical speculation with a desire to merge into the existence of the Supreme and engages in hearing Your glories from a bona fide spiritual master, can conquer You, even though You are unconquerable.

HBV 10.449

तृतीये श्री-सनकादि-स्तुतौ [भ्प् ३.१५.४८] –
नात्यन्तिक विगणयन्त्य् अपि ते प्रसाद
किं वान्यद् अर्पित-भय भ्रुव उन्नयैस् ते ।
ये ऽङ्ग त्वद्-अङ्घ्रि-शरणा भवतः कथायाः
कीर्तन्य-तीर्थ-यशसः कुशला रस-ज्ञाः

tṛtīye śrī-sanakādi-stutau [BhP 3.15.48] –
nātyantikaṁ vigaṇayanty api te prasādaṁ
kiṁ vānyad arpita-bhayaṁ bhruva unnayais te |
ye 'ṅga tvad-aṅghri-śaraṇā bhavataḥ kathāyāḥ
kīrtanya-tīrtha-yaśasaḥ kuśalā rasa-jñāḥ

which is found in the Srimad'Bhdgavatam [3.15.48])

558 SRI HARI-BHAKTI-VILASA ndtyantikarh viganayanty api te prasddarh kimv anyad arpita-bhayarh bhruva unnayais te ye 'nga tvad-anghri-sarand bhavatah kathdydh hlrtanya-tlrtha-yasasah kusald rasa-jfidh. Persons who are able to understand things as they are engage in hearing narrations of the pastimes of the Lord, which are worthy of being

heard and chanted. Such persons do not care for any material benediction, not even liberation, and so what to speak of less important benedictions, such as elevation to the heavenly kingdom.

HBV 10.450

चतुर्थे श्री-भगवन्त॰ प्रति सिद्धाना॰ स्तुतौ [भ्प् ४.७.३५] –
अय॰ त्वत्-कथा-मृष्ट-पीयूष-नद्या॰
मनो-वारणः क्लेश-दावाग्नि-दग्धः ।
तृषार्तो ऽवगाढो न सस्मार दाव॰
न निष्क्रामति ब्रह्म-सम्पन्नवन् नः

caturthe śrī-bhagavantaṁ prati siddhānāṁ stutau [BhP 4.7.35] –
ayaṁ tvat-kathā-mṛṣṭa-pīyūṣa-nadyāṁ
mano-vāraṇaḥ kleśa-dāvāgni-dagdhaḥ |
tṛṣārto 'vagāḍho na sasmāra dāvaṁ
na niṣkrāmati brahma-sampannavan naḥ

which is found in the Srimad'Bhdgavatam [4.7.35]) ayarh tvat-kathd-mrsta-plyusa-nadydrh mano-vdranah. klesa-ddvdgni-dagdhah trsdrto 'vagddho na sasmdra ddvarh na niskrdmati brahma-sampannavan nah O Lord, like an elephant who has entered a river after suffering in a forest fire, our minds continually enter the river of Your transcendental pastimes and never want to leave such transcendental ecstasy.

HBV 10.451

अतएवोक्त॰ प्रथम-स्कन्धे श्री-शौनकादिभिः [भ्प् १.१.१९] –
वय॰ तु न वितृप्याम उत्तम-श्लोक-विक्रमे ।
यच्-छृण्वता॰ रस-ज्ञाना॰ स्वादु स्वादु पदे पदे

ataevoktaṁ prathama-skandhe śrī-śaunakādibhiḥ [BhP 1.1.19] –
vayaṁ tu na vitṛpyāma uttama-śloka-vikrame |
yac-chṛṇvatāṁ rasa-jñānāṁ svādu svādu pade pade

which is found in the Srimad'Bhdgavatam [1.1.19]) vayarh tu na vitrpydma uttama-sloka-vikrame yac-chrnvatdrh rasa-jndndrh svddu svddu pade pade One can never be satiated, even though he continuously hears the transcendental pastimes of Lord Krsna, who is glorified by poetic prayers. Those who have entered into a transcendental relationship with Lord Krsna relish the descriptions of His pastimes at every moment.

TENTH VILAS A 559

HBV 10.452

किञ्च [भ्प् १.१८.१४] --
को नाम तृप्येद् रसवित् कथायाम्
महत्तमैकान्त-परायणस्य ।
नान्तम् गुणानाम् अगुणस्य जग्मुर्
योगेश्वरा ये भव-पाद्म-मुख्याः

kiṁ ca [BhP 1.18.14] --
ko nāma tṛpyed rasavit kathāyāṁ
mahattamaikānta-parāyaṇasya |
nāntaṁ guṇānām aguṇasya jagmur
yogeśvarā ye bhava-pādma-mukhyāḥ

Lord Krsna is the exclusive shelter for all exalted personalities. His transcendental qualities cannot be fully understood, even by Lord Siva and Lord Brahma. Can anyone who is expert in relishing their transcendental relationship with the Lord ever be fully satiated by hearing about Him?

HBV 10.453

तृतीये श्री-विदुरेण [भ्प् ३.९.७] –
क्रीडन् विधत्ते द्विज-गो-सुराणाम्
क्षेमाय कर्माण्य् अवतार-भेदैः ।
मनो न तृप्यत्य् अपि शृण्वताम् नः
सुश्लोक-मौलेश्चरितामृतानि

tṛtīye śrī-vidureṇa [BhP 3.5.7] –
krīḍan vidhatte dvija-go-surāṇāṁ
kṣemāya karmāṇy avatāra-bhedaiḥ |
mano na tṛpyaty api śṛṇvatāṁ naḥ
suśloka-mauleś caritāmṛtāni

Please also tell us about the auspicious characteristics of the Lord in His various incarnations as He acts for the welfare of the devotees, cows, and demigods. Our minds are never satisfied, even though we continuously hear the narrations of His transcendental pastimes.

HBV 10.454

दशम-स्कन्धे च श्री-परीक्षिता [भ्प् १०.५२.२०] --
ब्रह्मन् कृष्ण-कथाः पुण्या माध्वीर् लोक-मलापहाः ।
को नु तृप्येत शृण्वानः श्रुत-ज्ञो नित्य-नूतनः

daśama-skandhe ca śrī-parīkṣitā [BhP 10.52.20] --
brahman kṛṣṇa-kathāḥ puṇyā mādhvīr loka-malāpahāḥ |
ko nu tṛpyeta śṛṇvānaḥ śruta-jño nitya-nūtanaḥ

O brdhmana, how could an experienced devotee ever become tired while listening to the charming and ever-fresh narrations about Lord Krsna, which cleanse one's contamination?

560 SRI HARI-BHAKTI'VILASA

HBV 10.455

अतो हि श्री-पृथु-राजेन प्रार्थित [भ्प् ४.२०.२४] –
न कामये नाथ तद् अप्य् अह क्वचिन्
न यत्र युष्मच्-चरणाम्बुजासवः ।
महत्तमान्तर्-हृदयान् मुख-च्युतो
विधत्स्व कर्णायुतम् एष मे वरः

ato hi śrī-pṛthu-rājena prārthitaṁ [BhP 4.20.24] –
na kāmaye nātha tad apy ahaṁ kvacin
na yatra yuṣmac-caraṇāmbujāsavaḥ |
mahattamāntar-hṛdayān mukha-cyuto
vidhatsva karṇāyutam eṣa me varaḥ

which is found in the Srimad-Bhagavatam [4.20.24]) na kdmaye ndtha tad apy aharh kvacin na yatra yusmac-carandmbujdsavah mahattamantar-hrdaydn mukha-cyuto vidhatsva karndyutam esa me varah O my Lord, I do not pray for liberation or anything else because I am satisfied to simply hear Your transcendental glories. My only prayer is that You may please give me ten thousand ears so that I can hear Your glories to my heart's content.

HBV 10.456

अतएव निश्चयोक्त पाद्मे वैशाख-माहात्म्ये [पद्मप् ५.८५.४१] अम्बरीष प्रति श्री-नारदेन --
नातः पर परम-तोष-विशेष-पोष
पश्यामि पुण्यम् उचित च परस्परेण ।
सन्तः प्रसह्य यद् अनन्त-गुणान् अनन्त
श्रेयो-निधीन् अधिक-भाव-भुजो भजन्ति

ataeva niścayoktaṁ pādme vaiśākha-māhātmye [PadmaP 5.85.41] ambarīṣaṁ prati śrī-nāradena --
nātaḥ paraṁ parama-toṣa-viśeṣa-poṣaṁ
paśyāmi puṇyam ucitaṁ ca parasparеṇa |
santaḥ prasahya yad ananta-guṇān ananta
śreyo-nidhīn adhika-bhāva-bhujo bhajanti

found in the Vaisakha'tnahatmya section of the Padma Purana) ndtah pararh parama tosa-visesatosarh pasydmi punyam ucitanca parasparena santah prasajya yadananta gundnananta sreyo vidhlnadhika bhdvabhujo bhajanti There is no superior auspiciousness and satisfaction than the glorification of the transcendental qualities of the unlimitedly glorious Supreme Personality of Godhead for the pure devotees who are firmly fixed in the devotional service of the Supreme Lord.

HBV 10.457

प्रथम-स्कन्धे श्री-सूतेन [भ्प् १.१८.१०] –
या याः कथा भगवतः कथनीयोरु-कर्मणः ।
गुण-कर्माश्रयाः पुम्भिः स सेव्यास् ता बुभूषुभिः

prathama-skandhe śrī-sūtena [BhP 1.18.10] –
yā yāḥ kathā bhagavataḥ kathanīyoru-karmaṇaḥ |
guṇa-karmāśrayāḥ pumbhiḥ saṁsevyās tā bubhūṣubhiḥ

Those who desire spiritual advancement should always hear narrations describing the transcendental qualities and pastimes of the Supreme Personality of Godhead, whose activities are wonderful.

HBV 10.458

दशम-स्कन्ध-शेषे च श्री-बादरायणिना [भ्प् १०.९०.४९] --
इत्थꣳ परस्य निज-वर्त्म-रिरक्षयात्त-
लीला-तनोस् तद्-अनुरूप-विडम्बनानि ।
कर्माणि कर्म-कषणानि यदूत्तमस्य
श्रूयाद् अमुष्य पदयोर् अनुवृत्तिम् इच्छन्

daśama-skandha-śeṣe ca śrī-bādarāyaṇinā [BhP 10.90.49] --
itthaṁ parasya nija-vartma-rirakṣayātta-
līlā-tanos tad-anurūpa-viḍambanāni |
karmāṇi karma-kaṣaṇāni yadūttamasya
śrūyād amuṣya padayor anuvṛttim icchan

The Supreme Lord accepts transcendental forms of incarnation just to perform His pastimes with His devotees and establish religious principles. The transcendental qualities and pastimes of Lord Krsna, who appeared in the Yadu dynasty, should be attentively heard by all those who desire to become absorbed in meditation upon His lotus feet.

HBV 10.459

अतः कृष्ण-कथायाꣳ तु सत्याम् अन्य-कथा-श्रुतिम् ।
तद् अश्रुतिꣳ च वैमुख्यꣳ तस्याꣳ तृप्तिम् अपि त्यजेत्

ataḥ kṛṣṇa-kathāyāṁ tu satyām anya-kathā-śrutim |
tad aśrutiṁ ca vaimukhyaṁ tasyāṁ tṛptim api tyajet

Therefore, one should not listen to any other narrations than discussions about Lord Krsna. One should also give up the mentality of being satisfied after hearing just a few moments of glorification of the Lord.

HBV 10.460

तृतीय-स्कन्धे कपिल-देवहुति-स□वादे [भ्प् ३.३२.१९] --
नून□ दैवेन विहता ये चाच्युत-कथा-सुधाम् ।
हित्वा शृण्वन्त्य् असद्-गाथाः पुरीषम् इव विड्-भुजः

tṛtīya-skandhe kapila-devahūti-saṁvāde [BhP 3.32.19] --
nūnaṁ daivena vihatā ye cācyuta-kathā-sudhām |
hitvā śṛṇvanty asad-gāthāḥ purīṣam iva viḍ-bhujaḥ

found in the Srimad'Bhagavatarn [3.32.19] it is stated) nunarh daivena vihatd ye cdcyuta-kathd-sudhdm

562 SRI HARI-'BHAKTI-VILASA hitvd srnvanty asad-gdthdh purlsam iva vid-bhujah Those who reject hearing about the transcendental pastimes of the Lord and indulge in hearing about all kinds of abominable activities performed by materialistic people are compared to stool-eating hogs.

HBV 10.461

तत्रैव श्री-वैकुण्ठ-वर्णने [भ्प् ३.१५.२३] --
यन् न व्रजन्त्य् अघ-भिदो रचनानुवादाच्
छृण्वन्ति ये ऽन्य-विषयाः कुकथा मति-घ्नीः ।
यास् तु श्रुता हत-भगैर् नृभिर् आत्त-सारास्
ता□स् तान् क्षिपन्त्य् अशरणेषु तमःसु हन्त

tatraiva śrī-vaikuṇṭha-varṇane [BhP 3.15.23] --
yan na vrajanty agha-bhido racanānuvādāc
chṛṇvanti ye 'nya-viṣayāḥ kukathā mati-ghnīḥ |
yās tu śrutā hata-bhagair nṛbhir ātta-sārās
tāṁs tān kṣipanty aśaraṇeṣu tamaḥsu hanta

Vaikuntha that is found in the Srimad'Bhdgavatam [3.15.23]) yan na vrajanty agha-bhido racandnuvaddc chrnvanti ye 'nya-visaydh kukathd mati-ghnlh yds tu srutd hata-bhagair nrbhir dtta-sdrds tarns tan ksipanty asaranesu tamahsu hanta It is very regrettable that unfortunate people do not discuss the news from Vaikuntha but instead, engage in talking about things that are unworthy to hear, and which bewilder one's intelligence. Those who give up talk of Vaikuntha and instead, relish talks of the material world are thrown into the darkest region of ignorance.

HBV 10.462–464

कि च स्कान्दे ब्रह्म-नारद-स वादे –
वाच्यमान तु ये शास्त्र वैष्णव पुरुषाधमाः ।
न शृण्वन्ति मुनि-श्रेष्ठ तेषा स्वामी सदा यमः
न शृण्वन्ति न हृष्यन्ति वैष्णवी प्राप्य ये कथाम् ।
धम आयुर् यशो धर्मः सन्तानश् चैव नश्यति
न शृणोति हरेर् यस् तु कथा पाप-प्रणाशिनीम् ।
अचिराद् एव देवर्षे समूल तु विनश्यति

kiṁ ca skānde brahma-nārada-saṁvāde –
vācyamānaṁ tu ye śāstraṁ vaiṣṇavaṁ puruṣādhamāḥ |
na śṛṇvanti muni-śreṣṭha teṣāṁ svāmī sadā yamaḥ
na śṛṇvanti na hṛṣyanti vaiṣṇavīṁ prāpya ye kathām |
dhama āyur yaśo dharmaḥ santānaś caiva naśyati
na śṛṇoti harer yas tu kathāṁ pāpa-praṇāśinīm |
acirād eva devarṣe samūlaṁ tu vinaśyati

is recorded in the Skanda Purdna, these verses are found) vdcyamdnantu ye sdstrarh vaisnavarh purusddhamdh na srnvanti munisrestha tesdrh svdml sadd yamah na srnavanti na hrsyanti vaisnavirh prdpya ye kathdm dhanam dyur yaso dharmmah santdnascaiva nasyati na srnoti harer yastu kathdm papa prandsinlm

acirddeva devarse samulantu vinasayati O foremost sages, those lowest among mankind who do not lend an ear to the Vaisnava literature certainly become residents of hell. Those who do not hear the topics of Lord Visnu, in spite of getting an opportunity to do so, and do not express happiness at the prospect of hearing such topics, decrease their duration of life, wealth, fame, religious principles, and good fortune of their children. O Narada, anyone who shows no interest in hearing the narrations of Lord Hari's transcendental pastimes, which destroy all sinful reactions, faces ruination.

HBV 10.465

द्वितीय-स्कन्धे श्री-शौनकोक्तौ [भ्प् २.३.२०] --
बिले बतोरुक्रम-विक्रमान् ये
न शृण्वतः कर्ण-पुटे नरस्य ।
जिह्वासती दार्दुरिकेव सूत
न चोपगायत्य् उरुगाय-गाथाः

dvitīya-skandhe śrī-śaunakoktau [BhP 2.3.20] --
bile batorukrama-vikramān ye
na śṛṇvataḥ karṇa-puṭe narasya |
jihvāsatī dārdurikeva sūta
na copagāyaty urugāya-gāthāḥ

One who has never listened to the narrations of the wonderful pastimes of the Personality of Godhead, and has not chanted devotional songs about the Lord, is to be considered as possessing ears like the holes of a snake and a tongue like that of a frog.

HBV 10.466

तृतीये श्री-ब्रह्म-स्तुतौ [भ्प् ३.९.७] --
दैवेन ते हत-धियो भवतः प्रसङ्गात्
सर्वाशुभोपशमनाद् विमुखेन्द्रिया ये ।
कुर्वन्ति काम-सुख-लेश-लवाय दीना
लोभाभिभूत-मनसो ऽकुशलानि शश्वत्

tṛtīye śrī-brahma-stutau [BhP 3.9.7] --
daivena te hata-dhiyo bhavataḥ prasaṅgāt
sarvāśubhopaśamanād vimukhendriyā ye |
kurvanti kāma-sukha-leśa-lavāya dīnā
lobhābhibhūta-manaso 'kuśalāni śaśvat

which is found in the Srimad'Bhdgavatam. [3.9.7]) daivena te hata-dhiyo bhavatah prasangdt sarvdsubhopasamandd vimukhendriyd ye - kurvanti kdma-sukha-lesa-lavdya dind lobhdbhibhuta-manaso 'kusaldni sasvat O my Lord, those who have never engaged themselves in chanting and hearing about Your transcendental pastimes are certainly very unfortunate and are also without good sense. They engage in inauspicious activities, enjoying sense gratification for a very little while.

564 SRI HARI-BHAKTI-VILASA

HBV 10.467

[भ्प् ३.५.१४] --
ताञ् छोच्य-शोच्यान् अविदो ऽनुशोचे
हरेः कथाया॰ विमुखान् अघेन ।
क्षिणोति देवो ऽनिमिषस् तु येषाम्
आयुर् वृथा-वाद-गति-स्मृतीनाम्

[BhP 3.5.14] --
tāñ chocya-śocyān avido 'nuśoce
hareḥ kathāyāṁ vimukhān aghena |
kṣiṇoti devo 'nimiṣas tu yeṣām
āyur vṛthā-vāda-gati-smṛtīnām

O sage, those who are averse to the narrations of the Lord's glories because of their sinful mentality are to be pitied by the pitiable. I also pity them because I see how their duration of life is being spoiled as they engage in mental speculation, inventing some useless goal of life.

HBV 10.468

श्री-मैत्रेयोक्तौ च [भ्प् ३.१३.५०] --
को नाम लोके पुरुषार्थ-सारवित्
पुरा-कथाना॰ भगवत्-कथा-सुधाम् ।
आपीय कर्णाञ्जलिभिर् भवापहाम्
अहो विरज्येत विना नरेतरम्

śrī-maitreyoktau ca [BhP 3.13.50] --
ko nāma loke puruṣārtha-sāravit
purā-kathānāṁ bhagavat-kathā-sudhām |
āpīya karṇāñjalibhir bhavāpahām
aho virajyeta vinā naretaram

Who, except those in the lower forms of life, can exist in this world without being interested in the ultimate goal of life? Who can refuse to hear the wonderful narrations about the Personality of Godhead's activities, which are sufficient to deliver one from material miseries?

HBV 10.469

चतुर्थे श्री-पृथु-स्तुतौ [भ्प् ४.२०.२६]
यशः शिव॑ सुश्रव आर्य-सङ्गमे
यदृच्छया चोपशृणोति ते सकृत् ।
कथ॑ गुण-ज्ञो विरमेद् विना पशु॑
श्रीर् यत् प्रवव्रे गुण-सङ्ग्रहेच्छया

caturthe śrī-pṛthu-stutau [BhP 4.20.26]
yaśaḥ śivaṁ suśrava ārya-saṅgame
yadṛcchayā copaśṛṇoti te sakṛt |
kathaṁ guṇa-jño viramed vinā paśuṁ
śrīr yat pravavre guṇa-saṅgrahecchayā

which is found in the Srimad'Bhdgavatam [4.20.26]) yasah sivarh suirava arya-sangame yadrcchayd copasrnoti te sakrt katharh guna-jno viramed vind pasurh srir yat pravavre guna-sangrahecchayd My dear Lord, in the association of pure devotees, if one hears even once about Your glorious activities, he will not, unless he is worse than an animal, give up their association because no intelligent person would be so foolish.

The importance of chanting and hearing about Your glories was accepted even by the goddess of fortune.

HBV 10.470

दशमारम्भे श्री-परीक्षित्-प्रश्ने [भ्प् १०.१.४] --
निवृत्त-तर्षैर् उपगीयमानाद्
भवौषधाच् छ्रोत्र-मनो-ऽभिरामात् ।
क उत्तमश्लोक-गुणानुवादात्
पुमान् विरज्येत विना पशुघ्नात्

daśamārambhe śrī-parīkṣit-praśne [BhP 10.1.4] --
nivṛtta-tarṣair upagīyamānād
bhavauṣadhāc chrotra-mano-'bhirāmāt |
ka uttamaśloka-guṇānuvādāt
pumān virajyeta vinā paśughnāt

Glorification of the Lord should be performed in the parampard system, conveyed from spiritual master to disciple. Such glorification is relished by those who are no longer interested in the false, temporary glorification of news within the material world. Descriptions of the Lord are the proper medicine for the conditioned soul undergoing

repeated birth and death. Therefore, who will not happily listen to the glorification of the Lord except a butcher, or one who is killing his own self?

HBV 10.471

अतएवोक्तं देवैः पञ्चम-स्कन्धे [भ्प् ५.१९.२३] –
न यत्र वैकुण्ठ-कथा-सुधापगा
न साधवो भागवतास् तदाश्रयाः ।
न यत्र यज्ञेश-मखा महोत्सवाः
सुरेश-लोको ऽपि न वै स सेव्यताम्

ataevoktaṁ devaiḥ pañcama-skandhe [BhP 5.19.23] –
na yatra vaikuṇṭha-kathā-sudhāpagā
na sādhavo bhāgavatās tadāśrayāḥ |
na yatra yajñeśa-makhā mahotsavāḥ
sureśa-loko 'pi na vai sa sevyatām

An intelligent person will have no interest in a place, even the heavenly planets, if the pure Ganges of narrations of the Supreme Lord's pastimes does not flow there, if there are no devotees engaged in the service of the Lord on the banks of such a river of piety, or if there is no performance of sankirtana.

HBV 10.472

अतो निषेव्यमाणं च सर्वथा भगवत्-कथाम् ।
मुहुस् तद्-रसिकान् पृच्छेन् मिथो मोद-विवृद्धये

ato niṣevyamāṇāṁ ca sarvathā bhagavat-kathām |
muhus tad-rasikān pṛcchen mitho moda-vivṛddhaye

566 SRI HARI-BHAKTI-VILASA muhustadrasikdn prcchen mitho moda vivrddhaye^ Even is one has repeatedly heard the narrations of the Supreme Lord's glories, he should still inquire about the purport from those who are well versed in these subjects. This will give both the speaker and the hearer great pleasure.

HBV 10.473

दशम-स्कन्धे [भ्प् १०.१३.२] --
सताम् अय सार-भृता निसर्गो
यद्-अर्थ-वाणी-श्रुति-चेतसाम् अपि ।
प्रति-क्षण नव्य-वद् अच्युतस्य यत्
स्त्रिया विटानाम् इव साधु वार्ता

daśama-skandhe [BhP 10.13.2] --
satām ayaṁ sāra-bhṛtāṁ nisargo
yad-artha-vāṇī-śruti-cetasām api |
prati-kṣaṇaṁ navya-vad acyutasya yat
striyā viṭānām iva sādhu vārtā

dasamaskandhe (In the Srimad'Ehagavatam [10.13.2] it is stated) satdm ayarh sdra-bhrtdrh nisargo yad-artha-vdnl-sruti-cetasdm api prati-ksanarh navya-vad acyutasya yat striyd vitdndm iva sddhu vdrtd Exalted devotees, who have accepted the essence of life, are attached to Lord Krsna within the core of their hearts, and He is the aim of their lives. It is their nature to talk only about Krsna at every moment, as if such topics were ever-fresh. Advanced devotees are attached to speaking about the Lord, just as materialists are attached to discussions of women and sex.

HBV 10.474

अतएव तत्रैव [भ्प् १०.८७.११]
तुल्य-श्रुत-तपः-शीलास् तुल्य-स्वीयारि-मध्यमाः ।
अपि चक्रुः प्रवचनम् एक शुश्रूषवो ऽपरे इति ।

ataeva tatraiva [BhP 10.87.11]
tulya-śruta-tapaḥ-śīlās tulya-svīyāri-madhyamāḥ |
api cakruḥ pravacanam ekaṁ śuśrūṣavo 'pare iti |

One who is equal to friends and enemies, who is equipoised in honor and dishonor, heat and cold, happiness and distress, and fame and infamy—who is always free from contaminating association, always silent and satisfied with whatever comes to him without much endeavor, who doesn't care for any residence, who is fixed in knowledge, and who is engaged in devotional service—such a person is very dear to Me.

HBV 10.475–476

तथा वैष्णव-धर्मा॰श् च क्रियमानाम् अपि स्वयम् ।
सम्पृच्छेत् तद्-विदः साधून् अन्योन्य-प्रीति-वृद्धये
श्रद्धया भगवद्-धर्मान् वैष्णवायानुपृच्छते ।
अवश्य॰ कथयेद् विद्वान् अन्यथा दोष-भाग् भवेत्

tathā vaiṣṇava-dharmāṁś ca kriyamānām api svayam |
sampṛcchet tad-vidaḥ sādhūn anyonya-prīti-vṛddhaye
śraddhayā bhagavad-dharmān vaiṣṇavāyānupṛcchate |
avaśyaṁ kathayed vidvān anyathā doṣa-bhāg bhavet

Although one may be very nicely practicing Vaisnava dharma, he should still inquire about it from other devotees, just to increase their happiness. If one faithfully inquires about Vaisnava dharma, a genuine Vaisnava will be very happy to explain it to the best of his capacity. Indeed, to not do so would be an offense.

HBV 10.477

तद् उक्तम्—
नाख्याति वैष्णव॰ धर्म॰ विष्णु-भक्तस्य पृच्छतः ।
कलौ भागवतो भूत्वा पुण्य॰ याति शताब्दिकम्

tad uktam—
nākhyāti vaiṣṇavaṁ dharmaṁ viṣṇu-bhaktasya pṛcchataḥ |
kalau bhāgavato bhūtvā puṇyaṁ yāti śatābdikam

In the sage of Kali, when a Vaisnava who asked about Vaisnava dharma does not bother to give a reply, he will lose the pious merit that he had accumulated during his last one hundred births.

HBV 10.478

स्कान्दे ब्रह्म-नारद-स□वादे—
वैष्णवे वैष्णव□ धर्म□ यो ददाति द्विजोत्तमः ।
स-सागर-मही-दाने यत् फल□ लभते'धिकम्

skānde brahma-nārada-saṁvāde—
vaiṣṇave vaiṣṇavaṁ dharmaṁ yo dadāti dvijottamaḥ |
sa-sāgara-mahī-dāne yat phalaṁ labhate'dhikam

that is found in the Skanda Purana, it is stated) vaisnave vaisnavarh dharmmam yo daddti dvijottamah

568 SRI HARI-BHAKTI-VILASA sasdgara-mahlddne yat phalarh labhate'dhikam A qualified brahmana who preaches the principles of Vaisnava dharma to another Vaisnava will obtain the merit of giving the entire earth in charity.

HBV 10.479

कि□ च तत्रैव --
अज्ञानाय च यो ज्ञान□ ददाद् धर्मोपदेशनम् ।
कृत्स्ना□ वा पृथिवी□ ददात् तेन तुल्य□ हि तत् स्मृतम्

kiṁ ca tatraiva --
ajñānāya ca yo jñānaṁ dadyād dharmopadeśanam |
kṛtsnāṁ vā pṛthivīṁ dadyāt tena tulyaṁ hi tat smṛtam

One who instructs ignorant people about the principles of religion attains the merit one would obtain by giving away the entire earth in charity.

HBV 10.480

विष्णु-धर्मोत्तरे [३.३४१.५०] --
तत् कथा□ श्रावयेद् यस् तु तद्-भक्तान् मानवोत्तमः ।
गो-दान-फलम् आप्नोति स नरस् तेन कर्मणा

viṣṇu-dharmottare [3.341.50] --
tat kathāṁ śrāvayed yas tu tad-bhaktān mānavottamaḥ |
go-dāna-phalam āpnoti sa naras tena karmaṇā

A noble person who preaches the glories of Lord Visnu to the devotees will receive the merit of giving cows in charity.

HBV 10.481

पाद्मे देव-दूत-विकुण्डल-स□वादे [पद्मप् ३.३१.९७] –
ज्ञानम् अज्ञाय यो दद्याद् वेद-शास्त्र-समुद्भवम् ।
अपि देवास् तम् अर्चन्ति भव-बन्ध-विदारकम्

pādme deva-dūta-vikuṇḍala-saṁvāde [PadmaP 3.31.97] –
jñānam ajñāya yo dadyād veda-śāstra-samudbhavam |
api devās tam arcanti bhava-bandha-vidārakam

that is found in the Padma Purdna it is stated) jfidnam ajfidya yo dadydd veda sastra samudbhavam api devdstamarccanti bhagavandha viddrakam Even the demigods worship a person who imparts knowledge of the Vedic literature to an ignorant person. Such a person is capable of destroying one's bondage to material existence.

HBV 10.482

बृहन्-नारदीये [नार्प् १.१.६३]
सत्-सङ्ग-देवार्चन-सत्-कथासु
हितोपदेशे निरतो मनुष्यः ।
प्रयाति विष्णोः परम□ पद□ यद्
देहावसानेऽच्युत-तुल्य-तेजाः

bṛhan-nāradīye [NārP 1.1.63]
sat-saṅga-devārcana-sat-kathāsu
hitopadeśe nirato manuṣyaḥ |
prayāti viṣṇoḥ paramaṁ padaṁ yad
dehāvasāne'cyuta-tulya-tejāḥ

One who worships the Supreme Lord, associates with saintly persons, discusses transcendental subject matters, and is always ready to give instruction to others becomes situated on the platform of the Supreme Lord and returns to the supreme abode of Lord Visnu.

HBV 10.483–484

ते च श्री-भगवद्-धर्मा भगवद्-भक्त-लक्षणैः ।
व्यञ्जिताः कतिचिन् मुख्या लिख्यन्ते'त्र परे'पि ते
ते तु यद्यपि विख्याताः श्रीमद्-भागवतादिषु ।
तथापि यत्नाद् एकत्र सङ्गृह्यन्ते समाधनाः

te ca śrī-bhagavad-dharmā bhagavad-bhakta-lakṣaṇaiḥ |
vyañjitāḥ katicin mukhyā likhyante'tra pare'pi te
te tu yadyapi vikhyātāḥ śrīmad-bhāgavatādiṣu |
tathāpi yatnād ekatra saṅgṛhyante samādhanāḥ

We have already described the principal symptoms of a devotee and in the process, we have revealed some of the principles of religion. Now, we will describe some other religious principles in this connection. Although these principles are clearly mentioned in the Srimad-Bhagavatam, we will repeat them here for the benefit of those who are interested.

HBV 10.485–487

ते चोक्ताः काशी-खण्डे द्वारका-माहात्म्ये चन्द्र-शर्मणा --
अद्य प्रभृति कर्तव्य यन् मया कृष्ण तच् छृणु ।
एकादश्या न भोक्तव्य कर्तव्यो जागरः सदा
महोत्सवः प्रकर्तव्यः प्रत्यह-पूजन तव ।
पलार्धेनापि बिद्ध तु भोक्तव्य वासरान्तरे
त्वत्-प्रीत्याष्टौ मया कार्या द्वादश्यो व्रत-स युता ।
भक्तिर् भागवती कार्या प्राणैर् अपि धनैर् अपि

te coktāḥ kāśī-khaṇḍe dvārakā-māhātmye candra-śarmaṇā --
adya prabhṛti kartavyaṁ yan mayā kṛṣṇa tac chṛṇu |
ekādaśyāṁ na bhoktavyaṁ kartavyo jāgaraḥ sadā
mahotsavaḥ prakartavyaḥ pratyaha-pūjanaṁ tava |
palārdhenāpi biddhaṁ tu bhoktavyaṁ vāsarāntare
tvat-prītyāṣṭau mayā kāryā dvādaśyo vrata-saṁyutā |
bhaktir bhāgavatī kāryā prāṇair api dhanair api

the Dvdrakd' section of the Kasi Khanda) adya prabhrti kartavyarh janmayd krsnd tacchrnu ekddasydm na bhoktavyarh karttavyo jdgarah sadd

570 SRI HARI-BHAKTI-VILASA mahotsavah prakarttavyah pratyaham pujananatava - • • • paldrddhendpi viddhantu bhoktavyarh vdsarantava tvatprltydstau may a kdryyd dvddasyo vratasamyutdh bhaktir bhdgavatl kdryyd prdnairapi dhanairapi O Lord Krsna, please hear

about my intentions. I will not eat anything on Ekadasi and I will stay awake that night. I will regularly worship You and celebrate Your festivals. If Ekadasi, Janmastami, or other festival days are contaminated because of overlapping another day, even for a moment, I will certainly renounce them, for Your pleasure. For Your satisfaction, I will observe the eight Maha-dvadasis and cultivate devotional service by means of my life and wealth.

HBV 10.488–491

नित्य॑ नाम-सहस्र॑ तु पठनीय॑ तव प्रियम् ।
पूजा तु तुलसी-पत्रैर् मया कार्या सदैव हि
तुलसी-काष्ठा-सम्भूता माला कार्या सदा मया ।
नृत्य-गीत॑ प्रकर्तव्य॑ सम्प्राप्ते जागरे तव
तुलसी-काष्ठा-सम्भूत-चन्दनेन विलेपनम् ।
करिष्यामि तवाग्रे च गुणाना॑ तव कीर्तनम्
मथुराया॑ प्रकर्तव्य॑ प्रत्यब्द॑ गमन॑ मया ।
तत्-कथा-श्रवण॑ कार्य॑ तथा पुस्तक-वाचनम्

nityaṁ nāma-sahasraṁ tu paṭhanīyaṁ tava priyam |
pūjā tu tulasī-patrair mayā kāryā sadaiva hi
tulasī-kāṣṭhā-sambhūtā mālā kāryā sadā mayā |
nṛtya-gītaṁ prakartavyaṁ samprāpte jāgare tava
tulasī-kāṣṭhā-sambhūta-candanena vilepanam |
kariṣyāmi tavāgre ca guṇānāṁ tava kīrtanam
mathurāyāṁ prakartavyaṁ pratyabdaṁ gamanaṁ mayā |
tat-kathā-śravaṇaṁ kāryaṁ tathā pustaka-vācanam

I will recite Your one thousand holy names every day. I will worship You with offerings of tulasi leaves, and I will decorate myself with beads made of tulasi wood. I will celebrate all the auspicious days related to You, by chanting and dancing and performing other devotional services. I will smear the pulp of tulasi wood on Your transcendental body, and I will sing Your transcendental glories in Your presence. I will visit Mathura every year, and I will regularly listen to the narrations of Your transcendental pastimes. I will carefully study Vaisnava literature, such as the Srimad-Bhagavatam.

HBV 10.492–493

नित्य पादोदक मूर्ध्ना मया धार्य प्रयत्नतः ।
नैवेद्य-भक्षण चापि करिष्यामि यत-व्रतः
निर्माल्य शिरसा धार्य त्वदीय सादर मया ।
तव दत्त्वा यद् इष्ट तु भक्षणीय मुदा मया

nityaṁ pādodakaṁ mūrdhnā mayā dhāryaṁ prayatnataḥ |
naivedya-bhakṣaṇaṁ cāpi kariṣyāmi yata-vrataḥ
nirmālyaṁ śirasā dhāryaṁ tvadīyaṁ sādaraṁ mayā |
tava dattvā yad iṣṭaṁ tu bhakṣaṇīyaṁ mudā mayā

I will regularly sprinkle the water that washed Your lotus feet over my head with great devotion. 1 will honor the remnants of Your food and touch the flower garlands that were offered to You to my head. I will joyfully offer You Your favorite things and then accept the remnants as Your mercy.

HBV 10.494

तथा तथा प्रकर्तव्य तव तुष्टिः प्रजायते ।
सत्यम् एतन् मया कृष्ण तवाग्रे परिकीर्तनम्

tathā tathā prakartavyaṁ tava tuṣṭiḥ prajāyate |
satyam etan mayā kṛṣṇa tavāgre parikīrtanam

O Lord Krsna, I promise in front of You that 1 will do whatever is most pleasing to You.

HBV 10.495–496

सप्तम-स्कन्धे श्री-प्रह्लादेन [भ्प् ७.७.३०-३२] –
गुरु-शुश्रूषया भक्त्या सर्व-लब्धार्पणेन च ॥
श्रद्धया तत्-कथाया च कीर्तनैर् गुण-कर्मणाम् ।
तत्-पादाम्बुरुह-ध्यानात् तल्-लिङ्गेक्षार्हणादिभिः
हरिः सर्वेषु भूतेषु भगवान् आस्त ईश्वरः ।
इति भूतानि मनसा कामैस् तैः साधु मानयेत्

saptama-skandhe śrī-prahlādena [BhP 7.7.30-32] –
guru-śuśrūṣayā bhaktyā sarva-labdhārpaṇena ca ||
śraddhayā tat-kathāyāṁ ca kīrtanair guṇa-karmaṇām |
tat-pādāmburuha-dhyānāt tal-liṅgekṣārhaṇādibhiḥ

hariḥ sarveṣu bhūteṣu bhagavān āsta īśvaraḥ |
iti bhūtāni manasā kāmais taiḥ sādhu mānayet

572 SRI HARI-BHAKTI'VILASA sangena sddhu-bhaktdndm Uvardrddhanena ca sraddhayd tat-kathdydm ca kirtanair guna-karmandm tat-pddamburuha-dhydndt tal-lingeksdrhanddibhih harih sarvesu bhutesu bhagavdn dsta Isvarah iti bhutani manasd kdmais taih sddhu mdnayet One must accept a bona fide spiritual master and render service unto him with faith and devotion. Whatever is in one's possession should be offered to the spiritual master and in the association of devotees, one should worship the Lord, hear and chant the narrations of His glories, always meditate on His lotus feet, and worship the Deity strictly according to the prescribed rules and regulations. One should always remember the Lord as Paramatma, who is situated in everyone's heart. Thus, one should offer respect to every living entity, according to his position.

HBV 10.497

एकादशे च श्री-कवि-योगेश्वरेण [भ्प् ११.२.३४]
ये वै भगवता प्रोक्ता उपाया ह्य् आत्म-लब्धये ।
अञ्जः पु□साम् अविदुषा□ विद्धि भागवतान् हि तान्

ekādaśe ca śrī-kavi-yogeśvareṇa [BhP 11.2.34]
ye vai bhagavatā proktā upāyā hy ātma-labdhaye |
añjaḥ puṁsām aviduṣāṁ viddhi bhāgavatān hi tān

Even ignorant persons can easily come to know the Supreme Lord if they adopt the means prescribed by the Lord Himself. This process is known as bhdgavata-dharma, or devotional service to the Supreme Personality of Godhead.

HBV 10.498–505

तत्रैव प्रबुद्ध-योगेश्वरेण [भ्प् ११.३.२३-३०] --
सर्वतो मनसो ऽसङ्गम् आदौ सङ्ग॰ च साधुषु ।
दया॰ मैत्री॰ प्रश्रय॰ च भूतेष्व् अद्धा यथोचितम्
शौच॰ तपस् तितिक्षा॰ च मौन॰ स्वाध्यायम् आर्जवम् ।
ब्रह्म-चर्यम् अहि॰सा॰ च समत्व॰ द्वन्द्व-स॰ज्ञयोः
सर्वत्रात्मेश्वरान्वीक्षा॰ कैवल्यम् अनिकेतताम् ।
विविक्त-चीर-वसन॰ सन्तोष॰ येन केनचित्
श्रद्धा॰ भागवते शास्त्रे ऽनिन्दाम् अन्यत्र चापि हि ।
मनो-वाक्-कर्म-दण्ड॰ च सत्य॰ शम-दमाव् अपि
श्रवण॰ कीर्तन॰ ध्यान॰ हरेर् अद्भुत-कर्मणः ।
जन्म-कर्म-गुणाना॰ च तद्-अर्थे ऽखिल-चेष्टितम्
इष्ट॰ दत्त॰ तपो जप्त॰ वृत्त॰ यच् चात्मनः प्रियम् ।
दारान् सुतान् गृहान् प्राणान् यत् परस्मै निवेदनम्
एव॰ कृष्णात्म-नाथेषु मनुष्येषु च सौहृदम् ।
परिचर्या॰ चोभयत्र महत्सु नृषु साधुषु
परस्परानुकथन॰ पावन॰ भगवद्-यशः
मिथो रतिर् मिथस् तुष्टिर् निवृत्तिर् मिथ आत्मनः

tatraiva prabuddha-yogeśvareṇa [BhP 11.3.23-30] --
sarvato manaso 'saṅgam ādau saṅgaṁ ca sādhuṣu |
dayāṁ maitrīṁ praśrayaṁ ca bhūteṣv addhā yathocitam
śaucaṁ tapas titikṣāṁ ca maunaṁ svādhyāyam ārjavam |
brahma-caryam ahiṁsāṁ ca samatvaṁ dvandva-saṁjñayoḥ
sarvatrātmeśvarānvīkṣāṁ kaivalyam aniketatām |
vivikta-cīra-vasanaṁ santoṣaṁ yena kenacit
śraddhāṁ bhāgavate śāstre 'nindām anyatra cāpi hi |
mano-vāk-karma-daṇḍaṁ ca satyaṁ śama-damāv api
śravaṇaṁ kīrtanaṁ dhyānaṁ harer adbhuta-karmaṇaḥ |
janma-karma-guṇānāṁ ca tad-arthe 'khila-ceṣṭitam
iṣṭaṁ dattaṁ tapo japtaṁ vṛttaṁ yac cātmanaḥ priyam |
dārān sutān gṛhān prāṇān yat parasmai nivedanam
evaṁ kṛṣṇātma-nātheṣu manuṣyeṣu ca sauhṛdam |
paricaryāṁ cobhayatra mahatsu nṛṣu sādhuṣu
parasparānukathanaṁ pāvanaṁ bhagavad-yaśaḥ
mitho ratir mithas tuṣṭir nivṛttir mitha ātmanaḥ

574 SRI HARI-BHAKTI-VILASA A sincere disciple should practice detaching the mind from everything material while living in the association of devotees. He should be merciful to those in an inferior position, cultivate friendship with those on an equal level, and very humbly serve those in a higher spiritual position. In this way, he should deal with other living beings. While serving the spiritual master, a disciple should practice cleanliness, austerity, tolerance, silence, study of the Vedic literature, simplicity, celibacy, nonviolence, and equanimity toward material dualities, such as heat and cold, and happiness and distress. One should practice meditation by constantly seeing oneself as an eternal, conscious self, and seeing the Lord as the absolute controller of everything. To facilitate one's meditation, one should live in a secluded place and give up all attachment to one's temporary family situation. Giving up all attempts to decorate the temporary material body, one should dress himself with old, discarded cloth, or tree bark. In this way, one should learn to be satisfied in any material situation. One should have firm faith that he will achieve success by following the instructions of the literature that describes the glories of the Supreme Lord. At the same time, one should avoid blaspheming other scriptures. One should rigidly control his mind, speech, and bodily activities, always speak the truth, and bring the mind and senses under full control. One should hear, glorify and meditate upon the transcendental pastimes of the Lord. Indeed, one should become absorbed in hearing and chanting about the names, forms, qualities, and pastimes of the Supreme Personality of Godhead. Simultaneously, one should perform all of one's activities as an offering to the Lord. Any sacrifice, charity, or penance that one executes should be done for the Lord's satisfaction. Similarly, one should only chant mantras that glorify the Supreme Personality of Godhead. Whatever one finds pleasing should also be offered to the Supreme Lord—even his wife, children, home, and very life. One who actually desires his ultimate self-interest should cultivate friendship with since devotees of Lord Krsna. At the same time, one should develop an attitude of service toward all living beings by helping them advance in Krsna consciousness. One should especially render service to the pure devotees of the Lord. One should learn how to associate with the devotees of the Lord by gathering with them to chant the glories of the Lord. This process is most purifying. As devotees thus develop their loving friendship, they feel mutual

happiness and satisfaction. And, by encouraging one another, they are able to give up material sense gratification, which is the cause of all suffering.

HBV 10.506–513

श्री-भगवता च [भ्प् ११.११.३४-४१] –
मल्-लिङ्ग-मद्-भक्त-जन- दर्शन-स्पर्शनार्चनम् ।
परिचर्या स्तुतिः प्रह्व- गुण-कर्मानुकीर्तनम्
मत्-कथा-श्रवणे श्रद्धा मद्-अनुध्यानम् उद्धव ।
सर्व-लाभोपहरण दास्येनात्म-निवेदनम्
मज्-जन्म-कर्म-कथन मम पर्वानुमोदनम् ।
गीत-ताण्डव-वादित्र- गोष्ठीभिर् मद्-गृहोत्सवः
यात्रा बलि-विधान च सर्व-वार्षिक-पर्वसु ।
वैदिकी तान्त्रिकी दीक्षा मदीय-व्रत-धारणम्
ममार्चा-स्थापने श्रद्धा स्वतः स हत्य चोद्यमः ।
उद्यानोपवनाक्रीड- पुर-मन्दिर-कर्मणि
सम्मार्जनोपलेपाभ्या सेक-मण्डल-वर्तनैः ।
गृह-शुश्रूषण मह्य दास-वद् यद् अमायया
अमानित्वम् अदम्भित्व कृतस्यापरिकीर्तनम् ।
अपि दीपावलोक मे नोपयुञ्ज्यान् निवेदितम्
यद् यद् इष्टतम लोके यच् चाति-प्रियम् आत्मनः ।
तत् तन् निवेदयेन् मह्य तद् आनन्त्याय कल्पते

śrī-bhagavatā ca [BhP 11.11.34-41] –
mal-liṅga-mad-bhakta-jana- darśana-sparśanārcanam |
paricaryā stutiḥ prahva- guṇa-karmānukīrtanam
mat-kathā-śravaṇe śraddhā mad-anudhyānam uddhava |
sarva-lābhopaharaṇaṁ dāsyenātma-nivedanam
maj-janma-karma-kathanaṁ mama parvānumodanam |
gīta-tāṇḍava-vāditra- goṣṭhībhir mad-gṛhotsavaḥ
yātrā bali-vidhānaṁ ca sarva-vārṣika-parvasu |
vaidikī tāntrikī dīkṣā madīya-vrata-dhāraṇam
mamārcā-sthāpane śraddhā svataḥ saṁhatya codyamaḥ |
udyānopavanākrīḍa- pura-mandira-karmaṇi
sammārjanopalepābhyāṁ seka-maṇḍala-vartanaiḥ |
gṛha-śuśrūṣaṇaṁ mahyaṁ dāsa-vad yad amāyayā
amānitvam adambhitvaṁ kṛtasyāparikīrtanam |
api dīpāvalokaṁ me nopayuñjyān niveditam
yad yad iṣṭatamaṁ loke yac cāti-priyam ātmanaḥ |
tat tan nivedayen mahyaṁ tad ānantyāya kalpate

are found in the Srimad'Bhagavatam [11.11.34-41]) mal-linga-mad-bhakta-jana-darsana-sparsandrcanam paricaryd stutih prahva- guna- karmdnuklrtanam mat-kathd-sravane sraddhd mad-anudhydnam uddhava sarva- labhopaharanarh ddsyendtma-nivedanam maj-janma-karma-kathanarh mama parvdnumodanam glta-tdndava-vdditra- gosthlbhir mad-grhotsavah ydtrd bali-vidhdnam ca sarva-vdrsika-parvasu vaidiki tdntrikl dlksd madiya-vrata-dhdranam mamdrcd-sthdpane sraddhd svatah samhatya codyamah udydnopavandkrida- pura-mandira-karmani sammarjanopalepdbhydm seka-mandala-vartanaih grha-susrusanam mahyam ddsa-vad yad amdyayd amdnitvam adambhitvam krtasydpariklrtanam

576 SRI HARI-BHAKTI-VILASA api dipdvalokarh me nopayufijydn niveditam yad yad istatamam loke yac cdti-priyam dtmanah tat tan nivedayen mahyarh tad dnantyaya kalpate My dear Uddhava, one can give up all sense of false prestige by engaging in the following devotional activities. One should purify himself by seeing, touching, worshiping, serving, and offering prayers and obeisances to the Deity, and to My pure devotees. One should also hear and glorify My transcendental qualities and pastimes and thus always meditate upon Me. One should offer to Me whatever one has in his possession, and accepting oneself as My eternal servant, one should give oneself completely to Me. One should enjoy life by participating in the festivals, such as Janmastami, that glorify My pastimes, by singing, dancing, playing musical instruments, and discussing Me with other devotees. One should observe religious vows, such as Ekadasi, and take initiation according to the procedures mentioned in the Vedic literature. One should faithfully support the installation of My Deity, and work for the construction of My temples and villages, as well as flower gardens and fruit orchards. One should consider oneself to be My humble servant, without duplicity, and thus help to clean My temple. First, one should sweep, and then one should cleanse with water and cow dung. Thereafter, one should sprinkle scented water and decorate the temple with mandalas. In this way, one should act just like My servant. A devotee should never advertise his devotional activities, so that they will not be the cause of false pride. One should never use lamps that were offered to Me for other purposes, and similarly, one should never offer to Me anything that was used by others. Whatever is most dear to oneself, one should offer to Me. Indeed, such an offering qualifies one for eternal life.

HBV 10.514–517

किं च [भप् ११.१९.२०-२३]
श्रद्धामृत-कथायां मे शश्वन् मद्-अनुकीर्तनम् ।
परिनिष्ठा च पूजायां स्तुतिभिः स्तवनं मम
आदरः परिचर्यायां सर्वाङ्गैर् अभिवन्दनम् ।
मद्-भक्त-पूजाभ्यधिका सर्व-भूतेषु मन्-मतिः
मद्-अर्थेष्व् अङ्ग-चेष्टा च वचसा मद्-गुणेरणम् ।
मय्य् अर्पणं च मनसः सर्व-काम-विवर्जनम्
मद्-अर्थे ऽर्थ-परित्यागो भोगस्य च सुखस्य च ।
इष्टं दत्तं हुतं जप्तं मद्-अर्थं यद् व्रतं तपः

kiṁ ca [BhP 11.19.20-23]
śraddhāmṛta-kathāyāṁ me śaśvan mad-anukīrtanam |
pariniṣṭhā ca pūjāyāṁ stutibhiḥ stavanaṁ mama
ādaraḥ paricaryāyāṁ sarvāṅgair abhivandanam |
mad-bhakta-pūjābhyadhikā sarva-bhūteṣu man-matiḥ
mad-artheṣv aṅga-ceṣṭā ca vacasā mad-guṇeraṇam |
mayy arpaṇaṁ ca manasaḥ sarva-kāma-vivarjanam
mad-arthe 'rtha-parityāgo bhogasya ca sukhasya ca |
iṣṭaṁ dattaṁ hutaṁ japtaṁ mad-arthaṁ yad vrataṁ tapaḥ

Firm faith in the narrations of My pastimes, constant chanting of My glories, unwavering attachment to the worship of the Deity, the offering of beautiful prayers, great respect for My devotional service, offering obeisances by falling flat to the floor, performing very respectful worship of My devotees, consciousness of Me as being present in all living entities, offering of all bodily activities in My devotional service, engagement of the tongue in describing My qualities, offering the mind to Me, rejecting all material desires, giving up wealth for My devotional service, renouncing material sense gratification and happiness, and performing all pious activities, such as charity, sacrifice, vows, and austerities with the purpose of achieving Me—these constitute actual religious principles.

HBV 10.518–521

अपि चाग्रे [भ्प् ११.२९.९-१२] --
कुर्यात् सर्वाणि कर्माणि मद्-अर्थं शनकैः स्मरन् ।
मय्य् अर्पित-मनश्-चित्तो मद्-धर्मात्म-मनो-रतिः
देशान् पुण्यान् आश्रयेत मद्-भक्तैः साधुभिः श्रितान् ।
देवासुर-मनुष्येषु मद्-भक्ताचरितानि च
पृथक् सत्रेण वा मह्यं पर्व-यात्रा-महोत्सवान् ।
कारयेद् गीत-नृत्याद्यैर् महाराज-विभूतिभिः
माम् एव सर्व-भूतेषु बहिर् अन्तर् अपावृतम् ।
ईक्षेतात्मनि चात्मानं यथा खम् अमलाशयः

api cāgre [BhP 11.29.9-12] --
kuryāt sarvāṇi karmāṇi mad-arthaṁ śanakaiḥ smaran |
mayy arpita-manaś-citto mad-dharmātma-mano-ratiḥ
deśān puṇyān āśrayeta mad-bhaktaiḥ sādhubhiḥ śritān |
devāsura-manuṣyeṣu mad-bhaktācaritāni ca
pṛthak satreṇa vā mahyaṁ parva-yātrā-mahotsavān |
kārayed gīta-nṛtyādyair mahārāja-vibhūtibhiḥ
mām eva sarva-bhūteṣu bahir antar apāvṛtam |
īkṣetātmani cātmānaṁ yathā kham amalāśayaḥ

578 SRI HARI-BHAKTI-VILASA devdsura-manusyesu mad-bhaktdcaritdni ca prthak satrena vd mahyarh parva-ydtrd-mahotsavdn kdrayed gita-nrtyddyair mahdrdja-vibhutibhih mam eva sarva-bhutesu bahir antar apdvrtam iksetdtmani cdtmdnarh yathd kham amaldsayah While always remembering Me, one should perform his duties without a feverish mentality. With mind and intelligence fixed upon Me, one should engage in My devotional service. One should take shelter of a holy place where My devotees reside, and one should be guided by the exemplary activities of My devotees, who appear among the demigods, demons, and human beings. Either alone, or in the association of devotees, one should celebrate My holy festivals, with singing, dancing and worship of Me with great opulence. With a pure heart, one should see Me, the Supreme Soul, as present within all living beings and also within oneself. I am present everywhere, both externally and internally, just like the omnipresent sky.

HBV 10.522

उक्त च सप्तम-स्कन्धे श्री-प्रह्लादेन [भ्प् ७.७.३३] –
एव निर्जित-षड्-वर्गैः क्रियते भक्तिर् ईश्वरे ।
वासुदेवे भगवति यया स लभ्यते रतिः

uktaṁ ca saptama-skandhe śrī-prahlādena [BhP 7.7.33] –
evaṁ nirjita-ṣaḍ-vargaiḥ kriyate bhaktir īśvare |
vāsudeve bhagavati yayā saṁlabhyate ratiḥ

By these activities (as mentioned above), one can curb the influence of his enemies, namely lust, anger, greed, illusion, madness, and jealousy, and when thus situated, one can render loving devotional service to the Lord.

HBV 10.523

एकादशे श्री-नारदेन [भ्प् ११.२.१२] --
श्रुतो ऽनुपठितो ध्यात आदृतो वानुमोदितः
सद्यः पुनाति सद्-धर्मो देव-विश्व-द्रुहो ऽपि हि

ekādaśe śrī-nāradena [BhP 11.2.12] --
śruto 'nupaṭhito dhyāta ādṛto vānumoditaḥ
sadyaḥ punāti sad-dharmo deva-viśva-druho 'pi hi

Pure devotional service rendered to the Supreme Lord is so potent that simply by hearing about it, by chanting its glories, by meditating upon it, by faithfully accepting it, or by praising the service of others, even persons who are envious of the demigods and other living beings can be immediately purified.

HBV 10.524

तत्रैव श्री-कवि-योगेश्वरेण [भ्प् ११.२.३५] --
यान् आस्थाय नरो राजन् न प्रमाद्येत कर्हिचित् ।
धावन् निमील्य वा नेत्रे न स्खलेन् न पतेद् इह

tatraiva śrī-kavi-yogeśvareṇa [BhP 11.2.35] --
yān āsthāya naro rājan na pramādyeta karhicit |
dhāvan nimīlya vā netre na skhalen na pated iha

O King, one who accepts the devotional service to the Supreme Personality of Godhead will never stumble on his path in this world. Even while running with eyes closed, he will never

trip or fall.

HBV 10.525

श्री-प्रबुद्ध-योगेश्वरेण [भ्प् ११.३.३३] –
इति भागवतान् धर्मान् शिक्षन् भक्त्या तद्-उत्थया ।
नारायण-परो मायाम् अञ्जस् तरति दुस्तराम्

śrī-prabuddha-yogeśvareṇa [BhP 11.3.33] –
iti bhāgavatān dharmān śikṣan bhaktyā tad-utthayā |
nārāyaṇa-paro māyām añjas tarati dustarām

By learning the science of devotional service and practically engaging in the devotional service of the Lord, one will come to the stage of love of Godhead. In this way, a devotee easily crosses over the illusory energy, mdya, which is extremely difficult to transcend.

HBV 10.526

श्री-भगवता च [भ्प् ११.१९.२४] --
एव धर्मैर् मनुष्याणाम् उद्धवात्म-निवेदिनाम् ।
मयि सञ्जायते भक्तिः को ऽन्यो ऽर्थो ऽस्यावशिष्यते

śrī-bhagavatā ca [BhP 11.19.24] --
evaṁ dharmair manuṣyāṇām uddhavātma-nivedinām |
mayi sañjāyate bhaktiḥ ko 'nyo 'rtho 'syāvaśiṣyate

My dear Uddhava, the supreme religion for human society is the religion whereby one can awaken his dormant love for Me.

HBV 10.527

कि चाग्रे [भ्प् ११.२९.२०] --
न ह्य् अङ्गोपक्रमे ध्वसो मद्-धर्मस्योद्धवाण्व् अपि
मया व्यवसितः सम्यङ् निर्गुणत्वाद् अनाशिषः इति ॥

kiṁ cāgre [BhP 11.29.20] --
na hy aṅgopakrame dhvaṁso mad-dharmasyoddhavāṇv api
mayā vyavasitaḥ samyaṅ nirguṇatvād anāśiṣaḥ iti ||

My dear Uddhava, because I have personally established it, the process of devotional service unto Me is transcendental when performed without any material motivation. Certainly, a devotee will never suffer even the slightest loss by adopting this process.

HBV 10.528

अलाभे सत्-सभायास् तु शुश्रूषु च निजालये ।
देवालये वा शास्त्रज्ञः कीर्तयेद् भगवत्-कथाम्

alābhe sat-sabhāyās tu śuśrūṣuṁ ca nijālaye |
devālaye vā śāstrajñaḥ kīrtayed bhagavat-kathām

If he cannot find an association of devotees then one who is learned in the scriptures should speak about the Supreme Lord to inquisitive persons, either at home or in a temple.

HBV 10.529

उक्त च स्कान्दे श्री-भगवता अर्जुन प्रति –
मत्-कथा कुरुते यस् तु वैष्णवाना सदाग्रतः ।
इह भोगान् अवाप्नोति तथा मोक्ष न स शयः

uktaṁ ca skānde śrī-bhagavatā arjunaṁ prati –
mat-kathā kurute yas tu vaiṣṇavānāṁ sadāgrataḥ |
iha bhogān avāpnoti tathā mokṣaṁ na saṁśayaḥ

which is found in the Skanda Purdna) mat kathdh kurute yastu vaisnavdndrh sadd gratah

iha bhogdn avdpnoti tathd moksarh na sarhsayah One who always speaks about My glories to the Vaisnavas will pass his time happily in this life and achieve liberation after death. There is no doubt about this.

HBV 10.530

प्रथम-स्कन्धे [भ्प् १.५.२२] श्री-नारदेन--
इद हि पु सस् तपसः श्रुतस्य वा
स्विष्टस्य सूक्तस्य च बुद्धि-दत्तयोः ।
अविच्युतो ऽर्थः कविभिर् निरूपितो
यद्-उत्तमश्लोक-गुणानुवर्णनम्

prathama-skandhe [BhP 1.5.22] śrī-nāradena--
idaṁ hi puṁsas tapasaḥ śrutasya vā
sviṣṭasya sūktasya ca buddhi-dattayoḥ |
avicyuto 'rthaḥ kavibhir nirūpito
yad-uttamaśloka-guṇānuvarṇanam

Learned authorities have positively concluded that the actual purpose of the advancement of knowledge, namely austerities, study of the Vedas, sacrifice, chanting of mantras, and charity, culminates in descriptions of the Lord, who is described by nice poetry.

HBV 10.531

कि च [भ्प् १.३.३५] –
एतद् ध्य् आतुर-चित्ताना मात्रा-स्पर्शेच्छया मुहुः ।
भव-सिन्धु-प्लवो दृष्टो हरि-चर्यानुवर्णनम्

kiṁ ca [BhP 1.3.35] –
etad dhy ātura-cittānāṁ mātrā-sparśecchayā muhuḥ |
bhava-sindhu-plavo dṛṣṭo hari-caryānuvarṇanam

I have personally experienced that those who are always full of anxiety due to constantly desiring contact of the senses with their objects can cross the ocean of nescience in a most suitable boat—the constant chanting of the transcendental pastimes of the Lord.

HBV 10.532

एकादशे श्री-शुकेनापि [भ्प् ११.३१.२८] --
इत्थꣳ हरेर् भगवतो रुचिरावतार-
वीर्याणि बाल-चरितानि च शन्तमानि ।
अन्यत्र चेह च श्रुतानि गृणन् मनुष्यो
भक्तिꣳ पराꣳ परमहꣳस-गतौ लभेत

ekādaśe śrī-śukenāpi [BhP 11.31.28] --
itthaṁ harer bhagavato rucirāvatāra-
vīryāṇi bāla-caritāni ca śantamāni |
anyatra ceha ca śrutāni gṛṇan manuṣyo
bhaktiṁ parāṁ paramahaṁsa-gatau labheta

582 SR! HARI-BHAKTI-VILASA > The alhauspicious pastimes of the all-attractive incarnations of Lord Sri Krsna, as well as the pastimes He performed as a child, are described in the Srimad'Bhdgavatam and in other Vedic literature. Anyone who chants these narrations will attain transcendental loving service unto Lord Krsna, who is the goal of all great sages.

HBV 10.533

अतएव श्री-प्रह्लादेन नृसिꣳह-स्तुताव् उक्तम् [भ्प् ७.९.१८] --
सो ऽहꣳ प्रियस्य सुहृदः पर-देवताया
लीला-कथास् तव नृसिꣳह विरिञ्च-गीताः ।
अञ्जस् तितर्म्य् अनुगृणन् गुण-विप्रमुक्तो
दुर्गाणि ते पद-युगालय-हꣳस-सङ्गः

ataeva śrī-prahlādena nṛsiṁha-stutāv uktam [BhP 7.9.18] --
so 'haṁ priyasya suhṛdaḥ para-devatāyā
līlā-kathās tava nṛsiṁha viriñca-gītāḥ |
añjas titarmy anugṛṇan guṇa-vipramukto
durgāṇi te pada-yugālaya-haṁsa-saṅgaḥ

O my Lord Nrsimhadeva, by engaging in Your transcendental loving service in the association of liberated devotees, I will certainly become freed from the association of the three modes of material nature and thus able to chant Your glories. I shall chant Your glories, following in the footsteps of Lord Brahma and his disciplic succession. In this way I will undoubtedly be able to cross the formidable ocean of material existence.

HBV 10.534

गोपिकाभिर् अपि गीतम् [भ्प् १०.३१.९] --
तव कथामृत तप्त-जीवन
कविभिर् ईडित कल्मषापहम् ।
श्रवण-मङ्गल श्रीमद्-आतत
भुवि गृणन्ति ते भुरिदा जनाः

gopikābhir api gītam [BhP 10.31.9] --
tava kathāmṛtaṁ tapta-jīvanaṁ
kavibhir īḍitaṁ kalmaṣāpaham |
śravaṇa-maṅgalaṁ śrīmad-ātataṁ
bhuvi gṛṇanti te bhuridā janāḥ

The nectar of Your words and the descriptions of Your pastimes are the life and soul of those suffering in this material world. These narrations, transmitted by learned devotees, eradicate one's sinful reactions and bestow good fortune upon those who hear them. These narrations, which are filled with spiritual potency, are broadcast all over the world. Those who relay the messages of Godhead are the most munificent personalities.

HBV 10.535

किर्तने'प्य् अत्र तज् ज्ञेय माहात्म्य श्रवणे'स्य यत् ।
सिध्यति श्रवणम् नून कीर्तनात् स्वयम् एव हि

kirtane'py atra taj jñeyaṁ māhātmyaṁ śravaṇe'sya yat |
sidhyati śravaṇam nūnaṁ kīrtanāt svayam eva hi

The glories of hearing apply to the glories of chanting as well. After all, by chanting, one automatically hears. One can hear from others or hear his own chanting.

HBV 10.536

शास्त्राभ्यासस्य चाभावे पूर्वेषा लोक-विश्रुताम् ।
सताम् आधुनिकाना च कथा बन्धुषु कीर्तयेत्

śāstrābhyāsasya cābhāve pūrveṣāṁ loka-viśrutām |
satām ādhunikānāṁ ca kathāṁ bandhuṣu kīrtayet

Only a person who is well-versed in the sdstra should be allowed to speak. However, if there is no such speaker, and even if there are not many inquisitive listeners, one should never give up discussing topics about the Supreme Lord. One can always discuss narrations of the Supreme Lord in the association of his friends, brothers, children, and other family members, as presented by saintly persons.

COMPLETE TWENTY-VILĀSA TEXT

Vilāsa 11

Nitya-kriyā-samāpanaḥ — Completing the Daily Observances

529 aligned entries · 801 numbered texts

HBV 11.1

श्री-चैतन्य प्रपद्ये त महाश्चर्य-प्रभावकम् ।
प्रसादे यस्य दुष्टो'पि भगवद्-भक्तिमान् भवेत्

śrī-caitanyaṁ prapadye taṁ mahāścarya-prabhāvakam |
prasāde yasya duṣṭo'pi bhagavad-bhaktimān bhavet

I worship the most wonderful and influential Personality of Godhead, Sri Krsna Caitanya, by whose mercy even a most sinful person can engage in the devotional service of the Supreme Lord.

HBV 11.2

ततो दिनान्त्य-भागेषु बाह्येषु सुर-सद्मसु ।
यात्रा कृत्वा द्विजः सन्ध्याम् उपासीत यथा-विधि

tato dināntya-bhāgeṣu bāhyeṣu sura-sadmasu |
yātrāṁ kṛtvā dvijaḥ sandhyām upāsīta yathā-vidhi

Thereafter, towards the end of the day, a brdhmana should enter the temple room and conscientiously perform his evening duties.

HBV 11.3

श्री-विष्णु-पुराणे और्व-सगर-स वादे [वि.पु. ३.११.१००-१, १०५]—
दिनान्त-सन्ध्या सूर्येण पूर्वा मृक्षैर् युता बुधः ।
उपतिष्ठेद् यथान्याय सम्यग् आचम्य पार्थिव

śrī-viṣṇu-purāṇe aurva-sagara-saṁvāde [vi.pu. 3.11.100-1, 105]—
dinānta-sandhyāṁ sūryeṇa pūrvā mṛkṣair yutāṁ budhaḥ |
upatiṣṭhed yathānyāyaṁ samyag ācamya pārthiva

that is found in the Visnu Purana it is stated) dindnta sandhyam suryyena purwdmrksair yutdrh buddhah upatisthed yathdnyayarh samyag dcamya pdrthiva O King, a learned devotee should, after performing dcamana, execute his morning duties at dawn and evening duties at dusk. Of course, such devotional practices can be performed at other times during the day as well.

HBV 11.4–5

सर्व-कालम् उपस्थान□भा सन्ध्यायाः पार्थिवेष्यते ।
अन्यत्र सूतिका-शौच-विभ्रमातुर-भीतितः
उपतिष्ठन्ति वै सन्ध्या□ ये न पूर्वा□ न पश्चिमाम् ।
व्रजन्ति ते दुरात्मानस् तामिस्र□ नरक□ नृप इति ।

sarva-kālam upasthānaṁbhā sandhyāyāḥ pārthiveṣyate |
anyatra sūtikā-śauca-vibhramātura-bhītitaḥ
upatiṣṭhanti vai sandhyāṁ ye na pūrvāṁ na paścimām |
vrajanti te durātmānas tāmisraṁ narakaṁ nṛpa iti |

O King, a sinful person who does not perform his morning and evening duties, except upon the birth of a child or the death of a family member, or at a time of danger or fearfulness, will certainly be punished in the hellish planet known as tamisra.

HBV 11.6–7

ततो यथाश्रमाचार□ कर्म सायन्तन□ कृती ।
निर्वर्त्य पूर्ववत् कुर्याद् भक्त्या भगवद्-अर्चनम्
श्री-कृष्ण-भक्त्यासक्त्या तु सन्ध्योपास्यादिक□ यदि ।
पतेत् कर्म न पातित्य-दोष-शङ्का कथञ्चन

tato yathāśramācāraṁ karma sāyantanaṁ kṛtī |
nirvartya pūrvavat kuryād bhaktyā bhagavad-arcanam
śrī-kṛṣṇa-bhaktyāsaktyā tu sandhyopāsyādikaṁ yadi |
patet karma na pātitya-doṣa-śaṅkā kathañcana

Thereafter, according to the rules prescribed for his dsrama, an intelligent devotee should first complete his morning and evening duties and then worship the Supreme Lord with full attention. For a devotee, there is no fault if he is unable to perform his morning or evening duties due to being engaged in some other devotional service to the Supreme Lord.

HBV 11.8

पाद्मे (?) श्री-भगवद्-उक्तौ—
मत्-कर्म कुर्वता॰ पु॰सा॰ क्रिया-लोपो भवेद् यदि ।
तेषा॰ कर्माणि कुर्वन्ति तिस्रः कोट्यो महर्षयः

pādme (?) śrī-bhagavad-uktau—
mat-karma kurvatāṁ puṁsāṁ kriyā-lopo bhaved yadi |
teṣāṁ karmāṇi kurvanti tisraḥ koṭyo maharṣayaḥ

If, while engaging in My devotional service, a devotee fails to perform his prescribed duties, such as sandhyd, there are thirty million sages ready to do it for him.

HBV 11.9

आदि-पुराणे च—
स्मरन्ति मम नामानि ये त्यक्त्वा कर्म चाखिलम् ।
तेषा॰ कर्माणि कुर्वन्ति ऋषयो भगवत्-पराः इति ।

ādi-purāṇe ca—
smaranti mama nāmāni ye tyaktvā karma cākhilam |
teṣāṁ karmāṇi kurvanti ṛṣayo bhagavat-parāḥ iti |

The prescribed duties of those who engage in My devotional service, giving up all types of fruitive activities, or who constantly remember My holy names, are carried out by sages who are devoted to Me.

HBV 11.10–12

मृदु-श्रद्धस्य भक्तस्य प्रौढताम् अनुपेयुषः ।
कि॰चित् कर्माधिकारित्वात् कर्मास्यैतत् प्रपञ्चितम्
प्रौढ-श्रद्धस्य भक्तस्यकर्मस्व् अनधिकारतः ।
पातित्य॰ न भवत्य् एव लेखनीय॰ तद्-अग्रतः
कि॰चिद् ध्यानादि-भेदेन त्रिसन्ध्य॰ च पृथक् पृथक् ।
प्रोक्तः पूजा-विधिः प्राज्ञैस् तत्-तत्-कामाशु-सिद्धये

mṛdu-śraddhasya bhaktasya prauḍhatām anupeyuṣaḥ |
kiṁcit karmādhikāritvāt karmāsyaitat prapañcitam
prauḍha-śraddhasya bhaktasyakarmasv anadhikārataḥ |
pātityaṁ na bhavaty eva lekhanīyaṁ tad-agrataḥ

kiṁcid dhyānādi-bhedena trisandhyaṁ ca pṛthak pṛthak |
proktaḥ pūjā-vidhiḥ prājñais tat-tat-kāmāśu-siddhaye

Neophyte devotees are advised to continue performing their prescribed religious and occupational duties until their faith becomes stronger. It is for this reason that descriptions of prescribed duties are given here. However, because devotees who have developed strong faith are not interested in performing fruitive activities, they are not degraded when they fail to perform them. This will be described in detail later on. So that neophyte devotees who desire the quick fulfillment of their material ambitions can eventually achieve perfection, learned authorities have propounded the performance of morning, noon, and evening worship separately from devotional service.

HBV 11.13–16

श्री-गौतमीय-तन्त्रे—
आराधन-विधि वक्ष्ये प्रातः-काले विशेषतः ।
वर वृन्दावन ध्यायेत् पुण्य-वृक्षादि-सेवितम्
पुन्नागैर् नाग-वृक्षैश् च पनसैश् चैव काञ्चनैः ।
बकुलैश् चैव बिल्वैश् च वन्यैः कुर्वकैर् अपि
सर्व-र्तु-कुसुमोपेतैः पुष्पावनत-शाखिभिः ।
तन्-मध्ये पुलिन ध्यायेद् बहु-पुष्पक-चम्पकम्
धूप-दिपैर् वितानेन पुष्प-माला-विभूषितम् ।
मुक्तादाम-पताकाभिर् वन्य-पुष्पैर् अलङ्कृतम्

śrī-gautamīya-tantre—
ārādhana-vidhiṁ vakṣye prātaḥ-kāle viśeṣataḥ |
varaṁ vṛndāvanaṁ dhyāyet puṇya-vṛkṣādi-sevitam
punnāgair nāga-vṛkṣaiś ca panasaiś caiva kāñcanaiḥ |
bakulaiś caiva bilvaiś ca vanyaiḥ kurvakair api
sarva-rtu-kusumopetaiḥ puṣpāvanata-śākhibhiḥ |
tan-madhye pulinaṁ dhyāyed bahu-puṣpaka-campakam
dhūpa-dipair vitānena puṣpa-mālā-vibhūṣitam |
muktādāma-patākābhir vanya-puṣpair alaṅkṛtam

sri gautamiyatantre (In the Qautamiya-tantra it is stated) drddhana vidhirh vaksye prdtakdle visesatah vararh vrnddvanam dhydyet puny a vrksddi sevitam punndgair ndga vrksaisca panasaiscaiva kdncanaih vakulaiscaiva vilvaisca vanyaih kura vakairapi sarwartu kusumopetaih puspdvanata - sdkhibhih tanmadhye pulinarh dhydyed vahu puspaka campakam dhupa dipair vitdnena puspa mala vidhusitam muktd ddma patdkabhir vanya

puspair alankrtam First, the process of morning worship is being described. One should meditate on Vmdavana, which is full of transcendental trees, such as the punndga, jackfruit, ndga, kdhcana, bakula, bilva, wild kuruvaka. The branches of these trees bend down due to the burden of their innumerable flowers. One should meditate on the river bank, which is decorated with campaka flowers, incense, ghee lamps, a bed, flower garlands, a pearl necklace, a flag, and many other types of fragrant wildflowers, which were used by the residents of Vmdavana for their worship and thus placed within the forest.

HBV 11.17–19

तन्-मध्ये कल्प-वृक्षस्य च्छायाया पङ्कजासने ।
सुस्थित वेणु-गीताढ्य सर्वाभरण-भूषितम्
वन-माला-परिवृत गोपिका-शत-वेष्टितम् ।
देवासुरैश् च सिद्धैश् च गन्धर्वैर् अप्सरो-गणैः
यक्षैर् विद्याधर-गणैर् विहगैर् भुवि स स्थितैः ।
ब्रह्मर्षिभिः स्तूयमान कृष्ण चैव शुचि-स्मितम्

tan-madhye kalpa-vṛkṣasya cchāyāyāṁ paṅkajāsane |
susthitaṁ veṇu-gītāḍhyaṁ sarvābharaṇa-bhūṣitam
vana-mālā-parivṛtaṁ gopikā-śata-veṣṭitam |
devāsuraiś ca siddhaiś ca gandharvair apsaro-gaṇaiḥ
yakṣair vidyādhara-gaṇair vihagair bhuvi saṁsthitaiḥ |
brahmarṣibhiḥ stūyamānaṁ kṛṣṇaṁ caiva śuci-smitam

One should meditate on Lord Krsna, who is comfortably seated in the padmasana yogic posture in the shade of a desire tree on the banks of the river. His lotus face is decorated with a smile as He plays His flute. He is adorned •- " . - : - t ; :rr meets, He wears a garland of forest flowers, He • : ; ; : . . ;-:. He is glorified by demigods, asuras, siddhas, yaksas. lidhyddharas, and birds from the sky and great

HBV 11.20–22

नाना-विधैश् च गोपालैर् मृग-पक्षि-विभूषितम् ।
लेलिह्यमान॑ प्रणयात् पशूना॑ शत-कोटिभिः
इन्दीवर-निभ॑ दिव्य॑ सुन्दर॑ त्व् इन्दिरालयम् ।
सम्पूर्ण-चन्द्र-वदन॑ पद्म-पत्र-निभेक्षणम्
पद्माभ-पाणि-पाद॑ च पद्म-राग-वरार्चितम् ।
शरण्य॑ सर्व-लोकाना॑ गोपीना॑ प्राण-वल्लभम्

nānā-vidhaiś ca gopālair mṛga-pakṣi-vibhūṣitam |
lelihyamānaṁ praṇayāt paśūnāṁ śata-koṭibhiḥ
indīvara-nibhaṁ divyaṁ sundaraṁ tv indirālayam |
sampūrṇa-candra-vadanaṁ padma-patra-nibhekṣaṇam
padmābha-pāṇi-pādaṁ ca padma-rāga-varārcitam |
śaraṇyaṁ sarva-lokānāṁ gopīnāṁ prāṇa-vallabham

Krsna is surrounded by the cowherd boys, deer, and birds. Hundreds of millions of cows and calves lick His body, out of intense love. He is most attractive, just like a blue lotus flower. Indeed, He is the reservoir of all kinds of beauty. His face is like the shining moon, His eyes appear like lotus petals, His hands and feet resemble lotus flowers and are decorated with rubies and coral. He is the shelter of all living entities and the most dear Lord of the gopls.

HBV 11.23–24

एव॑ ध्यात्वार्चयेन् नित्य॑ षोडशेनोपचारतः ।
दुग्ध॑ च दधि-खण्डेन सहित॑ स॑निवेदयेत्
सौवर्ण-पात्रे गोपाना॑ ग्रास॑ का॑स्ये निवेदयेत् ।
एव॑ समर्चयेद् भक्त्या जपन् मन्त्र॑ समाहितः

evaṁ dhyātvārcayen nityaṁ ṣoḍaśenopacārataḥ |
dugdhaṁ ca dadhi-khaṇḍena sahitaṁ saṁnivedayet
sauvarṇa-pātre gopānāṁ grāsaṁ kāṁsye nivedayet |
evaṁ samarcayed bhaktyā japan mantraṁ samāhitaḥ

After meditating in this way as a regular daily function, one should worship the Lord with sixteen kinds of paraphernalia. Thereafter, one should offer the Deity milk, and yogurt mixed with sugar candy on a golden plate, and also offer food to the cowherd boys on plates made of bell metal. After completing this worship with care and attention, one should chant his mantras with concentration.

HBV 11.25–31

मध्याह्ने सम्प्रवक्ष्यामि पूजा सर्वार्थ-सिद्धिदाम् ।
सौवर्ण-पर्वते मूले धातुभिः समलङ्कृते
पुण्य-वृक्ष-समाकीर्णे पुण्य-पक्षि-निनादिते ।
पद्मोत्पलादि-सङ्कीर्णे वापीभिः समलङ्कृते
तस्मिन् सत्-पुलिने रम्ये छायाया पङ्कजासने ।
सौवर्ण-मण्डपे सम्यग्-वितानादि-विभूषिते
मालादि-रचिते रम्ये मणिभिः पुष्प-शोभितैः ।
सुवर्ण-रत्न-सन्दोहैर् अन्तरान्तर-शोभिते
सि हासने समासीन विश्रान्त क स-सूदनम् ।
मुक्तामयैः सुरुचिरैर् हारैर् दाम-विभूषितम्
ध्यात्वा सम्यग् विशुद्धात्मा जाती-पुष्पैः समर्चयेत् ।
महारजत-पात्रे तु नैवेद्यान्न निवेदयेत्
दद्याद् ग्रास सखीना च गोपीना विजितेन्द्रियः ।
देवकी-परमानन्दम् एव ध्यायेत् सुखासनम्

madhyāhne sampravakṣyāmi pūjāṁ sarvārtha-siddhidām |
sauvarṇa-parvate mūle dhātubhiḥ samalaṅkṛte
puṇya-vṛkṣa-samākīrṇe puṇya-pakṣi-ninādite |
padmotpalādi-saṅkīrṇe vāpībhiḥ samalaṅkṛte
tasmin sat-puline ramye chāyāyāṁ paṅkajāsane |
sauvarṇa-maṇḍape samyag-vitānādi-vibhūṣite
mālādi-racite ramye maṇibhiḥ puṣpa-śobhitaiḥ |
suvarṇa-ratna-sandohair antarāntara-śobhite
siṁhāsane samāsīnaṁ viśrāntaṁ kaṁsa-sūdanam |
muktāmayaiḥ surucirair hārair dāma-vibhūṣitam
dhyātvā samyag viśuddhātmā jātī-puṣpaiḥ samarcayet |
mahārajata-pātre tu naivedyānnaṁ nivedayet
dadyād grāsaṁ sakhīnāṁ ca gopīnāṁ vijitendriyaḥ |
devakī-paramānandam evaṁ dhyāyet sukhāsanam

rorship at noon is being described. One should He sits on a lotus throne in a very relaxed manner. The i>e shade of a desire tree that is situated on the beautiful a d surrounded by lakes filled with lotuses and water lilies. This situated at the foot of a golden mountain that is decorated ranous minerals, chirping birds, and wish-fulfilling trees. Lord Krsna is leoarated with a pearl necklace and a flower garland. The throne is covered hgoki and bedecked with jewels and covered by a colorful canopy. After log one's mind on the Lord in this manner, a devotee should worship Him ririi offerings of jdti flowers. Then, one should offer food to the

Lord and His rherd boy friends on silver plates. In this way, self-controlled devotees ukl meditate on Lord Krsna as He is comfortably seated, along with His

HBV 11.32–37

रात्रि-पूजा-विधिꣳ वक्ष्ये रुक्मिणी-वल्लभस्य च ।
अधस्तात् कल्प-वृक्षस्य सर्व-पुष्प-फलस्य च
रत्न-मण्डप-मध्य-स्थꣳ दिव्य-पीताम्बरꣳ हरिम् ।
दिव्य-चन्दन-लिप्ताङ्गꣳ दिव्याभरण-भूषितम्
अनेक-दिव्य-मालाभिर् मण्डितꣳ पङ्कजेक्षणम् ।
रत्न-मण्डप-मध्यस्थꣳ सुन्दरꣳ सुन्दर-स्मितम्
शोभयन्तꣳ स्व-वपुषा सर्व-लोकान् निज-श्रिया ।
गोपी-जनानाꣳ हृदय-वल्लभꣳ प्रोक्त-वर्चसम्
सुगन्धि-पुष्पैर् आराध्यꣳ श्री-कृष्णꣳ सर्व-नायकम् ।
राजते तु पयः शुद्धꣳ पक्वꣳ पात्रे निवेदयेत्
एवम् अभ्यर्च्य मनसा जपेन् मन्त्रꣳ समाहितः ।
काल-त्रयार्चने चैव सहस्रꣳ साष्टकꣳ जपेत् ।
एष नित्य-क्रमः प्रोक्तः कृष्ण-मन्त्रस्य सूरिभिः

rātri-pūjā-vidhiṁ vakṣye rukmiṇī-vallabhasya ca |
adhastāt kalpa-vṛkṣasya sarva-puṣpa-phalasya ca
ratna-maṇḍapa-madhya-sthaṁ divya-pītāmbaraṁ harim |
divya-candana-liptāṅgaṁ divyābharaṇa-bhūṣitam
aneka-divya-mālābhir maṇḍitaṁ paṅkajekṣaṇam |
ratna-maṇḍapa-madhyasthaṁ sundaraṁ sundara-smitam
śobhayantaṁ sva-vapuṣā sarva-lokān nija-śriyā |
gopī-janānāṁ hṛdaya-vallabhaṁ prokta-varcasam
sugandhi-puṣpair ārādhyaṁ śrī-kṛṣṇaṁ sarva-nāyakam |
rājate tu payaḥ śuddhaṁ pakvaṁ pātre nivedayet
evam abhyarcya manasā japen mantraṁ samāhitaḥ |
kāla-trayārcane caiva sahasraṁ sāṣṭakaṁ japet |
eṣa nitya-kramaḥ proktaḥ kṛṣṇa-mantrasya sūribhiḥ

Next, the process for worshiping Krsna in the evening is being described. Lord Hari should be meditated upon as seated on a raised altar that is decorated with jewels and is in the shade of desire trees that are filled with fruit and flowers. The Lord is dressed in yellow garments and decorated with fragrant sandalwood pulp and divine ornaments. The lotus-eyed Lord is adorned with many flower garlands. By His enchanting beauty and sweet smile, He enhances the beauty of everyone else. He is the Lord of the gopis and the hero of

everybody. After meditating on Krsna in this way, one should worship Him with fragrant flowers and offer Him warm milk in a silver cup. One should worship the Lord with undivided attention and chant the appropriate mantras. It is recommended that one should chant his mantra one thousand and eight times at the end of his worship. This is the process of chanting Krsna mantras, as recommended by learned authorities.

HBV 11.38

तत्रैवादौ स□क्षिप्त-त्रि-काल-पूजोक्त्य्-अनन्तरम्—
मनसा वा समभ्यर्च्य त्रिषु सन्ध्यासु स□यमी ।
प्रत्यह□ तु जपेन् मन्त्रम् अष्टोत्तर-सहस्रकम् ।
असामर्थ्ये जपेन् मन्त्र□ नित्यम् अष्ट-श्रत□ तथा इति ।

tatraivādau saṁkṣipta-tri-kāla-pūjokty-anantaram—
manasā vā samabhyarcya triṣu sandhyāsu saṁyamī |
pratyahaṁ tu japen mantram aṣṭottara-sahasrakam |
asāmarthye japen mantraṁ nityam aṣṭa-śataṁ tathā iti |

At tbe end of the worship that is performed three times every day, ifcrttmr to a Deity or simply within the mind, one should chant with full concentration his mantra one thousand and eight times, or if he is unable to do so then one hundred and eight times.

HBV 11.39

ततो यथा-सम्प्रदाय□ होम□ निष्पाद्य वैष्णवः ।
गीत-नृत्यादिक□ भक्त्या विधाय प्रार्थयेत् प्रभुम्

tato yathā-sampradāyaṁ homaṁ niṣpādya vaiṣṇavaḥ |
gīta-nṛtyādikaṁ bhaktyā vidhāya prārthayet prabhum

Thereafter, according to the methods that have come down through discipline succession, Vaisnavas should perform fire sacrifice, sing and dance before the Deities, and offer prayers in the prescribed manner.

HBV 11.40

तथा चोक्तम्—
बलीयसा पदा स्वामिन् पदवीम् अवधारय ।
आगच्छ शयन-स्थान॰ प्रियाभिः सह केशव इति ।

tathā coktam—
balīyasā padā svāmin padavīm avadhāraya |
āgaccha śayana-sthānaṁ priyābhiḥ saha keśava iti |

My dear Lord Krsna! O Kesava! Kindly place these shoes on Your lotus feet. Please come to bed, along with Your beloved consorts.

HBV 11.41

एव॰ प्रार्थ्य समर्प्यास्मै पादुके शयनालयम् ।
आनीय देव॰ तत्रत्यान् उपचारान् प्रकल्पयेत्

evaṁ prārthya samarpyāsmai pāduke śayanālayam |
ānīya devaṁ tratryān upacārān prakalpayet

While praying like this, one should offer the Lord His shoes and bring Him to His bed. One should then meditate on the articles that are found in a bedroom.

HBV 11.42–43

विशेषतो'र्पयेत् तत्र घन॰ दुग्ध॰ सशर्करम् ।
ताम्बूल॰ च स-कर्पूर॰ दिव्य-माल्यानुलेपनम्
इत्थ॰ भक्त्या समाराध्य॰ भगवन्त॰ स्व-शक्तितः ।
तत्-प्रीत्यै सर्व-कर्माणि तत् फल॰ वार्पयेत् कृती

viśeṣato'rpayet tatra ghanaṁ dugdhaṁ saśarkaram |
tāmbūlaṁ ca sa-karpūraṁ divya-mālyānulepanam
itthaṁ bhaktyā samārādhyaṁ bhagavantaṁ sva-śaktitaḥ |
tat-prītyai sarva-karmāṇi tat phalaṁ vārpayet kṛtī

At this time, one should offer the Lord thick boiled-down milk with sugar, betel nuts with camphor, garlands of fragrant flowers, and sandalwood paste. In this way, one should worship the Lord according to his capacity and level of devotion. An intelligent person will certainly offer all of his actions and fruits of actions for the satisfaction of the Supreme Lord.

HBV 11.44

कायेन वाचा मनसेन्द्रियैर् वा
बुद्ध्यात्मना वानुसृत-स्वभावात् ।
करोति यद् यत् सकल परस्मै
नारायणायेति समर्पयेत् तत्

kāyena vācā manasendriyair vā
buddhyātmanā vānusṛta-svabhāvāt |
karoti yad yat sakalaṁ parasmai
nārāyaṇāyeti samarpayet tat

ekddase skandhe (In the Srimad-Bhagavatam (11.2.36) it is stated) kdyena vdcd manasendriyair vd biiddhydtmand vdnusTta-svabhavat karoti yad yat sakalam parasmai ndrdyandyeti samarpayet tat In accordance with the particular nature one has acquired, whatever one does with his body, words, mind, senses, and intelligence should be offered to the Supreme Lord, thinking, "This is for the pleasure of Lord Narayana."

HBV 11.45–46

किं चात्र—
साधु वासाधु वा कर्म यद् यद् आचरितं मया ।
तत् सर्वं भगवन् विष्णो गृहाणाराधनं परम्
किं च—
अपां समीपे शयनासने गृहे
दिवा च रात्रौ च यथा च गच्छता ।
यद् अस्ति किंचित् सुकृतं कृतं मया
जनार्दनस् तेन कृतेन तुष्यतु

kiṁ cātra—
sādhu vāsādhu vā karma yad yad ācaritaṁ mayā |
tat sarvaṁ bhagavan viṣṇo gṛhāṇārādhanaṁ param
kiṁ ca—
apāṁ samīpe śayanāsane gṛhe
divā ca rātrau ca yathā ca gacchatā |
yad asti kiṁcit sukṛtaṁ kṛtaṁ mayā
janārdanas tena kṛtena tuṣyatu

kmcu (It is also stated) apam sanupe sayanasane grhe diva ca ratrau ca yathd ca gacchatd yadasti kincit sukrtarh krtarh mayd jandrddanastena krtena tusyatu Laid Janardana be

pleased with all my good actions that were performed at home, in the water, while sleeping, while sitting, during the day or during the night, or while walking.

HBV 11.47

पूर्तेन तपसा यज्ञैर् दानैर् योग-समाधिना ।
राद्धꣳ निःश्रेयसꣳ पुꣳसाꣳ मत्-प्रीतिस् तत्त्वविन्-मतम् इति ।

pūrtena tapasā yajñair dānair yoga-samādhinā |
rāddhaṁ niḥśreyasaṁ puṁsāṁ mat-prītis tattvavin-matam iti |

as found in the Srimad-Bhdgavatam [3.9.41]) purtena tapasd yajnair ddnair yoga-sarnddhind rdddharh nihsreyasarh purhsdm mat-pritis tattvavin-matam It is the opinion of expert transcendentalists that the ultimate goal of performing all traditional good works, penances, sacrifices, charities, mystic activities, trances, etc., is to invoke My satisfaction.

HBV 11.48

इत्थम् आराधयेन् नित्यꣳ भगवन्तꣳ यथा विधि ।
न्यायार्जिताप्त-वित्तेन समग्र-फल-सिद्धये

ittham ārādhayen nityaṁ bhagavantaṁ yathā vidhi |
nyāyārjitāpta-vittena samagra-phala-siddhaye

In this way, withhis hard-earned wealth and engaginghis sincere relatives, a devotee should worship the Lord to achieve all types of perfection.

HBV 11.49

अयꣳ स्वस्त्य्-अयनः पन्था द्वि-जातेर् गृह-मेधिनः ।
यच् छ्रद्धयाप्त-वित्तेन शुक्लेनेज्येत पूरुषः

ayaṁ svasty-ayanaḥ panthā dvi-jāter gṛha-medhinaḥ |
yac chraddhayāpta-vittena śuklenejyeta pūruṣaḥ

dasamaskandhe (In the Srimad-Bhdgavatam [10.84.37] it is stated]) ayarh svasty-ayanah panthd dvi-jdter grha-medhinah yac chraddhaydpta-vittena suklenejyeta purusah This is the most auspicious path for a religious householder of the twice- born orders—to selflessly worship the Personality of Godhead with wealth honestly obtained.

HBV 11.50

अगस्त्य-स□हिताया□ च—
न्यायाज् जितैः साधनैश् च दान-होमार्चनादिकम् ।
कुर्यान् न चेद् अधो याति भक्त्या कुर्वन्न् अपि द्विज इति ।

agastya-saṁhitāyāṁ ca—
nyāyāj jitaiḥ sādhanaiś ca dāna-homārcanādikam |
kuryān na ced adho yāti bhaktyā kurvann api dvija iti |

O brdhmana, one should give charity, perform sacrifice, worship the Lord, and perform other such activities utilizing the wealth he had earned by proper means. However, if one does not utilize his wealth in this way, even if he worships the Supreme Lord with money that was earned illegally—he will become degraded.

HBV 11.51

यत्नात् सिद्धैर् निजैः शुद्धैर् द्रव्यैर् धन्यो'र्चयेत् प्रभुम् ।
पूजा-द्रव्याण्य् अशक्तश् चेद् दह्याद् ईक्षेत वार्चनम्

yatnāt siddhair nijaiḥ śuddhair dravyair dhanyo'rcayet prabhum |
pūjā-dravyāṇy aśaktaś ced dahyād īkṣeta vārcanam

Those who wish to make their lives successful should worship the Lord with offerings made purely at home. If one is unable to do this then he should offer whatever is available in the market. If one is also unable to do this, he should observe someone else worshiping the Lord.

HBV 11.52–53

अगस्त्य-स□हिताया□—
आराधनासमर्थ्यश् चेद् दद्याद् अर्चन-साधनम् ।
यो दातु□ नैव शक्नोति कुर्याद् अर्चन-दर्शनम्
निस्ताराय तद् एवाल□ भवाब्धेर् मुनि-सत्तम ।
नैक□ च यस्य विद्येत सो'धो यात्य् एव नान्यथा

agastya-saṁhitāyāṁ—
ārādhanāsamarthyaś ced dadyād arcana-sādhanam |
yo dātuṁ naiva śaknoti kuryād arcana-darśanam
nistārāya tad evālaṁ bhavābdher muni-sattama |
naikaṁ ca yasya vidyeta so'dho yāty eva nānyathā

tmramt: who is unable to personally perform it) tarn (In the Agastya Sathhita it is stated) drddhana asamarthas cedydydd arccana sddhanam yo datum naiva saknoti kuryydd arccana-darsanam nistdrdya tadevdlarh bhavdvdher munisattama naikahca yasya vidheta so'dho ydtyeva ndnyathd If one is unable to worship the Lord then he should donate something required for worship. If he is somehow unable to do this then he should carefully observe the Lord being worshiped. O great sage, watching the Lord's worship is the means to cross over the ocean of material existence. There is no doubt that one who is unwilling to even do this will become degraded.

HBV 11.54–55

किञ्च तत्रैव—

यस् तु भक्त्या प्रयत्नेन स्वयञ् सम्पाद्य चाखिलम् ।
साधनञ् चार्चयेद् विद्वान् समग्रञ् लभते फलम्
यो'र्चयेद् विधिवद् भक्त्या परानीतैश् च साधनैः ।
पूजा-फलार्धम् एव स्यान् न समग्रञ् फलञ् लभेत्

kiṁ ca tatraiva—

yas tu bhaktyā prayatnena svayaṁ sampādya cākhilam |
sādhanaṁ cārcayed vidvān samagraṁ labhate phalam
yo'rcayed vidhivad bhaktyā parānītaiś ca sādhanaiḥ |
pūjā-phalārdham eva syān na samagraṁ phalaṁ labhet

A devotee who personally collects the things that will be offered to the Lord during his worship surely obtains the complete benefit of such service. One who devotedly worships the Lord with offerings that were collected by someone else will receive only half the benefit.

14 SRI HARI-BHAKTI-VILASA

HBV 11.56

किञ्च, पाद्मे श्री-कृष्ण-सत्यभामा-सञ्वादीय-कार्त्तिक-माहात्म्ये (६.११२.२१)—

धर्मोद्देशेन यो द्रव्यम् अपरञ् याचते नरः ।
तत्-पुण्य-कर्मजञ् तस्य धनदस् त्व् आप्नुयात् फलम्

kiṁ ca, pādme śrī-kṛṣṇa-satyabhāmā-saṁvādīya-kārttika-māhātmye (6.112.21)—
dharmoddeśena yo dravyam aparaṁ yācate naraḥ |
tat-puṇya-karmajaṁ tasya dhanadas tv āpnuyāt phalam

If a devotee, due to poverty, begs from another person the things that he will offer during his worship of the Lord then all the benefit derived from his worship will go to that person.

HBV 11.57

पाद्मे श्री-पुलस्त्य-भगीरथ-स॰वादे—
पूजित॰ पूज्यमान॰ च ये पश्यन्ति जनार्दनम् ।
कपिला-शत-दानस्य नित्य॰ भवति तत् फलम्

pādme śrī-pulastya-bhagīratha-saṁvāde—
pūjitaṁ pūjyamānaṁ ca ye paśyanti janārdanam |
kapilā-śata-dānasya nityaṁ bhavati tat phalam

that is found in the Padma Purana, it is stated) piijitarh pujyamdnanca ye pasyanti jandrddanam kapild sata ddnasya nityarh bhavati tat phalam Those who make it a habit to observe Lord Janardana being worshiped obtain the benefit of donating one hundred brown cows.

HBV 11.58–60

आग्नेये—
पूजित॰ पूज्यमान॰ वा यो पश्येद् भक्तितो हरिम् ।
श्रद्धया मोदयेद् यस् तु सो'पि याग-फल॰ लभेत्
सम्पूज्यमान॰ विधिना यः पश्येत् श्रद्धया हरिम् ।
सो'पि याग-फल॰ कृत्स्न॰ प्राप्नुयात् नात्र स॰शयः
दृष्ट्वा सम्पूजित॰ देव॰ नृत्यमानो'नुमोदयेत् ।
अस॰शय-मतिः शुद्धः पर॰ ब्रह्माधिगच्छति

āgneye—
pūjitaṁ pūjyamānaṁ vā yo paśyed bhaktito harim |
śraddhayā modayed yas tu so'pi yāga-phalaṁ labhet
sampūjyamānaṁ vidhinā yaḥ paśyet śraddhayā harim |
so'pi yāga-phalaṁ kṛtsnaṁ prāpnuyāt nātra saṁśayaḥ
dṛṣṭvā sampūjitaṁ devaṁ nṛtyamāno'numodayet |
asaṁśaya-matiḥ śuddhaḥ paraṁ brahmādhigacchati

inesses the worship of the Lord with devotion •A such worship receives the merit of performing B u A r - These is no doubt that a devotee who faithfully sees the Lord being worshiped will receive such benefit each and every e does so. The pure-hearted soul who joyfully dances and encourages o dance after seeing the Lord's pujd attains the abode of the

Supreme

HBV 11.61

विष्णु-धर्मोत्तरे—
तावद् भ्रमन्ति स□सारे मनुष्या मन्द-बुद्धयः ।
यावद् रूप□ न पश्यन्ति केशवस्य महात्मनः

viṣṇu-dharmottare—
tāvad bhramanti saṁsāre manuṣyā manda-buddhayaḥ |
yāvad rūpaṁ na paśyanti keśavasya mahātmanaḥ

Having darsana of the Deity of the Supreme Lord is eternal) \ isnudharmmottare (In the Visnu-dHarmottara it is stated) tdvad bhramanti sarhsdre manusyd manda buddhayah ydvad ruparh na pasyanti kesavasya mahdtmanah Sinful people continue to travel on the wheel of birth and death until chev see the enchanting form of Lord Kesava.

HBV 11.62

पाद्मे च तत्रैव—
पूज्यमान□ हृषीकेश□ ये न पश्यन्ति वैष्णवाः ।
तेषा□ दत्त□ हुत□ जप्त□ दैतेयायोपतिष्ठति

pādme ca tatraiva—
pūjyamānaṁ hṛṣīkeśaṁ ye na paśyanti vaiṣṇavāḥ |
teṣāṁ dattaṁ hutaṁ japtaṁ daiteyāyopatiṣṭhati

If a Vaisnava does not observe the worship of the Deity then all of his charity, performance of fire sacrifices, and chanting of mantras, even though dedicated to the Lord, go to the demons.

HBV 11.63

किञ्च, तत्रैव नारायण-नारद-संवादे पूजा-विधि-कथने—
यत्र कुत्रापि प्रतिमां वेद-धर्म-समन्विताम् ।
न पश्यन्ति जना गत्वा ते दण्ड्या यम-किङ्करैः

kiṁ ca, tatraiva nārāyaṇa-nārada-saṁvāde pūjā-vidhi-kathane—
yatra kutrāpi pratimāṁ veda-dharma-samanvitām |
na paśyanti janā gatvā te daṇḍyā yama-kiṅkaraiḥ

Narada Muni that is recorded in the same Purdna, it is stated) yatra kutrdpi pratimdrh veda dharmma samanvitdm na pasyanti jand gawd te dandyd yamakinkaraih Those who never have darsana of the Deity that was installed according to the prescribed rules and regulations will be punished by the servants of Yamaraja.

HBV 11.64

स्कान्दे—
विष्णुम् उद्दिश्य यत् किञ्चिद् विष्णु-भक्ताय दीयते ।
दानं तद् विमलं प्रोक्तं केवलं मोक्ष-साधनम्

skānde—
viṣṇum uddiśya yat kiñcid viṣṇu-bhaktāya dīyate |
dānaṁ tad vimalaṁ proktaṁ kevalaṁ mokṣa-sādhanam

skande (In the Skanda Purdna it is stated) visnum uddisya yatkihcid visriu bhaktdya diyate ddnarh U^vimalarh proktarh kevaiarh moksa sddhanam Anything given to the devotees of Visnu with the aim of satisfying the Lord assures one of liberation in the near future.

HBV 11.65

कौर्मे—
यत् किञ्चिद् देयम् ईशानम् उद्दिश्य ब्राह्मणाय च ।
प्रभवे विष्णवे चाथ तद् अनन्त-फलं स्मृतम्

kaurme—
yat kiñcid deyam īśānam uddiśya brāhmaṇāya ca |
prabhave viṣṇave cātha tad ananta-phalaṁ smṛtam

Whatever one gives to a brdhmana for the pleasure of Lord Visnu is certainly accepted by the Lord and awards one unlimited benefit.

HBV 11.66–68

विष्णु-धर्मोत्तरे —
अनुग्रहेण महता प्रेतस्य पतितस्य च ।
नारायण-बलिः कार्यस् तेनास्यानुग्रहो भवेत्
अनादि-निधनो देवः शङ्ख-चक्र-गदाधरः ।
अक्षयः पुण्डरीकाक्षस् तत्र दत्तꣳ न नश्यति
यथा कथञ्चिद् यद् दत्तꣳ देवदेवे जनार्दने ।
अविनाशि तु तद् विद्धि पात्रम् एको जनार्दनः

viṣṇu-dharmottare —
anugraheṇa mahatā pretasya patitasya ca |
nārāyaṇa-baliḥ kāryas tenāsyānugraho bhavet
anādi-nidhano devaḥ śaṅkha-cakra-gadādharaḥ |
akṣayaḥ puṇḍarīkākṣas tatra dattaṁ na naśyati
yathā kathañcid yad dattaṁ devadeve janārdane |
avināśi tu tad viddhi pātram eko janārdanaḥ

rhose who attempt to satisfy Lord Narayana, thinking that He may become pleased with a particular person in difficulty, are not misguided. The Lord actually becomes pleased by such an endeavor. Anything offered to the locus-eyed Supreme Lord, who carries a conch, club, disc, and lotus in His hands, who has no beginning or end, and who is inexhaustible, never goes in am. Nothing is actually lost if it is somehow or other offered to Janardana, the Lord of the demigods. One should know for certain that Lord Janardana is the suitable candidate for receiving charity.

HBV 11.69–71

तत्रैव तृतीय-काण्डे —
सामान्य-भक्त्या यद् दत्तꣳ तद् धि पद्भ्याꣳ प्रतीच्छति ।
एकान्त-भावोपगमैर् मूर्ध्ना द्विज्-वरोत्तमाः
अनन्तो भगवान् विष्णुस् तस्य काम-विवर्जितैः ।
यद् एव दीयते किञ्चित् तद् एवाक्षयम् उच्यते
पद्भ्याꣳ प्रतीच्छते देवः सकामेन निवेदितम् ।
मूर्ध्ना प्रतीच्छते दत्तम् अकामेन द्विजोत्तमाः

tatraiva tṛtīya-kāṇḍe —
sāmānya-bhaktyā yad dattaṁ tad dhi padbhyāṁ pratīcchati |
ekānta-bhāvopagamair mūrdhnā divja-varottamāḥ

ananto bhagavān viṣṇus tasya kāma-vivarjitaiḥ |
yad eva dīyate kiñcit tad evākṣayam ucyate
padbhyāṁ pratīcchate devaḥ sakāmena niveditam |
mūrdhnā pratīcchate dattam akāmena dvijottamāḥ

O foremost brdhmanas, the Supreme Lord certainly accepts whatever people offer Him with devotion, even if it is mixed with material desire. Still, if one offers the Lord something with unalloyed devotion, He presses it to His chest with great care. Even an insignificant thing offered to the Lord without any personal desire awards one unlimited benefit. Offerings made to Lord Visnu with a desire to obtain something in return are accepted by Him at His lotus feet whereas the offerings made to Him by devotees without any material desire are accepted by Him on His head.

HBV 11.72–74

तथैवोक्तꣳ मोक्ष-धर्मे श्री-नारदेन—
ब्रह्मा यद् ऋषयश् चैव स्वयꣳ पशुपतिश् च यत् ।
अन्ये च विबुध-श्रेष्ठा दैत्य-दानव-राक्षसाः
नागाः सुवर्णाः गन्धर्वाः सिद्धा राजर्षयस् तथा ।
हव्यꣳ क्रव्यꣳ च सततꣳ विधि-युक्तꣳ प्रभुञ्जते ।
कृत्स्नꣳ तु तस्य देवस्य चरणाव् उपतिष्ठति
याः क्रियाः सꣳप्रयुक्तास् तु एकान्त-गत-बुद्धिभिः ।
ताः सर्वाः शिरसा देवः प्रतिगृह्णाति वै स्वयम्

tathaivoktaṁ mokṣa-dharme śrī-nāradena—
brahmā yad ṛṣayaś caiva svayaṁ paśupatiś ca yat |
anye ca vibudha-śreṣṭhā daitya-dānava-rākṣasāḥ
nāgāḥ suvarṇāḥ gandharvāḥ siddhā rājarṣayas tathā |
havyaṁ kravyaṁ ca satataṁ vidhi-yuktaṁ prabhuñjate |
kṛtsnaṁ tu tasya devasya caraṇāv upatiṣṭhati
yāḥ kriyāḥ saṁprayuktās tu ekānta-gata-buddhibhiḥ |
tāḥ sarvāḥ śirasā devaḥ pratigṛhṇāti vai svayam

Whatever Brahma, Siva and the great sages eat, as well as all the sacrificial offerings that are accepted by the demigods, Daityas, Danavas,

Supamas. Gandharvas, Siddhas, and great saintly kings erne Lord. However, the Lord personally puts rats ottered to Him by His unalloyed devotees with

HBV 11.75

ब्रह्म-वैवर्ते—
एकाम् अपि नरो धेनु स-वत्सा विधि-पूर्वकम् ।
दत्त्वोद्देशेन कृष्णस्य प्राप्नोत्य् एवाभिवाञ्छितम्

brahma-vaivarte—
ekām api naro dhenuṁ sa-vatsāṁ vidhi-pūrvakam |
dattvoddeśena kṛṣṇasya prāpnoty evābhivāñchitam

to the Supreme Lord) fin the Brahma. Purana it is stated) ekam api naro dhenurh savatsdrh vidhipurvvakam dauvoddesena krsnasya prdpnoti evdbhi vdhchitam If a person donates even a single cow along with her calf for the service then all ot his desires will be fulfilled.

HBV 11.76–77

नारसि हे—
यो गा पयस्विनी विष्णोः कृष्ण-वर्णा प्रयच्छति ।
अश्वमेधस्य यज्ञस्य फल प्राप्य हरि व्रजेत्
सर्व-पापैर् विरहितः सर्व-भूषण-भूषितः ।
गवा सहस्र-दानस्य प्राप्य दिव्य व्रजेत्

nārasiṁhe—
yo gāṁ payasvinīṁ viṣṇoḥ kṛṣṇa-varṇāṁ prayacchati |
aśvamedhasya yajñasya phalaṁ prāpya hariṁ vrajet
sarva-pāpair virahitaḥ sarva-bhūṣaṇa-bhūṣitaḥ |
gavāṁ sahasra-dānasya prāpyaṁ divyaṁ vrajet

One who donates a black cow for the service of Lord Krsna obtains the merit of performing a horse sacrifice and becomes qualified to go back to Godhead. What more can be said? Such a person becomes liberated from all sinful reactions, adorned with all types of ornaments, obtains the benefit ot giving cows in charity, and at the end of his life, he is promoted to the spiritual world.

HBV 11.78–81

विष्णु-धर्मोत्तरे (३.३४१.७६-)—
गवां लोकम् अवाप्नोति धेनुं दत्त्वा पयस्विनीम् ।
दधि-क्षीर-घृतार्थाय वासुदेवस्य चालये ।
दत्त्वा गां मधुपर्काय महत् फलम् अवाप्नुयात्
जलाशयं तथा कृत्वा सर्व-पापैः प्रमुच्यते
स-पुष्पैः सफलैर् वृक्षैर् युतं कृत्वा जलाशयम् ।
उद्यानैः पद्मिनी-षण्डैर् आश्रमैश् च मनोहरैः ।
श्वेदद्वीपम् अवाप्नोति पुनर् नावर्तते ततः
देवाग्रे कारयेद् यस् तु रम्याम् आपण-वीथिकाम् ।
राजा भवति लोकेषु विजितारिर् महाशयाः

viṣṇu-dharmottare (3.341.76-)—
gavāṁ lokam avāpnoti dhenuṁ dattvā payasvinīm |
dadhi-kṣīra-ghṛtārthāya vāsudevasya cālaye |
dattvā gāṁ madhuparkāya mahat phalam avāpnuyāt
jalāśayaṁ tathā kṛtvā sarva-pāpaiḥ pramucyate
sa-puṣpaiḥ saphalair vṛkṣair yutaṁ kṛtvā jalāśayam |
udyānaiḥ padminī-ṣaṇḍair āśramaiś ca manoharaiḥ |
śvedadvīpam avāpnoti punar nāvartate tataḥ
devāgre kārayed yas tu ramyām āpaṇa-vīthikām |
rājā bhavati lokeṣu vijitārir mahāśayāḥ

By donating a cow that gives ample milk to a temple of the Supreme Lord so that her milk, yogurt, and ghee can be engaged in the service of the Lord, one becomes eligible to reside in Goloka. One who donates a cow so that her milk can be used for making madhuparka that will be offered to the Lord obtains unlimited benefit. One who digs a pond and dedicates it to the service of the Supreme Lord becomes freed from all sinful reactions. One who constructs a pond to beautify an dsrama of ascetics and decorates it with trees that produce fruit and flowers becomes qualified to reside in Svetadvipa. He will no longer have to suffer the miseries of repeated birth and death. One who constructs roads or a village near the Lord's temple will conquer his enemies, achieve great fame, and continue to rule his kingdom.

HBV 11.82–84

नगर च तथा कृत्वा साम्राज्यम् अधिगच्छति ।
शिविका ये प्रयच्छन्ति ते प्रयान्त्य् अमरावतीम्
अश्वदाः स्वर्ग-लोकस्था राजन्ते दिवि सूर्यवत् ।
कवीन्द्र-दानाच् छक्रस्य चिराल् लोकाच्युतो नरः
राजा भवति धर्मात्मा पृथिव्या पृथिवी-पतिः

nagaraṁ ca tathā kṛtvā sāmrājyam adhigacchati |
śivikāṁ ye prayacchanti te prayānty amarāvatīm
aśvadāḥ svarga-lokasthā rājante divi sūryavat |
kavīndra-dānāc chakrasya cirāl lokācyuto naraḥ
rājā bhavati dharmātmā pṛthivyāṁ pṛthivī-patiḥ

)ne who establishes a city for the service of Lord Visnu will become an emperor. One who donates a palanquin for the service of Lord Narayana 1 become the king of heaven. One who donates a horse for the service of Lord Visnu will reside in heaven, like a brightly shining sun. If a pious person donates an elephant for the service of the Lord then he will become the emperor of the earth after residing in the abode of Indra.

HBV 11.85–87

विष्णोर् आयतने दत्त्वा तत्-कथा-पुस्तक नरः ।
ब्रह्म-लोकम् अवाप्नोति बहु-काल-स्थिर द्विजाः
पुस्तकाश् च तथैवान्यान् यः प्रदद्यान् नरस् त्व् इह ।
सारस्वतम् अवाप्नोति लोक काल तथा बहुम्
स्वभृत वाचक कृत्वा देवागारे नरः सदा ।
विद्या-दान-फल प्राप्य ब्रह्म-लोके महीयते

viṣṇor āyatane dattvā tat-kathā-pustakaṁ naraḥ |
brahma-lokam avāpnoti bahu-kāla-sthiraṁ dvijāḥ
pustakāṁś ca tathaivānyān yaḥ pradadyān naras tv iha |
sārasvatam avāpnoti lokaṁ kālaṁ tathā bahum
svabhṛtaṁ vācakaṁ kṛtvā devāgāre naraḥ sadā |
vidyā-dāna-phalaṁ prāpya brahma-loke mahīyate

O exalted brdhmanas, one can attain Brahmaloka by donating transcendental literature, such as the Srimad-Bhagavatam, which is full of the topics of the Supreme Lord. One who donates literature to the temple

of Supreme Lord will reside in the abode of Sarasvati. One who hires professional orators to recite the Vedic literature in a temple of the Supreme Lord obtains the benefit of distributing knowledge and will reside in the abode of Brahma.

HBV 11.88–91

विष्णोः शङ्ख-प्रदानेन वारुण लोकम् अश्नुते ।
मानुष्यम् आसाद्य तथा ख्यात-शब्दश् च जायते
घण्टा-प्रदानेन तथा महद्-यश उपाश्नुते ।
कूटागार तथा दत्त्वा नगराधिपतिर् भवेत्
दत्त्वा तु देव-कर्मार्थ नवा वेदी दृढा शुभाम् ।
पार्थिवत्वम् अवाप्नोति वेदी हि पृथिवी यतः
तोरण कारयेद् यस् तु देवदेवालये नरः ।
लोकेषु तस्य द्वाराणि भवन्ति विवृतानि वै

viṣṇoḥ śaṅkha-pradānena vāruṇaṁ lokam aśnute |
mānuṣyam āsādya tathā khyāta-śabdaś ca jāyate
ghaṇṭā-pradānena tathā mahad-yaśa upāśnute |
kūṭāgāraṁ tathā dattvā nagarādhipatir bhavet
dattvā tu deva-karmārthaṁ navāṁ vedīṁ dṛḍhāṁ śubhām |
pārthivatvam avāpnoti vedī hi pṛthivī yataḥ
toraṇaṁ kārayed yas tu devadevālaye naraḥ |
lokeṣu tasya dvārāṇi bhavanti vivṛtāni vai

By donating a conch shell for the worship of Lord Visnu one attains the abode of Varuna and then later on is born in human society, destined to become very famous. By donating a bell, one also obtains great fame. By erecting a raised platform or stage, one becomes a king. The gate for entering any planet remains wide open for a person who builds a gateway or arch in front of a temple of Lord Visnu.

HBV 11.92–93

देव-वेश्मोपयोग्यानि शिल्प-भाण्डानि यो नरः ।
दद्याद् वा वाद्य-भाण्डानि गणेशत्वम् अवाप्नुयात्
यः कुम्भ देव-कर्मार्थ नरो दद्यान् नव शुभम् ।
वारुण लोकम् आप्नोति सर्व-पापैः प्रमुच्यते

deva-veśmopayogyāni śilpa-bhāṇḍāni yo naraḥ |
dadyād vā vādya-bhāṇḍāni gaṇeśatvam avāpnuyāt
yaḥ kumbhaṁ deva-karmārthaṁ naro dadyān navaṁ śubham |
vāruṇaṁ lokam āpnoti sarva-pāpaiḥ pramucyate

Anyone who donates musical instruments or artistically made containers > be used in a temple of the Supreme Lord will attain a status equal to Ganesa. Anyone who donates a new pitcher to be used in the service of the Supreme Lord will be freed from all sinful reactions and attain the abode of \ aruna.

HBV 11.94–96

चतुरः कलसान् दद्याद् यस् तु देव-गृहे नरः ।
चतुः-समुद्र-वलया स हि भुङ्क्ते वसुन्धराम्
दत्त्वैकम् अपि विप्रेन्द्राः कलस सुसमाहितः ।
राजा भवति धर्मात्मा भूतले नात्र स शयः
वारिधानी तथा दत्त्वा वारुण लोकम् अश्नुते ।
कमण्डलु-प्रदानेन यज्ञस्य फलम् आप्नुयात्

caturaḥ kalasān dadyād yas tu deva-gṛhe naraḥ |
catuḥ-samudra-valayāṁ sa hi bhuṁkte vasundharām
dattvaikam api viprendrāḥ kalasaṁ susamāhitaḥ |
rājā bhavati dharmātmā bhūtale nātra saṁśayaḥ
vāridhānīṁ tathā dattvā vāruṇaṁ lokam aśnute |
kamaṇḍalu-pradānena yajñasya phalam āpnuyāt

Anyone who donates four pitchers to a temple of the Supreme Lord will enjoy ruling the earth, which is surrounded by four oceans. O exalted brahmanas, simply by donating a single pitcher with devotion for the service of Lord Hari, one becomes qualified to rule the earth as a pious king. There is no doubt o{ this. One who donates small pitchers or glasses for the service of the Lord will attain the abode of Varuna. By donating a water pot for the service of the Supreme Lord, one will obtain the merit of performing a fire sacrifice.

HBV 11.97–98

मात्रा॑ तु परिचर्यार्थ॑ निवेद्य हरये तथा ।
सर्व-काम-समृद्धस्य यज्ञस्य फलम् अश्नुते
ताल-वृन्त-प्रदानेन निर्वृति॑ प्राप्नुयात् पराम् ।
माल्याधार॑ तथा दत्त्वा धूपाधार॑ तथैव च ।
गन्धाधार॑ तथा पात्र॑ कामाना॑ पात्रता॑ व्रजेत्

mātrāṁ tu paricaryārthaṁ nivedya haraye tathā |
sarva-kāma-samṛddhasya yajñasya phalam aśnute
tāla-vṛnta-pradānena nirvṛtiṁ prāpnuyāt parām |
mālyādhāraṁ tathā dattvā dhūpādhāraṁ tathaiva ca |
gandhādhāraṁ tathā pātraṁ kāmānāṁ pātratāṁ vrajet

24 SRIHARI-BHAKTI-VILASA sarvva kama samrddhasya yajnasya phalanx asnute tdlavrnta praddnena nirvrtirh prdpnuydt pardm rndlyddhararh tathd dattvd dhupddhdran tathaiva ca garidhddhdrarh tathd pdtram kdmandrh pdtratdrh vrajet By donating paraphernalia for the worship of the Lord, even simple pots for assisting such worship, one is awarded the merit of performing a sacrifice that fulfills all of one's desires. One who donates a fan made from a palm leaf will achieve great happiness and satisfaction. By donating a container for keeping flowers, incense, sandalwood paste, or some other thing used for the worship of the Lord, one receives all kinds of opulence.

HBV 11.99–101

सौम्द्रजानि पात्राणि दत्त्वा वै तैजसानि वा ।
पात्र॑ भवति कामाना॑ विद्याना॑ च धनस्य च
शयनासन-दानेन स्थिति॑ विन्दति शाश्वतीम् ।
उत्तर-च्छद-दानेन सर्वान् कामान् अवाप्नुयात्
नरः सुवर्ण-दानेन सर्वान् कामान् अवाप्नुयात् ।
रूप्यदो रूपम् आप्नोति विशेषाद् भुवि दुर्लभम्

saumdrajāni pātrāṇi dattvā vai taijasāni vā |
pātraṁ bhavati kāmānāṁ vidyānāṁ ca dhanasya ca
śayanāsana-dānena sthitiṁ vindati śāśvatīm |
uttara-cchada-dānena sarvān kāmān avāpnuyāt
naraḥ suvarṇa-dānena sarvān kāmān avāpnuyāt |
rūpyado rūpam āpnoti viśeṣād bhuvi durlabham

By donating metal pots for the service of the Lord, one becomes qualified to posses wealth, knowledge, and opulence. By donating a bed and sitting mats, one becomes perpetually fixed in his position. All of the desires of one who donates a chddara to the Lord become fulfilled. One's ambition will certainly be granted if he donates gold to the Lord. One becomes handsome by donating silver.

HBV 11.102–109

रत्न-दानेन लोकेषु प्रामाण्यम् उपगच्छति ।
अनड्वाह-प्रदानेन दश-धेनु-फल॰ लभेत्
आज्ञा-विमहिषोष्ट्राणा॰ दानम् अश्वतरस्य च ।
सहस्र-गुणित॰ दानात् पूर्व-प्रोक्तात् प्रकीर्तितम्
वारुण॰ लोकम् आप्नोति दत्त्वा वस्तु॰ द्विजोत्तमाः ।
अविप्रदानाच् च तथा तम् एन॰ लोकम् अश्नुते
उष्ट्र॰ वा गर्दभ॰ वापि खर॰ वा यः प्रयच्छति ।
अलका॰ स समासाद्य यक्षेन्द्रैः सह मोदते
आरण्य-मृग-जातीना॰ तथा दानाच् च पक्षिणाम् ।
अग्निष्टोमम् अवाप्नोति सुभगश् च तथा भवेत्
दास॰ दत्त्वा सुखे लोके नेष्ट-भ्रष्टो विजायते ।
दासी॰ दत्त्वा तथा विप्रा नात्र कार्या विचारणा
गणिका॰ ये प्रयच्छन्ति नृत्य-गीत-विशारदाम् ।
सर्व-दुःख-विनिर्मुक्तास् ते प्रयान्त्य् अमरावतीम्
नृत्य॰ दत्त्वा तथ्॰प्नोति रुद्र-लोकम् अस॰शयम्

ratna-dānena lokeṣu prāmāṇyam upagacchati |
anaḍvāha-pradānena daśa-dhenu-phalaṁ labhet
ājñā-vimahiṣoṣṭrāṇāṁ dānam aśvatarasya ca |
sahasra-guṇitaṁ dānāt pūrva-proktāt prakīrtitam
vāruṇaṁ lokam āpnoti dattvā vastuṁ dvijottamāḥ |
avipradānāc ca tathā tam enaṁ lokam aśnute
uṣṭraṁ vā gardabhaṁ vāpi kharaṁ vā yaḥ prayacchati |
alakāṁ sa samāsādya yakṣendraiḥ saha modate
āraṇya-mṛga-jātīnāṁ tathā dānāc ca pakṣiṇām |
agniṣṭomam avāpnoti subhagaś ca tathā bhavet
dāsaṁ dattvā sukhe loke neṣṭa-bhraṣṭo vijāyate |
dāsīṁ dattvā tathā viprā nātra kāryā vicāraṇā
gaṇikāṁ ye prayacchanti nṛtya-gīta-viśāradām |
sarva-duḥkha-vinirmuktās te prayānty amarāvatīm

nṛtyaṁ dattvā tathâpnoti rudra-lokam asaṁśayam

By donating diamonds or other jewels to the Lord, one will be worshiped by all kinds of men. By donating a bull, one obtains the merit of donating ten cows. By donating a goat, buffalo, camel, or horse, one achieves one thousand times more benefit than the above-mentioned donations. O exalted brdhmana, by donating goats and sheep, one can attain the abode of Varuna. One who donates a camel, donkey, or an ass will be promoted to the abode of Alakapuri, where he will enjoy life in the company of the foremost Yaksas.

HBV 11.110–111

प्रेक्षणीय-प्रदानेन शक्र-लोके महीयते ।
गीत दत्त्वा तथाप्नोति ब्रह्म-लोकम् अस शयम्
दुन्दुभि ये प्रयच्छन्ति कीर्तिमन्तो भवन्ति ते

prekṣaṇīya-pradānena śakra-loke mahīyate |
gītaṁ dattvā tathāpnoti brahma-lokam asaṁśayam
dundubhiṁ ye prayacchanti kīrtimanto bhavanti te

Those who arrange a magic show in the temple for the satisfaction of the Lord and His devotees will go to reside in the abode of Indra. Those who hire professional singers to glorify the Supreme Lord in His temple will go to reside in the abode of Brahma. There is no doubt about this. Those who donate drums to be used in the temple of the Lord will live a glorious life in this world.

HBV 11.112–113

दत्त्वा धान्यानि बीजानि शस्यानि विविधानि च ।
रूपकानि च तान्य् एव प्राप्नुयात् सुर-पूज्यताम्
दत्त्वा शाकानि रम्यानि विशोकस् त्व् अभिजायते ।
दत्त्वा च व्यञ्जनार्थाय तथोपकरणानि च

dattvā dhānyāni bījāni śasyāni vividhāni ca |
rūpakāni ca tāny eva prāpnuyāt sura-pūjyatām
dattvā śākāni ramyāni viśokas tv abhijāyate |
dattvā ca vyañjanārthāya tathopakaraṇāni ca

By donating rice paddy, wheat, barley, other grains, and sprouted seeds, one obtains the merit of worshiping the Lord. Those who donate vegetables, spinach, and other types of food

for the service of the Supreme Lord will not remain merged in the pool of lamentation.

HBV 11.114

पुष्प-वृक्ष तथा दत्त्वा देशस्याधिपतिर् भवेत् ।
फल-वृक्ष तथा नगराधिपतिर् भवेत्

puṣpa-vṛkṣaṁ tathā dattvā deśasyādhipatir bhavet |
phala-vṛkṣaṁ tathā nagarādhipatir bhavet

one who donates flowering plants to the temple of the Lord b c r c « a king. One who donates fruit trees will become the ruler of his

HBV 11.115–116

तथा—
सुगन्ध-साधनानीह पट-वासानि यो नरः ।
ददाति देवदेवस्य सो'श्वमेध-फल लभेत्
कङ्कतस्य प्रदानेन विरोमस् त्व् अभिजायते ।
कूर्च-प्रसाधन कृत्वा पर मङ्गलम् अश्नुते

tathā—
sugandha-sādhanānīha paṭa-vāsāni yo naraḥ |
dadāti devadevasya so'śvamedha-phalaṁ labhet
kaṅkatasya pradānena viromas tv abhijāyate |
kūrca-prasādhanaṁ kṛtvā paraṁ maṅgalam aśnute

Those who donate perfume and silk cloth to Janardana, the Lord of the demigods, obtains the benefit of performing a horse sacrifice. By donating a comb for the service of the Lord, one's bodily hair vanishes and his beard : - appears so that he looks clean and healthy.

HBV 11.117–119

विस्मापनीय यत् किञ्चिद् दत्त्वात्यन्त सुख लभेत्
वस्त्रालङ्करणादीना कृष्णार्पण-फल च यत् ।
उपचार-प्रयोगे प्राक् तत्र तत्र व्यलेखि तत्
उपचाराश् च विविधाः श्रीमद्-भगवद्-अर्चने ।
शक्यशक्त्यादि-भेदेन तान्त्रिकैर् वैष्णविर् मताः

vismāpanīyaṁ yat kiñcid dattvātyantaṁ sukhaṁ labhet
vastrālaṅkaraṇādīnāṁ kṛṣṇārpaṇa-phalaṁ ca yat |
upacāra-prayoge prāk tatra tatra vyalekhi tat
upacārāś ca vividhāḥ śrīmad-bhagavad-arcane |
śakyaśaktyādi-bhedena tāntrikair vaiṣṇavir matāḥ

If one offers a valuable and excellent thing to the Lord, even a small quantity, he will receive a great deal of happiness as a result. We had earlier described the benefit one obtains by donating clothes and ornaments to Lord Krsna. There are varieties of things used for the worship of the Supreme Lord. Vaisnavas who know very well the teachings of the tantras have prescribed an increase or decrease in the number of articles required for worship of the Lord, according to the capacity of the worshiper.

HBV 11.120–121

आगमे—
आसन-स्वागते सार्घ्ये पाद्यम् आचमनीयकम् ।
मधुपर्काचम-स्नान-वसनाभरणानि च
सुगन्ध-सुमनो-धूप-दीप-नैवेद्य-वन्दनम् ।
प्रयोजयेद् अरचनाज्ञाम् उपचारा स् तु षोडश

āgame—
āsana-svāgate sārghye pādyam ācamanīyakam |
madhuparkācama-snāna-vasanābharaṇāni ca
sugandha-sumano-dhūpa-dīpa-naivedya-vandanam |
prayojayed aracanājñām upacārāṁs tu ṣoḍaśa

dgame (in the Agamas it is stated) dsana svdgate sdrghye pddyam dcamaniyakam madhu parka dcama sndna - vasana dbharandni ca suganda sumano dhiipa - dipa naivedya vandanam prayojayed arccandydm upacdrdrhstu sodasa There are sixteen ingredients for the worship of the Lord—the offering of a sitting mat, greeting the Lord, offering pddya, arghya, dcamaniya, madhuparka, and dcamaniya, bathing the Lord, dressing the Lord,

decorating Him with ornaments, smearing sandalwood paste over His body, and offering flowers, incense, a ghee lamp, food, and prayers.

HBV 11.122–123

अर्घ्यं च पाद्याचमन-मधुपर्काचमान्य् अपि ।
गन्धादयो निवेद्यान्ता उपचारा दश क्रमात्
गन्धादिभिर् निवेद्यान्तैः पूजा पञ्चोपचारिकी ।
सपर्यास् त्रिविधाः प्रोक्तास् तासाम् एकां समाचरेत्

arghyaṁ ca pādyācamana-madhuparkācamāny api |
gandhādayo nivedyāntā upacārā daśa kramāt
gandhādibhir nivedyāntaiḥ pūjā pañcopacārikī |
saparyās trividhāḥ proktās tāsām ekāṁ samācaret

One may also worship the Lord with these ten ingredients—padya, arghya, dcamaniya, madhuparka, acamanlya, sandalwood paste or gandha, flowers, incense, a ghee lamp, and food. One may also worship the Lord with these five ingredients—gandha, puspa (flowers), dhupa (incense), dipa (a ghee lamp) and naivedya (food). One must adopt one of these three methods of worship.

HBV 11.124–125

क्वचिच् च—
आसनावाहनं चैव पाद्यार्घ्याचमनीयकम् ।
स्नानं वासो भूषणं च गन्धः पुष्पं च धूपकः
प्रदीपश् चैव नैवेद्यं पुष्पाञ्जलिर् अतः परम् ।
प्रदक्षिणं नमस्कारो विसर्गश् चैव षोडश

kvacic ca—
āsanāvāhanaṁ caiva pādyārghyācamanīyakam |
snānaṁ vāso bhūṣaṇaṁ ca gandhaḥ puṣpaṁ ca dhūpakaḥ
pradīpaś caiva naivedyaṁ puṣpāñjalir ataḥ param |
pradakṣiṇaṁ namaskāro visargaś caiva ṣoḍaśa

In some cases, these sixteen ingredients are recommended—asana, or sitting mat; avdhana, or greeting; padya and arghya, acamanlya, or water for washing the hands and mouth; sndna, or bathing; vasana, or dressing; bhusana, or decorating with ornaments, gandha, puspa, dhupa, dipa, naivedya, flowers, pradaksina, or circumambulating; namaskdra, or offering obeisances, and immersion.

HBV 11.126–140

केचिच् चाहुश् चतुःषष्टिम् उपचारान् ममार्चने ।
तेष्व् अनेक-प्रकारेषु प्रकारैको ’त्र लिख्यते
सुख-सुप्तस्य कृष्णस्य प्रातर् आदौ प्रबोधनम् ।
वेद-घोषण-वीणा-विवाद्यैर् वन्दि-स्तवैर् अपि
जय-शब्दा नमस्कारा मङ्गलारात्रिक ततः ।
आसन दन्त-काष्ठ च पाद्यार्घ्याचमनान्य् अपि
ततश् च मधुपर्काढ्याचमन पादुकार्पणम् ।
अङ्ग-मार्जनम् अभ्यङ्गोद्वर्तने स्नपन जलः
क्षीरेण दध्ना हविषा मधुना सितया तथा ।
मन्त्र-पूतैः पुनर् वार्भिर् अङ्ग-वासो ’थ वाससी
उपवीत पुन च् चाचमनीय चानुलेपनम् ।
भूषण कुसुम धूपो दीपो दृष्ट्य्-अपसारणम्
नैवेद्य मुख-वासस् तु ताम्बूल शयनोत्तमम् ।
केश-प्रसाधन दिव्य-वस्त्राणि मुकुट महत्
दिव्य-गन्धानुलेपश् च कौस्तुभादि-विभूषणम् ।
विचित्र-दिव्य-पुष्पाणि मङ्गलारात्रिक ततः
आदर्शः सुखयानेन मण्डपागमनोत्सवः ।
सि हासनोपवेशश् च पाद्याद्यैः पुनर् अर्चनम्
पुनर् धूपाद्य्-अर्पणेन प्राग्वन् नैवेद्यम् उत्तमम् ।
ततश् च दिव्य-ताम्बूल-महा-नीराजन पुनः
चामर-व्यजन-च्छत्र गीत वाद्य च नर्तनम् ।
प्रदक्षिण नमस्कारः स्तुतिः श्री-चरणाब्जयोः
तयोश् च स्थापन मूर्ध्नि तीर्थ-निर्माल्य-धारणम् ।
उच्छिष्ट-भोजन पाद-सेवोद्वेशोपवेशनम्
नक्त शय्या-विनिर्माण दिव्यैर् विविध-साधनैः ।
हस्त-प्रदान शयन-स्थानागम-महोत्सवः
शय्योपवेशन श्रीमत्-पाद-क्षालन-पूर्वकम् ।
गन्ध-प्रसून-ताम्बूलार्पण-नीराजनोत्सवः
शेष-पर्यङ्क-शयन-पाद-स वाहनादिकम् ।
क्रमेणैते चतुः-षष्ठिर् उपचाराः प्रकीर्तिताः

kecic cāhuś catuḥṣaṣṭim upacārān mamārcane |
teṣv aneka-prakāreṣu prakāraiko'tra likhyate
sukha-suptasya kṛṣṇasya prātar ādau prabodhanam |
veda-ghoṣaṇa-vīṇā-vivādyair vandi-stavair api
jaya-śabdā namaskārā maṅgalārātrikaṁ tataḥ |
āsanaṁ danta-kāṣṭhaṁ ca pādyārghyācamanāny api
tataś ca madhuparkāḍhyācamanaṁ pādukārpaṇam |
aṅga-mārjanam abhyaṅgodvartane snapanaṁ jalaḥ
kṣīreṇa dadhnā haviṣā madhunā sitayā tathā |
mantra-pūtaiḥ punar vārbhir aṅga-vāso'tha vāsasī
upavītaṁ puna¨c cācamanīyaṁ cānulepanam |
bhūṣaṇaṁ kusumaṁ dhūpo dīpo dṛṣṭy-apasāraṇam
naivedyaṁ mukha-vāsas tu tāmbūlaṁ śayanottamam |
keśa-prasādhanaṁ divya-vastrāṇi mukuṭaṁ mahat
divya-gandhānulepaś ca kaustubhādi-vibhūṣaṇam |
vicitra-divya-puṣpāṇi maṅgalārātrikaṁ tataḥ
ādarśaḥ sukhayānena maṇḍapāgamanotsavaḥ |
siṁhāsanopaveśaś ca pādyādyaiḥ punar arcanam
punar dhūpādy-arpaṇena prāgvan naivedyam uttamam |
tataś ca divya-tāmbūla-mahā-nīrājanaṁ punaḥ
cāmara-vyajana-cchatraṁ gītaṁ vādyaṁ ca nartanam |
pradakṣiṇaṁ namaskāraḥ stutiḥ śrī-caraṇābjayoḥ
tayoś ca sthāpanaṁ mūrdhni tīrtha-nirmālya-dhāraṇam |
ucchiṣṭa-bhojanaṁ pāda-sevoddeśopaveśanam
naktaṁ śayyā-vinirmāṇaṁ divyair vividha-sādhanaiḥ |
hasta-pradānaṁ śayana-sthānāgama-mahotsavaḥ
śayyopaveśanaṁ śrīmat-pāda-kṣālana-pūrvakam |
gandha-prasūna-tāmbūlārpaṇa-nīrājanotsavaḥ
śeṣa-paryaṅka-śayana-pāda-saṁvāhanādikam |
krameṇaite catuḥ-ṣaṣṭhir upacārāḥ prakīrtitāḥ

Some recognized authorities have prescribed sixty-four ingredients for the worship of the Supreme Lord. Although these ingredients vary, according to the opinions of the various authorities, we will herein give only one set of these ingredients: 1. To wake up the sleeping Lord by chanting Vedic mantras, playing musical instruments, such as the vind, and reciting prayers while standing before Him. 2. To chant, "All glories." 3. To offer obeisances. 4. To perform mangala-drati. 5. To offer a sitting place. 6. To offer a twig, or tooth brush. 7. To offer pddya. 8. To offer arghya. 9. To offer dcamaniya. 10. To offer madhuparka and dcamaniya. 11. To offer pddukd, or shoes. 12. To cleanse the Lord's body. 13. To massage His body with oil. 14. To remove the oil from the Lord's body. 15. To bath Him with scented water mixed with flower petals. 16. To bath Him with milk. 17. To bath Him with yogurt. 18. To bath Him with ghee. 19. To bath Him with honey. 20. To bath Him with sugar water. 2 1 . To bath Him with water that was purified by mantras. 22. To wipe the Lord with a soft piece of

cloth, or a towel. 23. To dress Him with clothes and a cddara. 24. To offer Him a sacred thread. 25. To offer dcamaniya. 26. To smear sandalwood paste over His body. 27. To offer ornaments. 28. To offer flowers. 29. To offer incense. 30. To offer a ghee

lamp. 3 1 . To remove the cast of an evil eye. 32. To offer food. 33. To offer a mouth freshener. 34. To offer betel nuts. 35. To offer a beautiful bed. 36. To offer hair dressing articles. 37. To offer beautiful clothes. 38. To offer a crown. 39. To offer fragrant sandalwood paste. 40. To offer ornaments, such as the Kaustubha gem. 4 1 . To offer fragrant flowers. 42. To offer a grand drati. 43. To offer a mirror. 44. To take Him out into the courtyard. 45. To place Him on a throne. 46. To again offer Him pddya, arghya, etc. 48. To offer betel nuts and a grand drati. 49. To offer a cdmara and an umbrella. 50. To sing before the Lord. 5 1 . To play musical instruments before the Lord. 52. To dance before the Lord. 53. To circumambulate the Deity. 54. To offer obeisances. 55. To offer prayers at His lotus feet. 56. To hold the Lord's lotus feet on one's head. 57. To touch the Lord's remnants of flower garlands to one's head. 58. To honor His remnants of food. 59. To sit before Him and massage His body. 60. To make the Lord's bed at night with soft bedding covered with fragrant flowers. 6 1 . To make a gesture with both hands, inviting Him to come to bed. 62. To glorify Him, celebrating His arrival at the bed. 63. To place the Lord on His bed, offer Him sandalwood paste, flowers, and betel nuts, as well as arati. 64. To make Him lay down on His bed and gently massage His lotus feet.

HBV 11.141–143

सदाचारानुसारेण यद् यद् आचर्यते स्वयम् ।
नित्य-कर्मादिक तत् तत् श्री-कृष्णस्यापि कारयेत्
अतो’त्रालिखित यद् यद् उपचारादिक परम् ।
सर्व तत् तच् च जानीयाल् लोक-रीत्य्-अनुसारतः
उक्ताना चोपचाराणाम् अभावे भगवान् सदा ।
भक्तेनार्च्यो यथा-लब्धैस् तैर् अन्तर्-भावितैर् अपि

sadācārānusāreṇa yad yad ācaryate svayam |
nitya-karmādikaṁ tat tat śrī-kṛṣṇasyāpi kārayet
ato’trālikhitaṁ yad yad upacārādikaṁ param |
sarvaṁ tat tac ca jānīyāl loka-rīty-anusārataḥ
uktānāṁ copacārāṇām abhāve bhagavān sadā |
bhaktenārcyo yathā-labdhais tair antar-bhāvitair api

Any ingredients that have not been listed in this connection can also be used in the worship of the Supreme Lord, if they are in accordance with the rules and regulations prescribed by one's authorized disciplic succession.

Actually, every devotee should engage in the worship of Lord Sri Krsna as a regular daily function, and everyone should participate in the grand festivals, such as Janmastami. There may be some more excellent ingredients for worship that I have failed to mention and these can be ascertained from learned devotees, who are found in many places. If any of the above-mentioned ingredients are not available then a devotee should offer whatever he can collect, or he can offer the unavailable ingredients to the Supreme Lord within his mind.

HBV 11.144–147

अथालब्ध-समाधानम्
तन्त्रे—
उपचारोक्त-वस्तूनाम् उपसङ्ग्रहणे विधिः ।
द्रव्याणाम् अप्य् अभावे तु पुष्पाक्षत-यवैः क्रियाः
निर्मलेनोदकेनैव द्रव्य-सम्पूर्णता भवेत्
तत् सर्व मनसा बुद्ध्या पुष्प-क्षेपेण कल्पयेत्
यद् असम्पन्नम् एतेषा मनसा तु प्रकल्पयेत्

athālabdha-samādhānam
tantre—
upacārokta-vastūnām upasaṅgrahaṇe vidhiḥ |
dravyāṇām apy abhāve tu puṣpākṣata-yavaiḥ kriyāḥ
nirmalenodakenaiva dravya-sampūrṇatā bhavet
tat sarvaṁ manasā buddhyā puṣpa-kṣepeṇa kalpayet
yad asampannam eteṣāṁ manasā tu prakalpayet

tantre (In the tantras it is stated) upacdrokta-vastundm upasamgrahane vidhihh dravydndm api abhdve tu puspdksata yavaih hriydh arccopacdra vastundm abhdve samupasthite nirmmalena udakenaiva dravya sampurnatd bhavet upacdresu dravyesu yat kihcid duskararh budhah tat sarvvarh manasd buddhya puspak sepena kalpayet etesu copacdresu vitta sathaya vivarjjitam yad sampannam etesdrh manasd tu prakalpayet This is a description of how the ingredients of worship should be collected: If an ingredient is not available, one can make a facsimile of it by using flour, rice paddy, or barley. One may also substitute water for any unavailable ingredient. If an ingredient is extremely rare then a learned person should meditate upon it within his mind and then offer it to the Lord, in the form of a flower. One should give up all miserliness while collecting

the ingredients for worship and he should mentally offer those ingredients that are not available in the market.

HBV 11.148

अगस्त्य-स॰हिताया॰ श्री-तुलसी-माहात्म्ये—
यद् यन् न्यून॰ भवत्य् एव रामाराधन-साधनम् ।
तुलसी-दल-मात्रेण युक्त॰ तत् परिपूर्यते

agastya-saṁhitāyāṁ śrī-tulasī-māhātmye—
yad yan nyūnaṁ bhavaty eva rāmārādhana-sādhanam |
tulasī-dala-mātreṇa yuktaṁ tat paripūryate

O Lord Ramacandra, if anything desirable to be offered is unavailable in the course of worshiping the Supreme Lord, one can simply substitute a tulasi leaf.

HBV 11.149

एकादश-स्कन्धे च श्री-भगवद्-उद्धव-स॰वादे (११.२६.१५)—
द्रव्यैः प्रसिद्धैर् मद्-यागः प्रतिमादिष्व् अमायिनः ।
भक्तस्य च यथा-लब्धैर् हृदि भावेन चैव हि

ekādaśa-skandhe ca śrī-bhagavad-uddhava-saṁvāde (11.26.15)—
dravyaiḥ prasiddhair mad-yāgaḥ pratimādiṣv amāyinaḥ |
bhaktasya ca yathā-labdhair hṛdi bhāvena caiva hi

that is found in the Srimad-Bhdgavatam [11.27.15] it is stated} dravyaih prasiddhair mad-ydgah pratimddisv amdyinah bhaktasya ca yathd-labdhair hrdi bhdvena caiva hi One should worship Me in My Deity forms by offering the most excellent paraphernalia. But a devotee completely freed from material desire may worship Me with whatever he is able to obtain, and may even worship Me within his heart with mental paraphernalia.

HBV 11.150

ततो'नुज्ञा॰ प्रभोः प्रार्थ्य दण्डवत् त॰ प्रणम्य च ।
साय॰ भुक्त्वा यथान्याय॰ सुख॰ स्वप्यात् प्रभु॰ स्मरेत्

tato'nujñāṁ prabhoḥ prārthya daṇḍavat taṁ praṇamya ca |
sāyaṁ bhuktvā yathānyāyaṁ sukhaṁ svapyāt prabhuṁ smaret

Thereafter, one should take permission from the Lord, offer obeisances to Him, and have a meal that is appropriate for night. After eating, one should retire for the night while remembering the Supreme Lord.

HBV 11.151–153

आगमे—
निर्गुणो निष्कलश् चैव विश्व-मूर्ति-धरो'व्ययः ।
अनाद्यन्ते सदानन्ते फणा-मणि-विशोभिते ।
क्षीराब्धि-मध्ये यः शेते स मा॰ रक्षतु माधवः
स-बाह्याभ्यन्तर॰ देहम् आपाद-तल-मस्तकम् ।
सर्वात्मा सर्व-शक्तिश् च पातु मा॰ गरुड-ध्वजः
इति रक्षा॰ पुरस्कृत्य स्वपेद् विष्णुम् अनुस्मरन्

āgame—
nirguṇo niṣkalaś caiva viśva-mūrti-dharo'vyayaḥ |
anādyante sadānante phaṇā-maṇi-viśobhite |
kṣīrābdhi-madhye yaḥ śete sa māṁ rakṣatu mādhavaḥ
sa-bāhyābhyantaraṁ deham āpāda-tala-mastakam |
sarvātmā sarva-śaktiś ca pātu māṁ garuḍa-dhvajaḥ
iti rakṣāṁ puraskṛtya svaped viṣṇum anusmaran

Before going to bed, one should pray: "May Lord Madhava, who is adorned with jewels that are kept on the hoods of Ananta as He lies in the ocean of milk, who is beginningless, who is unlimited, who is uncontaminated, who is inexhaustible, who assumes the universal form, and who lies on the bed of Ananta, always protect me. May the omnipotent Supreme Lord, who is the life and soul of all living entities, and who rides on a chariot decorated with a flag of Garuda protect my entire body, both internally and externally." While chanting mantras such as this, and while remembering Lord Visnu, one should go to bed.

HBV 11.154

कि॰ चान्यत्र—
अद्भिः शौच-विधि॰ विधाय चरणौ प्रक्षाल्य् चोपस्पृशेद्
द्विः स॰स्मृत्य जगत्पति॰ व्रजपति॰ श्री-वल्लभी-वल्लभम् ।
राधायाः सुचिर॰ पिबन्तम् अमृतासारायमाणा॰ गिर॰
वस्त्रेणाङ्घ्रि-युग॰ प्रमृज्य शयन॰ त्व् आपाद्य सद्यः स्वपेत्

kiṁ cānyatra—
adbhiḥ śauca-vidhiṁ vidhāya caraṇau prakṣāly copaspṛśed
dviḥ saṁsmṛtya jagatpatiṁ vrajapatiṁ śrī-vallabhī-vallabham |
rādhāyāḥ suciraṁ pibantam amṛtāsārāyamāṇāṁ giraṁ
vastreṇāṅghri-yugaṁ pramṛjya śayanaṁ tv āpādya sadyaḥ svapet

After using the toilet and washing his hands, feet and mouth, one should go to bed immediately after wiping the Lord's lotus feet with a cloth while meditating that Sri Krsna, the Lord of the universe, the Lord of Vraja, and the Lord of the cowherd boys, is relishing the nectarean words of Srimati Radharani.

HBV 11.155

किञ्च—

रामं स्कन्दं हनुमन्तं वैनतेयं वृकोदरम् ।
शयने यः स्मरेन् नित्यं दुःस्वप्नस् तस्य नश्यति

kiṁ ca—
rāmaṁ skandaṁ hanumantaṁ vainateyaṁ vṛkodaram |
śayane yaḥ smaren nityaṁ duḥsvapnas tasya naśyati

One who remembers Lord Ramacandra, Kartikeya, Hanuman, Garuda and Vrkodara while going to bed every day will not have any bad dreams.

HBV 11.156–158

अपि च स्कान्द-पाद्मयोः (प.पु. ५.९.४४-४७)—

ऋतु-कालाभिगामी यः स्व-दार-निरतश् च यः ।
सर्वदा ब्रह्मचारीह विज्ञेयः स गृहाश्रमी
ऋतुः षोडश-यामिन्यश् चतस्रस् तासु गर्हिताः ।
पुत्र-दास् तासु या युग्मा अयुग्माः कन्यका-प्रदाः
त्यक्त्वा चन्द्रमसं दुष्टं मघां मूलं विहाय च ।
शुचिः सन्निर्विशेत् पत्नीं पुं-नामर्क्षे विशेषतः ।
शुचिं पुत्रं प्रसूयेत पुरुषार्थ-प्रसाधनम्

api ca skānda-pādmayoḥ (pa.pu. 5.9.44-47)—
ṛtu-kālābhigāmī yaḥ sva-dāra-niratāś ca yaḥ |
sarvadā brahmacārīha vijñeyaḥ sa gṛhāśramī
ṛtuḥ ṣoḍaśa-yāminyaś catasras tāsu garhitāḥ |
putra-dās tāsu yā yugmā ayugmāḥ kanyakā-pradāḥ
tyaktvā candramasaṁ duṣṭaṁ maghāṁ mūlaṁ vihāya ca |
śuciḥ sannirviśet patnīṁ puṁ-nāmarkṣe viśeṣataḥ |
śuciṁ putraṁ prasūyeta puruṣārtha-prasādhanam

A householder who enjoys sex with his wife only during the prescribed period after menstruation and is attached to his wife and no other woman is to be considered a brahmacdri. The menstruation cycle actually continues for sixteen days and enjoying sexual intercourse during the first four days is condemnable. Thereafter, if one enjoys sex on an even day, he will receive a son and if he enjoys sex on an odd day, he will receive a daughter. If one can avoid an inauspicious phase of the moon, as well as the influence of the maghd and miila stars, and wait for the appearance of the ten auspicious stars all together, he will be blessed with a son who will attain his goal of life.

HBV 11.159–160

विष्णु-पुराणे और्व-सगर-स□वादे (३.११.१११-१२७)-—
कृत-पादादि-शौचश् च भुक्त्वा साय□ ततो गृही ।
गच्छेच् छय्याम् अस्फुटिताम् एक-दारु-मयी□ नृप
नाविशाला□ न वै भग्ना□ नासमा□ मलिना□ न च ।
न च जन्तु-मयी□ शय्याम् अधितिष्ठेद् अनास्तृताम्

viṣṇu-purāṇe aurva-sagara-saṁvāde (3.11.111-127)-—
kṛta-pādādi-śaucaś ca bhuktvā sāyaṁ tato gṛhī |
gacchec chayyām asphuṭitām eka-dāru-mayīṁ nṛpa
nāviśālāṁ na vai bhagnāṁ nāsamāṁ malināṁ na ca |
na ca jantu-mayīṁ śayyām adhitiṣṭhed anāstṛtām

recorded in the Visnu Puratxa, these verses are found) krta pddddi-saucasca bhuktvd sdyarh tato grhi gacche cchayydma sphutitdm eka ddrumayirh nrpa ndvisdldrh na vai hhagndrh nd samdrh malindrh na ca na ca jantumayirh sayydm adhitisthed andstrtdm After washing his hands and feet, a householder should have his evening meal and then sleep on an unbroken wooden cot. One should avoid sleeping on a bed that is narrow, broken, uneven, old, or full of bugs.

HBV 11.161

प्राच्या□ दिशि शिरः शस्त□ याम्यायाम् अथवा नृप ।
सदैव स्वपतः पु□सो विपरीत□ तु रोगदम्

prācyāṁ diśi śiraḥ śastaṁ yāmyāyām athavā nṛpa |
sadaiva svapataḥ puṁso viparītaṁ tu rogadam

It is recommended that one should always sleep while keeping his head towards the east or the south. O King, if one does not take this good

,£ SRI HARI-BHAKTI-VILASA advice and sleeps with his head facing either west or north, he will become diseased.

HBV 11.162

ऋताव् उपगमः शस्तः स्वपत्न्याम् अवनीपते ।
पुन्नामर्क्षे शुभे काले ज्येष्ठ-युग्मासु रात्रिषु

ṛtāv upagamaḥ śastaḥ svapatnyām avanīpate |
punnāmarkṣe śubhe kāle jyeṣṭha-yugmāsu rātriṣu

O King, one should enjoy sex with his wife, avoiding the first five days of her menstrual period. Thereafter, one may have sexual intercourse on even days, up to the sixteenth night. The even nights are said to be auspicious.

HBV 11.163

नानिष्टा□ न प्रकुपिता□ नाप्रशस्ता□ न गुर्विणीम्

nāniṣṭāṁ na prakupitāṁ nāpraśastāṁ na gurviṇīm

One should never enjoy sex during the first four nights of his wife's menstrual period, when she is sick, while menstruation is still in progress, when she is angry, or when she is in a mature state of pregnancy.

HBV 11.164

क्षुत्-क्षामाम् अतिभुक्ता वा स्वय चैभिर् गुणैर् युतः

kṣut-kṣāmām atibhuktāṁ vā svayaṁ caibhir guṇair yutaḥ

One should not enjoy sex with a lowborn woman, with a woman who desires someone else, or with one who is unwilling, hungry, or who has eaten too much, or with another man's wife. The same applies to a woman as well.

HBV 11.165

स्नातः स्रग्-गन्ध-धृक्-प्रीतो नाध्यातः क्षुधितो'पि वा ।
सकामः सानुरागश् च व्यवाय पुरुषो व्रजेत्

snātaḥ srag-gandha-dhṛk-prīto nādhyātaḥ kṣudhito'pi vā |
sakāmaḥ sānurāgaś ca vyavāyaṁ puruṣo vrajet

After bathing and decorating himself with sandalwood paste and a flower garland, a lusty person who is not too excited and not afflicted by hunger should enjov sex with his wife.

HBV 11.166–168

चतुर्दश्य्-अष्टमी चैव अमावस्याथ पूर्णिमा ।
पर्वाण्य् एतानि राजेन्द्र रवि-सङ्क्रान्तिर् एव च
तैल-स्त्री-मा स-सम्भोगी पर्वस्व् एतेषु वै पुमान् ।
विण्-मूत्र-भोजन नाम प्रयाति नरक नृप
नान्य-योनाव् अयोनौ वा नोपयुक्तौषधस् तथा ।
देव-द्विज-गुरूणा च व्यवायी नाश्रमी भवेत्

caturdaśy-aṣṭamī caiva amāvasyātha pūrṇimā |
parvāṇy etāni rājendra ravi-saṅkrāntir eva ca
taila-strī-māṁsa-sambhogī parvasv eteṣu vai pumān |
viṇ-mūtra-bhojanaṁ nāma prayāti narakaṁ nṛpa
nānya-yonāv ayonau vā nopayuktauṣadhas tathā |
deva-dvija-gurūṇāṁ ca vyavāyī nāśramī bhavet

O foremost of kings, hear now about those persons who will reside in hell, where they will have to eat stool and drink urine. Those men and women who enjoy sexual intercourse, eat meat, and apply oil to their bodies on the fourteenth day, eighth day, the new moon day, the full moon day, and on the days when the sun enters a new sign of the zodiac will go to reside

in hell. A person who enjoys sex with a cow, horse, or any other animal, or who enjoys sex and then takes medication to terminate the pregnancy, as well as one who enjoys sex with his wife in a temple, at the house of a brdhmana, or at the house of his spiritual master, loses his qualification to be called a member of one of the four dsramas.

HBV 11.169–170

चैत्य-चत्वर-तीर्थेषु नैव गोष्ठे चतुष्पथे ।
नैव श्मशानोपवने सलिलेषु महीपते
प्रोक्त-पर्व-स्व-शेषेषु नैव भूपाल सन्ध्ययोः ।
गच्छेद् व्यवाय मतिमान् न मूत्रोच्चार-पीडितः

caitya-catvara-tīrtheṣu naiva goṣṭhe catuṣpathe |
naiva śmaśānopavane salileṣu mahīpate
prokta-parva-sva-śeṣeṣu naiva bhūpāla sandhyayoḥ |
gacched vyavāyaṁ matimān na mūtroccāra-pīḍitaḥ

A~ SRI HARI-BHAKTI-VILASA

gacched vayavayam madman na miltroccdra piditah A learned person should not enjoy sex under a sacred tree, in a sacrificial arena, in a holy place, in a pasturing ground, at an intersection, in a crematorium, in a garden, in the water, during the five kinds of celebrations, at dawn, or at dusk, or when he is afflicted by the urge to pass stool and urine.

HBV 11.171–173

पर-दारान् न गच्छेत मनसापि कदाचन ।
किम् उ वाचास्थि-बन्धो'पि नास्ति तेषु व्यवायिनाम्
मृतो नरकम् अभ्येति हीयते चात्र चायुषः ।
पर-दार-रतिः पु साम् उभयत्रापि भीतिदा
इति मत्वा स्व-दारेषु ऋतुमत्सु बुधो व्रजेत् ।
यथोक्त-दोष-हीनेषु सकामेष्व् अनृताव् अपि इति ।

para-dārān na gaccheta manasāpi kadācana |
kim u vācāsthi-bandho'pi nāsti teṣu vyavāyinām
mṛto narakam abhyeti hīyate cātra cāyuṣaḥ |
para-dāra-ratiḥ puṁsām ubhayatrāpi bhītidā
iti matvā sva-dāreṣu ṛtumatsu budho vrajet |
yathokta-doṣa-hīneṣu sakāmeṣv anṛtāv api iti |

What to speak of enjoying sex with another man's wife, one should never even think about it. Those who run away with another man's wife will be reborn as a boneless worm. A person who enjoys sex with another man's wife will go to hell after death and even while living, he will diminish his duration of life. Enjoying another man's wife is harmful for both this life and the next. Considering this fact carefully, a wise person should only enjoy sex with his wife after the four days of her menstrual period. Everyone should follow these regulations for their own benefit.

HBV 11.174

तेषा भक्त्य्-उपयोगित्व न स्याद् यद्यपि कर्मणाम् ।
तथापि कृत उल्लेखो गृहिष्व् आवश्यक ततः

teṣāṁ bhakty-upayogitvaṁ na syād yadyapi karmaṇām |
tathāpi kṛta ullekho gṛhiṣv āvaśyakaṁ tataḥ

Although this subject is not applicable to the renounced devotees of the Lord, we have described them for the benefit of householders.

HBV 11.175

इत्थ हि प्रातरु त्थानात् प्रत्यह शयनावधि ।
श्री-कृष्ण पूजयन् सिद्ध-सर्वार्थो'स्य प्रियो भवेत्

itthaṁ hi prātaru tthānāt pratyahaṁ śayanāvadhi |
śrī-kṛṣṇaṁ pūjayan siddha-sarvārtho'sya priyo bhavet

One who remains engaged in the worship of Lord Krsna, beginning from the early morning up until late at night achieves all perfection because the Supreme Lord is very pleased with him.

HBV 11.176

श्री-कूर्म-पुराणे—
न विष्णव्-आराधनात् पुण्य॑ विद्यते कर्म वैदिकम् ।
तस्माद् अनादि-मध्यान्त॑ नित्यम् आराधयेद् धरिम्

śrī-kūrma-purāṇe—
na viṣṇv-ārādhanāt puṇyaṁ vidyate karma vaidikam |
tasmād anādi-madhyāntaṁ nityam ārādhayed dharim

sri-kurma--purdne (In the Kurma Purana it is stated) na visnv'dradhandt punyarh vidyate karma vaidikam tasmdd anddi-madhydntam nityam drddhayed dharim There is no more auspicious activity than worshiping Lord Visnu. In other words, the foremost Vedic ritual is the worship of Lord Visnu. One should continuously worship the Supreme Lord, who is without beginning or end.

HBV 11.177

तत्रैव भृग्व्-आदीन् प्रति साक्षात् श्री-भगवद्-उक्तौ—
ये'र्चयिष्यन्ति मा॑ भक्त्या नित्य॑ कलि-युगे द्विजाः ।
विधिना वेद-दृष्टेन ते गमिष्यन्ति तत्-पदम्

tatraiva bhṛgv-ādīn prati sākṣāt śrī-bhagavad-uktau—
ye'rcayiṣyanti māṁ bhaktyā nityaṁ kali-yuge dvijāḥ |
vidhinā veda-dṛṣṭena te gamiṣyanti tat-padam

47 SRI HARI-BHAKTI-VILASA O brdhmanas, in the age of Kali, those who regularly worship Me with devotion while following the prescribed rules and regulations will attain My supreme eternal abode.

HBV 11.178

विष्णु-रहस्ये—
श्री-विष्णोर् अर्चन॑ ये तु प्रकुर्वन्ति नरा भुवि ।
ते यान्ति शाश्वत॑ विष्णोर् आनन्द॑ परम॑ पदम् इति ।

viṣṇu-rahasye—
śrī-viṣṇor arcanaṁ ye tu prakurvanti narā bhuvi |
te yānti śāśvataṁ viṣṇor ānandaṁ paramaṁ padam iti |

Those who are engaged in the service of Lord Visnu will attain the eternally blissful supreme abode of the Personality of Godhead.

HBV 11.179–180

तत्रैव श्री-भगवद्-उक्तौ—
न मे ध्यान-रताः सम्यग्-योगिनः परितुष्टये ।
तथा भवन्ति देवर्षे क्रिया-योग-रता यथा
क्रिया-योगो हि मे'भीष्टः पर-योगात् स्वनुष्ठितात् ।
तुष्टिर् मे सम्भवेत् पुम्भिर् भक्तिमद्भिर् अमत्सरैः

tatraiva śrī-bhagavad-uktau—
na me dhyāna-ratāḥ samyag-yoginaḥ parituṣṭaye |
tathā bhavanti devarṣe kriyā-yoga-ratā yathā
kriyā-yogo hi me'bhīṣṭaḥ para-yogāt svanuṣṭhitāt |
tuṣṭir me sambhavet pumbhir bhaktimadbhir amatsaraiḥ

The kind of love and affection My devotees have for Me can never be exhibited by jnanis or yogis. Although the process of meditation and other such paths are considered to be excellent if properly executed, work in devotion is most dear to Me. That is why I am very satisfied when My devotees are devoid of envy and worship Me with devotion.

HBV 11.181–182

ये'र्चयन्ति नरा नित्य□ क्रिया-योग-रताः स्वयम् ।
ध्यायन्ति ये च मा□ नित्य□ तेषा□ श्रेष्ठाः क्रिया मताः
क्रिया-हीनस्य देवर्षे तथा ध्यान□ न मुक्तिदम् ।
न तथा मा□ विदुर् विप्रा ध्यानिनस् तत्त्वतो विना ।
क्रिया-योग-रताः सम्यग् लभन्ते मा□ समाधिना

ye'rcayanti narā nityaṁ kriyā-yoga-ratāḥ svayam |
dhyāyanti ye ca māṁ nityaṁ teṣāṁ śreṣṭhāḥ kriyā matāḥ
kriyā-hīnasya devarṣe tathā dhyānaṁ na muktidam |
na tathā māṁ vidur viprā dhyāninas tattvato vinā |
kriyā-yoga-ratāḥ samyag labhante māṁ samādhinā

I consider the activities of those who engage in my worship with unalloyed devotion and who constantly meditate upon Me to be the topmost form of yoga. The realization attained by those who engage in My unalloyed devotional service cannot be achieved by those who do not follow this process. Even if brdhmanas worship Me, without following the process of

devotional service, they cannot realize My transcendental form and qualities.

HBV 11.183–184

यथा हि कामद॰ नृणा॰ मम तुष्टि-कर॰ परम् ।
भक्तियोग॰ महापुण्य॰ भुक्ति-मुक्ति-प्रद॰ शुभम्
स॰वत्सरेण यत् पुण्य॰ लभन्ते ध्यानिनो मम ।
प्राप्यन्ते तद् इहैकाहात् क्रिया-योग-परैर् नरैः

yathā hi kāmadaṁ nṝṇāṁ mama tuṣṭi-karaṁ param |
bhaktiyogaṁ mahāpuṇyaṁ bhukti-mukti-pradaṁ śubham
saṁvatsareṇa yat puṇyaṁ labhante dhyānino mama |
prāpyante tad ihaikāhāt kriyā-yoga-parair naraiḥ

There is nothing more satisfying or beneficial for a person than engagement in the devotional service of the Lord. Factually, devotional service alone is the most auspicious activity and it awards one material enjoyment as well as liberation. Indeed, the pious merit that those who engage in meditation obtain by practicing meditation for an entire year can be attained by the devotees in just one day by following the process of devotional service.

HBV 11.185

आदि-पुराणे—
न कर्म-सदृश॰ ध्यान॰ न कर्म-सदृश॰ फलम् ।
न कर्म-सदृशस् त्यागो न कर्म-सदृश॰ तपः ।
न कर्म-सदृश॰ पुण्य॰ न कर्म-सदृशी गतिः

ādi-purāṇe—
na karma-sadṛśaṁ dhyānaṁ na karma-sadṛśaṁ phalam |
na karma-sadṛśas tyāgo na karma-sadṛśaṁ tapaḥ |
na karma-sadṛśaṁ puṇyaṁ na karma-sadṛśī gatiḥ

4 4 SRIHARI-BHAKTI-VILASA na karma-sadrsas tyago na karmasddrsam tapah na karmasddrsam punyarh na karmasddrsi gatih Service to the Supreme Lord is certainly the best form of meditation. Service to the Supreme Lord is certainly awards one the greatest achievement. Service to the Supreme Lord is certainly the best form of renunciation. Service to the Supreme Lord is certainly the best form of penance. Service to the Supreme Lord is certainly the best form of piety and service to the Supreme Lord is certainly the ultimate goal of life.

HBV 11.186–187

नारदीये [ना.पु. २.३.३-४]
भक्ति-ग्राह्यो हृषीकेशो न धनैर् धरणी-धर ।
भक्त्या स□पूजितो विष्णुः प्रददाति मनोरथम्
तस्माद् विप्राः सदा भक्तिः कर्तव्या चक्र-पाणिनः ।
जनेनापि जगन्नाथः पूजितः क्लेशहा भवेत्

nāradīye [nā.pu. 2.3.3-4]
bhakti-grāhyo hṛṣīkeśo na dhanair dharaṇī-dhara |
bhaktyā saṁpūjito viṣṇuḥ pradadāti manoratham
tasmād viprāḥ sadā bhaktiḥ kartavyā cakra-pāṇinaḥ |
janenāpi jagannāthaḥ pūjitaḥ kleśahā bhavet

Lord Hrsikesa is obtained only by devotional service and not by wealth. In fact, one can achieve all kinds of desired results simply by worshiping Lord Visnu with devotion. As a thirsty person becomes satisfied by receiving cool water, Lord Hari, the master of the universe, who takes away all of one's distress, becomes quickly satisfied if He is offered even a small quantity of water with devotion.

HBV 11.188

हरि-भक्ति-सुधोदये —
कृतापि दम्भ-हास्यार्थे सेवा तारयते जनान् ।
विफला नान्य-कर्मेव कृपालुः को न्व् अतः परः

hari-bhakti-sudhodaye —
kṛtāpi dambha-hāsyārthe sevā tārayate janān |
viphalā nānya-karmeva kṛpāluḥ ko nv ataḥ paraḥ

Even if a person performs devotional service to the Supreme Lord with pride, or in a joking manner, it delivers him from all misfortune. Service to the Supreme Lord never goes in vain, unlike activities performed on the material platform. Who other than Lord Hari is so merciful?

HBV 11.189–190

ब्रह्म-वैवर्ते —
स समाराधितो देवो मुक्ति-कृत् स्याद् यथा तथा ।
अनिच्छयापि हुत-भुक् स□स्पृष्टो दहति द्विज
धनवान् पुत्रवान् भोगी यशस्वी भय-वर्जितः ।
मेधावी मतिमान् प्राज्ञो भवत्य् आराधनाद् धरेः

brahma-vaivarte —
sa samārādhito devo mukti-kṛt syād yathā tathā |
anicchayāpi huta-bhuk saṁspṛṣṭo dahati dvija
dhanavān putravān bhogī yaśasvī bhaya-varjitaḥ |
medhāvī matimān prājño bhavaty ārādhanād dhareḥ

O brahmana, as fire burns a person who touches it without hesitation, even if touched unknowingly, somehow or other, simply by worshiping Lord Hari, one attains liberation. By worshiping Lord Hari, one can attain wealth, children, material enjoyment, fame, fearlessness, wisdom, good manners, and complete knowledge.

HBV 11.191–192

स्कान्दे सनत्कुमार-मर्कण्डेय-स□वादे—
विशिष्टः सर्व-धर्माच् च धर्मो विष्व्-अर्चन□ नृणाम् ।
सर्व-यज्ञ-तपो-होमस् तीर्थ-स्नानैश् च यत् फलम्
तत् फल□ कोटि-गुणित□ विष्णु□ सम्पूज्य चाप्नुयात् ।
तस्मात् सर्व-प्रयत्नेन नारायणम् इहार्चयेत्

skānde sanatkumāra-markaṇḍeya-saṁvāde—
viśiṣṭaḥ sarva-dharmāc ca dharmo viṣṇv-arcanaṁ nṝṇām |
sarva-yajña-tapo-homas tīrtha-snānaiś ca yat phalam
tat phalaṁ koṭi-guṇitaṁ viṣṇuṁ sampūjya cāpnuyāt |
tasmāt sarva-prayatnena nārāyaṇam ihārcayet

that is recorded in the Skanda Purdna, these verses are found) visistah sarva-dharrndc ca dharmo visiyv-arcanarh nrndm sarva-yajna-tapo-homas tirtha-snanais ca yat phalam tat phalam koti-gunitarh visnum sampujya cdpnuydt tasmdt sarva-prayatnena ndrdyanam ihdrcayet Worship of Lord Visnu is the best form of worship for any class of men. The benefit achieved by performing all kinds of sacrifice, penance,

fire sacrifices, and pilgrimage tours can be obtained millions of times more simply by worshiping Lord Visnu. Therefore, it is the duty of everyone to faithfully worship Lord

Narayana.

HBV 11.193–196

तत्रैव श्री-शिवोमा-स□वादे —
यः प्रदद्यद् द्विजेन्द्रय सर्व□ भुमि□ स-सगरम् ।
अर्चयेद् यः सकृद् विष्णु□ तत् फल□ लभते नरः
मसर्धम् अपि यो विष्णु□ नैरन्तर्येन पूजयेत् ।
पुरुषोत्तमः स विज्ञेयो विष्णु-भक्तो न स□शयः
मध्यन्दिन-गते सुर्ये यो विष्णु□ परिपूजयेत् ।
वसु-पूर्ण-महि-दतुर् यत् पुन्य□ तद् अवाप्नुयात्
प्रातर् उत्थय यो विष्णु□ सतत□ परिपूजयेत् ।
अग्निस्तोम-सहस्रस्य लभते फलम् उत्तमम्

tatraiva śrī-śivomā-saṁvāde —
yaḥ pradadyad dvijendraya sarvaṁ bhumiṁ sa-sagaram |
arcayed yaḥ sakṛd viṣṇuṁ tat phalaṁ labhate naraḥ
masardham api yo viṣṇuṁ nairantaryena pūjayet |
puruṣottamaḥ sa vijñeyo viṣṇu-bhakto na saṁśayaḥ
madhyandina-gate surye yo viṣṇuṁ paripūjayet |
vasu-pūrṇa-mahi-datur yat punyaṁ tad avāpnuyāt
prātar utthaya yo viṣṇuṁ satataṁ paripūjayet |
agnistoma-sahasrasya labhate phalam uttamam

is recorded in the same literature, these verses are found) yah pradadydd dvijendrdya sarvdrh bhumirh sa-sdgardm arcayed yah sakrd visnum tat phalarh labhate narah mdsdrdham api yo visnum nairdntaryena pujayet purusottamah sa vijno visnu-bhakto na samsayah madhyandina-gate surye yo visnum paripujayet vasu-purna-rnahi'-ddtur yat punyam tad avdpnuydt pratar utthdya yo visnum satatam paripujayet agnis toma'Sahasrasya labhate phalam uttamam Simply by worshiping Lord Visnu once, one achieves the merit of giving the entire earth, along with its oceans, in charity to a brdhmana who is a master of the Vedas. There is no doubt that one who worships Lord Visnu for only one month is a devotee of Lord Visnu and a great soul. One who worships Lord Visnu at noon obtains the merit o^ donating the entire earth, along with all of its wealth. One who, after getting up from bed early in the morning, regularly worships Lord Visnu attains the merit of performing one thousand agnistoma sacrifices.

HBV 11.197–199

यो विष्णु॰ प्रयतो भूत्वा सय॰कले समर्चयेत् ।
गव॰ मेधस्य यज्ञस्य फलम् आप्नोति दुर्लभम्
एव॰ सर्वासु वेलासु अवेलासु च केशवम् ।
सम्पूजयन् नरो भक्त्या सर्वान् कामान् अवाप्नुयात्
कि॰ पुनर् यो'र्चयेन् नित्य॰ सर्व-देव-नमस्कृतम् ।
धन्यः सः कृत-कृत्यश् च विष्णु-लोकम् अवाप्नुयात्

yo viṣṇuṁ prayato bhūtvā sayaṁkale samarcayet |
gavaṁ medhasya yajñasya phalam āpnoti durlabham
evaṁ sarvāsu velāsu avelāsu ca keśavam |
sampūjayan naro bhaktyā sarvān kāmān avāpnuyāt
kiṁ punar yo'rcayen nityaṁ sarva-deva-namaskṛtam |
dhanyaḥ saḥ kṛta-kṛtyaś ca viṣṇu-lokam avāpnuyāt

One who engages in the worship of Lord Visnu in the evening with devotion attains the merit of successfully performing a cow sacrifice. It is a fact that one can have all his desires fulfilled simply by worshiping Lord Visnu with devotion at noon, or indeed, at any other time of the day. One who worships Lord Visnu every day becomes glorious and satisfied in this world, and attains His supreme abode after death.

HBV 11.200

कि॰ च —
दीक्षा-मात्रेण कृष्णस्य नरा मोक्ष॰ लभन्ति वै ।
कि॰ पुनर् ये सदा भक्त्या पूजयन्त्य् अच्युत॰ नरः

kiṁ ca —
dīkṣā-mātreṇa kṛṣṇasya narā mokṣaṁ labhanti vai |
kiṁ punar ye sadā bhaktyā pūjayanty acyutaṁ naraḥ

When persons can attain liberation simply by taking initiation into the chanting o{ the holy name of Lord Hari then one can simply imagine what will be their destiny if they fully engage in His unalloyed devotional service.

HBV 11.201

तत्रैव श्री-ब्रह्म-नरद-स□वादे
स□सारे'स्मिन् महा-घोरे जन्म-मृत्यु-भयाकुले ।
पूजन□ वासुदेवस्य तारक□ वादिभिः स्म्तम्

tatraiva śrī-brahma-narada-saṁvāde
saṁsāre'smin mahā-ghore janma-mṛtyu-bhayākule |
pūjanaṁ vāsudevasya tārakaṁ vādibhiḥ smrtam

that is found in the same literature, it is stated) sarhsdre 'smin mahd-ghore janma-mrtyu-bhaydkule pujanarh vdsudevasya tdrakarh vddibhih srartam Worship of Lord Vasudeva is the only means to cross over the fearful ocean of material existence wherein repeated birth and death takes place. This fact is accepted by all great authorities.

HBV 11.202–203

स नाम सुकृति लोके कुल□ तेन ह्य् अलङ्कृतम् ।
आधारः सर्व-भूताना□ येन विष्णुः प्रसदितः
यज्ञाना□ तपसा□ चैव शुभानाम् अपि कर्मणाम् ।
तद् विशिष्ट-फल□ नृणा□ सदैवाराधन□ हरेः

sa nāma sukṛti loke kulaṁ tena hy alaṅkṛtam |
ādhāraḥ sarva-bhūtānāṁ yena viṣṇuḥ prasaditaḥ
yajñānāṁ tapasāṁ caiva śubhānām api karmaṇām |
tad viśiṣṭa-phalaṁ nṝṇāṁ sadaivārādhanaṁ hareḥ

The only person who can achieve actual benefit in life is one who can please Lord Visnu. Only by the mercy of the Supreme Lord can one's family become exalted. He is the actual shelter of all living entities. Worshiping Lord Hari in full surrender is the result of one's previous performance of sacrifice, austerity, and other pious activities.

HBV 11.204

कलौ कलि-मलाक्रान्ता न जानन्ति हरि परम् ।
ये'र्चयन्ति तम् ईशान कृत-कृत्यस् त एव हि ।
नास्ति श्रेयोत्तम नृणा विष्णोर् आराधनत् परम्

kalau kali-malākrāntā na jānanti hariṁ param |
ye'rcayanti tam īśānaṁ kṛta-kṛtyas ta eva hi |
nāsti śreyottamaṁ nṝṇāṁ viṣṇor ārādhanat param

People in this age of Kali are very fallen and so it is very difficult for them to understand even the most elementary principles of the science of self-realiration. However, if they take to the worship of the Supreme Lord then their lives can become successful. For all classes of men, the worship of Lord Visnu is the most desirable objective.

HBV 11.205–206

युगे'स्मिन् तमसे तस्मात् सतत हरिम् अर्चयेत् ।
अर्चिते देव-देवेसे शङ्ख-चक्र-गदा-धरे
अर्चितः सर्व-देवाः स्युर् यतः सर्व-गतो हरिः ।
अर्चिते सर्व-लोकेश सुरासुर-नमस्कृते ।
केशवे केशि-क स-घ्ने न याति नरक नरः

yuge'smin tamase tasmāt satataṁ harim arcayet |
arcite deva-devese śaṅkha-cakra-gadā-dhare
arcitaḥ sarva-devāḥ syur yataḥ sarva-gato hariḥ |
arcite sarva-lokeśe surāsura-namaskṛte |
keśave keśi-kaṁsa-ghne na yāti narakaṁ naraḥ

In this age of Kali, which is full of darkness, one should constantly engage in the devotional service of Lord Hari. Simply by worshiping the Supreme Lord, who holds a conch, disc, club, and lotus in His hands, all of the demigods are automatically worshiped because He is their original cause. By worshiping Lord Kesava, the killer of the Kesi demon, one will no longer have to experience the torments of hellish punishment.

HBV 11.207–208

सकृद् अभ्यर्चितो येन हेलयापि नमस्कृतः ।
स याति परम॑ स्थान॑ यत् सुरैर् अपि पूजितम्
समस्त-लोक-नाथस्य देव-देवस्य शार्ङ्गिणः ।
साक्षाद् भगवतो नित्य॑ पूजन॑ जन्मनः फलम्

sakṛd abhyarcito yena helayāpi namaskṛtaḥ |
sa yāti paramaṁ sthānaṁ yat surair api pūjitam
samasta-loka-nāthasya deva-devasya śārṅgiṇaḥ |
sākṣād bhagavato nityaṁ pūjanaṁ janmanaḥ phalam

One who offers obeisances to Lord Hari, who is the worshipable Deity of everyone, and who worships Him even once, will achieve the supreme

CQ SRI HARI-BHAKTI-VILASA destination that is sought after by the demigods. The ultimate benefit of a human birth is to eternally engage in the devotional service of Lord Visnu, who is the proprietor of all planets and the master of all residents therein.

HBV 11.209

तत्रैवग्रे —-
असारे खलु स॑सारे सारम् एतन् निरूपितम् ।
समस्त-लोक-नाथस्य श्रद्धयाराधन॑ हरेः

tatraivagre —-
asāre khalu saṁsāre sāram etan nirūpitam |
samasta-loka-nāthasya śraddhayārādhanaṁ hareḥ

The only worthwhile thing within this miserable material world is to faithfully engage in the worship of Lord Hari, the cause of all causes and the proprietor of all planets.

HBV 11.210

किञ्च —
यत्र विष्णु-कथा नित्यं यत्र तिष्ठन्ति वैष्णवाः ।
कलि-बाह्या नरास् ते वै ये'र्चयन्ति सदा हरिम्

kiṁ ca —
yatra viṣṇu-kathā nityaṁ yatra tiṣṭhanti vaiṣṇavāḥ |
kali-bāhyā narās te vai ye'rcayanti sadā harim

Kali cannot spread his influence at the place where discussions of Lord Hari are held every day, where Vaisnavas reside, and where devotees are constantly engaged in the worship of Lord Visnu.

HBV 11.211–212

काशी-खण्डे
हरेर् आराधनं पुंसां किं किं न कुरुते बत ।
पुत्र-मित्र-कलत्रार्थं राज्य-स्वर्गापवर्ग-दम्
हरत्य् अघं ध्वम्सयति व्याधीन् आधीन् निरस्यति ।
धर्मं विवर्धयेत् क्षिप्रं प्रयच्छन्ति मनो-रथम्

kāśī-khaṇḍe
harer ārādhanaṁ puṁsāṁ kiṁ kiṁ na kurute bata |
putra-mitra-kalatrārthaṁ rājya-svargāpavarga-dam
haraty aghaṁ dhvamsayati vyādhīn ādhīn nirasyati |
dharmaṁ vivardhayet kṣipraṁ prayacchanti mano-ratham

a kingdom, residence in heaven, and liberation are all the ~' :. - vorship. By worshiping Lord Hari, one's sinful reactions lied, one's dangers are removed, one's diseases are cured, one's :ei and one's desires are fulfilled.

HBV 11.213

अत एव स्कान्दे ध्रुव प्रति मर्कण्डेयस्य वचन —-
सकृद् अभ्यर्चितो येन देव-देवो जनार्दनः ।
स प्राप्नोति पर स्थान सत्यम् एतन् मयोदितम्

ata eva skānde dhruvaṁ prati markaṇḍeyasya vacanaṁ —-
sakṛd abhyarcito yena deva-devo janārdanaḥ |
sa prāpnoti paraṁ sthānaṁ satyam etan mayoditam

[flhraeface, this statement of Markandeya to Dhruva is found in the Skanda Purdna) sakrd abhyarcito yena deva-devo jandrdanah sa prdpnoti pararh sthanarh satyam etan mayoditam I promise you that one who, even once, worships Lord Janardana achieves life's ultimate goal. This cannot be reversed.

HBV 11.214

तथाङ्गीरसः—
यस्यान्तः सर्वम् एवेद यस्य नान्तो महात्मनः ।
तम् आराधय गोविन्द स्थानम् आग्र्य यद् इच्छसि

tathāṅgīrasaḥ—
yasyāntaḥ sarvam evedaṁ yasya nānto mahātmanaḥ |
tam ārādhaya govindaṁ sthānam āgryaṁ yad icchasi

sh to attain the highest perfection of life then simply worship I K unlimited Lord Govinda, who has no beginning and no end and in whom ibe entire universe is situated.

HBV 11.215

पुलस्तस्य—
पर ब्रह्म पर धाम यो'सौ सस्वत-पूरुषः ।
तम् आराध्य हरि याति मुक्तिम् अप्य् अति-दुर्लभम्

pulastasya—
paraṁ brahma paraṁ dhāma yo'sau sasvata-pūruṣaḥ |
tam ārādhya hariṁ yāti muktim apy ati-durlabham

By worshiping Lord Hari, who is the Supreme Brahman, the supreme abode, and the eternal Personality of Godhead, one can attain that which is very rarely achieved.

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HBV 11.216

पुलहस्य—
ऐन्द्रम् इन्द्रः पर स्थान यम् आराध्य जगत्-पतिम् ।
प्राप यज्ञ-पति विष्णु तम् आराधय सु-व्रत

pulahasya—
aindram indraḥ paraṁ sthānaṁ yam ārādhya jagat-patim |
prāpa yajña-patiṁ viṣṇuṁ tam ārādhaya su-vrata

O performer of vows, you should adore the Lord of the universe and sacrifice, the Supreme Personality of Godhead, by worshiping whose lotus feet Indra became the chief of the demigods.

HBV 11.217–218

वसिष्ठस्य -
प्राप्नोत्य् आराधिते विष्णौ मनसा यद् यद् इच्छति ।
त्रैलोक्यान्तर्-गत स्थान किम् उ सर्वोत्तमोत्तमम्
यन् यन् कामयते कामान् नारी वा पुरुषो'पि वा ।
तन् समाप्नोति विपुलान् समाराध्य जनार्दनम्

vasiṣṭhasya -
prāpnoty ārādhite viṣṇau manasā yad yad icchati |
trailokyāntar-gataṁ sthānaṁ kim u sarvottamottamam
yan yan kāmayate kāmān nārī vā puruṣo'pi vā |
tan samāpnoti vipulān samārādhya janārdanam

When one can reach the transcendental abode, Vaikuntha, by the worship of Lord Visnu then where is the doubt that one can transfer himself to any planet within the three worlds if he so desires? Men and women can accomplish more than what they desire simply by worshiping Lord Janardana.

HBV 11.219

अगस्त्य-स॑हिताया॑ —
आराध्यैव नरो विष्णु॑ मनसा यद् यद् इच्छति ।
फल॑ प्राप्नोत्य् अविहत॑ भूरि स्वल्पम् अथापि वा

agastya-saṁhitāyāṁ —
ārādhyaiva naro viṣṇuṁ manasā yad yad icchati |
phalaṁ prāpnoty avihataṁ bhūri svalpam athāpi vā

Whatever one may desire within his mind, whether it is big or small, can be obtained without any hindrance by the worship of Lord Visnu.

HBV 11.220

इद्र्स॑ विष्णु-पुरने'पि कि॑चिद् अधिक॑ चेदम्, श्री-मरीचेः
अनाराधित-गोविन्दैर् नरैर् स्थान॑ नृपात्मज ।
न हि सम्प्राप्यते श्रेष्ठ॑ तस्माद् आराधयाच्युतम्

idrsaṁ viṣṇu-purane'pi kiṁcid adhikaṁ cedam, śrī-marīceḥ
anārādhita-govindair narair sthānaṁ nṛpātmaja |
na hi samprāpyate śreṣṭhaṁ tasmād ārādhayācyutam

O prince, no one can achieve the highest destination without the worship of Lord Govinda, who is praised with select verses. Therefore, you should always worship the infallible Lord, Govinda.

HBV 11.221

कि॑ च तत्रैव—
भौमान् मनोरथान् स्वर्ग॑ स्वर्ग-वन्द्य॑ तथास्पदम् ।
प्राप्नोत्य् आराधिते विष्णौ निर्वाणम् अपि चोत्तमम्

kiṁ ca tatraiva—
bhaumān manorathān svargaṁ svarga-vandyaṁ tathāspadam |
prāpnoty ārādhite viṣṇau nirvāṇam api cottamam

By worshiping Lord Visnu, everything imaginable within this world, all of one's desire, heavenly pleasures, elevation to Dhruvaloka, liberation, and even Vaikuntha can be achieved.

HBV 11.222–223

तथा ब्रह्म-वैवर्ते—
यत्-पादोदकम् आधाय शिवः शिरसि नृत्यति ।
यन्-नाभि-नलिनाद् आसीद् ब्रह्मा लोक-पितामहः
यद्-इच्छा-शक्ति-विक्षोभाद् ब्रह्मण्डोद्भव-सङ्क्षयौ ।
तम् आराधय गोविन्द स्थानम् अग्र्य यदीच्छसि

tathā brahma-vaivarte—
yat-pādodakam ādhāya śivaḥ śirasi nṛtyati |
yan-nābhi-nalināt āsīd brahmā loka-pitāmahaḥ
yad-icchā-śakti-vikṣobhād brahmaṇḍodbhava-saṅkṣayau |
tam ārādhaya govindaṁ sthānam agryaṁ yadīcchasi

If you desire to accomplish the supreme objective of life then worship Lord Govinda, whose lotus feet Mahadeva catches hold of and dances in

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ecstasy, from whose navel sprouts a lotus flower on which Brahma was born, and by the strength of whose will the creation and destruction of the universe takes place.

HBV 11.224–225

नारसिहे मर्कण्डेय-सहस्रनिक-स वादे—
यस् तु सम्पूजयेन् नित्य नरसिह नरेश्वर ।
स स्वर्ग-मोक्ष-भागी स्यान् नात्र कार्या विचारणा
तस्माद् एक-मना भूत्वा यावज्-जीव प्रतिज्ञया ।
अर्चनान् नरसिहस्य सम्प्राप्नोत्य् अभिवाञ्छितम्

nārasiṁhe markaṇḍeya-sahasranika-saṁvāde—
yas tu sampūjayen nityaṁ narasiṁha nareśvara |
sa svarga-mokṣa-bhāgī syān nātra kāryā vicāraṇā
tasmād eka-manā bhūtvā yāvaj-jīvaṁ pratijñayā |
arcanān narasiṁhasya samprāpnoty abhivāñchitam

is recorded in the Nrsirhha Purana, these verses are found) yas tu sampiijayen nityarh narasirhha naresvara sa svarga-moksa'bhdgi sydn ndtra kdryd vicdrand tasmdd eka-mand bhutvd yavdj jivarh pratijnayd arcandn narasirhhasya samprdpnoty abhivdnchitam O noble king, one who regularly worships Lord Nrsimhadeva with intense devotion becomes qualified to reside in heaven, or even attain liberation. There is no need to deliberate further

on this point. Considering this, one should take a vow to worship Lord Nrsimhadeva with full attention throughout one's life and thereby receive the most auspicious result.

HBV 11.226–228

तत्रैव श्री-व्यास-शुक-स□वादे श्री-मार्कण्डेय-मृत्युञ्जय-स□वादानन्तर□—
नरके पच्यमानस् तु यमेन परिभाषितः ।
कि□ त्वया नार्चितो देवः केशवः क्लेश-नाशनः
उदकेनाप्य् अलाभे तु द्रव्याणा□ पूजितः प्रभुः ।
यो ददाति स्वक□ लोक□ स त्वया कि□ न पूजितः
नरसि□हो हृषीकेशः पुण्डरीक-निभेक्षणः ।
स्मरनान् मुक्ति-दो नृणा□ स त्वया कि□ न पूजितः

tatraiva śrī-vyāsa-śuka-saṁvāde śrī-mārkaṇḍeya-mṛtyuñjaya-saṁvādānantaraṁ—
narake pacyamānas tu yamena paribhāṣitaḥ |
kiṁ tvayā nārcito devaḥ keśavaḥ kleśa-nāśanaḥ
udakenāpy alābhe tu dravyāṇāṁ pūjitaḥ prabhuḥ |
yo dadāti svakaṁ lokaṁ sa tvayā kiṁ na pūjitaḥ
narasiṁho hṛṣīkeśaḥ puṇḍarīka-nibhekṣaṇaḥ |
smaranān mukti-do nṛṇāṁ sa tvayā kiṁ na pūjitaḥ

that is recorded in the same Purana, these verses are found) narake pacyamdnas tu yamena paribhdsitah kirh tvayd ndrcito devah kesavah klesa-ndsanah udakendpy aldbhe tu dravydndrh pujitah prabhuh yo daddti svakarh lokarh sa tvayd kirh na pujitah

narasirhho hrsikesah pwydanka-nibh^ksanah mukd'do nrndm ra kah na pujitah asked a candidates for punishment, "Why didn't you KM had done so, you wouldn't have to rot in hell and marreasonfor not worshiping that Supreme Lord? rven an offering of a little water, the Lord awards Kxshiper. Why did you not worship Lord Narayana, who rarious incarnations, such as Nrsimha, and possesses unlimited - .:... ; • -:/ :.- Hrsikesa? He alone awards liberation to those Him."

HBV 11.229–230

बृहन्-नारदीये'दिति-माहात्म्ये श्री-सूतोक्तौ—
यत्र पूजा-परो विष्णोस् तत्र विघ्नो न बाधते ।
राजा च तस्करश् चापि व्याधयश् च न सन्ति हि
प्रेताः पिशाचाः कुष्माण्डा ग्रहा बालग्रहास् तथा ।
डाकिन्यो राक्षसाश् चैव न बाधन्ते'च्युतर्चकम्

bṛhan-nāradīye'diti-māhātmye śrī-sūtoktau—
yatra pūjā-paro viṣṇos tatra vighno na bādhate |
rājā ca taskaraś cāpi vyādhayaś ca na santi hi
pretāḥ piśācāḥ kuṣmāṇḍā grahā bālagrahās tathā |
ḍākinyo rākṣasāś caiva na bādhante'cyutarcakam

of Aditi, as recorded in the Brhan'tidradiya Purdna) yatra puja-paro visnos tatra vighno na bddhate raja ca taskaras capi vyadhayas ca na santi hi pretah pisacah kusmdndah grahd balagrahas tathd dakinyo raksasas caiva na badhante 'cyutdrcakam herever the worshipers of Lord Visnu reside there cannot be impediments or disturbance. Not even the king could create any _ - _" ~ ir.;e> there and so what to speak of thieves and diseases. Ghosts, evil JBBULX hobgoblins, witches, and demons cannot create any obstacle for the - -:.-. T;-- ^ : Lord Visnu.

HBV 11.231

तत्रैव यम-भगीरथ-स□वादे—
पत्रैः पुष्पैः फलैर् वार्च्य पूजा-रहितम् अच्युतम् ।
स याति विष्णु-सालोक्य□ कुल-सप्तति-स□युतः

tatraiva yama-bhagīratha-saṁvāde—
patraiḥ puṣpaiḥ phalair vārcya pūjā-rahitam acyutam |
sa yāti viṣṇu-sālokyaṁ kula-saptati-saṁyutaḥ

that is found in the same literature it is stated)

c^ SRI HARI-BHAKTI-VILASA patraih puspaih phalair vdrcyd puja^rahitam acyutam sa ydti visnU'Sdlokyarh kulasaptatusamyutah Seven generations of the family of a person who worships the infallible Supreme Lord, even with just some fruit, a leaf, or some flowers, are granted the impersonal liberation of merging into the existence of Lord Visnu.

HBV 11.232–233

तत्रैव ध्वजारोपण-माहात्म्ये श्री-विष्णु-दूतानाम् उक्तौ—
उत्क्रान्ति-काले यन्-नाम श्रुतवन्तो'पि वै सकृत् ।
लभन्ते परम॑ स्थान॑ किम् उ शुश्रूषणे रतः
मुहुर्त॑ वा मुहुर्तार्ध॑ यस् तिष्ठेद् धरि-मन्दिरे ।
स याति परम॑ स्थान॑ किम् उ शुश्रूषणे रतः

tatraiva dhvajāropaṇa-māhātmye śrī-viṣṇu-dūtānām uktau—
utkrānti-kāle yan-nāma śrutavanto'pi vai sakṛt |
labhante paramaṁ sthānaṁ kim u śuśrūṣaṇe rataḥ
muhūrtaṁ vā muhūrtārdhaṁ yas tiṣṭhed dhari-mandire |
sa yāti paramaṁ sthānaṁ kim u śuśrūṣaṇe rataḥ

How can I sufficiently describe the glorious benefit accrued by worshiping the Supreme Lord, Narayana, when simply by hearing His holy name only once at the time of death, one can easily go back to the Lord's transcendental abode? One who remains for just a moment, or even half a moment, in the temple of Lord Hari can achieve a transcendental destination. What then can be said of those who serve Him with love and devotion?

HBV 11.234

तत्रैव विभाण्डक-मुनेः सुमति-नृप॑ प्रति —
अवज्ञेनापि यत् कर्म कृत॑ तु सु-महत् फलम् ।
ददाति नृणा॑ राजेन्द्र कि॑ पुनः सम्यग्-अर्चना

tatraiva vibhāṇḍaka-muneḥ sumati-nṛpaṁ prati —
avaśenāpi yat karma kṛtaṁ tu su-mahat phalam |
dadāti nṝṇāṁ rājendra kiṁ punaḥ samyag-arcanā

O foremost king, what can I say about the glorious worship of the Supreme Lord? If one performs devotional service to the Lord, even though he may be in a degraded condition, he can attain the highest benefit.

HBV 11.235–238

प्रायश्चित्त-प्रकारणान्ते —-
सम्पर्काद् यदि वा मोहाद् यस् तु पूजयते हरिम् ।
सर्व-पाप-विनिर्मुक्तः स याति परम□ पदम्
सर्वान्तराया नश्यन्ति मनः-सुद्धिश् च जायते ।
पर□ मोक्ष□ लभेच् चैव पूज्यमाने जनार्दने
धर्मार्थ-काम-मोक्षाख्या पुरुषार्थाः सनातनाः ।
हरि-पूजा-पराणा□ तु सिध्यन्ते नात्र स□शयः
सर्व-तीर्थानि यज्ञाश् च साङ्गा वेदाश् च सत्तमाः ।
नारायणर्चनस्यैते काल□ नर्हन्ति सोदसिम्

prāyaścitta-prakāraṇānte —-
samparkād yadi vā mohād yas tu pūjayate harim |
sarva-pāpa-vinirmuktaḥ sa yāti paramaṁ padam
sarvāntarāyā naśyanti manaḥ-suddhiś ca jāyate |
paraṁ mokṣaṁ labhec caiva pūjyamāne janārdane
dharmārtha-kāma-mokṣākhyā puruṣārthāḥ sanātanāḥ |
hari-pūjā-parāṇāṁ tu sidhyante nātra saṁśayaḥ
sarva-tīrthāni yajñāś ca sāṅgā vedāś ca sattamāḥ |
nārāyaṇarcanasyaite kālaṁ narhanti sodasim

One who worships Lord Hari, even though he may have acquired the ingredients for worship by begging from others, or had worshiped Him with some material motive, will be freed from all sinful reactions and thereafter attain the supreme abode of the Lord. By worshiping Lord Janardana, all of one's obstacles are vanquished, one's mind becomes purified, and one ultimately attains liberation. There is no doubt that those who are inclined to worship Lord Hari will achieve the four objectives of human life— religiosity, economic development, sense gratification, and liberation. The performance of sacrifices and the study of the Vedas do not award one even one-sixteenth the merit one receives by worshiping Lord Narayana.

co SRI HARI-BHAKTI-VILASA

HBV 11.239

श्री-विष्णु-तोष-विधि-प्रश्नोत्तरे—
सत्यꣳ वच्मि हितꣳ वच्मि सारꣳ वच्मि पुनः पुनः ।
असारोदग्र-सꣳसारे सारꣳ यद् विष्णु-पूजनम्

śrī-viṣṇu-toṣa-vidhi-praśnottare—
satyaṁ vacmi hitaṁ vacmi sāraṁ vacmi punaḥ punaḥ |
asārodagra-saṁsāre sāraṁ yad viṣṇu-pūjanam

I am telling you the truth, for your benefit, thus revealing to you the essence of everything—worship of Lord Visnu is the only worthwhile objective in this terrible ocean of material existence.

HBV 11.240

उपलेपन-माहात्म्यन्ते—
अकामाद् अपि ये विष्णोः सकृत् पूजाꣳ प्रकुर्वते न तेषाम् ।
भव-बन्धस् तु कदाचिद् अपि जायते

upalepana-māhātmyante—
akāmād api ye viṣṇoḥ sakṛt pūjāṁ prakurvate na teṣām |
bhava-bandhas tu kadācid api jāyate

Those who worship Lord Visnu, even once, with hesitation, will never become bound up in this material world again.

HBV 11.241–243

यज्ञध्वजोपाख्यानान्ते—
तस्मात् शृणुत विप्रेन्द्र देवो नारायणो'व्ययः ।
जानतो'जानतो वापि पूजकानाꣳ विमुक्ति-दः
ते वन्द्यास् ते प्रपूज्याश् च नमस्कार्या विशेषतः ।
ये'र्चयन्ति महा-विष्णुꣳ प्रपन्नार्ति-प्रणाशनम्
ये यजन्ति स्पृहा-शून्या हरिꣳ वा हरम् एव वा ।
त एव भुवनꣳ सर्वꣳ पुनन्ति विबुध-र्षभाः

yajñadhvajopākhyānānte—
tasmāt śṛṇuta viprendra devo nārāyaṇo'vyayaḥ |
jānato'jānato vāpi pūjakānāṁ vimukti-daḥ

te vandyās te prapūjyāś ca namaskāryā viśeṣataḥ |
ye'rcayanti mahā-viṣṇuṁ prapannārti-praṇāśanam
ye yajanti spṛhā-śūnyā hariṁ vā haram eva vā |
ta eva bhuvanaṁ sarvaṁ punanti vibudha-ṛṣabhāḥ

O brdhmanas, those who worship Lord Narayana, whether knowingly or unknowingly, achieve liberation. Those who worship Maha-visnu, the destroyer of the distress of His surrendered devotees, becomes an object of worship, prayers, and homage. Those intelligent sages who are devoid of material desires and who worship Lord Hari, or Lord Siva, can purify the entire world.

HBV 11.244

पाद्मे श्री-नारायण-नारद-स□वादे पूज-विधि-प्रसङ्गे—
मद्-भक्तो यो मद्-अर्चा□ च करोति विधि-दृष्टये ।
तस्यान्तरायः स्वप्ने'पि न भवत्य् अभयो हि सः

pādme śrī-nārāyaṇa-nārada-saṁvāde pūja-vidhi-prasaṅge—
mad-bhakto yo mad-arcāṁ ca karoti vidhi-dṛṣṭaye |
tasyāntarāyaḥ svapne'pi na bhavaty abhayo hi saḥ

the process of worship, as recorded in the Padma Purana, it is stated) mad-bhakto yo mad-arcdrh ca karoti vidhi-drstaye tasydntardyah svapne 'pi na bhavaty abhayo hi sah My pure devotees never face any difficulty, even in their dreams. Such surrendered souls live fearlessly throughout the duration of their lives.

HBV 11.245–246

तत्रैव वैशाख-माहात्म्ये नारदाम्बरीष-स□वादे—
पुत्रान् कलत्रान् दीर्घायू राज्य□ स्वर्गापवर्गकम् ।
स ददाद् ईप्सित□ सर्व□ भक्त्या सम्पूजितो'जितः
नरके'पि चिर□ मग्नाः पूर्वजा ये कुल-द्वये ।
तत्रैव यान्ति ते स्वर्ग□ यदार्चेत सूतो हरिम्

tatraiva vaiśākha-māhātmye nāradāmbarīṣa-saṁvāde—
putrān kalatrān dīrghāyū rājyaṁ svargāpavargakam |
sa dadyād īpsitaṁ sarvaṁ bhaktyā sampūjito'jitaḥ
narake'pi ciraṁ magnāḥ pūrvajā ye kula-dvaye |
tatraiva yānti te svargaṁ yadārceta sūto harim

the VaUakha-mahdtmya section of the same literature, these verses are found) putrdn kalatrdn dirghdyu rdjyarh svargdpavaragakam sa dadydd ipsitarh sarvarh bhaktyd sampujito 'jitah narake 'pi dram magndh purvajd ye kula-dvaye tatraivdydnti te svargarh yad arceta suto harim By worshiping the unconquerable Lord Hari, one can obtain a good wife and children, a long duration of life, a kingdom, residence in the heavenly planets, and liberation. If one's family members worship Lord Hari then two

.n SRIHARI-BHAKTI-VILASA oU previous generations of his family will ascend to heaven on the strength of his piety, even if they were suffering in hell.

HBV 11.247

तत्रैव श्री-यम-ब्रह्म-स□वादे—
अनाराध्य हरि□ भक्त्या को लोकान् प्राप्नुयाद् बुधः ।
आराधिते हरौ कामाः सर्वे कर-तल-स्थिताः

tatraiva śrī-yama-brahma-saṁvāde—
anārādhya hariṁ bhaktyā ko lokān prāpnuyād budhaḥ |
ārādhite harau kāmāḥ sarve kara-tala-sthitāḥ

that is found in the same literature, it is stated) andrddhya harirh bhaktyd ko lokdn prdpnuydd budhah drddhite harau kdmah sarve kara-talasthitdh Even learned personalities cannot enjoy heavenly pleasures if they fail to worship Lord Hari in a mood of devotion. Simply by worshiping the Lord in a non-duplicitous manner, one can achieve all the objects of the senses very easily.

HBV 11.248–250

विष्णु-धर्मोत्तरे श्री-कृष्णामृत-स्तोत्रे—
सो'पि धन्यतमो लोके यो'र्चयेद् अचुत्य□ सकृत् ।
कि□ पुनः श्रद्धया युक्तः स-पुष्पैः प्रतिवासरम्
वैष्णवान् अपि ये नित्य□ प्रपश्यन्त्य् अर्चयन्ति च ।
ते'पि विष्णु-पद□ यान्ति कि□ पुनर् विष्णु-सेवकाः
स योगी स विशुद्धात्मा स शान्तः स महा-मतिः ।
स शुद्धः स च सम्पूर्णः कृष्ण□ सेवेत यो नरः

viṣṇu-dharmottare śrī-kṛṣṇāmṛta-stotre—
so'pi dhanyatamo loke yo'rcayed acutyaṁ sakṛt |
kiṁ punaḥ śraddhayā yuktaḥ sa-puṣpaiḥ prativāsaram

vaiṣṇavān api ye nityaṁ prapaśyanty arcayanti ca |
te'pi viṣṇu-padaṁ yānti kiṁ punar viṣṇu-sevakāḥ
sa yogī sa viśuddhātmā sa śāntaḥ sa mahā-matiḥ |
sa śuddhaḥ sa ca sampūrṇaḥ kṛṣṇaṁ seveta yo naraḥ

If, by worshiping the Supreme Lord only once, one's life can become successful then what can be said of the person who regularly worships the Supreme Lord with offerings of fragrant flowers? Those who go to see

Vaisnavas and worship them every day will attain the supreme abode of Lord Visnu. No one can properly understand the immense good fortune of the servants of Lord Visnu. One who renders pure devotional service to Lord Krsna is a perfect yogi, a pure-hearted soul, and he is certainly most peaceful and exalted. Such a surrendered devotee has all of his desires fulfilled.

HBV 11.251–252

अगस्त्य-स॑हितायाम्—
अनन्य-मनसः श॰श्वद् गणयन्तो'क्ष-मालया ।
जपन्तो राम-रामेति सुखामृत-निधौ मनः ।
प्रविलाप्यामृतीभूय सुख॑ तिष्ठन्ति केचन
परिचर्या-पराः केचित् प्रासादादिषु शेरते ।
मनुष्यम् इव त॑ द्रष्टु॑ व्यवहर्तु॑ च बन्धुवत्

agastya-saṁhitāyām—
ananya-manasaḥ śaśvad gaṇayanto'kṣa-mālayā |
japanto rāma-rāmeti sukhāmṛta-nidhau manaḥ |
pravilāpyāmṛtībhūya sukhaṁ tiṣṭhanti kecana
paricaryā-parāḥ kecit prāsādādiṣu śerate |
manuṣyam iva taṁ draṣṭuṁ vyavahartuṁ ca bandhuvat

Some servants of the Supreme Lord always chant the holy name of Lord Rama a prescribed number of rounds on their chanting beads and thus live in this world as liberated souls, merged in an ocean of transcendental ecstasy. There are other devotees who are inclined to render service to the Supreme Lord in His form as Lord Ramacandra, treating Him like a friend and sleeping with Him in His palace.

HBV 11.253

किञ्च—
यथा विधि-निषेधौ तु मुक्तञ् नविओपसर्पतः ।
तथा न स्पृशतो रामोपासकञ् विधि-पूर्वकम्

kiṁ ca—
yathā vidhi-niṣedhau tu muktaṁ naviopasarpataḥ |
tathā na spṛśato rāmopāsakaṁ vidhi-pūrvakam

If the devotees of Lord Ramacandra worship Him by following in the footsteps of the liberated souls who are not compelled to follow the scriptural rules and regulations, they also attain that platform of liberation.

HBV 11.254

एवञ् सतत-युक्ता ये भक्तास् त्वाञ् पर्युपासते ।
ये चाप्य् अक्षरम् अव्यक्तञ् तेषाञ् के योग-वित्तमाः

evaṁ satata-yuktā ye bhaktās tvāṁ paryupāsate |
ye cāpy akṣaram avyaktaṁ teṣāṁ ke yoga-vittamāḥ

are always properly engaged in Your devotional service or those who worship the impersonal Brahman, the unmanifested?

HBV 11.255

मय्य् आवेश्य मनो ये माञ् नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास् ते मे युक्ततमा मताः

mayy āveśya mano ye māṁ nityayuktā upāsate |
śraddhayā parayopetās te me yuktatamā matāḥ

Lord spoke this verse of Bhagavad-gita [12.2]) mayy avesya mono ye mark nitya-yuktd updsate sraddhayd parayopetds te me yuktatamd matdh Those who fix their minds on My personal form and are always engaged in worshiping Me with great and transcendental faith are considered by Me to be most perfect.

HBV 11.256

यत्-पाद-सेवाभिरुचिस् तपस्विनाम्
अशेष-जन्मोपचित मल धियः ।
सद्यः क्षिणोत्य् अन्वहम् एधती सती
यथा पदाङ्गुष्ठ-विनिःसृता सरित्

yat-pāda-sevābhirucis tapasvinām
aśeṣa-janmopacitaṁ malaṁ dhiyaḥ |
sadyaḥ kṣiṇoty anvaham edhatī satī
yathā padāṅguṣṭha-viniḥsṛtā sarit

By the inclination to serve the lotus feet of the Supreme Personality of Godhead, suffering humanity can immediately cleanse the dirt which has accumulated in their minds during innumerable births. Like the Ganges water, which emanates from the toes of the lotus feet of the Lord, such a process immediately cleanses the mind, and thus Krsna consciousness gradually increases.

HBV 11.257

यथा तरोर् मूल-निषेचनेन
तृप्यन्ति तत्-स्कन्ध-भुजोपशाखाः ।
प्राणोपहाराच् च यथेन्द्रियाणा
तथैव सर्वार्हणम् अच्युतेज्या

yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopaśākhāḥ |
prāṇopahārāc ca yathendriyāṇāṁ
tathaiva sarvārhaṇam acyutejyā

By giving water to the root of a tree one satisfies its branches, twigs and leaves, and by supplying food to the stomach one satisfies all the senses of the body. Similarly, by engaging in the transcendental service of the - .rrtrr.e Lord one automatically satisfies all the demigods and all other living entities.

HBV 11.258

मन्ये'कुतश्चिद्-भयम् अच्युतस्य
पादाम्बुजोपासनम् अत्र नित्यम् ।
उद्विग्न-बुद्धेर् असद्-आत्म-भावाद्
विश्वात्मना यत्र निवर्तते भीः

manye'kutaścid-bhayam acyutasya
pādāmbujopāsanam atra nityam |
udvigna-buddher asad-ātma-bhāvād
viśvātmanā yatra nivartate bhīḥ

It is my opinion that those whose intelligence is constantly disturbed by falsely identifying with this temporary material world can achieve real freedom from fear only by worshiping the lotus feet of the infallible Supreme Lord. In such devotional service, all fear entirely vanishes.

HBV 11.259

एव क्रिया-योग-पथैः पुमान् वैदिक-तान्त्रिकैः ।
अर्चन्न् उभयतः सिद्धि मत्तो विन्दत्य् अभीप्सिताम्

evaṁ kriyā-yoga-pathaiḥ pumān vaidika-tāntrikaiḥ |
arcann ubhayataḥ siddhiṁ matto vindaty abhīpsitām

By worshiping Me through the various methods that are prescribed in the Vedic literature, one can achieve his desired perfection, both in this life and the next.

HBV 11.260

कि च [भा.पु. ११.२७.५३]
माम् एव नैरपेक्ष्येण भक्ति-योगेन विन्दति ।
भक्ति-योग स लभत एव यः पूजयेत माम्

kiṁ ca [bhā.pu. 11.27.53]
mām eva nairapekṣyeṇa bhakti-yogena vindati |
bhakti-yogaṁ sa labhata evaṁ yaḥ pūjayeta mām

However, one who simply engages in devotional service with no attachment for the results of his actions will attain Me. Thus whoever worships Me according to the process I have described will ultimately attain pure devotional service unto Me.

HBV 11.261

तुलसी-दल-मात्रेण जलस्य चुलुकेन च ।
विक्रीणीते स्वम् आत्मान□ भक्तेभ्यो भक्त-वत्सलः

tulasī-dala-mātreṇa jalasya culukena ca |
vikrīṇīte svam ātmānaṁ bhaktebhyo bhakta-vatsalaḥ

Lord Hari, who is very affectionate to His devotees, becomes controlled by one who offers Him a handful of water and a tulasi leaf in pure devotion.

HBV 11.262

अथ पूजा-नित्यता
महाभारते—
मातृवत् परिरक्षन्त□ सृष्टि-स□हार-कारकम् ।
यो नार्चयति देवेश□ त□ विद्याद् ब्रह्म-घातकम्

atha pūjā-nityatā
mahābhārate—
mātṛvat parirakṣantaṁ sṛṣṭi-saṁhāra-kārakam |
yo nārcayati deveśaṁ taṁ vidyād brahma-ghātakam

One who does not worship the Lord, who is the proprietor of the entire universe, who protects everyone just like an affectionate mother, and who is

6: the creator and destroyer of the cosmic manifestation, should be considered no better than a killer of a brahrnana.

HBV 11.263

अत एवोक्त□ बृहन्-नारदीये पादोदक-माहात्म्याख्यानारम्भे—
हरि-पूजा-विधान□ तु यस्य वेश्मनि नो द्विजः ।
श्मशान-सदृश□ विद्यान् न कदापि विशेच् च तत्

ata evoktaṁ bṛhan-nāradīye pādodaka-māhātmyākhyānārambhe—
hari-pūjā-vidhānaṁ tu yasya veśmani no dvijaḥ |
śmaśāna-sadṛśaṁ vidyān na kadāpi viśec ca tat

of the Brhati'tidradiya Purana, this verse is found) hari-puja-vidtendrh tu yasya vesmdni no dvijdh smasana-sadrsarh vidydn na kaddpi visec ca tat O brdhmanas, never enter a house

where there is no worship of Lord Hari. Always keep in mind that such a house is no better than a crematorium.

HBV 11.264

अत एवोक्तꣳ विष्णु-धर्मोत्तरे —
पुष्पैर् वा यदि वा पत्रैह् फलैर् वा यदि वाम्बुभिः ।
यष्टव्यः पुण्डरीकाक्षस् त्यक्त्वा कार्य-शतानि च

ata evoktaṁ viṣṇu-dharmottare —
puṣpair vā yadi vā patraih phalair vā yadi vāmbubhiḥ |
yaṣṭavyaḥ puṇḍarīkākṣas tyaktvā kārya-śatāni ca

Even if one has hundreds of duties to perform, one should never fail to worship the lotus-eyed Supreme Lord with simply an offering of water if there are no flowers, fruit, or leaves available.

HBV 11.265

किꣳ च नारदीये—
निमित्तेषु च सर्वेषु तत्-तत्-काल-विशेषतः ।
पूजयेद् देव-देवेशꣳ द्रव्यꣳ सम्पाद्य यत्नतः

kiṁ ca nāradīye—
nimitteṣu ca sarveṣu tat-tat-kāla-viśeṣataḥ |
pūjayed deva-deveśaṁ dravyaṁ sampādya yatnataḥ

On auspicious days, such as Janmastami, and other holidays, one should collect the necessary ingredients and worship the Supreme Lord, the master of the demigods, Narayana.

HBV 11.266

अत एवोक्तं भगवता हायग्रीवेण हायशीर्ष-पञ्चरात्रे—
प्रतिष्ठितार्चा न त्याज्या यावज्-जीवं समर्चयेत् ।
वरं प्राणस्य वा त्यागः शिरसो वापि कर्त्तनम्

ata evoktaṁ bhagavatā hāyagrīveṇa hāyaśīrṣa-pañcarātre—
pratiṣṭhitārcā na tyājyā yāvaj-jīvaṁ samarcayet |
varaṁ prāṇasya vā tyāgaḥ śiraso vāpi karttanam

One should rather die and have his head cut off than give up the worship of an installed Deity of the Supreme Lord. By all means, one must continue his worship once started.

HBV 11.267–268

पूजया नित्यतालेखि प्राक् च नैवेद्य-भक्षणे ।
माहात्म्यं च परं शालग्राम-चक्र-प्रसङ्गतः
पूजाङ्गानां च माहात्म्यं यद् यद् विलिखितं पुरा ।
तत् सर्वम् इह पूजायां पर्यवस्यति हि स्वतः

pūjayā nityatālekhi prāk ca naivedya-bhakṣaṇe |
māhātmyaṁ ca paraṁ śālagrāma-cakra-prasaṅgataḥ
pūjāṅgānāṁ ca māhātmyaṁ yad yad vilikhitaṁ purā |
tat sarvam iha pūjāyāṁ paryavasyati hi svataḥ

We have already described that honoring the remnants of Lord's food and worshiping the Deity are eternal activities. We have also delineated the glories of worshiping the sdlagrdma-sild. Whatever was previously written about the glories of the limbs of worship are applicable here as well. In other words, the previous descriptions can be accepted as the glories of the Lord's worship.

HBV 11.269

पूजा-महिम-मत्तेभाद् शास्त्रारण्य-विहारिणः ।
कीटेन कति सङ्ग्राह्याः प्रभाव श्री-हरेर् विना

pūjā-mahima-mattebhād śāstrāraṇya-vihāriṇaḥ |
kīṭena kati saṅgrāhyāḥ prabhāvaṁ śrī-harer vinā

How can an ordinary person, who is as insignificant as an insect, control the intoxicated elephant, in the form of the Lord's glories, that wanders about within the forest of the Vedic literature, without the mercy of Lord Hari?

HBV 11.270

अथ श्री-भगवन्-नाम सदा सेवेत सर्वतः ।
तन्-माहात्म्य च विख्यात सङ्क्षेपेनात्र लिख्यते

atha śrī-bhagavan-nāma sadā seveta sarvataḥ |
tan-māhātmyaṁ ca vikhyātaṁ saṅkṣepenātra likhyate

Therefore, the ultimate conclusion that any sane person will come to is that one should always chant the holy names of the Supreme Lord. Although the glories of the Lord's holy names are widely proclaimed, we shall describe them here, in brief.

HBV 11.271

तत्र श्री-भगवन्-नाम-विशेषस्य च सेवनम् ।
ऋषिभिः कृपयादिष्ट तत्-तत्-काम-हतात्मनाम्

tatra śrī-bhagavan-nāma-viśeṣasya ca sevanam |
ṛṣibhiḥ kṛpayādiṣṭaṁ tat-tat-kāma-hatātmanām

Now we will pass on the instructions of the merciful sages regarding the holy names of the Lord for the benefit of those whose hearts are polluted with material desires.

HBV 11.272

श्री-कौर्मे—
श्री-शब्द-पूर्व□ जय-शब्द-मध्य□
जय-द्वयाद् उत्तरतस् तथा हि ।
त्रिः-सप्त-कृत्वो नरसि□ह-नाम
जप्त□ निहन्याद् अपि विप्र-हत्याम्

śrī-kaurme—
śrī-śabda-pūrvaṁ jaya-śabda-madhyaṁ
jaya-dvayād uttaratas tathā hi |
triḥ-sapta-kṛtvo narasiṁha-nāma
japtaṁ nihanyād api vipra-hatyām

By chanting this mantra twenty-one times, the sinful reactions accrued by killing a brdhmana are destroyed: sri narasirhha jaya narasirhha jaya jaya narasirhha.

HBV 11.273

तत्रैव—
श्री-पूर्वो नरसि□हो द्विर् जयाद् उत्तरतस् तु सः ।
त्रिः-सप्त-कृत्वो जपतो महाभय-निवारणः

tatraiva—
śrī-pūrvo narasiṁho dvir jayād uttaratas tu saḥ |
triḥ-sapta-kṛtvo japato mahābhaya-nivāraṇaḥ

One becomes relieved from great danger or fear if he chants: sri narasirhha jaya jaya narasirhha twenty-one times.

HBV 11.274–276

काल-विशेषे तु मङ्गलार्थम्, विष्णु-धर्मोत्तरे मार्कण्डेय-वज्र-स□वादे
पुरुष□ वासुदेव□ च तथा सङ्कर्षण□ विभुम् ।
प्रद्युम्नम् अनिरुद्ध□ च क्रमाद् अब्देषु कीर्तयेत्
बलभद्र□ तथा कृष्ण□ कीर्तयेद् अयन-द्वये ।
मधव□ पुण्डरीकाक्ष□ तथा वै भोग-सयिनम्
पद्मनाभ□ हृषीकेश□ तथा देव□ त्रिविक्रमम् ।
क्रमेन रज-सर्दुल वसन्तदिसु कीर्तयेत्

kāla-viśeṣe tu maṅgalārtham, viṣṇu-dharmottare mārkaṇḍeya-vajra-saṁvāde
puruṣaṁ vāsudevaṁ ca tathā saṅkarṣaṇaṁ vibhum |
pradyumnam aniruddhaṁ ca kramād abdeṣu kīrtayet
balabhadraṁ tathā kṛṣṇaṁ kīrtayed ayana-dvaye |
madhavaṁ puṇḍarīkākṣaṁ tathā vai bhoga-sayinam
padmanābhaṁ hṛṣīkeśaṁ tathā devaṁ trivikramam |
kramena raja-sardula vasantadisu kīrtayet

recorded in the Visnu-dharmattara these verses are found) purusarh vdsudevarh ca tathd sahkarsanarh vibhum pradyumnam aniruddharh ca krarnad abdesu kirtayet balabhadrarh tathd krsnarh klrtayed anaya-dvaye mddhavarh pundarikaksarh tathd vai bhogasdyinam padmandbharh hrsikesarh tathd devarh trivikramam kramena rdjasdrdiila vasantddisu kirtayet One should first chant the holy name, Purusa, for one year, then, Vamadeva, for one year, then, Saiikarsana, for one year, then, Pradyumna, for one year, and then, Aniruddha, for one year. When the sun enters the northern hemisphere, one should chant the name, Balarama, and when the sun enters the southern hemisphere, one should chant the name, Krsna.

O King, during the six seasons, beginning with summer, one should chant these six names in order—Madhava, Pundarikaksa, Bhogasayl, Padmanabha, Hrsikesa and Trivikrama.

HBV 11.277–280

विष्णु॑ च मधु-हन्तार॑ तथा देव॑ त्रिविक्रमम् ।
वामन॑ श्रीधर॑ चैव हृषीकेश॑ तथाइव च
दामोदर॑ पद्मनाभ॑ केशव॑ च यदूत्तमम् ।
नारायण॑ माधव॑ च गोविन्द॑ च तथा क्रमात्
चैत्रादिषु च मासेषु देव-देवम् अनुस्मरेत् ।
प्रद्युम्नम् अनिरुद्ध॑ च पक्षयोः कृष्ण-शुक्लयोः
सर्वः शर्वः सिवः स्थाणुर् भूतादिर् निधिर् अव्ययः ।
अदित्यादिषु वरेषु क्रमाद् एवम् अनुस्मरेत्

viṣṇuṁ ca madhu-hantāraṁ tathā devaṁ trivikramam |
vāmanaṁ śrīdharaṁ caiva hṛṣīkeśaṁ tathāiva ca
dāmodaraṁ padmanābhaṁ keśavaṁ ca yadūttamam |
nārāyaṇaṁ mādhavaṁ ca govindaṁ ca tathā kramāt
caitrādiṣu ca māseṣu deva-devam anusmaret |
pradyumnam aniruddhaṁ ca pakṣayoḥ kṛṣṇa-śuklayoḥ
sarvaḥ śarvaḥ sivaḥ sthāṇur bhūtādir nidhir avyayaḥ |
adityādiṣu vareṣu kramād evam anusmaret

During the twelve months of the year, beginning with Caitra, one should chant these twelve names of the Supreme Lord, in this order— Visnu, Madhusudana, Trivikrama, Vamana, Sridhara, Hrsikesa, Damodara, Padmanabha, Yadupati, Kesava, Narayana, Madhava, and Govinda. One should remember the names, Pradyumna and Aniruddha, during the dark fortnight and light fortnight, respectively. During the seven days of the week, beginning from Sunday, one should remember these seven names, in this order-^-Sarva, Sarvasiva, Sthanu, Bhuta, Adi, Nidhi and Avyaya.

HBV 11.281–283

विश्व॑ विष्णुर् वषट्-कारो भूत-भव्य-भवत्-प्रभुः ।
भूत-भृद् भूत-कृद् भवो भूतात्मा भूत-भवनः
अव्यक्तः पुण्डरीकाक्षो विस्वकर्म सुचिस्रवः ।
सद्-भवो भवनो भर्त प्रभवः प्रभुर् इस्वरः
अप्रमेयो हृषीकेशह् पद्मनभो'मर-प्रभुः ।
अग्रह्यः सस्वतो धत कृष्णश् चैतन्य् अनुस्मरेत् ।
देव-देवस्य नामानि कृत्तिकदिसु यदव

viśvaṁ viṣṇur vaṣaṭ-kāro bhūta-bhavya-bhavat-prabhuḥ |
bhūta-bhṛd bhūta-kṛd bhavo bhūtātmā bhūta-bhavanaḥ
avyaktaḥ puṇḍarīkākṣo visvakarma sucisravaḥ |
sad-bhavo bhavano bharta prabhavaḥ prabhur isvaraḥ
aprameyo hṛṣīkeśah padmanabho'mara-prabhuḥ |
agrahyaḥ sasvato dhata kṛṣṇaś caitany anusmaret |
deva-devasya nāmāni kṛttikadisu yadava

O descendent of the Yadu dynasty, Visva, Visnu, Vasat-kara, Bhuta- bhavya-bhavat, Bhuta-bhrt, Bhuta-krt, Bhava, Bhutatma, Bhuta-bhavana, Avyakta, Pundarlkaksa, Visvakarma, Sucisrava, Sad-bhava, Bhavana, v Bharta, Prabhava, Prabhu, Isvara, Aprameya, Hrsikesa, Padmanabha, Amara-prabhu, Agrahya, Sasvata, Dhata, and Krsna—one should remember these holy names of the Supreme Lord as the sun makes its journey around the twenty-seven naksatras, or stars, beginning with Krttika.

HBV 11.284–285

ब्रह्माण॰ श्री-पति॰ विष्णु॰ कपिल॰ श्रीधर॰ प्रभुम् ।
दामोदर॰ हृषीकेश॰ गोविन्द॰ मधुसूदनम्
भूधर॰ गदिन॰ देव॰ सङ्खिन॰ पद्मिन॰ तथा ।
चक्रिण॰ च महाराज प्रथमादिषु स॰स्मरेत्

brahmāṇaṁ śrī-patiṁ viṣṇuṁ kapilaṁ śrīdharaṁ prabhum |
dāmodaraṁ hṛṣīkeśaṁ govindaṁ madhusūdanam
bhūdharaṁ gadinaṁ devaṁ saṅkhinaṁ padminaṁ tathā |
cakriṇaṁ ca mahārāja prathamādiṣu saṁsmaret

O respected king, one should remember each holy name corresponding to each naksatra. During the fortnight, beginning from Pratipada, or the first day, up to the full moon or new moon day, one should remember these holy names in this order—Brahma, Sripati, Visnu, Kapila, Sridhara, Prabhu, Damodara, Hrsikesa, Govinda, Madhusudana, Bhudhara, Gadi, Sankhi, Padmi and Cakri.

HBV 11.286–287

सर्व वा सर्वदा नाम देव-देवस्य यादव
नामानि सर्वाणि जनार्दनस्य
कालश् च सर्वः पुरुष-प्रवीराः ।
तस्मात् सदा सर्व-गतस्य नाम
ग्राह्य यथेष्ट वरदस्य राजन्

sarvaṁ vā sarvadā nāma deva-devasya yādava
nāmāni sarvāṇi janārdanasya
kālaś ca sarvaḥ puruṣa-pravīrāḥ |
tasmāt sadā sarva-gatasya nāma
grāhyaṁ yatheṣṭaṁ varadasya rājan

O Yadava, one should always, and throughout every stage of his life, remember the holy names of Lord Visnu, who is the origin of the demigods. O King, the holy names of Lord janardana should always be glorified because by changing them, everyone can attain auspiciousness. Whatever position one may find himself in, one should chant the holy names of the Supreme Lord, who always desires the welfare of His devotees.

HBV 11.288

पुलस्त्योक्तौ—
कामः काम-प्रदः कान्तः काम-पालस् तथा हरिः ।
आनन्दो माधवश् चैव काम-स सिद्धये जपेत्

pulastyoktau—
kāmaḥ kāma-pradaḥ kāntaḥ kāma-pālas tathā hariḥ |
ānando mādhavaś caiva kāma-saṁsiddhaye japet

one to chant these holy names of the Lord) kdmah kdma-pradah kdntah kdma-pdlas tathd harih dnando mddhavas caiva kdma'sarhsiddhaye japet Kama, Kama-prada, Kanta, Kama-pala, Hari, Ananda, and Madhava— one should chant these holy names of the Lord if he wants to achieve the fulfillment of his desires.

HBV 11.289

रामः परशुरामश् च नृसिꣳहो विष्णुर् एव च ।
विक्रमश् चैवम् आदीनि जप्यान्य् अरि-जिगीषुभिः

rāmaḥ paraśurāmaś ca nṛsiṁho viṣṇur eva ca |
vikramaś caivam ādīni japyāny ari-jigīṣubhiḥ

Those who are desirous of victory should chant these holy names— Rama, Parasurama, Nrsimha, Visnu, and Trivikrama.

-., SRI HARI-BHAKTI-VILASA

HBV 11.290–291

विद्याम् अभ्यस्तता नित्यꣳ जप्तव्यः पुरुषोत्तमः ।
दामोदरꣳ बन्ध-गतो नित्यम् एव जपेन् नरः
केशवꣳ पुण्डरीकाक्षम् अनिशꣳ हि तथा जपेत् ।
नेत्र-बाधासु सर्वासु हृषीकेशꣳ भयेषु च

vidyām abhyastatā nityaṁ japtavyaḥ puruṣottamaḥ |
dāmodaraṁ bandha-gato nityam eva japen naraḥ
keśavaṁ puṇḍarīkākṣam aniśaṁ hi tathā japet |
netra-bādhāsu sarvāsu hṛṣīkeśaṁ bhayeṣu ca

Those who are engaged in studies should always chant the holy name, Purusottama. Those who are entangled in an undesirable way should chant the names, Damodara, Kesava, and Pundarikaksa every day. If one is frightened, or faced with some bodily pain, such as an eye disease, he should chant the holy name, Hrsikesa.

HBV 11.292

अच्युतꣳ चामृतꣳ चैव जपेद् औषध-कर्माणि ।
सङ्ग्रामाभिमुखो गच्छन् सꣳस्मरेद् अपराजितम्

acyutaṁ cāmṛtaṁ caiva japed auṣadha-karmāṇi |
saṅgrāmābhimukho gacchan saṁsmared aparājitam

While taking medicine, one should chant, Acyuta and Amrta. While going into battle, one should remember the name, Aparajita.

HBV 11.293

चक्रिण॰ गदिन॰ चैव शार्ङ्गिण॰ खड्गिन॰ तथा ।
क्षेमार्थी प्रवसन् नित्य॰ दिक्षु प्रच्यादिषु स्मरेत्

cakriṇaṁ gadinaṁ caiva śārṅgiṇaṁ khaḍginaṁ tathā |
kṣemārthī pravasan nityaṁ dikṣu pracyādiṣu smaret

If a person desires auspiciousness, he should chant the name, Cakri, while traveling to the east, Gadi, while traveling to the west, Sarngi, while traveling to the north, and, Khadgi, while traveling to the south.

HBV 11.294

अजित॰ चाधिप॰ चैव सर्व॰ सर्वेश्वर॰ तथा ।
स॰स्मरेत् पुरुषो भक्त्या व्यवहारेषु सर्वदा

ajitaṁ cādhipaṁ caiva sarvaṁ sarveśvaraṁ tathā |
saṁsmaret puruṣo bhaktyā vyavahāreṣu sarvadā

Those who wish to flourish in business should remember the names, Ajita. Adhipa, Sarva, and Sarvesvara.

HBV 11.295

नारायण॰ सर्व-काल॰ क्षुत-प्रस्खलनादिषु ।
ग्रह-नक्षत्र-पीडासु देव-बाधासु सर्वतः

nārāyaṇaṁ sarva-kālaṁ kṣuta-praskhalanādiṣu |
graha-nakṣatra-pīḍāsu deva-bādhāsu sarvataḥ

While sneezing, or stumbling, or at a time of great suffering due to the influence of an inauspicious planet or star, or during a drought, flood, or other natural disaster, one should remember the name, Narayana.

HBV 11.296–297

दस्यु-वैरि-निरोधेषु व्याघ्र-सि□हादि-सङ्कटे ।
अन्धाकारे तमस्-तीव्रे नरसि□हम् अनुस्मरेत्
अग्नि-दाहे समुत्पन्ने स□स्मरेज् जल-शायिनम् ।
गरुडध्वजानुस्मरनाद् विष-वीर्य□ व्यपोहति

dasyu-vairi-nirodheṣu vyāghra-siṁhādi-saṅkaṭe |
andhākāre tamas-tīvre narasiṁham anusmaret
agni-dāhe samutpanne saṁsmarej jala-śāyinam |
garuḍadhvajānusmaranād viṣa-vīryaṁ vyapohati

When attacked by plunderers or enemies, when in danger because of a wild animal, such as a lion or tiger, or when in complete darkness or confusion, one should remember the name, Nrsirhha. When in danger due to fire, one should remember Lord Visnu who lies on the ocean of milk. By remembering the name, Garudadvaja, poison can be neutralized.

HBV 11.298

स्नाने देवार्चने होमे प्रणिपाते प्रदक्षिने ।
कीर्तयेद् भगवन्-नाम वासुदेवेति तत्-परः

snāne devārcane home praṇipāte pradakṣine |
kīrtayed bhagavan-nāma vāsudeveti tat-paraḥ

A Vaisnava whose heart is fixed upon the Supreme Lord without any deviation should chant the name, Vasudeva, while bathing, while worshiping the Lord, while performing a fire sacrifice, while offering obeisances, and while circumambulating the Deity.

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HBV 11.299–300

स्थापने वित्त-धान्यादेर् अपध्याने च दुष्टजे ।
कुर्वीत तन्-मना भूत्वा अनन्ताच्युत-कीर्तनम्
नारायण□ शार्ङ्ग-धर□ श्रीधर□ पुरुषोत्तमम् ।
वामन□ खड्गिन□ चैव दुष्ट-स्वप्ने सदा स्मरेत्

sthāpane vitta-dhānyāder apadhyāne ca duṣṭaje |
kurvīta tan-manā bhūtvā anantācyuta-kīrtanam
nārāyaṇaṁ śārṅga-dharaṁ śrīdharaṁ puruṣottamam |

vāmanaṁ khaḍginaṁ caiva duṣṭa-svapne sadā smaret

When sinful people create a disturbance, or try to harm one, as well as at the time of planting seeds in the field, one should chant the names, Ananta and Acyuta. If one has a nightmare, he should remember the names, Narayana, Sarrigadhara, Sridhara, Purusottama, Vamana, and Khadgadhari.

HBV 11.301–302

महार्णवादौ पर्यङ्क-शायिन□ च नरः स्मरेत् ।
बलभद्र□ समृद्ध्य्-अर्थ□ सर्व-कर्माणि स□स्मरेत्
जगत्-पतिम् अपत्यार्थ□ स्तुवान् भक्त्या न सीदति ।
श्रीश□ सर्वाभ्युदयिके कर्मन्य् आशु प्रकीर्तयेत्

mahārṇavādau paryaṅka-śāyinaṁ ca naraḥ smaret |
balabhadraṁ samṛddhy-arthaṁ sarva-karmāṇi saṁsmaret
jagat-patim apatyārthaṁ stuvān bhaktyā na sīdati |
śrīśaṁ sarvābhyudayike karmany āśu prakīrtayet

When one is in the middle of an ocean, he should remember the Supreme Lord as He lies on the bed of Ananta. To gain prosperity, one should remember Balabhadra while performing all his activities. If one offers prayers to the Lord of the universe with devotion for the benefit of his son, he will not face any difficulty. While performing all types of auspicious activities, one should chant the holy names of the Supreme Lord, the husband of Laksmi.

HBV 11.303

अरिष्टेषु ह्य् अशेषेषु विशोक□ च सदा जपेत् ।
मरु-प्रपाताग्नि-जल-बन्धनादिषु मृत्युषु ।
स्वतन्त्र-परतन्त्रेषु वासुदेव□ जपेद् बुधः

ariṣṭeṣu hy aśeṣeṣu viśokaṁ ca sadā japet |
maru-prapātāgni-jala-bandhanādiṣu mṛtyuṣu |
svatantra-paratantreṣu vāsudevaṁ japed budhaḥ

If one is troubled bv seemingly insurmountable obstacles, he should chant the nwnr, Vtsoka. If, bv the arrangement of the providence, one goes a c u m m that b afflicted by severe drought, or when one is in great danger acer. oc bondage, or when one is disturbed by some unexpected he should faithfully chant the name, Vasudeva.

HBV 11.304–305

सर्वार्थ-शक्ति-युक्तस्य देव-देवस्य चक्रिणः ।
यथाभिरोचते नाम तत् सर्वार्थेषु कीर्तयेत्
सर्वार्थ-सिद्धिम् आप्नोति नाम्नाम् एकार्थता यथा ।
सर्वाण्य् एतानि नामानि परस्य ब्रह्मणो हरेः

sarvārtha-śakti-yuktasya deva-devasya cakriṇaḥ |
yathābhirocate nāma tat sarvārtheṣu kīrtayet
sarvārtha-siddhim āpnoti nāmnām ekārthatā yathā |
sarvāṇy etāni nāmāni parasya brahmaṇo hareḥ

The Supreme Lord, who carries a cakra in His hand, is the master of the demigods and the possessor of unlimited prowess. According to one's inclination, one should glorify the Lord's holy names to achieve perfection BO all activities. The above-mentioned holy names of the Supreme Lord are applicable to Him alone. The chanting of any of these holy names is competent to award one all perfection.

HBV 11.306

एव विष्णु-धर्मोत्तरे च मार्कण्डेय-वज्र-स वादे कि च—
कूर्म वराह मत्स्य वा जल-प्रतरणे स्मरेत् ।
भ्राजिष्णुम् अग्नि-जनने जपेन् नाम त्व् अखण्डितम्

evaṁ viṣṇu-dharmottare ca mārkaṇḍeya-vajra-saṁvāde kiṁ ca—
kūrmaṁ varāhaṁ matsyaṁ vā jala-prataraṇe smaret |
bhrājiṣṇum agni-janane japen nāma tv akhaṇḍitam

that is found in the Visnu'dharmottara it is stated) kurmarh varaharh matsyarh va jala-prasthdrane smaret bhrdjisnum agni-janane japen noma w akhanditam While swimming, one should remember the names, Kurma, Varaha, and Matsya. If one is threatened by fire, he should chant the name, Visnu, without interruption.

-, SRI HARI-BHAKTI-VILASA

HBV 11.307

गरुडध्वजानुस्मरणाद् आपदो मुच्यते नरः ।
ज्वर-जुष्ट-शिरो-रोग-विष-वीर्यं च शम्यति

garuḍadhvajānusmaraṇād āpado mucyate naraḥ |
jvara-juṣṭa-śiro-roga-viṣa-vīryaṁ ca śamyati

To become freed from the influence of any calamity, as well as to become relieved from diseases and the effects of poison, one should remember the holy name, Garudadhvaja.

HBV 11.308

बलभद्रं तु युद्धार्थी कृष्यारम्भे हलायुधम् ।
उत्तरानां वाणिज्यार्थी रामम् अभ्युदये नृप

balabhadraṁ tu yuddhārthī kṛśyārambhe halāyudham |
uttarāṇāṁ vāṇijyārthī rāmam abhyudaye nṛpa

O King, those who desire to fight should think of Balarama. While working on a farm, one should remember the name, Halayudha. Those who want prosperity in business should remember Uttarana, and those who want to complete a difficult task should remember the name, Rama.

HBV 11.309

मङ्गल्यं मङ्गलं विष्णुं मङ्गल्येषु च कीर्तयेत् ।
उत्तिष्ठन् कीर्तयेद् विष्णुं प्रस्वपन् मधवं नरः ।
भोजने चैव गोविन्दं सर्वत्र मधुसूदनम्

maṅgalyaṁ maṅgalaṁ viṣṇuṁ maṅgalyeṣu ca kīrtayet |
uttiṣṭhan kīrtayed viṣṇuṁ prasvapan madhavaṁ naraḥ |
bhojane caiva govindaṁ sarvatra madhusūdanam

While performing a pious activity, the name Visnu, which is the abode of all auspiciousness, should be remembered. While going to sleep, one should remember Madhava, while eating, one should remember Govinda, and in all spheres of life, one should glorify Madhusudana.

HBV 11.310–312

तत्रैवान्यत्र—
औषधे चिन्तयेद् विष्णु॰ भोजने च जनार्दनम् ।
शयने पद्मनाभ॰ च मैथुने च प्रजापतिम्
सङ्ग्रामे चक्रिण॰ क्रुद्ध॰ स्थान-भ्र॰शे त्रिविक्रमम् ।
नारायण॰ वृषोत्सर्गे श्रीधर॰ प्रिय-सङ्गमे ।
जल-मध्ये च वाराह॰ पावके जलशायिनम्
कानने नरसि॰ह॰ च पर्वते रघुनन्दनम् ।
दुःस्वप्ने स्मर गोविन्द॰ विशुद्धौ मधुसूदनम् ।
मायासु वामन॰ देव॰ सर्व-कार्येषु माधवम्

tatraivānyatra—
auṣadhe cintayed viṣṇuṁ bhojane ca janārdanam |
śayane padmanābhaṁ ca maithune ca prajāpatim
saṅgrāme cakriṇaṁ kruddhaṁ sthāna-bhraṁśe trivikramam |
nārāyaṇaṁ vṛṣotsarge śrīdharaṁ priya-saṅgame |
jala-madhye ca vārāhaṁ pāvake jalaśāyinam
kānane narasiṁhaṁ ca parvate raghunandanam |
duḥsvapne smara govindaṁ viśuddhau madhusūdanam |
māyāsu vāmanaṁ devaṁ sarva-kāryeṣu mādhavam

While taking medicine, one should remember the names, Sri Visnu and Janardana. While going to sleep, one should remember Padmanabha. At the time of marriage, one should remember Prajapati; at the time of fighting, one should remember Kruddha cakri; when in danger of losing one's position, one should remember Trivikrama; while offering a bull in charity, one should remember Narayana; while meeting one's beloved, one should remember Sridhara; while in the water, one should remember Varahadeva; when in danger due to fire, one should remember the Supreme Lord who lies upon the ocean of milk. In the forest, one should remember Nrsimha; in the mountains, one should remember Raghunandana; during a nightmare, one should remember Govinda; while performing pious activities, one should remember Madhusudana; when in illusion, one should remember Vamana; and in all activities, one should remember Madhava.

HBV 11.313–314

किञ्च—
कीर्तयेद् वासुदेवञ्च अनुक्तेष्व् अपि यादव।
कार्यारम्भे तथा राजन् यथेष्टं नाम कीर्तयेत्
सर्वाणि नामानि हि तस्य राजन्
सर्वार्थ-सिद्धौ तु भवन्ति पुम्सः।
तस्माद् यथेष्टं खलु कृष्ण-नाम
सर्वेषु कार्येषु जपेत भक्त्या

kiṁ ca—
kīrtayed vāsudevaṁ ca anukteṣv api yādava |
kāryārambhe tathā rājan yatheṣṭaṁ nāma kīrtayet
sarvāṇi nāmāni hi tasya rājan
sarvārtha-siddhyai tu bhavanti pumsaḥ |
tasmād yatheṣṭaṁ khalu kṛṣṇa-nāma
sarveṣu kāryeṣu japeta bhaktyā

7S SRI HARI-BHAKTI-VILASA sarvdni ndmdni hi tasya rdjan sarvdrtha-siddhayai tu bhavanti purhsah tasmdd yathestharh khalu krsna'ndma sarvesu kdryesu japeta bhaktyd One should chant the holy name, Vasudeva, in all circumstances that have not been mentioned. It is the duty of everyone to chant the holy names of the Lord at the beginning of every endeavor. O King, all the holy names of Lord Krsna are capable of awarding one perfection. That is why one should remember the holy names of Krsna while performing all of one's activities.

HBV 11.315

विष्णु-धर्मे हरि-भक्ति-सुधोदये चोक्तं नारदेन—
अहो सु-निर्मल यूयं रागो हि हरि-कीर्तने।
अविधूय तमः कृत्स्नं नृणाम् उदेति सूर्यवत्

viṣṇu-dharme hari-bhakti-sudhodaye coktaṁ nāradena—
aho su-nirmala yūyaṁ rāgo hi hari-kīrtane |
avidhūya tamaḥ kṛtsnaṁ nṛṇām udeti sūryavat

Oh! Your hearts must be pure because I can see that you have developed attachment for chanting the holy name of Lord Hari. Just as darkness vanishes as soon as the sun rises, all darkness born of ignorance is dissipated from the heart by the influence of the chanting of the holy name of the Lord.

HBV 11.316–317

गरुडे—
पापानलस्य दीप्तस्य मा कुर्वन्तु भय नराः ।
गोविन्द-नाम-मेघौघैर् नश्यते नीर-बिन्दुभिः
अवशेनापि यन्-नाम्नि कीर्तने सर्व-पातकैः ।
पुमान् विमुच्यते सद्यः सि ह-त्रस्तैर् मृगैर् इव

garude—
pāpānalasya dīptasya mā kurvantu bhayaṁ narāḥ |
govinda-nāma-meghaughair naśyate nīra-bindubhiḥ
avaśenāpi yan-nāmni kīrtane sarva-pātakaiḥ |
pumān vimucyate sadyaḥ siṁha-trastair mṛgair iva

s n o need far anyone to be afraid of the blazing fire of sinful berame, just as a fire can be extinguished by rain from a cloud, the f ^ a n i i o a i the cloud of Lord Govinda's holy name extinguishes the ; fire of sinful reactions. Just as a deer flees as soon as she sees a lion, aO sinful reactions immediately depart when one spontaneously chants the hohr name of Lord Govinda.

HBV 11.318–319

यन्-नाम-कीर्तन भक्त्या विलापनम् अनुत्तमम् ।
मैत्रेयाशेष-पापाना धातूनाम् इव पावकः
यस्मिन् न्यस्त-मतिर् न याति नरक स्वर्गो'पि यच्-चिन्तने
विघ्नो यत्र निवेशितात्म-मनसो ब्राह्मो'पि लोको'ल्पकः ।
मुक्ति चेतसि यः स्थितो'मल-धिया पु सा ददात्य् अव्ययः
कि चित्र यद्-अघ प्रय् ति विलय तत्राच्युते कीर्तिते

yan-nāma-kīrtanaṁ bhaktyā vilāpanam anuttamam |
maitreyāśeṣa-pāpānāṁ dhātūnām iva pāvakaḥ
yasmin nyasta-matir na yāti narakaṁ svargo'pi yac-cintane
vighno yatra niveśitātma-manaso brāhmo'pi loko'lpakaḥ |
muktiṁ cetasi yaḥ sthito'mala-dhiyāṁ puṁsāṁ dadāty avyayaḥ
kiṁ citraṁ yad-aghaṁ prayâti vilayaṁ tatrācyute kīrtite

O Maitreya, as fire purifies all kinds of metal, the chanting of the holy name of Lord Krsna destroys all kinds of sinful reactions. By fixing one's mind on the Supreme Lord, one will never have to experience the torments of hell. By meditating upon Him, one's passage to the heavenly planets becomes opened. By absorbing one's mind on Him, elevation to

Brahmaloka becomes an insignificant accomplishment. The inexhaustible Lord, when meditated upon by a pure-hearted devotee, sits in his heart and awards him liberation. Is it astonishing that simply by chanting the holy name of the Lord, all of one's sinful reactions are vanquished?

HBV 11.320

विष्णु-धर्मोत्तरे —
साय प्रातस् तथा कृत्वा देव-देवस्य कीर्तनम् ।
सर्व-पाप-विनिर्मुक्तः स्वर्ग-लोके महीयते

viṣṇu-dharmottare —
sāyaṁ prātas tathā kṛtvā deva-devasya kīrtanam |
sarva-pāpa-vinirmuktaḥ svarga-loke mahīyate

By chanting the holy name of Lord Mukunda every morning and evening, one is liberated from all sinful reactions and becomes eligible to reside in the heavenly planets.

HBV 11.321

वामने—
नारायणो नाम नरो नराणा
प्रसिद्ध-चौरः कथितः पृथिव्याम् ।
अनेक-जन्मार्जित-पाप-सञ्चय
हरत्य् अशेष श्रुत-मात्र एव

vāmane—
nārāyaṇo nāma naro narāṇāṁ
prasiddha-cauraḥ kathitaḥ pṛthivyām |
aneka-janmārjita-pāpa-sañcayaṁ
haraty aśeṣaṁ śruta-mātra eva

As a thief is known by his actions, the thief in the form of the holy name of Lord Narayana has become famous by exhibiting His pastimes. Ordinary thieves steal wealth and possessions but the thief of the holy name takes away all of one's sinful reactions that were accumulated over many lifetimes.

HBV 11.322

स्कान्दे—
गोविन्देति तथा प्रोक्त भक्त्या वा भक्ति-वर्जितैः ।
दहते सर्व-पापानि युगान्ताग्निर् इवोत्थितः

skānde—
govindeti tathā proktaṁ bhaktyā vā bhakti-varjitaiḥ |
dahate sarva-pāpāni yugāntāgnir ivotthitaḥ

As blazing fire at the time of annihilation burns the entire universe to ashes, the chanting of the holy name of Lord Govinda, whether with devotion or even neglectfully, burns all of one's sinful reactions to ashes.

HBV 11.323

गोविन्द-नाम्ना यः कश्चिन् नरो भवति भू-तले ।
कीर्तनाद् एव तस्यापि पाप याति सहस्रधा

govinda-nāmnā yaḥ kaścin naro bhavati bhū-tale |
kīrtanād eva tasyāpi pāpaṁ yāti sahasradhā

If, in this world, a person is named Govinda and someone calls his name, that person's sinful reactions will be destroyed thousands of times over.

HBV 11.324

काशी-खण्डे—
प्रमादाद् अपि स स्पृष्टो यथानल-कणो दहेत् ।
तथौष्ठ-पुट-स स्पृष्ट हरि-नाम दहेद् अघम्

kāśī-khaṇḍe—
pramādād api saṁspṛṣṭo yathānala-kaṇo dahet |
tathauṣṭha-puṭa-saṁspṛṣṭaṁ hari-nāma dahed agham

Even if someone touches fire by mistake, it will still burn him. Similarly, if the holy names of Lord Hari are uttered, even unintentionally, they will burn that person's sinful reactions to ashes.

HBV 11.325

बृहन्-नारदीये लुब्धकोपख्यानान्ते—
नराणा विषयान्धाना ममताकुल-चेतसाम् ।
एकम् एव हरेर् नाम सर्व-पाप-विनाशनम्

bṛhan-nāradīye lubdhakopakhyānānte—
narāṇāṁ viṣayāndhānāṁ mamatākula-cetasām |
ekam eva harer nāma sarva-pāpa-vināśanam

in the Brhan-naradiya Purana, it is stated) rmrandrh visayandhdndrh mamatdkula-ce tdsdm ekam eva harer rxdma sarva-pdpa' vindsnam Chanting the holy names of Lord Hari is the only means for destroying the sinful reactions of those who are blinded by too much material attachment.

HBV 11.326

अत एव तत्रैव यमेनोक्तम्—
हरि हरि सकृद् उच्चारित
दस्यु-च्छलेन यैर् मनुष्यैः ।
जननी-जठर-मार्ग-लुप्ता
न मम पट-लिपि विशन्ति मर्त्याः

ata eva tatraiva yamenoktam—
hari hari sakṛd uccāritaṁ
dasyu-cchalena yair manuṣyaiḥ |
jananī-jaṭhara-mārga-luptā
na mama paṭa-lipiṁ viśanti martyāḥ

Those who chant the name, Hari, in the sense that, "let me steal," because the word Hari also means, "to take away," even once, will no longer be forced to enter a mother's womb.

HBV 11.327

पाद्मे वैशाख-माहात्म्ये देवशर्मोपाख्यानान्ते श्री-नारदोक्तौ—
हत्यायुत□ पान-सहस्रम् उग्र□
गुर्व्-अङ्गना-कोटि-निषेवन□ च ।
स्तेयान्य् अनेकानि हरि-प्रियेण
गोविन्द-नाम्ना निहतानि सद्यः

pādme vaiśākha-māhātmye devaśarmopākhyānānte śrī-nāradoktau—
hatyāyutaṁ pāna-sahasram ugraṁ
gurv-aṅganā-koṭi-niṣevanaṁ ca |
steyāny anekāni hari-priyeṇa
govinda-nāmnā nihatāni sadyaḥ

that is found in the Vaisakhd'mahdtmya section of the Padma Purdna) hatydyutarh pdnasahasram ugrarh gurv-angand-koti-nisevaryxrh ca steydny anekdni hari-priyena govinda-ndmnd nihatdni sadyah The sinful reactions accumulated by killing of thousands of living entities, drinking wine thousands of times, having sex with the wife of one's spiritual master thousands of times, and stealing the wealth of the brahmana thousands of times are destroyed without a doubt by chanting the name, Govinda, which is Lord Hari's favorite name.

HBV 11.328

अनिच्छयापि दहति स्पृष्टो हुत-वहो यथा ।
तथा दहति गोविन्द-नाम व्याजाद् अपीरितम्

anicchayāpi dahati spṛṣṭo huta-vaho yathā |
tathā dahati govinda-nāma vyājād apīritam

Just as touching fire causes one to be burnt, even if it is done unintentionally, by chanting the holy names of the Supreme Lord, even while calling the names of one's children, all of one's sinful reactions are vanquished.

HBV 11.329–330

तत्रैव श्री-यम-ब्राह्मण-स□वादे—
कीर्तनाद् एव कृष्णस्य विष्णोर् अमित-तेजसः ।
दुरितानि विलीयन्ते तमा□सीव दिनोदये
नान्यत् पश्यामि जन्तूना□ विहाय करि-कीर्तनम् ।
सर्व-पाप-प्रशमन□ प्रायश्चित्त□ द्विजोत्तम

tatraiva śrī-yama-brāhmaṇa-saṁvāde—
kīrtanād eva kṛṣṇasya viṣṇor amita-tejasaḥ |
duritāni vilīyante tamāṁsīva dinodaye
nānyat paśyāmi jantūnāṁ vihāya kari-kīrtanam |
sarva-pāpa-praśamanaṁ prāyaścittaṁ dvijottama

is recorded in the same literature, these verses are found) kirtandd eva krsnasya visnor amita-tejasah duritdni viliyante tamdrhs'wa dinodaye ndnyat pasyami jantundrh vihdya kari-kirtanam

sarva-papa-prasarnanarh prdyascittam dvijottama O exalted brdhmana, by chanting the holy names of Lord Krsna, or Visnu, who is unlimitedly powerful, all of one's sinful reactions are vanquished, just as darkness disappears upon the appearance of the sun. There is no better means of atonement for having performed sinful activities than glorification of the holy names of Lord Hari.

HBV 11.331–333

अय□ हि कृत-निर्वेशो जन्म-कोट्य्-अ□हसाम् अपि ।
यद् व्याजहार विवशो नाम स्वस्त्य्-अयन□ हरेः
[भा.पु. ६.२.९-१०]
स्तेनः सुरा-पो मित्र-ध्रुग् ब्रह्म-हा गुरु-तल्प-गः ।
स्त्री-राज-पितृ-गो-हन्ता ये च पातकिनो ऽपरे
सर्वेषाम् अप्य् अघवताम् इदम् एव सुनिष्कृतम् ।
नाम-व्याहरण□ विष्णोर् यतस् तद्-विषया मतिः

ayaṁ hi kṛta-nirveśo janma-koṭy-aṁhasām api |
yad vyājahāra vivaśo nāma svasty-ayanaṁ hareḥ
[bhā.pu. 6.2.9-10]
stenaḥ surā-po mitra-dhrug brahma-hā guru-talpa-gaḥ |
strī-rāja-pitṛ-go-hantā ye ca pātakino 'pare
sarveṣām apy aghavatām idam eva suniṣkṛtam |

nāma-vyāharaṇaṁ viṣṇor yatas tad-viṣayā matiḥ

Srimad-Bhagavatam [6.2.7, 9-10] these verses are found) ayarh hi hrta-nirveso janma-koty-amhsdm api yad vyajahdra vivaso noma svasty-ayanarh hareh stenah surdpo mitra-dhrug brahma-hd guru-talpa-gah stri-rdja-pitr-gO'hantd ye ca pdtakino 'pare sarvesam apy aghavatam idam eva su-niskrtam ndrrm-vydlmranarh visnor yatas tad-visayd matih Ajamila has already atoned for all his sinful acts. Indeed, he has atoned not only for sins performed in this life but for those performed in millions of past lives because in a helpless condition he chanted the holy name of Narayana. Even though he did not chant purely, he chanted without offense, and therefore he is now eligible for liberation. The chanting of the holy name of Lord Visnu is the best process of atonement for a thief of gold, a drunkard, one who betrays a friend or relative, one who kills a brdhmana, or one who indulges in sex with the wife of his guru or another superior. It is also the best method of atonement for one who murders women, the king or his father, for one who slaughters cows, and for all other sinful men. Simply by chanting the holy name of Lord Visnu, such

sinful persons may attract the attention of the Supreme Lord, who therefore considers, "Because this man has chanted My holy name, My duty is to give him protection."

HBV 11.334

[भा.पु. ६.२.११]
न निष्कृतैर् उदितैर् ब्रह्म-वादिभिस्
तथा विशुद्ध्यत्य् अघवान् व्रतादिभिः ।
यथा हरेर् नाम-पदैर् उदाहृतैस्
तद् उत्तमश्लोक-गुणोपलम्भकम्

[bhā.pu. 6.2.11]
na niṣkṛtair uditair brahma-vādibhis
tathā viśuddhyaty aghavān vratādibhiḥ |
yathā harer nāma-padair udāhṛtais
tad uttamaśloka-guṇopalambhakam

The degree of purification that one can attain by chanting the holy names of Lord Hari cannot be attained by following the various methods of atonement for counteracting sinful reactions that are prescribed by thoughtful sages, such as Manu. The unique quality of chanting the holy names of the Lord is that, along with removing one's sinful reactions, the holy names reveal the transcendental glories of the Supreme Lord, who is praised with select verses.

HBV 11.335–336

[भा.पु. ६.२.१४-१५]
साङ्केत्य□ पारिहास्य□ वा स्तोभ□ हेलनम् एव वा ।
वैकुण्ठ-नाम-ग्रहणम् अशेषाघ-हर□ विदुः
पतितः स्खलितो भग्नः सन्दष्टस् तप्त आहतः ।
हरिर् इत्य् अवशेनाह पुमान् नार्हति यातनाः

[bhā.pu. 6.2.14-15]
sāṅketyaṁ pārihāsyaṁ vā stobhaṁ helanam eva vā |
vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ
patitaḥ skhalito bhagnaḥ sandaṣṭas tapta āhataḥ |
harir ity avaśenāha pumān nārhati yātanāḥ

One who chants the holy name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly [to indicate something else], jokingly, for musical entertainment, or even neglectfully. This is accepted by all the learned scholars of the scriptures. If one chants the holy name of Hari and then dies because of an accidental misfortune, such as falling from the top of a house, slipping and suffering broken bones while traveling on the road, being bitten by a serpent, being afflicted with pain and high fever, or being injured by a weapon, one is immediately absolved from having to enter hellish life, even though he is sinful.

HBV 11.337

[भा.पु. ६.२.१८]
अज्ञानाद् अथवा ज्ञानाद् उत्तमश्लोक-नाम यत् ।
सङ्कीर्तितम् अघ□ पु□सो दहेद् एधो यथानलः

[bhā.pu. 6.2.18]
ajñānād athavā jñānād uttamaśloka-nāma yat |
saṅkīrtitam aghaṁ puṁso dahed edho yathānalaḥ

fine burns dry grass to ashes, so the holy name of the Lord, whether chanted knowingly or unknowingly, burns to ashes, without fail, all the reactions of one's sinful activities.

HBV 11.338

[भा.पु. ६.१३.८]
ब्रह्म-हा पितृ-हा गो-घ्नो मातृ-हाचार्य-हाघवान् ।
श्वादः पुल्कसको वापि शुद्ध्येरन् यस्य कीर्तनात्

[bhā.pu. 6.13.8]
brahma-hā pitṛ-hā go-ghno mātṛ-hācārya-hāghavān |
śvādaḥ pulkasako vāpi śuddhyeran yasya kīrtanāt

The killer of the brdhmana, one's father, a cog, one's mother, the spiritual master, as well as a dog-eater and other sinful people can become purified simply by chanting the holy names of Lord Krsna.

HBV 11.339–340

लघु-भागवते—
वर्तमान□ तु यत् पाप□ यद् भूत□ यद् भविष्यति ।
तत् सर्व□ निर्दहत्य् आशु गोविन्दानल-कीर्तनात्
सदा द्रोह-परो यस् तु सज्जनाना□ मही-तले ।
जायते पावनो धन्यो हरेर् नामानुकीर्तनात्

laghu-bhāgavate—
vartamānaṁ tu yat pāpaṁ yad bhūtaṁ yad bhaviṣyati |
tat sarvaṁ nirdahaty āśu govindānala-kīrtanāt
sadā droha-paro yas tu sajjanānāṁ mahī-tale |
jāyate pāvano dhanyo harer nāmānukīrtanāt

By the fire of glorification of Govinda, all of one's present, past, and future sinful reactions are immediately vanquished. Even a person who

habitually disturbs the devotees can become glorious and purified simply by chanting the holy names of Lord Hari.

HBV 11.341

कौर्मे—
वसन्ति यानि कोटिस् तु पावनानि महीतले ।
न तानि तत्-तुला यान्ति कृष्ण-नामानुकीर्तने

kaurme—
vasanti yāni koṭis tu pāvanāni mahītale |
na tāni tat-tulāṁ yānti kṛṣṇa-nāmānukīrtane

The holy name of Lord Krsna cannot be compared with the innumerable objects that are available in this world.

HBV 11.342

बृहद्-विष्णु-पुराणे—
नाम्नो'स्य यावती शक्तिः पाप-निर्हरणे हरेः ।
तावत् कर्तु न शक्नोति पातक पातकी जनः

bṛhad-viṣṇu-purāṇe—
nāmno'sya yāvatī śaktiḥ pāpa-nirharaṇe hareḥ |
tāvat kartuṁ na śaknoti pātakaṁ pātakī janaḥ

The holy names of Lord Hari have the power to destroy more sins that even the worst sinner is able to commit.

HBV 11.343

इतिहासोत्तमे—
स्वादो'पि न हि शक्नोति कर्तु पापानि यत्नतः ।
तावन्ती यावती शक्तिर् विष्णोर् नाम्नो'सुभ-क्षये

itihāsottame—
svādo'pi na hi śaknoti kartuṁ pāpāni yatnataḥ |
tāvantī yāvatī śaktir viṣṇor nāmno'subha-kṣaye

Even a sinful dog-eater cannot overpower the sin-destroying prowess of Lord Visnu's holy names by making a determined effort to commit as many sinful activities as possible.

HBV 11.344

विशेषतः कलौ, स्कान्दे—
तन् नास्ति कर्मज□ लोके वाग्-ज□ मानसम् एव वा ।
यन् न क्षपयते पाप□ कलौ गोविन्द-कीर्तनम्

viśeṣataḥ kalau, skānde—
tan nāsti karmajaṁ loke vāg-jaṁ mānasam eva vā |
yan na kṣapayate pāpaṁ kalau govinda-kīrtanam

[hoe is no sin bom of one's mind, speech, or actions ixd by chanting the holy name of Govinda.

HBV 11.345–346

विष्णु-धर्मोत्तरे —
शमायाल□ जल□ वह्नेस् तमसो भास्करोदयः ।
शान्त्यै कलेर् अघौघस्य नाम-सङ्कीर्तन□ हरेः
नाम्ना□ हरेः कीर्तनतः प्रयाति
स□सार-पार□ दुरितौघ-मुक्तः ।
नरः स सत्य□ कलि-दोष-जन्म
पाप□ निहत्य् आशु किम् अत्र चित्रम्

viṣṇu-dharmottare —
śamāyālaṁ jalaṁ vahnes tamaso bhaskarodayaḥ |
śāntyai kaler aghaughasya nāma-saṅkīrtanaṁ hareḥ
nāmnāṁ hareḥ kīrtanataḥ prayāti
saṁsāra-pāraṁ duritaugha-muktaḥ |
naraḥ sa satyaṁ kali-doṣa-janma
pāpaṁ nihaty āśu kim atra citram

As sunlight destroys darkness and as water extinguishes fire, the congregational chanting of the holy names of Lord Hari destroys all kinds of sinful reactions. Where is the doubt that the holy name of Lord Hari, which purifies a person, thus enabling him to cross beyond the ocean of material existence and reach the eternal abode of the Lord, will actually cleanse one ot the contamination of Kali-yuga?

HBV 11.347

ब्रह्माण्ड-पुराणे—
वराक-चान्द्रायण-तप्त-कृच्छ्रैर्
न देहि-शुद्धिर् भवतीह तादृक् ।
कलौ सकृन् माधव-कीर्तनेन
गोविन्द-नाम्ना भवतीह यादृक्

brahmāṇḍa-purāṇe—
varāka-cāndrāyaṇa-tapta-kṛcchrair
na dehi-śuddhir bhavatīha tādṛk |
kalau sakṛn mādhava-kīrtanena
govinda-nāmnā bhavatīha yādṛk

The degree of purification that embodied living entities achieve by congregationally chanting the holy name of Lord Govinda in this age of Kali cannot be achieved by observing the pardk-vrata or cdndrdyana-vrata, standing on one's head within a circle o{ fire, or by any other such methods.

HBV 11.348

तत्रैव—
महा-पातक-युक्तो'पि कीर्तयेन्न् अनिश□ हरिम् ।
शुद्धान्तःकरणो भूत्वा जायते पङ्क्ति-पावनः

tatraiva—
mahā-pātaka-yukto'pi kīrtayenn aniśaṁ harim |
śuddhāntaḥkaraṇo bhūtvā jāyate paṅkti-pāvanaḥ

tatraiva (In the same literature it is stated) mahd'pdtaka'yukto 'pi kirtayenn anisarh harim suddhdntahkarano bhutvd jdyate pankti-pdvanah By chanting the holy names of Lord Hari, throughout the day and night, even a most sinful person can become purified, and he purifies others as well.

HBV 11.349

लघु-भागवते—
गोविन्देति मुदा युक्तः कीर्तयेद् यस् त्व् अनन्य-धीः ।
पावनेन च धन्येन तेनेय□ पृथिवी धृता

laghu-bhāgavate—
govindeti mudā yuktaḥ kīrtayed yas tv ananya-dhīḥ |
pāvanena ca dhanyena teneyaṁ pṛthivī dhṛtā

One who joyfully chants the holy name, Govinda, with utmost attention is certainly a glorious and pure-hearted soul. Indeed, such a person sustains the earth.

HBV 11.350

हरि-भक्ति-सुधोदये—
न चैवम् एक□ वक्तार□ जिह्वा रक्षति वैष्णवी ।
आश्राव्य भगवत्-ख्याति□ जगत् कृत्स्न□ पुनाति हि

hari-bhakti-sudhodaye—
na caivam ekaṁ vaktāraṁ jihvā rakṣati vaiṣṇavī |
āśrāvya bhagavat-khyātiṁ jagat kṛtsnaṁ punāti hi

It is not that one who is attached to chanting the holy name of Lord Visnu only purifies himself. He can purify the entire world by propagating the glories of chanting the Lord's holy names.

HBV 11.351

दशम-स्कन्धे (१०.४.१७)—
यन्-नाम गृह्णन्न् अखिलन् श्रोतॄन् आत्मानम् एव च ।
सद्यः पुनाति कि□ भूयस् तस्य स्पृष्टः पदा हि ते

daśama-skandhe (10.4.17)—
yan-nāma gṛhṇann akhilan śrotṝn ātmānam eva ca |
sadyaḥ punāti kiṁ bhūyas tasya spṛṣṭaḥ padā hi te

A T D . is the touch ot Your lotus feet?

HBV 11.352

अत एवोक्त॑ प्रह्लादेन नारसि॑हे—
ते सन्तः सर्व-भूताना॑ निरुपाधिक-बान्धवाः ।
ये नृसि॑ह भवन्-नाम गायन्त्य् उच्चैर् मुदान्विताः

ata evoktaṁ prahlādena nārasiṁhe—
te santaḥ sarva-bhūtānāṁ nirupādhika-bāndhavāḥ |
ye nṛsiṁha bhavan-nāma gāyanty uccair mudānvitāḥ

Therefore, Prahlada spoke this verse, which is found in the Nrsimha Purana) te santah sarva-bhutdndrh nirupadhika-bdndhavah ye nrsirhha bhavan-ndma gdyanty uccair muddnvitdh My dear Lord, those who loudly chant Your holy names with jubilation are to be considered saintly persons. They are the genuine, selfless friends of all living entities.

HBV 11.353

अच्युतानन्द-गोविन्द-नामोच्चरण-भीषितः ।
नश्यन्ति सकला रोगाः सत्य॑ सत्य॑ वदाम्य् अहम्

acyutānanda-govinda-nāmoccaraṇa-bhīṣitaḥ |
naśyanti sakalā rogāḥ satyaṁ satyaṁ vadāmy aham

the satisfaction of the Supreme Lord, this verse is found) acy tutdnanda-govirida' ndmoccdrana-bhisitah nasyanti sakald rogdh satyarh satyarh vaddmy aham Truthfully speaking, when the holy names of the Lord, such as Acyuta, Ananda, and Govinda are chanted, diseases run away in fear.

Qo SRIHARI-BHAKTI-VILASA

HBV 11.354

न साम्ब व्याधिज॑ दुःख॑ हेय॑ नान्यौषधैर् अपि ।
हरि-नामौषध॑ पीत्वा व्याधिस् त्याज्यो न स॑शयः

na sāmba vyādhijaṁ duḥkhaṁ heyaṁ nānyauṣadhair api |
hari-nāmauṣadhaṁ pītvā vyādhis tyājyo na saṁśayaḥ

o Samba, if no medicine helps to cure a disease then one should not try to administer more medicine. In such a situation, one should cure a disease by drinking medicine in the form of chanting the holy name of Lord Hari. Of this there is no doubt.

HBV 11.355

स्कान्दे—
आधयो व्याधयो यस्य स्मरणान् नाम-कीर्तनात् ।
तदैव विलय□ यान्ति तम् अनन्त□ नमाम्य् अहम्

skānde—
ādhayo vyādhayo yasya smaraṇān nāma-kīrtanāt |
tadaiva vilayaṁ yānti tam anantaṁ namāmy aham

1 offer my respectful obeisances unto the lotus feet of Lord Anantadeva. Simply by remembering and chanting His holy names, all types of calamities and diseases are vanquished.

HBV 11.356

वह्नि-पुराणे—
महा-व्याधि-समाच्छन्नो राज-वधोपापिदितः ।
नारायणेति सङ्कीर्त्य निराटङ्को भवेन् नरः

vahni-purāṇe—
mahā-vyādhi-samācchanno rāja-vadhopāpiditaḥ |
nārāyaṇeti saṅkīrtya nirāṭaṅko bhaven naraḥ

People who are being tormented by the king or overwhelmed by a dreaded disease can become fearless by chanting the holy names of Lord Narayana.

HBV 11.357

सर्व-रोगोपशमन□ सर्वोपद्रव-नाशनम् ।
शान्तिद□ सर्वारिष्टाना□ हरेर् नामानुकीर्तनम्

sarva-rogopaśamanaṁ sarvopadrava-nāśanam |
śāntidaṁ sarvāriṣṭānāṁ harer nāmānukīrtanam

brhad'Visnu-purdne (In the Brhad-visnu Purdna it is stated)

sarva-rogopasamanam sarvopadrava-ndsanam sdntidarh sarvaristdndrh harer ndrndnukirtanarn Congregational chanting of the holy names of Lord Hari cures all kinds of diseases, removes all disturbances, and counteracts all forms of ^-suspiciousness.

HBV 11.358

ब्रह्म-वैवर्ते—
सर्व-पाप-प्रशमन सर्वोपद्रव-नाशनम् ।
सर्व-दुःख-क्षय-कार हरि-नामानुकीर्तनम्

brahma-vaivarte—
sarva-pāpa-praśamanaṁ sarvopadrava-nāśanam |
sarva-duḥkha-kṣaya-kāraṁ hari-nāmānukīrtanam

All sinful reactions are nullified, all disturbances are dispelled, and all miseries are removed simply by chanting the holy names of Lord Hari.

HBV 11.359

द्वादश-स्कन्धे (१२.१२.४८)—
सङ्कीर्त्यमानो भगवान् अनन्तः
श्रुतनुभावो व्यसन हि पु साम् ।
प्रविश्य चित्त विधुनोत्य् अशेष
यथा तमो'र्को'भ्रम् इवाति-वातः

dvādaśa-skandhe (12.12.48)—
saṅkīrtyamāno bhagavān anantaḥ
śrutanubhāvo vyasanaṁ hi puṁsām |
praviśya cittaṁ vidhunoty aśeṣaṁ
yathā tamo'rko'bhram ivāti-vātaḥ

When one respectfully glorifies the Supreme Personality of Godhead or simply hears about His transcendental qualities, the Lord enters his heart and dispels every trace of misfortune, just as the sun removes darkness, or as a strong wind drives away clouds.

HBV 11.360

आर्ता विषण्णाः शिथिलाश् च भीता
घोरेषु च व्याधिषु वर्तमानाः ।
सङ्कीर्त्य नारायण-शब्दम् एक
विमुक्त-दुःखाः सुखिनो भवन्ति

ārtā viṣaṇṇāḥ śithilāś ca bhītā
ghoreṣu ca vyādhiṣu vartamānāḥ |
saṅkīrtya nārāyaṇa-śabdam ekaṁ
vimukta-duḥkhāḥ sukhino bhavanti

Q? SRIHARI-BHAKTI-VILASA Those who are afflicted by distress due to poverty, those who are in danger of losing their lives because of drinking poison, those who suffer from poor health, those who are afraid of their enemies, and those who are afflicted with a serious disease can become freed from all suffering simply by chanting the holy name, Narayana, even once.

HBV 11.361–362

कीर्तनद् देव-देवस्य विष्णोर् अमित-तेजसः ।
यक्ष-रक्षस-वेतल-भूत-प्रेत-विनयकः
ढकिन्यो विद्रवन्ति स्म ये तथान्ये च सि हकः ।
सर्वानर्थ-हर तस्य नाम-सङ्कीर्तन स्मृतम्

kīrtanad deva-devasya viṣṇor amita-tejasaḥ |
yakṣa-rakṣasa-vetala-bhūta-preta-vinayakaḥ
dakinyo vidravanti sma ye tathānye ca siṁhakaḥ |
sarvānartha-haraṁ tasya nāma-saṅkīrtanaṁ smṛtam

Simply by the chanting the holy name of Lord Visnu, who possesses unlimited potencies, and who is the Lord of the demigods—Yaksas, Raksasas, hobgoblins, ghosts, witches, and all kinds of wild animals run away in fear. The holy names of Lord Hari also have the potency to destroy all kinds of anarthas.

HBV 11.363

कि च—
नाम-सङ्कीर्तन कृत्वा क्षुट्-तृट्-प्रस्खलितादिषु ।
वियोग शीघ्रम् आप्नोति सर्वानर्थैर् न स शयः

kiṁ ca—
nāma-saṅkīrtanaṁ kṛtvā kṣuṭ-tṛṭ-praskhalitādiṣu |
viyogaṁ śīghram āpnoti sarvānarthair na saṁśayaḥ

While sneezing, while feeling thirsty, or while feeling depressed, one should chant the holy names of the Supreme Lord, so as to become liberated from all types of ananrthas. Of this there is no doubt.

HBV 11.364

मोहानलोल्लसज्-ज्वाल-ज्वलल्-लोकेषु सर्वदा ।
यन्-नामाम्भोधर-च्छाया प्रविष्टो नैव दह्यते

mohānalollasaj-jvāla-jvalal-lokeṣu sarvadā |
yan-nāmāmbhodhara-cchāyāṁ praviṣṭo naiva dahyate

Those in material existence are continuously suffering due to the ever- foe of illusion, and the darkness born of ignorance. However, if)tmg shade ot a cloud, in the form of the Lord's holy names, relief.

HBV 11.365

स्कान्दे—
कलि-काल-कुसर्पस्य तीक्ष्ण-द ष्ट्रस्य मा भयम् ।
गोविन्द-नाम-दावेन दग्धो यास्यति भस्मताम्

skānde—
kali-kāla-kusarpasya tīkṣṇa-daṁṣṭrasya mā bhayam |
govinda-nāma-dāvena dagdho yāsyati bhasmatām

There is no need to fear the sharp-teethed, ferocious snake, in the form oi Kali, because it will be burnt to ashes by a blazing forest fire, in the form of Govinda's holy name.

HBV 11.366–367

हरि-नाम-परा ये च घोरे कलि-युगे नराः ।
त एव कृत-कृत्याश् च न कलिर् बाधते हि तान्
हरे केशव गोविन्द वासुदेव जगन्-मय ।
इतीरयन्ति ते नित्य न हि तान् बाधते कलिः

hari-nāma-parā ye ca ghore kali-yuge narāḥ |
ta eva kṛta-kṛtyāś ca na kalir bādhate hi tān
hare keśava govinda vāsudeva jagan-maya |
itīrayanti te nityaṁ na hi tān bādhate kaliḥ

Glorious are those who are attached to the chanting of the holy names of Lord Hari in this degraded age of Kali. It is a fact that Kali cannot create any impediments for such devotees.

04 SRIHARI-BHAKTI'VILASA O Hari! O Kesava! O Govnda! O Vasudeva! O Jaganmaya! Those who regularly chant the holy names of the Supreme Lord will never face any difficulty from the mischievous Kali.

HBV 11.368

ये'हर्-निश जगद्-धातुर् वासुदेवस्य कीर्तनम् ।
कुर्वन्ति तान् नर-व्याघ्र न कलिर् बाधते नरान्

ye'har-niśaṁ jagad-dhātur vāsudevasya kīrtanam |
kurvanti tān nara-vyāghra na kalir bādhate narān

O tiger-like ruler, Kali cannot create any obstacles for those who constantly chant, throughout the entire day and night, the holy names of Lord Vasudeva, the maintainer of the universe.

HBV 11.369

नारसिहे—
यथा यथा हरेर् नाम कीर्तयन्ति स्म नारकाः ।
तथा तथा हरौ भक्तिम् उद्वहन्तो दिव ययुः

nārasiṁhe—
yathā yathā harer nāma kīrtayanti sma nārakāḥ |
tathā tathā harau bhaktim udvahanto divaṁ yayuḥ

When the residents of hell chanted the holy names of Lord Hari, they attained the supreme abode of Lord Visnu. The very attachment they displayed for the chanting of the holy name, they maintained for the Lord's devotional service.

HBV 11.370

इतिहासोत्तमे—
नरके पच्यमानाना नराणा पाप-कर्मणाम् ।
मुक्तिः सञ्जायते तस्मान् नाम-सङ्कीर्तनाद् धरेः

itihāsottame—
narake pacyamānānāṁ narāṇāṁ pāpa-karmaṇām |
muktiḥ sañjāyate tasmān nāma-saṅkīrtanād dhareḥ

Those who reside in hell, and those who are always engaged in sinful activities, also become liberated from their hellish conditions of life simply by the influence of the holy names of Lord Hari.

HBV 11.371

षष्ठ-स्कन्धे (६.२.४६)—
नातः पर कर्म-निबन्ध-कृन्तन
मुमुक्षता तीर्थ-पदानुकीर्तनात् ।
न यत् पुनः कर्मसु सज्जते मनो
रजस्-तमोभ्या कलिल ततो'न्यथा

ṣaṣṭha-skandhe (6.2.46)—
nātaḥ paraṁ karma-nibandha-kṛntanaṁ
mumukṣatāṁ tīrtha-padānukīrtanāt |
na yat punaḥ karmasu sajjate mano
rajas-tamobhyāṁ kalilaṁ tato'nyathā

Therefore, o n e who desires freedom from material bondage should accept the process of chanting the n a m e , fame, form and pastimes of the Supreme Personality of Godhead, at whose feet all holy places reside. O n e c a n n o t derive such benefit from other methods, such as pious atonement, speculative knowledge and meditation in mystic yoga, because even after following such methods, o n e will surely take to fruitive activities once again, being unable to control his mind, which is contaminated by passion and ignorance.

HBV 11.372

द्वादशे (१२.३.४४) च—
यन्-नाम-धेय म्रियमाण आतुरः
पतन् स्खलन् वा विवशो गृणन् पुमान् ।
विमुक्त-कर्मार्गल उत्तमा गति
प्राप्नोति यक्ष्यन्ति न त कलौ जनाः

dvādaśe (12.3.44) ca—
yan-nāma-dheyaṁ mriyamāṇa āturaḥ
patan skhalan vā vivaśo gṛṇan pumān |
vimukta-karmārgala uttamāṁ gatiṁ
prāpnoti yakṣyanti na taṁ kalau janāḥ

Terrified, due to being about to die, a m a n collapses o n his bed. A l t h o u g h his voice is faltering and h e is hardly conscious of what h e is saying, if h e utters the holy name of the Supreme Lord h e can be freed from the reactions to karma and thus achieve the supreme destination. A n d yet, people in the age of Kali will not worship the Supreme Lord.

HBV 11.373

उक्त्य कर्म-निबन्धेति तथा कर्मार्गलेति च ।
अवश्य-भोग्यतापत्तेः प्रारब्धे पर्यवस्यति

uktya karma-nibandheti tathā karmārgaleti ca |
avaśya-bhogyatāpatteḥ prārabdhe paryavasyati

O n e will be forced to enjoy t h e fruits of his karma, whether now or in future. This is called prdrabdha, which was described in the previous verses.

HBV 11.374

गोविन्देति जपन् जन्तुः प्रत्य्-अह नियतेन्द्रियः ।
सर्व-पाप-विनिर्मुक्तः सुरवद् भासते नरः

govindeti japan jantuḥ praty-ahaṁ niyatendriyaḥ |
sarva-pāpa-vinirmuktaḥ suravad bhāsate naraḥ

Low-class men, who have become degraded due to a lack of pious activities, are freed from all types of sinful reactions simply by regularly chanting the holy name of Govinda, with a controlled mind. By this chanting, they become as effulgent as demigods, or associates of the

Supreme Lord, who award one the ultimate goal of life.

HBV 11.375

मम नामानि लोके'स्मिन् श्रद्धया यस् तु कीर्तयेत् ।
तस्यापराध-कोटिस् तु क्षमाम्य् एव न स□शयः

mama nāmāni loke'smin śraddhayā yas tu kīrtayet |
tasyāparādha-koṭis tu kṣamāmy eva na saṁśayaḥ

I forgive the offenses of one who faithfully chants My holy names, even if he had committed millions of offenses. Do not doubt My statement in this regard.

HBV 11.376

मन्त्रतस् तन्त्रतश् छिद्र□ देश-कालार्ह-वस्तुतः ।
सर्व□ करोति निश्छिद्रम् अनुसङ्कीर्तन□ तव

mantratas tantrataś chidraṁ deśa-kālārha-vastutaḥ |
sarvaṁ karoti niśchidram anusaṅkīrtanaṁ tava

which is found in the Srimad'Bhagavatam [8.23.16]) mantratas tantratas chidram desa-kdldrha-vas tutah sarvarh karoti nischidram anusankirtanarh tava

There may be discrepancies in pronouncing the mantras and observing the regulative principles, and, moreover, there may be discrepancies in regard to time, place, person and paraphernalia. But when Your Lordship's hoir name is chanted, everything becomes faultless.

HBV 11.377

स्कान्दे च—
यस्य स्मृत्या च नामोक्त्या तपो-यज्ञ-क्रियादिषु ।
न्यून□ सम्पूर्णताम् एति सद्यो वन्दे तम् अच्युतम्

skānde ca—
yasya smṛtyā ca nāmoktyā tapo-yajña-kriyādiṣu |
nyūnaṁ sampūrṇatām eti sadyo vande tam acyutam

I worship Lord Acyuta, the remembrance of whom and the chanting of whose holy name awards one perfection in the performance of all kinds of austerities, sacrifices, and other

Vedic rituals.

HBV 11.378

ऋ्-वेदो हि यजुर्-वेदः साम-वेदो'प्य् अथर्वणः ।
अधीतस् तेन येनोक्त हरिर् इत्य् अक्षर-द्वयम्

ṛg-vedo hi yajur-vedaḥ sāma-vedo'py atharvaṇaḥ |
adhītas tena yenoktaṁ harir ity akṣara-dvayam

One who has uttered the two syllable, ha and ri, has certainly studied the Rg Veda, Yajur Veda, Sama Veda, and Atharva Veda.

HBV 11.379

मा ऋचो मा यजुस् तात मा साम पठ किचन ।
गोविन्देति हरेर् नाम गेय गायस्व नित्यशः

mā ṛco mā yajus tāta mā sāma paṭha kiṁcana |
govindeti harer nāma geyaṁ gāyasva nityaśaḥ

My dear child, you should simply chant the name, Govinda, every day. Then, you will no longer need to study the Rg, Yajur, Soma, and Atharva Vedas.

HBV 11.380

विष्णोर् एकैक-नामापि सर्व-वेदाधिक मतम् ।
तदृङ्-नाम-सहस्रेण राम-नाम सम स्मृतम्

viṣṇor ekaika-nāmāpi sarva-vedādhikaṁ matam |
tadṛṅ-nāma-sahasreṇa rāma-nāma samaṁ smṛtam

Lord Ramacandra, as found in the Padma Purdna, it is stated) visnor ekaika-ndmdpi sarva-vedddhikarh matam t^rn'ndrna-sahasrena rdma-ndma samara smrtam Each and every name of Lord Visnu is more glorious than the entire Vedas. One holy name of Rama is equal to the one thousand holy names of Lord Visnu.

HBV 11.381

स्कान्दे—
कुरुक्षेत्रेण किं तस्य किं कस्य पुस्करेण वा ।
जिह्वाग्रे वसते यस्य हरिर् इत्य् अक्षर-द्वयम्

skānde—
kurukṣetreṇa kiṁ tasya kiṁ kasya puskareṇa vā |
jihvāgre vasate yasya harir ity akṣara-dvayam

What is the need of visiting the holy places of pilgrimage—Kuruksetra, Kasi, or Puskara—for one whose tongue chants the two syllables, Hari?

HBV 11.382

वामने—
तीर्थ-कोटि-सहस्राणि तीर्थ-कोटि-शतानि च ।
तनि सर्वाण्य् अवाप्नोति विष्णोर् नामानुकीर्तनात्

vāmane—
tīrtha-koṭi-sahasrāṇi tīrtha-koṭi-śatāni ca |
tani sarvāṇy avāpnoti viṣṇor nāmānukīrtanāt

Whether there are one hundred million holy places of pilgrimage or one thousand million holy places, it is of no real concern. One can achieve the benefit of visiting all of these holy places simply by chanting the holy names of Lord Visnu.

HBV 11.383

विश्वामित्र-सं हितायाम्—
विश्रुताणि बहुन्य् एव तीर्थानि बहुधानि च ।
कोत्य्-अं शेनापि तुल्यानि नाम-कीर्तनतो हरेः

viśvāmitra-saṁhitāyām—
viśrutāṇi bahūny eva tīrthāni bahudhāni ca |
koty-aṁśenāpi tulyāni nāma-kīrtanato hareḥ

The innumerable holy places of pilgrimage that are mentioned in the xnpcures are not even equal to one ten-millionth of the chanting of the \f names of Lord Hari.

HBV 11.384

लघु-भागवते—
कि तात वेदागम-शास्त्र-विस्तरैस्
तीर्थैर् अनेकैर् अपि कि प्रयोजनम् ।
यद्य् आत्मनो वाञ्छसि मुक्ति-कारण
गोविन्द गोविन्द इति स्फुत रट

laghu-bhāgavate—
kiṁ tāta vedāgama-śāstra-vistarais
tīrthair anekair api kiṁ prayojanam |
yady ātmano vāñchasi mukti-kāraṇaṁ
govinda govinda iti sphutaṁ raṭa

O son, what is the use of studying so much literature, such as the Vedas, '•--2 : such scriptures? What is the need of traveling to so many holy bees of pilgrimage? If you are actually interested in attaining liberation [ben simply chant, loudly and clearly, "O Govinda! O Govinda!"

HBV 11.385

गो-कोटि-दान ग्रहणे खगस्य
प्रयाग-गङ्गोदक-कल्प-वासः ।
यज्ञायुत मेरु-सुवर्ण-दान
गोविन्द-कीर्तेर् न सम शता शैः

go-koṭi-dānaṁ grahaṇe khagasya
prayāga-gaṅgodaka-kalpa-vāsaḥ |
yajñāyutaṁ meru-suvarṇa-dānaṁ
govinda-kīrter na samaṁ śatāṁśaiḥ

Giving ten million cows in charity at the time of a solar eclipse, standing Q the water of the Ganges at Prayaga for one kalpa, performing ten thousand :-:: *.:es and donating as much gold as is found at Mount Sumeru—these ions acts are not equal to one-hundredth the chanting of the holy name of 2 - r. i -.

100 SRI HARI'BHAKTI-VILASA

HBV 11.386

बौधयन-स□हितायाम्—
इष्ट-पूर्तानि कर्माणि सु-बहुनि कृतान्य् अपि ।
भव-हेतूनि तान्य् एव हरेर् नाम तु मुक्तिदम्

baudhayana-saṁhitāyām—
iṣṭa-pūrtāni karmāṇi su-bahūni kṛtāny api |
bhava-hetūni tāny eva harer nāma tu muktidam

Even if one performs many welfare activities, they will simply result in being the cause of his material bondage. On the other hand, the chanting of the holy names of Lord Hari awards one liberation, and nothing else.

HBV 11.387–388

वाजपेय-सहस्राणा□ नित्य□ फलम् अभीप्ससि ।
प्रातर् उत्थाय भूपाल कुरु गोविन्द-कीर्तनम्
कि□ करिष्यति साङ्ख्येन कि□ योगैर् नर-नायक ।
मुक्तिम् इच्छसि राजेन्द्र कुरु गोविन्द-कीर्तनम्

vājapeya-sahasrāṇāṁ nityaṁ phalam abhīpsasi |
prātar utthāya bhūpāla kuru govinda-kīrtanam
kiṁ kariṣyati sāṁkhyena kiṁ yogair nara-nāyaka |
muktim icchasi rājendra kuru govinda-kīrtanam

recorded in the Qaruda Pur ana, these verses are found) vdjapeya-sahasrdndrh nityarh phalanx abhipsasi pratar utthdya bhupala kuru govinda-kirtanam kirn karisyati sankhyena kirn yogair nara-ndyaka muktim icchasi rdjendra kuru govinda-kirtanam O King Ambarisa, if you wish to receive the benefit of performing thousands of Vajapeya sacrifices every day then simply chant the holy name of Govinda, after getting up early in the morning. What gain can you accomplish by cultivating the Sarikhya philosophy or practicing astdnga- yoga1. If you are serious about attaining liberation then just go on chanting the holy name, Govinda.

HBV 11.389

अहो बत श्वपचो’तो गरीयान्
यज्-जिह्वाग्रे वर्तते नाम तुभ्यम् ।
तेपुस् तपस् ते जुहुवुर् सस्नुर् अर्या
ब्रह्मानूचुर् नाम गृह्णन्ति ये ते

aho bata śvapaco’to garīyān
yaj-jihvāgre vartate nāma tubhyam |
tepus tapas te juhuvur sasnur aryā
brahmānūcur nāma gṛhṇanti ye te

O my Lord! Persons who chant the holy names of Your Lordship are tar, far advanced in spiritual life, even if born in families of dog-eaters. Such cnanters have undoubtedly performed all kinds of austerities and sacrifices, bathed in all sacred places, and finished all scriptural studies.

HBV 11.390

स्कान्दे ब्रह्म-नारद-स□वादे चातुर्मास्य-माहात्म्ये—
एतत् सद्-वर्ग-हरण□ रिपु-निग्रहण□ परम् ।
अध्यात्म-मूलम् एतद् धि विष्णोर् नामानुकीर्तनम्

skānde brahma-nārada-saṁvāde cāturmāsya-māhātmye—
etat sad-varga-haraṇaṁ ripu-nigrahaṇaṁ param |
adhyātma-mūlam etad dhi viṣṇor nāmānukīrtanam

In a conversation between Lord Brahma and Narada that is found in the Caturrndsya'Tnahdtrnya section of the Skanda Pur ana it is stated) etat sad-varga-imrariarh ripU'nigrahanarh param adhydtrna-muiarn etad dhi visnor ndrndnuklrtanam Chanting the holy name of Lord Visnu defeats one's six enemies—lust, anger, greed, madness, envy, and illusion. Such chanting is expert is subduing the senses and it is the cause for achieving the goal of self-realization.

HBV 11.391

विष्णु-धर्मोत्तरे —
हृदि कृत्वा तथा कामम् अभीष्ट॰ द्विज-पुङ्गवः ।
एक॰ नाम जपेद् यस् तु शत॰ कामान् अवाप्नुयात्

viṣṇu-dharmottare —
hṛdi kṛtvā tathā kāmam abhīṣṭaṁ dvija-puṅgavaḥ |
ekaṁ nāma japed yas tu śataṁ kāmān avāpnuyāt

If one chants even a single holy name of the Supreme Lord while maintaining some particular desire within his mind, he will not only find that his desire is fulfilled but he will receive the fulfillment of one hundred more desires.

HBV 11.392

तत्रैव श्री-कृष्णामृत-स्तोत्रे—
सर्व-मङ्गल-मङ्गल्यम् आयुष्य॰ व्याधि-नाशनम् ।
भुक्ति-मुक्ति-प्रद॰ दिव्य॰ वासुदेवस्य कीर्तनम्

tatraiva śrī-kṛṣṇāmṛta-stotre—
sarva-maṅgala-maṅgalyam āyuṣyaṁ vyādhi-nāśanam |
bhukti-mukti-pradaṁ divyaṁ vāsudevasya kīrtanam

Chanting the holy name of Krsna awards one all kinds of auspiciousness, increases one's duration of life, cures all diseases, awards one material enjoyment and liberation, and finally takes one back to Godhead.

HBV 11.393

श्री-नारायण-व्यूह-स्तवे—
परिहासोपहासाद्यैर् विष्णोर् गृह्णन्ति नाम ते ।
कृतार्थास् ते'पि मनुजास् तेभ्यो'पीह नमो नमः

śrī-nārāyaṇa-vyūha-stave—
parihāsopahāsādyair viṣṇor gṛhṇanti nāma te |
kṛtārthās te'pi manujās tebhyo'pīha namo namaḥ

Those who chant the holy name of Lord Visnu, even in a joking manner, are also glorious. I offer my repeated obeisances to them.

HBV 11.394

वाराहे च—
ते धन्यास् ते कृतार्थाश् च तैर् एव सुकृत कृतम् ।
तैर् आप्त जन्मनः प्राप्य ये काले कीर्तयन्ति माम्

vārāhe ca—
te dhanyās te kṛtārthāś ca tair eva sukṛtaṁ kṛtam |
tair āptaṁ janmanaḥ prāpyaṁ ye kāle kīrtayanti mām

Those who chant My holy names while bathing, and performing other such bodily necessities, are glorious. They have achieved real benefit and their human birth has become successful.

HBV 11.395

विशेषतः कलौ—
सकृद् उच्चारयन्त्य् एतद् दुर्लभ चाकृतात्मनाम् ।
कलौ युगे हरेर् नाम ते कृतार्था न स शयः

viśeṣataḥ kalau—
sakṛd uccārayanty etad durlabhaṁ cākṛtātmanām |
kalau yuge harer nāma te kṛtārthā na saṁśayaḥ

There is no question of doubting the fact that those who chant Lord Hari's holy names, even once, are most glorious. In the age of Kali, it is rarely

: : : : a sinful person will take to the chanting of the holy names of the _ :z.

HBV 11.396

कलि सभाजयन्त्य् आर्या गुण-जाः सार-भागिनः ।
यत्र सङ्कीर्तनेनैव सर्वः स्वर्थो'भिलभ्यते

kaliṁ sabhājayanty āryā guṇa-jāḥ sāra-bhāginaḥ |
yatra saṅkīrtanenaiva sarvaḥ svartho'bhilabhyate

Those who are actually wise can appreciate the great value of this age :f Kali. Such enlightened persons worship Kali-yuga because in this fallen i£c. all perfection of life can easily be achieved simply by the performance : r sanklrtana.

HBV 11.397

स्कान्दे तत्रैव—
तथा चैवोत्तम लोके तपः श्री-हरि-कीर्तनम् ।
कलौ युगे विशेषेण विष्णु-प्रीत्यै समाचरेत्

skānde tatraiva—
tathā caivottamaṁ loke tapaḥ śrī-hari-kīrtanam |
kalau yuge viśeṣeṇa viṣṇu-prītyai samācaret

In this world, glorification of Lord Hari is the foremost kind of austerity. Therefore, to-please Lord Visnu in this age of Kali, one should continuously chant the holy names of the Lord.

HBV 11.398–399

यथा स्कान्दे—
दान-व्रत-तपस्-तीर्थ-यात्रादीना च याः स्थिताः ।
शक्तयो देव-महता सर्व-पाप-हराः शुभाः
राज-सूयाश्वमेधाना ज्ञानस्याध्यात्म-वस्तुनः ।
आकृष्य हरिणा सर्वाः स्थापिताः स्वेषु नामसु

yathā skānde—
dāna-vrata-tapas-tīrtha-yātrādīnāṁ ca yāḥ sthitāḥ |
śaktayo deva-mahatāṁ sarva-pāpa-harāḥ śubhāḥ
rāja-sūyāśvamedhānāṁ jñānasyādhyātma-vastunaḥ |
ākṛṣya hariṇā sarvāḥ sthāpitāḥ sveṣu nāmasu

skdnde (In the Skanda Purana it is stated) ddna-vrata- tapas-tirtha- ksetrddindrh ca yah sthitah saktayo deva-mahatdrh sarva-papa-hardh subhdh rdjasuydsvamedhdndrh --vastunah dkrsya harind sarvdh sthdpitdh svesu ndmasu

,^4 SRiHARI'BHAKTI'VILASA The power to nullify sinful reactions that is invested in giving charity, executing vows, performing austerities, traveling to holy places of pilgrimage, worshiping the demigods, serving the devotees, conducting the Rajasuya sacrifice and horse sacrifice, and cultivating knowledge of self-realization— all of this potency has been invested in the holy names of the Supreme Lord.

HBV 11.400

वातो'प्य् अतो हरेर् नाम्न उग्राणाम् अपि दुःसहः ।
सर्वेषा□ पाप-राशीना□ यथैव तमसा□ रविः

vāto'py ato harer nāmna ugrāṇām api duḥsahaḥ |
sarveṣāṁ pāpa-rāśīnāṁ yathaiva tamasāṁ raviḥ

As the sun dissipates darkness, the holy name of the Supreme Lord destroys even the most grievous sinful reactions when chanted.

HBV 11.401

अतएव ब्रह्माण्डे—
सर्वार्थ-शक्ति-युक्तस्य देवदेवस्य चक्रिणः ।
यच् चाभिरुचित□ नाम तत् सर्वार्थेषु योजयेत्

ataeva brahmāṇḍe—
sarvārtha-śakti-yuktasya devadevasya cakriṇaḥ |
yac cābhirucitaṁ nāma tat sarvārtheṣu yojayet

To achieve all kinds of perfection, you should always chant the holy name of the Supreme Lord that you feel attracted to. The Supreme Lord is omnipotent, He is the master of the demigods, and He carries a cakra in his hand.

HBV 11.402

स्थाने हृषीकेश तव प्रकीर्त्या
जगत् प्रहृष्यत्य् अनुरज्यते च ।
रक्षा□सि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्ध-सङ्घाः

sthāne hṛṣīkeśa tava prakīrtyā
jagat prahṛṣyaty anurajyate ca |
rakṣāṁsi bhītāni diśo dravanti
sarve namasyanti ca siddha-saṅghāḥ

O master of the senses, the world becomes joyful upon hearing Your name, and thus everyone becomes attached to You. Although the perfected

gs ofier You their respectful homage, the demons are afraid, and they fane and there. All this is rightly done.

HBV 11.403

बृहन्-नारदीये—
नारायण जगन्नाथ वासुदेव जनार्दन ।
इतीरयन्ति ये नित्य□ ते वै सर्वत्र वन्दिताः

bṛhan-nāradīye—
nārāyaṇa jagannātha vāsudeva janārdana |
itīrayanti ye nityaṁ te vai sarvatra vanditāḥ

Those who regularly chant the holy names of the Supreme Lord, such as iarayana, Jagannatha, Vasudeva, and Janardana are glorified everywhere.

HBV 11.404

श्री-सूतेनोक्त□ तत्रैव यज्ञध्वजोपाख्यानान्ते—
स्वपन् भुञ्जन् व्रज□स् तिष्ठ□श् च वद□स् तथा ।
ये वदन्ति हरेर् नाम तेभ्यो नित्य□ नमो नमः

śrī-sūtenoktaṁ tatraiva yajñadhvajopākhyānānte—
svapan bhuñjan vrajaṁs tiṣṭhaṁś ca vadaṁs tathā |
ye vadanti harer nāma tebhyo nityaṁ namo namaḥ

in the same literature, Suta Gosvami spoke this verse) svapan bhanjan vrajarhs tisthann uttistharhs ca vadarhs tathd ye vadanti harer noma tebhyo nityarh namo namah I offer my repeated obeisances unto those who chant the holy name of Lord Hari while sleeping, eating, walking, standing, or speaking.

HBV 11.405

श्री-नारायण-व्यूह-स्तवे—
स्त्री शूद्रः पुक्कशो वापि ये चान्ये पाप-योनयः ।
कीर्तयन्ति हरि भक्त्या तेभ्यो'पीह नमो नमः

śrī-nārāyaṇa-vyūha-stave—
strī śūdraḥ pukkaśo vāpi ye cānye pāpa-yonayaḥ |
kīrtayanti hariṁ bhaktyā tebhyo'pīha namo namaḥ

Obeisances should be offered to women, sudras, dog-eaters, and others who are beyond the purview of Vedic society if they devotedly glorify the holy names of Lord Hari.

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HBV 11.406–407

पाद्मे बृहत्-सहस्र-नाम-कथनारम्भे—
अनन्य-गतयो मर्त्या भोगिनो'पि परन्तपाः ।
ज्ञान-वैराग्य-रहिता ब्रह्मचर्यादि-वर्जिताः
सर्व-धर्मोज्झिता विष्णोर् नाम-मात्रैक-जल्पकाः ।
सुखेन या गति यान्ति न ता सर्वे'पि धार्मिकाः

pādme bṛhat-sahasra-nāma-kathanārambhe—
ananya-gatayo martyā bhogino'pi parantapāḥ |
jñāna-vairāgya-rahitā brahmacaryādi-varjitāḥ
sarva-dharmojjhitā viṣṇor nāma-mātraika-jalpakāḥ |
sukhena yāṁ gatiṁ yānti na tāṁ sarve'pi dhārmikāḥ

with the thousand names of the Supreme Lord, it is stated) ananya-gatayo martyd bhogino 'pi parantapah jnana-vairdgya-rahitd brahmacaryddi'Varjitdh sarva-dharmojjhitd visnor ndma-rndtraika-jalpakdh sukhena yam gatirh ydnti na tarn sarve 'pi dharmikdh Those who are always engaged in sense gratification, who have no fixed goal of life, who always inflict pain on others, who are devoid of spiritual knowledge and detachment, who do not practice celibacy, and who never follow religious principles—if they joyfully chant the holy names of Lord Visnu with a little faith, they can attain a destination that is rarely achieved by even the most pious people.

HBV 11.408

विष्णु-धर्मे क्षत्र-बन्धूपाख्याने—
न देश-नियमस् तस्मिन् न काल-नियमस् तथा ।
नोच्छिष्टादौ निषेधो'स्ति श्री-हरेर् नाम्नि लुब्धक

viṣṇu-dharme kṣatra-bandhūpākhyāne—
na deśa-niyamas tasmin na kāla-niyamas tathā |
nocchiṣṭhādau niṣedho'sti śrī-harer nāmni lubdhaka

in the Visnu-dharmottara, this verse is found) na desa-niyamas tasmin na kdla-niyamas tathd nocchistddau nisedho 'sti sri'harer ndmni lubdhaka O Lubdhaka, there is no consideration of time and place with regards to chanting the holy name of Lord Hari. As such, there is no harm in chanting the holy name of the Lord, even in a contaminated state.

HBV 11.409

स्कान्दे, पाद्मे वैशाख-माहात्म्ये, विष्णु-धर्मोत्तरे च—
चक्रायुधस्य नामानि सदा सर्वत्र कीर्तयेत् ।
नाशौच कीर्तने तस्य स पवित्र-करो यतः

skānde, pādme vaiśākha-māhātmye, viṣṇu-dharmottare ca—
cakrāyudhasya nāmāni sadā sarvatra kīrtayet |
nāśaucaṁ kīrtane tasya sa pavitra-karo yataḥ

Because Lord Hari is all-purifying, there are no hard and fast rules for His holy names. It is the duty of everyone to always chant the holy of the Lord in all conditions of life.

HBV 11.410

पुनः स्कन्धे—
न देश-कालावस्थासु शुद्ध्य्-आदिकम् अपेक्षते ।
किन्तु स्वतन्त्रम् एवैतन् नाम कामित-कामदम्

punaḥ skandhe—
na deśa-kālāvasthāsu śuddhy-ādikam apekṣate |
kintu svatantram evaitan nāma kāmita-kāmadam

Chanting the holy names of the Supreme Lord does not depend upon one's purity or impurity, nor does it have anything to do with time, place, or circumstances. The holy name is fully independent and it awards the fulfillment of one's desires.

HBV 11.411

वैश्वानर-स॰हितायाम्—
न देश-काल-नियमो न शौचाशौच-निर्णयः ।
पर॰ सङ्कीर्तनाद् एव राम रामेति मुच्यते

vaiśvānara-saṁhitāyām—
na deśa-kāla-niyamo na śaucāśauca-nirṇayaḥ |
paraṁ saṅkīrtanād eva rāma rāmeti mucyate

Simply by chanting the holy name, Rama, Rama, conditioned souls can be liberated from material entanglement. There is no consideration of time, place, purity, or impurity as far as chanting the holy name is concerned.

jQ« SRI HARI-BHAKTI-VILASA

HBV 11.412–414

वैष्णव-चिन्तामणौ श्री-युधिष्ठिर॰ प्रति श्री-नारद-वाक्य॰—
न देश-नियमो राजन् न काल-नियमस् तथा ।
विद्यते नात्र सन्देहो विष्णोर् नामानुकीर्तने
कालो’स्ति दाने यज्ञे च स्थाने कालो’स्ति सज्-जपे ।
विष्णु-सङ्कीर्तने कालो नास्त्य् अत्र पृथिवी-तले
एतन् निर्विद्यमानानाम् इच्छताम् अकुतो-भयम् ।
योगिना॰ नृप निर्णीत॰ हरेर् नामानुकीर्तनम्

vaiṣṇava-cintāmaṇau śrī-yudhiṣṭhiraṁ prati śrī-nārada-vākyaṁ—
na deśa-niyamo rājan na kāla-niyamas tathā |
vidyate nātra sandeho viṣṇor nāmānukīrtane
kālo’sti dāne yajñe ca sthāne kālo’sti saj-jape |
viṣṇu-saṅkīrtane kālo nāsty atra pṛthivī-tale
etan nirvidyamānānām icchatām akuto-bhayam |
yogināṁ nṛpa nirṇītaṁ harer nāmānukīrtanam

which is recorded in the Vaisnava'Cintdmani) na desa-niyamo rdjan na kdla-niyamas tathd vidyate nana sandeho visnor ndrndnukirtane kdlo 'sti done yajne ca sndne halo 'sti sajjape visnusankirtane halo nasty atra prthivi-tale O King, there is no doubt that one does not have to follow any particular rule, such as selecting a proper time or place, while chanting the holy names of Lord Visnu. For activities like charity, sacrifice, a holy bath, and chanting mantras, one must follow the prescribed rules and regulations. However, one need not follow any such rules and regulations while chanting the holy names of Lord Visnu. 0 Text 414

dvitiya-skande (In the Srimad-Bhagavatam [2.1.11] it is stated) etan nirvidyamdndndrn icchatdm akuto-bhayam yogindm nrpa nirnitarh harer ndrndnukirtanam O King, constant chanting of the holy name of the Lord, following in the footsteps of the great souls is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and those who are self-satisfied by dint of transcendental knowledge.

HBV 11.415

वाराहे—
नारायणाच्युतानन्त वासुदेवेति यो नरः ।
सतत□ कीर्तयेद् भूमि याति मल्लयता□ स हि

vārāhe—
nārāyaṇācyutānanta vāsudeveti yo naraḥ |
satataṁ kīrtayed bhūmi yāti mallayatāṁ sa hi

vdrdhe (In the Varaha Purdna it is stated)

ELEVENTH VILAS A ,QQ ndrdyandcyutdnanta vdsudeveti yo narah satatarh kirtayed bhumi ydnti mallayatdrh sa hi o mother Earth, one who constantly chants the holy names of the Lord, • d h as Narayana, Acyuta, Ananta, and Vasudeva attains, at the very least, i-cryuiya-mukti, or merging into My existence.

HBV 11.416

गारुडे—
कि□ करिष्यति साङ्ख्येन कि□ योगैर् नर-नायक ।
मुक्तिम् इच्छसि राजेन्द्र कुरु गोविन्द-कीर्तनम्

gāruḍe—
kiṁ kariṣyati sāṅkhyena kiṁ yogair nara-nāyaka |
muktim icchasi rājendra kuru govinda-kīrtanam

O ruler of men, what will you gain by cultivating Sarikhya, or astdhga- yoga? If you are actually interested in liberation from material bondage then just chant the holy name of Govinda.

HBV 11.417

यथा, पद्म-पुराणे उत्तर-खण्डे—
सकृद् उच्चारित येन हरिर् इत्य् अक्षर-द्वयम् ।
बद्धः परिकरस् तेन मोक्षाय गमन प्रति

yathā, padma-purāṇe uttara-khaṇḍe—
sakṛd uccāritaṁ yena harir ity akṣara-dvayam |
baddhaḥ parikaras tena mokṣāya gamanaṁ prati

One who, even once, chants the two syllables, ha and ri, quickly becomes eligible to attain liberation.

HBV 11.418

ब्रह्म-पुराणे—
अप्य् अन्य-चित्तो'शुद्धो वा यः सदा कीर्तयेद् धरिम् ।
सो'पि दोष-क्षयान् मुक्ति लभेच् चेदि-पतिर् यथा

brahma-purāṇe—
apy anya-citto'śuddho vā yaḥ sadā kīrtayed dharim |
so'pi doṣa-kṣayān muktiṁ labhec cedi-patir yathā

If one always chants the holy names of Lord Hari, even in a contaminated state, or without attention—all of his offenses are forgiven so that he achieves

liberation from material existence. An example of this is Sisupala, the king of Cedi.

HBV 11.419

पाद्मे देवहुति-स्तुतौ—
सकृद् उच्चारयेद् यस् तु नारायणम् अतन्द्रितः ।
शुद्धान्तःकरणो भूत्वा विर्वाणम् अधिगच्छति

pādme devahūti-stutau—
sakṛd uccārayed yas tu nārāyaṇam atandritaḥ |
śuddhāntaḥkaraṇo bhūtvā virvāṇam adhigacchati

The heart of a person who even once utters the holy name, Narayana, giving up his indolence, is purified so that he becomes qualified for liberation from material bondage.

HBV 11.420

मात्स्ये—
पर-दार-रतो वापि परापकृति-कारकः ।
स शुद्धो मुक्तिम् आप्नोति हरेर् नामानुकीर्तनात्

mātsye—
para-dāra-rato vāpi parāpakṛti-kārakaḥ |
sa śuddho muktim āpnoti harer nāmānukīrtanāt

Even those who enjoy sex with another man's wife, and those who always do harm to others—if they take to the chanting of the holy names of Lord Hari, they can be purified from all sinful reactions and thus also achieve liberation.

HBV 11.421

वैशम्पायन-स□हितायाम्—
सर्व-धर्म-बहिर्-भूतः सर्व-पाप-रतस् तथा ।
मुच्यते नात्र सन्देहो विष्णोर् नामानुकीर्तनात्

vaiśampāyana-saṁhitāyām—
sarva-dharma-bahir-bhūtaḥ sarva-pāpa-ratas tathā |
mucyate nātra sandeho viṣṇor nāmānukīrtanāt

Even one who does not follow any religious principles and who is fond of committing sinful activities—if he takes to the chanting of Lord Visnu's holy names, he will surely be liberated from the vicious cycle of repeated birth and death. Of this there is no doubt.

HBV 11.422

बृहन्-नारदीये [१.२.४९]—
यथा कथञ्चित् यन् नास्ति कीर्तिते वा श्रुते'पि वा ।
पापिनो'पि विशुद्धाः स्युः शुद्धा मोक्षम् अवाप्नुयुः

bṛhan-nāradīye [1.2.49]—
yathā kathañcit yan nāsti kīrtite vā śrute'pi vā |
pāpino'pi viśuddhāḥ syuḥ śuddhā mokṣam avāpnuyuḥ

or other, one hears or chants the holy names of the Supreme be liberated from all sinful reactions and attain liberation from

HBV 11.423

भारत-विभागे—
प्राण-प्रयाण-पाथेय स सार-व्याधि-भेषजम् ।
दुःख-शोक-परित्राण हरिर् इत्य् अक्षर-द्वयम्

bhārata-vibhāge—
prāṇa-prayāṇa-pātheyaṁ saṁsāra-vyādhi-bheṣajam |
duḥkha-śoka-paritrāṇaṁ harir ity akṣara-dvayam

The two syllables, ha and ri, are the only asset of a person who is walking on the path toward death. Indeed, these two syllables are the only remedy tor material miseries, and suffering due to lamentation.

HBV 11.424

नारदीये—
नव्य नव्य नाम-धेय मुरारेर्
यद् यच् चैतद् गेय-पीयूष-पुष्टम् ।
ये गायन्ति त्यक्त-लज्जाः स-हर्ष
जीवन्-मुक्ताः स शयो नास्ति तत्र

nāradīye—
navyaṁ navyaṁ nāma-dheyaṁ murārer
yad yac caitad geya-pīyūṣa-puṣṭam |
ye gāyanti tyakta-lajjāḥ sa-harṣaṁ
jīvan-muktāḥ saṁśayo nāsti tatra

Those who give up all shyness and joyfully chant Lord Hari's holy names, which constantly provide one a newer and newer nectarean sweetness that is highly praised by eloquent speakers of the Vedic literature, are to be considered liberated, even though they are still living in this world. There should be no doubt in this regard.

HBV 11.425

आपन्नः स□सृति□ घोरा□ यन्-नाम विवशो गृणन् ।
ततः सद्यो विमुच्येत यद् बिभेति स्वय□ भयम्

āpannaḥ saṁsṛtiṁ ghorāṁ yan-nāma vivaśo gṛṇan |
tataḥ sadyo vimucyeta yad bibheti svayaṁ bhayam

Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Krsna, which is feared by fear personified.

HBV 11.426

यस्यावतार-गुण-कर्म-विडम्बनानि
नामानि ये'सु-विगमे विवशा गृणन्ति ।
ते'नैक-जन्म-शमल□ सहसैव हित्वा
स□यान्त्य् अपावृतामृत□ तम् अज□ प्रपद्ये

yasyāvatāra-guṇa-karma-viḍambanāni
nāmāni ye'su-vigame vivaśā gṛṇanti |
te'naika-janma-śamalaṁ sahasaiva hitvā
saṁyānty apāvṛtāmṛtaṁ tam ajaṁ prapadye

Let us offer our respectful obeisances unto that Supreme Personality of Godhead, whose incarnations and activities are chanted by us for glorification, though He can hardly be fully known as He is.

HBV 11.427

एतावतालम् अघ-निर्हरणाय पु□सा□
सङ्कीर्तन□ भगवतो गुण-कर्म-नाम्नाम् ।
विक्रुश्य पुत्रम् अघवान् यद् अजामिलो'पि
नारायणेति म्रियमाण इयाय मुक्तिम्

etāvatālam agha-nirharaṇāya puṁsāṁ
saṅkīrtanaṁ bhagavato guṇa-karma-nāmnām |
vikruśya putram aghavān yad ajāmilo'pi
nārāyaṇeti mriyamāṇa iyāya muktim

Therefore, it should be understood that one is easily relieved from all sinful reactions by chanting the holy name of the Lord, as well as His qualities and activities. This is the only process recommended for relief from sinful reactions. Even if one chants the holy name of the Lord with improper pronunciation, he will achieve relief from material bondage if he chants without offenses. Ajamila, for example, was extremely sinful, but while dying he merely chanted the holy name, and although calling his son, he achieved complete liberation because he remembered the name of Narayana.

HBV 11.428

उक्तꣳ च लैङ्गे श्री-नारदꣳ प्रति श्री-शिवेन—
व्रजꣳस् तिष्ठन् स्वपन्न् अश्नन् श्वसन् वाक्य-प्रपूरणे ।
नाम-सङ्कीर्तनꣳ विष्णोर् हेलया कलि-मर्दनम् ।
कृत्वा स्वरूपताꣳ याति भक्ति-युक्तꣳ परꣳ व्रजेत्

uktaṁ ca laiṅge śrī-nāradaṁ prati śrī-śivena—
vrajaṁs tiṣṭhan svapann aśnan śvasan vākya-prapūraṇe |
nāma-saṅkīrtanaṁ viṣṇor helayā kali-mardanam |
kṛtvā svarūpatāṁ yāti bhakti-yuktaṁ paraṁ vrajet

The chanting of Lord Hari's holy names destroys the contamination of Kali. Even if chanted with negligence, or while walking, sitting, sleeping, eating, breathing, or speaking, one attains liberation. What then can be said of those who chant His holy names with full devotion? Such devotees certainly return to the Lord's supreme abode.

HBV 11.429–430

नारदीये श्री-ब्रह्मणा—
ब्राह्मणः श्वपचीꣳ भुञ्जन् विशेषेण रजस्वलाम् ।
अश्नाति सुरया पक्वꣳ मरणे हरिम् उच्चरन्
अभक्ष्यागम्ययोर् जातꣳ विहायाघौघ-सञ्चयम् ।
प्रयाति विष्णु-सालोक्यꣳ विमुक्तो भव-बन्धनैः

nāradīye śrī-brahmaṇā—
brāhmaṇaḥ śvapacīṁ bhuñjan viśeṣeṇa rajasvalām |
aśnāti surayā pakvaṁ maraṇe harim uccaran
abhakṣyāgamyayor jātaṁ vihāyāghaugha-sañcayam |
prayāti viṣṇu-sālokyaṁ vimukto bhava-bandhanaiḥ

If one chants the holy names of Lord Hari at the time of death, even after he had enjoyed sex with the wife of a dog-eater during her menstrual period, and had eaten rice cooked in wine, he will be freed from the heavy burden of his sinful reactions, and attain the supreme abode of Lord Visnu.

U4 SRI HARI'BHAKTI-VILASA

HBV 11.431

बृहन्-नारदीये [१.११.१०१] शुक्रं प्रति श्री-बलिना—
जिह्वाग्रे वर्तते यस्य हरिर् इत्य् अक्षर-द्वयम् ।
विष्णोर् लोकम् अवाप्नोति पुनर् आवृत्ति-दुर्लभम्

bṛhan-nāradīye [1.11.101] śukraṁ prati śrī-balinā—
jihvāgre vartate yasya harir ity akṣara-dvayam |
viṣṇor lokam avāpnoti punar āvṛtti-durlabham

One whose tongue vibrates the two syllables, hari, will ascend to the abode of Lord Visnu and never again return to this material world.

HBV 11.432

पाद्मे—
यत्र तत्र स्थितो वापि कृष्ण कृष्णेति कीर्तयेत् ।
सर्व-पाप-विशुद्धात्मा स गच्छेत् परमां गतिम्

pādme—
yatra tatra sthito vāpi kṛṣṇa kṛṣṇeti kīrtayet |
sarva-pāpa-viśuddhātmā sa gacchet paramāṁ gatim

If one simply chants, Krsna Krsna—in whatever condition of life he may be in—he will be freed from all sinful reactions and achieve life's ultimate goal.

HBV 11.433

तत्रैव वैशाख-माहात्म्ये अम्बरीष प्रति नारदेन—
तद् एव पुण्य परम पवित्र
गोविन्द-गेहे गमनाय पत्रम् ।
तद् एव लोके सुकृतैक-सत्र
यद् उच्यते केशव-नाम-मात्रम्

tatraiva vaiśākha-māhātmye ambarīṣaṁ prati nāradena—
tad eva puṇyaṁ paramaṁ pavitraṁ
govinda-gehe gamanāya patram |
tad eva loke sukṛtaika-satraṁ
yad ucyate keśava-nāma-mātram

in the Vaisdkha-mdhdtmya section of the same literature) tad eva punyarh paramarh pavitrarh govinda-gehe gamandya patram tad eva loke sukrtaika'Satrarh yad ucyate kesava-ndma-matram Simply by uttering the holy name of Lord Kesava, which is supremely pure, and which elevates one to His eternal abode, one will accumulate immense piety.

HBV 11.434–435

ब्रह्म-वैवर्ते—
एव सङ्ग्रहणी-पुत्राभिधान-व्याजतो हरिम् ।
समुच्चार्यान्त-काले'गाद् धाम तत् परम हरेः
नारायणम् इति व्याजाद् उच्चार्य कलुषाश्रयः ।
अजामिलो'प्य् अगाद् धाम किम् उत श्रद्धया गृणन्

brahma-vaivarte—
evaṁ saṅgrahaṇī-putrābhidhāna-vyājato harim |
samuccāryānta-kāle'gād dhāma tat paramaṁ hareḥ
nārāyaṇam iti vyājād uccārya kaluṣāśrayaḥ |
ajāmilo'py agād dhāma kim uta śraddhayā gṛṇan

Simply by calling out the name of the prostitute's son, Narayana, at the time of death, the sinful Ajamila went back to the supreme abode of Lord Hari. When the most sinful Ajamila went to Vaikuntha, simply by calling out the name, Narayana, not actually referring to the Lord, but to his son, then what can be said about the benefit obtained by chanting the holy name of the Lord with faith and devotion?

HBV 11.436

म्रियमाणो हरेर् नाम गृणन् पुत्रोपचारितम् ।
अजामिलो'प्य् अगाद् धाम किम् उत श्रद्धया गृणन्

mriyamāṇo harer nāma gṛṇan putropacāritam |
ajāmilo'py agād dhāma kim uta śraddhayā gṛṇan

While suffering at the time of death, Ajamila chanted the holy name of the Lord, and although the chanting was directed toward his son, he nevertheless returned home, back to Godhead. Therefore if one faithfully and inoffensively chants the holy name of the Lord, where is the doubt that he will return to Godhead?

HBV 11.437

वामने—
ये कीर्तयन्ति वरदꣳ वर-पद्मनाभꣳ
शङ्खाब्ज-चक्र-शर-चाप-गदासि-हस्तम् ।
पद्मालया-वदन-पङ्कज-षट्-पदाक्षꣳ
नूनꣳ प्रयान्ति सदनꣳ मधु-घातिनस् ते

vāmane—
ye kīrtayanti varadaṁ vara-padmanābhaṁ
śaṅkhābja-cakra-śara-cāpa-gadāsi-hastam |
padmālayā-vadana-paṅkaja-ṣaṭ-padākṣaṁ
nūnaṁ prayānti sadanaṁ madhu-ghātinas te

Those who chant the holy names of Lord Hari, who awards benedictions to His devotees, whose navel resembles a lotus flower, who holds a conch, disc, club, lotus, bow and arrow in His hands, and who is just like a bumblebee hovering around the lotus face of Laksmi, will certainly become residents of Vaikuntha.

HBV 11.438

आङ्गिरस-पुराणे—
वासुदेवेति मनुज उच्चार्य भव-भीतितः ।
तन्-मुक्तः पदम् आप्नोति विष्णोर् एव न स□शयः

āṅgirasa-purāṇe—
vāsudeveti manuja uccārya bhava-bhītitaḥ |
tan-muktaḥ padam āpnoti viṣṇor eva na saṁśayaḥ

To attain freedom from fear of material existence, one should chant the holy name of Lord Vasudeva. This will undoubtedly award one shelter at Lord Visnu's lotus feet.

HBV 11.439

नन्दि-पुराणे—
सर्वदा सर्व-कालेषु ये'पि कुर्वन्ति पातकम् ।
नाम-सङ्कीर्तन□ कृत्वा यान्ति विष्णोः पर□ पदम्

nandi-purāṇe—
sarvadā sarva-kāleṣu ye'pi kurvanti pātakam |
nāma-saṅkīrtanaṁ kṛtvā yānti viṣṇoḥ paraṁ padam

By congregationally chanting the holy names of the Supreme Lord, even the most sinful people can attain the supreme abode of Lord Visnu.

HBV 11.440

कलेर् दोष-निधे राजन्न् अस्ति ह्य् एको महान् गुणः ।
कीर्तनाद् एव कृष्णस्य मुक्त-सङ्गः पर□ व्रजेत्

kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ |
kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet

My dear King, although Kali-yuga is full of faults, there is still one good quality about this age. It is that simply by chanting the Hafe Krsna maha-

' can become free from material bondage and be promoted to the

HBV 11.441

यथा गारुडे—
यद् इच्छसि पर ज्ञान ज्ञानाद् यत् परम पदम् ।
तद्-आदरेण राजेन्द्र कुरु गोविन्द-कीर्तनम्

yathā gāruḍe—
yad icchasi paraṁ jñānaṁ jñānād yat paramaṁ padam |
tad-ādareṇa rājendra kuru govinda-kīrtanam

as recorded in the Qaruda Purdna) :.' '-' "S-".s.~". '. yat paramam padam L^i-JLi. ' . - . . -.'.;i--.J.::\ kuru govinda-klrtanam k Jearking. it vou wish to attain supreme knowledge and thereby attain • f x e a e abode oi the Lord then chant the holy names of Govinda, with and devotion.

HBV 11.442

वाराहे—
वासुदेवस्य सङ्कीर्त्या सुरापो व्याधितो'पि वा ।
मुक्तो जायेत नियत महा-विष्णुः प्रसीदति

vārāhe—
vāsudevasya saṅkīrtyā surāpo vyādhito'pi vā |
mukto jāyeta niyataṁ mahā-viṣṇuḥ prasīdati

Even drunkards and people who are afflicted with terrible diseases can attain liberation from the vicious cycle of repeated birth and death, and satisfy Lord Visnu, simply by chanting the holy names of Lord Hari.

HBV 11.443

बृहन्-नारदीये [१.३४.२३]—
नाम-सङ्कीर्तन विष्णोः क्षुत्-तृट्-प्रस्खलितादिषु ।
करोति सतत विप्रास् तस्य प्रीतो ह्य् अधोक्षजः

bṛhan-nāradīye [1.34.23]—
nāma-saṅkīrtanaṁ viṣṇoḥ kṣut-tṛṭ-praskhalitādiṣu |
karoti satataṁ viprās tasya prīto hy adhokṣajaḥ

O brdhrrwnas, the Supreme Lord, who is transcendentally situated and thus beyond the jurisdiction of material senses, always becomes pleased with someone who constantly

glorifies His holy names—even when they are afflicted with hunger, thirst, and other forms of distress.

SRI H A R I - B H A K T I - V I L AS A

HBV 11.444

विष्णु-धर्मोत्तरे—
नाम-सङ्कीर्तन विष्णोः क्षुत्-तृट्-प्रस्खलितादिषु ।
यः करोति महाभाग तस्य तुष्यति केशवः

viṣṇu-dharmottare—
nāma-saṅkīrtanaṁ viṣṇoḥ kṣut-tṛṭ-praskhalitādiṣu |
yaḥ karoti mahābhāga tasya tuṣyati keśavaḥ

O greatly fortunate one, Lord Kesava becomes pleased with one who, when hungry, thirsty, or distressed for other reasons, chants His holy names.

HBV 11.445

विष्णु-रहस्ये—
यद् अभ्यर्च्य हरि भक्त्या कृते क्रतु-शतैर् अपि ।
फल प्राप्नोत्य् अविकल कलौ गोविन्द-कीर्तनात्

viṣṇu-rahasye—
yad abhyarcya hariṁ bhaktyā kṛte kratu-śatair api |
phalaṁ prāpnoty avikalaṁ kalau govinda-kīrtanāt

Being put into a very dangerous situation, Draupadi called out to Me, "O Govinda! O Govinda!" and for this I have become highly indebted to her. Indeed, this debt is firmly established within My heart.

HBV 11.446–448

आदि-पुराणे—
गीत्वा च मम नामानि विचरेन् मम सन्निधौ ।
इद□ ब्रवीमि ते सत्य□ क्रीतो'ह□ तस्य चार्जुन
गीत्वा च मम नामानि विचरेन् मम सन्निधौ ।
इति ब्रवीमि ते सत्य□ क्रीतो'ह□ तस्य चार्जुन इति ।
एव□ च श्रुत्वा च मम नामानीत्य् आदि

ādi-purāṇe—
gītvā ca mama nāmāni vicaren mama sannidhau |
idaṁ bravīmi te satyaṁ krīto'haṁ tasya cārjuna
gītvā ca mama nāmāni vicaren mama sannidhau |
iti bravīmi te satyaṁ krīto'haṁ tasya cārjuna iti |
evaṁ ca śrutvā ca mama nāmānīty ādi

is recorded in the Adi Purdna, these verses are found) gawd ca mama ndmdni nartayen mama sannidhau idam bravimi te satyarh krito 'ham tena carjuna gatvd ca mama ndmdni rudanti mama sannidhau tesam aharh parikrito ndnya-krlto jandrdanah

D Arjuna, those who sing My holy names and dance before Me in ecstasy j purchase Me with the price of their devotion. I promise you this. I b—chose who chant My names and cry with devotion before Vic «o—Bfi—i Imi Me with their love. Ten 448 . . L ~ - . : • .: :.: -•...: ..: . ; - . . . . . :::;-.;.:: nie should hear the glories of My holy names and performing other such devotional activities.

HBV 11.449

विष्णु-धर्मे प्रह्लादेन—
जित□ तेन जित□ तेन जित□ तेनेति निश्चितम् ।
जिह्वाग्रे वर्तते यस्य हरिर् इत्य् अक्षर-द्वयम्

viṣṇu-dharme prahlādena—
jitaṁ tena jitaṁ tena jitaṁ teneti niścitam |
jihvāgre vartate yasya harir ity akṣara-dvayam

When someone's tongue is heard to vibrate the two syllables, hari, it is to be understood that he has brought the Supreme Lord under his control, he has surely brought the Supreme Lord under his control, he has certainly brought the Supreme Lord under his control.

HBV 11.450

स्कान्दे काशी-खण्डे, पाद्मे च वैशाख-माहात्म्ये—
इदम् एव हि माङ्गल्यम् एतद् एव धनार्जनम् ।
जीवितस्य फल□ चैतद् यद् दामोदर-कीर्तनम्

skānde kāśī-khaṇḍe, pādme ca vaiśākha-māhātmye—
idam eva hi māṅgalyam etad eva dhanārjanam |
jīvitasya phalaṁ caitad yad dāmodara-kīrtanam

Vaisakha'tnahatrnya section of the Padma Purdna, this verse appears) idam eva hi mangalyarh etad eva dhandrjanarn jlvitasya phalarh caitad yad ddmodara-kirtanam Chanting the holy name of Damodara is the only real benefit oi performing all kinds of auspicious activities. Indeed, it is the only perfection of accumulating wealth and the only valid reason for remaining alive.

HBV 11.451

मधुर-मधुरम् एतन् मङ्गल□ मङ्गलाना□
सकल-निगम-वल्ली-सत्-फल□ चित्-स्वरूपम् ।
सकृद् अपि परिगीत□ श्रद्धया हेलया वा
भृगु-वर नर-मात्र□ तारयेत् कृष्ण-नाम

madhura-madhuram etan maṅgalaṁ maṅgalānāṁ
sakala-nigama-vallī-sat-phalaṁ cit-svarūpam |
sakṛd api parigītaṁ śraddhayā helayā vā
bhṛgu-vara nara-mātraṁ tārayet kṛṣṇa-nāma

O best of the descendents of Bhrgu! If the holy name of Lord Krsna, which is sweeter than the sweetest, which is more auspicious than the most auspicious, which is the eternal fruit of the Vedic tree, and which is fully transcendental, is chanted, either faithfully or faithlessly, even once, without any offense, it will definitely deliver one from material existence.

HBV 11.452

विष्णु-रहस्ये—
एतद् एव परं ज्ञानम् एतद् एव परं तपः ।
एतद् एव परं तत्त्वं वासुदेवस्य कीर्तनम्

viṣṇu-rahasye—
etad eva paraṁ jñānam etad eva paraṁ tapaḥ |
etad eva paraṁ tattvaṁ vāsudevasya kīrtanam

Glorification of Lord Hari is the foremost knowledge, the foremost austerity, and the foremost truth. This is the verdict of all great authorities.

HBV 11.453

वैष्णव-चिन्तामणौ श्री-शिवोमा-संवादे—
अघच्छित्-स्मरणं विष्णोर् बह्व्-आयासेन साध्यते ।
ओष्ठ-स्पन्दन-मात्रेण कीर्तनं तु ततो वरम्

vaiṣṇava-cintāmaṇau śrī-śivomā-saṁvāde—
aghacchit-smaraṇaṁ viṣṇor bahv-āyāsena sādhyate |
oṣṭha-spandana-mātreṇa kīrtanaṁ tu tato varam

is found in the Vaistiava-cintamani, this verse is found) aghacchit'Smaranam visnor bahv-dydsena sddhyate ans tha-spandana-rridtreria klrtanam tu tato varam It takes a great deal of endeavor to release oneself from material bondage by constantly remembering Lord Visnu but simply by moving one's lips,

tfae fear of material existence is vanquished. Therefore, chanting is more •operant than remembering.

HBV 11.454

अन्यत्र च—
येन जन्म-शतैः पूर्वं वासुदेवः समर्चितः ।
तन्-मुखे हरि-नामानि सदा तिष्ठन्ति भारत

anyatra ca—
yena janma-śataiḥ pūrvaṁ vāsudevaḥ samarcitaḥ |
tan-mukhe hari-nāmāni sadā tiṣṭhanti bhārata

3 King, only one who has properly worshiped Lord Vasudeva in hundreds it previous births is able to constantly chant His holy names.

HBV 11.455

विशेषतः कलौ, रहस्ये—
यद् अभ्यर्च्य हरिं भक्त्या कृते क्रतु-शतैर् अपि ।
फलं प्राप्नोत्य् अविकलं कलौ गोविन्द-कीर्तनात्

viśeṣataḥ kalau, rahasye—
yad abhyarcya harim bhaktyā kṛte kratu-śatair api |
phalaṁ prāpnoty avikalaṁ kalau govinda-kīrtanāt

The same benefit that was obtained by performing hundreds of sacrifices in Satya-yuga, and the same benefit that was received by worshiping Lord Hari in Dvapara-yuga, can be achieved in this age of Kali simply by chanting the holy names of Govinda.

HBV 11.456

ध्यायन् कृते यजन् यज्ञैस् त्रेतायां द्वापरे'र्चयन् ।
यद् आप्नोति तद् आप्नोति कलौ सङ्कीर्त्य केशवम्

dhyāyan kṛte yajan yajñais tretāyāṁ dvāpare'rcayan |
yad āpnoti tad āpnoti kalau saṅkīrtya keśavam

The result one obtained by meditation in Satya-yuga, by performing sacrifice in Treta-yuga, and by worshiping the Lord of the universe in Dvapara-yuga, can be obtained simply by chanting the holy names of the Lord in Kali-yuga.

-*- SRI HARI'BHAKTI'VILASA

HBV 11.457

कृते यद् ध्यायतो विष्णुं त्रेतायां यजतो मखैः ।
द्वापरे परिचर्यायां कलौ तद् धरि-कीर्तनात्

kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ |
dvāpare paricaryāyāṁ kalau tad dhari-kīrtanāt

The result that was achieved by meditation in Satya-yuga, by sacrifice in Treta-yuga, and by temple worship in Dvapara-yuga, can be obtained in this age of Kali simply by Hari-kirtana.

HBV 11.458

कृष्ण-वर्णं त्विषाकृष्णं साङ्गोपाङ्गास्त्र-पार्षदम् ।
यज्ञैः सङ्कीर्तन-प्रायैर् यजन्ति हि सु-मेधसः

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam |
yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ

In this age of Kali, those who are endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by the performance of sankirtana'yajfia.

HBV 11.459

स्कान्दे च—
महा-भागवता नित्यं कलौ कुर्वन्ति कीर्तनम्

skānde ca—
mahā-bhāgavatā nityaṁ kalau kurvanti kīrtanam

In this age of Kali, exalted personalities are always seen chanting the holy names of Lord Krsna.

HBV 11.460

बृहन्-नारदीये [१.४०.११५] नारदोक्त—
हरेर् नामैव नामैव नामैव मम जीवनम् ।
कलौ नास्त्य् एव नास्त्य् एव नास्त्य् एव गतिर् अन्यथा

bṛhan-nāradīye [1.40.115] nāradoktaṁ—
harer nāmaiva nāmaiva nāmaiva mama jīvanam |
kalau nāsty eva nāsty eva nāsty eva gatir anyathā

Q this age oi Kali, the holy name of Lord Hari, the holy name of Lord lv name of Lord Hari is my life and soul. Apart from the chanting ame of the Lord, there is no alternative, there is no alternative,

HBV 11.461

अतएवोक्तम्—
सकृद् उच्चारयन्त्य् एव हरेर् नाम चिद्-आत्मकम् ।
फल नास्य क्षमो वक्तु सहस्र-वदनो विधिः

ataevoktam—
sakṛd uccārayanty eva harer nāma cid-ātmakam |
phalaṁ nāsya kṣamo vaktuṁ sahasra-vadano vidhiḥ

Even Anantadeva, with His one thousand mouths, and four-headed Bcahma are unable to fully describe the benefit one obtains by chanting, . en once. Lord Han's transcendental holy name.

HBV 11.462

पाद्मोत्तर-खण्डे श्री-रामाष्टोत्तर-शत-नाम-स्तोत्रे श्री-शिवेन—
र-कारादीनि नामानि शृण्वतो देवि जायते ।
प्रीतिर् मे मनसो नित्य राम-नाम-विशङ्कया

pādmottara-khaṇḍe śrī-rāmāṣṭottara-śata-nāma-stotre śrī-śivena—
ra-kārādīni nāmāni śṛṇvato devi jāyate |
prītir me manaso nityaṁ rāma-nāma-viśaṅkayā

names of Lord Ramacandra, which is found in the Padma Purdna) rakdrddini ndmdni srnvato devi jdyate pritir me manaso nityam rdrna-ndma-visankayd o Goddess, I become joyful as soon as I hear a name that begins with the syllable, ra, because I assume that it is

the holy name of Lord Rama.

HBV 11.463

वैष्णव-चिन्तामणौ—
ईशो'ह□ सर्व-जगता□ नाम्ना□ विष्णोर् हि जापकः ।
सत्य□ सत्य□ वदाम्य् एष हरेर् नाम गतिर् नृणाम्

vaiṣṇava-cintāmaṇau—
īśo'haṁ sarva-jagatāṁ nāmnāṁ viṣṇor hi jāpakaḥ |
satyaṁ satyaṁ vadāmy eṣa harer nāma gatir nṝṇām

1 became the controller of the universe simply by chanting the holy names of Lord Visnu. I swear, again and again, that the holy name of Lord Hari is the ultimate goal for one who has attained a human birth.

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HBV 11.464–466

आदि-पुराणे च श्री-कृष्णार्जुन-स□वादे—
श्रद्धया हेलया नाम रटन्ति मम जन्तवः ।
तेषा□ नाम सदा पार्थ वर्तते हृदये मम
न नाम सदृश□ ज्ञान□ न नाम सदृश□ व्रतम् ।
न नाम सदृश□ ध्यान□ न नाम सदृश□ फलम्
न नाम सदृशस् त्यागो न नाम सदृशः शमः ।
न नाम सदृश□ पुण्य□ न नाम सदृशी गतिः

ādi-purāṇe ca śrī-kṛṣṇārjuna-saṁvāde—
śraddhayā helayā nāma raṭanti mama jantavaḥ |
teṣāṁ nāma sadā pārtha vartate hṛdaye mama
na nāma sadṛśaṁ jñānaṁ na nāma sadṛśaṁ vratam |
na nāma sadṛśaṁ dhyānaṁ na nāma sadṛśaṁ phalam
na nāma sadṛśas tyāgo na nāma sadṛśaḥ śamaḥ |
na nāma sadṛśaṁ puṇyaṁ na nāma sadṛśī gatiḥ

that is recorded in the Adi Purdna, these verses appear) sraddhayd helayd noma ratanti mama jantavah tesdrh noma sadd pdrtha vartate hrdaye mama na ndmasadrsam jndnam na ndmasadrsam vratarh na ndma-sadrsarh dhydnam na ndma'Sadrsam phalam na ndmasadrsas tydgo na ndma-sadrsah. samah na ndma-sadrsam punyam na ndma-sadrsi

gatih O Arjuna, I always remember those persons who chant My holy names, whether with faith, or negligently. There is no understanding equal to that possessed by one who chants the holy name, there is no vow equal to the chanting of the holy name, there is no meditation equal to the chanting of the holy name, there is no benefit equal to that which is gained by chanting the holy name, there is no detachment equal to that exhibited by one who always chants the holy name, there is no peace equal to that experienced by one who chants the holy name, there is no piety equal to that attained by one who chants the holy name, and there is no goal of life equal to the chanting of the holy name.

HBV 11.467–469

कि च—
नामैव परमा मुक्तिर् नामैव परमा गतिः ।
नामैव परमा शान्तिर् नामैव परमा स्थितिः
नामैव परमा भक्तिर् नामैव परमा मतिः ।
नामैव परमा प्रीतिर् नामैव परमा स्मृतिः
नामैव कारण जन्तोर् नामैव प्रभुर् एव च ।
नामैव परमाराध्यो नामैव परमो गुरुः

kiṁ ca—
nāmaiva paramā muktir nāmaiva paramā gatiḥ |
nāmaiva paramā śāntir nāmaiva paramā sthitiḥ
nāmaiva paramā bhaktir nāmaiva paramā matiḥ |
nāmaiva paramā prītir nāmaiva paramā smṛtiḥ
nāmaiva kāraṇaṁ jantor nāmaiva prabhur eva ca |
nāmaiva paramārādhyo nāmaiva paramo guruḥ

n e is certainly the supreme goal of life, the holy name certainly awards n r absolute peace, the holy name certainly brings one to the highest state i existence, the holy name is certainly the foremost limb of devotional s m x e . the holy name is certainly develops the brightest intelligence, the . : i~e certainly awards one the supreme form of love of God, the holy : ertainly the best means of remembrance, the holy name is certainly the life and soul of the living entities, the holy name is the only worshipable Lord, and the holy name is the supreme spiritual master.

HBV 11.470–471

किञ्च—
नाम-युक्तान् जनान् दृष्ट्वा स्निग्धो भवति यो नरः ।
स याति परमं स्थानं विष्णुना सह मोदते
तस्मान् नामानि कौन्तेय भजस्व दृढ-मानसः ।
नाम-युक्तः प्रियो'स्माकं नाम-युक्तो भवार्जुन

kiṁ ca—
nāma-yuktān janān dṛṣṭvā snigdho bhavati yo naraḥ |
sa yāti paramaṁ sthānaṁ viṣṇunā saha modate
tasmān nāmāni kaunteya bhajasva dṛḍha-mānasaḥ |
nāma-yuktaḥ priyo'smākaṁ nāma-yukto bhavārjuna

O son of Kunti, one who becomes joyful upon seeing a person who is inclined to chant the holy names of the Lord will also go back to Godhead and enjoy the association of Lord Visnu. Therefore, My advice is that you go on chanting My holy names with firm determination because one who is attached to chanting My holy names is very dear to Me.

HBV 11.472

अथ श्री-भगवन्-नाम-जपस्य स्मरणस्य च ।
श्रवणस्यापि माहात्म्यम् ईषद् भेदाद् विलिख्यते

atha śrī-bhagavan-nāma-japasya smaraṇasya ca |
śravaṇasyāpi māhātmyam iṣad bhedād vilikhyate

17£ SRI HARI'BHAKTI-VILASA sravanasyapi mahatmyarh isdd bheddd vilikhyate Now, we shall discuss the various characteristics of hearing, chanting, and remembering the glories of the holy names of the Lord.

HBV 11.473

विष्णु-रहस्ये श्री-भगवद्-उक्तौ—
सत्यꣳ ब्रवीमि मनुजाः स्वयꣳ ऊर्द्धस्वयꣳ ऊर्ध्व-बाहुर्
यो माꣳ मुकुन्द नरसिꣳह जनार्दनेति ।
जीवन् जपत्य् अनुदिनꣳ मरणे ऋणीव
पाषाण-काष्ठ-सदृशाय ददाम्य् अभीष्टम्

viṣṇu-rahasye śrī-bhagavad-uktau—
satyaṁ bravīmi manujāḥ svayaṁ ūrdvasvayaṁ ūrdhva-bāhur
yo māṁ mukunda narasiṁha janārdaneti |
jīvan japaty anudinaṁ maraṇe ṛṇīva
pāṣāṇa-kāṣṭha-sadṛśāya dadāmy abhīṣṭam

this regard, as recorded in the Visnu'rahasya) satyarh bravimi manujdh svayam urdhva-bahur yo mom mukunda narasirhha jandrdaneti jivan japaty anu-dinam marane rniva pasdna-kastha-sadrsdya dadydmy abhistam O members of human society, I raise My arms and boldly declare that when someone regularly chants My names, saying, "O Mukunda! O Nrsimha! O Janardana!" I feel indebted to him and thus award him his desired goal of life, even if he happens to be dry and hard-hearted, like a piece of wood or stone.

HBV 11.474

काशी-काण्डे अग्नि-बिन्दु-स्तुतौ—
नारायणेति नरकार्णवतारणेति
दामोदरेति मधुहेति चतुर्भुजेति ।
विश्वम्भरेति विरजेति जनार्दनेति
क्वास्तीह जन्म जपताꣳ क्व कृतान्त-भीतिः

kāśī-kāṇḍe agni-bindu-stutau—
nārāyaṇeti narakārṇavatāraṇeti
dāmodareti madhuheti caturbhujeti |
viśvambhareti virajeti janārdaneti
kvāstīha janma japatāṁ kva kṛtānta-bhītiḥ

O Narayana! O deliverer from hellish conditions! O Damodara! O killer of the Madhu demon! O Caturbhuja! O Visvambara! O Viraja! O Janardana!—how can persons who chant these holy names be afraid of re- birth and the abode of Yamaraja?

HBV 11.475

पाद्मे वैशाख-माहात्म्ये [५.९६.८३] यम-ब्राह्मण-स□वादे—
वासुदेव-जपासक्तान् अपि पाप-कृतो जनान् ।
नोपसर्पन्ति तान् विप्र यमदूताश् च दारुणाः

pādme vaiśākha-māhātmye [5.96.83] yama-brāhmaṇa-saṁvāde—
vāsudeva-japāsaktān api pāpa-kṛto janān |
nopasarpanti tān vipra yamadūtāś ca dāruṇāḥ

smtiil people become attached to the chanting of the holy name of Lad Han then they too will be delivered from all obstacles, such as lust; the daxeiutd material miseries; and the wrath of the Yamadutas.

HBV 11.476

बृहद्-विष्णु-पुराणे—
क्व नाक-पृष्ठ-गमन□ पुनर्-आवृत्ति-लक्षणम् ।
क्व जपो वासुदेवेति मुक्ति-बीजम् अनुत्तमम्

bṛhad-viṣṇu-purāṇe—
kva nāka-pṛṣṭha-gamanaṁ punar-āvṛtti-lakṣaṇam |
kva japo vāsudeveti mukti-bījam anuttamam

What comparison can be made between the attainment of heaven, from where one has to return to this world once again, and the chanting of Lord Yasudeva's holy names, which is the only means for liberation?

HBV 11.477

इतिहासोत्तमे—
स्वप्ने'पि नाम-स्मृतिर् आदि-पु□सः
क्षय□ करोत्य् आहित-पाप-राशेः ।
प्रयत्नतः कि□ पुनर् आदि-पु□सः
प्रकीर्तिते नाग्निर् जनार्दनस्य

itihāsottame—
svapne'pi nāma-smṛtir ādi-puṁsaḥ
kṣayaṁ karoty āhita-pāpa-rāśeḥ |
prayatnataḥ kiṁ punar ādi-puṁsaḥ

prakīrtite nāgnir janārdanasya

itihdsottame (In the Itihdsa'Uttama it is stated) svdpne 'pi ndma'Smrtir adi-purhsah ksayarh karoty ahita-pdpa-rdseh prayatnatah kirh punar adi-purhsah praklrtite ndmni jandrdanasya Need it be said that chanting the holy names of Lord Janardana will certainly destroy heaps of sinful reactions when simply by remembering the holy names of the Lord, even while dreaming, all of one's accumulated sinful reactions are eradicated?

I2O SRIHARI-BHAKTI-VILASA

HBV 11.478

लघु-भागवते—
ते स-भाग्या मनुष्येषु कृतार्था नृप निश्चितम् ।
स्मरन्ति ये स्मारयन्ति हरेर् नाम कलौ युगे

laghu-bhāgavate—
te sa-bhāgyā manuṣyeṣu kṛtārthā nṛpa niścitam |
smaranti ye smārayanti harer nāma kalau yuge

o saintly king, those who remember the holy names of Lord Hari and preach the glories of the holy names to others in this age of Kali are certainly to be considered most fortunate.

HBV 11.479

पाद्मे देवहुति-स्तुतौ—
प्रयाणे चाप्रयाणे च यन्-नाम-स्मरणान् नृणाम् ।
सद्यो नश्यति पापौघो नमस् तस्मै चिद्-आत्मने

pādme devahūti-stutau—
prayāṇe cāprayāṇe ca yan-nāma-smaraṇān nṝṇām |
sadyo naśyati pāpaugho namas tasmai cid-ātmane

Godhead, Lord Hari. Simply by remembering His holy names during one's life, or at the time of death, all of one's sinful reactions are immediately vanquished.

HBV 11.480

तत्रैवोत्तर-खण्डे—
यन्-नाम-स्मरणाद् एव पापिनाम् अपि सत्वरम् ।
मुक्तिर् भवति जातूना□ ब्रह्मादीना□ सुदुर्लभा

tatraivottara-khaṇḍe—
yan-nāma-smaraṇād eva pāpinām api satvaram |
muktir bhavati jātūnāṁ brahmādīnāṁ sudurlabhā

By remembering My holy names, even the most sinful people can attain that destination which is rarely achieved, even by the demigods, headed by Brahma.

HBV 11.481–482

ब्रह्म-वैवर्ते—
यद्-अनुध्यानदावाग्नि-दग्ध-कर्म-तृणः पुमान् ।
विशुद्धः पश्यति व्यक्तम् अव्यक्तम् अपि केशवम्
तद् अस्य नाम जीवस्य पतितस्य भवाम्बुधौ ।
हस्तावलम्ब-दानाय प्रवीणो नापरो हरेः

brahma-vaivarte—
yad-anudhyānadāvāgni-dagdha-karma-tṛṇaḥ pumān |
viśuddhaḥ paśyati vyaktam avyaktam api keśavam
tad asya nāma jīvasya patitasya bhavāmbudhau |
hastāvalamba-dānāya pravīṇo nāparo hareḥ

_ -_ -..-. z:?--- ot truitive activities are burnt to ashes. The chanting ---_:. . :\ mes : the Lord is rhe only means of deliverance for those who • e 11^1 1 into the ocean of material existence. It is a fact that there is no * to be liberated from material bondage other than by chanting the holy • m r of Lord Hari.

HBV 11.483

जावालि-स॰हितायाम्—
हरेर् नाम पर॰ जप्य॰ ध्येय॰ गेय॰ निरन्तरम् ।
कीर्तनीय॰ च बहुधा निर्वृतीर् बहुधेच्छता

jāvāli-saṁhitāyām—
harer nāma paraṁ japyaṁ dhyeyaṁ geyaṁ nirantaram |
kīrtanīyaṁ ca bahudhā nirvṛtīr bahudhecchatā

Those who are always on the lookout for varieties of material enjoyment ; continuously chant, meditate upon, and glorify the holy names of Lord Hari.

HBV 11.484

बृहन्-नारदीये श्री-नारदोक्तौ—
यन्-नाम-श्रवणेनापि महा-पातकिनो'पि ये ।
पावनत्व॰ प्रपद्यन्ते कथ॰ स्तोष्यामि खिन्न-धीः

bṛhan-nāradīye śrī-nāradoktau—
yan-nāma-śravaṇenāpi mahā-pātakino'pi ye |
pāvanatvaṁ prapadyante kathaṁ stoṣyāmi khinna-dhīḥ

How can an unintelligent person like me glorify the Lord's holy names which, simply by hearing, even the most sinful people are purified.

HBV 11.485

इतिहासोत्तमे—
श्रुत॰ सङ्कीर्तित॰ वापि हरेर् आश्चर्य-कर्मणः ।
दहत्य् एना॰सि सर्वाणि प्रसङ्गात् किम् उ भक्तितः

itihāsottame—
śrutaṁ saṅkīrtitaṁ vāpi harer āścarya-karmaṇaḥ |
dahaty enāṁsi sarvāṇi prasaṅgāt kim u bhaktitaḥ

When all sinful reactions are burnt to ashes simply by hearing or chanting the holy names of Lord Hari, whose activities are most wonderful then what can be said about the benefit one receives by hearing and chanting His holy names in pure devotion?

HBV 11.486

न हि भगवन्न् अघटितम् इद
त्वद्-दर्शनान् नृणाम् अखिल-पाप-क्षयः ।
यन्-नाम सकृच् छ्रवणात्
पुक्कशो'पि विमुच्यते साक्षात् इति ।

na hi bhagavann aghaṭitam idaṁ
tvad-darśanān nṛṇām akhila-pāpa-kṣayaḥ |
yan-nāma sakṛc chravaṇāt
pukkaśo'pi vimucyate sākṣāt iti |

My Lord, it is not impossible for one to be immediately freed from all material contamination by seeing You. Not to speak of seeing You personally, merely by hearing the holy name of Your Lordship only once, even candalas, men of the lowest class, are freed from all material contamination. Under the circumstances, who will not be freed from material contamination simply by seeing You?

HBV 11.487

श्रीमन्-नाम्ना च सर्वेषा माहात्म्येषु समेष्व् अपि ।
कृष्णस्यैवावतारेषु विशेषः को'पि कस्यचित्

śrīman-nāmnāṁ ca sarveṣāṁ māhātmyeṣu sameṣv api |
kṛṣṇasyaivāvatāreṣu viśeṣaḥ ko'pi kasyacit

Although the glories of all the holy names of the Supreme Lord are unlimited, still, among all the names of His incarnations, the name, Krsna, has special significance.

HBV 11.488

ब्रह्माण्ड-पुराणे श्री-कृष्णाष्टोत्तर-शत-नाम-माहात्म्ये—
सहस्र-नाम्ना पुण्याना त्रिर्-आवृत्त्या तु यत् फलम् ।
एकावृत्त्या तु कृष्णस्य नामैक तत् प्रयच्छति

brahmāṇḍa-purāṇe śrī-kṛṣṇāṣṭottara-śata-nāma-māhātmye—
sahasra-nāmnāṁ puṇyānāṁ trir-āvṛttyā tu yat phalam |
ekāvṛttyā tu kṛṣṇasya nāmaikaṁ tat prayacchati

Lord Krsna that is found in the Brahmdnda Pur ana, it is stated) sahasra-ndmndrh punydndm trir dvrttya tu yat phalam ekdvrttya tu krsnasya ndrrmikarh tat prayacchati The

benefit obtained by reciting the thousand names of Lord Visnu can be obtained simply by reciting the holy name of Sri Krsna just once.

HBV 11.489–490

इद किरीटी स जप्य जयी पाशुपतास्त्र-भाक् ।
कृष्णस्य प्राण-भूतः सन् कृष्ण सारथिम् आप्तवान्
किम् इद बहुना श सन् मानुषानन्द-निर्भरः ।
ब्रह्मानन्दम् अवाप्यान्ते कृष्ण-सायुज्यम् आप्नुयात्

idaṁ kirīṭī saṁjapya jayī pāśupatāstra-bhāk |
kṛṣṇasya prāṇa-bhūtaḥ san kṛṣṇaṁ sārathim āptavān
kim idaṁ bahunā śaṁsan mānuṣānanda-nirbharaḥ |
brahmānandam avāpyānte kṛṣṇa-sāyujyam āpnuyāt

By chanting the holy names of Krsna, Arjuna acquired the Pasupata weapon and became a very dear friend of the Lord and thereby was able ID engage Him as his charioteer. Simply by chanting the holy names of Lord Krsna, one become merged in an ocean of transcendental ecstasy and ultimately, attains His association in the spiritual sky.

HBV 11.491

वाराहे च श्री-माथुर-माहात्म्ये—
तत्र गुह्यानि नामानि भविष्यन्ति मम प्रिये ।
पुण्यानि च पवित्राणि स सार-च्छेदनानि च

vārāhe ca śrī-māthura-māhātmye—
tatra guhyāni nāmāni bhaviṣyanti mama priye |
puṇyāni ca pavitrāṇi saṁsāra-cchedanāni ca

«3 SRI HARI-BHAKTI-VILASA O dear one, in My pastimes as Krsna, My most confidential holy names will be most auspicious, supremely purifying, and the deliverer of the conditioned souls from material existence.

HBV 11.492–493

द्वारका-माहात्म्ये प्रह्लाद-बलि-स□वादे—
अतीताः पुरुषाः सप्त भविषाश् च चतुर्दश ।
नरस् तारयते सर्वान् कलौ कृष्णेति कीर्तनात्
कृष्ण कृष्णेति कृष्णेति स्वपन् जाग्रद् व्रज□स् तथा ।
यो जल्पति कलौ नित्य□ कृष्ण-रूपी भवेद् धि सः

dvārakā-māhātmye prahlāda-bali-saṁvāde—
atītāḥ puruṣāḥ sapta bhaviṣāś ca caturdaśa |
naras tārayate sarvān kalau kṛṣṇeti kīrtanāt
kṛṣṇa kṛṣṇeti kṛṣṇeti svapan jāgrad vrajaṁs tathā |
yo jalpati kalau nityaṁ kṛṣṇa-rūpī bhaved dhi saḥ

recorded in the Dvdraka Mdhdtmya, this verse appears) amah purusah sapta bhavisyds ca caturdasa naras tdrayate sarvdn kalau krsneti'kirtandt krsna-krsneti krsneti svapan jdgrad vrajarhs tathd yo jalpati kalau nityarh krsiw-rupi bhaved dhi sah Those who chant the holy name of Lord Krsna in this dangerous age of Kali will deliver seven past generations of their family, as well as fourteen future generations. In this age of Kali, one who, while awake or while dreaming, chants, "Krsna! Krsna!" becomes situated on the same platform as the Lord.

HBV 11.494

ब्रह्म-वैवर्ते—
हनन् ब्राह्मणम् अत्यन्त□ कामतो वा सुरा□ पिबन् ।
कृष्ण कृष्णेत्य् अहो-रात्र□ सङ्कीर्त्य शुचिताम् इयात्

brahma-vaivarte—
hanan brāhmaṇam atyantaṁ kāmato vā surāṁ piban |
kṛṣṇa kṛṣṇety aho-rātraṁ saṅkīrtya śucitām iyāt

Even if someone had killed a brdhmana, or habitually drank wine, if he chants, "Krsna! Krsna! throughout the day and night, he will become purified.

HBV 11.495

विष्णु-धर्मे—
कृष्णेति मङ्गल□ नाम यस्य वाचि प्रवर्तते ।
भस्मीभवन्ति राजेन्द्र महा-पातक-कोटयः

viṣṇu-dharme—
kṛṣṇeti maṅgalaṁ nāma yasya vāci pravartate |
bhasmībhavanti rājendra mahā-pātaka-koṭayaḥ

o ruler of men, when one utters the most auspicious holy name, Krsna, afl his countless sinful reactions are burnt to ashes.

HBV 11.496

नारसि□हे श्री-भगवद्-उक्तौ—
कृष्ण कृष्णेति कृष्णेति यो मा□ स्मरति नित्यशः ।
जल□ भित्त्वा यथा पद्म□ नरकाद् उद्धराम्य् अहम्

nārasiṁhe śrī-bhagavad-uktau—
kṛṣṇa kṛṣṇeti kṛṣṇeti yo māṁ smarati nityaśaḥ |
jalaṁ bhittvā yathā padmaṁ narakād uddharāmy aham

1 personally deliver from a hellish condition of life one who constantly remembers Me by chanting My holy name, "Krsna! Krsna! Krsna!" He is zeiivered from material existence just as a lotus flower emerges from the -ater.

HBV 11.497

गारुडे पाद्मे च—
स□सार-सर्प-स□दष्ट□ नष्ट-चेष्टैक-भेषजम् ।
कृष्णेति वैष्णव□ मन्त्र□ श्रुत्वा मुक्तो भवेन् नरः

gāruḍe pādme ca—
saṁsāra-sarpa-saṁdaṣṭaṁ naṣṭa-ceṣṭaika-bheṣajam |
kṛṣṇeti vaiṣṇavaṁ mantraṁ śrutvā mukto bhaven naraḥ

One who has lost his original consciousness due to being bitten by a poisonous snake in the form of material existence can be relieved of his distress simply by hearing the Vaisnava mantra, Krsna, which is the only remedy for the diseased condition of material life.

HBV 11.498

प्रभास-पुराणे—
नाम्ना मुख्यतर नाम कृष्णाख्य मे परन्तप ।
प्रायश्चित्तम् अशेषाणा पापाना मोचक परम्

prabhāsa-purāṇe—
nāmnāṁ mukhyataraṁ nāma kṛṣṇākhyaṁ me parantapa |
prāyaścittam aśeṣāṇāṁ pāpānāṁ mocakaṁ param

Narada Muni and Kusadhvaja that is found in the Prabhasa Purdna) ndmndrh mukhyatararh ndma krsiydkhyarh me parantapa prdyascittam asesdndrh pdpdndrh mocakarh param O vanquisher of the enemies, among all My holy names, the name, Krsna, is the foremost. This holy name is the best means of atonement for even unlimited sinful activities, and it is the giver of liberation.

HBV 11.499

पाद्मे—
यत्र यत्र स्थितो वापि कृष्ण-कृष्णेति कीर्तयेत् ।
सर्व-पाप-विशुद्धात्मा स गच्छेत् परमा गतिम्

pādme—
yatra yatra sthito vāpi kṛṣṇa-kṛṣṇeti kīrtayet |
sarva-pāpa-viśuddhātmā sa gacchet paramāṁ gatim

Wherever one may be, if he somehow chants, "Krsna! Krsna!", he will immediately become freed from all sinful reactions and achieve the highest goal of life.

HBV 11.500

विष्णु-धर्मोत्तरे श्री-कृष्ण-सहस्र-नाम-स्तोत्रे—
बल्लवी-कान्त किꣳ तैस् तैर् उपायैः कृष्ण-नाम ते ।
किन्तु जिह्वाग्रगꣳ जाग्रन् निरुन्धे हि महा-भयम्

viṣṇu-dharmottare śrī-kṛṣṇa-sahasra-nāma-stotre—
ballavī-kānta kiṁ tais tair upāyaiḥ kṛṣṇa-nāma te |
kintu jihvāgragaṁ jāgran nirundhe hi mahā-bhayam

is recorded in the Visnu'dharmottara, this verse appears) ballavi-kdnta kirn tais tair updyaih krsna-ridma te kintu jihvdgragam jdgran niruddhe hi mahdbhayam O beloved Lord of the gopis, what is the use of performing fruitive activities and cultivating knowledge? If Your holy name, Krsna, remains present on my tongue then where is the fear of material existence?

HBV 11.501

तत्रैवान्यत्र—
सत्यꣳ ब्रवीमि ते शम्भो गोपनीयम् इदꣳ मम ।
मृत्यु-सꣳजीवनीꣳ नाम कृष्णाख्याम् अवधारय

tatraivānyatra—
satyaṁ bravīmi te śambho gopanīyam idaṁ mama |
mṛtyu-saṁjīvanīṁ nāma kṛṣṇākhyām avadhāraya

xadeva. I am telling you the truth—the holy name of Krsna is E confidential. Know for certain that this holy name can bring a dead man back to life.

HBV 11.502

भारत-विभागे—
कृष्णः कृष्णः कृष्ण इत्य् अन्त-काले
जल्पन् जन्तुर् जीवितꣳ यो जहाति ।
आद्यः शब्दः कल्पते तस्य मुक्त्यै
व्रीडा-नम्रौ तिष्ठतो'न्यावृणस्थौ

bhārata-vibhāge—
kṛṣṇaḥ kṛṣṇaḥ kṛṣṇa ity anta-kāle
jalpan jantur jīvitaṁ yo jahāti |

ādyaḥ śabdaḥ kalpate tasya muktyai
vrīḍā-namrau tiṣṭhato'nyāvṛṇasthau

One who, at the time of death, chants the holy name, "Krsna! Krsna! .ill not have to chant any other holy name to be delivered. Among 11 the names of the Lord, the name, Krsna, is sufficient for liberation. In .act, the other holy names of the Lord feel embarrassed, like an unemployed - _:: r. who has no work.

HBV 11.503

अन्यत्रापि—
नाम चिन्तामणिः कृष्णश् चैतन्य-रस-विग्रहः ।
पूर्णः शुद्धो नित्य-मुक्तो'भिन्नत्वान् नाम-नामिनोः

anyatrāpi—
nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ |
pūrṇaḥ śuddho nitya-mukto'bhinnatvān nāma-nāminoḥ

The holy name of Krsna is transcendentally blissful. It bestows all spiritual benedictions, for it is Krsna Himself, the reservoir of all pleasure. Krsna's name is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Krsna Himself. Since Krsna's name is not contaminated by the material qualities, there is no question of its being involved with maya. Krsna's name is always

*-, SRI HARI-BHAKTI-VILASA

liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Krsna and Krsna Himself are identical.

HBV 11.504

तेभ्यो नमो'स्तु भव-वारिधि-जीर्ण-पङ्क-
स□मग्न-मोक्षण-विचक्षण-पादुकेभ्यः ।
कृष्णेति वर्ण-युगल□ श्रवणेन येषा□
आनन्दथूर्भवति नर्तित-रोम-वृन्दः

tebhyo namo'stu bhava-vāridhi-jīrṇa-paṅka-
saṁmagna-mokṣaṇa-vicakṣaṇa-pādukebhyaḥ |
kṛṣṇeti varṇa-yugalaṁ śravaṇena yeṣāṁ
ānandathūrbhavati nartita-roma-vṛndaḥ

I offer my respectful obeisances unto the lotus feet of the devotees who are capable of lifting up the fallen conditioned souls who are entangled in to the mire of material existence, who shed incessant tears of love while hearing the two syllables, Krsna, and whose hair stands on end while listening to the holy name of the Lord.

HBV 11.505

तद् अश्म-सार हृदय बतेद
यद् गृह्यमाणैर् हरि-नाम-धेयैः ।
न विक्रियेताथ यदा विकारो
नेत्रे जल गात्र-रुहेषु हर्षः

tad aśma-sāraṁ hṛdayaṁ batedaṁ
yad gṛhyamāṇair hari-nāma-dheyaiḥ |
na vikriyetātha yadā vikāro
netre jalaṁ gātra-ruheṣu harṣaḥ

Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes, and the hairs stand on end.

HBV 11.506

इतिहासोत्तमे च—
नाम्नि सङ्कीर्तिते विष्णोर् यस्य पुसो न जायते ।
सरोम-पुलक गात्र स भवेत् कुलिशोपमः

itihāsottame ca—
nāmni saṅkīrtite viṣṇor yasya puṁso na jāyate |
saroma-pulakaṁ gātraṁ sa bhavet kuliśopamaḥ

One whose hair does not stand on end while chanting the holy names of Lord Krsna possesses a heart that is as hard as a thunderbolt.

HBV 11.507–508

नाम-सङ्कीर्तनाज् जात□ पुण्य□ नोपचयन्ति ये ।
नाना-व्याधि-समायुक्ताः श्त-जन्मसु ते नराः
सा हानिस् तन् महच् छिद्र□ स मोहः स च विभ्रमः ।
यन्-मुहुर्त□ क्षण□ वापि वासुदेवो न चिन्त्यते

nāma-saṅkīrtanāj jātaṁ puṇyaṁ nopacayanti ye |
nānā-vyādhi-samāyuktāḥ śata-janmasu te narāḥ
sā hānis tan mahac chidraṁ sa mohaḥ sa ca vibhramaḥ |
yan-muhūrtaṁ kṣaṇaṁ vāpi vāsudevo na cintyate

kdtydyana sarhhitdydm (In the Katydyana Samhitd it is stated) noma sankirttanaj jdtarh punyarh nopa cayanti ye ndndvyddhi samdyuktdh sata janmasu te narah sd hdnis tan mahacchidrarh sa mohah sa ca vibhramah yan muhurttarh ksanarh vdpi vdsudevarh na klrttayet Those who do not take advantage of the congregational chanting of :he Lord's holy names will suffer from various diseases in the next hundreds of lives. Any time that is not spent chanting the holy names of the Lord is a waste, harmful, and causes illusion. In other words, if one does not utilize every moment chanting the holy names of the Lord—his life is spent in vain.

HBV 11.509

अवमत्य च ये यान्ति भगवत्-कीर्तन□ नराः ।
ते यान्ति नरक□ घोर□ तेन पापेन कर्मणा

avamatya ca ye yānti bhagavat-kīrtanaṁ narāḥ |
te yānti narakaṁ ghoraṁ tena pāpena karmaṇā

Vaisakha'tnahatmya section of the Padma Purdna, this verse appears) avamatya ca ydnti bhagavat kirttanarh nardh te ydnti narakarh ghorarh tena pdpena karmmnd Those who ignore the chanting of the Lord's holy names and go elsewhere to utilize their time in another way will enter the darkest regions of hell as a result of their sinful mentality.

HBV 11.510–512

श्रुतयः—
ॐ आस्य जानन्तो नाम चिद् विविक्तन्
महस् ते विष्णो सुमतिꣳ भजामहे
ओꣳ तत् सत् ओꣳ पदꣳ देवस्य नमसा
व्यन्तः श्रवस्य् अवश्रव आपन्नम् ऋक्तम् ।
नामानि चिद् दधिरे यज्ञियन्ति
भद्रायान्ते रणयन्तः सन्दृष्टौ
ओꣳ तम् उ स्तोतारः पूर्वꣳ यथाविद
ऋतस्य गर्भꣳ जनुषा पिपर्तन ।
आस्य जानन्तो नाम चिद् विविक्तन्
महस् ते विष्णो सुमतिꣳ भजामहे

śrutayaḥ—
om āsya jānanto nāma cid viviktan
mahas te viṣṇo sumatiṁ bhajāmahe
oṁ tat sat oṁ padaṁ devasya namasā
vyantaḥ śravasy avaśrava āpannam ṛktam |
nāmāni cid dadhire yajñiyanti
bhadrāyānte raṇayantaḥ sandṛṣṭau
oṁ tam u stotāraḥ pūrvaṁ yathāvida
ṛtasya garbhaṁ januṣā pipartana |
āsya jānanto nāma cid viviktan
mahas te viṣṇo sumatiṁ bhajāmahe

O Lord Visnu, we worship Your holy name, which has a transcendental form of pure knowledge, which is self-manifested, and which is the most sought after entity in this world. O supremely worshipable Lord, we offer our unlimited obeisances at Your lotus feet. Simply by hearing the glories of Your holy name, devotees can attain eternal fame and liberation. Those who have accepted the worship of Your lotus feet as the goal of their lives fully engage in chanting Your holy names to achieve Your direct association. Although it is said that one should make his life successful by glorifying whatever he may have heard about Lord Krsna, the complete whole, we are unable to do this because we do not know how to offer prayers in the prescribed manner. Thus we have concluded that it is our utmost duty to simply chant His holy names.

HBV 11.513

ईदृशे नाम-माहात्म्ये श्रुति-स्मृति-विनिश्चिते ।
कल्पयन्त्य् अर्थ-वाद ये यान्ति घोर-यातनाम्

īdṛśe nāma-māhātmye śruti-smṛti-viniścite |
kalpayanty artha-vādaṁ ye yānti ghora-yātanām

Those who interpret the glories of the holy names that are ascertained by sruti and smrti, or think that they are imagination, will suffer terrible punishment in hell.

ELEVENTH VILAS A ^Q

HBV 11.514

श्री-कात्यायन-स हितायाम्—
अर्थ-वाद हरेर् नाम्नि सम्भावयति यो नरः ।
स पापिष्ठो मनुष्याणा निरये पतन्ति स्फुटम्

śrī-kātyāyana-saṁhitāyām—
artha-vādaṁ harer nāmni sambhāvayati yo naraḥ |
sa pāpiṣṭho manuṣyāṇāṁ niraye patanti sphuṭam

of the holy names are an exaggeration) kdtydyana sarhhitdydm (In the Katydyana Samhita it is stated) arthavddam harer ndmni sambhdvayati yo narah sa pdpistho manusydndrh niraye patati sphutam A sinful person who considers the glories of the holy names of Lord Hari to be imagination will certainly traverse the path to hell.

HBV 11.515

यन्-नाम-कीर्तन-फल विविध निशम्य
न श्रद्दधाति मनुते यद् उतार्थ-वादम् ।
यो मानुषस् तम् इह दुःख-चये क्षिपामि
स सार-घोर-विविधार्ति-निपीडिताङ्गम्

yan-nāma-kīrtana-phalaṁ vividhaṁ niśamya
na śraddadhāti manute yad utārtha-vādam |
yo mānuṣas tam iha duḥkha-caye kṣipāmi
saṁsāra-ghora-vividhārti-nipīḍitāṅgam

I sarhsdra ghora vividhdrtti nipiditdngam Unto those who do not believe in the results of chanting the holy names ot the Lord that are described in the revealed scriptures, but rather consider them to be an exaggeration, I personally inflict upon them various sufferings and throw them into the ocean of miseries in this material world.

HBV 11.516–517

जैमिनि-स□हिताया□ च—
श्रुति-स्मृति-पुराणेषु नाम-माहात्म्य-वाचिषु ।
ये'र्थ-वाद इति ब्रूयुर् न तेषा□ निरय-क्षयः
तस्मि□श् च भगवन्-नाम्नि जगद्-एकोपकारिणि ।
विश्वैक-सेव्ये मतिमान् अपराधान् विवर्जयेत्

jaimini-saṁhitāyāṁ ca—
śruti-smṛti-purāṇeṣu nāma-māhātmya-vāciṣu |
ye'rtha-vāda iti brūyur na teṣāṁ niraya-kṣayaḥ
tasmiṁś ca bhagavan-nāmni jagad-ekopakāriṇi |
viśvaika-sevye matimān aparādhān vivarjayet

Those who consider the statements of the sruti, smrti and Purdnas that praise the glories of the holy name to be imagination will suffer unlimitedly in hell. Therefore, every intelligent person must be careful about committing offenses against the chanting of the holy names, which are the only benefactor of all conditioned souls and the only object worthy of service for all classes of men.

HBV 11.518–520

सर्वापराध-कृद् अपि मुच्यते हरि-स□श्रयात्
हरेर् अप्य् अपराधान् यः कुर्याद् द्विपद-पा□सवः ।
नामाश्रयः कदाचित् स्यात् तरत्य् एव स नामतः
नाम्नो'पि सर्व-सुहृदो ह्य् अपराधात् पतत्य् अधः

sarvāparādha-kṛd api mucyate hari-saṁśrayāt
harer apy aparādhān yaḥ kuryād dvipada-pāṁsavaḥ |
nāmāśrayaḥ kadācit syāt taraty eva sa nāmataḥ
nāmno'pi sarva-suhṛdo hy aparādhāt pataty adhaḥ

which are found in the Padma Purdna) sarvvdparddha krdapi mucyate harisarhsrayah harer api aparddhan yah kuryydt dvipada pdrhsanah ndmdsrayah kaddcit syatta ratyeva sa ndmatah ndmno'pi sarwasuhrdo hyaparddhdt patatyadhah If a most sinful person takes

shelter of the lotus feet of Lord Hari then he can become freed from all of his sinful reactions. If a person who is the lowest among mankind and had committed offenses at the lotus feet of Lord Hari takes shelter of the Lord's holy names, he can become freed from these offenses. Therefore, where is the doubt that if a person commits offenses at the lotus feet of the holy name, he will certainly be degraded to a hellish condition of life?

HBV 11.521–524

सता□ निन्दा नाम्नः परमम् अपराध□ वितनुते
यतः ख्याति□ यात□ कथम् उ सहते तद्-विगर्हाम् ।
शिवस्य श्री-विष्णोर् य इह गुण-नामादि-सकल□
धिया भिन्न□ पश्येत् स खलु हरि-नामाहित-करः
गुरोर् अवज्ञा श्रुति-शास्त्र-निन्दन□
तथार्थ-वादो हरि-नाम्नि कल्पनम् ।
नाम्नो बलाद् यस्य हि पाप-बुद्धिर्
न विद्यते तस्य यमैर् हि शुद्धिः
धर्म-व्रत-त्याग-हुतादि-सर्व-
शुभ-क्रिया-साम्यम् अपि प्रमादः ।
अश्रद्दधाने विमुखे'प्य् अशृण्वति
यश् चोपदेशः शिव-नामापराधः
श्रुते'पि नाम-माहात्म्ये यः प्रीति-रहितो'धमः ।
अह□-ममादि-परमो नाम्नि सो'प्य् अपराध-कृत्

satāṁ nindā nāmnaḥ paramam aparādhaṁ vitanute
yataḥ khyātiṁ yātaṁ katham u sahate tad-vigarhām |
śivasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalaṁ
dhiyā bhinnaṁ paśyet sa khalu hari-nāmāhita-karaḥ
guror avajñā śruti-śāstra-nindanaṁ
tathārtha-vādo hari-nāmni kalpanam |
nāmno balād yasya hi pāpa-buddhir
na vidyate tasya yamair hi śuddhiḥ
dharma-vrata-tyāga-hutādi-sarva-
śubha-kriyā-sāmyam api pramādaḥ |
aśraddadhāne vimukhe'py aśṛṇvati
yaś copadeśaḥ śiva-nāmāparādhaḥ
śrute'pi nāma-māhātmye yaḥ prīti-rahito'dhamaḥ |
ahaṁ-mamādi-paramo nāmni so'py aparādha-kṛt

1. To blaspheme the devotees who have dedicated their lives for pi ragating the holy names of the Lord. 2. To consider the names of the demigods to be equal to or independent to the holy name of Lord Visnu. 3. To disobey the orders of the spiritual master. 4. To blaspheme the Vedic literatures, or literatures in pursuance of the Vedic version. 5. To consider the glories of the holy name to be imagination. 6. To give some interpretation on the holy name of the Lord. 7. To commit sinful activities on the strength of the holy name of the Lord. 8. To consider pious activities to be equal to the chanting of the holy name of the Lord. 9. To instruct faithless persons about the glories of the holy name. 10. To maintain material attachment, even after receiving so many instructions in this regard, considering the material body to be "me," and everything in relation to the body as, "mine".

HBV 11.525

जाते नामापराधे'पि प्रमादेन कथञ्चन ।
सदा सङ्कीर्तयन् नाम तद्-एक-शरणो भवेत्

jāte nāmāparādhe'pi pramādena kathañcana |
sadā saṅkīrtayan nāma tad-eka-śaraṇo bhavet

If, due to carelessness, or any other reason, one commits an offense at the lotus feet of the holy name one must take complete shelter of the holy name and continue chanting without cessation.

14? SRIHARI-BHAKTI-VILASA

HBV 11.526

उक्त च तेनैव तत्र—
नामापराध-युक्ताना नामान्य् एव हरन्त्य् अघम् ।
अविश्रान्त-प्रयुक्तानि तान्य् एवार्थ-कराणि च

uktaṁ ca tenaiva tatra—
nāmāparādha-yuktānāṁ nāmāny eva haranty agham |
aviśrānta-prayuktāni tāny evārtha-karāṇi ca

The holy names alone can destroy the offenses one commits at the lotus feet of the holy name. If one continues to chant the holy names of the Lord, by the mercy of the holy names, he may become freed from all offenses and ultimately achieve life's ultimate goal.

HBV 11.527

नामैक यस्य वाचि स्मरण-पथ-गत श्रोत्र-मूल गत वा
शुद्ध वाशुद्ध-वर्ण व्यवहित-रहित तारयत्य् एव सत्यम् ।
तच् चेद् देह-द्रविण-जनता-लोभ-पाषण्ड-मध्ये
निक्षिप्त स्यान् न फल-जनक शीघ्रम् एवात्र विप्र

nāmaikaṁ yasya vāci smaraṇa-patha-gataṁ śrotra-mūlaṁ gataṁ vā
śuddhaṁ vāśuddha-varṇaṁ vyavahita-rahitaṁ tārayaty eva satyam |
tac ced deha-draviṇa-janatā-lobha-pāṣaṇḍa-madhye
nikṣiptaṁ syān na phala-janakaṁ śīghram evātra vipra

It is a fact that if a person chants even one holy name of Lord Hari, or hears one holy name, whether he utters the holy names correctly or incorrectly, the holy name will nevertheless deliver him. Still, he may not immediately obtain the principal fruit of chanting the holy names of the Lord. If the holy name is chanted by atheists, who are simply interested in the gratification of their bodies, wealth, and family members, it will eventually bear fruit, but not immediately.

HBV 11.528

मह्मिनाम् अपि यन्-नाम्नः पार गन्तुम् अनीश्वरः ।
मनवो'पि मुनीद्राश् च कथ क्षुण्ण-धीर् भजे इति ।

mahmināṁ api yan-nāmnaḥ pāraṁ gantum anīśvaraḥ |
manavo'pi munīdrāś ca kathaṁ kṣuṇṇa-dhīr bhaje iti |

as found in the Brhan'tidradiya Purdna) mahirnndmapi yanndmnah pdrarh gantumanisvardh

14: manavo'pi munindrasca katharh tarn ksurmddhir bhaje How can a less intelligent person like me chant the holy names of the Lord, whose glories cannot be estimated even by exalted personalities, such as Manu and other foremost sages?

HBV 11.529

इत्थ श्री-कृष्ण-पादाब्जे भक्तिः कार्या सदा बुधैः ।
सा च तस्य प्रसादेन महा-पुण्यात् प्रजायते

itthaṁ śrī-kṛṣṇa-pādābje bhaktiḥ kāryā sadā budhaiḥ |
sā ca tasya prasādena mahā-puṇyāt prajāyate

In this way, learned devotees execute devotional service at the lotus feet of Lord Krsna. It is not easy to obtain the stage of pure devotional service. Only by the piety that one had accumulated since many births, and by the mercy of Krsna, pure devotional service is awakened within the heart.

HBV 11.530

न ह्य् अपुण्यवता लोके मूढाना कुटिलात्मनाम् ।
भक्तिर् भवति गोविन्दे स्मरण कीर्तन तथा

na hy apuṇyavatāṁ loke mūḍhānāṁ kuṭilātmanām |
bhaktir bhavati govinde smaraṇaṁ kīrtanaṁ tathā

People whose hearts are full of deceit, who are foolish, and who are miscreants, do not develop devotional service at the lotus feet of Govinda. What to speak of this, they are not even qualified to remember or chant the holy names of the Lord.

HBV 11.531

निमिष निमिषार्ध वा मर्त्यानाम् इह नारद ।
नादग्धाशेष-पापाना भक्तिर् भवति केशवे

nimiṣaṁ nimiṣārdhaṁ vā martyānām iha nārada |
nādagdhāśeṣa-pāpānāṁ bhaktir bhavati keśave

,44 SRIHARI-BHAKTI-VILASA nadagdha sesa pdpdnarh bhaktir bhavati kesave O Narada, those whose practically unlimited sinful reactions have not yet been burnt to ashes cannot render devotional service to Lord Kesava, even for a moment, or a fraction of a moment.

HBV 11.532

योग-वाशिष्ठे—
जन्मान्तर-सहस्रेषु तपो-ज्ञान-समाधिभिः ।
नराणाꣳ क्षीण-पापानाꣳ कृष्णे भक्तिः प्रजायते

yoga-vāśiṣṭhe—
janmāntara-sahasreṣu tapo-jñāna-samādhibhiḥ |
narāṇāṁ kṣīṇa-pāpānāṁ kṛṣṇe bhaktiḥ prajāyate

Only those who have exhausted their sinful reactions by performing austerities, cultivating knowledge, and absorbing their minds in samadhi, over a period of hundreds of lifetimes, are able to develop pure devotional service to Lord Krsna.

HBV 11.533

आदि-वाराहे—
जन्मान्तर-सहस्रेषु समाराध्य वृष-ध्वजम् ।
वैष्णवत्वꣳ लभेद् धीमान् सर्व-पाप-क्षये सति

ādi-vārāhe—
janmāntara-sahasreṣu samārādhya vṛṣa-dhvajam |
vaiṣṇavatvaṁ labhed dhīmān sarva-pāpa-kṣaye sati

A learned person who has become freed from all kinds of sinful reactions by worshiping Lord Siva, who rides on his bull carrier, over a duration of thousands of lifetimes, can become a Vaisnava.

HBV 11.534

जन्म-कोटि-सहस्रेषु पुण्यꣳ यैः समुपार्जितम् ।
तेषाꣳ भक्तिर् भवेच् छुद्धा देव-देवे जनार्दने

janma-koṭi-sahasreṣu puṇyaṁ yaiḥ samupārjitam |
teṣāṁ bhaktir bhavec chuddhā deva-deve janārdane

in the Brhari'naradiya Purana, this verse appears) janmakortisahasresu punyarh yaih samupdrjjitam tesam bhaktir bhavecchuddhd deva deve jandrddane

J Only those who have accumulated piety during their previous thousands of millions of lifetimes can achieve pure devotional service to Janardana, the Lord oi the demigods.

HBV 11.535

सुलभ जाह्नवी-स्नान तथैवातिथि-पूजनम् ।
सुलभाः सर्व-यज्ञाश् च विष्णु-भक्तिः सुदुर्लभा

sulabhaṁ jāhnavī-snānaṁ tathaivātithi-pūjanam |
sulabhāḥ sarva-yajñāś ca viṣṇu-bhaktiḥ sudurlabhā

In this world, bathing in the Ganges and serving guests are commonly seen. Even the performance of various kinds of sacrifice is not difficult to witness but pure devotional service to Lord Visnu is extremely rare.

HBV 11.536

गङ्गाया मरण चैव दृढा भक्तिश् च केशवे ।
ब्रह्म-विद्या-प्रबोधश् च नाल्पस्य तपसः फलम्

gaṅgāyāṁ maraṇaṁ caiva dṛḍhā bhaktiś ca keśave |
brahma-vidyā-prabodhaś ca nālpasya tapasaḥ phalam

Relinquishing one's body in the Ganges, developing pure devotional service unto Lord Kesava, and realization of the Absolute Truth are not the results of an insignificant penance.

HBV 11.537

अगस्त्य-स हितायाम्—
व्रतोपवास-नियमैर् जन्म-कोट्याप्य् अनिष्ठितेः ।
यज्ञैश् च विविधैः सम्यग् भक्तिर् भवति केशवे

agastya-saṁhitāyām—
vratopavāsa-niyamair janma-koṭyāpy aniṣṭhiteḥ |
yajñaiś ca vividhaiḥ samyag bhaktir bhavati keśave

Only those persons become qualified to execute pure devotional service to Lord Kesava who have been observing vows, fasting, following scriptural rules and regulations, and performing various sacrifices for their previous millions of lives.

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HBV 11.538–539

दिवस॰ दिवसार्ध॰ वा मुहुर्त॰ चैकम् एव वा ।
नाशाच् चाशेष-पापस्य भक्तिर् भवति केशवे
अनेक-जन्म-साहस्रैर् नाना-योन्य्-अन्तरेषु च ।
जन्तोः कलुष-हीनस्य भक्तिर् भवति केशवे

divasaṁ divasārdhaṁ vā muhūrtaṁ caikam eva vā |
nāśāc cāśeṣa-pāpasya bhaktir bhavati keśave
aneka-janma-sāhasrair nānā-yony-antareṣu ca |
jantoḥ kaluṣa-hīnasya bhaktir bhavati keśave

Only one whose complete stock of sinful reactions have been eradicated can render pure devotional service unto Lord Kesava, for a day, for half-a- day, or for even a moment. Only after becoming completely freed from all sinful reactions can one attain pure devotional service unto Lord Kesava.

HBV 11.540

दान-व्रात-तपो-होम- जप-स्वाध्याय-स॰यमैः ।
श्रेयोभिर् विविधैश् चान्यैः कृष्णे भक्तिर् हि साध्यते

dāna-vrāta-tapo-homa- japa-svādhyāya-saṁyamaiḥ |
śreyobhir vividhaiś cānyaiḥ kṛṣṇe bhaktir hi sādhyate

Devotional service unto Lord Krsna is attained by charity, strict vows, austerities and fire sacrifices, by japa, study of Vedic texts, observance of regulative principles and, indeed, by the performance of many other auspicious practices.

HBV 11.541

येषा॰ त्व् अन्त-गत॰ पाप॰ जनाना॰ पुण्य-कर्मणाम् ।
ते द्वन्द्व-मोह-निर्मुक्ता भजन्ते मा॰ दृढव्रताः

yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām |
te dvandva-moha-nirmuktā bhajante māṁ dṛḍhavratāḥ

After many, many births of executing pious activities, when one is freed from all contaminations, and from all illusory dualities, in the transcendental loving service of the Lord.

HBV 11.542

राजन् पतिर् गुरुर् अल□ भवता□ यद्वृना□
दैव□ प्रियः कुल-पतिः क्व च किङ्करो वः ।
अस्त्व् एवम् अङ्ग भगवान् भजता□ मुकुन्दो
मुक्ति□ ददाति कर्हिचित् स्म न भक्ति-योगम्

rājan patir gurur alaṁ bhavatāṁ yadūnāṁ
daivaṁ priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ |
astv evam aṅga bhagavān bhajatāṁ mukundo
muktiṁ dadāti karhicit sma na bhakti-yogam

as found in the Srimad'Bhagavatam [5.6.18]) rdjan path gurur alarh bhavatdrh yadundrh daivarh priyah kula'patih kva ca kinkaro vah asw evam aixga bhagavdn bhajatdrh mukundo muktirh daddti karhicit sma na bhakti-yogam My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pandava and Yadu dynasties. He is your spiritual master, worshipable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favor attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him.

HBV 11.543

लक्षेषु श्रृणुते कश्चित् कोटिष्वेकस्तु बुध्यते ।
भक्तितत्त्व□ परिज्ञाय कश्चिदेव समाचरेत्

lakṣeṣu śrṛṇute kaścit koṭiṣvekastu budhyate |
bhaktitattvaṁ parijñāya kaścideva samācaret

Among hundreds of thousands of people, someone may hear about the science of devotional service and among millions of those who hear about it, seldom does someone follow it perfectly.

1 4 8 SRI HARI-BHAKTI'VILASA

HBV 11.544

या भक्तिः पूजया सकामजपाङ्गपूजाविधिना हसति तामुपहसतीत्यर्थः तया प्रायस्तुच्छफलावाप्तेः । जपतो मन्त्रजपात् त्रस्यति विभेति दूरमपसरतीत्यर्थः । प्रायो मन्त्रजपे विविधकामानामेव कच्चिन्मुक्तरेव च सिद्ध्युक्तेः । समाधिलक्षणान् योगाच्च बहिः तेनाप्यप्राप्येत्यर्थः । तस्य शून्यमयत्वेन तत्र श्रवणादिभक्तेरप्रवृत्तेः । केन गृह्यते आत्मसात् क्रियते अपि तु भगवत्प्रसाद विना न केनाप्यात्मसात् कर्तु शक्यते इत्यर्थः

yā bhaktiḥ pūjayā sakāmajapāṅgapūjāvidhinā hasati tāmupahasatītyarthaḥ tayā prāyastucchaphalāvāpteḥ | japato mantrajapāt trasyati vibheti dūramapasaratītyarthaḥ | prāyo mantrajape vividhakāmānāmeva kaccinmuktareva ca siddhyukteḥ | samādhilakṣaṇān yogācca bahiḥ tenāpyaprāpyetyarthaḥ | tasya śūnyamayatvena tatra śravaṇādibhakterapravṛtteḥ | kena gṛhyate ātmasāt kriyate api tu bhagavatprasādaṁ vinā na kenāpyātmasāt kartuṁ śakyate ityarthaḥ

If someone worhips the Supreme Lord while maintaining material desires then Bhakti-devi will taunt him. If one chants the holy name with material desires then Bhakti-devi will run away and if one takes shelter of the process of mystic yoga then Bhakti-devi will stay far from him. Considering this, who can capture devotional service?

HBV 11.545

देवानां शुद्ध-सत्त्वानाम् ऋषीणां चामलात्मनाम् ।
भक्तिर् मुकुन्द-चरणे न प्रायेणोपजायते

devānāṁ śuddha-sattvānām ṛṣīṇāṁ cāmalātmanām |
bhaktir mukunda-caraṇe na prāyeṇopajāyate

the Srimad'Bhdgavatam [6.14.2] this verse is found) devdndrh suddha-satwdndrn rsindrh cdmaldtmandm bhaktir mukunda'Cararie na prdyenopajdyate Demigods situated in the mode of goodness and great saints cleansed of the dirt of material enjoyment hardly ever render pure devotional service at the lotus feet of Lord Mukunda.

HBV 11.546

श्रीमद्-भक्त्यै नमस् तस्यै यस्या माहात्म्य-मन्दरम् ।
यत्-प्रभावेण लोलो'य कीटो'प्य् उद्धर्तुम् इच्छति

śrīmad-bhaktyai namas tasyai yasyā māhātmya-mandaram |
yat-prabhāveṇa lolo'yaṁ kīṭo'py uddhartum icchati

Let me offer my respectful obeisances at the feet of Bhakti-devi, whose glories are as lofty as Mount Mandara. Only by her mercy has an insignificant person like me become tempted to understand her glories.

HBV 11.547

यथाग्निः सु-समृद्धार्चिः करोत्य् एधा सि भस्मसात् ।
पापानि भगवद्-भक्तिस् तथा दहति तत्-क्षणात्

yathāgniḥ su-samṛddhārciḥ karoty edhāṁsi bhasmasāt |
pāpāni bhagavad-bhaktis tathā dahati tat-kṣaṇāt

Hi .--.dmatah kathanciddpatite'pi pdpe prdyascittdntara-nirasanatvam (M a devotee accidentally commits a sin, he need not undergo atonement) patkme vaaaidiamdhdtmye ndraddmvarisasarhvdde *!• a oHKnttoi between Narada Muni and King Ambarisa that is found m Ac *maaU»m-wtii*Mm?a section of the Padma Purdna, this verse appears) ynhagnih prasamiddhdrccih karotyedhdrhsi bhasmasdt pdpdni bhagavadbhaktis tathd dahati tatksandt As a blazing fire burns dry wood to ashes, devotional service rendered to die Supreme Lord immediately burns to ashes all kinds of sinful reactions.

HBV 11.548

केचित् केवलया भक्त्या वासुदेव-परायणाः ।
अघ धुन्वन्ति कात्स्न्र्येन नीहारम् इव भास्करः

kecit kevalayā bhaktyā vāsudeva-parāyaṇāḥ |
aghaṁ dhunvanti kārtsnyena nīhāram iva bhāskaraḥ

narrated in the Srimad-Bhagavatam [6.1.15] it is stated) kecit kevalayd bhaktyd vdsudeva'pardyandh agharh dhunvanti kdrtsnyena nihdram iva bhdskarah Only a rare person who has adopted complete, unalloyed devotional service to Krsna can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays.

HBV 11.549

यथाग्निः सु-समृद्धार्चिः करोत्य् एधा□सि भस्मसात् ।
तथा मद्-विषया भक्तिर् उद्धवैना□सि कृत्स्नशः

yathāgniḥ su-samṛddhārciḥ karoty edhāṁsi bhasmasāt |
tathā mad-viṣayā bhaktir uddhavaināṁsi kṛtsnaśaḥ

recorded in the Srimad-Bhagavatam [11.14.19] this verse appears) yathdgnih sU'Samrddhdrcih karoty edhdmsi bhasmasdt tathd mad-visayd bhaktir uddhavaindrhsi krtsnasah

, „ SRIHARI-BHAKTI-VILASA My dear Uddhava, just as a blazing fire turns wood into ashes, devotion unto Me completely burns to ashes sins committed by My devotees.

HBV 11.550

स्व-पाद-मूल□ भजतः प्रियस्य
त्यक्तान्य-भावस्य हरिः परेशः ।
विकर्म यच् चोत्पतित□ कथञ्चिद्
धुनोति सर्व□ हृदि सन्निविष्टः

sva-pāda-mūlaṁ bhajataḥ priyasya
tyaktānya-bhāvasya hariḥ pareśaḥ |
vikarma yac cotpatitaṁ kathañcid
dhunoti sarvaṁ hṛdi sanniviṣṭaḥ

Anyone who is fully engaged in the transcendental loving service of the Lord is very dear to Him and the Lord, being situated in the heart of His devotee, excuses all kinds of sins committed accidentally.

HBV 11.551

मद्-भक्ति□ वहता□ पु□साम् इह लोके परे'पि वा ।
नाशुभ□ विद्यते किञ्चित् कुल-कोटि□ नयेद् दितम्

mad-bhaktiṁ vahatāṁ puṁsām iha loke pare'pi vā |
nāśubhaṁ vidyate kiñcit kula-koṭiṁ nayed ditam

which is found in the Dvdrakd Mdhapnya) madbhaktirh vahatdrh purhsdm iha loke pare'pi vd ndsubharh vidyate kincit kulakotirh nayedddivam Those who render devotional service

unto Me never face any difficulty, either in this world or the next. Actually, devotional service delivers millions of generations of a devotee's family to My transcendental abode.

HBV 11.552

बाध्यमानो'पि मद्-भक्तो विषयैर् अजितेन्द्रियः ।
प्रायः प्रगल्भया भक्त्या विषयैर् नाभिभूयते

bādhyamāno'pi mad-bhakto viṣayair ajitendriyaḥ |
prāyaḥ pragalbhayā bhaktyā viṣayair nābhibhūyate

If My devotee has not fully conquered his senses, he may be harassed material desires, but because of his unflinching devotion for Me, sense gratification will not cause him to forget Me.

HBV 11.553

तावत् कर्माणि कुर्वीत न निर्विद्येत यावता ।
मत्-कथा-श्रवणादौ वा श्रद्धा यावन् न जायते

tāvat karmāṇi kurvīta na nirvidyeta yāvatā |
mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate

tatraiva (In the Srimad-Bhdgavatam [11.20.9] it is stated) tdvat karmdni kurvlta na nirvidyeta ydvatd mat-kathd'Sravanddau vd sraddhd ydvan na jay ate One should continue to perform the Vedic ritualistic activities until one actually becomes detached from material sense gratification and develops faith for hearing and chanting about Me.

HBV 11.554

त्यक्त्वा स्व-धर्म□ चरणाम्बुज□ हरेर्
भजन्न् अपक्वो'थ पतेत् ततो यदि ।
यत्र क्व वाभद्रम् अभूद् अमुष्य कि□
को वार्थ आप्तो'भजता□ स्व-धर्मतः

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer
bhajann apakvo'tha patet tato yadi |
yatra kva vābhadram abhūd amuṣya kiṁ
ko vārtha āpto'bhajatāṁ sva-dharmataḥ

If someone gives up his occupational duties and works in Krsna consciousness and then falls down on account of not completing his work, what loss is there on his part? And what can one gain if one performs his material activities perfectly?

HBV 11.555

एकान्ति-लक्षणे यच् च लिखित शरणागतौ ।
लेख्य च तत्-तद्-वचनैर् एतत् सुदृढताम् इयात्

ekānti-lakṣaṇe yac ca likhitaṁ śaraṇāgatau |
lekhyaṁ ca tat-tad-vacanair etat sudṛḍhatām iyāt

,-~ SRI HARI-BHAKTI-VILAS A Whatever has been written regarding the symptoms of an unalloyed devotee, and whatever will be written later about the symptoms of surrender will reinforce the understanding that one engaged in devotional service becomes detached from fruitive activities.

HBV 11.556

स वै पु सा परो धर्मो यतो भक्तिर् अधोक्षजे ।
अहैतुक्य् अप्रतिहता ययात्मा सुप्रसीदति

sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje |
ahaituky apratihatā yayātmā suprasīdati

prathama skandhe (In the Srimad-Bhdgavatam [1.2.6] it is stated) sa vai purhsdrh paro dharmo yato bhaktir adhoksaje ahaituky apratihatd yayatma suprasidati The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.

HBV 11.557

धर्मः सत्य-दयोपेतो विद्या वा तपसान्विता ।
मद्-भक्त्यापेतम् आत्मान न सम्यक् प्रपुनाति हि

dharmaḥ satya-dayopeto vidyā vā tapasānvitā |
mad-bhaktyāpetam ātmānaṁ na samyak prapunāti hi

Truthfulness, compassion, religious principles, austerity, and knowledge cannot purify the hearts of those who are not engaged in My devotional service.

HBV 11.558

भक्तिः पुनाति मन्-निष्ठा श्वपाकान् अपि सम्भवात्

bhaktiḥ punāti man-niṣṭhā śvapākān api sambhavāt

tatraiva (In the Srimad-Bhdgavatam [11.14.21] it is stated) bhaktih pundti man-nisthd sva-pdkdn api sambhavdt Undivided devotional service can purify even those born in the families of dog-eaters.

HBV 11.559

षष्ठे [भा.पु. ६.३.२२]—
एतावान् एव लोके'स्मिन् पुसा धर्मः परः स्मृतः ।
भक्ति-योगो भगवति तन्-नाम-ग्रहणादिभिः

ṣaṣṭhe [bhā.pu. 6.3.22]—
etāvān eva loke'smin puṁsāṁ dharmaḥ paraḥ smṛtaḥ |
bhakti-yogo bhagavati tan-nāma-grahaṇādibhiḥ

arc fixed on the Lord engage in 1 service. That is the only means for pextectkxi of life.

HBV 11.560

किं तस्य बहुभिः मन्त्रैः शास्त्रैः किं बहु-विस्तरैः ।
वाजपेय-सहस्रैः किं भक्तिर् यस्य जनार्दने

kiṁ tasya bahubhiḥ mantraiḥ śāstraiḥ kiṁ bahu-vistaraiḥ |
vājapeya-sahasraiḥ kiṁ bhaktir yasya janārdane

mnsands of Vajapeya sacrifices for those who have developed firm •ads. a2 tbe devotional service of Lord Janardana.

HBV 11.561

यस्यास्ति भक्तिर् भगवत्य् अकिञ्चना
सर्वैर् गुणैस् तत्र समासते सुराः ।
हराव् अभक्तस्य कुतो महद्-गुणा
मनोरथेनासति धावतो बहिः

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ |
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahiḥ

CPnhhrfi spoke this verse, which is found in the Srimad-Bhdgavatam [5.18.12]) yasydsti bhaktir bhagavaty akincand sarvair gunais tatra samdsate surah harav abhaktasya kuto mahad-gund dhavato bahih One who has unflinching devotion for the Personality of Godhead has D the good qualities of the demigods. But one who is not a devotee of the - -: r. .- :niv material qualifications that are of little value. This is because he is hovering on the mental plane and is certain to be attracted by the EJbrtng material energy.

HBV 11.562

त्वं प्रत्यग्-आत्मनि तदा भगवत्य् अनन्त
आनन्द-मात्र उपपन्न-समस्त-शक्तौ ।
भक्तिं विधाय परमां शनकैर् अविद्या-
ग्रन्थिं विभेत्स्यसि ममाहम् इति प्ररूढम्

tvaṁ pratyag-ātmani tadā bhagavaty ananta
ānanda-mātra upapanna-samasta-śaktau |
bhaktiṁ vidhāya paramāṁ śanakair avidyā-

granthiṁ vibhetsyasi mamāham iti prarūḍham

Thus regaining your natural position and rendering service unto the Supreme Lord, who is the all-powerful reservoir of all pleasure and who lives in ail living entities as the Supersoul, you will very soon forget the illusory understanding of "I" and "my."

HBV 11.563

यत्-पाद-पङ्कज-पलाश-विलास-भक्त्या
कर्माशय ग्रथितम् उद्ग्रथयन्ति सन्तः ।
तद्वन् न रिक्त-मतयो यतयो'पि रुद्ध-
स्रोतो-गणास् तम् अरण भज वासुदेवम्

yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā
karmāśayaṁ grathitam udgrathayanti santaḥ |
tadvan na rikta-matayo yatayo'pi ruddha-
sroto-gaṇās tam araṇaṁ bhaja vāsudevam

King Prthu, as found in the Srimad-Bhagavatam [4.22.39])
yat-pada-pankaja'paldsa-vildsa-bhaktyd karmdsayarh grathitam udgrathayanti santah tadvan na rikta-matayo yatayo 'pi ruddha- srotO'gands tam aranarh bhaja vdsudevam The devotees, who are always engaged in the service of the toes of the lotus feet of the Lord, can very easily overcome hard-knotted desires for fruitive activities. Because this is very difficult, the nondevotees—the jndnis and yogis—although trying to stop the waves of sense gratification, cannot do so. Therefore you are advised to engage in the devotional service of Krsna, the son of Vasudeva.

HBV 11.564

तृतीये श्री-कापिलेये [भा.पु. ३.२५.१९]—
न युज्यमानया भक्त्या भगवत्य् अखिलात्मनि ।
सदृशो'स्ति शिवः पन्था योगिना ब्रह्म-सिद्धये

tṛtīye śrī-kāpileye [bhā.pu. 3.25.19]—
na yujyamānayā bhaktyā bhagavaty akhilātmani |
sadṛśo'sti śivaḥ panthā yogināṁ brahma-siddhaye

^-realisation cannot be attained by any kind of yogi unless il service to the Supreme Personality of Godhead, for ssae s A c OHK auspicious path.

HBV 11.565

षष्ठे च [भा.पु. ६.१.१७]—
सध्रीचीनो ह्य् अय लोके पन्थाः क्षेमो'कुतो-भयः ।
सुशीलाः साधवो यत्र नारायण-परायणाः

ṣaṣṭhe ca [bhā.pu. 6.1.17]—
sadhrīcīno hy ayaṁ loke panthāḥ kṣemo'kuto-bhayaḥ |
suśīlāḥ sādhavo yatra nārāyaṇa-parāyaṇāḥ

The path followed by pure devotees, who are well behaved and fully endowed with the best qualifications, is certainly the most auspicious path in this material world. It is free from fear, and it is authorized by the sastras.

HBV 11.566–567

अत एवोक्त द्वितीये श्री-बादरायणिना [भा.पु. २.२.३३-३४]—
न ह्य् अतो'न्यः शिवः पन्था विशतः स सृताव् इह ।
वासुदेवे भगवति भक्ति-योगो यतो भवेत्
भगवान् ब्रह्म कात्स्न्र्येन त्रिर् अन्वीक्ष्य मनीषया ।
तद् अध्यवस्यत् कूट-स्थो रतिर् आत्मन्य् अतो भवेत्

ata evoktaṁ dvitīye śrī-bādarāyaṇinā [bhā.pu. 2.2.33-34]—
na hy ato'nyaḥ śivaḥ panthā viśataḥ saṁsṛtāv iha |
vāsudeve bhagavati bhakti-yogo yato bhavet
bhagavān brahma kārtsnyena trir anvīkṣya manīṣayā |
tad adhyavasyat kūṭa-stho ratir ātmany ato bhavet

For those who are wandering in the material universe, there is no more auspicious means of deliverance than what is aimed at in the direct devotional service of Lord Krsna. The great personality Brahma, with great attention and concentration of the mind, studied the Vedas three times, and after examining them very carefully, he ascertained that attraction for the Supreme Personality of Godhead Sri Krsna is the highest perfection of religion.

,c6 SRIHARI-BHAKTI-VILASA

HBV 11.568

बृहन्-नारदीये श्री-नारदोक्त (१.४.४, ३०)—
यथा समस्त-लोकाना जीवन सलिल स्मृतम् ।
तथा समस्त-सिद्धीना जीवन भक्तिर् इष्यते

bṛhan-nāradīye śrī-nāradoktaṁ (1.4.4, 30)—
yathā samasta-lokānāṁ jīvanaṁ salilaṁ smṛtam |
tathā samasta-siddhīnāṁ jīvanaṁ bhaktir iṣyate

Just as water sustains all living entities, devotional service is certainly the cause of all types of perfection. That is to say, nothing substantial can be accomplished without engagement in the devotional service of the Lord.

HBV 11.569

जीवन्ति जन्तवः सर्वे यथा मातरमाश्रिताः ।
तथा भक्ति समाश्रित्य सर्वे जीवन्ति धार्मिकाः

jīvanti jantavaḥ sarve yathā mātaramāśritāḥ |
tathā bhaktiṁ samāśritya sarve jīvanti dhārmikāḥ

Just as a living being is protected by the mother as she sustains him within her womb, it is by the mercy of Bhakti-devi that one achieves perfection in devotional service.

HBV 11.570

ध्वजारोपण-माहात्म्ये श्री-विष्णु-दूतोक्तौ—
महा-पातक-युक्तो वा युक्तो वा सर्व-पातकैः ।
ईप्सिता भगवद्-भक्त्या लभते परमा गतिम्

dhvajāropaṇa-māhātmye śrī-viṣṇu-dūtoktau—
mahā-pātaka-yukto vā yukto vā sarva-pātakaiḥ |
īpsitāṁ bhagavad-bhaktyā labhate paramāṁ gatim

Simply by remaining solidly engaged in devotional service unto the Supreme Lord, even a most sinful person can attain the supreme destination.

HBV 11.571

पाद्मे वैशाख-माहात्म्ये यम-ब्राह्मण-स॑वादे—
अपत्य॑ द्रविण॑ दारा हारा हर्म्य॑ हया गजाः ।
सुखानि स्वर्ग-मोक्षौ च न दूरे हरि-भक्तितः

pādme vaiśākha-māhātmye yama-brāhmaṇa-saṁvāde—
apatyaṁ draviṇaṁ dārā hārā harmyaṁ hayā gajāḥ |
sukhāni svarga-mokṣau ca na dūre hari-bhaktitaḥ

in the Vaisakha'tnahatmya section of the Padma Purana it is stated)

apatyarh dravinarh ddrd hard harmmyarh hayd gajdh sukhdni svarga moksau ca na dure hari bhaktitah For a devotee of Lord Hari, nothing is difficult to obtain, such as children, wealth, a wife, pearl necklace, house, vehicle, kingdom, residence in heaven, or liberation. Simply by his will, a devotee can achieve these things.

HBV 11.572

वासुदेवे भगवति भक्ति-योगः प्रयोजितः ।
जनयत्य् आशु वैराग्य॑ ज्ञान॑ च यद् अहैतुकम्

vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ |
janayaty āśu vairāgyaṁ jñānaṁ ca yad ahaitukam

By rendering devotional service unto the Personality of Godhead, Sri Krsna, one immediately acquires causeless knowledge and detachment from the world.

HBV 11.573–574

यत् कर्मभिर् यत् तपसा ज्ञान-वैराग्यतश् च यत् ।
योगेन दान-धर्मेण श्रेयोभिर् इतरैर् अपि
सर्व॑ मद्-भक्ति-योगेन मद्-भक्तो लभते’ञ्जसा ।
स्वर्गापवर्ग॑ मद्-धाम कथञ्चिद् यदि वाञ्छति

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat |
yogena dāna-dharmeṇa śreyobhir itarair api
sarvaṁ mad-bhakti-yogena mad-bhakto labhate’ñjasā |
svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati

is found in the Srimad-Bhdgavatam [11.20.32-33] it is stated) yat karmabhir yat tapasd jnana-vairdgyatas ca yat yogena ddna--dharrneria sreyobhir itarair api sarvarh mad'bhakti'yogena mad-bhakto labhate 'njasa svargdpavargarh mad-dhdma kathancid yadi vdnchati Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions.

, „ SRiHARI'BHAKTI'VILASA

HBV 11.575

अकामः सर्व-कामो वा मोक्ष-काम उदार-धीः ।
तीव्रेण भक्ति-योगेन यजेत पुरुष परम्

akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ |
tīvreṇa bhakti-yogena yajeta puruṣaṁ param

Whether one is without desire [the condition of the devotees], or is desirous of all fruitive results, or is after liberation, one should with all efforts try to worship the Supreme Personality of Godhead for complete perfection, culminating in Krsna consciousness.

HBV 11.576

तृतीये कापिलेये [भा.पु. ३.२५.३३]—
अनिमित्ता भागवती भक्तिः सिद्धेर् गरीयसी ।
जरयत्य् आशु या कोष निगीर्णम् अनलो यथा

tṛtīye kāpileye [bhā.pu. 3.25.33]—
animittā bhāgavatī bhaktiḥ siddher garīyasī |
jarayaty āśu yā koṣaṁ nigīrṇam analo yathā

When the service spirit is engaged in devotional service to the Personality of Godhead, without any motive, that is far better even than salvation. Bhakti, devotional service, dissolves the subtle body of the living entity without separate effort, just as fire in the stomach digests all that we eat.

HBV 11.577

यस्याम् एव कवय आत्मानम् अविरत विविध-वृजिन-स सार-परितापोपतप्यमानम् अनुसवन स्नापयन्तस् तयैव परया निर्वृत्या ह्य् अपवर्गम् आत्यन्तिक परम-पुरुषार्थम् अपि स्वयम् आसादित नो एवाद्रियन्ते भगवदीयत्वेनैव परिसमाप्त-सर्वार्थाः

yasyām eva kavaya ātmānam aviratam vividha-vṛjina-saṁsāra-paritāpopatapyamānam anusavanaṁ snāpayantas tayaiva parayā nirvṛtyā hy apavargam ātyantikaṁ parama-puruṣārtham api svayam āsāditaṁ no evādriyante bhagavadīyatvenaiva parisamāpta-sarvārthāḥ

verse appears, as found in the Srimad'Bhdgavatam [5.6.17]) yasydm eva kavaya dtmdnam aviratarh vividha-vrjinasarhsdra' paritdpopatapyamdnam anusavanarh sndpayantas tayaiva parayd nirvrtyd hy apavargam dtyantikarh parama-purusdrtham api svayam dsdditarh no evddriyante bhagavadiyawenaiva parisamdpta-sarvdrthdh.

15(Devotees always bathe themselves in devotional service to get relief from the tribulations of material existence. By doing this, the devotees enjoy supreme happiness, and liberation personified comes to serve them. Nonetheless, they do not accept that service, even if it is personally offered bv the Supreme Personality of Godhead. For the devotees, liberation is very unimportant because, having attained the Lord's transcendental loving service, they have obtained everything desirable and have transcended all material desires.

HBV 11.578

नैवेच्छत्य् आशिषः क्वापि ब्रह्मर्षिर् मोक्षम् अप्य् उत ।
भक्ति परा भगवति लब्धवान् पुरुषे'व्यये

*naivecchaty āśiṣaḥ kvāpi brahmarṣir mokṣam apy uta |
bhaktiṁ parāṁ bhagavati labdhavān puruṣe'vyaye*

is found in the Sr'vmad'Bhdgavatam [12.10.6]) naivecchaty dsisah kvdpi brahmarsir moksam apy uta bhaktirh pararh bhagavati labdhavdn puruse 'vyaye Surely this saintly brahmana does not desire any benediction, not even liberation itself, for he has attained pure devotional service unto the inexhaustible Personality of Godhead.

HBV 11.579

यो दुस्त्यजान् क्षिति-सुत-स्वजनार्थ-दारान्
प्रार्थ्याꣳ श्रियꣳ सुर-वरैः सदयावलोकाम् ।
नैच्छन् नृपस् तद्-उचितꣳ महताꣳ मधुद्विट्-
सेवानुरक्त-मनसाम् अभवो'पि फल्गुः

yo dustyajān kṣiti-suta-svajanārtha-dārān
prārthyāṁ śriyaṁ sura-varaiḥ sadayāvalokām |
naicchan nṛpas tad-ucitaṁ mahatāṁ madhudviṭ-
sevānurakta-manasām abhavo'pi phalguḥ

My dear King, the activities of Bharata Maharaja are wonderful. He gave up his kingdom, his wife and his family, which would have been very difficult for others to renounce. His opulence was so great that even the demigods envied it, yet he gave it up. It was quite befitting for a great personality like him to be an exalted devotee. He could renounce all of this because he was attracted by the beauty, opulence, reputation, knowledge, strength and renunciation of the Supreme Personality of Godhead, Krsna. Krsna is so

.**. SRiHARI'BHAKTI'VILASA attractive that one can give up all desirable things for His sake. Indeed, even liberation is considered insignificant for those whose minds are attracted to the loving service of the Lord.

HBV 11.580

न पारमेष्ठ्यꣳ न महेन्द्र-धिष्ण्यꣳ
न सार्वभौमꣳ न रसाधिपत्यम् ।
न योग-सिद्धीर् अपुनर्-भवꣳ वा
मय्य् अर्पितात्मेच्छति मद् विनान्यत्

na pārameṣṭhyaṁ na mahendra-dhiṣṇyaṁ
na sārvabhaumaṁ na rasādhipatyam |
na yoga-siddhīr apunar-bhavaṁ vā
mayy arpitātmecchati mad vinānyat

The devotee who has offered his very life to Me does not want anything separate from Me—not the position of a demigod within the universe, even Brahma or Indra, nor lordship over the entire earth or over the lower planetary systems, nor the mystic perfections of yoga, nor even liberation from the cycle of repeated birth and death.

HBV 11.581

वासुदेवे भगवति भक्तिम् उद्वहता नृणाम् ।
ज्ञान-वैराग्य-वीर्याणा नेह कश्चिद् व्यपाश्रयः

vāsudeve bhagavati bhaktim udvahatāṁ nṝṇām |
jñāna-vairāgya-vīryāṇāṁ neha kaścid vyapāśrayaḥ

Those who are firmly fixed in devotional service to Lord Vasudeva and thus are endowed with knowledge and detachment, never accept anything other than devotional service.

HBV 11.582

धर्मार्थ-कामैः कि तस्य मुक्तिस् तस्य करे स्थिता ।
समस्त-जगता मूले यस्य भक्तिः स्थिता त्वयि

dharmārtha-kāmaiḥ kiṁ tasya muktis tasya kare sthitā |
samasta-jagatāṁ mūle yasya bhaktiḥ sthitā tvayi

What is the use of religiosity, economic development, and sense gratification for one who has developed devotion unto Your lotus feet, the eternal shelter of all universes? Indeed, even liberation is always within his grasp.

HBV 11.583

अतएवोक्त नारसि हे—
पत्रेषु पुष्पेषु फलेषु तोयेस्व्
अक्रीत-लभ्येषु सदैव सत्सु ।
भक्त्या सुलभ्ये पुरुषे पुराणे
मुक्तौ किम् अर्थ क्रियते प्रयत्नः

ataevoktaṁ nārasiṁhe—
patreṣu puṣpeṣu phaleṣu toyesv
akrīta-labhyeṣu sadaiva satsu |
bhaktyā sulabhye puruṣe purāṇe
muktau kim arthaṁ kriyate prayatnaḥ

Without money, anyone can collect leaves, flowers, fruit, and water. If, by the strength of devotional service, one can obtain the favor of the Supreme Lord, why should he endeavor for liberation?

HBV 11.584

आत्मारामाश् च मुनयो निर्ग्रन्था अप्य् उरुक्रमे ।
कुर्वन्त्य् अहैतुकीꣳ भक्तिम् इत्थम्भूत-गुणो हरिः

ātmārāmāś ca munayo nirgranthā apy urukrame |
kurvanty ahaitukīṁ bhaktim itthambhūta-guṇo hariḥ

All varieties of atmardmas (those who take pleasure in the self), especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls.

HBV 11.585

वामने—
येषाꣳ चक्र-गदा-पाणौ भक्तिर् अव्यभिचारिणी ।
ते यान्ति नियतꣳ स्थानꣳ यत्र योगेश्वरो हरिः

vāmane—
yeṣāṁ cakra-gadā-pāṇau bhaktir avyabhicāriṇī |
te yānti niyataṁ sthānaṁ yatra yogeśvaro hariḥ

+ ~, SRI HARI-BHAKTI-VILASA Those who have unflinching devotion at the lotus feet of the Supreme Lord, who carries a cakra and club in His hands, will attain His eternal abode on the strength of their devotional service.

HBV 11.586

स्कान्दे—
मुनिर् जाप्य-परो नित्यꣳ दृढ-भक्तिर् जितेन्द्रियः ।
स्व-गृहे'पि वसन् याति तद् विष्णोः परमꣳ पदम्

skānde—
munir jāpya-paro nityaṁ dṛḍha-bhaktir jitendriyaḥ |
sva-gṛhe'pi vasan yāti tad viṣṇoḥ paramaṁ padam

If one is firmly fixed in devotional service to the Supreme Lord, having fully controlled his mind and senses while constantly chanting the holy names of the Lord—whether he is a sage or a householder—he will be elevated to the supreme abode of Lord Visnu.

HBV 11.587

यच् च व्रजन्त्य् अनिमिषाम् ऋषभानुवृत्त्या
दूरे यमा ह्य् उपरि नः स्पृहणीय-शीलाः ।
भर्तुर् मिथः सुयशसः कथनानुराग-
वैक्लव्य-बाष्प-कलया पुलकी-कृताङ्गाः

yac ca vrajanty animiṣām ṛṣabhānuvṛttyā
dūre yamā hy upari naḥ spṛhaṇīya-śīlāḥ |
bhartur mithaḥ suyaśasaḥ kathanānurāga-
vaiklavya-bāṣpa-kalayā pulakī-kṛtāṅgāḥ

verse is found in the Srimad'Bhagavatam [3.15.25]) yac ca vrajanty animisdm rsabhdnuvrttyd dure yamd hy upari nab, sprhaniya-sildh bhartur mithah suyasasah kathandnurdga- vaikkivya'bdspa'kalaydpulaki'krtdngdh Persons whose bodily features change in ecstasy and who breathe heavily and perspire due to hearing the glories of the Lord are promoted to the kingdom of God, even though they do not care for meditation and other austerities. The kingdom of God is above the material universes, and it is desired by Brahma and other demigods.

HBV 11.588

पुरेह भूमन् बहवो'पि योगिनस्
त्वद्-अर्पितेहा निज-कर्म-लब्धया ।
विबुध्य भक्त्यैव कथोपनीतया
प्रपेदिरे'ञ्जो'च्युत ते गति□ पराम्

pureha bhūman bahavo'pi yoginas
tvad-arpitehā nija-karma-labdhayā |
vibudhya bhaktyaiva kathopanītayā
prapedire'ñjo'cyuta te gatiṁ parām

O almighty Lord, in the past, many yogis achieved the platform of devotional service by offering everything to You and faithfully carrying out . - "escribed duties. Through such devotional service, perfected by the processes of hearing anci chanting about You, they came to understand You and could thus easily surrender to You and achieve Your supreme abode.

HBV 11.589

सर्व-देव-मयो विष्णुः शरणार्ति-प्रनाशनः ।
स्व-भक्त-वत्सलो देवो भक्त्या तुष्यति नान्यथा

sarva-deva-mayo viṣṇuḥ śaraṇārti-pranāśanaḥ |
sva-bhakta-vatsalo devo bhaktyā tuṣyati nānyathā

that is found in the Brhan'tidradiya Purdna, this verse appears) sarvvadeva mayo visnuh sarandrtti prandsanah svabhakta vatsalo devo bhaktyd tusyati ndnyathd Lord Hari, who removes the distresses of the surrendered souls, who i5 affectionate to His devotees, and who is the master of the demigods is pleased only by devotional service and no other process.

HBV 11.590–591

नाल द्विजत्व देवत्वम् ऋषित्व वासुरात्मजाः ।
प्रीणनाय मुकुन्दस्य न वृत्त न बहु-ज्ञता
न दान न तपो नेज्या न शौच न व्रतानि च ।
प्रीयते'मलया भक्त्या हरिर् अन्यद् विडम्बनम्

nālaṁ dvijatvaṁ devatvam ṛṣitvaṁ vāsurātmajāḥ |
prīṇanāya mukundasya na vṛttaṁ na bahu-jñatā
na dānaṁ na tapo nejyā na śaucaṁ na vratāni ca |
prīyate'malayā bhaktyā harir anyad viḍambanam

which are found in the Srimad'Bhdgavatam [7.7.51-52]) ndlarh dvijatvarh devawam rsitvarh vdsurdtmajah prinandya mukundasya na vrttarh na bahu-jnatd na ddnarh na tapo nejyd na saucarh na vratdni ca private 'malayd bhaktyd harir anyad vidambanarn My dear friends, O sons of the demons, you cannot please the Supreme Personality of Godhead simply by becoming perfect brdhmanas, demigods, or great saints, or by becoming perfectly good in etiquette or vast learning. None of these qualifications can awaken the pleasure of the Lord. Nor by

charity, austerity, sacrifice, cleanliness or vows can one satisfy the Lord. The Lord is pleased only if one has unflinching, unalloyed devotion to Him. Without sincere devotional service, everything is simply a show.

HBV 11.592

मन्ये धनाभिजन-रूप-तपः-श्रुतौजस्-
तेजः-प्रभाव-बल-पौरुष-बुद्धि-योगाः ।
नाराधनाय हि भवन्ति परस्य पु□सो
भक्त्या तुतोष भगवान् गज-यूथपाय

manye dhanābhijana-rūpa-tapaḥ-śrutaujas-
tejaḥ-prabhāva-bala-pauruṣa-buddhi-yogāḥ |
nārādhanāya hi bhavanti parasya puṁso
bhaktyā tutoṣa bhagavān gaja-yūthapāya

One may possess wealth, an aristocratic family, beauty, austerity, education, sensory expertise, luster, influence, physical strength, diligence, intelligence and mystic yogic power, but I think that even by all these qualifications one cannot satisfy the Supreme Personality of Godhead. However, one can satisfy the Lord simply by devotional service. Gajendra did this, and thus the Lord was satisfied with him.

HBV 11.593

व्याधस्याचरण□ ध्रुवस्य च वयो विद्या गजेन्द्रस्य का
कुब्जायाः किम् उ नाम रूपम् अधिक□ कि□ तत् सुदाम्नो धनम् ।
व□शः को विदुरस्य यादव-पतेर् उग्रस्य कि□ पौरुष□
भक्त्या तुष्यति केवल□ न च गुणैर् भक्ति-प्रियो माधवः

vyādhasyācaraṇaṁ dhruvasya ca vayo vidyā gajendrasya kā
kubjāyāḥ kiṁ u nāma rūpam adhikaṁ kiṁ tat sudāmno dhanam |
vaṁśaḥ ko vidurasya yādava-pater ugrasya kiṁ pauruṣaṁ
bhaktyā tuṣyati kevalaṁ na ca guṇair bhakti-priyo mādhavaḥ

What did the hunter do? What was Dhruva's age? How learned was Gajendra? Was Kubja beautiful? Did Sudama have any wealth? Did Vidura have a family? Was Ugrasena, the king of the Yadavas, very powerful? The fact is—Lord Madhava becomes pleased only by devotional service and not by mere activities, age, or knowledge.

HBV 11.594

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तद् अहं भक्त्युपहृतम् अश्नामि प्रयतात्मनः

patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati |
tad ahaṁ bhaktyupahṛtam aśnāmi prayatātmanaḥ

If anyone offers Me, with love and devotion, a flower, leaf, some fruit, or water, I accept it.

HBV 11.595

न जन्म नूनं महतो न सौभगं
न वाङ् न बुद्धिर् नाकृतिस् तोष-हेतुः ।
तैर् यद् विसृष्टान् अपि नो वनौकसश्
चकार सखे बत लक्ष्मणाग्रजः

na janma nūnaṁ mahato na saubhagaṁ
na vāṅ na buddhir nākṛtis toṣa-hetuḥ |
tair yad visṛṣṭān api no vanaukasaś
cakāra sakhe bata lakṣmaṇāgrajaḥ

One cannot establish a friendship with the Supreme Lord, Ramacandra, on the basis of material qualities, such as one's birth in an aristocratic family, personal beauty, eloquence, sharp intelligence, or superior race or nation. None of these qualifications are a prerequisite for friendship with Lord Sri Ramacandra. Otherwise, how is it possible that, although we uncivilized inhabitants of the forest are not of noble birth, have no physical beauty, and cannot speak like gentlemen, Lord Ramacandra has accepted us as friends?

HBV 11.596

भक्त्या त्व् अनन्यया शक्य अहम् एवंविधो'र्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप

bhaktyā tv ananyayā śakya aham evaṁvidho'rjuna |
jñātuṁ draṣṭuṁ ca tattvena praveṣṭuṁ ca paraṁtapa

My dear Arjuna, only by undivided devotional service can I be understood as I am, standing before you, and can thus be seen directly. Only in this way can you enter into the mysteries of My understanding.

SRI H A R I - B H A K T I - VILAS A

HBV 11.597

यथाग्निना हेम-मल जहाति
ध्मात पुनः स्व भजते च रूपम् ।
आत्मा च कर्मानुशय विधूय
मद्-भक्ति-योगेन भजत्य् अथो माम्

yathāgninā hema-malaṁ jahāti
dhmātaṁ punaḥ svaṁ bhajate ca rūpam |
ātmā ca karmānuśayaṁ vidhūya
mad-bhakti-yogena bhajaty atho mām

Just as gold, when smelted in fire, gives up its impurities and returns to its pure brilliant state, similarly, the spirit soul, absorbed in the fire of bhakti- yoga, is purified of all contamination caused by previous fruitive activities and returns to its original position of serving Me in the spiritual world.

HBV 11.598

भक्त्योद्धवानपायिन्या सर्व-लोक-महेश्वरम् ।
सर्वोत्पत्त्य्-अप्ययं ब्रह्म कारणं मोपयाति सः

bhaktyoddhavānapāyinyā sarva-loka-maheśvaram |
sarvotpatty-apyayaṁ brahma kāraṇaṁ mopayāti saḥ

My dear Uddhava, I am the Supreme Lord of all worlds, and I create and destroy this universe, being its ultimate cause. I am thus the Absolute Truth, and one who worships Me with unfailing devotional service comes to Me.

HBV 11.599

भुक्तिं मुक्तिं हरिर् दद्यात् अर्चितो’न्यत्र सेविनाम् ।
भक्तिं च ददात्य् एष यतो वश्य-करी हरेः

bhuktiṁ muktiṁ harir dadyāt arcito’nyatra sevināṁ |
bhaktiṁ ca dadāty eṣa yato vaśya-karī hareḥ

Kdrttika'mdhdtmya section of the Padma Purana, this verse appears) bhuktim muktim harir dadydt arccito'nyatra sevindm bhaktinca na daddtyesa yato vasyakari hareh

If Lord Hari is worshiped, He easily awards one material enjoyment and . .:: -cration but He does not easily give loving devotional service because - r otional service places Him under the control of the devotee.

HBV 11.600

मायाजानिर् अमायो’सौ भक्त्या राजन् न मायया ।
साध्यते साधु-पुरुषैः स्वयं जानाति तद् भवान्

māyājānir amāyo’sau bhaktyā rājan na māyayā |
sādhyate sādhu-puruṣaiḥ svayaṁ jānāti tad bhavān

the Vaisdkha'mahdtrnya section of the Padma Purdna it is stated} mdyd jdnira mdyo'sau bhaktyd rdjanna mdyayd sddhyate sddhupurusaih svayarh jdndti tadbhavdn The Supreme Lord is the controller of mdyd and so He is never a -.helmed by such illusion. And yet, saintly devotees can bring the Supreme Lord under their control by pure devotional service.

HBV 11.601–602

न साधयति मां योगो न साङ्ख्यं धर्म उद्धव ।
न स्वाध्यायस् तपस् त्यागो यथा भक्तिर् ममोर्जिता
धर्मः सत्य-दयोपेतो विद्या वा तपसान्विता ।
मद्-भक्त्यापेतम् आत्मानं न सम्यक् प्रपुनाति हि

na sādhayati māṁ yogo na sāṅkhyaṁ dharma uddhava |
na svādhyāyas tapas tyāgo yathā bhaktir mamorjitā
dharmaḥ satya-dayopeto vidyā vā tapasānvitā |
mad-bhaktyāpetam ātmānaṁ na samyak prapunāti hi

My dear Uddhava, the unalloyed devotional service rendered by My devotees brings Me under their control. I cannot be controlled by those engaged in mystic yoga, Sahkhya philosophy, pious work, Vedic study, iusterity or renunciation. Only by practicing unalloyed devotional service with full faith in Me can one obtain Me, the Supreme Personality of Godhead.

,£o SRIHARI-BHAKTI-VILASA

HBV 11.603

सालोक्य-सार्ष्टि-सामीप्य- सारूप्यैकत्वम् अप्य् उत ।
दीयमान न गृह्णन्ति विना मत्-सेवन जनाः

sālokya-sārṣṭi-sāmīpya- sārūpyaikatvam apy uta |
dīyamānaṁ na gṛhṇanti vinā mat-sevanaṁ janāḥ

A pure devotee does not accept any kind of liberation—sdlokya, sdrsti, samlpya, sarupya or ekatva—even though they are offered by the Supreme Personality of Godhead.

HBV 11.604

मत्-सेवया प्रतीत ते सालोक्यादि-चतुष्टयम् ।
नेच्छन्ति सेवया पूर्णाः कुतो'न्यत् काल-विप्लुतम् इति ।

mat-sevayā pratītaṁ te sālokyādi-catuṣṭayam |
necchanti sevayā pūrṇāḥ kuto'nyat kāla-viplutam iti |

of Ambarisa that is related in the Srimad-Bhdgavatam [9.4.67]) mat'Sevayd pratitarh te sdlokyddi'catustayam necchanti sevayd purrxdh kuto 'nyat kdla-viplutam My devotees, who are always satisfied to be engaged in My loving service, are not interested even in the four kinds of liberation, although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?

HBV 11.605

माहात्म्य यच् च भगवद्-भक्ताना लिखित पुरा ।
तद्-भक्तेर् अपि विज्ञेय तेषा भक्त्यैव तत्त्वतः

māhātmyaṁ yac ca bhagavad-bhaktānāṁ likhitaṁ purā |
tad-bhakter api vijñeyaṁ teṣāṁ bhaktyaiva tattvataḥ

The glories of the devotees that have been mentioned in this book also apply to Bhakti'devi because the glories of the devotees and the glories of devotional service are identical.

HBV 11.606

तथा पूजा तद्-अङ्गाना श्रीमन्-नाम्नो'परस्य च ।
द्रष्टव्यम् इह माहात्म्य तेषा भक्त्य्-अङ्गता यतः

tathā pūjā tad-aṅgānāṁ śrīman-nāmno'parasya ca |
draṣṭavyam iha māhātmyaṁ teṣāṁ bhakty-aṅgatā yataḥ

• die same way, the glories of the worship of the Supreme Lord, the . ": : • : the worship of His associates, and the glories of hearing and the Lord's holy names are all to be referred to as the glories of rnonal service because these are limbs of devotional service.

HBV 11.607

यावज् जनो भजति नो भुवि विष्णु-भक्ति-
वार्ता-सुधा-रस-विशेष-रसैक-सारम् ।
तावज् जरा-मरण-जन्म-शताभिघात-
दुःखानि तानि लभते बहु-देहजानि

yāvaj jano bhajati no bhuvi viṣṇu-bhakti-
vārtā-sudhā-rasa-viśeṣa-rasaika-sāram |
tāvaj jarā-maraṇa-janma-śatābhighāta-
duḥkhāni tāni labhate bahu-dehajāni

- til one relishes the nectarean mellows of discussions of Lord Visnu iile fully engaging in the devotional service of the Lord, he will continue o suffer the threefold miseries of material existence while undergoing the tribulations of birth, death, old age, and disease.

HBV 11.608

श्रेयः-सृति भक्तिम् उदस्य ते विभो
क्लिश्यन्ति ये केवेल-बोध-लब्धये ।
तेषाम् असौ क्लेशल एव शिष्यते
नान्यद् यथा स्थूल-तुषावघातिनाम्

śreyaḥ-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevela-bodha-labdhaye |
teṣām asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām

Lord Brahma offered this prayer, which is found in the Srimad-Bhdgavatam [10.14.4]) sreyah-srtirh bhaktim udasya te vibho klisyanti ye kevala-bodha-labdhaye tesdm asau klesala eva sisyate ndnyad yathd sthula-tusdvaghatindm MY dear Lord, devotional service unto You is the best path for self- realization. If someone gives up that path and engages in the cultivation of seculative knowledge, he will simply undergo a troublesome process and H not achieve his desired result. As a person who beats an empty husk t wheat cannot get grain, one who simply speculates cannot achieve self- realization. His only gain is trouble.

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HBV 11.609–610

मुख-बाहुरु-पादेभ्यः पुरुषस्याश्रमैः सह ।
चत्वारो जज्ञिरे वर्णा गुणैर् विप्रादयः पृथक्
य एव पुरुष साक्षाद् आत्म-प्रभवम् ईश्वरम् ।
न भजन्त्य् अवजानन्ति स्थानाद् भ्रष्टाः पतन्त्य् अधः

mukha-bāhūru-pādebhyaḥ puruṣasyāśramaiḥ saha |
catvāro jajñire varṇā guṇair viprādayaḥ pṛthak
ya evaṁ puruṣaṁ sākṣād ātma-prabhavam īśvaram |
na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ

Each of the four social orders, headed by the brahmanas, was born through different combinations of the modes of nature, from the face, arms, thighs and feet of the Supreme Lord in His universal form. Thus the four spiritual orders were also generated. If any of the members of the four varnas and four dsramas fail to worship the Personality of Godhead, who is the source of their own creation, they will fall down from their position into a hellish state of life.

HBV 11.611

न मा॰ दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृत-ज्ञाना आसुर॰ भावम् आश्रिताः

na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ |
māyayāpahṛta-jñānā āsuraṁ bhāvam āśritāḥ

Four kinds of people do not surrender unto Me. They are those who are foolish, the lowest among mankind, whose intelligence has been stolen by may a, and who are demoniac.

HBV 11.612–613

नित्यत्व॰ यद् यद् अङ्गाना॰ भक्तेर् विलिखित॰ पुरा ।
तेन तेनैव नित्यत्वम् अस्या॰ स॰साधित॰ परम्
लक्षणानि च तद्-भक्तेः श्रीमद्-भागवतादिषु ।
ख्यातानि श्रवणादीनि लिख्यन्ते'थापि कानिचित्

nityatvaṁ yad yad aṅgānāṁ bhakter vilikhitaṁ purā |
tena tenaiva nityatvam asyāṁ saṁsādhitaṁ param
lakṣaṇāni ca tad-bhakteḥ śrīmad-bhāgavatādiṣu |
khyātāni śravaṇādīni likhyante'thāpi kānicit

Each of the limbs of devotional service that have been described are eternal functions and so it must be concluded that devotional service itself is the eternal constitutional position of the living entity. The symptoms of devotional service are clearly mentioned in the Vedic literatures, especially the Srimad-Bhdgavatam, and so we will continue to describe them in more detail.

HBV 11.614

देवाना॰ गुण-लिङ्गानाम् आनुश्रविक-कर्मणाम् ।
सत्त्व एवैक-मनसो वृत्तिः स्वाभाविकी तु या ।
अनिमित्ता भागवती भक्तिः सिद्धेर् गरीयसी

devānāṁ guṇa-liṅgānām ānuśravika-karmaṇām |
sattva evaika-manaso vṛttiḥ svābhāvikī tu yā |
animittā bhāgavatī bhaktiḥ siddher garīyasī

The senses are symbolic representations of the demigods, and their natural inclination is to work under the direction of the Vedic injunctions. As the senses are representatives of the

demigods, so the mind is the representative of the Supreme Personality of Godhead. The mind's natural duty is to serve. When that service spirit is engaged in devotional service to the Personality ot Godhead, without any motive, that is far better even than salvation.

HBV 11.615–618

गौतमीय-तन्त्रे—
देवतायाꣳ च मन्त्रे च तथा मन्त्र-प्रदे गुरौ ।
भक्तिर् अष्ट-विधा यस्य तस्य कृष्णः प्रसीदति
तद्-भक्त-जन-वात्सल्यꣳ पूजायाꣳ चानुमोदनम् ।
सुमना अर्चयेन् नित्यꣳ तद्-अर्थे दम्भ-वर्जनम्
तत्-कथा-श्रवणे रागस् तद्-अर्थे चाङ्ग-विक्रिया ।
तद्-अनुस्मरणꣳ नित्यꣳ यस् तन्-नामोपजीवति
भक्तिर् अष्ट-विधा ह्य् एषा यस्मिन् म्लेच्छे'पि वर्तते ।
स मुनिः सत्य-वादी च कीर्तिमान् स भवेन् नरः

gautamīya-tantre—
devatāyāṁ ca mantre ca tathā mantra-prade gurau |
bhaktir aṣṭa-vidhā yasya tasya kṛṣṇaḥ prasīdati
tad-bhakta-jana-vātsalyaṁ pūjāyāṁ cānumodanam |
sumanā arcayen nityaṁ tad-arthe dambha-varjanam
tat-kathā-śravaṇe rāgas tad-arthe cāṅga-vikriyā |
tad-anusmaraṇaṁ nityaṁ yas tan-nāmopajīvati
bhaktir aṣṭa-vidhā hy eṣā yasmin mlecche'pi vartate |
sa muniḥ satya-vādī ca kīrtimān sa bhaven naraḥ

gautamiyatantre (In the Qautamiya-tantra it is stated)

devatdydnca mantre ca tathd mantra prade gurau bhaktir astavidhd yasya tasya krsnah prasidati tadbhakta jana vdtsalyarh pujdydnca anumodanam sumand arccayen nityarh tadarthe dambha varjjanam tatkathd sravane rdgas tadarthe cdhgavikriyd tad anusmaranarh nityarh yastan ndmno upajivati bhaktir astavidhd hyesd yasmin mlecche'pi varttate sa munih satyavddi ca kirttimdn sa bhavennarah Lord Krsna becomes pleased with one who possesses these eight symptoms of devotion for Him, the mantras he chants, and the spiritual master who imparted these mantras—affection for the devotees of the Lord, engagement in the worship of the Lord, the giving up of pride, worshiping the Lord with faith and devotion, having attachment for hearing narrations of the Lord's pastimes, singing and dancing before the Lord, always remembering the Lord, and surrendering one's life to the Lord. If even a mlecha manifests these eight symptoms of devotional service, he will certainly become a truthful, glorious, liberated soul in this very lifetime.

HBV 11.619–620

श्रवणं कीर्तनं विष्णोः स्मरणं पाद-सेवनम् ।
अर्चनं वन्दनं दास्यं सख्यम् आत्म-निवेदनम्
इति पुंसार्पिता विष्णौ भक्तिश् चेन् नव-लक्षणा ।
क्रियेत भगवत्य् अद्धा तन् मन्ये'धीतम् उत्तमम्

śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam |
arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam
iti puṁsārpitā viṣṇau bhaktiś cen nava-lakṣaṇā |
kriyeta bhagavaty addhā tan manye'dhītam uttamam

Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Visnu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him—these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Krsna through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.

HBV 11.621

श्रवणं कीर्तनं चास्य स्मरणं महतां गतेः ।
सेवेज्यावनतिर् दास्यं सख्यम् आत्म-समर्पणम्

śravaṇaṁ kīrtanaṁ cāsya smaraṇaṁ mahatāṁ gateḥ |
sevejyāvanatir dāsyaṁ sakhyam ātma-samarpaṇam

is recorded in the Srimad-Bhagavatam [7.11.11]> this verse appears) sravanarh kirtanarh casya srnaranarh mahatdrh gateh sevejydvanatir ddsyarh sakhyam dtma'Sarnarpanam Devotional service to the Lord consists of hearing about the activities and instructions given by the Supreme Personality of Godhead (who is the shelter of the saintly persons), chanting about these activities and instructions, always remembering these activities and instructions, trying to render service, performing worship, offering obeisances, becoming a servant, becoming a friend, and surrendering one's whole self.

HBV 11.622

श्रवणं कीर्तनं पूजा सर्व-कर्मार्पणं स्मृतिः ।
परिचर्या नमस्कारः प्रेम स्वात्मार्पणं हरौ

śravaṇaṁ kīrtanaṁ pūjā sarva-karmārpaṇaṁ smṛtiḥ |
paricaryā namaskāraḥ prema svātmārpaṇaṁ harau

in the Kdrtika'-mahatmya section of the Padma Purana it is stated) sravanarh kirttanarh pujd sarvva kmmmdrpanarh smrtih

174 SRIHARI-BHAKTI-VILASA paricaryya namaskarah prema svdtmdrpanam harau Hearing, chanting, worshiping the Lord, offering all of one's activities to the Lord, remembering, serving, offering obeisances to the Lord, cultivating love for the Lord and surrendering oneself fully to Him are the causes by which one can please Him.

HBV 11.623–626

आद्यं तु वैष्णवं प्रोक्तं शङ्ख-चक्राङ्कनं हरेः ।
धारणं चोर्ध्वपुण्ड्राणान्तन्मन्त्राणां परिग्रहः
अर्चनं च जपो ध्यानं तन्-नाम-स्मरणं तथा ।
कीर्तनं श्रवणं चैव वन्दनं पाद-सेवनम्
तत्-पादोदक-सेवा च तन्-निवेदित-भोजनम् ।
तदीयानां च सेवां च द्वादशी-व्रत-निष्ठितम्
तुलसी-रोपणं विष्णोर् देव-देवस्य शार्ङ्गिणः ।
भक्तिः षोडशधा प्रोक्ता भव-बन्ध-विमुक्तये इति ।

ādyaṁ tu vaiṣṇavaṁ proktaṁ śaṅkha-cakrāṅkanaṁ hareḥ |
dhāraṇaṁ cordhvarpuṇḍrāṇāntanmantrāṇāṁ parigrahaḥ
arcanaṁ ca japo dhyānaṁ tan-nāma-smaraṇaṁ tathā |
kīrtanaṁ śravaṇaṁ caiva vandanaṁ pāda-sevanam
tat-pādodaka-sevā ca tan-nivedita-bhojanam |
tadīyānāṁ ca sevāṁ ca dvādaśī-vrata-niṣṭhitam
tulasī-ropaṇaṁ viṣṇor deva-devasya śārṅgiṇaḥ |
bhaktiḥ ṣoḍaśadhā proktā bhava-bandha-vimuktaye iti |

is recorded in the Padma Purana, these verses are found) ddyuntu vaisnavam proktarh sankha cakrdnkanam hareh dhdrananca urddhrva pundWdndm tanmantrdndrh parigrahah arccananca japo dhydnarh tanndma smaranam tathd klrttanam sravanancaiva vandanarh pddasevanam tatpddodaka sevd ca tan nivedita bhojanam tadiydndnca sarhsevd dvddasi vrata nisthatd tulasiropanarh visnor deva devasya sdrnginah bhaktih sdasadhd proktd

bhavabandha vimuktaye Decorating one's body with the symbols of Lord Hari's conch shell, disc, and other weapons is the first symptom of devotional service. Decorating one's forehead with tilaka, accepting initiation into the chanting of Visnu mantras, worshiping the Lord, chanting mantras, meditating on the Lord, remembering His holy names, glorifying the Lord, offering prayers to the Lord, serving His lotus feet, accepting the water that washed His lotus feet, honoring the remnants of the Lord's food, serving Vaisnavas, observing vows

such as Dvadasi, and planting tulasi—these sixteen methods of devotional service to Lord Visnu have been ascertained as the causes of liberation from material bondage.

HBV 11.627–629

किञ्च—
दर्शनं भगवन्-मूर्तेः स्पर्शनं क्षेत्र-सेवनम् ।
आघ्राणं धूप-शेषादेर् निर्माल्यस्य च धारणम्
नृत्यं भगवद्-अग्रे च तथा वीणादि-वादनम् ।
कृष्ण-लीलाद्य्-अभिनयः श्री-भागवत-सेवनम्
पद्माक्ष-माला-विधृतिर् एकादश्य्-आदि-जागरः ।
प्रासाद-रचनाद्य् अन्यज् ज्ञेयं शास्त्रानुसारतः

kiṁ ca—
darśanaṁ bhagavan-mūrteḥ sparśanaṁ kṣetra-sevanam |
āghrāṇaṁ dhūpa-śeṣāder nirmālyasya ca dhāraṇam
nṛtyaṁ bhagavad-agre ca tathā vīṇādi-vādanam |
kṛṣṇa-līlādy-abhinayaḥ śrī-bhāgavata-sevanam
padmākṣa-mālā-vidhṛtir ekādaśy-ādi-jāgaraḥ |
prāsāda-racanādy anyaj jñeyaṁ śāstrānusārataḥ

Having the darsana of the Deities, touching the Deity, traveling to holy places of pilgrimage, smelling the incense that was offered to the Deity, honoring the Lord's flower garland, dancing before the Deities, playing musical instruments before the Deities, enacting Krsna's pastimes, hearing and chanting Srimad-Bhdgavatam, wearing beads made from lotus seeds, staying awake the entire night on Ekadasi, helping to construct temples for the service of the Lord, holding festivals, and all such similar activities that are described in the scriptures are to be understood as symptoms of devotional service.

HBV 11.630–631

लिखिता भगवद्-धर्मा भक्ताना लक्षणानि च ।
तानि ज्ञेयानि सर्वाणि भक्तेर् वै लक्षणा न हि
तेषु ज्ञेयानि गौणानि मुख्यानि च विवेकिभिः ।
बहिरङ्गान्तरङ्गाणि प्रेम-सिद्धौ च तानि यत्

likhitā bhagavad-dharmā bhaktānāṁ lakṣaṇāni ca |
tāni jñeyāni sarvāṇi bhakter vai lakṣaṇāṁ na hi
teṣu jñeyāni gauṇāni mukhyāni ca vivekibhiḥ |
bahiraṅgāntaraṅgāṇi prema-siddhau ca tāni yat

It should be understood that all the characteristics of the Supreme Lord and His devotees are also symptoms of devotional service. Among all the above-mentioned symptoms of devotional service, experienced devotees accept some of them as primary and some of them as secondary. Some of them are considered external symptoms and some are considered internal symptoms.

HBV 11.632

भेदास् तु विविधा भक्तेर् भक्त-भावादि-भेदतः ।
मुक्ता-फलादि-ग्रन्थेभ्यो ज्ञेयास् तल् लिखनैर् अलम्

bhedās tu vividhā bhakter bhakta-bhāvādi-bhedataḥ |
muktā-phalādi-granthebhyo jñeyās tal likhanair alam

There are different grades of persons engaged in the devotional service of the Lord. This classifications are based on the mood of the practitioner, making devotional service sometimes mixed with desires for fruitive activities and sometimes with a desire to cultivate knowledge of Brahman. Here, we will not discuss these distinctions. For an elaborate description of classes of devotees one should refer to other literatures, such as the Mukta-phala.

HBV 11.633

प्रेम-भक्तौ च सिद्धाया सर्वे'र्थाः सेवकाः स्वयम् ।
भगवाश् चातिवश्यः स्याल् लिख्यते'स्याः सुलक्षणम्

prema-bhaktau ca siddhāyāṁ sarve'rthāḥ sevakāḥ svayam |
bhagavāṁś cātivaśyaḥ syāl likhyate'syāḥ sulakṣaṇam

When one attains the perfectional stage of loving devotional service, the four objectives of life—religiosity, economic development, sense gratification, and liberation automatically serve one. What more can be said? Even the Supreme Lord comes under the control of pure devotees. Therefore, the symptoms of loving devotional service are now being described.

HBV 11.634

अनन्य-ममता विष्णौ ममता प्रेम-सम्प्लुता ।
भक्तिर् इत्य् उच्यते भीष्म-प्रह्लादोद्धव-नारदैः इति ।

ananya-mamatā viṣṇau mamatā prema-samplutā |
bhaktir ity ucyate bhīṣma-prahlādoddhava-nāradaiḥ iti |

ndradapancaratre (In the Ndrada-pancaratra it is stated)

ananya mamata visnau mamatd prema samptutd bhakdr ityucyate bhlsma- prahlada uddhava-ndradaih Great soak, such a> Bhisma, Prahlada, Uddhava, and Narada have described unalloyed loving attachment and service to the Supreme Lord as loving devotional service.

HBV 11.635–636

प्रेम-भक्तेश् च माहात्म्य भक्तेर् माहात्म्यतः परम् ।
सिद्धम् एव यतो भक्तेः फल प्रेमैव निश्चितम्
चिह्नानि प्रेम-सम्पत्तेर् बाह्यान्य् अभ्यन्तराणि च ।
कियन्त्य् उल्लिखता तस्या महिमैव विलिख्यते

prema-bhakteś ca māhātmyaṁ bhakter māhātmyataḥ param |
siddham eva yato bhakteḥ phalaṁ premaiva niścitam
cihnāni prema-sampatter bāhyāny abhyantarāṇi ca |
kiyanty ullikhatā tasyā mahimaiva vilikhyate

It should be clearly understood that loving devotional service is superior •oidinarv devotional service. The actual fruit of bhakti, or devotional service, ipRma-bhakti, or loving devotional service. So far, we have described some of ihe external and internal symptoms of the treasure of love of God. Now we will describe the glories of loving devotional service.

HBV 11.637–639

निशम्य कर्माणि गुणान् अतुल्यान्
वीर्याणि लीला-तनुभिः कृतानि ।
यदातिहर्षोत्पुलकाश्रु-गद्गद
प्रोत्कण्ठ उद्गायति रौति नृत्यति
यदा ग्रह-ग्रस्त इव क्वचिद् धसत्य्
आक्रन्दते ध्यायति वन्दते जनम् ।
मुहुः श्वसन् वक्ति हरे जगत्-पते
नारायणेत्य् आत्म-मतिर् गत-त्रपः
तदा पुमान् मुक्त-समस्त-बन्धनस्
तद्-भाव-भावानुकृताशयाकृतिः ।
निर्दग्ध-बीजानुशयो महीयसा
भक्ति-प्रयोगेण समेत्य् अधोक्षजम्

niśamya karmāṇi guṇān atulyān
vīryāṇi līlā-tanubhiḥ kṛtāni |
yadātiharṣotpulakāśru-gadgadaṁ
protkaṇṭha udgāyati rauti nṛtyati
yadā graha-grasta iva kvacid dhasaty
ākrandate dhyāyati vandate janam |
muhuḥ śvasan vakti hare jagat-pate
nārāyaṇety ātma-matir gata-trapaḥ
tadā pumān mukta-samasta-bandhanas
tad-bhāva-bhāvānukṛtāśayākṛtiḥ |
nirdagdha-bījānuśayo mahīyasā
bhakti-prayogeṇa samety adhokṣajam

which are found in the Srimad-Bhdgavatam [7.7.34-36]) nisamya karmdni gundn atulyan virydni lild-tanubhih krtdni yafatihirsotpulak&ru'gadgadam protkantha udgdyati rauti nrtyati yadd graha'grasta iva kvacid dhasaty akrandate dhydyati vandate janam

SRI H ARl-BH AKTI-VILAS A

muhuh svasan vakti hare jagat-pate ndrdyanety dtma-matir gata-trapah tadd mukta'samasta-bandhanas tad-bhava-bhavdnukftdsaydhrtih nirdagdha-bijanusayo mahiyasd bhakti-prayogena samety adhoksajam One who is situated in devotional service is certainly the controller of his senses, and thus he is a liberated person. When such a liberated person, the pure devotee, hears of the transcendental qualities and activities of the Lord's incarnations for the performance of various pastimes, his hair stands on end on his body, tears fall from his eyes, and in his spiritual realization his voice falters. Sometimes he very openly dances, sometimes he sings loudly, and sometimes he cries. Thus he expresses his transcendental jubilation. When a devotee becomes like a person haunted by a ghost, he laughs and very loudly chants about the qualities of the Lord. Sometimes he sits to perform meditation, and he offers respects to every living entity, considering him a devotee of the Lord. Constantly breathing very heavily, he becomes careless of social etiquette and loudly chants like a madman, "Hare Krsna, Hare Krsna! O my Lord, O master of the universe!" The devotee is then freed from all material contamination because he constantly thinks of the Lord's pastimes and because his mind and body have been converted to spiritual qualities. Because of his intense devotional service, his ignorance, material consciousness and all kinds of material desires are completely burnt to ashes. This is the stage at which one can achieve the shelter of the Lord's lotus feet.

HBV 11.640–641

शृण्वन् सुभद्राणि रथाङ्ग-पाणेर्
जन्मानि कर्माणि च यानि लोके ।
गीतानि नामानि तद्-अर्थकानि
गायन् विलज्जो विचरेद् असङ्गः
एव□-व्रतः स्व-प्रिय-नाम-कीर्त्या
जातानुरागो द्रुत-चित्त उच्चैः ।
हसत्य् अथो रोदिति रौति गायत्य्
उन्माद-वन् नृत्यति लोक-बाह्यः

śṛṇvan subhadrāṇi rathāṅga-pāṇer
janmāni karmāṇi ca yāni loke |
gītāni nāmāni tad-arthakāni
gāyan vilajjo vicared asaṅgaḥ
evaṁ-vrataḥ sva-priya-nāma-kīrtyā
jātānurāgo druta-citta uccaiḥ |
hasaty atho roditi rauti gāyaty
unmāda-van nṛtyati loka-bāhyaḥ

An intelligent person who has controlled his mind and conquered fear should give up all attachment to material objects such as wife, family and nation and should wander freely without embarrassment, hearing and chanting the holy names of the Lord, the bearer of the chariot wheel. The holy names of Krsna are all-auspicious because they describe His transcendental birth and activities, which He performs within this world for the salvation of the conditioned souls. Thus the holy names of the Lord are sung throughout the world. By chanting the holy name of the Supreme Lord, one comes to the stage of love of Godhead. Then the devotee is fixed in his vow as an eternal servant oi the Lord, and he gradually becomes very much attached to a particular name and form of the Supreme Personality of Godhead. As his heart melts with ecstatic love, he laughs very loudly or cries or shouts. Sometimes he sings and dances like a madman, for he is indifferent to public opinion.

HBV 11.642–643

स्मरन्तः स्मारयन्तश् च मिथो'घौघ-हर हरिम् ।
भक्त्या सञ्जातया भक्त्या बिभ्रत्य् उत्पुलका तनुम्
क्वचिद् रुदन्त्य् अच्युत-चिन्तया क्वचिद्
धसन्ति नन्दन्ति वदन्त्य् अलौकिकाः ।
नृत्यन्ति गायन्त्य् अनुशीलयन्त्य् अज
भवन्ति तूष्णी परम् एत्य निर्वृताः

smarantaḥ smārayantaś ca mitho'ghaugha-haraṁ harim |
bhaktyā sañjātayā bhaktyā bibhraty utpulakāṁ tanum
kvacid rudanty acyuta-cintayā kvacid
dhasanti nandanti vadanty alaukikāḥ |
nṛtyanti gāyanty anuśīlayanty ajaṁ
bhavanti tūṣṇīṁ param etya nirvṛtāḥ

The devotees of the Lord constantly discuss the glories of the Personality r Godhead among themselves. Thus they constantly remember the Lord ma remind one another of His qualities and pastimes. In this way, by their devotion to the principles of bhakti-yoga, the devotees please the Personality r Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead,

10A SRI HARI-BHAKTI-VILASA loU and thus, even within this world, their spiritualized bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end. Having achieved love of Godhead, the devotees sometimes cry out loud, absorbed in thought of the infallible Lord. Sometimes they laugh, feel great pleasure, speak out loud to the Lord, dance or sing. Such devotees, having transcended material, conditioned life,

sometimes imitate the unborn Supreme by acting out His pastimes. And sometimes, achieving His personal audience, they remain peaceful and silent.

HBV 11.644–645

कथ विना रोम-हर्ष द्रवता चेतसा विना
विनानन्दाश्रु-कलया शुध्येद् भक्त्या विनाशयः
वाग् गद्गदा द्रवते यस्य चित्त
रुदत्य् अभीक्ष्ण हसति क्वचिच् च ।
विलज्ज उद्गायति नृत्यते च
मद्-भक्ति-युक्तो भुवन पुनाति

kathaṁ vinā roma-harṣaṁ dravatā cetasā vinā
vinānandāśru-kalayā śudhyed bhaktyā vināśayaḥ
vāg gadgadā dravate yasya cittaṁ
rudaty abhīkṣṇaṁ hasati kvacic ca |
vilajja udgāyati nṛtyate ca
mad-bhakti-yukto bhuvanaṁ punāti

recorded in the Srimad-Bhagavatam [11.14.23-24] these verses appear) katharh vina roma-harsarh dravatd cetasd vina vindnanddsru-kalayd sudhyed bhaktyd vindsayah vdg gadgadd dravate yasya cittarh rudaty abhiksnarh hasati kvacic ca vilajja udgdyati nrtyate ca mad-bhakti-yukto bhuvanarh pundti If one's hairs do not stand on end, how can the heart melt? And if the heart does not melt, how can tears of love flow from the eyes? If one does not cry in spiritual happiness, how can one render loving service to the Lord? And without such service, how can the consciousness be purified? A devotee whose speech is sometimes choked up, whose heart melts, who cries continually and sometimes laughs, who feels ashamed and cries out loudly and then dances—a devotee thus fixed in loving service to Me purifies the entire universe.

HBV 11.646

यथोक्त-भक्त्य्-अशक्तौ तु भगवच्-चरणाम्बुजम् ।
शरणागत-भावेन कृत्स्न-भीति-घ्नम् आश्रयेत्

yathokta-bhakty-aśaktau tu bhagavac-caraṇāmbujam |
śaraṇāgata-bhāvena kṛtsna-bhīti-ghnam āśrayet

It is the duty of those who are unable to perform loving devotional service as has been described to completely surrender at the lotus feet of Lord Hari, the destroyer of all types of fear.

HBV 11.647

सर्व-धर्मान् परित्यज्य माम् एक□ शरण□ व्रज ।
अह□ त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः

sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja |
ahaṁ tvā sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ

sri (In the Bhagavad-gita [18.66] it is stated) sarva-dharmdn parityajya mam ekarh saranam vraja aharh warn sarva-pdpebhyo moksayisydmi ma sucah Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.

HBV 11.648–649

तस्मात् त्वम् उद्धवोत्सृज्य चोदना□ प्रतिचोदनाम् ।
प्रवृत्ति□ च निवृत्ति□ च श्रोतव्य□ श्रुतम् एव च
माम् एकम् एव शरणम् आत्मान□ सर्व-देहिनाम् ।
याहि सर्वात्म-भावेन मया स्या ह्य् अकुतो-भयः

tasmāt tvam uddhavotsṛjya codanāṁ praticodanām |
pravṛttiṁ ca nivṛttiṁ ca śrotavyaṁ śrutam eva ca
mām ekam eva śaraṇam ātmānaṁ sarva-dehinām |
yāhi sarvātma-bhāvena mayā syā hy akuto-bhayaḥ

recorded in the Srimad-Bhagavatam [11.12.14-15] these verses appear) tasmdt warn uddhavotsrjya codanam praticodanam pravrttim ca nivrttim ca srotavyam srutam eva ca mam ekam eva saranam dtmanarh sarva-dehindm ydhi sarvdtma-bhdvena maya syd hy akuto-bhayah Therefore, My dear Uddhava, abandon the Vedic mantras, as w-ell as the procedures of supplementary Vedic literatures and their positive and negative injunctions.

Disregard that which has been heard and that which is to be heard. Simply take shelter of Me alone, for I am the Supreme Personality of Godhead, situated within the heart of all conditioned souls. Take shelter of Me wholeheartedly, and by My grace be free from fear in all circumstances.

10 , SRI HARI-BHAKTI-VILASA loZ

HBV 11.650–652

प्राप्यापि दुर्लभतर मानुष्य विबुधेप्सितम् ।
यैर् आश्रितो न गोविन्दस् तैर् आत्मा वञ्चितश् चिरम्
अशीति-चतुरश् चैव लक्षा स् तान् जीव-जातिषु ।
भ्रमद्भिः पुरुषैः प्राप्य मानुष्य जन्म-पर्ययात्
तद् अप्य् अफलता जात तेषाम् आत्माभिमानिनाम् ।
वराकानाम् अनाश्रित्य गोविन्द-चरण-द्वयम्

prāpyāpi durlabhataraṁ mānuṣyaṁ vibudhepsitam |
yair āśrito na govindas tair ātmā vañcitaś ciram
aśīti-caturaś caiva lakṣāṁs tān jīva-jātiṣu |
bhramadbhiḥ puruṣaiḥ prāpya mānuṣyaṁ janma-paryayāt
tad apy aphalatāṁ jātaṁ teṣām ātmābhimāninām |
varākānām anāśritya govinda-caraṇa-dvayam

brahmavaivartte (In the Brahmd-vaivarta Purana it is stated) prdpydpi durlabhatararh mdnusam vivudhepsitam yaivdsrito na govindais tairatmd vancitdsciram asluhca turascaiva laksdnstdn jlvajatisu bhrdmyadbhih purusaih prdpya mdnusyarh janma paryyaydt tadapya phalatdrh ydtarh tesdm dtmdbhi mdnindm vardkdndm andscitya govinda caranadvayam Those who do not take shelter at the lotus feet of Lord Govinda, even after receiving the human form of life, which is rarely attained and desired even by the demigods, will certainly fall down into an ocean of terrible miseries. After going through eight million, four hundred thousand species of life, if one does not surrender unto the lotus feet of Lord Govinda, it is to be understood that such a proud and insignificant person has attained the human form of life in vain.

HBV 11.653

सकृद् एव प्रपन्नो यस् तवास्मीति च याचते ।
अभय सर्वदा तस्मै ददाम्य् एतद् व्रत हरेः

sakṛd eva prapanno yas tavāsmīti ca yācate |
abhayaṁ sarvadā tasmai dadāmy etad vrataṁ hareḥ

spoke this verse, which is found in the Ramayana) sakrdeva prapanno yasta vdsmiti ca ydcate abhayam sarvvadd tasmai daddmi etad bratarh mama

jpreme Personality of Godhead, it is My eternal principle that vmg being takes shelter of Me, even once, saying, "I am Yours," then

— J I 3 ihat person freedom from all fear.

HBV 11.654

त्वा प्रपन्नो'स्मि शरण देव-देव जनार्दनम् ।
इति यः शरण प्राप्तस् त क्लेशाद् उद्धराम्य् अहम्

tvāṁ prapanno'smi śaraṇaṁ deva-devaṁ janārdanam |
iti yaḥ śaraṇaṁ prāptas taṁ kleśād uddharāmy aham

- • _ TZ ci Vaikuntha spoke this verse, which is found in the Nrsirhha Purdna) warn prapannd'smi saranam devadevarh jandrddanam iti yah saranam. praptastarh klesdd uddharami aham "O Lord of lords! O Janardana! I surrender unto You!" One who prays - - - - way and takes shelter of Me—I deliver him from all kinds of material ~ -z' r-

HBV 11.655

सर्वाचार-विवर्जिताः शठ-धियो व्रात्या जगद्-वञ्चका
दम्भाहङ्कृति-पान-पैशुन-पराः पापान्त्यजा निष्ठुरा ।
ये चान्ये धन-दार-पुत्र-निरताः सर्वाधमास् ते'पि हि
श्री-गोविन्द-पदारविन्द-शरणा मुक्ता भवन्ति द्विज

sarvācāra-vivarjitāḥ śaṭha-dhiyo vrātyā jagad-vañcakā
dambhāhaṅkṛti-pāna-paiśuna-parāḥ pāpāntyajā niṣṭhurā |
ye cānye dhana-dāra-putra-niratāḥ sarvādhamās te'pi hi
śrī-govinda-padāravinda-śaraṇā muktā bhavanti dvija

Even if fallen souls who are devoid of all proper conduct, who are : :;.-; :crs, who have no culture, who are deceitful, who are very proud, who ire rond of drinking wine, who are engaged in very grave sinful activities, • h o are beyond the purview of Vedic society, who are cruel, and who are very attached to wealth and their families, take shelter at the lotus feet of Lord Govinda, they will also be liberated from material entanglement.

HBV 11.656

न हि नारायण नाम नराः स श्रित्य शौनक ।
प्राप्नुवन्त्य् अशुभ सत्यम् इदम् उक्त पुनः पुनः

na hi nārāyaṇaṁ nāma narāḥ saṁśritya śaunaka |
prāpnuvanty aśubha satyam idam uktaṁ punaḥ punaḥ

O Saunaka, I promise you again and again that simply by taking shelter of the holy n a m e of Lord Narayana, anyone can liberated from all kinds of inauspiciousness.

HBV 11.657

परमार्थम् अशेषस्य जगताम् आदि-कारणम् ।
शरण्य शरण यातो गोविन्दः नावसीदति

paramārtham aśeṣasya jagatām ādi-kāraṇam |
śaraṇyaṁ śaraṇaṁ yāto govindaḥ nāvasīdati

verse is found in the Brhan-ndradrya Puraria) paramartham asesasya jagatdm ddikdranam saranyarh saranarh ydto govindarh ndvasidati By surrendering at the lotus feet of Lord Govinda, the Absolute T r u t h , the original cause of all existence, and the protector of the surrendered souls, o n e will surely gain relief from all suffering.

HBV 11.658–659

शान्ति-पर्वणि [म.भा. १२.१११.२६-२७] राज-धर्मे भीष्म-युधिष्ठिर-स वादे—
स्थितः प्रियहिते जिष्णोः स एव पुरुषर्षभ ।
राज स् तव च दुर्धर्षो वैकुण्ठः पुरुषोत्तमः
य एन स श्रयन्तीह भक्त्या नारायण हरिम् ।
ते तरन्तीह दुर्गाणि न मे'त्रास्ति विचारणा

śānti-parvaṇi [ma.bhā. 12.111.26-27] rāja-dharme bhīṣma-yudhiṣṭhira-saṁvāde—
sthitaḥ priyahite jiṣṇoḥ sa eva puruṣarṣabha |

rājaṁs tava ca durdharṣo vaikuṇṭhaḥ puruṣottamaḥ
ya enaṁ saṁśrayantīha bhaktyā nārāyaṇaṁ harim |
te tarantīha durgāṇi na me'trāsti vicāraṇā

recorded in the Sdnti Parva of the Mahdbhdrata, these verses appear) sthitah priyahite nityarh ya eva purusarsabhah rdjam stava yadusresthd vaikunthah purusottamah ya enarh sarhsrayantiha bhaktyd ndrdyanarh harim te tarantiha durgdni name'trdsti vicdrand

O King, Lord Krsna, the foremost member of the Yadu dynasty and the possessor of unlimited prowess is always eager to do good for you and your o take shelter of Lord Hari will certainly cross beyond the aaterial existence. There is no need to consider -----e-

HBV 11.660

शारीरा मानसा दिव्या वैयासे ये च मानुषाः ।
भौतिकाश् च कथ क्लेशा बाधन्ते हरि-स श्रयम्

śārīrā mānasā divyā vaiyāse ye ca mānuṣāḥ |
bhautikāś ca kathaṁ kleśā bādhante hari-saṁśrayam

is found in the Srimad'Bhdgavatam [3.22.37] it is stated) sdrird mdnasa divyd vaiydse ye ca mdnusdh bhautikds ca katham klesd bddhante harisarhsrayam Therefore, O Vidura, how can persons completely under the shelter of Lord Krsna in devotional service be put into miseries pertaining to the body, the mind, nature, and other men and living creatures?

HBV 11.661

वामने श्री-प्रह्लाद-बलि-स वादे—
ये स श्रिता हरिम् अनन्तम् अनादि-मध्य
नारायण सुर-गुरु शुभद वरेण्यम् ।
शुद्ध खगेन्द्र-गमन कमलालयेश
ते धर्म-राज-करण न विशन्ति धीराः

vāmane śrī-prahlāda-bali-saṁvāde—
ye saṁśritā harim anantam anādi-madhyaṁ
nārāyaṇaṁ sura-guruṁ śubhadaṁ vareṇyam |
śuddhaṁ khagendra-gamanaṁ kamalālayeśaṁ
te dharma-rāja-karaṇaṁ na viśanti dhīrāḥ

that is recorded in the Vdmana Purana it is stated) ye sarhsritd harim anantam anddi madhyarh ndrdyanarh suragururh siihhadam varenyam suddharh khagendra gamanam kamaldlayesarh te dharmmardja karanam na visami dhirdh Lord Narayana is without beginning, middle and end; the spiritual master of the demigods; the giver of auspiciousness; supremely pure; and the worshipable Lord of all. Those sober personalities who surrender unto the lotus feet of the Lord, the husband of Laksmi, who is carried on the back of Garuda, do not come under the jurisdiction of Yamaraja.

HBV 11.662

ये शङ्ख-चक्राब्ज-कर स-शार्ङ्गिण
खगेन्द्र-केतु वरद श्रियः पतिम् ।
समाश्रयन्ते भव-भीति-नाश
तेषा भय नास्ति विमुक्ति-भाजाम्

ye śaṅkha-cakrābja-karaṁ sa-śārṅgiṇaṁ
khagendra-ketuṁ varadaṁ śriyaḥ patim |
samāśrayante bhava-bhīti-nāśaṁ
teṣāṁ bhayaṁ nāsti vimukti-bhājām

Those who take shelter of Lord Narayana, the beloved Lord of Laksmi, who holds a conch, disc, lotus, and bow in His hands as He rides on the back of Garuda, and who destroys the fear of repeated birth and death, have nothing to fear.

HBV 11.663

बृहन्-नारदीये प्रायश्चित्त-प्रकरणान्ते—
स सारे'स्मिन् महा-घोरे मोह-निद्रा-समाकुले ।
ये हरि शरण यान्ति ते कृतार्था न स शयः

bṛhan-nāradīye prāyaścitta-prakaraṇānte—
saṁsāre'smin mahā-ghore moha-nidrā-samākule |
ye hariṁ śaraṇaṁ yānti te kṛtārthā na saṁśayaḥ

found in the Brhari'ndradiya Purana, this verse appears) sarhsdre'smin mahdghore moha nidrd samdkule ye harirh saranarh yanti te krtdrthd na sarhsayah There is no doubt that the lives of those who surrender at the lotus feet of Lord Hari become successful, even while living in this material existence, which is full of lethargy, fear, and illusion.

HBV 11.664

ब्रह्म-पुराणे—
कर्मणा मनसा वाचा येऽच्युतꣳ शरणꣳ गताः ।
न समर्थो यमस् तेषाꣳ ते मुक्ति-फल-भागिनः

brahma-purāṇe—
karmaṇā manasā vācā ye'cyutaṁ śaraṇaṁ gatāḥ |
na samartho yamas teṣāṁ te mukti-phala-bhāginaḥ

Yamaraja has no power to punish those who have surrendered their activities, mind, and words unto Lord Acyuta because they have attained the platform of devotional service, which surpasses liberation.

HBV 11.665

समाश्रिता ये पद-पल्लव-प्लवꣳ
महत्-पदꣳ पुण्य-यशो मुरारेः ।
भवाम्बुधिर् वत्स-पदꣳ परꣳ पदꣳ
पदꣳ पदꣳ यद् विपदाꣳ न तेषाम्

samāśritā ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo murāreḥ |
bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
padaṁ padaṁ yad vipadāṁ na teṣām

For one who has accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Mukunda, or the giver of mukti, the ocean of the material world is like the water contained

in a calf s footprint, pararh padam, or the place where there are no material niseries, or Vaikuntha, is his goal, not the place where there is danger in every step of life.

HBV 11.666

यत्-पाद-स□श्रयाः सूत मुनयः प्रशमायनाः ।
सद्यः पुनन्त्य् उपस्पृष्टाः स्वर्धुन्य्-आपो'नुसेवया

yat-pāda-saṁśrayāḥ sūta munayaḥ praśamāyanāḥ |
sadyaḥ punanty upaspṛṣṭāḥ svardhuny-āpo'nusevayā

O Suta, those great sages who have completely taken shelter of the lotus feet of the Lord can at once sanctify those who come in touch with them, whereas the waters of the Ganges can sanctify only after prolonged use.

HBV 11.667

किरात-हुणान्ध्र-पुलिन्द-पुल्कशा
आभीर-शुम्भा यवनाः खसादयः ।
ये'न्ये च पापा यद्-अपाश्रयाश्रयाः
शुध्यन्ति तस्मै प्रभविष्णवे नमः

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ |
ye'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

Kiratas, Hunas, Andhras, Pulindas, Pulkasas, Abhiras, Sumbhas, Yavanas and members of the Khasa races, and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, for He is the supreme power. I beg to offer my respectful obeisances unto Him.

HBV 11.668

कि□ दुरापादन□ तेषा□ पु□साम् उद्दाम-चेतसाम् ।
यैर् आश्रितस् तीर्थ-पदश् चरणो व्यसनात्ययः

kiṁ durāpādanaṁ teṣāṁ puṁsām uddāma-cetasām |
yair āśritas tīrtha-padaś caraṇo vyasanātyayaḥ

What is difficult to achieve for determined men who have taken refuge of the Supreme Personality of Godhead's lotus feet? His feet are the source of

sacred rivers like the Ganges, which put an end to the dangers of mundane life.

HBV 11.669

न नाक-पृष्ठं न च पारमेष्ठ्यं
न सार्व-भौमं न रसाधिपत्यम् ।
न योग-सिद्धीर् अपुनर्-भवं वा
समञ्जस त्वा विरहय्य काङ्क्षे

na nāka-pṛṣṭhaṁ na ca pārameṣṭhyaṁ
na sārva-bhaumaṁ na rasādhipatyam |
na yoga-siddhīr apunar-bhavaṁ vā
samañjasa tvā virahayya kāṅkṣe

O my Lord, source of all opportunities, I do not desire to enjoy in Dhruvaloka, the heavenly planets or the planet where Lord Brahma resides, nor do I want to be the supreme ruler of all the earthly planets or the lower planetary systems. I do not desire to be master of the powers o{ mystic yoga, nor do I want liberation if I have to give up Your lotus feet.

HBV 11.670

देवर्षि-भूताप्त-नृणां पितॄणां
नायं किङ्करो नायम् ऋणी च राजन् ।
सर्वात्मना यः शरणं शरण्यं
गतो मुकुन्दं परिहृत्य कर्तम्

devarṣi-bhūtāpta-nṝṇāṁ pitṝṇāṁ
nāyaṁ kiṅkaro nāyam ṛṇī ca rājan |
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam

Anyone who has taken shelter of the lotus feet of Mukunda, the giver of liberation, giving up all kinds of obligation, and has taken to the path in all seriousness, owes neither duties nor obligations to the demigods, sages, general living entities, family members, humankind or forefathers.

HBV 11.671

ताप-त्रयेणाभिहतस्य घोरे
सन्तप्यमानस्य भवाध्वनीश ।
पश्यामि नान्यच् छरण तवाङ्घ्रि-
द्वन्द्वातपत्राद् अमृताभिवर्षात्

tāpa-trayeṇābhihatasya ghore
santapyamānasya bhavādhvanīśa |
paśyāmi nānyac charaṇaṁ tavāṅghri-
dvandvātapatrād amṛtābhivarṣāt

is found in the Srimad-Bhdgavatam [11.19.9]) tdpa-trayenabhihatasya ghore santapyamdnasya bhavddhvanisa pasydmi ndnyac charanam tavdnghri- dvandvdtapatrdd amrtdbhivarsdt

My dear Lord, for one who is being tormented on the terrible path of birth and death and is constantly overwhelmed by the threefold miseries, I do not see any possible shelter other than Your two lotus feet, which are just like a refreshing umbrella that pours down showers of delicious nectar.

HBV 11.672

इत्थ च बोध्य विद्वद्भिः शरणापत्ति-लक्षणम् ।
वाचा हृदा च तन्वापि कृष्णैकाश्रयण हि यत्

itthaṁ ca bodhyaṁ vidvadbhiḥ śaraṇāpatti-lakṣaṇam |
vācā hṛdā ca tanvāpi kṛṣṇaikāśrayaṇaṁ hi yat

-_:; :i:r.£ to the opinion of learned scholars, the best form of surrender " • : ; --'.ere shelter at the lotus feet of Lord Krsna, surrendering one's KxK. mind, and speech.

HBV 11.673–674

स्कन्धे—
गोविन्द॰ परमानन्द॰ मुकुन्द॰ मधुसूदनम् ।
त्यक्त्वान्य॰ वै न जानामि न भजामि स्मरामि न
न नमामि न च स्तौमि न पश्यामि स्व-चक्षुषा ।
न स्पृहामि न गायामि न वा यामि हरि॰ विना इति ।

skandhe—
govindaṁ paramānandaṁ mukundaṁ madhusūdanam |
tyaktvānyaṁ vai na jānāmi na bhajāmi smarāmi na
na namāmi na ca staumi na paśyāmi sva-cakṣuṣā |
na spṛhāmi na gāyāmi na vā yāmi hariṁ vinā iti |

skdnde (In the Skanda Purana it is stated) govindarh paramdnandarh mukundarh madhusudanam tyaktvdnyam vai na jdnami na bhajdmi smardmi na na namdmi na ca staumi na pasdydmi svacaksusd na sprhdmi na gayami na vd ydmi harirh vind I do not know anyone other than Govinda, Paramananda, Mukunda, and Madhusudana. I do not worship anyone else or meditate upon anyone else. I do not offer obeisances to anyone other than Lord Hari. I do not offer prayers to or see anyone other than the Lord. I do not want anyone other than the Supreme Lord and I do not sing the glories of anyone other than Him. Indeed, I never approach anyone other than the Supreme Personality of Godhead.

HBV 11.675

केचिद् आहुश् च शरणागतत्व॰ षट्-प्रकारकम् ।
प्रायः सख्य-प्रकारे तत् पर्यवस्येद् विचारतः

kecid āhuś ca śaraṇāgatatvaṁ ṣaṭ-prakārakam |
prāyaḥ sakhya-prakāre tat paryavasyed vicārataḥ

According to some authorities, this surrender has six limbs. All of these symptoms are more or less based on friendship, or sakhya-bhakti.

HBV 11.676

आनुकूल्यस्य सङ्कल्पः प्रातिकूल्यस्य वर्जनम् ।
रक्षिष्यतीति विश्वासो गोप्तृत्वे वरण तथा ।
आत्म-निक्षेप-कार्पण्ये षड्-विधा शरणागतिः इति ।

ānukūlyasya saṅkalpaḥ prātikūlyasya varjanam |
rakṣiṣyatīti viśvāso goptṛtve varaṇaṁ tathā |
ātma-nikṣepa-kārpaṇye ṣaḍ-vidhā śaraṇāgatiḥ iti |

The six divisions of surrender are the acceptance of those things favorable to devotional service, the rejection of unfavorable things, the conviction that Krsna will give protection, the acceptance of the Lord as one's guardian or master, full self-surrender, and humility.

HBV 11.677

तवास्मीति वदन् वाचा तथैव मनसा विदन् ।
तत्-स्थानम् आश्रितस् तन्वा मोदते शरणागतः

tavāsmīti vadan vācā tathaiva manasā vidan |
tat-sthānam āśritas tanvā modate śaraṇāgataḥ

One who says, "I belong to You," feeling that way in his heart, and who joyfully travels to the holy places that are related to the Supreme Lord is considered to be a surrendered soul.

HBV 11.678

कः पण्डितस् त्वद्-अपर शरण समीयाद्
भक्त-प्रियाद् ऋत-गिरः सुहृदः कृत-ज्ञात् ।
सर्वान् ददाति सुहृदो भजतो'भिकामान्
आत्मनम् अप्य् उपचयापचयौ न यस्य

kaḥ paṇḍitas tvad-aparaṁ śaraṇaṁ samīyād
bhakta-priyād ṛta-giraḥ suhṛdaḥ kṛta-jñāt |
sarvān dadāti suhṛdo bhajato'bhikāmān
ātmanam apy upacayāpacayau na yasya

which is found in the Srimad'Bhagavatam [10.48.26]) kah panditas tvad apararh saranarh samiydd bhakta-priydd rta-girah suhrdah krta-jndt sarvdn daddti suhrdo bhajato 'bhikdmdn dtmdnam apy upacaydpacayau na yasya

What learned person would approach anyone but You for shelter, when ~:n are the affectionate, grateful and truthful well-wisher of Your devotees? :>..- >e who worship You in sincere friendship You reward everything they desire, even Your own self, yet You never increase or diminish.

HBV 11.679

अहो बकी य स्तन-काल-कूट
जिघा सयापाययद् अप्य् असाध्वी ।
लेभे गति धात्र्य्-उचिता ततो'न्य
क वा दयालु शरण व्रजेम इति ।

aho bakī yaṁ stana-kāla-kūṭaṁ
jighāṁsayāpāyayad apy asādhvī |
lebhe gatiṁ dhātry-ucitāṁ tato'nyaṁ
kaṁ vā dayāluṁ śaraṇaṁ vrajema iti |

'This statement of Uddhava's is found in the Srimad'Bhdgavatam [3.2.23]) aho bald yarn stana'kdla'kutarh jighdrhsaydpdyayad apy asddhvl lebhe gatirh dhatry-ucitdrh tato 'nyarh karh vd dayalurh saranarh vrajema Alas, how shall I take shelter of one more merciful than He who granted fte position of mother to a she-demon, Putana, although she was unfaithful • •) she prepared deadly poison to be sucked from her breast?

HBV 11.680

अथाचारा बहु-विधाः शिष्टाचारानुसारतः ।
श्री-वैष्णवाना कर्तव्या लिख्यन्ते'त्र समासतः

athācārā bahu-vidhāḥ śiṣṭācārānusārataḥ |
śrī-vaiṣṇavānāṁ kartavyā likhyante'tra samāsataḥ

According to a devotee's level of advancement there will be appropriate prescribed duties for him to carry out but here we will describe the duties of snavas in general.

HBV 11.681–683

देव-गो-ब्राह्मणान् सिद्धान् वृद्धाचार्या□स् तथार्चयेत् ।
द्विकाल□ च नमेत् सन्ध्याम् अग्नीन् उपचरेत् तथा
सदानुपहते वस्त्रे प्रशस्ता□ च तथौषधीः ।
गारुडानि च रत्नानि बिभृयात् प्रयतो नरः
प्रस्निग्धामल-केशश् च सुगन्धश् चारु-वेश-धृक् ।
कि□चित् परस्व□ न हरेत् नाल्पम् अप्य् अप्रिय□ वदेत्

deva-go-brāhmaṇān siddhān vṛddhācāryāṁs tathārcayet |
dvikālaṁ ca namet sandhyām agnīn upacaret tathā
sadānupahate vastre praśastāṁ ca tathauṣadhīḥ |
gāruḍāni ca ratnāni bibhṛyāt prayato naraḥ
prasnigdhāmala-keśaś ca sugandhaś cāru-veśa-dhṛk |
kiṁcit parasvaṁ na haret nālpam apy apriyaṁ vadet

a householder that is found in the Visnu Purdna, these verses appear) deva-go-brdhmandn siddhdn vrddhdcdryydms tathdrccayet dvikdlanca namet sandhydm agnim upacaret tathd

log SRI HARI-BHAKTI-VILASA saddnupahate vastre prasastahca tathausadhlh garuddni ca ratndni vibhrydt prayato narah prasiddha amala kesasca sugandhis cdru vesaghrk kincit parasvarh na haret ndlpam api priyarh vadet A householder should offer his obeisances to the Supreme Lord, cows, brdhmanas, elderly people, and his spiritual master, three times a day. He should worship the fire-god and chant his mantras twice in a day. A householder should first purify himself and then put on two pieces of fresh cloth, a suitable amulet, and some golden ornaments. He should comb his hair nicely, smear sandalwood paste over his body, and compose his mind. One should never steal another's property—even the tiniest thing. One should never speak harshly to anyone.

HBV 11.684–687

प्रिय□ च नानृत□ ब्रूयान् नान्य-दोषान् उदीरयेत्
नान्य-स्त्रिय□ तथा वैर□ रोचयेत् पुरुषर्षभ
न दुष्ट□ यानम् आरोहेत् कुल-च्छाया□ न स□श्रयेत्
विद्विष्ट-पतितोन्मत्त-बहु-वैरादि-कीटकैः ।
बन्धकी बन्धकी-भर्तुः क्षुद्रानृत-कथैः सह
तथातिव्यय-शीलैश् च परिवाद-रतैः शठैः ।
बुधो मैत्री□ न कुर्वीत नैकः पन्थानम् आश्रयेत्

priyaṁ ca nānṛtaṁ brūyān nānya-doṣān udīrayet
nānya-striyaṁ tathā vairaṁ rocayet puruṣarṣabha
na duṣṭaṁ yānam ārohet kula-cchāyāṁ na saṁśrayet
vidviṣṭa-patitonmatta-bahu-vairādi-kīṭakaiḥ |
bandhakī bandhakī-bhartuḥ kṣudrānṛta-kathaiḥ saha
tathātivyaya-śīlaiś ca parivāda-rataiḥ śaṭhaiḥ |
budho maitrīṁ na kurvīta naikaḥ panthānam āśrayet

O great souls, one should never speak a lie, even though it may be to one's advantage. One should never find faults in others, take advantage of

others' weaknesses, or create enmity with others. One should never travel in a broken vehicle and one should never sit in the shade of a kula tree. One should never make friendship with a foolish, fallen, crazy, or inimical person, who causes pain, like an insect. One should also stay away from an unchaste woman, the husband of an unchaste woman, low-class people, and liars. An intelligent person should never make friendship with one who is bvish spender, who is fond of blaspheming others, and who is a cheater. One should not walk alone on the road.

HBV 11.688–690

नावगाहेज् जलौघस्य वेगम् अग्रे नरेश्वर ।
प्रदीप्त वेश्म न विशेन् नारोहेच् छिखर तरोः
न कुर्याद् दन्त-सङ्घर्ष कुष्णीयाच् च न नासिकाम् ।
नास वृत-मुखो जृम्भेच् छवासकासौ विसर्जयेत्
नोच्चैर् हसेत् स-शब्द च न मुञ्चेत् पवन बुधः ।
नखान् न खादयेच् छिन्द्यान् न तृण न मही लिखेत्

nāvagāhej jalaughasya vegam agre nareśvara |
pradīptaṁ veśma na viśen nārohec chikharaṁ taroḥ
na kuryād danta-saṅgharṣaṁ kuṣṇīyāc ca na nāsikām |
nāsaṁvṛta-mukho jṛmbhec chvāsakāsau visarjayet
noccair haset sa-śabdaṁ ca na muñcet pavanaṁ budhaḥ |
nakhān na khādayec chindyān na tṛṇaṁ na mahīṁ likhet

O leader of men, do not swim against the current of a river, do not enter a burning house, and do not climb to the top of a tree. One should not gnash his teeth, blow his nose while passing stool, or yawn without covering his mouth. One should avoid coughing if he is suffering from asthma. One should not laugh loudly, pass air noisily, or make a sound with two fingernails. One should not rip out grass with his nails, nor write anything on the ground with a stick.

HBV 11.691–695

न श्मश्रु भक्षयेल् लोष्ट॑ न मूद्नीयाद् विचक्षणः
ज्योती॑ष्य् अमेध्य-शस्तानि नाभिवीक्षेत च प्रभो
न हुङ्कुर्याच् छव॑ गन्ध॑ शव-गन्धो हि सोमजः
चतुष्पथ॑ चिअत्य-तरु॑ श्मशानोपवनानि च ।
दुष्ट-स्त्री-सन्निकर्ष॑ च वर्जयेन् निशि सर्वदा ।
पूज्य-देव-द्विज-ज्योतिश्-छाया॑ नातिक्रमेद् बुधः
नैकः शून्याटवी॑ गच्छेत् तथा शून्य-गृहे वसेत्

na śmaśru bhakṣayel loṣṭaṁ na mūdnīyād vicakṣaṇaḥ
jyotīṁṣy amedhya-śastāni nābhivīkṣeta ca prabho
na huṅkuryāc chavaṁ gandhaṁ śava-gandho hi somajaḥ
catuṣpathaṁ ciatya-taruṁ śmaśānopavanāni ca |
duṣṭa-strī-sannikarṣaṁ ca varjayen niśi sarvadā |
pūjya-deva-dvija-jyotiś-chāyāṁ nātikramed budhaḥ
naikaḥ śūnyāṭavīṁ gacchet tathā śūnya-gṛhe vaset

1Q4 SRIHARI-BHAKTI-VILASA na hunkuryydcchavarh caiva sava gandho hi somajah catuspatharh caityataru smasdna upavandni ca dusta stri sannikarsanca varjjayen nisi sarvvadd pujya deva dvija jyotis chdydrh na atikramet buddhah naikah sunydtavim gacchet na ca sunyarh grharh vrajet One should not chew his beard, bite off a chunk of clay, or look at the sun or moon in a contaminated state. The smell of a dead body is contaminating and so one should bathe as soon as possible. At night, one should avoid busy intersections, sitting under a caitya tree, sitting in a crematorium, sitting in a garden, and associating with an unchaste woman. It is not proper for devotee to step over the shadow of the Deity, a brahmana, or a ghee lamp.

HBV 11.696–698

केशास्थि-कण्टकामेध्य-बलि-भस्म-तुषा॑स् तथा ।
स्नानार्द्र-धरणी॑ चैव दूरतः परिवर्जयेत्
नानार्थानाश्रयेत् का॑श्चिन् न जिह्म॑ रोचयेद् बुधः
उपसर्पेन् न वै व्याल॑ चिर॑ तिष्ठेन् न चोत्थितः ।
यथेष्ट-भोजका॑श् चैव तथा देव-पराङ्मुखान् ।
वर्णाश्रम-क्रियातीतान् दूरतः परिवर्जयेत्

keśāsthi-kaṇṭakāmedhya-bali-bhasma-tuṣāṁs tathā |
snānārdra-dharaṇīṁ caiva dūrataḥ parivarjayet

nānārthānāśrayet kāṁścin na jihmaṁ rocayed budhaḥ
upasarpen na vai vyālaṁ ciraṁ tiṣṭhen na cotthitaḥ |
yatheṣṭa-bhojakāṁś caiva tathā deva-parāṅmukhān |
varṇāśrama-kriyātītān dūrataḥ parivarjayet

One should not travel alone through a forest. One should not take shelter o(an empty house in a helpless condition. One should avoid from a distance hair, bone, thorns, abominable food, ashes, husk, and a wet slippery place. A wise man should not take shelter of an ordinary person or teach

someone how to cheat. One should not go near a snake, one should not stand in one place for a long time, and one should stay aloof from those who eat voraciously, who are averse to the worship of the Supreme Lord, and who do not follow the principles of varndsrarna.

HBV 11.699–700

अतीव जागर-स्वप्नौ तद्वत् स्थानासने बुधः ।
न सेवेत तथा शय्या व्यायाम च नरेश्वर
दष्ट्रिणः शृङ्गिणश् चैव प्राज्ञो दूरेण वर्जयेत्

atīva jāgara-svapnau tadvat sthānāsane budhaḥ |
na seveta tathā śayyāṁ vyāyāmaṁ ca nareśvara
daṁṣṭriṇaḥ śṛṅgiṇaś caiva prājño dūreṇa varjayet

O King, one should not stay up very late at night, nor should one sleep too much, reside on a high platform, sit on a high seat, or sleep a long time on a high cot. One should give up being too restless. One should avoid animals with horns and sharp teeth—keeping them at a distance.

HBV 11.701–702

अवश्याय च राजेन्द्र पुरो वातातपौ तथा ।
न स्नायान् न स्वपेन् नग्नो न चैवोपस्पृशेद् बुधः
मुक्त-कच्छश् च नाचामेद् देवाद्य्-अर्चा च वर्जयेत् ।
नैक-वस्त्रः प्रवर्तेत द्विज-वाचनिके जपे

avaśyāyaṁ ca rājendra puro vātātapau tathā |
na snāyān na svapen nagno na caivopaspṛśed budhaḥ
mukta-kacchaś ca nācāmed devādy-arcāṁ ca varjayet |
naika-vastraḥ pravarteta dvija-vācanike jape

One should not touch ice, stand in a strong wind, or stand in the sun. It is not proper for a learned person to bathe, sleep, or touch any object with no clothes on. It is not proper to perform dcamana and worship the Deity without tucking one's dhoti behind the waistband from between the legs. One should not perform any ritualistic activity or chant mantras without wearing a chddara.

HBV 11.703–705

न च निर्धूनयेत् केशान् नाचामेच् चैव चोत्थितः ।
पादेन नाक्रमेत् पाद न पूज्याभिमुख नयेत्
अपसव्य न गच्छेच् च देवागार-चतुष्पथान् ।
मङ्गल्य-पूज्या श् च तथा विपरीतान् न दक्षिणाम्
सोमार्काग्र्य्-अम्बु-वायूना पूज्याना च न सम्मुखम् ।
कुर्यान् निष्ठीव-विण्-मूत्र-समुत्सर्ग च पण्डितः

na ca nirdhūnayet keśān nācāmec caiva cotthitaḥ |
pādena nākramet pādaṁ na pūjyābhimukhaṁ nayet
apasavyaṁ na gacchec ca devāgāra-catuṣpathān |
maṅgalya-pūjyāṁś ca tathā viparītān na dakṣiṇām
somārkāgny-ambu-vāyūnāṁ pūjyānāṁ ca na sammukham |
kuryān niṣṭhīva-viṇ-mūtra-samutsargaṁ ca paṇḍitaḥ

After bathing, one should not shake his wet hair. One should not perform dcamana while standing, one should not strike anyone with his foot, and one should not spread his legs in front of respectable people. One should not cross an intersection without first circling it, and one should not enter a temple without first circumambulating it. While going outside one's house, one should see auspicious objects, such as honey, ghee, yogurt, a full water pot, or rice paddy. One should always give the right of way to his worshipable Lord, the spiritual master, brdhmanas, cows, and elderly people. One should always avoid an encounter with inauspicious objects. A well-behaved person should not spit or pass stool and urine while facing the sun, moon, fire, water, or worshipable personalities.

HBV 11.706–709

तिष्ठन् न मूत्रयेत् तद्वत् पथिष्व् अपि न मूत्रयेत् ।
श्लेष्म-विण्-मूत्र-रक्तानि सर्वदैव न लङ्घयेत्
श्लेष्म-ष्टीवनकोत्सर्गो नान्न-काले प्रशस्यते ।
बलि-मङ्गल-जप्यादौ न होमे न महाजने
योषितो नावमन्येत न चासा□ विश्वसेद् बुधः ।
न चैवेर्ष्युर् भवेत् तासु नाधिकुर्यात् कदाचन
मङ्गल्य-पुष्प-रत्नाज्य-पूज्याननभिवाद्य च ।
न निष्क्रामेद् गृहात् प्राज्ञः सदाचार-परो नरः

tiṣṭhan na mūtrayet tadvat pathiṣv api na mūtrayet |
śleṣma-viṇ-mūtra-raktāni sarvadaiva na laṅghayet
śleṣma-ṣṭīvanakotsargo nānna-kāle praśasyate |
bali-maṅgala-japyādau na home na mahājane
yoṣito nāvamanyeta na cāsāṁ viśvased budhaḥ |
na caiverṣyur bhavet tāsu nādhikuryāt kadācana
maṅgalya-puṣpa-ratnājya-pūjyānanabhivādya ca |
na niṣkrāmed gṛhāt prājñaḥ sadācāra-paro naraḥ

i should not pass stool or urine while standing. It is prohibited to i urine on a road. One should never step over mucus, urine, stool, or xxl. One should not spit while eating. One should not spit while in a :: :;cial arena, while chanting mantras, during a fire sacrifice, or in front : . personalities. Well-behaved persons should neither disregard nor trast women. One should never display envy towards women, nor should : oe pamper them. An intelligent person who follows the proper rules of enquette should not go out of his house without first greeting elderly people and honoring the Lord's remnants.

HBV 11.710–712

अकाल-गर्जितादौ तु पर्वस्वशौचकादिषु ।
अनध्याय□ बुधः कुर्याद् उपरागादिके तथा
वर्षातपादिके छत्री दण्डी रात्र्य्-अटवीषु च ।
शरीर-त्राण-कामो वै सोपानत्कः सदा व्रजेत्
नोर्ध्व□ न तिर्यग्-दूर□ वा निरीक्षन् पर्यटेद् बुधः ।
युग-मात्र□ मही-पृष्ठ□ नरो गच्छेद् विलोकयन्

akāla-garjitādau tu parvasvaśaucakādiṣu |
anadhyāyaṁ budhaḥ kuryād uparāgādike tathā

varṣātapādike chatrī daṇḍī rātry-aṭavīṣu ca |
śarīra-trāṇa-kāmo vai sopānatkaḥ sadā vrajet
nordhvaṁ na tiryag-dūraṁ vā nirīkṣan paryaṭed budhaḥ |
yuga-mātraṁ mahī-pṛṣṭhaṁ naro gacched vilokayan

Learned persons, and even students, should not study Vedic literatures during inauspicious times, such as a thunderstorm, an eclipse, or upon the death of a family member. One should use an umbrella to shield himself from the sun, or rain. While walking in the forest at night, one should carry a heavy stick. If one wants to protect his body then he should always wear shoes while traveling. A wise person should not look upwards, look to the

side, or look way ahead while walking. Rather, he should walk while keeping his eyes on the path about four to six feet in front of him.

HBV 11.713–714

किञ्च [वि.पु. ३.१२.४४-४५]—
प्रियम् उक्तञ् हितञ् नैतद् इति मत्वा न तद् वदेत् ।
श्रेयस् तद्-रहितञ् वाच्यञ् यद्यप्य् अत्यन्त-विप्रियम्
प्राणिनाम् उपकाराय यद् एवेह परत्र च ।
कर्मणा मनसा वाचा तद् एव मतिमान् भजेत्

kiṁ ca [vi.pu. 3.12.44-45]—
priyam uktaṁ hitaṁ naitad iti matvā na tad vadet |
śreyas tad-rahitaṁ vācyaṁ yadyapy atyanta-vipriyam
prāṇinām upakārāya yad eveha paratra ca |
karmaṇā manasā vācā tad eva matimān bhajet

If there is a chance of harm, one should not speak even pleasing words whereas if there is a chance of benefit, one should speak the truth, even though it may be bitter. An intelligent person should always act in a way—with his body, mind, and speech—that is for the welfare of all living entities.

HBV 11.715

असाव् अहम् इति ब्रूयाद् द्विजो वै ह्य् अभिवादने ।
श्राद्ध॑ व्रत॑ तथा दान॑ देवताभ्यर्चन॑ तथा ।
यज्ञ॑ च तर्पण॑ चैव कुर्वन्त॑ नाभिवादयेत्

asāv aham iti brūyād dvijo vai hy abhivādane |
śrāddhaṁ vrataṁ tathā dānaṁ devatābhyarcanaṁ tathā |
yajñaṁ ca tarpaṇaṁ caiva kurvantaṁ nābhivādayet

this verse is found in the Brhan'tidradlya Purana) asdvaham iti vruydd dvijo vai hyabhi vddane srdddharh vratarh japam ddnarh devatd abhyarccanam tathd yajnanca tarpanancaiva kurwantarh ndbhivddayet While offering obeisances, a brdhmana must say, "I am offering obeisances." One need not offer obeisances to a person who is engaged in performing the srdddha ceremony, observing vows, chanting mantras, giving charity, worshiping the Supreme Lord, performing sacrifice, or offering oblations to the forefathers.

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HBV 11.716–717

तथा स्नान॑ प्रकुर्वन्त॑ धावन्तम् अशुचि॑ तथा ।
भुञ्जान॑ च अभ्यक्त-शिरस॑ तथा
भिक्षान्न-धारिण॑ चैव रमन्त॑ जल-मध्य-गम् ।
कृतेऽभिवादने यस् तु न कुर्यात् प्रतिवादनम् ।
नाभिवाद्यः स विज्ञेयो यथा शूद्रस् तथैव सः

tathā snānaṁ prakurvantaṁ dhāvantam aśuciṁ tathā |
bhuñjānaṁ ca abhyakta-śirasaṁ tathā
bhikṣānna-dhāriṇaṁ caiva ramantaṁ jala-madhya-gam |
kṛte'bhivādane yas tu na kuryāt prativādanam |
nābhivādyaḥ sa vijñeyo yathā śūdras tathaiva saḥ

If a person who is bathing, who is impure, who is running, who is eating, who is lying down, whose entire body is covered with a cloth, who maintains himself by begging, who is enjoying some entertainment, or who is standing in the middle of water offers one obeisances, one should not reciprocate by offering him obeisances in return. It is to be understood that such people are unfit for showing special respect.

HBV 11.718

असत्-प्रलापम् अनृत व्क्-पारुष्य च वर्जयेत् ।
असच्-छास्त्रम् असद्-वादम् असत्-सेवा च पुत्रक

asat-pralāpam anṛtaṁ vk-pāruṣyaṁ ca varjayet |
asac-chāstram asad-vādam asat-sevāṁ ca putraka

is recorded in the Mdrkandeya Purdna, it is stated) asatpraldpam anrtarh vdk pdrusyahca varjjayet asacchdstram asadvadam asatsevdnca putraka My dear son, you should always avoid speaking with dishonest people, speaking lies or harsh words, studying literature that has nothing to do with spiritual life, arguing with or countering the arguments of sinful people, and serving materialistic people.

HBV 11.719–722

केश-प्रसाधनादर्श-दर्शन दन्त-धावनम् ।
पूर्वाह्न एव कार्याणि देवताना च तर्पणम्
उदक्या दर्शन स्पर्श वर्जेत सम्भाषण तथा
शिरः-स्नातश् च तैलेन नाङ्ग किचिद् अपि स्पृशेत्
विद्याधिकस्य गुर्विण्या भारार्तस्य महीयसः

keśa-prasādhanādarśa-darśanaṁ danta-dhāvanam |
pūrvāhna eva kāryāṇi devatānāṁ ca tarpaṇam
udakyā darśanaṁ sparśaṁ varjeta sambhāṣaṇaṁ tathā
śiraḥ-snātaś ca tailena nāṅgaṁ kiṁcid api spṛśet
vidyādhikasya gurviṇyā bhārārtasya mahīyasaḥ

Combing one's hair, looking at one's face in the mirror, brushing the teeth, and worshiping the Supreme Lord should be done in the morning. One should not see, touch, or speak to a woman who is contaminated. One should not have a complete bath, again and again, without any reason. After bathing, one should not apply oil to his body. One should always give the right of way to a hrdhamana, the king, a person who is afflicted by hunger, a sick person, a more knowledgeable person, the wife of the Supreme Lord, a person who is carrying a heavy burden, and a Vaisnava.

HBV 11.723–725

पु□श्चल्याः कृत-वैरस्य बालस्य पतितस्य च
उपानद्-वस्त्र-माल्यानि धृतान्य् अन्यैर् न धारयेत् ।
उपवीतम् अलङ्कार□ कवल□ चैव वर्जयेत्
न क्षिप्त-बाहु-जङ्घश् च प्राज्ञस् तिष्ठेत् कदाचन ।
न चापि विक्षिपेत् पादौ वाससा न च धूनयेत्

puṁścalyāḥ kṛta-vairasya bālasya patitasya ca
upānad-vastra-mālyāni dhṛtāny anyair na dhārayet |
upavītam alaṁkāraṁ kavalaṁ caiva varjayet
na kṣipta-bāhu-jaṁghaś ca prājñas tiṣṭhet kadācana |
na cāpi vikṣipet pādau vāsasā na ca dhūnayet

One should give the right of way to one who is dumb, blind, or deaf, a Aankard, a crazy person, a prostitute, an enemy, children, and fallen persons. : -.-. uld not use shoes, clothes, garlands, a sacred thread, or ornaments : were used by others. One should not eat food that was already tasted 'm meone else. A wise person should not sit spreading his hands and legs. I f e r bathing, one should not thrash his dhoti and cddara. One should not w-£gle his legs unnecessarily.

HBV 11.726

न्यूनाङ्गानधमा□श् चैव नोपहासेन् न दूषयेत्

nyūnāṅgānadhamāṁś caiva nopahāsen na dūṣayet

One should neither make fun of nor criticize those who are foolish, crazy, _£/.". lame, or a magician or a fallen person, or those who are in danger.

HBV 11.727–728

नानुलेपनम् आदद्याद् अस्नातः स्नातकी क्वचित्
क्षुर-कर्मणि चान्ते च स्त्री-सम्भोगे च पुत्रक ।
स्नायीत चेलवान् प्राज्ञः कट-भूमिम् उपेत्य च

nānulepanam ādadyād asnātaḥ snātakī kvacit
kṣura-karmaṇi cānte ca strī-sambhoge ca putraka |
snāyīta celavān prājñaḥ kaṭa-bhūmim upetya ca

One should not beat anyone with a stick. One should use a stick just to reach his son, or a disciple. One should not smear sandalwood paste over the body of a person who has not bathed, or who is about to bathe. My dear son, you should avoid wearing red cloth or cloth that is multi- colored. It is the duty of learned persons to bathe with one's clothes on, after shaving, after going to a crematorium, or after enjoying intimate association with a woman.

*jrt| SRI HARI-BHAKTI-VILASA

HBV 11.729

युगपज् जलम् अग्निं च बिभृयान् न विचक्षणः ।
नाचक्षीत धयन्तीं गां जलं नाञ्जलिना पिबेत्

yugapaj jalam agniṁ ca bibhṛyān na vicakṣaṇaḥ |
nācakṣīta dhayantīṁ gāṁ jalaṁ nāñjalinā pibet

One should never try to use water and fire simultaneously. When a calf drinks milk, one should not bring the calf and mother before the eyes of the public. One should not drink water from one's cupped palms.

HBV 11.730

शौच-कालेषु सर्वेषु गुरुष्व् अल्पेषु वा पुनः ।
न विलम्बेत शौचार्थं न मुखेनानलं धमेत्

śauca-kāleṣu sarveṣu guruṣv alpeṣu vā punaḥ |
na vilambeta śaucārthaṁ na mukhenānalaṁ dhamet

One should not spend an unnecessarily long time passing urine or stool. While cooking, one should not blow air from one's mouth to kindle the fire.

HBV 11.731–732

विपुर्षो मक्षिकाद्याश् च हस्त-सङ्गाद् अदोषिणः ।
अजाश्वौ मुहतो मेध्यौ न गोर् वत्सस्य चाननम्
मातुः प्रस्नवने मेध्य॑ शकुनिः फल-पातने ।
उदक्याशौचिनग्ना॑श् च सूतिकान्त्याचसायिनः ।
स्पृष्ट्वा स्नायीत शौचार्थ॑ तथैव मृत-हारिणः

vipurṣo makṣikādyāś ca hasta-saṅgād adoṣiṇaḥ |
ajāśvau muhato medhyau na gor vatsasya cānanam
mātuḥ prasnavane medhyaṁ śakuniḥ phala-pātane |
udakyāśaucinagnāṁś ca sūtikāntyācasāyinaḥ |
spṛṣṭvā snāyīta śaucārthaṁ tathaiva mṛta-hāriṇaḥ

One's hands do not become contaminated if they accidentally touch saliva, or a fly. The mouth of an elephant or a horse is pure. The mouth of a cow or a calf is not pure but when the calf drinks milk, its mouth becomes pure. A piece of fruit eaten by a bird is considered uncontaminated. If one touches a woman in her menstrual period, a tailor, a naked person, a new- born baby, a Yavana, or a person carrying a dead body, he must bathe to become purified.

HBV 11.733

नार॑ स्पृष्ट्वास्थि स-स्नेह॑ स्नातः शुध्यति मानवः ।
आचम्यैव तु निस्नेह॑ गाम् आलभ्यार्कम् ईक्ष्य वा

nāraṁ spṛṣṭvāsthi sa-snehaṁ snātaḥ śudhyati mānavaḥ |
ācamyaiva tu nisnehaṁ gām ālabhyārkam īkṣya vā

If one touches the bone of a freshly-killed animal, he should bathe to become purified. If he touches a dry bone then he can either wash his hands, touch a cow, or simply look at the sun to become purified.

HBV 11.734–736

न चालपेज् जन द्विष्ट वीर-हीना तथा स्त्रियम् ।
देवतातिथि-सच्-छास्त्र-यज्ञ-सिद्धादि-निन्दकैः
कृत्वा तु स्पर्शतालाप शुध्येद् अर्कावलोकनात् ।
अवलोक्य तथोदक्याम् अन्त्यजान् पतित शठम् ।
विधर्मि-सूतिका-षण्ड-विवस्त्रान्यावसायिनः
मृत-निर्यातकाश् चैव पर-दार-रताश् च ये ।
एतद् एव हि कर्तव्य प्राज्ञैः शोधनम् आत्मनः

na cālapej janaṁ dviṣṭaṁ vīra-hīnāṁ tathā striyam |
devatātithi-sac-chāstra-yajña-siddhādi-nindakaiḥ
kṛtvā tu sparśatālāpaṁ śudhyed arkāvalokanāt |
avalokya tathodakyām antyajān patitaṁ śaṭham |
vidharmi-sūtikā-ṣaṇḍa-vivastrānyāvasāyinaḥ
mṛta-niryātakāś caiva para-dāra-ratāś ca ye |
etad eva hi kartavyaṁ prājñaiḥ śodhanam ātmanaḥ

One should not converse with a woman who hates men or who has no husband and children. One should not converse with or associate with people who blaspheme the Supreme Lord, guests, devotional literature, sacrifices, and devotees. If one associates with such people then he must purify himself by looking at the sun. If, by chance, one sees a woman in her menstrual period, a person beyond the purview of Vedic culture, a wretched person, a cheater, an atheist, a new-born child, a eunuch, a naked person, or a Yavana, he should purify himself by looking at the sun. If one sees someone who disfigures dead bodies, or enjoys intimate association with many women, he should follow the same procedure for purification.

? o 4 SRI HARI'BHAKTI-VILASA

HBV 11.737

कि च—
यच् चापि कुर्वतो नात्मा जुगुप्साम् एति पुत्रक ।
तत् कर्तव्यम् अशङ्केन यन् न गोप्य महाजने

kiṁ ca—
yac cāpi kurvato nātmā jugupsām eti putraka |
tat kartavyam aśaṅkena yan na gopyaṁ mahājane

One should unhesitatingly engage in activities that do not bring one disrepute or that have to be performed secretly, away from the eyes of elderly people.

HBV 11.738–740

भविष्योत्तरे श्री-कृष्ण-युधिष्ठिर-स□वादे—
उपासते न ये पूर्वा□ द्विजाः सन्ध्या□ न पश्चिमाम् ।
सर्वाम्स् तान् धार्मिको राजा शूद्र-कर्मणि योजयेत्
दूराद् आवसथान् मूत्र□ दूरात् पादावसेचनम् ।
उच्छिष्टोत्सर्जन□ भूप सदा कार्या हितैषिणा
उच्छिष्टौ न स्पृशेच् छीर्ष□ सर्वे प्राणास् तद्-आश्रयाः ।
केश-ग्राहान् प्रहारा□श् च शिरस्य् एतानि वर्जयेत् ।
न पाणिभ्याम् उभाभ्या□ तु कण्डूयाज् जातु वै शिरः

bhaviṣyottare śrī-kṛṣṇa-yudhiṣṭhira-saṁvāde—
upāsate na ye pūrvāṁ dvijāḥ sandhyāṁ na paścimām |
sarvāms tān dhārmiko rājā śūdra-karmaṇi yojayet
dūrād āvasathān mūtraṁ dūrāt pādāvasecanam |
ucchiṣṭotsarjanaṁ bhūpa sadā kāryā hitaiṣiṇā
ucchiṣṭau na spṛśec chīrṣaṁ sarve prāṇās tad-āśrayāḥ |
keśa-grāhān prahārāṁś ca śirasy etāni varjayet |
na pāṇibhyām ubhābhyāṁ tu kaṇḍūyāj jātu vai śiraḥ

is recorded in the Bhavisyottara Purdna, these verses are found) updsate na ye purvvam dvijah sandhydrh na pascimdm sarvvdrhstdn dhdrmmiko raja sudra karmmani yojayet durad avasathdn mutrarh durat pdddva secanam ucchisto utsarjjanarh bhupa sadd kdryya hitaisind ucchistau na sprsecchirsarh sarvve prands taddsraydh kesagrahdn prahdrdrhsca sirasye tani varjjayet na pdnibhydm ubhdbhydntu kandyuajjatu vai sirah It is the duty of a king to engage those brdhmanas who do not execute their prescribed morning and evening duties in work befitting a sudra. O King, one who desires his own benefit should pass urine, wash his feet, and then throw the leftover food out of the house. One should not touch one's head with a contaminated hand because the life air is sustained with

the help of the head. It is prohibited to pull someone by the hair, or hit him on the head. One should not scratch one's head with both hands.

HBV 11.741–743

किञ्च—
सुवासिनीर् गुर्विणीश् च वृद्धञ् बालातुरौ तथा ।
भोजयेत् सꣳस्कृतान्न् एव प्रथमꣳ चरमꣳ गृही
अघꣳ स केवलꣳ भुङ्क्ते वृद्धे गो-वाहनादिके ।
यो भुङ्क्ते पाण्डव-श्रेष्ठ प्रेक्षताम् अप्रदाय च
वर्जयेद् दधि-शक्तुꣳ च रात्रौ धानाश् च वासरे

kiṁ ca—
suvāsinīr gurviṇīś ca vṛddhaṁ bālāturau tathā |
bhojayet saṁskṛtānn eva prathamaṁ caramaṁ gṛhī
aghaṁ sa kevalaṁ bhuṅkte vṛddhe go-vāhanādike |
yo bhuṅkte pāṇḍava-śreṣṭha prekṣatām apradāya ca
varjayed dadhi-śaktuṁ ca rātrau dhānāś ca vāsare

A householder should first feed his married daughter, if she is visiting his house, then a pregnant woman, elderly people, children, and diseased persons. After doing this, a householder can eat. O best of the Pandavas, those who eat without first feeding their domestic animals, such as cows and horses, simply eat sin. One should not eat yogurt or barley powder at night, and whole barley during the day.

HBV 11.744

किञ्च—
स्रजश् च नावकर्षेत न बहिर् धारयेत च ।
गृहे पारावता धन्याः शुकाश् च सह-सारिकाः

kiṁ ca—
srajaś ca nāvakarṣeta na bahir dhārayeta ca |
gṛhe pārāvatā dhanyāḥ śukāś ca saha-sārikāḥ

One should not tear apart a flower garland, nor should one wear a garland anywhere other than around his neck. One should keep pigeons, as well as a male and female parrot at home because they are auspicious for the house.

HBV 11.745–746

कौर्मे व्यास-गीतायाम्—
तृण वा यदि वा शाक मूल वा जलम् एव वा ।
परस्यापहरन् जन्तुर् नरक प्रतिपद्यते
न राज्ञः प्रतिगृह्णीयान् न शूद्रात् पतिताद् अपि ।
नान्यस्माद् याचकत्व च निन्दिताद् वर्जयेद् बुधः

kaurme vyāsa-gītāyām—
tṛṇaṁ vā yadi vā śākaṁ mūlaṁ vā jalam eva vā |
parasyāpaharan jantur narakaṁ pratipadyate
na rājñaḥ pratigrhṇīyān na śūdrāt patitād api |
nānyasmād yācakatvaṁ ca ninditād varjayed budhaḥ

JQS SRI HARI-BHAKTI-VILASA trnarh vd yadi vd sdkarh mularh vd jalam eva vd parasyd apaharan jantur narakarh pratipadyate na rdjnah pratigrhniydn na sudrdt patitdd api ndnyasmdd ydcakatvan ca ninditdd varjjayed buddhah One who steals grass, spinach, roots, or water will go to hell. An intelligent person should not accept charity from a king, a sudra, or a sinful person. One should not accept anything from those who have been condemned to live a miserable existence.

HBV 11.747–749

नित्य याचनको न स्यात् पुनस् तत्रैव याचयेत् ।
प्राणान् अपहरत्य् एष याचकस् तस्य दुर्मतिः
न देव-द्रव्य-हारी स्याद् विशेषेण द्विजोत्तमाः ।
ब्रह्मस्व च नापहरेद् आपद्य् अपि कदाचन
न विष विषम् इत्य् आहुर् ब्रह्मस्व विषम् उच्यते ।
देवस्व वापि यत्नेन सदा परिहरेत् ततः

nityaṁ yācanako na syāt punas tatraiva yācayet |
prāṇān apaharaty eṣa yācakas tasya durmatiḥ
na deva-dravya-hārī syād viśeṣeṇa dvijottamāḥ |
brahmasvaṁ ca nāpahared āpady api kadācana
na viṣaṁ viṣam ity āhur brahmasvaṁ viṣam ucyate |
devasvaṁ vāpi yatnena sadā pariharet tataḥ

One should not make a habit of begging. One should not repeatedly beg from the same person because it may put him in difficulty. O brdhmanas, one should especially avoid stealing anything that is meant for the Lord's service. Even if one is in great difficulty, one

should not steal anything belonging to a brdhmana. Learned persons may not consider poison to be poison but they certainly consider something stolen from a brahmana to be poison. The same principle applies to the possessions of the Supreme Lord. Therefore, one should always be very careful to avoid stealing anything that belongs to the Supreme Lord or a brdhmana.

HBV 11.750–751

न धर्मस्यापदेशेन पाप कृत्वा व्रत चरेत् ।
व्रतेन पाप प्रच्छाद्य कुर्वन् स्त्री-शूद्र-दम्भनम् ॥
प्रेत्येह चेदृशो विप्रो गर्ह्येत ब्रह्म-वादिभिः
देव-द्रोहाद् गुरु-द्रोहः कोटि-कोटि-गुणाधिकः ।
ज्ञानापवाओ नास्तिक्य तस्माद् कोटि-गुणाधिकम्

na dharmasyāpadeśena pāpaṁ kṛtvā vrataṁ caret |
vratena pāpaṁ pracchādya kurvan strī-śūdra-dambhanam ||
pretyeha cedṛśo vipro garhyeta brahma-vādibhiḥ
deva-drohād guru-drohaḥ koṭi-koṭi-guṇādhikaḥ |
jñānāpavāo nāstikyaṁ tasmād koṭi-guṇādhikam

A brdhmana should not commit sinful activities on the pretext of following religious principles or vows. Brdhmanas who hide their sinful activities in this wav and thus cheat innocent women and sudras are condemned by sages who know the Absolute Truth, in this life and the next. Being rebellious toward the spiritual master is millions of times worse than becoming rebellious toward the Supreme Lord.

HBV 11.752–753

कि च—
हिमवद्-विन्ध्ययोर् मध्ये पूर्व-पश्चिमयोः शुभम् ।
मुक्त्वा समुद्रयोर् देश नान्यत्र निवसेद् द्विजः
कृष्णो वा यत्र चरति मृगो नित्य स्वभावतः ।
पुण्याश् च विश्रुता नद्यस् तत्र वा निवसेद् द्विजः ।
अर्ध-क्रोशान् नदी-कुल वर्जयित्वा द्विजोत्तमाः

kiṁ ca—
himavad-vindhyayor madhye pūrva-paścimayoḥ śubham |
muktvā samudrayor deśaṁ nānyatra nivased dvijaḥ
kṛṣṇo vā yatra carati mṛgo nityaṁ svabhāvataḥ |

puṇyāś ca viśrutā nadyas tatra vā nivased dvijaḥ |
ardha-krośān nadī-kulaṁ varjayitvā dvijottamāḥ

It is not proper for a brdhmana to live anywhere other than the sanctified area between the Himalayas and the Vindya mountains, between the eastern and western oceans. Brdhmanas should live in a place where spotted deer are seen and a sacred river flows. They should build their residence at least one

HBV 11.754–757

कि च—
अग्निना भस्मना चैव सलिलेन विशेषतः ।
द्वारेण स्तम्भ-मार्गेण पङ्क्तिः पङ्क्तिर् विभिद्यते ।
पर-क्षेत्रे चरन्तीं गां न चाचक्षीत कस्यचित्
नषुर्य-परिवेशं वा नेन्द्रचापं न चाग्निकम् ।
परस्मै कथयेद् विद्वान् शशिनं वा कथंचन ।
तिथिं पक्षस्य न ब्रूयान् नक्षत्राणि विनिर्दिशेत्
न देव-गुरु-विप्राणां दीयमानं तु वारयेत् ।
निन्दयेद् यो गुरून् देवान् वेदं वा सोपबृंहितम् ।
कल्प-कोटि-शतं साग्रं रौरवे पच्यते नरः
तूष्णीम् आसीत निन्दायां न ब्रूयात् किंचिद् उत्तरम् ।
कर्णौ पिधाय गन्तव्यं न चैनम् अवलोकयेत्

kiṁ ca—
agninā bhasmanā caiva salilena viśeṣataḥ |
dvāreṇa stambha-mārgeṇa padbhiḥ paṅktir vibhidyate |
para-kṣetre carantīṁ gāṁ na cācakṣīta kasyacit
naṣurya-pariveśaṁ vā nendracāpaṁ na cāgnikam |
parasmai kathayed vidvān śaśinaṁ vā kathaṁcana |
tithiṁ pakṣasya na brūyān nakṣatrāṇi vinirdiśet
na deva-guru-viprāṇāṁ dīyamānaṁ tu vārayet |
nindayed yo gurūn devān vedaṁ vā sopabṛṁhitam |
kalpa-koṭi-śataṁ sāgraṁ raurave pacyate naraḥ
tūṣṇīm āsīta nindāyāṁ na brūyāt kiṁcid uttaram |
karṇau pidhāya gantavyaṁ na cainam avalokayet

If, by force of circumstances, one must sit down and eat with a fallen, wretched person, he should keep fire, ashes, water, a door, a pillar, or a pathway between that person and himself.

If one sees that a cow is grazing in another person's field, he should not complain to the owner. One should not speak to others about the sun, a rainbow, a tiny red insect, or the moon. One should not reveal to others information regarding the fortnight, days, or positions of the planets. One should never try to stop someone from giving a donation to the Supreme Lord, the spiritual master, or a brdhmana. Those who blaspheme the Supreme Personality of Godhead, the spiritual master,

Df the Vedic literature will suffer torments in the hell known as Raurava for millions of kalpas. If one hears such blasphemy, he should block his ears with las hands and immediately leave that place. One should avoid even seeing *he face of a blasphemer.

HBV 11.758–759

वर्जयेद् रहस्य॑ च परेषा॑ गूहयेद् बुधः ।
विवाद॑ स्वजनैः सार्ध॑ न कुर्याद् वै कदाचन
न पाप॑ पापिन॑ ब्रूयाद् अपाप॑ वा द्विजोत्तमाः

varjayed rahasyaṁ ca pareṣāṁ gūhayed budhaḥ |
vivādaṁ svajanaiḥ sārdhaṁ na kuryād vai kadācana
na pāpaṁ pāpinaṁ brūyād apāpaṁ vā dvijottamāḥ

One who is intelligent should not unnecessarily poke his nose into others' affairs. One should never reveal his losses. One should never quarrel with his relatives and intimate friends. O best of brahmanas, one should not call even the most sinful person a sinner, or anything else.

HBV 11.760–761

नेक्षेतोद्यन्तम् आदित्य॑ शशिन॑ वा निमित्ततः
आस्त॑ यान्त॑ न वारिस्थ॑ नोपसृष्ट॑ न मध्यगम् ।
तिरोहित॑ वाससा वा न दर्शान्तर-गामिनम्

nekṣetodyantam ādityaṁ śaśinaṁ vā nimittataḥ
āstaṁ yāntaṁ na vāristhaṁ nopasṛṣṭaṁ na madhyagam |
tirohitaṁ vāsasā vā na darśāntara-gāminam

One should not look at the sun or moon as they rise above the horizon. One should not look at the sun or moon as they are about to set, nor should one see their reflections in water, or in a mirror. One should not look at the sun or moon during an eclipse, when they are attacked by Rahu; or at mid- day.

HBV 11.762–763

नग्ना स्त्रिय पुमा स वा पुरीष मूत्रम् एव वा ।
पतित-व्यङ्ग-चाण्डालान् उच्छिष्टानुच्छिष्टान् नावलोकयेत्
न मुक्त-बन्धना गा वा नोन्मत्त मत्तम् एव वा ।
स्पृशेन् न भोजने पत्नी नैनाम् ईक्षेत मेहतीम्

nagnāṁ striyaṁ pumāṁsaṁ vā purīṣaṁ mūtram eva vā |
patita-vyaṅga-cāṇḍālān ucchiṣṭānucchiṣṭān nāvalokayet
na mukta-bandhanāṁ gāṁ vā nonmattaṁ mattam eva vā |
spṛśen na bhojane patnīṁ nainām īkṣeta mehatīm

210 SRI HARI-BHAKTI-VILASA na muktavandhandrh gam vd nonmattarh mattameva vd sprsenna bhojane patnim naindmi kseta mehatim One should not look at a naked man, a naked woman, stool, urine, a sinful person, a deformed person, a dog-eater, or leftover food. One should not touch a cow that is not tied, nor a madman. One should not touch his wife while she is eating, nor should he look at her while she is passing stool or urine.

HBV 11.764–765

क्षुबन्ती जृम्भमाणा वा नासनस्था यथा सुखम् ।
नोदके चात्मनो रूप नकुल श्वभ्रम् एव वा
न शूद्राय मति दद्यात् कृषर पायस दधि ।
नोच्छिष्ट वा घृत-मधु न च कृष्णाजिन हविः

kṣubantīṁ jṛmbhamāṇāṁ vā nāsanasthāṁ yathā sukham |
nodake cātmano rūpaṁ nakulaṁ śvabhram eva vā
na śūdrāya matiṁ dadyāt kṛsaraṁ pāyasaṁ dadhi |
nocchiṣṭaṁ vā ghṛta-madhu na ca kṛṣṇājinaṁ haviḥ

One should not look at his wife while she is sneezing, yawning, or sitting in a relaxed manner. One should not see his own reflection in water, nor should one gaze at a mongoose or snake. One should not give advice, sweet rice, yogurt, contaminated ghee or honey, the skin of a spotted deer, or ingredients for the performance of sacrifice to a sudra.

HBV 11.766

न कुर्यात् कस्यचित् पीडा सुत शिष्य च ताडयेत् ।
नात्मानम् अवमन्येत दैन्य यत्नेन वर्जयेत् ।
न च शिष्यान्न सत्कुर्यान् नात्मान शसयेद् बुधः

na kuryāt kasyacit pīḍāṁ sutaṁ śiṣyaṁ ca tāḍayet |
nātmānam avamanyeta dainyaṁ yatnena varjayet |
na ca śiṣyānnaṁ satkuryān nātmānaṁ śaṁsayed budhaḥ

A well-behaved person should never torment others. He should only chastise his sons and disciples. One should not disrespect others. One should not reveal his poverty to anyone. One should neither condemn himself nor brag about himself.

HBV 11.767

न नदी च नदी ब्रूयात् पर्वतेषु न पर्वतम् ।
आवसेत् तेन नैवापि यस् त्यजेत् सहवासिनम्

na nadīṁ ca nadīṁ brūyāt parvateṣu na parvatam |
āvaset tena naivāpi yas tyajet sahavāsinam

One should never refer to a river as "a river," or a call a mountain simply "a mountain." Rather, one should call them by their names, such as the Ganga, Himalayas, and so on. If a person has lived with someone and then leaves that person and goes away, he should not return and live with that person again.

HBV 11.768–771

शिरो'भ्यङ्गावशिष्टेन तलेनाङ्ग न लेपयेत् ।
रोमाणि च रहस्यानि स्वानि खानि न च स्पृशेत्
न पाणि-पाद-वाङ्-नेत्र-चापलानि समाश्रयेत् ।
नाभिहन्याज् जल पद्भ्या पाणिना न कदाचन
न घातयेद् इष्टकाभिः फलानि न फलेन च ।
न म्लेच्छ-भाषण शिक्षेन् न कर्षेच् च पदासनम्
नोत्सङ्गे भक्षयेद् भक्ष्यान् गा च स वेशयेन् न हि ।
नाक्षैः क्रीडेन् न धावेत स्त्रीभिर् वाद च चाचरेत्

śiro'bhyaṅgāvaśiṣṭena talenāṅgaṁ na lepayet |
romāṇi ca rahasyāni svāni khāni na ca spṛśet

na pāṇi-pāda-vāṅ-netra-cāpalāni samāśrayet |
nābhihanyāj jalaṁ padbhyāṁ pāṇinā na kadācana
na ghātayed iṣṭakābhiḥ phalāni na phalena ca |
na mleccha-bhāṣaṇaṁ śikṣen na karṣec ca padāsanam
notsaṅge bhakṣayed bhakṣyān gāṁ ca saṁveśayen na hi |
nākṣaiḥ krīḍen na dhāveta strībhir vādaṁ ca cācaret

One should not use leftover oil that had been applied to his head or other parts of his body. One should not touch his genitals or anus. One should keep his hands, legs, speech, and eyes always under control. One should not strike water with his hands or legs. One should not break or smash a piece of fruit with a brick. One should not learn the language of the mlecchas. One should not drag a sitting mat with his feet. One should not keep his plate on his lap while eating. One should not enjoy sex with a cow.

2i7 SRI HARI-BHAKTI-VILASA One should not play chess. One should not run around like a child. One should not quarrel with women.

HBV 11.772

न दन्तैर् नख-लोमानि छिन्द्यात् सुप्त॑ न बोधयेत् ।
न बालातपम् आसेवेत् प्रेत-धूम॑ विवर्जयेत्

na dantair nakha-lomāni chindyāt suptaṁ na bodhayet |
na bālātapam āsevet preta-dhūmaṁ vivarjayet

One should not cut his nails or hair with his teeth. One should not wake up a sleeping person. One should not sit in the morning sunlight, nor should one go out in the sun when it is entering Virgo. One should not smell the smoke from a burning corpse.

HBV 11.773–774

नैकः सुप्यात् शून्य-गृहे स्वय॑ नोपानहौ हरेत् ।
नाकारणाद् वा निष्ठीवेन् न बाहुभ्या॑ नदी॑ तरेत्
न पाद-क्षालन॑ कुर्यात् पादेनैव कदाचन ।
नाग्नौ प्रतापयेत् पादौ न का॑स्ये धारयेद् बुधः

naikaḥ supyāt śūnya-gṛhe svayaṁ nopānahau haret |
nākāraṇād vā niṣṭhīven na bāhubhyāṁ nadīṁ taret
na pāda-kṣālanaṁ kuryāt pādenaiva kadācana |
nāgnau pratāpayet pādau na kāṁsye dhārayed budhaḥ

It is not proper for an intelligent person to sleep alone in an empty house. One should not carry his shoes. One should not spit unnecessarily. One should not try to cross a river simply with the help of his hands. One should not wash his feet by rubbing them together. One should not warm his feet by placing them next to a fire, nor should one stand on a bell metal plate.

HBV 11.775

नाभिप्रतारयेद् देवान् ब्राह्मणान् गाम् अथापि वा ।
न स्पृशेत् पानिनोच्छिष्टो विप्रा गो-ब्राह्मणानलान् ।
न चैवान्न□ पदा वापि न देव-प्रतिमा□ स्पृशेत्

nābhipratārayed devān brāhmaṇān gām athāpi vā |
na spṛśet pāninocchiṣṭo viprā go-brāhmaṇānalān |
na caivānnaṁ padā vāpi na deva-pratimāṁ spṛśet

O brdhmanas, one should never try to cheat the Supreme Lord, a ~jhri\ana, or a cow. One should not touch a cow, a brahmana, or fire in a -.rntaminated state. One should not touch rice or a Deity with his feet.

HBV 11.776

नोत्तरेद् अनुपस्पृश्य स्रवन्ती□ नो व्यतिक्रमेत् ।
चैत्य□ बृह्म□ नैव छिन्द्यान् नाप्सु ष्ठीवनम् उत्सृजेत् ।
न चाग्नि□ लङ्घयेद् धीमान् नोपदध्याद् अधः क्वचित्

nottared anupaspṛśya sravantīṁ no vyatikramet |
caityaṁ bṛhmaṁ naiva chindyān nāpsu ṣṭhīvanam utsṛjet |
na cāgniṁ laṅghayed dhīmān nopadadhyād adhaḥ kvacit

Even if a river is very small, one should cross it only after sprinkling a few drops of its water on his head. One should not cut a branch of a caitya tree. One should never spit into water. One should never step over fire.

HBV 11.777–778

न चैन॰ पादतः कुर्यात् तिल-बद्ध॰ निशि त्यजेत् ।
न कूपम् अवरोहेत नाचक्षीताशुचिः क्वचित्
अग्नौ न प्रक्षिपेद् अग्नि॰ नाद्भिः प्रशमयेत् तथा ।
सुहृन्-मरणम् आर्ति॰ वा न स्वय॰ श्रावयेत् परान् ।
अपण्यम् अथ पण्य॰ वा विक्रय॰ न प्रयोजयेत्

na cainaṁ pādataḥ kuryāt tila-baddhaṁ niśi tyajet |
na kūpam avaroheta nācakṣītāśuciḥ kvacit
agnau na prakṣiped agniṁ nādbhiḥ praśamayet tathā |
suhṛn-maraṇam ārtiṁ vā na svayaṁ śrāvayet parān |
apaṇyam atha paṇyaṁ vā vikrayaṁ na prayojayet

One should never kick fire. One should not eat any food that was prepared with sesame seeds at night. One should not enter a well. One should not speak to anyone in a contaminated state. One should never throw fire into fire, or extinguish a fire with water. One should not personally reveal the news of a friend's death, nor should one tell about his friend's distress to anyone. One should not sell something that should not be sold, or that has already been sold to someone else.

HBV 11.779–781

पुण्य-स्थानोदक-स्थाने सीमान्त॰ वा कृषेन् न तु ।
भिन्द्यात् पूर्व-समय॰ सत्र्योपेत॰ कदाचन
परस्पर॰ पशून् व्यालान् पक्षिणो न च योधयेत् ।
कारयित्वा स्व-कर्माणि कारून् विद्वान् न वञ्चयेत्
बहिर् गन्ध॰ च कुद्वार-प्रवेश॰ च विवर्जयेत् ।
नैकश् चरेत् सभा॰ विप्रः समवाय॰ च वर्जयेत्

puṇya-sthānodaka-sthāne sīmāntaṁ vā kṛṣen na tu |
bhindyāt pūrva-samayaṁ satryopetaṁ kadācana
parasparaṁ paśūn vyālān pakṣiṇo na ca yodhayet |
kārayitvā sva-karmāṇi kārūn vidvān na vañcayet
bahir gandhaṁ ca kudvāra-praveśaṁ ca vivarjayet |
naikaś caret sabhāṁ viprah samavāyaṁ ca varjayet

One should not till sacred land, land that is filled with water, or border land. One should never break a promise that he had previously made. One should not encourage animals, snakes, or birds to fight with one another. A learned person should never exploit someone

for his own benefit and then drive him away. One should stay away from a source of bad odor. One should always enter by the front gate. It is prohibited for a brdhmana to go to a meeting alone. A brdhmana should not live with many people.

HBV 11.782–783

न वीजयेद् वा वस्त्रेण न देवायतने स्वपेत् ।
नाग्नि-गो-ब्राह्मणादीनाम् अन्तरेण व्रजेत् क्वचित्
नाक्रामेत् कामतश् छाया□ ब्राह्मणाना□ गवाम् अपि ।
स्वान्तु नाक्रामयेच् छाय□ पतिताद्यैर् न रोगिभिः

na vījayed vā vastreṇa na devāyatane svapet |
nāgni-go-brāhmaṇādīnām antareṇa vrajet kvacit
nākrāmet kāmataś chāyāṁ brāhmaṇānāṁ gavām api |
svāntu nākrāmayec chāyaṁ patitādyair na rogibhiḥ

One should not fan himself with a cloth. One should not sleep in the Deity room. One should not walk through fire, a herd of cows, or a group of brdhmanas. One should not knowingly step over the shadow of a brdhmana or cow. One should not allow a sinful or diseased person to step on, or over,

badow. One should stay far away from the dust that rises because of seeping, from water wrung out of a wet cloth, and from water in a container jfcnt was used to bathe.

HBV 11.784

नाश्नीयात् पयसा तक्र□ न बीजान्य् उपबीजयेत् ।
विवत्साया‌श् च गोः क्षीरम् औष्ट्र□ वा निर्दशस्य च ।
आविक□ सन्धिनी-क्षीरम् अपेय□ मनुर् अब्रवीत्

nāśnīyāt payasā takraṁ na bījāny upabījayet |
vivatsāyāś ca goḥ kṣīram auṣṭraṁ vā nirdaśasya ca |
āvikaṁ sandhinī-kṣīram apeyaṁ manur abravīt

One should not drink milk mixed with buttermilk. One should not eat ~?.:ns that were set aside for planting. According to Manu, it is not good to drink the milk of a cow that doesn't have a calf, the milk of a camel, the milk of a cow whose calf is not more than ten days old, the milk of sheep, and the milk of a cow who was attacked by a bull.

HBV 11.785–786

हन्त-कारम् अथाग्र्य वा भिक्षा वा शक्तितो द्विजः ।
दद्याद् अतिथये नित्य बुध्येत परमेश्वरम्
भिक्षाम् आहुर् ग्रास-मात्रम् अग्र्य तस्माच् चतुर्गुणम् ।
पुष्कल हन्त-कार तु तच् चतुर्गुणम् इष्यते

hanta-kāram athāgryaṁ vā bhikṣāṁ vā śaktito dvijaḥ |
dadyād atithaye nityaṁ budhyeta parameśvaram
bhikṣām āhur grāsa-mātram agryaṁ tasmāc caturguṇam |
puṣkalaṁ hanta-kāraṁ tu tac caturguṇam iṣyate

A brdhmana should give hantakdra, agrya and bhiksd to guests every day, according to his ability, considering a guest to be non-different from the Supreme Lord. Learned authorities have ascertained that a morsel of food is called a bhiksd, four times that is called an agrya, and four times that is called a hantakdra.

HBV 11.787

मार्कण्डेये—
भोजन हन्त-कार वा अग्र्य भिक्षाम् अथापि वा ।
अदत्त्वा तु न भोक्तव्य यथा-विभवम् आत्मनः

mārkaṇḍeye—
bhojanaṁ hanta-kāraṁ vā agryaṁ bhikṣām athāpi vā |
adattvā tu na bhoktavyaṁ yathā-vibhavam ātmanaḥ

7,£ SRI HARI-BHAKTI-VILASA adatwa tu na bhoktavyam yathd vibhavam dtmanah According to one's capacity, he should first give hantakdra, agrya, or bhiksd to a guest and then eat.

HBV 11.788–791

काशी-खण्डे—
नैवोत्कटासने'श्नीयान् नाग्नौ वस्त्व् अशुचि क्षिपेत् ।
श्राद्ध॰ कृत्वा पर-श्राद्धे यो'श्नीयाज् ज्ञान-वर्जितः ।
दातुः श्राद्ध-फल॰ नास्ति भोक्ता किल्बिष-भुग् भवेत्
नोत्पाटयेल् लोम-नख॰ दशनेन कदाचन ।
करजैः करज-च्छेद॰ करेणैव विवर्जयेत्
अपद्वारे न गन्तव्य॰ स्व-वेश्म-पर-वेश्मनोः ।
उत्कोच-द्युत-दौत्यार्थ-द्रव्य॰ दूरात् परित्यजेत्
निष्ठीवन॰ च श्लेष्माण॰ गृहाद् दूरे विनिक्षिपेत् ।
उद्धृत्य पञ्च मृत्-पिण्डान् स्नायात् पर-जलाशये ।
अनुद्धृत्य च तत्-कर्तुर् एनसः स्यात् तुरीय-भाक्

kāśī-khaṇḍe—
naivotkaṭāsane'śnīyān nāgnau vastv aśuci kṣipet |
śrāddhaṁ kṛtvā para-śrāddhe yo'śnīyāj jñāna-varjitaḥ |
dātuḥ śrāddha-phalaṁ nāsti bhoktā kilbiṣa-bhug bhavet
notpāṭayel loma-nakhaṁ daśanena kadācana |
karajaiḥ karaja-cchedaṁ kareṇaiva vivarjayet
apadvāre na gantavyaṁ sva-veśma-para-veśmanoḥ |
utkoca-dyuta-dautyārtha-dravyaṁ dūrāt parityajet
niṣṭhīvanaṁ ca śleṣmāṇaṁ gṛhād dūre vinikṣipet |
uddhṛtya pañca mṛt-piṇḍān snāyāt para-jalāśaye |
anuddhṛtya ca tat-kartur enasaḥ syāt turīya-bhāk

One should not eat while sitting on an uneven dsana. One should not throw contaminated objects into a fire. A foolish person who performs the srdddha ceremony and then eats at the house of someone else who had also performed the srdddha ceremony, simply eats sin. If one does this, the person at whose house one ate will not receive any benefit from performing the srdddha ceremony.

MX cat his nails or hair with his teeth. One should not cut Oat should not enter his house or someone else's . One should not bribe anyone, nor should one f far away from a chess board. One should spit use. Before bathing in another person's pond, one Ehcnrise. he will have to share the sinful reactions of the

HBV 11.792

ब्राह्मे—
यस् तु पाणि-तले भुङ्क्ते यस् तु फुत्कार-स□युतम् ।
प्रसृताङ्गुलिभिर् यस् तु तस्य गो-मा□सवच् च तत्

brāhme—
yas tu pāṇi-tale bhuṅkte yas tu phutkāra-saṁyutam |
prasṛtāṅgulibhir yas tu tasya go-māṁsavac ca tat

T h e food of a person who holds it in his left palm and eats it with his ngbt hand, or who blows on it to make it cool, or who eats it while spreading r.-icrs is considered to be the meat of a cow.

HBV 11.793–795

अत्रि-स्मृतौ—
न्यूनाधिक-स्तनी या गौर् याथवाभक्ष्य-चारिणी ।
तयोर् दुग्ध□ न होतव्य□ न पातव्य□ कदाचन
अजा गावो महिष्यश् च यामेध्यम् अपि भक्षयेत् ।
हव्ये कव्ये च तद्-दुग्ध□ गोमय□ च विवर्जयेत्
अङ्गुल्या दन्त-काष्ठ□ च प्रत्यक्ष-लवण□ तथा ।
मृत्तिका-प्राशन□ चैव तुल्य□ गोमा□स-भक्षणैः

atri-smṛtau—
nyūnādhika-stanī yā gaur yāthavābhakṣya-cāriṇī |
tayor dugdhaṁ na hotavyaṁ na pātavyaṁ kadācana
ajā gāvo mahiṣyaś ca yāmedhyam api bhakṣayet |
havye kavye ca tad-dugdhaṁ gomayaṁ ca vivarjayet
aṅgulyā danta-kāṣṭhaṁ ca pratyakṣa-lavaṇaṁ tathā |
mṛttikā-prāśanaṁ caiva tulyaṁ gomāṁsa-bhakṣaṇaiḥ

I tayordugdharh na hotavyarh na pdtavyarh kaddcana ajd gdvo mahisyasca yd'medhyam api bhaksayet havye kavye ca taddugdharh gomayanca vivarjjayet angulyd dantakdsthanca pratyaksa hvanarh tathd mrttikd-prdsanarh caiva tulyarh gomdrhsa bhaksanaih One should never drink the milk of a cow whose udder is either too small or too big. One should not drink the milk of a cow that eats stool or other abominable things. One should not use the milk or dung of goats,

71 c, SRI HARI-BHAKTI-VILASA cows, or buffalos that eat abominable food for performing a sacrifice or other religious ritual. Brushing one's teeth with one's finger, using raw salt, or

eating clay—these are considered to be equal to eating cow's meat.

HBV 11.796

अत्रापवादो मनु-स्मृतौ—
सामुद्रꣳ सैन्धवꣳ चैव लवणे परमाद्भुते ।
प्रत्यक्षे अपि ते ग्राह्ये निषेधस् त्व् अन्य-गोचरः

atrāpavādo manu-smṛtau—
sāmudraṁ saindhavaṁ caiva lavaṇe paramādbhute |
pratyakṣe api te grāhye niṣedhas tv anya-gocaraḥ

manusmrtau (In the Manu-smrti it is stated) sdmndrarh saindhavarh caiva lavane paramddbhute pratyakse api te grdhye nisedhastu anyagocarah Sea salt and rock salt can be used directly but not other kinds of salt.

HBV 11.797

अत्रि-स्मृतौ—
दिवा कपित्थ-च्छाया च निशायाꣳ दधि-भोजनम् ।
कार्पासꣳ दन्त-काष्ठꣳ च शक्राद् अपि हरेत् श्रियम्

atri-smṛtau—
divā kapittha-cchāyā ca niśāyāṁ dadhi-bhojanam |
kārpāsaṁ danta-kāṣṭhaṁ ca śakrād api haret śriyam

By taking shelter in the shade of a wood-apple tree, by eating yogurt at night, or by brushing one's teeth with a twig from a cotton tree, even Indra would fall down from his opulent position.

HBV 11.798

विष्णु-स्मृतौ च—
कपिलायाः पयः पीत्वा शूद्रस् तु नरक व्रजेत् ।
होम-शेष पिबेद् विप्रो विप्रः स्याद् अन्यथा पशुः

viṣṇu-smṛtau ca—
kapilāyāḥ payaḥ pītvā śūdras tu narakaṁ vrajet |
homa-śeṣaṁ pibed vipro viprah syād anyathā paśuḥ

If a sudra drinks the milk of a brown cow, he will go to hell. A brdhmana should drink the milk that is left over from a sacrifice otherwise, he will have to be reborn as an animal.

HBV 11.799

परिहर्तु पुनर् लेख तत्-तत्-शास्त्रोक्तम् अन्यथा ।
यद् अत्र लिखित किञ्चित् तत् क्षन्तव्य महात्मभिः

parihartuṁ punar lekhaṁ tat-tat-śāstroktam anyathā |
yad atra likhitaṁ kiñcit tat kṣantavyaṁ mahātmabhiḥ

Great souls should forgive the compilers of religious scriptures because : avoid the fault of repetition, they may sometimes omit something or >: —.crimes add something to their texts.

HBV 11.800

आचाराश् चेदृशाः सन्ति परे'पि बहुलाः सताम् ।
ते लोक-शास्त्रतो ज्ञेया अपेक्ष्या यदि वैष्णवैः

ācārāś cedṛśāḥ santi pare'pi bahulāḥ satām |
te loka-śāstrato jñeyā apekṣyā yadi vaiṣṇavaiḥ

There are many other superior and inferior codes of conduct that are seen among various groups of devotees. If one desires to learn more about such etiquette, he should inquire from the appropriate scriptures and authorities.

HBV 11.801

नित्यत्वम् एषा माहात्म्यम् अप्य् अत्र लिखितात् पुरा ।
सद्-आचारस्य नित्यत्वान् माहात्म्याच् च सुसिध्यति

nityatvam eṣāṁ māhātmyam apy atra likhitāt purā |
sad-ācārasya nityatvān māhātmyāc ca susidhyati

The eternal nature and glories of proper etiquette have thus been described. These descriptions have been substantiated by abundant scriptural evidence.

COMPLETE TWENTY-VILĀSA TEXT

Vilāsa 12

Ekādaśī-nirṇayaḥ — Determining Ekādaśī

387 aligned entries · 421 numbered texts

HBV 12.1

नमो भगवते तस्मै यस्य प्रियतमा तिथिः ।
एकादशी द्वादशी च सर्वाभीष्ट-प्रदा नृणाम्

namo bhagavate tasmai yasya priyatamā tithiḥ |
ekādaśī dvādaśī ca sarvābhīṣṭa-pradā nṛṇām

Before commencing to write about the duties to be performed on Ekadasi ir.z IVadasi, which are very dear to the Supreme Personality of Godhead, - ; ••vhich award all kinds of benefit, 1 offer my humble obeisances unto

HBV 12.2

इत्थ च नित्य कुर्वाणः क-पूजा-महोत्सवम् ।
हरेर् दिने विशेषेण कुर्यात् त पक्षयोर् द्वयोः

itthaṁ ca nityaṁ kurvāṇaḥ ka-pūjā-mahotsavam |
harer dine viśeṣeṇa kuryāt taṁ pakṣayor dvayoḥ

Those who engage in the worship of the Lord, as previously described, shculd particularly perform very grand worship on the two Ekadasis, of both — e waxing and waning moons.

HBV 12.3

अत्र व्रतस्य नित्यत्वाद् अवश्य तत् समाचरेत् ।
सर्व-पापापह सर्वार्थद श्री-कृष्ण-तोषणम्

atra vratasya nityatvād avaśyaṁ tat samācaret |
sarva-pāpāpahaṁ sarvārthadaṁ śrī-kṛṣṇa-toṣaṇam

Because the vow of Ekadasi is an eternal function, it destroys all sinful reactions and awards one all kinds of benefit. Therefore, one should observe this vow with great faith and devotion, knowing that it is very pleasing to Lord Krsna.

HBV 12.4

तच् च कृष्ण-प्रीणनत्वाद् विधि-प्राप्तत्वतस् तथा ।
भोजनस्य निषधाच् चाकरणे प्रत्यवायतः

tac ca kṛṣṇa-prīṇanatvād vidhi-prāptatvatas tathā |
bhojanasya niṣadhāc cākaraṇe pratyavāyataḥ

For the pleasure of Lord Krsna, one should observe the vow of Ekadasi by completely fasting. This is the verdict of the scriptures. One incurs sin if he fails to observe this vow.

HBV 12.5

एकादश्याꣳ निराहारो यो भुङ्क्ते द्वादशी-दिने ।
शुक्ला वा यदि वा कृष्णा तद् व्रतꣳ वैष्णवꣳ महत्

ekādaśyāṁ nirāhāro yo bhuṅkte dvādaśī-dine |
śuklā vā yadi vā kṛṣṇā tad vrataṁ vaiṣṇavaṁ mahat

Know for certain that for a Vaisnava, the great vow of Ekadasi is to be observed during both the waxing and waning of the moon by not eating anything and then breaking one's fast after the first quarter of the next day.

HBV 12.6

आग्नेये—
एकादश्याꣳ न भुञ्जीत व्रतम् एतद् धि वैष्णवम्

āgneye—
ekādaśyāṁ na bhuñjīta vratam etad dhi vaiṣṇavam

One should fast on Ekadasi. This vow is very dear to Lord Visnu.

HBV 12.7

ब्राह्मण-क्षत्रिय-विशा॰ शूद्राणा॰ चैव योषिताम् ।
मोक्ष-द॰ कुर्वता॰ भक्त्या विष्णोः प्रियतर॰ द्विज

brāhmaṇa-kṣatriya-viśāṁ śūdrāṇāṁ caiva yoṣitām |
mokṣa-daṁ kurvatāṁ bhaktyā viṣṇoḥ priyataraṁ dvija

that is found in the Brhan-naradiya Purdna, it is stated) brdhrndna ksatriya visdrh sudrdndncaiva yositdm moksadarh kurvvatam bhaktyd visrioh priyatararh dvijdh O brdhmanas, by observing the vow of Ekadasi, which is very dear to Lord Visnu, brdhmanas, ksatriyas, vaisyas, sudras and women can all attain salvation.

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HBV 12.8

एकादश्ी-व्रत॰ नाम सर्वाभीष्ट-प्रद॰ नृणाम् ।
कर्तव्य॰ सर्वथा विप्र विष्णु-प्रीति-कर॰ यतः

ekādaśī-vrataṁ nāma sarvābhīṣṭa-pradaṁ nṛṇām |
kartavyaṁ sarvathā vipra viṣṇu-prīti-karaṁ yataḥ

Although the vow of Ekadasi awards everything desirable, it is to be observed by brdhmanas who are knowers of the Vedas simply for pleasing Lord Visnu.

HBV 12.9

तत्र कण्वः—
एकादश्याम् उपवसेन् न कदाचिद् अतिक्रमेत्

tatra kaṇvaḥ—
ekādaśyām upavasen na kadācid atikramet

One should observe fasting on Ekadasi and never break this rule.

HBV 12.10

आग्नेये—
उपोष्यकादशी राजन् यावद्-आयुः-प्रवृत्तिभिः

āgneye—
upoṣyakādaśī rājan yāvad-āyuḥ-pravṛttibhiḥ

O King, as long as one is alive, one should fast on Ekadasi.

HBV 12.11

अतएव विष्णु-रहस्ये—
द्वादशी न प्रमोक्तव्या यावद्-आयुः-प्रवृत्तिभिः

ataeva viṣṇu-rahasye—
dvādaśī na pramoktavyā yāvad-āyuḥ-pravṛttibhiḥ

One should not fail to observe the vow of Dvadasi for as long one lives.

HBV 12.12

रटन्तीह पुराणानि भूयो भूयो वरानने ।
न भोक्तव्य न भोक्तव्य सम्प्राप्ते हरि-वासरे

raṭantīha purāṇāni bhūyo bhūyo varānane |
na bhoktavyaṁ na bhoktavyaṁ samprāpte hari-vāsare

? 7 4 SRI H A R I - B H A K T I - V I L ASA na bhoktavyarh na bhoktavyarh sarhprdpte harivdsare O goddess, the Purdnas repeatedly declare the importance of observing vows. One should not, I repeat, should not eat on Ekadasi.

HBV 12.13–14

किञ्च—
आगमाः शतशो राजन्न् इतिहासा रटन्ति हि ।
न भोक्तव्यं न भोक्तव्यं सम्प्राप्ते हरि-वासरे
ऋषयः सङ्घशः सर्वे नारदाद्याश् च चुक्रुशुः ।
न भोक्तव्यं न भोक्तव्यं सम्प्राप्ते हरि-वासरे

kiṁ ca—
āgamāḥ śataśo rājann itihāsā raṭanti hi |
na bhoktavyaṁ na bhoktavyaṁ samprāpte hari-vāsare
ṛṣayaḥ saṅghaśaḥ sarve nāradādyāś ca cukruśuḥ |
na bhoktavyaṁ na bhoktavyaṁ samprāpte hari-vāsare

O King, the Vedic literature and historical works have repeatedly declared that on Ekadasi, a day which is very dear to Lord Hari, one should not eat, one should not eat. The league of sages, headed by Narada, have boldly declared that on Ekadasi, one should not eat anything, one should not eat anything.

HBV 12.15

विष्णु-स्मृतौ—
एकादश्यां न भुञ्जीत कदाचिद् अपि मानवः

viṣṇu-smṛtau—
ekādaśyāṁ na bhuñjīta kadācid api mānavaḥ

One who has attained a human birth should never eat on Ekadasi.

HBV 12.16

शृङ्गि-ऋषि-प्रोक्ते च—
एकादश्यां न भुञ्जीत दृष्टे रजस्य् अपि

śṛṅgi-ṛṣi-prokte ca—
ekādaśyāṁ na bhuñjīta dṛṣṭe rajasy api

Even if a woman is having her menstrual period, she should not eat anything on Ekadasi.

HBV 12.17

बृहन्-नारदीये तत्रैव [१.२३.५]—
उपवास फल□ लिप्सुर् जह्याद् भुक्ति-चतुष्टयम् ।
पूर्वापर-दिने रात्राव् अहो-रात्र□ तु मध्यमे

bṛhan-nāradīye tatraiva [1.23.5]—
upavāsa phalaṁ lipsur jahyād bhukti-catuṣṭayam |
pūrvāpara-dine rātrāv aho-rātraṁ tu madhyame

One who desires to please the Supreme Lord and obtain the actual benefit of observing Ekadasi should not eat anything the night before -isi, during the day and night of Ekadasi, and on the night of Dvadasi.

HBV 12.18

अन्यत्र च—
सायम् आद्य्-अन्तयोर् अह्नोः साय□ प्रातश् च मध्यमे ।
उपवास-फल□ प्रेप्सुर् जह्याद् भुक्त-चतुष्टयम्

anyatra ca—
sāyam ādy-antayor ahnoḥ sāyaṁ prātaś ca madhyame |
upavāsa-phalaṁ prepsur jahyād bhukta-catuṣṭayam

One who ardently desires to obtain the benefit of observing Ekadasi should refrain from eating at four times—the night before Ekadasi, the day tmd night of Ekadasi, and the night of Dvadasi. (This procedure is meant for those who observe Ekadasi for material gain. Because the devotees observe Ekadasi perpetually, they should fast completely only during the day and night of Ekadasi.)

HBV 12.19

यानि कानि च पापानि ब्रह्म-हत्या-समानि च ।
अन्नम् आश्रित्य तिष्ठन्ति सम्प्राप्ते हरि-वासरे ।
तानि पापान्य् अवाप्नोति भुञ्जानो हरि-वासरे

yāni kāni ca pāpāni brahma-hatyā-samāni ca |
annam āśritya tiṣṭhanti samprāpte hari-vāsare |
tāni pāpāny avāpnoti bhuñjāno hari-vāsare

All kinds of sins, including the killing of a brdhmana, take shelter of food _:-.::^ on Ekadasi. Therefore, one who eats grains on Ekadasi, eats sins.

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HBV 12.20

किञ्च [२.३.१६]—
सोऽश्नाति पार्थिवं पापं योऽश्नाति हरि-वासरे

kiṁ ca [2.3.16]—
so'śnāti pārthivaṁ pāpaṁ yo'śnāti hari-vāsare

One who eats grains on Ekadasi eats all the sins of this world.

HBV 12.21

स्कान्दे—
मातृहा पितृहा चैव भ्रातृहा गुरुहा तथा ।
एकादश्यां तु यो भुङ्क्ते विष्णु-लोक-च्युतो भवेत्

skānde—
mātṛhā pitṛhā caiva bhrātṛhā guruhā tathā |
ekādaśyāṁ tu yo bhuṅkte viṣṇu-loka-cyuto bhavet

One who eats grains on Ekadasi commits the sin of killing his mother, father, brother, and spiritual master. Such person can never attain the supreme abode of the Lord.

HBV 12.22

अग्निवर्णायसं तीक्ष्णं क्षिपन्ति यम-किङ्कराः ।
मुखे तेषां महादेवि ये भुञ्जन्ति हरेर् दिने

agnivarṇāyasaṁ tīkṣṇaṁ kṣipanti yama-kiṅkarāḥ |
mukhe teṣāṁ mahādevi ye bhuñjanti harer dine

that is recorded in the Skanda Purdna it is stated) agnirvarndyasarn tlksnarh ksipanti yamakihkardh mukhe tesdrh mahddevi ye bhunjanti harerdine O Mahadevi, the Yamadutas insert hot iron rods into the mouths of those who eat grains on Ekadasi.

HBV 12.23

ब्रह्म-वैवर्ते—
स केवलम् अघ□ भुङ्क्ते यो भुङ्क्ते हरि-वासरे ।
दिने'त्र सर्व-पापानि भवन्त्य् अन्न-स्थितानि तु ।
तानि मोहेन यो'श्नाति न स पापैर् विमुच्यते

brahma-vaivarte—
sa kevalam aghaṁ bhuṅkte yo bhuṅkte hari-vāsare |
dine'tra sarva-pāpāni bhavanty anna-sthitāni tu |
tāni mohena yo'śnāti na sa pāpair vimucyate

He simply eats sin who eats grains on Ekadasi because all kinds of sins take shelter of food grains on that day. Therefore, one who, out of illusion, eats grains on Ekadasi will suffer innumerable sinful reactions.

HBV 12.24

कि□ च—
पितर□ को न वन्देत मातर□ को न पूजयेत् ।
को हि दूषयते वेद□ को भुङ्क्ते हरि-वासरे

kiṁ ca—
pitaraṁ ko na vandeta mātaraṁ ko na pūjayet |
ko hi dūṣayate vedaṁ ko bhuṅkte hari-vāsare

Someone is seen who does not offer obeisances to his father, someone is seen who does not worship his mother, someone is seen who blasphemes the Vedas, and someone is seen who eats grains on Ekadasi.

HBV 12.25

ब्रह्मचारी गृहस्थो वा वानप्रस्थो'थवा यतिः ।
एकादश्या□ हि भुञ्जानो भुङ्क्ते गो-मा□सम् एव हि

brahmacārī gṛhastho vā vānaprastho'thavā yatiḥ |
ekādaśyāṁ hi bhuñjāno bhuṅkte go-māṁsam eva hi

Whether one is a brahmacari, a householder, a vanaprasthi, or a sannydsi, if he eats grains on Ekadasi, it is like eating cow's meat.

HBV 12.26

ब्रह्मघ्नस्य सुरापस्य स्तेयिनो गुरु-तल्पिनः ।
निष्कृतिर् धर्म-शास्त्रोक्ता नैकादश्य्-अन्न-भोजिनः

brahmaghnasya surāpasya steyino guru-talpinaḥ |
niṣkṛtir dharma-śāstroktā naikādaśy-anna-bhojinaḥ

There are arrangements for atonement for sinful activities, such as the killing of a brahmana, drinking wine, or stealing, but there is no atonement prescribed for a person who eats grains on Ekadasi.

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HBV 12.27

एक एव नरः पापी नरके नृप गच्छति ।
एकादश्य्-अन्न-भोजी यः पितृभिः सह मज्जति

eka eva naraḥ pāpī narake nṛpa gacchati |
ekādaśy-anna-bhojī yaḥ pitṛbhiḥ saha majjati

O King, generally, only the person who commits sinful activities goes to hell but when one eats grains on Ekadasi, he goes to hell along with his forefathers.

HBV 12.28–29

भुङ्क्ष्व भुङ्क्ष्वेति यो ब्रूयात् सम्प्राप्ते हरि-वासरे ।
गो-ब्राह्मण-स्त्रियश् चापि जहीहि वदति क्वचित्
मद्य पिबेति यो ब्रूयात् तेषाम् एव अधो-गतिः

bhuṅkṣva bhuṅkṣveti yo brūyāt samprāpte hari-vāsare |
go-brāhmaṇa-striyaś cāpi jahīhi vadati kvacit
madyaṁ pibeti yo brūyāt teṣām eva adho-gatiḥ

Those who say, "Let us eat! Let us eat!" on Ekadasi, those who say, "Kill a cow, a brahmana, and a woman," and those who say, "Let us drink wine," certainly degrade themselves.

HBV 12.30

पुरोडाशो'पि वामोरु सम्प्राप्ते हरि-वासरे ।
अभक्ष्यः सर्वदा प्रोक्तः कि पुनश् चान्न-स स्क्रिया

puroḍāśo'pi vāmoru samprāpte hari-vāsare |
abhakṣyaḥ sarvadā proktaḥ kiṁ punaś cānna-saṁskriyā

O goddess, when the remnants of food from a sacrifice are prohibited to be eaten on Ekadasi then what can be said of ordinary food grains?

HBV 12.31

एकादश्या मुनि-श्रेष्ठ श्राद्धे भुङ्क्ते नरो यदि ।
प्रतिग्रास स भुङ्क्ते तु किल्बिष मूत्र-विण्-मयम्

ekādaśyāṁ muni-śreṣṭha śrāddhe bhuṅkte naro yadi |
pratigrāsaṁ sa bhuṅkte tu kilbiṣaṁ mūtra-viṇ-mayam

T exalted sage, if a person eats rice that was offered as an oblation to the forefathers on Ekadasi, he eats stool and urine with each bite.

HBV 12.32

वैष्णवो यदि भुञ्जीत एकादश्या प्रमादतः ।
विष्णव्-अर्चन वृथा तस्य नरक घोरम् आप्नुयात्

vaiṣṇavo yadi bhuñjīta ekādaśyāṁ pramādataḥ |
viṣṇv-arcanaṁ vṛthā tasya narakaṁ ghoram āpnuyāt

If, out of carelessness, a Vaisnava eats grains on Ekadasi then his worship x Lord Visnu goes in vain and he will be degraded to a hellish condition of :e.

HBV 12.33

विष्णु-रहस्ये—
समादाय विधानेन द्वादशी-व्रतम् उत्तमम् ।
तस्य भङ्गं नरः कृत्वा रौरवं नरकं व्रजेत्

viṣṇu-rahasye—
samādāya vidhānena dvādaśī-vratam uttamam |
tasya bhaṅgaṁ naraḥ kṛtvā rauravaṁ narakaṁ vrajet

If someone breaks the vow of Dvadasi by not follow the prescribed rules and regulations then he will become subjected to torments in the hell known as Raurava.

HBV 12.34

विधवा या भवेन् नारी भुञ्जीतैकादशी-दिने ।
तस्यास् तु सुकृतं नश्येद् भ्रूण-हत्या दिने दिने

vidhavā yā bhaven nārī bhuñjītaikādaśī-dine |
tasyās tu sukṛtaṁ naśyed bhrūṇa-hatyā dine dine

kdtydyanasmrtau (In the Katyayana-smrti it is stated) vidhavd yd bhavenndri bhunjita ekddasidine tasydstu sukrtam nasyed bhrun hatyd dine dine A widow who eats grains on Ekadasi loses all her piety and suffers the sinful reactions for killing an embryo every day of her life.

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HBV 12.35

नारदीये—
एकादशीं विना रण्डा यतिश् च सुमहा-तपाः ।
पच्यते ह्य् अन्ध-तामिस्रे यावद् आहुत-सम्प्लवम्

nāradīye—
ekādaśīṁ vinā raṇḍā yatiś ca sumahā-tapāḥ |
pacyate hy andha-tāmisre yāvad āhūta-samplavam

A widow who does not follow the vow of Ekadasi, and a sannydsl who is enriched with penance but does not follow the vow of Ekadasi—both will have to suffer in the hell known as Andha-tamistra, until the total dissolution of the universe.

HBV 12.36

तत्र देवलः—
न शङ्खेन पिबेत् तोय न खादेत् कूर्म-शूकरौ ।
एकादश्या न भुञ्जीत पक्षयोर् उभयोर् अपि

tatra devalaḥ—
na śaṅkhena pibet toyaṁ na khādet kūrma-śūkarau |
ekādaśyāṁ na bhuñjīta pakṣayor ubhayor api

As one should not drink water from a conch shell, as one should not eat the meat of a tortoise or pig—one should not eat grains on the Ekadasi of either the waning or waxing moon.

HBV 12.37

यथा शुक्ला तथा कृष्णा विशेषो नास्ति कश्चन

yathā śuklā tathā kṛṣṇā viśeṣo nāsti kaścana

There is no difference between the rules and regulations, and the glories, of the Ekadasi of the waxing moon and the rules and regulations, and the glories, of the Ekadasi of the waning moon.

HBV 12.38

शुक्ला वा यदि वा कृष्णा विष्णु-पूजन-तत्-परः ।
एकादश्या न भुञ्जीत पक्षयोर् उभयोर् अपि

śuklā vā yadi vā kṛṣṇā viṣṇu-pūjana-tat-paraḥ |
ekādaśyāṁ na bhuñjīta pakṣayor ubhayor api

A devotee who is attached to the worship of Lord Visnu should not eat any grains on either Ekadasi—during the waxing moon or the waning noon.

HBV 12.39

सर्व-पाप-प्रणाशाय विष्णु-सन्तोषणाय च ।
उपोष्या द्वादशी पुण्या सर्वैर् उभय-पक्षयोः

sarva-pāpa-praṇāśāya viṣṇu-santoṣaṇāya ca |
upoṣyā dvādaśī puṇyā sarvair ubhaya-pakṣayoḥ

To become freed from all sinful reactions and to please Lord Visnu, everyone should fast on both Dvadasis—during the waxing moon and the waning moon.

HBV 12.40

वाराहे—
एकादश्याम् उपवसेत् पक्षयोर् उभयोर् अपि ।
द्वादश्याम् अर्चयेद् विष्णुꣳ स मुक्ति-फल-भाग् भवेत्

vārāhe—
ekādaśyām upavaset pakṣayor ubhayor api |
dvādaśyām arcayed viṣṇuṁ sa mukti-phala-bhāg bhavet

One who fasts on Ekadasi, both during the waxing moon and the waning moon, and worships Lord Visnu on DvadasI, soon becomes eligible for liberation.

HBV 12.41

यथा सुपूजितो गौरः कृष्णो वा वेदविद् द्विजः ।
सन्तारयति दातारꣳ द्वादश्याꣳ च तथा स्मृते

yathā supūjito gauraḥ kṛṣṇo vā vedavid dvijaḥ |
santārayati dātāraṁ dvādaśyāṁ ca tathā smṛte

Just as either a fair or dark complexioned brdhmana who is well-versed in the Vedic literature delivers his worshiper from material bondage—the vow of Dvadasi, both during the waxing moon and waning moon, delivers one from material existence. This is the verdict of all scriptures.

HBV 12.42

तैल॰ शुक्लेतराणा॰ वै तिलाना॰ सदृश॰ तथा ।
कृष्णायाश् च सितायाश् च गोः क्षीर॰ सदृश॰ यथा ।
द्वादश्योः सदृश॰ तद्वत् पुण्य॰ स्यात् कृष्ण-शुक्लयोः

tailaṁ śukletarāṇāṁ vai tilānāṁ sadṛśaṁ tathā |
kṛṣṇāyāś ca sitāyāś ca goḥ kṣīraṁ sadṛśaṁ yathā |
dvādaśyoḥ sadṛśaṁ tadvat puṇyaṁ syāt kṛṣṇa-śuklayoḥ

Just as a cake of black or white sesame seeds appear similar, just as the milk of a black or white cow looks the same—the piety of the two Dvadasis of the waxing moon and the waning moon are equal.

HBV 12.43

कि॰ च—
चन्द्र-सूर्य-ग्रहौ पुण्यौ यथैव मुनिभिः स्मृतौ ।
तथा सितासिते पुण्ये द्वादश्यौ विष्णु-तुष्टिदे

kiṁ ca—
candra-sūrya-grahau puṇyau yathaiva munibhiḥ smṛtau |
tathā sitāsite puṇye dvādaśyau viṣṇu-tuṣṭide

Just as a solar eclipse and lunar eclipse are both considered auspicious, according to great sages—the piety derived from observing the vow of Dvadasi, both during the waxing and waning moon, is very pleasing to Lord Visnu.

HBV 12.44

यथा गो-तिल-विप्राणा॰ कृष्णत्व॰ नैव दूषणम् ।
एकादशी तथा राजन्न् उपोष्या पक्षयोर् द्वयोः

yathā go-tila-viprāṇāṁ kṛṣṇatvaṁ naiva dūṣaṇam |
ekādaśī tathā rājann upoṣyā pakṣayor dvayoḥ

O King, as a black cow, black sesame seeds, or a black-complexioned brahmana are never to be considered faulty simply on the basis of their color, Ekadasi during the waxing moon and waning moon are equally important. Both must be observed strictly.

HBV 12.45

यथा विष्णुः शिवश् चैव सम्पूज्यौ मुनिभिः स्मृतौ ।
तथा पूज्यतमे प्रोक्ते द्वादश्यौ कृष्ण-शुक्लके

yathā viṣṇuḥ śivaś caiva sampūjyau munibhiḥ smṛtau |
tathā pūjyatame prokte dvādaśyau kṛṣṇa-śuklake

Just as the compilers of the scriptures have declared that both Lord Visnu and Lord Siva are deserving of worship—Dvadasi of the waxing moon and the waning moon are both worshipable.

HBV 12.46

नित्य□ शक्ति-समायुक्तैर् नरैर् विष्णु-परायणैः ।
पक्षे पक्षे तु कर्तव्यम् एकादश्याम् उपोषणम्

nityaṁ śakti-samāyuktair narair viṣṇu-parāyaṇaiḥ |
pakṣe pakṣe tu kartavyam ekādaśyām upoṣaṇam

Every devotee of Lord Visnu who has the ability must observe the vow of Ekadasi, during the fortnight of every waxing moon and waning moon.

HBV 12.47

सपुत्रश् च सभार्यश् च स्वजनैर् भक्ति-स□युतः ।
एकादश्याम् उपवसेत् पक्षयोर् उभयोर् अपि

saputraś ca sabhāryaś ca svajanair bhakti-saṁyutaḥ |
ekādaśyām upavaset pakṣayor ubhayor api

One should observe a complete fast on the Ekadasis of both the waxing and waning moon, along with his children, wife, and other relatives.

HBV 12.48

स ब्रह्महा सुरापश् च कृतघ्नो गुरु-तल्पगः ।
विवेचयति यो मोहाद् एकादश्यौ सितासिते

sa brahmahā surāpaś ca kṛtaghno guru-talpagaḥ |
vivecayati yo mohād ekādaśyau sitāsite

One who, out of illusion, discriminates between the two Ekadasis of the waxing and waning moon is considered to be as sinful as the killer of a brdhmana, a drunkard, an ungrateful person, and one who enjoys sex with the wife of his spiritual master.

HBV 12.49

सर्वेषाम् इह पापानाम् आश्रयः स तु कीर्तितः ।
विवेचयति यो मोहाद् एकादश्यौ सितासिते

sarveṣām iha pāpānām āśrayaḥ sa tu kīrtitaḥ |
vivecayati yo mohād ekādaśyau sitāsite

One who, out of illusion, discriminates between the Ekadasi of the waxing moon and the Ekadasi of the waning moon is considered to be the most sinful person in this world.

HBV 12.50

भविष्ये—
एव ज्ञात्वा सदोपोष्ये द्वादश्यौ कृष्ण-शुक्लके ।
तयोर् भेद न कुर्वीत भेदेन नरक व्रजेत्

bhaviṣye—
evaṁ jñātvā sadopoṣye dvādaśyau kṛṣṇa-śuklake |
tayor bhedaṁ na kurvīta bhedena narakaṁ vrajet

In the same way, one should not discriminate between the vow of Dvadasi performed during the fortnight of the waxing moon and the fortnight of the waning moon. One who discriminates between the two Dvadasis will becomes a traveler to hell.

HBV 12.51

गारुडे—
शुक्ला वा यदि वा कृष्णा विशेषो नास्ति कश्चन ।
विशेष□ कुरुते यस् तु पितृहा स प्रकीर्तितः

gāruḍe—
śuklā vā yadi vā kṛṣṇā viśeṣo nāsti kaścana |
viśeṣaṁ kurute yas tu pitṛhā sa prakīrtitaḥ

Actually, there is no difference between the Ekadasi of the waxing moon 2nd the Ekadasi of the waning moon. One who discriminates between them is considered to be the killer of his father.

HBV 12.52

एकादश्योर् द्वयोर् यस् तु विशेष□ कुरुते नरः ।
तस्योद्धार□ न पश्यामि यावद् आहुत-रम्प्लवम्

ekādaśyor dvayor yas tu viśeṣaṁ kurute naraḥ |
tasyoddhāraṁ na paśyāmi yāvad āhūta-ramplavam

I do not find any means of deliverance until the total annihilation of the cosmic manifestation for one who discriminates between the two Ekadasis.

HBV 12.53

य इच्छेद् विष्णुना वास□ पुत्र-सम्पदम् आत्मनः ।
एकादशीम् उपवसेत् पक्षयोर् उभयोर् अपि

ya icched viṣṇunā vāsaṁ putra-sampadam ātmanaḥ |
ekādaśīm upavaset pakṣayor ubhayor api

One who desires to eternally reside in the abode of Lord Visnu, along with his family, should fast on the Ekadasis during both the waxing and waning moon. (Although, in some scriptures, householders are prohibited to observe Ekadasi during the waning moon, this is only a temporary prescription for those who desire wealth and children. There is no such restriction for one who regularly observes all Ekadasis.)

HBV 12.54

तत्त्व-सागरे—
यथा शुक्ला तथा कृष्णा यथा कृष्णा तथोत्तरा ।
तुल्ये ते मनुते यस् तु स वै वैष्णव उच्यते

tattva-sāgare—
yathā śuklā tathā kṛṣṇā yathā kṛṣṇā tathottarā |
tulye te manute yas tu sa vai vaiṣṇava ucyate

One who considers the Ekadasi of the fortnight of the waxing moon to be equal to the Ekadasi of the fortnight of the waning moon, finding no difference between them, is certainly to be glorified as a devotee of Lord Visnu. .

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HBV 12.55

सङ्क्रान्तौ रवि-वारे वा यदा चैकादशी भवेत् ।
उपोष्या सा महा-पुण्या सर्व-पाप-हरा तिथिः

saṅkrāntau ravi-vāre vā yadā caikādaśī bhavet |
upoṣyā sā mahā-puṇyā sarva-pāpa-harā tithiḥ

the sun enters a sign of the zodiac is eternal) kdtydyanasmrtau (In the Katyayana-smrti it is stated) sankrantau ravivdre vd yadd caikddasl bhavet uposyd sd mahdpunyd sarvva papa hard tithih If EkadasI falls on a Sunday, or on the day when the sun enters a new sign of the zodiac, one should observe it that day because such a practice frees one of all sinful reactions and awards one immense piety.

HBV 12.56

कि च—
व्यतिपातो वैधृतिर् वा एकादश्या यदा भवेत् ।
उपोष्या सा तु वीज्ञेया पुत्र-सम्पद्-विवर्धिनी

kiṁ ca—
vyatipāto vaidhṛtir vā ekādaśyāṁ yadā bhavet |
upoṣyā sā tu vījñeyā putra-sampad-vivardhinī

If one fasts on EkadasI, wherein there is the auspicious moment known as vydtipata, or vaidhrti, one will receive good children and wealth.

HBV 12.57

भानु-वारेण स□युक्ता तथा सङ्क्रान्ति-स□युता ।
एकादशी सदोपोष्या सर्व-सम्पत्-करी तिथिः

bhānu-vāreṇa saṁyuktā tathā saṅkrānti-saṁyutā |
ekādaśī sadopoṣyā sarva-sampat-karī tithiḥ

If an EkadasI occurs on Sunday, or on a day when the sun enters a new sign of the zodiac, one should fast because that will award one all opulence.

HBV 12.58

नारदाच् च—
भानु-वार-समोपेता तथा सङ्क्रान्ति-स□युता ।
एकादशी सदोपोष्या पुत्र-पौत्र-विवर्धिनी

nāradāc ca—
bhānu-vāra-samopetā tathā saṅkrānti-saṁyutā |
ekādaśī sadopoṣyā putra-pautra-vivardhinī

If an Ekadasi occurs on Sunday, or on a day when the sun enters a new sign of the zodiac, one should fast because that will enable him to have children and grandchildren.

HBV 12.59

आदित्ये'हनि सङ्क्रान्तौ ग्रहणे चन्द्र-सूर्ययोः ।
पारण□ चोपवास□ च न कुर्यात् पुत्रवान् गृही

āditye'hani saṅkrāntau grahaṇe candra-sūryayoḥ |
pāraṇaṁ copavāsaṁ ca na kuryāt putravān gṛhī

One who has children should not fast on Sunday, on the day when the sun enters a new sign of the zodiac, or during a solar or lunar eclipse.

HBV 12.60

तन्-निमित्तोपवासस्य निषेधो'यम् उदाहृतः ।
नानुषङ्गतो ग्राह्यो यतो नित्यम् उपोषणम्

tan-nimittopavāsasya niṣedho'yam udāhṛtaḥ |
nānuṣaṅgato grāhyo yato nityam upoṣaṇam

The above-mentioned prohibitions are applicable to materialistic householders. However, if an Ekadasi falls on one of these days, a devotee should observe a complete fast because the vow of Ekadasi is eternal.

HBV 12.61–62

अमावस्या द्वादशी च सङ्क्रान्तिश् च विशेषतः ।
एताः प्रशस्तास् तिथयो भानुवारस् तथैव च
अत्र स्नान□ जपो होमो देवताना□ च पूजनम् ।
उपवासस् तथा दानम् एकैक□ पावन□ महत्

amāvasyā dvādaśī ca saṅkrāntiś ca viśeṣataḥ |
etāḥ praśastās tithayo bhānuvāras tathaiva ca
atra snānaṁ japo homo devatānāṁ ca pūjanam |
upavāsas tathā dānam ekaikaṁ pāvanaṁ mahat

A new moon day, Dvadasi, a day when the sun enters a new sign of the zodiac, and Sunday are suitable for observing a fast. On these days, one should give charity, recite mantras, perform fire sacrifice, worship the Supreme Lord, abstain from eating, and perform other such austerities. Each of these activities yields immense benefit.

HBV 12.63

अतएव देवलः—
शनैर् वारे रवेर् वारे सङ्क्रान्त्या□ ग्रहणे'पि च ।
त्याज्या नैकादशी राजन् सर्वदैवेति निश्चयः

ataeva devalaḥ—
śanair vāre raver vāre saṅkrāntyāṁ grahaṇe'pi ca |
tyājyā naikādaśī rājan sarvadaiveti niścayaḥ

O King, it is a fact that one should never abandon the eternal vow of Ekadasi, even if it occurs on a Saturday, Sunday, on a day when the sun enters a new sign of the zodiac, or when there

is a solar or lunar eclipse.

HBV 12.64

विष्णु-रहस्ये—
परमापदम् आपन्नो हर्षे वा समुपस्थिते ।
सूतके मृतके चैव न त्याज्य द्वादशी-व्रतम्

viṣṇu-rahasye—
paramāpadam āpanno harṣe vā samupasthite |
sūtake mṛtake caiva na tyājyaṁ dvādaśī-vratam

visnurahasye (In the Visnu-rahasya it is stated) parama apadam dpanno harse vd samusthite sutake mrtake caiva na tydjyarh dvddasivratam Even if one is going through a very difficult period, such as when there is the death of a family member, or if there is cause for rejoicing, such as upon the birth of a child, still, one should never give up observing the vow of Dvadasi.

HBV 12.65

वाराहे—
सूतके'पि नरः स्नात्वा प्रणम्य मनसा हरिम् ।
एकादश्या न भुञ्जीत व्रतम् एतन् न लुप्यते

vārāhe—
sūtake'pi naraḥ snātvā praṇamya manasā harim |
ekādaśyā ṁ na bhuñjīta vratam etan na lupyate

Even when there is the birth of a child in one's family, one should bathe, offer obeisances to Lord Hari, and refrain from eating grains on Ekadasi. By doing so, one will not break his vow.

HBV 12.66

अत एवोक्तम्—
मृतके तु ण भुञ्जीत एकादश्या सदा नरः ।
द्वादश्या तु समश्नीयात् स्नात्वा विष्णु प्रणम्य च

ata evoktam—
mṛtake tu ṇa bhuñjīta ekādaśyāṁ sadā naraḥ |
dvādaśyāṁ tu samaśnīyāt snātvā viṣṇuṁ praṇamya ca

Even during the period of mourning for the death of a family member, one should not eat grains on Ekadasi. The next day, he should bathe and worship Lord Visnu, and then partake of grains.

HBV 12.67

पाद्मे—
पूर्व-सङ्कलित यच् च व्रत सुनियत-व्रतैः ।
तत् कर्तव्य नरैस् तद्वद् दानार्चन-विवर्जितम्

pādme—
pūrva-saṅkalitaṁ yac ca vrataṁ suniyata-vrataiḥ |
tat kartavyaṁ narais tadvad dānārcana-vivarjitam

If there is an Ekadasi during the period when one mourns the death of a family member, one should still observe it strictly. However, one may abstain from other activities, such as giving charity and worshiping the Lord.

HBV 12.68

यथा सङ्कलित सम्यग् व्रत विष्णु-परायणैः ।
कर्तव्य च तथैवेह स्नात्वा स शय-वर्जितम्

yathā saṅkalitaṁ samyag vrataṁ viṣṇu-parāyaṇaiḥ |
kartavyaṁ ca tathaiveha snātvā saṁśaya-varjitam

Devotees of Lord Visnu, according to their vows, observe Ekadasi without fail. During a period of contamination, they should bathe and perform other duties as usual, without any hesitation.

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HBV 12.69

पाद्मे पुष्कर-खण्डे—
एकादश्या॰ यदा राम श्राद्ध॰ नैमित्तिक॰ भवेत् ।
तद्-दिने तु परित्यज्य द्वादश्या॰ श्राद्धम् आचरेत्

pādme puṣkara-khaṇḍe—
ekādaśyāṁ yadā rāma śrāddhaṁ naimittikaṁ bhavet |
tad-dine tu parityajya dvādaśyāṁ śrāddham ācaret

O Lord Ramacandra, if a temporary ritual, such as the sraddha ceremony, is scheduled to be performed on Ekadasi, or on another fasting day, one should postpone it and perform it the next day.

HBV 12.70

तत्रैव उत्तर-खण्डे [६.२३४.१३-१४]—
एकादश्या॰ च प्राप्ताया॰ माता-पित्रोर् मृतेऽहनि ।
द्वादश्या॰ तु प्रदातव्य॰ नोपवास-दिने क्वचित् ।
गर्हितान्न॰ न वाश्नन्ति पितरश् च दिवौकसः

tatraiva uttara-khaṇḍe [6.234.13-14]—
ekādaśyāṁ ca prāptāyāṁ mātā-pitror mṛte'hani |
dvādaśyāṁ tu pradātavyaṁ nopavāsa-dine kvacit |
garhitānnaṁ na vāśnanti pitaraś ca divaukasaḥ

If the annual disappearance day of one's deceased father or mother falls on Ekadasi, one should postpone it to the next day. One should never observe such an occasion on a fasting day. In fact, the forefathers and demigods do not accept the food grains that are full of sins on Ekadasi.

HBV 12.71

स्कान्दे—
एकादश्यां यदा नित्या श्राद्धं नैमित्तिकं भवेत् ।
उपवासं तदा कुर्याद् द्वादश्यां श्राद्धम् आचरेत्

skānde—
ekādaśī yadā nityā śrāddhaṁ naimittikaṁ bhavet |
upavāsaṁ tadā kuryād dvādaśyāṁ śrāddham ācaret

The vow of Ekadasi is an eternal function, whereas the performance of the srdddha ceremony is a temporary ritual. Therefore, one should fast on Ekadasi and perform the srdddha ceremony another day.

HBV 12.72

ब्रह्म-वैवर्ते—
ये कुर्वन्ति महीपाल श्राद्धं त्व् एकादशी-दिने ।
त्रयस् ते नरकं यान्ति दाता भोक्ता परेतकः

brahma-vaivarte—
ye kurvanti mahīpāla śrāddhaṁ tv ekādaśī-dine |
trayas te narakaṁ yānti dātā bhoktā paretakaḥ

O King, those who perform the srdddha ceremony on Ekadasi will traverse the path to hell, along with the forefathers for whom the oblation were offered.

HBV 12.73

आग्नेये—
गृहस्थो ब्रह्मचारी च आहिताग्निर् यतिस् तथा ।
एकादश्यां न भुञ्जीत पक्षयोर् उभयोर् अपि

āgneye—
gṛhastho brahmacārī ca āhitāgnir yatis tathā |
ekādaśyāṁ na bhuñjīta pakṣayor ubhayor api

dgneye (In the Aigni Purdna it is stated) grhastho brahmacari ca dhitdgnir yatis tathd ekddasyarh na bhuhjita paksayor ubhayor api Householders, brahmacaris, those who daily perform fire sacrifice, and sannyasis should avoid eating grains on Ekadasi—during both fortnights, of the waxing and waning moon.

HBV 12.74

तत्रैव उत्तर-खण्डे शिव-पार्वती-स□वादे [६.२३४.१२]—
वर्णानाम् आश्रमाणा□ च स्त्रीणा□ वर-वर्णिनी ।
एकादश्य्-उपवासस् तु कर्तव्यो नात्र स□शयः

tatraiva uttara-khaṇḍe śiva-pārvatī-saṁvāde [6.234.12]—
varṇānām āśramāṇāṁ ca strīṇāṁ vara-varṇinī |
ekādaśy-upavāsas tu kartavyo nātra saṁśayaḥ

in the Uttara Khanda section of the Padma Purdna it is stated) vanidndm asrarndndnca strindnca vara vanini ekadasi upavdsastu karttavyo ndtra sarhsayah O beautiful one, there is no doubt that the members of all the varnas and dsramas, including women, should observe the vow of Ekadasi.

HBV 12.75

कात्यायन-स्मृतौ—
अष्टवर्षाधिको मर्त्यो अपूर्णाशीतिवत्सरः ।
एकादश्याम् उपवसेत् पक्षयोर् उभयोर् अपि

kātyāyana-smṛtau—
aṣṭavarṣādhiko martyo apūrṇāśītivatsaraḥ |
ekādaśyām upavaset pakṣayor ubhayor api

One should start following Ekadasi from the age of eight, and continue to do so until he reaches the age of eighty.

HBV 12.76–77

नारदीये—
अष्टवर्षाधिको मर्त्यो ह्य् अशीतिर् नैव पूर्यते ।
यो भुङ्क्ते मामके राष्ट्रे विष्णोर् अहनि पापकृत्
स मे वध्यश् च निर्वास्यो देशतः कालतश् च मे ।
एतस्मात् कारणाद् विप्र एकादश्याम् उपोषणम् ।
कुर्यान् नरो वा नारी वा पक्षयोर् उभयोर् अपि

nāradīye—
aṣṭavarṣādhiko martyo hy aśītir naiva pūryate |
yo bhuṅkte māmake rāṣṭre viṣṇor ahani pāpakṛt

sa me vadhyaś ca nirvāsyo deśataḥ kālataś ca me |
etasmāt kāraṇād vipra ekādaśyām upoṣaṇam |
kuryān naro vā nārī vā pakṣayor ubhayor api

One who eats grains on Ekadasi, if he is above the age of eight and has not yet reached the age of eighty, must be considered sinful and therefore liable to be punished by me. Indeed, I will banish such a person from my kingdom. For this reason, O brdhmana, both men and women should observe fasting on Ekadasi, both during the fortnight of the waxing moon and the fortnight of the waning moon.

HBV 12.78

वैष्णवो वाथ सौरो वा कुर्याद् एकादशी-व्रतम्

vaiṣṇavo vātha sauro vā kuryād ekādaśī-vratam

Whether one is a devotee of Lord Visnu or Lord Siva, one must follow the vow of Ekadasi.

HBV 12.79

सौर-पुराणे—
वैष्णवो वाथ शैवो वा सौरो'प्य् एतत् समाचरेत्

saura-purāṇe—
vaiṣṇavo vātha śaivo vā sauro'py etat samācaret

Whether one is devoted to Lord Visnu, Lord Siva, or Surya, one must follow Ekadasi.

HBV 12.80

न शैवो न च सौरो वा नाश्रमी तीर्थ-सेवकः ।
यो भुङ्क्ते वासरे विष्णोः श्वपचाद् अधिको हि सः

na śaivo na ca sauro vā nāśramī tīrtha-sevakaḥ |
yo bhuṅkte vāsare viṣṇoḥ śvapacād adhiko hi saḥ

Whether one is a devotee of Lord Siva or the sun-god, in whatever spiritual order of life one may be situated in, even if one resides in a holy place, if he eats on Ekadasi, he is to be considered lower than a dog-eater.

HBV 12.81

विप्रिय तेन मे गौरि कृत दुष्टेन पापिना ।
मद्-भक्ति-बलम् आश्रित्य यो वै भुङ्क्ते हरेर् दिने

vipriyaṁ tena me gauri kṛtaṁ duṣṭena pāpinā |
mad-bhakti-balam āśritya yo vai bhuṅkte harer dine

O Parvati, one who eats on Ekadasi, thinking that, as my devotee, he can do as he likes, is certainly to be considered very sinful and is most displeasing to me.

HBV 12.82

वायु-पुराणे—
उपवासे त्व् अशक्तस्य आहिताग्नेर् अथापि वा ।
पुत्रान् वा कारयेद् अन्यान् ब्राह्मणान् वापि कारयेत्

vāyu-purāṇe—
upavāse tv aśaktasya āhitāgner athāpi vā |
putrān vā kārayed anyān brāhmaṇān vāpi kārayet

vdyupurdne (In the Vdyu Purdna it is stated) upavdse tva saktasya dhitdgner athdpi vd putrdn va kdrayed anydn brdhrruxndn vdpi kdrayet

If one is unable to fast on Ekadasi, or daily performs fire sacrifice but is unable to fast—he can ask his son, or a qualified brdhmana, to fast on his behalf.

HBV 12.83

अथवा विप्रमुख्येभ्यः दान दद्यात् स्व-शक्तितः ।
उपवास तु कुर्वाणः पुण्य शत-गुण लभेत्

athavā vipramukhyebhyaḥ dānaṁ dadyāt sva-śaktitaḥ |
upavāsaṁ tu kurvāṇaḥ puṇyaṁ śata-guṇaṁ labhet

Or, one can give charity to an elevated brdhmana, according to his capacity. One obtains one hundred times more benefit by fasting on behalf of someone than fasting for personal advancement.

HBV 12.84–85

यम् उद्दिश्य कृत॑ सो'पि सम्पूर्ण॑ फलम् अश्नुते ।
नारी स्व-पतिम् उद्दिश्य एकादश्याम् उपोषिता
पुण्य॑ शत-गुण॑ प्राहुर् मुनयः पारिदर्शिनः ।
उपवास-फल॑ तस्याः पतिः प्राप्नोत्य् अस॑शयम्

yam uddiśya kṛtaṁ so'pi sampūrṇaṁ phalam aśnute |
nārī sva-patim uddiśya ekādaśyām upoṣitā
puṇyaṁ śata-guṇaṁ prāhur munayaḥ pāridarśinaḥ |
upavāsa-phalaṁ tasyāḥ patiḥ prāpnoty asaṁśayam

One, on whose behalf, fasting is observed obtains the complete benefit. By fasting on behalf of her husband, a wife can obtain one hundred times more benefit than fasting for herself and her husband also attains the benefit of following Ekadasi. This is the verdict of great sages who are well versed in the scriptures.

HBV 12.86

वाराहे—
असामर्थ्ये शरीरस्य व्रते वा समुपस्थिते ।
कारयेद् धर्म-पत्नी॑ च पुत्र॑ वा विनयान्वितम् ।
भगिनी॑ भ्रातर॑ वापि व्रतम् अस्य न लुप्यते

vārāhe—
asāmarthye śarīrasya vrate vā samupasthite |
kārayed dharma-patnīṁ ca putraṁ vā vinayānvitam |
bhaginīṁ bhrātaraṁ vāpi vratam asya na lupyate

On Ekadasi, if one is unable to fast due to some illness then he can ask his wife or obedient son to fast on his behalf. One can also take help from his brother or sister in this regard. In this way, one's vow of Ekadasi will remain intact.

HBV 12.87

कात्यायन-स्मृतौ—
पितृ-मातृ-पति-भ्रातृ-गुर्व्-अर्थे तु विशेषतः ।
उपवास॰ प्रकुर्वाणः पुण्य॰ शत-गुण॰ लभेत् ।
दक्षिणात्र न दातव्या शुश्रूषा विहिता च या

kātyāyana-smṛtau—
pitṛ-mātṛ-pati-bhrātṛ-gurv-arthe tu viśeṣataḥ |
upavāsaṁ prakurvāṇaḥ puṇyaṁ śata-guṇaṁ labhet |
dakṣiṇātra na dātavyā śuśrūṣā vihitā ca yā

By fasting on behalf of one's father, mother, husband, brother, or spiritual master, one obtains one hundred times more benefit than fasting for himself. However, it should be carefully understood that one should not award payment in exchange for this service.

HBV 12.88

गृहस्थः क्षत्रियार्थे य एकादश्याम् उपोषतः ।
पुरोधाः स-प्रियैः सार्ध॰ फल॰ प्राप्नोति निश्चितम्

gṛhasthaḥ kṣatriyārthe ya ekādaśyām upoṣataḥ |
purodhāḥ sa-priyaiḥ sārdhaṁ phalaṁ prāpnoti niścitam

A householder priest can fast on Ekadasi on behalf of a ksatriya king and obtain great benefit, along with his family members.

HBV 12.89–90

पितामहादीन् उद्दिश्य एकादश्याम् उपोषणम् ।
कृत॰ यैस् तु फल॰ विप्राः समग्र॰ ते समाययुः
कर्ता दश-गुण॰ पुण्य॰ प्राप्नोत्य् अत्र न स॰शयः ।
यम् उद्दिश्य कृत॰ सो'पि सम्पूर्ण॰ फलम् आप्नुयात्

pitāmahādīn uddiśya ekādaśyām upoṣaṇam |
kṛtaṁ yais tu phalaṁ viprāḥ samagraṁ te samāyayuḥ
kartā daśa-guṇaṁ puṇyaṁ prāpnoty atra na saṁśayaḥ |
yam uddiśya kṛtaṁ so'pi sampūrṇaṁ phalam āpnuyāt

O brdhmarias, those who observe fasting on Ekadasi, on behalf of their grandfathers, obtain the complete benefit. The one who fasts receives ten times the benefit, while the person for

whom the fasting was performed receives the complete benefit. Of this there is no doubt.

HBV 12.91

एक-भक्तेन नक्तेन बाल-वृद्धातुरः क्षिपेत् ।
पयोमूल-फलैर् वापि न निर्द्वादशिको भवेत्

eka-bhaktena naktena bāla-vṛddhāturaḥ kṣipet |
payomūla-phalair vāpi na nirdvādaśiko bhavet

If a child, an old man, or one who is ill is unable to observe a complete fast, and if he cannot find anyone to fast on his behalf, he should eat some fruit and drink some milk, once, at night. By doing this, his vow of Ekadasi will not be broken.

HBV 12.92

उपवासे त्व् अशक्तानाम् अशीतेर् ऊर्ध्व-जीवनाम् ।
एक-भक्तादिक□ कार्यम् आह बौधायनो मुनिः

upavāse tv aśaktānām aśīter ūrdhva-jīvanām |
eka-bhaktādikaṁ kāryam āha baudhāyano muniḥ

The great sage, Baudhayana, has said that if a person is more than eighty years old and is unable to fast then he should eat only once and in this way, complete his vow.

HBV 12.93

कि□ च—
व्याधिभिः परिभूताना□ पित्ताधिक-शरीरिणाम् ।
त्रि□शद्-वर्षाधिकाना□ च नक्तादि-परिकल्पनम्

kiṁ ca—
vyādhibhiḥ paribhūtānāṁ pittādhika-śarīriṇām |
triṁśad-varṣādhikānāṁ ca naktādi-parikalpanam

Those who are afflicted with a disease due to an imbalance of bile, as well as those who are more than eighty or ninety years old should observe this vow by accepting some food at night, as prescribed by the scriptures.

HBV 12.94

एक-भक्तेन नक्तेन बाल-वृद्धातुरः क्षिपेत् ।
नातिक्रमेद् द्वादशीꣳ च उपवास-व्रतेन च

eka-bhaktena naktena bāla-vṛddhāturaḥ kṣipet |
nātikramed dvādaśīṁ ca upavāsa-vratena ca

By eating only once, at night, a young boy, an old man, or a sick person can observe the vow of Ekadasi. In any case, one should never break the vows of Ekadasi or Dvadasi by failing to undertake some kind of fasting.

HBV 12.95

एकादश्याꣳ प्रभुꣳ विष्णुꣳ समभ्यर्च्य कदाचन ।
उपोषितेन नक्तेन तथैवायाचितेन च

ekādaśyāṁ prabhuṁ viṣṇuṁ samabhyarcya kadācana |
upoṣitena naktena tathaivāyācitena ca

Even if incapable of observing a fast on Ekadasi, one should worship his beloved Lord Visnu and then eat only once, at night, whatever food is available without begging.

HBV 12.96

एक-भक्तेन वा तात न निर्द्वादशिको भवेत् ।
तद् एक-नियमी नित्यꣳ न सीदति कदाचन

eka-bhaktena vā tāta na nirdvādaśiko bhavet |
tad eka-niyamī nityaṁ na sīdati kadācana

My dear child, one should not observe the vow of Dvadasi by eating once during the day. One who strictly follows the procedure of his vow will never suffer undue distress.

HBV 12.97

वायव्ये—
नक्तꣳ हविष्यान्नम् अनोदनꣳ वा
फलꣳ तिलाः क्षीरम् अथाम्बु चाज्यम् ।
यत् पञ्च-गव्यꣳ यदि वापि वायुः
प्रशस्तम् अत्रोत्तरम् उत्तरꣳ च

vāyavye—
naktaṁ haviṣyānnam anodanaṁ vā
phalaṁ tilāḥ kṣīram athāmbu cājyam |
yat pañca-gavyaṁ yadi vāpi vāyuḥ
praśastam atrottaram uttaraṁ ca

vdyavye (In the Vayu Purdna it is stated)

740 SRI HARI-BHAKTI-VILASA naktarh havisyanna manodanarh vd phalantildh ksiram athdmbu cajyam yat pancagavydm yadi vdpi vdyuh prasastam dtrottaram uttaranca If one is able to do so, he should observe a complete fast. If he is unable to do so, he can eat five kinds of milk products; if he is unable to do that, he can eat some ghee; if he is unable to do that, he can drink some water; if he is unable to do this, he can drink some milk; if he is unable to do this, he can eat some sesame seeds; if he is unable to do this, he can eat some fruit; if he is unable to do this, or if he is more than eighty or ninety years of age, he can eat havisyanna. The main principle is that one must follow the vow of Ekadasi, even if he has to eat some grains at night.

HBV 12.98

भविष्ये—
उपवासात् परꣳ भैक्ष्यꣳ भैक्ष्यात् परम-याचितम् ।
अयाचितात् परꣳ नक्तꣳ तस्मान् नक्तेन वर्तयेत्

bhaviṣye—
upavāsāt paraṁ bhaikṣyaṁ bhaikṣyāt parama-yācitam |
ayācitāt paraṁ naktaṁ tasmān naktena vartayet

If one has the strength, he should observe a complete fast. If one is unable to do so, he can beg some fruit to eat. Still better is to obtain some fruit without begging and better yet is to eat some fruit only at night.

HBV 12.99

किञ्च—
सर्व-भूत-मयो व्याधिः प्रमादो गुरु-शासनम् ।
अव्रतघ्नानि पठ्यन्ते सकृद् एतानि शास्त्रतः

kiṁ ca—
sarva-bhūta-mayaṁ vyādhiḥ pramādo guru-śāsanam |
avrataghnāni paṭhyante sakṛd etāni śāstrataḥ

If one breaks the vow of Ekadasi, just once, due to fear of ferocious animals, such as tigers, or because of disease, carelessness, or on the order of the spiritual master then, according to sdstra, he has not actually broken his vow.

HBV 12.100

अष्टैतान्य् अव्रत-घ्नानि आपो मूलं फलं पयः ।
हविर् ब्राह्मण-काम्या च गुरोर् वचनेमौषधम्

aṣṭaitāny avrata-ghnāni āpo mūlaṁ phalaṁ payaḥ |
havir brāhmaṇa-kāmyā ca guror vacanemauṣadham

Water, fruit, roots, milk, ghee, the advice of a brdhmana, the words of the spiritual master, and medicine—these eight do not break a vow.

HBV 12.101–102

मद्-उत्थाने मच्-छयने मत्-पार्श्व-परिवर्तने ।
अत्र यो दीक्षितः कश्चिद् वैष्णवो भक्ति-तत्-परः
अन्नं वा यदि भुञ्जीत फल-मूलम् अथापि वा ।
अपराधम् अहं तस्य न क्षमामि कदाचन ।
क्षिपामि तरके घोरे यावद् आहुत-सम्प्लवम्

mad-utthāne mac-chayane mat-pārśva-parivartane |
atra yo dīkṣitaḥ kaścid vaiṣṇavo bhakti-tat-paraḥ
annaṁ vā yadi bhuñjīta phala-mūlam athāpi vā |
aparādham ahaṁ tasya na kṣamāmi kadācana |
kṣipāmi tarake ghore yāvad āhūta-samplavam

kdsyapa-pancardtre (In the Kdsyapa-pancaratra it is stated) madutthdne macchayane matpdrsva parivarttane atra yo dlksitah kascid vaisnavo bhakti tatparah annarh vd yadi

bhunjita phala mulam athdpi vd aparddham aharh tasya na ksamdmi kaddcana ksipdmi narake ghore ydvad dhuta sdmplavam If an initiated Vaisnava, who is engaged in the devotional service of the Lord, eats grains, or even fruit and roots, on Sayana-ekadasi, Parsva- parivartana-ekadasi or Utthana-ekadasi, I do not forgive his previous or present offenses and I will place him into the darkest region of hell.

HBV 12.103

अन्यत्र च—
मच्-छयने मद्-उत्थाने मत्-पाश्र्व-परिवर्तने ।
फल-मूल-जलाहारी हृदि शल्य□ ममार्पयेत्

anyatra ca—
mac-chayane mad-utthāne mat-pārśva-parivartane |
phala-mūla-jalāhārī hṛdi śalyaṁ mamārpayet

If one eats fruit or roots or drinks water on the Sayana, Utthana, or Parsva-parivartana Ekadasis, it is considered by Me to be like piercing My heart with an arrow.

HBV 12.104

इत्थ□ सुसिद्धे नित्यत्वे'प्य् अग्निहोत्रादिवत् फलम् ।
चित्र□ स्याद् इति माहात्म्यम् एकादश्या विलिख्यते

itthaṁ susiddhe nityatve'py agnihotrādivat phalam |
citraṁ syād iti māhātmyam ekādaśyā vilikhyate

The performance of pious activities and religious rituals, such as the agnihotra sacrifice, award great merit. Similarly, the great benefit awarded to the person who observes the eternal vow of Ekadasi will now be described.

HBV 12.105

तत्त्व-सागरे—
मातेव सर्व-बालानाम् औषध रोगिनाम् इव ।
रक्षार्थ सर्व-लोकाना निर्मितैकादशी तिथिः

tattva-sāgare—
māteva sarva-bālānām auṣadhaṁ roginām iva |
rakṣārthaṁ sarva-lokānāṁ nirmitaikādaśī tithiḥ

tattvasdgare (In the Tattva'S&gara it is stated) mdteva sarvva bdldndm ausadham rogdndm iva raksdrtham sarvvalokdndm nirmmitai ekadasi tithih For the welfare of all people, the Supreme Lord has introduced the great vow of Ekadasi, just as He arranged for the mother to take care of the child, and medicinal herbs to cure diseases.

HBV 12.106

नाना-दुःख-समाकीर्णे स सारे नर-जन्मनि ।
एकादश्य्-उपवासी यः स धन्यः स च बुद्धिमान्

nānā-duḥkha-samākīrṇe saṁsāre nara-janmani |
ekādaśy-upavāsī yaḥ sa dhanyaḥ sa ca buddhimān

One must be considered most intelligent and glorious who, after receiving the human form of life in conditional life, which is full of distress, observes the vow of Ekadasi.

HBV 12.107

एकादशी परित्यज्य यो'न्य-व्रतम् उपासते ।
स कर-स्थ महा-रत्न त्यक्ता लोष्ट्र हि याचते

ekādaśīṁ parityajya yo'nya-vratam upāsate |
sa kara-sthaṁ mahā-ratnaṁ tyaktā loṣṭraṁ hi yācate

One who gives up the vow of observing Ekadasi to follow some other vow, abandons a most precious jewel in the search for a lump of dirt.

HBV 12.108

एकम् एकादशीꣳ चापि समुपोष्य जनार्दनम् ।
तोयेनापि समभ्यर्च्य सꣳसारान् मुक्तिम् आप्नुयात्

ekam ekādaśīṁ cāpi samupoṣya janārdanam |
toyenāpi samabhyarcya saṁsārān muktim āpnuyāt

Simply by observing a single Ekadasi by completely fasting and worshiping Lord Janardana, even with an offering of water, one can achieve liberation from material existence.

HBV 12.109

प्रसङ्गाद् अथवा दम्भाल् लोभाद् वा त्रिदशाधिप ।
एकादश्याꣳ मनः कृत्वा सर्व-दुःखाद् विमुच्यते

prasaṅgād athavā dambhāl lobhād vā tridaśādhipa |
ekādaśyāṁ manaḥ kṛtvā sarva-duḥkhād vimucyate

O lord of the demigods, by coincidence, due to pride, or because of greed, if someone observes the vow of Ekadasi, he will certainly become relieved of all kinds of miseries.

HBV 12.110

समायास्य महा-रोगाद् दुःखिनाꣳ सर्व-देहिनाम् ।
एकादश्य्-उपवासो'यꣳ निर्मितꣳ परमौषधम्

samāyāsya mahā-rogād duḥkhināṁ sarva-dehināṁ |
ekādaśy-upavāso'yaṁ nirmitaṁ paramauṣadham

To cure the most dreaded diseases, and to award peace to the distressed living entities in this material world, the Supreme Lord has prescribed fasting on Ekadasi as the supreme remedy.

HBV 12.111

स॑सार-सर्प-दष्टाना॑ नराणा॑ पाप-कर्मणाम् ।
एकादश्य्-उपवासेन सद्य एव सुख॑ भवेत्

saṁsāra-sarpa-daṣṭānāṁ narāṇāṁ pāpa-karmaṇām |
ekādaśy-upavāsena sadya eva sukhaṁ bhavet

Simply by observing fasting on Ekadasi, one can be relieved from the poisonous effects of the snake-like material existence, and the distresses resulting from sinful activities.

HBV 12.112

नारदीये वशिष्ठोक्तौ [२.१.१०-१९]—
एकादशी-समुत्थेन वह्निना पातकेन्धनम् ।
भस्मता॑ याति राजेन्द्र अपि जन्म-शतोद्भवम्

nāradīye vaśiṣṭhoktau [2.1.10-19]—
ekādaśī-samutthena vahninā pātakendhanam |
bhasmatāṁ yāti rājendra api janma-śatodbhavam

O foremost king, the wood-like sinful reactions that have been accumulated during the past one hundred lifetimes can be burnt to ashes by the fire of observing the vow of Ekadasi.

HBV 12.113

नेदृश॑ पावन॑ किञ्चिन् नराणा॑ भूप विद्यते ।
यादृश॑ पद्मनाभस्य दिन॑ पातक-हानि-दम्

nedṛśaṁ pāvanaṁ kiñcin narāṇāṁ bhūpa vidyate |
yādṛśaṁ padmanābhasya dinaṁ pātaka-hāni-dam

O King, there is no pious activity equal to the vow of observing Ekadasi for destroying all kinds of sinful reactions.

HBV 12.114

तावत् पापानि देहेऽस्मिꣳस् तिष्ठन्ति मनुजाधिप ।
यावन् नोपवसेज् जन्तुः पद्मनाभ-दिनꣳ शुभम्

tāvat pāpāni dehe'smiṁs tiṣṭhanti manujādhipa |
yāvan nopavasej jantuḥ padmanābha-dinaṁ śubham

O King, sinful activities continue to reside within the body of a human being until he observes the vow of Ekadasi.

HBV 12.115

अश्वमेध-सहस्राणि राजसूय-शतानि च ।
एकादश्य्-उपवासस्य कलाꣳ नार्हन्ति षोडशीम्

aśvamedha-sahasrāṇi rājasūya-śatāni ca |
ekādaśy-upavāsasya kalāṁ nārhanti ṣoḍaśīm

Thousands of horse sacrifices and hundreds of Vajapeya sacrifices do not award even one-sixteenth the benefit derived by following Ekadasi.

HBV 12.116

एकादशेन्द्रियैः पापꣳ यत् कृतꣳ भवति प्रभो ।
एकादश्य्-उपवासेन तत् सर्वꣳ विलयꣳ व्रजेत्

ekādaśendriyaiḥ pāpaṁ yat kṛtaṁ bhavati prabho |
ekādaśy-upavāsena tat sarvaṁ vilayaṁ vrajet

O Lord, the reactions to all kinds of sinful activities performed by a person through his eleven senses can be instantly destroyed by fasting on Ekadasi.

HBV 12.117

एकादशी-सम किचित् पाप-नाश न विद्यते ।
स्वर्ग-मोक्ष-प्रदा ह्य् एषा राज्य-पुत्र-प्रदायिनी

ekādaśī-samaṁ kiṁcit pāpa-nāśaṁ na vidyate |
svarga-mokṣa-pradā hy eṣā rājya-putra-pradāyinī

There is nothing equal to the vow of Ekadasi for destroying sinful reactions. Observing Ekadasi awards one heavenly pleasure or liberation in the next life, and prosperity and good children in this life.

HBV 12.118

सुकलत्र-प्रदा ह्य् एषा शरीरारोग्य-दायिनी

sukalatra-pradā hy eṣā śarīrārogya-dāyinī

The vow of Ekadasi awards one a qualified wife and makes his body free from disease.

HBV 12.119

न गन्गा न गया भूप न काशी न च पुष्करम् ।
न चापि कौरव क्षेत्र न रेवा न च देविका ।
यमुना चन्द्र-भागा च पुण्या भूप हरेर् दिनात्

na gangā na gayā bhūpa na kāśī na ca puṣkaram |
na cāpi kauravaṁ kṣetraṁ na revā na ca devikā |
yamunā candra-bhāgā ca puṇyā bhūpa harer dināt

O lord of the earth, taking a ritualistic bath in the Ganges; visiting Gaya, Kasi, Puskara, or Kuruksetra; or bathing in the Reva, Vedika, Yamuna or Candrabhaga rivers cannot be compared to following of the vow of Ekadasi.

HBV 12.120

व्याजेनापि कृता राजन् न दर्शयति पातकम् ।
अनायासेन राजेन्द्र प्राप्यते वैष्णव पदम्

vyājenāpi kṛtā rājan na darśayati pātakam |
anāyāsena rājendra prāpyate vaiṣṇavaṁ padam

O King, if one artificially follows Ekadasi, still, he will not be punished in the abode of Yamaraja. Indeed, such a person easily attains Vaikuntha.

HBV 12.121

चिन्तामणि-समा ह्य् एषा अथवापि निधेः समा ।
कल्प-पादप-प्रेक्षा वा सर्व-वेदोपमाथवा

cintāmaṇi-samā hy eṣā athavāpi nidheḥ samā |
kalpa-pādapa-prekṣā vā sarva-vedopamāthavā

The vow of Ekadasi is just like a touchstone because it bestows upon one all kinds of benefit. It is very great, like an ocean or a desire tree, and is equal to the study of all the Vedic literatures.

HBV 12.122

तत्रैवान्यत्र [२.१.८, २२-२४]—
सम्प्राप्य वासर विष्णोर् यो नरः स यतेन्द्रियः ।
उपवास-परो भूत्वा पूजयेन् मधुसूदनम् ।
वहन्ति पूर्व-पापानि कि तपोभिः किम् अध्वरैः

tatraivānyatra [2.1.8, 22-24]—
samprāpya vāsaraṁ viṣṇor yo naraḥ saṁyatendriyaḥ |
upavāsa-paro bhūtvā pūjayen madhusūdanam |
vahanti pūrva-pāpāni kiṁ tapobhiḥ kim adhvaraiḥ

All past sinful reactions of a person who follows Ekadasi by fasting, controlling his senses, and worshiping Lord Madhusudana, are burnt to ashes. What then is the need for him to perform austerities or sacrifice?

HBV 12.123

एकादशीꣳ प्रपन्ना ये नरा नर-वरोत्तम ।
ते’द्वन्द्व-बाहवो भूत्वा नागारि-कृत-केतनाः

ekādaśīṁ prapannā ye narā nara-varottama |
te’dvandva-bāhavo bhūtvā nāgāri-kṛta-ketanāḥ

O exalted king, those who observe the vow of Ekadasi will obtain a four-armed form like the associates of Lord Visnu, and will be adorned with a flower garland and yellow garments while ascending to the abode of Lord Hari, riding on a chariot bearing a flag of Garuda.

HBV 12.124

स्रग्विणः पीत-वस्त्रा हि प्रयान्ति हरि-मन्दिरम् ।
एष प्रभावो हि मया द्वादश्याः परिकीर्तितः ।
पापेन्धनस्य घोरस्य पावकाख्यो मही-पते

sragviṇaḥ pīta-vastrā hi prayānti hari-mandiram |
eṣa prabhāvo hi mayā dvādaśyāḥ parikīrtitaḥ |
pāpendhanasya ghorasya pāvakākhyo mahī-pate

O King, I have thus described the glories of Dvadasi, which is just like a blazing fire that burns to ashes all reactions to sinful activities.

HBV 12.125

किꣳ च—
यद् योगैर् मत्-पदꣳ साङ्ख्यैः प्राप्यते वा न वा द्विज ।
अनायासेन तत् प्राप्यꣳ पदꣳ हरि-दिनानुगैः

kiṁ ca—
yad yogair mat-padaṁ sāṅkhyaiḥ prāpyate vā na vā dvija |
anāyāsena tat prāpyaṁ padaṁ hari-dinānugaiḥ

O brahmana, the supreme abode of Lord Hari, which may or may not be attained by those who perform sacrifice or cultivate Sankhya philosophy, can be easily attained by those following the vow of Ekadasi.

HBV 12.126

अन्नाभावे यदा विप्र एकादश्याम् उपोषितः ।
उपवास-फलं तेन समग्रं समवाप्यते

annābhāve yadā vipra ekādaśyām upoṣitaḥ |
upavāsa-phalaṁ tena samagraṁ samavāpyate

O brahmana, even if a person fasts on Ekadasi because he has nothing to eat, he will still receive the complete benefit of fasting.

HBV 12.127

राज-बन्धाद् यदा विप्र एकादश्याम् उपोषितः ।
उपवास-फलं तस्य सम्यग् भवति निश्चितम्

rāja-bandhād yadā vipra ekādaśyām upoṣitaḥ |
upavāsa-phalaṁ tasya samyag bhavati niścitam

O brahmana, even if one fasts on Ekadasi while in prison under the order of the king, he will also obtain the full benefit of fasting.

HBV 12.128

ब्रह्म-वैवर्ते—
यथा दावाग्निर् उदितः शुष्कम् आर्द्रं च गह्वरे ।
दहत्य् एव समस्तानि कलुषाणि हरेर् दिनम्

brahma-vaivarte—
yathā dāvāgnir uditaḥ śuṣkam ārdraṁ ca gahvare |
dahaty eva samastāni kaluṣāṇi harer dinam

The vow of observing Ekadasi undoubtedly burns to ashes all kinds of sinful reactions, including the reactions to sins commited in previous lives, as well as to those committed in the present life.

HBV 12.129

पापेन्धनस्य घोरस्य शुष्कस्यार्द्रस्य भार्गव ।
नान्यद् विनाशाय मत विनैकादश्य्-उपोषणम्

pāpendhanasya ghorasya śuṣkasyārdrasya bhārgava |
nānyad vināśāya mataṁ vinaikādaśy-upoṣaṇam

O Bhargava, other than observing the vow of Ekadasi, there is no atonement for very grievous sinful activities performed in this life and in previous lives.

HBV 12.130

कि च—
सर्व-प्रायश्चित्तम् इद स सारोत्तार-कारकम् ।
एकादशी-व्रत विप्र कुर्वन् मुक्तिम् अवाप्नुयात्

kiṁ ca—
sarva-prāyaścittam idaṁ saṁsārottāra-kārakam |
ekādaśī-vrataṁ vipra kurvan muktim avāpnuyāt

O brdhmana, one who faithfully observes the vow of Ekadasi is considered to have atoned for all his sinful activities. Indeed, he is freed from the vicious cycle of repeated birth and death and achieves liberation.

HBV 12.131

नरो दिनैर् यद् दशभिश् चतुर्भिश् च करोत्य् अघम् ।
उपोष्य पञ्चदशम दिन विष्णोर् हि मुच्यते

naro dinair yad daśabhiś caturbhiś ca karoty agham |
upoṣya pañcadaśamaṁ dinaṁ viṣṇor hi mucyate

Even a person who has committed sinful activities during the previous fourteen days and then fasts on the fifteenth day, Ekadasi, is freed from all types of sinful reactions.

HBV 12.132

इति सर्व-पुराणेषु मुनीना॰ निश्चित॰ मतम् ।
उपोष्यैकादशी॰ पापान् मुच्यते नात्र स॰शयः

iti sarva-purāṇeṣu munīnāṁ niścitaṁ matam |
upoṣyaikādaśīṁ pāpān mucyate nātra saṁśayaḥ

The conclusion derived from an exhaustive study of the Purdnas by great sages is that by fasting on Ekadasi, one becomes free from all kinds of sinful reactions. There is no doubt of this.

HBV 12.133

कलाव् उच्छिन्न-मार्गाणा॰ नृश॰स-पातितात्मनाम् ।
एकादशी॰ विना विप्र न स॰सारात् विमोक्षणम्

kalāv ucchinna-mārgāṇāṁ nṛśaṁsa-pātitātmanām |
ekādaśīṁ vinā vipra na saṁsārād vimokṣaṇam

O brdhmana, for those who have acted whimsically, and whose hearts are polluted by acts of cruelty and violence, there is no alternative for being delivered from material existence than observing the vow of Ekadasi.

HBV 12.134

कि॰ च—
एतत् सारम् इद॰ तत्त्वम् इद॰ सत्यम् इद॰ व्रतम् ।
प्रायश्चित्तम् इद॰ सम्यग् एकादश्याम् उपोषणम्

kiṁ ca—
etat sāram idaṁ tattvam idaṁ satyam idaṁ vratam |
prāyaścittam idaṁ samyag ekādaśyām upoṣaṇam

Observing the vow of Ekadasi is the most essential vow, the essence of wisdom, and the essence of truth. It is the foremost means of atonement, as well.

HBV 12.135

किञ्च—
गोविन्द-स्मरणं नृणाम् एकादश्याम् उपोषणम् ।
प्रायश्चित्तम् इदं नूनं संसारोत्तार-कारकम्

kiṁ ca—
govinda-smaraṇaṁ nṝṇām ekādaśyām upoṣaṇam |
prāyaścittam idaṁ nūnaṁ saṁsārottāra-kārakam

Fasting on Ekadasi while remembering the lotus feet of Govinda is the assured means for one to be delivered from the repetition of birth and death.

HBV 12.136

तत्रैवान्ते—
स्नेहेन भक्त्या वैरेण प्रसङ्गेन यथा तथा ।
निहन्ति सर्वं कलुषम् एकादश्यां स्तुतो हरिः

tatraivānte—
snehena bhaktyā vaireṇa prasaṅgena yathā tathā |
nihanti sarvaṁ kaluṣam ekādaśyāṁ stuto hariḥ

Offering prayers to the Lord on Ekadasi, either with affection, with devotion, or with envy, completely absolves one of all sinful reactions.

HBV 12.137

किञ्च—
एवं समस्त-सुख-धर्म-गुणाश्रयं च
एकादशी-व्रतम् इदं कलिकेतुर् उक्तः ।
शास्त्रेषु शौनक जगत्-पतिषु प्रियं च
श्रद्धा-परः प्रकुरुते लभते न मुक्तिम्

kiṁ ca—
evaṁ samasta-sukha-dharma-guṇāśrayaṁ ca
ekādaśī-vratam idaṁ kaliketur uktaḥ |
śāstreṣu śaunaka jagat-patiṣu priyaṁ ca
śraddhā-paraḥ prakurute labhate na muktim

O Saunaka, the vow of Ekadasi is the abode of all happiness, religious principles, and good qualities. In this age of Kali, it is the best form of religion. It is very dear to Lord Visnu, the master of the universe. One who faithfully observes this vow, achieves liberation.

HBV 12.138

तत्रैव सर्वान्ते—
एतच् छृणोति कुरुते'नुमति□ ददाति
श्रद्धा□ च कारयति यश् च तथा नराणाम् ।
एकादशी-व्रत-कृते कलुषैर् विमुक्तः
प्राप्नोति दिव्य-भुवन□ गरुड-ध्वजस्य

tatraiva sarvānte—
etac chṛṇoti kurute'numatiṁ dadāti
śraddhāṁ ca kārayati yaś ca tathā narāṇām |
ekādaśī-vrata-kṛte kaluṣair vimuktaḥ
prāpnoti divya-bhuvanaṁ garuḍa-dhvajasya

One who hears the glories of Ekadasi with faith, who follow the vow of adasi, who approves of it, and who inspires others to follow it, is liberated i all sinful reactions and ascends to the transcendental abode of Lord fcaLivana, whose chariot is decorated with the flag of Garuda.

HBV 12.139

उपोष्यैकादशीम् एका□ प्रसङ्गेनापि मानवः ।
न याति यातना□ यामीम् इति नो यमतः श्रुतम्

upoṣyaikādaśīm ekāṁ prasaṅgenāpi mānavaḥ |
na yāti yātanāṁ yāmīm iti no yamataḥ śrutam

in the VaisdJcha-mdhdtmya section of the Padma Purdna it is stated) upasyaikddaslm ekdrh prasangendpi mdnavah na ydd ydtandm ydmim iti no yamatah srutam I have personally heard from the mouth of Yamaraja that if, despite aany obstacles, one fasts on Ekadasi, even once, he will not be subjected to ment by the lord of death.

HBV 12.140

एकादशेन्द्रियैः पाप यत् कृत वैश्य मानवैः ।
एकादश्य्-उपवासेन तत् सर्व विलय व्रजेत्

ekādaśendriyaiḥ pāpaṁ yat kṛtaṁ vaiśya mānavaiḥ |
ekādaśy-upavāsena tat sarvaṁ vilayaṁ vrajet

O vaisya, whatever sinful activities are committed by men with the help of their eleven senses can at once be nullified by observing the vow of Ekadasi.

HBV 12.141

एकादशी-सम किञ्चित् पुण्य लोके न विद्यते ।
व्याजेनापि कृता यैस् ते वश यन्ति न भास्करेः

ekādaśī-samaṁ kiñcit puṇyaṁ loke na vidyate |
vyājenāpi kṛtā yais te vaśaṁ yanti na bhāskareḥ

JSQ SRI HARI-BHAKTI'VILASA vydjendpi krta yaiste vasarh ydnti na bhdskareh There is no piety in this world equal to observing the vow of Ekadasi. Those who observe this vow, even with a cheating mentality, are never subject to the punishment of Yamaraja.

HBV 12.142

कि च—
बालत्वे यौवने वापि वृद्धत्वे वा विशा वर ।
उपोष्यैकादशी नून नैव प्राप्नोति दुर्गतिम्

kiṁ ca—
bālatve yauvane vāpi vṛddhatve vā viśāṁ vara |
upoṣyaikādaśīṁ nūnaṁ naiva prāpnoti durgatim

By fasting on Ekadasi during one's childhood, during youth, and when one is elderly, one will certainly avoid the miseries of material existence.

HBV 12.143

एकादश्या च विधिवद् उपवास-परायणाः ।
शुक्ले सितेतरे पक्षे ते नऋआः स्वर्ग-भागिनः

ekādaśyāṁ ca vidhivad upavāsa-parāyaṇāḥ |
śukle sitetare pakṣe te naṛāḥ svarga-bhāginaḥ

in the Vaisakha-mahdtmya section of the Padma Purdna, it is stated) ekddasydnca vidhivad upavdsa pardyanah sukle sitetare pakse te nardh svargabhdginah Those who observe the vow of Ekadasi, during both the waxing and waning of the moon, following all the prescribed rules and regulations, will attain the abode of the Lord, Vaikuntha.

HBV 12.144

[पद्मप् ५.९६.१००-१०१]
एकादशी-सम किंचित् पाप-त्राण न विद्यते ।
ताम् उपोष्य विधानेन पुरुषाः स्वर्ग-गामिनः

[PadmaP 5.96.100-101]
ekādaśī-samaṁ kiṁcit pāpa-trāṇaṁ na vidyate |
tām upoṣya vidhānena puruṣāḥ svarga-gāminaḥ

There is no better vow than Ekadasi for being delivered from all sinful reactions. By properly following this vow, one is assured of being elevated in his next life.

HBV 12.145

एकादशेन्द्रियैः पाप यत् कृत भवति द्विज ।
नरो निर्धूय तत् तूर्ण प्रीतः स्वर्-गतिमान् भवेत्

ekādaśendriyaiḥ pāpaṁ yat kṛtaṁ bhavati dvija |
naro nirdhūya tat tūrṇaṁ prītaḥ svar-gatimān bhavet

O brahmana, whatever sins one commits by utilizing his eleven senses are quickly nullified when one follows the vow of Ekadasi. Ultimately, such a person is assured of a heavenly destination.

HBV 12.146

[पद्मप् ५.९६.१०३-१०७]
एकतः क्रतवः सर्वे सर्व-तीर्थ-तपा□सि च ।
महा-दानादि-दानानि व्रत□ वैष्णवम् एकतः

[PadmaP 5.96.103-107]
ekataḥ kratavaḥ sarve sarva-tīrtha-tapāṁsi ca |
mahā-dānādi-dānāni vrataṁ vaiṣṇavam ekataḥ

On one side of a scale, if one places all kinds of sacrifices, holy places, penances, and charities and on the other side, the vow of Ekadasi, which is very dear to the Vaisnavas, is placed, the scale will be seen to balance.

HBV 12.147

वैष्णव-व्रतजो धर्मो धर्मो यज्ञादि-सम्भवः ।
एकत्र तुलितौ धात्रा तत्र पूर्वो भवेद् गुरुः ।
हरि-वासर-भक्तानाम् अच्युतानन्त-भाषिणाम्

vaiṣṇava-vratajo dharmo dharmo yajñādi-sambhavaḥ |
ekatra tulitau dhātrā tatra pūrvo bhaved guruḥ |
hari-vāsara-bhaktānām acyutānanta-bhāṣiṇām

Once, when Lord Brahma placed the principles followed by the Vaisnavas on one side of a scale and ordinary religious rituals, such as sacrificial performances, on the other side, the Vaisnava principles were seen to be heavier. Among the Vaisnava religious principles, the foremost is the vow of Ekadasi.

j,j SRI HARI-BHAKTI'VILASA

HBV 12.148

नाह□ शास्ता विशेषेण तेभ्यो विप्र बिभेम्य् अहम् ।
येषा□ पुत्रश् च पौत्रश् च एकादश्याम् उपोषितः ।
स महात्मा स-पुरुषाञ् छतम् उद्धरते बलात्

nāhaṁ śāstā viśeṣeṇa tebhyo vipra bibhemy aham |
yeṣāṁ putraś ca pautraś ca ekādaśyām upoṣitaḥ |
sa mahātmā sa-puruṣāñ chatam uddharate balāt

O brahmana, I have no power to punish those whose son or grandson have observed fasting on Ekadasi. Indeed, I am afraid of such persons because such great souls deliver one hundred generations of their families.

HBV 12.149

उपोषणं ततः कुर्यात् पक्षयोर् उभयोर् अपि ।
एकादश्यां स पुरुषो भुक्ति-मुक्त्य्-एक-भाजनम्

upoṣaṇaṁ tataḥ kuryāt pakṣayor ubhayor api |
ekādaśyāṁ sa puruṣo bhukti-mukty-eka-bhājanam

The suitable candidate for attaining liberation is one who follows the vow of Ekadasi, during both the waxing and waning of the moon.

HBV 12.150

एकादश्यां तु प्राप्तायां समुपोष्येह मानवः ।
सर्व-पाप-विनिर्मुक्ता यान्ति विष्णोः परं पदम्

ekādaśyāṁ tu prāptāyāṁ samupoṣyeha mānavaḥ |
sarva-pāpa-vinirmuktā yānti viṣṇoḥ paraṁ padam

in the KdrttiJca-mafidtmya section of the Padma Purana it is stated) ekddasydntu prdptdydrh samuposyeha mdnavdh sarvvapdpair vinirmuktd ydnti visnoh pararh padam If, in this life, one observes the vow of Ekadasi, one will be liberated from all sinful reactions and at the end of life, be transferred to the supreme abode of Lord Visnu.

HBV 12.151

धर्मदा ह्य् अर्थदा चैव कामदा मोक्षदा किल ।
सर्व-काम-दुघा नॄणां द्वादशी-वर-वर्णिनी

dharmadā hy arthadā caiva kāmadā mokṣadā kila |
sarva-kāma-dughā nṝṇāṁ dvādaśī-vara-varṇinī

O Varavamini, it is a fact that the vow of Dvadasi awards the perfection of religiosity, economic development, sense gratification, and liberation to those who observe it, and fulfills all their desires.

HBV 12.152

एकादशी-व्रत सौम्य यद्य् एक सम्यग् अर्जितम् ।
कि दानैः कि तपस्-तीर्थैः सर्वद विधिना कृतम्

ekādaśī-vrataṁ saumya yady ekaṁ samyag arjitam |
kiṁ dānaiḥ kiṁ tapas-tīrthaiḥ sarvadaṁ vidhinā kṛtam

O beautiful one, if one can observe even a single Ekadasi properly then what is the need for him to give charity, to perform penance, or visit holy places of pilgrimage? The creator has inaugurated this one vow for achieving all types of benefit.

HBV 12.153

एकादशी परित्यज्य यो ह्य् अन्यद् व्रतम् आचरेत् ।
स कर-स्थ महा-राज्य त्यक्त्वा भैक्ष्य तु याचते

ekādaśīṁ parityajya yo hy anyad vratam ācaret |
sa kara-sthaṁ mahā-rājyaṁ tyaktvā bhaikṣyaṁ tu yācate

found in the Uttara Khanda of the Padma Pur ana it is stated) ekddasirh parityajya yo hyanyad vratam dcaret sa karastharh mahdratnarh hitvd bhaiksyantu ydcate One who gives up following the vow of Ekadasi to perform some other vow certainly gives up a great jewel to begs for alms.

HBV 12.154

स्कान्दे—
विनपि ऋक्ष-स योगाद् एकैवैकादशी नृणाम् ।
विनिहन्तीह चैता सि कुनृपो विषय यथा

skānde—
vinapi ṛkṣa-saṁyogād ekaivaikādaśī nṛṇām |
vinihantīha caitāṁsi kunṛpo viṣayaṁ yathā

Observing the vow of Ekadasi, even on days when there is no appearance of auspicious stars, such as Pusya, vanquishes all of one's sinful reactions, just as a sinful king takes away all the wealth of his subjects.

HBV 12.155

न दानꣳ न तपः स्नानꣳ न चान्यत् सुकृतꣳ क्वचित् ।
मुक्तये ह्य् अभवत् सुभ्रु मुक्त्वैकꣳ हरि-वासरम्

na dānaṁ na tapaḥ snānaṁ na cānyat sukṛtaṁ kvacit |
muktaye hy abhavat subhru muktvaikaṁ hari-vāsaram

O woman with beautiful eyebrows, giving charity, undergoing penance, and bathing in sacred lakes and rivers does not ensure one's liberation from material existence. On the other hand, the vow of Ekadasi certainly awards one liberation.

HBV 12.156

सकृच् चोपोषणेनास्याꣳ नश्यन्ति पाप-राशयः ।
एकतः पृथिवी-दानम् एकतो हरि-वासरः ।
न समꣳ कविभिः प्रोक्तꣳ वासरो ह्य् अधिकः स्मृतः

sakṛc copoṣaṇenāsyāṁ naśyanti pāpa-rāśayaḥ |
ekataḥ pṛthivī-dānam ekato hari-vāsaraḥ |
na samaṁ kavibhiḥ proktaṁ vāsaro hy adhikaḥ smṛtaḥ

Simply by fasting once on Ekadasi, all of one's sinful reactions are vanquished. Learned scholars of the Vedas have stated that giving the entire earth in charity is not equal to following the vow of Ekadasi. The glories of Ekadasi are matchless.

HBV 12.157–159

अगम्यागमने पापꣳ मित्र-द्रोहे च पातकम् ।
इत्य् आदि पातकꣳ यच् च यत्नैर् अन्यद् उपार्जितम्
पाषाण्डालाप-जनितꣳ पतितानाꣳ च सङ्गमात् ।
तन् मया मार्जितꣳ सर्वम् एकादश्य्-उपवासिनाम्
प्रतिग्रहोत्थꣳ यत् पापꣳ दशाभ्रꣳशोद्भवꣳ च यत् ।
तन् मया मार्जितꣳ दूता एकादश्य्-उपवासिनाम्

agamyāgamane pāpaṁ mitra-drohe ca pātakam |
ity ādi pātakaṁ yac ca yatnair anyad upārjitam
pāṣāṇḍālāpa-janitaṁ patitānāṁ ca saṅgamāt |
tan mayā mārjitaṁ sarvam ekādaśy-upavāsinām
pratigrahotthaṁ yat pāpaṁ daśābhraṁśodbhavaṁ ca yat |

tan mayā mārjitaṁ dūtā ekādaśy-upavāsinām

which are found in the Amrtci'Sdroddhara) agamyd gamane pdparh mitradrohe ca pdtakam etyddi pdtakarh yacca yatnair anyad updrjjitam pdsanda dldpajanitarh patitdndnca sangamt tanmayd mdrjjitarh sarvvam ekadasi upavdsindm

pratigrahottharh yat pdparh dasdbhramsa udbhavahca yat tanmayd mdrjjitarh dutd ekddasi upavasinam O messengers, I forgive the sins of enjoying sex with prohibited partners, killing one's friends, conversing with atheists, associating with sinful people, accepting charity when not qualified to do so, and breaking vows, such as celibacy, of those who strictly observe the vow of Ekadasi.

HBV 12.160–161

अत एव तत्र—
एकादश्य्-उपवासी यो नरो भवति भूतले ।
मुक्त मया शतानन्द तेषा त्रिपुरुष कुलम्
एकादश्याम् अभुञ्जाना युक्ताः पाप-शतैर् अपि ।
भवद्भिर् परिहर्तव्या हिता मे यदि सर्वदा

ata eva tatra—
ekādaśy-upavāsī yo naro bhavati bhūtale |
muktaṁ mayā śatānanda teṣāṁ tripuruṣaṁ kulam
ekādaśyām abhuñjānā yuktāḥ pāpa-śatair api |
bhavadbhir parihartavyā hitā me yadi sarvadā

O Satananda, I award liberation to three generations of the family of one who fasts on Ekadasi . O messengers, if you actually desire my welfare then do not bring to me those who commit hundreds of sinful activities but fast on Ekadasi.

HBV 12.162

किं च—
वरं चाण्डाल-जातीय एकादश्य्-उपवास-कृत् ।
न तु विप्रश् चतुर्वेदी यो भुङ्क्ते हरि-वासरे

kiṁ ca—
varaṁ cāṇḍāla-jātīya ekādaśy-upavāsa-kṛt |
na tu vipraś caturvedī yo bhuṅkte hari-vāsare

Even a dog-eater is considered to be the best of men if he fasts on Ekadasi whereas a brdhmana who is well-versed in the four Vedas is considered most fallen if he eats on Ekadasi.

la, SRI HARI-BHAKTI-VILAS A Zoo

HBV 12.163

कल्प-वृक्ष-समाख्याता द्वादशी वाञ्छितार्थदा ।
सुगतेर् दायिनी पुंसां स्मृता च कृत-कीर्तया

kalpa-vṛkṣa-samākhyātā dvādaśī vāñchitārthadā |
sugater dāyinī puṁsāṁ smṛtā ca kṛta-kīrtayā

that is found in the same literature, this verse appears) kalpavrksa samdkhydtd dvadasi vdncchitdrthadd sugaterddyini purnsdrh smrtd ca krtakirttand The vow of Dvadasi is famous as a desire tree because it is able to award all of the objectives of life. Simply by remembering and chanting the glories of Dvadasi, devotees can achieve the ultimate goal of life.

HBV 12.164

नाश्वमेध-सहस्रैश् च तीर्थ-कोट्य्-अवगाहनैः ।
यत् फलं प्राप्यते वत्स द्वादशी-वासरे कृते

nāśvamedha-sahasraiś ca tīrtha-koṭy-avagāhanaiḥ |
yat phalaṁ prāpyate vatsa dvādaśī-vāsare kṛte

O child, the benefit one obtains by fasting on Dvadasi cannot be achieved by performing thousands of horse sacrifices or bathing in millions of holy places.

HBV 12.165

पूजाम् आप्नोति सर्वत्र न रोगेभ्यो भय॰ भवेत् ।
नोपसर्ग-भय॰ तस्य दुष्ट-जीव-समुद्भवम्

pūjām āpnoti sarvatra na rogebhyo bhayaṁ bhavet |
nopasarga-bhayaṁ tasya duṣṭa-jīva-samudbhavam

Those who observe the vow of Dvadasi are glorified everywhere. They do not have to fear any disease or harassment caused by miscreants.

HBV 12.166

न दाहो न क्लमो नार्तिः स्मरण॰ सर्वदा हरेः ।
सन्ततेर् न वियोगश् च द्वादशी-कारिणा॰ हरेः

na dāho na klamo nārtiḥ smaraṇaṁ sarvadā hareḥ |
santater na viyogaś ca dvādaśī-kāriṇāṁ hareḥ

Just as those who always remember Lord Hari never suffer from mental or physical distress, those who observe the vow of Dvadasi do not feel the influence of the three-fold miseries.

HBV 12.167

कथा-रुचिर् भवेन् नित्य॰ न भय॰ विद्यते क्वचित् ।
रणे राज-कुले चैव सर्वत्र विजयी भवेत्

kathā-rucir bhaven nityaṁ na bhayaṁ vidyate kvacit |
raṇe rāja-kule caiva sarvatra vijayī bhavet

Those who observe Dvadasi are always eager to hear discussions of the glories of Lord Hari, they are awarded fearlessness, and they always achieve victory in battle.

HBV 12.168

धर्मोपरि मतिर् नित्यꣳ कृष्णे भक्तिः सुनिर्मला ।
पातकैर् नैव लिप्येत द्वादशी-भक्तितो नराः

dharmopari matir nityaṁ kṛṣṇe bhaktiḥ sunirmalā |
pātakair naiva lipyeta dvādaśī-bhaktito narāḥ

Those who devotedly observe the vow of Dvadasi will develop firm attachment for devotional service unto Lord Krsna and will never become entangled in sinful activities.

HBV 12.169

इत्थꣳ गुह्यꣳ समाख्यातꣳ दृष्ट्वा शास्त्र-समुच्चयम् ।
सर्व-धर्मान् परित्यज्य कलौ कार्यꣳ हरेर् दिनम्

itthaṁ guhyaṁ samākhyātaṁ dṛṣṭvā śāstra-samuccayam |
sarva-dharmān parityajya kalau kāryaṁ harer dinam

These confidential topics have thus been discussed with reference to scriptural injunctions. One should give up all varieties of religious performances in this age of Kali and strictly follow the vow of Ekadasi.

HBV 12.170

न भवेन् मानसी पीडा रोगाश् चात्यन्त-दुःखदाः ।
माहात्म्यꣳ पठतः पुꣳसो द्वादशी-सम्भवꣳ कलौ

na bhaven mānasī pīḍā rogāś cātyanta-duḥkhadāḥ |
māhātmyaṁ paṭhataḥ puṁso dvādaśī-sambhavaṁ kalau

In this age of Kali, those who recite the glories of Dvadasi will not suffer from mental agony or dreaded diseases.

HBV 12.171

न तत् पुण्य□ कुरुक्षेत्रे प्रयागे च सता□ कलौ ।
माहात्म्य□ पठता□ पु□सा□ यत् फल□ द्वादशीभवम्

na tat puṇyaṁ kurukṣetre prayāge ca satāṁ kalau |
māhātmyaṁ paṭhatāṁ puṁsāṁ yat phalaṁ dvādaśībhavam

The merit that cannot be obtained by visiting holy places, such as Kuruksetra, or bathing at Prayaga, can be obtained simply by hearing about the glories of Dvadasi.

HBV 12.172

भविस्ये (इन् थे एहविस्य पुरन इत् इस् स्ततेद्)
एकदसि मह्द्पुन्य्द्
सर्व्व पप विन्द्सिनि
भक्तेस्च दिपनि विस्नोह्
परम्द्र्थ गतिप्रद्
य्द्युपोस्य नरो भक्त्य्द्
न सह्स्र्द्रे भविस्यति

bhavisye (In the Ehavisya Purana it is stated)
ekadasi mahdpunyd
sarvva papa vindsini
bhaktesca dipani visnoh
paramdrtha gatipradd
ydmuposya naro bhaktyd
na sarhsdre bhavisyati

The vow of observing Ekadasi is a very great act of piety, it destroys all sinful reactions, it enhances one's devotional service to Lord Visnu, and it awards the ultimate goal of life. Those who fast on Ekadasi will be freed from the entanglement of material existence.

HBV 12.173

भविष्ये –
एकादशी महा-पुण्या सर्व-पाप-विनाशिनी ।
भक्तेस् तु दीपनी विष्णोः परमार्थ-गति-प्रदा ।
याम् उपोष्य नरो भक्त्या न स□सारे भविष्यति ।१७२॥
एकादश्या□ निराहारो यो भुङ्क्ते द्वादशी-दिने ।
न स दुर्गतिम् आप्नोति नरकाणि न पश्यति

bhaviṣye –
ekādaśī mahā-puṇyā sarva-pāpa-vināśinī |
bhaktes tu dīpanī viṣṇoḥ paramārtha-gati-pradā |
yām upoṣya naro bhaktyā na saṁsāre bhaviṣyati |172||
ekādaśyāṁ nirāhāro yo bhuṅkte dvādaśī-dine |
na sa durgatim āpnoti narakāṇi na paśyati

One who fasts on Ekadasi and then eats during the first three hours of the next morning will be relieved of all distressful conditions and never have to experience hellish life.

HBV 12.174

कृत्वा पाप-सहस्राणि एकादश्याम् उपोषितः ।
द्वादश्याम् अर्चयेद् विष्णु□ न स दुर्गतिम् आप्नुयात्

kṛtvā pāpa-sahasrāṇi ekādaśyām upoṣitaḥ |
dvādaśyām arcayed viṣṇuṁ na sa durgatim āpnuyāt

Even after committing thousands of sinful activities, if one fasts on Ekadasi and then worships Lord Visnu on Dvadasi, he will be relieved of all miserable conditions of life.

HBV 12.175

एषा तिथिः परा पुण्या विष्णोर् ईशस्य तुष्टिदा ।
तस्याम् एव जगन्नाथो अमूर्तो मूर्तिमान् स्थितः ।
तेन सा सर्व-पाप-घ्नी सर्व-दुःख-विनाशिनी

eṣā tithiḥ parā puṇyā viṣṇor īśasya tuṣṭidā |
tasyām eva jagannātho amūrto mūrtimān sthitaḥ |
tena sā sarva-pāpa-ghnī sarva-duḥkha-vināśinī

This most auspicious day is very sacred and it is very pleasing to the supreme controller, Lord Visnu. Although the Lord of the universe is non-manifest within this world, He assumes a transcendental form on this auspicious day. For this reason, Dvadasi is the destroyer of all sinful reactions and it mitigates all miseries.

HBV 12.176

या सा विष्णुमयी शक्तिर् अनन्ता व्याप्य या स्थिता ।
सा तेन तिथि-रूपेण द्रष्टव्यैकादशी सती

yā sā viṣṇumayī śaktir anantā vyāpya yā sthitā |
sā tena tithi-rūpeṇa draṣṭavyaikādaśī satī

She who is the unlimited energy of Lord Visnu, who is all-pervading throughout the universe, and who is the most chaste, has appeared as the holy day, Ekadasi.

HBV 12.177

कृत्वा पाप-सहस्राणि ब्रह्म-हत्या-शतानि वै ।
एकाम् एकादशीꣳ भक्त्या समुपोष्य शुचिर् भवेत्

kṛtvā pāpa-sahasrāṇi brahma-hatyā-śatāni vai |
ekām ekādaśīṁ bhaktyā samupoṣya śucir bhavet

After committing thousands of sinful activities, one who desires to become purified must strictly observe at least one Ekadasi.

HBV 12.178

एकादशी-व्रताद् अन्यद् यद् व्रतꣳ क्रियते नरैः ।
तत् फलꣳ तद् विजानीयाद् दुःखोद्भूतम् इवाङ्कुरम्

ekādaśī-vratād anyad yad vrataṁ kriyate naraiḥ |
tat phalaṁ tad vijānīyād duḥkhodbhūtam ivāṅkuram

The benefit obtained from observing all the other vows can be achieved simply by observing the vow of Ekadasi. Whatever merit can be achieved with great endeavor by following other vows and whatever piety can be attained by performing various religious rituals are awarded to one who observes the vow of Ekadasi.

HBV 12.179

सौर-धर्मे—
एकतश् चाग्नि-होत्रादि द्वदशीम् एकतः प्रभुः ।
तुलयातौलयत् तत्र द्वादशी च विशिष्यते

saura-dharme—
ekataś cāgni-hotrādi dvadaśīm ekataḥ prabhuḥ |
tulayātaulayat tatra dvādaśī ca viśiṣyate

Once, when Lord Brahma placed all kinds of fire sacrifices, such as the agnihotra, on one side of a scale and the vow of observing Dvadasi on the other, Dvadasi was seen to be heavier.

HBV 12.180–181

देवी-रहस्य-स्कन्द-पुराणयोः—
पाप□ पञ्च-विध□ प्रोक्त□ पातक□ चातिपातकम् ।
उपपातक-स□ज्ञ□ च महा-पातकम् एव च
प्रकीर्णक□ च तत् सर्वम् एकादश्याम् उपोषणात् ।
विलय□ याति तोयस्थ□ यथा चैवाम् अभाजनम्

devī-rahasya-skanda-purāṇayoḥ—
pāpaṁ pañca-vidhaṁ proktaṁ pātakaṁ cātipātakam |
upapātaka-saṁjñaṁ ca mahā-pātakam eva ca
prakīrṇakaṁ ca tat sarvam ekādaśyām upoṣaṇāt |
vilayaṁ yāti toyasthaṁ yathā caivām abhājanam

There are said to be five classifications of sinful activities namely— pdtaka, atipdtaka, upapdtaka, mahdpdtak, and prakirna. All these sins can be washed away by fasting on Ekadasi, just as a clay pot kept in water gradually disintegrates.

HBV 12.182

देवी-रहस्ये—
गायत्रीह यथा सर्व-पाप-पञ्जर-भेदिनी ।
एकादशी तथा सर्व-पाप-पञ्जर-भेदिनी

devī-rahasye—
gāyatrīha yathā sarva-pāpa-pañjara-bhedinī |
ekādaśī tathā sarva-pāpa-pañjara-bhedinī

' _.-: r ; ;he Gayatri mantra absolves one of all types of sinful reactions, the vow oi Ekadasi purifies one in the same way.

HBV 12.183–185

वायव्ये स्कान्दे च—
अभोज्य-भोजनाज् जातम् अगम्या-गमनाच् च यत् ।
अयाज्य-याजनाद् यच् च अभक्ष्याणा च भक्षणम्
अस्पृश्य-स्पर्शनाद् यच् च परेषा निन्दया च यत् ।
आत्म-सम्भावनाद् यच् च पारदार्य-कृत च यत्
विहिताकरणाद् यच् च पर-वित्तापहारतः ।
कामान्धेन कृत यच् च पातक चोपपातकम् ।
तत् सर्व विलय याति एकादश्याम् उपोषणात्

vāyavye skānde ca—
abhojya-bhojanāj jātam agamyā-gamanāc ca yat |
ayājya-yājanād yac ca abhakṣyāṇāṁ ca bhakṣaṇam
aspṛśya-sparśanād yac ca pareṣāṁ nindayā ca yat |
ātma-sambhāvanād yac ca pāradārya-kṛtaṁ ca yat
vihitākaraṇād yac ca para-vittāpahārataḥ |
kāmāndhena kṛtaṁ yac ca pātakaṁ copapātakam |
tat sarvaṁ vilayaṁ yāti ekādaśyām upoṣaṇāt

The sin of eating abominable food, the sin of enjoying sex with a prohibited partner, the sin of worshiping unfit persons, the sin of touching those who are contaminated, the sin of blaspheming others, the sin of boasting, the sin of enjoying sex with another man's wife, the sin of not following scriptural injunctions, and the sin of stealing others' wealth, as well as all other grave or minor sins that were committed due to being blinded by passion, can be vanquished by fasting on Ekadasi.

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HBV 12.186

मनसापि चिकीर्षन्ति द्वदशीꣳ ये नरोत्तमाः ।
ते'पि घोरꣳ न पश्यन्ति सꣳसार-दुःख-सागरम्

manasāpi cikīrṣanti dvadaśīṁ ye narottamāḥ |
te'pi ghoraṁ na paśyanti saṁsāra-duḥkha-sāgaram

Those who desire to follow the vow of DvadasI, even within their minds, are surely delivered from the formidable ocean of material existence.

HBV 12.187

विष्णु-पुराणे—
ओꣳकारः सर्व-देवानाꣳ यथा चाद्यः प्रपूजितः ।
तथा सर्व-व्रतानाꣳ च द्वादशी-व्रतम् उत्तमम्

viṣṇu-purāṇe—
oṁkāraḥ sarva-devānāṁ yathā cādyaḥ prapūjitaḥ |
tathā sarva-vratānāṁ ca dvādaśī-vratam uttamam

Just as the pranava, orh, is worshiped at the beginning of all Vedic mantras, the vow of observing DvadasI is worshiped at the beginning of performing all the other vows.

HBV 12.188

त्वत्-पादाम्बुज-भक्तानाꣳ न दुःखꣳ पापिनाम् अपि ।
किꣳ पुनः पाप-हीनानाꣳ द्वादशी-सेविनाꣳ नृणाम्

tvat-pādāmbuja-bhaktānāṁ na duḥkhaṁ pāpinām api |
kiṁ punaḥ pāpa-hīnānāṁ dvādaśī-sevināṁ nṛṇām

If the devotees who are attached to Your lotus feet sometimes commit a sin, they still do not suffer any reaction. What then can be said of those who follow the vow of DvadasI?

HBV 12.189

नोष्णत्व॰ द्विज-राजे हि शीतत्व॰ न हुताशने ।
वैष्णवानाम् अपापत्वम् एकादश्य्-उपवासिनाम्

noṣṇatvaṁ dvija-rāje hi śītatvaṁ na hutāśane |
vaiṣṇavānām apāpatvam ekādaśy-upavāsinām

.-:-- in the moon or cold in fire, there can be no sinful 1 Vasnavas who fasts on Ekadasi.

HBV 12.190

वैष्णव-तन्त्रे—
एकादशी महा-पुण्या विष्णोर् ईशस्य वल्लभा ।
तसाम् उपोषितो यस् तु द्वादश्या॰ पूजयेद् धरिम् ।
तस्य पापानि नश्यन्ति विष्णौ भक्तिश् च जायते

vaiṣṇava-tantre—
ekādaśī mahā-puṇyā viṣṇor īśasya vallabhā |
tasām upoṣito yas tu dvādaśyāṁ pūjayed dharim |
tasya pāpāni naśyanti viṣṇau bhaktiś ca jāyate

Ekadasi is very dear to the Supreme Personality of Godhead, Visnu, and awards one supreme piety. One who fasts on Ekadasi and then faithfully worships Lord Hari on Dvadasi is freed from all sinful reactions and achieves die platform of pure devotional service to Lord Visnu.

HBV 12.191

बृहन्-नारदीये, एकादशी-माहात्म्यारम्भे (१.२३.१०)—
महा-पातक-युक्तो वा युक्तो वा सर्व-पातकैः ।
एकादश्या॰ निराहारः स्थित्वा याति परा॰ गतिम्

bṛhan-nāradīye, ekādaśī-māhātmyārambhe (1.23.10)—
mahā-pātaka-yukto vā yukto vā sarva-pātakaiḥ |
ekādaśyāṁ nirāhāraḥ sthitvā yāti parāṁ gatim

I In the beginning of the Ekadasi-mdhdtmya of the Brhari'ndradiya Purana it is stated) mahdpdtaka yukto vd yukto vd sarvva pdtkaih ekddasydrh nirdhdrah sthitvd ydti param. padam Even those who have committed grave sinful activities, or have committed every kind of sin, can be completely purified and attain the supreme abode of the Lord by fasting on Ekadasi.

HBV 12.192

वायु-पुराणे—
एकादशी-व्रत यस् तु भक्तिमान् कुरुते नरः ।
सर्व-पाप-विनिर्मुक्तः स विष्णोर् याति मन्दिरम्

vāyu-purāṇe—
ekādaśī-vrataṁ yas tu bhaktimān kurute naraḥ |
sarva-pāpa-vinirmuktaḥ sa viṣṇor yāti mandiram

If a devotee engaged in the devotional service of the Lord observes the vow of Ekadasi, he will be freed from all sinful reactions and attain the supreme abode of Lord Visnu.

HBV 12.193–194

विष्णु-धर्मोत्तरे—
एकादश्य्-उपवास यः श्रद्धया कुरुते नरः ।
स सर्व-पातकैः सद्यस् त्वचेवाहिर् विमुच्यते
न पश्यत्य् आमय नापि नरकान्तर-यातनाम् ।
स नमस्यः प्रपूज्यश् च वासुदेव-प्रियो हि सः

viṣṇu-dharmottare—
ekādaśy-upavāsaṁ yaḥ śraddhayā kurute naraḥ |
sa sarva-pātakaiḥ sadyas tvacevāhir vimucyate
na paśyaty āmayaṁ nāpi narakāntara-yātanām |
sa namasyaḥ prapūjyaś ca vāsudeva-priyo hi saḥ

One who fasts on Ekadasi is immediately liberated from all sinful reactions, just as a snake casts off its slough. Such a person will not suffer from any ailment and he will never experience the torments of hellish life. Indeed, he will become the object of everyone's respect and worship. He is certainly a dear devotee of Lord Krsna.

HBV 12.195

गारुडे—
एकादश्ी-व्रत भक्त्या यः करोति नरः सदा ।
स विष्णु-लोक व्रजति याति विष्णोः स्वरूपताम्

gāruḍe—
ekādaśī-vrataṁ bhaktyā yaḥ karoti naraḥ sadā |
sa viṣṇu-lokaṁ vrajati yāti viṣṇoḥ svarūpatām

One who faithfully observes every Ekadasi will be elevated to the abode of Lord Visnu and assume the same form as that oi the Lord.

HBV 12.196

आग्नेये—
एकादश्य्-उपवास यः सदा तु कुरुते नरः ।
स याति परम स्थान यत्र देवो हरिः स्थितः

āgneye—
ekādaśy-upavāsaṁ yaḥ sadā tu kurute naraḥ |
sa yāti paramaṁ sthānaṁ yatra devo hariḥ sthitaḥ

Those who observe all Ekadasis with devotion will achieve the supreme abode of Lord Hari in the spiritual sky.

HBV 12.197

शिव-पुराणे—
यः करोति नरो भक्त्या एकादश्याम् उपोषणम् ।
स याति विष्णु-सालोक्य प्राप्य विष्णोः स्वरूपताम्

śiva-purāṇe—
yaḥ karoti naro bhaktyā ekādaśyām upoṣaṇam |
sa yāti viṣṇu-sālokyaṁ prāpya viṣṇoḥ svarūpatām

One who devotedly observes fasting on Ekadasi will attain the abode of Lord Visnu, having achieved a form like that of the Lord.

HBV 12.198

ईदृङ्-माहात्म्य-रत्नानि शास्त्राम्भोधौ स्फुरन्त्य् अपि ।
कः सङ्ग्रहीतु□ शक्तः स्याद् अत्र कृष्ण-कृपा□ विना

īdṛṅ-māhātmya-ratnāni śāstrāmbhodhau sphuranty api |
kaḥ saṅgrahītuṁ śaktaḥ syād atra kṛṣṇa-kṛpāṁ vinā

Although the jewel-like glories of Ekadasi are present within the ocean- like scriptures, who is qualified to collect them without the mercy of Lord Krsna?

HBV 12.199

एकादशी च सम्पूर्णा विद्धेति द्विविधा स्मृता ।
विद्धा च द्विविधा तत्र त्याज्या बिद्धा तु पूर्वजा

ekādaśī ca sampūrṇā viddheti dvividhā smṛtā |
viddhā ca dvividhā tatra tyājyā biddhā tu pūrvajā

There are two kinds of Ekadasis—pure Ekadasis and mixed Ekadasis. Mixed Ekadasis are further divided into two categories—purva viddha and

„ , SRI HARI-BHAKTI'VILASA lib para viddhd. If an Ekadasi is mixed with Dasami, one should reject it.

HBV 12.200

नाग-विद्धा तु या षष्ठी शिव-विद्धा च सप्तमी ।
दशम्यैकादशी विद्धा तत्र नोपवसेद् बुधः

nāga-viddhā tu yā ṣaṣṭhī śiva-viddhā ca saptamī |
daśamyaikādaśī viddhā tatra nopavased budhaḥ

On a Sasthi mixed with Pancami, on a Saptami mixed with Sasthi, and on an Ekadasi mixed with Dasami, a learned devotee should not fast.

HBV 12.201

सारदा-पुराणे—
एकादशी तथा षष्ठी पौर्णमासी चतुर्दशी ।
तृतीया च चतुर्थी च अमावस्याष्टमी तथा ।
उपोष्याः पर-स□युक्ता नोपोष्याः पूर्व-स□युताः

sāradā-purāṇe—
ekādaśī tathā ṣaṣṭhī paurṇamāsī caturdaśī |
tṛtīyā ca caturthī ca amāvasyāṣṭamī tathā |
upoṣyāḥ para-saṁyuktā nopoṣyāḥ pūrva-saṁyutāḥ

If Ekadasi, Sasthi, Purnima, CaturdasI, Trtiya, Caturthi, Amavasya or Astami extends to the next day, one should fast. However, if they are mixed with the previous day, one should not fast.

HBV 12.202

सौर-धर्मोत्तरे च—
एकादशीम् उपवसेद् द्वादशीम् अथवा पुनः ।
विमिश्रा□ वापि कुर्वीत न दशम्या युता□ क्वचित्

saura-dharmottare ca—
ekādaśīm upavased dvādaśīm athavā punaḥ |
vimiśrāṁ vāpi kurvīta na daśamyā yutāṁ kvacit

One should always fast on a pure Ekadasi, a pure Dvadasi, or an Ekadasi mixed with Dvadasi but one should never fast on an Ekadasi mixed with Dasami.

HBV 12.203

अत्र वार्षायणिः—
भूत-बिद्धा त्व् अमावस्या दशम्यैकादशी-युता ।
दिशा बिद्धा तु सा स्वर्ग□ हन्ति पुण्य□ पुरा कृतम्

atra vārṣāyaṇiḥ—
bhūta-biddhā tv amāvasyā daśamyaikādaśī-yutā |
diśā biddhā tu sā svargaṁ hanti puṇyaṁ purā kṛtam

By fasting on Amavasya mixed with CaturdasI, on Dasami mixed with Ekadasi, or on Ekadasi mixed with Dasami, one's hopes for attaining heaven, and his previously

accumulated piety, are destroyed.

HBV 12.204

नारदः—
दशम्य्-अनुगता यत्र तिथिर् एकादशी भवेत् ।
तत्रापत्य-विनाशꣳ च परेत्य नरकꣳ व्रजेत्

nāradaḥ—
daśamy-anugatā yatra tithir ekādaśī bhavet |
tatrāpatya-vināśaṁ ca paretya narakaṁ vrajet

If one observes the vow of Ekadasi when it is mixed with Dasami, he will lose his children and after death, he will traverse the path to hell.

HBV 12.205

नोपोष्या दशमि-बिद्धा सदैवैकादशी तिथिः ।
समुपोष्य नरो जह्यात् पुण्यꣳ वर्ष-चातोद्भवम्

nopoṣyā daśami-biddhā sadaivaikādaśī tithiḥ |
samupoṣya naro jahyāt puṇyaṁ varṣa-cātodbhavam

One should never observe the vow of Ekadasi when it is mixed with Dasami. If one observes such a vow, the piety he had accumulated during the last one hundred years will be nullified.

HBV 12.206

किꣳ च—
दशम्या चैव बिद्धायाम् एकादश्याम् उपोषितः ।
तस्यायुः क्षीयते नित्यꣳ नारदो'हꣳ ब्रवीमि वः ।
सत्यꣳ सत्यꣳ विनश्येत सन्ततिस् तु न चान्यथा

kiṁ ca—
daśamyā caiva biddhāyām ekādaśyām upoṣitaḥ |
tasyāyuḥ kṣīyate nityaṁ nārado'haṁ bravīmi vaḥ |
satyaṁ satyaṁ vinaśyeta santatis tu na cānyathā

If one fasts on an Ekadasi mixed with Dasami, his duration of life decreases. I, Narada, am telling you this for your benefit. Such a person will also lose his children.

HBV 12.207

किञ्च—
मुहुर्तेनापि संयुक्ता दशम्यैकादशी तु या ।
ताम् उपोष्य नरो मोहात् सुखाद् धर्माच् च हीयते

kiṁ ca—
muhūrtenāpi saṁyuktā daśamyaikādaśī tu yā |
tām upoṣya naro mohāt sukhād dharmāc ca hīyate

If, out of illusion, one fasts on an Ekadasi that is mixed with even one hour of Dasami, he will become bereft of both happiness and righteousness.

HBV 12.208

वाशिष्ठश् च—
दशम्यैकादशी यत्र तत्र नोपवसेद् बुधः ।
अपत्यानि विनश्यन्ति स्वर्ग-लोकं न गच्छति

vāśiṣṭhaś ca—
daśamyaikādaśī yatra tatra nopavased budhaḥ |
apatyāni vinaśyanti svarga-lokaṁ na gacchati

An intelligent devotee should not observe an Ekadasi that is mixed with Dasami. If he does, he will lose his children and his chance for heavenly elevation will be spoiled.

HBV 12.209

ब्राह्मे व्रत-खण्डे—
उपोष्यैकादशीं मोहाद् दशमी-शेष-संयुताम् ।
न नरः सुखम् आधत्ते इह-लोके परत्र च

brāhme vrata-khaṇḍe—
upoṣyaikādaśīṁ mohād daśamī-śeṣa-saṁyutām |
na naraḥ sukham ādhatte iha-loke paratra ca

If, by mistake, one fasts on an Ekadasi that is mixed with the latter part of Dasami, he can neither achieve happiness in this life nor in the next.

HBV 12.210

धृतराष्ट्रेण मैत्रेयः पृष्टः प्राह नराधिपम् ।
यद्-अर्थं ते वियोगो'भूत् पुत्राणां भार्यया सह

dhṛtarāṣṭreṇa maitreyaḥ pṛṣṭaḥ prāha narādhipam |
yad-arthaṁ te viyogo'bhūt putrāṇāṁ bhāryayā saha

Being asked by Dhrtarastra, the sage, Maitreya, explained why he was - 7 arated from his wife and children.

HBV 12.211

पूर्वं त्वया सभार्येण दशमी-शेष-संयुता ।
कृता चैकादशी राजन् तस्येदं कारणं मतम्

pūrvaṁ tvayā sabhāryeṇa daśamī-śeṣa-saṁyutā |
kṛtā caikādaśī rājan tasyedaṁ kāraṇaṁ matam

He said: O King, you had previously observed an Ekadasi that was mixed with the last portion of Dasaml. It is for this reason that you are now in this situation.

HBV 12.212–214

किं च तत्रैव—
न चाहं स्वैरिणी भार्या न चाहम् अपतिव्रता ।
न चेह कलुषं येन किं पापं त्व् अन्य-जन्मनि
राम-पत्न्या वचः श्रुत्वा वाल्मीकिर् मुनि-पुङ्गवः ।
चिरं ध्यात्वा महाराज ताम् उवाचेदृशं वचः
दशम्यैकादशीं पूर्वं समुपोष्य जनार्दनः ।
अभ्यर्चितस् त्वया देवि तस्येदं कर्मणः फलम्

kiṁ ca tatraiva—
na cāhaṁ svairiṇī bhāryā na cāham apativratā |
na ceha kaluṣaṁ yena kiṁ pāpaṁ tv anya-janmani
rāma-patnyā vacaḥ śrutvā vālmīkir muni-puṁgavaḥ |
ciraṁ dhyātvā mahārāja tām uvācedṛśaṁ vacaḥ
daśamyaikādaśīṁ pūrvaṁ samupoṣya janārdanaḥ |
abhyarcitas tvayā devi tasyedaṁ karmaṇaḥ phalam

Once, Lord Ramacandra's wife, Sitadevi, asked: I am neither independent nor unchaste. Moreover, I have not committed a sinful activity in this life. What sin did I commit in my previous birth so that I am now separated from my husband and we had to live in exile?

noA SRI HARI-BHAKTI-VILASA ZoU When the exalted sage, Valmiki, heard these words of Sita, he replied: You had previously fasted on an Ekadasi that was mixed with Dasami and then had worshiped Lord Janardana. As a result of this indiscretion, you were put into this situation.

HBV 12.215–216

किञ्च—
वशिष्ठः समुवाचेदं पृष्टो मान्धातृ-भार्यया।
दशम्यैकादशी देवि पुरा चोपोषिता त्वया
तेन ते कर्मणा चेह स्व-भर्तृ-सुत-बान्धवैः।
वियोगः समनुप्राप्तः सत्यं विद्धि पतिव्रते

kiṁ ca—
vaśiṣṭhaḥ samuvācedaṁ pṛṣṭo māndhātṛ-bhāryayā |
daśamyaikādaśī devi purā copoṣitā tvayā
tena te karmaṇā ceha sva-bhartṛ-suta-bāndhavaiḥ |
viyogaḥ samanuprāptaḥ satyaṁ viddhi pativrate

In reply to a question asked by the wife of Mandhata, Sage Vasistha replied: O Devi ! O chaste one! Long ago, you had observed an Ekadasi that was mixed with Dasami. Because of this, you are now separated from your husband, children, and friends. You should accept this statement as factual.

HBV 12.217

यानि यानीह पापानि त्रैलोक्ये सम्भवन्ति वै।
तेषां स्थानं दशम्या वै सहितैकादशी मता।
सप्त-जन्म-कृतं पुण्यं नश्येत नात्र संशयः

yāni yānīha pāpāni trailokye sambhavanti vai |
teṣāṁ sthānaṁ daśamyā vai sahitaikādaśī matā |
sapta-janma-kṛtaṁ puṇyaṁ naśyeta nātra saṁśayaḥ

Know for certain that all sinful activities are present in an Ekadasi that is mixed with Dasami. By observing such an Ekadasi, all of one's piety that had been accumulated during

the past seven lifetimes is destroyed.

HBV 12.218

कौर्म-नारदीय-विष्णु-रहस्येषु—
दशमी-शेष-स□युक्ता□ यः करोति विमूढ-धीः ।
एकादशी-फल□ तस्य न स्याद् द्वादश-वार्षिकम्

kaurma-nāradīya-viṣṇu-rahasyeṣu—
daśamī-śeṣa-saṁyuktāṁ yaḥ karoti vimūḍha-dhīḥ |
ekādaśī-phalaṁ tasya na syād dvādaśa-vārṣikam

A bewildered soul who observes the vow of an Ekadasi that is mixed with the last portion of Dasami loses whatever pious merit he had accumulated by observing religious vows during the previous twelve years.

HBV 12.219

यैः कृता दशमी-बिद्धाविद्या-मोहेन मानवैः ।
ते गता नरक□ घोर□ युगानाम् एक-सप्ततिम्

yaiḥ kṛtā daśamī-biddhāvidyā-mohena mānavaiḥ |
te gatā narakaṁ ghoraṁ yugānām eka-saptatim

Those who are very proud of their poor fund of knowledge and who fast on an Ekadasi that is mixed with Dasami will suffer in hell for a period of seventy-one cycles of the four yugas, which is the reign of Manu.

HBV 12.220

कि□ च—
दशमी-बेध-स□युक्ताम् उपोष्यैकादशी□ किल ।
स□वत्सर-कृतेनेह नरो धर्मेण मुच्यते

kiṁ ca—
daśamī-bedha-saṁyuktām upoṣyaikādaśīṁ kila |
saṁvatsara-kṛteneha naro dharmeṇa mucyate

By observing an Ekadasi that is mixed with Dasami, one will not receive any benefit for following religious principles during the next one full year.

HBV 12.221–222

भविष्ये—
पूर्णा-बिद्धा॰ पलार्धेन नन्दा॰ पूर्णाम् अपि त्यजेत् ।
यदीच्छेद् आत्म-सन्तान॰ चतुर्षु नियमेष्व् अपि
नोपोषित॰ च नक्त॰ च नैक-भक्तम् अयाचितम् ।
नन्दाया॰ पूर्व-बिद्धाया॰ कुर्याद् ऐश्वर्य-मोहितः

bhaviṣye—
pūrṇā-biddhāṁ palārdhena nandāṁ pūrṇām api tyajet |
yadīcched ātma-santānaṁ caturṣu niyameṣv api
nopoṣitaṁ ca naktaṁ ca naika-bhaktam ayācitam |
nandāyāṁ pūrva-biddhāyāṁ kuryād aiśvarya-mohitaḥ

If one desires to have good children, he should avoid observing an Ekadasi that is mixed with a Dasami for even the time required for the blinking of an eye. There are four considerations in this regard. Even though there are some concessions for those who are unable to completely fast, such as eating some fruit at night that was obtained without begging, one should not observe an Ekadasi that is mixed with Dasami in this way.

HBV 12.223–225

ब्रह्म-वैवर्ते—
गङ्गोदकस्य सम्पूर्ण॰ यथा त्याज्य॰ घट॰ भवेत् ।
सुरा-बिन्दु-समायुक्त॰ तत् सर्व॰ मद्यता॰ व्रजेत्
हालाहल॰ विष॰ रौद्र॰ कः पिबेन् मूढ-धीर् नरः ।
दशमी-शेष-स॰युक्ता॰ क उपोषति सद्-व्रती
एव॰ ज्ञात्वा मुनिश्रेष्ठ दशमी-शेष-स॰युता ।
वर्जिता मुनिभिः सर्वैर् वासुदेवम् अभीप्सुभिः

brahma-vaivarte—
gaṅgodakasya sampūrṇaṁ yathā tyājyaṁ ghaṭaṁ bhavet |
surā-bindu-samāyuktaṁ tat sarvaṁ madyatāṁ vrajet
hālāhalaṁ viṣaṁ raudraṁ kaḥ piben mūḍha-dhīr naraḥ |
daśamī-śeṣa-saṁyuktāṁ ka upoṣati sad-vratī
evaṁ jñātvā muniśreṣṭha daśamī-śeṣa-saṁyutā |
varjitā munibhiḥ sarvair vāsudevam abhīpsubhiḥ

If a pitcher filled with Ganges water is touched by a even drop of wine it becomes contaminated and must be rejected. Who other than Mahadeva is able to drink poison? Only

a fool would try to do so. O foremost sage, considering all this, learned devotees who aspire to attain the lotus feet of Lord Krsna have rejected the vow of observing Ekadasi mixed with the final portion of Dasami.

HBV 12.226

गारुडे—
बिद्धाम् एकादशी॰ विप्रास् तज्यन्त्य् एआ॰ मनीषिणः ।
तस्याम् उपोषितो याति दारिद्र्य॰ दुःखम् एव च

gāruḍe—
biddhām ekādaśīṁ viprās tajyanty eāṁ manīṣiṇaḥ |
tasyām upoṣito yāti dāridryaṁ duḥkham eva ca

O brdhmanas, learned personalities have always rejected the observing of a mixed Ekadasi because by fasting on such an Ekadasi, one only achieves poverty and distress.

HBV 12.227

नारदीये—
लव-बेधे'पि विप्रेन्द्र दशम्यैकादशी॰ त्यजेत् ।
सुराया बिन्दुना स्पृष्ट॰ गङ्गाम्भः-कलस॰ यथा ।
श्वदृतौ पञ्च-गव्य॰ च दशम्या दूषित॰ त्यजेत्

nāradīye—
lava-bedhe'pi viprendra daśamyaikādaśīṁ tyajet |
surāyā bindunā spṛṣṭaṁ gaṅgāmbhaḥ-kalasaṁ yathā |
śvadṛtau pañca-gavyaṁ ca daśamyā dūṣitaṁ tyajet

O exalted brdhmana, if an Ekadasi is mixed with even a tinge of Dasami, it should be rejected. As Ganges water touched by a drop of wine should be rejected and as milk products kept in a pot made of dogs' skin should be rejected, Ekadasi polluted by the touch of Dasami should be not be observed.

HBV 12.228

स्कान्दे—
द्वापरान्ते तु गान्धारी कुरु-व□श-विवर्धिनी ।
करिष्यति च सेनानि मूढ-भावाच् छिखि-ध्वज ।
तेन पुत्र-श्शत□ तस्या नाश्शम् एष्यत्य् अस□श्शयम्

skānde—
dvāparānte tu gāndhārī kuru-vaṁśa-vivardhinī |
kariṣyati ca senāni mūḍha-bhāvāc chikhi-dhvaja |
tena putra-śataṁ tasyā nāśam eṣyaty asaṁśayam

O Karttikeya! O commandar-in-chief of the demigods, whose carrier is a peacock! At the end of the Dvapara-yuga, Gandhari, who will increase the progeny of the Kuru dynasty, will, out of foolishness, observe an Ekadasi polluted by the Dasami and as a result, lose her one hundred sons.

HBV 12.229

कला काष्ठापि या चैव दृश्यते दशमी विभो ।
एकादश्या□ तु सेनानि कर्तव्या न कथञ्चन

kalā kāṣṭhāpi yā caiva dṛśyate daśamī vibho |
ekādaśyāṁ tu senāni kartavyā na kathañcana

7«4 SRI HARI-BHAKTI-VILASA O commanda-in-chief, Karttikeya! O powerful one! If an Ekadasi is polluted by contact with even a fraction of a second of Dasami, one should not observe it.

HBV 12.230

कि□ च—
दशयैकादशी यत्र तत्र सन्निहितो'सुरः ।
द्वादश्यैकादशी यत्र तत्र सन्निहितो हरिः

kiṁ ca—
daśayaikādaśī yatra tatra sannihito'suraḥ |
dvādaśyaikādaśī yatra tatra sannihito hariḥ

An Ekadasi that overlaps Dasami is considered demoniac whereas an Ekadasi that overlaps Dvadasl is very dear to Lord Hari.

HBV 12.231

स्वर्गापेक्षा महा-देवि तेन त्यक्ता न स॒शयः ।
वाञ्छित॒ नारक॒ सौख्य॒ विद्ध॒ कृत्वा हरेर् दिनम्

svargāpekṣā mahā-devi tena tyaktā na saṁśayaḥ |
vāñchitaṁ nārakaṁ saukhyaṁ viddhaṁ kṛtvā harer dinam

is found in the same literature, this verse appears) svargapeksd mahddevi tena tyaktd na sarhsayah vdnchitarh ndrakarh saukhyarh viddharh krtva harerdinam O foremost goddess, one who observes the vow of a mixed Ekadasi certainly renounces heavenly happiness to enjoy hellish life.

HBV 12.232

निहताः पितरस् तेन देवताना॒ वधः कृतः ।
दत्त॒ राज्य॒ तु दैत्याना॒ कृत्वा बिद्ध॒ हरेर् दिनम्

nihatāḥ pitaras tena devatānāṁ vadhaḥ kṛtaḥ |
dattaṁ rājyaṁ tu daityānāṁ kṛtvā biddhaṁ harer dinam

If one observes a mixed Ekadasi, it is as if he were to kill his forefathers and the demigods, and hand over his kingdom to the demons.

HBV 12.233

पितृभिः सहित॒ वैर॒ तैस् तु सुरैः सह ।
कारापयन्ति बिद्ध॒ ये कुर्वन्ति हरि-वासरम्

pitṛbhiḥ sahitaṁ vairaṁ tais tu suraiḥ saha |
kārāpayanti biddhaṁ ye kurvanti hari-vāsaram

Those who observe mixed Ekadasis, and inspire others to do so, certainly initiate a quarrel with their forefathers.

HBV 12.234

ये श॒सन्ति दिन॒ विष्णोर् दशमी-वेध-दूषितम् ।
ज्ञेयास् ते पाप-पुरुषाः शुक्र-माया-विमोहिताः

ye śaṁsanti dinaṁ viṣṇor daśamī-vedha-dūṣitam |
jñeyās te pāpa-puruṣāḥ śukra-māyā-vimohitāḥ

It should be understood that those who instruct others to observe the vow of Ekadasi when it is mixed with Dasami are sinful people bewildered by the illusion created by Sukracarya.

HBV 12.235–236

उपोषण-दिने विद्धे जागरः पूजन॒ हरेः ।
वृथा दानादिक॒ सर्व॒ कृतघ्नेषु कृत॒ यथा
उपोषण-दिने विद्धे प्रारब्धे जागरे सति ।
विहाय स्थान॒ तद् विष्णुः शाप॒ दत्त्वापगच्छति

upoṣaṇa-dine viddhe jāgaraḥ pūjanaṁ hareḥ |
vṛthā dānādikaṁ sarvaṁ kṛtaghneṣu kṛtaṁ yathā
upoṣaṇa-dine viddhe prārabdhe jāgare sati |
vihāya sthānaṁ tad viṣṇuḥ śāpaṁ dattvāpagacchati

Remaining awake throughout the night, worshiping Lord Hari, and giving charity are all in vain if performed on an Ekadasi mixed with Dasami, just as all activities of an ungrateful person are utterly useless. If one remains awake all night on an Ekadasi mixed with Dasami, Lord Visnu curses him and neglects him.

HBV 12.237–238

कि॒ च—
एकादशीं॒ यदा विद्धां॒ कुरुते चारु-लोचने ।
दशमी-वेधज॒ पाप॒ नश्यते कृष्ण-दर्शनात्
न चास्ति स॒शय॒ कश्चित् पुनर् न कुरुते यदि ।
कारापयन्ति ये त्व् अज्ञाः कूट-युक्तास् तु हैतुकाः

kiṁ ca—
ekādaśīṁ yadā viddhāṁ kurute cāru-locane |
daśamī-vedhajaṁ pāpaṁ naśyate kṛṣṇa-darśanāt
na cāsti saṁśayaṁ kaścit punar na kurute yadi |

kārāpayanti ye tv ajñāḥ kūṭa-yuktās tu haitukāḥ

O beautiful one, if one accidentally observes an Ekadasi that is mixed with Dasami, by seeing the Deity of Lord Krsna, the sinful reactions born of that improper act will be nullified if he does not repeat this mistake. However, foolish people who inspire others to follow such a mixed Ekadasi, although they may be expert logicians, will have to wander about as ghosts, along with their forefathers.

HBV 12.239

प्रेत-योनि प्रपश्यन्ति पितृभिः सहिता नराः ।
द्वादशी दशमी-विद्धा धन-सन्तान-नाशिनी ।
ध्वसिनी सर्व-पुण्याना कृष्ण-भक्ति-प्रणाशिनी

preta-yoniṁ prapaśyanti pitṛbhiḥ sahitā narāḥ |
dvādaśīṁ daśamī-viddhā dhana-santāna-nāśinī |
dhvaṁsinī sarva-puṇyānāṁ kṛṣṇa-bhakti-praṇāśinī

The observance of an Ekadasi mixed with Dasami destroys one's wealth and children, and diminishes his piety and impedes his devotional service to Lord Krsna.

HBV 12.240

तत्रैव श्री-मार्कण्डेय-भगीरथ-सवादे—
न स भागवतो ज्ञेयो यः करोति हरेर् दिनम् ।
एकादशी-बेध-सयुक्त पाप-म्ल सदैव हि

tatraiva śrī-mārkaṇḍeya-bhagīratha-saṁvāde—
na sa bhāgavato jñeyo yaḥ karoti harer dinam |
ekādaśī-bedha-saṁyuktaṁ pāpa-mñlaṁ sadaiva hi

is found in the same literature, it is stated) na sa bhdgavato jneyo yah karoti harerdinm dasami-vedha sarhyuktarh papamularh sadaiva hi It should be understood that one who always observes the vow of an Ekadasi that is polluted by the touch of Dasami, which is the root of all sins, is not to be considered a devotee of the Supreme Lord.

HBV 12.241

पुराणम् अन्यथा कृत्वा करोत्य् एकादशी-दिनम् ।
दशमी-शेष-स॒युक्त॒ स नरः पशु-सन्ततिः

purāṇam anyathā kṛtvā karoty ekādaśī-dinam |
daśamī-śeṣa-saṁyuktaṁ sa naraḥ paśu-santatiḥ

One who misinterprets the injunctions of the Purdnas and observes the vow of an Ekadasi mixed with the latter part of Dasami is to be considered as no better than an animal.

HBV 12.242

ब्रह्मघ्नस्य च यत् पाप॒ स्त्री-बाल-गुरु-घातिनः ।
दशमी-शेष-स॒युक्ता॒ यः करोति तद् आप्नुयात्

brahmaghnasya ca yat pāpaṁ strī-bāla-guru-ghātinaḥ |
daśamī-śeṣa-saṁyuktāṁ yaḥ karoti tad āpnuyāt

One who observes the vow of an Ekadasi mixed with even a tinge of Dasami commits the sin of killing a brdhmana, a woman, a child, and his spiritual master.

HBV 12.243

वृषली-सेवनात् पाप॒ स्वपची-गमने च यत् ।
तत् पाप॒ जायते बिद्ध॒ यः करोति हरेर् दिनम्

vṛṣalī-sevanāt pāpaṁ svapacī-gamane ca yat |
tat pāpaṁ jāyate biddhaṁ yaḥ karoti harer dinam

One who observes an Ekadasi polluted by the touch of a Dasami is held responsible for committing the sin of enjoying intimate relations with the wife of a dog-eater.

HBV 12.244

दशमी-शेष-स॒युक्त॒ निषिद्ध॒ विष्णुना पुरा ।
तस्माद् भागवतैर् भूप शोधयित्वा हरेर् दिनम् ।
उपोषितव्य॒ यत्नेन पूर्व-सङ्गति-वर्जितम्

daśamī-śeṣa-saṁyuktaṁ niṣiddhaṁ viṣṇunā purā |
tasmād bhāgavatair bhūpa śodhayitvā harer dinam |
upoṣitavyaṁ yatnena pūrva-saṅgati-varjitam

From time immemorial, it has been prohibited to observe the vow of an Ekadasi that is mixed with Dasami. Therefore, O king, one should first

7 nn SRI HARI-BHAKTI-VILASA consult the learned devotees of the Supreme Lord and then observe those Ekadasis that are without any touch of Dasami.

HBV 12.245

पृथिव्या॒ यानि पापानि स्थूल-सूक्ष्माणि भूपते ।
तेषा॒ फलम् अवाप्नोति स-शल्यैकादशी-व्रते

pṛthivyāṁ yāni pāpāni sthūla-sūkṣmāṇi bhūpate |
teṣāṁ phalam avāpnoti sa-śalyaikādaśī-vrate

My dear king, one becomes responsible for committing all kinds of gross and subtle sinful activities if he observes the vow of a mixed Ekadasi.

HBV 12.246

कुरुते वैष्णवो भूत्वा स-शल्यैकादशी-व्रतम् ।
ज्ञानतो'ज्ञानतो वापि न स विष्णु-प्रियो भवेत्

kurute vaiṣṇavo bhūtvā sa-śalyaikādaśī-vratam |
jñānato'jñānato vāpi na sa viṣṇu-priyo bhavet

One who, after receiving initiation from a bona-fide spiritual master, knowingly or unknowingly observes a mixed Ekadasi, becomes ineligible for attaining the mercy of Lord Visnu.

HBV 12.247

किञ्च, तत्रैवान्यत्र—
विद्धाम् एकादशीञ्च मोहाद् दशमी-शेष-संयुताम् ।
कुर्वन् न सुखम् आधत्ते इह-लोके परत्र च

kiṁ ca, tatraivānyatra—
viddhām ekādaśīṁ mohād daśamī-śeṣa-saṁyutām |
kurvan na sukham ādhatte iha-loke paratra ca

If, out of illusion, one observes an Ekadasi that is polluted by the touch of Dasami, he will not achieve happiness in this world, nor in the next.

HBV 12.248

तस्माद् एकादशी युक्ता दशम्या नर-सत्तम ।
न कर्तव्या प्रयत्नेन निष्कला द्वादशी मता

tasmād ekādaśī yuktā daśamyā nara-sattama |
na kartavyā prayatnena niṣkalā dvādaśī matā

O best among men, it is therefore not proper for anyone to observe the vow of an Ekadasi that is mixed with Dasami. However, it is the injunction of the scriptures that one should carefully observe the vow of Dvadasi.

HBV 12.249

यथा चैकादशी राजन् द्वादशी च तथा नृणाम् ।
समाना तत्-फला प्रोक्ता व्रते'स्मिन् चक्र-पाणिनः

yathā caikādaśī rājan dvādaśī ca tathā nṛṇām |
samānā tat-phalā proktā vrate'smin cakra-pāṇinaḥ

O King, it is the verdict of the scriptures that Ekadasi and Dvadasi are equally important and auspicious occasions.

HBV 12.250

वर्जनीयः प्रयत्नेन बेधो दशमि-सम्भवः ।
नो चेत् पुत्र न सन्देहः प्रेत-योनिम् अवाप्स्यति

varjanīyaḥ prayatnena bedho daśami-sambhavaḥ |
no cet putra na sandehaḥ preta-yonim avāpsyati

which is recorded in the Dvdraka Mahatmya) varjjaniyah prayatnena vedho dasami-sambhavah nocet putra na sandehah preta yonim avdpsyasi O son, there is no doubt that if one does not carefully avoid observing the vow of an Ekadasi that is mixed with Dasami, he will attain the state of being a ghost.

HBV 12.251

हत्या गच्छन्ति काश्या□ तु गयाया□ पैतृक□ ऋणम् ।
दशमी-बेधज□ पाप□ न काश्या□ न गयाशिरे

hatyā gacchanti kāśyāṁ tu gayāyāṁ paitṛkaṁ ṛṇam |
daśamī-bedhajaṁ pāpaṁ na kāśyāṁ na gayāśire

The sin of killing someone can be atoned for by visiting the holy place, Kasi. One's debt to the forefathers can be repaid by visiting the holy place, Gaya. However, the sin of observing an Ekadasi polluted by the touch of Dasami cannot be atoned for by visiting Kasi or Gaya.

HBV 12.252

त्रैलोक्य-सम्भव□ पाप□ तेषा□ भवति भूतले ।
सशल्य□ ये कुर्वन्ति वासर□ कृष्ण-स□ज्ञकम् ।
प्रेतत्व□ दुःसह□ पुत्र दुःसहा यम-यातना

trailokya-sambhavaṁ pāpaṁ teṣāṁ bhavati bhūtale |
saśalyaṁ ye kurvanti vāsaraṁ kṛṣṇa-saṁjñakam |
pretatvaṁ duḥsahaṁ putra duḥsahā yama-yātanā

My dear son, those who observe mixed Ekadasis are considered to have committed all the kinds of sinful activities that are possible within the three worlds. Such persons are subjected to severe punishment by Yamaraja and will appear as ghosts.

HBV 12.253

पुण्य॰ सुसञ्चित॰ याति कल्प-कोटि-शतार्जितम् ।
सशल्य॰ ये प्रकुर्वन्ति मुक्तिद॰ मम वासरम्

puṇyaṁ susañcitaṁ yāti kalpa-koṭi-śatārjitam |
saśalyaṁ ye prakurvanti muktidaṁ mama vāsaram

The vow of Ekadasi awards one liberation but when one observes an Ekadasi that is mixed with Dasami, he will lose the hard-earned piety that he had accumulated during the previous hundreds of millions of kalpas.

HBV 12.254

दशमी-बेधज॰ पाप॰ त्वद्-दिने मम पूर्वजैः ।
यत् कृत॰ नाशम् आयातु त्वत्-प्रसादाज् जनार्दनः

daśamī-bedhajaṁ pāpaṁ tvad-dine mama pūrvajaiḥ |
yat kṛtaṁ nāśam āyātu tvat-prasādāj janārdanaḥ

which is found in the same literature) dasami vedhajam paparh tvaddine mama purvvajaih yat krtam ndsa mdyatu Wat prasdddj jandrddana O Lord Janardana, may the sinful reactions incurred by my predecessors, resulting from following an Ekadasi mixed with Dasami, be annulled by Your mercy.

HBV 12.255

स-बिद्ध॰ त्वद्-दिने कृष्ण यत् कृत॰ जागर॰ विभो ।
तत् पाप॰ विलय॰ यातु लवण॰ तु यथाम्भसि

sa-biddhaṁ tvad-dine kṛṣṇa yat kṛtaṁ jāgaraṁ vibho |
tat pāpaṁ vilayaṁ yātu lavaṇaṁ tu yathāmbhasi

O Lord Krsna, may the sin committed by my predecessors by remaining awake the night of a mixed Ekadasi melt away, just as salt dissolves in •ocer.

HBV 12.256

स-बिद्धꣳ वासरꣳ यस्मात् कृतꣳ मम पितामहैः ।
प्रेतत्वꣳ तेन सम्प्राप्तꣳ महा-दुःख-प्रदायकम्

sa-biddhaṁ vāsaraṁ yasmāt kṛtaṁ mama pitāmahaiḥ |
pretatvaṁ tena samprāptaṁ mahā-duḥkha-pradāyakam

Because my grandfathers observed the vow on polluted Ekadasis, they have become ghosts and therefore suffer great distress.

HBV 12.257

शुक्रेण मोहिता विप्रा दैत्यानाꣳ कारणेन तु ।
पुष्ट्य्-अर्थꣳ दशमी-विद्धꣳ कुर्वन्ति मम वासरम्

śukreṇa mohitā viprā daityānāṁ kāraṇena tu |
puṣṭy-arthaṁ daśamī-viddhaṁ kurvanti mama vāsaram

that is found in the Padma Pur ana, this verse appears) sukrena mohitd viprd daitydndm kdranena tu pustyarthdm dasami viddham kurvanti mama vdsaram Being bewildered by illusion created by Sukracarya, certain brdhmanas have advocated the observance of Ekadasi mixed with Dasami, for the nourishment of the demons.

HBV 12.258

वासरꣳ दशमी-विद्धꣳ दैत्यानाꣳ पुष्टि-वर्धनम् ।
मदीयꣳ नास्ति सन्देहः सत्यꣳ सत्यꣳ पितामह

vāsaraṁ daśamī-viddhaṁ daityānāṁ puṣṭi-vardhanam |
madīyaṁ nāsti sandehaḥ satyaṁ satyaṁ pitāmaha

O grandfather, I am speaking the truth. There is no doubt that the vow of observing Ekadasi polluted by the touch of Dasami nourishes the demons.

HBV 12.259

यावद् दशम्या स॑युक्त॑ करिष्यन्ति दिन॑ मम ।
तत् पुण्य॑ दैत्य-जातीना॑ सुरैर् दत्त॑ पितामह

yāvad daśamyā saṁyuktaṁ kariṣyanti dinaṁ mama |
tat puṇyaṁ daitya-jātīnāṁ surair dattaṁ pitāmaha

O grandfather, as long as the vow of observing Ekadasi mixed with Dasami is followed, the demons will receive benefit. This was the arrangement of the demigods.

HBV 12.260

तेन पुण्येन सम्पुष्टो हिरण्याक्षः पितामह ।
निर्जित्य वासव॑ सङ्ख्ये हत॑ राज्य॑ दिवौकसाम्

tena puṇyena sampuṣṭo hiraṇyākṣaḥ pitāmaha |
nirjitya vāsavaṁ saṅkhye hṛtaṁ rājyaṁ divaukasām

O grandfather, being nourished by the strength of such a mixed vow, the demon, Hiranyaksa, defeated Indra in battle and seized his kingdom.

HBV 12.261

शुक्रेण मोहिताः सर्वे दैत्याना॑ विजयाय वै ।
अतो विद्ध॑ प्रकुर्वन्ति वासर॑ मम मानुषाः

śukreṇa mohitāḥ sarve daityānāṁ vijayāya vai |
ato viddhaṁ prakurvanti vāsaraṁ mama mānuṣāḥ

Therefore, it should be understood that, being bewildered by the illusion created by Sukracarya, misguided people follow polluted vows so that the demons can attain victory.

HBV 12.262

मार्कण्ड गच्छ भद्रꣳ ते भूर्लोकꣳ तु ममाज्ञया ।
दशमी-वेध-विषये मायाꣳ शुक्रस्य नाशय

mārkaṇḍa gaccha bhadraṁ te bhūrlokaṁ tu mamājñayā |
daśamī-vedha-viṣaye māyāṁ śukrasya nāśaya

Therefore, O Markandeya, by My order you should go to earth. May you achieve auspiciousness! You should remove the illusion created by Sukracarya, regarding the observance of the vow of Ekadasi mixed with Dasami.

HBV 12.263

श्री-विष्णोर् वचनꣳ श्रुत्वा मार्कण्डो मुनि-सत्तमः ।
सम्प्राप्तो'निक्मिषारण्यꣳ यत्र यज्ञ-पुमान् हरिः

śrī-viṣṇor vacanaṁ śrutvā mārkaṇḍo muni-sattamaḥ |
samprāpto'nikmiṣāraṇyaṁ yatra yajña-pumān hariḥ

Being ordered by Lord Visnu in this way, the great sage, Markandeya, went to the sacred place, Naimisaranya, where Lord Hari, who is worshiped b* the performance of sacrifice, eternally resides.

HBV 12.264

मार्कण्ड-वचनꣳ श्रुत्वा ऋषायो नैमिषालयाः ।
शुक्र-माया-विनिर्मुक्ता विस्मयꣳ परमꣳ गताः

mārkaṇḍa-vacanaṁ śrutvā ṛṣāyo naimiṣālayāḥ |
śukra-māyā-vinirmuktā vismayaṁ paramaṁ gatāḥ

When the sages of Naimisaranya heard the explanation of Markandeya, they became freed from the illusion created by Sukracarya, and were struck with wonder.

HBV 12.265

इन्द्रद्युम्नाय कथित महाभागवताय वै ।
गत्वाश्रमेषु सर्वेषु कथित वन-वासिनाम्

indradyumnāya kathitaṁ mahābhāgavatāya vai |
gatvāśrameṣu sarveṣu kathitaṁ vana-vāsinām

The great sage also revealed this secret to the exalted devotee, Indradyumna, and other ascetics that resided in the forest.

HBV 12.266

हित्वा शुक्रस्य वाक्यानि मार्कण्वचनाज् जनैः ।
त्यक्ता दशमि-स युक्ता विप्राद्यैः पुण्य-काङ्क्षिभिः

hitvā śukrasya vākyāni mārkaṇvacanāj janaiḥ |
tyaktā daśami-saṁyuktā viprādyaiḥ puṇya-kāṅkṣibhiḥ

After hearing the words of the sage, Markandeya, everyone gave up the path chalked out by Sukracarya and thus stopped observing the vow of Ekadasi mixed with Dasami.

HBV 12.267

पूर्णाबेध-कुठारेण नरा द्वादशी-पादपम् ।
छेदयन्ति च ये पापाः कल्पान्त नारका हि ते

pūrṇābedha-kuṭhāreṇa narā dvādaśī-pādapam |
chedayanti ca ye pāpāḥ kalpāntaṁ nārakā hi te

Those sinful men who cut down the desire tree in the form of observing the vow of Dvadasi with the axe of the mixed vow will reside in hell for one kalpa.

JQ. SRI HARI-BHAKTI-VILASA

HBV 12.268

पूर्णाबिद्धाम् उपास्ते को नन्दा वेद-बलाद् अपि ।
को वेद वचनात् तात गोसवे गा निहन्ति वै

pūrṇābiddhām upāste ko nandāṁ veda-balād api |
ko veda vacanāt tāta gosave gāṁ nihanti vai

Although the injunction is found in the Vedas, that one should observe the vow of Ekadasi mixed with Dasami, what learned man will desire to fast on such a day? Similarly, no one will sacrifice a cow in this age, even though it is sometimes recommended in the Vedas.

HBV 12.269

दशमी-शेष-स युक्तम् आश्रयेत् को व्रत व्रती ।
तस्माद् एकादशी त्याज्या दशमी-पल-मिश्रिता ।
उपोष्या द्वादशी शुद्धा त्रयोदश्या तु पारणम्

daśamī-śeṣa-saṁyuktam āśrayet ko vrataṁ vratī |
tasmād ekādaśī tyājyā daśamī-pala-miśritā |
upoṣyā dvādaśī śuddhā trayodaśyāṁ tu pāraṇam

Which wise person will follow the polluted vow of Ekadasi mixed with a tinge of Dasami? Such a vow should be rejected and the vow of Dvadasi should be observed. One can break the vow of Dvadasi the next day.

HBV 12.270

सुपुण्यैकादशी सूत यदि शल्य-विवर्जिता ।
कर्तुर् निरय-पाताय सशल्या समुपोषिता ।
शल्य बेध इति प्रोक्त पुराणार्थ-विचक्षणैः

supuṇyaikādaśī sūta yadi śalya-vivarjitā |
kartur niraya-pātāya saśalyā samupoṣitā |
śalyaṁ bedha iti proktaṁ purāṇārtha-vicakṣaṇaiḥ

in the Brahmd'vaivarta Purdna and Kurma Purdna this verse appears) supunya ekadasi suta yadi salya vivarjitd karttur niraya pdtdya sasalyd samupositd salyarh vedha iti proktam purdndrtha vicaksanaih

O Suta, if an Ekadasi is not polluted then it is most auspicious. However, I it is polluted and one fasts on that day, he will have to suffer in hell. "he knowers of the Puranas have given the meaning of the word salya as, 'piercing."

HBV 12.271

ये तु मिथ्याभिधानेन मोहयन्ति नरा भुवि ।
विमूढाः पापिनस् तेषा रौरव शरण चिरम्

ye tu mithyābhidhānena mohayanti narā bhuvi |
vimūḍhāḥ pāpinas teṣāṁ rauravaṁ śaraṇaṁ ciram

that is found in that same literature, it is stated) ye tu mithya bhidhdnena mohayanti nard bhuvi vimudhdh pdpinas tesdrh rauravarh saranam dram Foolish people who misguide others by advising them to observe mixed Ekadasi are most sinful and as a result, they will have to suffer in the hell known as Raurava.

HBV 12.272–273

अध्यापयन्त्य् अविज्ञेय पण्डित -मन्य-बुद्धयः ।
कारयन्त्य् अबुधा लोके द्वादशी दशमी-युताम्
ये कारयन्ति कुर्वन्ति द्वादशी दशमी-युताम् ।
शुद्धये तन्-मुख वीक्ष्य सूर्य-दर्शनम् आचरेत्

adhyāpayanty avijñeyaṁ paṇḍitaṁ-manya-buddhayaḥ |
kārayanty abudhā loke dvādaśīṁ daśamī-yutām
ye kārayanti kurvanti dvādaśīṁ daśamī-yutām |
śuddhaye tan-mukhaṁ vīkṣya sūrya-darśanam ācaret

Those who are ignorant of the glories of the vow of observing Ekadasi and yet instruct others to observe Ekadasis mixed with Dasami are so sinful that if one sees them, one must look at the sun to become purified.

HBV 12.274

नमो नारायणायेति जेपेद् वा द्वादशाक्षरम् ।
वराकाः किम् उ जानन्ति प्राणिनः कार्य-निश्चयम् ।
धिग् धिङ् मूढ-धियः पापान् धर्म-विप्लव-कारिणः

namo nārāyaṇāyeti jeped vā dvādaśākṣaram |
varākāḥ kim u jānanti prāṇinaḥ kārya-niścayam |
dhig dhiṅ mūḍha-dhiyaḥ pāpān dharma-viplava-kāriṇaḥ

JQ, SRI HARI-BHAKTI-VILASA dhig dhig miidhadhiyah papdn dharmma viplavakdrinah Such a person should chant, namo ndrayandya, or the twelve-syllable mantra, to become purified. Can an insignificant person ascertain the duties of people in general? Shame on foolish people who misguide others in the name of religion.

HBV 12.275

हि□सितो भगवा□स् तेन द्वादशी दशमी-युता ।
कृता येन द्विज-श्रेष्ठ सम्यग् उक्त□ मया तव

hiṁsito bhagavāṁs tena dvādaśī daśamī-yutā |
kṛtā yena dvija-śreṣṭha samyag uktaṁ mayā tava

O foremost brahmana, one who observes the vow of Ekadasi mixed with Dasami is certainly envious of the Supreme Lord. This is a fact that I am disclosing to you.

HBV 12.276

स□स्थितो भगवान् कृष्णो द्वादशी-रूप-धृग् यतः ।
तस्माद् अस□शय□ त्याज्या द्वादशी दशमी-युता

saṁsthito bhagavān kṛṣṇo dvādaśī-rūpa-dhṛg yataḥ |
tasmād asaṁśayaṁ tyājyā dvādaśī daśamī-yutā

Because the Supreme Lord is present in the form of Dvadasi, one should renounce without hesitation mixed Ekadasi and follow the vow of Dvadasi instead.

HBV 12.277

किञ्च—
द्वयोर् विवदतोः श्रुत्वा द्वादशीं समुपोषयेत् ।
पारणं तु त्रयोदश्याम् एष शास्त्र-विनिर्णयः

kiṁ ca—
dvayor vivadatoḥ śrutvā dvādaśīṁ samupoṣayet |
pāraṇaṁ tu trayodaśyām eṣa śāstra-vinirṇayaḥ

It is stated in the scriptures that if there is an argument between two people about mixed Ekadasi, a third person should intervene and persuade them to follow the vow of observing Dvadasi and then break their fast on Trayodasi.

HBV 12.278

द्वादशी दशमी-युक्ता यतः शास्त्रे प्रतिष्ठिता ।
न तत् शास्त्रम् अहं मन्ये यदि ब्रह्मा स्वयं वदेत्

dvādaśī daśamī-yuktā yataḥ śāstre pratiṣṭhitā |
na tat śāstram ahaṁ manye yadi brahmā svayaṁ vadet

I do not consider it to be a sacred literature that advocates the observance r* mixed Ekadasi, even if it is personally stated by Lord Brahma.

HBV 12.279

अत एव नारदीये—
बहु-वाक्य-विरोधेन सन्देहो जायते यदा ।
उपोष्या द्वादशी तत्र त्रयोदश्यां तु पारणम्

ata eva nāradīye—
bahu-vākya-virodhena sandeho jāyate yadā |
upoṣyā dvādaśī tatra trayodaśyāṁ tu pāraṇam

If there is some doubt because of various statements made by various sages, it is best to observe the vow of Dvadasi and break one's fast on Trayodasi.

HBV 12.280

विवादेषु च सर्वेषु द्वादश्या॰ समुपोषणम् ।
पारण॰ हि त्रयोदश्याम् आज्ञेय॰ मामकी मुने ।
हेतुवादो न कर्तव्यो हेतुना पतते नरः

vivādeṣu ca sarveṣu dvādaśyāṁ samupoṣaṇam |
pāraṇaṁ hi trayodaśyām ājñeyaṁ māmakī mune |
hetuvādo na kartavyo hetunā patate naraḥ

the instructions imparted to him by the Supreme Lord) vivddesu ca sarvvesu dvddasydrh samuposanam pdranam hi trayodasyam djneyarh mdrnaki mune hetuvddo na kartavyo hetund patate narah O exalted sage, if there are doubts or arguments regarding a particular Ekadasi, it is better to follow the vow of Dvadasi and break one's fast the next day. This is My order and so there is no need to argue about it. By making concessions, people simply become degraded.

7g8 SRI HARI-BHAKTI-VILASA

HBV 12.281

एकादशी-दिन-क्षये उपवास॰ करोति यः ।
तस्य पुत्रा विनश्यन्ति मघाया॰ पिण्डतो यथा

ekādaśī-dina-kṣaye upavāsaṁ karoti yaḥ |
tasya putrā vinaśyanti maghāyāṁ piṇḍato yathā

If a mixed Ekadasi overlaps the following day, one should not fast. If one does so, he will lose his children, just as one does by giving charity when the star known as Magna is visible.

HBV 12.282

दिन-क्षये तु सम्प्राप्ते नोपोष्या दशमी-युता ।
यदीच्छेत् पुत्र-पौत्राणा॰ वृद्धि॰ सम्पदम् आत्मनः

dina-kṣaye tu samprāpte nopoṣyā daśamī-yutā |
yadīcchet putra-pautrāṇāṁ vṛddhiṁ sampadam ātmanaḥ

One should not fast on a mixed Ekadasi if he desires good children and grandchildren.

HBV 12.283–284

व्यासः—
एकादश्री-दिने क्षीणे उपवासी भवेद् गृही ।
अन्नाभावे निरुद्धो वा सङ्कल्पाद् वा विशेषतः
धर्म-हानिश् च भवति सन्ततिर् नश्यति ध्रुवम् ।
तस्यायुः क्षीयते नित्य स वत्सरम् इति श्रुतिः

vyāsaḥ—
ekādaśī-dine kṣīṇe upavāsī bhaved gṛhī |
annābhāve niruddho vā saṅkalpād vā viśeṣataḥ
dharma-hāniś ca bhavati santatir naśyati dhruvam |
tasyāyuḥ kṣīyate nityaṁ saṁvatsaram iti śrutiḥ

If, due to poverty, or confinement in jail, a person fasts on an Ekadasi that is mixed with Dasami, he will fall down from his practice of religious principles and lose his children. This is a fact. His duration of life will also diminish by one year. This is the verdict of sdstra.

HBV 12.285

अत एव गोमिलः—
एकादश्या यदा ब्रह्मन् दिन-क्षय-तिथिर् भवेत् ।
तदा ह्य् एकादशी त्यक्त्वा द्वादशी समुपोषयेत् ।
तत्र क्रतु-शत पुण्य त्रयदश्या तु पारणम्

ata eva gomilaḥ—
ekādaśyāṁ yadā brahman dina-kṣaya-tithir bhavet |
tadā hy ekādaśīṁ tyaktvā dvādaśīṁ samupoṣayet |
tatra kratu-śataṁ puṇyaṁ trayadaśyāṁ tu pāraṇam

O brdhmana, if an Ekadasi is mixed with Dvadasi, one should fast on Dvadasi, and not Ekadasi. By doing so, he will attain the merit of performing one hundred horse sacrifices. Then, he should break his fast on Trayodasi.

HBV 12.286

क्षये वाप्य् अथवा वृद्धौ सम्प्राप्ते वा दिन-त्रये ।
उपोष्या द्वादशी शुद्धा पूर्व-बिद्धा विवर्जयेत्

kṣaye vāpy athavā vṛddhau samprāpte vā dina-traye |
upoṣyā dvādaśī śuddhā pūrva-biddhāṁ vivarjayet

If an Ekadasi is mixed then one should fast on Dvadasi and break his fast on Trayodasi.

HBV 12.287

कि च—
दशम्यैकादशी बिद्धा परतो द्वादशी न चेत् ।
द्वादशी तु तदोपोष्या त्रयोदश्या तु पारणम्

kiṁ ca—
daśamyaikādaśī biddhā parato dvādaśī na cet |
dvādaśī tu tadopoṣyā trayodaśyāṁ tu pāraṇam

If an Ekadasi is polluted by contact with Dvadasi then one should fast on Dvadasi and break the vow of Trayodasi. This is the procedure.

HBV 12.288

कौर्मे—
दिन-क्षये तु सम्प्राप्ते उपोष्या द्वादशी भवेत् ।
दशमी-शेष-स युक्ता न कुर्वीत कदाचन

kaurme—
dina-kṣaye tu samprāpte upoṣyā dvādaśī bhavet |
daśamī-śeṣa-saṁyuktāṁ na kurvīta kadācana

If an Ekadasi is mixed then one should fast on Dvadasi. One should never fast on an Ekadasi that is mixed with even a tinge of Dasaml.

HBV 12.289

किञ्च—
तिथि-वृद्धौ तथा ह्रासे सम्प्राप्ते वा दिन-क्षये ।
सन्दिग्धेषु च वाक्येषु द्वादशीꣳ समुपोषयेत्

kiṁ ca—
tithi-vṛddhau tathā hrāse samprāpte vā dina-kṣaye |
sandigdheṣu ca vākyeṣu dvādaśīṁ samupoṣayet

If an Ekadasi is mixed with another day, or if there is some doubt in this matter, one should simply fast on Dvadasi.

HBV 12.290

ब्राह्मे—
तिथि-च्छेदे तु सम्प्राप्ते द्वादशीꣳ समुपक्रमेत् ।
पारयेद् वै त्रयोदश्याꣳ यदीच्छेच् छ्रेय आत्मनः

brāhme—
tithi-cchede tu samprāpte dvādaśīṁ samupakramet |
pārayed vai trayodaśyāṁ yadīcchec chreya ātmanaḥ

If one desires his own welfare, he should observe a fast on Dvadasi, just in case the Ekadasi is mixed, and then break his fast on Trayodasi.

HBV 12.291

जपे होमे तथा दाने ब्राह्मणानाꣳ च तर्पणे ।
पारणे चापि राजेन्द्र प्रशस्ता च त्रयोदशी

jape home tathā dāne brāhmaṇānāṁ ca tarpaṇe |
pāraṇe cāpi rājendra praśastā ca trayodaśī

O best of kings, Trayodasi is a suitable day for performing pious activities, such as giving charity, conducting fire sacrifices, chanting mantras, feeding brahmanas, and observing vows.

HBV 12.292

स्कान्दे च—
एकादश्या॰ तु बिद्धाया॰ नोपवासार्चनादिकम् ।
द्वादश्याम् एव तत् कुर्यात् त्रयोदश्या॰ च पारणम् ।
शत-यज्ञादिक॰ पुण्य॰ मुक्तिर् एव महा-फलम्

skānde ca—
ekādaśyāṁ tu biddhāyāṁ nopavāsārcanādikam |
dvādaśyām eva tat kuryāt trayodaśyāṁ ca pāraṇam |
śata-yajñādikaṁ puṇyaṁ muktir eva mahā-phalam

If an Ekadasi is touched by the previous day then it is not proper to fast rr worship on that day. One should perform fasting and worship the next day n d break his fast on Trayodasl. This will award him the merit of performing one hundred sacrifices, as well as liberation from material bondage.

HBV 12.293

कि॰ च—
ऊर्ध्व॰ हरि-दिन॰ न स्याद् द्वादशी॰ ग्राहयेत् ततः ।
द्वादश्याम् उपवासो'त्र त्रयोदश्या॰ तु पारणम्

kiṁ ca—
ūrdhvaṁ hari-dinaṁ na syād dvādaśīṁ grāhayet tataḥ |
dvādaśyām upavāso'tra trayodaśyāṁ tu pāraṇam

When there is an overlapping of Dvadasi on Ekadasi, one should fast on Dvadasi and break his fast on Trayodasl.

HBV 12.294

एव॰ कुर्वन् नरो भक्त्या विष्णु-सायुज्यम् आप्नुयात् ।
अन्यथा कुरुते यस् तु स याति नरक॰ ध्रुवम्

evaṁ kurvan naro bhaktyā viṣṇu-sāyujyam āpnuyāt |
anyathā kurute yas tu sa yāti narakaṁ dhruvam

Those who devotedly observe the vow of Ekadasi in this manner will attain the abode of Lord Visnu. If one does not follow this system, his destination will surely be hell.

HBV 12.295

एकादशी ऋषीणा तु द्वादशी चक्रपाणिनः

ekādaśī ṛṣīṇāṁ tu dvādaśī cakrapāṇinaḥ

The predominating deities of Ekadasi are the sages and the predominating Deity of Dvadasi is the Supreme Lord, who carries a disc in His hand.

HBV 12.296

एकादशी ऋषीणा तु द्वादशी चक्रपाणिनः ।
तत् कथ द्वादशी भूप नोपोष्या क्रयते जनैः

ekādaśī ṛṣīṇāṁ tu dvādaśī cakrapāṇinaḥ |
tat kathaṁ dvādaśī bhūpa nopoṣyā krayate janaiḥ

O King, Ekadasi is the day of sages and Dvadasi is the day of Lord Hari, who holds a cakra in His hand. Why then do people not follow the vow of Dvadasi?

HBV 12.297

एषा निःश्रेयसी भूप फल-भोग-विवर्धनी ।
मोक्षात्मिका पुरा प्रोक्ता द्वादशी प्रवरा तिथिः

eṣā niḥśreyasī bhūpa phala-bhoga-vivardhanī |
mokṣātmikā purā proktā dvādaśī pravarā tithiḥ

O King, Dvadasi is supremely auspicious, it awards one happiness, and it bestows upon one liberation. This has been stated earlier. By following this vow, all of one's faults are rectified and one attains great benefit.

HBV 12.298

एकादशी शरीर तु पुरुषो द्वादशी स्मृता ।
द्वादश्याम् उपवासेन सिद्धा भूप सहस्रशः

ekādaśī śarīraṁ tu puruṣo dvādaśī smṛtā |
dvādaśyām upavāsena siddhā bhūpa sahasraśaḥ

O King, Ekadasi is like the body and Dvadasi is like the soul. Thousands of people have attained perfection by observing the vow of Dvadasi.

HBV 12.299–300

चक्रवर्तित्वम् अतुल सम्प्राप्ता अचला श्रियम् ।
चतुर्दशैते स ज्ञाता बलिनश् चक्रवर्तिनः
विष्णव्-अ शास् ते महावीरा दुष्ट-दैत्य-निवर्हणाः ।
उपोष्य द्वादशी शुद्धा यावज्-जीव व्रतान्विताः

cakravartitvam atulaṁ samprāptā acalāṁ śriyam |
caturdaśaite sa jñātā balinaś cakravartinaḥ
viṣṇv-aṁśās te mahāvīrā duṣṭa-daitya-nivarhaṇāḥ |
upoṣya dvādaśīṁ śuddhāṁ yāvaj-jīvaṁ vratānvitāḥ

These fourteen exalted personalities became undisputed emperors, possessed unlimited wealth, and had immense bodily strength. The secret

TWELFTH VILAS A ->Q-> at their success was that they followed the vow of Dvadasi throughout their lves. By doing so, they became empowered by Lord Visnu and thus were p e a t heroes, and the vanquisher of numerous demons.

HBV 12.301–303

चक्रवर्तित्वम् आपन्ना भुक्त्वा भोगान् सुखानि वै ।
कुवलाश्वो विश्व-गन्धिर् हरिश्चन्द्रो नलः पृथुः
मरुतो भरतश् चैव कार्तवीर्यश् च हैहयः ।
मान्धाता सगरो रामः ककुत्स्थो नहुषस् तथा
उपोष्य द्वादशी पुण्याम् अपरा च विवर्ज्य तु ।
भुक्त्वा स्वर्ग-सुखान्य् एते चक्रवर्तित्वम् आगताः

cakravartitvam āpannā bhuktvā bhogān sukhāni vai |
kuvalāśvo viśva-gandhir hariścandro nalaḥ pṛthuḥ
maruto bharataś caiva kārtavīryaś ca haihayaḥ |
māndhātā sagaro rāmaḥ kakutstho nahuṣas tathā
upoṣya dvādaśīṁ puṇyām aparāṁ ca vivarjya tu |
bhuktvā svarga-sukhāny ete cakravartitvam āgatāḥ

They were Kuvalasva, Visvagandhi, Hariscandra, Nala, Prthu, Marutta, Bharata, Kartaviryarjuna, Haihaya, Mandhata, Sagara, Ramacandra, Kakustha, and Nahusa. They executed the vow of Dvadasi and as a result, they became emperors in this world after enjoying heavenly pleasures.

HBV 12.304

जनकाना□ महीपाल द्वादश्या□ समुपोषणे ।
सप्तम्या सन्ततिर् युक्ता स□सिद्धि□ परमा□ गता

janakānāṁ mahīpāla dvādaśyāṁ samupoṣaṇe |
saptamyā santatir yuktā saṁsiddhiṁ paramāṁ gatā

O King, there were seventy descendents in the dynasty of King Janaka who attained perfection as the result of observing the vow of Dvadasi.

HBV 12.305

पुरु-कुत्सो महीपालो द्वादश्या□ समुपोषणे ।
सिद्धि□ गतः परित्यज्य कर्म-बन्ध□ दुरासदाम्

puru-kutso mahīpālo dvādaśyāṁ samupoṣaṇe |
siddhiṁ gataḥ parityajya karma-bandhaṁ durāsadām

^Q4 SRI HARI'BHAKTI-VILASA King Purukutsa was the son of Mandhata, who belonged to the Surya dynasty. He observed the vow of Dvadasi and achieved the rare perfection by becoming freed from the bondage of karma.

HBV 12.306

मान्धाता यौवनाश्वश् च द्वादश्या॑ समुपोषणे ।
सङ्ग्रामे निधन॑ प्राप्य सम्प्राप्तः परम॑ पदम्

māndhātā yauvanāśvaś ca dvādaśyāṁ samupoṣaṇe |
saṅgrāme nidhanaṁ prāpya samprāptaḥ paramaṁ padam

Although Mandhata and his son, Yauvanasva, were killed on the battlefield, they attained the supreme abode of the Lord, Vaikuntha, because they observed the vow of Dvadasi.

HBV 12.307

शाकुन्तलो महीपालो दौष्मन्तिर् अपराजितः ।
द्वादश्याम् उपवासेन गतस् तद् वैष्णव॑ पदम्

śākuntalo mahīpālo dauṣmantir aparājitaḥ |
dvādaśyām upavāsena gatas tad vaiṣṇavaṁ padam

As a result of observing the vow of Dvadasi known as apardjita, King Bharata, the son of Sakuntala and Dusmanta, returned to the transcendental abode of the Lord, Vaikuntha.

HBV 12.308

वैण्यः पुरूरवा भूप पालयित्वा धरातलम् ।
धरणी-धरम् अभ्यर्च्य द्वादशीषु सदा पुनः ।
गतस् तद् वैष्णव॑ लोक॑ दाह-प्रलय-वर्जितम्

vaiṇyaḥ purūravā bhūpa pālayitvā dharātalam |
dharaṇī-dharam abhyarcya dvādaśīṣu sadā punaḥ |
gatas tad vaiṣṇavaṁ lokaṁ dāha-pralaya-varjitam

O King, Ila's son, Pururava, was the ruler of the entire earth and yet he observed the vow of Dvadasi and worshiped the Supreme Lord. Because of this, he was transferred to Vaikuntha, which continues to exist even during the blazing fire of devastation.

HBV 12.309

एते राजर्षयो भूप द्वादश्या समुपोषणे ।
सिद्धिं परमिकां प्राप्त ये द्विजास् तान् शृणुष्व मे

ete rājarṣayo bhūpa dvādaśyāṁ samupoṣaṇe |
siddhiṁ paramikāṁ prāpta ye dvijās tān śṛṇuṣva me

o King, all of these sages among kings achieved the highest goal of life rving the vow of Dvadasl. Now, hear the names of brahmanas who had also attained similar success by observing the vow of Dvadasl.

HBV 12.310–313

याव-क्रीतश् च वैदर्भो माण्डव्यः कौशिको मुनिः ।
भरद्वाजस् तथा कण्वः कुम्भयोनिस् तथा मुनिः
अष्टाशीति सहस्राणि मुनीनाम् ऊर्ध्व-रेतसाम् ।
प्रयान्ति स्यन्दस्याग्रे तिमिरारेर् जनाधिप
ते सर्वे परमा सिद्धिं द्वादश्या समुपोषणे ।
मया सह गता भूप कथन्ते स शयो भवेत्
द्वादशी-वासरं राजन् हरि-गुह्यं प्रकीर्तितम् ।
निरापबाधं लोके ’स्मिन् शुद्धं वैष्णव-वल्लभम्

yāva-krītaś ca vaidarbho māṇḍavyaḥ kauśiko muniḥ |
bharadvājas tathā kaṇvaḥ kumbhayonis tathā muniḥ
aṣṭāśīti sahasrāṇi munīnām ūrdhva-retasām |
prayānti syandasyāgre timirārer janādhipa
te sarve paramāṁ siddhiṁ dvādaśyāṁ samupoṣaṇe |
mayā saha gatā bhūpa kathante saṁśayo bhavet
dvādaśī-vāsaraṁ rājan hari-guhyaṁ prakīrtitam |
nirāpabādhaṁ loke’smin śuddhaṁ vaiṣṇava-vallabham

O King, Yavakrita, Vaidarbha, Mandavya, Kausika, Bharadvaj, Kanva, Agastya, and the eighty-eight thousand sages who practice life-long brahmacarya and who stay in front of the sun-god's chariot—all of them achieved perfection as a result of observing the vow of Dvadasi, just like me. Do not maintain any doubt in this regard. O King, Lord Hari has personally glorified this confidential vow of Dvadasi, which is very dear to the Vaisnavas and which nullifies all of one's offenses.

HBV 12.314

तस्माद् भूप न सन्देहः कर्तव्यो द्वादशी प्रति ।
विशेष-फलदा प्रोक्ता द्वादशी पाप-नाशिनी

tasmād bhūpa na sandehaḥ kartavyo dvādaśīṁ prati |
viśeṣa-phaladā proktā dvādaśī pāpa-nāśinī

OQ/- SRI HARI'BHAKTI-VILASA vesesa phalada prokta dvadasi pdpandsini O maintainer of the people, you should not maintain any doubt about the vow of Dvadasi, which destroys all sinful reactions and awards very great benefit.

HBV 12.315

स्कन्दे--
प्रतिपत्-प्रभृतयः सर्वा उदयाद् उदयाद् रवेः ।
सम्पूर्णा इति विख्याता हरि-वासर-वर्जिताः

skande--
pratipat-prabhṛtayaḥ sarvā udayād udayād raveḥ |
sampūrṇā iti vikhyātā hari-vāsara-varjitāḥ

skande (In the Skanda Purana it is stated) pratipat-prabhrtayah sarvvd udayd udodayddraveh sampurnd iti vikhyatd harivdsara varjjitdh Apart from Ekadasi, every day begins from sunrise and ends at sunrise the next day. It is calculated to be sixty dandas.

HBV 12.316

गारुडे शिव-रहस्ये च—
उदयात् प्राक् यदा विप्र मुहुर्त-द्वय-स युता ।
सम्पूर्णैकादशी नाम तत्रैवोपवसेद् गृही

gāruḍe śiva-rahasye ca—
udayāt prāk yadā vipra muhūrta-dvaya-saṁyutā |
sampūrṇaikādaśī nāma tatraivopavased gṛhī

O brahmana, when Ekadasi continues up until two muhurtas, or four dandas, before sunrise, it is called a complete Ekadasi. A householder should observe the vow of such an Ekadasi.

HBV 12.317

भविष्ये च—
आदित्योदय-वेलायाः प्राङ्-मुहुर्त-द्वयान्विता ।
एकादशी तु सम्पूर्णा विद्धान्या परिकीर्तिता

bhaviṣye ca—
ādityodaya-velāyāḥ prāṅ-muhūrta-dvayānvitā |
ekādaśī tu sampūrṇā viddhānyā parikīrtitā

A complete, or perfect, Ekadasi is one that continues up until two - ,v.r:jo. or four dandas, before sunrise of the next day. Otherwise, it is a Mixed or polluted Ekadasi.

HBV 12.318

अतएव परित्याज्य समये चारुणोदये ।
दशम्यैकादशी विद्धा वैष्णवेन विशेषतः

ataeva parityājya samaye cāruṇodaye |
daśamyaikādaśī viddhā vaiṣṇavena viśeṣataḥ

If, at the time of sunrise, an Ekadasi is touched by Dasami, it should not be observed. Vaisnavas in particular should not observe such an Ekadasi.

HBV 12.319

अत्र कण्वः—
अरुणोदय-वेलाया□ दशमी-स□युता यदि ।
अत्रोपोष्या द्वादशी स्यात् त्रयोदश्या□ तु पारणम्

atra kaṇvaḥ—
aruṇodaya-velāyāṁ daśamī-saṁyutā yadi |
atropoṣyā dvādaśī syāt trayodaśyāṁ tu pāraṇam

If, at the time of sunrise (on Ekadasi), there is still some time left of Dasami, one should fast on Dvadasi and break the fast on Trayodasi.

HBV 12.320

स्कान्दे—
अरुणोदय-वेलाया□ दशमी यदि सङ्गता ।
रुचि-चक्रार्ध-मात्रापि द्वादशीम् उपवासयेत् ।
तत्र क्रतु-शत□ पुण्य□ त्रयोदश्या□ तु पारणम्

skānde—
aruṇodaya-velāyāṁ daśamī yadi saṅgatā |
ruci-cakrārdha-mātrāpi dvādaśīm upavāsayet |
tatra kratu-śataṁ puṇyaṁ trayodaśyāṁ tu pāraṇam

If Dasami continues up until four dandas before sunrise (of Ekadasi), one should not observe it and instead, fast on Dvadasi. By doing so, one will achieve the merit of performing one hundred horse sacrifices. After fasting on Dvadasi, it should be broken on Trayodasi.

,QO SRI HARI-BHAKTI-VILASA

HBV 12.321–323

अतएव गारुडे—
उदयात् प्राक् त्रिघटिका-व्यापिन्य् एकादशी यदा ।
सन्दिग्धैकादशी नाम वर्जयेद् धर्म-काङ्क्षया
उदयात् प्राङ्-मुहुर्तेन व्यापिन्य् एकादशी यदा ।
स□युक्तैकादशी नाम वर्जयेद् धर्म-वृद्धये
आदित्योदय-वेलाया आरभ्य षष्ठ-नाडिकाम् ।
सम्पूर्णैकादशी नाम त्याज्या धर्म-फलेप्सुभिः

ataeva gāruḍe—
udayāt prāk trighaṭikā-vyāpiny ekādaśī yadā |
sandigdhaikādaśī nāma varjayed dharma-kāṅkṣayā
udayāt prāṅ-muhūrtena vyāpiny ekādaśī yadā |
saṁyuktaikādaśī nāma varjayed dharma-vṛddhaye
ādityodaya-velāyā ārabhya ṣaṣṭha-nāḍikām |
sampūrṇaikādaśī nāma tyājyā dharma-phalepsubhiḥ

If an Ekadasi ends three dandas before sunrise of the next day, it is called sandigdha-ekadasi and should not be observed. If an Ekadasi continues until two dandas before sunrise of the next day, it is called samyukta-ekadasi and should not be observed. If an Ekadasi begins at sunrise, it is called sampurna- ekadasi. Those who desire to enjoy the fruit of their karma should not observe such an Ekadasi.

HBV 12.324

पुत्र-पौत्र-समृद्ध्-अर्थ द्वादश्याम् उपवासयेत् ।
तत्र क्रतु-शत पुण्य त्रयोदश्या तु पारणम्

putra-pautra-samṛddhy-arthaṁ dvādaśyām upavāsayet |
tatra kratu-śataṁ puṇyaṁ trayodaśyāṁ tu pāraṇam

To obtain good children and sufficient wealth, one should avoid observing the above-mentioned Ekadasis. One should fast on Dvadasi and then break the fast on Trayodasi. This will award one the benefit of performing one hundred horse sacrifices.

HBV 12.325

अरुणोदय-वेलाया या स्तोकापि तिथिर् भवेत् ।
पूर्णैवेत्य् अवगन्तव्या प्रभूता नोदय विना

aruṇodaya-velāyāṁ yā stokāpi tithir bhavet |
pūrṇaivety avagantavyā prabhūtā nodayaṁ vinā

is found in the Brahma-vaivarta Purdna, this verse appears) arunodaya veldyam yd stokdpi tithirbhavet purnair yetyava gantavyd prabhutd nodayam vind If a tinge of Dasami remains at the Brahma-muhurta of Ekadasi, it should be understood as polluted. If Dasami continues until sunrise, it is called, yoga.

HBV 12.326

तत्र चेद् दशमी-वेद्धो'तिवेधो वापि जायते ।
महावेधो'थवा योगो रक्षसा तत् फल भवेत्

tatra ced daśamī-vedyo'tivedho vāpi jāyate |
mahāvedho'thavā yogo rakṣasāṁ tat phalaṁ bhavet

The four dandas before sunrise are divided into four parts, called vedha, ativedha, mahavedha and yoga. If Dasami remains until any of these periods, the benefit of observing such a vow will go to the demons.

HBV 12.327

तत्र प्रश्नः—
कीदृशस् तु भवेद् वेधो योगो विप्रेन्द्र कीदृशः ।
योग-वेधौ समाचक्ष्व याभ्या दुष्टम् उपोषणम्

tatra praśnaḥ—
kīdṛśas tu bhaved vedho yogo viprendra kīdṛśaḥ |
yoga-vedhau samācakṣva yābhyāṁ duṣṭam upoṣaṇam

O exalted brahmana, what is vedha and what is yoga7. Please tell me in detail about vedha and yoga, which spoil the vow of Ekadasi.

HBV 12.328

चतस्रो घटिकाः प्रातर् अरुणोदय-निश्चयः ।
चतुष्टय-विभागो'त्र वेधादीना किलोदितः

catasro ghaṭikāḥ prātar aruṇodaya-niścayaḥ |
catuṣṭaya-vibhāgo'tra vedhādīnāṁ kiloditaḥ

T1(> SRI H A R I - B H A K T I - V1L AS A The period of Brahma^muhurta before sunrise has been ascertained as consisting of four dandas and is divided into four parts, such as vedha.

HBV 12.329–330

तत्रोत्तरम्—
अरुणोदय-वेधः स्यात् सार्ध तु घटिका-त्रयम् ।
अतिवेधो द्वि-घटिकः प्रभा-सन्दर्शनाद् वेधः
महोवेधो'पि तत्रैव दृश्यते'र्को न दृश्यते ।
तुरीयस् तत्र विहितो योगः सूर्योदये बुधैः

tatrottaram—
aruṇodaya-vedhaḥ syāt sārdhaṁ tu ghaṭikā-trayam |
ativedho dvi-ghaṭikaḥ prabhā-sandarśanād vedhaḥ
mahovedho'pi tatraiva dṛśyate'rko na dṛśyate |
turīyas tatra vihito yogaḥ sūryodaye budhaiḥ

The period just before sunrise is called arunodaya-vedha. The period just before dawn is visible is called ati-vedha. The period prior to that is called mahdvedha, and the period just after sunrise is called yoga.

HBV 12.331

वेधातिवेध-महा-वेध-योगाश् चत्वार उपवासस्य दूषकाः ।
तत्र रवेः सन्दर्शनात् पूर्व□ सार्ध□ घटिका-त्रयम् एकादश्या व्याप्तम् ।
तत्र प्राचीने घटिकार्वे दशमी-सम्भावे वेधः ।
यदा घटिका-द्वयम् उपरितनम् एकादशी-व्याप्त□
पूर्व□ तु घटिका-द्वय□ दशमी-व्याप्त□ तदानीम् अतिवेध इति

vedhātivedha-mahā-vedha-yogāś catvāra upavāsasya dūṣakāḥ |
tatra raveḥ sandarśanāt pūrvaṁ sārdhaṁ ghaṭikā-trayam ekādaśyā vyāptam |
tatra prācīne ghaṭikārve daśamī-sambhāve vedhaḥ |
yadā ghaṭikā-dvayam uparitanam ekādaśī-vyāptaṁ
pūrvaṁ tu ghaṭikā-dvayaṁ daśamī-vyāptaṁ tadānīm ativedha iti

Vedha, ativedha, mahdvedha and yoga pollute Ekadasi. If, within a period of four dandas, three-and-a-half are within Ekadasi and one-half is within Dasami, it is called vedha. If Dasami remains up until two dandas

before sunrise, it is called ativedha. The meaning of the other two is easy to • n i l i i in 1

HBV 12.332

तत्रैव—
राक्षसाना□ फल□ योगे महा-वेधे तु वास्कलेः ।
जम्भासुरस्यातिवेधे मोहिना वेध-शिल्पिनी

tatraiva—
rākṣasānāṁ phalaṁ yoge mahā-vedhe tu vāskaleḥ |
jambhāsurasyātivedhe mohinā vedha-śilpinī

If an Ekadasi is polluted by yoga, its benefit goes to the demons. The benefit of an Ekadasi polluted by mahdvedha goes to the demon, Vaskali. The benefit of an Ekadasi polluted by ativedha goes to the demon, Jambhasura, and the benefit of an Ekadasi polluted by vedha goes to Mohini.

HBV 12.333

गोभिलोक्तौ—
अरुणोदय-वेलायाꣳ दशमी यदि सङ्गता ।
सꣳयुक्तैकादशीꣳ ताꣳ तु मोहिन्यै दत्तवान् विभुः

gobhiloktau—
aruṇodaya-velāyāṁ daśamī yadi saṅgatā |
saṁyuktaikādaśīṁ tāṁ tu mohinyai dattavān vibhuḥ

The Supreme Lord awarded Mohini the benefit of a mixed Ekadasi in which Dasami remains up until four dandas before sunrise.

HBV 12.334

अरुणोदय-वेलायाꣳ दशमी-मिश्रिता भवेत् ।
ताꣳ त्यक्त्वा द्वादशीꣳ शुद्धाम् उपोष्येद् अविचारयन्

aruṇodaya-velāyāṁ daśamī-miśritā bhavet |
tāṁ tyaktvā dvādaśīṁ śuddhām upoṣyed avicārayan

If Dasami extends up to four dandas before sunrise, one should not observe such an Ekadasi. Instead, he should fast on Dvadasi without any hesitation.

HBV 12.335

भविष्ये—
अरुणोदये तु दशमी-गन्ध-मात्रꣳ भवेद् यदि ।
द्रष्टव्यꣳ तत् प्रयत्नेन वर्जनीयꣳ नराधिप

bhaviṣye—
aruṇodaye tu daśamī-gandha-mātraṁ bhaved yadi |
draṣṭavyaṁ tat prayatnena varjanīyaṁ narādhipa

O King, if even a tinge of DasamI remains four dandas before sunrise, one should not observe the vow of Ekadasi.

HBV 12.336

किञ्च—
दशमी-शेष-संयुक्तो यदि स्याद् अरुणोदयः ।
वैष्णवेन न कर्तव्यं तद्-दिनैकादशी-व्रतम्

kiṁ ca—
daśamī-śeṣa-saṁyukto yadi syād aruṇodayaḥ |
vaiṣṇavena na kartavyaṁ tad-dinaikādaśī-vratam

A Vaisnava should not observe an Ekadasi where there is a tinge of Dasami at the beginning.

HBV 12.337

गारुडे—
दशमी-शेष-संयुक्तो यदि स्याद् अरुणोदयः ।
नैवोपोष्यं वैष्णवैस् तु तत्र चैकादशी-व्रते

gāruḍe—
daśamī-śeṣa-saṁyukto yadi syād aruṇodayaḥ |
naivopoṣyaṁ vaiṣṇavais tu tatra caikādaśī-vrate

If, during the four danda period before sunrise, a tinge of DasamI remains, a Vaisnava must fast on that Ekadasi.

HBV 12.338

गृहीत-विष्णु-दीक्षाको विष्णु-सेवा-परो नरः ।
वैष्णवश् चात्र संग्राह्यः स्कान्दाद्य्-उक्तानुसारतः

gṛhīta-viṣṇu-dīkṣāko viṣṇu-sevā-paro naraḥ |
vaiṣṇavaś cātra saṁgrāhyaḥ skāndādy-uktānusārataḥ

According to the statements of sastra, such as the Skanda Purdna, a nava is one who has been initiated into the chanting of a Visnu mantra, and who is engaged in the devotional service of Lord Visnu.

HBV 12.339–340

तथा च स्कान्दे—
परमापदम् आपन्ने हर्षे वा समुपस्थिते ।
नैकादशीं त्यजेद् यस् तु यस्य दीक्षास्ति वैष्णवी
समात्मा सर्व-जीवेषु निजाचाराद् अविप्लुतः ।
विष्ण्व्-अर्पिताखिलाचारः स हि वैष्णव उच्यते

tathā ca skānde—
paramāpadam āpanne harṣe vā samupasthite |
naikādaśīṁ tyajed yas tu yasya dīkṣāsti vaiṣṇavī
samātmā sarva-jīveṣu nijācārād aviplutaḥ |
viṣṇv-arpitākhilācāraḥ sa hi vaiṣṇava ucyate

One who does not give up observing EkadasI, even when in danger, or in jubilation, who is initiated according to the rules and regulations prescribed in sastra, who is equal to everyone, who does not transgress the Vaisnava principles and etiquette, and whose every activity is meant for Lord Visnu's service, is a Vaisnava.

HBV 12.341

पाद्मे च—
सदीक्षावधि सन्यासं स-यन्त्रं द्वादशाक्षरम् ।
अष्टाक्षरम् अथान्यं वा ये मन्त्रं समुपासते ।
ज्ञेयास् ते वैष्णवा लोके विष्ण्व्-अर्चन-रतास् तथा

pādme ca—
sadīkṣāvadhi sanyāsaṁ sa-yantraṁ dvādaśākṣaram |
aṣṭākṣaram athānyaṁ vā ye mantraṁ samupāsate |
jñeyās te vaiṣṇavā loke viṣṇv-arcana-ratās tathā

Those who accept initiation from a bona-fide spiritual master, chant the eight-syllable Narayana mantra, along with performing the proper nyasa and yantra, or chant the twelve-syllable Vasudeva mantra, or eighteen-syllable Visnu mantra, as well as those who are engaged in the worship of Lord Visnu, are called Vaisnavas.

,,,, SRI HARI-BHAKTI-VILASA

HBV 12.342

स्कान्दे—
उदयात् प्राक् चतस्रश् च घटिका अरुणोदयः ।
तत्र स्नान प्रशस्त स्यात् स वै पुण्यतमः स्मृतः

skānde—
udayāt prāk catasraś ca ghaṭikā aruṇodayaḥ |
tatra snānaṁ praśastaṁ syāt sa vai puṇyatamaḥ smṛtaḥ

skdnde (In the Shxnda Purdna it is stated) udaydt prdk catasrasca ghatikd arunodayah tatra sndnarh prasastarh sydt sa vai punyatamah smrtah The period of arunodaya refers to the four dandas before sunrise. That time is most auspicious and so activities such as bathing should be performed during that period.

HBV 12.343

ब्रह्म-वैवर्ते—
चतस्रो घटिकाः प्रातर् अरुणोदय उच्यते ।
यतीना स्नान-कालो'य गङ्गाम्भः-सदृशः स्मृतः

brahma-vaivarte—
catasro ghaṭikāḥ prātar aruṇodaya ucyate |
yatīnāṁ snāna-kālo'yaṁ gaṅgāmbhaḥ-sadṛśaḥ smṛtaḥ

According to the scriptures, the period of four dandas before sunrise is known as arunodaya. This is the most suitable time for bathing and performing other morning duties for sannyasis. At that time, all water is considered to be Gariga water.

HBV 12.344

त्रि-यामा रजनी प्राहुस् त्यक्त्वाद्य्-अन्त-चतुष्टयम् ।
नाडीना ते उभे सन्ध्ये दिवसाद्य्-अन्त-स ज्ञिते

tri-yāmāṁ rajanīṁ prāhus tyaktvādy-anta-catuṣṭayam |
nāḍīnāṁ te ubhe sandhye divasādy-anta-saṁjñite

The first one-and-a-half hours, and the last one-and-a-half hours of the night are meant for performing one's evening and morning duties. The rest of the time is referred to as night. Therefore, the duration of night is nine hours and the duration of the day is fifteen hours.

HBV 12.345

अथ कौत्सः—
अरुणोदय-वेलाया बिद्धा काचिद् उपोषिता ।
तस्याः पुत्र-शत नष्ट तस्मात् ता परिवर्जयेत्

atha kautsaḥ—
aruṇodaya-velāyāṁ biddhā kācid upoṣitā |
tasyāḥ putra-śataṁ naṣṭaṁ tasmāt tāṁ parivarjayet

Once, a woman observed fasting on an Ekadasi that was polluted by Dasami during arunodaya and as a result, she lost her one hundred sons.

HBV 12.346

अरुणोदय-काले तु बेध दृष्ट्वा चतुर्विधम् ।
मद्-दिन ये प्रकुर्वन्ति यावद् आहुत-नारकाः

aruṇodaya-kāle tu bedhaṁ dṛṣṭvā caturvidham |
mad-dinaṁ ye prakurvanti yāvad āhūta-nārakāḥ

that is found in the Padma Pur ana it is stated) arunodaya kale tu vedharh drstvd catur vidham maddinarh ye prakurvvanti ydvad dhuta ndrakdh Those who, after understanding the four kinds of faults, such as vedha, fast on a mixed Ekadasi will reside in hell until the time of final dissolution of the universe.

HBV 12.347

कृते तु मद्-दिने तत्र सन्तानस्यापि स क्षयः ।
सप्त-जन्मसु नश्यन्ति धर्माणि च धनानि च

kṛte tu mad-dine tatra santānasyāpi saṁkṣayaḥ |
sapta-janmasu naśyanti dharmāṇi ca dhanāni ca

Because of observing a polluted Ekadasi, one loses his children, and for seven lifetimes, he will be born as a poor and impious person.

HBV 12.348

भविष्ये च—
अरुणोदय-काले तु दशमी यदि दृश्यते ।
न तत्रैकादशी कार्या धर्म-कामार्थ-नाशिनी

bhaviṣye ca—
aruṇodaya-kāle tu daśamī yadi dṛśyate |
na tatraikādaśī kāryā dharma-kāmārtha-nāśinī

*** SRI HARI'BHAKTI-VILASA n# tatra ekadasl karyya dharmma kdmdrtha ndsinl If DasamI continues until arunodaya and one observes such an Ekadasl then all of his advancement in religiosity, economic development, sense gratification, and liberation will be thwarted.

HBV 12.349

कि च—
अरुणोदय-काले तु दशमी यदि दृश्यते ।
पाप-मूल तदा ज्ञेयम् एकादश्य्-उपवासिनाम् इति ।

kiṁ ca—
aruṇodaya-kāle tu daśamī yadi dṛśyate |
pāpa-mūlaṁ tadā jñeyam ekādaśy-upavāsinām iti |

One should very well understand that an Ekadasl that is polluted by the presence of Dasami during arunodaya is the root of all sinful activities for those who observe it.

HBV 12.350

बिद्धोपवास-दोषा ये सामान्याल् लिखिताः पुरा ।
ज्ञेयास् ते'त्रापि बिद्धाया लक्षणस्यानुसारतः

biddhopavāsa-doṣā ye sāmānyāl likhitāḥ purā |
jñeyās te'trāpi biddhāyā lakṣaṇasyānusārataḥ

All of the faults described previously regarding a mixed or polluted Ekadasl are applicable here in connection with the fault concerning arunodaya.

HBV 12.351

एव ज्ञेयानि वाक्यानि बिद्धा-व्रत-पराणि तु ।
अवैष्णवाश्रयाण्य् एव शुक्र-माया-कृतानि वा

evaṁ jñeyāni vākyāni biddhā-vrata-parāṇi tu |
avaiṣṇavāśrayāṇy eva śukra-māyā-kṛtāni vā

Therefore, observing a mixed Ekadasl is prohibited in all respects. Apart from such a prohibition, all statements advocating a mixed vow are meant for the materialistic householders. These statements were propagated by Sukracarya, to bewilder the demons.

HBV 12.352

इत्थ च जन्माष्टम्यादि-व्रतान्य् अपि न वैष्णवैः ।
बिद्धेष्व् अहःसु कार्याणि तादृग्-दोष-गानाश्रयात्

itthaṁ ca janmāṣṭamyādi-vratāny api na vaiṣṇavaiḥ |
biddheṣv ahaḥsu kāryāṇi tādṛg-doṣa-gānāśrayāt

Similarly, if other vows involving fasting, such as Janmastami, are (•feed during the period of sunrise, Vaisnavas should avoid observing d r m . This is the recommendation of the scriptures.

HBV 12.353

अर्ध-रात्राच् च परतो वर्तेत दशमी यदि ।
तदाप्य् एकादशी बिद्धा मन्यन्ते यच् च केचन

ardha-rātrāc ca parato varteta daśamī yadi |
tadāpy ekādaśīṁ biddhāṁ manyante yac ca kecana

Some scholars think that if Dasami remains until midnight, or later, the next day is to be considered a mixed or polluted Ekadasi.

HBV 12.354

तथा च कौर्मे—
अर्ध-रात्रम् अतिक्रम्य दशमी यदि दृश्यते ।
तदा ह्य् एकादशीं त्यक्त्वा द्वादशीं समुपोषयेत् इति ।

tathā ca kaurme—
ardha-rātram atikramya daśamī yadi dṛśyate |
tadā hy ekādaśīṁ tyaktvā dvādaśīṁ samupoṣayet iti |

If Dasami continues past midnight, one should not observe the vow of Ekadasi but instead, follow the vow of Dvadasi.

HBV 12.355

अभिज्ञास् तच् च मन्यन्ते पक्ष-वर्धन्य्-उपाश्रितम् ।
अतस् तच् च तथान्यं च महतां नैव सम्मतम्

abhijñās tac ca manyante pakṣa-vardhany-upāśritam |
atas tac ca tathānyaṁ ca mahatāṁ naiva sammatam

Some experienced scholars consider such statements about midnight to be applicable to the Paksa-vardhini'mahadvadasi, but others, such as SrilaVyasadeva, do not approve of it.

,,n SRI HARI-BHAKTI-VILASA

HBV 12.356

अर्ध-रात्रे'पि केषांचिद् दशम्या बेध इष्यते ।
अरुणोदय-वेलायां नावकाशो विचारणे

ardha-rātre'pi keṣāṁcid daśamyā bedha iṣyate |
aruṇodaya-velāyāṁ nāvakāśo vicāraṇe

It is the opinion of some experienced scholars that if there is the fault of pollution caused by the presence of Dasami at midnight, there is no question of considering that fault during arunodaya.

HBV 12.357

कपाल-बेध इत्य् आहुर् आचार्या य□ हरि-प्रियाः ।
न तन् मम मत□ यस्मात् त्रियामा रात्रिर् उच्यते

kapāla-bedha ity āhur ācāryā yaṁ hari-priyāḥ |
na tan mama mataṁ yasmāt triyāmā rātrir ucyate

Some dcaryas consider the fault of pollution at midnight as kapdlavedha but that is not approved by me (Vyasadeva), nor by those who are very dear to Lord Hari. In the scriptures, night is referred to as triyama, or nine hours.

HBV 12.358

पाद्मे च—
अर्ध-रात्र□ स्पृशेत् पूर्णा पक्ष-वृद्धिर् यद् अग्रतः ।
कपाल-बेधनी सा च शुद्धा□ भद्राम् उपोषणम्

pādme ca—
ardha-rātraṁ spṛśet pūrṇā pakṣa-vṛddhir yad agrataḥ |
kapāla-bedhanī sā ca śuddhāṁ bhadrām upoṣaṇam

If the Dasami extends beyond midnight then the Ekadasi is referred to as kapdlavedhani. In that case, one should observe the paksavarddhini- mahddvddasi.

HBV 12.359

अथ बेध-विहीनापि सम्पूर्णैकादशी तिथिः ।
अग्रतो वृद्धि-गामित्वात् परित्याज्यैव वैष्णवैः

atha bedha-vihīnāpi sampūrṇaikādaśī tithiḥ |
agrato vṛddhi-gāmitvāt parityājyaiva vaiṣṇavaiḥ

Even if not polluted due to a mixture, if an Ekadasi overlaps the next aisnavas should not observe it but follow the vow of Dvadasi.

HBV 12.360

गारुडे—
सम्पूर्णैकादशी यत्र प्रभाते पुनर् एव सा ।
वैष्णवी च त्रयोदश्या□ घटिकैकापि दृश्यते ।
गृहस्थो'पि परा□ कुर्यात् पूर्वा नोपवसेत् तदा

gāruḍe—
sampūrṇaikādaśī yatra prabhāte punar eva sā |
vaiṣṇavī ca trayodaśyāṁ ghaṭikaikāpi dṛśyate |
gṛhastho'pi parāṁ kuryāt pūrvā nopavaset tadā

gdrude (In the Qaruda Purdna it is stated) sampurna ekadasi yatra prabhdte punareva sd vaisnavi ca trayodasydrh ghatikaikdpi drsyate grhastho'pi pardrh kuryydt pur warn nopavaset tadd If a sampurna-ekadasi, which consists of sixty-four dandas, overlaps the next day (Dvadasi) and if the Dvadasi also overlaps the Trayodasi, even for a short period of time, householders should not observe that Ekadasi but instead, follow the vow of Dvadasi. Such a Dvadasi is called unmilani- mahadvadasi.

HBV 12.361

कि□ च, श्री-नारदः—
सम्पूर्णैकादशी यत्र प्रभाते पुनर् एव सा ।
अत्रोपोष्या द्वितीया तु पुत्र-पौत्र-विवर्धिनी

kiṁ ca, śrī-nāradaḥ—
sampūrṇaikādaśī yatra prabhāte punar eva sā |
atropoṣyā dvitīyā tu putra-pautra-vivardhinī

When an Ekadasi extends into the next morning, after sunrise, even after completing its normal duration of sixty-four dandas, householders should fast on the Dvadasi because that will award them sons.

HBV 12.362

अत एव पाद्मे—
द्वादशी-मिश्रिता ग्राह्या सर्वत्रैकादशी तिथिः ।
द्वादशी च त्रयोदश्या□ विद्यते यदि वा न वा

ata eva pādme—
dvādaśī-miśritā grāhyā sarvatraikādaśī tithiḥ |
dvādaśī ca trayodaśyāṁ vidyate yadi vā na vā

-, 7 ~ SRI HARI-BHAKTI-VILASA If Dvadasi is mixed with Ekadasi, there is no harm, whether it extends up until Trayodasi or not. One may observe such an Ekadasi.

HBV 12.363

कि□ च—
सर्वत्रैकादशी कार्या द्वादशी-मिश्रिता नरैः ।
प्रातर् भवतु वा मा वा यतो नित्यम् उपोषणम्

kiṁ ca—
sarvatraikādaśī kāryā dvādaśī-miśritā naraiḥ |
prātar bhavatu vā mā vā yato nityam upoṣaṇam

One can always observe a Dvadasi that is mixed with Ekadasi, even if there is no tinge of Ekadasi at the time of pdrana, or breaking the fast. The ritual of fasting is eternal.

HBV 12.364

स्कान्दे—
सम्पूर्णैकादशी यत्र प्रभाते पुनर् एव सा ।
तत्र कृत-शत□ पुण्य□ त्रयोदश्या□ तु पारणम्

skānde—
sampūrṇaikādaśī yatra prabhāte punar eva sā |
tatra kṛta-śataṁ puṇyaṁ trayodaśyāṁ tu pāraṇam

If a sampurna, or complete, Ekadasi overlaps the next day, by observing the vow of that Ekadasi, one obtains the merit of performing one hundred sacrifices. The fast should then be broken on Trayodasi.

HBV 12.365

किञ्च—
एकादशी-कला यत्र परतो द्वादशी न चेत् ।
तत्र क्रतु-शतं पुण्यं त्रयोदश्यां तु पारणम्

kiṁ ca—
ekādaśī-kalā yatra parato dvādaśī na cet |
tatra kratu-śataṁ puṇyaṁ trayodaśyāṁ tu pāraṇam

If an Ekadasi is complete and yet extends into the next day, even for a short period of time, and if the Dvadasi does not overlap the Trayodasi, one should fast on Dvadasi and break his fast the next day. By doing so, one can obtain the merit of performing one hundred sacrifices.

HBV 12.366

कौर्मे—
एकादशी-कलाप्य् एका परतो द्वादशी न चेत् ।
तत्र क्रतु-शतं पुण्यं त्रयोदश्यां तु पारणम्

kaurme—
ekādaśī-kalāpy ekā parato dvādaśī na cet |
tatra kratu-śataṁ puṇyaṁ trayodaśyāṁ tu pāraṇam

If even a tinge of Ekadasi remains the next day, and while breaking the fast, if there is no presence of Dvadasi, one should observe the vow of Dvadasi and break his fast the next day. By doing so, he can achieve the merit of performing one hundred sacrifices.

HBV 12.367

भविष्ये—
एकादशी-कलाप्य् एका परतो न च वर्धते ।
गृहिभिः पुत्रवद्भिश् च नैवोपोष्या सदा तिथिः

bhaviṣye—
ekādaśī-kalāpy ekā parato na ca vardhate |
gṛhibhiḥ putravadbhiś ca naivopoṣyā sadā tithiḥ

If even one kald of Ekadasi continues into the next day and if the Dvadasi does not extend up to the beginning of Trayodasi, householders who desire good progeny should fast on Dvadasi.

HBV 12.368

किं च, पाद्मे—
एकादशी-कला-युक्ता येन द्वादश्य्-उपोषिता ।
किं तस्य बहुभिर् यज्ञैर् अश्वमेधादिभिर् नृप

kiṁ ca, pādme—
ekādaśī-kalā-yuktā yena dvādaśy-upoṣitā |
kiṁ tasya bahubhir yajñair aśvamedhādibhir nṛpa

O King, what is the use of performing many horse sacrifices for one who fasts on a Dvadasi that is mixed with a portion of Ekadasi ?

HBV 12.369

एकादशी द्वादशी च तत्र सन्निहितो हरिः ।
उपोष्य रजनीम् एकां ब्रह्म-हत्यां व्यपोहति

ekādaśī dvādaśī ca tatra sannihito hariḥ |
upoṣya rajanīm ekāṁ brahma-hatyāṁ vyapohati

-,-,-. SRI HARI-BHAKTI-VILASA Lord Hari remains present at the conjunction of Ekadasi and Dvadasi. By fasting on Dvadasi and then remaining awake all night, one's sinful reaction are eliminated.

HBV 12.370

विष्णु-रहस्ये—
एकादशी-कला-प्राप्ता येन द्वादश्य्-उपोषिता ।
तुल्या क्रतु-शतेन स्यात् त्रयोदश्यां तु पारणम्

viṣṇu-rahasye—
ekādaśī-kalā-prāptā yena dvādaśy-upoṣitā |
tulyā kratu-śatena syāt trayodaśyāṁ tu pāraṇam

By fasting on a Dvadasi that is mixed with even a kald of Ekadasi, one obtains the merit of performing one hundred horse sacrifices. Such a fast should be broken on Trayodasi.

HBV 12.371

बौधायन-स्मृतौ—
एकादशी-कला-युक्ता उपोष्या द्वादशी नरैः ।
त्रयोदश्या□ तु यो भुङ्क्ते तस्य विष्णुः प्रसादति

baudhāyana-smṛtau—
ekādaśī-kalā-yuktā upoṣyā dvādaśī naraiḥ |
trayodaśyāṁ tu yo bhuṅkte tasya viṣṇuḥ prasādati

Lord Visnu becomes pleased with one who fasts on a Dvadasi that is mixed with even a kald of Ekadasi and then breaks his fast on Trayodasi.

HBV 12.372

॥ इत्य् उन्मीलनी ॥
अथ वञ्जुली-द्वादशी-व्रत-विधिः
स्कान्दे—
एकादशी भवेत् पूर्णा परतो द्वादशी यदा ।
तदाह्य्-एकादशी□ त्यक्त्वा द्वादश्या□ समुपोषयेत्

|| ity unmīlanī ||
atha vañjulī-dvādaśī-vrata-vidhiḥ
skānde—
ekādaśī bhavet pūrṇā parato dvādaśī yadā |
tadāhy-ekādaśīṁ tyaktvā dvādaśyāṁ samupoṣayet

skdnde (In the Skanda Purana it is stated) ekadasi bhavet purnd parato dvadasi yadd tadd hi ekddasirh tyaktvd dvddasydrh samuposayet If an Ekadasi is completed in sixty-four dandas and the Dvadasi is also completed in sixty-four dandas and extends up until the beginning of the next day, one should not observe that Ekadasi but instead, observe fasting on Dvadasi.

HBV 12.373

कालिका-पुराणे—
एकादशी तु सम्पूर्णा परतो द्वादशी भवेत् ।
उपोष्या द्वादशी तत्र तिथि-वृद्धिः प्रशस्यते

kālikā-purāṇe—
ekādaśī tu sampūrṇā parato dvādaśī bhavet |
upoṣyā dvādaśī tatra tithi-vṛddhiḥ praśasyate

If an Ekadasi is completed and the Dvadasi is also completed but overlaps the next day, one should fast on Dvadasi. An extension of Dvadasi has no harmful effect.

HBV 12.374

भविष्ये—
उपोष्या द्वादशी शुद्धा द्वादश्याम् एव पारणम् ।
निर्गतायाꣳ त्रयोदश्याꣳ कला च विकलापि वा

bhaviṣye—
upoṣyā dvādaśī śuddhā dvādaśyām eva pāraṇam |
nirgatāyāṁ trayodaśyāṁ kalā ca vikalāpi vā

It is recommended that one should fast on a pure Dvadasi and then break his fast on Trayodasi. It does not matter if Dvadasi overlaps Trayodasi for any period of time.

HBV 12.375

विकलायाꣳ तु द्वादश्याꣳ पारणꣳ यः करोति हि ।
ताम् उपोष्य महीपाल न गर्भे विशते नरः

vikalāyāṁ tu dvādaśyāṁ pāraṇaṁ yaḥ karoti hi |
tām upoṣya mahīpāla na garbhe viśate naraḥ

O King, one who breaks his fast during an extended period of Dvadasi after fasting on Dvadasi will never again enter the womb of a mother.

HBV 12.376

भागवतादि-तन्त्रे च—
सम्पूर्णैकदशी त्याज्या परतो द्वादशी यदि ।
उपोष्या द्वादशी शुद्धा द्वादश्याम् एव पारणम् ।
न गर्भे विशते जन्तुर् इत्य् आह भगवान् हरिः

bhāgavatādi-tantre ca—
sampūrṇaikadaśī tyājyā parato dvādaśī yadi |
upoṣyā dvādaśī śuddhā dvādaśyām eva pāraṇam |
na garbhe viśate jantur ity āha bhagavān hariḥ

, 7 4 SRI HARI-BHAKTI-VILASA na garbhe visate jantur itydha bhagavan harih If a Dvadasi overlaps the next day, one should not observe the vow of a pure Ekadasi but instead, fast on Dvadasi. If one breaks his fast the next day, when Dvadasi continues due to an overlapping, he will no longer experience birth in this material world. This is conformed by Lord Hari Himself. (This is called vanjuli-maha-dvadasi.)

HBV 12.377

॥ इति वञ्जुली ॥
अथ त्रिस्पृशा
नारदीये—
एकादशी द्वादशी च रात्रि-शेषे त्रयोदशी ।
त्रिस्पृशा नाम सा प्रोक्ता ब्रह्म-हत्या□ व्यपोहति

|| iti vañjulī ||
atha trispṛśā
nāradīye—
ekādaśī dvādaśī ca rātri-śeṣe trayodaśī |
trispṛśā nāma sā proktā brahma-hatyāṁ vyapohati

ndradiye (In the Ndradiya Purdna it is stated) ekadasi dvadasi ca rdtrisese trayodasi trisprsd ndma sd proktd brahmahatydrh vyapohati If an Ekadasi is complete and overlaps the next day, and if the Dvadasi is shortened so that the Trayodasi begins at the end of the night of Dvadasi, it is called trisprsd-mahd-dvadasi. By observing this Dvadasi, one is relieved of the sin oi killing a brdhmana.

HBV 12.378

कौर्मे—
एकादशी द्वादशी च रात्रि-शेषे त्रयोदशी ।
त्रिभिर् मिश्रा तिथिः प्रोक्ता सर्व-पाप-हरा स्मृता

kaurme—
ekādaśī dvādaśī ca rātri-śeṣe trayodaśī |
tribhir miśrā tithiḥ proktā sarva-pāpa-harā smṛtā

If a pure Ekadasi overlaps the next day, if the Evadasi is shortened so that Trayodasi begins at the end of the night of Dvadasi, this is called trisprsd- mahd'dvddasi because it has the touch of all three days. By observing this vow, all of one's sinful reactions are vanquished.

HBV 12.379

उपवासः कृतस् तस्या□ सदा पातक-नाशनः ।
एकादशी द्वादशी च रात्रि-शेषे त्रयोदशी ।
तत्र क्रतु-शत□ पुण्य□ त्रयोदश्या□ तु पारणम्

upavāsaḥ kṛtas tasyāṁ sadā pātaka-nāśanaḥ |
ekādaśī dvādaśī ca rātri-śeṣe trayodaśī |
tatra kratu-śataṁ puṇyaṁ trayodaśyāṁ tu pāraṇam

By observing the vow of trisprsa-maha-dvadasi, which is a mixture of Ekadasi, Dvadasi, and Trayodasi, one obtains the merit of performing one hundred sacrifices. One should then break his fast on Trayodasi.

HBV 12.380

कि□ च—
त्रिस्पृशैकादशी यत्र तत्र सन्निहितो हरिः ।
ताम् एवोपवसेत् कामी अकामो विष्णु-तत्परः

kiṁ ca—
trispṛśaikādaśī yatra tatra sannihito hariḥ |
tām evopavaset kāmī akāmo viṣṇu-tatparaḥ

Lord Hari personally remains present on Trisprsa-maha-dvadasi. Whether he desires good progeny and wealth, or has no material desires, or desires liberation from material existence—a devotee of Lord Visnu should carefully observe this vow.

HBV 12.381

स्कान्दे—
एकादशी द्वादशी च रात्रि-शेषे त्रयोदशी ।
उपोष्या च प्रयत्नेन महा-पुण्य-विवर्धिनी

skānde—
ekādaśī dvādaśī ca rātri-śeṣe trayodaśī |
upoṣyā ca prayatnena mahā-puṇya-vivardhinī

Trisprsa-maha-dvadasi is a mixture of Ekadasi, Dvadasi, and a touch of Trayodasi, at the end of the night. This vow is very auspicious and so one should observe it with faith and devotion.

HBV 12.382

कि च—
एकादशी-कला-युक्ता द्वादशी क्षीयते यदा ।
उपोष्या च महा-पुण्या सर्व-पाप-हरा तिथिः

kiṁ ca—
ekādaśī-kalā-yuktā dvādaśī kṣīyate yadā |
upoṣyā ca mahā-puṇyā sarva-pāpa-harā tithiḥ

A Dvadasi that is overlapped by a short period of Ekadasi and ends before sunrise the next day is very auspicious. The observance of such a vow mitigates all of one's sinful reactions.

HBV 12.383

सुमन्तु-स्मृतौ—
एकादशी-कला-युक्ता द्वादशी लुप्यते यदा ।
एकादशी तदोपोष्या द्वितीया मोक्ष-काङ्क्षिभिः

sumantu-smṛtau—
ekādaśī-kalā-yuktā dvādaśī lupyate yadā |
ekādaśī tadopoṣyā dvitīyā mokṣa-kāṅkṣibhiḥ

If an Ekadasi overlaps the next day and if the Dvadasi does not extend to the Trayodasi, those who desire liberation from material bondage should fast on such a Dvadasi that is mixed with Ekadasi.

HBV 12.384

भविष्ये—
एकादशी-कलाप्य् एका द्वादशी सकल□ दिनम् ।
त्रयोदशी ऊषा-काले वैष्णव□ तु दिन-त्रयम् ।
सर्व-पाप-हर□ प्राप्त□ तद् उपोष्यम् इति स्मृतिः

bhaviṣye—
ekādaśī-kalāpy ekā dvādaśī sakalaṁ dinam |
trayodaśī ūṣā-kāle vaiṣṇavaṁ tu dina-trayam |
sarva-pāpa-haraṁ prāptaṁ tad upoṣyam iti smṛtiḥ

If a Dvadasi begins even one kald after the end of Ekadasi and does not extend up to the next sunrise when Trayodasi begins, it is known as trisprsa. Because Lord Visnu manifests Himself on that Dvadasi, it takes away all of one's sinful reactions. It is recommended in the revealed scriptures that one observe such a vow.

HBV 12.385

पाद्मे च—
द्वादशी-स□युता यत्र भवत्य् एकादशी-कला ।
दिन-क्षये'पि या पुण्या न दशम्या कदाचन

pādme ca—
dvādaśī-saṁyutā yatra bhavaty ekādaśī-kalā |
dina-kṣaye'pi yā puṇyā na daśamyā kadācana

If a Dvadasi is mixed with even a kald of Ekadasi and the Dvadasi does mat extend to the beginning of Trayodasi, it is very auspicious. Any Ekadasi mixed with Dasami is inauspicious.

HBV 12.386

त्रिस्पृशैकादशी यत्र तत्र सन्निहितो हरिः ।
पुण्यꣳ क्रतु-शतस्योक्तꣳ त्रयोदश्याꣳ तु पारणम्

trispṛśaikādaśī yatra tatra sannihito hariḥ |
puṇyaṁ kratu-śatasyoktaṁ trayodaśyāṁ tu pāraṇam

Lord Hari is personally present in the Trisprsa-maha-dvadasi. For this reason, if one observes this vow, he is awarded the merit of performing one hundred sacrifices. One should break his fast on Trayodasi.

HBV 12.387

द्वारका-माहात्म्ये—
पुरा चैकादशी स्वल्पा अन्ते चैव त्रयोदशी ।
सम्पूर्णा द्वादशी मध्ये त्रिस्पृशा सा हरि-प्रिया

dvārakā-māhātmye—
purā caikādaśī svalpā ante caiva trayodaśī |
sampūrṇā dvādaśī madhye trispṛśā sā hari-priyā

If an Ekadasi overlaps a Dvadasi, which then overlaps the Trayodasi, this is called Trisprsa-maha-dvadasi. It is very dear to Lord Hari.

HBV 12.388

त्रिस्पृशाꣳ द्वादशीꣳ प्राप्य कुरुते पूर्व-वासरम् ।
तेनात्मनस् तु कल्याणꣳ दग्धꣳ पापाग्निना दृढम्

trispṛśāṁ dvādaśīṁ prāpya kurute pūrva-vāsaram |
tenātmanas tu kalyāṇaṁ dagdhaṁ pāpāgninā dṛḍham

One who has the opportunity to observe Trisprsa-maha-dvadasi and yet fasts on the previous day, burns to ashes all of his good fortune in the fire of sinful activities.

HBV 12.389

ब्रह्म-वैवर्ते व्यासोक्तौ—
तिथिः स-शल्या परिवर्जनीया
धर्मार्थ-कामैस् तु बुधैर् मनुष्यैः ।
विहीन-शल्यापि विवर्जनीया
यद्य् अग्रतो वृद्धिम् उपैति पक्षः

brahma-vaivarte vyāsoktau—
tithiḥ sa-śalyā parivarjanīyā
dharmārtha-kāmais tu budhair manuṣyaiḥ |
vihīna-śalyāpi vivarjanīyā
yady agrato vṛddhim upaiti pakṣaḥ

, ? 8 SRI HARI-BHAKTI-VILASA tithih sasalyd parivarjaniyd dharmdrtha kdmaistu budhair manusyaih vihina salydpi vivarjanlyd yadyagrato vrddhim upaiti paksah Those who desire advancement in religiosity and economic development, as well as those who wish to cultivate knowledge should never observe an Ekadasi that is polluted by a mixture with Dasami. A pure Ekadasi should also not be observed if the following Purnima or Amavasya overlaps the next day.

HBV 12.390

अन्यत्र च—
दर्शश् च पौर्णमासी च सम्पूर्णा वर्धते यदि ।
द्वितीये'ह्नि नृप-श्रेष्ठ सा भवेत् पक्ष-वर्धिनी

anyatra ca—
darśaś ca paurṇamāsī ca sampūrṇā vardhate yadi |
dvitīye'hni nṛpa-śreṣṭha sā bhavet pakṣa-vardhinī

O King, if a full moon day or new moon day overlaps the next day then instead of observing Ekadasi, one should observe the Dvadasi, which is called Paksavardhni-maha-dvadasi.

HBV 12.391

एव महत्यो द्वादश्यश् चतस्रो दर्शिताः क्रमात् ।
उन्मीलनी वञ्जुली च त्रिस्पृशा पक्ष-वर्धिनी

evaṁ mahatyo dvādaśyaś catasro darśitāḥ kramāt |
unmīlanī vañjulī ca trispṛśā pakṣa-vardhinī

Thus, the four Maha-dvadasis—Unmilani, Vyanjuli, Trisprsa, and Paksavarddhini have been described.

HBV 12.392

अपराश् च चतस्रस् ता ज्ञेया नक्षत्र-योगतः ।
जया च विजया चैव जयन्ती पाप-नाशिनी

aparāś ca catasras tā jñeyā nakṣatra-yogataḥ |
jayā ca vijayā caiva jayantī pāpa-nāśinī

There are four other Maha-dvadasis that occur due to the presence of various stars. They are, Jaya, Vijaya, Jayanti, and Papanasini.

HBV 12.393

तत्र तत्र विशेषश् च यो'न्यः कृष्णार्चनादिकः ।
लेख्यः सो'ग्रे विशेषेण तत्-तन्-मुख्य-निरूपणे

tatra tatra viśeṣaś ca yo'nyaḥ kṛṣṇārcanādikaḥ |
lekhyaḥ so'gre viśeṣeṇa tat-tan-mukhya-nirūpaṇe

These will be discussed later on, in the appropriate place. In addition, more details regarding the worship of Lord Krsna will be given later in this book.

HBV 12.394

एव द्वादश्य्-अवृद्धौ च पूर्वोपोष्येति यद् वचः ।
तथा त्याज्या त्रिस्पृशा च कृष्णाप्य् एकादशीति यत्

evaṁ dvādaśy-avṛddhau ca pūrvopoṣyeti yad vacaḥ |
tathā tyājyā trispṛśā ca kṛṣṇāpy ekādaśīti yat

Doubts—such as whether a Dvadasi that does not overlap the next day, when the fast is broken, should be observed, or whether the Ekadasi should be observed—or whether a Trisprsa-ekadasi should be observed or not—or whether an Ekadasi of the waning moon should be observed or not—these should not be entertained.

HBV 12.395

तथ च स्कान्दे—
पूर्णा एकादशी त्याज्या वर्धते द्वितय यदि ।
द्वादश्या पारणालाभे पूर्वैव परिगृह्यते

tatha ca skānde—
pūrṇā ekādaśī tyājyā vardhate dvitayaṁ yadi |
dvādaśyāṁ pāraṇālābhe pūrvaiva parigṛhyate

If a Dvadasi overlaps the next day, a Purna-ekadasi should not be observed. If there is no presence of Dvadasi when one breaks his fast, he should follow the vow of Purna'ekadasi.

HBV 12.396

एकादशी द्वादशी च रात्रि-शेषे त्रयोदशी ।
त्रिस्पृशा तद् अहो-रात्र नोपोष्य तत् सुतार्थिभिः

ekādaśī dvādaśī ca rātri-śeṣe trayodaśī |
trispṛśā tad aho-rātraṁ nopoṣyaṁ tat sutārthibhiḥ

„« SRI HARI-BHAKTI-VILASA Those who desire good progeny should not fast on a day that is mixed with Ekadasi, Dvadasi, or a tinge of Trayodasi, at any time of the day or night.

HBV 12.397

अतो विष्णु-धर्मोत्तरे—
एकादशी यदा वृद्धा द्वादशी च क्षय□ गता ।
क्षीणा सा द्वादशी ज्ञेया नक्त□ तत्र विधीयते

ato viṣṇu-dharmottare—
ekādaśī yadā vṛddhā dvādaśī ca kṣayaṁ gatā |
kṣīṇā sā dvādaśī jñeyā naktaṁ tatra vidhīyate

When an Ekadasi overlaps the Dvadasi but the Dvadasi does not overlap the next day, it is called a kslna, or weak Dvadasi. In such a case, one should observe the recommended vow for night.

HBV 12.398

स्कान्दे च—
एकादशी कला यत्र द्वादशी च क्षय□ गता ।
तत्र नक्त□ प्रकुर्वीत नोपवास□ गृहाश्रमी

skānde ca—
ekādaśī kalā yatra dvādaśī ca kṣayaṁ gatā |
tatra naktaṁ prakurvīta nopavāsaṁ gṛhāśramī

When an Ekadasi overlaps, for even one kald, a Dvadasi that does not overlap the next day, it should not be observed. A householder should not fast on that day but instead, should observe the vow for night.

HBV 12.399

यथा शुक्ला तथा कृष्णा द्वादशी मे सदा प्रिया ।
शुक्ला गृहस्थैः कर्तव्या भोग-सन्तान-वर्धिनी

yathā śuklā tathā kṛṣṇā dvādaśī me sadā priyā |
śuklā gṛhasthaiḥ kartavyā bhoga-santāna-vardhinī

found in the Uttara-khanda of the Bhavisya Purdna, this verse appears) yathd sukla tathd krsna dvadasi me soda priya sukla grhasthaih kartavyd bhoga santdna varddhinl O King, as Dvadasi of the waxing moon is very dear to me, so is Dvadasi of the waning moon. Householders who desire material enjoyment and good progeny should observe the vows prescribed for the fortnight of the waxing moon.

HBV 12.400

किञ्च—
सङ्क्रान्त्याद्य्-उपवासेन पारणा न युधिष्ठिर ।
एकादश्याञ्च कृष्णायाञ्ज्येष्ठः पुत्रो विनश्यति

kiṁ ca—
saṅkrāntyādy-upavāsena pāraṇā na yudhiṣṭhira |
ekādaśyāṁ ca kṛṣṇāyāṁ jyeṣṭhaḥ putro vinaśyati

O Yudhisthira, if one fails to fast on auspicious days, such as when the moon enters a new sign of the zodiac, and yet fasts on an Ekadasi of the waning moon, he will lose his eldest son.

HBV 12.401

किञ्च—
शयनी-बोधनी-मध्ये या कृष्णैकादशी भवेत् ।
सैवोपोष्य गृहस्थेन नान्या कृष्णा कदाचन

kiṁ ca—
śayanī-bodhanī-madhye yā kṛṣṇaikādaśī bhavet |
saivopoṣya gṛhasthena nānyā kṛṣṇā kadācana

However, a householder should fast only on the Ekadasi of the waning moon that occurs between the Sayana and Utthana Ekadasis. Apart from this, no other Ekadasi of the waning moon should be observed.

HBV 12.402

अत एव गोभिलः—
एकादश्याञ्न भुञ्जीत पक्षयोर् उभयोर् अपि ।
वनस्थ-यति-धर्मो'यञ्शुक्लाम् एव सदा गृही इति ।

ata eva gobhilaḥ—
ekādaśyāṁ na bhuñjīta pakṣayor ubhayor api |
vanastha-yati-dharmo'yaṁ śuklām eva sadā gṛhī iti |

One should completely fast on both the Ekadasi of the waxing moon and the Ekadasi of the waning moon. This is the duty of vanaprasthas and sannyasis. However, householders should at least fast on the Ekadasi of the waxing moon.

HBV 12.403

एतत् सर्वꣳ तथान्यच् च वचनꣳ वैष्णवेतरान् ।
गृहस्थान् पुत्र-वित्तादि-तत्-परान् प्रति मन्यताम्

etat sarvaṁ tathānyac ca vacanaṁ vaiṣṇavetarān |
gṛhasthān putra-vittādi-tat-parān prati manyatām

All of the above-mentioned statements, as well as many other instructions, are meant only for materialistic householders, who are attached to family life and the possession of wealth, and not Vaisnavas.

HBV 12.404

अत एव मार्कण्डेय-पुराणे—
सम्पूर्णैकादशी यत्र परतः पुनर् एव सा ।
पूर्वाम् उपवसेत् कामी निष्कामस् तूत्तरꣳ वसेत्

ata eva mārkaṇḍeya-purāṇe—
sampūrṇaikādaśī yatra parataḥ punar eva sā |
pūrvām upavaset kāmī niṣkāmas tūttaraṁ vaset

When a Sampurna-ekadasi overlaps the next day, those who desire material enjoyment should fast, whereas a Vaisnava should fast on Dvadasi.

HBV 12.405

त्रिकाण्ड-मण्डलेन च—
सम्पूर्णैकादशी यत्र प्रभाते पुनर् एव सा ।
उत्तराꣳ तु यतिः कुर्यात् पूर्वाम् उपवसेद् गृही

trikāṇḍa-maṇḍalena ca—
sampūrṇaikādaśī yatra prabhāte punar eva sā |
uttarāṁ tu yatiḥ kuryāt pūrvām upavased gṛhī

If a Sampurna-ekadasi overlaps the next day, for even a short period, a devotee should fast on Dvadasi. Those who are attached to family life should fast on Ekadasi.

HBV 12.406

स्कान्दे—
निष्कामस् तु गृही कुर्याद् उत्तरैकादशीं सदा ।
प्रातर् भवतु वा मा वा द्वादशी च द्विजोत्तम

skānde—
niṣkāmas tu gṛhī kuryād uttaraikādaśīṁ sadā |
prātar bhavatu vā mā vā dvādaśī ca dvijottama

O exalted brdhmaria, householder Vaisnavas should always fast on Dvadasi if Ekadasi overlaps the next day. It does not matter if Dvadasi overlaps the next day, when one breaks his fast.

HBV 12.407

शुद्धैव द्वादशी राजन् उपोष्या मोक्ष-काङ्क्षिभिः ।
पारणस् तु त्रयोदश्यां पूजयित्वा जनार्दनम् इति ।

śuddhaiva dvādaśī rājan upoṣyā mokṣa-kāṅkṣibhiḥ |
pāraṇas tu trayodaśyāṁ pūjayitvā janārdanam iti |

O King, those who desire liberation should always fast on a pure Dvadasi. "he next daw they should first worship Lord Janardana and then break their fast.

HBV 12.408

तादृशो'पि गृहस्थो'त्र परं पुत्रादि-कामुकः ।
उपवासस्य नित्यत्वात् किञ्चिद् भक्ष्यं प्रकल्पयेत्

tādṛśo'pi gṛhastho'tra paraṁ putrādi-kāmukaḥ |
upavāsasya nityatvāt kiñcid bhakṣyaṁ prakalpayet

Vaisnava householders who want good progeny and other material benefits should observe this vow but they may take some fruit and water as a token break fast.

HBV 12.409

तद् उक्तम्—
उपवास-निषेधे तु किञ्चिद् भक्ष्य॰ प्रकल्पयेत् ।
नो दुष्यत्य् उपवासो'त्र उपवास-फल॰ लभेत् इति ।

tad uktam—
upavāsa-niṣedhe tu kiñcid bhakṣyaṁ prakalpayet |
no duṣyaty upavāso'tra upavāsa-phalaṁ labhet iti |

Complete fasting does not necessarily mean fasting from even water. One may take a little fruit and roots while fasting. This will not break one's fast and one will still obtain the benefit of fasting.

HBV 12.410

इत्थ॰ शास्त्र-विचारेण शिष्टाचारानुसारतः ।
एकादशी-व्यवस्थेय॰ कृता वैष्णव-सम्मता

itthaṁ śāstra-vicāreṇa śiṣṭācārānusārataḥ |
ekādaśī-vyavastheyaṁ kṛtā vaiṣṇava-sammatā

Thus we have described various vows, as described in the scriptures and approved by authoritative Vaisnavas.

HBV 12.411

विद्वा॰सो'प्य् अत्र मूढाः स्युर् विना कृष्ण-प्रसादतः ।
अतः सदासौ निर्धार्या पृष्ट्वा भागवतोत्तमान्

vidvāṁso'py atra mūḍhāḥ syur vinā kṛṣṇa-prasādataḥ |
ataḥ sadāsau nirdhāryā pṛṣṭvā bhāgavatottamān

Without Lord Krsna's mercy it is difficult to understand the importance of observing Ekadasi and the technicalities involved. Even those who are very learned in the scripture are bewildered by the illusory energy of the Lord. Therefore, one should always inquire from an exalted devotee about these subjects.

HBV 12.412

द्वादश्या निर्णये भूप मूढम् अत्र जगत्-त्रयम् ।
अत्र मूढा महीपाल प्रायशो ये नराः पुरा

dvādaśyā nirṇaye bhūpa mūḍham atra jagat-trayam |
atra mūḍhā mahīpāla prāyaśo ye narāḥ purā

that is found in the same literature, it is stated) dvddasyd nirnaye bhupa mudharn atra jagattrayam atra mudhd mahipdla prdyaso ye nardh pura O maintainer of the earth, regarding the ascertainment of various vows, such as Ekadasi, people with a demoniac nature are generally bewildered.

HBV 12.413

महा-पुण्यतमा ह्य् एषा द्वादशी फलतो'धिका ।
शोधयित्वा सदा कार्या सम्यग् दैवज्ञ-सत्तमैः

mahā-puṇyatamā hy eṣā dvādaśī phalato'dhikā |
śodhayitvā sadā kāryā samyag daivajña-sattamaiḥ

The most auspicious mohd-dvadasis always bestow great benefit. Therefore, one should always confirm the days of these vows with exalted devotees who are well-versed in the science of astrology.

HBV 12.414

अर्चयन्ति सदा विष्णु मनो-वाक्-काय-कर्मभिः ।
तेषा हि वचन कार्य ते हि विष्णु-समा मताः

arcayanti sadā viṣṇuṁ mano-vāk-kāya-karmabhiḥ |
teṣāṁ hi vacanaṁ kāryaṁ te hi viṣṇu-samā matāḥ

It is the duty of everyone to follow in the footsteps of those who always worship Lord Visnu with their body, mind, speech, and action because they are as good as the Lord.

HBV 12.415

सꣳस्पृष्ट्वा वैष्णवान् विप्रान् विष्णु-शास्त्र-विशारदान् ।
चीर्ण-व्रतान् सदाचाराꣳस् तद्-उक्तꣳ यत्नतश् चरेत्

saṁspṛṣṭvā vaiṣṇavān viprān viṣṇu-śāstra-viśāradān |
cīrṇa-vratān sadācārāṁs tad-uktaṁ yatnataś caret

One should inquire about the various vows and proper etiquette from those who are expert in understanding the Vaisnava literature and Vedas, who are brahminical in behavior, and who strictly follow the regulative principles.

HBV 12.416

इतिहास-पुराण-ज्ञाः स्मृति-सिद्धान्त-वेदिनः ।
वासुदेव-प्रिया ये च तद्-उक्तꣳ वैदिकꣳ भवेत्

itihāsa-purāṇa-jñāḥ smṛti-siddhānta-vedinaḥ |
vāsudeva-priyā ye ca tad-uktaṁ vaidikaṁ bhavet

The words of those who are expert in the understanding of the Mahahharata, histories, Puranas, and smrus, and are thus very dear to Lord Krsna, the son of Vasudeva, are as good as Vedic statements.

HBV 12.417

विष्णु-रहस्ये कौर्मे च—
येषाꣳ न कारणꣳ वेदा न विप्रा न जनार्दनः ।
तन्त्राणि धर्म-शास्त्राणि तेषाꣳ वाक्यꣳ विवर्जयेत्

viṣṇu-rahasye kaurme ca—
yeṣāṁ na kāraṇaṁ vedā na viprā na janārdanaḥ |
tantrāṇi dharma-śāstrāṇi teṣāṁ vākyaṁ vivarjayet

Those statements that are not supported by the Vedas, brdhamanas who know the science of the Vedas, Lord Visnu, the Pancaratras, Agamas, and other religious scriptures, should be abandoned.

HBV 12.418

वैष्णव-तन्त्रे—
येषाꣳ गुरौ न जप्ये वा विष्णौ च परमात्मनि ।
नास्ति भक्तिः सदा तेषाꣳ वचनꣳ परिवर्जयेत्

vaiṣṇava-tantre—
yeṣāṁ gurau na japye vā viṣṇau ca paramātmani |
nāsti bhaktiḥ sadā teṣāṁ vacanaṁ parivarjayet

The words of those who have no faith in their spiritual master, their mantras, Lord Visnu, and the indwelling Supersoul should always be rejected.

HBV 12.419

स्कान्दे—
येषाꣳ विश्वेश्वरे विष्णौ शिवे भक्तिर् न विद्यते ।
न तेषाꣳ वचनꣳ ग्राह्यꣳ धर्म-निर्णय-सिद्धये

skānde—
yeṣāṁ viśveśvare viṣṇau śive bhaktir na vidyate |
na teṣāṁ vacanaṁ grāhyaṁ dharma-nirṇaya-siddhaye

The advice concerning the ascertainment of vows of those who have no devotion for Lord Visnu, who is the controller of all controllers, and Lord Siva, the topmost Vaisnava, should be rejected.

HBV 12.420

किꣳ च—
पञ्चरात्र-पुराणानि सेतिहासानि मानवाः ।
ये विनिन्दन्ति तेषाꣳ वै वचनꣳ परिवर्जयेत्

kiṁ ca—
pañcarātra-purāṇāni setihāsāni mānavāḥ |
ye vinindanti teṣāṁ vai vacanaṁ parivarjayet

Those who blaspheme Vedic literature, such as the Pahcardtras, Puranas, the Mahdbhdrata, and Dharma-sastras should be ignored.

HBV 12.421

अतएव याज्ञवल्क्यः—
पुराण□ पञ्चरात्र□ च वेदाः पाशुपतास् तथा ।
अतिप्रमाणान्य् एतानि न हन्तव्यानि हेतुभिः

ataeva yājñavalkyaḥ—
purāṇaṁ pañcarātraṁ ca vedāḥ pāśupatās tathā |
atipramāṇāny etāni na hantavyāni hetubhiḥ

One should never blaspheme or argue with the statements found in the Puranas, Pahcardtras, Vedas, and Pasupatasastra, which are regarded as the best literature for evidence.

COMPLETE TWENTY-VILĀSA TEXT

Vilāsa 13

Viṣṇu-vratotsavaḥ — Vaiṣṇava Vows and Festivals

481 aligned entries · 565 numbered texts

HBV 13.1

वन्दे चैतन्य-देव तं कृष्ण नित्य-नवोत्सवम् ।
यस्य प्रसादात् सिध्यन्ति दीनस्यापि महोत्सवाः

vande caitanya-devaṁ taṁ kṛṣṇaṁ nitya-navotsavam |
yasya prasādāt sidhyanti dīnasyāpi mahotsavāḥ

I offer my respectful obeisances unto Sri Krsna Caitanya who is non- different from Lord Krsna, who constantly increases the happiness of the devotees, and by whose mercy even fallen souls can feel enjoy His association, as if a continuous festival of transcendental pleasure.

HBV 13.2

प्रातः-स्नानादिकं कृत्वा सुवेशो धौत-वस्त्रकः ।
व्रतं सङ्कल्प्य कुर्वीत वैष्णवैश् च महोत्सवम्

prātaḥ-snānādikaṁ kṛtvā suveśo dhauta-vastrakaḥ |
vrataṁ saṅkalpya kurvīta vaiṣṇavaiś ca mahotsavam

After shaving and bathing, one should dress in clean clothes, perform his morning duties, and observe a festival along with other Vaisnavas, having made the vow to do so.

HBV 13.3

सङ्कल्प-मन्त्रः—
दशमी-दिनम् आरभ्य करिष्ये'हं व्रतं तव ।
त्रि-दिनं देव-देवेश निर्विघ्नं कुरु केशव

saṅkalpa-mantraḥ—
daśamī-dinam ārabhya kariṣye'haṁ vrataṁ tava |
tri-dinaṁ deva-deveśa nirvighnaṁ kuru keśava

O master of the demigods, headed by Brahma! O Kesava! I will observe this vow for three day. Please enable me to complete it successfully.

HBV 13.4

विष्णु-स्मृतौ—
उत्सवे वासुदेवस्य स्नायाद्यो'शुचि-शङ्कया ।
तादृशꣳ कश्मलꣳ दृष्ट्वा सवासा जलम् आविशेत् इति ।

viṣṇu-smṛtau—
utsave vāsudevasya snāyādyo'śuci-śaṅkayā |
tādṛśaṁ kaśmalaṁ dṛṣṭvā savāsā jalam āviśet iti |

touches one who is considered untouchable)

.,40 SRI HARI-BHAKTI-VILASA visnu smrtau (In the Visnusmrti it is stated) utsave vdsudevasya sndydd yo'suci sankayd tddrsarh kasmalarh drstvd savdsdjalam dviset After seeing a sinful person who bathes, fearing that he has touched a contaminated object or person during a festival of Lord Vasudeva, one should bathe with his clothes on for purification.

HBV 13.5

स्तुत्वाथ बहुधा कृष्णꣳ घोषयेन् नियमान्वितम् ।
श्री-रुक्माङ्गद-मत्तेभ-पटहोद्घोषितꣳ वचः

stutvātha bahudhā kṛṣṇaṁ ghoṣayen niyamānvitam |
śrī-rukmāṅgada-mattebha-paṭahodghoṣitaṁ vacaḥ

One should offer suitable prayers to Lord Krsna and then announce the rules and regulations of the three-day vow, just as King Rukmaiigada did, by sitting on an elephant and sounding big drums.

HBV 13.6

अथा हि नारदीये [२.२३.३३-३४]—
प्रातर् हरि-दिनꣳ लोकास् तिष्ठध्वꣳ चैक-भोजनाः ।
अक्षार-लवणाः सर्वे हविष्यान्न-निषेविणः

athā hi nāradīye [2.23.33-34]—
prātar hari-dinaṁ lokās tiṣṭhadhvaṁ caika-bhojanāḥ |
akṣāra-lavaṇāḥ sarve haviṣyānna-niṣeviṇaḥ

O citizens, tomorrow is Ekadasi, the day of Lord Hari, and so today, you should eat havisydnna just once and avoid eating any salt or ksdra foods.

HBV 13.7

अवनी-तल्प-शयनाः प्रिया-सङ्ग-विवर्जिताः ।
स्मरध्वꣳ देवम् ईशानꣳ पुराणꣳ पुरुषोत्तमम् ।
सकृद्-भोजन-सꣳसक्ता द्वादश्याꣳ च भविष्यथ

avanī-talpa-śayanāḥ priyā-saṅga-vivarjitāḥ |
smaradhvaṁ devam īśānaṁ purāṇaṁ puruṣottamam |
sakṛd-bhojana-saṁsaktā dvādaśyāṁ ca bhaviṣyatha

During these three days, you should sleep on the floor and avoid sex indulgence. In this way, fix your mind on the lotus feet of Lord Krsna, the supreme controller and the primeval Personality of Godhead. You should eat only once on Dvadasi, as well.

HBV 13.8

किꣳ च—
वरꣳ स्व-मातृ-गमनꣳ वरꣳ गो-माꣳस-भक्षनम् ।
वरꣳ हत्या सुरा-पानꣳ नैकादश्याꣳ तु भोजनम्

kiṁ ca—
varaṁ sva-mātṛ-gamanaṁ varaṁ go-māṁsa-bhakṣanam |
varaṁ hatyā surā-pānaṁ naikādaśyāṁ tu bhojanam

Eating grains on Ekadasi is more abominable than having sex with one's mother, eating beef, killing, or drinking wine. Therefore, one should never eat grains on Ekadasi.

HBV 13.9

अथ क्षाराः—
तिल-मुद्गादृते श्यस्य श्म्य गो-धूमको द्रवाः ।
चणक देव-धान्य च एष क्षार-गणः स्मृतः

atha kṣārāḥ—
tila-mudgādṛte śasyaṁ śamyaṁ go-dhūmako dravāḥ |
caṇakaṁ deva-dhānyaṁ ca eṣa kṣāra-gaṇaḥ smṛtaḥ

The ksdra preparations are grains, except sesame seeds, mung, saml rice, godhuma, koda rice, peas, and deva rice.

HBV 13.10–13

अथ हविष्याणि—
हैमन्तिक सितास्विन्न धान्य मुद्गा यवास् तिलाः ।
कलाय-कङ्गुनी-वारा वास्तूक हिल-मोचिका
षष्ठिका काल-शाक च मूलक केमुकेतरत् ।
कन्द सैन्धव-सामुद्रे गव्ये च दधि-सर्पिषी
पयो'नुद्धृत-सार च पनसाम्रे हरीतकी ।
पिप्पली जीरक चैव नागरङ्ग च तिन्तिडी
कदली लवली धात्री फलान्य् अगुडम् ऐक्षवम् ।
अतैल-पक्व मुनयो हविष्याणि प्रचक्षते

atha haviṣyāṇi—
haimantikaṁ sitāsvinnaṁ dhānyaṁ mudgā yavās tilāḥ |
kalāya-kaṅgunī-vārā vāstūkaṁ hila-mocikā
ṣaṣṭhikā kāla-śākaṁ ca mūlakaṁ kemuketarat |
kandaṁ saindhava-sāmudre gavye ca dadhi-sarpiṣī
payo'nuddhṛta-sāraṁ ca panasāmre harītakī |
pippalī jīrakaṁ caiva nāgaraṅgaṁ ca tintiḍī
kadalī lavalī dhātrī phalāny aguḍam aikṣavam |
ataila-pakvaṁ munayo haviṣyāṇi pracakṣate

,., SRI HARI-BHAKTI-VILASA

payo'nuddhrta sdranca panasdmre haritakl pippali jirakancaiva ndgarahganca tintidi kadali lavali dhdtri phaldni gudam aiksavam ataila pakvarh munayo havisydni pracaksate O sages! Unboiled white rice that grows during the period of October to December, mung dal, barley,

sesame, peas, kaon, nivdra, syama rice, bethuya sdk, helencd sdk, salinca sdk, kdla sdk, radish, sweet potato, saindhava salt, ocean salt, cow's yogurt, cow's ghee, milk without taking out the cream, jackfruit, mango, long pepper, cumin seeds, oranges, tamarind, bananas, gourd, emoblic myrobalam, other fruit, sugar, sugar candy, and preparations that are not fried can be used for making havisya.

HBV 13.14

स्कान्दे—
का॒स्य॒ मा॒स॒ मसूर॒ च क्षौद्र॒ चानृत-भाषणम् ।
पुनर् भोजनम् आयास॒ दश्म्या॒ परिवर्जयेत्

skānde—
kāṁsyaṁ māṁsaṁ masūraṁ ca kṣaudraṁ cānṛta-bhāṣaṇam |
punar bhojanam āyāsaṁ daśamyāṁ parivarjayet

One should avoid using plates made of bell metal, animal flesh, masura dal, honey, speaking lies, eating more than once, and exercising one's body.

HBV 13.15

कौर्मे—
का॒स्य॒ मा॒स॒ मसूर॒ च चनक॒ कोर-दूषकान् ।
शाक॒ मधु परान्न॒ च त्यजेद् उपवसन् स्त्रियम्

kaurme—
kāṁsyaṁ māṁsaṁ masūraṁ ca canakaṁ kora-dūṣakān |
śākaṁ madhu parānnaṁ ca tyajed upavasan striyam

While observing a fast, one should renounce the use of bell metal pots, animal flesh, masura dal, peas, koda rice, spinach, honey, fried rice, and sexual intercourse.

HBV 13.16

किञ्च—
काꣳस्यꣳ मांसꣳ मसूरꣳ च पुनर्-भोजन-मैथुनम् ।
द्यूतमत्य् अम्बु-पानꣳ च दशम्याꣳ सप्त वर्जयेत्

kiṁ ca—
kāṁsyaṁ māṁsaṁ masūraṁ ca punar-bhojana-maithunam |
dyūtamaty ambu-pānaṁ ca daśamyāṁ sapta varjayet

Bell metal, masura dal, eating twice a day, playing chess, and drinking too much water should be avoided on Dasami.

HBV 13.17

मात्स्ये—
काꣳस्यꣳ मांसꣳ सुराꣳ क्षौद्रꣳ तैलꣳ वितथ-भाषणम् ।
व्यायामꣳ च प्रवासꣳ च दिवा-स्वापꣳ च मैथुनम् ।
शिला-पिष्टꣳ मसूरꣳ च द्वादशैतानि सन्त्यजेत्

mātsye—
kāṁsyaṁ māṁsaṁ surāṁ kṣaudraṁ tailaṁ vitatha-bhāṣaṇam |
vyāyāmaṁ ca pravāsaṁ ca divā-svāpaṁ ca maithunam |
śilā-piṣṭaṁ masūraṁ ca dvādaśaitāni santyajet

One should give up these following twelve things—bell metal, flesh, wine, honey, oil, telling lies, exercise, traveling, sleeping during the day, enjoying sex, any paste that was ground by a machine, and masura dal.

HBV 13.18

स्मृत्य्-अन्तरे—
दशम्याम् एक-भक्तꣳ तु कुर्वीत नियतेन्द्रियः ।
आचम्य दन्त-काष्ठꣳ तु खादयेत् तद्-अनन्तरम्

smṛty-antare—
daśamyām eka-bhaktaṁ tu kurvīta niyatendriyaḥ |
ācamya danta-kāṣṭhaṁ tu khādayet tad-anantaram

One should eat only once on Dasami, control his senses, and brush his teeth after eating havisyanna. One should not brush his teeth on Ekadasi.

HBV 13.19

उक्तञ्च ब्रह्म-वैवर्ते—
दशम्याञ्च दन्त-काष्ठेन जिह्वाञ्च लेखयते यदा ।
द्वादशी-नियमार्थाय निराशः स्याद् यमस् तदा

uktaṁ ca brahma-vaivarte—
daśamyāṁ danta-kāṣṭhena jihvāṁ lekhayate yadā |
dvādaśī-niyamārthāya nirāśaḥ syād yamas tadā

When one brushes his teeth and cleans his tongue after having his meal on Dasami, prior to observing the vow of Ekadasi or Dvadasi, Yamaraja will lose all hope of torturing him to hell.

HBV 13.20

निर्मार्जयति तत् पापञ्च पटस्थञ्च दीन-मानसः ।
अभुक्त-कर्मा सञ्याति पातकी वैष्णवञ्च पदम्

nirmārjayati tat pāpaṁ paṭasthaṁ dīna-mānasaḥ |
abhukta-karmā saṁyāti pātakī vaiṣṇavaṁ padam

Yamaraja must sadly remove his name from the list of sinners and he will not suffer the consequences of his sinful activities due to fasting on Ekadasi.

HBV 13.21

दिनार्ध-समये'तीते भुज्यते नियमेन यत् ।
एक-भक्तम् इति प्रोक्तञ्च कर्तव्यञ्च तत् प्रयत्नतः इति ।

dinārdha-samaye'tīte bhujyate niyamena yat |
eka-bhaktam iti proktaṁ kartavyaṁ tat prayatnataḥ iti |

Taking one's meal regularly just after noon is called ekabhakta. One should carefully observe this practice.

HBV 13.22

ततो रात्रिꣳ नयेताꣳ च ब्रह्मचारी जितेन्द्रियः ।
भगवन्तꣳ स्मरन् भक्त्या भूमि-शायी सुखꣳ स्वपन्

tato rātriṁ nayetāṁ ca brahmacārī jitendriyaḥ |
bhagavantaṁ smaran bhaktyā bhūmi-śāyī sukhaṁ svapan

On the night of Dasami, one should observe strict celibacy, remember the Supreme Lord, and spend the night being satisfied to rest by lying on the floor.

HBV 13.23

प्रातः स्नात्वार्चयित्वा च भगवन्तꣳ यथा-विधि ।
ताम्र-पात्रꣳ समादाय व्रत-सङ्कल्पम् आचरेत्

prātaḥ snātvārcayitvā ca bhagavantaṁ yathā-vidhi |
tāmra-pātraṁ samādāya vrata-saṅkalpam ācaret

One should bathe early in the morning and worship the Supreme Lord while following prescribed rules and regulations. Then, one should take a copper plate and make a formal vow.

HBV 13.24

तथा चोक्तꣳ देवलेन—
गृहीत्वौडुम्बरꣳ पात्रꣳ वारि-पूर्णम् उदङ्-मुखः ।
उपवासꣳ तु गृह्णीयाद् यद् वा सङ्कल्पयेद् बुधः

tathā coktaṁ devalena—
gṛhītvauḍumbaraṁ pātraṁ vāri-pūrṇam udaṅ-mukhaḥ |
upavāsaṁ tu gṛhṇīyād yad vā saṅkalpayed budhaḥ

An learned devotee should dip a fig leaf in water kept in a copper pot and then make a formal vow, while sitting facing east.

HBV 13.25

एकादश्याꣳ निराहारः स्थित्वाहम् अपरेऽहनि ।
भोक्ष्यामि पुण्डरीकाक्ष शरणꣳ मे भवाच्युत इति ।

ekādaśyāṁ nirāhāraḥ sthitvāham apare'hani |
bhokṣyāmi puṇḍarīkākṣa śaraṇaṁ me bhavācyuta iti |

O lotus-eyed Lord! O Acyuta! I will observe fasting on Ekadasi and break my fast on DvadasL Please be merciful to me so that I may not break my vow.

HBV 13.26

उच्चारयन् इमꣳ मन्त्रꣳ श्री-कृष्ण-चरणाब्जयोः ।
पुष्पाञ्जलिꣳ समर्प्याथ मन्त्र-पूतꣳ जलꣳ पिबेत्

uccārayan imaṁ mantraṁ śrī-kṛṣṇa-caraṇābjayoḥ |
puṣpāñjaliṁ samarpyātha mantra-pūtaṁ jalaṁ pibet

.,.. SRI HARI-BHAKTI-VILASA puspanjalim samarpyatha rnantraputam jalarh pivet After chanting this mantra and offering some flowers at the lotus feet of the Lord, one should drink a little purified water.

HBV 13.27

तद् उक्तꣳ मार्कण्डेयेन—
अष्टाक्षरेण मन्त्रेण त्रि-जप्तेनाभिमन्त्रितम् ।
उपवास-फलꣳ प्रेप्सुः पिबेत् तोयꣳ समाहितः

tad uktaṁ mārkaṇḍeyena—
aṣṭākṣareṇa mantreṇa tri-japtenābhimantritam |
upavāsa-phalaṁ prepsuḥ pibet toyaṁ samāhitaḥ

Those who wish to obtain the full benefit of fasting should sip some purified water and chant the eight-syllable mantra three times.

HBV 13.28

देवार्चन ततः कृत्वा पुष्पाञ्जलिम् अथापि वा ।
सङ्कल्प-मन्त्रम् उच्चार्य देवाय विनिवेदयेत्

devārcanaṁ tataḥ kṛtvā puṣpāñjalim athāpi vā |
saṅkalpa-mantram uccārya devāya vinivedayet

After doing so, one should worship Lord Krsna and offer Him flowers, or recite mantras for making a formal vow and sip some purified water.

HBV 13.29

दशम्या चार्ध-रात्रोपर्य्-अनुवृत्तौ पुरःसरान् ।
एकादश्याश् चतुर्यामान् हित्वा सङ्कल्पम् आचरेत्

daśamyāṁ cārdha-rātropary-anuvṛttau puraḥsarān |
ekādaśyāś caturyāmān hitvā saṅkalpam ācaret

If Dasami continues after midnight, one should wait twelve hours and then make a fresh vow by chanting mantras.

HBV 13.30

तथा चोक्त—
दशम्याः सङ्ग-दोषेण अर्ध-रात्रात् परेण तु ।
वर्जयेच् चतुरो यामान् सङ्कल्पार्चनयोस् तदा

tathā coktaṁ—
daśamyāḥ saṅga-doṣeṇa ardha-rātrāt pareṇa tu |
varjayec caturo yāmān saṅkalpārcanayos tadā

If DasamI continues after midnight, one should worship the Lord and make a formal vow only after the polluted Ekadasi is over.

HBV 13.31

नारदीये च—
पूर्वायाः सङ्ग-दोषणिकादश्याꣳ स्नान-पूजने ।
वर्जयन्ति नराः पूर्वान् यामाꣳश् च चतुरो द्विज ।
तद् ऊर्ध्वꣳ स्नान-पूजादि कर्तव्यꣳ तद्-उपोषितैः

nāradīye ca—
pūrvāyāḥ saṅga-doṣaṇikādaśyāṁ snāna-pūjane |
varjayanti narāḥ pūrvān yāmāṁś ca caturo dvija |
tad ūrdhvaṁ snāna-pūjādi kartavyaṁ tad-upoṣitaiḥ

Because of the touch of DasamI, one should wait for twelve hours on Ekadasi and then perform his worship and bathing, and then make his vow.

HBV 13.32

न दिवा शुद्धिम् आप्नोति तदा रात्रौ विधीयते ।
दिन-कार्यम् अशेषꣳ च कर्तव्यꣳ शर्वरी-मुखे

na divā śuddhim āpnoti tadā rātrau vidhīyate |
dina-kāryam aśeṣaṁ ca kartavyaṁ śarvarī-mukhe

If the duties prescribed for Ekadasi cannot be performed during the daytime for some reason, they should be performed in the evening.

HBV 13.33

ततश् च भगवद्-भक्त्या परिचर्यादि-रूपया ।
दिन रात्रिꣳ च गमयेद् उपवास-परो बुधः

tataś ca bhagavad-bhaktyā paricaryādi-rūpayā |
dina rātriṁ ca gamayed upavāsa-paro budhaḥ

Intelligent persons who have made the above-mentioned vow should spend their days and nights engaging in the various limbs of devotional service.

HBV 13.34

तद्-उक्तं स्कान्दे—
सम्पूज्य देवदेवेशं भक्त्या परमया युतः ।
अहोरात्रं क्षिपेद् धीमान् उपवास-फलाप्तये

tad-uktaṁ skānde—
saṁpūjya devadeveśaṁ bhaktyā paramayā yutaḥ |
ahorātraṁ kṣiped dhīmān upavāsa-phalāptaye

To obtain the full benefit of fasting, intelligent persons should spend their days and nights worshiping the Supreme Personality of Godhead, Lord Krsna.

HBV 13.35

गृह्यपरिशिष्ट-कात्यायनस्मृति-विष्णुधर्म-ब्रह्मवैवर्तादिषु—
उपावृत्तस्य पापेभ्यो यस्तु वासो गुणैः सह ।
उपवासः स विज्ञेयः सर्वभोगविवर्जितः

gṛhyapariśiṣṭa-kātyāyanasmṛti-viṣṇudharma-brahmavaivartādiṣu—
upāvṛttasya pāpebhyo yastu vāso guṇaiḥ saha |
upavāsaḥ sa vijñeyaḥ sarvabhogavivarjitaḥ

and Brahma'vaivarta Purana it is stated) upavrttasya pdpebhyo yastu vdso guriaih saha upavdsah sa vijneh sarvabhoga vivarjjitah Fasting also means abstaining from sinful activities and material enjoyment, while maintaining the proper code of conduct.

HBV 13.36

उक्तं च शातातपेन—
गन्धालङ्कार-वासांसि पुष्प-माल्यानुलेपनम् ।
उपवासेन दुष्यन्ति दन्त-धावनम् अञ्जनम्

uktaṁ ca śātātapena—
gandhālaṅkāra-vāsāṁsi puṣpa-mālyānulepanam |
upavāsena duṣyanti danta-dhāvanam añjanam

Applying cosmetics; wearing jewelry, new clothes, and flower garlands; applying sandalwood paste; using a tooth brush; and putting ointment on the eyes pollute the observance of an Ekadasi.

HBV 13.37

श्रीव्यासेन च—
पुष्पालङ्कार-वस्त्राणि गन्ध-धूपानुलेपनम् ।
उपवासे च दुष्यन्ति दन्त-धावनम् अञ्जनम्

śrīvyāsena ca—
puṣpālaṅkāra-vastrāṇi gandha-dhūpānulepanam |
upavāse ca duṣyanti danta-dhāvanam añjanam

Wearing flower garlands, jewelry, and new clothes; applying sandalwood paste; smelling incense; using a tooth brush; and applying ointment to the eyes pollutes a fast.

HBV 13.38

श्रीसुमन्तुना—
विहितस्याननुष्ठानम् इन्द्रियाणाम् अनिग्रहः ।
निषिद्ध-सेवन नित्य वर्जनीय प्रयत्नतः

śrīsumantunā—
vihitasyānanuṣṭhānam indriyāṇām anigrahaḥ |
niṣiddha-sevanaṁ nityaṁ varjanīyaṁ prayatnataḥ

To not follow the rules and regulations prescribed in sastra, to not control the senses, and to indulge in activities prohibited in sastra.

HBV 13.39

स्द्त्द्तपेन्द्पि (सगे सततप हस् सैद्)
असत्य भ्&द्नर्ह् धुतर्ह्
दिव स्व्द्पन्च मैथुनम्
एक्द्दस्य्द्र्ह् र्xअ कुर्व्व्ल्त
उपव्द्सपरो नरह्

sdtdtapendpi (Sage Satatapa has said)
asatya bh&dnarh dhutarh
diva svdpanca maithunam
ekddasydrh rxa kurvvlta
upavdsaparo narah

Those who observe the vow of Ekadasi should avoid speaking lies, sleeping during the day, and indulging in sexual intercourse.

HBV 13.40

किञ्च विष्णुधर्मेषु—
पाषण्डिभिर् असꣳस्पर्शम् असम्भाषणम् एव च ।
विष्णोर् आराधन-परैर् एतत् कार्यम् उपोषितैः

kiṁ ca viṣṇudharmeṣu—
pāṣaṇḍibhir asaṁsparśam asambhāṣaṇam eva ca |
viṣṇor ārādhana-parair etat kāryam upoṣitaiḥ

Devotees of Lord Visnu who observe a fast should neither associate with not speak to atheists.

HBV 13.41

श्रीविष्णुपुराणे—
तस्मात् पाषण्डिभिः पापैर् आलाप-स्पर्शने त्यजेत् ।
विशेषतः क्रिया-काले यज्ञादौ चापि दीक्षितः

śrīviṣṇupurāṇe—
tasmāt pāṣaṇḍibhiḥ pāpair ālāpa-sparśane tyajet |
viśeṣataḥ kriyā-kāle yajñādau cāpi dīkṣitaḥ

One should give up associating with and conversing with sinful atheists, especially while observing a vow or performing a sacrifice.

HBV 13.42

तत्रैवोक्तम्—
तस्यावलोकनात् सूर्यञ्च पश्येत मतिमान् नरः

tatraivoktam—
tasyāvalokanāt sūryaṁ paśyeta matimān naraḥ

tatraivoktam (In the same literature it is stated) tasydvalokandt suryyarh pasyeta matirndnnarah If an intelligent person happens to see an atheist on a fast day, he should purify himself by looking directly at the sun.

HBV 13.43

विष्णुधर्मे च—
स॒स्पर्शे च बुधः स्नात्वा शुचिराद् इत्यदर्शनात् ।
सम्भाष्य तान् शुचिषद॒ चिन्तयेद् अच्युत॒ बुधः

viṣṇudharme ca—
saṁsparśe ca budhaḥ snātvā śucirād ityadarśanāt |
sambhāṣya tān śuciṣadaṁ cintayed acyutaṁ budhaḥ

If an intelligent person meets a godless man, he should bathe and look at the sun to become purified. And, if a wise man speaks with an atheist, he should quickly remember Lord Acyuta.

HBV 13.44

भविष्ये—
क्षमा सत्य॒ दया मौन॒ शौचम् इन्द्रिय-निग्रहः ।
देव-पूजाग्निहवन॒ सन्तोष-स्तेय-वर्जनम् ।
सर्वव्रतेष्व् अय॒ धर्मः सामान्यो दशधा स्थितः

bhaviṣye—
kṣamā satyaṁ dayā maunaṁ śaucam indriya-nigrahaḥ |
deva-pūjāgnihavanaṁ santoṣa-steya-varjanam |
sarvavrateṣv ayaṁ dharmaḥ sāmānyo daśadhā sthitaḥ

Forgiveness, truthfulness, compassion, silence, purity, control of the senses, worship of the Lord, performance of fire sacrifice, satisfaction, and abstaining from stealing.

HBV 13.45

पाद्मे च श्री-यम-धूम्रकेतु-स॒वादे—
दशम्या॒ स॒यम॒ कृत्वा व्रताहे नियतेन्द्रियः ।
क्रोध-हि॒सा-विहीनश् च कृष्ण-कीर्त्या दिन॒ नयेत्

pādme ca śrī-yama-dhūmraketu-saṁvāde—
daśamyāṁ saṁyamaṁ kṛtvā vratāhe niyatendriyaḥ |
krodha-hiṁsā-vihīnaś ca kṛṣṇa-kīrtyā dinaṁ nayet

that is found in the Padma Purdna, it is stated) dasmydm sarhyamarh krtvd vratdhe niyatendriyah krodha hirhsd vihinasca krsnakirttyd dinarh nayet While remaining

self-restrained on Dasami and Ekadasi, one should spend his day and night glorifying Lord Krsna while remaining aloof from anger and acts of violence.

HBV 13.46

विष्णु-धर्मोत्तरे—
तज्-जप्य तज्-जप-ध्यान तत्-कथा-श्रवणादिकम् ।
तद्-अर्चन च तन्-नाम-कीर्तन-श्रवणादयः ।
उपवास-कृता ह्य् एते गुणाः प्रोक्ता मनीषिभिः

viṣṇu-dharmottare—
taj-japyaṁ taj-japa-dhyānaṁ tat-kathā-śravaṇādikam |
tad-arcanaṁ ca tan-nāma-kīrtana-śravaṇādayaḥ |
upavāsa-kṛtā hy ete guṇāḥ proktā manīṣibhiḥ

Learned authorities have said that chanting the holy names of the Lord, chanting mantras in relation co the Supreme Lord, meditating on the transcendental form of the Lord, hearing and chanting about His qualities and pastimes, and worshiping Him are the best activities to be performed on a fast day.

,C2 SRI HARI-BHAKTI-VILASA

HBV 13.47

उक्त च विष्णु-धर्मेषु—
उपवासी हरि यस् तु भक्त्या ध्यायति मानवः ।
तज्-जप्य-जापी तत्-कर्म-रतस् तद्-गत-मानसः ।
निष्कामो दैत्यवद् ब्रह्म-पदम् आप्नोत्य् असशयम्

uktaṁ ca viṣṇu-dharmeṣu—
upavāsī hariṁ yas tu bhaktyā dhyāyati mānavaḥ |
taj-japya-jāpī tat-karma-ratas tad-gata-mānasaḥ |
niṣkāmo daityavad brahma-padam āpnoty asaṁśayam

visnu dharrnesu (In the Visnu-dharma it is stated) upavdsi harim yastu bhaktyd dhydyati mdnavah tajjapya - jdpl tat karma ratastadagat mdnasah niskdmo daitya vad brahmd padma apnotyasarhsayam If one who is observing a fast meditates on Lord Hari with devotion, chants mantras in relation to Him, engages in His devotional service, meditates upon His lotus feet, and remains aloof from sense gratification, he will undoubtedly attain the transcendental abode of the Lord, Vaikuntha, just as Prahlada did.

HBV 13.48

तत्र कात्यायनः—
ब्रह्मचर्य-समायुक्त उपवास चरेन् नरः

tatra kātyāyanaḥ—
brahmacarya-samāyukta upavāsaṁ caren naraḥ

While fasting, one must observe strict celibacy.

HBV 13.49

देवल च—
ब्रह्मचर्य-महिसा च सत्यम् आमिष-वर्जनम् ।
व्रतेष्व् एतानि चत्वारि चरितव्यानि नित्यशः

devalaṁ ca—
brahmacarya-mahiṁsā ca satyam āmiṣa-varjanam |
vrateṣv etāni catvāri caritavyāni nityaśaḥ

Celibacy, non-violence, truthfulness, and abstinence from meat, fish, or eggs—these four things must be observed on a fast day.

THIRTEENTHJVILASA

HBV 13.50

किञ्च—
असकृज् जलपानाच् च सकृत् ताम्बुल-भक्षणात् ।
उपवासः प्रदुष्येत दिवास्वापाच् च मैथुनात्

kiñca—
asakṛj jalapānāc ca sakṛt tāmbula-bhakṣaṇāt |
upavāsaḥ praduṣyeta divāsvāpāc ca maithunāt

Drinking water again and again, chewing betel nuts even once, sleeping during the day, and enjoying sexual intercourse pollutes fasting.

HBV 13.51

किञ्च—
दन्तधावन-ताम्बूल-दिवास्वापाच्च मैथुनात् ।
असकृज् जलपानाच् च नोपवासफलं लभेत्

kiñca—
dantadhāvana-tāmbūla-divāsvāpācca maithunāt |
asakṛj jalapānāc ca nopavāsaphalaṁ labhet

One will lose the benefit of fasting if he uses a tooth brush, chews betel nuts, sleeps during the day, indulges in sexual intercourse, or drinks water again and again.

HBV 13.52

तत्रैवोक्तानि—
स्त्रीणां तु प्रेक्षणात् स्पर्शात् ताभिः सं कथनाद् अपि ।
विपद्यते ब्रह्मचर्यं न दारेष्व् ऋतु-सङ्गमात् इति ।

tatraivoktāni—
strīṇāṁ tu prekṣaṇāt sparśāt tābhiḥ saṁkathanād api |
vipadyate brahmacaryaṁ na dāreṣv ṛtu-saṅgamāt iti |

Looking at a woman with lust, touching a woman, or talking with a woman goes against one's vow of celibacy whereas enjoying sexual intercourse with one's wife during the prescribed days, except on a fast day, does not go against one's vow of celibacy.

HBV 13.53

ततो नित्यार्चनं कृत्वा हरि-घस्रोत्सवार्थिकाम् ।
कृत्वा सायं महापूजां कुर्याज् जागरणं निशि

tato nityārcanaṁ kṛtvā hari-ghasrotsavārthikām |
kṛtvā sāyaṁ mahāpūjāṁ kuryāj jāgaraṇaṁ niśi

After completing one's daily worship, one should perform the special worship that is prescribed for his vow and then remain awake throughout the entire night.

HBV 13.54

ब्राह्मे—
देवस्योपरि कुर्वीत श्रद्धया सुसमाहितः ।
नाना-पुष्पैर् मुनि-श्रेष्ठ विशिष्ट पुष्प-मण्डपम्

brāhme—
devasyopari kurvīta śraddhayā susamāhitaḥ |
nānā-puṣpair muni-śreṣṭha viśiṣṭaṁ puṣpa-maṇḍapam

O great sage, with devotion, one should build a beautiful flower decoration around one's worshipable Lord, using various types of flowers.

HBV 13.55–58

कि च तत्रैव—
एकादश्याम् उभौ पक्षौ निराहारा समाहितः ।
स्नात्वा सम्यग् विधानेन धौत-वासा जितेन्द्रियः
स पूज्य विधिवद् विष्णु श्रद्धयातिसमाहितः ।
पुष्पैर् गन्धैस् तथा धूपैर् दीपैर् नवेद्यकैः परैः
उपहारैर् बहु-विधैर् जप-होम-प्रदक्षिणैः ।
स्तोत्रैर् नाना-विधैर् नृत्य-गीत-वाद्यैर् मनोरमैः
दण्डवत्-प्रणिपातैश् च जय-शब्दैस् तथोत्तमैः ।
एव सम्पूज्य विधिवद् रात्रौ कुर्यात् प्रजागरम्

kiṁ ca tatraiva—
ekādaśyām ubhau pakṣau nirāhārā samāhitaḥ |
snātvā samyag vidhānena dhauta-vāsā jitendriyaḥ
saṁpūjya vidhivad viṣṇuṁ śraddhayātisamāhitaḥ |
puṣpair gandhais tathā dhūpair dīpair navedyakaiḥ paraiḥ
upahārair bahu-vidhair japa-homa-pradakṣiṇaiḥ |
stotrair nānā-vidhair nṛtya-gīta-vādyair manoramaiḥ
daṇḍavat-praṇipātaiś ca jaya-śabdais tathottamaiḥ |
evaṁ sampūjya vidhivad rātrau kuryāt prajāgaram

During Ekadasi of both the waxing moon and waning moon, one should control his mind and senses, abstain from eating, bathe according to the injunctions of the scriptures, dress in clean clothes, and worship Lord Visnu with faith by offering Him sandalwood paste, flowers, incense, a ghee lamp, food, and other paraphernalia. After doing so, one should chant various mantras, perform a fire sacrifice, circumambulate the Lord, offer suitable prayers,

sing songs in glorification of the Lord, play musical instruments, and dance in ecstasy. One should then offer obeisances to the Lord by falling flat onto the ground while exclaiming, Jayal Jayal He should then remain awake the entire night.

HBV 13.59

कथां वा गीतिकां वापि कुर्याद् विष्णु-परायणः ।
याति विष्णोः परं स्थानं नरो नास्त्य् अत्र संशयः

kathāṁ vā gītikāṁ vāpi kuryād viṣṇu-parāyaṇaḥ |
yāti viṣṇoḥ paraṁ sthānaṁ naro nāsty atra saṁśayaḥ

Devotees of Lord Visnu should congregationally sing songs or discuss the scriptures. By doing this, they will undoubtedly attain the supreme abode of the Lord.

HBV 13.60

भविष्ये च—
एकादश्य्-उपरोधे तु रात्रौ संपूजयेद् धरिम् ।
तां च रात्रिं यथा-शक्ति पुराण-श्रवणादिना

bhaviṣye ca—
ekādaśy-uparodhe tu rātrau saṁpūjayed dharim |
tāṁ ca rātriṁ yathā-śakti purāṇa-śravaṇādinā

On the night of Ekadasi, one should faithfully worship Lord Visnu, observing all the prescribed rules and regulations, and remain awake the entire night discussing the Puranas and performing other devotional activities.

,,-,- SRI HARI-BHAKTI-VILASA

HBV 13.61

वैष्णवान् जागरेऽभ्यर्च्य तीर्थं शङ्खोदकान्वितम् ।
तेभ्यो दत्त्वा स्वयं प्राश्य विद्वान् स्तोत्रादिकं पठेत्

vaiṣṇavān jāgare'bhyarcya tīrthaṁ śaṅkhodakānvitam |
tebhyo dattvā svayaṁ prāśya vidvān stotrādikaṁ paṭhet

To greet the assembled devotees of Lord Visnu, one should sprinkle some Ganges water, or water from a conch shell, on them and on his own head, and then recite appropriate prayers.

HBV 13.62

पुराणादि ततः श्रुत्वा गीत-नृत्यादिकं स्वयम् ।
कुर्यात् पश्येच् च पारक्यं वारयेन् न हसेन् न च

purāṇādi tataḥ śrutvā gīta-nṛtyādikaṁ svayam |
kuryāt paśyec ca pārakyaṁ vārayen na hasen na ca

After hearing narrations of the Puranas, one should personally sing and dance and watch others sing and dance. One should never stop anyone who is dancing, nor make fun of anyone.

HBV 13.63

पाद्मे—
निवारयति यो गीतं नृत्यं जागरणे हरेः ।
षष्टियुगसहस्राणि पच्यते रौरवादिषु

pādme—
nivārayati yo gītaṁ nṛtyaṁ jāgaraṇe hareḥ |
ṣaṣṭiyugasahasrāṇi pacyate rauravādiṣu

pddme (In the Padma Purana it is stated) nivdrayati yo gitarh nrtyarh jdgarane hareh sastim yuga sahasrdni pacyate rauravddisu One who forbids others to sing and dance while remaining awake at night, will rot in hell for sixty thousand yugas.

HBV 13.64

नृत्यमानस्य मर्त्यस्य उपहास॰ करोति यः ।
जागरे याति निरय॰ यावद् इन्द्राश्चतुर्दृशा

nṛtyamānasya martyasya upahāsaṁ karoti yaḥ |
jāgare yāti nirayaṁ yāvad indrāścaturdṛśā

One who makes fun of those who are dancing while remaining awake the entire night will have to reside in hell for one full kalpa.

HBV 13.65

स्कान्दे—
यमेन सूचित॰ तस्य नरक॰ यातनाकुलम् ।
मुख॰ न तस्य द्रष्टव्य॰ येन दृष्टा न जागरः

skānde—
yamena sūcitaṁ tasya narakaṁ yātanākulam |
mukhaṁ na tasya draṣṭavyaṁ yena dṛṣṭā na jāgaraḥ

skdnde (In the Skanda Parana it is stated) yamena sucitarh tasya narakarh ydtandkulam mukharh na tasya drastavyarh yena dhrsto najdgarah Yamaraja has declared—those who do not watch others dance while remaining awake on the night of Ekadasi will suffer hellish life and are unfit to be seen.

HBV 13.66

किञ्च—
उद्धृत॰ नेत्रयुग्म॰ तु दत्त्वा तु हृदये पदम् ।
कृत॰ ये नैव पश्यन्ति प्राणिनो हरि-जागरम्

kiñca—
uddhṛtaṁ netrayugmaṁ tu dattvā tu hṛdaye padam |
kṛtaṁ ye naiva paśyanti prāṇino hari-jāgaram

Yamaraja sits on the chest and uproots the eyes of those who have not watched those who have remained awake the entire night of Ekadasi.

HBV 13.67

किञ्च—
येषा चक्षुर्भव तेजः प्रदग्ध कलि-वह्निना ।
न ते पश्यन्ति कृष्णस्य जागर न जनार्दनम्

kiñca—
yeṣāṁ cakṣurbhavaṁ tejaḥ pradagdhaṁ kali-vahninā |
na te paśyanti kṛṣṇasya jāgaraṁ na janārdanam

Only those whose vision has been burnt by the fire of Kali do not watch those who remain awake the night of Ekadasi, and Lord Krsna, the benefactor of everyone.

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HBV 13.68

किञ्च—
कलि-कल्मष-जातेन परमेणावृते ध्रुवम् ।
चक्षुषी पापिनी नृणा ये न पश्यन्ति जागरम्

kiñca—
kali-kalmaṣa-jātena parameṇāvṛte dhruvam |
cakṣuṣī pāpinī nṛṇāṁ ye na paśyanti jāgaram

Proud and deceitful Kali must have covered with sin the eyes of those who have no interest in watching those who worship the Lord during the night of Ekadasi.

HBV 13.69

स्कान्दे ब्रह्म-नारद-स वादे—
शृणु नारद वक्ष्यामि जागरस्य तु लक्षणम् ।
येन विज्ञातमात्रेण दुर्लभो न जनार्दनः

skānde brahma-nārada-saṁvāde—
śṛṇu nārada vakṣyāmi jāgarasya tu lakṣaṇam |
yena vijñātamātreṇa durlabho na janārdanaḥ

that is recorded in the Skanda Pur ana it is stated) srnu narada vaksyami jagarasya tu laksanarn yena vijndta rndtrena durllabho na janarddanah O Narada, hear now with attention as I describe to you the procedure for remaining awake at night. By understanding

this, it will be easier for you to obtain Lord Janardana's mercy.

HBV 13.70–73

गीत वाद्य च नृत्य च पुराणपठन तथा ।
धूप दीप च नैवेद्य पुष्प-गन्धानुलेपनम्
फलम् अर्घ्य च श्रद्धा च दानम् इन्द्रिय-निग्रहः ।
सत्यान्वित विनिद्र च मुदायुक्त क्रियान्वितम्
साश्चर्य चैव सोत्साह पापालस्यादिवर्जितम् ।
प्रदक्षिणाभिः स युक्त नमस्कार-पुरःसरम्
नीराजन-समायुक्तम् अनिर्विण्णेन चेतसा ।
यामे यामे महाभाग कुर्याद् आरात्रिक हरेः ।
एतैर् गुणैः समायुक्त कुर्याज् जागण हरेः

gītaṁ vādyaṁ ca nṛtyaṁ ca purāṇapaṭhanaṁ tathā |
dhūpaṁ dīpaṁ ca naivedyaṁ puṣpa-gandhānulepanam
phalam arghyaṁ ca śraddhā ca dānam indriya-nigrahaḥ |
satyānvitaṁ vinidraṁ ca mudāyuktaṁ kriyānvitam
sāścaryaṁ caiva sotsāhaṁ pāpālasyādivarjitam |
pradakṣiṇābhiḥ saṁyuktaṁ namaskāra-puraḥsaram
nīrājana-samāyuktam anirviṇṇena cetasā |
yāme yāme mahābhāga kuryād ārātrikaṁ hareḥ |
etair guṇaiḥ samāyuktaṁ kuryāj jāgaṇaṁ hareḥ

While staying awake the entire night on Ekadasi, one should remain fully engaged by singing, playing musical instruments, dancing, reciting the Purdnas, burning incense and ghee lamps, offering food to the Lord, as well as flowers, sandalwood paste, fruit, and arghya with faith and devotion, giving charity, controlling one's senses, speaking truthfully, giving up idleness, engaging in blissful services to the Lord, enacting dramas, remaining enthusiastic, avoiding sinful activities, circumambulating the Deity, and offering obeisances and drti to the Lord.

HBV 13.74

किञ्च—
य एव॑ कुरुते भक्त्या वित्तशाठ्यविवर्जितः ।
जागर॑ वासरे विष्णोर्लीयते परमात्मनि

kiñca—
ya evaṁ kurute bhaktyā vittaśāṭhyavivarjitaḥ |
jāgaraṁ vāsare viṣṇorlīyate paramātmani

Those who give up miserliness and engage in these activities while remaining awake the night of Ekadasi will surely gain the association of Lord Visnu, the Supersoul of all living entities.

HBV 13.75

धनवान् वित्तशाठ्येन यः करोति प्रजागरम् ।
तेनात्मा हारितो नून॑ कितवेन दुरात्मना

dhanavān vittaśāṭhyena yaḥ karoti prajāgaram |
tenātmā hārito nūnaṁ kitavena durātmanā

The wicked person who, despite being a well-to-do gentleman, displays miserliness while remaining awake the entire night of Ekadasi, certainly cheats himself, and not the Lord.

HBV 13.76–78

तत्रैव श्रीमदुमामहेश्वरस॑वादे—
स-शास्त्र॑ जागर॑ यच्च नृत्य-गान्धर्व-स॑युतम् ।
सवाद्य॑ ताल-स॑युक्त॑ स-दीप॑ साधुभिर् युतम्
उपचारैश् च स॑युक्त॑ यथोक्तैर् भक्त-भावितैः ।
मनसस् तुष्टि-जनन॑ समुद॑ लोक-रञ्जनम्
गुणैर् द्वादशभिर् युक्त॑ जागर॑ माधवप्रियम् ।
कर्तव्य॑ तत् प्रयत्नेन पक्षयोः शुक्लकृष्णयोः

tatraiva śrīmadumāmaheśvarasaṁvāde—
sa-śāstraṁ jāgaraṁ yacca nṛtya-gāndharva-saṁyutam |
savādyaṁ tāla-saṁyuktaṁ sa-dīpaṁ sādhubhir yutam
upacāraiś ca saṁyuktaṁ yathoktair bhakta-bhāvitaiḥ |
manasas tuṣṭi-jananaṁ samudaṁ loka-rañjanam

guṇair dvādaśabhir yuktaṁ jāgaraṁ mādhavapriyam |
kartavyaṁ tat prayatnena pakṣayoḥ śuklakṛṣṇayoḥ

recorded in the same literature, these verses are found) sasdstrarh j agar am yacca nrtya gdndharva sarhyutam savddyarh tdla sarhyuktam sadiparh sddhubhir yutam upacdraisca sarhyuktam yatha uktair bhakta bhdvitaih manasas tusti jananarh samudarh loka ranjanam gunair dvddasabhir yuktarh jdgararh mddhava priyam karttavyarh tat prayatnena paksayoh sukla krsnayoh While remaining awake the night of Ekadasi, one should study devotional literature, sing and dance according to methods prescribed in the literature dealing with music, light up the entire area with bright lamps, invite all the devotees, arrange for the required articles, cultivate devotional service, and remain satisfied while trying to please the Supreme Lord and His devotees. One should engage in all these activities during the night of both the Ekadasi of the waxing moon and the Ekadasi of the waning moon.

HBV 13.79–80

किञ्च—
परापवादयुक्तं तु मनः प्रशम-वर्जितम् ।
शास्त्र-हीनम् अगान्धर्वं तथा दीप-विवर्जितम्
शक्त्योपचार-रहितम् उदासीनं स-निद्रकम् ।
कलि-युक्तं विशेषेण जागरं नवधाधमम्

kiñca—
parāpavādayuktaṁ tu manaḥ praśama-varjitam |
śāstra-hīnam agāndharvaṁ tathā dīpa-vivarjitam
śaktyopacāra-rahitam udāsīnaṁ sa-nidrakam |
kali-yuktaṁ viśeṣeṇa jāgaraṁ navadhādhamam

Remaining awake all night on Ekadasi while blaspheming others, becoming agitated, giving up the study of the scriptures, engaging in worldly singing and dancing, failing to offer a ghee lamp, failing to collect the necessary paraphernalia because of miserliness, being idle, sleeping, or quarreling with others is considered useless.

HBV 13.81

किञ्च तत्रैव—
अभावे वाचकस्याथ गीतञ्च नृत्यञ्च कारयेत् ।
वाचके सति देवेशि पुराणञ्च प्रथमञ्च पठेत्

kiṁ ca tatraiva—
abhāve vācakasyātha gītaṁ nṛtyaṁ ca kārayet |
vācake sati deveśi purāṇaṁ prathamaṁ paṭhet

O goddess, if there is a lack of qualified persons to recite the scriptures then one should arrange for chanting and dancing. If there is someone qualified to recite the scriptures then he should begin with the Purdnas.

HBV 13.82

स्कान्दे ब्रह्मनारद-संवादे—
सम्प्राप्ते वासरे विष्णोर् ये न कुर्वन्ति जागरम् ।
अतीतानागतान् वापि पातयिष्यन्ति पूर्वजान्

skānde brahmanārada-saṁvāde—
samprāpte vāsare viṣṇor ye na kurvanti jāgaram |
atītānāgatān vāpi pātayiṣyanti pūrvajān

that is found in the Skanda Purdna it is stated) samprdpte vdsare visnor ye na kurvvanti jdgaram atltdndgatdn vdpi pdtayisyanti purwajdn Past and future members of the families of those who do not remain awake on the night of Ekadasi will be degraded.

HBV 13.83

अकुर्वाणाः प्रात्स्यन्ति पुत्र-धर्म-वसु-क्षयम् ।
जायते नरके वासः पितृभिः सह कालशः

akurvāṇāḥ prātsyanti putra-dharma-vasu-kṣayam |
jāyate narake vāsaḥ pitṛbhiḥ saha kālaśaḥ

-„-. SRI HARI-BHAKTI-VILASA 5bl jdyate narake vdsah pitrbhih saha kdlasah Those who do not remain awake on the night of Ekadasi will be degraded. Their wealth, piety, and children will meet with destruction and they will reside in hell for a long period of time, along with their forefathers.

HBV 13.84

न पुरश्चरणात् पाप व्रतैर् दानैः समाधिभिः ।
विलय याति विप्रेन्द्रा विना द्वादशी-जागरम्

na puraścaraṇāt pāpaṁ vratair dānaiḥ samādhibhiḥ |
vilayaṁ yāti viprendrā vinā dvādaśī-jāgaram

O exalted brdhmanas, without remaining awake on the night of Dvadasi, all of one's pious activities, such as the chanting ofmantras, giving of charity, or engaging in meditation, will go in vain. Remaining awake is an important act for attaining relief from sinful reactions. Therefore, it is an eternal function.

HBV 13.85

तत्रैवोमा-महेश्वर-स वादे—
स प्राप्ते वासरे विष्णोर्ये न कुर्वन्ति जागर ।
भ्रश्यते सुकृत तेषा वैष्णवाना च निन्दया

tatraivomā-maheśvara-saṁvāde—
saṁprāpte vāsare viṣṇorye na kurvanti jāgara |
bhraśyate sukṛtaṁ teṣāṁ vaiṣṇavānāṁ ca nindayā

that is found in the same Pur ana it is stated) sarhprdpte vdsare visnor ye na kurvvanti jdgaram bhrasyate sukrtarh tesdrh visnavdndhca nindayd Those who do not remain awake on the night of Ekadasi lose all their pious merit, just as one loses all piety by blaspheming a Vaisnava.

HBV 13.86

मतिर् न जायते यस्य द्वादश्या जागर प्रति ।
न हि तस्याधिकारो'स्ति पूजने केशवस्य हि

matir na jāyate yasya dvādaśyāṁ jāgaraṁ prati |
na hi tasyādhikāro'sti pūjane keśavasya hi

One who has no interest in remaining awake the entire night of Dvadasi certainly has not right to worship Lord Hari.

HBV 13.87

अत एवोक्त ब्रह्मणा तत्रैव—
हृदये वर्तते यस्य सदा योगेश्वरो हरिः ।
मतिर् उत्पद्यते तस्य द्वादशी-जागरोपरि इति ।

ata evoktaṁ brahmaṇā tatraiva—
hṛdaye vartate yasya sadā yogeśvaro hariḥ |
matir utpadyate tasya dvādaśī-jāgaropari iti |

One in whose heart Lord Hari, the master of mystic powers, resides, takes great pleasure in remaining awake throughout the night of Dvadasi.

HBV 13.88

सामान्येन पुरालेखि गीत-वाद्यादि-नित्यता ।
अधुना लिख्यते सो'य जागरे च विशेषतः

sāmānyena purālekhi gīta-vādyādi-nityatā |
adhunā likhyate so'yaṁ jāgare ca viśeṣataḥ

Singing and the playing of musical instruments has been described earlier in connection with the eternal worship of the Supreme Lord. Now, it is being described with regards to the present topics.

HBV 13.89

स्कान्दे उमा-महेश्वर-स वादे—
मूकवत् तिष्ठते यो वै गान पाठ च नाचरेत् ।
सप्त-जन्मसु मूकत्व जायते जागरे हरेः

skānde umā-maheśvara-saṁvāde—
mūkavat tiṣṭhate yo vai gānaṁ pāṭhaṁ ca nācaret |
sapta-janmasu mūkatvaṁ jāyate jāgare hareḥ

that is found in the Skanda Purana it is stated) muka vattisthate yo vai gdnarh pdthanca ndcaret saptajanma sumukatvarh jdyate jagare hareh While remaining awake all night, one who neither sings nor recites the scriptures but rather remains like a dumb animal will actually becomes dumb in his next seven lives.

-,rA SRI HARI-BHAKTI-VILASA

HBV 13.90

यो न ऋ्यति मुध्द्त्म्द्
पुरतो ज्द्गरे हरेह्
पन्गुत्वर्ह् ज्द्यते तस्य
सप्तजन्मसु प्द्र्व्वति

yo na nrtyati mudhdtmd
purato jdgare hareh
pangutvarh jdyate tasya
saptajanmasu pdrvvati

O Parvati, a foolish person who does not dance before Lord Hari while remaining awake on the night of Ekadasi will be born as a lame man in his . next seven lives.

HBV 13.91

पाद्मे पक्षवर्धिनी-व्रत-प्रसङ्गे—
स्तुवन्ति न प्रश□सन्ति ये जना जागर□ हरेः ।
नोत्सवो भवते तेषा□ गृहे जन्मानि सप्त च

pādme pakṣavardhinī-vrata-prasaṅge—
stuvanti na praśaṁsanti ye janā jāgaraṁ hareḥ |
notsavo bhavate teṣāṁ gṛhe janmāni sapta ca

No festival will take place in the houses of seven generations of the family of one who never glorifies the vow of remaining awake on the night of Lord Hari.

HBV 13.92

स्तुवन्ति ये प्रश□सन्ति जागर□ चक्रपाणिनः ।
नित्योत्सवो भवेत् तेषा□ जन्मानि द्दश प□ च च

stuvanti ye praśaṁsanti jāgaraṁ cakrapāṇinaḥ |
nityotsavo bhavet teṣāṁ janmāni daśa paṁ ca ca

Festivals will take place at the houses of ten generations of the families of those who praise the vow to remain awake the night of Ekadasi, which is the day of Lord Hari, who carries a disc in His hand.

HBV 13.93

स्कान्दे श्री-ब्रह्म-नारद-स॑वादे श्री-प्रह्लाद-स॑हितायां॑ च—
न गया-पिण्ड-दानेन न तीर्थैर् बहुभिर् मखैः ।
पूर्वजा मुक्तिम् आयान्ति विना द्वादशि-जागरम्

skānde śrī-brahma-nārada-saṁvāde śrī-prahlāda-saṁhitāyāṁ ca—
na gayā-piṇḍa-dānena na tīrthair bahubhir makhaiḥ |
pūrvajā muktim āyānti vinā dvādaśi-jāgaram

is found in the Skanda Purana and Prahlada Sarhhita it is stated)

na gay a pinda ddnena na tirthai bahubhir makhaih purvvaja muktim dydnti vind dvddasi-jdgaram Without following the vow of remaining awake throughout the night of Dvadasi, one cannot deliver his forefathers, even by offering oblations to them at Gaya, bathing in many holy places of pilgrimage, or performing many sacrifices.

HBV 13.94

सर्वावस्थो'पि यः कुर्याद् द्वादश्यां॑ जागर॑ हरेः ।
यामैकैकेन दहतो पाप जन्म-सहस्रजम्

sarvāvastho'pi yaḥ kuryād dvādaśyāṁ jāgaraṁ hareḥ |
yāmaikaikena dahato pāpa janma-sahasrajam

In whatever situation one may find oneself in, if one remains awake on the night of Ekadasi then for every three hours he stays awake, he will destroy the sins committed during one thousand lifetimes.

HBV 13.95

यः कुर्याद् दीप-दान॑ तु रात्रौ जागरणे हरेः ।
निमेषे निमेषे विप्र लभते गोशत॑ फलम्

yaḥ kuryād dīpa-dānaṁ tu rātrau jāgaraṇe hareḥ |
nimeṣe nimeṣe vipra labhate gośataṁ phalam

O brdhmana, one who lights a ghee lamp and offers it to the Lord while remaining awake during the night of Ekadasi will obtain the benefit of giving one hundred cows in charity.

HBV 13.96

यः कुर्याज् जागरे पूजा द्वादश्या कुसुमैर् हरेः ।
पुष्पे पुष्पे'ञ्च-मेधस्य फलम् आप्नोति मानवः

yaḥ kuryāj jāgare pūjāṁ dvādaśyāṁ kusumair hareḥ |
puṣpe puṣpe'ñca-medhasya phalam āpnoti mānavaḥ

One who offers flowers to Lord Hari while observing the vow of remaining awake at night receives the benefit of performing a horse sacrifice with each flower he offers.

.,,, SRI HARI'BHAKTI-VILASA

HBV 13.97

यो दहेच् चागुरु विष्णोः पूजा कृत्वा तु जागरे ।
निमेषार्धेन लभते तिल-पात्र-शत फलम्

yo dahec cāguruṁ viṣṇoḥ pūjāṁ kṛtvā tu jāgare |
nimeṣārdhena labhate tila-pātra-śataṁ phalam

One who, while worshiping Lord Visnu, burns incense made from aguru as he remains awake during the night of DvadasI obtains every moment the merit of donating one hundred pots of sesame seeds.

HBV 13.98

निमेष च दहेद् धूप सघृत गुग्गुलु हरेः ।
लभते जागरे विप्र पुण्य मास-समुद्भवम्

nimeṣaṁ ca dahed dhūpaṁ saghṛtaṁ gugguluṁ hareḥ |
labhate jāgare vipra puṇyaṁ māsa-samudbhavam

O brdhmana, one who, while remaining awake during the night of Ekadasi, offers gugula mixed with ghee to the Lord, even for a moment, obtains the merit of offering ghee lamps on other occasions for a month.

HBV 13.99

यो दद्याज् जागरे विष्णोर् हविष्यान्न-समुद्भवम् ।
नैवेद्यꣳ लभते पुण्यꣳ शालिशैल-समुद्भवम्

yo dadyāj jāgare viṣṇor haviṣyānna-samuddhavam |
naivedyaṁ labhate puṇyaṁ śāliśaila-samudbhavam

One who offers havisya rice while remaining awake during the night of Ekadasi receives the merit of donating a mountain of sdli rice.

HBV 13.100

पक्वान्नानि च यो दद्यात् फलानि विविधानि च ।
जागरे पद्मनाभस्य लभते गो'युतꣳ फलम्

pakvānnāni ca yo dadyāt phalāni vividhāni ca |
jāgare padmanābhasya labhate go'yutaṁ phalam

One who offers fruit and cooked rice to Lord Padmanabha on the night of Ekadasi, while completing the vow of remaining awake obtains the merit of giving ten thousand cows in charity.

HBV 13.101

स-कर्पूरꣳ च ताम्बूलꣳ योददाति हि जागरे ।
पद्मनाभ-प्रदानेन श्वेतद्वीपे वसेच् चिरम्

sa-karpūraṁ ca tāmbūlaṁ yodadāti hi jāgare |
padmanābha-pradānena śvetadvīpe vasec ciram

One who offers betel nuts mixed with camphor to Lord Hari while remaining awake on the night of Ekadasi attains permanent residence in Svetadvipa, by the mercy of the Lord.

HBV 13.102

जागरे पद्मनाभस्य यः कुर्यात् पुष्प-मण्डपम् ।
स पुष्पक-विमानैस् तु कीडते ब्रह्म-सद्मनि

jāgare padmanābhasya yaḥ kuryāt puṣpa-maṇḍapam |
sa puṣpaka-vimānais tu kīḍate brahma-sadmani

One who makes a flower decoration for Lord Padmanabha while remaining awake on the night of Ekadasi becomes qualified to enjoy life in Brahmaloka, riding in an airplane decorated with flowers.

HBV 13.103

जागरे पद्मनाभस् त स-कर्पूर तथागुरुम् ।
दहतो दहते पाप जन्म-लक्ष-समुद्भवम्

jāgare padmanābhas ta sa-karpūraṁ tathāgurum |
dahato dahate pāpaṁ janma-lakṣa-samudbhavam

One who offers incense made from aguru and camphor to Lord Padmanabha while remaining awake at night on Ekadasi burns to ashes his sinful reactions that were accumulated during his previous one hundred thousand lifetimes.

HBV 13.104

स्नान ददाति कृष्णस्य दधि-क्षीर-घृतादिभिः ।
रात्रौ जागरणे विप्र मुक्ति-भागी भवेद् धि सः

snānaṁ dadāti kṛṣṇasya dadhi-kṣīra-ghṛtādibhiḥ |
rātrau jāgaraṇe vipra mukti-bhāgī bhaved dhi saḥ

O brahmana, one who bathes Lord Krsna with milk, yogurt, and other substances while remaining awake on the night of Ekadasi certainly becomes qualified to achieve liberation.

•*,Q SRI HARI-BHAKTI-VILASA

HBV 13.105

दिव्याम्बराणि यो दद्याज् जागरे समुपस्थिते ।
मन्वन्तराणि वसते तन्तु-स□ख्या-समानि वै

divyāmbarāṇi yo dadyāj jāgare samupasthite |
manvantarāṇi vasate tantu-saṁkhyā-samāni vai

One who, while remaining awake on the night of Ekadasi, offers costly garments to Lord Hari will go to reside in His supreme abode for as many reigns of Manu as there are threads in those garments.

HBV 13.106

दद्याद् आभरण□ विष्णोर् हेमज□ रत्न-सम्भवम् ।
सप्त कल्पानि वसते सोत्सङ्गे मत्-प्रियो हि सः

dadyād ābharaṇaṁ viṣṇor hemajaṁ ratna-sambhavam |
sapta kalpāni vasate sotsaṅge mat-priyo hi saḥ

One who offers jewelry made with gold and jewels to the Lord while remaining awake on the night of Ekadasi will reside with Me for seven kalpas because he is very dear to Me.

HBV 13.107–108

श्री-चन्दन□ स-कर्पूर□ सागुरु□ तु स-केशरम् ।
युक्त□ मृग-मदेनापि यच्छते हरि-जागरे
एकैक□ मुनि-शार्दूल अश्वमेधाधिक□ फलम् ।
कलौ भवेन् न सन्देहो वासुदेव-प्रसादतः

śrī-candanaṁ sa-karpūraṁ sāguruṁ tu sa-keśaram |
yuktaṁ mṛga-madenāpi yacchate hari-jāgare
ekaikaṁ muni-śārdūla aśvamedhādhikaṁ phalam |
kalau bhaven na sandeho vāsudeva-prasādataḥ

O foremost sage, one who offers sandalwood paste mixed with camphor, aguru, saffron, and musk to Lord Hari while remaining awake on the night of Ekadasi will obtain, in this age of Kali, the merit of performing a horse sacrifice with each substance he offers. This is only possible by Lord Krsna's mercy.

HBV 13.109

घृतेन दीपक विष्णोर् गव्येन च विशेषतः ।
ज्वालयेज् जागरे रात्रौ निमेषे गो'युत फलम्

ghṛtena dīpakaṁ viṣṇor gavyena ca viśeṣataḥ |
jvālayej jāgare rātrau nimeṣe go'yutaṁ phalam

One who offers a ghee lamp to the Lord while remaining awake on the night of Ekadasi obtains the merit of giving ten thousand cows in charity each moment.

HBV 13.110

जागरे वासुदेवस्य कर्पूरेण च दीपकम् ।
यो ज्वालयति कोटीना कपिलाना लभेत् फलम्

jāgare vāsudevasya karpūreṇa ca dīpakam |
yo jvālayati koṭīnāṁ kapilānāṁ labhet phalam

One who, on the night of Ekadasi, offers a lamp with camphor for the pleasure of Lord Krsna, the son of Vasudeva, will receive the benefit of donating ten million brown cows.

HBV 13.111

आरात्रिक हरेर् यस् तु स-कर्पर तु जागरे ।
कुरुते मोक्षम् आप्नोति कुलायुत-समन्वितः

ārātrikaṁ harer yas tu sa-karparaṁ tu jāgare |
kurute mokṣam āpnoti kulāyuta-samanvitaḥ

One who offers arati with camphor to Lord Hari while remaining awake on the night of Ekadasi will attain liberation from material existence, along with ten thousand of his family members.

HBV 13.112

विनापि यो हि कर्पूर कुर्याद् आरात्रिक हरेः ।
निःस्वो'पि जागरे विष्णोर् दाता भूरि फल लभेत्

vināpi yo hi karpūraṁ kuryād ārātrikaṁ hareḥ |
niḥsvo'pi jāgare viṣṇor dātā bhūri phalaṁ labhet

By offering arati, even without camphor, to Lord Hari on the night of Ekadasi, the worshipper gains immense benefit, even if he is poor.

HBV 13.113

वारिज वारिणा पूर्ण शिरसि स्नापयेद् धरिम् ।
विभर्ति शिरसा सो'य गङ्गा-स्नान-कृत फलम्

vārijaṁ vāriṇā pūrṇaṁ śirasi snāpayed dharim |
vibharti śirasā so'yaṁ gaṅgā-snāna-kṛtaṁ phalam

^70 SRI HARI-BHAKTI-VILASA One who pours water on the head of Lord Hari from a conch shell will obtain the merit of bathing in the Ganges.

HBV 13.114–116

कृत्वा पूजा हरेर् यस् तु जागरे पुरतः शुचिः ।
पठेन् नाम-सहस्र च गीता नाग-विमोक्षणम्
माङ्गल्य स्नपन पुण्य स्तव-राजम् अनुस्मरन् ।
वैदिकानि च जप्यामि भक्त्या रात्रौ मुहुर् मुहुः
भवेत् प्रत्यक्षर पुण्य कपिला-गो-शतोद्भवम् ।
जागरे यज्ञ-रूपस्य पुरतः पठन हरेः

kṛtvā pūjāṁ harer yas tu jāgare purataḥ śuciḥ |
paṭhen nāma-sahasraṁ ca gītāṁ nāga-vimokṣaṇam
māṅgalyaṁ snapanaṁ puṇyaṁ stava-rājam anusmaran |
vaidikāni ca japyāmi bhaktyā rātrau muhur muhuḥ
bhavet pratyakṣaraṁ puṇyaṁ kapilā-go-śatodbhavam |
jāgare yajña-rūpasya purataḥ paṭhanaṁ hareḥ

After worshiping Lord Hari during the night of Ekadasi, one who recites with a pure heart the Visnu-sahasra-ndma stotra, Bhagavad-gitd, Gajendra- moksana-stotra, or other auspicious prayers that are chanted during the bathing ceremony of the Lord, such as the

Purusa'Sukta or other Vedic mantras, obtains the merit of donating one hundred brown cows with each syllable he recites. Such are the glories of recitation before Lord Hari, the Lord of sacrifice.

HBV 13.117

यः पुनः कुरुते गीत स-नृत्य वाद्य-स युतम् ।
न तत् क्रतु-शतैः पुण्य व्रत-दान-शतैर् अपि

yaḥ punaḥ kurute gītaṁ sa-nṛtyaṁ vādya-saṁyutam |
na tat kratu-śataiḥ puṇyaṁ vrata-dāna-śatair api

Those who sing, dance, and play musical instruments on the night of Ekadasi obtain more merit than what is attained by performing one hundred sacrifices or giving charity one hundred times.

HBV 13.118

यः पुनः कुरुते गीत विलजो नृत्यते यदि ।
लभते निमिषार्धेन चतुराश्रमज फलम्

yaḥ punaḥ kurute gītaṁ vilajo nṛtyate yadi |
labhate nimiṣārdhena caturāśramaja phalam

One who sings and dances without feeling ashamed before the Lord receives the merit of following the principles of the four spiritual orders of life within a moment.

HBV 13.119

जागरे पद्मनाभस्य कुर्यात् पुस्तक-वाचनम् ।
श्लोक-स ख्या वसेत् स्वर्गे युगानि हरि-सन्निधौ

jāgare padmanābhasya kuryāt pustaka-vācanam |
śloka-saṁkhyāṁ vaset svarge yugāni hari-sannidhau

One who explains the sdstra while remaining awake on the night of Ekadasi, for the pleasure of Lord Padmanabha, will reside in the abode of Lord Hari for as many yugas as the number of verses chanted.

HBV 13.120–121

कुर्याद् वन्दन-मालां यो रम्भा-स्तम्भैः सुशोभनैः ।
चूत-वृक्षोद्भवैः पत्रैर् जागरे चक्रपाणिनः
युगानि पत्र-सङ्ख्याना स्वर्गे तस्योत्सवो भवेत् ।
पूज्यते वासवाद्यैश् च क्रीडते चाप्सरो-वृतः

kuryād vandana-mālāṁ yo rambhā-stambhaiḥ suśobhanaiḥ |
cūta-vṛkṣodbhavaiḥ patrair jāgare cakrapāṇinaḥ
yugāni patra-saṁkhyānāṁ svarge tasyotsavo bhavet |
pūjyate vāsavādyaiś ca krīḍate cāpsaro-vṛtaḥ

One who decorates the temple of Lord Hari, who holds a disc in His hand, with banana trees and mango leaves will enjoy life in the heavenly planets for as many yugas as there are leaves in his decoration. He will receive adoration from the demigods, headed by Indra, and will be entertained by celestial ladies with dancing and singing.

HBV 13.122

नृत्यमानस्य मर्त्यस्य ये केचिन् निरयं गताः ।
विमुक्ता धर्म-राजेन मुक्तिं यान्ति हरेः पदम्

nṛtyamānasya martyasya ye kecin nirayaṁ gatāḥ |
vimuktā dharma-rājena muktiṁ yānti hareḥ padam

•2 7 7 SRI HARI-BHAKTI-VILASA If a friend or relative of one who dances before the Lord during the night of Ekadasi is suffering in hell, he will be freed by Yamaraja and attain the supreme abode of Lord Hari.

HBV 13.123

गीत-ध्वनिषु सन्तुष्टा जागरे तु रमापतिः ।
वासवस्याधिकं सौख्यं दद्यान् मन्वन्तरं शतम्

gīta-dhvaniṣu santuṣṭā jāgare tu ramāpatiḥ |
vāsavasyādhikaṁ saukhyaṁ dadyān manvantaraṁ śatam

After hearing the sweet songs of a devotee on the night of Ekadasi, Lord Narayana, the husband of Laksmi, becomes so pleased that He bestows on him more opulence than that which is enjoyed by Indra, the king of heaven, for one hundred reigns of Manu.

HBV 13.124

नृत्येन मर्त्ये सौख्य तु स्वर्गे नृत्येन जागरे ।
रसातले तथा सौख्य मुक्तिर् नृत्याद् अवाप्यते

nṛtyena martye saukhyaṁ tu svarge nṛtyena jāgare |
rasātale tathā saukhyaṁ muktir nṛtyād avāpyate

The primary benefit of dancing before the Lord while remaining awake on the night of Ekadasi is liberation from material bondage. The secondary benefits include enjoyment of happiness on earth, in the heavenly planets, or in Rasatala or other lower planetary systems.

HBV 13.125

प्रेक्षणीय-प्रदानेन यत् पुण्य कथित बुधैः ।
न तत् कोटि-मखैः पुण्य योगैः साङ्ख्यैर् अवाप्येते

prekṣaṇīya-pradānena yat puṇyaṁ kathitaṁ budhaiḥ |
na tat koṭi-makhaiḥ puṇyaṁ yogaiḥ sāṅkhyair avāpyete

According to learned scholars, the benefit obtained by enacting transcendental dramas on the night of Ekadasi surpasses the benefit of performing ten million sacrifices, practicing astdnga-yoga, or cultivating the science of self-realization.

HBV 13.126

दीप-माला हरेर् अग्रे यः करोति प्रजागरे ।
विमान-कोटि-स युक्तः कल्पान्त वसते दिवि

dīpa-mālāṁ harer agre yaḥ karoti prajāgare |
vimāna-koṭi-saṁyuktaḥ kalpāntaṁ vasate divi

One who offers rows of ghee lamps before Lord Hari on the night of Ekadasi while remaining awake will ascend to heaven after boarding an opulent airplane and reside there for a kalpa.

HBV 13.127

चरित रामचन्द्रस्य यः शृणोति हरेर् दिने ।
रात्रौ वाल्मीकिना प्रोक्त तत्-समो न हि वैष्णवः

caritaṁ rāmacandrasya yaḥ śṛṇoti harer dine |
rātrau vālmīkinā proktaṁ tat-samo na hi vaiṣṇavaḥ

There is no Vaisnava equal to one who hears about the transcendental qualities of Lord Ramacandra on the night of Ekadasi.

HBV 13.128

यः पुनः पठते रात्रौ महाभारत-सम्भवाम् ।
कथा जागरणे विष्णोः कुल-कोटि नयेद् दिवम् औत्तानपादेश्वरित ध्रुवस्य च महात्मनः ।

yaḥ punaḥ paṭhate rātrau mahābhārata-sambhavām |
kathāṁ jāgaraṇe viṣṇoḥ kula-koṭiṁ nayed divam auttānapādeśvaritaṁ dhruvasya ca mahātmanaḥ |

One who recites the narrations of Lord Krsna as described in the Mahdbhdrata while remaining awake on the night of Ekadasi enables ten million family members to ascend to heaven.

HBV 13.129

कृष्णस्य बाल-चरित जागरे पठते हि यः ।
युग-कोटि-सहस्रस्य क्षयः पापस्य जायते

kṛṣṇasya bāla-caritaṁ jāgare paṭhate hi yaḥ |
yuga-koṭi-sahasrasya kṣayaḥ pāpasya jāyate

All sinful reactions that had been accumulated during thousands of millions of previous lives of one who recites the characteristics of Dhruva Maharaja, the son of Uttanapada, and the childhood pastimes of Lord Krsna, are nullified.

**. SRI HARI-BHAKTI-VILAS A

HBV 13.130

तस्माज् जागरण कार्य पक्षयोः शुक्ल-कृष्णयोः

tasmāj jāgaraṇaṁ kāryaṁ pakṣayoḥ śukla-kṛṣṇayoḥ

Therefore, it is the duty of everyone to remain awake on the night of both the Ekadasi of the waxing moon and the Ekadasi of the waning moon.

HBV 13.131

श्रीमद्-भागवत भक्त्या पठते विष्णु-सन्निधौ ।
जागरे तत्-पद याति कुल-वृन्द-समन्वितः

śrīmad-bhāgavataṁ bhaktyā paṭhate viṣṇu-sannidhau |
jāgare tat-padaṁ yāti kula-vṛnda-samanvitaḥ

One who recites the Srimad-Bhdgavatam before the Supreme Lord while remaining awake on the night of Ekadasi delivers his family members to the transcendental abode of the Supreme Lord.

HBV 13.132–133

अष्टादश पुराणानि पुराण-पुरुषस्य च ।
दयितानि सदा विष्णोर् विशेषेण तु जागरे
यो गोता पठते रात्रौ विष्णोर् नाम-सहस्रकम् ।
वेदोक्तानाा पुराणानाा जागरी पुण्यम् आप्नुयात्

aṣṭādaśa purāṇāni purāṇa-puruṣasya ca |
dayitāni sadā viṣṇor viśeṣeṇa tu jāgare
yo gotāṁ paṭhate rātrau viṣṇor nāma-sahasrakam |
vedoktānāṁ purāṇānāṁ jāgarī puṇyam āpnuyāt

One who regularly reads the eighteen Purdnas, which are very dear to Lord Krsna, the primeval Lord, especially during the night of Ekadasi, or reads the Bhagavad-gitd or WisryU'Sahasra-ndmastotra obtains the merit of studying all the Vedic literature.

HBV 13.134

धेनुदान तु यः कुर्यात् जागरे चक्रपाणिनः ।
लभते नात्र सन्देहः सप्त-द्वीपावनी-फलम्

dhenudānaṁ tu yaḥ kuryāt jāgare cakrapāṇinaḥ |
labhate nātra sandehaḥ sapta-dvīpāvanī-phalam

THIRTEENTH V I L A S A _ _ 375 There is no doubt that one who donates a cow, along with her calf, on the night of Ekadasi obtains the result of donating the entire earth, consisting of seven islands.

HBV 13.135

जागरे पद्मनाभस्य यः कुर्याच् छुभ-मण्डपम् ।
मण्डले ध्रुव-लोकस्य यावत् तिष्ठति पद्मभूः

jāgare padmanābhasya yaḥ kuryāc chubha-maṇḍapam |
maṇḍale dhruva-lokasya yāvat tiṣṭhati padmabhūḥ

One who erects an elevated stage (for the performance of dramas) on the night of Ekadasi, which is very dear to Lord Padmanabha, will reside in the planet of Dhruva for as long as Lord Brahma continues to live.

HBV 13.136

सर्वेषाम् एव पुण्याना महत् पुण्य महीतले ।
द्वादश्या जागरे विप्र प्रसिद्ध भुवन-त्रये

sarveṣām eva puṇyānāṁ mahat puṇyaṁ mahītale |
dvādaśyāṁ jāgare vipra prasiddhaṁ bhuvana-traye

O brahmana, the foremost of all pious activities that can be performed in this world is to remain awake throughout the night of Ekadasi. This fact is celebrated everywhere within the three worlds.

HBV 13.137

जागर□ ये चिकीर्षन्ति कर्मणा मनसा गिरा ।
न तेषा□ पुनरावृत्ति-विष्णु-लोकात् कथञ्चन

jāgaraṁ ye cikīrṣanti karmaṇā manasā girā |
na teṣāṁ punarāvṛtti-viṣṇu-lokāt kathañcana

Those who sincerely desire to remain awake on the night of Ekadasi, while engaging in the devotional service of the Lord with their body, mind, and speech, will never return to this material world from the supreme abode of Lord Visnu.

HBV 13.138

जागरे नृत्यमान□ तु दृष्ट्वा वै द्वादशी दिने ।
रात्रौ मार्जयते शौरिः पाप□ तस्य युगार्जितम्

jāgare nṛtyamānaṁ tu dṛṣṭvā vai dvādaśī dine |
rātrau mārjayate śauriḥ pāpaṁ tasya yugārjitam

-,76 SRI HARI-BHAKTI-VILASA rdtrau mdrjjayate saurih pdparh tasya yuga arjjitam When Lord Hari sees someone dancing in ecstasy on the night of Dvadasi, He forgives whatever sinful activities he had committed during the current yuga.

HBV 13.139

प्रोत्साहयित्वा लोकान् यः कुरुते जागर□ निशि ।
प्राप्नोति चक्रवर्तित्व□ भरतेन यथा पुरा

protsāhayitvā lokān yaḥ kurute jāgaraṁ niśi |
prāpnoti cakravartitvaṁ bharatena yathā purā

One who enthusiastically remains awake on the night of Ekadasi, and inspires others to do so, will become the emperor of the earth, just like King Bharata.

HBV 13.140

श्वपचेन यथा विष्णु॑ तोषयित्वा तु जागरे ।
प्राप्ता मुक्तिः पुरा विप्र गान्धर्वात् श्रूयते ध्रुवम्

śvapacena yathā viṣṇuṁ toṣayitvā tu jāgare |
prāptā muktiḥ purā vipra gāndharvāt śrūyate dhruvam

O brdhmana, you certainly must have heard from the sdstra about how a dog-eater once attained liberation by pleasing Lord Hari with his singing and dancing on the night of Ekadasi.

HBV 13.141

राज्य॑ प्राप्त॑ दिलीपेन नर्तनाद् वासरे हरेः ।
नहुषेण च स॑प्राप्तम् अर्य-दानेन जागरे

rājyaṁ prāptaṁ dilīpena nartanād vāsare hareḥ |
nahuṣeṇa ca saṁprāptam arya-dānena jāgare

By dancing on the night of Ekadasi, Dilipa of the Surya dynasty became the undisputed emperor of the earth. Nahusa of the Candra dyansty also became a celebrated king by offering arghya on the night of Ekadasi.

HBV 13.142

फलदानात् सृञ्जयेन प्राप्त॑ राज्यम् अकण्टकम् ।
वञ्जुली-वासरे रात्रौ कृत्वा जागरण॑ हरेः

phaladānāt sṛñjayena prāptaṁ rājyam akaṇṭakam |
vañjulī-vāsare rātrau kṛtvā jāgaraṇaṁ hareḥ

By remaining awake during the night of the Vyanjuli-maha-dvadasI and offering fruit to the Lord, Srnjaya of the Candra dynasty obtained a kingdom without opposition.

HBV 13.143

वस्त्र-दानाद् दिने विष्णोर् नाभागेन तु जागरः ।
राज्यꣳ प्राप्तꣳ मुनि-श्रेष्ठ प्रसादान् माधवस्य हि

vastra-dānād dine viṣṇor nābhāgena tu jāgaraḥ |
rājyaṁ prāptaṁ muni-śreṣṭha prasādān mādhavasya hi

O exalted sage, by remaining awake on the night of Ekadasi and offering cloth to the Lord, Nabhaga was awarded a kingdom by Lord Narayana, the husband of Laksmi.

HBV 13.144

शैलूषी नर्तनात् सिद्धा विख्याता मेनका दिवि ।
त्रिस्पृशा जागरे विप्र सत्यꣳ ते कथितꣳ मया

śailūṣī nartanāt siddhā vikhyātā menakā divi |
trispṛśā jāgare vipra satyaṁ te kathitaṁ mayā

O brdhmana, the celebrated celestial. dancer, Menaka, achieved perfection by remaining awake on the night of Maha-dvadasi and displaying her dancing skills for the satisfaction of the Lord.

HBV 13.145

तुलसी-जागरात् प्राप्तꣳ जागरे चक्रपाणिनः ।
अलर्केन क्षितीशत्वꣳ यशः-कीर्ति-समन्वितम्

tulasī-jāgarāt prāptaṁ jāgare cakrapāṇinaḥ |
alarkena kṣitīśatvaṁ yaśaḥ-kīrti-samanvitam

Alarka became a celebrated king by remaining awake on the night of Ekadasi next to a tulasi garden.

HBV 13.146

षष्टि-वर्ष-सहस्राणि षष्टि-वर्ष-शतानि च ।
अलर्को नाम राजासौ बुभुजे मेदनी पुरा

ṣaṣṭi-varṣa-sahasrāṇi ṣaṣṭi-varṣa-śatāni ca |
alarko nāma rājāsau bubhuje medanīṁ purā

, 7 8 SRI HARI-BHAKTI-VILASA Long ago, King Alarka ruled the earth for sixty-six thousand years.

HBV 13.147

शाण्डिली मार्जनात् सिद्धा एकादश्या तु मण्डलात् ।
पुरतो वासुदेवस्य पक्षयोः शुक्ल-कृष्णयोः

śāṇḍilī mārjanāt siddhā ekādaśyāṁ tu maṇḍalāt |
purato vāsudevasya pakṣayoḥ śukla-kṛṣṇayoḥ

Sandili achieved perfection by cleansing the floor of the temple courtyard and decorating it, on both the Ekadasi of the waxing moon and waning moon.

HBV 13.148

उन्मीलनी-दिने प्राप्ते परदीप-प्रबोधनात् ।
इन्द्रद्युम्नेन स प्राप्त राज्य जागरण हरेः

unmīlanī-dine prāpte paradīpa-prabodhanāt |
indradyumnena saṁprāptaṁ rājyaṁ jāgaraṇaṁ hareḥ

By remaining awake on the night of Unmilanl-maha-dvadasi and offering a lamp to the Supreme Lord, Indradyumna attained his kingdom.

HBV 13.149

दोल्द्दिने च सह्प्रर्द्प्ते
विन्द्व्द्द्द्त् पुरुरव्ध्
चक्रवर्त्तिwअम् द्द्तो
दुस्प्रर्द्पर्ह् यत् सुरैरपि

dolddine ca sarhprdpte
vindvddydt pururavdh
cakravarttiwam dydto
dusprdparh yat surairapi

As a result of playing the musical instrument, vind, before Lord Hari on Dola-yatra, Pururava became the emperor of the earth. Even for the demigods, such a position is rarely achieved.

HBV 13.150

सम्मानिताः ककुत्स्थेन रात्रौ जागरकारिणः ।
स्वशक्त्या चैव दानेन प्राप्त राज्य सुदुर्लभम्

sammānitāḥ kakutsthena rātrau jāgarakāriṇaḥ |
svaśaktyā caiva dānena prāptaṁ rājyaṁ sudurlabham

By utilizing his wealth and energy, King Kakutstha made arrangements for others to remain awake on the night of Ekadasi. As a result, he became the ruler of a very extensive kingdom.

HBV 13.151

श्वपाकी च मृगी नाम गान कृत्वा हरेर्दिने ।
गान्धर्व-लोक-नारीणा जाता राज्ञी प्रजागरात्

śvapākī ca mṛgī nāma gānaṁ kṛtvā harerdine |
gāndharva-loka-nārīṇāṁ jātā rājñī prajāgarāt

By singing while remaining awake on the night of Ekadasi, a female dog-eater named Mrgi was next born as a queen in the planet of the Gandharvas.

HBV 13.152

वेणु-वाद्याद् ऋचीकस् तु विजया-वासरे निशि ।
जागरे पुरतो विष्णोः पुना राजा भविष्यति

veṇu-vādyād ṛcīkas tu vijayā-vāsare niśi |
jāgare purato viṣṇoḥ punā rājā bhaviṣyati

Sage Rcika, the father of Jamadagni, will regain his kingdom because he had played the flute before Lord Visnu during the night of Vijaya-maha- dvadasi.

HBV 13.153

ये केचिद् गायका विप्र वादका नर्तका नराः ।
नर्तकी-सहिता यान्ति कृत्वा जागरण दिवम्

ye kecid gāyakā vipra vādakā nartakā narāḥ |
nartakī-sahitā yānti kṛtvā jāgaraṇaṁ divam

O brdhmana, any singer, dancer, or musician can attain the heavenly planets by performing while remaining awake throughout the night of Ekadasi.

HBV 13.154

वियोनिम् आगतैः सर्वैः कृत्वा जागरण हरेः ।
स प्राप्त पृथिवीशत्व सकामैर् मुनि-सत्तम

viyonim āgataiḥ sarvaiḥ kṛtvā jāgaraṇaṁ hareḥ |
saṁprāptaṁ pṛthivīśatvaṁ sakāmair muni-sattama

O foremost sage, as a result of remaining awake on the night of Ekadasi with a desire to achieve material gain, even those who were lowborn attained exalted positions.

-,gQ SRIHARI-BHAKTI-VILASA

HBV 13.155

निष्कामैर् मुक्तिर् आप्ता च श्वपचाद्यैस् तु जागरात् ।
विवक्षा नास्ति वर्णानाꣳ हरेर् जागर-कारिणाम्

niṣkāmair muktir āptā ca śvapacādyais tu jāgarāt |
vivakṣā nāsti varṇānāṁ harer jāgara-kāriṇām

Many dog-eaters also attained liberation by remaining awake on the night of Ekadasi with a pure heart. One's position in society is not considered in this regard.

HBV 13.156

न कलौ पावनꣳ ध्यानꣳ न कलौ जाह्नवी-जलम् ।
न कलौ पावनꣳ जप्यꣳ मुक्तैवकꣳ जागरꣳ हरेः

na kalau pāvanaṁ dhyānaṁ na kalau jāhnavī-jalam |
na kalau pāvanaṁ japyaṁ muktaivakaṁ jāgaraṁ hareḥ

In this age of Kali, meditation, bathing in the Ganges, or chanting Vedic mantras does not purify one as much as remaining awake on the night of Ekadasi. Indeed, it can certainly award one liberation.

HBV 13.157

आश्रमे वर्तमानानाꣳ न फलꣳ हि द्विजन्मनाम् ।
सꣳयष्टैर् अपि यज्ञैस् तु विना द्वादशि-जागरात्

āśrame vartamānānāṁ na phalaṁ hi dvijanmanām |
saṁyaṣṭair api yajñais tu vinā dvādaśi-jāgarāt

It is useless labor only for the twice-born members of society to remain in their respective dsramas and perform their prescribed duties very nicely without observing the vow of remaining awake on the night of Dvadasi.

HBV 13.158

लक्ष्मीः पराङ्-मुखी तेषा वासवाद्या दिवौकसः ।
पितरः कव्यपाल्याद्या मनुष्याः सनकादयः

lakṣmīḥ parāṅ-mukhī teṣāṁ vāsavādyā divaukasaḥ |
pitaraḥ kavyapālyādyā manuṣyāḥ sanakādayaḥ

Laksmidevi; the demigods, headed by Indra; the forefathers; the leaders of human society; and the sages, headed by Sanaka, are averse to those who do not observe the vow of remaining awake on the night of Ekadasi.

HBV 13.159

एको'पि हि कुलोत्पन्नः किञ्जातैर् बहुभिः सुतैः ।
द्वादशी-जागरात् सर्वास् तारयिष्यति पूर्वजान्

eko'pi hi kulotpannaḥ kiñjātair bahubhiḥ sutaiḥ |
dvādaśī-jāgarāt sarvās tārayiṣyati pūrvajān

Even one person from a family can deliver his forefathers from the cycle of repeated birth and death simply by remaining awake on the night of Dvadasi. What then is the use of having many children who do not observe this vow?

HBV 13.160

विशल्य-वासरे विष्णोर् यः करोति सुजागरम् ।
स वै भागवतो लोके गीयते ब्रह्मवादिभिः

viśalya-vāsare viṣṇor yaḥ karoti sujāgaram |
sa vai bhāgavato loke gīyate brahmavādibhiḥ

Those who are expert in the understanding of the Vedas have declared that a dear devotee of Supreme Lord is one who remains awake on the night of an Ekadasi that is not polluted by the touch of Dasami.

HBV 13.161

यस्य प्रसन्नो भगवान् शीलेनोत्पद्यते सुतः ।
एको'पि तारयेत् सर्वान् नरक-स्थान पितामहान्

yasya prasanno bhagavān śīlenotpadyate sutaḥ |
eko'pi tārayet sarvān naraka-sthāna pitāmahān

He with whom the Supreme Lord is pleased will receive a pious and obedient son. Even one son who is a devotee of the Lord can deliver his forefathers, although they may reside in hell, by remaining awake on the night of Ekadasi.

HBV 13.162

न सौरो न च शैवो वा न ब्राह्मो नव शाक्तिकः ।
न चान्य-देवता-भक्तो भवेद् भागवतोपमः

na sauro na ca śaivo vā na brāhmo nava śāktikaḥ |
na cānya-devatā-bhakto bhaved bhāgavatopamaḥ

•,R7 SRI H A R I - B H A K T I - V I L A S A No one, whether he be a devotee of Surya, a devotee of Lord Siva, a devotee of Lord Brahma, a devotee of goddess Durga, or a devotee of any other demigod is equal to a devotee of Lord Visnu.

HBV 13.163

गृहे'पि वर्तते यस्य नित्य यस्य च चेतसि ।
द्वादशी-चरित पुण्य चतुर्वर्ग-फल-प्रदम्

gṛhe'pi vartate yasya nityaṁ yasya ca cetasi |
dvādaśī-caritaṁ puṇyaṁ caturvarga-phala-pradam

The four objectives of human life—religiosity, economic development, sense gratification, and liberation—are not difficult to obtain for one who always dwells on the glories of remaining awake throughout the night of Ekadasl.

HBV 13.164

तत्रैव—
उपोषितैर् हरि-दिनैः स॒वत्सर-श॒त॒ फलम् ।
तत् फल॒ नित्यम् आप्नोति पठन् जागरण॒ हरेः

tatraiva—
upoṣitair hari-dinaiḥ saṁvatsara-śataṁ phalam |
tat phalaṁ nityam āpnoti paṭhan jāgaraṇaṁ hareḥ

tatraiva (In the Skanda Purdna it is stated) upositair haridinaih sarhvatsara satarh phalam tat phalam nityam dpnoti pathan jdgaranam hareh One who hears about the glories of remaining awake on the night of Ekadasl will achieve the same benefit as one who fasts on Ekadasl for one hundred years.

HBV 13.165

माहात्म्य॒ यः पठेद् भक्त्या मयोक्त॒ जागरोद्भवम् ।
द्वादशी-सम्भव॒ पुत्र कुलानाम् उद्धरेच् छतम्

māhātmyaṁ yaḥ paṭhed bhaktyā mayoktaṁ jāgarodbhavam |
dvādaśī-sambhavaṁ putra kulānām uddharec chatam

My dear son, one who devotedly hears the glories of remaining awake on the night of Dvadasi, as spoken by me, delivers one hundred generations of his family.

HBV 13.166

चरित॒ बाल-लीलाया मथुरायाॅ॒ च यः पठेत् ।
द्वादश्या॒ देवकी-सूनो रात्रौ जागरणे कलौ ।
अयुताना॒ वसेत् कोटि॒ पितृभिः परिवारितः

caritaṁ bāla-līlāyā mathurāyāṁ ca yaḥ paṭhet |
dvādaśyāṁ devakī-sūno rātrau jāgaraṇe kalau |
ayutānāṁ vaset koṭiṁ pitṛbhiḥ parivāritaḥ

In this age of Kali, one who recites the childhood pastimes of Lord Krsna while remaining awake on the night of Dvadasi will reside in the abode of the Lord for ten thousand million years, along with his forefathers.

HBV 13.167–168

वञ्जुली-सम्भवं यो वै माहात्म्यं जागरे हरेः ।
कीर्तयिष्यति नित्यं वा तस्य पुण्यं वदाम्य् अहम्
दशभिर् वासरैर् विष्णोर् दशभिर् गणितैर् मुने ।
कृतैर् भवति यत् पुण्यं नित्यम् आप्नोति तत् फलम्

vañjulī-sambhavaṁ yo vai māhātmyaṁ jāgare hareḥ |
kīrtayiṣyati nityaṁ vā tasya puṇyaṁ vadāmy aham
daśabhir vāsarair viṣṇor daśabhir gaṇitair mune |
kṛtair bhavati yat puṇyaṁ nityam āpnoti tat phalam

Now, the pious merit one achieves by chanting the glories of the Vyanjull-maha-dvadasi after remaining awake on the night of Ekadasi will be described. O foremost sage, one who performs this act will attain the merit of observing one hundred Ekadasis.

HBV 13.169

जन्म-कोटिं मखैर् यष्टैर् न मुक्तिर् जायते नृणाम् ।
द्वादशी-जागरेणैव मुक्तिं गच्छति मानवः

janma-koṭiṁ makhair yaṣṭair na muktir jāyate nṛṇām |
dvādaśī-jāgareṇaiva muktiṁ gacchati mānavaḥ

One may not attain liberation by performing sacrifices in the course of millions of lifetimes but one can attain liberation by remaining awake on the night of Dvadasi, even once.

,D, SRI HARI-BHAKTI-VILASA

HBV 13.170

सर्व-पाप-विशुद्धात्मा लभते वैष्णवं पदम् ।
सर्वे दुष्टाः समास् तस्य सौम्यास् तस्य सदा ग्रहाः ।
यः पठेज् जागरे विष्णोर् माहात्म्यं द्वादशीषु च

sarva-pāpa-viśuddhātmā labhate vaiṣṇavaṁ padam |
sarve duṣṭāḥ samās tasya saumyās tasya sadā grahāḥ |
yaḥ paṭhej jāgare viṣṇor māhātmyaṁ dvādaśīṣu ca

One who recites the glories of DvadasI while remaining awake on the night of Ekadasi will be freed from all sinful reactions and attain the transcendental abode, Vaikuntha. Even while

remaining in this world, he will not be troubled by inauspicious stars or planets.

HBV 13.171

तत्रैव श्रीमद्-उमा-महेश्वर-स□वादे—
दष्टाः कलि-भुजङ्गेन स्वपन्ति मधुहा-दिने ।
कुर्वन्ति जागर□ नैव मायापाश-विमोहिताः

tatraiva śrīmad-umā-maheśvara-saṁvāde—
daṣṭāḥ kali-bhujaṅgena svapanti madhuhā-dine |
kurvanti jāgaraṁ naiva māyāpāśa-vimohitāḥ

that is found in the Skanda Purdna it is stated) dastdh kalibhujangena svapanti madhnhddine kurvvanti jagararh naiva mdyd pdsa vimohitdh Only those who are bitten by the snake of Kali-yuga, or completely bewildered by Maya will sleep on the night of Ekadasi, or not remain awake on the night of DvadasI.

HBV 13.172

प्राप्ताप्य् एकादशी येषा□ कलौ जागरण□ विना ।
ते विनष्टा न सन्देहस् तस्माज् जीवनम् अध्रुवम्

prāptāpy ekādaśī yeṣāṁ kalau jāgaraṇaṁ vinā |
te vinaṣṭā na sandehas tasmāj jīvanam adhruvam

One who does not remain awake throughout the night of Ekadasi is to be considered dead although breathing.

HBV 13.173

अश्वमेध-सहस्रस्य वाजपेयायुतस्य च ।
न पुण्य□ कोटि-गुण□ गौरि विष्णोर् जागरणे कृते

aśvamedha-sahasrasya vājapeyāyutasya ca |
na puṇyaṁ koṭi-guṇaṁ gauri viṣṇor jāgaraṇe kṛte

O Gauri, by remaining awake on the night of Ekadasi, one can attain the merit of performing ten million horse sacrifices and Vajapeya sacrifices

HBV 13.174

पितृ-पक्षे मातृ-पक्षे भार्यापक्षे च भामिनि ।
कुलम् उद्धरते चैतत् कृते जागरणे हरेः

pitṛ-pakṣe mātṛ-pakṣe bhāryāpakṣe ca bhāmini |
kulam uddharate caitat kṛte jāgaraṇe hareḥ

O gentle lady, one can deliver the members of his father's family, mother's family, and father-in-law's family by observing the vow of remaining awake on the night of Ekadasi.

HBV 13.175

अविद्ध-वासरे विष्णोर् ये कुर्वन्ति प्रजागरम् ।
तेषा मध्ये प्रहृष्टः सन् नृत्य प्रकुरुते हरिः

aviddha-vāsare viṣṇor ye kurvanti prajāgaram |
teṣāṁ madhye prahṛṣṭaḥ san nṛtyaṁ prakurute hariḥ

Lord Hari personally appears and dances in ecstasy in the midst of those devotees who remain awake on the night of an Ekadasi that is not polluted by the touch of Dasami.

HBV 13.176

यावद् दिनानि कुरुते जागर केशवाग्रतः ।
युगायुतानि तावन्ति वसते विष्णु-वेश्मनि

yāvad dināni kurute jāgaraṁ keśavāgrataḥ |
yugāyutāni tāvanti vasate viṣṇu-veśmani

The number of times one remains awake on the night of Ekadasi—that many yugas multiplied by ten thousand he will reside in the abode of Lord Visnu.

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HBV 13.177

यावद् दिनानि वसते विना जागरण हरेः ।
नृत्यन्त्य् उद्धृत-शस्त्राश् च तद्-गृहे यम-किङ्कराः

yāvad dināni vasate vinā jāgaraṇaṁ hareḥ |
nṛtyanty uddhṛta-śastrāś ca tad-gṛhe yama-kiṅkarāḥ

As long as one lives without observing the vow of remaining awake on the night of Ekadasi, the Yamadutas will continuously boast while brandishing their weapons.

HBV 13.178

जागरे वासुदेवस्य पुराण पठतीह यः ।
प्राप्नोत्य् अभिमतान् कामान् प्रेतत्व नैव जायते

jāgare vāsudevasya purāṇaṁ paṭhatīha yaḥ |
prāpnoty abhimatān kāmān pretatvaṁ naiva jāyate

One who recites the Purdnas while remaining awake on the night of Ekadasi will experience all kinds of material enjoyment in this life, and will never run the risk of becoming a ghost.

HBV 13.179

यह् पुनह् कुरुते गितर्ह्
न्त्यर्ह् ज्द्गरने हरेह्
ब्रह्मयर्ह् पदर्ह् मदियन्च
सत्यर्ह् वै तस्य वैस्नवम्

yah punah kurute gitarh
nrtyarh jdgarane hareh
brahmayarh padarh madiyanca
satyarh vai tasya vaisnavam

It is a fact that one who sings and dances while remaining awake on the night of Ekadasi will easily attain Brahmaloka, Sivaloka, or Vaikuntha.

HBV 13.180

यः प्रबोधयते लोकान् विष्णु-जागरणे ततः ।
वसेच् चिर□ तु वैकुण्ठे पितृभिः सह वैष्णवः

yaḥ prabodhayate lokān viṣṇu-jāgaraṇe tataḥ |
vasec ciraṁ tu vaikuṇṭhe pitṛbhiḥ saha vaiṣṇavaḥ

One who encourages others to remain awake on the night of Ekadasi is certainly a devotee of Lord Visnu. As such, he will eternally reside in Vaikuntha, along with his forefathers.

HBV 13.181

मति□ प्रयच्छते यस्तु हरेर् जागरण□ प्रति ।
षष्टि-वर्ष-सहस्राणि श्वेतद्वीपे वसेन् नरः

matiṁ prayacchate yastu harer jāgaraṇaṁ prati |
ṣaṣṭi-varṣa-sahasrāṇi śvetadvīpe vasen naraḥ

One who inspires others to observe the vow of remaining awake on the night of Ekadasi becomes eligible to reside in Vaikuntha for sixty thousand years.

HBV 13.182

यत् किञ्चित् क्रियते पाप□ कोटि-जन्मानि मानवैः ।
कृष्णस्य जागरे सर्व□ रात्रौ दहति पार्वति

yat kiñcit kriyate pāpaṁ koṭi-janmāni mānavaiḥ |
kṛṣṇasya jāgare sarvaṁ rātrau dahati pārvati

O Parvati, whatever sinful activities people may have committed during ten million previous lives are reduced to ashes simply by remaining awake on the night of Ekadasi.

HBV 13.183

शालग्राम-शिलाग्रे तु ये कुर्वन्ति हि जागरम् ।
यामे यामे फल प्रोक्त कोट्यन्दव-समुद्भवम्

śālagrāma-śilāgre tu ye kurvanti hi jāgaram |
yāme yāme phalaṁ proktaṁ koṭyandava-samudbhavam

Those who remain awake on the night of Ekadasi, in the presence of the sdlagrdma-sila, obtain the merit of observing ten million cdndrdyana vows for every three hours they stay awake.

HBV 13.184

का आर्थ-सम्पदः पुत्राः कीर्तिर् लोकश् च शाश्वतः ।
यज्ञायुतैर् न लभ्येत द्वादशी-जागर विना

kā ārtha-sampadaḥ putrāḥ kīrtir lokaś ca śāśvataḥ |
yajñāyutair na labhyeta dvādaśī-jāgaraṁ vinā

One cannot obtain material enjoyment, wealth, opulence, good children, fame, or any desired goal of life by performing one thousand sacrifices unless and until he remains awake throughout the night of Ekadasi.

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HBV 13.185

यावत् पदानि कुरुते केशवायतन प्रति ।
अश्वमेध-समानि स्युर् जागरार्थ प्रगच्छतः

yāvat padāni kurute keśavāyatanaṁ prati |
aśvamedha-samāni syur jāgarārthaṁ pragacchataḥ

While going to the temple of Lord Hari to observe the vow of remaining awake on the night of Ekadasi, one receives the merit of performing a horse sacrifice with each step.

HBV 13.186

पादयोः पतित यावद् धरण्या पाशु गच्छतः ।
तावद्-वर्ष-सहस्राणि जागरी वसते दिवि

pādayoḥ patitaṁ yāvad dharaṇyāṁ pāṁśu gacchataḥ |
tāvad-varṣa-sahasrāṇi jāgarī vasate divi

While walking to the temple, as many particles of dust that one accumulates on his feet—that many thousands of years one who remains awake on the night of Ekadasi will reside in the heavenly planets.

HBV 13.187

तस्मा द्गृहात् प्रगन्तव्य जागरे माघवालयम् ।
कलौ मल-विनाशाय द्वादशी-द्वादशीषु च

tasmā dgṛhāt pragantavyaṁ jāgare māghavālayam |
kalau mala-vināśāya dvādaśī-dvādaśīṣu ca

Therefore, in this age of Kali, one should visit the temple of Lord Hari to observe the vow of remaining awake on the night of Ekadasi, so that his sinful reactions will be nullified.

HBV 13.188

कि व्रतैर् बहुभिश् चीर्णैस् तीर्थ-वासेन तस्य किम् ।
द्वादशी-वासरे प्राप्ते न कर्याजागर यदि

kiṁ vratair bahubhiś cīrṇais tīrtha-vāsena tasya kim |
dvādaśī-vāsare prāpte na karyājāgaraṁ yadi

If one fails to remain awake on the night of Dvadasi, all of his pious activities, such as observing various vows, undergoing atonement, or visiting holy places of pilgrimage are rendered useless.

HBV 13.189

प्रव्द्से न त्यजेद् यस्तु
पथि खिन्नोऽपि प्द्व्वति
ज्द्गरर्ह् वसुदेवस्य
स हि मेऽतिप्रियो नरह्

pravdse na tyajed yastu
pathi khinno'pi pdrvvati
jdgararh vasudevasya
sa hi me'tipriyo narah

O Parvati, one who does not fail to execute his vow of remaining awake on the night of Ekadasi, even while traveling to a distant place and therefore tired, is certainly very dear to me.

HBV 13.190

यः पुनः सुस्थ-चित्तोऽपि स्वस्थाने वसतेऽपि सन् ।
न हरेर् जागर॑ कुर्यात् तेन कार्य॑ न मे क्वचित्

yaḥ punaḥ sustha-citto'pi svasthāne vasate'pi san |
na harer jāgaraṁ kuryāt tena kāryaṁ na me kvacit

And, I have nothing to do with one who, despite staying at home and enjoying good health, does not observe the vow of remaining awake on the night of Ekadasi.

HBV 13.191

मद्-भक्तो न हरेः कुर्याज् जागर॑ पाप-मोहितः ।
व्यर्थ॑ मत्-पूजन॑ तस्य मत्-पूज्य॑ यो न पूजयेत्

mad-bhakto na hareḥ kuryāj jāgaraṁ pāpa-mohitaḥ |
vyarthaṁ mat-pūjanaṁ tasya mat-pūjyaṁ yo na pūjayet

One who does not remain awake on the night of Ekadasi, due to of being bewildered by sinful life, is not my devotee. I do not accept his worship because he disregards my worshipable Lord.

HBV 13.192

स-बाह्याभ्यन्तर देह वेष्टित पाप-कोटिभिः ।
मुच्यते वासरे विष्णोर् जागरे नृत्यता निशि

sa-bāhyābhyantaraṁ dehaṁ veṣṭitaṁ pāpa-koṭibhiḥ |
mucyate vāsare viṣṇor jāgare nṛtyatāṁ niśi

One whose entire body is filled with sinful reactions, both internally and externally, can be relieved from such a condition by remaining awake on the night of Ekadasi.

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HBV 13.193

प्राप्ते कलि-युगे घोरे नरास् ते त्रिदशैः समाः ।
विशल्ये वासरे विष्णोर् ये कुर्वन्ति हि जागरम्

prāpte kali-yuge ghore narās te tridaśaiḥ samāḥ |
viśalye vāsare viṣṇor ye kurvanti hi jāgaram

Even in this formidable age of Kali, those who remain awake on the night of an Ekadasi that is not polluted by the touch of Dasami are as worshipable as the demigods.

HBV 13.194

कूर्पर यमदूताना दत्त तेन यमस्य च ।
कृत्वा जागरण विष्णोर् अविद्ध-द्वादशी-व्रतम्

kūrparaṁ yamadūtānāṁ dattaṁ tena yamasya ca |
kṛtvā jāgaraṇaṁ viṣṇor aviddha-dvādaśī-vratam

One who has remained awake on the night of a Dvadasi that is not polluted, pushes aside Yamaraja and his messengers and attains the abode of Lord Visnu.

HBV 13.195

द्वादश्याꣳ जागरे विष्णोर् यैः कृतꣳ पुष्प-मण्डपम् ।
प्रति पुष्प-फल तेषाꣳ वाजिमेध-समꣳ प्रिये

dvādaśyāṁ jāgare viṣṇor yaiḥ kṛtaṁ puṣpa-maṇḍapam |
prati puṣpa-phala teṣāṁ vājimedha-samaṁ priye

O dear one, those who arrange flower decorations for the Lord on the night of Dvadasi obtain the merit of performing a horse sacrifice with each of the flowers used.

HBV 13.196

द्वादश्याꣳ कृष्ण-भवनꣳ कदलो-स्तम्भ-शोभितम् ।
ये कुर्वन्ति हरिस् तेषाꣳ स्वकीयꣳ यच्छते पदम्

dvādaśyāṁ kṛṣṇa-bhavanaṁ kadalo-stambha-śobhitam |
ye kurvanti haris teṣāṁ svakīyaṁ yacchate padam

Lord Hari provides a residence in His own abode to one who decorates the temple of the Supreme Lord with banana trees.

HBV 13.197

दीप-दानꣳ प्रकुर्वन्ति जागरे केशवस्य हि ।
ते ध्वस्त-तिमिरा गौरि यान्ति विष्णोः परꣳ पदम्

dīpa-dānaṁ prakurvanti jāgare keśavasya hi |
te dhvasta-timirā gauri yānti viṣṇoḥ paraṁ padam

O ParvatI, those who offer a lamp to the Lord while remaining awake on the night of Ekadasi are freed from all illusion and attain the transcendental abode of Lord Visnu.

HBV 13.198

ब्राह्मणाः क्षत्रिया वैश्याः स्त्रियः शूद्राश् च जागरे ।
हीन-वर्णा अन्त्यजाश् च राक्षसा दैत्य-दानवाः ।
प्राप्तास् ते परम-स्थान श्री-विष्णोर् जागरे कृते

brāhmaṇāḥ kṣatriyā vaiśyāḥ striyaḥ śūdrāś ca jāgare |
hīna-varṇā antyajāś ca rākṣasā daitya-dānavāḥ |
prāptās te parama-sthānaṁ śrī-viṣṇor jāgare kṛte

If brdhmanas, ksatriyas, vaisyas, sudras, women, fallen souls, lowborn men, demons, and other similarly conditioned living beings observe the vow of remaining awake on the night of Ekadasi, they also attain the supreme abode of Lord Visnu.

HBV 13.199

अप्रेरितः स्वय भक्त्या गीत नृत्य करोति यः ।
जागरे पद्मनाभस्य स कि नाकृत मानवः

apreritaḥ svayaṁ bhaktyā gītaṁ nṛtyaṁ karoti yaḥ |
jāgare padmanābhasya sa kiṁ nākṛta mānavaḥ

What remains to be accomplished for one who, of his own free will, sings and dances with devotion while remaining awake on the night of Ekadasi ?

HBV 13.200–203

यो नृत्यति प्रहृष्टात्मा कृत्वा वै कर-ताडनम् ।
गीत कुर्वन् मुखेनापि दर्शयन् कौतुकान् बहुः
पुरतो वासुदेवस्य रात्रौ जागरणे स्थितः ।
पठन् कृष्ण-चरित्राणि रञ्जयन् देवि वैष्णवान्
मुखेन कुरुते वाद्य स प्रहृष्ट-तनूरुहः ।
दर्शयन् विविधान् नृत्यान् स्वेच्छालापा श् च कुर्वति
भावैर् एतैर् नरो यस् तु कुरुते जागर हरेः ।
निमेषे निमेषे पुण्य तीर्थ-कोटि-सम स्मृतम्

yo nṛtyati prahṛṣṭātmā kṛtvā vai kara-tāḍanam |
gītaṁ kurvan mukhenāpi darśayan kautukān bahūḥ
purato vāsudevasya rātrau jāgaraṇe sthitaḥ |
paṭhan kṛṣṇa-caritrāṇi rañjayan devi vaiṣṇavān

mukhena kurute vādyaṁ saṁprahṛṣṭa-tanūruhaḥ |
darśayan vividhān nṛtyān svecchālāpāṁś ca kurvati
bhāvair etair naro yas tu kurute jāgaraṁ hareḥ |
nimeṣe nimeṣe puṇyaṁ tīrtha-koṭi-samaṁ smṛtam

One who, while remaining awake on the night of Ekadasi, claps his hands, dances in ecstasy, sings beautifully, pleases the assembled Vaisnavas, recites Krsna's pastimes, displays symptoms of ecstatic love, such as standing of the hair on end, makes pleasing sounds, or discusses spiritual topics with others, obtains the merit of bathing at millions of holy places of pilgrimage with the passage of every moment.

HBV 13.204

अविग्न-मनसा यस्तु धूप॰ नीराजन॰ हरेः ।
कुरुते जागरे रात्रौ सप्त-द्वीपाधिपो भवेत

avigna-manasā yastu dhūpaṁ nīrājanaṁ hareḥ |
kurute jāgare rātrau sapta-dvīpādhipo bhaveta

One who, with a peaceful mind, offers incense and other articles of worship to the Lord while remaining awake on the night of Ekadasi becomes the emperor of the earth, with its seven islands.

HBV 13.205

किञ्च—
अभावे कृष्ण-धिष्णस्य गत्वा मन्-मन्दिर॰ शिवे ।
कार्य॰ जागरण॰ रात्रौ विद्धि मा॰ माधव-प्रियम्

kiñca—
abhāve kṛṣṇa-dhiṣṇasya gatvā man-mandiraṁ śive |
kāryaṁ jāgaraṇaṁ rātrau viddhi māṁ mādhava-priyam

My dear wife (Parvati), if there is no temple of the Supreme Lord available for observing the vow of remaining awake during the night of Ekadasi, one should go to my temple for that purpose. Know for certain that I am very dear to Lord Madhava.

HBV 13.206

अभावे मम धिष्ण्यस्य गत्वा तु रवि-मन्दिरम् ।
कार्य॰ जागरण॰ रात्रौ यथा विष्णुस् तथा रविः

abhāve mama dhiṣṇyasya gatvā tu ravi-mandiram |
kāryaṁ jāgaraṇaṁ rātrau yathā viṣṇus tathā raviḥ

If a temple of Lord Siva is not available, one should approach a temple dedicated to the sun-god to observe this vow because the sun-god is as good as Lord Visnu.

HBV 13.207

तद्-अभावे विना प्राममरण्यकादशी यदि ।
तद्-आकाशे सूरेशानि विष्णोस् त्रीणि पदानि वै ।
दृष्ट्वा देवि प्रकर्तव्य॰ जागर॰ चक्रपाणिनः

tad-abhāve vinā prāmamaraṇyakādaśī yadi |
tad-ākāśe sūreśāni viṣṇos trīṇi padāni vai |
dṛṣṭvā devi prakartavyaṁ jāgaraṁ cakrapāṇinaḥ

If there is no temple of the sun-god available, or if one happens to be in the forest on Ekadasi, one should watch the sravand star, which bears the mark of the three steps of Lord Visnu, and in this way, complete his vow.

HBV 13.208

अथवा प्रतिमा विष्णोः शालग्राम-शिलाऽथवा ।
तिष्ठते यदि देवेशि कार्यस् तत्र प्रजागरः

athavā pratimā viṣṇoḥ śālagrāma-śilā'thavā |
tiṣṭhate yadi deveśi kāryas tatra prajāgaraḥ

O master of the demigods, one may also observe this vow by remaining awake at a temple or place where the salagrdma-sila is present.

HBV 13.209

मेघ-स॒छादिते व्योम्नि विष्णोस् त्रीणि पदानि च ।
अदृष्ट्वा बोधि-मूले तु कार्य॒ जागरण॒ हरेः

megha-saṁchādite vyomni viṣṇos trīṇi padāni ca |
adṛṣṭvā bodhi-mūle tu kāryaṁ jāgaraṇaṁ hareḥ

If, due to the presence of clouds, one cannot see the above-mentioned star in the sky, he should sit down beneath an asvattha tree and observe his vow.

HBV 13.210

रात्रि-मूलेऽथवा गौरि तुलसी-वन-पार्श्वतः ।
यत्र वा तत्र वा कार्य॒ तीर्थे वा निम्नगा-जले

rātri-mūle'thavā gauri tulasī-vana-pārśvataḥ |
yatra vā tatra vā kāryaṁ tīrthe vā nimnagā-jale

O Gauri, one may also observe this vow of remaining awake on the night of Ekadasi under an amalaki tree, in a tulasi garden, at a holy pond or lake, or on the banks of a river.

HBV 13.211

सर्वाभावे महादेवि वैष्णवस्य च सन्निधौ ।
कर्तव्य॒ जागर॒ विष्णोर् मानसी॒ भक्तिम् आस्थितैः

sarvābhāve mahādevi vaiṣṇavasya ca sannidhau |
kartavyaṁ jāgaraṁ viṣṇor mānasīṁ bhaktim āsthitaiḥ

O Mahadevi, if none of these are available then one can sit down in the association of Vaisnavas and perform worship of the Lord within his mind.

HBV 13.212

विना जागरणꣳ गौरि विष्णोर् दिन-फलꣳ न हि ।
नास्माकꣳ भवति प्रीति ब्रह्मादीनाꣳ दिवौकसाम्

vinā jāgaraṇaṁ gauri viṣṇor dina-phalaṁ na hi |
nāsmākaṁ bhavati prīti brahmādīnāṁ divaukasām

O Gauri, without observing the vow of remaining awake throughout the night of Ekadasi, one cannot attain the actual result of observing Ekadasi. Truthfully, 1 and the other demigods do not feel satisfied with such a person.

HBV 13.213

यज्ञानाम् अपि सर्वेषाꣳ महायज्ञः स कथ्यते ।
वासरे वासुदेवस्य यतो जागर-सꣳज्ञकः

yajñānām api sarveṣāṁ mahāyajñaḥ sa kathyate |
vāsare vāsudevasya yato jāgara-saṁjñakaḥ

THIRTEENTH V I L A S A _ _ 3 9 5 vdsare vdsudevasya yato jdgara samjnakah Among all kinds of sacrifices, remaining awake on the night of Ekadasi is considered to be the best because it is in relation to Lord Krsna.

HBV 13.214

तस्माज् जागरणꣳ कार्यꣳ त्यक्त्वा कार्यान्तराण्यपि

tasmāj jāgaraṇaṁ kāryaṁ tyaktvā kāryāntarāṇyapi

Therefore, one should give up everything else and observe this vow.

HBV 13.215

पाद्मे देवदूत-विकुण्डल-स□वादे—
रात्रौ जागरण□ कृत्वा समुपास्य जनार्दनम् ।
दश वै पैतृके पक्षे मातृके दश पूर्वजाः ।
प्रियाया दश ये वैश्य तान् उद्धरति निश्चितम्

pādme devadūta-vikuṇḍala-saṁvāde—
rātrau jāgaraṇaṁ kṛtvā samupāsya janārdanam |
daśa vai paitṛke pakṣe mātṛke daśa pūrvajāḥ |
priyāyā daśa ye vaiśya tān uddharati niścitam

that is recorded in the Padma Purdna it is stated) rdtrau jdgaranam krtvd samupdsya jandrddanam dasavai paitrke pakse mdtrke dasa purvvajdh priydyd dasa ye vaisya tdnuddharati niscitam By remaining awake on the night of Ekadasi and worshiping the Supreme Lord, one delivers ten generations of his father's family, mother's family, and father-in-law's family.

HBV 13.216

श्री-मार्कण्डेय-पुराणे—
ध्यान-ध्येय-विहीनस्य स□ज्ञातीतस्य भूपते ।
कर्म-भ्रष्टस्य कथितो मोक्षस् तु हरि-जागरे

śrī-mārkaṇḍeya-purāṇe—
dhyāna-dhyeya-vihīnasya saṁjñātītasya bhūpate |
karma-bhraṣṭasya kathito mokṣas tu hari-jāgare

O maintainers of the earth, it is said that by remaining awake on the night of Ekadasi, one achieves liberation from material bondage, even if he does not practice meditation, cultivate transcendental knowledge, or perform any pious activities.

,n, SR! HARI-BHAKTI-VILASA

HBV 13.217

प्रह्लाद-स॰हिताया॰ प्रह्लादोक्तौ—
यानि कानि च पापानि ब्रह्म-हत्यादिकानि च ।
कृष्ण-जागरणे तानि विलय॰ यान्ति खण्डशः

prahlāda-saṁhitāyāṁ prahlādoktau—
yāni kāni ca pāpāni brahma-hatyādikāni ca |
kṛṣṇa-jāgaraṇe tāni vilayaṁ yānti khaṇḍaśaḥ

All kinds of sinful activities, including the killing of a brdhmana, are eradicated simply by remaining awake on the night of Ekadasi, which is very dear to Lord Krsna.

HBV 13.218

एकतः क्रतवः सर्व समाप्त-वर-दक्षिणाः ।
एकतो देवदेवस्य जागरः कृष्ण-वल्लभः ।
न सम॰ कवयः प्राहुर् अधिकः कृष्ण-जागरः

ekataḥ kratavaḥ sarva samāpta-vara-dakṣiṇāḥ |
ekato devadevasya jāgaraḥ kṛṣṇa-vallabhaḥ |
na samaṁ kavayaḥ prāhur adhikaḥ kṛṣṇa-jāgaraḥ

According to the opinion of learned devotees, if one were to place all kinds of sacrifices, along with the required daksina, on one side of a scale and the vow of remaining awake on the night of Ekadasi on the other, the vow of remaining awake on the night of Ekadasi would be seen to be heavier.

HBV 13.219

तत्र ब्रह्मा च रुद्रश् च शक्राद्या देवता-गणाः ।
नित्यम् एव समायान्ति जागरे कृष्ण-वाल्लभे

tatra brahmā ca rudraś ca śakrādyā devatā-gaṇāḥ |
nityam eva samāyānti jāgare kṛṣṇa-vāllabhe

Whenever one remains awake on the night of Ekadasi, which is very dear to Lord Krsna, all of the demigods, headed by Brahma, Siva and Indra, personally appear at that place.

HBV 13.220

ऋषयो नारदाद्यास् तु व्यासाद्या मुनयस् तथा ।
अहꣳ च तत्र गच्छामि कृष्ण-पूजारतः सदा

ṛṣayo nāradādyās tu vyāsādyā munayas tathā |
ahaṁ ca tatra gacchāmi kṛṣṇa-pūjārataḥ sadā

Even though we are busy worshiping Lord Hari, the sages, headed by Narada, exalted personalities, such as Vyasadeva, and myself (Prahlada) always take part in a function of remaining awake on the night of Ekadasi.

HBV 13.221–222

शालग्राम-महाक्षेत्रमर्वुदारण्यम् एव च
सुपुण्या मथुरा तत्र सर्व-तीर्थानि चैव हि ।
यज्ञा वेदाश् च चत्वारो व्रजन्ति हरि-जागरम्

śālagrāma-mahākṣetramarvudāraṇyam eva ca
supuṇyā mathurā tatra sarva-tīrthāni caiva hi |
yajñā vedāś ca catvāro vrajanti hari-jāgaram

All holy places, such as Puskara, Kasi, Prayaga, Naimisaranya, Gaya, Salagrama, Arbudaranya, and Mathura, as well as all sacrifices and the four Vedas, are present at the place where one is observing the vow of remaining awake on the night of Ekadasi.

HBV 13.223

गङ्गा सरस्वती रेवा यमुना वै शतद्रुका ।
चन्द्रभागा वितस्ता च नद्यः सर्वास् तु तत्र वै

gaṅgā sarasvatī revā yamunā vai śatadrukā |
candrabhāgā vitastā ca nadyaḥ sarvās tu tatra vai

In the same way, sacred rivers, such as the Ganga, Sarasvati, Reva, Yamuna, Satadru, Candrabhaga and Tista are also present at the place where one observes the vow of remaining awake on the night of Ekadasi.

HBV 13.224

सरा□सि च ह्रदाः सर्वे समुदाः सर्व एव हि ।
एकादश्या□ द्विज-श्रेष्ठ गच्छन्ते कृष्ण-जागरम्

sarāṁsi ca hradāḥ sarve samudāḥ sarva eva hi |
ekādaśyāṁ dvija-śreṣṭha gacchante kṛṣṇa-jāgaram

-,Q 8 SRI HARI-BHAKTI'VILASA O best among the twice-born, all pious reservoirs of water, including lakes, ponds, and oceans are also present at the place where such a vow is being observed.

HBV 13.225

स्पृहणीया हि देवाना□ ये नराः कृष्ण-जागरे ।
नृत्यन्ति गीत□ कुर्वन्ति वीणा-वाद्य-प्रहर्षिताः इति ।

spṛhaṇīyā hi devānāṁ ye narāḥ kṛṣṇa-jāgare |
nṛtyanti gītaṁ kurvanti vīṇā-vādya-praharṣitāḥ iti |

Those who chant and dance while playing the stringed instrument known as the vind, while remaining awake on the night of Ekadasi are worshipable by the demigods.

HBV 13.226

जन्माष्टमी-प्रबोधन्य्-आदिकेऽन्यच् च महोत्सवे ।
माहात्म्य□ जागरस्याग्रे लेख्य□ तत्-तत्-प्रसङ्गतः

janmāṣṭamī-prabodhany-ādike'nyac ca mahotsave |
māhātmyaṁ jāgarasyāgre lekhyaṁ tat-tat-prasaṅgataḥ

The glories of remaining awake on the nights of Janmasrtami, Utthana- ekadasi, and so on will be described later on.

HBV 13.227

ततः प्रभाते भगवद्-रात्रि-क्रीडा-रसात्मिकाम् ।
कौशिकीꣳ प्रमुदा गायेच् छ्री-कृष्ण-परितोषणीम्

tataḥ prabhāte bhagavad-rātri-krīḍā-rasātmikām |
kauśikīṁ pramudā gāyec chrī-kṛṣṇa-paritoṣaṇīm

Thereafter, at the end of the night, one should joyfully sing in glorification of the rdsa-lild of Lord Krsna, employing the appropriate morning rdgas, for the pleasure of the Lord.

HBV 13.228

तथा च स्कान्दे—
प्रभाते कौशिकीꣳ यस्तु प्रगायेज् जागरे हरेः ।
स समुद्धरते सर्वान् श्वपचान् ब्राह्मणो यथा इति।

tathā ca skānde—
prabhāte kauśikīṁ yastu pragāyej jāgare hareḥ |
sa samuddharate sarvān śvapacān brāhmaṇo yathā iti|

One who, after remaining awake on the night of Ekadasi, sings sweet songs glorifying Lord Krsna's loving pastimes will deliver his entire family, just as a brahmana can deliver even dog-eaters.

HBV 13.229

मङ्गलाररात्रिकꣳ कृत्वाभ्यर्च्य प्रस्थाप्य वैष्णवान् ।
प्रातः पूजाꣳ च निष्पाद्य कृष्णे तत् सर्वम् अर्पयेत्

maṅgalārarātrikaṁ kṛtvābhyarcya prasthāpya vaiṣṇavān |
prātaḥ pūjāṁ ca niṣpādya kṛṣṇe tat sarvam arpayet

After performing mangala-drati and bidding farewell to the assembled Vaisnavas and offering them mahd-prasada, one should complete his morning worship of the Supreme Lord and surrender everything unto Him.

HBV 13.230

तद्-उक्तꣳ कात्यायनेन—
प्रातः स्नात्वा हरिꣳ पूज्य उपवासꣳ समर्पयेत् ।
पारणꣳ तु ततः कुर्याद् व्रत-सिद्धौ हरिꣳ स्मरन्

tad-uktaṁ kātyāyanena—
prātaḥ snātvā hariṁ pūjya upavāsaṁ samarpayet |
pāraṇaṁ tu tataḥ kuryād vrata-siddhau hariṁ smaran

After bathing in the early morning and worshiping Lord Hari, one should offer the result of his vow of Ekadasi to Him. Then, one should break his fast to complete the vow, after remembering the Lord.

HBV 13.231

अज्ञानतिमिरान्धस्य व्रतेनानेन केशव ।
प्रसीद सुमुखो नाथ ज्ञानदृष्टिप्रदो भव इति ।

ajñānatimirāndhasya vratenānena keśava |
prasīda sumukho nātha jñānadṛṣṭiprado bhava iti |

O Kesava! O my Lord! I am blinded by the darkness of ignorance. Kindly be pleased with my vow and glance mercifully upon me.

HBV 13.232

तत्र स्नानोपचारन्तु प्रातैर् व समाचरेत् ।
प्रामाणिकानाꣳ केषाञ्चिद् वैष्णवानाम् इदꣳ मतम्

tatra snānopacārantu prātair va samācaret |
prāmāṇikānāṁ keṣāñcid vaiṣṇavānām idaṁ matam

During the day, on Dvadasi, one should not offer abhiseka to Lord Krsna. This is the opinion of the Vaisnava dcdryaa of long ago, Srikrsnadeva, and we should follow it.

HBV 13.233

पाद्मे व्रत-खण्डे—
जन्म-प्रभृति यत्-किञ्चित् सुकृत॑ समुपार्जितम् ।
नश्यति द्वादशि-दिने हरेर् निर्माल्य-लङ्घनात्

pādme vrata-khaṇḍe—
janma-prabhṛti yat-kiñcit sukṛtaṁ samupārjitam |
naśyati dvādaśi-dine harer nirmālya-laṅghanāt

pddme vratakhande (In the Vrata-khanda of the Padma Purdna it is stated) janmaprabhrti yatkincit sukrtam samupdrjjitam nasyati dvadasi dine harer nirmmdlya langhandt All of the pious credit one had accumulated since birth is destroyed if one bathes Lord Hari on Dvadasi.

HBV 13.234

त्रैलोक्यमोहन-पञ्चरात्रे च—
स्नान॑ न हरये दद्याद् द्वादश्या॑ वैष्णवो दिवा ।
पक्ष-पूजा-फल॑ सर्व॑ वास्कलायोपगच्छति इति ।

trailokyamohana-pañcarātre ca—
snānaṁ na haraye dadyād dvādaśyāṁ vaiṣṇavo divā |
pakṣa-pūjā-phalaṁ sarvaṁ vāskalāyopagacchati iti |

A Vaisnava should not bathe Lord Hari on Dvadasi. If one does so, the result of his worship for the previous fifteen days goes to the demon, Vaskala.

HBV 13.235

अतो दिवा निषिद्धत्वाद् रजन्या॑ स्नापयेत् प्रभुम् ।
पवित्र-दमन-द्वादश्य्-उत्सवे तु न निश्य् अपि

ato divā niṣiddhatvād rajanyāṁ snāpayet prabhum |
pavitra-damana-dvādaśy-utsave tu na niśy api

Because it is prohibited to bathe the Lord during the day on Dvadasi, one should, during the summer, bathe the Lord at night. However, on Pavitraropana-dvadasi and Damanakaropana-dvadasi, one should not bathe the Lord, even at night.

HBV 13.236

नित्य-कृत्य॰ समाप्याथ शक्त्या विप्रा॰श् च भोजयेत् ।
कुर्वीत द्वादशी-मध्ये तुलसी॰ प्राश्य पारणम्

nitya-kṛtyaṁ samāpyātha śaktyā viprāṁś ca bhojayet |
kurvīta dvādaśī-madhye tulasīṁ prāśya pāraṇam

During the day, on Dvadasi, one should perform his daily worship and chant his mantras in the morning. Then, according to his capacity, he should feed the brdhmanas before breaking his fast by first eating a tulasi leaf that was offered to the Lord.

HBV 13.237

तथा च स्कान्दे—
कृत्वा चैवोपवास॰ तु योऽश्नाति द्वादशी-दिने ।
नैवेद्य॰ तुलसी-मिश्र॰ पाप-कोटि-विनाशनम्

tathā ca skānde—
kṛtvā caivopavāsaṁ tu yo'śnāti dvādaśī-dine |
naivedyaṁ tulasī-miśraṁ pāpa-koṭi-vināśanam

After observing Ekadasi, if one breaks his fast on Dvadasi by honoring the remnants of the Lord's food, along with tulasi, he is relieved from the reactions to ten million sinful activities.

HBV 13.238

यत उक्त॰ पाद्मे—
महाहानिकरी ह्य् एषा द्वादशी लङ्घिता नृणाम् ।
करोति धर्म-हरणम् अस्नातेव सरस्वती

yata uktaṁ pādme—
mahāhānikarī hy eṣā dvādaśī laṅghitā nṛṇām |
karoti dharma-haraṇam asnāteva sarasvatī

yata uktarh pddme (This is confirmed in the Padma Purana) mahahdnikari hyesd dvadasi langhitd nrndrn karoti dharmma haranam asndteva sarasvati

If there is no presence of Dvadasi while breaking one's fast, it is very harmful. Just as it is a sin to cross the river Sarasvati without first bathing in it, it is a sin to observe an Ekadasi and then not break the fast on Dvadasi.

HBV 13.239

स्क्द्न्दे (इन् थे स्कन्द पुर्द्न इत् इस् स्ततेद्)
प्द्रन्धनि सह्प्र्द्प्ते
द्वदसिर्ह् यो व्यति क्रमेत्
त्रयोदस्य्द्न्तु भुन्ज्द्नह्
सतजन्म्द्नि न्द्रकि

skdnde (In the Skanda Purdna it is stated)
pdrandhani sarhprdpte
dvadasirh yo vyati kramet
trayodasydntu bhunjdnah
satajanmdni ndraki

One who does not breat his fast on Dvadasi and then breaks his fast on Trayodasi will suffer in hell fot his next one hundred lives.

HBV 13.240

तत्रैव श्री-मार्कण्डेय-भगीरथ-स□वादे—
यो हि भागवतो भूत्वा द्वादशी□ न हि साधयेत् ।
कृतस्य पूर्व-पुण्यस्य दत्तस् तेन विभावसुः

tatraiva śrī-mārkaṇḍeya-bhagīratha-saṁvāde—
yo hi bhāgavato bhūtvā dvādaśīṁ na hi sādhayet |
kṛtasya pūrva-puṇyasya dattas tena vibhāvasuḥ

that is found in the Skanda Purdna it is stated) yo hi bhdgavato bhutvd dvadasirh na hi sddhayet kratastya purvva punyasya dattastena vibhdvasuh One who does not show due respect to Dvadasi throws his accumulated piety into fire.

HBV 13.241

कौर्मे—
एकादश्याम् उपोष्यैव द्वादश्या॰ पारण॰ स्मृतम् ।
त्रयोदश्या॰ न तत् कुर्याद् द्वादश-द्वादशी-क्षयात्

kaurme—
ekādaśyām upoṣyaiva dvādaśyāṁ pāraṇaṁ smṛtam |
trayodaśyāṁ na tat kuryād dvādaśa-dvādaśī-kṣayāt

It is the procedure that one should fast on Ekadasi and then break his fast on Dvadasi, and not Trayodasi. By following this, one receives the merit of observing twleve Dvadasis.

HBV 13.242

किञ्च—
कला-द्वय॰ त्रय॰ वापि द्वादशी॰ न त्व् अतिक्रमेत् ।
अतिक्रान्ता द्वादशी तु हन्ति पुण्य॰ पुराकृतम्

kiñca—
kalā-dvayaṁ trayaṁ vāpi dvādaśīṁ na tv atikramet |
atikrāntā dvādaśī tu hanti puṇyaṁ purākṛtam

One should not neglect the vow of Dvadasi, even for a period of two or three kalds, because that will spoil one's piety.

HBV 13.243

भविष्ये—
यो द्वादशीम् अतिक्रम्य पारण॰ कुरुते नरः ।
द्वादशाब्द-कृत॰ तस्य तत्-क्षणाद् एव नश्यति

bhaviṣye—
yo dvādaśīm atikramya pāraṇaṁ kurute naraḥ |
dvādaśābda-kṛtaṁ tasya tat-kṣaṇād eva naśyati

One who breaks his fast after Dvadasi has ended immediately ruins the pious merit that he had accumulated during the previous twelve years.

HBV 13.244

देवी-रहस्ये—
द्वादशी समतिक्रम्य पारण यः करोति हि ।
स्नान-दानादिक सर्व निष्फल तस्य जायते

devī-rahasye—
dvādaśīṁ samatikramya pāraṇaṁ yaḥ karoti hi |
snāna-dānādikaṁ sarvaṁ niṣphalaṁ tasya jāyate

When one breaks his fast after Dvadasi has ended, all of the pious activities that he had performed, such as giving charity, are rendered useless.

HBV 13.245

अल्पा चेद् द्वादशी कुर्यान् नित्य-कर्मारुणोदये ।
अत्यल्पा चेन् निशीथोर्ध्वम् आमध्याह्निकम् एव तत्

alpā ced dvādaśī kuryān nitya-karmāruṇodaye |
atyalpā cen niśīthordhvam āmadhyāhnikam eva tat

If Dvadasi does not extend enough to allow one time to break his fast then one should begin his morning rituals about two hours before sunrise

4 0 4 SRI HARI'BHAKTI-VILASA and if Dvadasi is even shorter, he should begin his morning duties from midnight.

HBV 13.246

भविष्ये—
स्वल्पायाम् अथ भूपाल द्वादश्याम् अरुणोदये ।
स्नानार्चन-क्रियाः कार्या दान-होमादि-स युताः

bhaviṣye—
svalpāyām atha bhūpāla dvādaśyām aruṇodaye |
snānārcana-kriyāḥ kāryā dāna-homādi-saṁyutāḥ

bhavisye (In the Bhavisya Purana it is stated) svalpdyamatha bhupdla dvddasydm arunodaye snddndrccana kriydh hdryyd ddna homddi-sarhyutdh O protector of the earth, if the length of Dvadasi is very short on the day of breaking the fast, one should begin his daily activities, such as giving charity and performing fire sacrifice, about two hours before sunrise.

HBV 13.247

पाद्मे—
यदा भवति स्वल्पा हि द्वादशी पारणे दिने।
ऊषःकाले द्वय□ कुर्यात् प्रातर्-माध्याह्नि□ तथा

pādme—
yadā bhavati svalpā hi dvādaśī pāraṇe dine |
ūṣaḥkāle dvayaṁ kuryāt prātar-mādhyāhnikaṁ tathā

If there is a very short period of Dvadasi remaining on the day of breaking the fast, one should perform his morning and noon duties early in the morning.

HBV 13.248

तथा नारदीये—
अल्पायाम् अथ विप्रेन्द्र द्वादश्याम् अरुणोदये।
स्नानार्चन-क्रियाः कार्या दान-होमादि-स□युताः

tathā nāradīye—
alpāyām atha viprendra dvādaśyām aruṇodaye |
snānārcana-kriyāḥ kāryā dāna-homādi-saṁyutāḥ

O exalted brdhmana, if Dvadasi overlaps the day of breaking the fast for a very short period, activities such as charity, fire sacrifice, and so on should be performed at dawn.

THIRTgENTg_VlLASA_ 405

HBV 13.249

देवलोक्तौ, अतएवोक्तर्ह् स्द्रद्द् पुर्द्ने
दिन कर्म्म दिने सर्व्वर्ह्
कर्त्तव्यर्ह् यदि तद्दिने
नैव सिद्धिम् अव्द्प्नोति
तद्द् र्द्त्रौ विधियते

devaloktau, ataevoktarh sdradd purdne
dina karmma dine sarvvarh
karttavyarh yadi taddine
naiva siddhim avdpnoti
tadd rdtrau vidhiyate

All activities to be performed on a particular day should be completed during that day. If they are not completed that day, one may finish them that night.

HBV 13.250

स्कान्दे—
कलार्धा द्वादशी दृष्ट्वा निशीथाद् ऊर्ध्वम् एव हि ।
आमध्याह्नाः क्रियाः सर्वाः कर्तव्याः शम्भु-शासनात्

skānde—
kalārdhāṁ dvādaśīṁ dṛṣṭvā niśīthād ūrdhvam eva hi |
āmadhyāhnāḥ kriyāḥ sarvāḥ kartavyāḥ śambhu-śāsanāt

skdnde (In the Skanda Purdna it is stated) kaldrddhdrh dvddasirh dhrstvd nisitha dilrdhvameva hi dmadhydhndh kriydh sarvv&h karttavyah sambhu sasandt If one sees that only one-half of a kald of DvadasI remains on the day of breaking a fast, one should start performing his duties at midnight. This is the instruction of Mahadeva.

HBV 13.251

अशक्त्या सङ्कटे प्राप्ते पारणं वारिणा चरेत् ।
तद् धि नैवासितं नैवानशितं च विदुर् बुधाः

aśaktyā saṅkaṭe prāpte pāraṇaṁ vāriṇā caret |
tad dhi naivāsitaṁ naivānaśitaṁ ca vidur budhāḥ

If one is unable to do this, he should drink some water to break his fast because drinking water is considered eating, and also not eating.

HBV 13.252

अत एव तत्र—
कला-द्वयं त्रयं वापि द्वादशी यदि दृश्यते ।
स्नानार्चनादिकं कर्म तदा रात्रौ विधीयते

ata eva tatra—
kalā-dvayaṁ trayaṁ vāpi dvādaśī yadi dṛśyate |
snānārcanādikaṁ karma tadā rātrau vidhīyate

It is recommended that if two or three kalds of Dvadasi remain when it is time to break one's fast, one should start performing his duties, such as bathing and worshiping the Lord, from midnight.

HBV 13.253

कालिका-शारदा-पुराणयोः—
स्वल्पैव द्वादशी यत्र स्नान-दानादिकाः क्रियाः ।
रजन्याम् एव कर्तव्या दान-होमादि-स॒युताः

kālikā-śāradā-purāṇayoḥ—
svalpaiva dvādaśī yatra snāna-dānādikāḥ kriyāḥ |
rajanyām eva kartavyā dāna-homādi-saṁyutāḥ

If the remainder of Dvadasi is very little on the day of breaking one's fast, one should execute his duties, such as performing a fire sacrifice and giving charity, at night.

HBV 13.254

सङ्कटे विषमे प्राप्ते द्वादश्या॒ पारयेत् कथम् ।
अद्भिस् तु पारण॒ कुर्यात् पुनर्भुक्त॒ न दोष-कृत्

saṅkaṭe viṣame prāpte dvādaśyāṁ pārayet katham |
adbhis tu pāraṇaṁ kuryāt punarbhuktaṁ na doṣa-kṛt

What should one do if there is a dilemma regarding the breaking of a fast? One should simply drink some water and later on, eat grains. This will not create any defect in his fasting.

HBV 13.255

कात्यायनोक्तौ च—
मन्त्र॒ जपित्वा हरये निवेद्योपोषण॒ व्रती ।
अद्भिस् तु पारण॒ कुर्यात् सङ्कटे विषमे सति

kātyāyanoktau ca—
mantraṁ japitvā haraye nivedyopoṣaṇaṁ vratī |
adbhis tu pāraṇaṁ kuryāt saṅkaṭe viṣame sati

If there is a severe dilemma, one should chant his mantra and break his fast with water after offering his fast at the lotus feet of Lord Hari.

HBV 13.256

किञ्च—
सन्ध्यादिकꣳ भवेन् नित्यꣳ पारणꣳ तु निमित्ततः ।
अद्भिस् तु पारयित्वा तु कुर्यात् सन्ध्यादिकꣳ पुनः इति ।

kiñca—
sandhyādikaṁ bhaven nityaṁ pāraṇaṁ tu nimittataḥ |
adbhis tu pārayitvā tu kuryāt sandhyādikaṁ punaḥ iti |

Morning duties, such as worshiping the Lord and chanting mantras are eternal duties, whereas breaking a fast is an occasional duty. Therefore, one should break his fast with water within the period of Dvadasi and thereafter, perform his required duties.

HBV 13.257

द्वादशी-पूर्व-पादीयस् तत्र चेद् धरि-वासरः ।
द्वादश्य्-आधिक्यतस् तिष्ठेत् पारणꣳ तत्र नाचरेत्

dvādaśī-pūrva-pādīyas tatra ced dhari-vāsaraḥ |
dvādaśy-ādhikyatas tiṣṭhet pāraṇaṁ tatra nācaret

The first one-fourth of Dvadasi is also considered Ekadasi. If, on the day of breaking a fast, this portion of Dvadasi is present, one should wait until it is over before breaking his fast.

HBV 13.258

विष्णु-धर्मोत्तरे—
द्वादश्याः प्रथमः पादो हरि-वासर-सꣳज्ञकः ।
तम् अतिक्रम्य कुर्वीत पारणꣳ विष्णु तत्परः

viṣṇu-dharmottare—
dvādaśyāḥ prathamaḥ pādo hari-vāsara-saṁjñakaḥ |
tam atikramya kurvīta pāraṇaṁ viṣṇuṁ tatparaḥ

visnu dharmottare (In the Visnu-dharmottara it is stated) dvddasydh prathamah pado harivdsara sarhjhakah tamati kramya kurvvit paranarh visnu tatparah The first one-fourth

of Dvadasi is considered to be part of Ekadasi. The devotees of Lord Hari should not break their fast during that period.

HBV 13.259

क्वचिच् च—
द्वादश्य्-एकादशी-योगे विख्यातो हरि-वासरः ।
एकादश्य्-आन्त्यपादश् च द्वादश्याः पूर्व एव हि ।
हरि-वासर इत्य् आहुर् भोजन॑ न समाचरेत्

kvacic ca—
dvādaśy-ekādaśī-yoge vikhyāto hari-vāsaraḥ |
ekādaśy-āntyapādaś ca dvādaśyāḥ pūrva eva hi |
hari-vāsara ity āhur bhojanaṁ na samācaret

Ekadasi is thus made up of Ekadasi and Dvadasi. One should be very careful not to eat anything during the last one-fourth of Ekadasi and the first one-fourth of Dvadasi.

HBV 13.260

स्कान्दे—
क्षौद्र॑ मा॑स॑ सुरा॑ तैल॑ व्यायाम॑ क्रोध-मैथुने ।
परान्न॑ का॑स्य-ताम्बूले लोभ निर्माल्य-लङ्घनम् ।
द्वादश्या॑ द्वादशैतानि वैष्णवः परिवर्जयेत्

skānde—
kṣaudraṁ māṁsaṁ surāṁ tailaṁ vyāyāmaṁ krodha-maithune |
parānnaṁ kāṁsya-tāmbūle lobha nirmālya-laṅghanam |
dvādaśyāṁ dvādaśaitāni vaiṣṇavaḥ parivarjayet

A Vaisnava should avoid honey, flesh, wine, oil, exercise, becoming angry, sexual intercourse, fried rice, bell metal pots, betel nuts, greed, and removing tulasi leaves from the body of the Deity on Dvadasi.

HBV 13.261–262

ब्रह्माण्ड-पुराणे—
का॑स्य॒ मा॑स॒ सुरा॒ क्षौद्र॒ लोभ॒ वितथ-भाषणम् ।
व्यायाम॒ च प्रवास॒ च दिवा-स्वप्न-मथाञ्जनम्
शिलापिष्ट॒ मसूर॒ च द्वादशैतानि वैष्णवः ।
द्वादश्या॒ वर्जयेन् नित्य॒ सर्व-पापैः प्रमुच्यते

brahmāṇḍa-purāṇe—
kāṁsyaṁ māṁsaṁ surāṁ kṣaudraṁ lobhaṁ vitatha-bhāṣaṇam |
vyāyāmaṁ ca pravāsaṁ ca divā-svapna-mathāñjanam
śilāpiṣṭaṁ masūraṁ ca dvādaśaitāni vaiṣṇavaḥ |
dvādaśyāṁ varjayen nityaṁ sarva-pāpaiḥ pramucyate

If a Vaisnava avoids these twelve things—bell metal, flesh, wine, honey, greed, lies, exercise, traveling, sleeping during the day, putting ointment on his eyes, and masura dal—he can be freed from the reactions to all sinful activities.

HBV 13.263

बृहस्पतिर् अपि—
का॑स्य॒ मा॑स॒ सुरा॒ धृत॒ व्यायाम॒ क्रोध-मैथुनम् । हि॑साम् असत्य॒ लौल्य॒ च तैल॒ निर्माल्य-लङ्घनम् ।
द्वादश्या॒ द्वादशैतानि वैष्णवः परिवर्जयेत्

bṛhaspatir api—
kāṁsyaṁ māṁsaṁ surāṁ dhṛtaṁ vyāyāmaṁ krodha-maithunam | hiṁsām asatyaṁ laulyaṁ ca tailaṁ nirmālya-laṅghanam |
dvādaśyāṁ dvādaśaitāni vaiṣṇavaḥ parivarjayet

A Vaisnava should avoid bell metal, wine, chess, exercise, anger, sex, violence, lies, greed, oil, and removing flowers and tulasi leaves from the Deity on Dvadasi.

HBV 13.264

क्वचिच् च—
का□स्य□ मा□स□ मसूर□ च चणक□ कोरद्रूषकम् ।
रत्य्-औषध-परान्न□ च द्वादश्याम् अष्ट वर्जयेत्

kvacic ca—
kāṁsyaṁ māṁsaṁ masūraṁ ca caṇakaṁ koradūṣakam |
raty-auṣadha-parānnaṁ ca dvādaśyām aṣṭa varjayet

One should carefully avoid these eight on Dvadasi—bell metal, flesh, masura dal, peas, kedo rice, sex, medicine, and fried rice.

HBV 13.265–266

ब्रह्म-वैवर्ते श्री-सूत-शौनक-स□वादे—
उन्मीलनी वञ्जुली च त्रिस्पृशा पक्ष-वर्धिनी ।
जया च विजया चैव जयन्ती पापनाशिनी
द्वादश्योऽष्टौ महापुण्याः सर्व-पाप-हरा द्विज ।
तिथि-योगेन जायन्ते चतस्रश् चापरास् तथा ।
नक्षत्र-योगाच् च बलात् पाप□ प्रशमयन्ति ताः

brahma-vaivarte śrī-sūta-śaunaka-saṁvāde—
unmīlanī vañjulī ca trispṛśā pakṣa-vardhinī |
jayā ca vijayā caiva jayantī pāpanāśinī
dvādaśyo'ṣṭau mahāpuṇyāḥ sarva-pāpa-harā dvija |
tithi-yogena jāyante catasraś cāparās tathā |
nakṣatra-yogāc ca balāt pāpaṁ praśamayanti tāḥ

that is recorded in the Brahma-vaivarta Purana it is stated) unmilani vyanjuli ca trisprsd paksa varddhini

4 1 0 SRI HARI-BHAKTI-VILASA jayd ca vijaya cawa jayanti papa ndsini dvddasyo'stau mahdpunydh sarva pdpahard dvija tithi yogena jdyante catasrascd pardstathd naksatra yogdcca baldt pdparh prasamayanti tdh O brdhmana, the eight Maha-dvadasis—Unmilani, Vyanjuli, Trisprsd, Paksavardhini, Jay a, Vijaya, Jayanti and Pdpandsini—are very auspicious, and they nullify all one's sinful reactions. Among them, the first four occur because of the tithi, or days, and the last four occur because of the naksatra, or stars. Still, all of them destroy one's sinful reactions.

HBV 13.267

एकादशी तु सम्पूर्णा वर्धते पुनर् एव सा ।
द्वादशी च न वर्धत कथितोन्मीलनीनि सा

ekādaśī tu sampūrṇā vardhate punar eva sā |
dvādaśī ca na vardhata kathitonmīlanīni sā

If an Ekadasi begins four dandas before sunrise, completes its full duration of sixty-four dandas, and overlaps the next day, although the duration of Dvadasi does not increase, it is called Unmilani Maha-dvadasi

HBV 13.268

द्वादश्य् एव विवर्धेत न चैवैकादशी यदा ।
वञ्जुली तु भृगु-श्रेष्ठ कथिता पापनाशिनी

dvādaśy eva vivardheta na caivaikādaśī yadā |
vañjulī tu bhṛgu-śreṣṭha kathitā pāpanāśinī

O best in the dynasty of Bhrgu, when a Dvadasi lasts sixty dandas and overlaps the next day but the duration of Ekadasi does not increase, it is called Vyanjuli Maha-dvadasi and destroys all sinful reactions.

HBV 13.269

अरुणोदय आद्या स्याद् द्वादशी सकल दिनम् ।
अन्ते त्रयोदशी प्रातस् त्रिस्पृशा सा हरेः प्रिया

aruṇodaya ādyā syād dvādaśī sakalaṁ dinam |
ante trayodaśi prātas trispṛśā sā hareḥ priyā

If Ekadasi is present before sunrise, the entire next day is Dvadasi, and at the end of that night, Trayodasi begins, it is known as Trisprsa Maha- dvadasi and is very dear to Lord Hari.

HBV 13.270

कुहु-राके यदा वृद्धि प्रयाते पक्ष-वर्धिनी ।
विहायैकादशी तत्र द्वादशी समुपोषयेत्

kuhū-rāke yadā vṛddhiṁ prayāte pakṣa-vardhinī |
vihāyaikādaśīṁ tatra dvādaśīṁ samupoṣayet

If, when a full moon day or a new moon day is completed, it overlaps the next day, then the preceding Dvadasi is called Paksavardhini Maha- dvadasi. On that occasion, one should not observe the pure Ekadasi but instead, follow this sacred Dvadasi.

HBV 13.271

पुण्य-श्रवण-पुष्याद्य्-अरोहिणी-स युतास् तु ताः ।
उपोषिताः समफला द्वादश्योऽष्टौ पृथक् पृथक्

puṇya-śravaṇa-puṣyādy-arohiṇī-saṁyutās tu tāḥ |
upoṣitāḥ samaphalā dvādaśyo'ṣṭau pṛthak pṛthak

Four dandas of the waxing moon are considered part of a Maha-dvadasi when they are in contact with the four stars—Pusya, Sravana, Punarvasu and Rohini. The preceding four Maha-dvadasis occur due to contact with the tithi. By fasting on these days, one achieves immense benefit.

HBV 13.272–273

ब्रह्म-घ्नम् अपि सा पूर्वा विशोधयति भार्गव ।
वञ्जुलेति द्वितीया सा हत्यायुत-विनाशिनी
महापापानि चत्वारि शोधयेत् त्रिस्पृशा कृता ।
कुरुतेऽशेष-कलुष-विच्छेद पक्ष-वर्धिनी

brahma-ghnam api sā pūrvā viśodhayati bhārgava |
vañjuleti dvitīyā sā hatyāyuta-vināśinī
mahāpāpāni catvāri śodhayet trisprśā kṛtā |
kurute'śeṣa-kaluṣa-vicchedaṁ pakṣa-vardhinī

412 SRI HARI-BHAKTI-VILASA mahd papani cawdri sodhayet trisprsa krtd kurute'sesa kalusa vicchedarh paksa varddhinl O Bhargava! The observance of Unmilani Maha-dvadasi purifies even the killer of a brahmana. The observance of Vyanjuli Maha-dvadasi frees one of the reactions for killing ten thousand living entities. Observing Trisprsa Maha-dvadasi

relieves one of the reactions to the four types of grievous sinful activities, and observing Paksavardhini Maha-dvadasi annihilates unlimited sinful reactions.

HBV 13.274

जया जयन्ती विजया प्रेत-मोक्ष॰ तथापरा ।
जयन्ती नरक-च्छेदम् अपि दुष्कृत-कारिणाम् ।
अष्टमी तु भृगु-श्रेष्ठ यथार्था पापनाशिनी

jayā jayantī vijayā preta-mokṣaṁ tathāparā |
jayantī naraka-cchedam api duṣkṛta-kāriṇām |
aṣṭamī tu bhṛgu-śreṣṭha yathārthā pāpanāśinī

The three Maha-dvadasis—Jaya, Jayanti and Vijaya—are capable of delivering one from a ghostly existence. The observance of Jayanti Maha- dvadasi protects miscreants from going to hell. O best in the dynasty of Bhrgu, all eight Maha-dvadasis are capable of removing sins.

HBV 13.275–276

किञ्च—
अथेति महता पुण्य-प्रमारेण हरेर् दिनम् ।
शुक्ल-पक्षे भृगु-श्रेष्ठ विशेष-व्रत-स॰युतम्
तदायतम् अपि त्यक्त॰ यदि पुण्य॰ बहिः-श्रुतैः ।
तद् एतद् अमृत॰ प्राप्त॰ कराद् विगलित॰ क्षणात्

kiñca—
atheti mahatā puṇya-pramāreṇa harer dinam |
śukla-pakṣe bhṛgu-śreṣṭha viśeṣa-vrata-saṁyutam
tadāyatam api tyaktaṁ yadi puṇyaṁ bahiḥ-śrutaiḥ |
tad etad amṛtaṁ prāptaṁ karād vigalitaṁ kṣaṇāt

O best in the dynasty of Bhrgu, if an auspicious Ekadasi or Dvadasi during the fortnight of the waxing moon arrives and if one fails to observe it due to being misguided by an atheist, he will lose all his pious merit, just as one loses nectar that is kept in one's cupped palms.

HBV 13.277

एकादशी-स्वरूपेण धर्मः साक्षाज् जनार्दनः ।
तच्-छरीर-सम प्राहुर् वञ्जुल्य्-उन्मीलनी-व्रतम्

ekādaśī-svarūpeṇa dharmaḥ sākṣāj janārdanaḥ |
tac-charīra-samaṁ prāhur vañjuly-unmīlanī-vratam

Lord Hari, the personification of religious principles, has personally appeared as Ekadasi. Vows, such as the observance of Vyanjuli Maha-dvadasi and Unmilani Maha-dvadasi, are non-different from His transcendental body.

HBV 13.278

विहाय वञ्जुली पापाः कारयन्त्य् अवरा तिथिम् ।
हि सितस् तैर् असौ कृष्णाक्षर इत्य् अवधारय

vihāya vañjulī pāpāḥ kārayanty avarāṁ tithim |
hiṁsitas tair asau kṛṣṇākṣara ity avadhāraya

One should know for certain that sinful people who reject the vow of Vyanjuli Maha-dvadasi and follow some other vow are envious of Lord Krsna.

HBV 13.279

ये क्द्रयन्त्य विद्व्द्रह्सह्
स्द्स्त्रम् उल्लन्घ्य हैतुकह्
प्द्निनस् तत्क्तर्ह् प्द्पर्ह्
तेस्द्रह् गच्छति सम्सयम्

ye kdrayantya vidvdrhsah
sdstram ullanghya haitukah
prdninas tatkrtarh pdparh
tesdrh gacchati samsayam

There is no doubt that the foolish people who are fond of dry arguments, transgress the scriptural injunctions, and inspire common people to follow other vows, will have to accept the sinful reactions of those vows on their heads.

HBV 13.280

तेषा निरभिमानैस् तु भूत्वा शास्त्रानुगामिभिः ।
यथावटु-पदेष्टव्य न भाव्य कलुषाशयः

teṣāṁ nirabhimānais tu bhūtvā śāstrānugāmibhiḥ |
yathāvaṭu-padeṣṭavyaṁ na bhāvyaṁ kaluṣāśayaḥ

... SRI HARI-BHAKTI-VILASA yathavad upadestavyarh na bhdvyarh kalusdsayaih A learned person should give up false pride and advise others to act in a way that is in accordance with the injunctions of the scriptures and he should never associate with sinful-minded people.

HBV 13.281

ब्राह्मे वसिष्ठ-मान्धातृ-स वादे—
जया च विजया चैव जयन्ती पापनाशिनी ।
सर्व-पाप-हरा ह्य् एताः कर्तव्याः फल-काङ्क्षिभिः

brāhme vasiṣṭha-māndhātṛ-saṁvāde—
jayā ca vijayā caiva jayantī pāpanāśinī |
sarva-pāpa-harā hy etāḥ kartavyāḥ phala-kāṅkṣibhiḥ

that is found in the Brahma Purana it is stated) jaya ca vijaya caiva jayanti papanasini sarvva papa hard hyetah karttavydh phala kdnksibhih Those who wish to obtain the actual benefit of observing the vow of Dvadasi should observe the Jaya, Vijaya, Jayanti and Papanasini Maha- dvadasis because they relieve one of all sinful reactions.

HBV 13.282

ब्रह्म-वैवर्ते—
द्वादश्योऽष्टौ समाख्याता याः पुराण-विचक्षणैः ।
तासाम् एकापि च हता हन्ति पुण्य पुराकृतम्

brahma-vaivarte—
dvādaśyo'ṣṭau samākhyātā yāḥ purāṇa-vicakṣaṇaiḥ |
tāsām ekāpi ca hatā hanti puṇyaṁ purākṛtam

brahma vaivartte (In the Brahma-vaivarta Purana it is stated) dvddasyostau samdkhyata yah purana vicaksanaih tdsam ekdpi ca hatd hanti punyarh pura krtam The compilers of the Puranas have repeatedly described these eight Maha-dvadasis. If one fails to observe even one of them, all his accumulated piety is lost.

HBV 13.283

पाद्मे मार्कण्डेय-पुराणे च श्री-भगवद्-उक्तौ—
न करिष्यन्ति ये लोके द्वादश्योऽष्टौ ममाज्ञया ।
तेषा यम-पुरे वासो यावद्-आहुत-स प्लवम्

pādme mārkaṇḍeya-purāṇe ca śrī-bhagavad-uktau—
na kariṣyanti ye loke dvādaśyo'ṣṭau mamājñayā |
teṣāṁ yama-pure vāso yāvad-āhūta-saṁplavam

in the Padma Purana and Mdrkandeya Purana)

na karisyanti ye loke dvadasyo'stau mamdjnayd tesarh yamapure vaso ydvad dhuta sarhplavam Those who do not observe the eight Maha-dvadasis, as instructed by Me, will have to reside in the abode of Yamaraja until the time of the final annihilation of the universe.

HBV 13.284

स्कान्दे च ब्रह्म-नारद-स वादे जागरण-प्रसङ्गे—
उन्मीलनी परित्यक्ता वञ्जुली पक्ष-वर्धिनी ।
नरके वसते तावद् यावद्-इन्द्राश्चतुर्दश

skānde ca brahma-nārada-saṁvāde jāgaraṇa-prasaṅge—
unmīlanī parityaktā vañjulī pakṣa-vardhinī |
narake vasate tāvad yāvad-indrāścaturdaśa

that is found in the Skanda Purdna it is stated) unmilani parityaktd • vahjull paksarddhini narake vasate tdvad ydvad indrds caturdasa One who neglects to observe the sacred vows of Vyanjuli Maha-dvadasi, Unmilani Maha-dvadasi, and Paksavardhini Maha-dvadasi will reside in hell for one kalpa.

HBV 13.285

त्रिस्पृशा विष्णुदयिता ये न कुर्वन्ति भूतले ।
तावद् यमपुरे वासो यावन् नद्यः ससागराः इति ।

trispṛśā viṣṇudayitā ye na kurvanti bhūtale |
tāvad yamapure vāso yāvan nadyaḥ sasāgarāḥ iti |

Those who do not observe the vow of Trisprsa Maha-dvadasi, which is very dear to Lord Visnu, will reside in hell for as long as the oceans and rivers exist in this world.

HBV 13.286

जयादीना□ चतसृणा□ तथा व्यक्त□ निरूप्यते ।
भान्यर्कोदयम् आरभ्य प्रवृत्तान्य् अधिकानि चेत् ।
समा न्यूनानि वा सन्तु ततोऽमीषा□ व्रतौचित्ती

jayādīnāṁ catasṛṇāṁ tathā vyaktaṁ nirūpyate |
bhānyarkodayam ārabhya pravṛttāny adhikāni cet |
samā nyūnāni vā santu tato'mīṣāṁ vrataucittī

416 SRI HARI-BHAKTI-VILASA bhdnyarkodaym drabhya pravrttdnya dhikdni cet soma nyuydndni vd santu tato'misdrh vratauciti Now, the deities of the four Maha-dvadasis that occur due to contact with particular stars are being described. If the four Maha-dvadasis—Java, Vijaya, Jayanti and Papanasini—which occur due to contact with the four stars—Punarvasu, Sravana, Rohini and Pusya—are completed in sixty dandas, one should observe them because such a practice is very beneficial.

HBV 13.287

कि□वा सूर्योदयात् पूर्व□ प्रवृत्तान्य् अधिकानि चेत् ।
समानि वा तदाप्य् एषा व्रताचरण-योग्यता

kiṁvā sūryodayāt pūrvaṁ pravṛttāny adhikāni cet |
samāni vā tadāpy eṣā vratācaraṇa-yogyatā

If the time of contact with one of the above-mentioned stars begins before sunrise and continues throughout the entire day and night and then overlaps the next day, one should observe this Dvadasi. However, if the time of contact does not continue throughout the entire day and night, it should not be observed.

HBV 13.288

श्रवणा-व्यतिरिक्तेषु नक्षत्रेषु खलु त्रिषु ।
सूर्यास्तमन-पर्यन्तꣳ कार्यꣳ द्वादश्य्-अपेक्षणम्

śravaṇā-vyatirikteṣu nakṣatreṣu khalu triṣu |
sūryāstamana-paryantaṁ kāryaṁ dvādaśy-apekṣaṇam

Apart from the star, Sravana, the period of contact with the stars, Punarvasu, Rohini and Pusya, which cause the three Maha-dvadasis—Jaya, Jayanti and Papanasini—must continue up until sunset.

HBV 13.289

श्रवणे त्व् अस्तमनतः प्राग् द्वादश्याꣳ समाप्तताम् ।
गतायाम् अपि तत्रैव व्रतस्योचितता भवेत्

śravaṇe tv astamanataḥ prāg dvādaśyāṁ samāptatām |
gatāyām api tatraiva vratasyocitatā bhavet

Regarding the star, Sravana, even if the duration of Dvadasi ends before sunset, one should still observe the vow of Dvadasi.

HBV 13.290

वृद्धौ भतिथ्योर् अधिका तिथिश् चेत् पारणꣳ ततः ।
अन्ते स्याच् चेत् तिथिर् न्यूना तिथि-मध्ये तु पारणम्

vṛddhau bhatithyor adhikā tithiś cet pāraṇaṁ tataḥ |
ante syāc cet tithir nyūnā tithi-madhye tu pāraṇam

On the day of breaking one's fast, if contact with the star or tithi has extended to this day, or if contact with the tithi continues beyond contact with the star, the fast should be broken after contact with the star has ended. If contact with the tithi is shorter than contact with the star, the fast should be broken when contact with the tithi has ended.

HBV 13.291

द्वादश्य्-अननुवृत्तौ तु वृद्धौ ब्रह्माच्युत-र्क्षयोः ।
तन्-मध्ये पारण वृद्धौ शेषयोस् तद्-अतिक्रमे

dvādaśy-ananuvṛttau tu vṛddhau brahmācyuta-rkṣayoḥ |
tan-madhye pāraṇaṁ vṛddhau śeṣayos tad-atikrame

If, on the day of breaking one's fast, there is no continuance of Dvadasi and if the Rohirri and Sravana stars have extended their time of contact, the fast should be broken within the period of contact with the stars. If the duration of contact with Punarvasu and Pusya is extended, the fast should be broken after their period o{ contact is over.

HBV 13.292

स्रि द्वदसि चतुस्कर्स्य
महतोऽसौ विनिर्नयह्
न्रिसिम्ह परिचय्य्र्द्ध
ग्रन्थ द्रस्त्य निरुपितह्

sri dvadasi catuskarsya
mahato'sau vinirnayah
nrsimha paricaryyddi
grantha drstya nirupitah

Thus, the four Maha-dvadasis that occur due to the presence of a particular star have been described, according to the opinion of the Vaisnava dcdrya, Sri Krsnadeva, who wrote the famous essay, Nrsirhha Paricaryd.

HBV 13.293–294

अथोन्मिलन्य दिन्द्रह् विसेसतो म्ध्द्त्म्यम् त्द्सु पुज विधि विसेसस्च

athonmilanya dindrh visesato mdhdtmyam tdsu puja vidhi visesasca

and their procedures, are being described)

41R SRI HARI-BHAKTI-VILASA atha tatradau unmilanivratam (The subject of Unmilani Maha-dvadasi) pddme sri suta uvdca (Suta Gosvami spoke this verse, which is found in the Padma Purana) rdjyarh prakuwatah purvvam amvarlsasya vesmani gautamas tapasd srestham smdydto mahdmunih drstva tarndgatarh rdjd samuttasthau nijdsandt datwdrghyarh parayd bhaktyd provdca dsana sarhsthitam Long ago, King Ambarisa was

once visited in his dsrama by the great sage, Gautama. The king hastily got up from his seat, greeted the sage with great respect, and offered him pddya, arghya and other articles of worship.

HBV 13.295

श्री-अम्बरीष उवाच—
स्वागत॑ मुनि-सार्दूल प्रसाद॑ कर्तुम् अर्हसि ।
धन्यानाम् अपि धन्योऽह॑ यत् त्व॑ मद्-गृहम् आगतः

śrī-ambarīṣa uvāca—
svāgataṁ muni-sārdūla prasādaṁ kartum arhasi |
dhanyānām api dhanyo'haṁ yat tvaṁ mad-gṛham āgataḥ

O great sage, for what purpose have you come here? Please be merciful to me. I hope that you are well. I consider myself most fortunate because today, you have come to my residence.

HBV 13.296

तपसः कुशल॑ तेऽद्य भक्तिः श्री-केशवापरि ।
निश्चला मुनि-शार्दूल हृदयान् नापसर्पति

tapasaḥ kuśalaṁ te'dya bhaktiḥ śrī-keśavāpari |
niścalā muni-śārdūla hṛdayān nāpasarpati

O exalted sage, is your penance continuing peacefully? Are you fully absorbed in devotional service to Lord Krsna?

HBV 13.297–299

श्री-गौतम उवाच—
तपसः कुशल॑ राजन् भक्तिः कृष्णे सुनिश्चला ।
कुशल॑ तव राजेन्द्र ब्राह्मणान् पासि सर्वदा
भक्तिण् भागवती॑ नित्य॑ कि॑ करोषि नराधिप ।
शालग्राम-मय॑ बिम्ब॑ कि॑ त्व॑ पश्यसि प्रत्यहम्
कि॑ त्व॑ वन्दयसे नित्य॑ शालग्राम-शिला-जलम् ।
गृहीत्वा स्नान-तोय॑ तु कि॑ त्व॑ पिबसि प्रत्यहम्

śrī-gautama uvāca—
tapasaḥ kuśalaṁ rājan bhaktiḥ kṛṣṇe suniścalā |
kuśalaṁ tava rājendra brāhmaṇān pāsi sarvadā
bhaktiṇ bhāgavatīṁ nityaṁ kiṁ karoṣi narādhipa |
śālagrāma-mayaṁ bimbaṁ kiṁ tvaṁ paśyasi pratyaham
kiṁ tvaṁ vandayase nityaṁ śālagrāma-śilā-jalam |
gṛhītvā snāna-toyaṁ tu kiṁ tvaṁ pibasi pratyaham

O King, my penance is going on nicely. My devotional service unto Lord Krsna is firmly fixed. O best of kings, how are you doing? I hope that you are maintaining the brdhmarxas very nicely. O King, are you always engaged in rendering devotional service unto Lord Krsna? Are you regularly worshiping the sdlagrdma-sild7. Do you regularly glorify the water that has washed the lotus feet of the sdlagrdma'Sildl Do you drink that water every day?

HBV 13.300

दत्त्वा वै वैष्णवाना□ तु प्रोक्षण□ कुरुषे गृहे ।
तद्-विलेपन-शेषेण अङ्गानि परिमार्जसि

dattvā vai vaiṣṇavānāṁ tu prokṣaṇaṁ kuruṣe gṛhe |
tad-vilepana-śeṣeṇa aṅgāni parimārjasi

Do you wash the lotus feet of the Vaisnavas who visit you? Do you apply sandalwood paste on the bodies of the Vaisnavas and then smear the remnants of that paste on your body?

HBV 13.301

शालग्राम-शिला-माला□ दत्त्वा मूर्धनि प्रत्यहम् ।
कि□ धारयसि भूपाल कण्ठे नित्य□ सुभक्तितः

śālagrāma-śilā-mālāṁ dattvā mūrdhani pratyaham |
kiṁ dhārayasi bhūpāla kaṇṭhe nityaṁ subhaktitaḥ

4 7 0 SRI HARI-BHAKTI-VILASA kirn dharayasi bhupala kanthe nityarh subhaktitah 1 Do you offer a flower garland to your sdlagrdma-sild every day? Do you honor the remnants of that flower garland by touching it to your head and neck with devotion?

HBV 13.302

धूपशेष तु कृष्णस्य भक्त्या भजसि भूमिप ।
कृत्वा चारात्रिक विष्णोर् भक्त्या वन्दयसे नृप

dhūpaśeṣaṁ tu kṛṣṇasya bhaktyā bhajasi bhūmipa |
kṛtvā cārātrikaṁ viṣṇor bhaktyā vandayase nṛpa

O protector of the earth, do you smell the incense that has been offered to Lord Krsna? O King, do you worship Lord Visnu and pray to Him with devotion?

HBV 13.303

शङ्खोदक हरेर् मूर्ध्नि भ्रामयित्वा सुभक्तितः ।
बिभर्षि शिरसा नित्य शेष यच्छसि वैष्णवान्

śaṅkhodakaṁ harer mūrdhni bhrāmayitvā subhaktitaḥ |
bibharṣi śirasā nityaṁ śeṣaṁ yacchasi vaiṣṇavān

Do you offer some water above the head of Lord Hari after placing it in a small conch shell? Do you then sprinkle some of that water on your head, and on the heads of the assembled Vaisnavas?

HBV 13.304

नैवेद्य देवदेवस्य सर्वोपस्कर-स युतम् ।
विष्वक्सेनाय दत्त्वा त्व भुञ्जसे वैष्णवैः सह

naivedyaṁ devadevasya sarvopaskara-saṁyutam |
viṣvaksenāya dattvā tvaṁ bhuñjase vaiṣṇavaiḥ saha

Are you offering various kinds of food and drink to Lord Narayana, the master of the demigods? Thereafter, are you giving the Lord's remnants to His associates, such as Visvaksena and then, along with the other Vaisnavas, eating whatever remains?

HBV 13.305

नित्य नाम-सहस्रेन भक्त्या स्तौषि जनार्दनम् ।
दीपार्घ्य-दान देवस्य कुरुषे गीत-नर्तनम्

nityaṁ nāma-sahasrena bhaktyā stauṣi janārdanam |
dīpārghya-dānaṁ devasya kuruṣe gīta-nartanam

T H I R T E E N T H VILASA 421 dipdrghya ddnarh devasya kuruse gita narttanam ? Are you reciting the one thousand names of Lord Visnu every day with devotion? Do you offer a ghee lamp and arghya to Lord Krsna? Do you sing and dance in ecstasy before the Deities?

HBV 13.306

दूर्वाङ्कुरैः पूजयित्वा पूजान्ते मधुसूदनम् ।
अक्षतैर् नृप-शार्दूल किमर्चयसि केशवम्

dūrvāṅkuraiḥ pūjayitvā pūjānte madhusūdanam |
akṣatair nṛpa-śārdūla kimarcayasi keśavam

O King, do you worship Lord Madhusudana by offering Him tender durvd grass? Do you offer rice paddy to Lord Kesava at the end of the worship?

HBV 13.307

पक्षे पक्षे नृप-श्रेष्ठ विधिवद् द्वादशी-व्रतम् ।
दशमी-वेध-रहित कुरुषे जागरान्वितम्

pakṣe pakṣe nṛpa-śreṣṭha vidhivad dvādaśī-vratam |
daśamī-vedha-rahitaṁ kuruṣe jāgarānvitam

O foremost ruler of men, do you observe the vow of Dvadasi that is not polluted by the touch of Dasami, both during the fortnight of the waxing moon and the waning moon, remaining awake all night?

HBV 13.308

तुलसी-पत्र-निकरैर् नित्य पूजयसे हरिम् ।
पुण्ड्र बिभर्षि देहे त्व गोपीचन्दन-सम्भवम्

tulasī-patra-nikarair nityaṁ pūjayase harim |
puṇḍraṁ bibharṣi dehe tvaṁ gopīcandana-sambhavam

Do you worship Lord Hari every day with offerings of tulasi leaves? Do you decorate your body with tilaka every day?

HBV 13.309

बिभर्षि कण्ठे त्व नित्य धात्री-फल-समुद्भवाम् ।
माला मखायुत-समा तुलसी-पत्र-सम्भवाम्

bibharṣi kaṇṭhe tvaṁ nityaṁ dhātrī-phala-samudbhavām |
mālāṁ makhāyuta-samāṁ tulasī-patra-sambhavām

47 - SRI HARI-BHAKTI-VILASA Do you wear beads made from amalakl fruit on your neck? Do you place on your head the tulasi garland that was offered to the Lord?

HBV 13.310

शालग्राम-शिला-युक्त द्वारकायाः समुद्भवम् ।
नित्य पूजयसे भूप भुक्ति-मुक्ति-फल-प्रदम्

śālagrāma-śilā-yuktaṁ dvārakāyāḥ samudbhavam |
nityaṁ pūjayase bhūpa bhukti-mukti-phala-pradam

O King, do you worship the sdlagrama'sild and Dvarakd-sild, which awards material enjoyment, as well as liberation?

HBV 13.311

पुराण॑ त्व॑ भागवत॑ पठसे पुरतो हरेः ।
चरित॑ दैत्यराजस्य प्रह्लादस्य च भूपते

purāṇaṁ tvaṁ bhāgavataṁ paṭhase purato hareḥ |
caritaṁ daityarājasya prahlādasya ca bhūpate

O maintainer of the earth, do you recite the Srimad-Bhagavatarn and the characteristics of Prahlada Maharaja before the Deity of Lord Hari every day?

HBV 13.312

वासर॑ वासुदेवस्य स-वेध॑ कुर्वतो नरान् ।
निवारयसि भूपाल शास्त्र-दृष्ट्या प्रयत्नतः

vāsaraṁ vāsudevasya sa-vedhaṁ kurvato narān |
nivārayasi bhūpāla śāstra-dṛṣṭyā prayatnataḥ

O King, do you discourage those who observe the vow of an Ekadasi that is mixed with Dasami by convincing them not to do so by citing evidence from the scriptures?

HBV 13.313

स-वेध॑ वासर॑ विष्णोर् यस्मिन् राष्ट्रे प्रवर्तते ।
लिप्यते तेन पापेन राजा भवति नारकी

sa-vedhaṁ vāsaraṁ viṣṇor yasmin rāṣṭre pravartate |
lipyate tena pāpena rājā bhavati nārakī

The king of that country where a mixed Ekadasi is observed by the citizens will go to hell as a result of that sin.

HBV 13.314

वेध॑ चतुर्विध॑ त्यक्त्वा समुपोष्य हरेर् दिनम् ।
कुल-कोटि॑ समुद्धृत्य नरकाद् व्रजते दिवम्

vedhaṁ caturvidhaṁ tyaktvā samupoṣya harer dinam |
kula-koṭiṁ samuddhṛtya narakād vrajate divam

One who observes Ekadasi by carefully avoiding the four kinds of pollution that can occur during the four dandas before sunrise, delivers ten million of his family members from hell and elevates them to heaven.

HBV 13.315

अम्बरीष उवाच—
त्वया यद्-उक्त॑ विप्रेन्द्र तत् सर्व॑ प्रकरोम्य् अहम् ।
पश्याम्य् अह॑ विष्णु-मय॑ जगद् एतच् चराचरम्

ambarīṣa uvāca—
tvayā yad-uktaṁ viprendra tat sarvaṁ prakaromy aham |
paśyāmy ahaṁ viṣṇu-mayaṁ jagad etac carācaram

O exalted brdhmana, I follow each and every devotional principle that you have inquired about. I see the entire world, which is full of moving and non-moving living entities, as simply a manifestation of Lord Visnu's energy.

HBV 13.316

विष्णु-रूपी त्वम् आयातो मद्-गृह॑ मुनि-सत्तम ।
व्रत॑ कथय मे विप्र वैष्णव॑ सर्व-कामदम्

viṣṇu-rūpī tvam āyāto mad-gṛhaṁ muni-sattama |
vrataṁ kathaya me vipra vaiṣṇavaṁ sarva-kāmadam

O foremost sage, I consider you to be a manifestation of Lord Visnu's mercy. You have come to my house as a guest and so kindly describe to me the vows related the Lord Visnu.

HBV 13.317

यत् कृत्वा न पुनः कृत्य भवते ऋषि-सत्तम ।
पुनर्गतिर् यथा विप्र विष्णु-लोकाद् भवेन् न हि

yat kṛtvā na punaḥ kṛtyaṁ bhavate ṛṣi-sattama |
punargatir yathā vipra viṣṇu-lokād bhaven na hi

4 24 SRI HARI-BHAKTI-VILASA O introspective sage, please tell me—what is there that when accomplished, nothing remains to be done? How can I attain the eternal abode of the Lord and never return to this miserable material existence?

HBV 13.318

श्री-गौतम उवाच—
शृणु भूपाल वक्ष्यामि व्रत यद् वैष्णव महत् ।
द्वादशी-सम्भव पुण्य मयाख्यात न कस्यचित्

śrī-gautama uvāca—
śṛṇu bhūpāla vakṣyāmi vrataṁ yad vaiṣṇavaṁ mahat |
dvādaśī-sambhavaṁ puṇyaṁ mayākhyātaṁ na kasyacit

Sage Gautama replied: O maintainer of the earth, hear now with attention as I describe to you the great Vaisnava vows, headed by Dvadasi, which 1 had never previously discussed with anyone.

HBV 13.319

वैष्णवोऽसि महाराज भक्त्या भागवता नृणाम् ।
वैष्णव यन्-महागुह्य तद्-व्रत त्व निशामय

vaiṣṇavo'si mahārāja bhaktyā bhāgavatāṁ nṛṇām |
vaiṣṇavaṁ yan-mahāguhyaṁ tad-vrataṁ tvaṁ niśāmaya

O exalted king, you have certainly made great advancement in devotional service so that you are now among the foremost of devotees. Please hear from me about the most confidential Vaisnava vows.

HBV 13.320

उन्मीलनी नाम पुरा मम भक्त्या तु विष्णुना ।
कथिता सुप्रसन्नेन तान्ते भूप वदाम्य् अहम्

unmīlanī nāma purā mama bhaktyā tu viṣṇunā |
kathitā suprasannena tānte bhūpa vadāmy aham

For your benefit, 1 will now tell you about the vow of Unmiiani Maha- dvadasi, which Lord Visnu had explained to me long ago, being pleased with my devotional service.

HBV 13.321

सम्पूर्णैकादशी प्रातर्द्वितीयेऽह्नि प्रवर्धते ।
उन्मीलनीति सा प्रोक्ता पाप-पङ्कौघ-नाशिनी

sampūrṇaikādaśī prātardvitīye'hni pravardhate |
unmīlanīti sā proktā pāpa-paṅkaugha-nāśinī

If an Ekadasi, after completing its sixty-four dandas, overlaps the next day, it is called Unmilani Maha-dvadasi, which nullifies sinful reactions.

HBV 13.322–327

त्रैलोक्ये यानि तीर्थानि पुण्यान्य् आयतनानि च ।
कोट्य्-अंशेनैव तुल्यानि मखा वेदास् तपांसि च
उन्मीलनी-समं किञ्चिन् न दृष्टं न श्रुतं मया ।
प्रयागो न कुरुक्षेत्रं न काशी न च पुष्करम्
न रेवा ब्रह्म-तनया कालिन्दी मथुरा न हि ।
पिण्डारकं प्रभासं च न क्षेत्रं हाटकेश्वरम्
शैलो हिमाचलो नैव न मेरुर् गन्धमादनः ।
शैलो नैवेह मलयो न विन्ध्यो नैव नैषधः
गोदावरी च कावेरी चन्द्रभागा न देविका ।
न तापी न पयोष्णी च न शिप्रानैंव चन्दना
चर्मण्वती च सरयूश् चन्द्रभागा न गण्डकी ।
गोमती च विपाशा च शोणश् चैव महानदः

trailokye yāni tīrthāni puṇyāny āyatanāni ca |
koṭy-aṁśenaiva tulyāni makhā vedās tapāṁsi ca

unmīlanī-samaṁ kiñcin na dṛṣṭaṁ na śrutaṁ mayā |
prayāgo na kurukṣetraṁ na kāśī na ca puṣkaram
na revā brahma-tanayā kālindī mathurā na hi |
piṇḍārakaṁ prabhāsaṁ ca na kṣetraṁ hāṭakeśvaram
śailo himācalo naiva na merur gandhamādanaḥ |
śailo naiveha malayo na vindhyo naiva naiṣadhaḥ
godāvarī ca kāverī candrabhāgā na devikā |
na tāpī na payoṣṇī ca na śiprārnaiva candanā
carmaṇvatī ca sarayūś candrabhāgā na gaṇḍakī |
gomatī ca vipāśā ca śoṇaś caiva mahānadaḥ

It has never been heard of or seen by me that all the holy places and sacred rivers within the three worlds, as well as all kinds of sacrifices, the Vedas, and every type of penance are equal to even one ten-millionth part of Unmilani Maha-dvadasi.

Anr SRI HARI-BHAKTI-VILASA 4Zo Prayaga, Kuruksetra, Kasi, Puskara, Reva, Sarasvati, Kalindl, Mathura, Pindaraka, Prabhasa, Hatakesvara, Himacala Mountain, Mem, Gandhamadana, Malaya, Vindhya, Naisadha, Godavari, Kaverl, Candrabhaga, Devika, Tapi, Payosni, Sipra, Candana, Carmmanvati, Sarayu, Gandaki, Gomati, Vipasa, Sona and Mahanada are not equal to Unmilanl Maha-dvadasi.

HBV 13.328

किमत्र बहुनोक्तेन भूयो भूयो नराधिप ।
नोन्मीलनी-सम किञ्चिन् न देवः केशवात् परः

kimatra bahunoktena bhūyo bhūyo narādhipa |
nonmīlanī-samaṁ kiñcin na devaḥ keśavāt paraḥ

O King, what is the use of telling all these things, again and again. Just as there is no one superior to Lord Kesava, there is nothing superior to Unmilanl Maha-dvadasi.

HBV 13.329

उन्मीलनीम् अनुप्राप्य यैः कृत केशवार्चनम् ।
पाप-चक्र-समूहस्य दत्तस् तेन दवानलः

unmīlanīm anuprāpya yaiḥ kṛtaṁ keśavārcanam |
pāpa-cakra-samūhasya dattas tena davānalaḥ

Those who worship Lord Kesava on Unmilanl Maha-dvadasi burn all their sinful reaction to ashes.

HBV 13.330

यस्मिन् मासे महीपाल तिथिर् उन्मीलनी भवेत् ।
तन्-मास-नाम्ना गोविन्दः पूजनीयो यथाविधि

yasmin māse mahīpāla tithir unmīlanī bhavet |
tan-māsa-nāmnā govindaḥ pūjanīyo yathāvidhi

O protector of the earth, You should chant the name of the month in which Unmilanl Maha-dvadasi occurs while worshiping Lord Govinda, following all the prescribed rules and regulations.

HBV 13.331

जात-रूप-मयः कार्यो मास-नाम्नाम्ना तु माधवः ।
स्वशक्त्या विश्वरूप च श्रद्धा-भक्ति-समन्वितैः

jāta-rūpa-mayaḥ kāryo māsa-nāmnāmnā tu mādhavaḥ |
svaśaktyā viśvarūpaṁ ca śraddhā-bhakti-samanvitaiḥ

During that month, one should make a gold Deity of Lord Madhava and, according to his capacity, worship the Lord of the universe with faith and devotion.

HBV 13.332–333

पवित्रोदक-स॒युक्त॒ पञ्चरत्न-समन्वितम् ।
गन्ध-पुष्पाक्षतैर् युक्त॒ कुम्भ॒ स्रग्-दाम-भूषितम्
पात्रम् औडम्बर॒ कार्य॒ गोधूमश् चापि पूरितम् ।
तण्डुलैर् वा महीपाल स्थापनीय॒ घटोपरि

pavitrodaka-saṁyuktaṁ pañcaratna-samanvitam |
gandha-puṣpākṣatair yuktaṁ kumbhaṁ srag-dāma-bhūṣitam
pātram auḍambaraṁ kāryaṁ godhūmaś cāpi pūritam |
taṇḍulair vā mahīpāla sthāpanīyaṁ ghaṭopari

Before beginning the worship of the Supreme Lord, one should install a pitcher filled with sacred Ganges water and worship it with offerings of five kinds of jewels, sandalwood paste, flowers, rice paddy, and flower garlands. O King, thereafter, one should place either wheat or rice on a copper plate and place it on the top of the pitcher.

HBV 13.334

स्नापयित्वा तु गोविन्द॒ कुङ्कुमागुरु-चन्दनैः ।
कृत्वा विलेपन॒ विष्णुः स्थापनीयो घटोपरि

snāpayitvā tu govindaṁ kuṅkumāguru-candanaiḥ |
kṛtvā vilepanaṁ viṣṇuḥ sthāpanīyo ghaṭopari

After bathing Lord Govinda and applying kunkum, aguru, sandalwood paste and tilaka to His body, one should place Him on top of the pitcher.

HBV 13.335–338

प्रदद्याद् वस्त्र-युग्म॒ तु सोपवीत॒ च सोत्तरम् ।
उपानहौ च राजर्षे आतपत्र॒ शिरोपरि
भाजन॒ जल-पात्र॒ च सप्त-धान्य॒ तिलैः सह ।
रूप्य॒ चैव च कार्पास॒ पायस॒ मुद्रिका॒ हरेः
धेनु॒ वा निष्क्रय॒ वापि दद्यान् माधव-तुष्टये ।
शय्या॒ सोपस्कर॒ दत्त्वा माधवाय तु भक्ति तः
धूप-दीप॒ तु नैवेद्या॒ फल॒ पत्र॒ निवेदयेत् ।
पूजनीयो महाभक्त्या मन्त्रैर् एभिस् तु वैष्णवैः ।
तुलसी-पत्र-स॒युक्तैः पुष्पैः कालोद्भवैर् हरिः

pradadyād vastra-yugmaṁ tu sopavītaṁ ca sottaram |
upānahau ca rājarṣe ātapatraṁ śiropari
bhājanaṁ jala-pātraṁ ca sapta-dhānyaṁ tilaiḥ saha |
rūpyaṁ caiva ca kārpāsaṁ pāyasaṁ mudrikāṁ hareḥ
dhenuṁ vā niṣkrayaṁ vāpi dadyān mādhava-tuṣṭaye |
śayyāṁ sopaskarāṁ dattvā mādhavāya tu bhatti taḥ
dhūpa-dīpaṁ tu naivedyāṁ phalaṁ patraṁ nivedayet |
pūjanīyo mahābhaktyā mantrair ebhis tu vaiṣṇavaiḥ |
tulasī-patra-saṁyuktaiḥ puṣpaiḥ kālodbhavair hariḥ

4 2£ SRI HARI-BHAKTI-VILASA dhenurh vd niskrayam vdpi - dadydn madhava tusthaye sayydrh sopaskardrh dattod mddhavdyatu bhaktitah dhupa dipantu naivedyarh phalarh patram nivedayet pujanlyo mahdbhaktyd mantrair ebhistu vaisnavaih tulasl patra sarhyuktaih puspaih kdlodbhavair harih O saintly king, one should then dress the Lord in a dhoti and chddara and offer Him a sacred thread. One should offer shoes, an umbrella, a plate, a water pot, sesame seeds, rice paddy, silver ornaments, cotton, sweet rice, rings, a pillow, a mosquito net, a bed, incense, a ghee lamp, food, fruit, and tulasl leaves to Lord Madhava, for His pleasure. The worship should be done with full devotion while chanting the mantras found in Vaisnava literature. Lord Hari should always be worshiped with offerings of tulasl leaves and seasonal fruit.

HBV 13.339–341

मास-नाम्ना तु पादौ हि जानुनी विश्व-रूपिणे ।
गुह्य□ तु कामपतये कटि□ च पीत-वाससे
ब्रह्म-मूर्ति-भृते नाभिम् उदर□ विश्व-योनये ।
हृदय□ ज्ञान-गम्याय कण्ठ□ वैकुण्ठ-मूर्तये
उरुगाय ललाट□ तु बाहु क्षत्रान्तकारिणे ।
उत्तमाङ्ग□ सुरेशाय सर्वाङ्ग□ सर्व-मूर्तये

māsa-nāmnā tu pādau hi jānunī viśva-rūpiṇe |
guhyaṁ tu kāmapataye kaṭiṁ ca pīta-vāsase
brahma-mūrti-bhṛte nābhim udaraṁ viśva-yonaye |
hṛdayaṁ jñāna-gamyāya kaṇṭhaṁ vaikuṇṭha-mūrtaye
urugāya lalāṭaṁ tu bāhū kṣatrāntakāriṇe |
uttamāṅgaṁ sureśāya sarvāṅgaṁ sarva-mūrtaye

The Lord should be worshiped in the following manner. His lotus feet should be worshiped while chanting the name of the month, His

knees while chanting the Visvarupa mantra, His anus while chanting the Kamapati mantra, His waist while chanting the Pitavasa mantra, His navel while chanting the Brahma-murty-bhrt mantra, His stomach while chanting the Visvayoni mantra, His heart while chanting the Jfiana-gamya mantra, His throat while chanting the Vaikutha Murthi mantra, His forehead while chanting the Urugaya mantra, His arms while chanting the Ksatrantakari mantra, His head while chanting the Suresa mantra, and His entire body while chanting the Sarva-murty mantra.

HBV 13.342

स्व-नाम्ना चायुधादीनि पूजनीयानि भत्ति तः ।
अर्घ्य-दान प्रकर्तव्य नारिकेलादिभिः फलैः

sva-nāmnā cāyudhādīni pūjanīyāni bhatti taḥ |
arghya-dānaṁ prakartavyaṁ nārikelādibhiḥ phalaiḥ

His weapons should be worshiped with devotion, along with the chanting of their names. One should offer arghya to the Lord, along with coconut water.

HBV 13.343

शङ्खोपरि फल कृत्वा गन्ध-पुष्प-फलान्वितम् ।
सूत्रेण वेष्ठन कृत्वा दद्याद् अर्घ्या विधानतः

śaṅkhopari phalaṁ kṛtvā gandha-puṣpa-phalānvitam |
sūtreṇa veṣṭhanaṁ kṛtvā dadyād ardhyāṁ vidhānataḥ

A conch shell should be placed on the arghya plate. A piece of fruit should be kept on the top of the conch shell. The arghya plate should be decorated with sandalwood paste and flowers and it should be surrounded by threads. In this way, one should offer arghya.

HBV 13.344

देवदेव महादेव महापुरुष पूर्वज ।
सुब्रह्मण्य नमस् तेऽस्तु पुण्य-कीर्ति-विवर्धन

devadeva mahādeva mahāpuruṣa pūrvaja |
subrahmaṇya namas te'stu puṇya-kīrti-vivardhana

The following mantra should be chanted while offering arghya: O master of the demigods! O Supreme Lord! O supreme personality! O original Lord! O You who are worshiped by the hrahmanasl May Your glories increase at every moment! I offer my obeisances unto You.

4 ^ SRI HARI-BHAKTI-VILASA

HBV 13.345

शोक-मोह-महापापान् माम् उद्धर भवार्णवात् ।
सुकृत□ न कृत□ किञ्चिज् जन्मान्तर-शतैर् अपि ।
तथापि मा□ जगन्नाथ समुद्धर भवार्णवात्

śoka-moha-mahāpāpān mām uddhara bhavārṇavāt |
sukṛtaṁ na kṛtaṁ kiñcij janmāntara-śatair api |
tathāpi māṁ jagannātha samuddhara bhavārṇavāt

O Lord of the universe, I have fallen into the ocean of lamentation, illusion, and sinfulness that characterizes material life. Please deliver me. I did not perform any pious activities during my previous hundreds of lives and so kindly protect me.

HBV 13.346

व्रतेनानेन देवेश ये चान्ये मन पूर्वजाः ।
वियोनि□ च गताश् चान्ये पापान् मृत्यु-वश□ गताः ।
ये भविष्यन्ति येऽतीताः प्रेत-लोकात् समुद्धर

vratenānena deveśa ye cānye mana pūrvajāḥ |
viyoniṁ ca gatāś cānye pāpān mṛtyu-vaśaṁ gatāḥ |
ye bhaviṣyanti ye'tītāḥ preta-lokāt samuddhara

O Lord of the demigods, as a result of executing this vow, please deliver all my forefathers who, due to committing sinful activities, have taken birth in lower species of life or have gone to the abode of Yamaraja, whether they will go there in future or had gone there in the past.

HBV 13.347

आर्तस्य मम दीनस्य भक्तिर् अव्यभिचारिणी ।
दत्तम् अर्घ्यं मया तुभ्यं भक्त्या गृह्ण गदाधर

ārtasya mama dīnasya bhaktir avyabhicāriṇī |
dattam arghyaṁ mayā tubhyaṁ bhaktyā gṛhṇa gadādhara

O Lord Gadadhara, I am very distressed and poor. Please be merciful to me so that I can develop unmotivated devotional service unto You. I offer this arghya to You with devotion and so kindly accept it.

HBV 13.348

दत्त्वार्घ्यं धूप-दीपाध्यैर् नैर् वेद्यैर् हविरुद्भवैः ।
स्तोत्रैर् नीराजनैर् गीतैर् नृत्यैः सन्तोषयेद् धरिम्

dattvārghyaṁ dhūpa-dīpādhyair nair vedyair havirudbhavaiḥ |
stotrair nīrājanair gītair nṛtyaiḥ santoṣayed dharim

After offering arghya, one should offer to the Lord incense, a ghee lamp, and nice food cooked in ghee. This should be followed by reciting prayers and offering dratl, along with chanting and dancing. In this way, one should please Lord Hari.

HBV 13.349

वस्त्र द्दनैस्च गोद्दनैर्
भोजनैस् तोसयेद् गुरुम्
अकुर्व्वन् वित्तस्द्थ्यन्तु
व्रतर्ह् कुय्र्य्द्त् तु वैस्नवह्

vastra ddnaisca goddnair
bhojanais tosayed gurum
akurvvan vittasdthyantu
vratarh kuryydt tu vaisnavah

Thereafter, one should satisfy his spiritual master by offering him new cloth, a cow, and nice food. While observing a vow, a Vaisnava must not display miserliness.

HBV 13.350

तुष्ट्य्-अर्थ॑ पद्मनाभस्य कार्य॑ जागरण॑ तथा ।
निशान्ते व्रत-कृत्य॑ तु गुरवे तन् निवेदयेत्

tuṣṭy-arthaṁ padmanābhasya kāryaṁ jāgaraṇaṁ tathā |
niśānte vrata-kṛtyaṁ tu gurave tan nivedayet

It is the duty of a devotee to remain awake on the night of a vow, to please Lord Padmanabha. When the vow is completed, one should surrender everything at the lotus feet of his spiritual master.

HBV 13.351

गुरौ निवेदिते भूप परिपूर्ण॑ भवेद् व्रतम् ।
कृत्वा दिन-कृत॑ कर्म भोजन॑ ब्राह्मणैः सह ।
कर्तव्य॑ नृप-शार्दूल दिन॑ नेय॑ कथानकैः

gurau nivedite bhūpa paripūrṇaṁ bhaved vratam |
kṛtvā dina-kṛtaṁ karma bhojanaṁ brāhmaṇaiḥ saha |
kartavyaṁ nṛpa-śārdūla dinaṁ neyaṁ kathānakaiḥ

O King, only after one offers the vow to his spiritual master does the vow become complete. After finishing all the prescribed duties, one should have his meal in the company of brahmarias. O King, one should spend his day hearing about the qualities and pastimes of Lord Krsna.

4 „ SRI HARI'BHAKTI-VILASA

HBV 13.352

अनेन विधिना यस् तु कुर्याद् उन्मीलनी-व्रतम् ।
कल्पकोऽटिसहस्राणि वसते विष्णु सन्निधौ

anena vidhinā yas tu kuryād unmīlanī-vratam |
kalpako'ṭisahasrāṇi vasate viṣṇu sannidhau

One who follows this procedure while observing the vow of Unmilani Maha-dvadasi will reside with Lord Visnu in His supreme abode for thousands of millions of kalpas.

HBV 13.353

किञ्च—
उन्मीलनी-व्रत कुर्याद् एव यः स धनी भवेत् ।
दीर्घायुः पुत्रवान् विद्वान् न कर्ता निरय व्रजेत्

kiñca—
unmīlanī-vrataṁ kuryād evaṁ yaḥ sa dhanī bhavet |
dīrghāyuḥ putravān vidvān na kartā nirayaṁ vrajet

One who observes the vow of Unmilanli Maha-dvadasi in the above- mentioned way will become rich, enjoy a long duration of life, receive good children, become very learned, and will not have to traverse the path to hell.

HBV 13.354

ब्रह्म-वैवर्ते सूत-शौनक-स वादे—
तावत् पापानि देहेषु दुःसहा यम-यातनाः ।
प्राणिना कुरुते तावद् यावन् नोन्मीलनी-व्रतम्

brahma-vaivarte sūta-śaunaka-saṁvāde—
tāvat pāpāni deheṣu duḥsahā yama-yātanāḥ |
prāṇināṁ kurute tāvad yāvan nonmīlanī-vratam

that is found in the Brahma-vaivarta Purdna, it is stated) tdvat pdpdni dehesu duhsahd yamayatandh prdnindm kurute tdvad ydvan unmilani vratam Until one observes the vow of Unmilani Maha-dvadasi, he will continue to suffer in the abode of Yamaraja and continue to commit sinful activities.

HBV 13.355

यद् अत्र दीयते दान हुयते वात्र यद् धविः ।
सर्व तद् अक्षय प्राहुर् उन्मीलन्या महर्षयः

yad atra dīyate dānaṁ hūyate vātra yad dhaviḥ |
sarvaṁ tad akṣayaṁ prāhur unmīlanyāṁ maharṣayaḥ

The great sages have said that all the ingredients that are used to observe the vow of Unmllani Maha-dvadasi, and the ghee that is used for performing fire sacrifice during this vow, award one inexhaustible merit.

HBV 13.356

पाद्य एव श्री-गौतमाम्बरीष-स□वादे—
सम्पूर्णैकादशी यत्र द्वादशी च यदा भवेत् ।
त्रयोदश्या□ मुहुर्तार्ध□ वञ्जुली सा हरिप्रिया

pādya eva śrī-gautamāmbarīṣa-saṁvāde—
sampūrṇaikādaśī yatra dvādaśī ca yadā bhavet |
trayodaśyāṁ muhūrtārdhaṁ vañjulī sā haripriyā

that is found in the Padma Purana it is stated) sampurnai ekadasi yatra dvddasi ca yadd bhavet trayodasyarh muhmttdrddham vahjuli sd haripriyd If an Ekadasi begins two hours before sunrise and if the Dvadasi overlaps the next day, it is called Vyanjuli Maha-dvadasi, and is very dear to Lord Hari.

HBV 13.357

शुक्ल-पक्षे तथा कृष्णे यदा भवति वञ्जुली ।
एकादशी-दिने भुक्त्वा द्वादश्या□ कारयेद् व्रतम्

śukla-pakṣe tathā kṛṣṇe yadā bhavati vañjulī |
ekādaśī-dine bhuktvā dvādaśyāṁ kārayed vratam

Whenever this day appears, whether during the fortnight of the waxing moon or the fortnight of the waning moon, one should eat on Ekadasi and fast on Maha-dvadasi.

HBV 13.358

पारण□ द्वादशी-मध्ये त्रयोदश्या□ न कारयेत् ।
एव कृते महीपाल यज्ञायुत-फल□ लभेत्

pāraṇaṁ dvādaśī-madhye trayodaśyāṁ na kārayet |
eva kṛte mahīpāla yajñāyuta-phalaṁ labhet

O King, the breaking of a fast must be done within the period of Dvadasi, and not on Trayodasi. By observing this principle, one will obtain the merit of performing ten thousand sacrifices.

,-,, SRI HARI-BHAKTI-VILASA

HBV 13.359

द्वादश्याꣳ तु निराहारः पारणा चापरेऽहनि ।
धर्मार्थ-काम-मोक्षार्थꣳ करिष्ये वञ्जुली-व्रतम्

dvādaśyāṁ tu nirāhāraḥ pāraṇā cāpare'hani |
dharmārtha-kāma-mokṣārthaṁ kariṣye vañjulī-vratam

While observing the vow of Vyaujuli Maha-dvadasi, for attaining perfection in religiosity, economic development, sense gratification, and liberation, one should fast on Dvadasi and break his fast the next day.

HBV 13.360

स्नात्वा नद्याꣳ नदे वाथ तडागे वा ह्रदेऽपि वा ।
कृत्वा स्नानꣳ गृहे वापि नित्य-कर्म च कारयेत्

snātvā nadyāṁ nade vātha taḍāge vā hṛde'pi vā |
kṛtvā snānaṁ gṛhe vāpi nitya-karma ca kārayet

In the early morning, one should bathe in a river, pond, lake, or at home before engaging in his daily morning rituals.

HBV 13.361–364

माषकेण सुवर्णेन कृत्वा नारायणीꣳ तनूम् ।
रत्नगर्भ-घटे कृत्वा ताम्र-पात्रोपरि स्थितम्
आतपत्रꣳ तु मायूरꣳ वैणवꣳ वा स्वशक्तितः ।
उपानहौ प्रकर्तव्यꣳ काꣳस्य-पात्रꣳ कृतान्वितम्
गोधूमैः पूरयेत् पात्रꣳ स्नाप्य देवꣳ न्यसेत् ततः ।
वस्त्र-युग्मेन सꣳछाद्य कार्यꣳ चैव विलेपनम्
अर्चयेद् उदकुम्भस्थꣳ पुष्प-माल्याभिवेष्टितम् ।
ततः पूजा प्रकर्तव्या सुगन्धैः कुसुमैः शुभैः

māṣakeṇa suvarṇena kṛtvā nārāyaṇīṁ tanūm |
ratnagarbha-ghaṭe kṛtvā tāmra-pātropari sthitam
ātapatraṁ tu māyūraṁ vaiṇavaṁ vā svaśaktitaḥ |
upānahau prakartavyaṁ kāṁsya-pātraṁ kṛtānvitam
godhūmaiḥ pūrayet pātraṁ snāpya devaṁ nyaset tataḥ |
vastra-yugmena saṁchādya kāryaṁ caiva vilepanam

arcayed udakumbhastham puṣpa-mālyābhiveṣṭitam |
tataḥ pūjā prakartavyā sugandhaiḥ kusumaiḥ śubhaiḥ

One should make a Deity of Lord Narayana with eight ratis of gold and then place Him on a copper plate and set it on a nicely decorated water pitcher. According to one's means, one should offer the Lord an umbrella made of either peacock feathers or bamboo. One should offer shoes to the Lord and burn fragrant incense in a bell metal holder. Then, one should bathe the Lord with milk products. After being bathed, the Lord should be offered a nice dhoti and cddara and sandalwood paste should be smeared over His body. In this way, one should worship Lord Narayana, who is seated on top of the water pitcher filled with scented water and decorated with a flower garland. One should not fail to worship the Deity with offerings of fragrant flowers.

HBV 13.365–367

नारायणाय पादौ तु जानुनी केशवाय च ।
उरुभ्या॰ माधवायेति गुह्य॰ कामाधिपाय च
गोविन्दाय कटि॰ पूज्य नाभि॰ माधव-मूर्तये ।
उदर॰ विश्वरूपाय वक्षः कौस्तुभ-धारिणे
वैकुण्ठाय नमः कण्ठ॰ चक्षुषी ज्योति-रूपिणे ।
सहस्र-शीर्षाय शिरः सर्वाङ्ग॰ विश्व-रूपिणे

nārāyaṇāya pādau tu jānunī keśavāya ca |
urubhyāṁ mādhavāyeti guhyaṁ kāmādhipāya ca
govindāya kaṭiṁ pūjya nābhiṁ mādhava-mūrtaye |
udaraṁ viśvarūpāya vakṣaḥ kaustubha-dhāriṇe
vaikuṇṭhāya namaḥ kaṇṭhaṁ cakṣuṣī jyoti-rūpiṇe |
sahasra-śīrṣāya śiraḥ sarvāṅgaṁ viśva-rūpiṇe

One should worship the Lord's lotus feet by chanting ndrdyandya namah, His knees by chanting kesavdya namah, His thighs by chanting mddhavdya namah, His anus by chanting kdmddhipdya namah, His waist by chanting govinddya namah, His navel by chanting madhava murtaye namah, His stomach by chanting visvarupdya namah, His chest byn chanting kaustubhdya namah, His throat by chanting vaikunthdya namah, His eyes by chanting jyotirupine namah, His head by chanting sahasrasirsaya namah, and His entire body by chanting visvarupine namah.

HBV 13.368

आयुधानि स्वनाम्नैव एव देवार्चने विधिः ।
शुभेन नारिकेलेन दद्याद् अर्घ्यं विधानतः

āyudhāni svanāmnaiva evaṁ devārcane vidhiḥ |
śubhena nārikelena dadyād arghyaṁ vidhānataḥ

4 ^6 SRI HARI-BHAKTI-VILASA subhena narikelena dadydd arghyam vidhdnatah The various weapons of the Lord should be worshiped by chanting their names. This is the process of worship while executing the vow of Vyaujuli Maha-dvadasi. Thereafter, one should offer arghya to the Lord, along with coconut water.

HBV 13.369

शङ्खे कृत्वा तु पानीयं साक्षतं कुसुमान्वितम् ।
नारायण जगन्नाथ पीताम्बर जनार्दन ।
माम् उद्धर महाविष्णो नरकाब्धेः सनातन

śaṅkhe kṛtvā tu pānīyaṁ sākṣataṁ kusumānvitam |
nārāyaṇa jagannātha pītāmbara janārdana |
mām uddhara mahāviṣṇo narakābdheḥ sanātana

One should mix some Ganges water, rice paddy, and flowers in the coconut water, place it in a conch shell, and offer it to the Lord while chanting, ONarayana! OJagannatha! O Pitambara! OJanaradana! O Maha- visnu! O Sanatana! Kindly deliver me from this ocean of hellish existence.

HBV 13.370

सप्त-कल्प-गतं पापं यत् कृतं मम पूर्वजैः ।
अनेनार्घ्य-प्रदानेन सकलं तत् प्रणश्यतु ।
मुक्तिं प्रयान्तु पितरो मया सह जगत्पते

sapta-kalpa-gataṁ pāpaṁ yat kṛtaṁ mama pūrvajaiḥ |
anenārghya-pradānena sakalaṁ tat praṇaśyatu |
muktiṁ prayāntu pitaro mayā saha jagatpate

Let all the sins committed by my forefathers during the previous seven kalpas be destroyed by this arghya I offer to you. O Lord of the universe, let all my forefathers be delivered, along with me.

HBV 13.371

मया तवार्घ्य-दानेन ये चान्ये पितरो गताः ।
वसन्तु त्वत्-समीपेऽद्य देवदेव जनार्दन

mayā tavārghya-dānena ye cānye pitaro gatāḥ |
vasantu tvat-samīpe'dya devadeva janārdana

O Lord of the demigods! O Janardana! May my forefathers who are suffering somewhere in this miserable material world go to reside in Your transcendental abode as a result of this offering of arghya.

HBV 13.372

व्रत सम्पूर्णता यातु वञ्जुली-सम्भव मम ।
दशमी-स युत देव यत्-कृत द्वादशी-द्वतम् ।
अज्ञानाद् अथवा ज्ञानान् परिपूर्ण तद् अस्तु मे

vrataṁ sampūrṇatāṁ yātu vañjulī-sambhavaṁ mama |
daśamī-saṁyutaṁ deva yat-kṛtaṁ dvādaśī-dvatam |
ajñānād athavā jñānān paripūrṇaṁ tad astu me

May my vow of Vyaujuli Maha-dvadasi be successfully completed. O Supreme Lord, may the mixed Ekadasis that I have observed, knowingly or unknowing, also be successfully completed.

HBV 13.373

अनेन विधिना सम्यग् दत्त्वार्घ्य मधुसूदने ।
वसेत् कल्प-सहस्त्र तु विष्णोर् लोके महेश्वरि

anena vidhinā samyag dattvārghyaṁ madhusūdane |
vaset kalpa-sahastraṁ tu viṣṇor loke maheśvari

O Supreme Goddess, by offering arghya to Lord Madhusudana while observing the prescribed rules and regulations, one becomes qualified to reside in the abode of Lord Visnu for one thousand kalpas.

HBV 13.374–376

अग्निष्टोम-सहस्रेभ्यः अश्वमेधो विशिष्यते ।
अश्वमेध-सहस्रेभ्यो वाजपेयो विशिष्यते
वाजपेयसहस्रेभ्यः पुण्डरीको विशिष्यते ।
पुण्डरीक-सहस्रेभ्यः सौत्रामणिर् विशिष्यते
सौत्रामणि-सहस्रेभ्यो राजसूयो विशिष्यते ।
राजसूय-सहस्रेभ्यो वञ्जुली चाधिका नृप

agniṣṭoma-sahasrebhyaḥ aśvamedho viśiṣyate |
aśvamedha-sahasrebhyo vājapeyo viśiṣyate
vājapeyasahasrebhyaḥ puṇḍarīko viśiṣyate |
puṇḍarīka-sahasrebhyaḥ sautrāmaṇir viśiṣyate
sautrāmaṇi-sahasrebhyo rājasūyo viśiṣyate |
rājasūya-sahasrebhyo vañjulī cādhikā nṛpa

..,£ SRI HARI-BHAKTI-VILASA rajasuya sahasrebhyo vanjull cddhikd nrpa O King, performing one horse sacrifice is better than performing one thousand agnistoma sacrifices. Performing one Vajapeya sacrifice is better than performing one thousand horse sacrifices. Performing one Pundarika sacrifice is better than performing one thousand Vajayepa sacrifices. Performing one Sautramani sacrifice is better than performing one thousand Pundarika sacrifices. Performing one Rajasuya sacrifice is better than performing one thousand Sautramani sacrifices and observing one Vyanjuli Maha-dvadasi is better than performing one thousand Rajasuya sacrifices.

HBV 13.377

वञ्जुलीति कृतोच्चारैः कलिकाले तु मानवैः ।
जन्मयुत-सहस्रे तु कृतः पापस्य स□क्षयः

vañjulīti kṛtoccāraiḥ kalikāle tu mānavaiḥ |
janmayuta-sahasre tu kṛtaḥ pāpasya saṁkṣayaḥ

Simply by uttering the name, Vyanjuli, in this age of Kali, one can at once counteract the sinful reactions accumulated during his previous ten thousand lifetimes.

HBV 13.378–379

दत्त्वा पूजार्घ्य-दान तु धूप-नैवेद्य-दीपकम् ।
कृत्वा नीराजन विष्णोर् गुरु सम्पूजयेत् ततः
दद्याद् वस्त्राणि गा भूमि धान्य चैव स-दक्षिणम् ।
कुर्याद् वित्तानुसारेण सम्पूर्णार्थ व्रतस्य हि

dattvā pūjārghya-dānaṁ tu dhūpa-naivedya-dīpakam |
kṛtvā nīrājanaṁ viṣṇor guruṁ sampūjayet tataḥ
dadyād vastrāṇi gāṁ bhūmiṁ dhānyaṁ caiva sa-dakṣiṇam |
kuryād vittānusāreṇa sampūṇārthaṁ vratasya hi

After worshiping Lord Visnu by offering Him arghya, incense, a ghee lamp, food, and drati, one should worship his spiritual master. So as to obtain the full benefit of one's vow, one should offer the spiritual master new cloth, a cow, land, and grains, according to one's capacity.

HBV 13.380

सन्तुष्टे तु गुरौ विष्णुः प्रीतो भवति नान्यथा ।
गुरु सम्पूजयेत् तस्मात् तुष्ट्य्-अर्थ चक्रपाणिनः

santuṣṭe tu gurau viṣṇuḥ prīto bhavati nānyathā |
guruṁ sampūjayet tasmāt tuṣṭy-arthaṁ cakrapāṇinaḥ

If the spiritual master is pleased then Lord Visnu is also pleased. Therefore, to please the Supreme Lord, who carries a cakra in His hand, one should faithfully worship his spiritual master.

HBV 13.381

रात्रौ तु जागरः कार्यः श्रोतव्या वैष्णवी कथा

rātrau tu jāgaraḥ kāryaḥ śrotavyā vaiṣṇavī kathā

One should remain awake on the night of Vyafijuli Maha-dvadasi and hear narrations of the Supreme Lord's transcendental pastimes.

HBV 13.382

गीता-नामसहस्रं तु पुराणं शुक-भाषितम् ।
पठनीयं प्रयत्नेन हरेः सन्तोष-कारणम्

gītā-nāmasahasraṁ tu purāṇaṁ śuka-bhāṣitam |
paṭhanīyaṁ prayatnena hareḥ santoṣa-kāraṇam

For the pleasure of Lord Hari, one should recite the Bhagavad-gitd, VisnU'Sahasra-ndma stotra, and the Srimad-Bhdgavatam, which was spoken by Sukadeva Gosvami.

HBV 13.383

प्रत्येकं गो-सहस्रस्य पठतां शृण्वतां फलम् ।
गीतं नृत्यं तु वादित्रं कारयेत् पुरतो हरेः

pratyekaṁ go-sahasrasya paṭhatāṁ śṛṇvatāṁ phalam |
gītaṁ nṛtyaṁ tu vāditraṁ kārayet purato hareḥ

One who engages in hearing and reciting the Lord's glories on the night of fasting will obtain the merit of giving one thousand cows in charity. One should also sing, dance, and play musical instruments for the satisfaction of the Supreme Lord.

HBV 13.384–385

दातव्यं गुरवे सर्वं प्रभाते देवतादिकम् ।
क्षमापयित्वा देवेशं गुरुं चैव विशेषतः
कृत्वा नैमित्तिकं सर्वं भोक्तव्यं बन्धुभिः सह

dātavyaṁ gurave sarvaṁ prabhāte devatādikam |
kṣamāpayitvā deveśaṁ guruṁ caiva viśeṣataḥ
kṛtvā naimittikaṁ sarvaṁ bhoktavyaṁ bandhubhiḥ saha

440 SRI HARI-BHAKTI-VUASA krtvd naimittikarh sarvvam bhoktavyarh bandhubhih saha On the next day of the vow, one should offer everything to his spiritual master and beg forgiveness from the Lord, and especially from his spiritual master. After completing all of one's duties, one should sit down and have his meal, along with his friends.

HBV 13.386

स्कान्दे श्री-ब्रह्म-नारद-स□वादे जागरण-प्रसङ्गे—
अगम्या-गमने पापम् अभक्ष्यस्यापि भक्षणे ।
पाप□ विलयम् आयाति कीर्तिते वञ्जुली-दिने

skānde śrī-brahma-nārada-saṁvāde jāgaraṇa-prasaṅge—
agamyā-gamane pāpam abhakṣyasyāpi bhakṣaṇe |
pāpaṁ vilayam āyāti kīrtite vañjulī-dine

that is found in the Skanda Pur ana it is stated) agamyd gamane pdpam bhaksyasydpi bhaksane pdpam vilayam dydti kirttite vanjulidine The sin of having sex with a forbidden woman, or eating abominable food, can be nullified by glorifying the Supreme Lord on Vyanjuli Maha- dvadasi.

HBV 13.387–389

यत् पाप□ भूमि-हरणे देव-स्व-हरणे तथा ।
मणिकूट□ तुलाकूट□ स्वर्ण-स्तेयादिक□ च यत्
अज्ञानाद् यत कृत□ पाप□ ज्ञात्वा यत् पातक□ कृतम् ।
पूर्व-जन्मार्जित□ पापम् इह जन्मनि यत् कृतम्
सर्व□ च क्षयम् अभ्येति कृत्वैक□ वञ्जुली-दिनम् ।
न भवेन् मानसी पीडा रोगाश् चात्यन्त-दुःखदाः

yat pāpaṁ bhūmi-haraṇe deva-sva-haraṇe tathā |
maṇikūṭaṁ tulākūṭaṁ svarṇa-steyādikaṁ ca yat
ajñānād yata kṛtaṁ pāpaṁ jñātvā yat pātakaṁ kṛtam |
pūrva-janmārjitaṁ pāpam iha janmani yat kṛtam
sarvaṁ ca kṣayam abhyeti kṛtvaikaṁ vañjulī-dinam |
na bhaven mānasī pīḍā rogāś cātyanta-duḥkhadāḥ

The sin of stealing another's property, the Deity's assets, jewels, grain, or gold, either knowingly or unknowingly, is nullified simply by observing even

one vow of Vyafijuli Maha-dvadasl. In fact, even mental illness, lamentation, misery, physical ailments, and dreaded diseases are alleviated by observing this vow.

HBV 13.390

ब्रह्म-वैवर्ते श्री-सूत-शौनक-स□वादे—
वञ्जुली-वासरे विप्र सम्प्राप्ते गरुडध्वजः ।
स्वस्थानाद् वसुधाम् एत्य कुरुते च स्थिति□ विशन्

brahma-vaivarte śrī-sūta-śaunaka-saṁvāde—
vañjulī-vāsare vipra samprāpte garuḍadhvajaḥ |
svasthānād vasudhām etya kurute ca sthitiṁ viśan

that is found in the Brahma-vaivarta Purana it is stated) vanjuli vdsare vipra samprdpte garuda dhvajah svasthanad vasudhdmetya kurute ca sthitirh visan O brahrnana, whenever there is Vyanjuli Maha-dvadasl, Lord Narayana, whose chariot flag is marked with the emblem of Garuda, personally descends to this world from Vaikuntha to associate with those who observe this vow and fulfill their desires.

HBV 13.391

वञ्जुली-विमुख□ विप्रम् आलोक्य रविनन्दनः ।
कुरुते सम्विद□ साक□ चित्रगुप्तेन हर्षितः

vañjulī-vimukhaṁ vipram ālokya ravinandanaḥ |
kurute samvidaṁ sākaṁ citraguptena harṣitaḥ

As soon as Yamaraja sees a one who is averse to following the vow of Vyanjuli Maha-dvadasi, he happily consults Citragupta regarding his punishment.

HBV 13.392

अयम् एष्यति मन्दात्मा विष्णु-व्रत-बहिष्कृतः ।
वश□ ममेति तत्-पुण्य□ मार्जयाद्धा पुराकृतम्

ayam eṣyati mandātmā viṣṇu-vrata-bahiṣkṛtaḥ |
vaśaṁ mameti tat-puṇyaṁ mārjayāddhā purākṛtam

He orders Citragupta, "This wicked person is averse to this vow that is in relation to Lord Visnu. Therefore, he must come under my control. Quickly erase all the pious merit he had accumulated during many previous lives.

..-j SRI HARI-BHAKTI-VILASA

HBV 13.393

शिरोऽर्तिर् नितराम् एषा माꣳ सदैव प्रबाधते

śiro'rtir nitarām eṣā māṁ sadaiva prabādhate

Such people give me a headache and much distress.

HBV 13.394

किञ्च—
सर्व-व्रताना ꣳ चरण ꣳ सर्व-तीर्थाभिषेचनम् ।
सर्व-दान-प्रदान ꣳ च सम ꣳ स्याद् वञ्जुली-व्रतम्

kiñca—
sarva-vratānāṁ caraṇaṁ sarva-tīrthābhiṣecanam |
sarva-dāna-pradānaṁ ca samaṁ syād vañjulī-vratam

Observing all kinds of vows, bathing in all the holy places of pilgrimage, and giving all kinds of charity are equal to observing the sacred vow of Vyanjuli Maha-dvadasi.

HBV 13.395

तत्रान्न-दान ꣳ विप्राय विधाय श्रद्धयान्वितः ।
प्राप्नोति पुरुषो विप्र कलुषः कृष्ण-सन्निधिम्

tatrānna-dānaṁ viprāya vidhāya śraddhayānvitaḥ |
prāpnoti puruṣo vipra kaluṣaḥ kṛṣṇa-sannidhim

O brdhmana, if one feeds some brdhmanas after faithfully completing the vow of Vyanjuli Maha-dvadasi, even if he is sinful, he will obtain the association of Lord Krsna.

HBV 13.396

लक्ष्मी-नारायण॑ देव॑ सौवर्ण॑ तत्र पूजयेत् ।
यथा-शक्त्य् अन्नदान॑ च दत्त्वा वैकुण्ठम् आप्नुयात्

lakṣmī-nārāyaṇaṁ devaṁ sauvarṇaṁ tatra pūjayet |
yathā-śakty annadānaṁ ca dattvā vaikuṇṭham āpnuyāt

By worshiping golden Deities of Laksmi-Narayana on Vyanjuli Maha- dvadasi, according to one's capacity, one will surely be promoted to Vaikuntha.

HBV 13.397

अधमर्णतया कामाल् लोभाद् दम्भाद् अपि द्विज ।
हन्ति त्रिपुरुष॑ पाप॑ वञ्जुली पुरुषैः कृता

adhamarṇatayā kāmāl lobhād dambhād api dvija |
hanti tripuruṣaṁ pāpaṁ vañjulī puruṣaiḥ kṛtā

O best of the twice-born, even if one observes Vyanjuli Maha-dvadasi, being influenced by debt, lust, greed, or pride, all his three kinds of sinful reactions will be nullified.

HBV 13.398

स एष सर्व-शास्त्रार्थः सर्व-बुद्धिमता॑ मतम् ।
हित॑ सर्व-समीचीन॑ यद् वञ्जुल्याम् उपोषणम्

sa eṣa sarva-śāstrārthaḥ sarva-buddhimatāṁ matam |
hitaṁ sarva-samīcīnaṁ yad vañjulyām upoṣaṇam

Observing Vyanjuli Maha-dvadasi is the conclusion of studying all kinds of Vedic literature, it is approved by all learned authorities, and it is a most auspicious engagement for all people.

HBV 13.399

उपवास यथा-शक्त्या दान ब्राह्मण-पूजनम् ।
विधाय वञ्जुली चैव पुरुषो याति सद्-गतिम्

upavāsaṁ yathā-śaktyā dānaṁ brāhmaṇa-pūjanam |
vidhāya vañjulī caivaṁ puruṣo yāti sad-gatim

By fasting, giving charity, and feeding brdhmanas on this auspicious day of Vyanjuli Maha-dvadasi, one can attain the ultimate goal of life.

HBV 13.400

तत्रैव—
शुक्ला वैशाख-मासे तु सम्प्राप्ता मधुसूदनी ।
द्वादशी त्रिस्पृशा नाम पाप-कोटि-क्षयावहा

tatraiva—
śuklā vaiśākha-māse tu samprāptā madhusūdanī |
dvādaśī trispṛśā nāma pāpa-koṭi-kṣayāvahā

tatraiva (In the same Purana it is stated) sukld vaisakha mdse tu samprdptd madhusudani dvddasi trisprsa noma papa koti ksaydvahd The Madhusudani Dvadasi that occurs during the fortnight of the waxing moon in the month of Vaisakha is called Trisprsa Maha-dvadasi. It nullifies millions of sinful reactions.

... SRI HARI'BHAKTI'VILASA

HBV 13.401

धन्याः सर्वे मनुष्यास् ते वैशाखे मधुसूदनी ।
सम्प्राप्ता त्रिस्पृशा यैस्तु बुधवारेण संयुता

dhanyāḥ sarve manuṣyās te vaiśākhe madhusūdanī |
samprāptā trispṛśā yaistu budhavāreṇa saṁyutā

Glorious are those who observe the Madhusudani Trisprsa Maha- dvadasi in the month of Vaisakha. If it falls on a Wednesday, it is even more auspicious.

HBV 13.402–403

द्वारका-माहात्म्ये तत्रैव—
आदौ नन्दा जया चान्ते मध्ये भद्रा भवेद् यदि ।
उपवासार्चने गीते दुर्लभा कृष्ण-सन्निधौ
एकेनैवोपवासेन उपवासायुत फलम् ।
जागरे शत-साहस्र नृत्ये कोटि-गुण कलौ

dvārakā-māhātmye tatraiva—
ādau nandā jayā cānte madhye bhadrā bhaved yadi |
upavāsārcane gīte durlabhā kṛṣṇa-sannidhau
ekenaivopavāsena upavāsāyutaṁ phalam |
jāgare śata-sāhasraṁ nṛtye koṭi-guṇaṁ kalau

If the beginning of Dvadasi is overlapped by Ekadasl and if the end of Dvadasi is overlapped by Trayodasi, it is called Trisprsa Maha-dvadasi. This Dvadasi is very rare. By fasting and worshiping Lord Krsna on this day, one can obtain the benefit of observing ten thousand ordinary vows. In this age of Kali, by remaining awake on the night of Trisprsa Maha-dvadasi, one receives hundreds and thousands of times more benefit, and by dancing and singing during that night, one obtains millions of times more benefit than would be normally possible.

HBV 13.404

गृहेऽपि कुर्वताम् एता किं पुनः कृष्ण-सन्निधौ

gṛhe'pi kurvatām etāṁ kiṁ punaḥ kṛṣṇa-sannidhau

Even if one observes this vow at home, he achieves the full result and so, what can be said of a person who observes this vow in a temple before Lord Krsna?

HBV 13.405

पाद्मे श्री-सनत्कुमार-व्यास-स॑वादे—
सर्व-पाप-प्रशमन॑ महा-पातक-नाशनम् ।
शृणु कृत्वाऽवधान॑ त्व॑ त्रिस्पृशाख्य॑ महाव्रतम्

pādme śrī-sanatkumāra-vyāsa-saṁvāde—
sarva-pāpa-praśamanaṁ mahā-pātaka-nāśanam |
śṛṇu kṛtvā'vadhānaṁ tvaṁ trispṛśākhyaṁ mahāvratam

that is found in the Padma Purdruz it is stated) sarvva papa prasa manarh mate pataka ndsanam srnu krtvd'vadtenam Warn trisprsakhyarh matevratam Hear now with attention as I describe to you the great vow of Trisprsa Maha-dvadasi, which destroys even the most heinous sinful reactions.

HBV 13.406

कामद॑ स-स्पृहाणा॑ च निस्पृहाणा॑ तु मोक्षदम् ।
निस्पृशाख्य॑ व्रत॑ विष्णोः शृणुष्व गदतो मम

kāmadaṁ sa-spṛhāṇāṁ ca nispṛhāṇāṁ tu mokṣadam |
nispṛśākhyaṁ vrataṁ viṣṇoḥ śṛṇuṣva gadato mama

I will now describe the vow of Trisprsa Maha-dvadasi, which is very dear to Lord Visnu. This vow fulfills all the desires of materialist persons and it awards liberation to those who are renounced.

HBV 13.407

प्रत्यक्षम् अर्चितस् तेन कलि-कालेऽपि केशवः ।
त्रिस्पृशा-कीर्तन॑ नित्य॑ यः करोति महामुने

pratyakṣam arcitas tena kali-kāle'pi keśavaḥ |
trispṛśā-kīrtanaṁ nityaṁ yaḥ karoti mahāmune

O great sage, in this age of Kali, one who faithfully glorifies the vow of Trisprsa Maha-dvadasi obtains the merit of directly worshiping Lord Kesava.

HBV 13.408

न पुरश्चरणे चीर्णे सर्वप पक्षयो भवेत् ।
त्रिस्पृशा-नाम-मात्रेण भवते नात्र स□शयः

na puraścaraṇe cīrṇe sarvapa pakṣayo bhavet |
trispṛśā-nāma-mātreṇa bhavate nātra saṁśayaḥ

Even by observing the ritual known as purascarana, all of one's sinful reactions are not destroyed and yet, simply by glorifying the vow of Trisprsa

.., SRI HARI-BHAKTI-VILASA Maha-dvadasi, all of one's sinful reactions are vanquished. There is no doubt about this.

HBV 13.409–410

नागमैर् न पुराणश् च समस्तैस् तीर्थ-कोटिभिः ।
बहुभिर् व्रत-सङ्कैश् च पूजितैस् त्रिदशर् अपि
मोक्षो भवति विप्रेन्द्र त्रिस्पृशा न कृता यदि ।
मोक्षार्थ□ देवदेवेन सृष्टा देवी तिथीश्वरी

nāgamair na purāṇaś ca samastais tīrtha-koṭibhiḥ |
bahubhir vrata-saṅkaiś ca pūjitais tridaśar api
mokṣo bhavati viprendra trispṛśā na kṛtā yadi |
mokṣārthaṁ devadevena sṛṣṭā devī tithīśvarī

O foremost brdhmaria, one cannot attain liberation simply by studying the Vedas and Puranas, by visiting millions of holy places, by observing many vows, or by worshiping the demigods if he does not observe the vow of Trisprsa Maha-dvadasi. Lord Krsna, the master of the demigods, has created Trisprsa-devi, which is the most auspicious among all vows, for the benefit of human society.

HBV 13.411

विषयैर् विप्र युक्ताना॰ ध्यान-धारण-वर्जिनाम् ।
काम-भोग-प्रसक्ताना॰ निस्पृशा मोक्षदा सदा

viṣayair vipra yuktānāṁ dhyāna-dhāraṇa-varjinām |
kāma-bhoga-prasaktānāṁ nispṛśā mokṣadā sadā

O brdhmaria, materialistic people, who never meditate on the Supreme Lord or control their senses, and those who are attached to sense gratification, can attain liberation by observing the vow of Trisprsa Maha-dvadasi.

HBV 13.412–413

शङ्करस्य पुरा प्रोक्ता चतुर्वक्त्रस्य सागरे ।
क्षीरोदे प्रणताना॰ तु मत्-समीये तु चक्रिणा
विस्पृशा॰ ये करिष्यन्ति विषयैर् अपि निर्जिताः ।
तेषाम् अपि मया दत्त॰ मोक्ष॰ साङ्ख्य-विवर्जितम्

śaṅkarasya purā proktā caturvaktrasya sāgare |
kṣīrode praṇatānāṁ tu mat-samīye tu cakriṇā
vispṛśāṁ ye kariṣyanti viṣayair api nirjitāḥ |
teṣām api mayā dattaṁ mokṣaṁ sāṅghya-vivarjitam

Lord Visnu has declared to Mahadeva, to Brahma within the ocean of milk, and to His other surrendered souls that those who observe the vow of Trisprsa Maha-dvadasi, despite being attached to material enjoyment, will attain liberation, even if they have no knowledge of Sarikhya philosophy and self-realization.

HBV 13.414–415

कुरुष्व त्व॰ मुनि-श्रेष्ठ त्रिस्पृशा॰ मोक्ष-दायिनीम् ।
बहुभिर् मुनि-सङ्घैस् तु त्यक्त्वा साङ्ख्य॰ महामुने
कार्त्तिके शुक्ल-पक्षे तु त्रिस्पृशा भवते यदा ।
सोमेन सोमजेनापि पाप-कोट-विनाशिनी

kuruṣva tvaṁ muni-śreṣṭha trispṛśāṁ mokṣa-dāyinīm |
bahubhir muni-saṅghais tu tyaktvā sāṅkhyaṁ mahāmune
kārttike śukla-pakṣe tu trispṛśā bhavate yadā |
somena somajenāpi pāpa-koṭa-vināśinī

O sage, you should observe this vow of Trisprsa Maha-dvadasi, which bestows liberation. You should give up the association of sages who are interested in cultivating knowledge of the Sarikhya philosophy and simply observe the vow of Trisprsa Maha-dvadasi, especially when it occurs during the fortnight of the waxing moon, in the month of Karttika, on a Monday or Wednesday. The observance of this vow will certainly nullify millions of sinful reactions.

HBV 13.416

यस्याम् उपोषण कृत्वा हत्याम् उक्तो महेश्वरः

yasyām upoṣaṇaṁ kṛtvā hatyām ukto maheśvaraḥ

By fasting on this auspicious day, Lord Siva became freed from the sin of killing a brdhmana.

HBV 13.417

हस्ताद् ब्राह्मकपाल तु तत्-क्षणात् पतित मुने ।
गत्वा भृगूपदेशेन निस्पृशा-समुपोषणात्

hastād brāhmakapālaṁ tu tat-kṣaṇāt patitaṁ mune |
gatvā bhṛgūpadeśena nispṛśā-samupoṣaṇāt

O sage, when Mahadeva fasted on Trisprsa Maha-dvadasi, on the instruction of the great sage, Bhrgu, he immediately became relieved from the brdhmana's curse.

HBV 13.418

ब्रह्महत्या-सहस्राणि त्रिस्पृशा-समुपोषणात् ।
हित्वाष्टौ बाहु-वीर्यस् तु पूर्वजातो महामुने

brahmahatyā-sahasrāṇi trispṛśā-samupoṣaṇāt |
hitvāṣṭau bāhu-vīryas tu pūrvajāto mahāmune

O great sage, as a result of fasting on Trisprsa Maha-dvadasi, renouncing all the other vows, Bahuvirya, in times long past, became freed from the sin of killing thousands of brdhmanas.

HBV 13.419

कलि-कल्मष-पापात् तु मुक्ता देवी त्रिमार्गगा ।
उपदेशात्माधवरय त्रिस्पृशा-समुपोषणात्

kali-kalmaṣa-pāpāt tu muktā devī trimārgagā |
upadeśātmādhavaraya trispṛśā-samupoṣaṇāt

On the order of Lord Madhava, Gangadevi, who flows throughout the three worlds, observed the vow of Trisprsa Maha-dvadasi and thus became relieved from the sinful contamination of Kali-yuga.

HBV 13.420

ब्रह्म-हत्या-सहस्राणि त्रिस्पृशा-समुपोषणात् ।
विलय यान्ति विप्रेन्द्र पापेष्व् अन्येषु का कथा

brahma-hatyā-sahasrāṇi trispṛśā-samupoṣaṇāt |
vilayaṁ yānti viprendra pāpeṣv anyeṣu kā kathā

O foremost brdhmana, as a result of observing the vow of Trisprsa Maha- dvadasi, the sinful reactions accumulated by killing thousands of brdhmanas are vanquished and so, what to speak of ordinary sins?

HBV 13.421

न प्रयागे न काश्या तु गोमत्या कृष्ण-सन्निधौ ।
मोक्षो भवति विप्रेन्द्र त्रिस्पृशा-समुपोषणात्

na prayāge na kāśyāṁ tu gomatyāṁ kṛṣṇa-sannidhau |
mokṣo bhavati viprendra trispṛśā-samupoṣaṇāt

O foremost brdhmarxa, even though there is no possibility of liberation merely by bathing at Prayaga, Kasi, or Gomati, there is certainly a chance of liberation by fasting on Trisprsa Maha-dvadasi, in front of the Deity of Lord Krsna.

HBV 13.422

मरणेन प्रयागे तु मुक्तिः काश्या तथैव च ।
स्नान-मात्रेण गोमत्या मुक्तिर् भवति नान्यथा ।
गृहे चैव भवेन् मुक्तिः त्रिस्पृशायाम् उपोषणात्

maraṇena prayāge tu muktiḥ kāśyāṁ tathaiva ca |
snāna-mātreṇa gomatyāṁ muktir bhavati nānyathā |
gṛhe caiva bhaven muktiḥ trispṛśāyām upoṣaṇāt

By giving up one's life at Prayaga or Kasi, one attains liberation. By bathing in the holy river, Gomati, one attains liberation. However, by fasting on Trisprsa Maha-dvadasi, one can attain liberation even while remaining at home.

HBV 13.423

विषये वर्तमानस्य काम-भोगान्वितस्य च ।
निवृत्त-विषयस्यापि मुक्तिः सा ख्येन दुर्लभा ।
तस्मात् कुरुष्व विप्रेन्द्र त्रिस्पृशा मोक्ष-दायिनीम्

viṣaye vartamānasya kāma-bhogānvitasya ca |
nivṛtta-viṣayasyāpi muktiḥ sāṁkhyena durlabhā |
tasmāt kuruṣva viprendra trispṛśāṁ mokṣa-dāyinīm

For materialist, who are attached to sense enjoyment, it is extremely difficult to attain liberation. Even those who are detached from sense gratification cannot possibly attain liberation simply by cultivating knowledge of the Saiikhya philosophy. Therefore, O brdhmana, just observe the Trisprsa Maha-dvadasi, which awards liberation.

HBV 13.424

श्री-वेदव्यास उवाच—
कीदृशी स्यान् मुनिवर त्रिस्पृशा द्वादशी वद ।
विमुक्तिदा या मर्त्यानां त्वया प्रोक्ता ममाधूना

śrī-vedavyāsa uvāca—
kīdṛśī syān munivara trispṛśā dvādaśī vada |
vimuktidā yā martyānāṁ tvayā proktā mamādhūnā

4 CQ SRI HARI-BHAKTI-VILASA O foremost sage, tell me about the vow of Trisprsa Maha-dvadasi, which bestows liberation upon the conditioned souls. I wish to hear about

this from you.

HBV 13.425

श्री-सनत्कुमार उवाच—
जाह्नव्याः पुरतो विप्र त्रिस्पृशा माधवेन तु।
प्राची-सरस्वती-तीरे कथिता सुमहाफला

śrī-sanatkumāra uvāca—
jāhnavyāḥ purato vipra trispṛśā mādhavena tu |
prācī-sarasvatī-tīre kathitā sumahāphalā

O brdhmana, the benefit of observing the vow of Trisprsa Maha-dvadasi has been described by Lord Madhava to Jahnava, on the banks of Praci Sarasvati River.

HBV 13.426–427

श्री-जाह्नव्य् उवाच—
कलि-कल्मष-पापौघैर् ब्रह्म-हत्यादिकैर् युताः।
कलि-काले हृषीकेश स्नानꣳ कुर्वन्ति मज्-जले
तेषाꣳ पाप-शतैर् दग्धꣳ मद्-देहꣳ कलुषी-कृतम्।
कथꣳ यास्यति मे देव पातकꣳ गरुडध्वज

śrī-jāhnavy uvāca—
kali-kalmaṣa-pāpaughair brahma-hatyādikair yutāḥ |
kali-kāle hṛṣīkeśa snānaṁ kurvanti maj-jale
teṣāṁ pāpa-śatair dagdhaṁ mad-dehaṁ kaluṣī-kṛtam |
kathaṁ yāsyati me deva pātakaṁ garuḍadhvaja

O Hrsikesa, sinful people, even the killers of brdhmanas, will bathe in my water, in this age of Kali, so that my body will be burnt by the pollution of their horrible sins. O Supreme Lord! O Garudadhvaja! How will I become freed from these sins?

HBV 13.428–429

श्री-प्राचीमाधव उवाच—
कथयामि न सन्देहो मा पुत्रि रोदनꣳ कुरु ।
श्री-स्थलꣳ नाम मे स्थानꣳ प्राचीदेवी ममाग्रतः
वहते ब्रह्म-तनयः मद्-दृष्ट्य्-अग्रे सुरेश्वरि ।
स्नानꣳ कुरुष्व नित्यꣳ त्वꣳ मन्त्रपूता भविष्यसि

śrī-prācīmādhava uvāca—
kathayāmi na sandeho mā putri rodanaṁ kuru |
śrī-sthalaṁ nāma me sthānaṁ prācīdevī mamāgrataḥ
vahate brahma-tanayaḥ mad-dṛṣṭy-agre sureśvari |
snānaṁ kuruṣva nityaṁ tvaṁ mantrapūtā bhaviṣyasi

My dear child, do not cry. Listen to what I have to say. I reside at Sristhala, which is situated on the banks of the river, Praci Sarasvati, the daughter of Lord Brahma. You should bathe in that river every day. If you do so, you will become as pure as a Vedic mantra.

HBV 13.430

यत्र प्राची ब्रह्मसुता तत्राहꣳ नास्ति सꣳशयः ।
तीर्थ-कोटि-शतैर् युक्तः सुरैः सह वसाम्य् अहम्

yatra prācī brahmasutā tatrāhaṁ nāsti saṁśayaḥ |
tīrtha-koṭi-śatair yuktaḥ suraiḥ saha vasāmy aham

There is no doubt that wherever Lord Brahma's daughter, the Praci Sarasvati River, flows, I remain at that place. Not only Me, but all the demigods and millions of holy places are also present there.

HBV 13.431

तत्र नश्यन्ति पापानि यत्र प्राची सरस्वती ।
विशेषतो ममाग्रे तु कलि-काले विशेषतः

tatra naśyanti pāpāni yatra prācī sarasvatī |
viśeṣato mamāgre tu kali-kāle viśeṣataḥ

All sinful reactions are vanquished wherever the sacred Praci Sarasvati River flows, especially by the side of My temple, in the Kali-yuga.

HBV 13.432

श्री-जाह्नव्य् उवाच—
नाहꣳ शक्नोमि देवेश आगन्तुꣳ नित्यमेव हि ।
कथꣳ नश्यन्ति पापानि कथयस्वेह माधव

śrī-jāhnavy uvāca—
nāhaṁ śaknomi deveśa āgantuṁ nityameva hi |
kathaṁ naśyanti pāpāni kathayasveha mādhava

O Lord of the demigods! O Madhava! I will not be able to come here every day. How then will my sins be destroyed? Kindly instruct me.

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HBV 13.433–434

श्री-प्राचीमाधव उवाच—
सरस्वत्य्-अधिका या च तीर्थ-कोटि-शताधिका ।
मख-कोट्य्-अधिका याऽपि व्रत-दानाधिका च या
तपो-जपाधिका नित्यꣳ चतुर्वर्ग-फल-प्रदा ।
साꣳख्य-योगाधिका या च त्रिस्पृशाꣳ कुरु ताꣳ शुभे

śrī-prācīmādhava uvāca—
sarasvaty-adhikā yā ca tīrtha-koṭi-śatādhikā |
makha-koṭy-adhikā yā'pi vrata-dānādhikā ca yā
tapo-japādhikā nityaṁ caturvarga-phala-pradā |
sāṁkhya-yogādhikā yā ca trispṛśāṁ kuru tāṁ śubhe

O auspicious one, you should simply observe the vow of Trisprsa Maha- dvadasi, which is superior to the holy river, Sarasvati, which is superior to hundreds of millions of holy places, which is superior to millions of sacrifices, which is superior to observing vows and giving charity, which is superior to practicing penance and chanting mantras, which is superior to the cultivation of the Sankhya philosophy, and which awards the four objectives of human life.

HBV 13.435

यस्मिन् मासे समायाति सिता चाप्य् असिताथवा ।
कर्तव्या सा सरित्-श्रेष्ठे तव पाप हरिष्यति

yasmin māse samāyāti sitā cāpy asitāthavā |
kartavyā sā sarit-śreṣṭhe tava pāpaṁ hariṣyati

O Ganga, best among rivers! By observing the vow of Trisprsa Maha- dvadasi, either during the fortnight of the waxing moon or the fortnight of the waning moon, all your sins will be eradicated.

HBV 13.436

श्री-मन्दाकिन्य् उवाच—
कीदृशी त्रिस्पृशा देव ममाचक्षस्व माधव ।
ईदृशी महिमा यस्यास् त्वया प्रोक्ता ममाधुना

śrī-mandākiny uvāca—
kīdṛśī trispṛśā deva mamācakṣasva mādhava |
īdṛśī mahimā yasyās tvayā proktā mamādhunā

O Lord Madhava, kindly describe to me the vow of Trisprsa Maha- dvadasi, for I wish to hear about its glories.

HBV 13.437

दशम्य्-एकादशी भद्रा दिनैकस्मिन् यदा भवेत् ।
त्रिस्पृशा सा भवेद् देव न वेद्मि वद मे प्रभो

daśamy-ekādaśī bhadrā dinaikasmin yadā bhavet |
trispṛśā sā bhaved deva na vedmi vada me prabho

O Supreme Lord, does Trisprsa indicate a combination of Dasami, Ekadasi and Dvadasi ? Kindly tell me how this occurs.

HBV 13.438

श्री-प्राचीमाधव उवाच—
आसुरी त्रिस्पृशा देवि या त्वया परिकीर्तिता ।
वर्जनीया प्रयत्नेन व्रत-हीनो यथा यतिः

śrī-prācīmādhava uvāca—
āsurī trispṛśā devi yā tvayā parikīrtitā |
varjanīyā prayatnena vrata-hīno yathā yatiḥ

O goddess, what you have indicated is a demoniac and mixed Trisprsa. You should reject such a day for observing a vow, just as one neglects a sannydsi who does not observe any kind of vow.

HBV 13.439

असुराणा राक्षसानाम् आयूर्बल-विवर्धिनी ।
वर्जनीया प्रयत्नेन यथा नारी रजस्वला

asurāṇāṁ rākṣasānām āyūrbala-vivardhinī |
varjanīyā prayatnena yathā nārī rajasvalā

Just as having intimate association with a woman during her menstrual period is prohibited, so is observing a vow on a Trisprsa Maha-dvadasi that is polluted by the touch of Dasami because it increases the life span and strength of the demons.

HBV 13.440

यथा रजस्वला-सङ्गमन्याय्य वर्जित सदा ।
तथा दशमि-स युक्त मद्-दिन वैष्णवैर् नरैः

yathā rajasvalā-saṅgamanyāyyaṁ varjitaṁ sadā |
tathā daśami-saṁyuktaṁ mad-dinaṁ vaiṣṇavair naraiḥ

Just as having sexual relations with a woman during her menstrual period is forbidden, any Ekadasi or Dvadasi that is mixed with Dasami is strictly avoided by Vaisnavas.

ArA SRI HARI-BHAKTI-VILASA

HBV 13.441

हत्यायुत-शत हन्ति मत्-प्रसादेन लभ्यते ।
मत्-प्रसाद-विहीनाना निस्पृशा याति जाह्नवि

hatyāyuta-śataṁ hanti mat-prasādena labhyate |
mat-prasāda-vihīnānāṁ nispṛśā yāti jāhnavi

O Jahnavi, by My mercy, Trisprsa Maha-dvadasi annuls ten hundred thousand sinful reactions. However, those who are not favored by Me do not obtain any benefit by observing this vow.

HBV 13.442

एकादशी द्वादशी च रात्रि-शेषे त्रयोदशी ।
निस्पृशा सा तु विज्ञेया दशमी-स युता न हि

ekādaśī dvādaśī ca rātri-śeṣe trayodaśī |
nispṛśā sā tu vijñeyā daśamī-saṁyutā na hi

You should know for certain that Trisprsa Maha-dvadasi begins with the morning touched by Ekadasi, continues throughout the day as pure DvadasI, and at the end of the night, overlaps Trayodasl. If a Trisprsa Maha-dvadasi is touched by Dasami then it is not pure.

HBV 13.443

भुक्त हलाहल तेन श्वविष्ठाभक्षण-कृतम् ।
दशमी-मिश्रित येन कृतम् एकादशी-व्रतम्

bhuktaṁ halāhalaṁ tena śvaviṣṭhābhakṣaṇa-kṛtam |
daśamī-miśritaṁ yena kṛtam ekādaśī-vratam

One who observes an Ekadasi that is mixed with Dasami drinks deadly poison and eats dog's stool.

HBV 13.444

इति ज्ञात्वा न कर्तव्य॰ मद्-दिन॰ दशमी-युतम् ।
जन्म-कोटि-कृत॰ पुण्य॰ सन्तान॰ याति च क्षयम्

iti jñātvā na kartavyaṁ mad-dinaṁ daśamī-yutam |
janma-koṭi-kṛtaṁ puṇyaṁ santānaṁ yāti ca kṣayam

Knowing this fact well, one should never observe an Ekadasi that is polluted by the touch of Dasami. By observing such a vow, one loses his accumulated piety, obtained during his previous ten million births, as well as his children.

HBV 13.445

पक्ष-वृद्धौ विशेषेण सन्देहे समुपस्थिते ।
ममाज्ञया प्रकर्तव्या द्वादशी वल्लभा सदा

pakṣa-vṛddhau viśeṣeṇa sandehe samupasthite |
mamājñayā prakartavyā dvādaśī vallabhā sadā

Especially if there is an overlapping on the full moon day or new moon day, or if there is any doubt in this regard, by My order, one should observe My favorite vow of Dvadasi.

HBV 13.446

ममाज्ञया प्रकर्तव्य॰ मद्-दिन॰ मत्-परायणैः ।
मद्-दिन॰ तद् विजानीयाद् दशमी-वेध-वर्जितम्

mamājñayā prakartavyaṁ mad-dinaṁ mat-parāyaṇaiḥ |
mad-dinaṁ tad vijānīyād daśamī-vedha-varjitam

All devotees of Lord Hari should observe Ekadasi, by My order. You should know that any Ekadasi or Dvadasi devoid of a touch of Dasami is very dear to Me.

HBV 13.447

श्री-वेदव्यास उवाच—
विधान॑ ब्रूहि मे ब्रह्मन् मुने येन करोम्य् अहम्

śrī-vedavyāsa uvāca—
vidhānaṁ brūhi me brahman mune yena karomy aham

O brdhmanal O Sage! Please describe to me the rules and regulations prescribed for the Trisprsa vow, so that I can also observe it.

HBV 13.448–450

श्री-सनत्कुमार उवाच—
दामोदर॑ हेम-मय॑ कृत्वा विभवसारतः ।
पात्र॑ ताम्र-मय॑ कार्य॑ तण्डुलैः परिपूरितम्
सजल॑ तु घट॑ शुद्ध॑ पञ्चरत्न-समन्वितम् ।
वेष्टित॑ पुष्प-मालाभिः कर्पुरागुरु-वासितम्
न्यसेत् ताम्र-मय॑ देव॑ स्नापयित्वा विलेपितम् ।
परिधान॑ ततः कार्य॑ वस्त्र-युग्मेन भक्तितः

śrī-sanatkumāra uvāca—
dāmodaraṁ hema-mayaṁ kṛtvā vibhavasārataḥ |
pātraṁ tāmra-mayaṁ kāryaṁ taṇḍulaiḥ paripūritam
sajalaṁ tu ghaṭaṁ śuddhaṁ pañcaratna-samanvitam |
veṣṭitaṁ puṣpa-mālābhiḥ karpurāguru-vāsitam
nyaset tāmra-mayaṁ devaṁ snāpayitvā vilepitam |
paridhānaṁ tataḥ kāryaṁ vastra-yugmena bhaktitaḥ

According to one's financial capacity, one should make a Deity of Lord Damodara out of gold. One should take a copper plate, fill it with rice paddy, and set it on top of a copper pitcher filled with water and decorated with a flower garland. There should be five kinds of jewels, aguru, and camphor placed in that water. Then, one should devotedly bathe Lord Damodara, apply sandalwood paste to His body, and dress Him in a dhoti and cddara.

HBV 13.451

मन्त्रैस् तु पूजन कार्य गुरुणा समुदीरितैः ।
पुष्पैः कालोद्भवैः शुभ्रैस् तुलसी-दल-कोमलैः

mantrais tu pūjanaṁ kārya guruṇā samudīritaiḥ |
puṣpaiḥ kālodbhavaiḥ śubhrais tulasī-dala-komalaiḥ

One should then worship the Lord by chanting appropriate mantras that were imparted to him by his spiritual master. One should also offer seasonal flowers and tender tulasi leaves.

HBV 13.452

छत्र तु वैणव दद्यात् पादुकाऽम्बर-स युतम् ।
नैवेद्यानि विचित्राणि फलानि सुबहुन्यपि

chatraṁ tu vaiṇavaṁ dadyāt pādukā'mbara-saṁyutam |
naivedyāni vicitrāṇi phalāni subahūnyapi

One should offer an umbrella made of palm leaves and having a bamboo handle, and a pair of shoes. This should be followed by offering nice cooked food and fruit.

HBV 13.453

उपवीत तु दातव्य सोत्तरीय नर दृढम् ।
वेणव दापयेद् दण्ड सुरूप सून्नत शुभम्

upavītaṁ tu dātavyaṁ sottarīyaṁ naraṁ dṛḍham |
veṇavaṁ dāpayed daṇḍaṁ surūpaṁ sūnnataṁ śubham

One should then offer the Lord a cddara and a sacred thread. A freshly- cut, beautiful bamboo stick should be offered, as well.

HBV 13.454–457

दामोदराय पादौ तु जानुनी माधवाय तु ।
गुह्य तु काम-पतये कटि वामन-मूर्तये
पद्मनाभाय नाभि तु उदर विश्व-मूर्तये ।
हृदय ज्ञान-गम्याय कण्ठ श्री-कण्ठ-स ज्ञके
सहस्राबाहवे बाहु चक्षुषी योग-नायके ।
ललाटम् उरुगायेति सहस्र-शिरसे शिरः
स्व-नाम्ना चायुधादीनि सर्वाङ्ग चारु-रूपिणे ।
सम्पूज्य विधिवद् भक्त्या अर्घ्य ददाद् विधानतः

dāmodarāya pādau tu jānunī mādhavāya tu |
guhyaṁ tu kāma-pataye kaṭiṁ vāmana-mūrtaye
padmanābhāya nābhiṁ tu udaraṁ viśva-mūrtaye |
hṛdayaṁ jñāna-gamyāya kaṇṭhaṁ śrī-kaṇṭha-saṁjñake
sahasrābāhave bāhuṁ cakṣuṣī yoga-nāyake |
lalāṭam urugāyeti sahasra-śirase śiraḥ
sva-nāmnā cāyudhādīni sarvāṅgaṁ cāru-rūpiṇe |
sampūjya vidhivad bhaktyā arghyaṁ dadyād vidhānataḥ

The Lord's lotus feet should be worshiped while chanting Ddmodardya namah, His thighs while chanting Madhavaya namah, His anus while chanting Kdmapataye namah, His waist while chanting Vamana murtaye namah, His navel while chanting Padmandbhdya namah, His stomach while chanting Visvarupdya namah, His chest while chanting Jndna gamydya namah, His throat while chanting Sri Kanthdya namah, His arms while chanting Sahasra-vdhava namah. His eyes while chanting Yogandyake namah, His forehead while chanting Urugdya namah, His head while chanting' Sahasra sirase namah, His entire body while chanting Caru rupine namah, and His weapons while chanting their respective names. After worshiping the Lord in this way, one should offer Him arghya.

HBV 13.458

शुभ्रेण नारिकेलेन शङ्खोपरि-स्थितेन हि ।
सूत्रेण वेष्टितेनैव उभाभ्या॰ पाणि-स॰स्थितम्

śubhreṇa nārikelena śaṅkhopari-sthitena hi |
sūtreṇa veṣṭitenaiva ubhābhyāṁ pāṇi-saṁsthitam

One should place an auspicious coconut on top of a conch shell, surround it with thread, and hold in both hands.

HBV 13.459–466

स्मृतो हरसि पापानि सत्य॰ यदि जनार्दन ।
दुःस्वप्न॰ दुर्निमित्त॰ च मनसो दुर्विचिन्तितम्
नारक॰ च भय॰ देव भय॰ दुर्गति-सम्भवम् ।
भयम् अन्यत् महादेव ऐहिक॰ पार-लौकिकम्
सर्व॰ नाशय मे विष्णो गृहाणार्घ्य॰ जनार्दन ।
मम भक्तिः सदैवास् तु दामोदर तवोपरि
धूप-दीप॰ तु नैवेद्य॰ कुर्यान् नीराजन॰ ततः
शिरोपरि मुनि-श्रेष्ठ भ्रामयेज् जलज॰ हरेः ।
कृत्वा विधानम् एतद् धि पूजयेत् स्वगुरु॰ ततः
दद्याद् वस्त्राणि शुभ्राणि गन्ध-माल्यादिनार्चयेत् ।
उपानहौ च छत्र॰ च मुद्रिका॰ च कमण्डलुम्
भोजन॰ चैव ताम्बूल॰ सप्त-धान्य॰ सुदक्षिणम् ।
सम्पूज्य देवदेवेश॰ कुर्याज् जागरण॰ हरेः
गोतनृत्य-समायुक्त॰ तथा शास्त्र-समन्वितम् ।
निशान्ते पुनर् ईशाय दत्त्वा चार्घ्य॰ विधानतः ।
स्नानादिका॰ क्रिया॰ कृत्वा भुञ्जीयाद् ब्राह्मणैः सहः

smṛto harasi pāpāni satyaṁ yadi janārdana |
duḥsvapnaṁ durnimittaṁ ca manaso durvicintitam
nārakaṁ ca bhayaṁ deva bhayaṁ durgati-sambhavam |
bhayam anyat mahādeva aihikaṁ pāra-laukikam
sarvaṁ nāśaya me viṣṇo gṛhāṇārghyaṁ janārdana |
mama bhaktiḥ sadaivās tu dāmodara tavopari
dhūpa-dīpaṁ tu naivedyaṁ kuryān nīrājanaṁ tataḥ
śiropari muni-śreṣṭha bhrāmayej jalajaṁ hareḥ |

kṛtvā vidhānam etad dhi pūjayet svaguruṁ tataḥ
dadyād vastrāṇi śubhrāṇi gandha-mālyādinārcayet |
upānahau ca chatraṁ ca mudrikāṁ ca kamaṇḍalum
bhojanaṁ caiva tāmbūlaṁ sapta-dhānyaṁ sudakṣiṇam |
sampūjya devadeveśaṁ kuryāj jāgaraṇaṁ hareḥ
gotanṛtya-samāyuktaṁ tathā śāstra-samanvitam |
niśānte punar īśāya dattvā cārdhyaṁ vidhānataḥ |
snānādikāṁ kriyāṁ kṛtvā bhuñjīyād brāhmaṇaiḥ sahaḥ

The arghya mantra is as follows: O Janardana! If your remembrance removes all my sinful reactions then kindly dispel my nightmares, wicked mentality, tension, and fear of hellish life. O Lord! O Visnu! O Damodara! O Supreme Lord! O Janardana! Also remove my fear born of sinful activities, as well as all other kinds of worldly and heavenly fear. Kindly accept this arghya. Let my devotion always remain fixed on Your lotus feet. Thereafter, one should worship the Lord by offering Him incense, a ghee lamp, food, and drati. O best of sages, you should offer a small conch shell filled with water above the head of the Lord. After properly completing the worship of the Lord in this way, one should offer fine white cloth to his spiritual master and worship him by offering sandalwood paste, a flower garland, and other articles. One should also offer shoes, an umbrella, a ring, a water pot, eatables, betel nuts, grains, and a monetary daksind to his spiritual master. After worshiping Lord Hari, the master of the demigods, as well as the spiritual master in this way, one should remain awake the entire night while studying the scriptures, singing, dancing, and playing musical instruments. At the end of the night, one should again offer arghya to the Lord, according to the prescribed rules and regulations. Thereafter, one should complete his daily duties, such as bathing, and then sit down to have his meal, along with the other brdhmanas.

HBV 13.467

पाद्मे ब्रह्मोक्तौ—
अमा वा यदि वा पूर्णा सम्पूर्णा जायते यदा ।
भूत्वा च षष्टि-घटिका दृश्यते प्रतिपद्-दिने ।
अश्वमेधायुतैस् तुल्या सा भवेत् पक्ष-वर्धिनी

pādme brahmoktau—
amā vā yadi vā pūrṇā sampūrṇā jāyate yadā |
bhūtvā ca ṣaṣṭi-ghaṭikā dṛśyate pratipad-dine |
aśvamedhāyutais tulyā sā bhavet pakṣa-vardhinī

4 6 0 SRI HARI-BHAKTI-VILASA asvamedha ayutaistulya sd bhavet paksa varddhini If an Amavasya or Purnima completes its full t e r m of sixty dandas by overlapping t h e n e x t

day, the preceding Dvadasi is called Paksavardhini Maha-dvadasi. T h i s vow of observing this Maha-dvadasi is equal to t h e performance of t e n thousand horse sacrifices.

HBV 13.468

पूजाविधिꣳ तु विप्रेन्द्राः श्रोतुम् अर्हथ साम्प्रतम्

pūjāvidhiṁ tu viprendrāḥ śrotum arhatha sāmpratam

O foremost brdhmanas, hear now from me about the process for observing this great vow.

HBV 13.469

मन्त्रैः सम्पूजितो विष्णुर् अर्घ्य-दानेन तुष्यति

mantraiḥ sampūjito viṣṇur arghya-dānena tuṣyati

Lord Visnu becomes pleased when He is worshiped by the chanting of the proper mantras and an offering of arghya.

HBV 13.470

जल-पूर्णꣳ नवꣳ कुम्भꣳ चन्दनेनैव चर्चितम् ।
पञ्चरत्न-समायुक्तꣳ पुष्प-माला-विभूषितम् ।
स्थाप्यꣳ ताम्र-मयꣳ पात्रꣳ स-गोधूमꣳ घटोपरि

jala-pūrṇaṁ navaṁ kumbhaṁ candanenaiva carcitam |
pañcaratna-samāyuktaṁ puṣpa-mālā-vibhūṣitam |
sthāpyaṁ tāmra-mayaṁ pātraṁ sa-godhūmaṁ ghaṭopari

One should decorate a pitcher filled with water with markings of sandalwood paste. Place five kinds of jewels into that water and offer a flower garland to the pitcher. After installing the pitcher, one should take a copper plate filled with wheat and place it on top.

HBV 13.471

सौवर्णं कारयेद् देवं मास-संज्ञा-विधानकम् ।
पञ्चामृतेन स्नपनं कर्तव्यं माधवस्य च

sauvarṇaṁ kārayed devaṁ māsa-saṁjñā-vidhānakam |
pañcāmṛtena snapanaṁ kartavyaṁ mādhavasya ca

^ I R T E E N T H VlLASA 461 pahcdmrtena snapanarh karttavyarh madhavasya ca Make a golden Deity of Lord Narayana and address Him by the name of the month in which you are worshiping Him. Give Him a complete bath by pouring milk, ghee, yogurt, honey, and water mixed with sandalwood powder over His transcendental body.

HBV 13.472

विलेपनं तु कर्तव्यं कुङ्कुमागुरु-चन्दनैः ।
वस्त्र-युग्मं तु दातव्यं छत्रोपानत्-सुसंयुतम्

vilepanaṁ tu kartavyaṁ kuṅkumāguru-candanaiḥ |
vastra-yugmaṁ tu dātavyaṁ chatropānat-susaṁyutam

One should decorate His body with tilaka made from aguru, kumkum and sandalwood paste. Dress Him with a fine dhoti and cadara and offer Him an umbrella, shoes, and other suitable articles.

HBV 13.473–476

पूजयेद् देवताम् ईशं कुम्भ-पात्रोपरि स्थितम् ।
पद्मनाभ य पादौ तु जानुनी योग-मूर्तये
ऊरु-युग्मं नृसिंहाय कटिं ज्ञान-प्रदाय च ।
उदरं विश्वनाथाय हृदयं श्रीधराय च
कण्ठं कौस्तुभ-कण्ठाय बाहु क्षत्रान्तकाय च ।
ललाटं व्योम-मूर्ताय शिरो वै सर्व-रूपिणे ।
स्व-नाम्ना चैव शास्त्राणि सर्वाङ्गं दिव्य-रूपिणे
एवं सम्पूज्य विधिवत् ततोऽर्घ्यं सम्प्रदापयेत् ।
नारिकेलेन शुभ्रेण देवदेवस्य चक्रिणः

pūjayed devatām īśaṁ kumbha-pātropari sthitam |
padmanābha ya pādau tu jānunī yoga-mūrtaye
ūru-yugmaṁ nṛsiṁhāya kaṭiṁ jñāna-pradāya ca |

udaraṁ viśvanāthāya hṛdayaṁ śrīdharāya ca
kaṇṭhaṁ kaustubha-kaṇṭhāya bāhū kṣatrāntakāya ca |
lalāṭaṁ vyoma-mūrtāya śiro vai sarva-rūpiṇe |
sva-nāmnā caiva śāstrāṇi sarvāṅgaṁ divya-rūpiṇe
evaṁ sampūjya vidhivat tato'rdhyaṁ sampradāpayet |
nārikelena śubhreṇa devadevasya cakriṇaḥ

4 £2 SRI HARI-BHAKTI-VILASA narikelena subhrena deva devasya cakrinah Place the Deity on a plate and set it on the top of the pitcher and then, begin to worship Him. Worship His lotus feet while chanting Padmanabhaya namah, His knees while chanting Yoga murtaye namah, His thighs while chanting Nrsimhdya namah, His waist while chanting Jndna Praddya namah, His stomach while chanting Visvanathdya namah, His chest while chanting Sridharaya namah, His throat while chanting Kaustubha Kanthdya namah, His arms while chanting Ksatrantakdya namah, His head while chanting Sarva rupine namah, and His entire body while chanting Divya rupine namah. The Lord's weapons should be adored by the chanting of their respective names. After worshiping the Supreme Lord, who the master of the demigods, and who carries a cakra is His hand, in this manner, one should again offer arghya made with coconut water.

HBV 13.477–478

स□सारार्णव-पोताय पाप-कक्षा-महानल ।
नरकाग्नि-प्रशमन जन्म-मृत्यु-जरापह
माम् उद्धर जगन्नाथ पतित□ भव-सागरे ।
गृहाणार्घ्य□ मया दत्त□ पद्मनाभ नमोऽस्तु ते

saṁsārārṇava-potāya pāpa-kakṣā-mahānala |
narakāgni-praśamana janma-mṛtyu-jarāpaha
mām uddhara jagannātha patitaṁ bhava-sāgare |
gṛhāṇārghyaṁ mayā dattaṁ padmanābha namo'stu te

I offer my obeisances unto You, who are the bridge for crossing over the ocean of material existence. You are like a blazing fire that burns the straw of sinful reactions. O destroyer of the pangs of hellish life! O remover of birth, death, old age, and disease! O Lord of the universe! Please deliver me because I have fallen into the ocean of material existence. O Padmanabha! Kindly accept this offering of arghya. My obeisances unto You.

HBV 13.479

नैवेद्यानि प्रदेयानि घृत-पक्वानि चक्रिणे ।
फलानि सुमनोज्ञानि स्वादूनि रसवन्ति च

naivedyāni pradeyāni ghṛta-pakvāni cakriṇe |
phalāni sumanojñāni svādūni rasavanti ca

One should then offer to the Lord nice food, cooked in ghee, along with many sweets and juicy fruit.

HBV 13.480

सागुरु□ च स-कर्पूर□ दद्याद् धूप□ तु माधवे ।
स-घृत□ गुग्गुलु□ चापि दद्याद् वित्तानुसारतः

sāguruṁ ca sa-karpūraṁ dadyād dhūpaṁ tu mādhave |
sa-ghṛtaṁ gugguluṁ cāpi dadyād vittānusārataḥ

One should offer incense and a ghee lamp having a wick covered with aguru and camphor. If one has the capacity, he should also offer gugula mixed with ghee.

HBV 13.481

ताम्बूल□ तु स-कर्पूर□ दद्याद् देवस्य भक्तितः ।
घृतेन दीपक□ दद्यात् तिल-तैलेन वा पुनः

tāmbūlaṁ tu sa-karpūraṁ dadyād devasya bhaktitaḥ |
ghṛtena dīpakaṁ dadyāt tila-tailena vā punaḥ

Then, one should offer betel nuts mixed with camphor to the Lord, in a mood of pure devotion. Again, one should offer a ghee lamp, or a sesame oil lamp.

HBV 13.482

कृत्वा सम्यग् विधानेन गुरु-पूजा तु कारयेत् ।
वस्त्राणि चैव सोष्णीष कञ्चुक च प्रदापयेत्

kṛtvā samyag vidhānena guru-pūjāṁ tu kārayet |
vastrāṇi caiva soṣṇīṣaṁ kañcukaṁ ca pradāpayet

After completing one's worship of the Supreme Lord, one should worship his spiritual master by offering him a turban, dhoti, and kurtd.

HBV 13.483

दक्षिणा च यथा-शक्ति गुरवे सम्प्रदापयेत् ।
भोजन चैव ताम्बूल दत्त्वार्घ्य सम्प्रतोषयेत्

dakṣiṇāṁ ca yathā-śakti gurave sampradāpayet |
bhojanaṁ caiva tāmbūlaṁ dattvārghyaṁ sampratoṣayet

ACA SRI HARI-BHAKTI-VILASA

One should also give the spiritual master money as daksind, according to one's ability. One must satisfy the spiritual master by giving him nice food, betel nuts, and arghya.

HBV 13.484

स्व-वृतैर् वर्तमानैस् तु यथा-शक्त्या च निर्धनैः ।
कार्या सम्यक् प्रयत्नेन द्वादशी पक्ष-वर्धिनी ।
ततो जागरण कुर्याद् गीत-नृत्य-समन्वितम्

sva-vṛttair vartamānais tu yathā-śaktyā ca nirdhanaiḥ |
kāryā samyak prayatnena dvādaśī pakṣa-vardhinī |
tato jāgaraṇaṁ kuryād gīta-nṛtya-samanvitam

If one has the means, he should observe PaksavardhinI Maha-dvadasi with pomp. If one is not able to do so, one can observe it in a simple way. Thereafter, one should remain awake that night while engaging in chanting, dancing, and playing musical instruments.

HBV 13.485–495

ब्रह्म-पुराणे श्री-वशिष्ठ-मान्धातृ-स॑वादे—
द्वादश्यान् तु सिते पक्षे ऋक्ष॑ यदि पुनर्वसुः ।
नाम्ना सा तु जया ख्याता तिथीनाम् उत्तमा तिथिः
तम् उपोष्य नरो घोरे नरके नैव मज्जति ।
अग्निष्टोमादि-यज्ञाना॑ फलम् आप्नोत्य् अस॑शयम् इति ।
जया-व्रतम् अनुष्ठेय॑ यथैवोन्मीलनी-व्रतम्
तद्-उक्त॑ मार्कण्डेयेन—
शालग्राम-शिला-वारि तुलसी-जलम् एव च ।
समम् एवोद्धरेत् तत्र विजया-व्रतम् आचरेत्
ब्रह्म-पुराणे तत्रैव—
यदा तु शुक्ल-द्वादश्या॑ नक्षत्र॑ श्रवण॑ भवेत् ।
विजया सा तिथिः प्रोक्ता तिथीनाम् उत्तमा तिथिः
विष्णु-धर्मोत्तरे च—
यदा तु शुक्ल-द्वादश्या॑ नक्षत्र॑ श्रवण॑ भवेत् ।
तदा सा तु महापुण्या द्वादशी विजया स्मृता
तस्या॑ स्नातः सर्व-तीर्थे स्नातो भवति मानवः ।
सम्पूज्ये वर्ष-पूजायाः सकल॑ फलम् अश्नुते
एकजप्यात् सहस्रस्य जप्तस्याप्नोति यत् फलम् ।
दान॑ सहस्र-गुणित॑ तथा वै विप्र-भोजनम् ।
होमस् तत्रोपवासश् च सहस्र-गुणितो भवेत्
आदौ गुरु॑ नमस्कृत्य ततः सङ्कल्पम् आचरेत् ।
शर-शार्ङ्ग-धर॑ देव॑ सौवर्ण॑ रचयेत् तथा
द्वादश्या॑ तु निराहारः स्थित्वाऽहम् अपरेऽहनि ।
भोक्ष्ये त्रिविक्रमानन्त शरण॑ मे भवाच्युत
सोपवीत॑ तु कलस॑ पूर्ववत् स्थापयेद् व्रती ।
पात्र॑ तद्-उपरि न्यस्येत् ताम्र॑ वैणवम् एव वा

brahma-purāṇe śrī-vaśiṣṭha-māndhātṛ-saṁvāde—
dvādaśyān tu site pakṣe ṛkṣaṁ yadi punarvasuḥ |
nāmnā sā tu jayā khyātā tithīnām uttamā tithiḥ
tam upoṣya naro ghore narake naiva majjati |
agniṣṭomādi-yajñānāṁ phalam āpnoty asaṁśayam iti |
jayā-vratam anuṣṭheyaṁ yathaivonmīlanī-vratam
tad-uktaṁ mārkaṇḍeyena—

śālagrāma-śilā-vāri tulasī-jalam eva ca |
samam evoddharet tatra vijayā-vratam ācaret
brahma-purāṇe tatraiva—
yadā tu śukla-dvādaśyāṁ nakṣatraṁ śravaṇaṁ bhavet |
vijayā sā tithiḥ proktā tithīnām uttamā tithiḥ
viṣṇu-dharmottare ca—
yadā tu śukla-dvādaśyāṁ nakṣatraṁ śravaṇaṁ bhavet |
tadā sā tu mahāpuṇyā dvādaśī vijayā smṛtā
tasyāṁ snātaḥ sarva-tīrthe snāto bhavati mānavaḥ |
sampūjye varṣa-pūjāyāḥ sakalaṁ phalam aśnute
ekajapyāt sahasrasya japtasyāpnoti yat phalam |
dānaṁ sahasra-guṇitaṁ tathā vai vipra-bhojanam |
homas tatropavāsaś ca sahasra-guṇito bhavet
ādau guruṁ namaskṛtya tataḥ saṅkalpam ācaret |
śara-śārṅga-dharaṁ devaṁ sauvarṇaṁ racayet tathā
dvādaśyāṁ tu nirāhāraḥ sthitvā'ham apare'hani |
bhokṣye trivikramānanta śaraṇaṁ me bhavācyuta
sopavītaṁ tu kalasaṁ pūrvavat sthāpayed vratī |
pātraṁ tad-upari nyasyet tāmraṁ vaiṇavam eva vā

that is found in the Brahma Pur ana it is stated) dvddasydntu site pakse rksarh yadi punarvasuh ndmnd sd tu jayd khydtd i tithindm uttamd tithih If the Punarvasu star appears on the Dvadasi of the waxing moon, it is called Jaya Maha-dvadasi, which is a very auspicious day.

HBV 13.496

तत्रोपवेश्य स□स्थाप्य देव□ विषद-चन्दनैः ।
आलिप्य शुभ्र□ वसन□ दद्याच् छत्र□ च पादुके

tatropaveśya saṁsthāpya devaṁ viṣada-candanaiḥ |
ālipya śubhraṁ vasanaṁ dadyāc chatraṁ ca pāduke

By observing this vow, one will not be subjected to a hellish life of formidable suffering. It undoubtedly awards one a merit equal to that which is attained by performing an agnistoma sacrifce.

HBV 13.497

वासुदेवायेति शिरः श्रीधरायेति वै मुखम् ।
कृष्णायेति च कण्ठ वै वक्षः श्रीपतये इति

vāsudevāyeti śiraḥ śrīdharāyeti vai mukham |
kṛṣṇāyeti ca kaṇṭhaṁ vai vakṣaḥ śrīpataye iti

The vow of Java Maha-dvadasi should be observed in the same way as Unmilani Maha-dvadasi.

HBV 13.498

शस्त्रास्त्र-धारिणे बाहु कक्षे च व्यापकाय वै ।
गिरीशायोदर मेढ्र त्रैलोक्य-जननाय च

śastrāstra-dhāriṇe bāhuṁ kakṣe ca vyāpakāya vai |
girīśāyodaraṁ meḍhraṁ trailokya-jananāya ca

One should place tulasi in the water that bathed the sdlagrdma'Sila for observing the vow of Jaya Maha-dvadasi.

HBV 13.499

जघन चार्चयेद् विद्वान् सर्वाधिपतये इति ।
सर्वात्मने इति पदाव् एव मङ्गानि पूजयेत्

jaghanaṁ cārcayed vidvān sarvādhipataye iti |
sarvātmane iti padāv eva maṅgāni pūjayet

brahama purdne tatraiva (In the Brahma Purana it is stated) yadd tu sukla dvddasyarh naksatram sravanam bhavet vijaya sa tithih proktd tithinam uttama tithih When the star, Sravana, appears on the Dvadasa of the waxing moon, it is called Vijaya Maha-dvadasi. It is also very auspicious.

HBV 13.500

शङ्ख-चक्र-गदा-पद्म-सारङ्ग-शर-भूषित ।
गृहाणार्घ्यं मया दत्तं पाङ्गर्पाणे नमोऽस्तु ते

śaṅkha-cakra-gadā-padma-sāraṅga-śara-bhūṣita |
gṛhāṇārghyaṁ mayā dattaṁ pāṅgarpāṇe namo'stu te

Know for certain that when the Sravana star joins the Dvadasi of the waxing moon, it is called the auspicious Vijaya Maha-dvadasi.

4~ SRI HARI-BHAKTI-VILASA

HBV 13.501

इत्यर्घ्यं पूर्ववत् कृत्वा धूप-दीपौ समर्प्य च ।
घृत-पक्व-प्रधानानि नैवेद्यानि निवेदयेत्

ityarghyaṁ pūrvavat kṛtvā dhūpa-dīpau samarpya ca |
ghṛta-pakva-pradhānāni naivedyāni nivedayet

Bathing on this day amounts to bathing in all the holy places of pilgrimage and by worshiping the Supreme Lord on this day, one obtains the benefit of worshiping the Lord for one entire year .

HBV 13.502

ताम्बूलादीनि दत्त्वाथ कृत्वा जागरणं निशि ।
प्रातः स्नात्वार्चयित्वेशं पुष्पाञ्जलिम् अथार्पयेत्

tāmbūlādīni dattvātha kṛtvā jāgaraṇaṁ niśi |
prātaḥ snātvārcayitveśaṁ puṣpāñjalim athārpayet

One this day, by chanting mantras only once, one obtains the benefit of chanting one thousand mantras. In the same way, by giving charity, feeding brdhmanas, performing fire sacrifices, and fasting on this day, one receives one thousand times more benefit than on other days.

HBV 13.503

नमस् ते अस्तु गोविन्द बुध-श्रवण-स□ज्ञक ।
अघोर□ चाक्षय□ कृत्वा सर्व-सौख्य-प्रदो भव

namas te astu govinda budha-śravaṇa-saṁjñaka |
aghoraṁ cākṣayaṁ kṛtvā sarva-saukhya-prado bhava

First of all, one should offer his humble obeisances to his spiritual master and then make a formal vow to observe this Dvadasi. For this purpose, one must make a Deity of Lord Visnu, who holds a bow and arrow in His hands.

HBV 13.504

इति प्रार्थ्य ततः सर्व□ दत्त्वा चार्ध्य□ प्रतोष्य हि ।
भक्त्या विप्रान् भोजयित्वा सुख□ पारणम् आचरेत्

iti prārthya tataḥ sarvaṁ dattvā cārdhyaṁ pratoṣya hi |
bhaktyā viprān bhojayitvā sukhaṁ pāraṇam ācaret

O Trivikrama! O Ananta! O Acyuta! Today, I will observe a total fast and then, break my fast tomorrow. Please be merciful to me so that my vow will not be broken.

HBV 13.505

भाद्रे मासि बुधस्याह्नि यदि स्याद् विजया-व्रतम् ।
तदा सर्व-व्रतेभ्योऽस्य माहात्म्यतिरिच्यते

bhādre māsi budhasyāhni yadi syād vijayā-vratam |
tadā sarva-vratebhyo'sya māhātmyatiricyate

One should install a pitcher filled with water and wrapped with a sacred thread. O n top of that water pitcher, one should place either a copper plate or a basket made of bamboo.

HBV 13.506

ब्रह्म-पुराणे—
यदा तु शुक्ल-द्वादश्या प्राजापत्य प्रजायते ।
जयन्ती नाम सा प्रोक्ता सर्व-पापहरा तिथिः

brahma-purāṇe—
yadā tu śukla-dvādaśyāṁ prājāpatyaṁ prajāyate |
jayantī nāma sā proktā sarva-pāpaharā tithiḥ

In the middle of the plate, one should place his worshipable Deity and decorate His body with tilaka and sandalwood paste. This should be followed by offering Him fine white cloth, an umbrella, and a pair of shoes.

HBV 13.507

सप्त-जन्म-कृत पाप स्वल्प वा यदि वा बहु ।
तत् क्षय याति गोविन्द तस्याम् अभ्यर्च्य भक्तितः

sapta-janma-kṛtaṁ pāpaṁ svalpaṁ vā yadi vā bahu |
tat kṣayaṁ yāti govindaṁ tasyām abhyarcya bhaktitaḥ

One should worship the Lord's head while chanting Vdsudevdya namah, His face while chanting Sridhardya namah, His throat while chanting Krsndya namah, His chest while chanting Sripataye namah . . .

HBV 13.508

स्कान्दे च श्री-ब्रह्म-नारद-स वादे—
सर्व-पाप-प्रशमन सर्व-पुण्य-फल-प्रदम् ।
द्वादश्या रोहिणी-योगे जयन्ती नाम सुव्रतम्

skānde ca śrī-brahma-nārada-saṁvāde—
sarva-pāpa-praśamanaṁ sarva-puṇya-phala-pradam |
dvādaśyāṁ rohiṇī-yoge jayantī nāma suvratam

. . . His arms while chanting Sastrdstradhdrine namah, His ribs while chanting Vyapakaya namah, His stomach while chanting Girisaya namah, and His genitals while chanting Trailokya janandya namah.

HBV 13.509

किञ्च—
जीवता॰ याति यत्-कालो जयन्ती-वासर॰ विना ।
तत् खण्डम् आयूषो व्यर्थ॰ नराणाम् उपजायते

kiñca—
jīvatāṁ yāti yat-kālo jayantī-vāsaraṁ vinā |
tat khaṇḍam āyūṣo vyarthaṁ narāṇām upajāyate

One should chant Sarvadhipataye namah while worshiping His waist and Sarvatmane namah while worshiping His lotus feet.

HBV 13.510

गुरु॰ प्रणम्य सम्प्रार्थ्य गृह्णीयान् नियम॰ कृती ।
कृष्णैस् तिलैश् च मध्याह्ने स्नायाद् धात्री-फलेन च

guruṁ praṇamya samprārthya gṛhṇīyān niyamaṁ kṛtī |
kṛṣṇais tilaiś ca madhyāhne snāyād dhātrī-phalena ca

O Supreme Lord, who holds a conch, disc, club, lotus, bow and arrow, please accept this arghya offered by me. O Lord who carries a bow, I offer my obeisances unto You.

HBV 13.511

जयन्त्या॰ तु निराहारः श्वोभूते परमेश्वर ।
भोक्ष्यामि पुण्डरीकाक्ष शरण॰ चरणौ तव इति।

jayantyāṁ tu nirāhāraḥ śvobhūte parameśvara |
bhokṣyāmi puṇḍarīkākṣa śaraṇaṁ caraṇau tava iti|

After offering arghya, as before, one should offer incense, a ghee lamp, and palatable food cooked in ghee to the Lord.

HBV 13.512

पूर्ववत् स्थापयेत् कुम्भ तस्योपरि च भाजनम् ।
हैरण्य राजत ताम्र वैणव वा तिलैर् भूतम्

pūrvavat sthāpayet kumbhaṁ tasyopari ca bhājanam |
hairaṇyaṁ rājataṁ tāmraṁ vaiṇavaṁ vā tilair bhūtam

Thereafter, one should offer the Lord betel nuts and then, remain awake the entire night. The next morning, after bathing, one should worship the Lord and offer Him nice, fragrant flowers.

HBV 13.513

तत्र च स्नापित हैम देवकी-स्तन-पायिनम् ।
मातृ-वक्त्रेक्षक देव निवेश्यावाहये व्रती

tatra ca snāpitaṁ haimaṁ devakī-stana-pāyinam |
mātṛ-vaktrekṣakaṁ devaṁ niveśyāvāhaye vratī

O Govinda! O Buddha-sravana! I bow down to you. Please save me from illusion, grant me immortality, and bestow upon me all kinds of happiness.

HBV 13.514

एहि एहि जगन्नाथ वैकुण्ठ पुरुषोत्तम ।
परिवार-गणोपेत लक्ष्म्या सह जगत्पते इति ।

ehi ehi jagannātha vaikuṇṭha puruṣottama |
parivāra-gaṇopeta lakṣmyā saha jagatpate iti |

After praying to the Lord in this way, one should donate the Deity of the Lord to his spiritual master and please him by offering arghya and other articles. Then, one should feed the brdhmanas before breaking his fast.

HBV 13.515

प्रतिष्ठाप्य मनोज्योतिर् इति मन्त्रेण वैष्णवः ।
पाद्यादीन् उपकल्प्यानुलेपनैर् अनुलेपयेत्

pratiṣṭhāpya manojyotir iti mantreṇa vaiṣṇavaḥ |
pādyādīn upakalpyānulepanair anulepayet

If the vow of Vijaya Maha-dvadasi occurs on a Wednesday in the month of Bhadra, it is more glorious than all the other vows.

HBV 13.516

वस्त्र-युग्म□ सित□ दत्त्वा पुष्पादीनि समर्पयेत् ।
दीपान् प्रज्वालयेच् छक्त्या कुर्यात् कुसुम-मण्डपम्

vastra-yugmaṁ sitaṁ dattvā puṣpādīni samarpayet |
dīpān prajvālayec chaktyā kuryāt kusuma-maṇḍapam

brahma purdne (In the Brahma Purdna it is stated) yadd tu sukla dvddasydrh prdjdpatyarh prajdyate

4 7 0 SRI HARI-BHAKTI-VILASA jayanti noma sa proktd sarvva papa hard tithih Jayanti Maha-dvadasI takes place when the star, Prajapatya, joins Dvadasi during the fortnight of the waxing moon. This vow is very famous and absolves one of all sinful reactions.

HBV 13.517

गीत-वाद्यादिभिः शान्ति-पाठैः स्तोत्रैश् च कीर्तनैः ।
आरभेताशठः पूजा□ गुरु□ सम्पूज्य भक्तितः

gīta-vādyādibhiḥ śānti-pāṭhaiḥ stotraiś ca kīrtanaiḥ |
ārabhetāśaṭhaḥ pūjāṁ guruṁ sampūjya bhaktitaḥ

By worshiping Lord Govinda on this most auspicious day, all of one's sinful reactions that were accumulated during the previous seven lifetimes are nullified.

HBV 13.518

अदिते देव-मातस् त्व□ सर्व-पाप-प्रणाशिनि ।
अतस् त्वा□ पूजयिष्यामि भीतो भव-भयस्य तु

adite deva-mātas tvaṁ sarva-pāpa-praṇāśini |
atas tvāṁ pūjayiṣyāmi bhīto bhava-bhayasya tu

that is found in the Skanda Purana it is stated) sarvva papa prasamanarh sarvva punya phala pradam dvdsasydrh rohini yoge jayanti ndma suvratam If the star, Rohini, joins a Dvadasi, it is known as Jayanti Maha-dvadasI. This excellent vow removes all sins and awards one all auspiciousness.

HBV 13.519

पूजितासि यथा देवैः प्रसन्ना त्व□ वरानने ।
पूजिता मे तथा भक्त्या प्रसाद□ कुरु सुव्रते

pūjitāsi yathā devaiḥ prasannā tvaṁ varānane |
pūjitā me tathā bhaktyā prasādaṁ kuru suvrate

The entire .duration of life of one who never observes the vow of Jayanti Maha-dvadasI is simply wasted.

HBV 13.520

यथा पुत्र□ हरि□ लब्ध्वा प्राप्ता ते निर्वृति परा ।
तामेव निर्वृति□ देवि स्वपुत्रात् दर्शयस्व मे

yathā putraṁ hariṁ labdhvā prāptā te nirvṛti parā |
tāmeva nirvṛtiṁ devi svaputrāt darśayasva me

One who observes this vow should first offer his obeisances to his spiritual master and beg from him the procedure for following it. On that particular day, the devotee should bathe in water mixed with sesame seeds and dmalakl fruit.

HBV 13.521

मन्त्रेणानेन सम्पूज्य देवकी॰ कृष्णम् अर्चयेत् ।
ततः स-मातृकायार्घ्य॰ तस्मै पूर्ववद् अर्पयेत्

mantreṇānena sampūjya devakīṁ kṛṣṇam arcayet |
tataḥ sa-mātṛkāyārghyaṁ tasmai pūrvavad arpayet

O Supreme Personality of Godhead! O lotus-eyed Lord! I will fast on Jayanti Maha-dvadasi and break my fast the next day. I beg for Your mercy in this regard.

HBV 13.522

अवतार-सहस्राणि करोषि मधुसूदन ।
न ते स॰ख्यावताराणा॰ कश्चिज् जानाति वै भुवि

avatāra-sahasrāṇi karoṣi madhusūdana |
na te saṁkhyāvatārāṇāṁ kaścij jānāti vai bhuvi

As before, one should install a pitcher filled with water and place a plate made of either gold, silver, or copper on top of it. Sesame seeds should be placed on that plate. One should then make a golden Deity of child Krsna drinking His mother's breast milk and looking at her face, and install Him on the plate, after bathing Him nicely.

HBV 13.523

देवा ब्रह्मादयो वापि स्वरूप॰ न विदुस् तव ।
अतस् त्वा॰ पूजयिष्यामि मातुर् उत्सङ्ग स॰स्थितम्

devā brahmādayo vāpi svarūpaṁ na vidus tava |
atas tvāṁ pūjayiṣyāmi mātur utsaṅga saṁsthitam

O Lord of the universe! O Vaikuntha! O Supreme Lord! O maintainer of the earth, please come, along with Laksmldevi and Your other associates. Come and grace this auspicious occasion.

HBV 13.524

वाञ्छित कुरु मे देव दुष्कृत चैव नाशय ।
कुरुष्व मे दया देव स सारार्ति-भयापह इति ।

vāñchitaṁ kuru me deva duṣkṛtaṁ caiva nāśaya |
kuruṣva me dayāṁ deva saṁsārārti-bhayāpaha iti |

A Vaisnava should install the Deity by chanting mantras, such as manojyoti, and offer Him pddya, arghya and other such substances. One should apply sandalwood paste and tilaka on the transcendental body of the Lord.

HBV 13.525

जातः क स-वधार्थाय भू-भारोत्तारणाय च ।
देवताना हितार्थाय धर्म-स स्थापनाय च

jātaḥ kaṁsa-vadhārthāya bhū-bhārottāraṇāya ca |
devatānāṁ hitārthāya dharma-saṁsthāpanāya ca

Thereafter, one should offer the Lord a fine white dhoti and cddara, followed by some nice, fragrant flowers. Then, one should offer a ghee lamp to the Lord and if possible, erect a flower decoration around Him.

HBV 13.526

कौरवाणा विनाशाय दैत्याना निधनाय च ।
गृहाणार्घ्य मया दत्त देववया सहितो हरे इति ।

kauravāṇāṁ vināśāya daityānāṁ nidhanāya ca |
gṛhāṇārghyaṁ mayā dattaṁ devavayā sahito hare iti |

Next, one should sincerely begin to worship the Lord by singing, dancing, playing musical instruments, chanting Vedic mantras, offering prayers, and glorifying His characteristics and pastimes, after first offering worship to his spiritual master with unalloyed devotion.

HBV 13.527

स्कान्दे तत्रैव—
दत्त्वा च सकलाम् उर्वीं स-सागर-नगान्विताम् ।
अर्घ्य-दानेन तत् पुण्यं लभते मानवो भुवि इति ।

skānde tatraiva—
dattvā ca sakalām urvīṁ sa-sāgara-nagānvitām |
arghya-dānena tat puṇyaṁ labhate mānavo bhuvi iti |

O mother of the Supreme Lord! O mother of the demigods, you destroy all sinful reactions and so, being afraid of material existence, I worship you.

HBV 13.528

धूप-दीपौ समर्प्याथ नैवेद्यं विविधं शुभम् ।
फलानि च विचित्राणि ताम्बूलादीनि चार्पयेत्

dhūpa-dīpau samarpyātha naivedyaṁ vividhaṁ śubham |
phalāni ca vicitrāṇi tāmbūlādīni cārpayet

O lady with a most beautiful face! O most respectable one, just as you are worshiped by the demigods, kindly accept my worship.

HBV 13.529

कृत्वा नीराजनं गीतं नृत्याद्य्-उत्सवम् आचरन् ।
कुर्याज् जागरणं कृष्ण-बाल्य-लीला-कथादिना

kṛtvā nīrājanaṁ gītaṁ nṛtyādy-utsavam ācaran |
kuryāj jāgaraṇaṁ kṛṣṇa-bālya-līlā-kathādinā

O Devi, just as you are very jubilant because of having received Lord Hari as your son, kindly allow me to have darsana of your beloved child.

HBV 13.530

स्कान्दे तत्रैव—
जागरे पद्मनाभस्य पुराणꣳ पठते तु यः ।
जन्म-कोटि-कृतꣳ पापꣳ दहते तुल-राशिवत् इति ।

skānde tatraiva—
jāgare padmanābhasya purāṇaṁ paṭhate tu yaḥ |
janma-koṭi-kṛtaṁ pāpaṁ dahate tula-rāśivat iti |

4 7 4 SRI HARI'BHAKTI-VILASA After worshiping mother Devaki with the chanting of this mantra, one should worship Lord Krsna. Then, one should offer arghya to both Lord Krsna and mother Devaki.

HBV 13.531

प्रातः कृत्वा कियाꣳ नित्याꣳ तन्-मुर्तिꣳ गुरुवेऽर्पयेत् ।
वस्त्रादिकꣳ दक्षिणाꣳ च दत्त्वा कुर्वीत पारणम्

prātaḥ kṛtvā kiyāṁ nityāṁ tan-murtiṁ guruve'rpayet |
vastrādikaṁ dakṣiṇāṁ ca dattvā kurvīta pāraṇam

O Lord Madhusudana, You have incarnated in thousands of forms. Indeed, no one can even begin to estimate the number of Your incarnations.

HBV 13.532

किꣳ च तत्रैव—
विधिनानेन सꣳयुक्ताꣳ जयन्तीꣳ च करोति यः ।
नारी वोद्धरते भक्त्या पुरुषानेकर्विंशतिम्

kiṁ ca tatraiva—
vidhinānena saṁyuktāṁ jayantīṁ ca karoti yaḥ |
nārī voddharate bhaktyā puruṣānekarviśatim

Demigods, headed by Brahma, do not fully comprehend Your transcendental characteristics. Therefore, I will simply worship You as You are sitting on the lap of Your mother.

HBV 13.533

स॒क्षेपेण च यः कुर्याज् जयन्ती॒ हरि-वल्लभाम् ।
मानसेष्ट-फल॒ प्राप्य विष्णु-लोक॒ स गच्छति

saṁkṣepeṇa ca yaḥ kuryāj jayantīṁ hari-vallabhām |
mānaseṣṭa-phalaṁ prāpya viṣṇu-lokaṁ sa gacchati

O Supreme Lord, please fulfill my desire and nullify my sinful reactions. O master of the universe! O destroyer of the fear of material existence, kindly be merciful to me.

HBV 13.534

ब्रह्म-पुराणे तत्रैव—
यदा तु शुक्ल-द्वादश्या॒ पुष्या भवति कर्हिचित् ।
तदा सा तु महापुण्या कथिता पापनाशिनी

brahma-purāṇe tatraiva—
yadā tu śukla-dvādaśyāṁ puṣyā bhavati karhicit |
tadā sā tu mahāpuṇyā kathitā pāpanāśinī

O Lord, You have appeared in this world for the purpose of killing the demons, such as Kamsa, and thereby diminishing the burden of the earth, as requested by the demigods, as well as to re-establish the principles of religion. Kindly accept my offering of arghya.

HBV 13.535

सगरेण ककुत्स्थेन धुन्धुमारेण गाधिना ।
तस्याम् आराधितः कृष्णो दत्तवान् अखिला॒ भुवम्

sagareṇa kakutsthena dhundhumāreṇa gādhinā |
tasyām ārādhitaḥ kṛṣṇo dattavān akhilāṁ bhuvam

skdnde tatraiva (In the same part of the Skanda Purdna it is stated) dattvd ca sakald murvvirh sasdgara nagdnvitdm arghya ddnena tat punyarh labhate mdnavo bhuvi By offering arghya to Lord Krsna as He is seated on the lap of His mother, one obtains the merit of donating the entire earth, along with its forests, mountains, and oceans.

HBV 13.536

वाचिकान् मानसात् पापात् कायिकाच् च विशेषतः ।
सप्त-जन्म-कृताद् घोरान् मुच्यते नात्र स□शयः

vācikān mānasāt pāpāt kāyikāc ca viśeṣataḥ |
sapta-janma-kṛtād ghorān mucyate nātra saṁśayaḥ

Thereafter, one should offer the Lord incense, a ghee lamp, various food preparations, sweets, juicy fruit, and excellent betel nuts.

HBV 13.537

इमाम् एकाम् उपौष्यैव पुष्या-नक्षत्र-स□युताम् ।
एकादशी-सहस्रस्य फलम् आप्नोति मानवः

imām ekām upauṣyaiva puṣyā-nakṣatra-saṁyutām |
ekādaśī-sahasrasya phalam āpnoti mānavaḥ

Next, one should arrange for a festival of singing, dancing, playing musical instruments, and offering drati. One should remain awake that night, discussing Lord Krsna's childhood pastimes.

An, SRI HARI-BHAKTI-VILASA

HBV 13.538

स्नान□ दान□ जपो होमः स्वाध्यायो देवतार्चनम् ।
यद् अस्या□ क्रियते किञ्चित् तद्-अनन्त-गुण□ भवेत्

snānaṁ dānaṁ japo homaḥ svādhyāyo devatārcanam |
yad asyāṁ kriyate kiñcit tad-ananta-guṇaṁ bhavet

All the sinful reactions of a person who remains awake on the night of Jayanti Maha-dvadasI, reciting the Puranas, are burnt to ashes as if they were heaps of cotton.

HBV 13.539

तस्माद् एषा प्रयत्नेन कर्तव्या फल-काङ्क्षिभिः

tasmād eṣā prayatnena kartavyā phala-kāṅkṣibhiḥ

The next morning, after completing one's morning rituals, one should donate the Deity to his spiritual master and satisfy him with offerings of cloth, daksind, and other gifts.

HBV 13.540

गुरुꣳ प्रणम्य नियमꣳ स्वीकुर्याद् व्रत-हेतुकम् ।
कुम्भम् आमलकी-मूले पूर्ववत् स्थापयेद् व्रती

guruṁ praṇamya niyamaṁ svīkuryād vrata-hetukam |
kumbham āmalakī-mūle pūrvavat sthāpayed vratī

One who observes the vow of Jayanti Maha-dvadasI in this manner delivers twenty-one generations of his family.

HBV 13.541

द्वादश्याꣳ तु निराहारः स्थित्वाऽहम् अपरेऽहनि ।
भोक्ष्यामि जामदग्न्येश शरणꣳ मे भवाच्युत इति ।

dvādaśyāṁ tu nirāhāraḥ sthitvā'ham apare'hani |
bhokṣyāmi jāmadagnyeśa śaraṇaṁ me bhavācyuta iti |

One who observes the vow of Jayanti Maha-dvadasi, which very dear to Lord Hari, even within his mind, will achieve the fulfillment of his desires and ultimately, be promoted to the supreme abode of Lord Visnu.

HBV 13.542

वारिपूर्णꣳ ततः पात्रꣳ न्यसेत् कुम्भोपरि व्रत्तो ।
सुन्दरꣳ ताम्र-रचितꣳ वेणु-रचितम् एव वा

vāripūrṇaṁ tataḥ pātraṁ nyaset kumbhopari vratto |
sundaraṁ tāmra-racitaṁ veṇu-racitam eva vā

brahmd purdne tatraiva (In the Brahma Purana it is stated) yadd tu sukla dvddasydm pusya bhavati karhicit tadd sd tu mahdpunyd kathitd papa ndsini Whenever the star, Pusya, joins a Dvadasi of the waxing moon, it is called Papanasini Maha-dvadasi. This day is very auspicious and is celebrated as the dispeller of sinful reactions.

HBV 13.543

माषकेण तद्-अर्धेन तद्-अर्धेनाथवा कृतम् ।
हैमꣳ परशुरामꣳ च स्नपितꣳ स्थापयेत् ततः

māṣakeṇa tad-ardhena tad-ardhenāthavā kṛtam |
haimaṁ paraśurāmaṁ ca snapitaṁ sthāpayet tataḥ

Being worshiped by King Sagara, Kakuststha, Dhundhumara, and Gadhi on this most auspicious day, Lord Krsna awarded them the rule of the entire earth.

HBV 13.544

दत्त्वा वस्त्र-युग-च्छत्र-पादुकाः श्वेत-चन्दनैः ।
आलिप्य तुलसी-पुष्पैर् अभ्यर्च्याङ्गानि पूजयेत्

dattvā vastra-yuga-cchatra-pādukāḥ śveta-candanaiḥ |
ālipya tulasī-puṣpair abhyarcyāṅgāni pūjayet

There is no doubt that one is relieved from the reactions to all sinful activities committed with his body, mind, and speech during his previous seven lifetimes, as well as from the torments of hellish existence, simply by observing the Papanasini Maha-dvadasi vow.

HBV 13.545

विशोकायेति चरणौ जानुनी विश्वरूपिणे ।
हयग्रीवायेति चोरू कटि दामोदराय च

viśokāyeti caraṇau jānunī viśvarūpiṇe |
hayagrīvāyeti corū kaṭiṁ dāmodarāya ca

4-« SRI HARI-BHAKTI-VILASA ekadasi sahasrasya phalam apnoti mdnavah Simply by observing this one vow, which takes place due to the presence o{ the star, Pusya, one can obtain the merit of observing one thousand Ekadasis.

HBV 13.546

कन्दर्पायेति वै गुह्य नाभि वै पद्म-मालिने ।
अनन्तायेति जठर श्री-कण्ठायेति वै गलम्

kandarpāyeti vai guhyaṁ nābhiṁ vai padma-māline |
anantāyeti jaṭharaṁ śrī-kaṇṭhāyeti vai galam

Any pious activity performed on this Dvadasi, including giving charity, bathing in a holy place of pilgrimage, chanting mantras, performing a fire sacrifice, studying the Vedas, and worshiping the Supreme Lord, yields unlimited benefit.

HBV 13.547

बाहु हैमाङ्गदायेति वैकुण्ठायेति मस्तकम् ।
ज्योतीरूपायेति नेत्रे नासाग्र शोक-नाशिने

bāhū haimāṅgadāyeti vaikuṇṭhāyeti mastakam |
jyotīrūpāyeti netre nāsāgraṁ śoka-nāśine

Therefore, those who desire actual benefit should observe this vow with great enthusiasm.

HBV 13.548

ललाट वामनायेति रामायेति श्रुवौ यजेत् ।
सर्वात्मने समस्ताङ्ग शस्त्राणि स्व-स्व-स ज्ञया

lalāṭaṁ vāmanāyeti rāmāyeti śruvau yajet |
sarvātmane samastāṅgaṁ śastrāṇi sva-sva-saṁjñayā

First, one should offer his obeisances to his spiritual master and learn from him the prescribed rules and regulation for observing this vow. One should then install a pitcher full of water, as previously described, at the base of an amalaki tree.

HBV 13.549

प्रदाय पूर्ववच् चार्घ्य धूप-दीपौ समर्प्य च ।
नैवेद्यादि प्रदायाथ देव सम्प्रार्थयेच् च तम्

pradāya pūrvavac cārghyaṁ dhūpa-dīpau samarpya ca |
naivedyādi pradāyātha devaṁ samprārthayec ca tam

O master of Jamadagni! O Lord Acyuta! I will observe a complete fast on this DvadasI and break my fast the next day. Please be merciful to me.

HBV 13.550

नमस्ते देवदेवेश जामदग्न्य नमोऽस्तु ते ।
गृहाणार्घ्या मया दत्तम् आमल्या सहितो हरे

namaste devadeveśa jāmadagnya namo'stu te |
gṛhāṇārghyāṁ mayā dattam āmalyā sahito hare

Thereafter, one should place a beautiful plate made of copper or bamboo on top of the water pitcher.

HBV 13.551

जामदग्न्य नमस् तेऽस्तु क्षत्रियान्तकराय च ।
सर्वाणि यानि पापानि सप्त-जन्म-कृतान्य् अपि

jāmadagnya namas te'stu kṣatriyāntakarāya ca |
sarvāṇi yāni pāpāni sapta-janma-kṛtāny api

One should prepare a Deity of Lord Parasurama with eight ratis, or at least four ratis, or at the very least, two ratis of gold and install Him on the plate, after bathing Him nicely.

HBV 13.552

क्षय□ यान्तु ममैवाद्य त्वत्-प्रसादाच् च भार्गव ।
वाचिक□ मानस□ पाप□ ज्ञानतोऽज्ञानतोऽपि वा

kṣayaṁ yāntu mamaivādya tvat-prasādāc ca bhārgava |
vācikaṁ mānasaṁ pāpaṁ jñānato'jñānato'pi vā

One should dress the Deity in a nice dhoti and cddara, offer Him an umbrella and shoes, and put tilaka on His forehead, using white sandalwood paste. Next, one should offer Him tulasi and flowers, and then worship each of His limbs separately.

HBV 13.553

आयुर्-यशस् तथारोग्य□ धन□ धान्य□ च सम्पदम् ।
सौभाग्य□ तव भक्तस्य सन्तान□ विपुल□ भवेत्

āyur-yaśas tathārogyaṁ dhanaṁ dhānyaṁ ca sampadam |
saubhāgyaṁ tava bhaktasya santānaṁ vipulaṁ bhavet

The Lord's lotus feet should be worshiped while chanting Visokdya namah, His knees while chanting Visvarupine namah, His thighs while chanting Hayagrivdya namah, His waist while chanting Ddmodardya namah, His anus while chanting Kandarpdya namah, His navel while chanting Padma- maline namah, His stomach while chanting Anantaya namah, His throat while chanting Srikanthdya namah, His arms while chanting Haimdngaddya namah, His head while chanting Vaikunthdya namah, His eyes while chanting Jyotirupaya namah, His nose while chanting Sokanasine namah, His forehead while chanting Vdmandya namah, His ears while chanting Ramdya namah, and His entire body while chanting Sarvdtmane namah. The Lord's weapons should be worshiped while chanting their respective names.

HBV 13.554

सर्वान् कामान् आप्नुवानि दिव्यꣳ सौख्यꣳ निरन्तरम् ।
अन्तेऽप्य् अस्तु ममेशान भक्तिस् त्वच्-चरणे प्रभो

sarvān kāmān āpnuvāni divyaṁ saukhyaṁ nirantaram |
ante'py astu mameśāna bhaktis tvac-caraṇe prabho

After offering arghya, as mentioned previously, one should offer the Lord incense, a ghee lamp, and varieties of food. Then, one should pray to His worshipable Lord in this manner.

HBV 13.555

जनार्दन हृषीकेश लक्ष्मीनाथ सुरार्चित ।
राम राम महाबाहो कार्तवीर्य-विनाशन

janārdana hṛṣīkeśa lakṣmīnātha surārcita |
rāma rāma mahābāho kārtavīrya-vināśana

O master of the demigods, my obeisances unto You. O shelter of Jamadagni, I bow down to You. O Lord Hari, kindly accept this arghya and dmalakl.

HBV 13.556

एतत् सर्वꣳ मया दत्तꣳ ज्ञानꣳ ज्ञेयꣳ तवाच्युत ।
माम् उद्धर जगन्नाथ दयाꣳ कृत्वा ममोपरि

etat sarvaṁ mayā dattaṁ jñānaṁ jñeyaṁ tavācyuta |
māṁ uddhara jagannātha dayāṁ kṛtvā mamopari

O son of Jamadagni, I offer my obeisances unto You. Let all the sinful reactions accumulated during my previous seven lifetimes be vanquished today, by Your mercy. O Bhargava, let all the sins that I committed with my body, mind, and speech, whether knowingly or unknowingly, be nullified.

HBV 13.557

पिता पितामहाश् चान्ये अपुत्रा ये च गोत्रिणः ।
वृक्षयोर् निगता ये च ये च कीटत्वम् आगताः

pitā pitāmahāś cānye aputrā ye ca gotriṇaḥ |
vṛkṣayor nigatā ye ca ye ca kīṭatvam āgatāḥ

It is a fact that Your devotees are always blessed with a long duration of life, fame, good health, wealth, prosperity, good fortune, and good progeny.

HBV 13.558

रौरवे नरके ये च महारौरव-स□ज्ञके ।
वियोनि□ च गता ये च ये च ब्रह्माण्ड-मध्यगाः

raurave narake ye ca mahāraurava-saṁjñake |
viyoniṁ ca gatā ye ca ye ca brahmāṇḍa-madhyagāḥ

O my Lord, may all of my desires be fulfilled. May I enjoy all kinds oi happiness, without interruption. O Supreme controller, may I ultimately obtain unalloyed devotion for Your lotus feet.

HBV 13.559

पिशाचत्व□ गता ये च ये च प्रेतत्वम् आगताः ।
ते पिबन्तु मया दत्त□ धात्री-मूले सदा पयः

piśācatvaṁ gatā ye ca ye ca pretatvam āgatāḥ |
te pibantu mayā dattaṁ dhātrī-mūle sadā payaḥ

O Janardana! O Hrsikesa! O Laksmlnatha! O Supreme Lord! O Rama! O Parasurama! O mighty-armed one! O destroyer of Kartavirya! O Acyuta! O Lord of the universe! Whatever knowledge I have obtained has been given by You. Please deliver me, by Your mercy. atha dhdtri piljd (Worship of the dmalaki tree) pit<5 pitd mahdscdnye aputrd ye ca gotrinah vrksayonim gatd ye ca ye ca kitatvam dgatdh raurave narake ye ca mahd raurava sarhjfiake viyonirh ca gatd ye ca ye ca brahmdridd madhyagdh pisdcatvarh gatd ye ca ye ca pretatvam dgatah te pivantu mayd dattarh dhdtri mule sadd payah

THIRTEENTH VILAS, 483 May my father, grandfathers, those who have no children, those who have descendents, those who have been born as trees or insects, those who have fallen into hells known as Raurava and Maha-raurava, those who have been born in abominable

species, those who are fallen, and those who are within this universe, as well as those who have appeared as ghosts or hobgoblins, accept the water offered by me at the root of this dmalakl tree.

HBV 13.560

ते सर्व्वे त्रिप्ति म्दद्न्तु
ध्द्त्रि मुल निसेचन्द्त्

te sarvve trpti mdydntu
dhdtri mula nisecandt

May all of these living entities become satisfied as a result of my pouring water at the root of this dmalakl tree.

HBV 13.561

इति धात्रीꣳ चाभिषिच्य वारान् अष्टोत्तरꣳ शतम् ।
ताꣳ च प्रदक्षिणी-कृत्य कुर्याज् जागरणꣳ व्रती

iti dhātrīṁ cābhiṣicya vārān aṣṭottaraṁ śatam |
tāṁ ca pradakṣiṇī-kṛtya kuryāj jāgaraṇaṁ vratī

After chanting this mantra, one should pour water at the root of an dmalaki tree one hundred and eight times and then circumambulate it. Thereafter, one should remain awake that night.

HBV 13.562

प्रातश् च देवꣳ नीराज्य नित्यꣳ कर्म समाप्य च ।
मूर्त्यादि गुरवे दत्त्वा प्राम्वत् पारणम् आचरेत्

prātaś ca devaṁ nīrājya nityaṁ karma samāpya ca |
mūrtyādi gurave dattvā prāmvat pāraṇam ācaret

The next morning, one should worship the Lord, complete his morning duties, and then break his fast, after donating the Deity to his spiritual master.

HBV 13.563

फाल्गुने मासि यद्य् एषा द्वादशी पापनाशिनी ।
भवेत् तदा व्रतस्थास्य महिमा स्याद् विशेषतः

phālgune māsi yady eṣā dvādaśī pāpanāśinī |
bhavet tadā vratasthāsya mahimā syād viśeṣataḥ

If this Dvadasi occurs during the month of Phalguna, it possesses special glories. In that case, it is called Govinda Dvadasi.

4 S 4 SRI HARI-BHAKTI-VILASA

HBV 13.564

इति क्रमेण लिखित विजयादि-व्रत-त्रयम् ।
भविष्योत्तर-स्कान्दाभ्या श्री-ब्रह्माण्ड-पुराणतः

iti krameṇa likhitaṁ vijayādi-vrata-trayam |
bhaviṣyottara-skāndābhyāṁ śrī-brahmāṇḍa-purāṇataḥ

Thus I have described Vijaya Maha-dvadasi by quoting the Bhavisya Purdna, Jayantl Maha-dvadasi by quoting Skanda Purdna, and Papanasini Maha-dvadasi by quoting the Brahmdnda Purdna.

HBV 13.565

अन्येऽपि द्वादशी-भेदा बहवः सन्ति विश्रुताः ।
अग्रतो लेखनीयास् ते तत्-तन्-मास-प्रसङ्गतः

anye'pi dvādaśī-bhedā bahavaḥ santi viśrutāḥ |
agrato lekhanīyās te tat-tan-māsa-prasaṅgataḥ

Apart from these, there are some other Dvadasis, such as the Matsya and Nirjala, that will be described later on, at the appropriate time.

COMPLETE TWENTY-VILĀSA TEXT

Vilāsa 14

Ṣāṇmāsikaḥ — The First Six Months

372 aligned entries · 502 numbered texts

HBV 14.1

अगत्येकगति नत्वा हीनार्थाधिकसाधकम् ।
चैतन्यदेव लिख्यन्ते मासपूजामहोत्सवाः

agatyekagatiṁ natvā hīnārthādhikasādhakam |
caitanyadevaṁ likhyante māsapūjāmahotsavāḥ

After offering obeisances to Sri Krsna Caitanya, who is the only shelter for those who are wandering aimlessly with the material world, and who inspires even those who are devoid of pious activities and noble birth to take to the path of devotion, the worship and festivals that are to be observed in each month will now be described.

HBV 14.2–5

आग्रहायणिको मासो मासेषु प्रवरः स्मृतः ।
मासाना मार्गशीर्षोऽहमित्युक्तो माधवेन यः
स्नानदानव्रतार्चादिक्रियाः सनियम कृताः ।
माघादाविव मार्गेऽस्मिन् भगवद्भक्तिभूतिदाः
तुलसीकानने पूज्यो मार्गे मासि विशेषतः ।
भगवान्नृत्यगीतादिमहेन सह वैष्णवैः
विशेषतश्च मासेऽस्मिन् वस्त्र शीतनिवारणम् ।
चित्र भगवते दद्याज्जगज्जाङ्ग्यहर हि तत्

āgrahāyaṇiko māso māseṣu pravaraḥ smṛtaḥ |
māsānāṁ mārgaśīrṣo'hamityukto mādhavena yaḥ
snānadānavratārcādikriyāḥ saniyamaṁ kṛtāḥ |
māghādāviva mārge'smin bhagavadbhaktibhūtidāḥ
tulasīkānane pūjyo mārge māsi viśeṣataḥ |
bhagavānnṛtyagītādimahena saha vaiṣṇavaiḥ
viśeṣataśca māse'smin vastraṁ śītanivāraṇam |
citraṁ bhagavate dadyājjagajjāṅyaharaṁ hi tat

Lord Krsna has declared: Know the month of Agrahayana to be a part of My splender. Therefore, the month of Agrahayana is the principal month among all the twelve months. By observing vows and performing

ritualistic activities, such as bathing in a holy place, giving charity, and worshiping the Supreme Lord, in this month, one achieves the wealth of devotional service to the Supreme Lord. In the month of Agrahayana, one should especially worship Lord Hari in a tulasi forest, in the association of devotees, by dancing, singing, and observing festivals. In this month,

one should offer colorful garments to the Lord that protect Him from the cold. When the Lord is offered such garments, He dispels the devotee's mundane conception born of material existence.

HBV 14.6–7

किञ्च विष्णुधर्मे—
मार्गशीर्षे त्वेकभक्तं कृत्वा योऽभ्यर्चयेद्धरिम् ।
भोजयित्वा द्विजान्मुक्तः स्यादित्याह कलिप्रियः
नक्तं व्रतेन यो मासं मार्गशीर्षं हरिप्रियम् ।
नयेदसौ नरो याति विष्णुलोकं सनातनम् इति ।

kiñca viṣṇudharme—
mārgaśīrṣe tvekabhaktaṁ kṛtvā yo'bhyarcayeddharim |
bhojayitvā dvijānmuktaḥ syādityāha kalipriyaḥ
naktaṁ vratena yo māsaṁ mārgaśīrṣaṁ haripriyam |
nayedasau naro yāti viṣṇulokaṁ sanātanam iti |

The great sage among the demigods has said: In the month of Agrahayana, by worshiping Lord Hari while eating only once a day, and feeding the brdhmanas, one attains liberation. One who spends the month of Agrahayana, which is very dear to Lord Hari, by faithfully executing the vows to be observed at night becomes qualified to attain the eternal abode of Lord Visnu.

HBV 14.8

क्रमाद्दशावताराणां मत्स्यादीनां सितासु च ।
यन्मार्गादिद्वादशीषु व्रतं दुर्वाससोदितम्

kramāddaśāvatārāṇāṁ matsyādīnāṁ sitāsu ca |
yanmārgādidvādaśīṣu vrataṁ durvāsasoditam

It is the duty of Vaisnavas to observe the vows of the ten incarnations of the Supreme Lord, such as Matsya, which are to be observed on the twelfth day of each waxing moon, of Lord Padmanabha in the month of Asvina, and of Yogesvara in the month of Karttika, as recommended by the sage, Durvasa.

HBV 14.9–12

गौतमीयतन्त्रे—
मार्गशीर्षे तथा मासि प्रातः स्नात्वा नरोत्तमः ।
क्रमपूजा॰ समासाद्य जपहोमौ तथाचरेत्
पायस॰ गुडस॰मिश्र॰ प्रत्यह॰ विनिवेदयेत् ।
एव॰ मासार्चन॰ कृत्वा भवेद्भागयधरः पुमान्
देहान्ते मोक्षमाप्नोति प्रसावात् शार्ङ्गधन्वनः ।
तत् कार्य॰ तत्र तत्रैव ज्ञात्वा वाराहतो विधिम्
तत्तत् फलञ्च तत्रोक्त॰ काम्यत्वात्तन्न लिख्यते

gautamīyatantre—
mārgaśīrṣe tathā māsi prātaḥ snātvā narottamaḥ |
kramapūjāṁ samāsādya japahomau tathācaret
pāyasaṁ guḍasaṁmiśraṁ pratyahaṁ vinivedayet |
evaṁ māsārcanaṁ kṛtvā bhavedbhāgyadharaḥ pumān
dehānte mokṣamāpnoti prasāvāt śārṅgadhanvanaḥ |
tat kāryaṁ tatra tatraiva jñātvā vārāhato vidhim
tattat phalañca tatroktaṁ kāmyatvāttanna likhyate

It is the duty of everyone to worship the Supreme Lord by chanting appropriate mantras and performing sacrifice after bathing in the morning during the month of Agrahayana. To offer sweet rice mixed with gur, or jaggery, every day is highly recommended in this month. By observing these vows throughout the month, one obtains good fortune and by the mercy of Lord Madhava, attains the abode of the Lord after death. O n e should observe the vows that are to be executed during the nights of this month as described in the Varaha Purdna. The fruit of these vows are also described therein but because they are in the category of fruitive activities, we are not describing them here.

HBV 14.13

तथा च दशमे (२२.१)—
हेमन्ते प्रथमे मासि नन्दव्रजकुमारिकाः ।
चेरुर्हविष्य॰ भुञ्जानाः कात्यायन्यर्चनव्रतम्

tathā ca daśame (22.1)—
hemante prathame māsi nandavrajakumārikāḥ |
cerurhaviṣyaṁ bhuñjānāḥ kātyāyanyarcanavratam

In the first month of Autumn, or Hemanta, which is also known as Agrahayana, the unmarried damsels of Vraja ate only havisya rice once a day and worshiped Goddess Katyayanl.

HBV 14.14–15

पञ्चरात्रे—
पौषस्यैकादशी॰ शुक्लामारभ्य स्थण्डिलेशयः ।
मासमात्र॰ हरिप्रीत्यै त्रिवार॰ स्नानमाचरेत्
त्रिकाल॰ पूजयेत् कृष्ण॰ त्यक्तभोगो जितेन्द्रियः ।
पौषस्य द्वादशी॰ शुक्ला॰ यावत् पुण्यफलप्रदाम्

pañcarātre—
pauṣasyaikādaśīṁ śuklāmārabhya sthaṇḍileśayaḥ |
māsamātraṁ hariprītyai trivāraṁ snānamācaret
trikālaṁ pūjayet kṛṣṇaṁ tyaktabhogo jitendriyaḥ |
pauṣasya dvādaśīṁ śuklāṁ yāvat puṇyaphalapradām

In order to please Lord Hari, one should sleep on the floor and bathe three times a day for one month, starting from the Ekadas'i of the waxing moon in the month of Pausa. During this period of one month, one is advised to give up all desires for sense gratification, control his senses, and worship Lord Hari three times a day. This will award one immense piety.

HBV 14.16–19

मासमेक॰ तदर्द्ध॰ वा दशाह॰ वा तदर्द्धकम् ।
कृत्वा याति हरेः स्थान॰ पूजा॰ दध्योदनोत्सवाम्
गीतैर्वाद्यैर्नृतैर्भक्तैर्दधिभक्त॰ सम॰ नयेत् ।
अर्पयित्वा हरौ भक्त्या प्रसाद॰ञ्चानयेत्ततः
यः प्रसाद॰ हरेर्भक्त्या गृह्णाति प्रददाति च ।
भुङ्क्ते च वैष्णवैः सार्द्ध॰ सोऽनन्तफलमश्नुते
घृतप्रस्थेन देवेश पौषपुष्यसिते नरः ।
स्नापयित्वाश्वमेधस्य फलमाप्नोत्यसशयम्

māsamekaṁ tadarddhaṁ vā daśāhaṁ vā tadarddhakam |
kṛtvā yāti hareḥ sthānaṁ pūjāṁ dadhyodanotsavām
gītairvādyairnṛtairbhaktairdadhibhaktaṁ samaṁ nayet |
arpayitvā harau bhaktyā prasādañcānayettataḥ
yaḥ prasādaṁ harerbhaktyā gṛhṇāti pradadāti ca |

bhuṅkte ca vaiṣṇavaiḥ sārddhaṁ so'nantaphalamaśnute
ghṛtaprasthena deveśa pauṣapuṣyasite naraḥ |
snāpayitvāśvamedhasya phalamāpnotyasaśayam

By worshiping Lord Hari with great pomp, while offering Him yogurt and rice for the entire month of Pausa, or for fifteen days, or for ten days, or for even five days, one attains the lotus feet of the Lord. One should offer rice mixed with yogurt to Lord Hari, while remaining in the association of devotees and dancing, singing, and playing musical instruments. After offering this food with love and devotion, one should faithfully accept the Lord's remnants. One who devotedly honors the remnants of Lord Hari, or distributes them to others, or partakes of them with other devotees, achieves unlimited benefit. By bathing Lord Hari, the master of the demigods, with five kilos of pure cow's ghee on the full moon day joined by the Pusya star in the month of Pausa, one undoubtedly obtains the merit of performing a horse sacrifice.

HBV 14.20–21

पाद्मे माघमाहात्म्ये विद्याधर-भ्रूवस□वादे—
माघे मासि कुरु स्नान□ मणिकूटनदीजले ।
ऋषिसिद्धासुरैर्जुष्टे कथ्यामि च तद्विधिम्
तव भाग्यवशान्माघो निकटः पञ्चमेऽहनि ।
पौषस्यैकादशी□ शुक्लामारभ्य स्थण्डिलेशयः ।
मासमेक□ निराहारस्त्रिवार□ स्नानमाचरेत्

pādme māghamāhātmye vidyādhara-bhrūvasaṁvāde—
māghe māsi kuru snānaṁ maṇikūṭanadījale |
ṛṣisiddhāsurairjuṣṭe kathyāmi ca tadvidhim
tava bhāgyavaśānmāgho nikaṭaḥ pañcame'hani |
pauṣasyaikādaśīṁ śuklāmārabhya sthaṇḍileśayaḥ |
māsamekaṁ nirāhārastrivāraṁ snānamācaret

in the Magha-mahatmya section of the Padma Purana it is situated) mdghe masi kuru snanarh manikuta nadi jale rsi siddhd surair juste kathaydmi ca tadvidhim tava bhdgya vasdn magho nikatah panca me'hani pausasya ekddasim sukldm drabhya sthanddesayah masam ekarh nirdhdras trivdrarh sndnam dcaret O Vidhyadhara, when the month of Magna arrives, you bathe in the river which flows by the Manikuta mountain, which is inhabited by great

sages, perfect beings, and asuras. I will now inform you of the procedure to be followed. You are very fortunate because the month of Magha begins only four days from today. It is

recommended that one should bathe three times a day, observe fasting, and sleep on the floor for one full month, beginning from the Ekadasi of the waxing moon in the month of Pausa.

HBV 14.22

त्रिकालमर्चयेद्विष्णुं त्यक्तभोगो जितेन्द्रियः ।
माघस्यैकादशीं शुक्लां यावद्विद्याधरोत्तम इति ।

trikālamarcayedviṣṇuṁ tyaktabhogo jitendriyaḥ |
māghasyaikādaśīṁ śuklāṁ yāvadvidyādharottama iti |

One must control his senses, give up desires for sense gratification, and worship Lord Visnu three times every day until the Ekadasi of the waxing moon in the month of Magha.

HBV 14.23

पाद्मे श्रीदत्तात्रेय-कार्तवीर्यसंवादे—
सम्प्राप्ते मकरादित्ये पुण्ये पुण्यप्रदे सदा ।
सत्कार्यास्तिथयः सर्वाः स्नानदानादिकैः सदा

pādme śrīdattātreya-kārtavīryasaṁvāde—
samprāpte makarāditye puṇye puṇyaprade sadā |
satkāryāstithayaḥ sarvāḥ snānadānādikaiḥ sadā

When the sun travels through the constellation, Makara, one should observe that auspicious and sacred day by performing pious activities, such as bathing in a holy river and giving in charity.

HBV 14.24–25

कर्तव्यो नियमः कश्चिद्व्रतरूपी नरोत्तमैः ।
फलातिशयहेतोर्वै किञ्चिद्भोज्यं त्यजेद्बुधः
भूमौ शयीत होतव्यमाज्यं तिलविमिश्रितम् ।
त्रिकालं चार्चयेन्नित्यं वासुदेवं सनातनम्

kartavyo niyamaḥ kaścidvratarūpī narottamaiḥ |
phalātiśayahetorvai kiñcidbojyaṁ tyajedbudhaḥ
bhūmau śayīta hotavyamājyaṁ tilavimiśritam |
trikālaṁ cārcayennityaṁ vāsudevaṁ sanātanam

It is the duty of all first-class men to observe the vows that are recommended for the month of Magha. One can accumulate great pious merit by giving up his objects of enjoyment, one by one, in this month. One should sleep on the bare floor, perform fire sacrifice with sesame seeds and cow's ghee, and worship Lord Hari three times every day in this month.

HBV 14.26–29

दातव्यो दीपकोऽखण्डो देवमुद्दिश्य माधवम् ।
इन्धनं कम्बलं वस्त्रमुपानत्कुङ्कुमं घृतम्
तैलं कार्पासकोषञ्च तूलीं तूलवतीं पटीम् ।
अन्नञ्चैव यथाशक्ति देयं माघे नराधिप
स्वर्णञ्च रत्तिकामात्रं दद्याद्वेदविदे तथा ।
परस्याग्निं न सेवेत त्यजेद्विप्रः प्रतिग्रहम्
माघान्ते भोजयेद्विप्रान् यथाशक्ति नराधिप ।
देया च दक्षिणा तेभ्य आत्मनः श्रेय इच्छता

dātavyo dīpako'khaṇḍo devamuddiśya mādhavam |
indhanaṁ kambalaṁ vastramupānatkuṅkumaṁ ghṛtam
tailaṁ kārpāsakoṣañca tūlīṁ tūlavatīṁ paṭīm |
annañcaiva yathāśakti deyaṁ māghe narādhipa
svarṇañca rattikāmātraṁ dadyādvedavide tathā |
parasyāgniṁ na seveta tyajedviprah pratigraham
māghānte bhojayedviprān yathāśakti narādhipa |
deyā ca dakṣiṇā tebhya ātmanaḥ śreya icchatā

For the pleasure of Lord Hari, throughout the month of Magha, one should, according to his ability, donate ghee lamps, wood, blankets, cloth, shoes, kunkuma, ghee, oil, quilts, cotton pieces of cloth, and rice. One should at least donate ten grams of gold every day to qualified brahmanas who are well-versed in the Vedas. In this sacred month of Magha, the brahmanas should neither eat food cooked nor given by others, nor give charity to others. O King, one who is desirous of auspiciousness should feed brahmanas according to his capacity and give them daksina on the last day of the month.

HBV 14.30

एकादशी-विधानेन माघस्योद्यापनं तथा ।
कर्तव्यं श्रद्दधानेन अक्षयस्वर्गवाञ्छया

ekādaśī-vidhānena māghasyodyāpanaṁ tathā |
kartavyaṁ śraddadhānena akṣayasvargavāñchayā

One who desires perpetual residence in heaven should faithfully observe the vows recommended for the month of Magha, following the procedures whereby one observes Ekadasi.

HBV 14.31–32

मकरस्थे रवौ माघे गोविन्दाच्युतमाधव ।
स्नानेनानेन मे देव यथोक्तफलदो भव
इमं मन्त्रं समुच्चार्य स्नायान्मौनं समाश्रितः ।
वासुदेवं हरिं विष्णुं माधवञ्च स्मरेत् पुनः

makarasthe ravau māghe govindācyutamādhava |
snānenānena me deva yathoktaphalado bhava
imaṁ mantraṁ samuccārya snāyānmaunaṁ samāśritaḥ |
vāsudevaṁ hariṁ viṣṇuṁ mādhavañca smaret punaḥ

"O Acyuta! O Govinda! O Madhava, I bathe in the month of Magha, when the sun travels to the Makara-rasi. O Lord, kindly bestow upon me the appropriate fruit of this bath." After chanting this mantra, one should bathe while remaining silent. Thereafter, one should remember the holy names of Hari, Vasudeva, Visnu and Madhava.

HBV 14.33–37

किञ्च—
उष्णेन वारिणा स्नानं यद्गृहे क्रियते नरैः ।
षडब्दफलदं तद्धि मकरस्थे दिवाकरे
वहिःस्नानन्तु वाप्यादौ द्वादशाब्दफलं स्मृतम् ।
तडागे द्विगुणं राजन् वाप्यां तच्च चतुर्गुणम्
दशधा देवखाते तु शतधा तु महानदीम् ।
शतञ्चतुर्गुणं राजन् महानद्यास्तु सङ्गमे
सहस्रगुणितं सर्वं तत् फलं मकरे रवौ ।
गङ्गायां स्नानमात्रेण लभते मानुषो नृप
शतेन गुणितं माघे सहस्रं राजसत्तम ।
निर्दिष्टमृषिभिः स्नानं गङ्गायामुनसङ्गमे

kiñca—
uṣṇena vāriṇā snānaṁ yadgṛhe kriyate naraiḥ |
ṣaḍabdaphaladaṁ taddhi makarasthe divākare
vahiḥsnānantu vāpyādau dvādaśābdaphalaṁ smṛtam |
taḍāge dviguṇaṁ rājan vāpyāṁ tacca caturguṇam
daśadhā devakhāte tu śatadhā tu mahānadīm |
śatañcaturguṇaṁ rājan mahānadyāstu saṅgame
sahasraguṇitaṁ sarvaṁ tat phalaṁ makare ravau |
gaṅgāyāṁ snānamātreṇa labhate mānuṣo nṛpa
śatena guṇitaṁ māghe sahasraṁ rājasattama |
nirdiṣṭamṛṣibhiḥ snānaṁ gaṅgāyāmunasaṅgame

When the sun travels to the constellation, Makara, if one bathes at home with warm water, he obtains the result of bathing in a holy place for six years. The opinion of great sages is that by bathing in a pond outside the house, one receives the benefit of bathing in a holy place for one full year. By bathing in a lake, one receives twice the above benefit, by bathing in a kunda, one receives four times the benefit, and by bathing in a sacred river, one receives one hundred times the benefit. O exalted king, by bathing at the confluence of two rivers, one receives four hundred times the benefit, and by bathing in the Ganges when the sun travels to the Makara-rasi, one receives one thousand times the benefit. Bathing at the confluence of the Gariga and Yamuna in the month of Magha awards a person one hundred thousand times the benefit.

HBV 14.38

किञ्च—
अप्रावृत शरीरस्तु यः कष्ट स्नानमाचरेत् ।
पदे पदेऽश्वमेधस्य फल प्राप्नोति मानवः

kiñca—
aprāvṛta śarīrastu yaḥ kaṣṭaṁ snānamācaret |
pade pade'śvamedhasya phalaṁ prāpnoti mānavaḥ

By bathing and by performing the prescribed rituals without covering the upper portion of one's body, one obtains the merit of performing a horse sacrifice at every step.

JO SRI HARI-BHAKTI-VILASA

HBV 14.39–40

भविष्योत्तरे च श्रीभगवद्युधिष्ठिरसवादे—
पौषफाल्गुनयोर्मध्ये प्रातःस्नायी सदा भवेत्
तत्र चोत्थाय नियम गृह्णीयाद्विधिपूर्वकम् ।
माघमासमिम पूर्ण स्नास्येऽह देव माधव

bhaviṣyottare ca śrībhagavadyudhiṣṭhirasaṁvāde—
pauṣaphālgunayormadhye prātaḥsnāyī sadā bhavet
tatra cotthāya niyamaṁ gṛhṇīyādvidhipūrvakam |
māghamāsamimaṁ pūrṇaṁ snāsye'haṁ deva mādhava

recorded in the Bhavisottara Purdna, these verses are found) pausa phdlgunayor madhye prdtah sndyi sadd bhavet tatra cotthdya niyamarh grhnniydd vidhipurvvkam magha mdsam imam purnarh sndsye'harh deva mddhava One should always bathe in the morning, especially during the month of Magha, which falls between the months of Pausa and Phalguna. After waking up in the morning, one should make a vow by saying, "O Supreme Lord, Madhava, I will bathe every morning without fail during the entire month of Magha."

HBV 14.41–43

किञ्च—
अप्रावृतशरीरस्तु यः कृच्छ स्नानमाचरेत् ।
वेदोक्तविधिना पार्थ सुर्यस्यार्ध्य निवेदयेत्
पितृन् सन्तर्प्य तत्रस्थः समुत्तीर्य जलाशयात् ।
पदे पदेऽश्वमेधस्य फल प्राप्नोति मानवः
ततः स्नात्वा शुभे तीर्थे दत्त्वा शिरसि वै मृदम् ।
इष्ट देव नमस्कृत्य पूजयेन्मधुसूदनम्

kiñca—
aprāvṛtaśarīrastu yaḥ kṛcchaṁ snānamācaret |
vedoktavidhinā pārtha suryasyārdhyaṁ nivedayet
pitṛn santarpya tatrasthaḥ samuttīrya jalāśayāt |
pade pade'śvamedhasya phalaṁ prāpnoti mānavaḥ
tataḥ snātvā śubhe tīrthe dattvā śirasi vai mṛdam |
iṣṭaṁ devaṁ namaskṛtya pūjayenmadhusūdanam

One who bathes early in the morning throughout the month of Magha, without covering his body with warm cloth; one who offers oblations to the sun-god, according to the Vedic injunctions; and one

who returns home from a reservoir of water after duly offering oblations tu tue forefathers obtains the merit of performing a horse sacrifice with every step. One should rub clay on his head before bathing in a holy place, and one should worship Lord Madhusudana after offering his humble obeisances to his spiritual master.

HBV 14.44–45

शङ्खचक्रधर देव माधव नाम पूजयेत् ।
वह्नि हत्वा विधानेन ततश्चैकमना भवेत्
तिल आमलकान्येव तीर्थे देयञ्च गोमयम् ।
तथा प्रज्वालयेद्वह्नि निःशीतार्थ द्विजन्मनाम्

śaṅkhacakradharaṁ devaṁ mādhavaṁ nāma pūjayet |
vahniṁ hatvā vidhānena tataścaikamanā bhavet
tila āmalakānyeva tīrthe deyañca gomayam |
tathā prajvālayedvahniṁ niḥśītārthaṁ dvijanmanām

In this month, one should worship Lord Madhava, who holds a conch shell and a club in His hands, and then perform fire sacrifice with undivided attention while observing the

prescribed rules and regulations. One should offer amalaki fruit and sesame seeds, smear cow dung over the sacred place, and ignite a fire to protect the brahmanas from the cold.

HBV 14.46–47

भोजन द्विजदम्पत्योः पूजयेच्च विलेपनैः ।
कम्बलाजिनरत्नानि वासा सि विविधानि च
चैलकानि च देयानि प्रच्छादनपटन्तथा ।
उपानहौ तथा राजन् माघस्नानेन दापयेत् ।
अनेन विधिना राजन् माधवः प्रीयतामिति

bhojanaṁ dvijadampatyoḥ pūjayecca vilepanaiḥ |
kambalājinaratnāni vāsāṁsi vividhāni ca
cailakāni ca deyāni pracchādanapaṭantathā |
upānahau tathā rājan māghasnānena dāpayet |
anena vidhinā rājan mādhavaḥ prīyatāmiti

One should worship a brdhmana couple and give them food, sandalwood paste, a blanket, a deer skin asana, jewels, and cloth.

12 SRI HARI-BHAKTI-VILASA Especially in the month of Magha, one should give in charity quilts, warm clothes, and shoes. O King, by giving in charity in this way in the month of Magha, one pleases Lord Madhava.

HBV 14.48

भविष्योत्तरे तत्रैव—
प्रयाग पुष्कर प्राप्य कुरुक्षेत्रमथापि वा ।
यत्र वा तत्र वा स्नायान्माघे नित्यमिति श्रुतिः

bhaviṣyottare tatraiva—
prayāgaṁ puṣkaraṁ prāpya kurukṣetramathāpi vā |
yatra vā tatra vā snāyānmāghe nityamiti śrutiḥ

bhavisyottare tatraiva (In the Bhavisottara Purana it is stated) praydgarh puskararh prapya kuruksetram athdpi va yatra va tatra sndyan mdghe nityam iti srutih It is the well-known statement of the scriptures that during the month of Magha, one should daily bathe at either Prayaga, Puskara, or Kuruksetra, or any other holy place.

HBV 14.49

किञ्च—
अवश्यमिति कर्तव्य॑ माघस्नान॑ यथाविधि

kiñca—
avaśyamiti kartavyaṁ māghasnānaṁ yathāvidhi

In the month of Magha, it is essential for everyone to bathe in a holy place, according to prescribed rules and regulations.

HBV 14.50

पाद्मे—
अकामो वा सकामो वा माघस्नायी भवेन्नरः

pādme—
akāmo vā sakāmo vā māghasnāyī bhavennaraḥ

Either with material desires or without material desires, everyone should ritualistic bathe in the month of Magha.

HBV 14.51–52

किञ्च तत्रैव श्रीदत्तात्रेय-कार्तवीर्यस॑वादे—
अमाघस्नायिना॑ नृणा॑ निष्फल॑ जन्मकीर्तनम् ।
असूर्यगगन॑ यद्वदचन्द्रमुडुदण्डलम् ।
तद्वन्न भाति सत्कर्म माघस्नान॑ विना नृप
बुद्बुदा इव तोयेषु पुत्तिका इव जन्तुषु ।
जायन्ते मरणायैव माघस्नानविवर्जिताः

kiñca tatraiva śrīdattātreya-kārtavīryasaṁvāde—
amāghasnāyināṁ nṛṇāṁ niṣphalaṁ janmakīrtanam |
asūryagaganaṁ yadvadacandramuḍudaṇḍalam |
tadvanna bhāti satkarma māghasnānaṁ vinā nṛpa
budbudā iva toyeṣu puttikā iva jantuṣu |
jāyante maraṇāyaiva māghasnānavivarjitāḥ

is recorded in the same literature, these verses are found)

amdgha sndnind nrndrh nisphalam janma klrttanam asuryya gaganarh yadvad candra mudu maiydalam tadvanna bhdti satkarmma magha sndnarh vind nrpa vudbudd iva toyesu puttika iva jantusu jayante marand yaiva magha sndna vivarjjitah It is a fact that the lives of those who do not bathe in a holy place during the month of Magha are passed in vain. As the sky does not look beautiful without the presence of the sun, moon, or stars, the performance of pious activities is considered incomplete without bathing in a holy place during the month of Magha. As bubbles on the surface of water and the tiny insect known as Puttika die immediately after birth, those who do not bathe in a holy place during the month of Magha are born only to die. In other words, their lives are without meaning.

HBV 14.53–54

किञ्च—

व्रतदानतपोभिश्च न तथा प्रीयते हरिः ।

माघे मज्जनमात्रेण यथा प्रीणाति माधवः

किञ्च—

प्रीतये वासुदेवस्य माघस्नान प्रकीर्तितम्

kiñca—
vratadānatapobhiśca na tathā prīyate hariḥ |
māghe majjanamātreṇa yathā prīṇāti mādhavaḥ
kiñca—
prītaye vāsudevasya māghasnānaṁ prakīrtitam

Lord Madhava does not become as pleased by the observing of vows, giving of charity, or performance of austerity, as He is by a bath in a holy place during the month of Magha. It is said that the injunction that one must bathe in a holy place during the month of Magha exists simply for the satisfaction of Lord Vasudeva.

HBV 14.55

पाद्मे तत्रैव—

सर्वेऽधिकारिणो ह्यत्र विष्णुभक्तौ यथा नृप ।

सर्वेषा स्वर्गदो माघः सर्वेषा पापनाशनः

pādme tatraiva—
sarve'dhikāriṇo hyatra viṣṇubhaktau yathā nṛpa |
sarveṣāṁ svargado māghaḥ sarveṣāṁ pāpanāśanaḥ

pddme tatraiva (In the Padmd Purana it is stated) sarvve'dhikdrino hyatra visnu bhaktau yatha nrpa sarvvesdm svargado mdghah sarvesdm papa ndsanah O King, just as everyone is eligible to render devotional service to Lord Visnu, everyone can a t t a i n the heavenly planets a n d have all of their sins destroyed by observing the rituals that are recommended during the m o n t h of Magha.

HBV 14.56–58

अतएव भविष्योत्तरे तत्रैव—
ब्रह्मचारी गृहस्थश्च वानप्रस्थोऽथ भिक्षुकः ।
प्रातः सर्वे प्रश□सन्ति सदा माघस्य मज्जनम्
बालास्तरुणका वृद्धा नरनारी-नपु□सकाः ।
स्नात्वा माघ□ शुभे तीर्थे प्राप्नुवन्तीप्सित□ फलम्
ब्राह्मणः क्षत्रियो वैश्यो मन्त्रवत् स्नानमाचरेत् ।
तुष्णीमेव तु शूद्रस्य स्त्रीणाञ्च कुरुनन्दन

ataeva bhaviṣyottare tatraiva—
brahmacārī gṛhasthaśca vānaprastho'tha bhikṣukaḥ |
prātaḥ sarve praśaṁsanti sadā māghasya majjanam
bālāstaruṇakā vṛddhā naranārī-napuṁsakāḥ |
snātvā māghaṁ śubhe tīrthe prāpnuvantīpsitaṁ phalam
brāhmaṇaḥ kṣatriyo vaiśyo mantravat snānamācaret |
tuṣṇīmeva tu śūdrasya strīṇāñca kurunandana

O King, brahmacarls, grhastas, vdnaprasthas and sannyasis always take pleasure in glorifying the morning bath in the m o n t h of Magha. W h a t to speak of them, even elderly men, women, children, and even eunuchs can obtain great benefit by bathing in a holy place during the m o n t h of Magha. T h e three varnas—brahmanas, ksatriyas, and vaisyas are advised to bathe while chanting Vedic mantras. There is no recommendation for chanting mantras for women a n d sudras and so they should bathe in silence.

HBV 14.59

तत्र कात्यायनः—
माघस्नायी नरो यः स्याद्दुर्गति नैव पश्यति ।
तन्नास्ति मानुषे लोके किल्विष यन्न शोधयेत्

tatra kātyāyanaḥ—
māghasnāyī naro yaḥ syāddurgatiṁ naiva paśyati |
tannāsti mānuṣe loke kilviṣaṁ yanna śodhayet

One who bathes in a holy place during the month of Magha will not suffer any distress because all his mortal sins are washed away.

HBV 14.60–61

भविष्योत्तरे तत्रैव—
माघमासे रटन्त्यापः किञ्चिदभ्यूदिते रवौ ।
ब्रह्मघ्न वा सुराप वा क पतन्त पुनीमहे
प्रासादा यत्र सौवर्णाः स्त्रियश्चास्परसो यथा ।
दधिकुल्यास्तथा यत्र नद्यः पायसकर्दमाः ।
तत्र ते यान्ति मज्जन्ति ये माघे भास्करोदये

bhaviṣyottare tatraiva—
māghamāse raṭantyāpaḥ kiñcidabhyūdite ravau |
brahmaghnaṁ vā surāpaṁ vā kaṁ patantaṁ punīmahe
prāsādā yatra sauvarṇāḥ striyaścāsparaso yathā |
dadhikulyāstathā yatra nadyaḥ pāyasakardamāḥ |
tatra te yānti majjanti ye māghe bhāskarodaye

When the sun rises during the month of Magha, a voice from the water declares: "Who has killed brdhmanas7. Who drinks wine, or who has fallen down from his position? We will purify them all." Those who bathe in a holy place during the month of Magha will certainly attain that abode where the temples are made of god, where all the women celestially beautiful, where everything is palatable, and where the mud of the rivers is just like sweet rice.

HBV 14.62–64

किञ्च—
पितृपितामहैः सार्द्धं तथैव प्रपितामहैः ।
मातृमातामहैः सार्द्धं वृद्धमातामहैस्तथा
एकवि□शकुलैः सार्द्धं भोगान् भुक्त्वा यथेप्सितान् ।
माघमास्युषसि स्नात्वा विष्णुलोकं स गच्छति
यो माघमास्युषसि सूर्यकराभिताम्रे स्नानं समाचरति चारुनदीप्रवाहे ।
उद्धृत्य सप्तपुरुषान् पितृमातृतश्च स्वर्गं प्रयात्यमलदेहधरो नरोऽसौ

kiñca—
pitṛpitāmahaiḥ sārddhaṁ tathaiva prapitāmahaiḥ |
mātṛmātāmahaiḥ sārddhaṁ vṛddhamātāmahaistathā
ekaviṁśakulaiḥ sārddhaṁ bhogān bhuktvā yathepsitān |
māghamāsyuṣasi snātvā viṣṇulokaṁ sa gacchati
yo māghamāsyuṣasi sūryakarābhitāmre snānaṁ samācarati cārunadīpravāhe |
uddhṛtya saptapuruṣān pitṛmātṛtaśca svargaṁ prayātyamaladehadharo naro'sau

One who bathes every morning during the month of Magha returns to Vaikuntha after enjoying life to his full satisfaction, along with his father, grandfather, great-grandfather, mother, grandmother, and great- grandmother, as well as twenty-one generations of his family. One who bathes in the water of a beautiful river when the sun rises on the eastern horizon during the month of Magha delivers seven generations of his father's and mother's families, and ascend- to heaven in a celestial body.

HBV 14.65–67

सौपर्णे श्रीनारदेन्द्रस□वादे—
दुर्लमो माघमासस्तु वैष्णवानामतिप्रियः ।
देवतानामृषीणाञ्च मुनीना□ सुरनायक
विशेषेण शचीनाथ माधवस्यातिवल्लभः ।
अधिको माघमासस्तु मासानान्तु शचीपते
पौष्या तु समतीताया□ यावद्भवति पूर्णिमा ।
माघमासस्य देवेन्द्र पूजा विष्णोर्विधीयते

sauparṇe śrīnāradendrasaṁvāde—
durlamo māghamāsastu vaiṣṇavānāmatipriyaḥ |
devatānāmṛṣīṇāñca munīnāṁ surānāyaka
viśeṣeṇa śacīnātha mādhavasyātivallabhaḥ |

adhiko māghamāsastu māsānāntu śacīpate
pauṣyā tu samatītāyāṁ yāvadbhavati pūrṇimā |
māghamāsasya devendra pūjā viṣṇorvidhīyate

the Qaruda Purdna, these verses were spoken by the great sage) durlabho magha mdsastu vaisnavdndm atipriyah devatdndm rsindnca munlndm sura ndyaka visesena sacindtha mddhavasya ativallabhdh adhiko magha mdsastu mdsdndntu sacipate

pausyantu soman tayarh yavad bhavati purnirnd magha masasya devendra puja visnor vidhiyate The month of Magha is very rarely obtained and it is very dear to the demigods, Vaisnavas, and great sages. It is very pleasing to Lord Hari and it is considered to be the best of all months. O king of demigods, the month of Magha refers to that time between the full moon day in the month of Pausa, and the next full moon day. During this auspicious period, one should worship the Lord with special care and attention.

HBV 14.68–69

स्नान विलेपन धूप नैवेद्यादि च शक्तिः ।
माघमासकृत विष्णोः सर्व भवति चाक्षयम्
मासार्द्ध वा समग्र वा दशाह वा तदर्द्धकम् ।
यथाशक्त्या हरेः पूजा कुर्वन्नाप्नोति तत्पदम्

snānaṁ vilepanaṁ dhūpaṁ naivedyādi ca śaktiḥ |
māghamāsakṛtaṁ viṣṇoḥ sarvaṁ bhavati cākṣayam
māsārddhaṁ vā samagraṁ vā daśāhaṁ vā tadarddhakam |
yathāśaktyā hareḥ pūjāṁ kurvannāpnoti tatpadam

By bathing Lord Hari and offering Him sandalwood paste, incense, a ghee lamp, food, and so on during this month, all these offerings and worship award eternal benefit. Simply by worshiping Lord Hari according to one's ability during the month of Magha, even for fifteen days, or ten days, or even five days, one will attain His eternal abode.

HBV 14.70–73

स्कान्दे ब्रह्मनारदस□वादे—
माघस्नानस्य माहात्म्य□ शृणु भागवतप्रिय ।
त्वत्समो नास्ति लोकेऽस्मिन् विष्णोर्भक्तो महामुने
चक्रतीर्थे हरि□ दृष्ट्वा मथुरायाञ्च केशवम् ।
यत् फल□ लभते जन्तुर्माघस्नानेन तत् फलम्
जितेन्द्रियः शान्तमनाः सदाचारेण सयुतः ।
स्नान□ करोति यो माघे स□सारी न भवेत् पुनः
ओ□कारः सर्ववेदाना□ यथादौ परिगीयते ।
तथा विष्णुव्रतानान्तु माघस्नान□ महामुने इत्यादि ।

skānde brahmanāradasaṁvāde—
māghasnānasya māhātmyaṁ śṛṇu bhāgavatapriya |
tvatsamo nāsti loke'smin viṣṇorbhakto mahāmune
cakratīrthe hariṁ dṛṣṭvā mathurāyāñca keśavam |
yat phalaṁ labhate janturmāghasnānena tat phalam
jitendriyaḥ śāntamanāḥ sadācāreṇa sayutaḥ |
snānaṁ karoti yo māghe saṁsārī na bhavet punaḥ
oṁkāraḥ sarvavedānāṁ yathādau parigīyate |
tathā viṣṇuvratānāntu māghasnānaṁ mahāmune ityādi |

recorded in the Shxnda Purdna, these verses are found) magha snanasya mahatmyarh srnu bhagavata priya tvatsamo nasti loke'smin visnor bhakto mahamune

18 SRI HARI-BHAKTI-VILASA cakra tirthe harirh drstvd mathurdydfica kesavam yat phalarh labhate jantur magha sndnena tat phalam jitendriyah santamandh saddcdrena sarhyutah sndnarh karoti yo mdghe sarhsdri na bhavet punah orhkdrah sarvva veddndrh yathddau parigiyate tathd visnu vratd ndntu magha sndnam mahdmune There is no Vaisnava who is comparable to you in this world! You are very dear to the Supreme Lord and so, I will now describe to you the glories of the month of Magha. One who bathes in a holy place during the month of Magha obtains the same merit that one receives by having darsana of Lord Hari at Cakratlrtha, or Lord Kesava at Mathura. By bathing at a holy place during the month of Magha, while carefully controlling one's senses and mind, and remaining pure in behavior, one will no longer experience birth in the material world. O best of sages, as the transcendental sound, orn, is the origin of all the Vedas, ritualistic bathing during the month of Magha is said to be the origin of all kinds of vows in relation to Lord Hari.

HBV 14.74–75

किञ्च तत्रैवान्यत्र—
मनसापि चिकीर्षन्ति माघस्नानन्तु ये नराः ।
ते घोर□ न प्रयास्यन्ति स□सारदुःखसङ्कुलम्
सौरिमार्ग□ महाघोर□ यमदूतान् यमन्तथा ।
स्वप्नेऽपि न हि पश्यन्ति माघस्नानरता नराः

kiñca tatraivānyatra—
manasāpi cikīrṣanti māghasnānantu ye narāḥ |
te ghoraṁ na prayāsyanti saṁsāraduḥkhasaṅkulam
saurimārgaṁ mahāghoraṁ yamadūtān yamantathā |
svapne'pi na hi paśyanti māghasnānaratā narāḥ

Even by simply thinking of taking a holy bath in the month of Magha, one can become delivered from the distressful condition of material existence. Those who observe the vow of bathing in a holy place during the month of Magha will not traverse the path to hell, or meet Yamaraja or his messengers even in a dream.

HBV 14.76–77

यदीच्छेद्विष्णुना वास□ सुतान् सम्पदमात्मनः ।
माघस्नान□ तदा काय□ वर्षे वर्षे च नारद
व्रतानि वैष्णवानीह मनसापि चिकीर्षति ।
तत्तस्य विलय□ याति पाप□ जन्मशतोद्भवम्

yadīcchedviṣṇunā vāsaṁ sutān sampadamātmanaḥ |
māghasnānaṁ tadā kāyaṁ varṣe varṣe ca nārada
vratāni vaiṣṇavānīha manasāpi cikīrṣati |
tattasya vilayaṁ yāti pāpaṁ janmaśatodbhavam

O sage among the demigods, if one desires to have good children, grand-children, wealth, or residence near Lord Visnu, he should bathe in a holy place every year during the month of Magha. In this material world, if one even thinks of observing the vows that are related to Lord Hari, all of his sinful reactions that were accumulated in the previous one hundred lifetimes are destroyed.

HBV 14.78

माघस्नान नरः कृत्वा सदा दान्तमना व्रती ।
प्राप्नोति च पद विष्णोः स्थान त्रैलोक्यवन्दितम्

māghasnānaṁ naraḥ kṛtvā sadā dāntamanā vratī |
prāpnoti ca padaṁ viṣṇoḥ sthānaṁ trailokyavanditam

By faithfully observing the vow of bathing in a holy place during the month of Magha, while carefu'ly controlling one's mind, one can attain Lord Visnu's supreme abode, which is worshiped by the inhabitants of the Liiree worlds.

HBV 14.79

कृत्वा भूरि महापाप ज्ञानतोऽज्ञानतोऽपि वा ।
माघस्नानेन विप्रेन्द्र दह्यते तूलराशिवत्

kṛtvā bhūri mahāpāpaṁ jñānato'jñānato'pi vā |
māghasnānena viprendra dahyate tūlarāśivat

2Q SRIHARI-BHAKTI-VILASA O best of brahmanas, all kinds of grave sins that were committed knowingly or unknowingly by one who bathes in a holy place during the month of Magha are burnt to ashes, just as cotton is burnt to ashes by contact with fire.

HBV 14.80–81

कर्मणा मनसा वाचा यत् पाप समुपार्जितम् ।
दह्यते नात्र सन्देहो माघस्नानेन नारद
स्नान दान जपो होमः समुद्दिश्य जनार्दनम् ।
नरैर्यत् क्रियते माघे तदनन्तफल स्मृतम्

karmaṇā manasā vācā yat pāpaṁ samupārjitam |
dahyate nātra sandeho māghasnānena nārada
snānaṁ dānaṁ japo homaḥ samuddiśya janārdanam |
narairyat kriyate māghe tadanantaphalaṁ smṛtam

O Narada, all the sins committed by means of one's mind, actions, and speech are destroyed simply by bathing in a holy place during the month of Magha. The great sages have said that any pious activities, such as bathing at a holy place, giving charity, chanting mantras, or performing sacrifice that is performed during the month of Magha with the aim of pleasing Lord Janardana will yield unlimited benefit.

HBV 14.82–83

विभवे सति यो मोहान्न कुर्याद्विधिविस्तरम् ।
न तत् फलमवाप्नोति यो लोभाक्रान्तमानसः
ये भविष्यन्ति येऽतीता आकल्प□ पुरुषाः कुले ।
ता□स्तारयति विप्रेन्द्र माघस्नानेन माधवः

vibhave sati yo mohānna kuryādvidhivistaram |
na tat phalamavāpnoti yo lobhākrāntamānasaḥ
ye bhaviṣyanti ye'tītā ākalpaṁ puruṣāḥ kule |
tāṁstārayati viprendra māghasnānena mādhavaḥ

O best of brahmanas, if one, out of illusion, performs some pious activity with miserliness, even when he can afford to spend lavishly, then it is considered to be useless labor only. If there is even one person in a family who bathes in a holy place during the month of Magha, then all past and future descendents in his family are delivered by the grace of Lord Madhava.

HBV 14.84–85

सम्प्राप्ते माघमासे तु तपस्विजनवल्लभे ।
विलय□ यान्ति पापानि तमः सूर्योदये यथा
यतिवत् पथि गच्छेत मौनी पैशुन्यवर्जितः

samprāpte māghamāse tu tapasvijanavallabhe |
vilayaṁ yānti pāpāni tamaḥ sūryodaye yathā
yativat pathi gaccheta maunī paiśunyavarjitaḥ

By the appearance of the month of Magha, which is very dear to those who perform austerities, all sinful reactions are vanquished, just as darkness is vanquished by the appearance of the sun. While observing the vow of bathing in a holy place during the month of Magha, one must give up all sense of duplicity and remain silent.

HBV 14.86

यदीच्छेद्विपुलान् भोगान् वैष्णव□ पदमव्ययम् ।
महानदीजले स्नात्वा इतरे वापि नारद ।
स्नापयित्वा हरि□ भक्त्या पूजयेत्तुलसीदलैः

yadīcchedvipulān bhogān vaiṣṇavaṁ padamavyayam |
mahānadījale snātvā itare vāpi nārada |
snāpayitvā hariṁ bhaktyā pūjayettulasīdalaiḥ

O Narada, whether one wants to experience the limit of sense gratification or attain the eternal abode of Lord Visnu, Vaikuntha, he should bathe in a holy river or pond and then devotedly worship Lord Kesava with tulasl leaves.

HBV 14.87–88

ब्रह्मवैवर्ते श्रीसूतशौनकस□वादे—
न माघमासस्नानस्य सममन्यद्भृगूद्वह ।
तपः किमपि तत्त्वार्थवेदिनो मुनयो विदुः
शीतकाले सुशीतेन जलेन स्व□ वपुर्नरः ।
प्रक्षाल्य सद्यो नियत□ विशोधयति दुष्कृतम्

brahmavaivarte śrīsūtaśaunakasaṁvāde—
na māghamāsasnānasya samamanyadbhṛgūḍvaha |
tapaḥ kimapi tattvārthavedino munayo viduḥ
śītakāle suśītena jalena svaṁ vapurnaraḥ |
prakṣālya sadyo niyataṁ viśodhayati duṣkṛtam

found in the Brahmavaivarta Vurana, it is stated) na magha mdsa snanasya soma manyad bhrgudvaha tapah kimapi tattvartha vedino munayo viduh sitakaie susitena jalena svam vapurnarah

22 SRI HARI-BHAKTI-VILASA praksdlya sadyo niyatarh visodhayati duskrtam O great sage, those who are well-versed in the knowledge of the Absolute Truth do not practice any penance other than bathing in a holy place during the month of Magha. By bathing in cold water during the winter, one becomes purified, both internally and externally.

HBV 14.89

किञ्च—
अपि शूद्रोऽपि दासोऽपि माघस्नानपरायणः ।
प्रोक्तो मुख्यतमो विप्रो न तु तद्विमुखो द्विजः

kiñca—
api śūdro'pi dāso'pi māghasnānaparāyaṇaḥ |
prokto mukhyatamo vipro na tu tadvimukho dvijaḥ

If a iudra, or even a fisherman, bathes in a holy place during the month of M§gha, according to the rules and regulations that are prescribed in the scriptures, he can be accepted as a hrahmana. On the other hand, if a hrahmana fails to bathe in a holy place during the month of Magha, he loses his brahminical qualifications.

HBV 14.90–93

यत्र साक्षाद्विनाधीशो भवेदुदयमास्थितः ।
ततः किमपर□ नाम प्रशस्य धर्मसाधनम्
माघस्नान□ समुद्दिश्योषसि गेहात् समुत्थितः । यावत्पदान्यश्वमेधसमानि स्युर्ददाति यः
यथा यथा पुमान् माघे प्रातरुत्थाय धावति ।
तथा तथाऽभुक्तकर्म-स□क्षयाद्दयते यमः
यत् फल□ कपिलादाने कुरुक्षेत्रे रविग्रहे ।
तदवश्यमवाप्नोति माघस्नान□ करोति यः

yatra sākṣāddināddhīśo bhavedudayamāsthitaḥ |
tataḥ kimaparaṁ nāma praśasya dharmasādhanam
māghasnānaṁ samuddiśyoṣasi gehāt samutthitaḥ | yāvatpadānyaśvamedhasamāni
syurdadāti yaḥ
yathā yathā pumān māghe prātarutthāya dhāvati |
tathā tathā'bhuktakarma-saṁkṣayāddayate yamaḥ
yat phalaṁ kapilādāne kurukṣetre ravigrahe |
tadavaśyamavāpnoti māghasnānaṁ karoti yaḥ

What could be a more suitable time for spiritual cultivation than the period before sunrise? This time is also appropriate for bathing during the month of Magna. One should rise early in the morning and go outside to bathe. With every step one takes to go out for having a bath, he will achieve the merit of performing a horse sacrifice. And, with every step that one takes while going outside to bathe in the month of Magha, he exhausts the reactions to his sins that have not yet fructified. For this reason, Yamaraja is very pleased with such a person. The

result one obtains by giving a brown cow in charity at Kuruksetra during a solar eclipse can be achieved by one who bathes in a holy place every day during the month of Magha.

HBV 14.94

पाद्मे भूमिखण्डे श्रीवशिष्ठदिलीप-स□वादे—
सम्यगुक्त□ पर□ श्रेयो लोकद्वयहितावहम् ।
निर्मलीकरण□ तेन मुनीना□ वनवासिनाम्

pādme bhūmikhaṇḍe śrīvaśiṣṭhadilīpa-saṁvāde—
samyaguktaṁ paraṁ śreyo lokadvayahitāvaham |
nirmalīkaraṇaṁ tena munīnāṁ vanavāsinām

in the Bhumi Khanda of the Padma Pur ana it is stated) samya guktarh pararh sreyo loka dvaya hitavaham nirmmali karanarh tena munlndm varxa vdsindm Thus, the great sage nicely described these most purifying and auspicious topics, which are beneficial both in this world and in the next, to the ascetics who resided in the forest.

HBV 14.95

क्रतुभुक्कामिनीना□ ये प्रत्यासतिमखण्डिताम् ।
कामयन्ते मृगार्के ते स्रोतसि स्नान्तु सर्वदा

kratubhukkāminīnāṁ ye pratyāsatimakhaṇḍitām |
kāmayante mṛgārke te srotasi snāntu sarvadā

Those who desire to have perpetual enjoyment in the association of celestial women should always bathe in a river during the month of Magha, when the sun travels to the constellation, Makara.

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HBV 14.96

विना वह्निं विना यज्ञमिष्टापूर्तं विनापि ये ।
वाञ्छन्ति स्वर्गतिं स्नान्तु प्रातर्माघे बहिर्जले

vinā vahniṁ vinā yajñamiṣṭāpūrtaṁ vināpi ye |
vāñchanti svargatiṁ snāntu prātarmāghe bahirjale

Those who wish to transfer themselves to the heavenly planets without performing any fire sacrifices or pious activities should bathe in a stream of water early in the morning during the month of Magha.

HBV 14.97–99

गोभूमितिल-वासांसि स्वर्णधेन्वान्नकानि ये ।
अदत्त्वेच्छन्ति नाकं ते माघे स्नान्तु नराधिप
त्रिरात्रेन्दुव्रतः कृच्छैः पराकैश्च निजां तनुम् ।
अशोष्येच्छन्ति ये स्वर्गं तपसि स्नान्तु ते सदा
हरेरर्चा तु वैशखे तपः पूजा च कार्त्तिके ।
तपः पूजा तथा स्नानं त्रयं माघे विशिष्यते

gobhūmitila-vāsāṁsi svarṇadhenvānnakāni ye |
adattvecchanti nākaṁ te māghe snāntu narādhipa
trirātrenduvrataḥ kṛcchaiḥ parākaiśca nijāṁ tanum |
aśoṣyecchanti ye svargaṁ tapasi snāntu te sadā
harerarcā tu vaiśakhe tapaḥ pūjā ca kārttike |
tapaḥ pūjā tathā snānaṁ trayaṁ māghe viśiṣyate

O King, let those who desire to attain the abodes of the demigods without giving cows, land, sesame seeds, cloth, gold, and grains in charity, bathe in the morning during the month of Magha. Let those who have a desire to go to heaven without giving any voluntary trouble to their bodies, such as observing various penances like trirdtra, cdndrdyana, krcchra, and pardk, always bathe in a holy place during the month of Magha. It is recommended that everyone should enthusiastically worship Lord Hari in the month of Vaisakha. One should worship the Supreme Lord and undergo austerities in the month of Karttika, and one should worship the Supreme Lord and bathe in a holy place during the month of Magha.

HBV 14.100–101

किञ्च—
निरन्ना ह्यदितिः सस्नौ माघान् द्वादश मानसे ।
पुत्रान् सा द्वादशादित्यान् लेभे त्रैलोक्यदीपकान्
सुभगा रोहिणी माघाद्वानशीला ह्यरुन्धती ।
शची च रूपसम्पन्ना अनसूया पतिव्रता

kiñca—
nirannā hyaditiḥ sasnau māghān dvādaśa mānase |
putrān sā dvādaśādityān lebhe trailokyadīpakān
subhagā rohiṇī māghāddānaśīlā hyarundhatī |
śacī ca rūpasampannā anasūyā pativratā

It is said that Aditi, the wife of Kasyapa, fasted during the month of Magha and bathed in the Manasa-sarovara. As a result of this, she was blessed with twelve excellent and brilliant sons who are known as Dvadasaditya. Because of bathing during the month of Magha, Rohini attained good fortune, Arundhati became charitable, Saci became beautiful, and Anusuya became most chaste.

HBV 14.102–105

उत्तमे विषये राजन् प्रासादे साप्तभौमिके ।
तुमुलीकृतशोभाढ्ये रत्नकैः खचिताजिरे
द्विपकर्णमरुच्छन्ने रूपवत्स्त्रीजनाकुले ।
गीतवादित्रनिर्घोषे मङ्गलाचारशोभिते
वेदध्वनि-पवित्रे च विद्वद्विप्रैरलङ्कृते ।
सुरार्चनरते रम्ये सदातिथिनिषेविते
मुदितास्ते वसन्तीह यैः स्नात□ मकरे रवौ ।
यैर्दत्त□ बहुधा माघे मुरारिः पूजितस्तु यैः

uttame viṣaye rājan prāsāde sāptabhaumike |
tumulīkṛtaśobhāḍhye ratnakaiḥ khacitājire
dvipakarṇamarucchanne rūpavatstrījanākule |
gītavāditranirghoṣe maṅgalācāraśobhite
vedadhvani-pavitre ca vidvadviprairalaṅkṛte |
surārcanarate ramye sadātithiniṣevite
muditāste vasantīha yaiḥ snātaṁ makare ravau |
yairdattaṁ bahudhā māghe murāriḥ pūjitastu yaiḥ

Lord Murari's worshipers who bathe in a holy place during the month of Magha will happily reside in a seven-story palace that is beautified with opulent decorations, whose courtyard is bedecked with jewels, where breezes are always blowing because of the movements of the elephants' ears, where exquisitely beautiful women reside, which is filled with the sounds of various musical instruments, which is sanctified by the chanting of Vedic mantras, which is swarming with learned brahmanas, where the worship of the demigods is a mere ritual, and which is always filled with many honorable guests.

HBV 14.106–107

इष्टवस्तुपरित्यागान्नियमस्य च पालनात् ।
धर्ममूलꣳ सदा माघः पापमूलꣳ निकृन्तति
एतदेव परꣳ पथ्यमर्थमूलञ्च कीर्तितम् ।
काममूलꣳ फलद्वारꣳ निष्कामज्ञानदः सदा

iṣṭavastuparityāgānniyamasya ca pālanāt |
dharmamūlaṁ sadā māghaḥ pāpamūlaṁ nikṛntati
etadeva paraṁ pathyamarthamūlañca kīrtitam |
kāmamūlaṁ phaladvāraṁ niṣkāmajñānadaḥ sadā

By renouncing one's favorite object, which is the root cause of attachment, and by acting according to the injunctions of the scriptures, the month of Magha, which is the source of all righteousness and which destroys all of one's sinful reactions, will become one's supreme benefactor. The month of Magha is certainly the best remedy, the best objective of life, and the best means to achieve all kinds of material enjoyment. For those who have no material desires, this month awards the gift of transcendental knowledge.

HBV 14.108

ये लोका दानशीलानाꣳ ये लोका विपिनौकसाम् ।
लोका येऽतिथिभक्तानाꣳ ते माघस्नायिनाꣳ नृणाम्

ye lokā dānaśīlānāṁ ye lokā vipinaukasām |
lokā ye'tithibhaktānāṁ te māghasnāyināṁ nṛṇām

Those who rituahstically bathe during the month of Magha attain the planet which is sought after by those who give charity, who follow the principles of varnasrama, and who serve guests with great respect.

HBV 14.109–111

देवलोकान्निवर्तन्ते पुण्यैरन्यैः परन्तप ।
कदाचित् न निवर्तन्ते माघस्नानरता दिवः
नातः परतर॑ किञ्चित् पवित्र॑ पापनाश॑नम् ।
एतदेव पर॑ पथ्य॑ सद्यो दुरितनाश॑नम्
विद्याधराय सङ्गीत॑ भृगुणा मणिपर्वते ।
विकुण्डलाय चान्यत्र देवदूतेन धीमता

devalokānnivartante puṇyairanyaiḥ parantapa |
kadācit na nivartante māghasnānaratā divaḥ
nātaḥ parataraṁ kiñcit pavitraṁ pāpanāśanam |
etadeva paraṁ pathyaṁ sadyo duritanāśanam
vidyādharāya saṅgītaṁ bhṛguṇā maṇiparvate |
vikuṇḍalāya cānyatra devadūtena dhīmatā

Those who go to the planets of the immortals by the strength of their pious activities, again fall down after enjoying the fruit of their karma. However, those who rituahstically bathe in the month of Magha never fall down from the planets of the immortals. There is nothing more purifying or effective in destroying sinful reactions than a sacred bath in the month of Magha. It is the best remedy for conditioned souls because it instantly takes away all sinful reactions. This fact has been disclosed by the great sage, Bhrgu, to the Vidyadharas, the intelligent Devaduta, and to Vikundala at Manigiri.

HBV 14.112–115

भृगुविद्याधरस॑वादे—
माघस्नानैर्विपन्नाश॑ो माघस्नानैरघक्षयः ।
सर्वव्रताधिको माघः सर्वदानफलप्रदः
माधो गर्जति योगेभ्यो माघो योगाच्च गर्जति ।
तीव्राच्च तपसो माघो भो विद्याधर गर्जति
पुष्करे च कुरुक्षेत्रे ब्रह्मावर्ते पृथूदके ।
अविमुक्ते प्रयागे च गङ्गासागरसङ्गमे
यत् फल॑ दशभिर्वर्षैः प्राप्यते नियमैर्नरैः ।
तत् फल॑ लभते माघे त्र्यह॑ स्नानान्न स॑शयः

bhṛguvidyādharasaṁvāde—
māghasnānairvipannāśo māghasnānairaghakṣayaḥ |
sarvavratādhiko māghaḥ sarvadānaphalapradaḥ

mādho garjati yogebhyo māgho yogācca garjati |
tīvrācca tapaso māgho bho vidyādhara garjati
puṣkare ca kurukṣetre brahmāvarte pṛthūdake |
avimukte prayāge ca gaṅgāsāgarasaṅgame
yat phalaṁ daśabhirvarṣaiḥ prāpyate niyamairnaraiḥ |
tat phalaṁ labhate māghe tryahaṁ snānānna saṁśayaḥ

28 SRI HARI-BHAKTI-VILASA mdgho garjjati yogebhyo mdgho yogdcca garjjati tivracca tapaso mdgho bho vidyddhara garjjati puskare ca kuruksetre brahmd vartte prthudake avimukte praydge ca ganga sdgara sangame yat phalarh dasabhir varsaih prdpyate niyamair naraih tat phalarh labhate mdghe tryaharh sndndnna sarhsayah O Vidyadhara, simply by bathing in the month of Magna, one can become free from all dangers and sinful reactions. It is more beneficial than all other kinds of vows. It awards all types of benefit. The month of Magna awards special benefit that surpasses the benefit achieved by yoga, fire sacrifice, or penance. The benefit one obtains by bathing for ten years in holy places, such as Puskara, Kuruksetra, Brahmavarta, Prthudaka, Kasi, Prayaga, or Gahga-sagara can be achieved simply by bathing in the month of Magna for just three days. Of this there is no doubt.

HBV 14.116–118

स्वर्गभोगे चिर□ वाञ्छा येषा□ मनसि वर्तते ।
यत्र क्वापि जले तैस्तु स्नातव्य□ मृगभास्करे
आयुरारोग्यसम्पत्तौ रूपे सुभगता गुणे ।
येषा□ मनोरथास्तैस्तु न त्याज्य□ माघमज्जनम्
ये विभ्यति नरकाब्देर्दारिद्र्याब्देश्च नित्यशः ।
सर्वथा तैः प्रयत्नेन माघे कार्य□ निमज्जनम् दारिद्र्यपापदौर्भाग्यपङ्कप्रक्षालनाय च ।

svargabhoge ciraṁ vāñchā yeṣāṁ manasi vartate |
yatra kvāpi jale taistu snātavyaṁ mṛgabhāskare
āyurārogyasampattau rūpe subhagatā guṇe |
yeṣāṁ manorathāstaistu na tyājyaṁ māghamajjanam
ye vibhyati narakābderdāridryābdeśca nityaśaḥ |
sarvathā taiḥ prayatnena māghe kāryaṁ nimajjanam
dāridryapāpadaurbhāgyapaṅkaprakṣālanāya ca |

Those who have a long-standing desire to enjoy heavenly pleasure should bathe in any reservoir of water during the month of Magha, when the sun travels in the Makara-rasi. Those who wish to have a long duration of life, good health, wealth, beauty, and good qualities should never forget to take a ritualistic bath in the month of Magha. Those who are terribly frightened by the prospect of hellish life and earthly miseries should carefully

observe the vow of taking a holy bath in the month of Magha.

HBV 14.119–120

माघस्नानान्न चान्योऽस्ति उपायो देवसत्तम
श्रद्धाहीनानि कर्माणि मतान्यल्पफलानि वै ।
फल॰ ददाति सम्पूर्ण॰ माघस्नान॰ यथा तथा

māghasnānānna cānyo'sti upāyo devasattama
śraddhāhīnāni karmāṇi matānyalpaphalāni vai |
phalaṁ dadāti sampūrṇaṁ māghasnānaṁ yathā tathā

Bathing in the month of Magha is the only way to wash off the mire in the form of poverty, sin, and an unfortunate state of being. If a pious activity is performed without faith, it yields less benefit but the month of Magha awards complete benefit to those who carefully follow their vows.

HBV 14.121–125

अकामो वा सकामो वा यत्र क्वापि बहिर्जले ।
इहामूत्र च दुःखानि माघस्नायी न विन्दति
पक्षद्वये यथा चन्द्रः क्षीयते वर्धते तथा ।
पातक॰ क्षीयते माघे पुण्यराशिश्च वर्धते
यथाब्धौ खलु जायन्ते रत्नानि विविधानि च ।
स्नानपुण्यानि जायन्ते नराणा॰ माघतस्तथा
आयुर्वित्तकलत्राणि सम्पदः प्रभवन्ति च ।
कामधेनुर्यथा काम॰ चिन्तामणिश्च चिन्तितम् ।
माघस्नान॰ ददातीह तद्वत् सर्वमनोरथान्
कृते तपः पर॰ ज्ञान॰ त्रेताया॰ यजनन्तथा ।
द्वापरे त कलौ दान॰ मागः सर्वयूगेषु च

akāmo vā sakāmo vā yatra kvāpi bahirjale |
ihāmūtra ca duḥkhāni māghasnāyī na vindati
pakṣadvaye yathā candraḥ kṣīyate vardhate tathā |
pātakaṁ kṣīyate māghe puṇyarāśiśca vardhate
yathābdhau khalu jāyante ratnāni vividhāni ca |
snānapuṇyāni jāyante narāṇāṁ māghatastathā
āyurvittakalatrāṇi sampadaḥ prabhavanti ca |

kāmadhenuryathā kāmaṁ cintāmaṇiśca cintitam |
māghasnānaṁ dadātīha tadvat sarvamanorathān
kṛte tapaḥ paraṁ jñānaṁ tretāyāṁ yajanantathā |
dvāpare ta kalau dānaṁ māgaḥ sarvayūgeṣu ca

Either with material desires, or without material desires, if one ritualistically bathes in a reservoir of water in the month of Magha, he will not have to suffer any miseries, in this life or in the next. As the moon increases and decreases during the waxing and waning fortnights, by bathing in the month of Magha, one's sinful reactions decrease and his piety increases. As jewels are produced in the ocean, all kinds of piety are produced in the sacred bath during the month of Magha. One also achieves a long duration of life, wealth, a good wife, and assets by observing this vow. As a touchstone awards one's desired results, and as a wish-fulfilling cow supplies an abundance of milk, a sacred bath in the month of Magha fulfills all kinds of desires. Performance of austerity in Satya-yuga, performance of sacrifice in Treta-yuga, Deity worship in Dvapara-yuga, and the chanting of the holy name of Hari in Kali-yuga— these are the appropriate processes for worshiping the Lord in the various ages—but a holy bath in the month of Magha is highly recommended in all the four yugas.

HBV 14.126

सर्वेषा सर्ववर्णानामाश्रमाणाञ्च भूपते ।
माघस्नानन्तु धर्मस्य धाराभिः खलु वर्षति

sarveṣāṁ sarvavarṇānāmāśramāṇāñca bhūpate |
māghasnānantu dharmasya dhārābhiḥ khalu varṣati

O King, a sacred bath in the month of Magha showers the rain of religious principles on the members of all varnas and dsramas.

HBV 14.127–129

तत्रैव श्रीदत्तात्रेयकार्तवीर्यार्जुनसवादे—
प्रीतये वासुदेवस्य सर्वपापायनुत्तये ।
माघस्नान प्रकुर्वीत स्वर्गलाभाय मानवः
न सम भवते किञ्चित् तेजः सौरेण तेजसा ।
तद्वत् स्नानेन माघस्य न समाः क्रतुजाः क्रियाः
कि रक्षितेन देहेन सुपुष्टेन बलीयसा ।
अघ्रूवेण सुजीर्णेन माघस्नान विना भवेत्

tatraiva śrīdattātreyakārtavīryārjunasaṁvāde—
prītaye vāsudevasya sarvapāpāyanuttaye |
māghasnānaṁ prakurvīta svargalābhāya mānavaḥ
na samaṁ bhavate kiñcit tejaḥ saureṇa tejasā |
tadvat snānena māghasya na samāḥ kratujāḥ kriyāḥ
kiṁ rakṣitena dehena supuṣṭena balīyasā |
aghrūveṇa sujīrṇena māghasnānaṁ vinā bhavet

It is the duty of everyone to bathe in a holy place during the month of Magha in order to please Lord Hari, and to counteract one's sinful reactions. Just as no source of light is equal to the sun, no pious activity is equal to a sacred bath in the month of Magha. What is the use of protecting a healthy, temporary, strong, or weak body if one does not take a holy bath in the month of Magha?

HBV 14.130–135

अस्थिस्तम्भ॑ स्नायुबद्ध॑ मा॑सक्षतजलेपनम् ।
चर्मावनद्ध॑ दुर्गन्धिपूर्ण॑ मूत्रपुरीषयोः जराशोकविपद्व्याप्त॑ रोगमन्दिरमातुरम् ।
रजस्वलमनित्यञ्च सर्वदोषसमाश्रयम्
परोपताप-पापार्ति-परद्रोहपरेर्षकम् ।
लोलुप॑ पिशुन॑ क्रूर॑ कृतघ्न॑ क्षणिक॑ तथा
दुष्पूर॑ दुर्द्धर॑ दुष्ट॑ दोषत्रयविदूषितम् ।
अशुचिस्रावि सच्छिद्र॑ तापत्रयविमोहितम्
निसर्गतोऽधर्मरत॑ तृष्णाशतसमाकुलम् ।
कामक्रोधमहालोभ-नरकद्वारस॑स्थितम् कृमिवर्चस्कभस्मादि परिणामे शुना॑ हविः ।
ईदृक्शरीरक॑ व्यर्थ॑ माघस्नानविवर्जितम्

asthistambhaṁ snāyubaddhaṁ māṁsakṣatajalepanam |
carmāvanaddhaṁ durgandhipūrṇaṁ mūtrapurīṣayoḥ jarāśokavipadvyāptaṁ
rogamandiramāturam |
rajasvalamanityañca sarvadoṣasamāśrayam
paropatāpa-pāpārti-paradrohaparerṣakam |
lolupaṁ piśunaṁ krūraṁ kṛtaghnaṁ kṣaṇikaṁ tathā
duṣpūraṁ durddharaṁ duṣṭaṁ doṣatrayavidūṣitam |
aśucisrāvi sacchidraṁ tāpatrayavimohitam
nisargato'dharmarataṁ tṛṣṇāśatasamākulam |
kāmakrodhamahālobha-narakadvārasaṁsthitam kṛmivarcaskabhasmādi pariṇāme śunāṁ
haviḥ |
īdṛkśarīrakaṁ vyarthaṁ māghasnānavivarjitam

32 SRI HARI-BHAKTI-VILASA loluparh pisunarh krurarh krtaghnarh ksanikarh tathd duspurarh durddhararh dustarh dosa traya vidusitam asuci srdvi sacchidrarh tapa traya vimohitam nisargato'dharmma ratarh trsnasata soma kulam kdma krodha. mahdlobha naraka dvara sarhsthitam krmi varccaska bhasmadi parindme sundrh havih idrk sarirakarh vyartharh magha sndna vivarjjitam This material body is filled with bones, nerves, flesh, and blood; covered with skin; and filled with disgusting stool and urine. It is a house of old age, disease, lamentation, anxiety, and so on and it is mainly influenced by the mode of passion. It is temporary and it is a source of all types of faults. It causes distress to others, commits sinful activities, tortures other living entities, and is the birthplace of envy and hatred. This body is controlled by greed, duplicity, cruelty, and ungratefulness. It is full of insatiable desires, and the source of all faults and contamination. It is made of three principle elements—mucus, bile, and air. It is impure, it releases impure fluids, it has nine holes, and it is influenced by the threefold material miseries. This body is naturally prone to irreligiosity, it is filled with hundreds of material desires, and it is situated on the verge of hell in the form of lust, anger, and so on. When this body is dead, it becomes a feast for worms, jackals, and dogs. After death, the body is burnt to ashes. Therefore, if such a body is not engaged in observing the vow of taking a sacred bath in the month of Magha, it is undoubtedly useless.

HBV 14.136–137

अवैष्णवो हतो विप्रो हत श्राद्धमयोगि च ।
अश्रद्धया हत सर्व यत् कृत पारलौकिकम्
इह लोको हतो नृणा दारिद्र्येण यथा नृप ।
मनुष्याणा तथा जन्म माघस्नान विना हतम्

avaiṣṇavo hato vipro hataṁ śrāddhamayogi ca |
aśraddhayā hataṁ sarvaṁ yat kṛtaṁ pāralaukikam
iha loko hato nṛṇāṁ dāridryeṇa yathā nṛpa |
manuṣyāṇāṁ tathā janma māghasnānaṁ vinā hatam

As brdhmanas devoid of devotional service, as the sraddha ceremony performed without following the rules and regulations, and as spiritual activities executed without faith are useless, and as the whole world appears miserable for a person who is stricken with poverty, human life without a sacred bath in the month of Magha is useless.

HBV 14.138

मकरस्थे रवौ यो हि न स्नात्यनुदिते रवौ ।
कथं पापैः प्रमुच्येत स कथं त्रिदिवं व्रजेत्

makarasthe ravau yo hi na snātyanudite ravau |
kathaṁ pāpaiḥ pramucyeta sa kathaṁ tridivaṁ vrajet

How can one go to the heavenly planets or destroy all his sinful reactions if he does not bathe before sunrise in the month of Magha, when the sun travels to the Makara-rasi?

HBV 14.139

माघस्नायी विपापः स्यात्तत्संसर्गी च पञ्चमः

māghasnāyī vipāpaḥ syāttatsaṁsargī ca pañcamaḥ

One who associates with the killer of a brahmana, with one who steals gold, with a drunkard, and with one who indulges in sex with the wife of his spiritual master can become delivered from all sinful reactions by taking a holy bath in the month of Magha.

HBV 14.140–141

माघमासे रटन्त्यापः किञ्चिदभ्युदिते रवौ ।
ब्रह्मघ्नं वा सुरापं वा कं पतन्तं पुनीमहे
उपपापानि सर्वाणि पातकानि महान्ति च ।
भस्मीभवन्ति सर्वाणि माघस्नायिनि मानवे

māghamāse raṭantyāpaḥ kiñcidabhyudite ravau |
brahmaghnaṁ vā surāpaṁ vā kaṁ patantaṁ punīmahe
upapāpāni sarvāṇi pātakāni mahānti ca |
bhasmībhavanti sarvāṇi māghasnāyini mānave

34 SRI HARI-BHAKTI-VILASA upapdpdni sarvvdni pdtakdni mdhdnti ca bhasmibhavanti sarvvdrd magha sndyini mdnave Those who have killed a brdhmana, who have drunk wine, or who have fallen down from their positions, we will deliver and purify—these declarations emanate from the water when the sun rises in the morning during the month of Magha. All kinds of sinful reactions are burnt to ashes for those who observe the vow of taking a holy bath in the month of Magha.

HBV 14.142–143

वेपन्ते सर्वपापानि माघमाससमागमात् ।
नाशकालोऽयमस्माकꣳ यदि स्नास्यति वारिणि
पावका इव दीप्यन्ते माघस्नानैर्नरोत्तमाः ।
विमुक्ताः सर्वपापेभ्यो मेघेभ्य इव चन्द्रमाः

vepante sarvapāpāni māghamāsasamāgamāt |
nāśakālo'yamasmākaṁ yadi snāsyati vāriṇi
pāvakā iva dīpyante māghasnānairnarottamāḥ |
vimuktāḥ sarvapāpebhyo meghebhya iva candramāḥ

Personified sins begin to shiver when the month of Magha arrives, thinking that the time for their destruction has come. Saintly persons become delivered from all kinds of sins by taking a holy bath in the month of Magha, so that they appear as shining as fire, or the moon in a clear sky.

HBV 14.144–145

आर्द्रꣳ शुष्कꣳ लघु स्थूलꣳ वाङ्मनःकर्मभिः कृतम् ।
माघस्नानꣳ दहेत् पापꣳ पावकः समिधो यथा
प्रामादिकञ्च यत् पापꣳ ज्ञानाज्ञानकृतञ्च यत् ।
स्नानमात्रेण तन्नश्येन्मकरस्थे दिवाकरे

ārdra śuṣkaṁ laghu sthūlaṁ vāṅmanaḥkarmabhiḥ kṛtam |
māghasnānaṁ dahet pāpaṁ pāvakaḥ samidho yathā
prāmādikañca yat pāpaṁ jñānājñānakṛtañca yat |
snānamātreṇa tannaśyenmakarasthe divākare

As wood is burnt to ashes by fire, a bath in the month of Magha burns to ashes all sinful activities committed with one's mind, speech, and actions. Indeed, it destroys all of one's previous and present sinful reactions. Just by bathing when the sun travels to the Makara-rasi, all of one's sinful activities committed out of illusion are vanquished.

HBV 14.146–147

निष्पापास्त्रिदिव□ यान्ति पापिष्ठा यान्ति शुद्धतान् ।
सन्देहोऽत्र न कर्तव्यो माघस्नाने नराधिप
एतदेव परो मन्त्र एतच्च परमन्तपः ।
प्रायश्चित्त□ परञ्चैतत् माघस्नानमनुत्तमम्

niṣpāpāstridivaṁ yānti pāpiṣṭhā yānti śuddhatān |
sandeho'tra na kartavyo māghasnāne narādhipa
etadeva paro mantra etacca paramantapaḥ |
prāyaścitta□ parañcaitat māghasnānamanuttamam

O king of kings, as a result of bathing in the month of MSgha, pious people attain heavenly planets and sinful people become purified. There is no need to have any doubt in this regard. An excellent bath in the month of Magha is the best form of mantra, the supreme austerity, and the best form of atonement.

HBV 14.148–150

नृणा□ जन्मान्तराभ्यासान्माघस्नाने मतिर्भवेत् ।
अध्यात्मज्ञानकौशल्य□ जन्माभ्यासाद्यथा भवेत् स□सारकर्दमानाञ्च प्रक्षालनविशारदम् ।
पावन□ पावनानाञ्च माघस्नानमनुत्तमम्
स्नान्ति माघे नरा राजन् सर्वकामफलप्रदे ।
ते कथ□ भुञ्जते भोगान् चन्द्रसूय□ ग्रहोपमान्

nṛṇāṁ janmāntarābhyāsānmāghasnāne matirbhavet |
adhyātmajñānakauśalyaṁ janmābhyāsādyathā bhavet saṁsārakardamānāñca
prakṣālanaviśāradam |
pāvanaṁ pāvanānāñca māghasnānamanuttamam
snānti māghe narā rājan sarvakāmaphalaprade |
te kathaṁ bhuñjate bhogān candrasūyaṁ grahopamān

36 SRI HARI-BHAKTI-VILASA It is due to good fortune accumulated in previous births that one becomes expert in the spiritual science. Similarly, it is due to the good practices of one's previous live whereby one becomes attracted to taking a sacred bath in the month of Magha. Bathing in the month of Magha purifies all purifying agents and washes away the mire of material existence. O fortunate one, those who take a sacred bath in the month of Magha, which fulfills all of one's desires, becomes qualified to enjoy the opulence of the sun-god and moon-god.

HBV 14.151–153

किञ्च—
नानवाप्तोऽत्र तस्यास्ति पुरुषार्थो हि कश्चन ।
नाक्षीण॑ पातक॑ किञ्चिन्माघे मज्जति यो नरः
तुलयन्ति न तेनात्र यज्ञाः सर्वे सदक्षिणाः ।
माघस्नानेन राजेन्द्र तीर्थे चैव विशेषतः
न चान्यत् स्वर्गद॑ कर्म न चान्यत् पापनाशनम् ।
न चान्यत् मोक्षद॑ चात्र माघस्नानसम॑ भुवि

kiñca—
nānavāpto'tra tasyāsti puruṣārtho hi kaścana |
nākṣīṇaṁ pātakaṁ kiñcinmāghe majjati yo naraḥ
tulayanti na tenātra yajñāḥ sarve sadakṣiṇāḥ |
māghasnānena rājendra tīrthe caiva viśeṣataḥ
na cānyat svargadaṁ karma na cānyat pāpanāśanam |
na cānyat mokṣadaṁ cātra māghasnānasamaṁ bhuvi

O king of kings, for one who takes a holy bath in the month of Magha there is nothing in life left for him to obtain. Such a person becomes completely relieved of all sinful reactions. Even the merit of performing a sacrifice and giving daksina is less than the merit of taking bath in ordinary water during the month of Magha. What then can be said of a sacred bath taken at a holy place? There is no doubt that it awards immense benefit. In this world, there is no activity better than taking a sacred bath in the month of Magha, and this is the most effective method for transferring one to the heavenly planets, or destroying one's sinful reactions. There is nothing more beneficial than taking a sacred bath in the month of Magha.

HBV 14.154

किञ्चान्यत्र—
एकवि॑शत्कुलैः सार्द्ध॑ भुक्त्वा भोगान् यथेप्सितान् ।
माघे मासेऽम्भसि स्नात्वा विष्णुलोक॑ स गच्छति

kiñcānyatra—
ekaviṁśatkulaiḥ sārddhaṁ bhuktvā bhogān yathepsitān |
māghe māse'mbhasi snātvā viṣṇulokaṁ sa gacchati

One who takes a ritualistic bath in the month of Magha will enjoy whatever kind of pleasure he desires and then he will go back to the abode of Lord Visnu, along with twenty-one generations of his family.

HBV 14.155–156

तत्रैव कुण्डविकुण्डलोपाख्यानानन्तर॰ श्रीकार्तवीर्य उवाच—
हेतुना केन विप्रर्षे माघस्नाने महाद्भुतः ।
प्रभावो वर्णितो नून॰ तन्मे कथय सुव्रत
गतपापो यदेकेन द्वितीयेन दिव॰ गतः ।
वैश्यो माघजपुण्येन ब्रूहि मे तत् कुतूहलात्

tatraiva kuṇḍavikuṇḍalopākhyānānantaraṁ śrīkārtavīrya uvāca—
hetunā kena viprarṣe māghasnāne mahādbhutaḥ |
prabhāvo varṇito nūnaṁ tanme kathaya suvrata
gatapāpo yadekena dvitīyena divaṁ gataḥ |
vaiśyo māghajapuṇyena brūhi me tat kutūhalāt

the story of Vikundala that is narrated in the Padma Purana) hetund kena viprarse magha sndne mahddbhutah prabhdvo varnito nunarh tanme kathaya subrata gatapdpo yadekena dviuyena divarh gatah vaisyo mdghaja punyena bruhi me tat kutiihaldt O great sage among the brdhmanas, kindly explained to me how the wonderful glories of a sacred bath in the month of Magha came into existence. I have heard that by performing a pious activity in the month of Magha, a vaisya became freed from all sinful reactions, and by a second pious activity, he ascended to heaven. I am very eager to know more about this story.

HBV 14.157–160

श्रीदत्तात्रेय उवाच—
निसर्गात् सलिल॰ मेध्य॰ निर्मल॰ शुचि पावनम् ।
मलह॰ पुरुषव्याघ्र द्रावक॰ दाहक॰ तथा
धारक॰ सर्वभूताना॰ पोषक॰ जीवनञ्च तत् ।
आपो नारायणो देवः सर्ववेदेषु पठ्यते
ग्रहानाञ्च यथा सूर्यो नक्षत्राणा॰ यथा शशी ।
मासाना॰ हि तथा माघः श्रेष्ठः सर्वेषु कार्मसु
मकरस्थे रवौ माघे प्रातःकाले तथामले ।
गोष्पदेऽपि जले स्नान॰ स्वर्गद॰ पापिनामपि

śrīdattātreya uvāca—
nisargāt salilaṁ medhyaṁ nirmalaṁ śuci pāvanam |
malahaṁ puruṣavyāghra drāvakaṁ dāhakaṁ tathā
dhārakaṁ sarvabhūtānāṁ poṣakaṁ jīvanañca tat |
āpo nārāyaṇo devaḥ sarvavedeṣu paṭhyate

grahānāñca yathā sūryo nakṣatrāṇāṁ yathā śaśī |
māsānāṁ hi tathā māghaḥ śreṣṭhaḥ sarveṣu kārmasu
makarasthe ravau māghe prātaḥkāle tathāmale |
goṣpade'pi jale snānaṁ svargadaṁ pāpināmapi

38 SRIHARI-BHAKTI-VILASA dhdrakarh sarvvabhutdndrh posaharh jwananca tat dpo ndrdyano devah sarvva vedesu pathayate grahdndnca yathd suryyo rxdksatrdnam yathd sasi mdsdndrh hi tathd mdghah sresthah sarvvesu karmmsu makarasthe ravau mdghe pratah kale tathd male gospade'pijale srUxnam svargadarh pdpindmapi Sri Dattatreya said: O foremost of human beings, by nature, water is pure, free from contamination, clear, sanctified, the destroyer of contamination, moisturizing, the destroyer of indigestion, the sustainer of life, the maintainer of human beings, and the life and soul of all. All the Vedas have glorified water as being as good as Lord Narayana. As the sun is best among all planets, and as the moon is best among all stars, the month of Magna is the best of all months, as far as the performance of pious activities is concerned. By taking bath in even the small amount of water that fills a calf's hoof print in the month of Magna, when the sun travels to the Makara-rasi, sinful people become eligible to attain the heavenly planets.

HBV 14.161–162

योगोऽय दुर्लभो राजन् त्रैलोक्ये सचराचरे ।
अस्मिन् मासे त्वशक्तोऽपि स्नायादपि दिनत्रयम्
दद्यात् किञ्चिद्यथाशक्ति दारिद्र्याभावमिच्छति ।
त्रिस्नानेनापि माघे स्युर्धनिनो दीर्घजीविनः ।
पञ्च वा सप्त वाहानि चन्द्रवर्धते फलम्

yogo'yaṁ durlabho rājan trailokye sacarācare |
asmin māse tvaśakto'pi snāyādapi dinatrayam
dadyāt kiñcidyathāśakti dāridryābhāvamicchati |
trisnānenāpi māghe syurdhanino dīrghajīvinaḥ |
pañca vā sapta vāhāni candravardhate phalam

O King, this auspicious ritual is very rarely performed within the three worlds. If one is unable to bathe throughout the entire month of Magna, he should at least bathe for three days. If one wishes to improve his poverty-stricken condition then he should also give charity according to his ability. Simply by taking a holy bath for three days in the month of Magha, one can become wealthy and achieve a long duration of life. By bathing for five or seven days, one's good fortune goes on increasing, like the waxing moon.

HBV 14.163

नारदीये च—
देवैस्तेजः परिक्षिप्त माघमासे जलेषु वै ।
अतः पवित्र हि जलमशेषाघौघनाशनम् इति ।

nāradīye ca—
devaistejaḥ parikṣiptaṁ māghamāse jaleṣu vai |
ataḥ pavitraṁ hi jalamaśeṣāghaughanāśanam iti |

The demigods invest their respective potencies in water during the month of Magha. That is why water in the month of Magha is naturally pure, and capable of destroying unlimited sins.

HBV 14.164–166

अन्यानि माघमाहात्म्य वचनानि विशेषतः ।
उपाख्यानेषु वर्तन्ते पाद्मादौ तत्र तत्र हि
इत्थञ्च माघस्नानस्य प्रायोऽत्र महिमोदितः ।
माघकृत्येषु यत् प्रातःस्नानस्यैव प्रधानता
वासन्ती पञ्चमी माघे भैमी चैकादशी सिता ।
वाराही द्वादशी या च तासु कुर्यान्महोत्सवम्

anyāni māghamāhātmya vacanāni viśeṣataḥ |
upākhyāneṣu vartante pādmādau tatra tatra hi
itthañca māghasnānasya prāyo'tra mahimoditaḥ |
māghakṛtyeṣu yat prātaḥsnānasyaiva pradhānatā
vāsantī pañcamī māghe bhaimī caikādaśī sitā |
vārāhī dvādaśī yā ca tāsu kuryānmahotsavam

40 SRIHARI-BHAKTI-VILASA There are many other statements about the glories of the month of Magna to be found in various Vedic literatures, such as the Padma Purana. The glories of taking a bath in the month of Magna has thus been explained. Among the various rituals to be performed in the month of Magna, taking bath in the early morning is the best. There are three major festivals in the month of Magna that are to be observed by everyone. These are—Vasanta Paficaml, Bhaimi EkadasI, and Varaha Dvadasi.

HBV 14.167–168

माघस्य शुक्लपञ्चम्या□ महापूजा□ समाचरेत् ।
नरः प्रवालैः कुसुमैरनुलेपैर्विशेषतः
नीराजनोत्सव□ कृत्वा भक्त्या सम्मान्य वैष्णवान् ।
वसन्तराग□ जनयन् गीतनृत्यादि कारयेत्

māghasya śuklapañcamyāṁ mahāpūjāṁ samācaret |
naraḥ pravālaiḥ kusumairanulepairviśeṣataḥ
nīrājanotsavaṁ kṛtvā bhaktyā sammānya vaiṣṇavān |
vasantarāgaṁ janayan gītanṛtyādi kārayet

One should worship Lord Hari with grandeur, offering newly-grown leaves, flowers, and sandalwood paste on the fifth day of the waxing moon in the month of Magna. One should perform Deity worship with great devotion and serve the Vaisnavas according to one's capacity. On this day there should be singing, dancing, and the playing of musical instruments in various ways.

HBV 14.169

तदुक्तम्—
श्रीपञ्चमी□ समारभ्य यावत् स्याच्छयन□ हरेः ।
तावद्वसन्तरागस्य गानमुक्त□ मनीषिभिः ।
वसन्तरागः कर्तव्यो नान्यदा तु कदाचन इति ।

taduktam—
śrīpañcamīṁ samārabhya yāvat syācchayanaṁ hareḥ |
tāvadvasantarāgasya gānamuktaṁ manīṣibhiḥ |
vasantarāgaḥ kartavyo nānyadā tu kadācana iti |

Beginning from the day of Vasanta Pancami, up to the day when Lord Hari goes to sleep, one should perform the Vasanta rdga for the pleasure of the Lord. Apart from this period, it is prohibited to perform this rdga. This is the opinion of people who are learned in the study of music.

HBV 14.170

कृत्वा वसन्तपञ्चम्या श्रीकृष्णस्यार्चनोत्सवम् ।
स्याद्वसन्त इव प्रेयान् वृन्दावनविहारिणः

kṛtvā vasantapañcamyāṁ śrīkṛṣṇasyārcanotsavam |
syādvasanta iva preyān vṛndāvanavihāriṇaḥ

By observing this festival while rendering special worship of Lord Krsna on the auspicious day of Vasanta Pancami, one certainly becomes very dear to the Lord, who enjoys pastimes in Vrndavana, just as the season spring is dear to Him.

HBV 14.171–172

माघस्य चाष्टमी शुक्लामारभ्य दिनपञ्चकम् । तर्पयेदथवाष्टम्या भीष्म भागवतोत्तमम्
नित्यतर्पणतः पश्चात् सलिलान्तरुदङ्मुखः ।
निवीती तर्पण कुर्याद्भाङ्गेयस्य महात्मनः

māghasya cāṣṭamīṁ śuklāmārabhya dinapañcakam | tarpayedathavāṣṭamyāṁ bhīṣmaṁ bhāgavatottamam
nityatarpaṇataḥ paścāt salilāntarudaṅmukhaḥ |
nivītī tarpaṇaṁ kuryādgāṅgeyasya mahātmanaḥ

It is the duty of everyone to offer oblations to the exalted devotee, Bhlsmadeva, for five days, beginning from the eighth day of the waxing moon in the month of Magha. To offer oblations to the great soul, Bhlsma, one should stand in the water facing north, and hang his sacred thread around his neck like a flower garland. In this way, one should offer oblations to him.

HBV 14.173

वैयाघ्रपद्यगोत्राय साङ्कृतिप्रवराय च ।
अपुत्राय ददाम्येतत् सलिल भीष्मवर्मणे

vaiyāghrapadyagotrāya sāṅkṛtipravarāya ca |
aputrāya dadāmyetat salilaṁ bhīṣmavarmaṇe

42 SRI HARI-BHAKTI-VILASA aputraya dadydmyetat salilarh bhisma varmmane Let me offer this oblation of water to the great devotee, Bhisma, who belongs to the vaiyaghra-pada line, who is enriched with spiritual understanding, and who had no son.

HBV 14.174

तत्र मात्स्ये श्रीब्रह्मोवाच—
कथमारोग्यमैश्वर्यमनन्तममरेश्वर ।
स्वल्पेन तपसा देव भवेन्मोक्षो यथा नृणाम्

tatra mātsye śrībrahmovāca—
kathamārogyamaiśvaryamanantamamareśvara |
svalpena tapasā deva bhavenmokṣo yathā nṛṇām

O lord! O master of t h e immortals, how c a n h u m a n beings acquire vast opulence a n d good h e a l t h by performing very little penance?

HBV 14.175

श्रीमहेश्वर उवाच—
त्वया पृष्टस्य धर्मस्य रहस्यस्यास्य भेदकृत् ।
भविता स तदा ब्रह्मन् कर्ता चैव वृकोदरः

śrīmaheśvara uvāca—
tvayā pṛṣṭasya dharmasya rahasyasyāsya bhedakṛt |
bhavitā sa tadā brahman kartā caiva vṛkodaraḥ

Sri Mahesvara said: O Brahma, t h e confidential topic t h a t you are inquiring about from me was related to Bhima. H e is the revealer a n d t h e performer of this ritual.

HBV 14.176–178

किञ्च—
इदं व्रतमशेषाणां व्रतानामधिकं यतः ।
कथयिष्यति विश्वात्मा वासुदेवो जगद्गुरुः अशेषयज्ञफलदमशेषाघविनाशनम् ।
अशेषदुष्टशमनमशेषसुरपूजितम्
पवित्राणां पवित्रञ्च मङ्गलानाञ्च मङ्गलम् ।
भविष्यञ्च भविष्याणां पुराणानां पुरातनम्

kiñca—
idaṁ vratamaśeṣāṇāṁ vratānāmadhikaṁ yataḥ |
kathayiṣyati viśvātmā vāsudevo jagadguruḥ aśeṣayajñaphaladamaśeṣāghavināśanam |
aśeṣaduṣṭaśamanamaśeṣasurapūjitam
pavitrāṇāṁ pavitrañca maṅgalānāñca maṅgalam |

bhaviṣyañca bhaviṣyāṇāṁ purāṇānāṁ purātanam

Lord Vasudeva, the spiritual master of the whole world, and the life and soul of the universe, will Himself reveal the process of following this excellent vow. By observing this vow, one can achieve the merit of performing all types of sacrifice. It destroys all sinful reactions, subdues all miscreants, is glorified by immortal beings, is purer than the purest, more auspicious than the most auspicious, the most beneficial among all future ritualistic performances, and it is the oldest among all kinds of vows.

HBV 14.179–180

तत्रैव श्रीभीम□ प्रति श्रीभगवदुक्तौ—
यद्यष्टमी-चतुर्दश्योर्द्वादशीष्वथ भारत ।
अन्येष्वपि दिनक्षेषु न शक्तस्त्वमुपोषितुम्
ततः पुण्यामिमा□ भीम तिथि□ पापप्रणाशिनीम् ।
उपोष्य विधिनानेन गच्छ विष्णोः पर□ पदम्

tatraiva śrībhīmaṁ prati śrībhagavaduktau—
yadyaṣṭamī-caturdaśyordvādaśīṣvatha bhārata |
anyeṣvapi dinakṣeṣu na śaktastvamupoṣitum
tataḥ puṇyāmimāṁ bhīma tithiṁ pāpapraṇāśinīm |
upoṣya vidhinānena gaccha viṣṇoḥ paraṁ padam

O second of the Pandava brothers, if you are unable to fast on the eighth day, fourteenth day, twelfth day, or other auspicious days and nights, you should at least observe this particular EkadasI, which is very sacred, and which destroys all sinful reactions. By doing so, you will surely attain the supreme abode of Lord Visnu.

44 SRI HARI-BHAKTI-VILASA

HBV 14.181

किञ्च तत्रैव तद्व्रतविधिकथनान्ते—
इदमेव कृत महेन्द्रमुख्यैर्वसुभिश्चैव सुरादिभिस्तथा । फलमस्य न शक्यते हि वक्तु यदि
जिह्वायुतकोटयो मुखे स्युः इति ।

kiñca tatraiva tadvratavidhikathanānte—
idameva kṛtaṁ mahendramukhyairvasubhiścaiva surādibhistathā | phalamasya na śakyate hi vaktuṁ yadi jihvāyutakoṭayo mukhe syuḥ iti |

The demigods, headed by Indra and the Vasus, previously observed this vow. Even if I had one hundred million tongues, I would not be able to adequately describe the glories of following this vow.

HBV 14.182

व्रते कृत्यविधिश्चास्मिन् पूजाविधिविशेषवान् ।
वैष्णवैश्चेदपेक्ष्यः स्याज्ज्ञेयो मत्स्यपुराणतः

vrate kṛtyavidhiścāsmin pūjāvidhiviśeṣavān |
vaiṣṇavaiścedapekṣyaḥ syājñeyo matsyapurāṇataḥ

To learn more about the particular rules and regulations regarding this vow, and the worship of the Vaisnavas, one should refer to the Matsya Purana.

HBV 14.183

तत्र यमः—
प्रातःस्नायो भवेन्नित्यं मासौ द्वौ माघफाल्गुनौ ।
देवान् पितॄन् समभ्यर्च्यमुच्यते सर्वकिल्विषैः

tatra yamaḥ—
prātaḥsnāyo bhavennityaṁ māsau dvau māghaphālgunau |
devān pitṛn samabhyarcyamucyate sarvakilviṣaiḥ

One should regularly bathe early in the morning both in the month of Magha and the month of Phalguna and then offer worship to the demigods and forefathers. By doing so, one is assured of becoming delivered from all sinful reactions.

HBV 14.184

किञ्चान्यत्र—
यदीच्छेद्विपुलान् भोगान् चन्द्रसूर्योपमान् शुभान् ।
माघफाल्गुनयोर्मध्ये प्रातःस्नायी तदा भवेत्

kiñcānyatra—
yadīcchedvipulān bhogān candrasūryopamān śubhān |
māghaphālgunayormadhye prātaḥsnāyī tadā bhavet

Those who desire to enjoy unlimited sense pleasure like the sun-god or the moon-god should bathe early in the morning every day during the months of Magna and Phalguna.

HBV 14.185

गौतमीये—
फाल्गुने देवकीपुत्रं पूजयेत् स्वर्णचम्पकैः ।
चूतसौगन्धि-कुसुमैर्पैर्गन्धैः सुविस्तरैः इति ।

gautamīye—
phālgune devakīputraṁ pūjayet svarṇacampakaiḥ |
cūtasaugandhi-kusumairpairgandhaiḥ suvistaraiḥ iti |

One should faithfully worship the son of Devaki in the month of Phalguna by offering Him golden campaka flowers, fragrant mango flowers, incense, and sandalwood paste.

HBV 14.186–187

शिवरात्रिव्रतमिदं यद्यप्यावश्यकं न हि ।
वैष्णवानां तथाप्यत्र सदाचाराद्विलिख्यते
शिवरात्रिव्रतं कृष्णचतुर्दश्यान्तु फाल्गुने ।
वैष्णवैरपि तत् कार्यं श्रीकृष्णप्रीतये सदा

śivarātrivratamidaṁ yadyapyāvaśyakaṁ na hi |
vaiṣṇavānāṁ tathāpyatra sadācārādvilikhyate
śivarātrivrataṁ kṛṣṇacaturdaśyāntu phālgune |
vaiṣṇavairapi tat kāryaṁ śrīkṛṣṇaprītaye sadā

Although Vaisnavas are not required to observe the vow of Sivaratri, still, for the sake of formality and preserving proper etiquette, it is being described here. This auspicious vow occurs on the fourteenth day of the

waning moon in the month of Phalguna. In spite of what was just said, it is the duty of Vaisnavas to observe this vow for the pleasure of Lord Krsna.

HBV 14.188

तथा च पाद्मे व्रतखण्डे—
सौरो वा वैष्णवो वान्यो देवतान्तरपूजकः ।
न पूजाफलमाप्नोति शिवरात्रिबहिर्मुखः

tathā ca pādme vratakhaṇḍe—
sauro vā vaiṣṇavo vānyo devatāntarapūjakaḥ |
na pūjāphalamāpnoti śivarātribahirmukhaḥ

Whether one is a worshiper of Lord Visnu, or the sun-god, or any other demigod, if he is averse to observing the vow of Sivaratri, his offering of worship will not yield any fruit.

HBV 14.189–190

किञ्च तदिदमौदास्ये दूषण द्वेषे तु कौर्मे भृग्वादीन् प्रति स्वय भगवतोक्तम्—
परात् परतर यान्ति नारायणपरायणाः ।
न ते तत्र गमिष्यन्ति ये द्विषन्ति महेश्वरम्
यो मा समर्चयेन्नित्यमेकान्त भावमाश्रितः ।
विनिन्दन् देवमीशान स याति नरकायुतम्

kiñca tadidamaudāsye dūṣaṇaṁ dveṣe tu kaurme bhṛgvādīn prati svayaṁbhagavatoktam—
parāt parataraṁ yānti nārāyaṇaparāyaṇāḥ |
na te tatra gamiṣyanti ye dviṣanti maheśvaram
yo māṁ samarcayennityamekāntaṁ bhāvamāśritaḥ |
vinindan devamīśānaṁ sa yāti narakāyutam

offense. What happens to a person who hates the vow of Sivaratri has been explained personally by Lord Hari to the sages, headed by Bhrgu, as recorded in the Kurma Purana) pardt paratararh ydnti ndrdyana pardyanah na te tatra gamisyanti ye dvisanti mahesvaram yo mdrh samarccayen nityam ekdntarh bhdvamdsritah vinindan devamlsdnarh sa ydti narakdyutam It is a fact that the devotees of Lord Narayana go to Vaikuntha but if they are envious of Siva then they cannot achieve that supreme abode. Even though one may always worship Me without deviation, if he blasphemes Siva, he will go to hell ten thousand times.

HBV 14.191

अन्यत्र च—
मद्भक्तः शङ्करद्वेषी मद्द्वेषी शङ्करप्रियः ।
उभौ तौ नरक यातौ यावच्चन्द्रदिवाकरौ इति ।

anyatra ca—
madbhaktaḥ śaṅkaradveṣī maddveṣī śaṅkarapriyaḥ |
ubhau tau narakaṁ yātau yāvaccandradivākarau iti |

If My devotees blaspheme Siva, or Siva's devotees blaspheme Me, then both of them will rot in hell for as long as the sun and moon exist.

HBV 14.192

अतएव हयशीर्षपञ्चरात्रे श्रीहरिहरप्रतिष्ठाया श्रीभगवतैवोक्तम्—
यः शिवः सोऽहमेवेह योऽह स भगवान् शिवः ।
नाचयोरन्तर किञ्चिदाकाशानिलयोरिव

ataeva hayaśīrṣapañcarātre śrīhariharapratiṣṭhāyāṁ śrībhagavataivoktam—
yaḥ śivaḥ so'hameveha yo'haṁ sa bhagavān śivaḥ |
nācayorantaraṁ kiñcidākāśānilayoriva

of Hari and Siva, which is recorded in the Hayasirsa'pahcaratra) yah sivah so'hameveha yo'harh sa bhagavdn sivah ndvayor antaram kincid akdsa anilayor iva Siva is non-different from Me and I am non-different from Siva. One must understand that there is no difference between us, just as there is no difference between the sky and the air.

HBV 14.193–194

बह्वृच-परिशिष्टे—
शिवाय विष्णुरूपाय शिवरूपाय विष्णवे ।
शिवस्य हृदय विष्णुर्विष्णोरतु हृदय शिवः
यथा शिवमयो विष्णुरेव विष्णुमयः शिवः ।
यथान्तर न पश्यामि तथा मे स्वस्तिरायुषः इति ।

bahvṛca-pariśiṣṭe—
śivāya viṣṇurūpāya śivarūpāya viṣṇave |
śivasya hṛdayaṁ viṣṇurviṣṇoratu hṛdayaṁ śivaḥ
yathā śivamayo viṣṇurevaṁ viṣṇumayaḥ śivaḥ |

yathāntaraṁ na paśyāmi tathā me svastirāyuṣaḥ iti |

Visnu is the form of Siva and Siva is the form of Visnu. Visnu is the heart of Siva and Siva is the heart of Visnu. As Visnu is Siva conscious so

is Siva is Visnu conscious. There is no difference between the two. So, let this fact be the basis of my existence.

HBV 14.195–197

कार्य गुणावतारत्वेनैक्याद्रुद्रस्य वैष्णवैः ।
वैष्णवाग्र्यतया श्रेष्ठ्यात् सदाचाराच्च तद्व्रतम्
चतुर्थस्कन्धदृष्ट्या तु नैके कुर्वन्ति तद्व्रतम्
तथा च भृगुशापः (श्रीभा. ४.२.२८)—
भवव्रतधरा ये च ये च तान् समनुव्रताः ।
पाषण्डिनस्ते भवन्तु सच्छास्त्रपरिपन्थिनः इति ।

kāryaṁ guṇāvatāratvenaikyādrudrasya vaiṣṇavaiḥ |
vaiṣṇavāgryatayā śreṣṭhyāt sadācārācca tadvratam
caturthaskandhadṛṣṭyā tu naike kurvanti tadvratam
tathā ca bhṛguśāpaḥ (śrībhā. 4.2.28)—
bhavavratadharā ye ca ye ca tān samanuvratāḥ |
pāṣaṇḍinaste bhavantu sacchāstraparipanthinaḥ iti |

Being a gundvatdra, Siva is considered to be the topmost Vaisnava. Therefore, according to proper etiquette, every Vaisnava should observe the vow of Sivaratri. Some Vaisnavas are reluctant to follow this vow due to the curse of Bhrgu as described in the Srlmad-Bhdgavatam (4-2.28): One who takes a vow to satisfy Lord Siva or who follows such principles will certainly become an atheist and be diverted from transcendental scriptural injunctions.

HBV 14.198

तत्र स्कान्दे—
माघफाल्गुनयोर्मध्ये असिता या चतुर्दशी ।
शिवरात्रिस्तु सा ख्याता सर्वयज्ञोत्तमोत्तमा

tatra skānde—
māghaphālgunayormadhye asitā yā caturdaśī |
śivarātristu sā khyātā sarvayajñottamottamā

tatra skdndhe (In the Skanda Purana it is stated) mdgha phdlgunayor madhye asitd yd caturddasi sivardtristu sd khydtd sarvva yajna uttamottamd The fourteenth day of the waning moon that falls between the months of Magna and Phalguna is called Sivaratri. It is more auspicious than all kinds of sacrifice.

HBV 14.199

महीखण्डे—
माघमासस्य शेषा या प्रथमा फाल्गुनस्य च ।
कृष्णा चतुर्दशी सा तु शिवरात्रिः प्रकीर्तिता

mahīkhaṇḍe—
māghamāsasya śeṣā yā prathamā phālgunasya ca |
kṛṣṇā caturdaśī sā tu śivarātriḥ prakīrtitā

The fourteenth day of the waning moon that occurs at the end of the month of Magha and the beginning of Phalguna is known as Sivaratri.

HBV 14.200

किञ्च नागरखण्डे—
यानि कान्यत्र लिङ्गानि स्थावराणि चराणि च ।
तेषु स□क्रमते देवस्तस्या□ रात्रौ यतो हरः ।
शिवरात्रिस्ततः प्रोक्ता तेन सा हरिवल्लभा इति ।

kiñca nāgarakhaṇḍe—
yāni kānyatra liṅgāni sthāvarāṇi carāṇi ca |
teṣu saṁkramate devastasyāṁ rātrau yato haraḥ |
śivarātristataḥ proktā tena sā harivallabhā iti |

Siva, the lord of the demigods, personally remains present in all the moving and non-moving siva-lingas that exist on the earth on the day of Sivaratri. That is why this day is called Sivaratri. This day is very dear to Siva.

HBV 14.201

शुद्धोपोष्या च सा सर्वविद्धा स्याच्चेच्चतुर्दशी ।
प्रदोषव्यापिनी ग्राह्या तत्राप्याधिक्यमागता

śuddhopoṣyā ca sā sarvaviddhā syāccecceaturdaśī |
pradoṣavyāpinī grāhyā tatrāpyādhikyamāgatā

Sivaratri is very auspicious for everyone and everyone should fast on that day. If this day is contaminated by the presence of the previous day, or prolonged to the next day, except Vaisnavas, all others can still observe it.

HBV 14.202

तथा चोक्तम्—
प्रदोषव्यापिनी ग्राह्या शिवरात्रिः शिवप्रियैः ।
रात्रौ जागरण□ तस्या□ यस्मात्तस्यामुपोषणम्

tathā coktam—
pradoṣavyāpinī grāhyā śivarātriḥ śivapriyaiḥ |
rātrau jāgaraṇaṁ tasyāṁ yasmāttasyāmupoṣaṇam

50 SRIHARI-BHAKTI-VILASA rdtrau jagaranarh tasydrh yasmdt tasydm uposanam The dear devotees of Mahadeva normally observe Sivaratri up until the period called Pradosa, because fasting is recommended for that day. One should also remain awake throughout the entire night.

HBV 14.203

किञ्च—
प्रदोषश्च चतुर्नाड्यात्मकोऽभिज्ञजनैर्मतः इति ।

kiñca—
pradoṣaśca caturnāḍyātmako'bhijñajanairmataḥ iti |

According to learned authorities, Pradosa refers to the period of four dandas after sunset.

HBV 14.204

प्रदोषव्यापिनी साम्येऽप्युपोष्य□ प्रथम□ दिनम् ।
नोपोष्या वैष्णवैर्विद्धा सापीति च सता□ मतम्

pradoṣavyāpinī sāmye'pyupoṣyaṁ prathamaṁ dinam |
nopoṣyā vaiṣṇavairviddhā sāpīti ca satāṁ matam

Apart from Vaisnavas, all others can fast on the first day if there is no overlapping with the second day. If the first day is touched by the thirteenth day, Vaisnavas should avoid observing a fast. This is the opinion of saintly persons.

HBV 14.205

यथ उक्तम्—
शिवरात्रिव्रते भूत□ कामविद्ध□ विवर्जयेत्

yatha uktam—
śivarātrivrate bhūtaṁ kāmaviddhaṁ vivarjayet

If, concerning the Sivaratri vrata, the day of CaturdasI is touched by the presence of Trayodasi, such a Caturdasi should be rejected.

HBV 14.206

अतएवोक्त॑ पराशरेण—
माघासित॑ भूतदिन॑ हि राजन्नुपैति योग॑ यदि पञ्चदश्या । जयाप्रयुक्ता॑ न तु जातु कुर्याच्छिवस्य रात्रि॑ प्रियकृच्छिवस्य इति ।

ataevoktaṁ parāśareṇa—
māghāsitaṁ bhūtadinaṁ hi rājannupaiti yogaṁ yadi pañcadaśyā | jayāprayuktāṁ na tu jātu kuryācchivasya rātriṁ priyakṛcchivasya iti |

If the new moon day begins on the fourteenth day of the waning moon in the month of Magha, the vow of Sivaratri should be observed. This vow is very dear to Mahadeva. But, if the Caturdasl is touched by Trayodasi, one should reject this Sivaratri.

HBV 14.207

उक्तञ्च लोकाक्षिणा—
द्विमुहुर्ता भवेद्योगो वेधो मौहुर्तिकः स्मृतः इति ।

uktañca lokākṣiṇā—
dvimuhūrtā bhavedyogo vedho mauhūrtikaḥ smṛtaḥ iti |

A duration of two muhurtas makes one yoga, and a duration of one muhurta is called a vedha.

HBV 14.208

शिवरात्रौ च कर्तव्य॑ नियमेन त्रय॑ बुधैः ।
उपवास-महादेवपूजाजागरण॑ निशि

śivarātrau ca kartavyaṁ niyamena trayaṁ budheḥ |
upavāsa-mahādevapūjājāgaraṇaṁ niśi

Learned persons should observe the vow of Sivaratri by fasting and worshiping Siva while remaining awake the entire night, following all the prescribed rules and regulations in this regard.

HBV 14.209–211

साय□ शिवालय□ गत्वा शुचिराचम्य च व्रती ।
कृत्वा शिवाग्रे सङ्कल्पमारभेत तदर्चनम्
पञ्चाक्षरेण मन्त्रेण शतरुद्रेण वा द्विजः ।
क्षीरादिभिश्च शुद्धाद्भिर्धारया स्नापयेच्छिवम्
महार्चा□ विधिना कृत्वा गन्धपुष्पतिलादिभिः ।
समर्प्य धूपदीपादीन् शङ्खेनार्घ्य□ निवेदयेत्

sāyaṁ śivālayaṁ gatvā śucirācamya ca vratī |
kṛtvā śivāgre saṅkalpamārabheta tadarcanam
pañcākṣareṇa mantreṇa śatarudreṇa vā dvijaḥ |
kṣīrādibhiśca śuddhādbhirdhārayā snāpayecchivam
mahārcāṁ vidhinā kṛtvā gandhapuṣpatilādibhiḥ |
samarpya dhūpadīpādīn śaṅkhenārdhyaṁ nivedayet

52 SRi HARI-BHAKTI-VILASA samarpya dhupa dipddin sankhe ndrghyarh nivedayet One who desires to observe this vow should go to a temple of Siva in the evening in a pure state of mind. He should first perform acamana and then make a resolution before Siva. Thereafter, he should begin his worship. Those who are twice-born should bathe the siva-linga with milk and pure water while chanting either the five-syllable mantra, or the sata-rudra mantra. According to the prescribed rules and regulations, one should worship Siva by offering him sandalwood paste, flowers, sesame seeds, incense, and a ghee lamp, and complete it by offering arghya in a conch shell.

HBV 14.212

गौरीवल्लभ देवेश सर्पाढ्य शशिशेखर । वर्षपापविशुद्ध्यर्थमर्घ्य□ मे प्रतिगृह्यताम् इति ।

gaurīvallabha deveśa sarpāḍhya śaśiśekhara | varṣapāpaviśuddhyarthamardhyaṁ me pratigṛhyatām iti |

O beloved lord of Gauri! O master of the demigods, who is decorated with a serpent and whose head is adorned with the moon, I offer you this arghya in order to become purified of the reactions to all the sinful activities that I committed throughout the year. Please accept it.

HBV 14.213

आचार्य॰ परिपूज्याथ दत्त्वा तस्मै च दक्षिणाम् ।
विधिवज्जागर॰ कृत्वा प्रातः पारणमाचरेत्

ācāryaṁ paripūjyātha dattvā tasmai ca dakṣiṇām |
vidhivajjāgaraṁ kṛtvā prātaḥ pāraṇamācaret

After offering arghya while chanting this mantra, one should worship his spiritual master and present him daksina. Then, according to the injunctions of the scriptures, one should remain awake the whole night and break his fast the next morning.

HBV 14.214

पूर्वविद्धोपवासे च परेऽहनि चतुर्दशी ।
दिवसव्यापिनी तिष्ठेत् कुर्यात् तस्या॰ हि पारणम्

pūrvaviddhopavāse ca pare'hani caturdaśī |
divasavyāpinī tiṣṭhet kuryāt tasyāṁ hi pāraṇam

If one fasts on a Caturdasi that is touched by the presence of TrayodasI, and if the duration of Caturdasi extends throughout the entire next day, the breaking of the fast should be done on Caturdasi itself.

HBV 14.215

तथा चोक्तम्—
सा त्वस्तमयपर्यन्त॰ व्यापिनी चेत् परेऽहनि ।
दिवैव पारण॰ कुर्यात् पारणे नैव दोषभाक् इति ।

tathā coktam—
sā tvastamayaparyantaṁ vyāpinī cet pare'hani |
divaiva pāraṇaṁ kuryāt pāraṇe naiva doṣabhāk iti |

If the Caturdas'I continues until sunset of the next day, the fast should be broken during the day. By doing so, one will not incur any sin.

HBV 14.216–217

अनुष्ठानविधिश्चास्य व्रतस्योक्तोऽतिविस्तरम् ।
शिवधर्मोत्तरादौ तु ज्ञेयोपेक्ष्यः स चेत्ततः
शिवव्रतस्य माहात्म्यमस्य सर्वत्र विश्रुतम् ।
व्याधोऽपि मुक्तो यस्तादृक् लिङ्गार्चाजगरादिना

anuṣṭhānavidhiścāsya vratasyokto'tivistaram |
śivadharmottarādau tu jñeyopekṣyaḥ sa cettataḥ
śivavratasya māhātmyamasya sarvatra viśrutam |
vyādho'pi mukto yastādṛk liṅgārcājagarādinā

The vow of Sivaratri has thus been briefly described. If one wishes to know more in this regard, he should consult literatures such as the Siva-dharmottara. The glories of Sivaratri are known everywhere. It is also a well-known fact that once, long ago, a hunter attained liberation by unknowingly worshiping a siva-linga while remaining awake the entire night.

SRI H A R I - B H A K T I - V I L AS A

HBV 14.218

नागरखण्डे—
स्वयम्भूलिङ्गमभ्यर्च्य सोपवासः सजागरः ।
अजानन्नपि निष्पापो निषादो गणता गतः

nāgarakhaṇḍe—
svayambhūliṅgamabhyarcya sopavāsaḥ sajāgaraḥ |
ajānannapi niṣpāpo niṣādo gaṇatāṁ gataḥ

ndgarakhande (In the Nagarci'khanda it is stated) svayambha lingam abhrccya sopavasah sajagarah ajdnannapi nispapo nisado ganatdrh gatah O n c e , a candala who had no understanding of the glories of Sivaratri became free from all sinful reactions and achieved the position of being an associate of Siva simply by worshiping the linga and fasting while remaining awake throughout t h e night of Sivaratri.

HBV 14.219

स्कान्दे च—
शिवञ्च पूजयित्वा यो जागर्ति च चतुर्दशीम् ।
मातुः पयोधररस न पिबेत् स कदाचन

skānde ca—
śivañca pūjayitvā yo jāgarti ca caturdaśīm |
mātuḥ payodhararasaṁ na pibet sa kadācana

O n e who worships Siva o n the day of Siva CaturdasI a n d t h e n remains awake throughout t h e entire night will n o longer be b o r n again in this material world.

HBV 14.220

किञ्चान्यत्र—
कश्चित् पुण्य विशेषेण व्रतहीनोऽपि यः पुमान् ।
जागर कुरुते तत्र स रुद्रसमता व्रजेत् इति ।

kiñcānyatra—
kaścit puṇya viśeṣeṇa vratahīno'pi yaḥ pumān |
jāgaraṁ kurute tatra sa rudrasamatāṁ vrajet iti |

O n e who does n o t properly execute this vow by fasting a n d performing the required worship, if, out of good fortune, h e remains awake throughout the night of Sivaratri, h e will become an associate of Rudra, even if he had been b o r n in a degraded family.

HBV 14.221

श्रीकृष्णे वैष्णवानान्तु प्रेमभक्तिर्विवर्धते । कृष्णभक्तिरसासारवर्षिरुद्रानुकम्पया

śrīkṛṣṇe vaiṣṇavānāntu premabhaktirvivardhate | kṛṣṇabhaktirasāsāravarṣirudrānukampayā

When Vaisnavas observe the Sivaratri vrata, their loving devotional service to Krsna becomes greatly enhanced by the mercy of Rudradeva, who is always ready to shower his mercy upon the devotees of the Lord.

HBV 14.222–223

फाल्गुने द्वादशी शुक्ला य पुष्यक्षेण स□युता ।
गोविन्दद्वादशी नाम सा स्याद्गोविन्दभक्तिदा
तस्यामुपोष्य विधिना भगवन्त□ प्रपूजयेत् ।
लिखितः पापनाशिन्या□ विधिर्योऽत्रापि स स्मृतः

phālgune dvādaśī śuklā ya puṣyakṣeṇa saṁyutā |
govindadvādaśī nāma sā syādgovindabhaktidā
tasyāmupoṣya vidhinā bhagavantaṁ prapūjayet |
likhitaḥ pāpanāśinyāṁ vidhiryo'trāpi sa smṛtaḥ

When the twelfth day of the waxing moon in the month of Phalguna combines with the Pusya naksatra, it is called Govinda Dvadas"! because it awards devotional service to Lord Govinda. One should fast that day and worship Lord Govinda with devotion. One should follow the same procedure while observing this vow as was described in connection with Papanas'im Maha-dvadasl.

HBV 14.224

ब्रह्मपुराणे श्रीवशिष्ठमान्धातृस□वादे—
फाल्गुनामलपक्षे तु पुष्यक्षे द्वादशी यदि ।
गोविन्दद्वादशी नाम महापातकनाशिनी

brahmapurāṇe śrīvaśiṣṭhamāndhātṛsaṁvāde—
phālgunāmalapakṣe tu puṣyakṣe dvādaśī yadi |
govindadvādaśī nāma mahāpātakanāśinī

is recorded in the Padma Purana this verse is found) phdlgundma lapakse tu pusrkse dvddasi yadi govinda dvddasi ndma mahd pdtaka ndsini

55 SRI HARI-BHAKTI-VILASA If the DvadasI of the waxing moon in the month of Phalguna is joined with the Pusya star, it is known as Govinda DvadasI, which destroys even grave sins.

HBV 14.225

तस्यामुपोष्य विधिवन्नरः स□क्षीणकल्मषः ।
प्राप्नोत्यनुत्तमा□ सिद्धि□ पुनरावृत्तिदुर्लभाम् इति ।

tasyāmupoṣya vidhivannaraḥ saṁkṣīṇakalmaṣaḥ |
prāpnotyanuttamāṁ siddhiṁ punarāvṛttidurlabhām iti |

One who fasts on that day while observing the prescribed rules and regulations becomes free from all sinful reactions and will not take birth again in this world, but attain the rarely-achieved perfection of life.

HBV 14.226

आमर्दकी द्वादशीति लोके ख्यातेयमेव हि ।
योगाभावेऽत्र तन्नाम्नी तदीयैकादशी मता ।
यत्र आमर्दकीपूजाव्रतमस्या□ विशेषतः

āmardakī dvādaśīti loke khyāteyameva hi |
yogābhāve'tra tannāmnī tadīyaikādaśī matā |
yatra āmardakīpūjāvratamasyāṁ viśeṣataḥ

Govinda DvadasI is also known as Amalakl DvadasI. If this DvadasI is not joined by the Pusya naksatra, it is called Amalakl Ekadasi. On that day, one should worship the dmalaki tree.

HBV 14.227

तदुक्त□ ब्राह्मे तत्रैव पापनाशिनी-माहात्म्यप्रसङ्गे—
फाल्गुने तु विशेषेण विशेषः कथितो नृप ।
आमर्दक्या व्रत□ पुण्य□ विष्णुलोकप्रद□ नृणाम्

taduktaṁ brāhme tatraiva pāpanāśinī-māhātmyaprasaṅge—
phālgune tu viśeṣeṇa viśeṣaḥ kathito nṛpa |
āmardakyā vrataṁ puṇyaṁ viṣṇulokapradaṁ nṛṇām

related in the Brahma Parana, this verse is found) phdlgune tu visesena visesah kathito nrpa dmarddakyd vratarh punyarh visnu loka pradarh nrndm

O King, while describing the glories of the month of Phalguna, it is stated that by observing the sacred vow of Amalakl EkadasI, one can attain the abode of Lord Visnu.

HBV 14.228

प्रभासखण्डे च श्रीदेवीमहेशस□वादे—
फाल्गुनस्य सिते पक्षे एकादश्यामुपोषितः ।
स्नात्वा नद्या□ ताडागे वा वाप्या□ कूपे गृहेऽपि वा ।
गत्वा गिरौ वने वाऽपि यत्र सा प्राख्यते शिवा

prabhāsakhaṇḍe ca śrīdevīmaheśasaṁvāde—
phālgunasya site pakṣe ekādaśyāmupoṣitaḥ |
snātvā nadyāṁ tāḍāge vā vāpyāṁ kūpe gṛhe'pi vā |
gatvā girau vane vā'pi yatra sā prākhyate śivā

that is found in the Prabhasa Khanda it is stated) phdlgunasya site pakse ekddasydmu positah sndwd nadydrh tdddge vd vdpydm kupe grhe'pi vd gawd girau vane vd'pi yatra sd prdkhyate sivd On the EkadasI of the waxing moon in the month of Phalguna, one should observe fasting, bathe in either a river, a lake, a pond, or with water from a well, and then come before an amalakl tree if it is available.

HBV 14.229–230

क्षीरोदे मथ्यमाने तु यदा वृक्षः समुत्थितः ।
आमर्दाद्देवदैत्याना□ तेन सामर्दकी स्मृता
शिवा लक्ष्मीः स्मृतो वृक्षः सेव्यते सुरसत्तमैः ।
देवैर्ब्रह्मादिभिः सर्वैर्वृक्षोऽसौ वैष्णवः स्मृतः

kṣīrode mathyamāne tu yadā vṛkṣaḥ samutthitaḥ |
āmardāddevadaityānāṁ tena sāmardakī smṛtā
śivā lakṣmīḥ smṛto vṛkṣaḥ sevyate surasattamaiḥ |
devairbrahmādibhiḥ sarvairvṛkṣo'sau vaiṣṇavaḥ smṛtaḥ

The amalakl tree was produced when the demigods and demons churned the ocean of milk. That is why this tree also became known as amardakl. It is considered to be a form of Durga, or Laksmi and is served by the best of demigods, headed by Brahma. The amalakl is known as a Vaisnava tree.

HBV 14.231

तत्र गत्वा हरिः पूज्यो वृक्षमूलेऽथवा शिवा ।
पूज्या पुष्पैः शुभै रात्रौ कार्य॑ जागरण॑ नरैः

tatra gatvā hariḥ pūjyo vṛkṣamūle'thavā śivā |
pūjyā puṣpaiḥ śubhai rātrau kāryaṁ jāgaraṇaṁ naraiḥ

After approaching the dmalakl tree, one should worship Lord Hari at the root of the tree, with offerings of fresh flowers. Thereafter, one should remain awake throughout the entire night.

HBV 14.232–234

करक॑ जलपूर्णन्तु कर्तव्य॑ पात्रस॑युतम् ।
हविष्यान्नन्तु कर्तव्य॑ दीपः कार्यो विधानतः
एव॑ जागरण॑ कार्य॑ कथाश्रवणतत्परैः ।
मुच्यन्ते देहिनः पापैः कलिजैः कायसम्भवैः
देहान्ते च नराः सर्वे पूज्यन्ते हरिमन्दिरे

karakaṁ jalapūrṇantu kartavyaṁ pātrasaṁyutam |
haviṣyānnantu kartavyaṁ dīpaḥ kāryo vidhānataḥ
evaṁ jāgaraṇaṁ kāryaṁ kathāśravaṇatatparaiḥ |
mucyante dehinaḥ pāpaiḥ kalijaiḥ kāyasambhavaiḥ
dehānte ca narāḥ sarve pūjyante harimandire

One should install a pitcher filled with water at the root of the tree. During the day, one should eat only havisya rice, offer a ghee lamp, and then stay awake the entire night while listening to the glories of Lord Hari. By observing this vow in this manner, one can become liberated from all kinds of contamination born of Kali-yuga and after death, one will be welcomed in the abode of Lord Hari.

HBV 14.235

फाल्गुन्या पौर्णमास्यान्तु विदध्याद्वैष्णवैः सह । श्रीकृष्णप्रियभक्तस्य वसन्तस्यार्चनोत्सवम्

phālgunyāṁ paurṇamāsyāntu vidadhyādvaiṣṇavaiḥ saha | śrīkṛṣṇapriyabhaktasya vasantasyārcanotsavam

Vaisnavas should join an assembly of devotees and celebrate the festival of Vasanta, which is considered to be a dear devotee of Lord Krsna. It occurs on the full moon day in the month of Phalguna.

HBV 14.236

भविष्योत्तरतो ज्ञेयस्तद्विधिश्चेदपेक्ष्यते ।
यः श्रीयुधिष्ठिरस्योक्तो व्यक्त भगवता स्वयम्

bhaviṣyottarato jñeyastadvidhiścedapekṣyate |
yaḥ śrīyudhiṣṭhirasyokto vyaktaṁ bhagavatā svayam

If one wishes to learn more about how to observe this vow, then he should consult the conversation between the Supreme Lord and Maharaja Yudhisthira that is recorded in the Bhavisyottara Parana.

HBV 14.237

तत्रैव—
एव यः कुरुते पार्थ शास्त्रोक्त फाल्गुनोत्सवम् ।
मत्प्रसादाच्च सिध्यन्ति तस्य सर्वे मनोरथाः

tatraiva—
evaṁ yaḥ kurute pārtha śāstroktaṁ phālgunotsavam |
matprasādācca sidhyanti tasya sarve manorathāḥ

tatraiva (In the same literature it is stated) evarh yah kurute partha sdstrokarh phdlgunotsavam matprasdddcca sidhyanti tasya sarvve manorathdh O son of Prtha, one who celebrates this festival by following the procedures prescribed in the sastra, in the month of Phalguna, will have all his desires fulfilled by My mercy.

HBV 14.238

वृत्ते तुषारसमये शीतपञ्चदश्याꣳ प्रातर्वसन्तसमये समुपस्थिते च । सम्प्राप्य चूतकुसुमꣳ सह चन्दनेन सत्यꣳ हि पार्थ पुरुषोऽब्दशतꣳ सुखी स्यात्

vṛtte tuṣārasamaye śītapañcadaśyāṁ prātarvasantasamaye samupasthite ca | samprāpya cūtakusumaṁ saha candanena satyaṁ hi pārtha puruṣo'bdaśataṁ sukhī syāt

When spring arrives after a long winter, if one worships the Supreme Lord in the early morning hours by offering Him mango flowers mixed

with sandalwood paste, on the full moon day, he will experience happiness for one hundred years.

HBV 14.239

चैत्रे कुर्यात् सिते पक्षे श्रीरामनवमीव्रतम् ।
एकादश्याꣳ प्रभोर्दोलाꣳ द्वादश्याꣳ मदनार्पणम्

caitre kuryāt site pakṣe śrīrāmanavamīvratam |
ekādaśyāṁ prabhordolāṁ dvādaśyāṁ madanārpaṇam

One should observe the vow of Rama-navamI, which occurs during the fortnight of the waxing moon in the month of Caitra. On Ekadasi, Krsna's Dola-yatra festival should be celebrated, and on DvadasI, one should offer damanaka flowers to Lord Madana-Mohana.

HBV 14.240

गौतमीये च—
चैत्रमासे वासुदेवꣳ सर्वपुष्पैः समर्चयेत्

gautamīye ca—
caitramāse vāsudevaṁ sarvapuṣpaiḥ samarcayet

In the month of Caitra, one should worship Lord Vasudeva by offering Him all varieties of flowers.

HBV 14.241

अगस्त्यस□हितायाम्—
चैत्रे मासि नवम्यान्तु शुक्लाया□ हि रघूद्वहः ।
प्रादुरासीत् पुरा ब्रह्मन् पर□ ब्रह्मैव केवलम् ।
तस्मिन् दिने तु कर्तव्यमुपवासव्रतादिकम्

agastyasaṁhitāyām—
caitre māsi navamyāntu śuklāyāṁ hi raghūdvahaḥ |
prādurāsīt purā brahman paraṁ brahmaiva kevalam |
tasmin dine tu kartavyamupavāsavratādikam

agastya samhimdyam (In the Agastya Samhita it is stated) caitre masi navamyantu sukldyarh hi raghudvahah prddurdsit pura brahman pararh brahmaiva kevalam tasmin dine tu karttavyam upavasa vrata. dikam O brdhmana, long ago, the Supreme Lord Ramacandra appeared on the ninth day of the waxing moon in the month of Caitra. On that day, one should observe fasting and worship Lord Ramacandra.

HBV 14.242

तत्रैव—
मुमुक्षवोऽपि हि सदा श्रीरामनवमीव्रतम् ।
न त्यजन्ति सुरश्रेष्ठो देवेन्द्रोऽपि विशेषतः

tatraiva—
mumukṣavo'pi hi sadā śrīrāmanavamīvratam |
na tyajanti suraśreṣṭho devendro'pi viśeṣataḥ

tatraiva (In the same literature it is stated) mumuksavo'pi hi sadd sri rdma navami vratara na tyajanti surasrestho devendro'pi visesatah O best of demigods, those who desire liberation from material existence never fail be observe this great vow of Rama-navaml. Indeed, it is faithfully observed by Indra, the king of heaven.

HBV 14.243

किञ्च—
प्राप्ते श्रीरामनवमीदिने मर्त्यो विमूढधीः ।
उपोषण न कुरुते कुम्भीपाकेषु पच्यते

kiñca—
prāpte śrīrāmanavamīdine martyo vimūḍhadhīḥ |
upoṣaṇaṁ na kurute kumbhīpākeṣu pacyate

A foolish person who does not observe fasting on Rama-navaml will fall down into the hell known as Kumbhipaka.

HBV 14.244

यस्तु रामनवम्या हि भुङ्क्ते मोहाद्विमूढधीः ।
कुम्भीपाकेषु घोरेषु पच्यते नात्र स शयः

yastu rāmanavamyāṁ hi bhuṅkte mohādvimūḍhadhīḥ |
kumbhīpākeṣu ghoreṣu pacyate nātra saṁśayaḥ

A foolish person who, out of illusion, takes food on Rama-navaml will fall down and rot in the formidable hell known as Kumbhipaka. Of this there is no doubt.

HBV 14.245

तत्रैव—
श्रीरामनवमी प्रोक्ता कोटिसूर्यग्रहाधिका ।
तस्मिन् दिने महापुण्ये राममुद्दिश्य भक्तितः ।
यत् किञ्चित् कुरुते कर्म तद्भवक्षयकारकम्

tatraiva—
śrīrāmanavamī proktā koṭisūryagrahādhikā |
tasmin dine mahāpuṇye rāmamuddiśya bhaktitaḥ |
yat kiñcit kurute karma tadbhavakṣayakārakam

tatraiva (In the same literature it is stated) sri rdma navami proktd koti suryya grhddhikd

62 SRI HARI-BHAKTI-VILASA tasmin dine mahdpunye rdmam uddisya bhaktitah yat kincit kurute karma tad bhava ksaya kdranam The vow of Rama-navamI is more important than observing vows on one million solar eclipses. If one does even a little service with

devotion for the pleasure of Lord Ramacandra on that day, he becomes eligible for liberation from material existence.

HBV 14.246

किञ्च—
कुर्याद्रामनवम्या य उपोषणमतन्द्रितः ।
न मातुर्गर्भमाप्नोति स वै रामप्रियो भवेत्

kiñca—
kuryādrāmanavamyāṁ ya upoṣaṇamatandritaḥ |
na māturgarbhamāpnoti sa vai rāmapriyo bhavet

One who observes fasting on Rama-navami, without remaining idle, will never again enter the womb of a mother. Such a person will soon become a dear devotee of Lord Ramacandra.

HBV 14.247

तस्मात् सर्वात्मना सर्वे कृत्वैतन्नवमीव्रतम् ।
मुच्यते सर्वपापेभ्यो यान्ति ब्रह्म सनातनम्

tasmāt sarvātmanā sarve kṛtvaitannavamīvratam |
mucyate sarvapāpebhyo yānti brahma sanātanam

Therefore, everyone should observe the sacred vow of Rama-navamI and in this way become free from all sinful reactions. By doing so, one will ultimately attain the eternal abode of Lord Ramacandra.

HBV 14.248

किञ्च—
एकमपि नरो भक्त्या श्रीरामनवमीव्रतम् ।
उपोष्य कृतकृत्यः सन् सर्व पापैः प्रमुच्यते

kiñca—
ekamapi naro bhaktyā śrīrāmanavamīvratam |
upoṣya kṛtakṛtyaḥ san sarvaṁ pāpaiḥ pramucyate

Simply by observing fasting on Rama-navamI, even once, one's life becomes successful and one is delivered from all sins.

HBV 14.249

वैत्रे मासि नवम्यान्तु जातो रामः स्वय हरिः ।
पुनर्वस्वृक्षस युक्ता सा तिथिः सर्वकामदा

vaitre māsi navamyāntu jāto rāmaḥ svayaṁ hariḥ |
punarvasvṛkṣasaṁyuktā sā tithiḥ sarvakāmadā

Sri Ramacandra is a direct expansion of Lord Hari, and He appeared on the ninth day 01 the waxing moon in the month of Caitra. This day is joined with the Punarvasu naksatra and so it fulfills all of one's desires.

HBV 14.250

सैव मध्याह्नयोगेन महापुण्यतमा भवेत्

saiva madhyāhnayogena mahāpuṇyatamā bhavet

If this particular moment occurs at noon, then it becomes even more auspicious.

HBV 14.251

मेष पूषणि सम्प्राप्ते लग्ने कर्कटकाह्वये ।
आविरासीत् स्वकलया कौशल्याया परः पुमान्

meṣaṁ pūṣaṇi samprāpte lagne karkaṭakāhvaye |
āvirāsīt svakalayā kauśalyāyāṁ paraḥ pumān

When the sun appeared in the Mesa-rasi and the lagna was Karkata, the Supreme Lord, Ramacandra, made His advent from the womb of Kaus'alya. He was accompanied by His plenary portions.

HBV 14.252

नवमी चाष्टमोविद्धा त्याज्या विष्णुपरायणैः ।
उपोषण नवम्या वै दशम्यामेव पारणम् इति ।

navamī cāṣṭamoviddhā tyājyā viṣṇuparāyaṇaiḥ |
upoṣaṇaṁ navamyāṁ vai daśamyāmeva pāraṇam iti |

If Navami is contaminated by the presence of AstamI, then Vaisnavas should reject it and fast the next day, and then break their fast the following day.

HBV 14.253

तदेवाभिव्यज्य लिखति—दशम्यामिति । निश्चयादृशम्यामेवेत्येवकारतः अन्यथोपवासद्वयप्रसङ्गादितिदिक्

tadevābhivyajya likhati—daśamyāmiti | niścayādṛśamyāmevetyevakārataḥ
anyathopavāsadvayaprasaṅgāditidik

Breaking the fast must be done on Dasami, in order to ensure that one properly observes Ekadasl. But, Vaisnavas must be sure that on that day there is no presence of Navami.

HBV 14.254

अस्य व्रतस्य चागस्त्यस हितादौ सविस्तरम् ।
विधिरुक्तः प्रसिद्धञ्च लिख्यतेऽत्र समासतः

asya vratasya cāgastyasaṁhitādau savistaram |
vidhiruktaḥ prasiddhañca likhyate'tra samāsataḥ

Because the elaborate process for observing this vrata is described in the Agastya Samhitd and Rdmdrcana-candrika, we have only described it briefly.

HBV 14.255–257

अष्टम्या॰ चैत्रमासस्य शुक्लपक्षे जितेन्द्रियः ।
दन्तधावनपूर्वन्तु प्रातः स्नायाद्यथाविधि
दान्त॰ कुटुम्बिन॰ विप्र॰ वेदशास्त्ररत॰ सदा ।
श्रीरामपूजानिरत॰ सुशील॰ दम्भवर्जितम्
विधिज॰ राममन्त्राणा॰ राममन्त्रैकसाधकम् ।
आहुय भक्त्या सम्पूज्य शृणुयात् प्रार्थयन्निति

aṣṭamyāṁ caitramāsasya śuklapakṣe jitendriyaḥ |
dantadhāvanapūrvantu prātaḥ snāyādyathāvidhi
dāntaṁ kuṭumbinaṁ vipraṁ vedaśāstrarataṁ sadā |
śrīrāmapūjāniratataṁ suśīlaṁ dambhavarjitam
vidhijaṁ rāmamantrāṇāṁ rāmamantraikasādhakam |
āhūya bhaktyā sampūjya śṛṇuyāt prārthayanniti

One should maintain strict self-control during the day before Rama- navaml, which falls on the ninth day in the fortnight of the waxing

moon in the month of Caitra. On Rama-navamI, one should rise early in the morning, brush his teeth, and take a complete bath. Thereafter, a householder with a controlled mind should invite a brahmana who is always engaged in the worship of Lord Ramacandra, who is pious, who is free from pride, who knows the mantras and processes for worshiping Lord Ramacandra, who chants the holy name of Lord Rama, and who is well-versed in the Vedic literature. The householder should duly worship him and pray to him as follows.

HBV 14.258

श्रीरामप्रतिमादान॰ करिष्येह॰ द्विजोत्तम ।
तत्राचार्यो भव प्रीतः श्रीरामवित्त्वमेव मे

śrīrāmapratimādānaṁ kariṣyehaṁ dvijottama |
tatrācāryo bhava prītaḥ śrīrāmavittvameva me

O exalted brahmana, 1 wish to give a Diety of Lord Ramacandra in charity. May you be pleased with me and act as my acarya because you know the truth about Lord Ramacandra.

HBV 14.259

आचार्यꣳ भोजयेत् पश्चात् सात्त्विकान्नैः सुविस्तरैः ।
भुञ्जीत स्वयमप्येवꣳ हृदि राममनुस्मरन्

ācāryaṁ bhojayet paścāt sāttvikānnaiḥ suvistaraiḥ |
bhuñjīta svayamapyevaṁ hṛdi rāmamanusmaran

At the completion of the worship, one should feed the acarya with palatable food and he himself should also take some milk while remembering the lotus feet of Lord Ramacandra.

HBV 14.260

नवम्यामङ्गभूतेन एकभक्तेन राघव ।
इक्ष्वाकुवꣳशतिलक प्रीतो भव भवप्रिय इति ।

navamyāmaṅgabhūtena ekabhaktena rāghava |
ikṣvākuvaṁśatilaka prīto bhava bhavapriya iti |

O Raghava! O descendent in the Iksvaku dynasty! O dear Lord of Siva, may You be pleased with this vow that is being observed by me as part of my Rama-navaml vrata.

HBV 14.261

ततः प्रातः समुत्थार्य स्नात्वा सन्ध्याꣳ विधाय च ।
प्रातः सर्वाणि कर्माणि शीघ्रमेव समापयेत्

tataḥ prātaḥ samutthārya snātvā sandhyāṁ vidhāya ca |
prātaḥ sarvāṇi karmāṇi śīghrameva samāpayet

On the day of fasting, one should get up early in the morning, take his bath, and complete his worship and other rituals before noon. All such activities should be completed as soon as possible.

HBV 14.262

उपोष्या नवमी त्वद्य यामेष्वष्टासु राघव ।
तेन प्रीतो भव त्वम्भोः स□सारात् त्राहि मा□ हरे इति ।

upoṣyā navamī tvadya yāmeṣvaṣṭāsu rāghava |
tena prīto bhava tvambhoḥ saṁsārāt trāhi māṁ hare iti |

O scion of the Raghu dynasty, I will observe a fast today, for a period of eight praharas. O Lord Hari, please be merciful to me and deliver me from material existence.

HBV 14.263

विधिवन्निर्मिते यागमण्डपे परमोत्सवैः ।
पुण्याह□ वाचयित्वा तु सद्भिः सङ्कल्पमाचरेत्

vidhivannirmite yāgamaṇḍape paramotsavaiḥ |
puṇyāhaṁ vācayitvā tu sadbhiḥ saṅkalpamācaret

Thereafter, one should sit in a properly-built mandapa and make a resolution to observe this vow strictly in the company of saintly persons.

HBV 14.264–266

अस्या□ रामनवम्यान्तु समाराधनतत्परः ।
उपोष्याष्टसु यामेषु पूजयित्वा यथाविधि
इमा□ स्वर्णमयी□ रामप्रतिना□ सुप्रयत्नतः ।
श्रीरामप्रीतये दास्ये रामभक्ताय धीमते
प्रोतो रामो हरत्वासु पापानि सुबहुनि मे । अनेकजन्मस□सिद्धान्यभ्यस्तानि महान्ति च इति ।

asyāṁ rāmanavamyāntu samārādhanatatparaḥ |
upoṣyāṣṭasu yāmeṣu pūjayitvā yathāvidhi
imāṁ svarṇamayīṁ rāmapratināṁ suprayatnataḥ |
śrīrāmaprītaye dāsye rāmabhaktāya dhīmate
proto rāmo haratvāsu pāpāni subahūni me | anekajanmasaṁsiddhānyabhyastāni mahānti ca iti |

I am eager to observe the vow of Rama-navamI and so I will fast for eight praharas, or twenty-four hours. For the pleasure of Lord Ramacandra, I will donate a golden Deity of Him with great devotion to one of His intelligent devotees. Being pleased by my worship, may Lord Ramacandra quickly remove all the reactions to the grave sinful activities that 1 had

committed in many previous lifetimes.

HBV 14.267

मूर्तिꣳ श्रीरामचन्द्रस्य सुवर्णस्य पलेन तु ।
अशक्तश्चेत् पलार्द्धेन तदर्द्धार्द्धेन वा चरेत्

mūrtiṁ śrīrāmacandrasya suvarṇasya palena tu |
aśaktaścet palārddhena tadarddhārddhena vā caret

This Deity of Lord Ramacandra should be made from one pala of gold. If one is unable to afford this, he should use one-half pala of gold, and if he is even unable to afford this, he should use one-fourth pala of gold to make the Deity.

HBV 14.268

रौप्येण वाथ लोहेन शिलया दारुणाथवा ।
लेप्याञ्च लेख्याꣳ वा कुर्यात् कौशल्याꣳ कल्पिताꣳ शुभाम्

raupyeṇa vātha lohena śilayā dāruṇāthavā |
lepyāñca lekhyāṁ vā kuryāt kauśalyāṁ kalpitāṁ śubhām

Otherwise, one can make a Diety of Lord Ramacandra as He is sitting on the lap of mother Kausalya, using silver, the eight kinds of metal, stone, wood, or clay. A painting will also suffice.

HBV 14.269

वामाङ्के जानकीꣳ चास्य सꣳश्लिष्टाꣳ वामपाणिना ।
दक्षिणाङ्के दशरथꣳ पुत्रावेक्षणतत्परम्

vāmāṅke jānakīṁ cāsya saṁśliṣṭāṁ vāmapāṇinā |
dakṣiṇāṅke daśarathaṁ putrāvekṣaṇatatparam

On the left side of Lord Rama should be a Deity of Sita being embraced by Rama's left hand. On the right side of Lord Rama should be a Deity of King Dasaratha, carefully observing the face of his son.

HBV 14.270

पृष्ठतो लक्ष्मण॑ देव॑ सच्छत्र॑ सहचामरम् ।
पार्श्वे भरतशत्रुघ्नौ तालवृन्तकरावुभौ ।
अग्ने व्यग्र॑ हनूमन्त॑ रामानुग्रहकाङ्क्षिणम्

prṣṭhato lakṣmaṇaṁ devaṁ sacchatraṁ sahacāmaram |
pārśve bharataśatrughnau tālavṛntakarāvubhau |
agne vyagraṁ hanūmantaṁ rāmānugrahakāṅkṣiṇam

A Deity of Laksmana, along with an umbrella and a cdmara, should be placed behind Lord Ramacandra. On both sides there should be Deities of Bharata and Satrughana, with fans made of palm leaves in Their hands. In front of the Lord there should be a Deity of Hanuman, who is always eager to serve the Lord and beg for His mercy.

HBV 14.271

आसनोपरि स॑विश्य न्यासजाल॑ विधाय च ।
शङ्ख॑ प्रपूजयेदग्रे गन्धपुष्पाक्षतादिभिः

āsanopari saṁviśya nyāsajālaṁ vidhāya ca |
śaṅkhaṁ prapūjayedagre gandhapuṣpākṣatādibhiḥ

Thereafter, one should sit on an dsana and after performing the required nyasas, one should first worship the conch shell with sandalwood paste, flowers, and rice paddy.

HBV 14.272

कलस॑ वामभागस्थ॑ पूजाद्रव्याणि चादरात् ।
पात्रञ्च प्रोक्षयेद्भक्त्या चात्मान॑ मन्त्रमुच्चरन्

kalasaṁ vāmabhāgasthaṁ pūjādravyāṇi cādarāt |
pātrañca prokṣayedbhaktyā cātmānaṁ mantramuccaran

One should faithfully sprinkle some water from that conch shell on the water pitcher, which should be placed on one's left side, as well as onto the containers for keeping pddya, and so on, and also on one's own body, while chanting the appropriate mantra.

HBV 14.273

सर्वेषा॰ राममन्त्राणा॰ मन्त्रराजः षडक्षरः ।
तारकब्रह्म चेत्युक्तस्तेन पूजा प्रशस्यते

sarveṣāṁ rāmamantrāṇāṁ mantrarājaḥ ṣaḍakṣaraḥ |
tārakabrahma cetyuktastena pūjā praśasyate

It is recommended that one chant the famous six syllable tdraka- brahma mantra, which is considered the king of all mantras related to Lord Rama.

HBV 14.274

विलिखेत् सर्वतोभद्र॰ वेदिकोपरि सुन्दरम् ।
सर्वव्रते समुद्दिष्ट॰ सर्वतोभद्रमण्डलम्

vilikhet sarvatobhadraṁ vedikopari sundaram |
sarvavrate samuddiṣṭaṁ sarvatobhadramaṇḍalam

On the raised altar for worship, one should draw beautiful and auspicious markings and paintings. It is mentioned that these auspicious paintings should be made on the altar while observing all kinds of vratas.

HBV 14.275

मध्ये तीर्थोदकैः पूर्ण॰ कुम्भ॰ रत्नोदर॰ शुभम् । चूतपल्लपपुष्पैश्च युक्त॰ न्यस्येदलङ्कृतम् ।
सौवर्णे राजते ताम्रे पात्रे षट्कोणमालिखेत्

madhye tīrthodakaiḥ pūrṇaṁ kumbhaṁ ratnodaraṁ śubham | cūtapallapapuṣpaiśca yuktaṁ nyasyedalaṅkṛtam |
sauvarṇe rājate tāmre pātre ṣaṭkoṇamālikhet

In the middle of the altar one should establish a pitcher filled with Ganges water and place five kinds of metal in it. The water pot should be decotated with mango twigs and flower garlands, and marked with kunkuma.

HBV 14.276

अलाभे बिल्वपीठे वा कलसोपरि सस्थिते ।
उपर्यास्तीर्य वस्त्रे द्वे आच्छिन्ने सुदशे शुभे

alābhe bilvapīṭhe vā kalasopari sasthite |
uparyāstīrya vastre dve ācchinne sudaśe śubhe

70 SRI H A R I - B H A K T I - V I L A S A alabhe vilva pithe vd kalasopari sarhsthite uparyydstiryya vastre dve dcchinne sudase subhe The pitcher should either be made of gold, silver, or copper, and it should be covered by a flat wooden board made from wood of the bilva tree. This board must be decorated with a hexagonal drawing and placed on top of the pitcher. Then, the pitcher should be covered with two pieces of beautiful, fresh cloth.

HBV 14.277

दिव्यसि□हासन□ तत्र स्थापयित्वार्चयेत् सुधीः ।
पीठार्चा□ विधिवत् कृत्वा दत्त्वा चार्घ्यादिकन्तथा

divyasiṁhāsanaṁ tatra sthāpayitvārcayet sudhīḥ |
pīṭhārcāṁ vidhivat kṛtvā dattvā cārdhyādikantathā

An intelligent person should then install an opulent throne on the altar. Thereafter, one should worship the altar and throne with offerings of arghya and other substances.

HBV 14.278

क्षीरादिना च स्नपन□ कुर्यादावाहनादि च ।
नानारत्नविचित्राणि दद्यादाभरणानि च हिमाम्बुघृष्टरुचिरघनसारसमन्वितम् ।

kṣīrādinā ca snapanaṁ kuryādāvāhanādi ca |
nānāratnavicitrāṇi dadyādābharaṇāni ca himāmbughṛṣṭaruciraghanasārasamanvitam |

Thereafter, one should bathe the Deities with five kinds of substances, beginning with milk. Then, one should worship the Lord by offering Him the sixteen ingredients. Finally, the Deities should be decorated with very opulent clothing and jewelry.

HBV 14.279

गन्ध॰ दद्यात् प्रयत्नेन सागुरुरञ्च सकुङ्कुमम्

gandhaṁ dadyāt prayatnena sāgururañca sakuṅkumam

With love and devotion, a devotee should apply fragrant sandalwood paste mixed with cool water, camphor, aguru, and kunkuma.

HBV 14.280

कह्लारकेतकी जाती पुन्नागाद्यैः प्रपूजयेत् ।
चम्पकैः शतपत्रैश्च सुगन्धैः सुमनोहरैः चूतपल्लवपुष्पैश्च दूर्वाभिस्तुलसीदलैः ।

kahlāraketakī jātī punnāgādyaiḥ prapūjayet |
campakaiḥ śatapatreśca sugandhaiḥ sumanoharaiḥ cūtapallavapuṣpaiśca
dūrvābhistulasīdalaiḥ |

One should worship Lord Ramacandra with varieties of fragrant flowers, such as the red lotus, jasmine, jati, kumndga, and golden campaka, as well as with many other fragrant, beautiful, and excellent lotus flowers and leaves.

HBV 14.281

कोमलैर्बिल्वपत्रैश्च अशोककुसुमैस्तथा

komalairbilvapatraiśca aśokakusumaistathā

One should also offer the Lord mango twigs and flowers, durba grass, tulasi leaves, tender bilva leaves, and asoka flowers.

HBV 14.282

रामस्य जननी चासि रामात्मकमिद॰ जगत् ।
अतस्त्वा॰ पूजयिष्यामि लोकमातर्नमोऽस्तु ते

rāmasya jananī cāsi rāmātmakamidaṁ jagat |
atastvāṁ pūjayiṣyāmi lokamātarnamo'stu te

O mother of the universe, you have become the mother of Lord Ramacandra. The whole world is devoted to Him. I desire to worship you and so please accept my humble obeisances.

HBV 14.283

नमो दशरथायेति पूजयेत् पितरꣳ ततः ।
ततोऽनुज्ञाप्य देवेशꣳ परिवारान् समर्चयेत् ।
पूर्वषट्कोणकोणेषु हृदयादीनि षट् क्रमात्

namo daśarathāyeti pūjayet pitaraṁ tataḥ |
tato'nujñāpya deveśaṁ parivārān samarcayet |
pūrvaṣaṭkoṇakoṇeṣu hṛdayādīni ṣaṭ kramāt

72 SRI HARI-BHAKTI-VILASA Thereafter, one should worship Lord Ramacandra's father by chanting dasarathaya namah. Then, one should take permission from Lord Ramacandra and begin to worship His associates. In the six corners of the abode-mentioned hexagonal drawing, one should perform the six types of nyasa, beginning with the heart.

HBV 14.284

हनूमन्तꣳ ससुग्रीवꣳ भरतꣳ सविभीषणम् । लक्ष्मणाङ्गदशत्रुघ्नान् जाम्बवन्तꣳ बलेष्विमान्

hanūmantaṁ sasugrīvaṁ bharataṁ savibhīṣaṇam | lakṣmaṇāṅgadaśatrughnān jāmbavantaṁ baleṣvimān

In the eight petals of the lotus-shaped altar, one should worship Suglrva, Hanuman, Vibhisana, Bharata, Laksmana, Arigada, Satrughana and Jambuvan.

HBV 14.285

धृतिꣳ जयन्तꣳ विजयꣳ सुराष्ट्रꣳ राष्ट्रवर्धनम् ।
अशोकꣳ धर्मपालञ्च सुमन्त्रꣳ दलमध्यतः

dhṛtiṁ jayantaṁ vijayaṁ surāṣṭraṁ rāṣṭravardhanam |
aśokaṁ dharmapālañca sumantraṁ dalamadhyataḥ

In the middle of each of the eight petals one should worship Dhrti, Jayanta, Vijaya, Surastra, Rastravardhana, Asoka, Dharmapala and Sumantra.

HBV 14.286

दलाग्रे लोकपालाꣳश्च

dalāgre lokapālāṁśca

One must then worship the Lokapalas, headed by Indra, in the front portion of the petals.

HBV 14.287

तदस्त्राणि ततो वहिः

tadastrāṇi tato vahiḥ

Then, one should worship Lord Ramacandra's weapons outside the lotus petals.

HBV 14.288

घण्टाञ्च वादयन् धूपꣳ दीपञ्चास्मै निवेदयेत् ।
भक्ष्यभोज्यादिना भक्त्या नैवेद्यꣳ विधिनार्पयेत्

ghaṇṭāñca vādayan dhūpaṁ dīpañcāsmai nivedayet |
bhakṣyabhojyādinā bhaktyā naivedyaṁ vidhinārpayet

Thereafter, one should offer incense and a ghee lamp to Lord Ramacandra while ringing a small bell. This should be followed by offering various kinds of palatable food with devotion while observing the prescribed rules and regulations.

HBV 14.289

आचामञ्च सुताम्बूलꣳ महानीराजनꣳ ततः ।
नमस्कुर्यात्ततः स्तोत्रैः स्तुत्वा च प्रजपेन्मनुम्

ācāmañca sutāmbūlaṁ mahānīrājanaṁ tataḥ |
namaskuryāttataḥ stotraiḥ stutvā ca prajapenmanum

Then, one should offer acamana to the Lord for washing His hands. One should offer the Lord the finest quality of betel nuts and then perform a grand arati ceremony. Thereafter, one should offer his respectful obeisances to Lord Ramacandra, offer prayers to Him, and chant mantras in His glorification.

HBV 14.290

शृण्वन् जयन्ती-माहात्म्य दिव्या रामकथान्तथा ।
रामभक्तैः सम याम नयेद्राममनुस्मरन् ।

śṛṇvan jayantī-māhātmyaṁ divyāṁ rāmakathāntathā |
rāmabhaktaiḥ samaṁ yāmaṁ nayedrāmamanusmaran |

In this way, one should spend the first three hours of Rama-navami by hearing the glories of Lord Ramacandra's appearance, and discussing and remembering other transcendental pastimes of Lord Rama in the association of His devotees.

HBV 14.291

शङ्खपात्रासनार्चाञ्च कुर्यायदामेष्वतन्द्रितः ।
यामे द्वितीये सम्पूज्य मध्याह्ने जन्म भावयेत्

śaṅkhapātrāsanārcāñca kuryāyadāmeṣvatandritaḥ |
yāme dvitīye sampūjya madhyāhne janma bhāvayet

During the first three hours of the day, one should, without lethargy, worship the conch shell, the containers for the ingredients of worship, and the altar. During the second three hours of the day, also one should

74 SRI HARI-BHAKTI-VILASA worship the Lord as it was previously described. Thereafter, one should remember the pastime of the Lord's appearance at noon.

HBV 14.292

उच्चस्थे ग्रहपञ्चके सुरगुरौ सेन्दौ नवम्या तिथौ लग्ने कर्कटके पुनर्वसुयुते मेष गते पूषणि ।
निर्दग्धु निखिलाः पलाशसमिधो मेध्यादयोध्यारणेराविर्भूतमभूदपूर्वविभव यत् किञ्चिदेक महः

uccasthe grahapañcake suragurau sendau navamyāṁ tithau lagne karkaṭake punarvasuyute
meṣaṁ gate pūṣaṇi |
nirdagdhuṁ nikhilāḥ palāśasamidho
medhyādayodhyāraṇerāvirbhūtamabhūdapūrvavibhavaṁ yat kiñcidekaṁ mahaḥ

When the five planets were situated in most auspicious positions, when Brhaspati, the spiritual master of the demigods, was enjoying with Candra, when the day was NavamI, the lagna was Karkata, the naksatra was Punarvasu, the sun was situated in the Mesa-rasI, the incomparably powerful fire-like personality appeared from the forest of Ayodhya in order to completely burn to ashes the paldsa wood of demons.

HBV 14.293

स्तुत्वैव वादयेद्वाद्यान्यर्ध्यं दद्याज्जगत्पतेः । फलपुष्पाम्बुसम्पूर्णं गृहीत्वा शङ्खमुज्ज्वलम् ।
अशोकचूतकुसुमैर्युक्तञ्च तूलसीदलैः

stutvaivaṁ vādayedvādyānyardhyaṁ dadyājjagatpateḥ | phalapuṣpāmbusampūrṇaṁ gṛhītvā śaṅkhamujjvalam | aśokacūtakusumairyuktañca tūlasīdalaiḥ

After offering excellent prayers to the Lord, one should play musical instruments for His pleasure. Then, one should offer the Lord of the universe, fruit, flowers, and arghya in a beautiful conch shell. This should be followed by an offering of asoka flowers, mango flowers, and tulasi leaves.

HBV 14.294–295

दशाननबधार्ताय धर्मसंस्थापनाय च ।
दानवानां विनाशाय दैत्यानां निधनाय च
पवित्राणाय साधूनां जातो रामः स्वयं हरिः ।
गृहाणार्ध्यं मया दत्तं भ्रातृभिः सहियोऽनघ इति ।

daśānanabadhārtāya dharmasaṁsthāpanāya ca |
dānavānāṁ vināśāya daityānāṁ nidhanāya ca
pavitrāṇāya sādhūnāṁ jāto rāmaḥ svayaṁ hariḥ |
gṛhāṇārdhyaṁ mayā dattaṁ bhrātṛbhiḥ sahiyo'nagha iti |

Lord Ramacandra is non-different from Lord Hari, and he enacted His appearance pastime in this world for the purpose of killing the ten- headed Ravana, to re-establish the principles of religion, to destroy the Danavas and Daityas, and to deliver the saintly devotees. O sinless Lord, please accept this arghya, along with Your brothers.

HBV 14.296

पुनः पुष्पाञ्जलिं दत्त्वा यामे यामे ह्यतन्द्रितः ।
पूजयेद्विधिवद्भक्त्या दिवारात्रं नयेद्बुधः

punaḥ puṣpāñjaliṁ dattvā yāme yāme hyatandritaḥ |
pūjayedvidhivadbhaktyā divārātraṁ nayedbudhaḥ

Without succumbing to lethargy, an intelligent person should repeatedly offer flowers to Lord Ramacandra with love and devotion, during each and every prahara of the day and night, while following the prescribed rules and regulations in this regard. In this way, one

should spend his day and night.

HBV 14.297

ततः प्रातः समुत्थाय नित्यकृत्य समाप्य च ।
विधिवद्राममभ्यर्च्य भक्त्याचार्य प्रतोष्य च ।
ब्राह्मणैः सह भुञ्जीत तेभ्यो दद्याच्च दक्षिणाम्

tataḥ prātaḥ samutthāya nityakṛtyaṁ samāpya ca |
vidhivadrāmamabhyarcya bhaktyācāryaṁ pratoṣya ca |
brāhmaṇaiḥ saha bhuñjīta tebhyo dadyācca dakṣiṇām

The next day, one should rise early in the morning and after completing his daily duties, he should worship Lord Ramacandra according to the procedures mentioned in sastra. Thereafter, one should please his spiritual master with service performed with love and devotion and then honor the Lord's remnants of food in the association of qualified brdhmanas. Finally, he should reward the brdhmanas with suitable daksina.

HBV 14.298

तव प्रसादस्वीकारात् कृत यत् पारण मया ।
व्रतेनानेन सन्तुष्टः स्वस्ति भक्ति प्रयच्छ मे इति ।

tava prasādasvīkārāt kṛtaṁ yat pāraṇaṁ mayā |
vratenānena santuṣṭaḥ svasti bhaktiṁ prayaccha me iti |

O Lord Ramacandra, I have thus completed my vow by honoring your remnants of food. Please be satisfied by my vow and bestow upon me peace, and devotional service at Your lotus feet.

HBV 14.299

कृत्वैक ब्रह्महत्यादिपापेभ्यो मुच्यते ध्रुवम् । तुलापुरुषदानादिफल प्राप्नोति मानवः

kṛtvaikaṁ brahmahatyādipāpebhyo mucyate dhruvam | tulāpuruṣadānādiphalaṁ prāpnoti mānavaḥ

By observing the vow of P-ama-navaml in this manner, one certainly becomes freed from all kinds of sinful reactions, including those resulting from the killing of a brahmana, and he attains the merit of giving immense wealth in charity.

HBV 14.300

अनेकजन्मस सिद्धपापेभ्यो मुच्यते ध्रुवम् ।
बहुना किमिहोक्तेन भक्तिस्तस्य करे स्थिता

anekajanmasaṁsiddhapāpebhyo mucyate dhruvam |
bahunā kimihoktena bhaktistasya kare sthitā

It is certain that such a person will be freed from all sinful reactions that were accumulated during many, many lifetimes. What more can I say? He will surely catch devotional service to the Supreme Lord within his grip.

HBV 14.301

अकिञ्चनोऽपि नियत उपोष्य नवमीव्रतम् ।
कृत्वा जागरण भक्त्या पूजयेद्विधिवन्मुने

akiñcano'pi niyata upoṣya navamīvratam |
kṛtvā jāgaraṇaṁ bhaktyā pūjayedvidhivanmune

O great sage, even a detached person who has no material possessions should observe the Rama-navami vrata by fasting and remaining awake all night, as well as by worshiping Lord Ramacandra with love and devotion.

HBV 14.302

गङ्गाया॰ प्रक्षिपेल्लेप्या॰ लेख्या॰ मूर्ति॰ गृहे न्यसेत् ।
आचार्याय च हैमादि॰ वदीत प्रतिमा॰ बुधः इति ।

gaṅgāyāṁ prakṣipellepyāṁ lekhyāṁ mūrtiṁ gṛhe nyaset |
ācāryāya ca haimādiṁ vadīta pratimāṁ budhaḥ iti |

If the Deity of the Lord is made of clay, then one should immerse Him in the Ganges. If the Deity is in the form of a painting, then one should preserve it at home. And, if the Deity is made of gold or other metal, then He should be given to one's spiritual master.

HBV 14.303

चैत्रे सितैकादश्याञ्च दक्षिणाभिमुख॰ प्रभुम् ।
दोलया दोलन॰ कुर्याद्गीतनृत्यादिनोत्सवम्

caitre sitaikādaśyāñca dakṣiṇābhimukhaṁ prabhum |
dolayā dolanaṁ kuryādgītanṛtyādinotsavam

On the EkadasI of the waxing moon in the month of Caitra, one should place the Lord on a swing facing south and gently swing Him. This festival should be joyfully performed and it should be accompanied by singing, dancing, and the playing of musical instruments.

HBV 14.304

तथा च गारुडे—
चैत्रे मासि सिते पक्षे दक्षिणाभिमुख॰ हरिम् ।
दोलारूढ॰ समभ्यर्च्य मासमान्दोलयेत् कलौ

tathā ca gāruḍe—
caitre māsi site pakṣe dakṣiṇābhimukhaṁ harim |
dolārūḍhaṁ samabhyarcya māsamāndolayet kalau

In this age of Kali, one should place Lord Hari on a swing facing south in the fortnight of the waxing moon in the month of Caitra. After duly worshiping the Lord, one should swing Him throughout the month.

HBV 14.305

पाद्मपुराणे—
ऊर्जे रथ मधौ दोला श्रावणे तन्तुपर्व च ।
चैत्रे दमनकारोपमकुर्वाणो व्रजत्यधः इति ।

pādmapurāṇe—
ūrje rathaṁ madhau dolāṁ śrāvaṇe tantuparva ca |
caitre damanakāropamakurvāṇo vrajatyadhaḥ iti |

pddma pur one (In the Padma Purana it is stated) urjje ratharh madhau doldrh srdvane tantu parvva ca caitre damanakdropama kurvvdno vrajatyadhah O n e who does not observe t h e Rathayatra festival in t h e m o n t h of Karttika, who does n o t offer a new thread to the Lord in the m o n t h of Sravana, and who does n o t offer damanaka flowers in the m o n t h of Caitra, becomes degraded.

HBV 14.306

दोलारूढश्च भगवानवलोक्यः प्रयत्नतः ।
दोलारूढस्य चास्याग्रे कुर्याज्जागरण शुभम्

dolārūḍhaśca bhagavānavalokyaḥ prayatnataḥ |
dolārūḍhasya cāsyāgre kuryājjāgaraṇaṁ śubham

O n e should have darsana of the Lord as H e is seated on t h e swing, with faith and devotion, and one should remain awake the entire night in His presence while maintaining a pure state of mind.

HBV 14.307

अथ दोलोत्सव-माहात्म्यम्
तत्रैव—
दोलारूढ प्रपश्यन्ति कृष्ण कलिमलापहम् ।
अपराधसहस्रेस्तु मुक्तास्ते घूर्णने कृते

atha dolotsava-māhātmyam
tatraiva—
dolārūḍhaṁ prapaśyanti kṛṣṇaṁ kalimalāpaham |
aparādhasahasrestu muktāste ghūrṇane kṛte

tatraiva (In the same literature it is stated) doldrudharh prapasyanti krsnarh kalimaldpaham aparddha sahastraistu muktdste ghurne krte By observing Lord Krsna as H e is seated o n a swing, all of the c o n t a m i n a t i o n within the h e a r t t h a t is b o r n of Kali-yuga is washed away and o n e becomes freed from the effects of thousands of offenses.

HBV 14.308

तावत्तिष्ठन्ति पापानि जन्मकोटिकृतान्यपि ।
यावन्नान्दोलयेद्भूप कृष्ण क सविनाशिनम्

tāvattiṣṭhanti pāpāni janmakoṭikṛtānyapi |
yāvannāndolayedbhūpa kṛṣṇaṁ kaṁsavināśinam

O King, until a person swings Lord Krsna, the slayer of Karhsa, all his sinful reactions that were accumulated during millions of lifetimes remain intact.

HBV 14.309

आन्दोलनदिने प्राप्ते रुद्रेण सहिताः सुराः ।
कुर्वन्ति प्राङ्गणे नृत्य गीत वाद्यञ्च हर्षिताः

āndolanadine prāpte rudreṇa sahitāḥ surāḥ |
kurvanti prāṅgaṇe nṛtyaṁ gītaṁ vādyañca harṣitāḥ

On the day of Dola-yatra, all the demigods, headed by Mahadeva, joyfully dance, sing, and play musical instruments in the courtyard of the temple.

HBV 14.310

ऋषयो गणगन्धर्वा रम्भाद्याप्सरसा गणाः ।
वासुकिप्रमुखा नागास्तथा देवाः सुरेश्वराः ।
दोलयात्रा समायान्ति विष्णुदर्शनलालसाः

ṛṣayo gaṇagandharvā rambhādyāpsarasāṁ gaṇāḥ |
vāsukipramukhā nāgāstathā devāḥ sureśvarāḥ |
dolayātrāṁ samāyānti viṣṇudarśanalālasāḥ

Being eager to see Lord Visnu's swing festival, the sages, Gandharvas, Apsaras like Rambha, the Nagas headed by Vasuki, the demigods and the leader of the demigods, Brahma, all come to watch the Dola-yatra festival.

HBV 14.311

दोलयात्रानिमित्तन्तु दोलाहे मधुमाधवे ।
भूतानि सन्ति भूपृष्ठे ये केचिद्देवयोनयः ।
समायान्ति महीपाल कृष्णे दोलास्थिते ध्रुवम्

dolayātrānimittantu dolāhe madhumādhave |
bhūtāni santi bhūpṛṣṭhe ye keciddevayonayaḥ |
samāyānti mahīpāla kṛṣṇe dolāsthite dhruvam

O ruler of the earth, during the Dola-yatra festival in the months of Caitra and Vaisakha, those who come to take darsana of Lord Krsna as He is seated on a swing, are all as good as demigods.

HBV 14.312

विष्णु□ दोलास्थित□ दृष्ट्वा त्रैलोक्यस्योत्सवो भवेत् ।
तस्मात् कार्यशत□ त्यक्त्वा दोलाहे उत्सव□ कुरु

viṣṇuṁ dolāsthitaṁ dṛṣṭvā trailokyasyotsavo bhavet |
tasmāt kāryaśataṁ tyaktvā dolāhe utsavaṁ kuru

The inhabitants of the three worlds become jubilant upon seeing Lord Visnu seated on a swing. Therefore, one should participate in the Dola-yatra festival, even if it means giving up hundreds of works.

HBV 14.313

प्रह्लादे तु समायाते विष्णुर्दोलावरोहणम् ।
कुरुते पाण्डवश्रेष्ठ वर□ दत्तमनुस्मरन्

prahlāde tu samāyāte viṣṇurdolāvarohaṇam |
kurute pāṇḍavaśreṣṭha varaṁ dattamanusmaran

O King Yudhisthira, only after remembering the benediction He awarded Prahlada does Lord Visnu sit on the swing.

HBV 14.314

दोलास्थितस्य कृष्णस्य येऽग्रे कुर्वन्ति जागरम् । सर्वपुण्यफलावाप्तिर्निमेषैकेन जायते

dolāsthitasya kṛṣṇasya ye'gre kurvanti jāgaram | sarvapuṇyaphalāvāptirnimeṣaikena jāyate

Those who remain awake at night in front of Lord Krsna as he is seated on a swing, achieve all kinds of piety within a fraction of a second.

HBV 14.315

दोलास□स्थन्तु ये कृष्णं□ पश्यन्ति मधुमाधवे ।
क्रीडन्ति विष्णुना सार्द्धं वैकुण्ठे देववन्दिताः

dolāsaṁsthantu ye kṛṣṇaṁ paśyanti madhumādhave |
krīḍanti viṣṇunā sārddha vaikuṇṭhe devavanditāḥ

Those who take darsana of Lord Krsna as He enjoys the swing festival in the month of Caitra and Vaisakha become worshiped by the demigods and thereafter participate in the pastimes of Lord Visnu in Vaikuntha.

HBV 14.316

किञ्चान्यत्र—
दक्षिणाभिमुखं□ देवं□ दोलारूढं□ सुरेश्वरम् ।
सकृद्दृष्ट्वा तु गोविन्दं□ मुच्यते ब्रह्महत्यया इति।

kiñcānyatra—
dakṣiṇābhimukhaṁ devaṁ dolārūḍhaṁ sureśvaram |
sakṛddṛṣṭvā tu govindaṁ mucyate brahmahatyayā iti|

By seeing Govinda, t h e Lord of t h e demigods, as H e is seated o n a swing facing south, even once, o n e is freed from the sin of killing a brahmana.

HBV 14.317

चैत्रस्य शुक्लद्वादश्यां प्रातःकृत्यं समाप्य च ।
नित्यपूजां विधायाथ कुर्याद्दोलोत्सवं व्रती

caitrasya śukladvādaśyāṁ prātaḥkṛtyaṁ samāpya ca |
nityapūjāṁ vidhāyātha kuryāddolotsavaṁ vratī

After completing one's morning duties o n the twelfth day in the fortnight of the waxing moon in the m o n t h of Caitra, o n e should celebrate the Dola festival after finishing his worship of the Supreme Lord.

HBV 14.318

तदर्थञ्च विशेषेण नैवेद्यादिकमर्पयेत् ।
सम्मान्य वैष्णवांस्तैश्च गीतनृत्यादि कारयेत्

tadarthañca viśeṣeṇa naivedyādikamarpayet |
sammānya vaiṣṇavāṁstaiśca gītanṛtyādi kārayet

To celebrate this festival, one should prepare a n d offer very special food to the Lord. Thereafter, one should feed the Lord's r e m n a n t s of food to the devotees a n d after that, everyone should engage in singing, dancing, and playing musical instruments.

HBV 14.319

महानीराजनं कृत्वा प्रक्षिपेदच्युतोपरि ।
गन्धानुलेपचूर्णादिविचित्राणि विभागशः

mahānīrājanaṁ kṛtvā prakṣipedacyutopari |
gandhānulepacūrṇādivicitrāṇi vibhāgaśaḥ

After performing a grand drati ceremony, one should throw colored powder that is mixed with sandalwood and other fragrant substances over the body of the Supreme Lord, again and again.

HBV 14.320

सन्तोष्य वैष्णवा॓स्तैश्च गीतनृत्यादिभिः प्रभुम् ।
नत्वाभ्यर्थ्याप्रमत्तः सन् दोलामारोहयेच्छुभाम्

santoṣya vaiṣṇavāṁstaiśca gītanṛtyādibhiḥ prabhum |
natvābhyarthyāpramattaḥ san dolāmārohayecchubhām

One should satisfy the Vaisnavas by throwing this fragrant colored powder on them while dancing and singing in their association. Thereafter, one should offer his obeisances to Lord Krsna and carefully place Him on the swing, which should be fully decorated.

HBV 14.321

नीत्वा बहिर्वेदिकायामुत्तङ्गाया॓ यथाविधि ।
अभ्यर्च्यान्दोलयेत् कृष्ण॓ सर्वलोकावलोकितम्

nītvā bahirvedikāyāmuttaṅgāyāṁ yathāvidhi |
abhyarcyāndolayet kṛṣṇaṁ sarvalokāvalokitam

So that everyone can watch this beautiful festival, the Lord should be brought outside the temple room and placed on a raised altar. Then, the devotees should begin to swing Krsna, after worshiping Him in accordance with the prescribed rules and regulations.

HBV 14.322

एवमभ्यर्चयन् यामे यामे त्वान्दोलयन् प्रभुम् ।
महोत्सवेन गमयेद्दि॓न॓ रात्रिञ्च यत्नतः

evamabhyarcayan yāme yāme tvāndolayan prabhum |
mahotsavena gamayeddinaṁ rātriñca yatnataḥ

In this way, one should worship Lord Krsna and place Him on a swing every three hours. With love and affection, one should joyfully celebrate this festival throughout the day and night.

HBV 14.323

एवꣳ जागरण कृत्वा वैष्णवैः सह वैष्णवः ।
प्रणम्य प्रार्थ्य निर्मञ्छ्यकृष्णꣳ स्वालयमानयेत्

evaṁ jāgaraṇa kṛtvā vaiṣṇavaiḥ saha vaiṣṇavaḥ |
praṇamya prārthya nirmañchyakṛṣṇaṁ svālayamānayet

In this manner, the devotees should assemble and remain awake all night, offering obeisances to the Lord, praying to Him, and offering arati to Him. At the conclusion of the festival, one should bring Krsna back to His temple room, accompanied by singing and the playing of musical instruments.

HBV 14.324

केचिच्च वैष्णवाः शुक्लतृतीयायाꣳ महोत्सवम् ।
इममिच्छन्ति शक्ताश्च कुर्वते मासमेव तम्

kecicca vaiṣṇavāḥ śuklatṛtīyāyāṁ mahotsavam |
imamicchanti śaktāśca kurvate māsameva tam

Some Vaisnavas like to celebrate this grand festival on the third day in the fortnight of the waxing moon in the month of Caitra. If they have the ability, they can continue the swing festival for one full month, until Aksaya Trtiya, during the fortnight of the waxing moon in the month of Vaisakha.

HBV 14.325

तथा चोक्तम्—
चैत्रे मासि सिते पक्षे तृतीयायाꣳ रमापतिम् ।
दोलारूढꣳ समभ्यर्च्य मासमान्दोलयेत् कलौ इति ।

tathā coktam—
caitre māsi site pakṣe tṛtīyāyāṁ ramāpatim |
dolārūḍhaṁ samabhyarcya māsamāndolayet kalau iti |

In this age of Kali, one should place the husband of LaksmI on a swing during the third day in the fottnight of the waxing moon in the month of Caitra. After duly worshiping the Lord, one should continue to swing Him for one full month.

HBV 14.326

यत् फाल्गुनस्य राकादावुत्तरा फल्गुनी यदा ।
तदा दोलोत्सवः कार्यस्तच्च श्रीपुरुषोत्तमे

yat phālgunasya rākādāvuttarā phalgunī yadā |
tadā dolotsavaḥ kāryastacca śrīpuruṣottame

The Dola festival should be celebrated on Raka Purnima in the month of Phalguna, when the stat, Uttara Phalguni joins the day. This is observed at Jagannatha Puri.

HBV 14.327

किन्त्वीदृग्भक्तिसन्दर्शि-जगन्नाथानुसारतः ।
दोलाचन्दन-कीलालरथयात्राइश्च कारयेत्

kintvīdṛgbhaktisandarśi-jagannāthānusārataḥ |
dolācandana-kīlālarathayātrāiśca kārayet

The procedures which are followed at Jagannatha Puri for worshiping the Deities and holding festivals, such as Dola-yatra, Candana-yatra, water pastimes, the boat festival, and Snana-yatra should be done in other parts of the country as well.

HBV 14.328

चैत्रस्य शुक्लद्वादश्या दमनारोपणोत्सवम् ।
विदध्यात्तद्विधिबौधायानाद्युक्तोऽत्र लिख्यते

caitrasya śukladvādaśyāṁ damanāropaṇotsavam |
vidadhyāttadvidhibaudhāyānādyukto'tra likhyate

One should celebrate the festival of offering damanaka flowers to the Deities on the twelfth day in the fortnight of the waxing moon in the month of Caitra. Now, the method for observing this festival is being described, as presented in the Baudhdyana Samhitd.

HBV 14.329

मधोः सितैकादश्याञ्च प्रातःकृत्यꣳ समाप्य च ।
गत्वा दमनकारामꣳ तत्राशोकꣳ स्मरꣳ यजेत्

madhoḥ sitaikādaśyāñca prātaḥkṛtyaṁ samāpya ca |
gatvā damanakārāmaṁ tatrāśokaṁ smaraṁ yajet

After completing one's morning duties on the EkadasI in the fortnight of the waxing moon in the month of Caitra, one should go to a garden of damanaka plants and worship Kamadeva in the form of an asoka tree by offering rice paddy, sandalwood paste, and other items.

HBV 14.330

अशोकाय नमस्तुभ्यꣳ कामस्त्रीशोकनाशनः ।
शोकार्तिꣳ हर मे नित्यमानन्दꣳ जनयस्व मे इति ।

aśokāya namastubhyaṁ kāmastrīśokanāśanaḥ |
śokārtiṁ hara me nityamānandaṁ janayasva me iti |

O Asoka tree, my obeisances unto you. You destroy the distress felt by the wife of Kamadeva. Kindly remove my sufferings and bestow upon me eternal happiness.

HBV 14.331

नेष्यामि कृष्णपूजार्थꣳ त्वाꣳ कृष्णप्रीतिकारकम् ।
इति सम्प्रार्थ्य नत्वा च गृह्णीयाद्दमनꣳ शुभम्

neṣyāmi kṛṣṇapūjārthaṁ tvāṁ kṛṣṇaprītikārakam |
iti samprārthya natvā ca gṛhṇīyāddamanaṁ śubham

"You are very dear to Lord Krsna. Therefore, I am taking you for the worship of Krsna." After praying in this way and offering one's obeisances, one should take a damanaka plant, along with its manjaris.

HBV 14.332

प्रोक्ष्य तत् पञ्चगव्येन प्रक्षाल्याद्भिः प्रपूज्य च ।
वस्त्रेणाच्छाद्य वेदादिघोषेण गृहमानयेत्

prokṣya tat pañcagavyena prakṣālyādbhiḥ prapūjya ca |
vastreṇācchādya vedādighoṣeṇa gṛhamānayet

After washing the plant with water and sprinkling the five products received from the cow, one should worship the plant with offerings of flowers and sandalwood paste. Then, one should cover the plant with new cloth and bring it home while chanting Vedic mantras.

HBV 14.333

कृष्णस्याग्रे समुद्धृत्य सर्वतो भद्रमण्डलम् ।
निधाय दमन□ तत्र रात्रौ तदधिवासयेत्

kṛṣṇasyāgre samuddhṛtya sarvato bhadramaṇḍalam |
nidhāya damanaṁ tatra rātrau tadadhivāsayet

One should draw auspicious markings in the temple room, in front of Lord Krsna, and place the damanaka plant on top of them. Then, adhivdsa ceremony should be performed at night.

HBV 14.334

पूजार्थ□ देवदेवस्य विष्णोर्लक्ष्मीपतेः प्रभोः ।
दमन त्वमिहागच्छ सान्निध्य□ कुरु ते नमः इति ।

pūjārthaṁ devadevasya viṣṇorlakṣmīpateḥ prabhoḥ |
damana tvamihāgaccha sānnidhyaṁ kuru te namaḥ iti |

O damanaka plant, please come and reside here. 1 invite you for the worship of Lord Visnu, the master of t h e demigods and t h e husband of Laksmi. I offer my obeisances to You.

HBV 14.335–336

सबीज□ कामदेवञ्च तथा भस्मशरीरकम् ।
अनङ्ग□ मन्मथञ्चैव वसन्तसखमेव च ।
स्मरन्तथेक्षुचापञ्च पुष्पवाणञ्च पूजयेत्
प्रागादिदिक्षु रत्याढ्य□ विधिवद्दमने क्रमात्

sabījaṁ kāmadevañca tathā bhasmaśarīrakam |
anaṅgaṁ manmathañcaiva vasantasakhameva ca |
smarantathekṣucāpañca puṣpavāṇañca pūjayet
prāgādidikṣu ratyāḍhyaṁ vidhivaddamane kramāt

Thereafter, one should worship the damanaka plant in the eight directions, beginning from t h e east, by offering sugarcane, rice paddy, sandalwood paste, a n d flowers, according to t h e prescribed rules and regulations. T h e eight directions should be worshiped by c h a n t i n g these mantras: Kamadevdya namah, bhasma sarlrdya namah, anahgdya namah, manmathaya namah, vasanta sakhye namah, smaraya namah, iksucapaya namah and puspavandya namah.

HBV 14.337

अष्टोत्तरशत□ कामगायत्र्या चाभिमन्त्र्य तत् ।
दत्त्वा पुष्पाञ्जलि□ कामदेव□ वन्देत मन्त्रवत्

aṣṭottaraśataṁ kāmagāyatryā cābhimantrya tat |
dattvā puṣpāñjaliṁ kāmadevaṁ vandeta mantravat

T h e damanaka plant should be purified by c h a n t i n g the kdma-gayatri mantra o n e h u n d r e d and eight times. T h e n , one should offer flowers at the lotus feet of Lord Krsna, and offer his obeisances to Kamadeva while c h a n t i n g the following mantra.

HBV 14.338

नमोऽस्तु पुष्पवाणाय जगदाह्लादकारिणे ।
मन्मथाय जगन्नेत्रे रतिप्रीतिप्रदायिने इति ।

namo'stu puṣpavāṇāya jagadāhlādakāriṇe |
manmathāya jagannetre ratiprītipradāyine iti |

O lord, you carry an arrow of flowers, you give happiness to the people of the world, you are the transcendental Cupid, you are the creator of the universe, and You are the giver of pleasure to Rati. Kindly accept my obeisances.

HBV 14.339–341

आमन्त्रितोऽसि देवेश पूराण पुरुषोत्तम ।
अतस्त्वा॑ पूजयिष्यामि सान्निध्य॑ कुरु केशव
निवेदयाम्यह॑ तुभ्य॑ प्रातर्दमनक॑ शुभम् ।
सर्वथा सर्वदा विष्णो नमस्तेऽस्तु प्रसीद मे
इत्थमामन्त्र्य देवेश॑ दत्वा पुष्पाञ्जलि॑ पुनः ।
गीतनृत्यादिना रात्रौ कुर्याज्जागरण॑ मुदा

āmantrito'si deveśa pūrāṇa puruṣottama |
atastvāṁ pūjayiṣyāmi sānnidhyaṁ kuru keśava
nivedayāmyahaṁ tubhyaṁ prātardamanakaṁ śubham |
sarvathā sarvadā viṣṇo namaste'stu prasīda me
itthamāmantrya deveśaṁ datvā puṣpāñjaliṁ punaḥ |
gītanṛtyādinā rātrau kuryājjāgaraṇaṁ mudā

"O controller of the demigods! O eternal Supreme Personality of Godhead, You have been invited by me so that I can offer worship unto You. O Kesava! O Visnu, please become manifest before me! I will offer a separate damanaka plant to you in the morning. I offer my respectful obeisances to You. Please be merciful to me." After inviting the Supreme Lord in this way and offering Him flowers, one should remain awake the entire night of EkadasI while singing, dancing, and playing musical instruments.

HBV 14.342–343

प्रातः स्नानादि निर्वर्त्य नित्यपूजा विधाय च ।
दमनारोषणार्थञ्च महापूजा समाचरेत्
ततो दमनक भक्त्या पाणिभ्या परिगृह्य च ।
घण्टादिवाद्यघोषेण श्रीकृष्णाय समर्पयेत्

prātaḥ snānādi nirvartya nityapūjāṁ vidhāya ca |
damanāroṣaṇārthañca mahāpūjāṁ samācaret
tato damanakaṁ bhaktyā pāṇibhyāṁ parigṛhya ca |
ghaṇṭādivādyaghoṣeṇa śrīkṛṣṇāya samarpayet

After completing one's morning b a t h and other rituals o n DvadasI, one should first offer a grand arati to t h e Lord. T h e n , to offer the damanaka plant, he should hold it in his h a n d while ringing a bell. T h e n , o n e should first offer a damanaka manjarl o n the head of Lord Krsna and t h e n offer damanka flowers at t h e His lotus feet.

HBV 14.344

देवदेव जगन्नाथ वाञ्छितार्थप्रदायक ।
कृत्स्नान् पूरय मे कृष्ण कामान कामेश्वरीप्रिय

devadeva jagannātha vāñchitārthapradāyaka |
kṛtsnān pūraya me kṛṣṇa kāmāna kāmeśvarīpriya

O Lord of the demigods! O Lord of the universe! O fulfiller of all desires! O Krsna! O lover of Radha, please fulfill all of my desires.

HBV 14.345

इद दमनक देव गृहाण मदनुग्रहात् ।
इमा सावत्सरी पूजा भगवन्निह पूरय इति ।

idaṁ damanakaṁ deva gṛhāṇa madanugrahāt |
imāṁ sāṁvatsarīṁ pūjāṁ bhagavanniha pūraya iti |

O Supreme Lord, please accept these damanaka flowers out of compassion for me. O almighty Lord, may this annual worship be completed without difficulty.

HBV 14.346

ततो दामनकी॑ माला॑ गन्धादीनि समर्प्य च ।
गीतादिनोत्सव॑ कृत्वा श्रीकृष्ण॑ प्रार्थयेदिदम्

tato dāmanakīṁ mālāṁ gandhādīni samarpya ca |
gītādinotsavaṁ kṛtvā śrīkṛṣṇaṁ prārthayedidam

Thereafter, one should offer the Lord a garland made with flowers and leaves of the damanaka plant. This should be followed by an offering of sandalwood paste and other items. Thereafter, one should celebrate the festival by singing and playing musical instruments. Finally, one should pray to Lord Krsna in the following manner.

HBV 14.347

मणि-विद्रुममालाभिर्मन्दारकुसुमादिभिः ।
इय॑ सा॑वत्सरी पूजा तवास्तु गरुडध्वज

maṇi-vidrumamālābhirmandārakusumādibhiḥ |
iyaṁ sāṁvatsarī pūjā tavāstu garuḍadhvaja

O Lord, the flag of whose chariot bears the markings of Garuda. Kindly accept these garlands made of jewels and manddra flowers and be satisfied with this annual worship offered by me.

HBV 14.348

वनमाला॑ यथा देव कौस्तुभ॑ सतत॑ हृदि ।
तद्वद्दामनकी॑ माला॑ पूजाञ्च हृदये वह इत्यादि ।

vanamālāṁ yathā deva kaustubhaṁ satataṁ hṛdi |
tadvaddāmanakīṁ mālāṁ pūjāñca hṛdaye vaha ityādi |

O Supreme Lord, just as you constantly keep a garland of forest flowers and the Kaustubha gem on Your chest, kindly keep this garland of damanaka flowers on Your chest and accept my worship of You.

HBV 14.349

भगवन्तꣳ प्रणम्याथ गुरुꣳ सम्पूज्य भक्तितः ।
सम्पूज्य ब्राह्मणान् शक्त्या भुञ्जीत सह बन्धुभिः

bhagavantaṁ praṇamyātha guruṁ sampūjya bhaktitaḥ |
sampūjya brāhmaṇān śaktyā bhuñjīta saha bandhubhiḥ

Thereafter, one should offer his obeisances to the Supreme Lord, and then worship his spiritual master with love and devotion. Thereafter, one

90 S R I H A R I - B H A K T I - V I L AS A should satisfy the assembled brahmanas according to his capacity and finally have his meal, along with his friends and relatives.

HBV 14.350

पारणाहे न लभ्येत द्वादशीघटिकापि चेत् ।
तदा त्रयोदशी ग्राह्या पवित्रा दमनार्पणे

pāraṇāhe na labhyeta dvādaśīghaṭikāpi cet |
tadā trayodaśī grāhyā pavitrā damanārpaṇe

If. one the day of parana, there is no presence of Dvadasi, even for a duration of one danda, then the rituals known as pavitraropana and damanakaropana should be performed on Trayodasl.

HBV 14.351

न कृष्णे दमनारोपः स्यान्मधौ विघ्नतो यदि ।
वैशाख्याꣳ श्रावणे मासि कर्तव्यꣳ वा तदर्पणम्

na kṛṣṇe damanāropaḥ syānmadhau vighnato yadi |
vaiśākhyāṁ śrāvaṇe māsi kartavyaṁ vā tadarpaṇam

If, due to some impediment, the offering of damanka flowers during the month of Caitra cannot be made, then the same ritual can be performed on the full moon day or the twelfth day in the month of Vaisakha, or on the twelfth day in the month of Sravana.

HBV 14.352

अतएवोक्त ब्रह्मणा देवीपुराणे—
चैत्रादौ कारयेत् पूजा सम्यग्वत्स यथाविधि । गन्धधूपार्घ्यनैवेद्यमाल्यैर्दमनकोद्भवैः

ataevoktaṁ brahmaṇā devīpurāṇe—
caitrādau kārayet pūjāṁ samyagvatsa yathāvidhi |
gandhadhūpārghyanaivedyamālyairdamanakodbhavaiḥ

My dear child, you should always worship Krsna, according to the prescribed rules and regulations, during the auspicious month of Caitra, by offering Him sandalwood paste, incense, arghya, food, and damanaka flower garlands.

HBV 14.353

सहोम पूजयेद्देव सर्वकामानुवाप्नुयात् ।
सर्वतीर्थाभिषेकस्य फल प्राप्नोति मानवः

sahomaṁ pūjayeddevaṁ sarvakāmānuvāpnuyāt |
sarvatīrthābhiṣekasya phalaṁ prāpnoti mānavaḥ

By worshiping the Supreme Lord in this way, and by performing a fire sacrifice for His pleasure, all of one's desires are fulfilled and one attains the merit of bathing in all the holy places of pilgrimage.

HBV 14.354

पाद्मे पातालखण्डे नारदाम्बरीषस वादे—
माधवे मासि स प्राप्ते मेषस्ते कर्मसाक्षिणि ।
केशवप्रीतये कुर्यात् केशवव्रतसञ्चयम्

pādme pātālakhaṇḍe nāradāmbarīṣasaṁvāde—
mādhave māsi saṁprāpte meṣaste karmasākṣiṇi |
keśavaprītaye kuryāt keśavavratasañcayam

found in the Patdla Khanda of the Padma Pur ana it is stated) mddhave mdsi sarhprdpte mesaste karmma sdksini kesava pritaye kuryydt kesava vrata sancayam In t h e m o n t h of Vaisakha, when the sun travels in the Mesa-rasi, o n e should observe a vow in relation to Kesava, for His pleasure.

HBV 14.355

दद्यादनेकदानानि तिलाज्यप्रभृतीन्यपि ।
जन्मकोटिसमुद्भूतपातकान्तकराणि च

dadyādanekadānāni tilājyaprabhṛtīnyapi |
janmakoṭisamudbhūtapātakāntakarāṇi ca

In order to counteract all the sinful activities one may have committed during millions of previous lifetimes, one should give in charity many things, like sesame seeds a n d cow's ghee.

HBV 14.356

जलान्नशर्कराधेनु-तिलधेनुमुखानि च ।
वित्तमानेन देयानि दानानीप्सितसिद्धये ।
वैशाखे विधिना स्नानद्वय नद्यादिके वहिः

jalānnaśarkarādhenu-tiladhenumukhāni ca |
vittamānena deyāni dānānīpsitasiddhaye |
vaiśākhe vidhinā snānadvayaṁ nadyādike vahiḥ

92 SRI HARI-BHAKTI-VILASA In order to fulfills one's desires, one should give in charity, according to his ability, water, grains, sugar, a cow with her calf, sesame seeds, and other items. One should bathe twice a day in water outside the house or preferably, in the Ganges.

HBV 14.357

हविष्य ब्रह्मचर्यञ्च भूशया नियमस्थितिः ।
व्रत दान दमो देव-मधुसूदनपूजनम् ।
माधवे मासि कुर्वीत मधुसूदनतुष्टिदम्

haviṣyaṁ brahmacaryañca bhūśayā niyamasthitiḥ |
vrataṁ dānaṁ damo deva-madhusūdanapūjanam |
mādhave māsi kurvīta madhusūdanatuṣṭidam

Eating only havisya rice, observing strict celibacy, sleeping on the bare floor, living in the association of devotees, observing vows, eating only once a day, giving charity, carefully controlling the senses, worshiping Lord Madhusadana—these activities are to be performed in the month of Vaisakha for the pleasure of Lord Madhusudana, who is the predominating Deity of that month.

HBV 14.358

तिलोदकसुवर्णान्नशर्कराम्बररोहिणीः ।
पादत्राणातपत्राम्बुकुम्भान् दद्याद्द्विजातिषु

tilodakasuvarṇānnaśarkarāmbararohiṇīḥ |
pādatrāṇātapatrāmbukumbhān dadyāddvijātiṣu

During this month, one should donate sesame seeds, water, gold, grains, sugar, cloth, cows, shoes, umbrellas, and water pots to the brahmanas.

HBV 14.359

त्रिसन्ध्यꣳ पूजयेदीशꣳ भक्तितो मधुसूदनम् ।
साक्षाद्विमलया लक्ष्म्या समुपेतꣳ समाहितः

trisandhyaṁ pūjayedīśaṁ bhaktito madhusūdanam |
sākṣādvimalayā lakṣmyā samupetaṁ samāhitaḥ

With a controlled mind and sincere devotion, one should worship Lord Madusudana, along with Vimala, the goddess of fortune, every morning, noon, and evening.

HBV 14.360

तत्रैव वराहधरणीसꣳवादे—
विशेषादिह दातव्यास्निला मधुसमन्विताः ।
धर्माय महते दीर्घदुरितक्षयहेतवे इति ।

tatraiva varāhadharaṇīsaṁvāde—
viśeṣādiha dātavyāsnilā madhusamanvitāḥ |
dharmāya mahate dīrghaduritakṣayahetave iti |

that is recorded in the same literature, this verse is found) visesadiha ddtavyas tild madhu samanvitah dharmmdya mahate dirgha duritaksaya hetave To destroy the sinful reactions that have accumulated since a very long time, one should give sesame seeds mixed with honey in charity to qualified persons in the month of Vaisakha.

HBV 14.361

यद्यप्यास्तेऽखिल कृत्य माहात्म्यलिखने स्फुटम् ।
तथाप्येकत्र स गृह्य व्यलेखीद समासतः

yadyapyāste'khilaṁ kṛtyaṁ māhātmyalikhane sphuṭam |
tathāpyekatra saṁgṛhya vyalekhīdaṁ samāsataḥ

Although these vows and rituals are elaborately described in various literatures, we have collected only a few verses and presented them here.

HBV 14.362

वराहधरणीस वादे—
यः परित्यज्य वैशाख व्रतमन्यदुपाचरेत् ।
स करस्थ महारत्न हित्वा लोष्ट्र हि याचते

varāhadharaṇīsaṁvāde—
yaḥ parityajya vaiśākhaṁ vratamanyadupācaret |
sa karasthaṁ mahāratnaṁ hitvā loṣṭraṁ hi yācate

One who gives up the vows that are to be observed in the month of Vaisakha and commits himself to some other vows, certainly rejects a most precious jewel to collect some ordinary clay.

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HBV 14.363

किञ्च—
अवैशाखी भवेच्छाखी विप्रः श्रौतपरोऽपि च इति ।

kiñca—
avaiśākhī bhavecchākhī vipraḥ śrautaparo'pi ca iti |

Even if a brdhmana who is well-versed in the Vedic literatures gives up the vows prescribed for the month of Vaisakha, he will fall down from his position and take birth as a tree.

HBV 14.364

तत्रैव नारदाम्बरीषस□वादे—
न माधवसमो मासो न माधवसमो विभुः ।
पोतोऽधिदुरिताम्भोधिमज्जमानजनस्य यः

tatraiva nāradāmbarīṣasaṁvāde—
na mādhavasamo māso na mādhavasamo vibhuḥ |
poto'dhiduritāmbhodhimajjamānajanasya yaḥ

that is found in the same literature, it is stated) na mddhava samo maso na madhava samo vibhuh po to' dhi duritdmbhodhi majjamdna janasya yah Just as there is no lord who is equal to Lord Narayana, there is no better boat for delivering those who are drowning in the ocean of sinful activities than the observance of the vows prescribed for the month of Vaisakha.

HBV 14.365

तत्त□ जप्त□ हुत□ स्नात□ यद्भक्त्या मासि माधवे ।
तदक्षय□ भवेद्भूप पुण्य□ माधववल्लभे

tattaṁ japtaṁ hutaṁ snātaṁ yadbhaktyā māsi mādhave |
tadakṣayaṁ bhavedbhūpa puṇyaṁ mādhavavallabhe

O ruler of the earth, whatever pious activity one performs in the month of Vaisakha, which is very dear to Lord Madhava, such as giving in charity, performing fire sacrifice, chanting mantras, and bathing in a holy place, awards one unlimited piety.

HBV 14.366

किञ्च—
वैशाखातानि पापानि सूर्यान्तानि तमा□सि च ।
परापकारपैशुन्यप्राप्तानि सुकृतानि च

kiñca—
vaiśākhātāni pāpāni sūryāntāni tamāṁsi ca |
parāpakārapaiśunyaprāptāni sukṛtāni ca

Sinful activities display their prominence only until the vow to be performed in the month of Vaisakha appears. Darkness remains only until the sun rises, and righteousness remains only until the propensity to harm others appears.

HBV 14.367–368

कार्त्तिके मासे यत् किञ्चित्तुलास□स्थे दिवाकरे ।
स्नानदानादिक□ राज□स्तत् परार्धगुण□ भवेत्
तस्मात् सहस्रगुणित□ माघे मकरगे रवौ ।
ततोऽपि शतस□ख्याक□ वैशाखे मेषगे भगे

kārttike māse yat kiñcittulāsaṁsthe divākare |
snānadānādikaṁ rājaṁstat parārdhaguṇaṁ bhavet
tasmāt sahasraguṇitaṁ māghe makarage ravau |
tato'pi śatasaṁkhyākaṁ vaiśākhe meṣage bhage

O King, pious activities, such as bathing in a holy place or giving charity, that are performed during the month of Karttika, when the sun enters the Tula-rasi, yield unlimited benefit. One obtains one thousand times more benefit than this when such activities are performed during the period when the sun enters the Makara-rasi in the month of Magha. One obtains one hundred times more benefit than this when the sun travels in the Mesa-rasi in the month of Vais'akha.

HBV 14.369

ते धन्यास्ते सुकृतिनो नरा वैशाखमासि ये ।
प्रातः स्नात्वा विधानेन पूजयन्ति मधुद्विषम्

te dhanyāste sukṛtino narā vaiśākhamāsi ye |
prātaḥ snātvā vidhānena pūjayanti madhudviṣam

Glorious and pious are those who bathe in a holy place during the month of Vaisakha and worship Lord Madusudana while following the rules and regulations that are prescribed in the scriptures.

HBV 14.370

किञ्च—
पुनः कलियुगे राजन् नैतद्गोप्य भविष्यति ।
अश्वमेधादिक यस्मान्माहात्म्य माधवस्य च

kiñca—
punaḥ kaliyuge rājan naitadgopyaṁ bhaviṣyati |
aśvamedhādikaṁ yasmānmāhātmyaṁ mādhavasya ca

O King, that the glories of the month of Vaisakha are superior to the glories of performing a horse sacrifice will not remain a confidential understanding in the age of Kali.

HBV 14.371

तस्मि स्तिष्ये नरैः पापैर्गन्तव्य नरकार्णवे ।
अतस्तु विरलस्तस्य प्रचारोऽजेन निर्मितः

tasmiṁstiṣye naraiḥ pāpairgantavyaṁ narakārṇave |
atastu viralastasya pracāro'jena nirmitaḥ

Understanding that human beings will become plunged into the ocean of hellish life by committing sinful activities in this age of Kali, Lord Hari, the master of the demigods, created this auspicious month of Vaisakha.

HBV 14.372

किञ्च तत्रैव—
दुर्लभ भारते वर्षे जन्म तत्र मनुष्यता ।
मानुष्ये दुर्लभ लोके स्वस्वधर्मप्रवर्तनम्

kiñca tatraiva—
durlabhaṁ bhārate varṣe janma tatra manuṣyatā |
mānuṣye durlabhaṁ loke svasvadharmapravartanam

A birth in India is rarely achieved, a human birth in India is still more rare, and the following and preaching of religious principles is the most rare.

HBV 14.373

ततोऽपि भक्तिर्भूपाल वासुदेवेऽतिदुर्लभा ।
तत्रापि दुर्लभो मासो माधवो माधवप्रियः

tato'pi bhaktirbhūpāla vāsudeve'tidurlabhā |
tatrāpi durlabho māso mādhavo mādhavapriyaḥ

O ruler of the earth, rarer than this is devotional service to the Supreme Lord and even more rare than that is devotional service unto Lord Krsna performed in the month of Vaisakha, which is very dear to Lord Madhava.

HBV 14.374

तमवाप्य ततो मास स्नानदानजपादिकम् ।
कुर्वन्ति विधिना ये तु धनास्ते कृतिनो नराः

tamavāpya tato māsaṁ snānadānajapādikam |
kurvanti vidhinā ye tu dhanāste kṛtino narāḥ

Those who properly perform the rituals that are prescribed for this month, such as taking a ritualistic bath, giving in charity, and chanting mantras are glorious, and must be considered very pious people.

HBV 14.375

तेषा दर्शनमात्रेण पापिनोऽपि विकल्मषाः ।
भवन्ति भगवद्भावभाविता धर्मकाङ्क्षिणः

teṣāṁ darśanamātreṇa pāpino'pi vikalmaṣāḥ |
bhavanti bhagavadbhāvabhāvitā dharmakāṅkṣiṇaḥ

Simply by seeing such pious people, even those who are sinful-minded become freed from all sinful reactions, and those who are inquisitive about the principles of religion become devoted to the Supreme Lord.

HBV 14.376

तत्रैव—
प्रातः स्नानञ्च वैशाखे यज्ञदानमुपोषणम् ।
हविष्य॰ ब्रह्मचर्यञ्च महापातकनाशनम्

tatraiva—
prātaḥ snānañca vaiśākhe yajñadānamupoṣaṇam |
haviṣyaṁ brahmacaryañca mahāpātakanāśanam

tatraiva (In the same literature it is stated) pratah sndnahca vaisahhe yajha ddnam uposanam havisyarh brahma caryyanca mahapataka ndsanam Pious activities, such as bathing early in the morning, performing sacrifice, giving charity, observing fasting, eating havisya rice once a day, and observing celibacy, when they are performed in the month of Vaisakha, they destroy even grave sinful reactions.

HBV 14.377

किञ्च—
वैशाख॰ सकल॰ मास॰ नित्यस्नायी जितेन्द्रियः ।
जपन् हविष्यभुक् शान्तः सर्वपापैः प्रमुच्यते

kiñca—
vaiśākhaṁ sakalaṁ māsaṁ nityasnāyī jitendriyaḥ |
japan haviṣyabhuk śāntaḥ sarvapāpaiḥ pramucyate

One who bathes early in the morning every day throughout the month of Vaisakha, and who controls his senses, chants Vedic mantras, eats havisya rice, and remains peaceful is freed from all sinful reactions.

HBV 14.378

एकभक्तमथो नक्तमयाचितमतन्द्रितः ।
माधवे मासि यः कुर्याल्लभते सर्वमीप्सितम्

ekabhaktamatho naktamayācitamatandritaḥ |
mādhave māsi yaḥ kuryāllabhate sarvamīpsitam

A devotee who lives in a solitary place, who eats only at night, who maintains himself without begging, and who conquers sleep in the month of Vaisakha, will obtain the fulfillment of all his desires.

HBV 14.379

वराहधरणीस□वादे—
वैशाखे मासि यो विप्रान् भोजयेद्भक्तितत्परः ।
सिक्थे सिक्थे भवेत्तृप्तिः पितृणा□ युगस□ख्यया

varāhadharaṇīsaṁvāde—
vaiśākhe māsi yo viprān bhojayedbhaktitatparaḥ |
sikthe sikthe bhavettṛptiḥ pitṛṇāṁ yugasaṁkhyayā

One who feeds qualified brahmanas with faith and devotion in the month of Vaisakha will make his forefathers happy for one yuga with each and every morsel of food consumed.

HBV 14.380

यच्छन्ति तत्र मधुराधिकभोजनानि ये वा यवाशनतिलोदकभोजनानि ।
छत्राम्बराणि चरणोचितरक्षणानि धन्यास्त एव परितो हरितोषणानि

yacchanti tatra madhurādhikabhojanāni ye vā yavāśanatilodakabhojanāni |
chatrāmbarāṇi caraṇocitarakṣaṇāni dhanyāsta eva parito haritoṣaṇāni

Glorious are those who, in the month of Vaisakha, give in chaity sweet preparations, barley, rice, sesame seeds, water, food, umbrellas, clothes, and shoes. Also glorious are those who offer many things in worship for the satisfaction of Lord Hari.

HBV 14.381

एव□ कृतेन यत् पुण्य□ प्राप्यते नियमैश्च तैः ।
तत् केन गणना□ याति वर्षकोटिशतैरपि

evaṁ kṛtena yat puṇyaṁ prāpyate niyamaiśca taiḥ |
tat kena gaṇanāṁ yāti varṣakoṭiśatairapi

No one could estimate, even in millions of years, the amount of pious merit one obtains by observing the prescribed vows in the month of Vaisakha.

HBV 14.382

पत्रपौत्रादिसम्पत्तिꣳ दीर्घायुꣳषि यथेप्सितम् ।
इहाप्नोति परत्रापि मामेव प्रतिपद्यते

patrapautrādisampattiṁ dīrghāyuṁṣi yathepsitam |
ihāpnoti paratrāpi māmeva pratipadyate

Such fortunate people achieve the fulfillment of all kinds of desires, such as good children, grand-children, and a long duration of life and after death, they ascend to the kingdom of God.

HBV 14.383

तत्रैव नारदाम्बरीष-सꣳवादे—
अम्बरीष महापुण्य-प्राप्तये कुरु वीक्षणम् ।
माधवे मासि यैः स्नातꣳ प्रातर्नियमसꣳयुतैः

tatraiva nāradāmbarīṣa-saṁvāde—
ambarīṣa mahāpuṇya-prāptaye kuru vīkṣaṇam |
mādhave māsi yaiḥ snātaṁ prātarniyamasaṁyutaiḥ

that is found in the Padma Purdna it is stated) amvarisa mahapunya prdptaye kuru vlksanam mddhave mdsi yaih snatarh prdtar niyama samyutaih O King Ambarisa, you should associate with those devotees who bathe in the early morning every day, while observing the prescribed rules

100 SRI HARI-BHAKTI-VILASA and regulations, during the month of Vais'akha, so as to accumulate great pious merit.

HBV 14.384

यदानन्दपुरे प्रोक्तꣳ वसताꣳ वर्षकोटिभिः ।
तत् प्रातर्माधवे मासि स्नानेनैकेन लभ्यते

yadānandapure proktaṁ vasatāṁ varṣakoṭibhiḥ |
tat prātarmādhave māsi snānenaikena labhyate

The pious credit one achieves by residing in the holy place called Anandapura for ten million years can be obtained simply by taking a holy bath in the morning, even just once, during the month of Vaisakha.

HBV 14.385

किञ्च—
यथैव माधवो ध्यातो विनाशयति किल्विषम् ।
तथैव माधवे स्नान नियमेन विनिर्मितम्

kiñca—
yathaiva mādhavo dhyāto vināśayati kilviṣam |
tathaiva mādhave snānaṁ niyamena vinirmitam

To the extent that sinful reactions are nullified by meditating upon Lord Madhava, the husband of the goddess of fortune, one can become freed simply by ritualistic bathing in the morning during the month Vaisakha.

HBV 14.386

तत्रैव विधिकथने—
विशेषादपि वैशाखे योऽर्चयेन्मधुसूदनम् ।
सर्वसम्वत्सर यावदर्चितस्तेन माधवः

tatraiva vidhikathane—
viśeṣādapi vaiśākhe yo'rcayenmadhusūdanam |
sarvasamvatsaraṁ yāvadarcitastena mādhavaḥ

One who offers very opulent worship to Lord Madhusudana in the month of Vaisakha achieves the benefit of worshiping Lord Madhava throughout the entire year.

HBV 14.387–388

किञ्च—
यश्चापि निःस्वः पुरुषो माधवे मासि माधवम् ।
पुष्पार्चनविधानेन पूजयेन्मधुसूदनम्
सर्वपापविनिर्मुक्तः पितृणा तारयेच्छतम् ।
स जन्मशतसाहस्र न शोकफलभाग्भवेत्

kiñca—
yaścāpi niḥsvaḥ puruṣo mādhave māsi mādhavam |
puṣpārcanavidhānena pūjayenmadhusūdanam
sarvapāpavinirmuktaḥ pitṛṇāṁ tārayecchatam |
sa janmaśatasāhasraṁ na śokaphalabhāgbhavet

A poor man who, due to not having the proper paraphernalia, worships Lord Madhava with simply an offering of flowers in the month of Vais'akha is freed from all sinful reactions and he delivers one hundred forefathers in his family. Such a person will not have to suffer due to lamentation during his next hundreds of thousands of births.

HBV 14.389

न च व्याधिभय□ तस्य न दारिद्र्य□ न बन्धनम् ।
स विष्णुभक्तो जायेत धन्यो जन्मनि जन्मनि

na ca vyādhibhayaṁ tasya na dāridryaṁ na bandhanam |
sa viṣṇubhakto jāyeta dhanyo janmani janmani

Such a person need not be afraid of any kind of disease or poverty. His life becomes glorious as a devotee of Lord Visnu, birth after birth.

HBV 14.390–391

यावद्यगसहस्राणि शतमष्टोत्तर□ भवेत् ।
तावत् स्वर्गे वसेद्वीर भूपतिश्च पुनर्भवेत्
भूपत्वे विविधान् भोगान् विहृत्य च यथासुखम् ।
माधवस्य प्रसादेन माधवे लीयते ततः

yāvadyagasahasrāṇi śatamaṣṭottaraṁ bhavet |
tāvat svarge vasedvīra bhūpatiśca punarbhavet
bhūpatve vividhān bhogān vihṛtya ca yathāsukham |
mādhavasya prasādena mādhave līyate tataḥ

Such a person will reside in the heavenly planets for one hundred and eight thousand yugas. Thereafter, he will be born as a king and thus

102 SRI HARI-BHAKTI-VILASA enjoy all varieities of material happiness. Ultimately, by the mercy of Lord Madhava, he will attain devotional service at the Lord's lotus feet.

HBV 14.392

किञ्च वराहधरणीसंवादे—
विधिनाऽविधिना वापि ये यजन्ति नरा धरे ।
माधवे मासि मां भक्त्या तैश्च याज्योऽस्म्यहं सदा

kiñca varāhadharaṇīsaṁvāde—
vidhinā'vidhinā vāpi ye yajanti narā dhare |
mādhave māsi māṁ bhaktyā taiśca yājyo'smyahaṁ sadā

O mother earth, I will always be worshiped by those who devotedly engage in My devotional service during the month of Vaisakha, whether they follow the prescribed rules and regulations or neglect to do so.

HBV 14.393

ये यजन्ति धरे नित्यमध्वरैर्विविधरपि ।
माधवे यजते यो मां तेभ्यस्तधिकं फलम् इति ।

ye yajanti dhare nityamadhvarairvividharapi |
mādhave yajate yo māṁ tebhyastadhikaṁ phalam iti |

O mother earth, those who faithfully worship Me during the month of Vaisakha will achieve more pious merit than those who perform various kinds of sacrifice as a daily practice.

HBV 14.394

वैशाखस्य परञ्चास्ते तत्रोपाख्यानपङ्क्तिषु ।
सामान्येन च माहात्म्यं विशेषेण च सर्वशः

vaiśākhasya parañcāste tatropākhyānapaṅktiṣu |
sāmānyena ca māhātmyaṁ viśeṣeṇa ca sarvaśaḥ

The glories of the month of Vaisakha have been narrated in great detail in various Puranas, especially the Padma Purana, wherein many nice stories provide vivid illustrations.

HBV 14.395–396

तत्रैव नारदाम्बरीष-स□वादे—
मेषस□क्रमणे भानोर्माधवे मासि यत्नतः ।
महानद्या□ नदीतीर्थे नवे सरसि निर्झरे ।
देवखाते तथा स्नायाद्यथा प्राप्ते जलाशये
दीर्घिकाकूपवापीषु नियतात्मा हरि□ स्मरन्

tatraiva nāradāmbarīṣa-saṁvāde—
meṣasaṁkramaṇe bhānormādhave māsi yatnataḥ |
mahānadyāṁ nadītīrthe nave sarasi nirjhare |
devakhāte tathā snāyādyathā prāpte jalāśaye
dīrghikākūpavāpīṣu niyatātmā hariṁ smaran

that is found in the same literature, it is stated)

mesa sarhkramane bhdnor mddhave mdsi yatnatah mahdnadydrh nodi tirthe node sarasi nirjhare devakhdte tathd sndydd yathd prdpte jaldsaye dirghikd kupavdpisu niyatdtmd harirh smaran During the month of Vaisakha, when the sun travels to the Mesa-rasi, one should bathe in sacred rivers, such as the Ganges, or in holy places, kundas, ponds, lakes, streams, or with well water, or in any other reservoir of water, while carefully controlling the mind by remembering the lotus feet of Lord Hari.

HBV 14.397–399

मधुमासस्य शुक्लायामेकादश्यामुपोषितः ।
पञ्चदश्याञ्च वा वीर मेषस□क्रमणेऽपि वा वैशाखस्याननियम□ ब्राह्मणानामनुज्ञया ।
मधुसूदनमभ्यर्च्य कुर्यात् सवनपूर्वकम्
वैशाख□ सकल□ मास मेषस□क्रमणे रवेः ।
प्रातः सनियम□ स्नास्ये प्रीयता□ मधुसूदनः

madhumāsasya śuklāyāmekādaśyāmupoṣitaḥ |
pañcadaśyāñca vā vīra meṣasaṁkramaṇe'pi vā vaiśākhasnānaniyamaṁ
brāhmaṇānāmanujñayā |
madhusūdanamabhyarcya kuryāt savanapūrvakam
vaiśākhaṁ sakalaṁ māsa meṣasaṁkramaṇe raveḥ |
prātaḥ saniyamaṁ snāsye prīyatāṁ madhusūdanaḥ

After observing fasting on the EkadasI in the fortnight of the waxing moon in the month of Caitra, or after taking permission from a qualified brahmana on the full moon day, or when the sun travels in the Mesa-rasi, one should observe the vow of bathing in the month of

Vaisakha. One should bathe early in the morning every day throughout the entire month of Vaisakha, beginning from the day when the sun enters the Mesa-rasi, after duly worshiping Lord Madhusudana and conducting a fire sacrifice. This will greatly please Lord Madhusudana.

HBV 14.400

मधुहन्तुः प्रसादेन ब्राह्मणानामनुज्ञया ।
निर्विघ्नमस्तु मे पुण्य वैशाखस्नानमन्वहम्

madhuhantuḥ prasādena brāhmaṇānāmanujñayā |
nirvighnamastu me puṇyaṁ vaiśākhasnānamanvaham

One should pray: Let my daily sacred bath in the month of Vaisakha, which is undertaken by the mercy of Lord Madhusudana, and with the permission of the , be completed without any impediment.

HBV 14.401

माधवे मेषगे भानौ मुरारे मधुसूदन ।
प्रातः स्नानेन मे नाथ यथोक्तफलदो भव

mādhave meṣage bhānau murāre madhusūdana |
prātaḥ snānena me nātha yathoktaphalado bhava

O Murarl! OMadhusudana! O beloved Lord, may You bestow the fulfillment of all my desires as a result of my bathing every morning during the month of Vaisakha, as the sun remains in the Mesa-rasi.

HBV 14.402

यथा ते माधवो मासे वल्लभो मधुसूदन ।
प्रातःस्नानेन मे तस्मिन् फलदो भव पापहा

yathā te mādhavo māse vallabho madhusūdana |
prātaḥsnānena me tasmin phalado bhava pāpahā

O Lord Madhusudana, the month of Vaisakha is Your favorite month. May you take away all my sinful reactions and award me great benefit as a result of my bathing every morning during this month.

HBV 14.403

एवमुचार्य तत्तीर्थे पादौ प्रक्षाल्य वाग्यतः ।
स्मरन्नारायण॑ देव॑ स्नान॑ कुर्याद्विधानतः इति ।

evamucārya tattīrthe pādau prakṣālya vāgyataḥ |
smarannārāyaṇaṁ devaṁ snānaṁ kuryādvidhānataḥ iti |

After chanting these mantras, one should first wash his feet before bathing in one of the reservoirs of watet listed previously, while silently remembering Lord Narayana.

HBV 14.404

विधानञ्च पर॑ ज्ञेय॑ प्रसिद्ध॑ स्मृतिशास्त्रतः ।
तत् किञ्चिल्लिखित॑ पूर्व॑ प्रातःस्नानप्रसङ्गतः

vidhānañca paraṁ jñeyaṁ prasiddhaṁ smṛtiśāstrataḥ |
tat kiñcillikhitaṁ pūrvaṁ prātaḥsnānaprasaṅgataḥ

O n e can collect more information regarding this celebrated vow from the revealed scriptures. We have only described the glories of a morning b a t h in brief.

HBV 14.405

मात्स्ये—
वैशाखे मासि शुक्लाया॑ तृतीयाया॑ जनार्दनः ।
यवानुत्पादयामास युगञ्च कृतवान् कृतम्

mātsye—
vaiśākhe māsi śuklāyāṁ tṛtīyāyāṁ janārdanaḥ |
yavānutpādayāmāsa yugañca kṛtavān kṛtam

mdtsye (In the Matysa Purana it is stated) vaisakhe mdsi sukldyarh trtiydydrh jandrddanah yavdnut pddaydmdsa yuganca krtavdn krtam T h e Supreme Lord is t h e benefactor of all kinds of living entities. He produced the food grain, barley, o n t h e third day in the fortnight of t h e waxing moon in t h e m o n t h of Vaisakha.

HBV 14.406

ब्रह्मलोकात् त्रिपथगा पृविव्यामवतारयत् ।
तस्या कार्या यवैर्होमो यवैर्विष्णु समर्चयेत्

brahmalokāt tripathagāṁ pṛvivyāmavatārayat |
tasyāṁ kāryā yavairhomo yavairviṣṇuṁ samarcayet

T h e Lord also caused t h e Ganges, which consists of t h r e e streams, to appear within this world by descending from Brahmaloka. O n t h e auspicious day of the Ganges' appearance, one should perform a fire sacrifice by offering barley as an oblation, a n d one should also worship Lord Visnu by offering H i m barley.

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HBV 14.407

यवान् ददाद्द्विजातिभ्यः प्रयतः प्राशयेद्यवान्

yavān dadyāddvijātibhyaḥ prayataḥ prāśayedyavān

One should also give barley in charity to the brahmanas, and give them food prepared with barley.

HBV 14.408

पाद्मे च श्रीवराहधरणीस वादे—
त्रेतायुग तृतीयाया शुक्लाया मासि माधवे ।
प्रवृत्तञ्च त्रयोधर्माः प्रवृत्तास्ते प्रवर्तिताः

pādme ca śrīvarāhadharaṇīsaṁvāde—
tretāyugaṁ tṛtīyāyāṁ śuklāyāṁ māsi mādhave |
pravṛttañca trayodharmāḥ pravṛttāste pravartitāḥ

that is recorded in the Padma Purana, this verse is found) tretdyugarh trdydydrh sukldydrh mdsi mddhave pravrttanca trayi dharmmdh pravrttdste pravarttitdh On the third day of the fortnight of the waxing moon in the month of Vaisakha, Treta-yuga, the Vedas, religious principles, and the path of increasing material attachment were inaugurated.

HBV 14.409–410

अक्षया सोच्यते लोके तृतीया हरिवल्लभा ।
स्नाने दानेऽर्चने श्राद्धे जपे पूर्वजतर्पणे
येऽर्चयन्ति यवैर्विष्णु श्राद्ध कुर्वन्ति यत्नतः ।
तस्या ददति दानानि धन्यास्ते वैष्णवा नराः

akṣayā socyate loke tṛtīyā harivallabhā |
snāne dāne'rcane śrāddhe jape pūrvajatarpaṇe
ye'rcayanti yavairviṣṇuṁ śrāddhaṁ kurvanti yatnataḥ |
tasyāṁ dadati dānāni dhanyāste vaiṣṇavā narāḥ

Because this particular third day of the fortnight is very dear to Lord Hari, it is known as Aksaya Trtlya. Whatever pious act one performs on this day, such as taking a holy bath, giving charity, offering oblations, or chanting mantras, awards an inexhaustible result. Those who worship Lord Visnu by offering Him barley on this day and who perform the sraddha ceremony to the forefathers are certainly recognized as devotees of Lord Visnu and thus, their lives are glorious.

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HBV 14.411

तत्रैव नारवाम्बरीषस वादे—
वैशाखशुक्लसप्तम्या जाह्नवी जह्नुना पुरा ।
क्रोधात् पीता पुनस्त्यक्ता कर्णरन्ध्रात्तु दक्षिणात्

tatraiva nāravāmbarīṣasaṁvāde—
vaiśākhaśuklasaptamyāṁ jāhnavī jahnunā purā |
krodhāt pītā punastyaktā karṇarandhrāttu dakṣiṇāt

that is found in the Padma Purdna it is stated) vaisdkha sukla saptamydm jdhnavi jahnund purd krodhdt pita punastyakta. karna randhrdttu daksinat In the ancient times, on the third day of the fortnight of the waxing moon in the month of Vais'akha, the great sage, Jahnu, once drank the entire water of the Ganges out of anger. Later on, he released her through the hole of his right ear.

HBV 14.412

तस्या समर्चयेद्देवी गङ्गा भुवनमेखलाम् ।
स्नात्वा सम्यग्विधानेन स धन्यः सुकृती नरः

tasyāṁ samarcayeddevīṁ gaṅgāṁ bhuvanamekhalām |
snātvā samyagvidhānena sa dhanyaḥ sukṛtī naraḥ

On this auspicious day, one should worship Gahga-devI, the purifier of the entire universe. Anyone who takes a complete bath in the Ganges on this day is most glorious and pious.

HBV 14.413

तस्या सन्तर्पयेद्देवान् पितॄन् मर्त्यान् यथाविधि ।
साक्षात् पश्यन्ति ते गङ्गास्नातक गतकल्मषम्

tasyāṁ santarpayeddevān pitṛn martyān yathāvidhi |
sākṣāt paśyanti te gaṅgāsnātakaṁ gatakalmaṣam

By abundantly satisfying the demigods, the forefathers, and member of human society on this day, by offering them Ganges water as an oblation, one blesses them to become sinless.

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HBV 14.414

वैशाखस्य चतुर्दश्या शुक्लाया श्रीनृकेशरी ।
जातस्तदस्या तत्पूजोत्सव कुर्वीत सव्रतम्

vaiśākhasya caturdaśyāṁ śuklāyāṁ śrīnṛkeśarī |
jātastadasyāṁ tatpūjotsavaṁ kurvīta savratam

Lord Nrsirhhadeva appeared on the fourteenth day in the fortnight of the waxing moon in the month of Vaisakha. Therefore, one should observe all the vows related to this auspicious day and worship the Lord with love and devotion.

HBV 14.415

बृहन्नारसि□हपुराणे श्रीभगवन्नृसि□हप्रह्लादस□वादे व्रतविधिकथने—
वर्षे वर्षे तु कर्तव्य□ मम स□तुष्टिकारणम् ।
महागुह्यमिद□ श्रेष्ठ□ मानवैर्भवभीरुभिः

bṛhannārasiṁhapurāṇe śrībhagavannṛsiṁhaprahlādasaṁvāde vratavidhikathane—
varṣe varṣe tu kartavyaṁ mama saṁtuṣṭikāraṇam |
mahāguhyamidaṁ śreṣṭhaṁ mānavairbhavabhīrubhiḥ

that is found in the Brhan Nrsirhha Purdna it is said) varse varse tu karttavyarh mama samtusti kdranam mahdguhyam idam srestham mdnavair bhava bhirubhih For My pleasure, every year, one should observe the vow of Caturdasi. Those who are very fearful of material existence should certainly observe this most confidential and excellent vow.

HBV 14.416

किञ्च—
विज्ञाय मद्दिन□ यस्तु लङ्घयेत् स तु पापभाक् ।
एव□ ज्ञात्वा प्रकर्तव्य□ मद्दिने व्रतमुत्तमम् ।
अन्यथा नरक□ याति यावच्चन्द्रदिवाकरौ

kiñca—
vijñāya maddinaṁ yastu laṅghayet sa tu pāpabhāk |
evaṁ jñātvā prakartavyaṁ maddine vratamuttamam |
anyathā narakaṁ yāti yāvaccandradivākarau

O n e who purposely transgresses this vow incurs sin. Knowing this, one should observe this supreme vow otherwise, h e will c o n t i n u e to rot in hell for as long as the sun and t h e moon rise in the sky.

HBV 14.417

तत्रैव—
सर्वेषामेव लोकानामधिकारोऽस्ति मद्व्रते ।
मद्भक्तैस्तु विशेषेण प्रणेय मत्परायणैः

tatraiva—
sarveṣāmeva lokānāmadhikāro'sti madvrate |
madbhaktaistu viśeṣeṇa praṇeyaṁ matparāyaṇaiḥ

Everyone is eligible to observe this vow—especially My devotees a n d those who are inclined toward Me must observe it.

HBV 14.418

तत्रैव श्रीप्रह्लाद उवाच—
नमस्ते भगवान् विष्णो नृसि हवपुषे नमः ।
त्वद्भक्तोऽह सुरेशैक त्वा प्रपृच्छामि तत्त्वतः

tatraiva śrīprahlāda uvāca—
namaste bhagavān viṣṇo nṛsiṁhavapuṣe namaḥ |
tvadbhakto'haṁ sureśaikaṁ tvāṁ prapṛcchāmi tattvataḥ

O Supreme Lord! O Visnu, 1 bow down to You. O Lord Nrsimhadeva, I offer my obeisances to You. I am Your devotee. O Lord of lords, I now express to You my heartfelt inquiry.

HBV 14.419

स्वामि स्त्वयि ममोत्पन्ना भक्तिर्बहुविधा कथम् ।
कथन्ते सुप्रियो जातः कारण वद मे प्रभो

svāmiṁstvayi mamotpannā bhaktirbahuvidhā katham |
kathante supriyo jātaḥ kāraṇaṁ vada me prabho

O Lord, how did I develop such intense devotion for You? O my Lord, kindly tell m e — h o w did I become Your exalted devotee?

HBV 14.420

श्रीनृसिꣳह उवाच—
कथयामि महाप्राज्ञ शृणुष्वैकाग्रमानसः ।
भक्तेर्यत् कारणꣳ वत्स प्रियत्वस्य च तत् पुनः

śrīnṛsiṁha uvāca—
kathayāmi mahāprājña śṛṇuṣvaikāgramānasaḥ |
bhakteryat kāraṇaṁ vatsa priyatvasya ca tat punaḥ

O greatly learned one! O my son, listen carefully as I explain to you the reason for your devotion to Me that has made you very dear to Me.

HBV 14.421

पुराकल्पे ह्यभूर्विप्रः किञ्चित्त्वꣳ नाप्यधीतवान् ।
नाम्ना च वसुदेवो हि वेश्यायाꣳ तत्परो ह्यभूः

purākalpe hyabhūrviprah kiñcittvaṁ nāpyadhītavān |
nāmnā ca vasudevo hi veśyāyāṁ tatparo hyabhūḥ

In the ancient times, you were born as a brdhmana but you did not study any of the scriptures. Your name was Vasudeva and you became attached to a prostitute.

HBV 14.422

तस्मिन् जन्मनि नैव त्वꣳ चकर्थ सुकृतꣳ कियत् ।
मुक्त्वा तु मद्व्रतꣳ चैकꣳ वेश्यासङ्गतिलालसः ।
मद्व्रतस्य प्रभावेण भक्तिर्जीता तवेदृशी

tasmin janmani naiva tvaṁ cakartha sukṛtaṁ kiyat |
muktvā tu madvrataṁ caikaṁ veśyāsaṅgatilālasaḥ |
madvratasya prabhāveṇa bhaktirjītā tavedṛśī

In that birth, you became so attached to a prostitute that you did not bother to perform any pious activity, except for a single vow in relation to Me. As a result of observing that vow, you developed exalted devotion for Me.

HBV 14.423

श्रीप्रह्लाद उवाच—
श्रीनृसिंहाच्युत स्वामिन् कस्य पुत्रेण किं कृतम् ।
वेश्यायां वर्तमानेन कथं तद्धि कृतं मया ।
आख्यानं विस्तरेणेदं वक्तुमर्हसि साम्प्रतम्

śrīprahlāda uvāca—
śrīnṛsiṁhācyuta svāmin kasya putreṇa kiṁ kṛtam |
veśyāyāṁ vartamānena kathaṁ taddhi kṛtaṁ mayā |
ākhyānaṁ vistareṇedaṁ vaktumarhasi sāmpratam

O Lord Nrsirhadevadeva! O Acyuta! O Supreme Lord, who was my father in that lifetime? What was my duty? How did 1 observe Your vow, even though I was attached to a prostitute? Kindly explain all this to me in detail.

HBV 14.424

श्रीनृसिह उवाच—
पुरावन्तिपुरे ह्यासीद्ब्राह्मणो वेदपारगः ।
तन्नाम वसुशर्मेति सर्वलोकेषु विश्रुतम्

śrīnṛsiha uvāca—
purāvantipure hyāsīdbrāhmaṇo vedapāragaḥ |
tannāma vasuśarmeti sarvalokeṣu viśrutam

In ancient times, there was a brdhmana who was well-versed in the Vedic literature. He lived in the city of Avantipura and was known as Vasu Sarma.

HBV 14.425–426

नित्यं होमक्रियामेष करोति द्विजसत्तमः ।
ब्रह्मक्रियासु सततं सर्वासु किल तत्परः
अग्निष्टोमादिभिर्यज्ञैरिष्टाः सर्वे सुरोत्तमाः ।
तेनापि विद्यमानेन न कृतं दुष्कृतं कियत्

nityaṁ homakriyāmeṣa karoti dvijasattamaḥ |
brahmakriyāsu satataṁ sarvāsu kila tatparaḥ
agniṣṭomādibhiryajñairiṣṭāḥ sarve surottamāḥ |
tenāpi vidyamānena na kṛtaṁ duṣkṛtaṁ kiyat

This pious brdhmana used to perform fire sacrifice every day. He was very expert in performing all kinds of Vedic rituals and as such, he would satisfy the best of demigods by performing the agnistoma sacrifice. In that state of living, he did not commit any sinful activity.

HBV 14.427

तस्य भार्या सुशीलाभूद्विख्याता भुवनत्रये ।
पतिव्रता सदाचारा पतिभक्तिपरायणा

tasya bhāryā suśīlābhūdvikhyātā bhuvanatraye |
pativratā sadācārā patibhaktiparāyaṇā

112 SRI HARI-BHAKTI-VILASA His wife was very pious and humble. She was famous throughout the three worlds. She was chaste, expert in performing all kinds of pious activities, and always eager to serve her husband.

HBV 14.428

जज्ञिरे च सुताः पञ्च तस्या द्विजवरात्ततः ।
सदाचाराः सुविद्वा सः पितृभक्तिपरायणाः ।
तेषा मध्ये कनिष्ठस्त्व वेश्याया तत्परः सदा

jajñire ca sutāḥ pañca tasyāṁ dvijavarāttataḥ |
sadācārāḥ suvidvāṁsaḥ pitṛbhaktiparāyaṇāḥ |
teṣāṁ madhye kaniṣṭhastvaṁ veśyāyāṁ tatparaḥ sadā

That exalted brahamana begot five sons within the womb of his wife. These sons were very pious, learned, and devoted to their father. Among them, you were the youngest and you became attached to a prostitute.

HBV 14.429

ताꣳ सन्निषेवमाणेन सुरापानꣳ कृतꣳ त्वया ।
सदा पापरतस्त्वꣳ हि नाकृथाध्ययनꣳ भृशम्

tāṁ sanniṣevamāṇena surāpānaṁ kṛtaṁ tvayā |
sadā pāparatastvaṁ hi nākṛthādhyayanaṁ bhṛśam

Due to being attached to a prostitute, you became accustomed to drinking wine and performing other sinful activities, so that you never engaged in the study of the Vedas.

HBV 14.430

विलासिनीगृहे नित्यꣳ वसतिर्ह्यभवत्तव ।
एकदा तद्गृहे ह्यासीत्तया सह महान् कलिः

vilāsinīgṛhe nityaṁ vasatirhyabhavattava |
ekadā tadgṛhe hyāsīttayā saha mahān kaliḥ

You spent most of your time at the house of the prostitute. One day, however, you and her quarreled.

HBV 14.431

ततः कलहभावेन भोजनꣳ न कृतꣳ त्वया ।
अज्ञानात्मव्रतꣳ चक्रे व्रतानामुत्तमꣳ व्रतम्

tataḥ kalahabhāvena bhojanaṁ na kṛtaṁ tvayā |
ajñānātmavrataṁ cakre vratānāmuttamaṁ vratam

Because of that quarrel, you missed your meal that day and as a result, you unknowingly observed a sacred vow in relation to Me.

HBV 14.432

तया सह विवादेन रात्रौ जागरण॑ कृतम् ।
वेश्याया अपि तत् सर्व॑ प्रजातन्तु त्वया समम्

tayā saha vivādena rātrau jāgaraṇaṁ kṛtam |
veśyāyā api tat sarvaṁ prajātantu tvayā samam

Because of that quarrel with the prostitute, you did not sleep the entire night. The prostitute also did not eat anything, nor did she sleep that night in your association.

HBV 14.433

रात्रौ जागरणे तस्याः सज्ञात॑ कायशोधनम् ।
युवयोर्मद्व्रत॑ जातमज्ञानाद्बहुपुण्यदम्

rātrau jāgaraṇe tasyāḥ sajñātaṁ kāyaśodhanam |
yuvayormadvrataṁ jātamajñānādvahupuṇyadam

Because of unknowingly observing this vow in relation to Me, throughout the entire day and night, both of you became purified and accumulated heaps of pious merit.

HBV 14.434

येन चीर्णव्रतेनाद्य मोदन्ते दिवि देवताः ।
सृष्ट्यर्थन्तु ततो ब्रह्मा चक्रे मद्व्रतमुत्तमम्

yena cīrṇavratenādya modante divi devatāḥ |
sṛṣṭyarthantu tato brahmā cakre madvratamuttamam

On the strength of observing this vow, the demigods are able to enjoy their lives in the heavenly planets. In order to acquire the power to create, Brahma had observed this vow.

HBV 14.435

मद्व्रतस्य प्रभावेण निर्मित□ सचराचरम् ।
ईश्वरेणापि तच्चीर्ण□ बधार्थ□ त्रिपुरस्य च ।
महिम्नैव व्रतस्यास्य त्रिपुर□ स□निपातितम्

madvratasya prabhāveṇa nirmitaṁ sacarācaram |
īśvareṇāpi taccīrṇaṁ badhārthaṁ tripurasya ca |
mahimnaiva vratasyāsya tripuraṁ saṁnipātitam

114 SRI HARI-BHAKTI-VILASA isvarenapi taccirnam vadhdrtharh tripurasya ca mahimnaiva vratasydya tripurarh sarhnipdtitam Being empowered due to observing this vow in relation to Me, Brahma was able to create all moving and non-moving living entities. Mahadeva also observed this vow, so that he could kill the great demon, Tripurasura. It is a fact that by the strength of this vow, Siva was able to kill that formidable demon.

HBV 14.436

अन्यैश्च बहुभिर्देवैर्ऋषिभिश्च पुरातनैः ।
राजभिश्च महाप्राज्ञैर्विहित□ व्रतमुत्तमम्

anyaiśca bahubhirdevairṛṣibhiśca purātanaiḥ |
rājabhiśca mahāprājñairvihitaṁ vratamuttamam

Many other demigods, ancient sages, and learned and pious kings, had previously followed this great vow in relation to Me.

HBV 14.437

एतद्व्रतप्रभावेण सर्वे सिद्धिमुपागताः ।
वेश्याति मत्प्रिया जाता त्रैलोक्ये सुखचारिणी ।
ईदृश□ मद्व्रत□ वत्स त्रैलोक्ये चैव विश्रुतम्

etadvrataprabhāveṇa sarve siddhimupāgatāḥ |
veśyāti matpriyā jātā trailokye sukhacāriṇī |
īdṛśaṁ madvrataṁ vatsa trailokye caiva viśrutam

By the influence of this vow, all of them attained the perfection of life. The prostitute also became devoted to Me and thereafter enjoyed great happiness within the three worlds. My dear child, it is for this reason that this vow in relation to Me is celebrated through the three worlds.

HBV 14.438

धूर्तायाश्च विलासिन्या व्रतमेतदुपस्थितम् ।
प्रह्लाद तेन ते भक्तिर्मयि जाता ह्यनुत्तमा

dhūrtāyāśca vilāsinyā vratametadupasthitam |
prahlāda tena te bhaktirmayi jātā hyanuttamā

This vow came into existence just to deliver such rascals. O Prahlada, by the strength of that vow, you came to render devotional service unto Me.

HBV 14.439

सा वेश्या स्वप्सरा जाता दिवि भोगाननेकेशः ।
भुक्त्वा काम विलीना तु त्व प्रह्लाद विविष्ट माम्

sā veśyā svapsarā jātā divi bhogānanekeśaḥ |
bhuktvā kāmaṁ vilīnā tu tvaṁ prahlāda viviṣṭa mām

In her next life, the prostitute was born in heaven as an Apsara and after enjoying life there immensely, she entered My supreme abode. O Prahlada, you will also have become non-different from Me.

HBV 14.440

कार्यार्थमवतारस्ते मच्छरीरात् पृथक् त्वसौ ।
विधाय सर्वकार्याणि शीघ्र मयि गमिष्यसि

kāryārthamavatāraste maccharīrāt pṛthak tvasau |
vidhāya sarvakāryāṇi śīghraṁ mayi gamiṣyasi

In order to propagate devotional service to Me, you have incarnated separately from My body. After completing the task of preaching the glories of devotional service, you will again enter My eternal abode.

HBV 14.441

य इद□ मद्व्रताग्र्यन्तु प्रविधास्यन्ति मानवाः ।
न तेषा□ पुनरावृत्तिः कल्पकोटिशतैरपि

ya idaṁ madvratāgryantu pravidhāsyanti mānavāḥ |
na teṣāṁ punarāvṛttiḥ kalpakoṭiśatairapi

Those who observe this supreme vow in relation to Me will never return to this material existence, even in hundreds and millions of kalpas.

HBV 14.442

अपुत्रो लभते पुत्रान् मद्भक्ता□श्च सुवर्चसः ।
दरिद्रो लभते लक्ष्मी□ धनदस्य च यादृशी

aputro labhate putrān madbhaktāṁśca suvarcasaḥ |
daridro labhate lakṣmīṁ dhanadasya ca yādṛśī

116 SRI HARI-BHAKTI-VILASA By observing this vow, a childless person can have a beautiful and devoted child, and a poverty-stricken person can become as rich as Kuvera.

HBV 14.443

तेजस्कामो लभेत्तेजो राज्येप्सू राज्यमुत्तमम् ।
आयुष्कामो लभेदायुर्यादृशन्तु शिवस्य च

tejaskāmo labhettejo rājyepsū rājyamuttamam |
āyuṣkāmo labhedāyuryādṛśantu śivasya ca

By the potency of this vow, one who desires power can have it, one who wants a kingdom can have an opulent kingdom, and one who desires a long duration of life can have a lifespan as long as that of Mahadeva.

HBV 14.444

स्त्रीणा व्रतमिद साधुपुत्रद भाग्यदन्तथा ।
अवैधव्यकर तासा पुत्रशोकविनाशनम्

strīṇāṁ vratamidaṁ sādhuputradaṁ bhāgyadantathā |
avaidhavyakaraṁ tāsāṁ putraśokavināśanam

This great vow awards good children and good fortune to women, and it prevents them from becoming a widow. It also removes the danger of losing their children.

HBV 14.445

धनधान्यकरञ्चैव पतिप्रियकर शुभम् ।
सार्वभौम सुख तासा दिव्यसौख्य भवेत्ततः

dhanadhānyakarañcaiva patipriyakaraṁ śubham |
sārvabhaumaṁ sukhaṁ tāsāṁ divyasaukhyaṁ bhavettataḥ

This vow bestows prosperity, it helps women become dear to their husbands, it awards auspiciousness and the happiness of being the king of earth. It also bestows divine pleasure upon women.

HBV 14.446

स्त्रियो वा पुरुषो वापि कुर्वन्ति व्रतमुत्तमम् ।
तेभ्यो ददाम्यह सौख्य भूक्तिमुक्तिफलन्तथा

striyo vā puruṣo vāpi kurvanti vratamuttamam |
tebhyo dadāmyahaṁ saukhyaṁ bhūktimuktiphalantathā

To one who observes this supreme vow in relation to Me, whether a man or a woman, I award happiness, sense enjoyment, and liberation.

HBV 14.447

बहुनोक्तेन किं वत्स व्रतस्यास्य फलस्य हि ।
मद्व्रतस्य फलं वक्तुं नाहं शक्तो न शङ्करः

bahunoktena kiṁ vatsa vratasyāsya phalasya hi |
madvratasya phalaṁ vaktuṁ nāhaṁ śakto na śaṅkaraḥ

My dear child, what is the need for elaborating on the glories of this vow? Neither I, nor Mahadeva can adequately describe the benefit of observing this vow.

HBV 14.448

ब्रह्मा चतुर्भिर्वक्त्रैश्च नालं स्याज्जीवितावधि

brahmā caturbhirvaktraiśca nālaṁ syājjīvitāvadhi

Even Brahma would be unable to describe its glories if he were to try his entire life, utilizing his four mouths.

HBV 14.449

किञ्च तत्रैव व्रतविधिकथने—
यथा यथा प्रवृत्तिः स्यात् पातकस्य कलौ युगे ।
तथा तथा विधास्यन्ति मद्व्रतं विरलं जनाः

kiñca tatraiva vratavidhikathane—
yathā yathā pravṛttiḥ syāt pātakasya kalau yuge |
tathā tathā vidhāsyanti madvrataṁ viralaṁ janāḥ

vow in that same Purana, this verse is found) yathd yathd pravrttih sydt pdtakasya kalau yuge tathd tatha vidhdsyanti madvratarh viralarh jandh The more that sinful activities increase in Kali-yuga, the less people will observe this supreme vow of Mine.

HBV 14.450

मद्व्रतस्य विधानेन मतिर्न स्याद्दुरात्मनाम् ।
सदा पापरतानान्तु पुरुषाणा विकर्मणि

madvratasya vidhānena matirna syāddurātmanām |
sadā pāparatānāntu puruṣāṇāṁ vikarmaṇi

Sinful-minded people have no interest in observing this vow of Mine. Those who are simply attached to sinful activities only engage in impious acts.

HBV 14.451

विचार्यैव प्रकर्तव्य माधवे मासि मद्व्रतम् ।
प्राप्ते भूतदिने वत्स सर्वकल्मषनाशनः

vicāryaivaṁ prakartavyaṁ mādhave māsi madvratam |
prāpte bhūtadine vatsa sarvakalmaṣanāśanaḥ

After considering all these facts, you should observe this vow, which occurs in the month of Vaisakha. O child Prahlada, when the auspicious day of Caturdasi arrives, you should observe this vow, which destroys all sinful reactions.

HBV 14.452

येनैव क्रियमाणेन सहस्रद्वादशीफलम् ।
जायते न मृषा वचिन मानुषाणा महात्मनाम्

yenaiva kriyamāṇena sahasradvādaśīphalam |
jāyate na mṛṣā vacina mānuṣāṇāṁ mahātmanām

By observing a single vow of Nrsirhha Caturdasi, one obtains the merit of observing one thousand Dvadasi vratas. This is a fact and do not think that this statement is an exaggeration.

HBV 14.453

तदन्ते च—
य इद॰ शृणुयाद्भक्त्या व्रत॰ पापप्रणाशनम् ।
तस्य श्रवणमात्रेण ब्रह्महत्या॰ व्यपोहति

tadante ca—
ya idaṁ śṛṇuyādbhaktyā vrataṁ pāpapraṇāśanam |
tasya śravaṇamātreṇa brahmahatyāṁ vyapohati

One who hears this description of this vow, which destroys all sins, will immediately become relieved from the sin of killing a brahmana.

HBV 14.454

पवित्र॰ परम॰ गुह्य॰ कीर्तयेद्यस्तु मानवः ।
सर्वान् कामानवाप्नोति व्रतस्यास्य फल॰ लभेत्

pavitraṁ paramaṁ guhyaṁ kīrtayedyastu mānavaḥ |
sarvān kāmānavāpnoti vratasyāsya phalaṁ labhet

One who glorifies the discussion of this most confidential and sacred vow will obtains the merit of observing this vow and as such, all of his desires will be fulfilled.

HBV 14.455–456

आगमे—
वैशाखे शुक्लपक्षे तु चतुर्दश्या॰ महातिथौ ।
साय॰ प्रह्लादधिक्कारमसहिष्णुः परो हरिः
सद्यः कटकटाशब्द-विस्मापितसभाजनः ।
लीलया स्तम्भगर्भान्तादुद्भूतः शब्दभीषणः

āgame—
vaiśākhe śuklapakṣe tu caturdaśyāṁ mahātithau |
sāyaṁ prahlādadhikkāramasahiṣṇuḥ paro hariḥ
sadyaḥ kaṭakaṭāśabda-vismāpitasabhājanaḥ |
līlayā stambhagarbhāntādudbhūtaḥ śabdabhīṣaṇaḥ

During the twilight of the fourteenth day in the fortnight of the waxing moon in the month of Vaisakha, Lord Hari, being unable to tolerate the torture inflicted upon Prahlada, appeared by His own sweet will as Nrsimhadeva from a pillar, thus astonishing the assembled people,

while producing a formidable sound.

HBV 14.457

नृहरेरवतारात्ता॑ यत्नतः समुपोषयेत् ।
महापुण्यतमायाञ्च साय॑ विष्णु॑ प्रपूजयेत्

nṛhareravatārāttāṁ yatnataḥ samupoṣayet |
mahāpuṇyatamāyāñca sāyaṁ viṣṇuṁ prapūjayet

Because Lord Nrsimhadeva incarnated on this auspicious Caturdasi, one should carefully observe fasting and then worship Lord Visnu in the evening.

HBV 14.458

बृहन्नारसि॑हे—
वैशाखशुक्लपक्षस्य चतुर्दश्या॑ समाचरेत् ।
मज्जन्मसम्भव॑ पुण्य॑ व्रत॑ पापाप्रणाशनम्

bṛhannārasiṁhe—
vaiśākhaśuklapakṣasya caturdaśyāṁ samācaret |
majjanmasambhavaṁ puṇyaṁ vrataṁ pāpāpraṇāśanam

120 SRI HARI-BHAKTI-VILASA Because of My advent on the fourteenth day of the fortnight of the waxing moon in the month of Vaisakha, one should celebrate a festival on this sacred day, which destroys all sinful reactions.

HBV 14.459

किञ्च—
स्वातीनक्षत्रयोगे तु शनिवारे हि मद्व्रतम् ।
सिद्धियोगस्य योगे च लभ्यते दैवयोगतः ।
सर्वैरेतैस्तु स॑युक्तैर्हत्याकोटिविनाशनम्

kiñca—
svātīnakṣatrayoge tu śanivāre hi madvratam |
siddhiyogasya yoge ca labhyate daivayogataḥ |
sarvairetaistu saṁyuktairhatyākoṭivināśanam

This vow is generally observed on a Saturday, when the Svati-naksatra joins the auspicious day. Sometimes, by the arrangement of providence, there occurs a a very auspicious moment known as siddhi-yoga. If all these factors combine then such a auspicious day can destroy even the sinful reactions for killing millions of living entities.

HBV 14.460

केवलञ्च प्रकर्तव्य मद्दिन फलकाङ्क्षिभिः ।
वैष्णवैर्न तु कर्तव्या स्मरविद्धा चतुर्दशी

kevalañca prakartavyaṁ maddinaṁ phalakāṅkṣibhiḥ |
vaiṣṇavairna tu kartavyā smaraviddhā caturdaśī

Even if the moment of siddhi-yoga does not occur, those who desire auspiciousness should still observe a festival on the fourteenth day because it was the day of My appearance. Still, Vaisnavas should never observe fasting if the Caturdasi is contaminated by the presence of Trayodasi.

HBV 14.461

आगमे—
प्रिया चतुर्दशी भौमे कर्तव्या किल्विषापहा ।
कामविद्धा न कर्तव्या स्वातीभौमयुता यदि

āgame—
priyā caturdaśī bhaume kartavyā kilviṣāpahā |
kāmaviddhā na kartavyā svātībhaumayutā yadi

If Caturdasi, which is very dear to the Supreme Lord, and which takes away all sinful reactions, falls on a Tuesday, it is to be observed but even

it is enjoined with Svati-naksatra and if it is touched by the presence of TrayodasI, it should not be observed.

HBV 14.462

तत्रैव—
प्रातरुत्थाय कुर्वीत नियम मनसा स्मरन् ।
मामेन मद्दिने वत्स दन्तधावनपूर्वकम्

tatraiva—
prātarutthāya kurvīta niyamaṁ manasā smaran |
māmena maddine vatsa dantadhāvanapūrvakam

My dear Prahlada, on this auspicious day, one should raise early in the morning, brush his teeth, and then make a resolution to observe the vow strictly according to the prescribed rules and regulations, while constantly remembering Me.

HBV 14.463

श्रीनृसिह महाभीम दया कुरु ममोपरि ।
अद्याह ते विधास्यामि व्रत निर्विघ्नता नय इति ।

śrīnṛsiṁha mahābhīma dayāṁ kuru mamopari |
adyāhaṁ te vidhāsyāmi vrataṁ nirvighnatāṁ naya iti |

O Lord Nrsimhadeva! O greatly powerful one, please display compassion toward me. Today, I will observe this vow of Yours and so kindly help me to complete it without any impediment.

HBV 14.464

व्रतस्थेन न वक्तव्य मद्दिने पापिभिः सह ।
मिथ्यालापा न कर्तव्याः समग्रफलकाङ्क्षिभिः

vratasthena na vaktavyaṁ maddine pāpibhiḥ saha |
mithyālāpā na kartavyāḥ samagraphalakāṅkṣibhiḥ

Those who want to obtain the complete benefit of this vow should not indulge in talking with sinful people, nor should they engage in idle gossip.

HBV 14.465

स्त्रिय द्यूत विहायोच्चैर्व्रतस्थेन महात्मना ।
स्मर्तव्य मम रूपञ्च मद्दिने सकले शुभे

striyaṁ dyūtaṁ vihāyoccairvratasthena mahātmanā |
smartavyaṁ mama rūpañca maddine sakale śubhe

On this sacred day, great souls who desire to observe this vow should give up conversing with women and playing chess. They should constantly remember My form throughout the day.

HBV 14.466

ततो मध्याह्नवेलाया नद्यादौ विमले जले ।
गृहे वा देवखाते वा तडागे वातिशोभने ।
वैदिकेन च मन्त्रेण स्नान कुर्याद्विचक्षणः

tato madhyāhnavelāyāṁ nadyādau vimale jale |
gṛhe vā devakhāte vā taḍāge vātiśobhane |
vaidikena ca mantreṇa snānaṁ kuryādvicakṣaṇaḥ

A learned person should then take his noon bath, either in a river or at home, or in a sacred kunda or a lake filled with lotus flowers, while reciting Vedic mantras.

HBV 14.467

मृत्तिकागोमयेनैव तथा धात्रीफलेन वा ।
तिलैर्वा सर्वपापघ्नैः स्नान कृत्वा महात्मभिः ।
परिधाय शुचिर्वस्त्रे नित्यकर्म समाचरेत्

mṛttikāgomayenaiva tathā dhātrīphalena vā |
tilairvā sarvapāpaghnaiḥ snānaṁ kṛtvā mahātmabhiḥ |
paridhāya śucirvastre nityakarma samācaret

While taking his bath, a devotee should rub his body either with cow dung, clay, dmalakl fruit, or sesame seeds, which takes away all sins. Then, he should put on a fresh dhoti and chadara and carry on with his daily rituals.

HBV 14.468

ततो गृह समागत्य स्मरन् मा भक्तियोगतः ।
गोमयेन विलिप्याथ कुर्यादष्टदलाम्बुजम्

tato gṛhaṁ samāgatya smaran māṁ bhaktiyogataḥ |
gomayena vilipyātha kuryādaṣṭadalāmbujam

After bathing and returning home while remembering Me with love and devotion, one should smear cow dung on the altar for worship and prepare a drawing of a lotus flower with eight petals on top of the altar.

HBV 14.469

कलस तत्र स स्थाप्य ताम्र रत्नसमन्वितम् ।
तस्योपरि न्यसेत् पात्र तण्डुलैः परिपूरितम् ।
हैमी मूर्तिस्तु तत्रैव स्थाप्या लक्ष्मीस्तथैव च

kalasaṁ tatra saṁsthāpya tāmraṁ ratnasamanvitam |
tasyopari nyaset pātraṁ taṇḍulaiḥ paripūritam |
haimī mūrtistu tatraiva sthāpyā lakṣmīstathaiva ca

In the middle of the lotus one should install a copper pitcher decorated with jewels and place a container filled with rice paddy on top of it. On top of that container one should establish the Deities of LaksmI and Nrsimhadeva, made of gold.

HBV 14.470

पलेन च तदर्द्धेन तदर्द्धार्द्धेन वा पुनः ।
यथा शक्तिस्तथा कार्या वित्तशाठ्यविवर्जितः ।
पञ्चामृतेन ते स्नाप्य पूजन तु समाचरेत्

palena ca tadarddhena tadarddhārddhena vā punaḥ |
yathā śaktistathā kāryā vittaśāṭhyavivarjitaḥ |
pañcāmṛtena te snāpya pūjanaṁ tu samācaret

One should give up all miserliness and use either one pala, one-half pala, or one-quarter pala of gold to make the Deities. The Deities should then be bathed with five substances before one begins to worship Them.

HBV 14.471–472

ततो ब्राह्मणमाहुय तमाचार्यमलोलुपम् ।
कुर्याच्छास्त्रसमायुक्त शान्त दान्त जितेन्द्रियम्
तेनैव कारयेत् पूजा दृष्ट्वा शास्त्रानुसारतः ।
आचार्यवचनाद्धीमान् पूजा कुर्याचरन् व्रतम्

tato brāhmaṇamāhūya tamācāryamalolupam |
kuryācchāstrasamāyuktaṁ śāntaṁ dāntaṁ jitendriyam
tenaiva kārayet pūjāṁ dṛṣṭvā śāstrānusārataḥ |
ācāryavacanāddhīmān pūjāṁ kuryācaran vratam

124 SRI HARI-BHAKTI-VILASA tenaiva kdreyet pujdrh drstvd sdstrdnusdratah dcdryyd vacandddimdn pujdrh kuryydccaran vratam One should engage a qualified brahmana who is devoid of greed, well- versed in sastra, peaceful, charitable, and self-controlled, as the priest. In accordance with the prescribed rules and regulations of the sastra, the priest will conduct the worship of the Deities. Intelligent devotees can also worship the Lord under the guidance of the priest.

HBV 14.473

तथा चागमे—
प्रह्लाद-क्लेशनाशाय या हि पुण्या चतुर्दशी ।
पूजयेत्तत्र यत्नेन हरेः प्रह्लादमग्रतः

tathā cāgame—
prahlāda-kleśanāśāya yā hi puṇyā caturdaśī |
pūjayettatra yatnena hareḥ prahlādamagrataḥ

tathd cdgame (In the Agamas it is stated) prahldda-klesandsdya ^d hi punyd caturddasi piljayet tatra yatnena hareh prahlddam agratah On the sacred day of Nrsirhha Caturdasi, which manifests in this world to destroy Prahlada's distress, one should first offer worship to Prahlada before worshiping Lord Hari.

HBV 14.474–475

बृहन्नारसिꣳहे—
मद्रूपꣳ कारयेत्तत्र पुष्पस्तवकशोभितम् ।
ऋतुकालोद्भवैः पुष्पैः पूज्योऽहञ्च यथाविधि
उपचारैः षोडशभिमन्मन्त्रैर्नामभिस्तथा ।
ततः पौराणिकैर्मन्त्रः पूजनीयो विशेषतः

bṛhannārasiṁhe—
madrūpaṁ kārayettatra puṣpastavakaśobhitam |
ṛtukālodbhavaiḥ puṣpaiḥ pūjyo'hañca yathāvidhi
upacāraiḥ ṣoḍaśabhimanmantrairnāmabhistathā |
tataḥ paurāṇikairmantraḥ pūjanīyo viśeṣataḥ

One should install My Deity and decorate Me with a flower outfit and then devotedly worship Me by offering Me seasonal flowers. One

should offer sixteen ingredients for worship while chanting My holy names, as well as appropriate mantras. One should also recite mantras from the Puranas during the course of his worship.

HBV 14.476

चन्दनꣳ शीतलꣳ दिव्यꣳ चन्द्रकुङ्कुममिश्रितम् ।
ददामि ते प्रतुष्ट्यर्थꣳ नृसिꣳह परमेश्वर इति ।

candanaṁ śītalaṁ divyaṁ candrakuṅkumamiśritam |
dadāmi te pratuṣṭyarthaṁ nṛsiṁha parameśvara iti |

O Supreme Personality of Godhead, Lord Nrsimhadeva, for your satisfaction, I now offer You divine, cool sandalwood paste mixed with camphor.

HBV 14.477

कालोद्भवानि पुष्पाणि तुलस्यादीनि वै प्रभो ।
पूजयामि नृसि□हेश लक्ष्म्या सह नमोऽस्तुते

kālodbhavāni puṣpāṇi tulasyādīni vai prabho |
pūjayāmi nṛsiṁheśa lakṣmyā saha namo'stute

O Supreme Lord! O Nrsimhadeva, I worship You, along with Laksml- devi with offerings of flowers that bloom in spring, and tulasl leaves. My humble obeisances unto You.

HBV 14.478

कालागुरुमय□ धूप□ सर्वदेवसुदुर्लभम् ।
करोमि ते महाविष्णो सर्वकामसमृद्धये

kālāgurumayaṁ dhūpaṁ sarvadevasudurlabham |
karomi te mahāviṣṇo sarvakāmasamṛddhaye

O Maha-Visnu, just to fulfill all of my desires, 1 will worship You with and offering of black aguru, which is rarely available, even for the demigods.

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HBV 14.479

दीपः पापहरः प्रोक्तस्तमसा□ राशिनाशनः ।
दीपेन लभ्यते तेजस्तस्माद्दीप□ ददामि ते इति ।

dīpaḥ pāpaharaḥ proktastamasāṁ rāśināśanaḥ |
dīpena labhyate tejastasmāddīpaṁ dadāmi te iti |

O Nrsimhadeva, by offering this ghee lamp, which destroys the darkness of ignorance, as well as all sinful reactions, one obtains special power. Therefore, I offer this ghee lamp to You.

HBV 14.480

नैवेद्यꣳ सौख्यदꣳ चास्तु भक्ष्यभोज्यसमन्वितम् ।
ददामि ते रमाकान्त सर्वपापक्षयꣳ कुरु इति ।

naivedyaṁ saukhyadaṁ cāstu bhakṣyabhojyasamanvitam |
dadāmi te ramākānta sarvapāpakṣayaṁ kuru iti |

O beloved Lord of Laksmi, I place before You these offerings of food. May You be pleased with this offering and kindly remove all my sins.

HBV 14.481

नृसिꣳहाच्युत देवेश लक्ष्मीकान्त जगत्पते ।
अनेनार्घ्यप्रदानेन सफलाः स्युर्मनोरथाः इति ।

nṛsiṁhācyuta deveśa lakṣmīkānta jagatpate |
anenārghyapradānena saphalāḥ syurmanorathāḥ iti |

O Lord Nrsirhha! O Acyuta! O Lord of the demigods! O husband of Laksmi! O Lord of the universe, let all my desires be fulfilled by offering of this arghya to You.

HBV 14.482

पीताम्बर महाविष्णो प्रह्लादभयनाशकृत् ।
यथाभूतार्चनेनाथ यथोक्तफलदो भव इति ।

pītāmbara mahāviṣṇo prahlādabhayanāśakṛt |
yathābhūtārcanenātha yathoktaphalado bhava iti |

O Maha-Visnu, who wears yellow garments! O destroyer of fear for Prahlada, may You be satisfied with whatever little worship I offer You to the best of my ability, so that You bestow Your mercy upon me.

HBV 14.483

रात्रौ जागरणꣳ कुर्याद्गीतवाद्यित्रनिस्वनैः ।
पुराणपठनꣳ नृत्यꣳ श्रोतव्यꣳ मरकथानकम्

rātrau jāgaraṇaṁ kuryādgītavāditranisvanaiḥ |
purāṇapaṭhanaṁ nṛtyaṁ śrotavyaṁ marakathānakam

One should remain awake throughout the night while dancing, singing, playing musical instruments, reciting the Puranas, and listening to discussions of My transcendental glories.

HBV 14.484

ततः प्रभातसमये स्नानꣳ कृत्वा ह्यतन्द्रितः ।
पूर्वोक्तेन विधानेन पूजयेन्माꣳ प्रयत्नतः

tataḥ prabhātasamaye snānaṁ kṛtvā hyatandritaḥ |
pūrvoktena vidhānena pūjayenmāṁ prayatnataḥ

Thereafter, one should bathe early in the morning and worship Me with love and devotion while following the above-mentioned procedure, without displaying any idleness.

HBV 14.485

किञ्च—
मद्वꣳशे ये नरा जाता ये जनिष्यन्ति मत्पुरः ।
तांस्त्वमुद्धर देवेश दुःसहाद्भवसागरात् पातकार्णवमग्नस्य व्याधिदुःखाम्बुराशिभिः ।

kiñca—
madvaṁśe ye narā jātā ye janiṣyanti matpuraḥ |
tāṁstvamuddhara deveśa duḥsahādbhavasāgarāt pātakārṇavamagnasya
vyādhiduḥkhāmburāśibhiḥ |

O master of the demigods, please deliver all those who have taken birth in my family, as well as those who will take birth in the future, from the intolerable ocean of material existence.

HBV 14.486–487

तीव्रैस्तु परिभूतस्य महादुःखगतस्य मे
करावलम्बन देहि शेषशायिन् जगत्पते ।
श्रीनृसिह रमाकान्त भक्ताना भयनाशन

tīvraistu paribhūtasya mahāduḥkhagatasya me
karāvalambanaṁ dehi śeṣaśāyin jagatpate |
śrīnṛsiṁha ramākānta bhaktānāṁ bhayanāśana

128 SRI HARI-BHAKTI-VILASA kara avalamvanarh dehi sesasayin jagatpate sri nrirhha ramdkdnta bhaktdndm bhayandsana O Lord who lies on the bed of Ananta Sesa! O Lord of the universe! O Nrsirhha! O husband of Laksmi! O destroyer of the devotees' fear, I am suffering from great distress due to drowning in the ocean of sinful activities and disease. So, kindly lend me Your fearless hand and give me protection.

HBV 14.488

क्षीराम्बुधिनिवास त्व प्रीयमाणो जनार्दन ।
व्रतेनानेन मे देव भुक्तिमुक्तिप्रदो भव

kṣīrāmbudhinivāsa tvaṁ prīyamāṇo janārdana |
vratenānena me deva bhuktimuktiprado bhava

O Janardana! O Lord who lies in the ocean of milk! O Supreme Lord, may You be pleased with my observance of this vow, and may You bestow upon me material enjoyment and liberation.

HBV 14.489

एव प्रार्थ्य ततो देव विसर्ज्य च यथाविधि ।
उपहारादिक सर्वमाचार्याय निवेदयेत्

evaṁ prārthya tato devaṁ visarjyaṁ ca yathāvidhi |
upahārādikaṁ sarvamācāryāya nivedayet

After worshiping the Lord and offering prayers to Him in this way, one should immerse the Deity into the water of the Ganges and then feed the acdrya sumptuously.

HBV 14.490

दक्षिणाभिः सुसन्तोष्य ब्राह्मणाश्च विसर्जयेत् ।
मम ध्यानसमायुक्तो भुञ्जीत सह बन्धुभिः इति ।

dakṣiṇābhiḥ susantoṣya brāhmaṇāśca visarjayet |
mama dhyānasamāyukto bhuñjīta saha bandhubhiḥ iti |

Thereafter, one should bid farewell to the assembled brdhmanas while giving them daksind, Then, one should sit down and take prasdda, along with his friends, while fixing his mind upon Me.

HBV 14.491

पाद्मे तत्रैव श्रीयमब्रह्मणस□वादे—
मेषस□क्रममारभ्य तिथयस्त्रि□शदुत्तमाः ।
सर्वयज्ञाधिकाः पुण्याः पुराणेषु प्रकीर्तिताः

pādme tatraiva śrīyamabrahmaṇasaṁvāde—
meṣasaṁkramamārabhya tithayastriṁśaduttamāḥ |
sarvayajñādhikāḥ puṇyāḥ purāṇeṣu prakīrtitāḥ

that is found in the Padma Purana it is stated) mesa sankrama arabhya tithaya strimsad uttamah sarvva yajnddhikah punyah puranesu prakirttitah Beginning from the time when the sun enters the Mesa-rasI, and extending for the next thirty days, this period is very auspicious, sacred, and more pious than the performance of all types of sacrifice. This is a well-known fact that is discussed in the Pur anas.

HBV 14.492

तत्रापि पूर्णिमा पुण्या माधवी माधवप्रिया ।
येय□ वराहकल्पस्य तिथिराद्या महाफला

tatrāpi pūrṇimā puṇyā mādhavī mādhavapriyā |
yeyaṁ varāhakalpasya tithirādyā mahāphalā

Among those thirty days, the full moon day in the month of Vaisakha, which is very dear to Lord Madhava, is especially auspicious. It is the first day of the Varaha kalpa and so it awards great piety.

HBV 14.493

किञ्च—
स्नानदानार्चनश्राद्धक्रियापुण्यविवर्जिता ।
यस्यातीता च वैशाखी स नूनं निरयालयः

kiñca—
snānadānārcanaśrāddhakriyāpuṇyavivarjitā |
yasyātītā ca vaiśākhī sa nūnaṁ nirayālayaḥ

One who does not perform any pious activities, such as taking a holy bath, giving in charity, worshiping the ancestors or offering them oblations, on the auspicious full moon day in the month of Vaisakha, will certainly reside in hell.

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HBV 14.494

न वेदेन समं शास्त्रं न तीर्थं गङ्गया समम् ।
न दानं जलगोतुल्यं न वैशाखीसमा तिथिः

na vedena samaṁ śāstraṁ na tīrthaṁ gaṅgayā samam |
na dānaṁ jalagotulyaṁ na vaiśākhīsamā tithiḥ

There is no sdstra like the Vedas, no holy water like the Ganges, no charity like donating cows and water, and no auspicious day like the full moon day in the month of Vaisakha.

HBV 14.495

जलधेनुञ्च यो दद्याद्वैशाख्यां विष्णुतत्परः ।
त्रयाणामपि देवानां चतुर्थोऽयं विशेषतः

jaladhenuñca yo dadyādvaiśākhyāṁ viṣṇutatparaḥ |
trayāṇāmapi devānāṁ caturtho'yaṁ viśeṣataḥ

A devotee of Lord Visnu who, on this Vaisakhi Purnima, gives water and cows in charity, attains a form like that of Lord Visnu, which is rarely achieved even by the demigods, up to Brahma. Such a devotee easily ascends to the transcendental abode of Lord Visnu.

HBV 14.496–497

तत्रैव धनशर्माणं प्रति प्रेतोक्तौ—
मया नैकापि वैशाखी पूर्णा पूर्णफलप्रदा ।
स्नानदानक्रियापूजासुकृतैः परिपालिता
तेन मे वैदिकं कर्म जातं सर्वञ्च निष्फलम् ।
ततो वैशाखनामाहं प्रेतो जातोऽस्मि गर्वतः

tatraiva dhanaśarmāṇaṁ prati pretoktau—
mayā naikāpi vaiśākhī pūrṇā pūrṇaphalapradā |
snānadānakriyāpūjāsukṛtaiḥ paripālitā
tena me vaidikaṁ karma jātaṁ sarvañca niṣphalam |
tato vaiśākhanāmāhaṁ preto jāto'smi garvataḥ

I never, even once, observed the auspicious Vaisakhi Purnima by performing pious activities, such as a sacred bath, the giving of charity, worship of the Lord, and so on. As a result, all of my Vedic activities have been rendered useless. It is because of my false ego that I have become a preta, or ghost, by the name of Vaisakha.

HBV 14.498

किञ्च तत्रैव—
पापेन्धनदवज्वाला-तमोद्रुमकुठारिका ।
कृता नैकापि वैशाखी विधिना तत्र पूर्णिमा

kiñca tatraiva—
pāpendhanadavajvālā-tamodrumakuṭhārikā |
kṛtā naikāpi vaiśākhī vidhinā tatra pūrṇimā

Vaisakhi Purnima is the destroyer of all kinds of suffering caused by the forest fire of sinful activities. It is like an axe for cutting off the darkness of ignorance but I have not observed even a single practice properly.

HBV 14.499

अव्रता यस्य वैशाखी स वैशाखी भवेन्नरः ।
दश जन्मानि च ततस्तिर्यग्योनिषु जायते

avratā yasya vaiśākhī sa vaiśākhī bhavennaraḥ |
daśa janmāni ca tatastiryagyoniṣu jāyate

One who fails to follow the vow of Vaisakhi Purnima will be born as a multi-branched tree for ten lifetimes before taking birth as an animal.

HBV 14.500–501

तत्रैव श्रीयमब्राह्मणस□वादे—
त्रयोदश्या□ चतुर्दश्या□ वैशाख्याञ्च दिनत्रयम् ।
सर्वाशक्तोऽपि विधिना नारी वा पुरुषोऽपि वा
पूर्वोक्तनियमैर्युक्तः प्रातः स्नात्वा स्वशक्तितः ।
विमुक्तः पातकैः सर्वैः स्वर्गमक्षयमश्नुते

tatraiva śrīyamabrāhmaṇasaṁvāde—
trayodaśyāṁ caturdaśyāṁ vaiśākhyāñca dinatrayam |
sarvāśakto'pi vidhinā nārī vā puruṣo'pi vā
pūrvoktaniyamairyuktaḥ prātaḥ snātvā svaśaktitaḥ |
vimuktaḥ pātakaiḥ sarvaiḥ svargamakṣayamaśnute

is recorded in the same Purana, these verses are found) trayodasydrh caturddasydrh vaisdkhydnca dinatrayam sarvvdsakto'pi vidhind ndri vd puruso'pi vd purvvokta niyamair yuktah prdtah sndtvd svasaktitah vimuktah pdtakaih sarvvaih svargam aksayam asnute

132 SRI HARI-BHAKTI-VILASA If one is unable to observe all the vows that are prescribed for the month of Vaisakha, one should at least observe to the best of his ability the vows prescribed for TrayodasI, Caturdasi and Purnima. Whether a man or a woman, if one does this much, he or she will be freed from all sinful reactions and ultimately attain the Lord's eternal abode, Vaikuntha.

HBV 14.502

वैशाख्यामप्यशक्त्या वा भोजयेद्ब्राह्मणान् दश इति ।।

vaiśākhyāmapyaśaktyā vā bhojayedbrāhmaṇān daśa iti ||

If one is unable to observe even these vows in relation to the month of Vaisakha, then he should feed ten qualified brdhmanas.

COMPLETE TWENTY-VILĀSA TEXT

Vilāsa 15

Divyāvirbhāvaḥ — Divine Appearance Festivals

593 aligned entries · 672 numbered texts

HBV 15.1

यस्माज्जलविहारादि-महोत्सवपरम्परा ।
सिध्येद्दीनतरस्यापि त□ श्रीचैतन्यमाश्रये

yasmājjalavihārādi-mahotsavaparamparā |
sidhyeddīnatarasyāpi taṁ śrīcaitanyamāśraye

I take shelter of Sri Caitanyadeva, by whose mercy even a most fallen person can participate in the grand festivals of the Supreme Lord, such as His water pastimes.

HBV 15.2

आरभ्य रका□ वैशाखी□ ज्येष्ठी□ यावन्महोत्सवम् ।
कुर्यात् सम्पूजयन्नित्य□ कृष्ण□ जलविहारिणम्

ārabhya rākāṁ vaiśākhīṁ jyeṣṭhīṁ yāvanmahotsavam |
kuryāt sampūjayannityaṁ kṛṣṇaṁ jalavihāriṇam

Beginning from the full moon day in the month of Vaisakha, up to the full moon day in the month of Jyaisthl, one should regularly worship Lord Krsna, who is fond of enjoying water pastimes, and observe the other festivals.

HBV 15.3

तत्रौष्ण्यतारतम्याद्धि कृष्ण□ तोयस्थमाचरेत् ।
वैशाखेऽपि तथाषाढे श्रावणेऽप्यभ्रवर्जिते

tatrauṣṇyatāratamyāddhi kṛṣṇaṁ toyasthamācaret |
vaiśākhe'pi tathāṣāḍhe śrāvaṇe'pyabhravarjite

For observing the Lord's water pastimes, one should place the Deity of Lord Krsna under dripping water when the heat of summer increases during the month of Jyaistha. According to how hot it becomes, one may also place Krsna under dripping water during the months of Vaisakha, Asadha, and Sravana, especially on bright sunny days.

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HBV 15.4–5

उत्तापेऽर्का□शुतो जाते शीतलेन सुगन्धिना ।
जलेन पूरिते पात्रे श्रीकृष्णमुपवेशयेत्
नित्यार्चाविधिनाऽभ्यर्च्य साय□ सन्ध्यामुपास्य च ।
देव□ सि□हासने नीत्वा गन्धादिभिरथार्चयेत्

uttāpe'rkāṁśuto jāte śītalena sugandhinā |
jalena pūrite pātre śrīkṛṣṇamupaveśayet
nityārcāvidhinā'bhyarcya sāyaṁ sandhyāmupāsya ca |
devaṁ siṁhāsane nītvā gandhādibhirathārcayet

When the heat of summer becomes unbearable due to scorching sunshine, one should place the Deity of Lord Krsna in a container filled with cool, fragrant water. After worshiping the Lord as one is accustomed to doing, one should place Him on a throne next to the water pot and again worship Him with offerings of sandalwood paste and other articles.

HBV 15.6

नीराज्य देव□ सर्वेभ्यो दत्त्वा तीर्थ□ भजेत् स्वयम् ।
द्वादश्यान्तु विशेषेण रात्रौ तोयस्थमर्चयेत्

nīrājya devaṁ sarvebhyo dattvā tīrthaṁ bhajet svayam |
dvādaśyāntu viśeṣeṇa rātrau toyasthamarcayet

After offering drati to the Deities, one should first distribute the Lord's caranamrta to others, and then accept it oneself. Because it is prohibited to bathe the Deities on DvadasI, one should bring the Lord for His water pastimes at night, after duly worshiping Him.

HBV 15.7–8

गारुडे—
स्वर्णपात्रेऽथवा रौप्ये ताम्रे वा मृण्मयेऽपि वा ।
तोयस्थ□ योऽर्चयेद्देव□ शालग्रामसमुद्भवम्
चक्राङ्कित□ वा भूपाल निवृत्ते मधुमाधवे ।
प्रतिमास महाभाग तस्य पुण्यमनन्तकम्

gāruḍe—
svarṇapātre'thavā raupye tāmre vā mṛṇmaye'pi vā |
toyasthaṁ yo'rcayeddevaṁ śālagrāmasamudbhavam

cakrāṅkitaṁ vā bhūpāla nivṛtte madhumādhave |
pratimāsa mahābhāga tasya puṇyamanantakam

O lord of the earth, one who worships the Deity of Lord Krsna, or a salagrama-sila that bears the marking of a cakra, while observing the prescribed rules and regulations, during the months of Caitra and Vaisakha, placing Him in water that has been kept in either a golden, silver, copper, or clay vessel, accumulates unlimited pious merit.

HBV 15.9

यावद्धराधरो लोके यावच्चन्द्रदिवाकरौ ।
तावत्तस्य कुले कश्चिन्न भवेद्भूप नारकी

yāvaddharādharo loke yāvaccandradivākarau |
tāvattasya kule kaścinna bhavedbhūpa nārakī

O King, as long as the mountains remain upon the earth, and as long as the sun and moon continue to rise in the sky, no member of that person's family will have to traverse the path to hell.

HBV 15.10

तस्माज्ज्यैष्ठे सदा भूप तोयस्थ पूजयेद्धरिम् ।
वीततापो नरस्तिष्ठेद्यावदाहुतस प्लवम्

tasmājjyaiṣṭhe sadā bhūpa toyasthaṁ pūjayeddharim |
vītatāpo narastiṣṭhedyāvadāhūtasaṁplavam

O King, every day, during the month of Jaistha, one should place the Deity of Lord Hari in cool, fragrant water mixed with sandalwood paste and tulasi leaves. By doing this, one will be relieved of all kinds of material miseries up until the time of annihilation of the universe.

HBV 15.11

कृतैः सुशीतलैस्तोयैस्तुलसीदलवासितैः ॥
शुचिशुक्रगते काले येऽर्चयिष्यन्ति केशवम् ।
जलस्थ विविधैः पुष्पैर्मुच्यते यमयातनात्

kṛtaiḥ suśītalaistoyaistulasīdalavāsitaiḥ ||
śuciśukragate kāle ye'rcayiṣyanti keśavam |
jalasthaṁ vividhaiḥ puṣpairmucyate yamayātanāt

136 SRI HARI-BHAKTI-VILASA Those who worship Lord Kesava with offerings of varieties of flowers, after placing Him in a water pot, during the months of Jyaistha and Asadha, will never experience the punishment of Yamaraja or his servants.

HBV 15.12

जलस्रष्टा यतो विष्णुर्जलशायी जलप्रियः ।
तस्माद्ग्रीष्मे विशेषेण जलस्थ पूजयेद्धरिम्

jalasraṣṭā yato viṣṇurjalaśāyī jalapriyaḥ |
tasmādgrīṣme viśeṣeṇa jalasthaṁ pūjayeddharim

Because Lord Visnu created water, because He lies down in the water, and because water is very dear to Him, one should worship Him by placing Him in water, especially during the heat of summer.

HBV 15.13

नीरमध्यस्थित कृत्वा शालग्रामसमुद्भवम् ।
योऽभ्यर्चर्चयेन्महाभक्त्या स भवेत् कुलपावनः

nīramadhyasthitaṁ kṛtvā śālagrāmasamudbhavam |
yo'bhyarcarcayenmahābhaktyā sa bhavet kulapāvanaḥ

One who places the Supreme Lord, in His form as the sdlagrdma-sild, in a vessel of water with great devotion, delivers his entire family.

HBV 15.14–15

कर्किराशिगते सूर्ये मिथुनस्थे विशेषतः ।
येनार्चितो हरिर्भक्त्या जलमध्ये महीपते
द्वादश्यान्तु विशेषेण जलस्थ॑ जलशायिनम् ।
योऽभ्यर्चयेत् कृत॑ तेन यज्ञकोटिशत॑ भुवि

karkirāśigate sūrye mithunasthe viśeṣataḥ |
yenārcito haririrbhaktyā jalamadhye mahīpate
dvādaśyāntu viśeṣeṇa jalasthaṁ jalaśāyinam |
yo'bhyarcayet kṛtaṁ tena yajñakoṭiśataṁ bhuvi

O King, during the month of Sravana, and especially during the month of Asadha, one who worships Lord Hari by placing Him in water, especially on the night of DvadasI, obtains the merit of performing seventy million sacrifices.

HBV 15.16

पात्रे गन्धादिक॑ कृत्वा यः क्षिपेद्गरुडध्वजम् ।
द्वादश्या॑ पूजयेद्रात्रौ मुक्तिभागी भवेन्नरः

pātre gandhādikaṁ kṛtvā yaḥ kṣipedgaruḍadhvajam |
dvādaśyāṁ pūjayedrātrau muktibhāgī bhavennaraḥ

One who worships the Supreme Lord, the flag of whose chariot bears the symbol of Garuda, on the night of DvadasI, placing Him in water mixed with sandalwood paste and other fragrant substances, becomes qualified for achieving liberation.

HBV 15.17

किञ्च—
घनागमे प्रकुर्वन्ति जलस्थ॑ वै जनार्दनम् ।
ए नरा नृपतिश्रेष्ठ तेषा॑ वै नरक॑ ध्रुवम् इति ।

kiñca—
ghanāgame prakurvanti jalasthaṁ vai janārdanam |
e narā nṛpatiśreṣṭha teṣāṁ vai narakaṁ dhruvam iti |

O King, those who put Lord Janardana in a vessel of water on a cloudy day will certainly dwell in hell.

HBV 15.18

तथैवात्युष्णसमये कालिन्द्यादौ विशेषतः ।
सम्पादयेद्भगवतो जलक्रीडामहोत्सवम्

tathaivātyuṣṇasamaye kālindyādau viśeṣataḥ |
sampādayedbhagavato jalakrīḍāmahotsavam

During the summer, one should celebrate a grand festival commemorating the Lord's pastimes in the water of Yamuna.

HBV 15.19

पाद्मे श्रीभीमसेन उवाच—
पितामह ह्यशक्तोऽहमुपवासे करोमि किम् ।
अतो बहुफल□ ब्रूहि व्रतमेकमपि प्रभो

pādme śrībhīmasena uvāca—
pitāmaha hyaśakto'hamupavāse karomi kim |
ato bahuphalaṁ brūhi vratamekamapi prabho

pddme (In the Padma Purana it is stated) bhimasena uvdca pitdmaha hyasakto'ham upavdse karomi kim ato bahuphalarh bruhi vratam ekam api prabho

138 SRI HARI-BHAKTI-VILASA Bhlmasena said: O grandfather, I am unable to observe any fast. O lord, what should I do? Please tell me about a single vow that I could observe and attain maximum benefit.

HBV 15.20

श्रीव्यास उवाच—
वृषस्थे मिथुनस्थेऽर्के शुक्ला ह्येकादशी हि या ।
ज्येष्ठे मासि प्रयत्नेन सोपोष्या जलवर्जिता

śrīvyāsa uvāca—
vṛṣasthe mithunasthe'rke śuklā hyekādaśī hi yā |
jyeṣṭhe māsi prayatnena sopoṣyā jalavarjitā

Vyasadeva said: You should observe a complete fast, without even drinking water, on the EkadasI during the fortnight of the waxing moon, either in the month of Jyaistha or Asadha.

HBV 15.21

स्नाने वाचमने चैव वर्जयित्वोदकं बुधः ।
उपयुञ्जीत नैवान्यद्व्रतभङ्गोऽन्यथा भवेत्

snāne vācamane caiva varjayitvodakaṁ budhaḥ |
upayuñjīta naivānyadvratabhaṅgo'nyathā bhavet

On that fast day, an intelligent person should totally avoid water, except for bathing and performing acamana, and he should not eat anything, knowing that this would break his vow.

HBV 15.22

उदयादुदयं यावद्वर्जयित्वा जलं बुधः ।
स्वप्रयत्नादवाप्नोति द्वादशद्वादशीफलम्

udayādudayaṁ yāvadvarjayitvā jalaṁ budhaḥ |
svaprayatnādavāpnoti dvādaśadvādaśīphalam

By voluntarily abstaining from even drinking water from one sunrise to the next, intelligent persons can accumulate the merit of observing twelve Dvadasi vratas.

HBV 15.23–24

ततः प्रभाते विमले द्वादश्यां स्नानमाचरेत् ।
जलं सुवर्णं दत्त्वा तु द्विजातिभ्यो यथाविधि
भुञ्जीत कृतकृत्यस्तु ब्राह्मणैः सहितो वशी ।
एवं कृते तु यत् पुण्यं भीमसेन शृणुष्व तत्

tataḥ prabhāte vimale dvādaśyāṁ snānamācaret |
jalaṁ suvarṇaṁ dattvā tu dvijātibhyo yathāvidhi
bhuñjīta kṛtakṛtyastu brāhmaṇaiḥ sahito vaśī |
evaṁ kṛte tu yat puṇyaṁ bhīmasena śṛṇuṣva tat

Thereafter, in the early morning of DvadasI, one should first bathe and then give water and gold in charity to the hrahmanas while observing the correct procedures. After doing this, one should have his meal in the association of the hrahmanas. O Bhima, hear now as I describe the benefit one attains by following this vow.

HBV 15.25

सवत्सरस्य या मध्ये एकादश्यो भवन्ति हि ।
तासा फलमवाप्नोति पुत्र मे नात्र सशयः ।
इति मा केशवः प्राह शङ्खचक्रगदाधरः

saṁvatsarasya yā madhye ekādaśyo bhavanti hi |
tāsāṁ phalamavāpnoti putra me nātra saṁśayaḥ |
iti māṁ keśavaḥ prāha śaṅkhacakragadādharaḥ

There is no doubt that those who observe the vow of Ekadasi throughout the year achieve great benefit. Lord Kes'ava, who holds a conch, club, and disc in His hands informed me of this.

HBV 15.26

किञ्च—
धनधान्यवहा पुण्या पुत्रभाग्यसुखप्रदा ।
उपोषिता नरव्याघ्र इति सत्य ब्रवीमि ते

kiñca—
dhanadhānyavahā puṇyā putrabhāgyasukhapradā |
upoṣitā naravyāghra iti satyaṁ bravīmi te

O best of men, it is a fact that by observing Nirjala Ekadasi, one attains wealth, grains, good children, good fortune, and happiness.

HBV 15.27

यमदूता महाकायाः कराला कामरूपिणः ।
दण्डपाशधरा रौद्रा नोपसर्पन्ति त नरम्

yamadūtā mahākāyāḥ karālāḥ kāmarūpiṇaḥ |
daṇḍapāśadharā raudrā nopasarpanti taṁ naram

The fierce and cruel Yamadutas, who have gigantic forms, who can assume any form at will, and who carry a stick and a rope in their hands, cannot approach such a person.

HBV 15.28

पीताम्बरधराः शङ्खचक्रहस्ता मनोजवाः ।
अन्तकाले नयन्त्येन वैष्णव वैष्णवी पुरीम्

pītāmbaradharāḥ śaṅkhacakrahastā manojavāḥ |
antakāle nayantyenaṁ vaiṣṇavaṁ vaiṣṇavīṁ purīm

The fortunate devotee who observes this vow is taken to the abode of Lord Visnu after death by the Visnudutas, who are dressed in yellow garment and who can travel faster than the mind.

HBV 15.29

किञ्च—
तोयस्य नियम यस्तु कुरुते वैष्णवोत्तमः ।
फल कोटिसुवर्णस्य यामे यामे स पुण्यभाक्

kiñca—
toyasya niyamaṁ yastu kurute vaiṣṇavottamaḥ |
phalaṁ koṭisuvarṇasya yāme yāme sa puṇyabhāk

An exalted Vaisnava who observes a total fast on this day, without even drinking water, obtains the merit of donating millions of gold coins during each prahara (three hours).

HBV 15.30

स्नान दान जप होम द्वादश्या कुरुते नरः ।
तत् सर्वञ्चाक्षय प्राप्तमेतत् कृष्णस्य भाषितम्

snānaṁ dānaṁ japaṁ homaṁ dvādaśyāṁ kurute naraḥ |
tat sarvañcākṣayaṁ prāptametat kṛṣṇasya bhāṣitam

One who gives charity, takes a holy bath, chants mantras, or performs a fire sacrifice the day after this Ekadasi achieves inexhaustible pious credit. This is the statement of Lord Krsna.

HBV 15.31

किञ्चापरेण धर्मेण निर्जलैकादशी॰ नृप ।
उपोष्य सम्यग्विधिना वैष्णव॰ पदमाप्नुयात्

kiñcāpareṇa dharmeṇa nirjalaikādaśīṁ nṛpa |
upoṣya samyagvidhinā vaiṣṇavaṁ padamāpnuyāt

O King, what is use of observing other religious principles? Simply by observing a complete fast while following the prescribed rules and regulations on Nirjala EkadasI, one will be transferred to the abode of Lord Visnu.

HBV 15.32

किञ्च—
यैः कृता भीमसेनैषा निर्जलैकादशी शुभा ।
स्वकुल॰ तारित॰ सर्व॰ कुलातीत॰ तथा शतम् ।
आत्मना सह तैर्नीत॰ वासुदेवस्य मन्दिरे

kiñca—
yaiḥ kṛtā bhīmasenaiṣā nirjalaikādaśī śubhā |
svakulaṁ tāritaṁ sarvaṁ kulātītaṁ tathā śatam |
ātmanā saha tairnītaṁ vāsudevasya mandire

O Bhlmasena, those who have observed this pure Nirjala EkadasI have delivered all of their family members, and will also take with them one hundred persons who are not of their family, when he ascends to the abode of Lord Krsna.

HBV 15.33

किञ्च—
आत्मद्रोहः कृतस्तैस्तु यैरेषा न ह्युपोषिता ।
पापात्मानो दुराचारा दुष्टास्ते नात्र स॰शयः

kiñca—
ātmadrohaḥ kṛtastaistu yaireṣā na hyupoṣitā |
pāpātmāno durācārā duṣṭāste nātra saṁśayaḥ

Those who have not observed this EkadasI are their own worst enemies. Such persons are sinful, wretched miscreants. Of this, there is no doubt.

HBV 15.34

किञ्च—
यश्चेमा शृणुयाद्भक्त्या यश्चापि परिकीर्तयेत् ।
उभौ तौ स्वर्गमाप्तौ हि नात्र कार्या विचारणा

kiñca—
yaścemāṁ śṛṇuyādbhaktyā yaścāpi parikīrtayet |
ubhau tau svargamāptau hi nātra kāryā vicāraṇā

142 SRI HARI-BHAKTI-VILASA One who hears the discussion of this vow with devotion, and who glorifies this vow, will certainly attain the heavenly planets after death. One should not entertain doubt in this regard.

HBV 15.35

यथा प्राग्लिखित कृत्वा सङ्कल्प नियम व्रते ।
जलमादाय गृह्णीयान्मन्त्रेणानेन वैष्णवः

yathā prāglikhitaṁ kṛtvā saṅkalpaṁ niyamaṁ vrate |
jalamādāya gṛhṇīyānmantreṇānena vaiṣṇavaḥ

As mentioned earlier, a Vaisnava should make a resolution while touching water and chanting the appropriate mantra before observing this vow, in accordance with the prescribed rules and regulations.

HBV 15.36

एकादश्या निराहारो वर्जयिष्यामि वै जलम् ।
केशवप्रीणनार्थाय अत्यन्तदमनेन च इति ।

ekādaśyāṁ nirāhāro varjayiṣyāmi vai jalam |
keśavaprīṇanārthāya atyantadamanena ca iti |

For the pleasure of Lord Kesava, and for completely subduing my mind and senses, I will observe a total fast, without even drinking water, on this Ekadasi.

HBV 15.37

वर्जयेच्चाम्ब्वहोरात्र विना चाचमनार्थकम् ।
विना च प्राशन पादोदकस्यात्यन्तपावनम्

varjayeccāmbvahorātraṁ vinā cācamanārthakam |
vinā ca prāśanaṁ pādodakasyātyantapāvanam

One should give up the use of water throughout the day and night but one can use water for performing dcamana, and one can honor caranamrta.

HBV 15.38

एकादश्या निशायान्तु नित्यपूजा विधाय हि ।
हैमी त्रैविक्रमी मूर्ति स्नापयेत् पयआदिभिः

ekādaśyāṁ niśāyāntu nityapūjāṁ vidhāya hi |
haimīṁ traivikramīṁ mūrti snāpayet payaādibhiḥ

On this Ekadasi, one should perform abhiseka to a golden Deity of Lord Trivikrama with milk and other substances, after completing the regular worship.

HBV 15.39

वस्त्रादिक समर्प्याथाभ्यर्च्य गन्धादिभिश्च ताम् ।
प्रणम्य जागर कुर्यात् तदग्रे नर्तनादिना

vastrādikaṁ samarpyāthābhyarcya gandhādibhiśca tām |
praṇamya jāgaraṁ kuryāt tadagre nartanādinā

After bathing and drying the Deity, one should offer Him new clothes and then worship Him with offerings of sandalwood paste, flowers, and obeisances. One should then remain awake the entire night, singing and dancing before the Lord.

HBV 15.40

प्रातःस्नानादि निर्वर्त्य तं त्रिविक्रममर्चयेत्

prātaḥsnānādi nirvartya taṁ trivikramamarcayet

The next morning, after completing one's duties, such as bathing, one should worship the Deity of Lord Trivikrama with a heart filled with devotion.

HBV 15.41

शक्त्याम्बुकुम्भान् विप्रभ्यो दद्याद्गन्धाद्यलङ्कृतान्

śaktyāmbukumbhān viprabhyo dadyādgandhādyalaṅkṛtān

If one has the capacity, he should donate water pitchers decorated with sandalwood paste to the brdhmanas.

HBV 15.42

देवदेव हृषीकेश संसारार्णवतारक ।
जलकुम्भप्रदानेन यास्यामि परमां गतिम् इति ।

devadeva hṛṣīkeśa saṁsārārṇavatāraka |
jalakumbhapradānena yāsyāmi paramāṁ gatim iti |

144 SRI HARI-BHAKTI-VILASA O master of the demigods! O master of the senses! O deliverer from material existence, may I attain the supreme destination by donating this water pitcher.

HBV 15.43

दद्याच्च कनकं छत्रं वस्त्रयुग्ममुपानहौ ।
जलपात्राणि दिव्यानि विभवे सति वैष्णवः

dadyācca kanakaṁ chatraṁ vastrayugmamupānahau |
jalapātrāṇi divyāni vibhave sati vaiṣṇavaḥ

If one has the financial means, he should give charity of gold, umbrellas, dhotis, cadaras, shoes, and fine water pots to qualified brdhmanas.

HBV 15.44

शक्त्या विप्रान् भोजयित्वा पीत्वा भ्रातृकराज्जलम् ।
स्वय वा पीय मौनी सन् भुञ्जीत सह बन्धुभिः

śaktyā viprān bhojayitvā pītvā bhrātṛkarājjalam |
svayaṁ vā pīya maunī san bhuñjīta saha bandhubhiḥ

If one is able to, he should feed qualified brdhmanas. Thereafer, he should drink some water, either from his brother's hand or from his own hand, and then sit down to silently have his meal in the company of his friends.

HBV 15.45

आषाढ-शुक्लद्वादश्या हरौ शिशियिषौ सति ।
वैष्णवः पारण कृत्वा सप्तमुद्राश्च धारयेत्

āṣāḍha-śukladvādaśyāṁ harau śiśiyiṣau sati |
vaiṣṇavaḥ pāraṇaṁ kṛtvā saptamudrāśca dhārayet

When Lord Hari desires to go to sleep on the DvadasI in the fortnight of the waxing moon in the month of Asadha, Vaisnavas should break their vow and brand their bodies with various mudras.

HBV 15.46

ब्राह्मणः क्षत्रियो वैश्यः शूद्रश्चैकान्तितर्धये ।
कुर्वन्नात्मार्पण तप्तमुद्राभिर्देहमङ्कयेत्

brāhmaṇaḥ kṣatriyo vaiśyaḥ śūdraścaikāntitardhaye |
kurvannātmārpaṇaṁ taptamudrābhirdehamaṅkayet

To firmly enhance their determination to perform devotional service to the Lord, brahmanas, ksatriyas, vaisyas and sudras should brand their bodies with mudras while surrendering themselves to Him in all respects.

HBV 15.47

वाराहे तप्तमुद्राप्रसङ्गे—
चक्रादिधारणं पुंसां परं सम्बन्धवेदनम् ।
पातिव्रत्यानिमित्तं हि वलयादि-विभूषणम् इति ।

vārāhe taptamudrāprasaṅge—
cakrādidhāraṇaṁ puṁsāṁ paraṁ sambandhavedanam |
pātivratyānimittaṁ hi valayādi-vibhūṣaṇam iti |

Decorating one's body with branded marks of a cakra, etc. is a sign of one's relationship with the Supreme Lord, just as the wearing of gold or conch shell bangles is an indication that a woman is married and chaste.

HBV 15.48

वायुपुराणे—
अग्निनैव तु सन्तप्तं चक्रमादाय वैष्णवः ।
धारयेत् सर्ववर्णानां हरिसालोक्यसिद्धये

vāyupurāṇe—
agninaiva tu santaptaṁ cakramādāya vaiṣṇavaḥ |
dhārayet sarvavarṇānāṁ harisālokyasiddhaye

vayu purdne (In the Vayu Purana it is stated) agninaiva tu santaptam cakram dddya vaisnavah dhdrayet sarvva varnandm hari sdlokya siddhaye Just to help the members of ail the varnas attain the liberation of going back to Godhead, Vaisnavas should decorate their bodies with branded markings of a cakra, etc. using red-hot iron.

HBV 15.49

ब्रह्माण्डे—
कृत्वा धातुमयीं मुद्रां तापयित्वा स्वकां तनुम् ।
चक्रादिचिह्निता भूप धारयेद्वैष्णवो नरः

brahmāṇḍe—
kṛtvā dhātumayīṁ mudrāṁ tāpayitvā svakāṁ tanum |
cakrādicihnitāṁ bhūpa dhārayedvaiṣṇavo naraḥ

146 SRI HARI-BHAKTI-VILASA cakradi cihnitdrh bhupa dharayed vaisnavo narah O King, Vaisnavas should decorate their bodies with markings of a conch shell, disc, and so on, made

by branding it with metal that was heated in the fire.

HBV 15.50

नारदीयपञ्चरात्रे—
द्वादशारन्तु षट्कोण वलयत्रयस युतम् ।
हरेः सुदर्शन तप्त धारयेत्तद्विचक्षणः

nāradīyapañcarātre—
dvādaśārantu ṣaṭkoṇaṁ valayatrayasaṁyutam |
hareḥ sudarśanaṁ taptaṁ dhārayettadvicakṣaṇaḥ

A wise devotee should decorate his body with markings of a cakra that represents Lord Hari's Sudarsana cakra. It should have twelve spheres, six corners, and three round bangles.

HBV 15.51

अथ सौपर्णे च भगवद् गरुडस वादे तप्तमुद्राप्रकरणे—
गरुत्मन्नविशेषेण सर्ववर्णेष्वय विधिः ।
विप्रो वा क्षत्रियो वापि वैश्यः शूद्रस्तथैव च

atha sauparṇe ca bhagavad garuḍasaṁvāde taptamudrāprakaraṇe—
garutmannaviśeṣeṇa sarvavarṇeṣvayaṁ vidhiḥ |
vipro vā kṣatriyo vāpi vaiśyaḥ śūdrastathaiva ca

that is recorded in the Qaruda Purdna this verse is found) garutmanna visesena sarvva varne svayarh vidhih vipro vd ksatriyo vdpi vaisyah sudras tathaiva ca O Garuda, it is a general principle that Vaisnavas belonging to all the varnas—brahmanas, ksatriyas, vaisyas and sudras—should decorate their bodies with the tapta cakra mudra.

HBV 15.52

पाद्मे—
अग्निहोत्रं यथा नित्यं वेदस्याध्ययनं यथा ।
ब्राह्मणस्य तथैवेदं तप्तचक्रादिधारणम्

pādme—
agnihotraṁ yathā nityaṁ vedasyādhyayanaṁ yathā |
brāhmaṇasya tathaivedaṁ taptacakrādidhāraṇam

As the performance of the agnihotra sacrifice is an eternal function, as studying the Vedas is an eternal duty of brahmanas, decorating one's body with marks of tapta cakra mudra is the eternal duty of everyone.

HBV 15.53

किञ्च तत्रैवोत्तरखण्डे श्रीशिवोमासंवादे—
शङ्खचक्राङ्कनं कुर्याद्ब्राह्मणो बाहुमूलयोः ।
हताग्निनैव सन्तप्य सर्वपापापनुत्तये

kiñca tatraivottarakhaṇḍe śrīśivomāsaṁvāde—
śaṅkhacakrāṅkanaṁ kuryādbrāhmaṇo bāhumūlayoḥ |
hatāgninaiva santapya sarvapāpāpanuttaye

in the Uttara Khanda of the Padma Pur ana it is stated) sahkha cakrdnkanarh kuryydd brdhmano bdhumulayoh hutdgni naiva santapya sarvva papa panuttaye To nullify all sinful reactions, a brahmana should decorate his arms by branding them with marks of a conch shell or cakra, using metal heated in the sacrificial fire.

HBV 15.54

चक्रं वा शङ्खचक्रे वा तथा पञ्चायुधानि वा ।
धारयित्वैव विधिवद्ब्रह्मकर्म समारभेत्

cakraṁ vā śaṅkhacakre vā tathā pañcāyudhāni vā |
dhārayitvaiva vidhivadbrahmakarma samārabhet

Before commencing any Vedic ritual, one should brand his body with markings of a cakra, conch shell, or one of the other five weapons of Lord Visnu.

HBV 15.55

किञ्च तत्प्रसङ्ग एव—
अधृत्वा विधिना चक्रं ब्राह्मणः प्राकृतो भवेत्

kiñca tatprasaṅga eva—
adhṛtvā vidhinā cakraṁ brāhmaṇaḥ prākṛto bhavet

If a brahmana does not brand his body with symbols of the Lord's weapons, such as the cakra, then he is to be considered a neophyte.

HBV 15.56

किञ्च—
न तस्य किञ्चिदश्नीयादीप कृत्यसहस्रिणः ।
सर्ववेदविदो वापि सर्वशास्त्रविशारदः ।
अधृत्वा विधिना चक्रं ब्राह्मणः पतितो भवेत्

kiñca—
na tasya kiñcidaśnīyādīpa kṛtyasahasriṇaḥ |
sarvavedavido vāpi sarvaśāstraviśāradaḥ |
adhṛtvā vidhinā cakraṁ brāhmaṇaḥ patito bhavet

148 SRI HARI-BHAKTI-VILASA sarvva veda vido vdpi sarvva sdstra visdradah adhrtvd vidhind cakrarh brahmanah panto bhavet Even if such a brdhmana were to observe thousands of forms of etiquette, study all the Vedic literatures, and become expert in all the sdstra, one should still not eat anything offered by him because by not decorating his body with the markings of the Lord's cakra and other weapons, a brdhmana will soon fall down from his position.

HBV 15.57

किञ्च—
तप्तेनैवाङ्कनं कुर्याद्ब्राह्मणस्य विधानतः । श्रौतस्मार्तादिसिद्ध्यर्थं मन्त्रसिद्धयै तथैव च

kiñca—
taptenaivāṅkanaṁ kuryādbrāhmaṇasya vidhānataḥ | śrautasmārtādisiddhyarthaṁ mantrasiddhayai tathaiva ca

If he desires to attain perfection by performing the rituals that are prescribed in the Vedas, or by chanting mantras, a brdhmana should decorate his body with branded symbols of the

Lord's weapons, such as the cakra.

HBV 15.58

हरेः पूजाधिकारार्थं चक्रं धार्यं विधानतः ।
वैष्णवत्वस्य सिद्ध्यर्थं भक्तिसिद्धयै विशेषतः

hareḥ pūjādhikārārthaṁ cakraṁ dhāryaṁ vidhānataḥ |
vaiṣṇavatvasya siddhyarthaṁ bhaktisiddhayai viśeṣataḥ

In order to become qualified to worship Lord Hari, one should decorate his body with the symbol of the Lord's cakra. Especially for achieving perfection in devotional service, a Vaisnava should decorate his body by branding these symbols.

HBV 15.59

किञ्च—
उपवीतादिवद्धार्याः शङ्खचक्रादयस्तथा ।
ब्राह्मणस्य विशेषेण वैष्णवस्य विशेषतः

kiñca—
upavītādivaddhāryāḥ śaṅkhacakrādayastathā |
brāhmaṇasya viśeṣeṇa vaiṣṇavasya viśeṣataḥ

One should always decorate his body with symbols of the Lord's ornaments, such as the cakra and conch shell, just as one wears a sacred thread. This rule must be especially followed by brahmanas and Vaisnavas.

HBV 15.60

श्रुतयश्च (श्रीसुदर्शं ५-६)—
यो ह वै सुश्लोकमौलेधर्माननुतिष्ठमानोऽग्निना चक्रं धत्ते ।
अग्निर्वै सहस्रारः सहस्रारो नेमिर्नेमिना तप्ततनुः सायुज्यं सलोकतामाप्नोतीति

śrutayaśca (śrīsudarśaṁ 5-6)—
yo ha vai suślokamauledharmānanutiṣṭhamāno'gninā cakraṁ dhatte |
agnirvai sahasrāraḥ sahasrāro nemirneminā taptatanuḥ sāyujyaṁ salokatāmāpnotīti

One who renders devotional service to Lord Krsna, who is praised with selected verses, after decorating his body with branded symbols of the Sudarsana cakra becomes qualified to

attain the liberation of residing on the same planet as the Supreme Lord. The twelve points of the cakra are called nemi. By voluntarily branding the body with hot nemis, one can attain the liberation of merging into the Lord's existence.

HBV 15.61

चक्रꣳ विभर्ति वपुषाभितप्तꣳ बलꣳ देवानाममृतस्य विष्णोः ।
स एति नाकꣳ दुरितꣳ विधूय विशन्ति यद्यतयो वीतरागाः इति ।

cakraṁ vibharti vapuṣābhitaptaṁ balaṁ devānāmamṛtasya viṣṇoḥ |
sa eti nākaṁ duritaṁ vidhūya viśanti yadyatayo vītarāgāḥ iti |

The Sudarsana cakra of Lord Visnu is the protector of the demigods and devotees. One who marks his body with red-hot imprints of the cakra becomes relieved from all sinful reactions and attains the supreme destination where thoroughly detached sannyasls reside.

HBV 15.62

ऋक्परिशिष्टे—
अतप्ततनुर्न तदामो अश्नुतेऽश्नुता सह इद्वहन्तस्तत् समास्तेति यजुः

ṛkpariśiṣṭe—
ataptatanurna tadāmo aśnute'śnutā saha idvahantastat samāsteti yajuḥ

Those who do not decorate their bodies by branding a cakra are foolish and they will not be able to attain the transcendental abode of the

 Lord. Those who brand their bodies with symbols of the Lord's weapons will live happily in the association of liberated souls.

HBV 15.63

ऋग्वेदीयाश्वलायनशाखायाञ्च—
प्रतद्विष्णोरब्जचक्रे सुतप्ते जन्माम्भोधिꣳ वर्त्तते चर्षणीन्द्राः ।
मूले बाह्वोर्दधतेऽन्ये पुराणा लिङ्गान्यन्ये तप्तायुधान्यर्पयन्ति इति ।

ṛgvedīyāśvalāyanaśākhāyāñca—
pratadviṣṇorabjacakre sutapte janmāmbhodhiṁ varttate carṣaṇīndrāḥ |
mūle bāhvordadhate'nye purāṇā liṅgānyanye taptāyudhānyarpayanti iti |

Those who decorate their arms with branded symbols of Lord Visnu's cakra and lotus will cross over the ocean of material existence and become supremely saintly personalities. They will be liberated, although living in this world. Some devotees decorate their bodies with symbols of Lord Visnu's five weapons, such as the club.

HBV 15.64

छन्दोगपरिशिष्टे—

स होवाच याज्ञवल्क्यस्तत्पुमानात्महिताय प्रेम्णा हरि भजेत् । सुश्लोकमौलेर्धर्माण्यङ्गेष्वग्निना धत्ते इति शातातपी श्रुतिः

chandogapariśiṣṭe—
sa hovāca yājñavalkyastatpumānātmahitāya premṇā hariṁ bhajet |
suślokamaulerdharmāṇyaṅgeṣvagninā dhatte iti śātātapī śrutiḥ

The great sage, Yajnavalkya, said: Pious persons who desire their own benefit should worship Lord Hari with love and devotion. One should decorate his body by branding it with the symbol of a cakra and other ornaments of the Lord, just to protect religious principles. That is the statement of sdtdtapl sruti.

HBV 15.65

अथर्ववेदपरिशिष्टे तप्तचक्रादिप्रकरणे—

देवासो यत्र विततेन बाहुना सुदर्शनेन प्रयताः स्वर्गमायन् ।
येनाङ्किता मनवो लोकसृष्टिं वितन्वते ब्राह्मणास्तद्वहन्ति इति ।

atharvavedapariśiṣṭe taptacakrādiprakaraṇe—
devāso yatra vitatena bāhunā sudarśanena prayatāḥ svargamāyan |
yenāṅkitā manavo lokasṛṣṭiṁ vitanvate brāhmaṇāstadvahanti iti |

The demigods have been able to assemble in the heavenly planets by decorating their broad arms with the branded markings of the Sudarsana cakra, and human beings are able to expand their population by wearing these auspicious symbols on their bodies. Exalted always wear these markings of the Sudarsana cakra on their bodies.

HBV 15.66

पाद्मे श्रीशिवेन तप्तमुद्राप्रसङ्गे—
विष्णुचक्राङ्कित□ विन□ पूजयेत् सर्वकर्मणि ।
विष्णुचक्रविहीनन्तु प्रयत्नेन विवर्जयेत्

pādme śrīśivena taptamudrāprasaṅge—
viṣṇucakrāṅkitaṁ vinaṁ pūjayet sarvakarmaṇi |
viṣṇucakravihīnantu prayatnena vivarjayet

In all religious ceremonies, a brdhmana who is decorated with markings of the Sudarsana cakra should be nicely worshiped. Those who are devoid of the markings of the Visnu cakra should be kept away from all religious ceremonial performances.

HBV 15.67

नारदीये तप्तमुद्राप्रसङ्गे—
श्रीकृष्णचक्राङ्कविहीनगात्रः श्मशानतुल्यः पुरुषोऽथ नारी ।
दृष्ट्वा नरस्त□ नृपते सवासाः स्नात्वा समर्चेद्धरिमङ्ग सद्यः इति ।

nāradīye taptamudrāprasaṅge—
śrīkṛṣṇacakrāṅkavihīnagātraḥ śmaśānatulyaḥ puruṣo'tha nārī |
dṛṣṭvā narastaṁ nṛpate savāsāḥ snātvā samarceddharimaṅga sadyaḥ iti |

O King, the body of a man or woman that is devoid of the markings of Lord Krsna's cakra is as good as a corpse found in a crematorium. If you accidentally meet such a person, you should quickly bathe with your clothes on and then worship Lord Hari for purification.

HBV 15.68

बह्वश्च वेङ्कटाचार्यपादप्रभृतिभिर्बुधैः ।
श्रुतयः स्मृतयोऽप्यत्र विख्याता लिखिताः पराः

bahvaśca veṅkaṭācāryapādaprabhṛtibhirbudhaiḥ |
śrutayaḥ smṛtayo'pyatra vikhyātā likhitāḥ parāḥ

152 SRI HARI-BHAKTI-VILASA On this subject, many learned persons, such as Venkatacarya, who was a principal and renowned devotee in the disciplic succession from Sri Ramanujacarya, have collected numerous statements from the Vedas and other revealed scriptures as evidence.

HBV 15.69

पाद्मे—
तप्तचक्राङ्कित दृष्ट्वा ये निन्दन्ति नराधमाः ।
अवलोक्य मुख तेषामादित्यमवलोकयेत्

pādme—
taptacakrāṅkitaṁ dṛṣṭvā ye nindanti narādhamāḥ |
avalokya mukhaṁ teṣāmādityamavalokayet

If you happen to see the face of a person who blasphemes a Vaisnava whose body is decorated with markings of tapta mudra, you must purify yourself by looking at the sun.

HBV 15.70–71

अग्निपुराणे च दशरथहतपुत्र-विप्रविलापे—
शिलाबुद्धिः कृता किवा प्रतिमाया हरेर्मया ।
कि मया पथि दृष्टस्य विष्णुभक्तस्य कर्हिचित्
तन्मुद्राङ्कितदेहस्य चेतसा नादरः कृतः ।
येन कर्म-विपाकेन पुत्रशोको ममेदृशः

agnipurāṇe ca daśarathahataputra-vipravilāpe—
śilābuddhiḥ kṛtā kiṁvā pratimāyāṁ harermayā |
kiṁ mayā pathi dṛṣṭasya viṣṇubhaktasya karhicit
tanmudrāṅkitadehasya cetasā nādaraḥ kṛtaḥ |
yena karma-vipākena putraśoko mamedṛśaḥ

brahmana's lamentation when his son was killed by King Dasaratha) sildbuddhih krtd kirhvd pratimaydrh harer mayd kirn mayd pathi drstasya visnu bhaktasya karhicit tan mudrdnkita dehasya cetasd nddarah krta yena kmrnrna-vipakena putrasoko mamedrsah What mistake did I commit? Did I consider the Deity of Lord Hari to be made of stone? Did I fail to respect a devotee whose body was decorated with the auspicious markings of a cakra while on the way so that today I must suffer the grief caused by the death of my son?

HBV 15.72

सौपर्णे—
अशुचिर्वाप्यनाचारः सर्वधर्म-बहिष्कृतः । प्रतप्तशङ्खचक्राभ्यामङ्कितः पङ्क्तिपावनः

sauparṇe—
aśucirvāpyanācāraḥ sarvadharma-bahiṣkṛtaḥ | prataptaśaṅkhacakrābhyāmaṅkitaḥ paṅktipāvanaḥ

saupame (In the Qaruda Purdna it is stated) asucir vdpyan dcdrah sarvva dharmma'vahiskrtah pratapta sanka cakrdbhydm ankitah pankti pdvanah Even if a person is impure, sinful, or totally irreligious, he can be counted as a saintly person if his body is decorated with branded marks of the Lord's conch, cakra, and so on.

HBV 15.73

वाराहेतप्तमुद्राप्रसङ्गे—
म्लेच्छदेशे शुभे वापि चक्राङ्को यत्र तिष्ठति ।
योजनानि तथा त्रीणि मम क्षेत्र वसुन्धरे

vārāhetaptamudrāprasaṅge—
mlecchadeśe śubhe vāpi cakrāṅko yatra tiṣṭhati |
yojanāni tathā trīṇi mama kṣetraṁ vasundhare

O Earth, know for certain that an area of three yojanas around a person who decorates his body with marks of the Lord's cakra, whether he resides in a pious country or in the land of mlecchas, is a sacred abode of the Lord.

HBV 15.74

ब्रह्माण्डे—
आयुधैर्वैष्णवैः सर्वैस्तापितैः स्वत नु यदि ।
चिह्नयेद्वैष्णवो यस्तु स याति परमा गतिम्

brahmāṇḍe—
āyudhairvaiṣṇavaiḥ sarvaistāpitaiḥ svata nuṁ yadi |
cihnayedvaiṣṇavo yastu sa yāti paramāṁ gatim

If a Vaisnava decorates his body with the markings of Lord Visnu's weapons, such as the cakra, by branding them with red-hot iron, he will attain the supreme destination, Lord Visnu's transcendental abode.

HBV 15.75

पाद्मे च तत्रैव—
अग्नितप्त□ परितञ्च घृत्वा वै बाहुमूलयोः ।
त्यक्त्वा यमपुर□ घोर□ यान्ति विष्णोः पर□ पदम्

pādme ca tatraiva—
agnitaptaṁ paritañca ghṛtvā vai bāhumūlayoḥ |
tyaktvā yamapuraṁ ghoraṁ yānti viṣṇoḥ paraṁ padam

Those who heat iron symbols of Lord Visnu's sacred weapons, such as the cakra and conch shell, in fire and imprint them on their arms will avoid going to the fearful abode of Yamaraja. Instead, they will attain Lord Visnu's supreme abode, Vaikuntha.

HBV 15.76

हुताग्नितप्तचक्रेण शरीर□ यस्य चिह्नितम् ।
तेन तीर्थानि यज्ञाश्च लभ्यन्ते नात्र स□शयः

hutāgnitaptacakreṇa śarīraṁ yasya cihnitam |
tena tīrthāni yajñāśca labhyante nātra saṁśayaḥ

One whose body is decorated with branded symbols of the Lord's cakra that were made with metal heated in the fire of sacrifice, has already attained the merit of bathing in all the holy places and has obtained the fruit of performing all kinds of sacrifice. Of this there is no doubt.

HBV 15.77

अग्नितप्तेन चक्रेण ब्राह्मणो बाहुमूलयोः ।
अङ्कयित्वा जपेन्मन्त्र□ स□सारान्मोक्षभाग्भवेत्

agnitaptena cakreṇa brāhmaṇo bāhumūlayoḥ |
aṅkayitvā japenmantraṁ saṁsārānmokṣabhāgbhavet

A brahmana who decorates his arms with branded symbols of Lord Visnu's cakra and chants the appropriate mantras is a candidate for liberation from material existence.

HBV 15.78

अग्नितप्तेन चक्रेण बाहुमूलेषु लाञ्छिताः ।
ते सर्वे पापनिर्मुक्ता यान्ति विष्णोः पर□ पदम्

agnitaptena cakreṇa bāhumūleṣu lāñchitāḥ |
te sarve pāpanirmuktā yānti viṣṇoḥ paraṁ padam

Those who decorate their arms with branded markings of Lord Visnu's cakra by heating metal symbols in the fire are relieved of all sinful reactions and at the end of life, they ascend to the supreme abode of Lord Visnu, Vaikuntha.

HBV 15.79

किञ्च—
अप्राकृतमहात्मानो विष्णुचक्रेण लाञ्छिताः ।
विष्णुचक्रविहीनास्तु प्राकृताः पतिताः स्मृताः इति ।

kiñca—
aprākṛtamahātmāno viṣṇucakreṇa lāñchitāḥ |
viṣṇucakravihīnāstu prākṛtāḥ patitāḥ smṛtāḥ iti |

Those great souls who are decorated with markings of Lord Visnu's cakra are situated in the transcendental position. But, those who are devoid of such markings of Lord Visnu's cakra are to be considered mundane and fallen. This is the verdict of sastra.

HBV 15.80

इत्थ□ निषेधवचन□ निर्मूल□ सदनादृतम् ।
समूल□ यच्च तत् सम्यग्विध्यभावादितत्परम्

itthaṁ niṣedhavacanaṁ nirmūlaṁ sadanādṛtam |
samūlaṁ yacca tat samyagvidhyabhāvāditatparam

Often from the mouths of the smartas, statements against decorating one's body with marks of tapta mudra are heard. But, actually there is no basis for such statements. No prohibitory statements are found in the Vedas, Puranas, historical works, or other revealed scriptures. Even if such a statement is found somewhere, it should be ignored.

HBV 15.81

तप्तमुद्राधारणार्थमुपचारैस्तु पञ्चभिः ।
कृष्णमभ्यर्च्य सम्पूज्य चक्रशङ्खौ तथा नमेत्

taptamudrādhāraṇārthamupacāraistu pañcabhiḥ |
kṛṣṇamabhyarcya sampūjya cakraśaṅkhau tathā namet

To put symbolic markings of tapta mudra on one's body, one should first worship Lord Krsna with five ingredients, such as sandalwood paste

156 SRI HARI-BHAKTI-VILASA a n d flowers. T h e n , o n e should worship t h e cakra and conch shell with five ingredients a n d offer obeisances to them.

HBV 15.82

सुदर्शन नमस्तेऽस्तु पाञ्चजन्य नमोऽस्तु ते इति ।

sudarśana namaste'stu pāñcajanya namo'stu te iti |

O Sudarsana cakral O Pancajanya conch shell! Please accept my respectful obeisances.

HBV 15.83

अग्निमभ्यर्च्य मूलेन हुत्वा चाज्याहुतीः क्रती ।
चक्रशङ्खौ गदादीनि शस्त्राण्यग्नौ प्रतापयेत्

agnimabhyarcya mūlena hutvā cājyāhutīḥ kratī |
cakraśaṅkhau gadādīni śastrāṇyagnau pratāpayet

A intelligent devotee should first invoke fire and, according to his ability, perform a fire sacrifice while c h a n t i n g the miila mantra. Thereafter, h e should h e a t the metal representations of the Lord's weapons, such as the cakra, conch, or club in the fire.

HBV 15.84

तत्तन्मन्त्रैरथावाह्य तान्यभ्यर्च्य प्रणम्य च ।
गुरु कृष्णञ्च सम्बन्ध भक्त्या विज्ञापयेदिदम्

tattanmantrairathāvāhya tānyabhyarcya praṇamya ca |
guruṁ kṛṣṇañca sambandha bhaktyā vijñāpayedidam

O n e should first invoke each of the Lord's weapons by reciting their respective miila mantras. T h e n , o n e should worship these weapons a n d offer his obeisances. Thereafter, h e should offer his obeisances to his spiritual master and Lord Krsna, and pray as follows.

HBV 15.85

उच्छिष्टभोजनादेव किङ्करः शरणागतः ।
तप्तचक्रदरादीनि तवाङ्कानीश धारये इति ।

ucchiṣṭabhojanādeva kiṅkaraḥ śaraṇāgataḥ |
taptacakradarādīni tavāṅkānīśa dhāraye iti |

O supreme controller, I am your eternal servant and a soul surrendered unto you. I maintain myself by eating Your remnants of food. I desire to decorate my body By branding symbols of Your weapons.

HBV 15.86

ओ नमो भगवते सुदर्शनाय निर्णाशित-सकलरिपुध्वजाय
भगवन्नारायणकराम्भोरुहस्पर्शदुर्ललिताय

oṁ namo bhagavate sudarśanāya nirṇāśita-sakalaripudhvajāya
bhagavannārāyaṇakarāmbhoruhasparśadurlalitāya

O Sudarsana cakra, my obeisances unto you. You are expert in destroying all your enemies without delay. You have become very famous due to being touched by the lotus hand of Lord Narayana.

HBV 15.87

एह्येहि त्वꣳ सहस्रार चक्रराज सुदर्शन ।
यज्ञभागꣳ प्रगृह्यस्व पूजाञ्चैव नमो नमः

ehyehi tvaṁ sahasrāra cakrarāja sudarśana |
yajñabhāgaṁ pragṛhyasva pūjāñcaiva namo namaḥ

You possess one thousand spokes and you are the king of all cakras. You are known as Sudarsana. Please come and accept your share of sacrifice, and the worship offered by me. Let me offer You my repeated obeisances.

HBV 15.88

ओꣳ नमो भगवते पाञ्चजन्याय विष्णुशङ्खाय । गम्भीरधीरध्वन्याकुलीकृतकौरववाहिनीनाथाय । त्रिरेखादक्षिणावर्ताय त्रिप्रशस्ताय

oṁ namo bhagavate pāñcajanyāya viṣṇuśaṅkhāya |
gambhīradhīradhvanyākulīkṛtakauravavāhinīnāthāya |
trirekhādakṣiṇāvartāya tripraśastāya

O Pancajanya conch shell of Lord Visnu, I offer my obeisances unto you. By your grave yet sublime sound, you shattered the hearts of the leaders of the Kaurava army. You have three lines, you are held in the right hand, and you are broad. My obeisances unto you.

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HBV 15.89

एह्येहि पाञ्चजन्य त्वꣳ नारायणकरस्थित ।
यज्ञभागꣳ प्रगृह्यस्व पूजाञ्चैव नमो नमः

ehyehi pāñcajanya tvaṁ nārāyaṇakarasthita |
yajñabhāgaṁ pragṛhyasva pūjāñcaiva namo namaḥ

O Pancajanya, you are carried by Lord Narayana. Please come and accect your share of the sacrificial offerings, and the worship offered by me. I bow down to you, again and again.

HBV 15.90

ओँ रँ णँ मँ नँ पाञ्चजन्याय नमः

oṁ raṁ ṇaṁ maṁ naṁ pāñcajanyāya namaḥ

O Pancajanya! My obeisances unto you!

HBV 15.91

ओँ भगवते खड्गाय नन्दकाय त्रैलोक्यपावित्र्याय । सकलसुरासुरसुन्दरीनेत्रोत्पलार्चिताय

oṁ bhagavate khaḍgāya nandakāya trailokyapāvitryāya |
sakalasurāsurasundarīnetrotpalārcitāya

O trident known as Nandaka, you purify the three worlds. You are worshiped by the lotus-like eyes of the demigods and beautiful demigoddesses.

HBV 15.92

एह्येहि खड्गरत्न त्वँ नन्दकाख्य सुरार्चित ।
यज्ञभागँ प्रगृह्यस्व पूजाञ्चैव नमो नमः

ehyehi khaḍgaratna tvaṁ nandakākhya surārcita |
yajñabhāgaṁ pragṛhyasva pūjāñcaiva namo namaḥ

O jewel-like trident, you are famous as Nandaka. All the demigods worship you. Please come and partake of your share of sacrificial offerings, and the worship offered by me. 1 repeatedly bow down to you.

HBV 15.93

ओँ खड्गाय नमः

oṁ khaḍgāya namaḥ

O trident, please accept my obeisances.

HBV 15.94

ओँ नमो भगवत्यै कौमोदक्यै गदायै दानवेन्द्रनिसूदनायै भगवद्भट्टारकवासुदेवलालितायै

oṁ namo bhagavatyai kaumodakyai gadāyai dānavendranisūdanāyai bhagavadbhaṭṭārakavāsudevalālitāyai

O Kaumodaki club, you destroy the King of the demons, you are carried by Lord Vasudeva, and you are the protector of the Lord's devotees. My obeisances unto you.

HBV 15.95

एह्येहि त्वँ गदे देवि कौमोदक्यायुधेश्वरि ।
यज्ञभागँ प्रगृह्यस्व पूजाञ्चैव नमो नमः

ehyehi tvaṁ gade devi kaumodakyāyudheśvari |
yajñabhāgaṁ pragṛhyasva pūjāñcaiva namo namaḥ

Please come O GadadevI Kaumodaki! You are the queen of all weapons. Please accept the sacrificial oblations, and the worship offered by me. My repeated obeisance unto you.

HBV 15.96

ओँ रँ खँ चँ फँ शँ गदायै नमः ।
एवँ पद्माय नमः सशराय सारङ्गाय नमः इति ।

oṁ raṁ khaṁ caṁ phaṁ śaṁ gadāyai namaḥ |
evaṁ padmāya namaḥ saśarāya sāraṅgāya namaḥ iti |

Orh gadayai namah, Orh padmaya namah, Orh sasaraya sarahgaya namah.

HBV 15.97

सुदर्शन महाज्वाल सूर्यकोटिसमप्रभ ।
अज्ञानान्धस्य मे नित्यँ विष्णोर्मार्गँ प्रदर्शय

sudarśana mahājvāla sūryakoṭisamaprabha |
ajñānāndhasya me nityaṁ viṣṇormārgaṁ pradarśaya

O Sudarsana, you are as effulgent as millions of suns. I am blinded by the darkness of ignorance and so please show me the eternal path towards Lord Visnu.

HBV 15.98

तथा—
पाञ्चजन्य निजध्वानध्वस्तपातकसञ्चय ।
पाहि मा□ पापिन□ घोरस□सारार्णवपातिनम् इति ।

tathā—
pāñcajanya nijadhvānadhvastapātakasañcaya |
pāhi māṁ pāpinaṁ ghorasaṁsārārṇavapātinam iti |

O Pancajanya, you are expert in killing all kinds of sin by your thundering sound. I am a sinful person, fallen into the formidable material existence. Please deliver me.

HBV 15.99

इममुच्चारयन्मन्त्र□ ढक्षिणादिक्रमेण तु ।
भुजयोश्चक्रपूर्वाणि कृष्णशस्त्राणि धारयेत्

imamuccārayanmantraṁ dakṣiṇādikrameṇa tu |
bhujayoścakrapūrvāṇi kṛṣṇaśastrāṇi dhārayet

While chanting these mantras, one should first decorate his right arm with Lord Krsna's weapons, such as the cakra, and then the left arm with the conch.

HBV 15.100

कलत्रादि-परीवारान् निजान् सर्वा□श्च वैष्णवः ।
भगवत्यर्पयन् तप्तमुद्राभिस्ताभिरङ्कयेत्

kalatrādi-parīvārān nijān sarvāṁśca vaiṣṇavaḥ |
bhagavatyarpayan taptamudrābhistābhiraṅkayet

A Vaisnava should help his wife, children, and servants dedicate their lives at the lotus feet of the Supreme Lord by decorating their bodies with markings of various tapta mudrds.

HBV 15.101

तथा च वाराहे—
अङ्क्येत्तप्तचक्राद्यैरात्मनो बाहुमूलयोः ।
कलत्रापत्यभृत्येषु पश्वादिषु च सम्पदि

tathā ca vārāhe—
aṅkyettaptacakrādyairātmano bāhumūlayoḥ |
kalatrāpatyabhṛtyeṣu paśvādiṣu ca sampadi

O n should decorate b o t h his arms with markings of tapta cakra and also decorate his wife, servants, domestic animals, and assets with markings of tapta cakra.

HBV 15.102–103

किञ्च—
आयस विधिवत् कृत्वा पञ्चायुधविधानतः ।
तत्तन्मन्त्रेण मन्त्रज्ञाः प्रतिष्ठाप्य पृथक् पृथक्
ललाटे च गदा धार्या मूर्धिन चाप शरन्तथा ।
नन्दकञ्चैव हृन्मध्ये शङ्खचक्रे भुजद्वये

kiñca—
āyasaṁ vidhivat kṛtvā pañcāyudhavidhānataḥ |
tattanmantreṇa mantrajñāḥ pratiṣṭhāpya pṛthak pṛthak
lalāṭe ca gadā dhāryā mūrdhina cāpaṁ śarantathā |
nandakañcaiva hṛnmadhye śaṅkhacakre bhujadvaye

According to t h e prescribed procedures, o n e should make t h e five weapons with iron and purify t h e m by c h a n t i n g the appropriate mantras. T h e n , h e should decorate his forehead with the symbol of t h e club, his head with t h e symbol of t h e bow and arrow, his chest with the symbol of the trident, a n d his two arms with t h e symbols of the c o n c h shell a n d cakra.

HBV 15.104

किञ्च—
दक्षिणे तु भुजे विप्रो विभृयाद्वै सुदर्शनम् ।
सव्ये च शङ्ख विभृयादिति ब्रह्मविदो विदुः

kiñca—
dakṣiṇe tu bhuje vipro vibhṛyādvai sudarśanam |
savye ca śaṅkhaṁ vibhṛyāditi brahmavido viduḥ

A brahmana should decorate his right arm with a symbol of the Sudarsana cakra and his left arm with a symbol of the conch shell. This is the opinion of those who are conversant with the Absolute Truth.

HBV 15.105

नवप्रश्नपञ्चरात्रे—
सौवर्ण राजत ताम्र का स्यमायसमेव वा ।
चक्र कृत्वा तु मेधावी धारयेत विचक्षणः इति ।

navapraśnapañcarātre—
sauvarṇaṁ rājataṁ tāmraṁ kāṁsyamāyasameva vā |
cakraṁ kṛtvā tu medhāvī dhārayeta vicakṣaṇaḥ iti |

nava prasna pancaratre (In the Nava-prasna-pancaratra it is stated)

162 SRI HARI-BHAKTI-VILASA sauvar'nam rdjatam tdmram kdrhsya mdyasam vd cakrarh krtva tu medhdvi dharayeta vicaksanah An experienced devotee should make the cakra with gold, silver, copper, bell metal, or iron and use it to brand his body.

HBV 15.106

एवमेव प्रबोधन्या द्वादश्या भगवत्परः ।
तप्तमुद्रा ध्रुव धार्या द्वारकाया विशेषतः

evameva prabodhanyāṁ dvādaśyāṁ bhagavatparaḥ |
taptamudrā dhruvaṁ dhāryā dvārakāyāṁ viśeṣataḥ

Devotees of the Supreme Lord should decorate themselves with symbols of tapta mudra on Utthana DvadasI, especially while residing in Dvaraka.

HBV 15.107

ततो नीराज्य कृष्णन्तु नरयानेन वैष्णवः ।
समं गीतादिघोषेण नयेत् पुण्यं जलाशयम्

tato nīrājya kṛṣṇantu narayānena vaiṣṇavaḥ |
samaṁ gītādighoṣeṇa nayet puṇyaṁ jalāśayam

After offering arati to Lord Krsna, the Vaisnavas should place the Deity on a palanquin. He should then be carried by human beings to a sanctified reservoir of water, accompanied by singing and the playing of musical instruments.

HBV 15.108

अथ पुष्पाञ्जलिं दत्त्वा यानादुतार्य च प्रभुम् ।
सम्प्रार्थ्य हस्तं दत्त्वा च तीरे समुपवेशयेत्

atha puṣpāñjaliṁ dattvā yānādutārya ca prabhum |
samprārthya hastaṁ dattvā ca tīre samupaveśayet

The devotees should then offer flowers to the Lord, take Him from the palanquin, and offer Him prayers. Thereafter, they should carry the Lord to the shore of the reservoir of water.

HBV 15.109

धौताङ्घ्रिपाणिराचान्तः कृत्वा सङ्कल्पमात्मनि ।
देवे च न्यासमाचर्य स्नापयेत्तं यथाविधि

dhautāṅghripāṇirācāntaḥ kṛtvā saṅkalpamātmani |
deve ca nyāsamācarya snāpayettaṁ yathāvidhi

Thereafter, one should wash his hands and legs and perform dcamana. One should make a resolution and perform the proper nydsa on his body, and on the Deity. After doing this, one should bathe the Lord according to the prescribed rules and regulations.

HBV 15.110

सम्प्रार्थ्य जलमध्ये त□ देव□ स□स्नापयेत् सुखम् ।
गन्धपुष्पादिभिश्चाथ महापूजा□ समाचरेत्

samprārthya jalamadhye taṁ devaṁ saṁsnāpayet sukham |
gandhapuṣpādibhiścātha mahāpūjāṁ samācaret

After praying to the Lord, the devotees should place Him into the water and give Him a nice bath. This should be followed by the offering of grand worship with sandalwood pulp, flowers, and so on.

HBV 15.111

शेषे पर्यङ्कवर्येऽस्मिन् फणामणिगणामले ।
श्वेतद्वीपान्तरे देव कुरु निद्रा□ नमोऽस्त्विति

śeṣe paryaṅkavarye'smin phaṇāmaṇigaṇāmale |
śvetadvīpāntare deva kuru nidrāṁ namo'stviti

O Supreme Lord, kindly come and lie down on the bed of Ananta Sesa, whose hoods are effulgent with jewels, within the island of SvetadvTpa. I offer my obeisance unto You.

HBV 15.112

सुप्ते त्वयि जगन्नाथ जगत् सुप्त□ भवेदिदम् ।
विबुद्धे तु विबुध्येत प्रसन्नो मे भवाच्युत इति ।

supte tvayi jagannātha jagat suptaṁ bhavedidam |
vibuddhe tu vibudhyeta prasanno me bhavācyuta iti |

164 SRI HARI-BHAKTI-VILASA O Lord of the universe, when You go to sleep, the whole world goes to sleep and when You wake up, the whole world wakes up. O Acyuta, please be merciful to me.

HBV 15.113

इत्याशास्य प्रभोरग्रे गृह्णीयान्नियम व्रती ।
चतुमासेषु कर्तव्य कृष्णभक्तिविवृद्धये

ityāśāsya prabhoragre gṛhṇīyānniyamaṁ vratī |
catumāseṣu kartavyaṁ kṛṣṇabhaktivivṛddhaye

After praying in this way, one who desires to follow the vow of Caturmasya to enhance his devotional service to Lord Krsna, should take a vow to observe all the prescribed rules and regulations.

HBV 15.114

सनत्कुमारेण—
एकादश्यान्तु गृह्णीयात् स क्रान्तौ कर्कटस्य तु ।
आषाढ्या वा नरो भक्त्या चातुर्मास्योदित व्रतम्

sanatkumāreṇa—
ekādaśyāntu gṛhṇīyāt saṁkrāntau karkaṭasya tu |
āṣāḍhyāṁ vā naro bhaktyā cāturmāsyoditaṁ vratam

One should devotedly begin to follow the vow of Caturmasya, either from Sayana Ekadasi, or from the day when the sun enters Karkata-rasI, or on the full moon day in the month of Asadha.

HBV 15.115

चतुरो वार्षिकान् मासान् देवस्योत्थापनावधि ।
इम करिष्ये नियम निर्विघ्न कुरु मेऽच्युत इति ।

caturo vārṣikān māsān devasyotthāpanāvadhi |
imaṁ kariṣye niyamaṁ nirvighnaṁ kuru me'cyuta iti |

O Lord Acyuta, I will observe all the prescribed rules and regulations of Caturmasya, beginning from Sayana Ekadasi, up to Utthana Ekadasi. Please be merciful and let my vow be completed without any impediments.

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HBV 15.116

भविष्ये—
यो विना नियम मर्त्यो व्रत वा जप्यमेव वा ।
चातुर्मास्य नयेन्मूर्खो जीवन्नपि मृतो हि सः

bhaviṣye—
yo vinā niyamaṁ martyo vrataṁ vā japyameva vā |
cāturmāsyaṁ nayenmūrkho jīvannapi mṛto hi saḥ

bhavisye (In the Bhavisya Purana it is stated) yo vina niyamarh marttyo vratarh vd japyameva vd cdturmmdsyarh nayen murkho jivannapi mrto hi sah One who observes the vow of Caturmasya without following the prescribed rules and regulations and vows, and without chanting the prescribed mantras, is certainly a fool. He is to be considered a dead man although breathing.

HBV 15.117

स्कान्दे नागरखण्डे—
श्रावणे वर्जयेच्छाक दधि भाद्रपदे तथा ।
दुग्धमाश्चयुजे मासि कार्तिके चामिष त्यजेत्

skānde nāgarakhaṇḍe—
śrāvaṇe varjayecchākaṁ dadhi bhādrapade tathā |
dugdhamāścayuje māsi kārttike cāmiṣaṁ tyajet

skdnde ndgara khande (In the Nagara Khanda of the Skanda Purana it is stated) srdvane varjjayecchdkam dadhi bhddrapade tathd dugdham dsvayuje mdsi kdrttike cdmisam tyajet One should avoid spinach in the month of Sravana, yogurt in the month of Bhadra, milk in the month of Asvin, and urad dal in the month of Karttika.

HBV 15.118

तत्रैव श्रीब्रह्मनारदस□वादे—
निष्पावान् राजमाषा□श्च सुप्ते देवे जनार्दने ।
यो भक्षयति विप्रेन्द्र श्वपचापधिको हि सः

tatraiva śrībrahmanāradasaṁvāde—
niṣpāvān rājamāṣāṁśca supte deve janārdane |
yo bhakṣayati viprendra śvapacāpadhiko hi saḥ

that is found in the same Purana it is stated) nispdvdn rdjamdsdmsca supte deve jandrddane yo bhaksayati viprendra svapacdd adhiko hi sah

O foremost brdhmana, when the Lord of the universe goes to sleep, if one eats kidney beans and other beans, he should be considered lower than a dog-eater.

HBV 15.119

कार्त्तिके तु विशेषेण राजमाषा□श्च भक्षयन् ।
निष्पावान् मुनिशार्दूल यावदाहुतनारकी

kārttike tu viśeṣeṇa rājamāṣāṁśca bhakṣayan |
niṣpāvān muniśārdūla yāvadāhūtanārakī

O sage, especially in the month of Karttika, if a person eats kidney beans or other kinds of beans, he will reside in hell until the time of annihilation of the universe.

HBV 15.120

कालिङ्गानि पटोलानि वृन्ताक□ सन्धितानि च ।
एतानि भक्षयेद्यास्तु सुप्ते देवे जनार्दने ।
सप्तजन्मार्जित□ पुण्य□ हरते नात्र स□शयः

kāliṁgāni paṭolāni vṛntākaṁ sandhitāni ca |
etāni bhakṣayedyāstu supte deve janārdane |
saptajanmārjitaṁ puṇyaṁ harate nātra saṁśayaḥ

There is no doubt that if a person eats water melon, patold, eggplant, or pickle during the period when Lord Janardana sleeps, he will lose all the pious merit that he accumulated in his previous seven lifetimes.

HBV 15.121

किञ्च—
रुच्यं तत्तत्कालालभ्यं फलमूलादि वर्जयेत् इति ।

kiñca—
rucyaṁ tattatkālalabhyaṁ phalamūlādi varjayet iti |

One should also give up eating one's favorite fruit and roots that grow during this season.

HBV 15.122

किञ्च—
जपहोमाद्यनुष्ठानं नामसङ्कीर्तनन्तथा ।
स्वीकृत्य प्रार्थयेद्देवं गृहीतनियमो बुधः

kiñca—
japahomādyanuṣṭhānaṁ nāmasaṅkīrtanantathā |
svīkṛtya prārthayeddevaṁ gṛhītaniyamo budhaḥ

A learned devotee who observes the vow of Caturmasya should chant the appropriate mantras, perform sacrifice, and engage in congregational chanting of the Lord's holy names. For successful completion of the vow, one should pray to the Lord as follows.

HBV 15.123

इदं व्रतं मया देव गृहीतं पुरतस्तव ।
निर्विघ्नं सिद्धिमायातु प्रसादात्तव केशव
गृहीतेऽस्मिन् व्रते देव पञ्चत्वं यदि वा भवेत् ।

idaṁ vrataṁ mayā deva gṛhītaṁ puratastava |
nirvighnaṁ siddhimāyātu prasādāttava keśava
gṛhīte'smin vrate deva pañcatvaṁ yadi vā bhavet |

O Lord! O Kesava, I hereby take this vow in front of You that I will observe the prescribed rules and regulations of Caturmasya that are found in the scriptures. By Your mercy, may this vow be completed without any impediment.

HBV 15.124

तदा भवतु सम्पूर्णं प्रसादात्ते जनार्दन इति ।

tadā bhavatu sampūrṇaṁ prasādātte janārdana iti |

O Lord Janardana, if, in the course of observing the vow of Caturmasya, I relinquish my material body, let my vow still be completed, by Your mercy.

HBV 15.125

विष्णुरहस्ये ब्रह्मनारदसंवादे—
शृणु नारद कात्स्न्र्येन चातुर्मास्यव्रतक्रियाः ।
या निर्वर्त्य नरो भक्त्या प्रयाति परमां गतिम्

viṣṇurahasye brahmanāradasaṁvāde—
śṛṇu nārada kārtsnyena cāturmāsyavratakriyāḥ |
yā nirvarttya naro bhaktyā prayāti paramāṁ gatim

that is found in the Visnii'rahasya it is stated) srnu ndrada kdrtsnyena cdturmmdsya vrata kriydh yd nirvarttya naro bhaktyd praydti paramdm gatim

168 SRI HARI-BHAKTI-VILASA O Narada, now hear with attention as I describe the Caturmasya vrata in detail. By faithfully observing this vow, one can attain the supreme destination, the Lord's abode in the spiritual sky, Vaikuntha.

HBV 15.126

व्रतानि वैष्णवानीह मनस्यपि चिकीर्षतः ।
नरस्य क्षयमाप्नोति पापं जन्मशतोद्भवम्

vratāni vaiṣṇavānīha manasyapi cikīrṣataḥ |
narasya kṣayamāpnoti pāpaṁ janmaśatodbhavam

Simply by contemplating the Vaisnava vows that have manifested in this world, one's sinful reactions that had accumulated during his previous one hundred lifetimes are destroyed.

HBV 15.127

एकभक्तो नरः शान्तो नित्यस्नायी दृढव्रतः ।
योऽर्चयेच्चतुरो मासान हरि स्यात्तस्य लोकभाक्

ekabhakto naraḥ śānto nityasnāyī dṛḍhavrataḥ |
yo'rcayeccaturo māsāna hariṁ syāttasya lokabhāk

One who worships Lord Hari during the four months of Caturmasya while eating only once a day, remaining peaceful in mind, bathing daily, and maintaining firm determination, will ascend to the abode of Lord Hari.

HBV 15.128

यस्तु सुप्ते हृषीकेशे क्षितिशायी भवेन्नरः ।
वार्षिकान् चतुरो मासान् लभते वैष्णवी गतिम्

yastu supte hṛṣīkeśe kṣitiśāyī bhavennaraḥ |
vārṣikān caturo māsān labhate vaiṣṇavīṁ gatim

One who sleeps on the floor during the four months when Lord Hrslkes'a remains asleep, attains the transcendental abode of Lord Visnu.

HBV 15.129

यस्तु केशवमुद्दिश्य चान्द्रायणपरायणः ।
चातुर्मास्य नयेद्भक्त्या स विष्णुतनुमाविशेत्

yastu keśavamuddiśya cāndrāyaṇaparāyaṇaḥ |
cāturmāsyaṁ nayedbhaktyā sa viṣṇutanumāviśet

One who faithfully observes the vows of Caturmasya and Candrayana, just to please Lord Kesava, will attain the liberation of merging into the body of Lord Visnu.

HBV 15.130

भविष्योत्तरे भगवद्युधिष्ठिरसंवादे—
चतुरो वार्षिकान् मासान् देवस्योत्थापनावधि ।
स्त्री वा नरो वा मद्भक्तो धर्मार्थं सुदृढवतः ।
गृह्नीयान्नियमानेतान् दन्तधावनपूर्वकम्

bhaviṣyottare bhagavadyudhiṣṭhirasaṁvāde—
caturo vārṣikān māsān devasyotthāpanāvadhi |
strī vā naro vā madbhakto dharmārthaṁ sudṛḍhavataḥ |
gṛhnīyānniyamānetān dantadhāvanapūrvakam

that is found in the Bhavisyottara Purana it is stated) caturo vdrsikdn mdsdn devasya utthdpandvadhi stri vd raro vd madbhakto dharmrndrtharh sudrdhavratah' grhnniydn niyamdnetdn dantadhdvana purvvakam My devotee, whether a man or a woman, should firmly observe all these rules and regulations that are meant for spiritual advancement during the four months until the Supreme Lord wakes up from His mystic slumber. One should begin his vow in the morning after brushing his teeth.

HBV 15.131

तेषां फलानि वक्ष्यामि तत्कर्तृणां पृथक् पृथक् मधुरस्वरसम्पन्नो भवेल्लवणवर्जनात् ।

teṣāṁ phalāni vakṣyāmi tatkartṛṇāṁ pṛthak pṛthak madhurasvarasampanno bhavellavaṇavarjanāt |

I will separately describe the benefit one obtains by following all these rules and regulations.

HBV 15.132–134

लभते सन्ततिं दीर्घां तैलस्य परिवर्जनात्
अभ्यङ्गन्वर्जनात् पार्थ सुन्दराङ्गः प्रजायते । पक्वतैलपरित्यागाच्छत्रुनाशमवाप्नुयात्
मधुकतैलत्यागेन सौभाग्यमतुलं भवेत् ।
पुष्पोपभोगत्यागेन स्वर्गे विद्याधरो भवेत्

labhate santatiṁ dīrghāṁ tailasya parivarjanāt
abhyaṅganvarjanāt pārtha sundarāṅgaḥ prajāyate |
pakvatailaparityāgācchatrunāśamavāpnuyāt
madhukatailatyāgena saubhāgyamatulaṁ bhavet |
puṣpopabhogatyāgena svarge vidyādharo bhavet

170 SRI HARI-BHAKTI-VILASA madhuka taila tyagena saubhdgyam atularh bhavet puspopa bhoga tyagena svarge vidyadharo bhavet During Caturmasya, one who renounces salt will receive a sweet melodious voice. One who renounces oil will receives good children having long lives, one who renounces oil massages will receive a beautiful body, one who renounces eating food cooked in oil will conquer his enemy, one who renounces licorice will attain unlimited good fortune, and one who renounces the enjoyment of flowers will become a Vidyadhara in the heavenly planets.

HBV 15.135–136

योगाभ्यासी भवेद्यस्तु स ब्रह्मपदमाप्नुयात् ।
कट्वम्लातक्तमधुरक्षारकाषायजान् रसान् ।
यो वर्जयेत् स वैरूप्य वैगान्ध्य नाप्नुयात् क्वचित्
ताम्बूलवर्जनाद्भोगी अपक्वादोऽमलो भवेत् पादाभ्यङ्गशिरोभ्यङ्गपरित्यागच्च पार्थिव ।

yogābhyāsī bhavedyastu sa brahmapadamāpnuyāt |
kaṭvamlātaktamadhurakṣārakāṣāyajān rasān |
yo varjayet sa vairūpyaṁ vaigāndhyaṁ nāpnuyāt kvacit
tāmbūlavarjanādbhogī apakvādo'malo bhavet pādābhyaṅgaśirobhyaṅgaparityāgacca pārthiva |

One who practices yoga will attain the supreme abode of the Lord. One who renounces the six kinds of palatable food will never become ugly, and he will become free from bad odor. By renouncing the chewing of betel nuts, one is blessed with material enjoyment and one who eats uncooked food is purified.

HBV 15.137–139

दीप्तिमान् दीप्तचरणो मधुक्षौद्रे परित्यजेत् दधिदुग्धतक्रनियमाद्गोलोक लभते नरः ।
इन्द्रातिथित्वमायाति स्थालीपाकविवर्जनात्
लभेच्च सन्तति दीर्घा तापपक्वस्य वर्जनात् ।
भूमौ प्रस्तरशायी च विष्णोरनुचरो भवेत्

dīptimān dīptacaraṇo madhukṣaudre parityajet dadhidugdhatakraniyamādgolokaṁ labhate naraḥ |
indrātithitvamāyāti sthālīpākavivarjanāt
labhecca santatiṁ dīrghāṁ tāpapakvasya varjanāt |
bhūmau prastaraśāyī ca viṣṇoranucaro bhavet

By avoiding oil massages of the legs and head, one will become a king. By renouncing honey and other sweets, one become brilliant. By renouncing yogurt, milk, and buttermilk, one will attain Goloka. By renouncing eating on a plate, one will become a guest in the abode of Indra. By renouncing cooked food, one will receive children having long lives, and by sleeping on the floor or on stone, one will become a servant of Lord Visnu.

HBV 15.140–142

सदा मुनिः सदा योगी मधुमा□सस्य वर्जनात् ।
निर्व्याधिर्नीरुगोजस्वी सुरामद्यविवर्जनात्
एकान्तरोपवासेन ब्रह्मलोके महीयते ।
धारणान्नखलोमाना□ गङ्गास्नान□ दिने दिने
मौनव्रती भवेद्यस्तु तस्याज्ञास्खलिता भवेत् ।
भूमौ भुङ्क्ते सदा यस्तु स पृथिव्याः पतिर्भवेत्

sadā muniḥ sadā yogī madhumāṁsasya varjanāt |
nirvyādhirnīrugojasvī surāmadyavivarjanāt
ekāntaropavāsena brahmaloke mahīyate |
dhāraṇānnakhalomānāṁ gaṅgāsnānaṁ dine dine
maunavratī bhavedyastu tasyājñāskhalitā bhavet |
bhūmau bhuṅkte sadā yastu sa pṛthivyāḥ patirbhavet

One who renounces honey and meat, who remains like an introspective sage, or yogi, and who renounces wine will become free from disease and thus remain healthy. One who observes fasting every alternative day will attain Brahmaloka. By not shaving one's head and face, and not cutting one's nails, one obtains the pious merit of bathing in the Ganges. When one observes complete silence, his words will become infallible, and one who eats off the floor will become a king of the earth.

HBV 15.143–145

नमो नारायणायेति जप्त्वा दानश□त□ फलम्
पादाभिवन्दनाद्विष्णोर्भवेद्गोदानज□ फलम् ।
विष्णुपादाम्बुजस्पर्शात् कृतकृत्यो भवेन्नरः
विष्णोर्देवालये कुर्यादुपलेपनमार्जने ।
कल्पस्थायी भवेद्राजा स नरो नात्र स□शयः

namo nārāyaṇāyeti japtvā dānaśataṁ phalam
pādābhivandanādviṣṇorbhavedgodānajaṁ phalam |

viṣṇupādāmbujasparśāt kṛtakṛtyo bhavennaraḥ
viṣṇordevālaye kuryādupalepanamārjane |
kalpasthāyī bhavedrājā sa naro nātra saṁśayaḥ

172 SRI HARI-BHAKTI-VILASA pdddbhi vandandd visnor bhaved goddnajarh phalam visnu pdddmbuja sparsdt krta krtyo bhavennarah visnor devdlaye kuryyad upalepana mdrjjane kalpasthdyi bhaved raja sa naro ndtra sarhsayah One who chants the mantra namo ndrayandya will receive the merit of donating one hundred things in charity. By offering obeisances to Lord Visnu, one receives the merit of giving a cow in charity, and by touching the lotus feet of Lord Visnu, a one will become fully satisfied. There is no doubt that simply by cleansing the temple of Lord Visnu, one will become a king for a duration of one halpa.

HBV 15.146

प्रदक्षिणत्रय कृत्वा यस्तु स्यात् स्तुतिपाठकः ।
हसयुक्तविमानेन स च विष्णुपद व्रजेत्

pradakṣiṇatrayaṁ kṛtvā yastu syāt stutipāṭhakaḥ |
hasayuktavimānena sa ca viṣṇupadaṁ vrajet

One who circumambulates the Deities three times and offers prayers will ascend to the abode of Lord Visnu on an chariot drawn by swans.

HBV 15.147

गीतवाद्यकरो विष्णोर्गन्धर्वलोकमाप्नुयात् ।
नित्य शास्त्रविनोदेन लोकान् यस्तु प्रबोधयेत् ।
स व्यासरूपो भगवानन्ते विष्णुपुर व्रजेत्

gītavādyakaro viṣṇorgandharvalokamāpnuyāt |
nityaṁ śāstravinodena lokān yastu prabodhayet |
sa vyāsarūpo bhagavānante viṣṇupuraṁ vrajet

Those who sing and play musical instruments will attain the planet of the Gandharvas. One who distributes knowledge by daily reciting the sdstra must be considered a representative of Vyasadeva and at the end, he will attain the abode of Lord Visnu.

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HBV 15.148

पुष्पमालाकुला पूजा कृत्वा विष्णोः पुर व्रजेत्

puṣpamālākulāṁ pūjāṁ kṛtvā viṣṇoḥ puraṁ vrajet

By worshiping the Supreme Lord during Caturyamasya with an offering of a flower garland, one will be transferred to the abode of Lord Visnu.

HBV 15.149

कृत्वा प्रोक्षणिक दिव्य स्थानमप्सरसा लभेत् ।
तीर्थादिषु कृतस्नानो निर्मल देहमाप्नुयात्

kṛtvā prokṣaṇikaṁ divyaṁ sthānamapsarasāṁ labhet |
tīrthādiṣu kṛtasnāno nirmalaṁ dehamāpnuyāt

One who washes the Lord's temple with water will attain the planet of the Apsaras. One who bathes in a holy place will receive a purified body.

HBV 15.150

पञ्चगव्याशनात् पार्थ चान्द्रायणफल लभेत् । एकभक्ताशनान्नित्यमग्निहोत्रफल लभेत्

pañcagavyāśanāt pārtha cāndrāyaṇaphalaṁ labhet |
ekabhaktāśanānnityamagnihotraphalaṁ labhet

O Partha, one who drinks the Lord's caranamrta obtains the merit of performing the cdndrayana vrata. One who eats only once a day receives the merit of performing an agnihotra sacrifice.

HBV 15.151

नक्तभोजी समग्रन्तु तीर्थयात्राफल लभेत् ।
अयाचितेन चाप्नोति वापीकूपप्रपाफलम्

naktabhojī samagrantu tīrthayātrāphalaṁ labhet |
ayācitena cāpnoti vāpīkūpaprapāphalam

Those who eat only at night during these four months will attain the merit of traveling to all the holy places of pilgrimage. Those who maintain themselves without begging will receive the merit of digging a pond or a well, or donating water.

HBV 15.152–155

षष्ठकालोऽन्नभोजी यः स्थायी स्वर्गे नरो भवेत् ।
नित्यस्नायी नरो यस्तु नरक□ स न पश्यति
भाजन□ वज्जयेद्यस्तु स स्नान□ पौष्कर□ लभेत्
पत्रेषु यो नरो भुङ्क्ते कुरुक्षेत्रफल□ लभेत् ।
शिलाया□ भोजन□ नित्य□ भवेत् स्नान□ प्रयागजम् यामद्वयजलत्यागान्न रोगैः परिभूयते ।
एवमादिव्रतैः पार्थ तुष्टिमायाति तोषितः

ṣaṣṭhakālo'nnabhojī yaḥ sthāyī svarge naro bhavet |
nityasnāyī naro yastu narakaṁ sa na paśyati
bhājanaṁ vajjayedyastu sa snānaṁ pauṣkaraṁ labhet
patreṣu yo naro bhuṅkte kurukṣetraphalaṁ labhet |
śilāyāṁ bhojanaṁ nityaṁ bhavet snānaṁ prayāgajam yāmadvayajalatyāgānna rogaiḥ paribhūyate |
evamādivrataiḥ pārtha tuṣṭimāyāti toṣitaḥ

One who eats rice at three o clock in the afternoon will become a permanent resident of heaven. Those who take bathe every day will never experience hellish life. One who eats from his hands rather than from a plate will receive the merit of bathing at Puskara. One who eats from a leaf plate receives the fruit of going to Kuruksetra. One who eats from a marble plate receives the benefit of bathing at Prayaga. One who does not drink water for six hours will remaining without disease. O Partha, by observing all these vows, Lord Visnu becomes pleased.

HBV 15.156–158

किञ्च—
योगनिद्रा□ समालम्ब्य शेषाहिशयने स्वपन् ।
क्षीरोदतोयवीच्यग्रै धौतपादः समाहितः
लक्ष्मीकराम्बुजैः श्लक्ष्णैर्मृज्यमानपदद्वयः
तस्मिन् काले च मद्भक्तो यो मासा□श्चतुरः क्षिपेत् ।
व्रतैरनेकैर्नियमैः पाण्डवश्रेष्ठ मानवः ।
कल्पस्थायी विष्णुलोके भवेन्नास्त्यत्र स□शयः

kiñca—
yoganidrāṁ samālambya śeṣāhiśayane svapan |
kṣīrodatoyavīcyagrai dhautapādaḥ samāhitaḥ
lakṣmīkarāmbujaiḥ ślakṣṇairmṛjyamānapadadvayaḥ
tasmin kāle ca madbhakto yo māsāṁścaturaḥ kṣipet |
vratairanekairniyamaiḥ pāṇḍavaśreṣṭha mānavaḥ |
kalpasthāyī viṣṇuloke bhavennāstyatra saṁśayaḥ

When I take shelter of yoga-nidra while lying on the bed of Ananta Sesa in the ocean of milk, Laksml-devi, whose feet are washed by the waves of that ocean, gently massages My lotus feet as I remain in complete samddhi. During that time, My devotees who had observed various vows for four months will reside in the abode of Lord Visnu for one kalpa. O foremost Pandavas, there is no doubt of this.

HBV 15.159

सत्या व्रतसमाप्तौ च श्रीकृष्णस्य प्रसादतः ।
यद्यद्दानादिकृत्यञ्च लेख्य तत्तच्च कार्त्तिके

satyāṁ vratasamāptau ca śrīkṛṣṇasya prasādataḥ |
yadyaddānādikṛtyañca lekhyaṁ tattacca kārttike

The duty of giving various articles in charity at the completion of the vow of Caturmasya, by Krsna's mercy, will be described at the end of the section dealing with the Karttika vrata.

HBV 15.160

स्तुत्वाथ कृष्णमभ्यर्च्य प्रसाद्य च पुनः पुनः ।
शेष शङ्खोदतीर्थे च स्वीकुर्याद्वैष्णवैः सह

stutvātha kṛṣṇamabhyarcya prasādya ca punaḥ punaḥ |
śeṣaṁ śaṅkhodatīrthe ca svīkuryādvaiṣṇavaiḥ saha

After pleasing Lord Krsna by offering prayers and worship, again and again, one should partake of the water that washed the Lord's lotus feet, which was kept in a conch shell, in the association of Vaisnavas.

HBV 15.161

गीतनृत्यादिना देव परितोष्याथ वैष्णवान् ।
सम्पूज्य नरयानेन देव स्वालयमानयेत्

gītanṛtyādinā devaṁ paritoṣyātha vaiṣṇavān |
sampūjya narayānena devaṁ svālayamānayet

After satisfying the Lord by singing, dancing, and playing musical instruments, and after serving the Vaisnavas with great respect, one should bring the Lord to His temple on a palanquin carried by men.

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HBV 15.162

प्रभोर्नीराजन कृत्वा विसर्ज्य वत वैष्णवान् ।
निवेश्य स्वासने देव शयीत भुवि त स्मरन्

prabhornīrājanaṁ kṛtvā visarjyaṁ vata vaiṣṇavān |
niveśya svāsane devaṁ śayīta bhuvi taṁ smaran

Thereafter, one should offer drati to the Lord and bid farewell to the assembled Vaisnavas. Then, one should place the Lord on His throne and lie down on the floor, while constantly remembering Him.

HBV 15.163

एवञ्च कुर्वतो मासाश्चतुरो यान्ति वै सुखम ।
अन्यथा प्रभवेद्दुःखमनावृष्टिश्च जायते

evañca kurvato māsāṁścaturo yānti vai sukhama |
anyathā prabhavedduḥkhamanāvṛṣṭiśca jāyate

By observing the vow of Caturmasya in this way, one will become very happy. Otherwise, if one fails to observe this vow, there will be an increase in his suffering and he will certainly experience drought.

HBV 15.164

तथा च भविष्ये—
मिथुनस्थे सहस्रा□शौ न स्वापयति यो हरिम् ।
वैष्णवैः सह सम्भूय ह्यनावृष्टिस्तदा भवेत्

tathā ca bhaviṣye—
mithunasthe sahasrāṁśau na svāpayati yo harim |
vaiṣṇavaiḥ saha sambhūya hyanāvṛṣṭistadā bhavet

If one does not observe the vow of putting Lord Hari to sleep in the month of Asadha, in the association of devotees, he will certainly become a victim of a natural calamity, most surely a drought.

HBV 15.165

किञ्च भविष्योत्तरे—
यो देवशयन□ पार्थ अनुमोद्य समाचरेत् ।
उत्थान□ वापि कृष्णस्य स हरेर्लोकमाप्नुयात्

kiñca bhaviṣyottare—
yo devaśayanaṁ pārtha anumodya samācaret |
utthānaṁ vāpi kṛṣṇasya sa harerlokamāpnuyāt

O Partha, o n e who approves of, a n d performs, the rituals of putting Lord Krsna to rest, as well as the vow of waking H i m up, will a t t a i n the eternal abode of Lord Hari.

HBV 15.166

गौतमीये—
श्रावणे मासि कृष्ण□ त□ पुष्पैः केतकसम्भवैः । चन्द्रचन्दनकस्तूरीकुङ्कुमादिसुवासितैः ।
एलालवङ्गकवकोलफलानि बहुधार्पयेत् इति ।

gautamīye—
śrāvaṇe māsi kṛṣṇaṁ taṁ puṣpaiḥ ketakasambhavaiḥ |
candracandanakastūrīkuṅkumādisuvāsitaiḥ |
elālavaṅgakavakolaphalāni bahudhārpayet iti |

In t h e m o n t h of Sravana, one should worship Lord Krsna with offerings of camphor, sandalwood paste, musk, kunkuma, a n d jasmine flowers. O n e should also offer H i m varieties of fruit, as well as cardamom, cloves, a n d other spices.

HBV 15.167

पवित्रारोपण कुर्याद्द्वादश्यामृषितर्पणम् ।
पौर्णमास्यान्तु कुर्वीत तत्तदुक्तविधानतः

pavitrāropaṇaṁ kuryāddvādaśyāmṛṣitarpaṇam |
paurṇamāsyāntu kurvīta tattaduktavidhānataḥ

O n e should perform t h e ritual of pavitrdropana on the twelfth day of the fortnight of t h e waxing moon, and offer oblations to the sages o n the full m o o n day.

HBV 15.168

श्रावणस्य सिते पक्षे द्वादश्या वैष्णवैर्मुदा ।
कर्तव्यः कृष्णदेवस्य पवित्रारोपणोत्सवः

śrāvaṇasya site pakṣe dvādaśyāṁ vaiṣṇavairmudā |
kartavyaḥ kṛṣṇadevasya pavitrāropaṇotsavaḥ

178 SRI HARI-BHAKTI-VILASA On the twelfth day of the fortnight of the waxing moon in the month of Sravana, in the association of devotees, one should joyfully celebrate the festival of pavitrdropana, for the pleasure of Lord Krsna.

HBV 15.169

बह्वृचपरिशिष्टे—
स स्नातः सर्वतीर्थेषु सर्वयज्ञेषु दीक्षितः ।
हरिश्च प्रीतिमाप्नोति यः पवित्र समाचरेत्

bahvṛcapariśiṣṭe—
sa snātaḥ sarvatīrtheṣu sarvayajñeṣu dīkṣitaḥ |
hariśca prītimāpnoti yaḥ pavitraṁ samācaret

vahvrca parisiste (In the Vahvrca Parisista it is stated) sa sndtah sarvvatirthesu sarvvayajnesu diksitah harisca pritim apnoti yah pavitrarh samacaret One who celebrates the festival of pavitrdropana, while following all the prescribed rules and regulations, is supposed to have already bathed in all holy places of pilgrimage, and already performed all kinds of sacrifice. Lord Hari becomes pleased with such a person.

HBV 15.170

विधिना शास्त्रदृष्टेन यो न कुर्यात् पवित्रकम् ।
हरन्ति राक्षसास्तस्य वर्षपूजादिक फलम्

vidhinā śāstradṛṣṭena yo na kuryāt pavitrakam |
haranti rākṣasāstasya varṣapūjādikaṁ phalam

When one does not celebrate this festival by properly following all the rules and regulations, then all the pious merit he accumulated during the previous year is taken away by the demons.

HBV 15.171

योगसारे पवित्रोत्पत्युपाख्याने नागराज-पवित्र प्रति रुद्रेण वरप्रदानम्—
ये त्वा न बहु मन्यन्ते यथा सम्भादितो मया ।
जपहोमादिक तेषा फल त्वामेतु निश्चयात्

yogasāre pavitrotpatyupākhyāne nāgarāja-pavitraṁ prati rudreṇa varapradānam—
ye tvāṁ na bahu manyante yathā sambhādito mayā |
japahomādika teṣāṁ phalaṁ tvāmetu niścayāt

in the Yogasara'Stotra, Rudra spoke this verse to Pavitra after he had assumed the form of the king of the Nagas) ye warn na bahu manyante yathd sambhdvito maya japa homddika tesdrh phalanx tvdmetu niscaydt

O Pavitra, king of the Nagas, because I have accepted you as my sacred thread, if anyone does not offer you respect, all the fruit of his chanting mantras, performing sacrifice, and offering worship will go to you.

HBV 15.172

विष्णुरहस्ये—
न करोति विधानेन पवित्रारोपणन्तु यः ।
तस्य सा वत्सरी पूजा निष्फला मुनिसत्तम

viṣṇurahasye—
na karoti vidhānena pavitrāropaṇantu yaḥ |
tasya sāṁvatsarī pūjā niṣphalā munisattama

O foremost sage, one who does not celebrate the festival of pavitraropana as enjoined in the scriptures, then all his worship performed during the forthcoming year will be useless.

HBV 15.173

तस्माद्भक्तिसमायुक्तैर्नरैर्विष्णु परायणैः ।
वर्षे वर्षे तु कर्तव्य पवित्रारोपण हरेः

tasmādbhaktisamāyuktairnarairviṣṇu parāyaṇaiḥ |
varṣe varṣe tu kartavyaṁ pavitrāropaṇaṁ hareḥ

Therefore, devotees of Lord Visnu should faithfully observe the festival of pavitraropana for the pleasure of Lord Hari, year after year.

HBV 15.174

तत्र बौधायनः—
यावत् सूत्र पवित्रस्य तावत् स्वर्गे महीयते ।
आयुरारोग्यमैश्वर्य विपुल तस्य वर्धते

tatra baudhāyanaḥ—
yāvat sūtraṁ pavitrasya tāvat svarge mahīyate |
āyurārogyamaiśvaryaṁ vipulaṁ tasya vardhate

baudhdyanah (Sage Baudhayana has said) yavat sutrarh pavitrasya tavat svarge mahiyate ayur arogyam aisvaryyarh vipularh tasya varddhate One who celebrates this festival of pavitraropana will be worshiped in heaven for as many years as there are threads in the pavitra. His lifespan, health, and opulence will become greatly enhanced.

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HBV 15.175

महास□हितायाम्—
स□वत्सरेण या पूजा कृता वै मन्त्रिणा द्विज ।
पवित्रदानात् पूर्णा स्यादित्याह भगवान् हरिः

mahāsaṁhitāyām—
saṁvatsareṇa yā pūjā kṛtā vai mantriṇā dvija |
pavitradānāt pūrṇā syādityāha bhagavān hariḥ

O twice-born sage, the benefit one attains by offering worship for one year, while chanting the appropriate mantras, can be obtained simply by offering pavitra threads to the Lord. This has been stated by Lord Hari Himself.

HBV 15.176

विष्णुरहस्ये—
पवित्रारोपण□ विष्णोर्भुक्तिमुक्तिप्रदायकम् ।
स्त्रीपु□कीर्तिप्रद□ पुण्य□ सुखसम्पद्धनावहम्

viṣṇurahasye—
pavitrāropaṇaṁ viṣṇorbhuktimuktipradāyakam |
strīpuṁkīrtipradaṁ puṇyaṁ sukhasampaddhanāvaham

The festival of pavitraropana of Lord Visnu awards one material enjoyment, liberation, a good wife, fame, unadulterated happiness, wealth, and other assets.

HBV 15.177

पुण्यानान्तु तथा पुण्य□ सर्वपापहर तु वै ।
पवित्रारोपण□ तस्मात् पवित्र□ परम□ स्मृतम्

puṇyānāntu tathā puṇyaṁ sarvapāpahara tu vai |
pavitrāropaṇaṁ tasmāt pavitraṁ paramaṁ smṛtam

It is most pious among all pious activities. It takes away all of one's sinful reactions. Therefore, the vow of pavitraropana is supremely sanctified.

HBV 15.178

सवत्सरेण यो भक्त्या समभ्यर्च्य जनार्दनम् ।
यत् फल समवाप्नोति पवित्रारोपणेन तत्

saṁvatsareṇa yo bhaktyā samabhyarcya janārdanam |
yat phalaṁ samavāpnoti pavitrāropaṇena tat

The same benefit one receives by faithfully worshiping Lord Janardana for one year can be attained simply by observing the vow of pavitraropana.

HBV 15.179

किञ्च—
पावयत्येनसो नित्य त्रायते भवबन्धनात् ।
पवित्र तेन विख्यात ब्राह्म तेजोऽभिधीयते

kiñca—
pāvayatyenaso nityaṁ trāyate bhavabandhanāt |
pavitraṁ tena vikhyātaṁ brāhma tejo'bhidhīyate

This vow instantly purifies one who has performed all types of sinful activities. It delivers one from the bondage of material existence. That is why it is known as pavitra, or the purifier. It is famous as a powerful agent of the Supreme Lord.

HBV 15.180

विष्ण्वाख्यया तु विख्यात तदा लोके विधीयते ।
स एव सूत्ररूपेण यज्ञेशः कर्मणा प्रभुः

viṣṇvākhyayā tu vikhyātaṁ tadā loke vidhīyate |
sa eva sūtrarūpeṇa yajñeśaḥ karmaṇāṁ prabhuḥ

A garland of forest flowers is known as pavitra, or a sacred thread, in the abode of Lord Visnu, Vaikuntha. The sacred thread is a form of Lord Visnu, the Lord of all pious activities.

HBV 15.181

तदेव त्रिगुणीसूत्रं ततं नारायणाख्यया ।
त्रिवेदात्मा त्र्यक्षरः प्रणवः स्मृतः

tadeva triguṇīsūtraṁ tataṁ nārāyaṇākhyayā |
trivedātmā tryakṣaraḥ praṇavaḥ smṛtaḥ

Lord Visnu Himself is the three strands of sacred thread known as Narayana. Therefore, the sacred thread is the form of Brahma, Visnu, and Siva, as well as the Rk, Sama and Yajur Vedas. It is also the form of orh.

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HBV 15.182

तत्र बौधायनाद्युक्तः पवित्रारोपणे विधिः ।
सम्मतो विदुषां कृष्णार्चने योऽत्र स लिख्यते

tatra baudhāyanādyuktaḥ pavitrāropaṇe vidhiḥ |
sammato viduṣāṁ kṛṣṇārcane yo'tra sa likhyate

In this book, we are writing about the rules and regulations for worshiping Lord Krsna and about the pavitraropana vrata, as explained by the great sage, Baudhayana, and which is approved by all learned persons.

HBV 15.183

सौवर्णे राजतैस्ताम्रैः क्षौमैः सूत्रैस्तु पाद्मिकैः ।
कार्पासैर्वा पवित्राणीष्यन्ते कशैः कुशैरपि

sauvarṇe rājataistāmraiḥ kṣaumaiḥ sūtraistu pādmikaiḥ |
kārpāsairvā pavitrāṇīṣyante kaśaiḥ kuśairapi

The sacred thread for Lord Krsna should be made of gold, silver, copper, silk, or cotton. In the absence of these, one may use a thread make of kusa grass or reeds.

HBV 15.184

तत्र कार्पासिक॰ सूत्र॰ ब्राह्मणीकर्तित॰ शुभम् ।
आनीय त्रिगुणीकृत्य पुनस्त्रिगुणयेत् शुचिः

tatra kārpāsikaṁ sūtraṁ brāhmaṇīkartitaṁ śubham |
ānīya triguṇīkṛtya punastriguṇayet śuciḥ

First of all, one should collect some pure and auspicious cotton thread that was made by brahmanas, and then one should prepare a sacred thread for the Supreme Lord with six strands of that thread.

HBV 15.185

पञ्चगव्येन तत् प्रोक्ष्य प्रक्षाल्य शुचिनाम्बुना ।
मूलेनाष्टोत्तरशत॰ म त्रेणाथाभिमन्त्र्येत्

pañcagavyena tat prokṣya prakṣālya śucināmbunā |
mūlenāṣṭottaraśataṁ ma treṇāthābhimantryet

The sacred thread should then be purified with the five kinds of cow products and washed in the water of the Ganges. Thereafter, it should be further purified by chanting the mula mantra one hundred and eight times.

HBV 15.186

स्त्रीणि साष्टशतेनास्य तस्यार्द्धेनास्य चार्द्धतः ।
जानूरुनाभिदघ्नानि पवित्राण्याचरेत् प्रभोः

strīṇi sāṣṭaśatenāsya tasyārddhenāsya cārddhataḥ |
jānūrunābhidaghnāni pavitrāṇyācaret prabhoḥ

One should make three sacred threads for the Lord. The first one should consist of one hundred and eight strands of thread and should hang to the Lord's knees. The second one should consist of fifty-four strands of thread and it should hang to the Lord's thighs. The third one should consist of twenty-seven strands of thread and it should hang to the Lord's navel.

HBV 15.187

षट्त्रि□शद्ग्रन्थयस्तेषामाद्ये कार्यास्तु मध्यमे ।
चतुर्वि□श तरन्ते च द्वादश ग्रन्थयो बुधैः

ṣaṭtriṁśadgranthayasteṣāmādye kāryāstu madhyame |
caturviṁśa tarante ca dvādaśa granthayo budhaiḥ

In the first sacred thread, there should be thirty-six knots, in the second one, there should be twenty-four knots, and in the third one, there should be twelve knots. The sacred threads should be prepared in this way by experienced persons.

HBV 15.188

अङ्गुष्ठपर्वमात्रन्तु कुर्याद्ग्रन्थिमथोत्तमे ।
तदर्द्ध□ मध्यमे कुर्यात्तदर्द्धञ्च कनीयसि

aṅguṣṭhaparvamātrantu kuryādgranthimathottame |
tadarddhaṁ madhyame kuryāttadarddhañca kanīyasi

In the first sacred thread, each knot should be tied one inch from the next. In the second one, each knot should be tied one-half inch from the next, and in the third one, each knot should be tied one-quarter inch from the next.

HBV 15.189

ग्रन्थीन् कुर्वीत सर्वत्र सुवृत्तान् सुमनोहरान् ।
न वै विषमस□ख्याकान् ग्रन्थीन् कुर्वीत कुत्रचित्

granthīn kurvīta sarvatra suvṛttān sumanoharān |
na vai viṣamasaṁkhyākān granthīn kurvīta kutracit

All the knots of the sacred thread should be round and beautiful. They should never be uneven or odd in number.

HBV 15.190

अष्टोत्तरसहस्रेण तत्सूत्रस्य पवित्रकम् ।
अष्टोत्तरशतग्रन्थिवनम लाख्यमाचरेत्

aṣṭottarasahasreṇa tatsūtrasya pavitrakam |
aṣṭottaraśatagranthivanama lākhyamācaret

When a sacred thread is composed of one thousand and eight strands of thread, and has one hundred and eight knots, it is called vanamala.

HBV 15.191

आरभ्य मुकुट□ या तु सूत्रैर्विरचिता शुभा ।
आपादलम्बिनी माला वनमाला प्रकीर्तिता

ārabhya mukuṭaṁ yā tu sūtrairviracitā śubhā |
āpādalambinī mālā vanamālā prakīrtitā

Vanamala refers to a sacred garland that is made of sacred threads and which hangs from the crown to the lotus feet.

HBV 15.192

कुर्याद्गन्धपवित्रञ्च सूत्रैर्द्व दशभिः शुभैः ।
अरन्तिप्रमित□ तच्च द्वादशग्रस्थिक□ कृती

kuryādgandhapavitrañca sūtrairdva daśabhiḥ śubhaiḥ |
arantipramitaṁ tacca dvādaśagrasthikaṁ kṛtī

Learned persons should make a sacred thread with twelve strands of pure thread. It should have twelve knots, and should be about fifteen inches long. Such a sacred thread is called gandha pavitra.

HBV 15.193–194

पवित्राणि परिवारदेवताना॰ समाचरेत् ।
सूत्रैरतैरुडुस॰ख्याकैः कलासख्यार्कस॰ख्यकैः
तेषु ग्रन्थीन् यथाशोभ॰ बद्ध्वा वह्नेर्गुरोरपि ।
सप्तवि॰शतिभिः सूत्रैः षड्वि॰शतिभिरात्मनः

pavitrāṇi parivāradevatānāṁ samācaret |
sūtrairatairuḍusaṁkhyākaiḥ kalāsakhyārkasaṁkhyakaiḥ
teṣu granthīn yathāśobhaṁ baddhvā vahnergurorapi |
saptaviṁśatibhiḥ sūtraiḥ ṣaḍviṁśatibhirātmanaḥ

The sacred thread for the Lord's associates, such as the demigods, should be made of either twenty-seven strands of pure thread, sixteen strands of thread, or twelve strands of thread. The knots should be tied very nicely. The sacred thread of Agnideva should be made with twenty- seven strands of thread, and the sacred thread of the spiritual master should be made with twenty-six strands of thread.

HBV 15.195

यथासम्भवमन्येषा॰ पवित्राणि च कारयेत् ।
सम्पादयेच्च सर्वाणि शोभनायेव यत्नतः

yathāsambhavamanyeṣāṁ pavitrāṇi ca kārayet |
sampādayecca sarvāṇi śobhanāyeva yatnataḥ

The sacred thread for Vaisnavas should be prepared as nicely as possible. One should take great care to make that sacred thread appear beautiful.

HBV 15.196

तथा चोक्तम्—
विशोभसूत्रदानेन कर्तुः स्यादशुभ॰ फलम् ।
पवित्र॰ परया भक्त्या तस्मात् कुर्वीत शोभनम् इति ।

tathā coktam—
viśobhasūtradānena kartuḥ syādaśubhaṁ phalam |
pavitraṁ parayā bhaktyā tasmāt kurvīta śobhanam iti |

By preparing and distributing sacred threads that were negligently made and thus do not appear beautiful, both the maker and the giver achieve inauspicious results. Therefore, one

should always make beautiful sacred threads, as an act of devotion.

HBV 15.197

रञ्जयित्वाथ काश्मीरागुरुगोरोचनादिभिः ।
वस्त्रेणाच्छाद्य पटले स्थापयेत्तानि वैणवे

rañjayitvātha kāśmīrāgurugorocanādibhiḥ |
vastreṇācchādya paṭale sthāpayettāni vaiṇave

186 SRI HARI-BHAKTI-VILASA vastrena dcchddya patale sthdpayettdni vairuwe The sacred thread can be dyed with kuhkuma, aguru, gorocana, or other substances. These sacred threads should be covered with cloth and kept in a bamboo box.

HBV 15.198

कृत्वा कृत्य□ दशम्याञ्च पवित्रारोपणाय हि ।
कृष्ण□ विज्ञाप्य तद्रात्रि□ यथा प्राग्लिखित□ नयेत्

kṛtvā kṛtyaṁ daśamyāñca pavitrāropaṇāya hi |
kṛṣṇaṁ vijñāpya tadrātriṁ yathā prāglikhitaṁ nayet

So that the sacred thread can be offered to Lord Krsna, one should make it on Dalaml and then stay awake all night, as previously described, after offering prayers to Lord Krsna.

HBV 15.199

एकादश्या□ प्रभाते च नित्यकृत्य□ समाप्य हि ।
देवालयमुपस्कृत्य मण्डल□ रचयेत् शुभम्

ekādaśyāṁ prabhāte ca nityakṛtyaṁ samāpya hi |
devālayamupaskṛtya maṇḍalaṁ racayet śubham

On this particular Ekadasi, one should first complete his daily duties and then cleanse the temple of the Lord. Thereafter, one should decorate the temple with auspicious drawings.

HBV 15.200

कृत्वा कृष्णस्य नित्यार्चा पवित्रारोपणार्थकाम् ।
पूजा विशेषतः कृत्वा कृष्णं विज्ञापयेदिदम्

kṛtvā kṛṣṇasya nityārcā pavitrāropaṇārthakām |
pūjāṁ viśeṣataḥ kṛtvā kṛṣṇaṁ vijñāpayedidam

After completing the daily worship of Lord Krsna, one should again offer special worship to the Lord, to perform the vow of pavitraropana. After completing this ritual, one should pray to Lord Krsna in the following manner.

HBV 15.201

क्रियालोपविघातार्थं यत्त्वया विहितं प्रभो ।
मयैतत् क्रियते देव तव तुष्ट्यै पवित्रकम्

kriyālopavighātārthaṁ yattvayā vihitaṁ prabho |
mayaitat kriyate deva tava tuṣṭyai pavitrakam

O my Lord, for your pleasure, and so that I can receive without difficulty the fruit of my worship performed throughout the upcoming year, I celebrate this festival of pavitrdropana, according to the rules and regulations laid down by You.

HBV 15.202

न मे विघ्नो भवेत् त्वत्र कुरु नाथ दयां मयि ।
सर्वथा सर्वदा विष्णो मम त्वं परमा गतिः इत्यादि ।

na me vighno bhavet tvatra kuru nātha dayāṁ mayi |
sarvathā sarvadā viṣṇo mama tvaṁ paramā gatiḥ ityādi |

O Supreme Lord, please be merciful to me so that 1 may not meet with any impediment in this endeavor. O Lord Visnu, You are my only shelter, in all respects and at all times.

HBV 15.203–204

देवस्य सर्वतो न्यस्येद्दन्तकाष्ठ॑ जल॑ कुशान् ।
मृत्तिकाञ्च हरिद्राञ्च कुङ्कुम॑ रोचनानि च
उपानहौ सितच्छत्र॑ चामर॑ व्यजन॑ तथा ।
यवव्रीह्यादिधान्यानि यथास्थान॑ पृथक् पृथक्

devasya sarvato nyasyeddantakāṣṭhaṁ jalaṁ kuśān |
mṛttikāñca haridrāñca kuṅkumaṁ rocanāni ca
upānahau sitacchatraṁ cāmaraṁ vyajanaṁ tathā |
yavavrīhyādidhānyāni yathāsthānaṁ pṛthak pṛthak

One should collect these articles and place them in this order before the Lord. These are—a small twig for brushing the teeth, water, kusa grass, clay, turmeric, kunkum, gorocana, shoes, a white umbrella, camara, fan, barley, rice paddy, and uncooked rice.

HBV 15.205

कुम्भ॑ शुद्धाम्बुनापूर्य सर्वतोभद्रमण्डले ।
देवाग्रतो निधायास्मिन् पवित्राण्यधिवासयेत्

kumbhaṁ śuddhāmbunāpūrya sarvatobhadramaṇḍale |
devāgrato nidhāyāsmin pavitrāṇyadhivāsayet

After filling t h e pitchers with water, o n e should place t h e m o n top of the auspicious drawings t h a t were made on the floor in front of the Lord. Thereafter, o n e should invoke a n d t h e n purify t h e sacred threads.

HBV 15.206

भगवत्पुरतस्तानि पटलस्थानि पूजयन् ।
आदावावाहयेन्मूलयुजा तन्मनुना बुधः

bhagavatpuratastāni paṭalasthāni pūjayan |
ādāvāvāhayenmūlayujā tanmanunā budhaḥ

First, the bamboo box t h a t contains the sacred threads should be brought a n d placed before the Lord. T h e n , during t h e puja, an experienced devotee should invoke the sacred threads by c h a n t i n g the mula mantra.

HBV 15.207

ओ॑ सा॑वत्सरस्य यागस्य पवित्रीकरणाय भोः ।
विष्णुलोकात् पवित्राद्य आगच्छेह नमोऽस्तु ते

oṁ sāṁvatsarasya yāgasya pavitrīkaraṇāya bhoḥ |
viṣṇulokāt pavitrādya āgaccheha namo'stu te

O scared thread, please appear here today from the abode of Lord Visnu, just to purify my annual worship of the Supreme Lord. I offer my obeisances u n t o you.

HBV 15.208

तेष्वावाह्य यथास्थान॑ ब्रह्माद्या देवतास्ततः ।
तत्तन्मन्त्रैः सन्निधाप्याक्षतगन्धादिनार्चयेत्

teṣvāvāhya yathāsthānaṁ brahmādyā devatāstataḥ |
tattanmantraiḥ sannidhāpyākṣatagandhādinārcayet

Thereafter, one should invite the Lord's associates, such as Brahma, by c h a n t i n g the appropriate mantra, a n d have t h e m seated in proper places. Thereafter, they should be offered rice paddy, sandalwood paste, flowers, incense, a ghee lamp, food, and betel nuts.

HBV 15.209

ब्रह्मविष्णुमहादेवास्त्रिसूत्रीदेवताः स्मृताः ।
प्रणवो वायुवह्नी च ब्रह्मा नागः शशी रविः ।
शिवश्च विश्वेदेवाश्च नवसूत्र्यधिदेवताः

brahmaviṣṇumahādevāstrisūtrīdevatāḥ smṛtāḥ |
praṇavo vāyuvahnī ca brahmā nāgaḥ śaśī raviḥ |
śivaśca viśvedevāśca navasūtryadhidevatāḥ

The names of the predominating deities of the three threads are Brahma, Visnu and Mahadeva. And, the names of the predominating deities of the nine threads are Orh, Vayu, Agni, Brahma, Naga, Candra, Surya, Siva, and Visvadeva.

HBV 15.210–211

क्रिया च पौरुषी वीरा चतुर्थी चापराजिता ।
जया च विजया चैव मुक्तिदा च सदाशिवा
मनोमयी तु नवमी दशमी सर्वतोमुखी ।
ग्रन्थीना देवतास्त्वेतास्तत्र तत्र निवेदयेत् इति ।

kriyā ca pauruṣī vīrā caturthī cāparājitā |
jayā ca vijayā caiva muktidā ca sadāśivā
manomayī tu navamī daśamī sarvatomukhī |
granthīnāṁ devatāstvetāstatra tatra nivedayet iti |

Next, one should invoke the predominating deities of the ten knots and offer them suitable seats. They are Kriya, Paurusi, Vlra, Aparajita, Jaya, Vijaya, Muktida, Sadasiva, Manomayi, and Sarvatomukhl.

HBV 15.212

ओ सर्वाभरणचित्राङ्ग सर्वदेवनमस्कृत ।
लावण्यरूपविश्वात्मन् ज्येष्ठसूत्र समाश्रय

oṁ sarvābharaṇacitrāṅga sarvadevanamaskṛta |
lāvaṇyarūpaviśvātman jyeṣṭhasūtraṁ samāśraya

190 SRI HARI-BHAKTI-VILASA O beautifully decorated Lord, who is respected by all the demigods! O enchanting life and soul of the universe, please come and take shelter of the longest sacred thread.

HBV 15.213

ओ सर्वलक्ष्मीकर श्रीश सर्वज्ञानरसात्मक ।
निवृत्तरूप विश्वात्मन् मध्यसूत्र समाश्रय

oṁ sarvalakṣmīkara śrīśa sarvajñānarasātmaka |
nivṛttarūpa viśvātman madhyasūtraṁ samāśraya

O shelter of Laksml! O controller of all opulence! O personification of all knowledge and transcendental mellows! O fully detached Lord of the universe, please come and take shelter of the longest sacred thread.

HBV 15.214

ओ अतिवेग मरुद्योने पुरुषात्मन् दिवस्पते ।
कनीयो हे प्रभो देव तेजसा सूत्रमाश्रय इत्यादि ।

oṁ ativega marudyone puruṣātman divaspate |
kanīyo he prabho deva tejasā sūtramāśraya ityādi |

O Lord who travels in the fastest vehicle! O Lord of the Purusa incarnations! O Lord of the days! O master! O Supreme Lord, please come and take shelter of the longest sacred thread.

HBV 15.215

यन्त्र मन्त्रो न वर्तेत तत्तन्नाम्नैव तत्र च ।
नमोऽन्तः सचतुर्थीक ऊह्यः प्राग्लिखनान्मनुः

yantra mantro na varteta tattannāmnaiva tatra ca |
namo'ntaḥ sacaturthīka ūhyaḥ prāglikhanānmanuḥ

Wherever there is no mention of a mantra, one should begin the chanting with orh, pronounce the name of the demigod in the fourth dative case, and end the mantra with namah.

HBV 15.216

अथ कृष्णकराम्भोजे पट्टसूत्रेण निर्मितम् ।
वितस्तिमात्रं बध्नीयाद्ङोरकं मङ्गलात्मकम्

atha kṛṣṇakarāmbhoje paṭṭasūtreṇa nirmitam |
vitastimātraṁ badhnīyāddoraka ṁ maṅgalātmakam

One should then tie a piece of sacred thread that is approximately six inches long and made of silk to the lotus hand of Lord Krsna.

HBV 15.217

ओ॰ स॰वत्सरकृतार्चायाः सम्पूर्णफलदोऽसि यत् ।
पवित्रीकरणायतत् कौतुक॰ धर ते नमः इति ।

oṁ saṁvatsarakṛtārcāyāḥ sampūrṇaphalado'si yat |
pavitrīkaraṇāyatat kautukaṁ dhara te namaḥ iti |

Because You bestow the results to the worship offered to You throughout the year, please accept this beautiful thread. My obeisances unto you.

HBV 15.218

ततो गन्धपवित्रञ्च गृहीत्वा धूपित बुधः ।
भगवन्त॰ नमस्कृत्य भक्त्या सम्प्रार्थयेदिदम्

tato gandhapavitrañca gṛhītvā dhūpita budhaḥ |
bhagavantaṁ namaskṛtya bhaktyā samprārthayedidam

Then, the learned devotee should take the gandha pavitra in his hand. Offer obeisances to the Lord and pray as follows.

HBV 15.219–220

आमन्त्रितोऽसि देवेश सार्द्ध॰ देवगणेश्वरैः ।
मन्त्रेशैर्लोकपालैश्च सहितः परिचारकैः
आगच्छ भगवन्नीश विधिसम्पूणकारक ।
प्रातस्त्वा॰ पूजयिष्यामि सान्निध्य॰ कुरु केशव इति ।

āmantrito'si deveśa sārddhaṁ devagaṇeśvaraiḥ |
mantreśairlokapālaiśca sahitaḥ paricārakaiḥ
āgaccha bhagavannīśa vidhisampūṇakāraka |
prātastvāṁ pūjayiṣyāmi sānnidhyaṁ kuru keśava iti |

O Lord of the demigods, You are cordially invited, along with the universal controllers, such as Brahma, the maintainers of human society, and Your servants. O Supreme Lord! O supreme controller! O creator of the injunctions of the scriptures, please come. I will adore You in the morning. O Kesava, please be present before me.

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HBV 15.221

ततश्च—
विष्णुतेजोद्भवꣳ रम्यꣳ सर्वपातकनाशनम् ।
सर्वकामप्रदꣳ देव तवाङ्गꣳ धारयाम्यहम्

tataśca—
viṣṇutejodbhavaṁ ramyaṁ sarvapātakanāśanam |
sarvakāmapradaṁ deva tavāṅgaṁ dhārayāmyaham

Holding the gandha pavitra with two hands, one should say: You are born from Lord Visnu's prowess. You are handsome and You are the destroyer of sinful activities. O giver of all kinds of enjoyment! O Lord, I am holding You with honor.

HBV 15.222

अनेन मनुना विद्वान् मूलसम्पुटितेन हि ।
दद्याद्गन्धपवित्रन्तत् श्रीकृष्णचरणाब्जयोः

anena manunā vidvān mūlasampuṭitena hi |
dadyādgandhapavitrantat śrīkṛṣṇacaraṇābjayoḥ

A learned person should add the mula mantra to the above mantra. He should offer the gandha pavitra at the lotus feet of Lord Krsna.

HBV 15.223

नीराज्य देवꣳ स्तुत्वा च दत्त्वा पुष्पाञ्जलिꣳ ततः ।
तत्पवित्राणि तत्कुम्भमप्यस्त्रमनुनाथवा ।
नृसिꣳहमनुना रक्षेत् कवचेनावगुण्ठयेत्

nīrājya devaṁ stutvā ca dattvā puṣpāñjaliṁ tataḥ |
tatpavitrāṇi tatkumbhamapyastramanunāthavā |
nṛsiṁhamanunā rakṣet kavacenāvaguṇṭhayet

After completing the worship and offering of flowers to the Lord, one should protect the pitcher and sacred threads, either by chanting the sudarsana mantra or nrsimha mantra, and covering them with a kavaca.

HBV 15.224

गीतनृत्यादिना कुर्याद्विधिवज्जागरं निशि

gītanṛtyādinā kuryādvidhivajjāgaraṁ niśi

One should remain awake the entire night, while reciting the scriptures, singing songs in glorification of the Lord, dancing before the Deities, and offering arati every three hours.

HBV 15.225

प्रातःकृत्यानि निर्वर्त्य नित्यपूजां विधाय च ।
विशेषतोऽर्चयेद्देवं पवित्राणि च पूजयेत्

prātaḥkṛtyāni nirvartya nityapūjāṁ vidhāya ca |
viśeṣato'rcayeddevaṁ pavitrāṇi ca pūjayet

On EkadasI, one should complete his morning duties and then perform the daily worship of the Lord. Thereafter, he should once again offer a special worship to the Lord, and to the sacred threads as well.

HBV 15.226

महावादित्रघोषेण नामसङ्कीर्तनोत्सवैः ।
मूलसम्पुटितेनैव पवित्राण्यर्पयेत् क्रमात्

mahāvāditraghoṣeṇa nāmasaṅkīrtanotsavaiḥ |
mūlasampuṭitenaiva pavitrāṇyarpayet kramāt

One should offer the sacred threads, one at a time, to the Lord while chanting the mula mantras in a happy mood. This should be accompanied by a rousing sahklrtana, with singing, dancing, and the playing of musical instruments.

HBV 15.227

वक्ष्यमाणेन मन्त्रेण भक्त्या कृष्णाय वैष्णवः ।
पूजा कृत्वा परीवारदेवाना तान्यथार्पयेत्

vakṣyamāṇena mantreṇa bhaktyā kṛṣṇāya vaiṣṇavaḥ |
pūjāṁ kṛtvā parīvāradevānāṁ tānyathārpayet

With the pure devotion, Vaisnavas should worship Lord Krsna while chanting the abode-mentioned mantras, and then offer the other sacred threads to the Lord's associates, the demigods.

HBV 15.228

कृष्ण कृष्ण नमस्तुभ्य गृहाणेद पवित्रकम् ।
पवित्रीकरणार्थाय वर्षपूजाफलप्रद

kṛṣṇa kṛṣṇa namastubhyaṁ gṛhāṇedaṁ pavitrakam |
pavitrīkaraṇārthāya varṣapūjāphalaprada

O Krsna, my obeisances unto You. O bestower of merit to the performers of this annual celebration, please accept this sacred thread and thus purify the pious merit accumulated by me throughout the coming year.

HBV 15.229

पवित्रक कुरुष्वाद्य यन्मया दुष्कृत कृतम् ।
शुद्धो भवाम्यह देव त्वत्प्रसादाजनार्दन इति ।

pavitrakaṁ kuruṣvādya yanmayā duṣkṛtaṁ kṛtam |
śuddho bhavāmyahaṁ deva tvatprasādājanārdana iti |

O Supreme Lord! O original Personality! O Janardana, kindly purify me of all the reactions to the sins that 1 have committed. I will be purified by Your mercy.

HBV 15.230

महापूजा॰ ततः कृत्वा स्तुत्वा नत्वार्थयेत् प्रभुम् ।
वनमाला॰ यथा देव कौस्तुभ॰ सतत॰ हृदि ।
तद्वत् पवित्र॰ तन्तु॰ च पूजाञ्च हृदये वह

mahāpūjāṁ tataḥ kṛtvā stutvā natvārthayet prabhum |
vanamālāṁ yathā deva kaustubhaṁ satataṁ hṛdi |
tadvat pavitraṁ tantuṁ ca pūjāñca hṛdaye vaha

After offering a grand pujd, prayers, and obeisances to the Lord, one should appeal to Him as follows: O Supreme Lord, as You constantly wear a garland of forest flowers and the Kaustubha gem, please keep these sacred threads and my worship close to Your chest.

HBV 15.231

जानताऽजानता वापि न कृत॰ यत्तवार्चनम् ।
केन वा विघ्नदोषेण परिपूर्ण॰ तदस्तु मे

jānatā'jānatā vāpi na kṛtaṁ yattavārcanam |
kena vā vighnadoṣeṇa paripūrṇaṁ tadastu me

O Lord, whether knowingly or unknowingly, I may have neglected Your worship, or it may have remained incomplete due to some impediment. Therefore, let my worship be completed by Your mercy.

HBV 15.232

तथाग्नि॰ विधिनाभ्यर्च्य पवित्र॰ तस्य चार्पयेत् ।
कृष्णे निवेदयन्मन्त्रहीनमित्यादिना कृतम्

tathāgniṁ vidhinābhyarcya pavitraṁ tasya cārpayet |
kṛṣṇe nivedayanmantrahīnamityādinā kṛtam

In this way, one should also worship the fire-god and offer him a sacred thread. Finally, one should beg forgiveness by chanting mantras, such as mantrahinam kriya hinam and offer all activities for the service of Lord Krsna.

HBV 15.233

गुरुञ्च भक्त्या सम्पूज्य पवित्रꣳ गुरुवेऽर्पयेत् ।
वैष्णवेभ्यः पवित्राणि दत्त्वैकꣳ धारयेत् स्वयम्

guruñca bhaktyā sampūjya pavitraṁ guruve'rpayet |
vaiṣṇavebhyaḥ pavitrāṇi dattvaikaṁ dhārayet svayam

Thereafter, one should worship his spiritual master and offer him a sacred thread. Then, he should offer sacred threads to each and every assembled Vaisnava and also take one for himself.

HBV 15.234

सम्पूज्य वैष्णवान् विप्रान् शक्त्या सꣳभोज्य बन्धुभिः ।
समꣳ महाप्रसादान्नꣳ सुखꣳ भुञ्जीत वैष्णवः

sampūjya vaiṣṇavān viprān śaktyā saṁbhojya bandhubhiḥ |
samaṁ mahāprasādānnaṁ sukhaṁ bhuñjīta vaiṣṇavaḥ

One should worship and then feed the brahmanas and Vaisnavas according to his capacity before sitting down with his friends and relatives to honor the remnants of the Lord's food.

HBV 15.235

तन्त्रे—
मासꣳ पक्षमहोरात्रꣳ त्रिरात्रꣳ धारयेत्तथा ।
देवेशꣳ सूत्रसन्दर्भꣳ देशकालानुसारतः ।
प्रत्यहꣳ स्नानकर्मादि सूत्राण्युत्तार्य कारयेत्

tantre—
māsaṁ pakṣamahorātraṁ trirātraṁ dhārayettathā |
deveśaṁ sūtrasandarbhaṁ deśakālānusārataḥ |
pratyahaṁ snānakarmādi sūtrāṇyuttārya kārayet

196 SRI HARI-BHAKTI-VILASA pratyaharh snana karmmadi sutrdni uttdryya hdrayet The sacred thread should remain on the Deity either for one month, for fifteen days, for three days, or for one day and night, according to time, place and circumstances. Still, while bathing the Deity, one should remove the sacred thread temporarily.

HBV 15.236

अभिषिच्याथ तोयेन पुनर्देवे निवेदयेत्

abhiṣicyātha toyena punardeve nivedayet

When the bathing ceremony of the Lord is finished, one should again place the sacred thread over His shoulder.

HBV 15.237

तथान्ते देवमभ्यय्च्य विशेषाद् पुष्पचन्दनैः ।
नैवेद्य॑ विविध॑ दत्त्वा तत्सूत्रन्तु विसर्जयेत्

tathānte devamabhyaycya viśeṣād puṣpacandanaiḥ |
naivedyaṁ vividhaṁ dattvā tatsūtrantu visarjayet

On the day of immersion, one should offer special puja to his worshipbale Lord, with offerings of flowers, sandalwood paste, and so on. One should also offer many palatable foods to the Lord and then immerse the sacred threads.

HBV 15.238

ओ॑ सा॑वत्सरी॑ शुभा॑ पूजा॑ सम्पाद्य विधिवन्मम ।
व्रजेदानी॑ पवित्र त्व॑ विष्णुलोक॑ विसर्जितम्

oṁ sāṁvatsarīṁ śubhāṁ pūjāṁ sampādya vidhivanmama |
vrajedānīṁ pavitra tvaṁ viṣṇulokaṁ visarjitam

O sacred thread! O Pavitra, you may return to the abode of Lord Visnu after bestowing the complete merit of my auspicious annual worship.

HBV 15.239

यावद्देवे पवित्राणि तावत्तिष्ठेत् समाहितः ।
ब्रह्मचारी हविष्याशी देवपूजापरायणः

yāvaddeve pavitrāṇi tāvattiṣṭhet samāhitaḥ |
brahmacārī haviṣyāśī devapūjāparāyaṇaḥ

As long as the sacred threads remain on the body of the Supreme Lord, the worshiper should practice celibacy, eat havisya rice, and engage in the worship of the demigods.

HBV 15.240

उक्तञ्च बौधायनेन—
एवं यः कुरुते विद्वान् वर्षे वर्षे न संशयः ।
स याति परमं स्थानं यत्र देवो नृकेशरी इति ।

uktañca baudhāyanena—
evaṁ yaḥ kurute vidvān varṣe varṣe na saṁśayaḥ |
sa yāti paramaṁ sthānaṁ yatra devo nṛkeśarī iti |

A learned person who celebrates this festival every year undoubtedly attains the eternal abode where Lord Nrsimhadeva resides.

HBV 15.241

मुख्यकालस्य चैतस्य विघ्नतोऽपगमे सति ।
भाद्रादावपि कर्तव्यं पवित्रारोपणं प्रभोः

mukhyakālasya caitasya vighnato'pagame sati |
bhādrādāvapi kartavyaṁ pavitrāropaṇaṁ prabhoḥ

The best time for celebrating the pavitraropana festival is on the twelfth day of the fortnight of the waxing moon in the month of Sravana. If, due to some impediment, the festival cannot be performed on that day then it can be celebrated on the twelfth day of the fortnight of the waxing moon in the month of Bhadra.

HBV 15.242

तथा च विष्णुरहस्ये—
श्रावणस्य सिते पक्षे कर्कटस्थे दिवाकरे ।
द्वादश्या□ वासुदेवाय पवित्रारोपण□ स्मृतम्

tathā ca viṣṇurahasye—
śrāvaṇasya site pakṣe karkaṭasthe divākare |
dvādaśyāṁ vāsudevāya pavitrāropaṇaṁ smṛtam

When the sun enters the Karkata-rasI, one should celebrate the festival of pavitraropana, on the twelfth day of the fortnight of the waxing moon in the month of Sravana.

HBV 15.243

सि□हस्थे वा रवौ कार्य□ कन्यामपि गतेऽथवा ।
तस्यामेव तिथौ सम्यक् तुलास्थे न कथञ्चन

siṁhasthe vā ravau kāryaṁ kanyāmapi gate'thavā |
tasyāmeva tithau samyak tulāsthe na kathañcana

One can also celebrate the festival of pavitraropana on DvadasI, either in the month of Bhadra or Asvina, when the sun travels to either the Simha-rasI or Kanya-rasl.

HBV 15.244

कर्कटक□ गते सूर्ये तथा सि□हगतेऽपि वा ।
द्वादश्या□ शुक्लपक्षस्य हरेर्दद्यात् पवित्रकम्

karkaṭakaṁ gate sūrye tathā siṁhagate'pi vā |
dvādaśyāṁ śuklapakṣasya harerdadyāt pavitrakam

O n the DvadasI in the fortnight of the waxing moon in the month of Sravana or Bhadra, one should faithfully offer a sacred thread to Lord Hari.

HBV 15.245

अथ चेद्विघ्नपातेन मुख्यकालो न लभ्यते ।
कन्यागतेऽपि कुर्वीत यावन्नोत्तिष्ठते हरिः इति ।

atha cedvighnapātena mukhyakālo na labhyate |
kanyāgate'pi kurvīta yāvannottiṣṭhate hariḥ iti |

If, due to some impediment, the best days are not available, then one may celebrate this festival in the month of Asvina, before Lord Hari wakes up from His mystic slumber.

HBV 15.246

भाद्रे भगवतो जन्मदिने कार्यो महोत्सवः ।
विशेषेण महापूजा व्रतपूर्णेन वैष्णवैः

bhādre bhagavato janmadine kāryo mahotsavaḥ |
viśeṣeṇa mahāpūjāṁ vratapūrṇena vaiṣṇavaiḥ

All Vaisnavas should nicely celebrate the two most important festivals in the month of Bhadra. These are: the appearance day of Lord Krsna, or Krsna Janmastami, and the appearance day of Lord Vamanadeva, or Sravana Dvadasl.

HBV 15.247

सर्वैरवश्य कर्तव्य जन्माष्टमीव्रत नरैः ।
नित्यत्वात् पापहारित्वात् सवार्थप्रापणादपि

sarvairavaśyaṁ kartavyaṁ janmāṣṭamīvrataṁ naraiḥ |
nityatvāt pāpahāritvāt savārthaprāpaṇādapi

It is the duty of everyone to observe the vow of Janmastami because Janmastami is eternal, the destroyer of all sins, and the bestower of the ultimate goal of life.

HBV 15.248

भविष्योत्तरे श्रीयुधिष्ठिर उवाच—
जन्माष्टमीव्रत ब्रूहि विस्तरेण ममाच्युत ।
कस्मिन् काले समुत्पन्न कि पुण्य को विधिः स्मृतः

bhaviṣyottare śrīyudhiṣṭhira uvāca—
janmāṣṭamīvrataṁ brūhi vistareṇa mamācyuta |
kasmin kāle samutpannaṁ kiṁ puṇyaṁ ko vidhiḥ smṛtaḥ

O Lord Acyuta, kindly explain to me in detail about the vow of Janmastami. How did this vow come into existence? What are the benefits of performing this vow and what are the rules and regulations prescribed for its observance?

HBV 15.249

श्रीकृष्ण उवाच—
हते कसासुरे दुष्टे मथुराया युधिष्ठिर ।
देवकी मा परिष्वज्य कृत्वोत्सङ्गे रुरोद ह

śrīkṛṣṇa uvāca—
hate kaṁsāsure duṣṭe mathurāyāṁ yudhiṣṭhira |
devakī māṁ pariṣvajya kṛtvotsaṅge ruroda ha

200 SRI HARI-BHAKTI-VILASA devaki mam parisvajya krtvotsange ruroda ha O Yudhisthira, after the miscreant demon, Kamsa, was killed at Mathura, My mother, Devaki, took Me on her lap with great affection and began to cry.

HBV 15.250–252

तत्रैव रङ्गवाटे सा मञ्चारूढा जनोत्सवे ।
मल्लयुद्धे पुरा वृत्ते सस्तुता कुकुरान्धकः
स्वजनैर्बहुभिः स्निग्धैस्तेषा स्त्रीभिः समावृता ।
वसुदेवोऽपि तत्रैव वात्सल्यात् प्ररुरोद मे ।
समागम्य परिष्वज्य पुत्र पुत्रेत्युवाच ह
स गद्गदस्वरो दीनो वाष्पपर्याकुलेक्षणः ।
बलभद्रञ्च माञ्चैव परिष्वज्येदमब्रवीत्

tatraiva raṅgavāṭe sā mañcārūḍhā janotsave |
mallayuddhe purā vṛtte saṁstutā kukurāndhakaḥ

svajanairbahubhiḥ snigdhaisteṣāṁ strībhiḥ samāvṛtā |
vasudevo'pi tatraiva vātsalyāt prararoda me |
samāgamya pariṣvajya putra putretyuvāca ha
sa gadgadasvaro dīno vāṣpaparyākulekṣaṇaḥ |
balabhadrañca māñcaiva pariṣvajyedamabravīt

At the completion of the wrestling competition, Devakl-devI entered the wrestling arena, where she was surrounded by the members of the Kukkura and Andhaka dynasties, who worshiped and glorified her and Vasudeva. At that time, she placed Me on her lap and lamented. With great affection, she addressed Me, saying, "My dear son! My dear son!" Vasudeva also, with a choked voice that was filled with humility, and with tears in his eyes, embraced Me, along with Balarama, and spoke these words.

HBV 15.253

अद्य मे सफलꣳ जन्म जीवितञ्च सुजीवितम् ।
यदुभाभ्याꣳ सुताभ्याꣳ मे समुद्भूतः समागमः

adya me saphalaṁ janma jīvitañca sujīvitam |
yadubhābhyāṁ sutābhyāṁ me samudbhūtaḥ samāgamaḥ

Today my life has become successful and glorious because I have been able to see my two sons!

HBV 15.254

एवꣳ हर्षेण दम्पत्योर्हृष्टꣳ सर्वऊ तदा नृप ।
प्रणिपत्य जनाः सर्वे मामूचुस्ते प्रहर्षिताः

evaṁ harṣeṇa dampatyorhṛṣṭaṁ sarvaū tadā nṛpa |
praṇipatya janāḥ sarve māmūcuste praharṣitāḥ

O King, after seeing the jubilant Vasudeva and Devaki, all those assembled there began to speak, after offering their obeisances.

HBV 15.255–256

अद्य प्रहर्ःओ ह्यस्माकमद्य जातो जनार्दनः ।
अद्य मल्लाङ्गयुद्धेन दुष्टः क□सो निपातितः
एव□ महोत्सव□ दृष्ट्वा समाजे मधुसूदन ।
प्रसादः क्रियतामस्या लोकस्यान्योऽपि शीघ्रतः

adya praharḥo hyasmākamadya jāto janārdanaḥ |
adya mallāṅgayuddhena duṣṭaḥ kaṁso nipātitaḥ
evaṁ mahotsavaṁ dṛṣṭvā samāje madhusūdana |
prasādaḥ kriyatāmasyā lokasyānyo'pi śīghrataḥ

O Janardaria, only today are we experiencing happiness in our lives because the wicked Karhsa has been killed in this wrestling arena. O Madhusudana, be pleased with us and kindly remove all the doubts within our minds without delay.

HBV 15.257

यस्मिन् दिने प्रसूयेत देवकी त्वा□ जनार्दन ।
तद्दिन□ देहि वैकुण्ठ कुर्मस्ते तत्र चोत्सवम् ।
सम्यग्भक्तिप्रपन्नाना□ प्रसाद□ कुरु केशव

yasmin dine prasūyeta devakī tvāṁ janārdana |
taddinaṁ dehi vaikuṇṭha kurmaste tatra cotsavam |
samyagbhaktiprapannānāṁ prasādaṁ kuru keśava

O Janardana! O Lord of Vaikuntha, please inform us of the day when mother Devaki gave birth to You so that we can celebrate it with great

202 SRI HARI-BHAKTI-VILASA pomp. O Kesava, please be merciful to us because we are souls completely surrendered unto Your devotional service.

HBV 15.258–259

एवमुक्ते जनौघेन वसुदेवोऽपि विस्मितः ।
विलोक्य बलभद्रꣳ तꣳ सꣳप्रहृष्टतनूरुहः
एवमस्त्विति लोकानाꣳ कथयस्व यथातथम् ततस्तातसमादेशान्मया जन्माष्टमीव्रतम् ।

evamukte janaughena vasudevo'pi vismitaḥ |
vilokya balabhadraṁ taṁ saṁprahṛṣṭatanūruhaḥ
evamastviti lokānāṁ kathayasva yathātatham tatastātasamādeśānmayā janmāṣṭamīvratam |

When the assembled people spoke in this way, Vasudeva became astonished to hear their words. He joyfully looked at Balarama, and with his bodily hair standing on end, he spoke as follows: Let the desire of the people be fulfilled. Please tell them what they want to know.

HBV 15.260

मथुरायाꣳ जनौघाय पार्थ सम्यक् प्रकाशितम्

mathurāyāṁ janaughāya pārtha samyak prakāśitam

O son of Prtha, as requested by My father, I revealed the truth of My birth in the presence of all the assembled people.

HBV 15.261

पौराश्च तज्जन्मदिनꣳ वर्षे गर्भाष्टमे गते ।
पुनर्जन्माष्टमीꣳ लोकाः कुर्वन्तु ब्राह्मणादयः ।
क्षत्रिया वैश्यजातीयाः शूद्रा येऽन्येऽपि धर्मिणः

paurāśca tajjanmadinaṁ varṣe garbhāṣṭame gate |
punarjanmāṣṭamīṁ lokāḥ kurvantu brāhmaṇādayaḥ |
kṣatriyā vaiśyajātīyāḥ śūdrā ye'nye'pi dharmiṇaḥ

Everyone should celebrate My appearance day, from the age of eight to the age of eighty. The four classes of men—brdhmanas, ksatriyas, vaisyas, and sudras, as well as those who outside these four varnas, should faithfully observe this vow.

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HBV 15.262–263

सि□हराशिगते सूर्ये गगने जलदागमे ।
मासि भाद्रपदेऽष्टम्या□ कृष्णपक्षेऽर्द्धरात्रके
शशाङ्के वृषराशिस्थे प्राजापत्यर्क्ष□युते ।
वसुदेवेन देवक्यामह□ जातो जनाः स्वयम्

siṁharāśigate sūrye gagane jaladāgame |
māsi bhādrapade'ṣṭamyāṁ kṛṣṇapakṣe'rddharātrake
śaśāṅke vṛṣarāśisthe prājāpatyarkṣaṁyute |
vasudevena devakyāmahaṁ jāto janāḥ svayam

O assembled people, when the sun entered the constellation, Sirhha, on the eighth day of the fortnight of the waning moon in the month of Bhadra, when the sky was filled with clouds, and the moon was in the house Vrsabha, and was joined by the Rohini naksatra, I appeared at midnight from the womb of Devakl, as the son Vasudeva.

HBV 15.264

एवमेतत् समाख्यात□ लोके जन्माष्टमीव्रतम् ।
भगवत्याश्च तत्रैव कुरुध्व□ सुमहोत्सवम् ।
मथुराया□ ततः पश्चाल्लोके ख्याति□ गमिष्यति

evametat samākhyātaṁ loke janmāṣṭamīvratam |
bhagavatyāśca tatraiva kurudhvaṁ sumahotsavam |
mathurāyāṁ tataḥ paścālloke khyātiṁ gamiṣyati

Thus, My appearance became known as the JanamastamI vrata and it was celebrated throughout the world. On this day, you should also celebrate a festival in the honor of goddess Durga. You can begin this festival in Mathura, and soon it will spread throughout the entire world.

HBV 15.265

इत्याकर्ण्य यथाख्यात तथा लोकैरनुष्ठितम् ।
शान्तिरस्तु सुखञ्चास्तु लोकाः सन्तु निरामयाः इति ।

ityākarṇya yathākhyātaṁ tathā lokairanuṣṭhitam |
śāntirastu sukhañcāstu lokāḥ santu nirāmayāḥ iti |

After hearing these words of the Supreme Personality of Godhead, everyone began to observe the vow of JanamastamI every year, with faith and devotion. As a result, there was peace, happiness, and good fortune everywhere.

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HBV 15.266

नित्यत्वञ्च परन्तस्य भगवत्प्रीणनान्मतम् ।
विधिवाक्यविशेषाच्चाकरणे प्रत्यवायतः

nityatvañca parantasya bhagavatprīṇanānmatam |
vidhivākyaviśeṣāccākaraṇe pratyavāyataḥ

The observance of Janamastami is accepted as an eternal function in three ways—the Supreme Lord becomes pleased, it is the injunction of the scriptures, and a sin is incurred by not observing this vow.

HBV 15.267

स्कान्दे—
प्रह्लादाद्यैश्च भूपालैः कृता जन्माष्टमी शुभा ।
श्रद्धया परया विष्णोः प्रीतये कृष्णवल्लभा

skānde—
prahlādādyaiśca bhūpālaiḥ kṛtā janmāṣṭamī śubhā |
śraddhayā parayā viṣṇoḥ prītaye kṛṣṇavallabhā

skdnde (In the Skanda Purana it is stated) prahlddddyais ca bhu-pdlaih krtd janmdstami subha sraddhaya paraya visnoh pritaye krsna vallabha For the pleasure of Lord Visnu, even great kings like Prahlada Maharaja faithfully observed the vow of Janamastami, which is very dear to Lord Krsna.

HBV 15.268

किञ्च—
प्राजापत्यर्क्षस॒युक्ता श्रावणस्यासिताष्टमी ।
वर्षे वर्षे तु कर्तव्या तुष्ट्यर्थ॒ चक्रपाणिनः

kiñca—
prājāpatyarkṣasaṁyuktā śrāvaṇasyāsitāṣṭamī |
varṣe varṣe tu kartavyā tuṣṭyarthaṁ cakrapāṇinaḥ

It is the duty of everyone to celebrate Janamastami every year, on the eighth day of the dark fortnight in the month of Sravana, when it is joined by the RohinI naksatra, for the satisfaction of the Supreme Lord, who carries a cakra in His hand.

HBV 15.269

विष्णुरहस्ये ब्रह्मनारदस॒वादे—
शूद्रान्नेन तु यत् पाप॒ शवहस्तस्थभोजने ।
तत् पाप॒ लभते पु॒भिर्जयन्त्या॒ भोजने कृते

viṣṇurahasye brahmanāradasaṁvāde—
śūdrānnena tu yat pāpaṁ śavahastasthabhojane |
tat pāpaṁ labhate puṁbhirjayantyāṁ bhojane kṛte

is found in the Visnu'rahasya Purdna, it is stated) sudrdnnena tu yat pdparh sava hasta stha bhojane tat pdparh labhate pumbhir jayantydrh bhojane krte Eating on JanamastamI is equivalent to eating food cooked by a sudra, or eating out of the h a n d of a dead man.

HBV 15.270

गृध्रमा॒स॒ खर॒ काक॒ श्येन॒ वा मुनिसत्तम ।
मा॒सञ्च द्विपदा॒ भुक्त॒ भुक्त॒ जन्माष्टमीदिने

gṛdhramāṁsaṁ kharaṁ kākaṁ śyenaṁ vā munisattama |
māṁsañca dvipadāṁ bhuktaṁ bhuktaṁ janmāṣṭamīdine

O exalted sage, eating o n JanamastamI is equivalent to eating the flesh of a vulture, a donkey, a crow, a hawk, or a h u m a n being.

HBV 15.271

जन्माष्टमीदिने प्राप्ते येन भुक्त द्विजोत्तम ।
त्रैलोक्यसम्भव पाप भुक्तमेव न स शयः

janmāṣṭamīdine prāpte yena bhuktaṁ dvijottama |
trailokyasambhavaṁ pāpaṁ bhuktameva na saṁśayaḥ

O best oi sages, t h e r e is n o d o u b t t h a t w h e n o n e eats o n JanamastamI, h e eats all the sins of the three worlds.

HBV 15.272

किञ्च—
जयन्तीवासरे प्राप्ते करोत्युदरपूरणम् ।
पोड्यते तिलमात्रन्तु यमदूतैः कलेवरम्

kiñca—
jayantīvāsare prāpte karotyudarapūraṇam |
poḍyate tilamātrantu yamadūtaiḥ kalevaram

206 SRI HARI-BHAKTI-VILASA O n Janamastami, if one eats even a tiny morsel of food, his body will be constantly tormented by the Yamadutas after death.

HBV 15.273

यो भुङ्क्ते च विमूढात्मा जयन्तीवासरे नृप ।
न तस्य नरकोत्तारो द्वादशीञ्च प्रकुर्वतः

yo bhuṅkte ca vimūḍhātmā jayantīvāsare nṛpa |
na tasya narakottāro dvādaśīñca prakurvataḥ

O King, the foolish person who eats on Krsna JayantI will not be delivered from hellish life, even if he observes the vow for Dvadasl.

HBV 15.274

अतीतानागतन्तेन कुलमेकोत्तर□ शतम् ।
पातित□ नरके घोरे भुञ्जता कृष्णवासरे

atītānāgatantena kulamekottaraṁ śatam |
pātitaṁ narake ghore bhuñjatā kṛṣṇavāsare

Those who eats on Krsna JayantI will take one hundred past and future generations with him to hell.

HBV 15.275

तत्रैव—
ये न कुर्वन्ति जानन्तः कृष्णजन्माष्टमीव्रतम् ।
ते भवन्ति महाप्राज्ञ व्याला महति कानने

tatraiva—
ye na kurvanti jānantaḥ kṛṣṇajanmāṣṭamīvratam |
te bhavanti mahāprājña vyālā mahati kānane

tatraiva (In the same literature it is stated) ye na kurvanti janantah krsna janmdstami vratam te bhavanti maha prdjna vydid mahati kdnane O greatly learned one, those who do not observe the vow of Krsna Janamastami, in spite of knowing its exalted position, become snakes in the jungle.

HBV 15.276

ब्रह्महत्या सुरापान□ गोवधः स्त्रीबधोऽपि वा ।
न लोको मुनिशार्दूल जयन्तीविमुखस्य च

brahmahatyā surāpānaṁ govadhaḥ strībadho'pi vā |
na loko muniśārdūla jayantīvimukhasya ca

O foremost sage, the sin of killing a brahmana, drinking wine, killing a cow, or killing a woman, captures a person who is averse to following the vow of Janamastami. Such a person will not receive any happiness, both in this life and the next.

HBV 15.277

वर्षे वर्षे तु या नारी कृष्णजन्माष्टमीव्रतम् ।
न करोति महाप्राज्ञ व्याली भवति कानने

varṣe varṣe tu yā nārī kṛṣṇajanmāṣṭamīvratam |
na karoti mahāprājña vyālī bhavati kānane

O intelligent one, a woman who does not observe the vow of Janamastami every year becomes a female snake in a dense forest.

HBV 15.278

श्रावणे बहुले पक्षे कृष्णजन्माष्टमीव्रतम् ।
न करोति नरो यस्तु स भवेत् क्रूरराक्षसः

śrāvaṇe bahule pakṣe kṛṣṇajanmāṣṭamīvratam |
na karoti naro yastu sa bhavet krūrarākṣasaḥ

One who does not observe the vow of Janamastami, which occurs on the eighth day in the fortnight of the waning moon in the month of Sravana, is born as a cruel demon.

HBV 15.279

आवणे बहुले पक्षे न करोति यदाष्टमीम् ।
क्रूरायुधाः क्रूरमुखा हि□सन्ति यमकिङ्कराः

āvaṇe bahule pakṣe na karoti yadāṣṭamīm |
krūrāyudhāḥ krūramukhā hiṁsanti yamakiṅkarāḥ

The fierce, cruel Yamadutas, who carry powerful weapons in their hands, become angry at those who do not observe the vow of Janamastami, which occurs during the dark fortnight of the month of Sravana.

HBV 15.280

न करोति यदा विष्णोर्जयन्तीसम्भव□ व्रतम् ।
यमस्य वशमापन्नः सहते नारकी□ व्यथाम्

na karoti yadā viṣṇorjayantīsambhavaṁ vratam |
yamasya vaśamāpannaḥ sahate nārakīṁ vyathām

208 SRI H A R I - B H AKTI-VILASA If one fails to celebrate Krsna's appearance day, he will suffer in hell, under the direction of Yamaraja.

HBV 15.281

किञ्च तत्रैव—
कृष्णजन्माष्टमी त्यक्त्वा योऽन्यव्रतमुपासते ।
नाप्नोति सुकृत□ किञ्चिद्दृष्ट□ श्रुतमथापि वा

kiñca tatraiva—
kṛṣṇajanmāṣṭamī tyaktvā yo'nyavratamupāsate |
nāpnoti sukṛtaṁ kiñciddṛṣṭaṁ śrutamathāpi vā

One who gives up the vow of JanamastamI and observes some other vows with fasting, cannot attain any pious merit, either in this life or in the next.

HBV 15.282

किञ्च—
तुष्ट्यर्थ□ देवकीसूनोर्जयन्तीसम्भव□ व्रतम् ।
कर्तव्य□ वित्तशाठ्येन भक्त्या भक्तजनैरपि ।
अकुर्वन् याति निरय□ यावदिन्द्राश्चतुर्दश

kiñca—
tuṣṭyarthaṁ devakīsūnorjayantīsambhavaṁ vratam |
kartavyaṁ vittaśāṭhyena bhaktyā bhaktajanairapi |
akurvan yāti nirayaṁ yāvadindrāścaturdaśa

It is the duty of all devotees to celebrate JanamastamI, even with a very small budget, for the pleasure of the son of Devakl. One should not fail to celebrate Lord Krsna's appearance day otherwise, one will be forced to reside in hell for a kalpa.

HBV 15.283

भविष्योत्तरे श्रीकृष्णयुधिष्ठिर-स□वादे जन्माष्टमीव्रतकथने—
एकेनैवोपवासेन कृतेन कुरुनन्दन ।
सप्तजन्मकृतात् पापान्मुच्यते नात्र स□शयः पुत्रसन्तानमारोग्य□ सौभाग्यमतुल□ लभेत् ।

bhaviṣyottare śrīkṛṣṇayudhiṣṭhira-saṁvāde janmāṣṭamīvratakathane—
ekenaivopavāsena kṛtena kurunandana |
saptajanmakṛtāt pāpānmucyate nātra saṁśayaḥ putrasantānamārogyaṁ
saubhāgyamatulaṁ labhet |

Janamastami that is found in the Bhuvisottara Purana it is stated) ekena upavdsena krtena kuru nandana sapta janma krtdt papdn mucyate ndtra sarhsayah

O scion of the Kuru dynasty, there is no doubt that by fasting on Janamastami, even once, one is freed from the reactions to all sinful activities committed during his previous seven lifetimes.

HBV 15.284

सत्यधर्मरतो भूत्वा मृतो वैकुण्ठमाप्नुयात्

satyadharmarato bhūtvā mṛto vaikuṇṭhamāpnuyāt

By observing the vow of Janamastami, one receives good children, good health, and unlimited good fortune. One also become truly righteous and ascends to Vaikuntha after death.

HBV 15.285

तन्त्र नित्य□ विमानेन वर्षलक्ष□ युधिष्ठिर ।
भोगान्नानाविधान् भुक्त्वा पुण्यशेषादिहागतः

tantra nityaṁ vimānena varṣalakṣaṁ yudhiṣṭhira |
bhogānnānāvidhān bhuktvā puṇyaśeṣādihāgataḥ

O Yudhisthira, while residing in Vaikuntha, such a person will freely travel in his airplane and enjoy transcendental happiness for millions of years. Thereafter, when his piety becomes exhausted, he will return to this material world.

HBV 15.286–288

सर्वकामसमृद्धे तु सर्वासुखविवर्जिते ।
सर्वधर्मयुते पार्थ सर्वगोकुलसङ्कुले
तस्मिन् राष्ट्रेप्रभुर्भुङ्क्ते दीर्घायुर्मनसेप्सितान् ।
भोगानन्ते च परम□ पद□ यात्यपुनर्भवम्
तत्कुले रूपविख्याता जायन्ते हृदयङ्गमाः

sarvakāmasamṛddhe tu sarvāsukhavivarjite |
sarvadharmayute pārtha sarvagokulasaṅkule
tasmin rāṣṭreprabhurbhuṅkte dīrghāyurmanasepsitān |
bhogānante ca paramaṁ padaṁ yātyapunarbhavam
tatkule rūpavikhyātā jāyante hṛdayaṅgamāḥ

O Partha, after returning to this world, he will enjoy all kinds of prosperity, remain free from all miseries, become a follower of all religious

210 SRI H A R I - B H AKTI-VILAS A principles, enjoy a kingdom, possess seemingly limitless cows, and enjoy a long duration of life. Thereafter, he will attain the supreme abode of the Lord and never again return to this world of birth and death. Many handsome and magnanimous souls will take birth in his family.

HBV 15.289–290

यस्मिन् सदैव देशे तु लिखित□ वापि चर्चितम् ।
मम जन्मदिन□ पुण्य सर्वालङ्कार-शोभितम् ।
पूज्यते पाण्डवश्रेष्ठ जनैरुत्सव-स□युतम्
परचक्रभयन्तत्र न कदाचिद्भवत्युत ।
पर्जन्यः कामवर्षी स्यादीतिभ्यो न भय□ भवेत्

yasmin sadaiva deśe tu likhitaṁ vāpi carcitam |
mama janmadinaṁ puṇya sarvālaṅkāra-śobhitam |
pūjyate pāṇḍavaśreṣṭha janairutsava-saṁyutam
paracakrabhayantatra na kadācidbhavatyuta |
parjanyaḥ kāmavarṣī syādītibhyo na bhayaṁ bhavet

O foremost of Pandavas, that country where people always celebrate My auspicious appearance day, whether by writing about it, or even depicting it in the form of a painting and then decorating it with various ornaments, will never face any fear of enemies, will receive sufficient rainfall, and never experience drought.

HBV 15.291–292

गृहे वा पूज्यते यस्मिन् देवक्याश्चरित॰ मम ।
तत्र सर्वसमृद्धिः स्यान्नोपसर्गादिक॰ भयम्
पशुतो नकुलाद्व्यालात् पापरोगाच्च पातकात् ।
राजतश्चौरतो वापि न कदाचिद्भय॰ भवेत्

gṛhe vā pūjyate yasmin devakyāścaritaṁ mama |
tatra sarvasamṛddhiḥ syānnopasargādikaṁ bhayam
paśuto nakulādvyālāt pāparogācca pātakāt |
rājataścaurato vāpi na kadācidbhayaṁ bhavet

In that house where My appearance day is celebrated, as it was previously observed by My mother, Devaki, there will be all kinds of prosperity, no fear because of a natural calamity, no hellish conditions,

and no fear because of animals, snakes, a mongoose, diseases born of sinful activities, rogues, or thieves.

HBV 15.293–294

किञ्च—
यस्मिन् गृहे पाण्डुपुत्र लिख्यते देवकीव्रतम् ।
न तत्र मृतनिष्क्रान्तिर्न गर्भपतन॰ तथा
न च व्याधिभय॰ तत्र भवेदिति मत॰ मम ।
न वैधव्य॰ न दौर्भाग्य॰ न दम्भः कलहो गृहे

kiñca—
yasmin gṛhe pāṇḍuputra likhyate devakīvratam |
na tatra mṛtaniṣkrāntirna garbhapatanaṁ tathā
na ca vyādhibhayaṁ tatra bhavediti mataṁ mama |
na vaidhavyaṁ na daurbhāgyaṁ na dambhaḥ kalaho gṛhe

O son of Pandu, in that house where discussions of My appearance from the womb of Devaki take place, and are kept in the form of a book, no son will be born dead, and there will be no fear of miscarriage, disease, or widowhood, as well as no misfortune, pride, or quarrel.

HBV 15.295

सम्पर्केणापि यः कुर्यात् कश्चिज्जन्माष्टमीव्रतम् ।
विष्णुलोकमवाप्नोति सोऽपि पार्थ न स□शय

samparkeṇāpi yaḥ kuryāt kaścijjanmāṣṭamīvratam |
viṣṇulokamavāpnoti so'pi pārtha na saṁśaya

O Partha, there is no doubt that one in whose house the festival of JanmastamI is traditionally celebrated will attain the abode of Lord Visnu.

HBV 15.296

जन्माष्टमीजनमनोनयनोत्सवाढ्या पापापहा सपदि नन्दितनन्दगोपा ।
यो देवकी□ सदयिता□ यजतीह तस्या□ पुत्रानवाप्य समुपैति पद□ न विष्णोः

janmāṣṭamījanamanonayanotsavāḍhyā pāpāpahā sapadi nanditanandagopā |
yo devakīṁ sadayitāṁ yajatīha tasyāṁ putrānavāpya samupaiti padaṁ na viṣṇoḥ

The festival of JanmastamI, which gives pleasure to the mind and eyes of all who observe it, immediately takes away all sinful reactions, and it bestows great pleasure upon the cowherd, Nanda Maharaja. One who worships Vasudeva and Devaki on JanmastamI will be blessed with

212 SRI HARI-BHAKTI-VILASA good children, and at the end of his life, he will attain the abode of Lord Visnu.

HBV 15.297–298

विष्णुधर्मे—
रोहिणी च यदा कृष्णपक्षेऽष्टम्या□ द्विजोत्तम ।
जयन्ती नाम सा प्रोक्ता सर्वपापहरा तिथिः
यद्बाल्ये यच्च कौमारे यौवने वार्द्धकेऽपि यत् ।
सप्तजन्मकृत□ पाप□ स्वल्प□ वा यदि वा बहु ।
तत् क्षालयति गोविन्द□ तस्यामभ्यर्च्य भक्तितः

viṣṇudharme—
rohiṇī ca yadā kṛṣṇapakṣe'ṣṭamyāṁ dvijottama |
jayantī nāma sā proktā sarvapāpaharā tithiḥ
yadvālye yacca kaumāre yauvane vārddhake'pi yat |
saptajanmakṛtaṁ pāpaṁ svalpaṁ vā yadi vā bahu |

tat kṣālayati govindaṁ tasyāmabhyarcya bhaktitaḥ

O best oi the twice-born, when the Rohinl naksatra is present on the eighth day of the dark fortnight in the month of Bhadra, it is celebrated as Jayanti, and it takes away all sins. When one faithfully worships Lord Govinda on this auspicious day, all the reactions to the sins he committed as a child, as a youth, and as an old man, as well as all sins committed during his last seven births, are completely destroyed.

HBV 15.299–300

होमयज्ञादिदानानाꣳ फलञ्च शतसम्मितम् ।
सम्प्राप्नोति न सन्देहो यच्चान्यन्मनसेप्सितम्
उपवासश्च तत्रोक्तो महापातकनाशनः

homayajñādidānānāṁ phalañca śatasammitam |
samprāpnoti na sandeho yaccānyanmanasepsitam
upavāsaśca tatrokto mahāpātakanāśanaḥ

There is no doubt that pious activities, such as the execution of fire sacrifice and giving of charity, that is performed on this day, will yield one hundred times more benefit than on other days. As a result, all of one's desires become fulfilled. Fasting on the auspicious day of Jayanti destroys all grave sinful reactions.

HBV 15.301

विष्णुरहस्ये—
जयन्त्यामुपवासन्तु कृत्वा योऽर्चयते हरिम् ।
तस्य जन्मशतोद्भूतꣳ पापꣳ नश्यति सर्वथा

viṣṇurahasye—
jayantyāmupavāsantu kṛtvā yo'rcayate harim |
tasya janmaśatodbhūtaṁ pāpaṁ naśyati sarvathā

For one who worships Lord Hari by fasting on the auspicious day of JayantI, all the reactions to sins committed during his previous one hundred lifetimes are completely destroyed.

HBV 15.302

कौमारे यौवने बाल्ये वार्द्धक्ये यदुपार्जितम् ।
तत् पाप□ शमयेत् कृष्णास्तिथावस्या□ सुपूजितः

kaumāre yauvane bālye vārddhakye yadupārjitam |
tat pāpaṁ śamayet kṛṣṇastithāvasyāṁ supūjitaḥ

Being worshiped on this day, Lord Krsna destroys all the reactions to sinful activities committed during one's childhood, youth, and old age.

HBV 15.303

स्नान□ दान□ तथा होमः स्वाध्यायोऽथ जपस्तपः ।
सर्व□ शतगुण□ प्रोक्त□ जयन्त्या□ यत् कृत□ हरेः धनधान्यवहा पुण्या सर्वपापहरा शुभा ।

snānaṁ dānaṁ tathā homaḥ svādhyāyo'tha japastapaḥ |
sarvaṁ śataguṇaṁ proktaṁ jayantyāṁ yat kṛtaṁ hareḥ dhanadhānyavahā puṇyā
sarvapāpaharā śubhā |

If the auspicious moment of JayantI occurs on the day of Krsna's appearance, then whatever pious activities one performs, such as giving charity, performing sacrifice, studying the Vedas, chanting mantras, or undergoing austerity, will award him one hundred times the merit.

HBV 15.304

समुपोष्या नरैर्यत्नाज्जयन्ती कृष्णभक्तिदा

samupoṣyā narairyatnājjayantī kṛṣṇabhaktidā

Sri Krsna Jayanti is very auspicious and pure, it awards one wealth and prosperity, and it take away all sins. Those who faithfully observe

214 SRI HARI-BHAKTI-VILASA this vow by fasting and performing the other prescribed duties will attain pure devotional service to Lord Krsna.

HBV 15.305

ब्रह्मपुराणे पूर्वखण्डे जन्माष्टमीमाहात्म्ये श्रीसूतोक्तौ—
या तु कृष्णाष्टमी नाम विश्रुता वैष्णवी तिथिः ।
तस्याः प्रभावमाश्रित्य पूताः सर्वे कलौ जनाः

brahmapurāṇe pūrvakhaṇḍe janmāṣṭamīmāhātmye śrīsūtoktau—
yā tu kṛṣṇāṣṭamī nāma viśrutā vaiṣṇavī tithiḥ |
tasyāḥ prabhāvamāśritya pūtāḥ sarve kalau janāḥ

Janmastmi, as recorded in the Purva Khanda of the Brahma Purdna) yd tu krsndstarni ndma visrutd vaisnavi tithih tasyah prabhdvam dsritya putdh sarve kalau jandh The auspicious day, Krsna JanmastamI, is very dear to Lord Visnu. If the people of Kali-yuga take shelter of this day, they will become purified.

HBV 15.306

श्रावणे मासि बहुला रोहिणीस□युताष्टमी ।
जयन्तीति समाख्याता सर्वाघौघविनाशिनी

śrāvaṇe māsi bahulā rohiṇīsaṁyutāṣṭamī |
jayantīti samākhyātā sarvāghaughavināśinī

When the eighth day of the dark fortnight in the month of Sravana is enhanced by the presence of the Rohini naksatra, it becomes known everywhere as Jayantl. Such an auspicious day possesses the power of destroying all kinds of sinful reactions.

HBV 15.307–308

तस्या□ विष्णुतिथौ केचिद्धन्याः कलियुगे जनाः ।
येऽभ्यर्च्यन्ति देवेश□ जाग्रतः समुपोषिताः
न तेषा□ विद्यते क्वापि स□सारभयमुल्वणम् ।
यत्र तिष्ठन्ति ते देशे कलिस्तत्र न तिष्ठति

tasyāṁ viṣṇutithau keciddhanyāḥ kaliyuge janāḥ |
ye'bhyarcyanti deveśaṁ jāgrataḥ samupoṣitāḥ
na teṣāṁ vidyate kvāpi saṁsārabhayamulvaṇam |
yatra tiṣṭhanti te deśe kalistatra na tiṣṭhati

Those who, in this age of Kali, worship Krsna, the Lord of the demigods, by remaining awake all night and fasting on the auspicious

day of Krsna JanmastamI, are to be considered most glorious. They will never have to fear the insurmountable material existence. In fact, the personality of Kali cannot display his influence wherever such a person resides.

HBV 15.309

तत्रैव श्रीशुकजनमेजय-स□वादे—
य एष भगवान् विष्णुर्देवक्या□ वसुदेवतः ।
जातः क□सबधार्थ□ हि तद्दिन□ मङ्गलालयम्

tatraiva śrīśukajanamejaya-saṁvāde—
ya eṣa bhagavān viṣṇurdevakyāṁ vasudevataḥ |
jātaḥ kaṁsabadhārthaṁ hi taddinaṁ maṅgalālayam

that is found in the same Purana it is stated) ya esa bhagavdn visnur devakydrh vasudevatah jdtah karhsa vadhdrtharh hi tad dinarh mangaldyanarn The day when Lord Krsna appeared from the womb of Devakl as the son of Vasudeva, for the purpose of killing Karhsa, is most auspicious.

HBV 15.310

या सा प्रत्यब्दमायाति श्रावणे बहुलाष्टमी ।
सङ्गता रोहिण्यक्षेण नृणा□ मुक्तिफलप्रदा

yā sā pratyabdamāyāti śrāvaṇe bahulāṣṭamī |
saṅgatā rohiṇyakṣeṇa nṛṇāṁ muktiphalapradā

If the eighth day in the fortnight of the waning moon in the month of Sravana is joined by the RohinI naksatra, it becomes especially auspicious. Observing a festival on this day awards one liberation.

HBV 15.311

यस्याꣳ सनातनः साक्षात् पुराणः पुरुषोत्तमः ।
अवतीर्णः क्षितौ सैषा मुक्तिदेति किमद्भुतम्

yasyāṁ sanātanaḥ sākṣāt purāṇaḥ puruṣottamaḥ |
avatīrṇaḥ kṣitau saiṣā muktideti kimadbhutam

One should not be astonished that the day when Lord Krsna, the eternal Supreme Personality of Godhead, who performs newer and newer pastimes, appeared within this world, is the bestower of liberation to those who celebrate it.

HBV 15.312

तत्रैवाग्रे व्रतविधिकथने—
इदमेव परꣳ श्रेय इदमेव परन्तपः ।
इदमेव परो धर्मो यद्विष्णुव्रतधारणम्

tatraivāgre vratavidhikathane—
idameva paraṁ śreya idameva parantapaḥ |
idameva paro dharmo yadviṣṇuvratadhāraṇam

Observing the vow of Krsna Janmastami is supremely auspicious, it is the supreme form of austerity, and it is the supreme religious principle in devotional service.

HBV 15.313

स्कान्दे ब्रह्मनारदसꣳवादे—
कृष्णजन्माष्टमी लोके प्रसिद्धा पापनाशिनी ।
क्रतुकोटिसमा त्वेषा तीर्थयुतशतैः समाः

skānde brahmanāradasaṁvāde—
kṛṣṇajanmāṣṭamī loke prasiddhā pāpanāśinī |
kratukoṭisamā tveṣā tīrthayutaśataiḥ samāḥ

that is found in the Skanda Purdna it is stated) krsna janmastami loke prasiddhd papa nasini kratu koti soma, tv esa tirthayuta sataih soma Krsna Janmastami, which is famous throughout the world, relieves those who observe it of all sinful reactions. It awards pious merit that is equal to that earned by the performance of ten million horse sacrifices, and

visiting ten million holy places.

HBV 15.314

कपिलागोसहस्रन्तु यो ददाति दिने दिने ।
तत् फल समवाप्नोति जयन्त्या समुपोषणे

kapilāgosahasrantu yo dadāti dine dine |
tat phalaṁ samavāpnoti jayantyāṁ samupoṣaṇe

The benefit obtained by giving one thousand brown cows in charity every day is obtained simply by fasting on Krsna Jayantl.

HBV 15.315

हेमभारसहस्रन्तु कुरुक्षेत्रे प्रयच्छति ।
तत्फल समवाप्नोति जयन्त्या समुपोषणे

hemabhārasahasrantu kurukṣetre prayacchati |
tatphalaṁ samavāpnoti jayantyāṁ samupoṣaṇe

The same result one obtains by donating one thousand gold coins at Kuruksetra is obtained just by fasting on Krsna Jayantl.

HBV 15.316

रत्नकोटिसहस्राणि यो ददाति द्विजोत्तम ।
तत्फल समवाप्नोति जयन्त्या समुपोषणे

ratnakoṭisahasrāṇi yo dadāti dvijottama |
tatphalaṁ samavāpnoti jayantyāṁ samupoṣaṇe

O learned brahmana, whatever fruit one attains by giving millions of jewels in charity is attained by fasting on Krsna Jayanti.

HBV 15.317–318

वापीकूपसहस्राणि देवतायतनानि च ।
कन्याकोटिप्रदानेन यत् फल□ कविभिः स्मृतम् ॥
मातापित्रोर्गुरूणाञ्च भक्तिमुद्वहता□ फलम्
गुर्वर्थे ब्राह्मणार्थे वा स्वाम्यर्थे वा त्यजेत्तनुम् ।
परोपकारयुक्ताना□ तीर्थसेवारतात्मनाम् ।
सत्यव्रताना□ यत् पुण्य□ जयन्त्या□ समुपोषणे

vāpīkūpasahasrāṇi devatāyatanāni ca |
kanyākoṭipradānena yat phalaṁ kavibhiḥ smṛtam ||
mātāpitrorgurūṇāñca bhaktimudvahatāṁ phalam
gurvarthe brāhmaṇārthe vā svāmyarthe vā tyajettanum |
paropakārayuktānāṁ tīrthasevāratātmanām |
satyavratānāṁ yat puṇyaṁ jayantyāṁ samupoṣaṇe

The benefit of fasting on Krsna Jayanti is equal to the benefit obtained by digging thousands of ponds and wells, building temples, giving ten million daughters in charity, serving one's parents and elderly people; giving up one's life for the sake of his spiritual master, a brahmana, or one's husband; traveling to holy places, observing vows, and the vow of truthfulness.

HBV 15.319

निराश्रयेषु वसता□ तापसानान्तु यत् फलम् ।
राजसूयसहस्रेषु शतवर्षाग्निहोत्रतः ।
एकेनैवोपवासेन जयन्त्या□ तत् फल□ स्मृतम्

nirāśrayeṣu vasatāṁ tāpasānāntu yat phalam |
rājasūyasahasreṣu śatavarṣāgnihotrataḥ |
ekenaivopavāsena jayantyāṁ tat phalaṁ smṛtam

218 SRI HARI-BHAKTI-VILASA rajasuya sahasresu sata varsdgnihotratah ekenaivopavasena jayantydrh tat phalarh smrtam The benefit obtained by living without any fixed residence, by performing severe austerities, by conducting one thousand Rajasuya sacrifices, or by performing agnihotri sacrifices for one hundred years, is obtained simply by fasting, even once, on Krsna Jayanti.

HBV 15.320

कृत्वा राज्य मही भुक्त्वा प्राप्य कीर्तिञ्च शाश्वतीम् । जयन्त्याञ्चोपवासेनन विष्णोर्मूर्तौ लय गताः

kṛtvā rājyaṁ mahīṁ bhuktvā prāpya kīrtiñca śāśvatīm | jayantyāñcopavāsenana viṣṇormūrtau layaṁ gatāḥ

As a result of fasting on Krsna Jayanti, many persons in the past have attained sdyujya or sarupya mukti, after becoming kings, or emperors, or other glorious personalities.

HBV 15.321

धर्ममर्थञ्च कामञ्च मुक्तिञ्च मुनिपुङ्गव ।
ददाति वाञ्छितान् कामान् श्रावणे मासि चाष्टमी

dharmamarthañca kāmañca muktiñca munipuṅgava |
dadāti vāñchitān kāmān śrāvaṇe māsi cāṣṭamī

O best of sages, Krsna JanmastamI, which occurs in the month of Sravana, fulfills all of one's desires, including those for religiosity, economic development, sense gratification, and liberation.

HBV 15.322

जन्माष्टमीव्रत ये वै प्रकुर्वन्ति नरोत्तमाः ।
कारयन्ति च विप्रेन्द्र लक्ष्मीरतेषा सदा स्थिरा

janmāṣṭamīvrataṁ ye vai prakurvanti narottamāḥ |
kārayanti ca viprendra lakṣmīrateṣāṁ sadā sthirā

O exalted brdhmana, those who observe the vow of JanmastamI, or cause others to observe it, are certainly the best of human beings. Indeed, Laksmi continually resides in their houses.

HBV 15.323

न वेदैर्न पुराणैश्च मया दृष्ट महामुने ।
यत्समञ्चाधिक वापि कृष्णजन्माष्टमीव्रतात्

na vedairna purāṇaiśca mayā dṛṣṭaṁ mahāmune |
yatsamañcādhikaṁ vāpi kṛṣṇajanmāṣṭamīvratāt

O great sage, according to the Vedas and Puranas, there is no vow equal to or greater than the vow of Krsna JanmastamI.

HBV 15.324

नियमस्थ नर दृष्ट्वा जन्माष्टम्या द्विजोत्तम ।
विवर्णवदनो भूत्वा तल्लिपि मार्जयेद्यमः

niyamasthaṁ naraṁ dṛṣṭvā janmāṣṭamyāṁ dvijottama |
vivarṇavadano bhūtvā tallipiṁ mārjayedyamaḥ

O best of the twice-born, upon seeing a person following the vow of JanmastamI, according to the prescribed rules and regulations, Yamaraja's face becomes pale as he wipes clean the account of his sinful activities.

HBV 15.325

किञ्च—
व्रतेनाराध्य त देव देवकीसहित हरिम् ।
त्यक्त्वा यमपथ घोर याति विष्णोः पर पदम्

kiñca—
vratenārādhya taṁ devaṁ devakīsahitaṁ harim |
tyaktvā yamapathaṁ ghoraṁ yāti viṣṇoḥ paraṁ padam

By worshiping Lord Hari, along with Devaki, on JanmastamI, one is transferred from the path to Yamaraja's abode, to the path leading to the supreme abode of Lord Visnu.

HBV 15.326

स्मरण वासुदेवस्य मृत्युकाले भवेन्मुने ।
सिध्यन्ति सर्वकार्याणि कृते जन्माष्टमी व्रते ।
ममाज्ञया कुरुध्व तज्जयन्ती मुक्तये तथा

smaraṇaṁ vāsudevasya mṛtyukāle bhavenmune |
sidhyanti sarvakāryāṇi kṛte janmāṣṭamī vrate |
mamājñayā kurudhvaṁ tajjayantīṁ muktaye tathā

O sage, by observing the vow of JanamastamI, one is blessed so that he is able to remember Lord Krsna at the time of death, making his mission

220 SRI HARI-BHAKTI-VILASA in life successful. Therefore, to attain liberation from material existence, you should observe the vow of Janamastami, by my order.

HBV 15.327

ब्रह्माण्डे श्रीसूतोक्तौ च तद्व्रतमहिमानुवर्णनान्ते—
इत्येतत् कथितमशेषशास्त्रगुह्य श्रीकृष्णव्रतमहिमानुवर्णन यत् । श्रुत्वैतत् सकृदपि पातकैर्विमुक्तो देहान्ते व्रजति नरो मुरारिलोकम्

brahmāṇḍe śrīsūtoktau ca tadvratamahimānuvarṇanānte—
ityetat kathitamaśeṣaśāstraguhyaṁ śrīkṛṣṇavratamahimānuvarṇanaṁ yat | śrutvaitat
sakṛdapi pātakairvimukto dehānte vrajati naro murārilokam

found in the Brahmanada Purdna, Suta Gosvami spoke this verse) ity etat kathitam asesa sdstra guhyam sri krsna vrata mahimdnuvarnanarh yat srutvaitat sakrd api patakair vimukto detente vrajati naro murdri lokam One who hears, even once, the glories of Krsna JanamastamI, which is a very confidential subject of the scriptures, is freed from all sinful reactions and at the end of his life, he is transferred to the abode of Lord Murari.

HBV 15.328

कृष्णोपास्याष्टमी भाद्रे रोहिण्याढ्या महाफला ।
निशीथेऽत्रापि किञ्चेन्दौ ज्ञे वापि नवमीयुता

kṛṣṇopāsyāṣṭamī bhādre rohiṇyāḍhyā mahāphalā |
niśīthe'trāpi kiñcendau jñe vāpi navamīyutā

The eighth day of the dark fortnight in the month of Bhadra is to be observed by fasting. If this day is joined by the Rohini naksatra, it awards excellent benefit. If, at midnight, it is joined by Rohini, it is even more auspicious and awards more pious merit. If it falls on Monday or Wednesday it is more auspicious and if it overlaps the ninth day, it is even more sacred.

HBV 15.329

विष्णुरहस्ये—
प्राजापत्यर्क्षस□युक्ता कृष्णा नभसि चाष्टमी ।
मुहुर्तमपि लभ्येत सैवोपोष्या महाफला

viṣṇurahasye—
prājāpatyarkṣasaṁyuktā kṛṣṇā nabhasi cāṣṭamī |
muhūrtamapi labhyeta saivopoṣyā mahāphalā

visnu rahasye (In the Visnu.~rahasya it is stated) prdjdpatyarksa samyuktd krsna nabhasi cdstami

FIFTEENTH VILAS A 221 muhurtam api labhyeta saivoposyd mahd phald If one has the opportunity of observing, even for a moment, the vow of Janamastami joined with the Rohini naksatra, either in the month of Sravana or Bhadra, it will award him immense benefit. Such a day should be observed by fasting.

HBV 15.330

मुहुर्तमप्यहोरात्रे यस्मिन् युक्तन्तु लभ्यते ।
अष्टम्या रोहिणीऋक्ष ता सुपुण्यामुपावसेत्

muhūrtamapyahorātre yasmin yuktantu labhyate |
aṣṭamyā rohiṇīṛkṣaṁ tāṁ supuṇyāmupāvaset

One must observe fasting on that very auspicious AstamI when, during the course of the day and night, even a moment's presence of Rohini naksatra is detected.

HBV 15.331

किञ्च तत्रैव—
अष्टमी कृष्णपक्षस्य रोहिणीऋक्षस युता ।
भवेत् प्रौष्ठपदे मासि जयन्ती नाम सा स्मृता

kiñca tatraiva—
aṣṭamī kṛṣṇapakṣasya rohiṇīṛkṣasaṁyutā |
bhavet prauṣṭhapade māsi jayantī nāma sā smṛtā

If the AstamI of the dark fortnight in the month of Bhadra is joined by the Rohini naksatra, it is known as Jayanti.

HBV 15.332–333

विष्णुधर्मोत्तरे—
रोहिण्यऋक्ष यदा कृष्णपक्षेऽष्टम्या द्विजोत्तम ।
जयन्ती नाम सा प्रोक्ता सर्वपापहरा तिथिः
यद्बाल्ये यच्च कौमारे यौवने वार्द्धके तथा ।
बहुजन्मकृत पाप हन्ति सोपोषिता तिथिः

viṣṇudharmottare—
rohiṇyaṛkṣaṁ yadā kṛṣṇapakṣe'ṣṭamyāṁ dvijottama |
jayantī nāma sā proktā sarvapāpaharā tithiḥ
yadbālye yacca kaumāre yauvane vārddhake tathā |
bahujanmakṛtaṁ pāpaṁ hanti sopoṣitā tithiḥ

222 SRI HARI-BHAKTI-VILASA O exalted brahmana, when the AstamI is joined by the RohinI naksatra during the fortnight of the waning moon, it is known as Jayanti. This sacred day frees one of all sinful reactions. By observing a fast on this day, all the reactions to one's

sinful activities that were committed during childhood, youth, and old age, as well as those committed during many previous lifetimes, are vanquished.

HBV 15.334–335

स्कान्दे—
प्राजापत्येन स□युक्ता अष्टमो तु यदा भवेत् ।
श्रावणे बहुले पक्षे सर्वपापप्रणाशिनी
जय□ पुण्यञ्च कुरुते जयन्ती□ तेन ता□ विदुः

skānde—
prājāpatyena saṁyuktā aṣṭamo tu yadā bhavet |
śrāvaṇe bahule pakṣe sarvapāpapraṇāśinī
jayaṁ puṇyañca kurute jayantīṁ tena tāṁ viduḥ

When the AstamI of the dark fortnight in the month of Sravana joins the RohinI naksatra, it is known as Jayantl. By fasting on that day, all of one's sins are eradicated, and one becomes blessed with victory and piety.

HBV 15.336

विष्णुपुराणे—
कृष्णाष्टम्या□ भवेद्यत्र कलैका रोहिणी नृप ।
जयन्ती नाम सा ज्ञेया उपोष्या सा प्रयत्नतः

viṣṇupurāṇe—
kṛṣṇāṣṭamyāṁ bhavedyatra kalaikā rohiṇī nṛpa |
jayantī nāma sā jñeyā upoṣyā sā prayatnataḥ

O King, if, on the AstamI of the fortnight of the waning moon in the month of either Sravana or Bhadra, for even a short period, RohinI naksatra is observed, that day should be known as Jayantl. On that day, one should observe fasting very conscientiously.

HBV 15.337

सप्तजन्मकृत पाप राजन् यस्त्रिविध नृणाम् ॥
तत् फालयति गोविन्दस्तिथौ तस्यान्तु भावितः

saptajanmakṛtaṁ pāpaṁ rājan yastrividhaṁ nṛṇām ||
tat phālayati govindastithau tasyāntu bhāvitaḥ

O King, if Lord Govinda is worshiped and is the object of meditation on JayantI, He personally destroys all the reactions to mental, verbal, and physical sinful activities committed during seven previous lifetimes.

HBV 15.338

उपवासश्च तत्रोक्तो महापातकनाशनः ।
जयन्त्या जगतीपाल विधिनात्र न श्यः

upavāsaśca tatrokto mahāpātakanāśanaḥ |
jayantyāṁ jagatīpāla vidhinātra na saṁśayaḥ

O maintainer of the earth, it has been said that by fasting on JayantI while observing the prescribed rules and regulations, all one's sinful reactions are destroyed. One should not entertain any doubt in this regard.

HBV 15.339

त्रेताया द्वापरे चैव राजन् कृतयुगे तथा ।
रोहिणीस युता चेय विद्वद्भिः समुपोषिता

tretāyāṁ dvāpare caiva rājan kṛtayuge tathā |
rohiṇīsaṁyutā ceyaṁ vidvadbhiḥ samupoṣitā

O King, those who completely fasted on the auspicious AstamI during the dark fortnight when it was joined with the RohinI naksatra, had performed all kinds of pious acts in Satya-yuga, Treta-yuga and Dvapara- yuga.

HBV 15.340

अग्निपुराणे—
अर्द्धरात्रादधश्चोर्ध□ कलया वा यदा भवेत् ।
जयन्ती नाम सा प्रोक्ता सर्वपापप्रणाशिनी

agnipurāṇe—
arddharātrādadhaścordhaṁ kalayā vā yadā bhavet |
jayantī nāma sā proktā sarvapāpapraṇāśinī

If, for even a very short period, there is the presence of the RohinI naksatra, either before or after midnight on AstamI, it is celebrated as JayantI, the vanquisher of all sinful reactions.

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HBV 15.341

भविष्यविष्णुधर्मयोः—
रोहिण्यामर्द्धरात्रे च यदा कृष्णाष्टमी भवेत् ।
तस्यामभ्यर्चन□ शौरे हन्ति पाप□ त्रिजन्मजम्

bhaviṣyaviṣṇudharmayoḥ—
rohiṇyāmarddharātre ca yadā kṛṣṇāṣṭamī bhavet |
tasyāmabhyarcanaṁ śaure hanti pāpaṁ trijanmajam

When the RohinI naksatra joins AstamI at midnight and creates a most auspicious moment for Krsna's appearance, if one worships the Lord, all the reactions to the sins committed during his previous three lifetimes are vanquished.

HBV 15.342

प्राजापत्यर्क्षस□युक्ता कृष्णा नभसि चाष्टमी ।
सोपवासो हरेः पूजा□ तत्र कृत्वा न सीदति ।
अर्द्धरात्रे च योगोऽय□ तारापत्यदये सति

prājāpatyarkṣasaṁyuktā kṛṣṇā nabhasi cāṣṭamī |
sopavāso hareḥ pūjāṁ tatra kṛtvā na sīdati |
arddharātre ca yogo'yaṁ tārāpatyadaye sati

By fasting and worshiping Lord Krsna when AstamI is joined by the RohinI naksatra in the month of Sravana, all of one's miseries will cease. This auspicious moment occurs if the

moon rises at midnight.

HBV 15.343–345

किञ्च—
रोहिणी-सहिता कृष्णा मासि भाद्रपदेऽष्टमी ।
अर्द्धरात्रादधश्चोर्द्ध्व कलयापि यदा भवेत्
तत्र जातो जगन्नाथः कौस्तुभी हरिरव्ययः ।
तमेवोपवसेत् काल कुर्यात् तत्रैव जागरम्
जयन्ती नाम सा रात्रिस्तत्र जातो जनार्दनः ।
नियतात्मा शुचिः स्नात्वा पूजा तत्र प्रवर्तयेत्

kiñca—
rohiṇī-sahitā kṛṣṇā māsi bhādrapade'ṣṭamī |
arddharātrādadhaścorddhvaṁ kalayāpi yadā bhavet
tatra jāto jagannāthaḥ kaustubhī hariravyayaḥ |
tamevopavaset kālaṁ kuryāt tatraiva jāgaram
jayantī nāma sā rātristatra jāto janārdanaḥ |
niyatātmā śuciḥ snātvā pūjāṁ tatra pravartayet

If the RohinI naksatra is present for even a moment, either before or after midnight on Astami during the dark fortnight in the month of Bhadra—at that auspicious moment, the inexhaustible Lord Hari, the master of the universe, who is decorated with the Kaustubha gem, makes His appearance. One should fast that day and remain awake the entire night. This particular night is called Jayanti. Lord Janardana makes his advent at that auspicious time. One should worship the Supreme Lord on this day with a controlled mind and purified heart.

HBV 15.346

वह्निपुराणे—
समयोगे तु रोहिण्या निशीथे राजसत्तम ।
समजायत गोविन्दो बालरूपी चतुर्भुजः ।
तस्मात्त पूजयेत्तत्र यथावित्तानुसारतः

vahnipurāṇe—
samayoge tu rohiṇyā niśīthe rājasattama |
samajāyata govindo bālarūpī caturbhujaḥ |
tasmāttaṁ pūjayettatra yathāvittānusārataḥ

O foremost ruler of men, Lord Govinda appeared in His four-armed form at midnight on Astami, when was joined by the RohinI naksatra. One should worship Lord Govinda, according to his means.

HBV 15.347

भविष्योत्तरे—
मासि भाद्रपदेऽष्टम्या कृष्णपक्षेऽर्द्धरात्रके ।
शशाङ्के वृषराशिस्थे प्राजापत्यर्क्षसंयुते ।
उपोषितोऽर्चयेत् कृष्ण यशोदा देवकीन्तथा

bhaviṣyottare—
māsi bhādrapade'ṣṭamyāṁ kṛṣṇapakṣe'rddharātrake |
śaśāṅke vṛṣarāśisthe prājāpatyarkṣasaṁyute |
upoṣito'rcayet kṛṣṇaṁ yaśodāṁ devakīntathā

226 SRI H A R I - B H A K T I - V I L A S A uposito 'rcayet krsnarh yasoddrh devakirh tathd One must fast on the AstamI during the fortnight of the waning moon in the month of Bhadra, especially if the moon is present in the RohinI naksatra and Vrsabha-rasl. One should worship Lord Krsna, mother Yasoda, and mother Devakl on this day.

HBV 15.348–349

किञ्च—
मासि भाद्रपदेऽष्टम्या निशीथे कृष्णपक्षके ।
शशाङ्के वृषराशिस्थे ऋक्षे रोहिणीसंज्ञके ।
योगेऽस्मिन् वसूदेवाद्धि देवी देवमजीजनत्
तस्मात् सम्पूजयेदत्र शुचिः सम्यगुपोषितः

kiñca—
māsi bhādrapade'ṣṭamyāṁ niśīthe kṛṣṇapakṣake |
śaśāṅke vṛṣarāśisthe ṛkṣe rohiṇīsaṁjñake |
yoge'smin vasūdevāddhi devī devamajījanat
tasmāt sampūjayedatra śuciḥ samyagupoṣitaḥ

Mother Devakl gave birth to Lord Krsna at the most auspicious moment of JayantI, when at midnight, the moon was present with the RohinI naksatra in the Vrsabha-rasl on the AstamI of the fortnight of the waning moon in the month of Bhadra. Therefore, on that day, one should observe a complete fast and offer worship to Lord Krsna with a controlled mind.

HBV 15.350–351

पाद्मे—
प्रेतयोनिं गतानान्तु प्रेतत्वं नाशितं नरैः ।
यैः कृता श्रावणे मासि अष्टमी रोहिणीयुता
किं पुनर्बुधवारेण सोमेनापि विशेषतः ।
किं पुनर्नवमीयुक्ता कुलकोट्यास्तु मुक्तिदा

pādme—
pretayoniṁ gatānāntu pretatvaṁ nāśitaṁ naraiḥ |
yaiḥ kṛtā śrāvaṇe māsi aṣṭamī rohiṇīyutā
kiṁ punarbudhavāreṇa somenāpi viśeṣataḥ |
kiṁ punarnavamīyuktā kulakoṭyāstu muktidā

One who observes fasting on AstamI when there is the presence of the Rohini naksatra in the month of Sravana, especially if it falls on a Monday or Wednesday and is touched by the presence of NavamI, delivers ten million generations of his family and delivers from a ghostly existence those family members who are in that degraded condition.

HBV 15.352

स्कान्दे—
उदये चाष्टमी किञ्चिन्नवमी सकला यदि ।
भवते बुधसंयुक्ता प्राजापत्यर्क्षसंयुता ।
अपि वर्षशतेनापि लभ्यते वा न वा विभो

skānde—
udaye cāṣṭamī kiñcinnavamī sakalā yadi |
bhavate budhasaṁyuktā prājāpatyarkṣasaṁyutā |
api varṣaśatenāpi labhyate vā na vā vibho

O Vibhu, if NavamI begins while being overlapped by AstamI for a short period after sunrise and if it occurs on a Wednesday and is joined by the Rohini naksatra, such a day is rarely obtained. It may occur once in a hundred years.

HBV 15.353

भविष्ये च—
नवम्या□ योगनिद्राया जन्माष्टम्या□ हरेस्ततः ।
नवम्या सहितोपोष्या रोहिणी बुधस□युता इति ।

bhaviṣye ca—
navamyāṁ yoganidrāyā janmāṣṭamyāṁ harestataḥ |
navamyā sahitopoṣyā rohiṇī budhasaṁyutā iti |

Goddess Yogamaya appeared on NavamI and Lord Hari appeared on AstamI. Therefore, when AstamI is mixed with NavamI on a Wednesday, fasting should be observed.

HBV 15.354

इन्दुः पूर्वेऽहनि ज्ञे वा परे चेद्रोहिणीयुता ।
केवला चाष्टमी वृद्धा सोपोष्या नवमीयुता

induḥ pūrve'hani jñe vā pare cedrohiṇīyutā |
kevalā cāṣṭamī vṛddhā sopoṣyā navamīyutā

When the previous day is either a Monday or a Wednesday and the next day is joined by the Rohini naksatra, and if AstamI overlaps Navami, fasting should be observed on Navami.

HBV 15.355

तथा च पाद्मे—
मुहुर्तेनापि स□युक्ता सम्पूर्णा चाष्टमी भवेत् ।
कि□ पुनर्नवमीयुक्ता कुलकोट्यास्तु मुक्तिदा

tathā ca pādme—
muhūrtenāpi saṁyuktā sampūrṇā cāṣṭamī bhavet |
kiṁ punarnavamīyuktā kulakoṭyāstu muktidā

If Navami begins before the end of AstamI and if for even a moment the Rohini naksatra is present on AstamI, then by observing a fast on that day, a person can liberate ten million generations of his family.

HBV 15.356

सूतोक्तौ च—
मासि भाद्रपदे कृष्णा अष्टमो नवमी भवेत् ।
पूज्याष्टमी ततः पु□भिः स्त्रीभिश्चापि विशेषतः

sūtoktau ca—
māsi bhādrapade kṛṣṇā aṣṭamo navamī bhavet |
pūjyāṣṭamī tataḥ puṁbhiḥ strībhiścāpi viśeṣataḥ

If the AstamI of the dark fortnight in the m o n t h of Bhadra overlaps Navami, t h e n everyone should worship t h a t auspicious day by fasting and celebrating a festival, especially women.

HBV 15.357–358

रोहिण्यादेर्व्युक्तापि सोपोष्या केवलाष्टमी ।
तत्तद्योगस्तु वैशिष्ट्ये व्रतलोपोऽन्यथा भवेत्
इत्थ□ शुद्धैव लिखिता योगाद्बहुविधाष्टमी ।
त्याज्या विद्धा च सप्तम्या सा विद्धैकादशी यथा

rohiṇyādervyuktāpi sopoṣyā kevalāṣṭamī |
tattadyogastu vaiśiṣṭye vratalopo'nyathā bhavet
itthaṁ śuddhaiva likhitā yogādbahuvidhāṣṭamī |
tyājyā viddhā ca saptamyā sā viddhaikādaśī yathā

Even if t h e AstamI of the waning m o o n in t h e m o n t h of Bhadra has no presence of t h e Rohini naksatra, or Navami tithi, it should still be observed

by fasting and performing other religious duties. Especially auspicious moments are described here just to show the special benefit one obtains by observing such vows. Actually, these particularly auspicious moments are not essential. Because these moments are very rare, if one were to wait for them to occur then, the possibility of observing Janmastami would be remote. It is only for this reason that one is advised to reject an Astami that is contaminated by the presence of SaptamI and fast only on a pure Astami. Just as one is forbidden to observe a mixed EkadasI, one is forbidden to observe a mixed Janmastami, and this will be described later on.

HBV 15.359

ब्रह्मवैवर्ते—
वर्जनीया प्रयत्नेन सप्तमीसहिताष्टमी ।
सऋक्षापि न कर्तव्या सप्तमीस□युताष्टमी

brahmavaivarte—
varjanīyā prayatnena saptamīsahitāṣṭamī |
saṛkṣāpi na kartavyā saptamīsaṁyutāṣṭamī

brahma vaivarte (In the Brahma-vaivarta Purdna it is stated) varjaniya prayatnena saptami sahitdstami sa rksdpi na kartavya saptami samyutdstami One should take special care to avoid observing an Astami that is contaminated by the presence of Saptami, even if it is joined by the RohinI naksatra.

HBV 15.360

पाद्मे—
पञ्चगव्य□ यथा शुद्ध□ न ग्राह्य□ मद्यस□युतम् ।
रविविद्धा तथा त्याज्या रोहिणीसहिता यदि

pādme—
pañcagavyaṁ yathā śuddhaṁ na grāhyaṁ madyasaṁyutam |
ravividdhā tathā tyājyā rohiṇīsahitā yadi

Just as the naturally pure five kinds of milk products are to be rejected if they are touched by wine, even if an Astami is joined by the RohinI naksatra, it is to be rejected if it is contaminated by the presence of Saptami.

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HBV 15.361

पूर्वविद्धा यथा नन्दा वर्जिता श्रवणान्विता ।
तथाष्टमी□ पूर्वविद्धा□ सऋक्षाञ्च विवर्जयेत्

pūrvaviddhā yathā nandā varjitā śravaṇānvitā |
tathāṣṭamīṁ pūrvaviddhāṁ saṛkṣāñca vivarjayet

Just as an EkadasI which is touched by the presence of DasamI is rejected, even though it is joined by the Sravana naksatra, an Astami which has been touched by the presence of

Saptami during sunrise should definitely be rejected, even if it is joined by the RohinI naksatra.

HBV 15.362

वर्जनीया प्रयत्नेन सप्तमीस□युताष्टमी ।
विना ऋक्षेण कर्तव्या नवमीस□युताष्टमी

varjanīyā prayatnena saptamīsaṁyutāṣṭamī |
vinā ṛkṣeṇa kartavyā navamīsaṁyutāṣṭamī

One should reject an Astami that is touched by the presence of Saptami. One should observe this vow the next day, if it is without the presence of the RohinI naksatra.

HBV 15.363

अविद्धाया□ सऋक्षाया□ जातो देवकिनन्दनः

aviddhāyāṁ saṛkṣāyāṁ jāto devakinandanaḥ

The son of Devakl appeared on an Astami that was joined by the RohinI naksatra, and which was not touched by Saptami.

HBV 15.364

वासरे वा निशार्द्धे वा सप्तम्याञ्च यदाष्टमी ।
पूर्वमिश्रा तदा त्याज्या प्राजापत्यर्क्षस□युता

vāsare vā niśārddhe vā saptamyāñca yadāṣṭamī |
pūrvamiśrā tadā tyājyā prājāpatyarkṣasaṁyutā

Even if Astami is joined by the presence of the RohinI naksatra, it should still be rejected if it is contaminated by the presence of Saptami, either during the day or at midnight.

HBV 15.365

पाद्मे—
जन्माष्टमीं पूर्वविद्धां सऋक्षां सकलामपि ।
विहाय नवमिं शुद्धामुपोष्य व्रतमाचरेत्

pādme—
janmāṣṭamīṁ pūrvaviddhāṁ saṛkṣāṁ sakalāmapi |
vihāya navamiṁ śuddhāmupoṣya vratamācaret

If Astami is touched by the presence of SaptamI, it should be given up, even if there is the presence of the Rohini naksatra. In that case, one should observe fasting on the next pure Navaml.

HBV 15.366

सकलापि सऋक्षापि नवमीसंयुतापि च ।
जन्माष्टमी पूर्वविद्धा न कर्तव्या कदाचन

sakalāpi saṛkṣāpi navamīsaṁyutāpi ca |
janmāṣṭamī pūrvaviddhā na kartavyā kadācana

One should never observe the vow of Astami if it is overlapped by SaptamI, even if it has the presence of the Rohini naksatra. In such a situation, one should observe fasting and other practices on Navaml.

HBV 15.367

पलवेधे तु विप्रेन्द्र सप्तम्या चाष्टमीं त्यजेत् ।
सुराया विन्दुना स्पृष्टं गङ्गाम्भःकलसं यथा

palavedhe tu viprendra saptamyā cāṣṭamīṁ tyajet |
surāyā vindunā spṛṣṭaṁ gaṅgāmbhaḥkalasaṁ yathā

O foremost brahmana, if Astami is touched by even a fraction of a second of SaptamI, it should be rejected, just as a pot of Ganges water should be rejected if it is touched by even a drop of wine.

HBV 15.368

विना ऋक्षेण कर्तव्या नवमी-स□युताष्टमी ।
सऋक्षापि न कर्तव्या सप्तमीस□युताष्टमी

vinā ṛkṣeṇa kartavyā navamī-saṁyutāṣṭamī |
saṛkṣāpi na kartavyā saptamīsaṁyutāṣṭamī

Astami that overlaps Navaml and is without the presence of any auspicious star, should be observed. Even if there is the presence of an

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HBV 15.369

तस्मात् सर्वप्रयत्नेन त्याज्यमेवाशुभ□ बुधैः ।
वेधे पुण्यक्षय□ याति तमः सूर्योदये यथा

tasmāt sarvaprayatnena tyājyamevāśubhaṁ budhaiḥ |
vedhe puṇyakṣayaṁ yāti tamaḥ sūryodaye yathā

A learned devotees should reject observing an AstamI that is touched by the presence of Saptami because by observing such a mixed vow, one loses his piety, just as darkness is lost when the sun rises.

HBV 15.370

याज्ञवल्क्यस्मृतौ—
सम्पूर्णा चार्द्धरात्रे तु रोहिणी यदि लभ्यते ।
कर्तव्या सा प्रयत्नेन पूर्वविद्धा□ विवर्जयेत् इति ।

yājñavalkyasmṛtau—
sampūrṇā cārddharātre tu rohiṇī yadi labhyate |
kartavyā sā prayatnena pūrvaviddhāṁ vivarjayet iti |

If AstamI is completed without overlapping the next day and if the Rohinl naksatra is present at midnight, it must be observed.

HBV 15.371

यच्च वह्निपुराणादौ प्रोक्तं विद्धाष्टमीव्रतम् ।
अवैष्णवपरं तच्च कृतं तद्देवमायया

yacca vahnipurāṇādau proktaṁ viddhāṣṭamīvratam |
avaiṣṇavaparaṁ tacca kṛtaṁ taddevamāyayā

The vows to be observed on AstamI that have been mentioned in literature such as the Agni Purana are meant for non-devotees and were created by the illusory energy of the Lord.

HBV 15.372

तथा च स्कान्दे—
पुरा देवैर्ऋषिगणैः स्वपदच्युतिशङ्कया ।
सप्तमीवेधजालेन गोपितं ह्यष्टमीव्रतम्

tathā ca skānde—
purā devairṛṣigaṇaiḥ svapadacyutiśaṅkayā |
saptamīvedhajālena gopitaṁ hyaṣṭamīvratam

In ancient times, with a fear that persons who strictly follow these vows may assume their positions, the demigods and sages covered the pure vow of Astami by propagating a false vow of an Astami that overlaps the Saptami.

HBV 15.373

इयं प्रामाणिकैः कृष्णदेवाचार्यादिवैष्णवैः ।
व्यवस्थान्या च निर्णीता लिखिताचारतः सताम्

iyaṁ prāmāṇikaiḥ kṛṣṇadevācāryādivaiṣṇavaiḥ |
vyavasthānyā ca nirṇītā likhitācārataḥ satām

Thus, we have presented the bona-fide methods for observing the spiritual vows, in accordance with authentic Vedic literaute, such as the Nrsirhha-paricarya, which was compiled by the ancient and exalted Vaisnava, Krsna Devacarya, who was well-versed in all the scriptures.

HBV 15.374

शुद्धा च रोहिणीयुक्ता पूर्वऽहनि परत्र च ।
अष्टम्युपोष्या पूर्वैव तिथिभान्ते च पारणम्

śuddhā ca rohiṇīyuktā pūrva'hani paratra ca |
aṣṭamyupoṣyā pūrvaiva tithibhānte ca pāraṇam

If, on a pure Astami, there is the presence of the Rohini naksatra and it remains for two days, one should observe fasting on the first day and break the fast on the second day, after the presence of the Rohini naksatra has ceased.

HBV 15.375

केवलकृष्णोपासनाशास्त्रे गौतमीयतन्त्रे तन्त्रदीक्षामुद्दिश्य यथोक्तम्—
अथ भाद्रासिताष्टम्या प्रादुरासीत् स्वय हरिः ।
ब्रह्मणा प्रार्थितः पूर्व देवक्या कृपया विभुः

kevalakṛṣṇopāsanāśāstre gautamīyatantre tantradīkṣāmuddiśya yathoktam—
atha bhādrāsitāṣṭamyāṁ prādurāsīt svayaṁ hariḥ |
brahmaṇā prārthitaḥ pūrvaṁ devakyāṁ kṛpayā vibhuḥ

has been described during a discussion of the process of spiritual initiation) atha bhddrdsitdstamydrh prddurdsit svayarh harih brahmand prdrthitah purvarh devakydrh krpayd vibhuh Thereafter the Supreme Personality of Godhead, Lord Hari, being prayed for by Brahma, although all-pervading, appeared in this world from the womb of Devaki on the Astami of the fortnight of the waning moon in the month of Bhadra.

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HBV 15.376

रोहिणृयक्षे शुभतिथौ दैत्याना नाशहेतवे ।
महोत्सव प्रकुर्वीत यत्नतस्तद्दिने शुभे

rohiṇṛyakṣe śubhatithau daityānāṁ nāśahetave |
mahotsavaṁ prakurvīta yatnatastaddine śubhe

To destroy the demons, the Supreme Lord appeared on that day, which was enhanced by the presence of the Rohinl naksatra. Therefore, one should celebrate a grand festival on that auspicious and pure day.

HBV 15.377

राजन्यैर्ब्राह्मणैर्वैश्यः शूद्रैश्चैव स्वशक्तितः ।
उपवासः प्रकर्तव्यो न भोक्तव्य कदाचन

rājanyairbrāhmaṇaivaiśyaḥ śūdraiścaiva svaśaktitaḥ |
upavāsaḥ prakartavyo na bhoktavyaṁ kadācana

According to their capacity, everyone—brahmanas, ksatriyas, vaisyas and sudras—should observe complete fasting on this auspicious day.

HBV 15.378

कृष्णजन्मदिने यस्तु भुङ्क्ते स तु नराधमः ।
निवसेन्नरके घोरे यावदाहुतस प्लवम्

kṛṣṇajanmadine yastu bhuṅkte sa tu narādhamaḥ |
nivasennarake ghore yāvadāhūtasaṁplavam

One who eats on Krsna JanmastamI is to be considered the lowest among mankind because he will reside in the darkest regions of hell until the time of annihilation.

HBV 15.379

अष्टमी रोहिणीयुक्ता चार्द्धरात्र यदा स्पृशेत् ।
उपोष्य ता तिथि विद्वान् कोटियज्ञफल लभेत्

aṣṭamī rohiṇīyuktā cārddharātraṁ yadā spṛśet |
upoṣya tāṁ tithiṁ vidvān koṭiyajñaphalaṁ labhet

Those learned devotees who observe fasting on Astami when it is joined by the Rohinl naksatra at midnight, achieve the merit of performing ten million sacrifices.

HBV 15.380

सोमाह्नि बुधवारे वा चाष्टमी रोहिणीयुता ।
जयन्तो नाम सा ख्याता ता लभेत् पुण्यसञ्चयैः

somāhni budhavāre vā cāṣṭamī rohiṇīyutā |
jayanto nāma sā khyātā tāṁ labhet puṇyasañcayaiḥ

If AstamI is joined by the Rohini naksatra, on either a Monday or Wednesday, then it is known as Jayantl. Only some most fortunate souls receive the opportunity to observe such a day.

HBV 15.381

तस्यामुपोष्य यत् पाप लोकः कोटिभवोद्भवम् ।
विमुच्य निवसेद्विप्र वैकुण्ठे विरजे पुरे

tasyāmupoṣya yat pāpaṁ lokaḥ koṭibhavodbhavam |
vimucya nivasedvipra vaikuṇṭhe viraje pure

O brdhmana, by completely fasting on Jayantl, one is freed from the reactions to all the sinful activities he had committed during his previous ten million lifetimes and at the end, he will be transferred to Vaikuntha.

HBV 15.382

अष्टमी नवमी-विद्धा उमामाहेश्वरी तिथिः ।
सैवोपोष्या सदा पुण्यकाङ्क्षिभी रोहिणी विना

aṣṭamī navamī-viddhā umāmāheśvarī tithiḥ |
saivopoṣyā sadā puṇyakāṅkṣibhī rohiṇīṁ vinā

If an AstamI overlaps Navaml, it is referred to as umdmahesvarl. Those who desire to earn pious merit should fast on this day, even if it is devoid of the presence of Rohini.

HBV 15.383

परविद्धा सदा कार्या पूर्वविद्धान्तु वर्जयेत् ।
अष्टमी सप्तमीविद्धा हन्यात् पुण्य पुराकृतम्

paraviddhā sadā kāryā pūrvaviddhāntu varjayet |
aṣṭamī saptamīviddhā hanyāt puṇyaṁ purākṛtam

If AstamI overlaps Navaml, it should be observed by fasting but if it overlaps Saptami, it should be rejected. An AstamI that is contaminated

236 SRI HARI-BHAKTI-VILASA by SaptamI destroys one's previously accumulated piety. By fasting on such an AstamI, one becomes averse to Lord Hari and incurs the sin of killing a brahmana.

HBV 15.384

ब्रह्महत्याफल दद्याद्धरिवैमुख्यकारणात् ।
केवलस्त्वर्क्षयोगेन उपवासस्तिथि विना ।
न यच्छति शुभ कार्य मुनिभिः परिकीर्तितम्

brahmahatyāphalaṁ dadyāddharivaimukhyakāraṇāt |
kevalastvarkṣayogena upavāsastithiṁ vinā |
na yacchati śubhaṁ kāryaṁ munibhiḥ parikīrtitam

Great sages have declared that simply because of the presence of an auspicious star, a vow does not award auspicious merit. The day must be suitable for observing a fast and only then can the vow be considered auspicious.

HBV 15.385

परेऽह्नि पारण कुर्यात् तिथ्यन्ते वाथ ऋक्षतः

pare'hni pāraṇaṁ kuryāt tithyante vātha ṛkṣataḥ

After fasting, one should break the fast the next day, after the presence of the naksatra has ceased.

HBV 15.386

यदृक्ष॑ वा तिथिर्वापि रात्रि॑ व्याप्य व्यवस्थिता ।
दिवसे पारण॑ कुर्यादन्यथा पतन॑ भवेत् इति ।

yadṛkṣaṁ vā tithirvāpi rātriṁ vyāpya vyavasthitā |
divase pāraṇaṁ kuryādanyathā patanaṁ bhavet iti |

If the duration of a particular day, or the presence of an auspicious star, continues until the next night, then breaking the fast should be observed during the daytime otherwise, the observance of vow will be considered broken.

HBV 15.387

उमामाहेश्वरी तिथिः इति तत्स॑ज्ञेत्यर्थः ।

umāmāheśvarī tithiḥ iti tatsaṁjñetyarthaḥ |

When AstamI and NavamI are combined, this is called Uma Mahesvari.

HBV 15.388

यथोक्त॑ भोजराजीये—
अष्टम्या॑ पूजयेच्छम्भु॑ नवम्या॑ शक्तिरिज्यते ।
तयोर्योगे तु सम्प्राप्ते द्वयोः पूजा महाफला इति ।

yathoktaṁ bhojarājīye—
aṣṭamyāṁ pūjayecchambhuṁ navamyāṁ śaktirijyate |
tayoryoge tu samprāpte dvayoḥ pūjā mahāphalā iti |

Siva is worshiped on AstamI and his consort, Uma, is worshiped on Navaml. For this reason, a combination of AstamI and NavamI is considered to be the combination of Siva and Durga. Worship on this day bestows immense benefit.

HBV 15.389

अत्र केवलमित्यादावुमामाहेश्वरी तिथिः ।
तिथिः प्रोक्ता सैव यस्मादुपोष्यत्वेन निश्चिता

atra kevalamityādāvumāmāheśvarī tithiḥ |
tithiḥ proktā saiva yasmādupoṣyatvena niścitā

It is recommended that one should fast on this day, even if there is no presence of the Rohini naksatra. This is the opinion of great sages.

HBV 15.390

अपिशब्दश्च तत्र स्याद्यदुक्त रोहिणी विना ।
तस्मादत्रापि सप्तम्या विद्धाष्टम्येव वर्जिता

apiśabdaśca tatra syādyaduktaṁ rohiṇīṁ vinā |
tasmādatrāpi saptamyā viddhāṣṭamyeva varjitā

From the word api in text 386, it is to be understood that if AstamI overlaps the next night, without the presence of Rohini, this indicates that the day is contaminated by the touch of Saptami and therefore should be rejected.

HBV 15.391

यद्दृक्षञ्चेति यद्वाक्य ततु सामान्यतद्युतौ ।
प्रसङ्गादुक्तमस्मिन् हि विद्धा त्यक्तैव साग्रहम् श्रुतिलिङ्गादिकन्यायाच्छ्रुतेरेव हि मुख्यता ।

yaddṛkṣañceti yadvākyaṁ tattu sāmānyatadyutau |
prasaṅgāduktamasmin hi viddhā tyaktaiva sāgraham śrutiliṅgādikanyāyācchrutereva hi mukhyatā |

238 SRI HARI-BHAKTI-VILASA In the same text, the phrase, 'if the duration of the day or if the star,' generally refers to the overlapping of the day and the naksatra. This leads one to the conclusion that one must not observe an AstamI that is touched by Saptaml.

HBV 15.392–395

तदेवमाष्टमीहानौ व्रतलोपः प्रसज्यते ।
तन्निरस्त पूर्वमेव स्कान्दवाक्यानुसारतः
जन्माष्टमी पूर्वविद्धामित्याद्य यदुदीरितम् ।
नृसिहपरिचर्याया दृष्टान्ताश्च प्रदर्शिताः
दशमीवेधयोगेन शुद्ध हि द्वादशीव्रतम् ।
सप्तम्यवेधवेधोक्तिव्यवस्था या कृता परैः ।
निरस्ता सा पुरा देवैरित्यादि-वचसो बलात्
वैष्णवावष्णवद्वैधाद्व्यस्थैव तदर्हति

tadevamāṣṭamīhānau vratalopaḥ prasajyate |
tannirastaṁ pūrvameva skāndavākyānusārataḥ
janmāṣṭamī pūrvaviddhāmityādyaṁ yadudīritam |
nṛsiṁhaparicaryāyāṁ dṛṣṭāntāśca pradarśitāḥ
daśamīvedhayogena śuddhaṁ hi dvādaśīvratam |
saptamyavedhavedhoktivyavasthā yā kṛtā paraiḥ |
nirastā sā purā devairityādi-vacaso balāt
vaiṣṇavāvaṣṇavadvaidhādvyasthaiva tadarhati

The six kinds of evidence that are found in the philosophical literatures called Purva-mimdmsd are—sruti, linga, vdkyd, prakarana, sthana and samakhya. Each of these kinds of evidence is weaker than the previous one. Therefore, by all means, sruti is to be considered the best evidence. If a vow is taken on an impure AstamI, then the question of breaking of the vow arises. This has been previously explained. According to the statement of Skanda Purana found in text 365, a JanmastamI contaminated by the touch of Saptaml at the time of sunrise should be rejected. In the Nrsimha-paricarya, this has been discussed. Various statements regarding a pure DvadasI without the touch of DaSaml, or AstamI without the touch of Saptaml, have been refuted on the strength

FIFTEENTH VILAS A 239 of the evidence quoted in text 372, which is from the Skanda Purana. On the strength of those statements, perfect arrangements for Vaisnava sampradayas and non-Vaisnava sampradayas have been made.

HBV 15.396

यत उक्तमाग्नेयविष्णुधर्मयोः—
द्वौ भूतसर्गौ लोकेऽस्मिन् देव आसुर एव च ।
विष्णुभक्तिपरो दैव आसुरस्तद्विपर्ययः

yata uktamāgneyaviṣṇudharmayoḥ—
dvau bhūtasargau loke'smin deva āsura eva ca |
viṣṇubhaktiparo daiva āsurastadviparyayaḥ

There are two kinds of created beings in this world, godly and demoniac. Those dedicated to the devotional service of Lord Visnu are godly, and those opposed to such service are demoniac.

HBV 15.397

शुद्धायाः केवलायाश्चाष्टमीवृद्धौ तु पारणम् ।
तिथ्यन्ते भेऽधिके भान्ते द्विवृद्धौ चेकभेदतः

śuddhāyāḥ kevalāyāścāṣṭamīvṛddhau tu pāraṇam |
tithyante bhe'dhike bhānte dvivṛddhau cekabhedataḥ

If Astaml is without the touch of Saptami, and the presence of the RohinI naksatra, then the parana should be observed before noon the next day. If the duration of Astaml extends beyond noon, then the parana should be observed at the end of Astaml. If the presence of the naksatra continues throughout that day, then the parana should be observed at the end of the presence of the naksatra. If the tithi and naksatra are both extended, then the parana should be observed at the end of either one.

HBV 15.398

तथा च वह्निपुराणे—
भान्ते कुर्यात् तिथेर्वापि शस्त भारत पारणम्

tathā ca vahnipurāṇe—
bhānte kuryāt tithervāpi śastaṁ bhārata pāraṇam

O Bharata, the best time for parana is either at the end of the presence of the naksatra or the tithi.

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HBV 15.399

किञ्च—
रोहिणीस॑युता चेय॑ विद्वद्भिः समुपोषिता ।
वियोगे पारण॑ कुर्युर्मुनयो ब्रह्मवादिनः

kiñca—
rohiṇīsaṁyutā ceyaṁ vidvadbhiḥ samupoṣitā |
viyoge pāraṇaṁ kuryurmunayo brahmavādinaḥ

When great sages who are well-versed in the Vedic literature observe fasting on an AstamI with the presence of RohinI, they usually observe the parana either at the end of the presence of the naksatra, or at the conclusion of the tithi.

HBV 15.400

सा॑यौगिके तु सम्प्राप्ते यत्रकोऽपि वियुज्यते ।
तत्रैव पारण॑ कुर्यादेव॑ वेदविदो विदुः

sāṁyaugike tu samprāpte yatrako'pi viyujyate |
tatraiva pāraṇaṁ kuryādevaṁ vedavido viduḥ

The knowers of the Vedas understand that if the tithi and naksatra both extend to the day of parana, then the parana should be observed at the conclusion of either.

HBV 15.401

यद्वा तिथ्यृक्षयोरेव द्वयोरन्ते तु पारणम् ।
समर्थानामशक्ताना॑ द्वयोरेकवियोगतः

yadvā tithyṛkṣayoreva dvayorante tu pāraṇam |
samarthānāmaśaktānāṁ dvayorekaviyogataḥ

Or, for those who have the ability, the parana should be observed at the conclusion of both, and for those who are unable to do that, the parana should be observed at the conclusion of either of the two.

HBV 15.402

अतएवोक्त॰ याज्ञवल्क्येन—
याः काश्चित्तिथयः प्रोक्ताः पुण्या नक्षत्रस॰युताः ।
ऋक्षान्ते पारण॰ कुर्याद्विना श्रवणरोहिणी

ataevoktaṁ yājñavalkyena—
yāḥ kāścittithayaḥ proktāḥ puṇyā nakṣatrasaṁyutāḥ |
ṛkṣānte pāraṇaṁ kuryādvinā śravaṇarohiṇī

The pdrana for any tithi that is joined by the presence of an auspicious naksatra should be observed at the conclusion of the presence of that naksatra, except for the Rohini and Sravana naksatras.

HBV 15.403

अतएव ब्रह्मवैवर्त—
अष्टम्यामथ रोहिण्या॰ न कुर्यात् पारण॰ क्वचित् ।
हन्यात् पुराकृत॰ कर्म उपवासार्जित॰ फलम्

ataeva brahmavaivarta—
aṣṭamyāmatha rohiṇyāṁ na kuryāt pāraṇaṁ kvacit |
hanyāt purākṛtaṁ karma upavāsārjitaṁ phalam

Do not observe the pdrana during AstamI, or when the Rohini naksatra is present. If one does so, this will destroy all of his previously accumulated pious merit and spoil the benefit of his fast.

HBV 15.404

तिथिरष्टगुण॰ हन्ति नक्षत्रञ्च चतुर्गुणम् ।
तस्मात् प्रयत्नतः कुर्यात्तिथिभान्ते च पारणम्

tithiraṣṭaguṇaṁ hanti nakṣatrañca caturguṇam |
tasmāt prayatnataḥ kuryāttithibhānte ca pāraṇam

Observance of pdrana before the conclusion of the tithi 's pious merit eight times over. Observance of pdrana during the presence of the naksatra spoils one's pious merit four times over.

HBV 15.405

केचिच्च भगवज्जन्ममहोत्सवदिने शुभे ।
भक्त्योत्सवान्ते कुर्वन्ति वैष्णवा व्रतपारणम्

kecicca bhagavajjanmamahotsavadine śubhe |
bhaktyotsavānte kurvanti vaiṣṇavā vratapāraṇam

Some Vaisnavas observe the pdrana for the supremely sacred day of JanmastamI only after completing the grand celebration of a festival of devotional service.

HBV 15.406

तथाचोक्त गारुडे—
तिथ्यन्ते चोत्सवान्ते वा व्रती कुर्वीत पारणम्

tathācoktaṁ gāruḍe—
tithyante cotsavānte vā vratī kurvīta pāraṇam

242 SRI HARI-BHAKTI-VILASA One who performs a vow should observe the parana, either at the end of the tithi, the next day, or at the end of the festival, the same day.

HBV 15.407

वायुपुराणे च—
यदीच्छेत् सर्वपापानि हन्तु निरवशेषतः ।
उत्सवान्ते सदा विप्र जगन्नाथान्नमाशयेत् इति ।

vāyupurāṇe ca—
yadīcchet sarvapāpāni hantuṁ niravaśeṣataḥ |
utsavānte sadā vipra jagannāthānnamāśayet iti |

O brdhmana, if you wish to destroy all your sinful reactions in a moment, then always accept the remnants of food partaken by the Lord of the universe at the end of a festival.

HBV 15.408

व्रतसाधारणत्वाच्च सप्तम्यादि-दिनत्रये ।
कर्तव्या नियमाः सर्वे दशम्यादिदिनेष्विव

vratasādhāraṇatvācca saptamyādi-dinatraye |
kartavyā niyamāḥ sarve daśamyādidineṣviva

Just as one is advised to observe all the prescribed duties mentioned in relation to EkadasI, as well as for the days before and after, one is also advised to observe all the prescribed rules and regulations mentioned for AstamI, as well as for Saptami and Navaml.

HBV 15.409

भविष्योत्तरे श्रीयुधिष्ठिर उवाच—
तद्व्रत कीदृश देव लोकैः सर्वैरनुष्ठितम् ।
जन्माष्टमीव्रत नाम पवित्र पुरुषोत्तम

bhaviṣyottare śrīyudhiṣṭhira uvāca—
tadvrataṁ kīdṛśaṁ deva lokaiḥ sarvairanuṣṭhitam |
janmāṣṭamīvrataṁ nāma pavitraṁ puruṣottama

in the Uttara Khanda of the Bhavisya Purana) tad vratarh kidrsarh deva lokai sarvair anusthitam janmastami vratarh ndma pavitram purnsottama O Supreme Personality of Godhead, what is the procedure for observing the vow of Janmastami? Everyone observes this vow.

HBV 15.410

तेन त्व तुष्टिमायासि लोकाना प्रभवाव्यय ।
एतन्मे भगवन् ब्रूहि प्रासादान्मधुसूदन

tena tvaṁ tuṣṭimāyāsi lokānāṁ prabhavāvyaya |
etanme bhagavan brūhi prāsādānmadhusūdana

O Supreme Lord! O Madhusudana, You are the creator of human society and their benefactor as well. You are inexhaustible. You are very pleased with a person who observes the vow of JanmastamI. Please be merciful to me and explain the rules and regulations for observing JanmastamI.

HBV 15.411

श्रीकृष्ण उवाच—
पार्थ तद्दिवसे प्राप्ते दन्तधावनपूर्वकम् ।
उपवासस्य नियम गृह्णीयाद्यतमानसः

śrīkṛṣṇa uvāca—
pārtha taddivase prāpte dantadhāvanapūrvakam |
upavāsasya niyamaṁ gṛhṇīyādyatamānasaḥ

O Partha, when JanmastamI approaches, one should rise early in the morning, brush his teeth, and then make a vow with a controlled mind to follow the prescribed rules and regulations.

HBV 15.412

एकेनैवोपवासेन कृतेन कुरुनन्दन ।
सप्तजन्मकृतात् पापान्मुच्यते नात्र स शयः

ekenaivopavāsena kṛtena kurunandana |
saptajanmakṛtāt pāpānmucyate nātra saṁśayaḥ

O descendent of Kuru, there is no doubt that by observing a fast on JanmastamI, even once, one is freed from all the reactions to the sins that he committed during his previous seven lifetimes.

HBV 15.413

उपावृत्तस्य पापेभ्यो यस्तु वासो गुणैः सह ।
उपवासः स विज्ञेयो नोपवासस्तु लङ्घनम्

upāvṛttasya pāpebhyo yastu vāso guṇaiḥ saha |
upavāsaḥ sa vijñeyo nopavāsastu laṅghanam

244 SRI HARI-BHAKTI-VILASA Fasting also means to stay aloof from sinful activities and cultivate good qualities. Fasting does not only refer to abstaining from food and drink.

HBV 15.414

अद्य स्थित्वा निराहारः सर्वभोगविवर्जितः ।
भोक्ष्येऽहꣳ पुण्डरीकाक्ष शरणꣳ मे भवाच्युत

adya sthitvā nirāhāraḥ sarvabhogavivarjitaḥ |
bhokṣye'haṁ puṇḍarīkākṣa śaraṇaṁ me bhavācyuta

O lotus-eyed Lord, today I will observe a complete fast and remain aloof from all kinds of sense gratification. O Acyuta! I will break my fast tomorrow. Please be the object of my shelter.

HBV 15.415

ततः स्नात्वा तु मध्याह्ने नद्यादौ विमले जले ।
देवक्याः शोभनꣳ कुर्यात् सुगुप्तꣳ सूतिकागृहम्

tataḥ snātvā tu madhyāhne nadyādau vimale jale |
devakyāḥ śobhanaṁ kuryāt suguptaṁ sūtikāgṛham

Thereafter, at noon, one should bathe in the pure water of a river, or other reservoir of water, and construct a very beautiful room for the worship of the Lord.

HBV 15.416

पद्मरागैः पटैर्नेत्रैर्मण्डितꣳ चर्चितꣳ शुभैः ।
रम्यꣳ वन्दनमालाभी रक्षामणिविभूषितम्

padmarāgaiḥ paṭairnetrairmaṇḍitaṁ carcitaṁ śubhaiḥ |
ramyaṁ vandanamālābhī rakṣāmaṇivibhūṣitam

This room should be decorated with jewels, such as rubies, fine cloth, and fresh fragrant flower garlands.

HBV 15.417

सर्वं गोकुलवत् कार्यं गोपीजनसमाकुलम् ।
घण्टामर्दलसङ्गीतं माङ्गल्यकलसान्वितम् यवाद्रस्वस्तिकाब्जाद्यैः शङ्कवादित्रसङ्कुलम् ।
बन्धकरीलोहखड्गैर्दीपछागसमन्वितम्

sarvaṁ gokulavat kāryaṁ gopījanasamākulam |
ghaṇṭāmardalasaṅgītaṁ māṅgalyakalasānvitam yavādrasvastikābjādyaiḥ
śaṅkavāditrasaṅkulam | bandhakarīlohakhaḍgairdīpachāgasamanvitam

According to the custom observed in Gokula, one should arrange everything very neatly, invite all the pious ladies, and then install a pitcher filled with water while ringing bells, playing drums, and singing bhajans.

HBV 15.418–419

सर्वं गोकुलवत् कार्यं गोपीजनसमाकुलम् ।
घण्टामर्दलसङ्गीतं माङ्गल्यकलसान्वितम् यवाद्रस्वस्तिकाब्जाद्यैः शङ्कवादित्रसङ्कुलम् ।
बन्धकरीलोहखड्गैर्दीपछागसमन्वितम्
मन्थानवारियूपैश्च भूतिसर्षपवह्निभिः ।
द्वारि विन्यस्तमूषलं रक्षितं रक्षपालकैः

sarvaṁ gokulavat kāryaṁ gopījanasamākulam |
ghaṇṭāmardalasaṅgītaṁ māṅgalyakalasānvitam yavādrasvastikābjādyaiḥ
śaṅkavāditrasaṅkulam | bandhakarīlohakhaḍgairdīpachāgasamanvitam
manthānavāriyūpaiśca bhūtisarṣapavahnibhiḥ |
dvāri vinyastamūṣalaṁ rakṣitaṁ rakṣapālakaiḥ

This room should contain barley, water, marks of the svastika> iron chains, tridents, ghee lamps, goats, churning rods, incense, ashes, mustard seeds, and a burning fire. The room should be guarded by well-dressed doormen who are equipped with weapons, such as clubs.

HBV 15.420

षष्ठ्या देव्याश्च तत्रैव विधान विधिवत्तथा ।
एवम्विध यथाशक्ति कर्तव्य सूतिकागृहम्

ṣaṣṭhyā devyāśca tatraiva vidhānaṁ vidhivattathā |
evamvidhaṁ yathāśakti kartavyaṁ sūtikāgṛham

Inside the room, there should be an altar for Goddess Sasthi that was built in the prescribed manner. In this way, according to one's means, one should construct a very nice room.

HBV 15.421

तन्मध्ये प्रतिमा स्थाप्या सा चाप्यष्टविधा स्मृता ।
काञ्चनी राजती ताम्री पैत्तली मृन्मयी तथा ।
वार्क्षी मणिमयी चैव वर्णिका लिखताथवा

tanmadhye pratimā sthāpyā sā cāpyaṣṭavidhā smṛtā |
kāñcanī rājatī tāmrī paittalī mṛnmayī tathā |
vārkṣī maṇimayī caiva varṇikā likhatāthavā

In that room, deities of mothers, such as Yasoda, should be placed. These deities may be made of gold, silver, copper, brass, clay, wood, or other metal, or one may use a painting.

HBV 15.422

सर्वलक्षणसम्पन्ना पर्यङ्के चार्द्धसुप्तिका ।
प्रतप्तकाञ्चनाभासा कृता सा तु तपस्विनी ।
प्रसूता च प्रस्नुता च तत्क्षणाच्च प्रहर्षिता

sarvalakṣaṇasampannā paryaṅke cārddhasuptikā |
prataptakāñcanābhāsā kṛtā sā tu tapasvinī |
prasūtā ca prasnutā ca tatkṣaṇācca praharṣitā

The deity of mother Yasoda should have a golden complexion. She should be half-lying on an opulent couch. Her looks should be that of an ascetic and she has just delivered a child. Milk is flowing from her breasts and she looks very happy for the moment.

HBV 15.423–424

माञ्चापि बालक॑ सुप्त॑ पर्यङ्के स्तनपायिनम् ।
श्रीवत्सवक्षस॑ देव॑ नीलोत्पलदलप्रभम्
शङ्खचक्र-गदाशार्ङ्ग वनमालाविभूषितम् ।
चतुर्भुज॑ महःपूर्ण॑ स्थापयेत्तत्र भक्तितः

māñcāpi bālakaṁ suptaṁ paryaṅke stanapāyinam |
śrīvatsavakṣasaṁ devaṁ nīlotpaladalaprabham
śaṅkhacakra-gadāśārṅga vanamālāvibhūṣitam |
caturbhujaṁ mahaḥpūrṇaṁ sthāpayettatra bhaktitaḥ

The Deity of child Krsna should be lying on the couch with His eyes closed as He drinks milk from His mother's breast. He is decorated with the mark of Srivatsa and His complexion should resemble the color of a blue lotus flower. Or, a four-armed effulgent Deity can be installed upon the couch, holding a conch shell, disc, club, and bow in His hands, and wearing a garland of forest flowers.

HBV 15.425

यशोदाञ्चापि तत्रैव प्रसूतवरकन्यकाम्

yaśodāñcāpi tatraiva prasūtavarakanyakām

A deity of mother Yasoda should also be placed there, along with her newly-born jewel-like baby girl.

HBV 15.426

तत्र देवा ग्रहा नागा यक्षविद्याधरोरगाः ।
प्रणताः पुष्पमालाभिर्व्यग्रहस्ताः सुरासुराः ।
सञ्चरन्त इवाकाशे प्रकारैर्मुदितोदितैः

tatra devā grahā nāgā yakṣavidyādharoragāḥ |
praṇatāḥ puṣpamālābhirvyagrahastāḥ surāsurāḥ |
sañcaranta ivākāśe prakārairmuditoditaiḥ

Outside the room, there should be many paintings of the demigods, planets, Nagas, Yaksas, Vidyadharas, serpents, and demons. They should be seen standing in a mood of awe and reverence, with flower garlands in their hands. It should appear as if they are traveling through the sky.

HBV 15.427

वसुदेवोऽपि तत्रैव खड्गचर्मधर स्थितः

vasudevo'pi tatraiva khaḍgacarmadhara sthitaḥ

Vasudeva should also be seen there, with a trident and shield in his hands.

HBV 15.428–429

कश्यपो वसुदेवोऽयमदितिश्चापि देवकी ।
शेषनागो हली चात्र यशोदादितिरेव च
नन्दः प्रजापतिर्दक्षो गर्गश्चापि चतुर्मुखः ।
एषोऽवतारो राजेन्द्र क□सो वै कालनेमिजः

kaśyapo vasudevo'yamaditiścāpi devakī |
śeṣanāgo halī cātra yaśodāditireva ca
nandaḥ prajāpatirdakṣo gargaścāpi caturmukhaḥ |
eṣo'vatāro rājendra kaṁso vai kālanemijaḥ

O foremost king, this Vasudeva is the incarnation of Kasyapa, Devaki is the incarnation of Aditi, Baladeva is the incarnation of Sesa, Yasoda is the incarnation of Aditi as well, Nanda Maharaja is the incarnation of Prajapati Daksa, Gargamuni is the incarnation of the four-headed Brahma, and Kartisa is the incarnation of Kalanemi. Their paintings, or deities, should be placed within the room.

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HBV 15.430

तत्र क□सनियुक्ता ये दानवा विविधायुधाः ।
ते च प्राहरिका सर्वे सुप्ता निद्राविमोहिताः ।
अरिष्टो धेनुकः केशी दानवाः शस्त्रपाणयः

tatra kaṁsaniyuktā ye dānavā vividhāyudhāḥ |
te ca prāharikā sarve suptā nidrāvimohitāḥ |
ariṣṭo dhenukaḥ keśī dānavāḥ śastrapāṇayaḥ

Paintings of demons, such as Arista, Canura, Dhenuka, and Kesi, who were all well-equipped with weapons, should be placed within that room. They should look as if they are bewildered by Yogamaya and influenced by Nidradevi, the goddess of sleep.

HBV 15.431

नृत्यन्त्योऽप्सरसो हृष्टाः गन्धर्वा गीततत्पराः ।
लेखनीयश्च तत्रैव कालियो यमुनाह्रदे ।
नन्दगोपश्च गोपाश्च यशोदा च प्रसूतिका

nṛtyantyo'psaraso hṛṣṭāḥ gandharvā gītatatparāḥ |
lekhanīyaśca tatraiva kāliyo yamunāhrade |
nandagopaśca gopāśca yaśodā ca prasūtikā

One should also decorate the room with paintings of dancing celestial women and singing Gandharvas. On one side of the room, there should be a painting of the Yamuna river, in which the serpent, Kaliya, is seen, and on the banks, Nanda Maharaja and the other cowherd men and women of Vraja.

HBV 15.432

रम्यामेवम्विधा कृत्वा देवकी नवसूतिकाम् ।
ता पार्थ पूजयेद्भक्त्या गन्धपुष्पाक्षतैः फलैः कुष्माण्डैर्नारिकेलैश्च खर्जूरैर्दाडिमीफलैः ।

ramyāmevamvidhāṁ kṛtvā devakīṁ navasūtikām |
tāṁ pārtha pūjayedbhaktyā gandhapuṣpākṣataiḥ phalaiḥ kuṣmāṇḍairnārikelaiśca
kharjūrairdāḍimīphalaiḥ |

O son of Prtha, after decorating the room in this way, one should worship the deity of mother Devaki, who has just given birth to child Krsna, with offerings of sandalwood paste, flowers, rice paddy, fruit, and other articles.

HBV 15.433–434

वीजपूरैः पूगफलैर्नारङ्गैः पनसैस्तथा
देशकालोद्भवमिष्टैः पुष्पैश्चापि सुगन्धिभिः ।
ध्यात्वावतारान् प्रागुक्तान् मन्त्रेणानेन पूजयेत्

vījapūraiḥ pūgaphalairnāraṅgaiḥ panasaistathā
deśakālodbhavamiṣṭaiḥ puṣpaiścāpi sugandhibhiḥ |
dhyātvāvatārān prāguktān mantreṇānena pūjayet

One should also offer varieties of fruit, such as coconut, pumpkin, dates, pomegranates, betel nuts, oranges, tangerines, and jackfruit, which grow in different parts of the country and at different times. One should also offer varieties of sweet preparations, and fragrant seasonal

flowers should be offered in the course of the worship. One should meditate upon the various incarnations of the Supreme Lord, as described previously, and worship them by chanting the appropriate mantras.

HBV 15.435–436

अदितिर्देवमाता त्व सर्वपापप्रणाशिनी ।
अतस्त्वा पूजयिष्यामि भयभीतो भवस्य च
पूजितासि यदा देवैः प्रसन्ना त्व वरानने ।
तथा मे पूजिता भक्त्या प्रसाद कुरु सुव्रते

aditirdevamātā tvaṁ sarvapāpapraṇāśinī |
atastvāṁ pūjayiṣyāmi bhayabhīto bhavasya ca
pūjitāsi yadā devaiḥ prasannā tvaṁ varānane |
tathā me pūjitā bhaktyā prasādaṁ kuru suvrate

O mother Devakl, you are non-different from Aditi, the mother of the demigods. You destroy all of one's sinful reactions. I will now worship you, because 1 am greatly frightened of the formidable material existence. You are also worshiped by Mahadeva. O beautiful-faced one! O avowed chaste lady! Just as you are pleased by the worship offered to you by the demigods, please be merciful to me by accepting my worship, which was offered to you with devotion.

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HBV 15.437

यथा पुत्र प्रिय लब्ध्वा प्राप्ता ते निर्वृतिः परा ।
तथा मे निर्वृति देवि सपुत्रा त्व ददस्व मे

yathā putraṁ priyaṁ labdhvā prāptā te nirvṛtiḥ parā |
tathā me nirvṛtiṁ devi saputrā tvaṁ dadasva me

O goddess, just as you have become supremely blissful by receiving your dear son, may you and your son bestow supreme bliss upon me.

HBV 15.438

गायद्भिः किन्नराद्यैः सततपरिवृता वेणुवीणादिनादैर्भृङ्गारादर्शकूम्भप्रकरहृतकरैः किन्नरैः सेव्यमाना ।
पर्यङ्के त्वास्तृते या मुदिततरमुखी पृत्रिणी सम्यगास्ते
सा देवी देवमाता जयति सुवदना देवकी कान्तरूपा पादावभ्यञ्जलन्ती श्रीर्देवक्याश्चरणान्तिके ।

gāyadbhiḥ kinnarādyaiḥ satataparivṛtā
veṇuvīṇādinādairbhṛṅgārādarśakūmbhaprakarahṛtakaraiḥ kinnaraiḥ sevyamānā |
paryaṅke tvāstṛte yā muditataramukhī pṛtriṇī samyagāste
sā devī devamātā jayati suvadanā devakī kāntarūpā pādāvabhyañjalantī
śrīrdevakyāścaraṇāntike |

All glories to the beautiful goddess, Devaki, who is surrounded by the best of singers, known as Kinnaras, who beautifully play their stringed instruments She is served by the Kinnaras, who are always ready to provide her with various articles, such as a mirror. She is always smiling, while lying on an excellent couch with her son, whose beauty is enchanting. She is the mother of the demigods.

HBV 15.439

निषण्णा पङ्कजे पूज्या नमो देव्यै श्रिये इति

niṣaṇṇā paṅkaje pūjyā namo devyai śriye iti

Thereafter, one should worship LaksmI, the goddess of fortune, who is sitting in the padmasana next to mother Devakls's lotus feet, and who is engaged in massaging the lotus feet of the Supreme Lord, as well as those of Devaki. She should be worshiped by the mantra laksml devyai namah.

HBV 15.440–441

अवतारसहस्रं वा कृतं ते मधुसूदन ।
न संख्यामवताराणां कश्चिज्जानाति वै भुवि
ब्रह्मा शिवादयो वापि स्वरूपं न विदुस्तव ।
अतस्त्वां पूजयाम्यद्य मातुरुत्सङ्गशायिनम्

avatārasahasraṁ va kṛtaṁ te madhusūdana |
na saṁkhyāmavatārāṇāṁ kaścijjānāti vai bhuvi
brahmā śivādayo vāpi svarūpaṁ na vidustava |
atastvāṁ pūjayāmyadya māturutsaṅgaśāyinam

O Madhusudana, You incarnate in innumerable forms. No one in this world can estimate the number of Your incarnations. The demigods, headed by Brahma or Siva, do not know Your actual glories. Today, I will worship You in Your, form as a child, lying on the lap of Your mother.

HBV 15.442

स्वनामभिश्चतुर्थ्यन्तैः प्रणवादिनमोऽन्तकैः ।
पूजयेयुर्द्विजाः सर्वे स्त्री-शूद्रा मन्त्रवर्जिताः

svanāmabhiścaturthyantaiḥ praṇavādinamo'ntakaiḥ |
pūjayeyurdvijāḥ sarve strī-śūdrā mantravarjitāḥ

Thereafter, initiated brdhmanas, ksatriyas and vaisyas should worship the Lord's associates, such as Vasudeva, by chanting their names in the fourth dative case, beginning with orh and ending the mantra with namah. (For example: orh vasudevaya namah) Those who are not initiated, as well as women and sudras, should not utter the sacred syllable orh. Instead, they should simply chant namah. (For example: namah vasudevaya namah).

HBV 15.443

विध्यन्तरमपीच्छन्ति केचिदत्र द्विजोत्तमाः ।
चन्द्रोदये शशाङ्काय ददयादर्घ्यं हरिं स्मरन्

vidhyantaramapīcchanti kecidatra dvijottamāḥ |
candrodaye śaśāṅkāya dadyādarghyaṁ hariṁ smaran

Some exalted twice-born persons desire to observe some other rules and regulations in this connection. When the moon rises in the evening, one should offer arghya to the moon-god while remembering Lord Hari.

HBV 15.444–449

अनघ॑ वामन॑ सौरि॑ वैकुण्ठ॑ पुरुषोत्तमम् ।
अपराजित॑ वासुदेव॑ माधव॑ मधुसूदनम्
वराह॑ पुण्डरीकाक्ष॑ नृसि॑ह॑ धरणीधरम् ।
दामोदर॑ पद्मनाभ॑ केशव॑ गरुडध्वजम् गोविन्दमच्युत॑ कृष्णमनन्त॑ पुरुषोत्तमम् ।
अधोक्षज॑ जगद्बीज सर्गास्थित्यन्तकारणम्
अनादिनिधन॑ विष्णु॑ त्रिलोकेश॑ त्रिविक्रमम् ।
नारायण॑ चतुर्बाहु॑ शङ्खचक्रगदाधरम्
पीताम्बरधर॑ नित्य॑ वनमालाविभूषितम् ।
श्रीवत्साङ्क॑ जगत्सेतु॑ श्रीपति॑ श्रीधर॑ हरिम् देवकीगर्भसम्भूत॑ दैत्यसैन्यविनाशनम् ।
गृहाणार्घ्यमिद॑ देव गोविन्दाय नमो नमः

anaghaṁ vāmanaṁ sauriṁ vaikuṇṭhaṁ puruṣottamam |
aparājitaṁ vāsudevaṁ mādhavaṁ madhusūdanam
varāhaṁ puṇḍarīkākṣaṁ nṛsiṁhaṁ dharaṇīdharam |
dāmodaraṁ padmanābhaṁ keśavaṁ garuḍadhvajam govindamacyutaṁ kṛṣṇamanantaṁ puruṣottamam |
adhokṣajaṁ jagadvīja sargasthityantakāraṇam
anādinidhanaṁ viṣṇuṁ trilokeśaṁ trivikramam |
nārāyaṇaṁ caturbāhuṁ śaṅkhacakragadādharam
pītāmbaradharaṁ nityaṁ vanamālāvibhūṣitam |
śrīvatsāṅkaṁ jagatsetuṁ śrīpatiṁ śrīdharaṁ harim devakīgarbhasambhūtaṁ daityasainyavināśanam |
gṛhāṇārdhyamidaṁ deva govindāya namo namaḥ

252 SRI HARI-BHAKTI-VILAS A apardjitarh vasudevarh mddhavam madhusudanam vardharh pundarikdksam nrsirhharh dharam dharam ddmodararh padmandbharh kesavam garuda dhvajam govindam acyutarh krsnarh anantarh purusottamam adhoksajam jagad bljarh sarga sthity anta kdranam anddi nidhanarh visnurh trilokesam trivikramam ndrdyanarh caturbdhurh sankha cakra gadd dharam. pitdmbara dharam nityarh vana mala vibhusitam srivatsdhkam jagat seturh sri patirh sri dharam harim devaki garbha sambhutam daitya sainya vindsanam grhdridrghyam idam deva govinddya namo namah Before offering arghya, one should remember the holy names of Lord Hari, such as Anagha, Vamana, Sauri, Vaikuntha, Purusottama, Aparajita, Vasudeva, Madhava, Madhusudana, Varaha, Pundarlkaksa, Nrsirhha, Dharanidhara, Damodara, Padmanabha, Kesava, Garudadhvaja, Govinda, Acyuta, Krsna, Ananta, Purusottama, Adhoksaja, Jagadblja, Sarga-sthityanta-karana, Anadi-nidhana, Visnu, Trilokesa, Trivikrama, Narayana, Caturbahu, Sankha-cakra-gadadhara, Pltambaradhara, Nitya, Vanamalavibhusita, Srivatsanka, Jagatsetu, Sripati, Sridhara, Hari, Devaklgarba-sambhuta, and

Daitya-sainya-vinasana. O Supreme Lord, please accept this arghya. O Govinda, I offer my obeisances unto You.

HBV 15.450

योगेश्वराय योगसम्भवाय योगपतये गोविन्दाय नमो नमः इति ।

yogeśvarāya yogasambhavāya yogapataye govindāya namo namaḥ iti |

O Lord Govinda, You are Yogesvara, Yogasambhava, and Yogapati. My obeisances unto You.

HBV 15.451

यज्ञेश्वराय यज्ञसम्भवाय यज्ञपतये गोविन्दाय नमो नमः इति ।

yajñeśvarāya yajñasambhavāya yajñapataye govindāya namo namaḥ iti |

O Lord Govinda, You are Yajnesvara, Yajnasambhava, and Yajfiapati. I bow down to You.

HBV 15.452

विश्वेश्वराय विश्वसम्भवाय विश्वपतये गोविन्दाय नमो नमः

viśveśvarāya viśvasambhavāya viśvapataye govindāya namo namaḥ

O Lord Govinda, You are Visvesvara, Visvasambhava, and Visvapati. My obeisances unto You.

HBV 15.453

धर्मेश्वराय धर्मसम्भवाय धर्मपतये गोविन्दाय नमो नमः

dharmeśvarāya dharmasambhavāya dharmapataye govindāya namo namaḥ

O Lord Govinda, You are Dharmesvara, Dharmasambhava, and Dharmapati. I offer my repeated obeisance to You.

HBV 15.454

क्षीरोदार्णवसम्भूत अत्रिनेत्रसमुद्भव ।
गृहाणार्घ्यं शशाङ्केम रोहिणीसहितो मम

kṣīrodārṇavasambhūta atrinetrasamudbhava |
gṛhāṇārghyāṁ śaśāṅkemaṁ rohiṇīsahito mama

254 SRI HARI-BHAKTI-VILASA O lord, who appeared from the ocean of milk! O lord, who was born from the eye of Atri! O Sasanka, please accept this arghya, along with Rohinl.

HBV 15.455–456

स्थण्डिले स्थापयेद्देवं शशाङ्क रोहिणीन्तथा ।
देवकीं वसुदेवञ्च यशोदां नन्दमेव च
बलभद्रं तथा गोपान् गोपीगोकुलमेव च ।
एवं कृते न सन्देहो नरः पापात् प्रमुच्यते

sthaṇḍile sthāpayeddevaṁ śaśāṅkaṁ rohiṇīntathā |
devakīṁ vasudevañca yaśodāṁ nandameva ca
balabhadraṁ tathā gopān gopīgokulameva ca |
evaṁ kṛte na sandeho naraḥ pāpāt pramucyate

Thereafter, one should invoke and then offer worship to Sasanka, Rohinl, Devaki, Vasudeva, Yasoda, Nanda, and Balabhadra, as well as the cowherd men, women, and cows of Gokula, after installing them on the floor that has been purified by the chanting of mantras. By performing this worship, one becomes freed from all sinful reactions. There is no doubt about this.

HBV 15.457–458

अर्द्धरात्रे वसोर्धारां पातयेद्गुडसर्पिषा ।
ततो वर्द्धापनं षष्ठी नामादिकरणन्ततः
कर्तव्यं तत्क्षणाद्रात्रौ प्रभाते नवमीदिने ।
यथा मम तथा कार्यो भगवत्या महोत्सवः

arddharātre vasordhārāṁ pātayedguḍasarpiṣā |
tato varddhāpanaṁ ṣaṣṭhī nāmādikaraṇantataḥ
kartavyaṁ tatkṣaṇādrātrau prabhāte navamīdine |
yathā mama tathā kāryo bhagavatyā mahotsavaḥ

At midnight, one should pour ghee mixed with gur on the wall so that it drips onto the floor. That night, one should perform the worship of goddess Sasthi, cut the umbilical cord, and observe the name-giving ceremony. In the early morning of NavamI, one should celebrate a festival in honor of Goddess Durga, just as one celebrates a festival in honor of My appearance.

HBV 15.459–460

ब्राह्मणान् भोजयेद्भक्त्या तेभ्यो दद्याच्च दक्षिणाम् ।
हिरण्य॑ रजत॑ गावो वासा॑सि विविधानि च
यद्यदिष्टतम॑ तेन कृष्णो मे प्रीयतामिति

brāhmaṇān bhojayedbhaktyā tebhyo dadyācca dakṣiṇām |
hiraṇyaṁ rajataṁ gāvo vāsāṁsi vividhāni ca
yadyadiṣṭatamaṁ tena kṛṣṇo me prīyatāmiti

After immersing the Deities, one should respectfully feed the assembled brahmanas and reward them with sufficient daksina. If one has the means, he should donate gold, silver, cows, cloth, and other items. While doing so, one should pray: May Lord Krjna be pleased with me.

HBV 15.461–462

य॑ देव॑ देवकी देवी वसुदेवादजीजनत् ।
भौमस्य ब्रह्मणो गुप्त्य तस्मै ब्रह्मात्मने नमः
सुजन्म-वासुदेवाय गोब्राह्मण-हिताय च ।
शान्तिरस्तु शिवञ्चास्तु इत्युक्त्वा त॑ विसर्जयेत्

yaṁ devaṁ devakī devī vasudevādajījanat |
bhaumasya brahmaṇo guptya tasmai brahmātmane namaḥ
sujanma-vāsudevāya gobrāhmaṇa-hitāya ca |
śāntirastu śivañcāstu ityuktvā taṁ visarjayet

Let me offer my respectful obeisances unto the Supreme Brahman, Lord Vasudeva, who manifested Himself from the womb of Devaki, as the son of Vasudeva, who is the form of pure goodness, in order to give protection to the entire material creation, especially the demigods, headed by Brahma. My obeisances to Lord Vasudeva, whose appearance is most auspicious and who is the benefactor of the cows and brahmanas. Let there be peace and prosperity. After praying in this way, one should immerse the Deities.

HBV 15.463

एव यः कुरुते देव्या देवक्याः सुमहोत्सवम् ।
वर्षे वर्षे तु मद्भक्तो धर्मार्थी धर्मनन्दन ।
नरो वा यदि वा नारी यथोक्त फलमाप्नुयात्

evaṁ yaḥ kurute devyā devakyāḥ sumahotsavam |
varṣe varṣe tu madbhakto dharmārthī dharmanandana |
naro vā yadi vā nārī yathoktaṁ phalamāpnuyāt

256 SRI H ARI-BHAKTI-VILAS A naro va yadi vd ndri yathoktarh phalam dpnuydt O son of Dharma, if anyone, whether male and female, who is naturally pious and who desires to engage in devotional service unto Me, celebrates this grand festival of My appearance every year, just as My mother, Devakl, did, he or she will obtain all the benefit mentioned in the sastra in this connection.

HBV 15.464

भविष्ये—
गृह्णीयान्नियम पूर्व दन्तधावनपूर्वकम् ।
नियमात् फलमाप्नोति न श्रेयो नियम विना

bhaviṣye—
gṛhṇīyānniyamaṁ pūrvaṁ dantadhāvanapūrvakam |
niyamāt phalamāpnoti na śreyo niyamaṁ vinā

On the day of fasting, one should brush his teeth in the morning and then make a vow to observe the required rules and regulations. By making this vow, one receives the full benefit otherwise, one cannot expect to receive the actual benefit.

HBV 15.465

अद्य स्थित्वा निराहारः श्वोभूते परमेश्वर ।
भोक्ष्यामि देवकीपुत्र अस्मिन् जन्माष्टमीव्रते

adya sthitvā nirāhāraḥ śvobhūte parameśvara |
bhokṣyāmi devakīputra asmin janmāṣṭamīvrate

O supreme controller! O son of Devakl, today 1 will observe a complete fast and I will break the fast tomorrow. May You be my shelter during the execution of this vow of Janmastaml.

HBV 15.466

उपोषितस्तु मध्याह्ने स्नात्वा कृष्णतिलैः शुभैः ।
धात्रीफल□ शिरे दद्यान्महापुण्यविवृद्धये

upoṣitastu madhyāhne snātvā kṛṣṇatilaiḥ śubhaiḥ |
dhātrīphalaṁ śire dadyānmahāpuṇyavivṛddhaye

One who observes fasting should bathe in fresh water mixed with black sesame seeds. To increase his stock of pious merit, one should bathe after smearing amid pulp on his head.

HBV 15.467

कृत्वा माध्याह्निक□ कर्म स्थापयेदव्रण□ घटम् । पञ्चरत्नसमायुक्त□ पवित्रोदकपूरितम्

kṛtvā mādhyāhnikaṁ karma sthāpayedavraṇaṁ ghaṭam | pañcaratnasamāyuktaṁ pavitrodakapūritam

After completing one's prescribed noontime duties, one should fill a new pitcher with water and place it it five kinds of metal, and then install it on the altar.

HBV 15.468

तस्योपरि न्यसेत् पात्र□ कर्पूरागुरुवासितम् ।
सुधूपवासित□ शुभ□ पुष्पमालाभिशोभितम् ।
सौवर्ण□ वित्तवान् भक्त्या तदभावेऽथ वैणवम्

tasyopari nyaset pātraṁ karpūrāguruvāsitam |
sudhūpavāsitaṁ śubhaṁ puṣpamālābhiśobhitam |
sauvarṇaṁ vittavān bhaktyā tadabhāve'tha vaiṇavam

On top of the pitcher, one should keep a plate filled with camphor and aguru. The water pitcher should be decorated with a garland of white flowers, and it should be surrounded by burning incense. A wealthy person should use a golden plate, otherwise, a bamboo leaf can also be used.

HBV 15.469

तस्योपरि न्यसेद्देवी हैमी लक्षणसंयुताम् ।
ददमानान्तु पुत्रस्य स्तनं वै विस्मिताननाम्

tasyopari nyaseddevīṁ haimīṁ lakṣaṇasaṁyutām |
dadamānāntu putrasya stanaṁ vai vismitānanām

On the top of that plate, one should install a golden deity of mother Devakl breast-feeding her child and, with an expression of great wonder, gazing at the beautiful face of her glorious son.

HBV 15.470

पीयमानः स्तनं सोऽथ कुचाग्रे पाणिना स्पृशन् ।
अवलोकमानः प्रेम्णा वै मुखं मातुर्मुहुर्मुहुः

pīyamānaḥ stanaṁ so'tha kucāgre pāṇinā spṛśan |
avalokamānaḥ premṇā vai mukhaṁ māturmuhurmuhuḥ

258 SRI HARI-BHAKTI-VILASA avalokamdnah premnd vai mukharh mdtur muhur muhuh The Deity of baby Krsna grasps the tip of His mother's breast while drinking milk as He gazes upon her face with great affection.

HBV 15.471

कृत्वा चैवन्तु वैकुण्ठं मात्रा सह जगत्प्रभुम् ।
क्षीरादिस्नपनं कृत्वा चन्दनेन विलेपयेत्

kṛtvā caivantu vaikuṇṭhaṁ mātrā saha jagatprabhum |
kṣīrādisnapanaṁ kṛtvā candanena vilepayet

In this way, one should prepare a Deity of Sri Krsna, the Lord of the universe, and a deity of mother Devakl. One should then bathe them with five liquids, such as milk, and then apply sandalwood paste.

HBV 15.472

कुङ्कुमेन महाभाग कर्पूरागुरुचर्चितम् ।
पद्मकोषीरगन्धैश्च मृगनाभिविमिश्रितम्

kuṅkumena mahābhāga karpūrāgurucarcitam |
padmakoṣīragandhaiśca mṛganābhivimiśritam

O greatly fortunate one, one should then worship the Lord of the universe by offering aguru, kunkum, camphor, bendmula, and musk mixed together as a pulp.

HBV 15.473

श्वेतवस्त्रयुगच्छन्न पुष्पमालासुशोभितम् । मालतीमल्लिकापुष्पैश्चम्पकैः केतकीदलैः

śvetavastrayugacchannaṁ puṣpamālāsuśobhitam | mālatīmallikāpuṣpaiścampakaiḥ
ketakīdalaiḥ

One should then dress the Lord in a white dhoti and cddara and decorate Him with a beautiful flower garland. The Deity should be decorated with varieties of fragrant flowers, such as malati, mallika, campaka and ketakl.

HBV 15.474

बिल्वपत्रैरखण्डैश्च तुलसीपत्रकोमलैः ।
अन्यैर्नानाविधः पुष्पैः करवीरैः सितासितैः

bilvapatrairakhaṇḍaiśca tulasīpatrakomalaiḥ |
anyairnānāvidhaḥ puṣpaiḥ karavīraiḥ sitāsitaiḥ

Unbroken bilva leaves and tulasi leaves should be offered to the Lord. All kinds of other available flowers, such as the white and yellow karavl should also be offered to Him in worship.

HBV 15.475

यूथिकाशतपत्रैश्च तथान्यैः कालसम्भवैः ।
पूजनीयो महाभाग महाभक्त्या जनार्दनः

yūthikāśatapatraiśca tathānyaiḥ kālasambhavaiḥ |
pūjanīyo mahābhāga mahābhaktyā janārdanaḥ

O exalted personality, one should also worship Lord Janardana with offerings of jasmine flowers and lotus flowers that grow on land during autumn, as well as with other flowers.

HBV 15.476–477

कूष्माण्डैर्नारिकेलैश्च खर्जूरैर्दाडिमीफलैः ।
चूतवृक्षसमुद्भूतैः फलै रम्भासमुद्भवैः
तत्कालसम्भवैर्दिव्यैः फलैनानाविधैर्मुने ।
नैवेद्यैर्विविधैः शुभ्रैर्घृतपक्वैरनेकधा

kūṣmāṇḍairnārikelaiśca kharjūrairdāḍimīphalaiḥ |
cūtavṛkṣasamudbhūtaiḥ phalai rambhāsamudbhavaiḥ
tatkālasambhavairdivyaiḥ phalainānāvidhairmune |
naivedyairvividhaiḥ śubhrairghṛtapakvairanekadhā

O foremost sage, one should offer varieties of seasonal fruit, such as pumpkin, coconut, dates, pomegranate, mango, banana, and others that are available at that time of the year. Varieties of food cooked in cow's ghee should also be offered.

HBV 15.478–480

दीपान् वै कारयेच्चाने तथा कुसुममण्डपम् ।
गीत□ वाद्य□ तथा नृत्य□ स्तोत्रपाठञ्च कारयेत् ।
बालस्य चरित□ विष्णोः पठनीय□ पुनः पुनः
स्वगुरु□ पूज्य शक्त्या वै पूजनीयस्ततो हरिः ।
निशि पूजा विधातव्या देवक्याः केशवस्य च ।
मन्त्रेणानेन विप्रेन्द्र पुराणविहितेन वै
अदिते देवमातस्त्व□ सर्वपापप्रणाशिनी ।
अतस्त्वा□ पूजयिष्यामि भीतो भवभयस्य च

dīpān vai kārayeccāne tathā kusumamaṇḍapam |
gītaṁ vādyaṁ tathā nṛtyaṁ stotrapāṭhañca kārayet |
bālasya caritaṁ viṣṇoḥ paṭhanīyaṁ punaḥ punaḥ
svaguruṁ pūjya śaktyā vai pūjanīyastato hariḥ |
niśi pūjā vidhātavyā devakyāḥ keśavasya ca |
mantreṇānena viprendra purāṇavihitena vai
adite devamātastvaṁ sarvapāpapraṇāśinī |
atastvāṁ pūjayiṣyāmi bhīto bhavabhayasya ca

260 SRI HARI-BHAKTI-VILAS A balasya caritarh visnoh pathanlyarh punah punah Then, one should light many ghee lamps in front of the Lord and decorate the room with flowers, so that it looks like a flower garden. One should arrange for singing, the playing of musical instruments, and the offering of prayers. The childhood pastimes of Lord should be recited at this time.

HBV 15.481

पूजिता तु यथा देवैः प्रसन्ना त्व वरानने ।
पूजिता तु मया भक्त्या प्रसाद कुरु सुव्रते

pūjitā tu yathā devaiḥ prasannā tvaṁ varānane |
pūjitā tu mayā bhaktyā prasādaṁ kuru suvrate

O foremost brahmana, one should worship Lord Hari after worshiping one's spiritual master. To worship Krsna and Devaki, one should chant these mantras, which are mentioned in the Puranas.

HBV 15.482

यथा पुत्र हरि लब्ध्वा प्राप्ता ते निवृतिः परा ।
निर्वृति देवि तामेव सपुत्रा त्व प्रयच्छ मे

yathā putraṁ hariṁ labdhvā prāptā te nivṛtiḥ parā |
nirvṛtiṁ devi tāmeva saputrā tvaṁ prayaccha me

O Aditi, you are the mother of the demigods! You destroy all sinful reactions. 1 am greatly afraid of material existence and so, kindly accept my worship.

HBV 15.483

अवतारान् सहस्राणि करोषि मधुसूदन ।
न ते स□ख्याऽवताराणा□ कश्चिज्जानाति वै भुवि

avatārān sahasrāṇi karoṣi madhusūdana |
na te saṁkhyā'vatārāṇāṁ kaścijjānāti vai bhuvi

O woman having a most beautiful face, as you became pleased by the adoration of the demigods, kindly be pleased with my devotional adorations.

HBV 15.484

देवा ब्रह्मादयो वापि स्वरूप□ न विदुस्तव ।
अतस्त्वा□ पूजयिष्यामि मातुरुत्सङ्गस□स्थितम्

devā brahmādayo vāpi svarūpaṁ na vidustava |
atastvāṁ pūjayiṣyāmi māturutsaṅgasaṁsthitam

O goddess, just as you are jubilant because of receiving Lord Hari as your son, may you and your son make me joyful by being pleased with me.

HBV 15.485

वाञ्छित□ कुरु मे देव दुष्कृत□ चैव नाशय ।
कुरुष्व मे दया□ देव स□सारार्तिभयापह

vāñchitaṁ kuru me deva duṣkṛtaṁ caiva nāśaya |
kuruṣva me dayāṁ deva saṁsārārtibhayāpaha

O Lord Madhusudana, You appear in this world in Your innumerable incarnations. Indeed, no one in this world can even begin to estimate the number of Your incarnations.

HBV 15.486

एव सम्पूज्य गोविन्द पात्रे तिलमये स्थितम् ।
ततश्च दापयेद्दूर्ध्यमिन्दोरुदयतः शुचिः

evaṁ sampūjya govindaṁ pātre tilamaye sthitam |
tataśca dāpayeddardhyamindorudayataḥ śuciḥ

Demigods, such as Brahma, also do not know your transcendental qualities in full. Therefore, I will simply worship your form as a child, lying on the lap of mother Devaki.

HBV 15.487

कृष्णाय प्रथम दद्याद्देवकीसहिताय वै ।
अर्घ्य ऋषिवरश्रेष्ठे सर्वकामफलप्रदम्

kṛṣṇāya prathamaṁ dadyāddevakīsahitāya vai |
arghyaṁ ṛṣivaraśreṣṭhe sarvakāmaphalapradam

262 SRI HARI-BHAKTI-VILASA O Supreme Lord, kindly bestow up me the fulfillment of my desires and remove all my sinful reactions. O almighty Lord, You take away the miseries of Your devotees, and the fear of material existence. Please be kind to me.

HBV 15.488

जातः कसबधार्थाय भूभारोत्तारणाय च ।
देवताना हितार्थाय धर्मसस्थापनाय च ।
कौरवाणा विनाशाय दैत्याना निधनाय च

jātaḥ kaṁsabadhārthāya bhūbhārottāraṇāya ca |
devatānāṁ hitārthāya dharmasaṁsthāpanāya ca |
kauravāṇāṁ vināśāya daityānāṁ nidhanāya ca

In this way, after worshiping Lord Govinda, who was placed on a plate full of sesame seeds, according to the prescribed rules and regulations, one should offer arghya with a purified mind when the moon rises.

HBV 15.489

गृहाणार्घ्यं मया दत्तं देवकीसहितो मम

gṛhāṇārdhyaṁ mayā dattaṁ devakīsahito mama

O foremost of great sages, first, one should offer arghya, which fulfills all of one's desires, to Lord Krsna, along with His mother, Devaki

HBV 15.490–491

श्रीकृष्णाय देवकीसहिताय सपरिवाराय लक्ष्मीसहिताय अर्घ्यं नमः
दधिपुष्पाक्षतैमिश्रं ततोऽर्घ्यं शशिने मुदा ।
क्षीरोदार्णवसम्भूत अत्रिनेत्रसमुद्भव ।
अर्घ्यमिन्दो गृहाण त्वं रोहिण्या सहितो मम

śrīkṛṣṇāya devakīsahitāya saparivārāya lakṣmīsahitāya arghyaṁ namaḥ
dadhipuṣpākṣataimiśraṁ tato'rghyaṁ śaśine mudā |
kṣīrodārṇavasambhūta atrinetrasamudbhava |
arghyamindo gṛhāṇa tvaṁ rohiṇyā sahito mama

O Supreme Lord, You have enacted the pastime of Your appearance to kill Kamsa, to diminish the burden of the earth, to benefit the demigods, to re-establish the principles of religion, to destroy the Kauravas, and to

FIFTEENTH VILAS A 263 annihilate the demons. Now, for my benefit, kindly accept, along with Devaki, this arghya offered by me.

HBV 15.492

नारिकेलेन शुभ्रेण दद्यादर्घ्यं विचक्षणः ।
कृष्णाय परया भक्त्या शङ्खे कृत्वा विधानतः

nārikelena śubhreṇa dadyādarghyaṁ vicakṣaṇaḥ |
kṛṣṇāya parayā bhaktyā śaṅkhe kṛtvā vidhānataḥ

Let me offer my humble obeisances as I offer this arghya to Lord Krsna, Devaki, the Lord's associates, and Laksml-devl.

HBV 15.493

दद्याद्भूमण्डल॑ कृत्स्न॑ ससागरनगान्वितम् ।
अर्घ्यदानेन तत् पुण्य॑ लभते मानवो भुवि

dadyādbhūmaṇḍalaṁ kṛtsnaṁ sasāgaranagānvitam |
arghyadānena tat puṇyaṁ labhate mānavo bhuvi

Thereafter, one should happily offer arghya, consisting of yogurt, rice paddy and flowers.

HBV 15.494

गीतशास्त्रकथालापैः कुर्याज्जागरण॑ निशि ।
धूपदीपञ्च नैवेद्य॑ ताम्बूल॑ दापयेद्धरेः

gītaśāstrakathālāpaiḥ kuryājjāgaraṇaṁ niśi |
dhūpadīpañca naivedyaṁ tāmbūlaṁ dāpayeddhareḥ

You appeared from the ocean of milk. You manifested from the eye of Atri. O Indo, please accept this arghya, along with Rohini, that is offered by me.

HBV 15.495

एव॑ जन्माष्टमी कृत्वा कर्तव्य॑ नावशिष्यते ।
सर्व॑ पुण्यफल॑ प्राप्य अन्ते याति पद॑ हरेः

evaṁ janmāṣṭamī kṛtvā kartavyaṁ nāvaśiṣyate |
sarvaṁ puṇyaphalaṁ prāpya ante yāti padaṁ hareḥ

An intelligent devotee should also offer to Lord Krsna arghya made with white coconut pulp after placing it in a conch shell.

HBV 15.496

ब्रह्मपुराणे च—
अथ भाद्रपदे मासि कृष्णाष्टम्या कलौ युगे ।
अष्टोवि शतिमे जातः कृष्णोऽसौ देवकीसुतः

brahmapurāṇe ca—
atha bhādrapade māsi kṛṣṇāṣṭamyāṁ kalau yuge |
aṣṭoviṁśatime jātaḥ kṛṣṇo'sau devakīsutaḥ

264 SRI HARI-BHAKTI-VILASA arghya'ddnena tat punyarh labhate mdnavo bhuvi The pious merit one attains by donating the entire earth, along with its oceans and mountains, is obtained simply by offering arghya to Lord Krsna with faith.

HBV 15.497

भारावतारणार्थाय क्षत्रियाणा क्षयाय च ।
तस्मात् स तत्र सम्पूज्यो यशोदा देवकी तथा

bhārāvatāraṇārthāya kṣatriyāṇāṁ kṣayāya ca |
tasmāt sa tatra sampūjyo yaśodā devakī tathā

Thereafter, one should remain awake throughout the entire night while singing the Lord's glories and discussing His pastimes as they are described in the sdstra. One should also offer to the Lord incense, a ghee lamp, food, and betel nuts.

HBV 15.498

गन्धमाल्येस्तथा यावैर्यवगोधूमसम्भवैः । सगोरसैर्भक्ष्यभोज्यैः फलैश्च विविधैरपि ।
रात्रौ प्रजागरः कार्यो नृत्यगीतसमाकुलः इति ।

gandhamālyestathā yāvairyavagodhūmasambhavaiḥ | sagorasairbhakṣyabhojyaiḥ phalaiśca vividhairapi |
rātrau prajāgaraḥ kāryo nṛtyagītasamākulaḥ iti |

By observing the vow of JanmastamI in this way, there is nothing else that remains to be observed. Such a worshiper receives all kinds of benefit, and at the end of life, he attains the supreme abode of Lord Hari.

HBV 15.499

यो भविष्योत्तराद्युक्तो विधिस्तदनुसारतः ।
सर्वं जन्माष्टमीकृत्यमेकीकृत्यात्र लिख्यते

yo bhaviṣyottarādyukto vidhistadanusārataḥ |
sarvaṁ janmāṣṭamīkṛtyamekīkṛtyātra likhyate

Next we will discuss the process for observing JanmastamI according to the Bhavisottara Purdna and the Bhavisya Purana.

HBV 15.500

एकभक्तानन्तरन्तु दन्तधावनपूर्वकम् ।
सप्तम्यामथवाष्टम्यां प्रातः सङ्कल्पमाचरेत्

ekabhaktānantarantu dantadhāvanapūrvakam |
saptamyāmathavāṣṭamyāṁ prātaḥ saṅkalpamācaret

On SaptamI, one should eat havisya rice only once. Then, on the morning of AstamI, one should make a formal vow after brushing his teeth.

HBV 15.501

अद्य स्थित्वा निराहारः सर्वभोगविवर्जितः ।
भोक्षेऽहं पुण्डरीकाक्ष शरणं मे भवाच्युत

adya sthitvā nirāhāraḥ sarvabhogavivarjitaḥ |
bhokṣe'haṁ puṇḍarīkākṣa śaraṇaṁ me bhavācyuta

O lotus-eyed Lord! O Acyuta, today, I will observe a complete fast and stay aloof from all kinds of material enjoyment. Tomorrow morning, I will break my fast. Kindly give me shelter and protect my vow.

HBV 15.502

कुर्वीत प्रातरष्टम्या स्नपनादि तिलैः प्रभोः ।
अर्पयेच्च नर सर्व शिष्टाचारानुसारतः

kurvīta prātaraṣṭamyāṁ snapanādi tilaiḥ prabhoḥ |
arpayecca naraṁ sarva śiṣṭācārānusārataḥ

On the morning of AstamI, one should bathe Lord Krsna with pure water mixed with sesame seeds. Then, in the prescribed manner, one should dress the Lord in new garments.

HBV 15.503

मध्याह्ने च शुभे तीर्थेऽन्यत्र वा सज्जले व्रती ।
मूर्ध्नि धात्रोफल दत्त्वा स्नायात् कृष्णतिलैः शरैः

madhyāhne ca śubhe tīrthe'nyatra vā sajjale vratī |
mūrdhni dhātrophalaṁ dattvā snāyāt kṛṣṇatilaiḥ śaraiḥ

At noon, the follower of the vow should bathe in a holy place, or in pure water, after smearing amid pulp on his head and placing black sesame seeds in the water.

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HBV 15.504

अथ माध्याह्निक नित्यकृत्यमन्यत् समाप्य हि ।
सुदेशे रचयेद्दिव्य देवक्याः सूतिकागृहम्

atha mādhyāhnikaṁ nityakṛtyamanyat samāpya hi |
sudeśe racayeddivyaṁ devakyāḥ sūtikāgṛham

After completing the other necessary noontime duties, one should construct a beautiful room for mother Devaki in a sanctified place.

HBV 15.505–506

भूषित□ मणिभिर्वस्त्रवितानैस्तोरणैरपि ।
आबद्धैः फलपुष्पैश्च घृतपक्वादिभिस्तथा
यवदूर्वाम्बुजाद्याढ्य□ वाद्यगीतादिसङ्कुलम् ।
द्वारे च शृङ्खलालोहखड्गच्छागादिस□युतम्

bhūṣitaṁ maṇibhirvastravitānaistoraṇairapi |
ābaddhaiḥ phalapuṣpaiśca ghṛtapakvādibhistathā
yavadūrvāmbujādyāḍhyaṁ vādyagītādisaṅkulam |
dvāre ca śṛṅkhalālohakhaḍgacchāgādisaṁyutam

This room should be decorated with fine silk cloth that is embroidered with jewels and other stones. A canopy should be placed on the ceiling. The gate of this room should be decorated with fruit and flowers. Placed within this room should be varieties of food prepared with cow's ghee, as well as barley, durvd grass, musical instruments, and so on. In the doorway there should be iron rods, chains, tridents, goats, and so on.

HBV 15.507

गोकुल□ विलिखेत्तत्र गोपगोपीजनावृतम् ।
रक्षपाला□श्च गेहस्य सर्वतोऽवस्थितान् लिखेत्

gokulaṁ vilikhettatra gopagopījanāvṛtam |
rakṣapālāṁśca gehasya sarvato'vasthitān likhet

In and around the room there should be paintings depicting the pastimes of Gokula in which cowherd boys and girls should be portrayed. Paintings of the palace guards should be hung on the four sides of this room.

HBV 15.508

तन्मध्ये सर्वतोभद्रमण्डले स्थापयेद्घटम् ।
पात्र□ तदुपरि न्यसेद्धैम□ वैणवमेव वा

tanmadhye sarvatobhadramaṇḍale sthāpayedghaṭam |
pātraṁ tadupari nyaseddhaimaṁ vaiṇavameva vā

One should draw auspicious symbols within the room, and on top of them should be placed a pitcher filled with water. On the top of that pitcher, a golden plate, or bamboo plate, should be placed.

HBV 15.509

देवकी॑ स्थापयेत्तत्र स्वर्णेनान्येन वा कृताम् ।
सल्लक्षणा॑ सुपर्यङ्के सुप्ता॑ स्नुतपयोधराम्

devakīṁ sthāpayettatra svarṇenānyena vā kṛtām |
sallakṣaṇāṁ suparyaṅke suptāṁ snutapayodharām

Upon that plate, one should install the deity of mother Devaki, made oi either gold or some other metal. She is lying on an excellent couch and milk is flowing from her breasts due to affection for her child.

HBV 15.510

तथैव भगवन्तञ्च तदुत्सङ्गे स्तनन्धयम् ।
निजलक्षणसम्पन्न॑ स्थापयेच्छायित॑ सुखम्

tathaiva bhagavantañca tadutsaṅge stanandhayam |
nijalakṣaṇasampannaṁ sthāpayecchāyitaṁ sukham

Similarly, one should install a Deity of Lord Krsna, who is endowed with all transcendental qualities. He is happily lying on the lap of mother Devaki, drinking her breast milk.

HBV 15.511

तथा क्वचित् प्रदेशे च श्रीयशोदा॑ सकन्यकाम् ।
श्रीनन्द॑ रोहिणी॑ राम॑ गोपान् गोपीश्च गा अपि

tathā kvacit pradeśe ca śrīyaśodāṁ sakanyakām |
śrīnandaṁ rohiṇīṁ rāmaṁ gopān gopīśca gā api

In a separate place, one should install the deities, or paintings, of mother Yas'oda, along with her daughter, Yogamaya, Nanda Maharaja, mother Rohini, Baladeva, and the cowherd men and women, as well as the cows.

HBV 15.512

वसुदेवञ्च देवक्याः समीपे मुदितानानम् ।
खड्गपाणि स्तुव तञ्च विस्मयोत्फुल्ललोचनम्

vasudevañca devakyāḥ samīpe muditānanam |
khaḍgapāṇiṁ stuva tañca vismayotphullalocanam

After completing the other necessary noontime duties, one should construct a beautiful room for mother Devaki in a sanctified place.

HBV 15.513

देवान् मुनी श्च तत्रोर्द्ध्वे प्रणतान् पुष्पवर्षिणः । गन्धर्वाप्सरसादी श्च गीतनृत्यादितत्परान्

devān munīṁśca tatrorddhve praṇatān puṣpavarṣiṇaḥ | gandharvāpsarasādīṁśca gītanṛtyāditatparān

This room should be decorated with fine silk cloth that is embroidered with jewels and other stones. A canopy should be placed on the ceiling. The gate of this room should be decorated with fruit and flowers. Placed within this room should be varieties of food prepared with cow's ghee, as well as barley, dilrvd grass, musical instruments, and so on. In the doorway there should be iron rods, chains, tridents, goats, and so on.

HBV 15.514

क सञ्च तत्परीवारान् गृहीतास्त्रा श्च निद्रया ।
मोहितान् स्थापयेत् क्वापि कृष्णाया कालिय लिखेत्

kaṁsañca tatparīvārān gṛhītāstrāṁśca nidrayā |
mohitān sthāpayet kvāpi kṛṣṇāyāṁ kāliyaṁ likhet

In and around the room there should be paintings depicting the pastimes of Gokula in which cowherd boys and girls should be portrayed. Paintings of the palace guards should be hung on the four sides of this room.

HBV 15.515

इत्थꣳ कृत्वा यथाशोभꣳ स्वशक्त्या सूतिकागृहम् ।
तत्तन्मूर्तीश्च विन्यस्य प्रारभेतार्चनꣳ निशि

itthaṁ kṛtvā yathāśobhaṁ svaśaktyā sūtikāgṛham |
tattanmūrtīśca vinyasya prārabhetārcanaṁ niśi

One should draw auspicious symbols within the room, and on top of them should be placed a pitcher filled with water. On the top of that pitcher, a golden plate, or bamboo plate, should be placed.

HBV 15.516

गन्धपुष्पाक्षतादीनि वस्त्रालङ्करणानि च ।
नैवेद्यानि विचित्राणि फलानि स्थापयेत्तथा

gandhapuṣpākṣatādīni vastrālaṅkaraṇāni ca |
naivedyāni vicitrāṇi phalāni sthāpayettathā

Upon that plate, one should install the deity of mother Devakl, made of either gold or some other metal. She is lying on an excellent couch and milk is flowing from her breasts due to affection for her child.

HBV 15.517

ततः शास्त्रोक्तमन्त्रेण विधिनावाह्य देवकीम् ।
प्रतिष्ठाप्य च तस्यै प्राक् पुष्पाञ्जलिमथार्पयेत्

tataḥ śāstroktamantreṇa vidhināvāhya devakīm |
pratiṣṭhāpya ca tasyai prāk puṣpāñjalimathārpayet

Similarly, one should install a Deity of Lord Krsna, who is endowed with all transcendental qualities. He is happily lying on the lap of mother Devakl, drinking her breast milk.

HBV 15.518

गायद्भिः किन्नराद्यैः सततपरिवृता वेणुवीणादिनादैर्भृङ्गारादर्शकूम्भप्रकरकृतकरैः किन्नरैः सेव्यमाना । पर्यङ्के सास्तृते या मुदिततरमुखी पुत्रिणी सम्यगास्ते सा देवी देवमाता जयति सुतनया देवकी कान्तरूपा इति।

gāyadbhiḥ kinnarādyaiḥ satataparivṛtā
veṇuvīṇādinādairbhṛṅgārādarśakūmbhaprakarakṛtakaraiḥ kinnaraiḥ sevyamānā |
paryaṅke sāstṛte yā muditataramukhī putriṇī samyagāste sā devī devamātā jayati sutanayā devakī kāntarūpā iti|

In a separate place, one should install the deities, or paintings, of mother Yasoda, along with her daughter, Yogamaya, Nanda Maharaja, mother Rohini, Baladeva, and the cowherd men and women, as well as the cows.

HBV 15.519

तथा श्रीकृष्णदेवस्य प्राग्वदावाहन□ बुधः ।
प्रतिष्ठाञ्च विधायास्मै दद्यात् पुष्पाञ्जलि□ ततः

tathā śrīkṛṣṇadevasya prāgvadāvāhanaṁ budhaḥ |
pratiṣṭhāñca vidhāyāsmai dadyāt puṣpāñjaliṁ tataḥ

A deity of Vasudeva should stand near Devakl. He has a smiling face and he holds a trident in his hand as he offers prayers, with eyes shining due to astonishment.

HBV 15.520

चन्द्रोदये बहिर्गेहात् स□मार्ज्याब्जोपरीन्दवे ।
नारिकेलादिक□ शङ्खे कृत्वा तेनार्घ्यमर्पयेत्

candrodaye bahirgehāt saṁmārjyābjoparīndave |
nārikelādikaṁ śaṅkhe kṛtvā tenārghyamarpayet

On the ceiling of the room there should be paintings of the demigods and sages offering prayers and obeisances, and showering flowers on Devakl and her newly-born child. The Gandharvas and Apsaras should be portrayed as singing and dancing.

HBV 15.521

क्षीरोदार्णवसम्भूत अत्रिनेत्रसमुद्भव ।
गृहाणार्घ्यं शशाङ्केश रोहिण्या सहितो मम

kṣīrodārṇavasambhūta atrinetrasamudbhava |
gṛhāṇārghyāṁ śaśāṅkeśa rohiṇyā sahito mama

The deities or paintings of Kamsa and his associates should be placed there as well. They should appear as if they are completely bewildered by Yogamaya. They are equipped with various kinds of weapons, and they tend of fall asleep. In some places within the room, there should be paintings of the Yamuna River and the Kaliya serpent.

HBV 15.522

ज्योत्स्नापते नमस्तुभ्यं नमस्ते ज्योतिषां पते ।
नमस्ते रोहिणीकान्त अर्घ्यं मे प्रतिगृह्यताम् इति ।

jyotsnāpate namastubhyaṁ namaste jyotiṣāṁ pate |
namaste rohiṇīkānta arghyaṁ me pratigṛhyatām iti |

In this way, according to one's means, one should decorate and arrange this maternity room. After placing all the articles and deities in their respective positions, one should begin the puja at night.

HBV 15.523

ततो गृहान्तरागत्य कृत्वा जय-जयध्वनिम् ।
ध्यात्वा श्रीभगवज्जन्म कृष्णायार्घ्यं निवेदयेत्

tato gṛhāntarāgatya kṛtvā jaya-jayadhvanim |
dhyātvā śrībhagavajjanma kṛṣṇāyārghyaṁ nivedayet

Among the ingredients for worship, there should be sandalwood paste, flowers, rice paddy, new cloth, ornaments, varieties of food, and seasonal fruit.

HBV 15.524

जातः क□सबधार्थाय इत्यादि ।

jātaḥ kaṁsabadhārthāya ityādi |

First, according to the prescribed rules and regulations that are mentioned in sastra, one should invoke and then install mother Devaki, and offer her flowers.

HBV 15.525

ततः क्षीरादिना शुद्धोदकेन तु यथाविधि ।
देवकीसहित□ भक्त्या श्रीकृष्ण□ स्नापयेत् कृती

tataḥ kṣīrādinā śuddhodakena tu yathāvidhi |
devakīsahitaṁ bhaktyā śrīkṛṣṇaṁ snāpayet kṛtī

All glories to mother Devaki. She is surrounded by the Kinnaras, who are singing and playing stringed instruments. She is being served by these Kinnaras, who hold a water pot, mirror, and boxes in their hands. She is lying on a large couch, along with her son and she is smiling. She

270 SRI HARI-BHAKTI-VILASA is the mother of the demigods, she is most enchanting to behold, and she is the glorious mother of a glorious son.

HBV 15.526

योगेश्वराय योगसम्भवाय योगपतये गोविन्दाय नमो नमः इति ।

yogeśvarāya yogasambhavāya yogapataye govindāya namo namaḥ iti |

In the same way, a learned devotee should invoke and install Lord Krsna, according to the prescribed rules and regulations, and then offer Him flowers.

HBV 15.527

क्वचिच्च—
योगेश्वराय देवाय देवकीनन्दनाय च।
योगोद्भवाय नित्याय गोविन्दाय नमो नमः इति।

kvacicca—
yogeśvarāya devāya devakīnandanāya ca |
yogodbhavāya nityāya govindāya namo namaḥ iti|

Thereafter, when the moon rises, one should go outside the room, cleanse a spot nicely, and offer arghya made with grated coconut to the moon-god by placing it in a conch shell and pouring it on a lotus flower.

HBV 15.528

अदिते देवमातस्त्वमित्यादि प्रार्थ्य देवकीम्।
गन्धादीन्यर्पयेत्तस्यै नमो देव्यै श्रिये इति

adite devamātastvamityādi prārthya devakīm |
gandhādīnyarpayettasyai namo devyai śriye iti

O Sasahkadeva! O lord who appeared from the ocean of milk! O lord who appeared from the eye of Atri, along with RohinI, please accept this arghya that is offered by me.

HBV 15.529

अवतारसहस्राणीत्यादिनाभ्यर्थ्य च प्रभुम्।
पाद्यादि वस्त्रभूषादि धूपदीपादि चार्पयेत्

avatārasahasrāṇītyādinābhyarthya ca prabhum |
pādyādi vastrabhūṣādi dhūpadīpādi cārpayet

O lord of the night, I offer my obeisances to you! O controller of the effulgent demigods, I bow down to you. O beloved lord of RohinI, my obeisances unto you. Kindly accept this arghya.

HBV 15.530

ओ॑ यज्ञेश्वराय यज्ञसम्भवाय यज्ञपतये गोविन्दाय नमो नमः इति ।

oṁ yajñeśvarāya yajñasambhavāya yajñapataye govindāya namo namaḥ iti |

After offering arghya to the moon-god, one should come back inside the room while chanting, Jaya! Jaya! Thereafter, one should meditate on the birth of Lord Krsna, and then offer Him arghya.

HBV 15.531

ओ॑ विश्वेश्वराय विश्वसम्भवाय विश्वप ये गोविन्दाय नमो नमः इति ।

oṁ viśveśvarāya viśvasambhavāya viśvapa ye govindāya namo namaḥ iti |

O Supreme Lord, You have enacted Your transcendental pastimes within this material world, to kill Karhsa, to diminish the burden of the earth, to benefit the demigods, to re-establish the principles of religion, to destroy the Kauravas, and to annihilate the demons. Now, for my benefit, kindly accept, along with Devakl, this arghya offered by me.

HBV 15.532

वसुदेव॑ यशोदाञ्च नन्द॑ रामञ्च रोहिणीम् ।
अन्या॑श्च पूजयेत्तत्तन्नाममन्त्रैर्यथाविधि

vasudevaṁ yaśodāñca nandaṁ rāmañca rohiṇīm |
anyāṁśca pūjayettattannāmamantrairyathāvidhi

272 SRI HARI-BHAKTI-VILASA Thereafter, an intelligent devotee should, according to the prescribed rules and regulations, bathe Lord Krsna and Devakl with five substances, including milk.

HBV 15.533

पक्वान्नानि विचित्राणि खाद्यानि विविधानि च ।
तत्कालीनफलान्यत्र ताम्बूलञ्च समर्पयेत्

pakvānnāni vicitrāṇi khādyāni vividhāni ca |
tatkālīnaphalānyatra tāmbūlañca samarpayet

O Yoges'vara! O Yoga-sambhava! O Yogapati! O Govinda! I offer my repeated obeisances unto You.

HBV 15.534

धर्मेश्वराय धर्मसम्भवाय धर्मपतये गोविन्दाय नमो नमः इति ।

dharmeśvarāya dharmasambhavāya dharmapataye govindāya namo namaḥ iti |

O Yogesvara! O Supreme Lord! O son of Devakl! O Yogadbhava! O eternal Lord, Govinda, I bow down to You, again and again.

HBV 15.535

निशीथे गुडसर्पिभ्या वसोर्धाराञ्च पातयेत्

niśīthe guḍasarpibhyāṁ vasordhārāñca pātayet

O Aditi! O mother of the demigods, you destroy all sinful reactions. I have a great fear of material existence and so I worship you. After praying in this way, one should offer Devakl sandalwood paste, flowers, and other articles, while chanting namo devyai sriye.

HBV 15.536

अथ कुर्याद्भगवतो जातकर्म-महोत्सवम् ।
श्रीनालवर्द्धन कुर्यात् षष्ठीनिःसारण ततः

atha kuryādbhagavato jātakarma-mahotsavam |
śrīnālavarddhanaṁ kuryāt ṣaṣṭhīniḥsāraṇaṁ tataḥ

O Lord Madhusudana, You appear in this world in innumerable incarnations. However, no one in this world can ascertain the exact number of Your incarnations. Demigods, such as Brahma, also do not know Your limitless glories. Therefore, I will simply worship Your form as a child, lying on the lap of mother Devakl. After praying to Krsna in this manner, one

should offer Him padya, cloth, ornaments, incense, and so on.

HBV 15.537

श्रीनामकरण तत्तल्लीलानुकरणन्तथा ।
अथाचार्य□ समभ्यर्च्य कुर्याज्जागरण□ मुदा ।
गीतनृत्यादिना बाल्यक्रीडाश्रवणपूर्वकम्

śrīnāmakaraṇa tattallīlānukaraṇantathā |
athācāryaṁ samabhyarcya kuryājjāgaraṇaṁ mudā |
gītanṛtyādinā bālyakrīḍāśravaṇapūrvakam

O Lord Govinda, You are Yajnesvara, Yajnasambhava and Yajfiapati. I bow down to You.

HBV 15.538

स्कान्दे ब्रह्मनारदस□वादे—
आजन्मोपार्जित□ पाप□ तत्क्षणादेव लीयते ।
रात्रौ जागरणे विप्र दृष्टे नश्यति देहिनाम्

skānde brahmanāradasaṁvāde—
ājanmopārjitaṁ pāpaṁ tatkṣaṇādeva līyate |
rātrau jāgaraṇe vipra dṛṣṭe naśyati dehinām

O Lord Govinda, You are Visvesvara, Visvasambhava, and Visvapati. My obeisances unto you.

HBV 15.539

प्रभाते सति निर्वर्त्य नित्यकर्माणि वैष्णवः ।
देवमभ्यर्च्य सम्प्राथ्य प्रणम्य च विसर्जयेत्

prabhāte sati nirvartya nityakarmāṇi vaiṣṇavaḥ |
devamabhyarcya samprāthya praṇamya ca visarjayet

Vasudeva, Yasoda, Nanda Maharaja, Balarama, RohinI, and others should also be worshiped, according to the prescribed rules and regulations, while chanting their names with the appropriate mantras.

HBV 15.540

यꣳ देवम् इत्यादि सार्द्धपद्यम् ।

yaṁ devam ityādi sārddhapadyam |

274 SRI HARI-BHAKTI-VILASA This should be followed by offering varieties of palatable foods, such as cooked rice, as well as seasonal fruit and betel nuts to the Supreme Lord.

HBV 15.541

शान्तिरस्तु इत्यादि ।

śāntirastu ityādi |

O Lord Govinda, You are Dharmesvara, Dharmasambhava, and Dharmapati. I offer my repeated obeisances unto You.

HBV 15.542

अथाचार्याय तत् सर्वꣳ श्रीमूर्त्यादि सदक्षिणम् ।
प्रदाय विप्रान् सम्भोज्य विदध्यात् पारणोत्सवम्

athācāryāya tat sarvaṁ śrīmūrtyādi sadakṣiṇam |
pradāya viprān sambhojya vidadhyāt pāraṇotsavam

At midnight, one should pour ghee mixed with gur on the wall so that it drips onto the floor. The ritual is called Vasudhara.

HBV 15.543

भाद्रस्य शुक्लैकादश्याꣳ शयनोत्सववत् प्रभोः ।
कटिदानोत्सवꣳ कुर्याद्वैष्णवैः सह वैष्णवः

bhādrasya śuklaikādaśyāṁ śayanotsavavat prabhoḥ |
kaṭidānotsavaṁ kuryādvaiṣṇavaiḥ saha vaiṣṇavaḥ

After this, the rituals in relation to Lord Krsna's appearance should be performed. To cut the umbilical cord, one should use a golden razor. Thereafter, one should worship goddess Sasthi.

HBV 15.544

भविष्योत्तरे—
प्राप्ते भाद्रपदे मासि एकादश्या सितेऽहनि ।
कटिदान भवेद्विष्णोर्महापातकनाशनम्

bhaviṣyottare—
prāpte bhādrapade māsi ekādaśyāṁ site'hani |
kaṭidānaṁ bhavedviṣṇormahāpātakanāśanam

Thereafter, Krsna's name giving ceremony should be performed, and His childhood pastimes should be joyfully narrated. Then, the spiritual master should be invited and requested the speak about Krsna's childhood

FIFTEENTH VILAS A 275 pastimes. There should be singing, dancing, and the playing of musical instruments. In this way, the entire night should be passed.

HBV 15.545

जलाशयान्तिक नीत्वा सम्यगभ्यर्च्य प्रभुम् ।
कर्णिकापरिवृत्तिञ्च दक्षिणाङ्के प्रकल्पयेत्

jalāśayāntikaṁ nītvā samyagabhyarcya prabhum |
karṇikāparivṛttiñca dakṣiṇāṅke prakalpayet

is recorded in the Skanda Purana this verse is found) djanmopariitarh pdparh tat ksandd eva liyate rdtrau jdgarane vipra drste nasyati dehindm O brdhmana, simply by remaining awake on the night of JanmastamI and participating in the festival, all the reactions to one's sinful activities committed since birth are at once eradicated.

HBV 15.546

देव देव जगन्नाथ योगिगम्य निरञ्जन ।
कटिदान कुरुष्वाद्य मासि भाद्रपदे शुभे

deva deva jagannātha yogigamya nirañjana |
kaṭidānaṁ kuruṣvādya māsi bhādrapade śubhe

On the day after JanmastamI, a Vaisnava, after completing his daily worship and other duties, should immerse the Deity of the Supreme Lord.

HBV 15.547

महापूजा ततः कृत्वा वैष्णवान् परितोष्य च ।
देव स्वमन्दिरे नीत्वा यथापूर्व निवेशयेत्

mahāpūjāṁ tataḥ kṛtvā vaiṣṇavān paritoṣya ca |
devaṁ svamandire nītvā yathāpūrvaṁ niveśayet

Recite the mantra beginning with yam devam that was mentioned earlier in this chapter.

HBV 15.548

भाद्रस्य शुक्लद्वादश्या युक्ताया श्रवणेन हि ।
उपोष्य सङ्गमे स्नात्वा देव वामनमर्चयेत्

bhādrasya śukladvādaśyāṁ yuktāyāṁ śravaṇena hi |
upoṣya saṅgame snātvā devaṁ vāmanamarcayet

Recite the mantra mentioned earlier in this chapter that begins with sdntir astu.

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HBV 15.549

मासि भाद्रपदे शुक्ला द्वादशी श्रवणान्विता ।
महती द्वादशी ज्ञेया उपवासे महाफला ।
अर्चयित्वाऽच्युत भक्त्या लभेत् पुण्य दशाब्दिकम्

māsi bhādrapade śuklā dvādaśī śravaṇānvitā |
mahatī dvādaśī jñeyā upavāse mahāphalā |
arcayitvā'cyutaṁ bhaktyā labhet puṇyaṁ daśābdikam

If there is the presence of the Sravana naksatra on the Dvadasi of the waxing moon in the month of Bhadra, it is called Maha-dvadasi. By fasting on this day, one achieves immense benefit. One who worships Lord Acyuta with devotion on this day obtains the merit of worshiping the Supreme Lord for ten years.

HBV 15.550

फल□ दत्त-हुतानाञ्च तस्या□ लक्षगुण□ भवेत्

phalaṁ datta-hutānāñca tasyāṁ lakṣaguṇaṁ bhavet

The merit of performing a fire sacrifice, or other pious acts, on that day is magnified one hundred thousand times.

HBV 15.551

स्कान्दे—
मासि भाद्रपदे शुक्ला द्वादशी श्रवणान्विता ।
महती द्वादशी ज्ञेया उपवासे महाफला

skānde—
māsi bhādrapade śuklā dvādaśī śravaṇānvitā |
mahatī dvādaśī jñeyā upavāse mahāphalā

Know for certain that when the Dvadasi of the waxing moon in the month of Bhadra is joined with the Sravana naksatra, it becomes a Maha- dvadasl. Fasting and other religious functions performed on this day yield great piety.

HBV 15.552

सङ्गमे सरितः पुण्ये द्वादशी तामुपोषित ।
आप्लवादेव चाप्नोति द्वादशद्वादशीफलम्

saṅgame saritaḥ puṇye dvādaśī tāmupoṣita |
āplavādeva cāpnoti dvādaśadvādaśīphalam

By observing a fast and bathing at the confluence of two sacred rivers on Sravana Dvadasi, one obtains the merit of following twelve Dvadasis.

HBV 15.553

बुधश्रवणस॒युक्ता सैव चेद्द्वादशी भवेत् ।
अत्यन्तमहती तस्या॒ दत्त॒ भवति चाक्षयम्

budhaśravaṇasaṁyuktā saiva ceddvādaśī bhavet |
atyantamahatī tasyāṁ dattaṁ bhavati cākṣayam

If such a Maha-dvadasI falls on a Wednesday, it becomes even more glorious. Giving charity on that day awards one unlimited merit.

HBV 15.554

अर्चयित्वाऽच्युत॒ भक्त्या लभेत् पुण्य॒ दशाब्दिकम् ।
फल॒ दत्तहुतानाञ्च तस्या॒ लक्षगुण॒ भवेत्

arcayitvā'cyutaṁ bhaktyā labhet puṇyaṁ daśābdikam |
phalaṁ dattahutānāñca tasyāṁ lakṣaguṇaṁ bhavet

Those who worship Lord Acyuta with love and devotion on this day achieve the merit of worshiping the Supreme Lord for ten years. Pious activities, such as the performance of sacrifice, or the giving of charity, performed on this day award one a hundred times more merit.

HBV 15.555–556

ब्रह्मवैवर्त पितापुत्रस॒वादे—
मासि भाद्रपद शुक्लपक्षे यदि हरेर्दिने ।
बुधश्रवणस॒योगः प्राप्यते तत्र पूजितः
प्रयच्छति शुभान् कामान् वामनो मनसि स्थितान् ।
विजया नाम सा प्रोक्ता तिथिः प्रीतिकरी हरेः

brahmavaivarta pitāputrasaṁvāde—
māsi bhādrapada śuklapakṣe yadi harerdine |
budhaśravaṇasaṁyogaḥ prāpyate tatra pūjitaḥ
prayacchati śubhān kāmān vāmano manasi sthitān |
vijayā nāma sā proktā tithiḥ prītikarī hareḥ

is found in the Brahma-vaivarta Purana it is stated) mdsi bhddra pade sukla pakse yadi harer dine budha sravana samyogah prdpyate tatra pujitah prayacchati subhdn kdman vamano manasi sthitdn vijaya nama sa proktd tithih priti kari hareh If the sacred day of Dvadasi in

the fortnight of the waxing moon in the month of Bhadra is enhanced by the presence of the Sravana naksatra, and occurs on Wednesday, it is very auspicious. If Lord Vamanadeva is

280 SRI HARI-BHAKTI-VILASA worshiped on that day, He fulfills all the desires of His worshiper. This particular day is also known as Vijaya, and it is very dear to Lord Hari.

HBV 15.557

सङ्गमे सर्वतीर्थाना सङ्गमस्तत्र जायते ।
शुक्ला भाद्रपदे स्वर्ग कृष्णा कलुषस क्षयम्

saṅgame sarvatīrthānāṁ saṅgamastatra jāyate |
śuklā bhādrapade svargaṁ kṛṣṇā kaluṣasaṁkṣayam

All the sacred tlrthas exist at the confluence of two holy rivers. Observing the vow of Sukla Dvadasi in the month of Bhadra awards one passage to heaven. Observing the vow of Krsna Dvadasi in the month of Phalguna relieves one from the sin of killing a brdhmana.

HBV 15.558

फाल्गुने कुरुते मोक्षमपि ब्रह्मबधान्नृणाम् ।
महापुण्यप्रदा ह्येषा सङ्गमे विजया तिथिः ।
सर्वपापक्षयो नून जायते तदुपोषिणाम्

phālgune kurute mokṣamapi brahmabadhānnṛṇām |
mahāpuṇyapradā hyeṣā saṅgame vijayā tithiḥ |
sarvapāpakṣayo nūna jāyate tadupoṣiṇām

By observing the vows in relation to this auspicious day, which is also known as Vijaya, at the confluence of two holy rivers, one is awarded immense piety. All the sinful reactions of those who fast on this day are eradicated.

HBV 15.559

किञ्च—
सर्वतीर्थानि भूपृष्ठे सङ्गमे यान्ति सङ्गमम् ।
विजयावासरे सर्वेदेवानाꣳ सङ्गमो भुवि

kiñca—
sarvatīrthāni bhūpṛṣṭhe saṅgame yānti saṅgamam |
vijayāvāsare sarvedevānāṁ saṅgamo bhuvi

All holy places of pilgrimage within the entire world exist at the confluence of two sacred rivers. On the day of Vijaya, all the demigods assemble on the earth.

HBV 15.560

इदꣳ सर्वपुराणेषु रहस्यꣳ परिगीयते ।
सङ्गमे वामनꣳ पूज्य प्रेतयोनौ न जायते

idaṁ sarvapurāṇeṣu rahasyaṁ parigīyate |
saṅgame vāmanaṁ pūjya pretayonau na jāyate

The glories of this confidential vow are narrated in all the Puranas. Simply by worshiping Lord Vamanadeva at the confluence of two sacred rivers, one can free himself from future ghostly conditions of life.

HBV 15.561

विष्णुधर्मोत्तरे श्रीपरशुराम उवाच—
उपवासासमर्थानाꣳ किꣳ स्यादेकमुपोषितम् ।
महाफलꣳ महादेव तन्ममाचक्ष्व सुव्रत

viṣṇudharmottare śrīparaśurāma uvāca—
upavāsāsamarthānāṁ kiṁ syādekamupoṣitam |
mahāphalaṁ mahādeva tanmamācakṣva suvrata

O Mahadeva! O performer of terrible vows, kindly tell me about a single vow that will award great benefit to those who are unable to observe fasting.

HBV 15.562

श्रीशङ्कर उवाच—
या रामश्रवणोपेता द्वादशी महती तु सा ।
तस्यामुपोषितः स्नातः पूजयित्वा जनार्दनम् ।
प्राप्नोत्ययत्नाद्धर्मज्ञ द्वादशद्वादशीफलम्

śrīśaṅkara uvāca—
yā rāmaśravaṇopetā dvādaśī mahatī tu sā |
tasyāmupoṣitaḥ snātaḥ pūjayitvā janārdanam |
prāpnotyayatnāddharmajña dvādaśadvādaśīphalam

O Parasurama! O knower of religious principles, the Dvadasi that is enhanced by the presence of the Sravana naksatra is certainly most glorious. By fasting and by worshiping Lord Janardana after bathing, one easily obtains the merit of observing twelve Dvadasls.

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HBV 15.563

किञ्च—
श्रवणद्वादशीयोगे बुधवारो भवेद्यदि ।
अत्यन्तमहती राम द्वादशी सा प्रकीर्तिता

kiñca—
śravaṇadvādaśīyoge budhavāro bhavedyadi |
atyantamahatī rāma dvādaśī sā prakīrtitā

O Parasurama, if a Sravana naksatra Dvadasi occurs on a Wednesday, it is considered even more glorious and is called Maha-dvadasl.

HBV 15.564

स्नान॰ जप्य॰ तथा होमो दान॰ श्राद्ध॰ सुरार्चनम् । सर्वमक्षयमाप्नोति तस्या॰ भृगुकुलोद्वह

snānaṁ japyaṁ tathā homo dānaṁ śrāddhaṁ surārcanam | sarvamakṣayamāpnoti tasyāṁ bhṛgukulodvaha

O descendent in the family of Bhrgu, taking a holy bath, chanting mantras, performing fire sacrifices, offering oblations to the forefathers, or worshiping the demigods on that day yields unending pious merit.

HBV 15.565

तस्मिन् दिने तथा स्नातो योऽपि क्वचन सङ्गमे ।
स गङ्गास्नानज॰ राम फल॰ प्राप्नोत्यस॰शयम्

tasmin dine tathā snāto yo'pi kvacana saṅgame |
sa gaṅgāsnānajaṁ rāma phalaṁ prāpnotyasaṁśayam

O Rama, if one bathes at the confluence of two holy rivers on this day, he undoubtedly obtains the merit of bathing in the Ganges.

HBV 15.566

श्रवणे सङ्गमाः सर्वे परिपुष्टिप्रदाः सदा ।
विशेषाद्द्वादशीयुक्ते बुधयुक्ते विशेषतः

śravaṇe saṅgamāḥ sarve paripuṣṭipradāḥ sadā |
viśeṣāddvādaśīyukte budhayukte viśeṣataḥ

Bathing at the confluence of two sacred rivers is always to be considered auspicious. It is to be considered even more auspicious if Dvadasi is enhanced by the presence of the Sravana naksatra and occurs on a Wednesday.

HBV 15.567

भविष्योत्तरे श्रीयुधिष्ठिर उवाच—
उपवाससमर्थानाꣳ सदैव पुरुषोत्तम ।
एका या द्वादशी पुण्या ताꣳ वदस्व ममानघ

bhaviṣyottare śrīyudhiṣṭhira uvāca—
upavāsāsamarthānāṁ sadaiva puruṣottama |
ekā yā dvādaśī puṇyā tāṁ vadasva mamānagha

O Supreme Personality of Godhead! O sinless Lord, kindly tell about a single sacred vow that awards one great benefit, even for those who are unable to observe fasting when required.

HBV 15.568

श्रीकृष्ण उवाच—
मासि भाद्रपदे शुक्ला द्वादशी श्रवणान्विता ।
सर्वकामप्रदा पुण्या उपवासे महाफला

śrīkṛṣṇa uvāca—
māsi bhādrapade śuklā dvādaśī śravaṇānvitā |
sarvakāmapradā puṇyā upavāse mahāphalā

The Sravana Dvadasi of the fortnight of the waxing moon in the month of Bhadra fulfills all of one's desires. It is very auspicious, and by fasting on that day, one earns immense pious merit.

HBV 15.569

सङ्गमे सरिताꣳ स्नात्वा गङ्गास्नानादिजꣳ फलम् ।
सोपवासः समाप्नोति नात्र कार्या विचारणा

saṅgame saritāṁ snātvā gaṅgāsnānādijaṁ phalam |
sopavāsaḥ samāpnoti nātra kāryā vicāraṇā

There is no need for further consideration in this regard. One obtains the benefit of taking a holy bath in the Ganges simply by fasting and bathing at the confluence of two sacred rivers on Sravana Dvadasi.

HBV 15.570

किञ्च—
बुधश्रवणस□युक्ता सैव चेद्द्वादशी भवेत् ।
अतीव महती तस्या□ सव□ दत्तमिहाक्षयम्

kiñca—
budhaśravaṇasaṁyuktā saiva ceddvādaśī bhavet |
atīva mahatī tasyāṁ savaṁ dattamihākṣayam

284 HARI-BHAKTI-VILASA If the Sukla DvadasI in the month of Bhadra is combined with the presence of the Sravana naksatra and occurs on a Wednesday, it is most excellent. Any pious activity, such as giving in charity, on that day yields unlimited merit to the performer.

HBV 15.571–572

किञ्च तत्रैव वणिगुपाख्याने—
श्रवणद्वादशीयोगे पूजयित्वा जनार्दनम् ।
दानञ्च दत्त्वा विप्रेभ्यः सोपवासो जितेन्द्रियः
महानदीसङ्गमे च स्नात्वा दिष्टान्तमागतः ।
अवाप परम□ स्थान□ दुर्लभ□ सर्वमानवैः

kiñca tatraiva vaṇigupākhyāne—
śravaṇadvādaśīyoge pūjayitvā janārdanam |
dānañca dattvā viprebhyaḥ sopavāso jitendriyaḥ
mahānadīsaṁgame ca snātvā diṣṭāntamāgataḥ |
avāpa paramaṁ sthānaṁ durlabhaṁ sarvamānavaiḥ

By observing a fast with a carefully controlled mind, by worshiping Lord Janardana, by giving charity to qualified brahmanas, and by taking a ritualistic bath at the confluence of two sacred rivers on the auspicious day of Sravana DvadasI, one attains, at the end of life, the supreme abode that is rarely achieved.

HBV 15.573–574

यत्र कामफला वृक्षा नद्यः पायसकर्दमाः ।
शीतलामलपानीयाः पुष्करिण्यो मनोहराः
त॑ देशमासाद्य वणिङ्महात्मा सुमृष्टजाम्बूनदभूषिताङ्गः ।
कल्प॑ समग्र॑ सुरसुन्दरीभिः साक॑ स रेमे मुदितः सदैव

yatra kāmaphalā vṛkṣā nadyaḥ pāyasakardamāḥ |
śītalāmalapānīyāḥ puṣkariṇyo manoharāḥ
taṁ deśamāsādya vaṇiṅmahātmā sumṛṣṭajāmbūnadabhūṣitāṅgaḥ |
kalpaṁ samagraṁ surasundarībhiḥ sākaṁ sa reme muditaḥ sadaiva

The great soul, Vanika, attained that heavenly abode where the trees award the fulfillment of one's desires, where the clay in the riverbeds is like sweet rice, and where countless beautiful ponds supply cool, crystal-

clear water. He received a handsome body that was decorated with golden ornaments. In that heavenly abode, He enjoyed life in the company of celestial women for one kalpa.

HBV 15.575

किञ्चान्ते—
बुधश्रवणस॑युक्त-द्वादश्या॑ सङ्गमोदकम् ।
दान॑ बह्वोदन॑ शस्तमुपवासः परो विधिः

kiñcānte—
budhaśravaṇasaṁyukta-dvādaśyāṁ saṅgamodakam |
dānaṁ bahvodanaṁ śastamupavāsaḥ paro vidhiḥ

It is highly recommended that one fast on a Dvadasi that is enhanced by the presence of the Sravana naksatra and Wednesday. Taking a holy bath at the confluence of two holy rivers on that day, and distributing grains the next day, are considered to be very auspicious.

HBV 15.576

सगरेण ककुत्स्थेन धुन्धुमारेण गाधिना ।
एतश्चान्यैश्च राजेन्द्र कामदा द्वादशी कृता

sagareṇa kakutsthena dhundhumāreṇa gādhinā |
etaścānyaiśca rājendra kāmadā dvādaśī kṛtā

O foremost of kings, great rulers like Sagara, Kakutstha, Dhundhumara, and Gadhl had observed this vow of Dvadasi, which awards merit according to one's desire.

HBV 15.577

या द्वादशी बुधयुता श्रवणेन सार्द्ध स्यात् सा जयेति कथिता मुनिभिर्नभस्ये ।
तामादरेण समुपोष्य नरो हि सम्यक् प्राप्नोति सिद्धिमणिमादिगुणोपपन्नः इति ।

yā dvādaśī budhayutā śravaṇena sārddhaṁ syāt sā jayeti kathitā munibhirnabhasye |
tāmādareṇa samupoṣya naro hi samyak prāpnoti siddhimaṇimādiguṇopapannaḥ iti |

Dvadasi in the month of Bhadra, which is joined by the Sravana naksatra and Wednesday is known as Jaya. This is the opinion of great sages. Those who faithfully observe this vow will obtain all the mystic perfections.

HBV 15.578

द्वादश्येकादशो वा स्यादुपोष्या श्रवणान्विता ।
विष्णु शृङ्खलयोगश्च तन्त्रय मिश्रित यदि

dvādaśyekādaśo vā syādupoṣyā śravaṇānvitā |
viṣṇu śṛṅkhalayogaśca tantrayaṁ miśritaṁ yadi

If a DvadasI has the presence of t h e Sravana naksatra t h e n everyone should observe a fast. However, if the Sravana naksatra is also present o n Ekadas'I, the fast should be observed t h a t day. If there is a n overlapping of Ekadas'I and Dvadasi, and the Sravana naksatra is present, this is called the auspicious Visnusrnkhala yoga and so, one should fast o n t h a t day.

HBV 15.579

श्रीमार्कण्डेयः—
श्रवणर्क्षसमायुक्ता द्वादशी यदि लभ्यते ।
उपोष्या द्वादशी तत्र त्रयोदश्यान्तु पारणम्

śrīmārkaṇḍeyaḥ—
śravaṇarkṣasamāyuktā dvādaśī yadi labhyate |
upoṣyā dvādaśī tatra trayodaśyāntu pāraṇam

If a Dvadasi is e n h a n c e d by t h e presence of the Sravana naksatra, o n e should observe the vows of t h a t day without hesitation. In t h a t case, parana should be observed on Trayodasl.

HBV 15.580

यमश्च—
यदा तु शुक्लद्वादश्या□ नक्षत्र□ श्रवण□ भवेत् ।
तदाऽसौ तु महापुण्या द्वादशी विजया स्मृता

yamaśca—
yadā tu śukladvādaśyāṁ nakṣatraṁ śravaṇaṁ bhavet |
tadā'sau tu mahāpuṇyā dvādaśī vijayā smṛtā

W h e n t h e Dvadasi in t h e fortnight of t h e waxing m o o n is joined by the Sravana naksatra, it is known as the most sacred Vijaya Dvadasi.

HBV 15.581

तत्र दानोपवासाद्यमक्षय□ परिकीर्तितम् ।
एकादश्या विशुद्धत्वे द्वादश्यान्तु परेऽहनि ।
श्रवणे सति शक्तस्य व्रतयुग्म□ विधीयते

tatra dānopavāsādyamakṣayaṁ parikīrtitam |
ekādaśyā viśuddhatve dvādaśyāntu pare'hani |
śravaṇe sati śaktasya vratayugmaṁ vidhīyate

It is stated that any pious activity performed on that day, such as giving in charity or fasting, yields inexhaustible merit. If there is no presence of DasamI at sunrise on Ekadasi, it is pure. If, on the next day, which is DvadasI, there is the presence of the Sravana naksatra, one should observe fasting on both days.

HBV 15.582

किञ्च—
असमाप्ते व्रते पूर्वे नैवकुर्याद्व्रतान्तरम् ।
इत्यादि वचनस्यात्र बाधक व□ न विद्यते

kiñca—
asamāpte vrate pūrve naivakuryādvratāntaram |
ityādi vacanasyātra bādhaka vaṁ na vidyate

In that case, there is no question of a contradiction arising from various statements of the scriptures, such as, one should complete a vow by breaking the fast the next day at the appropriate time, or one cannot begin a new vow until his previous vow has been completed.

HBV 15.583

तथाहि भविष्योत्तरे—
एकादशीमुपोष्यैव द्वादशी□ समुपोषयेत् ।
न चात्र विधिलोपः स्यादुभयोर्देवता हरिः इति ।

tathāhi bhaviṣyottare—
ekādaśīmupoṣyaiva dvādaśīṁ samupoṣayet |
na cātra vidhilopaḥ syādubhayordevatā hariḥ iti |

Even if one must fast on both Ekadasi and DvadasI, the injunction that a new vow should be started only after completing a previous vow is not violated, because both these days are very dear to Lord Hari.

HBV 15.584

अशक्तस्तु व्रतद्वन्द्वे भुङ्क्ते वैकादशी-दिने ।
उपवास□ बुधः कुर्याच्छ्रवणद्वादशीदिने

aśaktastu vratadvandve bhuṅkte vaikādaśī-dine |
upavāsaṁ budhaḥ kuryācchravaṇadvādaśīdine

If one is unable to fast on both EkadasI and Dvadasi because one is not able to fast two days in a row, then he should eat something on EkadasI and observe fasting on the Sravana Dvadasi.

HBV 15.585

तथा च नारदीये—
उपोष्य द्वादशीं पुण्यां विष्णुऋक्षेण संयुताम् ।
एकादश्युद्भवं पुण्यं नरः प्राप्नोत्यसंशयम्

tathā ca nāradīye—
upoṣya dvādaśīṁ puṇyāṁ viṣṇuṛkṣeṇa saṁyutām |
ekādaśyudbhavaṁ puṇyaṁ naraḥ prāpnotyasaṁśayam

Persons will undoubtedly receive the merit of observing EkadasI simply by fasting on the auspicious day of Sravana Dvadasi.

HBV 15.586–587

वाजपेये यथा यज्ञे कर्महीनोऽपि दीक्षितः ।
सर्वं फलमवाप्नोति अस्नातोऽप्यहुतोऽपि सन्
एवमेकादशीं त्यक्त्वा द्वादश्यां समुपोषणात् ।
पूर्ववासरजं पुण्यं सर्वं प्राप्नोत्यसंशयम् इति ।

vājapeye yathā yajñe karmahīno'pi dīkṣitaḥ |
sarvaṁ phalamavāpnoti asnāto'pyahuto'pi san
evamekādaśīṁ tyaktvā dvādaśyāṁ samupoṣaṇāt |
pūrvavāsarajaṁ puṇyaṁ sarvaṁ prāpnotyasaṁśayam iti |

As a person who is initiated into the performance of the Vajapeya sacrifice receives full benefit, even without conducting any fire sacrifice, or other pious activities, one will undoubtedly receive all the merit of observing EkadasI simply by observing a complete vow of Dvadasi.

HBV 15.588

अत्यल्पोऽप्यनयोर्योगो भवेत्तिथिभयोर्यदि ।
उपादेयः स एव स्यादित्यत्रोपवसेद्बुधः

atyalpo'pyanayoryogo bhavettithibhayoryadi |
upādeyaḥ sa eva syādityatropavasedbudhaḥ

Even if Dvadasi and the Sravana naksatra are combined for a very short time, it's observance is still worthwhile. An intelligent devotee should observe fasting on that day.

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HBV 15.589

तथा च श्रवणद्वादशी॰ प्रकृत्य तत्रैवोक्तम्—
तिथिनक्षत्रयोर्योगे योगश्चैव नराधिप ।
द्विकलो यदि लभ्येत स ज्ञेयो ह्यष्टयामिकः

tathā ca śravaṇadvādaśīṁ prakṛtya tatraivoktam—
tithinakṣatrayoryoge yogaścaiva narādhipa |
dvikalo yadi labhyeta sa jñeyo hyaṣṭayāmikaḥ

O foremost of men, if the auspicious moment created by the combination of a holy day and a naksatra lasts only a short while, one should still consider it to last twenty-four hours.

HBV 15.590

तथैव मात्स्ये—
द्वादशी श्रवणायुक्ता कृत्स्ना पुण्यतमा तिथिः ।
न तु सा तेन युक्ता च तावत्येव प्रशस्यते

tathaiva mātsye—
dvādaśī śravaṇāyuktā kṛtsnā puṇyatamā tithiḥ |
na tu sā tena yuktā ca tāvatyeva praśasyate

Dvadasi combined with the Sravana naksatra is complete and auspicious. It is not that only as long as Sravana naksatra remains present that Dvadasi is auspicious.

HBV 15.591–592

नारदीये—
यदि न प्राप्यते ऋक्ष॰ द्वादश्या॰ वैष्णव॰ क्वचित् ।
एकादशी तदोपोष्या पापघ्नी श्रवणान्विता
उभयोर्देवता विष्णुः पुराणः पुरुषोत्तमः ।
विभेदोऽत्र न कर्तव्यो विभेदात् पतते नरः

nāradīye—
yadi na prāpyate ṛkṣaṁ dvādaśyāṁ vaiṣṇavaṁ kvacit |
ekādaśī tadopoṣyā pāpaghnī śravaṇānvitā

ubhayordevatā viṣṇuḥ purāṇaḥ puruṣottamaḥ |
vibhedo'tra na kartavyo vibhedāt patate naraḥ

ndradiye (In the Naradiya Purana it is stated) yadi na prapyate rksarh dvddasyarh vaisnavarh kvacit ekadasi tadoposya papa ghni sravandnvitd ubhayor devatd visnuh puranah purusottamah vibhedo 'tra na kartavyo vibheddt patate narah

290 SRI HARI-BHAKTI-VILASA When DvadasI is not combined with the Sravana naksatra, then one should observe Ekadasi combined with Sravana instead. Such an Ekadasi frees one from all sinful reactions. The original Personality of Godhead, Lord Visnu is the Lord of both Ekadasi and DvadasI. Therefore, one should not discriminate between Ekadasi and DvadasI, considering one to be more important than the other. If one does so, he will fall down.

HBV 15.593

अतएव भविष्योत्तरे—
एकादशी यदा च स्यात् श्रवणेन समन्विता ।
विजया सा तिथिः प्रोक्ता भक्ताना विजयप्रदा

ataeva bhaviṣyottare—
ekādaśī yadā ca syāt śravaṇena samanvitā |
vijayā sā tithiḥ proktā bhaktānāṁ vijayapradā

It is mentioned in sastra that when Ekadasi is combined with the Sravana naksatra it is called Vijaya, because it awards victory to the devotees.

HBV 15.594

विष्णुपुराणे—
याः काश्चित्तिथयः प्रोक्ताः पुण्या नक्षत्रयोगतः ।
तास्वेव तद्व्रत कुर्याच्छ्रवणद्वादशी विना इति ।

viṣṇupurāṇe—
yāḥ kāścittithayaḥ proktāḥ puṇyā nakṣatrayogataḥ |
tāsveva tadvrataṁ kuryācchravaṇadvādaśī vinā iti |

Any day that is joined with the presence of a naksatra is pure, and thus should be observed. The benefit of Sravana DvadasI can be achieved by following the vow of Sravana Ekadasi.

HBV 15.595

एकादश्युपवासे च द्वादश्या कृष्णमर्चयेत् ।
प्रादुर्भूतो हि भगवान् द्वादश्यामेव वामनः

ekādaśyupavāse ca dvādaśyāṁ kṛṣṇamarcayet |
prādurbhūto hi bhagavān dvādaśyāmeva vāmanaḥ

After observing the vow of Ekadasi, one should worship Lord Vamanadeva the next day, because Lord Vamanadeva appeared on DvadasI.

HBV 15.596

तथा च मत्स्यपुराणे—
उपोष्यैकादशीं तत्र द्वादश्यां पूजयेद्धरिम् इति ।

tathā ca matsyapurāṇe—
upoṣyaikādaśīṁ tatra dvādaśyāṁ pūjayeddharim iti |

Observe a fast on EkadasI and then worship Lord Hari on Dvadasi.

HBV 15.597

अतो यदि न लभ्येत मध्याह्ने द्वादशी तदा ।
द्वादशीमध्य एवार्च्यो वामनस्तर्हि सूरिभिः इति ।

ato yadi na labhyeta madhyāhne dvādaśī tadā |
dvādaśīmadhya evārcyo vāmanastarhi sūribhiḥ iti |

If Dvadasi does not extend until noon then Vaisnavas should complete their worship of Lord Vamanadeva before noon, within the period of Dvadasi.

HBV 15.598

मात्स्ये—
द्वादशीश्रवणस्पृष्टा स्पृशेदेकादशी यदा ।
स एष वैष्णवो योगो विष्णुशृङ्खलस॑ज्ञितः

mātsye—
dvādaśīśravaṇaspṛṣṭā spṛśedekādaśī yadā |
sa eṣa vaiṣṇavo yogo viṣṇuśṛṅkhalasaṁjitaḥ

mdtsye (In the Matsya Purdna it is stated) dvadasi sravana sprstd spy && ekadasirh yadd sa esa vaisnavo yogo visnu srnkhala samjnitah When Sravana Dvadasi overlaps both day and night of EkadasI, it is called vaisnava yoga, or visnu srnkhala yoga. In this verse, Sravana is used as an adjective of the Dvadasi, and not EkadasI.

HBV 15.599

तस्मिन्नुपोष्य विधिवन्नरः स॑क्षीणकल्मषः ।
प्राप्नोत्वनुत्तमा॑ सिद्धि॑ पुनरावृत्तिदुर्लभाम् इति ।

tasminnupoṣya vidhivannaraḥ saṁkṣīṇakalmaṣaḥ |
prāpnotvanuttamāṁ siddhiṁ punarāvṛttidurlabhām iti |

By fasting on such an auspicious day, one is freed from all sins and thereafter, enters the transcendental abode from which, once going, one never returns to this material world.

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HBV 15.600

एकादशीपदेनात्र तदहोरात्र उच्यते ।
अन्यथा द्वादशीस्पर्शस्तस्या॑ नित्य॑ हि विद्यते

ekādaśīpadenātra tadahorātra ucyate |
anyathā dvādaśīsparśastasyāṁ nityaṁ hi vidyate

In this connection, EkadasI is understood to indicate the entire day and night of EkadasI, even if it extends for a shorter period of time. The presence of Dvadasi overlapping EkadasI is always seen.

HBV 15.601

तिथिनक्षत्रयोर्योग इत्याद्य यत्तु दर्शितम् । तेनाल्पकालस योगेऽप्यष्टयामिकतेष्यते

tithinakṣatrayoryoga ityādyaṁ yattu darśitam | tenālpakālasaṁyoge'pyaṣṭayāmikateṣyate

Irrespective of whatever duration of time the presence of a naksatra or tithi continues, the day should be calculated as twenty-four hours.

HBV 15.602

अत्रैव द्वादशीमध्ये पारण श्रवणेऽधिके ।
वक्ष्यमाणञ्च घटतेऽन्यथा प्राग्वद्द्विधा व्रतम्

atraiva dvādaśīmadhye pāraṇaṁ śravaṇe'dhike |
vakṣyamāṇañca ghaṭate'nyathā prāgvaddvidhā vratam

In the first type of visnu srnkhala yoga, there is a prominence of the Sravana naksatra and so the parana should be observed on Dvadasi. This is in accordance with the observance of parana as it will be described later on. Without observing in this way, one would have to observe two separate vows.

HBV 15.603

द्वादशी श्रवणर्क्षाञ्चेत्यस्मिन् पाठे भवेदिदम् । द्वादशीश्रवणस्पृष्टेयस्मि श्च स्पृष्टता खलु ।
तत्तत्साहित्यमेवाह पूर्वस्मादेव हेतुतः

dvādaśī śravaṇarkṣāñcetyasmin pāṭhe bhavedidam | dvādaśīśravaṇaspṛṣṭeyasmiṁśca spṛṣṭatā khalu |
tattatsāhityamevāha pūrvasmādeva hetutaḥ

The first verse of Matysa Purana clearly explains this fact. When the Sravana naksatra remains joined like a chain with Ekadasi and DvadasI, it is called visnu srnkhala yoga. In this yoga, the Sravana naksatra prominently remains present during DvadasI, and touches Ekadasi as well. Whether DvadasI and the Sravana naksatra both are present on Ekadasi, or whether DvadasI combined with the Sravana naksatra touches Ekadasi, it is considered to be the same.

HBV 15.604

यथा विष्णुधर्मोत्तरे—
एकादशी द्वादशो च वैष्णव्यमपि तद्भवेत् ।
तद्विष्णुशृङ्खल नाम विष्णुसायुज्यकृद्भवेत् ।
तस्मिन्नुपोषणाद्गच्छेच्छवेतद्वीपपुर ध्रुवम् द्वादश्यामुपवासोऽत्र त्रयोदश्यान्तु पारणम् ।

yathā viṣṇudharmottare—
ekādaśī dvādaśo ca vaiṣṇavyamapi tadbhavet |
tadviṣṇuśṛṅkhalaṁ nāma viṣṇusāyujyakṛdbhavet |
tasminnupoṣaṇādgacchecchvetadvīpapuraṁ dhruvam dvādaśyāmupavāso'tra trayodaśyāntu pāraṇam |

yathd visnu dharmottare (As stated in the Visnu'dharmottara) ekadasi dvddasi ca vaisnavyam api tad bhavet tad visnu srnkhalam noma visnu sdyujya krd bhavet tasminn uposandd gacchec chvetadvipa pur am dhruvam If Ekadasi, DvadasI, and the Sravana naksatra are simultaneously present, such an auspicious occurrence is also called visnu srnkhala yoga. By observing the vows related to this day, one attains the liberation of merging into the existence of Lord Visnu. It is certain that by fasting on this day, one can attain the abode of Lord Visnu, Svetadvlpa.

HBV 15.605

निषिद्धमपि कर्तव्यमित्याज्ञा पारमेश्वरी इति ।

niṣiddhamapi kartavyamityājñā pārameśvarī iti |

In this case, one should fast on DvadasI and break his fast on Trayodasl. Although it is sometimes prohibited to break one's fast on Trayodasl, according to the instruction of the Supreme Lord, one should do so to keep the great vow of Maha-dvadasT intact.

HBV 15.606

योगोऽयमन्यो द्वादश्याः क्षय एवेति लक्ष्यते ।
द्वादश्यामुपवासाच्च त्रयोदश्याञ्च पारणात् ॥
त्रयोदश्या□ पारण□ हि श्रवणेऽपि निषेत्स्यते

yogo'yamanyo dvādaśyāḥ kṣaya eveti lakṣyate |
dvādaśyāmupavāsācca trayodaśyāñca pāraṇāt ||
trayodaśyāṁ pāraṇaṁ hi śravaṇe'pi niṣetsyate

294 SRI HARI-BHAKTI-VILASA dvddasyam upavdsdc ca trayodasyarh tu parandt trayodasyarh pdranarh hi iravane 'pi nisetsyate This particular yoga is distinct from the first visnu srnkhala yoga. Because of fasting on Dvadasi and breaking the fast on Trayodasi, and because of the absence of Dvadasi at the time of parana, it is known as visnu srnkhala yoga. When the vow of EkadasI is joined with the Sravana naksatra, one is forbidden to break his fast on Trayodasi.

HBV 15.607

द्वादश्येकादशी सौम्यः श्रवणञ्च चतुष्टयम् ।
देवदुन्दुभियोगोऽय□ यज्ञायुतफलप्रदः इति ।

dvādaśyekādaśī saumyaḥ śravaṇañca catuṣṭayam |
devadundubhiyogo'yaṁ yajñāyutaphalapradaḥ iti |

When EkadasI, Dvadasi, the Sravana naksatra, and Wednesday are all joined, it is called deva dundubhi yoga. By fasting on this day, one achieves the merit of performing ten thousand sacrifices.

HBV 15.608

पारणाहे तु द्वादश्याः श्रवणायाश्च वृद्धितः ।
रात्रौ तु पारणाभावादयुक्त□ कर्तु□ व्रतद्वयम्

pāraṇāhe tu dvādaśyāḥ śravaṇāyāśca vṛddhitaḥ |
rātrau tu pāraṇābhāvādayuktaṁ kartuṁ vratadvayam

If, at the time of parana, both the Sravana naksatra and Dvadasi are still present—due to the prohibition of observing parana at night, one should observe both vows separately.

HBV 15.609

न चात्र विधिलोपः स्यादुभयोर्देवता हरिः

na cātra vidhilopaḥ syādubhayordevatā hariḥ

In that case, there is no possibility of violating any prescribed rules because Lord Hari is the master and goal of both vows.

HBV 15.610

द्वादश्यामुपवासोऽत्र त्रयोदश्यान्तु पारणम्

dvādaśyāmupavāso'tra trayodaśyāntu pāraṇam

Whenever there are two fasting days in a row, one should break his fast on TrayodasT

HBV 15.611

दिनद्वयेऽपि श्रवणाभावे तद्योगहानितः ।
एकादश्यामुपोष्यैव द्वादश्या वामन यजेत्

dinadvaye'pi śravaṇābhāve tadyogahānitaḥ |
ekādaśyāmupoṣyaiva dvādaśyāṁ vāmanaṁ yajet

But, if the Sravana naksatra is present on TrayodasI, one should avoid observing parana as long as it remains present. When there is an absence of the Sravana naksatra on Ekadas'I and Dvadas'I and subsequently the vijaya yoga is obstructed, one is advised to fast on Ekadas'I and worship Lord Vamanadeva on DvadasI.

HBV 15.612

विष्णुश्रृङ्खलकेऽपि स्याद्वृत्तिनिशि परत्र चेत् ।
यदाधिक्य तिथिभयोः शक्तः कुर्याद्व्रतद्वयम्

viṣṇuśṛṅkhalake'pi syādvṛttiniśi paratra cet |
yadādhikyaṁ tithibhayoḥ śaktaḥ kuryādvratadvayam

Also, when there is visnu srnkhala yoga, if the Sravana naksatra and the tithi extend to the next night, those who are able to do so should observe both vows separately.

HBV 15.613

पारणाया अनौचित्य□ तावत्या□ निशि चेद्भवेत् ।
अशक्तस्तूत्तर□ कुर्याद्योगस्यैवास्य गौरवात्

pāraṇāyā anaucityaṁ tāvatyāṁ niśi cedbhavet |
aśaktastūttaraṁ kuryādyogasyaivāsya gauravāt

If, at the time of parana, both the tithi and naksatra remain present, one who is unable to observe both vows should fast only on DvadasI because it is very auspicious, being joined by the Sravana naksatra.

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HBV 15.614

स च व्रतविकल्पे द्वितीये विष्णुशृङ्खले च स्पष्ट एव केवलश्रवणनिष्कर्षे तु न तदादरः तिथि-नक्षत्रस□योगे इत्यादि-वक्ष्यमाणेभ्यः ।

sa ca vratavikalpe dvitīye viṣṇuśṛṅkhale ca spaṣṭa eva kevalaśravaṇaniṣkarṣe tu na tadādaraḥ tithi-nakṣatrasaṁyoge ityādi-vakṣyamāṇebhyaḥ |

Because of the alternative arrangement made for observing visnu irnkhala yoga, the ascertainment of pdrana is very clear. There is an exception to this rule only if the presence of Sravana continues beyond pdrana. Further evidence in this regard will be presented later on.

HBV 15.615

अनुवृत्तिर्द्वयोरेव पारणाहे भवेद्यदि ।
तत्राधिक्ये तिथेर्वृत्ते भान्ते सत्येव पारणम्

anuvṛttirdvayoreva pāraṇāhe bhavedyadi |
tatrādhikye tithervṛtte bhānte satyeva pāraṇam

If, on the day of the pdrana the presence of both the tithi and naksatra continue, and if the duration of the tithi is longer than that of the naksatra, one should observe the pdrana at the end of naksatra s presence.

HBV 15.616

यदुक्त नारदीये—
तिथिनक्षत्रयोर्योगे उपवासो भवेद्यदा ।
पारणन्तु न कर्तव्य यावन्नैकस्य स क्षयः इति ।

yaduktaṁ nāradīye—
tithinakṣatrayoryoge upavāso bhavedyadā |
pāraṇantu na kartavyaṁ yāvannaikasya saṁkṣayaḥ iti |

Whenever there is a fasting day where the presence of the tithi and naksatra continue, even at the completion of that day, one should not observe pdrana until the one of them is absent.

HBV 15.617

ऋक्षस्य सति चाधिक्ये तिथिमध्ये हि पारणम् ।
द्वादशीलङ्घने दोषो बहुशो लिखितो यतः

ṛkṣasya sati cādhikye tithimadhye hi pāraṇam |
dvādaśīlaṅgāne doṣo bahuśo likhito yataḥ

If the presence of the naksatra continues for too long, the pdrana should be observed within the duration of the tithi. One should never transgress Dvadasi because by doing so, one commits a great fault.

HBV 15.618

तथा चोक्तम्—
तिथिनक्षत्रस योगे उपवासो यदा भवेत् ।
तावदेव न भोक्तव्य यावन्नैकस्य स क्षयः

tathā coktam—
tithinakṣatrasaṁyoge upavāso yadā bhavet |
tāvadeva na bhoktavyaṁ yāvannaikasya saṁkṣayaḥ

When there is fasting during the presence of both the tithi and naksatra, one should avoid eating until one of them is completely absent.

HBV 15.619

विशेषेण महीपाल श्रवण वर्द्धते यदि ।
तिथिक्षयेण भोक्तव्य द्वादशी नैव लङ्घयेत् इति ।

viśeṣeṇa mahīpāla śravaṇaṁ varddhate yadi |
tithikṣayeṇa bhoktavyaṁ dvādaśīṁ naiva laṅghayet iti |

O maintainer of the earth, when the presence of the Sravana naksatra continues, do not wait until Dvadasi is over. Rather, one should break his fast during Dvadasi, without transgressing its vows.

HBV 15.620

एव द्वयोर्निशाव्याप्तौ चाह्नि पारणमीरितम् ।
न रात्रौ पारण कुर्यादिति ह्यन्यत्र सम्मतम्

evaṁ dvayorniśāvyāptau cāhni pāraṇamīritam |
na rātrau pāraṇaṁ kuryāditi hyanyatra sammatam

If both the tithi and naksatra extend into the night, pdrana should be observed during the day. Parana at night is prohibited.

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HBV 15.621

यतो रात्रावृक्षलब्धावपि द्वादश्यतिक्रमः ।
अतः कृत पौनरुक्त्य द्वादशी नैव लङ्घन्येत्

yato rātrāvṛkṣalabdhāvapi dvādaśyatikramaḥ |
ataḥ kṛtaṁ paunaruktyaṁ dvādaśīṁ naiva laṅghanyet

The presence of Dvadasi extending into the night will not be discussed at present. Therefore, the word varddhate in text 619 indicates that the presence of the naksatra extends beyond the time of parana.

HBV 15.622

एवकारेण च पुनस्तदेव निरधारि यत् ।
द्वादश्यनादरो नातः कार्या भस्य तु स स्मृतः

evakāreṇa ca punastadeva niradhāri yat |
dvādaśyanādaro nātaḥ kāryā bhasya tu sa smṛtaḥ

Although the presence of the naksatra may be seen at night, observing parana at night transgresses Dvadasi. Thus, we repeat—do not transgress Dvadasi.

HBV 15.623

तथा च स्कान्दे—
याः काश्चित्तिथयः प्रोक्ताः पुण्या नक्षत्रयोगतः ।
ऋक्षान्ते पारण□ कुर्याद्विना श्रवण-रोहिणीम् इति ।

tathā ca skānde—
yāḥ kāścittithayaḥ proktāḥ puṇyā nakṣatrayogataḥ |
ṛkṣānte pāraṇaṁ kuryādvinā śravaṇa-rohiṇīm iti |

By the usage of the word eva in the phrase naiva langhayet, it has been confirmed that Dvadasi should not be disregarded, even if one must disregard the presence of the naksatra.

HBV 15.624

यतो रात्रिगतो द्वादश्य□शो नात्र विचार्यते ।
अतो वर्द्धत इत्याह पारणासमयात्ययम्

yato rātrigato dvādaśyaṁśo nātra vicāryate |
ato varddhata ityāha pāraṇāsamayātyayam

On all the sacred tithis that are joined with various naksatras, one should observe parana at the end of the presence of the naksatra, except in the cases of the Sravana and RohinI naksatras.

FIFTEENTH VILAS A 299

HBV 15.625

त्रयोदश्या□ पारणन्तु नैतद्विषयमिष्यते । त्रयोदश्यामपीत्येतदनुक्तेरद्विधा ततः

trayodaśyāṁ pāraṇantu naitadviṣayamiṣyate | trayodaśyāmapītyetadanukteradvidhā tataḥ

With regards to the first visnu srnkhala yoga, one should not observe parana on Taryodasi. No statement is found that one can observe parana on Trayodasl. Therefore, the first visnu srnkhala yoga is of two types.

HBV 15.626

प्रत्युतात्र तु-शब्देन तस्यैकध्य□ प्रदर्शितम् ।
पर्यवस्येदतो युक्त्या द्वादशीक्षय एव तत्

pratyutātra tu-śabdena tasyaikadhyaṁ pradarśitam |
paryavasyedato yuktyā dvādaśīkṣaya eva tat

Actually, by using the word tu with regard to the first visnu srnkhala yoga, it has been established that this yoga is one. Therefore, after careful consideration, it is concluded that the second visnu srnkhala yoga applies when the duration of DvadasI is completed.

HBV 15.627

तथापि सन्दिहानश्चेद्गृह्णीयाच्चरणामृतम् ।
पारणायाः पर□ सम्यक् पूरक□ तद्भवेद्यतः

tathāpi sandihānaścedgṛhṇīyāccaraṇāmṛtam |
pāraṇāyāḥ paraṁ samyak pūrakaṁ tadbhavedyataḥ

Still, if, due to doubts, one desires to observe two vows in a row, one is advised to break his fast by taking a little caranamrta. This will amount to observing parana.

HBV 15.628

गौतमीये तु स्फुटमेवोक्तम्—
यदृक्ष वा तिथिर्वापि रात्रि व्याप्य व्यवस्थिता ।
दिवसे पारण कुर्यादिन्यथा पतन भवेत् इति ।

gautamīye tu sphuṭamevoktam—
yadṛkṣaṁ vā tithirvāpi rātriṁ vyāpya vyavasthitā |
divase pāraṇaṁ kuryādinyathā patanaṁ bhavet iti |

300 SRI HARI-BHAKTI-VILASA If the presence of a tithi or a naksatra extends throughout the night, then pdrana should be observed during the day. Otherwise, observing of the vow will have no meaning.

HBV 15.629

नत्वा गुरुमनुज्ञाप्य पश्चान्नियममाचरेत् ।
न हि सिध्येद्गुरोर्भक्ति नियमञ्च विना फलम्

natvā gurumanujñāpya paścānniyamamācaret |
na hi sidhyedgurorbhaktiṁ niyamañca vinā phalam

First, one should approach his spiritual master, offer obeisances to him, and take permission before making a resolution. Without first taking permission from the spiritual master, making a firm resolution will produce nothing fruitful.

HBV 15.630

एकादश्या निराहारः स्थित्वा चैवापरेऽहनि ।
भोक्ष्ये श्रीवामनानन्त शरणागतवत्सल इति ।

ekādaśyāṁ nirāhāraḥ sthitvā caivāpare'hani |
bhokṣye śrīvāmanānanta śaraṇāgatavatsala iti |

O Lord Vamanadeva! O Ananta! O Protector of the surrendered souls! I will observe a fast on Ekadasi and break my fast on Dvadasi. Please be the goal of my worship.

HBV 15.631

एकादश्या रजन्या वा द्वादश्या चार्चयेत् प्रभुम्

ekādaśyā rajanyāṁ vā dvādaśyāṁ cārcayet prabhum

Either on the night of Ekadasi or on the next day of Dvadasi, one should offer worship to Lord Vamanadeva.

HBV 15.632

स्वर्णरूप्यमये पात्रे ताम्रवशमयेऽपि वा ।
कुण्डिका स्थापयेत् पार्श्वे छत्रिकापादुकास्तथा ।
शुभाञ्च वैणवी यष्टिमक्षसूत्र पवित्रकम्

svarṇarūpyamaye pātre tāmravaṁśamaye'pi vā |
kuṇḍikāṁ sthāpayet pārśve chatrikāpādukāstathā |
śubhāñca vaiṇavīṁ yaṣṭimakṣasūtraṁ pavitrakam

One should place the Deity of Lord Vamanadeva on a plate made of gold, silver, copper, or wood. There, one should also place various articles, such as a water pot, umbrella, shoes, bamboo stick, sacred thread, and beads.

HBV 15.633

पुष्पैर्गन्धैः फलैर्धूपैर्वामन चार्चयेद्धरिम् ।
नानाविधैश्च नैवेद्यैर्भक्ष्यभोज्यैर्गुडौदनैः ।
जागर निशि कुर्वीत गीतवाद्यादिनर्त्तनैः

puṣpairgandhaiḥ phalairdhūpairvāmanaṁ cārcayeddharim |
nānāvidhaiśca naivedyairbhakṣyabhojyairguḍaudanaiḥ |
jāgaraṁ niśi kurvīta gītavādyādinarttanaiḥ

The worship of Lord Vamanadeva should be performed with offerings of sandalwood paste, flowers, incense, a ghee lamp, and food, including like grains mixed with gur and the fruit. One should then remain awake the entire night while singing, dancing, and playing musical instruments.

HBV 15.634

एवमाराध्य देवेश प्रभाते विमले सति ।
आदावर्घ्यं प्रदातव्यं पश्चाद्देव प्रपूजयेत् ।
नारिकेलेन शुभ्रेण दद्यादर्घ्यञ्च पूर्ववत्

evamārādhya deveśaṁ prabhāte vimale sati |
ādāvarghyaṁ pradātavyaṁ paścāddevaṁ prapūjayet |
nārikelena śubhreṇa dadyādarghyañca pūrvavat

It is the duty of the worshiper to first offer arghya to Lord Vamanadeva, employing the proper method by putting grated coconut in a conch shell. Thereafter, the worship should be commenced.

HBV 15.635

वामनाय नमस्तुभ्यं क्रान्तत्रिभुवनाय च ।
गृहाणार्घ्यं मया दत्तं वामनाय नमोऽस्तु ते ।
वामनाय अर्घ्यं नमः

vāmanāya namastubhyaṁ krāntatribhuvanāya ca |
gṛhāṇārghyaṁ mayā dattaṁ vāmanāya namo'stu te |
vāmanāya arghyaṁ namaḥ

.302 SRI H A R I - B H A K T I - V I L A S A vdmandya namo 'stu te vdmandya arghyarh namah O Lord Vamanadeva, You have conquered the three worlds by Your footsteps. Please accept this arghya that is offered by me. My obeisances to Your form as a dwarf brdhmana. The mantra to be chanted: vdmandya arghyarh namah.

HBV 15.636–637

मत्स्यं कूर्मं वराहञ्च नरसिंहञ्च वामनम् ।
रामं रामञ्च कृष्णञ्च क्रमाद्द्वौ बुद्धकल्किनौ पादयोर्जानुनोर्गुह्ये नाभ्यामुरसि कक्षयोः ।
भुजयामूर्ध्नि सर्वाङ्गेष्वर्चयेदायुधानि च

matsyaṁ kūrmaṁ varāhañca narasiṁhañca vāmanam |
rāmaṁ rāmañca kṛṣṇañca kramāddvau buddhakalkinau pādayorjānunorguhye
nābhyāmurasi kakṣayoḥ |
bhujayāmūrdhni sarvāṅgeṣvarcayedāyudhāni ca

Each and every limb of Lord Vamanadeva's body should be worshiped. His lotus feet should be worshiped while chanting matsydya namah. His knees should be worshiped while chanting kurmdya namah. His anus should be worshiped while chanting varahdya namah. His navel should be worshiped while chanting narasirhhaya namah. His chest should be worshiped while chanting vdmandya namah. His two rib cages should be worshiped while chanting parasurdmdya namah. His arms should be worshiped while chanting ramaya namah. His head should be worshiped while chanting krsnaya namah, and His entire body should be worshiped while chanting buddha-kalkibhydrh namah. One should also worship all His weapons while chanting sarvebhyo dyudhebhyo namah.

HBV 15.638

महापूजान्तः कृत्वा गो-मही काञ्चनादिकम् ।
शक्त्याचार्याय दातव्य ब्राह्मणेभ्यश्च मन्त्रतः

mahāpūjāntaḥ kṛtvā go-mahīṁ kāñcanādikam |
śaktyācāryāya dātavyaṁ brāhmaṇebhyaśca mantrataḥ

After offering a grand worship to Lord Vamanadeva with sixteen ingredients, one should, according to his ability, donate cows, land, gold, and so on to his spiritual master and the brdhmanas, while chanting proper mantra.

HBV 15.639

ब्राह्मणश्चापि मन्त्रेण प्रतिगृह्णाति मन्त्रवित् ।
ददाति मन्त्रतो ह्येव दाता भक्तिसमन्वित

brāhmaṇaścāpi mantreṇa pratigṛhṇāti mantravit |
dadāti mantrato hyeva dātā bhaktisamanvita

The brahrnanas who are well-versed in the art of chanting mantras should accept donations while reciting the prescribed mantras. The donor should give charity with devotion while chanting the prescribed mantras.

HBV 15.640

वामनो बुद्धिदो दाता द्रव्यस्थो वामनः स्वयम् ।
वामनश्च प्रतिग्राही तेन मे वामने रतिः

vāmano buddhido dātā dravyastho vāmanaḥ svayam |
vāmanaśca pratigrāhī tena me vāmane ratiḥ

Lord Vamanadeva is the bestower of intelligence, and the donor is the bestower of the articles given in charity. Lord Vamanadeva personally accepted charity. Therefore, may I have love and devotion for the lotus feet of Vamanadeva.

HBV 15.641

वामनः प्रतिगृह्णाति वामनोऽपि ददाति च ।
वामनस्तारको द्वाभ्या तेनेद वामने नमः इति ।

vāmanaḥ pratigṛhṇāti vāmano'pi dadāti ca |
vāmanastārako dvābhyāṁ tenedaṁ vāmane namaḥ iti |

Vamanadeva gives charity and He accepts charity as well. By this dual function, Vamanadeva delivers the entire world. Therefore, My humble obeisances unto Him.

HBV 15.642

एव कृत्वा विधानेन भोजन पृषदाज्यकम् ।
पूर्व दद्याद्ब्राह्मणेभ्यः पश्चाद्भुञ्जीत बन्धुभिः इति ।

evaṁ kṛtvā vidhānena bhojanaṁ pṛṣadājyakam |
pūrvaṁ dadyādbrāhmaṇebhyaḥ paścādbhuñjīta bandhubhiḥ iti |

304 SRI HARI-BHAKTI-VILASA After completing all these rituals while following the prescribed rules and regulations, one should first feed yogurt and ghee to the brdhmanas and then take prasdda, along with his friends and relatives.

HBV 15.643

यद्वामनपुराणे च यद्भविष्योत्तरे व्रतम् ।
वामनस्योदितꣳ तस्यानुसाराल्लिखितꣳ त्विदम्

yadvāmanapurāṇe ca yadbhaviṣyottare vratam |
vāmanasyoditaṁ tasyānusārāllikhitaṁ tvidam

The festival of Vamanadeva vrata has thus been described, according to the advice of the Vamandeva Purdna and Bhavisottara Purdna.

HBV 15.644–645

ब्रह्मवैवर्ते—
गृहीत्वा नियमꣳ प्रातर्गत्वा नद्योश्च सङ्गमे ।
सोवर्णꣳ वामनꣳ कृत्वा सौवर्णमाषकेण वा
यथाशक्त्याथ वित्तस्य कुम्भोपरि जगत्पतिम् ।
स्वर्णपात्रे स्नापयित्वा मन्त्रैरेतेश्च पूजयेत्

brahmavaivarte—
gṛhītvā niyamaṁ prātargatvā nadyośca saṅgame |
sovarṇaṁ vāmanaṁ kṛtvā sauvarṇamāṣakeṇa vā
yathāśaktyātha vittasya kumbhopari jagatpatim |
svarṇapātre snāpayitvā mantraireteśca pūjayet

To observe this festival, one should make a vow early in the morning. He should go to a confluence of two holy rivers. Then, one should prepare a Deity of Lord Vamanadeva with one mdsd of gold, or more, if one has the means. After doing so, one should place the Lord of the universe, Sri Vamanadeva, on a golden plate, placed on top of a pitcher filled with water. Thereafter, one should worship Him while chanting the following mantra.

HBV 15.646

ओ वामनाय नमः पादौ काटि दामोदराय च ।
ऊरू श्रीपतये गुह्य कामदेवाय पूजयेत्

oṁ vāmanāya namaḥ pādau kāṭiṁ dāmodarāya ca |
ūrū śrīpataye guhyaṁ kāmadevāya pūjayet

While worshiping His lotus feet, one should chant orh vdmandya namah. While worshiping His waist, one should chant damodaraya namah. While worshiping His thighs, one should chant srlpataye namah, and while worshiping His anus, one should chant kdmadevdya namah.

HBV 15.647

पूजयेज्जगता पत्युरुदर विश्वधारिणे ।
हृदय योगनाथाय कण्ठ श्रीपतये नमः

pūjayejjagatāṁ patyurudaraṁ viśvadhāriṇe |
hṛdayaṁ yoganāthāya kaṇṭhaṁ śrīpataye namaḥ

While worshiping the belly of the Lord of the universe, one should chant orh visvadhdrine namah. While worshiping His chest, one should chant orh yoganathaya namah, and while worshiping His throat, one should chant om sripataye namah.

HBV 15.648

मुखञ्च पङ्कजाक्षाय शिरः सर्वात्मने नमः ।
इत्थ सम्पूज्य वासोभिराच्छाद्य च जगद्गुरुम् ।
दद्यात् सुश्रद्धया चार्घ्य नारिकेलादिभिः फलैः

mukhañca paṅkajākṣāya śiraḥ sarvātmane namaḥ |
itthaṁ sampūjya vāsobhirācchādya ca jagadgurum |
dadyāt suśraddhayā cārghyaṁ nārikelādibhiḥ phalaiḥ

While worshiping His mouth, one should chant orh pahcajdksdya namah. While worshiping His head, one should chant om sarvatmane namah. After worshiping the Lord of the universe in this way, one should cover Him nicely with new cloth and then offer Him arghya in a conch shell filled with grated coconut.

HBV 15.649

ओ नमो नमस्ते गोविन्द बुधश्रवणस ज्ञक ।
अघौघस क्षय कृत्वा प्रेतमोक्षप्रदो भव इति ।

oṁ namo namaste govinda budhaśravaṇasaṁjñaka |
aghaughasaṁkṣayaṁ kṛtvā pretamokṣaprado bhava iti |

306 SRI HARI-BHAKTI-VILASA Om namo namaste, O Govinda! O Buddhasravana! Kindly destroy all my sinful reactions and deliver me from material existence, now that 1 have attained a human birth.

HBV 15.650

छत्रोपानहगोदान दद्यादत्र कमण्डलुम् ।
विशेषेण द्विजाग्र्याय वामनः प्रीयतामिति

chatropānahagodānaṁ dadyādatra kamaṇḍalum |
viśeṣeṇa dvijāgryāya vāmanaḥ prīyatāmiti

One should give the following in charity, especially to the brdhmanas—shoes, umbrellas, water pots, and cows, while reciting: May Lord Vamanadeva be pleased with me.

HBV 15.651

यथाशक्त्या च दानानि द्विजाग्रेभ्यः प्रदापयेत् ।
कुर्याज्जागरण रात्रौ गीतशास्त्रसमन्वितम्

yathāśaktyā ca dānāni dvijāgrebhyaḥ pradāpayet |
kuryājjāgaraṇaṁ rātrau gītaśāstrasamanvitam

According to one's capacity, one should give charity to the brdhmanas and remain awake the entire night, while singing and reciting the scriptures.

HBV 15.652–653

श्रद्धया परया युक्तो निशामनिमिषेक्षणः ।
प्रभाते भोजयेद्विप्रान् द्वादश्या□ पारण□ ततः
कुर्यात् स्वय□ श्रद्धया तत् सर्व□ सफलता□ व्रजेत्

śraddhayā parayā yukto niśāmanimiṣekṣaṇaḥ |
prabhāte bhojayedviprān dvādaśyāṁ pāraṇaṁ tataḥ
kuryāt svayaṁ śraddhayā tat sarvaṁ saphalatāṁ vrajet

After remaining awake the entire night, with utmost devotion, one should first feed the brdhmanas on the morning of DvadasI and then he can himself have his meal. By systematically performing these activities, one's life becomes successful.

HBV 15.654

तत्रैव—
एव□ कृते तु कालेय व्रतेऽस्मिन् विजयादिने ।
न दुल्लभतर□ किञ्चिदिहलोकेऽथवा परे

tatraiva—
evaṁ kṛte tu kāleya vrate'smin vijayādine |
na dullabhataraṁ kiñcidihaloke'thavā pare

tatraiva (In the same Purana it is stated)

FIFTEENTH VILAS A 307 evarh krte tu kdleya vrate 'smin vijaya dine na durlabhatararh kincd iha loke 'thavd pare O Kaleya, nothing is unobtainable, in this life or the next, for one who, on Vijaya, observes this vow as has been prescribed.

HBV 15.655

फलमस्य व्रतस्योक्त□ दत्त्वा पित्रोर्नरोत्तमः ।
व□शोद्धारकरो मुक्ति□ याति पैत्र्यादृणादपि

phalamasya vratasyoktaṁ dattvā pitrornarottamaḥ |
vaṁśoddhārakaro muktiṁ yāti paitryādṛṇādapi

That best among men who donates the fruit of this vow to his parents, delivers his entire family and also becomes free from his debt to his father.

HBV 15.656

न पावनतर किञ्चिदतः परमिहोच्यते ।
विजयाव्रततुल्यञ्च न पर परिपठ्यते

na pāvanataraṁ kiñcidataḥ paramihocyate |
vijayāvratatulyañca na paraṁ paripaṭhyate

Therefore, there is nothing more sanctified than this great vow. In the sastra, no other vow has been mentioned as equal to the vow of Vijaya vrata.

HBV 15.657–658

भविष्योत्तरे च—
समाप्ते तु व्रते तस्मिन् यत् पुण्य तन्निबोध मे ।
चतुर्युगानि राजेन्द्र सप्तसप्तति-स ख्यया
प्राप्य विष्णुपुर राजन् क्रीडते कालमक्षयम् ।
इहागत्य भवेद्राजा प्रतिपक्षभयङ्करः

bhaviṣyottare ca—
samāpte tu vrate tasmin yat puṇyaṁ tannibodha me |
caturyugāni rājendra saptasaptati-saṁkhyayā
prāpya viṣṇupuraṁ rājan krīḍate kālamakṣayam |
ihāgatya bhavedrājā pratipakṣabhayaṅkaraḥ

308 &Ri H A R I - B H A K T I - V I L A S A O foremost king, hear with attention about the merit one achieves after completing this vow. One who observes this vow with great devotion goes to the abode of the Supreme Lord and enjoys life there for seventy- seven yuga cycles. Thereafter, he is born in this world as a king who is feared by his enemies.

HBV 15.659

हस्त्यश्वरथयानाना दाता भोक्ता विमत्सरः ।
रूपसौभाग्यसम्पन्नो दीर्घायुर्नीरुजो भवेत्

hastyaśvarathayānānāṁ dātā bhoktā vimatsaraḥ |
rūpasaubhāgyasampanno dīrghāyurnīrujo bhavet

Such a person becomes freed from false pride. He gives elephants, horses, chariots, and other vehicles in charity. He enjoys life, great bodily beauty, good fortune, freedom from disease, and a long duration of life.

HBV 15.660

पुत्रपौत्रैः परिवृतो जीवेच्च शरदा॰ शतम्

putrapautraiḥ parivṛto jīvecca śaradāṁ śatam

That person will live in this world for one hundred years, along with his children and grandchildren.

HBV 15.661

आश्विनस्य सिते पक्षे दशम्या॰ विजयोत्सवः ।
कर्तव्यो वैष्णवैः सार्द्धं॰ सर्वत्र विजयार्थिना

āśvinasya site pakṣe daśamyāṁ vijayotsavaḥ |
kartavyo vaiṣṇavaiḥ sārddhaṁ sarvatra vijayārthinā

The festival of Lord Ramacandra's victory over Ravana is celebrated on the Dasami in the fortnight of the waxing moon in the month of Asvin. The devotees who desire spiritual advancement should celebrate this festival with devotion.

HBV 15.662–663

रथमारोप्य देवेश॰ सर्वालङ्कारशोभितम् ।
सासितूणधनुर्वाणपाणि॰ नक्तञ्चरान्तकम्
स्वलीलया जगत्त्रातुमाविर्भूत॰ रघूद्वहम् ।
राजोपचारैः श्रीराम॰ शमीवृक्षतल॰ नयेत्

rathamāropya deveśaṁ sarvālaṅkāraśobhitam |
sāsitūṇadhanurvāṇapāṇiṁ naktañcarāntakam
svalīlayā jagattrātumāvirbhūtaṁ raghūdvaham |
rājopacāraiḥ śrīrāmaṁ śamīvṛkṣatalaṁ nayet

One should place the master of the demigods, Lord Ramacandra— who is the bright star in the Raghu dynasty; who is decorated with all kinds of ornaments, all kinds of weapons, such as a sword, quiver, bow, and arrows; who destroys the demons; and who appeared in this world to deliver everyone by displaying His transcendental pastimes—on a chariot and bring Him underneath a sami tree with great pomp, befitting a king.

HBV 15.664

सीताकान्त॰ शमीयुक्त॰ भक्तानामभयङ्करम् ।
अर्चयित्वा शमीवृक्षमर्चयेद्विजयाप्तये

sītākāntaṁ śamīyuktaṁ bhaktānāmabhayaṅkaram |
arcayitvā śamīvṛkṣamarcayedvijayāptaye

After bringing Lord Ramacandra, the husband of Sita, who awards fearlessness to His devotees, under the sami tree, one should worship Him according to the prescribed rules and regulations. Then, one should worship the sami tree as well, to attain special favor.

HBV 15.665–666

शमी शमयते पाप॰ शमी लोहितकण्टका ।
धरित्र्यर्जुनवाणाना॰ रामस्य प्रियवादिनी
करिष्यमाणा या यात्रा यथाकाल॰ सुख मया ।
तत्र निर्विघ्नकर्त्री त्व॰ भव श्रीरामपूजिते इति ।

śamī śamayate pāpaṁ śamī lohitakaṇṭakā |
dharitryarjunavāṇānāṁ rāmasya priyavādinī
kariṣyamāṇā yā yātrā yathākālaṁ sukha mayā |
tatra nirvighnakartrī tvaṁ bhava śrīrāmapūjite iti |

The sami tree removes all one's sinful reactions, it has red thorns, it sustains the arrows of Arjuna, and it is very dear to Lord Ramacandra. O

310 SRI H ARI-BHAKTI-VILASA worshiper of Lord Ramacandra, may you be pleased with me and bless me so that whatever I do to please the Supreme Lord, Ramacandra, will be completed without any hindrance.

HBV 15.667

गृहीत्वा साक्षतामार्द्रा॰ शमीमूलगता॰ मृदम् ।
गीतवादित्रनिर्घोषैरततो देव॰ गृहे नयेत्

gṛhītvā sākṣatāmārdrāṁ śamīmūlagatāṁ mṛdam |
gītavāditranirghoṣairatato devaṁ gṛhe nayet

Thereafter, one should collect some wet clay from the root of the saml tree, mix it with rice paddy, and then bring Lord Ramacandra back to His residence while singing, dancing, and

playing musical instruments.

HBV 15.668

कैश्चिद्दृक्षैस्तत्र भाव्यꣳ कैश्चिद्भाव्यञ्च वानरैः । कैश्चिद्रक्तमुखैर्भाव्यꣳ कोशलेन्द्रस्य तुष्टये

kaiściddṛkṣaistatra bhāvyaṁ kaiścidbhāvyañca vānaraiḥ | kaiścidraktamukhairbhāvyaṁ kośalendrasya tuṣṭaye

In the course of this festival, some devotee can play the part of Jambuvan, another devotee can play the part of a monkey, and still another devotee can play the part of Hanuman, just to please the Lord of Kosala, Ramacandra.

HBV 15.669

निर्जिता राक्षसा दैत्या वैरिणो जगतीतले ।
रामराज्यꣳ रामराज्यꣳ रामराज्यमिति ध्रुवन्

nirjitā rākṣasā daityā vairiṇo jagatītale |
rāmarājyaṁ rāmarājyaṁ rāmarājyamiti dhruvan

One should meditate on how all the demons and enemies of the earth were vanquished by the Lord. While reciting as follows: Now, Lord Ramacandra is ruling the world. Now, Lord Ramacandra is ruling the world. Now, Lord Ramacandra is ruling the world, one should bring the Deity and place Him on His throne.

HBV 15.670

आनीय स्थापयेद्देवꣳ निजसिꣳहासने सुखम् ।
ततो नीराज्य देवेशꣳ प्रणमेद्दण्डवद्भुवि ।
महाप्रसादवस्त्रादि धारयेद्वैष्णवैः सह

ānīya sthāpayeddevaṁ nijasiṁhāsane sukham |
tato nīrājya deveśaṁ praṇameddaṇḍavadbhuvi |
mahāprasādavastrādi dhārayedvaiṣṇavaiḥ saha

Thereafter, one should offer a grand drati to the Supreme Lord, and then offer Him obeisances by falling flat onto the ground. Then, the devotees should honor the Lord's remnants of food, cloth, flower garlands, and so on.

HBV 15.671

इति श्रीविष्णुधर्मोक्तानुसारेण व्यलेख्ययम् ।
विधिः श्रीरामविजयोत्सवस्योत्सवकृत सताम्

iti śrīviṣṇudharmoktānusāreṇa vyalekhyayam |
vidhiḥ śrīrāmavijayotsavasyotsavakṛta satām

This procedure of worship is found in the Visnu-dharmottara. The festival of Lord Ramacandra's Vijayotsava is very pleasing to saintly persons.

HBV 15.672

सीता दृष्टेति हनूमद्वाक्य श्रुत्वाऽकरोत् प्रभुः ।
विजय वानरैः सार्द्ध वासरेऽस्मिन् शमीतलात्

sītā dṛṣṭeti hanūmadvākyaṁ śrutvā'karot prabhuḥ |
vijayaṁ vānaraiḥ sārddhaṁ vāsare'smin śamītalāt

After hearing Hanuman's statements, that he had just returned after meeting Slta-devI, Lord Ramacandra left for Lanka on this day, in the company of His monkey soldiers, departing from underneath a sami tree.

COMPLETE TWENTY-VILĀSA TEXT

Vilāsa 16

Śrī-dāmodara-priyaḥ — The Month Dear to Dāmodara

413 aligned entries · 438 numbered texts

HBV 16.1

दामोदरꣳ प्रपद्ये'हꣳ श्री-राधा-रमणꣳ प्रभुम् ।
प्रग्भावाद्यस्य तत्-प्रेष्ठः कार्त्तिकः सेवितो भवेत्

dāmodaraṁ prapadye'haṁ śrī-rādhā-ramaṇaṁ prabhum |
pragbhāvādyasya tat-preṣṭhaḥ kārttikaḥ sevito bhavet

I surrender at the lotus feet of Their Lordships, Sri Radha and Sri Damodara, who is the predominating Lord of the month of Karttika. By His influence, the month of Karttika has become glorious.

HBV 16.2

भाति कार्त्तिक-कृत्यादि स्कान्द-पाद्मादिषु स्फुटम् ।
तथाप्य् एकत्र सꣳगृह्य सारतो'त्र विलिख्यते

bhāti kārttika-kṛtyādi skānda-pādmādiṣu sphuṭam |
tathāpy ekatra saṁgṛhya sārato'tra vilikhyate

The rituals to be performed during the month of Karttika have been clearly mentioned in literatures such as the Skanda Purdna and Padma Purdna. We are trying to present here a summary of all those rules and regulations.

HBV 16.3

कार्त्तिके'स्मिन् विशेषेण नित्यꣳ कुर्वीत वैष्णवः ।
दामोदरार्चनꣳ प्रातः स्नान-दान-व्रतादिकम्

kārttike'smin viśeṣeṇa nityaṁ kurvīta vaiṣṇavaḥ |
dāmodarārcanaṁ prātaḥ snāna-dāna-vratādikam

During the month of Karttika, devotees should regularly worship Lord Damodara after bathing in the morning, and they should also give charity and observe other vows.

HBV 16.4

तथा दिन-विशेषे यद्-भगवत्-पूजनादिकम् ।
कुर्याद् विधि-विशेषेण लेख्यम् अग्रे विविच्य तत्

tathā dina-viśeṣe yad-bhagavat-pūjanādikam |
kuryād vidhi-viśeṣeṇa lekhyam agre vivicya tat

314 SRI HARI-BHAKTI-VILASA This special worship, as well as the special rules and regulations t h a t are m e n t i o n e d regarding t h e special days in t h e m o n t h of Karttika will be described later in this chapter.

HBV 16.5

दुष्प्राप्य प्राप्य मानुष्य कार्त्तिकोक्त चरेन् न हि ।
धर्म धर्म-भृता श्रेष्ठ स मातृ-पितृ-घातकः

duṣprāpyaṁ prāpya mānuṣyaṁ kārttikoktaṁ caren na hi |
dharmaṁ dharma-bhṛtāṁ śreṣṭha sa mātṛ-pitṛ-ghātakaḥ

that is found in the Skanda Purana it is stated) dusprapyarh prdpya mdnusyam karttikoktarh caren rxa hi dharmarh dharma bhrtarh srestha sa mat? pitr ghdtakah O pious soul, one who, after receiving the rare h u m a n form of life, does not observe the religious duties prescribed for t h e m o n t h of Karttika is certainly t h e killer of his parents.

HBV 16.6

अव्रतेन क्षिपेद् यस् तु मास दामोदर-प्रियम् ।
तिर्यग् योनिम् अवाप्नोति सर्व-धर्म-बहिष्कृतः

avratena kṣiped yas tu māsaṁ dāmodara-priyam |
tiryag yonim avāpnoti sarva-dharma-bahiṣkṛtaḥ

A h u m a n being who spends the m o n t h of Karttika, which is very dear to Lord Damodara, without observing any vow, falls down from the platform of religious principles and thereafter, takes birth as a bird or an animal.

HBV 16.7

स ब्रह्महा स गो-घ्नश् च स्वर्णस्तेयी सदानृती ।
न करोति मुनि-श्रेष्ठ यो नरः कार्त्तिके व्रतम्

sa brahmahā sa go-ghnaś ca svarṇasteyī sadānṛtī |
na karoti muni-śreṣṭha yo naraḥ kārttike vratam

O exalted sage, one who does n o t observe this vow in t h e m o n t h of Karttika is n o better t h a n t h e killer of a brdhmana, the killer of a cow, a liar, or a thief of gold.

HBV 16.8

विधवा च विशेषेण व्रत यदि न कार्त्तिके ।
करोति मुनि-शार्दूल नरक याति सा ध्रुवम्

vidhavā ca viśeṣeṇa vrataṁ yadi na kārttike |
karoti muni-śārdūla narakaṁ yāti sā dhruvam

O lion among sages, especially if a widow does not observe the vow of Karttika, she will certainly go to hell.

HBV 16.9

व्रत तु कार्त्तिके मासे यदा न कुरुते गृही ।
इष्टापूर्त वृथा तस्य यावद्-आहुत-नारकी

vrataṁ tu kārttike māse yadā na kurute gṛhī |
iṣṭāpūrtaṁ vṛthā tasya yāvad-āhūta-nārakī

All pious activities and the performance of austerities of a householder who does not observe the vow of Karttika are to be considered useless, and he will reside in hell for one kalpa.

HBV 16.10

सम्प्राप्ते कार्त्तिके मासे द्विजो व्रत-पराङ्मुखः ।
भवन्ति विमुखाः सर्वे तस्य देवाः सवासराः

samprāpte kārttike māse dvijo vrata-parāṅmukhaḥ |
bhavanti vimukhāḥ sarve tasya devāḥ savāsarāḥ

All the demigods, along with their king, Indra, become averse to a twice-born person who neglects the vow of Karttika.

HBV 16.11

इष्ट्वा च बहुभिर् यज्ञैः कृत्वा श्राद्ध-शतानि च ।
स्वर्गं नाप्नोति विप्रेन्द्र अकृत्वा कार्त्तिके व्रतम्

iṣṭvā ca bahubhir yajñaiḥ kṛtvā śrāddha-śatāni ca |
svargaṁ nāpnoti viprendra akṛtvā kārttike vratam

O foremost brahmana, even if one performs many sacrifices and offers oblations to the forefathers hundreds of times, but fails to observe the vow of Karttika, he will be denied access to heaven.

HBV 16.12

यतिश् च विधवा चैव विशेषेण वनाश्रमी ।
कार्त्तिके नरकं यान्ति अकृत्वा वैष्णवं व्रतम्

yatiś ca vidhavā caiva viśeṣeṇa vanāśramī |
kārttike narakaṁ yānti akṛtvā vaiṣṇavaṁ vratam

As a result of not observing the Vaisnava vows in the month of Karttika, a sannyasl, a widow, or a vdnaprastha will traverse the path to hell.

HBV 16.13

वेदैर् अधीतैः किꣳ तस्य पुराण-पठनैश् च किम् ।
कृतꣳ यदि न विप्रेन्द्र कार्त्तिके वैष्णवꣳ व्रतम्

vedair adhītaiḥ kiṁ tasya purāṇa-paṭhanaiś ca kim |
kṛtaṁ yadi na viprendra kārttike vaiṣṇavaṁ vratam

O foremost brahmana, what is the use of studying all the Vedas and Puranas if one does not observe the Vaisnava vow in the month of Karttika?

HBV 16.14

जन्म-प्रभृति यत् पुण्यꣳ विधिवत् समुपार्जितम् ।
भस्मीभवति तत् सर्वꣳ कृत्वा कार्त्तिक-व्रतम्

janma-prabhṛti yat puṇyaṁ vidhivat samupārjitam |
bhasmībhavati tat sarvaṁ kṛtvā kārttika-vratam

Even if one has accumulated heaps of piety through proper means since his birth, if he does not observe the vow of Karttika, then all his piety will be burnt to ashes.

HBV 16.15

यद्-दत्तꣳ च परꣳ जप्तꣳ कृतꣳ च सुमहत् तपः ।
सर्वꣳ विफलताम् एति अकृत्वा कार्त्तिके व्रतम्

yad-dattaṁ ca paraṁ japtaṁ kṛtaṁ ca sumahat tapaḥ |
sarvaṁ viphalatām eti akṛtvā kārttike vratam

All kinds of pious activities, such as giving in charity, undergoing austerity, or chanting mantras are in vain if one does to observe the vow of Karttika.

HBV 16.16

सप्त-जन्मार्जित पुण्य वृथा भवति नारद ।
अकृत्वा कार्त्तिके मासि वैष्णव व्रतम् उत्तमम्

sapta-janmārjitaṁ puṇyaṁ vṛthā bhavati nārada |
akṛtvā kārttike māsi vaiṣṇavaṁ vratam uttamam

O Narada, if one fails to observe the sacred Vaisnava vow in the month of Karttika, then all the piety he has accumulated during his previous seven lifetimes is rendered null and void.

HBV 16.17

पाप-भूतास् तु ते ज्ञेया लोके मर्त्या महा-मुने ।
वैष्णवाख्य व्रत यैस् तु न कृत कार्त्तिके शुभम्

pāpa-bhūtās tu te jñeyā loke martyā mahā-mune |
vaiṣṇavākhyaṁ vrataṁ yais tu na kṛtaṁ kārttike śubham

O foremost sage, know for certain that those who do not observe the auspicious Vaisnava vow of Karttika are certainly personifications of sin in this world.

HBV 16.18

कि च—
अकृत्वा नियम विष्णोः कार्त्तिक यः क्षिपेन् नरः ।
जन्मार्जितस्य पुण्यस्य फल नाप्नोति नारद

kiṁ ca—
akṛtvā niyamaṁ viṣṇoḥ kārttikaṁ yaḥ kṣipen naraḥ |
janmārjitasya puṇyasya phalaṁ nāpnoti nārada

O Narada, one who passes through the month of Karttika without observing the rules and regulations prescribed in this regard loses all the piety that he had accumulated throughout his life.

HBV 16.19

किञ्च—
नियमेन विना चैव यो नयेत् कार्त्तिकं मुने।
चातुर्मास्यं तथा चैव ब्रह्महा स कुलाधमः

kiṁ ca—
niyamena vinā caiva yo nayet kārttikaṁ mune |
cāturmāsyaṁ tathā caiva brahmahā sa kulādhamaḥ

O sage, one who passes through the month of Karttika without observing the prescribed rules and regulations, and does not observe the vow of caturmasya, is a disgrace to his family and no better than the killer of a brahmana.

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HBV 16.20–22

किञ्च—
पिण्ड-दानं पितॄणां पितृ-पक्षे न वै कृतम्।
व्रतं न कार्त्तिके मासि श्रावण्याम् ऋषि-तर्पणम्
चैत्रे नान्दोलितो विष्णुर् माघ-स्नानं न सज्-जले।
न कृतामर्दकी पुष्ये श्रावणे रौहिणाष्टमी
सङ्गमे न कृता येन द्वादशी श्रवणान्विता।
क्त्र यास्यन्ति ते मूढा नाहं वेद्मि कलि-प्रिय

kiṁ ca—
piṇḍa-dānaṁ pitṝṇāṁ pitṛ-pakṣe na vai kṛtam |
vrataṁ na kārttike māsi śrāvaṇyām ṛṣi-tarpaṇam
caitre nāndolito viṣṇur māgha-snānaṁ na saj-jale |
na kṛtāmardakī puṣye śrāvaṇe rauhiṇāṣṭamī
saṅgame na kṛtā yena dvādaśī śravaṇānvitā |
ktra yāsyanti te mūḍhā nāhaṁ vedmi kali-priya

O Narada, those who do not offer oblations to the forefathers at the appropriate time, those who do not observe the vow of Karttika, those who do not offer oblations to the sages on the full moon day in the month of Sravana, those who do not celebrate the swing festival in the month of Caitra, those who do not take a holy bath in the month of Magna, those who do not observe the amalakl vrata during the period of the Pusya naksatra, those who do not observe the Janamastami festival, and those who do not bathe at the confluence of two holy rivers on Sravana DvadasI, I do not know—where will all these foolish people go?

HBV 16.23

मानुषः कर्म-भूमौ यः कार्त्तिक नयते मुधा ।
चिन्तामणि करे प्राप्य क्षिप्यते कर्दमाम्बुनि

mānuṣaḥ karma-bhūmau yaḥ kārttikaṁ nayate mudhā |
cintāmaṇiṁ kare prāpya kṣipyate kardamāmbuni

Saunaka, that is recorded in the Padma Purdna it is stated) mdnusah karma bhumau yah karttikam nayate mudha cintdmanirh kare prapya ksipyate kardamdmbuni

Anyone who, in the land of Bharata-varsa, passes through the month of Karttika without observing the rules and regulations prescribed for this month, throws away a touchstone into dirty water after having received it.

HBV 16.24

नियमेन विना विप्राः कार्त्तिक यः क्षिपेन् नरः ।
कृष्णः पराङ्-मुखस् तस्य यस्माद् ऊर्जो'स्य वल्लभः

niyamena vinā viprāḥ kārttikaṁ yaḥ kṣipen naraḥ |
kṛṣṇaḥ parāṅ-mukhas tasya yasmād ūrjo'sya vallabhaḥ

O brahmanas, Lord Krsna becomes averse to one who passes the entire month of Karttika without following the necessary vows because the Karttika vrata is very dear to Him.

HBV 16.25

यैर् न दत्त हुत जप्त न स्नान न हरेर् व्रतम् ।
न कृत कार्त्तिके पुत्र द्विजास् ते वै नराधमाः

yair na dattaṁ hutaṁ japtaṁ na snānaṁ na harer vratam |
na kṛtaṁ kārttike putra dvijās te vai narādhamāḥ

charity during the month of Karttika is an eternal function) skdnde tatraiva (In the Skanda Purana it is stated) yair na dattarh hutamjaptam na sndnam na harer vratam na krtam kdrttike putra dvijas te vox naradharndh My dear son, those twice-born persons who, in the month of Karttika, do not give charity, perform fire sacrifice, chant mantras, take holy bath, or observe the prescribed vows, are the lowest among mankind.

HBV 16.26

किञ्च—
यैर् न दत्तꣳ हुतꣳ जप्तꣳ कार्त्तिके न व्रतꣳ कृतम् ।
तेनात्मा हारितो नूनꣳ न प्राप्तꣳ प्रार्थितꣳ फलम्

kiṁ ca—
yair na dattaṁ hutaṁ japtaṁ kārttike na vrataṁ kṛtam |
tenātmā hārito nūnaṁ na prāptaṁ prārthitaṁ phalam

Those who did not give charity, perform fire sacrifice, chant mantras, or observe the prescribed vows, certainly cheated themselves and thus became bereft of attaining the fulfillment of their desires.

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HBV 16.27

किञ्च—
सम्प्राप्ते कार्त्तिके मासि ये रता न जनार्दने ।
तेषाꣳ सौरि-पुरे वासः पितृभिः सह नारद

kiṁ ca—
samprāpte kārttike māsi ye ratā na janārdane |
teṣāṁ sauri-pure vāsaḥ pitṛbhiḥ saha nārada

O Narada, one who does not engage in devotional service to Lord Janardana during the month of Karttika, will reside in the abode of Yamaraja, along with his forefathers.

HBV 16.28

किञ्च—
कार्त्तिके नार्चितो यैस् तु भक्ति-भावेन केशवः ।
नरकꣳ ते गमिष्यन्ति यम-दूतैस् तु यन्त्रिताः

kiṁ ca—
kārttike nārcito yais tu bhakti-bhāvena keśavaḥ |
narakaṁ te gamiṣyanti yama-dūtais tu yantritāḥ

Those who will not worship Lord Kesavadeva with devotion in the month of Karttika will be arrested by the Yama-dutas and taken to be punished in hell.

HBV 16.29

जन्म-कोटि-सहस्रैस् तु मानुष्यꣳ प्राप्य दुर्लभम् ।
कार्त्तिके नार्चितो विष्णुर् हारितꣳ तेन जन्म वै

janma-koṭi-sahasrais tu mānuṣyaṁ prāpya durlabham |
kārttike nārcito viṣṇur hāritaṁ tena janma vai

After thousands of millions of births, one attains the rare human form of body and after receiving such a body, if one does not worship Lord Visnu in the month of Karttika, then his human life must be considered useless.

HBV 16.30

विष्णोः पूजा कथा विष्णोर् वैष्णवानाꣳ च दर्शनम् ।
न भवेत् कार्त्तिके यस्य हन्ति पुण्यꣳ दशाब्दिकम्

viṣṇoḥ pūjā kathā viṣṇor vaiṣṇavānāṁ ca darśanam |
na bhavet kārttike yasya hanti puṇyaṁ daśābdikam

Those who, in the month of Karttika, do not worship Lord Visnu, do not discuss topics of Lord Visnu, and do not associate with the devotees of Lord Visnu, spoil the piety that they had accumulated during the previous ten years.

HBV 16.31

कार्त्तिकस्य तु माहात्म्यꣳ प्राक् सामान्येन लिख्यते ।
ततो विशेषतस् तत्र कर्म-देशादि-भेदतः

kārttikasya tu māhātmyaṁ prāk sāmānyena likhyate |
tato viśeṣatas tatra karma-deśādi-bhedataḥ

First, we will describe the glories of Karttika in general. Then, we will discuss the glories of Karttika in particular, according to the difference in rituals and place.

HBV 16.32

अथ सामान्यतः कार्त्तिक-माहात्म्यम्
स्कान्दे तत्रैव—
कार्त्तिकस्य तु मासस्य कोट्य्-अ□शेनापि नार्हति ।
सर्व-तीर्थेषु यत् स्नान□ सर्व-दानेषु यत् फलम्

atha sāmānyataḥ kārttika-māhātmyam
skānde tatraiva—
kārttikasya tu māsasya koṭy-aṁśenāpi nārhati |
sarva-tīrtheṣu yat snānaṁ sarva-dāneṣu yat phalam

The benefit one attains by giving all kinds of charity and bathing in all the holy places is not equal to even one ten-millionth portion of the benefit one attains by observing the vows of Karttika.

HBV 16.33–34

एकतः सर्व-तीर्थानि सर्वे यज्ञाः स-दक्षिणाः ।
एकतः पुष्करे वासः कुरुक्षेत्रे हिमाचले
मेरु-तुल्य-सुवर्णानि सर्व-दानानि चैकतः ।
एकतः कार्त्तिको वत्स सर्वदा केशव-प्रियः

ekataḥ sarva-tīrthāni sarve yajñāḥ sa-dakṣiṇāḥ |
ekataḥ puṣkare vāsaḥ kurukṣetre himācale
meru-tulya-suvarṇāni sarva-dānāni caikataḥ |
ekataḥ kārttiko vatsa sarvadā keśava-priyaḥ

322 SRI HARI-BHAKTI-VILASA O child, you could place pious activities, such as bathing in all the holy places, performing sacrifices while giving sufficient daksina, living in Puskara, Kuruksetra, or Himacala, and donating as much gold as that on Sumeru mountain, on one side of a scale, and the month of Karttika, which is very dear to Lord Kesava, on the other side, they would be seen as equal.

HBV 16.35

यत् किञ्चित् क्रियते पुण्य॰ विष्णुम् उद्दिश्य कार्त्तिके ।
तद्-अक्षय॰ भवेत् सर्व॰ सत्योक्त॰ तव नारद

yat kiñcit kriyate puṇyaṁ viṣṇum uddiśya kārttike |
tad-akṣayaṁ bhavet sarvaṁ satyoktaṁ tava nārada

O Narada, I am telling the truth—whatever pious activities one performs for the pleasure of Lord Visnu in the month of Karttika award unlimited merit.

HBV 16.36

कार्त्तिक॰ ### मास॰ सर्व-मासेषु चोत्तमम् ।
पुण्याना॰ परम॰ पुण्य॰ पावनाना॰ च पावनम्

kārttikaṁ ### māsaṁ sarva-māseṣu cottamam |
puṇyānāṁ paramaṁ puṇyaṁ pāvanānāṁ ca pāvanam

Among all the months, Karttika is definitely the best. It is more auspicious than the most auspicious and more sanctified than the most sanctified.

HBV 16.37–38

कि॰ च—
यथा नदीना॰ विप्रेन्द्र शैलाना॰ चैव नारद ।
उदधीना॰ च विप्रर्षे क्षयो नैवोपपद्यते
पुण्य॰ कार्त्तिक-मासे तु यत् किञ्चित् क्रियते मुने ।
न तस्यास्ति क्षयो ब्रह्मन् पापस्याप्य् एवम् एव च

kiṁ ca—
yathā nadīnāṁ viprendra śailānāṁ caiva nārada |
udadhīnāṁ ca viprarṣe kṣayo naivopapadyate
puṇyaṁ kārttika-māse tu yat kiñcit kriyate mune |
na tasyāsti kṣayo brahman pāpasyāpy evam eva ca

O Narada! O best of brdhmanasl O sage among the brdhmanas, just as it is difficult to know the limit of the oceans, rivers, or mountains, it is difficult to estimate the piety one accumulates by observing the vow of Karttika. The same applies to committing sinful activities.

HBV 16.39

न कार्त्तिक-समो मासो न कृतेन सम युगम् ।
न वेद-सदृशं शास्त्रं न तीर्थं गङ्गया समम्

na kārttika-samo māso na kṛtena samaṁ yugam |
na veda-sadṛśaṁ śāstraṁ na tīrthaṁ gaṅgayā samam

There is no month equal to Karttika, no yuga equal to Satya-yuga, no sastra equal to the Vedas, and no holy river equal to the Gariga.

HBV 16.40

कार्त्तिकः प्रवरो मासो वैष्णवानां प्रियः सदा ।
कार्त्तिकं सकलं यस् तु भक्त्या सेवेत वैष्णवः ।
पितॄन् उद्धरते सर्वान् नरकस्थान् महा-मुने

kārttikaḥ pravaro māso vaiṣṇavānāṁ priyaḥ sadā |
kārttikaṁ sakalaṁ yas tu bhaktyā seveta vaiṣṇavaḥ |
pitṝn uddharate sarvān narakasthān mahā-mune

The month of Karttika is best of all months and it is very dear to the Vaisnavas. O great sage, whatever is produced in the month of Karttika should be faithfully used for the service of the Vaisnavas. Vaisnavas deliver their forefathers from hellish conditions by observing the vow of Karttika.

HBV 16.41

पाद्मे च—
तत्रैव द्वादशेष्व् अपि मासेषु कार्त्तिकः कृष्ण-वल्लभः ।
तस्मिन् सम्पूजितो विष्णुर् अल्पकैर् अप्य् उपयनैः ।
ददाति वैष्णवं लोकम् इत्य् एवं निश्चितं मया

pādme ca—
tatraiva dvādaśeṣv api māseṣu kārttikaḥ kṛṣṇa-vallabhaḥ |
tasmin sampūjito viṣṇur alpakair apy upayanaiḥ |
dadāti vaiṣṇavaṁ lokam ity evaṁ niścitaṁ mayā

324 SRI HARI-BHAKTI-VILASA Among all twelve months, Karttika is the best If Lord Visnu is worshiped with even meager offerings during the month of Karttika, He rewards the worshiper with residence in His own abode. This I have concluded after careful

consideration.

HBV 16.42

यथा दामोदरो भक्त-वत्सलो विदितो जनैः ।
तस्याय तादृशो मासः स्वल्पम् अप्य् उरु-कारकः

yathā dāmodaro bhakta-vatsalo vidito janaiḥ |
tasyāyaṁ tādṛśo māsaḥ svalpam apy uru-kārakaḥ

Just as Lord Damodara is known to be very affectionate to His devotees, His favorite month, Damodara, or Karttika, is also very magnanimous because even a small service rendered that month is accepted as very great.

HBV 16.43

दुर्लभो मानुषो देहो देहिना क्षण-भङ्गुरः ।
तत्रापि दुर्लभः कालः कार्त्तिको हरि-वल्लभः

durlabho mānuṣo deho dehināṁ kṣaṇa-bhaṅguraḥ |
tatrāpi durlabhaḥ kālaḥ kārttiko hari-vallabhaḥ

This valuable human form of life is rarely achieved by the conditioned souls and even rarer is the opportunity to observe the vows of Karttika, which is very dear to Lord Hari.

HBV 16.44

दीपेनापि हि यत्रासौ प्रीयते हरिर् ईश्वरः ।
सु-गीत च ददत्य् एव पर-दीप-प्रबोधनत्

dīpenāpi hi yatrāsau prīyate harir īśvaraḥ |
su-gītaṁ ca dadaty eva para-dīpa-prabodhanat

By the offering of a ghee lamp in the month of Karttika, the Supreme Personality of Godhead, Lord Hari, is pleased. Even if one offers a ghee lamp through someone else, the Lord awards him a very auspicious destination.

HBV 16.45

स्कान्दे तत्रैव—
व्रतानाम् इह सर्वेषाम् एक-जन्मानुग फलम् ।
कार्त्तिके तु व्रतस्योक्त फल जन्म-शतानुगम्

skānde tatraiva—
vratānām iha sarveṣām eka-janmānugaṁ phalam |
kārttike tu vratasyoktaṁ phalaṁ janma-śatānugam

skdnde tatraiva (In the Skanda Purana it is stated)

vratdndm iha sarvesdrh eka janmanugarh phalam kdrttike tu vratasyoktarh phalam janma satdnugam The benefit one receives by observing vows in this world accompanies a person for only one lifetime, but the benefit one receives by observing the Karttika vows accompanies a person for one hundred lifetimes.

HBV 16.46

अक्रूर-तीर्थे विप्रेन्द्र कार्त्तिक्या समुपोष्य च ।
स्नात्वा यत् फलम् आप्नोति तच् छ्रुत्वा वैष्णव व्रतम्

akrūra-tīrthe viprendra kārttikyāṁ samupoṣya ca |
snātvā yat phalam āpnoti tac chrutvā vaiṣṇavaṁ vratam

O best of brdhmanas, the pious merit one achieves by observing the vow of Karttika, and bathing at Akrura-tirtha, can be achieved simply by hearing about the rules and regulations prescribed for the Karttika vow.

HBV 16.47

वाराणस्या कुरुक्षेत्रे नैमिषे पुष्करे'र्बुदे ।
गत्वा यत् फलम् आप्नोति व्रत क्पितृऋत्वा तु कार्त्तिके

vārāṇasyāṁ kurukṣetre naimiṣe puṣkare'rbude |
gatvā yat phalam āpnoti vrataṁ kpitṛṛtvā tu kārttike

The benefit one obtains by visiting VaranasI, Kuruksetra, Naimisaranya, Puskara and Arbuda can be obtained simply by observing the vow of Karttika.

HBV 16.48

अनिष्ट्वा च सदा यज्ञैर् न कृत्वा पितृभिः स्वधाम् ।
व्रतेन कार्त्तिके मासि वैष्णव तु पद व्रजेत्

aniṣṭvā ca sadā yajñair na kṛtvā pitṛbhiḥ svadhām |
vratena kārttike māsi vaiṣṇavaṁ tu padaṁ vrajet

Without worshiping the Supreme Lord, without performing any fire sacrifices, and without offering oblations to the forefathers, one can attain the abode of Lord Visnu if he simply observes the vow of Karttika.

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HBV 16.49

प्रवृत्ताना च भक्ष्याणा कार्त्तिके नियमे कृते ।
अवश्य कृष्ण-रूपत्व प्राप्यते मुक्तिद शुभम्

pravṛttānāṁ ca bhakṣyāṇāṁ kārttike niyame kṛte |
avaśyaṁ kṛṣṇa-rūpatvaṁ prāpyate muktidaṁ śubham

If one consciously minimizes his daily intake of food in the month of Karttika, then he certainly attains the liberation of having the same bodily features as Lord Krsna.

HBV 16.50

कि च—
ब्राह्मणः क्षत्रियो वैश्यः शूद्रो व मुनि-सत्तम ।
वियोनि न व्रजत्य् एव व्रत कृत्वा तु कार्त्तिके

kiṁ ca—
brāhmaṇaḥ kṣatriyo vaiśyaḥ śūdro va muni-sattama |
viyoniṁ na vrajaty eva vrataṁ kṛtvā tu kārttike

O foremost of sages, by observing the vow of Karttika, brdhmanas, ksatriyas, vaisyas, and sudras will no longer experience birth in lower species of life, which is the result of performing sinful activities.

HBV 16.51

कार्त्तिके मुनि-शार्दूल स्व-शक्त्या वैष्णव व्रतम् ।
यः करोति यथोक्त तु मुक्तिस् तस्य करे स्थिता

kārttike muni-śārdūla sva-śaktyā vaiṣṇavaṁ vratam |
yaḥ karoti yathoktaṁ tu muktis tasya kare sthitā

O lion among sages, liberation from material existence is guaranteed for a person who, according to his own ability, observes the vow of Karttika as it is prescribed in the scriptures.

HBV 16.52

सु-पुण्ये कार्त्तिके मासि देवर्षि-पितृ-सेविते ।
क्रियमाणे व्रते नृणा स्व्-अल्पे'पि स्यान् महा-फलम्

su-puṇye kārttike māsi devarṣi-pitṛ-sevite |
kriyamāṇe vrate nṛṇāṁ sv-alpe'pi syān mahā-phalam

Persons can achieve great benefit in a short time by observing the vow of Karttika, which is observed with great respect by the demigods, sages, and forefathers.

HBV 16.53

दान दत्त हुत जप्त तपश् चैव तथा कृतम् ।
तद् अक्षय-फल प्रोक्त कार्त्तिके च द्विजोत्तम

dānaṁ dattaṁ hutaṁ japtaṁ tapaś caiva tathā kṛtam |
tad akṣaya-phalaṁ proktaṁ kārttike ca dvijottama

skdnde tatraiva (In that connection, the Skanda Purana states) ddnarh dattarh hutarh japtarh tapas caiva tatha krtam tad aksaya phalanx proktarh kdrttike ca dvijottama O best among the twice-born, it is stated that any pious activity, such as the giving of grains in charity, performing fire sacrifice, undergoing penance, or chanting mantras, that is executed during the month of Karttika, bestows unlimited benefit.

HBV 16.54

किञ्च—
यत् किञ्चित् कार्त्तिके दत्तं विष्णुम् उद्दिश्य मानवैः ।
तद् अक्षयं लभ्यते वै अन्न-दानं विशेषतः

kiṁ ca—
yat kiñcit kārttike dattaṁ viṣṇum uddiśya mānavaiḥ |
tad akṣayaṁ labhyate vai anna-dānaṁ viśeṣataḥ

Whatever one offers to Lord Visnu during the month of Karttika, especially food grains, awards one inexhaustible benefit.

HBV 16.55

किञ्च—
यस् तु संवत्सरं पुर्नम् अग्निहोत्रम् उपासते ।
कार्त्तिके स्वस्तिके कृत्वा समम् एतन् न संशयः

kiṁ ca—
yas tu saṁvatsaraṁ purnam agnihotram upāsate |
kārttike svastike kṛtvā samam etan na saṁśayaḥ

There is no doubt that one who performs fire sacrifice every day for one full year, and one who draws svastikas as decorations during the month of Karttika, attain the same benefit.

HBV 16.56

कार्त्तिके या करोत्य् एवं केशवालय-मण्डलम् ।
स्वर्ग-स्था शोभते सा सु कपोती पक्षिणी यथा

kārttike yā karoty evaṁ keśavālaya-maṇḍalam |
svarga-sthā śobhate sā su kapotī pakṣiṇī yathā

During the month of Karttika, if a woman decorates the temple of the Supreme Lord with drawings made with colored powder, she will be transferred to the heavenly planets and become as charming as a female dove.

HBV 16.57

यः करोति नरो नित्यꣳ कार्त्तिके पत्र-भोजनम् ।
न स दुर्गतिम् आप्नोति यावद् इन्द्रश् चतुर्दश

yaḥ karoti naro nityaṁ kārttike patra-bhojanam |
na sa durgatim āpnoti yāvad indraś caturdaśa

One who daily eats off a leaf plate every day throughout the month of Karttika will not suffer any distress for one kalpa.

HBV 16.58

जन्म-प्रभृति यत् पापꣳ मानवैश् च कृतꣳ भवेत् ।
तत् सर्वꣳ नाशम् आप्नोति ब्रह्म-पत्रेषु भोजनात्

janma-prabhṛti yat pāpaṁ mānavaiś ca kṛtaṁ bhavet |
tat sarvaṁ nāśam āpnoti brahma-patreṣu bhojanāt

Human beings can nullify all the reactions to the sins they had committed since birth simply by eating off a lotus leaf plate during the month of Karttika.

HBV 16.59

सर्व-काम-फलꣳ तस्य सर्व-तीर्थ-फलꣳ लभेत् ।
न वापि नरकꣳ पश्येद् ब्रह्म-पत्रेषु भोजनत्

sarva-kāma-phalaṁ tasya sarva-tīrtha-phalaṁ labhet |
na vāpi narakaṁ paśyed brahma-patreṣu bhojanat

Those who eat from a lotus leaf plate during the month of Karttika will not suffer hellish life. Such people will achieve the benefit of traveling to all the holy places, and all their desires will be fulfilled.

HBV 16.60

ब्रह्म चैष स्मृतिः साक्षात् पलाशः सर्व-काम-दः ।
मध्यम॑ वर्जित॑ पत्र॑ शूद्रस्य मुनि-सत्तम ।
भुञ्जन् नरकम् आप्नोति यावद् इन्द्रश् चतुर्दश

brahma caiṣa smṛtiḥ sākṣāt palāśaḥ sarva-kāma-daḥ |
madhyamaṁ varjitaṁ patraṁ śūdrasya muni-sattama |
bhuñjan narakam āpnoti yāvad indraś caturdaśa

O foremost sage, the palasa tree, which awards one all kinds of benefit, is also known as brahma. A sudra should avoid eating off the middle leaf of a palasa tree. If he does, he will have to suffer in hell for one kalpa.

HBV 16.61

तिल-दान॑ नदी-स्नान॑ सत्-कथा साधु-सेवनम् ।
भोजन॑ ब्रह्म-पत्रेषु कार्त्तिके मुक्ति-दायकम्

tila-dānaṁ nadī-snānaṁ sat-kathā sādhu-sevanam |
bhojanaṁ brahma-patreṣu kārttike mukti-dāyakam

Pious activities, such as donating sesame seeds, taking a holy bath, hearing the topics of the Supreme Lord, serving saintly persons, and eating off a palasa leaf plate, during the month of Karttika, awards one liberation from material existence.

HBV 16.62

जागर॑ कार्त्तिके मासि यः करोत्य् अरुणोदये ।
दामोदराग्रे विप्रेन्द्र गो-सहस्र-फल॑ लभेत्

jāgaraṁ kārttike māsi yaḥ karoty aruṇodaye |
dāmodarāgre viprendra go-sahasra-phalaṁ labhet

O leader of the brahmanas, one who rises from bed before sunrise during the month of Karttika and stands before Lord Damodara achieves the result of giving one thousand cows in charity.

HBV 16.63

जागर पश्चिमे यामे यः करोति महा-मुने ।
कार्त्तिके सन्निधौ विष्णोस् तत्-पद कर-स स्थितम्

jāgaraṁ paścime yāme yaḥ karoti mahā-mune |
kārttike sannidhau viṣṇos tat-padaṁ kara-saṁsthitam

330 SRI HARI-BHAKTI-VILASA O great sage, one who remains awake during the last three hours of the night during the month of Karttika while standing in front of Lord Visnu attains the abode of Supreme Lord.

HBV 16.64

साधु-सेवा गवा ग्रासः कथा विष्णोस् तथार्चनम् ।
जागरे पश्चिमे यामे दुर्लभः कार्त्तिके कलौ

sādhu-sevā gavāṁ grāsaḥ kathā viṣṇos tathārcanam |
jāgare paścime yāme durlabhaḥ kārttike kalau

In this age of Kali, serving saintly persons, feeding cows, hearing topics of Lord Visnu, worshiping the Supreme Lord, and remaining awake during the last three hours of the night in the month of Karttika, are opportunities rarely achieved.

HBV 16.65

कि च—
जल-धेनु-सहस्र च वृष-स स्थे दिवाकरे ।
तोय दत्त्वा यद् आप्नोति स्नान कृत्वा तु कार्त्तिके

kiṁ ca—
jala-dhenu-sahasraṁ ca vṛṣa-saṁsthe divākare |
toyaṁ dattvā yad āpnoti snānaṁ kṛtvā tu kārttike

The merit one achieves by donating water and one thousand cows in the month of Jaistha can be attained simply by bathing in the morning during the month of Karttika.

HBV 16.66

सन्निहत्या कुरुक्षेत्रे राहु-ग्रस्ते दिवाकरे ।
सूर्य-वरेण यत् स्नान तद् एकाहेन कार्त्तिके

sannihatyāṁ kurukṣetre rāhu-graste divākare |
sūrya-vareṇa yat snānaṁ tad ekāhena kārttike

The merit one attains by bathing in the sacred lake known as Sannihatya on a Sunday during the occasion of a solar eclipse at Kuruksetra can be attained simply by bathing in the morning, even once during the month of Karttika.

HBV 16.67

पितॄन् उद्दिश्य यद् दत्त कार्त्तिके कृष्ण-वल्लभे ।
अन्नोदक मुनि-श्रेष्ठ अक्षय जायते नृणाम्

pitṝn uddiśya yad dattaṁ kārttike kṛṣṇa-vallabhe |
annodakaṁ muni-śreṣṭha akṣayaṁ jāyate nṛṇām

O foremost sage, anything offered as an oblation to the forefathers, such as food or water, during the month of Karttika, which is very dear to Lord Krsna, awards one unlimited benefit.

HBV 16.68

कि च—
गीत-शास्त्र-विनोदेन कार्त्तिक यो नयेन् नरः ।
न तस्य पुनर् आवृत्तिर् मया दृष्टा कलि-प्रिय

kiṁ ca—
gīta-śāstra-vinodena kārttikaṁ yo nayen naraḥ |
na tasya punar āvṛttir mayā dṛṣṭā kali-priya

O Narada, one who discusses the Bhagavad-gita during the entire month of Karttika will never again return to this material world.

HBV 16.69

किञ्च—
प्रदक्षिणञ्च यः कुर्यात् कार्त्तिके विष्णु-सद्मनि ।
पदे पदे'श्वमेधस्य फल-भागी भवेन् नरः

kiṁ ca—
pradakṣiṇaṁ ca yaḥ kuryāt kārttike viṣṇu-sadmani |
pade pade'śvamedhasya phala-bhāgī bhaven naraḥ

One who circumambulates the temple of Lord Visnu during the month of Karttika achieves the merit of performing a horse sacrifice with each step.

HBV 16.70

गीतञ्च वाद्यञ्च नृत्यञ्च कार्त्तिके पुरतो हरेः ।
यः करोति नरो भक्त्या लभते चाक्षयं पदम्

gītaṁ vādyaṁ ca nṛtyaṁ ca kārttike purato hareḥ |
yaḥ karoti naro bhaktyā labhate cākṣayaṁ padam

One who enthusiastically dances, sings, and plays musical instruments before Lord Hari during the month of Karttika will attain the inexhaustible abode of Lord Visnu.

HBV 16.71

हरेर् नाम-सहस्राख्यं गजेन्द्रस्य च मोक्षणम् ।
कार्त्तिके पठते यस् तु पुनर् जन्म न विन्दते

harer nāma-sahasrākhyaṁ gajendrasya ca mokṣaṇam |
kārttike paṭhate yas tu punar janma na vindate

One who recites the one thousand names of Lord Visnu and the prayers of Gajendra during the month of Karttika will never again experience birth in this material world.

HBV 16.72

कार्त्तिके पश्चिमे यामे स्तव गान करोति यः ।
वसते श्वेतद्वीपे तु पितृभिः सह नारद

kārttike paścime yāme stavaṁ gānaṁ karoti yaḥ |
vasate śvetadvīpe tu pitṛbhiḥ saha nārada

O Narada. one who offers prayers and sings the glories of the Supreme Lord at the end of the night furing the month of Karttika will go to reside in the spiritual abode of Svetadvipa, along with his forefathers.

HBV 16.73

नैवेद्य-दानेन तु हरेः कार्त्तिके यव-सङ्ख्यया ।
युगानि वसते स्वर्गे तावन्ति मुनि-सत्तम

naivedya-dānena tu hareḥ kārttike yava-saṅkhyayā |
yugāni vasate svarge tāvanti muni-sattama

O best among sages, one who offers grains of barley to Lord Hari during the month of Karttika will happily reside in heaven for as many yugas as there were grains of barley.

HBV 16.74

अगुरु तु स-कर्पूर यो दहेत् केशवाग्रतः ।
कार्त्तिके तु मुनि-श्रेष्ठ युगान्ते न पुनर् भवः

aguruṁ tu sa-karpūraṁ yo dahet keśavāgrataḥ |
kārttike tu muni-śreṣṭha yugānte na punar bhavaḥ

O foremost sage, one who offers aguru, camphor, sandalwood paste, and incense to Lord Kesava during the month of Karttika will never again take birth in the material world.

HBV 16.75

किञ्च—
नियमेन कथञ्च विष्णोर् ये शृण्वन्ति च भावितः ।
श्लोकार्धञ् श्लोक-पादञ् वा कार्त्तिके गो-शतञ् फलम्

kiṁ ca—
niyamena kathaṁ viṣṇor ye śṛṇvanti ca bhāvitaḥ |
ślokārdhaṁ śloka-pādaṁ vā kārttike go-śataṁ phalam

Those who hear the topics of Lord Hari with great devotion in a regulated manner during the month of Karttika will achieve the merit of donating one hundred cows in charity, even if they have understood only one-half or one-quarter of a sloka.

HBV 16.76

सर्व-धर्मान् परित्यज्य कार्त्तिके केशवाग्रतः ।
शास्त्रावतरनञ् पुण्यञ् श्रोतव्यञ् च महा-मुने

sarva-dharmān parityajya kārttike keśavāgrataḥ |
śāstrāvataranaṁ puṇyaṁ śrotavyaṁ ca mahā-mune

O great sage, during the month of Karttika, one should give up all varieties of religious performances and simply hear narrations of the scriptures in the presence of the Deity of the Supreme Lord.

HBV 16.77

श्रेयसा लोभ-बुद्ध्या वा यः करोति हरेः कथाम् ।
कार्त्तिके मुनि-शार्दूल कुलानाञ् तारयेच् छतम्

śreyasā lobha-buddhyā vā yaḥ karoti hareḥ kathām |
kārttike muni-śārdūla kulānāṁ tārayec chatam

O lion-like sage, one who glorifies the names, forms, qualities, and pastimes of Lord Hari during the month of Karttika, whether for his ultimate benefit or with some material motive, will deliver one hundred generations of his family.

HBV 16.78

नित्य शास्त्र-विनोदेन कार्त्तिक यः क्षिपेन् नरः ।
निर्दहेत् सर्व-पापनि यज्ञायुत-फल लभेत्

nityaṁ śāstra-vinodena kārttikaṁ yaḥ kṣipen naraḥ |
nirdahet sarva-pāpani yajñāyuta-phalaṁ labhet

SRI H A R I - B H A K T I - VILAS A One who engages much of his time in discussing the holy scriptures during the month of Karttika will quickly become relieved of all sinful reactions, and obtain the merit of performing ten thousand sacrifices.

HBV 16.79

न तथा तुष्यते दानैर् न यज्ञैर् गो-गजादिकैः ।
यथा शास्त्र-कथालापैः कार्त्तिके मधुसूदनः

na tathā tuṣyate dānair na yajñair go-gajādikaiḥ |
yathā śāstra-kathālāpaiḥ kārttike madhusūdanaḥ

Lord Madhusudana becomes more pleased with those who discuss the scriptures during the month of Karttika, than He does with those who give charity, even cows and elephants, and those who perform sacrifices.

HBV 16.80

कार्त्तिके मुनि-शार्दूल यः शृणोति हरेः कथाम् ।
स निस्तरति दुर्गाणि जन्म-कोटि-शतानि च

kārttike muni-śārdūla yaḥ śṛṇoti hareḥ kathām |
sa nistarati durgāṇi janma-koṭi-śatāni ca

O lion among sages, one who hears discussions of Lord Hari during the month of Karttika will be freed fromall suffering during the next ten million lifetimes.

HBV 16.81

यः पठेत् प्रायतो नित्यꣳ श्लोकꣳ भागवतꣳ मुने ।
अष्टादश-पुराणानाꣳ कार्त्तिके फलम् आप्नुयात्

yaḥ paṭhet prāyato nityaṁ ślokaṁ bhāgavataṁ mune |
aṣṭādaśa-purāṇānāṁ kārttike phalam āpnuyāt

O sage, during the month of Karttika, if a person daily recites even a single sloka of the Srlmad-Bhdgavatam with gteat devotion, he will attain the merit of studying the eighteen Purdnas in their entirety.

HBV 16.82

किꣳ च—
सर्वान् धर्मान् परित्यज्य इष्टापूर्तादिकान् नरः ।
कार्त्तिके परया भक्त्या वैष्णवैः सह सꣳवसेत्

kiṁ ca—
sarvān dharmān parityajya iṣṭāpūrtādikān naraḥ |
kārttike parayā bhaktyā vaiṣṇavaiḥ saha saṁvaset

Give up all varieties of welfare activities, such as the performance of sacrifice and the digging of wells, and just faithfully associate with devotees of Lord Visnu during the month of Karttika.

HBV 16.83–84

पाद्मे च तत्रैव—
कार्त्तिके भूमि-शायी यो ब्रह्मचारी हविष्य-भुक् ।
पलाश-पत्रꣳ भुञ्जानो दामोदरम् अथार्चयेत्
स सर्व-पातकꣳ हित्वा वैकुण्ठे हरि-सन्निधौ ।
मोदते विष्णु-सदृशो भजनानन्द-निर्वृतः

pādme ca tatraiva—
kārttike bhūmi-śāyī yo brahmacārī haviṣya-bhuk |
palāśa-patraṁ bhuñjāno dāmodaram athārcayet
sa sarva-pātakaṁ hitvā vaikuṇṭhe hari-sannidhau |
modate viṣṇu-sadṛśo bhajanānanda-nirvṛtaḥ

One who practices celibacy, sleeps on the floor, eats havisya rice off a palasa leaf plate, and worships Lord Damodara during the month of Karttika certainly becomes freed from all sinful reactions. Such a person will attain the transcendental abode of Vaikuntha and enjoy blissful life in the association of Lord Hari by thus engaging in His devotional service.

HBV 16.85

कि च—
कार्त्तिक सकल मास प्रातः-स्नायी जितेन्द्रियः ।
जपन् हविष्य-भुग् दान्तः सर्व-पापैः प्रमुच्यते

kiṁ ca—
kārttikaṁ sakalaṁ māsaṁ prātaḥ-snāyī jitendriyaḥ |
japan haviṣya-bhug dāntaḥ sarva-pāpaiḥ pramucyate

Those who rise early in the morning, bathe, control their senses, chant mantras, eat havisya rice, and remain self-controlled throughout the month of Karttika will be freed from all sinful reactions.

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HBV 16.86

कार्त्तिक तु नरो मास यः कुर्याद् एक-भोजनम् ।
शूरश् च बहु-वीर्यश् च कीर्तिमाम्श् च स जायते

kārttikaṁ tu naro māsaṁ yaḥ kuryād eka-bhojanam |
śūraś ca bahu-vīryaś ca kīrtimāṁś ca sa jāyate

One who eats only once a day for the entire month of Karttika will become very famous, powerful, and glorious.

HBV 16.87

किञ्च—

पलाश-पत्र-भोजो च कार्त्तिके पुरुषो नरः ।
निष्पापः स्यात् तु नैवेद्यꣳ हरेर् भुक्त्वा विमुच्यते ।
मध्य-स्थम् अईश्वरꣳ पत्रꣳ वर्जयेद् ब्राह्मणेतरः

kiṁ ca—
palāśa-patra-bhojo ca kārttike puruṣo naraḥ |
niṣpāpaḥ syāt tu naivedyaṁ harer bhuktvā vimucyate |
madhya-stham aīśvaraṁ patraṁ varjayed brāhmaṇetaraḥ

One who eats off a paldsa leaf plate during the month of Karttika becomes cleansed of all sinful reactions. One who honors the remnants of Lord Hari's food attains liberation from material existence. Not only brahmanas—others are also advised to avoid eating off the middle leaf of a paldsa tree.

HBV 16.88

किञ्च—

अपराध-सहस्राणि पातकानि महान्त्य् अपि ।
क्षमते'स्य हरिर् देवः पूजिते कार्त्तिके प्रभुः

kiṁ ca—
aparādha-sahasrāṇi pātakāni mahānty api |
kṣamate'sya harir devaḥ pūjite kārttike prabhuḥ

Because of being worshiped during the month of Karttika, the Supreme Lord, Hari, becomes inclined to forgive one thousand offenses and even grave sins performed by His worshiper.

HBV 16.89

नैवेद्यꣳ पायसꣳ विष्णोः प्रियꣳ खण्डꣳ घृतान्वितम् ।
विभज्य तच् च भुञ्जानो यज्ञ-साम्यꣳ दिने दिने

naivedyaṁ pāyasaṁ viṣṇoḥ priyaṁ khaṇḍaṁ ghṛtānvitam |
vibhajya tac ca bhuñjāno yajña-sāmyaṁ dine dine

One who daily partakes of, and distributes to the devotees, Lord Visnu's favorite food— sweet rice mixed with ghee and sugar candy— attains the merit of performing a sacrifice.

HBV 16.90

स्नान जागरण दीप तुलसी-वन-पालनम् ।
कार्त्तिके ये प्रकुर्वन्ति ते नरा विष्णु-मूर्तयः

snānaṁ jāgaraṇaṁ dīpaṁ tulasī-vana-pālanam |
kārttike ye prakurvanti te narā viṣṇu-mūrtayaḥ

that is recorded in the same Purdna this verse is found) sndnarh jdgaranarh diparh tulasi vana pdlanam kdrttike ye prakurvanti te nard visnu murtayah Those who bathe in the morning, remain awake the entire night, offer ghee lamps, and serve the tulasi plant during the month of Karttika attain the liberation of having bodily features similar to that of Lord Visnu.

HBV 16.91

इत्थ दिन-त्रयम् अपि कार्त्तिके ये प्रकुर्वते ।
देवानाम् अपि ते वन्द्याः कि यैर् आजन्म तत् कृतम्

itthaṁ dina-trayam api kārttike ye prakurvate |
devānām api te vandyāḥ kiṁ yair ājanma tat kṛtam

in this way, one who observes the vow of Karttika for even three days becomes worshipable by the demigods. What can be said of those who observe the vow of Karttika throughout their entire life?

HBV 16.92

हरि-जागरण प्रातः स्नान तुलसी-सेवनम् ।
उद्यापन दीप-दान व्रतान्य् एतानि कार्त्तिके

hari-jāgaraṇaṁ prātaḥ snānaṁ tulasī-sevanam |
udyāpanaṁ dīpa-dānaṁ vratāny etāni kārttike

During the month of Karttika, one should rise early in the morning for the pleasure of Lord Hari, take a morning bath, serve tulasi, offer a ghee lamp, and celebrate a festival at the end of the Karttika vow.

HBV 16.93

पञ्चभिर् व्रतकैर् एभिः सम्पूर्णꣳ कार्त्तिके व्रती ।
फलम् आप्नोति तत् प्रोक्तꣳ भुक्ति-मुक्ति-फल-प्रदम्

pañcabhir vratakair ebhiḥ sampūrṇaṁ kārttike vratī |
phalam āpnoti tat proktaṁ bhukti-mukti-phala-pradam

By observing the above-mentioned five limbs of the Karttika vrata throughout the month of Karttika, one becomes eligible for liberation, as well as material happiness.

HBV 16.94

विष्णोः शिवस्य वा कुर्याद् आलये हरि-जागरम् ।
कुर्याद् अश्वत्थ-मुले वा तुलसीनाꣳ वनेषु च

viṣṇoḥ śivasya vā kuryād ālaye hari-jāgaram |
kuryād aśvattha-mule vā tulasīnāṁ vaneṣu ca

In the month of Karttika, one should remain awake throughout the night, either in the temple of Lord Visnu, in the temple of Siva, underneath a banyan tree, or in the tulasl garden.

HBV 16.95

आपद्-गतो यदाप्य् अम्भो न लभेत् सवनाय सः ।
व्याधितो वा पुनः कुर्याद् विष्णोर् नामापमार्जनम्

āpad-gato yadāpy ambho na labhet savanāya saḥ |
vyādhito vā punaḥ kuryād viṣṇor nāmāpamārjanam

One who makes the vow of observing the Karttika vrata may bathe by chanting mantras if, due to some awkward circumstance, water is unavailable, or if oen is unable to bathe because of sickness.

HBV 16.96

उद्यापनं विधिं कर्तुम् अशक्तो वा व्रते स्थितः ।
ब्राह्मणान् भोजयेच् छक्त्या व्रत-सम्पूर्ण-हेतवे

udyāpanaṁ vidhiṁ kartum aśakto vā vrate sthitaḥ |
brāhmaṇān bhojayec chaktyā vrata-sampūrṇa-hetave

If one is unable to celebrate the closing ceremony of the Karttika vow, then he should faithfully feed the brahmanas to conclude his vrata.

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HBV 16.97

अशक्तो दीप-दानस्य पर-दीपान् प्रबोधयेत् ।
तेषां वा रक्षणं कुर्याद् वातादिभ्यः प्रयत्नतः

aśakto dīpa-dānasya para-dīpān prabodhayet |
teṣāṁ vā rakṣaṇaṁ kuryād vātādibhyaḥ prayatnataḥ

If, for some reason, one is unable to personally offer a ghee lamp during the month of Karttika, then he should do so through the agency of another person, or he should carefully protect from the wind a burning ghee lamp offered by someone else.

HBV 16.98

अभावे तुलसीनां च पूजयेद् वैष्णवं द्विजम् ।
सर्वाभावे व्रती कुर्याद् ब्राह्मणानां गवाम् अपि ।
सेवां वा बोधि-वटयोर् व्रत-सम्पूर्ण-हेतवे

abhāve tulasīnāṁ ca pūjayed vaiṣṇavaṁ dvijam |
sarvābhāve vratī kuryād brāhmaṇānāṁ gavām api |
sevāṁ vā bodhi-vaṭayor vrata-sampūrṇa-hetave

In the absence of a tulasl plant, one should worship a brahmana Vaisnava. In the absence of these, just to complete his vow, one should serve the brahmanas, cows, or banyan trees.

HBV 16.99

स्कान्दे तत्रैव—
कल्प-कोटि-सहस्राणि पातकानि बहुन्य् अपि ।
निमेषार्धेन दीपस्य विलय यान्ति कार्त्तिके

skānde tatraiva—
kalpa-koṭi-sahasrāṇi pātakāni bahūny api |
nimeṣārdhena dīpasya vilayaṁ yānti kārttike

skdnde tatraiva (In the Skanda Purana it is stated) kalpa koti sahasrdni pdtakdni bahuny api nimesardhena dipasya vilayarh yanti kdrttike As a result of offering a ghee lamp, even for a fraction of a second, during the month of Karttika, all the sinful reactions that one accumulated during thousands of millions of previous lifetimes are destroyed.

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HBV 16.100

कि च—
शृणु दीपस्य माहात्म्य कार्त्तिके केशव-प्रियम् ।
दीप-दानेन विप्रेन्द्र न पुनर् जायते भुवि

kiṁ ca—
śṛṇu dīpasya māhātmyaṁ kārttike keśava-priyam |
dīpa-dānena viprendra na punar jāyate bhuvi

O foremost brahmana, hear now t h e glories of offering a ghee lamp during the m o n t h of Karttika, which is very dear to Lord Kesava. O n e who offers a ghee lamp during that m o n t h will never again take birth in this material world.

HBV 16.101

रवि-ग्रहे कुरुक्षेत्रे नर्मदाया शशि-ग्रहे ।
तत् फल कोटि-गुनित दीप-दानेन कार्त्तिके

ravi-grahe kurukṣetre narmadāyāṁ śaśi-grahe |
tat phalaṁ koṭi-gunitaṁ dīpa-dānena kārttike

Offering a ghee lamp to t h e Supreme Lord during the m o n t h of Karttika awards o n e ten million times the merit o n e obtains by bathing at Kuruksetra during a solar eclipse, or by

bathing in the N a r m a d a during a lunar eclipse.

HBV 16.102

घृतेन दीपको यस्य तिल-तैलेन वा पुनः ।
ज्वलते मुनि-शार्दूल अश्वमेधेन तस्य किम्

ghṛtena dīpako yasya tila-tailena vā punaḥ |
jvalate muni-śārdūla aśvamedhena tasya kim

O exalted sage, what is the use performing a horse sacrifice if one's ghee lamp, or sesame seed oil lamp, burns during the m o n t h of Karttika?

HBV 16.103

मन्त्र-हीनꣳ क्रिया-हीनꣳ सौच-हीनꣳ जनार्दने ।
सर्वꣳ सम्पूर्णतꣳ याति कार्त्तिके दीप-दानतः

mantra-hīnaṁ kriyā-hīnaṁ sauca-hīnaṁ janārdane |
sarvaṁ sampūrṇataṁ yāti kārttike dīpa-dānataḥ

Just by offering a ghee lamp to Lord Janardana during the month of Karttika, even one who never chants mantras, or never performs rituals or other acts of purification, will attain full perfection.

HBV 16.104

तेनेष्टꣳ क्रतुभिः सर्वैः कृतꣳ तीर्थावगाहनम् ।
दीप-दानꣳ कृतꣳ येन कार्त्तिके केशवाग्रतः

teneṣṭaṁ kratubhiḥ sarvaiḥ kṛtaṁ tīrthāvagāhanam |
dīpa-dānaṁ kṛtaṁ yena kārttike keśavāgrataḥ

One who offers a lamp to Lord Kesava during the month of Karttika has already performed all kids of sacrifice, and has bathed in all the holy places.

HBV 16.105

तावद् गर्जन्ति पुण्यानि स्वर्गे मर्त्ये रसातले ।
यावन् न ज्वलते ज्योतिः कार्त्तिके केशवाग्रतः

tāvad garjanti puṇyāni svarge martye rasātale |
yāvan na jvalate jyotiḥ kārttike keśavāgrataḥ

Pious activities continue to exhibit their pride, in heaven, on earth, and in the hellish planets, only up until the time when a lamp is offered before Lord Kesava during the month of Karttika.

HBV 16.106–107

श्रूयते चापि पितृभिर् गाथा गीता पुरा द्विज ।
भविष्यति कुले'स्माक पितृ-भक्तः सुतो भुवि
कार्त्तिके दीप-दानेन यस् तोषयति केशवम् ।
मुक्ति प्राप्स्यामहे नून प्रसादाच् चक्र-पाणिनः

śrūyate cāpi pitṛbhir gāthā gītā purā dvija |
bhaviṣyati kule'smākaṁ pitṛ-bhaktaḥ suto bhuvi
kārttike dīpa-dānena yas toṣayati keśavam |
muktiṁ prāpsyāmahe nūnaṁ prasādāc cakra-pāṇinaḥ

O twice-born sage, this was heard from the prayers of the forefathers in ancient times: In our family, a son who is devoted to his father will take birth and please Lord Kesava by offering Him a ghee lamp during the month of Karttika. As a result, we will certainly be liberated.

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HBV 16.108

कि च—
मेरु-मन्दर-मात्राणि कृत्वा पापान्य् अशेषतः ।
दहते नात्र सन्देहो दीप-दानात् तु कार्त्तिके

kiṁ ca—
meru-mandara-mātrāṇi kṛtvā pāpāny aśeṣataḥ |
dahate nātra sandeho dīpa-dānāt tu kārttike

There is no doubt that by the influence of offering a ghee lamp during the month of Karttika, the reactions to unlimited sinful activities, even if they are as tall as Sumeru or Mandara Mountains, are burnt to ashes.

HBV 16.109

गृहे वायतने वापि दीपान् दद्याच् च कार्त्तिके ।
पुरतो वासुदेवस्य महा-फल-विधायिनः

gṛhe vāyatane vāpi dīpān dadyāc ca kārttike |
purato vāsudevasya mahā-phala-vidhāyinaḥ

By offering a ghee lamp before Lord Vasudeva in the temple, or in the courtyard, during the month of Karttika, one achieves the highest perfection of going back to Godhead.

HBV 16.110

स जातो मानुषे लोके स धन्यः स च कीर्तिमान् ।
प्रदत्तः कार्त्तिके मासि दीपो वै मधुहाग्रतः

sa jāto mānuṣe loke sa dhanyaḥ sa ca kīrtimān |
pradattaḥ kārttike māsi dīpo vai madhuhāgrataḥ

The human birth of one who offers a ghee lamp to Lord Madhusudana during the month of Karttika becomes successful. He is glorious and becomes famous in this world.

HBV 16.111

निमिषार्धार्ध-मात्रेण दीप-दानेन कार्त्तिके ।
न तत् क्रतु-शतैः प्राप्य□ फल□ तीर्थ-शतैर् अपि

nimiṣārdhārdha-mātreṇa dīpa-dānena kārttike |
na tat kratu-śataiḥ prāpyaṁ phalaṁ tīrtha-śatair api

The merit of offering a ghee lamp, even for a very short time, during the month of Karttika, cannot be considered equal to merit obtained by

performing one hundred sacrifice, or by bathing one hundred times in sacred rivers.

HBV 16.112

सर्वानुष्ठान-हीनो'पि सर्व-पाप-रतो'पि सन् ।
पूयते नात्र सन्देहो दीप॑ दत्त्वा तु कार्त्तिके

sarvānuṣṭhāna-hīno'pi sarva-pāpa-rato'pi san |
pūyate nātra sandeho dīpaṁ dattvā tu kārttike

There is no doubt that by the influence of offering a ghee lamp during the month of Karttika, even one who has never performed any kind of ritualistic activity, and is thus full of sin, becomes purified.

HBV 16.113

तन् नास्ति पातक॑ किञ्चित् त्रिषु लोकेषु नारद ।
यन् न शोधयते दीपः कार्त्तिके केशवाग्रतः

tan nāsti pātakaṁ kiñcit triṣu lokeṣu nārada |
yan na śodhayate dīpaḥ kārttike keśavāgrataḥ

O Narada, there is no such sinner within the three worlds who the offering of a ghee lamp before Lord Kesava during the month of Karttika cannot purify.

HBV 16.114

पुरतो वासुदेवस्य दीप॑ दत्त्वा तु कार्त्तिके ।
प्राप्नोति शाश्वत॑ स्थान॑ सर्व-बाधा-विवर्जितम्

purato vāsudevasya dīpaṁ dattvā tu kārttike |
prāpnoti śāśvataṁ sthānaṁ sarva-bādhā-vivarjitam

Offering a ghee lamp before Lord Vasudeva during the month of Karttika ensures one's transfer to the eternal spiritual world, which is free from all kinds of material obstacles.

HBV 16.115–117

यः कुर्यात् कार्त्तिके मासि कर्पूरेण तु दीपकम् ।
द्वादश्याꣳ च विशेषेण तस्य पुण्यꣳ वदामि ते
कुले तस्य प्रसूता ये ये भविष्यन्ति नारद ।
समतिताश् च ये केचिद् येषाꣳ सङ्ख्या न विन्दते
क्रीडित्वा सु-चिरꣳ कालꣳ देव-लोके यदृच्छया ।
ते सर्वे मुक्तिम् आयान्ति प्रसादाच् चक्र-पाणिनः

yaḥ kuryāt kārttike māsi karpūreṇa tu dīpakam |
dvādaśyāṁ ca viśeṣeṇa tasya puṇyaṁ vadāmi te
kule tasya prasūtā ye ye bhaviṣyanti nārada |
samatitāś ca ye kecid yeṣāṁ saṅkhyā na vindate
krīḍitvā su-ciraṁ kālaṁ deva-loke yadṛcchayā |
te sarve muktim āyānti prasādāc cakra-pāṇinaḥ

344 SRI HARI-BHAKTI-VILASA kule tasya prasutd ye ye bhavisyanti narada samatitds ca ye kecid yesdrh sankhya na vindate kriditvd su cirarh kdlarh devaloke yadrcchayd te sarve muktim dydnti prasdddc cakra pdninah O Narada, I shall now describe the merit one attains by burning a ghee lamp with camphor during the month of Karttika, especially on Dvadasi. All the members of his family who had taken birth in the past, who have taken birth at present, and who will take birth in future, will, by the mercy of Lord Krsna, who carries a cakra in His hand, enjoy life in the planets of the demigods for as long as he wishes and then achieve liberation.

HBV 16.118

किꣳ च—
द्यूत-व्याजेन विप्रेन्द्र कार्त्तिके केशवालयम् ।
द्योतयेद् यो महा-भाग पुनात्य् आसप्ततꣳ कुलम्

kiṁ ca—
dyūta-vyājena viprendra kārttike keśavālayam |
dyotayed yo mahā-bhāga punāty āsaptataṁ kulam

O best of brdhmanas\ O greatly fortunate one, one who illuminates the temple of Lord Hari with ghee lamps in the month of Karttika, even for the purpose of playing chess, will deliver seven generations of his family.

HBV 16.119

कार्त्तिके दीप-दान तु कुर्याद् यो वैष्णवालये ।
धन पुत्रो यशः कीर्तिर् भवेत् तस्य च सर्वदा

kārttike dīpa-dānaṁ tu kuryād yo vaiṣṇavālaye |
dhanaṁ putro yaśaḥ kīrtir bhavet tasya ca sarvadā

One who offers a ghee lamp in the house of a Vaisnava during the month of Karttika receives wealth, good children, fame, and a good reputation.

HBV 16.120

यथा च मथनाद् वह्निः सर्व-काष्ठेषु दृश्यते ।
तथा च दृश्यते धर्मो दीप-दाने न स शयः

yathā ca mathanād vahniḥ sarva-kāṣṭheṣu dṛśyate |
tathā ca dṛśyate dharmo dīpa-dāne na saṁśayaḥ

As by rubbing, fire is produced from wood, by the influence of offering a ghee lamp during the month of Karttika, one experiences righteousness everywhere.

HBV 16.121

कि च—
निर्धनेनापि विप्रेन्द्र कृत्वा चैवात्म-विक्रयम् ।
कर्तव्य दीप-दान तु यावत् कार्त्तिक-पूर्णिमा

kiṁ ca—
nirdhanenāpi viprendra kṛtvā caivātma-vikrayam |
kartavyaṁ dīpa-dānaṁ tu yāvat kārttika-pūrṇimā

O best of brahmanas, a poor person should also offer a ghee lamp throughout the month of Karttika, even if for this purpose, he has to sell himself.

HBV 16.122

वैष्णवो न स मन्तव्यः सम्प्राप्ते कार्त्तिके मुने ।
यो न यच्छति मूढात्मा दीप केशव-सद्मनि

vaiṣṇavo na sa mantavyaḥ samprāpte kārttike mune |
yo na yacchati mūḍhātmā dīpaṁ keśava-sadmani

O sage, a foolish person who does not offer a ghee lamp in the temple of Lord Visnu during the month of Karttika cannot be considered a Vaisnava.

HBV 16.123

नारदीये श्री-रुक्माङ्गद-मोहिनी-स वादे—
एकतः सर्व-दानानि दीप-दानानि चैकतः ।
कार्त्तिके न सम प्रोक्त दीप-दो ह्य् अधिकः स्मृतः

nāradīye śrī-rukmāṅgada-mohinī-saṁvāde—
ekataḥ sarva-dānāni dīpa-dānāni caikataḥ |
kārttike na samaṁ proktaṁ dīpa-do hy adhikaḥ smṛtaḥ

that is found in the Naradtya Purdna it is stated) ekatah sarva ddndni dipa ddndni caikatah kdrttike na samarh proktarh dipa do hy adhikah smrtah

346 SRI HARI-BHAKTI-VILASA If all kinds of pious activities are put on one side of a scale and the offering of a ghee lamp during the month of Karttika on the other, the offering of the lamp will be seen to be more glorious.

HBV 16.124

कार्त्तिके 'खण्ड-दीप यो ददाति हरि-सन्निधौ ।
दिव्य-कान्ति-विमानाग्रे रमते स हरेः पुरे

kārttike 'khaṇḍa-dīpaṁ yo dadāti hari-sannidhau |
divya-kānti-vimānāgre ramate sa hareḥ pure

One who continuously burns ghee lamps in the temple of Lord Hari during the month of Karttika will board an effulgent chariot and ascend to the abode of Lord Hari.

HBV 16.125

स्कान्दे तत्रैव—
पितृ-पक्षे'न्न-दानेन ज्यैष्ठाषाढे च वारिणा ।
कार्त्तिके तत् फल□ पु□सा□ पर-दीप-प्रबोधनात्

skānde tatraiva—
pitṛ-pakṣe'nna-dānena jyaiṣṭhāṣāḍhe ca vāriṇā |
kārttike tat phalaṁ puṁsāṁ para-dīpa-prabodhanāt

shdnde tatraiva (In the Skanda Purdna it is stated) pitr-pakse 'nnaddnena jyaisthasadhe ca vdrind kdrttike tat phalarh purhsdrh para dlpa prabodhandt The merit one obtains by distributing food grains during the dark fortnight of the month of Bhadra, or by distributing water during summer, can be obtained by offering a ghee lamp given by others in the month of Karttika.

HBV 16.126

बोधनात् पर-दीपस्य वैष्णवाना□ च सेवनात् ।
कार्त्तिके फलम् आप्नोति राजसूयाश्वमेधयोः

bodhanāt para-dīpasya vaiṣṇavānāṁ ca sevanāt |
kārttike phalam āpnoti rājasūyāśvamedhayoḥ

By offering a ghee lamp given by another person, and by serving Vaisnavas, during the month of Karttika, one receives the merit of performing a Rajasuya sacrifice, or a horse sacrifice.

HBV 16.127

दीपमान□ तु ये दीप□ बोधयन्ति हरेर् गृहे ।
परेण न्र्प-शार्दूल निस्तीर्णा यम-यातना

dīpamānaṁ tu ye dīpaṁ bodhayanti harer gṛhe |
pareṇa nrpa-śārdūla nistīrṇā yama-yātanā

O King, those who light ghee lamps given by others within the temple iple of Lord Hari during durii the month of Karttika are delivered from the punishment of Yamaraja.

HBV 16.128

न तद् भवति विप्रेन्द्र इष्टैर् अपि महा-मखैः ।
कार्त्तिके यत् फलꣳ प्रोक्तꣳ पर-दीप-प्रबोधनात्

na tad bhavati viprendra iṣṭair api mahā-makhaiḥ |
kārttike yat phalaṁ proktaṁ para-dīpa-prabodhanāt

O best of brahmanas, the merit one earns by offering a ghee lamp given by another person during the month of Karttika cannot be obtained by performing many great sacrifices.

HBV 16.129

एकादश्याꣳ परैर् दत्तꣳ दीपꣳ प्रज्वल्य मूषिका ।
मानुष्यꣳ दुर्लभꣳ प्राप्य पराꣳ गतिम् अवाप सा

ekādaśyāṁ parair dattaṁ dīpaṁ prajvalya mūṣikā |
mānuṣyaṁ durlabhaṁ prāpya parāṁ gatim avāpa sā

A rat had accidentally assisted in the lighting of a ghee lamp offered by another person on Ekadasi in the month of Karttika and as a result, she first received the rarely achieved human birth and thereafter, attained liberation.

HBV 16.130

स्कान्दे तत्रैव—
यदा यदा भासयते दीपकः कलसोपरि ।
तदा तदा मुनि-श्रेष्ठ द्रवते पाप-सञ्चयः

skānde tatraiva—
yadā yadā bhāsayate dīpakaḥ kalasopari |
tadā tadā muni-śreṣṭha dravate pāpa-sañcayaḥ

skdnde tatraiva (In the Skanda Purana it is also stated) yadd yadd bhdsayate dlpakah kalasopari tadd tadd muni srestha dravate papa sancayah

348 SRI HARI-BHAKTI-VILASA O foremost sages, whenever one offers a ghee lamp on the top of a temple, his sinful reactions are destroyed. There is no doubt of this.

HBV 16.131

यो ददाति द्विजातिभ्यो महीम् उदधि-मेखलाम् ।
हरेः शिखर-दीपस्य कला नार्हति षोडशीम्

yo dadāti dvijātibhyo mahīm udadhi-mekhalām |
hareḥ śikhara-dīpasya kalāṁ nārhati ṣoḍaśīm

The merit one obtains by giving in charity to the brahmanas the entire earth, surrounded by the oceans, cannot be considered equal to even a fraction of the merit one obtains by offering a ghee lamp on the top of a temple of Lord Hari.

HBV 16.132

यो ददाति गवा कोटि स-वत्स क्षीर-स युतम् ।
हरेः शिखर-दीपस्य कला नार्हति षोडशीम्

yo dadāti gavāṁ koṭiṁ sa-vatsaṁ kṣīra-saṁyutam |
hareḥ śikhara-dīpasya kalāṁ nārhati ṣoḍaśīm

The merit one obtains by donating ten million cows with their calves cannot be considered as equal to the merit one achieves by offering a ghee lamp on the top of a temple of Lord Hari.

HBV 16.133

सर्वस्व-दान कुरुते वैष्णवाना महा-मुने ।
केशवोपरि दीपस्य कला नार्हति षोडशीम्

sarvasva-dānaṁ kurute vaiṣṇavānāṁ mahā-mune |
keśavopari dīpasya kalāṁ nārhati ṣoḍaśīm

O great sage, the result one is awarded by giving everything in charity to the Vaisnavas is not even equal to even a fraction of the merit one receives by offering a ghee lamp on the top of a temple of Lord Hari.

HBV 16.134

किञ्च—
यः करोति परं दीपं मूल्येनापि महा-मुने।
शिखरोपरि मध्ये च कुलानां तारयेच् छतम्

kiṁ ca—
yaḥ karoti paraṁ dīpaṁ mūlyenāpi mahā-mune |
śikharopari madhye ca kulānāṁ tārayec chatam

O great sage, the person who purchased the ghee lamps that were put on the top of a temple of Lord Hari by others has delivered one hundred generations of his family.

HBV 16.135

विमानं ज्योतिषा दीप्तं ये निरीक्ष्यन्ति कार्त्तिके।
केशवस्य महा-भक्त्या कुले तेषां न नारकी

vimānaṁ jyotiṣā dīptaṁ ye nirīkṣyanti kārttike |
keśavasya mahā-bhaktyā kule teṣāṁ na nārakī

No person in the families of those who witness with great devotion the temple of Lord Kesavadeva illuminated by ghee lamps during the month of Karttika will ever have "o reside in hell.

HBV 16.136

दिवि देवा निरीक्ष्यन्ते विष्णु-दीप-प्रदं नरम्।
कदा भविष्यत्य् अस्माकं सङ्गमः पुण्य-कर्मणा

divi devā nirīkṣyante viṣṇu-dīpa-pradaṁ naram |
kadā bhaviṣyaty asmākaṁ saṅgamaḥ puṇya-karmaṇā

Whenever one offers a ghee lamp to Lord Visnu, the demigods in heaven wait in anticipation, thinking, "When will we meet this great devotee who is engaged in such pious activities?"

HBV 16.137

कार्त्तिके कार्त्तिकी यावत् प्रसादोपरि दीपकम् ।
यो ददाति मुनि-श्रेष्ठ तस्येन्द्रत्वं न दुर्लभम्

kārttike kārttikīṁ yāvat prasādopari dīpakam |
yo dadāti muni-śreṣṭha tasyendratvaṁ na durlabham

O foremost sage, it is not at all difficult to occupy the post of Indra for one who, throughout the month of Karttika, offers a ghee lamp on the top of the temple of Lord Hari.

HBV 16.138

स्कान्दे तत्रैव—
दीप-पङ्क्तेश् च रचनं स-बाह्याभ्यन्तरे हरेः ।
विष्णोर् विमाने कुरुते स नरः शङ्ख-चक्र-धृक्

skānde tatraiva—
dīpa-paṅkteś ca racanaṁ sa-bāhyābhyantare hareḥ |
viṣṇor vimāne kurute sa naraḥ śaṅkha-cakra-dhṛk

skdnde tatraiva (In that connection, it is stated in the Skanda Purdna) dipa panktes ca racandrh sa bdhydbhyantare hareh

350 SRI HARI-BHAKTI-VILASA visnor vimdne kurute sa narah sankha cakra dhrk One who decorates the interior and exterior of the temple of Lord Hari with many lamps during the month of Karttika, will certainly become an associate of Lord Visnu.

HBV 16.139

दीप-पङ्क्तेश् च रचनं कुरुते केशवालये ।
तस्यान्वये प्रसूतानां लक्षणं नरकं न हि

dīpa-paṅkteś ca racanaṁ kurute keśavālaye |
tasyānvaye prasūtānāṁ lakṣaṇaṁ narakaṁ na hi

One hundred thousand descendents of the family of a person who offers many ghee lamps in the temple of Lord Hari will be exempted from undergoing the torments of hell.

HBV 16.140

विष्णोर् विमानꣳ दीपाढ्यꣳ स-बाह्याभ्यन्तरे मुने ।
दीपोद्यत-करे मार्गे तेन प्राप्तꣳ परꣳ पदम्

viṣṇor vimānaṁ dīpāḍhyaṁ sa-bāhyābhyantare mune |
dīpodyata-kare mārge tena prāptaṁ paraṁ padam

O sage, one who illuminates the inside and outside of a temple of Lord Visnu with many lamps will be greeted very respectfully by the inhabitants of the Lord's supreme abode, with lamps in their hands, when he arrives there.

HBV 16.141–143

भविष्ये च—
यः कुर्यात् कार्त्तिके मासि शोभनꣳ दीप-मालिकाम् ।
प्रबोधे चैव द्वादश्याम् एकादश्याꣳ विशेषतः
सूर्यायुत-प्रकाशस् तु तेजसा भासयन् दिशः ।
तेजो-राशि-विमान-स्थो जगद् उद्द्योतयꣳस् त्विषा
यावत् प्रदीप-सङ्ख्या तु घृतेनापूर्य बोधिता ।
तावद् वर्ष-सहस्राणि विष्णु-लोके महीयते

bhaviṣye ca—
yaḥ kuryāt kārttike māsi śobhanaṁ dīpa-mālikām |
prabodhe caiva dvādaśyām ekādaśyāṁ viśeṣataḥ
sūryāyuta-prakāśas tu tejasā bhāsayan diśaḥ |
tejo-rāśi-vimāna-stho jagad uddyotayaṁs tviṣā
yāvat pradīpa-saṅkhyā tu ghṛtenāpūrya bodhitā |
tāvad varṣa-sahasrāṇi viṣṇu-loke mahīyate

One who offers rows of ghee lamps during the month of Karttika, especially on Utthana EkadasI and DvadasI, will board an effulgent airplane that is as bright as ten thousand suns and depart for the transcendental abode of Lord Visnu. He will then reside in the abode of Lord Visnu for as many thousands of years as the ghee lamps he had offered to the Supreme Lord.

HBV 16.144

पाद्मे तत्रैव—
उच्चैः प्रदीपम् आकाशे यो दद्यात् कार्त्तिके नरः ।
सर्वं कुलं समुद्धृत्य विष्णु-लोकम् अवाप्नुयात्

pādme tatraiva—
uccaiḥ pradīpam ākāśe yo dadyāt kārttike naraḥ |
sarvaṁ kulaṁ samuddhṛtya viṣṇu-lokam avāpnuyāt

One who offers ghee lamps in the sky during the month of Karttika delivers all his dependents back to Godhead.

HBV 16.145

विष्णु-केशवम् उद्दिश्य दीपं दद्यात् तु कार्त्तिके ।
आकाश-स्थं जल-स्थं च शृणु तस्यापि यत् फलम्

viṣṇu-keśavam uddiśya dīpaṁ dadyāt tu kārttike |
ākāśa-sthaṁ jala-sthaṁ ca śṛṇu tasyāpi yat phalam

Now hear the merit one obtains by offering ghee lamps for the pleasure of Lord Visnu, either in the water or in the sky.

HBV 16.146

धनं धन्यं समृद्धिश् च पुत्रवान् ईश्वरो गृहे ।
लोचने च शुभे तस्य विद्वान् अपि च जायते

dhanaṁ dhanyaṁ samṛddhiś ca putravān īśvaro gṛhe |
locane ca śubhe tasya vidvān api ca jāyate

O n e who offers ghee lamps in this way will become enriched with stocks of food grain, prosperity, good children, and opulence. He will possess beautiful eyes and take birth to become a learned scholar.

HBV 16.147

किञ्च—
विप्र-वेश्मनि यो दद्यात् कार्त्तिके मासि दीपकम् ।
अग्निष्टोम-फलञ्च तस्य प्रवदन्ति मनीषिणः

kiṁ ca—
vipra-veśmani yo dadyāt kārttike māsi dīpakam |
agniṣṭoma-phalaṁ tasya pravadanti manīṣiṇaḥ

It is the opinion of thoughtful m e n t h a t those who offer ghee lamps in t h e house of a brahmana will a t t a i n the merit of performing a n agnistoma sacrifice.

HBV 16.148

चतुष्पथेषु रथ्यासु ब्राह्मणावसथेषु च ।
वृक्ष-मूलेषु गोष्ठेषु कान्तारे गहनेषु च ।
दीप-दानाद् धि सर्वत्र महा-फलम् अवाप्नुयात्

catuṣpatheṣu rathyāsu brāhmaṇāvasatheṣu ca |
vṛkṣa-mūleṣu goṣṭheṣu kāntāre gahaneṣu ca |
dīpa-dānād dhi sarvatra mahā-phalam avāpnuyāt

By offering a ghee lamp at a n intersection, o n a highway, in the house of a brahmana, at the root of a tree, in a pasturing ground, in a field, a n d in a forest, one attains great pious merit.

HBV 16.149

तत्रैव—
दामोदराय नभसि तुलायाञ्च लोलया सह ।
प्रदीपञ्च ते प्रयच्छामि नमो'नन्ताय वेधसे इति ।

tatraiva—
dāmodarāya nabhasi tulāyāṁ lolayā saha |
pradīpaṁ te prayacchāmi namo'nantāya vedhase iti |

I offer this lamp to Sri R a d h a Damodara in t h e sky during t h e m o n t h of Karttika. Let me also offer my respectful obeisances to the unlimited Lord Sri Visnu.

HBV 16.150

पाद्मे तत्रैव—
यत्र कुत्रापि देशे यः कार्त्तिक-स्नान-दानतः ।
अग्निहोत्र-सम-फलः पूजाया च विशेषतः

pādme tatraiva—
yatra kutrāpi deśe yaḥ kārttika-snāna-dānataḥ |
agnihotra-sama-phalaḥ pūjāyāṁ ca viśeṣataḥ

pddme tatraiva (In the Padma Purana it is stated) yatra kutrdpi dese yah karttika sndna ddnatah agnihotra soma phalah pujdydrh ca visesatah Taking a holy bath, giving charity, and especially offering worship to the Supreme Lord during the month of Karttika in any country awards one the merit of performing an agnihotra sacrifice.

HBV 16.151

कुरुक्षेत्रे कोटि-गुणो गङ्गाया चापि तत्-समः ।
ततो'धिकः पुष्करे स्याद् द्वारकाया च भार्गव ।
कृष्ण-सालोक्य-दो मासः पूजा-स्नानैश् च कार्त्तिकः

kurukṣetre koṭi-guṇo gaṅgāyāṁ cāpi tat-samaḥ |
tato'dhikaḥ puṣkare syād dvārakāyāṁ ca bhārgava |
kṛṣṇa-sālokya-do māsaḥ pūjā-snānaiś ca kārttikaḥ

O Bhargava, by bathing at Kuruksetra, one achieves millions of times more merit than by an ordinary ritualistic bath. The same merit is attained by regularly bathing in the Ganges. One obtains more merit than this by taking a holy bath at Puskara. More than that is obtained by bathing at Dvaraka but by bathing and worshiping the Supreme Lord during the month of Karttika, one is transferred to the planet of Lord Krsna.

HBV 16.152

अन्यः पूर्यास् तत्-समाना मुनयो मथुरा विना ।
दामोदरत्व हि हरेस् तत्रैवासीद् यतः किल

anyaḥ pūryās tat-samānā munayo mathurāṁ vinā |
dāmodaratvaṁ hi hares tatraivāsīd yataḥ kila

O sages, except Mathura, all other holy places are equal in terms of sanctity. Mathura is considered superior because it was there that Lord Damodara performed His transcendental pastime of being bound by the ropes of mother Yasoda.

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HBV 16.153

मथुराया ततश् चोर्जे वैकुण्ठ-प्रीति-वर्धनः ।
कार्त्तिके मथुराया वै परमावधिर् इष्यते

mathurāyāṁ tataś corje vaikuṇṭha-prīti-vardhanaḥ |
kārttike mathurāyāṁ vai paramāvadhir iṣyate

Residing at Mathura in the month of Karttika gives pleasure to Lord Govinda. The ultimate goal of life can be accomplished simply by residing at Mathura during the month of Karttika.

HBV 16.154

यथा माघे प्रयागः स्याद् वैशाखे जाह्नवी यथा ।
कार्त्तिके मथुरा सेव्या तटोत्कर्षः परो न हि

yathā māghe prayāgaḥ syād vaiśākhe jāhnavī yathā |
kārttike mathurā sevyā taṭotkarṣaḥ paro na hi

As there is no superior piety than bathing at Prayaga in the month of Magha, and in the Ganges in the month of Vaisakha, there is no piety superior to residing at Mathura during the month of Karttika.

HBV 16.155

मथुराया नरैर् ऊर्जे स्नात्वा दामोदरो'र्चितः ।
कृष्ण-रूपा हि ते ज्ञेया नात्र कार्या विचारणा

mathurāyāṁ narair ūrje snātvā dāmodaro'rcitaḥ |
kṛṣṇa-rūpā hi te jñeyā nātra kāryā vicāraṇā

There is no need for one to deliberate on this further. Those who take a holy bath at Mathura and worship Lord Damodara during the month of Karttika attain the same bodily features as Lord Krsna.

HBV 16.156

दुर्लभः कार्त्तिको विप्रा मथुराया नृणाम् इह ।
यत्रार्चितः स्वक रूप भक्तेभ्यः सम्प्रयच्छति

durlabhaḥ kārttiko viprā mathurāyāṁ nṛṇām iha |
yatrārcitaḥ svakaṁ rūpaṁ bhaktebhyaḥ samprayacchati

O brahmana, it is very rare for one to obtain the opportunity of residing at Mathura during the month of Karttika. Being worshiped by His devotees there, Lord Damodara awards them bodily features like His.

HBV 16.157

भुक्ति मुक्ति हरिर् दद्याद् अर्चितो'न्यत्र सेविनाम् ।
भक्ति च न ददात्य् एष यतो वश्य-करी हरिः

bhuktiṁ muktiṁ haris dadyād arcito'nyatra sevinām |
bhaktiṁ ca na dadāty eṣa yato vaśya-karī hariḥ

When Lord Hari is worshiped elsewhere, He bestows material enjoyment and liberation upon His worshipers but He does not award devotional service because it is His personal property.

HBV 16.158

स त्व् अञ्जसा हरेर् भक्तिर् लभ्यते कार्त्तिके नरैः ।
मथुराया सकृद् अपि श्री-दामोदर-पूजनात्

sa tv añjasā harer bhaktir labhyate kārttike naraiḥ |
mathurāyāṁ sakṛd api śrī-dāmodara-pūjanāt

One can easily obtain devotional service from Lord Hari simply by worshiping Lord Damodara even once during the month of Karttika at Mathura.

HBV 16.159

मन्त्र-द्रव्य-विहीन च विधि-हीन च पूजनम् ।
मन्यते कार्त्तिके देवो मथुराया यद्-अर्चनम्

mantra-dravya-vihīnaṁ ca vidhi-hīnaṁ ca pūjanam |
manyate kārttike devo mathurāyāṁ yad-arcanam

The merciful Lord Damodara accepts the worship offered to Him by those who do not observe the prescribed rules and regulations, chant the proper mantras, of offer the required ingredients during the month of Karttika in Mathura-mandala.

HBV 16.160

यस्य पापस्य युज्येत मरणान्ता विनिष्कृतिः ।
तच्-छुद्ध्य्-अर्थम् इद प्रोक्त प्रायश्चित्त सु-निश्चितम्

yasya pāpasya yujyeta maraṇāntā viniṣkṛtiḥ |
tac-chuddhy-artham idaṁ proktaṁ prāyaścittaṁ su-niścitam

356 SRI HARI-BHAKTI-VILASA The best and most effective form of atonement for those sinful activities that will produce reactions in future lives is to worship Lord Hari in Mathura during the month of Karttika. This is the verdict of the scriptures.

HBV 16.161

कार्त्तिके मथुरायाꣳ वै पूजनाद् दर्शनꣳ ध्रुवः ।
शीघ्रꣳ सम्प्राप्तवान् बलो दुर्लभꣳ योग-तत्-परैः

kārttike mathurāyāṁ vai pūjanād darśanaṁ dhruvaḥ |
śīghraṁ samprāptavān balo durlabhaṁ yoga-tat-paraiḥ

By worshiping Lord Damodara and meditating upon Him during the month of Karttika at Mathura, the child, Dhruva Maharaja, quickly attained the Lord's darsana, which is rarely attained, even by mystic yogis.

HBV 16.162

सुलभा मथुरा भूमौ प्रत्य्-अब्दꣳ कार्त्तिकस् तथा ।
तथापि सꣳसरन्तीह नरा मूढा भवाम्बुधौ

sulabhā mathurā bhūmau praty-abdaṁ kārttikas tathā |
tathāpi saṁsarantīha narā mūḍhā bhavāmbudhau

The abode of Mathura is easily attainable in this world and the month of Karttika appears every year and yet, foolish people remain floating on the waves of birth and death within the material ocean.

HBV 16.163

किꣳ यज्ञैः किꣳ तपोभिश् च तीर्थैर् अन्यैश् च सेवितैः ।
कार्त्तिके मथुरायाꣳ चेद् अर्च्यते राधिका-प्रियः

kiṁ yajñaiḥ kiṁ tapobhiś ca tīrthair anyaiś ca sevitaiḥ |
kārttike mathurāyāṁ ced arcyate rādhikā-priyaḥ

What is the use of performing sacrifice? What is the use of undergoing austerity? What is the use of visiting holy places if one can worship Sri Damodara, who is dear to Radha, at Mathura during the month of Karttika.

HBV 16.164

यानि सर्वाणि तीर्थानि नदा नद्यः सरा□सि च ।
कार्त्तिके निवसन्त्य् अत्र माथुरे सर्व-मण्डले

yāni sarvāṇi tīrthāni nadā nadyaḥ sarāṁsi ca |
kārttike nivasanty atra māthure sarva-maṇḍale

All holy places, rivers, and lakes reside in Mathura-mandala during the month of Karttika.

HBV 16.165

कार्त्तिके जन्म-सदने केशवस्य च ये नराः ।
सकृत् प्रविष्टाः श्री-कृष्ण□ ते यान्ति परम् अव्ययम्

kārttike janma-sadane keśavasya ca ye narāḥ |
sakṛt praviṣṭāḥ śrī-kṛṣṇaṁ te yānti param avyayam

One who visits the sacred birth place of Lord Kesavadeva during the month of Kartika attains shelter at the lotus feet of Lord Sri Krsna.

HBV 16.166

परोपहासम् उद्दिश्य कार्त्तिके हरि-पूजया ।
मथुराया□ लभेद् भक्त्या कि□ पुनः श्रद्धया नरः इति ।

paropahāsam uddiśya kārttike hari-pūjayā |
mathurāyāṁ labhed bhaktyā kiṁ punaḥ śraddhayā naraḥ iti |

One who, even neglectfully, worships Lord Hari in Mathura during the month of Karttika achieves the supreme abode of the Lord, which is rarely attained. What then can be said of a person who faithfully worships Lord Hari in Mathura during Karttika?

HBV 16.167

इत्थ कार्त्तिक-कृत्याणि व्यक्तान्य् एव स्वतो'भवन् ।
तत्र किञ्चिद् विशेषेण तद्-विधिर् लिख्यते'धुना

itthaṁ kārttika-kṛtyāṇi vyaktāny eva svato'bhavan |
tatra kiñcid viśeṣeṇa tad-vidhir likhyate'dhunā

In this way, the activities to be performed during the month of Karttika have been discussed. Now, some special characteristics will be discussed.

HBV 16.168

अश्विनस्य तु मासस्य य शुक्लैकादशी भवेत् ।
कार्त्तिकस्य व्रतानीह तस्या कुर्याद् अतन्द्रितः

aśvinasya tu māsasya ya śuklaikādaśī bhavet |
kārttikasya vratānīha tasyāṁ kuryād atandritaḥ

358 SRI HARI-BHAKTI-VILASA sri krsna satyd samvddiya kanaka mdhdtmye (In a conversation between Satyabhama and Lord Krsna that is found in the Karttika Mdhatmya it is stated) asvinasya tu mdsasya ya suklaikddasi bhavet kartakasya vratdnlha tasyarh kurydd atandritah One should enthusiastically begin the prescribed vows of Karttika from the EkadasI of the waxing moon in the month of Asvina.

HBV 16.169

नित्य जागरणायान्त्ये यामे रात्रेः समुत्थितः ।
सुचिर् भूत्वा प्रबोध्याथा स्तोत्रैर् नीराजयेत् प्रभुम्

nityaṁ jāgaraṇāyāntye yāme rātreḥ samutthitaḥ |
sucir bhūtvā prabodhyāthā stotrair nīrājayet prabhum

In order to wake up the Deity of the Supreme Lord, one should rise at the end of the third quarter of the night. He should purify himself first, wake up the Lord, and then offer drati while reciting prayers.

HBV 16.170

निशम्य वैष्णवान् धर्मान् वैष्णवैः सह हर्षितः ।
कृत्वा गीतादिकꣳ प्रातर् देवꣳ नीराजयेत् प्रभुम्

niśamya vaiṣṇavān dharmān vaiṣṇavaiḥ saha harṣitaḥ |
kṛtvā gītādikaṁ prātar devaṁ nīrājayet prabhum

One should hear discussions of Vaisnava dharma in the association of devotees, followed by singing, dancing, and the playing of musical instruments. One should then once again worship Lord Damodara before the end of the morning.

HBV 16.171

नद्य्-आदौ च ततो गत्वाचम्य सङ्कल्पम् आचरेत् ।
प्रभुꣳ प्रार्थ्याथ तस्मै च दद्याद् अर्घ्यꣳ यथा-विधि

nady-ādau ca tato gatvācamya saṅkalpam ācaret |
prabhuṁ prārthyātha tasmai ca dadyād arghyaṁ yathā-vidhi

Thereafter, one should approach a reservoir of water, such as a river, and formally make a vow after performing acamana. Then, one should offer the Supreme Lord arghya, after showering prayers upon Him.

HBV 16.172

कार्त्तिके'हꣳ करिष्यामि प्रातः-स्नानꣳ जनार्दन ।
प्रीत्य्-अर्थꣳ तव देवेश दामोदर मया सह इति ।

kārttike'haṁ kariṣyāmi prātaḥ-snānaṁ janārdana |
prīty-arthaṁ tava deveśa dāmodara mayā saha iti |

O Janardana! O master of the demigods! O Damodara! I will bathe every day in the morning during the month of Karttika for Your pleasure and the pleasure of Your consort, Radhika.

HBV 16.173

तव ध्यानेन देवेश जले'स्मिन् स्नातुम् उद्यतः ।
त्वत्-प्रसादाच् च मे पाप दामोदर विनश्यतु

tava dhyānena deveśa jale'smin snātum udyataḥ |
tvat-prasādāc ca me pāpaṁ dāmodara vinaśyatu

O master of the demigods! O Damodara! I am about to bathe in this water while fixing my mind on You. Let all my sins be vanquished, by Your mercy.

HBV 16.174

व्रतिनः कार्त्तिके मासि स्नानस्य विधिवन् मम ।
दामोदर गृहानार्घ्य दनुजेन्द्र-निसूदन

vratinaḥ kārttike māsi snānasya vidhivan mama |
dāmodara gṛhānārghyaṁ danujendra-nisūdana

O Damodara! I am duty bound to follow the vows for bathing, and so on, during the month of Karttika. O slayer of the demons, kindly accept this arghya from me.

360 SRI HARI-BHAKTI-VILASA

HBV 16.175

नित्ये नैमित्तिके कृत्स्ने कार्त्तिके पाप-शोषणे ।
गृहानार्घ्य मया दत्त राधया सहितो हरे

nitye naimittike kṛtsne kārttike pāpa-śoṣaṇe |
gṛhānārghyaṁ mayā dattaṁ rādhayā sahito hare

O Lord Hari, along with Radhika, kindly accept this arghya that is being offered by me during the month of Karttika, which nullifies the reactions to all of one's recent and previous sinful activities.

HBV 16.176

तिलैर् आलिप्य देहꣳ स्वꣳ नामोच्चरण-पूर्वकम् ।
स्नात्वा स-विधिना सन्ध्याम् उपास्य गृहम् आव्रजेत्

tilair ālipya dehaṁ svaṁ nāmoccaraṇa-pūrvakam |
snātvā sa-vidhinā sandhyām upāsya gṛham āvrajet

After smearing one's body with sesame seeds and then bathing while chanting the holy names of the Lord, such as Krsna and Narayana, one should perform his daily worship before returning home from the reservoir of water.

HBV 16.177

उपलिप्याथ देवाग्रे निर्माय स्वस्तिकꣳ प्रभुम् ।
तुलसी-मालती-पद्मागस्त्य-पुष्पादिनार्चयेत्

upalipyātha devāgre nirmāya svastikaṁ prabhum |
tulasī-mālatī-padmāgastya-puṣpādinārcayet

The temple courtyard should be smeared with cow dung and then decorated with auspicious drawings, such as the svastika. To worship the Supreme Lord, one should offer various flowers, such as jasmine, lotus, and agastya, as well as tulasi leaves.

HBV 16.178

नित्यꣳ वैष्णव-सङ्गत्या सेवेत भगवत्-कथाम् ।
सर्पिषाहर्-निसꣳ दीपꣳ तिल-तैलेन चार्चयेत्

nityaṁ vaiṣṇava-saṅgatyā seveta bhagavat-kathām |
sarpiṣāhar-nisaṁ dīpaṁ tila-tailena cārcayet

One should always hear the transcendental topics of the Supreme Lord in the association of devotees and keep the ghee lamps or sesame oil lamps burning throughout the day and night.

HBV 16.179

विशेषतश् च नैवेद्यान्य् अर्पयेद् अर्चयेत् तथा ।
प्रणामाम्श् च यथा-शक्त्या एक-भक्तादिक-व्रतम्

viśeṣataś ca naivedyāny arpayed arcayet tathā |
praṇāmāṁś ca yathā-śaktyā eka-bhaktādika-vratam

During the month of Karttika, one should offer special food to the Deities. One should also offer one hundred and eight obeisances every day, and eat only once a day.

HBV 16.180

प्रातर् उत्थाय शौचादि कृत्वा गत्वा जलाशये ।
कृत्वा च विधिवत् स्नान ततो दामोदरार्चनम्

prātar utthāya śaucādi kṛtvā gatvā jalāśaye |
kṛtvā ca vidhivat snānaṁ tato dāmodarārcanam

After rising early in the morning, one should bathe in a pure reservoir of water and perform other such duties and then engage in the worship of Lord Damodara.

HBV 16.181

कि च—
मौनेन भोजन कार्य कार्त्तिके व्रत-धारिणा ।
घृतेन दीप-दान स्यात् तिल-तैलेन वा पुनः

kiṁ ca—
maunena bhojanaṁ kāryaṁ kārttike vrata-dhāriṇā |
ghṛtena dīpa-dānaṁ syāt tila-tailena vā punaḥ

One who is observing the vow of Karttika should remain silent while having his meal and he should continue to offer ghee lamps or sesame oil lamps to the Supreme Lord.

HBV 16.182

दिन च कृष्ण-कथया वैष्णवाना च सङ्गमैः ।
नियत कार्त्तिके मासि सङ्कल्प-व्रत-पालनम्

dinaṁ ca kṛṣṇa-kathayā vaiṣṇavānāṁ ca saṅgamaiḥ |
niyataṁ kārttike māsi saṅkalpa-vrata-pālanam

362 SRI HARI-BHAKTI-VILASA One should spend the entire day discussing the glories of Lord Krsna in the association of devotees. The vows that one had made for observing Karttika should be very strictly followed.

HBV 16.183

अश्विने शुक्ल-पक्षस्य प्रारम्भे हरि-वासरे ।
अथवा पौर्णमासीतः सङ्क्रान्तौ वा तुलागमे

aśvine śukla-pakṣasya prārambhe hari-vāsare |
athavā paurṇamāsītaḥ saṅkrāntau vā tulāgame

One may begin to observe the vow of Karttika either from the EkadasI of the fortnight of the waxing moon in the month of Asvina, from the full moon day of the same month, or from the day when the sun enters the constellation, Tula.

HBV 16.184

दीप-दानम् अखण्ड च दद्याद् वै विष्णु-सन्निधौ ।
देवालये तुलस्या वा आकाशे वा तद् उत्तमम्

dīpa-dānam akhaṇḍaṁ ca dadyād vai viṣṇu-sannidhau |
devālaye tulasyāṁ vā ākāśe vā tad uttamam

It is recommended that one should continuously offer ghee lamps in front of Lord Visnu within the temple room, in front of the tulasl plant, and in the sky during the month of Karttika.

HBV 16.185

किञ्च—
रजतञ्च कनकञ्च दीपान् मनि-मुक्ता-फलादिकम् ।
दामोदरस्य प्रित्य्-अर्थञ्च प्रदद्यात् कार्त्तिके नरः

kiṁ ca—
rajataṁ kanakaṁ dīpān mani-muktā-phalādikam |
dāmodarasya prity-arthaṁ pradadyāt kārttike naraḥ

In the course of observing the vow of Karttika, one should give in charity a gold lamp, a silver lamp, jewels, or pearls, for the pleasure of Lord Damodara.

HBV 16.186

न गृहे कार्त्तिके कुर्याद् विशेषेण तु कार्त्तिकम् ।
तीर्थे तु कार्त्तिकीञ्च कुर्यात् सर्व-यत्नेन भाविनि इति ।

na gṛhe kārttike kuryād viśeṣeṇa tu kārttikam |
tīrthe tu kārttikīṁ kuryāt sarva-yatnena bhāvini iti |

that is found in the Skanda Purana it is stated)

na grhe kdrttike kurydd visesena tu kdrttikam tirthe tu kdrttikirh kuryat sarva-yatnena bhdvini. iti. O gentle lady, as far as possible, o n e should try to observe t h e vow of Karttika while residing in a holy place, and n o t simply at home.

HBV 16.187

कार्त्तिके तु विशेषेण राज-माषाम्श् च भक्षयन् ।
निष्पावान् मुनि-शार्दूल यावद् आहुत-नारकी

kārttike tu viśeṣeṇa rāja-māṣāmś ca bhakṣayan |
niṣpāvān muni-śārdūla yāvad āhūta-nārakī

that is found in the Podma Purdna it is stated) kdrttike tu visesena rdja-mdsdrhs ca bhaksayan nispdvdn muni-sdrdula ydvad dhutci'ndraki O great sage, during the m o n t h of Karttika, one should especially avoid eating urad dal and kidney beans because by doing so, o n e will be forced to reside in hell for o n e kalpa.

HBV 16.188

कलिङ्गानि पटोलानि वृन्तक सन्धितानि च ।
न त्यजेत् कार्त्तिके मासि यावद् आहुत-नारकी

kaliṅgāni paṭolāni vṛntakaṁ sandhitāni ca |
na tyajet kārttike māsi yāvad āhūta-nārakī

O n e who eats kalml sak, parbala, egg plant, and pickle during the m o n t h of Karttika will surely suffer in hell for a n entire kalpa.

HBV 16.189

कार्त्तिके मासि धर्मात्मा मत्स्य मा स न भक्षयेत् ।
तत्रैव यत्नतस् त्याज्य शाशक शौकर तथा

kārttike māsi dharmātmā matsyaṁ māṁsaṁ na bhakṣayet |
tatraiva yatnatas tyājyaṁ śāśakaṁ śaukaraṁ tathā

364 ^R* HARI-BHAKTI-VILASA A pious person should never eat fish and meat during the month of Karttika. Even if one is very sick, he must especially eating the meat of a rabbit or pork.

HBV 16.190

कि च—
परान्न पर-शय्या च पर-दार पराङ्गनाम् ।
सर्वदा वर्जयेत् प्रजो विशेषेण तु कार्त्तिके

kiṁ ca—
parānnaṁ para-śayyāṁ ca para-dāraṁ parāṅganām |
sarvadā varjayet prajo viśeṣeṇa tu kārttike

During the month of Karttika, one should carefully avoid eating food from another person's house, sleep in another person's bed, plunder another person's wealth, and enjoy someone else's wife.

HBV 16.191

तैलाभ्यङ्गं तथा शय्यां परान्नं कांस्य-भोजनम् ।
कार्त्तिके वर्जयेद् यस् तु परिपूर्ण-व्रती भवेत्

tailābhyaṅgaṁ tathā śayyāṁ parānnaṁ kāṁsya-bhojanam |
kārttike varjayed yas tu paripūrṇa-vratī bhavet

During the month of Karttika, if one avoids oil massages, sleeping on a couch, eating food cooked by others, and eating off a bell metal plate, he will surely achieve the complete perfection of his vow.

HBV 16.192

सम्प्राप्ते कार्त्तिके दृष्ट्वा परान्नं यस् तु वर्जयेत् ।
दिने दिने तु कृच्छ्रस्य फलं प्राप्नोति मानवः

samprāpte kārttike dṛṣṭvā parānnaṁ yas tu varjayet |
dine dine tu kṛcchrasya phalaṁ prāpnoti mānavaḥ

Those who, during the month of Karttika, carefully avoid enjoying the food that is cooked by others obtains the merit of performing severe austerities every day.

HBV 16.193

कार्त्तिके वर्जयेत् तैलं कार्त्तिके वर्जयेन् मधु ।
कार्त्तिके वर्जयेत् कांस्यं कार्त्तिके शुक्ल-सन्धितम्

kārttike varjayet tailaṁ kārttike varjayen madhu |
kārttike varjayet kāṁsyaṁ kārttike śukla-sandhitam

that is found in the same literature it is stated)

kdrttike varjayet tailarh kdrttike varjayen madhu kdrttike varjayet karhsyarh kdrttike sukla-sandhitarh During the month of Karttika, one should avoid oil, honey, bell metal plates, sour preparations, such as pickles, and stale rice water.

HBV 16.194

न मत्स्य॰ भक्षयेन् मा॰स॰ न कौर्म॰ नान्यद् एव हि ।
चण्डालः स भवेत् सु-भ्रु कार्त्तिके मा॰स-भक्षणात्

na matsyaṁ bhakṣayen māṁsaṁ na kaurmaṁ nānyad eva hi |
caṇḍālaḥ sa bhavet su-bhru kārttike māṁsa-bhakṣaṇāt

O woman with beautiful eyebrows, one should not eat fish, meat of the tortoise, or any other type of meat, even as medication, because, by eating meat during the month of Karttika, one will have to become a dog-eater.

HBV 16.195

पाद्मे तत्रैव—
ततः प्रियतमा विष्णो राधिका गोपिकासु च ।
कार्त्तिके पूजनीया च श्री-दामोदर-सन्निधौ

pādme tatraiva—
tataḥ priyatamā viṣṇo rādhikā gopikāsu ca |
kārttike pūjanīyā ca śrī-dāmodara-sannidhau

pddme tatraiva (In the same portion of the Padma Purana it is stated) tatah priyatamd visno rddhikd gopikdsu ca kdrttike pujaniya ca sri'ddmodara'Sannidhau Sri Radhika, who is most dear to Lord Krsna and the foremost gopl, should be worshiped along with Lord Damodara during the month of Karttika.

HBV 16.196

द्विज॰ दामोदर॰ कृत्वा तत्-पत्नी॰ राधिका॰ तथा ।
कार्त्तिके पूजनीयौ तौ वासो'लङ्कार-भोजनैः

dvijaṁ dāmodaraṁ kṛtvā tat-patnīṁ rādhikāṁ tathā |
kārttike pūjanīyau tau vāso'laṅkāra-bhojanaiḥ

366 SR! HARI-BHAKTI-VILASA Thinking a VrajavasI brahmana to be Damodara, and his wife to be Radhika, one should worship them by giving them new clothes,.ornaments, and food during the month of Kartika.

HBV 16.197

राधिका-प्रतिमाꣳ विप्रः पूजयेत् कार्त्तिके तु यः ।
तस्य तुष्यति तत्-प्रीत्यै श्रीमान् दामोदरो हरिह् इति ।

rādhikā-pratimāṁ vipraḥ pūjayet kārttike tu yaḥ |
tasya tuṣyati tat-prītyai śrīmān dāmodaro harih iti |

O brdhmanas, one who, during the month of Karttika, worships the Deity of Radhika, for Her pleasure, pleases Lord Damodara immensely.

HBV 16.198

दामोदराष्टकꣳ नाम स्तोत्रꣳ दामोदरार्चनम् ।
नित्यꣳ दामोदराकर्षि पठेत् सत्यव्रतोदितम्

dāmodarāṣṭakaṁ nāma stotraṁ dāmodarārcanam |
nityaṁ dāmodarākarṣi paṭhet satyavratoditam

During the month of Karttika, one should daily recite the famous prayers, Damodarastaka, which were composed by Satyavrata Muni. The offering of these prayers is the best form of worshiping Lord Damodara because this attracts His mercy.

HBV 16.199

नमामीश्वरꣳ सच्-चिद्-आनन्द-रूपꣳ
लसत्-कुण्डलꣳ गोकुले भ्राजमानम् ।
यशोदा-भियोलूखलाद् धावमानꣳ
परामृष्टम् अत्यन्ततो द्रुत्य गोप्या

namāmīśvaraṁ sac-cid-ānanda-rūpaṁ
lasat-kuṇḍalaṁ gokule bhrājamānam |
yaśodā-bhiyolūkhalād dhāvamānaṁ
parāmṛṣṭam atyantato drutya gopyā

To the Supreme Lord, whose form embodies eternity, knowledge, and bliss, whose earrings swing to and fro, who shines beautifully in Gokula, who quickly ran from the grinding mortar in fear of mother Yasoda, and who was caught from behind by her, who ran faster than He—to that Supreme Lord, Sri Damodara, I offer my humble obeisances.

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HBV 16.200

रुदन्तꣳ मुहुर् नेत्र-युग्मꣳ मृजन्तꣳ
कराम्भोज-युग्मेन सातङ्क-नेत्रम् ।
मुहुः श्वास-कम्प-त्रिरेखाङ्क-कण्ठ-
स्थित-ग्रैव-दामोदरꣳ भक्ति-बद्धम्

rudantaṁ muhur netra-yugmaṁ mṛjantaṁ
karāmbhoja-yugmena sātaṅka-netram |
muhuḥ śvāsa-kampa-trirekhāṅka-kaṇṭha-
sthita-graiva-dāmodaraṁ bhakti-baddham

[Upon seeing His mother's stick], He cried and rubbed His eyes again and again with His two lotus hands. His eyes were fearful, and His quick breathing shook the strand of pearls on His neck, which bore three lines like a conch shell's. To that Supreme Lord, Sri Damodara, whose belly is bound with the ropes of His mother's pure love, I offer my humble obeisances.

HBV 16.201

इतीदृक् स्व-लीलाभिर् आनन्द-कुण्डे
स्व-घोषꣳ निमज्जन्तम् आख्यापयन्तम् ।
तदीयेशित-ज्ञेषु भक्तैर् जितत्वꣳ
पुनः प्रेमतस् तꣳ शतावृत्ति वन्दे

itīdṛk sva-līlābhir ānanda-kuṇḍe
sva-ghoṣaṁ nimajjantam ākhyāpayantam |
tadīyeśita-jñeṣu bhaktair jitatvaṁ
punaḥ prematas taṁ śatāvṛtti vande

With these superexcellent childhood pastimes Lord Krsna drowned the residents of Gokula in pools of ecstasy. In this way He declared to those absorbed in knowledge of His majesty and opulence: "I am conquered only by My pure loving devotees." With great love I again offer my obeisances to Lord Damodara hundreds and hundreds of times.

HBV 16.202

वर॑ देव मोक्ष॑ न मोक्षावधि॑ वा
न चान्य॑ वृणे'ह॑ वरेशाद् अपीह ।
इद॑ ते वपुर् नाथ गोपाल-बाल॑
सदा मे मनस्य् अविरास्ता॑ किम् अन्यैः

varaṁ deva mokṣaṁ na mokṣāvadhiṁ vā
na cānyaṁ vṛṇe'haṁ vareśād apīha |
idaṁ te vapur nātha gopāla-bālaṁ
sadā me manasy avirāstāṁ kim anyaiḥ

O Lord, though You can award all kinds of benedictions, I pray to You neither for the boon of impersonal liberation, nor for the highest liberation of eternal life in Vaikuntha, nor for any other such boon. O Lord, I simply wish that this form of Yours as Bala Gopala in Vrndavana may ever be manifest in my heart, for what use do I have for any other boon besides this?

HBV 16.203

इद॑ ते मुखाम्भोजम् अव्यक्त-नीलैर्
वृत॑ कुन्तलैः स्निग्ध-रक्तैश् च गोप्या ।
मुहुश् चुम्बित॑ बिम्ब-रक्ताधर॑ मे
मनस्य् आविरास्ताम् अल॑ लक्ष-लाभैः

idaṁ te mukhāmbhojam avyakta-nīlair
vṛtaṁ kuntalaiḥ snigdha-raktaiś ca gopyā |
muhuś cumbitaṁ bimba-raktādharaṁ me
manasy āvirāstām alaṁ lakṣa-lābhaiḥ

O Lord, again and again mother Yasoda kisses Your lotus face, which is framed by locks of soft black hair tinged with red and beautified by Your lips colored red like the bimba fruit. May this vision of Your lotus face be ever manifest in my heart. Thousands and thousands of other benedictions are of no use to me.

HBV 16.204

नमो देव दामोदरानन्त विष्णो
प्रसीद प्रभो दुःख-जालाब्धि-मग्नम् ।
कृपा-दृष्टि-वृष्ट्यातिदीन□ बतानु-
गृहाणेश माम् अज्ञम् एध्य् अक्षि-दृश्यः

namo deva dāmodarānanta viṣṇo
prasīda prabho duḥkha-jālābdhi-magnam |
kṛpā-dṛṣṭi-vṛṣṭyātidīnaṁ batānu-
gṛhāṇeśa mām ajñam edhy akṣi-dṛśyaḥ

O Supreme Godhead, I offer my respectful obeisances unto You. O Damodara! O Ananta! O Visnu! O master! O Lord, be pleased upon me. Shower me with Your merciful glances and deliver this poor ignorant fool immersed in an ocean of worldly sorrows, and become visible to my eyes.

HBV 16.205

कुबेरात्मजौ बद्ध-मूर्त्यैव यद्वत्
त्वया मोचितौ भक्ति-भाजौ कृतौ च ।
तथा प्रेम-भक्ति□ स्वका□ मे प्रयच्छ
न मोक्षे ग्रहो मे’स्ति दामोदरेह

kuberātmajau baddha-mūrtyaiva yadvat
tvayā mocitau bhakti-bhājau kṛtau ca |
tathā prema-bhaktiṁ svakāṁ me prayaccha
na mokṣe graho me’sti dāmodareha

O Lord Damodara, as a baby tied to a grinding mortar, You delivered Kuvera's two sons from the curse of Narada and made them into great devotees. In the same way, please give me pure loving devotion for You. I long for this alone and have no desire for any kind of liberation.

HBV 16.206

नमस् ते'स्तु दाम्ने स्फुरद्-दीप्ति-धाम्ने
त्वदीयोदरायाथ विश्वस्य धाम्ने ।
नमो राधिकायै त्वदीय-प्रियायै
नमो'नन्त-लीलाय देवाय तुभ्यम्

namas te'stu dāmne sphurad-dīpti-dhāmne
tvadīyodarāyātha viśvasya dhāmne |
namo rādhikāyai tvadīya-priyāyai
namo'nanta-līlāya devāya tubhyam

O Lord Damodara, obeisances unto the brilliantly effulgent rope binding Your belly! Obeisances unto Your belly, the abode of the entire universe! Obeisances unto Your dearmost beloved, SrlmatT Radharanl! And obeisances unto You, O Lord, who display unlimited pastimes!

HBV 16.207

पाद्मे तत्रैव—
गोवर्धन-गिरौ रम्ये राधा-कुण्ड प्रिय हरेः ।
कार्त्तिके बहुलाष्टम्या तत्र स्नात्वा हरेः प्रियः ।
नरो भक्तो भवेद् विप्रास् तद् धि तस्य प्रतोषणम्

pādme tatraiva—
govardhana-girau ramye rādhā-kuṇḍaṁ priyaṁ hareḥ |
kārttike bahulāṣṭamyāṁ tatra snātvā hareḥ priyaḥ |
naro bhakto bhaved viprās tad dhi tasya pratoṣaṇam

padme tatraiva (In the same section of the Padma Purana it is stated) govardhana^girau ramye rddhd'kuridarh priyarh hareh kdrttike bahuldstamydrh tatra sndtvd hareh priyah naro bhakto bhaved viprds tad dhi tasya pratosanam Sri Radha-kunda, which is very dear to Lord Hari, is situated at the foot of Govardhana Hill, which is a most enchanting place and a foremost devotee of Lord Hari. Radha-kunda manifested at midnight on the eighth day of the waning moon in the month of Karttika. By bathing in Radha- kunda, one becomes a dear devotee of Lord Hari. O brahmanas, bathing at Radha-kunda is very pleasing to Lord Hari.

HBV 16.208

यथा राधा प्रिया विष्णोस् तस्याः कुण्ड प्रिय तथा ।
सर्व-गोपीषु सैवैका विष्णोर् अत्यन्त-वल्लभा

yathā rādhā priyā viṣṇos tasyāḥ kuṇḍaṁ priyaṁ tathā |
sarva-gopīṣu saivaikā viṣṇor atyanta-vallabhā

Just as Srlmatl Radharanl is most dear to Krsna, Her bathing pond is similarly dear. Of all the gopls, She is the most beloved of the Lord.

HBV 16.209

वृन्दावनाधिपत्य च दत्त तस्याः प्रतुष्यता ।
कृष्णेनान्यत्र देवी तु राधा वृन्दावने वने

vṛndāvanādhipatyaṁ ca dattaṁ tasyāḥ pratuṣyatā |
kṛṣṇenānyatra devī tu rādhā vṛndāvane vane

370 SRI H A R I - B H A K T I - V I L A S A krsnendnyatra devi tu radha vrnddvane vane For the satisfaction of Radhika, Krsna has given her dominion over Vrndavana. Other goddesses have been allotted various places but Radha is the queen of Vrndavana.

HBV 16.210

तत्-कुण्डे कार्त्तिकाष्टम्या स्नात्वा पूज्यो जनार्दनः ।
सुबोधन्या यथा प्रीतस् तथा प्रीतस् ततो भवेत्

tat-kuṇḍe kārttikāṣṭamyāṁ snātvā pūjyo janārdanaḥ |
subodhanyāṁ yathā prītas tathā prītas tato bhavet

It is the duty of everyone bathe at Radha-kunda on BahulastamI and worship Lord Krsna. As Krsna becomes pleased by the observance of Uttana EkadasI, He is very pleased with a person who bathes at Radha- kunda on BahulastamI.

HBV 16.211

पाद्मे च तत्रैव—
कार्त्तिके कृष्ण-पक्षे तु त्रयोदश्या□ निशामुखे ।
यम-दीप□ बहिर् दद्याद् अपमृत्युर् विनश्यति

pādme ca tatraiva—
kārttike kṛṣṇa-pakṣe tu trayodaśyāṁ niśāmukhe |
yama-dīpaṁ bahir dadyād apamṛtyur vinaśyati

To counteract the possibility of an unnatural death, one should offer a ghee lamp to Yamaraja just outside one's house on the Trayodasi in the dark fortnight of the month of Karttika.

HBV 16.212

मृत्युना पाश-दण्डाभ्या□ कालौ श्यमलया सह ।
त्रयोदश्या□ दीप-दानात् सूर्यजः प्रीयताम् इति

mṛtyunā pāśa-daṇḍābhyāṁ kālau śyamalayā saha |
trayodaśyāṁ dīpa-dānāt sūryajaḥ prīyatām iti

As a result offering a ghee lamp on TrayodasI during the m o n t h of Kartika, may Yamaraja, the son of Surya, be pleased with me, as may his ropes, stick, and sydmald.

HBV 16.213

तत्रैव—
चतुर्दश्या□ धर्म-राज-पूजा कार्या प्रयत्नतः ।
स्नानम् आवश्यक□ कार्य□ नरैर् नरक-भीरुभिः

tatraiva—
caturdaśyāṁ dharma-rāja-pūjā kāryā prayatnataḥ |
snānam āvaśyakaṁ kāryaṁ narair naraka-bhīrubhiḥ

tatraiva (In the same Purana it is stated) caturdasydrh dharma-rdja' pujd kdryd prayatnatah sndnam avasyakarh kdryarh narair naraka-bhirubhih Those who are afraid of being punished in hell must take a bathe and t h e n worship Yamaraja with great faith o n the Caturdasi of the waning m o o n in the m o n t h of Karttika.

HBV 16.214

अरुणोदयतो'न्यत्र रिक्तायाꣳ स्नाति यो नरः ।
तस्याब्दिकभवो धर्मो नश्यत्य् एव न सꣳशयः

aruṇodayato'nyatra riktāyāṁ snāti yo naraḥ |
tasyābdikabhavo dharmo naśyaty eva na saṁśayaḥ

T h e r e is no doubt t h a t o n e who fails to bathe just before sunrise o n Caturdasi will nullify t h e results of all t h e pious acts performed throughout t h e year.

HBV 16.215

कार्त्तिके कृष्ण-पक्षे तु चतुर्दश्याꣳ विधूदये ।
अवश्यम् एव कर्तव्यꣳ स्नानꣳ नरक-भीरुभिः

kārttike kṛṣṇa-pakṣe tu caturdaśyāṁ vidhūdaye |
avaśyam eva kartavyaṁ snānaṁ naraka-bhīrubhiḥ

It is t h e duty of everyone who is afraid of being punished in hell to bathe during moonrise on the Caturdasi of the fortnight of the waning m o o n in the m o n t h of Karttika.

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HBV 16.216

ततश् च तर्पणꣳ कार्यꣳ धर्मराजस्य नामभिः ।
जीवत्-पिता तु कुर्वीत तर्पणꣳ यम-भीष्मयोः

tataś ca tarpaṇaṁ kāryaṁ dharmarājasya nāmabhiḥ |
jīvat-pitā tu kurvīta tarpaṇaṁ yama-bhīṣmayoḥ

Thereafter, o n e should offer oblations to Yamaraja while c h a n t i n g his names. However, if one's father is still alive, one should n o t offer oblations to Yamaraja a n d Bhlsma.

HBV 16.217

यज्ञोपवीतिना कार्यꣳ प्राचीनावीतिना तथा ।
देवत्वꣳ च पितृत्वꣳ च यमस्यास्ति द्वि-रूपता

yajñopavītinā kāryaṁ prācīnāvītinā tathā |
devatvaṁ ca pitṛtvaṁ ca yamasyāsti dvi-rūpatā

W h i l e offering oblations to Yamaraja, one should wear his sacred thread over his right shoulder. Yamaraja has two forms—one as a demigod and the other as a pita.

HBV 16.218

नक्तꣳ यम-चतुर्दश्याꣳ यः कुर्याच् छिव-सन्निधौ ।
न तत् क्रतु-शतेनापि प्राप्यते पुण्यम् ईदृशम्

naktaṁ yama-caturdaśyāṁ yaḥ kuryāc chiva-sannidhau |
na tat kratu-śatenāpi prāpyate puṇyam īdṛśam

O n e w h o remains awake at night a n d has his night meal in a temple of Siva o n Yama Caturdasi attains so more merit t h a n can be earned by performing o n e h u n d r e d sacrifices.

HBV 16.219

कुमारी बटुकान् पूज्य तथा शैव-तपो-धनान् ।
राजसूय-फलꣳ तेन प्राप्यते नात्र सꣳशयः

kumārī baṭukān pūjya tathā śaiva-tapo-dhanān |
rājasūya-phalaṁ tena prāpyate nātra saṁśayaḥ

T h e r e is no doubt that if, on that day, one worships a n d unmarried girl, a young brahmana boy, a n d a n ascetic devotee of Siva, h e obtains t h e merit of performing a Rajasuya sacrifice.

HBV 16.220

कार्त्तिके भौम-वारेण चित्रा कृष्णा चतुर्दशी ।
तस्या भुतेशम् अभ्यर्च्य गच्छेच् छिव-पुर नरः

kārttike bhauma-vāreṇa citrā kṛṣṇā caturdaśī |
tasyāṁ bhuteśam abhyarcya gacchec chiva-puraṁ naraḥ

If the Caturdasi of the waning moon in the month of Karttika falls on Tuesday, then it is considered to be even more auspicious. By worshiping Siva, the master of the living entities, on this day, one will surely attain his abode.

HBV 16.221

कि च—
अमावस्या-चतुर्दश्योः प्रदोषे दीप-दानतः ।
यम-मार्गान्धकारेभ्यो मुच्यते कार्त्तिके नरः

kiṁ ca—
amāvasyā-caturdaśyoḥ pradoṣe dīpa-dānataḥ |
yama-mārgāndhakārebhyo mucyate kārttike naraḥ

As a result of offering a ghee lamp in the evening of the new moon day on the Caturdasi of the dark fortnight in the month of Karttika, one is freed from having to traverse the dark path to a hellish life.

HBV 16.222

पाद्मे तत्रैव—
दिवा तत्र न भोक्तव्य विना बालातुरान् जनान् ।
प्रदोष-समये लक्ष्मी पूजयेच् च यथा-क्रमम्

pādme tatraiva—
divā tatra na bhoktavyaṁ vinā bālāturān janān |
pradoṣa-samaye lakṣmīṁ pūjayec ca yathā-kramam

pddme tatraiva (In the same section of the Padma Purdria it is stated) diva tatra na bhoktvyarh vind jandn pradosa samaye laksmirh pujayecca yathdkramam During the day of the new moon in the month of Karttika, no one except children and those who are ill should eat anything. In the evening, one should worship goddess Laksmi, according to the prescribed rules and regulations.

HBV 16.223

किं च—
प्रदोष-समये विप्राः कर्तव्या दीप-मालिकाः ।
दीप-दानात् ततः पश्चाल् लक्ष्मीं सुप्तां प्रबोधयेत्

kiṁ ca—
pradoṣa-samaye viprāḥ kartavyā dīpa-mālikāḥ |
dīpa-dānāt tataḥ paścāl lakṣmīṁ suptāṁ prabodhayet

O brdhmanas, in the evening, one should offer many ghee lamps to goddess LaksmI, after waking up the Deity.

HBV 16.224

त्वं ज्योतिः श्री-रविश् चन्द्रो विद्युत् सौवर्ण-तारकाः ।
सर्वेषां ज्योतिषां ज्योतिर् दीप-ज्योतिः स्थिते नमः

tvaṁ jyotiḥ śrī-raviś candro vidyut sauvarṇa-tārakāḥ |
sarveṣāṁ jyotiṣāṁ jyotir dīpa-jyotiḥ sthite namaḥ

You are the light of the stars, the sun, the moon, lightning, gold, and all other sources of illumination. You are situated in the light of the lamp. 1 offer my obeisances unto you.

HBV 16.225

मन्त्रेणानेन कमलां दीप-हस्ताः स्त्रियो द्विजाः ।
देवीं प्रबोधयेयुश् च ततः कुरुअश् च भोजनम्

mantreṇānena kamalāṁ dīpa-hastāḥ striyo dvijāḥ |
devīṁ prabodhayeyuś ca tataḥ kuruaś ca bhojanam

O brdhmanas, the ladies should recite this mantra while holding a lamp in their hands. They should first wake up Laksmi-devi and then have their meal.

HBV 16.226

प्रदोष-समये लक्ष्मी□ भोजयित्वा भुनक्ति यः ।
पुमान् स□वत्सर□ यावल् लक्ष्मीस् त□ नैव मुञ्चति

pradoṣa-samaye lakṣmīṁ bhojayitvā bhunakti yaḥ |
pumān saṁvatsaraṁ yāval lakṣmīs taṁ naiva muñcati

One who, in the evening, first offers food to Laksmi-devi and then takes his meal is favored by the goddess of fortune for one full year.

HBV 16.227

उपवासादिष्व् अमावस्या प्रतिपद्-युता ग्राह्या

upavāsādiṣv amāvasyā pratipad-yutā grāhyā

yathd nirnaydmrte (In the Nirnaydmrta it is stated) apavasddisva mdvasyd pratipad yutd grahyd One can observe fasting and perform other prescribed rituals on the Amavasya that overlaps the Pratipad, or the first day of the waxing moon.

HBV 16.228

तद् उक्त□—
अमावास्या तृतीया च ता उपास्याः परान्विताः इति ।

tad uktaṁ—
amāvāsyā tṛtīyā ca tā upāsyāḥ parānvitāḥ iti |

If Amavasya and Trtlya overlap the following tithi, then one may observe fasting.

HBV 16.229

निगमे—
भूत-विद्धा त्व् अमावस्या निष्फल□ स्यात् त्रयन्वितम् इति ।

nigame—
bhūta-viddhā tv amāvasyā niṣphalaṁ syāt trayanvitam iti |

nigame (In the Nigamas it is stated) bhutaviddhd wamdvdsyd nisphalarh sydttrayantvidam It is a fact that the observance of vows on an Amavasya that is overlapped by Caturdasi is useless.

HBV 16.230

क्वचित् स्कान्दे'पि—
भूत-विद्धा त्व् अमावस्या न ग्राह्या मुनि-पुङ्गवैः इति ।

kvacit skānde'pi—
bhūta-viddhā tv amāvasyā na grāhyā muni-puṅgavaiḥ iti |

Foremost sages never observe vows on an Amavasya that is overlapped by Caturdasi.

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HBV 16.231

स्कान्दे—
प्रातर् गोवर्धन□ पूज्य द्यूत□ चैव समाचरेत् ।
भूषणीयास् तथा गावः पूज्याश् च दोह-वाहनाः

skānde—
prātar govardhanaṁ pūjya dyūtaṁ caiva samācaret |
bhūṣaṇīyās tathā gāvaḥ pūjyāś ca doha-vāhanāḥ

the waxing moon in the month of Karttika) skdnde (In the Skanda Pur ana it is stated) pratar govarddhanarh pujya dyutahcaiva samdcaret bhusanlyds tathd gavah pujydsca dohavdhandh It is everyone's duty to worship G o v a r d h a n a Hill early in the morning o n the first day of the waxing m o o n in the m o n t h of Karttika. O n e should play chess, decorate and worship the cows, as well as the milk pots and carts.

HBV 16.232

श्री-कृष्ण-दास-वर्यो'य□ श्री-गोवर्धन-भूधरः ।
शुक्ल-प्रतिपदि प्रातः कार्त्तिके'ब्यो'त्र वैष्णवैः

śrī-kṛṣṇa-dāsa-varyo'yaṁ śrī-govardhana-bhūdharaḥ |
śukla-pratipadi prātaḥ kārttike'cryo'tra vaiṣṇavaiḥ

G o v a r d h a n a Hill is t h e foremost devotee of Lord Krsna. Giriraja is to be worshiped by all Vaisnavas o n the morning of the first day of the waxing m o o n in t h e m o n t h of Karttika.

HBV 16.233

प्रातर् गोवर्धन पूज्य रात्रौ जागरण चरेत्

prātar govardhanaṁ pūjya rātrau jāgaraṇaṁ caret

Govardhana-puja should be performed in the morning and t h a t night, o n e should remain awake for t h e pleasure of t h e Lord.

HBV 16.234

तद् आह देवलः—
प्रतिपद्-दर्श-स योगे क्रीडन तु गवा मतम् ।
पर-विद्धान् तु यः कुर्यात् पुत्र-दार-धन-क्षयः

tad āha devalaḥ—
pratipad-darśa-saṁyoge krīḍanaṁ tu gavāṁ matam |
para-viddhān tu yaḥ kuryāt putra-dāra-dhana-kṣayaḥ

Go-puja and go-kridd should be observed on Amavasya when it overlaps Pratipada. One who observes this vow on a Pratipada that overlaps Dvitiya will lose his wife, children, and wealth.

HBV 16.235

या कुहुः प्रतिपन् मिश्रा तत्र गाः पूजयेन् नृप ।
पूजा-मात्रेण वर्धन्ते प्रजा गावो महीपतिः

yā kuhuḥ pratipan miśrā tatra gāḥ pūjayen nṛpa |
pūjā-mātreṇa vardhante prajā gāvo mahīpatiḥ

O King, you should worship the cows on an Amavasya that overlaps Pratipada because such worship will result in an increase in one's followers, wealth, and number of cows.

HBV 16.236

ततः—प्रातर् गोवर्धन□ पूज्य इति पूरोआह्न-तात्पर्यक□, द्वितीया-समये तु सर्वथा निषिद्धम् । तद् यथा—

tataḥ—prātar govardhanaṁ pūjya iti pūroāhna-tātparyakaṁ, dvitīyā-samaye tu sarvathā niṣiddham | tad yathā—

Govardhana-puja must be completed before noon and it is absolutely prohibited to perform the sacrifice when there is a presence of Dvitiya.

HBV 16.237

नन्दाया दर्शने रक्षा बलि-दान□ दशासु च ।
भद्राया□ गोकुल-क्रीडा देश-नाशाय जायते

nandāyā darśane rakṣā bali-dānaṁ daśāsu ca |
bhadrāyāṁ gokula-krīḍā deśa-nāśāya jāyate

To observe the ceremony of Raksabandhana on Pratipada, to perform balidana on DasamI, and to conduct the ritual of go-kridd on Dvitiya will cause the destruction of the entire country.

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HBV 16.238

गवा□ क्रीडा दिने यत्र रात्रौ दृश्येत चन्द्रमाः ।
सोमो राजा प्रशून् हन्ति सुरभि-पूजका□स् तथा

gavāṁ krīḍā dine yatra rātrau dṛśyeta candramāḥ |
somo rājā praśūn hanti surabhi-pūjakāṁs tathā

is moonrise is prohibited in the Puranas) gavdrh kridd dine yatra rdtrau drsyet candramah somo raja prasun hand surabhi pujakdrhs tatha If the moon is visible during the night after the performance of go- krida, the moon-god, Sasanka, will kills both the animals and those who had worshiped the cows.

HBV 16.239

प्रतिपद्यापराह्णिक-त्रि-मुहुर्त-व्यापिन्या
द्वितीयाया चन्द्र-दर्शन सम्भाव्यते

pratipadyāparāhnika-tri-muhūrta-vyāpinyāṁ
dvitīyāyāṁ candra-darśanaṁ sambhāvyate

nirnaydmrte nirnitam (In the Nrnayamrta it is stated) Pratipadaya parahni katri muhurtta vyapinydrh dvitiyaydrh candra darsanarh sambhdvyate During the afternoon of Pratipada, there may be moonrise during the three muhurthas when the presence of Dvitiya commences.

HBV 16.240

द्वितीया त्रि-मुहुर्ता चेत् प्रतिपद्यापराह्णिकी ।
अग्न्याधान चतुर्दश्या परतः सोम-दर्शनात् इति ।

dvitīyā tri-muhūrtā cet pratipadyāparāhnikī |
agnyādhānaṁ caturdaśyāṁ parataḥ soma-darśanāt iti |

If there is the presence of Dvitiya for a duration of three muhurtas, or six dandas, in the afternoon of Pratipada, then there is a possibility of moonrise. In that case, the agnyadhana ritual should be performed on Caturdasl.

HBV 16.241

अपराह्णश् च पञ्चधा विभक्तस्याह्णश् चतुर्थो भागः ।
ततश् च यत्र प्रतिपदि यन्-मुहुर्त-व्यापिनी द्वितीया, तत्र चन्द्र-दर्शन-सम्भावनम् इति ।

aparāhnaś ca pañcadhā vibhaktasyāhnaś caturtho bhāgaḥ |
tataś ca yatra pratipadi yan-muhūrta-vyāpinī dvitīyā, tatra candra-darśana-sambhāvanam iti |

Divide the entire day into five parts. The forth part of the day is called afternoon. So, during the afternoon of Pratipada, when the presence of Dvitiya remains for six muhurtas, there is a possibility of the moonrise.

HBV 16.242

अन्यदा तु पुरैव प्रतिपत् तत्र गृहीता

anyadā tu puraiva pratipat tatra gṛhītā

On other days, the formerly-given understanding of Pratipada should be accepted.

HBV 16.243

वर्धमान-तिथौ नन्दा यदा सार्ध-त्रियामिका ।
द्वितीया-वृद्धि-गामित्वाद् उत्तरा तत्र चोच्यते

vardhamāna-tithau nandā yadā sārdha-triyāmikā |
dvitīyā-vṛddhi-gāmitvād uttarā tatra cocyate

When a tithi increases so that its presence remains for ten and half hours of the next day, and if Dvitiya also overlaps the next day, then Pratipada should be observed.

HBV 16.244

कि च,
यदा पूर्ण-प्रतिपत् परत्र निक्रामति, तदाप्य् उत्तरैव कार्या

kiṁ ca,
yadā pūrṇa-pratipat paratra nikrāmati, tadāpy uttaraiva kāryā

If all sixty dandas of Pratipada overlap the next day, then Govardhaha- puja, go-puja, and Annakuta festivals should be observed the previous day.

HBV 16.245–246

यथा द्वादशभिर् मासो वृद्धो मलिम्लुचः ।
तथैवाहो-रात्र-वृद्ध्या तिथिः प्रोक्ता मलिम्लुचा
यथा मलिम्लुचः पूर्व-मासो देवस् तथापरः ।
त्याज्या तिथिस् तथा पूर्वा ग्राह्या चैव तथोत्तरा इति ।

yathā dvādaśabhir māso vṛddho malimlucaḥ |
tathaivāho-rātra-vṛddhyā tithiḥ proktā malimlucā
yathā malimlucaḥ pūrva-māso devas tathāparaḥ |
tyājyā tithis tathā pūrvā grāhyā caiva tathottarā iti |

There are twelve m o n t h s in every year but there is an excess of about eleven days so that, at the end of thirty-two months, a n extra m o n t h is formed, which is called mala masa, or adhika masa. Similarly, when a tithi overlaps t h e next day, it is called mala tithi. Just as the m o n t h prior to t h e mala masa is to be observed while the next m o n t h is to be rejected, the day previous to a tithi is to be accepted and the next day is to be rejected, unless it is Ekadasl.

HBV 16.247

निर्णयामृत-मतम्—
किन्तु वञ्जुली-न्यायेन पूर्वैव मन्तु□ शक्यते ।
तद्वद् अत्रापि देवलादि-वचन-प्रामाण्यम् अस्ति

nirṇayāmṛta-matam—
kintu vañjulī-nyāyena pūrvaiva mantuṁ śakyate |
tadvad atrāpi devalādi-vacana-prāmāṇyam asti

Just as on Vyanjull DvadasI, the day and night is accepted while other portions are rejected, one should reject the earlier a n d later portions of Pratipada a n d accept t h e middle portions of the day a n d night. T h i s has been confirmed by the statement of the sage, Devala.

HBV 16.248

पाद्मे तत्रैव—
मथुरायास् तथान्यत्र कृत्वा गोवर्धन□ गिरिम् ।
गोमयेन महा-स्थूल□ तत्र पूज्यो गिरिर् यथा

pādme tatraiva—
mathurāyās tathānyatra kṛtvā govardhanaṁ girim |
gomayena mahā-sthūlaṁ tatra pūjyo girir yathā

pddme tatraiva (In the same sectien of the Padma Purana it is stated) mathurdyds tathdnyatra krtvd govarddhanarh girim

gomayena mahdsthularh tatra pujyo girir yatha One should prepare a Govardhana Hill with cow dung and other things, either within Mathura-mandala or elsewhere. Thereafter, one should worship the hill with love and devotion, just as one would worship the factual Govardhana Hill.

HBV 16.249

मथुराया तथा साक्षात् कृत्वा चैव प्रदक्षिणम् ।
वैष्णव धाम सम्प्राप्य मोदते हरि-सन्निधौ

mathurāyāṁ tathā sākṣāt kṛtvā caiva pradakṣiṇam |
vaiṣṇavaṁ dhāma samprāpya modate hari-sannidhau

Those who directly worship and circumambulate Govardhana Hill in Mathura-mandala are transferred to the supreme abode of Lord Hari and happily reside there.

HBV 16.250

गोवर्धन धराधर गोकुल-त्राण-कारक ।
विष्णु-बाहु-कृतोच्छ्राय गवा कोटि-प्रदो भव इति ।

govardhana dharādhara gokula-trāṇa-kāraka |
viṣṇu-bāhu-kṛtocchrāya gavāṁ koṭi-prado bhava iti |

O Govardhana, You sustain the entire universe. You delivered the residents of Gokula by being held as an umbrella in Lord Krsna's hand. May You with millions of cows.

HBV 16.251

लक्ष्मीर् या लोक-पालाना धेनु-रूपेण स स्थिता ।
घृत वहति यज्ञार्थे यम-पाश व्यपोहतु

lakṣmīr yā loka-pālānāṁ dhenu-rūpeṇa saṁsthitā |
ghṛtaṁ vahati yajñārthe yama-pāśaṁ vyapohatu

skdnde tatraiva (In the Skanda Purana it is stated) laksmiryd lokapdldndm dhenurilpena sarhsthitd ghrtarh vahati yajndrthe yamapdsarh vyapohatu

382 SRI HARI-BHAKTI-VILASA May goddess LaksmI, who is known as the form of the cow among the demigods, headed by Indra, and who awards an abundance of ghee for the sake of fire sacrifices, deliver me from the ropes of Yamaraja.

HBV 16.252

अग्रतः सन्तु मे गावः गावो मे सन्तु पृष्ठतः ।
गावो मे पार्श्वतः सन्तु गवा मध्ये वसाम्य् अहम् इति ।

agrataḥ santu me gāvaḥ gāvo me santu pṛṣṭhataḥ |
gāvo me pārśvataḥ santu gavāṁ madhye vasāmy aham iti |

May cows stay in front of me, may cows stay behind me, and may cows stay on both sides of me. May I always reside in the midst of cows.

HBV 16.253

तत्र—
क्रोधापयेद् धावयेच् च गो-महिष्यादिक ततः ।
वृषान् कर्षापयेद् गोपैर् उक्ति-प्रत्युक्ति-वदनात्

tatra—
krodhāpayed dhāvayec ca go-mahiṣyādikaṁ tataḥ |
vṛṣān karṣāpayed gopair ukti-pratyukti-vadanāt

tatraiva (In the same literature it is stated) krodhdpayed dhdvayecca go mahisyddikarh tatah vrsdn karsdpayed gopair ukti pratyukti vddandt Thereafter, one should tease the cows and buffaloes so as to make them angry and run. One should similarly induce the bulls so that they fight among themselves.

HBV 16.254

पाद्मे च तत्रैव—
महिष्यादेस् तथा भूषा क्रीदन रावण तथा

pādme ca tatraiva—
mahiṣyādes tathā bhūṣā krīdanaṁ rāvaṇaṁ tathā

Domestic animals, such as bulls and buffaloes, should be decorated very nicely and then engaged in bellowing and fighting.

HBV 16.255

तन्-माहात्म्यम्
तत्रैव—
एव गोवर्धन गाश् च पूजनीया विधानतः ।
गोवर्धन-मखो रम्यः कृष्ण-सन्तोष-कारकः

tan-māhātmyam
tatraiva—
evaṁ govardhanaṁ gāś ca pūjanīyā vidhānataḥ |
govardhana-makho ramyaḥ kṛṣṇa-santoṣa-kārakaḥ

tatraiva (In the same literature it is stated) evam govarddhano gdsca pujaniyd vidhdnatah

SIXTEENTH VILAS A 333 govarddhana makho jamyah krsna sdntosa kdrakah It is the duty of everyone to worship Govardhana Hill and the cows,, according to the prescribed rrules and regulations of the scriptures. Performance of the Govardhaiia yajna is very pleasing to Lord Krsna.

HBV 16.256

लिखित्वा श्री-बलि पट्टे विन्ध्यावल्यान्वित मुदा ।
प्रदोषे तत्-प्रतिपदो भगवद्-भक्तम् अर्चयेत्

likhitvā śrī-baliṁ paṭṭe vindhyāvalyānvitaṁ mudā |
pradoṣe tat-pratipado bhagavad-bhaktam arcayet

With great happiness, one should paint the forms of Bali Maharaja and Vindhyavali on a canvas and worship them during the evening of Pratipada.

HBV 16.257

तथा च स्कान्दे—
बलिम् आलिख्य दैत्येन्द्र वर्णकैः पञ्च-रङ्गकैः ।
सर्वाभरण-सम्पूर्ण विन्ध्यावल्या सहासितम्

tathā ca skānde—
balim ālikhya daityendraṁ varṇakaiḥ pañca-raṅgakaiḥ |
sarvābharaṇa-sampūrṇaṁ vindhyāvalyā sahāsitam

One should paint a nicely-colored picture of Bali, the king of the demons, on a canvas. One should also paint Vindhyavali, decorated with all kinds of ornaments, seated by his side.

HBV 16.258

कुष्माण्ड-मय-जम्भोरु-मुर-दानव-स□वृतम् ।
सम्पूर्ण-हृष्ट-वदन□ किरीटोत्कट-कुण्डलम् ।
द्विभुज□ दैत्य-राजान□ कारयित्वार्चयेन् नृप

kuṣmāṇḍa-maya-jambhoru-mura-dānava-saṁvṛtam |
sampūrṇa-hṛṣṭa-vadanaṁ kirīṭotkaṭa-kuṇḍalam |
dvibhujaṁ daitya-rājānaṁ kārayitvārcayen nṛpa

O King, one should also paint the forms of Bali Maharaja's associates, such as Kusmanda, Mayadanava, Jambhoru, and Mura. After painting

384 SRI HARI-BHAKTI-VILASA the two-armed form of Bali, the king of the demons, whose joyful face is decorated with an excellent crown, one should worship him with great respect.

HBV 16.259

पाद्मे तत्रैव—
यथार्पित□ देहम् अनेन विष्णवे
भीतेन मिथ्या-वचसो महात्मना ।
दैत्येन तेनाथ कठोर-चेष्टया
बद्धो बलिर् वामन-मूर्तिना बत

pādme tatraiva—
yathārpitaṁ deham anena viṣṇave
bhītena mithyā-vacaso mahātmanā |
daityena tenātha kaṭhora-ceṣṭayā
baddho balir vāmana-mūrtinā bata

padme tatraiva (In the same section of the Padma Purana it is stated) yathdrpitarh dehamanena visnave bhitena mithyd vacaso mahdtmand daityena tendtha kathora cestayd baddho balir vdmana murttind vata The great soul, Bali Maharaja, surrendered everything , even his body, unto the lotus feet of the Supreme Lord, Vamanadeva, being afraid of violating his promise. Lord Vamanadeva then displayed His staunch mood and arrested Bali Maharaja.

HBV 16.260

बद्ध्वानीतो'थ पाताल विमनाः खिन-मानसः ।
नाभ्यसूयद् धरि दैत्यस् त्यक्त्वाह-ममते सुधीः ।
तदोवाच हरिः प्रीतस् तस्मै दैत्याय भागकृत्

baddhvānīto'tha pātālaṁ vimanāḥ khina-mānasaḥ |
nābhyasūyad dhariṁ daitys tyaktvāhaṁ-mamate sudhīḥ |
tadovāca hariḥ prītas tasmai daityāya bhāgakṛt

Although Bali Maharaja was arrested by Vamanadeva and brought to Patala-loka, and although he became very morose, he did not find any fault with the Lord because he was completely free from the sense of "I" and "mine" with regards to the material body and things related to the body. As a result, Lord Hari became extremely pleased and said: "From now on, Bali Maharaja will receive a share of sacrificial offerings."

HBV 16.261

अश्रोत्रिये दत्तम् अमन्त्रक हुत
जप्त तथा व्यग्र-धिया जनेन यत् ।
तथोर्ज-शुक्ल-प्रतिपद्-दिने न तु
त्वाम् अर्चयेत् तत् सुकृत तवास्तु

aśrotriye dattam amantrakaṁ hutaṁ
japtaṁ tathā vyagra-dhiyā janena yat |
tathorja-śukla-pratipad-dine na tu
tvām arcayet tat sukṛtaṁ tavāstu

The Lord also declared: Let all the merit of those who give charity to unqualified people who disregard the injunctions of the Vedas, who perform fire sacrifices without chanting the proper mantras, who chant mantras in a restless manner, and who do not worship You on the Pratipada during the fortnight of the waxing moon in the month of Karttika come to you.

HBV 16.262

इति तस्मै वरो दत्तो हरिणा दितिजाय च ।
ततो'वश्य प्रपूज्यो'सौ बलिराजो दिने मुदा ।
कृष्ण-सान्निध्यतश् चापि पूजनीयः प्रयत्नतः

iti tasmai varo datto hariṇā ditijāya ca |
tato'vaśyaṁ prapūjyo'sau balirājo dine mudā |
kṛṣṇa-sānnidhyataś cāpi pūjanīyaḥ prayatnataḥ

Because Lord Hari awarded benedictions to Bali Maharaja in this manner, he should be worshiped with great care and attention on this day.

HBV 16.263–264

स्कान्दे तत्रैव—
गृहस्य मध्ये शालाया विशालाया ततो'र्चयेत् ।
भ्रातृ-मातृ-जनैः सार्धं सन्तुष्टा बन्धुभिस् तथा
कमलैः कुमुदैः पुष्पैः कह्लारै रक्तकोत्पलैः ।
गन्ध-पुष्पादि-नैवेद्यैर् अक्षतैर् गुड-पूपकैः

skānde tatraiva—
gṛhasya madhye śālāyāṁ viśālāyāṁ tato'rcayet |
bhrātṛ-mātṛ-janaiḥ sārdhaṁ santuṣṭā bandhubhis tathā
kamalaiḥ kumudaiḥ puṣpaiḥ kahlārai raktakotpalaiḥ |
gandha-puṣpādi-naivedyair akṣatair guḍa-pūpakaiḥ

skdnde tatraiva (In the same section of the Padma Purdna it is stated) grhasya madhye sdldyam visaldyarh tator'ccayet bhrdtrmdtrjanaih sdrddham santustd bandhubhis tathd kamalaih kumudaih puspaih kahldrai raktakot palaih gandha puspddi naivedyair aksatair guda pupakaih. One should assemble with his brothers, mother, aunts, friends, and the other relatives in the courtyard of his house and happily engage in the worship of Bali Maharaja by offering him nice flowers, such as lotuses, water lilies, kahlara, and red lotuses, as well as sandalwood paste and various kinds of food, such as milk cakes, gur, and rice preparations.

HBV 16.265

बलि-राज नमस् तुभ्यꣳ विरोचन-सुत प्रभो ।
भविष्येन्द्र सुरारातेे पूजेयꣳ प्रतिगृह्यताम्

bali-rāja namas tubhyaṁ virocana-suta prabho |
bhaviṣyendra surārāte pūjeyaṁ pratigṛhyatām

O Bali Maharaja, my obeisances to you. O son of Virocana, who will become the king of the demigods during the rule of a future Manu. O enemy of the demigods, please accept this worship, offered by me.

HBV 16.266

दीपोत्सवैर् जनित-सर्व-जन-प्रमोदैः
कुर्वन्ति ये सुमतयो बलिराज-पूजाम् ।
दानोपभोग-सुख-वृद्ध-शताकुलानाꣳ
नूनꣳ प्रयाति सकलꣳ प्रमुदैव वर्षम्

dīpotsavair janita-sarva-jana-pramodaiḥ
kurvanti ye sumatayo balirāja-pūjām |
dānopabhoga-sukha-vṛddha-śatākulānāṁ
nūnaṁ prayāti sakalaṁ pramudaiva varṣam

Learned persons who blissfully worship Bali Maharaja in the association of others, during the festival of Dipavali, and give charity to qualified people, certainly are awarded happiness and prosperity so that they spend the entire year in a joyful state of mind.

HBV 16.267

स्कान्दे पाद्मे च—
ऊर्जे शुक्ल-द्वितीयायाꣳ मध्याह्ने यमम् अर्चयेत् ।
स्नानꣳ कृत्वा भानुजायाꣳ यम-लोकꣳ न पश्यति

skānde pādme ca—
ūrje śukla-dvitīyāyāṁ madhyāhne yamam arcayet |
snānaṁ kṛtvā bhānujāyāṁ yama-lokaṁ na paśyati

skdnde padme ca (In the Skanda Purdna and Padma Purana it is stated) urjje sukladvitlyayarh madhydhne yamam arccayet sndnarh krwd bhdnujdydrh yamalokarh na pasyati On the Dvitiya of the fortnight of the waxing moon in the month of Karttika, one

should worship Yamaraja at noon and bathe in the water of the Yamuna. By doing so, one will never have to see the abode of Yamaraja.

HBV 16.268

किञ्च,
तस्यां निज-गृहे विप्र न भोक्तव्यं ततो बुधैः ।
स्नेहेन भगिनी-हस्ताद् भोक्तव्यं पुष्टि-वर्धनम्

kiṁ ca,
tasyāṁ nija-gṛhe vipra na bhoktavyaṁ tato budhaiḥ |
snehena bhaginī-hastād bhoktavyaṁ puṣṭi-vardhanam

O brahmana, o n e who is intelligent should not eat at home on this day but should eat at his sister's house. She should cook very nourishing food with great affection.

HBV 16.269

दानानि च प्रदेयानि भगिनीभ्यो विधानतः ।
सर्वा भगिन्यः सम्पूज्या अभावे प्रतिपत्नजाः

dānāni ca pradeyāni bhaginībhyo vidhānataḥ |
sarvā bhaginyaḥ sampūjyā abhāve pratipatnajāḥ

According to the injunctions of sastra, one should give various articles in charity to his sisters. He should worship t h e m and show t h e m due respect. In the absence of a sister, one should perform these rituals to his step-sisters.

HBV 16.270

किञ्च,
यस्यां तिथौ यमुनया यम-राज-देवः
सम्भोजितस् त्व् अतिशय-स्वसृ-सौहृदेन ।
तस्यां स्वसुः कर-तलाद् इह यो भुनक्ति
प्राप्नोति वित्त-सुभगं धनम् उत्तमं सः

kiṁ ca,
yasyāṁ tithau yamunayā yama-rāja-devaḥ
sambhojitas tv atiśaya-svasṛ-sauhṛdena |
tasyāṁ svasuḥ kara-talād iha yo bhunakti

prāpnoti vitta-subhagaṁ dhanam uttamaṁ saḥ

O n e who eats food cooked by his sister o n t h e day when Yamaraja's sister, Yamuna, cooked with great affection and fed him, will attain great wealth, good fortune, and u n e n d i n g opulence.

HBV 16.271

शुक्लाष्टमी कार्त्तिके तु स्मृता गोपाष्टमी बुधैः ।
तद्-दिने वासुदेवो'भूद् गोपः पूर्व तु वत्सपः
तत्र कुर्याद् गवा पूजा गो-ग्रास गो-प्रदक्षिणम् ।

śuklāṣṭamī kārttike tu smṛtā gopāṣṭamī budhaiḥ |
tad-dine vāsudevo'bhūd gopaḥ pūrvaṁ tu vatsapaḥ
tatra kuryād gavāṁ pūjāṁ go-grāsaṁ go-pradakṣiṇam |

388 SRI HARI-BHAKTI-VILASA sukldstami kdrttike tu smrtd gopastami budhaih taddine vdsudevo'bhud gopah purvvantu vatsapah According to learned authorities, on the eighth day of the waxing moon in the month of Karttika is known as Gopastami. On that day, Lord Krsna was formally given charge of the cows in Vrndavana. Before that, He only took care of the calves.

HBV 16.272

गवानुगमन कार्य सर्वान् कामान् अभीप्सता

gavānugamanaṁ kāryaṁ sarvān kāmān abhīpsatā

On that day, those who want the fulfillment of all their desires should worship and feed the cows, and circumambulate with them, following them from behind.

HBV 16.273

शयन्याम् इव कृत्वास्या क्षीरीअभोधि-महोत्सवम् ।
प्रबोध्य कृष्ण सम्पूज्य विधिनारोहयेद् रथम्

śayanyām iva kṛtvāsyāṁ kṣīrīabhodhi-mahotsavam |
prabodhya kṛṣṇaṁ sampūjya vidhināārohayed ratham

On Utthana EkadasI, which occurs during the waxing moon in the month of Karttika, one should celebrate the festival known as Kslrabdhi, which should be performed in the same way as when the Supreme Lord goes to sleep. During this festival, one should wake up the sleeping Deity of Lord Krsna and put Him on a chariot, after worshiping Him according to the prescribed rules and regulations.

HBV 16.274

स्कान्दे तत्रैव—
जन्म-प्रभृति यत् पुण्य नरेणोपार्जित भुवि ।
वृथा भवति तत् सर्व न कृत्वा बोध-वासरम्

skānde tatraiva—
janma-prabhṛti yat puṇyaṁ nareṇopārjitaṁ bhuvi |
vṛthā bhavati tat sarvaṁ na kṛtvā bodha-vāsaram

O n e loses all t h e pious merit h e has accumulated since birth if he does not celebrate the festival of waking up the Supreme Lord.

HBV 16.275

तत्रैव—
प्रबोधन्याश् च माहात्म्य पापघ्न पुण्य-वर्धनम् ।
मुक्तिद कृत-बुद्धीना शृणु त्व मुनि-सत्तम

tatraiva—
prabodhanyāś ca māhātmyaṁ pāpaghnaṁ puṇya-vardhanam |
muktidaṁ kṛta-buddhīnāṁ śṛṇu tvaṁ muni-sattama

O foremost sage, now hear about the glories of the Prabodhani vow, which frees one of all sinful reactions, e n h a n c e s one's piety, and award liberation to those who faithfully observe it.

HBV 16.276

तावद् गर्जति विप्रेन्द्र गङ्गा भागीरथी क्षितौ ।
यावन् नायाति पापघ्नी कार्त्तिके हरि-बोधनी

tāvad garjati viprendra gaṅgā bhāgīrathī kṣitau |
yāvan nāyāti pāpaghnī kārttike hari-bodhanī

O exalted brdhmana, throughout the world, the Gahga, who was brought to earth by King Bhagiratha, continues to be glorified until t h e auspicious day of PrabodhinI in the m o n t h of Karttika, a day t h a t frees one from all sinful reactions.

HBV 16.277

तावद् गर्जति तीर्थानि आसमुद्र-सरा□सि च ।
यावत् प्रबोधनी विष्णोस् तिथिर् नायाति कार्त्तिके

tāvad garjati tīrthāni āsamudra-sarāṁsi ca |
yāvat prabodhanī viṣṇos tithir nāyāti kārttike

390 SRI HARI-BHAKTI-VILASA All holy places and holy reservoirs of water, beginning with the oceans, continue to be glorified until the day Lord Visnu wakes up in the month of Kartika.

HBV 16.278

वाजपेय-सहस्राणि अश्वमेध-शतानि च ।
एकैनैवोपवासेन प्रबोधन्या लभेन् नरः

vājapeya-sahasrāṇi aśvamedha-śatāni ca |
ekainaivopavāsena prabodhanyā labhen naraḥ

Simply by observing a single vow of PrabodhanI EkadasI, one can obtain the merit of one thousand Vajapeya sacrifices and one hundred horse sacrifices.

HBV 16.279

दुर्लभं चैव दुष्प्रापं त्रैलोक्ये स-चराचरे ।
तद् अपि प्रार्थितं विप्र वदति हरि-बोधनी

durlabhaṁ caiva duṣprāpaṁ trailokye sa-carācare |
tad api prārthitaṁ vipra vadati hari-bodhanī

O brahmana, even the most rare and unavailable objects within the three worlds can easily be obtained by all moving and non-moving living entities simply by observing the vow of Haribodhanl.

HBV 16.280

ऐश्वर्यं सन्ततिं पूजां राज्यं च सुख-सम्पदः ।
ददात्य् उपोषिता विप्र हेलया हरि-बोधनी

aiśvaryaṁ santatiṁ pūjāṁ rājyaṁ ca sukha-sampadaḥ |
dadāty upoṣitā vipra helayā hari-bodhanī

O brahmana, by fasting on Haribodhanl EkadasI, one can effortlessly be awarded opulence, good children, adoration, happiness, and prosperity.

HBV 16.281

मेरु-मन्दर-तुल्यानि पापान्य् अत्यूर्जितान्य् अपि ।
एकेनैवोपवासेन दहते हरि-बोधनी

meru-mandara-tulyāni pāpāny atyūrjitāny api |
ekenaivopavāsena dahate hari-bodhanī

Just by observing a single vow of fasting on HaribodhanI, all of one's sinful reactions, even if they are piled as high as Mount sumeru Mount Mandara, are burnt to ashes.

HBV 16.282

पृथिव्या यानि दानानि दत्त्वा यत् फलम् आप्नुते ।
एकेनैवोपवासेन ददाति हरि-बोधनी

pṛthivyāṁ yāni dānāni dattvā yat phalam āpnute |
ekenaivopavāsena dadāti hari-bodhanī

Simply by observing a single fast on the day of HaribodhanI, one can obtain all the pious merit of this world that can be earned by giving all kinds of charity.

HBV 16.283

कि च—
जातः स एव सुकृती कुल तेनैव पापितम् ।
कार्त्तिके मुनि-शार्दूल कृता येन प्रबोधनी

kiṁ ca—
jātaḥ sa eva sukṛtī kulaṁ tenaiva pāpitam |
kārttike muni-śārdūla kṛtā yena prabodhanī

O exalted sage, the birth of a person who observes the vow of PrabodhanI in the month of Karttika is to be considered glorious. Such a person is certainly very pious and as such, he purifies his entire family.

HBV 16.284

यानि कानि च तीर्थानि त्रैलोक्ये सम्भवन्ति च ।
तानि तस्य गृहे सम्यग् यः करोति प्रबोधनीम्

yāni kāni ca tīrthāni trailokye sambhavanti ca |
tāni tasya gṛhe samyag yaḥ karoti prabodhanīm

All the holy places within the three worlds remain within the house of ta person who observes the vow of PrabodhanI during the month of Karttika.

HBV 16.285

सर्व-कृत्य□ परित्यज्य तुष्ट्य्-अर्थ□ चक्रपाणिनः ।
उपोष्यैकादशी सम्यक् कार्त्तिके हरि-बोधनी

sarva-kṛtyaṁ parityajya tuṣṭy-arthaṁ cakrapāṇinaḥ |
upoṣyaikādaśī samyak kārttike hari-bodhanī

392 SRI HARI-BHAKTI-VILASA uposyaikddasi samyak kdrttike haribobhani For the pleasure of the Supreme Lord, who carries a cakra in His hand, one should give up all other duties to observe the vow of HaribodhanI Ekadasl.

HBV 16.286

कि□ तस्य बहुभिः कृत्यैः पर-लोक-प्रदैर् मुने ।
सकृच् चोपोषिता येन कार्त्तिके हरि-बोधनी

kiṁ tasya bahubhiḥ kṛtyaiḥ para-loka-pradair mune |
sakṛc copoṣitā yena kārttike hari-bodhanī

O sage, what is the use of observing various vows that award pious merit to be enjoyed after death for one who has once fasted on the day of HaribodhanI in the month of Karttika?

HBV 16.287

स ज्ञानी स हि योगी च स तपस्वी जितेन्द्रियः ।
स्वर्ग-मोक्षौ च तस्यास् ताम् उपास्ते हरि-बोधनीम्

sa jñānī sa hi yogī ca sa tapasvī jitendriyaḥ |
svarga-mokṣau ca tasyās tām upāste hari-bodhanīm

He is learned, he is a yogi, he is an ascetic, he is self-controlled, and he is qualified to enjoy life in the heavenly planets and achieve liberation who fasts on the day of HaribodhanI in the month of Karttika.

HBV 16.288

विष्णोः प्रियतरा ह्य् एषा धर्म-सारस्य दायिनी ।
इमाꣳ सकृद् उपोष्यैव मुक्ति-भागी भवेन् नरः

viṣṇoḥ priyatarā hy eṣā dharma-sārasya dāyinī |
imāṁ sakṛd upoṣyaiva mukti-bhāgī bhaven naraḥ

This vow of HaribodhanI is very dear to Lord Visnu and it bestows piety upon those who observe it. Simply by fasting only once on this day, one becomes eligible for liberation.

HBV 16.289

प्रबोधनीम् उपोष्यैव न गर्भे विशते नरः ।
सर्व-धर्मान् परित्यज्य तस्मात् कुर्वीत नारद

prabodhanīm upoṣyaiva na garbhe viśate naraḥ |
sarva-dharmān parityajya tasmāt kurvīta nārada

O Narada, simply by fasting on PrabodhanI Ekadasi one can avoid entering the womb of any future mother. Therefore, give up all varieties of religion and just fast on this day.

HBV 16.290

स्नानꣳ दानꣳ तपो होमः समुद्दिश्य जनार्दनम् ।
नरैर् यत् क्रियते विप्र प्रबोधिन्याꣳ तद् अक्षयम्

snānaṁ dānaṁ tapo homaḥ samuddiśya janārdanam |
narair yat kriyate vipra prabodhinyāṁ tad akṣayam

O brahmana, whatever a person does on PrabodhanI, such as bathing in a sacred river, giving charity, performing austerity, or performing a sacrifice for the pleasure of Lord Janardana, bestows upon one unlimited benefit.

HBV 16.291

महा-व्रतम् इद पुत्र महा-पापौघ-नाशनम् ।
प्रबोध-वासर विष्णोर् विधिवत् समुपोषयेत्

mahā-vratam idaṁ putra mahā-pāpaugha-nāśanam |
prabodha-vāsaraṁ viṣṇor vidhivat samupoṣayet

My dear son, this is an excellent vow and it nullifies the reactions to all sinful activities. Therefore, you should observe a complete fast on this auspicious day of Lord Visnu while following the prescribed rulec and regulations.

HBV 16.292

व्रतेनानेन देवेश परितोष्य जनार्दनम् ।
विराजयन् दिशो दीप्त्या प्रयाति भुवन हरेः

vratenānena deveśaṁ paritoṣya janārdanam |
virājayan diśo dīptyā prayāti bhuvanaṁ hareḥ

By satisfying Lord Janardana, the master of the demigods, by observing this vow, one will live in this world enlightening the ten directions and then finally attain the abode of Lord Hari.

394 SRI HARI-BHAKTI-VILASA

HBV 16.293

पाद्मे च तत्रैव—
दुग्धाब्धि-भोगि-शयने भगवान् अनन्तो
यस्मिन् दिने स्वपिति चाथ विबुध्यते च ।
तस्मिन्न् अनन्य-मनसाम् उपवास-भाजा
कामं ददात्य् अभिमतं गरुदाङ्क-शायी

pādme ca tatraiva—
dugdhābdhi-bhogi-śayane bhagavān ananto
yasmin dine svapiti cātha vibudhyate ca |
tasminn ananya-manasām upavāsa-bhājāṁ
kāmaṁ dadāty abhimataṁ garudāṅka-śāyī

The Supreme Lord, Ananta, who rides on the back of Garuda, awards the fulfillment of all desires to those who observe a complete fast without deviation on those days when the Supreme Lord goes to sleep on the bed of Ananta Sesa in the ocean of milk, and when He wakes up from His sleep.

HBV 16.294

वाराहे च—
उपवासासमर्थाना सदैव पृथु-लोचने ।
एका सा द्वादशी पुण्या समुपोष्या प्रबोधिनी

vārāhe ca—
upavāsāsamarthānāṁ sadaiva pṛthu-locane |
ekā sā dvādaśī puṇyā samupoṣyā prabodhinī

O lady with broad eyes, it is recommended that those who were unable to observe various fasts should observe the auspicious vow of Prabodhani EkadasI, or dvadasl.

HBV 16.295

तस्याम् आराध्य विश्वेश जगताम् ईश्वरेश्वरम् ।
प्राप्नोति सकल तद् धि द्वादश-द्वादशी-व्रतम्

tasyām ārādhya viśveśaṁ jagatām īśvareśvaram |
prāpnoti sakalaṁ tad dhi dvādaśa-dvādaśī-vratam

By worshiping Lord Krsna, the supreme controller of universal affairs and master of the various planetary directors, on this particular day, one can obtain the merit of observing all twelve Dvadasls.

HBV 16.296

उत्तराङ्गारक-युता यदि सा भवति प्रिये ।
तदा सा महती पुण्या कोटि-कोटि-[गो.ता.उ.रूपा

uttarāṅgāraka-yutā yadi sā bhavati priye |
tadā sā mahatī puṇyā koṭi-koṭi-[go.tā.u.rūpā

O dear one, if Uttana EkadasI is joined with the Uttara-bhadrapada naksatra and falls on a Tuesday, it is to be considered even more glorious. By observing this vow, one achieves

millions of times more benefit.

HBV 16.297

शयने बोधने चैव कोटि-दानेन सुन्दरि ।
उपोष्यैव विधानेन यान्ति मल्लयता नराः

śayane bodhane caiva koṭi-dānena sundari |
upoṣyaiva vidhānena yānti mallayatāṁ narāḥ

O beautiful one, BhudevI, those who observe the vow of the Supreme Lord's going to sleep, moving from one side to another, and waking up, according to the injunctions of the scriptures, will certainly attain My association in the near future.

HBV 16.298

एकादशी सोम-युता कार्त्तिके मासि भाविनि ।
उत्तराभाद्र-स योगे अनन्ता सा प्रकीर्तिता

ekādaśī soma-yutā kārttike māsi bhāvini |
uttarābhādra-saṁyoge anantā sā prakīrtitā

O gentle lady, if Utthana EkadasI in the month Karttika is joined by the Uttara-bhadrapada naksatra and falls on a Monday, then it is known as Ananta.

HBV 16.299

तस्या यत् क्रियते भद्रे सर्वम् आनन्त्यम् अश्नुते ।
अनन्त-पुण्य-फलदा तेनानन्ता स्मृता फले

tasyāṁ yat kriyate bhadre sarvam ānantyam aśnute |
ananta-puṇya-phaladā tenānantā smṛtā phale

O auspicious lady, whatever pious act one performs on that EkadasI awards one ananta, or unlimited merit. For this reason, this day is known as Ananta.

HBV 16.300

तत्रैव श्री-यम-नारद-स□वादे—
अन्यच् च ते प्रवक्ष्यामि गुह्याद् गुह्यतर□ मुने ।
कार्त्तिके'मल-पक्षे तु साक्षाद् एकादशी स्मृता ।
भक्ति-प्रदा हरेः सा तु नाम्ना ख्याता प्रबोधिनी

tatraiva śrī-yama-nārada-saṁvāde—
anyac ca te pravakṣyāmi guhyād guhyataraṁ mune |
kārttike'mala-pakṣe tu sākṣād ekādaśī smṛtā |
bhakti-pradā hareḥ sā tu nāmnā khyātā prabodhinī

that is found in the same Purana it is stated)

396 SRI HARI-BHAKTI-VILASA anyacca te pravaksydmi guhyad guhyatararh mime kdrttike'malapakse tu saksdd ekadasi smrta bhaktipradd hareh sdtu ndmnd khyata prabodhani O Narada, I shall now disclose to you something very confidential. The vow of Prabodhani, which occurs during the fortnight of the waxing moon in the month of Karttika is simply known as Ekadasi and its observance certainly bestows upon one devotional service to Lord Hari.

HBV 16.301

या सा विष्णोः परा मूर्तिर् अव्यक्तानेक-रूपिणी ।
सा क्षिप्ता मानुषे लोके द्वादशी मुनि-पुङ्गव

yā sā viṣṇoḥ parā mūrtir avyaktāneka-rūpiṇī |
sā kṣiptā mānuṣe loke dvādaśī muni-puṅgava

O foremost sage, although the internal energy of Lord Visnu is beyond the reach of mundane perception, she assumes various forms within the material world. The Supreme Lord has dispatched her into this world as Ekadasi and DvadasI, just to propagate devotional service.

HBV 16.302

पाद्मे तत्रैव—
तावद् गर्जन्ति तीर्थानि वाजिमेधादयो मखाः ।
मथुराया प्रिया विष्णोर् यावन् नायाति बोधनी

pādme tatraiva—
tāvad garjanti tīrthāni vājimedhādayo makhāḥ |
mathurāyāṁ priyā viṣṇor yāvan nāyāti bodhanī

padme tatraiva (In this connection, the Padma Purana states) tdvad garjjanti tlrthdni vdji medhd dayo makhdh mathurdyarh priydvisnor ydvanndydti bodhanl The glories of all holy places and sacrifices, such as the horse sacrifice, continue to be discussed only until Prabodhani Ekadasi, which is very dear to Lord Visnu, arrives at Mathura.

HBV 16.303–304

स सार-दाव-तप्ताना काम-सौख्ये पिपासिनाम् ।
श्री-कृष्ण-पाद-पद्मस्य सान्निध्य शीतल गृहम्
भव-पान्थ-जनाना वै प्राप्तिकेय प्रबोधनी ।
कथ न सेव्यते मूढ मथुराया किम् अन्यतः

saṁsāra-dāva-taptānāṁ kāma-saukhye pipāsinām |
śrī-kṛṣṇa-pāda-padmasya sānnidhyaṁ śītalaṁ gṛham
bhava-pāntha-janānāṁ vai prāptikeyaṁ prabodhanī |
kathaṁ na sevyate mūḍha mathurāyāṁ kim anyataḥ

Shelter at Lord Krsna's lotus feet, which are very soothing and which destroy the three-fold miseries, is the best remedy for those who are suffering in the great forest fire of material existence, and for those who hanker after sensual enjoyment. The vow of Prabodhani awards association of Lord Krsna's lotus feet to those who are traveling in the desert of material existence. Therefore, O foolish mind, what is the value of visiting so many holy places? Why are you not observing the vow of Prabodhani EkadasI at Lord Krsna's birthplace, Mathura?

HBV 16.305

ये'र्चयन्ति नरास् तस्या भक्त्या देव तु माधवम् ।
समुपोष्य प्रमुच्यन्ते पापैस् ते समुपार्जितैः

ye'rcayanti narās tasyāṁ bhaktyā devaṁ tu mādhavam |
samupoṣya pramucyante pāpais te samupārjitaiḥ

this verse is found in the Skanda Purana) yer'ccayanti nards tasydrh bhaktya devantu mddhavam samuposya pramucyante pdpaiste samuparj)itaih Those who worship Lord Madhava with great devotion on Prabodhani EkadasI and observe a complete fast are completely relieved of all the sinful reactions that were accumulated since birth.

HBV 16.306–307

बाल्ये यच् चार्जित वत्स यौवने वार्धके च यत् ।
सप्त-जन्म-कृत पाप स्वल्प वा यदि वा बहु
शुष्कार्द्र मुनि-शार्दूल सुगुह्यम् अपि नारद ।
तत् क्षालयति गोविन्द-स्थितौ तस्या सुपूजितः

bālye yac cārjitaṁ vatsa yauvane vārdhake ca yat |
sapta-janma-kṛtaṁ pāpaṁ svalpaṁ vā yadi vā bahu
śuṣkārdraṁ muni-śārdūla suguhyam api nārada |
tat kṣālayati govinda-sthitau tasyāṁ supūjitaḥ

398 SRI HARI-BHAKTI-VILASA suskdrdrarh munisddrdula suguhyam api ndrada tat ksdlayati govindas tithau tasydrh supujitah My dear son! O great sage, Narada, if Lord Govinda is faithfully worshiped on the auspicious day of PrabodhanI, then all the reactions to the sinful activities committed during childhood, youth, and old age during the previous seven lifetimes are vanquished by the mercy of the Supreme Lord.

HBV 16.308

किञ्च,
प्रबोध-वासरे विष्णोः कुरुते च हरेः कथाम् ।
सप्त-दीपावनी-दाने यत् फलञ् तद् भवेन् मुने

kiṁ ca,
prabodha-vāsare viṣṇoḥ kurute ca hareḥ kathām |
sapta-dīpāvanī-dāne yat phalaṁ tad bhaven mune

O Narada, one who hears about and glorifies the transcendental name, form, qualities, and pastimes of Lord Hari on Prabodhani EkadasI day obtains the merit of giving the entire earth, consisting of seven islands, in charity.

HBV 16.309–310

वाराहे च—
कौमुदस्य तु मासस्य या सिता द्वादशी भवेत् ।
अर्चयेद् यस् तु माञ् तत्र तस्य पुण्य-फलञ् शृणु
यावल् लोका हि वर्तन्ते यावत् त्वञ् चैव माधवि ।
मद्-भक्तो जायते तावद् अन्य-भक्तो न जायते

vārāhe ca—
kaumudasya tu māsasya yā sitā dvādaśī bhavet |
arcayed yas tu māṁ tatra tasya puṇya-phalaṁ śṛṇu
yāval lokā hi vartante yāvat tvaṁ caiva mādhavi |
mad-bhakto jāyate tāvad anya-bhakto na jāyate

O Madhavi Just hear with attention about the pious merit one obtains by worshiping Me on the EkadasI of the waxing moon in the month of Karttika. For as long as this universe, with all its planets and you yourself

continue to exist, such a worshiper will be born as My unalloyed devotee and will never deviate from My devotional service.

HBV 16.311

भविष्ये—
आ-भा-का-सित-पक्षेषु मैत्री-प्रवण-रेवती ।
आदि-मध्यावसानेषु प्रस्वापावर्तनादिकम्

bhaviṣye—
ā-bhā-kā-sita-pakṣeṣu maitrī-pravaṇa-revatī |
ādi-madhyāvasāneṣu prasvāpāvartanādikam

bhavisye (In the Bhavisya Purdna it is stated) a bhd kd sitapaksesu matrai sravana revau adi madhya vasdnesu prasvdpd varttanddil<am The Supreme Lord, Hari, goes to sleep when DvadasI is joined by the Anuradha naksatra during the fortnight of the waxing moon in the month of Asadha. He rolls over onto His other side when DvadasI is joined by the Sravana naksatra during the fortnight of the waxing moon in the month of Bhadra, and He wakes up when DvadasI is joined by the RevatI naksatra during the fortnight of the waxing moon in the month of Karttika.

HBV 16.312

पाद्मे—
पौष-शेष-पदेनाह्नि मैत्राद्यम् अपि नो निशि ।
द्वादश्याम् अपि तत् कुर्याद् उत्थान□ शयन□ हरेः

pādme—
pauṣa-śeṣa-padenāhni maitrādyam api no niśi |
dvādaśyām api tat kuryād utthānaṁ śayanaṁ hareḥ

Even if the above-mentioned naksatras are not present on those days, one should observe these vows only on DvadasI.

HBV 16.313

निशि स्वापो दिवोत्थान सन्ध्यायाः परिवर्तनम् ।
अन्यत्र पाद-योगे'पि द्वादश्याम् एव कारयेत्

niśi svāpo divotthānaṁ sandhyāyāṁ parivartanam |
anyatra pāda-yoge'pi dvādaśyām eva kārayet

Lord Hari goes to sleep at night, wakes up in the morning and, turns over on His side in the evening. This procedure should be observed on DvadasI.

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HBV 16.314

वाराहे च—
अपाद-नियमस् तत्र स्वापो वा परिवर्तते ।
पाद-योगो यदा न स्याद् ऋक्षेणापि तदा भवेत्

vārāhe ca—
apāda-niyamas tatra svāpo vā parivartate |
pāda-yogo yadā na syād ṛkṣeṇāpi tadā bhavet

When the Lord goes to sleep or turns over to His other side, there are no hard and fast rules to be observed. Normally, these days are to be observed if there is the presence of one of the pieviously-mentioned naksatras.

HBV 16.315

किं च स्कान्दे—
रेवत्य्-अन्तो यदा रात्रौ द्वादश्या च समन्वितः ।
तदा विबुध्यते विष्णुर् दिनान्ते प्राप्य रेवतीम्

kiṁ ca skānde—
revaty-anto yadā rātrau dvādaśyā ca samanvitaḥ |
tadā vibudhyate viṣṇur dinānte prāpya revatīm

If the presence of the Revati naksatra continues until the end of the night of DvadasI, Lord Visnu should be awakened in the afternoon.

HBV 16.316

रेवत्य्-आदि-रथान्तो वा द्वादश्या च विना भवेत् ।
उभयोर् अप्य् अभावे तु सन्ध्यायां च महोत्सवः

revaty-ādi-rathānto vā dvādaśyā ca vinā bhavet |
ubhayor apy abhāve tu sandhyāyāṁ ca mahotsavaḥ

If t h e beginning or end of the presence of t h e Revati naksatra is n o t joined with DvadasI, t h e n t h e festival of waking up t h e Supreme Lord should be held in the evening.

HBV 16.317

वाराहे च—
द्वादश्यां सन्धि-समये नक्सात्राणाम् असम्भवे ।
आ-भा-का-सित-पक्षे तु शयनावर्तनादिकम्

vārāhe ca—
dvādaśyāṁ sandhi-samaye naksātrāṇām asambhave |
ā-bhā-kā-sita-pakṣe tu śayanāvartanādikam

If the above-mentioned naksatras are not present on the DvadasI of the fortnight of the waxing moon in the months of Asadha, Bhadra, or Karttika, then rituals, such as putting the Lord to rest and His moving on His side should be performed in the evening.

HBV 16.318

अत एव पुष्कर-पुराणे—
यस्य यस्य तु देवस्य यन् नक्षत्रं तिथिश् च या ।
तस्य देवस्य तस्मिंश् च शयनावर्तनादिकम्

ata eva puṣkara-purāṇe—
yasya yasya tu devasya yan nakṣatraṁ tithiś ca yā |
tasya devasya tasmiṁś ca śayanāvartanādikam

There are various tithis and naksatras indicated for putting the different forms of the Supreme Lord to rest and waking Him up. Lord Visnu should be put to rest only on DvadasI. One should fast on EkadasI and wake up the Lord on DvadasI.

HBV 16.319

शयन्याम् इव निष्पाद्य महा-पूजा जलाशये ।
कृष्णं नीत्वाथ सङ्कल्पं कृत्वा तं च प्रबोधयेत्

śayanyām iva niṣpādya mahā-pūjāṁ jalāśaye |
kṛṣṇaṁ nītvātha saṅkalpaṁ kṛtvā taṁ ca prabodhayet

Just as in the sayana, or festival for waking up the Lord, one should first offer very grand worship to Lord Krsna and then take Him to a reservoir of water and wake Him up, after performing sankalpa, or making of a vow.

HBV 16.320

ब्रह्मेन्द्र-रुद्राग्नि-कुवेर-सूर्य-
सोमादिभिर् वन्दित-पाद-पद्म ।
बुध्यस्व देवेश जगन्-निवास
मन्त्र-प्रभावेण सुखेन देव

brahmendra-rudrāgni-kuvera-sūrya-
somādibhir vandita-pāda-padma |
budhyasva deveśa jagan-nivāsa
mantra-prabhāveṇa sukhena deva

O master of the demigods, Your lotus feet are always worshiped by great demigods, such as Brahma, Indra, Rudra, Agni, Kuvera, Surya, and

402 SRI HARI-BHAKTI-VILASA Candra. O shelter of the universe! O Supreme Lord, by my chanting of this mantra please wake up in a happy mood.

HBV 16.321

इयं तु द्वादशी देव प्रबोधार्थं विनिर्मिता ।
त्वयैव सर्व-लोकानां हितार्थं शेष-शायिना

iyaṁ tu dvādaśī deva prabodhārthaṁ vinirmitā |
tvayaiva sarva-lokānāṁ hitārthaṁ śeṣa-śāyinā

O Supreme Lord, who sleeps on the bed of Ananta Sesa, to wake up from Your sleep and to benefit all the people of the world, you have inaugurated this auspicious Dvadasi.

HBV 16.322

उत्तिष्ठोत्तिष्ठ गोविन्द त्यज निद्रां जगत्-पते

uttiṣṭhottiṣṭha govinda tyaja nidrāṁ jagat-pate

O Govinda, please wake up! Please wake up! O Lord of the universe, please give up Your sleep!

HBV 16.323

त्वयि सुप्ते जगन्नाथे जगत् सुप्तं भवेद् इदम् ।
उत्थिते चेष्टते सर्वम् उत्तिष्ठोत्तिष्ठ माधव इति ।

tvayi supte jagannāthe jagat suptaṁ bhaved idam |
utthite ceṣṭate sarvam uttiṣṭhottiṣṭha mādhava iti |

You are the Lord of the universe! When You remain asleep, the entire universe remains asleep and when You wake up, the entire world wakes up. O Madhava, please wake up! Wake up!

HBV 16.324

वाराहे च—
ब्रह्म-रुद्रैर् वितर्क्य-भावो
भवान् ऋषिर् वन्दिताङ्घ्रिः ।
प्राप्ता तवेयं द्वादशी कौमुदाख्या
जागृष्व जागृष्व च लोकनाथ

vārāhe ca—
brahma-rudrair vitarkya-bhāvo
bhavān ṛṣir vanditāṅghriḥ |
prāptā taveyaṁ dvādaśī kaumudākhyā
jāgṛṣva jāgṛṣva ca lokanātha

Your form is inconceivable. Your lotus feet are adored by Brahma, Indra and other great personalities. Your unalloyed devotees constantly

worship You. Your favorite Dvadas'I, which is called Kaumudi, has arrived. O Lord of the living entities, kindly wake up from Your sleep.

HBV 16.325

मेघा गता निर्मल-पूर्ण-चन्द्रः
शारद्य-पुष्पाणि च लोकनाथ ।
अह ददानीति च भक्ति-हेतोर्
जागृष्व जागृष्व च लोकनाथ

meghā gatā nirmala-pūrṇa-candraḥ
śāradya-puṣpāṇi ca lokanātha |
ahaṁ dadānīti ca bhakti-hetor
jāgṛṣva jāgṛṣva ca lokanātha

O Lord of the universe, the clouds have vanished from the sky. The beautiful full moon has risen. Various kinds of flowers that grow during the autumn have blossomed. In order to attain devotional service to You, 1 am offering You these seasonal flowers. O Lord of the living entities, please wake up!

HBV 16.326

श्रुतिश् च—
इद विष्णुर् विचक्रमे
त्रेधा निदधे पद
समूढम् अस्य पा शुलेत्य् आदि

śrutiś ca—
idaṁ viṣṇur vicakrame
tredhā nidadhe padaṁ
samūḍham asya pāṁśulety ādi

This mantra from the Rg Veda should also be recited.

HBV 16.327

ततस् तल्पात् समुत्थाप्य कृष्णं घण्टादि-निस्वनैः ।
तीरे सुखं निवेश्याथ प्रार्थयेत् तद्-अनुग्रहम्

tatas talpāt samutthāpya kṛṣṇaṁ ghaṇṭādi-nisvanaiḥ |
tīre sukhaṁ niveśyātha prārthayet tad-anugraham

Thereafter, one should wake up Lord Krsna while ringing a bell, and after seating Him on the bank of a river, one should beg for His mercy.

HBV 16.328

सो'साव् अदभ्र-करुणो भगवान् विवृद्ध-
प्रेम-स्मितेन नयनाम्बुरुहं विजृम्भन् ।
उत्थाय विश्व-विजयाय च नो विषादं
माध्व्या गिरापनयतात् पुरुषः पुराणः इति ॥

so'sāv adabhra-karuṇo bhagavān vivṛddha-
prema-smitena nayanāmburuhaṁ vijṛmbhan |
utthāya viśva-vijayāya ca no viṣādaṁ
mādhvyā girāpanayatāt puruṣaḥ purāṇaḥ iti ||

^04 SRI HARI-BHAKTI-VILASA o 'sdv adabhra-karuno bhagavdn vivrddha-prema-smitena nayandmburuharh vijrmbhan utthdya visva-vijaydya ca no visddarh mddhvyd girdpanayatdt purusah purdnah The Lord, who is supreme and is the oldest of all, is unlimitedly merciful. I wish that He may smilingly bestow His benediction upon me by opening His lotus eyes. He can uplift the entire cosmic creation and remove our dejection by kindly speaking His directions.

HBV 16.329

ततह् पुस्प्द्न्जलिर्ह् दत्व्द्
सम्स्थ्द्प्य विधिवत् प्रभुम्
निर्द्ज्य न्य्द्स पुर्व्वन्च
वस्त्र्द्ल्नि समपयेत्

tatah puspdnjalirh datvd
samsthdpya vidhivat prabhum
nirdjya nydsa purvvanca

vastrddlni samapayet

Thereafter, one should offer flowers to the Lord and install Him while following the prescribed rules and regulations. This should be followed by the offering of arati, the performance of nydsas, and the offering of fresh cloth.

HBV 16.330

लथ्द् च ब्रध्मये (इन् थे ब्रह्म पुरन इत् इस् अल्सो स्ततेद्)
एक्ढस्य्द्न्तु सुक्ल्द्द्रह्
क्द्र्त्तिके मसि केसवम्
प्रसुप्तर्ह् बोधयेद् र्द्त्रौ
स्रद्ध्द् भक्ति समन्वितह्

lathd ca brdhmaye (In the Brahma Purana it is also stated)
ekddasydntu sukldydrh
kdrttike masi kesavam
prasuptarh bodhayed rdtrau
sraddhd bhakti samanvitah

In the afternoon of the DvadasI of the fortnight during the waxing moon in the month of Karttika, one should wake up Lord Kesava with faith and devotion.

HBV 16.331–335

न्त्यैर् गितैस् तथ्द् व्द्द्यैर्
र्ग् यजुह् स्द्म मन्गलैह्
व्लन्द् पनव सब्दैस्च
पुरन स्रवनेन च
व्द्सुदेव कथ्द्भिस्च
स्तोत्रैर् अन्यैस्च वैस्नवैह्
सुभ्द्सितैर् इन्द्रज्द्लैर्
भुमि सोभ्द् भिरेव च
पुस्पैर् धुपस्च नैवेद्यैर्
दिप व्क्सैह् सुसोभनैह्
होमैर् भक्स्यैर् अपुपैस्च
फलैह् स्द्कैस्च पयसैह्
इक्सोर् विक्द्रैर् मधुन्द्
र्द्द्क्स्द् क्सौद्रैह् सद्दिमैह्
कुचेरकस्य महजय्य्द्द्
म्द्लत्य्द् नवनेन च
ह्द्द्भ्य्द्ह् स्वेतरक्त्द्भ्यम्
चन्दन्द्भ्य्द्न्च सर्व्वद्द्
कुन्कुम्द्लक्त क्द्भ्य्द्न्च
रक्तसिइत्रैह् सकुन्किइमैह्
तथ्द् नन विधै पुस्पैर्
द्रव्यैर् विर क्रय्द्तैह्

nrtyair gitais tathd vddyyair
rg yajuh sdma mangalaih
vlnd panava sabdaisca
purana sravanena ca
vdsudeva kathdbhisca
stotrair anyaisca vaisnavaih
subhdsitair indrajdlair
bhumi sobhd bhireva ca
puspair dhupasca naivedyair
dipa vrksaih susobhanaih
homair bhaksyair apupaisca
phalaih sdkaisca payasaih

iksor vikdrair madhund
drdksd ksaudraih sadddimaih
kucerakasya mahjaryyd
mdlatyd navanena ca
hrdydbhydrh svetaraktdbhyam
candandbhydnca sarvvadd
kunkumdlakta kdbhydnca
raktasiitraih sakunkiimaih
tathd nana vidhai puspair
dravyair vira kraydhrtaih

The festival of waking up the Supreme Lord, Sri Krsna, should be celebrated with singing, dancing, and the playing of musical instruments; chanting auspicious mantras from the Vedas; hearing narrations from the Puranas; offering prayers in glorification of Lord Visnu; reciting morning prayers; displaying magical feats; decorating the floor; offering sandalwood paste, flowers, incense, and a ghee lamp; offering various kinds of delicious foods; performing a fire sacrifice; offering milk cake, sweet rice, fruit, vegetable preparations, sweets made from sugarcane juice and honey; grapes, pomegranates, black tulasi manjaris, jasmine flowers, forest flowers, red lotuses, kunkum mixed with sandalwood paste, and colorful threads; and various other expensive flowers and articles.

HBV 16.336

एवमेव प्र्यह् च तथ्द् स्क्द्न्दे च
बहु पुस्पैर् वहु फलैह्
कर्पिङ्र अगुरु कुम्कुमैह्

evameva prdyah ca tathd skdnde ca
bahu puspair vahu phalaih
karpiira aguru kumkumaih

406 SRI HARI-BHAKTI-VILASA hareh pujd vidhdtavyd karttike bodhavasare It is recommended that one worship Lord Hari on Utthana Ekadasi in the month of Karttika by offering Him varieties of flowers and fruit, camphor, aguru, and kunkurh.

HBV 16.337

इत्थर्ह् क्रत्व्द् मह्द्पुज्द्रह्
र्नह्द्निर्द्जनर्ह् तथ्द्
स्वव्रत्द्न्यर्पयेत् क्रस्ने
स पुस्प्द्क्सत व्द्रिन्द्

itthrh krtvd mahdpujdrh
rnahdnirdjanarh tathd
svavratdnyarpayet krsne
sa puspdksata vdrind

After offering grand worship to the Supreme Lord in this way, one should offer all one's vows regarding the four months of Catusmasya unto Him. One should offer some flowers, rice paddy, and a little water at the lotus feet of Lord Krsna.

HBV 16.338

वेदस्तुत्य्द्दिन्द् स्तुत्व्द्
स्वस्त्यस्त्वित्य्द्दिन्द् प्रभुम्
सम्प्रद्रथ ग्लत्व्द्द्दिद्दि
घोसैर् द्रोहयेद् रथम्

vedastutyddind stutvd
svastyastvityddind prabhum
samprdrtha gltavddyddi
ghosair drohayed ratham

Thereafter, one should offer lavish prayers to the Supreme Lord, such as those offered by Prahlada Maharaja that are found in the Srlmad-Bhdgavatam. Then, one should place the Deity upon a chariot, accompanied by singing and playing music.

HBV 16.339

तथ्द् च भविस्योत्तरे स्रि क्रस्न युधिस्थिर सह्व्द्वे

tathd ca bhavisyottare sri krsna yudhisthira sarhvdde

that is recorded in the Bhavisottara Purana it is stated) mahdturyya ravai rdtrau bhrdmayet syandane sthitam utthitarh deva devesarh nagare pdrthivah svayam dipoddyota kare marge nrtya glta samdkule

At night, one should put the Lord on a chariot and take Him on a procession throughout the city, accompanied by the beating of drums. The king should personally lead the procession through the city streets, holding a lamp in his hand.

HBV 16.340

भविष्योत्तरे तत्रैव—
य□ य□ दामोदरः पश्येद् उत्थितो धरणीधरः ।
त□ त□ प्रदेश□ राजेन्द्र सर्व□ स्वर्गाय कल्पयेत्

bhaviṣyottare tatraiva—
yaṁ yaṁ dāmodaraḥ paśyed utthito dharaṇīdharaḥ |
taṁ taṁ pradeśaṁ rājendra sarvaṁ svargāya kalpayet

bhavisyattare tatraiva (In the Bhavisottara Purana it is stated) yam yam ddmodarah pasyed utthito dharanidharah tarn tarn pradesarh rdjendra sarvvarh svargdya kalpayet O foremost king, all places seen by Lord Damodara, who sustains the earth on His hood, during the procession on Utthana Dvadasi are transformed into heavenly abodes.

HBV 16.341

कि□ च—
यावत् पदानि कृष्णस्य रथस्याकर्षण□ नरः ।
करोति क्रतुभिस् तानि तुल्यानि नर-नायक

kiṁ ca—
yāvat padāni kṛṣṇasya rathasyākarṣaṇaṁ naraḥ |
karoti kratubhis tāni tulyāni nara-nāyaka

O foremost of men, while pulling the Lord's chariot, wherever one places his feet, those places transform into places worthy of performing sacrifice.

HBV 16.342

रथस्थꣳ ये निरीक्षन्ते कौतुकेनापि केशवम् ।
देवतानाꣳ गणाः सर्वे भवन्ति श्वपचादयः

rathasthaṁ ye nirīkṣante kautukenāpi keśavam |
devatānāṁ gaṇāḥ sarve bhavanti śvapacādayaḥ

Those who watch Lord Kes'ava as He is seated on His chariot, even if they do so simply for amusement, will be considered demigods, even if they were born in a family of dog eaters.

HBV 16.343

स्त्रियो'पि मुक्तिम् आयान्ति रथयात्रा-परायणाः ।
पितृ-मातृ-भर्तृ-कुलꣳ नयन्ति हरि-मन्दिरम्

striyo'pi muktim āyānti rathayātrā-parāyaṇāḥ |
pitṛ-mātṛ-bhartṛ-kulaṁ nayanti hari-mandiram

Just by participating in the Ratha-yatra festival, even ladies attain liberation and they take with them the members of their father's family, mother's family, and husband's family, to the abode of Lord Hari.

HBV 16.344

कुर्वन्ति नार्तकी-रूपꣳ रथाग्रे कौतुकान्वितम् ।
अप्सरोभिः सह क्रीडाꣳ कुर्वन्तीन्द्राश् चतुर्दश

kurvanti nārtakī-rūpaṁ rathāgre kautukānvitam |
apsarobhiḥ saha krīḍāṁ kurvantīndrāś caturdaśa

Those who, simply for fun, or as professional dancers, dance in front of the Lord's chariot become eligible to enjoy life in heaven in the company of celestial women for one kalpa.

HBV 16.345

ये रथाग्रे प्रकुर्वन्ति गीत-वाद्यादि मानवाः ।
देव-लोकात् परिभ्रष्टा जायन्ते मण्डलेश्वराः

ye rathāgre prakurvanti gīta-vādyādi mānavāḥ |
deva-lokāt paribhraṣṭā jāyante maṇḍaleśvarāḥ

Those who sing and play musical instruments before the chariot will enjoy happiness in the realm of the demigods and then take birth in this world as kings.

HBV 16.346

मौल्येन स्यन्दनस्याग्रे गायमानाश् च गायकाः ।
वाद्यकैः सह राजेन्द्र प्रयान्ति हरि-मन्दिरम्

maulyena syandanasyāgre gāyamānāś ca gāyakāḥ |
vādakaiḥ saha rājendra prayānti hari-mandiram

O foremost king, even professional musicians, who are performing their duty for payment, will attain the supreme abode of Lord Hari.

HBV 16.347

रथोत्सवे मुकुन्दस्य येषां हर्षो'पि जायते ।
तेषां न नारकी पीडा यावद् इन्द्राश् चतुर्दश

rathotsave mukundasya yeṣāṁ harṣo'pi jāyate |
teṣāṁ na nārakī pīḍā yāvad indrāś caturdaśa

Those who approve of the Ratha-yatra festival of Lord Mukunda and feel happiness upon seeing it, will never experience the pangs of hellish life for one halpa.

HBV 16.348–349

रथोत्सवस्य माहात्म्य कलौ वितनुते हि यः ।
पुण्य-बुद्ध्या विशेषेण लोभेनाप्य् अथवा नरः
सप्त-द्वीप-समुद्रान्ता रत्न-धान्य-समन्विता ।
स-शैल-वन-पुष्पाढ्या तेन दत्ता मही भवेत्

rathotsavasya māhātmyaṁ kalau vitanute hi yaḥ |
puṇya-buddhyā viśeṣeṇa lobhenāpy athavā naraḥ
sapta-dvīpa-samudrāntā ratna-dhānya-samanvitā |
sa-śaila-vana-puṣpāḍhyā tena dattā mahī bhavet

Those who propagate the glories of the Ratha-yatra festival in this age of Kali, even if they do so with some material motive, will obtain the merit of donating the entire earth, along with its seven islands, jewels, food grains, mountains, and flower garlands.

HBV 16.350

अन्यत्र च—
बोधनी जागराधारा कार्त्तिके शुक्ल-पक्षतः ।
रथस्थो यत्र भगवा स् तुष्टा यच्छति वाञ्छितम्

anyatra ca—
bodhanī jāgarādhārā kārttike śukla-pakṣataḥ |
rathastho yatra bhagavāṁs tuṣṭā yacchati vāñchitam

By celebrating the festival of waking up the Supreme Lord on the Dvadasi in the fortnight of the waxing moon in the month of Karttika, and taking Him in procession after placing Him on a chariot—all of one's desires will be fulfilled.

HBV 16.351

भजन्ते ये रथारूढं देवं सर्वेश्वरेश्वरम् ।
तेषां यात्रा-कृतां नॄणां कामान् इष्टान् प्रयच्छति

bhajante ye rathārūḍhaṁ devaṁ sarveśvareśvaram |
teṣāṁ yātrā-kṛtāṁ nṝṇāṁ kāmān iṣṭān prayacchati

Those who render service to the Supreme Lord, the master of all universal controllers, as He is seated on His chariot, will experience the fulfillment of their desires, by His mercy.

HBV 16.352

श्री-कृष्ण-रथ-शोभां ये प्रकुर्वन्ति प्रहर्षिताः ।
तेषां मनोरथावाप्तिं यच्छते पुरुषोत्तमः

śrī-kṛṣṇa-ratha-śobhāṁ ye prakurvanti praharṣitāḥ |
teṣāṁ manorathāvāptiṁ yacchate puruṣottamaḥ

The Supreme Lord quickly fulfills all the desires of those who enthusiastically endeavor to increase the beauty of His chariot.

HBV 16.353

श्री-कृष्ण-रथ-शोभां यः करोति स्व-शक्तितः ।
वाञ्छितं तस्य यच्छन्ति नित्यं सूर्यादयो ग्रहाः

śrī-kṛṣṇa-ratha-śobhāṁ yaḥ karoti sva-śaktitaḥ |
vāñchitaṁ tasya yacchanti nityaṁ sūryādayo grahāḥ

The demigods, such as the sun-god, fulfills the ambitions of one who, according to his ability, enhances the beauty of Lord Krsna's chariot.

HBV 16.354

कृष्णस्य रथ-शोभा यः पताकादि-समन्वितम् ।
करोति वर-नारीणा भोत्का मन्वन्तराणि षट्

kṛṣṇasya ratha-śobhāṁ yaḥ patākādi-samanvitam |
karoti vara-nārīṇāṁ bhotkā manvantarāṇi ṣaṭ

One who increases the beauty of Lord Krsna's chariot by decorating it with flags and other paraphernalia, becomes fit to enjoy the association of excellent women during the reign of six Manus.

HBV 16.355

कृष्णस्य रथ-शोभा ये प्रकुर्वन्ति प्रहर्षिताः ।
पदे पदे तथा पुत्र तेषा पुण्य प्रयागजम्

kṛṣṇasya ratha-śobhāṁ ye prakurvanti praharṣitāḥ |
pade pade tathā putra teṣāṁ puṇyaṁ prayāgajam

My dear son, those who enthusiastically increase the beauty of Lord Krsna's chariot will obtain the merit of visiting Prayaga with each step he takes.

HBV 16.356

रथयात्रा-स्थिते कृष्णे जयेति प्रवदन्ति ये ।
जयेति च पुनर् ये वै शृणु पुण्य वदाम्य् अहम्

rathayātrā-sthite kṛṣṇe jayeti pravadanti ye |
jayeti ca punar ye vai śṛṇu puṇyaṁ vadāmy aham

Now hear about the pious merit that is achieved by those who repeatedly chant, Jayal Jayal during the Ratha-yatra procession of Lord Krsna.

HBV 16.357–358

गङ्गा-द्वारे प्रयागे च गङ्गा-सागर-सङ्गमे ।
वाराणस्यादि-तीर्थेषु देवाना चैव दर्शने
यत् फल कविभिः प्रोक्त कात्स्न्र्येन च नरेश्वर ।
जय-शब्दे कृते विष्णौ रथ-स्थे तत् फल स्मृतम्

gaṅgā-dvāre prayāge ca gaṅgā-sāgara-saṅgame |
vārāṇasyādi-tīrtheṣu devānāṁ caiva darśane
yat phalaṁ kavibhiḥ proktaṁ kārtsnyena ca nareśvara |
jaya-śabde kṛte viṣṇau ratha-sthe tat phalaṁ smṛtam

O emperor, the same merit one attains by bathing at Haridvara, Prayaga, Gahga Sagara, and Varanasi, as well as that attained by seeing the demigods, can be achieved simply by chanting Jayal Jayal again and again, during the Ratha-yatra procession of Lord Visnu. This has been confirmed by the compilers of the scriptures.

HBV 16.359

रथ-स्थितो नरैर् यैस् तु पूजितो धरणी-धरः ।
यथा-लाभोपपन्नैश् च पुष्पैर् भक्त्या समर्चितः ।
ददाति वाञ्छितान् कामान् अन्ते च परम पदम्

ratha-sthito narair yais tu pūjito dharaṇī-dharaḥ |
yathā-lābhopapannaiś ca puṣpair bhaktyā samarcitaḥ |
dadāti vāñchitān kāmān ante ca paramaṁ padam

412 SRI HARI-BHAKTI-VILASA yathd labho papannaisca puspair bhaktya samarccitah dadati vanccitan kdman ante ca paramarh padam Those who devotedly worship Lord Visnu, who sustains the universes on His hoods, with the flowers that are easily available, are awarded all kinds of desirable objects and at the end of their lives, they will attain the supreme abode.

HBV 16.360–361

मङ्गल ये प्रकुर्वन्ति धूप-दीपा स् तथा स्तवम् ।
नैवेद्य वस्तु-पूजा च भक्त्या नीराजन हरेः
रथारूढस्य कृष्णस्य सम्प्राप्ते हरि-वासरे ।
फल न तन् मया ज्ञात जानाति यदि केशवः

maṅgalaṁ ye prakurvanti dhūpa-dīpāṁs tathā stavam |
naivedyaṁ vastu-pūjāṁ ca bhaktyā nīrājanaṁ hareḥ
rathārūḍhasya kṛṣṇasya samprāpte hari-vāsare |
phalaṁ na tan mayā jñātaṁ jānāti yadi keśavaḥ

I do not know the merit obtained by those who, during the Ratha- yatra procession of Lord Hari on EkadasI, chant auspicious mantras and exclaim]aya\ Jayal; offer incense, a ghee lamp, and other articles; offer prayers; and offer food to Lord Krsna with devotion. Only Lord Kesava knows the truth of this matter.

HBV 16.362–363

ब्रह्मस्व-हारी गोघ्नश् च भ्रूणहा ब्रह्म-निन्दकः ।
महा-पातक-युक्तो'पि ब्रह्महा गुरु-तल्पगः
मद्यपः सर्व-पापो'पि कलि-कालेन मोहितः ।
रथाग्रतः पदैकेन मुच्यते सर्व-पातकैः

brahmasva-hārī goghnaś ca bhrūṇahā brahma-nindakaḥ |
mahā-pātaka-yukto'pi brahmahā guru-talpagaḥ
madyapaḥ sarva-pāpo'pi kali-kālena mohitaḥ |
rathāgrataḥ padaikena mucyate sarva-pātakaiḥ

Even the most sinful people, such as those who plunder brahmanas, wealth, kill cows, perform abortions, blaspheme the Supreme Lord,

commit other grave sins, kill brdhmanas, enjoy sex with their spiritual master's wife, drink wine, and are bewildered by the influence of Kali and thus are not afraid of committing any kind of sin, can be freed from all sinful reactions simply by approaching a moving ratha of the Supreme Lord.

HBV 16.364

किञ्च चान्यत्र—
रथारूढे महा-विष्णौ ये कुर्वन्ति जय-स्वनम् ।
पूजाञ्च चाखिल-पापेभ्यो मुक्ता यान्ति हरेः पदम्

kiṁ cānyatra—
rathārūḍhe mahā-viṣṇau ye kurvanti jaya-svanam |
pūjāṁ cākhila-pāpebhyo muktā yānti hareḥ padam

Those who offer worship and chant Jayal Jayal when Lord Maha- Visnu rides on His chariot, are freed from all sins, and thereafter return to the abode of Lord Hari.

HBV 16.365

किञ्च च—
रथस्याकर्षणञ्च पूर्वञ्च कुरुते दैत्य-नायकः ।
तपः सुराः सिद्ध-सङ्घाः यक्ष-गन्धर्व-मानवाः इति ।

kiṁ ca—
rathasyākarṣaṇaṁ pūrvaṁ kurute daitya-nāyakaḥ |
tapaḥ surāḥ siddha-saṅghāḥ yakṣa-gandharva-mānavāḥ iti |

In the ancient times, Prahlada Maharaja, the king of the Daityas, pulled the chariot of the Supreme Lord. Later on, the demigods, Gandharvas, and human beings began to pull the Lord's ratha.

HBV 16.366

इत्थञ्च रथयात्राया विधिर् व्यक्तः स्वतो'भवत् ।
तथापि कश्चित् तत्रान्यो विशेषो'पि वितन्यते

itthaṁ ca rathayātrāyā vidhir vyaktaḥ svato'bhavat |
tathāpi kaścit tatrānyo viśeṣo'pi vitanyate

The glories of Ratha-yatra have thus been described. Now, some special procedures will be presented.

HBV 16.367

श्री-कृष्णे तु रथारूढे कृत्वाजय-जय-ध्वनिम् ।
निष्पाद्य च महा-पूजाम् आशीर्वाक्यानि कीर्तयेत्

śrī-kṛṣṇe tu rathārūḍhe kṛtvājaya-jaya-dhvanim |
niṣpādya ca mahā-pūjām āśīrvākyāni kīrtayet

When Lord Krsna is carried to His chariot and then comfortably seated, one should chant Jayal Jayal, offer Him worship, and shower lavish prayers upon Him.

HBV 16.368

वक्त्रं नीलोत्पल-रुचिं लसत्-कुण्डलाभ्यां प्रमृष्टं
चन्द्राकारं रचित-तिलकं चन्दनेनाक्षतैश् च ।
गत्या लीलाञ्जन-सुख-करीं प्रेक्षणेनामृतौघं
पद्मावासां सततम् उरसा धारयन् पातु विष्णुः

vaktraṁ nīlotpala-ruciṁ lasat-kuṇḍalābhyāṁ pramṛṣṭaṁ
candrākāraṁ racita-tilakaṁ candanenākṣataiś ca |
gatyā līlāñjana-sukha-karīṁ prekṣaṇenāmṛtaughaṁ
padmāvāsāṁ satatam urasā dhārayan pātu viṣṇuḥ

May Lord Visnu—whose face resembles a fully blossomed blue lotus flower and is illuminated by His brightly shining earrings, swinging to and fro, whose forehead is decorated with moon-shaped tilaka drawn with sandalwood paste and rice paddy, who gives pleasure to everyone by showering the nectar of His darsana, and who is the eternal residence of Laksmi—protect all the people of the world.

HBV 16.369

युक्तः शैव्यादि-वाहैर् मधुरतर-रणत्-किङ्किणी-जाल-मालै
रत्नौघैर् मौक्तिकानाम् अविरत-मणिभिः संभृतैश् चैव हारैः ।
हैमैः कुम्भैः पताका-शिव-तनु-रुचिभिर् भूषितः केतु-मुख्यैश्
छत्रैर् ब्रह्मेश-वन्द्यो दुरतिहर-हरेः पातु जैत्रो रथो वः

yuktaḥ śaivyādi-vāhair madhuratara-raṇat-kiṅkiṇī-jāla-mālai
ratnaughair mauktikānām avirata-maṇibhiḥ saṁbhṛtaiś caiva hāraiḥ |
haimaiḥ kumbhaiḥ patākā-śiva-tanu-rucibhir bhūṣitaḥ ketu-mukhyaiś
chatrair brahmeśa-vandyo duratihara-hareḥ pātu jaitro ratho vaḥ

May Lord Hari's glorious chariot—which is drawn by four horses, named Saivya, Sugrlva, Meghapuspa and Balahoka; which is decorated with a net of sweetly ringing bells; which is adorned with garlands of jewels, pearls, and diamonds; which is beautified by many flower garlands; which is decorated with golden pitchers, excellent flags, and umbrellas; which is adored by great personalities, headed by Brahma and Siva; and which removes all of one's sinful reactions—maintain all of you.

HBV 16.370

मोदन्ता□ सुजना ह्य् अनिन्दित-धियः स्रस्ताखिलोपद्रवाः
स्वस्थाः सुस्थिर-बुद्धयः प्रतिहता-मित्रा रमन्ता□ सुखम् ।
रे दैत्या गिरि-गह्वराणि गहनान्य् आशु व्रजध्व□ भयाद्
दैत्यारिर् भगवान् अय□ यदुपतिर् यान□ समारोहति

modantāṁ sujanā hy anindita-dhiyaḥ srastākhilopadravāḥ
svasthāḥ susthira-buddhayaḥ pratihatā-mitrā ramantāṁ sukham |
re daityā giri-gahvarāṇi gahanāny āśu vrajadhvaṁ bhayād
daityārir bhagavān ayaṁ yadupatir yānaṁ samārohati

Pious persons, whose intelligence is worth glorifying, felt joyful; all disturbances came to an end; sober persons felt satisfied; people whose enemies were subdued enjoyed life; and all the demons swiftly ran away to mountain caves or dense forests in fear, as Lord Krsna, the killer of the demons and Lord of the Yadu dynasty, mounted His chariot.

HBV 16.371

पलायध्व□ पलायध्व□ रे रे दितिज-दानवाः ।
स□रक्षणाय लोकाना□ स□रूढो नृ-केशरी इति ॥

palāyadhvaṁ palāyadhvaṁ re re ditija-dānavāḥ |
saṁrakṣaṇāya lokānāṁ saṁrūḍho nṛ-keśarī iti ||

O Danavas, quickly run away! For the purpose of maintaining all the people of the world, Lord Krsna, who had previously assumed the form of the half-lion, half-man incarnation, has mounted His chariot.

HBV 16.372

ततो विचित्र-गद्यानि पठित्वाथ महाप्रभोः ।
महा-प्रसाद-मालाꣳ च स्वीकुर्यात् परया मुदा

tato vicitra-gadyāni paṭhitvātha mahāprabhoḥ |
mahā-prasāda-mālāṁ ca svīkuryāt parayā mudā

After reciting very nice verses in praise of Lord Krsna, one should joyfully accept the Lord's remnants of food and flower garlands.

HBV 16.373

भक्त्या गृह्णाति यो मालाꣳ वैष्णवीꣳ मङ्गलाश्रयाम् ।
न तेषाꣳ दुर्लभꣳ किञ्चिद् इह लोके परत्र च

bhaktyā gṛhṇāti yo mālāṁ vaiṣṇavīṁ maṅgalāśrayām |
na teṣāṁ durlabhaṁ kiñcid iha loke paratra ca

The Lord's remnants of food are the source of all auspiciousness. Those who faithfully honor the Lord's prasadam need not hanker after anything, both in this life or the next.

HBV 16.374

तस्मात् सर्व-प्रयत्नेन सर्व-काम-समृद्धये ।
मालाम् एताꣳ प्रगृह्णीयात् सौख्य-मोक्ष-प्रदायिनीम् इति ।

tasmāt sarva-prayatnena sarva-kāma-samṛddhaye |
mālām etāṁ pragṛhṇīyāt saukhya-mokṣa-pradāyinīm iti |

To achieve the fulfillment of one's desires, one should honor with great respect the Lord's remnants of flower garlands, which bestow both material happiness and liberation.

HBV 16.375

सञ्चिन्त्याकृष्यमाणं च श्री-प्रह्लादादिभी रथम् ।
आकर्षयेद् राज-पुर्या भ्रामयेद् वैष्णवैः समम्

sañcintyākṛṣyamāṇaṁ ca śrī-prahlādādibhī ratham |
ākarṣayed rāja-puryā bhrāmayed vaiṣṇavaiḥ samam

Thinking that great devotees, such as Prahlada Maharaja, are pulling the Lord's chariot, Vaisnavas should pull it on a royal road and bring it to the palace.

HBV 16.376

तथा च भविष्योत्तरे तत्रैव—
नृत्यमानैर् भागवतैर् गीत-वादित्र-निस्वनैः ।
भ्रामयेत् स्यन्दनं विष्णोः पुर-मध्ये समन्ततः

tathā ca bhaviṣyottare tatraiva—
nṛtyamānair bhāgavatair gīta-vāditra-nisvanaiḥ |
bhrāmayet syandanaṁ viṣṇoḥ pura-madhye samantataḥ

The chariot of Lord Visnu should be taken on procession throughout the city, accompanied by singing, the playing of musical instruments, and the dancing of pure devotees.

HBV 16.377

किं च—
प्रबोध-वासरे प्राप्ते कार्त्तिके पाण्डु-नन्दन ।
देवालयेषु सर्वेषु पुर-मध्ये समन्ततः ।
भ्रामयेत् तुर्य-निर्घोषै रथस्थं धरणी-धरम्

kiṁ ca—
prabodha-vāsare prāpte kārttike pāṇḍu-nandana |
devālayeṣu sarveṣu pura-madhye samantataḥ |
bhrāmayet turya-nirghoṣai rathasthaṁ dharaṇī-dharam

O son of Pandu, you should place the Supreme Lord on a chariot and take Him in procession to all the other temples in the city on Dvadasi in the month of Karttika.

HBV 16.378–379

रथागमे मुकुन्दस्य पुर-शोभा तु कारयेत् ।
सर्वतो रमणीय तु पताकैर् उपशोभितम्
तोरणैर् बहुभिर् युक्त रम्भा-स्तम्भैः सुशोभितम् ।
स्थाने स्थाने महीपाल कर्तव्य पुण्य-स युतम् ।
विचित्र-रथ-शोभा च कर्तव्या भावितैर् नरैः इति ।

rathāgame mukundasya pura-śobhāṁ tu kārayet |
sarvato ramaṇīyaṁ tu patākair upaśobhitam
toraṇair bahubhir yuktaṁ rambhā-stambhaiḥ suśobhitam |
sthāne sthāne mahīpāla kartavyaṁ puṇya-saṁyutam |
vicitra-ratha-śobhā ca kartavyā bhāvitair naraiḥ iti |

418 SRI HARI-BHAKTI-VILASA In anticipation of the Ratha-yatra festival of Lord Mukunda, devotees should nicely decorate the city, placing colorful flags here and there, erecting large gates, and placing banana trees at all the crossings. O maintainer of the earth, the city should also be decorated with colorful and auspicious paintings of chariots.

HBV 16.380

रथेन गच्छन् भगवान् अनुगम्यो'खिलैर् जनैः ।
स्व-स्व-गेहाग्रतश् चार्च्यो'न्यथा दोषो महान् भवेत्

rathena gacchan bhagavān anugamyo'khilair janaiḥ |
sva-sva-gehāgrataś cārcyo'nyathā doṣo mahān bhavet

It is the duty of everyone to follow the ratha upon which the Supreme Lord is seated. Everyone should worship the Lord when the chariot arrives before their houses. If someone fails to do so, it will be an offense.

HBV 16.381

तत्रैव—
रथेन सह गच्छन्ति पुरतः पृष्ठ्ःअतो'ग्रतः ।
विष्णुनैव समाः सर्वे भवन्ति श्वपचादयः

tatraiva—
rathena saha gacchanti purataḥ pṛṣṭhato'grataḥ |
viṣṇunaiva samāḥ sarve bhavanti śvapacādayaḥ

Those who accompany the Lord's chariot, either by walking behind it, by its side, or in front of it, are to be considered as good as Lord Visnu, or an exalted brahmana, even if they were born in the family of dog- eaters.

HBV 16.382

रथस्थ ये न गच्छन्ति भ्रममाण जनार्दनम् ।
विप्राध्ययन-सम्पन्ना भवन्ति श्वपचाधमाः

rathasthaṁ ye na gacchanti bhramamāṇaṁ janārdanam |
viprādhyayana-sampannā bhavanti śvapacādhamāḥ

Those who refuse to follow the Supreme Lord as He is seated on His chariot while being taken in procession are lower than dog-eaters, even though they may be well-versed in all scriptures.

HBV 16.383

कि च,
येषा गृहाग्रतो याति रथस्थो मधुसूदनः ।
पूजा तैस् तैः प्रकर्तव्या वित्त-शाठ्य-विवर्जितैः

kiṁ ca,
yeṣāṁ gṛhāgrato yāti rathastho madhusūdanaḥ |
pūjā tais taiḥ prakartavyā vitta-śāṭhya-vivarjitaiḥ

It is the duty of everyone to give up miserliness and worship Lord Madhusudana when He arrives in front of one's house, seated upon His chariot.

HBV 16.384

अनर्चितो यदा याति गृहाद् यस्य महीधरः ।
पितरस् तस्य विमुखा वर्षाणा दश पञ्च च

anarcito yadā yāti gṛhād yasya mahīdharaḥ |
pitaras tasya vimukhā varṣāṇāṁ daśa pañca ca

If the Supreme Lord, who sustains the universe on His hood, returns to His temple without having been worshiped when He came before one's house while seated upon His chariot, one's forefathers become angry and remain hostile for fifteen years.

HBV 16.385

यः पुनः कुरुते पूजा गृहायाते तु माधवे ।
वसते श्वेतद्वीपे तु यावद् इन्द्राश् चतुर्दश

yaḥ punaḥ kurute pūjāṁ gṛhāyāte tu mādhave |
vasate śvetadvīpe tu yāvad indrāś caturdaśa

One who adores Lord Madhava when He comes before his house while seated upon His chariot will reside in the supreme abode of the Lord known as Svetadvlpa for one kalpa.

HBV 16.386

अन्यत्र च—
नानुव्रजति यो मोहाद् व्रजन्त पूर्वेश्वरम् ।
ज्ञानाग्नि-दग्ध-कर्मापि स भवेद् ब्रह्म-राक्षसः

anyatra ca—
nānuvrajati yo mohād vrajantaṁ pūrveśvaram |
jñānāgni-dagdha-karmāpi sa bhaved brahma-rākṣasaḥ

420 SRI HARI-BHAKTI-VILASA If one, out of mistake, does not follow the Lord as He is seated upon His chariot, he becomes a great demon as a result of that offense, even if he burns to ashes all his karma in the fire of knowledge.

HBV 16.387

अथ स्व-मन्दिरꣳ नीत्वा पूर्ववत् पूजयेत् प्रभुम् ।
रात्रौ जागरणꣳ कुर्याद् विधिवद् वैष्णवैः समम्

atha sva-mandiraṁ nītvā pūrvavat pūjayet prabhum |
rātrau jāgaraṇaṁ kuryād vidhivad vaiṣṇavaiḥ samam

Thereafter, one should bring the Supreme Lord back to His temple and offer Him worship as usual. That night, one should remain awake in the association of devotees.

HBV 16.388

स्कान्दे तत्रैव—
पूर्वजन्म-सहस्रेषु पापꣳ यत् समुपार्जितम् ।
जागरणे प्रबोधिन्याꣳ दहते तूल-राशिवत्

skānde tatraiva—
pūrvajanma-sahasreṣu pāpaṁ yat samupārjitam |
jāgaraṇe prabodhinyāṁ dahate tūla-rāśivat

shande tatraiva (In the Skanda Purana it is stated) purwajanma sahasresu paparh yat samupdrijitam jdgarane prabodhanydrh dahate tidardsivat All sinful reactions that one had accumulated throughout many previous lifetimes are burnt like a heap of cotton simply by remaining awake on the night of Prabodhanl.

HBV 16.389

कृत्वापि पातकꣳ घोरꣳ ब्रह्म-हत्यादिकꣳ नरः ।
कृत्वा जागरणꣳ विष्णोर् धूत-पापो भवेन् मुने

kṛtvāpi pātakaṁ ghoraṁ brahma-hatyādikaṁ naraḥ |
kṛtvā jāgaraṇaṁ viṣṇor dhūta-pāpo bhaven mune

O sage, even after committing grave sinful activities, such as killing a brdhmana, one can be freed from all reactions simply by remaining awake on the night of Prabodhanl.

HBV 16.390

कर्मणा मनसा वाचा पाप॰ यत् समुपार्जितम् ।
क्षालयेत् तच् च गोविन्दः प्रबोधन्या॰ तु जागरे

karmaṇā manasā vācā pāpaṁ yat samupārjitam |
kṣālayet tac ca govindaḥ prabodhanyāṁ tu jāgare

Simply by remaining awake during the night of the PrabodhanI festival of Lord Govinda, one can be freed from all the reactions to the sinful activities he had committed by his body, mind, and speech.

HBV 16.391

दुष्प्राप्य॰ यत् फल॰ विप्रैर् अश्वमेधादिभिर् मखैः ।
प्राप्यते तत् सुखेनैव प्रबोधन्या॰ तु जागरे

duṣprāpyaṁ yat phalaṁ viprair aśvamedhādibhir makhaiḥ |
prāpyate tat sukhenaiva prabodhanyāṁ tu jāgare

The merit that is rarely attained even by brdhmanas who perform a horse sacrifice can be easily attained simply by remaining awake on the night of PrabodhanI.

HBV 16.392

आप्लूत्य सर्व-तीर्थानि दत्त्वा च काञ्चन॰ महीम् ।
न तत् फलम् अवाप्नोति यत् कृत्वा जागर॰ हरेः

āplūtya sarva-tīrthāni dattvā ca kāñcanaṁ mahīm |
na tat phalam avāpnoti yat kṛtvā jāgaraṁ hareḥ

The merit one obtains by remaining awake on the night of the PrabodhanI festival of Lord Hari cannot be attained even by bathing in all the holy places, or giving gifts of gold and land in charity.

HBV 16.393

चन्द्र-सूर्योपरागे तु यत् फल परिकीर्तितम् ।
तत्-सहस्र-गुण पुण्य प्रबोधन्या तु जागरे

candra-sūryoparāge tu yat phalaṁ parikīrtitam |
tat-sahasra-guṇaṁ puṇyaṁ prabodhanyāṁ tu jāgare

Remaining awake on the night of PrabodhanI awards one a thousand times more merit than that which one received by bathing at Kuruksetra during a solar or lunar eclipse.

HBV 16.394

स्नान दान तपो होमः स्वाध्यायश् चार्चन हरेः ।
तत् सर्व कोटि-गुणित प्रबोधन्या तु जागरे

snānaṁ dānaṁ tapo homaḥ svādhyāyaś cārcanaṁ hareḥ |
tat sarvaṁ koṭi-guṇitaṁ prabodhanyāṁ tu jāgare

422 SRI HARI-BHAKTI-VILASA tat sarwarh kotigunitarh prabodhanydntu jagare
Remaining awake during the night of Prabodhani bestows ten million times more merit than taking a holy bath, giving charity, performing austerity and sacrifice, studying the Vedas, and worshiping Lord Hari.

HBV 16.395

समतीत भविष्य च वर्तमान कुलायुतम् ।
विष्णु-लोक नयत्य् आशु जागरेण प्रबोधनी

samatītaṁ bhaviṣyaṁ ca vartamānaṁ kulāyutam |
viṣṇu-lokaṁ nayaty āśu jāgareṇa prabodhanī

One who remains awake during the night of Prabodhani will be enabled to deliver ten thousand generations—past, present, and future— to the abode of Lord Visnu.

HBV 16.396

चलन्ति पितरो हृष्टा विष्णु-लोकम् अलङ्कृताः ।
विमुक्ता नारकैर् दुःखैः कर्तुः कृष्ण-प्रजागरम्

calanti pitaro hṛṣṭā viṣṇu-lokam alaṅkṛtāḥ |
vimuktā nārakair duḥkhaiḥ kartuḥ kṛṣṇa-prajāgaram

When one remains awake and glorifies Lord Krsna on the night of Prabodhani, his forefathers are liberated from hellish life and happily attain the abode of Lord Visnu.

HBV 16.397

भार्या-पक्षे तु ये जाता मातृतः पितृतस् तथा ।
तारयेन् नात्र सन्देहः प्रबोधन्या□ तु जागरे

bhāryā-pakṣe tu ye jātā mātṛtaḥ pitṛtas tathā |
tārayen nātra sandehaḥ prabodhanyāṁ tu jāgare

There is no doubt that all the members of the mother's family, father's family, and wife's family are delivered if their descendents observe the vow of remaining awake during the night of Prabodhani.

HBV 16.398

कि□ च—
फलैर् नाना-विधैर् द्रव्यैः प्रबोधन्या□ तु जागरे ।
शङ्खे तोय□ समादाय अर्घ्य□ दद्याज् जनार्दने

kiṁ ca—
phalair nānā-vidhair dravyaiḥ prabodhanyāṁ tu jāgare |
śaṅkhe toyaṁ samādāya arghyaṁ dadyāj janārdane

While remaining awake on the night of Prabodhani, one should offer varieties of fruit, various articles, and water in a conch shell, to Lord Janardana, as arghya.

HBV 16.399

यत् फलꣳ सर्व-दानेषु सर्व-तीर्थेषु यत् फलम् ।
तत् सर्वꣳ कोटि-गुणितꣳ दत्त्वार्घ्यꣳ बोध-वासरे

yat phalaṁ sarva-dāneṣu sarva-tīrtheṣu yat phalam |
tat sarvaṁ koṭi-guṇitaṁ dattvārghyaṁ bodha-vāsare

Ten million times the merit obtained by giving all kinds of charity and taking bath in all the holy places, can be attained simply by offering arghya to the Supreme Lord on the night of Prabodhani.

HBV 16.400

पाद्मे च तत्रैव—
अन्यत्रापि प्रिया विष्णोर् जागरे स्यात् प्रबोधनी ।
किꣳ पुनर् मथुरायाꣳ सा ततो वै जन्म-सद्मनि

pādme ca tatraiva—
anyatrāpi priyā viṣṇor jāgare syāt prabodhanī |
kiṁ punar mathurāyāṁ sā tato vai janma-sadmani

Remaining awake on the night of Prabodhani at any place is an activity that is dear to Lord Visnu. What then can be said about observing this vow at the birthplace of Lord Krsria in Mathura?

HBV 16.401

एकैवैकादशी कृष्ण-जन्म-गेहे कृता नरैः ।
ततो'धिकꣳ न कर्तव्यꣳ लोके किꣳ च न विद्यते

ekaivaikādaśī kṛṣṇa-janma-gehe kṛtā naraiḥ |
tato'dhikaṁ na kartavyaṁ loke kiṁ ca na vidyate

If one observes only one fast for Ekadasi at the birthplace of Lord Krsna, there is no need for him to perform any other auspicious act.

HBV 16.402

रात्रौ जागरण तत्र प्रीत्या कुर्वन्ति ये नराः ।
स सार-मोह-स्वप्नान्ते सदा जाग्रति जाग्रति

rātrau jāgaraṇaṁ tatra prītyā kurvanti ye narāḥ |
saṁsāra-moha-svapnānte sadā jāgrati jāgrati

Those who remain awake during the night of PrabodhanI at Mathura in a mood of love and devotion, will become enlightened as the darkness born of ignorance is destroyed.

HBV 16.403

प्रबोधनी-जागर-पुण्य-वैभवात्
प्रसन्न ईशो विधि-वाक्य-सत्य-कृत् ।
चकार रासोत्सव-नर्तन सह
वृन्दावनेऽन्याभिर् अपीह राधया

prabodhanī-jāgara-puṇya-vaibhavāt
prasanna īśo vidhi-vākya-satya-kṛt |
cakāra rāsotsava-nartanaṁ saha
vṛndāvane'nyābhir apīha rādhayā

Being very pleased with Brahma because he had remained awake during the night of PrabodhanI in the month of Karttika, the Supreme Lord, Krsna, enacted the pastime of the rasa dance in the company of Radhika and the other gopls of Vrndavana.

HBV 16.404

सा नृत्यमानाद्भुत-गोप-रूपिणा
कृष्णेन जन्मान्तर-वाञ्छितेन ।
राधा महा-प्रेम-जवाकुलेन्द्रियः
निन्येऽन्य-लोक कथया कृतार्थताम्

sā nṛtyamānādbhuta-gopa-rūpiṇā
kṛṣṇena janmāntara-vāñchitena |
rādhā mahā-prema-javākulendriyaḥ
ninye'nya-lokaṁ kathayā kṛtārthatām

By assuming the form of a cowherd girl, Sri Radhika, who possesses the topmost ecstatic love for Krsna, who is always overwhelmed by separation from Krsna, and who has the great

fortune of dancing with Krsna, enabled all the people of this world to become dear devotees of Lord Hari.

HBV 16.405

तस्मात् प्रबोधनी॰ कृत्वा रात्रौ कृत्वा च जागरम् ।
सुप्तोत्थित॰ हरि॰ दृष्ट्वा का भीः स॰सारजा द्विजाः

tasmāt prabodhanīṁ kṛtvā rātrau kṛtvā ca jāgaram |
suptotthitaṁ hariṁ dṛṣṭvā kā bhīḥ saṁsārajā dvijāḥ

o brahmanas, after observing the vow of PrabodhanI Dvadas'I by remaining awake that night and watching the Deity of Lord Krsna wake up from His sleep, how can one be fearful of material existence?

HBV 16.406

मथुराया॰ तु कि॰ वाच्य॰ जागरे हरि-सन्निधौ ।
कार्त्तिके बोधनी॰ प्राप्य ततः श्रेयः पर॰ न हि

mathurāyāṁ tu kiṁ vācyaṁ jāgare hari-sannidhau |
kārttike bodhanīṁ prāpya tataḥ śreyaḥ paraṁ na hi

What more can I say about the glories of remaining awake throughout the night of PrabodhanI, in front of the Deity of Lord Hari at Mathura? There is nothing more auspicious than observing this vow, which occurs in the month of Karttika.

HBV 16.407

मथुराया॰ प्रबोधन्या॰ कृत-जागरणस्य हि ।
क्षणार्धाद् अन्यतो वैश्यो'मोचयद् ब्रह्म-राक्षसम्

mathurāyāṁ prabodhanyāṁ kṛta-jāgaraṇasya hi |
kṣaṇārdhād anyato vaiśyo'mocayad brahma-rākṣasam

A vaisya named Sudana helped liberate a brdhmana demon from his curse simply by donating to him the merit he had received by remaining awake for just one-and-a-half seconds during the night of PrabodhanI at Mathura.

HBV 16.408

जागरस्य च माहात्म्य गीत-वादित्र-कीर्तनम् ।
हरेः प्रीति-कर रात्रौ वक्तु मे नैव शक्यते

jāgarasya ca māhātmyaṁ gīta-vāditra-kīrtanam |
hareḥ prīti-karaṁ rātrau vaktuṁ me naiva śakyate

1 have no power to describe the glories of remaining awake throughout the night of PrabodhanI while singing, dancing, glorifying the Lord, and playing musical instruments. This vow is very pleasing to Lord Hari.

HBV 16.409

यस् तु गायति कृष्णाग्रे कौमुदी द्वादशी क्षणम् ।
सर्व-लोकान् परित्यज्य विष्णु-लोक स गच्छति

yas tu gāyati kṛṣṇāgre kaumudīṁ dvādaśīṁ kṣaṇam |
sarva-lokān parityajya viṣṇu-lokaṁ sa gacchati

426 SRI H ARl-BH AKTI-VILAS A sarwalokdn parity ajya visnulokarh sa gacchati One who glorifies, even for a moment, the vow of PrabodhanI DvadasI executed in front of Lord Krsna, will surpass all the planets of the material world and ascend to the planet of Lord Visnu.

HBV 16.410

अत एवोक्त तत्रैव—
राज्यम् अन्यत्र सन्त्यज्य स्फीत निहत-कण्टकम् ।
कार्त्तिके मथुराया वै कौमुद्या जागर चरेत्

ata evoktaṁ tatraiva—
rājyam anyatra santyajya sphītaṁ nihata-kaṇṭakam |
kārttike mathurāyāṁ vai kaumudyāṁ jāgaraṁ caret

Give up, if necessary, a vast and comfortable kingdom but remain awake the entire night of PrabodhanI during the month of Karttika, at Mathura.

HBV 16.411

पाद्मे कार्त्तिक-माहात्म्ये—
पारण□ कार्त्तिके शुक्ले द्वादश्या□ तु ततश् चरेत् ।
कृष्णस्याग्रे निवेद्याथ व्रत□ कृच्छ्राग्र्यम् उत्तमम् ।
विष्णु-लोकम् अवाप्नोति भक्त्याभ्यर्च्य जनार्दनम्

pādme kārttika-māhātmye—
pāraṇaṁ kārttike śukle dvādaśyāṁ tu tataś caret |
kṛṣṇasyāgre nivedyātha vrataṁ kṛcchrāgryam uttamam |
viṣṇu-lokam avāpnoti bhaktyābhyarcya janārdanam

O n e should break his fast on DvadasI in the fortnight of the waxing moon in the month of Karttika. One should offer this great vow, which is observed with great difficulty, at the lotus feet of Lord Krsna. By doing so, and by worshiping Lord Janardana, one will certainly attain the abode of Lord Visnu.

HBV 16.412

महाभारते—
चतुर्धा गृह्य वै चीर्ण□ चातुर्मास्य-व्रत□ नरः ।
कार्त्तिके शुक्ल-पक्षे तु द्वादश्या□ तत् समाचरेत्

mahābhārate—
caturdhā gṛhya vai cīrṇaṁ cāturmāsya-vrataṁ naraḥ |
kārttike śukla-pakṣe tu dvādaśyāṁ tat samācaret

Those who make the vow of observing cdturmdsya should complete their vow on the Dvadasi of the waxing moon in the month of Karttika.

HBV 16.413

प्रातर् नित्य-क्रिया□ कृत्वा शक्त्या सम्भोज्य भूसुरान् ।
गृह्णन् कृत-व्रताच् छैद्र्य□ प्रदद्यात् दक्षिणादिकम्

prātar nitya-kriyāṁ kṛtvā śaktyā sambhojya bhūsurān |
gṛhṇan kṛta-vratāc chaidryaṁ pradadyāt dakṣiṇādikam

After completing the vow, one should bathe in the morning, carry out his daily worship, feed the hrdhmanas according to his capacity, beg permission from the Lord for any offence that may have been committed, and give daksina to the qualified hrdhmanas.

HBV 16.414

दान यथा-व्रत तेभ्यो दत्त्वा पारणम् आचरेत् ।
प्रवर्तयेच् च सन्त्यक्त-चातुर्मास्य-व्रतेषु यत्

dānaṁ yathā-vrataṁ tebhyo dattvā pāraṇam ācaret |
pravartayec ca santyakta-cāturmāsya-vrateṣu yat

According to the rules prescribed for this vrata, one should first give charity to the hrdhmanas and then should observe the vow of pdrana. From this day onwards, one can resume using all the things that he had renounced before commencing the vow of cdturmdsya.

HBV 16.415

भविष्योत्तरे तत्रैव—
प्रभाते विमले स्नात्वा भोजयेद् अन्न-विस्तरैः ।
घृत-क्षीर-दधि-क्षौद्र-कासार-गुड-मोदकैः ।
अर्चयेच् चन्दनैश् चूर्णैः पुष्प-गन्धैर् द्विजोत्तमान्

bhaviṣyottare tatraiva—
prabhāte vimale snātvā bhojayed anna-vistaraiḥ |
ghṛta-kṣīra-dadhi-kṣaudra-kāsāra-guḍa-modakaiḥ |
arcayec candanaiś cūrṇaiḥ puṣpa-gandhair dvijottamān

428 SRI H ARI-BHAKTI-VILASA arccayec candanais curnaih puspa gandhair dvijottamdn In the early morning, one should bathe in fresh water and feed the brdhmanas ghee, sweet rice, yogurt, honey, fried rice, gur, laddus, and so on. One should also worship the qualified brdhmanas by offering them sandalwood paste, colored powder, fragrant objects, and first-class flowers.

HBV 16.416

आचान्तेभ्यस् ततो दद्यात् त्यक्त यत् किञ्चिद् एव हि ।
सुवाचा सुमनो'भीष्ट-पत्र-पुष्प-फलादिकम्

ācāntebhyas tato dadyāt tyaktaṁ yat kiñcid eva hi |
suvācā sumano'bhīṣṭa-patra-puṣpa-phalādikam

After the brdhmanas wash their hands and mouths, one should give them all the things that he had abstained from during the vow of cdturmdsya. He should satisfy them with pleasing words and offerings of flowers, leaves, and fruit.

HBV 16.417

चतुरो वार्षिकान् मासान् नियम यस्य यत् कृतम् ।
कथयित्वा द्विजेभ्यस् तद् दद्याद् भक्त्या सुदक्षिणाम्

caturo vārṣikān māsān niyamaṁ yasya yat kṛtam |
kathayitvā dvijebhyas tad dadyād bhaktyā sudakṣiṇām

Then one should discuss with the brdhmanas the rules and regulations that he had followed during the four months of cdturmdsya, and satisfy them with sufficient daksina.

HBV 16.418

चातुर्मास्य-व्रते विप्राः पश्चद् अच्छिद्र-वाचनम् इति ।

cāturmāsya-vrate viprāḥ paścad acchidra-vācanam iti |

O brdhmanas, at the end of the cdturmdsya vrata, one should beg pardon from the brdhmanas for any mistakes that may have been committed during the execution of this vow.

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HBV 16.419

कृच्छ्र-युग्मे तु गो-युग्म□ दद्याद् विप्रा□श् च भोजयेत् ।
त्रि-रात्रे मणिक□ छत्रम् अजा□ चोपानहौ तथा

kṛcchra-yugme tu go-yugmaṁ dadyād viprāṁś ca bhojayet |
tri-rātre maṇikaṁ chatram ajāṁ copānahau tathā

O n e should donate two cows and feed the brdhmanas if one observes two severe vratas. If one observes three vratas, one should donate a large water pot, an umbrella, a female goat, and shoes to those who are qualified.

HBV 16.420

एकान्तरोपवासे च दद्याद् गा□ समलङ्कृताम् ।
विभवे च हलान्य् अष्टौ बलीवर्द-युतानि तु

ekāntaropavāse ca dadyād gāṁ samalaṅkṛtām |
vibhave ca halāny aṣṭau balīvarda-yutāni tu

If one observes fasting on every alternate day, he should donate fully decorated cows, and if he is capable of doing so, he should also donate sixteen bulls, along with eight ploughs.

HBV 16.421

भोजयेद् एक-भक्ते तु विप्रान् नक्ते तु षड्-रसान् ।
वस्त्रे चायाचिते दद्या वृष□ स-स्वर्ण-चन्दनम्

bhojayed eka-bhakte tu viprān nakte tu ṣaḍ-rasān |
vastre cāyācite dadyā vṛṣaṁ sa-svarṇa-candanam

If one observes the vow of eating once a day then he should feed the brdhmanas. If one observes the vow of eating only at night, then he should feed others six types of food. If one observes a vow that is not fixed, he should donate cloth, bulls, gold, and sandalwood.

HBV 16.422

शालीन् दद्यात् फलाहारे गां च दद्यात् पयो-व्रते ।
शाकाहारे तु वितरेद् घृतं राजत-भाजनैः

śālīn dadyāt phalāhāre gāṁ ca dadyāt payo-vrate |
śākāhāre tu vitared ghṛtaṁ rājata-bhājanaiḥ

430 SRI HARI-BHAKTI-VILASA If one observes the vow of eating only fruit during cdturmdsya, then he should donate some best quality rice. If one observes the vow of subsisting only on milk, then he should donate a cow, and if he observes the vow of eating only leafy vegetables, he should donate ghee on a silver plate.

HBV 16.423

तैले त्यक्ते घृतं दद्याद् घृते तु वितरेत् पयः ।
वर्जिते दध्नि तु स्वर्णं क्षीरे च रजतं बुधः

taile tyakte ghṛtaṁ dadyād ghṛte tu vitaret payaḥ |
varjite dadhni tu svarṇaṁ kṣīre ca rajataṁ budhaḥ

If one makes a vow of giving up oil during cdturmdsya, then he should donate ghee. One who renounced ghee during cdturmdsya should donate milk. One who had renounced yogurt should donate gold, and one who had renounced milk should donate silver.

HBV 16.424

अपूपे स्वर्ण-गोधूम-वस्त्राणि व्रीहिषु प्रियान् ।
शालीन् स्वर्णं च धान्ये तु शालीन् वा धान्यम् एव च

apūpe svarṇa-godhūma-vastrāṇi vrīhiṣu priyān |
śālīn svarṇaṁ ca dhānye tu śālīn vā dhānyam eva ca

One who had renounced milk cakes during cdturmdsya should donate gold, wheat, and cloth. One who had renounced eating rice should donate best quality rice and gold.

HBV 16.425

लवणे लावणी॑ धेनु॑ स्वर्ण॑ चाभ्यञ्जने त्व् अथ ।
तैल-पूर्ण॑ घट॑ कि॑ च साज्य-पायस-भोजनम्

lavaṇe lāvaṇīṁ dhenuṁ svarṇaṁ cābhyañjane tv atha |
taila-pūrṇaṁ ghaṭaṁ kiṁ ca sājya-pāyasa-bhojanam

One who had renounced the use of salt should donate salt, a cow, and gold. One who had renounced oil massages should donate a pitcher of oil and ghee, and feed others sweet rice.

HBV 16.426

पादाभ्यङ्गे तु सम्पूज्य विप्रान् सम्बाह्य तत्-पदौ ।
दक्षिणाम् अथ ताम्बूलैर् वितरेद् अम्बर-द्वयम्

pādābhyaṅge tu sampūjya viprān sambāhya tat-padau |
dakṣiṇām atha tāmbūlair vitared ambara-dvayam

One who had renounced his feet being massaged with oil should give great respect to a brahmana by massaging his feet, and he should also give him sufficient daksina, cloth, and betel nuts.

HBV 16.427

पुष्पे च पुष्प॑ सौवर्णम् उपानहम् उपानहि ।
खट्टाया॑ शयन॑ का॑स्ये स-घृत॑ का॑स्य-भाजनम्

puṣpe ca puṣpaṁ sauvarṇam upānaham upānahi |
khaṭṭāyāṁ śayanaṁ kāṁsye sa-ghṛtaṁ kāṁsya-bhājanam

O n e who had renounced the use of flowers during caturmasya should donate golden flowers. One who had renounced the use of shoes should donate shoes, one who had abstained from sleeping on a couch should donate a couch with nice cushions, and one who renounced the use of a bell metal plate should donate a bell metal plate filled with ghee.

HBV 16.428

त्यक्ते मधुनि सन्दद्यात् पायस सि-सिता-घृतम् ।
मौनी च घण्टा स-तिला दद्यात् कनक-स युताम्

tyakte madhuni sandadyāt pāyasaṁ sa-sitā-ghṛtam |
maunī ca ghaṇṭāṁ sa-tilāṁ dadyāt kanaka-saṁyutām

One who had renounced the use of honey should donate sugar candy and sweet rice mixed with ghee. O n e who had observed the vow of silence should donate sesame seeds, a bell, and gold.

HBV 16.429

भूमि-भोजी का स्य-पात्र गा च दीपस्य दानतः ।
स-घृत ताम्र-पात्र चादर्श केशादि-रक्षणे

bhūmi-bhojī kāṁsya-pātraṁ gāṁ ca dīpasya dānataḥ |
sa-ghṛtaṁ tāmra-pātraṁ cādarśaṁ keśādi-rakṣaṇe

One who had vowed to eat off the floor should donate bell metal pots and cows. One who had vowed to offer ghee lamps should donate a copper plate filled with ghee. O n e who had refrained from shaving his head and beard during caturmasya should donate a mirror.

HBV 16.430

दद्यात् सुवर्ण-प्रतिमा दम्पत्योर् ब्रह्म-चर्यतः ।
सर्वाभावे च सन्तोष्याच् छैद्र विप्रा स् तु वाचयेत्

dadyāt suvarṇa-pratimāṁ dampatyor brahma-caryataḥ |
sarvābhāve ca santoṣyāc chaidraṁ viprāṁs tu vācayet

432 SRI HARI-BHAKTI-VILASA sarvvabhdve ca santosyd cchaidrarh viprdrhstu vdcayet If a married couple observes the vow of celibacy during caturmdsya, they should donate a golden Deity. If one cannot afford to give these prescribed donations, he should simply satisfy the brahmanas by giving them daksina and begging for their forgiveness.

HBV 16.431

तथा च स्कान्दे—
सर्वेषाम् अप्य् अभावे तु यथोपकरणं विना ।
विप्र-वाक्यं स्मृतं सम्यक् व्रतस्य परिपूर्तये

tathā ca skānde—
sarveṣām apy abhāve tu yathopakaraṇaṁ vinā |
vipra-vākyaṁ smṛtaṁ samyak vratasya paripūrtaye

In the absence of the above-mentioned gifts, one should simply beg for forgiveness from the qualified brahmanas to make his vow complete.

HBV 16.432

वृथा विप्र-वचो यस् तु गृह्णाति मनुजो'बुधः ।
अदत्त्वा दक्षिणां पापो यात्य् असौ नरकं ध्रुवम् ।
व्रत-वैफल्यम् आसाद्य कुष्ठी अन्धश् च जायते

vṛthā vipra-vaco yas tu gṛhṇāti manujo'budhaḥ |
adattvā dakṣiṇāṁ pāpo yāty asau narakaṁ dhruvam |
vrata-vaiphalyam āsādya kuṣṭhī andhaś ca jāyate

A sinful person who takes advice from a brdhmana without giving him daksina in return certainly goes to hell. As a result of failing to keep his vow, he takes birth as a leper, or is born blind

HBV 16.433

एवं य आचरेत् पार्थ शोभनं धर्मम् आप्नुयात् ।
अवसाने तु राजेन्द्र वासुदेव-पुरं व्रजेत्

evaṁ ya ācaret pārtha śobhanaṁ dharmam āpnuyāt |
avasāne tu rājendra vāsudeva-puraṁ vrajet

O son of Prtha! O foremost king, one who observes the wonderful vow of caturmasya in this way, will attain the abode of Lord Krsna at the end of his life.

HBV 16.434

आरभ्यैकादशीं पञ्च दिनानि व्रतम् आचरेत् ।
भगवत्-प्रीतये भीष्म-पञ्चकं यदि शक्नुयात्

ārabhyaikādaśīṁ pañca dināni vratam ācaret |
bhagavat-prītaye bhīṣma-pañcakaṁ yadi śaknuyāt

If one is capable of doing so, he should observe the vow of Bhisma Pancaka for the pleasure of the Supreme Lord. This vow is observed for five days, beginning from the EkadasI of the waxing moon in the month of Karttika.

HBV 16.435

तथा धात्री-व्रतं पौर्णमास्यां कुर्वीत कार्त्तिके ।
तथा नवम्यां शुक्लायाम् अक्षयं नवमी-व्रतम्

tathā dhātrī-vrataṁ paurṇamāsyāṁ kurvīta kārttike |
tathā navamyāṁ śuklāyām akṣayaṁ navamī-vratam

In the same way, one should observe the vow of Dhatrlvrata during the month of Karttika. One should also observe the vow of Aksaya Navami in the month of Karttika.

HBV 16.436

पैतामहादि-कृच्छ्राणि मासोपोषणम् एव च ।
समर्थः कार्त्तिके कुर्यात् ज्ञावा पाद्मादितो विधिम्

paitāmahādi-kṛcchrāṇi māsopoṣaṇam eva ca |
samarthaḥ kārttike kuryāt jñāvā pādmādito vidhim

For a detailed description of the rules and regulations that are prescribed for observing various vows during caturmasya, one should consult the Padma Purana. Fearing that this book would become too large, we did not include these vows.

HBV 16.437–438

भविष्योत्तरे—
अधिमासे तु सम्प्राप्ते स्मृत्वा गोपी-प्रिय॑ हरिम् ।
सुवर्ण॑ चाज्य-स॑युक्त॑ त्रयस्त्रि॑शद्-अपूपकम्
दद्याच् च वेद-विदुषे श्रोत्रियाय कुटुम्बिने ।
नश्यत्य् अकरणे शीघ्र॑ पुण्य॑ द्वादशम् आसजम्

bhaviṣyottare—
adhimāse tu samprāpte smṛtvā gopī-priyaṁ harim |
suvarṇaṁ cājya-saṁyuktaṁ trayastriṁśad-apūpakam
dadyāc ca veda-viduṣe śrotriyāya kuṭumbine |
naśyaty akaraṇe śīghraṁ puṇyaṁ dvādaśam āsajam

bhavisyottare (In the Bhavisottara Purana it is stated) adhimdse tu samprdpte smrtvd gopipriyarh harim suvarnarh cdjya sarhyuktarh trayas trimsad apupakam dadydcca vedaviduse srotriydya kutumvine nasyatya karane sighrarh punyarh dvadasa mdsajam During the Purusottama-adhika-mdsa, one should donate thirty-three milk cakes cooked in ghee to householder brahmanas who are well-versed in the scriptures, while remembering Lord Krsna. By failing to do so, one will lose all the piety that he had accumulated during the previous year.

COMPLETE TWENTY-VILĀSA TEXT

Vilāsa 17

Pauraścaraṇikaḥ — Mantra Puraścaraṇa

249 aligned entries · 274 numbered texts

HBV 17.1

कस्माच्चिद्-आश्रयाद्यस्य प्रोद्यद्-भक्ति-विलासतः ।
दीनो'पि रञ्जयेद् विश्वꣳ तꣳ श्री-चैतन्यम् आश्रये

kasmāccid-āśrayādyasya prodyad-bhakti-vilāsataḥ |
dīno'pi rañjayed viśvaṁ taṁ śrī-caitanyam āśraye

All glories to the Supreme Lord, Vasudeva. kasmdc ciddsraydd yasya prodyad bhakti vilasatah dxno'pi ranjayed visvarh tarn sri caitanyam asraye I take shelter of Sri Caitanyadeva, by whose slight grace even a poor, wretched, and useless person becomes qualified to make the whole world happy by propagating the glories of pure devotional service.

HBV 17.2

प्रत्यहꣳ प्रतिपक्षꣳ च प्रतिमासम् अपि क्रमात् ।
विलिख्य कृत्यम् अधुना कादाचित्कꣳ विलिख्यते

pratyahaṁ pratipakṣaṁ ca pratimāsam api kramāt |
vilikhya kṛtyam adhunā kādācitkaṁ vilikhyate

We have already discussed the daily duties of a devotee, as well as fortnightly duties and monthly duties. Now, we will discuss some of the occasional duties, such as purascarana.

HBV 17.3

श्री-गुरोर् मन्त्रम् आसाद्य पुरश्चरण-कर्मणि ।
दीक्षाꣳ कृत्वा पुनस् तेनानुज्ञातः प्रारभेत तत्

śrī-guror mantram āsādya puraścaraṇa-karmaṇi |
dīkṣāṁ kṛtvā punas tenānujñātaḥ prārabheta tat

After receiving initiation mantras from the spiritual master, one should take instruction from him about the observance of purascarana and thereafter begin the ritualistic performance.

HBV 17.4

आगमे—
विना येन न सिद्धः स्यान् मन्त्रो वर्ष-शतैर् अपि ।
कृतेन येन लभते साधको वाञ्छित फलम्

āgame—
vinā yena na siddhaḥ syān mantro varṣa-śatair api |
kṛtena yena labhate sādhako vāñchitaṁ phalam

dgame (In the Agama it is stated) bind yena na siddhah sydnmantro varsa satairapi krtena yena labhate sddhako vdnchitam phalam Purascarana refers to the ritualistic performance without which one's chanting of mantras cannot produce the desired results.

HBV 17.5

पुरश्चरण-सम्पन्नो मन्त्रो हि फल-दायकः ।
अतः पुरस्क्रिया कुर्यान् मन्त्रवित् सिद्धि-काङ्क्षया

puraścaraṇa-sampanno mantro hi phala-dāyakaḥ |
ataḥ puraskriyāṁ kuryān mantravit siddhi-kāṅkṣayā

With the performance of purascarana, the chanting of mantras certainly bears fruit. Therefore, one who is conversant with the art of chanting mantras and who desires such perfection should perform purascarana.

HBV 17.6

किं होमैः किं जपैश् चैव किं मन्त्रायास-विस्तरैः ।
रहस्याना हि मन्त्राणा यदि न स्यात् पुरस्क्रिया

kiṁ homaiḥ kiṁ japaiś caiva kiṁ mantrāyāsa-vistaraiḥ |
rahasyānāṁ hi mantrāṇāṁ yadi na syāt puraskriyā

What is the use of strenuously endeavoring to perform fire sacrifices and chant mantras {{purascarana is not executed? Without purascarana, the confidential understanding of one's mantras will remain undisclosed.

HBV 17.7

पुरस्क्रिया हि मन्त्राणा प्रधान वीर्यम् उच्यते ।
वीर्य-हीनो यथा देही सर्व-कर्मसु न क्षमः ।
पुरश्चरण-हीनो हि तथा मन्त्रः प्रकीर्तितः

puraskriyā hi mantrāṇāṁ pradhānaṁ vīryam ucyate |
vīrya-hīno yathā dehī sarva-karmasu na kṣamaḥ |
puraścaraṇa-hīno hi tathā mantraḥ prakīrtitaḥ

Without strength of the material body, the conditioned soul could do nothing. Similarly, the chanting of a mantra without performing purascarana will not produce any tangible result.

HBV 17.8

अगस्त्य-स हितायाम्—
स सारे दुःख-भूयिष्ठे य इच्छेत् सुखम् आत्मनः ।
पञ्चाङ्गोपासनेनैव राम भजतु भक्तितः

agastya-saṁhitāyām—
saṁsāre duḥkha-bhūyiṣṭhe ya icchet sukham ātmanaḥ |
pañcāṅgopāsanenaiva rāmaṁ bhajatu bhaktitaḥ

agastyasamhitdyam (In the Agastya Sarhhita it is stated) sarhsdre duhkhabhuyisthe ya icchet sukham atmanah pancanga upasanenaiva rdrnarh bhajatu bhaktitah In this miserable material world, those who wish to experience transcendental happiness should worship Lord Ramacandra by means of the five kinds of worship known as purascarana.

HBV 17.9

पञ्चाङ्गोपासन भक्तैः पुरश्चरणम् उच्यते ।
एतद् धि विदुषा श्रेष्ठन् स सार-च्छेद-कारणम्

pañcāṅgopāsanaṁ bhaktaiḥ puraścaraṇam ucyate |
etad dhi viduṣāṁ śreṣṭhan saṁsāra-ccheda-kāraṇam

According to learned authorities, these five kinds of worship are known as purascarana. O intelligent one, this worship can award one freedom from material bondage.

HBV 17.10

नानेन सदृशो धर्मो नानेन सदृशं तपः ।
नानेन साधनं किञ्चिद् इष्टार्थस्य तपोधन

nānena sadṛśo dharmo nānena sadṛśaṁ tapaḥ |
nānena sādhanaṁ kiñcid iṣṭārthasya tapodhana

O one who is endowed with ascetic prowess, in order to attain the fulfillment of one's desires, there is no other religious practice, no austerity, and no sadhana as effective as the performance of purascarana.

HBV 17.11

पूजा त्रैकालिकी नित्यं जपस् तर्पणम् एव च ।
होमो ब्राह्मण-भुक्तिश् च पुरश्चरणम् उच्यते

pūjā traikālikī nityaṁ japas tarpaṇam eva ca |
homo brāhmaṇa-bhuktiś ca puraścaraṇam ucyate

Purascarana refers to five activities—worshiping the Supreme Lord three times daily, chanting mantras, offering oblations, performing fire sacrifice, and feeding brahmanas.

HBV 17.12

गुरोर् लब्धस्य मन्त्रस्य प्रसादेन यथाविधि ।
पञ्चाङ्गोपासनं सिद्ध्यै पुरश् चैतद् विधीयते

guror labdhasya mantrasya prasādena yathāvidhi |
pañcāṅgopāsanaṁ siddhyai puraś caitad vidhīyate

After receiving mantras from the spiritual master, the practice that helps one achieve perfection in chanting the mantras is known as purascarana, which consists of five limbs.

HBV 17.13

निष्कामाणाम् अनेनैव साक्षात्कारो भविष्यति ।
अर्थ-सिद्धिः सकामाना सर्वा वै भक्तिम् आलभेत्

niṣkāmāṇām anenaiva sākṣātkāro bhaviṣyati |
artha-siddhiḥ sakāmānāṁ sarvā vai bhaktim ālabhet

Devotees who are free of material desire will certainly attain the perfection of attain the association of the Supreme Lord by executing this vow. Those who maintain material desires will achieve material prosperity, according to their aspirations.

HBV 17.14

पञ्चाङ्गम् एतत् कुर्वीत यः पुरश्चरण बुधः ।
स वै विजयते लोके विद्यैश्वर्य-सुतादिभिः

pañcāṅgam etat kurvīta yaḥ puraścaraṇaṁ budhaḥ |
sa vai vijayate loke vidyaiśvarya-sutādibhiḥ

One should perform purascarana, which consists of five kinds of activities. Even in this world, such a person will become very learned and prosperous, and he will be blessed with good children.

SEVENTEENTH VILAS A

HBV 17.15

क्रम-दीपिकायाम् (३.६०)—
य इम भजते विधि नरो
भवितासौ दयितः शरीरिणाम् ।
अपि वाक्-कमलैक-मन्दिर
परम ते समुपैति तन्-महः इति ।

krama-dīpikāyām (3.60)—
ya imaṁ bhajate vidhiṁ naro
bhavitāsau dayitaḥ śarīriṇām |
api vāk-kamalaika-mandiraṁ
paramaṁ te samupaiti tan-mahaḥ iti |

One who executes this five-fold purascarana becomes very dear to all living entities, will attain wealth and wisdom, and at the end of his life, he will attain an effulgent destination.

HBV 17.16

गोपालोपासना-ग्रन्थ-सार-श्री-क्रम-दीपिकाम् ।
प्रायो'नुसृत्य लिख्येत पौरश्चरणिको विधिः

gopālopāsanā-grantha-sāra-śrī-krama-dīpikām |
prāyo'nusṛtya likhyeta puraścaraṇiko vidhiḥ

O f all books t h a t describe t h e worship of Lord G o p a l a , t h e b o o k Krama-dipikd is foremost. H e r e i n , we will describe purascarana by primarily c i t i n g e v i d e n c e from t h a t l i t e r a t u r e .

HBV 17.17

गिरि-शृङ्ग सरित्-तीर बिल्व-मूल जलान्तरम् ।
गोष्ठ विष्ण्व्-आलयो'श्वत्थ-तल वाथाम्बुधेस् तटम्

giri-śṛṅgaṁ sarit-tīraṁ bilva-mūlaṁ jalāntaram |
goṣṭhaṁ viṣṇv-ālayo'śvattha-talaṁ vāthāmbudhes taṭam

Purascarana should be performed either by the side of a river, underneath a bilva tree, within the water, in a pasturing ground, in a temple of Lord Visnu, under a banyan tree, or on the seashore.

HBV 17.18

क्वचिच् च—
पुण्य-क्षेत्र नदी-तीर गुहा-पर्वत-मस्तकम् ।
पुण्य-प्रदेश-सिन्धूना सङ्गमः पावन वनम्

kvacic ca—
puṇya-kṣetraṁ nadī-tīraṁ guhā-parvata-mastakam |
puṇya-pradeśa-sindhūnāṁ saṅgamaḥ pāvanaṁ vanam

Purascarana should be performed in a holy place, on the bank of a river, within a mountain cave, on the top of a mountain, at the confluence of river, at any purified place, on the shore of an ocean, or in a sanctified forest.

HBV 17.19

उद्यानानि विविक्तानि बिल्व-मूल तट गिरेः ।
तुलसी-कानन गोष्ठ वृष-शून्यः शिवालयः

udyānāni viviktāni bilva-mūlaṁ taṭaṁ gireḥ |
tulasī-kānanaṁ goṣṭhaṁ vṛṣa-śūnyaḥ śivālayaḥ

It can be performed in a secluded orchard, in a flower garden, at the foot of a mountain, in a tulasl garden, in a pasturing ground, or in a temple of Lord Siva where there is no bull present.

HBV 17.20

अश्वत्थामलकी-मूल गो-शाला-जल-मध्यतः ।
देवतायतन कूल समुद्रस्य निज गृहम्

aśvatthāmalakī-mūlaṁ go-śālā-jala-madhyataḥ |
devatāyatanaṁ kūlaṁ samudrasya nijaṁ gṛham

It can also be performed under a banyan or dmalaki tree, in a cow shed, within water, in a temple of the Supreme Lord, at the seashore, or within one's own house.

HBV 17.21

गुरूणा स निधान च चित्तैकाग्र्य-स्थल तथा ।
प्रेत-भूम्यादिक चैव तत्-तत्-कल्प-प्रकाशितम् ।
एषाम् अन्यतम-स्थानम् आश्रित्य जपम् आचरेत्

gurūṇāṁ saṁnidhānaṁ ca cittaikāgrya-sthalaṁ tathā |
preta-bhūmyādikaṁ caiva tat-tat-kalpa-prakāśitam |
eṣām anyatama-sthānam āśritya japam ācaret

Purascarana can also be performed in front of one's spiritual master, at any place where one can easily concentrate his mind, at a crematorium, or at any place where Vedic mantras from are regularly chanted. Mantras can also be chanted at any of these places.

HBV 17.22

अन्यत्र च—
समुद्रगायाः सरितः सङ्गमः पाप-नाशनः ।
पश्चिमाभिमुख॑ लिङ्ग॑ पुराणोक्त॑ स्वयम्भुवम्

anyatra ca—
samudragāyāḥ saritaḥ saṅgamaḥ pāpa-nāśanaḥ |
paścimābhimukhaṁ liṅgaṁ purāṇoktaṁ svayambhuvam

Where a river enters the ocean, near a self-manifested siva-linga that faces west and is mentioned in the Puranas, or a self-manifest sacred place are also suitable locations for performing purascarana.

HBV 17.23

सर्वोत्कृष्ट॑ महा-विष्णोः स्थान॑ चान्यत् मनोरमम् ।
गृह॑ वा शुचि स॑स्कार-स्वभावाभ्या॑ प्रसिद्धिकृत्

sarvotkṛṣṭaṁ mahā-viṣṇoḥ sthānaṁ cānyat manoramam |
gṛhaṁ vā śuci saṁskāra-svabhāvābhyāṁ prasiddhikṛt

One may also perform purascarana at a sanctified place in relation to Lord Visnu, in an enchanting and purified house, at any place that has been thoroughly cleansed, or at a place that naturally awards perfection.

HBV 17.24

उक्त॑ च श्री-याज्ञवल्क्येन—
गृहे त्व् एक-गुण॑ जप्य॑ नद्या॑ तु द्विगुण॑ स्मृतम् ।
गवा॑ गोष्ठे दश-गुण॑ अग्न्यागारे दशाधिकम्

uktaṁ ca śrī-yājñavalkyena—
gṛhe tv eka-guṇaṁ japyaṁ nadyāṁ tu dviguṇaṁ smṛtam |
gavāṁ goṣṭhe daśa-guṇaṁ agnyāgāre daśādhikam

By performing purascarana at home, one acquires a standard merit; by performing it in water, one received twice the merit; by performing it in the pasturing ground; one receives ten times the merit and by performing it in front of fire; one receives twenty times the merit.

HBV 17.25

सिद्ध-क्षेत्रेषु तीर्थेषु देवताना च स निधौ ।
सहस्र शत-कोटीनाम् अनन्त विष्णु-स निधौ

siddha-kṣetreṣu tīrtheṣu devatānāṁ ca saṁnidhau |
sahasraṁ śata-koṭīnām anantaṁ viṣṇu-saṁnidhau

By performing purascarana at a sacred place, or in front of the demigods, headed by Siva, one receives hundreds of thousands times the merit; and by performing it in front of Lord Visnu, one receives unlimited merit.

HBV 17.26

शुभे दिने च सङ्कल्प्य स्व-विहारादि-हेतवे ।
क्रोशम् एकम् उभौ वा तौ स्व-क्षेत्र परिकल्पयेत्

śubhe dine ca saṅkalpya sva-vihārādi-hetave |
krośam ekam ubhau vā tau sva-kṣetraṁ parikalpayet

On an auspicious day, one should first make a formal vow and then select a tract of land that is two to four square miles in area.

HBV 17.27

क्षीर-वृक्ष-भवान् अष्ट कीलकान् द्वादशाङ्गुलान् ।
दश-कृत्वो'स्त्र-मन्त्रेण प्रत्येकम् अभिमन्त्रयेत्

kṣīra-vṛkṣa-bhavān aṣṭa kīlakān dvādaśāṅgulān |
daśa-kṛtvo'stra-mantreṇa pratyekam abhimantrayet

One should make eight nails from the wood of a ksiri tree. Each of these nails should be about six inches long, and they should be purified by the chanting of the mantra orh astrdya phat.

HBV 17.28

ततो'भ्यर्च्याष्ट-दिक्-पालान् क्षेत्र-पाल च मध्यतः ।
बलि दत्त्वा च निखनेत् कीलकान् अष्ट-दिक्षु तान्

tato'bhyarcyāṣṭa-dik-pālān kṣetra-pālaṁ ca madhyataḥ |
baliṁ dattvā ca nikhanet kīlakān aṣṭa-dikṣu tān

After offering various gifts while worshiping the eight dikpalas in the eight directions, and the ksetrapala in the middle, one should hammer these eight nails into the ground.

HBV 17.29

तथा च आगमे—
ग्रामे क्रोश-मित स्थान नद्यादौ स्वेच्छया मितम् ।
नगरादाव् अथ क्रोश क्रोश-युग्मम् अथापि वा ।
आहारादि-विहारार्थ तावती भूमिम् आक्रमेत्

tathā ca āgame—
grāme krośa-mitaṁ sthānaṁ nadyādau svecchayā mitam |
nagarādāv atha krośaṁ krośa-yugmam athāpi vā |
āhārādi-vihārārthaṁ tāvatīṁ bhūmim ākramet

O n e should utilize two square miles of land if he performs this ritualistic ceremony in a village. If it is to be performed on the bank of a river, one may utilize as much land as one desires, and if it is to be performed in a city, then two to four square miles of land should be utilized.

HBV 17.30

क्षीरि-वृक्षोद्भवान् कीलान् अस्त्र-मन्त्राभिमन्त्रितान् ।
निखनेद् दश-दिग्-भागे तेष्व् अस्त्र च प्रपूजयेत्

kṣīri-vṛkṣodbhavān kīlān astra-mantrābhimantritān |
nikhaned daśa-dig-bhāge teṣv astraṁ ca prapūjayet

After hammering the eight nails made from the wood of a kslri tree into the ground, and after duly purifying them with the chanting of the prescribed mantra, one should worship the weapon that is to be utilized.

HBV 17.31–32

क्षेत्रे च कीलिते मन्त्री न विघ्नैः परिभूयते ।
क्षेत्र-पालादिक तत्र पूजयेद् विधिवत् ततः
दिक्-पतिभ्यो बलि दत्त्वा ततः क्षेत्र समाश्रयेत् ।
क्षेत्र-मध्य समाश्रित्य कूर्म-चक्र विचिन्तयेत्

kṣetre ca kīlite mantrī na vighnaiḥ paribhūyate |
kṣetra-pālādikaṁ tatra pūjayed vidhivat tataḥ
dik-patibhyo baliṁ dattvā tataḥ kṣetraṁ samāśrayet |
kṣetra-madhyaṁ samāśritya kūrma-cakraṁ vicintayet

By pounding the eight nails into the sacred ground, one who chants the prescribed mantras will never meet with an impediment. Thereafter,

10 SRI HARI-BHAKTI-VILASA one should properly worship the protector of the sacred land. After worshiping the predominating deities of the directions, one should take shelter of the sanctified place, considering it to be the cause of his good fortune. One should then meditate upon a kurma cakra as being situated within that land.

HBV 17.33

कि च—
कूर्म-चक्रेण स शोध्य दीप-स्थाने कुटी श्रयेत् ।
चतुरस्र-चतुर्-हस्ता हस्तोन्नत-सुवेदिकाम्

kiṁ ca—
kūrma-cakreṇa saṁśodhya dīpa-sthāne kuṭīṁ śrayet |
caturasra-catur-hastāṁ hastonnata-suvedikām

After purifying the land by drawing the kurma cakra, one should construct a small cottage near the front. This cottage should look like a beautiful altar and it should measure four feet by four feet and should be one foot tall.

HBV 17.34

चन्द्रातप-पताकाभ्या□ तोरणैर् अप्य् अलङ्कृताम् ।
विविक्ताम् अभिलिप्ता□ च प्राकारेणाभिवेष्टिताम् इति ।

candrātapa-patākābhyāṁ toraṇair apy alaṅkṛtām |
viviktām abhiliptāṁ ca prākāreṇābhiveṣṭitām iti |

A canopy should be placed over this area, covering the cottage. Four flags should then be placed in the four directions. This area should be a secluded one and the entrance should be nicely decorated and smeared with cow dung. The area should be protected by a boundary wall.

HBV 17.35

तद् उक्तम्—
वर्तुल□ नव-कोष्ठ□ तत् कृत्वा कूर्माकृति□ लिखेत् ।
कूर्मस्याङ्गानि चाष्टौ स्युर् मुख□ हस्तौ च पार्श्वकौ ।
पादौ पुच्छम् इति प्रोक्त□ प्रशस्त□ मुखम् एव तु

tad uktam—
vartulaṁ nava-koṣṭhaṁ tat kṛtvā kūrmākṛtiṁ likhet |
kūrmasyāṅgāni cāṣṭau syur mukhaṁ hastau ca pārśvakau |
pādau puccham iti proktaṁ praśastaṁ mukham eva tu

O n e should draw the shape of a tortoise shell with nine sections being clearly visible. This kurma should have nine limbs—a mouth, a neck, two hands, two sides, two feet, and a tail. One should meditate upon the tortoise's mouth while chanting the prescribed mantras.

HBV 17.36–37

स्वर-द्वन्द्व□ क्रमाद् दिक्षु पूर्वादिष्व् अष्टसु न्यसेत् ।
तथा कादीन् सप्त-वर्गान् न्यसेच् छिव-दिश□ विना
ग्राम-नामाद्य-वर्णस् तु यस्या□ दिशि च तिष्ठति ।
तत्र कूर्म-मुख□ ज्ञेयम् अन्याङ्गानीतरत्र च

svara-dvandvaṁ kramād dikṣu pūrvādiṣv aṣṭasu nyaset |
tathā kādīn sapta-vargān nyasec chiva-diśaṁ vinā
grāma-nāmādya-varṇas tu yasyāṁ diśi ca tiṣṭhati |
tatra kūrma-mukhaṁ jñeyam anyāṅgānītaratra ca

One should write two vowels, beginning with a and a, in each of the four directions, beginning with the east. Apart from the north-east, one should write the seven vargas— ka, ca, ta, pa, ma, antastha, and usma. One should then imagine the mouth of the kurma to face the direction where the first letter of the name of the sanctified place is written.

HBV 17.38–40

क्वचिच् च—
स्वर-युग्म□ क्रमेणैव ऐन्द्राद्य् अष्टसु दिक्षु च ।
कादीन् वर्गान् क्षमैशान्यान् तथा मध्य-स्थलाधिपम्
तन्-नामाद्याक्षर□ यत्र कूर्मास्य□ तच् च दीपकम् ।
तत्-पार्श्व-कोष्ठौ हस्तौ द्वाव् अधो'धः कुक्षि-पादकौ
शेष-कोष्ठ□ भवेत् पुच्छ□ मुखे सिद्धिर् अनुत्तमा ।
कर-स्थाने महा-क्लेशः कुक्षौ दुःखम् अवाप्नुयात्

kvacic ca—
svara-yugmaṁ krameṇaiva aindrādy aṣṭasu dikṣu ca |
kādīn vargān kṣamaiśānyān tathā madhya-sthalādhipam
tan-nāmādyākṣaraṁ yatra kūrmāsyaṁ tac ca dīpakam |
tat-pārśva-koṣṭhau hastau dvāv adho'dhaḥ kukṣi-pādakau
śeṣa-koṣṭhaṁ bhavet pucchaṁ mukhe siddhir anuttamā |
kara-sthāne mahā-kleśaḥ kukṣau duḥkham avāpnuyāt

12 SRI HARI-BHAKTI-VILASA While drawing the kurma, one should write two vowels, beginning with a and a, in the eight directions, starting with the east. Then one should write the seven vargas, beginning with ka, in seven directions, excluding the north-east. The north-east should be marked with the letter ksa, and in the middle of each section of the tortoise's back, one should write the first letter of landowner's name. Where the first letter of the performer's name is found—that place is to be considered the mouth of the kurma and it is there that the mantras should be invoked. The two sections bordering the kurma's mouth are considered to be his two hands, below that are his two sides, followed by his two legs, and the last section is considered to be his tail. By sitting on the kurma's mouth and chanting the appropriate mantras, one will attain perfection. By sitting on the kurma's hands, one will come to experience great distress, and by sitting on his sides, one will certainly face difficulty.

HBV 17.41

पादे हानिस् तथा पुच्छे पीडा स्याद् बन्धनानि च ।
दीप-स्थाने जपः कार्यः सर्व-कार्यम् अभीप्सुभिः

pāde hānis tathā pucche pīḍā syād bandhanāni ca |
dīpa-sthāne japaḥ kāryaḥ sarva-kāryam abhīpsubhiḥ

Sitting on the kurma's legs while chanting the mantras will bring one harm and sitting on his tail will award one pain and confinement. However, those who sit on the kurma's mouth while chanting the prescribed mantras will attain perfection in all of his activities.

HBV 17.42

कूर्म-वक्रम् अविज्ञाय यः कुर्याज् जप-स□ज्ञकम् ।
तस्य जप्य-फल□ नास्ति सर्वारथाय कल्पते

kūrma-vakram avijñāya yaḥ kuryāj japa-saṁjñakam |
tasya japya-phalaṁ nāsti sarvārathāya kalpate

One who is unaware of the importance of the kurma cakra and yet chants the prescribed mantras will not be benefited by his endeavor. Indeed, all his attempts for perfection will be fruitless.

HBV 17.43

तन्त्रे—
शाक□ मूल□ फल□ वापि गव्य□ क्षीर□ च वा दधि ।
साधुभ्यो भक्ष्यम् अन्न□ वा शक्तवः पायस□ हि वा

tantre—
śākaṁ mūlaṁ phalaṁ vāpi gavyaṁ kṣīraṁ ca vā dadhi |
sādhubhyo bhakṣyam annaṁ vā śaktavaḥ pāyasaṁ hi vā

tantre (In the Tantra it is stated)

sdkarh mularh vdpi gavyarh ksirahca va dadhi sadhubhyo bhaksyamannarh va saktavah pdyasarh hi va One who practices the chanting of mantras should eat green leafy vegetables, roots, fruit, cow's milk or yogurt, rice, barley powder, and sweet rice that was acquired by begging from the houses of devotees.

HBV 17.44

क्वचिच् च—
वैदिकाचार-युक्तानाꣳ शुचीनाꣳ श्रीमताꣳ सताम् ।
सत्-कुल-स्थान-जातानाꣳ भिक्षा-शीलो'ग्र-जन्मनाम्

kvacic ca—
vaidikācāra-yuktānāṁ śucīnāṁ śrīmatāṁ satām |
sat-kula-sthāna-jātānāṁ bhikṣā-śīlo'gra-janmanām

O n e should beg for alms only from those houses where the inhabitants strictly follow the Vedic principles, and are pure, prosperous, saintly in behavior, and brahminical by nature,

HBV 17.45

भुञ्जानो वा हविष्यान्नꣳ शाकꣳ यावकम् एव वा ।
पयो मूलꣳ फलꣳ वापि यद् यद् यत्रोपपद्यते

bhuñjāno vā haviṣyānnaṁ śākaṁ yāvakam eva vā |
payo mūlaṁ phalaṁ vāpi yad yad yatropapadyate

Havisya rice can be eaten, as can green leafy vegetables, barley powder, milk, roots, fruit, or whatever else is easily available.

HBV 17.46

नारद-पञ्चरात्रे—
मृदु कोष्णꣳ सुपक्वꣳ च कुर्याद् वै लघु-भोजनम् ।
नेन्द्रियाणाꣳ यथा वृद्धिस् तथा भुञ्जीत साधकः

nārada-pañcarātre—
mṛdu koṣṇaṁ supakvaṁ ca kuryād vai laghu-bhojanam |
nendriyāṇāṁ yathā vṛddhis tathā bhuñjīta sādhakaḥ

The person executing this ritual should eat light food that is well- cooked and warm, and should avoid food that would tend to agitate his mind and senses.

14 SRI HARI-BHAKTI-VILASA

HBV 17.47

कि च—
ब्रह्म-पत्रे चभुञ्जीत मध्य-पत्र-विवर्जिते ।
दक्ष ब्रह्मोत्तर विष्णुर् मध्य-पत्र महेश्वरः

kiṁ ca—
brahma-patre cabhuñjīta madhya-patra-vivarjite |
dakṣaṁ brahmottaraṁ viṣṇur madhya-patraṁ maheśvaraḥ

One should eat his meal on a plate made from the leaves of the palasa tree, with the exception of the middle leaf. It is said that Brahma resides in the right leaf, Visnu in the left leaf, and Siva in the middle leaf of the triple leaf palasa tree.

HBV 17.48–49

स हितासु—
मधु मा स तथा क्षार-लवण तैलम् एव च ।
स्विन्न पर्युषित चैव निःस्नेह कीट-दूषितम्
काञ्जिक गृञ्जन बिल्व कलञ्ज लशुनम् बिसम् ।
मसूर कोद्रव माष मण्डुक चणकादिकम् ।
ताम्बूल का स्य-पात्र च दिवाभोजनम् एव च

saṁhitāsu—
madhu māṁsaṁ tathā kṣāra-lavaṇaṁ tailam eva ca |
svinnaṁ paryuṣitaṁ caiva niḥsnehaṁ kīṭa-dūṣitam
kāñjikaṁ gṛñjanaṁ bilvaṁ kalañjaṁ laśunam bisam |
masūraṁ kodravaṁ māṣaṁ maṇḍukaṁ caṇakādikam |
tāmbūlaṁ kāṁsya-pātraṁ ca divābhojanam eva ca

sarhhitdsu (In the Sarhhitds it is stated) madhu mdsarh tathd ksaravavanam tailameva ca svinnarh paryyusitancaiva nihsneham kitadusitam kdnjikam grnjanam vilvarh kalahjam lasunarh visam masurarh kodravarh mdsarh mandukahcanakddikam One should avoid these things—honey, meat, salt, oil, pre-boiled rice, dry and stale food, food that was eaten by insects, cooked rice that was soaked in water, carrots, bilva fruit, garlic, lotus stems, chick peas, betel nuts, bell metal pots, urad dal, masura dal, manduka sak, kidney beans, eating off a bell metal plate, and eating during the day.

HBV 17.50

किञ्च—
असत्-सङ्गं परान्नं च वर्जयेद् अन्य-पूजनम् ।
विना कर्मोचितं नित्यम् अथ नैमित्तिकं चरेत्

kiṁ ca—
asat-saṅgaṁ parānnaṁ ca varjayed anya-pūjanam |
vinā karmocitaṁ nityam atha naimittikaṁ caret

One should avoid all kinds of bad association, eating food offered by others, worshiping the demigods, and all kinds of fruitive activities except the prescribed daily and occasional activities that are essential for one to perform to maintain his status within the varndsrama society.

HBV 17.51

स्त्री-शूद्र-पतित-व्रात्य-नास्तिकोच्छिष्ट-भाषणम् ।
असत्य-भाषणं जैह्म्य-भाषणं च परित्यजेत्

strī-śūdra-patita-vrātya-nāstikocchiṣṭa-bhāṣaṇam |
asatya-bhāṣaṇaṁ jaihmya-bhāṣaṇaṁ ca parityajet

One should not lie, speak in a duplicitous manner, nor talk to women, sudras, those who are fallen, those who do not observe any religious vow, those who are atheists, and those who are uncultured and thus contaminated.

HBV 17.52

सत्येनापि न भाषेत जप-होमार्चनादिषु ।
वर्जयेद् गीत-वाद्यादि-श्रवणं नृत्य-दर्शनम्

satyenāpi na bhāṣeta japa-homārcanādiṣu |
varjayed gīta-vādyādi-śravaṇaṁ nṛtya-darśanam

Do not speak at all, even truthfully, while chanting mantras, performing fire sacrifice, or worshiping the Supreme Lord. One should also avoid entertainment, such as singing, dancing, and music.

HBV 17.53

अभ्यङ्गꣳ गन्ध-लेपꣳ च पुष्प-धारणम् एव च ।
मैथुनꣳ तत्-कथालापꣳ तद्-गोष्ठीꣳ परिवर्जयेत्

abhyaṅgaṁ gandha-lepaṁ ca puṣpa-dhāraṇam eva ca |
maithunaṁ tat-kathālāpaṁ tad-goṣṭhīṁ parivarjayet

A person executing this ritualistic performance should avoid oil massages, applying cosmetics, wearing flower garlands, indulging in sexual intercourse, gossiping, and the association of materialistic people.

HBV 17.54

आस्नाताꣳश् च द्विजान् शूद्रान् स्त्रियो नैव स्पृशेत् तथा ।
त्यजेद् उष्णोदक-स्नानम् अनिवेदित-भोजनम्

āsnātāṁś ca dvijān śūdrān striyo naiva spṛśet tathā |
tyajed uṣṇodaka-snānam anivedita-bhojanam

16 SRI H A R I - B H AKTI - VILAS A One should not touch a brdhmana who has not bathed, a sudra, or a woman. One should avoid using warm water for bathing, and one should abstain from eating anything that has not been offered to the Lord.

HBV 17.55

किꣳ च—
विहाय वह्निꣳ न हि वस्तु किञ्चिद्
ग्राह्यꣳ परेभ्यः सति सम्भवे च ।
असम्भवे तीर्थ-बहिर्-विशुद्धात्
पर्वातिरिक्ते प्रतिगृह्य जप्यात्

kiṁ ca—
vihāya vahniṁ na hi vastu kiñcid
grāhyaṁ parebhyaḥ sati sambhave ca |
asambhave tīrtha-bahir-viśuddhāt
parvātirikte pratigṛhya japyāt

If possible, one should avoid accepting anything from others, except fire. If there is no alternative, one may beg for some food from a pious person outside the sanctified place, but not on an auspicious day. In this way, one should perform his japa.

HBV 17.56

तत्रासमर्थो'नुदिन॰ विशुद्धाद्
याचते यावद् दिन-मात्र-भक्ष्यम् ।
गृह्णाति रागाद् अधिक॰ न सिद्धिः
प्रजायते कल्प-शतैर् अमुष्य

tatrāsamartho'nudinaṁ viśuddhād
yācate yāvad dina-mātra-bhakṣyam |
gṛhṇāti rāgād adhikaṁ na siddhiḥ
prajāyate kalpa-śatair amuṣya

If the performer of this ritual is unable to follow these restrictions, then he can beg food once a day from a pious person. If, however, due to excessive attachment and greed, one collects more than what is required, he will not achieve the perfection of his mantra, even if he goes on chanting it for one hundred kalpas.

HBV 17.57

वैशम्पायन-स॰हितायाम्—
स्नान॰ त्रिसवन॰ प्रोक्तम् अशक्तौ द्विः सकृत् तथा ।
अस्नातस्य फल॰ नास्ति न वा तर्पयतः पितॄन्

vaiśampāyana-saṁhitāyām—
snānaṁ trisavanaṁ proktam aśaktau dviḥ sakṛt tathā |
asnātasya phalaṁ nāsti na vā tarpayataḥ pitṝn

One who observes purascarana should bathe three times a day. If one is unable to do so, he can bathe twice, or even once a day. However, one who does not bathe even once will fail to receive any benefit from performing

this vow. Also, if one does not offer oblations to the forefathers, his performance of this ritual will be fruitless.

HBV 17.58

शयीत दर्भ-शय्याया शुचिः प्रयत-मानसः ।
तद्-वासः क्षालयेन् नित्यम् अन्यथा विघ्नम् आवहेत्

śayīta darbha-śayyāyāṁ śuciḥ prayata-mānasaḥ |
tad-vāsaḥ kṣālayen nityam anyathā vighnam āvahet

One should sleep on a bed of kusa grass, one should always remain clean, one should carefully control his mind, and one should always wash his clothes after waking up in the morning. By failing to do so, one will surely meet with obstacles.

HBV 17.59

किं चान्यत्र—
मन्त्रं साधयमानस् तु त्रिसन्ध्यं देवम् अर्चयेत् ।
द्वि-सन्ध्यम् एक-सन्ध्यं वा न मन्त्रं केवलं जपेत्

kiṁ cānyatra—
mantraṁ sādhayamānas tu trisandhyaṁ devam arcayet |
dvi-sandhyam eka-sandhyaṁ vā na mantraṁ kevalaṁ japet

O n e who is engaged in chanting his mantra should worship the Deities three times a day, or if that is not convenient, then twice, or even once. O n e should never engage in the chanting of his mantras without first worshiping the Supreme Lord.

HBV 17.60

एक-ग्राम-स्थितो नित्यं गत्वा वन्देत स्वं गुरुम् ।
नित्यं नैमित्तिकं कुर्यात् सङ्गमं साधुभिः सदा

eka-grāma-sthito nityaṁ gatvā vandeta svaṁ gurum |
nityaṁ naimittikaṁ kuryāt saṅgamaṁ sādhubhiḥ sadā

If one's spiritual master lives in another village, one should visit him every day and offer him obeisances. O n e should always try to perform his daily and occasional religious duties in the association of devotees.

HBV 17.61

स्नायाच् च पञ्च-गव्येन केवलामलकेन वा ।
श्रुति-स्मृति-पुराणोक्त-मन्त्रैः स्नायाद् अनन्तरम्

snāyāc ca pañca-gavyena kevalāmalakena vā |
śruti-smṛti-purāṇokta-mantraiḥ snāyād anantaram

18 SRI HARI-BHAKTI-VILASA srutsmrtipurdnoktamantraih sndyada nantaram First, one should bathe with five products received from the cow, or with the pulp of the amalaki fruit. Later, he should bathe while chanting mantras from the Vedas and Fur anas.

HBV 17.62

कि च—
ग्रास-दानादिना कुर्वन् गवा शुश्रूषण सदा ।
भूतानुकम्पी प्रजपेत् शुभ्र-पद्माक्ष-मालया

kiṁ ca—
grāsa-dānādinā kurvan gavāṁ śuśrūṣaṇaṁ sadā |
bhūtānukampī prajapet śubhra-padmākṣa-mālayā

O n e should always serve the cows by feeding them grass and providing for their comfort in various ways, and one should display compassion toward all living entities. In a humble state of mind, one should he should lay down on a bed made of white lotus seeds.

HBV 17.63

पञ्च-वि शति-बारा श् च प्रजप्तेन स्व-मन्त्रतः ।
शिरोम्भसाभिषिञ्चेत् त्रिः स्नान-काले निज बुधः

pañca-viṁśati-bārāṁś ca prajaptena sva-mantrataḥ |
śirombhasābhiṣiñcet triḥ snāna-kāle nijaṁ budhaḥ

While bathing, a learned person should chant his worshipable mantra twenty-five times and then pour water on his head three times.

HBV 17.64

तथैवाचमन कुर्याद् भोजनावसरे'पि च ।
अन्न च सप्त-कृत्वस् तन्-मन्त्र-जप्त हि भक्षयेत्

tathaivācamanaṁ kuryād bhojanāvasare'pi ca |
annaṁ ca sapta-kṛtvas tan-mantra-japtaṁ hi bhakṣayet

Similarly, while performing acamana, one should chant his mantra twenty-five times and sip water three times. While eating, one should purify his food by chanting his mantra seven times over it.

HBV 17.65

यस्य देवे च मन्त्रे च गुरौ त्रिष्व् अपि निश्चला
न व्यवच्छिद्यते बुद्धिस् तस्य सिद्धिर् अदूरतः

yasya deve ca mantre ca gurau triṣv api niścalā
na vyavacchidyate buddhis tasya siddhir adūrataḥ

Perfection is guaranteed for one who has unflinching faith in the spiritual master, the Supreme Lord, and his worshipable mantra.

HBV 17.66

मन्त्रात्मा देवता ज्ञेया देवता गुरु-रूपिणी
तेषा भेदो न कर्तव्यो यदीच्छेद् इष्टम् आत्मनः

mantrātmā devatā jñeyā devatā guru-rūpiṇī
teṣāṁ bhedo na kartavyo yadīcched iṣṭam ātmanaḥ

One should know that the mantra he is chanting is non-different from his worshipable Lord, and that the spiritual master is also non- different from the Supreme Personality of Godhead. One who desires his own welfare should never make distinctions between the three.

HBV 17.67

सर्व-सिद्धौ व्याघ्र-चर्म ज्ञान-सिद्धौ मृगाजिनम् ।
वस्त्रासन॑ रोग-हर॑ वेत्रज॑ श्री-विवर्धनम् ।
कौशेय॑ पौष्टिक॑ प्रोक्त॑ कम्बल॑ दुःख-मोचनम्

sarva-siddhyai vyāghra-carma jñāna-siddhyai mṛgājinam |
vastrāsanaṁ roga-haraṁ vetrajaṁ śrī-vivardhanam |
kauśeyaṁ pauṣṭikaṁ proktaṁ kambalaṁ duḥkha-mocanam

For attaining all kinds of perfection, one should use an asana made from a tiger skin, and for attaining the perfection of knowledge, one should use &n-dsana made from a deer skin. An asana made of cloth cures illness, an asana made of cane increases wealth, an asana made of coarse silk awards one nourishment, and an asana made of wool eliminates distress.

HBV 17.68

अभिचारे कृष्ण-वस्त्र॑ रक्त॑ वश्यादि-कर्मणि ।
शान्तिके धवल॑ प्रोक्त॑ विचित्र॑ सर्व-कर्मसु

abhicāre kṛṣṇa-vastraṁ raktaṁ vaśyādi-karmaṇi |
śāntike dhavalaṁ proktaṁ vicitraṁ sarva-karmasu

20 SRI HARI-BHAKTI-VILASA An asana made of black cloth helps one to subdue his enemies, an asana made of red cloth helps one to dominate others, an asana made of white cloth is suitable for pious and peaceful activities, and an asana made of multicolored cloth is suitable for all types of activities.

HBV 17.69

कि॑ च—
कुशाजिनाम्बरेणाढ्य॑ चतुरस्र॑ समन्ततः ।
एक-हस्त॑ द्वि-हस्त॑ वा चतुरङ्गुलम् उच्छ्रितम्

kiṁ ca—
kuśājināmbareṇāḍhyaṁ caturasraṁ samantataḥ |
eka-hastaṁ dvi-hastaṁ vā caturaṅgulam ucchritam

The measurement of an asana that is made either of kusa grass, deer skin, or cloth should be about two feet in length and width, and about three inches in height.

HBV 17.70

वाराहे—
यस् तु भागवतो भूत्वा न गृह्णाति गणित्रिकाम् ।
आसुरी तस्य दीक्षा तु न सा धर्माय विद्यते

vārāhe—
yas tu bhāgavato bhūtvā na gṛhṇāti gaṇitrikām |
āsurī tasya dīkṣā tu na sā dharmāya vidyate

vdrdhe (In the War aha Pur ana it is stated) yastu bhdgavato bhutvd na grhlldti ganitrikdm dsuro tasya diksd tu na sd dharmmdya vidyate The initiation of a devotee who does not use japa beads for chanting is certainly demoniac. His initiation will not help him advance in spiritual life.

HBV 17.71

गणित्रिका गृहीत्वा यो मन्त्र चिन्तयते बुधः ।
जन्मान्तर-सहस्राणि चिन्तितो'ह च तेन वै ।
माङ्गल्या कुशला सिद्धा सर्व-स सार-मोक्षनी

gaṇitrikāṁ gṛhītvā yo mantraṁ cintayate budhaḥ |
janmāntara-sahasrāṇi cintito'haṁ ca tena vai |
māṅgalyā kuśalā siddhā sarva-saṁsāra-mokṣanī

I become the deliverer from the ocean of birth and death for the intelligent devotee who chants his prescribed number of mantras on

his beads. The japamala is highly auspicious because it awards one all perfection and frees one from the bondage of material existence.

HBV 17.72

तत्रैव—
परिमाण तु वक्ष्यामि शृणु तत्त्वेन माधवि ।
उत्तमा मध्यमा चैव कन्यसी तु गणित्रिका

tatraiva—
parimāṇaṁ tu vakṣyāmi śṛṇu tattvena mādhavi |
uttamā madhyamā caiva kanyasī tu gaṇitrikā

tatraiva (In the Vardha Purdna it is also stated) parimdndntu vaksyami srunu tatwena mddhavi uttamd madhyama caiva kanyasi tu ganitrikd O Madhavl, kindly listen attentively as I describe to you the measurement and quantity of a japa bead. The japamala is of three kinds—uttamd, madhyama and kanistha.

HBV 17.73

अष्टोत्तर-शतैः पूर्वा पञ्चाशद्भिस् तु मध्यमा ।
कन्यसी पञ्च-विꣳशत्या परिमाणꣳ विधीयते

aṣṭottara-śataiḥ pūrvā pañcāśadbhis tu madhyamā |
kanyasī pañca-viṁśatyā parimāṇaṁ vidhīyate

The uttamd japamala consists of one hundred and eight beads, the madhyama japamala consists of fifty beads, and the kanistha japamala consists of twenty-five beads.

HBV 17.74

रुद्राक्षैश् चोत्तमाꣳ ताꣳ च पुत्र-जीवैश् च मध्यमाम् ।
कुशैः कनीयसीꣳ विद्याद् एतत् ते कथितꣳ मया

rudrākṣaiś cottamāṁ tāṁ ca putra-jīvaiś ca madhyamām |
kuśaiḥ kanīyasīṁ vidyād etat te kathitaṁ mayā

The japamala made of rudrdksa beads is uttamd, the japamala made of putrajiva beads is madhyama and the japamala made of kusa is kanistha. This is my opinion.

HBV 17.75

श्री-नारद-पञ्चरात्रे—
अष्टोत्तर-शतꣳ पूर्णꣳ तद् अर्धꣳ पदम् एव वा ।
कुर्यात् तत्र विधानोक्तꣳ विधिना सर्व-कर्मसु

śrī-nārada-pañcarātre—
aṣṭottara-śataṁ pūrṇaṁ tad ardhaṁ padam eva vā |
kuryāt tatra vidhānoktaṁ vidhinā sarva-karmasu

22 SRI HARI-BHAKTI-VILASA kuryydttatra vidhdnoktam vidhind sarvvakarmmasu The japamala having one hundred and eight beads is considered perfect and complete. Still, the japamala consisting of fifty or twenty-five beads may be used for all types of ritualistic

ceremonies.

HBV 17.76–77

हारीत-स्मृतौ—
शङ्ख-रूप्य-मयी माला काञ्चनी नीरजोत्पलैः ।
पद्माक्षैश् चापि रुद्राक्षैर् विद्रुमैर् मणि-मौक्तिकैः
निर्मितेन्द्राक्षकैर् माला तथैवाङ्गुलि-पर्वभिः ।
पुत्र-जीव-मयी माला सा शस्ता जप-कर्मणि

hārīta-smṛtau—
śaṅkha-rūpya-mayī mālā kāñcanī nīrajotpalaiḥ |
padmākṣaiś cāpi rudrākṣair vidrumair maṇi-mauktikaiḥ
nirmitendrākṣakair mālā tathaivāṅguli-parvabhiḥ |
putra-jīva-mayī mālā sā śastā japa-karmaṇi

Beads made of conch shell, silver, gold, lotus seeds, rudrdksa, coral, jewels, pearls, indrdksa, and putrajiva are suitable for chanting mantras. Instead of using beads, one can also count his mantras on his finger joints.

HBV 17.78

गौतमीये—
अथामलक-सम्भूतैस् तुलसी-काष्ठ-निर्मितैः इति ।

gautamīye—
athāmalaka-sambhūtais tulasī-kāṣṭha-nirmitaiḥ iti |

Beads made of dry dmalakl and dry tulasl wood are also suitable.

HBV 17.79

आगमे च—
आदिक्षान्तार्ण-योगत्वाद् अक्षमालेति कीर्तिता ।
तद्-धर्ण-सङ्ख्यैर् मणिभिर् जप-माला प्रकल्पयेत्

āgame ca—
ādikṣāntārṇa-yogatvād akṣamāleti kīrtitā |
tad-dharṇa-saṅkhyair maṇibhir japa-mālāṁ prakalpayet

A japamala should be made of jewels, and it should have as many beads as there are letters, beginning from a and ending with ksa. The number of beads is thus fifty.

SEVENTEENTH VILAS A 23

HBV 17.80

कि च—
अनुलोम-विलोमार्णैर् मातृकायाः स-बिन्दुकैः ।
क्षमेरुकैः काष्टवर्गैर् माला स्याद् योगिना शुभा

kiṁ ca—
anuloma-vilomārṇair mātṛkāyāḥ sa-bindukaiḥ |
kṣamerukaiḥ kāṣṭavargair mālā syād yoginām śubhā

It is recommended that yogis chant the fifty letters, including am, dm, and so one, adding the mula mantra to each letter. This chanting should be done in the mind, in both ascending and descending order.

HBV 17.81

आग्नेये—
हिरण्य-शङ्ख-मणिभिर् जप्य शत-गुण भवेत् ।
सहस्र-गुणम् इन्द्राक्षैः पद्माक्षैर् अयुत भवेत्

āgneye—
hiraṇya-śaṅkha-maṇibhir japyaṁ śata-guṇaṁ bhavet |
sahasra-guṇam indrākṣaiḥ padmākṣair ayutaṁ bhavet

dgneya (In the Agni Purana it is stated) hiranyasankhamanibhir japyam satagunam bhavet sahasragunamindrdksaih padmdksairayutam bhavet One who chants on beads made of gold

or conch shell receives one hundred times the merit of ordinary beads. One who chants on beads made of indraksa attains one thousand times the merit, and one who chants on a japamdla made of padmdksa seeds achieves ten thousand times the merit.

HBV 17.82

नियुत□ चापि रुद्राक्षैर् भद्राक्षैश् च न स□शयः ।
पुत्र-जीवक-जप्यस्य परिसङ्ख्या न विद्यते

niyutaṁ cāpi rudrākṣair bhadrākṣaiś ca na saṁśayaḥ |
puttra-jīvaka-japyasya parisaṅkhyā na vidyate

By chanting on a japamdla made of rudrdksa or bhadrdksa, one receives ten million times the merit of ordinary beads. Of this there is no doubt. No one can estimate the amount of merit bestowed upon one who chants on beads made of putrajlva seeds.

HBV 17.83

शिव-पुराणे—
अङ्गुल्या परिसङ्ख्यानम् एवम् एवम् उदाहृतम् ।
रेखयाष्ट-गुण□ विद्यात् पुत्रजीवैर् दशाधिकम्

śiva-purāṇe—
aṅgulyā parisaṅkhyānam evam evam udāhṛtam |
rekhayāṣṭa-guṇaṁ vidyāt puttrajīvair daśādhikam

24 SRI HARI-BHAKTI-VILASA rekhaydstagunarh vidydt puttrajivairsddhikam A description of the merit one achieves by chanting mantras on one's finger joints is given herein. By chanting on beads made of putrajlva, one receives eighteen times the merit of chanting on ordinary beads.

HBV 17.84

शत॰ स्याच् छङ्ख-मणिभिः प्रवालैश् च सहस्रकम् ।
स्फाटिकैर् दश-साहस्र॰ मौक्तिकैर् लक्षम् उच्यते

śataṁ syāc chaṅkha-maṇibhiḥ pravālaiś ca sahasrakam |
sphāṭikair daśa-sāhasraṁ mauktikair lakṣam ucyate

By chanting on beads made of conch shell, one receives one hundred times the merit attained by chanting on ordinary beads. By chanting on beads made of coral, one receives one thousand times the merit. By chanting on beads made of crystal, one receives ten thousand times the merit, and by chanting on beads made of pearls, one receives one hundred thousand times the merit.

HBV 17.85

पद्माक्षैर् दशलक्ष॰ तु राजतेः कोटिर् उच्यते ।
सौवर्णः सा दशगुणा सर्वैर् दश-गुणा स्मृता

padmākṣair daśalakṣaṁ tu rājateḥ koṭir ucyate |
sauvarṇaḥ sā daśaguṇā sarvair daśa-guṇā smṛtā

By chanting on beads made of pamdaksa, one receives a million times the merit, by chanting on beads made of silver, one receives ten million times the merit, by chanting on beads made of gold, one receives one hundred million times the merit, and by chanting on beads made of all varieties of seeds, one receives the same merit.

HBV 17.86

कुश-ग्रन्थ्या च रुद्राक्षैर् अनन्त-गुणित॰ फलम् ।
श्वेत-पद्माक्ष-मालाभिर् अपि स्याद् अमित॰ फलम् ।
मातृक॰ वर्ण-सम्भूत-मालाया॰ तु तद् एव हि

kuśa-granthyā ca rudrākṣair ananta-guṇitaṁ phalam |
śveta-padmākṣa-mālābhir api syād amitaṁ phalam |
mātṛkaṁ varṇa-sambhūta-mālāyāṁ tu tad eva hi

By chanting on a japamdla of beads made of kusa grass knots, or rudrdksa, one receives unlimited merit. One also receives unlimited merit by chanting on beads made of white lotus seeds, or by chanting on a mala constructed within the mind with the letters of the alphabet.

HBV 17.87

शिवागमे—
मुखे मुख॑ प्रकर्तव्य॑ मुख॑ मूले विवर्जयेत् ।
धात्री-फल-प्रमाणेन श्रेष्ठम् एतद् उदाहृतम्

śivāgame—
mukhe mukhaṁ prakartavyaṁ mukhaṁ mūle vivarjayet |
dhātrī-phala-pramāṇena śreṣṭham etad udāhṛtam

While stringing a maid, one should place the beads so that they are joined mouth to mouth, and not mouth to root. It is best if each bead is the size of an dmalaki fruit.

HBV 17.88

बदराण्ड-प्रमाणेन गद्यते मध्यमाधमे ।
नवत्रि-तन्तुना चैतद् ग्रनथनीयम् अस॑स्पृशत् ।
ऊर्ध्व-वक्त्र॑ च मेर्व्-आख्य॑ कर्तव्य॑ तन् न लङ्घयेत्

badarāṇḍa-pramāṇena gadyate madhyamādhame |
navatri-tantunā caitad grnathanīyam asaṁspṛśat |
ūrdhva-vaktraṁ ca merv-ākhyaṁ kartavyaṁ tan na laṅghayet

It is better if each bead is the size of a jujube fruit but they may be smaller, like the size of an ordinary berry. One should string the beads with nine strands of thread carefully braided in groups of three. A knot should be made between each bead, so that the beads will not touch one another. The head bead is called Sumeru, and one should not cross over this bead while chanting.

HBV 17.89

श्री-नारद-पञ्चरात्रे च—
अक्षास्थिमात्रैर् मणिभिर् ज्यैष्ठ॑ कुर्यात् वार्तुलम् ।
धात्री-फलाना॑ गर्भेण प्रमाण॑ मध्यम॑ स्मृतम् ।
वदरास्थि-प्रमाणेन कन्यस॑ समुदाहृतम्

śrī-nārada-pañcarātre ca—
akṣāsthimātrair maṇibhir jyaiṣṭhaṁ kuryāt vārtulam |
dhātrī-phalānāṁ garbheṇa pramāṇaṁ madhyamaṁ smṛtam |
vadarāsthi-pramāṇena kanyasaṁ samudāhṛtam

26 SRI H A R I - B H A K T I - VILAS A vadardsthi pramdnena kanyasarh samuddhrtam It is best if beads are round, like the rudrdksa. Beads that resemble the shape of dmalaki fruit are considered medium, and a mala having beads that resemble jujube fruit is considered mediocre.

HBV 17.90

किञ्च—

ग्रन्थि-बन्धावधौ तत्र मणि-सङ्ख्याधिकं द्विजाः ।

मेरुं प्रकल्पयेन् मध्ये एकेन गुणकेन तु

kiṁ ca—

granthi-bandhāvadhau tatra maṇi-saṅkhyādhikaṁ dvijāḥ |

meruṁ prakalpayen madhye ekena guṇakena tu

O brdhmanas, after making knots in the string between each two beads and thus finishing the entire mala, one should string an extra bead at the top, which is called Sumeru.

HBV 17.91

ग्रन्थि-बन्धस्य वधौ अन्ते ।

शिवागमे तत्रैव रुद्राक्षान् उद्दिश्य—

एक-वक्त्रैस् त्रिवक्त्रैश् च चतुर्-वक्त्रैश् च पञ्चभिः ।

षड्-वक्त्रैर् वाथ कर्तव्यं मिथो मिश्रांस् तु वर्जयेत्

granthi-bandhasya vadhau ante |

śivāgame tatraiva rudrākṣān uddiśya—

eka-vaktrais trivaktraiś ca catur-vaktraiś ca pañcabhiḥ |

ṣaḍ-vaktrair vātha kartavyaṁ mitho miśrāṁs tu varjayet

One may prepare a rudrdksa japamala by stringing either one- mouthed, two-mouthed, three-mouthed, four-mouthed, five-mouthed, or six-mouthed rudrdksas, but in one strand of beads, one should not mix these varieties.

HBV 17.92–96

किञ्चान्यत्र—
कृत-नित्य-क्रियः शुद्ध उक्तेष्व् अक्षेषु मन्त्रवित् ।
यथाकामं यथालाभम् अक्षाण्य् आनीय यत्नतः
अन्योन्य-सम-रूपाणि नातिस्थूल-कृशानि च ।
कीटादिभिर् अदुष्टानि अजीर्णानि नवानि च
ग्रन्थैस् तु पञ्चभिस् तानि प्रक्षाल्य तु पृथक् पृथक् ।
ततो द्विजेन्द्र-पुण्य-स्त्री-निर्मितं ग्रन्थि-वर्जितम्
त्रि-गुणं त्रि-गुणीकृत्य सूत्रं प्रक्षाल्य पूर्ववत् ।
शुक्लं रक्तं तथा कृष्णं शान्ति-वश्याभिचारिके
सूत्रं संस्थापयेद् विद्वान् पट्ट-सूत्रम् अथापि वा ।
अश्वत्थ-पत्रैर् नवकैः पद्माकारेण कल्पितैः ।
सूत्रं मणींश् च गन्धाद्भिः क्षालितांस् तत्र निक्षिपेत्

kiṁ cānyatra—
kṛta-nitya-kriyaḥ śuddha ukteṣv akṣeṣu mantravit |
yathākāmaṁ yathālābham akṣāṇy ānīya yatnataḥ
anyonya-sama-rūpāṇi nātisthūla-kṛśāni ca |
kīṭādibhir aduṣṭāni ajīrṇāni navāni ca
granthais tu pañcabhis tāni prakṣālya tu pṛthak pṛthak |
tato dvijendra-puṇya-strī-nirmitaṁ granthi-varjitam
tri-guṇaṁ tri-guṇīkṛtya sūtraṁ prakṣālya pūrvavat |
śuklaṁ raktaṁ tathā kṛṣṇaṁ śānti-vaśyābhicārike
sūtraṁ saṁsthāpayed vidvān paṭṭa-sūtram athāpi vā |
aśvattha-patrair navakaiḥ padmākāreṇa kalpitaiḥ |
sūtraṁ maṇīṁś ca gandhādbhiḥ kṣālitāṁs tatra nikṣipet

After performing one's morning duties in relation to cleanliness, one who is conversant with the chanting of mantras should, with a purified mind, choose beads that are easily available from those which have been approved. One should insure that the beads are matching in terms of size and shape. Beads that have been eaten by insects should be rejected and they should be purified by washing them with the five products obtained from the cow. The beads should be strung as previously described, so that they are arranged in order, from the biggest to the smallest. One should use nine strands of thread that have been prepared by his pious wife, and these should also be purified with the five products obtained from the cow. If the mala is to be used for the performance of religious rituals, white string should be used. If the mala is to be used for chanting mantras for the purpose of bringing others under control, the thread should be red. If the mala is to be used for chanting mantras to subdue one's enemies, the thread should be black. In this regard, silk thread may also be used to string the mala.

While stringing the mala, the beads and thread should

28 SRI HARI-BHAKTI-VILASA be kept on nine banyan leaves, after dipping them into water mixed with sandalwood powder.

HBV 17.97

तार॰ शक्ति॰ मातृका॰ च सूत्रे चैव मणिष्व् अथ ।
विन्यस्य पूजयेद् आदौ जुहुयाच् चैव शक्तितः

tāraṁ śaktiṁ mātṛkāṁ ca sūtre caiva maṇiṣv atha |
vinyasya pūjayed ādau juhuyāc caiva śaktitaḥ

Thereafter, one should chant orh, and then the mdydblja mantra, along with the mattrka varnas after duly worshiping them. If one is able to do so, then he should also perform a fire sacrifice.

HBV 17.98

होम-कर्मण्य् अशक्तश् चेद् द्विगुण॰ जपम् आचरेत् ।
मणिम् एकैकम् आदाय सूत्रे च योजयेत् सुधीः

homa-karmaṇy aśaktaś ced dviguṇaṁ japam ācaret |
maṇim ekaikam ādāya sūtre ca yojayet sudhīḥ

If one is unable to perform a fire sacrifice, then he should chant twice the number of mantras. One should then take one bead at a time and carefully string them.

HBV 17.99

मुखे मुख॰ तु स॰योज्य पुच्छे पुच्छ॰ तु योजयेत् ।
गो-पुच्छ-सदृशी कार्या यद् वा सर्पाकृतिः शुभा

mukhe mukhaṁ tu saṁyojya pucche pucchaṁ tu yojayet |
go-puccha-sadṛśī kāryā yad vā sarpākṛtiḥ śubhā

The beads should be strung mouth to mouth and root to root. The shape of the japamdla should be like that of a cow's tail or a snake.

HBV 17.100

तत्-सजातीयम् एकाक्ष□ मेरुत्वेनाग्रतो न्यसेत् ।
एकैक-मणि-मध्ये तु ब्रह्म-ग्रन्थि□ प्रकल्पयेत् ।
जप-माला□ विधायेत्थ□ तत्-स□स्कारान् समाचरेत्

tat-sajātīyam ekākṣaṁ merutvenāgrato nyaset |
ekaika-maṇi-madhye tu brahma-granthiṁ prakalpayet |
japa-mālāṁ vidhāyetthaṁ tat-saṁskārān samācaret

There should be a single, nicely-made bead of the same material placed at the top, which is known as Sumeru. A knot should be tied between every two beads. After preparing a japamdld in this way, one should formally purify it.

HBV 17.101

शिवागमे—
क्षालयेत् सद्यो-जातेन वाम-देवेन घर्षयेत् ।
धूपयेद् अप्य् अघोरेण लेपयेत् पुरुषेण तु

śivāgame—
kṣālayet sadyo-jātena vāma-devena gharṣayet |
dhūpayed apy aghoreṇa lepayet puruṣeṇa tu

The japamdld should be washed with the five products obtained from the cow while chanting the mantra beginning with sadyojdta, it should be rubbed with sandalwood powder while chanting the mantra beginning with vdmadeva, it should be worshiped with incense while chanting the mantra beginning with aghora, and it should be smeared with sandalwood pulp while chanting the purusa-sukta mantra.

HBV 17.102

मन्त्रयेत् पञ्चमेनैव प्रत्येक□ तु शत□ शतम् ।
मेरु□ च पञ्चमेनैव तथाघोरेण मन्त्रयेत्

mantrayet pañcamenaiva pratyekaṁ tu śataṁ śatam |
meruṁ ca pañcamenaiva tathāghoreṇa mantrayet

Each bead should be purified separately by chanting the mantras that begin with orh isana one hundred times. The specially-designed Sumeru bead should be purified by chanting the mantras beginning with orh isana and aghora.

HBV 17.103

मुद्राष्टक दर्शयित्वा प्रत्येक पूजयेत् क्रमात् ।
ग्रथित पञ्चभिः पूज्य पूर्ववच् च यथा-शिरः

mudrāṣṭakaṁ darśayitvā pratyekaṁ pūjayet kramāt |
grathitaṁ pañcabhiḥ pūjya pūrvavac ca yathā-śiraḥ

To invoke auspiciousness, one should display the eight kinds of mudrds and worship each bead in the manner that was described while discussing the stringing of the japamdld.

HBV 17.104

नारद-पञ्चरात्रे—
कुश-पत्रैर् जपेद् विप्रः सुवर्ण-मणिभिर् नृपः ।
पुत्र-जीव-फलैर् वैश्यः पद्माक्षैः सर्व एव च
मोक्षार्थी पञ्चवि शत्या धनार्थी त्रि शता जपेत् ।

nārada-pañcarātre—
kuśa-patrair japed viprah suvarṇa-maṇibhir nṛpaḥ |
puttra-jīva-phalair vaiśyaḥ padmākṣaiḥ sarva eva ca
mokṣārthī pañcaviṁśatyā dhanārthī triṁśatā japet |

ndrada pancardtre (In the Ndrada Purdna it is stated) kusapatrairjapedviprah suvarnamanibhirnrpah puttrajivaphalairvaisyah padmdksaih sarvvarh eva ca A brdhmana should chant on beads made of kusa grass, a king should chant on beads made of gold, a vaisya should chant on beads made of putrajlva, and all others should chant on beads made of lotus seeds.

HBV 17.105

पुष्ट्य्-अर्थी स्पतवि शत्या न पञ्चदशभिः क्वचित्

puṣṭy-arthī spataviṁśatyā na pañcadaśabhiḥ kvacit

One who desires liberation should chant on a mala having twenty- five beads. O n e who desires material prosperity should also chant on a mala having twenty-seven beads. No one should chant on a mala having fifteen beads.

HBV 17.106

जपस्य गणना चाहुः पद्माक्षैर् भक्ति-वर्धनैः ।
अथाङ्गुलीभिर् एवापि जपम् अन्वहम् आचरेत्

japasya gaṇanāṁ cāhuḥ padmākṣair bhakti-vardhanaiḥ |
athāṅgulībhir evāpi japam anvaham ācaret

By chanting on beads made of lotus seeds, one's devotion is enhanced. One may also chant while counting the number of mantras on his finger joints.

HBV 17.107

कि चान्यत्र—
रुद्राक्ष-मालिका-सूत्रे जपेन स्व-मनोरथान् ।
पद्माक्षैर् विहिता माला शत्रूणा नाशिनी मता

kiṁ cānyatra—
rudrākṣa-mālikā-sūtre japena sva-manorathān |
padmākṣair vihitā mālā śatrūṇāṁ nāśinī matā

One's desires are fulfilled when one chants his mantra on a japamald of rudraksa beads. It is said that by chanting on beads made of lotus seeds, one's enemies will be vanquished.

HBV 17.108

कुश-ग्रन्थ-मयी माला सर्व-पाप-विनाशिनी ।
पुत्रजीव-फलैः कॢप्ता कुरुते पुत्र-सम्पदः

kuśa-grantha-mayī mālā sarva-pāpa-vināśinī |
puttrajīva-phalaiḥ kḷptā kurute puttra-sampadaḥ

Chanting on a japamald of kusa grass relieves on of all sinful reactions, and chanting on a japamald of putrajlva enhances one's wealth and provides good progeny.

HBV 17.109

निर्मिता रूप्य-मणिभिर् जप-मालेप्सित-प्रदा ।
हिरण्मयैर् विरचिता माला कामान् प्रयच्छति

nirmitā rūpya-maṇibhir japa-mālepsita-pradā |
hiraṇmayair viracitā mālā kāmān prayacchati

All of one's desires will be fulfilled by chanting on a mala of silver beads, and chanting on a mala of golden beads awards one all kinds of material enjoyment.

HBV 17.110–111

प्रवालैर् विहिता माला प्रयच्चेत् पुष्कल□ धनम् ।
सौभाग्य□ स्फाटिकी माला मौक्तिकैर् विहिता श्रियम्
निर्मिता शङ्ख-मणिभिः कुरुते कीर्तिम् अक्षयाम् ।
सर्वैर् एतैर् विरचिता माला स्यान् मुक्तये नृणाम्

pravālair vihitā mālā prayaccet puṣkalaṁ dhanam |
saubhāgyaṁ sphāṭikī mālā mauktikair vihitā śriyam
nirmitā śaṅkha-maṇibhiḥ kurute kīrtim akṣayām |
sarvair etair viracitā mālā syān muktaye nṝṇām

Chanting on beads made of coral awards one an abundance of wealth, chanting on beads made of crystal bestows good fortune, chanting on

32 SRI HARI-BHAKTI-VILASA pearl beads awards one opulence, chanting on beads made of conch shell endows one with inexhaustible merit, and chanting on a japamala of mixed beads awards liberation.

HBV 17.112

कि□ च—
तुलसी-काष्ठ-घटितैर् मणिभिर् जप-मालिका ।
सर्व-कर्माणि सर्वेषाम् ईप्सितार्थ-फल-प्रदा

kiṁ ca—
tulasī-kāṣṭha-ghaṭitair maṇibhir japa-mālikā |
sarva-karmāṇi sarveṣām īpsitārtha-phala-pradā

Chanting on a japamala of tulasi beads fulfills all types of desires that are the results of all kinds of pious activities.

HBV 17.113

गौतमीये—

पुण्डरीक-भवा माला गोपाल-मनु-सिद्धिदा ।
आमलक्या भवा माला सर्व-सिद्धि-फल-प्रदा ।
तुलसी-सम्भवा या तु सा मोक्ष तनुते'चिरात्

gautamīye—
puṇḍarīka-bhavā mālā gopāla-manu-siddhidā |
āmalakyā bhavā mālā sarva-siddhi-phala-pradā |
tulasī-sambhavā yā tu sā mokṣaṁ tanute'cirāt

For the chanting of the Gopala mantra, beads made of lotus seeds award one perfection, an amalakl mala empowers one with all kinds of mystic perfections, and a tulasi mala ultimately awards one liberation from material bondage.

HBV 17.114

शिवागमे—

अनामा-मध्यमाक्रम्य जप कुर्यात् तु मानसम् ।
मध्यमामध्यमाक्रम्य जप कुर्याद् उपा शुकम् ।
तर्जनी तु समाक्रम्य जप नैव तु कारयेत्

śivāgame—
anāmā-madhyamākramya japaṁ kuryāt tu mānasam |
madhyamāmadhyamākramya japaṁ kuryād upāṁśukam |
tarjanīṁ tu samākramya japaṁ naiva tu kārayet

sivdgame (In the Sivdgama it is stated) andmdmadhyamdkramya japam kuryydttu mdnasam madhyamd madhyamd kramya japam kuryyddupdmsukam

tarjjanlrh tu samdkramya japarh naiva tu kdrayet While chanting within the mind, one should hold the bead with the thumb and ring finger, and while chanting softly, one should hold the bead with his thumb and middle finger. Never use the index finger while chanting.

HBV 17.115

एकैक-मणिम् अङ्गुष्ठेनाकर्षन् प्रजपेन् मनुम् ।
मेरौ तु लङ्घिते देवि न मन्त्र-फल-भाग् भवेत्

ekaika-maṇim aṅguṣṭhenākarṣan prajapen manum |
merau tu laṅghite devi na mantra-phala-bhāg bhavet

O Devi, you should use your thumb to go from one bead to the next and you should chant one mantra on each bead. You should never cross over the head bead, which is called Sumeru. If you do so, the mantra you chant will not yield any result.

HBV 17.116

अन्यत्र च—
तत्राङ्गुलि-जप□ कुर्वन् साङ्गुष्ठाङ्गुलिभिर् जपेत् ।
अङ्गुष्ठेन विना कर्म कृतस् तद् अफल□ भवेत्

anyatra ca—
tatrāṅguli-japaṁ kurvan sāṅguṣṭhāṅgulibhir japet |
aṅguṣṭhena vinā karma kṛtas tad aphalaṁ bhavet

While counting the mantras on one's finger joints while chanting, one should use his thumb to touch the joints. Without using the thumb, his chanting will be useless.

HBV 17.117

कनिष्ठानामिका मध्या चतुर्थी तर्जनी मता ।
तिस्रो ’ङ्गुल्यस् त्रि-पर्वा स्युर् मध्यमा चैक-पर्विका

kaniṣṭhānāmikā madhyā caturthī tarjanī matā |
tisro ’ṅgulyas tri-parvā syur madhyamā caika-parvikā

To count up to ten, one should touch three joints of the little finger, ring finger, and index finger, and one joint of the middle finger.

HBV 17.118

पर्व-द्वय मध्यमाया जप-काले विवर्जयेत् ।
एव मेरु विजानीयाद् ब्रह्मणा दूषित स्वयम्

parva-dvayaṁ madhyamāyā japa-kāle vivarjayet |
evaṁ meruṁ vijānīyād brahmaṇā dūṣitaṁ svayam

While counting the mantras that one has chanted on the fingers, one should avoid using the top and bottom joints of the middle finger because these two joints are called Sumeru. Brahma has personally rejected these two joints as faulty.

HBV 17.119

आरभ्यानामिका-मध्यात् प्रदक्षिणम् अनुक्रमात् ।
तर्जनी-मूल-पर्यन्त क्रमाद् दशसु पर्वसु

ārabhyānāmikā-madhyāt pradakṣiṇam anukramāt |
tarjanī-mūla-paryantaṁ kramād daśasu parvasu

One may also count to ten by starting from the middle joint of the ring finger, then the bottom joint of that finger, the bottom joint of the little finger, the top joint of the little finger, the top joints of the ring, middle, and index fingers, the middle joint of the index finger, and finally the bottom joint of the index finger.

HBV 17.120

अङ्गुलिर् न वियुञ्जीत किञ्चित् सङ्कोचयेत् तलम् ।
अङ्गुलीना वियोगे तु छिद्रेषु स्रवते जपः

aṅgulir na viyuñjīta kiñcit saṅkocayet talam |
aṅgulīnāṁ viyoge tu chidreṣu sravate japaḥ

To count to ten, one may begin from the bottom joint of his ring finger and then gradually circumambulate the other fingers, ending at the bottom joint of his middle finger.

HBV 17.121

क्वचिच् च—
आरभ्यानामिकामूलात् प्रादक्षिण्य्न वै क्रमात् ।
मध्यमामूल-पर्यन्त जपेद् दशसु पर्वसु

kvacic ca—
ārabhyānāmikāmūlāt prādakṣiṇyna vai kramāt |
madhyamāmūla-paryantaṁ japed daśasu parvasu

To count up to eight, one should begin from the bottom joint of the ring finger, then proceed to the bottom, middle, and top joints of the little finger, and then the top joints of the ring, middle, and index fingers, and finally the middle joint of the index finger.

HBV 17.122

गौतमीये—
आरभ्यानामिका-मूलात् परिवर्तेत वै क्रमात् ।
तर्जनी-मध्य-पर्यन्त जपेद् दशसु पर्वसु

gautamīye—
ārabhyānāmikā-mūlāt parivarteta vai kramāt |
tarjanī-madhya-paryantaṁ japed daśasu parvasu

While chanting on one's fingers, the fingers should touch each other and the palm of the hand should not remain flat, but should be a little curved. If there is any space between two fingers, the merit attained by one's chanting will pass away through it.

HBV 17.123

तर्जन्या न स्पृशेत् सूत्र कमप्येन् न विधूनयेत् ।
अङ्गुष्ठ-पर्व-मध्यस्थ परिवर्त समाचरेत्

tarjanyā na spṛśet sūtraṁ kamapyen na vidhūnayet |
aṅguṣṭha-parva-madhyasthaṁ parivartaṁ samācaret

While chanting japa with the beads in a bead bag, the index finger should not touch the beads, nor should the beads be swung or jerked. To proceed from one bead to another, use the thumb and middle finger.

HBV 17.124

किञ्च—
न स्पृशेद् वाम-हस्तेन कर-भ्रष्टाञ् न कारयेत्

kiṁ ca—
na spṛśed vāma-hastena kara-bhraṣṭāṁ na kārayet

While chanting japa, one should neither touch the mala with his left hand, nor place it on the floor.

HBV 17.125

किञ्च—
अशुचिर् न स्पृशेद् एनाञ् कर-भ्रष्टाञ् न कारयेत् ।
अङ्गुष्ठ-स्थाम् अक्ष-मालाञ् चालयेन् मध्यम् अग्रतः

kiṁ ca—
aśucir na spṛśed enāṁ kara-bhraṣṭāṁ na kārayet |
aṅguṣṭha-sthām akṣa-mālāṁ cālayen madhyam agrataḥ

36 SRI HARI-BHAKTI-VILASA One should take great care so that his mala does not become contaminated or touch the floor. O n e should proceed from one bead to another by moving them with the tip of his thumb and middle finger.

HBV 17.126

तर्जन्या न स्पृशेत् सो'यञ् मुक्तिदो गणन-क्रमात् ।
भुक्तौ मुक्तौ तथा कृष्टो मध्यमायाञ् जपेत् सुधीः

tarjanyā na spṛśet so'yaṁ muktido gaṇana-kramāt |
bhuktau muktau tathā kṛṣṭo madhyamāyāṁ japet sudhīḥ

Do not touch the mala with the index finger. By fingering his beads in this manner, one can attain liberation from material bondage. To attain material enjoyment, liberation, or domination over others, an intelligent person should clasp his beads with the middle portion of his middle finger.

HBV 17.127

अङ्गुष्ठानामिकभ्या॰ तु जपेद् उत्तम-कर्मणि ।
तर्जनयङ्गुष्ठ-स॰योगाद् विद्वेषोच्चाटने जपेत् ।
कनिष्ठाङ्गुष्ठ-स॰योगाज् जपेन् मारण-कर्मणि

aṅguṣṭhānāmikabhyāṁ tu japed uttama-karmaṇi |
tarjanayaṅguṣṭha-saṁyogād vidveṣoccāṭane japet |
kaniṣṭhāṅguṣṭha-saṁyogāj japen māraṇa-karmaṇi

To obtain peace and prosperity, one should chant on his beads using his thumb and ring finger. Out of hatred, if one desires revenge, one should chant on his beads using his thumb and index finger, and to destroy an enemy, one should use his thumb and little finger to clasp his beads while chanting the appropriate mantras.

HBV 17.128

क्वचिच् च—
अङ्गुष्ठ॰ मोक्षद॰ विद्यात् तर्जनी॰ शत्रु-नाशिनीम् ।
मध्यमा धन-सिद्धौ स्याच् छान्ति-कर्मण्य् अनामिका ।
कनिष्ठा-कर्षणे ज्ञेया जप-कर्मणि सिद्धिदा

kvacic ca—
aṅguṣṭhaṁ mokṣadaṁ vidyāt tarjanīṁ śatru-nāśinīm |
madhyamā dhana-siddhyai syāc chānti-karmaṇy anāmikā |
kaniṣṭhā-karṣaṇe jñeyā japa-karmaṇi siddhidā

The thumb awards liberation, the index finger destroys enemies, the middle finger awards wealth, the ring finger is suitable for averting a calamity and attaining peace, and the little finger awards one the fulfillment of his desires.

HBV 17.129

मन्त्रार्णवे—
मनः-स॒हरण॒ श्चौच॒ मौन॒ मन्त्रार्थ-चिन्तनम् ।
अव्यग्रत्वम् अनिर्वेदो जप-सम्पत्ति-हेतवः

mantrārṇave—
manaḥ-saṁharaṇaṁ śaucaṁ maunaṁ mantrārtha-cintanam |
avyagratvam anirvedo japa-sampatti-hetavaḥ

mantrdrnave (In the Mantrdrnava it is stated) manah samlmranarh saucarh maunarh mantrarthacintanam avyagrawamanirvvado japasam pattihetavah Activities such as controlling the mind, striving for purity, observing silence, contemplating the meaning of the mantra, exhibiting peacefulness, and showing eagerness for chanting are the qualities that enable one to attains the maximum benefit of japa.

HBV 17.130

अन्यत्र च—
जपान्य-काले माला॒ तु पूजयित्वा सुगोपयेत् ।
गुरु॒ प्रकाशयेद् विद्वान् मन्त्र॒ नैव प्रकाशयेत्

anyatra ca—
japānya-kāle mālāṁ tu pūjayitvā sugopayet |
guruṁ prakāśayed vidvān mantraṁ naiva prakāśayet

When not chanting, one should keep his mala in a secret place after worshiping it. A learned devotee can reveal the name of his spiritual master but never that of his worshipable mantra.

HBV 17.131

अक्ष-माला॒ च मुद्रा॒ च गुरोर् अपि न वर्शयेत् ।
भूत-राक्षस-वेतालाः सिद्ध-गन्धर्व-चारणाः ।
हरन्ति प्रकट॒ यस्मात् तस्माद् गुप्त॒ जपेत् सुधीः

akṣa-mālāṁ ca mudrāṁ ca guror api na varśayet |
bhūta-rākṣasa-vetālāḥ siddha-gandharva-cāraṇāḥ |
haranti prakaṭaṁ yasmāt tasmād guptaṁ japet sudhīḥ

33 SRIHARI-BHAKTI-VILASA One is not even obliged to show his chanting beads, or exhibit a mudra to his spiritual master because ghosts, demons, hobglobins, Siddhas,

Gandharvas, and Caranas are eager to steal the fruit of one's japa. Therefore, a wise devotee should chant secretly.

HBV 17.132

नारद-पञ्चरात्रे—
अपवित्र-करो नग्नः शिरसि प्रावृतो'पि वा ।
प्रलपन् वा जपेद् यावत् तावन् निष्फलम् उच्यते

nārada-pañcarātre—
apavitra-karo nagnaḥ śirasi prāvṛto'pi vā |
pralapan vā japed yāvat tāvan niṣphalam ucyate

naradapancaratre (In the Ndrada-pancardtra it is stated) apavitrakaro nagnah sirasi prdvrto'pi vd pralapan vd japedyavat tdvannis phala mucyate Chanting japa with a contaminated hand, while naked, with one's head fully covered, or while talking to someone is simply useless.

HBV 17.133

कि च—
वदन् न गच्छन् न स्वपन् नान्यत् किम् अपि स स्मरन् ।
न क्षुज्-जृम्भण-हिक्कादि-विकलीकृत-मानसः ।
मन्त्र-सिद्धिम् अवाप्नोति तस्माद् यत्न-परो भवेत्

kiṁ ca—
vadan na gacchan na svapan nānyat kim api saṁsmaran |
na kṣuj-jṛmbhaṇa-hikkādi-vikalīkṛta-mānasaḥ |
mantra-siddhim avāpnoti tasmād yatna-paro bhavet

One should avoid chanting mantras while talking, walking, lying down, remembering something else, sneezing, yawning, hiccupping, or absentmindedly. If one does so, his chanting will not bear any fruit. Therefore, one should be very careful to avoid these faults.

HBV 17.134

किञ्च—
स्त्री-शूद्राभ्याञ्च न भाषेत रात्रौ जप-परो न च

kiṁ ca—
strī-śūdrābhyāṁ na bhāṣeta rātrau japa-paro na ca

One should avoid conversing with a woman or a sudra if he is interested in chanting with great effect. One should avoid chanting at night.

HBV 17.135

व्यास-स्मृतौ—
अङ्गुल्य्-अग्रेषु यज् जप्तञ् यज् जप्तञ् मेरु-लङ्घने ।
असङ्ख्यातञ् च यज् जप्तञ् तत् सर्वञ् निष्फलञ् भवेत्

vyāsa-smṛtau—
aṅguly-agreṣu yaj japtaṁ yaj japtaṁ meru-laṅghane |
asaṅkhyātaṁ ca yaj japtaṁ tat sarvaṁ niṣphalaṁ bhavet

Chanting while holding one's head in one's hands, crossing over the head bead, which is called Sumeru, or failing to chant a fixed number of rounds is considered futile.

HBV 17.136

वैशम्पायन-सञ्हितायाम्—
नैकवासा जपेन् मन्त्रञ् बहु-वस्त्राकुलो न च ।
उपर्य् अधो बहिर् वस्त्रे पुरश्चरण-कृत् त्यजेत्

vaiśampāyana-saṁhitāyām—
naikavāsā japen mantraṁ bahu-vastrākulo na ca |
upary adho bahir vastre puraścaraṇa-kṛt tyajet

One should not engage in chanting while wearing only one piece of cloth, or while wearing too much clothing. One who performs purascarana should wear a dhoti and a cadara.

HBV 17.137

अत एव मन्त्रार्णवे—
उष्णीषी कञ्चुकी नग्नो मुक्त-केशो गलावृतः ।
अपवित्र-करो'शुद्धः प्रलपन् न जपेत् क्वचित्

ata eva mantrārṇave—
uṣṇīṣī kañcukī nagno mukta-keśo galāvṛtaḥ |
apavitra-karo'śuddhaḥ pralapan na japet kvacit

One should never chant japa while wearing a turban, while wearing a shirt or kurta, while naked, with disheveled hair, with a dirty hand, while in an impure state, or while talking like a madman.

HBV 17.138–139

अप्रावृत-करो भूत्वा शिरसि प्रावृतो'पि च ।
चिन्ता-व्याकुल-चित्तो वा क्रुद्धो भ्रान्तः क्षुधान्वितः
अनाशनः शयानो वा गच्छन्न् उत्थित एव वा ।
रथ्यायाम् अशिवे स्थाने न जपेत् तिमिरान्तरे

aprāvṛta-karo bhūtvā śirasi prāvṛto'pi ca |
cintā-vyākula-citto vā kruddho bhrāntaḥ kṣudhānvitaḥ
anāśanaḥ śayāno vā gacchann utthita eva vā |
rathyāyām aśive sthāne na japet timirāntare

40 SRI HARI-BHAKTI-VILASA andsanah saydno vd gacchannutthita eva vd rathydydmasive sthdne na japettimirdntare While chanting mantras, one should keep his hands covered, his head uncovered, and his mind free from worldly thoughts, anger, and illusion. He should not feel hungry or hanker after food. One should also not chant while lying down, walking, standing, in a crematorium, or in a dark place.

HBV 17.140

उपानद्-गूढ-पादो वा यान-शय्या-गतस् तथा ।
प्रसार्य न जपेत् पादाव् उत्कटासन एव वा

upānad-gūḍha-pādo vā yāna-śayyā-gatas tathā |
prasārya na japet pādāv utkaṭāsana eva vā

One should not chant mantras with his shoes on, while traveling in a vehicle, while lying on a bed, while spreading his legs, or while sitting in an unconventional position.

HBV 17.141–142

याज्ञवल्क्य-स□हितायाम्—
न चङ्क्रमन् न च हसन् न पार्श्वम् अवलोकयन् ।
नापाश्रितो न जल्प□श् च न प्रावृत-शिरास् तथा
न पदा पदम् आक्रम्य न चैव हि तथा करौ ।
न चासमाहितमना न च स□शयानो जपेत्

yājñavalkya-saṁhitāyām—
na caṅkraman na ca hasan na pārśvam avalokayan |
nāpāśrito na jalpaṁś ca na prāvṛta-śirās tathā
na padā padam ākramya na caiva hi tathā karau |
na cāsamāhitamanā na ca saṁśayāno japet

One should not chant japa while traveling, while laughing, while looking this way and that, in an open space, while speaking, with a covered head, while shaking one's leg, while scratching one's hand, with an uncontrolled mind, or with a doubtful heart.

HBV 17.143

ध्यायेत मनसा मन्त्र□ जिह्वोष्ठौ न तु चालयेत् ।
न कम्पयेच् छिरो ग्रीवा□ दन्तान् नैव प्रकाशयेत्

dhyāyeta manasā mantraṁ jihvoṣṭhau na tu cālayet |
na kampayec chiro grīvāṁ dantān naiva prakāśayet

While meditating on the mantra, one should not move his lips or tongue, shake his head or neck, nor expose his teeth.

HBV 17.144

यक्ष-राक्षस-भूतानि सिद्ध-विद्याधरा गणाः ।
हरन्ति प्रसभꣳ यस्मात् तस्माद् गुप्तꣳ समाचरेत्

yakṣa-rākṣasa-bhūtāni siddha-vidyādharā gaṇāḥ |
haranti prasabhaṁ yasmāt tasmād guptaṁ samācaret

Because Yaksas, demons, ghosts, Siddhas, and Vidyadharas forcibly take away the fruit of one's japa, one should secretly chant.

HBV 17.145

स्त्री-शूद्र-पतिताꣳश् चैव रासभꣳ च रजस्वलाम् ।
जप-काले न भाषेत व्रत-होमादिकेषु च

strī-śūdra-patitāṁś caiva rāsabhaṁ ca rajasvalām |
japa-kāle na bhāṣeta vrata-homādikeṣu ca

While chanting mantras, observing a vow, or performing a sacrifice, one should avoid conversing with women, sudras, those who are fallen, and especially a woman who is in her menstrual period.

HBV 17.146

त्रैलोक्य-सꣳमोहन-तन्त्रे च—
न च्छायाम् आक्रमेद् विद्वान् विभीतक-करञ्जयोः ।
न द्दद्यात् कस्यचित् किञ्चिन् न गृह्णीयाज् जपान्तरे

trailokya-saṁmohana-tantre ca—
na cchāyām ākramed vidvān vibhītaka-karañjayoḥ |
na dadyāt kasyacit kiñcin na gṛhṇīyāj japāntare

A learned devotee should never step over the shadow of a karanja or baheda tree, nor should he give anything to anyone or accept anything from anyone while chanting his mantra.

HBV 17.147

तत्रैव—

तूष्णीम् आसीत स□जल्पश् चाण्डाल-पतितादिकान् ।
दृष्ट्वा तान् वार्य्-उपस्पृश्याभाष्य स्नात्वा पुनर् जपेत् ।
आचम्य पयतो नित्य□ जपेद् अशुचि-दर्शने

tatraiva—
tūṣṇīm āsīta saṁjalpaś cāṇḍāla-patitādikān |
dṛṣṭvā tān vāry-upaspṛśyābhāṣya snātvā punar japet |
ācamya payato nityaṁ japed aśuci-darśane

To chant japa, one should sit down silently. One should perform dcamana if he happens to see a dog-eater, or other such fallen person. If one must speak with such a degraded person, he should bathe before continuing his chanting. If one happens to see stool or urine, then he should bathe before chanting japa with a controlled mind.

HBV 17.148

कि□ च—

यदि वा यम-लोपः स्याज् जपादिषु कथञ्चन ।
व्याहरेद् वैष्णव□ मन्त्र□ स्मरेद् वा विष्णुम् अव्ययम्

kiṁ ca—
yadi vā yama-lopaḥ syāj japādiṣu kathañcana |
vyāhared vaiṣṇavaṁ mantraṁ smared vā viṣṇum avyayam

If, by chance, any of these rules regarding the chanting of mantras is broken, one should remember the mantras composed of Lord Visnu's holy names, or simply remember the inexhaustible Lord Visnu.

HBV 17.149–150

मन्त्रार्णव—
पतितानाम् अन्त्यजानाꣳ दर्शने भाषणे श्रुते ।
क्षुते'धो-वायु-गमने जृम्भणे जपम् उत्सृजेत्
प्राप्ताव् आचम्य चैतेषाꣳ प्राणायमꣳ षड्-अङ्गकम् ।
कृत्वा सम्यग् जपेच् छेयꣳ यद् वा सूर्यादि-दर्शनम्

mantrārṇava—
patitānām antyajānāṁ darśane bhāṣaṇe śrute |
kṣute'dho-vāyu-gamane jṛmbhaṇe japam utsṛjet
prāptāv ācamya caiteṣāṁ prāṇāyamaṁ ṣaḍ-aṅgakam |
kṛtvā samyag japec cheyaṁ yad vā sūryādi-darśanam

One should suspend chanting japa if he sees, converses with, or even hears the voice of a fallen person, or an outcaste. One should also suspend his chanting if he has to sneeze, pass air, or yawn. Before completing his japa, one should purify himself by performing either acamana, pranayama, or six kinds of nydsas, or by looking at the sun.

HBV 17.151

मार्जारꣳ कुक्कुटꣳ क्रौञ्चꣳ श्वानꣳ शूद्रꣳ खरꣳ कपिम् ।
दृष्ट्वाचम्याचरेत् कर्म स्पृष्ट्वा स्नानꣳ विधीयते

mārjāraṁ kukkuṭaṁ krauñcaṁ śvānaṁ śūdraṁ kharaṁ kapim |
dṛṣṭvācamyācaret karma spṛṣṭvā snānaṁ vidhīyate

If one happens to see a cat, cock, crane, dog, sudra, ass, or monkey, then he should perform acamana before continuing to chant japa. If one touches one of these, however, he must bathe.

HBV 17.152

नारद-पञ्चरात्रे च—
सकृद्-उच्चारिते शब्दे प्रणव॑ समुदीरयेत् ।
प्रोक्ते चाचम्य वाण्यापि प्राणायाम॑ सकृद् उच्चरेत्

nārada-pañcarātre ca—
sakṛd-uccārite śabde praṇavaṁ samudīrayet |
prokte cācamya vāṇyāpi prāṇāyāmaṁ sakṛd uccaret

If one happens to speak even a single word other than his mantra while chanting japa, then he should rectify that fault by chanting om. If one is obliged to speak, then he should perform acamana and pranayama, once each.

HBV 17.153

बहु-प्रलापे चाचम्य न्यस्याङ्गानि ततो जपेत् ।
क्षुते'प्य् एव॑ तथास्पृश्य-स्थानाना॑ स्पर्शने भवेत्

bahu-pralāpe cācamya nyasyāṅgāni tato japet |
kṣute'py evaṁ tathāspṛśya-sthānānāṁ sparśane bhavet

If one indulges in idle talk during japa, then he should purify himself by performing acamana and the nyasa of the bodily limbs. In case one sneezes or touches something abominable, should follow the same procedure.

SRI H A R I - B H AKTI - VILASA

HBV 17.154

कि॑ चान्यत्र—
जीर्णे सूत्रे पुनः सूत्र॑ ग्रथयित्वा शत॑ जपेत् ।
प्रमादात् पतिते हस्ताच् छतम् अष्टोत्तर॑ जपेत् ।
तावान् निषिद्ध-स॑स्पर्शे क्षालयित्वा यथोदितम्

kiṁ cānyatra—
jīrṇe sūtre punaḥ sūtraṁ grathayitvā śataṁ japet |
pramādāt patite hastāc chatam aṣṭottaraṁ japet |
tāvān niṣiddha-saṁsparśe kṣālayitvā yathoditam

When the string of the mala becomes too frail, one should replace it with new string and chant his mantra one hundred times. If one accidentally drops his mala, he should chant one hundred extra mantras. If the mala comes in contact with something abominable, one should first wash it and then chant one hundred and eight extra mantras.

HBV 17.155

नारसि□हे—
त्रिविधो जप-यज्ञः स्यात् तस्य भेदान् निबोधत ।
वाचिकश् च उपा□शुश् च मानसश् च त्रिधा मतः ।
त्रयाणा□ जप-यज्ञाना□ श्रेयान् स्याद् उत्तरोत्तरः

nārasiṁhe—
trividho japa-yajñaḥ syāt tasya bhedān nibodhata |
vācikaś ca upāṁśuś ca mānasaś ca tridhā mataḥ |
trayāṇāṁ japa-yajñānāṁ śreyān syād uttarottaraḥ

ndrasirhhe (In the Nrsimha Purdna it is stated) trividho japayajnah syattasya bheddnnibhodhata vdcikasca upamsusca manasasca tridha matah trayandm japayajhandm sreyan sydduttarottarah One should understand that chanting japa is of three types—vdcika japa, upamsujapa and manasajapa—each one being progressively superior than the previous one.

HBV 17.156

यद् उच्च-नीच-स्वरितैः स्पष्ट-शब्दवद्-अक्षरैः ।
मन्त्रम् उच्चारयेद् व्यक्त□ जप-यज्ञः स वाचिकः

yad ucca-nīca-svaritaiḥ spaṣṭa-śabdavad-akṣaraiḥ |
mantram uccārayed vyaktaṁ japa-yajñaḥ sa vācikaḥ

Vdcika japa refers to chanting that is sometimes loud and sometimes soft, and with every syllable pronounced distinctly.

HBV 17.157

शनैर् उच्चारयेन् मन्त्रम् ईषद् औष्ठौ प्रचालयेत् ।
किञ्चिच् छब्दꣳ स्वयꣳ विद्याद् उपाꣳशुः स जपः स्मृतः

śanair uccārayen mantram īṣad auṣṭhau pracālayet |
kiñcic chabdaṁ svayaṁ vidyād upāṁśuḥ sa japaḥ smṛtaḥ

Uparhsu japa refers to chanting that is sometimes loud and sometimes soft, and yet the syllables of the mantra may not be distinctly discerned.

HBV 17.158

धिया यद् अक्षर-श्रेण्या वर्णाद् वर्णꣳ पदात् पदम् ।
शब्दार्थ-चिन्तनाभ्यासः स उक्तो मानसो जपः

dhiyā yad akṣara-śreṇyā varṇād varṇaṁ padāt padam |
śabdārtha-cintanābhyāsaḥ sa ukto mānaso japaḥ

Manasa japa refers to chanting in which one mentally contemplates each syllable of the mantra while meditating upon its meaning.

HBV 17.159

तत्र च याज्ञवल्क्यः—
उपाꣳशु-जप-युक्तस्य तस्माच्-छत-गुणो भवेत् ।
सहस्रो मानसः प्रोक्तो यस्माद् ध्यान-समो हि सः

tatra ca yājñavalkyaḥ—
upāṁśu-japa-yuktasya tasmāc-chata-guṇo bhavet |
sahasro mānasaḥ prokto yasmād dhyāna-samo hi saḥ

Uparhsu japa awards one a hundred times more merit than vdcika japa, and manana japa awards one a thousand times more merit because it is as good as meditation.

HBV 17.160

मन्त्रार्णवे—
पशु-भावे स्थिता मन्त्राः केवल□ वर्ण-रूपिणः ।
सौषुम्णाध्वन्य् उच्चरिताः प्रभुत्व□ प्राप्नुवन्ति हि

mantrārṇave—
paśu-bhāve sthitā mantrāḥ kevalaṁ varṇa-rūpiṇaḥ |
sauṣumṇādhvany uccaritāḥ prabhutvaṁ prāpnuvanti hi

46 SRI H A R I - B H A K T I - V I L AS A The syllables of a mantra normally remain dormant, like a sleeping animal, but when they are vibrated through the nerve known as susumnd, they display their prowess.

HBV 17.161

न दोषो मानसे जप्ये सव-देशे'पि सर्वदा ।
जप-निष्ठो द्विज-श्रेष्ठाः सर्व-यज्ञ-फल□ लभेत्

na doṣo mānase japye sava-deśe'pi sarvadā |
japa-niṣṭho dvija-śreṣṭhāḥ sarva-yajña-phalaṁ labhet

O best of the twice-born, there is no consideration of time and place with regards to mdnasa japa. A sincere chanter of manasa japa obtains the results of all kinds of sacrifice.

HBV 17.162

अशुचिर् वा शुचिर् वापि गच्छ□स् तिष्ठन् स्वपन्न् अपि ।
मन्त्रैक-शरणो विद्वान् मनसैव सदाभ्यसेत्

aśucir vā śucir vāpi gacchaṁs tiṣṭhan svapann api |
mantraika-śaraṇo vidvān manasaiva sadābhyaset

A learned devotee who has taken initiation into the chanting of a mantra should continuously chant, whether in a state of purity or impurity, and whether walking, sitting, or lying down.

HBV 17.163

किञ्चान्यत्र—
मानसः सिद्धि-कामैस् तु पुष्टि-कामैर् उपाꣳशुकः ।
वाचिको मारणोच्चाटे प्रशस्तो जप ईरितः

kiṁ cānyatra—
mānasaḥ siddhi-kāmais tu puṣṭi-kāmair upāṁśukaḥ |
vāciko māraṇoccāṭe praśasto japa īritaḥ

Those who desire to attain perfection should practice manasa japa. Those who desire material prosperity should practice upamsu japa, and those who wish to destroy their enemies or give pain to others should practice vdcikd japa.

HBV 17.164

याज्ञवल्क्य-सꣳहितायाम्—
पाक-यज्ञाश् च चत्वारो विधि-यज्ञ-समन्विताः ।
सर्वे ते जप-यज्ञस्य कलाꣳ नार्हन्ति षोडशीम्

yājñavalkya-saṁhitāyām—
pāka-yajñāś ca catvāro vidhi-yajña-samanvitāḥ |
sarve te japa-yajñasya kalāṁ nārhanti ṣoḍaśīm

All kinds of sacrifice, such as the agnistoma sacrifice, as well as the four kinds of paka-yajna, are not equal to even one-sixteenth part of japa yajna.

HBV 17.165

पद्मनाभीये—
यावन्तः कर्म-यज्ञाश् च प्रदीप्तानि तपाꣳसि च ।
सर्वे ते जप-यज्ञस्य कलाꣳ नार्हन्ति षोडशीम्

padmanābhīye—
yāvantaḥ karma-yajñāś ca pradīptāni tapāṁsi ca |
sarve te japa-yajñasya kalāṁ nārhanti ṣoḍaśīm

All kinds of ritualistic activities and severe penances are not equal to even one-sixteenth part of japa yajna.

HBV 17.166

जपेन देवता नित्य॰ स्तूयमाना प्रसीदति ।
प्रसन्ना विपुलान् भोगान् ददयान् मुक्ति॰ च शाश्वतीम्

japena devatā nityaṁ stūyamānā prasīdati |
prasannā vipulān bhogān dadyān muktiṁ ca śāśvatīm

By chanting japa, one's worshipable Lord is properly worshiped and satisfied. As a result, the Lord awards one immense facilities for material enjoyment and ultimately, the liberation of residence in Vaikuntha.

HBV 17.167

त्रैलोक्य-स॰मोहन-तन्त्रे श्री-महादेवोमा-स॰वादे—
अथेदानी॰ प्रवक्ष्यामि मन्त्र-जप्य-विधि॰ प्रिये ।
केवल॰ जप-मात्रेण यस्य सिध्यन्ति सिद्धयः

trailokya-saṁmohana-tantre śrī-mahādevomā-saṁvāde—
athedānīṁ pravakṣyāmi mantra-japya-vidhiṁ priye |
kevalaṁ japa-mātreṇa yasya sidhyanti siddhayaḥ

between Siva and ParvatI that is found in the Trailokya-sammohana- tantra it is stated) athedanirh pravaksyami mantra japya vidhirh priye kevalarh japamatrena yasya sidhyanti siddhayah My dear one, please hear now about the chanting of japa from me. Simply by chanting japa properly, one receives great merit.

HBV 17.168

श्री-बीज-पुटित॰ मन्त्र॰ यदि जप्येत मन्त्रवित् ।
कमला तद्-वशे तिष्ठेद् यथा कृष्णे रमेत सा

śrī-bīja-puṭitaṁ mantraṁ yadi japyeta mantravit |
kamalā tad-vaśe tiṣṭhed yathā kṛṣṇe rameta sā

One who knows the glories of the mantra that begins with sriblja, then Laksmi, along with all kinds of opulence, comes under his control, just as she remains dedicated to Lord Krsna.

HBV 17.169

कामेन पुटित मन्त्र प्रजपेद् यदि भामिनि ।
मोहयत्य् एव सकल जगद् एव न स शयः

kāmena puṭitaṁ mantraṁ prajaped yadi bhāmini |
mohayaty eva sakalaṁ jagad eva na saṁśayaḥ

O gentle lady, there is no doubt that one who chants the mantra that begins with the kamabija, he will capture the minds of all the people of the world.

HBV 17.170

माया-बीजेन पुटित मन्त्र यदि जप्येद् महा-मनुम् ।
अष्टैश्वर्याणि सम्भूय तस्य पादे गतानि वै

māyā-bījena puṭitaṁ mantraṁ yadi japyed mahā-manum |
aṣṭaiśvaryāṇi sambhūya tasya pāde gatāni vai

If one chants a mantra that begins with mayablja, he will certainly come to possess the eight types of mystic perfection.

HBV 17.171

वाग्-भवेनापि पुटित यदि जप्येत् स मोहितः ।
वेद-वेदाङ्ग-पारज्ञः सर्वज्ञो भवति ध्रुवम्

vāg-bhavenāpi puṭitaṁ yadi japyet sa mohitaḥ |
veda-vedāṅga-pārajñaḥ sarvajño bhavati dhruvam

When one chants a mantra that begins with vagblja, or aim, he will become well-versed in all the Vedic literatures and thus fully knowledgeable in all subjects.

HBV 17.172

ध्रुवेण पुटित॰ मन्त्र॰ यदि जप्येन् महेश्वरि ।
बीज॰ कूट॰ विच्छिद्य मुक्ति-भागी भवेन् नरः

dhruveṇa puṭitaṁ mantraṁ yadi japyen maheśvari |
bījaṁ kūṭaṁ vicchidya mukti-bhāgī bhaven naraḥ

O supreme goddess, if one chants a mantra that begins with the transcendental sound vibration orh, he will easily slash to pieces the knots that bind one to nescience and thus attain liberation.

HBV 17.173

इदानी॰ शृणु देवि त्व॰ केवलस्य मनोर् विधिम् ।
दश-कृत्वो जपेन् मन्त्रम् आपत्-कल्पेन मुच्यते

idānīṁ śṛṇu devi tvaṁ kevalasya manor vidhim |
daśa-kṛtvo japen mantram āpat-kalpena mucyate

O Devi, now hear from me about the characteristics of mantras. Simply by chanting a mantra ten times, one becomes freed from imminent danger.

HBV 17.174

वि॰शत्या जप-मात्रेण रक्षयेन् मन्त्र एव हि ।
शत-जप्तेन मन्त्रेण दिन-पापैः प्रमुच्यते

viṁśatyā japa-mātreṇa rakṣayen mantra eva hi |
śata-japtena mantreṇa dina-pāpaiḥ pramucyate

By chanting a mantra twenty times, the mantra itself will protect the chanter. If one chants a mantra one hundred times, then the reactions to all the sins that he has committed during that day will be destroyed.

HBV 17.175

सहस्र-जप्तेन तथा मुच्यते महतैनसा ।
अयुतस्य जपेनैव महा-पातक-नाशनम्

sahasra-japtena tathā mucyate mahatainasā |
ayutasya japenaiva mahā-pātaka-nāśanam

By chanting a mantra one hundred times, one is freed from all sinful reactions. By chanting a mantra ten thousand times, one is freed from even very grave sinful reactions.

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HBV 17.176

अथ लक्ष-जपान् मन्त्री देववन् मोदते दिवि ।
कोटि-जप्तेन मन्त्रेण मुक्ति-भागी भवेन् नरः

atha lakṣa-japān mantrī devavan modate divi |
koṭi-japtena mantreṇa mukti-bhāgī bhaven naraḥ

By chanting a mantra one hundred thousand times, one will enjoy residence in heaven, and by chanting a mantra ten million times, one becomes eligible to achieve liberation.

HBV 17.177

अहर्-निशं जपेद् यस् तु मन्त्री नियत-मानसः ।
स पश्यति न सन्देहो गोप-वेश-धरं हरिम्

ahar-niśaṁ japed yas tu mantrī niyata-mānasaḥ |
sa paśyati na sandeho gopa-veśa-dharaṁ harim

There is no doubt that one who, with a purified mind, chants throughout the entire day and night, will one day come face to face with Lord Hari in His form as a cowherd boy.

HBV 17.178

अथवा यानि मन्त्रस्य पदानि कथितानि ते ।
तेषाम् अन्यतम□ जप्याद् यत्र वै रोचते मनः

athavā yāni mantrasya padāni kathitāni te |
teṣām anyatamaṁ japyād yatra vai rocate manaḥ

One may chant only a portion of a mantra, according to his taste.

HBV 17.179

बीज□ जप्त्वा विशालाक्षि भौमैश्वर्येण युज्यते ।
द्वितीयेन सुखास्वाद□ कुरुते मन्त्रि-सत्तमः

bījaṁ japtvā viśālākṣi bhaumaiśvaryeṇa yujyate |
dvitīyena sukhāsvādaṁ kurute mantri-sattamaḥ

O big-eyed woman, simply by chanting the bija mantra, one will come to possess great material opulence. Simply by chanting the second word of the mantra one will attain the pleasures of heaven.

HBV 17.180

ज्ञानवान् स्यात् तृतीयेन तुरीयेण जगद्-गुरुः ।
भवेत् पञ्चम-जप्येन मुक्ति-भागी न स□शयः

jñānavān syāt tṛtīyena turīyeṇa jagad-guruḥ |
bhavet pañcama-japyena mukti-bhāgī na saṁśayaḥ

By chanting the third word of the mantra, one attains knowledge, by chanting the fourth word of the mantra, one becomes the spiritual master of the entire world, and by chanting the fifth word of the mantra, one becomes eligible for attaining liberation.

HBV 17.181

अज्ञानी च जपेद् वापि निज-रुच्य्-अनुसारतः ।
प्रथम॰ ज्ञान-सिद्धि॰ तु द्वितीय॰ त्व् अणिमादिकम्

ajñānī ca japed vāpi nija-rucy-anusārataḥ |
prathamaṁ jñāna-siddhiṁ tu dvitīyaṁ tv aṇimādikam

Even an ignorant person can chant his mantra according to his own taste. Chanting the first line of a mantra awards one the perfection of knowledge, and chanting the second line of a mantra bestows upon one mystic perfection.

HBV 17.182

तृतीय॰ सर्व-सौख्य॰ च चतुर्थ॰ देवतात्मताम् ।
पञ्चम॰ वैष्णव॰ लोक॰ षष्ठ॰ मुक्ति॰ प्रयच्छति

tṛtīyaṁ sarva-saukhyaṁ ca caturthaṁ devatātmatām |
pañcamaṁ vaiṣṇavaṁ lokaṁ ṣaṣṭhaṁ muktiṁ prayacchati

Chanting the third line of a mantra awards one all kinds of happiness, chanting the fourth line bestows upon one the liberation of attaining the same bodily features as Lord Krsna, chanting the fifth line enables one to attain the abode of Lord Visnu, and chanting the sixth line awards one liberation.

HBV 17.183

गुरु॰ सम्पूज्य विप्रा॰श् च सन्तर्प्यान्न-रसादिभिः ।
मारभेत जप॰ काले मङ्गले'नुज्ञया गुरोः

guruṁ sampūjya viprāṁś ca santarpyānna-rasādibhiḥ |
mārabheta japaṁ kāle maṅgale'nujñayā guroḥ

After worshiping the spiritual master with love and devotion, after satisfying the brahmanas by giving them delicious food and drink, and

52 SRI HARI-BHAKTI-VILASA after taking permission from the spiritual master, one should begin to chant his mantra at an auspicious moment.

HBV 17.184

प्रातः स्नानादिकꣳ कृत्वा दत्त्वा चार्घ्यꣳ विवस्वते ।
आचम्य जप-सङ्कल्पꣳ विदधीत यथा-विधि

prātaḥ snānādikaṁ kṛtvā dattvā cārghyaṁ vivasvate |
ācamya japa-saṅkalpaṁ vidadhīta yathā-vidhi

One should bathe early in the morning, offer arghya to the sun-god, and perform dcamana before making a formal vow to chant his mantras according to the prescribed rules and regulations.

HBV 17.185

विधाय विधिना पूर्वꣳ लिखितेनार्चनꣳ प्रभोः ।
आत्मार्पणान्त्रꣳ शक्त्याथ जपꣳ पूराङ्गम् आचरेत्

vidhāya vidhinā pūrvaṁ likhitenārcanaṁ prabhoḥ |
ātmārpaṇāntraṁ śaktyātha japaṁ pūrāṅgam ācaret

As described previously, one should worship his Deity with love and devotion and surrender unto Him in all respects. Thereafter, one should chant his mantras as part of his worship, according to the prescribed rules and regulations.

HBV 17.186

समर्प्य तꣳ च दत्त्वार्घ्यꣳ कृत्वा पुष्पाञ्जलिꣳ पुनः ।
स्तुत्वा कृष्णꣳ प्रणम्याथ प्राश्नायाच् चरणामृतम्

samarpya taṁ ca dattvārghyaṁ kṛtvā puṣpāñjaliṁ punaḥ |
stutvā kṛṣṇaṁ praṇamyātha prāśnāyāc caraṇāmṛtam

After completing his chanting of mantras, one should offer arghya and flowers to Lord Krsna. Then, he should offer prayers and obeisances before accepting the Lord's carandmrta.

HBV 17.187

क्षमस्वेति वदन् प्रार्थ्य चेद् उद्वास्य हृद्-अम्बुजे ।
उद्वास्य विधिवन् मानसोपचारैर् यजेत् पुनः

kṣamasveti vadan prārthya ced udvāsyaṁ hṛd-ambuje |
udvāsya vidhivan mānasopacārair yajet punaḥ

One should beg pardon from the Supreme Lord by saying ksamasva. Then, one should place the Lord within his lotus-like heart and worship Him with offerings of various articles within the mind.

HBV 17.188

कृष्णे समर्य चात्मानम् ऋष्य्-आदि-न्यास-पूर्वकम् ।
निज मन्त्र जपेद् भक्त्या सम्प्रदायानुसारतः

kṛṣṇe samarya cātmānam ṛṣy-ādi-nyāsa-pūrvakam |
nijaṁ mantraṁ japed bhaktyā sampradāyānusārataḥ

After taking complete shelter of Lord Krsna and performing the required nydsas, one should begin chanting japa, as prescribed by his particular sampraddya.

HBV 17.189

अग्नि-पुराणे—
दर्भ-हस्तस् तथासीनो दर्भेषूदक-पाणिना ।
प्राङ्-मुखोद्वर्तयेन् माला सहस्र शतम् एव वा

agni-purāṇe—
darbha-hastas tathāsīno darbheṣūdaka-pāṇinā |
prāṅ-mukhodvartayen mālāṁ sahasraṁ śatam eva vā

O n e should sit down facing east, holding kuia grass in his hand, on a mat made of kuia grass, and chant either one hundred or one thousand mantras on his mala.

HBV 17.190

सूर्यस्याग्रे गुरोर् इन्दोर् दीपस्य च जलस्य च ।
विप्राणा॑ च गवा॑ चैव सन्निधौ सम्मुखे जपेत्

sūryasyāgre guror indor dīpasya ca jalasya ca |
viprāṇāṁ ca gavāṁ caiva sannidhau sammukhe japet

It is recommended that one should chant his mantra facing the sun, the spiritual master, the moon, a ghee lamp, water, brdhmanas, or cows.

HBV 17.191

नारद-पञ्चरात्रे च—
शनैः शनैः सुविस्पष्ट॑ न द्रुत॑ न विलम्बितम् ।
न न्यून॑ नाधिक॑ वापि जप॑ कुर्याद् दिने दिने

nārada-pañcarātre ca—
śanaiḥ śanaiḥ suvispaṣṭaṁ na drutaṁ na vilambitam |
na nyūnaṁ nādhikaṁ vāpi japaṁ kuryād dine dine

SRI H A R I - B H A K T I - VILAS A

na nyunarh nddhikarh vdppi japarh kuryydddine dine One should chant every day without fail. One should chant his mantra clearly and one should chant neither too fast nor too slow. After vowing to chant a certain number of rounds, one should not chant less than that.

HBV 17.192–193

कि॑ च—
समूज्याथ जप॑ कुर्याद् वावद् वै प्रहर-द्वयम् ।
तद् ऊर्ध्व॑ पूर्ववत् स्नात्वा विशेषेण विधान-वित्
न्यासावसानम् अखिल॑ सर्व॑ कुर्यात् पुरोदितम् ।
पूजाग्नि-होम-पर्यन्त॑ ततश् च जपम् आचरेत्

kiṁ ca—
samūjyātha japaṁ kuryād vāvad vai prahara-dvayam |
tad ūrdhvaṁ pūrvavat snātvā viśeṣeṇa vidhāna-vit
nyāsāvasānam akhilaṁ sarvaṁ kuryāt puroditam |
pūjāgni-homa-paryantaṁ tataś ca japam ācaret

One should bathe in the morning and then worship the Supreme Lord. After worshiping the Lord, one should sit down and chant japa until noon. Thereafter, one should again bathe, perform the required nyasas, and continue to chant japa.

HBV 17.194

यावद् दिनावसान॑ तु भूयः स्नायात् ततो द्विज ।
उपास्य विधिवत् सन्ध्या॑ देवेश॑ पूजयेत् पुनः

yāvad dināvasānaṁ tu bhūyaḥ snāyāt tato dvija |
upāsya vidhivat sandhyāṁ deveśaṁ pūjayet punaḥ

O brahmana, one should continue to chant until the end of the day and then once again bathe. Thereafter, one should perform his evening duties before worshiping the Supreme Lord once again.

HBV 17.195

विसर्ज्य भोजन॑ कुर्यात् सतत॑ तारकोदये ।
भुक्त्वा शयीत शयने मृत्-स्निग्धे वाथ भूतले

visarjya bhojanaṁ kuryāt satataṁ tārakodaye |
bhuktvā śayīta śayane mṛt-snigdhe vātha bhūtale

After formally completing the chanting of his mantra, one should have his meal only when the stars appear in the sky. After having his meal, one should take rest, either on a bed or on the bare floor.

HBV 17.196

अर्ध-रात्रे समुत्थाप्य पाद-शौच॑ चरेद् द्विज ।
आचम्य देव॑ स॑स्मृत्य शीघ्र॑ सम्पूज्य पूर्ववत् ।
जप॑ कुर्याद् यथा-शक्ति अर्पयेच् च तथेश्वरे

ardha-rātre samutthāpya pāda-śaucaṁ cared dvija |
ācamya devaṁ saṁsmṛtya śīghraṁ sampūjya pūrvavat |
japaṁ kuryād yathā-śatki arpayec ca tatheśvare

O twice-born sage, one should wake up at midnight, wash his hands and feet, and perform acamana. Then, one should remember his object of worship before continuing his japa as an

offering to the Supreme Lord.

HBV 17.197

अन्यत्र च—
नैरन्तर्य-विधिः प्रोक्तस् तद्-दिन□ नातिलङ्घयेत् ।
दिवसातिक्रमात् तेषा□ सिद्धि-रोधः प्रजायते

anyatra ca—
nairantarya-vidhiḥ proktas tad-dinaṁ nātilaṅghayet |
divasātikramāt teṣāṁ siddhi-rodhaḥ prajāyate

This procedure is to be followed every day without fail. If one somehow or other misses a day, he will have difficulty in achieving perfection.

HBV 17.198

कि□ च—
अनन्य-मानसः प्रातः कालान् मध्यन्दिनावधि इति ।

kiṁ ca—
ananya-mānasaḥ prātaḥ kālān madhyandināvadhi iti |

Without deviation, one should continuously chant japa from morning until noon.

HBV 17.199

अतः कुर्याज् जप□ नित्य□ शक्त्या नियत-सङ्ख्यया ।
सङ्ख्या-पूर्तौ च कुर्वीत प्राणायाम□ पुनः कृती

ataḥ kuryāj japaṁ nityaṁ śaktyā niyata-saṅkhyayā |
saṅkhyā-pūrtau ca kurvīta prāṇāyāmaṁ punaḥ kṛtī

56 SRIHARI-BHAKTI-VILASA According to one's ability, one should chant a prescribed number of rounds every day. When one finishes his quota of rounds, he should sit down to practice prdndydma.

HBV 17.200

नारद-पञ्चरात्रे—
जपस्य तु दशा□शेन होमः कार्यो दिने दिने ।
अथवा लक्ष-पर्यन्त□ होमः कार्यो विपश्चिता इति ।

nārada-pañcarātre—
japasya tu daśāṁśena homaḥ kāryo dine dine |
athavā lakṣa-paryantaṁ homaḥ kāryo vipaścitā iti |

Every day, one should perform fire sacrifice for one-tenth the time he spends chanting japa. Or, if one doesn't wish to calculate in terms of time, one should perform as many as one hundred thousand fire sacrifices throughout his lifetime.

HBV 17.201

होमे च कुण्ड-निर्माणादिकस्य लिखितो विधिः ।
पूर्व□ दीक्षा-विधाव् अत्र विशेषः को'पि लिख्यते

home ca kuṇḍa-nirmāṇādikasya likhito vidhiḥ |
pūrvaṁ dīkṣā-vidhāv atra viśeṣaḥ ko'pi likhyate

The process for digging a sacrificial pit has already been described in the section regarding initiation. Therefore, we shall not say more on this subject at present.

HBV 17.202

कुर्याद् रक्ताम्बुजैर् होम□ गुडाज्य-मधु-सम्प्लुतैः ।
तद्-अलाभे पायसेन सितासर्पिर् युतेन हि

kuryād raktāmbujair homaṁ guḍājya-madhu-samplutaiḥ |
tad-alābhe pāyasena sitāsarpir yutena hi

To perform a fire sacrifice, one should offer as oblations red lotus flowers that were dipped either in ghee, honey, or gur. In the absence of these, one may oblations of sweet rice mixed with ghee.

HBV 17.203

होमाशक्तौ जप॰ होम-सङ्ख्यास् तु चतुर्गुणम् ।
षड्-गुण॰ चाष्ट-गुणित॰ यथा-सङ्ख्य॰ द्विजातयः

homāśaktau japaṁ homa-saṅkhyās tu caturguṇam |
ṣaḍ-guṇaṁ cāṣṭa-guṇitaṁ yathā-saṅkhyaṁ dvijātayaḥ

If a brdhmana is unable to perform fire sacrifices then he should chant japa four times the number of rounds that he had fixed for himself. A ksatriya should chant six times more rounds and a vaisya should chant eight times more.

HBV 17.204

केचिच् चाहुः—
होम-कर्मण्य् अशक्ताना॰ विप्राणा॰ द्विगुणो जपः ।
इतरेषा॰ तु वर्णाना॰ त्रिगुणो हि विधीयते

kecic cāhuḥ—
homa-karmaṇy aśaktānāṁ viprāṇāṁ dviguṇo japaḥ |
itareṣāṁ tu varṇānāṁ triguṇo hi vidhīyate

If a brdhmana is incapable of performing homa, then he should chant twice the number of rounds, a ksatriya should chant three times more, and a vaisya should chant four times more.

HBV 17.205

स-होमस् तु त्रिवर्णाना॰ तुल्य एव जपः स्मृतः ।
जपो यो होम-रहितस् तेषा॰ तद्-योषिता॰ हि सः

sa-homas tu trivarṇānāṁ tulya eva japaḥ smṛtaḥ |
japo yo homa-rahitas teṣāṁ tad-yoṣitāṁ hi saḥ

The members of the three higher varnas—brdhmanas, ksatriyas, and vaisyas—are required to chant japa and perform homa a fixed number of times. If one is unable to perform homa, he should, along with his wife, chant japa four times, six times, and eight times more, according to his varna, than the number of fire sacrifices he was supposed to perform.

HBV 17.206

स्वामि-स्त्रिया जपो यश् च शूद्रस्य विहितः स हि ।
एवम् अष्टादशार्णस् तु मन्त्रो जप्यो'युत-द्वयम्

svāmi-strīyā japo yaś ca śūdrasya vihitaḥ sa hi |
evam aṣṭādaśārṇas tu mantro japyo'yuta-dvayam

The dcaryas have recommended that sudra women chant the same number of rounds that their husbands chant, or the number of rounds

58 SRIHARI-BHAKTI-VILASA that the wife of the spiritual master chants. If possible, they should chant the eighteen-syllable mantra twenty thousand times.

HBV 17.207

तथा च सारदाया—
मन्त्रम् एत यथा-न्यायम् अयुत-द्वितय पठेत् ।
जुहुयाद् अरुणाम्भोजैस् तद्-दशा श समाहितः

tathā ca sāradāyāṁ—
mantram etaṁ yathā-nyāyam ayuta-dvitayaṁ paṭhet |
juhuyād aruṇāmbhojais tad-daśāṁśaṁ samāhitaḥ

The eighteen-syllable mantra should be chanted twenty thousand times. One-tenth that number, or two thousand fire sacrifices should be performed with oblations of red lotus flowers.

HBV 17.208

प्रपञ्च-सारे'पि—
जपः स्याद् असमर्थस्य अयुत-द्वितयावधिः इति ।

prapañca-sāre'pi—
japaḥ syād asamarthasya ayuta-dvitayāvadhiḥ iti |

Those who are unable to perform any other religious ritual should chant their worshipable mantra twenty thousand times.

HBV 17.209

श्रीमत्-सनत्-कुमारादि-प्रोक्तस्य त्व् अनुसारतः ।
मन्त्र□ फल-विशेषाय जपेल् लक्ष-चतुष्टयम्

śrīmat-sanat-kumārādi-proktasya tv anusārataḥ |
mantraṁ phala-viśeṣāya japel lakṣa-catuṣṭayam

According to the statements of great sages, such as Sanat-kumara, one should chant his mantra four hundred thousand times to obtain the maximum benefit.

HBV 17.210

उक्त□ लक्ष□ कृत-युगे त्रेताया□ तु द्वय□ स्मृतम् ।
लक्ष-त्रय□ द्वापरे च चतुर्लक्ष□ कलौ युगे

uktaṁ lakṣaṁ kṛta-yuge tretāyāṁ tu dvayaṁ smṛtam |
lakṣa-trayaṁ dvāpare ca caturlakṣaṁ kalau yuge

In the Satya-yuga, it was recommended that one should chant his mantra one hundred thousand times. In the Treta-yuga, it is recommended

that one should chant his mantra two hundred thousand times. In the Dvapara-yuga it is recommended that one should chant his mantra three hundred thousand times, and in Kali-yuga it is recommended that one should chant his mantra four hundred thousand times.

HBV 17.211

वेद-लक्ष□ जपेन् मनुम् इति ।

veda-lakṣaṁ japen manum iti |

One should chant his mantra as japa four hundred thousand times.

HBV 17.212

अत एवोक्तम्—
यस्मि□श् च निगदेनैव जप-सङ्ख्या विधीयते ।
तत्र सर्वत्र मन्त्राणा□ सङ्क्या-वृद्धिर् युग-क्रमात्

ata evoktam—
yasmiṁś ca nigadenaiva japa-saṅkhyā vidhīyate |
tatra sarvatra mantrāṇāṁ saṅkyā-vṛddhir yuga-kramāt

The recommended number of mantras to be chanted as japa increases with each proceeding yuga.

HBV 17.213

कल्पोक्तैव कृते सङ्ख्या त्रेताया□ द्विगुणा स्मृता ।
द्वापरे त्रिगुणा ज्ञेया कलौ सङ्ख्या चतुर्गुणा इति ।

kalpoktaiva kṛte saṅkhyā tretāyāṁ dviguṇā smṛtā |
dvāpare triguṇā jñeyā kalau saṅkhyā caturguṇā iti |

The number of times that a mantra should be chanted as japa, as declared in sdstra, during Satya-yuga, is doubled in Treta-yuga, tripled in Dvapara-yuga, and quadrupled in Kali-yuga.

HBV 17.214

सद्यः फल-विशेषार्थ□ जपेद् वा लक्ष-पञ्चकम् ।
होम□ कुर्यात् तद्-दशा□श□ विधिना लिखितेन हि

sadyaḥ phala-viśeṣārthaṁ japed vā lakṣa-pañcakam |
homaṁ kuryāt tad-daśāṁśaṁ vidhinā likhitena hi

One who desires immediate benefit should chant his mantra as many as five hundred thousand times as japa, and perform one-tenth that number of fire sacrifices while strictly following the prescribed rules and regulations.

HBV 17.215

केचिच् च पूर्व-सेवाख्य॰ शुद्ध्य्-अर्थ॰ तज्-जप॰ पुरः ।
अयुत-द्वयम् अन्ते च मन्यन्ते लक्ष-पञ्चिअकम्

kecic ca pūrva-sevākhyaṁ śuddhy-arthaṁ taj-japaṁ puraḥ |
ayuta-dvayam ante ca manyante lakṣa-pañciakam

Some authorities recommend that to attain perfection in the chanting of the eighteen-syllable mantra, one should chant it as japa twenty thousand times before performing purascarana and five hundred thousand times afterwards.

HBV 17.216

अन्ते महोत्सव॰ कुर्वन् कृष्ण॰ भक्त्यार्चयेन् महत् ।
गुरु॰ सन्तोषयेद् विप्रान् भोजयेत् प्रीणयेत् परान्

ante mahotsavaṁ kurvan kṛṣṇaṁ bhaktyārcayen mahat |
guruṁ santoṣayed viprān bhojayet prīṇayet parān

After completing one's japa, one should hold a grand festival and offer opulent worship to Lord Krsna in a mood of pure devotion. Then, one should satisfy his spiritual master, feed the brdhmanas, and give charity to the blind and other distressed persons.

HBV 17.217

पुरश्चरणम् एव॰ हि सिध्येद् इति मत॰ बुधैः ।
तथापि कुर्यात् पूर्वेषा॰ सम्मत॰ तर्पणादिकम्

puraścaraṇam evaṁ hi sidhyed iti mataṁ budhaiḥ |
tathāpi kuryāt pūrveṣāṁ sammataṁ tarpaṇādikam

According to many learned scholars this is the perfect way of performing purascarana and yet, according to some ancient authorities, one should also perform tarpana.

HBV 17.218–219

त्रैलोक्य-सम्मोहन-तन्त्रे—
अखण्डैर् अरुणाम्भोजैर् मधुरोक्तैर् दशा॑शतः ।
पायसेन घृताक्तेन तिलैर् आरप्यकैश् च वा
जुहुयात् तद्-दशा॑शेन तर्पयेच् छुद्ध-वारिणा ।
विप्रा॑श् च भोजयेत् पश्चाद् गुरु॑ सन्तोषयेत् ततः

trailokya-sammohana-tantre—
akhaṇḍair aruṇāmbhojair madhuroktair daśāṁśataḥ |
pāyasena ghṛtāktena tilair ārapyakaiś ca vā
juhuyāt tad-daśāṁśena tarpayec chuddha-vāriṇā |
viprāṁś ca bhojayet paścād guruṁ santoṣayet tataḥ

O n e should perform homa one-tenth the number of times that one chants his mantra as japa. Red lotus flowers dipped in honey and ghee should be offered as oblations into the sacrificial fire, or one may offer sesame seeds mixed with ghee and sweet rice. Then, he should offer one- tenth of that number of oblations of water. Thereafter, he should feed the brdhmanas and satisfy the spiritual master in all respects.

HBV 17.220

अन्यत्र च—
होमाद् दशा॑शतः कुर्यात् तर्पण॑ देवता-मुखे ।
तर्पणस्य दशा॑शेन मार्जयेद् आत्म-मूर्धनि ।
मार्जनस्य दशा॑शेन कुर्याद् ब्राह्मण-भोजनम्

anyatra ca—
homād daśāṁśataḥ kuryāt tarpaṇaṁ devatā-mukhe |
tarpaṇasya daśāṁśena mārjayed ātma-mūrdhani |
mārjanasya daśāṁśena kuryād brāhmaṇa-bhojanam

Offerings of oblations to the demigods should be one-tenth in number of the fire sacrifices conducted. O n e should sprinkle water on one's head one-tenth the number of times that one offers oblations into the sacrificial fire, and one should feed one-tenth that number of brdhmanas.

HBV 17.221

तर्पयेच् च विधानेन श्री-कृष्णꣳ शुद्ध-वारिणा ।
पुष्पाक्षतादि-युक्तेन जले सꣳजप्य पूर्ववत्

tarpayec ca vidhānena śrī-kṛṣṇaṁ śuddha-vāriṇā |
puṣpākṣatādi-yuktena jale saṁjapya pūrvavat

One should offer tarpana to Lord with pure water, according to the prescribed rules and regulations. Before performing this ritual, one should bathe in water mixed with rice paddy and then worship the Lord very devotedly.

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HBV 17.222

तोयैर् अञ्जलिना शुद्धैर् अभिषिञ्चेत् स्व-मूर्धनि ।
दशाꣳशꣳ देवता-बुद्ध्या तर्पणस्य ततः परम्

toyair añjalinā śuddhair abhiṣiñcet sva-mūrdhani |
daśāṁśaṁ devatā-buddhyā tarpaṇasya tataḥ param

After mentally surrendering one's self unto his worshipable Lord, one should take a small amount of pure water in his palm and then pour it on his head. This should be done one-tenth the number of times one performs tarpana.

HBV 17.223

पाद्यार्घ्यैर् अर्चयेद् इष्ट-देव-बुद्ध्या हि भूसुरान् ।
भक्ष्यैर् नाना-रसोपेतैर् भोजयेद् भक्ति-भावितः

pādyārghyair arcayed iṣṭa-deva-buddhyā hi bhūsurān |
bhakṣyair nānā-rasopetair bhojayed bhakti-bhāvitaḥ

Considering the brahmanas to be as good as the Supreme Lord, one should worship them with offerings of pddya and argya and then give them very palatable food.

HBV 17.224–225

किञ्च—
एवं प्रतिदिनं कुर्याद् यावत् सङ्ख्या प्रपूर्यते ।
तद्-अन्ते महतीं पूजां कुर्याद् विप्राꣳश् च तोषयेत्
गन्ध-माल्याम्बरैश् चैव भक्ष्य-भोज्यैः सदक्षिणैः ।
दीनान्ध-कृपणा-नाथान् प्रीणयेद् भोजनादिना

kiṁ ca—
evaṁ pratidinaṁ kuryād yāvat saṅkhyā prapūryate |
tad-ante mahatīṁ pūjāṁ kuryād viprāṁś ca toṣayet
gandha-mālyāmbaraiś caiva bhakṣya-bhojyaiḥ sadakṣiṇaiḥ |
dīnāndha-kṛpaṇā-nāthān prīṇayed bhojanādinā

One should continue to follow this procedure every day until his prescribed performances are completed. Thereafter, one should offer very grand worship to the Supreme Lord, following which he should satisfy

the brdhmanas with offerings of sandalwood paste, flower garlands, cloth, food, and daksina. He should also please those who are blind, fallen, miserly, and homeless by feeding them.

HBV 17.226

गो-भू-हिरण्य-वस्त्राद्यैः सम्पूज्य गुरुम् आत्मनः ।
मिष्टान्नं बन्धुभिः सार्धं भुञ्जीतोत्साह-पूर्वकम्

go-bhū-hiraṇya-vastrādyaiḥ sampūjya gurum ātmanaḥ |
miṣṭānnaṁ bandhubhiḥ sārdhaṁ bhuñjītotsāha-pūrvakam

One should also worship his spiritual master and give him cows, land, gold, cloth, and other commodities in charity. Then, he should happily partake of the prasdda sweet rice in the company of his friends.

HBV 17.227

केचिज् जपाद् दशा□श□ हि मन्यन्ते तर्पण□ बुधाः ।
अपेक्ष्यो'न्यो विशेषो'त्र ज्ञेयो'न्य-ग्रन्थतः स च

kecij japād daśāṁśaṁ hi manyante tarpaṇaṁ budhāḥ |
apekṣyo'nyo viśeṣo'tra jñeyo'nya-granthataḥ sa ca

According to some scholars, tarpana should be offered one-tenth the number of times he performs japa and not homa, as described earlier. One who desires to know more about purascarana can refer to books such as the Sdradd-tilaka and the pancardtras.

HBV 17.228

उक्त□ च—
यद् यद् अङ्ग□ विहीयेत तत्-सङ्ख्याद् द्विगुणो जपः ।
साङ्गता-सिद्धौ कर्तव्यस् तच् चाशक्त्या न भक्तितः

uktaṁ ca—
yad yad aṅgaṁ vihīyeta tat-saṅkhyād dviguṇo japaḥ |
sāṅgatā-siddhyai kartavyas tac cāśaktyā na bhaktitaḥ

If one in unable to execute any of the five limbs of purascarana, then to complete the ritual, one should chant japa twice as many times as the number of limbs that were not performed.

HBV 17.229

सर्वथा भोजयेद् विप्रान् क्षत-साङ्गत्व-हेतवे ।
विप्राराधन-मात्रेण व्यङ्ग□ साङ्गत्वम् आप्नुयात्

sarvathā bhojayed viprān kṣata-sāṅgatva-hetave |
viprārādhana-mātreṇa vyaṅgaṁ sāṅgatvam āpnuyāt

64 SRI HARI-BHAKTI-VILASA viprdrddhana mdtrena vyangarh sdngawamdpnuydt If one fails to complete a particular limb of purascarana, then to compensate, one should faithfully feed qualified brahmanas who are well- versed in sastra. Simply by following this rule, one's discrepancy will be adequately compensated.

HBV 17.230

अन्यत्र च—
यद् यद् अङ्गं विहीयेत जपस् तद् द्विगुणो मतः ।
तावत् पुष्प-प्रदानं वा तावती वा नमस्क्रिया

anyatra ca—
yad yad aṅgaṁ vihīyeta japas tad dviguṇo mataḥ |
tāvat puṣpa-pradānaṁ vā tāvatī vā namaskriyā

One should chant his mantra twice as many times as the number of unperformed limbs of the ritual. Otherwise, one may offer that many flowers or that many obiesances to the Supreme Lord.

HBV 17.231

तद् उक्तम्—
पूजां विस्तरतः कर्तुं यो न शक्नोति साधकः ।
स विनाङ्गेन्द्र-वज्राद्यैः पूजयेद् इष्ट-दैवतम्

tad uktam—
pūjāṁ vistarataḥ kartuṁ yo na śaknoti sādhakaḥ |
sa vināṅgendra-vajrādyaiḥ pūjayed iṣṭa-daivatam

One who is unable to worship the Supreme Lord by properly following all the rules and regulations of purascarana should simply try to worship his beloved Lord with complete faith and devotion.

HBV 17.232

अथवा देवता-मात्रं ध्यात्वा सम्यक् प्रपूजयेत् ।
अथवा मानसीं कुर्यात् पूजाम् आत्मार्पणावधि

athavā devatā-mātraṁ dhyātvā samyak prapūjayet |
athavā mānasīṁ kuryāt pūjām ātmārpaṇāvadhi

Or, one should try his best to execute everything properly while remembering his worshipable Lord. If he cannot perform the worship

externally, he should surrender himself unto the Lord and then worship Him within his mind.

HBV 17.233

अथवा केवलां पूजां बाह्यं कुर्याद् विचक्षणः ।
सम्पूज्यैवं जपं कुर्यान् न मन्त्रं केवलं जपेत्

athavā kevalāṁ pūjāṁ bāhyaṁ kuryād vicakṣaṇaḥ |
sampūjyaivaṁ japaṁ kuryān na mantraṁ kevalaṁ japet

Or, a learned devotee may worship the Deity to the best of his ability. Puja should be offered with actual ingredients, and not simply by chanting mantras.

HBV 17.234

पूर्व-पूर्वस्य चाशक्ताव् उत्तरोत्तरम् आचरेत् ।
प्रभुः प्रथम-कल्पस्य यो'नुकल्पेन वर्तयेत् ।
न साम्परायिकं तस्य दुर्मतेर् जायते फलम्

pūrva-pūrvasya cāśaktāv uttarottaram ācaret |
prabhuḥ prathama-kalpasya yo'nukalpena vartayet |
na sāmparāyikaṁ tasya durmater jāyate phalam

If one in incapable of following the prescribed procedure, then he should perform the allowed alternatives. However, if a sinful person is capable of following the prescribed procedure and yet does not do so but instead performs the allowed alternatives, he will lose all of his acquired spiritual merit.

HBV 17.235–236

अथवान्य-प्रकारेण पुरश्चरणम् इष्यते ।
ग्रहणे'र्कस्य चेन्दोर् वा शुचिः पूर्वम् उपोषितः
नद्यां समुद्र-गामिन्यां नाभिमात्रोदके स्थितः ।
ग्रहणादि-विमुक्त्य्-अन्तं जपेन् मन्त्रं समाहितः

athavānya-prakāreṇa puraścaraṇam iṣyate |
grahaṇe'rkasya cendor vā śuciḥ pūrvam upoṣitaḥ
nadyāṁ samudra-gāminyāṁ nābhimātrodake sthitaḥ |
grahaṇādi-vimukty-antaṁ japen mantraṁ samāhitaḥ

There is another method of performing purascarana. During a solar or lunar eclipse, one should fast, remain in a pure state of mind, and

chant his worshipable mantras from the beginning of the eclipse until the end, while standing in the water of a river that flows into the sea up to his waist.

HBV 17.237

अनन्तर॑ दश॑शे॑न क्रमाद् धोमादिक॑ चरेत् ।
तद्-अन्ते महती॑ पूजा॑ कुर्याद् ब्राह्मण-भोजनम्

anantaraṁ daśāṁśena kramād dhomādikaṁ caret |
tad-ante mahatīṁ pūjāṁ kuryād brāhmaṇa-bhojanam

Thereafter, one should return home and perform homa one-tenth the number of times he chants japa. Finally, he should offer a grand worship to the Lord and feed the brahmanas.

HBV 17.238

ततो मन्त्र-प्रसिद्ध्य्-अर्थ॑ गुरु॑ सम्पूज्य तोषयेत् ।
एव॑ च मन्त्र-सिद्धिः स्यात् देवता च प्रसीदति

tato mantra-prasiddhy-arthaṁ guruṁ sampūjya toṣayet |
evaṁ ca mantra-siddhiḥ syāt devatā ca prasīdati

Then, to attain perfection in the chanting of his mantra, one should worship his spiritual master with unbounded devotion. By following this process, one achieves the perfection of chanting his mantra and thus pleases the Supreme Lord.

HBV 17.239–240

अथवान्य-प्रकारो'य॑ पौरश्चरणिके विधौ ।
चन्द्र-सूर्योपरागे तु स्नात्वा प्रयत-मानसः
स्पर्शाद् विमुक्त-पर्यन्त॑ जपेन् मन्त्र॑ समाहितः ।
सर्व॑ पूर्ववद् एवाथ कुर्याद् धोमादिक॑ कृती

athavānya-prakāro'yaṁ puraścaraṇike vidhau |
candra-sūryoparāge tu snātvā prayata-mānasaḥ
sparśād vimukta-paryantaṁ japen mantraṁ samāhitaḥ |
sarvaṁ pūrvavad evātha kuryād dhomādikaṁ kṛtī

There is still another method of performing purascarana. During a solar or lunar eclipse, one should first ritualistically bathe and then chant his worshipable mantra while carefully

controlling his mind from the beginning of the eclipse up until the end. One should perform the other prescribed limbs, such as homa, as previously described.

HBV 17.241

अथवा देवता-रूप गुरु ध्यात्वा प्रतोषयेत् ।
तस्य च्छायानुसारी स्याद् भक्ति-युक्तेन चेतसा

athavā devatā-rūpaṁ guruṁ dhyātvā pratoṣayet |
tasya cchāyānusārī syād bhakti-yuktena cetasā

O n e should always be eager to satisfy his spiritual master to best of his ability while considering him to be non-different from the Supreme Lord. With utmost devotion, one should follow him like a shadow.

HBV 17.242

गुरु-मूलम् इद सर्व तस्मान् नित्य गुरु भजेत् ।
पुरश्चरण-हीनो'पि मन्त्री सिद्धेन् न स शयः

guru-mūlam idaṁ sarvaṁ tasmān nityaṁ guruṁ bhajet |
puraścaraṇa-hīno'pi mantrī siddhyen na saṁśayaḥ

Indeed, the principles of purascarana are based on devotion to the spiritual master. Therefore, one should serve the spiritual master every day with love and devotion. There is no doubt that even if one cannot properly perform the process of purascarana, he can attain perfection simply by serving the spiritual master.

HBV 17.243

यथा चोक्तम्—
यथा सिद्ध-रस-स्पर्शात् ताम्र भवति काञ्चनम् ।
सन्निधानाद् गुरोर् एव शिष्यो विष्णुमयो भवेत्

yathā coktam—
yathā siddha-rasa-sparśāt tāmraṁ bhavati kāñcanam |
sannidhānād guror eva śiṣyo viṣṇumayo bhavet

As copper can be transformed into gold by chemical combination, by the association of the spiritual master, an ordinary man can become an associate of Lord Visnu.

HBV 17.244

गौतमीये—
गवानुगमन कार्य गो-ग्रास गो-प्रदक्षिणम् ।
नित्य तासु प्रसन्नासु गोपालो'पि प्रसीदति

gautamīye—
gavānugamanaṁ kāryaṁ go-grāsaṁ go-pradakṣiṇam |
nityaṁ tāsu prasannāsu gopālo'pi prasīdati

gautamlye (In the Gautamlya-tantra it is stated) gavdnugamanarh kdryyarh gogrdsarh gopraddksiriam nityarh tdsu prasanndsu gopdlo'pi prasidati

One should follow the cows, feed them sufficiently, and circumambulate them. If the cows are happy then Lord Gopala is understood to be satisfied.

HBV 17.245

उक्त च बोधायनेन—
सिद्धस्य त्रीणि चिह्नानि दाता भोक्ताप्य् अयाचकः ।
सिद्ध-मन्त्रस्य तन्त्रोक्ताः प्रवर्तन्ते'त्र सिद्धयः

uktaṁ ca bodhāyanena—
siddhasya trīṇi cihnāni dātā bhoktāpy ayācakaḥ |
siddha-mantrasya tantroktāḥ pravartante'tra siddhayaḥ

in the chanting of mantras) uktanca baudhdyanena (Sage Baudhayana has said) siddhasya trini cihndni data bhoktdpyaydcakah siddha mantrasya tantroktah pravarttante'tra siddhayah There are three symptoms of one who has achieved perfection in chanting his mantra. Such a perfected chanter of mantras does not ask anything from anyone, although he may utilize whatever comes of its own accord. He attains all kinds of perfection that are available in this world, such as omniscience, as described in the tantra literature.

HBV 17.246

नारद-पञ्चरात्रे च श्री-भगवता—
मन्त्राराधन-शक्तस्य प्रथम वत्सर-त्रयम् ।
जायन्ते बहवो विघ्ना नियमस् तस्य नारद

nārada-pañcarātre ca śrī-bhagavatā—
mantrārādhana-śaktasya prathamaṁ vatsara-trayam |
jāyante bahavo vighnā niyamas tasya nārada

O, Narada, one who is very attached to the worship of his mantra will be able to conquer over all kinds of obstacles in the very first year of his chanting.

HBV 17.247–248

नोद्वेग साधको याति कर्मणा मनसा यदि ।
तृतीयाद् वत्सराद् ऊर्ध्व राजानश् च मही-भृतः
प्रार्थयन्ते'नुरोधेन गर्विता अपि मानिनः ।
प्रसादः क्रियता नाथ ममोद्धरण-कारणम्

nodvegaṁ sādhako yāti karmaṇā manasā yadi |
tṛtīyād vatsarād ūrdhvaṁ rājānaś ca mahī-bhṛtaḥ
prārthayante'nurodhena garvitā api māninaḥ |
prasādaḥ kriyatāṁ nātha mamoddharaṇa-kāraṇam

If one does not become disturbed in his body and mind by any obstacles that present themselves, then after the third year of his chanting, even the rulers of the world who are otherwise very proud will fall at his feet, praying, "O my lord, be merciful to me and describe to me the path of deliverance from material miseries."

HBV 17.249

प्रज्वलन्त प्रपश्यन्ति तेजसा विभवेन च ।
अतस् ते मुनि-शार्दूल निष्ठुर वक्तुम् अक्षमाः

prajvalantaṁ prapaśyanti tejasā vibhavena ca |
atas te muni-śārdūla niṣṭhuraṁ vaktum akṣamāḥ

O foremost of sages, a perfected person appears most brilliant and powerful, just like a blazing fire. Because of this, even kings are afraid of speaking to him harshly.

HBV 17.250

नवमाद् वत्सराद् ऊर्ध्वं नानाश्चर्याणि पश्यति ।
आत्मानन्द-प्रदान्य् आशु प्रत्यक्षेण बहिस् तथा

navamād vatsarād ūrdhvaṁ nānāścaryāṇi paśyati |
ātmānanda-pradāny āśu pratyakṣeṇa bahis tathā

One who has attained perfection by chanting his mantra will begin to see wonderful things after the ninth year of his practice. He will simply take pleasure in the self while witnessing many amazing phenomena.

HBV 17.251–252

किं च—
बलेन परिपूर्णश् च तेजसा भास्करोपमः ।
पूर्नेन्दु-सदृशः कान्त्या गमने विअह्गोपमः
स्वल्पाशने'प्य् अकृशता बहुना न च खिद्यते ।
विण्-मूत्रयोर् अथाल्पत्वं भवेन् निद्रा-जयस् तथा

kiṁ ca—
balena paripūrṇaś ca tejasā bhāskaropamaḥ |
pūrnendu-sadṛśaḥ kāntyā gamane viahgopamaḥ
svalpāśane'py akṛśatā bahunā na ca khidyate |
viṇ-mūtrayor athālpatvaṁ bhaven nidrā-jayas tathā

70 SRI HARI-BHAKTI-VILASA One who has attained perfection by chanting his mantra becomes very powerful, as brilliant as the sun, and as pleasingly effulgent as the moon, walks in a distinctive manner like a bird, does not become thin even if he eats very little, does not suffer even if he eats too much, passes very little urine and stool, and conquers sleep.

HBV 17.253

जप-ध्यान-रतो मौनी न खेदम् अधिगच्छति ।
विना भोजन-पानाभ्या पक्ष-मासादिक मुने

japa-dhyāna-rato maunī na khedam adhigacchati |
vinā bhojana-pānābhyāṁ pakṣa-māsādikaṁ mune

O sage, a perfected chanter of mantras who is fully absorbed in meditation on the Supreme Lord and who thus normally remains silent does not feel any distress if he does not eat or drink for fifteen days, or even a month.

HBV 17.254

इत्य् एवम् आदिभिश् चिह्नैर् महा-विस्मय-कारिभिः ।
प्रवृत्तैः सम्प्रबोद्धव्य प्रसन्नो मन्त्र-राड् इति

ity evam ādibhiś cihnair mahā-vismaya-kāribhiḥ |
pravṛttaiḥ sampraboddhavyaṁ prasanno mantra-rāḍ iti

When all of these wonderful symptoms appear, it should be understood that the sacred mantra has become very pleased with the chanter.

HBV 17.255

मन्त्र-प्रसाद-जनित लिङ्ग च न गुरोर् विना ।
प्रकाशनीय विप्रेन्द्र कस्यचित् सिद्धिम् इच्छता

mantra-prasāda-janitaṁ liṅgaṁ ca na guror vinā |
prakāśanīyaṁ viprendra kasyacit siddhim icchatā

O best of brdhmanas, one who desires to attain complete perfection should not disclose the fact that he has attained these symptoms that are born of the perfection of chanting to anyone other than his spiritual master.

HBV 17.256

तच् चोक्तम्—
सिद्ध-मन्त्रो'पि नित्यꣳ हि त्रिसन्ध्यꣳ कृष्णम् अर्चयेत् ।
नियमेनैक-सन्ध्यꣳ वा जपेद् अष्टोत्तरꣳ शतम्

tac coktam—
siddha-mantro'pi nityaṁ hi trisandhyaṁ kṛṣṇam arcayet |
niyamenaika-sandhyaṁ vā japed aṣṭottaraṁ śatam

Even though one has attained the perfection of chanting, he should continue to worship Lord Krsna three times a day. As an alternative, he can worship the Lord once a day and chant his mantra one hundred and eight times.

HBV 17.257

ते चोक्ताः—
अनुष्ठितो यथान्यायꣳ यदि मन्त्रो न सिध्यति ।
पुनस् तावत् प्रजप्तव्यस् ततः सिद्धो भवेद् ध्रुवम्

te coktāḥ—
anuṣṭhito yathānyāyaṁ yadi mantro na sidhyati |
punas tāvat prajaptavyas tataḥ siddho bhaved dhruvam

Even after properly following all of the prescribed rules and regulations, if one does not attain perfection, then he should simply continue his chanting so that eventually, he will certainly attain perfection.

HBV 17.258

पुनः सो'नुष्ठितो मन्त्रो यदि सिद्धो न जायते ।
उपायास् तत्र कर्तव्याः सप्त शङ्कर-भाषिताः

punaḥ so'nuṣṭhito mantro yadi siddho na jāyate |
upāyās tatra kartavyāḥ sapta śaṅkara-bhāṣitāḥ

Even if one does not attain perfection by chanting his mantra over a long period of time, he should practice the seven methods of achieving perfection that were instructed by Mahadeva.

HBV 17.259

रुद्रेण दहनान्त ये कथिता मन्त्र-सिद्धये ।
सप्तोपाया बुधैर् ज्ञेयास् ते'न्य-मन्त्रेष् सिद्धिदाः

rudreṇa dahanāntaṁ ye kathitā mantra-siddhaye |
saptopāyā budhair jñeyās te'nya-mantreṣ siddhidāḥ

72 SRI HARI-BHAKTI-VILASA Those who are wise have said that the seven methods for achieving perfection by chanting mantras, such as dravana and dahana are applicable to the chanting of all mantras.

HBV 17.260

श्रीमद्-गोपाल-मन्त्रो'य नैव किञ्चिद् अपेक्षते ।
हृन्-मात्र-स्पृक् फलत्य् एव स्पृष्टो हि दहनो यथा

śrīmad-gopāla-mantro'yaṁ naiva kiñcid apekṣate |
hṛn-mātra-spṛk phalaty eva spṛṣṭo hi dahano yathā

However, the sacred Gopala mantra does not depend upon the execution of any kind of sadhana. It bears fruit as soon as one begins chanting it, just as fire burns one as soon as one touches it.

HBV 17.261–262

सनत्-कुमार-कल्पे–
अर्चनार्थे मुने वक्ष्ये यन्त्र श्री-करम् उत्तमम् ।
स्व-गृहे वा वने चाथ विष्णोर् आयतने'थवा
स्थानम् एकान्तम् आश्रित्य शोधयेद् गोमयाम्भसा ।
तत्र स स्थापयेत् पीठ क्षालित शुद्ध-वैरिणा

sanat-kumāra-kalpe–
arcanārthe mune vakṣye yantraṁ śrī-karam uttamam |
sva-gṛhe vā vane cātha viṣṇor āyatane'thavā
sthānam ekāntam āśritya śodhayed gomayāmbhasā |
tatra saṁsthāpayet pīṭhaṁ kṣālitaṁ śuddha-vairiṇā

sanatkumdra kalpe (In the Sanat-kumdra-kalpa it is stated) arccandrthe mune vaksye yantram sri karamuttamam svagrhe va vane vdtha visnorayatane 'thavd sthdnam ekantam asritya sodhayed gomayam bhasa tatra samsthapayet pitharh ksdlitarh succha varind O sage,

I shall now describe to you the understanding of yantra, which when worshiped awards wealth to the worshiper. First, one should select a place in his house or in the forest, or a secluded place within the temple of the Supreme Lord. This place should be cleansed with cow dung and pure water. After cleansing, one should construct a platform there.

HBV 17.263

विलिख्य गन्ध-पङ्केन लिखेद् अष्ट-दलाम्बुजम् ।
कर्णिकाया लिखेद् वह्नि-पुटित मण्डल-द्वयम्

vilikhya gandha-paṅkena likhed aṣṭa-dalāmbujam |
karṇikāyāṁ likhed vahni-puṭitaṁ maṇḍala-dvayam

One should draw on the platform with sandalwood paste a lotus flower having eight petals. Then, within the whorl of that lotus, one should draw two triangles forming a hexagon.

HBV 17.264

तस्य मध्ये लिखेद् बीज साध्याख्य कर्म-स युतम् ।
ततः शिष्टैर् मनोर् वर्णैस् त काम वेष्टयेत् सुधीः

tasya madhye likhed bījaṁ sādhyākhyaṁ karma-saṁyutam |
tataḥ śiṣṭair manor varṇais taṁ kāmaṁ veṣṭayet sudhīḥ

In the middle of the hexagon, an intelligent devotee should write the kamdbija, along with his personal ambition. One should also write kllrh krsndya namah. Then, a learned scholar should surround the kdmabija with the other seventeen syllables of the eighteen-syllable mantra.

HBV 17.265

श्रिय षट्-कोण-कोणेष्व् ऐन्द्र-नैर्ऋत-वायुषु ।
आलिख्य च लिखेन् माया वह्नि-वारुण-शूलिषु

śriyaṁ ṣaṭ-koṇa-koṇeṣv aindra-nairṛta-vāyuṣu |
ālikhya ca likhen māyāṁ vahni-vāruṇa-śūliṣu

One should write the srlblja on the eastern, south-western, and north-eastern sides of the yantra, and he should write the mayabija in the south-eastern, western, and north-eastern sides.

HBV 17.266

मन्त्र षड्-अक्षर तत्र विलिखेत् षट्सु सन्धिषु ।
अक्षरैः काम-गायत्र्या वेष्टयेत् केशरे सुधीः

mantraṁ ṣaḍ-akṣaraṁ tatra vilikhet ṣaṭsu sandhiṣu |
akṣaraiḥ kāma-gāyatryā veṣṭayet keśare sudhīḥ

One should write the six-syllable Krsna mantra on the six joints of the yantra. The letters of the Kama-gayatrl mantra should be written all around the petals of the lotus.

HBV 17.267

काम-माला-मनोर् वर्णैर् दलेष्व् अष्टसु मन्त्र-वित् ।
लिखेद् गुहाननैर् भक्तैर् मान्त्रिकास् तद्-बहिर् लिखेत्

kāma-mālā-manor varṇair daleṣv aṣṭasu mantra-vit |
likhed guhānanair bhaktair māntrikāṁs tad-bahir likhet

74 SRI HARI-BHAKTI-VILASA Using nicely-prepared homemade ink, a learned devotee should write the forty-eight-syllable Kama-mala mantra on the eight petals of the lotus so that each petal has six letters. Outside the lotus, one should write the fifty-one mdtrka varnas.

HBV 17.268–270

भू-बिम्ब च लिखेद् बाह्ये श्री-माया दिग्-विदिक्सु च ।
एव यन्त्र समालिख्य जात-रूप-मये पटे
राजते ताम्र-पट्टे वा भूर्जे क्षौम-मये'पि वा ।
सूक्ष्म-तन्तु-पटे वापि प्रतिष्ठाप्य समीरणम्
हुत्वा सहस्रम् आज्येन यन्त्रे सम्पातपूर्वकम् ।
अर्चयित्वायुत जप्त्वा धारयेद् यन्त्रम् उत्तमम्

bhū-bimbaṁ ca likhed bāhye śrī-māyāṁ dig-vidiksu ca |
evaṁ yantraṁ samālikhya jāta-rūpa-maye paṭe
rājate tāmra-paṭṭe vā bhūrje kṣauma-maye'pi vā |
sūkṣma-tantu-paṭe vāpi pratiṣṭhāpya samīraṇam
hutvā sahasram ājyena yantre sampātapūrvakam |
arcayitvāyutaṁ japtvā dhārayed yantram uttamam

Outside these mdtrka varnas, one should draw Bhu-mandala. Outside Bhu-mandala, one should write srirh in the four directions, beginning with the east, and outside that, one should write hrlrh in the four corners, beginning with the north-east. Outside srirh, one should also draw a symbol representing a vajra. After preparing the yantra by writing on a gold plate or leaf, one should invoke life into the yanta by chanting the appropriate mantra. Thereafter, he should perform a fire sacrifice by offering one thousand oblations of ghee. Then, he should worship the yantra and chant his mantra ten thousand times as japa. After completing the ritual, one should wear the powerful yantra.

HBV 17.271–272

त्रैलोक्यैश्वर्यम् आप्नोति देवैर् अपि सुपूजितः ।
आकर्षण□ सुर-स्त्रीणा□ नाग-लोक-निवासिनाम्
पिशाचयक्ष-रक्षा□सि क्रूर-भूत-गणाश् च ये ।
दुष्ट-सर्पादयः सत्त्वा ह्य् अपसर्पन्ति दूरतः

trailokyaiśvaryam āpnoti devair api supūjitaḥ |
ākarṣaṇaṁ sura-strīṇāṁ nāga-loka-nivāsinām
piśācayakṣa-rakṣāṁsi krūra-bhūta-gaṇāś ca ye |
duṣṭa-sarpādayaḥ sattvā hy apasarpanti dūrataḥ

By wearing this yantra, one achieves all the opulence of the three worlds and is worshiped by the demigods. The wives of the demigods and Nagas become attracted to one who wears this yantra. Yaksas, Raksasas, ghosts, hobgoblins, wild animals, and snakes run away to a great distance from one who wears this yantra.

HBV 17.273

अन्त्र-राज-धर□ दृष्ट्वा विद्रवन्ति च बिभ्यति ।
बहुना किम् इहोक्तेन सर्व-लोक-सुखावहम्

antra-rāja-dharaṁ dṛṣṭvā vidravanti ca bibhyati |
bahunā kim ihoktena sarva-loka-sukhāvaham

Miscreants run away in fear when they see someone wearing this king of yantras. Everyone becomes happy by the influence of this yantra and so, what more can I say?

HBV 17.274

स्त्रीणाम् आकर्षणꣳ सद्यो राज्ञाꣳ वश्यकरꣳ भुवि ।
योग-सिद्धि-करꣳ पुꣳसाꣳ भव-सागर-तारकम् ।
भुक्ति-मुक्ति-प्रदꣳ दिव्यम् इति प्रोक्तꣳ च वेधसा

strīṇām ākarṣaṇaṁ sadyo rājñāṁ vaśyakaraṁ bhuvi |
yoga-siddhi-karaṁ puṁsāṁ bhava-sāgara-tārakam |
bhukti-mukti-pradaṁ divyam iti proktaṁ ca vedhasā

This yantra attracts all kinds of women, keeps the rulers of men under control, awards mystic perfection to great yogis, delivers one from the ocean of material existence, awards on material enjoyment and liberation and ultimately enables one to return to the transcendental abode of the Lord, Vaikuntha. This has been confirmed by Brahma himself.

COMPLETE TWENTY-VILĀSA TEXT

Vilāsa 18

Śrī-mūrti-prādurbhāvaḥ — Manifesting the Deity Form

408 aligned entries · 481 numbered texts

HBV 18.1

यस्य प्रसादादज्ञोऽपि सद्यः सर्वज्ञता व्रजेत् ।
स श्रीचैतन्यदेवो मे भगवान् सम्प्रसीदतु

yasya prasādādajño'pi sadyaḥ sarvajñatāṁ vrajet |
sa śrīcaitanyadevo me bhagavān samprasīdatu

May Lord Sri Krsna Caitanya become pleased with me because by His mercy, even a fool can become omniscient.

HBV 18.2

अपेक्ष्यन्तेऽर्चनेऽवश्यमधिष्ठानानि वैष्णवः ।
श्रीमूर्तयश्च तत्रापि साक्षात्कारसुखप्रदाः

apekṣyante'rcane'vaśyamadhiṣṭhānāni vaiṣṇavaḥ |
śrīmūrtayaśca tatrāpi sākṣātkārasukhapradāḥ

Vaisnavas are always eager to engage in worshiping the Supreme Lord as He appears as the Deity in various mediums. Indeed, devotees become joyful upon seeing the Deities in the temple, beautifully decorated and lavishly worshiped.

HBV 18.3

श्रीमूर्तीना लक्षणानि लिखितान्येव कानिचित् ।
प्रादुर्भूतेर्विधिस्तासा प्रतिष्ठायाश्च लिख्यते

śrīmūrtīnāṁ lakṣaṇāni likhitānyeva kānicit |
prādurbhūtervidhistāsāṁ pratiṣṭhāyāśca likhyate

Previously, while discussing arcane, we mentioned some of the forms of the Deities. Now, we shall discuss the Deities' appearance and the method for Their authorized installation.

HBV 18.4

अथ श्रीमूर्तिप्रादुर्भावणम्
भक्त्यैव भगवन्मूर्तिप्रादुर्भावोऽपि चेद्भवेत् ।
कर्तव्योऽथाप्युपायोऽत्र पूर्वः सद्भिः प्रदर्शितः

atha śrīmūrtiprādurbhāvaṇam
bhaktyaiva bhagavanmūrtiprādurbhāvo'pi cedbhavet |
kartavyo'thāpyupāyo'tra pūrvaḥ sadbhiḥ pradarśitaḥ

Although the Deity manifests in a form that is just suitable for accepting the worship of His devotee, some mahdjanas have outlined the ways in which the Deity should be invited to appear

HBV 18.5

प्रतिमा कारयित्वा तु देवदेवस्य चक्रिणः ।
न दुर्गतिमवाप्नोति विष्णुलोक स गच्छति

pratimāṁ kārayitvā tu devadevasya cakriṇaḥ |
na durgatimavāpnoti viṣṇulokaṁ sa gacchati

visnu dharmmottare (In the Visnu-dharmottara it is stated) pratimarh kdrayitvd tu devadevasya cakrinah na durgatimavdpnoti visnulokarh sa gacchati One who arranges for the carving and installation of a Deity of Lord Visnu, the master of the demigods who holds a cakra in His hand, will not experience the miseries of material existence, but will attain the eternal abode of the Lord.

HBV 18.6

देवस्य प्रतिमायान्तु यावन्तः परमाणवः ।
तावद्वर्षसहस्राणि विष्णुलोके महीयते

devasya pratimāyāntu yāvantaḥ paramāṇavaḥ |
tāvadvarṣasahasrāṇi viṣṇuloke mahīyate

O n e who worships the Deity will go to reside in the abode of Lord Visnu for as many thousands of years as there are atoms in the Deity.

HBV 18.7

प्रासादव तथा तस्याः फल सम्यगुदाहृतम् ।
उत्तरोत्तरतो द्रव्यैर्विना पक्वेष्टका द्विजाः

prāsādava tathā tasyāḥ phalaṁ samyagudāhṛtam |
uttarottarato dravyairvinā pakveṣṭakāṁ dvijāḥ

Just as one earns incomparable merit by constructing a temple of the Supreme Lord, one acquires a similar merit by installing a Deity in that temple. O brdhmanas, the merit attained by arranging for a Deity to be made from stone, iron, copper, silver, or gold, is progressively more for each proceeding one. However, one should not use bricks for preparing a Deity.

HBV 18.8

प्रतिमा लक्षणोपेता नरसिहस्य कारयेत् ।
सर्वपापानि सन्त्यज्य स तु विष्णुपुरे वसेत्

pratimāṁ lakṣaṇopetāṁ narasiṁhasya kārayet |
sarvapāpāni santyajya sa tu viṣṇupure vaset

O n e who carves a Deity of Lord Nrsirhhadeva having all the authorized characteristics will be freed from all sinful reactions and after death attain the planet of Lord Visnu.

HBV 18.9–11

विष्णोस्तावत् प्रवक्ष्यामि यादृक रूप प्रशस्यते ।
शङ्खचक्रधर शान्त पद्महस्त गदाधरम्
छत्राकार शिरस्तस्य कम्बुग्रीव शुभेक्षणम् ।
तुङ्गनास शूर्पकर्ण प्रशान्तोरुभुजद्वयम्
क्वचिदष्टभुज विद्याच्चतुर्भुजमथापि वा ।
द्विभुजश्चापि कर्तव्यो भवने स पुरोधसा

viṣṇostāvat pravakṣyāmi yādṛka rūpaṁ praśasyate |
śaṅkhacakradharaṁ śāntaṁ padmahastaṁ gadādharam
chatrākāraṁ śirastasya kambugrīvaṁ śubhekṣaṇam |
tuṅganāsaṁ śūrpakarṇaṁ praśāntorubhujadvayam
kvacidaṣṭabhujaṁ vidyāccaturbhujamathāpi vā |
dvibhujaścāpi kartavyo bhavane sa purodhasā

I shall now describe the various forms of Lord Visnu. The Deity of the Lord should hold a conch, disc, club, and lotus in His four hands. He should appear very peaceful, His forehead should be very broad, and His throat should resemble a conch shell with three lines. His nose should be raised, His vision should be auspicious, His ears should flare majestically, and His chest should be broad. He may be two-armed, especially if He is to be worshiped in one's house. Sometimes, the Deity should be four- armed or eight-armed. In the house of an dcarya, the Deity is generally two-armed.

HBV 18.12

देयमष्टभुजस्यास्य यथास्थान निबोधत ।
खड्गो गदा शरः पद्म देय दक्षिणतो हरेः ॥
धनुश्च खेटकञ्चैव शङ्खचक्रञ्च वामतः

deyamaṣṭabhujasyāsya yathāsthānaṁ nibodhata |
khaḍgo gadā śaraḥ padma deyaṁ dakṣiṇato hareḥ ||
dhanuśca kheṭakañcaiva śaṅkhacakrañca vāmataḥ

Now, hear of the positions of the weapons that are held by the eight- armed Deity of the Lord. Beginning with the uppermost right hand to the lowest, the Lord holds a trident, club, arrow, and lotus. Beginning from the uppermost left hand to the lowest, the Lord holds a bow, shield, conch shell and cakra.

HBV 18.13

चतुर्भुजस्य वक्ष्यामि यथैवायुधस स्थितिः ।
दक्षिणे च गदा पद्म वासुदेवस्य कारयेत् ।
वामतः शङ्खचक्रे च कर्तव्ये भूतिमिच्छता

caturbhujasya vakṣyāmi yathaivāyudhasaṁsthitiḥ |
dakṣiṇe ca gadāṁ padmaṁ vāsudevasya kārayet |
vāmataḥ śaṅkhacakre ca kartavye bhūtimicchatā

Hear now about the weapons held by the four-armed form of Vasudeva. O n e who desires wealth should place a club and a lotus in His right hands, and a conch and cakra in His left hands.

HBV 18.14

कृष्णावतारे तु गदा वामहस्ते प्रशस्यते ।
यथेच्छया शङ्खचक्रे उपरिष्टात् प्रकल्पयेत्

kṛṣṇāvatāre tu gadā vāmahaste praśasyate |
yathecchayā śaṅkhacakre upariṣṭāt prakalpayet

Regarding the four-armed form of Krsna, one should place a club in His lower left hand while a conch and cakra should be placed in His upper hands.

HBV 18.15–16

अधस्तात् पृथिवी देवी कर्तव्या पदमध्यतः ।
दक्षिणे प्रणत तद्वद्गरुत्मन्त निवेशयत् ॥
वामतस्तु भवेल्लक्ष्मीः पद्महस्ता सुशोभना
गरुत्मानग्रतो वापि स स्थाप्यो भूतिमिच्छता ।
श्रीश्च पुष्टिश्च कर्तव्ये पार्श्वयोः पद्मस युते

adhastāt pṛthivī devī kartavyā padamadhyataḥ |
dakṣiṇe praṇataṁ tadvadgarutmantaṁ niveśayat ||
vāmatastu bhavellakṣmīḥ padmahastā suśobhanā
garutmānagrato vāpi saṁsthāpyo bhūtimicchatā |
śrīśca puṣṭiśca kartavye pārśvayoḥ padmasaṁyute

Lord Visnu's associates should be arranged in the following manner. Bhumi-devT should be placed below His lotus feet. To His should be Garuda, standing with folded hands. To the Lord's left should be a beautiful Deity of LaksmI holding a lotus flower in her hand. O n e who desires wealth should place a deity of Garuda in front of the Lord. SridevI and Pustidevi, who are expansions of Maha-LaksmI, should be placed on either side of Lord Visnu.

HBV 18.17

तोरणञ्चोपरिष्टाच्च विद्याधरसमन्वितम् ।
तथा कल्पलतोपेत स्तुवद्भिरमरेश्वरैः

toraṇañcopariṣṭācca vidyādharasamanvitam |
tathā kalpalatopetaṁ stuvadbhiramareśvaraiḥ

Near the temple gate that is decorated with creepers and so on, one should install deities of the Vidyadharas and other demigods, who are engaged in offering prayers to the Lord.

HBV 18.18

श्रीमूर्तिपरिमाणम् तत्रैव—
अङ्गुष्ठपर्वादारभ्य वितस्ति यावदेव तु ।
गृहे वै प्रतिमा कार्या नाधिका शस्यते बुधैः

śrīmūrtiparimāṇam tatraiva—
aṅguṣṭhaparvādārabhya vitastiṁ yāvadeva tu |
gṛhe vai pratimā kāryā nādhikā śasyate budhaiḥ

tatraiva (In the same literature it is stated) angustha parvvdd drabhya vitastim ydvadeva tu grhe vai pratimd kdryyd nadhikd sasyate budhaih Using the width of the joint of the thumb as a measurement, cwelve fingers, or about six or seven inches is a nice size for a Deity that is to be worshiped at home. Learned authorities do not consider large Deities to be suitable in this regard.

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HBV 18.19

आषोडशात्तु प्रासादे कर्तव्या नाधिका ततः ।
मध्योत्तमकनिष्ठा तु कार्या वित्तानुसारतः

āṣoḍaśāttu prāsāde kartavyā nādhikā tataḥ |
madhyottamakaniṣṭhā tu kāryā vittānusārataḥ

The Deity that is to be installed in the temple can range from one to sixteen feet in height. According to one's means, one should arrange for a small, medium, or large Deity.

HBV 18.20

सौम्या तु हस्तमात्रा वसुदा हस्तद्वयोच्छ्रिता ।
प्रतिमा क्षेमसुभिक्षाय भवेत्त्रिचतुर्हस्तप्रमाणा च

saumyā tu hastamātrā vasudā hastadvayocchritā |
pratimā kṣemasubhikṣāya bhavettricaturhastapramāṇā ca

A Deity that is one foot high is considered enchanting. A Deity that is two feet tall awards the worshiper wealth. A Deity three feet tall bestows auspiciousness, and a Deity four feet in height awards prosperity.

HBV 18.21

प्रासादस्योत्तरे भागे शिला नीत्वा च देशिकः ।
कृत्वा कर्मकूटी रम्या प्रतिमाकर्म कारयेत्

prāsādasyottare bhāge śilāṁ nītvā ca deśikaḥ |
kṛtvā karmakūṭīṁ ramyāṁ pratimākarma kārayet

A priest or dcdrya should arrange for a large block of marble, construct a nice cottage to the north of the temple, and have expert craftsmen carve the Deity there.

HBV 18.22

चतुरस्रायता कृत्वा शिला स स्थाप्य चार्चयेत् ।
शिरो मुखञ्च पृष्ठे च अङ्कयित्वा तु बुद्धिमान्

caturasrāyatāṁ kṛtvā śilāṁ saṁsthāpya cārcayet |
śiro mukhañca pṛṣṭhe ca aṅkayitvā tu buddhimān

First, the large block of marble should be cut into a rectangular solid and then worshiped. The face and head of the Deity should then be painted on one of the sides. In this way, the acarya should begin the carving of the Deity according to the means of his disciple.

HBV 18.23

यजमानानुकूल्येन गुरुः कर्म समारभेत् ।
शिलां पूर्वाननां कृत्वा अथवा उत्तराननाम् ।
तोयेन ब्रह्मघोषाइः स्नाप्य पश्चालिं हरेत्

yajamānānukūlyena guruḥ karma samārabhet |
śilāṁ pūrvānanāṁ kṛtvā athavā uttarānanām |
toyena brahmaghoṣāiḥ snāpya paścāliṁ haret

Before beginning, the block of marble should be kept facing east or north and bathed with water while being worshiped along with the chanting of Vedic mantras.

HBV 18.24

दधि-दूर्वाक्षतैः पूजां नवारम्भे समाचरेत् ।
शुक्लैर्गन्धैश्च माल्यैश्च मन्त्रेणानेन देशिकः

dadhi-dūrvākṣataiḥ pūjāṁ navārambhe samācaret |
śuklairgandhaiśca mālyaiśca mantreṇānena deśikaḥ

The acarya should worship the marble block with offerings of yogurt, rice paddy, durva grass, white sandalwood paste, and flower garlands, while chanting the following mantra.

HBV 18.25

ओं तत् सत् नमः ।
योऽसौ भगवान् सर्वजगतः प्रवीरः सङ्कर्षणो वासुदेवः प्रवरवराह जय सुप्रतिष्ठित कीर्तिं प्रवर्द्धयस्व ओं
ओं फट् फट् नमः

oṁ tat sat namaḥ |
yo'sau bhagavān sarvajagataḥ pravīraḥ saṅkarṣaṇo vāsudevaḥ pravaravarāha jaya
supratiṣṭhita kīrtiṁ pravarddhayasva oṁ oṁ phaṭ phaṭ namaḥ

84 SRI HARI-BHAKTI-VILASA One should chant the mantra orh tat sat namah orh tat sat namah pravirah sankarsano vasudevah pravaravaraha jaya supratisthita kirtti pravarddhayasva orh orh phat phat namah.

HBV 18.26

स्वस्ति वाच्य द्विजान् सम्यग्गुरुभक्त्या समर्चये ।
वस्त्रपुष्पादिदानेन अशाठ्येन तु पूजयेत्

svasti vācya dvijān samyaggurubhaktyā samarcaye |
vastrapuṣpādidānena aśāṭhyena tu pūjayet

The assembled brdhmanas should recite Vedic mantras to create an auspicious atmosphere, and they should be served very respectfully by being given cloth and flower garlands.

HBV 18.27

मङ्गलैर्ब्रह्मघोषाधैः प्रतिमा स□विभाजयेत् ।
मध्यसूत्र□ समास्फाल्य तीक्ष्णशस्त्रेण चोत्किरेत्

maṅgalairbrahmaghoṣādhaiḥ pratimā saṁvibhājayet |
madhyasūtraṁ samāsphālya tīkṣṇaśastreṇa cotkiret

The block of the marble should be divided into the various limbs of the Deity by marking it with a sharp weapon and then spreading threads over it, while reciting auspicious Vedic hymns.

HBV 18.28

स्वकीयाङ्गुलिमानेन मुख□ स्याद्द्वादशाङ्गुलम् ।
मुख-मानेन कर्तव्या सर्वावयवकल्पना

svakīyāṅgulimānena mukhaṁ syāddvādaśāṅgulam |
mukha-mānena kartavyā sarvāvayavakalpanā

mdtsye (In the Matsya Purdna it is stated) svakiyahgulimdnena mukharh sydd dvddasdngulam mukha-mdnena karttavyd sarvvdvayava kalpand The face of the Deity should measure the width of twelve fingers. According to this size of the face, all the other limbs of Deity should be contemplated proportionately.

HBV 18.29

अभिप्रेतप्रमाणन्तु नवधा प्रविभाजयेत् ।
नवमे भास्करैर्भक्तै भागः स्वाङ्गुलमुच्यते

abhipretapramāṇantu navadhā pravibhājayet |
navame bhāskarairbhaktai bhāgaḥ svāṅgulamucyate

srl hayaslrsapahcardtre (In the Hayasirsa-pahcardtra it is stated)

abhipreta pramdnantu navadha pravibhdjayet navame bhdskarairbhaktai bhdgah svdngulamucyate If one divides the marble block into nine parts and then divides each part into twelve, the size of that part should correspond to the size of the Deity's finger.

HBV 18.30

विम्बमानन्तु नवधा प्रोच्छ्रयात् स□विभज्य वै ।
भाग□ भाग□ ततो भूयो भवेद्द्वादशधा द्विज

vimbamānantu navadhā procchrayāt saṁvibhajya vai |
bhāgaṁ bhāgaṁ tato bhūyo bhaveddvādaśadhā dvija

O brahmana, divide the total height of the Deity into nine parts, and then again divide each part into twelve. That should be the size of the Deity's finger.

HBV 18.31

तदङ्गुल□ स्याद्बिम्बस्य ॥ इति ।
एव□ पुराणतन्त्रादि दृष्ट्वात्रेद□ विलिख्यते ।
ललाटच्चिवुकान्त स्यात् श्रीमुख□ द्वादशाङ्गुलम्

tadaṅgulaṁ syādvimbasya || iti |
evaṁ purāṇatantrādi dṛṣṭvātredaṁ vilikhyate |
lalāṭaccivukānta syāt śrīmukhaṁ dvādaśāṅgulam

After taking into account the descriptions found in the Purdnas and tantras, we herein describe the size of the Deity's limbs. The distance between top of the forehead and the chin should be about twelve fingers.

HBV 18.32

तत्राननꣳ भाग एकस्तत्रैव चतुरङ्गुलम् ।
ललाटꣳ नासिका तद्वद्गुल्फमर्द्धाङ्गुलꣳ भवेत्

tatrānanaṁ bhāga ekastatraiva caturaṅgulam |
lalāṭaṁ nāsikā tadvadgulphamarddhāṅgulaṁ bhavet

86 SRI H A R I - B H A K T I - V I L AS A The width of the mouth, forehead, and length of the nose of the Deity should measure about four fingers. The eyebrows should be about half-a-finger thick.

HBV 18.33

अर्द्धाङ्गुलोऽधरस्तूद्ध्वोऽपरश्चैकाङ्गुलो मतः ।
द्व्यङ्गुलꣳ चिबुकꣳ चाथ ग्रीवा स्याच्चतुरङ्गुला

arddhāṅgulo'dharastūddhvo'paraścaikāṅgulo mataḥ |
dvyaṅgulaṁ cibukaṁ cātha grīvā syāccaturaṅgulā

The lower lip should be half-a-finger thick, the upper lip should be one finger thick, the chin should be two fingers from top to bottom, and the neck should be four fingers wide.

HBV 18.34

वक्षोभागो भवेदन्यस्तस्मान्नाभ्यवधिः परः ।
ततोऽपरश्च मेढान्तस्तस्मादुरुविभागकौ

vakṣobhāgo bhavedanyastasmānnābhyavadhiḥ paraḥ |
tato'paraśca meḍhāntastasmāduruvibhāgakau

The chest should be carved separately from the face. The section from the chest to the navel should also be carved separately, and the section from the navel to the genital should be carved separately. The two hips should be carved one at a time.

HBV 18.35

तथा द्विभागिके जङ्घे जानुनी चतुरङ्गुले ।
पादौ च तत्समावित्थ दैर्घ्यभागा नवोदिताः

tathā dvibhāgike jaṅghe jānunī caturaṅgule |
pādau ca tatsamāvitthaṁ dairghyabhāgā navoditāḥ

Similarly, the two thighs should be carved one at a time. The knees should be four fingers in width, and so should the feet. In this way, the total height of the Deity is divided into nine parts.

HBV 18.36

कुत्राप्युच्चात् ललाटस्योपरिष्टात्त्र्यङ्गुल शिरः ।
तद्वद्ग्रीवा जानुपावास्तथापि स्युर्नवैव ते

kutrāpyuccāt lalāṭasyopariṣṭhāttryaṅgulaṁ śiraḥ |
tadvadgrīvā jānupāvāstathāpi syurnavaiva te

In some cases, the height of the forehead should measure three fingers. If that be the case, then the neck, knees, and feet should also be of three fingers' width.

HBV 18.37

इति स्यात् सर्वतो दैर्घ्ये साष्टोत्तरशताङ्गुलाः ।
चतुर्दशाङ्गुलो मौलिः क्वचिच्च द्वादशाङ्गुलः

iti syāt sarvato dairghye sāṣṭottaraśatāṅgulāḥ |
caturdaśāṅgulo mauliḥ kvacicca dvādaśāṅgulaḥ

According to this calculation, the Deity should be about one hundred and eight fingers tall. According to some opinion, the height of the Deity's head should be about fourteen fingers, or twelve fingers.

HBV 18.38

विस्तारेऽष्टाङ्गुलं यस्या ललाटं त्वर्द्धचन्द्रवत् ।
ध्रुवौ नेत्रान्तपर्यन्ते प्रत्येकं चतुरङ्गुले

vistāre'ṣṭāṅgulaṁ yasyā lalāṭaṁ tvarddhacandravat |
dhruvau netrāntaparyante pratyekaṁ caturaṅgule

The Deity's head should be eight fingers wide and His forehead should resemble a half moon. His eyebrows should extend to the sides of His eyes and each eyebrow should be four fingers in length.

HBV 18.39

तयोर्मध्ये द्व्यङ्गुलं स्यात् क्वचिच्चैकाङ्गुलं मतम् ।
भ्रूलेखार्द्धाङ्गुला सा च मध्ये स्थूलाग्रतः कृशा

tayormadhye dvyaṅgulaṁ syāt kvaciccaikāṅgulaṁ matam |
bhrūlekhārddhāṅgulā sā ca madhye sthūlāgrataḥ kṛśā

The distance between the two eyebrows should be two fingers, or sometimes one finger. This is the standard measurement. T h e width of the eyebrows can be half-a-finger, and the middle portion should be fat while the ends should be thin.

HBV 18.40

तीक्ष्णा नतधनुस्तुल्या कर्णौ तु चतुरङ्गुलौ ।
षडङ्गुलौ वा तावुच्चौ विद्धौ चेच्चिबुकावधि

tīkṣṇā natadhanustulyā karṇau tu caturaṅgulau |
ṣaḍaṅgulau vā tāvuccau viddhau ceccibukāvadhi

The ends of the eyebrows should be pointed and the eyebrows should resemble bows. The ears should be four or six fingers in height and there should be a hole in each ear. They should extend down to the cheeks.

HBV 18.41

विततौ द्व्यङ्गुलौ प्रान्तेऽर्द्धाङ्गुलौ वैककाङ्गलौ ।
कर्णाच्छिद्रन्तु नेत्रान्तसममेकाङ्गुल भवेत्

vitatau dvyaṅgulau prānte'rddhāṅgulau vaikakāṅgalau |
karṇacchidrantu netrāntasamamekāṅgulaṁ bhavet

The ears should be two fingers wide and the ear lobes should be half- a-finger. The depth of the ear hole should be about one finger, and the eyes should be one finger in height.

HBV 18.42

कर्णोपरिष्टात् श्रीमरतमुच्चत्वे द्वादशाङ्गुलम् ।
त्रिगुणः परिधिस्तस्य द्विचत्वारि षदङ्गुलः

karṇopariṣṭāt śrīmaratamuccatve dvādaśāṅgulam |
triguṇaḥ paridhistasya dvicatvāriṁṣadaṅgulaḥ

The width of the head above the ears should measure twelve fingers. The circumference of the head should be a little more than three times that. Including the hair, the circumference of the head should be about forty-two fingers.

HBV 18.43

सकेशस्याथ नयने दैर्घ्ये तु द्व्यङ्गुले मते ।
कुत्रापि त्र्यङ्गुले ते हि विस्तारे चैकलाङ्गुले

sakeśasyātha nayane dairghye tu dvyaṅgule mate |
kutrāpi tryaṅgule te hi vistāre caikalāṅgule

The length of the eyes should be about two fingers, or sometimes three fingers, and they should be one finger wide.

HBV 18.44

तारकात्र तृतीयाऽंशा दृष्टिः स्यात् पञ्चमाऽंशिका ।
क्वचित् तृतीयभागैव दृङ्मध्यꣳ चतुरङ्गुलम्

tārakātra tṛtīyāṁśā dṛṣṭiḥ syāt pañcamāṁśikā |
kvacit tṛtīyabhārgaiva dṛṅmadhyaṁ caturaṅgulam

The eyeballs should be one-third of one finger in diameter, and the pupil should measure one-fifth of one finger. The distance between the two eyeballs should be about four fingers.

HBV 18.45

कुत्रचित् त्र्यङ्गुलꣳ कर्णदृङ्मध्यꣳ चतुरङ्गुलम् ।
सृक्कणीकर्णयोर्मूलात् षडङ्गुलविदूरतः

kutracit tryaṅgulaṁ karṇadṛṅmadhyaṁ caturaṅgulam |
sṛkkaṇīkarṇayormūlāt ṣaḍaṅgulavidūrataḥ

In some cases, the distance between the two eyes should be about three fingers. The distance between the middle of the eye and the ear should be about four fingers, and the distance from the end of the lips to the middle of the ear should be about six fingers.

HBV 18.46

हनुके द्व्यङ्गुले स्याताꣳ निर्गते कर्णमूलतः ।
कपोलौ दर्पणाकारौ हन्वग्रे चतुरङ्गुलौ

hanuke dvyaṅgule syātāṁ nirgate karṇamūlataḥ |
kapolau darpaṇākārau hanvagre caturaṅgulau

The distance from the ear hole to the top of the ear should be about two fingers. The jaws should resemble a mirror in shape, and the distance from the back of the ear to the jaws should be about four fingers.

HBV 18.47

नासोच्चैकाङ्गुला मूले द्व्यङ्गुला चाग्रतो भवेत् ।
एकाङ्गुले पुटे तस्यास्तयोस्त्वर्द्धाङ्गुल बिलम्

nāsoccaikāṅgulā mūle dvyaṅgulā cāgrato bhavet |
ekāṅgule puṭe tasyāstayostvarddhāṅgulaṁ bilam

The width of the nose at the top should be one finger and the height of the nose should be about two fingers. The breadth of the nose should be one finger, and each nostril should be half-a-finger in diameter

HBV 18.48

दलञ्च निष्पावसम सा ह्येव करवीरवत् ।
विदारभागस्तृण्डस्य विस्तारे चतुरङ्गुलः

dalañca niṣpāvasamaṁ sā hyevaṁ karavīravat |
vidārabhāgastṛṇḍasya vistāre caturaṅgulaḥ

SRI H A R 1 - B H A K T l - V I LASA tundasya vistdre caturangulah The diameter of the nostrils should be similar to that of string beans. The nose should resemble a karavi flower, or a sesame flower. The size of the opening of the mouth should be four fingers.

HBV 18.49

चिबुक त्र्यङ्गुल तारे ग्रीवा त्वष्टाङ्गुला भवेत् ।
परिधिस्त्रिगुणस्तस्याः स्कन्धावुच्चौ षडङ्गुलौ

cibukaṁ tryaṅgulaṁ tāre grīvā tvaṣṭāṅgulā bhavet |
paridhistriguṇastasyāḥ skandhāvuccau ṣaḍaṅgulau

The chin should be three fingers wide, the neck should be eight fingers in width, the circumference of the neck should be about twenty- four fingers, and the height of the shoulders should be six fingers.

HBV 18.50

विस्तारेऽष्टाङ्गुलौ पीनौ वृषस्कन्धोपमौ मतौ ।
भुजौ सुवृत्तौ तत्रोर्द्ध्वो बाहुः स्यात् षोडशाङ्गुलः

vistāre'ṣṭāṅgulau pīnau vṛṣaskandhopamau matau |
bhujau suvṛttau tatrorddhvo bāhuḥ syāt ṣoḍaśāṅgulaḥ

The breadth of the shoulders should be eight fingers and they should resemble the shoulders of an ox. The upper arms should be round and their length should be about sixteen fingers.

HBV 18.51

अष्टादशाङ्गुलोऽधस्तात् प्रबाहुः क्वचिदन्यथा ।
बाहोस्तु मध्ये परिधिर्भवेदष्टादशाङ्गुलः

aṣṭādaśāṅgulo'dhastāt prabāhuḥ kvacidanyathā |
bāhostu madhye paridhirbhavedaṣṭādaśāṅgulaḥ

The forearms should be eighteen fingers long, and in the circumference of the arms may vary.

HBV 18.52

षोडशाङ्गुलकोऽन्यस्य तदग्रे द्वादशाङ्गुलः ।
दीर्घं पाणितलं सप्ताङ्गुलं पृथु षडङ्गुलम्

ṣoḍaśāṅgulako'nyasya tadagre dvādaśāṅgulaḥ |
dīrghaṁ pāṇitalaṁ saptāṅgulaṁ pṛthu ṣaḍaṅgulam

The length of the hands, beginning from the wrists, should not exceed sixteen fingers. Excluding the wrist, the hand should be about twelve fingers in length. The palm of the hand should be seven fingers long and six fingers wide.

HBV 18.53

क्वापि पञ्चाङ्गुल□ निम्नमध्य□ सल्लक्षणान्वितम् ।
पञ्चाङ्गुला मध्यमान्ये सार्द्ध च चतुरङ्गुले

kvāpi pañcāṅgulaṁ nimnamadhyaṁ sallakṣaṇānvitam |
pañcāṅgulā madhyamānye sārddha ca caturaṅgule

According to Ndradlya Purdna, the palm should be five fingers wide, and it should be deep and marked with symbols, such as the flag, thunderbolt, conch shell, and cakra. The length of the middle finger is about five fingers, and the index and ring fingers should be four-and-a- half fingers long.

HBV 18.54

कनिष्ठाङ्गुलिरङ्गुष्ठोऽप्युक्तौ द्वौ चतुरङ्गुलौ ।
सार्द्धत्र्यङ्गुलकोऽङ्गुष्ठः क्वाप्ययन्तु द्विपर्वकः

kaniṣṭhāṅguliraṅguṣṭho'pyuktau dvau caturaṅgulau |
sārddhatryaṅgulako'ṅguṣṭhaḥ kvāpyayantu dviparvakaḥ

The thumb and little finger should be four fingers in length. The thumb should have only two joints.

HBV 18.55

अन्यस्त्रिपर्विकाः सर्वाः गोपुच्छाकृतिशोभनाः ।
समानि सर्वपर्वाणि स्वस्वमानानुरूपतः

anyastriparvikāḥ sarvāḥ gopucchākṛtiśobhanāḥ |
samāni sarvaparvāṇi svasvamānānurūpataḥ

The other fingers should have three joints and they should appear very beautiful, like the tail of a cow. The gaps created by the joints of the fingers should be symmetrical.

HBV 18.56

क्वचिच्च मध्यमामध्यपर्वद्व्यङ्गुलक मतम् ।
अन्यानि सर्वपर्वाणि न्यूनानि यवशः क्रमात्

kvacicca madhyamāmadhyaparvadvyaṅgulakaṁ matam |
anyāni sarvaparvāṇi nyūnāni yavaśaḥ kramāt

In some cases, the width of the joint of the middle finger should be about two fingers. The joints of the other fingers should be smaller than this.

HBV 18.57

अङ्गुष्ठस्योर्द्ध्वपर्वस्थः परिधिश्चतुरङ्गुलः ।
क्रमशः किञ्चिदूनाश्च सर्वे परिधयोऽपरे

aṅguṣṭhasyorddhvaparvasthaḥ paridhiścaturaṅgulaḥ |
kramaśaḥ kiñcidūnāśca sarve paridhayo'pare

The length of the tip of the thumb should be four fingers, and the other fingers should be a bit shorter.

HBV 18.58

कूर्मपृष्ठसमाः स्वस्वपर्वार्द्धप्रतिमा नखाः ।
चतुर्विंशत्यङ्गुलोऽथ विस्तारो वक्षसो भवेत्

kūrmapṛṣṭhasamāḥ svasvaparvārddhapratimā nakhāḥ |
caturviṁśatyaṅgulo'tha vistāro vakṣaso bhavet

The fingernails should resemble the back of a tortoise and the size should be half that of the finger's joint. The breadth of the chest should be twenty-four fingers.

HBV 18.59

स्तनयोस्तु द्वयोर्मध्ये विस्तारो द्वादशाङ्गुलः ।
द्व्यङ्गुलः स्वस्वविस्तारे चुचुकौ यवमात्रकौ

stanayostu dvayormadhye vistāro dvādaśāṅgulaḥ |
dvyaṅgulaḥ svasvavistāre cucukau yavamātrakau

The distance between the two nipples should be twelve fingers. Each areola should be two fingers in diameter and the nipple should be the size of a grain of barley.

HBV 18.60

कक्षे षडङ्गुले तद्वद्बाहुमूलस्तनान्तरे ।
चतुर्दशाङ्गुल चारु विस्तारे जठर भवेत्

kakṣe ṣaḍaṅgule tadvadbāhumūlastanāntare |
caturdaśāṅgulaṁ cāru vistāre jaṭharaṁ bhavet

The size of the rib cage is about six fingers. The distance between each arm and the nipple is six fingers. The abdomen should be fourteen lingers wide.

HBV 18.61

मध्ये चैकाङ्गुला नाभिर्निम्ना च विततता तथा ।
नाभिमध्ये तु परिधिर्द्विचत्वारि शदङ्गुला

madhye caikāṅgulā nābhirnimnā ca vitatā tathā |
nābhimadhye tu paridhirdvicatvāriṁśadaṅgulā

The navel should be situated in the middle of the abdomen and should be one finger wide and one finger deep. The circumference of the abdomen should be forty-two fingers.

HBV 18.62

विस्तारे पुरुषस्योक्ता कटिरष्टादशाङ्गुला ।
परिणाहो भवेत्तस्याश्चतुःपञ्चाशदङ्गुलः

vistāre puruṣasyoktā kaṭiraṣṭādaśāṅgulā |
pariṇāho bhavettasyāścatuḥpañcāśadaṅgulaḥ

The waist of a male Deity should measure eighteen fingers. The hips should measure fifty-four fingers.

HBV 18.63

ऊर्वोर्मूले तु विस्तारो द्वादशाङ्गुलो भवेत् ।
मध्येऽधिकः क्रमादूनः परिधिस्त्रिगुणोऽखिलः

ūrvormūle tu vistāro dvādaśāṅgulo bhavet |
madhye'dhikaḥ kramādūnaḥ paridhistriguṇo'khilaḥ

The breadth of each thigh should be about twelve fingers, and near the top, its circumference should be about thirty-six fingers.

HBV 18.64

चतुर्दशाङ्गुलः क्वापि परिणाहस्तु तादृशः ।
उच्चमेकाङ्गुल□ जानुद्वय□ त्र्यङ्गुलक□ ततम्

caturdaśāṅgulaḥ kvāpi pariṇāhastu tādṛśaḥ |
uccamekāṅgulaṁ jānudvayaṁ tryaṅgulakaṁ tatam

In some cases, the thighs can measure about fourteen fingers. The knees should be about three fingers in height and slightly less in breadth.

HBV 18.65

तन्मध्ये परिधिस्त्वेकवि□शत्यङ्गुलको भवेत् ।
क्वाप्यष्टाङ्गुलविस्तारः परिधौ त्रिगुण□ हि तत्

tanmadhye paridhistvekaviṁśatyaṅgulako bhavet |
kvāpyaṣṭāṅgulavistāraḥ paridhau triguṇaṁ hi tat

The circumference of the knees should be twenty-one fingers, or in some cases, twenty-four fingers.

HBV 18.66

विस्तारो जङ्घयोः सप्ताङ्गुलो मध्येऽपि तादृशः ।
परिधिः क्वापि तन्मूले विस्तारस्तु षडङ्गुलः

vistāro jaṅghayoḥ saptāṅgulo madhye'pi tādṛśaḥ |
paridhiḥ kvāpi tanmūle vistārastu ṣaḍaṅgulaḥ

The calves should be seven fingers in width at the top, and they should taper down to the ankles so that the lower part of the calf should be six fingers.

HBV 18.67

परिधिस्त्रिगुणोऽग्रे तु चतुर्युक्तदशाङ्गुलः ।
क्वचित्त्वेकाधिकः सोऽङ्घ्री द्वौ च चतुर्दशाङ्गुलौ

paridhistriguṇo'gre tu caturyuktadaśāṅgulaḥ |
kvacittvekādhikaḥ so'ṅghrī dvau ca caturdaśāṅgulau

The circumference of each calf should be eighteen fingers at the top. The circumference of lower part of each calf should be fourteen fingers.

HBV 18.68

द्वादशाङ्गुलकौ क्वापि विस्तारे तौ षडङ्गुलौ ।
कूर्मपृष्ठोन्नतौ गुल्फद्वय द्व्यङ्गुलक तयोः

dvādaśāṅgulakau kvāpi vistāre tau ṣaḍaṅgulau |
kūrmapṛṣṭhonnatau gulphadvayaṁ dvyaṅgulakaṁ tayoḥ

It is the opinion of some scholars that the calves' circumference should be twelve fingers at the top and six fingers above the ankle. The

toenails should look like the shell of a tortoise, and they should be one linger in diameter.

HBV 18.69

दैर्घ्य त्र्यङ्गुलकोऽङ्गुष्ठः क्वचिच्च चतुरङ्गुलः ।
प्रदेशिनी तु तत्तुल्या षोडशा शोनमध्यमा

dairghya tryaṅgulako'ṅguṣṭhaḥ kvacicca caturaṅgulaḥ |
pradeśinī tu tattulyā ṣoḍaśāṁśonamadhyamā

T h e circumference of the big toe should be three or four fingers. The circumference of the other toes should be proportionately smaller.

HBV 18.70

अन्ये द्वे चाष्टमा शोने तादृश्यो वाखिलाः क्रमात् ।
क्वाप्यन्ये द्वे पादहीने उच्चश्चैकाङ्गुलेन सः

anye dve cāṣṭamāṁśone tādṛśyo vākhilāḥ kramāt |
kvāpyanye dve pādahīne uccaścaikāṅgulena saḥ

T h e last toe should be smaller than the other toes and it should be about one finger in diameter.

HBV 18.71

सपादाङ्गुलतः क्वापि पराः सर्वास्तदर्द्धतः ।
पञ्चाङ्गुलोऽस्य परिधिर्देशिन्यास्त्र्यङ्गुलो भवेत्

sapādāṅgulataḥ kvāpi parāḥ sarvāstadarddhataḥ |
pañcāṅgulo'sya paridhirdeśinyāstryaṅgulo bhavet

In some cases, the diameter of the last toe should be one-and-a- quarter fingers. The diameter of the other toes should be one-and-a-half fingers. The length of each toe should be five fingers, except the last toe, which should be three fingers long.

HBV 18.72

अन्यासा त्वष्टमा शोनः परिधिः स्यात् क्रमेन हि ।
द्विपर्वको मतोऽङ्गुष्ठः पराः सर्वास्त्रिपर्विकाः

anyāsāṁ tvaṣṭamāṁśonaḥ paridhiḥ syāt kramena hi |
dviparvako mato'ṅguṣṭhaḥ parāḥ sarvāstriparvikāḥ

Starting with the big toe, each toe should be proportionately smaller in circumference, so that the circumference of the smallest toe should be

only one-eighth that of the big toe. The big toe should have two joints, whereas the others should have three joints.

HBV 18.73

अमुष्य अङ्गुष्ठस्य च, अन्यतः सर्वासाम् अन्यासाम् इत्यर्थः

amuṣya aṅguṣṭhasya ca, anyataḥ sarvāsām anyāsām ityarthaḥ

The diameter of each of the joints of the toes should be one-third the length of that toe. The length of the toenail should be one-fourth the length of the toe. Everything should be made so that the proportions appear very pleasing to the eye.

HBV 18.74

क्रमेण किञ्चिहुनश्च कूर्मपृष्ठसमो हि सः ।
नितम्बौ करिकुम्भाभौ विस्तारे षोडशाङ्गुलौ

krameṇa kiñcihūnaśca kūrmapṛṣṭhasamo hi saḥ |
nitambau karikumbhābhau vistāre ṣoḍaśāṅgu lau

Each toenail should be slightly larger than the preceding one and should resemble the shell of a tortoise. The hips of the Deity should appear like the trunk of an elephant and should be sixteen fingers wide.

HBV 18.75

षट्त्रिंशदङ्गुलं स्कन्धात् पृष्ठं निम्नं क्रमेण तत् ।
विंशत्यङ्गुलपर्यन्तं नातवंशञ्च तन्मतम्

ṣaṭtriṁśadaṅgulaṁ skandhāt pṛṣṭhaṁ nimnaṁ krameṇa tat |
viṁśatyaṅgulaparyantaṁ nātavaṁśañca tanmatam

The distance from the top of the shoulders to the bottom of the back should be thirty-six fingers. The back should taper majestically from the shoulders to the waist.

HBV 18.76

मध्यदेशाच्च विततं मिलितं मत्स्ययुग्मवत् ।
अन्यच्चालिखितं कार्यं लोकदृष्ट्याऽखिलं बुधैः

madhyadeśācca vitataṁ militaṁ matsyayugmavat |
anyaccālikhitaṁ kāryaṁ lokadṛṣṭyā'khilaṁ budhaiḥ

The middle of the back should be broad and should resemble two fish joined together. Besides whatever details one can garner from the scriptures, one should be very eager to learn from the experience gained by constant practice.

HBV 18.77

एतत्ते लक्षण प्रोक्तमुद्देशेन मयानघ ।
अनयैव दिशा कार्य स्वयमप्यूह्य देशिकैः

etatte lakṣaṇaṁ proktamuddeśena mayānagha |
anayaiva diśā kāryaṁ svayamapyūhya deśikaiḥ

O sinless one, I have thus briefly described the measurements of the Deity of the Supreme Lord. According to the instructions of the dcdrya, and by the realization attained by means of meditation, one should begin to carve the Deity.

HBV 18.78

लोकेषु लक्षण दृष्ट्वा हसितादिनिरीक्षणम् ।
तथा तथैव कर्तव्यमूह्य या नेन देशिकैः

lokeṣu lakṣaṇaṁ dṛṣṭvā hasitādinirīkṣaṇam |
tathā tathaiva kartavyamūhyaṁyā nena deśikaiḥ

With great care and attention, the dcdrya should arrange for the carving of a Deity according to the measurements found in the scriptures, as well as other characteristics, such as the Lord's sublimely smiling face.

HBV 18.79

मनोहराङ्गावयवाः सर्वे कार्याः सुलक्षणाः ।
केशैरलकजात च ललाटोपरि शोभनम्

manoharāṅgāvayavāḥ sarve kāryāḥ sulakṣaṇāḥ |
keśairalakajātaṁ ca lalāṭopari śobhanam

All the limbs of the Deity should be formed in a manner that is both enchanting and beautiful. The forehead should be adorned with black, curly hair and beautiful tilaka.

HBV 18.80

हारनूपुरकेयूरमेखलामौलिभूषितम् ।
शिष्ट ध्यानोदित सर्व मयानुक्त प्रकल्पयेत्

hāranūpurakeyūramekhalāmaulibhūṣitam |
śiṣṭaṁ dhyānoditaṁ sarvaṁ mayānuktaṁ prakalpayet

The chest should be decorated with a necklace, the lotus feet with anklets, the arms with armlets, the waist with a waist band, and the head with a crown. If something else is seen in the dcdrya's meditation, it should also be included, even if it has not been mentioned herein.

HBV 18.81

देशानुरूपभूषणवेशालङ्कारमूर्तिभिः कार्या ।
प्रतिमा लक्षणयुक्ता स विहिता बुद्धिदा भवति

deśānurūpabhūṣaṇaveśālaṅkāramūrtibhiḥ kāryā |
pratimā lakṣaṇayuktā saṁvihitā buddhidā bhavati

It is a devotee's duty to decorate the Deity with dresses and ornaments according to the custom of the place where the Deity is installed. If a sincere devotee expresses a strong desire to nicely decorate the Deity, then the Supreme Lord certainly gives him the intelligence to do so.

HBV 18.82–83

वासुदेव प्रकुर्वीत चतुर्बाहु सुरेश्वरम् ।
दक्षिणोपरि चक्र तु पद्म चाधः प्रकल्पयेत्
वामोपरि गदा कार्या शङ्ख चाधः सुशोभनम् ।
एतल्लक्षणस युक्ता प्रतिमा शुभदा भवेत्

vāsudevaṁ prakurvīta caturbāhuṁ sureśvaram |
dakṣiṇopari cakraṁ tu padma cādhaḥ prakalpayet
vāmopari gadā kāryā śaṅkhaṁ cādhaḥ suśobhanam |
etallakṣaṇasaṁyuktā pratimā śubhadā bhavet

The Deity of Vasudeva, the Lord of the demigods, should have four arms. He should hold a cakra in His upper right hand, a lotus in His lower right hand, a club in His upper left hand, and a beautiful conch shell in His lower left hand. Such a Deity awards one all-auspiciousness.

HBV 18.84

श्री-पूष्टी चापि कर्तव्ये पद्मवीणाकरान्विते ।
ऊरुमात्रोच्छ्रितायामे किञ्चिदावर्जिते तथा

śrī-pūṣṭī cāpi kartavye padmavīṇākarānvite |
ūrumātrocchritāyāme kiñcidāvarjite tathā

There should be two more Deities—SrldevI and PustidevI—standing on either side of the Lord. They should each hold a lotus flower and a stringed instrument in their hands. Their height should extend to the waist of the Lord and their heads should be slightly bent.

HBV 18.85

नानाविद्याधरौ कार्यौ प्रभामण्डलस□स्थितौ ।
प्रभा□ विभूषयेद्यत्नाद्गजव्यालादिभिर्बुधः

nānāvidyādharau kāryau prabhāmaṇḍalasaṁsthitau |
prabhāṁ vibhūṣayedyatnādgajavyālādibhirbudhaḥ

Learned persons should decorate the effulgence behind the Deity with paintings of Vidyadharas, elephants, snakes, and so on.

HBV 18.86

पादाभ-पादपीठञ्च तथा शोभासमन्वितम् ।
देशवेशानुरूपेण कर्तव्य□ देशकोत्तमैः

pādābha-pādapīṭhañca tathā śobhāsamanvitam |
deśaveśānurūpeṇa kartavyaṁ deśakottamaiḥ

The effulgence and the stand for the Deity's lotus feet should be carefully prepared by the expert acarya according to the custom and standard of that particular country.

HBV 18.87

गोपालप्रतिमा कुर्याद्वेणुवादनतत्पराम् ।
वर्हापीडा घनश्यामा द्विभुजामूर्ध्वस स्थिताम्

gopālapratimāṁ kuryādveṇuvādanatatparām |
varhāpīḍāṁ ghanaśyāmāṁ dvibhujāmūrdhvasaṁsthitām

vimu dharmmottare (In the Visnu-dharmottara it is stated) gopala pratimdrh kuryydd venu vddana tatpardm varhdpiddrh ghanasydmdrh dvibhujd murddhvasarh sthitdm

100 SRI HARI-BHAKTI-VILASA The Deity of Lord Krsna should be playing His flute. He should have a crown of peacock feathers; He should possess a dark complexion; He should be two-armed; and He should stand in His three-fold bending posture.

HBV 18.88

प्रतिमा कृष्णदेवस्य यत्नतः कारयेत् सुधीः ।
शिल्पिना कृष्णभक्तेन विश्वकर्मोक्तजानता

pratimāṁ kṛṣṇadevasya yatnataḥ kārayet sudhīḥ |
śilpinā kṛṣṇabhaktena viśvakarmoktajānatā

An intelligent devotee should select an expert devotee artist who can nicely carve a Deity of Lord Krsna having the characteristics that were outlined by Visvakarma.

HBV 18.89

दशपञ्चाङ्गुला मुख्या मध्यमा द्वावशाङ्गुला ।
अष्टाङ्गुलाधमा सा तु न्यूनाधिक्य न कारयेत्

daśapañcāṅgulā mukhyā madhyamā dvāvaśāṅgulā |
aṣṭāṅgulādhamā sā tu nyūnādhikyaṁ na kārayet

A Deity of Lord Krsna that is fifteen fingers in height is the best. A Deity of Lord Krsna that is twelve fingers in height is also considered very good, and a Deity of Lord Krsna that is eight fingers in height is also acceptable. One should not prepare a Deity larger or smaller than this.

HBV 18.90

अज्ञानेनापि मोहेन यदि कुर्यान्नराधमः ।
प्रतिमा विफला तस्य पूजनान्न फल लभेत्

ajñānenāpi mohena yadi kuryānnarādhamaḥ |
pratimā viphalā tasya pūjanānna phalaṁ labhet

Out of ignorance or illusion, if one who is the lowest among mankind carves a Deity of Lord Krsna either bigger or smaller than the above- mentioned sizes, his endeavor goes in vain and his worship of the Deity is futile.

HBV 18.91

मानाङ्गुलिविहीना च प्रतिमा यत्र तिष्ठति ।
राजा निपीडयात्येव गृहस्थो नरक व्रजेत्

mānāṅgulivihīnā ca pratimā yatra tiṣṭhati |
rājā nipīḍayātyeva gṛhastho narakaṁ vrajet

In that place where there is a Deity being worshiped that was not carved according to the previously-mentioned standards, the king will torture his subjects and the householders go to hell.

HBV 18.92

मानाङ्गुलेन सा कार्या नान्यथा मुनिसत्तम ।
काश्मीरी ज्ञानदा प्रोक्ता स्वर्णजापि न मुक्तिदा

mānāṅgulena sā kāryā nānyathā munisattama |
kāśmīrī jñānadā proktā svarṇajāpi na muktidā

A Deity of the Lord should be carved according to the measurements that are mentioned in the sdstra, and not otherwise. O foremost of sages, a Deity carved in the kingdom of Kasmlra awards one great wisdom, and a Deity made of gold awards the worshiper liberation.

HBV 18.93

सम्पत्तिदा शिलाजा तु राजती बहुभक्तिदा ।
तेजोदा दारुजा या तु रैत्तिकी शत्रुनाशिनी

sampattidā śilājā tu rājatī bahubhaktidā |
tejodā dārujā yā tu raittikī śatrunāśinī

A Deity made of stone awards wealth; a Deity made of silver bestows devotional service upon the worshiper; a Deity made of wood benedicts one with great prowess, and a Deity made of sand enables one to destroy his enemies.

HBV 18.94–95

ताम्री धनविवृद्धिञ्च करोति बहुसौख्यदा ।
सदैव मृण्मयी प्रोक्ता प्रतिमा शुभलक्षणा
भोगवा मोक्षदा सा तु प्रतिमा कथिता तव ।
लेप्या लेख्या द्विधा चैव प्रतिमा परिकीर्तिता

tāmrī dhanavivṛddhiñca karoti bahusaukhyadā |
sadaiva mṛṇmayī proktā pratimā śubhalakṣaṇā
bhogavā mokṣadā sā tu pratimā kathitā tava |
lepyā lekhyā dvidhā caiva pratimā parikīrtitā

101 SRI HARI-BHAKTI-VILASA A copper Deity enhances one's wealth and awards one immense happiness. A Deity made of clay is always considered auspicious, and He awards the worshiper material enjoyment and liberation. I have thus described the various kinds of Deities. Apart from these, there are two more Deities—those that are painted and those that are written in the form of letters.

HBV 18.96

पवनाग्रे नदीतीरे चत्वरे गोष्ठभूमिषु ।
समुद्रकूलेऽरण्ये वा मानहीना न दूषणी

pavanāgre nadītīre catvare goṣṭhabhūmiṣu |
samudrakūle'raṇye vā mānahīnā na dūṣaṇī

There is no fault involved if a Deity was not carved according to the prescribed measurements if He is situated on the peak of a mountain, on the bank of a river, in an open courtyard, in a pasturing ground, on the seashore, or in a forest.

HBV 18.97

कृष्णप्रतिकृति कुर्याद्दिव्या केशसुचिह्निताम् ।
तान्तु स स्थापयेन्मन्त्री गृहे वा गोष्ठमध्यतः

kṛṣṇapratikṛtiṁ kuryāddivyāṁ keśasucihnitām |
tāntu saṁsthāpayenmantrī gṛhe vā goṣṭhamadhyataḥ

The Deity of Lord Krsna should be nicely decorated and have curly, black hair and other transcendental characteristics. O n e who practices the chanting of a mantra should install the Deity either at home or in the pasturing ground.

HBV 18.98

चतुर्दशाङ्गुल दैर्घ्ये जठर वितता कटिः ।
द्वावि शत्यङ्गुला स्त्रीणा स्तनौ च द्वादशाङ्गुलौ

caturdaśāṅgulaṁ dairghye jaṭharaṁ vitatā kaṭiḥ |
dvāviṁśatyaṅgulā strīṇāṁ stanau ca dvādaśāṅgulau

The abdomen of a female Deity should be fourteen fingers broad, the circumference of the waist should be twenty-two fingers, and the breasts should be twelve fingers in circumference.

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HBV 18.99

किञ्चिद्ध्रस्वी भुजौ तासा किञ्चिद्दीर्घ मुख भवेत् ।
नासाग्रीवाललाटानि सार्द्धद्व्यङ्गुलकानि च

kiñciddhrasvī bhujau tāsāṁ kiñciddīrghaṁ mukha bhavet |
nāsāgrīvālalāṭāni sārddhadvyaṅgulakāni ca

T h e arms of a Deity of Laksmi should be slightly smaller than the arms of a Deity of Lord Visnu. Her face should be longer, however. The distance between Her forehead and throat should be about two-and-a- half fingers.

HBV 18.100

विस्तारे किञ्चिदधिकार्द्धाङ्गुल्योऽधरपल्लवः ।
नेत्रे चतुर्थभागोने परꣳ श्रीवच्च पूर्ववत्

vistāre kiñcidadhikārddhāṅguyo'dharapallavaḥ |
netre caturthabhāgone paraṁ śrīvacca pūrvavat

T h e size of the reddish lower lip should be one-half a finger. The size of the eye should be one-fourth the size of a male Deity's eye. All the other limbs should be carved proportionately.

HBV 18.101

स्त्रियः कार्याश्च विद्वद्भिस्तनोरुजघनाधिकाः ।
नानाभरणसꣳयुक्ताः किञ्चिद्ध्रस्वभुजाः शुभाः

striyaḥ kāryāśca vidvadbhistanorujaghanādhikāḥ |
nānābharaṇasaṁyuktāḥ kiñciddhrasvabhujāḥ śubhāḥ

O n e should carve the hips, breasts, and thighs of a female Deity broader than a male Deity. T h e lotus hands should be made slightly smaller than those of a male Deity.

HBV 18.102

ग्रीवावलिश्च कर्तव्या किञ्चिदूर्द्धाङ्गुलोच्छ्रया

grīvāvaliśca kartavyā kiñcidūrddhāṅgulocchrayā

The lines on the throat should be made half-a-finger above one another.

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HBV 18.103

एव नारीषु सर्वासु देवाना प्रतिमासु च ।
नवतालमिद प्रोक्त लक्षण पापनाशनम्

evaṁ nārīṣu sarvāsu devānāṁ pratimāsu ca |
navatālamidaṁ proktaṁ lakṣaṇaṁ pāpanāśanam

In this way, male and female Deities should be carved. The height of a Deity should be approximately nine talas. A tala is the distance from the tip of the middle finger to the tip of the thumb when they are stretched apart.

HBV 18.104

मृत्तिका वर्ण-पूर्वेण गृह्णीयुः सर्वर्णिनः ।
नदीतीरेऽथवा क्षेत्रे पुण्यस्थानेऽथवा पुनः

mṛttikā varṇa-pūrveṇa gṛhṇīyuḥ sarvarṇinaḥ |
nadītīre'thavā kṣetre puṇyasthāne'thavā punaḥ

Members of all the varnas, headed by the brdhmanas, should collect pure clay either from a riverbank, from a holy place, or from any place that has been sanctified by ritualistic performances.

HBV 18.105–107

पाषाणकर्करालोहचूर्णानि समभागतः ।
मृत्तिकाया प्रयोज्याथ कषायेण प्रपीडयेत्
खादिरेणार्जुनेनाथ सर्जश्रीवेष्टकुङ्कुमैः ।
कोटजैरायसैः स्नेहैर्दधिक्षीरघृत्तादिभिः
आलोड्य मृत्तिका तैस्तैः स्थाने स्थाप्य पुनः पुनः ।
मास पर्युषित कृत्वा प्रतिमा परिकल्पयेत्

pāṣāṇakarkarālohacūrṇāni samabhāgataḥ |
mṛttikāyāṁ prayojyātha kaṣāyeṇa prapīḍayet
khādireṇārjunenātha sarjaśrīveṣṭakuṅkumaiḥ |
koṭajairāyasaiḥ snehairdadhikṣīraghṛttādibhiḥ
āloḍya mṛttikā taistaiḥ sthāne sthāpya punaḥ punaḥ |
māsaṁ paryuṣitaṁ kṛtvā pratimāṁ parikalpayet

One should mix an equal quantity of stone powder and powdered iron. He should then add the abstract of the arjuna and catechu trees, making sure to blend it thoroughly. Next should be added resin, tarpin oil, kunkum, glue, yogurt, milk, and ghee, and after blending these items thoroughly, again and again, one should let it ferment for one month before using it to make a clay Deity.

HBV 18.108

स्थापयेत् प्रतिमाशूल□ रत्नण्यासस्य चोपरि ।
शूलञ्च खादिरादीना□ यज्ञीयाना□ प्रकल्पयेत्

sthāpayet pratimāśūlaṁ ratnaṇyāsasya copari |
śūlañca khādirādīnāṁ yajñīyānāṁ prakalpayet

At the beginning, one should use a pole, preferably made of catechu wood, which is primarily used for kindling in a sacrificial fire, as a support so that the clay Deity will stand erect.

HBV 18.109

वि□शोत्तरशत□ शूल□ कुर्याद्वा पञ्चवि□शतिः ।
प्रतिमाङ्गुलमानेन कृत्वा स□स्थापयेद्बुधः

viṁśottaraśataṁ śūlaṁ kuryādvā pañcaviṁśatiḥ |
pratimāṅgulamānena kṛtvā saṁsthāpayedbudhaḥ

One may use as many as one hundred and twenty poles, or according to another opinion, twenty-five poles. These poles should be the size of the Deity's fingers.

HBV 18.110–111

चतुर्दशाङ्गुल□ प्रोक्त□ सपाद□ दलमेव वा ।
सप्तवि□शति चाधस्तान्नाभ्युर्द्ध्वोऽर्द्धाङ्गुल□ मुखम्
पञ्चवि□शाङ्गुलौ चोरू सार्द्धत्रिकलमस्तकम् ।
ऊरू स्मृते समे जङ्घेपादोच्छ्राय□ सुसम्मितम्

caturdaśāṅgulaṁ proktaṁ sapādaṁ dalameva vā |
saptaviṁśati cādhastānnābhyurddhvo'rddhāṅgulaṁ mukham
pañcaviṁśāṅgulau corū sārddhatrikalamastakam |
ūrū smṛte same jaṅghepādocchrāyaṁ susammitam

106 SRI HARI-BHAKTI-VILASA The length of the Deity's feet should be fourteen fingers, the waist at the navel should measure twenty-seven fingers, the lips should each measure half-a-finger, the thighs should be twenty-five fingers long, and the distance from the top of the knees down to the feet should be twenty- five fingers.

HBV 18.112–114

नेत्रद्वय समुद्दिष्टमर्द्धाङ्गुलसमन्वितम् ।
द्विगोलोका भवेद्ग्रीवा चार्द्धाङ्गुल समन्विता
भागस्य वृद्धि वक्ष्यामि पञ्चवि शा शके तथा ।
अर्द्धार्द्धमङ्गुल दद्यात् हृदयादिषु भागशः
पञ्चवि शाङ्गुल वक्षो विस्तारेण प्रकीर्तितम् ।
कटिर्विस्तारतः कार्या षोडशाष्टदशाङ्गुला

netradvayaṁ samuddiṣṭamarddhāṅgulasamanvitam |
dvigolokā bhavedgrīvā cārddhāṅgula samanvitā
bhāgasya vṛddhiṁ vakṣyāmi pañcaviṁśāṁśake tathā |
arddhārddhamaṅgulaṁ dadyāt hṛdayādiṣu bhāgaśaḥ
pañcaviṁśāṅgulaṁ vakṣo vistāreṇa prakīrtitam |
kaṭirvistārataḥ kāryā ṣoḍaśāṣṭadaśāṅgulā

The eyes should be half-a-finger in height and the throat should be rounded. There are a total of twenty-five limbs of the body. The distance between the wrist and the head should be one kald. The Deity's chest should be twenty-five fingers broad. The waist should measure either sixteen or eighteen fingers.

HBV 18.115

पह्चविम्सन्गुलौ ब्धु
अय् द्मेन प्रकिर्त्तितौ
तथ्द् सप्तदस प्रोक्त्द्
व्दद्मेन प्रब्धुकौ

pahcavimsangulau bdhu
ay dmena prakirttitau
tathd saptadasa proktd
vdydmena prabdhukau

The length of each forearm should be twenty-five fingers and the hands should be seventeen fingers long.

HBV 18.116

मणिबन्धः कलायामस्तस्मात्□ प्रतिमस्तकम् ।
आयामो मध्यमायास्तु षडङ्गुल इति स्मृतः

maṇibandhaḥ kalāyāmastasmāttaṁ pratimastakam |
āyāmo madhyamāyāstu ṣaḍaṅgula iti smṛtaḥ

The wrist should be one kald in circumference, or its breadth can be measured as six middle fingers.

HBV 18.117

एतत् स□क्षेपतः प्रोक्त□ दशतालस्य लक्षणम् ।
प्रतिमायाश्चतुर्थेन कूर्मार्चा परिकीर्तिता ।
तत्त्रिभागेन तत्पीठ□ कुर्यात् सिद्ध्यर्थमुत्तमम्

etat saṁkṣepataḥ proktaṁ daśatālasya lakṣaṇam |
pratimāyāścaturthena kūrmārcā parikīrtitā |
tattribhāgena tatpīṭhaṁ kuryāt siddhyarthamuttamam

This is a brief description of how to make a clay Deity. A Kurma Deity should be one-fourth the size of the principal Diety.

HBV 18.118–119

अतःपर□ प्रवक्ष्यामि देवाकारान् विशेषतः ।
दशतालः स्मृतो रामो बलिर्वैरोचनिस्तथा
वराहो नरसि□हश्च सप्ततालस्तु वामनः ।
मत्स्यकूर्मौ तु निर्दिष्टौ यथाशोभ स्वयम्भुवा

ataḥparaṁ pravakṣyāmi devākārān viśeṣataḥ |
daśatālaḥ smṛto rāmo balirvairocanistathā
varāho narasiṁhaśca saptatālastu vāmanaḥ |
matsyakūrmau tu nirdiṣṭau yathāśobha svayambhuvā

matsye (In the Matsya Purdna it is stated) atah param pravaksmi devdkdrdn visesatah dasatdlah smrto rdmo balirvairocanistathd vardho narasimhasca saptatdlastu vdmanah matsyakurmmau tu nirddistau yathd sobha svayambhuvd Now I shall describe the size of the various Deities. The Deity of Lord Rama; Bali, the son of Virocana, Lord Varaha, and Lord Narasimha should be ten in height, and Lord Vamana should be seven talas. According to

Brahma, the Deities of Lord Matysa and Lord Kurma should be the size that appears most suitable and beautiful.

HBV 18.120

महावराह वक्ष्यामि पद्महस्त गदाधरम् । तीक्ष्णद ष्ट्राग्रघोरास्य मेदिनी वामकूपरे

mahāvarāhaṁ vakṣyāmi padmahastaṁ gadādharam | tīkṣṇadaṁṣṭrāgraghorāsyaṁ medinīṁ vāmakūrpare

Now 1 will describe the appearance of the Deity of Maha-Varaha. This Deity should have a lotus and club in His hands. His teeth should be sharp, and His face should appear very fierce. The Lord holds mother Earth on His left elbow.

HBV 18.121

द ष्ट्राग्रेणोद्धृता दीप्ता धरणीमुत्पलान्विताम् ।
विस्मयोत्फुल्लनयनामुपरिष्टात् प्रकल्पयेत्

daṁṣṭrāgreṇoddhṛtāṁ dīptāṁ dharaṇīmutpalānvitām |
vismayotphullanayanāmupariṣṭāt prakalpayet

Mother Earth should hold a fully blossomed lotus flower in her hand as she is lifted by Lord Varaha on His tusks. The deity of the earth should appear astonished, with eyes wide open in disbelief.

HBV 18.122

दक्षिण कटिस स्थञ्च कर तस्य प्रकल्पयेत् ।
कूर्मोपरि तथा पादमेक नागेन्द्रमूर्द्धनि ।
स स्तूयमान लोकेशैः समन्तात् परिकल्पयेत्

dakṣiṇaṁ kaṭisaṁsthañca karaṁ tasya prakalpayet |
kūrmopari tathā pādamekaṁ nāgendramūrddhani |
saṁstūyamānaṁ lokeśaiḥ samantāt parikalpayet

The Deity of Lord Varaha's right hand should be placed on His waist. One of His lotus feet should be resting on Lord Kurma and His other lotus foot should be placed on the head of Ananta Sesa. This Deity should be surrounded by many demigods, who are engaged in

offering prayers.

HBV 18.123

नारसि॒हन्तु कुर्वीत भुजाष्टकसमन्वितम् ।
रौद्र॒ सि॒हानन॒ तद्वद्विदारितमुखेक्षणम्

nārasiṁhantu kurvīta bhujāṣṭakasamanvitam |
raudraṁ siṁhānanaṁ tadvadvidāritamukhekṣaṇam

The Deity of Lord Nrsimha should have eight arms. He should appear very angry and have a head like that of a lion, and His eyes and mouth should be very fierce, like a lion.

HBV 18.124

स्तब्धपानसटाकीर्ण॒ दारयन्त॒ दितेः सुतम् ।
विनिर्गतान्त्रजालञ्च दानव॒ परिकल्पयेत्

stabdhapānasaṭākīrṇaṁ dārayantaṁ diteḥ sutam |
vinirgatāntrajālañca dānavaṁ parikalpayet

His shoulder and chest should be covered with matted hair as He is engaged in tearing apart the body of Hiranyakasipu, the son of Diti. T h e demon, Hiranyakasipu, should be shown with his intestines coming out of his body.

HBV 18.125–126

वमन्त॒ रुधिरोद्गार॒ भ्रूकुटिवदनेक्षणम् ।
युध्यमान॒ च कुर्वीत क्वचित् करणबन्धनैः
परिश्रान्तेन दैत्येन तर्ज्यमान॒ मुहुर्मुहुः ।
दैत्यान् प्रदर्शयेत्तत्र खड्गखेटकधारिणः ।
स्तूयमान॒ तथा विष्णु॒ दर्शयेदमराधिपैः

vamantaṁ rudhirodgāraṁ bhrūkuṭivadanekṣaṇam |
yudhyamānaṁ ca kurvīta kvacit karaṇabandhanaiḥ
pariśrāntena daityena tarjyamānaṁ muhurmuhuḥ |
dityān pradarśayettatra khaḍgakheṭakadhāriṇaḥ |
stūyamānaṁ tathā viṣṇuṁ darśayedamarādhipaiḥ

HO SRI H A R I - B H A K T I - VILASA The demon, Hiranyakasipu, should be seen vomiting blood, his eyebrows are frowning, and he is trying his best to fight. He should appear exhausted while bragging and shouting. His associates should be carrying tridents and shields. Lord Nrsirhhadeva should be seen as being glorified by the best of the demigods.

HBV 18.127

तथा त्रिविक्रम वक्ष्ये ब्रह्माण्डाक्रमणोल्वणम् ।
पादपाश्र्वे तथा बाहुमुपरिष्टात् प्रकल्पयेत्

tathā trivikramaṁ vakṣye brahmāṇḍākramaṇolvaṇam |
pādapārśve tathā bāhumupariṣṭāt prakalpayet

Now I shall describe the Deity of Trivikrama. The Lord appears ready to encompass the entire universe and so His appearance should be very fierce. His hands should hang by His sides while His gigantic legs stretch upwards and downwards.

HBV 18.128

अधस्ताद्वामन तद्वत् कल्पयेत् सकमण्डलुम् ।
दक्षिणे छत्रिका दद्यान्मुख दीन प्रदर्शयेत्

adhastādvāmanaṁ tadvat kalpayet sakamaṇḍalum |
dakṣiṇe chatrikāṁ dadyānmukhaṁ dīnaṁ pradarśayet

The Deity of Vamanadeva as a dwarf brdhmana should be seen with a water pot in his left hand and an umbrella in His right hand, and His face should appear serene.

HBV 18.129

भृङ्गार-धारिण तद्वद्बलि तस्य च पाश्र्वतः ।
बन्धन चास्य कुर्वन्त गरुड तस्य दर्शयेत्

bhṛṅgāra-dhāriṇaṁ tadvadbaliṁ tasya ca pārśvataḥ |
bandhanaṁ cāsya kurvantaṁ garuḍaṁ tasya darśayet

The deity of Bali Maharaja should be placed by the Lord's side, holding a water pot with a spout. The deity of Garuda should also be by His side, engaged in arresting Bali Maharaja.

HBV 18.130

अथ मात्स्यमूर्तिः कूर्ममूर्तिश्च
मत्स्यरूप तथा मात्स्य कौर्म कूमाकृति न्यसेत् ।
एव रूपः स भगवान् कार्यो नारायणो हरिः

atha mātsyamūrtiḥ kūrmamūrtiśca
matsyarūpaṁ tathā mātsyaṁ kaurmaṁ kūmākṛtiṁ nyaset |
evaṁrūpaḥ sa bhagavān kāryo nārāyaṇo hariḥ

The Deity of Matsya should appear like a fish and the Deity of Kurma should appear like a tortoise. In this way, the Deities of the various forms of Lord Hari, or Narayana, should be carved.

HBV 18.131–132

देवदेव तथा विष्णु कारयेद्गरुडस्थितम् ।
कौस्तुभोद्भासितौरस्क सर्वाभरणधारिणम्
सजलाम्बुद-सच्छाय पीतदिव्याम्बर तथा ।
मुखाश्च कार्याश्चत्वारो बाहवो द्विगुणास्तथा

devadevaṁ tathā viṣṇuṁ kārayedgaruḍasthitam |
kaustubhodbhāsitauraskaṁ sarvābharaṇadhāriṇam
sajalāmbuda-sacchāyaṁ pītadicyāmbaraṁ tathā |
mukhāśca kāryāścatvāro bāhavo dviguṇāstathā

visnu dharmmottare (In the Visnu-dharmottara it is stated) devadhevam. tathd visnurh kdrayedgaruda sthitam kaustubhodbhdsitauraskarh sarvvdbharana dhdrinam sajaldmbuda-'Saccha'yarh pitadivydmvararh tathd mukhdsca kdryydscawdro bdhavo dviguridstathd The Deity of Maha-Visnu, the Lord of the demigods, should be seated on the back of Garuda. His chest should be illuminated by the effulgence emanating from the Kaustubha gem. He should be adorned with all kinds of ornaments. His complexion is just like that of a dark cloud; He is dressed in yellow garments; and He possesses either four or eight arms.

HBV 18.133

सौम्येन्दुवदन पूर्व नारसि हन्तु दक्षिणम् ।
कपिल पश्चिम वक्त्र तथा वाराहमुत्तरम्

saumyenduvadanaṁ pūrvaṁ nārasiṁhantu dakṣiṇam |
kapilaṁ paścimaṁ vaktraṁ tathā vārāhamuttaram

His form should be attractive, His face should be as brilliant as moon rays, and He should be installed facing east. The Deity of Nrsimhadeva

112 SRI HARI-BHAKTI-VILASA should be installed facing south, the Deity of Kapiladeva should face west, and the Deity of Varahadeva should face north.

HBV 18.134

तस्य दक्षिणहस्तेषु वाणार्कमुषलादयः ।
चर्मशङ्खधराविन्दुचापे च वनमालिनः ।
कार्याणि विष्णुधर्मोक्त्या वामहस्तेष्वनुक्रमात्

tasya dakṣiṇahasteṣu vāṇārkamuṣalādayaḥ |
carmaśaṅkhadharāvinducāpe ca vanamālinaḥ |
kāryāṇi viṣṇudharmoktyā vāmahasteṣvanukramāt

According to the description of the Visnu-dharma, Lord Maha-Visnu should hold an arrow, the sun, a musala and a cakra in His four right hands, and a shield, a conch, the moon, and a bow in His four left hands. He should be decorated with a garland of forest flowers.

HBV 18.135

किञ्च—
एकवक्त्रो द्विबाहुश्च गदाचक्रधरः प्रभुः

kiñca—
ekavaktro dvibāhuśca gadācakradharaḥ prabhuḥ

The Deity of Lokapala-Visnu should be carved with one head and two are decorated with a club and a cakra.

HBV 18.136

किञ्च—
एकवक्त्रश्चतुर्बाहुः सौम्यरूपी सुदर्शनः ।
सलिलाध्नातमेघाभः सर्वाभरणभूषितः

kiñca—
ekavaktraścaturbāhuḥ saumyarūpī sudarśanaḥ |
salilādhnātameghābhaḥ sarvābharaṇabhūṣitaḥ

kifica (It is also stated) ekavaktrusatur bdhuh saumyarupi sudarsanah salilddhndta meghdbhah sarvvd bharana bhusitah The Deity of Vasudeva should be carved with one head, four arms, very attractive features, and a dark complexion. He should be pleasing to the eyes and decorated with all kinds of celestial ornaments.

HBV 18.137

कण्ठेन शुभदेशेन कम्बुतुल्येन राजता ।
वराभरणयुक्तेन कुण्डलोत्तमभूषितः

kaṇṭhena śubhadeśena kambutulyena rājatā |
varābharaṇayuktena kuṇḍalottamabhūṣitaḥ

His appearance should be peaceful and His throat should resemble a conch shell. He should be decorated with varieties of excellent ornaments. His ears should be adorned with two beautiful earrings.

HBV 18.138

अङ्गदी बद्धकेयूरो वनमालाविभूषितः ।
उरसा कौस्तुभ विभ्रत् किरीट शिरसा तथा

aṅgadī baddhakeyūro vanamālāvibhūṣitaḥ |
urasā kaustubhaṁ vibhrat kirīṭaṁ śirasā tathā

His arms should be decorated with armlets, and He should have a garland of forest flowers decorating His chest, along with a Kaustubha gem. His head should be decorated with a flower crown.

HBV 18.139

शिरःपद्मस्तथैवास्य कर्तव्यश्चारुकर्णिकः । पुष्टाश्लिष्टायतभुजरतनुताम्रनखाङ्गुलिः

śiraḥpadmastathaivāsya kartavyaścārukarṇikaḥ |
puṣṭāśliṣṭāyatabhujaratanutāmranakhāṅguliḥ

One should construct a canopy shaped like a lotus flower and hang it above the Deity's head. His four arms should be strongly built, long, and rounded. The color of His fingers and fingernails should be like that of copper.

HBV 18.140

मध्येन त्रिबलीभङ्गशोभितेन सुचारुणा ।
स्त्रीरूपधारिणी कार्या क्षौणी तत्पदमध्यगा

madhyena tribalībhaṅgaśobhitena sucāruṇā |
strīrūpadhāriṇī kāryā kṣauṇī tatpadamadhyagā

T h e Deity's abdomen should be very attractive and adorned with three lines. A deity of mother earth should be placed near His lotus feet.

HBV 18.141

तत्करस्थाङ्घ्रियुगलो देवः कार्यो जनार्दनः ।
सुचारुपदविन्यासः किञ्चिन्निष्क्रान्तदक्षिणः

tatkarasthāṅghriyugalo devaḥ kāryo janārdanaḥ |
sucārupadavinyāsaḥ kiñcinniṣkrāntadakṣiṇaḥ

The female deity of BhudevI should clasp the Lord's feet with her hands. The position of her feet should make a dramatic effect with her right foot slightly in front of her left foot.

HBV 18.142

अनुदृश्या मही कार्या देवदर्शनविस्मिता ।
देवश्च कटिवासेन कार्यो जान्ववलम्बिना

anudṛśyā mahī kāryā devadarśanavismitā |
devaśca kaṭivāsena kāryo jānvavalambinā

She should appear as if astonished to see the Supreme Lord. The length of the Lord's garments should extend to His knees.

HBV 18.143

वनमाला च कर्तव्या देवजान्ववलम्बिनी ।
यज्ञोपवीत वर्तव्य नाभिदेशमुपागतम्

vanamālā ca kartavyā devajānvavalambinī |
yajñopavītaṁ vartavyaṁ nābhideśamupāgatam

The Deity's garland of forest flowers should also extend to His knees and His sacred thread should extend to His navel.

HBV 18.144

उत्फुल्लकमल पाणौ कुर्याद्देवस्य दक्षिणे ।
वामपाणिगत शेष शङ्खाकार तु कारयेत्

utphullakamalaṁ pāṇau kuryāddevasya dakṣiṇe |
vāmapāṇigataṁ śeṣaṁ śaṅkhākāraṁ tu kārayet

The Lord should carry a beautiful lotus flower in His right hand and in His left hand should be placed a conch-shaped Deity of Ananata Sesa.

HBV 18.145–146

दक्षिणे तु गदा देवी तनुमध्या सुलोचना ।
स्त्रीरूपधारिणी मुग्धा सर्वाभरणभूषिता
पश्यन्ती देवदेवेश कार्या चामरधारिणी ।
कार्य तन्मूर्धिन विन्यस्त देवहस्त तु दक्षिणम्

dakṣiṇe tu gadā devī tanumadhyā sulocanā |
strīrūpadhāriṇī mugdhā sarvābharaṇabhūṣitā
paśyantī devadeveśaṁ kāryā cāmaradhāriṇī |
kāryaṁ tanmūrdhina vinyastaṁ devahastaṁ tu dakṣiṇam

To the right of the Lord there should be a deity of GadadevI having beautiful eyes. Her waist should be very thin and her mood should be that of great awe and reverence. She should be nicely decorated with all kinds of ornaments. She should be seen as gazing at the Lord with a bemused expression as she fans Him with a cdmara. The Lord's right hand should be placed on her head.

HBV 18.147

वामभागगतश्चक्रः कार्यो लम्बोदरस्तथा ।
सर्वाभरणस युक्तो वृत्तविस्फारितेक्षणः

vāmabhāgagataścakraḥ kāryo lambodarastathā |
sarvābharaṇasaṁyukto vṛttavisphāritekṣaṇaḥ

A deity of the Lord's cakra should be installed to His left. This deity should have a large stomach and large round eyes, and should be round in shape and decorated with all varieties of ornaments.

HBV 18.148

कर्तव्यश्चामरकरो देवचीक्षणतत्परः ।
कार्यो देवकरो वामो विन्यस्तस्तस्य मूर्धनि

kartavyaścāmarakaro devacīkṣaṇatatparaḥ |
kāryo devakaro vāmo vinyastastasya mūrdhani

This deity should be looking at the Lord and holding a cdmara, and the Lord's left hand should be placed on his head.

HBV 18.149

वासुदेवस्वरूपेण कार्यः सङ्कर्षणः प्रभुः ।
स तु शुक्लवपुः कार्यो नीलवासा यदूत्तमः

vāsudevasvarūpeṇa kāryaḥ saṅkarṣaṇaḥ prabhuḥ |
sa tu śuklavapuḥ kāryo nīlavāsā yadūttamaḥ

The Deity of Lord Sankarsana should be similar to that of Lord Vasudeva. Sankarsana is non-different form Baladeva, the foremost member of the Yadu dynasty. The only difference is that Baladeva's complexion is white and He wears blue garments.

HBV 18.150

गदास्थाने तु मुषल चक्रस्थाने तु लाङ्गलम् ।
कर्तव्यौ तनुमध्यौ तौ नृरूपौ रूपस स्थितौ

gadāsthāne tu muṣalaṁ cakrasthāne tu lāṅgalam |
kartavyau tanumadhyau tau nṛrūpau rūpasaṁsthitau

Lord Sankarsana should be holding the musala in place of the club, and a plough in place of the cakra. The Deities of Lord Vasudeva and Sankarsana, who had performed transcendental pastimes in human-like forms, should be very attractive and of a medium size.

HBV 18.151

वासुदेवस्वरूपेण प्रद्युम्नश्च तथा भवेत् ।
स तु दूर्वाङ्कुरश्यामः श्वेतवासा विधीयते

vāsudevasvarūpeṇa pradyumnaśca tathā bhavet |
sa tu dūrvāṅkuraśyāmaḥ śvetavāsā vidhīyate

The Deity of Lord Pradyumna should also be similar to the Deity of Lord Vasudeva, but His complexion should be dark like newly-grown dilrvd grass, and He should wear white garments.

HBV 18.152

चक्रस्थाने भवेच्चाय गदास्थाने तथा शरः ।
तथाविधौ तु कर्तव्यौ यथा मुषल-लाङ्गलौ

cakrasthāne bhaveccāyaṁ gadāsthāne tathā śaraḥ |
tathāvidhau tu kartavyau yathā muṣala-lāṅgalau

In place of the cakra that is held by Lord Vasudeva, Lord Pradyumna holds a bow, and in place of the club, He holds an arrow. Just as Baladeva holds a plough and musala, Pradyumna holds a bow and arrow.

HBV 18.153–154

एतदेव तथा रूपमनिरुद्धस्य कारयेत् ।
पद्मपत्राभ-वपुषो रक्ताम्बरधरस्य तु
चक्रस्थाने भवेच्चर्म यदास्थानेऽसिरेव च ।
चर्म स्याच्चक्ररूपेण प्राशुः खड्गो विधीयते

etadeva tathā rūpamaniruddhasya kārayet |
padmapatrābha-vapuṣo raktāmbaradharasya tu
cakrasthāne bhaveccarma yadāsthāne'sireva ca |
carma syāccakrarūpeṇa prāśuḥ khaḍgo vidhīyate

The Deity of Aniruddha should resemble the Deity of Vasudeva. His complexion should be the color of a lotus leaf, and He should be dressed in red garments. In place of Lord Vasudeva's cakra, Aniruddha should carry a shield, and in place of the club, He should hold a sword in His hand. His shield should resemble a cakra, and His sword should resemble a trident.

HBV 18.155–156

अथ चक्रादीना विविधमूर्तीनाञ्च स्वरूपनिर्णयः
चक्रादीना स्वरूपाणि किञ्चित पूर्व प्रदर्शयेत् ।
रम्याण्यायुधरूपाणि चक्रादीन्येव यादव
वामपार्श्वगताः कार्या देवाना प्रवरा ध्वजाः ।
सुपताकायुता राजन् यष्टिस्थास्ते यथोचितम्

atha cakrādīnāṁ vividhamūrtīnāñca svarūpanirṇayaḥ
cakrādīnāṁ svarūpāṇi kiñcita pūrvaṁ pradarśayet |

ramyāṇyāyudharūpāṇi cakrādīnyeva yādava
vāmapārśvagatāḥ kāryā devānāṁ pravarā dhvajāḥ |
supatākāyutā rājan yaṣṭisthāste yathocitam

O Yadava, I shall now describe the forms of the Lord's various weapons, such as the beautiful cakra. O king, to the left of the Deity one should place beautiful flags. These flags should be fastened to poles and installed according to the authorized procedures.

HBV 18.157–158

किञ्च—
ह□सो मत्स्यस्तथा कूर्मः कार्यास्तद्रूपधारिणः ।
शृङ्गी मत्स्यस्तु कर्तव्यो देवदेवो जनार्दनः
ऐश्वर्यमनिरुद्धस्तु वराहो भगवान् हरिः ।
ऐश्वर्यशक्त्या द□ष्ट्राग्रसमुद्धृतवसुन्धरः

kiñca—
haṁso matsyastathā kūrmaḥ kāryāstadrūpadhāriṇaḥ |
śṛṅgī matsyastu kartavyo devadevo janārdanaḥ
aiśvaryamaniruddhastu varāho bhagavān hariḥ |
aiśvaryaśaktyā daṁṣṭrāgrasamuddhṛtavasundharaḥ

118 SRI HARI-BHAKTI-VILAS A srngi matsyastu karttavyo devadevo jandrddanah esvaryyam aniruddhastu vardho bhagavdn harih esvaryyasaktyd darhstrdgrasa muddhrta vasundharah The Deities of Harhsa, Matsya, and Kurma should also be carved in similar way, but the Mastya form of Lord Janardana should have a horn on His head. Aniruddha should appear very opulent, as should Lord Varaha, who should be seen holding the earth on His tusks.

HBV 18.159

नृवराहोऽथवा कार्यः शेषोपरि गतः प्रभुः ।
शेषश्चतुर्भुजः कार्यश्चारुरत्नफणान्वितः

nṛvarāho'thavā kāryaḥ śeṣopari gataḥ prabhuḥ |
śeṣaścaturbhujaḥ kāryaścāruratnaphaṇānvitaḥ

The Deity of Varaha-Nrsirhha should be situated on the coils of Ananta Sesa. Lord Sesa should have four arms, a most charming appearance, and beautiful jeweled hoods.

HBV 18.160

आश्चर्योत्फुल्लनयनो देववीक्षणतत्परः ।
कर्तव्यो सीरमुषलो करयोस्तस्य यादव

āścaryotphullanayano devavīkṣaṇatatparaḥ |
kartavyo sīramuṣalo karayostasya yādava

O Yadava, Lord Sesa should be gazing at His worshipable Lord with blissful, wonder-struck eyes. He should carry a plough and musala in His two hands.

HBV 18.161

सर्पभोगश्च कर्तव्यस्तथैव रचिताञ्जलिः ।
आलीढस्थानस□स्थानस्तत्पृष्ठे भगवान् भवेत्

sarpabhogaśca kartavyastathaiva racitāñjaliḥ |
ālīḍhasthānasaṁsthānastatpṛṣṭhe bhagavān bhavet

Ananta Sesa should have hoods and His hands should be folded in supplication. He should be seen licking His lips and Lord Varaha should be standing on His back.

HBV 18.162

मूर्तिमन्तमनैश्वर्य□ हिरण्याक्ष□ विदुर्बुधाः ।
ऐश्वर्येणाविशेषेण स निरस्तोऽरिमर्दनः

mūrtimantamanaiśvaryaṁ hiraṇyākṣaṁ vidurbudhāḥ |
aiśvaryeṇāviśeṣeṇa sa nirasto'rimardanaḥ

The deity of Hiranyaksa should be devoid of any opulence or effulgence. Although Hiranyaksa, the killer of his enemies, was very powerful, he was comprehensively defeated by Lord Varaha.

HBV 18.163

नृवराहोऽथवा कार्यो ध्याने कपिलवत् स्थितः ।
द्विभुजस्त्वथवा कार्यः पिण्डनिर्वपणोद्यतः

nṛvarāho'thavā kāryo dhyāne kapilavat sthitaḥ |
dvibhujastvathavā kāryaḥ piṇḍanirvapaṇodyataḥ

O n e may also carve a Deity of Nrsimha-Varahadeva, sitting in meditation like Lord Kapila, or as a two-armed form engaged in offering oblations into the sacrificial fire.

HBV 18.164

समग्रक्रोडरूपो वा बहुदानवमध्यगः ।
नृवराहो वराहो वा कर्तव्यः क्ष्माविदारणः

samagrakroḍarūpo vā bahudānavamadhyagaḥ |
nṛvarāho varāho vā kartavyaḥ kṣmāvidāraṇaḥ

One may also install a gigantic Deity of Varahadeva standing in the midst of many formidable demons. One can also install a Deity of Nrsimha-Varaha, or only Lord Varaha tearing apart the surface of the earth.

HBV 18.165–166

ज्ञानवद्भिः स एवोक्तो ज्ञान परमवर्द्धनः ।
पीनस्कन्धकटिग्रीवः कृशमध्यः कृशोदरः
सि हाननो नृवेहश्च नीलवासाः प्रभान्वितः ।
आलीढस्थानस स्थानः सर्वाभरणभूषितः

jñānavadbhiḥ sa evokto jñānaṁ paramavarddhanaḥ |
pīnaskandhakaṭigrīvaḥ kṛśamadhyaḥ kṛśodaraḥ
siṁhānano nṛvehaśca nīlavāsāḥ prabhānvitaḥ |
ālīḍhasthānasaṁsthānaḥ sarvābharaṇabhūṣitaḥ

120 SRI H A R I - B H A K T I - VILASA sirhhdrumo nrdehasca nllavdsdh prabhdnvitah alidhasthdnah sarvvd bharana bhusitah Learned scholars describe the Deity of Lord Nrsimha as follows. He is the personification of knowledge and so He enhances the understanding of His worshipers. His shoulders, waist, and neck are very strongly-built and His abdomen is thin. He has the head of a lion and the torso of a human being. He is dressed in blue garments and His body is full of effulgence. His right leg is placed in front and His left

knee is turned to the side as if He is engaged in fighting His enemies, and He is decorated with various ornaments.

HBV 18.167

ज्वालामालाकुलमुखो ज्वलत्केशरमण्डलः ।
हिरण्यकशिपोर्वक्षः पाटयन्नखरैः खरैः

jvālāmālākulamukho jvalatkeśaramaṇḍalaḥ |
hiraṇyakaśiporvakṣaḥ pāṭayannakharaiḥ kharaiḥ

His face should be surrounded by a circle of fiery effulgence and His mane should also appear ablaze. He should be seen tearing apart the chest of Hiranyakasipu with His sharp nails.

HBV 18.168

निलोत्पल्द्भह् कर्त्तव्यो
देवज्द्नु गतस्तथ्द्
हिरन्यकसिपुर् दैत्यस्
तमज्न्द्नर्ह् विदुर्बुध्द्

nilotpaldbhah karttavyo
devajdnu gatastathd
hiranyakasipur daityas
tamajndnarh vidurbudhdh

Hiranyakasipu should be lying on the lap of Lord Nrsimha and his complexion should be like a blue flower. Learned scholars know Hiranyakasipu to be the form ignorance.

HBV 18.169

कर्तव्यो वामनो देवः सङ्कटे भक्तिभावितैः ।
पीनगात्रश्च कर्तव्यो दण्डी चाध्ययनोद्यतः ।
दूर्वाश्यामस्तु कर्तव्यः कृष्णाजिनधरस्तथा

kartavyo vāmano devaḥ saṅkaṭe bhaktibhāvitaiḥ |
pīnagātraśca kartavyo daṇḍī cādhyayanodyataḥ |
dūrvāśyāmastu kartavyaḥ kṛṣṇājinadharastathā

One should faithfully install a Deity of Lord Vamana in times of danger. He should have a large body, and He should hold a staff in His hand. He should appear to be in the mood of studying. His complexion should be the color of newly-grown durva grass and He should be dressed in a black deer skin.

HBV 18.170–171

सजलाम्बुदसङ्काशस्तथा कार्यस्त्रिविक्रमः ।
दण्डपाशधरः कार्यः शङ्खचक्रगदाधरः
शङ्खचक्रगदापद्माः कार्यास्तस्य स्वरूपिणः ।
निर्दहारते न कर्तव्याः शेषः कार्यश्च पूर्ववत् ।
एकोर्द्ध्वदनः कार्यो देवो विस्फारितेक्षणः

sajalāmbudasaṅkāśastathā kāryastrivikramaḥ |
daṇḍapāśadharaḥ kāryaḥ śaṅkhacakragadādharaḥ
śaṅkhacakragadāpadmāḥ kāryāstasya svarūpiṇaḥ |
nirdahārate na kartavyāḥ śeṣaḥ kāryaśca pūrvavat |
ekorddhvadanaḥ kāryo devo visphāritekṣaṇaḥ

The Deity of the Supreme Lord, Trivikrama, should have a blackish complexion, the color of a newly-arrived monsoon cloud, and He should hold a stick and a rope in His hands. He should also hold a conch shell, club, lotus, and cakra. He should be placed next to the Deity of Ananta Sesa. Lord Sesa should appear with a hood and His eyes should display a look of astonishment.

HBV 18.172

कार्यस्तु भार्गवो रामो जटामण्डलदुर्दृशः ।
हस्तेऽस्य परशुः कार्यः कृष्णाजिनधरस्य तु

kāryastu bhārgavo rāmo jaṭāmaṇḍaladurdṛśaḥ |
haste'sya paraśuḥ kāryaḥ kṛṣṇājinadharasya tu

122 SRI HARI-BHAKTI-VILASA O n e should install a Deity of Parasurama having a ferocious appearance. His head should be bedecked with matted hair. He should carry an axe in His hand and He should be dressed in black deer skin.

HBV 18.173

रामो दाशरथिः कार्यो राजलक्षणलक्षितः ।
भरतो लक्ष्मणश्चैव शत्रुघ्नश्च महाशयः ।
तथैव सर्वे कर्तव्याः किन्तु मौलिविवर्जिताः

rāmo dāśarathiḥ kāryo rājalakṣaṇalakṣitaḥ |
bharato lakṣmaṇaścaiva śatrughnaśca mahāśayaḥ |
tathaiva sarve kartavyāḥ kintu maulivivarjitāḥ

The Deity of Lord Ramacandra, the son of King Dasaratha, should have all the characteristics of royalty. Along with Him, there should be Deities of Laksmana, Bharata, and Satrughna. However, except Lord Rama, the others need not wear crowns.

HBV 18.174

कृष्णश्चक्रधरः कार्यो नीलोत्पलदलच्छविः ।
इन्दीवरधरा कार्या तस्य साक्षाच्च रुक्मिणी

kṛṣṇaścakradharaḥ kāryo nīlotpaladalacchaviḥ |
indīvaradharā kāryā tasya sākṣācca rukmiṇī

The Deity of Lord Krsna should hold a cakra, and His complexion should be like that of a blue lotus flower. By His side there should be a Deity of Rukmini-devi, who is non-different from Laksmi, and she should hold a blue lotus flower.

HBV 18.175

सीर-पाणिर्बलः कार्यो मुषली चैककुण्डली ।
श्वेतोऽतिनीलवसनो मदाधूर्णितलोचनः

sīra-pāṇirbalaḥ kāryo muṣalī caikakuṇḍalī |
śveto'tinīlavasano madādhūrṇitalocanaḥ

The Deity of Baladeva should have a plough in one hand and a musala in the other. He wears only one earring and His complexion is white. He is dressed in dark blue garments and His eyes are rolling due to intoxication.

HBV 18.176

चापवाणधरः कार्यः प्रद्युम्नश्च सुदर्शनः ।
राजन् दूर्वादलश्यामः श्वेतवासा मदोत्कटः

cāpavāṇadharaḥ kāryaḥ pradyumnaśca sudarśanaḥ |
rājan dūrvādalaśyāmaḥ śvetavāsā madotkaṭaḥ

O King, the Deity of Pradyumna should be very attractive and He should hold a bow and an arrow in His two hands. His complexion is the color of the newly-grown durva grass, His garments are white, and He appears to be full of intense pride.

HBV 18.177–179

कामदेवस्तु कर्तव्यो रूपेणाप्रतिमो भुवि ।
अष्टबाहुः स कर्तव्यः शङ्खपद्मविभूषणः
चापवाणधरश्चैव मदाकुञ्चितलोचनः ।
रतिः प्रीतिस्तथा शक्तिर्मन्दशक्तिस्तथोज्ज्वला
चतस्त्रस्तस्य कर्तव्याः पत्न्यो रूपमनोहराः ।
चत्वारश्च करास्तस्य कार्यो भार्यास्तनोपगाः ।
केतुश्च मकरः कार्यः पञ्चवाणमुखो महान्

kāmadevastu kartavyo rūpeṇāpratimo bhuvi |
aṣṭabāhuḥ sa kartavyaḥ śaṅkhapadmavibhūṣaṇaḥ
cāpavāṇadharaścaiva madākuñcitalocanaḥ |
ratiḥ prītistathā śaktirmandaśaktistathojjvalā
catastrastasya kartavyāḥ patnyo rūpamanoharāḥ |
catvāraśca karāstasya kāryo bhāryāstanopagāḥ |

ketuśca makaraḥ kāryaḥ pañcavāṇamukho mahān

124 S R I H A R I - B H A K T l - V I L ASA The Deity of Kamadeva, whose beauty cannot be compared to anyone within this world, should be carved in a very distinctive manner. He should have eight arms and hold a conch shell, lotus flower, bow, arrow, and other symbolic representations. He should be very well-decorated, fully intoxicated, and casting a crooked glance. On His two sides stand His four beautiful wives—Rati, Prlti, Mrdusakti and Ujjvala. They should each have four arms and their height should reach to Kamadeva's chest. The flag on His chariot should have the marking of a shark, and five arrows should be kept in front of Him.

HBV 18.180

कर्तव्यश्चानिरुद्धोऽपि खड्गचर्मधरः प्रभुः ।
साम्बः कार्यो महाहस्तस्वरूपोऽसावशेषतः ।
सम्बानिरुद्धौ कर्तव्यौ पद्माभौ रक्तवाससौ

kartavyaścāniruddho'pi khaḍgacarmadharaḥ prabhuḥ |
sāmbaḥ kāryo mahāhastasvarūpo'sāvaśeṣataḥ |
sambāniruddhau kartavyau padmābhau raktavāsasau

The Deity of Aniruddha should hold a trident and shield in His hands. The body of Samba should be strongly built and He should appear very enchanting. Both Aniruddha and Samba have complexions like the color of a lotus flower, and they wear red garments.

HBV 18.181

गोपालप्रतिमा कुर्याद्वेणुवादनतत्पराम् ।
वर्हापीडा घनश्यामा द्विभुजामूर्द्ध्वस स्थिताम्

gopālapratimāṁ kuryādveṇuvādanatatparām |
varhāpīḍāṁ ghanaśyāmāṁ dvibhujāmūrddhvasaṁsthitām

The Deity of Gopala should be carved in the following manner. He should play His flute and His head should be adorned with a crown of peacock feathers. He has two arms and His complexion is like that of a dark cloud.

HBV 18.182

काषारवस्त्रस□वीतः स्कन्धस□सक्तचीवरः ।
पद्मासनस्थो द्विभुजो ध्यायी बुद्धः प्रकीर्तितः

kāṣāravastrasaṁvītaḥ skandhasaṁsaktacīvaraḥ |
padmāsanastho dvibhujo dhyāyī buddhaḥ prakīrtitaḥ

The Deity of Lord Buddha should wear red or saffron cloth, and a cadara should rest on His shoulder. He has two arms, is seated in the padmasana, and is engaged in deep meditation. This form is very well- known throughout the world.

HBV 18.183

दूर्वाश्यामो नरः कार्यो द्विभुजश्च महाभुजः । नारायणश्चतुर्बाहुर्नीलोत्पलदलच्छविः

dūrvāśyāmo naraḥ kāryo dvibhujaśca mahābhujaḥ |
nārāyaṇaścaturbāhurnīlotpaladalacchaviḥ

The Deity of Nara should have two long arms and his complexion should be the color of newly-grown durva grass. The Deity of Narayana should have four arms and his complexion should be the color of the blue lotus.

HBV 18.184

तयोर्मध्ये तु वदरी कार्या फलविभूषणा ।
नरनारायणौ देवावक्षमालाधरावुभौ

tayormadhye tu vadarī kāryā phalavibhūṣaṇā |
naranārāyaṇau devāvakṣamālādharāvubhau

Between these two Deities there should be a jujube tree. Both Nara and Narayana should have chanting beads hanging around their necks.

HBV 18.185

अष्टचक्रे स्थितौ जाले भूतयुक्ते मनोरमे ।
कृष्णाजिनधरौ दान्तौ जटामण्डलधारिणौ

aṣṭacakre sthitau jāle bhūtayukte manorame |
kṛṣṇājinadharau dāntau jaṭāmaṇḍaladhāriṇau

Both should be situated within a network of eight circles and dressed in black deer skin. They should appear most magnanimous and have matted hair.

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HBV 18.186

पादेन चक्रेन रथस्थितेन पादेन चैकेन च जानुगेन ।
कार्यो हरिश्चात्र नरेण तुल्यः कृष्णोऽपि नारायणतुल्यमूर्तिः

pādena cakrena rathasthitena pādena caikena ca jānugena |
kāryo hariścātra nareṇa tulyaḥ kṛṣṇo'pi nārāyaṇatulyamūrtiḥ

While carving a Deity of Lord Hari, His bearing should be made to resemble that of a great general, whereas one foot should be placed upon His thigh, just like the great sage, Nara. This Deity of Krsna should be like Narayana.

HBV 18.187

मूर्तिमत्पृथिवीहस्तन्यस्तपादः सितच्छविः ।
नीलाम्बरधरः कार्यो देवो हयशिरोधरः

mūrtimatpṛthivīhastanyastapādaḥ sitacchaviḥ |
nīlāmbaradharaḥ kāryo devo hayaśirodharaḥ

The Deity of Hayasirsa should have a white complexion. He should be dressed in blue garments and His lotus feet should be respectfully held by Bhudevl.

HBV 18.188–189

विद्धि सङ्कर्षणाꣳशेन देवꣳ हयशिरोधरम् ।
कर्तव्योऽष्टभुजो देवस्तत्करेषु चतुर्षु च
शङ्खचक्रगदापद्मान् सकारान् दर्शयेद्बुधः ।
चत्वारश्च कराः कार्या देवानाꣳ देहधारिणाम् ।
देवेन मूर्ध्नि विन्यस्ताः सर्वाभरणभूषिताः

viddhi saṅkarṣaṇāṁśena devaṁ hayaśirodharam |
kartavyo'ṣṭabhujo devastatkareṣu caturṣu ca
śaṅkhacakragadāpadmān sakārān darśayedbudhaḥ |
catvāraśca karāḥ kāryā devānāṁ dehadhāriṇām |
devena mūrdhni vinyastāḥ sarvābharaṇabhūṣitāḥ

The Deity of Hayasirsa, who is an expansion of Sankarsana, should have eight arms. A conch, club, cakra, and lotus flower should be placed in four of His hands. The other four hands should rest on the heads

of prominent demigods. The Deity should be decorated with various ornaments.

HBV 18.190

प्रद्युम्नꣳ विद्धि वैराग्यꣳ कापिलीꣳ तनुमाश्रितम् ।
मध्ये ऊरुकरः कार्यस्तस्योत्सङ्गतः परः ।
दोर्युगꣳ चापरꣳ तस्य शङ्खचक्रधरꣳ भवेत्

pradyumnaṁ viddhi vairāgyaṁ kāpilīṁ tanumāśritam |
madhye ūrukaraḥ kāryastasyotsaṅgataḥ paraḥ |
doryugaṁ cāparaṁ tasya śaṅkhacakradharaṁ bhavet

O n e should know that the Deity of Pradyumna should appear detached, like Kapiladeva. He should hold a conch shell and cakra in His two hands. One of His other two hands should be placed on His thigh, while the other should be placed on His lap.

HBV 18.191

पद्मासनोपविष्टश्च ध्यानसन्मीलितेक्षणः ।
कर्मण्यः कपिलो देवो जटामण्डलदुर्दृशः

padmāsanopaviṣṭaśca dhyānasanmīlitekṣaṇaḥ |
karmaṇyaḥ kapilo devo jaṭāmaṇḍaladurdṛśaḥ

Lord Kapila sits in the padmdsana, in a trance of meditation and His eyes remain closed. His head is covered with matted hair and His body is so effulgent that it is difficult to look at.

HBV 18.192

वायुस□रोधपीनाङ्गः पद्माङ्कचरणद्वयः ।
मृगाजिनधरो राजन् शुभयज्ञोपवीतवान् ।
विभुर्मन्त्रमहापद्मकर्णिकामध्यमास्थितः

vāyusaṁrodhapīnāṅgaḥ padmāṅkacaraṇadvayaḥ |
mṛgājinadharo rājan śubhayajñopavītavān |
vibhurmantramahāpadmakarṇikāmadhyamāsthitaḥ

O King, because He restrains His life air, His body is very strong. His lotus feet appear to be just like lotus flowers. He wears a deer skin and a sacred thread. He should be seated within the whorl of a lotus, while being adored with the chanting of transcendental hymns.

HBV 18.193

वैराग्यभावेन महानुभावो ध्याने स्थितः स्व□ परम पद□ तत् ।
ध्याय□स्तथा वै भुवनस्य गोप्ता साङ्ख्यप्रवक्ता पुरुषः पुराणः

vairāgyabhāvena mahānubhāvo dhyāne sthitaḥ svaṁ parama padaṁ tat |
dhyāyaṁstathā vai bhuvanasya goptā sāṅkhyapravaktā puruṣaḥ purāṇaḥ

Because of His detachment, He appears extremely powerful. He is engaged is meditating on His own supreme form, for the benefit of the people of the entire world. He is an erudite scholar, an eternal personality, and the propounder of Sarikhya philosophy.

HBV 18.194

श्यामवर्णस्तनूवासा पिङ्गलाक्षो जटाधरः ।
सुमन्तुर्जैमिनिः पैलो वैशम्पायन एव च ।
तस्य शिष्याश्च कर्तव्याश्चत्वारः पारिपार्श्विकाः

śyāmavarṇastanūvāsā piṅgalākṣo jaṭādharaḥ |
sumanturjaiminiḥ pailo vaiśampāyana eva ca |
tasya śiṣyāśca kartavyāścatvāraḥ pāripārśvikāḥ

Kapiladeva's complexion is dark, and He is dressed in fine garments. His eyes are a tawny color and He has matted hair. He should be surrounded by His four disciples—Sumanta, Jaimini, Paila and Vaisampayana.

HBV 18.195

गौरस्तु कार्यो वाल्मीकिजटामटामण्डलदुर्दृशः ।
तपस्यभिरतः शान्तो न कृशो न च पीबरः

gaurastu kāryo vālmīkijaṭāmaṭāmaṇḍaladurdṛśaḥ |
tapasyabhirataḥ śānto na kṛśo na ca pībaraḥ

Sage Valmlki has a fair complexion. His head is bedecked with matted hair and his effulgent form is difficult to look at. He is engaged in performing penance, his appearance is peaceful, and He is neither too fat nor too thin.

HBV 18.196

वाल्मीकिरूप□ सकल□ दत्तात्रेयस्य कारयेत् ।
जलमध्यगतः कार्यः शेषः पान्नगदर्शनः ।
फणापुञ्जमहारत्नदुर्निरीक्ष्यशिरोधरः

vālmīkirūpaṁ sakalaṁ dattātreyasya kārayet |
jalamadhyagataḥ kāryaḥ śeṣaḥ pānnagadarśanaḥ |
phaṇāpuñjamahāratnadurnirīkṣyaśirodharaḥ

The Deity of Dattatreya should be similar to that of Valmiki. The Deity of Lord Sesa, the king of the serpents, should be situated within the water. His hoods should be adorned with brightly shining jewels that are so effulgent that it is impossible to look at Him.

HBV 18.197–198

देवदेवस्तु कर्तव्यः शेषभोगाङ्कस□स्थितः ।
एको भुजोऽस्य कर्तव्यस्तत्र जानौ प्रसारित्तः
कर्तव्यो नाभिदेशे तु तदा तस्य परः करः ।
तथैवान्यकरः कार्यो देवस्य सुशिरोधरः

devadevastu kartavyaḥ śeṣabhogāṅkasaṁsthitaḥ |
eko bhujo'sya kartavyastatra jānau prasārittaḥ
kartavyo nābhideśe tu tadā tasya paraḥ karaḥ |
tathaivānyakaraḥ kāryo devasya suśirodharaḥ

The Deity of the Lord of the demigods should be carved so that He sits on the bed on Ananta Sesa. One of His hands should be placed on His knee while another hand should be near His navel. His third hand should be placed under His head as a pillow.

HBV 18.199–200

स तानमञ्जरीधारी तथैवास्य परो भवेत् ।
नाभीसरसि सम्भूते कमले तस्य यादव
सर्वपृथ्वीमये देवः प्राग्वत् कार्यः पितामहः ।
नाललग्नौ च कर्तव्यौ पद्मस्य मधुकैटभौ

sa tānamañjarīdhārī tathaivāsya paro bhavet |
nābhīsarasi sambhūte kamale tasya yādava
sarvapṛthvīmaye devaḥ prāgvat kāryaḥ pitāmahaḥ |
nālalagnau ca kartavyau padmasya madhukaiṭabhau

O Yadava, His fourth hand holds a bunch of flowers from a desire tree. A lotus stem sprouts from the lake of His navel, in which the fourteen planetary systems are situated. Brahma sits on the top of that lotus flower, while the two demons, Madhu and Kaitabha stand attached nearby.

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HBV 18.201

नृरूपधारीणि भुजङ्गमध्ये कार्याण्यथास्त्राणि तथा समीपे

nṛrūpadhārīṇi bhujaṅgamadhye kāryāṇyathāstrāṇi tathā samīpe

Many human-shaped snakes and weapons should also be placed there.

HBV 18.202–204

ताक्ष्योर्मरकतप्रख्यः कौशिकाकारनासिकः ।
चतुर्भुजश्च कर्तव्यो वृत्तनेत्रमुखस्तथा
ग्रीवोरुजानुचरणपक्षद्वयविभूषितः ।
प्रभास□स्थानसौवर्णकलायेन विराजितः
छत्रञ्च पूर्णकुम्भञ्च करयोस्तस्य कारयेत् ।
करद्वयञ्च कर्तव्य□ तथा विरचिताञ्जलि

tākṣyormarakataprakhyaḥ kauśikākāranāsikaḥ |
caturbhujaśca kartavyo vṛttanetramukhastathā
grīvoruजānucaraṇapakṣadvayavibhūṣitaḥ |
prabhāsaṁsthānasauvarṇakalāyena virājitaḥ
chatrañca pūrṇakumbhañca karayostasya kārayet |
karadvayañca kartavyaṁ tathā viracitāñjali

The Deity of Garuda should have a complexion like the color of an emerald. His nose should be like that of an owl. He has four arms, and His eyes, mouth, neck, thighs, knees, and legs are round. Garuda has very beautiful golden wings. In two of his hands he carries an umbrella and a water pitcher while his other two hands have palms joined in reverence.

HBV 18.205–206

यदास्य भगवान् पृष्ठे छत्रकुम्भधरौ करौ ।
न कर्तव्यौ तु कर्तव्यौ देवपादधरावुभौ
किञ्चिल्लम्बोदरः कार्यः सर्वाभरणभूषितः

yadāsya bhagavān pṛṣṭhe chatrakumbhadharau karau |
na kartavyau tu kartavyau devapādadharāvubhau
kiñcillambodaraḥ kāryaḥ sarvābharaṇabhūṣitaḥ

When the Supreme Lord rides on Garuda's back, then instead of holding an umbrella and a water pitcher in his upper two hands, he

I uses them to hold the lotus feet of the Lord. His belly should be slightly protruding, and he should be decorated with all types of ornaments.

HBV 18.207

लक्ष्मीनारायणौ कार्यौ स□युतौ दिव्यरूपिणौ ।
दक्षिणस्था विभोर्मूर्तिर्लक्ष्मीर्मूर्तिस्तु वामगा

lakṣmīnārāyaṇau kāryau saṁyutau divyarūpiṇau |
dakṣiṇasthā vibhormūrtirlakṣmīrmūrtistu vāmagā

vesva karmma sastre ca (In the Visvakarma sdstra it is stated) laksml ndrdyanau kdryyau sarhyutau divya rupinau daksinasthd vibhormurtti laksmi murttistu vdmagd The Deities of Laksml-Narayana should be carved with great care and attention. Lord Narayana should stand to the right of Laksml, so that She remains by His left side.

HBV 18.208

दक्षिणः कण्ठलग्नोऽस्य वामहस्तसरोजधृक् ।
विभोर्वामकरो लक्ष्म्याः कूक्षिभागे स्थितः सदा

dakṣiṇaḥ kaṇṭhalagno'sya vāmahastasarojadhṛk |
vibhorvāmakaro lakṣmyāḥ kūkṣibhāge sthitaḥ sadā

Laksml's right hand should be touching Lord Narayana's neck and Lord Narayana's left hand should rest on the left side of Laksmi.

HBV 18.209–210

सर्वावयवसम्पूर्णा सर्वालङ्कारभूषिता ।
सुष्ठुनेत्रकपोलास्य-रूपयौवनस□युता
सिद्धिः कार्या समीपस्था चामरग्राहिणो शुभा ।
कर्तव्य□ वामन□ सर्व□ देवाधोभागग□ सदा

sarvāvayavasampūrṇā sarvālaṅkārabhūṣitā |
suṣṭhunetrakapolāsya-rūpayauvanasaṁyutā
siddhiḥ kāryā samīpasthā cāmaragrāhiṇo śubhā |
kartavyaṁ vāmanaṁ sarvaṁ devādhobhāgagaṁ sadā

Laksml's form should be sublime, She should be decorated with celestial ornaments, and Her face should display charming eyes, forehead, and mouth. She is in the prime of Her youth and exceedingly beautiful. A Deity of Suddhi-devi, having a camara in Her hand, should stand

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HBV 18.211

शङ्खचक्रधरौ तस्य द्वौ कार्यौ पुरुषौ पूरः ।
वामनौ हारकेयूरकिरीटमणिभूषितौ

śaṅkhacakradharau tasya dvau kāryau puruṣau pūraḥ |
vāmanau hārakeyūrakirīṭamaṇibhūṣitau

Two male deities holding a conch shell and a cakra should be placed in front of the Lord. These deities should be smaller than the principal Deities, and they should be decorated with necklaces, armlets, crowns, and other jeweled ornaments.

HBV 18.212

उपासकौ समीपस्थौ प्रभोर्ब्रह्मशिवात्मकौ ।
रसना योगपट्टञ्च शिखाञ्जलिमास्थितौ

upāsakau samīpasthau prabhorbrahmaśivātmakau |
rasanāṁ yogapaṭṭañca śikhāñjalimāsthitau

Two worshipers of the Lord—Brahma and Siva—should also be placed in front of the Lord. They should wear gold necklaces and sacred threads, and they should stand with folded hands.

HBV 18.213

पद्मासन-समासीनः किञ्चिन्मीलितलोचनः ।
घ्राणाग्रे दत्तदृष्टिश्च श्वेतपद्मोपरि स्थितः

padmāsana-samāsīnaḥ kiñcinmīlitalocanaḥ |
ghrāṇāgre dattadṛṣṭiśca śvetapadmopari sthitaḥ

This Deity should sit in the padmdsana, seated upon a white lotus. His eyes should be half-closed and His vision fixed on the tip of His nose.

HBV 18.214–215

वामदक्षिणगौ हस्तावुभावुत्सङ्गभागगौ ।
तत्करद्वयपार्श्वस्थे पङ्केरुह-महागदे
ऊर्द्ध्व करद्वये चास्य शङ्खश्चापि सूदर्शनम् ।
योगस्वामी स विज्ञेयः पूज्यो मोदार्थयोगिभिः

vāmadakṣiṇagau hastāvubhāvutsaṅgabhāgagau |
tatkaradvayapārśvasthe paṅkeruha-mahāgade
ūrddhva karadvaye cāsya śaṅkhaścāpi sūdarśanam |
yogasvāmī sa vijñeyaḥ pūjyo modārthayogibhiḥ

His lower left and lower right hands should rest on His lap. A lotus and a club should be placed next to these hands. His two upper hands should hold a conch shell and the Sudarsana cakra. These are the characteristics of Yogasvaml. In order to achieve a state of transcendental happiness, yogis should worship Him and meditate upon Him.

HBV 18.216

अतःपर□ प्रवक्ष्यामि मत्स्यादीनान्तु लक्षणम् ।
षट्त्रि□शदङ्गुलायाम□ तदर्द्धेन तु विस्तृतम्

ataḥparaṁ pravakṣyāmi matsyādīnāntu lakṣaṇam |
ṣaṭtriṁśadaṅgulāyāmaṁ tadarddhena tu vistṛtam

irl hayaslrsa pancardtre (In the Hayasirsa-pancardtra it is stated) atahpararh pravaksyami matsyadinantu laksanam sattrirhsadanguldydmarh tadarddhena tu vistrtam Now I shall describe the characteristics of the incarnations, beginning with Matsya. The Deity of Matsya should be thirty six fingers height and eighteen fingers circumference at the chest.

HBV 18.217

दैर्घ्याष्टमा□शस□युक्त□ पुच्छवक्त्र□ तु कारयत् ।
रोहित□ विवृतास्यन्तु द्वादशाङ्गुलमानतः ।
कलैक□ पृष्ठरोमन्तु तुच्छार्द्ध□ क्रोडग□ तथा

dairghyāṣṭamāṁśasaṁyuktaṁ pucchavaktraṁ tu kārayat |
rohitaṁ vivṛtāsyantu dvādaśāṅgulamānataḥ |
kalaikaṁ pṛṣṭharomantu tucchārddhaṁ kroḍagaṁ tathā

His tail and mouth should each be one-eighth of His total length. His mouth should measure twelve fingers. He should resemble a fresh water fish. His black hair should be one kala in length, and half of His tail should be under His belly.

HBV 18.218

कृतस्यैव□विधस्येह रोहितस्य मुखोद्गतम् ।
नारायणन्तु कुर्वीत आगुल्फ□ तान्मुखोद्गतम्

kṛtasyaivaṁvidhasyeha rohitasya mukhodgatam |
nārāyaṇantu kurvīta āgulphaṁ tānmukhodgatam

After preparing the Deity in this manner, one should carve a Deity of Lord Narayana, who should be seen emerging from the mouth of Matsya avatara. The Lord's lotus feet and ankles should be within the mouth of the fish incarnation.

HBV 18.219

एव□ नृमत्स्य□ मत्स्य□ वा स्थापयेद्यस्तु मानवः ।
सर्वज्ञत्व□ भवेत्तस्य सर्वोपन्मुक्तिरेव च

evaṁ nṛmatsyaṁ matsyaṁ vā sthāpayedyastu mānavaḥ |
sarvajñatvaṁ bhavettasya sarvopanmuktireva ca

One who installed a Deity of Lord Matsya, the half-man, half-fish form of the Lord, will be endowed with all kinds of knowledge and will gain freedom from all types of danger.

HBV 18.220

दैर्घ्यात्रितालस॒युक्त॒ तदर्द्ध॒ परिमण्डलम् ।
चतुश्चरणस॒श्लिष्ट॒ चतुरङ्गुलमात्रया

dairghyātritālasaṁyuktaṁ tadarddhaṁ parimaṇḍalam |
catuścaraṇasaṁśliṣṭaṁ caturaṅgulamātrayā

The Deity of Kurmadeva should be three tolas long. One tala is the distance between the thumb and the middle finger. Kurmadeva has four legs and each leg has four toes.

HBV 18.221

कपालद्वयमध्ये तु गोविन्द॒ तु समृद्गतम् ।
कृत्वा वा गुल्फपर्यन्तमुद्गच्छन्त॒ सुरोत्तमा

kapāladvayamadhye tu govindaṁ tu samṛdgatam |
kṛtvā vā gulphaparyantamudgacchantaṁ surottamā

Lord Govinda, the master of the demigods, should be placed as if he is coming out from Kurmadeva's forehead. The entire form of Govinda should be visible, expect His heels.

HBV 18.222

नुकूर्म॒ कारयित्वैन॒ कूर्म वा स्थापयीत यः ।
स्वव॒शोद्धरण॒ तस्य जायते मुक्तिरेव च

nukūrmaṁ kārayitvainaṁ kūrma vā sthāpayīta yaḥ |
svavaṁśoddharaṇaṁ tasya jāyate muktireva ca

O n e who carves and installs a Deity of Nrsimha-Kurma, or just Kurmadeva, delivers his entire family back to Godhead.

HBV 18.223

वक्त्र॰ कलाष्टकायाम॰ श्रोत्रमस्य द्विगोलकम् ।
हनू सप्ताङ्गुले तस्य सृक्कणी द्व्यङ्गुले मते

vaktraṁ kalāṣṭakāyāmaṁ śrotramasya dvigolakam |
hanū saptāṅgule tasya sṛkkaṇī dvyaṅgule mate

O brdhmana, the width of Varahadeva's mouth should be eight kalds. His ears should be round. His jaws should be seven fingers wide, and His lower lip should be two fingers thick.

HBV 18.224

सप्ताङ्गुल॰ मुख॰ प्रोक्त॰ रदौ सार्द्धकलो द्विज ।
नासारन्ध्र भवेन्नेत्र॰ यवहीनेऽक्षिणी मते

saptāṅgulaṁ mukhaṁ proktaṁ radau sārddhakalo dvija |
nāsārandhra bhavennetraṁ yavahīne'kṣiṇī mate

T h e openmg of His mouth should be seven fingers, His two front teeth should measure one-and-a-half kalds, the depth of His nostrils should be three yavas, and His eyes should be two yavas wide.

HBV 18.225–226

किञ्चिद्वक्त्रे स्मिते श्रोत्रे द्विगोलकसमायते ।
चतुष्कल॰ कर्णमध्य॰ तदर्द्धेन तदुच्छ्रितम्
वस्वङ्गुला भवेद्ग्रीवा नेत्रैक॰ चोन्नता तु सा ।
शेष नृसि॰हवत् कार्य॰ वराहस्य तु विग्रहम्

kiñcidvaktre smite śrotre dvigolakasamāyate |
catuṣkalaṁ karṇamadhyaṁ tadarddhena taducchritam
vasvaṅgulā bhavedgrīvā netraikaṁ connatā tu sā |
śeṣa nṛsiṁhavat kāryaṁ varāhasya tu vigraham

136 SRI HARI-BHAKTI-VILASA vasvahguld bhavedgrivd netrailiarh connatd tu sd bhavodadhi samuttdrarh rdjyanca hatakantakam His face should appear to be slightly smiling. His ears should round and broad. The diameter of the ear hole should be four kalds, and the depth should be half of that. His neck should be eight fingers wide and one netra high. The lower part of Varahadeva's body should be similar to that of Nrsirhhadeva.

HBV 18.227

शेषाहि-विधृत पाद बाहुना धारयन् धराम् ।
शङ्ख वामे तथा पद्म पदाचक्रे तु दक्षिणे

śeṣāhi-vidhṛtaṁ pādaṁ bāhunā dhārayan dharām |
śaṅkhaṁ vāme tathā padmaṁ padācakre tu dakṣiṇe

One of His lotus feet should be placed on the head of Sesa, while His other foot should sustain the earth. In his two left hands He holds a conch shell and lotus flower, and in His two right hands He holds a club and cakra.

HBV 18.228

एव नरवराहञ्च कृत्वा यः स्थापयेन्नरः ।
भवोदधिसमुत्तार राज्यञ्च हतकण्टकम् ।
प्राप्नुयान्नात्र सन्देहो ह्यमुत्रेहैव वा भुवि

evaṁ naravarāhañca kṛtvā yaḥ sthāpayennaraḥ |
bhavodadhisamuttāraṁ rājyañca hatakaṇṭakam |
prāpnuyānnātra sandeho hyamutrehaiva vā bhuvi

One who prepares and installs a Deity of Nrsirhha Varaha in this manner will easily cross over the ocean of material existence. Even prior to liberation, he will enjoy an undisturbed kingdom, either in this lifetime or the next—of this there is no doubt.

HBV 18.229

तिर्यङ्नृसि हदेवस्य तथा विपुलमाननम् ।
वर्तुलेऽस्य तथा नेत्रे स्कन्धौ तालमितौ शुभौ

tiryaṅnṛsiṁhadevasya tathā vipulamānanam |
vartule'sya tathā netre skandhau tālamitau śubhau

The Deity of Nrsimhadeva should be very large and imposing. His eyes are round and His shoulders measure one tala each, and appear most auspicious.

HBV 18.230

व्याकुञ्चिते भ्रुवौ वक्त्रं विवृतं चोग्रदंष्ट्रकम् ।
लेलिहाना तथा जिह्वा समुद्गतशटं शिरः

vyākuñcite bhruvau vaktraṁ vivṛtaṁ cogradaṁṣṭrakam |
lelihānā tathā jihvā samudgataśaṭaṁ śiraḥ

His eyebrows should be knitted, His mouth extended, His tongue lolling, His teeth very sharp, and His head covered with matted hair.

HBV 18.231

दंष्ट्रे द्व्यङ्गुलनिर्याते वक्राग्रे तु सिते तथा ।
त्रिकलाभ्यधिकं वक्षः पञ्चनेत्राधिका कटिः

daṁṣṭre dvyaṅgulaniryāte vakrāgre tu site tathā |
trikalābhyadhikaṁ vakṣaḥ pañcanetrādhikā kaṭiḥ

His two front teeth should extend from His mouth about two fingers. His teeth should be sharp and jagged, and their tips should be sharp. The breadth of the Lord's chest should be three kalas. His waist should measure a little more than five netras.

HBV 18.232

द्विकलाभ्यधिकौ चोरू जानू चापि कलाधिकौ ।
जङ्घे सार्द्धकले मध्ये विस्तृताग्रे विभागतः

dvikalābhyadhikau corū jānū cāpi kalādhikau |
jaṅghe sārddhakale madhye vistṛtāgre vibhāgataḥ

His thighs should be more than two kalas wide and His knees should be more than one kala wide. The lower part of the thighs may be one-and- a-half kalas wide, and the top of the thighs proportionately larger.

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HBV 18.233

उर्द्ध्वौ किञ्चित् स्मृतौ पादौ बाहुमूले कलाधिके ।
किञ्चित् किञ्चित् तथा हीनौ पर्यन्ते चोपबाहुकौ ।
वपुरिस्थ नृसिहस्य कुर्याद्देशिकसत्तमः

urddhvau kiñcit smṛtau pādau bāhumūle kalādhike |
kiñcit kiñcit tathā hīnau paryante copabāhukau |
vapuristhaṁ nṛsiṁhasya kuryāddeśikasattamaḥ

The two legs should be very long and the armpits should measure slightly more than one-and-a-half kalds. The hands should not be too large. A learned dcdrya should prepare a Deity of Nrsimhadeva in this fashion.

HBV 18.234

जान्वशे तस्य सस्थाप्य विदारितमहासुरम् ।
भूषित वैजयन्त्या तु मालया श्रीसमन्वितम्

jānvaṁśe tasya saṁsthāpya vidāritamahāsuram |
bhūṣitaṁ vaijayantyā tu mālayā śrīsamanvitam

The great demon, Hiranyakasipu, should be placed upon His lap. The demon's chest has been torn asunder by the Lord's fingernails. The Lord should be decorated with a vaijayanti garland, and a Deity of LaksmI should be installed by His side.

HBV 18.235

खड्गचक्रधर देव नृसिह कारयेद्बुधः ।
स्थापयेत् पापनाशाय जयाय नरकेशरीम्

khaḍgacakradharaṁ devaṁ nṛsiṁhaṁ kārayedbudhaḥ |
sthāpayet pāpanāśāya jayāya narakeśarīm

A learned devotee should carve the Deity of Nrsimhadeva so that He holds a trident and cakra. This will ensure that the worship always attains victory and is freed from all sinful reactions.

HBV 18.236

भुज त्रिगोलकायाम वक्षोविस्तारशोभितम् ।
पाणीपाद तुरीया श प्रवृद्धशिरस तथा

bhujaṁ trigolakāyāmaṁ vakṣovistāraśobhitam |
pāṇīpādaṁ turīyāṁśa pravṛddhaśirasaṁ tathā

The length of Vamanadeva' arms should be three golokas, and His chest should be broad and attractive. His hands and legs should measure one-fourth His height. His head should be large and broad.

HBV 18.237

ऊर्वङ्घ्रिद्वितयायामविहीनमुखयुग्मकम् ।
कटिस्फिक्पार्श्वनाभीषु तद्वृद्ध वामन बुधः ।
कृत्वा स स्थापयेद्देव मोहनार्थाय सर्वथा

ūrvaṅghridvitayāyāmavihīnamukhayugmakam |
kaṭisphikpārśvanābhīṣu tadvṛddhaṁ vāmanaṁ budhaḥ |
kṛtvā saṁsthāpayeddevaṁ mohanārthāya sarvathā

His thighs and calves should not be too thick. His waist, back, sides, and navel should generally appear formidable. If one wishes to always captivate the attention of others, one should install a Vamandeva Deity.

HBV 18.238–240

जामदग्न्यन्तु कुर्वीत जटामुकुटमण्डितम् ।
चतुर्बाहु महाभाग सर्वक्षत्रान्तक विभूम्
दक्षिणे परशु हस्ते वामे दद्यात्तथा धनुः ।
खड्ग दक्षिणहरते तु वामहस्ते तु खेटकम्
कुठारहस्त द्विभुज कुर्याद्वा रेणुकासुतम् ।
कृत्वैव जामदग्न्यन्तु स्थापयेद्यस्तु मानवः ।
स वित्त प्राप्नुयात् शीघ्र कामा श्च मनसेप्सितान्

jāmadagnyantu kurvīta jaṭāmukuṭamaṇḍitam |
caturbāhuṁ mahābhāgaṁ sarvakṣatrāntakaṁ vibhūm
dakṣiṇe paraśuṁ haste vāme dadyāttathā dhanuḥ |
khaḍgaṁ dakṣiṇaharate tu vāmahaste tu kheṭakam

kuṭhārahasta dvibhujaṁ kuryādvā reṇukāsutam |
kṛtvaivaṁ jāmadagnyantu sthāpayedyastu mānavaḥ |
sa vittaṁ prāpnuyāt śīghraṁ kāmāṁśca manasepsitān

140 SRI HARI-BHAKTI-VILASA The Deity of Lord Parasurama's head should be covered with matted hair. His body should be very strongly built and so He should appear very powerful. His is a four-armed form and He is very fearful to the ksatriyas. In His lower right hand He carries an axe, and in His lower left hand He carries a bow. In His upper right hand He holds a trident, and in His upper left hand he holds a shield. One can also carve a two-armed form of Lord Parasurama, carrying an axe. One who prepares and installs a Deity of Lord Parasurama, the son of Jamadagni and Renuka, in this way will soon achieve wealth and all the fulfillment of all his desires.

HBV 18.241

कुर्याद्वाशरथि॑ राम॑ सप्तताल॑ चतुर्भुजम् ।
शरकार्मुकहस्त॑ तु शङ्खचक्रधर॑ शुभम्

kuryāddāśarathiṁ rāmaṁ saptatālaṁ caturbhujam |
śarakārmukahastaṁ tu śaṅkhacakradharaṁ śubham

The height of the Deity of Lord Ramacandra, the son of Dasaratha, should be seven tolas. Lord Ramacandra should be seen with four enchanting arms that hold a bow, arrow, conch, and cakra.

HBV 18.242

दक्षिणोर्द्ध्व॑ भवेच्चक्र॑ वामोर्द्ध्व॑ शङ्खमेव च ।
दक्षिणाधो भवेद्बाणो वामाधो धनुरेव च ।
द्विभुज शरहस्त॑ वा राम कुर्यात् सकार्मुकम्

dakṣiṇorddhvaṁ bhaveccakraṁ vāmorddhvaṁ śaṅkhameva ca |
dakṣiṇādho bhavedvāṇo vāmādho dhanureva ca |
dvibhuja śarahastaṁ vā rāma kuryāt sakārmukam

In His upper right hand He holds a cakra, in His upper left hand He holds a conch, in His lower right hand He holds an arrow, and in His left lower hand He carries a bow. O n e may also carve a two-armed form of Lord Ramacandra, holding a bow and an arrow.

HBV 18.243

कृत्वैव राघव राम सर्वलक्षणस युतम् ।
क्रूरशत्रुविनाशाय स्थापयेत् सर्वकामदम्

kṛtvaivaṁ rāghavaṁ rāmaṁ sarvalakṣaṇasaṁyutam |
krūraśatruvināśāya sthāpayet sarvakāmadam

To destroy his cruel enemies and accomplish his purpose, one should install a Deity of Lord Ramacandra having the above-mentioned characteristics.

HBV 18.244

तृतीय तु यथा राम चतुर्बाहु शृणुष्व मे ।
वामोर्द्ध्व लाङ्गल दद्यादधः शङ्ख सुशोभनम् ।
गदा कृपाण वा दद्यात् स स्थाने शक्तिचक्रयोः

tṛtīyaṁ tu yathā rāmaṁ caturbāhuṁ śṛṇuṣva me |
vāmorddhvaṁ lāṅgalaṁ dadyādadhaḥ śaṅkhaṁ suśobhanam |
gadāṁ kṛpāṇaṁ vā dadyāt saṁsthāne śakticakrayoḥ

Balarama should be carved with four arms. After Parasurama and Ramacandra, He is the third Rama. Now, please hear about His characteristics. Balarama carries a plough in His upper left hand, and a conch shell in His lower left hand. In His upper right hand, one may place either a club or a trident, and in the other hand, in place of a cakra, there can be a sword.

HBV 18.245

कृत्वैव बलदेव तु यो नरः स्थापयेत् प्रभुन् ।
पुत्र ददाति तस्याथ विपक्षा श्च जयत्यसौ

kṛtvaivaṁ baladevaṁ tu yo naraḥ sthāpayet prabhun |
putraṁ dadāti tasyātha vipakṣāṁśca jayatyasau

O n e who prepares and installs a Deity of Lord Baladeva is blessed with good sons and the destruction of his opposition.

HBV 18.246

वशताल॑ तथा बुद्ध॑ पद्मासनगत॑ हरिम् ।
प्रलम्बश्रवण॑ कुर्याच्चीवरालङ्कृत॑ तथा

vaśatālaṁ tathā buddhaṁ padmāsanagataṁ harim |
pralambaśravaṇaṁ kuryāccīvarālaṅkṛtaṁ tathā

142 SRI HARI-BHAKTI-VILAS A The Deity of Lord Buddha should be seated in the padmdsana. The Deity should be ten tolas, or about five feet, in height. He should have long ears and He should be dressed in a loin cloth.

HBV 18.247

मणिनाभ॑ समाधिस्थ॑ पद्मास्य॑ पद्मलोचनम् । समाधिस्थोत्तानपाणि॑ योगदृष्टि॑ समन्वितम् ।
स्थापयेद्रूपकामस्तु पितेव जगतः स्थितम्

maṇinābhaṁ samādhisthaṁ padmāsyaṁ padmalocanam | samādhisthottānapāṇiṁ
yogadṛṣṭiṁ samanvitam |
sthāpayedrūpakāmastu piteva jagataḥ sthitam

His navel should be adorned with a jewel. He should be seated as if in trance and His face and eyes should resemble lotus flowers. His right hand is slightly raised and His eyes are half-closed. Those who desire beauty should install Him as the father of the universe.

HBV 18.248–249

कल्किन॑ तु चतुर्बाहु॑ बद्धतूण॑ धनुर्द्धरम् ।
शङ्खचक्रधर॑ कुर्यात्तथा खड्गधर॑ प्रभुम्
द्विभुज॑ वा हयारूढ॑ खड्गपाणि॑ सुरेश्वरम् ।
कल्किन॑ स्थापयित्वैव॑ शत्रुस्थान॑ लभेन्नरः

kalkinaṁ tu caturbāhuṁ baddhatūṇaṁ dhanurddharam |
śaṅkhacakradharaṁ kuryāttathā khaḍgadharaṁ prabhum
dvibhujaṁ vā hayārūḍhaṁ khaḍgapāṇiṁ sureśvaram |
kalkinaṁ sthāpayitvaivaṁ śatrusthānaṁ labhennaraḥ

The Deity of Lord Kalki should have four hands in which He holds a quiver, bow, conch shell, and cakra or trident. Lord Kalki may also be carved as having a two-armed form. The Lord of the demigods should be seated on the back of a horse, carrying a trident. By installing a Deity of Kalki, one can easily conquer the kingdom of his enemy.

HBV 18.250

किञ्च—
आदिमूर्तिर्वासुदेवः पूर्वमेवोदित्तो मया ।
दक्षिणोर्द्ध्वे गदा यस्य वामोर्द्ध्वे चक्रमुल्वणम् ।
ब्रह्मेशौ पार्श्वगो नित्य शेषमन्यच्च पूर्ववत्

kiñca—
ādimūrtirvāsudevaḥ pūrvamevoditto mayā |
dakṣiṇorddhve gadā yasya vāmorddhve cakramulvaṇam |
brahmeśau pārśvago nityaṁ śeṣamanyacca pūrvavat

kihca (It is also stated)

ddimurttirvdsudevah purvvamevodito mayd daksinodrdhve gadd yasya vdmodrdhve cakra mulvanam brahmesau pdrsvago nityarh sesamanyacca purvvavat The original form of the nine vyuhas is Lord Vasudeva, whose characteristics have already been described. In His upper right hand He holds a club, and in His upper left hand He holds a dazzling cakra. His associates, such as Brahma, Siva and Sesa, should be placed by His side.

HBV 18.251

द्वितीयो वासुदेवोऽय द्वापरादौ स उच्यते ।
द्विभुजो वाथ कर्तव्यो वामे शङ्खधरः प्रभुः ॥
वरदो दक्षिणेनाथ वासुदेवो द्विधोदितः

dvitīyo vāsudevo'yaṁ dvāparādau sa ucyate |
dvibhujo vātha kartavyo vāme śaṅkhadharaḥ prabhuḥ ||
varado dakṣiṇenātha vāsudevo dvidhoditaḥ

The second Vasudeva expansion was manifested at the beginning of the Dvapara-yuga. He has two arms and holds a conch shell in His left hand, while His right hand is positioned so that He awards His blessings. Thus, two Deities of Lord Vasudeva can be carved.

HBV 18.252

बलदेवश्चतुर्बाहुः कुण्डलैकविभूषितः ।
लाङ्गली मुषली देवो गदापद्मधरो विभुः ।
शङ्खचक्रगदापाणिः कर्तव्यो वरदोऽथवा

baladevaścaturbāhuḥ kuṇḍalaikavibhūṣitaḥ |
lāṅgalī muṣalī devo gadāpadmadharo vibhuḥ |
śaṅkhacakragadāpāṇiḥ kartavyo varado'thavā

The Deity of Baladeva has four arms and should be decorated with one earring. He holds a plough, musala, club, and lotus. Alternatively, He can hold a conch shell, cakra, and club, while His fourth hand showers blessings upon His devotees.

144 HARI-BHAKTI-VILASA

HBV 18.253

प्राद्युम्नस्तु चतुर्बाहुः शङ्खचक्रधरः शुभः ।
चक्र□ दक्षिणहस्ते च वामहरते धनुस्तथा

prādyumnastu caturbāhuḥ śaṅkhacakradharaḥ śubhaḥ |
cakraṁ dakṣiṇahaste ca vāmaharate dhanustathā

The Deity of Pradyumna has four arms. In His four hands He holds a cakra and conch shell in His right hands, and a bow and arrow in His left hands. He should appear very attractive.

HBV 18.254

शङ्खश्च दक्षिणे दद्याद्गदा□ वामे प्रदर्शयेत् ।
प्रद्यु□न□ कारयेद्देव सर्वलक्षणस□युतम्

śaṅkhaśca dakṣiṇe dadyādgadāṁ vāme pradarśayet |
pradyumnaṁ kārayeddeva sarvalakṣaṇasaṁyutam

He should hold a conch shell in His right hand and a club in His left hand. In this way, one should carve the Deity with all the auspicious characteristics.

HBV 18.255

स्त्रियौ चैवास्य कर्तव्ये खड्गचर्मधरे शुभे ।
रतिप्रीत्योर्मध्यगत कम्बुग्रीव सकार्मुकम् ।
द्विभुज शरहस्त वा प्रद्युम्न कारयेद्बुधः

striyau caivāsya kartavye khaḍgacarmadhare śubhe |
ratiprītyormadhyagata kambugrīvaṁ sakārmukam |
dvibhujaṁ śarahastaṁ vā pradyumnaṁ kārayedbudhaḥ

His two beautiful wives, Rati and Prlti, who carry a trident and shield in their hands, should be installed by His two sides. Pradyumna's throat should resemble a conch shell. A two-armed form of Pradyumna may also be carved, holding a bow and arrow in His hands.

HBV 18.256

अनिरुद्धः कम्बुग्रीवश्चतुर्बाहुः प्रभूषितः ।
दक्षिणेऽस्य गदा देया चक्रशङ्खौ तु वामतः ।
दक्षिणे च तथा पद्मनिरुद्धस्य दापयेत्

aniruddhaḥ kambugrīvaścaturbāhuḥ prabhūṣitaḥ |
dakṣiṇe'sya gadā deyā cakraśaṅkhau tu vāmataḥ |
dakṣiṇe ca tathā padmaniruddhasya dāpayet

T h e Deity of Aniruddha is four-armed and His throat should appear like a conch shell. In His two right hands He carries a cluh and lotus, and in His two left hands He holds a conch and cakra.

HBV 18.257

नारायणश्चतुर्बाहुः कार्यस्तल्लक्षण मया ।
मूर्तिद्वादशके सर्व कीर्तित ब्रह्मणः शृणु

nārāyaṇaścaturbāhuḥ kāryastallakṣaṇaṁ mayā |
mūrtidvādaśake sarvaṁ kīrtitaṁ brahmaṇaḥ śṛṇu

The Deity of Lord Narayana has four arms. His characteristics have already been described. I shall now describe the characteristics of the Deity of Brahma.

HBV 18.258

चतुर्मुखश्चतुर्बाहुबृहज्जठरमण्डलः ।
ऊर्ध्वमूर्ध्व जटाजूटः सधूमसममेखलः

caturmukhaścaturbāhubṛhajjaṭharamaṇḍalaḥ |
ūrdhvamūrdhvaṁ jaṭājūṭaḥ sadhūmasamamekhalaḥ

Brahma has four heads, four arms, a large abdomen, and matted hair atop his head. His complexion is like smoke and he should wear a waist band.

HBV 18.259

सोभनम् दक्सिने हस्ते
दद्दद्ध्स्य्द्क्स सुत्रकम्
स्रुवन्च दक्सिने दद्दद्
व्द्महस्ते तु कुन्दिक्द्म्

sobhanam daksine haste
dadyddasydksa sutrakam
sruvanca daksine dadydd
vdmahaste tu kundikdm

Place beautiful beads in his upper right hand, a sacrificial ladle in his lower right hand, and a water pot in one of his left hands.

HBV 18.260

आज्यस्थाल्श् कुशोपेता वामहस्ते नियोजयेत् ।
शङ्खचक्रगदापाणिः कार्यो वाथ चतुर्मुखः

ājyasthālśṁ kuśopetāṁ vāmahaste niyojayet |
śaṅkhacakragadāpāṇiḥ kāryo vātha caturmukhaḥ

146 SRI HARI-BHAKTI-VILASA In his other left hand place a pot of ghee mixed with kusa grass. Alternatively, a deity of four-headed Brahma can hold a conch, cakra, and club in three of his hands.

HBV 18.261

सरस्वती च सावित्री वामदक्षिणस□स्थिते ।
कर्तव्या मुनयो वाथ परिवार्य व्यवस्थिताः

sarasvatī ca sāvitrī vāmadakṣiṇasaṁsthite |
kartavyā munayo vātha parivārya vyavasthitāḥ

A deity of Sarasvatl should be placed to the left of Brahma, and on his right, a deity of Savitri should be installed. Alternativelyh, Brahma can also be surrounded by many great sages.

HBV 18.262

विनिविष्टः सदा ब्रह्मा कार्यो ह्यन्यस्ततोऽन्यथा ।
नृसि□हवत् स्वमात्रा तु किञ्चिदभ्यधिकः स्मृतः

viniviṣṭaḥ sadā brahmā kāryo hyanyastato'nyathā |
nṛsiṁhavat svamātrā tu kiñcidabhyadhikaḥ smṛtaḥ

The deity of Brahma should appear as if he is engaged in meditation. The deity of Brahma should be a little larger than the Deity of Nrsimhadeva.

HBV 18.263

विष्णुरष्टभुजः कार्यश्चतुर्बाहुरथापि वा ।
वैनतेयगतः सौम्यः स□दष्टोष्टपुटोऽपि वा

viṣṇuraṣṭabhujaḥ kāryaścaturbāhurathāpi vā |
vainateyagataḥ saumyaḥ saṁdaṣṭoṣṭapuṭo'pi vā

The Deity of Lord Visnu can be carved having eight arms or four arms. He sits on the back of Garuda and His form is very enchanting. Sometimes, He can be shown biting His lip.

HBV 18.264

खड्ग॑ गदा॑ शर॑ दद्यादृक्षिणे वरदोऽपरः ।
कार्मक॑ खेटक॑ चक्र॑ वामेऽस्य दापयेत्

khaḍgaṁ gadāṁ śaraṁ dadyādṛkṣiṇe varado'paraḥ |
kārmakaṁ kheṭakaṁ cakraṁ vāme'sya dāpayet

In three His four right hands, the eight-armed Deity of Lord Visnu holds a trident, club, and arrow and with His fourth hand, He awards blessings to everyone. In His four left hands, He holds a bow, shield, cakra, and conch shell.

HBV 18.265

चतुर्भुजे गदा देया दक्षिणे वरदोऽवरः ।
वामे शङ्खञ्च चक्रञ्च विष्णुरेव॑विधो मतः

caturbhuje gadā deyā dakṣiṇe varado'varaḥ |
vāme śaṅkhañca cakrañca viṣṇurevaṁvidho mataḥ

O n e of the right hands of four-armed Lord Visnu holds a club, and the other hand showers blessings. In His two left hands, the Lord holds a conch shell and a cakra.

HBV 18.266

नरसि॑हश्चतुर्बाहुः शङ्खचक्रगदाधरः ।
शङ्खचक्नधरो वापि विदारितमहासुरः

narasiṁhaścaturbāhuḥ śaṅkhacakragadādharaḥ |
śaṅkhacaknadharo vāpi vidāritamahāsuraḥ

The four-armed Deity of Lord Nrsimha carries a conch shell, cakra, and club. Alternatively, He can carry a conch shell and cakra in two hands and His other two hands can be engaged in tearing apart the abdomen of the great demon, Hiranyakas'ipu.

HBV 18.267

चतुर्बाहुर्वराहस्तु शेषः पाणिपदे धृतः ।
धारयन् बाहुना पृथ्वी व मेन कमलामथ

caturbāhurvarāhastu śeṣaḥ pāṇipade dhṛtaḥ |
dhārayan bāhunā pṛthvīṁ va mena kamalāmatha

The Deity of Lord Varaha is four-handed. His hands and legs should be placed on Ananta Sesa. With His left hand, He lifts the earth, carrying Kamaladevi in His arms.

HBV 18.268

पादलग्ना धरा कार्या यदा लक्ष्मीर्भुजस्थिता ।
वराह कामयेद्देव शङ्खचक्रगदाधरम्

pādalagnā dharā kāryā yadā lakṣmīrbhujasthitā |
varāha kāmayeddevaṁ śaṅkhacakragadādharam

148 SRI HARI-BHAKTI-VILASA vardha kdmayeddevarh sankhacakra gada dharam If LaksmI is situated on Lord Varaha's arm, then the earth should be near His lotus feet. Lord Varaha carries a conch shell, cakra, and club.

HBV 18.269

सप्तालौ प्रशस्येते वराह नरकेशरी ।
नवतालावभ्यधिकौ पुरस्तात् कथितौ तव

saptālau praśasyete varāha narakeśarī |
navatālāvabhyadhikau purastāt kathitau tava

The Deities of Varahadeva and Nrsimhadeva should be nine talas high. Previously it was described that they should measure more than nine talas.

HBV 18.270

किञ्च—
अष्टबाहुꣳ बुधः कुर्यद्देव त्रैलोक्यमोहनम् ।
गरुडासनगꣳ देवꣳ प्रथमे वयसि स्थितम्

kiñca—
aṣṭabāhuṁ budhaḥ kuryaddeva trailokyamohanam |
garuḍāsanagaṁ devaṁ prathame vayasi sthitam

kinca (It is also stated) astabdhum budhah kuryya ddeva trailokyamohanam garuda asanagarh devarh prathame vayasi sthitam An intelligent devotee should install an eight-armed Deity of Lord Purusottama, who enchants the three worlds. He should be in the prime of His youth and seated on the back of Garuda.

HBV 18.271

चक्रꣳ खड्गञ्च मुसलꣳ साङ्कुशꣳ दक्षिणे न्यसेत् ।
शङ्खꣳ शार्ङ्गꣳ गदाꣳ पाशꣳ वामहस्तेषु विन्यसेत् ।
लक्ष्मीसरस्वती कार्ये पद्मवीणासमन्विते

cakraṁ khaḍgañca musalaṁ sāṅkuśaṁ dakṣiṇe nyaset |
śaṅkhaṁ śārṅgaṁ gadāṁ pāśaṁ vāmahasteṣu vinyaset |
lakṣmīsarasvatī kārye padmavīṇāsamanvite

In His four right hands Lord Purusottama holds a cakra, trident, musala, and anchor, and in His four left hands He holds a conch shell,

bow, club, and rope. Laksmi, holding a lotus flower in Her hand, should be installed on to the Lord's left and Sarasvati, holding a stringed instrument, should be placed to His right.

HBV 18.272

किञ्च प्रतिष्ठाप्रसङ्गे—
अष्टबाहुः पूर्वमेव कथितः पुरुषोत्तमः ।
चतुर्बाहुꣳ द्विबाहुञ्च सꣳक्षेपात् कथयामि ते

kiñca pratiṣṭhāprasaṅge—
aṣṭabāhuḥ pūrvameva kathitaḥ puruṣottamaḥ |
caturbāhuṁ dvibāhuñca saṁkṣepāt kathayāmi te

I have already described the eight-armed form of Lord Purusottama. Now, hear about the four-armed and two-armed Lord Purusottama.

HBV 18.273

दक्षिणं शान्तिदं हस्त कुर्यादयं दयान्वितम् ।
वामोर्द्ध्वं कारयेच्चक्रं पाञ्चजन्यं तथा ह्यधः

dakṣiṇaṁ śāntidaṁ hasta kuryādayaṁ dayānvitam |
vāmorddhvaṁ kārayeccakraṁ pāñcajanyaṁ tathā hyadhaḥ

The upper right hand of four-armed Purusottama should appear as if bestowing peace upon His worshipers, and His lower right hand should appear as if bestowing mercy. In His upper left hand, the Lord holds a cakra, and in His lower left hand, He holds His renowned conch shell, the Paficajanya.

HBV 18.274

श्रीपुष्टिसहितं कुर्याच्चतुर्बाहुं सुरोत्तमम् ।
प्रसादे स्थापयेन्नित्यं गृहे वा मण्डपेऽपि वा

śrīpuṣṭisahitaṁ kuryāccaturbāhuṁ surottamam |
prasāde sthāpayennityaṁ gṛhe vā maṇḍape'pi vā

The four-armed Deity of Lord Purusottama should be installed along with deities of Sri and Pusti. This form of the Supreme Lord can be installed and worshiped either in a palace, at home, or in a temple.

HBV 18.275

अथ द्विबाहुं तं देवं कुर्याद्भेदद्वयेन तु ।
एकं शान्तिकरं हस्तमपरं चक्रभूषितम् ।
श्रीसरस्वतीसंयुतमेकमायतने न्यसेत्

atha dvibāhuṁ taṁ devaṁ kuryādbhedadvayena tu |
ekaṁ śāntikaraṁ hastamaparaṁ cakrabhūṣitam |
śrīsarasvatīsaṁyutamekamāyatane nyaset

150 SRI HARI-BHAKTI-VILASA ekarh santikaram hastam apararh cakra bhusitam sri sarasvatlsarhyutame kamdyatane nyaset The two-armed Deity of Lord Purusottama is two

types. One of these Deities bestows peace with one hand and carries a cakra in His other hand. He should be installed along with deities of Sri and Pusti.

HBV 18.276

गदाचक्रधरं वापि द्विभुजं पुरुषोत्तमम् । सीरपाणिसमोपेतमेकानंशान्वितं विभुम् ।
चतुरस्रायते धाम्नि स्थापयेत् सर्वकामदम्

gadācakradharaṁ vāpi dvibhujaṁ puruṣottamam | sīrapāṇisamopetamekānaṁśānvitaṁ vibhum |
caturasrāyate dhāmni sthāpayet sarvakāmadam

The other Deity holds a club and cakra in His two hands. He should be accompanied by Baladeva, who carries a plough, and His sister, Subhadra. He should be installed on a square altar, or at home. He fulfills all desires when worshiped.

HBV 18.277

अतसीपुष्पसङ्काशं पीनवक्षःस्थलोरसम् ।
लावण्याम्बुजतोयेन सिञ्चन्तमिव सर्वतः

atasīpuṣpasaṅkāśaṁ pīnavakṣaḥsthalorasam |
lāvaṇyāmbujatoyena siñcantamiva sarvataḥ

His complexion should be the color of an atasi flower, and His chest and thighs are broad. His beauty showers a rain of nectar in all directions.

HBV 18.278

त्रैलोक्ये यस्य रूपेण न भूतो न भविष्यति ।
तं देवं कारयेत् सौम्यं पुरुषोत्तममुत्तमम्

trailokye yasya rūpeṇa na bhūto na bhaviṣyati |
taṁ devaṁ kārayet saumyaṁ puruṣottamamuttamam

There is no comparison to the beauty of Lord Purusottama anywhere within the three worlds, nor will there be any in the future. Such an attractive Deity of Lord Purusottama should be installed.

HBV 18.279

बलदेव द्विदोर्दण्ड मदविभ्रान्तलोचनम् ।
लाङ्गलासक्तपाणिन्त मुषलोद्यतदक्षिणम्

baladevaṁ dvidordaṇḍaṁ madavibhrāntalocanam |
lāṅgalāsaktapāṇinta muṣalodyatadakṣiṇam

The eyes of the two-armed Deity of Baladeva should be rolling due to intoxication. His left hand should hold a plough and His right a raised musala. He should be installed by the side of Lord Purusottama.

HBV 18.280

कुर्याद्वा तस्य बाह्वोस्तु शङ्खचक्रौ सुशोभनौ ।
शरचापधरौ वापि वरशान्तिप्रदौ तथा

kuryādvā tasya bāhvostu śaṅkhacakrau suśobhanau |
śaracāpadharau vāpi varaśāntipradau tathā

Alternatively, one may adorn Baladeva's two hands with a conch shell and cakra, a bow and arrow, or carve them in the positions of bestowing peace and mercy.

HBV 18.281

कार्यौ भुजौ महाभाग बलदेवस्य सत्तम ।
भोगान् पञ्चायवा सप्त कुर्यादस्य त्वनन्तवत्

kāryau bhujau mahābhāga baladevasya sattama |
bhogān pañcāyavā sapta kuryādasya tvanantavat

O foremost of fortunate souls, in His two-armed form, Baladeva should be covered by five or seven hoods, like Anantadeva.

HBV 18.282

एकान□शान्तयोर्मध्ये कारयेत् सौम्यरूपिणीम् ।
वरदा□ पद्महस्ता□ वा दक्षिणेन भुजेन तु

ekānaṁśāntayormadhye kārayet saumyarūpiṇīm |
varadāṁ padmahastāṁ vā dakṣiṇena bhujena tu

152 SRI HARI-BHAKTI-VILASA Between the Deity of Lord Purusottama, or Krsna, and Baladeva one should install a Deity of Their sister, Subhadra. She should appear very beautiful as She should holds a lotus flower in Her left hand and showers blessings upon Her worshipers with Her right hand.

HBV 18.283

श्रोणिस्थ-वामहस्ता□ तु कुर्याद्भद्रा□ सुरेश्वरीम् ।
एव□ ते द्विभुजो विष्णुः कथितः सर्वकामदः

śroṇistha-vāmahastāṁ tu kuryādbhadrāṁ sureśvarīm |
evaṁ te dvibhujo viṣṇuḥ kathitaḥ sarvakāmadaḥ

The queen of the demigods, Subhadra's, left hand may also be placed on Her hip. I have thus described to you the characteristics of the two- armed Deity of Lord Visnu. When worshiped, this Deity awards all kinds of happiness and the fulfillment of one's desires.

HBV 18.284

बलदेवेन सहितो भद्रया च समन्वितः ।
देवस्य दक्षिणे पार्श्व सुभद्रा□ विनिवेशयेत् ।
ततः परे मदाक्रान्तलोचन□ स्थापयेद्बलम्

baladevena sahito bhadrayā ca samanvitaḥ |
devasya dakṣiṇe pārśva subhadrāṁ viniveśayet |
tataḥ pare madākrāntalocanaṁ sthāpayedbalam

This Deity of the Supreme Lord should be accompanied by Baladeva and Subhadra. Subhadra should be installed to the right of Jagannatha, or Purusottama, and to Her right the Deity of Baladeva, who eyes display His great pride, should be installed.

HBV 18.285–287

किञ्च—
विंशद्बाहुं विश्वरूपं कुर्यात्तल्लक्षणं शृणु ।
चक्रं खड्गञ्च मुषलमङ्कुशं पट्टिशं तथा
मुद्गरञ्च तथा पाशं शक्तिं शूलं शरं तथा ।
दक्षिणेषु प्रदद्याद्वै वामेषु शृणु साम्प्रतम्
शङ्ख शार्ङ्गं गदां पाशं तामर लाङ्गलं तथा ।
परशुं छुरिका दण्ड चर्मप्रक्षेपणं तथा

kiñca—
viṁśadbāhuṁ viśvarūpaṁ kuryāttallakṣaṇaṁ śṛṇu |
cakraṁ khaḍgañca muṣalamaṅkuśaṁ paṭṭiśaṁ tathā
mudgarañca tathā pāśaṁ śaktiṁ śūlaṁ śaraṁ tathā |
dakṣiṇeṣu pradadyādvai vāmeṣu śṛṇu sāmpratam
śaṅkha śārṅgaṁ gadāṁ pāśaṁ tāmara lāṅgalaṁ tathā |
paraśuṁ churikāṁ daṇḍaṁ carmaprakṣepaṇaṁ tathā

kifica (It is also said) virhsadvahurh visvaruparh kuryydttallaksanam srnu cakrarh khadganca musala mankisarix pattisarh tathd sudgaranca tathd pdsam saktirh sararh tathd

daksinesu pradadyadvai vdmesu srnu sdmpratam sankha sdrngarh gaddrh pdsdrh tdmara langalarh tathd parasurh churikdrh carmma praksepanam tathd The universal form of the Lord should be carved having twenty arms. Hear now about His characteristics. In His ten right hands He holds a cakra, trident, musala, anchor, axe, mallet, rope, spear, lance, and arrow. In His ten left hands the Lord holds a conch, bow, club, rope, iron crowbar, plough, axe, dagger, stick, and shield.

HBV 18.288

नृसिंहोक्तं परं मानं विश्वरूपस्य कीर्तितम् ।
चतुर्मुखं दक्षिणेऽस्य त्रिनेत्रं वामतो न्यसेत् ।
स्तुवन्तो मुनयः कार्या विद्रवन्तो निशाचराः

nṛsiṁhoktaṁ paraṁ mānaṁ viśvarūpasya kīrtitam |
caturmukhaṁ dakṣiṇe'sya trinetraṁ vāmato nyaset |
stuvanto munayaḥ kāryā vidravanto niśācarāḥ

The Deity of Visvarupa should be similar in size to Nrsimhadeva. To His left, a deity of four-headed Brahma should be installed, and on His right, three-eyed Mahadeva should be placed. There should also be some deities of sages glorifying the Lord, and some demons

running away in fear.

HBV 18.289

वामपार्श्वेन शयित कारयेज्जलशायिनम् ।
शेषपर्यङ्कग देव चतुर्बाहु जनार्दनम्

vāmapārśvena śayitaṁ kārayejjalaśāyinam |
śeṣaparyaṅkagaṁ devaṁ caturbāhuṁ janārdanam

who lies down in the Causal Ocean) vdmapdrsvena sayitam kdrayej jalasdyinam devibhirvihkagam devarh caturbdhum jandrddanam This four-armed Deity of Lord Janardana should be seen lying on His left side on the bed of Ananta Sesa.

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HBV 18.290

श्रिया धृतैकचरण सर्वालङ्कारभूषितम् ।
देवीभिर्विमलाद्यभिः सेव्यमानमियस्ततः ।
नाभ्युत्थपङ्कजारूढपितामहसमन्वितम्

śriyā dhṛtaikacaraṇaṁ sarvālaṅkārabhūṣitam |
devībhirvimalādyabhiḥ sevyamānamiyastataḥ |
nābhyutthapaṅkajārūḍhapitāmahasamanvitam

His lotus feet should be clasped by LaksmI, who is decorated with very nice ornaments. The Lord is respectfully served by His eight energies, such as Vimala. A lotus flower has sprouted from the Lord's navel, on which the grandfather of the universe is seated.

HBV 18.291

किञ्च—
अष्टताला तु कर्तव्या देवी लक्ष्मीः सुरेश्वरी ।
तत्क्रम सौरकाण्डे तु कथयिष्ये तवानघ

kiñca—
aṣṭatālā tu kartavyā devī lakṣmīḥ sureśvarī |
tatkramaṁ saurakāṇḍe tu kathayiṣye tavānagha

O sinless one, 1 shall describe the characteristics of the Deity of Laksmi in the Saura-khanda. Laksmi, the queen of the demigods, should measure eight tdlas in height.

HBV 18.292

नवतालिकक्षेत्रा तु कथ्यमानामितः शृणु ।
भ्रुवौ यवाधिके कार्य यवहीना तु नासिका

navatālikakṣetrāṁ tu kathyamānāmitaḥ śṛṇu |
bhruvau yavādhike kārya yavahīnā tu nāsikā

Laksml-devl's eyebrows should be a little more than one yava in width, and the length of Her nose should be smaller than one yava.

HBV 18.293

गोलोकेनाधिक वक्त्रमूर्द्ध्वतिर्यग्विवर्जितम् ।
आयते नयने कार्य त्रिभागोनैर्यवैस्त्रिभिः

golokenādhikaṁ vaktramūrddhvatiryagvivarjitam |
āyate nayane kārya tribhāgonairyavaistribhiḥ

Her mouth should measure more than one goloka. Her face should appear very pleasing and symmetrical. Her eyes should be a little less than three yavas in width.

HBV 18.294

तदर्द्धेन तु वैपुल्य नेत्रयोः परिकल्पयेत् ।
कर्णपाशोऽधिकः कार्यः सृक्कण्या समसूत्रतः

tadarddhena tu vaipulyaṁ netrayoḥ parikalpayet |
karṇapāśo'dhikaḥ kāryaḥ sṛkkaṇyā samasūtrataḥ

The height of Her eyes should be half of that. Her earlobes should appear a little above Her lips.

HBV 18.295

नम्रꣳ कलाविहीनꣳ तु कुर्यादꣳसद्वयꣳ सदा ।
ग्रीवा सार्द्धकला कार्या तद्विस्तारोपशोभिता

namraṁ kalāvihīnaṁ tu kuryādaṁsadvayaṁ sadā |
grīvā sārddhakalā kāryā tadvistāropaśobhitā

Her shoulders should slope and the measurement of the width of Her neck should be one-and-a-half kolas. The width of Her neck should appear to be nicely proportioned in accordance with the other limbs of Her body.

HBV 18.296

नेत्र विना तु विस्तारे ऊरू जानू च पिण्डिके ।
अङ्घ्रिपृष्ठे स्फिचे कट्याꣳ यथायोग्यꣳ प्रकल्पयेत्

netra vinā tu vistāre ūrū jānū ca piṇḍike |
aṅghripṛṣṭhe sphice kaṭyāṁ yathāyogyaṁ prakalpayet

Apart from Her eyes, which are very wide, the other parts of Her body, including Her thighs, knees, feet, back, spine, and waist should be carved with perfect proportions.

HBV 18.297

सप्ताꣳशोनास्तथाङ्गुल्यो दैर्घ्यꣳ विष्कम्भनाहतम् ।
नेत्रैकवर्जितायामा जङ्घोरू च तथा कटिः

saptāṁśonāstathāṅgulyo dairghyaṁ viṣkambhanāhatam |
netraikarvarjitāyāmā jaṅghorū ca tathā kaṭiḥ

156 SRI H A R I - B H A K T I - VILAS A The length of Her fingers should be less than one-seventh the height of Her body and they should neither be too long nor too short. T h e width of Her thighs, knees, and waist should be less than one netra.

HBV 18.298

मध्य पार्श्व न तद्वृत्त घनपीन कुचद्वयम् ।
तालमात्रौ स्तनौ कार्यौ कटिः सार्द्धकलाधिका ।
शेषमन्यद्यथोद्दिष्ट लक्ष्मीश्चेय प्रकीर्तिता

madhyaṁ pārśvaṁ na tadvṛttaṁ ghanapīnaṁ kucadvayam |
tālamātrau stanau kāryo kaṭiḥ sārddhakalādhikā |
śeṣamanyadyathoddiṣṭaṁ lakṣmīśceyaṁ prakīrtitā

The middle portion of Her body and Her sides should not be too rounded. Her breasts are round and large. Each breast should measure one tdla in diameter. Her waist should measure more than one-and-a- half kalds. The other parts of Her body should be carved as previously described.

HBV 18.299

सर्वाभरणसम्पन्ना मध्ये क्षामा स्तनोन्नता ।
श्रोणीतटसुविरतीर्णा कार्या देवी सुरेश्वरी

sarvābharaṇasampannā madhye kṣāmā stanonnatā |
śroṇītaṭasuviratīrṇā kāryā devī sureśvarī

The Deity of Laksml-devI should be decorated with many ornaments. Her waist should be thin, Her breasts raised, and Her hips broad. These are the characteristics of LaksmI, the queen of the demigods.

HBV 18.300

द्विभुजा कम्बुग्रीवा च विशालाक्षी सुलक्षणा ।
स्तनौ समुन्नती कार्यौ कञ्चुकेनावगुण्ठितौ

dvibhujā kambugrīvā ca viśālākṣī sulakṣaṇā |
stanau samunnatī kāryo kañcukenāvaguṇṭhitau

She has two arms, Her throat resembles a conch shell, Her eyes are broad, and She is a reservoir of all good qualities. Her breasts should be raised and covered by a blouse.

HBV 18.301

नागहस्तोपमौ बाहु ऊरू रम्भासमौ शुभौ ।
नानारत्नोज्ज्वल□ पट्ट□ देव्याः शिरसि दापयेत्

nāgahastopamau bāhu ūrū rambhāsamau śubhau |
nānāratnojjvalaṁ paṭṭaṁ devyāḥ śirasi dāpayet

Her two arms appear like the bodies of snakes and Her thighs resemble inverted banana stalks. Her head should be covered with a fine silk cloth having golden embroidery.

HBV 18.302

नानारत्नोज्ज्वला देव्या मेखला श्रोणीस□युता ।
युक्ता दिव्येन हारेण केयूरमुकुटोज्ज्वला

nānāratnojjvalā devyā mekhalā śroṇīsaṁyutā |
yuktā divyena hāreṇa keyūramukuṭojjvalā

Her waist should be decorated with a waist band made of fine cloth having golden embroidery. Her chest should be adorned with a celestial necklace. She wears armlets on Her arms and a golden crown sits atop Her head.

HBV 18.303

पद्मासना प्रकर्तव्या पद्मश्रीफलपाणिका ।
दक्षिणे पुण्डरीकन्तु वामहस्ते तु श्रीफलम्

padmāsanā prakartavyā padmaśrīphalapāṇikā |
dakṣiṇe puṇḍarīkantu vāmahaste tu śrīphalam

The Deity of Laksmi should be seated on a lotus flower. In Her right hand is a white lotus flower and in Her left hand is a wood apple.

HBV 18.304

स्थिता वा त्रिबलीभङ्गशोभिता च प्रशस्यते ।
स्त्रियौ पार्श्वद्वये कार्य समे चामरहस्तिके

sthitā vā tribalībhaṅgaśobhitā ca praśasyate |
striyau pārśvadvaye kārya same cāmarahastike

T h e Deity of Laksmi can be carved standing in the threefold bending posture and Her waist should appear ample. Two female deities holding camaras should be installed on either side of Laksmu ' •

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HBV 18.305

भृङ्गारहस्तौ द्वौ नागौ स्नपयन्तौ श्रिय स्थितौ ।
श्रीरिय लक्षणोपेता स्थापिता सर्वकामदा

bhṛṅgārahastau dvau nāgau snapayantau śriyaṁ sthitau |
śrīriyaṁ lakṣaṇopetā sthāpitā sarvakāmadā

Two elephants should also be placed on the altar, bathing LaksmI with water kept in water pots held by their trunks. If one installs this Deity of Laksml-devI, he will achieve the fulfillment of all his desires.

HBV 18.306

अथ श्रीगरुद्धमूर्तिलक्षणम्
खगेशस्य प्रवक्ष्यामि तव रूप सुशोभनन् ।
नरतुल्य भवेद्गात्र नासिका कञ्चुकान्विता

atha śrīgaruddhamūrtilakṣaṇam
khageśasya pravakṣyāmi tava rūpaṁ suśobhanan |
naratulyaṁ bhavedgātraṁ nāsikā kañcukānvitā

Now I shall describe the Deity of Garuda, the best among all birds. His attractive body should be similar to that of a human being but his nose should resemble the beak of a bird.

HBV 18.307

षडङ्गुलोच्छ्रया सम्यक् चञ्चुरूपेण कल्पिता ।
मस्तके सुन्दर केश नेत्रे चैवास्य वर्तुले

ṣaḍaṅgulocchrayā samyak cañcurūpeṇa kalpitā |
mastake sundaraṁ keśaṁ netre caivāsya vartule

The length of his nose should be about six fingers. His head should be decorated with beautiful hair, and his eyes should be round.

HBV 18.308

आपतौ द्विभुजौ चास्य पक्षौ कार्यौ सुशोभनौ ।
स्कन्धप्रदेशस लग्न-जलदग्नि-समप्रभौ

āpatau dvibhujau cāsya pakṣau kāryau suśobhanau |
skandhapradeśasaṁlagna-jaladagni-samaprabhau

Garuda has two long arms and beautiful wings. His shoulders are not distinctly visible. He should be seen as greatly effulgent, like a blazing fire.

HBV 18.309

पादयोर्नखराः कार्यो सर्पमण्डलमण्डिताः ।
नूपुरौ तस्य द्वौ नागौ केयूरौ पद्मकम्बलौ

pādayornakharāḥ kāryo sarpamaṇḍalamaṇḍitāḥ |
nūpurau tasya dvau nāgau keyūrau padmakambalau

His toenails and fingernails are very long, and they resemble the coil of a snake. His anklets are two snakes and his armlets are two snakes named of Padma and Kambala.

HBV 18.310

कटिदेशेऽस्य कुलिकः परिधानस्य वेष्ठनः ।
वृश्चिकैः कर्णिका कार्या गरुडस्य महात्मनः

kaṭideśe'sya kulikaḥ paridhānasya veṣṭhanaḥ |
vṛścikaiḥ karṇikā kāryā garuḍasya mahātmanaḥ

His garment is covered at the waist by a serpent named Kulika. Noble- minded Garuda wears earrings of scorpions.

HBV 18.311

देवस्य पुरतः स्याप्यो यष्ट्या वा मण्डपेऽथवा ।
प्रासादस्य प्रमाणेन कार्यो गरुडमण्डपः ।
यष्ट्याः समुच्छ्रयः कार्यः प्रासादायामतोऽद्धतः

devasya puratah syāpyo yaṣṭyāṁ vā maṇḍape'thavā |
prāsādasya pramāṇena kāryo garuḍamaṇḍapaḥ |
yaṣṭyāḥ samucchrayaḥ kāryaḥ prāsādāyāmato'ddhataḥ

The Deitiy of Garuda should be installed in front of the Supreme Lord, or on top of a column, or in the temple courtyard. His altar should be almost as high as the Lord's altar, but if he is installed on a column, its height should be half that of the temple.

HBV 18.312

किञ्च—
सर्वेषामेव देवाना विष्णुक्त मानमुच्यते ।
देवीनामपि सर्वासा लक्ष्म्युक्त मानमुच्यते ।
किङ्कराद्याश्च कर्तव्याः सप्तस स्थानस युताः

kiñca—
sarveṣāmeva devānāṁ viṣṇuktaṁ mānamucyate |
devīnāmapi sarvāsāṁ lakṣmyuktaṁ mānamucyate |
kiṁkarādyāśca kartavyāḥ saptasaṁsthānasaṁyutāḥ

160 SRI HARI-BHAKTI-VILASA kinkarddydsca karttavydh sapta sdmsihdna sarhyutdh The measurements of the Lord's associates, as well as the demigods, should be similar to that of the Lord, while the measurements of the goddess should be similar to that of Laksmi. The Lord's servants should be marked with seven symbols.

HBV 18.313

मत्स्ये—
नाधिकाङ्गी न हीनाङ्गी कर्तव्या देवता क्वचित् ।
स्वामिन घातयत्युना करालवदना तथा

matsye—
nādhikāṅgī na hīnāṅgī kartavyā devatā kvacit |
svāminaṁ ghātayatyunā karālavadanā tathā

mdtsye (In the Isiatsya Purdna it is stated) nddhikdngi na hindhgi karttavyd devatd kvacit svdminarh ghdtayatyund kardla vadand tathd One should never carve a Deity with an extra limb or less limbs than prescribed. Installation of a Deity with extra limbs, or a frightful appearance, causes the death of the person who installed the Deity.

HBV 18.314

अधिका शिल्पिन हन्यात् कृशा चैवार्थनाशिनी ।
कृशोदरी तु दुर्भिक्ष निर्मासा धननाशिनी

adhikā śilpinaṁ hanyāt kṛśā caivārthanāśinī |
kṛśodarī tu durbhikṣaṁ nirmāṁsā dhananāśinī

If a Deity is carved with more limbs than are prescribed, this will cause the death of the sculptor. One who carves a Deity that is too thin will lose all his wealth. When a Deity is carved with a tiny stomach, famine will ravage that country, and when a Deity is carved so that He looks scrawny, that kingdom's opulence will decrease.

HBV 18.315

वक्रनासा तु दुःखाय स क्षिप्तानी भयङ्करी
चिपिटा दुःखशोकाय अनेत्रा नेत्रनाशिनी

vakranāsā tu duḥkhāya saṁkṣiptānī bhayaṅkarī
cipiṭā duḥkhaśokāya anetrā netranāśinī

Carving a Deity with a crooked nose causes great suffering, carving a Deity with short limbs causes fear, carving a Deity whose features look flat and not accentuated will cause great grief, and carving a Deity without eyes will make the sculptor go blind.

HBV 18.316

दुःखदा हीनवक्त्रा तु पाणिपादकृशा तथा ।
हीना□शा हीनजङ्घा च भ्रमोन्मादकरी नृणाम्

duḥkhadā hīnavaktrā tu pāṇipādakṛśā tathā |
hīnāṁśā hīnajaṅghā ca bhramonmādakarī nṛṇām

Carving a Deity without a head will bring one great distress, carving a Deity with thin hands and legs will also award one much misery, and carving a Deity without shoulders or thighs causes bewilderment and ultimately madness.

HBV 18.317

शुष्कवक्त्रा तु राजान□ कटिहीना च या भवेत् ।
पाणिपादविहीनाघा□ जायते नरको महान्

śuṣkavaktrā tu rājānaṁ kaṭihīnā ca yā bhavet |
pāṇipādavihīnāghāṁ jāyate narako mahān

Installing a Deity having a dry or pale mouth, or with a disjointed waist, brings about the ruination of the king. O n e who installs a Deity without hands or legs suffers very severely in hell.

HBV 18.318

जङ्घाहीना तु या त्वर्चा शत्रुकल्याणकारिणी ।
पुत्रमित्रविनाशाय हीना वक्षःस्थले तु या ।
सम्पूर्णावयवा या तु आयर्लक्ष्मीप्रदा सदा

jaṅghāhīnā tu yā tvarcā śatrukalyāṇakāriṇī |
putramitravināśāya hīnā vakṣaḥsthale tu yā |
sampūrṇāvayavā yā tu āyarlakṣmīpradā sadā

O n e who installs a Deity without thighs strengthens his enemy as a result. O n e who installs a Deity without a chest will lose his children and friends. Only a properly-sculpted Deity will award one a long life and wealth.

HBV 18.319

नृपभयमत्यङ्गाया॰ हीनाङ्गायामल्पकता कर्तुः ।
शातोदर्या॰ क्षुद्भयमर्थविनाशः कृशाङ्गायाम् ।
मरण॰ तु क्षताया॰ शस्त्र-निपातेन निर्दिशेत् कर्तुः

nṛpabhayamatyaṅgāyāṁ hīnāṅgāyāmalpakatā kartuḥ |
śātodaryāṁ kṣudbhayamarthavināśaḥ kṛśāṅgāyām |
maraṇaṁ tu kṣatāyāṁ śastra-nipātena nirdiśet kartuḥ

If one worships a Deity that has extra limbs, he will soon face the wrath of the king. By worshiping a deformed Deity, one also becomes deformed. A Deity with thin abdomen causes hunger and fear, a Deity with very thin limbs destroys one's wealth, and a Deity with broken limbs ensures the worshiper's death by means of a weapon.

HBV 18.320

वामे विनता पत्नी॰ दक्षिणविनता हिनस्त्यायुः ।
अन्धत्वमूर्द्ध्वदृष्ट्या॰ करोति चिन्तामधोमुख दृष्टिः

vāme vinatā patnīṁ dakṣiṇavinatā hinastyāyuḥ |
andhatvamūrddhvadṛṣṭyāṁ karoti cintāmadhomukha dṛṣṭiḥ

Worship of a Deity that tilts to the left will cause the death of one's wife. Worship of a Deity that is tilted to the right will diminish one's lifespan. Worship of a Deity whose vision is directed upwards causes blindness, and worshipping a Deity whose face is lowered creates anxiety within the heart.

HBV 18.321

किञ्च श्रीप्रह्लादोक्ते पुराणोद्धारेऽपि—
सुरार्चा॰ लक्षणैर्हीना॰ यस्तु पूजयते नरः ।
तस्यान्न॰ नाभिगृह्णन्ति तस्मात्ता॰ परिवर्जयेत्

kiñca śrīprahlādokte purāṇodvāre'pi—
surārcāṁ lakṣaṇairhīnāṁ yastu pūjayate naraḥ |
tasyānnaṁ nābhigṛhṇanti tasmāttāṁ parivarjayet

When one worships a Deity that was carved without concern for the authorized symptoms, the demigods refuse to accept his offerings of food. Therefore, one should give up the worship of such a Deity.

HBV 18.322

चित्रजा चैव लेप्या च शस्त्रोत्कीर्णा च पाकजा ।
पटे कुड्ये च पात्रे च चित्रजा प्रतिमा स्मृता

citrajā caiva lepyā ca śastrotkīrṇā ca pākajā |
paṭe kuḍye ca pātre ca citrajā pratimā smṛtā

mdtsye (In the Matsya Purdna it is stated) citraja caiva lepya ca sastrotkirnd ca pakaja sate kudye ca pdtre ca citraja pratimd smrtd There are four classes of Deities—citraja, lepya, sastrotkirnd, and pakaja. When a Deity is painted or drawn on canvas it is called citraja.

HBV 18.323

लेप्या तु पार्थिवी ज्ञेया लोहजा पाकजा मता ।
शैलजा वृक्षजा चैव शस्त्रोत्कीर्णा च कीर्तिता

lepyā tu pārthivī jñeyā lohajā pākajā matā |
śailajā vṛkṣajā caiva śastrotkīrṇā ca kīrtitā

Lepya refers to a Deity that is made from clay. Any Deity made of metal is called pakaja, and Deities made of stone or wood are called sastrotkirnd.

HBV 18.324

चतुर्द्धा द्रव्यभेदेन प्रतिमा परिकीर्तिता

caturddhā dravyabhedena pratimā parikīrtitā

According to the materials used, there are four kinds of Deities.

HBV 18.325

मृन्मयी दारुघटिता लोहजा रत्नजा तथा ।
शैलजा गन्धजा चैव कौसुमी सप्तमी स्मृता

mṛnmayī dārughaṭitā lohajā ratnajā tathā |
śailajā gandhajā caiva kausumī saptamī smṛtā

It is ascertained that there are seven types of Deities—those made of clay, wood, metal, jewels, stone, sandalwood, and flowers.

HBV 18.326

कौसुमी रत्नजा चैव मृन्मयी प्रतिमा हिता ।
तत्कालपूजिताश्चैताः सर्वकामफलप्रदाः

kausumī ratnajā caiva mṛnmayī pratimā hitā |
tatkālapūjitāścaitāḥ sarvakāmaphalapradāḥ

164 SRI HARI-BHAKTI-VILASA Deities made of flowers, jewels, or clay are always auspicious. When worshiped, They fulfill all of one's desires.

HBV 18.327

भाग्यदा शैलजा स्याच्च स्वर्णजा पुष्टिदा भवेत् ।
सुखप्रदा स्यान्मणिजा राजती कीर्तिदा भवेत्

bhāgyadā śailajā syācca svarṇajā puṣṭidā bhavet |
sukhapradā syānmaṇijā rājatī kīrtidā bhavet

A Deity made of stone awards the worshiper good fortune, and a Deity made of gold awards prosperity to His worshiper. A Deity made of jewels awards happiness, and a Deity made of silver bestows fame and adoration.

HBV 18.328

ताम्रजा धनदा प्रोक्ता श्रीप्रदा वृक्षजा मता ।
कौसुमी सुखदा प्रोक्ता गन्धजा भोगदा मता

tāmrajā dhanadā proktā śrīpradā vṛkṣajā matā |
kausumī sukhadā proktā gandhajā bhogadā matā

A Deity made of copper awards wealth to His worshiper, a Deity made of wood benedicts one with opulence, a Deity made of flowers bestows happiness, and a Deity made of sandalwood bestows material enjoyment.

HBV 18.329

प्रत्यग्रस्थापिता वापि मृन्मयी सर्वसिद्धिदा

pratyagrasthāpitā vāpi mṛnmayī sarvasiddhidā

If a Deity made of clay is installed, He will award one all kinds of perfection.

HBV 18.330

यावन्ति विष्णुरूपाणि सुरूपाणीह लेखयेत् ।
तावद्युगसहस्राणि विष्णुलोके महीयते

yāvanti viṣṇurūpāṇi surūpāṇīha lekhayet |
tāvadyugasahasrāṇi viṣṇuloke mahīyate

One will reside in the abode of Lord Visnu for as many thousands of yugas as he beautifully draws or paints Deities of the Lord.

HBV 18.331

लेप्ये चित्रे हरिर्नित्यꣳ सन्निधानमुपैति हि ।
तस्मात् सर्वप्रयत्नेन लेप्यचित्रगतꣳ यजेत्

lepye citre harirnityaṁ sannidhānamupaiti hi |
tasmāt sarvaprayatnena lepyacitragataṁ yajet

Lord Hari resides in His painted and clay Deities. Therefore, one should faithfully worship these two Deities of the Supreme Lord.

HBV 18.332

कान्तिभूषणभावाद्याश्चित्रे यस्मात् स्फूटꣳ स्थिताः ।
अतः सान्निध्यमायाति चित्रजासु जनार्दनः ।
तस्माच्चित्रार्चने पुण्यꣳ स्मृतꣳ शतगुणꣳ बुधैः

kāntibhūṣaṇabhāvādyāścitre yasmāt sphūṭaṁ sthitāḥ |
ataḥ sānnidhyamāyāti citrajāsu janārdanaḥ |
tasmāccitrārcane puṇyaṁ smṛtaṁ śataguṇaṁ budhaiḥ

Because effulgence, ornaments, and mood are clearly visible in a picture of Lord Janardana, it should be understood that the Lord remains present in that form. Therefore, learned authorities consider the worship of the Supreme Lord in a picture as being extremely beneficial.

HBV 18.333

चित्रस्थꣳ पुण्डरीकाक्षꣳ सविलासꣳ सविभ्रमम् ।
दृष्ट्वा विमुच्यते पापर्जन्मकोटिसुसञ्चितैः

citrasthaṁ puṇḍarīkākṣaṁ savilāsaṁ savibhramam |
dṛṣṭvā vimucyate pāparjanmakoṭisusañcitaiḥ

Simply by seeing a picture of the Supreme Lord, whose eyes are like lotus petals, engaged in transcendental pastimes, one is freed from all sinful reactions that were accumulated during his previous ten million births.

HBV 18.334

तस्माच्छुभार्थिभिर्धीरैर्महापूण्यजिगीषया ।
पटस्थः पूजनीयस्तु वो नारायणः प्रभुः

tasmācchubhārthibhirdhorairmahāpūṇyajïgīṣayā |
paṭasthaḥ pūjanīyastu vo nārāyaṇaḥ prabhuḥ

156 SRI HARI-BHAKTI-VILASA patasthah pujaniyastu devd ndrdyanah prabhuh Therefore, devotees who desire to advance on the path of devotional service should worship the picture of Lord Narayana.

HBV 18.335

त्रिकूटाद्रिषु गृह्णीयात् किꣳवा श्रीपर्वतादिषु ।
शिलाꣳ भूमिगताꣳ वाथ ज्ञात्वा तल्लक्षणꣳ बुधः

trikūṭādriṣu gṛhṇīyāt kiṁvā śrīparvatādiṣu |
śilāṁ bhūmigatāṁ vātha jñātvā tallakṣaṇaṁ budhaḥ

One who desires to carve a Deity should understand how to locate the most suitable stone. Generally, the best stone is found at the Trikuta mountain, in the Himalayas, or beneath the surface of the earth.

HBV 18.336–338

सुवारे सुतिथौ योगे स्वर्के सुकरणान्विते ।
आपूर्यमाणपक्षो तु सुग्रहे चोत्तरायणे
यजमानानुकूले तु प्रतिमार्थꣳ व्रजेद्गुरुः ।
श्वेतवस्त्रपरीधानः श्वेतचन्दनचर्चितः
श्वेतपुष्पकृतापीडः शिल्पिभिः सहितो गुरुः ।
निपुणैः शिल्पिभिः सर्द्धꣳ सहायैर्बलवत्तरैः

suvāre sutithau yoge svarke sukaraṇānvite |
āpūryamāṇapakṣo tu sugrahe cottarāyaṇe
yajamānānukūle tu pratimārthaṁ vrajedguruḥ |
śvetavastraparīdhānaḥ śvetacandanacarcitaḥ
śvetapuṣpakṛtāpīḍaḥ śilpibhiḥ sahito guruḥ |
nipuṇaiḥ śilpibhiḥ sarddhaṁ sahāyairbalavattaraiḥ

For the benefit of his disciple, a spiritual master should set out to find a suitable stone for carving a Deity of the Supreme Lord. He should begin his journey on an auspicious day, at an auspicious moment, when there is an auspicious conjunction of stars planets, during the fortnight of the waxing moon when the sun travels in the northern hemisphere. He should dress in white garments, decorate himself with a garland of white

lotuses and white sandalwood paste, and wear a crown of white flowers. He should be accompanied by strongly-built men to carry the stone and expert sculptors to carve it.

HBV 18.339–340

नृसिꣳह पूज्य विज्ञाप्य पूज्य टङ्कादिकꣳ ततः ।
ध्यात्वा हरिꣳ हविः प्राश्य मन्त्राङ्गन्यस्तविग्रहः
ब्राह्मणान् वाचयित्वा तु भक्त्या मङ्गलदर्शनम् ।
दधिदूर्वा रोचनाꣳ वा आदर्शꣳ कुसुमꣳ सितम्

nṛsiṁhaṁ pūjya vijñāpya pūjya ṭaṅkādikaṁ tataḥ |
dhyātvā hariṁ haviḥ prāśya mantrāṅganyastavigrahaḥ
brāhmaṇān vācayitvā tu bhaktyā maṅgaladarśanam |
dadhidūrvā rocanāṁ vā ādarśaṁ kusumaṁ sitam

First, the spiritual master should worship Nrsirhhadeva and pray for His mercy. He should also worship the Lord's weapons, such as the axe. Then, he should drink some ghee while remembering Lord Hari and perform the nyasa on all his bodily limbs. All the while, the brahmanas should recite sacred hymns. He should then look at auspicious things, such as

yogurt, durva grass, cow's urine, a mirror, a white flower, and so on. He should then depart, after offering obeisances to a pitcher filled with water.

HBV 18.341–342

फल;च पूर्णकुम्भञ्च वन्दयित्वा वन व्रजेत् ।
विध्यान्तरीक्षभौमानि निमित्तान्युपलक्षयेत्
यायाच्छुभनिमित्तेषु विपरीते निवर्तयेत् ।
त्रिराचम्य ततः प्राणान् ध्यायेत् सि हतनु हरिम्

phala;ca pūrṇakumbhañca vandayitvā vanaṁ vrajet |
vidhyāntarīkṣabhaumāni nimittānyupalakṣayet
yāyācchubhanimitteṣu viparīte nivartayet |
trirācamya tataḥ prāṇān dhyāyet siṁhatanuṁ harim

The spiritual master should gaze at the sky and at the land to look for auspicious signs. If he finds an auspicious omen, he should depart for the forest, but if he sees a bad omen, he should look again three times while meditating on Lord Hari's form as Nrsirhhadeva.

HBV 18.343

पुनश्चाष्टोत्तर जप्त्वा पातालमुषल जपेत् ।
गीतवाद्यारवोद्धुष्टा यात्रा स्यात् सिद्धिदा नृणाम्

punaścāṣṭottaraṁ japtvā pātālamuṣalaṁ japet |
gītavādyāravodghuṣṭā yātrā syāt siddhidā nṛṇām

When the time is right, the spiritual master should chant his worshipable mantra eight times, followed by the patalamusala mantra. Then, he should leave home to the accompaniment of singing and the playing of musical instruments.

HBV 18.344–345

लक्ष्मी॰ ध्यायन् वन॰ यायात् सहायैः शिल्पिभिः सह । शङ्खकाहलशब्दैश्च पुण्याहजयमिश्रितैः
ऋग्यजुःसामसङ्घैश्च ध्यायन् सि॰ह॰ वन॰ व्रजेत् ।
प्राची॰ दिशमथोदीचीमैशानी॰ वा व्रजेद्गुरुः

lakṣmīṁ dhyāyan vanaṁ yāyāt sahāyaiḥ śilpibhiḥ saha | śaṅkhakāhalaśabdaiśca puṇyāhajayamiśritaiḥ
ṛgyajuḥsāmasaṅghaiśca dhyāyan siṁhaṁ vanaṁ vrajet |
prācīṁ diśamathodīcīmaiśānīṁ vā vrajedguruḥ

The spiritual master should walk in front while remembering Laksmldevi, followed by the artists and laborers. The sounds of conch shells and drums should fill the sky. Auspicious mantras from Rk, Yajur and Sama Vedas should be recited. While walking, the spiritual master should meditate on Lord Nrsimha. He should travel toward the east, north, or northeast.

HBV 18.346

भूधराद्यास्तु ये पूर्व॰ स॰स्थाना कथिता मया ।
तत्र गत्वा समीपे त कृतरक्षो वन॰ विशेत्

bhūdharādyāstu ye pūrvaṁ saṁsthānā kathitā mayā |
tatra gatvā samīpe ta kṛtarakṣo vanaṁ viśet

He should approach one of the previously-mentioned mountains. He should wear his protective amulet or recite its mantra before entering the vicinity of the stone that is to be acquired.

HBV 18.347

प्रविशेत्तत्र यत्नेन शिल्पिभिः सहितो गुरुः ।
निरूपयेत् समन्तात्तु वृक्ष वाप्यथवा शिलाम्

praviśettatra yatnena śilpibhiḥ sahito guruḥ |
nirūpayet samantāttu vṛkṣa vāpyathavā śilām

When they arrive at the selected place, the spiritual master, along with the artists and laborers should search for the appropriate tree or stone. The spiritual master should personally examine the location to see that it is satisfactory.

HBV 18.348–350

लक्षणेन तु मन्त्रज्ञो यत् पूर्व कथित मया ।
एकवर्णा शिला दृष्ट्वा वाह्यदोषविवर्जिताम्
चतुर्दिक्षु सम कृत्वा भूमिभाग विशोधयेत् ।
प्लाव्य तोयेन पूतेन गोमयेन विलेपयेत्
तत्रैव मण्डप कृत्वा वासुदेव ततो जपेत् । पताकैस्तोरणैश्चित्रर्मण्डप त विभूषयेत्

lakṣaṇena tu mantrajño yat pūrvaṁ kathita mayā |
ekavarṇāṁ śilāṁ dṛṣṭvā vāhyadoṣavivarjitām
caturdikṣu samaṁ kṛtvā bhūmibhāgaṁ viśodhayet |
plāvya toyena pūtena gomayena vilepayet
tatraiva maṇḍapaṁ kṛtvā vāsudevaṁ tato japet | patākaistoraṇaiścitrarmaṇḍapaṁ ta vibhūṣayet

According to the characteristics that were previously explained, the spiritual master, who is well-acquainted with mantras, should select a block of stone having a single color. He should be sure that this stone is devoid of external faults. The block of stone should then be cut into a rectangular solid, washed with pure water, and smeared with cow dung. Teut 350 tatraiva rrmndaparh krtvd vdsudevarh tato japet patdkais torarxaiscitrair mandaparh tarn vibhusayet A pandala should be erected at that place and the Vasudeva mantras should be chanted. Flags should be raised, a gate constructed, and the pandala should be decorated very nicely.

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HBV 18.351–352

पूजयेदथ दिग्देवान् भूतक्रूरर्बालि हरेत् ।
माष हरिद्राचूर्णञ्च दधिशक्तुसमन्वितम्
सलाजमाषभक्तञ्च दद्यात् क्रूरबलि बुधः ।
विष्णु पूज्य विधानेन क्रमशस्तान् प्रपूजयेत्

pūjayedatha digdevān bhūtakrūrarbāliṁ haret |
māṣaṁ haridrācūrṇañca dadhiśaktusamanvitam
salājamāṣabhaktañca dadyāt krūrabaliṁ budhaḥ |
viṣṇuṁ pūjya vidhānena kramaśastān prapūjayet

Thereafter, the predominating deities of the ten directions should be worshiped, and the cruel ghosts should be offered gifts of urad dal, turmeric powder, yogurt, barley powder, puffed rice, and rice. The spiritual master should worship Lord Visnu before worshiping the

ten dikpalas.

HBV 18.353

वायव्यामस्त्रमन्त्रेण गन्धपुष्पैः प्रपूजयेत् ।
वह्निं प्रज्वाल्य विधिना मन्त्रान् सन्तर्प्य पूजयेत्

vāyavyāmastramantreṇa gandhapuṣpaiḥ prapūjayet |
vahniṁ prajvālya vidhinā mantrān santarpya pūjayet

This worship should be performed in the north-west corner of the pdndala by chanting the astra mantra and offering sandalwood paste and flowers. The spiritual master should then ignite the sacrificial fire and offer oblations.

HBV 18.354

हुत्वा यथोक्तविधिना शान्तितोयं समारभेत् ।
शान्तितोयं ततो गृह्य अस्त्रेण प्रोक्षयेच्छिलाम्

hutvā yathoktavidhinā śāntitoyaṁ samārabhet |
śāntitoyaṁ tato gṛhya astreṇa prokṣayecchilām

After performing a fire sacrifice according to the prescribed rules and regulations, the acarya should prepare some sanctified water for purification, which he should then sprinkle over the block of stone while chanting the astra mantra.

HBV 18.355

दर्भैरुल्लेखयेत् पश्चादस्त्रमन्त्रेण तां शिलाम् ।
मन्त्रैरालभ्य तां यत्नात् शुक्लवस्त्रेण वेष्टयेत्

darbhairullekhayet paścādastramantreṇa tāṁ śilām |
mantrairālabhya tāṁ yatnāt śuklavastreṇa veṣṭayet

Then, the stone should be marked with kusa grass while the chanting of the astra mantra continues. After this, the acarya should recite appropriate mantras while covering the block of stone with a white cloth.

HBV 18.356

रक्षा॰ कृत्वा नृसि॰हेन दर्भैराच्छाद्य पूजयेत् ।
गन्धैः पुष्पैश्च नैवेद्यैर्धूपैः सम्पूज्य ता॰ शिलाम्

rakṣāṁ kṛtvā nṛsiṁhena darbhairācchādya pūjayet |
gandhaiḥ puṣpaiśca naivedyairdhūpaiḥ sampūjya tāṁ śilām

One should protect the stone by chanting the Nrsimha mantra and then cover it with kusa grass. Next, one should worship the stone with offerings of sandalwood paste, flowers, incense, and food.

HBV 18.357

ततस्तु मूलमन्त्रेण आज्यमष्टोत्तर॰ हुनेत् ।
ततः पूर्णाहुति॰ दद्यान्मन्त्रराजेन वै गुरुः

tatastu mūlamantreṇa ājyamaṣṭottaraṁ hunet |
tataḥ pūrṇāhutiṁ dadyānmantrarājena vai guruḥ

Thereafter, the acarya should perform a fire sacrifice during which he offers one hundred and eight oblations of ghee while chanting the mula mantra. The final oblation should then be offered into the sacrificial fire while chanting the king of mantras.

HBV 18.358

एव॰ सन्तर्प्य सम्पूज्य विज्ञाप्य च बलि॰ हरेत् ।
गन्धैः पुष्पैस्तथा धूपैर्दद्याद्भूतबलि॰ बुधः

evaṁ santarpya sampūjya vijñāpya ca baliṁ haret |
gandhaiḥ puṣpaistathā dhūpairdadyādbhūtabaliṁ budhaḥ

After faithfully worshiping the stone in this way, the acarya should offer it various gifts. The acarya should also offer sandalwood paste, flowers, and incense to the ghosts and spirits.

HBV 18.359

अत्र येऽवस्थिताः सत्त्वा यातुधानाश्च गुह्यकाः ।
सिद्धादयो वा ये चान्ये तान् सम्पूज्य क्षमापयेत्

atra ye'vasthitāḥ sattvā yātudhānāśca guhyakāḥ |
siddhādayo vā ye cānye tān sampūjya kṣamāpayet

172 SR! HARI-BHAKTI - VILAS A siddhddayo vdye cdnye tan sampujya ksamdpayet The acarya should also worship the demons, Guhyakas, Siddhas, and others who reside at that place, begging forgiveness from them.

HBV 18.360

विष्णुविम्वार्थमस्माक यात्रैषा केशवाज्ञया ।
विष्ण्वर्थ यद्भवेत् कार्य युष्माकमपि तद्भवेत्

viṣṇuvimvārthamasmākaṁ yātraiṣā keśavājñayā |
viṣṇvarthaṁ yadbhavet kāryaṁ yuṣmākamapi tadbhavet

I have undertaken this mission by the order of Lord Kesava, to prepare a Deity of Lord Visnu. I hope that all of you will cooperate in this mission of the Supreme Lord.

HBV 18.361

अनेन बलिदानेन प्रीता भवथ सर्वथा ।
क्षेमेण गच्छतान्यत्र मुक्त्वा स्थानमिद पुनः

anena balidānena prītā bhavatha sarvathā |
kṣemeṇa gacchatānyatra muktvā sthānamidaṁ punaḥ

May all of you be pleased with these offerings. Kindly leave this place and go somewhere else, of your own accord.

HBV 18.362–364

एव॑ प्रबोधिताः सत्त्वाः परितुष्टा यथासुखम् ।
आचम्य स॑विस्व ततः कृतरक्षापुरःसरः
चरु॑ प्राश्य निराहारः शिल्पिभिः सह देशिकः ।
हरि॑ विज्ञाप्य विधिवद्देवीञ्च कमलोद्भवाम्
पश्चिमे दर्भशयाया॑ वसेत्ता॑ रजनी॑ गुरुः ।
निराहारः स्थितो भूत्वा प्राणायामारम्भक॑ जपन्

evaṁ prabodhitāḥ sattvāḥ parituṣṭā yathāsukham |
ācamya saṁvisva tataḥ kṛtarakṣāpuraḥsaraḥ
caruṁ prāśya nirāhāraḥ śilpibhiḥ saha deśikaḥ |
hariṁ vijñāpya vidhivaddevīñca kamalodbhavām
paścime darbhaśayāyāṁ vasettāṁ rajanīṁ guruḥ |
nirāhāraḥ sthito bhūtvā prāṇāyāmārambhakaṁ japan

After pacifying the living entities residing in that region by speaking in this way, the spiritual master should next perform dcamana, put on his amulet, and partake of a little prasadam. After offering prayers to Lord Hari and Laksmi-devI, the spiritual master, along with the sculptors and laborers, should pass the night at that place, sleeping on mats of kusa grass, facing west. The spiritual master should fast that night, and he should engage in chanting mantras and practicing prdndydma.

HBV 18.365

ओ॑ नमः पर्वलोकपित्रे विष्णवे प्रभविष्णवे ।
विश्वाय विश्वरूपाय स्वर्गाधिपतये नमः

oṁ namaḥ parvalokapitre viṣṇave prabhaviṣṇave |
viśvāya viśvarūpāya svargādhipataye namaḥ

O father of all the planets! O Lord Visnu! O form of the universe! O Lord, who manifests the universal form! O Lord of the heavenly planets, I offer my obeisances unto You.

HBV 18.366

आगच्छ देवदेवेश प्रपन्नोऽस्मि तवान्तिकम् ।
स्वप्ने सर्वाणि कार्याणि हृदिस्थितानि यानि मे ।
ओँ ह्रीँ फट् विष्णवे स्वाहा

āgaccha devadeveśa prapanno'smi tavāntikam |
svapne sarvāṇi kāryāṇi hṛdisthitāni yāni me |
oṁ hrīṁ phaṭ viṣṇave svāhā

O Lord of the demigods, kindly make your appearance on this stage. I have taken shelter of You. You are present within my heart and I offer all my activities unto You by chanting this mantra: om hrirh phat visnave svdhd.

HBV 18.367

यदा स पश्यते वृक्षँ ज्वलन्तँ धूमवर्जितम् ।
फलितँ पुष्पितँ चैव तदा सिद्धिर्न दूरतः

yadā sa paśyate vṛkṣaṁ jvalantaṁ dhūmavarjitam |
phalitaṁ puṣpitaṁ caiva tadā siddhirna dūrataḥ

174 SRI H A R I - B H A K T I - V I L AS A When the spiritual master sees a blazing tree that is devoid of smoke, and is filled with fruit and flowers, he should know that it is suitable for carving a Deity.

HBV 18.368

प्रज्वलन्ती शिलाँ पश्येच्छ्रया वाधिष्ठिताँ शिलाम् ।
ब्रह्मणाधिष्ठिताँ वापि सा तदा सर्वकामदा

prajvalantī śilāṁ paśyecchrayā vādhiṣṭhitāṁ śilām |
brahmaṇādhiṣṭhitāṁ vāpi sā tadā sarvakāmadā

Also, when he sees a burning block of stone, or a block of stone inhabited by either Laksmi or Brahma, he should understand that it can award one all kinds of benefit.

HBV 18.369–370

श्रिया जुष्ट प्रज्वयन्तमथ पश्यति पर्वतम् ।
ततः प्रवृद्धशिखर काञ्चनद्रुममण्डितम्
युत सर्वोद्भवैवृक्षैः फलपुष्पसमन्वितः ।
एवम्भूतेष दृष्टेष स्वप्ने अर्चा सुशोभना

śriyā juṣṭaṁ prajvayantamatha paśyati parvatam |
tataḥ pravṛddhaśikharaṁ kāñcanadrumamaṇḍitam
yutaṁ sarvodbhavaivṛkṣaiḥ phalapuṣpasamanvitaḥ |
evambhūteṣa dṛṣṭeṣa svapne arcā suśobhanā

The dedrya may also see in his dream that the block of stone is blazing like fire, or that it is inhabited by Laksmi. He may also see the mountain expanding and surrounded by golden trees that bear all kinds of seasonal fruit and flowers. This is an indication that the Deity will be enchanting and auspicious.

HBV 18.371–372

अपरेऽहनि सम्प्राप्ते कृतरक्षः कृताह्निक ।
शस्त्रादि विधिवत् पूज्य शिला पूज्य विधानतः
अर्घ्य दत्त्वा शिलायान्तु शस्त्रमन्त्रेण पूजयेत् ।
मन्त्रयित्वा स्वमन्त्रेण प्रज्वलन्त विभावयेत्

apare'hani samprāpte kṛtarakṣaḥ kṛtāhnika |
śastrādi vidhivat pūjya śilāṁ pūjya vidhānataḥ
arghyaṁ dattvā śilāyāntu śastramantreṇa pūjayet |
mantrayitvā svamantreṇa prajvalantaṁ vibhāvayet

The next day, the acarya should protect himself by chanting the appropriate mantras and then perform his daily worship. He should also worship the Lord's weapons, and offer arghya to the stone slab while chanting the astra mantra. The stone should again be worshiped while meditating upon it as being engulfed in fire.

HBV 18.373–374

मध्वाज्याक्तमुख॑ कृत्वा आत्मान॑ चिन्तयेद्धरिम् ।
शिल्पिन॑ विश्वकर्माण॑ ध्यात्वोदवप्राङ्मुखोऽपि वा
शस्त्र॑ विष्ण्वात्मक॑ ध्यात्वा प्रदद्याच्छिल्पने गुरुः ।
मुख॑ पृष्ठ॑ सलाङ्गुल॑ शिल्पिने दर्शयेद्गुरुः

madhvājyāktamukhaṁ kṛtvā ātmānaṁ cintayeddharim |
śilpinaṁ viśvakarmāṇaṁ dhyātvodavaprāṅmukho'pi vā
śastraṁ viṣṇvātmakaṁ dhyātvā pradadyācchilpane guruḥ |
mukhaṁ pṛṣṭhaṁ salāṅgulaṁ śilpine darśayedguruḥ

Thereafter, the acarya should pour honey and ghee on the stone, while chanting the appropriate mantras and considering it to be a form of Lord Hari. The sculptor should be meditated upon as Visvakarma and the weapons as Lord Visnu. The spiritual master should then hand the weapons to the sculptor, while facing either north or east. The acarya should then determine the location of the Deity's face, back, and legs, and show these to the sculptor.

HBV 18.375–376

शुक्लगन्धानुलिप्ताङ्गः शुक्लपुष्पाद्यलङ्कृतः ।
उदङ्मुखः प्राङ्मुखो वा स्थपतिः स॑यतः शुचिः
ध्यात्वात्मदेवता॑ शिल्पी टङ्कहस्तो जितेन्द्रियः ।
यथेष्ट॑ शातयेत् पश्चाद्यच्छिलान्तच्छृणुष्व मे

śuklagandhānuliptāṅgaḥ śuklapuṣpādyalaṅkṛtaḥ |
udaṅmukhaḥ prāṅmukho vā sthapatiḥ saṁyataḥ śuciḥ
dhyātvātmadevatāṁ śilpī ṭaṅkahasto jitendriyaḥ |
yatheṣṭaṁ śātayet paścādyacchilāntacchṛṇuṣva me

The sculptor should be decorated with white sandalwood paste and a garland of white flowers. With a clean body and pure heart, he should

176 SRI HARI-BHAKTI-VILASA stand facing either north or east, and he should meditate on the Supreme Lord .as being situated within his heart. The self-controlled sculptor should then pick up a chisel and begin to carve the Deity.

HBV 18.377

उदक्शिरा॰ प्राक्शिरा॰ वा तथैवेशानदिग्गताम् ।
ऊर्द्ध्वभाग॰ भवेत् पृष्ठमधोभाग॰ भवेन्मुखम्

udakśirāṁ prākśirāṁ vā tathaiveśānadiggatām |
ūrddhvabhāgaṁ bhavet pṛṣṭhamadhobhāgaṁ bhavenmukham

The top portion of the northern, eastern, or the northeastern side of the stone should be used for carving the Deity's back, and the lower portion should be used for carving the Deity's face.

HBV 18.378

किञ्चिन्मानाधिका॰ कृत्वा कल्पयेत् प्रतिमाशिलाम् ।
किञ्चिन्मानाधिका त्याज्या विविधा या च पिण्डिका ।
छेदयित्वा समुद्धृत्य चतुरस्रा॰ तु कारयेत्

kiñcinmānādhikāṁ kṛtvā kalpayet pratimāśilām |
kiñcinmānādhikā tyājyā vividhā yā ca piṇḍikā |
chedayitvā samuddhṛtya caturasrāṁ tu kārayet

The size of the stone slab is bigger than the size of the Deity to be carved from it. The Deity's face and other features should be predetermined before starting to cut the stone. First, the sculptor should cut away the unnecessary portions of the stone block, keeping enough to carve the Deity. Thus, the stone should be cut into a rectangular solid.

HBV 18.379

अनेनैव विधानेन परोक्ष्य गुणदोषतः ।
वृक्ष॰ यत्नेन गृह्णीयाद्विधिज्ञो देशिकोत्तमः

anenaiva vidhānena parokṣya guṇadoṣataḥ |
vṛkṣaṁ yatnena gṛhṇīyādvidhijño deśikottamaḥ

After carefully considering the good qualities and faults of the stone slab or tree, the learned spiritual master should engage the sculptor in carving the Deity.

HBV 18.380

समानीय रथं श्रेष्ठं सुशीलैर्वृषभैर्युतम् ।
रथे स्थाप्य शिलां यत्नाच्छादयित्वा तु वाससा ।
हरिं ध्यात्वा स्मरम्मन्त्रमध्यं दद्यात्ततो गुरुः

samānīya rathaṁ śreṣṭhaṁ suśīlairvṛṣabhairyutam |
rathe sthāpya śilāṁ yatnācchādayitvā tu vāsasā |
hariṁ dhyātvā smarammantramadhyaṁ dadyāttato guruḥ

Before transporting the stone, the spiritual master must arrange for a nice cart, drawn by strongly-built bulls. After placing the stone on the cart, it should be covered by a white cloth. The spiritual master should chant appropriate mantras while remembering Lord Hari and offering arghya to the stone.

HBV 18.381–382

आनीयमाने तु रथे रथाङ्गपरिचारकैः ।
वृषभे वा समुत्पन्ने अनिमित्ते च साधकः
वैष्णवाग्नौ नृसिंहेन तिलैर्घृतविमिश्रितैः ।
हुत्वा चाष्टशतं सम्यक् तद्दोषेण विमुच्यते

ānīyamāne tu rathe rathāṅgaparicārakaiḥ |
vṛṣabhe vā samutpanne animitte ca sādhakaḥ
vaiṣṇavāgnau nṛsiṁhena tilairghṛtavimiśritaiḥ |
hutvā cāṣṭaśataṁ samyak taddoṣeṇa vimucyate

If, while transporting the stone, there is any kind of accident or inauspiciousness caused by either the supervisors or the bulls, then a Vaisnava should perform a fire sacrifice, offering one hundred and eight oblations of ghee mixed with sesame seeds. In this way, such a fault can be counteracted.

HBV 18.383–384

आनीय शङ्खनिर्घोषगीतमङ्गल-निस्वनैः ।
प्रासादस्योत्तरे भागे कृत्वा कर्मकुटी गुरुः
शिला स स्थाप्य तस्मि स्तु अर्चयित्वा बलि हरेत् ।
ततः प्रवर्तयेत् कर्म विद्वान् विज्ञैस्तु शिल्पिभिः

ānīya śaṅkhanirghoṣargītamaṅgala-nisvanaiḥ |
prāsādasyottare bhāge kṛtvā karmakuṭīṁ guruḥ
śilāṁ saṁsthāpya tasmiṁstu arcayitvā baliṁ haret |
tataḥ pravartayet karma vidvān vijñaistu śilpibhiḥ

178 SRI HARI-BHAKTI-VILAS A sildrh sarhsthdpya tasmistu arccayiwa balirh haret tatah pravarttayet karmma vidvdn vijhaistu silpibhih While transporting the stone, there should be sounds of blowing conch shells, singing, and recitation of auspicious verses. The acarya should arrange a workshop on the northern side of the temple and carefully place the stone there. He should again worship the stone with many kinds of offerings. Thereafter, the learned spiritual master should engage his sculptors in the work of carving the Deity.

HBV 18.385

यथोक्ताया दिशाया तु न लभ्येत यदा शिला ।
तदा विदिक्स्थिता ग्राह्या विधिना येन तच्छृणु

yathoktāyāṁ diśāyāṁ tu na labhyeta yadā śilā |
tadā vidiksthitā grāhyā vidhinā yena tacchṛṇu

Now hear from me about what one should do if he was unable to find a suitable stone in the manner that has been described.

HBV 18.386–387

समानीय शिला सम्यक् पूर्वोक्तलक्षणैर्युताम् ।
प्रासादस्योत्तरे भागे खात्वा भूमि विधानवित्
शिला स स्थाप्य तत्खाते मृदा सम्पूरयेद्गुरुः ।
समीकृत्याथ ता भूमि मण्डप तत्र कारयेत्

samānīya śilāṁ samyak pūrvoktalakṣaṇairyutām |
prāsādasyottare bhāge khātvā bhūmiṁ vidhānavit
śilāṁ saṁsthāpya tatkhāte mṛdā sampūrayedguruḥ |

samīkṛtyātha tāṁ bhūmiṁ maṇḍapaṁ tatra kārayet

Having brought a stone cut into a rectangular solid as previously described, the spiritual master should have a hole dug on the northern side of the temple, then place the stone into the hole, and finally cover it with clay. After leveling the surface of the earth at that place, the spiritual master should have a pandala erected.

HBV 18.388

पताकाध्वजपत्र द्यैर्भूषयीत समन्ततः ।
तोरणैः कदलीस्तम्भैर्वितानेन च भूषयेत्

patākādhvajapatra dyairbhūṣayīta samantataḥ |
toraṇaiḥ kadalīstambhairvitānena ca bhūṣayet

This place should be decorated with flags, banners, gates, banana trees, and leaves, and it should be covered by a canopy.

HBV 18.389

प्राच्या□ तु भद्रक□ लिख्य तत्र विष्णु□ यजेद्गुरुः ।
प्रबालमुक्ताफलकैर्हेमपुष्पैः समुज्ज्वलैः

prācyāṁ tu bhadrakaṁ likhya tatra viṣṇuṁ yajedguruḥ |
prabālamuktāphalakairhemapuṣpaiḥ samujjvalaiḥ

O n the eastern side of that place, auspicious symbols should be drawn and nearby, the spiritual master should sit down and worship Lord Visnu by offering Him coral, pearls, and beautiful fragrant flowers.

HBV 18.390

पूर्वोक्तꣳ सकलꣳ वापि विधानꣳ समुपाचरेत् ।
भूतक्रूरबलिꣳ दद्यात् पूर्वोक्तविधिनैव तु

pūrvoktaṁ sakalaṁ vāpi vidhānaṁ samupācaret |
bhūtakrūrabaliṁ dadyāt pūrvoktavidhinaiva tu

One should strictly observe all these rules and regulations. One must satisfy all the living entities that had been displaced or disturbed while collecting the stone by offering them sufficient remuneration.

HBV 18.391

प्रतीच्याꣳ पूर्वविधिना होमꣳ कुर्याच्चथोदितम् ।
दिग्दोषपरिशुद्ध्यर्थꣳ विशेषाद्धोममाचरेत्

pratīcyāṁ pūrvavidhinā homaṁ kuryādyathoditam |
digdoṣapariśuddhyarthaṁ viśeṣāddhomamācaret

One may perform a fire sacrifice to appease the dikpdlas. This will insure that any impurity caused by selection of a wrong direction is nullified.

HBV 18.392

पातालनरसिꣳहेन सहस्रꣳ वैष्णवानले ।
दिग्देवानामथाङ्गानाꣳ हुत्वा पूर्णाꣳ यजेद्गुरुः

pātālanarasiṁhena sahasraṁ vaiṣṇavānale |
digdevānāmathāṅgānāṁ hutvā pūrṇāṁ yajedguruḥ

The fire sacrifice should be followed by recitirig the Patala Nrsirhha mantra while performing another sacrifice in which one thousand oblations are offered. After satisfying the demigods and others in this way, the spiritual master should offer the final oblation.

HBV 18.393–394

तर्पिते मन्त्रराजे तु दिग्दोषैर्मुच्यते शिला ।
ततः पूर्वोक्तविधिना कृत्वा पुष्पादिक गुरुः
पूर्वोक्तेन विधानेन शिरःपृष्ठादि कल्पयेत् ।
मन्त्रोदकेन स प्रोक्ष्य शिला ता प्रोक्षयेद्गुरुः

tarpite mantrarāje tu digdoṣairmucyate śilā |
tataḥ pūrvoktavidhinā kṛtvā puṣpādikaṁ guruḥ
pūrvoktena vidhānena śiraḥpṛṣṭhādi kalpayet |
mantrodakena saṁprokṣya śilāṁ tāṁ prokṣayedguruḥ

If the king of mantras is pleased, then the stone becomes relieved of the fault of selecting a wrong direction. Thereafter, the spiritual master should worship the stone as previously, and mark the Deity's head, back, and various limbs. He should then sprinkle some purified water on the stone, followed by a complete bath.

HBV 18.395

दिग्दोषप्रशमनार्थं गृष्टिं भव्यां स्वलङ्कृताम् ।
सुवर्णशृङ्गसंयुक्तां कांस्यदोहां पयस्विनीम् ।
ताम्रपृष्ठीं सोपवीतां दद्याद्रौप्यखरां गुरोः

digdoṣapraśamanārthaṁ gṛṣṭiṁ bhavyāṁ svalaṅkṛtām |
suvarṇaśṛṅgasaṁyuktāṁ kāṁsyadohāṁ payasvinīm |
tāmraprṣṭhīṁ sopavītāṁ dadyādraupyakharāṁ guroḥ

In order to counteract the mistake of taking the stone from an improper place, one should give the spiritual master a nicely-decorated cow having all good characteristics, whose horns are plated with gold,

whose color resembles that of copper, and whose hooves are plated with silver, along with a sacred thread, and a bell metal pot for milking the cow.

HBV 18.396–397

तोषयीत गुरु यत्नाद्वस्त्रालङ्कारणादिभिः ।
शिल्पिन तोषयेद्यत्नाद्वस्त्रालङ्कारचन्दनैः
आचार्ये तोषिते विष्णुस्तोषितः स्यान्न सशयः

toṣayīta gurum̐ yatnādvastrālaṁkāraṇādibhiḥ |
śilpinam̐ toṣayedyatnādvastrālaṁkāracandanaiḥ
ācārye toṣite viṣṇustoṣitaḥ syānna saśayaḥ

The spiritual master should be satisfied in all respects. He should be given new cloth, ornaments, and other gifts. Similarly, one should also please the sculptor by giving him cloth, ornaments, sandalwood paste, and so on. There is no doubt that if the spiritual master is pleased, Lord Visnu is pleased.

HBV 18.398

शिल्पिन तोषयेद्देव विश्वकमाथ पूजितः ।
ततः कर्माणि युञ्जीत सर्वकामप्रदो भवेत्

śilpinam̐ toṣayedevam̐ viśvakamātha pūjitaḥ |
tataḥ karmāṇi yuñjīta sarvakāmaprado bhavet

When one satisfies the sculptor in this way, Visvakarma becomes elated. After completing all these formalities, one should immediately begin carving the Deity of the Supreme Lord, because this will insure that all of one's desires are fulfilled.

HBV 18.399–400

क्षाराम्लसेविता या च नदीतोरसमुद्भवा ।
पुरमध्ये स्थिता या च तथा पितृवने स्थिता
चतुष्पथे स्थिता या च मृच्छिला पक्वणे च या ।
ऊषरे च तथा मध्ये वल्मीके वापि या स्थिता

kṣārāmlasevitā yā ca nadītorasamudbhavā |
puramadhye sthitā yā ca tathā pitṛvane sthitā
catuṣpathe sthitā yā ca mṛcchilā pakvaṇe ca yā |
ūṣare ca tathā madhye valmīke vāpi yā sthitā

tatraiva (In the same literature it is stated) ksaramlasevita ya ca naditira samudbhavd puramadhye sthita ;ya ca tatha pitrvane sthita

182 SRI HARI-BHAKTI-VILASA catuspathe sthitd yd ca mrcchild pakvane ca yd usare ca tathd madhye valmike vdpi yd sthitd A stone found on a river bank, a salty or sour stone, a stone found inside a city, a stone from a crematorium, a stone from an intersection, a stone from barren land, or a stone next to an ant hill are unfit for preparing a Deity and so should be rejected.

HBV 18.401–402

सूर्यरश्मिप्रतप्ता या या च दग्धा दवाग्निना ।
अन्यकर्मोपयुक्ता या अन्यदेवार्थनिर्मिता
क्रव्यादाद्यैरुपहता वज्यो यत्नेन वै शिला ।
येन केनचिदानीता वर्जनीया तथा शिला

sūryaraśmiprataptā yā yā ca dagdhā davāgninā |
anyakarmopayuktā yā anyadevārthanirmitā
kravyādādyairupahatā vajyo yatnena vai śilā |
yena kenacidānītā varjanīyā tathā śilā

One should also carefully avoid a stone that has been burnt by hot sunshine or a forest fire, a stone that is suitable for other purposes, and a stone that has been chewed by carnivorous animals. Such stones has must be avoided at all costs.

HBV 18.403–404

पुण्यसेतुद्भवा ग्राह्या पुण्यतीर्थोद्भवा तु या ।
नदीपर्वतस□लग्ना वृक्षच्छायाद्यनावृता
निमग्ना भूतले या च याऽस्पृष्टा सूर्यरश्मिभिः ।
अन्तर्जलोषिता नद्यामेकवर्णा मनोरमा

puṇyasetudbhavā grāhyā puṇyatīrthodbhavā tu yā |
nadīparvatasaṁlagnā vṛkṣacchāyādyanāvṛtā
nimagnā bhūtale yā ca yā'spṛṣṭā sūryaraśmibhiḥ |
antarjaloṣitā nadyāmekavarṇā manoramā

A stone found at a holy place, or on the bank of a holy river or riverbed, should be accepted. A stone found in a mountain stream, a stone upon which the shadows of trees are not cast, a stone merged within the

ground, a stone found inside water, or any nice single-colored stone can be accepted.

HBV 18.405

पाण्डुरा चारुणा पीता कृष्णा शस्ता च वर्णिनाम् ।
न यदा लभ्यते सम्यग्वर्णिना वर्णतः शिला

pāṇḍurā cāruṇā pītā kṛṣṇā śastā ca varṇinām |
na yadā labhyate samyagvarṇināṁ varṇataḥ śilā

White, orange, yellow, and black stones are suitable for brahmanas, ksatriyas, vaisyas, and sudras, respectively. If a stone is selected in opposition to this rule, then a fire sacrifice should be performed on the stone while chanting Nrsimha mantras.

HBV 18.406

वर्णस्यापादने तत्र जुहुयात् सि हविद्यया ।
कृते वर्णस्य जनने तस्य वर्णस्य सा शुभा

varṇasyāpādane tatra juhuyāt siṁhavidyayā |
kṛte varṇasya janane tasya varṇasya sā śubhā

It is said that after performing a fire sacrifice on a stone, it will change color. According to the stone's new color, it can be utilized by a particular class of people. Observing this rule will be beneficial for all.

HBV 18.407

श्रेष्ठवर्णा सुवर्णा च रेखा सर्वस्य शस्यते ।
अपरस्य तु वर्णस्य श्रेष्ठस्य न प्रशस्यते

śreṣṭhavarṇā suvarṇā ca rekhā sarvasya śasyate |
aparasya tu varṇasya śreṣṭhasya na praśasyate

Stone slabs with golden lines are the most suitable for all classes of men. Stones with lines of other colors are not recommended for brahmanas.

HBV 18.408

वणिनामिह सर्वेषा कृष्णरेखा विधीयते ।
शिलानामिह सर्वासा शुक्लरेखा प्रशस्यते

vaṇināmiha sarveṣāṁ kṛṣṇarekhā vidhīyate |
śilānāmiha sarvāsāṁ śuklarekhā praśasyate

184 SRI HARI-BHAKTI-VILASA Members of all four varnas can accept a stone having black lines. Stones having white lines are also acceptable.

HBV 18.409

रेखाणामिह सर्वासा व्यत्यये होममाचरेत् ।
पातालनरसिंहेन सहस्रं देशिकोत्तमः

rekhāṇāmiha sarvāsāṁ vyatyaye homamācaret |
pātālanarasiṁhena sahasraṁ deśikottamaḥ

If there is a discrepancy regarding the to the lines on a stone, then the acarya should perform a fire sacrifice, offering one thousand oblations while chanting the Patala Nrsimha mantra. When this king of mantras is pleased, the stone will become auspicious for all classes of men.

HBV 18.410

तापते मन्त्रराजे तु ततः सा शुभदा नृणाम् ।
विपरीते तु विमले विन्दुके हीरके तथा

tāpate mantrarāje tu tataḥ sā śubhadā nṛṇām |
viparīte tu vimale vinduke hīrake tathā

If the lines on the stone are not as prescribed, or if clear lines or diamond-shaped dots are not visible, then a fire sacrifice should be performed according to the prescribed rules and regulations.

HBV 18.411

इममेव विधि कुर्यादन्यस्मिन्नापि गर्हिते ।
युवा मध्या भवेद्ग्राह्या बाला वृद्धा च गर्हिता

imameva vidhiṁ kuryādanyasminnāpi garhite |
yuvā madhyā bhavedgrāhyā bālā vṛddhā ca garhitā

A young or middle-aged stone is acceptable whereas a stone that is too young or too old stones should be rejected.

HBV 18.412

सुगन्धा निविडा स्निग्धा तथा गम्भीरनिस्वना ।
शीतला या च तेजाढ्या युवेति प्रोच्यते शिला

sugandhā niviḍā snigdhā tathā gambhīranisvanā |
śītalā yā ca tejāḍhyā yuveti procyate śilā

A young stone refers to a stone that is aromatic, very smooth, cool, and shining, and produces a grave sound.

HBV 18.413

तद्रूपा शोच्यते मध्या किन्तु सा कठिना भवेत् ।
अतिमृद्वी भवेद्बाला वृद्धातिकठिना मता

tadrūpā śocyate madhyā kintu sā kaṭhinā bhavet |
atimṛdvī bhavedvālā vṛddhātikaṭhinā matā

A middle-aged stone refers to one that has all these qualities and is stronger than a young stone. A stone that is too young refers to one that is very soft, and a stone that is too old refers to one that is extremely hard.

HBV 18.414

टङ्काघाता मता बाला वृद्धा लोकक्षयङ्करी ।
स्त्रीपु□नपु□सकञ्चैव लक्षणेनैव लक्षयेत्

ṭaṅkāghātā matā bālā vṛddhā lokakṣayaṅkarī |
strīpuṁnapuṁsakañcaiva lakṣaṇenaiva lakṣayet

Because a stone that is too young is very soft, it breaks very easily when struck by a tool. An old stone brings destruction to those who carve a Deity from it. According to their characteristics, stones are divided into three groups—masculine, feminine, and neuter.

HBV 18.415

उत्पाट्यमाने दृश्येत तिन्दुकालातवत् ज्वलन् ।
स्फुलिङ्गः श्रूयते नादः का□स्यघण्टानिनादवत्

utpāṭyamāne dṛśyeta tindukālātavat jvalan |
sphuliṅgaḥ śrūyate nādaḥ kāṁsyaghaṇṭāninādavat

If, while appraising a stone, a circle of fire is seen around it, sparks are visible, or a sound like bell metal is produced when it is struck by an object—it is considered masculine.

HBV 18.416

मुले मध्ये तथाग्रे च पु□लिङ्गेति तु सा स्मृता ।
तदेव लक्षण□ यद्वन्मन्द□ मन्द□ प्रतीयते

mule madhye tathāgre ca puṁliṅgeti tu sā smṛtā |
tadeva lakṣaṇaṁ yadvanmandaṁ mandaṁ pratīyate

186 SRI H A R I - B H A K T I - VILAS A If, while appraising a stone, the above-mentioned symptoms are observed only slightly, and the sound produced when it is struck by an object resembles the sound of a bell metal pot—it is considered feminine.

HBV 18.417

स्त्रीलिङ्गेति तदा सा च भिन्नका□स्यध्वनिस्तु या ।
नपु□सकेति सा ज्ञेया न यत्रैतद्वय□ भवेत्

strīliṅgeti tadā sā ca bhinnakāṁsyadhvanistu yā |
napuṁsaketi sā jñeyā na yatraitadvayaṁ bhavet

A neuter stone is one that is devoid of any of the above-mentioned characteristics.

HBV 18.418

पु□लिङ्गैः प्रतिमा कार्या स्त्रीलिङ्गैः पादपीठिका ।
पिण्डिकार्थ□ तु सा ग्राह्या दृष्टा या षण्डलक्षणा

puṁliṅgaiḥ pratimā kāryā strīliṅgaiḥ pādapīṭhikā |
piṇḍikārthaṁ tu sā grāhyā dṛṣṭā yā ṣaṇḍalakṣaṇā

A masculine stone should be used for carving a Deity, a feminine stone should be used for making the Deity's stand, and a neuter stone should be used for making the altar.

HBV 18.419

लिङ्गाना□ तु विपर्यासे पूर्वोक्त□ होममाचरेत् ।
छेदने भेदने वापि शिलागर्भः समीक्ष्यते

liṅgānāṁ tu viparyāse pūrvoktaṁ homamācaret |
chedane bhedane vāpi śilāgarbhaḥ samīkṣyate

If one discovers that one has used the wrong kind of stone, then he should perform the Patala Nrsimha sacrifice, as previously described. While cutting the stone, one may encounter two characteristics, classifying the stone as either sagarbhd or nigarbhd.

HBV 18.420

दृश्यते मण्डल॰ यस्या॰ सगर्भा॰ ता॰ विनिर्दिशेत् ।
मण्डूको मण्डले तस्या लोहिते नात्र स॰शयः

dṛśyate maṇḍalaṁ yasyāṁ sagarbhāṁ tāṁ vinirdiśet |
maṇḍūko maṇḍale tasyā lohite nātra saṁśayaḥ

When a round symbol is found in a stone, it is called sagarbha. If that round symbol is reddish, the stone will no doubt become the residence of frogs.

HBV 18.421

हरिद्राभे भवेद्गोधा कृष्णसर्पस्तथा सिते ।
निस्त्रि॰शसदृशे तोय॰ गृहगोधा तु कर्कशे

haridrābhe bhavedgodhā kṛṣṇasarpastathā site |
nistriṁśasadṛśe toyaṁ gṛhagodhā tu karkaśe

If the circular symbol is slightly yellowish, the stone will no doubt become the residence of iguanas. If it has a blackish hue, black snakes will reside there; if it is grayish, water will collect there; and if it is rough, it will be the home of lizards.

HBV 18.422–423

आखुर्हरिद्रावर्णे स्यादरुणे सरटस्तथा ।
पिङ्गवर्णे तु पाषाणः पद्माभे सिकता भवेत्
वृश्चिकः स्थाद्विचित्रे तु पोतनीले पतङ्गकः ।
पारावताभे खद्योत॰ मण्डले तु विनिर्दिशेत्

ākhurharidrāvarṇe syādaruṇe saraṭastathā |
piṅgavarṇe tu pāṣāṇaḥ padmābhe sikatā bhavet
vṛścikaḥ sthādvicitre tu potanīle pataṅgakaḥ |
pārāvatābhe khadyotaṁ maṇḍale tu vinirdiśet

If the circular symbol is yellowish, it will be the home of a mouse; if it is orange, lizards will live there; if it is brownish, rocks will collect there; if it is the color of a lotus, sand will accumulate; if it is multi-colored, then scorpions will reside there; if it is blue, flies will be attracted; and if it is the color of mercury, glow worms will appear there.

HBV 18.424–426

अकल्पना तु मण्डूके दौर्भाग्य गोधया भवेत् ।
सर्प विषेण मरणमतिवृष्टिस्तथा जले
धनहानिस्तु गोधायाम खुनानिष्ठमुद्भवेत् ।
अल्पायुष्ट्व तु सरटे पाषाणे विद्युतो बधः
बालुकायामनावृष्टिः कलहो वृश्चिके भवेत् ।
रष्ट्रोच्छित्तिस्तु शलभे खद्योते गात्रस क्षयः

akalpanā tu maṇḍūke daurbhāgyaṁ godhayā bhavet |
sarpa viṣeṇa maraṇamativṛṣṭistathā jale
dhanahānistu godhāyāma khunāniṣṭhamudbhavet |
alpāyuṣṭvaṁ tu saraṭe pāṣāṇe vidyuto badhaḥ
bālukāyāmanāvṛṣṭiḥ kalaho vṛścike bhavet |
raṣṭrocchittistu śalabhe khadyote gātrasaṁkṣayaḥ

Frogs indicate confusion, iguanas bring misfortune, snakes causes death by poison, water indicates a flood, house lizards destroys wealth, a mouse indicates harm, lizards diminish the duration of one's life, a rock indicates death by lightning, sand indicates a draught, a scorpion creates quarrels, flies ruin the kingdom, and a glow worm indicates disease.

HBV 18.427

तस्मात् परीक्ष्य यत्नेन शिला गृह्णीत देशिकः ।
सगर्भया तु शिलया रूपकः क्रियते यदि

tasmāt parīkṣya yatnena śilāṁ gṛhṇīta deśikaḥ |
sagarbhayā tu śilayā rūpakaḥ kriyate yadi

Therefore, an dcdrya must carefully examine the stone before carving a Deity.

HBV 18.428

तद्देशे म्रियते राजा यजमानोऽथ देशिकः ।
शिलायामपि वृक्षेषु यत्नाद्गर्भ समीक्षयेत्

taddeśe mriyate rājā yajamāno'tha deśikaḥ |
śilāyāmapi vṛkṣeṣu yatnādgarbhaṁ samīkṣayet

If a Deity is carved from a sagarbhd stone, the king of that country, his subjects, and the dcdrya will all meet with destruction. That is why it is essential that a stone or tree be very carefully examined before beginning the work of carving a Deity.

HBV 18.429–430

अथ सिल्पि-क्रत्यम् (थे द्युत्य् ओफ़् अ स्चुल्प्तोर्)
म्द्त्स्ये (इन् थे मत्स्य पुरन इत् इस् स्ततेद्)
विविक्ते सह्र्ते स्थ्द्ने
स्थपति; सम्यतेन्द्रियह्
पुर्व्ववत् क्द्लदेसज्नह्
स्द्स्त्रज्नह् सुक्ल भुसनह्
प्रयतो नियत्द् ह्द्रो
देवत्द् ध्य्द्नतत्परह्
यजम्द्न अनुकुल्येन
विद्वन्कर्म्न समचरेत्

atha silpi-krtyam (The duty of a sculptor)
mdtsye (In the Matsya Purana it is stated)
vivikte sarhvrte sthdne
sthapati; samyatendriyah
purvvavat kdladesajnah
sdstrajnah sukla bhusanah
prayato niyatd hdro
devatd dhydnatatparah
yajamdna anukulyena
vidvankarmrna samacaret

The sculptor should be provided with a courtyard having a roof that is in a solitary place. As previously described, he should possess self-control; he should have a good understanding of time, place, and scripture; and he should dress in white, eat moderately, meditate on the Supreme Lord, and always work for the benefit of his client.

HBV 18.431

धृत्वा पूर्वमुख द्रव्यमथवा चोत्तरामुखम् ।
दधिदूर्वाक्षतैः पूज्य तदारम्भे बलि हरेत्

dhṛtvā pūrvamukhaṁ dravyamathavā cottarāmukham |
dadhidūrvākṣataiḥ pūjya tadārambhe baliṁ haret

At the commencement of his work, a sculptor should place the stone or block of wood facing north or east, and offer worship it with offerings of yogurt, durva grass, and rice paddy.

HBV 18.432

पूर्ववद्ब्रह्मघोषाद्यैः स्थापयेद्द्रव्यमाचरेत्

pūrvavadbrahmaghoṣādyaiḥ sthāpayeddravyamācaret

As previously described, the stone should be established in its position so that work can begin in an atmosphere saturated with the chanting of Vedic mantras.

HBV 18.433

शुक्लैर्गन्धैश्च पुष्पैश्च द्रव्य सम्पूज्य भक्तितः ।
स्वस्तिवाचनक कृत्वा प्रतिमा स विभाजयेत्

śuklairgandhaiśca puṣpaiśca dravyaṁ sampūjya bhaktitaḥ |
svastivācanakaṁ kṛtvā pratimāṁ saṁvibhājayet

The sculptor should first worship the stone with offerings of white sandalwood paste and white flowers, and while doing so, he should recite

190 SRI HARI-BHAKTI-VILASA auspicious verses that will assure the smooth completion of his work. He should then demark the various limbs of the Deity's body.

HBV 18.434

अतःपर प्रवक्ष्यामि पिण्डिकालक्षण तव

ataḥparaṁ pravakṣyāmi piṇḍikālakṣaṇaṁ tava

hayaslrsa pancdratre (In the Hayasirsa-pancaratra it is stated) atah pararh pravaksydmi pindikd laksanarh tava 1 shall now describe to you the characteristics of the Deity's stand.

HBV 18.435

उच्छ्राय प्रतिमार्द्धञ्च दैर्घ्येण प्रतिमा समा ।
चतुःषष्टि पुटान् कृत्वा पिण्डिका तन्त्र कल्पयेत्

ucchrāya pratimārddhañca dairghyeṇa pratimā samā |
catuḥṣaṣṭiṁ puṭān kṛtvā piṇḍikāṁ tantra kalpayet

Its height should be half the height of the Deity, and its width should be equal to the width of the Deity. Prepare sixty-four square tiles and construct the stand on them.

HBV 18.436

त्यक्त्वा पङ्क्तिद्वय चाधस्तदूर्द्ध्व यत्तु कोष्ठकम् ।
समस्तमुभयोः पार्श्व अन्तस्थ परिमार्जयेत्

tyaktvā paṅktidvaya cādhastadūrddhvaṁ yattu koṣṭhakam |
samastamubhayoḥ pārśvaṁ antasthaṁ parimārjayet

Leave two tiles of space on all four sides and use only the middle portion for the stand. After being made, the stand should be thoroughly cleansed.

HBV 18.437

ऊर्द्ध्वपङ्क्तिद्वय कृत्वा अवस्ताद्वर्णकोष्टकम् ।
अन्तः थ मार्जयेद्यत्नात् पार्श्वय रुभयोः समम् ।
तयोर्मध्यगतौ तत्र चतुष्कौ मार्जयेत्ततः

ūrddhvapaṅktidvayaṁ kṛtvā avastādvarṇakoṣṭakam |
antaḥ thaṁ mārjayedyatnāt pārśvayaṁ rubhayoḥ samam |
tayormadhyagatau tatra catuṣkau mārjayettataḥ

Thus, there should be an equal amount of space on the four sides of the base of the Deity's stand. The middle portion of the base, which covers an area of four times, is suitable for placing a nice stand for the Deity.

HBV 18.438–439

चतुर्धा भाजयित्वा तु ऊर्द्ध्वपङ्क्तिद्वय बुधः ।
मेखलाभागमात्र स्यात् खात तस्यार्द्धमानतः
भाग भाग परित्यज्य पार्श्वयोरुभयोः समम् ।
दत्त्वा चैक पद बाह्ये प्रमाण कारयेद्बुधः

caturdhā bhājayitvā tu ūrddhvapaṅktidvayaṁ budhaḥ |
mekhalābhāgamātraṁ syāt khātaṁ tasyārddhamānataḥ
bhāgaṁ bhāgaṁ parityajya pārśvayorubhayoḥ samam |
dattvā caikaṁ padaṁ bāhye pramāṇaṁ kārayedbudhaḥ

The upper portion of the Deity's stand should be divided into four sections. Encircling the stand in the second section from the top should be a mekhald, or belt, and half of it should be embedded in the stand. That belt should have an equal amount of space above it and below it.

HBV 18.440

त्रिभागेन च भागः स्यादग्रे स्यात्तोयदिगगतः ।
नानाप्रकारभेदेन भद्रेय पिण्डिका शुभा

tribhāgena ca bhāgaḥ syādagre syāttoyadigagataḥ |
nānāprakārabhedena bhadreyaṁ piṇḍikā śubhā

O n e may also divide the upper portion of the stand into three parts, and such divisions should be made beginning from the west. The auspicious Deity stand awards various benefits according to its characteristics-

HBV 18.441

दैर्घ्येण प्रतिमा तुल्या तदर्द्धेन तु विस्तृता ।
उच्छ्रितायामतोऽर्द्धेन सुविस्तरार्द्धभागतः

dairghyeṇa pratimā tulyā tadarddhena tu vistṛtā |
ucchritāyāmato'rddhena suvistarārddhabhāgataḥ

192 SRI HARI-BHAKTI-VILASA The width of the stand should be equal to that of the Deity and the depth should be half of the width. The height of the stand should be half that of the depth.

HBV 18.442

त्रिभागेन तु बाहुल्य□ तस्त्रिभागेन मेखला ।
खात□ च तत् प्रमाण□ तु किञ्चिदुत्तरतोन्नतम्

tribhāgena tu bāhulyaṁ tastribhāgena mekhalā |
khātaṁ ca tat pramāṇaṁ tu kiñciduttaratonnatam

The width of the stand should be about three times its height. The width of the mekhald, or belt, should be about one-third the height of the stand. The base of the stand should be embedded in the ground a depth equal to one-third the width of the belt. T h e north side of the base should be embedded slightly less than the other sides.

HBV 18.443–444

विस्तारस्य चतुर्थेन प्रमाणस्य विनिर्णयः ।
सम□ मूलस्य विस्तारमग्रे कुर्यात्तदर्द्धतः
विस्तारस्य तृतीयेन तोयमार्गन्तु कारयेत् ।
पिण्डिकार्द्धेन वा तुल्य□ दैर्घ्य□ कुशस्य कीर्तितम्

vistārasya caturthena pramāṇasya vinirṇayaḥ |
samaṁ mūlasya vistāramagre kuryāttadarddhataḥ
vistārasya tṛtīyena toyamārgantu kārayet |
piṇḍikārddhena vā tulyaṁ dairghyaṁ kuśasya kīrtitam

One must ascertain the exact measurements of the four portions of the stand in terms of width, height, and depth. There should be an opening at the base where water drains out and this opening should be one-half of the width. The length of the kusa should be one-half the width of the stand.

HBV 18.445

कुशबाहुल्यदैर्घ्येण ज्ञात्वा सूत्र प्रकल्पयेत् ।
उच्छ्राय पूर्ववत् कुर्याद्भागशेषेण स ख्यया

kuśabāhulyadairghyeṇa jñātvā sūtra prakalpayet |
ucchrāyaṁ pūrvavat kuryādbhāgaśeṣeṇa saṁkhyayā

One should use thread to measure the length of the kusa. The height should be ascertained according to procedures mentioned earlier.

HBV 18.446

अधस्तस्य द्विभागन्तु कण्ठ कुर्यात्त्रिभागकम् ।
शेषा ह्येकैकशः कार्याःप्रतिष्ठा निर्गतास्तथा

adhastasya dvibhāgantu kaṇṭhaṁ kuryāttribhāgakam |
śeṣā hyekaikaśaḥ kāryāḥpratiṣṭhā nirgatāstathā

The lower part should be divided into two and its neck should be divided into three. The remaining parts should be removed carefully, one at a time.

HBV 18.447

षष्टिका पिण्डिका चेय सामान्यप्रतिमासु च ।
प्रासाद-द्वारमानेन प्रतिमा-द्रव्यमुच्यते

ṣaṣṭikā piṇḍikā ceyaṁ sāmānyapratimāsu ca |
prāsāda-dvāramānena pratimā-dravyamucyate

In the case of an ordinary statue, the stand or altar is known as sastikd. The size of the Deity that is made of either stone or wood depends on the size of the temple gate.

HBV 18.448

गजबालकसयुक्ता प्रभा स्यात् प्रतिमासु च ।
पिण्डिकासु यथाशोभ कर्तव्या सतत हरेः

gajabālakasayuktā prabhā syāt pratimāsu ca |
piṇḍikāsu yathāśobhaṁ kartavyā satataṁ hareḥ

The Deity's effulgence should be mixed with gajabalaka. The Deity of Lord Hari should have an especially beautiful effulgence, and the stand should be equally attractive.

HBV 18.449–450

पिण्डिकालक्षण वक्ष्ये यथावदनुपूर्वशः ।
पीठोच्छ्राय यथावच्च भागान् षोडशकारयेत्
भूमावेकः प्रतिष्ठः स्याच्चतुर्भिज गती मता ।
वृत्तो भागस्तथैकः स्याद्वृत्तपट्टस्तु भागतः

piṇḍikālakṣaṇaṁ vakṣye yathāvadanupūrvaśaḥ |
pīṭhocchrāyaṁ yathāvacca bhāgān ṣoḍaśakārayet
bhūmāvekaḥ pratiṣṭhaḥ syāccaturbhijaṁgatī matā |
vṛtto bhāgastathaikaḥ syādvṛttapaṭṭastu bhāgataḥ

194 SRI HARI-BHAKTI-VILASA vrtto bhagastathaikah sydd vrtiapattastu bhdgatah The characteristics of a stand are as follows. One should divide the height of the stand into sixteen parts. One part should be within the ground, four parts should be jagati, one part should be vrtta, and one part should be vrtta patta.

HBV 18.451

भागैस्त्रिभिस्तथा कण्ठः कण्ठपट्टस्त्रिभागतः । भागाभ्यामूर्द्ध्वपट्टस्तु शेषभागेन पट्टिका

bhāgaistribhistathā kaṇṭhaḥ kaṇṭhapaṭṭastribhāgataḥ | bhāgābhyāmūrddhvapaṭṭastu śeṣabhāgena paṭṭikā

The kantha, or neck, should be three parts, the kantha-patta should be three parts, the urdhava-patta should be two parts, and the last part should be pattika.

HBV 18.452–453

प्रविष्ट भागमेकैक जगती यावदेव तु ।
निर्गमस्तु पुनस्तस्माद्यावद्वै शेषपट्टिकाः
वारिनिर्गमनार्थन्तु तत्र कार्यः प्रणालकः ।
पोठिकाना तु सर्वासामेतत् सामान्यलक्षणम्

praviṣṭaṁ bhāgamekaika jagatī yāvadeva tu |
nirgamastu punastasmādyāvadvai śeṣapaṭṭikāḥ
vārinirgamanārthantu tatra kāryaḥ praṇālakaḥ |
poṭhikānāṁ tu sarvāsāmetat sāmānyalakṣaṇam

Each part should be embedded in the ground up to one jagati and the drain should extend up to the last pattika. The drain should be connected to the path for the water to be let out. These are the basic characteristics of a stand.

HBV 18.454–455

विशेषाद्देवताभेदात् शृणुध्व द्विजसत्तमाः ।
स्थण्डिला वाथ वापी च यक्षी वेदी च मण्डला
पूर्णचन्द्रा च वज्रा च पद्मा चार्द्धशशीस्तथा ।
त्रिकोणा दशमी तासा स स्थानञ्च निबोधत

viśeṣāddevatābhedāt śṛṇudhvaṁ dvijasattamāḥ |
sthaṇḍilā vātha vāpī ca yakṣī vedī ca maṇḍalā
pūrṇacandrā ca vajrā ca padmā cārddhaśaśīstathā |
trikoṇā daśamī tāsāṁ saṁsthānañca nibodhata

O foremost brdhmanas, hear now about the various kinds of stands, according to the different Deities. It has been ascertained that there are ten kinds of altars—sthandila, vapi, yaksi, vedl, mandala, purnacandra, vajra, padma, ardhacandrd and trikond.

HBV 18.456–460

स्थण्डिला चतुरस्त्रा तु वर्जिता मेखलादिभिः ।
वापी द्विमेखला ज्ञेया यक्षी चैव त्रिमेखला
चतुरस्रायता वेदी न ता लिङ्गेषु योजयेत् ।
मण्डला वर्तुला या तु मेखला त्रिगुणा प्रिया
रक्ता द्विमेखला मध्ये पूर्णचन्द्रा प्रकीर्तिता ।
मेखलात्रयस युक्ता षडस्रा वज्रिका भवेत्
षोडशास्त्रा भवेत् पद्मा किञ्चित् ह्रस्वा च मूलतः ।
तथैव धनुराकारा सार्द्धचन्द्रा प्रशस्यते
त्रिशूलसदृशो तद्वत् त्रिकोणा ऊर्द्ध्वतो मता ।
प्रागुदक्प्रवणा तद्वत् प्रशस्ता लक्षणान्विता

sthaṇḍilā caturastrā tu varjitā mekhalādibhiḥ |
vāpī dvimekhalā jñeyā yakṣī caiva trimekhalā
caturasrāyatā vedī na tāṁ liṅgeṣu yojayet |
maṇḍalā vartulā yā tu mekhalā triguṇā priyā
raktā dvimekhalā madhye pūrṇacandrā prakīrtitā |
mekhalātrayasaṁyuktā ṣaḍasrā vajrikā bhavet
ṣoḍaśāstrā bhavet padmā kiñcit hrasvā ca mūlataḥ |
tathaiva dhanurākārā sārddhacandrā praśasyate
triśūlasadṛśo tadvat trikoṇā ūrddhvato matā |
prāgudakpravaṇā tadvat praśastā lakṣaṇānvitā

A sthandila stand is square and without a belt. A vapi stand has two belts. A yaksi stand has three belts. A vedi stand is square but a Deity

196 SRI HARI-BHAKTI-VILASA should not be installed on it. A mandald stand is round and has three belts. A purnacandra stand should be red and it should have two belts. A vajra stand is hexagonal and has three belts. A padma stand is just like a lotus flower having sixteen petals and it is a little smaller at the base. An ardhacandra stand looks just like a bow. A trikona stand looks like a trident. If these stands appear to be not so well made on the northern side, they still are considered auspicious and suitable.

HBV 18.461

परिवेषास्त्रिभागेन निर्देश तत्र कारयेत् ।
विस्तार तत्प्रमाण तु मूले चाग्रे तथोर्द्ध्वतः

pariveṣāstribhāgena nirdeśaṁ tatra kārayet |
vistāra tatpramāṇaṁ tu mūle cāgre tathorddhvataḥ

The circumference of the stand should be divided into three parts and the dividing line should extend from the base up to the top.

HBV 18.462

जलमार्गस्तु कर्तव्यस्त्रिभागेन सुशोभनः ।
लिङ्गस्यार्द्धत्रिभागेन स्थौल्येन समधिष्ठितः

jalamārgastu kartavyastribhāgena suśobhanaḥ |
liṅgasyārddhatribhāgena sthaulyena samadhiṣṭhitaḥ

The drainage system should also be beautified by dividing it into three parts. Its width should be one-third the width of the linga.

HBV 18.463

मेखला तु त्रिभागेन खात वै तत्प्रमाणतः ।
अथवा पादहीन तु शोभन कारयेत् सदा

mekhalā tu tribhāgena khātaṁ vai tatpramāṇataḥ |
athavā pādahīnaṁ tu śobhanaṁ kārayet sadā

The drain hole should be one-third the width of the belt. This measurement is not a hard and fast rule and so the hole may be somewhat smaller.

HBV 18.464

उत्तरस्थ॑ प्रमाणन्तु प्रमाणादधिक॑ भवेत् ।
स्थण्डिलायामथारोग्य॑ धन-धान्यञ्च पुष्कलम्

uttarasthaṁ pramāṇantu pramāṇādadhikaṁ bhavet |
sthaṇḍilāyāmathārogyaṁ dhana-dhānyañca puṣkalam

The area where the water flows out of the base should be larger on the northern sides than on the other sides.

HBV 18.465–466

गोप्रदा तु भवेद्यक्षी वेदी सम्पत्प्रदा भवेत् ।
मण्डलाया॑ भवेत् कीर्तिर्वरदा पूर्णचन्द्रिका
अयुप्रदा भवेद्वज्री पद्मा सौभाग्यदायिनी ।
पुत्रदा त्वर्द्धचन्द्रा स्यात्त्रिकोणा शत्रुनाशिनी

gopradā tu bhavedyakṣī vedī sampatpradā bhavet |
maṇḍalāyāṁ bhavet kīrtirvaradā pūrṇacandrikā
ayupradā bhavedvajrī padmā saubhāgyadāyinī |
putradā tvarddhacandrā syāttrikoṇā śatrunāśinī

A sthandild stand awards one wealth, a vdpl stand bestows immense wealth, a yaksl stand awards one the wealth of cows, a vedi stand bestows opulence, a mandald stand gives one a good reputation, a purnacandrd stand awards benedictions, a vajra stand gives one a long duration of life, a padmd stand bestows good fortune, an ardhacandrd stand blesses one with good children, and a trikona stand enables one to defeat his enemies.

HBV 18.467–468

देवस्य यजनार्थ॑ तु पिण्डिका दश कीर्तिताः ।
शैले शैलमयी॑ पिण्डी॑ पार्थिवे पार्थिवी॑ तथा
दारुजे दारुजा॑ कुर्यान्मिश्रे मिश्रा॑ तथैव च ।
नान्ययोनिस्तु कार्या वै सदा शुभफलेप्सुभिः

devasya yajanārthaṁ tu piṇḍikā daśa kīrtitāḥ |
śaile śailamayīṁ piṇḍīṁ pārthive pārthivīṁ tathā
dāruje dārujāṁ kuryānmiśre miśrāṁ tathaiva ca |
nānyayonistu kāryā vai sadā śubhaphalepsubhiḥ

Thus, the ten kinds of Deity stands have been described by me. A marble Deity should have a marble stand, a clay Deity should have clay stand, a wooden Deity should have a wooden stand, and a Deity made of

various substances should have a stand made of several things. Those who desire their own welfare should never prepare a stand improperly.

HBV 18.469

अर्चायाम-समꣳ दैर्घ्यꣳ लिङ्गायाम-समꣳ तथा ।
यस्य देवस्य या पत्नी ताꣳ पीठे परिकल्पयेत् ।
एवमेव समारख्यातꣳ समासात् पीठलक्षणम्

arcāyāma-samaṁ dairghyaṁ liṅgāyāma-samaṁ tathā |
yasya devasya yā patnī tāṁ pīṭhe parikalpayet |
evameva samārakhyātaṁ samāsāt pīṭhalakṣaṇam

The breadth of the stand should equal that of the Deity of Lord Visnu, or Siva lihga. O n e should accept the Deity stand as being non-different from the Deity's consort. Thus, the characteristics of the Deity's stand have been described in brief.

HBV 18.470

द्वारोच्छ्रायस्य यन्मानमष्टधा तत्तु कारयेत् ।
भागद्वयेन प्रतिमाꣳ त्रिभागीकृत्य तत् पुनः ।
पिण्डिका भागतः कार्या नातिनीचा न चोच्छ्रिता

dvārocchrāyasya yanmānamaṣṭadhā tattu kārayet |
bhāgadvayena pratimāṁ tribhāgīkṛtya tat punaḥ |
piṇḍikā bhāgataḥ kāryā nātinīcā na cocchritā

The height of the Deity should be one-fourth the height of the main gate, and the height of the Deity's stand should be one-third the height of the Deity. The stand should neither be too high nor too low.

HBV 18.471

विम्बमानाद्यथा पीठ कुर्याद्देवस्य तच्छृणु ।
चतुरस्त्रञ्च तद्विद्धि चतुरस्रायत तु वा

vimbamānādyathā pīṭhaṁ kuryāddevasya tacchṛṇu |
caturastrañca tadviddhi caturasrāyataṁ tu vā

The altar should be constructed according to the size of the Deity, and it should be square, or quadrangular.

EIGHTEENTH VILAS A 199

HBV 18.472

विम्बोच्छ्राय-सम पीठ परितश्चैव विस्तृतम् ।
तदर्द्धनोन्नत कुर्य देतत् सामान्यलक्षणम्

vimbocchrāya-samaṁ pīṭhaṁ paritaścaiva vistṛtam |
tadarddhanonnataṁ kurya detat sāmānyalakṣaṇam

Each side of the altar should be equal to the height of the Deity. This is the primary characteristic of the altar and the height can vary according to one's taste.

HBV 18.473

चतुरस्रस्य पीठस्य कथित तु महामुने ।
चतुरस्र यतस्याथ प्रमाणमवधारय

caturasrasya pīṭhasya kathitaṁ tu mahāmune |
caturasra yatasyātha pramāṇamavadhāraya

O exalted sage, these are the characteristics of a quadrangular altar. Hear now about the caturasrdyata altar.

HBV 18.474

विम्बाद्धीनन्तु विस्तीर्णं तत्प्रमाणेन चोन्नतम् ।
समं देवस्य दैर्घ्यं वा चतुरस्रायतं तु तत्

vimbāddhīnantu vistīrṇaṁ tatpramāṇena connatam |
samaṁ devasya dairghyaṁ vā caturasrāyataṁ tu tat

An altar is called caturasrdyata when its width is less than that of the Deity and its height is the same as the Deity's height.

HBV 18.475

कार्य तुङ्गालयस्थानां देवतानां महामुने ।
चलानां वेश्मसंस्थानां विम्बानां पीठमन्यथा

kārya tuṅgālayasthānāṁ devatānāṁ mahāmune |
calānāṁ veśmasaṁsthānāṁ vimbānāṁ pīṭhamanyathā

O foremost sage, the altar of a movable Deity in a big temple, and the altar of a Deity that is worshipped at home, are distinct in style.

HBV 18.476

कुर्याद्विम्बसमं दैर्घ्यं स्वेन मानेन वा पुनः ।
आपादजानुहुर्यन्त विस्तारेणोच्छ्रयेण च

kuryādvimbasamaṁ dairghyaṁ svena mānena vā punaḥ |
āpādajānuhuryanta vistāreṇocchrayeṇa ca

200 SRI H A R I - B H AKTI - VILASA dpddajdnuharyyantarh vistdrenocchrayena ca The altar of a Deity that is worshiped at home should be proportionate to the size of the Deity, or it can be equal to one's own height.

HBV 18.477

ऊर्वर्द्धेनाथवा कुर्यात् सविस्तार द्विजोन्नतिम् ।
वक्षोऽन्तरे वा विम्बस्य तस्यार्द्धेन च विस्तृतम्

ūrvarddhenāthavā kuryāt savistāra dvijonnatim |
vakṣo'ntare vā vimbasya tasyārddhena ca vistṛtam

O brahmana, the height of the railings of the altar's platform can reach the Deity's thighs, or in some cases, even to His chest.

HBV 18.478

तच्चतुर्भागहीन तु त्रिभाग चार्द्धमेव वा ।
अङ्ग त्व विद्धि तत् पीठ चलविम्बस्य सर्वदा

taccaturbhāgahīnaṁ tu tribhāgaṁ cārddhameva vā |
aṅga tvaṁ viddhi tat pīṭhaṁ calavimbasya sarvadā

O Ariga, you should know that the size of the altar of a movable deity should be about one-fourth the main altar.

HBV 18.479

धातुद्रव्यस्य चाभावात् स्थिराणामेकमेव च ।
कृत्वा तु तदधः कुर्यादुपपीठ प्रमानतः

dhātudravyasya cābhāvāt sthirāṇāmekameva ca |
kṛtvā tu tadadhaḥ kuryādupapīṭha pramānataḥ

In the absence of enough metal, one can construct an altar similar to that of the immovable Deity, and then a smaller altar.

HBV 18.480–481

त्रिभागेनाथ पीठस्य प्रमाण मध्यतो भवेत् ।
तन्मानेन ततो दैर्घ्य स्वमानाग्रतः पुनः
त्र्य शमानेन विस्तीर्ण तस्यापि त्र्य शमन्तरा ।
निखनेदग्रतो मूलात् तत् कुर्यान्मकराननम्

tribhāgenātha pīṭhasya pramāṇaṁ madhyato bhavet |
tanmānena tato dairghya svamānāgrataḥ punaḥ
tryaṁśamānena vistīrṇaṁ tasyāpi tryaṁśamantarā |
nikhanedagrato mūlāt tat kuryānmakarānanam

This smaller altar should be one-third the size of the main altar, both in height and width. The shape of this altar should resemble a shark.

COMPLETE TWENTY-VILĀSA TEXT

Vilāsa 19

Prātiṣṭhikaḥ — Installing the Deity

874 aligned entries · 1,048 numbered texts

HBV 19.1

श्रीचैतन्य प्रविष्टोऽस्मि शरण सुष्ठु येन हि ।
आविष्टो याति दुष्टोऽपि प्रतिष्ठा सदभिष्टुताम्

śrīcaitanyaṁ praviṣṭo'smi śaraṇaṁ suṣṭhu yena hi |
āviṣṭo yāti duṣṭo'pi pratiṣṭhāṁ sadabhiṣṭutām

I take shelter of Lord Caitanya, by whose influence even a sinful man becomes fit to be glorified by saintly persons.

HBV 19.2

प्रतिष्ठयैव भगवदाविर्भावो विशेषतः ।
प्रतिमासु ततस्तासा प्रतिष्ठा विधिनाचरेत्

pratiṣṭhayaiva bhagavadāvirbhāvo viśeṣataḥ |
pratimāsu tatastāsāṁ pratiṣṭhāṁ vidhināćaret

Only by formal installation does the Supreme Lord manifest Himself as the Deity. Therefore, one should carefully follow the procedure for installing the Deity that is outlined in the revealed scriptures.

HBV 19.3

प्रतिष्ठा जीवमन्दिरम्

pratiṣṭhā jīvamandiram

Eleventh Canto of the Srimad-Bhdgavatam) pratistha jlvamandiram The installation of My Deity, who is the shelter of all living entities, should be performed.

HBV 19.4

परमात्मा हरिर्देवस्तच्छक्तिः श्रीरिहोदिता ।
श्रीर्देवी प्रकृतिः प्रोक्ता केशवः पुरुषः स्मृतः

paramātmā harirdevastacchaktiḥ śrīrihoditā |
śrīrdevī prakṛtiḥ proktā keśavaḥ puruṣaḥ smṛtaḥ

srl hayaslrsa paficaratre (In the Hayasirsa-paficaratra it is stated) paramdtmd harir devas tacchaktih sririhoditd

204 SRI HARI-BHAKTI-VILASA sri devi prakrtih proktd kesavah purusah smrtah Lord Hari, the Supersoul of everyone, is the only worshipable Lord. His internal energy, Laksmi-devI, is referred to as prakrti in the sastra. Lord Kesava is referred to as purusa.

HBV 19.5

न विष्णुना विना देवी न हरिः पद्मजा विना ।
अर्चामूर्तिः स्मृतः कृष्णः पिण्डिका कमलालया ।
तयोर्यो विधिना योगः सा प्रतिष्ठा प्रकीर्तिता

na viṣṇunā vinā devī na hariḥ padmajāṁ vinā |
arcāmūrtiḥ smṛtaḥ kṛṣṇaḥ piṇḍikā kamalālayā |
tayoryo vidhinā yogaḥ sā pratiṣṭhā prakīrtitā

Laksmi will not remain at a place without the presence of Lord Visnu. Similarly, Lord Hari will not remain anywhere without the presence of Laksmi. One should know that the Deity of the Supreme Lord is directly Krsna and His stand, or altar, is Laksmi. The act of combining Them while observing the prescribed rules and regulations is known as pratisthd, or installation.

HBV 19.6

क्रियायोगः कथं सिध्येद्गृहस्थादिषु पर्वदा ।
ज्ञानयोगसहस्राद्धि कर्मयोगो विशिष्यते

kriyāyogaḥ kathaṁ sidhyedgṛhasthādiṣu parvadā |
jñānayogasahasrāddhi karmayogo viśiṣyate

How is it possible for householders to follow the path of kriyd-yoga (karma-yoga) and achieve perfection? It is said that the practice of karma- yoga is thousands of times better than the practice of jndna-yoga.

HBV 19.7

क्रियायोग प्रवक्ष्यामि देवतार्चानुकीर्तनम् ।
भुक्तिमुक्तिप्रद यस्मान्नान्यलोकेषु विद्यते

kriyāyogaṁ pravakṣyāmi devatārcānukīrtanam |
bhuktimuktipradaṁ yasmānnānyalokeṣu vidyate

I shall now speak about kriyd-yoga, which includes the glories of worshiping the Deity. There is no better method found in this world for attaining material enjoyment and liberation.

HBV 19.8

प्रतिष्ठायाः सुराणाञ्च देवतार्चानुकीर्तनात् ।
देवयज्ञोत्सवाच्चापि बन्धनेन विमुच्यते

pratiṣṭhāyāḥ surāṇāñca devatārcānukīrtanāt |
devayajñotsavāccāpi bandhanena vimucyate

One can gain freedom from the bondage of fruitive activities simply by installing a Deity of the Supreme Lord, glorifying Him, and performing a fire sacrifice for His pleasure.

HBV 19.9

स्थापिता प्रतिमा विष्णोः सम्यक् सम्पूज्य मानवः ।
य य प्रार्थयते काम त त प्राप्नोत्यनुत्तमम्

sthāpitāṁ pratimāṁ viṣṇoḥ samyak sampūjya mānavaḥ |
yaṁ yaṁ prārthayate kāmaṁ taṁ taṁ prāpnotyanuttamam

Whatever a person prays from the installed Deity of Lord Visnu after faithfully worshipping Him will certainly be achieved.

HBV 19.10

यथोक्तविधिना देव प्रतिष्ठाप्य जनार्दनम् ।
अक्षय लोकमाप्नोति विष्णोरमिततेजसः

yathoktavidhinā devaṁ pratiṣṭhāpya janārdanam |
akṣayaṁ lokamāpnoti viṣṇoramitatejasaḥ

By installing a Deity of Lord Janardana in accordance with the prescribed procedures, one will attain the inexhaustible abode of the unlimitedly powerful Lord Visnu.

HBV 19.11

यावद्दिनानि लोकेऽस्मिन् स्थापयेत् प्रतिमा हरेः ।
तावद्युगसहस्राणि विष्णुलोके महीयते

yāvaddināni loke'smin sthāpayet pratimāṁ hareḥ |
tāvadyugasahasrāṇi viṣṇuloke mahīyate

206 SRI HARI-BHAKTI-VILASA tdvad yuga sahasrdni visnoloke mahiyate One will reside in the abode of Lord Visnu for as many thousands of yugas as the number of days he worships an installed Deity of Lord Hari.

HBV 19.12

अक्षयो भवते तावद्यावदाहुतस प्लवम् ।
येनार्चा स्थापिता विष्णोः सप्तलोकस्य नायक

akṣayo bhavate tāvadyāvadāhūtasaṁplavam |
yenārcā sthāpitā viṣṇoḥ saptalokasya nāyaka

O Narada, who is famous throughout the seven planetary systems, the reputation of one who installs a Deity of Lord Visnu will remain for one kalpa.

HBV 19.13

प्रतिष्ठा शङ्करादीना देवाना ब्रह्मनन्दन ।
कृता तेन न सन्देहः सत्योक्त तव नारद

pratiṣṭhā śaṅkarādīnāṁ devānāṁ brahmanandana |
kṛtā tena na sandehaḥ satyokta tava nārada

O Narada, the son of Brahma, I speak truthfully. There is no doubt that simply by installing a Deity of the Supreme Lord one automatically installs the Lord's associates, such as the demigods, headed by Siva.

HBV 19.14

पितृणामर्यमादीना वासवादिदिवौकसाम् ।
कृता तेन महाप्रीतिः स्थापयित्वा जनार्दनम्

pitṛṇāmaryamādīnāṁ vāsavādidivaukasām |
kṛtā tena mahāprītiḥ sthāpayitvā janārdanam

Simply by installing a Deity of Lord Janardana, one pleases Yamaraja, the forefathers, and the residents of heaven, headed by Indra.

HBV 19.15

यः स्थापयति देवर्षे देव मधुनिसूदनम् ।
तस्य सम्भाषणादेव पाप याति दशाब्दिकम्

yaḥ sthāpayati devarṣe devaṁ madhunisūdanam |
tasya sambhāṣaṇādeva pāpaṁ yāti daśābdikam

O sage among the demigods, simply by conversing with a person who has installed a Deity of Lord Madhusudana, one is relieved of the reactions to the sins that he had committed during the last ten years.

HBV 19.16

ये निरीक्षन्ति नन्दन्ति प्रतिष्ठा केशवस्य हि ।
ते वसन्ति हरेर्लोके युगानामेकवि शतिम्

ye nirīkṣanti nandanti pratiṣṭhāṁ keśavasya hi |
te vasanti harerloke yugānāmekaviṁśatim

Those who take pleasure in observing the installation ceremony of the Deity of Lord Kesava will reside in His abode for twenty-one caturyugas.

HBV 19.17–21

प्रयागे यत् फल प्रोक्त माघमासे तु स्नानतः ।
गयाया पिण्डदानेन पितृपक्षे च नारद
कार्त्तिके पुष्करे प्रोक्त कुरुक्षेत्रे रविगृहे ।
द्वारकाया च वैशाखे प्रभासे च शशिग्रहे
सिद्धेश्वरे शिवरात्रौ क्षेत्र चैव तु हाटके ।
शुक्लतीर्थे तु रेवाया गङ्गासागरसङ्गमे
अश्वमेधादिभिर्यज्ञैर्व्रतैर्द्वादशि-स ज्ञकैः । कपिलाकोटिभिर्दत्तैर्हेमभारशतैरपि
चान्द्रायणैश्च पाराकैः कृतैर्यत्फलमाप्नुयात् ।
प्रतिष्ठाप्य हरेरर्चा पुण्यमाप्नोति नारद

prayāge yat phalaṁ proktaṁ māghamāse tu snānataḥ |
gayāyāṁ piṇḍadānena pitṛpakṣe ca nārada
kārttike puṣkare proktaṁ kurukṣetre ravigṛhe |
dvārakāyāṁ ca vaiśākhe prabhāse ca śaśigrahe
siddheśvare śivarātrau kṣetra caiva tu hāṭake |
śuklatīrthe tu revāyāṁ gaṅgāsāgarasaṅgame
aśvamedhādibhiryajñairvratairdvādaśi-saṁjñakaiḥ |
kapilākoṭibhirdattairhemabhāraśatairapi
cāndrāyaṇaiśca pārākaiḥ kṛtairyatphalamāpnuyāt |
pratiṣṭhāpya harerarcāṁ puṇyamāpnoti nārada

208 SRI HARI-BHAKTI-VILASA O Narada, the merit one acquires by bathing at the confluence of three rivers at Prayaga in the month of Magha; by offering oblations to the forefathers at Gaya during the dark fortnight in the month of Bhadra; by ritualistically bathing at Puskara in the month of Karttika; by taking a sacred bath at Kuruksetra during a solar eclipse; by taking a holy bath at Dvaraka in the month of Vais'akha; by bathing at Prabhasa during a lunar eclipse; by bathing at Siddhesvara and Hataka on Sivaratri; by

ritualistically bathing at Suklatlrtha, in the Reva river, or at Ganga- sagara; by performing a horse sacrifice; by observing the DvadasI vrata; by giving ten million brown cows in charity; by giving one hundred pots of gold in charity; and by observing the cdndrdyana vrata and pdrdk vrata, is obtained by installing the Deity of Lord Hari.

HBV 19.22

तस्मात् कलियुगे घोरे विशेषेण नरोत्तमैः ।
स्थापनीया हरेरर्चा पितृणा मुक्तिमिच्छता

tasmāt kaliyuge ghore viśeṣeṇa narottamaiḥ |
sthāpanīyā harerarcāṁ pitṛṇāṁ muktimicchatā

Therefore, those who desire liberation for their forefathers, especially in this terrible age of Kali, should install a Deity of Lord Hari.

HBV 19.23

अन्यकृते च प्रासादे प्रतिमा स्थापयेत्तु यः ।
कुलायुतशतैर्युक्तो वसते विष्णुवेश्मनि

anyakṛte ca prāsāde pratimāṁ sthāpayettu yaḥ |
kulāyutaśatairyukto vasate viṣṇuveśmani

One who installs a Deity of the Supreme Lord in someone else's temple or palace, will reside in the abode of Lord Visnu, along with ten thousand generations of his family.

HBV 19.24

स धन्यः स कुलीनश्च पितृणा भवते सुतः ।
कारयित्वा हरेर्धिष्ण्य यः स्थापयति केशवम्

sa dhanyaḥ sa kulīnaśca pitṛṇāṁ bhavate sutaḥ |
kārayitvā harerdhiṣṇyaṁ yaḥ sthāpayati keśavam

He is glorious, born in a noble family, and a truly responsible son who prepares and installs a Deity of Lord Kesava.

HBV 19.25

हरस्य विष्णोर्भानोर्वा प्रासादे चापि नारद ।
स्थापयित्वा हरेरर्चा मुख्य पुण्यमवाप्नुयात्

harasya viṣṇorbhānorvā prāsāde cāpi nārada |
sthāpayitvā hareararcāṁ mukhyaṁ puṇyamavāpnuyāt

O Narada, if you install a Deity of Lord Hari in a Siva temple, a Visnu temple, or a temple of the sun-god, you will acquire immense pious merit.

HBV 19.26–27

यो विष्णु स्थापयेद्देव सर्वदेवनमस्कृतम् ।
स्थापित तेन सर्व स्याज्जगत् स्थावरजङ्गमम्
अतीतान् दशपूर्वश्च तथैवानागतान् दश ।
आत्मान सपरीवार विष्णुलोक नयेन्नरः

yo viṣṇuṁ sthāpayeddevaṁ sarvadevanamaskṛtam |
sthāpitaṁ tena sarvaṁ syājjagat sthāvarajaṅgamam
atītān daśapūrvaṁśca tathaivānāgatān daśa |
ātmānaṁ saparīvāraṁ viṣṇulokaṁ nayennaraḥ

that is found in the Hayasirsa-pancardtra these verses appear) yo visnurh sthdpayed devarh sarvvadeva namaskrtam sthdpitarh tena sarvvarh sydj jagat sthdvara jangamam atltdn dasa purvvarhsca tathaiva ndgatdn dasa dtmdnam sapar'wararh visnulokarh nayen narah One who installs a Deity of Lord Visnu, who is worshipped by all the demigods, firmly establishes all moving and non-moving living entities within the universe, and delivers ten previous generations and ten future generations of his family, as well as himself, along with all his family members.

HBV 19.28

कोटिजन्मगत पाप स्वल्पक यदि वा गुरु ।
तत् सर्व भस्मसात् कुर्यात् स स्थाप्य मधुघातिनम्

koṭijanmagataṁ pāpaṁ svalpakaṁ yadi vā guru |
tat sarvaṁ bhasmasāt kuryāt saṁsthāpya madhughātinam

All sinful reactions that one accumulated during his previous ten million lifetimes, whether grave or ordinary, are burnt to ashes simply by installing a Deity of Lord Madhusudana.

HBV 19.29–30

एव यः कुरुते राजन् प्रनिष्ठा देवचक्रिणः ।
सर्वपापविनिर्मुक्तः सर्व भूषणभूषितः
विमानेन विचित्रेण त्रिसप्तकुलजैः सह ।
पूजा सम्प्राप्य महतीमिन्द्रलोकादिषु क्रमात् ।
सबान्धव सुख प्राप्य विष्णुलोके महीयते

evaṁ yaḥ kurute rājan praniṣṭhāṁ devacakriṇaḥ |
sarvapāpavinirmuktaḥ sarva bhūṣaṇabhūṣitaḥ
vimānena vicitreṇa trisaptakulajaiḥ saha |
pūjāṁ samprāpya mahatīmindralokādiṣu kramāt |
sabāndhavaṁ sukhaṁ prāpya viṣṇuloke mahīyate

O King, one who installs a Deity of Lord Hari, who wields a cakra, is freed from all sinful reactions and is transferred to Vaikuntha, the abode of Lord Visnu, along with twenty-one generations of his family, as well as his friends, after being decorated with all kinds of ornaments and receiving great adoration in the heavenly planets on the way.

HBV 19.31

प्रतिष्ठा नरसि हस्य यः करोति यथाविधि ।
निष्कामो नरशार्दूल देहबन्धात् प्रमुच्यते

pratiṣṭhāṁ narasiṁhasya yaḥ karoti yathāvidhi |
niṣkāmo naraśārdūla dehabandhāt pramucyate

O King, one who installs a Deity of Lord Nrsirhha, according to the prescribed rules and regulations, and without desire for personal benefit, will be freed from the bondage of the material body.

HBV 19.32

सकामो नरसि हस्य पर प्राप्य च मोदते ।
मन्वन्तराण्यनेकानि लब्धसौख्यो विमुच्यते

sakāmo narasiṁhasya paraṁ prāpya ca modate |
manvantarāṇyanekāni labdhasaukhyo vimucyate

O n e who installs the Deity while maintaining some material motive will go to reside in the abode of Lord Nrsirhha for many manvantaras before finally achieving liberation.

HBV 19.33

नरसिम्हर्ं प्रतिस्थ्द्प्य
यह् पुज्द्म् द्चरेन् नरह्
तस्य क्द्मह् प्रसिध्यन्ति
पुत्र पौत्र्द्दयो भुवि

narasimharh pratisthdpya
yah pujdm dcaren narah
tasya kdmah prasidhyanti
putra pautrddayo bhuvi

One who worships the Deity of Lord Nrsimhadeva after having Him properly installed will be blessed with the fulfillment of all his desires in this world, as well as praiseworthy children and grandchildren.

HBV 19.34

विधिवत् स्थापयेद्यस्तु कारयित्वा जनार्दनम् ।
न जातु निर्गमस्तस्य विष्णुलोकात् कथञ्चन

vidhivat sthāpayedyastu kārayitvā janārdanam |
na jātu nirgamastasya viṣṇulokāt kathañcana

One who carves and then installs a Deity of Lord janardana, according to the procedures outlined in the scriptures, will never fall down from the abode of Lord Visnu.

HBV 19.35

गोष्ठे वा शैलशृङ्गे वा पुण्यारण्ये नदीनटे ।
प्रासादे स्थापयेत् कृष्ण□ तीर्थकोटिफल□ लभेत्

goṣṭhe vā śailaśṛṅge vā puṇyāraṇye nadīnaṭe |
prāsāde sthāpayet kṛṣṇaṁ tīrthakoṭiphalaṁ labhet

By installing a Deity of Lord Krsna in a pasturing ground, on a mountain peak, in a sacred forest, by the side of a river, or in a temple, one achieves the benefit of visiting ten million holy places of pilgrimage.

HBV 19.36

कोटिकोमिहाज्ञानात् कोटितीर्थपरिज्भ्रामात् ।
तत् फल□ लभते भक्त्या स□प्रतिष्ठाप्य केशवम्

koṭikomihājñānāt koṭitīrthaparijbhrāmāt |
tat phalaṁ labhate bhaktyā saṁpratiṣṭhāpya keśavam

212 SRI H A R I - B H AKTI - VILASA The merit attained by cultivating knowledge during millions of lifetimes, and the merit of visiting millions of holy places can be obtained simply by installing a Deity of Lord Kes'ava, according to the procedures prescribed in the revealed scriptures.

HBV 19.37

सदा मन्त्रकोटिजपाद्यत् फल पुरुषो लभेत् ।
तत् फल समवाप्नोति स स्थाप्य पुरुषोत्तमम्

sadā mantrakoṭijapādyat phalaṁ puruṣo labhet |
tat phalaṁ samavāpnoti saṁsthāpya puruṣottamam

The merit one obtains by chanting sacred mantras ten million times is achieved simply by installing a Deity of the Supreme Personality of Godhead, Krsna.

HBV 19.38

कोटियज्ञेन यत् पुण्य पुण्यारण्यनिषेवणात् ।
तत् फल लभते मर्त्यस्तद्वत् स स्थाप्य केशवम्

koṭiyajñena yat puṇyaṁ puṇyāraṇyaniṣevaṇāt |
tat phalaṁ labhate martyastadvat saṁsthāpya keśavam

The pious merit accumulated by performing ten million sacrifices, and by residing in a holy forest can be earned simply by installing the Deity of Lord Kesava.

HBV 19.39

यावज्जन्म हरेर्नामग्रहणे यत् फल लभेत् ।
तत् फल समवाप्नोति स स्थाप्य पुरुषोत्तमम्

yāvajjanma harernāmagrahaṇe yat phalaṁ labhet |
tat phalaṁ samavāpnoti saṁsthāpya puruṣottamam

The fruit of chanting the holy names of Lord Hari during one's entire life can be attained simply by installing a Deity of Lord Krsna.

HBV 19.40

चैत्रे वा फाल्गुने वापि ज्यैष्ठे वा माधवे तथा ।
माघे वा सर्वदेवाना प्रतिष्ठा शुभदा भवेत्

caitre vā phālgune vāpi jyaiṣṭhe vā mādhave tathā |
māghe vā sarvadevānāṁ pratiṣṭhā śubhadā bhavet

matsye (In the Matsa Purana it is stated) caitre va phalgune vapi jyaisthe va mddhave tatha

mdghe vd sarvvadevdndm pratisthd subhadd bhavet It is always auspicious to install a Deity of the Supreme Lord during the months of Caitra, Phalguna, Jaistha, Vaisakha, or Magna.

HBV 19.41–42

प्राप्य पक्ष शुभ शुक्लमतीते चोत्तरायणे ।
पञ्चमी च द्वितीया च तृतीया सप्तमी तथा
दशमी पौर्णमासी च तथा श्रेष्ठा त्रयोदशी ।
आसु प्रतिष्ठा विधिवत् कृत्वा बहुफला भवेत्

prāpya pakṣaṁ śubhaṁ śuklamatīte cottarāyaṇe |
pañcamī ca dvitīyā ca tṛtīyā saptamī tathā
daśamī paurṇamāsī ca tathā śreṣṭhā trayodaśī |
āsu pratiṣṭhā vidhivat kṛtvā bahuphalā bhavet

If one installs a Deity of the Supreme Lord according to the procedures laid down in the scriptures on the Dvitlya, Trtiya, Pancaml, Saptami, Dasami, Trayodasi, or Purmina of the fortnight of the waxing moon when the sun travels in the northern hemisphere, one will obtain very auspicious merit.

HBV 19.43–44

आषाढे द्वे तथा मूलमुत्तरात्रयमेव च ।
ज्येष्ठाश्रवणरोहिण्यः पूर्वभाद्रपदा तथा
हस्ताश्विनी रेवती च पुष्या मृगशिरस्तथा ।
अनुराधा तथा स्वाती प्रतिष्ठादिषु शस्यते

āṣāḍhe dve tathā mūlamuttarātrayameva ca |
jyeṣṭhāśravaṇarohiṇyaḥ pūrvabhādrapadā tathā
hastāśvinī revatī ca puṣyā mṛgaśirastathā |
anurādhā tathā svātī pratiṣṭhādiṣu śasyate

The Deity's installation ceremony can also be performed when the sun travels in the vicinity of the following stars: Purvasadha, Uttarasadha, Mula, Uttaraphalguni, Uttarabhadrapada, Jaistha, Sravana, Rogini, Purvabhadrapada, Hasta, Asvini, Revati, Pusya, Mrgasira, Anuradha, and Svati.

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HBV 19.45

बुधो बृहस्पतिः शुक्रस्त्रय एते शुभाबहाः ।
एभिइनिरीक्षित लग्न नक्षत्रञ्च प्रशस्यते

budho bṛhaspatiḥ śukrastraya ete śubhābahāḥ |
ebhiinirīkṣitaṁ lagnaṁ nakṣatrañca praśasyate

Wednesdays, Thursdays, and Fridays are auspicious days for installing a Deity. Also, when one observes the presence of one's birth star—that also denotes a suitable day for installing the Deity.

HBV 19.46–47

ग्रहताराबल लब्ध्वा ग्रहपूजा विधाय च ।
निमित्त शकुन लब्ध्वा वर्जयित्वाद्भुतादिकम्
शुभे योगे शुभे स्थाने क्रूरग्रहविवर्जिते ।
लग्ने ऋक्षे च कुर्वीत प्रतिष्ठादिकमुक्तवत्

grahatārābalaṁ labdhvā grahapūjāṁ vidhāya ca |
nimittaṁ śakunaṁ labdhvā varjayitvādbhutādikam
śubhe yoge śubhe sthāne krūragrahavivarjite |
lagne ṛkṣe ca kurvīta pratiṣṭhādikamuktavat

One should insure that the planets are situated in an auspicious manner. One should first worship the predominating deities of the visible planets so as to avoid the sudden occurrence of a natural calamity, such as an earthquake. One should also insure that there is no presence of an inauspicious planet during the installation ceremony. Thus, on an auspicious day, and at an auspicious moment, one should perform the installation ceremony according to the prescribed rules and regulations.

HBV 19.48

अयने विषुवे तद्वत् षडशीतिमुखे तथा ।
एतेषु स्थापन कार्य विधिदृष्टेन कर्मणा

ayane viṣuve tadvat ṣaḍaśītimukhe tathā |
eteṣu sthāpanaṁ kāryaṁ vidhidṛṣṭena karmaṇā

During the vernal equinox, and other passages of the sun from one constellation to another while in the northern hemisphere, it is recommended that one should install Deity of the Supreme Lord.

HBV 19.49

प्राजापत्ये तु शयन श्वेते तूत्थापन तथा ।
मुहुर्ते स्थापन कुर्यात्तथा ब्राह्मे विचक्षणः

prājāpatye tu śayanaṁ śvete tūtthāpanaṁ tathā |
muhūrte sthāpanaṁ kuryāttathā brāhme vicakṣaṇaḥ

Just as a learned devotee puts the Supreme Lord to rest during the auspicious moment of prajapatya and wakes Him up during the auspicious time of sveta, one should install the Deity of the Lord during the brahma- muhurta, which begins one-and-a-half hours before sunrise.

HBV 19.50

उत्तराशाश्रिते भानौ शुक्लपक्षे सुरेश्वर ।
कृष्णपक्षान्तिम-त्र्य शादृते सुरगणार्चित

uttarāśāśrite bhānau śuklapakṣe sureśvara |
kṛṣṇapakṣāntima-tryaṁśādṛte suragaṇārcita

O Lord, who is worshiped by the demigods! O master of the demigods, during the fortnight of the waxing moon, as the sun travels in the northern hemisphere, one should perform the Deity's installation ceremony. One should avoid the thirteenth and fourteenth days of the waning moon, the new moon day, and the first day of the waxing moon.

HBV 19.51–53

शुक्लस्याद्य परित्यज्य प्रतिष्ठा कारयेद्बुधः ।
माघे मासि फाल्गुने वा चैत्र-वैशाखयोरपि
ज्यैष्ठे मास्यथवाषाढे सुयोगकरणान्विते ।
प्रतिपच्च द्वितीया च तृतीया पञ्चमी तथा
सप्तमी दशमी चैव द्वादशी च त्रयोदशी ।
अष्टमी पौर्णमासी च प्रतिष्ठाया सुशोभनाः

śuklasyādyaṁ parityajya pratiṣṭhāṁ kārayedbudhaḥ |
māghe māsi phālgune vā caitra-vaiśākhayorapi
jyaiṣṭhe māsyathavāṣāḍhe suyogakaraṇānvite |
pratipacca dvitīyā ca tṛtīyā pañcamī tathā
saptamī daśamī caiva dvādaśī ca trayodaśī |
aṣṭamī paurṇamāsī ca pratiṣṭhāyāṁ suśobhanāḥ

216 SRi HARI-BHAKTI-VILAS A Other days that are suitable for installing the Deity are the first, second, third, fifth, seventh, eighth, tenth, twelfth, thirteenth, and full moon day of the fortnight of the waxing moon when the planets and stars are situated in an auspicious manner during the months of Magna, Phalguna, Caitra, Vaisakha, Jaistha and Asadha.

HBV 19.54–56

गुरुः सोमो बुधः शक्रः प्रतिष्ठाया शुभावहाः ।
मेषो वृषोऽथ मिथुनः कर्कटो वृश्चिकस्तथा
सिहः कन्या च सतत विज्ञेयाः शान्तिकारकाः ।
उत्तरासु तथा मूले रौद्रे पुष्येऽथ शस्यते
वैष्णवे चानराधे च रेवत्या रोहिणीषु च ।
अश्विन्यामथ चित्राया भरण्या च पुनर्वसौ

guruḥ somo budhaḥ śakraḥ pratiṣṭhāyāṁ śubhāvahāḥ |
meṣo vṛṣo'tha mithunaḥ karkaṭo vṛścikastathā
siṁhaḥ kanyā ca satataṁ vijñeyāḥ śāntikārakāḥ |
uttarāsu tathā mūle raudre puṣye'tha śasyate
vaiṣṇave cānarādhe ca revatyāṁ rohiṇīṣu ca |
aśvinyāmatha citrāyāṁ bharaṇyāṁ ca punarvasau

Thursdays, Mondays, Wednesdays, and Fridays are days suitable for installing the Deity. It has been ascertained that the Mesa, Vrsabha, Mithuna, Karkata, Vrscika, Simha, and Kanya lagnas are always to be considered auspicious in this regard. Other suitable times are when

the stars Uttara Sadha, Uttara Phalguni, Uttara Bhadrapada, Mula, Adra, and Pusya are present. One may also install the Deity when the Sravana, Anuradha, Revati, RohinI, AsvinI, Citra, BharanI, Punarvasu, and Mrgasira naksatras are present.

HBV 19.57–58

प्रतिष्ठा॑ कारयेद्विद्वान् नक्षत्रे मृगशीर्षके ।
अयने विषुवे चैव षडशीतिमुखे तथा
मित्र॑ परममित्रञ्च सम्पत्क्षेमञ्च साधकम् ।
तारापञ्चकमेतच्च प्रतिष्ठाया॑ प्रशस्यते

pratiṣṭhāṁ kārayedvidvān nakṣatre mṛgaśīrṣake |
ayane viṣuve caiva ṣaḍaśītimukhe tathā
mitraṁ paramamitrañca sampatkṣemañca sādhakam |
tārāpañcakametacca pratiṣṭhāyāṁ praśasyate

During the vernal equinox, and the other passages of the sun from one constellation to another, as the sun travels in the northern hemisphere, as well as during the periods of these five of the nine tdrds—Mitra, Paramamitra, Sampat, Ksema and Sadhaka—one may arrange for the installation of the Deity.

HBV 19.59

गर॑ विष्टिञ्च किन्तुघ्न॑ शाकुनञ्च चतुष्पदम् ।
वर्जयेत् सुप्रयत्नेन प्रतिष्ठाया॑ सुरेश्वर

garaṁ viṣṭiñca kintughnaṁ śākunañca catuṣpadam |
varjayet suprayatnena pratiṣṭhāyāṁ sureśvara

O Lord of the demigods, some karanas, or particular moments, such as gara, visti, kintaghna, sdkuna and catuspada should be carefully avoided when installing the Deity.

HBV 19.60–61

विष्कुम्भमतिगण्डञ्च शूल परिघमेव च ।
गण्ड व्याघातक चैव वैधृति वज्रमेव च
व्यतीपात हर्षणञ्च योगानेतान् विवर्जयेत् ।
न शस्त ग्रहणे नित्य तथा वै दक्षिणायणे

viṣkumbhamatiganḍañca śūlaṁ parighameva ca |
ganḍa vyāghātakaṁ caiva vaidhṛtiṁ vajrameva ca
vyatīpātaṁ harṣaṇañca yogānetān vivarjayet |
na śastaṁ grahaṇe nityaṁ tathā vai dakṣiṇāyaṇe

Inauspicious yogas, or the combination of planets, such as vikumbha, atiganda, sula, parigha, ganda, vyaghata, vaidhrti, vajra, vyatipata and harsana should also be avoided, as should solar and lunar eclipses, and the sun's journey in the southern hemisphere.

HBV 19.62

लग्ने तु सुस्थिरे कार्य स्थिरा शे सुरसत्तम ।
कर्तुश्चोपचयोपेते मुहुर्ते शोभने द्विज

lagne tu susthire kāryaṁ sthirāṁśe surasattama |
kartuścopacayopete muhūrte śobhane dvija

218 SRI HARI-BHAKTI-VILASA O foremost of demigods! O brdhmana, a time is considered suitable for the installation of a Deity when the lagna is fixed. This will ensure a one's steady progress in life. Therefore, one should carefully ascertain an auspicious moment.

HBV 19.63–65

मैत्रे वैराज-सावित्रे श्वेते वा वासवे शिवे ।
अभिजिद्रोहिणीनाञ्च मुहुर्ते पद्मसम्भवे
गान्धर्वे वा स्थापयीत हरि सुरगणार्चितम् ।
आदित्यस्य बल लब्ध्वा लग्न शुभनिरीक्षितम्
चन्द्रताराबल प्राप्य स्थापयेत् पुरुषोत्तमम् ।
सुग्रहे च सुनक्षत्रे कुर्यत्तत्राधिवासनम्

maitre vairāja-sāvitre śvete vā vāsave śive |
abhijidrohiṇīnāñca muhūrte padmasambhave
gāndharve vā sthāpayīta hariṁ suragaṇārcitam |

ādityasya balaṁ labdhvā lagnaṁ śubhanirīkṣitam
candratārābalaṁ prāpya sthāpayet puruṣottamam |
sugrahe ca sunakṣatre kuryattatrādhivāsanam

Lord Hari, who is the worshipable Deity of the demigods, should be installed during an auspicious muhurta, such as Maitra, Vairaja, Savitra, Sveta, Vasava, Siva, Abhijit, Rohini, Brahma, or Gandharva. The Supreme Lord Krsna should be installed in the presence of the sun, at an auspicious lagna, with the support of the moon and stars. The adhivasa should be held the day before the installation ceremony, at a time when auspicious planets and stars are present.

HBV 19.66

हरौ सुप्ते न कर्तव्य देवार्चास्थापन बुधः ।
कर्तव्य तु विबुद्धे तु ह से चाप्युत्तर गते

harau supte na kartavyaṁ devārcāsthāpanaṁ budhaḥ |
kartavyaṁ tu vibuddhe tu haṁse cāpyuttaraṁ gate

One should not install the Deity of the Supreme Lord during the period when He rests in mystic slumber. The Deity should be installed when the Lord is awake as the sun travels in the northern hemisphere.

HBV 19.67

सर्वकामसमृद्ध्यर्थ स्थापयेदुत्तरायणे ।
वर्जयेत् सर्वयत्नेन मन्त्रविद्दक्षिणायनम्

sarvakāmasamṛddhyarthaṁ sthāpayeduttarāyaṇe |
varjayet sarvayatnena mantraviddakṣiṇāyanam

To obtain the fulfillment of one's desires, one should install the Deity as the sun travels in the northern hemisphere. By all means, one who is expert in the chanting of mantras should avoid the period when the sun travels in the southern hemisphere.

HBV 19.68–69

सि॒हस॒स्थ॒ गुरु॒ शुक्र॒ सर्वारम्भेषु वर्जयेत् ।
प्रारब्ध॒ न च सिध्येत महाभयकर॒ भवेत्
पुत्रभ्रातृकलत्राणि हन्याच्छीघ्र॒ न स॒शयः ।
कारको व्रजते नाश॒ सन्तान॒ क्षीयतेऽचिरात्

siṁhasaṁsthaṁ guruṁ śukraṁ sarvārambheṣu varjayet |
prārabdhaṁ na ca sidhyeta mahābhayakaraṁ bhavet
putrabhrātṛkalatrāṇi hanyācchīghraṁ na saṁśayaḥ |
kārako vrajate nāśaṁ santānaṁ kṣīyate'cirāt

Before performing a pious act, one should carefully consider the time and thus should avoid a period when Jupiter or Venus is present in the house of Simharasi. If one performs a pious act at such an unfavorable time, it will not prove fruitful, but will rather award an adverse result. It may even cause the performer to lose his son, brother, or wife. There is no doubt of this. Such an unwise performer may himself be killed and soon thereafter, his children may die.

HBV 19.70

देवारामतडागेषु प्रपोद्यान-ग्रहेषु च ।
सि॒हस्थ॒ मकरस्थ॒ च गुरु॒ यत्नेन वर्जयेत्

devārāmataḍāgeṣu prapodyāna-graheṣu ca |
siṁhasthaṁ makarasthaṁ ca guruṁ yatnena varjayet

For installing a Deity, or for inaugurating a garden, pond, place where free drinking water is distributed, and so on, one should avoid a day when

220 SRI HARI-BHAKTI-VILASA Jupiter is in the house of sirhha or makara rasi.

HBV 19.71

सिद्धक्षेत्रं सरः पुण्यवनं रम्यं नदीतटम् ।
प्रासादो निर्मितः शक्त्या मनोरमगृहादि च

siddhakṣetraṁ saraḥ puṇyavanaṁ ramyaṁ nadītaṭam |
prāsādo nirmitaḥ śaktyā manoramagṛhādi ca

The Deity of the Lord can be installed at a sacred place, near a lake, in a sanctified forest, on the bank of pleasant river, in a temple, or at home.

HBV 19.72

अथ विज्ञियमोपेतं देवतास्थापनं शुभम् ।
पुरो दिशि यथा देवाः स्थाप्याः शृणु तथा मम

atha viṁniyamopetaṁ devatāsthāpanaṁ śubham |
puro diśi yathā devāḥ sthāpyāḥ śṛṇu tathā mama

It is always beneficial for one to first ascertain the proper direction and then perform the installation ceremony. Hear now from Me about which Deity should be installed in which direction.

HBV 19.73–74

नगरग्राममध्ये तु ब्रह्मणः स्थानमुत्तमम् ।
आखण्डलस्य सूर्यस्य पूर्वेणायतनं शुभम्
स्वदिग्गतं कृशानोस्तु मातृणाञ्चैव दक्षिणे ।
भूतानामालयस्तस्मिन् धर्मराजाल्यः शुभः

nagaragrāmamadhye tu brahmaṇaḥ sthānamuttamam |
ākhaṇḍalasya sūryasya pūrveṇāyatanaṁ śubham
svadiggataṁ kṛśānostu mātṛṇāñcaiva dakṣiṇe |
bhūtānāmālayastasmin dharmarājālyaḥ śubhaḥ

The eastern side of a city or village is a suitable place for Brahma, Indra, and the sun-god to be installed. The southeast corner is suitable for Agni, and the southern portion of a city or village is suitable for

installing deities of the goddesses. The southern part of a city or village is also suitable for installing the deity of Yamaraja and his servants.

HBV 19.75

चण्डिकायाः पितृणाञ्च दैत्याना नैरृते भवेत् ।
प्रचेतसः समुद्रस्य सिन्धूना पश्चिमे भवेत्

caṇḍikāyāḥ pitṛṇāñca daityānāṁ nairṛte bhavet |
pracetasaḥ samudrasya sindhūnāṁ paścime bhavet

The place for installing Candika and the forefathers should also be in the south, the place of the demons should be in the southwest, and the temple of Varuna and the Pracetas should be on the western side of town.

HBV 19.76

फणिना चव वायव्या वायोः स्थानन्तु तच्छुभम् ।
यक्षाधिपस्य स्कन्दस्य उदीच्या स्थानमुच्यते

phaṇināṁ cava vāyavyāṁ vāyoḥ sthānantu tacchubham |
yakṣādhipasya skandasya udīcyāṁ sthānamucyate

Deities of serpents and the wind-god should be installed in the northwest. The temple of Kuvera, the leader of the Yaksas, as well as that of Skanda, should be built on the north side of a town or city.

HBV 19.77

विष्णोः स्थान तु सर्वत्र कालभेदेन भिद्यते ।
नगराभिमुखाः सर्वे स्थापिताः शुभदा नृणाम्

viṣṇoḥ sthānaṁ tu sarvatra kālabhedena bhidyate |
nagarābhimukhāḥ sarve sthāpitāḥ śubhadā nṛṇām

Although the temple of Lord Visnu can be built anywhere, there are some exceptions according to the time. If the temples of the Supreme Lord are built facing the center of the city or village, then it is very auspicious for everyone.

HBV 19.78

अज्ञानाद्वा प्रमादाद्वा कृता यदि पराङ्मुखाः ।
तदा शास्त्रादिभिर्विद्वानुपायमिममाचरेत्

ajñānādvā pramādādvā kṛtā yadi parāṅmukhāḥ |
tadā śāstrādibhirvidvānupāyamimamācaret

222 SRI HARI-BHAKTI-VILASA If, out of ignorance, or due to mistake, one installs a Deity in a direction other than that which has been prescribed, one should execute the following procedure.

HBV 19.79

तद्वर्णभूषणोपेत□ तद्रूपायुधलक्षणम् ।
पुरस्याभिमुख□ भित्तौ त देव□ तत्र स□लिखेत्

tadvarṇabhūṣaṇopetaṁ tadrūpāyudhalakṣaṇam |
purasyābhimukhaṁ bhittau ta devaṁ tatra saṁlikhet

One should make a drawing of a similar Deity, having the same color, ornaments, weapons, and characteristics, and place it in the wall of the eastern side of the temple.

HBV 19.80–81

दिग्विशेषेण मे स्थान□ शृणु मे सुरसत्तम ।
ग्राममध्येऽथवारण्ये नदीना□ सङ्गमे तथा
नगरस्य समन्ताच्च सर्वत्राह□ प्रतिष्ठितः ।
भुक्तिमुक्तिप्रद□ पु□सा□ विशेष□ शृणु चापरम्

digviśeṣeṇa me sthānaṁ śṛṇu me surasattama |
grāmamadhye'thavāraṇye nadīnāṁ saṅgame tathā
nagarasya samantācca sarvatrāhaṁ pratiṣṭhitaḥ |
bhuktimuktipradaṁ puṁsāṁ viśeṣaṁ śṛṇu cāparam

O foremost of demigods, hear now about the proper place for My Deity installation. If a person establishes My temple within a village, in a forest, at the confluence of two rivers, or in one of the four directions of a city, I award thern material enjoyment and liberation. Now, hear something more from Me in this regard.

HBV 19.82

ऐन्द्र्या॑ प्रशस्त॑ विज्ञेयमाग्नेया॑ परिवर्जितम् ।
याम्या॑ प्रशान्तये श॒स्त॑ नैरृत्या॑ भयद॑ भवेत

aindryāṁ praśastaṁ vijñeyamāgneyāṁ parivarjitam |
yāmyāṁ praśāntaye śastaṁ nairṛtyāṁ bhayadaṁ bhaveta

A temple of Lord Visnu should be built on the eastern side of a city, although one should avoid the southeast corner. The south is also suitable,

but building a temple in the southwest corner will award one great fear.

HBV 19.83

द्रव्यादीना॑ प्रसिद्ध्यर्थ॑ वारुण्या॑ राज्यसिद्धये ।
वायव्या॑ वर्जयेद्यत्नात् कौवेर्या॑ पुष्टिवर्धनम् ।
ऐशान्या॑ यजन॑ श्रेष्ठ॑ सर्वसम्पत्कर॑ नृणाम्

dravyādīnāṁ prasiddhyarthaṁ vāruṇyāṁ rājyasiddhaye |
vāyavyāṁ varjayedyatnāt kauveryāṁ puṣṭivardhanam |
aiśānyāṁ yajanaṁ śreṣṭhaṁ sarvasampatkaraṁ nṛṇām

When a temple of the Supreme Lord is built on the western side of a village or city, it bestows material prosperity to the inhabitants, although the northwest corner should be avoided. Indeed, the citizens of the entire kingdom will prosper. If a temple is built on the northern side, that will be very conducive to the health of the people in general, and if it is built in the northeast corner, it will enhance the overall welfare of the people.

HBV 19.84

वर्णाश्रमविभागेन देवाः स्थाप्या हि नान्यथा

varṇāśramavibhāgena devāḥ sthāpyā hi nānyathā

devl purdne (In the Devi Purdna it is stated) varndsrama viblidgena devdh sthdpydhi ndnyathd The Deity installation must be carried out according to the procedures prescribed for one's position within the varndsrama society.

HBV 19.85

चातुर्वर्णैस्तथा विष्णुः प्रतिष्ठाप्यः सुखार्थिभिः

cāturvarṇaistathā viṣṇuḥ pratiṣṭhāpyaḥ sukhārthibhiḥ

Desiring to attain happiness in this life, the members of the four varnas should install the Deity of Lord Visnu.

HBV 19.86

पञ्चरात्रार्थकुशलो मन्त्रतन्त्रावधारकः ।
स्थापने सर्वदा शस्तो ब्रह्मचारी च शान्तियुक्

pañcarātrārthakuśalo mantratantrāvadhārakaḥ |
sthāpane sarvadā śasto brahmacārī ca śāntiyuk

as well as those who guard the Deity)

224 SRI HARI-BHAKTI-VILASA tatraiva (In the same literature it is stated) pancardtrdrtha kusalo mantra tantrdva dhdrakah sthdpane sarvvadd sasto brahmacdri ca sdntiyuk A brahmacdri who is expert in the understanding of the Pancaratra, mantras, and tantras, and is peaceful in mind, is most the most suitable person for installing the Deity.

HBV 19.87

अन्यथा कलहोद्वेग□ कुर्यान्नित्य□ महाभयम् ।
यजमाने नृपे राष्ट्रे स्थापके च निरागमे

anyathā kalahodvega□ kuryānnitya□ mahābhayam |
yajamāne nṛpe rāṣṭre sthāpake ca nirāgame

If this advice is not adhered to and an unqualified person installs the Deity—quarrel, anxiety, and fear will be certainly seen among the inhabitants of that place, and even the king and the spiritual master's disciples.

HBV 19.88

अतःपर प्रवक्ष्यामि मूर्तिपाना तु लक्षणम् ।
स्थापकस्य समासेन लक्षण शृणुत द्विजाः

ataḥparaṁ pravakṣyāmi mūrtipānāṁ tu lakṣaṇam |
sthāpakasya samāsena lakṣaṇaṁ śṛṇuta dvijāḥ

O brdhmanas, I will now briefly describe the qualities of those who install the Deity and guard Him. Please hear with attention.

HBV 19.89–91

सर्वावयवसम्पूर्णो वेदमन्त्रविशारदः।
पुराणवेत्ता तत्त्वज्ञो दम्भलोभविवर्जितः
कृष्णसारवरे देशे य उत्पन्नः शुभाकृतिः ।
शौचाचारपरो नित्य पाषण्डकुलनिष्पृहः
समः शत्रौ च मित्रे च ब्रह्मोपेन्द्रहरप्रियः ।
ऊहापोहार्थतत्त्वज्ञो वास्तुशास्त्रस्य पारगः ।
आचार्यस्तु भवेन्नित्य सर्वदोषविवर्जितः

sarvāvayavasampūrṇo vedamantraviśāradaḥ|
purāṇavettā tattvajño dambhalobhavivarjitaḥ
kṛṣṇasāravare deśe ya utpannaḥ śubhākṛtiḥ |
śaucācāraparo nityaṁ pāṣaṇḍakulaniṣpṛhaḥ
samaḥ śatrau ca mitre ca brahmopendraharapriyaḥ |
ūhāpohārthatattvajño vāstuśāstrasya pāragaḥ |
ācāryastu bhavennityaṁ sarvadoṣavivarjitaḥ

The dedrya who orders the installation of the Deity should not have any bodily defect, and should be expert in chanting the Vedic mantras and reciting the Purdnas. He should be a knower of the Absolute Truth, devoid of greed and false pride, and from a place where black antelope are found. He should possess beautiful bodily features; always follow the codes of pure conduct; always shun the association of atheists; be equal to friends and enemies; and a dear devotee of Brahma, Visnu, and Siva, who is expert in convincing and discouraging others on the basis of the scriptures, a knower of architecture, and always faultless.

HBV 19.92

मूर्तिपास्तद्विधाश्चैव कुलीना ऋजवस्तथा ।
द्वात्रि□शत् षोडशाथापि अष्टौ वा श्रुतिपारगाः ।
ज्येष्ठ-मध्य-कनिष्ठास्तु मूर्तिपाः परिकीर्तिताः

mūrtipāstadvidhāścaiva kulīnā ṛjavastathā |
dvātriṁśat ṣoḍaśāthāpi aṣṭau vā śrutipāragāḥ |
jyeṣṭha-madhya-kaniṣṭhāstu mūrtipāḥ parikīrtitāḥ

The Deity's guards should be similarly qualified. They should have been born in noble families, be pure in mind, and have studied the thirty two, sixteen, or eight divisions of Vedic literature. They are to be considered as good, better, or best according to the number of Vedic texts' they had studied.

HBV 19.93

कर्तुमिच्छति यः पुण्य□ मन मूर्तिप्रतिष्ठया ।
अन्वेषणीयस्त्वाचार्यस्तेन लक्षणस□युतः

kartumicchati yaḥ puṇyaṁ mana mūrtipratiṣṭhayā |
anveṣaṇīyastvācāryastena lakṣaṇasaṁyutaḥ

226 S RI H A R I - B H A K T I - V I L A S A anvesaniyastu dry as tena laksana sarhyutah One who desires to accumulate pious merit by installing My Deity should look for a qualified dcdrya having all the required characteristics.

HBV 19.94

स□शुद्धब्रह्मयोनिस्तु प्रलयोत्पत्तिस□स्थितिम् ।
यो वेत्ति कुलजो धीमानाचार्यत्व□ हि सोऽर्हति

saṁśuddhabrahmayonistu pralayotpattisaṁsthitim |
yo vetti kulajo dhīmānācāryatvaṁ hi so'rhati

One who is pure-hearted and was born in a brdhmana family; who knows the Vedic version of the creation, maintenance, and annihilation of the universe; has a pious family background, and is very intelligent, is qualified to act as the dcdrya for installing the Deity.

HBV 19.95

सम्मतः सर्ववर्णाना पञ्चरात्रविशारदः ।
क्रोधलोभविनिर्मुक्तो मात्सर्यदोष-वर्जितः

sammataḥ sarvavarṇānāṁ pañcarātraviśāradaḥ |
krodhalobhavinirmukto mātsaryadoṣa-varjitaḥ

He should also be expert in the understanding of the scriptures, highly respected by the members of all varnas, and devoid of anger, greed, and envy.

HBV 19.96

क्षयापस्माररहितः कुष्ठरोग-विवर्जितः ।
अन्यूनानतिरिक्ताङ्गो युवा लक्षणलक्षितः

kṣayāpasmārarahitaḥ kuṣṭharoga-vivarjitaḥ |
anyūnānatiriktāṅgo yuvā lakṣaṇalakṣitaḥ

He should not be afflicted by serious diseases, such as tuberculosis, epilepsy, or leprosy. He should be young, and he should not be lacking a bodily limb, nor possess an extra limb.

HBV 19.97

अनन्यदेवताभक्तः शूद्रान्नपरिवर्जितः ।
ब्राह्मणानामलाभे तु क्षत्रियो वैश्यशूद्रयोः

ananyadevatābhaktaḥ śūdrānnaparivarjitaḥ |
brāhmaṇānāmalābhe tu kṣatriyo vaiśyaśūdrayoḥ

He should be an unalloyed devotee of the Supreme Lord. He should never eat food cooked by a sudra. If such a qualified acarya is not found in a brahmana family, then a qualified ksatriya can be appointed as the acarya for a vaisya or sudra.

HBV 19.98

क्षत्रियाणामलाभे तु वैश्यः शूद्रस्य कल्पितः ।
कदाचिदपि शूद्रस्तु नैवाचार्यत्वमर्हति

kṣatriyāṇāmalābhe tu vaiśyaḥ śūdrasya kalpitaḥ |
kadācidapi śūdrastu naivācāryatvamarhati

If a qualified ksatriya is not available then a qualified vaisya can act as the acarya for sudras. An uninitiated person can never assume the post of acarya.

HBV 19.99

गृहस्थ□ ब्रह्मचर्यस्थ□ ककाराष्टकवर्जितम् ।
गुरु□ कुर्वीत सततमुपवासव्रते रतम् ।
ऋजुस्वभाव□ मधुरस्मितपूर्वाभिभाषिणम्

gṛhastha□ brahmacaryastha□ kakārāṣṭakavarjitam |
guru□ kurvīta satatamupavāsavrate ratam |
ṛjusvabhāva□ madhurasmitapūrvābhibhāṣiṇam

One who is devoid of these eight faults—afflicted by leprosy, having deformed nails, having a voice like a crow, lazy, always suffering, prone to anger, ugly, observes the vow of celibacy although a householder, and fickle-minded—and who observes the vow of fasting, is straightforward, has a smiling face, and speaks pleasingly, is to be accepted as a spiritual master.

HBV 19.100

सर्वत्र व्यतिरिक्तन्तु आत्मान□ वेत्ति यो द्विजः ।
सर्वलक्षणहीनोऽपि स गुरुर्नात्र स□शयः

sarvatra vyatiriktantu ātmānaṁ vetti yo dvijaḥ |
sarvalakṣaṇahīno'pi sa gururnātra saṁśayaḥ

228 SRj HARI-BHAKTI-VILASA There is no doubt that one who is twice-born, and who is always detached from material enjoyment, is qualified to be a spiritual master, even if he does not possess the other characteristics.

HBV 19.101

अपि पापसमाचारः सर्वलक्षणवर्जितः ।
देशिकः स तु विज्ञेयः ससारार्णवतारकः

api pāpasamācāraḥ sarvalakṣaṇavarjitaḥ |
deśikaḥ sa tu vijñeyaḥ sasārārṇavatārakaḥ

Even if such a thoroughly detached person is devoid of all good qualities and is engaged in sinful activities, he is certainly qualified to act as the acarya because he can deliver others from the ocean of material existence.

HBV 19.102

पञ्चरात्रप्रबुद्धस्तु सिद्धान्तार्थस्य तत्त्ववित् ।
सर्वलक्षणहीनोऽपि आचार्यः स विशिष्यते

pañcarātraprabuddhastu siddhāntārthasya tattvavit |
sarvalakṣaṇahīno'pi ācāryaḥ sa viśiṣyate

In addition, one who is well-versed in the Pancaratra literature, and who knows the Vaisnava conclusion about the Absolute Truth, is qualified to act as an acarya, even if he lacks the other characteristics.

HBV 19.103

यस्य विष्णौ परा भक्तिर्यथा विष्णौ तथा गुरौ ।
स एव स्थापको ज्ञेयः सत्यमेतद्वदामि ते

yasya viṣṇau parā bhaktiryathā viṣṇau tathā gurau |
sa eva sthāpako jñeyaḥ satyametadvadāmi te

One who possesses pure devotion for Lord Visnu, and similar devotion for his spiritual master, is a qualified person to install the Deity. This fact I am disclosing to you.

HBV 19.104

येन तन्त्रेण प्रारब्धा प्रतिष्ठा गुरुणा भवेत् ।
तत्तन्त्रपारगाः शस्ताः मूर्तिपाश्छिन्नस□शया

yena tantreṇa prārabdhā pratiṣṭhā guruṇā bhavet |
tattantrapāragāḥ śastāḥ mūrtipāśchinnasaṁśayā

If the Deity's guards are also well-versed in the tantra, which directs the spiritual master in performing the Deity installation ceremony, they are undoubtedly qualified for their posts.

HBV 19.105

षडङ्गविदुषः सर्वे मन्त्रब्राह्मणपारगाः ।
एव□विधैर्वैष्णवैस्तु प्रतिष्ठामारभेद्गुरुः

ṣaḍaṅgaviduṣaḥ sarve mantrabrāhmaṇapāragāḥ |
evaṁvidhairvaiṣṇavaistu pratiṣṭhāmārabhedguruḥ

A spiritual master, who is well-versed in the six branches of Vedic knowledge, and knows the required Vedic mantras and rituals, should begin the installation ceremony in the association of qualified Vaisnavas.

HBV 19.106–116

शैवः सौरो नैष्ठिकश्च नग्नः सङ्करजोऽशुचिः ।
वृद्धः कुत्सितमूर्तिर्यो महापातकचिह्नितः
कुष्ठी च कुनखी श्वित्री निष्ठीवी घर्घरस्वरः ।
अर्वुदी गण्डवी व्यङ्गी गर्वितो वधिरस्तथा
तन्त्रविद्वेषिकश्चैव परद्रोहरतस्तथा ।
कुण्डः काकस्वरः क्लीवः कातरः क्रोधनस्तथा
पुनर्भूश्च स्वयम्भूश्च गोलको नास्तिकस्तथा ।
जडोऽतिगौरः खल्वीटो हीनाङ्गः स्थूल एव च
अतिकृष्णोऽधृणः पापी कृशो ह्रस्वोऽलसस्तथा ।
व्यापन्नोऽस□स्कृतश्चैव उद्विग्नो दीन एव च
व्रतोपवासहीनश्च वृषलीपतिरेव च ।
पण्यरङ्गोपजैवी च पण्यस्त्री-पारदारिकः
आचार्यपुत्रकादीना□ विद्वेष्टा परसेवकः ।
भोजकः सुवकश्चैव व्यसनी पिशुनी गदी
अतिरोगी भिषक् चैव साहसी समयच्युतः ।
द्विजातिगुरुदेवाना□ निन्दकः पापकस्तथा
पिङ्गाक्षो धूम्रवर्णाक्षो विडालाक्षस्तथैव च ।
मत्सरी गण्डमाली च वकवृत्तिरतस्तथा
उपायदेशहीनश्च कक्खटः कुत्सितव्रतः ।
निर्दयश्चैव निःसत्त्वो नैपुण्यपरिवर्जितः ।
प्रतिष्ठातन्त्रकिञ्चिज्ज्ञोऽवेदवेदाङ्गपारगः
वर्जयीत प्रयत्नेन सर्वज्ञमपि नास्तिकम्

śaivaḥ sauro naiṣṭhikaśca nagnaḥ saṅkarajo'śuciḥ |
vṛddhaḥ kutsitamūrtiryo mahāpātakacihnitaḥ
kuṣṭhī ca kunakhī śvitrī niṣṭhīvī ghargharasvaraḥ |
arvudī gaṇḍavī vyaṅgī garvito vadhirastathā
tantravidveṣikaścaiva paradroharatastathā |
kuṇḍaḥ kākasvaraḥ klīvaḥ kātaraḥ krodhanastathā
punarbhūśca svayambhūśca golako nāstikastathā |
jaḍo'tigauraḥ khalvīṭo hīnāṅgaḥ sthūla eva ca
atikṛṣṇo'dhṛṇaḥ pāpī kṛśo hrasvo'lasastathā |
vyāpanno'saṁskṛtaścaiva udvigno dīna eva ca
vratopavāsahīnaśca vṛṣalīpatireva ca |
paṇyaraṅgopajaivī ca paṇyastrī-pāradārikaḥ

ācāryaputrakādīnāṁ vidveṣṭā parasevakaḥ |
bhojakaḥ suvakaścaiva vyasanī piśunī gadī
atirrogī bhiṣak caiva sāhasī samayacyutaḥ |
dvijātigurudevānāṁ nindakaḥ pāpakastathā
piṅgākṣo dhūmravarṇākṣo viḍālākṣastathaiva ca |
matsarī gaṇḍamālī ca vakavṛttiratastathā
upāyadeśahīnaśca kakkhaṭaḥ kutsitavrataḥ |
nirdayaścaiva niḥsattvo naipuṇyaparivarjitaḥ |
pratiṣṭhātantrakiñcijjño'vedavedāṅgapāragaḥ
varjayīta prayatnena sarvajñamapi nāstikam

230 SRI HARI-BHAKTI-VILASA vydpanno 'sarhskrtascaiva ndvigno dina eva ca vratopavasa hinasca vrsali patireva ca panya rangopa jauvl ca pony as tri-pdraddrikah dcdryya putrakddindrh vidvestd parasevakah bhojakah sevakascaiva vyasani pisunl gadi atirrogi bhisak caiva sahasi samayacyutah dvijati gurudevanarh nindakah papakastathd pingdkso dhumravarndkso viddldksas tathaiva ca matsari gandamali ca vaka vrtti ratastatha upaya desa hinasca kakkhatah kutsita vratah nirddayascaiva nihsattvo naipunya parivarjjitah pratistha tantra kincijifio veda veddnga paragah varjjayita prayatnena sarvvajnam api ndstikam One can be appointed as a priest or acarya for conducting the Deity installation if he is none of the following—a devotee of Siva or the sun-god; a strict celibate; well-dressed; born of an illegitimate father or mother; impure; old; ugly; very sinful; afflicted with leprosy; having diseased nails or white leprosy; a tendency to spit again and again; a strange voice; afflicted by a tumor or swelling of a gland; disabled; proud; deaf; averse to the tantra literature; fond of troubling others; having

voice like a crow; idle; often angry; the son of an uncultured mother; an orphan; devoid of faith in the existence of the spiritual world; the son of a woman whose husband has died; an atheist; a gross materialist; too fair in complexion; bald; deformed; too fat; too dark; cruel; sinful; too thin; too short in stature; too lazy; always in danger; devoid of culture; full of anxiety; poor; averse to observing vows and fasts; a pimp; an actor; attached to prostitutes; envious of the acarya's children; engaged in serving worldly men; an enjoyer of food that is meant to be offered to the Lord; a worshiper of the demigods and goddesses so that he can earn his livelihood; a drunkard; a hypocrite; always sick or seriously ill a physician; a coward; not a follower of scriptural rules and regulations a blasphemer of the Supreme Lord, brdhmanas, and the spiritual master a sinner; having yellow eyes, smoke-colored eyes, or eyes like those of a cat; unable to endure others' prosperity; afflicted by a throat ailment; a cheater; one who left his profession and country; hard-hearted; an observer of inauspicious vows; merciless; weak; incompetent; one who has poor knowledge of the principal Vedic literatures. An atheist must be rejected by all means, even if he knows everything and seems to possess good qualities.

HBV 19.117

परवाक्यप्रमाणज्ञो ब्राह्मणो वेदपारगः ।
रञ्जितः पशुशास्त्रेण नाचर्येत स देशिकः

paravākyapramāṇajño brāhmaṇo vedapāragaḥ |
rañjitaḥ paśuśāstreṇa nācaryeta sa deśikaḥ

O n e cannot act as an dcarya if he presents contradictory or unauthorized statements as evidence, or is accustomed to studying atheistic literature, even if he is a brdhmana who is well-versed in the Vedas.

HBV 19.118

यद्येतैर्वर्जितैर्विष्णोः स्थापन क्रियते क्वचित् ।
असाधक भुक्तिमुक्त्योर्निष्फल तन्न स शयः

yadyetairvarjitairviṣṇoḥ sthāpana kriyate kvacit |
asādhakaṁ bhuktimuktyornişphalaṁ tanna saṁśayaḥ

There is no doubt that if one is devoid of all the above-mentioned faults, but engages in sddhana for attaining material enjoyment, or liberation, then his endeavor as an dcarya will prove futile.

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HBV 19.119

नाभिषेक तु यः कुर्यात् प्रतिष्ठालोभमोहितः ।
स वाति नरक घोर सह शिष्यैर्न स शयः

nābhiṣekaṁ tu yaḥ kuryāt pratiṣṭhālobhamohitaḥ |
sa vāti narakaṁ ghoraṁ saha śiṣyairna saṁśayaḥ

Deity and yet does not agree to perform the ceremony) tatraiva (In the same literature it is stated) ndbhisekarh tu yah kuryydt pratisthd lobha mohitah sa ydti narakarh ghorarh saha sisyair na sarhsayah One who, in spite of knowing the procedure for installing the Deity, does not perform the ceremony, being greedy to receive more money than was offered, will traverse the path to hell, along with his followers.

HBV 19.120

इदानीमचलायास्तु श्रीमूर्तेः प्राग्विलिख्यते ।
प्रतिष्ठाविधिराकृष्य शास्त्रतः साधुसम्मतः

idānīmacalāyāstu śrīmūrteḥ prāgvilikhyate |
pratiṣṭhāvidhirākṛṣya śāstrataḥ sādhusammataḥ

Now we shall describe the procedure for installing an immovable Deity by giving evidence from literatures that is approved by saintly persons.

HBV 19.121

सुस्नातः शुक्लवस्त्रः सन् कृतकृत्यः शुभक्षणे ।
तिथ्यृक्षदैवते विघ्नेश्वर मातृश्च पूजयेत्

susnātaḥ śuklavastraḥ san kṛtakṛtyaḥ śubhakṣaṇe |
tithyṛkṣadaivate vighneśvaraṁ mātṛśca pūjayet

The beginning of the installation of an immovable Deity) susnatah sukla vastrah son krta krtyah siibhaksane tithyrksa daivate vighnesvararh mdtrsca pujayet First, one should bathe in pure water and dress in white cloth. Then, after performing his daily worship of the Supreme Lord, he should worship, at an auspicious moment, the predominating deity of the day, any prominent star, Ganesa, the sixteen mothers.

HBV 19.122

गौरी पद्मा शची मेधा सावित्री विजया जया ।
देवसेना स्वधा स्वाहा मातरो लोकमातरः ।
धृतिः पुष्टिश्च तुष्टिश्च शान्तिः स्वकुलदेवता

gaurī padmā śacī medhā sāvitrī vijayā jayā |
devasenā svadhā svāhā mātaro lokamātaraḥ |
dhṛtiḥ puṣṭiśca tuṣṭiśca śāntiḥ svakuladevatā

The mothers are Gaurl, Padma, Sad, Medha, Savitri, Vijaya, Jaya, Devasena, Svadha, Svaha, Dhrti, Pusti, Tusti, Santi, Atma-devata, and Kula-devata.

HBV 19.123

वृद्धिश्राद्ध तः कृत्वा विधिवद्वृणुयाद्बुधः ।
आचार्य मधुपर्कादिदानेनाथ समर्चयेत्

vṛddhiśrāddhaṁ tataḥ kṛtvā vidhivadvṛṇuyādbudhaḥ |
ācāryaṁ madhuparkādidānenātha samarcayet

After completing the ritual known as vrddhi sraddha, which is a part of the installation ceremony, an intelligent person should greet the acarya while giving him new cloth and ornaments and worshiping him with offerings of padya, arghya, and madhuparka.

HBV 19.124–125

एव ब्रह्मचतुष्कञ्च तथा होतृचतुष्टयम् ।
द्वारजापि-चतुष्कञ्च पञ्चम गर्भजापिनम्
तथा मूर्तिधर चैक पुराणस्तुतिपाठकम् ।
सर्वान् सम्पूज्य पुण्याह स्वस्त्याद्यैतैस्तु वाचयेत्

evaṁ brahmacatuṣkañca tathā hotṛcatuṣṭayam |
dvārajāpi-catuṣkañca pañcamaṁ garbhajāpinam
tathā mūrtidharaṁ caikaṁ purāṇastutipāṭhakam |
sarvān sampūjya puṇyāhaṁ svastyādyetaistu vācayet

After worshiping the four brahmds, four hotds, four external chanters, four internal chanters, one Deity holder, and one Purdna reciter, one

 should have them perform the rituals known as punyaha and svastivacana, which invoke auspiciousness.

HBV 19.126–127

मित षोडशभिर्हस्तैः कि वा द्वादशभिश्च तैः ।
दशभिर्वा प्रकुर्वीत मण्डप समलङ्कृतम्
सप्तधान्याङ्कुरोपेत नदीमृद्वालुकाचितम् ।
तोरणादियुत दिव्य शङ्खभेर्यादिनादितम्

mitaṁ ṣoḍaśabhirhastaiḥ kiṁvā dvādaśabhiśca taiḥ |
daśabhirvā prakurvīta maṇḍapaṁ samalaṅkṛtam
saptadhānyāṅkuropetaṁ nadīmṛdvālukācitam |
toraṇādiyutaṁ divyaṁ śaṅkhabheryādināditam

The size of the mandapa should be about sixteen, twelve, or ten feet in width. The floor should be covered with rice paddy, clay from a riverbed, and sand. Gates should be erected and the whole area should be decorated with flower garlands, fresh twigs, and so on. The air should be filled with the tumultuous sounds of drums, conch shells, and so on.

HBV 19.128–131

प्रासादान्नातिदूरे तु कुर्यान्मण्डपमग्रतः ।
दशद्वादशहस्तं वा परिक्षिप्तं समन्ततः
चतुर्भिस्तोरणैर्युक्त पुष्पदामाभिशोभितम् ।
प्लक्षोडुम्बरमश्वत्थं वटः पूर्वादितः क्रमात्
हस्तं प्रवेशयेद्भूमौ दृश्य हस्तचतुष्टयम् ।
सूपलिप्तं सुसमृष्टं चतुद्वरिण संयुतम्
स्थण्डिलस्योपरि क्षिप्त समन्ताटुपशोभितम् ।
नदीतीरमृदा युक्तं बालुकायाञ्च कारितम्

prāsādānnātidūre tu kuryānmaṇḍapamagrataḥ |
daśadvādaśahastaṁ vā parikṣiptaṁ samantataḥ
caturbhistoraṇairyukta puṣpadāmābhiśobhitam |
plakṣoḍumbaramaśvatthaṁ vaṭaḥ pūrvāditaḥ kramāt
hastaṁ praveśayedbhūmau dṛśya hastacatuṣṭayam |
sūpaliptaṁ susamṛṣṭaṁ caturdvāreṇa saṁyutam
sthaṇḍilasyopari kṣipta samantāṭupaśobhitam |
nadītīramṛdā yuktaṁ bālukāyāñca kāritam

In front of the temple a mandapa should be constructed. It should be ten or twelve feet in width and its shape should be square. There should be gates in the four directions that are decorated with flower garlands. One should decorate the eastern gate with leaves and twigs of the asvattha tree, the western gate with leaves and twigs of the fig tree, the northern gate with leaves and twigs of the pdkuda tree, and the southern gate with leaves and twigs of the banyan tree. In the middle of the mandapa there should be a four-foot space that should be nicely cleansed, smeared with cow dung, and decorated with auspicious drawings. The floor should then be covered with clay and sand from a riverbank.

HBV 19.132

प्रासादस्योत्तरे वापि पूर्व वा मण्डपो भवेत्

prāsādasyottare vāpi pūrva vā maṇḍapo bhavet

The mandapa should be built either to the north or east of the temple.

HBV 19.133

हस्तान् षोडश कुर्वीत दश द्वादश वा पुनः ।
मध्ये वेदिकया युक्तः परिक्षिप्तः समन्ततः

hastān ṣoḍaśa kurvīta daśa dvādaśa vā punaḥ |
madhye vedikayā yuktaḥ parikṣiptaḥ samantataḥ

The width of the mandapa should be sixteen, twelve, or ten feet. A square altar should be erected in the middle of the mandapa.

HBV 19.134

सप्त पञ्च चतुर्वापि करान् कुर्वीत वेदिकाम् ।
चतुर्भिस्तोरणैर्युक्तो मण्डपः स्याच्चतुर्मुखः

sapta pañca caturvāpi karān kurvīta vedikām |
caturbhistoraṇairyukto maṇḍapaḥ syāccaturmukhaḥ

The width of the altar should be seven, five, or four feet. The mandapa should have four gates.

HBV 19.135

प्लक्ष॑ द्वार॑ भवेत् पूर्व॑ याम्यमौडुम्बर॑ भवेत् । पश्चादश्वत्थघटित॑ नैयग्रोध॑ तथोत्तरम्

plakṣaṁ dvāraṁ bhavet pūrvaṁ yāmyamauḍumbaraṁ bhavet | paścādaśvatthaghaṭitaṁ naiyagrodhaṁ tathottaram

The eastern gate should be decorated with branches of the pakuda tree, the southern gate with branches of the fig tree, the western gate with branches of the asvattha tree, and the northern gate with branches of the banyan tree.

HBV 19.136

भूमौ हस्तप्रविष्टानि चतुर्हस्तानि चोच्छ्रये ।
शोभन॑ भूतल॑ तत्र लिप्तञ्च गोमयाम्भसा ।
वस्त्रैर्नानाविधैस्तद्वत् पुष्पपल्लवशोभितम्

bhūmau hastapraviṣṭāni caturhastāni cocchraye |
śobhanaṁ bhūtalaṁ tatra liptañca gomayāmbhasā |
vastrairnānāvidhaistadvat puṣpapallavaśobhitam

One foot of the altar's height should be within the ground and four feet should be above ground. The altar should be beautified with decorations of flowers, twigs, and colorful cloth, and it should be smeared with cow dung.

HBV 19.137

प्रासाद॑ वेष्टयित्वा तु कुर्यादगुप्ततर॑ बुधः ।
कृत्वा गुप्त॑ ततः पश्चाद्यागमण्डपमारभेत्

prāsādaṁ veṣṭayitvā tu kuryādaguptataraṁ budhaḥ |
kṛtvā guptaṁ tataḥ paścādyāgamaṇḍapamārabhet

An intelligent person should surround the entire temple courtyard with cloth, so that the ceremony can be conducted in privacy. A sacrificial altar should also be constructed near the back.

HBV 19.138

गर्भसूत्रꣳ तु निःसार्यꣳ प्रासादस्याग्रतो गुरुः ।
कृत्वा भूमिꣳ तु निःशल्याꣳ मण्डपꣳ सूत्रयेत्ततः

garbhasūtraṁ tu niḥsāryaṁ prāsādasyāgrato guruḥ |
kṛtvā bhūmiṁ tu niḥśalyāṁ maṇḍapaṁ sūtrayettataḥ

The spiritual master should first clear the area of any hard objects, such as stone. Then, he should measure that area required with a thread.

HBV 19.139

हीनस्तु मण्डपः कार्यो हीने त्वायतने सदा ।
उत्तमे तूत्तमः कार्यो मध्यमे मध्यमस्तथा

hīnastu maṇḍapaḥ kāryo hīne tvāyatane sadā |
uttame tūttamaḥ kāryo madhyame madhyamastathā

A kanistha mandapa is small in size, a madhyama mandapa is of medium size, and an uttama mandapa is large.

HBV 19.140

दशाष्टहस्तꣳ हीनꣳ तु मध्यꣳ द्वादशषोडशम् ।
विꣳशहस्तꣳ चतुर्विꣳशमुत्तमस्योत्तम द्विज

daśāṣṭahastaṁ hīnaṁ tu madhyaṁ dvādaśaṣoḍaśam |
viṁśahastaṁ caturviṁśamuttamasyottama dvija

O brahmana, eight or ten feet is enough space for a kanistha mandapa. Twelve or sixteen feet is a suitable space for a madhyama mandapa, and twenty or twenty-four feet is enough space for an uttama mandapa.

HBV 19.141

चतुर्हस्तादिमानाना प्रासादना यथाक्रमम् ।
मण्डपानष्टहस्तादीन् कल्पयेद्द्वेदवृद्धितः

caturhastādimānānāṁ prāsādanāṁ yathākramam |
maṇḍapānaṣṭahastādīn kalpayeddvedavṛddhitaḥ

If the width of the altar is four feet, then the mandapa should be eight feet wide, and if the width of the altar is eight feet, then the mandapa should be twelve feet wide.

HBV 19.142

समवृत्त चतुर्द्वार चतुस्तोरणभूषितम् ।
विचित्रस्तम्भविन्यास रचनाचरित शुभम् ।
धूपनिर्गमनोपेत मण्डप कारयेद्बुधः

samavṛttaṁ caturdvāraṁ catustoraṇabhūṣitam |
vicitrastambhavinyāsaṁ racanācaritaṁ śubham |
dhūpanirgamanopetaṁ maṇḍapaṁ kārayedbudhaḥ

238 SRI HARI-BHAKTI-VILASA dhupa nirgamano petarh mandaparh kdrayed budhah The mandapa should have four entrances and four outer gates, all of the same size. One who is intelligent should insure that there is proper ventilation so that the smoke from the sacrificial fire can escape.

HBV 19.143

मण्डप मण्डयेदार्द्रशाखाभिस्तु समन्ततः ।
विमलेन वितानेन पताकाभिश्च भूषयेत्

maṇḍapaṁ maṇḍayedārdraśākhābhistu samantataḥ |
vimalena vitānena patākābhiśca bhūṣayet

The entire mandapa should be decorated with fresh twigs and branches. It should be covered by a white canopy and decorated with colorful flags.

HBV 19.144–145

दर्पणैश्चामरैर्घण्टैः स्तम्भाम् वस्त्रैर्विभूषयेत् । कलसैर्घण्टिकाभिश्च साधारैर्गण्डुकैस्तथा
मण्डप भूषयित्वैव जाह्नवोवालुका शुभाम् ।
बाह्यदेशेषु विकिरेत पञ्चगव्येन प्रोक्षयेत्

darpaṇaiścāmarairghaṇṭaiḥ stambhām vastrairvibhūṣayet | kalasairghaṇṭikābhiśca sādhārairgaṇḍukaistathā
maṇḍapaṁ bhūṣayitvaivaṁ jāhnavovālukāṁ śubhām |
bāhyadeśeṣu vikireta pañcagavyena prokṣayet

The mandapa should also be decorated with mirrors, cdmaras, bells, pillars, cloth, pitchers, small bells, and gandukas with their stands. The floor of entire mandapa should be covered with sand from the Ganges and purified by sprinkling the five products of the cow.

HBV 19.146

अश्वत्थोडुम्बरौ चैव न्यग्रोधः प्लक्षः एव च ।
तोरणार्थेषु कथिताः पूर्वादिषु यथाक्रमम्

aśvatthoḍumbarau caiva nyagrodhaḥ plakṣaḥ eva ca |
toraṇārtheṣu kathitāḥ pūrvādiṣu yayākramam

The four outer gates should be decorated with leaves and branches of the pdkuda, fig, asvattha, and banyan trees.

HBV 19.147

एकहस्त खनेद्भूमौ चतुर्हस्त तथोच्छ्रये । द्विहस्तान्तरमन्योऽन्य तोरण सम्प्रकल्पयेत्

ekahastaṁ khanedbhūmau caturhastaṁ tathocchraye | dvihastāntaramanyo'nyaṁ toraṇaṁ samprakalpayet

To construct these gates, one should dig a one-foot-deep hole, and make doors that are about four feet high and two feet from one another.

HBV 19.148

तिर्यक् फलकमान स्यात् स्तम्भानामर्द्धमानतः ।
शैलाः पृथिवीमन्त्रेण स्थाप्याः पूज्यास्तु तोरणाः

tiryak phalakamānaṁ syāt stambhānāmarddhamānataḥ |
śailāḥ pṛthivīmantreṇa sthāpyāḥ pūjyāstu toraṇāḥ

Beams that are half the width of the pillars should be placed diagonally. Before covering it with stone tiles, one should worship the stone, as well as the gates, by chanting the prthivi mantra.

HBV 19.149

शुक्लवस्त्रयुगच्छन्नान् दर्भकिञ्जल्कस युतान् ।
पुष्पमालापरिक्षिप्तान् तोरणान् परिकल्पयेत्

śuklavastrayugacchannān darbhakiñjalkasaṁyutān |
puṣpamālāparikṣiptān toraṇān parikalpayet

The gates and pillars should be covered with white cloth and decorated with kusa grass and flower garlands sprinkled with pollen.

HBV 19.150

वृत्त वा चतुरस्र वा द्विषट्काष्ठाङ्गुल तु वा ।
षट्चतुर्वाङ्गुल कार्य तोरण निर्व्रण भवेत्

vṛttaṁ vā caturasraṁ vā dviṣaṭkāṣṭhāṅgulaṁ tu vā |
ṣaṭcaturvāṅgulaṁ kāryaṁ toraṇaṁ nirvraṇaṁ bhavet

The pillars should either be round or square, and the circumference of each pillar should be about twenty-four fingers.

HBV 19.151

तोरणस्तम्भमूलेषु कलसान् मङ्गलाङ्कुरान् ।
प्रदद्यादुपरिष्टात्तु कुर्याच्चक्रं सुदर्शनम् ।
कलसं वर्द्धमानं वा वसुभागेन कल्पयेत्

toraṇastambhamūleṣu kalasān maṅgalāṅkurān |
pradadyādupariṣṭāttu kuryācakraṁ sudarśanam |
kalasaṁ varddhamānaṁ vā vasubhāgena kalpayet

At the bottom of the pillars should be placed water pitchers decorated with newly-sprouted rice paddy, and a cakra should be placed on top of each pitcher. There should be a total of eight pitchers, and whether they are big or small does not matter.

HBV 19.152

नवेन चित्रवर्णेन वितानं कारयेच्छुभम् ।
अथवा शुक्लवर्णेन मध्ये जलजभूषितम्

navena citravarṇena vitānaṁ kārayecchubham |
athavā śuklavarṇena madhye jalajabhūṣitam

A spotless and colorful canopy should be hung over the mandapa. Alternatively, the canopy can be made of white cloth, having a lotus flower embroidered in the middle.

HBV 19.153

उत्तमाधममध्यं तु प्रमाणं चास्य कीर्त्यते।
मण्डपस्य प्रमाणन्तु ज्येष्ठं तस्य वितानकम् ।
मध्यमं वेदिकामात्रं कनिष्ठं मण्डलस्य तु

uttamādhamamadhyaṁ tu pramāṇaṁ cāsya kīrtyate|
maṇḍapasya pramāṇantu jyeṣṭhaṁ tasya vitānakam |
madhyamaṁ vedikāmātraṁ kaniṣṭhaṁ maṇḍalasya tu

The canopy can be large, medium, or small. A large canopy should cover the entire mandapa, a medium canopy should cover the altar, and a small canopy should cover the mandala.

HBV 19.154

तन्मण्डपस्य मध्ये तु वेदी॰ हस्तोच्छ्रिता॰ समाम् ।
पञ्चहस्तमिता॰ दिव्या॰ चतुरस्रा॰ प्रकल्पयेत्

tanmaṇḍapasya madhye tu vedīṁ hastocchritāṁ samām |
pañcahastamitāṁ divyāṁ caturasrāṁ prakalpayet

Within the mandapa, a beautiful altar should be constructed. It should be square, about one foot high, and about five feet wide.

HBV 19.155

ऐशान्या॰ हस्तमात्राञ्च ग्रहवेदी॰ समाचरेत् ।
तथा कुण्डचतुष्कञ्च वेद्याः प्राच्यादिदिक्षु हि

aiśānyāṁ hastamātrāñca grahavedīṁ samācaret |
tathā kuṇḍacatuṣkañca vedyāḥ prācyādidikṣu hi

A small separate altar should be constructed for the planets and placed at the northeast corner of the main altar. O n each side of the altar there should be a kunda.

HBV 19.156

तच्च हस्तमित॰ योनिवक्त्राढ्य॰ सत्रिमेखलम् । चतुरस्रार्द्धशीता॰शुवर्तुलाब्जाकृति क्रमात्

tacca hastamitaṁ yonivaktrāḍhyaṁ satrimekhalam | caturasrārddhaśītāṁśuvartulābjākṛti kramāt

These kundas, or pits, are meant for performing fire sacrifice. They should be one foot wide and surrounded by three concentric circles. These pits should be square, shaped like a half moon, round, or shaped like a lotus and placed to the east, south, west, and north of the altar.

HBV 19.157

दीक्षाविधौ पुरालेखि कुण्डलक्षणमत्र तु ।
चतुर्दिक्षु त्यजेद्वेदीमङ्गुलानि त्रयोदश

dīkṣāvidhau purālekhi kuṇḍalakṣaṇamatra tu |
caturdikṣu tyajedvedīmaṅgulāni trayodaśa

Details regarding the sacrificial kundas have already been given in connection with the process of initiation. However, one must carefully reject any measuring thirteen fingers.

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HBV 19.158

आचार्यकुण्ड कुर्याच्च ग्रहवेद्यास्तु दक्षिणे ।
हस्तमात्रावट तच्च चतुरस्र सुलक्षणम्

ācāryakuṇḍaṁ kuryācca grahavedyāstu dakṣiṇe |
hastamātrāvaṭaṁ tacca caturasraṁ sulakṣaṇam

One more kunda, or sacrificial pit, should be dug to the south of the altar, which is meant for the planets. The name of this kunda is acarya- kunda. This pit should be one-foot deep and square in shape.

HBV 19.159

त्रिभागेनार्द्धभागेन कुर्याद्वेदी सुशोभनाम् ।
हस्तमात्रोच्छ्रिता कार्या मध्ये सम्यग्व्यवस्थिता

tribhāgenārddhabhāgena kuryādvedīṁ suśobhanām |
hastamātrocchritā kāryā madhye samyagvyavasthitā

Half, or one-third of the entire area of the mandapa should be covered with beautiful, small altars.

HBV 19.160

चतुष्कोण□ भवेत् कुण्ड□ पूर्वस्या□ दिशि सर्वदा ।
अर्द्धचन्द्र□ भवेद्याम्या□ वारुण्या□ वर्तुल□ भवेत् । पद्माभमुत्तरे भागे कुण्ड□ स्याद्द्विजसत्तम

catuṣkoṇaṁ bhavet kuṇḍaṁ pūrvasyāṁ diśi sarvadā |
arddhacandraṁ bhavedyāmyāṁ vāruṇyāṁ vartulaṁ bhavet | padmābhamuttare bhāge
kuṇḍaṁ syāddvijasattama

O n e should dig a square-shaped kunda in the east, a half-moon- shaped kunda in the south, a round kunda in the west, and a lotus-shaped kunda in the north.

HBV 19.161

यजमानः सपत्नीकः पुत्रपौत्रसमन्वितः ।
ऋत्विग्भिः सहितः पश्चाद्द्वारेण प्रविशेत्ततः

yajamānaḥ sapatnīkaḥ putrapautrasamanvitaḥ |
ṛtvigbhiḥ sahitaḥ paścāddvāreṇa praviśettataḥ

The client of a priest or dcdrya should take his wife, children, and grandchildren and enter the mandapa through the west gate.

HBV 19.162

न्यसेत्तस्य चतुर्द्वार्षु द्वौ द्वौ कुम्भौ यवोपरि ।
जलपूर्णौ स्वर्णगौ पल्लवादियुतौ शुभौ

nyasettasya caturdvārṣu dvau dvau kumbhau yavopari |
jalapūrṇau svarṇagau pallavādiyutau śubhau

At each of the four gates of the mandapa, two pitchers filled with pure water and some gold should be placed on grains of barley. The tops of the pitchers should be covered with twigs, or branches with at least five leaves.

HBV 19.163

कृत्वैव□ मण्डप□ पूर्ण□ चतुर्द्वारिषु विन्यसेत् ।
अव्रणान् कलसानष्टौ जलकाञ्चनगर्भितान्

kṛtvaivaṁ maṇḍapaṁ pūrṇaṁ caturdvāreṣu vinyaset |
avraṇān kalasānaṣṭau jalakāñcanagarbhitān

Thus, there should be eight pitchers filled with water and gold placed at the four gates of the mandapa.

HBV 19.164

चूतपल्लवस□च्छन्नान् सितवस्त्रयुगान्वितान् ।
स्रक्चन्दनफलोपेतान् चन्दनोदकपूरितान्

cūtapallavasaṁcchannān sitavastrayugānvitān |
srakcandanaphalopetān candanodakapūritān

These water pitchers should be wrapped with fine white cloth, covered with a mango twig, and decorated with flower garlands, sandalwood paste, and fruit.

HBV 19.165

अकालान् कलसानष्टौ चतुर्द्वारिषु स्थापयेत् ।
अन्तःकाञ्चनस□युक्तान् फलपुष्पैरलङ्कृतान्

akālān kalasānaṣṭau caturdvāreṣu sthāpayet |
antaḥkāñcanasaṁyuktān phalapuṣpairalaṅkṛtān

Eight water pitchers without any black marks should be installed at the four gates. Some gold should be placed in the water and the pitchers should be decorated with flowers and fruit.

HBV 19.166

अहतैर्युगलैर्वस्त्रैर्ग्रीवाया तु निवेशितैः ।
चन्दनागुरुतोयेन पूरयित्वा यथाक्रमम्

ahatairyugalairvastrairgrīvāyāṁ tu niveśitaiḥ |
candanāgurutoyena pūrayitvā yathākramam

Two pieces of new cloth should be wrapped around the neck of each pitcher. The pitchers should be filled with fresh water mixed with aguru and sandalwood paste.

HBV 19.167–169

शातकुम्भमयान् कुर्याद्राजतान् शुक्लजानथ ।
जलाढकप्रपूरा श्च लोहजान् कारयेद्दृढान्
मृन्मयान् कलसान् वापि पक्वविम्बोपमान् शुभान् ।
अष्टत्रि शाधिकशतपलपूर्वा स्तु मृन्मयान्
आरक्तात् स्फोटरहितान् कालमण्डलवर्जितान् ।
आहृत्य कलसान् वस्त्रपूततोयेन पूरयेत् ।
सहिरण्यान् वस्त्रयुग्मबद्धकण्ठान्निवेशयेत्

śātakumbhamayān kuryādrājatān śuklajānatha |
jalāḍhakaprapūrāṁśca lohajān kārayeddṛḍhān
mṛnmayān kalasān vāpi pakvavimbopamān śubhān |
aṣṭatriṁśādhikaśatapalapūrvāṁstu mṛnmayān
āraktāt sphoṭarahitān kālamaṇḍalavarjitān |
āhṛtya kalasān vastrapūtatoyena pūrayet |
sahiraṇyān vastrayugmabaddhakaṇṭhānniveśayet

At the four gates, four water pitchers made of gold, silver, copper, or iron, that are strongly built and holding four prasthas of water should be placed. As an alternative, four clay pitchers, the color of red ripe bimba fruit, having no holes or black marks, and holding one hundred and thirty-eight palas of water, should be placed in the four gates. Each of the

pitchers should be filled with filtered water and some gold. The pitchers should be wrapped in cloth around their necks.

HBV 19.170

कुर्यादुत्तरतस्तस्मादधिवासनमण्डपात् ।
चतुर्हस्तं चतुर्द्वारकोणं स्नपनमण्डपम्

kuryāduttaratastasmādadhivāsanamaṇḍapāt |
caturhastaṁ caturdvārakoṇaṁ snapanamaṇḍapam

A square mandapa having four doors, four feet in width, should be constructed to the north of the main mandapa.

HBV 19.171

तत्रेष्टकाभिः पक्वाभिः द्वित्रिहस्ताञ्च वेदिकाम् ।
विदध्याद्भूतलं वाथ सकलं बालुकामयम्

tatreṣṭakābhiḥ pakvābhiḥ dvitrihastāñca vedikām |
vidadhyādbhūtalaṁ vātha sakalaṁ bālukāmayam

Within the mandapa, an altar, two or three feet wide, should be constructed using bricks. As an alternative, one may prepare the altar using layers of sand.

HBV 19.172

एवं सुशोभनं कृत्वा मण्डपं तु सुतोरणम् ।
तस्यैवोत्तरपार्श्वे च कर्तव्यः स्नानमण्डपः ।
सुशोभनं तु कर्तव्यं स्थण्डिलं वालुकामयम्

evaṁ suśobhanaṁ kṛtvā maṇḍapaṁ tu sutoraṇam |
tasyaivottarapārśve ca kartavyaḥ snānamaṇḍapaḥ |
suśobhanaṁ tu kartavyaṁ sthaṇḍilaṁ vālukāmayam

After constructing a beautiful mandapa with doors and pillars, as previously described, a separate mandapa for snana, or bathing, should be built to the north of the main mandapa. The floor of this mandapa should be covered with clean sand.

HBV 19.173

एव□ सतोरण□ कृत्वा अधिवासनमण्डपम् ।
तस्याप्युत्तरतः कुर्यात् स्नानमण्डपमुत्तमम् ।
तदर्द्धेन त्रिभागेन चतुर्भागेन वा पुनः

evaṁ satoraṇaṁ kṛtvā adhivāsanamaṇḍapam |
tasyāpyuttarataḥ kuryāt snānamaṇḍapamuttamam |
tadarddhena tribhāgena caturbhāgena vā punaḥ

After constructing the main mandapa with gates and pillars, one should build a snana mandapa to the north of it. This mandapa should be half, one-third, or one-fourth the size of the main mandapa.

HBV 19.174

स्नानार्थ□ कलसार्थञ्च स्नानद्रव्यार्थमेव च । जलनिर्गमनोपेतमर्द्धेन स्नानमण्डपम्

snānārthaṁ kalasārthañca snānadravyārthameva ca | jalanirgamanopetamarddhena snānamaṇḍapam

A snana mandapa, half the size of the original mandapa, should be constructed in such a way that the water used for bathing the Deity can be drained and collected.

HBV 19.175

ऐशान्या□ कलसार्थञ्च तस्माद्दक्षिणगोचरे ।
पूर्वस्या□ मण्डप□ कुर्याद्यागद्रव्यार्थमायतम्

aiśānyāṁ kalasārthañca tasmāddakṣiṇagocare |
pūrvasyāṁ maṇḍapaṁ kuryādyāgadravyārthamāyatam

Water pitchers should be placed at the northeast corner of that mandapa, and all the other ingredients for bathing should be placed on the eastern side.

HBV 19.176

अथ वाद्यादिभिर्दिव्यैर्विचित्रैर्मङ्गलस्वनैः ।
कृत्वा महोत्सव□ न्यसेत् पताका विधिवद्गुरुः

atha vādyādibhirdivyairvicitrairmaṅgalasvanaiḥ |
kṛtvā mahotsavaṁ nyaset patākā vidhivadguruḥ

Thereafter, the spiritual master should, according to the prescribed rules and regulations, place flags into the ground with great pomp, accompanied by the chanting of auspicious mantras and the playing of musical instruments.

HBV 19.177–178

पूर्वणेन्द्रायुधाकारामाग्नेयामग्निसन्निभाम् ।
कृष्णाञ्चैव तु याम्याया□ नैरृत्या□ तु तथैव च
इन्द्रगोपनिभाकारा□ वारुण्या□ चैव दापयेत् ।
शिरीषपुष्पप्रतिमा□ वायव्या□ विनिवेशयेत् ।
कौवेर्या□ पीतवर्णा□ तु ऐशान्या□ पाण्डुरा भवेत्

pūrvaṇendrāyudhākārāmāgneyāmagnisannibhām |
kṛṣṇāñcaiva tu yāmyāyāṁ nairṛtyāṁ tu tathaiva ca
indragopanibhākārāṁ vāruṇyāṁ caiva dāpayet |
śirīṣapuṣpapratimāṁ vāyavyāṁ viniveśayet |
kauveryāṁ pītavarṇāṁ tu aiśānyāṁ pāṇḍurā bhavet

bhavisye (In the Bhavisya Purdna it is stated) purwenendra ayudhdkdram agneyyam agni sannibhdm krsnancaiva tu ydmydydrh nairrtyarh tu tathaiva ca indragopa nibhdkdrdrh vdrunydrh caiva ddpayet sirisa puspa pratimarh vdyavydrh vinivesayet kauveryydrh pitavamd tu esdnydrh pdndurd bhavet Eight flags should be planted in the eight directions. The flag to the east should have all the colors of the rainbow, the flag to the southeast should be the color of fire, the flag to the south should be black, the flag to the southwest should also be black, the flag to the west should be red, the flag to the northwest should be the color of a sirisa flower, the flag to the north should be yellow, and the flag to the northeast should be light yellow.

HBV 19.179

ध्वजादिरोपणं कार्यं मण्डपस्य समन्ततः ।
ध्वजांश्च लोकपालानां सर्वदिक्षु निवेशयेत् ।
पताका जलदाकारा मध्ये स्यान्मण्डपस्य तु

dhvajādiropaṇaṁ kāryaṁ maṇḍapasya samantataḥ |
dhvajāṁśca lokapālānāṁ sarvadikṣu niveśayet |
patākā jaladākārā madhye syānmaṇḍapasya tu

248 SRI HARI-BHAKTI-VILASA Flags should be planted on all sides of the mandapa. Separate flags in honor of the controlling deities of various planets should also be placed on all sides. A flag the color of a cloud should be placed in the middle of the mandapa.

HBV 19.180

पञ्चहस्तप्रमाणं तु ध्वजं कुर्याद्विचक्षणः ।
वैपुल्यं चास्य कुर्वीत षोडशाङ्गुलसंमितम् ।
सप्तहस्तोच्छ्रितं चास्य दण्डं कुर्यात् सुरोत्तम

pañcahastapramāṇaṁ tu dhvajaṁ kuryādvicakṣaṇaḥ |
vaipulyaṁ cāsya kurvīta ṣoḍaśāṅgulasaṁmitam |
saptahastocchritaṁ cāsya daṇḍaṁ kuryāt surottama

O foremost of demigods, a learned devotee should make a flag five feet long and sixteen fingers wide, and the height of the pole should be about ten feet.

HBV 19.181

सप्तहस्तास्ततो दीर्घा विस्तृता द्वादशाङ्गुलाः ।
द्विपञ्चहस्तदण्डेषु पताकास्तु निवेशयेत्

saptahastāstato dīrghā vistṛtā dvādaśāṅgulāḥ |
dvipañcahastadaṇḍeṣu patākāstu niveśayet

Alternatively, one can make flags that are seven feet long and twelve fingers wide, and the height of the pole should be about fifteen feet.

HBV 19.182

वाह्यदेशे मण्डपस्य तोरणाभ्यन्तरे तथा ।
अष्टौ ध्वजाः स्थापनीयाः पूर्वादिक्रमयोगतः

vāhyadeśe maṇḍapasya toraṇābhyantare tathā |
aṣṭau dhvajāḥ sthāpanīyāḥ pūrvādikramayogataḥ

Eight flags should be planted inside and outside the mandapa in the eight directions.

HBV 19.183

अरुणोऽग्निनिभश्चैव कृष्णः शुक्लोऽथ पीतकः ।
रक्तवर्णस्तथा श्वेतः सर्ववर्णस्तथैव च

aruṇo'gninibhaścaiva kṛṣṇaḥ śuklo'tha pītakaḥ |
raktavarṇastathā śvetaḥ sarvavarṇastathaiva ca

The color of these flags should be saffron, reddish orange, black, white, yellow, red, light yellow, and multi-colored.

HBV 19.184

कुमुदः कुमुदाख्यश्च पुण्डरीकोऽथ वामनः ।
शङ्कुकर्णः सर्वनेत्रः सुमुखः सुप्रतिष्ठितः ।
इत्यते विष्णुलोकस्य दिक्पालगणनायकाः

kumudaḥ kumudākhyaśca puṇḍarīko'tha vāmanaḥ |
śaṅkukarṇaḥ sarvanetraḥ sumukhaḥ supratiṣṭitaḥ |
ityate viṣṇulokasya dikpālagaṇanāyakāḥ

hayaslrsa pancardtre (In the Hayasirsa-pancardtra it is stated) kumudah kumuddkhyasca puridariko'tha vdmanah sankukarnah sarvvanetrah sumukhah supratisthitah ityate visnulokasya dikpala ganandyaknh There are eight leaders of the di-palas residing in the planet of Lord Visnu—Kumuda, Kumudaksa, Pundarika, Vamana, Sankukarna, Sarvanetra, Sumukha, and Supratithita.

HBV 19.185

कोटिस□ख्यगुणैर्युक्ता पूजनीया यथाविशि

koṭisaṁkhyaguṇairyuktā pūjanīyā yathāviśi

There are millions of dik-pdlas under each of these leaders and they are to be adored in their respective directions.

HBV 19.186

गन्धपुष्पादिक□ कुर्यात् स्वैः स्वैर्मन्त्रैरनुक्रमात् ।
बलिञ्च लोकपालेभ्यः स्वस्वमात्रैर्निवेदयेत् ।
ऊर्द्ध्वे तु ब्रह्मणे देयस्त्वधस्ताच्छेषवासुकेः

gandhapuṣpādikaṁ kuryāt svaiḥ svairmantrairanukramāt |
baliñca lokapālebhyaḥ svasvamātrairnivedayet |
ūrddhve tu brahmaṇe deyastvadhastāccheṣavāsukeḥ

Each dik-pala should be worshiped by the chanting of his mantra, and he should be offered flowers, sandalwood paste, and so on. Apart from the

250 SRI HARI-BHAKTI-VILASA eight directions, beginning from the east, Brahma should be worshiped above, and Sesa and Vasuki should be worshiped below.

HBV 19.187

स□हितायान्तु ये मन्त्रास्तद्दैवत्याः श्रुतौ स्मृताः ।
तैः पूजा लोकपालाना□ कर्तव्या हि समन्ततः

saṁhitāyāntu ye mantrāstaddaivatyāḥ śrutau smṛtāḥ |
taiḥ pūjā lokapālānāṁ kartavyā hi samantataḥ

The predominating deities of the different directions should be adored in their respective directions by chanting their mantras, as described in the Samhitas and Vedas.

HBV 19.188

ओ आयाहीन्द्र महाराजाधिराज वज्रहस्त स्वबलवाहनावृत इहागच्छागच्छ तिष्ठ तिष्ठ पूर्वद्वारमभिरक्ष रक्षेत्यावाह्य
ओ त्रातारमिन्द्रमित्यनेनार्घ्यं दत्त्वा गन्धादिभिरर्चयेत्

oṁ āyāhīndra mahārājādhirāja vajrahasta svabalavāhanāvṛta ihāgacchāgaccha tiṣṭha tiṣṭha pūrvadvāramabhirakṣa rakṣetyāvāhya
oṁ trātāramindramityanenārghyaṁ dattvā gandhādibhirarcayet

While chanting the mantra: orh dydhlndra maharaiadhiraja vajrahasta svabala vahandvrta ihdgacchdgaccha tistha tistha purvvadvdram abhiraksa raksetyavahya orh—one should invoke Indra in the eastern direction, and worship him with offerings of arghya, flowers, sandalwood paste, and so on.

HBV 19.189

ओ आयाहि चित्रभानो महाराजाधिराज शक्तिहस्त स्वबलवाहनावृत इहागच्छागच्छ तिष्ठ तिष्ठ आग्नेयीं दिशं रक्ष रक्षेत्यावाह्य
ओ अग्निर्मूर्द्धा दिव इत्यनेनार्घ्यं दत्त्वा गन्धादिभिरर्चयेत्

oṁ āyāhi citrabhāno mahārājādhirāja śaktihasta svabalavāhanāvṛta ihāgacchāgaccha tiṣṭha tiṣṭha āgneyīṁ diśaṁ rakṣa rakṣetyāvāhya
oṁ agnirmūrddhā diva ityanenārghyaṁ dattvā gandhādibhirarcayet

By chanting the mantra: orh dydhi citrabhano mahdrdjadhirdja saktihasta svabala vdhandvrta ihdgacchd gaccha tistha tistha dgneyirh disam raksa raksetydvdha orh—one should invoke Agni in the southeastern direction, and worship him with offerings of arghya, flowers, sandalwood paste, and so on.

HBV 19.190

ओ आयाहि यम महाराजाधिराज दण्डहस्त स्वबलवाहनावृत रक्तान्तायललोचन इहागच्छागच्छ तिष्ठ तिष्ठ दक्षिणद्वारमभिरक्ष रक्षेत्यावाह्य
ओ वैवस्वतं स यमनमित्यनेनार्घ्यं दत्त्वा गन्धादिभिरर्चयेत्

oṁ āyāhi yama mahārājādhirāja daṇḍahasta svabalavāhanāvṛta raktāntāyalalocana ihāgacchāgaccha tiṣṭha tiṣṭha dakṣiṇadvāramabhirakṣa rakṣetyāvāhya
oṁ vaivasvataṁ saṁyamanamityanenārghyaṁ dattvā gandhādibhirarcayet

By chanting the mantra: orh dydhi yama mahdrdjadhirdja dandahasta svabala vdhandvrta raktantdyata locana ihd gaccha gaccha tistha tistha daksina dvaram abhiraksa raksetyavahya orh—one should invoke Yamaraja in the southern direction, and worship him with offerings of arghya, flowers, sandalwood paste, and so on.

HBV 19.191

ओ आयाहि नैरृत महाराजाधिराज स्वबलवाहनावृत खड्गहस्त महावल इहागच्छागच्छ तिष्ठ तिष्ठ नैरृती दिशमभिरक्ष रक्षेत्यावाह्य ओ एष ते निरृते इत्यनेनार्घ्यं दत्त्वा गन्धादिभिरर्चयेत्

oṁ āyāhi nairṛta mahārājādhirāja svabalavāhanāvṛta khaḍgahasta mahāvala ihāgacchāgaccha tiṣṭha tiṣṭha nairṛtīṁ diśamabhirakṣa rakṣetyāvāhya oṁ eṣa te nirṛte ityanenārghyaṁ dattvā gandhādibhirarcayet

By chanting the mantra: orh dydhi nairta mahdrdjadhirdja svabala bahandvrta khadga hasta mahavala ihagacch agaccha tishta tistha nairrtirh disam abhiraksa raksetyavahya orh—one should invoke Nirti in the southwest direction, and worship him with offerings of arghya, flowers, sandalwood paste, and so on.

HBV 19.192

ओ आयाहि वरुण महाराजाधिराज पाशहस्त स्वबलवाहनावृत इहागच्छागच्छ तिष्ठ तिष्ठ पश्चिमद्वारमभिरक्ष रक्षेत्यावाह्य
ओ उरु हि राजा वरुणश्चकारेत्यनेनार्घ्यं दत्त्वा गन्धादिभिरर्चयेत्

oṁ āyāhi varuṇa mahārājādhirāja pāśahasta svabalavāhanāvṛta ihāgacchāgaccha tiṣṭha tiṣṭha paścimadvāramabhirakṣa rakṣetyāvāhya
oṁ uru hi rājā varuṇaścakāretyanenārghyaṁ dattvā gandhādibhirarcayet

By chanting the mantra: orh dydhi varuna mahdrdjddhirdja pdsahasta svabala vahanavrta ihagaccha gaccha tistha tistha pascima dvaram abhiraksa raksetydvdhya orh—one should invoke Varuna in the western direction, and worship him with offerings of arghya, flowers, sandalwood paste, and so on.

HBV 19.193

ओ आयाहि पवन महाराजाधिराज ध्वजहस्त स्वबलवाहनावृत इहागच्छागच्छ तिष्ठ तिष्ठ वायवी दिशमभिरक्ष रक्षेत्यावाह्य
ओ वात आ वातु भेषजमित्यनेनार्घ्यं दत्त्वा गन्धादिभिरर्चयेत्

oṁ āyāhi pavana mahārājādhirāja dhvajahasta svabalavāhanāvṛta ihāgacchāgaccha tiṣṭha tiṣṭha vāyavīṁ diśamabhirakṣa rakṣetyāvāhya
oṁ vāta ā vātu bheṣajamityanenārghyaṁ dattvā gandhādibhirarcayet

By chanting the mantra: orh dydhi pavana mahdrdjddhirdja dhvajahasta svabala vahanavrta ihagaccha gaccha tistha tistha vayavirh disam abhiraksa raksetydvdhya orh—one should invoke Pavana in the northwest direction, and worship him with offerings of arghya, flowers, sandalwood pulp, and so on.

HBV 19.194

ओ आयाहि सोम महाराजाधिराज शङ्खहस्त स्वबलाहनावृत इहागच्छागच्छ तिष्ठ तिष्ठ उत्तरद्वारमभिरक्ष रक्षेत्यावाह्य
ओ सोम राजानमित्यनेनार्घ्यं दत्त्वा गन्धादिभिरर्चयेत् ।

oṁ āyāhi soma mahārājādhirāja śaṅkhahasta svabalāhanāvṛta ihāgacchāgaccha tiṣṭha tiṣṭha uttaradvāramabhirakṣa rakṣetyāvāhya
oṁ somaṁ rājānamityanenārghyaṁ dattvā gandhādibhirarcayet |

By chanting this mantra: orh dyahi soma maharajadhiraja sankhahasta svabala vahanavrta ihagaccha gaccha tistha tistha uttara dvaram abhiraksatya vahya orh—one should invoke the moon-god, Soma, in the northern direction, and worship him with offerings of arghya, flowers, sandalwood paste, and so on.

HBV 19.195

ओ आयाहीशान महाराजाधिराज शूलहस्त स्वबलवाहनावृत इहागच्छागच्म तिष्ठ तिष्ठ ऐशानी दिशमभिरक्ष रक्षेत्यावाह्य
ओ ईशानाय नमस्येत्यनेनार्घ्यं दत्त्वा गन्धादिभिरर्चयेत् ।

oṁ āyāhīśāna mahārājādhirāja śūlahasta svabalavāhanāvṛta ihāgacchāgacma tiṣṭha tiṣṭha aiśānīṁ diśamabhirakṣa rakṣetyāvāhya
oṁ īśānāya namasyetyanenārghyaṁ dattvā gandhādibhirarcayet |

By chanting this mantra: orh aydhisan maharajadhiraja sulahasta svabala vahanavrta ihagaccha gaccha tishta tistha aisdnirh disam abhiraksa raksetydvdhya orh—one should invoke Isana in the northeast direction, and worship him with offerings of arghya, flowers, sandalwood paste, and so on.

HBV 19.196

ओ॑ आयाहि चतुर्मुख सर्वलोकाधिपते स्रुक्स्रुवहस्त स्वबलवाहनावृत इहागच्छागच्छ तिष्ठ तिष्ठ ऊर्द्ध्वा॑ विशमभिरक्ष रक्षेत्यावाह्य
ओ॑ हिरण्यगर्भः समवर्ततान इत्यनेनार्घ्य॑ दत्त्वा गन्धादिभिरर्चयेत्

oṁ āyāhi caturmukha sarvalokādhipate sruksruvahasta svabalavāhanāvṛta ihāgacchāgaccha tiṣṭha tiṣṭha ūrddhvāṁ viśamabhirakṣa rakṣetyāvāhya
oṁ hiraṇyagarbhaḥ samavartatāna ityanenārghyaṁ dattvā gandhādibhirarcayet

By chanting this mantra: orh dyahi caturmmukha sarvvalokddhipate srak sruva hasta svabala vahanavrta ihagaccha gaccha tistha tistha udrdhvdrh disam abhiraksa raksetydvdhya orh—one should invoke Brahma, who has four heads, in the upper direction, and worship him with offerings of arghya, flowers, sandalwood paste, and so on.

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HBV 19.197

ओ॑ आयाहि अनन्त महाराजाधिराज स्वबलवाहनावृत लाङ्गलहस्त इहागच्छागच्छ तिष्ठ तिष्ठ अधोदिशमभिरक्ष रक्षेत्यावाह्य
ओ॑ नमोऽस्तु सर्पेभ्य इत्यनेनार्घ्य॑ दत्त्वा गन्धादिभिरर्चयेत्

oṁ āyāhi ananta mahārājādhirāja svabalavāhanāvṛta lāṅgalahasta ihāgacchāgaccha tiṣṭha tiṣṭha adhodiśamabhirakṣa rakṣetyāvāhya
oṁ namo'stu sarpebhya ityanenārghyaṁ dattvā gandhādibhirarcayet

By chanting this mantra: orh dydhi ananta mahardjadhirdja svabala vahanavrta langalahasta ihagaccha gaccha tistha tistha adhodisam abhiraksa raksetydvdhya orh—one should invoke Ananta Sesa in the lower direction, and worship Him with offerings of arghya, flowers, sandalwood paste, and so on.

HBV 19.198

द्रव्याणि पर्वाण्याहृत्य कृत्वा कृष्णार्चनादिकम् ।
वेद्यामालिख्य चक्रादि श्य्यादि रचयेत्ततः

dravyāṇi parvāṇyāhṛtya kṛtvā kṛṣṇārcanādikam |
vedyāmālikhya cakrādi śayyādi racayettataḥ

After collecting all the required paraphernalia for installing the Deity, one should first worship Lord Krsna and then decorate the altar with auspicious drawings, place a bed there, and perform the other required functions.

HBV 19.199

पाषण्डान् नास्तिकान् सर्वान् देवब्राह्मणदूषकान् ।
दीक्षावहिष्कृतान् सर्वान् हेतुवादरता□स्तथा ।
निवार्य प्रारभेत् कर्म वैष्णवैर्दीक्षितैः सह

pāṣaṇḍān nāstikān sarvān devabrāhmaṇadūṣakān |
dīkṣāvahiṣkṛtān sarvān hetuvādaratāṁstathā |
nivārya prārabhet karma vaiṣṇavairdīkṣitaiḥ saha

Before beginning the pratisthd ceremony, one should insure that there are no atheists, those who blaspheme the Supreme Lord and the

NINETEENTH VILAS A 255 brahmanas, persons who have not been initiated, and those who are very fond of arguing, present. One who performs the initiation of the Deity should only have the association of initiated devotees.

HBV 19.200–203

आहृत्य सर्वद्रव्याणि स्रुक्स्रुवा□ विष्टराणि च ।
यज्ञपात्राणि सर्वाणि जाप्य यत्नेन देशिकः
श्वेतवस्त्रपरीधानः सोडणीषश्चन्दनोक्षितः ।
अङ्गुलीयकहस्तश्च सर्वालङ्कारभूषितः
आत्मान□ विष्णुवत् पूज्य गन्धपुष्पादिभिर्गुरुः ।
ध्यात्वा देव□ विष्णुरूप□ मन्त्रात्मकमयो शुचिः
हरिआप्रणम्य विज्ञाप्य मूर्तिपानपि पूजयेत् ।
सितैः पुष्पैर्वस्त्रयुग्मैरङ्गुलीयैरथाङ्गदैः

āhṛtya sarvadravyāṇi sruksruvāṁ viṣṭarāṇi ca |
yajñapātrāṇi sarvāṇi jāpya yatnena deśikaḥ
śvetavastraparīdhānaḥ soḍaṇīṣaścandanokṣitaḥ |
aṅgulīyakahastaśca sarvālaṅkārabhūṣitaḥ
ātmānaṁ viṣṇuvat pūjya gandhapuṣpādibhirguruḥ |
dhyātvā devaṁ viṣṇurūpaṁ mantrātmakamayo śuciḥ
hariāpraṇamya vijñāpya mūrtipānapi pūjayet |
sitaiḥ puṣpairvastrayugmairaṅgulīyairathāṅgadaiḥ

After collecting all the necessary paraphernalia, such as flowers garlands, the acarya should dress in fine white cloth and put a turban on his head. He should apply sandalwood paste to his forehead, put rings on his fingers, and decorate himself with suitable ornaments. He should adorn himself as lavishly as Lord Visriu, with fragrant flowers and sandalwood paste. He should then meditate on Lord Visnu in His form as the personified mantra. Thereafter, he should offer obeisances to Lord Hari, as well as very nice prayers, and then take His permission before worshiping the Deity's guards with white flowers, clothing, rings, and armlets.

HBV 19.204

निपुणैः शिल्पिभिः सार्द्धं ततः कर्म समाचरेत् ।
पञ्चगव्येन सत्कृत्य शोध्य कुम्भान् विचक्षणः ।
स्नापयेन्मूर्तिपान् पश्चात् कुम्भे कुम्भे तु देशिकः

nipuṇaiḥ śilpibhiḥ sārddhaṁ tataḥ karma samācaret |
pañcagavyena satkṛtya śodhya kumbhān vicakṣaṇaḥ |
snāpayenmūrtipān paścāt kumbhe kumbhe tu deśikaḥ

256 SRI HARI-BHAKTI-VILASA pahca gavyena satkrtya sodhya kumbhdn vicaksanah snapayen milrttipdn pascdt kumbhe kumbhe tu desikah One should begin the installation ceremony, along with the expert sculptors. The dcdrya should bathe the Deity's guards with the water of the pitchers, after purifying them with five products received from the cow.

HBV 19.205–206

व्रीहीनाहृत्य देवेशꣳ वासुदेवेन चार्चयेत् ।
क्षिपेच्च नारसिꣳहेन पातालमुषलेन तु
सिद्धार्थकान् क्षिपेध्यायन् सिꣳहमन्त्रेण मन्त्रयेत् ।
रक्षोघ्नान् पञ्चगव्येन प्रोक्षयेद्भूमिमादरात्

vrīhīnāhṛtya deveśaṁ vāsudevena cārcayet |
kṣipecca nārasiṁhena pātālamuṣalena tu
siddhārthakān kṣipedhyāyan siṁhamantreṇa mantrayet |
rakṣoghnān pañcagavyena prokṣayedbhūmimādarāt

Holding some rice paddy in his hand, the dcdrya should next worship his worshipable Lord while chanting the twelve-syllable Vasudeva mantra. All inauspicious presences should be driven away by chanting the Nrsirhha mantra, white mustard seeds should be strewn here and there while chanting the patala-musala mantra, and the Deity's guards should be protected by chanting the Nrsirhha mantra. The five products of the cow should then be sprinkled over the whole area of the mandapa.

HBV 19.207

ततस्ताम्रमयꣳ कुम्भꣳ मृण्मयꣳ वा नवꣳ दृढम् ।
जलपूर्णꣳ स्थापयित्वा सरङ्गकरकायुतम् ।
ऐशान्यामर्चयेत्तस्मिन् साङ्गꣳ गन्धादिना हरिम्

tatastāmramayaṁ kumbhaṁ mṛṇmayaṁ vā navaṁ dṛḍham |
jalapūrṇaṁ sthāpayitvā saraṅgakarakāyutam |
aiśānyāmarcayettasmin sāṅgaṁ gandhādinā harim

A copper or clay pitcher filled with water mixed with sarahga karaka should be placed in the northeast corner. Lord Hari and the ahga-devatds should be worshiped as situated in that pitcher.

HBV 19.208

अस्त्रमन्त्रेण करका□ शतवारा□स्तमर्चयेत् ।
तद्धाराच्छिन्नया सिञ्चेन्मण्डप□ त□ प्रदक्षिणम्

astramantreṇa karakāṁ śatavārāṁstamarcayet |
taddhārācchinnayā siñcenmaṇḍapaṁ taṁ pradakṣiṇam

Thereafter, one should worship the karaka one hundred times while chanting the astra-mantra while continuously pouring the water from the pitcher throughout the mandapa.

HBV 19.209

कुम्भ□ त□ पृष्ठतो नीत्वा कुम्भमन्त्रेण देशिकः ।
व्रीहीन् स□स्कृत्य सर्वा□स्तु कुम्भ□ तत्रोपरि न्यसेत्

kumbhaṁ taṁ pṛṣṭhato nītvā kumbhamantreṇa deśikaḥ |
vrīhīn saṁskṛtya sarvāṁstu kumbhaṁ tatropari nyaset

The pitcher should then be brought to the back of the and mandapa and placed on rice paddy after being duly purified by chanting the acarya- kumbha mantra.

HBV 19.210

पुनः सम्पूजयेद्विष्णु□ कलसेषु समाहितः ।
वस्त्रयुग्मेन कलसमेकेन करका□ बुधः ।
छादयित्वा ततो गृह्य करणी□ मण्डली□ नयेत्

punaḥ sampūjayedviṣṇuṁ kalaseṣu samāhitaḥ |
vastrayugmena kalasamekena karakāṁ budhaḥ |
chādayitvā tato gṛhya karaṇīṁ maṇḍalīṁ nayet

Once again, one should mentally worship Lord Hari as being situated within the pitcher. He should then cover the pitcher with a cloth and cover the karaka with another cloth and bring them to where the Deity is to be installed.

HBV 19.211–212

चतुरस्रꣳ चतुर्द्वारꣳ चक्राब्जꣳ षोडशारकम् ।
पञ्चवर्णेन चूर्णेन द्वादशारमथापि वा
वेद्यामेवꣳ लिखित्वा च मण्डपे पूर्वदक्षिणे ।
चतुर्हस्तꣳ चतुष्कोणꣳ मध्ये पङ्कजभूषितम् ।
चतुर्द्वारꣳ तु चूर्णेन स्वस्तिकꣳ मण्डलꣳ लिखेत्

caturasraṁ caturdvāraṁ cakrābjaṁ ṣoḍaśārakam |
pañcavarṇena cūrṇena dvādaśāramathāpi vā
vedyāmevaṁ likhitvā ca maṇḍape pūrvadakṣiṇe |
caturhastaṁ catuṣkoṇaṁ madhye paṅkajabhūṣitam |
caturdvāraṁ tu cūrṇena svastikaṁ maṇḍalaṁ likhet

258 SRI HARI-BHAKTI-VILASA panca varnena curnena dvddasdram athdpi vd vedydm evarh likhiwd ca marxdape purvva daksine caturhastarh catuskonam madhye pankaja bhusitam caturdvdrarh tu curnena svastikarh maridalarh likhet One should then draw on the altar with five colors of powder various mandaias, including a square, a rectangle with four gates, a cakra with twelve or sixteen spokes. One should also draw on the eastern and southern sides of the mandapa a mandala with a lotus flower in the middle and four svdstikas at the four gates.

HBV 19.213

तस्योर्द्ध्वꣳ न्यस्य पर्यङ्कꣳ कुशान् सꣳस्तारयेत्ततः ।
योगे योगेति मन्त्रेण गन्धतोयेन प्रोक्षयेत्

tasyorddhvaṁ nyasya paryaṅkaṁ kuśān saṁstārayettataḥ |
yoge yogeti mantreṇa gandhatoyena prokṣayet

One should install a couch upon those mandapa and spread kusa grass over it. Then water mixed with sandalwood paste should be sprinkled over it while chanting the mantra beginning with yoge, yoge.

HBV 19.214

तूलिका विन्यसेत्तत्र दिव्यपट्टाशुकान्विताम् ।
उपाधानद्वय कृत्वा पार्श्वे गेण्डुकमेव च ।
कपोलधारण कृत्वा कुर्यादूर्द्ध्व वितानकम्

tūlikāṁ vinyasettatra divyapaṭṭāṁśukānvitām |
upādhānadvayaṁ kṛtvā pārśve geṇḍukameva ca |
kapoladhāraṇaṁ kṛtvā kuryādūrddhvaṁ vitānakam

A nice quilt made of jute should be placed on the couch, along with two pillows for each side and overhead should be a canopy.

HBV 19.215

पुष्पमालापरिक्षिप्त मुक्ताहारोपशोभितम् ।
कुर्यात् पुष्पगृह हृद्य मलयागुरुधूपितम्

puṣpamālāparikṣiptaṁ muktāhāropaśobhitam |
kuryāt puṣpagṛhaṁ hṛdyaṁ malayāgurudhūpitam

A beautiful flower house should then be made and decorated with many flowers garlands and pearl necklaces, and the atmosphere should be permeated with the fragrance of burning aguru, sandalwood, and incense.

HBV 19.216

विद्याधिपास्तु सम्पूज्याः शक्त्या दिक्षु विदिक्षु च ।
विष्णुर्मधुनिहा चैव तथैव च त्रिविक्रमः ।
वामनश्चापि दिक्ष्वेते पूर्वाद्यासु व्यवस्थिताः

vidyādhipāstu sampūjyāḥ śaktyā dikṣu vidikṣu ca |
viṣṇurmadhunihā caiva tathaiva ca trivikramaḥ |
vāmanaścāpi dikṣvete pūrvādyāsu vyavasthitāḥ

If one is able to, then he should worship the male and female Vidyadharas on the four sides and in the four corners. Lord Visnu, Lord Madhusudana, Lord Trivikrama, and Lord Vamana should then be worshiped as being situated in the four directions, beginning with the east.

HBV 19.217

श्रीधरः श्रीहृषीकेशः पद्मनाभस्तथैव च ।
दामोदरश्च सम्पूज्य आग्नेयादिव्यवस्थिताः

śrīdharaḥ śrīhṛṣīkeśaḥ padmanābhastathaiva ca |
dāmodaraśca sampūjya āgneyādivyavasthitāḥ

Lord Sridhara, Lord Hrslkesa, Lord Padmanabha, and Lord Damodara should be worshiped as being situated in the four corners, beginning with the southeast.

HBV 19.218–219

एवमर्च्य ततः पश्चादैशान्या स्नानमण्डपे ।
चतुःस्तम्भयुते रम्ये तन्मध्ये वेदिका शुभा
चतुरस्रा चतुर्दिक्षु जलनिर्गमनान्विता ।
क्षीरिवृक्षोद्भव पीठ मध्ये तत्र निवेशयेत्

evamarcya tataḥ paścādaiśānyāṁ snānamaṇḍape |
catuḥstambhayute ramye tanmadhye vedikā śubhā
caturasrā caturdikṣu jalanirgamanānvitā |
kṣīrivṛkṣodbhavaṁ pīṭhaṁ madhye tatra niveśayet

260 S R i H A R I - B H A K T I - VILAS A catuh stambha yute ramye tanmadhye vidikd subhd caturasrd caturdiksu jala nirgamandnvitd ksiri vrksodbhavarh pitharh madhye tatra nivesayet After performing worship in this way, one should place a plank made from the wood of a kslri tree on the square alter which has four holes to drain water, and which is situated in the northeast corner of the snana mandapa.

HBV 19.220

स्नानद्रव्याणि सर्वाणि समानीय विचक्षणः ।
निक्षिप्य स्नानकुम्भेषु कुम्भा स्तानधिवासयेत्

snānadravyāṇi sarvāṇi samānīya vicakṣaṇaḥ |
nikṣipya snānakumbheṣu kumbhāṁstānadhivāsayet

tatraiva (In the same literature it is stated) snana dravydni sarwani samdniya vicaksanah niksipya snana kumbhesu kumbhdrhstdnadhi vdsayet One who is expert should collect all the required paraphernalia for snana and place them in the pitcher so that they are ready to be used.

HBV 19.221

रत्नानि च चतुर्दिक्षु सिद्धद्रव्यान्विताः शुभाः ।
कलसाः स्थापनीयास्तु अभिषेकार्थमादरात्

ratnāni ca caturdikṣu siddhadravyānvitāḥ śubhāḥ |
kalasāḥ sthāpanīyāstu abhiṣekārthamādarāt

Sacred and beautiful pitchers filled with water, jewels, and other ingredients should be carefully placed on the four sides of the snana mandapa for using in the abhiseka ceremony.

HBV 19.222

वटोडुम्बरकाश्वत्थ-चम्पकाशोक-श्रीद्रुमान् ।
पलाशार्जुनप्लक्षा□श्च कदम्बकुलाम्रजान् ।
पल्लवा□स्तु समानीय पूर्व□कुम्भे विनिक्षिपेत्

vaṭoḍumbarakāśvattha-campakāśoka-śrīdrumān |
palāśārjunaplakṣāṁśca kadambakulāmrajān |
pallavāṁstu samānīya pūrvaṁkumbhe vinikṣipet

Leaves of the banyan, fig, aivattha, jasmine, asoka, bilva, paldsa, arjuna, pdkuda, kadamba, bakula, and mango trees should be spread around the pitcher that was placed on the eastern side of the snana mandapa.

HBV 19.223

पद्मक□ रोचना□ दूर्वा□ई दर्भपिञ्जलमेव च ।
जातिपुष्प□ कुन्दपुष्प□ चन्दन□ रक्तचन्दन□ ।
तमाल□ तगर□ चैव वञ्जुल□ दक्षिणे न्यसेत्

padmakaṁ rocanāṁ dūrvāṁī darbhapiñjalameva ca |
jātipuṣpaṁ kundapuṣpaṁ candanaṁ raktacandanaṁ |
tamālaṁ tagaraṁ caiva vañjulaṁ dakṣiṇe nyaset

Tender durva grass, kusa grass, jdti flowers, j asmine flowers, sandalwood paste, red sandalwood paste, and branches of the tamala, tagara, and cane trees should be placed in the pitcher on the southern side of the snana mandapa.

HBV 19.224

सुवर्णꣳ रजतꣳ चैव कूलद्वयमृदꣳ तथा ।
नद्याः समुद्रगामिन्या विशेषाज्जाह्नवीजलम् ।
गोमयञ्च यवान् शालीन् तिलाꣳश्चैव परे न्यसेत्

suvarṇaṁ rajataṁ caiva kūladvayamṛdaṁ tathā |
nadyāḥ samudragāminyā viśeṣājjāhnavījalam |
gomayañca yavān śālīn tilāṁścaiva pare nyaset

Gold, silver, clay from both banks of a river, Ganges water, cow dung, barley, superior quality rice, and sesame seeds should be placed in the pitcher on the western side of the snana mandapa.

HBV 19.225

विष्णुपर्णीꣳ श्यामलताꣳ भृङ्गराजꣳ शतावरीम् ।
गुडुचीꣳ सहदेवीञ्च विन्यसेच्च महौषधीः

viṣṇuparṇīṁ śyāmalatāṁ bhṛṅgarājaṁ śatāvarīm |
guḍucīṁ sahadevīñca vinyasecca mahauṣadhīḥ

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HBV 19.226

फलान्युदकयुक्तानि आग्नेय्याꣳ विन्यसेद्घटे ।
पञ्चगव्यन्तु नैर्ऋत्याꣳ कुम्भे कृत्वाभिमन्त्रितम्

phalānyudakayuktāni āgneyyāṁ vinyasedghaṭe |
pañcagavyantu nairṛtyāṁ kumbhe kṛtvābhimantritam

Juicy fruit, tender coconut, and mango juice should be placed in the pitcher in the southwestern corner of the sndna mandapa, and the five products of the cow should be placed there after purifying them with mantras.

HBV 19.227

वटाश्वत्थपलाशाना बिल्वस्योडुम्बरस्य च ।
कषायोदकस युक्त वायव्या कलस न्यसेत्

vaṭāśvatthapalāśānāṁ bilvasyoḍumbarasya ca |
kaṣāyodakasaṁyuktaṁ vāyavyāṁ kalasaṁ nyaset

The extract of wood from the banyan, asvattha, palasa, bilva, fig, and bdka trees should be placed in the pitcher in the northwestern corner of the sndna mandapa.

HBV 19.228

कुमारीममृताञ्चैव शतमूली शतावरीम् ।
सहदेवी वचा सिही बला ब्राह्मी सुलक्षणाम् ।
ऐशान्यामपरे कुम्भे मङ्गलाख्ये निवेशयेत्

kumārīmamṛtāñcaiva śatamūlīṁ śatāvarīm |
sahadevīṁ vacāṁ siṁhīṁ balāṁ brāhmīṁ sulakṣaṇām |
aiśānyāmapare kumbhe maṅgalākhye niveśayet

Aloevera, gulanca, satamilla, satavarl, sahadevl, vaca, vdsaka, bald, and the sacred brdhml should be placed in the pitcher in the northeastern corner of the sndna mandapa.

HBV 19.229–234

वल्मीकमृत्तिका सप्तस्थानोत्थामपरे न्यसेत् ।
जाह्नवीबालुकातोय विन्यसेदपरे घटे
वराह-वृषनागेन्द्र-विषाणोद्धृतमृत्तिकाम् ।
कूलद्वयमृद नद्या विन्यसेदपरे घटे
मृत्तिका पद्ममूलस्य कुशस्याप्यपरे घटे ।
तीर्थपर्वतमृद्भिस्तु युक्तमप्यपरे घटे
नागकेशरपुष्पञ्च काश्मीरमपरे घटे ।
चन्दनागुरुकर्पूरैः पूरित चापर न्यसेत्
वैदूर्य विद्रुम मुक्ता स्फाटिक वज्रमेव च ।
एतान्येकत्र निक्षिप्त्वा स्थापयेद्देवसत्तम
नदीनदतडागाना सलिलैरपर न्यसेत् ।
एकाशीतिपदे चान्यान् मण्डपे कलसान्न्यसेत्

valmīkamṛttikāṁ saptasthānotthāmapare nyaset |
jāhnavīvālukātoyaṁ vinyasedapare ghaṭe
varāha-vṛṣanāgendra-viṣāṇoddhṛtamṛttikām |
kūladvayamṛdaṁ nadyāṁ vinyasedapare ghaṭe
mṛttikāṁ padmamūlasya kuśasyāpyapare ghaṭe |
tīrthaparvatamṛdbhistu yuktamapyapare ghaṭe
nāgakeśarapuṣpañca kāśmīramapare ghaṭe |
candanāgurukarpūraiḥ pūritaṁ cāparaṁ nyaset
vaidūryaṁ vidrumaṁ muktāṁ sphāṭikaṁ vajrameva ca |
etānyekatra nikṣiptvā sthāpayeddevasattama
nadīnadataḍāgānāṁ salilairaparaṁ nyaset |
ekāśītipade cānyān maṇḍape kalasānnyaset

In the nine other pitchers, there should be: 1) Clay from seven different ant-hills. 2) Ganges water mixed with sand from the Ganges. 3) Clay dug up by the horns of an ox, tusk of a pig, or hood of a serpent, as well as clay collected from both banks of a river. 4) Clay from the root of a lotus plant and kusa grass. 5) Clay from a mountain and various holy places. 6) Nagakesara flowers and kunkuma. 7) Sandalwood paste, aguru, and camphor. 8) Cats-eye, coral, pearls, crystal, and diamonds. 9) Water from a river, lake, or pond where lotuses grow. O foremost of demigods, in this way, there should be eighty-one pitchers within the mandapa.

HBV 19.235

पूरितान् गन्धतोयेन धान्यस्था□स्तास्तु मन्त्रयेत् ।
श्रीसूक्तेन समस्तेन सर्वानेव सकृत् सकृत्

pūritān gandhatoyena dhānyasthāṁstāstu mantrayet |
śrīsūktena samastena sarvāneva sakṛt sakṛt

In addition to these pitchers, there should be one hundred and eight pitchers filled with Ganges water scented with sandalwood paste and placed on rice paddy. These pitchers should be purified by reciting the Purusa-sukta mantra.

HBV 19.236

कलसानधिवास्यैवमर्घ्यादीन् विनिवेशयेत्

kalasānadhivāsyaivamarghyādīn viniveśayet

tatraiva (In the same literature it is stated) kalasdn adhivasyyaivam arghyddin vinivesayet After arranging these pitchers in the prescribed manner, one should place the ingredients for arghya in the proper sequence.

HBV 19.237

यव□ सिद्धार्थक□ गन्ध□ कुशाग्र□ चाक्षत□ तथा ।
तिलान् फल□ तथा पुष्पमर्घ्यार्थ□ पूर्वतो न्यसेत्

yavaṁ siddhārthakaṁ gandhaṁ kuśāgraṁ cākṣataṁ tathā |
tilān phalaṁ tathā puṣpamarghyārthaṁ pūrvato nyaset

There should be barley, white mustard seeds, sandalwood paste, kusa grass, rice paddy, sesame seeds, fruit, and flowers on the arghya plate, and it should be kept on the eastern side of the altar.

HBV 19.238

पद्म□ श्यामलता□ दूर्वा□ विष्णुपणी□ तथा कुशान् ।
पाद्यार्थ□ दक्षिणे भागे स्थापयेद्देशिकोत्तमः

padmaṁ śyāmalatāṁ dūrvāṁ viṣṇupaṇīṁ tathā kuśān |
pādyārthaṁ dakṣiṇe bhāge sthāpayeddeśikottamaḥ

The expert dcdrya should place syamalata, durvd grass, apardjitd, and kusa grass on the padya plate, and it should be kept on the southern side of the altar.

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HBV 19.239

स्थापयेत् पश्चिमे भागे मधुपर्क॑ सुस॑वृतम् ।
कक्कोलक॑ लवङ्गञ्च तथा जातीफल॑ शुभम् ।
उत्तरे स्थापयेद्भागे द्रव्यमाचमनाय तु

sthāpayet paścime bhāge madhuparkaṁ susaṁvṛtam |
kakkolakaṁ lavaṅgañca tathā jātīphalaṁ śubham |
uttare sthāpayedbhāge dravyamācamanāya tu

The madhuparka plate should be covered and kept on the western side of the altar. Kakkola, cloves, and nutmeg should be placed on the dcamana plate, at it should be kept on the northern side of the altar.

HBV 19.240

आग्नेय्या॑ स्थापयेत् पात्र॑ पूर्ण॑ दूर्वाक्षितैर्बुधः ।
नीराजनाथ॑ देवेश देवदेवस्य सर्वदा

āgneyyāṁ sthāpayet pātraṁ pūrṇaṁ dūrvākṣitairbudhaḥ |
nīrājanāthaṁ deveśa devadevasya sarvadā

O master of the demigods, a learned person should keep some durvd grass and rice paddy on a plate and keep it at the southeast corner of the altar, for the worship of the Lord of lords.

HBV 19.241

नैर्ऋत्यामुदक॑ गन्धयुक्त॑ स्नानाय विन्यसेत् ।
उद्वर्तनाय वायव्या॑ गन्धपिष्ट॑ निवेशयेत्

nairṛtyāmudakaṁ gandhayuktaṁ snānāya vinyaset |
udvartanāya vāyavyāṁ gandhapiṣṭaṁ niveśayet

At the southwest corner of the altar, a pot of water scented with sandalwood paste should be kept, and at the northwest corner, a plate of sandalwood paste should be kept for applying to the body of the Deity.

HBV 19.242

न्यसेदामलक पात्रे मुरामा सीयुत शुभम् ।
सहदेवी सदाभद्रा कुशाग्रा रजनी तथा

nyasedāmalakaṁ pātre murāmāṁsīyutaṁ śubham |
sahadevīṁ sadābhadrāṁ kuśāgrāṁ rajanīṁ tathā

266 SRI H A R I - B H AKTI - VILASA O n another plate, one should place dmalaki, murd, mdrhsl, jatdmdrhsi, sahadevl, sadabhadrd, kusa grass, and turmeric.

HBV 19.243

ऐशान्या विन्यसेत् पात्रे शिरीष सूर्यवणिनीम् ।
निर्मञ्छनाय देवस्य स्थापकः सुसमाहितः

aiśānyāṁ vinyaset pātre śirīṣaṁ sūryavaṇinīm |
nirmañchanāya devasya sthāpakaḥ susamāhitaḥ

At the northeast corner, the dcdrya should keep a plate of sirsa flowers and suryavanl to be offered to the Lord during drati.

HBV 19.244

अष्टौ दिक्षु न्यसेद्विद्वान् लौहयष्टिप्रदीपकान्

aṣṭau dikṣu nyasedvidvān lauhayaṣṭipradīpakān

A learned person should arrange eight ghee lamps on stands in the eight directions.

HBV 19.245

शङ्खैचक्रञ्च श्रीवत्स कौस्तुभ पङ्कजादिकम् ।
हेमाद्रिपात्रे कृत्वाथ गोमयेनाथ वा पुनः

śaṅkhaicakrañca śrīvatsaṁ kaustubhaṁ paṅkajādikam |
hemādripātre kṛtvātha gomayenātha vā punaḥ

Representations of the Lord's weapons, such as the cakra, as well as His conch shell, Srivatsa, Kaustubha gem, and lotus flower, should be placed on a golden plate, or other suitable place, and kept where cow dung had been smeared.

HBV 19.246

नीराजनाय देवस्य तथा वै पुष्पजातयः ।
स्थापनीयास्तथा चान्ये माङ्गल्याः स्नानचोदिताः

nīrājanāya devasya tathā vai puṣpajātayaḥ |
sthāpanīyāstathā cānye māṅgalyāḥ snānacoditāḥ

Nice fragrant flowers for offering to the Supreme Lord, and all the ingredients for performing the snana ceremony should be kept in their appropriate places.

HBV 19.247

शिल्पिशाला ततो गत्वा गीतवाद्यादिनिस्वनैः ।
आनयेद्भगवन्मूर्ति सह पिण्डिकया ततः

śilpiśālāṁ tato gatvā gītavādyādinisvanaiḥ |
ānayedbhagavanmūrti saha piṇḍikayā tataḥ

Thereafter, one should go to the workshop where the Deity was carved, accompanied by singing and the playing of musical instruments, and bring the Deity, along with the stand.

HBV 19.248

अथ विंशतिकुम्भाद्भिः स्नानमण्डपतो वहिः ।
स्नापयित्वा परीक्षेत श्रीमूर्तिं तां विचक्षणः

atha viṁśatikumbhādbhiḥ snānamaṇḍapato vahiḥ |
snāpayitvā parīkṣeta śrīmūrti tāṁ vicakṣaṇaḥ

The dcdrya should first bring the Deity to the sndna-mandapa and bathe Him with twenty pitchers of water. At that time, the Deity should be carefully examined.

HBV 19.249

अथवा शिल्पिशालाया स्नापयित्वा यथाविधि ।
प्रवेशयेत् पिण्डिकाया ता विप्रैः स्नानमण्डपम्

athavā śilpiśālāyāṁ snāpayitvā yathāvidhi |
praveśayet piṇḍikāyāṁ tāṁ vipraiḥ snānamaṇḍapam

Alternatively, one can bathe the Deity at the workshop before qualified brdhmanas bring Him to the sndna-mandapa, along with the stand.

HBV 19.250–252

आचार्यो मूर्तिपैश्चैव ऋत्विग्भिः सह स युतैः ।
विष्णुव्रतधरैः शान्तैः विष्णुशास्त्रानुरञ्जितैः
अलोलुपैरहीनाङ्गैरार्यदेशसमुद्भवः ।
विष्णुभक्तिपरैर्धीरैर्विप्रैर्भागवतैः सह
द्वात्रि शद्भिः षोडशभिः अष्टाभिस्तु क्रमेण तु ।
आनयित्वा तु देवेश स्थापयेत् स्नानमण्डपे

ācāryo mūrtipaiścaiva ṛtvigbhiḥ saha saṁyutaiḥ |
viṣṇuvratadharaiḥ śāntaiḥ viṣṇuśāstrānurañjitaiḥ
alolupairahīnāṅgairāryadeśasamudbhavaḥ |
viṣṇubhaktiparairdhīrairviprairbhāgavataiḥ saha
dvātriṁśadbhiḥ ṣoḍaśabhiḥ aṣṭābhistu krameṇa tu |
ānayitvā tu deveśaṁ sthāpayet snānamaṇḍape

268 SRI HARI-BHAKTI-VILASA alolupair ahinangair aryadesa samud bhavaih visnubhakti parairdhirair viprair bhdgavataih saha dvatrimsadbhih sodasabhih astdbhistu kramena tu dnayiwd tu devesarh sthdpayet sndna mandape The dcdrya, along with the Deity's guards and his assistants, should bring the Deity of Lord Visnu to the sndna-mandapa by employing thirty- two, sixteen, or eight strongly-built men, who strictly observe vows related to Lord Visnu, are peaceful in mind, attached to hearing the literature that glorifies Lord Visnu, devoid of greed, not deformed in body, pious by nature, born in a sacred land, dedicated to the devotional service of Lord Visnu, are sober, and who are well-versed in the Vedas.

HBV 19.253

अत्र स॒ज्वालयेद्वह्नि॒ वैष्णव॒ विधिना गुरुः ।
ऐशान्या॒ गुरुकुण्डे तु प्राङ्मुखोदङ्मुखोऽपि वा

atra saṁjvālayedvahniṁ vaiṣṇavaṁ vidhinā guruḥ |
aiśānyāṁ gurukuṇḍe tu prāṅmukhodaṅmukho'pi vā

Thereafter, the learned spiritual master should sit down facing east or north, in front of the dcdrya-kunda, which is situated at the northeast corner of the altar, and begin igniting a fire for sacrifice according to the prescribed rules and regulations.

HBV 19.254

तत्रैव होमयेद्विष्णु॒ गायत्र्या धृतमादरात् ।
अष्टोत्तरश॒त॒ हुत्वा सम्पातविधिना सुधीः

tatraiva homayedviṣṇuṁ gāyatryā dhṛtamādarāt |
aṣṭottaraśataṁ hutvā sampātavidhinā sudhīḥ

The learned dcdrya should faithfully offer one hundred and eight oblations of ghee to Lord Visnu in the kunda, according to the procedure known as sampdta, while chanting the Gayatri mantra.

HBV 19.255

सम्पाताज्येन कलसान् प्रोक्ष्य देशिकसत्तमः ।
लिप्तायां॒ कारुशालायामुपतिष्ठेत सयतः

sampātājyena kalasān prokṣya deśikasattamaḥ |
liptāyāṁ kāruśālāyāmupatiṣṭheta sayataḥ

The dcdrya should then sprinkle ghee on the pitchers and sit down within the workshop, which should be smeared with cow dung, while carefully controlling his mind.

HBV 19.256–257

ब्राह्मणवैष्णवैः सार्द्धं मूर्तिपैः शिल्पिभिः सह ।
महता ब्रह्मघोषेण सहायैर्बलवत्तरैः
।
काहलशङ्खशब्दैश्च भेरीमुरजनिस्वनैः ।
वीणावेणुस्वनैर्हृद्यदिव्ययन्त्रस्वनैस्तथा ।
आचार्यः प्राङ्मुखो भूत्वा कुर्यात् कौतुकबन्धनम्

brāhmaṇavaiṣṇavaiḥ sārddhaṁ mūrtipaiḥ śilpibhiḥ saha |
mahatā brahmaghoṣeṇa sahāyairbalavattaraiḥ
|
kāhalaśaṅkhaśabdaiśca bherīmurajanisvanaiḥ |
vīṇāveṇusvanairhṛdyadivyayantrasvanaistathā |
ācāryaḥ prāṅmukho bhūtvā kuryāt kautukabandhanam

Accompanied by qualified brdhmanas, the Deity's guards, the sculptors, devotees, and the strongly-built carriers, and accompanied by tumultuous sounds of drums, conch shells, kettle drums, stringed instruments, flutes, and other musical instruments, the dcdrya should sit down facing east while wearing his auspicious protective amulet.

HBV 19.258–259

वैष्णवे सिपिविष्टेति गौरसिद्धार्थकेन तु ।
ऊर्णामयेन सूत्रेण निम्बादूर्वान्वितेन च ।
दुकूलवस्त्रैर्बद्ध्वा तु दक्षिणे बध्नीयात् करे
देशिकस्यापि कर्तव्यं करे कौतुकबन्धनम्

vaiṣṇave sipiviṣṭeti gaurasiddhārthakena tu |
ūrṇāmayena sūtreṇa nimbādūrvānvitena ca |
dukūlavastrairbaddhvā tu dakṣiṇe badhnīyāt kare
deśikasyāpi kartavyaṁ kare kautukabandhanam

270 SRI HARI-BHAKTI-VILASA He should then place some white mustard seeds, neem leaves, and durvd grass in a silk cloth, tie it into a packet with woolen thread, and tie it on his right wrist while chanting the mantra beginning with sipivista. The assembled devotees should also wear this.

HBV 19.260–262

ततो विकल्प्य देवास्त्र तण्डुलैः पञ्चरङ्गकैः ।
तन्मध्ये प्रतिमा स्थाप्य स्नाप्य चैव यथाविधि
वस्त्रयुग्मेन स छाद्य पूज्य गन्धादिना तु ताम् ।
चामरैस्तालवृत्तैश्च वीजयेन्मङ्गलान्विताम्
एरकाया निवेश्याथ प्रतिमा स स्तवेत्ततः

tato vikalpya devāstraṁ taṇḍulaiḥ pañcaraṅgakaiḥ |
tanmadhye pratimāṁ sthāpya snāpya caiva yathāvidhi
vastrayugmena saṁchādya pūjya gandhādinā tu tām |
cāmaraistālavṛttaiśca vījayenmaṅgalānvitām
erakāyāṁ niveśyātha pratimāṁ saṁstavettataḥ

Thereafter, the Deity should be placed upon a drawing of the Sudarsana cakra made with rice powder and five other colored powders. The Deity should be bathed according to the prescribed rules and regulations and then dressed in a nice dhoti and cadara. The Deity should then be offered sandalwood paste, flowers, and so on, while being fanned with a camara or a fan made of palm leaves. Finally, the Deity should be made to rest in a bed made of eraka grass while being offered the following prayer.

HBV 19.263

नमस्तेऽर्चे सुरेशानि प्रणीते विश्वकर्मणा ।
प्रभावितशेषजगद्धात्रि तुभ्य नमो नमः

namaste'rce sureśāni praṇīte viśvakarmaṇā |
prabhāvitāśeṣajagaddhātri tubhyaṁ namo namaḥ

O Deity of the Supreme Lord! O Lord of the demigods, who was carved by Visvakarma, my obeisances unto You. O maintainer of the universe, You pervade the entire universe, my obeisances unto You.

HBV 19.264

त्वयि सम्पूजयामीश नारायणमनामयम् ।
रहिता शिल्पिदोषैस्त्वमृद्धियुक्ता सदा भव ।
एव विज्ञाप्य प्रतिमा नयेत्ता स्नानमण्डपम्

tvayi sampūjayāmīśaṁ nārāyaṇamanāmayam |
rahitā śilpidoṣaistvamṛddhiyuktā sadā bhava |
evaṁ vijñāpya pratimāṁ nayettāṁ snānamaṇḍapam

I worship the Supreme Personality of Godhead, Lord Narayana, who has appeared as this Deity. Please free Yourself from any defects, or procedural discrepancies made by the sculptor. May all good fortune be Yours. After praying in this manner, the Deity should be taken to the sndna mandapa.

HBV 19.265

ततः सपरिवाराश्च श्रीमूर्त्याविर्विधायिनः ।
शिल्पिनोऽभ्यर्च्य विविधैर्द्रव्यैर्वावयैश्च तोषयेत्

tataḥ saparivārāṁśca śrīmūrtyāvirvidhāyinaḥ |
śilpino'bhyarcya vividhairdravyairvāvayaiśca toṣayet

Thereafter, the one who is installing the Deity should satisfy the sculptor who carved Him, along with his family members, with various gifts and sweet words.

HBV 19.266

ततो विष्णु समानीय सुधौत सुपरीक्षितम् ।
शिल्पिनः पूजयेत् पश्चाद्वस्त्रालङ्करणादिभिः ।
अन्ये च पूजनीयाश्च ये चात्र परिचारकाः

tato viṣṇuṁ samānīya sudhautaṁ suparīkṣitam |
śilpinaḥ pūjayet paścādvastrālaṁkaraṇādibhiḥ |
anye ca pūjanīyāśca ye cātra paricārakāḥ

After thus being bathed and examined for defects, the Deity of Lord Visnu should be brought to the bathing mandapa. At this time, one

272 SR* HARI-BHAKTI-VILASA should satisfy the sculptors, along with their helpers, with gifts of cloth, ornaments, and so on.

HBV 19.267

आनीय लिङ्गमर्चा वा शिल्पिनः पूजयेद्बुधः ।
वस्त्राभरणरत्नैश्च ये च तत्परिचारकाः ।
क्षमध्वमिति तान् ब्रूयाद्यजमानो ह्यतःपरम्

ānīya liṅgamarcāṁ vā śilpinaḥ pūjayedbudhaḥ |
vastrābharaṇaratnaiśca ye ca tatparicārakāḥ |
kṣamadhvamiti tān brūyādyajamāno hyataḥparam

O n e should satisfy the sculptors and their helpers by giving them cloth, ornaments, jewels, and so on, after the Deities are brought to the sndna-mandapa for formal bathing. The person installing the Deities should beg pardon from each one by saying, "Please forgive me."

HBV 19.268

पूजयित्वा तु प्रतिमा शिल्पिन तोषयेत्ततः ।
गन्धपुष्पादिभिर्विप्रतोषयेत् कटकादिभिः

pūjayitvā tu pratimāṁ śilpinaṁ toṣayettataḥ |
gandhapuṣpādibhirviprantoṣayet kaṭakādibhiḥ

After worshiping the Deity, one should satisfy the sculptors. The assembled brdhmanas should also be satisfied by offering them sandalwood paste, flowers, and ornaments.

HBV 19.269

सर्वेऽथ कर्मिणस्तस्यास्तस्मिन् काले पृथक् पृथक् ।
क्षमापयोत तान् सर्वान् प्रियप्रश्नेन सर्वथा

sarve'tha karmiṇastasyāstasmin kāle pṛthak pṛthak |
kṣamāpayota tān sarvān priyapraśnena sarvathā

All of those who were involved in the sculpting of the Deity, whether directly or indirectly, should be satisfied with gifts and sweet words, and their forgiveness for any possible fault should be sought.

HBV 19.270

कुशाद्यास्तरणे न्यस्य पीठे वा स्नापयेत्ततः ।
दिव्यवाद्यादिना पञ्चकाषायसलिलादिभिः

kuśādyāstaraṇe nyasya pīṭhe vā snāpayettataḥ |
divyavādyādinā pañcakāṣāyasalilādibhiḥ

Thereafter, as musicians continue to play, the Deity should be placed on a wooden plank spread over with kusa grass and then bathed with extract of five kinds of tree bark.

HBV 19.271

स्नपन□ तु ततः कार्य□ दिव्यमङ्गलनादितम् । यथानुरूपैर्विविधैर्वादत्रानिनदैः शुभैः ।
काषायैः पञ्चगव्यैश्च तीर्थवल्मीकमृज्जलैः

snapanaṁ tu tataḥ kāryaṁ divyamaṅgalanāditam | yathānurūpairvividhairvādatrāninadaiḥ śubhaiḥ |
kāṣāyaiḥ pañcagavyaiśca tīrthavalmīkamṛjjalaiḥ

Next, the Lord should be bathed with the extract of five kinds of tree bark, the five products produced from the cow, water from holy rivers, clay from an anthill, and fresh water, accompanied by the chanting of auspicious mantras, singing in glorification of the Lord, and the playing of musical instrument.

HBV 19.272

समुद्रज्येष्ठा सलिलस्य मध्याद्-या आपो दिव्या उत वा श्रवन्ति ।
यासा□ राजा वरुणो याति मध्ये यासु राजा वरुणो यासु सोमः

samudrajyeṣṭhā salilasya madhyād-yā āpo divyā uta vā śravanti |
yāsāṁ rājā varuṇo yāti madhye yāsu rājā varuṇo yāsu somaḥ

I am bathing the Lord with that, which has emanated from the ocean, is constantly flowing, is governed by Varuna, and in which Varuna and Soma reside.

HBV 19.273

ततो लिङ्गमथार्चां वा नीत्वा स्नपनमण्डपम् ।
गीतमङ्गलशब्देन स्नपनं तत्र कारयेत्

tato liṅgamathārcāṁ vā nītvā snapanamaṇḍapam |
gītamaṅgalaśabdena snapanaṁ tatra kārayet

Thereafter, the Deity should be taken to the snana-mandapa and bathed, accompanied by singing and the recitation of sacred mantras and prayers.

HBV 19.274

पञ्चगव्यैः कषायेण मृद्भिर्भस्मोदकेन च ।
शौचं तत्र प्रकुर्वीत वेदमन्त्रचतुष्टयात्

pañcagavyaiḥ kaṣāyeṇa mṛdbhirbhasmodakena ca |
śaucaṁ tatra prakurvīta vedamantracatuṣṭayāt

The Deity should taken to the snana-mandapa and bathed with the five products received from the cow, extracts from tree bark, water, and clay from a holy river. This water should be mixed with ashes while chanting the four prescribed Vedic mantras.

HBV 19.275

ध्रियमाण-वितानेन ब्रह्मघोषेण तां बुधः ।
तत्र पीठे समारोप्य भद्रं कर्णेति कीर्तयन् ।
स्नापयेच्छुद्धतोयेन शुद्धवत्या तु देशिकः

dhriyamāṇa-vitānena brahmaghoṣeṇa tāṁ budhaḥ |
tatra pīṭhe samāropya bhadraṁ karṇeti kīrtayan |
snāpayecchuddhatoyena śuddhavatyā tu deśikaḥ

Holding a canopy over the Deity's head, the learned acdrya should bring Him to the snana-mandapa, accompanied by the chanting of Vedic mantras, and there bathe Him with pure water while reciting auspicious mantras, such as the mantra beginning with bhadrarh karneti.

HBV 19.276

स्नापिता गन्धतोयेन शिल्पिदोषैर्विमुच्यते ।
मन्त्रैर्गन्धादिनाभ्यर्च च्छादयेच्छुद्धवाससा

snāpitā gandhatoyena śilpidopairvimucyate |
mantrairgandhādinābhyarca cchādayecchuddhavāsasā

Only by bathing the Deity with fresh fragrant water does He become free from all contamination due to contact with the sculptor. Thereafter, sandalwood paste should be applied to the Deity's body and He should be covered with clean cloth.

HBV 19.277

ततश्चोन्मीलयेन्नेत्रे तन्मन्त्रेण विचक्षणः ।
तयोश्च ज्योतिरुत्कीर्य शुभा□ दृष्टि□ प्रकल्पयेत्

tataścvonmīlayennetre tanmantreṇa vicakṣaṇaḥ |
tayośca jyotirutkīrya śubhāṁ dṛṣṭiṁ prakalpayet

Thereafter, one who is conversant with the procedure should open the Deity's eyes by chanting the appropriate mantra to invoke His auspicious vision.

HBV 19.278

देव□ प्रस्तरणे कृत्वा नेत्रे ज्योतिः प्रकल्पयेत्

devaṁ prastaraṇe kṛtvā netre jyotiḥ prakalpayet

The divine vision of the Deity should carefully invoked.

HBV 19.279–280

यजमानस्ततो भक्त्या देशिक□ परितोषयेत् ।
का□स्यदोहा□ वस्त्रकण्ठा□ ताम्रपृष्ठा□ पयस्विनीम्
रौप्याङ्घ्रि□ स्वर्णशृङ्गी□ ता□ सुशीला□ तरुणी□ शुभाम् ।
प्रणम्य विधिना धेनु□ दद्याद्वाग्भिः क्षमापयेत्

yajamānastato bhaktyā deśikaṁ paritoṣayet |
kāṁsyadohāṁ vastrakaṇṭhāṁ tāmrapṛṣṭhāṁ payasvinīm
raupyāṅghriṁ svarṇaśṛṅgīṁ tāṁ suśīlāṁ taruṇīṁ śubhām |

praṇamya vidhinā dhenuṁ dadyādvāgbhiḥ kṣamāpayet

The person on whose behalf the dcdrya performs the pratisthd ceremony should please him in all respects by speaking sweet words; offering obeisances; begging pardon for any unintentional offenses;

276 SRI HARI-BHAKTI-VILASA donating a healthy cow that is decorated with fine cloth, whose back is adorned with a copper plate, whose hooves are plated with silver, and whose horns are plated with gold; and a bell metal pot for milking the cow.

HBV 19.281

अवधार्य जगच्छान्ति नेत्रे चोन्मीलयेद्बुधः ।
चित्र देवेति मन्त्रेण ज्योतिर्देवस्य चोत्किरेत्

avadhārya jagacchāntiṁ netre conmīlayedbudhaḥ |
citraṁ deveti mantreṇa jyotirdevasya cotkiret

For the welfare of all the people of the world, a learned person should invoke the Lord's vision by chanting the mantra beginning with citrarh deveti.

HBV 19.282

अग्निज्योतीतिमन्त्रेण ज्ञात्वा दृष्टि प्रकल्पयेत् ।
दृष्टिभेदास्तु सकलान् वर्णयिष्ये तवोपरि

agnijyotītimantreṇa jñātvā dṛṣṭiṁ prakalpayet |
dṛṣṭibhedāṁstu sakalān varṇayiṣye tavopari

According to the Vedic mantra beginning with agni jyoti there are various kinds of vision. Therefore, one should invoke the most enchanting and auspicious vision. I shall now describe to you these different visions.

HBV 19.283

चित्रꣳ देवेति-मन्त्रेण सोम्याꣳ दृष्टिꣳ तु कारयेत्

citraṁ deveti-mantreṇa somyāṁ dṛṣṭiṁ tu kārayet

A learned acarya should invoke the auspicious vision of the Deity by chanting the mantra beginning with citrarh deveti.

HBV 19.284

दृष्टयो बहुधा नाट्यशास्त्रेषु परिकीर्तिताः ।
किꣳ त्वत्रोद्देशतो वक्ष्ये दृष्टीनाꣳ लक्षणꣳ द्विज

dṛṣṭayo bahudhā nāṭyaśāstreṣu parikīrtitāḥ |
kiṁ tvatroddeśato vakṣye dṛṣṭīnāṁ lakṣaṇaṁ dvija

O brdhmana, in the literature that deals with dramatic arts, there are descriptions of many kinds of vision. Here we shall describe them briefly.

HBV 19.285–288

हसिता घूर्णिता क्षिप्ता तथान्तर्वेदनातुरा ।
विदिष्ट लज्जिता क्रूरा प्रसन्ना मदनातुरा
लज्जिता कम्पिता तृप्ता दीनान्तर्निहिता तथा ।
विशालान्तरविक्षिप्ता ऊर्द्ध्वक्षिप्ता सुवर्णिता
पार्श्वावलोकिनी चाधःक्षिप्ता नासाग्रगोचरा ।
समावलोकिनी क्रान्ता योगदृष्टिस्तथा शुभा
वीभत्सा करुणालोका ईषत्क्षिप्ता च केकरा ।
विभ्रान्ता लूलिता चान्तःकोपहर्षसमन्विता ।
एवꣳ ज्ञात्वा दृष्टिभेदेन् प्रतिमासु प्रयोजयेत्

hasitā ghūrṇitā kṣiptā tathāntarvedanāturā |
vidiṣṭa lajjitā krūrā prasannā madanāturā
lajjitā kampitā tṛptā dīnāntarnihitā tathā |
viśālāntaravikṣiptā ūrddhvakṣiptā suvarṇitā
pārśvāvalokinī cādhaḥkṣiptā nāsāgragocarā |
samāvalokinī krāntā yogadṛṣṭistathā śubhā
vībhatsā karuṇālokā īṣatkṣiptā ca kekarā |
vibhrāntā lūlitā cāntaḥkopaharṣasamanvitā |

evaṁ jñātvā dṛṣṭibheden pratimāsu prayojayet

Smiling, rolling of the eyes, angry glances, afflicted by internal pangs of sorrow, full of envy, embarrassed, cruel, pleasing, afflicted by passion, modest, cringing, satisfied, pathetic, absorbed in thinking deeply, in internal, wide-eyed, agitated, furrowed eyebrows, flushed, vision of the scriptures, looking downwards, looking at the tip of the nose, level vision, fearful, eyes half-closed like a yogi, auspicious, horror, compassionate, aggravated, squinting, disturbed, greedy, subdued anger, and very blissful—there are the various kinds of vision. One should invoke the particular vision in the Deity that is desired.

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HBV 19.289–291

ततः शुक्लानि पुष्पाणि घृतसिद्धार्थक तथा ।
दूर्वा कुशाग्र देवस्य दद्याच्छिरसि देशिकः ।
पठन् रक्षोहन सर्वमन्त्रमाथर्वण तथा
रौप्य भाजनमादाय मधुरत्रयस युतम् ।
मधुवातेति मन्त्रेण मन्त्रयित्वाष्टधा पुनः
शलाकया सुवर्णस्य नेत्रे चाभ्यञ्जयेद्गुरुः ।
हिरण्यगर्भमन्त्रेण इम मे इति कीर्तयेत्

tataḥ śuklāni puṣpāṇi ghṛtasiddhārthakaṁ tathā |
dūrvā kuśāgraṁ devasya dadyācchirasi deśikaḥ |
paṭhan rakṣohanaṁ sarvamantramātharvaṇaṁ tathā
raupyaṁ bhājanamādāya madhuratrayasaṁyutam |
madhuvāteti mantreṇa mantrayitvāṣṭadhā punaḥ
śalākayā suvarṇasya netre cābhyañjayedguruḥ |
hiraṇyagarbhamantreṇa imaṁ me iti kīrtayet

tatraiva (In the same literature it is stated) * tatah sukldni puspani ghrta siddhdrthakarh tathd durvvdm kusdgram devasya dadydd sirasi desikdh pathan raksohanarh sarvva mantram dtharvvanam tathd raupyarh bhdjanam dddya madhura traya samyutam madhuvdteti mantrena mantrayiwd stadhd punah saldkaya suvarriasya netre cabhyanjayed guruh hiranyagarbha mantrena imam me. iti klrttayet Thereafter, the acarya should offer white flowers, ghee, white mustard seeds, durva grass, and tender kusa grass on top of the Deity's head. He should chant appropriate mantras for driving away demoniac elements. The acarya should then prepare an ointment consisting of ghee, honey, and sugar; put it on a silver plate, and purify it by chanting the mantra that begins with madhuvaveti eight times. Thereafter, he should use a gold pin to apply the ointment around the Deity's eyes while

chanting mantras, such as those that begin with hiranyagarbha, and imam me.

HBV 19.292

समर्प्य चार्घ्यं देवाय या दिव्या आप इत्यतः ।
इन्द्रादिभ्यो बलिं दद्यात् सिद्धार्थघृतपायसैः

samarpya cārghyaṁ devāya yā divyā āpa ityataḥ |
indrādibhyo baliṁ dadyāt siddhārthaghṛtapāyasaiḥ

The spiritual master should then offer arghya to the wdrshipable Deity while chanting the mantra beginning with yd vidyd dpa. He should then worship the demigods, headed by Indra, with offerings of white mustard seeds, ghee, and sweet rice.

HBV 19.293

दध्यक्षतकुशाग्राणि क्षीरं दूर्वां तथा मधु ।
यवाः सिद्धार्थकास्तद्वदष्टाङ्गोऽर्घ्यः फलैः सह

dadhyakṣatakuśāgrāṇi kṣīraṁ dūrvāṁ tathā madhu |
yavāḥ siddhārthakāstadvadaṣṭāṅgo'rghyaḥ phalaiḥ saha

matsye(ln the Matsya Purana it is stated) dadhyaksata kusdgrdni ksirarh durvvdm tathd madhu yavdh siddhdrtha kdstadvad astdngor'ghyam phalaih saha Yogurt, rice paddy, kusa grass, milk, diirvd grass, barley, white mustard seeds, and fruit—these are the eight ingredients from which arghya is prepared.

HBV 19.294

देवं पुष्पैरलङ्कृत्य धूपयित्वा प्रणम्य च ।
परिधाप्य च वस्त्रे द्वे ब्राह्मणान् स्वस्ति वाचयेत्

devaṁ puṣpairalaṅkṛtya dhūpayitvā praṇamya ca |
paridhāpya ca vastre dve brāhmaṇān svasti vācayet

After decorating the Deity with flowers offering Him incense, a dhoti and eddara, and paying Him obeisances, the brahmanas should be asked to perform the rites to secure auspiciousness and avert a calamity.

HBV 19.295

तेभ्योऽथ दक्षिणा दत्त्वा होमाचार्याय गामपि ।
आवाह्य मन्त्रयेद्देव नमो भगवते इति

tebhyo'tha dakṣiṇāṁ dattvā homācāryāya gāmapi |
āvāhya mantrayeddevaṁ namo bhagavate iti

T h e brahmanas should be given sufficient daksind, and the deary a should be given a cow in charity. Then, the worshipable Deity's vision should be invoked, while chanting the mantra beginning with namo bhagavate.

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HBV 19.296

विलिखन् काच्चनेनाथ श्रीमूर्ति मङ्गलानि तु । कारयेद्गीतवाद्यादौन्यमाङ्गल्यञ्च वारयेत्

vilikhan kāccanenātha śrīmūrtiṁ maṅgalāni tu | kārayedgītavādyādaunyamāṅgalyañca vārayet

While chanting this mantra, the Deity's eyes should be anointed with a golden chalk. To invoke auspiciousness and to drive away inauspiciousness, there should be singing in glorification of the Lord while playing musical instruments.

HBV 19.297

अर्घ्यं दत्त्वा नमस्कृत्य आर्चयित्वा यथाक्रमम् ।
दत्त्वा सगुग्गुल धूप देवदेवस्य धीमतः ।
प्रच्छाद्य वस्त्रयुग्मेन ततः कार्य तु लक्षणम्

arghyaṁ dattvā namaskṛtya ārcayitvā yathākramam |
dattvā saguggulaṁ dhūpaṁ devadevasya dhīmataḥ |
pracchādya vastrayugmena tataḥ kāryaṁ tu lakṣaṇam

After offering arghya and obeisances, having worshiped the Deity in this way, one should offer guggula mixed with ghee, which is dear to the Lord. A cloth should then be hung as a curtain in front of the Deity so that He cannot be seen. Then, the Lord's eyes should be anointed with ointment and His chest decorated with the mark of Srlvatsa.

HBV 19.298–299

सर्वतस्तु बलिꣳ दत्त्वा सिद्धार्थघृतपायसम् ।
शुक्लपुष्पैरलङ्कृत्य घृतगुग्गुलधूषितम् ।
विप्रेण वाचनꣳ कुर्यात् दत्त्वा शक्त्या च दक्षिणाम्
गामेकाꣳ कनकꣳ तद्वत् स्थापकाय निवेदयेत् ।
लक्षणꣳ कारयेद्भक्त्या मन्त्रेणानेन वै द्विजः

sarvatastu baliṁ dattvā siddhārthaghṛtapāyasam |
śuklapuṣpairalaṅkṛtya ghṛtagugguladhūṣitam |
vipreṇa vācanaṁ kuryāt dattvā śaktyā ca dakṣiṇām
gāmekāṁ kanakaṁ tadvat sthāpakāya nivedayet |
lakṣaṇaṁ kārayedbhaktyā mantreṇānena vai dvijaḥ

After offering white mustard seeds, ghee, and sweet rice to the Lord's associates and the demigods; decorating the Deity with white flowers and offering Him guggula mixed with ghee, the brdhmanas should be requested to drive away all kinds of inauspiciousness and invoke auspiciousness. Finally, the brdhmanas should be given daksina, and the spiritual master should be presented a cow that is decorated with gold. A qualified brdhmana should then be requested to smear the Deity's eyes with ointment and decorated His chest with the mark of Srlvatsa.

HBV 19.300

ओꣳ नमो भगवते तुभ्यꣳ शिवाय हरये नमः ।
हिरण्यरेतसे विष्णो विष्णुरूपाय ते नमः

oṁ namo bhagavate tubhyaṁ śivāya haraye namaḥ |
hiraṇyaretase viṣṇo viṣṇurūpāya te namaḥ

My dear Lord Visnu, I offer my obeisances unto You. O auspicious Lord Hari, my obeisances unto you. O Deity of Lord Visnu, You possess golden effulgence. I bow down to You.

HBV 19.301

मग्त्रोऽय सर्वदेवाना नेत्रज्योतिःस्वपि स्मृतः ।
एवमामन्त्र्य देवेश काञ्चनेन विलेखयेत्

magtro'yaṁ sarvadevānāṁ netrajyotiḥsvapi smṛtaḥ |
evamāmantrya deveśaṁ kāñcanena vilekhayet

This mantra should also be chanted while invoking the vision of the demigods. After reciting this mantra, one should apply ointment on the Deity's eyes with golden chalk.

HBV 19.302

मङ्गलानि निवेद्यानि ब्रह्मघोषञ्च गीतकम् ।
ऋद्ध्यर्थ कारयेद्विद्वानमाङ्गल्यनिवारणम्

maṅgalāni nivedyāni brahmaghoṣañca gītakam |
ṛddhyarthaṁ kārayedvidvānamāṅgalyanivāraṇam

232 SRI HARI-BHAKTI-VILASA To remove any inauspicious elements and to invite auspiciousness, one who is learned should offer prayers, chant Vedic mantras, and sing the Lord's glories.

HBV 19.303

हस्तमात्रमिते भद्रपीठे क्षीरितरूद्भवे ।
विन्यस्य स्नापयेद्देव पञ्चगव्यादिभिस्ततः

hastamātramite bhadrapīṭhe kṣīritarūdbhave |
vinyasya snāpayeddevaṁ pañcagavyādibhistataḥ

A special abhiseka of the Deity should be performed with the five products of the cow after seating the Lord on a plank of fig or ksiri wood.

HBV 19.304

गजाश्वरथ्यावल्मीकवराहोत्खातमण्डलात् ।
अग्न्यागारात्तथा तीर्थाध्रदाद्गोमण्डलादपि ।
कुम्भेषु मृत्तिका॑ दद्यादुद्धृतासीति मन्त्रवित्

gajāśvarathyāvalmīkavarāhotkhātamaṇḍalāt |
agnyāgārāttathā tīrthādhradādgomaṇḍalādapi |
kumbheṣu mṛttikāṁ dadyāduddhṛtāsīti mantravit

Water mixed with clay that was collected from an elephant shed, a horse shed, an intersection, a cowshed, an anthill, a sacrificial arena, a sacred riverbed or lake, or uprooted by a hog, should be poured over the Deity while chanting the mantra that begins with udhrtdsi.

HBV 19.305–306

शन्नो देवीत्यपा॑ मन्त्र आपो हिष्ठेति या ऋचः ।
सावित्र्यादाय गोमूत्र॑ गन्धद्वारेति गोमयम्
आप्यायस्वेति च क्षीर॑ दधिक्राव्णेति वै दधि ।
तेजोऽसीति घृत॑ तद्वद्देवस्य त्वेति चोदकम् ।
कुशमिश्र॑ जपेद्विद्वान पञ्चगव्य॑ भवेत्ततः

śanno devītyapāṁ mantra āpo hiṣṭheti yā ṛcaḥ |
sāvitryādāya gomūtraṁ gandhadvāreti gomayam
āpyāyasveti ca kṣīraṁ dadhikrāvṇeti vai dadhi |
tejo'sīti ghṛtaṁ tadvaddevasya tveti codakam |
kuśamiśraṁ japedvidvāna pañcagavyaṁ bhavettataḥ

The Deity should be bathed with pure water while chanting mantras from the Rg Veda, such as those beginning with sanno devl and apo hista. The Deity should be bathed with cow's urine while chanting the mantra beginning with savitri, with cow dung while chanting the mantra beginning with gandhadvara, with milk while chanting the mantra beginning with apyayasva, with yogurt while chanting the mantra beginning with dadhikrabneti, with ghee while chanting the mantra beginning with tejo'glti, and with fresh water mixed with kusa grass while chanting the mantra beginning with devasyatva. These five products of the cow are known as pancagavya.

HBV 19.307

स्नाप्याथ पञ्चगव्येन दध्ना शुद्धेन वै ततः ।
दधिक्राव्णेति मन्त्रेण कर्तव्यमभिमन्त्रणम्

snāpyātha pañcagavyena dadhnā śuddhena vai tataḥ |
dadhikrāvṇeti mantreṇa kartavyamabhimantraṇam

After performing the abhiseka with pancagavya, one should perform another abhiseka with pancamrta. While bathing the Deity with yogurt, one should chant the mantra beginning with dadhikrabneti.

HBV 19.308

आप्यायस्वेति पयसा तेजोऽसीति घृतेन च ।
मधुवातेति मधुना ततः पुष्पोदकेन च ।
सरस्वत्यै भैषज्येन कार्य तस्याभिमन्त्रणम्

āpyāyasveti payasā tejo'sīti ghṛtena ca |
madhuvāteti madhunā tataḥ puṣpodakena ca |
sarasvatyai bhaiṣajyena kāryaṁ tasyābhimantraṇam

During the pancamrta abhiseka, while bathing the Deity with milk, one should chant the mantra beginning with apyayasva; while bathing the Deity with ghee, one should chant the mantra beginning with tejositi; while bathing the Deity with honey, one should chant the mantra beginning with madhuvdteti; while bathing the Deity with sugar water, one should chant the mantra beginning with apamrasa: and while bathing the Deity with

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HBV 19.309

हिरण्याक्षेति मन्त्रेण स्नापयेद्रत्नवारिणा ।
कूशाम्भसा ततः स्नान देवस्य त्वेति कारयेत्

hiraṇyākṣeti mantreṇa snāpayedratnavāriṇā |
kūśāmbhasā tataḥ snānaṁ devasya tveti kārayet

While bathing the Deity with water containing jewels, one should chant the mantra beginning with hiranydksa; and while bathing the Deity with water containing kusa grass, one should chant the mantra beginning with devasvatyd.

HBV 19.310

फलोदकेन च स्नानमग्न आयाहि कारयेत् ।
ततस्तु गन्धतोयेन सावित्र्या चाभिमन्त्रयेत्

phalodakena ca snānamagna āyāhi kārayet |
tatastu gandhatoyena sāvitryā cābhimantrayet

While bathing the Deity with fruit juice, one should chant the mantra the mantra beginning with agna aydhi; and while bathing the Deity with water scented with sandalwood paste, one should chant the mantra beginning with savitrl.

HBV 19.311–312

ततो घटसहस्रेण सहस्रार्द्धेन वा पुन ।
तस्याप्यर्द्धेन वा कुर्यादथवाष्टशतेन वा
चतुःषष्ट्या तदर्द्धेन तदर्द्धेनाथवा पुनः ।
चतुर्भिरथवा कुर्याद्घट नामपि वित्तवान्

tato ghaṭasahasreṇa sahasrārddhena vā puna |
tasyāpyarddhena vā kuryādathavāṣṭaśatena vā
catuḥṣaṣṭyā tadarddhena tadarddhenāthavā punaḥ |
caturbhirathavā kuryādghaṭa nāmapi vittavān

Thereafter, the Deity should be bathed with either one thousand, five hundred, two hundred and fifty, one hundred and eight, sixty-four, thirty-two, or sixteen pitchers of water.

HBV 19.313

सौवर्णै राजतैर्वापि ताम्रैर्वा रीतिकोद्भवैः ।
का□स्यैर्वा पार्थिवैर्वापि स्नपन□ शक्तितो भवेत्

sauvarṇai rājatairvāpi tāmrairvā rītikodbhavaiḥ |
kāṁsyairvā pārthivairvāpi snapanaṁ śaktito bhavet

One should use gold, silver, copper, bell rnetal, brass, or even clay pitchers for bathing the Deity, according to one's capability.

HBV 19.314

सहदेवी वचा व्याघ्री बला चातिबला तथा ।
शङ्खपुष्पी तथा सि□ही अष्टमी च सुवर्चला ।
महौषध्यष्टक□ ह्येतन्महास्नानेषु योजयेत्

sahadevī vacā vyāghrī balā cātibalā tathā |
śaṅkhapuṣpī tathā siṁhī aṣṭamī ca suvarcalā |
mahauṣadhyaṣṭakaṁ hyetanmahāsnāneṣu yojayet

While performing this grand abhiseka one should also use medicinal herbs, such as sahadevi, vacd, vyaghri, vald, ativald., sankhapuspi, sirhhi, and suvarcald, soaked in water.

HBV 19.315

यवगोधूमनीवारतिलश्यामाक्शाटयः ।
प्रियङ्गवो ब्रीहयश्च स्नानेषु परिकल्पयेत्

yavagodhūmanīvāratilaśyāmākśāṭayaḥ |
priyaṅgavo brīhayaśca snāneṣu parikalpayet

During the mahd-abhiseka, eight kinds of grain—barley, wheat, rice paddy, sesame seeds, syama rice, sati rice, priyangu rice, and brhi rice— should also be used.

HBV 19.316–317

पञ्चगव्य□ दधि क्षीर□ तथा मधु धृत□ नृप ।
रत्नवारि कुशाम्भश्च फलगन्धादिक□ तथा
उपस्नानैः कषायैश्च दिव्यौषधिभिरेव च ।
वल्मीकात् पर्वत ग्राच्च सरस्तीर्थाद्घ्रदाद्गजात् ।
अग्न्यागारातु गृह्णीयादष्टमीञ्च चतुष्पथात्

pañcagavyaṁ dadhi kṣīraṁ tathā madhu dhṛtaṁ nṛpa |
ratnavāri kuśāmbhaśca phalagandhādikaṁ tathā
upasnānaiḥ kaṣāyaiśca divyauṣadhibhireva ca |
valmīkāt parvata grācca sarastīrthādghradādgajāt |
agnyāgārāttu gṛhṇīyādaṣṭamīñca catuṣpathāt

286 SRI HARI-BHAKTI-VILASA upasndnaih kasdyaisca divyausadhibhir eva ca valmikdt parvvata grdcca sarastlrthdddh radddgajdt agnydgdrdttu grhnniydd astaminca catuspathdt In the mahd-abhiseka of the Deity, one should use the five products of the cow, yogurt, milk,

honey, ghee, jewels soaked in water, water containing kusa grass, fruit juice, water scented with sandalwood paste, five extracts of tree bark, medicinal herbs, and clay collected from eight places—an ant hill, the peak of a mountain, a lake, a holy river, a holy kunda, an elephant shed, a sacrificial arena, and an intersection.

HBV 19.318

उद्धृतासीत मत्रेण मर्दयेत्तु समालभेत् ।
उपमानिकेति प्रथम मन्त्रोणानेन लेपयेत्

uddhṛtāsīta matreṇa mardayettu samālabhet |
upamāniketi prathamaṁ mantroṇānena lepayet

After collecting clay from these places, one should pound it and mix it, while chanting the mantra beginning with uddhrtasi, and then slowly smear it over the Deity's body, while chanting the mantra beginning with upamdnika.

HBV 19.319–320

स्नानमन्त्रा स्ततश्चान्यान् वक्ष्यामि ते महीपते ।
गायत्र्या चैव गोमूत्र गन्धद्वारेति गोमयम्
आप्यायस्वेति च क्षीर दधिक्राव्णेति वै दधि ।
तेजोऽसि शुक्रमित्याज्य देवस्य त्वा कुशोदकम्

snānamantrāṁstataścānyān vakṣyāmi te mahīpate |
gāyatryā caiva gomūtraṁ gandhadvāreti gomayam
āpyāyasveti ca kṣīraṁ dadhikrāvṇeti vai dadhi |
tejo'si śukramityājyaṁ devasya tvā kuśodakam

O king, I shall now tell you the mantras for bathing the Deity. The Gayatri mantra should be chanted while bathing the Deity with cow's urine. The Gandhdvara mantra should be chanted while bathing the Deity with cow dung. The mantra beginning with apydyasva should be

chanted while bathing the Deity with milk. The mantra beginning with dadhikrabneti should be chanted while bathing the Deity with yogurt. The mantra beginning with tejo'si sukrarh should be chanted while bathing the Deity with ghee, and the mantra beginning with devasyatvd should be chanted while bathing the Deity with water containing kusa grass.

HBV 19.321–323

एभिस्तु पञ्चभिर्मन्त्रैः प्रथम□ स्नापयेद्धरिम् ।
द्वितीये दधिक्राव्णेति दध्ना च स्नानमाचरेत्
आप्यायस्वेतिमन्त्रेण क्षीरेण स्नापयेद्बुधः ।
तेजोऽसीति ततः पश्चाद्धृतेन स्नानमाचरेत्
तदन्ते मधुना स्नान□ मधुवाता ऋतायते ।
रत्नवारि ततः पश्चाद्धरिण्याक्षेति मन्त्रयेत्

ebhistu pañcabhirmantraiḥ prathamaṁ snāpayeddharim |
dvitīye dadhikrāvṇeti dadhnā ca snānamācaret
āpyāyasvetimantreṇa kṣīreṇa snāpayedbudhaḥ |
tejo'sīti tataḥ paścāddhṛtena snānamācaret
tadante madhunā snānaṁ madhuvātā ṛtāyate |
ratnavāri tataḥ paścāddhariṇyākṣeti mantrayet

During the great bathing ceremony, the Deity of Lord Had should be bathed with the five products of the cow while chanting these mantras. The grand abhiseka should also be performed with the five substances known as pancdmrta. One should chant the mantra beginning with dadhikrabneti while bathing the Deity with yogurt. O n e should chant the mantra beginning with dpydyasva while bathing the Deity with milk. O n e should chant the mantra beginning with tejo'si while bathing the Deity with ghee. One should chant the mantra beginning with apdmrasa while bathing the Deity with sugar water. One should chant the mantra beginning with madhuvata rtayate while bathing the Deity with honey, and one should chant the mantra beginning with hiranydkseti while bathing the Deity with water containing gems.

HBV 19.324–325

कुशाम्भसा ततः स्नान□ देवस्य त्वेति मन्त्रयेत् ।
फलोदकैस्ततः स्नान□ अग्न आयाहि वीतये
दद्यातु गन्धतोयानि सावित्र्या त्वभिमन्त्रयेत् ।
कारयेच्च महास्नान□ ततः स्नानादनन्तरम्

kuśāmbhasā tataḥ snānaṁ devasya tveti mantrayet |
phalodakaistataḥ snānaṁ agna āyāhi vītaye
dadyātu gandhatoyāni sāvitryā tvabhimantrayet |
kārayecca mahāsnānaṁ tataḥ snānādanantaram

288 SRI HARI-BHAKTI-VILASA dadydtu gandhatoydni sdvitryd wabhimantrayet kdrayecca mahdsndnarh tatah sndndd anantaram One should chant the mantra beginning with devasyatva while bathing the Deity with water containing kusa grass. One should chant the mantra beginning with agna ayahi vitaye while bathing the Deity with fruit juice, and one should chant the mantra beginning with savitrl while bathing the Deity with water scented with sandalwood paste. After abhiseka, another grand abhiseka should be performed.

HBV 19.326–328

कलसाना□ सहस्रेण कुर्यात् पञ्चशतेन वा ।
अथवा तस्य सार्द्धेन तथा चाष्टशतेन वा
चतुःषष्ट्या तदर्द्धेन षोडशैरष्टभिस्तथा ।
यथालाभ□ यथाकाल□ यथाविभवमात्मनः
अकालमूलैः कलसैः सुपक्वैः सुदृढैर्नवः ।
राजतैस्ताम्रसौवर्णैः का□स्यरैतिकपार्थिवैः

kalasānāṁ sahasreṇa kuryāt pañcaśatena vā |
athavā tasya sārddhena tathā cāṣṭaśatena vā
catuḥṣaṣṭyā tadarddhena ṣoḍaśairaṣṭabhistathā |
yathālābhaṁ yathākālaṁ yathāvibhavamātmanaḥ
akālamūlaiḥ kalasaiḥ supakvaiḥ sudṛḍhairnavaḥ |
rājataistāmrasauvarṇaiḥ kāṁsyaraitikapārthivaiḥ

According to one's capacity, one should perform the maha-abhiseka of the Deity with one thousand, five hundred, two hundred and fifty, one hundred and eight, sixty-64, thirtyrtwo, sixteen, or even eight pitchers made of gold, silver, copper, bell metal, brass, or clay. T h e pitchers should be filled with Ganges water and should be flawless and strong.

HBV 19.329

बला चातिबला चैव शङ्खपुष्पी सुवर्चला ।
सहदेवी च सि□ही व वचा व्याघ्री तथैव च ।
ओषधीना□ गणेनैव□ स्नापयेद्देवमच्युतम्

balā cātibalā caiva śaṅkhapuṣpī suvarcalā |
sahadevī ca siṁhī va vacā vyāghrī tathaiva ca |
oṣadhīnāṁ gaṇenaivaṁ snāpayeddevamacyutam

The Deity of Lord Acyuta should also be bathed with medicinal herbs, such as vala, ativala, sankha puspi, suvarcala, sahadevl, sirhhl, vaca and vydghrl.

HBV 19.330–331

फलोदस्नपनात् पश्चात् चूर्णैरुद्वर्त्य शोभनैः ।
स्नापयित्वा कदुष्णाद्भिः स्नापयेत् शीतवारिणा
चन्दनाद्यैर्विलिप्याथ शुक्लमाल्याम्बरादिना ।
भूषयित्वोपवीत□ च दन्तकाष्ठ□ तथार्पयेत्

phalodasnapanāt paścāt cūrṇairudvartya śobhanaiḥ |
snāpayitvā kaduṣṇādbhiḥ snāpayet śītavāriṇā
candanādyairvilipyātha śuklamālyāmbarādinā |
bhūṣayitvopavītaṁ ca dantakāṣṭhaṁ tathārpayet

tatraiva (In the same literature it is stated) phalodas napandt pascdt curnair udvarttya sobhanaih snapayitva kadusnddbhih sndpayet sitavdrind candanddyair vilipydtha sukla mdlydmbarddind bhusayiwo pavitam ca danta kdstharh tathdrpayet The Deity should first be bathed with water, and then fruit juices, and then offered a toothbrush. Thereafter, the body of the Deity should be rubbed with perfumed barley powder mixed and then bathed with warm water followed by cool water. After the bathing is concluded, the Deity should be decorated with sandalwood paste, a white flower garland, garments, ornaments, and a sacred thread.

HBV 19.332

ततश्च कारयेत् स्नान सुगन्धिसलिलादिना ।
इत्येवमत्र विज्ञेयो विशेषः शिष्टसम्मतः

tataśca kārayet snāna sugandhisalilādinā |
ityevamatra vijñeyo viśeṣaḥ śiṣṭasammataḥ

The last bathing of the Deity should be with fragrant water. This is a special rule that is approved by saintly persons.

HBV 19.333

घृतेनाभ्यञ्जयेत् पश्चात् पठन् घृतवती बुधः । मसूरचूर्णनोद्वर्तेदतो देवेति कीर्तयत्

ghṛtenābhyañjayet paścāt paṭhan ghṛtavatīṁ budhaḥ | masūracūrṇanodvartedato deveti kīrtayat

290 SRI HARI-BHAKTI-VILASA ghrtena dbhyanjayet pascdt pathan ghrtavatim budhah masura curnanod vartted atodeveti klrttayan O n e who is learned should massage the Deity with ghee while chanting the mantra beginning with ghrtavatl and smear powdered red gram over His body while chanting the mantra beginning with ato deveti.

HBV 19.334

क्षालयेदुष्णतोयेन सप्त ते अग्नेति देशिकः ।
चन्दनेनानुलिप्येत द्रुपदादिव इतृयचा

kṣālayeduṣṇatoyena sapta te agneti deśikaḥ |
candanenānulipyeta drupadādiva itṛyacā

The acarya should then remove the ointment, ghee, and so on from the Deity's body with warm water while chanting the mantra beginning with saptate'gneti. He should then apply sandalwood paste on the Deity while chanting the mantra beginning with drupadad iva.

HBV 19.335

नादेयैः स्नापयेत्तोयैरापो हिष्ठेति देशिकः ।
स्नापयेद्रत्नतोयेन पावमानीभिरेव च

nādeyaiḥ snāpayettoyairāpo hiṣṭheti deśikaḥ |
snāpayedratnatoyena pāvamānībhireva ca

The acarya should then bathe the Deity with fresh water from a river while chanting the mantra beginning with apo histha, and with water containing jewels while chanting the mantra beginning with pdvamdni.

HBV 19.336

समुद्र गच्छ मन्त्रेण स्नापयेच्चन्दनोदकैः ।
नागकेशरतोयेन श्रीश्च तेत्यभिषेचयेत्

samudraṁ gaccha mantreṇa snāpayeccandanodakaiḥ |
nāgakeśaratoyena śrīśca tetyabhiṣecayet

The acarya should chant the mantra beginning with samudram gaccha while bathing the Deity with water scented with sandalwood paste, and he should chant the mantra beginning with sriscate while bathing the Deity with water containing ndgakesara.

HBV 19.337

गायत्र्या पद्मतोयेन पञ्चमृत्तिकया ततः ।
हिरण्यवर्णाः शुचय इति मन्त्रेण सेचयेत्

gāyattryā padmatoyena pañcamṛttikayā tataḥ |
hiraṇyavarṇāḥ śucaya iti mantreṇa secayet

The Gayatri mantra should be chanted while bathing the Deity with water containing lotus petals, and the mantra beginning with hiranya varna sucaya should be chanted while bathing the Deity with water mixed with the clay that was collected from five different places.

HBV 19.338

इम मेति च मन्त्रेण स्नापयेत् सिकताजलैः ।
वल्मीकतोयन हरि तद्विष्णोरिति स्नापयेत्

imaṁ meti ca mantreṇa snāpayet sikatājalaiḥ |
valmīkatoyana hariṁ tadviṣṇoriti snāpayet

O n e should chant the mantra beginning with imam meti while bathing the Deity with water taken from a river and containing sand. One should chant the mantra beginning with tad visnoh while bathing Lord Hari with water mixed with clay from an anthill.

HBV 19.339

या ओषधीति मन्त्रेण स्नानमोषधिमङ्गलम् ।
यज्ञयज्ञेति मन्त्रेण दद्यात् काषायज जलम्

yā oṣadhīti mantreṇa snānamoṣadhimaṅgalam |
yajñayajñeti mantreṇa dadyāt kāṣāyajaṁ jalam

One should chant the mantra beginning with ya ausadhiti while bathing the Deity with auspicious medicinal herbs, and one should chant the mantra beginning with yajna yajneti while bathing the Deity with the extract of five kinds of tree bark.

HBV 19.340

पयः पृथिव्या मन्त्रेण पञ्चगव्येन स्नापयेत् ।
याः फलिनीरिति हरि फलतोयेन सेचयेत्

payaḥ pṛthivyā mantreṇa pañcagavyena snāpayet |
yāḥ phalinīriti hariṁ phalatoyena secayet

O n e should chant the mantra beginning with payah prthivya while bathing the Deity with paficagavya, the five products of the cow, and one

292 SRI HARI-BHAKTI-VILASA should chant the mantra beginning with ya phalini while bathing the Deity with fresh water.

HBV 19.341

विश्वतश्चक्षुरित्युक्त्वोत्तरकुम्भेन सेचयेन् ।
मूर्धान दिवमन्त्रेण कुर्यादुद्वर्तन हरेः

viśvataścakṣurityuktvottarakumbhena secayen |
mūrdhānaṁ divamantreṇa kuryādudvartanaṁ hareḥ

While performing the abhiseka with water kept in pitchers placed to the north, one should chant the mantra beginning with visvatascaksu, and while applying ointment and sandalwood paste, one should chant the mantra beginning with murddhdnarh.

HBV 19.342–343

धात्रीफल॰ मुरामा॰सीयुत॰ शिरसि स्नापयेत् ।
मानस्तोकेति मन्त्रेण ततो गन्धोदकै पुनः
गन्धद्वारेति-मन्त्रेण ततः स्नपनमाचरेत् ।
एकाशीति-पदन्यरतैर्घटैर्मलयभूषितैः ।
इदमापेति मन्त्रेण सर्वैरेवाभिषेचयेत्

dhātrīphalaṁ murāmāṁsīyutaṁ śirasi snāpayet |
mānastoketi mantreṇa tato gandhodakai punaḥ
gandhadvāreti-mantreṇa tataḥ snapanamācaret |
ekāśīti-padanyaratairghaṭairmalayabhūṣitaiḥ |
idamāpeti mantreṇa sarvairevābhiṣecayet

While bathing the Deity with water after applying nutmeg and jatamarhsi paste to His head, one should chant the mantra beginning with manastoketi. While again bathing the Deity with scented water, one should chant the Gandhavara mantra. Then, with eighty-one pitchers filled with water scented with sandalwood paste everyone should bathe the Deity while chanting the mantra beginning with idarh apeti.

HBV 19.344

अथवा पञ्चकाषाय-जलादिस्नपन॰ सकृत् ।
कार्यमन्यच्च सकल॰ तथा लिखितमेव तत्

athavā pañcakāṣāya-jalādisnapanaṁ sakṛt |
kāryamanyacca sakalaṁ tathā likhitameva tat

One may bathe the Deity with the extract of tree bark only once. Other prescriptions that were given earlier in this book should be followed.

HBV 19.345

एष साधारणः प्रोक्तः स्नपनस्य विधिर्मया ।
य एव विधिवत् कुर्यात्तस्य पुण्यफल शृणु

eṣa sādhāraṇaḥ proktaḥ snapanasya vidhirmayā |
ya evaṁ vidhivat kuryāttasya puṇyaphalaṁ śṛṇu

tatraiva (In the same literature it is stated) esa sddhdranah proktah snapanasya vidhirmamud ya evam vidhivat kuryydt tasya punyaphalam srnu I have thus described to you the general procedure for performing abhiseka. Now, I will describe the merit one attains by performing the abhiseka of the Supreme Personality of Godhead, according to the prescribed rules and regulations.

HBV 19.346

यावन्ति जलबिन्दूनि मम गात्रो निवेशयेत् ।
तावद्वर्षसहस्राणि स्वर्गलोके महीयते

yāvanti jalabindūni mama gātro niveśayet |
tāvadvarṣasahasrāṇi svargaloke mahīyate

O n e who performs the abhiseka of the Deity will reside in Vaikuntha for as many thousands of years and the number of drops that fall upon Me.

HBV 19.347

ततश्च विधिवद्विद्वान् सम्पूज्य वाहनादिभिः ।
औत्थापनिक-मन्त्रेण देवमुत्थापयेच्छनैः

tataśca vidhivadvidvān sampūjya vāhanādibhiḥ |
autthāpanika-mantreṇa devamutthāpayecchanaiḥ

After worshiping the Supreme Lord, His carrier, and other associates and weapons, one should pick up the Deity and carry Him while chanting the appropriate mantras.

HBV 19.348

एव स्नाप्य ततो देव पूज्य गन्धानुलेपनैः ।
प्रच्छाद्य वस्त्रयुग्मेन अभिवस्त्रेत्युदोहरन् ।
उत्थापयेत्ततो देवमुत्तिष्ठ ब्रह्मणस्पते

evaṁ snāpya tato devaṁ pūjya gandhānulepanaiḥ |
pracchādya vastrayugmena abhivastretyudoharan |
utthāpayettato devamuttiṣṭha brahmaṇaspate

After performing the abhiseka in this manner, and applying fragrant sandalwood pulp to the Deity's body, He should be covered with new cloth and slowly moved while chanting the mantra beginning with uttistha brahmanaspate.

HBV 19.349

आवाहयेत्ततो विष्णु शुक्लस्फटिकसन्निभम् ।
एह्येहि भगवन् विष्णो लोकानुग्रहकारक ।
यज्ञभाग गृहाणेम वासुदेव नमो नमः

āvāhayettato viṣṇuṁ śuklasphaṭikasannibham |
ehyehi bhagavan viṣṇo lokānugrahakāraka |
yajñabhāgaṁ gṛhāṇemaṁ vāsudeva namo namaḥ

Lord Visnu should be invited by resciting: O Lord Visnu, You resemble pure white crystal. O bestower of mercy upon the living entities! o Vasudeva, kindly appear and partake of the offerings made in sacrifice. 1 offer my repeated obeisances unto You.

HBV 19.350

अनेनावाह्य देवेश कुर्यात् कौतुकमोचनम् ।
मुञ्चामि त्वेति मन्त्रेण देशिकस्यापि मोचयेत्

anenāvāhya deveśaṁ kuryāt kautukamocanam |
muñcāmi tveti mantreṇa deśikasyāpi mocayet

After inviting the Lord of the demigods by reciting this prayer, the acarya take off his protective amulet, and other amulets, while chanting the mantra beginning with muncdmitva.

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HBV 19.351

हिरण्मयेति मन्त्रेण अर्घ्यं देवाय दापयेत् ।
अतो देवेति-सूक्तेन पाद्यं कृष्णाय मन्त्रितम् ।
मधूवातेति मन्त्रेण मधुपर्कं निवेदयेत्

hiraṇmayeti mantreṇa arghyaṁ devāya dāpayet |
ato deveti-sūktena pādyaṁ kṛṣṇāya mantritam |
madhūvāteti mantreṇa madhuparkaṁ nivedayet

When offering arghya to the Deity, one should chant the mantra beginning with hiranmaya. W h e n offering padya to the Deity, one should chant the mantra beginning with ato deva, and when offering madhuparka, one should chant the mantra beginning with madhuvdtd.

HBV 19.352

मयि गृह्णाति मन्त्रेण दद्यादाचमनं बुधः ।
अक्षन्नमीमदन्तेति किरेद्दूर्वाक्षितं बुधः

mayi gṛhṇāti mantreṇa dadyādācamanaṁ budhaḥ |
akṣannamīmadanteti kireddūrvākṣitaṁ budhaḥ

One who is wise should chant the mantra beginning with mayi grhndti while offering dcamana to the Deity. While throwing dilrva grass and rice paddy upon the Deity's body, one should chant the mantra beginning with aksannam imadanateti.

HBV 19.353

निम्मञ्छनं ततः कुर्यात् काण्डात् काण्डेति देशिकः ।
गन्धं गन्धवतीत्येवमुन्नयामीति माल्यकम्

nimmañchanaṁ tataḥ kuryāt kāṇḍāt kāṇḍeti deśikaḥ |
gandhaṁ gandhavatītyevamunnayāmīti mālyakam

Thereafter, the acarya should perform drati to the Deity while chanting the mantra beginning with kanddt kandeti. He should offer sandalwood paste while chanting the mantra beginning with gandhavatl, and offer a flower garland while chanting the mantra beginning with unnayam id.

HBV 19.354

इद॰ विष्णिवति मन्त्रेण दद्याद्यज्ञोपवीतकम् ।
बृहस्पतेति-मन्त्रेण वस्त्रयुग्मे प्रदापयेत्

idaṁ viṣṇviti mantreṇa dadyādyajñopavītakam |
bṛhaspateti-mantreṇa vastrayugme pradāpayet

A sacred thread should then be offered to the Deity while chanting the mantra beginning with idarh visnu. A dhoti and cddara should be offered while chanting the mantra beginning with brhaspati iti.

HBV 19.355

वेदाहमेक॰ पुरुषमुत्तरीय॰ निवेदयेत् ।
सकलीकरण॰ कुर्यात् पठन् व्रतमहाव्रतम्

vedāhamekaṁ puruṣamuttarīyaṁ nivedayet |
sakalīkaraṇaṁ kuryāt paṭhan vratamahāvratam

While offering the Deity a special cddara, the mantra beginning with vedaham ekam purusam should be chanted, and while performing the nyasa on the entire body of the Deity, the mantra beginning with vrata mahdvrtam should be chanted.

HBV 19.356

ओषधयः स॰वदन्ते सपुष्पकरण॰ ततः ।
धूरसीति पठन् भक्त्या धूप॰ दद्यात् सगुग्गुलम्

oṣadhayaḥ saṁvadante sapuṣpakaraṇaṁ tataḥ |
dhūrasīti paṭhan bhaktyā dhūpaṁ dadyāt saguggulam

While offering flowers to the Deity, one should chant the mantra beginning with ausadhayah samvadante, and while offering incense made with guggula with devotion, one should chant the mantra beginning with dhurasiti.

HBV 19.357–358

विभ्राडिति सूक्तेन अञ्जन॰ तु प्रदापयेत् ।
युञ्जन्तीति च मन्त्रेण रोचनातिलक॰ तथा
दद्यात् पुष्पाणि माल्यानि दीर्घायुष्ट्वेति मन्त्रवित् ।
इन्द्रच्छत्रेति मन्त्रेण श्वेत॰ छत्र॰ प्रदापयेत्

vibhrāḍiti sūktena añjanaṁ tu pradāpayet |
yuñjantīti ca mantreṇa rocanātilakaṁ tathā
dadyāt puṣpāṇi mālyāni dīrghāyuṣṭveti mantravit |
indracchatreti mantreṇa śvetaṁ chatraṁ pradāpayet

While applying black ointment to the Deity's eyes, one should chant the mantra beginning with vibhrdditi. While decorating the Deity with gorocand tilak, one should chant the mantra beginning with yunjantiti. While offering a flower garland, one who is conversant with the chanting of mantras should chant the mantra beginning with dlrghayusteti, and while offering a white umbrella, one should chant the mantra beginning with indracchatredi.

HBV 19.359–360

आदर्श॰ तु विराजेन विकर्णेन तु चामरम् ।
रथान्तरेणाभरण॰ व्यजन॰ वायुदैवतैः
मुञ्चामि त्वेति सूक्तेन पुष्पमालार्चन॰ ततः ।
ततः स्तुवीत गोविन्द॰ मन्त्रैर्वेदादिभिर्विभुम्

ādarśaṁ tu virājena vikarṇena tu cāmaram |
rathāntareṇābharaṇaṁ vyajanaṁ vāyudaivataiḥ
muñcāmi tveti sūktena puṣpamālārcanaṁ tataḥ |
tataḥ stuvīta govindaṁ mantrairvedādibhirvibhum

One should chant the mantra beginning with virajena while offering a mirror to the Deity. One should chant the mantra beginning with vikarnena while offering a camara, one should chant the mantra beginning with rathantarena when offering ornaments, and one should chant the mantra beginning with muncdmi tveti while offering a flower garland. Thereafter, one should offer nice prayers from the Vedas to Lord Govinda.

HBV 19.361

तथा पुरुषसूक्तेन बृहत्साम्ना सुरोत्तम ।
शशिकर्णीति नवभिः सूक्तैः सुरगणार्चितम्

tathā puruṣasūktena bṛhatsāmnā surottama |
śaśikarṇīti navabhiḥ sūktaiḥ suragaṇārcitam

O foremost of demigods, Lord Govinda, whose lotus feet are adored by the demigods, should be glorified by chanting the Purusa-sukta, the Brhat-sama, and nine other suktas, such as the one beginning with sasl karneti.

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HBV 19.362

शान्तातीयेन च स्तूयाद्गुह्योपनिषदैस्तथा ।
सर्वमेतत् सम□ कुर्यात् पिण्डिकायामपि द्विज

śāntātīyena ca stūyādguhyopaniṣadaistathā |
sarvametat samaṁ kuryāt piṇḍikāyāmapi dvija

O brahmana, prayers should also be offered from the santdtlya and guhya-upanisads. All that has been described should also be performed for the Deity's stand, or pindikd.

HBV 19.363

देवस्योत्थानसमये सौपर्ण□ सर्वमुच्चरेत्

devasyotthānasamaye sauparṇaṁ sarvamuccaret

One should also chant the name of Garuda while moving the Deity from the bathing mandapa.

HBV 19.364

महतानेकवाद्येन पताकादिविभूषितम् ।
यानमारोहयेद्देवमारोहणिक-मन्त्रतः

mahatānekavādyena patākādivibhūṣitam |
yānamārohayeddevamārohaṇika-mantrataḥ

Accompanied by the playing of musical instruments, the Deity should be joyfully placed on a well-decorated chariot, while chanting the appropriate mantras.

HBV 19.365

आनीय तोरणाभ्यासमधिवासनमण्डपम् ।
प्रावेशनिक-मन्त्रेण सुख देव प्रवेशयेत्

ānīya toraṇābhyāsamadhivāsanamaṇḍapam |
prāveśanika-mantreṇa sukha devaṁ praveśayet

W h e n the Deity arrives near the entrance gate of the adhivdsa- mandapa, the appropriate mantra should be chanted before entering.

HBV 19.366

उत्तिष्ठेति समुत्थाप्य कुर्याद्ब्रह्मरथेशुभे ।
शाकुनेन तु सूक्तेन मण्डपे सन्निधापयेत्

uttiṣṭheti samutthāpya kuryādbrahmaratheśubhe |
śākunena tu sūktena maṇḍape sannidhāpayet

While picking up the Deity, one should chant the mantra beginning with uttistha, and while placing Him on a celestial chariot and bringing Him inside the mandapa, one should recite the Sakuna-silkta.

HBV 19.367–368

रथे तिष्ठेति मन्त्रेण रथमारोहयेत् प्रभुम् ।
शङ्खन्दुन्दुभिनिर्घोषैः पताकाभिरलङ्कृतम्
आरोप्य सदृशे याने आनयेत्तोरणान्तिकम् ।
प्रवेशयेत्ततो देव स्थापकः श सितव्रतः

rathe tiṣṭheti mantreṇa rathamārohayet prabhum |
śaṅkhandundubhinirghoṣaiḥ patākābhiralaṅkṛtam
āropya sadṛśe yāne ānayettoraṇāntikam |
praveśayettato devaṁ sthāpakaḥ śaṁsitavrataḥ

While placing the Deity on His chariot, which should be nicely decorated with flower garlands and flags, and while being accompanied by the blowing of conch shells and the beating of drums, one should chant the mantra beginning with rathetistha. The Deity should then be carefully taken inside the adhivasa-mandapa.

HBV 19.369

रथे ब्रह्मरथे वापि धृत शिल्पिगणेन च ।
आरोप्य चालयेद्विद्वानाकृष्टेन प्रवेशयेत्

rathe brahmarathe vāpi dhṛtaṁ śilpigaṇena ca |
āropya cālayedvidvānākṛṣṭena praveśayet

The Deity should be brought to the mandapa on a chariot, or a vehicle drawn by brahmanas. The sculptors can help lift the Deity and place Him on the chariot. The Deity should enter the mandapa through the western gate, while the mantra beginning with dkrsta is chanted.

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HBV 19.370

कृत्वा प्राग्लिखितैर्दर्भैः प्रागग्नेर्व शपल्लवैः ।
पुष्पैर्वास्तरण कृत्वा वस्त्रेणाच्छादयेद्गुरुः

kṛtvā prāglikhitairdarbhaiḥ prāgagnervaṁśapallavaiḥ |
puṣpairvāstaraṇaṁ kṛtvā vastreṇācchādayedguruḥ

pddme (In the Padma Pur ana it is stated) krtva prdglikhitair darbhaih prdgagrer varhsa pallavaih puspais taranam krtva vastrena dcchddayed guruh The spiritual master should

spread some kusa grass whose tips face east, or some bamboo leaves, on some flowers, and cover this with cloth.

HBV 19.371

प्राङ्मुख॰ स्थापयित्वास्मिन् देव॰ कुर्यात् प्रदक्षिणम् ।
निद्राकुम्भ॰ शिरोदेशे न्यसेद्दत्वोपधानकम्

prāṅmukhaṁ sthāpayitvāsmin devaṁ kuryāt pradakṣiṇam |
nidrākumbhaṁ śirodeśe nyaseddatvopadhānakam

The Deity should first be placed inside the adhivdsa-mandapa, facing east, and then everyone should circumambulate Him. The pitcher known as nidrdkumbha should be brought, and a pillow should be placed behind the Deity's head.

HBV 19.372

गात्राणि स॰स्पृशन् देवस्य दक्षिण-पार्श्वे उपविष्टः अग्रे लेख्येन ओ॰ आप्यायस्वेत्यादि-मन्त्र-द्वयेन देवस्याङ्गान्यालभमानः सन् देव-हस्ते प्रतिसर॰ सूत्र-विशेष॰ दद्यात्

gātrāṇi saṁspṛśan devasya dakṣiṇa-pārśve upaviṣṭaḥ agre lekhyena oṁ āpyāyasvetyādi-mantra-dvayena devasyāṅgānyālabhamānaḥ san deva-haste pratisaraṁ sūtra-viśeṣaṁ dadyāt

O n e should then touch the Deity with honey, ghee, and white mustard seeds, worship Him with offerings of flowers and sandalwood paste, and tie a white thread around His wrist.

HBV 19.373

देव॰ चाच्छाद्य सद्वस्त्रैश्छत्रादीनि निधाय च ।
प्रज्वाल्य चतुरो दीपान् न्यसेत् कुम्भा॰श्च पादयोः

devaṁ cācchādya sadvastraiśchatrādīni nidhāya ca |
prajvālya caturo dīpān nyaset kumbhāṁśca pādayoḥ

While covering the Deity with fine cloth, one should hold an umbrella over His head, place four burning ghee lamps around Him, and place four

pitchers filled with the five products of the cow and sacred water near His lotus feet.

HBV 19.374

क्षीरादिकं निवेद्याथ भक्ष्यपेयादिभिः शुभैः ।
मण्डपं तत् प्रपूर्याथ सर्वतो वितरेद्बलिम्

kṣīrādikaṁ nivedyātha bhakṣyapeyādibhiḥ śubhaiḥ |
maṇḍapaṁ tat prapūryātha sarvato vitaredbalim

Thereafter, cooked food, as well as ghee, milk, and honey should be offered to the Deity. Then, the entire mandapa should be covered with cloth and the Lord's associates should be worshiped with various offerings.

HBV 19.375–376

पुष्पोपशोभिते स्थाने चन्द्रातपविभूषिते ।
मुक्ताहारैर्लम्बमाने दीपमालोपशोभिते
भक्ष्यभोज्यैरनेकैश्च सान्द्रपल्लवशोभिते ।
दिव्यपर्यङ्कन्यस्तायां तूलिकायां सुरोत्तम ।
अतो देवेति मन्त्रेण शय्यायां स्थापयेद्धरिम्

puṣpopaśobhite sthāne candrātapavibhūṣite |
muktāhārairlambamāne dīpamālopaśobhite
bhakṣyabhojyairanekaiśca sāndrapallavaśobhite |
divyaparyaṅkanyastāyāṁ tūlikāyāṁ surottama |
ato deveti mantreṇa śayyāyāṁ sthāpayeddharim

O foremost of demigods, the adhivasa-mandapa should be lavishly decorated with flower on all sides. A beautiful canopy should be continually held above the Deity. Garlands of pearls and ghee lamps should be place here and there to increase the beauty of the mandapa. There should be many varieties of food offered to the Deity. The Deity should then be placed on an excellent bed that has been decorated with flowers and tender leaves, while chanting the mantra beginning with ato deveti.

HBV 19.377

तथाविधे परे स्नाने पिण्डिका सन्निवेशयेत् ।
श्रायन्तीयेन सूक्तेन श्रीसूक्तेन निवेशयेत्

tathāvidhe pare snāne piṇḍikāṁ sanniveśayet |
śrāyantīyena sūktena śrīsūktena niveśayet

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HBV 19.378

निद्राख्य कलस रत्नगर्भवस्त्रयुगान्वितम् ।
खण्डकाद्यैरनेकैश्च पूरयेच्च समन्ततः

nidrākhyaṁ kalasaṁ ratnagarbhavastrayugānvitam |
khaṇḍakādyairanekaiśca pūrayecca samantataḥ

The pitcher known as nidrdkumbha, which should be covered with nice cloth and hold water containing jewels should be kept near the Lord's lotus feet.

HBV 19.379–380

प्रागग्रैर्दर्भव शैश्च राजन् दिव्यदलैः शुभैः ।
पुष्पैश्च रचयेच्छया कोमलैर्दिव्यपल्लवैः
उपरिष्टाच्च शय्याया देय प्रस्तरण शुभम् ।
दुकूल पट्टस छन्नकार्पास चाप्यसम्भवे

prāgagrairdarbhavaṁśaiśca rājan divyadalaiḥ śubhaiḥ |
puṣpaiśca racayecchayāṁ komalairdivyapallavaiḥ
upariṣṭācca śayyāyā deyaṁ prastaraṇaṁ śubham |
dukūlaṁ paṭṭasaṁchannakārpāsaṁ cāpyasambhave

O King, the Deity's head should face east inside the adhivdsa-mandapa as He lies on a bed decorated with kusa grass, bamboo leaves, fragrant flowers, tender leaves, and so on. The bed should be covered with fine, soft cloth and cotton.

HBV 19.381

प्रदक्षिण॰ ततः कुर्यात् स्थापकः प्रयतः शुचिः

pradakṣiṇaṁ tataḥ kuryāt sthāpakaḥ prayataḥ śuciḥ

The person who is installing the Deity should circumambulate Him with a controlled mind.

HBV 19.382–383

प्राङ्मुखन्तु ततः कृत्वा भद्रपीठे सुस॰स्थिते ।
पूरयित्वाम्भसा स्वप्नकलस॰ चाप्यलङ्कृतम्
सपुष्प॰ साक्षत॰ कृत्वा शिरोदेशे तु दापयेत् ।
शिरोदेवीति मन्त्रेण मातरः शुद्धयन्तु च

prāṅmukhantu tataḥ kṛtvā bhadrapīṭhe susaṁsthite |
pūrayitvāmbhasā svapnakalasaṁ cāpyalaṅkṛtam
sapuṣpaṁ sākṣataṁ kṛtvā śirodeśe tu dāpayet |
śirodevīti mantreṇa mātaraḥ śuddhayantu ca

A beautiful, nicely decorated pitcher should be placed upon a stand that is decorated with cloth and filled with water, flowers, and rice paddy and kept near the Deity's head, while chanting mantras such as those beginning with siro devi and mdtarah suddhayantu.

HBV 19.384

ततः शिरोन्नते भूय उपधानसमन्विते ।
शयने कारयेद्देव॰ विधिदृष्टेन कर्मणा

tataḥ śironnate bhūya upadhānasamanvite |
śayane kārayeddevaṁ vidhidṛṣṭena karmaṇā

To keep the Deity's head elevated, a pillow should be placed under His head. The Lord should be made to rest according to the procedure mentioned in the scriptures.

HBV 19.385–387

मधुना सर्पिषाभ्यज्य दद्यात् सिद्धार्थकान् शुभान् ।
स्थित्वा च दक्षिणे पार्श्वे मन्त्रꣳ च समुदाहरेत्
आप्यायस्वेति मन्त्रेण याते रुद्रे शिवेति च ।
सर्वाङ्गञ्च समालभ्य दद्यात् पुष्पꣳ नराधिप ।
श्वेतान् प्रतिसरान् दद्यान्मन्त्रेणैव नराधिप
बृहस्पतये त्वा मह्यꣳ मन्त्रेण परिवेष्टयेत् ।
दुकूलपट्टकार्पासैस्तथा वल्कजरोमजैः ।
चित्रपट्टैर्विचित्रैश्च छादयेत समन्ततः

madhunā sarpiṣābhyajya dadyāt siddhārthakān śubhān |
sthitvā ca dakṣiṇe pārśva mantraṁ ca samudāharet
āpyāyasveti mantreṇa yāte rudre śiveti ca |
sarvāṅgañca samālabhya dadyāt puṣpaṁ narādhipa |
śvetān pratisarān dadyānmantreṇaiva narādhipa
bṛhaspataye tvā mahyaṁ mantreṇa pariveṣṭayet |
dukūlapaṭṭakārpāsaistathā valkajaromajaiḥ |
citrapaṭṭairvicitraiśca chādayeta samantataḥ

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HBV 19.388

चामरꣳ व्यजनꣳ छत्रꣳ वितानञ्च सुशोभनम् ।
दर्पणꣳ पार्श्वतः स्थाप्य रत्नान्योषधयस्तथा ।
गृहोपकरणेश्चान्यैः समन्तात् परिवारयेत्

cāmaraṁ vyajanaṁ chatraṁ vitānañca suśobhanam |
darpaṇaṁ pārśvataḥ sthāpya ratnānyoṣadhayastathā |
gṛhopakaraṇeścānyaiḥ samantāt parivārayet

A canopy should be hung over the Lord. A cdmara, fan, umbrella, and mirror should be kept by the Deity's side, and precious jewels, medicinal herbs, and various household items

should also be kept nearby.

HBV 19.389

भक्ष्यभोज्यान्नपानैश्च षड्विधैश्च विशेषतः ।
समन्तात् कारयैत्तत्र मण्डपञ्च सुशोभनम्

bhakṣyabhojyānnapānaiśca ṣaḍvidhaiśca viśeṣataḥ |
samantāt kārayaittatra maṇḍapañca suśobhanam

The mandapa should be filled with six varieties of food made from grains and vegetables, as well as sweets and drinks.

HBV 19.390

प्रकीर्णश्चाप्रकीर्णश्च दातव्यो देवसन्निधौ ।
त्र्यम्बकं यजामहेति सर्वमेतद्धि कारयेत्

prakīrṇaścāprakīrṇaśca dātavyo devasannidhau |
tryambakaṁ yajāmaheti sarvametaddhi kārayet

O n e should also place various large and small, manifest and unmanifest household articles by the side of the Lord while chanting the mantra beginning with tryamvakam yajamahe.

HBV 19.391

ततः प्रास्तीर्यं शय्यायां स्थापयेच्छनकैर्भुवि ।
कुशेष्वास्तीर्य पुष्पाणि दापयेत् प्राङ्मुखं ततः

tataḥ prāstīryaṁ śayyāyāṁ sthāpayecchanakairbhuvi |
kuśeṣvāstīrya puṣpāṇi dāpayet prāṅmukhaṁ tataḥ

Thereafter, one should spread cotton over the bed and gently place the Deity upon it. Kusa grass and flowers should be spread over the bed before placing the Lord to rest, His head facing east.

HBV 19.392

ततस्तु निद्राकलस वस्त्रकाञ्चनसयुतम् ।
शिरोभागे तु देवस्य जपन्नेव निधापयेत् ।
आपो देवीति-मन्त्रेण आपोऽस्मान्मातरोऽपि च

tatastu nidrākalasaṁ vastrakāñcanasaṁyutam |
śirobhāge tu devasya japanneva nidhāpayet |
āpo devīti-mantreṇa āpo'smānmātaro'pi ca

The nidrd kumbha, or pitcher, covered with cloth and filled with water should be placed near the Deity's head, along with some gold, while chanting the mantras beginning with devasyatva, apo devi and aposmanmataro.

HBV 19.393

ततो दुकूलपट्टैश्चाच्छाद्य नेत्रोपधानकम् ।
दद्याच्छिरसि देवस्य कौशेय वा विचक्षणः

tato dukūlapaṭṭaiścācchādya netropadhānakam |
dadyācchirasi devasya kauśeyaṁ vā vicakṣaṇaḥ

The Lord's eyes should then be covered with silk cloth and a pillow should be placed under His head. One who is learned may also offer cloth made of jute.

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HBV 19.394

मधुना सर्पिषाभ्यज्य देव सिद्धार्थकैस्ततः ।
आप्यायरवेति मन्त्रेण यात रुद्रे शिवेति च

madhunā sarpiṣābhyajya devaṁ siddhārthakaistataḥ |
āpyāyaraveti mantreṇa yāta rudre śiveti ca

Offer white mustard seeds mixed with ghee and honey to the Deity while chanting mantras, such as those beginning with apyayasva and yata rudre siveti.

HBV 19.395

उपविश्यार्चयेद्देव गन्धपुष्पैः समन्ततः ।
सित प्रतिसर दद्याद्बार्हस्पत्येति मन्त्रतः

upaviśyārcayeddevaṁ gandhapuṣpaiḥ samantataḥ |
sitaṁ pratisaraṁ dadyādvārhaspatyeti mantrataḥ

One should then sit down near the Lord and offer Him sandalwood paste and flowers. Tie a white thread on the Lord's wrist, while chanting the mantra beginning with varhaspatya.

HBV 19.396

दुकूलपट्टैः कार्पासैर्नानाचित्रैरथापि वा ।
आच्छाद्य देव सर्वत्र छत्र चामरदर्पणम् ।
पार्श्वे तु स्थापयेत्तत्र वितान पुष्पस युतम्

dukūlapaṭṭaiḥ kārpāsairnānācitrairathāpi vā |
ācchādya devaṁ sarvatra chatraṁ cāmaradarpaṇam |
pārśvaṁ tu sthāpayettatra vitānaṁ puṣpasaṁyutam

Cover the entire body of the Lord with cotton, silk, or some other colorful cloth. Keep an umbrella, camara, and mirror by His side. Place a canopy decorated with a lotus design over His head.

HBV 19.397

रत्नान्योषधयस्तद्वद्गृहोपकरणानि च ।
भाजनानि विचित्राणि शयनान्यासनानि च ।
अभि त्वा शूर मन्त्रेण यथा विभवतो न्यसेत्

ratnānyoṣadhayastadvadgṛhopakaraṇāni ca |
bhājanāni vicitrāṇi śayanānyāsanāni ca |
abhi tvā śūra mantreṇa yathā vibhavato nyaset

Excellent medicinal herbs, gems, various household articles, vessels, a bed, sitting mats, and so on should also be placed near the Lord, according to one's capacity, while chanting the mantra beginning with abhitvd sura.

HBV 19.398

क्षीरꣳ क्षौद्रꣳ घृतꣳ तद्वद्भक्ष्य भोज्यञ्च पायसम् ।
षड्विधैश्च रसैस्तद्वत् समन्तात् परिपूरयेत्

kṣīraṁ kṣaudraṁ ghṛtaṁ tadvadbhakṣya bhojyañca pāyasam |
ṣaḍvidhaiśca rasaistadvat samantāt paripūrayet

The room should also be filled with six varieties of delicious food, as well as ghee, honey, and sweet rice.

HBV 19.399

बलिꣳ दद्यात् प्रयत्नेन मन्त्रेणानेन भूरिशः ।
त्र्यम्बकꣳ यजामह इति सर्वतः शनकैर्भुवि

baliṁ dadyāt prayatnena mantreṇānena bhūriśaḥ |
tryambakaṁ yajāmaha iti sarvataḥ śanakairbhuvi

The Lord's associates should be worshiped on' the floor by offering them varieties of ingredients while chanting the mantra beginning with trayamvakarh yajdmahe.

HBV 19.400

भूतशुद्धिꣳ ततः कृत्वा न्यासजातꣳ विधाय च ।
ध्यात्वा तत्त्वꣳ परꣳ कुर्यात् सजीवकरणꣳ बुधः

bhūtaśuddhiṁ tataḥ kṛtvā nyāsajātaṁ vidhāya ca |
dhyātvā tattvaṁ paraṁ kuryāt sajīvakaraṇaṁ budhaḥ

After purifying oneself in the prescribed manner, one should perform the required nyasa. He should then meditate on the Absolute Truth as He invokes life into the Deity.

HBV 19.401

पूजयेच्च ततो देव साङ्ग सपरिवारकम् ।
तत्तद्विशेषो विज्ञेयोऽश्वशिरःपञ्चरात्रतः

pūjayecca tato devaṁ sāṅgaṁ saparivārakam |
tattadviśeṣo vijñeyo'śvaśiraḥpañcarātrataḥ

308 SRi HARI-BHAKTI-VILASA The worshipable Lord, along with His associates, should then be worshiped with devotion. Rules and regulations for this worship should be ascertained by consulting the Hayasirsa-pancaratra.

HBV 19.402–404

आचार्यः स्थापयेद्विद्वान् मूर्तिपा स्तत्र मण्डपे ।
चतुरो ब्रह्मणो होतृनृत्विजो जापिनस्तथा
रक्षका श्च चतुर्द्वार्षु चतुरः स्थापयेद्बुधः ।
एक पुरुषसूक्तस्य जापक मण्डपान्तरे
आचार्येण समाविष्टाः स्वस्वस्थाने स्थिताश्च ते ।
स्वस्वप्रयोजन कुर्यः शिष्टाचारानुसारतः

ācāryaḥ sthāpayedvidvān mūrtipāṁstatra maṇḍape |
caturo brahmaṇo hotṛnṛtvijo jāpinastathā
rakṣakāṁśca caturdvārṣu caturaḥ sthāpayedbudhaḥ |
eka puruṣasūktasya jāpakaṁ maṇḍapāntare
ācāryeṇa samāviṣṭāḥ svasvasthāne sthitāśca te |
svasvaprayojanaṁ kuryaḥ śiṣṭācārānusārataḥ

The learned dcdrya should then position the Deity's guards in the mandapa. Four qualified performers of sacrifice should be appointed. Four priests, four chanters of mantras, and four guards should be positioned at the four gates as well. O n e person should be placed inside the mandapa to chant the Furusa-sukta. All these persons should carry out their allotted duties under the guidance of the dcdrya.

HBV 19.405

मूर्तिपान् स्थापयेत्तत्र सर्वदिक्षु विचक्षणः ।
चतुरो द्वारपालाꣳश्च द्वारेषु विनिवेशयेत्

mūrtipān sthāpayettatra sarvadikṣu vicakṣaṇaḥ |
caturo dvārapālāṁśca dvāreṣu viniveśayet

One who is very intelligent and experienced should position the Deity's guards on all sides. Four gatekeepers should be positioned at the four gates.

HBV 19.406

श्रीसूक्तꣳ पावमानꣳ तु सोमसूक्तꣳ सुमङ्गलम् ।
तथा च शान्तिकाध्यायमिन्द्रसूक्तꣳ तथैव च ।
रक्षोध्नञ्च तथा सूक्तꣳ पूर्वतो बह्वृचो जपेत्

śrīsūktaṁ pāvamānaṁ tu somasūktaṁ sumaṅgalam |
tathā ca śāntikādhyāyamindrasūktaṁ tathaiva ca |
rakṣodhnañca tathā sūktaṁ pūrvato bahvṛco japet

The following Vedic mantras and prayers are to be chanted at the eastern gate—Sri sukta, Pavamanl sukta, santikadhyaya, sakro indragnl, Indra sukta, yo ydta eva, Raksoghna sukta, kvanu apaja, and so on.

HBV 19.407

रुद्रान् पुरुषसूक्तञ्च श्लोकाध्यायꣳ ससुक्रियम् ।
तथैव मण्डलाध्यायमध्वर्युर्दक्षिणे जपेत्

rudrān puruṣasūktañca ślokādhyāyaṁ sasukriyam |
tathaiva maṇḍalādhyāyamadhvaryurdakṣiṇe japet

At the southern gate—Rudradhyaya, Purusa sukta, slokadhyaya, devasavitah, sasukriyam, nam vaca prapadye, mandaladhyaya, and adilyo vd esa etan mandalam—should be chanted.

HBV 19.408

वामदेव्य बृहत्साम ज्येष्ठ साम रथन्तरम् ।
तथा पुरुषसूक्तञ्च रुद्रसूक्त सशान्तिकम् ।
भारूण्डानि च सामानि छन्दोगः पश्चिमे जपेत्

vāmadevya bṛhatsāma jyeṣṭhaṁ sāma rathantaram |
tathā puruṣasūktañca rudrasūkta saśāntikam |
bhārūṇḍāni ca sāmāni chandogaḥ paścime japet

Vamadevya, Brhat-sdma, tram iddhi havdmahe, jyesthasama murddhanam divo aratim, rathantaram, abhitva suranonum, santikadhyaya, and bhorunda sama should be recited at the western gate.

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HBV 19.409

अथर्वाङ्गिरस तद्वन्नीलरुद्र तथैव च ।
तथापराजिता देवी मधुसूक्त सरौद्रकम् ।
तथैव शान्तिकाध्यायमध्वर्युश्चोत्तरे जपेत्

atharvāṅgirasaṁ tadvannīlarudraṁ tathaiva ca |
tathāparājitāṁ devīṁ madhusūktaṁ saraudrakam |
tathaiva śāntikādhyāyamadhvaryuścottare japet

Atharvangirasa, nllarudra, apardjitd devl, parivattamana, hiadhu siikta, Rudra sukta, and santikadhyaya should be chanted at the northern gate.

HBV 19.410

श्रीसूक्त पावमानञ्च ताम्य दाम्यञ्च वाजिनम् ।
वृषाक पञ्च मैत्रञ्च बवृचः पश्चिमे जपेत्

śrīsūktaṁ pāvamānañca tāmyaṁ dāmyañca vājinam |
vṛṣāka pañca maitrañca bavṛcaḥ paścime japet

Sri sukta, pavamana, tamya, damya, varjina, vrsakapi, and maitrya prayers should be recited at the west gate.

HBV 19.411

देवव्रत पुरुषगति ज्येष्ठसाम रथन्तरम् ।
भारूण्डानि च सामानि वामदेव्य तथैव च ।
उत्तरा दिशमास्थाय छन्दोगस्तज्जपेत् सदा

devavrataṁ puruṣagatiṁ jyeṣṭhasāma rathantaram |
bhārūṇḍāni ca sāmāni vāmadevyaṁ tathaiva ca |
uttarāṁ diśamāsthāya chandogastajjapet sadā

At the northern gate, one should chant the devavrata, purusagati, jyesthasdma, rathantra, bhdrunda sama and vdmadevya prayers.

HBV 19.412

रुद्रान् पुरुषसूक्तञ्च श्लोकाध्याय ससूक्रियाम् ।
ब्राह्मण मैत्रमैन्द्रञ्च अध्वर्युः पूर्वतो जपेत्

rudrān puruṣasūktañca ślokādhyāya sasūkriyām |
brāhmaṇa maitramaindrañca adhvaryuḥ pūrvato japet

T h e Rudra-sukta, Purusa-sukta, slokadhydya, sasukriya brahmana, maitra, and aindra prayers should be recited at the eastern gate.

HBV 19.413

अथर्वाङ्गिरसञ्चैव शिवसूक्त तथैव च ।
नीलरुद्रञ्च वै मन्त्रमथर्वा दक्षिणे जपेत्

atharvāṅgirasañcaiva śivasūktaṁ tathaiva ca |
nīlarudrañca vai mantramatharvā dakṣiṇe japet

At the southern gate one should chant the atharvangirasa, siva sukta, nllarudra and dtharvdn sukta prayers.

HBV 19.414

विष्णुकल्प परिषद पञ्चरात्रानुगामिनम् ।
स्तोत्रमन्त्रविश्वाथ पठेयुर्दक्षिणे सदा

viṣṇukalpaṁ pariṣadaṁ pañcarātrānugāminam |
stotramantraviśvātha paṭheyurdakṣiṇe sadā

Those who are expert in chanting mantras should recite the visnukalpa, parisada, and vaisnava prayers from the pancaratra at the southern gate.

HBV 19.415

मध्ये पुरुषसूक्तञ्च प्रजपेद्गर्भजापकः ।
जपेयुः शान्तिकाध्याय द्वार्षु ते जापकाः पुनः

madhye puruṣasūktañca prajapedgarbhajāpakaḥ |
japeyuḥ śāntikādhyāyaṁ dvārṣu te jāpakāḥ punaḥ

The single chanter who sits in the middle of the mandapa should recite the Purusa-sukta while the other chanters should recite the mantra beginning with sdntikddhya at the four gates.

HBV 19.416

ब्रह्मादी स्तत्र चाचार्यो यथास्थान निवेश्य तान् ।
होम कुर्यान्निजे कुण्डे ते च कुर्युर्यथाविधि

brahmādīṁstatra cācāryo yathāsthānaṁ niveśya tān |
homaṁ kuryānnije kuṇḍe te ca kuryuryathāvidhi

The acdrya should engage the brahmana priests in performing a fire sacrifice while he performs another fire sacrifice in the acdrya kunda, according to the prescribed rules and regulations.

HBV 19.417

शिरःस्थाने तु कृष्णस्य आचार्यो होममाचरेत् ।
शान्तिकैः पौष्टिकैश्चापि मन्त्रैर्याहृतिभिस्तथा

śiraḥsthāne tu kṛṣṇasya ācāryo homamācaret |
śāntikaiḥ pauṣṭikaiścāpi mantrairyāhṛtibhistathā

bhavisye (In the Bhdvisya Purana it is stated) sirahsthdne tu krsnasya dcdryyo homam dcaret santikaih paustikaiscapi mantrair vydhrti bhistathd The dcdrya should perform a fire sacrifice near the Deity's head. He should offer oblations three times while chanting the santi and pusti mantras, and offer oblations four times while chanting the mahavyahrti mantra.

HBV 19.418–419

पलाशोडुम्बराश्वत्थमपामार्ग□ शमी□ तथा ।
सहस्रमेक□ हुत्वा च विष्णुपादौ स्पृशेत्ततः
द्वितीय तु ततो हुत्वा समिद्भिस्तावदेव तु ।
मध्ये तु स□स्पृशेद्देव□ मूर्ध्न चैव□ क्रमेण तु

palāśoḍumbarāśvatthamapāmārgaṁ śamīṁ tathā |
sahasramekaṁ hutvā ca viṣṇupādau spṛśettataḥ
dvitīya tu tato hutvā samidbhistāvadeva tu |
madhye tu saṁspṛśeddevaṁ mūrdhna caivaṁ krameṇa tu

He should place one thousand and one pieces of wood into the sacrificial fire, from the paldsa, fig, asvattha, apamarga, and saml trees. Thereafter, he should gently touch the Lord's lotus feet, navel, stomach, chest, and head.

HBV 19.420

होमयेयुस्ततः सर्वे मूर्तिपाः स्वदिगाश्रिताः ।
अनन्तादि-शिवान्ताश्च अष्टौ ये चक्रवर्तिनः ।
तेषा□ मन्त्रैश्च होतव्या जप्तव्याश्च यथाक्रमम्

homayeyustataḥ sarve mūrtipāḥ svadigāśritāḥ |
anantādi-śivāntāśca aṣṭau ye cakravartinaḥ |
teṣāṁ mantraiśca hotavyā japtavyāśca yathākramam

The Deity's guards, while remaining stationed at their positions, should perform a fire sacrifice to the eight universal controllers, headed by Ananta and Siva, while chanting their

respective mantras.

HBV 19.421

शिरःस्थाने तु देवस्य स्थापको होममाचरेत् ।
शान्तिकैः पौष्टिकस्तद्वन्मन्त्रैर्व्याहृतिपूर्वकैः

śiraḥsthāne tu devasya sthāpako homamācaret |
śāntikaiḥ pauṣṭikastadvanmantrairvyāhṛtipūrvakaiḥ

The person on whose behalf the Deity is being installed should conduct a fire sacrifice near the Deity's head. This sacrifice should be performed while reciting the previously mentioned vyahrti santi and pusti mantras.

HBV 19.422

पलाशोडुम्बराश्वत्थमपामार्ग□ शमी□ तथा ।
हुत्वा सहस्रमेकैक□ देव□ पादे तु स□स्पृशेत्

palāśoḍumbarāśvatthamapāmārgaṁ śamīṁ tathā |
hutvā sahasramekaikaṁ devaṁ pāde tu saṁspṛśet

The fire sacrifice should be performed with one thousand and eight pieces of wood from the paldsa, fig, asvattha, apamdrga, and saml trees. Thereafter, one should touch the Lord's lotus feet.

HBV 19.423

ततो होमसहस्रेण हुत्वा हुत्वा ततस्ततः ।
नाभिमध्य□ तथा वक्षः शिरश्चाप्यालभेत् पुनः

tato homasahasreṇa hutvā hutvā tatastataḥ |
nābhimadhyaṁ tathā vakṣaḥ śiraścāpyālabhet punaḥ

Then, another sacrifice should be performed with one thousand and eight pieces of wood. Afterwards, one should touch the Deity's navel, abdomen, chest, and head.

HBV 19.424

मूर्तिपा लोकपालेभ्यो मूर्तिभ्यः क्रमशस्ततः ।
तथा मूर्त्यधिदेवेभ्यो होम कुर्युः समन्ततः

mūrtipā lokapālebhyo mūrtibhyaḥ kramaśastataḥ |
tathā mūrtyadhidevebhyo homaṁ kuryuḥ samantataḥ

314 SRI HARI-BHAKTI-VILASA O n e should also perform a fire sacrifice for the sake of the Deity's guards, lokapdlas, and the eight murttis.

HBV 19.425

वसुधा वसुरेताश्च यजमानो दिवाकरः ।
जल वायुस्तथा सोम आकाश चाष्टम मतम् ।
देवस्य मूर्तयो ह्यष्टावेताः कुण्डेषु स स्मरेत्

vasudhā vasuretāśca yajamāno divākaraḥ |
jalaṁ vāyustathā soma ākāśaṁ cāṣṭamaṁ matam |
devasya mūrtayo hyaṣṭāvetāḥ kuṇḍeṣu saṁsmaret

A fire sacrifice should be conducted for the pleasure of the eight murttis—Vasudha, Vasureta, Yajaman, Divakara, Jala, Vayu, Soma, and Akasa.

HBV 19.426–427

एतासामधिपान् वक्ष्ये यैर्विप्रा मूर्तिपा मताः ।
पृथिवी पात्ति सर्वस्तु पशुपश्चाग्निमेव तु ।
यजमान तथैवोग्रो रुद्रश्चादित्यमेव च
भवो जल सदा पाति वायुमीशान एव च ।
महादेवस्तथा चन्द्र भीमश्चाकाशमेव च

etāsāmadhipān vakṣye yairviprā mūrtipā matāḥ |
pṛthivīṁ pātti sarvastu paśupaścāgnimeva tu |
yajamānaṁ tathaivogro rudraścādityameva ca
bhavo jalaṁ sadā pāti vāyumīśāna eva ca |
mahādevastathā candraṁ bhīmaścākāśameva ca

Vasudha is controlled by Sarva, Agni is controlled by Pasupa, Yajaman is controlled by Ugra, Divakara is controlled by Rudra, Jala is controlled by Siva, Vayu is controlled by Isana, Soma is controlled by Mahadeva, and Akasa is controlled by Bhima.

HBV 19.428

सर्वदेवप्रतिष्ठासु मूर्तिपा ह्येत एव तु ।
एतेभ्यो वैदिकैर्मन्त्रैर्यथास्व॑ होममाचरेत्

sarvadevapratiṣṭhāsu mūrtipā hyeta eva tu |
etebhyo vaidikairmantrairyathāsvaṁ homamācaret

These Deity guards are required to be present during the Deity's installation ceremony. Fire sacrifices while chanting their respective Vedic mantras should be performed.

HBV 19.429

कृत्वाग्नि॑ वैष्णवैर्मन्त्रैः कुर्याच्छान्त्युदक॑ बुधः ।
तत् सिक्त्वा प्रतिमामूर्ध्न वह्निप्रणयन॑ कुरु

kṛtvāgniṁ vaiṣṇavairmantraiḥ kuryācchāntyudakaṁ budhaḥ |
tat siktvā pratimāmūrdhna vahnipraṇayanaṁ kuru

One who is learned should prepare sacred water by chanting the appropriate Vaisnava mantras and then sprinkle the water over the Deity's head and invoke fire.

HBV 19.430

दक्षिणेऽग्निभूतमिति कुण्डेऽग्नि॑ प्रणयेद्बुधः ।
अग्निमयी तु पूर्वे तु कुण्डेऽग्नि॑ प्रणयेद्बुधः

dakṣiṇe'gnibhūtamiti kuṇḍe'gniṁ praṇayedbudhaḥ |
agnimayī tu pūrve tu kuṇḍe'gniṁ praṇayedbudhaḥ

One should invoke fire in the southern sacrificial pit while chanting the mantra beginning with agnibhutam. While invoking fire in the eastern sacrificial pit, one should chant the mantra beginning with agnimayi.

HBV 19.431

उत्तरे प्रणयेदग्नि॰ अग्निमग्नि॰ तु धीमहि ।
अग्निप्रणयने मन्त्रस्त्वमग्ने त्विति पश्चिमे

uttare praṇayedagniṁ agnimagniṁ tu dhīmahi |
agnipraṇayane mantrastvamagne tviti paścime

While igniting a fire in the northern pit, one should chant the mantra agnim agnim tu dhimahi, and while igniting a fire in the western sacrificial pit, one should chant the mantra beginning with tvam agnetvlti.

HBV 19.432

पलाशसमिधाना॰ तु वृताक्ताना॰ महानले ।
अष्टोत्तरसहस्र॰ तु कुण्डे कुण्डे तु होमयेत्

palāśasamidhānāṁ tu vṛtāktānāṁ mahānale |
aṣṭottarasahasraṁ tu kuṇḍe kuṇḍe tu homayet

316 SRI HARI-BHAKTI-VILASA astottara sahasrarh tu kunde kunde tu homayet Fire sacrifice should be performed in each of these kundas using one thousand and eight pieces of paldia wood dipped in ghee.

HBV 19.433

वेदादिमन्त्रैर्देवेश ततो ब्रीही॰स्तु होमयेत् ।
तिलाना॰ घृतयुक्ताना॰ कुण्डे कुण्डे तु मूर्तिपाः

vedādimantrairdeveśa tato brīhīṁstu homayet |
tilānāṁ ghṛtayuktānāṁ kuṇḍe kuṇḍe tu mūrtipāḥ

In each of the sacrificial kundas Lord Hari should be offered oblations of rice paddy while chanting Vedic mantras. Oblations of sesame seeds mixed with ghee should be offered to the Diety's guards.

HBV 19.434

सहस्रैक॑ व्याहृतिभिर्जुहुयुः साज्यमक्षतम् ।
मूलमन्त्रेण जुहुयुः स्वाहान्तेन सुरोत्तम ।
अष्टोत्तरसहस्र॑ तु कुण्डे कुण्डे यथाविधि

sahasraikaṁ vyāhṛtibhirjuhuyuḥ sājyamakṣatam |
mūlamantreṇa juhuyuḥ svāhāntena surottama |
aṣṭottarasahasraṁ tu kuṇḍe kuṇḍe yathāvidhi

O foremost of demigods, one should then perform a fire sacrifice by offering oblations of rice paddy mixed with ghee one thousand and eight times while chanting the mantra beginning with vyahrti and the mula mantra. One thousand and eight oblations should be offered at each of the kundas, according to the prescribed rules and regulations.

HBV 19.435–436

घृतहोममिद॑ प्रोक्त॑ शान्तिहोममतः शृणु ।
मधुरत्रितयेनाथ जुहुयाद्द्वादशक्षरैः ।
पादौ नाभि॑ हृच्छिरश्च स्पृशेद्बुद्ध्वा यथाक्रमम्
घृत॑ दधि पयश्चैव माक्षिक॑ देशिकः स्वयम् ।
प्रतिलोम॑ स्पृशेच्चापि हुत्वा तु मधुरत्रयम्

ghṛtahomamidaṁ proktaṁ śāntihomamataḥ śṛṇu |
madhuratritayenātha juhuyāddvādaśakṣaraiḥ |
pādau nābhiṁ hṛcchiraśca spṛśedbuddhvā yathākramam
ghṛtaṁ dadhi payaścaiva mākṣikaṁ deśikaḥ svayam |
pratilomaṁ spṛśeccāpi hutvā tu madhuratrayam

So far, the procedure for performing ghrta-homa has been described. Now, the procedure for performing sdnti-homa will be discussed. This homa, or sacrifice, should be performed by offering three types of sweets, while chanting the twelve-syllable mantra. The dcarya should touch the Deity's feet, navel, chest, and head, one after another, while performing this fire sacrifice. He should also touch ghee, yogurt, milk, and honey to these parts of the Lord's body, in an ascending and descending order.

HBV 19.437–438

शतमष्टोत्तर हुत्वा विष्णु शिरसि स स्पृशेत् ।
तथैव हुत्वा पञ्चाशत् हृदये स स्पृशेद्धरिम्
ततोऽष्टावि शति हुत्वा नाभिदेशे हरि स्पृशेत् ।
अष्टावष्टौ ततो हुत्वा पादाङ्गुष्ठौ तु स स्पृशेत्

śatamaṣṭottaraṁ hutvā viṣṇuṁ śirasi saṁspṛśet |
tathaiva hutvā pañcāśat hṛdaye saṁspṛśeddharim
tato'ṣṭāviṁśati hutvā nābhideśe hariṁ spṛśet |
aṣṭāvaṣṭau tato hutvā pādāṅguṣṭhau tu saṁspṛśet

After offering oblations into the sacrificial fire one hundred and eight times, the dcarya should touch the Deity's head. After offering fifty more oblations, He should touch the Deity's chest. After offering twenty- eight more oblations, He should touch the Deity's navel, and offer eight more oblations, He should touch the lotus feet of the Deity.

HBV 19.439

देव शान्तिघटस्थेन सम्पाताहुतिपाथवा ।
स स्नाप्य दत्त्वा वस्त्रादीनधिवास समापयेत्

devaṁ śāntighaṭasthena sampātāhutipāthavā |
saṁsnāpya dattvā vastrādīnadhivāsaṁ samāpayet

After bathing the brdhmanas with the water from the sdnti ghata pitcher and giving them clothing in charity, the adhivdsa ceremony should be completed.

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HBV 19.440–441

शान्तितोयघट गृह्य सम्पाताहुतिज तथा ।
तेन पादौ तु देवस्य शिरः प्रक्षाल्य यत्नतः
स्थितञ्च स्नापयेत्तत्र सम्पाताहुतिवारिणा ।
पुनः प्रच्छादयेच्चैव धूप दद्यात् सगुग्गुलुम्

śāntitoyaghaṭaṁ gṛhya sampātāhutijaṁ tathā |
tena pādau tu devasya śiraḥ prakṣālya yatnataḥ
sthitañca snāpayettatra sampātāhutivāriṇā |
punaḥ pracchādayeccaivaṁ dhūpaṁ dadyāt saguggulum

With water from the sdnti ghata and sarhpdta dhuti, one should wash Lord Hari's lotus feet and sprinkle it over His head. Thereafter, one should again cover the Deity and burn incense made with guggula.

HBV 19.442

निवेद्य च हविष्यान्न तथा मोदकस□युतम् ।
ब्राह्मणान् पूजयेत् पूर्व□ शेषानन्या□श्च कामतः

nivedya ca haviṣyānna tathā modakasaṁyutam |
brāhmaṇān pūjayet pūrvaṁ śeṣānanyāṁśca kāmataḥ

One should offer the Deity bhavisya rice and pure milk sweets called modaka, and then distribute the prasada to the hrahmanas and then the public.

HBV 19.443

रात्रौ महोत्सवः कार्यः श□खभेर्यादिनिस्वनैः ।
गायनैर्नर्तनैश्चैव ब्रह्मघोषैस्तथैव च

rātrau mahotsavaḥ kāryaḥ śaḥkhabheryādinisvanaiḥ |
gāyanairnartanaiścaiva brahmaghoṣaistathaiva ca

At night, a festival should be held with the blowing of conch shells, playing of drums, singing, dancing, and recitation of Vedic hymns.

HBV 19.444

पुरतो वैष्णवान् धर्मान् श्रावयेद्वाचकस्तथा ।
त्रिरात्रमेकरात्र□ वा कुर्यात्तत्राधिवासनम्

purato vaiṣṇavān dharmān śrāvayedvācakastathā |
trirātramekarātraṁ vā kuryāttatrādhivāsanam

O n e should arrange for a learned person to give a discourse from the Vaisnava literature. In this way, the adhivasa ceremony should be observed, for either one or three nights.

HBV 19.445

ततः शान्तिघट कुर्यात् प्रतिकूण्डेषु सर्वतः ।
शतान्ते वा सहस्रान्ते स्त्रुक्पूर्णाहुतिरिष्यते

tataḥ śāntighaṭaṁ kuryāt pratikūṇḍeṣu sarvataḥ |
śatānte vā sahasrānte strukpūrṇāhutiriṣyate

The sdntighala pitchers should be installed at each and every kunda. After offering one hundred or one thousand oblations into the sacrificial fire, one should offer the final oblation while standing up.

HBV 19.446

समाप्याहुतिर्मूर्द्ध्वस्थः प्रशान्तात्मा विनिक्षिपेत् ।
आहुतीना तु सम्पात पूर्णकुम्भेषु विन्यसेत्

samāpyāhutirmūrddhvasthaḥ praśāntātmā vinikṣipet |
āhutīnāṁ tu sampātaṁ pūrṇakumbheṣu vinyaset

After finishing the offering of oblation into the sacrificial fire, one should stand up in a peaceful manner and sprinkle the water from the sdnti ghata in the four directions.

HBV 19.447

मूलमध्योत्तमाङ्गेषु देव तेनावसेचयेत् ।
स्थितञ्च स्नापयेत्तेन सम्पाताहुतिवारिणा

mūlamadhyottamāṅgeṣu devaṁ tenāvasecayet |
sthitañca snāpayettena sampātāhutivāriṇā

The acarya should sprinkle some water on the head, chest, and lotus feet of the Deity.

HBV 19.448

प्रतियामेषु धूप च नैवेद्य चन्दनोदकम् ।
पुनः पुनः प्रकुर्वीत होमः कार्यः पुनः पुनः

pratiyāmeṣu dhūpaṁ ca naivedyaṁ candanodakam |
punaḥ punaḥ prakurvīta homaḥ kāryaḥ punaḥ punaḥ

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HBV 19.449

पुनः पुनश्च दातव्या यजमानेन दक्षिणा ।
सितवस्त्रैश्च ते सर्वे पूजनीयाः समन्ततः

punaḥ punaśca dātavyā yajamānena dakṣiṇā |
sitavastraiśca te sarve pūjanīyāḥ samantataḥ

The person on whose behalf the Deity is being installed should offer daksina again and again to the priests, and give them white clothes with a liberal mind.

HBV 19.450

विचित्रहेमकटकैर्मसूत्राङ्गुरीयकैः ।
वासोभिः शयनीयैश्च प्रतियामेषु शक्तितः

vicitrahemakaṭakairmasūtrāṅgurīyakaiḥ |
vāsobhiḥ śayanīyaiśca pratiyāmeṣu śaktitaḥ

After every three hours, a sacrifice is to be performed. During the sacrifice, gold, silver, ornaments, sacred threads, rings, cloth, and beddings should be given, according to one's ability.

HBV 19.451

भोजनꣳ चापि दातव्यꣳ यावत् स्यादधिवासनम् ।
त्रिसन्ध्यꣳ बलयो देया भूतेभ्यः सर्वतो दिशम्

bhojanaṁ cāpi dātavyaṁ yāvat syādadhivāsanam |
trisandhyaṁ balayo deyā bhūtebhyaḥ sarvato diśam

Until the adhivdsana ceremony is completed, one should continue feeding the assembled guests. Charity should be given to all classes of living entities, at least three times each day.

HBV 19.452

ब्राह्मणान् भोजयेत् पूर्वꣳ शेषान् वर्णास्तु कामतः ।
रात्रौ महोत्सवः कार्यो नृत्यगीतकमङ्गलैः

brāhmaṇān bhojayet pūrvaṁ śeṣān varṇāstu kāmataḥ |
rātrau mahotsavaḥ kāryo nṛtyagītakamaṅgalaiḥ

First, the assembled brdhmanas should be fed, and then the members of the other varnas. The night should be spent singing, dancing, and reciting auspicious mantras.

HBV 19.453

त्रिरात्रमेकरात्रꣳ वा पञ्चरात्रमथापि वा ।
सप्तरात्रमथो कुर्यात् क्वचित् सद्योऽधिवासनम्

trirātramekarātraṁ vā pañcarātramathāpi vā |
saptarātramatho kuryāt kvacit sadyo'dhivāsanam

The duration of adhivasa can be one, three, five, or seven days. It can also be observed in very quickly.

HBV 19.454

यागमण्डपमासाद्य दक्षिणद्वारगोचरे ।
उत्तराभिमुखाः स्थाप्याश्चतस्रो धेनवोऽनघ

yāgamaṇḍapamāsādya dakṣiṇadvāragocare |
uttarābhimukhāḥ sthāpyāścatasro dhenavo'nagha

O sinless one, thereafter, one should place four cows along with their calves facing north near the southern gate of the sacrificial arena.

HBV 19.455

गङ्गेति प्रथमा ख्याता द्वितीया यमुनेति च ।
गोदावरी तृतीया च चतुर्थी तु सरस्वती

gaṅgeti prathamā khyātā dvitīyā yamuneti ca |
godāvarī tṛtīyā ca caturthī tu sarasvatī

These cows should be named Gariga, Yamuna, Godavarl, and Sarasvati.

HBV 19.456

दोहन□ विष्णुगायत्र्या कृत्वा पश्चाच्चरु□ श्रपेत् ।
गायत्र्या होमयेच्चैव गायत्र्यैव बलि□ हरेत्

dohanaṁ viṣṇugāyatryā kṛtvā paścāccaruṁ śrapet |
gāyatryā homayeccaiva gāyatryaiva baliṁ haret

These cows should be milked while chanting the Visnu Gayatrl mantra. The milk should be used to prepare sweet rice, which should be

322 SRI HARI-BHAKTI-VILASA offered to the Lord's associates and demigods, while chanting the Gayatri mantra.

HBV 19.457

भोजयेद्ब्राह्मण चैव मण्डपादुत्तरे द्विज ।
पायसेनाज्ययुक्तेन शर्करामिश्रितेन च

bhojayedbrāhmaṇaṁ caiva maṇḍapāduttare dvija |
pāyasenājyayuktena śarkarāmiśritena ca

O brdhmana, this delicious sweet rice made with ghee and sugar should be fed to the assembled brahmanas on the northern side of the mandapa.

HBV 19.458

मासाधिपाना तुष्ट्यर्थ दद्यात् कनकदक्षिणाम् ।
गाश्च ता स्तान् समुद्दिश्य एकैकाय निवेदयेत् ।
देवासुरादीनुद्दिश्य कुर्याद्बलिनिवेदनम्

māsādhipānāṁ tuṣṭyarthaṁ dadyāt kanakadakṣiṇām |
gāśca tāṁstān samuddiśya ekaikāya nivedayet |
devāsurādīnuddiśya kuryādvalinivedanam

In order to satisfy the predominating deities of the sacrifice, one should give daksina of one cow each. Gifts should also be offered to the demigods and asuras.

HBV 19.459–460

अधिवास्यैव देवेश कुर्याज्जागरमादरात् ।
मङ्गलैर्ब्रह्मघोषैश्च जयशब्दरवैस्तथा
पुण्याहशब्दैर्विपुलैर्गीतवादित्रनिस्वनैः ।
शङ्खघोःएन महता वीणावेणुरवेण च ।
कोलाहलैश्च भेर्याचैः कुर्याज्जागरण हरेः

adhivāsyaiva deveśaṁ kuryājjāgaramādarāt |
maṅgalerbrahmaghoṣaiśca jayaśabdaravaistathā
puṇyāhaśabdairvipulairgītavāditranisvanaiḥ |
śaṅkhaghoḥena mahatā vīṇāveṇuraveṇa ca |
kolāhalaiśca bheryādyaiḥ kuryājjāgaraṇaṁ hareḥ

After completing the adhivdsa ceremony of Lord Hari, one should remain awake the entire night reciting sacred Vedic mantras, chanting)aya\, Jayal, invoking auspiciousness, singing, dancing, playing musical instruments, blowing conch shells, and playing stringed

instruments, flutes, drums, large drums. In this way, one should pass the night in transcendental revelry for the satisfaction of the Lord.

HBV 19.461–462

यस्त्वेव विधिना भक्त्या कुर्याद्देवाधिवासनम् ।
स सर्वतीर्थयज्ञाना दानाना तपसा तथा
फल शतगुण प्राप्य विष्णोर्लोके महीयते ।
आहुतसप्लव यावद्देववत्तत्र मोदते

yastvevaṁ vidhinā bhaktyā kuryāddevādhivāsanam |
sa sarvatīrthayajñānāṁ dānānāṁ tapasāṁ tathā
phalaṁ śataguṇaṁ prāpya viṣṇorloke mahīyate |
āhūtasaplavaṁ yāvaddevavattatra modate

tatraiva (In the same literature it is stated) yastvevarh vidhind bhaktyd kuryydd devddhi vdsanam sa sarvvatirtha yajhdndrh ddndndrh tapasdrh tathd phalarh samgunam prapya visnu loke mahiyate dhuta saplavam ydvad devavat tatra modate One who performs the adhivdsana ceremony of Lord Hari, according to the prescribed rules and regulations, receives one hundred times the merit of bathing at all the holy places, performing sacrifices, giving in charity, and executing penance. He will enjoy life as a liberated soul in the abode of Lord Visnu for one kalpa.

HBV 19.463

प्रातः प्रासादगर्त तु पुष्पाद्भिः प्रोक्ष्य सर्वतः ।
निश्चित्य मध्यमैशान्या गर्त कृत्वार्पयेच्छिलाम्

prātaḥ prāsādagartaṁ tu puṣpādbhiḥ prokṣya sarvataḥ |
niścitya madhyamaiśānyāṁ gartaṁ kṛtvārpayecchilām

For installing the Deity, a pit must be dug. One should first determine the exact location, which should near the middle of the temple. One should then throw some flowers and sprinkle water over that area. The pit should be dug toward the northeast corner of the temple, and within the pit, a stone should be placed.

HBV 19.464

अधिवास्य ततो विष्णु॰ श्वभ्र॰ कुर्यात् समाहितः ।
प्रासादस्यानुरूपेण प्रतिमायाश्च भारत

adhivāsya tato viṣṇuṁ śvabhraṁ kuryāt samāhitaḥ |
prāsādasyānurūpeṇa pratimāyāśca bhārata

O Bharata, after completing the adhivdsa ceremony, one should dig a pit in proportion to the size of the temple and the Deity.

HBV 19.465

प्रासाद॰ प्रोक्ष्य सर्वत्र मन्त्रपूतेन वारिणा ।
पातयेत् पक्षसूत्राणि द्वारसूत्र॰ तथैव च

prāsādaṁ prokṣya sarvatra mantrapūtena vāriṇā |
pātayet pakṣasūtrāṇi dvārasūtraṁ tathaiva ca

Before digging the pit, one should sprinkle water that has been purified by the chanting of mantras over the temple room floor and then measure the size of the pit by using threads.

HBV 19.466

ततो मध्य॰ सम॰ गृह्य कर्तव्य॰ स्थिरमादरात् ।
कुर्यात् श्वभ्र-प्रमाणेन कृष्णस्याद्भुतकर्मणः ।
श्वभ्राधस्तान्न्यसेत् पूर्व॰ शिला॰ ब्रह्मात्मिका॰ शुभाम्

tato madhyaṁ samaṁ gṛhya kartavyaṁ sthiramādarāt |
kuryāt śvamra-pramāṇena kṛṣṇasyādbhutakarmaṇaḥ |
śvabhrādhastānnyaset pūrvaṁ śilāṁ brahmātmikāṁ śubhām

The place where the pit is to be dug should be near the middle of the temple. To install the stand for the Deity of Lord Krsna, who performs wonderful activities, a stone slab should be prepared that nicely fits into the pit. First, a sacred stone should be placed at the bottom of the pit.

HBV 19.467

कृत्वाधिवास॑ देवाना॑ श्वभ्र॑ कुर्यात् समाहितः ।
प्रासादार्चानुरूपेण मानाल्लिङ्गस्य वा पुनः

kṛtvādhivāsaṁ devānāṁ śvabhraṁ kuryāt samāhitaḥ |
prāsādārcānurūpeṇa mānālliṅgasya vā punaḥ

When the adhivdsa of the Lord has been concluded, one should, with a controlled mind, dig a pit, the size of which should be ascertained in accordance with the size of the temple or the Deity.

HBV 19.468

पुष्पोदकेण प्रासाद॑ प्रोक्ष्य मन्त्रयुतेन तु ।
पातयेत् पक्षसूत्राणि द्वारसूत्र॑ तथैव च

puṣpodakeṇa prāsādaṁ prokṣya mantrayutena tu |
pātayet pakṣasūtrāṇi dvārasūtraṁ tathaiva ca

After sprinkling purified water over the temple room floor, one should spread threads to measure the exact size of the pit.

HBV 19.469

आश्रयेत् किञ्चिदैशानी मध्य॑ कृत्वा दिश॑ बुधः ।
ऐशानीमाश्रित॑ देव॑ पूजयन्ति दिवौकसः

āśrayet kiñcidaiśānī madhyaṁ kṛtvā diśaṁ budhaḥ |
aiśānīmāśritaṁ devaṁ pūjayanti divaukasaḥ

O n e who is learned should determine the location of the pit near the middle of the temple, slightly toward the northeast corner. Such a location is preferred because the demigods generally worship Lord Hari toward the northeast direction.

HBV 19.470

आयुरारोग्यफलदमथवोत्तरमाश्रितम् ।
शुभ॑ स्यादशुभ॑ प्रोक्तमन्यथा स्थापन॑ बुधैः ।
अधः कूर्मशिला प्रोक्ता सदा ब्रह्मशिलाधिका

āyurārogyaphaladamathavottaramāśritam |
śubhaṁ syādaśubhaṁ proktamanyathā sthāpanaṁ budhaiḥ |
adhaḥ kūrmaśilā proktā sadā brahmaśilādhikā

It is also considered to be auspicious to install the Deity in the northern direction. This awards one good health and a long duration of life. Learned authorities have declared that other directions are inauspicious. The stone that is laid at the bottom of the pit is called a Kurma-sila, which is more auspicious than a Brahma-sila, or other sacred sila.

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HBV 19.471

अधिवास्य विधानेन देवदेव॑ हरि॑ प्रभुम् ।
पिण्डिकास्थापनार्थाय गर्तागार॑ विशेद्गुरुः

adhivāsya vidhānena devadevaṁ hariṁ prabhum |
piṇḍikāsthāpanārthāya gartāgāraṁ viśedguruḥ

After completing the adhivdsa ceremony of Lord Hari, the master of the demigods, according to the prescribed rules and regulations, the spiritual master should enter the temple room to install the Deity's stand.

HBV 19.472

यादृश॑ गर्त॑गेह॑ तु कृत॑ सुरगणार्चितम् ।
स॑विभज्य प्रकूर्वीत सप्तभाग॑ विचक्षणः ।
पुनश्च सप्तधा कृत्वा स्थानभाग॑ प्रकल्पयेत्

yādṛśaṁ gartaṁgehaṁ tu kṛtaṁ suraganārcitam |
saṁvibhajya prakūrvīta saptabhāgaṁ vicakṣaṇaḥ |
punaśca saptadhā kṛtvā sthānabhāgaṁ prakalpayet

The spiritual master should first divide the temple room into seven parts, and then each part should be divided into seven parts. In this way, the exact measurements of the temple room

should be ascertained.

HBV 19.473

ब्रह्मभाग॑ भवेन्मध्य॑ देव॑ स्यात्तदनन्तरम् ।
तृतीय॑ मानुष॑ भाग॑ पैशाच॑ तु चतुर्थकम्

brahmabhāgaṁ bhavenmadhyaṁ devaṁ syāttadanantaram |
tṛtīyaṁ mānuṣaṁ bhāgaṁ paiśācaṁ tu caturthakam

The middle part of the temple room is intended for the Supreme Lord, the next part is intended for the demigods, the third part is meant for human beings, and the fourth part is allotted to ghosts.

HBV 19.474

द्विभुज॑ ध्यानयोगस्थ॑ निविष्ट॑ स्थितमेव च ।
चतुर्भुज॑ वा ब्राह्मे तु भागे स॑स्थापयेद्धरिम्

dvibhujaṁ dhyānayogasthaṁ niviṣṭaṁ sthitameva ca |
caturbhujaṁ vā brāhme tu bhāge saṁsthāpayeddharim

In the middle portion of the temple room, which is known as brahmabhaga, the four-armed or two-armed form of Lord Hari, seated in meditation, should be installed.

HBV 19.475

ब्राह्मभाग॑ परित्यज्य किञ्चिदाश्रित्य वा द्विजः ।
सदैव स्थापयेद्देव॑ देवमानुषभागयोः

brāhmabhāgaṁ parityajya kiñcidāśritya vā dvijaḥ |
sadaiva sthāpayeddevaṁ devamānuṣabhāgayoḥ

One who is twice-born should install another Deity of Lord Hari, but not in the brahmabhaga portion of the temple room, but instead, in the devabhdga or manusyabhaga sections.

HBV 19.476

देवमानुषभागाभ्या शयन परिकल्पयेत् ।
दारवी मृन्मयी मूर्ति देवस्थाने निवेशयेत्

devamānuṣabhāgābhyāṁ śayanaṁ parikalpayet |
dāravīṁ mṛnmayīṁ mūrtiṁ devasthāne niveśayet

Lord Hari's resting place should be arranged in the daivabhdga or mdnusabhaga section. In the daivabhdga portion of the temple, Deities made of wood or clay should be installed.

HBV 19.477

मानुष किञ्चिदाश्रित्य आसीन स्थापयेद्धरिम् ।
नरसि ह वराहञ्च देवभागे नियोजयेत्

mānuṣaṁ kiñcidāśritya āsīnaṁ sthāpayeddharim |
narasiṁhaṁ varāhañca devabhāge niyojayet

In the mdnusabhaga portion of the temple, the Deity of Lord Hari in a sitting posture should be installed. The Deities of Lord Nrsimhadeva and Varahadeva should be installed in the daivabhdga portion of the temple.

HBV 19.478

विघ्नेशमम्बिका देवी मातृर्भूतगण तथा ।
आदित्यादीन् हरेरन्यानेवमादी स्तथा परान् ।
पैशाचे स्थापयेन् स्थाने नात्र कार्या विचारणा

vighneśamambikāṁ devīṁ mātṛrbhūtagaṇaṁ tathā |
ādityādīn hareranyānevamādīṁstathā parān |
paiśāce sthāpayen sthāne nātra kāryā vicāraṇā

328 SRI HARI-BHAKTI-VILASA paisdce sthdpayet sthdne ndtra kdryyd vicdrand The ghost section should be utilized for installing deities of Lords Hari's associates, such as Ganapati; the mothers, such as Ambika; the twelve Adityas, and others. There is no need for further consideration in this regard.

HBV 19.479

स्वस्थानवर्जिताः सर्वे भयदुःखामयप्रदाः ।
तस्मात् सर्वेण यत्नेन स्वस्थाने विनिवेशयेत्

svasthānavarjitāḥ sarve bhayaduḥkhāmayapradāḥ |
tasmāt sarveṇa yatnena svasthāne viniveśayet

When the predominating deities of the planets and minor demigods fall from their positions, they cause fear, distress, and disease to all classes of living entities. Therefore, one should carefully reinstate them in their original positions.

HBV 19.480

श्रीमूर्त्या सह पिण्डी च स्थापयित्वाभिपूज्य ।
रथेन मण्डप नीत्वा स स्थाप्य पुनरर्चयेत्

śrīmūrtyā saha piṇḍīṁ ca sthāpayitvābhipūjya |
rathena maṇḍapaṁ nītvā saṁsthāpya punararcayet

Just as one installs the Deity, one should also install the Deity's stand and worship it properly. The pindikd (stand) should be placed on a chariot, brought to the mandapa, and worshiped.

HBV 19.481

ततः प्रक्षालिता कृत्वा पञ्चगव्येन पिण्डिकाम् ।
कषायतोयेन पूनर्मन्त्रयूक्तेन सर्वतः ।
देवभार्याश्रय मन्त्र पिण्डिकासु नियोजयोत्

tataḥ prakṣālitāṁ kṛtvā pañcagavyena piṇḍikām |
kaṣāyatoyena pūnarmantrayūktena sarvataḥ |
devabhāryāṁśrayaṁ mantraṁ piṇḍikāsu niyojayot

Thereafter, one should purify the pindika by bathing it with the five products of the cow. A second bathing should be conducted with extracts of tree bark while chanting the appropriate mantra.

HBV 19.482

श्रियः सूक्तेनार्चयीत प्रत्यूच पिण्डिकामपि

śriyaḥ sūktenārcayīta pratyūcaṁ piṇḍikāmapi

The pindika should be worshiped by chanting the mantras from the SrI-sukta.

HBV 19.483

प्राग्वत् श्रीमूर्तिमुत्थाप्य याने चारोप्य मण्डपात् ।
प्रादक्षिण्येन सानन्द नयेत् प्रासादमण्डपम्

prāgvat śrīmūrtimutthāpya yāne cāropya maṇḍapāt |
prādakṣiṇyena sānandaṁ nayet prāsādamaṇḍapam

Like before, the Deity should be lifted, placed on a chariot, and brought to the principal mandapa with great pomp, while circumambulating Him.

HBV 19.484

तत उत्थाप्य देवेश उत्तिष्ठ ब्रह्मणस्पते ।
आनीय गर्भभवन पीठान्ते स्थापयेद्बुधः

tata utthāpya deveśaṁ uttiṣṭha brahmaṇaspate |
ānīya garbhabhavanaṁ pīṭhānte sthāpayedbudhaḥ

Thereafter, the Deity of Lord Hari should be carried while chanting the mantra beginning with uttistha brahmanaspate and brought to the main temple room. In this way, one who is intelligent should install the Deity according to the proper procedures.

HBV 19.485–486

ततश्चोत्थापयेद्देव मन्त्रेणानेन भूमिप ।
उत्तिष्ठ ब्रह्मणस्पते ब्रह्मघोषैश्च पुष्कलैः ।
पुण्याहजयघोषश्च शङ्खभेर्यादिनिस्वनैः
रथ चालङ्कृत कृत्वा तस्मि श्चारोपयेच्छनैः ।
रथे तिष्ठेति मन्त्रेण रथस्थ कारयेद्धरिम्

tataścotthāpayeddevaṁ mantreṇānena bhūmipa |
uttiṣṭha brahmaṇaspate brahmaghoṣaiśca puṣkalaiḥ |

puṇyāhajayaghoṣaśca śaṅkhabheryādinisvanaiḥ
rathaṁ cālaṅkṛtaṁ kṛtvā tasmiṁścāropayecchanaiḥ |
rathe tiṣṭheti mantreṇa rathasthaṁ kārayeddharim

330 SRI HARI-BHAKTI-VILASA utdstha brahmanaspate brahma ghosaisca puskalaih punyaha jayaghosasca sankha bheryyddi nisvanaih ratharh cdlankrtam krtvd tasmims cdropayecchanaih rathe tistheti mantrena rathastharh kdreyedd harim O King, thereafter, one should move the Deity of Lord Hari while chanting the mantra beginning with uttistha brahmanaspate. The Lord should be placed on a fully decorated chariot and brought to the mandapa while chanting Vedic hymns, invoking auspiciousness by reciting various mantras, chanting Jaya! Jaya!, blowing conch shells, and playing musical instruments, such as drums.

HBV 19.487–489

ग्रद्मम् व्द् नगरम् व्द्पि
सनैह् कुय्य्र्द्त् प्रदक्सिनम्
पुस्पैर् गन्धैस् तथ्द्न्न्द्ध्यैह्
सकतम् पुरयेच्छुभैह्
सन्ख भेरि निन्द्दैस्च
पत्द्क्द्भिर् ध्जजैस् तथ्द्
च्द्मरैस्च वित्द्नैस्च
कलसैह् पद्मसोभितैह्
द्ल्प दर्पन सम्युक्तैर्
ग्ल्त मन्गलन्द्दितैह्
बलिर्ह् प्रक्सिप्य म्द्नन्तु
सनैर् गच्छेत प्रदक्सिनम्

grdmam vd nagaram vdpi
sanaih kuryydt pradaksinam
puspair gandhais tathdnnddyaih
sakatam purayecchubhaih
sankha bheri ninddaisca
patdkdbhir dhjajais tathd
cdmaraisca vitdnaisca
kalasaih padmasobhitaih
dlpa darpana samyuktair
glta mangalandditaih
balirh praksipya mdnantu

sanair gaccheta pradaksinam

To bring the Deity to the main temple room, the devotees should joyfully take Him in procession. They should circumambulate the entire village or city, along with a fully decorated chariot or bullock cart filled with flowers, sandalwood paste, varieties of food, and so on. The atmosphere should be surcharged with the sounds of conch shells, drums, and other musical instruments. The devotees should carry flags, camaras,

NINETEENTHVILASA 331 a canopy, pitchers filled with water, ghee lamps, and mirrors. During the procession, they should distribute gifts and prasdda to the public.

HBV 19.490

अर्घ्यपाद्यादिक दत्त्वा तत्र विश्रम्य च क्षणम् ।
तस्या ब्रह्मशिलाया तु न्यसेद्रत्नादि मन्त्रतः

arghyapādyādikaṁ dattvā tatra viśramya ca kṣaṇam |
tasyāṁ brahmaśilāyāṁ tu nyasedratnādi mantrataḥ

After bringing the Deity to the main mandapa and offering Him padya, arghya, and so on, the devotees should rest there for awhile. Thereafter, jewels and other items, which had been purified by the chanting of mantras should be placed on top of the sacred stone at the bottom of the pit.

HBV 19.491

आनीय मण्डपे पश्चादर्घ्य पाद्य च दापयेत् ।
तस्मिन् मुहुर्ते विश्रम्य रत्नन्यास तु कारयेत्

ānīya maṇḍape paścādarghyaṁ pādyaṁ ca dāpayet |
tasmin muhūrte viśramya ratnanyāsaṁ tu kārayet

At the completion of the procession, the Deity should be brought into the main mandapa and offered padya and arghya. After resting a short while, the jewels and other items should be placed inside the pit on the top of the sacred stone.

HBV 19.492–493

सर्ववीजानि धातू॓श्च रत्नान्योषधयस्तथा ।
काञ्चन॓ पद्मरागञ्च पारदेन समन्वितम्
पद्मः कूर्मश्च पृथिवी गरुडश्चानुपूर्वशः ।
ब्रह्मस्थाने तु दातव्या मन्त्रपूता यथाविधि

sarvavījāni dhātūṁśca ratnānyoṣadhayastathā |
kāñcanaṁ padmarāgañca pāradena samanvitam
padmaḥ kūrmaśca pṛthivī garuḍaścānupūrvaśaḥ |
brahmasthāne tu dātavyā mantrapūtā yathāvidhi

332 SRI HARI-BHAKTI-VILASA Varieties of seeds, metal, jewels, and medicinal herbs, as well as gold, coral, mercury, a lotus flower, a Deity of Kurmadeva, a deity of mother earth, and a Deity of Garuda should be placed in the hrahmabhaga section of the temple after purifying them with mantras according to the rules and regulations that are prescribed in sdstra.

HBV 19.494

बीज॓ गाढ॓ न कुर्वीत समूला॓स्तान् प्रपातयेत् ।
बीजे गाढे महादोषो व्याधिदोषभय॓ भवेत् ।
बीजकानामलाभे तु स्वर्ण॓ सर्वत्र विन्यसेत्

bījaṁ gāḍhaṁ na kurvīta samūlāṁstān prapātayet |
bīje gāḍhe mahādoṣo vyādhidoṣabhayaṁ bhavet |
bījakānāmalābhe tu svarṇaṁ sarvatra vinyaset

The seeds should not be hard because such seeds would cause fear and disease to the person installing the Deity. All unwanted weeds growing from the temple floor should be uprooted and thrown away. In the absence of good seeds, one should simply use metal, such as gold.

HBV 19.495

अर्घ्यपाद्यादिक॰ तत्र मधुपर्क॰ प्रयोजयेत् । ततो मुहुर्त॰ विश्रम्य रत्नन्यास॰ समाचरेत्

arghyapādyādikaṁ tatra madhuparkaṁ prayojayet | tato muhūrtaṁ viśramya ratnanyāsaṁ samācaret

After bringing the Deity into the main mandapa, one should offer Him madhuparka. The devotees should then rest for some time and thereafter begin the ritual known as ratnanyasa.

HBV 19.496

वज्र॰ मौक्तिकवैदूर्य॰ शङ्ख॰ स्फटिकमेव च । पुष्परागेन्द्रनीलञ्च नील॰ पूर्वादितः क्रमात्

vajraṁ mauktikavaidūryaṁ śaṅkhaṁ sphaṭikameva ca | puṣparāgendranīlañca nīlaṁ pūrvāditaḥ kramāt

Eight precious gems—a diamond, pearl, cat's eye, conch, crystal, topaz, emerald, and blue sapphire—should be installed in the eight directions beginning from the east.

HBV 19.497–500

तालकञ्च शिला-वज्रमञ्जन॰ श्याममेव च ।
काक्षी॰ काशीसमाक्षिक॰ गैरिकञ्चादितः क्रमात्
गोधूमञ्च यव॰ तद्वत्तिलमुद्ग॰ तथैव च ।
नीवारमथ श्यामाक॰ सर्षप॰ ब्रीहिमेव च
न्यसेत् क्रमेण पूर्वादौ चन्दन॰ रक्तचन्दनम् ।
अगुरु॰ चाञ्जन॰ चैव उशीरञ्च ततः परम् ।
वैष्णवी॰ सहदेवीञ्च लक्षणाञ्च ततः परम्
स्वलोकपालनाम्ना तु न्यसेदोङ्कारपूर्वकम्

tālakañca śilā-vajramañjanaṁ śyāmameva ca |
kākṣīṁ kāśīsamākṣikaṁ gairikañcāditaḥ kramāt
godhūmañca yavaṁ tadvattilamudgaṁ tathaiva ca |
nīvāramatha śyāmākaṁ sarṣapaṁ brīhimeva ca
nyaset krameṇa pūrvādau candanaṁ raktacandanam |
aguruṁ cāñjanaṁ caiva uśīrañca tataḥ param |
vaiṣṇavīṁ sahadevīñca lakṣaṇāñca tataḥ param
svalokapālanāmnā tu nyasedoṅkārapūrvakam

Orpiment, red arsenic, mica, black ointment, clay from Saurastra, lead, suvarna maksika, saffron, wheat, barley, sesame seeds, moong gram, wild paddy, syama rice, mustard seeds, rice paddy, sandalwood powder, red sandalwood powder, aguru, anjana, uslra, visnu kranta, sahadevi, and laksana should also be placed in the eight directions for the satisfaction of their predominating deities. While doing this, one should chant orh and then chant the predominating deities' names, ending the mantra with namah.

HBV 19.501

सर्वबीजानि धातु□श्च रत्नान्योषधयस्तथा ।
ब्रह्मस्थाने तु दातव्याः स□हताः स्युः परस्परम्

sarvabījāni dhātuṁśca ratnānyoṣadhayastathā |
brahmasthāne tu dātavyāḥ saṁhatāḥ syuḥ parasparam

It is the duty of the acdrya to offer varieties of seeds, metal, jewels, and herbs in the area known as brahmabhaga.

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HBV 19.502

काञ्चन□ पद्मरागञ्च पारद□ पद्ममेव च ।
कूर्म□ धरा□ वृष□ तद्वन्यस्येत् पूर्वादितः क्रमात्

kāñcanaṁ padmarāgañca pāradaṁ padmameva ca |
kūrmaṁ dharāṁ vṛṣaṁ tadvanyasyet pūrvāditaḥ kramāt

Gold, rubies, mercury, lotus flowers, kurmadeva, earth, and magnate should also be placed in the eight directions, beginning from the east.

HBV 19.503

मूलक॑ विद्रुम॑ ताम्र॑ का॑स्य॑ चैवारकूटकम् ।
रजत॑ विमल॑ पुष्प॑ लोह॑ चानुक्रमेण तु

mūlakaṁ vidrumaṁ tāmraṁ kāṁsyaṁ caivārakūṭakam |
rajataṁ vimalaṁ puṣpaṁ lohaṁ cānukrameṇa tu

One should also place mulaka, coral, copper, bell metal, brass, silver, vimala, and iron in the eight directions, beginning with the east.

HBV 19.504

काञ्चन॑ हरितालञ्च सर्वाभावे विनिक्षिपेत् ।
दद्याद्बीजौषधिस्थाने सहदेवी॑ यवानपि

kāñcanaṁ haritālañca sarvābhāve vinikṣipet |
dadyādvījauṣadhisthāne sahadevīṁ yavānapi

In the absence of these things, one may simply offer gold and orpiment, and in the absence of seeds and medicinal herbs, one can offer sahadevi.

HBV 19.505–506

नपु॑सकशिलायान्तु रत्नन्यास॑ समाचरेत् ।
वस्त्राभरणगन्धाद्यैः पूर्ववद्भूषितो गुरुः
हुत्वाहुतिशत॑ विप्र नारसि॑हेन वा पुनः ।
तेनैवामन्त्र्य रत्नादीन् पिण्डिका॑ श्वभ्रके न्यसेत् ।
गुग्गुल॑ द्रावयित्वाथ गर्भे तु विनिवेशयेत्

napuṁsakaśilāyāntu ratnanyāsaṁ samācaret |
vastrābharaṇagandhādyaiḥ pūrvavadbhūṣito guruḥ
hutvāhutiśataṁ vipra nārasiṁhena vā punaḥ |
tenaivāmantrya ratnādīn piṇḍikāṁ śvabhrake nyaset |
guggulaṁ drāvayitvātha garbhe tu viniveśayet

The ritual known as ratnanydsa should be performed on the brahma- slla, or sacred stone. O brdhmana, the spiritual master should be well dressed and decorated with ornaments and sandalwood paste as before. He should offer one hundred oblations while chanting the Nrsirhha mantra, or he should invite the Lord while chanting this mantra and place the jewels and Deity's stand within the pit.

HBV 19.507

रत्नादीना तु न्यस्ताना निश्चलीकरणाय तु ।
ततो निवेशयेत्ता स्तु दिशासु विदिशासु च

ratnādīnāṁ tu nyastānāṁ niścalīkaraṇāya tu |
tato niveśayettāṁstu diśāsu vidiśāsu ca

He should mix some guggula with water and throw it into the pit to ensure that the jewels remain fixed in their positions.

HBV 19.508

प्रथमावरणे ब्रीहीन् रत्नान्यपि द्वितीयके ।
तृतीये विन्यसेद्धातून् लोहञ्चापि चतुर्थके

prathamāvaraṇe brīhīn ratnānyapi dvitīyake |
tṛtīye vinyaseddhātūn lohañcāpi caturthake

All these ingredients should be spread in the four directions and four corners. The first layer should consist of the seeds and rice paddy. The second layer should consist of jewels, the third layer should consist of metal, and the fourth layer should consist of iron.

HBV 19.509

प्रत्यावरणगर्भे तु पञ्चमावरणे द्विज ।
चन्दनादी श्च विप्रेन्द्रश्चाष्टदिक्षु निवेशयेत् ।
एकैक दिक्षु विन्यस्य मध्ये चैवापर न्यसेत्

pratyāvaraṇagarbhe tu pañcamāvaraṇe dvija |
candanādīṁśca viprendraścāṣṭadikṣu niveśayet |
ekaikaṁ dikṣu vinyasya madhye caivāparaṁ nyaset

336 SRI HARI-BHAKTI-VILASA O brahmana, one should apply sandalwood paste and other substances to each layer. This procedure should be observed up to the fifth layer and also in the eight directions. Various articles should be placed in different directions and in the middle of the temple as well.

HBV 19.510–511

ऐन्द्र्याञ्च चन्दन॑ न्यस्यमाग्नेया॑ रक्तचन्दनम् ।
कृत्णागुरु॑ दक्षिणस्या॑ निरृत्यामपरागुरुम्
उशीर॑ पश्चिमे भागे विष्णुक्रान्तामथापरे ।
सहदेवीमूदीच्या॑ तु लक्षणामीशगोचरे ।
ब्राह्मी॑ सुवर्चला॑ मध्ये वृद्धि॑ ब्राह्मे निवेशयैत्

aindryāñca candanaṁ nyasyamāgneyāṁ raktacandanam |
kṛtṇāguruṁ dakṣiṇasyāṁ nirṛtyāmaparāgurum
uśīraṁ paścime bhāge viṣṇukrāntāmathāpare |
sahadevīmūdīcyāṁ tu lakṣaṇāmīśagocare |
brāhmīṁ suvarcalāṁ madhye vṛddhiṁ brāhme niveśayait

Sandalwood should be offered in the east, red sandalwood in the southeast, black aguru in the south, aguru in the southwest, vetiver or khas in the west, visnukranta in the northwest, sahadevl in the north, laksana in the northeast, brahmi and suvarccala in the middle of the temple, and vrddhi should be placed between the northeast and east.

HBV 19.512

धान्यमैन्द्र्या॑ निवेश्याथ आग्नेया॑ तु कुलत्थकम् ।
यवान् दक्षिणभागे तु गोधूम॑ नैरृते न्यसेत्

dhānyamaindryāṁ niveśyātha āgneyāṁ tu kulatthakam |
yavān dakṣiṇabhāge tu godhūmaṁ nairṛte nyaset

One should spread rice paddy in the east, legume in the southeast, barley in the south, and wheat in the southwest.

HBV 19.513

तिला॑स्तु पश्चिमे दद्यान्नीवार॑ वायुगोचरे ।
मुद्गमुत्तरतो दद्यान्निष्पावमीशगोचरे ।
मध्ये सिद्धार्थक॑ दद्याद्रत्नन्यास॑ समाचरेत्

tilāṁstu paścime dadyānnīvāraṁ vāyugocare |
mudgamuttarato dadyānniṣpāvamīśagocare |
madhye siddhārthakaṁ dadyādratnanyāsaṁ samācaret

Sesame seeds should be spread in the west, wild paddy in the northwest, raoong dal in the north, beans in the northeast, and white mustard seeds in the middle of the temple. Thereafter, one should place the jewels in the prescribed places.

HBV 19.514

वज्रꣳ तु पूर्वतो दद्यादाग्नेयाꣳ मौक्तिकꣳ तथा ।
वैदूर्यꣳ दक्षिणे दद्याच्छङ्खꣳ निरृतिगोचरे

vajraṁ tu pūrvato dadyādāgneyāṁ mauktikaṁ tathā |
vaidūryaṁ dakṣiṇe dadyācchaṅkhaṁ nirṛtigocare

Diamonds should be placed in the east, pearls in the southeast, cat's eye in the south, and conch shell in the southwest.

HBV 19.515

स्फटिकꣳ वारुणे दद्यात् पद्मरागꣳ तु वायवे ।
उत्तरे चन्द्रकान्तꣳ तु ऐशान्यामिन्द्रनीलकम् ।
पद्मरागꣳ न्यसेन्मध्ये यथावद्द्विजसत्तम

sphaṭikaṁ vāruṇe dadyāt padmarāgaṁ tu vāyave |
uttare candrakāntaṁ tu aiśānyāmindranīlakam |
padmarāgaṁ nyasenmadhye yathāvaddvijasattama

O foremost of the twice-born, crystal should be placed in the west, rubies in the northwest, moonstone in the north, and blue sapphire in the northeast. Rubies should also be placed in the middle of the temple, according to the prescribed rules and regulations.

HBV 19.516–517

हरितालꣳ न्यसेत् पूर्वे आग्नेयाꣳ तु मनःशिलाम् ।
अञ्जनꣳ दक्षिणे दद्यान्माक्षिकꣳ ब्रह्मगोचरे
सौराष्ट्रीꣳ वारुणे द्व्याढ्यव्या गैरिकꣳ तथा ।
सीसꣳ चैवोत्तरे दद्यादैशान्याꣳ गन्धकꣳ तथा ।
पारदꣳ तु न्यसेन्मध्ये यथावत्त्रिदशेश्वर

haritālaṁ nyaset pūrve āgneyāṁ tu manaḥśilām |
añjanaṁ dakṣiṇe dadyānmākṣikaṁ brahmagocare

saurāṣṭrīṁ vāruṇe dradyādvāyavyā gairikaṁ tathā |
sīsaṁ caivottare dadyādeśānyāṁ gandhakaṁ tathā |
pāradaṁ tu nyasenmadhye yathāvattridaśeśvara

338 SRI HARI-BHAKTI-VILASA pdradarh tu nyasen madhye yathdvat tridasesvara O king of the demigods, orpiment should be placed in the east, red arsenic in the southeast, black ointment in the south, mica in the southwest, clay from Saurastra in the west, saffron in the northwest, lead in the north, sulphur in the northeast, and mercury in the middle of the temple.

HBV 19.518–519

हिरण्य॑ पूर्वतो दद्यादाग्नेया॑ तारमुत्तमम् ।
आयस॑ दक्षिणे न्यस्य नैर्ऋत्या॑ त्रपुष॑ तथा
पश्चिमे विन्यसेद्घोष॑ नार॑ वायव्यगोचरे ।
सिह्लक॑ चोत्तरे न्यस्य शुल्वमीशानगोचरे

hiraṇyaṁ pūrvato dadyādāgneyāṁ tāramuttamam |
āyasaṁ dakṣiṇe nyasya nairṛtyāṁ trapuṣaṁ tathā
paścime vinyasedghoṣaṁ nāraṁ vāyavyagocare |
sihlakaṁ cottare nyasya śulvamīśānagocare

Gold should be placed in the east, pearls in the southeast, iron in the south, lead in the southwest, bell metal in the southwest, water in the northwest, sihlaka in the north, and copper in the northeast.

HBV 19.520

पद्म॑ कूर्म॑ तथानन्त॑ पृथ्वी॑ मध्ये निवेशयेत् ।
सुमेरुञ्च सुरश्रेष्ठ सर्वमेतद्धिरण्मयम्

padmaṁ kūrmaṁ tathānantaṁ pṛthvīṁ madhye niveśayet |
sumeruñca suraśreṣṭha sarvametaddhiraṇmayam

O foremost of demigods, prepare a lotus, a Deity of Lord Kurma, a Deity of Ananta, a diety of mother Earth, and a form of Mount Sumeru with gold and install them in the middle of the temple.

HBV 19.521

एषामेकतम□ मध्ये न्यसेत् सर्वाण्यथापि वा ।
नमो हिरण्यमन्त्रेण ब्रह्मस्थाने निवेशयेत्

eṣāmekatamaṁ madhye nyaset sarvāṇyathāpi vā |
namo hiraṇyamantreṇa brahmasthāne niveśayet

Either perform nydsa on all these things, or place them in the brahmabhaga section of the temple while chanting the mantra beginning with namo hiranya.

HBV 19.522

ओषधीनामलाभे तु विष्णुक्रान्ता□ विशाम्पते ।
बीजानामप्यलाभे तु यव□ सर्वत्र दापयेत्

oṣadhīnāmalābhe tu viṣṇukrāntāṁ viśāmpate |
bījānāmapyalābhe tu yavaṁ sarvatra dāpayet

If medicinal herbs are not available, one can offer visnukrdntd. O King, in the absence of seeds, one may offer barley.

HBV 19.523

अलाभे सर्वरत्नाना□ मुक्ता सर्वत्र शस्यते ।
अलाभे सर्वधातुना□ हरिताल□ विनिक्षिपेत् ।
अलाभे सर्वलोहाना□ काञ्चनानि प्रदापयेत्

alābhe sarvaratnānāṁ muktā sarvatra śasyate |
alābhe sarvadhātunāṁ haritālaṁ vinikṣipet |
alābhe sarvalohānāṁ kāñcanāni pradāpayet

In the absence of gems, one should offer pearls. In the absence of metal, one should offer orpiment, and in the absence of iron, one can offer gold.

HBV 19.524

इन्द्रस्तु महसा दीप्तः सर्वदेवाधिपो महान् ।
दम्भोलिहस्तः सत्त्वाढ्यस्तस्मै नित्यꣳ नमो नमः

indrastu mahasā dīptaḥ sarvadevādhipo mahān |
dambholihastaḥ sattvāḍhyastasmai nityaṁ namo namaḥ

bhavisye (In the Bhavisya Purdna it is stated) indrastu mahasd diptah sarvvadevd dhipo mahdn dambholi hastah sattvdtdhyds tasmai nityam namo namah I offer my repeated obeisances at the feet of Indra, who is greatly effulgent, very powerful, the king of the demigods, equipped with celestial weapons, and who carries a thunderbolt, and possesses great strength. This is the mantra to be chanted for the predominating deity of the east.

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HBV 19.525

आग्नेयः पुरुषो दीप्तः सर्वदेवमन्योऽव्ययः । धूमकेतुरनाधृष्यस्तस्मै नित्यꣳ नमो नमः

āgneyaḥ puruṣo dīptaḥ sarvadevamanyo'vyayaḥ | dhūmaketuranādhṛṣyastasmai nityaṁ namo namaḥ

I offer my repeated obeisances to Agnideva, whose form is brightly shining, who is the leader of the demigods, who is inexhaustible, who is the master of comets, and who is very difficult to control. This is the mantra to be chanted for the predominating deity of the southeast.

HBV 19.526

यमश्चोत्पलवर्णाभः पुरुषो दण्डधृङ्महान् ।
धर्मसाक्षी विशुद्धात्मा तस्मै नित्यꣳ नमो नमः

yamaścotpalavarṇābhaḥ puruṣo daṇḍadhṛṅmahān |
dharmasākṣī viśuddhātmā tasmai nityaṁ namo namaḥ

I offer my repeated obeisances to that great soul, Yamaraja, whose complexion is the color of a lotus flower, who carries a stick in his hand, and who is the witness of all one's pious and impious activities. This is the mantra to be chanted for the predominating deity of the south.

HBV 19.527

नैरृतः पुरुषः कृष्णः सर्वरक्षोऽधिपो महान् ।
खड्गहस्तो महासत्त्वस्तस्मै नित्यꣳ नमो नमः

nairṛtaḥ puruṣaḥ kṛṣṇaḥ sarvarakṣo'dhipo mahān |
khaḍgahasto mahāsattvastasmai nityaṁ namo namaḥ

I offer my repeated obeisances to the greatly powerful Nairta, whose complexion is black, who is the leader of the demons, and who carries trident in his hand. This is the mantra to be chanted for the predominating deity of the southwest.

HBV 19.528

वरुणः सबल धीमान् पुरुषो निम्नगाधिपः ।
पाशहस्तो महाबाहुस्तस्मै नित्यꣳ नमो नमः

varuṇaḥ sabala dhīmān puruṣo nimnagādhipaḥ |
pāśahasto mahābāhustasmai nityaṁ namo namaḥ

I offer my repeated obeisances unto Varuna, who is the lord of water, who has great strength and intelligence, who has mighty arms, and who carries a rope in his hand. This is the mantra to be chanted for the predominating deity of the west.

HBV 19.529

वायुर्वै श्यामवर्णोऽयꣳ सर्वगन्धवहः शुचिः ।
पुरुषो ध्वजहस्तश्च तस्मै नित्यꣳ नमो नमः

vāyurvai śyāmavarṇo'yaṁ sarvagandhavahaḥ śuciḥ |
puruṣo dhvajahastaśca tasmai nityaṁ namo namaḥ

I offer my repeated obeisances to Vayu, whose complexion is black, who carries all kinds of aroma, who is pure in heart, and who carries a flag in his hand. This is the mantra to be chanted for the predominating deity of the northwest.

HBV 19.530

आत्रेयः पुरुषः सौम्यः सर्वौषधिसमन्वितः ।
नक्षत्राधिपतिः सोमस्तस्मै नित्य नमो नमः

ātreyaḥ puruṣaḥ saumyaḥ sarvauṣadhisamanvitaḥ |
nakṣatrādhipatiḥ somastasmai nityaṁ namo namaḥ

I offer my repeated obeisances to the moon-god, who is a descendent of the sage, Atri, whose form is attractive, who provides all medicinal herbs, and who is the lord of the stars. This is the mantra to be chanted for the predominating deity of the north.

HBV 19.531

ईशानः पुरुषः शुक्रः सर्वविद्याधिपस्तथा ।
शूलहस्तो विरूपाक्षस्तस्मै नित्य नमो नमः

īśānaḥ puruṣaḥ śukraḥ sarvavidyādhipastathā |
śūlahasto virūpākṣastasmai nityaṁ namo namaḥ

I offer my repeated obeisances to Mahadeva, who is the master of the demigods, whose complexion is white, who is endowed with all knowledge, who casts a sidelong glance, and who carries a trident in his hand.

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HBV 19.532

पद्मयोनिश्च तन्मूर्तिर्वेदव्यासः पितामहः ।
यज्ञाध्यक्षश्च सतत तस्मै नित्य नमो नमः

padmayonisca tanmūrtirvedavyāsaḥ pitāmahaḥ |
yajñādhyakṣaśca satataṁ tasmai nityaṁ namo namaḥ

I offer my repeated obeisances to Brahma, who was born on a lotus flower, who is the form of Vedavyasa, who is the grandfather of all living entities, and who is the master of all sacrifices. This is the mantra to be chanted for the predominating deity of the upper direction, which lies between Siva and Indra.

HBV 19.533

योऽसवनन्त रुपेन
ब्रह्मन्दम् सचर्द्चरम्
पुस्पवद्ध्द्रयेन् मुर्द्ध्हिन्
तस्मै नित्यम् नमो नमह्

yo'savananta rupena
brahmandam sacardcaram
puspavaddhdrayen murddhhin
tasmai nityam namo namah

I offer my repeated obeisances to Anantadeva, who in His form as Sesa holds the entire universe with all moving and non-moving living entities on His hood, just like a flower. This is the mantra to be chanted for the predominating deity of the lower direction, which is by the right side of Varunadeva.

HBV 19.534

मत्स्ये च प्रयह् सर्व्वम् एवमेव
ओम्क्द्रपुर्व्विक्द् ह्येते
न्य्द्से बलि निवेदने
मन्त्रह् स्युह् सर्व्वदेवनम्
व्रिद्धिपुत्र फलप्रद्ध्

matsye ca prayah sarvvam evameva
omkdrapurvvikd hyete
nydse bali nivedane
mantrah syuh sarvvadevanam
vrddhiputra phalapraddh

The following mantras are to be chanted while offering jewels and other items to the demigods, and should be preceded by om. By chanting these mantras, the one on whose behalf the spiritual master is installing the Deity will become prosperous and blessed with good children.

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HBV 19.535

दिगीशाना॰ तु मन्त्रेण रत्नादीन् विनिवेशयेत्

digīśānāṁ tu mantreṇa ratnādīn viniveśayet

The jewels should be offered to the predominating deities of the different directions while chanting the appropriate mantras and placing them on the sacred stone inside the pit.

HBV 19.536

तद्यथा—
ओ॰ शक्रः सुरपतिः श्रीमान् सहस्रनयनोज्ज्वलः ।
यष्टा यः क्रतुमुख्याना॰ नमस्तस्मै महात्मने ।
ओ॰ त्रातारमिति मन्त्रेण सान्निध्य॰ तत्र कारयेत्

tadyathā—
oṁ śakraḥ surapatiḥ śrīmān sahasranayanojjvalaḥ |
yaṣṭā yaḥ kratumukhyānāṁ namastasmai mahātmane |
oṁ trātāramiti mantreṇa sānnidhyaṁ tatra kārayet

Let me offer my obeisances to the great soul, Indra, who is the king of the demigods and is full of opulence, has one thousand eyes, and performed one hundred horse sacrifices. To invoke his blessings, chant the mantra beginning with om tratdram in the east.

HBV 19.537

ओ॰ अजः सर्वगतः शक्तिर्यस्य छायेव राजते ।
हव्यकव्यवहो यो वै नमस्तस्मै महात्मने ।
ओ॰ अग्न आयाहि मन्त्रेण सान्निध्य॰ तस्य कारयेत्

oṁ ajaḥ sarvagataḥ śaktiryasya chāyeva rājate |
havyakavyavaho yo vai namastasmai mahātmane |
oṁ agna āyāhi mantreṇa sānnidhyaṁ tasya kārayet

Let me offer my obeisances to the great soul, Agnideva, who is unborn and all-pervading, whose prowess works like a shadow, and who accepts sacrificial offerings. To invoke his blessings, one should chant the mantra beginning with om agna dydhi in the southeast.

HBV 19.538

ओं कृष्णाञ्जननिभो रौद्रा दण्डपाणिः स्रगुज्ज्वलः ।
सर्वप्रेताधिपो देवो नमस्तस्मै महात्मने ।
सान्निध्यकरणे तस्य मन्त्रस्त्वसि यमः स्मृतः

oṁ kṛṣṇāñjananibho raudrā daṇḍapāṇiḥ sragujjvalaḥ |
sarvapretādhipo devo namastasmai mahātmane |
sānnidhyakaraṇe tasya mantrastvasi yamaḥ smṛtaḥ

Let me offer my obeisances to the great soul, Yamaraja, who has a frightening demeanor and black complexion, who carries a stick in his hand, who is decorated with a beautiful garland, and who is the lord of the ghosts. To invoke his blessings, one should chant the mantra beginning with om asi yamah in the south.

HBV 19.539

ओं घोरद ष्ट्राकरालस्तु खड्गपाणिः सुभैरवः ।
राक्षसाधिपतिर्देवो नमस्तस्मै महात्मने ।
सान्निध्यार्थं तस्य मन्त्र एष ते निरृते स्मृतः

oṁ ghoradaṁṣṭrākarālastu khaḍgapāṇiḥ subhairavaḥ |
rākṣasādhipatirdevo namastasmai mahātmane |
sānnidhyārthaṁ tasya mantra eṣa te nirṛte smṛtaḥ

Let me offer my obeisances to Nairtadeva, who has formidable teeth and a frightening mouth, carries a trident in his hand, is also known as Bhairava, and is the leader of the Raksasas. To invoke his blessings, one should chant the mantra beginning with om esa te nairte in the southwest.

HBV 19.540

ओं सप्तसागरदेहस्तु पाशपाणिर्भहाद्युतिः ।
यादसा पतिरेको यो नमस्तस्मै महात्मने ।
तस्यालभनमन्त्रस्तु पद्मनद्यः सरस्वती

oṁ saptasāgaradehastu pāśapāṇirbhahādyutiḥ |
yādasāṁ patireko yo namastasmai mahātmane |
tasyālabhanamantrastu padmanadyaḥ sarasvatī

Let me offer my obeisances to the great soul, Varunadeva, who is the embodiment of the seven oceans and carries a rope in his hand, whose form is bright, and who is the lord of the aquatics. To invoke his blessings, one should chant the mantra beginning with om padmanadyah sarasvatl in the west.

HBV 19.541

ओ सप्तसुरानुगा यस्य योनिर्गीता मनीषिभिः ।
अशरीरेति विख्यातो नमस्तस्मै महात्मने ।
मन्त्रस्तस्यापि सान्निध्ये वात आवातु भेषजम्

oṁ saptasurānugā yasya yonirgītā manīṣibhiḥ |
aśarīreti vikhyāto namastasmai mahātmane |
mantrastasyāpi sānnidhye vāta āvātu bheṣajam

Let me offer my obesiances to the great soul, Vayudeva, who is glorified by thoughtful persons, the origin of the seven notes of the musical scale, and considered to be formless. To invoke his blessings, one should chant the mantra beginning with om vdta dvdtu bhesajam in the northwest.

HBV 19.542

ओ धनाधिपो ह्रस्वमूर्तिर्गदाहस्तो नृवाहनः ।
उत्तराशाधिपः श्रीमान् नमस्तस्मै महात्मने ।
सोम राजेति मन्त्रोऽय तस्य सान्निध्यकारकः

oṁ dhanādhipo hrasvamūrtirgadāhasto nṛvāhanaḥ |
uttarāśādhipaḥ śrīmān namastasmai mahātmane |
somaṁ rājeti mantro'yaṁ tasya sānnidhyakārakaḥ

Let me offer my obeisances to the great soul, Kuvera, who is the lord of wealth, has a short stature, carries a club in his hand, is carried by human beings, and is the predominating deity of the northern direction. To invoke his blessings, one should chant the mantra beginning with om somam rdjeti in the north.

HBV 19.543

ओ॰ विद्याधिपो वृषारूढ शूलपाणिर्महाबलः ।
त्रैलोक्यवन्दितः श्रीमान् नमस्तस्मै महात्मने ।
ईशावास्येति मन्त्रेण तत्सान्निध्य॰ प्रकल्पयेत्

oṁ vidyādhipo vṛṣārūḍha śūlapāṇirmahābalaḥ |
trailokyavanditaḥ śrīmān namastasmai mahātmane |
īśāvāsyeti mantreṇa tatsānnidhyaṁ prakalpayet

346 SRI HARI-BHAKTI-VILASA isavasyeti mantreria tat sdnnidhyam prakalpayet Let me offer my obeisances to the great soul, Isanadeva, who is the lord of knowledge, rides on the back of a bull, carries a trident, is greatly powerful, and is praised throughout the three worlds. To invoke his blessings, one should chant the mantra beginning with om isavasyeti in the northeast.

HBV 19.544

ओ॰ य इमा॰ सकला॰ पृथ्वी॰ सप्तसागरभूषिताम् ।
विभर्ति माला-प्रतिमा॰ नमस्तस्मै महात्मने ।
नमोऽस्तु सर्पमन्त्रेण सान्निध्य॰ तस्य कल्पयेत्

oṁ ya imāṁ sakalāṁ pṛthvīṁ saptasāgarabhūṣitām |
vibharti mālā-pratimāṁ namastasmai mahātmane |
namo'stu sarpamantreṇa sānnidhyaṁ tasya kalpayet

Let me offer my obeisances to the great soul, Brahma, who has four heads, is the creator and the grandfather of all living entities, and carries a water pot. To invoke his blessings, one should chant the mantra beginning with om brahma deva in the upper direction, between Siva and Indra.

HBV 19.545

ओ ब्रह्मा चतुर्मुखः स्वामी सर्वलोकपितामहः ।
कमण्डलुधरः श्रीमान्नमस्तस्मै महात्मने ।
ब्रह्मा देवेति मन्त्रेण सान्निध्य तस्य कल्पयेत्

oṁ brahmā caturmukhaḥ svāmī sarvalokapitāmahaḥ |
kamaṇḍaludharaḥ śrīmānnamastasmai mahātmane |
brahmā deveti mantreṇa sānnidhyaṁ tasya kalpayet

Let me offer my obeisances to the great soul, Anantadeva, who is the decoration of the seven oceans, and who holds the entire universe on His hood as if it were no more than a flower. To invoke his blessings, one should chant the mantra beginning with om namo'stu sarpa in the lower direction, to the right of Varuna.

HBV 19.546

क्षीरवृक्षत्वच पुष्पमष्टमङ्गलस युतम् ।
श्रीकामस्तु न्यसेत् सम्यग्देशवृद्धिकर शुभम्

kṣīravṛkṣatvacaṁ puṣpamaṣṭamaṅgalasaṁyutam |
śrīkāmastu nyaset samyagdeśavṛddhikaraṁ śubham

bhavisye (In the Bhavisya Purdna it is stated) ksira vrksa Wacom puspam asm mangala samyutam sri kdmastu nyaset samyag desa vrddhi kararh subham One who desires to increase his wealth, and the prosperity of his country, should offer kslra tree bark, flowers, and eight auspicious ingredients.

HBV 19.547

पारद घृतगोधूमान् दूर्वा रोचनया सह ।
गोशृङ्गमृत्तिकाञ्चैव कूर्चेन सह निक्षिपेत् ।
स्थितस्य तस्य देवस्य श्रियो वृद्धिः सदा भवेत्

pāradaṁ ghṛtagodhūmān dūrvāṁ rocanayā saha |
gośṛṅgamṛttikāñcaiva kūrcena saha nikṣipet |
sthitasya tasya devasya śriyo vṛddhiḥ sadā bhavet

By offering mercury, ghee, wheat, durva grass, cow's urine, clay dug up by the horn of a cow, and kurccha, the opulence of the installed Deity will be enhanced.

HBV 19.548

कृशर॑ काञ्चन॑ चैव पद्मेन सह विन्यसेत् ।
स्थितस्य तस्य देवस्य चातुर्वर्ण्यहित॑ भवेत् ।
चतुष्पादाश्च वर्धन्ते दौभाग्यञ्च प्रणश्यति

kṛśaraṁ kāñcanaṁ caiva padmena saha vinyaset |
sthitasya tasya devasya cāturvarṇyahitaṁ bhavet |
catuṣpādāśca vardhante daubhāgyañca praṇaśyati

By throwing sesame seeds and a golden lotus flower into the pit under the installed Deity, all the members of the four varnas will be benefited. In addition, the number of domestic animals will increase and the misfortune of the people will be dispelled.

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HBV 19.549

लाक्षा मधु घृतञ्चैव शमी चाश्वत्थमेव च ।
वेद्या सह च दातव्या यज्ञोत्सवकरास्तथा

lākṣā madhu ghṛtañcaiva śamī cāśvatthameva ca |
vedyā saha ca dātavyā yajñotsavakarāstathā

To nicely perform the festival of the sacrifice, one should throw into the pit lac, ghee, and wood of the asvatta and saml trees.

HBV 19.550

मृत्तिका पर्वतस्याथ ह्रदादादाय मृत्तथा ।
यथाक्रमेण दातव्या राष्ट्रवृद्धिकरी नृप

mṛttikā parvatasyātha hradādādāya mṛttathā |
yathākrameṇa dātavyā rāṣṭravṛddhikarī nṛpa

One who desires prosperity for his kingdom should offer soil brought from a mountain and from the bed of a lake.

HBV 19.551

काञ्चन सर्वबीजानि मेदिन्या सह विन्यसेत् ।
स्थितस्य तस्य कृष्णस्य राजा प्रजा च वर्धते

kāñcanaṁ sarvabījāni medinyā saha vinyaset |
sthitasya tasya kṛṣṇasya rājā prajā ca vardhate

By placing gold as an offering on the altar of the installed Deity of Lord Krsna, as well as varieties of seeds and different kinds of soil, the king and his subjects will become prosperous.

HBV 19.552

ब्रह्मस्थाने च विन्यस्य सर्वकामार्थद शुभम् ।
न भय न च दुर्भिक्ष तत्तद्द्रव्ये व्यवस्थिते

brahmasthāne ca vinyasya sarvakāmārthadaṁ śubham |
na bhayaṁ na ca durbhikṣaṁ tattaddravye vyavasthite

By offering these things in their appropriate places, all of one's desires will be fulfilled, the problem of economic development will be solved, fear will be vanquished, and famine will be avoided.

HBV 19.553

श्रीहयशीर्षदेवेन रत्नान्यासादनन्तरम्—
वृत्ते शान्त्यम्बुसेके तु प्रासादे विजयो मतः

śrīhayaśīrṣadevena ratnānyāsādanantaram—
vṛtte śāntyambuseke tu prāsāde vijayo mataḥ

After the sdnti jala, or purified water, is sprinkled, the Deity should be brought inside the temple room.

HBV 19.554

रत्नान्यासविधिꣳ कृत्वा प्रतिष्ठामारभेद्गुरुः

ratnānyāsavidhiṁ kṛtvā pratiṣṭhāmārabhedguruḥ

After the completion of the ratna nyasa ceremony, the spiritual master should begin the formal pratistha, or installation ceremony.

HBV 19.555

सशलाकैर्दर्भपिञ्जैः सहदेवीसमन्वितैः ।
महाक्षतैस्तु सत्कृत्य पञ्चगव्येन शोधयेत् ।
प्रोक्षयेद्गन्धतोयेन नदीतीर्थोदकेन च

saśalākairdarbhapiñjaiḥ sahadevīsamanvitaiḥ |
mahākṣataistu satkṛtya pañcagavyena śodhayet |
prokṣayedgandhatoyena nadītīrthodakena ca

Salaka, kusa grass, sahadevl, and rice paddy should first be employed to purify the altar. Next, the altar should be purified by the five products of the cow. Thereafter, Ganges water mixed with sandalwood paste should be sprinkled on the altar.

HBV 19.556

होमार्थे स्थण्डिलꣳ कुर्यात् सिकताभिः समन्ततः ।
सार्द्धꣳ हस्तप्रमाणन्तु चतुरस्रꣳ सुशोभनम्

homārthe sthaṇḍilaṁ kuryāt sikatābhiḥ samantataḥ |
sārddhaṁ hastapramāṇantu caturasraṁ suśobhanam

To perform a fire sacrifice, a square arena should be prepared using clay and sand, after carefully measuring the area.

HBV 19.557

अष्टदिक्षु यथान्याय कलसानपि पूजयेत् ।
मन्त्रेणाष्टाक्षरेणैव पूजादिक्रमयोगतः

aṣṭadikṣu yathānyāyaṁ kalasānapi pūjayet |
mantreṇāṣṭākṣareṇaiva pūjādikramayogataḥ

Eight pitchers filled with water should be installed and worshiped in the eight directions. According to the procedure for worship, the eight- syllable mantra should be chanted.

HBV 19.558–559

आनीय स स्कृत वह्नि त्वमग्ने प्रयतेत्युचा ।
पलाशसमिधाना तु घृताक्ताना सुरेश्वर
शत वाथ सहस्रा वा गायत्र्या विष्णुस ज्ञया ।
जुहुयाच्च शत दद्यादाज्यमष्टाक्षरेण तु

ānīya saṁskṛtaṁ vahniṁ tvamagne prayatetyucā |
palāśasamidhānāṁ tu ghṛtāktānāṁ sureśvara
śataṁ vātha sahasrāṁ vā gāyatryā viṣṇusaṁjñayā |
juhuyācca śataṁ dadyādājyamaṣṭākṣareṇa tu

O master of the demigods, after igniting the sacrificial fire and purifying it by the mantra from the Rg Veda beginning with tvamagne prayate, the acarya should perform a fire sacrifice while placing wood from the paldsa tree dipped in ghee upon the fire while chanting the Visnu Gayatri mantra one hundred thousand times. He should offer one hundred oblations of ghee into the sacrificial fire while chanting the eight-syllable mantra.

HBV 19.560

पूर्णाहुति शान्तितोय कुर्यात्तत्र विचक्षणः ।
कलसेषूदक गृह्य ताम्रपात्रे निवेशयेत्

pūrṇāhutiṁ śāntitoyaṁ kuryāttatra vicakṣaṇaḥ |
kalaseṣūdakaṁ gṛhya tāmrapātre niveśayet

One who is wise should offer the final oblation at the end of the sacrifice and then sprinkle purified water for auspiciousness. At this time, the acarya should take some water from the pitchers and keep it in a copper vessel.

HBV 19.561

मन्त्रयेच्छतवारा□स्तु मूलमन्त्रेण देशिकः ।
सेचयेद्देचतामूर्ध्नि श्रीश्च तेत्यनयाऽनघ

mantrayecchatavārāṁstu mūlamantreṇa deśikaḥ |
secayeddecatāmūrdhni śrīśca tetyanayā'nagha

O sinless one, the dcdrya should purify that water by chanting the mula mantra one hundred times. It should then be poured over the Deity's head while chanting the mantra beginning with srlscate.

HBV 19.562

ब्रह्मयानेन चोद्धृत्य उत्तिष्ठ ब्रह्मणस्पते ।
त्व□ विष्णोरितिमन्त्रेण प्रासादाभिमुख□ नयेत्

brahmayānena coddhṛtya uttiṣṭha brahmaṇaspate |
tvaṁ viṣṇoritimantreṇa prāsādābhimukhaṁ nayet

The Deity should be taken in a vehicle drawn by brdhmanas and brought to the main altar while chanting mantras, such as those beginning with uttistha brahmanaspate and tvam visno.

HBV 19.563

शिविकाया□ हरि□ स्थाप्य रथे वाथ सुयन्त्रितम् ।
भ्रामयीत पुर□ सर्वमथवायतन□ स्वकम्

śivikāyāṁ hariṁ sthāpya rathe vātha suyantritam |
bhrāmayīta puraṁ sarvamathavāyatanaṁ svakam

After placing Lord Hari on a palanquin, or nicely decorated chariot, one should take Him in procession around the city or village, or at least within one's compound.

HBV 19.564–565

प्रदक्षिशेन देवेश सर्वशोभासमन्वितम् ।
ततो मङ्गलघोषैश्च गीतैर्मधुरनिस्वनैः
स्तुवद्भिर्मागधैः सूतैर्वाद्यैर्नानाविधैः शुभैः ।
गायद्भ्राह्मणैः साम शङ्खाकारेण सर्वशः

pradakṣiśena deveśaṁ sarvaśobhāsamanvitam |
tato maṅgalaghoṣaiśca gītairmadhuranisvanaiḥ
stuvadbhirmāgadhaiḥ sūtairvādyairnānāvidhaiḥ śubhaiḥ |
gāyadbhrbrāhmaṇaiḥ sāma śaṅkhākāreṇa sarvaśaḥ

352 SRI H A R I - B H A K T I - V1LASA gdyadbhir brdhmanaih sdma sankhdkdrena sarvvasah The assembled devotees should circumambulate the Deity of Lord Hari, who should be decorated very nicely. The devotees should recite auspicious mantras and sing the glories of the Lord in melodious voices. Prayers should be recited by those who are qualified. The Deity's procession should be accompanied by the playing of musical instruments, chanting of hymns from the Sdma Veda, and blowing of conch shells by the brdhmanas.

HBV 19.566–568

पताकाभिर्विचित्राभिर्ध्वजैर्नानाविधैः शुभैः ।
देवदेव महादेव हरि सर्वजगद्गुरुम्
स सारार्णवसन्तारपोतभूत सुरेश्वरम् ।
कर्तृणा स्थपतीनाञ्च शिल्पिना पुरवासिनाम्
स्थापकानाञ्च भृत्याना पावक पुण्यवर्द्धकम् ।
भ्राम्य प्रासादाभिमुख कृत्वा देव निवेशयेत्

patākābhirvicitrābhirdhvajairnānāvidhaiḥ śubhaiḥ |
devadevaṁ mahādevaṁ hariṁ sarvajagadgurum
saṁsārārṇavasantārapotabhūtaṁ sureśvaram |
kartṛṇāṁ sthapatīnāñca śilpināṁ puravāsinām
sthāpakānāñca bhṛtyānāṁ pāvakaṁ puṇyavarddhakam |
bhrāmya prāsādābhimukhaṁ kṛtvā devaṁ niveśayet

After taking out in procession on a chariot decorated with colorful flags Sri Hari, who is the Lord of the demigods, the almighty controller, the spiritual master of the entire world, the only means of deliverance from material existence, the worshipable master of godly people, the original creator, the original seed of all existence, and the benefactor and purifier of the sculptors, citizens, assistants, priests, and the person on whose behalf the Deity is being

installed, He should be brought into the main temple.

HBV 19.569

एरकाया□ तु स□स्थाप्य स्नपयेन्मङ्गलान्वितम्

erakāyāṁ tu saṁsthāpya snapayenmaṅgalānvitam

After taking the Deity from the chariot and placing Him on an altar covered with reeds, He should be bathed while chanting auspicious mantras.

HBV 19.570–571

चतस्रोऽविधवास्तत्र दिव्यमन्त्राभिमन्त्रिताः ।
सव्यापसव्यसूत्रेण वेष्ट्य स्पृश्य कुशेन तु
आचार्येणाभ्यनुज्ञाता घटैर्मलयभूषितः ।
स्नपयन्ति हरि□ भक्त्या अष्टमङ्गलस□युतम्

catasro'vidhavāstatra divyamantrābhimantritāḥ |
savyāpasavyasūtreṇa veṣṭya spṛśya kuśena tu
ācāryeṇābhyanujñātā ghaṭairmalayabhūṣitaḥ |
snapayanti hariṁ bhaktyā aṣṭamaṅgalasaṁyutam

Four chaste married women who are initiated into the chanting of Visnu mantras should stand to the right and left of the Deity while covering Him with threads. They should touch the Deity with kusa grass and then, under the guidance of the acarya, they should bathe Lord Hari with devotion by pouring over His body fresh water mixed with sandalwood paste and eight other auspicious substances.

HBV 19.572

ततो गन्धादिनाभ्यर्च्य मूलमन्त्रेण देशिकः ।
शुक्लवस्त्रेण स□छाद्य अष्टाङ्गार्घ्या□ निवेदयेत्

tato gandhādināabhyarcya mūlamantreṇa deśikaḥ |
śuklavastreṇa saṁchādya aṣṭāṅgārghyāṁ nivedayet

Thereafter, the acarya should worship the Deity by offering Him sandalwood paste while chanting the mula mantra. The Deity should then be dressed in white garments and offered the eight types of arghya.

HBV 19.573

एव क्रमो बहुविधः कृत्यञ्च विविध भवेत् ।
प्रतिमाया बुधैश्चात्र कार्य स्वगुरुसम्मतम्

evaṁ kramo bahuvidhaḥ kṛtyañca vividhaṁ bhavet |
pratimāyāṁ budhaiścātra kāryaṁ svagurusammatam

In this way, various procedures and customs are found in connection with the installation of the Deity. In this regard, one should perform whatever is approved by his spiritual master.

HBV 19.574

पायसेनोपलिप्यादौ गर्तमाच्छाद्य वाससा ।
अग्न्यादिभ्यस्तु जुहुयात् सिद्ध्यर्थ तस्य दक्षिणे

pāyasenopalipyādau gartamācchādya vāsasā |
agnyādibhyastu juhuyāt siddhyarthaṁ tasya dakṣiṇe

In the beginning, the pit should be smeared with sweet rice and covered with clean cloth. Then, to achieve the perfection of this endeavor, one should perform a fire sacrifice for the pleasure of the predominating deities of the directions.

HBV 19.575

न्यास कृत्वा तु रत्नाना पायसेनानुलेपितम् ।
पटेनाच्छादयेच्छवभ्रा शुबलेनोपरि धारयन्

nyāsaṁ kṛtvā tu ratnānāṁ pāyasenānulepitam |
paṭenācchādayecchvabhrāṁ śubalenopari dhārayan

After completing the ritual of ratnd-nydsa, the pit should be smeared with sweet rice and covered with a white cloth. A white canopy should be hung overhead.

HBV 19.576

रत्नन्यासे कृते पश्चात् पायसेनोपलेपयेत् ।
पटेन महता पश्चाच्छक्लेनोपरि छादयेत्

ratnanyāse kṛte paścāt pāyasenopalepayet |
paṭena mahatā paścācchklenopari chādayet

After completing the ritual, ratnd-nydsa, the pit should be smeared with sweet rice and covered with a white cloth. A white canopy should be hung overhead.

HBV 19.577

श्वभ्रस्य दक्षिणे पार्श्वे सर्षपान् जुहुयाद्बुधः ।
अग्नये ब्रह्मणे चैव रुद्राय चैव विष्णवे ।
स्कन्दाय गणराजाय गणमातृभ्य एव च

śvabhrasya dakṣiṇe pārśve sarṣapān juhuyādbudhaḥ |
agnaye brahmaṇe caiva rudrāya caiva viṣṇave |
skandāya gaṇarājāya gaṇamātṛbhya eva ca

O n e who is learned should perform a fire sacrifice by offering mustard seeds as oblations into the right side of the pit for the satisfaction of Agni, Brahma, Rudra, Lord Visnu, Karttikeya, GanapatI, and the mothers.

HBV 19.578

दद्यात् श्रीमूर्तिमुत्थाप्य शक्रादिभ्यो बलि□ बुधः ।
ततन्नाम्ना चतुर्थ्यन्तनमोऽन्तप्रणवादिना

dadyāt śrīmūrtimutthāpya śakrādibhyo baliṁ budhaḥ |
tattannāmnā caturthyantanamo'ntapraṇavādinā

After formally installing the Deity, one who is intelligent should offer gifts to the demigods, headed by Indra. While doing this, one should utter the sacred syllable orh, and then the name of the demigod in the fourth dative case, and end the mantra with namah.

HBV 19.579

इन्द्रादीन् लोकपालाꣳश्च आदित्याꣳश्च वसुꣳस्तथा ।
विश्वेदेवाꣳस्तथा सर्वान् स्वनाम्ना चोपलक्षितान् ।
ओꣳकाराद्यान्नमोऽन्ताꣳश्च कृत्वोत्थाप्य बलिꣳ हरेत्

indrādīn lokapālāṁśca ādityāṁśca vasuṁstathā |
viśvedevāṁstathā sarvān svanāmnā copalakṣitān |
oṁkārādyānnamo'ntāṁśca kṛtvotthāpya baliṁ haret

Fresh sweet rice should be offered to the ten dikpalas, headed by Indra, to the twelve Adityas, to the eight Vasus, and to the eleven Visvadevas while chanting mantras beginning with orh, followed by the name of the demigod in the fourth dative case, and ending with namah.

HBV 19.580

देवꣳ गोबालरज्वाऽभिवेष्ट्य स्वस्त्यभिवाचयेत् ।
आचार्यो विधिवत्तञ्च प्रासादान्तः प्रवेशयेत्

devaṁ gobālarajvā'bhiveṣṭya svastyabhivācayet |
ācāryo vidhivattañca prāsādāntaḥ praveśayet

356 SRI HARI-BHAKTI-VILASA devarh gobala rajjabhi vestya svastya bhivdcaayet dcdryyo vidhivattanca prdsdddntah pravesayet The dcdrya should encircle the Deity with thread made from a cow's tail and carefully lead Him to the main altar while chanting auspicious Vedic mantras and following the prescribed rules and regulations.

HBV 19.581

उत्थितꣳ तत्र देवेशꣳ बालरज्वा हि दण्डवत् ।
ततः सुयन्त्रितꣳ कृत्वा ब्राह्मणान् स्वस्ति वाच्य च ।
जीवदानꣳ ततः कृत्वा देवदेवꣳ समुत्क्षिपेत्

utthitaṁ tatra deveśaṁ bālarajvā hi daṇḍavat |
tataḥ suyantritaṁ kṛtvā brāhmaṇān svasti vācya ca |
jīvadānaṁ tataḥ kṛtvā devadevaṁ samutkṣipet

tatraiva (In the same literature it is stated) utthitarh tatra devesarh bdlarajvd hi dandavat tatah suyantritarh krtvd brdhmandn svasti vdcya ca jlvaddnarh tatah krtvd devadevarh samutksipet After wrapping the Deity like a coil with soft thread made from a cow's tail, the

one on whose behalf the Deity is being installed should have the brdhmanas chant auspicious Vedic hymns. The Deity should be moved after completing the prdna pratistha ceremony.

HBV 19.582–583

स्थापकः स्थापयेद्देव मूर्तिपैर्बलवत्तरैः ।
पुण्याह-जयशब्दैश्च ब्रह्मघोषैश्च पुष्कलैः
आचार्यस्त्वग्रतो गच्छेदर्घ्यहस्तः समाहितः ।
पृष्ठतो यजमानस्तु भक्त्या देवन्तु स स्पृशन् ।
पुत्रभ्रातृकलत्रैश्च बन्धुभिः परिवेष्टितः

sthāpakaḥ sthāpayeddevaṁ mūrtipairbalavattaraiḥ |
puṇyāha-jayaśabdaiśca brahmaghoṣaiśca puṣkalaiḥ
ācāryastvagrato gacchedarghyahastaḥ samāhitaḥ |
pṛṣṭhato yajamānastu bhaktyā devantu saṁspṛśan |
putrabhrātṛkalatraiśca bandhubhiḥ pariveṣṭitaḥ

The dcdrya should lift the Deity with the help of the strongly-built guards. With arghya in his hand, he should lead the Deity's procession with a controlled mind, accompanied by the chanting of auspicious mantras and exultations of Jaya! Jayal The person on whose behalf the Deity is being installed, along with his children, brothers, wife, and friends should follow the Deity while touching Him with great devotion.

HBV 19.584

सर्वेऽन्योऽन्यमस लग्ना ध्यायमाना जनार्दनम् ।
द्वारदेशे समानीय अर्घ्य तस्मै निवेदयेत्

sarve'nyo'nyamasaṁlagnā dhyāyamānā janārdanam |
dvāradeśe samānīya arghyaṁ tasmai nivedayet

Others should follow the Deity of Lord Janardana without touching Him. When the Deity arrives at the temple gate, He should be offered arghya.

HBV 19.585

ततः प्रवेशयेद्देव न द्रुत न विलम्बितम् । तिर्यगूर्द्ध्वमधश्चैवमस्पृशन्त प्रवेशयेत्

tataḥ praveśayeddevaṁ na drutaṁ na vilambitam | tiryagūrddhvamadhaścaivamaspṛśantaṁ praveśayet

The Deity should be brought into the temple room, neither very swiftly nor very slowly. He should be carried through the gateway tilted in such a way that He will not touch the sides or top of the gate.

HBV 19.586

पाशेन यन्त्रित कृत्वा ततो देवेति चालयेत् ।
अद्वारबन्धे प्रासादे द्वारेणैव प्रवेशयेत्

pāśena yantritaṁ kṛtvā tato deveti cālayet |
advārabandhe prāsāde dvāreṇaiva praveśayet

After encircling the Deity with soft thread, He should be brought to the main altar while chanting the mantra beginning with deva. The Deity should enter from the main gate and not through any other entrance.

HBV 19.587

द्वारबन्धे कृते देवमाकाशेन प्रवेशयेत् ।
द्वारबन्धे कृते चापि अस्पृशन्त प्रवेशयेत् ।
देवस्य त्वेति मन्त्रेण तिर्यगूर्द्ध्वमधस्तथा

dvārabandhe kṛte devamākāśena praveśayet |
dvārabandhe kṛte cāpi aspṛśantaṁ praveśayet |
devasya tveti mantreṇa tiryagūrddhvamadhastathā

While bringing the Deity to the main altar, one should be very careful to insure that He does not touch the sides or top of the gate, or any other obstruction. While carrying the Deity to the altar, one should chant the mantra beginning with devasya tvd.

HBV 19.588

पाद्य॑ दत्त्वा पिण्डिकाञ्च विन्यस्य विधिना च ताम् ।
प्रक्षाल्याभ्यर्च्य तद्गर्त॑ पायसेनोपलेपयेत्

pādyaṁ dattvā piṇḍikāñca vinyasya vidhinā ca tām |
prakṣālyābhyarcya tadgartaṁ pāyasenopalepayet

Thereafter, one should offer pddya to the pindikd, or Deity's stand, and carefully install it within the pit. Before doing this, one should cleanse it and worship it. The pit should be smeared with sweet rice.

HBV 19.589

विष्णुपीठ॑ न्यसेत् पश्चादर्घ्य॑ दत्त्वा समाहितः । कपिलाक्षीरस॑स्निग्ध॑ परमान्न॑ तु स॑स्कृतम् ।
कपिलाज्येन स॑मिश्र॑ तैः श्वभ्रमुपलेपयेत्

viṣṇupīṭhaṁ nyaset paścādarghyaṁ dattvā samāhitaḥ | kapilākṣīrasaṁsnigdhaṁ paramānnaṁ tu saṁskṛtam |
kapilājyena saṁmiśraṁ taiḥ śvabhramupalepayet

After offering arghya, one should install the stand of Lord Visnu with a controlled mind. One should prepare sweet rice with the milk of a brown cow, mix it with cow's ghee, and smear it over the sides and bottom of the pit.

HBV 19.590

रत्नन्यासमिम॑ कृत्वा नपु॑सकशिलातले ।
न्यसेत् पादशिला॑ तत्र स्त्रीलिङ्गैरुपलक्षिताम्

ratnanyāsamimaṁ kṛtvā napuṁsakaśilātale |
nyaset pādaśilāṁ tatra strīliṅgairupalakṣitām

After placing various jewels, and other articles, underneath the sacred Brahma-slld, one should install the Deity's stand, or pindika, which represents the Lord's energy, on the top of it.

HBV 19.591

तत्र सम्पूजयेद्विद्वान् पिण्डिका शक्तिरूपिणीम् ।
सह रङ्गेण वस्त्रेणाच्छाद्य गन्धादिनार्चयेत्

tatra sampūjayedvidvān piṇḍikāṁ śaktirūpiṇīm |
saha raṅgeṇa vastreṇācchādya gandhādinārcayet

One who is learned should first worship the pindika, which is a form of the Lord's energy, and then make offerings of sandalwood paste and other items after covering it with colorful cloth.

HBV 19.592

पुष्पैर्मूलैः फलैर्हृद्यैः सितया चार्द्रकेण च ।
अभ्यर्च्य विन्यसेद्विद्वान् लक्ष्मीबीज समाहितः

puṣpairmūlaiḥ phalairhṛdyaiḥ sitayā cārdrakeṇa ca |
abhyarcya vinyasedvidvān lakṣmībījaṁ samāhitaḥ

After worshiping the Deity's stand with flowers, fruit, roots, sugar candy, and ginger, one who is experienced should perform the nyasa on the stand while chanting the mantra beginning with srlrh.

HBV 19.593

कृत्वैव पिण्डिकाकर्म तदुर्द्ध्व प्रतिमा न्यसेत् ।
प्रासादाना तु सर्वेषा प्रतिमाबीज उच्यते

kṛtvaiva piṇḍikākarma tadurddhvaṁ pratimāṁ nyaset |
prāsādānāṁ tu sarveṣāṁ pratimābīja ucyate

After performing the nyasa on the Deity's stand, the Deity should be installed on it. This function is known as pratimdbija.

HBV 19.594

प्रतिमाना तु सर्वासा पादपीठः शिलामयः ।
तस्मात् सर्वप्रयत्नेन पीठोर्द्ध्व प्रतिमा न्यसेत्

pratimānāṁ tu sarvāsāṁ pādapīṭhaḥ śilāmayaḥ |
tasmāt sarvaprayatnena pīṭhorddhvaṁ pratimāṁ nyaset

Normally the stand for all kinds of Deities is made of stone. O n e should take special care while placing the Deity on the top of the stand.

HBV 19.595

गन्धपुष्पादिनाभ्यर्च्य विविधैर्मङ्गलस्वनैः ।
गीतादिभिश्च ता मूर्ति स्थापयेत् पिण्डिकोपरि

gandhapuṣpādinābhyarcya vividhairmaṅgalasvanaiḥ |
gītādibhiśca tāṁ mūrti sthāpayet piṇḍikopari

After worshiping the Deity with offerings of flowers, sandalwood paste, and other ingredients, one should install Him on the pindika while chanting auspicious mantras and prayers.

HBV 19.596

तत उत्थाप्य देवेशमिष्टा शे तु शुभाजने ।
ध्रुवा द्यौरिति मन्त्रेण श्वभ्रोपरि निवेशयेत्

tata utthāpya deveśamiṣṭāṁśe tu śubhājane |
dhruvā dyauriti mantreṇa śvabhropari niveśayet

After picking up the Deity of Lord Hari, one should carefully place Him atop the beautiful pindika, which should be situated in the brahmabhaga portion of the temple, while chanting the mantra beginning with dhruva dyau.

HBV 19.597

स्थापयेत्तमस□लग्नमद्रुतञ्चाविलम्बितम् ।
पुण्याह-जयशब्दैश्च ब्रह्मघोषैश्च पुष्कलैः ।
शङ्खभेरीनिनादैश्च गीतवादित्रनिस्वनैः

sthāpayettamasaṁlagnamadrutañcāvilambitam |
puṇyāha-jayaśabdaiśca brahmaghoṣaiśca puṣkalaiḥ |
śaṅkhaberīninādaiśca gītavāditranisvanaiḥ

While formal Deity installation ceremony should not be performed too quickly or too slowly. While transporting the Deity, one must insure that He does not strike any obstacle. Throughout the installation ceremony, there should be the chanting of auspicious Vedic mantras, repeated shouts of]aya! Jaya!, the blowing of conch shells, the playing of drums, singing, dancing, and the playing of other musical instruments.

HBV 19.598

पिण्डिकोर्द्ध्व□ ततो देव□ यन्त्रितो धारयेत् क्षणम् ।
ततः शङ्खघटीतोयैर्देवज्ञान् लग्नमादिशेत्

piṇḍikorddhvaṁ tato devaṁ yantrito dhārayet kṣaṇam |
tataḥ śaṅkhaghaṭītoyairdevajñān lagnamādiśet

Thereafter, the Deity should be encircled by soft threads and given a short rest. Meanwhile, astrologers and other learned people should ascertain the auspicious moment for the formal installation.

HBV 19.599

ज्ञात्वा सम्यक्स्थिर□ लग्नमलग्न□ वा निवेशयेत् ।
पिण्डिकाया□ सुरश्रेष्ठ मन्त्रेणानेन देशिकः ।
ओ□ त्रैलोक्यविक्रान्ताय त्रिविक्रमाय नमो नमः

jñātvā samyaksthiraṁ lagnamalagnaṁ vā niveśayet |
piṇḍikāyāṁ suraśreṣṭha mantreṇānena deśikaḥ |
oṁ trailokyavikrāntāya trivikramāya namo namaḥ

O foremost of demigods, after ascertaining the proper auspicious moment, the acarya should install the Deity on the pindika while chanting this mantra; om trailokya vikrdntdya trivikramdya namo namah.

HBV 19.600

स॒स्थाप्य पिण्डिकायान्तु स्थिर॒ कुर्याद्विचक्षणः ।
ध्रुवा द्यौरिति मन्त्रेण विश्वतश्चक्षुरित्यपि

saṁsthāpya piṇḍikāyāntu sthiraṁ kuryādvicakṣaṇaḥ |
dhruvā dyauriti mantreṇa viśvataścakṣurityapi

362 SRI HARI-BHAKTI-VILASA One who is experienced should chant the mantras beginning with dhruvd dyau and visvatas caksu while placing the Deity on the stand.

HBV 19.601

ततः स्वार्णादिना देव॒ स॒स्थाप्यार्घ्य॒ प्रदाय च ।
धूपादि दत्त्वावहितो महामन्त्र॒ जपेद्गुरुः

tataḥ svārṇādinā devaṁ saṁsthāpyārghyaṁ pradāya ca |
dhūpādi dattvāvahito mahāmantraṁ japedguruḥ

Thereafter, the Deity should be bathed with water kept in a golden pitcher and then offered arghya. This should be followed by offerings of other articles, such as incense. The spiritual master then should sit down and chant the mahd-mantra with full attention.

HBV 19.602

स्थितमात्र॒ सुवर्णेन स्नापयेदथ सर्पिषा ।
तस्यान्ते स्नापयेत्तेन सम्पाताहुतिवारिणा

sthitamātraṁ suvarṇena snāpayedatha sarpiṣā |
tasyānte snāpayettena sampātāhutivāriṇā

Immediately after the installation ceremony, the Deity should be bathed with ghee and water containing gold. The Deity should also be bathed with the water known as sampdtdhuti.

HBV 19.603–604

अर्घ्यं दत्त्वा नमस्कृत्य अर्चयित्वा यथाविधि ।
सकृतं गुग्गुलं दद्यान्निःशब्दं कारयेत्ततः
ऐशाने तु दिशाभागे स्थितस्तूष्णीं सुसंयतः ।
उच्चारयेन्महामन्त्रं द्वादशाक्षरमद्भुतम् ।
तेन वै जप्यमानेन विधेरच्छिद्रता भवेत्

arghyaṁ dattvā namaskṛtya arcayitvā yathāvidhi |
sakṛtaṁ guggulaṁ dadyānniḥśabdaṁ kārayettataḥ
aiśāne tu diśābhāge sthitastūṣṇīṁ susaṁyataḥ |
uccārayenmahāmantraṁ dvādaśākṣaramadrutam |
tena vai japyamānena vidheracchidratā bhavet

After offering arghya to the Deity, the dcdrya should offer his obeisances. He should then worship the Deity by offering incense made with guggula mixed with ghee. Thereafter, he should sit down with a controlled mind to the northeast of the Deity and slowly chant the twelve- syllable mahd-mantra. By chanting this mantra, all faults and offenses that were unintentionally committed during the installation ceremony will be forgiven.

HBV 19.605

मन्त्रहीनो विधिर्यश्च अङ्गहीनश्च यो भवेत् ।
हीनो वै दक्षिणाभिश्च न प्रशस्तः कदाचन ।
एष गुह्यविधिः प्रोक्तः संहितोक्तो मया तव

mantrahīno vidhiryaśca aṅgahīnaśca yo bhavet |
hīno vai dakṣiṇābhiśca na praśastaḥ kadācana |
eṣa guhyavidhiḥ proktaḥ saṁhitokto mayā tava

Any ritualistic ceremony wherein the proper mantras are not chanted, or the prescribed procedures are not followed, that is performed in a defective manner, or wherein daksina is not given to the priest, is never approved by learned authorities. I have thus described to you the confidential procedures that are prescribed in the samhitds.

HBV 19.606

ओ॑ यज्जाग्रत इत्याद्यैर्मन्त्रैः षड्भिः क्रमात् स्पृशेत् ।
देवस्य दक्षिण॑ पार्स्व॑ वाम॑ पृष्ठ॑ शिरः पदौ

oṁ yajjāgrata ityādyairmantraiḥ ṣaḍbhiḥ kramāt spṛśet |
devasya dakṣiṇaṁ pārsvaṁ vāmaṁ pṛṣṭhaṁ śiraḥ padau

the various limbs of the Deity's body) om yajjdgrat ityddyair mantraih sadabhih kramdt sprset devasya daksinam pdrsvarh vdrnarh prstham sirah padau While chanting six mantras such as the one beginning with om yajjdgrata, one should touch six parts of the Deity's body—His right side, left side, back, head, and two lotus feet.

HBV 19.607

अधुना वैदिक॑ वक्ष्ये विधि॑ सामान्ययोगतः ।
एताभिर्ऋग्भिः षड्भिश्च विष्णु॑ सर्वत्र स॑स्पृशेत्

adhunā vaidikaṁ vakṣye vidhiṁ sāmānyayogataḥ |
etābhirṛgbhiḥ ṣaḍbhiśca viṣṇuṁ sarvatra saṁspṛśet

364 SRI HARI-BHAKTI-VILASA etdbhir rgbhih sadbhisca visnum sarvvatra sarhsprset Now I will describe the Vedic process in this connection. While chanting these six mantras from the Rg Veda, one should touch the body of Lord Visnu.

HBV 19.608

दक्षिण॑ पश्चिम॑ चैव उत्तर॑ पूर्वमेव च ।
मूर्ध्नि मुले च यत्नेन स॑स्पृशेत् प्रयतो बुधः

dakṣiṇaṁ paścimaṁ caiva uttaraṁ pūrvameva ca |
mūrdhni mule ca yatnena saṁspṛśet prayato budhaḥ

With a purified heart, one who is intelligent should touch the Deity's southern, western, northern, and eastern sides, as well as His head and two lotus feet.

HBV 19.609–614

ओ॑ यज्जाग्रतो दूरमुदैति दैवम्
ओ॑ येन कर्मण्यपसो मनीषिणे यज्ञ
ओ॑ यत् प्रज्ञानामृतचेतो धृतिश्च
ओ॑ येनेदम्भूत॑ भुवन॑ भविष्यत्
ओ॑ यस्मिन्नृचः सामयजु॑षि यस्मिन्
ओ॑ सुखारथिरश्चातिवयन्मनुष्यान्

oṁ yajjāgrato dūramudaiti daivam
oṁ yena karmaṇyapaso manīṣiṇe yajña
oṁ yat prajñānāmṛtaceto dhṛtiśca
oṁ yenedambhūtaṁ bhuvanaṁ bhaviṣyat
oṁ yasminnṛcaḥ sāmayajuṁṣi yasmin
oṁ sukhārathiraścātivayanmanuṣyān

These six mantras should be chanted while touching various parts of the Deity's body.

HBV 19.615

देवध्यानैकचेतास्तु मन्त्रानेतानुदीरयेत्

devadhyānaikacetāstu mantrānetānudīrayet

The acdrya should meditate on the Deity with undivided attention and recite the following mantras.

HBV 19.616

ओ॑ यज्जाग्रतो दूरमुदैति इति ततो विराडजायत इति सहस्रशीर्षा पुरुष इति अभि त्वाशूर नो नुम इति ।
ओ॑ पुरुष एवेद॑ सर्वमिति ओ॑ येनेद॑ भूत॑ भुवनमिति ओ॑ न त्वा वा अन्य इति

oṁ yajjāgrato dūramudaiti iti tato virāḍajāyata iti sahasraśīrṣā puruṣa iti abhi tvāśūra no numa iti |
oṁ puruṣa evedaṁ sarvamiti oṁ yenedaṁ bhūtaṁ bhuvanamiti oṁ na tvā vā anya iti

These six mantras should be recited with rapt attention.

HBV 19.617

सर्वस्वेनान् प्रतिष्ठासु जप्त्वा मन्त्रान् पुनः पुनः ।
चतुष्कृत्वः स्पृशेदद्भिर्मूले मध्ये शिरस्यपि

sarvasvenān pratiṣṭhāsu japtvā mantrān punaḥ punaḥ |
catuṣkṛtvaḥ spṛśedadbhirmūle madhye śirasyapi

These mantras are to be chanted during the installation ceremony of all kinds of Deities. While chanting these mantras again and again, the acarya should sprinkle water four times on the Deity's lotus feet, abdomen, and head.

HBV 19.618

देवमूर्ध्नि कर□ न्यस्य देव□ ध्यायन् जपेद्गुरुः । सूक्तान्यथात्मतत्त्वञ्च भावयित्वा पठेन्मनून्

devamūrdhni karaṁ nyasya devaṁ dhyāyan japedguruḥ | sūktānyathātmatattvañca bhāvayitvā paṭhenmanūn

The spiritual master should recite selected Vedic prayers while keeping his hand on the Deity's head and meditating on his worshipable Lord. He should have realized the essence of self-realization by knowing himself to be an eternal servant of the Supreme Lord.

HBV 19.619–620

ततः स्थिरीकृतस्यास्य हस्त□ दत्त्वा तु मस्तके ।
ध्यात्वा परमसद्भाव□ देवदेवन्तु निष्कलम्
देवव्रत□ तथा साम रुद्रसूक्त□ तथा पठेत् ।
आत्मानमीश्वर□ ध्यात्वा नानाभरणभूषितम् ।
यस्य देवस्य यद्रुप□ तद्ध्याने स□स्मरेत् सदा

tataḥ sthirīkṛtasyāsya hastaṁ dattvā tu mastake |
dhyātvā paramasadbhāvaṁ devadevantu niṣkalam
devavrataṁ tathā sāma rudrasūktaṁ tathā paṭhet |
ātmānamīśvaraṁ dhyātvā nānābharaṇabhūṣitam |
yasya devasya yadrupaṁ taddhyāne saṁsmaret sadā

After permanently installing the Deity, one should place his hand on the Deity's head and meditate on the Supreme Lord, whose form is completely spiritual, who is the master of the demigods, and who is the complete whole. He should recite the Devavrata prayers, prayers from the Sdma Veda, and the Rudra prayers. One should always meditate on his worshipable

Lord, either in His form as the Supersoul or as the Supreme Personality of Godhead, decorated with beautiful ornaments.

HBV 19.621

अतसीपुष्पसङ्काशꣳ शङ्खचक्रगदाधरꣳ ।
सꣳस्थापयामि देवेशꣳ देवो भूत्वा जनार्दनम्

atasīpuṣpasaṅkāśaṁ śaṅkhacakragadādharaṁ |
saṁsthāpayāmi deveśaṁ devo bhūtvā janārdanam

tatraiva (In the same literature it is stated) atasi puspa sankdsarh sankha cahra gadddharam samsthdpayami devesam devo bhutvd jandrddanam According to the prescribed rules and regulations, I am installing the Deity of Lord Janardhana, whose complexion is the color of an atasl flower, and who holds a conch shell, cakra, and club in His hands.

HBV 19.622–623

वेदमन्त्राꣳस्तथा मन्त्रान् रुद्रस्य स्थापने जपेत् ।
विष्णोस्तु वैष्णवाꣳस्तद्वद्ब्राह्माꣳश्च ब्राह्मणो बुधः
सौराः सूर्यस्य जप्तव्यास्तथान्येषु तदाश्रयाः ।
वेदमन्त्रप्रतिष्ठा तु यस्मादानन्ददायिनी

vedamantrāṁstathā mantrān rudrasya sthāpane japet |
viṣṇostu vaiṣṇavāṁstadvadbrāhmāṁśca brāhmaṇo budhaḥ
saurāḥ sūryasya japtavyāstathānyeṣu tadāśrayāḥ |
vedamantrapratiṣṭhā tu yasmādānandadāyinī

To install the deity of Rudra, one should chant Vedic mantras prescribed in connection with Rudra. To install the Deity of Lord Visnu, one should chant Vedic mantras prescribed in connection with Lord Visnu. To install the deity of Brahma, one should chant the Vedic mantras prescribed in connection with Brahma. To install the deity of Surya, one should chant the Vedic mantras prescribed in connection with Surya. To install other deities, one should chant the Vedic mantras prescribed for them. This is the duty of one who is wise because the installation of a deity with the chanting of Vedic mantras awards great satisfaction.

HBV 19.624

स्थापयेद्यस्तु देवेश प्रधानन्त प्रकल्पयेत् ।
तस्य पार्श्वे स्थितानन्यान् स्मरेत्तत्परिवारवत्

sthāpayedyastu deveśaṁ pradhānantaṁ prakalpayet |
tasya pārśve sthitānanyān smarettatparivāravat

One who desires to install the Deity of Lord Hari should meditate on Him with full attention, and also meditate on His associates, who are subordinate to Him, and who surround Him.

HBV 19.625

पञ्चगव्येन त स्नाप्य क्षाल्य गन्धोदकेन तु ।
पूजयेत् सकलीकृत्य साङ्ग सावरण हरिम्

pañcagavyena taṁ snāpya kṣālya gandhodakena tu |
pūjayet sakalīkṛtya sāṅgaṁ sāvaraṇaṁ hariṁ

After bathing the Deity with the five kinds of products received from the cow, sprinkling over Him water mixed with fragrant sandalwood paste, and performing nydsa on His entire body, one should worship Lord Hari, along with His plenary portions and associates.

HBV 19.626

ध्यायेत्त परमात्मान निष्कल निर्मल विभुम्

dhyāyetta paramātmānaṁ niṣkalaṁ nirmalaṁ vibhum

368 S R I H A R I - B H AKTI-VILAS A Thereafter, one should sit down and meditate on the supremely pure, all-pervading Supersoul.

HBV 19.627

गगन□ तस्य मूर्तिस्तु पृथिवी तस्य पिण्डिका ।
कल्पयेद्विग्रह□ तस्य तैजसैः परमाणुभिः

gaganaṁ tasya mūrtistu pṛthivī tasya piṇḍikā |
kalpayedvigrahaṁ tasya taijasaiḥ paramāṇubhiḥ

Movement is His form, the earth is His stand, and His entire body is constituted of powerful and effulgent atoms. In this way, one should meditate upon the Supersoul.

HBV 19.628

तेजोमय□ ततो ध्यायेच्छङ्खचक्रगदाधरम् ।
मन्त्रमूर्ति□ ततः कुर्यान्मूलमन्त्रेण वै हरिम्

tejomayaṁ tato dhyāyecchaṅkhacakragadādharam |
mantramūrtiṁ tataḥ kuryānmūlamantreṇa vai harim

One should also meditate on the Supreme Lord, who carries a conch shell, cakra, and club in His hands, and is greatly effulgent. While chanting the mula mantra, one should meditate on Lord Hari as the mantra personified.

HBV 19.629–631

स्थिते सति स्थितिन्यासमासीने सृष्टिस□ज्ञितम् ।
शयिते स□हृतिन्यास□ यानस्थे सर्वमेव च
एव□ न्यासविधि□ कृत्वा ध्यायेद्विष्णु□ सुरेश्वरम् ।
हृतामरस-मध्यस्थ□ सर्वकर्मैकसाक्षिणम् ।
क्षेत्रज्ञ□ चित्स्वभावन्तमणीया□समणोरपि
अदोषपरमर्ष्यादीन् प्रतिमाया□ निवेशयेत् ।
सजीवकरण□ कृत्वा प्रणवेन निरोधयेत्

sthite sati sthitinyāsamāsīne sṛṣṭisaṁjñitam |
śayite saṁhṛtinyāsaṁ yānasthe sarvameva ca
evaṁ nyāsavidhiṁ kṛtvā dhyāyedviṣṇuṁ sureśvaram |
hṛttāmarasa-madhyasthaṁ sarvakarmairkasākṣiṇam |
kṣetrajñaṁ citsvabhāvantamaṇīyāṁsamaṇorapi
adoṣaparamarṣyādīn pratimāyāṁ niveśayet |
sajīvakaraṇaṁ kṛtvā praṇavena nirodhayet

When the Lord is standing, it is considered that He is maintaining the universe. When the Lord is seated, it is considered that He is engaged in creation. When the Lord lies down, it is considered that He is engaged in annihilation, and when the Lord is moving, it is considered that He might be engaged in any kind of pastime. One should meditate on Lord Visnu, the master of the demigods, while performing nydsa. The worshipable Lord, who is situated in the lotus-like hearts of all living entities, who is the witness of everyone's activities, who is the knower of all living entities, whose form is fully spiritual, who is faultless, and who is smaller than the atom, should be invoked within the Deity. After performing the ritual of prana pratistha, one should consider that all of the great sages are situated within the body of the Deity. One should maintain the Deity's presence by chanting orh.

HBV 19.632

सान्निध्यकरणार्थाय हृदय स्पृश्य देशिकः ।
पौरुषन्तु जपेत् सूक्त ध्यायेद्देव सुरेश्वरम्

sānnidhyakaraṇārthāya hṛdayaṁ spṛśya deśikaḥ |
pauruṣantu japet sūktaṁ dhyāyeddevaṁ sureśvaram

In order to feel the presence of the Supreme Lord within the Deity, the dcdrya should touch His chest, recite the Purusa-sukta, and meditate on Lord Hari, the master of the demigods.

HBV 19.633

जपेत्तथापर मन्त्रमिम गुह्य सनातनम्

japettathāparaṁ mantramimaṁ guhyaṁ sanātanam

The dcdrya should also chant this most confidential eternal mantra.

HBV 19.634

ओ नमस्तुभ्य सुरेशाय सन्तोषविभवात्मने ।
ज्ञानविज्ञानरूपाय ब्रह्मातेजोऽनुशालिने

oṁ namastubhyaṁ sureśāya santoṣavibhavātmane |
jñānavijñānarūpāya brahmātejo'nuśāline

370 SRI HARI-BHAKTI-VILASA I offer my obeisances unto the Supreme Lord, who is the leader of the demigods, self-satisfied, the form of transcendental knowledge and its practical application, and whose form is full of effulgence.

HBV 19.635

गुणानुक्रान्तवेशाय पुरुषाय महात्मने ।
अक्षयाय पुराणाय विष्णो सन्निहितो भव

guṇānukrāntaveśāya puruṣāya mahātmane |
akṣayāya purāṇāya viṣṇo sannihito bhava

O Lord Visnu, my obeisances unto You. You are the supreme enjoyer, situated beyond the three modes of material nature, a great soul, inexhaustible, and the oldest of all. Please manifest within this Deity.

HBV 19.636

यच्च ते परम□ तत्त्व□ यच्च ज्ञानमय□ वपुः ।
तत् सर्वमेकतो लीनमस्मिन् देहे विबुध्यताम्

yacca te paramaṁ tattvaṁ yacca jñānamayaṁ vapuḥ |
tat sarvamekato līnamasmin dehe vibudhyatām

O n e should think how the Supreme Absolute Truth, the embodiment of transcendental knowledge, is present as the Deity.

HBV 19.637

अनेन सन्निधोकृत्य देव□ देवारिसूदनम् ।
ब्रह्मादिपरिवारा□स्तु स्वनाम्ना स्थापयेत्ततः

anena sannidhokṛtya devaṁ devārisūdanam |
brahmādiparivārāṁstu svanāmnā sthāpayettataḥ

After invoking the presence of the Supreme Lord, the slayer of the enemies of the demigods, as the Deity, one should separately install His associates, such as Brahma, while chanting their respective names.

HBV 19.638

आयुधान्यस्य मन्त्रैस्तु नमोऽन्तैः स्थापयेद्बुधः ।
ततः सन्दर्शयेत् पश्चात् स्वका॑ मुद्रा॑ पृथक् पृथक् ।
सान्निध्यन्तु पृथक् कुर्यात् प्रणवेन प्लुतेन तु

āyudhānyasya mantraistu namo'ntaiḥ sthāpayedbudhaḥ |
tataḥ sandarśayet paścāt svakāṁ mudrāṁ pṛthak pṛthak |
sānnidhyantu pṛthak kuryāt praṇavena plutena tu

Lord Hari's weapons, such as the conch and the cakra, should be installed by a learned person while chanting the mantra that ends with namah after the name of the weapon is chanted in the fourth dative case. One should also display various mudras before the Lord, and to invoke the Lord's presence as the Deity, one should chant om loudly.

HBV 19.639

कृष्णे न्यस्य गुरुश्चित्त॑ मन्त्रैरावाहनादिकम् ।
कृत्वा तु स्नापयेद्गीतादिना पञ्चामृतादिभिः

kṛṣṇe nyasya guruścittaṁ mantrairāvāhanādikam |
kṛtvā tu snāpayedgītādinā pañcāmṛtādibhiḥ

To begin the grand worship, the spiritual master should first fix his mind on Lord Krsna and invite Him by chanting the prescribed mantra. He should then bathe the Deity with milk, yogurt, ghee, honey, and sugar water, accompanied by singing and the playing of musical instruments.

HBV 19.640

पश्चादावाहन॑ कुर्याद्देवदेवस्य शार्ङ्गिणः ।
ध्यात्वा परमसद्भाव॑ चतुर्बृह॑ चतुर्भुजम्

paścādāvāhanaṁ kuryāddevadevasya śārṅgiṇaḥ |
dhyātvā paramasadbhāvaṁ caturbṛhaṁ caturbhujam

One should first meditate on the four-armed form of the Supreme Lord, who manifests quadruple expansions, and then invite Lord Hari, who carried a bow in His hand, and who is the master of the demigods.

HBV 19.641

तत्र सन्धाय चित्त॑ तु निश्चल॑ कुरुनन्दन ।
आवाहन॑ ततः कुर्यान्मुनिभिर्मन्त्रस॑युतैः

tatra sandhāya cittaṁ tu niścalaṁ kurunandana |
āvāhanaṁ tataḥ kuryānmunibhirmantrasaṁyutaiḥ

O scion of the Kuru dynasty, after concentrating one's mind on the Supreme Lord without deviation, one should invite Him to appear in the association of the great sages while chanting the appropriate mantras.

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HBV 19.642

ओ॑ आगच्छागच्छ भगवन्ननुग्राहय जनार्दन ।
शाश्वतः पुरुषः पूजा॑ प्रतिगृह्णातु नमो नमः

oṁ āgacchāgaccha bhagavannanugrāhaya janārdana |
śāśvataḥ puruṣaḥ pūjāṁ pratigṛhṇātu namo namaḥ

O Janardana! O Supreme Lord, kindly manifest as this Deity, just to display compassion upon us. O eternal Personality of godhead, kindly accept our worship. Our obeisances unto You!

HBV 19.643

ओ॑ स्वागत॑ भगवते सगणाय सपरिवाराय ।
प्रतिगृह्णातु भगवान् मन्त्रपूतमिदमर्घ्य॑ पाद्यमाचमनीय॑ चैतदासन॑ ब्रह्मणा विहित॑ स्वयम्

oṁ svāgataṁ bhagavate sagaṇāya saparivārāya |
pratigṛhṇātu bhagavān mantrapūtamidamarghyaṁ pādyamācamanīyaṁ caitadāsanaṁ brahmaṇā vihitaṁ svayam

O Supreme Lord, we welcome You, along with Your associates and devotees. Please accept this arghya, padya, dcamaniya, and asana purified by mantras. This procedure has been established by Brahma himelf.

HBV 19.644

ततः पुण्याहघोषेण ब्रह्मघोषैश्च पुष्कलैः ।
स्नापयीत ततो देव दधिक्षीरघृतेन च ।
मधुशर्करया तद्वत् पुण्यगन्धोदकेन तु

tataḥ puṇyāhaghoṣeṇa brahmaghoṣaiśca puṣkalaiḥ |
snāpayīta tato devaṁ dadhikṣīraghṛtena ca |
madhuśarkarayā tadvat puṇyagandhodakena tu

Thereafter, Lord Hari should be bathed with yogurt, milk, ghee, honey, and sugar water, along with water scented with pure sandalwood paste, accompanied by the chanting of auspicious hymns, Vedic mantras, singing, and the playing of musical instruments.

HBV 19.645

कृत्वाथोद्वर्तन दत्त्वा वस्त्रादि विधिवद्बुधः ।
नत्वा प्रदक्षिणीकृत्य स्तुत्वा चाभ्यर्थयेत् प्रभुम्

kṛtvāthodvartanaṁ dattvā vastrādi vidhivadbudhaḥ |
natvā pradakṣiṇīkṛtya stutvā cābhyarthayet prabhum

After massaging the body of the Deity with oil, one who is wise should offer Him cloth, and other articles. One should then offer his obeisances, circumambulate the Deity, and offer prayers before inviting Lord Hari.

HBV 19.646

ततः पूजा प्रकुर्वीत स हितोक्तान्तु मन्त्रवित् । चन्दनागुरुकर्पूरकुङ्कुमाद्यैश्च लेपयेद्

tataḥ pūjāṁ prakurvīta saṁhitoktāntu mantravit | candanāgurukarpūrakuṅkumādyaiśca lepayed

The Lord should be worshiped according to the rules and regulations prescribed by the sarhhita literature. O n e who is conversant with the chanting of mantras should then offer the Deity fragrant sandalwood paste mixed with aguru, camphor, kuhkuma, and so forth.

HBV 19.647

नारायणेति मन्त्रेण वस्त्रैर्धूपैश्च योजयेत् ।
एवꣳ सुपूजितꣳ कृत्वा देवदेवꣳ जनार्दनम् ।
प्रणम्य दण्डवद्भूमौ शनैर्गच्छेत् प्रदक्षिणम्

nārāyaṇeti mantreṇa vastrairdhūpaiśca yojayet |
evaṁ supūjitaṁ kṛtvā devadevaṁ janārdanam |
praṇamya daṇḍavadbhūmau śanairgacchet pradakṣiṇam

While offer cloth, incense, and other articles to the Lord, one should chant the eight-syllable Narayana mantra. After offering a grand worship to Lord Janardana, the master of the demigods, one should offer Him obeisances by falling flat onto the ground, and then circumambulate Him.

HBV 19.648

पुनरागत्य पुरतो विज्ञप्तव्यो जनार्दनः ।
सुकृतꣳ दुष्कृतꣳ वापि ज्ञानतोऽज्ञानतोऽपि वा ।
तत् सर्वमात्मना सार्द्धꣳ मया तुभ्यꣳ निवेदितम्

punarāgatya purato vijñaptavyo janārdanaḥ |
sukṛtaṁ duṣkṛtaṁ vāpi jñānato'jñānato'pi vā |
tat sarvamātmanā sārddhaṁ mayā tubhyaṁ niveditam

Thereafter, the dcdrya should stand in front of the Deity and appeal to Him with folded hands: O Lord Janardana, whatever pious and impious activities I have performed, knowingly and unknowingly, I simply surrender unto You, and even my own self.

HBV 19.649

शान्तिꣳ भवन् कुर्वथ लोकनाथो राज्ञश्च राष्ट्रस्य च ब्राह्मणानाम् । सबालवृद्धस्य गवाञ्च शान्तिꣳ कन्यासु सर्वासु पतिव्रतासु

śāntiṁ bhavan kurvatha lokanātho rājñaśca rāṣṭrasya ca brāhmaṇānām | sabālavṛddhasya gavāñca śāntiṁ kanyāsu sarvāsu pativratāsu

You are the Lord of all living entities. Please bless us so that the king, brdhmanas, children, elderly people, cows, unmarried girls, and chaste ladies will have a peaceful life.

HBV 19.650

नश्यन्तु रोगा अथ ईतयश्च भवन्तु सर्वे सुखिताश्च भूताः ।
शाकेषु ब्रीहिष्वथ कर्षकाणा सुभिक्षकाल कुरु पद्मनाभ

naśyantu rogā atha ītayaśca bhavantu sarve sukhitāśca bhūtāḥ |
śākeṣu brīhiṣvatha karṣakāṇāṁ subhikṣakālaṁ kuru padmanābha

O Lord Padmanabha, by Your mercy, may all diseases be cured, may all natural calamities stay far away, may all living entities become happy, and may farmers become prosperous with abundant grain and vegetables. Let there be peace and harmony everywhere.

HBV 19.651–652

कृत्वाष्टाङ्ग-नमस्कार प्रणम्याञ्जलिमुद्रया ।
सान्निध्यकरणाच्चाथ ऋत्विग्भिः सहितो गुरुः
स्तूयादुपनिषन्मन्त्रैरृग्यजुःसामसम्भवैः ।
आवश्यक पठेत् सर्व पञ्चोपनिषदस्तथा ।
स्तुत्वा स्तोत्रैश्च पौराणैर्जपेदष्टाक्षर ततः

kṛtvāṣṭāṅga-namaskāraṁ praṇamyāñjalimudrayā |
sānnidhyakaraṇāccātha ṛtvigbhiḥ sahito guruḥ
stūyādupaniṣanmantrairṛgyajuḥsāmasambhavaiḥ |
āvaśyakaṁ paṭhet sarvaṁ pañcopaniṣadastathā |
stutvā stotraiśca paurāṇairjapedaṣṭākṣaraṁ tataḥ

After offering obeisances to the Lord by falling flat onto the ground like a stick, the spiritual master, along with the appointed priests, should fold their hands and offer prayers to the Lord by chanting mantras from the Vpanisads, as well as from the Rg, Yajur, and Sama Vedas, to invoke the Lord's presence as the Deity.

HBV 19.653

जप्त्वाष्टाक्षरमन्त्र तु निर्गत्य द्वारसस्थितौ ।
चण्डप्रचण्डौ द्वारस्थौ निर्गत्याभ्यर्चयेद्गुरुः

japtvāṣṭākṣaramantraṁ tu nirgatya dvārasasthitau |
caṇḍapracaṇḍau dvārasthau nirgatyābhyarcayedguruḥ

After chanting the eight-syllable mantra before the Deity of the Supreme Lord, one should come outside the temple room and worship the two gatekeepers, Canda and Pracanda.

HBV 19.654–655

अग्रमण्डपमासाद्य गरुड स्थाप्य पूजयेत् ।
दिगीशानथ दिग्देवान् स्थाप्य सम्पूज्य देशिकः
विष्वक्सेनन्तु स स्थाप्य मूलमन्त्रेण पूजयेत ।
तथा शङ्खञ्च चक्रञ्च पूजयेन्मन्त्रवित्तमः ।
विष्णुपार्षददेवा श्च सर्वेभ्यो बलि हिरेत्

agramaṇḍapamāsādya garuḍa sthāpya pūjayet |
digīśānatha digdevān sthāpya sampūjya deśikaḥ
viṣvaksenantu saṁsthāpya mūlamantreṇa pūjayeta |
tathā śaṅkhañca cakrañca pūjayenmantravittamaḥ |
viṣṇupārṣadadevāṁśca sarvebhyo bali hiret

The acdrya should install a Deity of Garuda in front of the temple and worship him. He should also install the predominating deities of the

376 SRI HARI-BHAKTI-VILASA directions and worship them by chanting the mula mantra. Similarly, one who is conversant with the chanting of mantras should worship the Lord's conch shell and cakra. He should also offer many gifts to the Lord's associates, such as the demigods.

HBV 19.656

एव॑ कृत्वा गुरुः सम्यक् शुक्लाम्बरधरः शुचिः ।
शतमष्टोत्तर॑ जप्त्वा देव॑ तमभिवादयेत्

evaṁ kṛtvā guruḥ samyak śuklāmbaradharaḥ śuciḥ |
śatamaṣṭottaraṁ japtvā devaṁ tamabhivādayet

After worshiping the Lord in this way, the spiritual master should dress in white cloth and greet Lord Hari by chanting his worshipable mantra one hundred and eight times in a purified state of mind.

HBV 19.657

प्रणाममुद्रया पश्चादष्टाङ्ग॑ प्रणिपत्य च ।
नृत्य॑ गीतञ्च वाद्यञ्च नाट्यञ्चापि प्रकारयेत्

praṇāmamudrayā paścādaṣṭāṅgaṁ praṇipatya ca |
nṛtyaṁ gītañca vādyañca nāṭyañcāpi prakārayet

This should be followed by offering obeisances by falling flat onto the ground like a stick, displaying various mudrds, singing, dancing, performing dramas, and playing musical instruments.

HBV 19.658

इति ।
यद्वा स्थापनतः पश्चाद्वर्णादिस्नपन प्रभोः ।
ध्यान॑ जपाङ्गालभन॑ पूजाथावरणार्चनम्

iti |
yadvā sthāpanataḥ paścādvarṇādisnapana prabhoḥ |
dhyānaṁ japāṅgālabhanaṁ pūjāthāvaraṇārcanam

After the installation of the Deity of Lord Hari, one should meditate upon Him, chant his worshipable mantras, touch the Deity's limbs, worship Him, and worship His associates.

HBV 19.659

यद्वाऽङ्गालभनात् पश्चात् सकलीकरणादिकम् ।
कुर्याच्छीहयशीर्षोक्त परिवारार्चन ततः

yadvā'ṅgālabhanāt paścāt sakalīkaraṇādikam |
kuryācchīhayaśīrṣoktaṁ parivārārcanaṁ tataḥ

After touching each and every limb of the Deity while chanting the appropriate mantras, one should worship the Lord's associates according to the rules and regulations prescribed in the Hayaslrsa-pancardtra.

HBV 19.660–665

तस्मिन्नेव मुहुर्ते तु हर्षो वाभयमेव च ।
चक्षुर्भ्रमो विभ्रमो वा त्रासो वा जायते यदि
व्यामोहः परमोहो वा स्तनित परम तथा ।
अश्रताना श्रुतिर्वा स्याद्गात्राणा वाथ वेपथुः
वैराग्य नेत्रयोर्वा स्याद्दर्पः कन्दर्प एव वा ।
परमो विस्मयो वाथ दिव्यो वा श्रूयते ध्वनिः
दिव्यवादित्रघोषो वा गन्धर्वनगरस्य वा ।
दर्शन जायते काले तस्मिन् सुरगणार्चिते
नरा नायर्योऽथ दृश्यन्ते गायन्त्योऽप्यथ हर्षिताः ।
नन्दितूर्यरवो वापि श्रूयते छन्दसा ध्वनिः
दिव्यगन्धा रसा वापि एकस्यापि भवन्ति हि ।
लिङ्गैरेतैर्विजानीयात्तत्र सन्निहित हरिम्

tasminneva muhūrte tu harṣo vābhayameva ca |
cakṣurbhramo vibhramo vā trāso vā jāyate yadi
vyāmohaḥ paramoho vā stanitaṁ paramaṁ tathā |
aśratānāṁ śrutirvā syādgātrāṇāṁ vātha vepathuḥ
vairāgyaṁ netrayorvā syāddarpaḥ kandarpa eva vā |
paramo vismayo vātha divyo vā śrūyate dhvaniḥ
divyavāditraghoṣo vā gandharvanagarasya vā |
darśanaṁ jāyate kāle tasmin suragaṇārcite
narā nāyaryo'tha dṛśyante gāyantyo'pyatha harṣitāḥ |
nanditūryaravo vāpi śrūyate chandasāṁ dhvaniḥ
divyagandhā rasā vāpi ekasyāpi bhavanti hi |
liṅgairetairvijānīyāttatra sannihitaṁ harim

that the Lord has appeared as the Deity) hayaslrse (In the Hayasirsa-parlcardtra it is stated) tasminneva muhurtte tu harsovd bhayameva ca caksur bhramo vibhramo vd trdso vd jdyate yadi vydmohah paramoho vd stanitam paramam tathd asrutdndrh srutirvd sydd gdtrdndrh vdtha vepathuh vairdgyam netreyorvd sydrddapah kandarpa eva vd paramo vismayo vdtha divyo vd sruyate dhvanih divya vdditra ghoso vd gndharvva nagarasya vd darsanam jdyate kale tasmin suragandrccite nard ndryyo'tha drsyante gayantyo'py'atha harsitdh nandi turyya ravo vdpi sruyate chandasdm dhvanih divyagandhd rasa vdpi ekasydpi bhavanti hi lingair etair vijdndydt tatra sannihitarh harim

378 SRI HARI-BHAKTI-VILASA The presence of Lord Hari as the Deity can be understood if these symptoms are experienced during the course of the installation ceremony: a sudden happiness; fearlessness; rolling of the eyes; becoming perplexed; becoming fearful; becoming stunned; unconsciousness; loud roaring of the clouds; hearing an unknown and never before heard sound; shivering of the body; regaining lost eyesight; pride; becoming overwhelmed; hearing a divine sound; witnessing a wonderful performance of singing, dancing, and music by the Gandharvas; seeing a man or woman who is expert in the art of music; the sound of Mahadeva's carrier, Nandi, the bull; the sound of a flute, drums, or Vedic mantras; perception of a divine fragrance; and experiencing many different aromas from one object. By the manifestation of these symptoms it is to be concluded that Lord Hari has manifested as the Deity.

HBV 19.666

प्रभावैरविशेषेण ज्वलन्तीव च दृश्यते ।
स्फूरन्तीव च दृश्येत प्रतिमा च विशेषतः

prabhāvairaviśeṣeṇa jvalantīva ca dṛśyate |
sphūrantīva ca dṛśyeta pratimā ca viśeṣataḥ

If the Deity suddenly appears to be more effulgent than before, it is to be understood that the Lord has appeared.

HBV 19.667

स्फुरन्निव जनः कश्चित् स्मयमान इव क्वचित् ।
वीक्ष्यमाणो जनस्तत्र प्रहृष्ट इव लक्ष्यते ।
एतैस्तु लक्षणैर्ज्ञेयस्तत्र सन्निहितो हरिः

sphuranniva janaḥ kaścit smayamāna iva kvacit |
vīkṣyamāṇo janastatra prahṛṣṭa iva lakṣyate |
etaistu lakṣaṇairjñeyastatra sannihito hariḥ

If someone appears to be unusually happy, if someone is found to be struck with wonder, or if someone who is looking at the Deity suddenly becomes ecstatic, then it is certain that Lord Hari has manifest Himself as the Deity.

HBV 19.668–669

विशेषादथवा पश्येच्चक्रचापोपम□ क्वचित् ।
छवि□ वज्रप्रभा□ पश्येत् पद्मरागप्रभा□ तथा
सौदामिनीप्रभा□ पश्येत् प्रतिमाया□ क्वचिद्यदि ।
एतैर्ल्लैस्तु बोद्धव्यस्तत्र सन्निहितो हरिः

viśeṣādathavā paśyeccakracāpopamaṁ kvacit |
chaviṁ vajraprabhāṁ paśyet padmarāgaprabhāṁ tathā
saudāminīprabhāṁ paśyet pratimāyāṁ kvacidyadi |
etairlṅgaistu boddhavyastatra sannihito hariḥ

If suddenly a rainbow appears in the sky, if suddenly there is lightning, if there is a glittering in the sky, like the sparkling of gems, or if the Deity suddenly illuminates the room then it is to be understood that the Lord has appeared.

HBV 19.670–672

बधिरा इव केचित्तु मूका इव तथापरे ।
विभ्रान्ता इव केचिच्च जडा इव तथापरे
धावन्त इव केचित्तु पतन्त इव चापरे ।
नृत्यन्त इव चाप्यन्ये मत्ता इव तथा यदि
चित्रस्था इव केचित्तु विवशा इव केचन ।
भवन्ति तत्र चोन्मत्ताः प्रमत्ता इव चापरे ।
लिङ्गैरेतैस्तु बोद्धव्यस्तत्र सन्निहितो हरिः

badhirā iva kecittu mūkā iva tathāpare |
vibhrāntā iva kecicca jaḍā iva tathāpare
dhāvanta iva kecittu patanta iva cāpare |
nṛtyanta iva cāpyanye mattā iva tathā yadi
citrasthā iva kecittu vivaśā iva kecana |
bhavanti tatra conmattāḥ pramattā iva cāpare |
liṅgairetaistu boddhavyastatra sannihito hariḥ

If someone suddenly becomes deaf or dumb; if someone suddenly appears totally bewildered, without apparent cause; if someone becomes stunned, appearing like a statue; if someone suddenly starts running, or falls to the ground, or begins dancing in ecstasy, or appears intoxicated, or becomes totally helpless, like a madman, or begins to behave in a manner that is wild and uncontrollable—by these symptoms it is to be understood that Lord Hari has made His personal appearance as the Deity.

HBV 19.673

सन्मानयेदथाचार्य शक्त्या वस्त्रादिना ततः ।
मूर्तिप श्चापरान् विप्रान् वैष्णवा श्चापरानपि

sanmānayedathācāryaṁ śaktyā vastrādinā tataḥ |
mūrtipaṁścāparān viprān vaiṣṇavāṁścāparānapi

Thereafter, one should worship the dcdrya according to one's capacity by giving him new clothes and other gifts. One should also satisfy the Deity's guards, the assembled brdhmanas, and the Vaisnavas.

HBV 19.674

स्थापिते तु ततो देवे यजमानः समूर्तिपम् ।
आचार्य पूजयेद्भक्त्या वस्त्रालङ्कारभूषणैः ।
दीनान्धकृपणा स्तद्वद्ये चान्ये समुपस्थिताः

sthāpite tu tato deve yajamānaḥ samūrtipam |
ācāryaṁ pūjayedbhaktyā vastrālaṅkārabhūṣaṇaiḥ |
dīnāndhakṛpaṇāṁstadvadye cānye samupasthitāḥ

At the completion of the Deity installation ceremony, the host should worship the dcdrya, along with the Deity's guards, with gifts of new clothes, ornaments, and other presentations. He should also satisfy all those who have assembled for the celebration, including the poor,

blind, misers, and outcasts.

HBV 19.675

ततः सम्पूजयेद्भक्त्या स्थापक विधिवन्नृप ।
भूमिदानादिभिर्दानैर्गोदानैश्च महीपते ।
यथा स तुष्यते राज स्तथा कार्य प्रयत्नतः

tataḥ sampūjayedbhaktyā sthāpakaṁ vidhivannṛpa |
bhūmidānādibhirdānairgodānaiśca mahīpate |
yathā sa tuṣyate rājaṁstathā kāryaṁ prayatnataḥ

O King! O maintainer of the earth, according to the prescribed rules and regulations, the one who has installed the Deity should worship the

dcdrya. He should try his best to satisfy the dcdrya by giving him land, cows, and other articles.

HBV 19.676

यथाशक्त्यानुसारेण पूज्याश्चापि द्विजातयः ।
दीनान्धकृपणानाञ्च पूजा कार्या प्रयत्नतः ।
गणा श्च नर्तका श्चैव यथाशक्ति प्रपूजयेत्

yathāśaktyānusāreṇa pūjyāścāpi dvijātayaḥ |
dīnāndhakṛpaṇānāñca pūjā kāryā prayatnataḥ |
gaṇāṁśca nartakāṁścaiva yathāśakti prapūjayet

According to one's capacity, one should especially please those who are twice-born. He should also satisfy those who are poor, blind, and miserly, as well as the singers and dancers, by the presentation of gifts.

HBV 19.677

मण्डले कमले वापि स्थापयित्वा गुरु॰ यजेत् ।
प्रियप्राश्नैः क्षमाप्यैन॰ विष्णुवत् पूजयेद्बुधः ।
पादयोः प्रणिपत्याथ दक्षिणाञ्च निवेदयेत्

maṇḍale kamale vāpi sthāpayitvā gurum̐ yajet |
priyaprāśnaiḥ kṣamāpyainam̐ viṣṇuvat pūjayedbudhaḥ |
pādayoḥ praṇipatyātha dakṣiṇāñca nivedayet

After installing the Deity upon the lotus-like altar that is decorated with auspicious markings, one who is wise should worship the spiritual master by speaking to him sweetly, begging pardon from him, and worshiping him as one would worship Lord Visnu. O n e should offer obeisances at the lotus feet of the spiritual master and present him with sufficient daksina.

HBV 19.678

आचार्य-दक्षिणा॰ दद्यान्नगर॰ ग्राममेव च ।
सुवर्ण॰ रजत॰ वस्त्र॰ गाञ्चैव समलङ्कृताम् ।
दक्षिणा॰ विधिवद्दत्त्वा दद्यादाभरणादिकम्

ācārya-dakṣiṇāṁ dadyānnagaraṁ grāmameva ca |
suvarṇaṁ rajataṁ vastraṁ gāñcaiva samalaṅkṛtām |
dakṣiṇāṁ vidhivaddattvā dadyādābharaṇādikam

382 SRI HARI-BHAKTI-VILASA daksindm vidhivad dattvd dadydd dbharanddikam The dcdrya can also be given a town, village, gold, silver, cloth, fully decorated cows, and varieties of ornaments.

HBV 19.679

आचार्यदक्षिणार्द्धन्तु प्रदद्याद्ब्रह्मदक्षिणाम् ।
मूर्तिपान् पूजयेत् पश्चाद्गोवस्त्राभरणैर्द्विज

ācāryadakṣiṇārddhantu pradadyādbrahmadakṣiṇām |
mūrtipān pūjayet paścādgovastrābharaṇairdvija

O brdhmana, half of whatever daksina is given to the spiritual master should be given to the brahmanas. Thereafter, the Deity's guards should be satisfied by gifts of cows, clothes, and ornaments.

HBV 19.680

सर्वा□स्तु पूजयेत्तत्र वैष्णवानागतान् द्विजान् ।
भोजयेद्ब्राह्मणान् भक्त्या अत्यादरमतन्द्रितः

sarvāṁstu pūjayettatra vaiṣṇavānāgatān dvijān |
bhojayedbrāhmaṇān bhaktyā atyādaramatandritaḥ

According the one's ability, one should worship the assembled Vaisnavas and brahmanas. With faith and devotion, and without lethargy, the brahmanas should be sumptuously fed.

HBV 19.681

यज्ञः सुपुष्कलः सर्वः कर्तव्यो धर्मलिप्सया ।
मन्त्रहीनो गुरु□ हन्याद्वाष्टमन्येन वर्जितः ।
धर्मञ्च यजमानञ्च हन्याद्दक्षिणया विना

yajñaḥ supuṣkalaḥ sarvaḥ kartavyo dharmalipsayā |
mantrahīno guruṁ hanyādrāṣṭamanyena varjitaḥ |
dharmañca yajamānañca hanyāddakṣiṇayā vinā

The installation ceremony and sacrifices should be conducted with the aim of achieving piety. If there is no chanting of mantras, or if they are chanted improperly, the result will be harmful. If the prescribed ingredients are not offered, then there will be harm for the entire

kingdom, and if sufficient daksina is not given to the acarya and the priest, inauspiciousness will befall the host.

HBV 19.682–683

अथवा स्थापनात् पश्चाद्ध्यानाद्यावाहनादि च ।
पञ्चामृतादिना स्वार्णादिनान्यस्नपन□ ततः
वस्त्रादिदानैर्विधिवत् पूजा-मन्त्रजपादिकम् ।
नतिः प्रदक्षिणा याच्ञा गुर्वाद्यर्चेत्ययञ□ क्रमः

athavā sthāpanāt paścāddhyānādyāvāhanādi ca |
pañcāmṛtādinā svārṇādinānyasnapanaṁ tataḥ
vastrādidānairvidhivat pūjā-mantrajapādikam |
natiḥ pradakṣiṇā yācñā gurvādyarcetyayaṁ kramaḥ

After installing the Deity, one should meditate on the Lord, invoke the Lord's presence, bathe the Deity with pancamrta, as well as water containing gold, offer new garments to the Lord, worship the Deity in a grand manner, chant appropriate mantras, offer obeisances, circumambulating the Deity, offer prayers, and finally satisfy the spiritual master.

HBV 19.684

मूर्तिꣳ च चालयेज्जातु यत्नात् सुस्थिरताꣳ नयेत् ।
तस्याꣳ प्रचलितायाञ्च कुर्यात् स्वस्त्यनादिकम्

mūrtiṁ ca cālayejjātu yatnāt susthiratāṁ nayet |
tasyāṁ pracalitāyāñca kuryāt svastyanādikam

After installation, one should never move the Deity. He should always remain at the place where He has been installed. If the Deity is for some reason moved, even slightly, one should perform the ritual known as svastyayana.

HBV 19.685

स्थिरꣳ न चालयेद्देवमन्यथा पापभाग्भवेत् ।
पूजयेत् सिकताभिश्च निश्छिद्रꣳ सर्वतो भवेत्

sthiraṁ na cālayeddevamanyathā pāpabhāgbhavet |
pūjayet sikatābhiśca niśchidraṁ sarvato bhavet

A permanently installed Deity should never be moved. If one does so, he will certainly incur sin. One should fill all gaps and holes in the altar so that the Deity will never move, even slightly.

HBV 19.686

लोकपालस्य दिग्भागे यस्य सञ्चलते विभुः ।
तस्य लोकपतेः शान्तिर्देयाश्चेमाश्च दक्षिणाः

lokapālasya digbhāge yasya sañcalate vibhuḥ |
tasya lokapateḥ śāntirdeyāścemāśca dakṣiṇāḥ

If the Deity happens to move, one should pacify the predominating deity of the direction in which He has moved, and give these things in charity.

HBV 19.687–689

इन्द्राय वारणꣳ दद्यात् काञ्चनꣳ वाल्पवित्तवान् ।
अग्नेः सुवर्णमेषञ्च यमस्य महिषꣳ तथा
अजꣳ सकाञ्चनꣳ दद्यान्निरृतिꣳ राक्षसꣳ प्रति ।
वरणꣳ प्रति मुक्तानि सशुक्तीनि प्रदापयेत्
रीतिकाꣳ वायवे दद्याद्वस्त्रयुग्मेन सꣳयुताम् ।
सोमाय धेनुर्दातव्या राजतस्तु वृषः शिवे

indrāya vāraṇaṁ dadyāt kāñcanaṁ vālpavittavān |
agneḥ suvarṇameṣañca yamasya mahiṣaṁ tathā
ajaṁ sakāñcanaṁ dadyānnirṛtiṁ rākṣasaṁ prati |
varaṇaṁ prati muktāni saśuktīni pradāpayet
rītikāṁ vāyave dadyādvastrayugmena saṁyutām |
somāya dhenurdātavyā rājatastu vṛṣaḥ śive

Indra should be given an elephant in the east. If one is unable to afford an elephant, he should be given gold. Agni should be given golden sheep, Yamaraja a buffalo, Nrrvrti a golden goat, Varuna pearls and silver, Vayu a dhoti and kurta, as well as some brass, Soma a cow, and Siva a silver ox in the northeast.

HBV 19.690

यस्याꣳ यस्यान्तु चलते शान्तिः स्यात्तत्र तत्र तु ।
अन्यथा तु भवेद्घोरꣳ भयꣳ कुलविनाशनम् ।
अचलꣳ कारयेत्तस्मात् सिकताभिः सुरेश्वरम्

yasyāṁ yasyāntu calate śāntiḥ syāttatra tatra tu |
anyathā tu bhavedghoraṁ bhayaṁ kulavināśanam |
acalaṁ kārayettasmāt sikatābhiḥ sureśvaram

O master of the demigods, in the direction toward which the Deity happened to accidentally move, there should be a ceremony performed to appease the predominating deity of that direction. Otherwise, fearful conditions will be created, or one may lose a family member. For this reason, one should insure that the Deity is immovable by fixing Him with concrete.

HBV 19.691

स्थिर॑ न चालयेद्देव॑ कदाचिदपि पिण्डतः । हन्याद्विचालितोऽज्ञानात्तस्मात्त॑ न विचालयेत्

sthiraṁ na cālayeddevaṁ kadācidapi piṇḍataḥ | hanyādvicālito'jñānāttasmāttaṁ na vicālayet

A permanently installed Deity should never be moved from His stand. If, out of ignorance, or by mistake, a Deity is moved, then the person responsible will experience obstacles on his path of progress. Therefore, one should not. move a permanently installed Deity.

HBV 19.692

या॑ या॑ दिश॑ चलेद्देवस्ता॑ ता॑ शान्तिन्तु कारयेत् ।
अन्यथा तु भवेद्घोर॑ भय॑ कुलविनाशनम्

yāṁ yāṁ diśaṁ caleddevastāṁ tāṁ śāntintu kārayet |
anyathā tu bhavedghoraṁ bhayaṁ kulavināśanam

In whichever direction the Deity is moved, a ceremony should be performed to pacify the predominating deity of that direction. If one does not do so, there will be some cause of a great fear, and the descendents in his family may meet with destruction.

HBV 19.693

यथा न चलते देवस्तथा वध्नीत पिण्डिकाम् ।
शीघ्रमेव तु कर्तव्य॑ न विलम्बेत् कदाचन ।
प्रतिमा॑ सुस्थिरा॑ कुर्यान्नोर्द्ध्वदृष्टि॑ कदाचन

yathā na calate devastathā vadhnīta piṇḍikām |
śīghrameva tu kartavyaṁ na vilambet kadācana |
pratimāṁ susthirāṁ kuryānnorddhvadṛṣṭiṁ kadācana

386 SRI HARI-BHAKTI-VILASA sighram eva tu karttavyarh na vilamvet kaddcana pratimdrh susthirdrh kuryyan urdhva drstirh kaddcana The Deity's stand should be fixed in such a way that the Deity will not move even slightly. If the Deity accidentally begins to shift in position, one should quickly remedy this situation. The Deity should remain fixed in one place, and He should never look upwards.

HBV 19.694

रात्रौ गीतादिकꣳ कुर्वन् दिवसे च महार्चनम् ।
महोत्सवेनाहरेकꣳ शक्त्या वा कतिचिन्नयेत्

rātrau gītādikaṁ kurvan divase ca mahārcanam |
mahotsavenāharekaṁ śaktyā vā katicinnayet

During the night after the installation of the Deity, there should be singing, dancing, and the playing of musical instruments. During the day, a grand worship should be performed with great pomp and joy. In this way, throughout the day and night, the festival can continue for several days if one has the means.

HBV 19.695

त्रिरात्रꣳ सप्तरात्रꣳ वा दशरात्रमथापि वा ।
पुण्याह-जयघोषैश्च कुर्याद्देवमहोत्सवम्

trirātraṁ saptarātraṁ vā daśarātramathāpi vā |
puṇyāha-jayaghoṣaiśca kuryāddevamahotsavam

The celebration of the Deity's installation may continue, according to one's ability, for three nights, seven nights, or ten nights, with the chanting of Vedic mantras, offering of sacred prayers, and singing of the Lord's glories.

HBV 19.696

रात्रौ महोत्सवꣳ कुर्याच्छङ्खभेर्यादिनिस्वनैः ।
एकरात्रꣳ त्रिरात्रꣳ वा सप्तरात्रमथापि वा ।
तस्माद्विष्णुः सदायाति इत्येषा फलसम्प्रदा

rātrau mahotsavaṁ kuryācchaṅkhabheryādinisvanaiḥ |
ekarātraṁ trirātraṁ vā saptarātramathāpi vā |
tasmādviṣṇuḥ sadāyāti ityeṣā phalasampradā

During the night there should be a grand festival filled with the sounds of conch shells, drums, and so on. The celebration may continue for one night, three nights, or seven nights. During such a festival, Lord Visnu always remains present and so it awards great merit to the performer.

HBV 19.697

रात्रौ दिने च गीताद्यैः पुण्याह-जयमङ्गलैः ।
त्रि पञ्च सप्त दश वा दिनानि स्थानमहोत्सवः

rātrau dine ca gītādyaiḥ puṇyāha-jayamaṅgalaiḥ |
tri pañca sapta daśa vā dināni sthānamahotsavaḥ

Throughout the day and night there should be continuous singing of the Lord's glories, musical performances, recitation of auspicious mantras, and the chanting of Jayal Jayal This celebration can go on for three days, five days, seven days, or ten days.

HBV 19.698–699

ततस्तु मधुना देव प्रथमेऽहनि स्नपयेत् ।
हरिद्रयाथ सिद्धार्थैर्द्वितीयेऽहनि तत्त्वतः
चन्दनेन यवैस्तद्वत् तृतीयेऽहनि लेपयेत् ।
मनःशिलाप्रियङ्गुभ्या चतुर्थेऽहनि लेपयेत्

tatastu madhunā devaṁ prathame'hani snapayet |
haridrayātha siddhārthairdvitīye'hani tattvataḥ
candanena yavaistadvat tṛtīye'hani lepayet |
manaḥśilāpriyaṅgubhyāṁ caturthe'hani lepayet

mdtsye (In the Matsya Purdna it is stated) tatastu madhund devarh prathame' hard snapay e t haridraydtha siddhdrthair dvitlye'hani tattvatah candanena yavais tadvat trtiye'hani lepayet manahsild priyahgu bhydrh caturthe'hani lepayet During the first day, the Deity should be smeared with honey; during the second day, the Deity should be smeared with turmeric and white

388 SRI HARI-BHAKTI-VILASA mustard seeds; during the third day, the Deity should be smeared with sandalwood paste and barley; and during the fourth day, the Deity should be smeared with red arsenic and rice paddy.

HBV 19.700

सौभाग्य॰ शुभद॰ यस्मात् लेपन॰ व्याधिनाशनम् ।
मनःप्रीतिकर॰ नृणामेतद्वेदविदो विदुः

saubhāgyaṁ śubhadaṁ yasmāt lepanaṁ vyādhināśanam |
manaḥprītikaraṁ nṛṇāmetadvedavido viduḥ

Applying these substances to the Deity awards one good fortune and auspiciousness, and it cures all types of diseases, and is very pleasing to the minds of all classes of persons. This is the opinion of those who are well-versed in the Vedas.

HBV 19.701–702

कृष्णजिन॰ तिला॰स्तद्वत् पञ्चमेऽह्नि निवेदयेत् ।
षष्ठे तु सघृत॰ दद्याच्चन्दन॰ पद्मकेशरम्
रोचना॰ नागपुष्पञ्च सप्तमेऽहनि दापयेत् ।
यत्र सद्योऽधिवासश्च तत्र सर्व॰ निवेदयेत्

kṛṣṇajinaṁ tilāṁstadvat pañcame'hni nivedayet |
ṣaṣṭhe tu saghṛtaṁ dadyāccandanaṁ padmakeśaram
rocanāṁ nāgapuṣpañca saptame'hani dāpayet |
yatra sadyo'dhivāsaśca tatra sarvaṁ nivedayet

During the fifth day, one should smear black ointment and sesame seed paste over the Deity; on the sixth day, one should apply ghee, sandalwood paste, and the filaments of lotus flowers; and on the seventh day, one should smear cow's urine and the filaments of naga flowers. If the adhivasa ceremony is completed in a single day, then all these should be offered that very day.

HBV 19.703

मधूवातेति मधुना अभ्यङ्ग॰ प्रथमेऽहनि ।
पुण्यद॰ सर्वरोगाणा॰ सर्वनाशाय तत् प्रभोः

madhūvāteti madhunā abhyaṅgaṁ prathame'hani |
puṇyadaṁ sarvarogāṇāṁ sarvanāśāya tat prabhoḥ

While smearing the Deity's body with honey on the first day, one should chant the mantra beginning with madhuvatd. This massage awards one great benefit to the worshiper and cures all kinds of illness.

HBV 19.704

हरिद्रासर्षपैश्चैव द्वितीयेऽहनि लेपयेत् ।
पित्तरोगभयञ्चैव न भवेत्तु कदाचन

haridrāsarṣapaiścaiva dvitīye'hani lepayet |
pittarogabhayañcaiva na bhavettu kadācana

By applying turmeric and white mustard seed paste to the Deity on the second day cures the worshiper's bile disorder, and removes all fear.

HBV 19.705

तण्डुलेन यवैश्चैव तृतीयेऽहनि लेपयेत् ।
शिरोऽर्तिमक्षिरोगञ्च कर्णशूलञ्च नाशयेत्

taṇḍulena yavaiścaiva tṛtīye'hani lepayet |
śiro'rtimakṣirogañca karṇaśūlañca nāśayet

By smearing rice powder and barley powder over the Deity's body on the third day, the worshiper's nervous disease is cured, as are his eye and ear ailments.

HBV 19.706

मनःशिला प्रियङ्गुञ्च चतुर्थेऽहनि लेपयेत् ।
सौभाग्य येन सतत यजमानस्य वर्धते

manaḥśilāṁ priyaṅguñca caturthe'hani lepayet |
saubhāgyaṁ yena satataṁ yajamānasya vardhate

By smearing red arsenic and a special type of rice powder over the Deity's body on the fourth day, the one who had installed the Deity will be blessed with good fortune.

HBV 19.707

कृष्णाजिन तिला श्चैव पञ्चमेऽहनि दापयेत् ।
पितरस्तस्य तृप्यन्ति यावज्जीव सुखप्रदाः

kṛṣṇājinaṁ tilāṁścaiva pañcame'hani dāpayet |
pitarastasya tṛpyanti yāvajjīvaṁ sukhapradāḥ

390 SRI HARI-BHAKTI-VILASA One should pply sesame paste and black ointment to the Deity on the fifth day. This will enable the worshiper to live happily forever after, and give his forefathers great satisfaction.

HBV 19.708

सुरभि चन्दनञ्चैव सघृत पद्मकेशरम् ।
षष्ठेऽहनि च दातव्य शत्रुदोषविनाशनम्

surabhiṁ candanañcaiva saghṛtaṁ padmakeśaram |
ṣaṣṭhe'hani ca dātavyaṁ śatrudoṣavināśanam

By massaging the Deity's body with fragrant sandalwood paste mixed with ghee and the filaments of lotus flowers on the sixth day, the worshiper's enemies will certainly meet with defeat.

HBV 19.709

रोचना नागपुष्पञ्च सप्तमेऽहनि दापयेत् ।
क्षेम गोबहुल चापि धनधान्य विवर्धते

rocanāṁ nāgapuṣpañca saptame'hani dāpayet |
kṣemaṁ gobahulaṁ cāpi dhanadhānyaṁ vivardhate

Cow's urine and filaments of the ndga flower should be smeared over the Deity's body on the seventh day. This will enhance the worshiper's good fortune, and award him many cows and prosperity.

HBV 19.710

एवꣳ सप्ताहमभ्यङ्गꣳ कापिलेन घृतेन तु ।
ददाद्विभवतः शक्त्या यदीच्छेच्छ्रियमात्मनः

evaṁ saptāhamabhyaṅgaṁ kāpilena ghṛtena tu |
dadyādvibhavataḥ śaktyā yadīcchecchriyamātmanaḥ

If you desire your own welfare, then you should apply ghee made from the milk of a brown cow to the Deity's body, according to your capacity, every day of the week.

HBV 19.711

दीपा घृतेन दातव्याश्चत्वारश्च प्रदक्षिणाः ।
सप्ताहꣳ मन्त्रयुक्ताश्च विभवेन ततः परम्

dīpā ghṛtena dātavyāścatvāraśca pradakṣiṇāḥ |
saptāhaṁ mantrayuktāśca vibhavena tataḥ param

If one has the capacity, then he should offer four ghee lamps to the Deity throughout the week. One should also circumambulate the Deity four times a day, for an entire week, while chanting the appropriate mantra.

HBV 19.712

चतुर्थे च दिने प्राप्ते चतुर्थीकर्म कारयन् ।
अर्घ्यꣳ समर्प्य देवेशꣳ प्राग्वत् स्नपनमाचरेत्

caturthe ca dine prāpte caturthīkarma kārayan |
arghyaṁ samarpya deveśaṁ prāgvat snapanamācaret

One should bathe the Deity on the fourth day, after offering Him arghya, following the procedure for bathing that was previously described, while chanting the sndna mantra.

HBV 19.713

पुनश्च दत्त्वाष्टाङ्गार्घ्य गोमयस्वस्तिकादिभिः ।
देव नीराज्य गन्धादिभर्दद्याादाचमन बुधः

punaśca dattvāṣṭāṅgārghyaṁ gomayasvastikādibhiḥ |
devaṁ nīrājya gandhādibhardadyādācamanaṁ budhaḥ

One should offer arghya consisting of eight ingredients, such as cow dung and svastika. One should then perform arati, after which one should offer acamana with scented water.

HBV 19.714

ततो वस्त्रयुष दत्त्वा दिव्य दत्त्वानुलेपनम् ।
पुष्पादि धूपदीपादि तत्तन्मन्त्रेण चार्पयेत्

tato vastrayuṣaṁ dattvā divyaṁ dattvānulepanam |
puṣpādi dhūpadīpādi tattanmantreṇa cārpayet

The Deity should next be offered a dhoti and cddara, fragrant sandalwood paste, flowers, incense, and a ghee lamp while chanting the same mantra.

HBV 19.715

इत्थ सम्पूज्य विधिवद्दण्डवत्त प्रणम्य च ।
विज्ञापयन् मुहुर्भक्त्या तत्तत् पद्य प्रकीर्तयेत्

itthaṁ sampūjya vidhivaddaṇḍavattaṁ praṇamya ca |
vijñāpayan muhurbhaktyā tattat padyaṁ prakīrtayet

392 SRI H A R I - B H A K T I - V I L ASA vijndpayan muhurbhaktyd tattat padyarh prakirttayet After worshiping Lord Hari in this way and offering Him obeisances with devotion, one should repeatedly glorify Him by reciting selected prayers.

HBV 19.716

चतुर्थऽह्नि महास्नानꣳ चतुर्थीकर्म कारयेत् ।
दक्षिणा च पुनस्तद्वद्देया तत्रापि शक्तितः

caturtha'hni mahāsnānaṁ caturthīkarma kārayet |
dakṣiṇā ca punastadvaddeyā tatrāpi śaktitaḥ

O n the fourth day, an abhiseka should be performed, and the activities previously described in connection with the fourth day should also be carried out. If one has the capacity, he should give daksind as previously.

HBV 19.717–719

स्वस्तिकꣳ पद्मकꣳ शङ्कमुत्पलꣳ कमलꣳ तथा ।
श्रीवत्सꣳ दर्पणꣳ तद्वन्नन्द्यावर्तमथाष्टकम् ।
एतानि गोमयैः कुर्यन्मृदा वा शुभया ततः
पञ्चवर्णौदनꣳ तद्वत् पञ्चवर्णरजस्तथा ।
दूर्वा कृष्णातिलꣳ तद्वन्नीराजनविधिर्मतः
एवꣳ नीराजनꣳ कृत्वा दद्यादाचमनꣳ बुधः ।
मन्दाकिन्यास्तु यद्वारि सर्वपापहरꣳ शुभम्

svastikaṁ padmakaṁ śaṅkamutpalaṁ kamalaṁ tathā |
śrīvatsaṁ darpaṇaṁ tadvannandyāvartamathāṣṭakam |
etāni gomayaiḥ kuryanmṛdā vā śubhayā tataḥ
pañcavarṇaudanaṁ tadvat pañcavarṇarajastathā |
dūrvā kṛṣṇatilaṁ tadvannīrājanavidhirmataḥ
evaṁ nīrājanaṁ kṛtvā dadyādācamanaṁ budhaḥ |
mandākinyāstu yadvāri sarvapāpaharaṁ śubham

One who is intelligent should worship the Deity with offerings of svastika, lotus, a conch shell, blue lotus, water lily, srivatsa, a mirror, a

NINETEENTH VILAS A 393 tagara flower, cow dung or pure soil, five varieties of grain, five colored powders, dilrva grass, and black sesame seeds. Thereafter, one should offer the Deity acamana of pure Ganges water, which destroys all sinful reactions.

HBV 19.720

ततो वस्त्रयुग॰ दद्यान्मन्त्रेणानेन यत्नतः ।
देवसूत्रसमायुक्ते यजमानसमन्विते ।
सर्ववर्णैः शुभे देव वाससी नवनिर्मिते

tato vastrayugaṁ dadyānmantreṇānena yatnataḥ |
devasūtrasamāyukte yajamānasamanvite |
sarvavarṇaiḥ śubhe deva vāsasī navanirmite

The Deity should then be offered nice clothing while chanting: O Supreme Lord, kindly accept this dhoti and kurta made with new colorful thread.

HBV 19.721–722

ततश्च चन्दन॰ दद्यात् सम॰ कर्पूरकुङ्कुमैः । इममुच्चारयेन्मन्त्र॰ दर्भपाणिः प्रयत्नतः
शरीरन्ते न जानामि चेष्टा॰ नैव च नैव च ।
मया निवेदितान् गन्धान् प्रतिगृह्य विलिप्यताम्

tataśca candanaṁ dadyāt samaṁ karpūrakuṅkumaiḥ | imamuccārayenmantraṁ darbhapāṇiḥ prayatnataḥ
śarīrante na jānāmi ceṣṭāṁ naiva ca naiva ca |
mayā niveditān gandhān pratigrhya vilipyatām

Thereafter, take sandalwood paste, camphor, kunkuma, and kusa grass in your hand and faithfully pray to the lord: O Lord, I am ignorant of Your transcendental form and pastimes and so please accept these fragrant substances and apply them to Your body.

HBV 19.723

चत्वारि॰शत्ततो दीपान् दद्याच्चैव प्रदक्षिणाम् ।
त्व॰ सूर्यचन्द्रज्योतीष विद्युदग्निस्तथैव च ।
त्वमेव सर्वज्योतीषि दीपोऽय॰ प्रतिगृह्यताम्

catvāriṁśattato dīpān dadyāccaiva pradakṣiṇām |
tvaṁ sūryacandrajyotīṣa vidyudagnistathaiva ca |
tvameva sarvajyotīṣi dīpo'yaṁ pratigrhyatām

394 SRI HARI-BHAKTI-VILASA tvameva sarvvajyotirhsi dlpo'yarh pratigrhyatdm One should next offer forty-four ghee lamps while circumambulating the Deity and chanting this mantra: O Lord Hari, You are the sun, moon, stars, lightning, fire, and all other illuminating

agents. Kindly accept these lamps.

HBV 19.724

अतःपर प्रवक्ष्यामि देवस्यावभृथ तव

ataḥparaṁ pravakṣyāmi devasyāvabhṛthaṁ tava

after the completion of the installation ceremony) hayasirse (In the Hayasirsa-pancardtra it is stated) atah pararh pravaksyami devasya avabhrtharh tava I will now describe to you the avabhrta sndna, or final bathing of Lord Hari.

HBV 19.725

शोधयेद्गोमयैर्विप्र यागस्थान तु सर्वतः ।
सिक्त्वा गन्धोदकेनाथ पञ्चगव्येन शोधयेत्

śodhayedgomayairvipra yāgasthānaṁ tu sarvataḥ |
siktvā gandhodakenātha pañcagavyena śodhayet

O brdhmana, first purify the entire area with cow dung mixed with water. Next, sprinkle water mixed with sandalwood paste and then purify the area with the five products received from the cow.

HBV 19.726

विकिरैः शोध्येद्भूमि वितानेन विभूषयेत् ।
पुष्पदामैरधश्चोर्द्ध्व पार्श्वतश्चापि शोधयेत्

vikiraiḥ śodhyedbhūmiṁ vitānena vibhūṣayet |
puṣpadāmairadhaścorddhvaṁ pārśvataścāpi śodhayet

Thereafter, the area should be purified by scattering seeds and new sprouts. A canopy should be placed overhead and the entire area should be nicely decorated with flower garlands.

HBV 19.727

जुहुयाद्वैष्णवे वह्नौ घृतमष्टोत्तर शतम् ।
विष्णोर्नुकेति मन्त्रेण समिधौऽष्ठशत तथा

juhuyādvaiṣṇave vahnau ghṛtamaṣṭottara śatam |
viṣṇornuketi mantreṇa samidhau'ṣṭhaśataṁ tathā

A fire sacrifice should then be performed, offering one hundred and eight oblations of ghee into the sacrificial fire. While offering oblations, one should chant the mantra beginning with visnor nuketi and one should place one hundred and eight pieces of wood into the sacrificial fire.

HBV 19.728

विद्यामालिख्य विधिना एकाशीतिपद बुधः ।
वैष्णव कलस मध्ये आजिघ्रेति निवेशयेत्

vidyāmālikhya vidhinā ekāśītipadaṁ budhaḥ |
vaiṣṇavaṁ kalasaṁ madhye ājighreti niveśayet

O n e who is intelligent should draw eighty-one auspicious symbols, according to the prescribed rules and regulations, in the arena, and place that many pitchers while chanting the mantra beginning with ajighreti.

HBV 19.729

एकाशीतिपदे कुम्भान् श्रीसूक्तेन निवेशयेत् ।
शन्नो देवीति मन्त्रेण कलसानभिमन्त्रयेत्

ekāśītipade kumbhān śrīsūktena niveśayet |
śanno devīti mantreṇa kalasānabhimantrayet

While installing these eighty-one pitchers, one should recite the Srl- sukta. The pitchers should be purified by chanting the mantra beginning with sanno devl.

HBV 19.730

कलसे विन्यसेत् पञ्चगव्य□ मन्त्रर्विशेषतः ।
फल□ पुष्प□ न्यसेत्तत्र द्रावित□ कदलीजलम् ।
मन्त्रयीत द्वय□ चैतद्याः फलिनीति सत्तमः

kalase vinyaset pañcagavyaṁ mantrarviśeṣataḥ |
phalaṁ puṣpaṁ nyasettatra drāvitaṁ kadalījalam |
mantrayīta dvayaṁ caitadyāḥ phalinīti sattamaḥ

O n e of the pitchers should be filled with the five products received from the cow while chanting the appropriate mantras. In another pitcher, one should put fruit, water, banana pulp, and flowers. Both these pitchers

should be purified at the same time by chanting the mantra beginning with yah phalinlti.

HBV 19.731

ऐक्षवञ्च रस□ विद्वान् या दिव्यति निवेशयेत् ।
मन्त्रतोय□ न्यसेन्मध्ये नवकाना□ सुरोत्तम

aikṣavañca rasaṁ vidvān yā divyati niveśayet |
mantratoyaṁ nyasenmadhye navakānāṁ surottama

O foremost of demigods, one who is wise should fill another pitcher with sugarcane juice and install it by chanting the mantra beginning with yd divya. One should also fill another nine pitchers with water that has been purified by the chanting of mantras.

HBV 19.732

तरत् स इत्युचा विद्वान् वस्त्रपूत समाहितः ।
नदीनदतडागोत्थैः शेषस्तोयैः प्रपूरयेत्

tarat sa ityucā vidvān vastrapūta samāhitaḥ |
nadīnadataḍāgotthaiḥ śeṣastoyaiḥ prapūrayet

The rest of the pitchers should be filled with water collected from a river, lake, or stream, while chanting the mantra from the Rg Veda beginning with tarat sa, and then strained.

HBV 19.733

अपराजितेन मन्त्रेण सर्वानेवाभिमन्त्रयेत् ।
नवेन शुक्लवस्त्रेण सर्वानेवाभिमन्त्रयेत्

aparājitena mantreṇa sarvānevābhimantrayet |
navena śuklavastreṇa sarvānevābhimantrayet

All the pitchers should be purified and then installed by chanting the mantra beginning with aparajita. New white cloth should be wrapped around the pitchers.

HBV 19.734

गायत्रीꣳ वैष्णवीꣳ जप्त्वा मूलमन्त्रꣳ शतꣳ जपेत् ।
जप्त्वा ध्यायन् हरि सम्यक् प्रविश्याभ्यन्तरꣳ शुचिः ।
कृष्णोऽसीति च निर्माल्यꣳ विष्ववसेनाय निक्षिपेत्

gāyatrīṁ vaiṣṇavīṁ japtvā mūlamantraṁ śataṁ japet |
japtvā dhyāyan hari samyak praviśyābhyantaraṁ śuciḥ |
kṛṣṇo'sīti ca nirmālyaṁ viṣvavasenāya nikṣipet

Thereafter, a one should chant the Vaisnava Gayatri mantra and the milla mantra one hundred times. When this chanting is finished, one should meditate on Lord Hari and with a pure heart, offer the remnants of the Lord's flower garland to His associates, such as Visvaksena.

HBV 19.735

अर्घ्यꣳ दत्त्वा शुद्धवत्या शुद्धतोयेन सेचयेत् । अग्निर्मूर्धेत्युष्णजलैः स्नाप्य स्नानꣳ समाचरेत्

arghyaṁ dattvā śuddhavatyā śuddhatoyena secayet | agnirmūrdhetyuṣṇajalaiḥ snāpya snānaṁ samācaret

One should next offer arghya while chanting the mantra beginning with suddhavati and then offer some pure water. Thereafter, the Deity should be bathed with warm water while chanting the mantra beginning with agni murddha.

HBV 19.736–737

गोमूत्रेण हरि क्षाल्य गोमयेन विलेपयेत् ।
क्षीरेण स्नापयेत् पश्चाद्दधिना तदनन्तरम्
घृतेन स्नाप्य विधिना धूप दद्यात् स गुग्गुलम् ।
प्रक्षाल्य कोष्णतोयेन फलतोयेन सेचयेत्

gomūtreṇa hariṁ kṣālya gomayena vilepayet |
kṣīreṇa snāpayet paścāddadhinā tadanantaram
ghṛtena snāpya vidhinā dhūpaṁ dadyāt sa guggulam |
prakṣālya koṣṇatoyena phalatoyena secayet

O n e after another, the Deity of Lord Hari should be bathed with cow's urine and then smeared with cow dung. The Deity should next be bathed with milk, yogurt, and ghee, while incense made of guggula is burnt. The Lord should then be bathed with warm water and finally, with fruit juice.

HBV 19.738

स्नापयेत् कदलीतोयैस्ततस्त्विक्षुरसेन च ।
यैर्मन्त्रैर्मन्त्र्येत्तोय तैर्मन्त्रैः स्नापयेद्धरिम्

snāpayet kadalītoyaistatastvikṣurasena ca |
yairmantrairmantryettoyaṁ tairmantraiḥ snāpayeddharim

398 SRI HARI-BH AKTI-VILASA yair mantrair mantrayet toyarh tair mantraih snapayed harim Next, the Deity should be bathed with banana pulp, and this should be followed by sugarcane juice. While bathing the Lord with these substances, one should chant the mantras that were employed to purify them.

HBV 19.739

पञ्चनद्येत्यूचा पश्चान्नदीनदतडागजैः ।
स्नापयित्वा विधानेन वस्त्रयुग्ममुपाहरेत्

pañcanadyetyūcā paścānnadīnadataḍāgajaiḥ |
snāpayitvā vidhānena vastrayugmamupāharet

Thereafter, the Lord should be bathed with water collected from a river, lake, or stream while chanting the mantra from the Rg Veda beginning with pancanadya. The Lord should then be dressed in a dhoti and eddara.

HBV 19.740

कार्पास॑ पट्टसूत्र॑ वा कौशेय॑ वाथ भूषितम् ।
बृहस्पतेति मन्त्रेण परिधाप्यार्चयेत् क्रमात्

kārpāsaṁ paṭṭasūtraṁ vā kauśeyaṁ vātha bhūṣitam |
bṛhaspateti mantreṇa paridhāpyārcayet kramāt

The Deity can also be dressed in fine cotton, silk, or coarse silk garments while chanting the mantra beginning with brhaspated. After this, the Lord should be decorated with ornaments and then worshiped.

HBV 19.741

गन्धादिभिः समभ्यर्च्य पार्षदान् पूजयेत्ततः ।
निवेदयीत नैवेद्य॑ भक्ष्यभोज्य॑ सुपुष्कलम्

gandhādibhiḥ samabhyarcya pārṣadān pūjayettataḥ |
nivedayīta naivedyaṁ bhakṣyabhojyaṁ supuṣkalam

Worship the Lord by smearing Him with fragrant sandalwood paste and then worship His associates. Offer varieties of delicious food to the Lord with love and devotion.

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HBV 19.742

पेय॑ चूष्य तथा लेह्य॑ प्रभूत॑ द्विजसत्तम ।
बलि॑ विनिक्षिपेत् पश्चाद्दिशासु विदिशासु च

peyaṁ cūṣya tathā lehyaṁ prabhūtaṁ dvijasattama |
baliṁ vinikṣipet paścāddiśāsu vidiśāsu ca

O foremost of sages, offer the Lord sufficient quantities of drink and food that is sucked or licked. The remnants of the Lord's food and flower garlands should then be offered to the Lord's associates in all the directions.

HBV 19.743

ओ नमः पार्षदेभ्योऽथ बलि पीठे विनिक्षिपेत्

oṁ namaḥ pārṣadebhyo'tha baliṁ pīṭhe vinikṣipet

While offering prasdda to the Lord's associates, one should chant the mantra beginning with orh namo parsadebhyo.

HBV 19.744

ततः प्रदक्षिणीकृत्य मण्डल ब्राह्मणेन तु ।
प्रविश्य भवन भूयः सर्वमावश्यक पठेत्

tataḥ pradakṣiṇīkṛtya maṇḍalaṁ brāhmaṇena tu |
praviśya bhavanaṁ bhūyaḥ sarvamāvaśyakaṁ paṭhet

One should then circumambulate the entire area, including the assembled brdhmanas, and thereafter re-enter the temple room and recite many authorized prayers.

HBV 19.745

पौराणैश्च स्तवैः स्तुत्वा महापुरुषपूर्वकैः ।
दण्डवत् प्रणमेत् पश्चान्नृत्यगीतादि कारयेत्

paurāṇaiśca stavaiḥ stutvā mahāpuruṣapūrvakaiḥ |
daṇḍavat praṇamet paścānnṛtyagītādi kārayet

O n e should first recite the Mahaprabhu-stotra, followed by the prayers from the Purdnas, and then the Purusa-sukta. One should offer obeisances to the Lord by falling flat onto the ground. Later, one should arrange for singing, dancing, and musical performances.

HBV 19.746–747

दद्यात् सुवर्णꣳ गाꣳ वस्त्रꣳ दक्षिणाꣳ देशिकाय तु ।
वैष्णवान् पूज्य शक्त्या तु ब्राह्मणेभ्यश्च दक्षिणाम् ।
आचार्यꣳ तोष्य यत्नेन सन्ध्यायाꣳ बलिमाहरेत्
बलिकर्मविधिश्चायꣳ हयशीर्षे च विस्तरात् ।
उक्तोऽतिव्यक्तमेकत्र ज्ञेयस्तत् पञ्चरात्रतः

dadyāt suvarṇaṁ gāṁ vastraṁ dakṣiṇāṁ deśikāya tu |
vaiṣṇavān pūjya śaktyā tu brāhmaṇebhyaśca dakṣiṇām |
ācāryaṁ toṣya yatnena sandhyāyāṁ balimāharet
balikarmavidhiścāyaṁ hayaśīrṣe ca vistarāt |
ukto'tivyaktamekatra jñeyastat pañcarātrataḥ

The deary a should be given gold, a cow, new clothes, and a considerable daksina. The Vaisnava devotees should be worshiped with devotion and given daksina according to one's capacity. After carefully pleasing the acarya, one should offer various articles to the demigods in the evening. The procedure for offering gifts to the demigods should be obtained from the Hayaslrsa-pancaratra.

HBV 19.748

स्वस्वगृह्योक्तविधिना समुपाधाय पावकम् ।
पर्युक्ष्य त्रियाहृतिभिर्दद्यादाहुतिकꣳ बुधः

svasvagṛhyoktavidhinā samupādhāya pāvakam |
paryukṣya triyāhṛtibhirdadyādāhutikaṁ budhaḥ

According to the rules and regulations prescribed in the Grhya- sutras, one should collect firewood, purify it by chanting the appropriate mantras, and then perform the fire sacrifice while chanting the mantras beginning with bhuh, bhuvah and svah.

HBV 19.749

तारेणाथाग्निमभ्युक्ष्य गायत्र्याहुतिपञ्चकम् ।
हुत्वैकवैष्णवेनैव जुहुयाद्वारपञ्चकम्

tāreṇāthāgnimabhyukṣya gāyatryāhutipañcakam |
hutvaikavaiṣṇavenaiva juhuyādvārapañcakam

After purifying the fire by chanting orh, one should offer five oblations while chanting the Gayatn mantra and five oblations while chanting the Visnu Gayatn mantra.

HBV 19.750

ततो व्याहृतिभिर्हुत्वा द्वादशाक्षरमन्त्रतः ।
हुत्वा पूर्ण हुति□ विद्वान् कुशकुण्डी□ समापयेत्

tato vyāhṛtibhirhutvā dvādaśākṣaramantrataḥ |
hutvā pūrṇa hutiṁ vidvān kuśakuṇḍīṁ samāpayet

" One should continue the fire sacrifice while chanting the mantras beginning with bhuh, bhuvah, and svah and offer oblations while chanting the twelve-syllable mantra. One who is learned should offer the final oblation and then perform the ritual known as kusakundika.

HBV 19.751

आभिषेचनिकैर्मन्त्रैः शान्तिकुम्भाम्भसा ततः ।
आचार्य द्या द्विजाः कुर्युर्यजमानाभिषेचनम्

ābhiṣecanikairmantraiḥ śāntikumbhāmbhasā tataḥ |
ācārya dyā dvijāḥ kuryuryajamānābhiṣecanam

The acarya, being assisted by the brahmanas should then take the water of the santi pitcher and carefully bathe the yajamana, the person on whose behalf they had performed the Deity installation.

HBV 19.752

अनेन विधिना कृत्वा सप्तरात्रमहोत्सवम् ।
देवकुम्भैस्ततः कुर्याद्यजमानाभिषेचनम्

anena vidhinā kṛtvā saptarātramahotsavam |
devakumbhaistataḥ kuryādyajamānābhiṣecanam

After completing the seven-day festival according to prescribed the rules and regulations, the yajamana should be bathed with the water kept in the pitchers meant for the dikpdlas.

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HBV 19.753–754

चतुर्भिरष्टभिर्वापि द्वाभ्यामेकेन वा पुनः ।
सपञ्चरत्नकनकैः सितवस्त्रावेष्टितैः
देवस्य त्वेति मन्त्रेण साम्ना चाथर्वणेन च ।
अभिषेके इमे मन्त्रा नवग्रहमखे स्मृताः

caturbhiraṣṭabhirvāpi dvābhyāmekena vā punaḥ |
sapañcaratnakanakaiḥ sitavastrāvaveṣṭitaiḥ
devasya tveti mantreṇa sāmnā cātharvaṇena ca |
abhiṣeke ime mantrā navagrahamakhe smṛtāḥ

The host, or yajamdna, should be bathed with water from either the four pitchers kept in the four directions, the eight pitchers kept in the eight directions, the single pitcher kept in the center, all the pitchers mixed together. All these pitchers should be covered with white cloth, and their water should contain the five kinds of jewels. While performing this bathing ceremony, one should chant the mantra beginning with devasyatva, as well as mantras from the Sama Veda and Atharva Veda, or the mantra beginning with surdstvdm abhisincantu.

HBV 19.755

प्राङ्मुख॰ यजमानन्तु स्नापयित्वा यथाविधि ।
फल॰ समर्पयेत्तस्मै परितुष्टमना गुरुः

prāṅmukhaṁ yajamānantu snāpayitvā yathāvidhi |
phalaṁ samarpayettasmai parituṣṭamanā guruḥ

The spiritual master should have the yajamdna seated facing east and then bless him with a sincere and compassionate heart.

HBV 19.756

यजमानोऽभिषिक्तः सन् देवमभ्यर्च्य शक्तितः ।
आचार्य॰ पूजयित्वास्मै प्रतिष्ठाद्रव्यमर्पयेत्

yajamāno'bhiṣiktaḥ san devamabhyarcya śaktitaḥ |
ācāryaṁ pūjayitvāsmai pratiṣṭhādravyamarpayet

After being bathed, and after worshiping Lord Hari, the yajamdna should worship the dcdrya, according to his ability, and then give him all the ingredients used in the installation ceremony in charity.

HBV 19.757

सिताम्बरधरः स्नात्वा देव॰ सम्पूज्य यत्नतः ।
स्थापक॰ पूजयेद्भक्त्या वस्त्रालङ्कारभूषणैः

sitāmbaradharaḥ snātvā devaṁ sampūjya yatnataḥ |
sthāpakaṁ pūjayedbhaktyā vastrālaṅkārabhūṣaṇaiḥ

After bathing, putting on white garments, and worshiping Lord Hari, the yajamana should worship the acarya with faith and devotion and give him clothes, ornaments, and other gifts.

HBV 19.758

यज्ञभाण्डानि सर्वाणि मण्डपोपस्करादिकम् ।
यच्चास्य दयित□ गेहे तदाचार्याय दापयेत् ।
सुप्रसन्ने गुरौ यस्मात्तृप्यन्ति सर्वदेवताः

yajñabhāṇḍāni sarvāṇi maṇḍapopaskarādikam |
yaccāsya dayitaṁ gehe tadācāryāya dāpayet |
suprasanne gurau yasmāttṛpyanti sarvadevatāḥ

The acarya should be given all the sacrificial vessels, everything else kept in the mandapa, and whatever is in the yajamana's house that is like by him because, after all, it is said that if the spiritual master is pleased, then all of the demigods are pleased.

HBV 19.759

यागोपयोगिद्रव्याणि सर्वाण्यस्मै निवेदयेत् ।
स्नानीयमण्डपोपेत□ सर्वोपस्करणादिकम् ।
मूलयज्ञगृह□ दद्यादाचार्याय तथापरम्

yāgopayogidravyāṇi sarvāṇyasmai nivedayet |
snānīyamaṇḍapopetaṁ sarvopaskaraṇādikam |
mūlayajñagṛhaṁ dadyādācāryāya tathāparam

All the ingredients of sacrifice should be given to the acarya. He should also be given whatever remained unused in the snana mandapa, and in the sacrificial arena, as well as whatever he desires from the yajamana's house.

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HBV 19.760

ततः प्रतिष्ठा□ कुर्वीत द्वारप्रासादयोर्बुधः ।
विज्ञाय श्रीहयग्रीवपञ्चरात्राच्च तद्विधिम्

tataḥ pratiṣṭhāṁ kurvīta dvāraprāsādayorbudhaḥ |
vijñāya śrīhayagrīvapañcarātrācca tadvidhim

Thereafter, one who is intelligent should formally install the doors of the temple. The rules and regulations pertaining to this should be ascertained by consulting the Hayasirsa-pancaratra.

HBV 19.761

अतःपर प्रवक्ष्यामि ध्वजारोपणमुत्तमम् ।
यत् कृत्वा पुरुषः सम्यक् समग्र फलमाप्नुयात्

ataḥparaṁ pravakṣyāmi dhvajāropaṇamuttamam |
yat kṛtvā puruṣaḥ samyak samagraṁ phalamāpnuyāt

tatraiva (In the same literature it is stated) atah param pravaksydmi dhvajdropanam uttamam yat krwd purusah samyak samagram phalamdpnuydt I will now describe to you the way in which a flag should be erected. Simply by observing this procedure, one can obtain the merit that is awarded to one who performs the entire installation ceremony.

HBV 19.762

यातुधाना गुह्यकाश्च कुष्माण्डाः खेचरास्तथा ।
विघ्नयन्त्यमरश्रेष्ठ ध्वजहीन सुरालयम्

yātudhānā guhyakāśca kuṣmāṇḍāḥ khecarāstathā |
vighnayantyamaraśreṣṭha dhvajahīnaṁ surālayam

O foremost of immortals, demons, Guhyakas, Kusmandas, and other ghostly creatures who course through the sky create disturbances in the temple that is not decorated with an excellent flag.

HBV 19.763

ध्वजेन रहिते विप्रे प्रासादे तु वृथा भवेत् ।
पूजाहोमादिक सर्व जपाद्य यत् कृत बुधैः

dhvajena rahite vipre prāsāde tu vṛthā bhavet |
pūjāhomādikaṁ sarvaṁ japādyaṁ yat kṛtaṁ budhaiḥ

O brdhmana, any worship, fire sacrifice, or chanting of mantras performed by a learned person in a temple that is without a flag goes in vain.

HBV 19.764

रक्षणेन विना यद्वत् क्षेत्रꣳ नश्येत क्षेत्रिणाम् ।
ध्वजꣳ विना देवगृह तथा नश्येत सर्वथा

rakṣaṇena vinā yadvat kṣetraṁ naśyeta kṣetriṇām |
dhvajaṁ vinā devagṛha tathā naśyeta sarvathā

Just as without protection, a farmer's field is spoiled, similarly, without a flag, a temple is devoid of all auspiciousness.

HBV 19.765

रुद्रस्य पार्षदाः क्रूराः कुष्माण्डाद्याश्च ये स्मृताः ।
पूजादिकन्तु गृह्णन्ति दैवꣳ दृष्ट्वा न रक्षितम्

rudrasya pārṣadāḥ krūrāḥ kuṣmāṇḍādyāśca ye smṛtāḥ |
pūjādikantu gṛhṇanti daivaṁ dṛṣṭvā na rakṣitam

If the cruel associates of Rudra, such as the Kusmandas, see that a temple is not protected by a flag, they forcibly abscond with all the ingredients for worship.

HBV 19.766

दृष्ट्वा ध्वजꣳ तु देवस्य ज्वलज्ज्वलनवर्चसम् ।
नश्यन्ति तद्भियैवार्करश्मिभेक्षिप्तꣳ तमो यथा

dṛṣṭvā dhvajaṁ tu devasya jvalajjvalanavarcasam |
naśyanti tadbhiyaivārkaraśmikṣiptaṁ tamo yathā

All inauspicious elements run away out of fear when they see a flag on the top of a temple, which is as brilliant as blazing fire, just as darkness vanishes as soon as the sun rises.

HBV 19.767

प्रासादविम्बद्रव्याणा यावन्तः परमाणवः ।
तावद्वर्षसहस्राणि तत्कर्ता विष्णुलोकभाक् ।
एतत् पुण्य कोटिगुण भवेदारोपिते ध्वजे

prāsādavimbadravyāṇāṁ yāvantaḥ paramāṇavaḥ |
tāvadvarṣasahasrāṇi tatkartā viṣṇulokabhāk |
etat puṇyaṁ koṭiguṇaṁ bhavedāropite dhvaje

The owner of a temple will reside in the abode of Lord Visnu for as many thousands of years as there are atoms in the Deity, or in the

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HBV 19.768

कूष्माण्डवेदीविम्बाना भ्रमणाद्वायुनानघ ।
कण्ठस्य वेष्टनाज्ज्ञेय फल कोटिगुण भवेत्

kūṣmāṇḍavedīvimbānāṁ bhramaṇādvāyunānagha |
kaṇṭhasya veṣṭanājjñeyaṁ phalaṁ koṭiguṇaṁ bhavet

O sinless one, if the shade of a flapping flag rests on the top of a temple, that will award ten million times the merit.

HBV 19.769

ध्वज निवेशयेद्दण्डे दिशासु विदिशासु च ।
सूत्रात्मान विजानीहि ध्वजदण्ड व्यवस्थितम् ।
चिच्छक्ति विद्धि तस्यैव ध्वजरूपा चलाननाम्

dhvajaṁ niveśayeddaṇḍe diśāsu vidiśāsu ca |
sūtrātmānaṁ vijānīhi dhvajadaṇḍaṁ vyavasthitam |
cicchaktiṁ viddhi tasyaiva dhvajarūpāṁ calānanām

The flag should be hoisted on a pole in the four, or in the eight directions. The pole is to be accepted as the life of the flag. The fluttering of the flag is to be understood as the Lord's internal potency.

HBV 19.770

पताका॑ प्रकृति॑ विद्धि दण्ड॑ पुरुषविग्रहम् ।
प्रासाद॑ वासुदेवस्य मूर्तिभूत॑ निबोध मे

patākāṁ prakṛtiṁ viddhi daṇḍaṁ puruṣavigraham |
prāsādaṁ vāsudevasya mūrtibhūtaṁ nibodha me

The flag itself is the Lord's energy, the pole is the enjoyer of that energy, and the temple should be accepted as a form of Lord Vasudeva.

HBV 19.771–777

धारणाद्धरणी॑ विद्धि आकाश॑ शुषिरात्मकम् ।
तेजस्तत्पादन॑ विद्धि वायुस्पर्शगत॑ तथा
पाषाणादिष्वेव जल॑ पार्थिव॑ पृथिवीगुणम् ।
प्रतिशब्दोत्तर॑ शब्द॑ स्पर्श स्यात् कर्कशात्मकम्
शुक्लादिक॑ भवेद्रूप॑ रसमात्मनिदर्शनम् ।
धूपादिगन्धो गन्धस्तु वाग्गीतादिषु स॑स्थिता
शुकनासा स्मृता नासा बाहु भद्रकरौ स्मृतौ ।
शिरस्त्वण्ड॑ निगदित॑ कलस॑ मूर्धज॑ स्मृतम्
कण्ठ॑ कण्ठमिति ज्ञेय॑ स्कन्ध॑ वेदी निगद्यते ।
पायूपस्थे प्रणाले तु त्वक् सुधा परिकीर्तिता
मुख॑ द्वार॑ भवेदस्य प्रतिमा जीव उच्यते ।
तच्छक्ति॑ पिण्डिका॑ विद्धि प्रकृतिञ्च तदाकृतिम्
निश्चलत्व॑ तु गर्भोऽस्य अधिष्ठातास्य केशवः ।
एवमेष हरिः साक्षात् प्रासादत्वेन स॑स्थितः

dhāraṇāddharaṇīṁ viddhi ākāśaṁ śuṣirātmakam |
tejastatpādanaṁ viddhi vāyusparśagataṁ tathā
pāṣāṇādiṣveva jalaṁ pārthivaṁ pṛthivīguṇam |
pratiśabdottaraṁ śabdaṁ sparśa syāt karkaśātmakam
śuklādikaṁ bhavedrūpaṁ rasamātmanidarśanam |
dhūpādigandho gandhastu vāggītādiṣu saṁsthitā
śukanāsā smṛtā nāsā bāhū bhadrakarau smṛtau |
śirastvaṇḍaṁ nigaditaṁ kalasaṁ mūrdhajaṁ smṛtam
kaṇṭhaṁ kaṇṭhamiti jñeyaṁ skandhaṁ vedī nigadyate |
pāyūpasthe praṇāle tu tvak sudhā parikīrtitā
mukhaṁ dvāraṁ bhavedasya pratimā jīva ucyate |

tacchaktiṁ piṇḍikāṁ viddhi prakṛtiñca tadākṛtim
niścalatvaṁ tu garbho'sya adhiṣṭhātāsya keśavaḥ |
evameṣa hariḥ sākṣāt prāsādatvena saṁsthitaḥ

The earth is called DharanI because she holds (dhdrana) the temple. The sky is the abode of the wind, all kinds of illumination are produced from the lotus feet of the Lord, wind consists of air that has touched the Lord's body, stones can be compared to water, the material elements are representations of the three modes of material nature, an echo represents sound, the quality of harshness symbolizes touch, whiteness represents form, the existence of the self is analogous to taste, incense is the source of aroma, singing is speech, smell is the function of the nose, auspicious

items represent the Lord's arms, the top of the temple is considered to be the Lord's head, the pitcher on top of the temple represents His hair, the neck of the temple is considered to be the Lord's neck, the alter is His shoulder, the drainage system represents His anus and genitals, the surface of the temple building is considered to be nectar, the doors are His face, the Deity is His tongue, the Deity's stand is His energy, the shape of the stand is the Lord's nature, steadiness represents His abdomen, and Lord Kesava is the predominating Deity of the temple. In this way, the temple is considered to be directly a manifestation of Lord Hari.

HBV 19.778–779

जङ्घान्तेऽस्य शिवो ज्ञेयस्त्व□ स्कन्धान्ते व्यवस्थितः ।
ऊर्द्ध्वभागे स्थितो विष्णुरेवमेतदवस्थितम्
एव□ स्थितस्य चैतस्य प्रासादस्य यथाविधि ।
प्रतिष्ठा□ ध्वजरूपेण शृणु मे साम्प्रत□ स्फुटम्

jaṅghānte'sya śivo jñeyastvaṁ skandhānte vyavasthitaḥ |
ūrddhvabhāge sthito viṣṇurevametadavasthitam
evaṁ sthitasya caitasya prāsādasya yathāvidhi |
pratiṣṭhāṁ dhvajarūpeṇa śṛṇu me sāmprataṁ sphuṭam

Siva resides in His thighs of this form, you (Brahma) reside in the shoulders, and Lord Visnu resides on the top of the temple. I have thus described the process of pratistha in relation to the temple. Now hear about the installation of the flag from me.

HBV 19.780

पूर्वे देवासुरे युद्धे विजयार्थ तदामरैः ।
कृत्वा लक्ष्माणि ह्युपरि वाहनान्यायुधानि च ।
जित दैत्यबल सर्व तदादौ ध्वजस स्थितिः

pūrve devāsure yuddhe vijayārthaṁ tadāmaraiḥ |
kṛtvā lakṣmāṇi hyupari vāhanānyāyudhāni ca |
jitaṁ daityabalaṁ sarvaṁ tadādau dhvajasaṁsthitiḥ

In ancient times, during the battle between the demigods and demons, the demigods flew flags decorated with drawings of various carriers and weapons on their chariots to help them achieve victory. As a result, they

were able to come out victorious. Ever since that time, the custom of hoisting a flag has continued.

HBV 19.781

अण्डोर्द्ध्व कलस न्यस्य तदूर्द्ध्व विन्यसेद्ध्वजम् ।
विम्बार्द्धमान चक्र तु त्रिभागेनाथ कारयेत्

aṇḍorddhvaṁ kalasaṁ nyasya tadūrddhvaṁ vinyaseddhvajam |
vimbārddhamānaṁ cakraṁ tu tribhāgenātha kārayet

O n the temple dome, a pitcher should be installed, and on top of the pitcher, a flag should be hoisted. The size of the flag should half that of the Deity, and it should be decorated with a drawing of Lord Visnu's cakra. Traditionally, a flag is triangular in shape.

HBV 19.782

द्वात्रि शदङ्गुल ज्येष्ठ कनिष्ठ त्वष्टहानितः ।
प्रतिमातुर्यभागेन कारयेद्वा सुदर्शनम्

dvātriṁśadaṅgulaṁ jyeṣṭhaṁ kaniṣṭhaṁ tvaṣṭahānitaḥ |
pratimāturyabhāgena kārayedvā sudarśanam

A large flag should be thirty-two fingers in length, and a small flag should be twenty-four fingers long. If one wants to make a round flag, then it should appear like a cakra, one-fourth the size of the Deity.

HBV 19.783

लोहज॰ शैलज॰ वापि कारयेच्चिह्नपूर्वकम् ।
अष्टार॰ द्वादशार॰ वा मध्ये मूर्तिसमन्वितम् ।
नारसि॰हेन रौद्रेण विश्वरूपेण वा पुनः

lohajaṁ śailajaṁ vāpi kārayeccihnapūrvakam |
aṣṭāraṁ dvādaśāraṁ vā madhye mūrtisamanvitam |
nārasiṁhena raudreṇa viśvarūpeṇa vā punaḥ

A cakra could be prepared from iron, stone, or any other metal. A cakra should have either eight or twelve spokes, and an engraving of Lord Nrsirhha, Rudra, or the universal form should be seen in the middle.

HBV 19.784

द्वारस्य दैर्घ्याद्विगुण॰ दण्ड॰ वा परिकल्पयेत्

dvārasya dairghyādviguṇaṁ daṇḍaṁ vā parikalpayet

410 SRI HARI-BHAKTI-VILASA The length of the flagpole should be double the height of the door.

HBV 19.785

ध्वजयष्टिर्देवगृहे ऐशान्या॰ दिशि देशिकैः ।
वायव्ये स्थापनीया वा साम्प्रत॰ ध्वज उच्यते

dhvajayaṣṭirdevagṛhe aiśānyāṁ diśi deśikaiḥ |
vāyavye sthāpanīyā vā sāmprataṁ dhvaja ucyate

The dcdrya should install the flag either at the northeast or northwest corner of the temple. The flag is known as dhvaja.

HBV 19.786–787

पट्टकार्पासक्षौमाद्यैर्ध्वज कुर्यात् सुशोभनम् ।
एकवर्ण विचित्र वा घण्टाचामरभूषितम्
किङ्किणीजालिकोपेत वर्हिपत्रविभूषितम् ।
शुक्लादिवर्णैर्विप्रादिः क्रमाद्वा कारयेद्ध्वजम्

paṭṭakārpāsakṣaumādyairdhvaja kuryāt suśobhanam |
ekavarṇaṁ vicitraṁ vā ghaṇṭācāmarabhūṣitam
kiṅkiṇījālikopetaṁ varhipatravibhūṣitam |
śuklādivarṇairviprādiḥ kramādvā kārayeddhvajam

The flag should be made of cotton, silk, or coarse silk cloth. It can be a single color or multi-colored; decorated with symbols of a cdmara, bell, and so on; and adorned with tinkling bells, lacework, or peacock feathers. At the house of a brdhmana, the flag should be white; at the house of a ksatriya, the flag should be red, and at the house of a vaisya, it should be yellow.

HBV 19.788

दण्डाग्रात् धरणी यावद्धस्तैक विस्तरेण तु ।
महाध्वजन्तु विख्यात सर्वकामप्रद शुभम्

daṇḍāgrāt dharaṇīṁ yāvaddhastaikaṁ vistareṇa tu |
mahādhvajantu vikhyātaṁ sarvakāmapradaṁ śubham

If the width of the dhvaja is one foot, then it is called mahadhvaja, and it fulfills all of one's desires and awards auspiciousness.

HBV 19.789

तूर्याशहीना विख्याता ध्वजासुरगणार्चिता ।
ध्वजिकार्द्धेन विज्ञया पताका मानवर्जिता

tūryāṁśahīnā vikhyātā dhvajāsuragaṇārcitā |
dhvajikārddhena vijñayā patākā mānavarjitā

O Lord, who is worshiped by the demigods, a flag that is one-fourth a mahadhvaja in size is called dhavja. A flag that is half the size of a mahadhvaja is referred to as dhvjikd, as are flags of other measurements.

HBV 19.790

विस्तारेण ध्वजा कार्या विंशत्यङ्गुलसम्मिता ।
षोडशाङ्गुलमानेन ध्वजिका विस्तरात् स्मृता

vistāreṇa dhvajā kāryā viṁśatyaṅgulasammitā |
ṣoḍaśāṅgulamānena dhvajikā vistarāt smṛtā

The width of the dhvaja should be about twenty fingers, and it should be understood that the width of a dhvjika is about sixteen fingers.

HBV 19.791–792

अधिवास्य विधानेन चक्रं दण्डं ध्वजं तथा ।
देववत् सकलं कृत्वा मण्डपस्नपनादिकम्
नेत्रोन्मीलनकं कृत्वा पूर्वोक्तं सर्वमाचरेत् ।
अधिवासयेत विधिना शय्यायां स्थाप्य देशिकः

adhivāsya vidhānena cakraṁ daṇḍaṁ dhvajaṁ tathā |
devavat sakalaṁ kṛtvā maṇḍapasnapanādikam
netronmīlanakaṁ kṛtvā pūrvoktaṁ sarvamācaret |
adhivāsayeta vidhinā śayyāyāṁ sthāpya deśikaḥ

According to the rules and regulations prescribed in the scriptures, the cakra, pole, and dhvaja should first be purified by washing them with water while chanting the appropriate mantras. They should be worshiped like a Deity, and their eyes should be opened by performing the netromllana ceremony. The dcarya should then place them on a nice bed and perform the adhivasa ceremony.

HBV 19.793

ततः सहस्रशीर्षेति सूक्तं चक्रे न्यसेद्बुधः ।
तथा सौदर्शनं मन्त्रं मनस्तत्त्वं निवेशयेत्

tataḥ sahasraśīrṣeti sūktaṁ cakre nyasedbudhaḥ |
tathā saudarśanaṁ mantraṁ manastattvaṁ niveśayet

412 SR! HARI-BHAKTI-VILASA tatha saudarsanam mantrarh manas tatwarh nivesayet To perform the nydsa of the cakra, one who is learned should chant the Sahasra-slrsa mantras, as well as the Sudarshana mantra.

HBV 19.794

मनोऽनुरूपेणास्यैव सजीवकरण स्मृतम् ।
अरेषु मूर्तयो न्यस्याः केशवाद्याः सुरोत्तम

mano'nurūpeṇāsyaiva sajīvakaraṇaṁ smṛtam |
areṣu mūrtayo nyasyāḥ keśavādyāḥ surottama

O foremost of demigods, the prana-pratistha ceremony of the cakra should be observed according to the description given in relation to the chanting of the appropriate mantras. One should also perform the tattva- nyasa, while chanting the name of Kesava, and so on, on each of the spokes.

HBV 19.795

नाभ्यक्ष-प्रधिनेमीषु न्यसेत्तत्त्वानि देशिकः ।
नारसिह विश्वरूपमक्षमध्ये निवेशयेत्

nābhyakṣa-pradhinemīṣu nyasettattvāni deśikaḥ |
nārasiṁha viśvarūpamakṣamadhye niveśayet

The acarya should also perform tattva-nyasas on the various parts of the cakra. The form of Nrsimhadeva, or the universal form, should be placed in the middle of the cakra.

HBV 19.796

सकल विन्यसेद्दण्डे सूत्रात्मान सजीवकम् ।
निष्कल परमात्मान ध्वजे ध्यायन् न्यसेद्धरिम् ।
तच्छक्तिव्यापिनी ध्यायेद्ध्वजारूपाञ्चलाननाम्

sakalaṁ vinyaseddaṇḍe sūtrātmānaṁ sajīvakam |
niṣkalaṁ paramātmānaṁ dhvaje dhyāyan nyaseddharim |
tacchaktivyāpinīṁ dhyāyeddhvajārūpāñcalānanām

All types of nydsa should be performed on the pole while chanting the mula mantra. Meditate on the Supersoul as being situated within the dhvaja. The flapping dhavaja should be meditated on as being the Lord's superior energy.

HBV 19.797

ततो मण्डपमध्ये तु स्नाप्य पुज्य यथाविधि ।
पूर्वोक्तेन विधानेन होम कुण्डेषु कारयेत्

tato maṇḍapamadhye tu snāpya pujya yathāvidhi |
pūrvoktena vidhānena homaṁ kuṇḍeṣu kārayet

The cakra, flag, and pole should then be taken to the sndna-mandapa, where they should be properly bathed and worshiped. Then, according to the procedures that were previously described, a fire sacrifice should be performed for their satisfaction.

HBV 19.798–799

ततः प्रभातसमये मूर्तिपैः सह देशिकः ।
कलसे स्वर्णसकल न्यस्त्वा रत्नानि पञ्च च
स्थापयेच्चक्रमन्त्रेण स्वर्णचक्रमधस्ततः ।
पारदेन तु स प्लाव्य नेत्रपट्टेन स्थापयेत्

tataḥ prabhātasamaye mūrtipaiḥ saha deśikaḥ |
kalase svarṇasakalaṁ nyastvā ratnāni pañca ca
sthāpayeccakramantreṇa svarṇacakramadhastataḥ |
pāradena tu saṁplāvya netrapaṭṭena sthāpayet

Early in the morning, the dcdrya, along with the Deity's guards, should collect some gold and five kinds of jewels and then purify them. The gold should be melted with the help of mercury and poured on the bottom of the cakra, while chanting the cakra mantra.

HBV 19.800

ततो निवेशयेच्चक्र द्वादशार सुदर्शनम् ।
दुर्निरीक्ष्य सुरैर्दैत्यैर्भ्रमद्वाह्निस्फुलिङ्गकम्

tato niveśayeccakraṁ dvādaśāraṁ sudarśanam |
durnirīkṣyaṁ surairdaityairbhramadvāhnisphuliṅgakam

Thereafter, the Sudarsana cakra, which is very difficult for even the demigods and demons to gaze upon, and which emits sparks of blazing fire when moving and has twelve spokes, should be installed.

HBV 19.801–803

तन्मध्ये चिन्तयेद् देवर्ह्
न्सिम्हम् दैत्य निर्द्दलम्

tanmadhye cintayed devarh
nrsimham daitya nirddalam

414 SRI HARI-BHAKTI-VILASA sphurat sauddni jhivarh jvalaj jvalana kesaram diptdrka nayarh candra koti bhdsvara damstrinam taptasya tapaniyasya sadrsam purusdnanam sarvva dusta hararh devarh duspreksyam devaddnavaih sarvva varndnta vljena caturddasa yutena ca vinduna alankrtenddau pranavend plutena ca ante pranati yuktena sthapayed dustandsanam One should meditate on Lord Nrsirhhadeva, who kills the demons, as being situated within the Sudarsana cakra. The Lord within the cakra is very effulgent, and has a blazing tongue, fiery mane, eyes like two suns, teeth as bright as millions of moons, and a complexion of molten gold. He is engaged in destroying all kinds of miscreants, difficult for even the demigods and demons to gaze upon, and the master of everyone. The Sudarsana cakra should be installed while chanting the mantra beginning with ksabija consisting of fourteen syllables, preceded by orh, and ending with namah.

HBV 19.804

ततो ध्वज गृहीत्वा तु यजमानः सबान्धवः ।
प्रदक्षिण तु कुर्वीत तूर्यमङ्गलनिस्वनैः

tato dhvajaṁ gṛhītvā tu yajamānaḥ sabāndhavaḥ |
pradakṣiṇaṁ tu kurvīta tūryamaṅgalanisvanaiḥ

Thereafter, the yajamana, along with his friends and relatives, should take the dhvaja and circumambulate the temple, along with the playing of drums and flutes, and the chanting of auspicious mantras.

HBV 19.805–806

ततो निवेशयेद्दण्ड मन्त्रेणाष्टाक्षरेण तु ।
मुञ्चामि त्वेति सूक्तेन ध्वज मुञ्चेद्विचक्षणः
दधिभक्तयुते पात्रे ध्वजस्याग्र निवेशयेत् ।
ध्रुवाद्येन फडन्तेन ध्वज मन्त्रेण पूजयेत्

tato niveśayeddaṇḍaṁ mantreṇāṣṭākṣareṇa tu |
muñcāmi tveti sūktena dhvajaṁ muñcedvicakṣaṇaḥ
dadhibhaktayute pātre dhvajasyāgraṁ niveśayet |
dhruvādyena phaḍantena dhvaja mantreṇa pūjayet

O n e who is intelligent should then install the dhvaja while chanting the eight-syllable mantra. He should offer rice mixed with yogurt to the dhvaja while chanting the mantra beginning with muncdmi tveti. The dhvaja should then be worshiped very nicely while chanting mantras, such as those beginning with dhruvddya and phadanta.

HBV 19.807

शिरस्याधाय तत् पात्र नारायणमनुस्मरन् ।
मुक्तमात्रे ध्वजे दद्याज्जीवमाचार्यसत्तमः

śirasyādhāya tat pātraṁ nārāyaṇamanusmaran |
muktamātre dhvaje dadyājjīvamācāryasattamaḥ

The exalted dcarya should carry a plate of rice and yogurt on his head while remembering Lord Narayana and then invoke life into the dhvaja as being situated within that plate.

HBV 19.808

प्रभिन्न कुञ्जर दद्यावश्व वा लक्षणान्वितम् ।
दास वा पेशल वापि दासी बालसवर्जिताम् ।
महाशृङ्गी प्रदद्यात्तु ग्रामञ्च गुरुतुष्टये

prabhinnaṁ kuñjaraṁ dadyāvaśvaṁ vā lakṣaṇānvitam |
dāsaṁ vā peśalaṁ vāpi dāsīṁ bālasavarjitām |
mahāśṛṅgīṁ pradadyāttu grāmañca gurutuṣṭaye

Thereafter, just to please the spiritual master, one should offer him an elephant, horse, expert servant, lively maidservant, cow with beautiful horns, and village.

HBV 19.809

आचार्य भोजयित्वा तु मूर्तिपान् पूजयेद्बुधः ।
सुवर्णवस्त्रदानेन वैष्णवानपि पूजयेत्

ācāryaṁ bhojayitvā tu mūrtipān pūjayedbudhaḥ |
suvarṇavastradānena vaiṣṇavānapi pūjayet

One who is wise should first feed the dcdrya with love and devotion and then worship the Deity's guards. He should serve the Vaisnavas by offering them gold, clothing, and so forth.

HBV 19.810

अनिवारितमन्नाद सर्ववर्णेषु कारयेत् ।
ततो नृत्यञ्च वाद्यञ्च बलि दद्यात्तथा पुनः

anivāritamannādaṁ sarvavarṇeṣu kārayet |
tato nṛtyañca vādyañca baliṁ dadyāttathā punaḥ

He should then distribute food to the members of all the four varnas without discrimination. Thereafter, the demigods should be offered various gifts, accompanied by dancing, singing, and the playing of musical instruments.

HBV 19.811

कुर्याद्यो देवसदने ध्वज विधिविधानतः ।
तस्य स्यादक्षयो लोको वैष्णवो नात्र स शय

kuryādyo devasadane dhvajaṁ vidhividhānataḥ |
tasya syādakṣayo loko vaiṣṇavo nātra saṁśaya

There is no doubt that one who installs a dhvaja above the temple of the Supreme Lord while following the prescribed rules and regulations attains the inexhaustible abode of the Lord, Vaikuntha.

HBV 19.812

कदाचिद्यदि मानुष्यलोकमायाति स्वेच्छया ।
तथा सर्वेषु भूतेषु ध्वजीभूतः प्रकाशते

kadācidyadi mānuṣyalokamāyāti svecchayā |
tathā sarveṣu bhūteṣu dhvajībhūtaḥ prakāśate

Even if such a person comes back to this mortal world, he assumes the form of a dhvaja and thus continues to bless all living entities.

HBV 19.813

आधारभूत□ सर्वेषा□ बन्धूना□ धनिना□ तथा ।
तस्मात् सर्वप्रयत्नेन ध्वज□ कुर्यात् सुरालये

ādhārabhūtaṁ sarveṣāṁ bandhūnāṁ dhanināṁ tathā |
tasmāt sarvaprayatnena dhvajaṁ kuryāt surālaye

Such a person becomes the very life and soul of his friends and even those who are wealthy. Therefore, by all means, one should install a dhvaja on the top of the temple of the Supreme Lord.

HBV 19.814

ध्वजे यष्टिप्रदानेन वपुष्मान् जायते नरः ।
ध्वजमानेन चाप्नोति लोक□ शक्रस्य दुर्लभम्

dhvaje yaṣṭipradānena vapuṣmān jāyate naraḥ |
dhvajamānena cāpnoti lokaṁ śakrasya durlabham

If one donates a flagpole, he achieves a glorious body in his next life, having attained the abode of Indra, which is rarely achieved.

HBV 19.815

अथ लक्ष्म्याः सुपर्णादि-परिवारगणस्य च ।
प्रतिष्ठा हयशीर्षोक्तसुव्यक्तविधिनाचरेत्

atha lakṣmyāḥ suparṇādi-parivāragaṇasya ca |
pratiṣṭhāṁ hayaśīrṣoktasuvyaktavidhināacaret

Thereafter, the pratistha ceremony of the Lord's associates, such as Lakrhi-devI and Garuda, should be performed according to the clearly- described procedures found in the Hayasirsa-pancaratra.

HBV 19.816

सर्वामेता प्रतिष्ठाञ्च विप्रेण विदुषा सता ।
गृहिणा वैष्णवेनैव कारयेन्नेतरेण तु

sarvāmetāṁ pratiṣṭhāñca vipreṇa viduṣā satā |
gṛhiṇā vaiṣṇavenaiva kārayennetareṇa tu

The pratistha ceremony should be conducted by a qualified brdhmana or Vaisnava who is thoroughly honest, learned in the scriptures, and devoted to the Supreme Lord, and not by anyone else.

HBV 19.817

नैतद्विशीलेन न दाम्भिकेन न लिङ्गिना स्थापनमत्र कार्याम् ।
विप्रेण कार्य श्रुतिपारगेण गृहस्थधर्माभिरतेन नित्यम्

naitadviśīlena na dāmbhikena na liṅginā sthāpanamatra kāryām |
vipreṇa kāryaṁ śrutipārageṇa gṛhasthadharmābhiratena nityam

Never appoint someone to install the Deity of the Supreme Lord who is not sober, proud, and a hypocrite. The ceremony should be performed by a qualified brahmana who is expert in the understanding of the Vedas, and who is an honest householder.

HBV 19.818

पाषण्डिन॰ यस्तु करोतु बुद्ध्या विहाय विप्रान् श्रुतिधर्मयुक्तान् ।
गुरु॰ प्रतिष्ठादिषु तच्च नून॰ कुलक्षयः स्यादचिराय पूर्वम्

pāṣaṇḍinaṁ yastu karotu buddhyā vihāya viprān śrutidharmayuktān |
guruṁ pratiṣṭhādiṣu tacca nūnaṁ kulakṣayaḥ syādacirāya pūrvam

One who knowingly accepts an atheist as his spiritual master for the purpose of installing the Deity after rejecting a qualified brahmana who is inclined toward genuine Vedic culture certainly will become degraded, along with all his family members.

HBV 19.819

स्थान॰ पिशाचैः परिगृह्यते तदपूज्यता॰ यात्यचिरेण लोके ।
विप्रैः कृत॰ यच्छुभद॰ कुले स्थात्तत पूज्यता॰ याति चिरञ्च कालम्

sthānaṁ piśācaiḥ parigrhyate tadapūjyatāṁ yātyacireṇa loke |
vipraiḥ kṛtaṁ yacchubhadaṁ kule sthāttata pūjyatāṁ yāti cirañca kālam

When the Deity installation is performed by an atheist, it comes under the control of ghosts, and the one who conducts such a ceremony becomes unpopular within human society. O n the other hand, if the pratistha ceremony is carried out by a qualified brahmana who knows the truth of the Vedas, then all auspiciousness will descend upon one's family, and one will be adored by everyone in society.

HBV 19.820

चलमूर्तेश्च विविधाः प्रतिष्ठाविधयः स्मृताः ।
तेष्वादौ श्रीहयग्रीवदेवोक्तो लिख्यते विधि

calamūrteśca vividhāḥ pratiṣṭhāvidhayaḥ smṛtāḥ |
teṣvādau śrīhayagrīvadevokto likhyate vidhi

There are many processes for installing a movable Deity. Among them, we will first describe the processes described by Lord Hayagriva.

HBV 19.821

अचलश्च चलश्चैव द्विविधो विष्णुरुच्यते ।
अचलो ह्यादिपुरुषः प्रादुर्भावगतञ्चलः

acalaśca calaścaiva dvividho viṣṇurucyate |
acalo hyādipuruṣaḥ prādurbhāvagatañcalaḥ

It is understood that there are two kinds of Deities of Lord Visnu— movable and immovable. The immovable form is the original Personality of Godhead, and the moveable form is His incarnation.

HBV 19.822

प्रासादे ह्यचलस्तद्वद्गृहेषु च चलाचलः ।
सभामठस्थो ह्यचलो गृहस्थाना□ मठे चलः

prāsāde hyacalastadvadgṛheṣu ca calācalaḥ |
sabhāmaṭhastho hyacalo gṛhasthānāṁ maṭhe calaḥ

The Deity in the temple is immovable. At home, there can be movable or immovable Deities. In the matha, the Deity should be immovable, and in a house of a householder, a movable Deity should be installed.

HBV 19.823

चले रत्नादिविन्यासः पिण्डिकायोजनादिकम् ।
यतो न विद्यते तस्मात् पिण्डिका तस्य नेदृशी ।
अतो विशेषाद्वक्ष्यामि चलाना□ यादृशो विधिः

cale ratnādivinyāsaḥ piṇḍikāyojanādikam |
yato na vidyate tasmāt piṇḍikā tasya nedṛśī |
ato viśeṣādvakṣyāmi calānāṁ yādṛśo vidhiḥ

As far as the movable Deity is concerned, there is no need for spreading jewels and fixing the Deity's stand. I shall now describe the procedures that are recommended for installing moveable Deities.

HBV 19.824

प्रतिविम्बाहतꣳ शस्त्रैरुत्कीर्णꣳ पाकजꣳ तथा ।
त्रिविधञ्च समुद्दिष्टꣳ विष्णुरूपꣳ विचक्षणैः

prativimbāhataṁ śastrairutkīrṇaṁ pākajaṁ tathā |
trividhañca samuddiṣṭaṁ viṣṇurūpaṁ vicakṣaṇaiḥ

Learned authorities have classified Deities of Lord Visnu into three categories—those made of clay, those carved from stone, and molded Deities.

HBV 19.825

प्रतिविम्बाहतꣳ पूज्यꣳ तावत्कालꣳ तु पार्थिवम् ।
न तत्र कश्चित् सꣳस्कारः केवलꣳ तत्त्वयोजनम् ।
पूजनान्ते विसर्गश्च पुनर्नेष्टꣳ तदर्चनम्

prativimbāhataṁ pūjyaṁ tāvatkālaṁ tu pārthivam |
na tatra kaścit saṁskāraḥ kevalaṁ tattvayojanam |
pūjanānte visargaśca punarneṣṭaṁ tadarcanam

A clay Deity should be worshiped without delay after being constructed. There is no need to perform the various sarhskaras for this kind of Deity. The worship of this Deity is temporary and after the worship is completed, this Deity should be immersed on a body of water.

HBV 19.826

शस्त्रोत्कीर्णꣳ बहुविधꣳ शिलारत्नादिभेदतः ।
दारवꣳ शैलजꣳ रूपꣳ प्रासादे स्थापयेत् परम्

śastrotkīrṇaṁ bahuvidhaṁ śilāratnādibhedataḥ |
dāravaṁ śailajaṁ rūpaṁ prāsāde sthāpayet param

Deities that are carved from stone, jewels, or wood, with the use of various implements, should be installed in the temple.

HBV 19.827

रत्नज॑ निर्मित॑ शस्त्रैः पिण्डिकासहित॑ शुभम् ।
पिण्डिकारहित॑ वापि तदेव॑ द्विविध॑ पुनः

ratnajaṁ nirmitaṁ śastraiḥ piṇḍikāsahitaṁ śubham |
piṇḍikārahitaṁ vāpi tadevaṁ dvividhaṁ punaḥ

Deities made from jewels should be attached to a purified stand, and should be carved with the use of a weapon. Such Deities are considered to

be very auspicious. Deities made from jewels can also be installed without a stand.

HBV 19.828

रत्नजस्य तु रूपस्य पिण्डिका धातवी स्मृता ।
शैली तु शैलजस्येष्टा रत्नजस्य तु नेष्यते

ratnajasya tu rūpasya piṇḍikā dhātavī smṛtā |
śailī tu śailajasyeṣṭā ratnajasya tu neṣyate

A Deity made of jewels should have a stand made of metal, and a Deity made of stone should have a stand made of stone. There is no harm if a Deity made of jewels has no stand.

HBV 19.829

पिण्डिकासहित॑ कार्य॑ चल॑ रत्नादिनिर्मितम् ।
पाकज॑ धातुज॑ विम्ब॑ पिण्डिकासहित॑ तु तत्

piṇḍikāsahitaṁ kāryaṁ calaṁ ratnādinirmitam |
pākajaṁ dhātujaṁ vimbaṁ piṇḍikāsahitaṁ tu tat

Moveable Deities made of jewels should be installed with a stand. Molded Deities, metal Deities, and marble Deities should also have stands.

HBV 19.830

तेषा प्रतिष्ठा वक्ष्यामि स क्षेपाद्वेदनिर्मिताम्

teṣāṁ pratiṣṭhāṁ vakṣyāmi saṁkṣepādvedanirmitām

Now I will briefly describe the process for installing a moveable Deity according to the rules and regulations prescribed in the Vedas.

HBV 19.831

दशहस्तपरीमाण मण्डप कारयेच्छुभम् ।
कुर्यात् पञ्चकरा वेदी तद्वत् कुण्डानि कारयेत्

daśahastaparīmāṇaṁ maṇḍapaṁ kārayecchubham |
kuryāt pañcakarāṁ vedīṁ tadvat kuṇḍāni kārayet

First, a mandapa should be prepared. The measurement of the mandapa should be ten feet on all sides, for this is considered to be auspicious. Within the mandapa, an altar should be constructed which is about five feet on all sides. Around the altar, one should dig sacrificial pits.

HBV 19.832

तोरणध्वजकुम्भानाई स्थापन पूर्ववत् स्मृतम् ।
विष्णुकुम्भ तथा स्थाप्य लोकपान् पूर्ववद्यजेत्

toraṇadhvajakumbhānāī sthāpanaṁ pūrvavat smṛtam |
viṣṇukumbhaṁ tathā sthāpya lokapān pūrvavadyajet

Gates, pillars, flags, and pitchers should be arranged as previously described. O n e should install the pitchers for the worship of Lord Visnu, and worship the lokapdlas in the manner that was presented previously.

HBV 19.833

सर्व्वतो भद्रकर्ह् वेद्यर्ह्
लिखेद् उज्ज्वल वर्नकैह्
वैस्नव्द्ग्निम् तथ्द् कुर्य्यर्द्ध्
य्द्म्ये सय्य्द्ध्ह् तु प्द्तयेत्

sarvvato bhadrakarh vedyarh
likhed ujjvala varnakaih
vaisnavdgnim tathd kuryydd
ydmye sayydrh tu pdtayet

Auspicious symbols should be made with colored powder, on and around the altar. As before, the sacrificial fire should be ignited and a bed should be place on the right side of the altar.

HBV 19.834

ऐशान्या□ भद्रपीठ□ तु न्यस्य कुम्भ□ तु विन्यसेत् ।
सर्वौषधियुतान् सर्वानष्टाशीतिपदे तथा

aiśānyāṁ bhadrapīṭhaṁ tu nyasya kumbhaṁ tu vinyaset |
sarvauṣadhiyutān sarvānaṣṭāśītipade tathā

A pitcher filled with water should be installed at a purified place toward the northeast. One should also arrange a pitcher filed with medicinal herbs and install it at the same place while chanting the mantra beginning with astdsiti.

HBV 19.835–836

अथोत्तरे मण्डपस्य स्नानवेद्या□ तु पश्चिमे ।
भूमि□ प्रलिप्य तत्रादौ तण्डुलैः पञ्चवर्णकैः
चतुरस्र□ विलिख्यादौ स्वस्तिक□ कल्पयेद्गुरुः ।
तन्मध्ये पीठक□ न्यस्य प्रतिमा□ तत्र विन्यसेत्

athottare maṇḍapasya snānavedyāṁ tu paścime |
bhūmiṁ pralipya tatrādau taṇḍulaiḥ pañcavarṇakaiḥ
caturasraṁ vilikhyādau svastikaṁ kalpayedguruḥ |
tanmadhye pīṭhakaṁ nyasya pratimāṁ tatra vinyaset

The spiritual master should draw a square with five different colors of rice powder on an area situated to the west of the snana-mandapa and north of the main mandapa, and draw a svastika within it. O n top of the svastika, one should install the Deity of the Supreme Lord.

HBV 19.837

शङ्खतूर्यरवैस्तद्वत् पञ्चगव्यादिना स्नपेत् ।
पुष्पगन्धादिभिः पूज्य च्छादयेच्छुक्लवाससा

śaṅkhatūryaravaistadvat pañcagavyādinā snapet |
puṣpagandhādibhiḥ pūjya cchādayecchuklavāsasā

The spiritual master should bathe the Deity with the five products received from the cow, as before, accompanied by the sounds of conch shells, drums, and so on. Thereafter, he should offer sandalwood paste and flowers, and then cover the Deity with a white cloth.

HBV 19.838

उत्थाप्य त्वभिषेकार्थं निनयेत् स्नानमण्डपम् । शङ्खपुण्याहघोषेण स्नानपीठे निवेशयेत्

utthāpya tvabhiṣekārthaṁ ninayet snānamaṇḍapam | śaṅkhapuṇyāhaghoṣeṇa snānapīṭhe niveśayet

Thereafter, the Deity should be transferred to the snana-mandapa for the performance of the abhiseka ceremony. This should be accommplished while chanting auspicious mantras, reciting suitable prayers, blowing conch shells, and playing musical instruments.

HBV 19.839

अवधार्य जगच्छान्तिं तोषयेत् कर्मिणस्तथा ।
देशिकस्य तदा दद्यात् पूर्ववत्तरुणीं शुभाम् ।
सपुत्रां वस्त्रसंयुक्तां हेमशृङ्गीं सदक्षिणाम्

avadhārya jagacchāntiṁ toṣayet karmiṇastathā |
deśikasya tadā dadyāt pūrvavattaruṇīṁ śubhām |
saputrāṁ vastrasaṁyuktāṁ hemaśṛṅgīṁ sadakṣiṇām

To attain a peaceful existence, within his mind and within the world, the one who installs the Deity should please the sculptors and their helpers in all respects. As before, the acarya should also be given a healthy, young cow covered with a decorative cloth and horns plated with

HBV 19.840

ततो वेदादिमन्त्रैस्तामालभेद्देशिकोत्तमः ।
पौरुषेण तु सूक्तेन मूलबीजेन चालयेत्

tato vedādimantraistāmālabheddeśikottamaḥ |
pauruṣeṇa tu sūktena mūlabījena cālayet

The exalted dcdrya should then touch every limb of the Deity while chanting the appropriate Vedic mantras. He should also recite the Purusa- sukta prayers and the mula mantra.

HBV 19.841

कौतुक मूलबीजेन तत्करे त्वधिरोपयेत् ।
चित्र देवेति मन्त्रेण नेत्रे चोन्मीलयेद्गुरुः

kautukaṁ mūlabījena tatkare tvadhiropayet |
citraṁ deveti mantreṇa netre conmīlayedguruḥ

While chanting the mula-blja mantra, the dcdrya should tie a sacred thread around the Deity's wrist and formally open His eyes by chanting the mantra beginning with citrarh veda.

HBV 19.842

हैमयाभ्यञ्जयेन्नेत्रे श्लक्ष्णया तु शलाकया ।
घृतेन मधुना तन्मधुवातेति देशिकः

haimayābhyañjayennetre ślakṣṇayā tu śalākayā |
ghṛtena madhunā tanmadhuvāteti deśikaḥ

Thereafter, the dcdrya should prepare a paste by mixing ghee, honey, and fine chalk powder, and then apply it to the Deity's eyes while chanting the mantra beginning with madhuvdtd.

HBV 19.843

ततः शुद्धेन तोयेन स्नाप्य मन्त्रैः समालभेत् ।
वेदाद्येन च सूक्तेन चतुर्भिर्मूर्तिपैः सह

tataḥ śuddhena toyena snāpya mantraiḥ samālabhet |
vedādyena ca sūktena caturbhirmūrtipaiḥ saha

With the help of the four Deity guards, the spiritual master should then bathe the Deity with pure water while chanting the Purusa-sukta and other Vedic mantras. He should then touch the Deity's entire body while chanting the appropriate mantras.

HBV 19.844–846

अतो देवेति चावाह्य वासुदेव॰ जगद्गुरुम् ।
विशुद्धस्फटिकाभास॰ हिमकुन्देन्दुसन्निभम्
किरणैः शीतलैः सौम्यैः प्रीणयन्तञ्चराचरम् ।
लावण्यामृततोयेन सिञ्चन्तमिव सर्वतः
सुनाभ॰ वारिज॰ पद्म॰ धारयन्त॰ गदा॰ शुभाम् ।
भूषित॰ मालया तद्वद्दीपित॰ मणिकाञ्चनैः ।
श्री-पुष्टि-गरुडाद्यैस्तु समन्तात् परिवारितम्

ato deveti cāvāhya vāsudevaṁ jagadgurum |
viśuddhasphaṭikābhāsaṁ himakundendusannibham
kiraṇaiḥ śītalaiḥ saumyaiḥ prīṇayantañcarācaram |
lāvaṇyāmṛtatoyena siñcantamiva sarvataḥ
sunābhaṁ vārijaṁ padmaṁ dhārayantaṁ gadāṁ śubhām |
bhūṣitaṁ mālayā tadvaddīpitaṁ maṇikāñcanaiḥ |
śrī-puṣṭi-garuḍādyaistu samantāt parivāritam

Thereafter, Lord Vasudeva, the spiritual master of the entire universe, should be invited by chanting the mantra beginning with deveti and meditating on Him as having a complexion as clear as crystal and the color of a kunda flower. His form is all-attractive and He bestows happiness upon all moving and non-moving living entities by the soothing rays emanating from His transcendental body. Indeed, He showers nectar in all directions in the form of His incomparable beauty. He holds a cakra, conch, lotus, and club in His four hands. He is adorned with a flower garland and ornaments made of diamonds and gold, and He is surrounded by His associates, such as Laksmi, Pusti, and Garuda.

HBV 19.847

एव ध्यात्वा ततः कुम्भैरभिषिञ्चेत् समन्ततः ।
आपो हिष्ठेति मन्त्रेण कुम्भेनासेचयेद्गुरुः

evaṁ dhyātvā tataḥ kumbhairabhiṣiñcet samantataḥ |
āpo hiṣṭheti mantreṇa kumbhenāsecayedguruḥ

After meditating on the Lord in this way, the acarya should perform the Deity's abhiseka with water and other ingredients kept in pitchers that are placed around the bathing mandapa. The spiritual master should chant the mantra beginning with dpo histheti while bathing the Deity.

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HBV 19.848

समुद्र गच्छ मन्त्रेण दक्षिणेनाभिषेचयेत् ।
सोमराजेति मन्त्रेण उत्तरेणाभिषेचयेत्

samudraṁ gaccha mantreṇa dakṣiṇenābhiṣecayet |
somarājeti mantreṇa uttareṇābhiṣecayet

While performing the abhiseka with water from the pitchers kept to the south of the altar, the mantra beginning with samudram gaccha should be chanted. While performing abhiseka with water from the pitchers kept to the north of the altar, the mantra beginning with somam rajeti should be chanted.

HBV 19.849

घृतेनाभ्यञ्जयेद्देव तेजोऽसीति ततो गुरुः ।
द्रुपदेति समुद्वर्त्य दद्यादामलक शुभम्

ghṛtenābhyañjayeddevaṁ tejo'sīti tato guruḥ |
drupadeti samudvartya dadyādāmalakaṁ śubham

The spiritual master should massage the Deity with ghee while chanting the mantra beginning with tejo'siti, and he should apply amalaki paste while chanting the mantra beginning with drupadeti.

HBV 19.850

याः फणिनीति मन्त्रेण फलैर्नीराजयेत् प्रभुम् ।
काण्डात् काण्डेति मन्त्रेण हरि निर्माञ्छयेत् पुनः

yāḥ phaṇinīti mantreṇa phalairnīrājayet prabhum |
kāṇḍāt kāṇḍeti mantreṇa hariṁ nirmāñchayet punaḥ

While chanting the mantra beginning with yah phaliniti, the acarya should offer varieties of fruit to the Lord, and while chanting the mantra beginning with kdndat kdndeti, he should once again bathe Lord Hari.

HBV 19.851

फलतोयेन सिञ्चेत गायत्र्या देशिकोत्तमः ।
तद्विष्णोरिति मन्त्रेण पञ्चगव्येन सेचयेत्

phalatoyena siñceta gāyatryā deśikottamaḥ |
tadviṣṇoriti mantreṇa pañcagavyena secayet

The acarya should bathe the Deity with fruit juice while chanting the Gayatri mantra, and then bathe Him with the five products received from the cow while chanting the mantra beginning with tadvisnoriti.

HBV 19.852

काषायेण तु तोयेन वरुणस्येति सेचयेत् ।
सुमङ्गलीति मन्त्रेण विद्वानोषधिवारिणा

kāṣāyeṇa tu toyena varuṇasyeti secayet |
sumaṅgalīti mantreṇa vidvānoṣadhivāriṇā

The learned dcdrya should chant the mantra beginning with varunasyeti as he pours five varieties of extract of tree bark on the Deity, and he should chant the mantra beginning with sumangaliti while bathing the Deity with water containing medicinal herbs.

HBV 19.853

मूर्धान दिवमन्त्रेण वल्मीकेनाभिषेचयेत् ।
इम मेति च मन्त्रेण स्नापयेत् सिकताजलैः

mūrdhānaṁ divamantreṇa valmīkenābhiṣecayet |
imaṁ meti ca mantreṇa snāpayet sikatājalaiḥ

The mantra beginning with murddhdnarh diva should be chanted while bathing the Lord with water containing the soil from an anthill, and the mantra beginning with imam meti should be chanted while bathing the Lord with Ganges water containing sand.

HBV 19.854–855

देवो वराह मन्त्रेण मृत्तोयेनाभिषेचयेत् ।
सेचयेत् पद्ममृत्तोयैः शन्नो देवीति देशिकः
ऋत चेत्यादि-सूक्तेन तीर्थमृत्कुम्भवारिणा ।
नागकेशरतोयेन श्रीश्च तेत्यभिषेचयेत्

devo varāha mantreṇa mṛttoyenābhiṣecayet |
secayet padmamṛttoyaiḥ śanno devīti deśikaḥ
ṛtaṁ cetyādi-sūktena tīrthamṛtkumbhavāriṇā |
nāgakeśaratoyena śrīśca tetyabhiṣecayet

The mantra beginning with devo varaha should be chanted by the dcdrya while bathing the Deity with water containing dirt dug up by the tusks of a hog. The mantra beginning with sanno deviti should be chanted while bathing the Deity with water containing the soil from the root of a lotus flower. The prayers beginning with nam cetyadi should be recited while bathing the Lord with water collected from various holy places, and

428 SRI HARI-BHAKTI-VILASA the mantra beginning with srlscate should be chanted while bathing the Deity with water containing filaments of the ndga flower.

HBV 19.856

चन्दनोदककुम्भेन पावमान्याभिषेचयेत् ।
प्लवसाम्ना ततः पञ्चरत्नतौयेन सेचयेत्

candanodakakumbhena pāvamānyābhiṣecayet |
plavasāmnā tataḥ pañcaratnatauyena secayet

While performing abhiseka with water scented with sandalwood paste, the mantra beginning with pavamani should be chanted, and while pouring water containing five kinds of jewels, the mantra from the Sama Veda beginning with plava should be chanted.

HBV 19.857

पञ्च नद्येत्युचा देव□ नदीनदतडागजैः ।
यासा□ राजेति मन्त्रेण एकाशीतिघटैर्हरिम् ।
स्नापयेदर्चयेद्भक्त्या प्रतिद्रव्य□ समाहितः

pañca nadyetyucā devaṁ nadīnadataḍāgajaiḥ |
yāsāṁ rājeti mantreṇa ekāśītighaṭairharim |
snāpayedarcayeddhaktyā pratidravyaṁ samāhitaḥ

The mantra from the Rg Veda beginning with panca nadya should be chanted while bathing Lord Hari with water collected from holy rivers, lakes, and streams. The mantra beginning with yasarh rajeti should be chanted while pouring eighty-one pitchers of water on the Deity. O n e should worship the Supreme Lord by collecting all the required ingredients in a spirit of devotion.

HBV 19.858

अग्न आयेति मन्त्रेण देवमुञ्चोदकेन तु ।
शुद्धतोयेन देवेश□ शुद्धवत्याभिषेचयेत्

agna āyeti mantreṇa devamuñcodakena tu |
śuddhatoyena deveśaṁ śuddhavatyābhiṣecayet

One should bathe the Deity with warm water while chanting the mantra beginning with agna ayeti, and then bathe the Lord of the demigods with fresh cool water while chanting the mantra beginning with suddha vatya.

HBV 19.859

अतोऽर्चयेत् सुरेशान जितन्त इति देशिकः

ato'rcayet sureśānaṁ jitanta iti deśikaḥ

Thereafter, the acarya should worship Lord Hari, the master of the demigods, while chanting the mantra beginning with jitanta.

HBV 19.860

पाद्यन्तु मूलमन्त्रेण मधुपर्कन्तथैव च ।
स्नानीयमथवाचाम गायत्र्या विनिवेदयेत्

pādyantu mūlamantreṇa madhuparkantathaiva ca |
snānīyamathavācāmaṁ gāyatryā vinivedayet

Pddya and madhuparka should be offered to the Deity while chanting the mula mantra. Snanlya and acamana should be offered while chanting the Gayatri mantra.

HBV 19.861

सुरासुरेति युग्म तु दद्यात्तद्वत् पवित्रकम् ।
वेदाहमित्युत्तरीय रोचना प्रणवेन तु

surāsureti yugmaṁ tu dadyāttadvat pavitrakam |
vedāhamityuttarīyaṁ rocanāṁ praṇavena tu

While offering Lord Hari a dhoti, kurta, and sacred thread, the acarya should chant the mantra beginning with surasureti'. The mantra beginning with veddham should be chanted while offering the Deity a cddara, and while decorating the Lord's forehead with tilaka made with gorocana, the pranava, or om should be chanted.

HBV 19.862

अञ्जनमञ्जतेत्येव गन्ध गन्धवतीति च ।
पुष्पवत्या तथा पुष्प धूप धूरसि चेत्यूचा

añjanamañjatetyevaṁ gandhaṁ gandhavatīti ca |
puṣpavatyā tathā puṣpaṁ dhūpaṁ dhūrasi cetyūcā

The mantra beginning with afijateti should be chanted while applying black ointment to the Lord's eyes. The mantra beginning with gandhavatiti should be chanted while offering fragrant sandalwood paste. The mantra beginning with puspavati should be chanted while offering flowers to the Deity, and the mantra from the Rg Veda beginning with dhurasi should be chanted while offering incense to Lord Hari.

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HBV 19.863–865

तेजोऽसीति तथा दीपमग्निर्मूर्धेति प्रापणम् ।
इन्द्रच्छत्रेति वै च्छत्र विकर्णेन तु चामरम्
आज्यदोहेन चादर्श बात आवेति वीजयेत् ।
त्वमिन्द्रेति ध्वज दद्यात् पताकामोमिति स्मरन्
देवव्रतेन साम्ना तु दद्यादाभरणादिकम् ।
स्तूयात् पुरुषसूक्तेन साकल्येन जनार्दनम्

tejo'sīti tathā dīpamagnirmūrdheti prāpaṇam |
indracchatreti vai cchatraṁ vikarṇena tu cāmaram
ājyadohena cādarśaṁ bāta āveti vījayet |
tvamindreti dhvajaṁ dadyāt patākāmomiti smaran
devavratena sāmnā tu dadyādābharaṇādikam |
stūyāt puruṣasūktena sākalyena janārdanam

One should chant the mantra beginning with tejo'siti while offering a ghee lamp to the Deity, the mantra beginning with agnir murddha while offering food, the mantra beginning with indracchatreti while offering an umbrella, the mantra beginning with vikarneti while offering a camara, the mantra beginning with ajya doheti while offering a mirror, the mantra beginning with vdta dveti while offering a fan, the mantra beginning with wamindreti, or simply om, while offering a flag, the mantra from the Sdma Veda beginning with devavrateti for offering ornaments, and the Purusa- sukta prayers at the end, for the pleasure of Lord Janardana.

HBV 19.866

दीर्घायुष्येति सम्पूज्य किरेद्दूर्वाक्षत बुधः ।
वा ओषधीति मन्त्रेण पुष्पाणि विकिरेद्गुरुः

dīrghāyuṣyeti sampūjya kireddūrvākṣataṁ budhaḥ |
vā oṣadhīti mantreṇa puṣpāṇi vikiredguruḥ

An intelligent spiritual master should offer durva grass and rice paddy while chanting the mantra beginning with dirghdyusyeti, and he should offer flowers while chanting the mantra beginning with yd ausadhiti.

HBV 19.867

पुनर्बृहद्भथैः स्तुत्वा चक्रसाम्ना जनार्दनम् ।
शिवसङ्कल्पसूक्तेन शाकुनेन जनार्दनम् ।
उत्तिष्ठेति समुत्थाप्य शय्याया विनिवेशयेत्

punarbṛhadrathaiḥ stutvā cakrasāmnā janārdanam |
śivasaṅkalpasūktena śākunena janārdanam |
uttiṣṭheti samutthāpya śayyāyāṁ viniveśayet

While again offering prayers to Lord Janardana, one should chant the mantras beginning with vrhadratha and cakrasama, as well as the Siva-sarikalpa-sukta and the Sakuna-sukta. Thereafter, one should lift the Lord while chanting the mantra beginning with uttishteti, and slowly place Him on His bed.

HBV 19.868

अपराजित-मन्त्रेण ध्यायेत् सकलनिष्कलम् ।
व्यापिनन्तु पुनर्घ्यात्वा तत्त्वानि विनियोजयेत्

aparājita-mantreṇa dhyāyet sakalaniṣkalam |
vyāpinantu punarghyātvā tattvāni viniyojayet

One should sit down and meditate on the Lord while chanting the mantra beginning with aparajita. Thereafter, various nyasas should be performed on the all-pervading Personality of Godhead, while meditating upon Him.

HBV 19.869–870

सकलीकरण कृत्वा पूर्वोक्तविधिना हरेः ।
ततः सहस्रशीर्षेति प्रत्यूच पूजयेद्बुधः
गन्धपुष्पादिभिः सम्यङ्नैवेद्यादि निवेदयेत् ।
अतो देवेति सूक्तेन गृहोपकरणानि च

sakalīkaraṇaṁ kṛtvā pūrvoktavidhinā hareḥ |
tataḥ sahasraśīrṣeti pratyūcaṁ pūjayedbudhaḥ
gandhapuṣpādibhiḥ samyaṅnaivedyādi nivedayet |
ato deveti sūktena gṛhopakaraṇāni ca

After touching all the limbs of the Deity's body, according to the procedure that was described earlier, one who is wise should worship Lord Hari while chanting each mantra of the Purusa-suka. One should also offer the Lord sandalwood paste, flowers, and palatable food, as well as whatever is most valuable in his possession, while chanting the mantra beginning with ato deveti.

HBV 19.871

निद्राकलसविन्यास कृत्वा पूज्यस्तु मण्डले ।
सर्वतोभद्रके देवो गन्धपुष्पादिभिः क्रमात्

nidrākalasavinyāsaṁ kṛtvā pūjyastu maṇḍale |
sarvatobhadrake devo gandhapuṣpādibhiḥ kramāt

O n e should offer nidra-kalasa to Lord Hari, and worship Him within the auspicious mandala, offering Him sandalwood paste, flowers, and so on.

HBV 19.872

प्रभूतैर्याज्ञिकैर्द्रव्यैर्हेमपुष्पैः समुज्ज्वलैः ।
वैष्णवे मण्डले पश्चाज्ज्वालयेद्वैष्णवानलम्

prabhūtairyājñikairdravyairhemapuṣpaiḥ samujjvalaiḥ |
vaiṣṇave maṇḍale paścājjvālayedvaiṣṇavānalam

Thereafter, one should begin a fire sacrifice for the pleasure of Lord Visnu in the assembly of Vaisnavas, with the help of many qualified priests and employing many varieties of

ingredients.

HBV 19.873

नयन्मन्त्रैस्तु त पश्चात् कुम्भेषु द्विजसत्तमः ।
जुहुयाच्च शत साष्ट पलाशसमिधा द्विज

nayanmantraistu taṁ paścāt kumbheṣu dvijasattamaḥ |
juhuyācca śataṁ sāṣṭaṁ palāśasamidhā dvija

O twice-born sage, to invoke Lord Hari, who is the leader of all those who are twice-born, within the pitchers, one should chant the appropriate mantras and offer one hundred and eight oblations of paldsa wood into the sacrificial fire.

HBV 19.874

तिला श्च जुहुयादाज्यैर्वैष्णव प्रपचेच्चरुम् ।
तिलतण्डुलदुग्धैस्तु घृतेनाघार्य साधयेत्

tilāṁśca juhuyādājyairvaiṣṇavaṁ prapaceccarum |
tilataṇḍuladugdhaistu ghṛtenāghārya sādhayet

O n e should offer sesame seeds mixed with ghee into the sacrificial fire and then cook a special preparation with sesame seeds, rice, milk, and ghee.

HBV 19.875

अवतार्याभिघार्यव मन्त्रैरेभिस्तु होमयेत्

avatāryābhighāryava mantrairebhistu homayet

After finishing this special preparation, one should offer oblations into the sacrificial fire while chanting the following mantras.

HBV 19.876–878

विष्णवे शिपिविष्ठाय विष्णवे निर्गुणेति च ।
इद॰ विष्ण्विति मन्त्रेण तद्विष्णोरिति देशिकः
इरावतीति मन्त्रेण त्व॰ विष्णोरिति चैव हि ।
प्रतद्विष्ण्विति मन्त्रेण विष्णोर्नुकेति चैव हि
तथा पुरुषसूक्तेन सम्यक् षोडश आहुतीः ।
चरु॰ हुत्वा पुनः पश्चान्मन्त्रैरेभिस्तु होमयेत्

viṣṇave śipiviṣṭhāya viṣṇave nirguṇeti ca |
idaṁ viṣṇviti mantreṇa tadviṣṇoriti deśikaḥ
irāvatīti mantreṇa tvaṁ viṣṇoriti caiva hi |
pratadviṣṇviti mantreṇa viṣṇornuketi caiva hi
tathā puruṣasūktena samyak ṣoḍaśa āhutīḥ |
caruṁ hutvā punaḥ paścānmantrairebhistu homayet

These mantras begin with visnave sipivisthdya, visnave nirgunaya, idarh visnu, tadvisnu, iravatlti, tvam visnu, pratad visnu, and visnor nukam. One should also chant the Purusa-suka while offering sixteen oblations, and the special preparation that had just been cooked. After chanting all these mantras, one should continue to offer oblations into the sacrificial fire.

HBV 19.879

ओ॰ विष्णवे स्वाहा । ओ॰ पुरुषोत्तमाय स्वाहा । ओ॰ त्रैलोक्यमोहनाय स्वाहा । ओ॰ वैकुण्ठाय स्वाहा । ओ॰ लक्ष्मीपतये स्वाहा । ओ॰ लक्ष्मीनिवासाय स्वाहा । ओ॰ हृषीकेशाय स्वाहा । ओ॰ नमो नारायणाय स्वाहा । ओ॰ ब्रह्मणे स्वाहा

oṁ viṣṇave svāhā | oṁ puruṣottamāya svāhā | oṁ trailokyamohanāya svāhā | oṁ vaikuṇṭhāya svāhā | oṁ lakṣmīpataye svāhā | oṁ lakṣmīnivāsāya svāhā | oṁ hṛṣīkeśāya svāhā | oṁ namo nārāyaṇāya svāhā | oṁ brahmaṇe svāhā

434 SRI HARI-BHAKTI-VILASA om hrsikesaya svaha orh hayasirsaya svaha orh namo narayanaya svaha orh brahmane svaha The mantras that should be chanted while offering oblations are: orh visnave svaha, orh purusottamaya svaha, om trailokyamohanaya svaha, orh vaikunthaya svaha, orh laksmlpataye svaha, orh laksminivasaya svaha, om hrsikesaya svaha, orh hayasirsaya svaha, orh namo narayanaya svaha, and orh brahmane svaha.

HBV 19.880

हुत्वा व्याहृतिभिः पूर्वं गायत्र्या होमयेद्गुरुः ।
एवं हुत्वा तु जुहुयाच्चक्रादीनां यथाक्रमम्

hutvā vyāhṛtibhiḥ pūrvaṁ gāyatryā homayedguruḥ |
evaṁ hutvā tu juhuyāccakrādīnāṁ yathākramam

The spiritual master should first perform the fire sacrifice while chanting the mantra beginning with vydhrti, and then the Gayatri mantra. Thereafter, he should perform sacrifice for the satisfaction of the Lord's weapons, such as the cakra.

HBV 19.881

लक्ष्म्यादीनां ततो हुत्वा ग्रहाणां होमयेत्ततः ।
लोकेशानां तु नागानां होमयेत्तदनन्तरम्

lakṣmyādīnāṁ tato hutvā grahāṇāṁ homayettataḥ |
lokeśānāṁ tu nāgānāṁ homayettadanantaram

The acdrya should next perform sacrifice for the satisfaction of the Lord's energies, headed by Laksmi, and then for gratifying the predominating deities of the planets, the directions, and the Nagas.

HBV 19.882

नारायणाय हुत्वा तु दद्यात् पूर्णहुतिं बुधः ।
ततो विभज्य विद्वांस्तु दद्यात् कनकदक्षिणाम्

nārāyaṇāya hutvā tu dadyāt pūrṇahutiṁ budhaḥ |
tato vibhajya vidvāṁstu dadyāt kanakadakṣiṇām

One who is intelligent should stand up to offer the final oblation into the sacrificial fire at the end of the sacrificial performance. One

should then give gold in charity to those who are worthy, according to their status.

HBV 19.883

ब्रह्मघोषादिना देव॰ समुत्थाप्य विचक्षणः ।
ततो मण्डलमध्ये तु स्थापयित्वार्चयेत् पुनः ।
प्रत्यूच॰ निजसूक्तेन गन्धपुष्पादिभिः क्रमात्

brahmaghoṣādinā devaṁ samutthāpya vicakṣaṇaḥ |
tato maṇḍalamadhye tu sthāpayitvārcayet punaḥ |
pratyūcaṁ nijasūktena gandhapuṣpādibhiḥ kramāt

The wise dcdrya should then take the Deity of Lord Hari and install Him in the main mandapa and worship Him once more. While offering sandalwood paste, flowers, and other articles, one should recite the Purusa-silkta.

HBV 19.884

सान्निध्य॰ पूर्ववत् कृत्वा सजीवकरण॰ गुरुः ।
प्रणवेन निरुध्याथ ध्यायेत् सकल-निष्कलम्

sānnidhyaṁ pūrvavat kṛtvā sajīvakaraṇaṁ guruḥ |
praṇavena nirudhyātha dhyāyet sakala-niṣkalam

As previously, the spiritual master should invite the Lord to manifest Himself within the Deity by performing the prarxa pratistha ceremony. Thereafter, one should pray to the Lord that He remain as the Deity eternally, while chanting orh and meditating on Him.

HBV 19.885

पिण्डिकायोजनीयादि मनसैव विचिन्तयेत् ।
न्यास॰ कृत्वार्चयेत् पश्चात् पूर्ववद्विधिना गुरुः

piṇḍikāyojanīyādi manasaiva vicintayet |
nyāsaṁ kṛtvārcayet paścāt pūrvavadvidhinā guruḥ

The spiritual master should then mentally install the Deity on His stand, perform nydsa on the Deity's limbs, and worship Him according to the prescribed rules and regulations.

HBV 19.886

बलि॑ दद्यात्तु भूतेभ्यः पार्षदेभ्यञ्च देशिकः ।
प्रणिपत्य ततो दद्याद्दक्षिणा॑ गुरुवे सुधीः

baliṁ dadyāttu bhūtebhyaḥ pārṣadebhyañca deśikaḥ |
praṇipatya tato dadyāddakṣiṇāṁ guruve sudhīḥ

436 SRI H ARI-BHAKTI-VILASA pranipatya tato dadyad daksinarh guruve sudhih The dcdrya should then distribute the Lord's remnants to His associates and other living entities. An experienced yajamana should offer his respectful obeisances to the spiritual master and reward him with sufficient daksina.

HBV 19.887

सुवर्णसहित॑ पात्र॑ तिलैः पूर्ण॑ सयुग्मकम् ।
धेनु॑ स्वलङ्कृता॑ दद्याद्धेमशृङ्गी॑ तु दक्षिणाम् ।
ब्रह्मणे कनक॑ दद्यान्मूर्तिपेभ्यस्तथैव च

suvarṇasahitaṁ pātraṁ tilaiḥ pūrṇaṁ sayugmakam |
dhenuṁ svalaṅkṛtāṁ dadyāddhemaśṛṅgīṁ tu dakṣiṇām |
brahmaṇe kanakaṁ dadyānmūrtipebhyastathaiva ca

Gold, a pot of sesame seeds, a dhoti, kurta, and a healthy, fully decorated cow having gold-plated horns should be given to the spiritual master as daksina.'The brahmanas and Deity's guards should also be given gold in charity.

HBV 19.888

अश्वत्थपत्रे कृत्वा तु देशिक॑ कारुकन्तथा ।
चरु॑ सम्प्राशयेद्दन्तैरस्पृशन् प्रणवेन तु

aśvatthapatre kṛtvā tu deśikaṁ kārukantathā |
caruṁ samprāśayeddantairaspṛśan praṇavena tu

While chanting om, the dcdrya and the sculptor should be fed sweet rice on an asvatta leaf in such a way that the sweet rice does not touch their teeth.

HBV 19.889

ताꣳ रात्रिꣳ वैष्णवैः सार्द्धꣳ जाग्रत्तिष्ठेदतन्द्रितः

tāṁ rātriṁ vaiṣṇavaiḥ sārddhaṁ jāgrattiṣṭhedatandritaḥ

That night should be passed without sleeping, in the association of Vaisnava devotees.

HBV 19.890

प्रभातसमये स्नात्वा देवमुत्थाप्य यत्नतः ।
भद्रपीठे समारोप्य स्नापयेदच्छवारिणा

prabhātasamaye snātvā devamutthāpya yatnataḥ |
bhadrapīṭhe samāropya snāpayedacchavāriṇā

Early in the morning, one should wake up and bathe. O n e should then carefully wake up the Deity of Lord Hari and place Him in the mandapa, which should be decorated with auspicious drawings, and bathed with fresh water.

HBV 19.891

एकाशीतिघटैर्देवꣳ मूलमन्त्रेण सेचयेत् ।
वैष्णवेन तु कुम्भेन ऐन्द्रादिकलसैस्तथा

ekāśītighaṭairdevaṁ mūlamantreṇa secayet |
vaiṣṇavena tu kumbhena aindrādikalasaistathā

One should perform a grand abhiseka of the Deity by bathing Him with eighty-one pitchers of water, while chanting the mula mantra. The Deity should also be bathed with the water of the visnu-kalasa, as well as the ten other kalasas kept in the ten directions.

HBV 19.892

सेचयेत् फलतोयेन पञ्चगव्यादिना तथा ।
सुगन्धेन तथाज्येन स्नाप्य गन्धादिनार्चयेत् ।
पौरुषेण तु सूक्तेन प्रत्यूच॑ चन्दनादिभिः

secayet phalatoyena pañcagavyādinā tathā |
sugandhena tathājyena snāpya gandhādinārcayet |
pauruṣeṇa tu sūktena pratyūcaṁ candanādibhiḥ

The Deity should be bathed with fruit juice, fresh water, the five products received from the cow, scented water, and ghee. He should then be worshiped with offerings of sandalwood paste, flowers, and other articles, while chanting every mantra of the Purusa-sukta.

HBV 19.893

सितयुग्मेन स॑वेष्ट्य धूपयित्वा गृह॑ नयेत् ।
ब्रह्मघोषादिना सम्यग्विनिवेश्यार्चयेत् सुधीः

sitayugmena saṁveṣṭya dhūpayitvā gṛhaṁ nayet |
brahmaghoṣādinā samyagviniveśyārcayet sudhīḥ

The experienced acarya should then dress the Deity in fine white garments, and offer Him incense. Thereafter, the Deity should be taken

438 SRI HARI-BHAKTI-VILASA to the main altar to be installed, accompanied by the chanting of Vedic mantras.

HBV 19.894

दक्षिणा॑ देशिके दद्यात् कनक्र॑ छत्रमेव च ।
ब्राह्मणान् भोजयित्वाथ स्वय॑ भुञ्जीत वाग्यतः

dakṣiṇāṁ deśike dadyāt kanakraṁ chatrameva ca |
brāhmaṇān bhojayitvātha svayaṁ bhuñjīta vāgyataḥ

The yajamana should then give gold, an umbrella, and daksina to the dcarya. He should also feed the assembled brahmanas and after doing so, he can also have his meal while remaining silent.

HBV 19.895

सभृत्यबन्धुवर्गꣳ तु दीनानाथाꣳस्तु भोजयेत्

sabhṛtyabandhuvargaṁ tu dīnānāthāṁstu bhojayet

He should also distribute food to his servants and friends, as well as to the poor and homeless.

HBV 19.896

यस्य गेहे सदा तिष्ठेत् मूर्तिर्देवस्य चक्रिणः ।
न तत्र मारी दौर्भाग्यꣳ न वालक्ष्मीर्न दुष्कृतम्

yasya gehe sadā tiṣṭhet mūrtirdevasya cakriṇaṇaḥ |
na tatra mārī daurbhāgyaṁ na vālakṣmīrna duṣkṛtam

tatraiva (In the same literature, it is stated) yasya gehe sadd tisthet murttirdevasya cakrinanah na tatra marl daurbhdgyam na valaksmirna duskrtam No poverty, misfortune, inauspiciousness, or sin can stay in the house where the Deity of Lord Hari, who holds a cakra, always remains.

HBV 19.897

अनेनैव विधानेन सꣳस्कृत्य प्रतिमाꣳ हरेः ।
विष्णुलोकमवाप्नोति पुनरावृत्तिदुर्लभम्

anenaiva vidhānena saṁskṛtya pratimāṁ hareḥ |
viṣṇulokamavāpnoti punarāvṛttidurlabham

By installing a Deity of the Supreme Lord, according to the prescribed procedures, one can be liberated from the cycle of repeatged birth and death and attain the abode of Lord Visnu.

HBV 19.898

अधुना चलमूर्तेर्हि प्रतिष्ठायाः परो विधिः ।
लिख्यते पद्धतिश्रेणी-दृष्टितः सम्मतः सताम्

adhunā calamūrterhi pratiṣṭhāyāḥ paro vidhiḥ |
likhyate paddhatiśreṇī-dṛṣṭitaḥ sammataḥ satām

Now we will describe another procedure for installing a movable Deity, which is approved by all saintly persons.

HBV 19.899

स्थिरमूर्तिप्रतिष्ठानुसारेणात्रापि वैष्णवैः ।
प्रतिष्ठाविधिरुन्नेयो वि□शेषोऽन्यश्च लिख्यते

sthiramūrtipratiṣṭhānusāreṇātrāpi vaiṣṇavaiḥ |
pratiṣṭhāvidhirunneyo viṁśeṣo'nyaśca likhyate

Having discussed the procedures for installing an immovable Deity, we will now describe the procedure that widely followed by Vaisnavas.

HBV 19.900

प्रासादतो दिशि प्राच्यामुदीच्या□ वाथ मण्डपम् ।
ऐशान्या□ वाचरेत् स्थानेऽदूरेऽङ्गारादिवर्जिते

prāsādato diśi prācyāmudīcyāṁ vātha maṇḍapam |
aiśānyāṁ vācaret sthāne'dūre'ṅgārādivarjite

A beautiful mandapa, the floor of which is free of small stones, thorns, and other sharp objects, should be prepared a little distance from the main temple, either toward the east, north, or northeast.

HBV 19.901

दशहस्तं चतुर्द्वारं चतुरस्रं समं शुभम् । चतुस्तोरणसंयुक्तं सपताकञ्च पूर्ववत्

daśahastaṁ caturdvāraṁ caturasraṁ samaṁ śubham | catustoraṇasaṁyuktaṁ sapatākañca pūrvavat

As previously described, the mandapa should measure ten feet on all sides, and it should have four gates, four pillars, and a beautiful flag.

HBV 19.902

तस्मिंश्च विधिवत् कुर्यात् सयोन्यास्यस्त्रिमेखलम् ।
आग्नेयां कुण्डमाशायां चतुरस्रं करोन्मितम्

tasmiṁśca vidhivat kuryāt sayonyāsyastrimekhalam |
āgneyāṁ kuṇḍamāśāyāṁ caturasraṁ karonmitam

Toward the southeast, there should be a square sacrificial pit, one foot deep, with three borders. It should be made according to the procedure that was previously described.

HBV 19.903

प्राच्यां वेदीं करोच्छायविस्तारां चतुरस्रिकाम् ।
ऐशान्यां स्थानमेकञ्च देवस्य स्नपनोचितम्

prācyāṁ vedīṁ karocchāyavistārāṁ caturasrikām |
aiśānyāṁ sthānamekañca devasya snapanocitam

The altar of the sndna mandapa should be constructed toward the east of the main mandapa. It should be square, one foot tall and one foot wide, and placed toward the northeast.

HBV 19.904

मण्डपस्य च नैरृत्या विधिवद्वास्तु मण्डलम् ।
मध्ये च देवतार्चार्थ सर्वतोभद्रमालिखेत्

maṇḍapasya ca nairṛtyāṁ vidhivadvāstu maṇḍalam |
madhye ca devatārcārthaṁ sarvatobhadramālikhet

Toward the southwest of the main mandapa, the vdstu mandala should be constructed. In the middle, auspicious symbols (mandalas) should be drawn for the worship of Lord Hari.

HBV 19.905

सकर्णिकञ्च तन्मध्ये पद्म विरचयेत्तथा ।
स्वस्तिक चोत्तरे कृत्वा तत्र शय्या निवेशयेत्

sakarṇikañca tanmadhye padmaṁ viracayettathā |
svastikaṁ cottare kṛtvā tatra śayyāṁ niveśayet

In the middle of the altar one should draw a lotus flower, and a svastika should be drawn toward the north of the altar, where a bed for the Deity should be placed.

HBV 19.906

यजमानश्च पूर्वेद्युः प्रतिष्ठायाः समाचरेत् ।
पुण्याहवाचन विप्रैमण्डपस्थापन तथा

yajamānaśca pūrvedyuḥ pratiṣṭhāyāḥ samācaret |
puṇyāhavācanaṁ vipraimaṇḍapasthāpanaṁ tathā

The day before the installation ceremony, the yajamdnd should invite qualified brdhmanas and have them chant auspicious Vedic hymns and properly prepare the mandapa.

HBV 19.907

मण्डपस्य च वायव्या मातृर्गन्धादिनार्चयेत् ।
प्रणवादिनमोऽन्तैश्च नामभिर्विधिवद्बुधः

maṇḍapasya ca vāyavyāṁ mātṛrgandhādinārcayet |
praṇavādinamo'ntaiśca nāmabhirvidhivadbudhaḥ

One who is wise should worship the sixteen demigoddesses, according to the prescribed rules and regulations, offering them sandalwood paste, and so on, toward the northwest of the mandapa. The mantra to be chanted begins with om, contains their names in the fourth dative case, and ends with namah.

HBV 19.908

नान्दीश्राद्धं ततः कृत्वा सद्विप्रं वृणुयाद्गुरुम् ।
मधुपर्कादिनाभ्यर्च्यं दत्त्वा वस्त्रादि शक्तितः

nāndīśrāddhaṁ tataḥ kṛtvā sadvipraṁ vṛṇuyādgurum |
madhuparkādinābhyarcyaṁ dattvā vastrādi śaktitaḥ

Thereafter, the nandi-srdddha should be performed, after which a sitting place, padya, arghya, madhuparka, clothing, and other articles should be given to a qualified brdhmana, accepting him as the dcarya.

HBV 19.909

तदर्द्धदानाद्ब्रह्माणं पुराणस्तुतिपाठकम् ।
सूक्तजापकमप्येवं त्रीन् विप्रान् वृणुयात् परान्

tadarddhadānādbrahmāṇaṁ purāṇastutipāṭhakam |
sūktajāpakamapyevaṁ trīn viprān vṛṇuyāt parān

442 SRI HARI-BHAKTI-VILASA sukta jdpakam pyevarh trin viprdn vrnuydt pardn The other brdhmanas should be satisfied by giving them half the gifts that were offered to the acarya. One should also please those who recite the Purdnas, and those who chant the Vedic hymns and prayers.

HBV 19.910

तोरणानि ततोऽभ्यर्च्य द्वाराण्युत्तरतस्तथा ।
पूर्ववद्वृप्राऽश्चतुरो द्वारजापकान्

toraṇāni tato'bhyarcya dvārāṇyuttaratastathā |
pūrvavadvṛprāṁścaturo dvārajāpakān

The four gates, beginning from the north, should first be worshiped as previously described, and four brdhmanas should be placed at the four gates to recite auspicious mantras.

HBV 19.911

आचार्यो मण्डपेऽभ्येत्य प्राणायामान् विधाय च ।
आपोहिष्ठेति दर्भोदैर्यागस्याभ्युक्षयेद्भुवम्

ācāryo maṇḍape'bhyetya prāṇāyāmān vidhāya ca |
āpohiṣṭheti darbhodairyāgasyābhyukṣayedbhuvam

The acarya should enter the mandapa and perform pranaydma before sprinkling purified water over the sacrificial arena with kusa grass, while chanting the mantra beginning with dpoKistrieti.

HBV 19.912

विकीर्य सर्षपान् शुक्लान् रक्षाऽ कृत्वा च मन्त्रतः ।
विधिवत् पूजयेद्वास्तुदेवता वास्तुमण्डले

vikīrya sarṣapān śuklān rakṣāṁ kṛtvā ca mantrataḥ |
vidhivat pūjayedvāstudevatā vāstumaṇḍale

One should worship the guardian deity according to the prescribed rules and regulations and the chanting of the appropriate mantras, after spreading white mustard seeds over the floor of the arena.

HBV 19.913

देवा आयान्तु जातुधानास्त्वपयान्तु विष्णो देवयजन रक्षस्व

devā āyāntu jātudhānāstvapayāntu viṣṇo devayajanaṁ rakṣasva

O demigods, please come, so that the demons will flee. O Lord Visnu, please allow me to worship the demigods.

HBV 19.914

ईशानादिक्रमेणाथ कुशपुष्पयुताक्षतैः ।
शिख्यादिदेवताभ्यश्च विशेषवलिमर्पयेत्

īśānādikrameṇātha kuśapuṣpayutākṣataiḥ |
śikhyādidevatābhyaśca viśeṣavalimarpayet

Then, beginning from the northeast, all the demigods, such as Sikhi, should be worshiped with offerings of kusa grass, flowers, and rice paddy, as well as special gifts.

HBV 19.915

आगत्य कुण्डपार्श्वे तु होम कुर्याद्यथाविधि ।
तत्रावश्य प्रतिद्रव्य होमान्ते प्रतिमा स्पृशेत्

āgatya kuṇḍapārśve tu homaṁ kuryādyathāvidhi |
tatrāvaśyaṁ pratidravyaṁ homānte pratimāṁ spṛśet

Thereafter, the acdrya should approach the sacrificial pit to perform a fire sacrifice, according to the prescribed procedures. After offering each oblation, he should touch the body of the Deity.

HBV 19.916

आचार्याय वर॑ दत्त्वा निजशक्त्यनुसारतः ।
विप्रान् गन्धादिनाभ्यर्च्य पुण्याह॑ वाचयेत् पुनः

ācāryāya varaṁ dattvā nijaśaktyanusārataḥ |
viprān gandhādinābhyarcya puṇyāhaṁ vācayet punaḥ

The yajamana should greet the acdrya and then, according to his ability, worship the assembled brahmanas with offerings of sandalwood paste and flower garlands. He should have the brahmanas recite auspicious Vedic mantras during the sacrificial performance.

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HBV 19.917

ततश्च यजमानानुमोदितोऽर्चा॑ विशोधयन् ।
आचार्यः प्रणिपत्यादौ देव॑ सम्प्रार्थयेदिदम्

tataśca yajamānānumodito'rcāṁ viśodhayan |
ācāryaḥ praṇipatyādau devaṁ samprārthayedidam

Thereafter, after receiving permission from the yajamdna, the dcdrya should cleanse the Deity of Lord Hari and offer prayers after offering his obeisances.

HBV 19.918

तदुक्तम्—
स्वागत॑ देवदेवेश विश्वरूप नमोऽस्तु ते ।
शुद्धेऽपि त्वदधिष्ठाने शुद्धि॑ कुर्मः क्षमस्व माम्

taduktam—
svāgataṁ devadeveśa viśvarūpa namo'stu te |
śuddhe'pi tvadadhiṣṭhāne śuddhiṁ kurmaḥ kṣamasva mām

O master of the demigods! O universal form, I offer my obeisances unto You. Although You are eternally pure, I will now engage in cleansing Your transcendental body. Kindly forgive me for this.

HBV 19.919

ततश्च नवपीठोपवेशिता प्रतिमा गुरुः ।
मृद्भिर्द्वादशकृत्वस्ता स शोध्य क्षालयेज्जलैः

tataśca navapīṭhopaveśitāṁ pratimāṁ guruḥ |
mṛdbhirdvādaśakṛtvastāṁ saṁśodhya kṣālayejjalaiḥ

The dcdrya should cleanse the Deity of the Lord, who has been installed on a new altar twelve times by employing soil and fresh water.

HBV 19.920

पञ्चगव्यैस्तथा पञ्चामृतैस्तन्मन्त्रतो बुधः ।
स स्नाप्य हविषाभ्यज्य चूर्णैरुद्वर्तयेच्छुभैः

pañcagavyaistathā pañcāmṛtaistanmantrato budhaḥ |
saṁsnāpya haviṣābhyajya cūrṇairudvartayecchubhaiḥ

One who is experienced should apply ghee to the body of the Deity and then massage Him before bathing Him with the five products received from the cow products, and the five other ingredients used for bathing the Deity.

HBV 19.921

पञ्चगव्यस्नपने पयः पृथिव्यामिति क्षीरादिचतुःस्नपने पूर्वदेव शर्करास्नपने च आय गौरिति

pañcagavyasnapane payaḥ pṛthivyāmiti kṣīrādicatuḥsnapane pūrvadeva śarkarāsnapane ca āyaṁ gauriti

One should chant the mantra beginning with payah prthivydm while bathing the Deity with the five products received from the cow. While bathing the Deity with five ingredients, such as milk, the mantra that was previously mentioned in this regard should be chanted, and while bathing Him with sugar water, one should chant the mantra beginning with ayarh gauh.

HBV 19.922

कोष्णोदकेन प्रक्षाल्य सुगन्धेनानुलिप्य च ।
ततः स□स्रवकुम्भाद्भिः स□स्नाप्य प्रणमेच्च ताम्

koṣṇodakena prakṣālya sugandhenānulipya ca |
tataḥ saṁsravakumbhādbhiḥ saṁsnāpya praṇamecca tām

Thereafter, the Deity should be bathed with warm water, and fragrant sandalwood paste should be applied to His body. Once again, the Deity should be bathed with water from a stream, as well as the water from the pitchers, and then offered one's respectful obeisances.

HBV 19.923

अभिषिञ्चेदर्चितैस्तु चतुष्कुम्भैः सपल्लवैः ।
समुद्रज्येष्ठा इत्यादि चतुर्मन्त्रैः परैरपि

abhiṣiñcedarcitaistu catuṣkumbhaiḥ sapallavaiḥ |
samudrajyeṣṭhā ityādi caturmantraiḥ parairapi

Thereafter, the acarya should perform abhiseka with the water kept in four pitchers that had already been worshiped and decorated with twigs. While pouring water over the Deity, one should chant the mantra beginning with samudra jyestha.

HBV 19.924

पद्मान्तः स्वस्तिकप्रान्ते पीठे चोडुम्बरे शुभे ।
अन्यक्षीरद्रुमीये वा श्रीमूर्तिमुपवेशयेत्

padmāntaḥ svastikaprānte pīṭhe coḍumbare śubhe |
anyakṣīradrumīye vā śrīmūrtimupaveśayet

446 SRI HARI-BHAKTI-VILASA The Deity should then be placed on a plank of wood from a fig tree. Alternatively, the plank can be ksiri wood. The wooden plank should be decorated with a svdstika.

HBV 19.925

अथाष्टौ स्थापयेत् कुम्भान् अष्टदिक्ष्वम्बुपूरितान्

athāṣṭau sthāpayet kumbhān aṣṭadikṣvambupūritān

Thereafter, eight pitchers filled with purified water should be placed in the eight directions.

HBV 19.926

तेष्वाद्ये सङ्गमक्रोडोत्खातवल्मीकमृत्तिकाम् ।
अश्वहस्तिनदीतीरद्वयमृत्स्नाञ्च निक्षिपेत्

teṣvādye saṅgamakroḍotkhātavalmīkamṛttikām |
aśvahastinadītīradvayamṛtsnāñca nikṣipet

The first pitcher should also contain soil collected from the confluence of two rivers, soil dug up by the tusk of a pig, soil from an anthill, soil from a horse shed, soil from an elephant shed, and soil from the bank of a river.

HBV 19.927

द्वितीयेऽश्वत्थचूतादिपल्लवाश्मन्तकत्वचम् ।
अन्येषु च क्रमात् षट्सु परित्रान् प्रस्त्रवोदकम् ।
शान्तिवार्यथ गन्धोदमक्षतान् कुसुमानि च

dvitīye'śvatthacūtādipallavāśmantakatvacam |
anyeṣu ca kramāt ṣaṭsu paritrān prastravodakam |
śāntivāryatha gandhodamakṣatān kusumāni ca

The second pitcher should also contain mango and asvatta twigs, and the bark of an asmantaka tree. The remaining six pitchers should be filled with pure water from streams, water purified by the chanting of mantras, and water scented with sandalwood paste.

HBV 19.928

स्थापयेत् सर्त्विगाचार्यस्तैः कुम्भैरष्टमन्त्रतः ।
आपो हिष्ठेति त्रितय हिरण्येति चतुष्टयम् ।
तथैव पवमानेत्याद्यनुवाक परो मनुः

sthāpayet sartvigācāryastaiḥ kumbhairaṣṭamantrataḥ |
āpo hiṣṭheti tritayaṁ hiraṇyeti catuṣṭayam |
tathaiva pavamānetyādyanuvākaṁ paro manuḥ

With the help of the other priests, the dcdrya should formally install these eight pitchers by chanting the three mantras beginning with apo histheti, the four mantras beginning with hiranyeti, and the mantra beginning with pavamdna.

HBV 19.929

अभिवस्त्रेति वस्त्रे द्वे आहते परिधाप्य च ।
दत्त्वोपवीत गन्धाद्यैरुपचारैश्च पूजयेत्

abhivastreti vastre dve āhate paridhāpya ca |
dattvopavītaṁ gandhādyairupacāraiśca pūjayet

After dressing the Deity in new garments, while chanting the mantra beginning with abhivastreti, and offering Him a sacred thread, one should worship Him with offerings of various articles, such as sandalwood paste.

HBV 19.930

हिरण्यगर्भ इत्यादीनष्टौ मन्त्रान् जपन् शुभैः ।
कुर्यान्नीराजन पिष्टमयैर्दीपैरथाष्टभिः

hiraṇyagarbha ityādīnaṣṭau mantrān japan śubhaiḥ |
kuryānnīrājanaṁ piṣṭamayairdīpairathāṣṭabhiḥ

While chanting the eight mantras beginning with hiranyagarbha, one should worship the Lord by offering eight ghee lamps, as well as pure milk cake.

HBV 19.931

गन्धेन चित्र□ देवानामित्यर्द्धर्चेन लोचने ।
देवस्योन्मीलयेत् पार्श्वे स्थित्वा स्वर्णशलाकया ।
देवस्य पुरतस्तिष्ठेत्तदानीञ्च न कश्चन

gandhena citraṁ devānāmityarddharcena locane |
devasyonmīlayet pārśve sthitvā svarṇaśalākayā |
devasya puratastiṣṭhettadānīñca na kaścana

The dcdrya should stand to the right of the Deity and open His eyes with a golden needle that was dipped in sandalwood paste while chanting the mantra from the Rg Veda beginning with citram devdndm. While doing so, he should cover the Deity with a curtain so that no one can see.

HBV 19.932

अञ्जनेनाञ्जयेन्नेत्रे अञ्जन्ति त्वामिति स्फुटम् ।
देवस्य त्वेति मध्वाज्यसिताभिः पुनरञ्जयेत् ।
अथादर्श□ प्रदर्श्याथ विविध□ भोज्यमर्पयेत्

añjanenāñjayennetre añjanti tvāmiti sphuṭam |
devasya tveti madhvājyasitābhiḥ punarañjayet |
athādarśaṁ pradarśyātha vividhaṁ bhojyamarpayet

The mantra beginning with anjanti warn should be chanted while smearing black ointment on the Deity's eyes. One should then smear ointment made with honey, ghee, and powdered sugar while chanting the mantra beginning with devasya tveti. Thereafter, the Deity should be offered a mirror and many varieties of delicious food.

HBV 19.933

अथाचार्यः कुशासीनः स□स्तूयाद्धारयन् कुशान् ।
देव□ पुरुषसूक्तेन प्रत्युच□ प्रणव□ पठन्

athācāryaḥ kuśāsīnaḥ saṁstūyāddhārayan kuśān |
devaṁ puruṣasūktena pratyucaṁ praṇavaṁ paṭhan

The dcdrya should then sit on an dsana made of husa grass and put a ring made of kusa grass on his finger. He should offer prayers to Lord Hari by chanting all the mantras of the Purusa-sukta, adding orh at the beginning.

HBV 19.934

पञ्चवर्णकधान्यान्न पात्रे स स्थाप्य वैणवे ।
तेन नीराजयेद्देव विगताचारविप्रतः

pañcavarṇakadhānyānnaṁ pātre saṁsthāpya vaiṇave |
tena nīrājayeddevaṁ vigatācāraviprataḥ

Five varieties of rice should be kept on a plate made of bamboo and then offered to Lord Hari by a brdhmana who has fallen down from his religious principles.

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HBV 19.935

तद्धस्तेन बलि दद्यादुद्रुद्राय च चतुष्पथे ।
नमो रुद्रायेति मन्त्र सघ्रुवञ्च स्वय जपेत्

taddhastena baliṁ dadyādrudrāya ca catuṣpathe |
namo rudrāyeti mantraṁ saghruvañca svayaṁ japet

While this brahmana stands at an intersection, one should offer him nice gifts while chanting the mantra beginning with orh namo rudrdya.

HBV 19.936

ब्रह्माणञ्च प्रतिष्ठाध्य तन्मन्त्रेण तदादिकाः ।
उपचारैः षोडशभिर्यजे मण्डलदेवताः

brahmāṇañca pratiṣṭhādhya tanmantreṇa tadādikāḥ |
upacāraiḥ ṣoḍaśabhiryaje maṇḍaladevatāḥ

Brahma should also be installed at his appropriate place and worshiped, along with the other demigods, by offering them sixteen ingredients and chanting the appropriate mantras.

HBV 19.937

स्थाप्यदेवमथावाह्यार्चाया तल्लिङ्गमन्त्रतः ।
कर्णिकाया मण्डलस्य तामर्चामुपवेशयेत्

sthāpyadevamathāvāhyārcāyāṁ talliṅgamantrataḥ |
karṇikāyāṁ maṇḍalasya tāmarcāmupaveśayet

The Lord should be invoked within the Deity that is to be installed by chanting His holy names and the appropriate mantras. The Deity should be installed on a lotus shaped altar that is decorated with auspicious drawings (mandalas).

HBV 19.938

सुप्रतिष्ठो भवेत्येता सम्प्रतिष्ठाप्य तत्र च ।
पुनः समर्चयेद्गन्धाद्युपचारैस्तु पञ्चभिः

supratiṣṭho bhavetyetāṁ sampratiṣṭhāpya tatra ca |
punaḥ samarcayedgandhādyupacāraistu pañcabhiḥ

While installing the Deity in the middle of the whorl of the lotus, one should say: "My dear Lord, please be installed here." One should then worship the Deity again with five ingredients, such as sandalwood paste.

HBV 19.939

कुण्डातिकमथायत्य तिलाज्यैर्जुहुयात् कृती ।
तद्देवताना प्रत्येक नासमन्त्रैर्दशाहुतीः

kuṇḍātikamathāyatya tilājyairjuhuyāt kṛtī |
taddevatānāṁ pratyeka nāsamantrairdaśāhutīḥ

One who is learned should approach the sacrificial pit and offer ten oblations of sesame seeds mixed with ghee to each of the demigods, headed by Brahma, while chanting their names.

HBV 19.940

अथ स्वस्तिकवर्तिन्या॰ शय्याया॰ ब्राह्मणैः सह ।
श्रीमूर्ति॰ प्राङ्मुख॰ दिव्यास्तरणेषु निवेशयेत्

atha svastikavartinyāṁ śayyāyāṁ brāhmaṇaiḥ saha |
śrīmūrtiṁ prāṅmukhaṁ divyāstaraṇeṣu niveśayet

Thereafter, the dcdrya, along with the brahmanas, should bring the Deity to the svastika mandala and have Him rest on a celestial bed with His head facing east.

HBV 19.941

ततः पुरुषसूक्तेनोत्तरनारायणेन च ।
उपस्थाप्य ततोऽर्चाया॰ न्यसेत्तत्त्वानि तत्त्वतः

tataḥ puruṣasūktenottaranārāyaṇena ca |
upasthāpya tato'rcāyāṁ nyasettattvāni tattvataḥ

Various tattva-nydsas should be performed on the Deity's body while reciting the Purusa-sukta and Uttara-ndrdyana-sukta.

HBV 19.942

न्यसेत् पुरुषसूक्तञ्च गन्धाद्यैरर्चयेत्ततः ।
शय्याया॰ स्वापयेद्देव सुखशायी भवेति तम्

nyaset puruṣasūktañca gandhādyairarcayettataḥ |
śayyāyāṁ svāpayeddeva sukhaśāyī bhaveti tam

One should also perform the Purusa-sukta nydsa and worship the Deity, offering Him sandalwood paste and other articles. While having the Lord rest, one should say: "O Lord, please rest in a happy mood."

HBV 19.943

अन्तराले न गन्तव्य॰ कैश्चिन्मण्डलशय्ययोः ॥
निषिध्यैर्व देवताभ्यो बलि॰ विधिवदर्षयेत्

antarāle na gantavyaṁ kaiścinmaṇḍalaśayyayoḥ ||
niṣidhyairva devatābhyo baliṁ vidhivadarṣayet

The acarya should insure that no one crosses between the svastika mandala and the Deity's bed. Thereafter, he should offer the Lord's remnants of food and other articles to His associates and the demigods with great respect.

HBV 19.944

नैवारिकचरुस्थालीमानीय शयनस्थले ।
दिग्बलि॰ चरुशेषेण वितरेद्विधिवद्बुधः

naivārikacarusthālīmānīya śayanasthale |
digbaliṁ caruśeṣeṇa vitaredvidhivadbudhaḥ

A plate of sama rice cooked in milk should be kept by the Lord's bed. One who is intelligent should then take more of this preparation and throw it in the four directions, for the welfare of all classes of living entities.

HBV 19.945

कृत्वाधिवासन॰ त्वेव॰ गीतवाद्यादिभिः शुभैः ।
सोत्साह॰ सोत्सवन्ताञ्च रजनीमतिवाहायेत्

kṛtvādhivāsanaṁ tvevaṁ gītavādyādibhiḥ śubhaiḥ |
sotsāhaṁ sotsavantāñca rajanīmativāhāyet

After concluding the adhivasa ceremony in this way, one should enthusiastically remain awake the entire night, singing and playing musical instruments.

HBV 19.946–947

अरुणोदयकाले सत्युत्तिष्ठ ब्रह्मणस्पते ।
मन्त्रेणानेन वाद्यादैर्देवमुत्थापयेत्ततः
स्तुत्वा पुरुषसूक्तेनोत्तरनारायणेन च ।
सधृतब्रीहिणा कुण्डे विधिवच्छ्रपयेच्चरुम्

aruṇodayakāle satyuttiṣṭha brahmaṇaspate |
mantreṇānena vādyādyairdevamutthāpayettataḥ
stutvā puruṣasūktenottaranārāyaṇena ca |
sadhṛtabrīhiṇā kuṇḍe vidhivacchrapayeccarum

452 SRI HARI-BHAKTI-VILASA stuwd purusa suktena uttara ndrdyanena ca sadhrta vrihind kunde vidhivac chrpayec carum When the sun rises from the eastern horizon, Lord Hari should be awakened by chanting the mantra beginning with utistha brahmanaspate and the playing of musical instruments, as well as the recitation of the Purusa-sukta and Uttara-ndrayana-sukta. Sweet rice should then be prepared with milk, rice, and ghee in the sacrificial pit.

HBV 19.948

ततश्चाज्येनाभिघार्य जुहुयान्नाममन्त्रतः ।
दशाहुतीः स्थाप्यदेवमन्त्रतो हविषा दश

tataścājyenābhighārya juhuyānnāmamantrataḥ |
daśāhutīḥ sthāpyadevamantrato haviṣā daśa

Ghee should again be sprinkled over the sacrificial pit before performing a fire sacrifice with offerings of oblations of sweet rice accompanied by the chanting of the holy names of the Lord and mantras in relation to Sri Hari. During the course of the sacrifice, one should offer ten oblations of ghee into the fire.

HBV 19.949

अवदानानि हुत्वा च चरुशेषेण मन्त्रतः ।
पूर्णाहुतिञ्च जुहुयात्तन्मन्त्रद्वयतो बुधः

avadānāni hutvā ca caruśeṣeṇa mantrataḥ |
pūrṇāhutiñca juhuyāttanmantradvayato budhaḥ

O n e who is intelligent should offer the sweet rice into the sacrificial fire as the final oblation while chanting the appropriate mantras.

HBV 19.950

ततो दत्त्वा धेनुमुख्या□ शक्त्याचार्य य दक्षिणाम् ।
मेरोरभिमुख□ वेद्या□ देव□ कुर्याद्दिनोदये

tato dattvā dhenumukhyāṁ śaktyācārya ya dakṣiṇām |
merorabhimukhaṁ vedyāṁ devaṁ kuryāddinodaye

If one has the capacity, he should give an excellent cow in charity to the acarya. When the sun rises the next morning, the Deity of Lord Hari should be placed on the altar facing north.

HBV 19.951

ओषधीरिति मन्त्रेण ततो देवाय दर्शयेत् ।
सर्वौषधिपुष्पमुलफलानि विविधानि च

oṣadhīriti mantreṇa tato devāya darśayet |
sarvauṣadhipuṣpamulaphalāni vividhāni ca

One should then bring a basket of fruit, flowers, roots, and medicinal herbs and show it to the Deity while chanting the mantra beginning with ausadhl.

HBV 19.952

ताम्रपात्रेऽथ मूलेन शतवाराभिमन्त्रितम् ।
शान्त्यम्बु गुरुरादाय सिञ्चेद्देवस्य मस्तके

tāmrapātre'tha mūlena śatavārābhimantritam |
śāntyambu gururādāya siñceddevasya mastake

Thereafter, the spiritual master should perform the abhiseka of Lord Hari with water kept in a copper container and purified by chanting the mula mantra one hundred times.

HBV 19.953

विश्वतश्चक्षुरित्येतमुपस्थाप्य प्रकल्पयेत् ।
देवाधो ध्यानतो ब्रह्मशिला रत्नाष्टकान्विताम्

viśvataścakṣurityetamupasthāpya prakalpayet |
devādho dhyānato brahmaśilāṁ ratnāṣṭakānvitām

The Diety of Lord Hari should then be taken to the bathing altar. The acarya should meditate on the brahma-sda, which is situated under the lotus feet of Lord Hari, and is bedecked with eight kinds of precious gems.

HBV 19.954

अथ दर्भेपूपविष्टो धृतद्वर्भः कृताञ्जलिः ।
ब्रह्मणे नम इत्यादि मन्त्र सप्रणव जपेत्

atha darbhepūpaviṣṭo dhṛtadrarbhaḥ kṛtāñjaliḥ |
brahmaṇe nama ityādi mantraṁ sapraṇavaṁ japet

SRI H A R I - B H A K T I - VIL ASA

The spiritual master should then sit on an dsana of kusa grass, put a ring of kusa grass on his finger, and begin to chant various mantras, such as the one beginning with om brahmane namah, with folded hands.

HBV 19.955

ततोऽम्भापूरित□ कुम्भ□ क्षिप्तसर्वौषधि□ नवम् ।
अभ्यर्च्य यजमानस्य पुरतः स्थापयेद्गुरुः

tato'mbhāpūritaṁ kumbhaṁ kṣiptasarvauṣadhiṁ navam |
abhyarcya yajamānasya puratаḥ sthāpayedguruḥ

Thereafter, the spiritual master should arrange nine pitchers of fresh water containing a variety of medicinal herbs. These pitchers should be placed in order, in front of the yajamana.

HBV 19.956

हस्त□ कुम्भमुखे न्यस्य वारानष्टो च वि□शतिम् ।
तत्तोयमभिमन्त्र्यास्मि□स्तीर्थान्यावाहयेत्ततः

hastaṁ kumbhamukhe nyasya vārānaṣṭo ca viṁśatim |
tattoyamabhimantryāsmiṁstīrthānyāvāhayettataḥ

The spiritual master should point his hand towards these pitchers and purify them by chanting the appropriate mantra twenty-eight times as he invokes all the holy rivers into them.

HBV 19.957

तेनाभिषिञ्चेद्देवाग्रे यजमान□ सहर्त्विजैः ।
इमा आपः शिवतमा इत्यादि मनुभिर्गुरुः

tenābhiṣiñceddevāgre yajamānaṁ sahartvijaiḥ |
imā āpaḥ śivatamā ityādi manubhirguruḥ

The spiritual master, along with the priests, should then bathe the yajamana with the water of those pitchers, in front of the Deity of Lord Hari. While bathing the yajamana, the spiritual master should chant the mantra beginning with imd dpah sivaramd.

HBV 19.958–959

सुमुहुर्ते कृतन्यासो जप्त्वा मूलमनुꣳ ततः ।
भगवन् प्रतितिष्ठेति मनस्युच्चारयन् मुहुः
कुसुमाञ्जलिना गीतवाद्यमङ्गलघोषतः ।
देवꣳ मूर्तींꣳ प्रतिष्ठाप्य ताꣳ च स्पृष्ट्वा जपेदृचम्

sumuhūrte kṛtanyāso japtvā mūlamanuṁ tataḥ |
bhagavan pratitiṣṭheti manasyuccārayan muhuḥ
kusumāñjalinā gītavādyamaṅgalaghoṣataḥ |
devaṁ mūrtīṁ pratiṣṭhāpya tāṁ ca spṛṣṭvā japedṛcam

Then, at an auspicious moment, the nydsa should be performed while chanting the milla mantra. One should repeatedly murmur: "O my Lord, please be installed." At this time, there should be singing, the playing of musical instruments, the chanting auspicious mantras, and offerings of flowers to the Lord. The acarya should then touch the Deity and chant suitable mantras from the Rg Veda.

HBV 19.960

ध्रुवा दौरिति तꣳ चोपतिष्ठेत् पुरुषसूक्ततः ।
यजमानः सभार्योऽथ वितरेत् कुसुमाञ्जलिम्

dhruvā dauriti taṁ copatiṣṭhet puruṣasūktataḥ |
yajamānaḥ sabhāryo'tha vitaret kusumāñjalim

Mantras, such as those beginning with dhruva dauriti and tarn copatisthet from the Purusa-sukta should also be chanted. The yajamana and his wife should then offer flowers to Lord Hari.

HBV 19.961

स्वागतꣳ देवदेवेश मद्भाग्यात्त्वमिहागतः ।
प्राकृतत्वगद्दृष्ट्वा माꣳ बालवत् प्रतिपालय

svāgataṁ devadeveśa madbhāgyāttvamihāgataḥ |
prākṛtatvagadṛṣṭvā māṁ bālavat pratipālaya

O master of the demigods, You are most welcome. You have manifest Yourself here just for my good fortune. Please do not consider me a materialist—rather, maintain me like Your own son.

HBV 19.962

शान्तिकुम्भाम्भसा देव गुरुः पञ्चामृतैरपि ।
अभिषिच्य स्नापयेत्त रत्नपुष्पकुशाम्बुना

śāntikumbhāmbhasā devaṁ guruḥ pañcāmṛtairapi |
abhiṣicya snāpayettaṁ ratnapuṣpakuśāmbunā

456 SR! H A R I - B H AKTI-VILAS A The spiritual master should first bathe Lord Hari with water from the sand pitcher and then with the five ingredients known as pancamrta (milk, yogurt, ghee, sugar and honey), followed by fresh water containing flower petals, kusa grass, and jewels.

HBV 19.963

सच्चिदानन्दमित्यादि-मत्रेण कुसुमाञ्जलौ ।
परिभाव्यागत देव न्यसेत् प्रतिकृतौ ततः

saccidānandamityādi-matreṇa kusumāñjalau |
paribhāvyāgataṁ devaṁ nyaset pratikṛtau tataḥ

A palmful of flowers should be offered to the Deity while chanting the mantra beginning with saccidanandam, while considering that Lord Hari has personally manifest Himself to accept this offering.

HBV 19.964

निरुध्य प्रणवेनाथ प्रादुर्भूत विचिन्त्य तम् ।
स्पृष्ट्वाङ्घ्रिनाभिमस्तेषु इहैवैषीति त्रिजपेत्

nirudhya praṇavenātha prādurbhūtaṁ vicintya tam |
spṛṣṭvāṅghrinābhimasteṣu ihaivaiṣīti trijapet

One should then chant om to insure that the Lord remains eternally present in the Deity. O n e should always have faith that Lord Hari has personally appeared as the Deity. One should then touch the Deity's lotus feet, navel, and head three times, while chanting the mantra beginning with ihai vaisiti.

HBV 19.965

स्वस्वमन्त्रैः परीवारदेवताः पूर्ववद्बुधः ।
प्रतिष्ठापर्येदर्चासु श्रीमूर्ती वा विचिन्तयेत्

svasvamantraiḥ parīvāradevatāḥ pūrvavadbudhaḥ |
pratiṣṭhāparyedarcāsu śrīmūrtī vā vicintayet

One who is wise should worship the Lord's associates, such as the demigods, either in their deity forms, or in their unmanifest forms, by chanting their respective names, as previously described.

HBV 19.966–967

सकलोकृत्य देवञ्च मूलमन्त्रेण पूजयेत् ।
उपचारैः षोडशभिः परिवारान्वितꣳ ततः
अष्टोत्तरशतꣳ मूलमन्त्रमावर्त्य शक्तितः ।
प्रणम्य दण्डवद्देवꣳ ब्राह्मणान् स्वस्ति वाचयेत्

sakalokṛtya devañca mūlamantreṇa pūjayet |
upacāraiḥ ṣoḍaśabhiḥ parivārānvitaṁ tataḥ
aṣṭottaraśataṁ mūlamantramāvartya śaktitaḥ |
praṇamya daṇḍavaddevaṁ brāhmaṇān svasti vācayet

After invoking them by touching each limb of Lord Hari, one should worship Him by chanting the mula mantra and offering the sixteen ingredients. One should also worship the Lord's associates, followed by chanting of the mula mantra one hundred and eight times. Thereafter, one should offer obeisances to Lord Hari by falling flat onto the ground and then have the brdhmanas recite auspicious prayers and hymns.

HBV 19.968

यजमानस्ततो दद्यादाचार्याय तु दक्षिणाम् ।
गवाꣳ शतꣳ तदर्द्धꣳ वा गामेकाꣳ वात्यशक्तितः

yajamānastato dadyādācāryāya tu dakṣiṇām |
gavāṁ śataṁ tadarddhaṁ vā gāmekāṁ vātyaśaktitaḥ

The yajamdna should give the dcdrya sufficient daksina. He should give one hundred, or fifty, or if he unable to do so, then at least one cow, to the dcdrya.

HBV 19.969

ददात्तदर्द्धमृत्विग्भ्यो जापिभ्यश्च तदर्द्धकम् ।
अन्येभ्यश्च यथाशक्ति विविध दानमाचरेत्

dadyāttadarddhamṛtvigbhyo jāpibhyaśca tadarddhakam |
anyebhyaśca yathāśakti vividhaṁ dānamācaret

The assistant priest should be given half of the daksina presented to the dcdrya. The professional reciters should be given half of the daksina of the priest. In this way, everyone should be satisfied by receiving some charity, according to one's ability.

HBV 19.970

ततो गुरुर्हृष्टमनाः सर्वकामितलब्धये ।
सुक्षणे यजमानाङ्के श्रीमूर्ति ता समर्पयेत्

tato gururhṛṣṭamanāḥ sarvakāmitalabdhaye |
sukṣaṇe yajamānāṅke śrīmūrtiṁ tāṁ samarpayet

458 SRI HARI-BHAKTI-VILASA suksane yajanandnke sri murttim tarn samarpayet Thereafter, in a joyful mood, the spiritual master should place the Deity on the lap of the yajamdna so that all of his desires will be fulfilled.

HBV 19.971

ततः सर्व पताकादि-मण्डपस्थ समर्प्य च ।
आचार्याय नमस्कृत्य शक्त्या विप्रा श्च भोजयेत्

tataḥ sarvaṁ patākādi-maṇḍapasthaṁ samarpya ca |
ācāryāya namaskṛtya śaktyā viprāṁśca bhojayet

All the articles in the mandapa, such as the flag, should be given to the acarya while offering respectful obeisances. Thereafter, one should begin feeding the assembled brdhmanas, according to one's capacity.

HBV 19.972

एव□ कुर्वन् प्रतिष्ठाञ्च यज्ञाना□ फलमाप्नुयात् ।
दीर्घायुर्लब्धलक्ष्मीको वसेत् स्वर्गे चिर□ सुखी

evaṁ kurvan pratiṣṭhāñca yajñānāṁ phalamāpnuyāt |
dīrghāyurlabdhalakṣmīko vaset svarge ciraṁ sukhī

By installing a Deity of Lord Hari in this manner, one obtains the merit of performing all kinds of sacrifice, as well as a long duration of life, wealth, and residence in heaven for a long duration of time.

HBV 19.973

मर्त्यलोके च जायेत सर्वकामसमृद्धिमान् ।
ततोऽक्षयसुखे लोके वैकुण्ठे रमते सदा

martyaloke ca jāyeta sarvakāmasamṛddhimān |
tato'kṣayasukhe loke vaikuṇṭhe ramate sadā

After abundantly enjoying life in heaven, such a person returns to this mortal world, being born in an aristocratic family. Thereafter, he ascends to Vaikuntha, where he enjoys eternal life.

HBV 19.974

अथैकाध्वरमार्गेण चलार्चास्थापने विधिः ।
स□क्षिप्तो लिख्यते बौधायनाद्युक्तानुसारतः

athaikādhvaramārgeṇa calārcāsthāpane vidhiḥ |
saṁkṣipto likhyate baudhāyanādyuktānusārataḥ

We shall now briefly describe the procedure for installing a moveable Deity known as ekddhvara, which was propagated by the sage, Baudhayana.

HBV 19.975

कूण्डमण्डपवेदीना नात्रापेक्षास्ति तादृशी

kūṇḍamaṇḍapavedīnāṁ nātrāpekṣāsti tādṛśī

a Deity according to the principles known as ekddhvara) kunda mandapa vedindm ndtrdpeksdsti tddrsi In the ekddhvara procedure for installation, there is no need of a sacrificial pit, a mandapa, or an altar as were previously described.

HBV 19.976

यजमानः पुण्यकाले पुण्यदेशे कृतक्रियः ।
स्वस्तिवाचनपूर्वन्तु नान्दीश्राद्ध समाचरेत्

yajamānaḥ puṇyakāle puṇyadeśe kṛtakriyaḥ |
svastivācanapūrvantu nāndīśrāddhaṁ samācaret

The yajamana should perform his daily rituals and worship at an auspicious moment at the sanctified arena. He should chant auspicious mantras and prayers before conducting the ndndi srddha ritual.

HBV 19.977

आचार्यमेक वृणुयान्नर्त्विगादी श्च काश्चन ।
विदध्यात् सर्वमाचार्य इत्येकाध्वरिको विधिः

ācāryamekaṁ vṛṇuyānnartvigādīṁśca kāścana |
vidadhyāt sarvamācārya ityekādhvariko vidhiḥ

There is no need to appoint a priest for this installation. O n e may simply appoint an acarya and entrust all responsibilities to him. This is the ekddhvara process for installing the Deity.

HBV 19.978

आचार्यो यजमानानुज्ञया सङ्कल्पमाचरेत् ।
स्थण्डिलेऽग्नि प्रतिष्ठाप्य ब्रीहिना श्रपयेच्चरुम्

ācāryo yajamānānujñayā saṅkalpamācaret |
sthaṇḍile'gniṁ pratiṣṭhāpya brīhinā śrapayeccarum

Under the order of the yajamana, the dcdrya should make a resolution and then ignite a fire on the ground and prepare a stove for cooking some rice.

HBV 19.979

आज्यभागान्तमाचार्यो मूर्ति वाराष्टक मृदा ।
स्नापयेत् पूर्ववत् पञ्चगव्यैः पञ्चामृतैरपि

ājyabhāgāntamācāryo mūrtiṁ vārāṣṭakaṁ mṛdā |
snāpayet pūrvavat pañcagavyaiḥ pañcāmṛtairapi

After cooking the rice, the dcdrya should happily bathe the Deity of the Lord eight times, with the five products of the cow and pancamrta.

HBV 19.980

अष्टभिश्चाभिषिञ्चेत्तामापो हिष्ठेति मन्त्रतः ।
कुम्भैः सदूर्वासिद्धार्थपञ्चपल्लवतोयकैः

aṣṭabhiścābhiṣiñcettāmāpo hiṣṭheti mantrataḥ |
kumbhaiḥ sadūrvāsiddhārthapañcapallavatoyakaiḥ

While chanting the mantra beginning with dpo histheti, the dcdrya should perform abhiseka with eight pitchers of fresh water containing durva grass, white mustard seeds, and fresh mango twigs.

HBV 19.981

अभ्यर्च्य वस्त्रगन्धाद्यैरर्चान्ता नाममन्त्रतः । सर्वतोभद्रमध्यस्थ-भद्रपीठे निवेशयेत्

abhyarcya vastragandhādyairarcāntāṁ nāmamantrataḥ |
sarvatobhadramadhyastha-bhadrapīṭhe niveśayet

While chanting the holy names of the Lord and mantras relating to the Deity, the dcdrya should offer Him sandalwood paste and other articles before installing Him in the middle of the sarvato-bhadra-mandala.

HBV 19.982

तत्प्रागाद्यष्टदिक्ष्वष्टौ सगन्धाक्षतपल्लवान् ।
कुम्भान् जलभृतान्न्यसेद्दीपान् प्रज्वालयेत्तथा

tatprāgādyaṣṭadikṣvaṣṭau sagandhākṣatapallavān |
kumbhān jalabhṛtānnyaseddīpān prajvālayettathā

Eight new pitchers of water containing sandalwood paste, rice paddy, and twigs should be installed in the eight directions, beginning with the east, along with eight ghee lamps.

HBV 19.983

नेत्रे च प्राग्वदुन्मील्य मधुनाक्तं प्रदाय च । चित्रान्नवलिमात्मेष्टदेवमाहात्म्यकं स्मरेत्

netre ca prāgvadunmīlya madhunāktaṁ pradāya ca |
citrānnavalimātmeṣṭadevamāhātmyakaṁ smaret

As previously described, the Deity's eyes should be opened by applying honey and other ingredients. One should then meditate on the Lord's glories after offering Him fried rice.

HBV 19.984

स्तुत्वा पुरुषसूक्तेन परिपूज्याङ्गदेवताः ।
प्रत्येक जुहुयात् साष्टशतन्तु समिदादिभिः

stutvā puruṣasūktena paripūjyāṅgadevatāḥ |
pratyekaṁ juhuyāt sāṣṭaśatantu samidādibhiḥ

Next, the Lord should be glorified by the chanting of the Purusa- siikta. The acarya should then worship the Lord's associates and perform a sacrifice in their honor, offering one hundred and eight pieces of wood into the fire.

HBV 19.985

एकैकद्रव्यहोमान्ते स्पृशेद्देवञ्च पूर्ववत् ।
क्षिपेदाहुतिसङ्घात न्यस्तेऽग्न्युत्तरतो घटे

ekaikadravyahomānte spṛśeddevañca pūrvavat |
kṣipedāhutisaṅghātaṁ nyaste'gnyuttarato ghaṭe

While offering various kinds of oblations into the sacrificial fire, the acarya should touch the Deity with each oblation. The final oblation should be made from the pitcher that was installed to the north of the sacrificial fire.

HBV 19.986

ततः पूर्णाहुति हुत्वा होमशेष समापयेत् ।
ततः कृताङ्गन्यासः सन् देव हृदि विचिन्तयेत्

tataḥ pūrṇāhutiṁ hutvā homaśeṣaṁ samāpayet |
tataḥ kṛtāṅganyāsaḥ san devaṁ hṛdi vicintayet

Thereafter, the fire sacrifice should be completed by offering the final oblation. One should then perform nyasa on one's bodily limbs and meditate on Lord Hari as He is situated within the lotus of one's heart.

HBV 19.987

मूलमुच्चारयन्मन्त्र देव हृत्स्थञ्च सुक्षणे ।
कुसुमेन प्रतिष्ठाप्य श्रीमूर्ती स्थापयेदथ

mūlamuccārayanmantraṁ devaṁ hṛtsthañca sukṣaṇe |
kusumena pratiṣṭhāpya śrīmūrtīṁ sthāpayedatha

At an auspicious moment, while chanting the mula mantra, the dcarya should invite Lord Hari to be seated on the lotus of his heart as he offers flowers and installs the Lord's Deity form.

HBV 19.988

ध्रुववसूक्तैः प्रतिष्ठाप्य सुप्रतिष्ठो भवेति तम् ।
प्रणवेन निरुध्येष्ट सम्प्रार्थ्य स्तुतिमाचररेत्

dhruvavasūktaiḥ pratiṣṭhāpya supratiṣṭho bhaveti tam |
praṇavena nirudhyeṣṭaṁ samprārthya stutimācararet

To invoke life into the Deity, one should chant the D/irufa-sulcta mantras and cause the Lord remain eternally as the Deity by chanting the mantra beginning with upratistho bhava, as well as om. Thereafter, one may pray for whatever he desires while reciting prayers, such as the Purusa-sukta.

HBV 19.989

अथाग्रोदककुम्भस्याभिमन्त्रणपुरःसरम् । मूलेनाचमनीयान्तानासनादीन् समर्पयेत्

athāgrodakakumbhasyābhimantraṇapuraḥsaram | mūlenācamanīyāntānāsanādīn samarpayet

The dcarya should then purify the water in the first pitcher by chanting suitable mantras. He should then offer to the Lord a sitting place, water, and other articles, while chanting the mula mantra.

HBV 19.990–991

स्नाप्याथ कृतन्यास देव पञ्चामृतैः सुखम् ।
सम्पातकलसोदेन विशुद्धान्नोदकेन च
शङ्खार्पितेन स्नाप्य तन्मन्त्रैर्वारसप्तकम् । वस्त्रालङ्कारगन्धादीनुपचारान् प्रकल्पयेत्

saṁsnāpyātha kṛtanyāsaṁ devaṁ pañcāmṛtaiḥ sukham |
sampātakalasodena viśuddhānnodakena ca
śaṅkhārpitena saṁsnāpya tanmantrairvārasaptakam | vastrālaṅkāragandhādīnupacārān
prakalpayet

The acdrya should then bathe Lord Hari with the water of the first pitcher, and perform the required nyasa. The Deity should then be joyfully bathed with pancarnrta, followed by fresh water from a conch shell seven times, while chanting the mula mantra. Thereafter, the Deity should be offered cloth, ornaments, sandalwood paste, and other articles.

HBV 19.992

नैवेद्यानि विचित्राणि पुरुषाहारसम्मितम् ।
सघृत शर्करोपेत पायस वा निवेदयेत्

naivedyāni vicitrāṇi puruṣāhārasammitam |
saghṛtaṁ śarkaropetaṁ pāyasaṁ vā nivedayet

Varieties of delicious food and sweet rice prepared with ghee and sugar should be offered to the Lord with love and devotion. The amount of the food should be that which is consumed by a typical human being.

HBV 19.993

महानीराजन कृत्वा प्रक्षिप्य कुसुमाञ्जलिम् ।
आचार्यो यजमानाढ्यः शक्त्या वन्देत दण्डवत्

mahānīrājanaṁ kṛtvā prakṣipya kusumāñjalim |
ācāryo yajamānāḍhyaḥ śaktyā vandeta daṇḍavat

After offering a grand arati to the Lord, the acdrya should place a handful of flowers at His lotus feet. Both the acdrya and the yajamana should then offer obeisances by falling flat onto the ground.

HBV 19.994

दत्त्वा पुष्पाञ्जलि कृत्वा न्यास प्रार्थ्याप्यनेकशः ।
पुनः पुष्पाञ्जलि दत्त्वा स्वस्मिन्न्यास समाचरेत्

dattvā puṣpāñjaliṁ kṛtvā nyāsaṁ prārthyāpyanekaśaḥ |
punaḥ puṣpāñjaliṁ dattvā svasminnyāsaṁ samācaret

464 SRI HARI-BHAKTI-VILASA punah puspdnjalim datwd svasminnydsam samdcaret
After offering flowers, they should repeatedly pray to the Lord and then perform the nydsa on the Deity's body.

HBV 19.995

देवपार्श्वस्थकलसैरद्भिः सेचनमन्त्रतः ।
कुर्वीत यजमानस्य विप्रोपेतोऽभिषेचनम्

devapārśvasthakalasairadbhiḥ secanamantrataḥ |
kurvīta yajamānasya vipropeto'bhiṣecanam

Thereafter, the dcdrya, along with the assembled brahmanas, should perform abhiseka of the yajamana with water from the pitchers that were kept by the side of the Lord Hari, while chanting suitable mantras.

HBV 19.996

आचार्याय ततो दद्याद्यजमानस्तु दक्षिणाम् ।
वस्त्रालङ्कारगोभूमि-स्वर्णाद्या निजशक्तितः

ācāryāya tato dadyādyajamānastu dakṣiṇām |
vastrālaṅkāragobhūmi-svarṇādyāṁ nijaśaktitaḥ

After this ceremony, the yajamana should give daksina to the dcdrya, including cloth, ornaments, a cow, land, and gold, according to his capacity.

HBV 19.997

यदि वा यजमानः स्यादाचार्यः स्वयमेव सः ।
तदा चाचार्यावरण दक्षिणादानमस्ति न

yadi vā yajamānaḥ syādācāryaḥ svayameva saḥ |
tadā cācāryāvaraṇaṁ dakṣiṇādānamasti na

If the dcdrya is himself the yajamana, then there is no need of worshiping the dcdrya or giving him daksina, and so on.

HBV 19.998

यजमानः सम विप्रैः पुण्याह वाचयेत् स्वयम् ।
अभिषेकञ्च कुर्वीत ता स्तु सम्पूज्य भोजयेत्

yajamānaḥ samaṁ vipraiḥ puṇyāhaṁ vācayet svayam |
abhiṣekañca kurvīta tāṁstu sampūjya bhojayet

The yajamdna, along with the brdhmanas, should recite auspicious mantras and prayers. He should also perform the abhiseka and then worship the other brdhmanas by feeding them.

HBV 19.999

इत्यनेन विधानेन प्रतिष्ठा विदधाति यः ।
तस्य पुण्यफलावाप्तिः सुख चात्यन्तिक क्रमात्

ityanena vidhānena pratiṣṭhāṁ vidadhāti yaḥ |
tasya puṇyaphalāvāptiḥ sukhaṁ cātyantikaṁ kramāt

One who installs a Deity in this manner will gradually attain the platform of eternal happiness.

HBV 19.1000

कदाचिच्च कथञ्चिच्चेत् किञ्चिद्वैगुण्यमापयेत् ।
स॒स्कारादि पुनः कुर्यात् सच्छास्त्रोक्तानुसारतः

kadācicca kathañciccet kiñcidvaiguṇyamāpayet |
saṁskārādi punaḥ kuryāt sacchāstroktānusārataḥ

If there is any fault or discrepancy during the installation ceremony, then according to the evidence of the devotional literature, one should again purify the whole procedure.

HBV 19.1001–1003

चालितोत्पाटिता ह्यर्चा केनचित् पापकर्मणा ।
चण्डालमद्यस॒स्पर्शदूषिता वह्निना च या
स्वय॒ वा पतिता जीर्णा नदीवेगादिपातिता । अपुण्यजनस॒स्पृष्टाऽविप्रक्षतजदूषिता
अचला॒ दूषितामेव॒ स्थापयेद्विधिनोद्धृताम् ।
पूर्वपीठ॒ परित्यज्य यदन्यदपि तद्गतम् ।
ततो यथोक्तविधिना प्रासादे सन्निवेशयेत्

cālitotpāṭitā hyarcā kenacit pāpakarmaṇā |
caṇḍālamadyasaṁsparśadūṣitā vahninā ca yā
svayaṁ vā patitā jīrṇā nadīvegādipātitā | apuṇyajanasaṁspṛṣṭā'viprakṣatajadūṣitā
acalāṁ dūṣitāmevaṁ sthāpayedvidhinoddhṛtām |
pūrvapīṭhaṁ parityajya yadanyadapi tadgatam |
tato yathoktavidhinā prāsāde sanniveśayet

466 SRI HARI-BHAKTI-VILASA acaldrh dusitdm evarh sthdpayed vidhinoddhrtdm purvvapitharh parityajya yadanyad api tadgatam tato yathokta vidhind prdsdde sannivesayet If an immovable Deity becomes polluted due to being worshiped for some ulterior motive, such as success in the performance of sinful activities; the touch of a dog-eater; being displaced; contact with a polluted object, like wine; being burnt by contact with fire; having fallen onto the ground; being broken; being too old; having fallen in a river; being touched by sinful and abominable persons; being touched by the blood of anyone other than a brahmana; then the Deity must be re-installed according to the rules and regulations prescribed in the sastra. In addition, if possible, the Deity's stand and altar should be changed.

HBV 19.1004

अतिजीर्णा□ तथा व्यङ्गा□ दारवी□ शैलजा□ तथा ।
परित्यज्य न्यसेदन्या□ पूर्वोक्तविधिना गुरुः

atijīrṇāṁ tathā vyaṅgāṁ dāravīṁ śailajāṁ tathā |
parityajya nyasedanyāṁ pūrvoktavidhinā guruḥ

The spiritual master should reject a Deity made of wood or marble if it is too old, or has lost a bodily limb. In such a case, a new Deity should be installed according to the procedures prescribed in sastra.

HBV 19.1005

स□हारविधिना तत्र तत्त्वान् स□हृत्य देशिकः ।
सहस्र□ नारसि□हेन हुत्वा तामुद्धरेद्बुधः

saṁhāravidhinā tatra tattvān saṁhṛtya deśikaḥ |
sahasraṁ nārasiṁhena hutvā tāmuddharedbudhaḥ

By employing the samhdra-vidhi, the spiritual master should collect all the tattva from the old Deity and, after performing a fire sacrifice that consists of pouring one thousand oblations while chanting the Narasirhha mantra, he should remove the Deity from the altar.

HBV 19.1006

वृषभ□ योजयित्वा तु मन्त्रेणोत्पाट्य देशिकः ।
दारवी□ वाहयेद्वह्नौ शैलजा□ प्रक्षिपेज्जले

vṛṣabhaṁ yojayitvā tu mantreṇotpāṭya deśikaḥ |
dāravīṁ vāhayedvahnau śailajāṁ prakṣipejjale

The dcdrya should remove the Deity from the altar by pulling it with the help of a bull while chanting the appropriate mantras. If the Deity is made of wood, then it should be burnt, and if it is made of stone, then it should be immersed in deep water.

HBV 19.1007

धातुजा॰ रत्नजा॰ वापि प्रक्षिपेन्मकरालये ।
अगाधे चान्यत्तोये वा क्षिपेन्नद्या॰ महावने

dhātujāṁ ratnajāṁ vāpi prakṣipenmakarālaye |
agādhe cānyattoye vā kṣipennadyāṁ mahāvane

If the Deity is made of metal, or jewels, then it should be immersed in the ocean. Otherwise, it may be immersed in any large body of water, such as a lake or river, or left in a dense forest.

HBV 19.1008–1009

यानमारोप्य जीर्णार्चीं॰ छाद्य वस्त्रादिना गुरुः । शङ्खदुन्दुभिनिर्घोषैर्गीतवादित्रनिस्वनैः
नीत्वागाधजल॰ रम्य॰ भागीरथ्या॰ महार्णवे ।
विष्वक्सेनात्मवीजेन प्रक्षिपेत्ता॰ तदा गुरुः

yānamāropya jīrṇārcīṁ chādya vastrādinā guruḥ |
śaṅkhadundubhinirghoṣairgītavāditranisvanaiḥ
nītvāgādhajalaṁ ramyaṁ bhāgīrathyāṁ mahārṇave |
viṣvaksenātmavījena prakṣipettāṁ tadā guruḥ

The spiritual master should wrap the old Deity in cloth, place it in a vehicle, and take it to either the Ganges or the ocean, accompanied by the blowing of conch shells, the playing of drums, singing, dancing, and instrumental music. There, the spiritual master should recite the mantra beginning with visvakasena dtmabija before immersing the old Deity in the water.

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HBV 19.1010

रत्नानि क्षिप्तान्यादाय स्वय॰ दद्यात्तु दक्षिणाम्

ratnāni kṣiptānyādāya svayaṁ dadyāttu dakṣiṇām

All of the precious gems that were kept underneath the Deity's stand should be taken by the spiritual master and shared with the other brahmana priests.

HBV 19.1011

धेनवो दश वा पञ्च स्वर्णवस्त्राद्यलङ्कृताः ।
जीर्णोद्धारे प्रदातव्या गुरवे विष्णुतुष्टये

dhenavo daśa vā pañca svarṇavastrādyalaṅkṛtāḥ |
jīrṇoddhāre pradātavyā gurave viṣṇutuṣṭaye

For the pleasure of the Supreme Lord, one should donate either five or ten cows with their calves, nicely decorated with cloth and ornaments, to the spiritual master while re-installing the Deity.

HBV 19.1012

भोजनीया विष्णुभक्ता देयमन्नमवारितम् ।
त्रिरात्रमुत्सव कार्य पञ्च वा सप्त वा तथा ।
बलिश्च विधिना देयो यथोक्तेन सूरोत्तम

bhojanīyā viṣṇubhaktā deyamannamavāritam |
trirātramutsava kāryaṁ pañca vā sapta vā tathā |
baliśca vidhinā deyo yathoktena sūrottama

O foremost of demigods, in this ceremony of re-installing the Deity, one should be sure to feed the devotees of Lord Visnu. Indeed, one should distribute prasdda freely to everyone without discrimination. One should hold a festival for either five or seven days and give sufficient gifts to the Lord's associates, the demigods, and other living entities.

HBV 19.1013

ततो निवेशयेदन्या प्रतिमा लक्षणान्विताम् ।
तत्क्षणादेव राजेन्द्र तस्य दोषप्रशान्तये

tato niveśayedanyāṁ pratimāṁ lakṣaṇānvitām |
tatkṣaṇādeva rājendra tasya doṣapraśāntaye

O foremost of kings, to counteract the fault that one had committed, or that had been caused by a natural disturbance, one should immediately

replace the old Deity with a new one possessing all the required characteristics.

HBV 19.1014

सम्पत्तिर्वा विपत्तिर्वा नोपेक्षा॑ तत्र कारयेत् ।
अपास्य पिण्डिका॑ पूर्वामन्या॑ तत्र निवेशयेत्

sampattirvā vipattirvā nopekṣāṁ tatra kārayet |
apāsya piṇḍikāṁ pūrvāmanyāṁ tatra niveśayet

In such a case, one should not pause to considere whether what happened was auspicious or inauspicious. O n e should simply reject the old Deity stand and replace it with a new one.

HBV 19.1015

यद्द्रव्या यत्प्रमाणा वा या मूर्तिश्चोद्धृता हरेः ।
तद्द्रव्या तत्प्रमाणा च सा मूर्तिस्तत्र कीर्त्यते

yaddravyā yatpramāṇā vā yā mūrtiścodghṛtā hareḥ |
taddravyā tatpramāṇā ca sā mūrtistatra kīrtyate

One should be very careful that the Deity that replaces the old Deity is of the same nature, the same shape, made from same material, and is the same weight and height.

HBV 19.1016

यत्प्रमाण॑ यदाकार॑ यन्मय॑ विम्बमुद्धरेत् ।
तत्प्रमाण॑ तदाकार॑ तन्मय॑ तत्र विन्यसेत्

yatpramāṇaṁ yadākāraṁ yanmayaṁ vimbamuddharet |
tatpramāṇaṁ tadākāraṁ tanmayaṁ tatra vinyaset

The size, weight, shape, and material of the Deity that is to replace the old Deity should be exactly the same.

HBV 19.1017

विहाय पिण्डिका पूर्वाईं तद्दिने चापरा न्यसेत् ।
द्वितीये वा तृतीये वा दिवसे स्थापयेद्धरिम् ।
अत ऊर्द्ध्व भवेद्दोषो विधिनापि निवेशिते

vihāya piṇḍikāṁ pūrvāṁī taddine cāparāṁ nyaset |
dvitīye vā tṛtīye vā divase sthāpayeddharim |
ata ūrddhvaṁ bhaveddoṣo vidhināpi niveśite

470 SRI HARI-BHAKTI-VILASA The old Deity's stand should be rejected and a new stand should be installed. O n the second or third day of the ceremony, the Deity of Lord Hari should be installed on His stand. If one delays in installing the Deity, this will be considered as an offense, even if the Deity installation is carried out according to the prescribed rules and regulations.

HBV 19.1018

अनेनैव विधानेन लेप्यादीश्च विसर्जयेत् ।
अन्या प्रकल्पयेत्तत्र तत्प्रमाणा तदाकृतिम्

anenaiva vidhānena lepyādīśca visarjayet |
anyāṁ prakalpayettatra tatpramāṇāṁ tadākṛtim

According to the rulings of the scriptures, a clay Deity, or other similar Deity, should be immersed in water and a new Deity having the same features, weight, and height should be installed in its place.

HBV 19.1019

भ्रष्टाया तु हताया तु नष्टाया तु प्रमादतः ।
सकूट नारसिंह वा लक्ष गुह्य जपेद्बुधः

bhraṣṭāyāṁ tu hṛtāyāṁ tu naṣṭāyāṁ tu pramādataḥ |
sakūṭaṁ nārasiṁhaṁ vā lakṣaṁ guhyaṁ japedbudhaḥ

If a Deity accidentally slips from one's hands and falls to the ground, if a Deity is stolen, or if a Deity is disfigured due to some accident, one who is learned should sit down in a solitary place and chant the Narasirhha mantra and blja mantra one hundred thousand times.

HBV 19.1020

पतिताया तथा भूमौ यत्र कुत्रापि वा तथा ।
कुर्यादयुतजप्यन्तु गुरुञ्चापि प्रपूजयेत्

patitāyāṁ tathā bhūmau yatra kutrāpi vā tathā |
kuryādayutajapyantu guruñcāpi prapūjayet

If a Deity is dropped onto the ground, one should chant his mantra ten thousand times and worship his spiritual master with faith and devotion.

HBV 19.1021

हस्तमात्रच्युताया तु जपेत् सार्द्धायुतद्वयम्

hastamātracyutāyāṁ tu japet sārddhāyutadvayam

If a Deity slips from one's hands and falls to the ground from a height of one foot, one should chant his mantra fifteen thousand times.

HBV 19.1022

द्विहस्तमात्रपातस्तु प्रमादाद्यदि जायते ।
तदा लक्ष जपेन्मन्त्र वैष्णवानपि पूजयेत्

dvihastamātrapātastu pramādādyadi jāyate |
tadā lakṣaṁ japenmantraṁ vaiṣṇavānapi pūjayet

If, due to carelessness, one drops a Deity from a height of two feet, he should chant his mantra one hundred thousand times, and worship the assembled Vaisnavas.

HBV 19.1023

पुरुषप्रमाणपातेन व्यङ्गा तु प्रतिमा यदा ।
पूर्ववत् सर्वकर्माणि कुर्यान्नास्त्यत्र स शयः

puruṣapramāṇapātena vyaṅgā tu pratimā yadā |
pūrvavat sarvakarmāṇi kuryānnāstyatra saṁśayaḥ

If a Deity is accidentally dropped from a height equal to one's own, or if any part of the Deity is broken, one should prepare a new Deity and install Him according to the procedures that were previously described. There is no doubt in this regard.

HBV 19.1024

यावन्मन्त्रस्य जप्यन्तु कृत तस्य चतुर्थकम् ।
आज्याक्तैश्च तिलैर्होमः कार्यो न्यूनादिपूरणे

yāvanmantrasya japyantu kṛtaṁ tasya caturthakam |
ājyāktaiśca tilairhomaḥ kāryo nyūnādipūraṇe

One-fourth of the time that one spends chanting japa should be used to perform a fire sacrifice wherein one should offer sesame seeds mixed with ghee so that his offense will be nullified.

HBV 19.1025–1026

खण्डिते स्फुटिते दग्धे भ्रष्टे मानविवर्जिते ।
यागहीने पशुस्पृष्टे पतिते दुष्टभूमिषु ।
अन्यमन्त्रार्चिते चैव पतितस्पर्शदूषिते
दशस्वेतेषु नो चक्रुः सन्निधान दिवौकसः ।
इति सर्वगतो विष्णुः परिभाषाञ्चकारह

khaṇḍite sphuṭite dagdhe bhraṣṭe mānavivarjite |
yāgahīne paśusprṣṭe patite duṣṭabhūmiṣu |
anyamantrārcite caiva patitasparśadūṣite
daśasveteṣu no cakruḥ sannidhānaṁ divaukasaḥ |
iti sarvagato viṣṇuḥ paribhāṣāñcakāraha

472 SRI HARI-BHAKTI-VILASA anya mantrdrccite caiva patita sparsa dusite dasasvetesu na cakruh sannidhdnarh vivaukasah iti sarwagato visnuh paribhdsdn cakdra ha If a Deity is broken, cracked, burnt, too thin, installed without following the proper procedures, or touched by untouchable animals, or if the Deity slips from one's hands, has fallen on an impure place, was worshiped by mantras meant for the demigods, or was touched by an untouchable person, the Lord will not remain manifest. This ruling has been made by Lord Visnu Himself, who is all pervading.

HBV 19.1027

खण्डिता स्फुटिता भग्ना यस्मादर्चा भयावहा ।
तस्मात् समुद्धरेत्ताञ्च पूर्वोक्तविधिना बुधः

khaṇḍitā sphuṭitā bhagnā yasmādarcā bhayāvahā |
tasmāt samuddharettāñca pūrvoktavidhinā budhaḥ

Because a Deity that is broken, cracked, or is missing a limb causes fear, one who is learned should reject it, as confirmed by the above- mentioned scriptural rulings.

HBV 19.1028–1029

देवताप्रतिमापूजा स्वतन्त्रैरेव चोदितैः ।
विज्ञाप्य देवता मन्त्री पूर्ववत् मन्त्रमुच्चरन्
स्वस्थानादुधरेदर्चा किन्तु ता वृषभादिना ।
चालयेच्छिल्पिभिः सार्द्धं सहायैर्बलवत्तरैः

devatāpratimāpūjā svatantraireva coditaiḥ |
vijñāpya devatāṁ mantrī pūrvavat mantramuccaran
svasthānādudharedarcāṁ kintu tāṁ vṛṣabhādinā |
cālayecchilpibhiḥ sārddhaṁ sahāyairbalavattaraiḥ

It is prescribed in the tantras that if a Deity is broken, or displaced from its original position, then one who is expert in the art of chanting

NINETEENTH VILAS A 473 mantras should pray to the Deity while chanting appropriate mantras and slowly remove Him from the altar. If the deity is very difficult to move, one may take the help of sculptors and their helpers, and if needed, a bull can pull the Deity from His altar.

HBV 19.1030–1031

चालितोत्पाटिता वार्चा केनचित् पापकारिणा ।
स्वस्थानपतिता भ्रष्टा निर्व्रणा लक्षणान्विता
मन्त्रतन्त्रप्रदेशज्ञः प्रतिष्ठातन्त्रनिर्मलः ।
स्थापयेत्ता प्रयत्नेन पूर्ववद्विधिना गुरुः

cālitotpāṭitā vārcā kenacit pāpakāriṇā |
svasthānapatitā bhraṣṭā nirvraṇā lakṣaṇānvitā
mantratantrapradeśajñaḥ pratiṣṭhātantranirmalaḥ |

sthāpayettāṁ prayatnena pūrvavadvidhinā guruḥ

O gentle one, if a Deity is moved or stolen by a sinful person, and yet is recovered in perfect condition, the spiritual master who is well- conversant in the art of chanting mantras, and the tantra, should carefully re-install the same Deity by observing the above-mentioned procedures, after conducting the necessary purification of the Deity.

HBV 19.1032–1033

अर्चा□ समुद्धृता यत्र निर्व्रणा लक्ष्मणान्विता ।
तत्र ता□ स्थापयेन्मन्त्री पूर्ववद्ब्रह्मणः शिलाम्
स□शोध्य मन्त्रस□स्कारैः कृत्वा चैवाधिवासनम् ।
पूर्वोक्तेन विधानेन स्थापयेच्छास्त्रवित्तमः

arcāṁ samuddhṛtā yatra nirvraṇā lakṣmaṇānvitā |
tatra tāṁ sthāpayenmantrī pūrvavadbrahmaṇaḥ śilām
saṁśodhya mantrasaṁskāraiḥ kṛtvā caivādhivāsanam |
pūrvoktena vidhānena sthāpayecchāstravittamaḥ

The dedrya who is conversant in mantras and tantras should re-install a displaced Deity that is still in perfect condition in His original place. As previously described, He should purify the brahma-sila by chanting suitable mantras and install the Deity after performing the adhivasa ceremony.

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HBV 19.1034

खण्डिता□ स्फुटिता□ जीर्णामवलीढाञ्च वह्निना ।
प्रतिमा□ वर्जयेद्यत्नाद्भग्नाङ्गा□ स्वैर्लक्षणैर्युताम्

khaṇḍitāṁ sphuṭitāṁ jīrṇāmavalīḍhāñca vahninā |
pratimāṁ varjayedyatnādbhagnāṁ svairlakṣaṇairyutām

Even if a broken, cracked, very old, burnt, or limbless Deity has all the required characteristics, it should still be rejected.

HBV 19.1035

विधिवत् पाटितामर्चां दारुजा शैलजादिकाम् ।
निक्षिपेद्दारुजामग्नौ तथान्यामप्सु निक्षिपेत्

vidhivat pāṭitāmarcāṁ dārujāṁ śailajādikām |
nikṣipeddārujāmagnau tathānyāmapsu nikṣipet

In a defective Deity is made of wood or marble, it should taken from the altar according to the proper procedures. A wooden Deity should be burnt and a marble Deity should be immersed in water.

HBV 19.1036

यद्रूपा यत्प्रमाणा च यस्मिन्नर्चा समुद्धृता ।
तद्रूपा तत्प्रमाणाञ्च तस्मिन्नर्चा निवेशयेत्

yadrūpā yatpramāṇā ca yasminnarcā samuddhṛtā |
tadrūpāṁ tatpramāṇāñca tasminnarcāṁ niveśayet

The form, size, height, and weight of the Deity replacing the old Deity should be exactly the same. This is the ruling of the scriptures.

HBV 19.1037

प्रतिमा यस्य देवस्य स्व-शास्त्रे सम्प्रकीर्तिता ।
तस्य देवस्य तैर्मन्त्रैरर्चां सस्थापयेत्बुधः

pratimā yasya devasya sva-śāstre samprakīrtitā |
tasya devasya tairmantrairarcāṁ sasthāpayetbudhaḥ

One who is wise should install a Deity with the same mantras that were prescribed in the Vedic literature in relation to the former Deity.

HBV 19.1038

एकाहपूजाविहतौ कुर्याद्द्विगुणमर्चनम् ।
विरात्रे तु महापूजा॑ स॑प्रोक्षणमतःपरम्

ekāhapūjāvihatau kuryāddviguṇamarcanam |
virātre tu mahāpūjāṁ saṁprokṣaṇamataḥparam

If, for some reason, one fails to perform the puja for one day, he should worship the Deity twice the next day. If the puja is not performed three consecutive days, a grand puja should be performed. If the puja is not performed for a longer period, a grand abhiseka and grand worship should be performed.

HBV 19.1039

मासाद्ऊर्द्ध्वमनेकाह॑ पूजा यदि विहन्यते ।
प्रतिष्ठवेष्यते कैश्चित् कैश्चित् स॑प्रोक्षणक्रमः

māsādūrddhvamanekāhaṁ pūjā yadi vihanyate |
pratiṣṭhaveṣyate kaiścit kaiścit saṁprokṣaṇakramaḥ

If puja is not performed for more than a month, then according to some authorities, the Deity must be re-installed, and according to some other authorities, a grand abhiseka must be performed.

HBV 19.1040

स॑प्रोक्षणन्तु देवस्य देवमुद्वास्य पूर्ववत् ।
अष्टपञ्चक्रमेणैव स्नापयित्वा मृदम्भसा

saṁprokṣaṇantu devasya devamudvāsya pūrvavat |
aṣṭapañcakrameṇaiva snāpayitvā mṛdambhasā

In such a case, the Deity should first be massaged with perfumed oil, and then a grand abhiseka should be performed. The Deity should first be bathed with eight pitchers of water and then with five pitchers.

HBV 19.1041

गवा रसैश्च स स्नाप्य दर्भतोयैर्विशोध्य च ।
प्रोक्षयेत् प्रोक्षणीतोयैर्मूलेनाष्टोत्तर शतम्

gavāṁ rasaiśca saṁsnāpya darbhatoyairviśodhya ca |
prokṣayet prokṣaṇītoyairmūlenāṣṭottaraṁ śatam

The Deity should be bathed with the five products of the cow, then with water containing kusa grass, and finally one hundred and eight pitchers of fresh, purified water, while chanting the mula mantra.

HBV 19.1042

सपुष्प सकुश पाणि न्यस्य देवस्य मस्तके ।
पञ्चावर जपेन्मूलमष्टोत्तरशतोत्तरम्

sapuṣpaṁ sakuśaṁ pāṇiṁ nyasya devasya mastake |
pañcāvaraṁ japenmūlamaṣṭottaraśatottaram

One should next place flowers and kusa grass on the head of Lord Hari and chant the mula mantra five hundred and forty times.

HBV 19.1043

ततो मूलेन मूर्धादि पीठान्त स स्पृशेदपि ।
पूजाञ्च महतीं कुर्याद्देवमावाह्य पूर्ववत्

tato mūlena mūrdhādi pīṭhānta saṁspṛśedapi |
pūjāñca mahatīṁ kuryāddevamāvāhya pūrvavat

One should then touch the Lord's head and back while chanting the mula mantra, and this should be followed by welcoming Lord Hari as before, and offering Him a grand worship with sixteen ingredients.

HBV 19.1044

देवार्चा नैव सञ्चाल्या मृन्मयपि भयावहा ।
हैमादिर्दोषदा वत्स पूर्वामुद्धृत्य स्थापिता

devārcā naiva sañcālyā mṛnmayapi bhayāvahā |
haimādirdoṣadā vatsa pūrvāmuddhṛtya sthāpitā

My dear child, it is not proper to move even a clay Deity because this creates fear in the minds of people. It is inauspicious to replace an old clay Deity with a golden Deity.

HBV 19.1045

महादुर्भिक्षजननी मरकारिष्टदा भवेत् ।
कर्तुर्गोत्रस्य भयदा रिपुव□शविवर्द्धिनी

mahādurbhikṣajananī marakāriṣṭadā bhavet |
karturgotrasya bhayadā ripuvaṁśavivarddhinī

If one does this, there will be famine, epidemics, and countless miseries. This will also bring harm to the descendents of one's family, and it will create more enemies.

HBV 19.1046

शीर्णो देवोऽथ प्रासादो यैः पुनः स□स्कृतो द्विज ।
अशोच्यास्ते महात्मानो धूतपापा महाधियः

śīrṇo devo'tha prāsādo yaiḥ punaḥ saṁskṛto dvija |
aśocyāste mahātmāno dhūtapāpā mahādhiyaḥ

tatraiva (In the same literature it is stated) sirno devo'tha prdsddo yai punah sarhskrto dvija asocydste dhutapdpd mahddhiyah O brdhmana, those who renovate an old Deity or old temple will become freed from all kinds of lamentation. Such persons are certainly great souls who are sinless and very intelligent.

HBV 19.1047

यो जीर्णं विधिना देवं सꣳस्कुर्यान्मनवो भुवि ।
फलं दशगुणं तस्य मूलान्नास्त्यत्र सꣳशयः

yo jīrṇaṁ vidhinā devaṁ saṁskuryānmanavo bhuvi |
phalaṁ daśaguṇaṁ tasya mūlānnāstyatra saṁśayaḥ

O n e who renovates a Deity of Lord Hari obtains ten times the merit acquired by installing a new Deity. Of this there is no doubt.

HBV 19.1048

मूलाद्दशगुणं पुण्यं कूपादेः परिकीर्तितम् ।
प्रतिमादौ शतगुणं जीर्णसꣳस्करणाद्भवेत्

mūlāddaśaguṇaṁ puṇyaṁ kūpādeḥ parikīrtitam |
pratimādau śataguṇaṁ jīrṇasaṁskaraṇādbhavet

Renovating an old well, and so on, is more beneficial than establishing a new one. Similarly, renovating an old Deity is one hundred times more beneficial than installing a new Deity.

COMPLETE TWENTY-VILĀSA TEXT

Vilāsa 20

Prāsādikaḥ — Temples, Tulasī, and the Final Teaching

288 aligned entries · 386 numbered texts

HBV 20.1

कथञ्चन स्मृते यस्मिन् दुष्कर सुकर भवेत् ।
विस्मृते विपरीत स्यात् श्री-चैतन्य नमामि तम्

kathañcana smṛte yasmin duṣkaraṁ sukaraṁ bhavet |
vismṛte viparītaṁ syāt śrī-caitanyaṁ namāmi tam

I offer my obeisances to Srl Krsna Caitanya. If one remembers Him, a difficult activity will become easy to perform, and if one forgets Him, an easy thing will become difficult to perform.

HBV 20.2

श्री-मूर्तेः स्थापनायैक वेश्मावश्यम् अपेक्ष्यते ।
अतो मन्दिर-निर्माण-विधिर् अत्र विलिख्यते

śrī-mūrteḥ sthāpanāyaikaṁ veśmāvaśyam apekṣyate |
ato mandira-nirmāṇa-vidhir atra vilikhyate

When one installs a Deity as previously described, one requires a temple and so in this vildsa, we will describe how to build a temple.

HBV 20.3

भवेद् बहु-विध तच्च वेश्म तत्र स्व-शक्तितः ।
शास्त्रानुसारतः कुर्याद् एक वासोचित प्रभोः

bhaved bahu-vidhaṁ tacca veśma tatra sva-śaktitaḥ |
śāstrānusārataḥ kuryād ekaṁ vāsocitaṁ prabhoḥ

There are many varieties of temples of the Supreme Lord. According to one's financial position, and the rules and regulations prescribed in the scriptures, one should construct a temple that is suitable for the Lord to reside.

HBV 20.4

यः कारयेन् मन्दिर माधवस्य, पुण्यान् लोकान् स जयेच् छाश्वतान् वै ।
दत्त्वारामान् पुष्प-फलाभिपन्नान्, भोगान् भुङ्क्ते कामतः स्वर्ग-स स्थः

yaḥ kārayen mandiraṁ mādhavasya, puṇyān lokān sa jayec chāśvatān vai |
dattvārāmān puṣpa-phalābhipannān, bhogān bhuṅkte kāmataḥ svarga-saṁsthaḥ

One who builds a temple for Lord Madhava certainly satisfies the inhabitants of Vaikuntha. Such a person will undoubtedly enjoy a blissful life in the gardens of heaven, decorated with fruit and flowers, before going to Vaikuntha to enjoy unrestricted happiness.

HBV 20.5

पितामहस्य पुरतः कुलान्य् अष्टौ च यानि तु ।
तारयेद् आत्मना सार्ध विष्णोर् मन्दिर-कारकः

pitāmahasya purataḥ kulāny aṣṭau ca yāni tu |
tārayed ātmanā sārdhaṁ viṣṇor mandira-kārakaḥ

One who constructs a temple for Lord Visnu delivers eight generations of his family preceding his grandfather from the unlimited miseries of material existence, so that they ascend to the transcendental abode of the Lord, Vaikuntha.

HBV 20.6

अपि नः स्व-कुले कश्चिद् विष्णु-भक्तो भविष्यति ।
हरि-मन्दिर-कर्ता यो भविष्यति शुचिव्रतः

api naḥ sva-kule kaścid viṣṇu-bhakto bhaviṣyati |
hari-mandira-kartā yo bhaviṣyati śucivrataḥ

Will a devotee of Lord Visnu be born in our family, take a sacred vow, and construct a temple for Lord Hari?

HBV 20.7

ये ध्यायन्ति सदा बुद्ध्या करिष्यामो हरेर् गृहम् ।
तेषां विलीयते पापं पूर्व-जन्म-शतोद्भवम्

ye dhyāyanti sadā buddhyā kariṣyāmo harer gṛham |
teṣāṁ vilīyate pāpaṁ pūrva-janma-śatodbhavam

Those who always meditate with purified intelligence, thinking, "We will build a temple for Lord Hari," are relieved of all the sinful reactions that were accumulated during the previous one hundred lifetimes.

HBV 20.8

समतीतं भविष्यं च कुलानाम् अयुतं नरः ।
विष्णु-लोकं नयत्य् आशु कारयित्वा हरेर् गृहम्

samatītaṁ bhaviṣyaṁ ca kulānām ayutaṁ naraḥ |
viṣṇu-lokaṁ nayaty āśu kārayitvā harer gṛham

Those who build a temple for Lord Hari quickly transfer ten thousand past and future generations of their family to the abode of Lord Visnu.

HBV 20.9

लक्षेणाथ सहस्रेण शतेनार्धेन चा हरेः ।
तुल्यं फलं समाख्यातम् इहेश्वर-दरिद्रयोः

lakṣeṇātha sahasreṇa śatenārdhena cā hareḥ |
tulyaṁ phalaṁ samākhyātam iheśvara-daridrayoḥ

If a wealthy man constructs a temple for Lord Hari by spending hundreds of thousands of rupees, and a poor man builds a temple for Lord Hari by spending half that amount or less—both will receive same benefit.

HBV 20.10

कृत्वा वास-गृह तस्य देवस्य परमेष्ठिनः ।
राजसूयाश्वमेधाना फलेन सह युज्यते

kṛtvā vāsa-gṛhaṁ tasya devasya parameṣṭhinaḥ |
rājasūyāśvamedhānāṁ phalena saha yujyate

By constructing a temple for the Supreme Lord, Hari, one achieves the merit of performing a horse sacrifice and a Rajasuya sacrifice.

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HBV 20.11

सुर-वेश्मनि यावन्तो द्विजेन्द्राः परमाणवः ।
तावद् वर्ष-सहस्राणि स्वर्ग-लोके महीयते

sura-veśmani yāvanto dvijendrāḥ paramāṇavaḥ |
tāvad varṣa-sahasrāṇi svarga-loke mahīyate

O foremost of twice-born sages, one who builds a temple for Lord Hari will reside in the abode of the Lord, Vaikuntha, for as many thousands of years as there are atoms in the temple.

HBV 20.12

प्रासादे मृन्मये पुण्य मयैतत् कथित द्विजाः ।
तस्माद् दारुमये पुण्य कृते शतगुण भवेत्

prāsāde mṛnmaye puṇyaṁ mayaitat kathitaṁ dvijāḥ |
tasmād dārumaye puṇyaṁ kṛte śataguṇaṁ bhavet

O brdhmanas, what I have described to you so far is with regards to constructing a temple out of clay. One attains one hundred times more merit by building a temple with wood.

HBV 20.13

ततो दश-गुणं पुण्यं तथा शैलमये भवेत् ।
ततो दश-गुणं लौहे ताने शत-गुणं ततः

tato daśa-guṇaṁ puṇyaṁ tathā śailamaye bhavet |
tato daśa-guṇaṁ lauhe tāne śata-guṇaṁ tataḥ

The merit one attains is ten times more if one builds a temple of the Supreme Lord with marble. One will attain ten times that merit if he builds a temple with iron or steel, and if one builds a temple of copper, he will receive still ten times more merit.

HBV 20.14

सहस्र-गुणितं रौप्ये तस्मात् फलम् उपाश्नुते ।
ततः शत-सहस्र वै सौवर्णे द्विज-सत्तमाः ।
अनन्त-फलम् आप्नोति रत्न-चित्रे मनोहरे

sahasra-guṇitaṁ raupye tasmāt phalam upāśnute |
tattaḥ śata-sahasra vai sauvarṇe dvija-sattamāḥ |
ananta-phalam āpnoti ratna-citre manohare

Building a silver temple will award a person one thousand times the merit earned by building a clay temple, and if one builds a golden temple, that will award him one hundred thousand times more merit. One who constructs an enchanting bejeweled temple will derive unlimited benefit.

HBV 20.15

आरम्भे कृष्ण-धिष्ण्यस्य सप्त-जन्मनि यत् कृतम् ।
पापं विलयमाप्नोति नरकाद् उद्धरेत् पितॄन्

ārambhe kṛṣṇa-dhiṣṇyasya sapta-janmani yat kṛtam |
pāpaṁ vilayamāpnoti narakād uddharet pitṝn

One who constructs a temple of Lord Krsna gains relief from all the sinful reactions that he had accumulated during his previous seven births, and all his forefathers are delivered from a hellish condition of life.

HBV 20.16

प्रासाद-पादे कृष्णस्य यावत् तिष्ठन्ति रेणुकाः ।
तावद् वर्ष-सहस्राणि वसते विष्णु-सद्मनि

prāsāda-pāde kṛṣṇasya yāvat tiṣṭhanti reṇukāḥ |
tāvad varṣa-sahasrāṇi vasate viṣṇu-sadmani

One who constructs a temple for Lord Visnu temple will reside in His eternal abode for as many thousands of years ans there are particles of dust covering the floor.

HBV 20.17

प्रासादे कृष्णदेवस्य चित्र-कर्म करोति यः ।
वसते विष्णु-लोके तु यावत् तिष्ठन्ति सागराः

prāsāde kṛṣṇadevasya citra-karma karoti yaḥ |
vasate viṣṇu-loke tu yāvat tiṣṭhanti sāgarāḥ

One who paints a temple of Lord Krsna will reside in the abode of Lord Visnu for as long as the oceans exist in this world.

HBV 20.18

नारसि□हे—
यः कुर्याच्छोभन□ वेश्म नरसि□हस्य भक्तिमान् ।
सर्व-पाप-विनिर्मक्तो विष्णु लोकम् अवाप्नुयात्

nārasiṁhe—
yaḥ kuryācchobhanaṁ veśma narasiṁhasya bhaktimān |
sarva-pāpa-vinirmakto viṣṇu lokam avāpnuyāt

A devoted person who builds a beautiful temple for Lord Nrsirhha will be freed from all sinful reactions and attain the supreme abode of Lord Visnu.

HBV 20.19

हयशीर्षे—
देवागार॰ करोमीति मनसा यस्तु चिन्तयेत् ।
तस्य काय-गत॰ पाप॰ तद्-अह्ना विप्र नश्यति ।
कृते तु कि॰ पुनस् तस्य प्रासादे विधिनैव तु

hayaśīrṣe—
devāgāraṁ karomīti manasā yastu cintayet |
tasya kāya-gataṁ pāpaṁ tad-ahnā vipra naśyati |
kṛte tu kiṁ punas tasya prāsāde vidhinaiva tu

O brdhmana, one who simply thinks of constructing a temple for the Supreme Lord becomes is instantly relieved of all his sinful reactions. What then can be said of the benefit one achieves by actually building a temple for the Lord, according to prescribed procedures?

HBV 20.20

अष्टेष्टकासमायुक्त॰ यः कुर्याद् वैष्णव॰ गृहम् ।
न तस्य फल-सम्पत्तिर् वक्तु॰ शक्येत केनचित् ।
अनेनैवानुमेय॰ तु फल॰ प्रासाद-विस्तरात्

aṣṭeṣṭakāsamāyuktaṁ yaḥ kuryād vaiṣṇavaṁ gṛham |
na tasya phala-sampattir vaktuṁ śakyeta kenacit |
anenaivānumeyaṁ tu phalaṁ prāsāda-vistarāt

No one can properly describe the merit obtained by one who builds a temple of Lord Visnu with only eight bricks. Then, just imagine how much merit one will achieve by building a grand temple.

HBV 20.21

मरण॰ च व्रजेन् मर्त्यो यः कृत्वा प्रथमेष्टकाम् ।
स समाप्तस्य यज्ञस्य फलम् आप्नोत्य् अस॰शयम्

maraṇaṁ ca vrajen martyo yaḥ kṛtvā prathameṣṭakām |
sa samāptasya yajñasya phalam āpnoty asaṁśayam

One who dies after laying the first brick for the construction of a temple will undoubtedly obtain the merit of completing a fire sacrifice.

HBV 20.22

बाल्ये सङ्क्रीडमाना ये पा□शुभिर् भवन□ हरेः ।
वासुदेवस्य कुर्वन्ति तेऽपि तल्-लोक-गामिनः

bālye saṅkrīḍamānā ye pāṁśubhir bhavanaṁ hareḥ |
vāsudevasya kurvanti te'pi tal-loka-gāminaḥ

Even those who, in their childhood, playfully build a temple of Lord Vasudeva with clay will ascend to the transcendental abode of Lord Hari.

HBV 20.23

आदिपुराणे—
लेपनाच्छादन□ चैव यः करोति पुनर् नवम् ।
देवस्यायतन□ कृत्वा न भवेत् कीटज□ भयम्

ādipurāṇe—
lepanācchādanaṁ caiva yaḥ karoti punar navam |
devasyāyatanaṁ kṛtvā na bhavet kīṭajaṁ bhayam

One who renovates an old temple by painting it with lime, or other kinds of paint, will not have to fear any poisonous creature, such as a snake.

HBV 20.24–27

चैत्रे व्याधिम् अवाप्नोति यो गृह□ कारयेन् नरः ।
वैशाखे धन-रत्नानि ज्येष्ठे मृत्यु□ तथैव च
आषाढे भृत्य-रत्नानि पशु-वर्गम् अवाप्नुयात् ।
श्रावणे मित्र-लाभ□ तु हानि भाद्र-पदे तथा
पत्नी-नाश□ चाश्व-युजे कार्तिके धन-धान्यकम् ।
मार्गशीर्षे तथा भक्त□ पौषे तस्करज□ भयम्
लाभन्तु बहुशो विद्यादीना□ माघे विनिर्दिशेत् ।
काञ्चन□ फाल्गुणे पुत्रानिति काल-बल□ स्मृतम्

caitre vyādhim avāpnoti yo gṛhaṁ kārayen naraḥ |
vaiśākhe dhana-ratnāni jyeṣṭhe mṛtyuṁ tathaiva ca
āṣāḍhe bhṛtya-ratnāni paśu-vargam avāpnuyāt |
śrāvaṇe mitra-lābhaṁ tu hāni bhādra-pade tathā
patnī-nāśaṁ cāśva-yuje kārtike dhana-dhānyakam |

mārgaśīrṣe tathā bhaktaṁ pauṣe taskarajaṁ bhayam
lābhantu bahuśo vidyādīnāṁ māghe vinirdiśet |
kāñcanaṁ phālguṇe putrāniti kāla-balaṁ smṛtam

One who constructs a temple for the Supreme Lord during the month of Caitra will be afflicted by a terrible disease. One who constructs a temple for the Supreme Lord during the month of Vaisakha will obtain great wealth. One who constructs a temple for the Supreme Lord during the month of Jaistha will meet with death. One who constructs a temple for the Supreme Lord during the month of Asadha will receive jewels, servants, and domestic animals. One who constructs a temple for the Supreme Lord during the month of Sravana will make many friends. One who constructs a temple for the Supreme Lord during the month of Bhadra will incur a heavy loss. One who constructs a temple for the Supreme Lord during the month of Asvina will lose his wife. One who constructs a temple for the Supreme Lord in the month of Karttika will become very prosperous. One who constructs a temple for the Supreme Lord during the month of Agrahayana will receive a huge quantity of food grains. One who constructs a temple for the Supreme Lord during the month of Pausa will have fear of thieves. One who constructs a temple for the Supreme Lord during the month of Magna will attain great wisdom, and one who constructs a temple for the Supreme Lord during the month of Phalguna will receive gold and many good children. These are the qualities and faults regarding the time for constructing a temple.

HBV 20.28

अश्विनी रोहिणी मूलम् उत्तरात्रयम् ऐन्दवम् ।
स्वाती हस्तोऽनुराधा च गृहारम्भे प्रशस्यते

aśvinī rohiṇī mūlam uttarātrayam aindavam |
svātī hasto'nurādhā ca gṛhārambhe praśasyate

Before commencing the construction of a temple, one should observe the presence of these stars—Asvini, Rohini, Mula, Uttarasadha, Uttara bhadrapada, Uttara phalguni, Mrghasira, Svati, Hasta, and Anuradha.

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HBV 20.29

आदित्य-भौम-वर्ज च सर्वे वाराः शुभावहाः ।
वज्र-व्याघात-शूलानि व्यतीपाताति-गण्डके ।
विष्कुम्भ-गण्ड-परिघान् वर्ज्य योगेषु कारयेत्

ādity-bhauma-varjaṁ ca sarve vārāḥ śubhāvahāḥ |
vajra-vyāghāta-śūlāni vyatīpātāti-gaṇḍake |
viṣkumbha-gaṇḍa-parighān varjya yogeṣu kārayet

It is considered auspicious to begin the construction work on all days except Sunday and Tuesday. Among the different yogas, or perfect combinations of planetary positions, one can begin construction during any yoga except Vajra, Vyaghata, Sula, Vyatipata, Atiganda, Viskumbha and Parigha.

HBV 20.30

श्वेते मैत्रे च माहेन्द्रे गान्धर्वाभिजिद्रौहिणे ।
तथा वैराज-सावित्रे मुहुर्ते गृहम् आरभेत्

śvete maitre ca māhendre gāndharvābhijidrauhiṇe |
tathā vairāja-sāvitre muhūrte gṛham ārabhet

To begin the construction of a temple, the best muhurtas, or auspicious times, are Sveta, Maitra, Mahendra, Gandharva, Abhijlt, Rohini, Vairaja, and Savitra.

HBV 20.31

चन्द्रादित्य-बल लब्ध्वा लग्न शुभ-निरीक्षितम् ।
स्तम्भोच्छ्रयादि कर्तव्यम् अन्यत्र परिवर्जयेत्

candrāditya-balaṁ labdhvā lagnaṁ śubha-nirīkṣitam |
stambhocchrayādi kartavyam anyatra parivarjayet

The height and diameter of the pillars should be determined when auspicious stars are visible, having received great prowess from the sun and the moon. Other times should be rejected for commencing a temple construction.

HBV 20.32

वास्तु-कर्म न चारभ्य वर्षाकाले विजानता ।
कृष्ण-पक्षे त्रिभागान्ते शुक्लस्यादौ द्वितीयके ।
चतुर्थी नवमी वर्ज्या तिथिश्चापि चतुर्दशी

vāstu-karma na cārabhyaṁ varṣākāle vijānatā |
kṛṣṇa-pakṣe tribhāgānte śuklasyādau dvitīyake |
caturthī navamī varjyā tithiścāpi caturdaśī

One who is learned should not begin the construction of a temple during the rainy reason. One should also avoid the days from EkadasI of the waning moon until the new moon day, as well as the initial days of the fortnight of the waxing moon. One should also avoid the fourth and ninth days of the waning moon, as well as the fourteenth day of the waxing moon.

HBV 20.33

भौमस्य तु दिन वर्ज्य करण विष्टि-स ज्ञितम् ।
क्षित्य्-अन्तरीक्ष-दिव्योत्थैर् उत्पातैर् भय-पीडितम् ।
उपसृष्ट ग्रहैर् भ च व्यतीपात-हत तथा

bhaumasya tu dinaṁ varjyaṁ karaṇaṁ viṣṭi-saṁjñitam |
kṣity-antarīkṣa-divyotthair utpātair bhaya-pīḍitam |
upasṛṣṭaṁ grahair bhaṁca vyatīpāta-hataṁ tathā

Tuesdays, as well as days when there is an earthquake, a meteor shower, a solar eclipse, a frightening situation, the death of a relative, a star overpowered by Saturn, a heavy storm, should be avoided for the commencement of the construction of a temple.

HBV 20.34

चन्द्रतारानुकूले च कार्य कर्म विजानता ।
ध्रुवाणि चात्र शस्तानि नैर्ऋत शक्र-दैवतम् ।
पुष्य पौष्ण च सावित्र्य वायव्य वैष्णव तथा

candratārānukūle ca kāryaṁ karma vijānatā |
dhruvāṇi cātra śastāni nairṛtaṁ śakra-daivatam |
puṣyaṁ pauṣṇaṁ ca sāvitryaṁ vāyavyaṁ vaiṣṇavaṁ tathā

One who is intelligent should begin the construction of a temple when the sun and stars are in favorable positions. The pole star is considered favorable, as are the stars Mula, Jaistha,

Pusya, Revati, Hasta, Svati, and Sravana.

HBV 20.35

स्थिरा□शे च स्थिरे लग्ने कर्तुश् चोपचयात्मके ।
केन्द्र सौम्य-ग्रहो यस्य त्रिकोणे तु सुरोत्तमः ।
पापाश्चोपचय-स्थाने तदा कार्य□ समारभेत् इति ।

sthirāṁśe ca sthire lagne kartuś copacayātmake |
kendra saumya-graho yasya trikoṇe tu surottamaḥ |
pāpāścopacaya-sthāne tadā kāryaṁ samārabhet iti |

The sthirdrhsa and sthira lagnas are considered beneficial for one who constructs a temple. In his lagna, the fourth, seventh, or tenth places should be occupied by auspicious planets. In the ninth or fifth house there should be the presence of an auspicious planet, such as Brhaspati, and the third, sixth, tenth, and eleventh houses may be occupied by sinful planets. With such planetary positions, one should begin the work of temple construction.

HBV 20.36

प्रासाद-रचना-स्थान□ प्रतिष्ठा-स्थान-निर्णयात् ।
व्यक्तम् एवाभवत् कश्चिद् विशेषोऽन्योऽत्र लिख्यते

prāsāda-racanā-sthānaṁ pratiṣṭhā-sthāna-nirṇayāt |
vyaktam evābhavat kaścid viśeṣo'nyo'tra likhyate

The procedures for building a temple room have already been described in connection with the installation of the Deity. Now, we will describe some special considerations in this regard.

HBV 20.37

पूर्व देव-कुल□ पीड्य प्रासाद□ स्वल्पक□ तथा ।
सम□ वाप्यधिक□ वापि न कर्तव्य□ विजानता

pūrva deva-kulaṁ pīḍya prāsādaṁ svalpakaṁ tathā |
samaṁ vāpyadhikaṁ vāpi na kartavyaṁ vijānatā

hayaslrse (In the Hayaslrsa-pancaratra it is stated) purvvarh devakularh pidya prdsddarh svalpakarh tathd samarh vdpyadhikarh vdpi na karttavyarh vijdnatd One who is intelligent

should not construct a temple by encroaching on the land occupied by an ancient temple, even though it may be in ruins, nor should he make the new temple equal to or larger than the existing one.

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HBV 20.38

उभयोर् द्विगुणा□ सीमा□ त्यक्त्वा चोच्छ्राय-सम्मिताम् ।
प्रासाद□ कारयेदन्य□ नोभय□ पीडयेद् बुधः

ubhayor dviguṇāṁ sīmāṁ tyaktvā cocchrāya-sammitām |
prāsādaṁ kārayedanyaṁ nobhayaṁ pīḍayed budhaḥ

There should be sufficient space between the old temple and the new one. The height of the new temple can be equal to that of the old one. One who is learned should not encroach on the land of an old temple that still stands.

HBV 20.39

देवो विष्णुस् तथा रुद्रो ब्रह्माद्याः सुरसत्तमाः ।
प्रतिष्ठाप्याः शुभे स्थाने अन्यथा ते भयावहाः

devo viṣṇus tathā rudro brahmādyāḥ surasattamāḥ |
pratiṣṭhāpyāḥ śubhe sthāne anyathā te bhayāvahāḥ

devlpurane (In the Devi Purdna it is stated) devd vhnus tathd rudro brahmddydh sura sattamdh subhe sthdne anyathd te bhayavahdh It is the duty of everyone to install a Deity of Lord Visnu, the master of the demigods, as well as deities of the foremost demigods, such as Mahadeva, Rudra, and Brahma, in a sanctified place. O n e who neglects to install a Deity in the prescribed manner will certainly find himself in frightful circumstances.

HBV 20.40

गर्तादि-लक्षणा धात्री गन्धा-स्वादेन या भवेत् ।
वर्णेन च सुर-श्रेष्ठ सा मही सर्व-कामदा

gartādi-lakṣaṇā dhātrī gandhā-svādena yā bhavet |
varṇena ca sura-śreṣṭha sā mahī sarva-kāmadā

O foremost of demigods, the land upon which one desires to build a temple should have all the good symptoms, such as a very nice fragrance and excellent color. Such an auspicious plot of land will award one all kinds of merit.

HBV 20.41

पूर्वं भूमिं परीक्षेत पश्चाद् वास्तुं प्रकल्पयेत् ।
श्वेता रक्ता तथा पीता कृष्णा चैवानुपूर्वशः ।
विप्रादेः शस्यते भूमिर् अतः कार्य परीक्षणम्

pūrvaṁ bhūmiṁ parīkṣeta paścād vāstuṁ prakalpayet |
śvetā raktā tathā pītā kṛṣṇā caivānupūrvaśaḥ |
viprādeḥ śasyate bhūmir ataḥ kārya parīkṣaṇam

One should first carefully examine the land to determine the exact place where the temple will be constructed. One should then design the temple, according to the rules and regulations that govern architecture. Land with a white hue is suitable for brdhmanas, reddish land is suitable for ksatriyas, yellowish land is suitable for vaisyas, and land having a blackish appearance is suitable for the use of sudras. In this way, one must judge the land before constructing a temple.

HBV 20.42

विप्राणां मधुरास्वादा कषाया क्षत्रियस्य च ।
कषाय-कटुता तद्वद् वैश्य-शूद्रेषु शस्यते

viprāṇāṁ madhurāsvādā kaṣāyā kṣatriyasya ca |
kaṣāya-kaṭutā tadvad vaiśya-śūdreṣu śasyate

When land is sweet it is suitable for brahmanas; when land is pungent it is suitable for ksatriyas; and when land is bitter it is suitable for both vaisyas and sudras.

HBV 20.43–44

अरत्निमात्रे वै गर्ते स्वनुलिप्ते च सर्वतः ।
घृतमामशरावस्थ॑ कृत्वा वर्ति-चतुष्टयम् ।
ज्वालयेद् भू-परीक्षार्थ॑ पूर्ण॑ तत् सर्व-दिङ्-मुखम्
दीप्ता॑ पूर्वादि गृह्णीयाद् वर्णानाम् अनुपूर्वशः ।
वास्तुः सामूहिको नाम दीप्यते सर्वतस् तु यः ।
शुभदः सर्व-वर्णाना॑ प्रासादेषु गृहेषु च

aratnimātre vai garte svanulipte ca sarvataḥ |
ghṛtamāmaśarāvasthaṁ kṛtvā varti-catuṣṭayam |
jvālayed bhū-parīkṣārthaṁ pūrṇaṁ tat sarva-diṅ-mukham
dīptāṁ pūrvādi gṛhṇīyād varṇānām anupūrvaśaḥ |
vāstuḥ sāmūhiko nāma dīpyate sarvatas tu yaḥ |
śubhadaḥ sarva-varṇānāṁ prāsādeṣu gṛheṣu ca

492 SRI HARI-BHAKTI-VILASA To test the quality of a plot of land, one should dig a small pit and smear cow dung all around it. Then, place a clay pot filled with ghee inside the pit, having four ghee wicks pointing in the four directions. As the ghee wicks burn, if the light of the lamp spreads equally in the four directions, it is to be understood that this place is suitable for a member of any of the four varnas to construct a temple.

HBV 20.45

अरत्निमात्रक॑ गर्त॑ परीक्ष्य॑ खात-पूरणे ।
अधिके श्रियम् आप्नोति न्यूने हानि समे समम्

aratnimātrakaṁ gartaṁ parīkṣyaṁ khāta-pūraṇe |
adhike śriyam āpnoti nyūne hāni same samam

When one fills that pit with the soil that was dug up to make it, if extra dirt remains after the pit has been filled, that is considered to be auspicious. If there is not enough dirt to fill the pit, that is considered to be inauspicious, and if there is just enough dirt to fill the hole, that is neither very auspicious nor very inauspicious.

HBV 20.46

काल-कृष्टेऽथवा देशे सर्व-बीजानि रोपयेत् ।
त्रिपञ्च सप्त-रात्रेण यत्र रोहन्ति तान्यपि ।
ज्येष्ठोत्तम-कनिष्ठा भूर् वर्जनीयेतरा सदा

kāla-kṛṣṭe'thavā deśe sarva-bījāni ropayet |
tripañca sapta-rātreṇa yatra rohanti tānyapi |
jyeṣṭhottama-kaniṣṭhā bhūr varjanīyetarā sadā

Further testing can be made by tilling the land with a plough and planting varieties of seeds. If the seeds fructify and grow within three days, the land should be considered to be of the best quality. If the seeds fructify only after five days, the land is to be considered of medium quality, and if they fructify after seven days, the land is to be considered very poor and should be rejected.

HBV 20.47–50

सुरभीणां रतिर् यत्र सवत्सानां वृषैः सह ।
सुन्दरीणां रतिर् यत्र पुरुषैः सह सत्तम
राज्ञां पूर्वं गृहं यस्याम् अग्नीनां यज्वनां तथा ।
काश्मीर-चन्दनामोदा कर्पूरागुरु-गन्धिनी
कमलोत्पल-गन्धा च जाति-चम्पक-गन्धिनी ।
पाटला-मल्लिका-गन्धा नागकेशर-गन्धिनी
दधिक्षीराज्य-गन्धा च मदिरासव-गन्धिनी ।
सुगन्धितीहि-गन्धा च शुभ-द्रव्यस्वना च या ।
सर्वेषां वर्णिनां भूमिः सर्व-साधारणी मता

surabhīṇāṁ ratir yatra savatsānāṁ vṛṣaiḥ saha |
sundarīṇāṁ ratir yatra puruṣaiḥ saha sattama
rājñāṁ pūrvaṁ gṛhaṁ yasyām agnīnāṁ yajvanāṁ tathā |
kāśmīra-candanāmodā karpūrāguru-gandhinī
kamalotpala-gandhā ca jāti-campaka-gandhinī |
pāṭalā-mallikā-gandhā nāgakeśara-gandhinī
dadhikṣīrājya-gandhā ca madirāsava-gandhinī |
sugandhitīhi-gandhā ca śubha-dravyasvanā ca yā |
sarveṣāṁ varṇināṁ bhūmiḥ sarva-sādhāraṇī matā

O pious one, the land where cows graze and play with their calves and the bulls; where beautiful ladies enjoy life in the company of handsome men; where to the east there is a royal

palace, a sacrificial arena, or a house of sacrificial brahmanas; where the sweet aroma of kasmira sandalwood, camphor, or aguru is found, where lotus, jasmine, jdti, pdtald, mallikd, and ndga kesara flowers grow; where the fragrance of yogurt, milk, ghee, wine, or rice is experienced; or where auspicious sounds are heard—it is to be understood that it is suitable for the members of all the four varnas to construct a temple of the Supreme Lord.

HBV 20.51–53

दुर्गन्धा दुःस्वना या च नानावर्णा च दुर्भगा ।
वृत्तार्ध-चन्द्र-सदृशी विस्ताराद् विगुणायता
विवर्णा वर्ण-हीना च वक्रा सूचि-मुखा तथा ।
द्विवर्णा सूर्प-सदृशी गोमुखा च त्रिकोणिका
षडस्रा शूल-सदृशी दन्ति-पृष्ठोपमा च या ।
सरीसृपसमा या च दिङ्-मूढा शकटाकृतिः ।
एवम् प्रकारा या भूमिर् वर्क्या यत्नेन देशिकैः

durgandhā duḥsvanā yā ca nānāvarṇā ca durbhagā |
vṛttārdha-candra-sadṛśī vistārād viguṇāyatā
vivarṇā varṇa-hīnā ca vakrā sūci-mukhā tathā |
dvivarṇā sūrpa-sadṛśī gomukhā ca trikoṇikā
ṣaḍasrā śūla-sadṛśī danti-pṛṣṭhopamā ca yā |
sarīsṛpasamā yā ca diṅ-mūḍhā śakaṭākṛtiḥ |
evam prakārā yā bhūmir varkyā yatnena deśikaiḥ

The acarya should reject a piece of land that produces a bad odor or inauspicious sounds; or is multi-colored, unfortunate, round, or having the shape of a half moon. A narrow piece of land, the length of which is more than double its width; or which is colorless, discolored, crooked, shaped like a needle, possessing two colors, the color of a winnowing basket, shaped like a cow's mouth, triangular, hexangular, shaped like a trident or snake, unfit for ascertaining the proper directions, or shaped like a cart, should also be rejected.

HBV 20.54

प्रासादस्य विशेषेण प्रोक्ता भूमिश् चतुर्विधा ।
सुपद्मा भद्रिका पूर्णा धूम्रा वेगिन्यथापि सा

prāsādasya viśeṣeṇa proktā bhūmiś caturvidhā |
supadmā bhadrikā pūrṇā dhūmrā veginyathāpi sā

It is said that there are four kinds of land that are very suitable for constructing a temple. These are termed supadmd, bhadrikd, purna, dhumra or vegini.

HBV 20.55

तिलकैर् नारिकेलैश् च वर्हिः काशैश्च शोभिता ।
पद्मेन्दीवर-स□युक्ता सा सुपद्मेति विश्रुता

tilakair nārikelaiś ca varhiḥ kāśaiśca śobhitā |
padmendīvara-saṁyuktā sā supadmeti viśrutā

Land that is decorated with sesame plants, coconut trees, kusa grass, and reeds in the four directions, as well as lotus flowers, especially blue lotuses, is known as supadmd.

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HBV 20.56–57

नदी-समुद्रायतन-तीर्थ-पर्यन्त-शोभिता ।
पुष्प-वृक्ष-समाकीर्णा क्षीर-वृक्षोप-शोभिता
वनोद्यान-लता-गुल्म-फुल्ल-स्तम्ब-समावृता ।
यज्ञीय-वृक्ष-सुक्षेत्र-युक्ता भद्रेति कीर्तिता

nadī-samudrāyatana-tīrtha-paryanta-śobhitā |
puṣpa-vṛkṣa-samākīrṇā kṣīra-vṛkṣopa-śobhitā
vanodyāna-latā-gulma-phulla-stamba-samāvṛtā |
yajñīya-vṛkṣa-sukṣetra-yuktā bhadreti kīrtitā

Land that is adorned with a river, ocean, holy place, flowering plants, ksiri trees, forest, garden, creepers, bushes, flowering vines, trees whose wood is suitable for offering in a sacrificial fire, and which is pure, is known as bhadrd.

HBV 20.58–59

बकुलाशोक-बहुला तथा प्लक्षाम्र-लोहितैः ।
माधवी-वेष्टिता या च मुद्गनिष्पावकोद्रवैः
शूकधान्यैश् च पुन्नागैर् गिरि-पार्श्व-गता च या ।
तोय□ च स्वल्पक□ यस्या□ सा पूर्णा परिकीर्तिता

bakulāśoka-bahulā tathā plakṣāmra-lohitaiḥ |
mādhavī-veṣṭitā yā ca mudganiṣpāvakodravaiḥ
śūkadhānyaiś ca punnāgair giri-pārśva-gatā ca yā |
toyaṁ ca svalpakaṁ yasyāṁ sā pūrṇā parikīrtitā

The land where there are many bakula, asoka, and asvattha trees; or which is surrounded by mddhavi creepers, as well as muga, nispdva, kodrava, suka, dhanya, and punnaga trees; or which is next to a mountain and contains a small stream such is known as purnd.

HBV 20.60–61

बिल्वार्कस्नुहि-पीलूना□ वनैर् या परितो वृता ।
सशर्करा च कठिना युक्ता कण्टकिभिर् द्रुमैः
गृध्र-गोमायुकाकाना□ श्येनाना□ या कुलाकुलैः ।
धूम्रेति कीर्तिता सा तु ता□ यत्नात् परिवर्जयेत्

bilvārkasnuhi-pīlūnāṁ vanair yā parito vṛtā |
saśarkarā ca kaṭhinā yuktā kaṇṭakibhir drumaiḥ
gṛdhra-gomāyukākānāṁ śyenānāṁ yā kulākulaiḥ |
dhūmreti kīrtitā sā tu tāṁ yatnāt parivarjayet

496 SRI HARI-BHAKTI-VILASA kirttita sd tu tarn yatndt parivarjjayet The land where many bilva, dhunda, snuhi, and pilu trees grow; which is hard and filled with gravel; which is full of thorns; or which is the playground of vultures, jackals, crows, and hawks, is known as dhumra, and should be rejected.

HBV 20.62–64

ततो भूमि॰ परीक्षेत पूर्वोदक् प्रवणा॰ शुभाम् ।
असङ्कटा॰ तथाच्छन्नाम् अल्पतोया॰ परिप्लुताम्
सम्पूर्यमाणे खाते तु तथाधिक-मृद॰ लभेत् ।
कुसुम्भ-सदृश॰ वर्ण॰ यस्या॰ न म्लानिमृच्छति
न निर्वाति तथा दीपस् तोय॰ शीघ्र॰ न जीर्यते ।
श्वेतारुणा पीत-कृष्णा विप्रादीना॰ प्रशस्यते

tato bhūmiṁ parīkṣeta pūrvodak pravaṇāṁ śubhām |
asaṅkaṭāṁ tathācchannām alpatoyāṁ pariplutām
sampūryamāṇe khāte tu tathādhika-mṛdaṁ labhet |
kusumbha-sadṛśaṁ varṇaṁ yasyāṁ na mlānimṛcchati
na nirvāti tathā dīpas toyaṁ śīghraṁ na jīryate |
śvetāruṇā pīta-kṛṣṇā viprādīnāṁ praśasyate

While examining the land, if it is found to slope towards the east or north; if it is easily accessible and covered with green grass or slightly flooded; if there is a surplus of soil after digging a pit and filling it again; if its color resembles that of a husumbha flower; if it is even; if a ghee lamp goes on burning without disturbance; and if the water there does not dry quickly, it is to be considered auspicious. If the color of the land is whitish, saffron, yellowish, or blackish, then it is suitable for brdhmanas, ksatriyas, vaisyas and sudras, respectively.

HBV 20.65–66

आज्यासृग्-गन्धमद्याना॰ तुल्य-गन्धा तु या भवेत् ।
मधुरा च कषाया च अम्ला च कटुका च या
कुशैः शरैस् तथा काशैर् दूर्वाभिर् या च स॰वृता ।
तस्या॰ पुण्येऽथ नक्षत्रे कुर्याद् भूमि-परिग्रहम्

ājyāsṛg-gandhamadyānāṁ tulya-gandhā tu yā bhavet |
madhurā ca kaṣāyā ca amlā ca kaṭukā ca yā
kuśaiḥ śarais tathā kāśair dūrvābhir yā ca saṁvṛtā |
tasyāṁ puṇye'tha nakṣatre kuryād bhūmi-parigraham

The sanctified land that produces the fragrance of ghee, red sandalwood or wine; possesses a sweet, pungent, sour, or bitter taste; and which is covered with kuia grass, reeds, and durva grass, should be acquired at an auspicious moment for the construction of a temple.

HBV 20.67

प्राकार-सीमा-पर्यन्तꣳ ततो भूत-वलिꣳ हरेत्

prākāra-sīmā-paryantaṁ tato bhūta-valiṁ haret

tatraiva (In the same literature it is stated) prdkdra simdparyyantarh tato bhutabalirh haret One should scatter urad ddl, turmeric powder, parched paddy, yogurt, and barley powder over the entire tract of land, up to the boundary wall, as a gift for the sake of all creatures who live there.

HBV 20.68

माषꣳ हरिद्रा-चूर्णꣳ च सलाजा दधि-शक्तवः ।
एभिर् भूत-वलिꣳ दत्त्वा सूत्रम् अष्टाक्षरेण तु ।
पातयित्वा ततः शङ्कूनष्टदिक्षु निवेशयेत्

māṣaṁ haridrā-cūrṇaṁ ca salājā dadhi-śaktavaḥ |
ebhir bhūta-valiṁ dattvā sūtram aṣṭākṣareṇa tu |
pātayitvā tataḥ śaṅkūnaṣṭadikṣu niveśayet

One should also offer these things to the ghosts. Then, while chanting the mula mantra, one should pound eight pegs into the ground in the eight directions.

HBV 20.69

राक्षसाश्चापि भूताश्च येऽस्मिꣳस् तिष्ठन्ति भूतले ।
ते सर्वे व्यपगच्छन्तु स्थानꣳ कुर्याम् अहꣳ हरेः ।
इत्यनुज्ञाप्य भूतादीन् ताꣳ भूमिꣳ परिशोधयेत्

rākṣasāścāpi bhūtāśca ye'smiṁs tiṣṭhanti bhūtale |
te sarve vyapagacchantu sthānaṁ kuryām ahaṁ hareḥ |
ityanujñāpya bhūtādīn tāṁ bhūmiṁ pariśodhayet

O n e should say: "May all the ghosts and demoniac creatures who have been living on this tract of land leave because I am going to build a temple here for Lord Hari." After appealing to the ghosts in this way, one should purify the land.

HBV 20.70

आदित्यादि-ग्रहाणा च लोकपालैः समङ्कृती ।
आज्येनेष्ट-विधानेन ततो वै होमम् आचरेत्

ādityādi-grahāṇāṁ ca lokapālaiḥ samaṅkṛtī |
ājyeneṣṭa-vidhānena tato vai homam ācaret

One who is wise should then perform a fire sacrifice, according to the authorized rules and regulations, for the satisfaction of the predominating deities of the planets and directions.

HBV 20.71

चरु-होम ततः कुर्यान् मूल-मन्त्रेण देशिकः ।
ढद्यात् पूर्णाहुति पश्चाद् वौषडन्तेन देशिकः

caru-homaṁ tataḥ kuryān mūla-mantreṇa deśikaḥ |
dadyāt pūrṇāhutiṁ paścād vauṣaḍantena deśikaḥ

Thereafter, the dcdrya should conduct a caruhoma, while chanting the mula mantra, followed by the chanting of the mantra beginning with vausadanta, while offering the final oblation into the sacrificial fire.

HBV 20.72

वृषभौ कपिलौ गृह्य सवर्णौ वा विचक्षणः ।
योजनार्थ हल चैव गृह्णीयाद् असनोद्भवम्

vṛṣabhau kapilau gṛhya savarṇau vā vicakṣaṇaḥ |
yojanārthaṁ halaṁ caiva gṛhṇīyād asanodbhavam

O n e who is learned should then have the land tilled by a plough made from the wood of an asana tree that is drawn by brown bulls, or bulls of any other color.

HBV 20.73

प्राङ्-मुख योज्य मन्त्र-ज्ञो वस्त्रालङ्कार-भूषितः ।
आसनी यष्टिमादाय द्वादशाक्षर-विद्यया ।
सम्मर्देन समीकृत्य शुभ-बीजानि वापयेत्

prāṅ-mukhaṁ yojya mantra-jño vastrālaṅkāra-bhūṣitaḥ |
āsanīṁ yaṣṭimādāya dvādaśākṣara-vidyayā |
sammardena samīkṛtya śubha-bījāni vāpayet

One who is conversant with the chanting of mantras should dress very nicely, put on various ornaments, and begin tilling the land with a plough made of the wood of an asana tree, beginning from the east. He should chant the twelve-syllable mantra while making the land even, and then plant suitable seeds.

HBV 20.74

सम्प्राप्ते शुभ-काले तु गोभिस्तत् खादयेद् बुधः ।
पुनस्तत् कर्षयित्वा तु समीकृत्य ग्रह गुरुः

samprāpte śubha-kāle tu gobhistat khādayed budhaḥ |
punastat karṣayitvā tu samīkṛtya grahaṁ guruḥ

When the crop is ripe, one who is learned should feed it to the cows. The spiritual master should then again have the land tilled to make it even so that the construction of the temple can begin.

HBV 20.75

मात्स्ये च—
हीनाधिकाङ्गता वास्तोः सर्वतः परिवर्जयेत् ।
नगर-ग्राम-देशेषु सर्वत्रैव विवर्जयेत्

mātsye ca—
hīnādhikāṅgatāṁ vāstoḥ sarvataḥ parivarjayet |
nagara-grāma-deśeṣu sarvatraiva vivarjayet

Whether in a city or in a village, the land upon which the temple is going to built should be square. If the land is not square then one should select a square portion and dispose the rest.

HBV 20.76

वाह्यवास्तु सम कृत्वा चतुरस्र समन्ततः ।
भूमि तोय-समा कृत्वा दर्पणोदर-सन्निभाम् ।
द्वादशाङ्गुलमानेन चाष्टौ वरा स् तु भ्रामयेत्

vāhyavāstuṁ samaṁ kṛtvā caturasraṁ samantataḥ |
bhūmiṁ toya-samāṁ kṛtvā darpaṇodara-sannibhām |
dvādaśāṅgulamānena cāṣṭau vārāṁs tu bhrāmayet

hayaslrse (In the Hayasirsa-paficardtra it is stated) vdhyavdstum samam krtvd caturasram samantatah

500 SRI HARI-BHAKTI-VILASA bhumirh ttoya samara krwd darpanodara sannibhdm dvddasa aixgula mdnena cdstau vararhstu bhrdmayet One should demark a square plot of land where the temple is to be constructed and then the land surrounding it should also be made even. The land upon which the temple will be constructed should be as smooth as the surface of a mirror. O n e should drive eight pegs that are twelve fingers long into the ground to mark the allotted plot of land.

HBV 20.77

मध्ये सुनिश्चल शङ्क स्थाप्य छाया निरीक्षयेत् ।
प्रवेशे निष्क्रमे तस्या शङ्कुच्छाया निरूपयेत्

madhye suniścalaṁ śaṅkaṁ sthāpya chāyāṁ nirīkṣayet |
praveśe niṣkrame tasyāṁ śaṅkucchāyāṁ nirūpayet

A peg should be driven into the ground in the middle of the square portion of land, for the purpose of noting the measurement of its shadow, in the morning and in the evening.

HBV 20.78

शङ्कु-च्छायाग्र-चिह्नाभ्या प्राक् प्रतीच्यौ प्रसाधयेत् ।
प्राक् प्रतीची गते सूर्ये उदग्यामौ प्रसाधयेत्

śaṅku-cchāyāgra-cihnābhyāṁ prāk pratīcyau prasādhayet |
prāk pratīcīṁ gate sūrye udagyāmau prasādhayet

By noting the shadow of the tip of the peg, one should determine the directions, such as east and west. Then, by observing the movements of the sun, one can determine which direction is north and which is south.

HBV 20.79

वैषुवे विमले व्योम्नि शङ्कुना साधयेद् दिशम् ।
शरद्-वसन्तयोर् एवम् आदित्यात् साधयेद् दिशम्

vaiṣuve vimale vyomni śaṅkunā sādhayed diśam |
śarad-vasantayor evam ādityāt sādhayed diśam

One may also determine the directions by observing the shadow of a peg on a clear day, at the time of the vernal equinox. In this way, during the autumn and spring, one should determine directions.

HBV 20.80

प्राचीं वा पुष्प-वेधेन चित्रास्वात्यन्तरेण वा ।
उदीचीं ध्रुव-वेधेन मध्य-योगेन चोन्नयेत्

prācīṁ vā puṣpa-vedhena citrāsvātyantareṇa vā |
udīcīṁ dhruva-vedhena madhya-yogena connayet

Alternatively, by the procedure known as puspavedha, which involves sighting the stars Svati and Citra, one determine the eastern direction, and by the procedure known as madhya yoga, or dhruva vedha, one should determine the northern direction.

HBV 20.81

चतुरस्रां शिलां गृह्य इष्टकां वा सुशोभनाम् ।
चतुर्दिक्षु निवेश्याथ सूत्र-चिह्नं तु कारयेत्

caturasrāṁ śilāṁ gṛhya iṣṭakāṁ vā suśobhanām |
caturdikṣu niveśyātha sūtra-cihnaṁ tu kārayet

To measure the land with string, one should use square marbles or well-made bricks, placing them in the four directions.

HBV 20.82

एव□ कृत्वा सूत्र-चिह्न□ ब्राह्मणा□स् तत्र भोजयेत् ।
वैष्णवान् पायसेनाग्र्यान् द्वादशैव समाहितः

evaṁ kṛtvā sūtra-cihnaṁ brāhmaṇāṁs tatra bhojayet |
vaiṣṇavān pāyasenāgryān dvādaśaiva samāhitaḥ

After determining the directions and measurements, one should feed the brahmanas at that land, and with a fixed mind, one should feed sweet rice to twelve exalted Vaisnavas.

HBV 20.83

गृहारम्भेऽतिकण्डूतिः स्वाम्यङ्गे यत्र जयते ।
शल्य□ त्व् अपनयेत् तत्र प्रासादे भवने तथा ।
सशल्य□ भयद□ यस्माद् अशल्य□ भय-नाशनम्

gṛhārambhe'tikaṇḍūtiḥ svāmyaṅge yatra jayate |
śalyaṁ tv apanayet tatra prāsāde bhavane tathā |
saśalyaṁ bhayadaṁ yasmād aśalyaṁ bhaya-nāśanam

502 SRI HARI-BHAKTI-VILASA If itching or boils appear on the body of the landowner when he begins to build the temple, one should remove the bones of dead animals that were buried there. A place having the bones of dead animals causes fear, and so one must get rid of them.

HBV 20.84

आदिशेद् वास्तुनः शल्य□ गृहिणोऽङ्गविकारतः ।
शकुनो दृश्यते वापि यस्य वा श्रूयते ध्वनिः ॥
कीर्त्य□ते यस्य वै नाम शल्य□ तस्य विनिर्दिशेत्

ādiśed vāstunaḥ śalyaṁ gṛhiṇo'ṅgavikārataḥ |
śakuno dṛśyate vāpi yasya vā śrūyate dhvaniḥ ||
kīrtya□te yasya vai nāma śalyaṁ tasya vinirdiśet

If, while the temple construction is in progress, the landowner suffers from boils, sees a vulture, or hears the sound of an animal in distress, it is to be understood that there are bones of vultures or carnivorous animals buried there. Thus, the land must be examined very carefully.

HBV 20.85

पञ्च-गव्यौषधि-जलैः परीक्षित्वावसेचयेत् ।
एकाशीतिपद□ कुर्याद् रेखाभिः कनकेन तु

pañca-gavyauṣadhi-jalaiḥ parīkṣitvāvasecayet |
ekāśītipadaṁ kuryād rekhābhiḥ kanakena tu

mdtsye (In the hiatsya Purana it is stated) pancagavya ausadhijalaih pariksawdva secayet ekdsiti padarh kuryydd rekhdbhih kanakena tu After examining the land carefully, one should sprinkle over it the five products received from the cow, as well as varieties of medicinal herbs. O n e should then draw a square on the land using a golden nail, and further divide it into eighty-one parts.

HBV 20.86

पश्चाल् लेपेन चलिप्य सूत्रेणालोड्य सर्वतः ।
दश पूर्वायता रेखा दश चैवोत्तरायत्ताः ।
सर्व-वास्तु-विभागेषु विज्ञेया नवका नव

paścāl lepena calipya sūtreṇāloḍya sarvataḥ |
daśa pūrvāyatā rekhā daśa caivottarāyattāḥ |
sarva-vāstu-vibhāgeṣu vijñeyā navakā nava

O n e should first smear cow dung and water over the land, and then draw ten straight lines from east to west using a golden nail. One should use a string to straighten the lines and then again draw ten straight lines from north to south. In this way, one will be able to draw eighty-one squares on the land.

HBV 20.87–88

एकाशीतिपद□ कृत्वा वास्तु-वित् सर्व-वास्तुषु ।
पद-स्थान् पूजयेद् देवान् त्रि□शत् पञ्च-दशैव च
द्वात्रि□शद् बाह्यतः पूज्याः पूज्याश्चान्तस् त्रयोदश ।
नामतस्तान् प्रवक्ष्यामि स्थानानि च निबोध मे

ekāśītipadaṁ kṛtvā vāstu-vit sarva-vāstuṣu |
pada-sthān pūjayed devān triṁśat pañca-daśaiva ca
dvātriṁśad bāhyataḥ pūjyāḥ pūjyāścāntas trayodaśa |
nāmatastān pravakṣyāmi sthānāni ca nibodha me

O n e who knows the science of vastu, or construction, should divide the land into eighty-one squares and worship the demigods in them. Forty-five demigods should be worshiped in the outer squares, thirty-two demigods in inner squares, and thirteen demigods at the middle. Now, hear their names and places from me.

HBV 20.89–92

ईशकोणादिषु सुरान् पूजयेच्च विधानतः ।
शिखी चैवाथ पर्जन्यो जयतः कुलिशायुधः
सूर्यः सत्यो भृशश् चैव आकाशो वायुर् एव च ।
पूषा च वितथश् चैव गृहक्षतयमाव् उभौ
गन्धर्वो भृङ्ग-राजश्च मृगः पितृ-गणस् तथा ।
दौवारिकोऽथ सुग्रीवः पुष्पदन्तो जलाधिपः
असुरः शोषपापौ च रोगोऽहिर्मुख्य एव च ।
भल्लाटः सोमसर्पौ च अदितिश्च दितिस् तथा ।
बहिर् द्वात्रि□शद् एते तु तदन्तश्च सुरान् शृणु

īśakoṇādiṣu surān pūjayecca vidhānataḥ |
śikhī caivātha parjanyo jayataḥ kuliśāyudhaḥ
sūryaḥ satyo bhṛśaś caiva ākāśo vāyur eva ca |
pūṣā ca vitathaś caiva gṛhakṣatayamāv ubhau
gandharvo bhṛṅga-rājaśca mṛgaḥ pitṛ-gaṇas tathā |
dauvāriko'tha sugrīvaḥ puṣpadanto jalādhipaḥ
asuraḥ śoṣapāpau ca rogo'hirmukhya eva ca |
bhallāṭaḥ somasarpau ca aditiśca ditis tathā |
bahir dvātriṁśad ete tu tadantaśca surān śṛṇu

504 SRI HARI-BHAKTI-VILASA dauvdriko'tha sugrivah puspadanto jalddhipah asurah sosapdpau ca rogo'himurkhya eva ca bhalltah soma sarpau ca aditisca ditis tathd vahir dvatrirhsad ete tu tadantasca surdn srnu The names of the thirty-two demigods who should be worshiped in the outer squares are Sikhl, Parjjanya, Jayanta, Indra, Surya, Satya, Bhrsa, Akasa, Vayu, Pusa, Vitath, Grhaksata, Yama, Gandharva, Bhrngaraja, Mrga, Pitrgana, Dauvarika, Sugrlva, Puspadanta, Varuna, Asura, Sosa, Papa, Roga, Ahi, Mukhya, Bhallta, Soma, Sarpa, Aditi, and Diti. Now, hear the names of the thirteen demigods who should be worshiped in the middle squares.

HBV 20.93

ईशानादि-चतुष्कोण-स□स्थितान् पूजयेद् बुधः ।
आपश् चैवाथ सावित्रो जयो रुद्रस् तथैव च

īśānādi-catuṣkoṇa-saṁsthitān pūjayed budhaḥ |
āpaś caivātha sāvitro jayo rudras tathaiva ca

One who is intelligent should worship Apa, Savitra, Jaya, and Rudra in the four corners to the northeast, southeast, southwest, and northwest.

HBV 20.94

मध्ये नवपदो ब्रह्मा तस्याष्टौ च समीपगाः ।
सर्वान् एकोत्तरान् विद्यात् पूवादीन् नामतः शृणु

madhye navapado brahmā tasyāṣṭau ca samīpagāḥ |
sarvān ekottarān vidyāt pūvādīn nāmataḥ śṛṇu

Brahma should be worshiped in the middle. There are eight other demigods that are situated around Brahma. Their names are listed here.

HBV 20.95

अर्यमा सविता चैव विवस्वान् विबुधाधिपः ।
मित्रोऽथ राज-यक्ष्मा च तथा पृथ्वी-धरः क्रमात्

aryamā savitā caiva vivasvān vibudhādhipaḥ |
mitro'tha rāja-yakṣmā ca tathā pṛthvī-dharaḥ kramāt

Aryama, Savita, Vivasvan, Vibudhadhipa, Mitra, Raja Yaksa, Prthvidhara, and Apavatsa are said to be situated around Brahma.

HBV 20.96

अष्टमश् चापवत्सश्च परितो ब्रह्मणः स्मृताः ।
पापश् चैवापवत्सश्च पर्जन्योऽग्निर् दितिस् तथा

aṣṭamaś cāpavatsaśca parito brahmaṇaḥ smṛtāḥ |
pāpaś caivāpavatsaśca parjanyo'gnir ditis tathā

Apa, Apavatsa, Parjanya, and Agni are situated in the squares near the four corners.

HBV 20.97

पदिकानां च वर्गोऽयम् एव कोणेष्व् अशेषतः ।
तन्-मध्ये तु बहिर्विंशद्विपदान्ते तु सर्वतः

padikānāṁ ca vargo'yam evaṁ koṇeṣv aśeṣataḥ |
tan-madhye tu bahirviṁśadvipadānte tu sarvataḥ

There are twenty other demigods situated in the two squares outside these previously-mentioned squares.

HBV 20.98

अर्यमा च विवस्वांश्च मित्रः पृथ्वी-धरस् तथा ।
ब्रह्मणः परितो दिक्षु त्रिपदास्ते तु सर्वतः

aryamā ca vivasvāṁśca mitraḥ pṛthvī-dharas tathā |
brahmaṇaḥ parito dikṣu tripadāste tu sarvataḥ

Aryama, Vivasvan, Mitra, and Prthvidhara are situated on the four sides of Brahma in a third square.

HBV 20.99

व□शान् इदानी□ वक्ष्यामि रज्जूर् अपि पृथक् पृथक् ।
वायु□ यावत् तथा रोगात् पितृभ्यः शिखिन□ तथा

vaṁśān idānīṁ vakṣyāmi rajjūr api pṛthak pṛthak |
vāyuṁ yāvat tathā rogāt pitṛbhyaḥ śikhinaṁ tathā

506 SRI HARI-BHAKTI-VILASA vdyurh ydvat tathd rogdt pitrbhyah sikhinam tathd I will now describe the terms vamsa and rajju. From Rogapada to Vayupada is one vamsa. Similarly, from Pitrpada to Sikhipada is another vamsa.

HBV 20.100

मुख्याद् भृश□ तथा शोषाद् वितथ□ यावद् एव तु ।
सुग्रीवाद् अदिति□ यावद् भृङ्गात् पर्जन्यम् एव च

mukhyād bhṛśaṁ tathā śoṣād vitathaṁ yāvad eva tu |
sugrīvād aditiṁ yāvad bhṛṅgāt parjanyam eva ca

In the same way, from Mukhya to Bhrsa is one vamsa; from Sosa to Vitatha is another vamsa; from Sugriva to Aditi is a third vamsa; and from Bhrnga to Parjanya is a fourth vamsa.

HBV 20.101

एते व□शाः समाख्याताः क्वचिद् ऋजव एव तु

ete vaṁśāḥ samākhyātāḥ kvacid ṛjava eva tu

These six dynasties are known as vamsa. Sometimes, they are referred to as rajju.

HBV 20.102–103

एतेषा□ यस् तु सम्पातः पद-मध्य□ सम□ तथा ।
मर्म चैतत् समाख्यात□ त्रिशूल□ कोणगञ्च यत्
स्तम्ब-न्यासेषु वर्ज्यानि तुला वेधेषु सर्वदा ।
कीलोत्सृष्टोपघातादि वर्जयेद् यत्नतो नरः ।
सर्वत्र वास्तु-निर्दिष्टः पितृ-व□शोत्तरायतः

eteṣāṁ yas tu sampātaḥ pada-madhyaṁ samaṁ tathā |
marma caitat samākhyātaṁ triśūlaṁ koṇagañca yat
stamba-nyāseṣu varjyāni tulā vedheṣu sarvadā |
kīlotsṛṣṭopaghātādi varjayed yatnato naraḥ |
sarvatra vāstu-nirdiṣṭaḥ pitṛ-vaṁśottarāyataḥ

When two squares touch diagonally, they are called padamadhya, or sama, and the trident-like corners are called marma. One should not construct pillars where these squares are joined in this manner. One

should also carefully avoid tuldvedha and kllotsrsta upaghdtas, or holes that were made by pounding pegs into the ground. The vdstu purusa, or the guardian deity, is said to reside in the area beginning from the sikhipada up to the end of the vamsa.

HBV 20.104–105

मूर्धन्यग्निः समाविष्टो मुखे चापः समास्थितः ।
पृथ्वी-धरोऽर्यमा चैव स्तनयोस् ताव् अधिष्ठितौ
वक्षःस्थले चापवत्सः पूजनीयः सदा बुधैः ।
नेत्रयोर् दिति-पर्जन्यौ श्रोत्रेऽदिति-जयन्तकौ

mūrdhanyagniḥ samāviṣṭo mukhe cāpaḥ samāsthitaḥ |
pṛthvī-dharo'ryamā caiva stanayos tāv adhiṣṭhitau
vakṣaḥsthale cāpavatsaḥ pūjanīyaḥ sadā budhaiḥ |
netrayor diti-parjanyau śrotre'diti-jayantakau

Agni should be worshiped as being situated on the head of the vdstu purusa, whose head turns downward. Apa should be worshiped as situated in his mouth, Prthvldhara and Aryama on his nipples, Apavatsa on his chest, Diti and Parjanya in his eyes, and Aditi and Jayanta in his ears.

HBV 20.106

सर्पेन्द्राव□श-स□स्थौ तु पूजनीयौ प्रयत्नतः ।
सूर्य-सोमादयस् तद्वद् बाह्वोः पञ्च च पञ्च च

sarpendrāvaṁśa-saṁsthau tu pūjanīyau prayatnataḥ |
sūrya-somādayas tadvad bāhvoḥ pañca ca pañca ca

Sarpa and Indra should be worshiped as situated on his shoulders. The five demigods, headed by Surya, should be worshiped as situated on his right arm, and the five demigods, headed by Candra, should be worshiped as situated on his left arm.

HBV 20.107

रुद्रश्च राज-यक्ष्मा च वाम-हस्त□ समाश्रितौ ।
सावित्रः सविता तद्वद् धस्त□ दक्षिणम् आश्रितौ

rudraśca rāja-yakṣmā ca vāma-hastaṁ samāśritau |
sāvitraḥ savitā tadvad dhastaṁ dakṣiṇam āśritau

Rudra and Rajayaksma should be worshiped as situated on his left hand, and Savitra and Savita should be worshiped as situated on his right hand.

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HBV 20.108

विवस्वान् अथ मित्रश्च जठरे स□व्य-वस्थितौ ।
पूषा च पाप-यक्ष्मा च हस्तयोर् मणिबन्धने

vivasvān atha mitraśca jaṭhare saṁvya-vasthitau |
pūṣā ca pāpa-yakṣmā ca hastayor maṇibandhane

Vivasvan and Mitra are situated on his stomach. Pusa is present on his right wrist, and Papayaksma is present on his left wrist.

HBV 20.109

तथैवासुर-शोषौ च वाम□ पार्श्व□ समाश्रितौ ।
पार्श्वे तु दक्षिणे तद्वद् वितथः सगृह-क्षतः

tathaivāsura-śoṣau ca vāmaṁ pārśvaṁ samāśritau |
pārśve tu dakṣiṇe tadvad vitathaḥ sagṛha-kṣataḥ

O n his left ribcage, Asura and Sosa are present, and Vitatha and Grhaksata are situated on his right ribcage.

HBV 20.110

ऊवोर् यमाम् बुपौ ज्ञेयौ जान्वोर् गन्धर्व-पुष्पकौ ।
जङ्घयोर् भृङ्ग-सुग्रीवौ स्फिक्-स्थौ दौवारिको मृगः

ūvor yamām bupau jñeyau jānvor gandharva-puṣpakau |
jaṅghayor bhṛṅga-sugrīvau sphik-sthau dauvāriko mṛgaḥ

Yama and Varuna are situated on his thighs, Gandharva and Puspaka are situated on his knees, Bhrngaraga and Sugriva are situated on his thighs just below the hips, and Dauvarika and Mrga are situated on his waist.

HBV 20.111

जयः शक्रस् तथा मेढ्रे पादयोः पितरस् तथा ।
मध्ये नव-पदो ब्रह्मा हृदये तु स पूज्यते

jayaḥ śakras tathā meḍhre pādayoḥ pitaras tathā |
madhye nava-pado brahmā hṛdaye tu sa pūjyate

Jaya and Indra are situated on his genitals, the Pitrganas are situated on his feet; and in the heart of the vastu purusa, Brahma is to be worshiped. In this way, there are forty-five demigods situated throughout the body of the vastu purusa.

HBV 20.112

चतुः-षष्टि-पदो वास्तुः प्रासादे ब्रह्मणः स्मृतः ।
ब्रह्मा चतुष्-पदस् तद्वत् कोणेष्व् एकपदास् तथा

catuḥ-ṣaṣṭi-pado vāstuḥ prāsāde brahmaṇaḥ smṛtaḥ |
brahmā catuṣ-padas tadvat koṇeṣv ekapadās tathā

Only in the temple of Brahma should there should be sixty-four sqaress of vdstu. Otherwise, there should be eighty-one squares. In other temples, Brahma should be situated in the four squares at the middle, counting the corners as one square each.

HBV 20.113

बहिष्कोणेषु चाष्टौ तु सार्धाश् चोभयतः स्मृताः ।
वि□शति-द्विपदास् तेषा□ चतुःषष्टि-पदे स्मृताः

bahiṣkoṇeṣu cāṣṭau tu sārdhāś cobhayataḥ smṛtāḥ |
viṁśati-dvipadās teṣāṁ catuḥṣaṣṭi-pade smṛtāḥ

At the outer corners there should be eight squares, and on the two sides, there should be four squares.

HBV 20.114

वास्त्वङ्ग□ सूत्रयेत् प्राज्ञः श्वेताम्बर-धरः शुचिः ।
श्वेत-गन्धानुलिप्ताङ्गः सर्वालङ्कार-भूषितः ।
चतुःषष्टि□ तु प्रासादे एकाशीति□ गृहे सदा

vāstvaṅgaṁ sūtrayet prājñaḥ śvetāmbara-dharaḥ śuciḥ |
śveta-gandhānuliptāṅgaḥ sarvālaṅkāra-bhūṣitaḥ |
catuḥṣaṣṭiṁ tu prāsāde ekāśītiṁ gṛhe sadā

One who is learned should dress in white clothes, apply white sandalwood paste to his body, and decorate himself with varieties of ornaments before determining the exact features of the vdstu purusa. For a temple of the Supreme Lord, the vdstu purusa should have sixty-four limbs, and for one's house, he should have eighty-one limbs.

HBV 20.115

चतुरस्रीकृते क्षेत्रे ह्य् अष्टधोभय-भाजिते ।
कोण-रेखा ततो दत्त्वा सुरभागा स् तु कल्पयेत्

caturasrīkṛte kṣetre hy aṣṭadhobhaya-bhājite |
koṇa-rekhāṁ tato dattvā surabhāgāṁs tu kalpayet

510 SRI HARI-BHAKTI-VILASA konarekhdrh tato dattvd surabhdgdrhstu kalpayet The square plot of land should be divided into eight sections, both horizontally and vertically. This division of the land should be made with a golden nail and each square is to be dedicated to the different sections.

HBV 20.116–127

शिरः कोणार्धतो ज्ञेयः पर्जन्यः पद-स□स्थितः ।
द्विपद-स्थो जयो ज्ञेयः सुरेशश् चैकपादिकः
भास्करस् तु पदे ज्ञेयो द्विपदः सत्य इष्यते ।
भृशः पदस्थो विज्ञेयो व्योम चैव पदार्धगः
हुताशनः पदार्धश् च पूषा च पद-स□स्थितः ।
वितथो द्विपदश् चैव पदैकश्च गृहक्षतः
वैवस्वतः पदैकस्थो गन्धर्वो द्विपद-स्थितः ।
भृङ्गश् चैकपदो ज्ञेयो मृगश् चार्धपदे स्थितः
पितरश् चार्धतो ज्ञेयाः पदे दौवारिकस् तथा ।
सुग्रीवश्च पदौ ज्ञेयौ ह्य् एकस्थः पुष्प-दन्तकः
यादसा□ पतिर् एकस्थो ह्य् असुरस् तु द्विस□स्थितः ।
शोषश् चैकपदे ज्ञेयो ह्य् अर्धगः पाप इष्यते
रोगश् चार्धपदे ज्ञेयो नागश्चापि पदे स्थितः ।
मुख्यश्च द्विपदे ज्ञेयो भल्लाटः पद-स□स्थितः
यज्ञेश्वरः पदे ज्ञेयो नागराड् द्विपदे स्थितः ।
पदस्था श्री-महादेवी अदितिश् चार्ध-स□स्थिता
आपो ज्ञेयास् तु पदगापवली द्विपदा-स्थिता ।
चतुष्पदस्थो विज्ञेयस् त्व् अर्यमा पूर्वमध्य-गः
सविता तु पदे ज्ञेयः सावित्री च पदे स्थिता ।
ततो विवस्वान विज्ञेयश् चतुष्टय-पदे स्थितः
इन्द्रश् चन्द्रो जयश् चैव एकैके स□व्यव-स्थितौ ।
मित्रश् चतुष्पद-स्थश् च पञ्चिमे तु व्यवस्थितः
रुद्रः पदैकस□स्थो वै यक्ष्मा चैकपदे स्थितः ।
धराधरश्च विज्ञेयो ह्य् उत्तरे च चतुष्पदः ।
चतुर्मुखश् चतुष्कस्थो मध्ये ज्ञेयः प्रजापतिः

śiraḥ koṇārdhato jñeyaḥ parjanyaḥ pada-saṁsthitaḥ |
dvipada-stho jayo jñeyaḥ sureśaś caikapādikaḥ
bhāskaras tu pade jñeyo dvipadaḥ satya iṣyate |
bhṛśaḥ padastho vijñeyo vyoma caiva padārdhagaḥ
hutāśanaḥ padārdhaś ca pūṣā ca pada-saṁsthitaḥ |
vitatho dvipadaś caiva padaikaśca gṛhakṣataḥ
vaivasvataḥ padaikastho gandharvo dvipada-sthitaḥ |
bhṛṅgaś caikapado jñeyo mṛgaś cārdhapade sthitaḥ

pitaraś cārdhato jñeyāḥ pade dauvārikas tathā |
sugrīvaśca padau jñeyau hy ekasthaḥ puṣpa-dantakaḥ
yādasāṁ patir ekastho hy asuras tu dvisaṁsthitaḥ |
śoṣaś caikapade jñeyo hy ardhagaḥ pāpa iṣyate
rogaś cārdhapade jñeyo nāgaścāpi pade sthitaḥ |
mukhyaśca dvipade jñeyo bhallāṭaḥ pada-saṁsthitaḥ
yajñeśvaraḥ pade jñeyo nāgarāḍ dvipade sthitaḥ |
padasthā śrī-mahādevī aditiś cārdha-saṁsthitā
āpo jñeyās tu padagāpavalī dvipadā-sthitā |
catuṣpadastho vijñeyas tv aryamā pūrvamadhya-gaḥ
savitā tu pade jñeyaḥ sāvitrī ca pade sthitā |
tato vivasvāna vijñeyaś catuṣṭaya-pade sthitaḥ
indraś candro jayaś caiva ekaike saṁvyava-sthitau |
mitraś catuṣpada-sthaś ca paścime tu vyavasthitaḥ
rudraḥ padaikasaṁstho vai yakṣmā caikapade sthitaḥ |
dharādharaśca vijñeyo hy uttare ca catuṣpadaḥ |
caturmukhaś catuṣkastho madhye jñeyaḥ prajāpatiḥ

Siva is situated in the corner, Parjanya in the first square, Jaya in the second square, Suresa in the first square, Surya in the first square, Satya in the second square, Bhrs'a in the first square, Vyoma in the half square, Agni in the half square, Pusa in half of a square, Vitatha in the second square, Grhaksata in the first square, Vaivasvata in the first square, Gandharva in the second square, Bhrngaraga in the first square, Mrga

512 SRI HARI-BHAKTI-VILASA in the half square, Pitrianas in the half square, Dauvarika in the first square, Sugriva in the second square, Puspadantaka in the first square, Varuna in the first square, Asura in the second square, Sosa in the first square, Papa in the first square, Roga in half of a square, Naga in the first square, Mukhya in the second square, Bhallata in the first square, Yajnesvara in the first square, Nagaraja in the second square, MahadevI in the first square, Aditi in half of a square, Apa in the first square, Apavali in the second square, Aryama in the fourth square from the east, Savita in the first square, Savitri in the first square, and Vivasman in the fourth square. Indra, Candra, and Jaya are in the first square, Mitra in the fourth square from the west, Rudra in the first square, Yaksma in the first square, Dharadhara in the fourth square from the north, and four-headed Brahma in the fourth square at the middle.

HBV 20.128

अथातः सम्प्रवक्ष्यामि प्रासाद-विधि-निर्णयम् ।
वास्तौ परीक्षिते सम्यक् वास्तु-देह-विचक्षणाः ।
वास्तूपशमन कुर्यात् पूर्वमेव विचक्षणः

athātaḥ sampravakṣyāmi prāsāda-vidhi-nirṇayam |
vāstau parīkṣite samyak vāstu-deha-vicakṣaṇāḥ |
vāstūpaśamanaṁ kuryāt pūrvameva vicakṣaṇaḥ

mdtsye (In the Matsya Purdna it is stated) athatah sarnpravaksyami prdsdda vidhi nirnayam vdstau pariksite samyak vdstu deha vicaksanah vdstu pasamanarh kuryydt purvvam eva vicaksarwh I will now describe the procedure for constructing a temple. O knowers of the guardian deity, after the vdstu is thoroughly examined, one who is learned should first try to pacify the guardian deity.

HBV 20.129

एकाशीतिपद लिख्य वास्तु-मध्ये तु पिष्टकैः ।
होमस् त्रिमेखले कार्यः कुण्डे हस्त-प्रमाणके

ekāśītipadaṁ likhya vāstu-madhye tu piṣṭakaiḥ |
homas trimekhale kāryaḥ kuṇḍe hasta-pramāṇake

After marking the entire plot of land and dividing it into eighty-one parts, one should dig a pit one foot deep and one foot across and then perform a fire sacrifice by offering milk cakes as oblations.

HBV 20.130

यवैः कृष्ण-तिलस् तद्वत् समिद्भिः क्षीर-वृक्षजैः ।
पालाशैः खादिरैर्वापामार्गोडुम्बर-सम्भवैः

yavaiḥ kṛṣṇa-tilas tadvat samidbhiḥ kṣīra-vṛkṣajaiḥ |
pālāśaiḥ khādirairvāpāmārgoḍumbara-sambhavaiḥ

Barley and black sesame seeds should also be offered as oblations into the sacrificial fire. One should place wood from the ksiri, palasa, khadira, or fig tree to kindle the sacrificial fire.

HBV 20.131

कुश-दूर्वामयैश् चापि मधु-सर्पिःसमन्वितैः ।
कार्यस् तु पञ्चभिर् बिल्वैर् बिल्व-बीजैर् अथापि वा ।
होमान्ते भक्ष्यभोज्यैश् च वास्तु-देवे बलिꣳ हरेत्

kuśa-dūrvāmayaiś cāpi madhu-sarpiḥsamanvitaiḥ |
kāryas tu pañcabhir bilvair bilva-bījair athāpi vā |
homānte bhakṣyabhojyaiś ca vāstu-deve baliṁ haret

O n e should also offer oblations of kusa grass, durva grass, sacred wood, honey, ghee, and wood from a bilva tree into the sacrificial fire. When the fire sacrifice is concluded, one should offer varieties of food and other gifts to the guardian deity.

HBV 20.132–133

तद्वद् विशेष-नैवेद्यम् इदꣳ दद्यात् क्रमेण तु
ईशकोणे घृतान्नꣳ तु शिखिने विनिवेदयेत् ।
ओदनꣳ सोत्पलꣳ दद्यात् पर्जन्याय घृतान्वितम्

tadvad viśeṣa-naivedyam idaṁ dadyāt krameṇa tu
īśakoṇe ghṛtānnaṁ tu śikhine vinivedayet |
odanaṁ sotpalaṁ dadyāt parjanyāya ghṛtānvitam

One at a time, the demigods should be offered their favorite food. Sikhideva should be offered rice mixed with ghee toward the northeast, and rice mixed with ghee and a lotus flower should be offered to Parjanya.

HBV 20.134–148

जयन्ताय ध्वज॑ पीत॑ पैष्ट॑ कूर्म॑ च सन्त्यजेत् ।
इन्द्राय पञ्च-रत्नानि पैष्ट॑ च कुलिश॑ तथा
वितानकञ्च सूर्याय धूम्र-रक्त॑ तथैव च ।
सत्याय घृत-गोधूम॑ मत्स्यान् दद्याद् भृशाय च
शष्कुलीञ्चान्तरीक्षाय दद्याच्छक्तू॑श्च वायवे ।
पूष्णे लाजास् तु दातव्या वितथे चणकौदनम्
गृहक्षताय मध्वन्न॑ यमाय पिशितौदनम् ।
गन्धौदनञ्च गन्धर्वे भृङ्ग मेषस्य शृङ्गकम्
मृगाय यावक॑ देय॑ पितृभ्यः कृशरा मता ।
दौवारिके दन्तकाष्ठ॑ पैष्ट॑ कृष्ण॑ बलि॑ तथा
सुग्रीवे पूपक॑ दद्यात् पुष्प-दन्ताय पायसम् ।
कुशस्तम् वेन सहित॑ दद्यात् पद्मश्च वारुणे
पैष्ट॑ हिरण्मय॑ दद्याद् असुराय सुरा मता ।
घृतौदन॑ च शोषाय गोधा॑ वै पाप-यक्ष्मणे
घृत-लड्डू॑श् च रोगाय नागे पुष्प-फलान्वितम् ।
सर्पिर् मुख्याय दातव्य॑ मुद्गौदन-मतः परम्
भल्लाटाय ततो दद्यात् सोमाय घृतपायसम् ।
सर्पाय पैष्ट॑ शालूकम् अदित्यै लोचिकास् तथा ।
दित्यै तु पूरिका॑ दद्याद् इत्य् एव॑ बाह्यतो बलिः
क्षीरमापाय दातव्यम् आपवत्साय वै दधि ।
सावित्रे लड्डुकान् दद्यात् समरीचान् कुशौदनम्
सवितुर् गुड-पूपा॑श्च जयाय धृत-चन्दनम् ।
विवस्वते तथा दद्याद् रक्त-चन्दन-पायसम्
हरितालौदन॑ दद्याद् इन्द्राय घृत-स॑युतम् ।
घृतौदन॑ च मित्राय रुद्राय घृत-पायसम्
आम॑ पक्व॑ तथा मा॑स॑ देय॑ स्याद् राज-यक्ष्मणे ।
पृथ्वी-धराय मा॑सानि कुष्माण्डाय च दापयेत्
शकारा-पायस॑ दद्याद् अर्य॑म्ने सर्वशः क्रमात् ।
नमस्कारान्त-युक्तेन पायस॑ पुनर् एव च
पञ्च-गव्य॑ यवा॑श्चैव तिलाक्षत-हविश्चरून् ।
भक्ष्य॑ भोज्य॑ च विविध॑ ब्रह्मणे विनिवेदयेत्

jayantāya dhvajaṁ pītaṁ paiṣṭaṁ kūrmaṁ ca santyajet |
indrāya pañca-ratnāni paiṣṭaṁ ca kuliśaṁ tathā
vitānakañca sūryāya dhūmra-raktaṁ tathaiva ca |
satyāya ghṛta-godhūmaṁ matsyān dadyād bhṛśāya ca
śaṣkulīñcāntarīkṣāya dadyācchaktūṁśca vāyave |
pūṣṇe lājās tu dātavyā vitathe caṇakaudanam
gṛhakṣatāya madhvannaṁ yamāya piśitaudanam |
gandhaudanañca gandharve bhṛṅga meṣasya śṛṅgakam
mṛgāya yāvakaṁ deyaṁ pitṛbhyaḥ kṛśarā matā |
dauvārike dantakāṣṭhaṁ paiṣṭaṁ kṛṣṇaṁ baliṁ tathā
sugrīve pūpakaṁ dadyāt puṣpa-dantāya pāyasam |
kuśastam vena sahitaṁ dadyāt padmaśca vāruṇe
paiṣṭaṁ hiraṇmayaṁ dadyād asurāya surā matā |
ghṛtaudanaṁ ca śoṣāya godhāṁ vai pāpa-yakṣmaṇe
ghṛta-laḍḍūṁś ca rogāya nāge puṣpa-phalānvitam |
sarpir mukhyāya dātavyaṁ mudgaudana-mataḥ param
bhallāṭāya tato dadyāt somāya ghṛtapāyasam |
sarpāya paiṣṭaṁ śālūkam adityai locikās tathā |
dityai tu pūrikāṁ dadyād ity evaṁ bāhyato baliḥ
kṣīramāpāya dātavyam āpavatsāya vai dadhi |
sāvitre laḍḍukān dadyāt samarīcān kuśaudanam
savitur guḍa-pūpāṁśca jayāya dhṛta-candanam |
vivasvate tathā dadyād rakta-candana-pāyasam
haritālaudanaṁ dadyād indrāya ghṛta-saṁyutam |
ghṛtaudanaṁ ca mitrāya rudrāya ghṛta-pāyasam
āmaṁ pakvaṁ tathā māṁsaṁ deyaṁ syād rāja-yakṣmaṇe |
pṛthvī-dharāya māṁsāni kuṣmāṇḍāya ca dāpayet
śakārā-pāyasaṁ dadyād arya□mne sarvaśaḥ kramāt |
namaskārānta-yuktena pāyasaṁ punar eva ca
pañca-gavyaṁ yavāṁścaiva tilākṣata-haviścarūn |
bhakṣyaṁ bhojyaṁ ca vividhaṁ brahmaṇe vinivedayet

514 SRI HARI-BHAKTI-VILASA indraya pahca ratnani paistahca kulisarh tathd vitdnalianca siiryydya dhumrarh raktarh tathaiva ca satydya ghrta godhumarh matsydn dadydd bhrsdya ca skulihca antariksaya dadydt saktumsca vdyave pusne lajdstu ddtavyd titathe canakaudanam grhaksatdya madhvannarh yamdya pisitau danam gandhau danahca gandharvve bhrhge mesasya srhgakam mrgaya ydvakarh deyarh pitrbhyah krsard matd dauvdrike dantakdstharh paistarh krsnarh balin tathd sugrlve pupakarh dadydt puspa dantdya pdyasarh kusastambena sahitarh dadydt padamahca vdrune paistarh hiranmayarh dadydd asurdya surd matd ghrtaudanahca sosdya godhdrh vai papa yaksmene ghrta laddurhsca rogdya ndge puspa phaldnvitam sarpir mukhydya ddtavyarh mudgau dana matah param bhallttdya tato dadydt somdya grta pdyasam

sarpdya paistarh sdlukam adityai locikds tathd dityai tu purilmm dadyat ityevarh vdhyato valih ksiram dpdya ddtavyam dpa vatsydya vai dadhi sdvitre laddukan dadyat samaricdn kusau danam savitur gud pupdsca jaydya dhrta candanam vivasvate tathd dadydd rakta candana pdyasam haritdla udanarh dadydd indrdya dhrta sarhyuktarh dhrtau dananca mitrdya rudrdya dhrtapdyasam dmarh pakvarh tathd mdsarh deyarh sydd raja yaksmane prthvl dhardya mdrhsdni knsmanddya ca ddpayet sdrkard pdyasam dadydd argyamane sarwasah kramdt namaskdranta yuktena pdyasam punareva ca pahcagavyam yavdmscaiva tildksata bhaviscarun bhaksyam bhojyahca vividham brahmane vinivedayet One should offer a yellow flag to Jayanta; milk cake to Kurma; five kinds of jewels, milk cake, and a thunderbolt to Indra; a grey and red canopy to Surya; ghee and rice with milk to Satya; fish to Brsa; saskull cake to Antariksa; barley powder to Vayu; parched rice to Pusa; boiled

516 SRI H ARI-BHAKTl-VILAS A chickpeas to Vitatha; honey and rice to Grhaksata; stale rice to Yama; scented rice to Gandharva; a buffalo horn to Bhrrigaraja; barley to Mrga; khichari to the Pitrganas; a stick to brush the teeth to Dauvarika; black cake to Bali; cake to Sugriva; sweet rice to Puspadanta; a lotus flower and kusa grass to Varuna; golden cake and wine to Asura; fried rice to Sosa; an iguana to Papajaksma; a laddu cooked in ghee to Roga; flowers and fruit to Naga; ghee to Mukhya; fried balls of moong dal to Ballata; sweet rice mixed with ghee to Candra; cake and a water lily to the serpents; puris made of wheat flour to Aditi; and puris made of white flour to Diti. These are the gifts that should be offered to the demigods who are situated in the outer squares. Offer condensed milk to Apa, yogurt to Apavatsa, kusa grass and a laddu mixed with black pepper to Savitri, cake made with gur to Savita, ghee and sandalwood paste to Jaya, sweet rice and red sandalwood paste to Vivasvan, yellow rice to Indra, fried rice to Mitra, sweet rice mixed with ghee to Rudra, cooked and raw meat to Rajayaksma, meat to Prthvldhara, meat to Kusmanda, and sweet rice to Aryama. In this way, the demigods should be offered their respective gifts while chanting their names and adding namah to the end. O n e should also offer the five products received from the cow, barley, sesame seeds, rice paddy, ghee, cooked rice, and varieties of cooked and uncooked food to Brahma.

HBV 20.149

एव सम्पूजिता देवाः शान्ति कुर्वन्ति ते सदा ।
सर्वेभ्यः काञ्चन दद्यात् ब्रह्मणे गा पयस्विनीम्

evaṁ sampūjitā devāḥ śānti kurvanti te sadā |
sarvebhyaḥ kāñcanaṁ dadyāt brahmaṇe gāṁ payasvinīm

By worshiping the demigods and offering them nice gifts in this way, peace will always prevail throughout the atmosphere. Later, all of the demigods should be offered gold, and Brahma should be offered a cow.

HBV 20.150

राक्षसीना बलिर् यो अपि यादृक् तथा शृणु

rākṣasīnāṁ balir yo api yādṛk tathā śṛṇu

Hear now with attention as I describe to you what should be offered to the demonesses.

HBV 20.151–153

मा सौदन घृत पद्म-केशर हविषान्वितम् ।
ईशान-भागम् आश्रित्य चरक्यै विनिवेदयेत्
मा सौदन सरुधिर हरिद्रौदनम् एव च ।
आग्नेयी दिशम् आश्रित्य विदार्यै विनिवेदयेत्
दध्योदन सरुधिरम् अस्थि-खण्डेश्च स युतम् ।
पीत-रक्त-बलि दद्यात् पूतना या तु राक्षसी ।
वायव्ये पाप-राक्षस्यै मत्स्य-मा स-सुरासवम्

māṁsaudanaṁ ghṛtaṁ padma-keśaraṁ haviṣānvitam |
īśāna-bhāgam āśritya carakyai vinivedayet
māṁsaudanaṁ sarudhiraṁ haridraudanam eva ca |
āgneyīṁ diśam āśritya vidāryai vinivedayet
dadhyodanaṁ sarudhiram asthi-khaṇḍeśca saṁyutam |
pīta-rakta-baliṁ dadyāt pūtanā yā tu rākṣasī |
vāyavye pāpa-rākṣasyai matsya-māṁsa-surāsavam

Offer rice with meat, ghee, and filaments mixed with ghee to Carakl, toward the northeast corner. Offer rice with meat, and yellow rice mixed with blood to Bidarl toward the southeast corner. Offer rice mixed with yogurt and a bone mixed with blood and yellowish blood to Putana toward the southwest corner, and offer fish, meat, wine, and other beverages to Papa toward the northwest corner.

HBV 20.154

पायस वापि दातव्य स्वनाम्ना सर्वतः क्रमात् ।
नमस्कारान्त-युक्तेन प्रणवाद्येन सर्वतः

pāyasaṁ vāpi dātavyaṁ svanāmnā sarvataḥ kramāt |
namaskārānta-yuktena praṇavādyena sarvataḥ

Because Vaisnavas cannot offer fish and meat, they should simply offer sweet rice to the demigods and demigoddesses while chanting their names in the fourth dative case, beginning the mantra with orh and ending it with namah.

HBV 20.155

ततः सर्वौषधिस्नान यजमानस्य कारयेत् ।
द्विजा स् तु पूजयेद् भक्तया ये चान्ये गृहम् आगताः

tataḥ sarvauṣadhisnānaṁ yajamānasya kārayet |
dvijāṁs tu pūjayed bhaktayā ye cānye gṛham āgatāḥ

518 SRI HARI-BHAKTI-VIIASA dvijdmstu pujayed bhaktyd ye cdnye grhamagatdh Thereafter, the yajamana should be bathed with water containing medicinal herbs. All the assembled brahmanas and guests should also be worshiped with devotion.

HBV 20.156

एतद् वास्तूपशमन कृत्वा कर्म समारभेत्

etad vāstūpaśamanaṁ kṛtvā karma samārabhet

After pacifying the guardian deity in this way, one should begin the work of constructing the temple.

HBV 20.157–158

प्रासाद-भवनोद्यान-प्रारम्भे परिवर्तने ।
परवेश्म-प्रवेशेषु सर्व-दोषापनुत्तये
इति वास्तूपशमन॑ कृत्वा सूत्रेण वेष्टयेत् ।
रक्षोघ्न-पवमानेन सूक्तेन भवनादिकम् ।
नृत्य-मङ्गल-वाद्येन कुर्याद् ब्राह्मण-वाचनम्

prāsāda-bhavanodyāna-prārambhe parivartane |
paraveśma-praveśeṣu sarva-doṣāpanuttaye
iti vāstūpaśamanaṁ kṛtvā sūtreṇa veṣṭayet |
rakṣoghna-pavamānena sūktena bhavanādikam |
nṛtya-maṅgala-vādyena kuryād brāhmaṇa-vācanam

Before beginning the construction of any building, house, or garden, or before starting renovation work, or before formally entering a new house, one should pacify the guardian deity as we have described. The entire land should be covered with string, and various prayers, such as the Raksoghna-sukta and Pavamana-sukra should be recited. There should be the chanting of the Lord's holy names, as well as dancing, the playing of musical instruments, and the recitation of auspicious mantras by the brahamanas to insure auspiciousness.

HBV 20.159–160

अनेन विधिना यस् तु प्रतिस॑वत्सर॑ बुधः ।
गृहे वायतने कुर्यान् न स दुःखम् अवाप्नुयात्
न च व्याधिभय॑ तस्य न च बन्धु-धन-क्षयः ।
जीवेद् वर्ष-शत॑ स्वर्गे कल्पम् एक॑ वसेन् नरः

anena vidhinā yas tu pratisaṁvatsaraṁ budhaḥ |
gṛhe vāyatane kuryān na sa duḥkham avāpnuyāt
na ca vyādhibhayaṁ tasya na ca bandhu-dhana-kṣayaḥ |
jīved varṣa-śataṁ svarge kalpam ekaṁ vasen naraḥ

O n e who is learned, and who every year performs these rituals for pacifying the guardian deity, whether in his house or in a temple, will never be put into distress. He need not fear any disease, and he should not worry about losing his friends or wealth. Such a person will live for one hundred years and then go to reside in heaven for one kalpa.

HBV 20.161

एव॰ प्रगृह्य कोष्ठानि रजसापूर्य देशिकः ।
एतेषाम् एव देवाना॰ बलि॰ दद्यात् तु कामिकः

evaṁ pragṛhya koṣṭhāni rajasāpūrya deśikaḥ |
eteṣām eva devānāṁ baliṁ dadyāt tu kāmikaḥ

After the dcarya has marked out the squares and filled them with colorful soil, the yajamdna, who may be filled with material desires, should offer the following gifts to the demigods.

HBV 20.162–171

ईशानाय प्रदातव्य॰ पायस॰ मधुना सह ।
पर्जन्याय जल॰ देय॰ पुष्प-गन्धाधिवासितम्
जयन्ताय प्रदातव्या पताका पीतवार्णका ।
सुरेश्वराय रत्नानि भास्कराय घृत॰ तथा
धूम्रक॰ पीत-वर्ण॰ वा सत्ये दद्याद् वितानकम् ।
दद्यान् मा॰स॰ भृशेऽपूप॰ व्योमाय श्रुवम् अग्नये
पूष्णे धानाः सलाजास् तु सुवर्ण॰ वितथे तथा ।
गृहक्षताय मध्वन्न॰ यमाय पिशितौदनम्
गन्ध॰ गन्धर्व-देवाय भृङ्गे दद्यात् तु शाकुनम् ।
मृगे तिल-यवा॰श्चैव पितृभ्यः कृशर॰ तथा
दौवारिके दन्तकाष्ठ॰ सुग्रीवे यावक॰ तथा ।
पुष्प-दन्ते कुशा देया वरुणे पद्मम् उत्पलम्
असुरायैक्षव॰ देय॰ रस॰ शोषे घृतौदनम् ।
यवास् तु देयाः पापाय रोगाय घृत-मण्डकम्
नागाय नाग-पुष्पाणि भक्ष्यान् मुख्याय दापयेत् ।
चित्रौदन॰ च भल्लाटे सोमाय मधु-पायसम्
सर्पाय चापि शालूक॰ श्रिये सरस-पायसम् ।
अदित्यै पूरिका देया क्षीराज्याद्भ्यो ददेद् बलिम्
दधि क्षीर॰ चापबल्यै अर्यम्ने लड्डुक॰ बलिम् ।
कुशोदक॰ सवित्रे च सावित्रे गुडपूपकम्

īśānāya pradātavyaṁ pāyasaṁ madhunā saha |
parjanyāya jalaṁ deyaṁ puṣpa-gandhādhivāsitam
jayantāya pradātavyā patākā pītavārṇakā |

sureśvarāya ratnāni bhāskarāya ghṛtaṁ tathā
dhūmrakaṁ pīta-varṇaṁ vā satye dadyād vitānakam |
dadyān māṁsaṁ bhṛśe'pūpaṁ vyomāya śruvam agnaye
pūṣṇe dhānāḥ salājās tu suvarṇaṁ vitathe tathā |
gṛhakṣatāya madhvannaṁ yamāya piśitaudanam
gandhaṁ gandharva-devāya bhṛṅge dadyāt tu śākunam |
mṛge tila-yavāṁścaiva pitṛbhyaḥ kṛśaraṁ tathā
dauvārike dantakāṣṭhaṁ sugrīve yāvakaṁ tathā |
puṣpa-dante kuśā deyā varuṇe padmam utpalam
asurāyaikṣavaṁ deyaṁ rasaṁ śoṣe ghṛtaudanam |
yavās tu deyāḥ pāpāya rogāya ghṛta-maṇḍakam
nāgāya nāga-puṣpāṇi bhakṣyān mukhyāya dāpayet |
citraudanaṁ ca bhallāṭe somāya madhu-pāyasam
sarpāya cāpi śālūkaṁ śriye sarasa-pāyasam |
adityai pūrikā deyā kṣīrāñcādbhyo daded balim
dadhi kṣīraṁ cāpabalyai aryamne laḍḍukaṁ balim |
kuśodakaṁ savitre ca sāvitre guḍapūpakam

520 SRI HARI-BHAKTI-VILASA pusne dhdndh saldjdstu suvarnarh vitathe tathd grhaksatdya madhvannarh yamdya pisitaudanam gandharh gandharwa devdya bhrnge dadydttu sdkunam mrge tila yavdrhscaiva pitrbhyah krsararh tathd dauvdrike dantakdstharh sugrlve ydvakarh tathd puspadante kusd deyd varurie padma mutpalam asurdyai ksavarh deyarh rasarh sose ghrtaudanam yavdstu deydh papaya rogdya ghrtamutpalam ndgdya ndgapuspdni bhaksyan mukhydya ddpayet citrau dananca bhalldte somdya madhupdyasam sarpdya cdpi sdlukarh sriye sarasapdyasam adityai purikd deyd ksirdncddbhayo daded balim dadhi ksirarh cdpavalyai aryyamne laAdukarh valim kusodakarh savitre ca sdvitre gudapupakam He should offer sweet rice mixed with ghee to Isana; flowers, water, and sandalwood paste to Parjanya; a yellow flag to Jayanta; jewels and ghee to Suresvara; a gray or yellow canopy to Satya; meat to Bhrsa; a cake

to Vyoma; sandalwood paste to Agni; parched rice and roasted barley to Pusa; gold to Vitatha; rice mixed with honey to Grhaksata; rice and meat to Yama; sandalwood paste to Gandharva; bird meat to Bhrnga; sesame seeds to Mrga; khicadi to the Pitrganas; a twig for brushing the teeth to Daubarika; barley and rice to Sugriva; kusa grass to Puspadanta; lotus flowers and water lilies to Varuna; sugarcane juice to Asura; rice with ghee to Sosa; barley to Papa; cake baked in ghee to Yoga; naga flower to Naga; chewable food to Mukhya; fried rice to Bhallata; sweet rice mixed with honey to Candra; blue water lilies to Sarpa; sweet rice and juice to Sri; puris to Aditi; condensed milk to Apa; yogurt and milk to Apavali; laddus to Aryama; kusa grass and water Savita; and cake made with gur to Savitri.

HBV 20.172–174

विवस्वते रक्त-पुष्प रक्त-चन्दनम् एव च ।
हरिद्रान्न तथेन्द्राय साज्यम् इन्द्र-जयाय च
घृत-पूर तु मित्राय रुद्राय गुड-पायसम् ।
आम-पक्वानि मा सानि प्रदद्याद् राज-यक्ष्मणे
पृथ्वी-धरायाम-मा स खड्गी-मा स बलि हरेत् ।
साक्षत सतिल चैव पञ्च-गव्य तथा चरुम् ।
कुशान् गन्ध तथा पुष्प ब्रह्म-स्थाने निवेशयेत्

vivasvate rakta-puṣpaṁ rakta-candanam eva ca |
haṙidrānnaṁ tathendrāya sājyam indra-jayāya ca
ghṛta-pūraṁ tu mitrāya rudrāya guḍa-pāyasam |
āma-pakvāni māṁsāni pradadyād rāja-yakṣmaṇe
pṛthvī-dharāyāma-māṁsaṁ khaḍgī-māṁsaṁ baliṁ haret |
sākṣataṁ satilaṁ caiva pañca-gavyaṁ tathā carum |
kuśān gandhaṁ tathā puṣpaṁ brahma-sthāne niveśayet

He should offer red flowers and red sandalwood to Vivasvan; yellow rice to Indra; yellow rice with ghee to Indrajaya; savories baked with ghee to Mitra; sweet rice mixed with gur to Rudra; cooked and uncooked meat to Rajajaksma; uncooked rhinoceros meat to Prthvldhara; and rice paddy, sesame seeds, the five products of the cow, cooked rice, kusa grass, sandalwood paste, and flowers to Brahma.

HBV 20.175

आम-मा स पूर्व-भागे सर्व-स्कन्दे तु मोदकम् ।
सित-पद्म घृत मा स विदार्यै चाग्निकोणके

āma-māṁsaṁ pūrva-bhāge sarva-skande tu modakam |
sita-padmaṁ ghṛtaṁ māṁsaṁ vidāryai cāgnikoṇake

One should offer uncooked meat and sweet balls to Sarvaskanda toward the east; and one should offer white lotus flowers, ghee, and meat to Vidari toward the southeast.

HBV 20.176

कृशरापूपक□ मा□समर्य□म्नायै च दक्षिणे ।
पिण्डञ्चैव तथा रक्त□ पूतन्यै नैरृते तथा

kṛśarāpūpakaṁ māṁsamarya□mnāyai ca dakṣiṇe |
piṇḍañcaiva tathā raktaṁ pūtanyai nairṛte tathā

One should offer khicadi, cake, and meat to Yamaraja toward the south, and one should offer barley, sesame seeds, and blood to Putana toward the southwest.

HBV 20.177–178

सासृङ्-मा□स□ प्रदातव्य□ जम्भकायै च पश्चिमे ।
अस्थि-खण्डैश्च सहित□ रक्त-पिण्डेन मिश्रितम्
प्रदेय□ पाप-राक्षस्यै वायव्या□ मा□सम् एव च ।
उत्तरे पिलि-पिच्छायै सान्द्र□ रक्त□ बलि□ हरेत् ।
वाराह्यै छाग-मा□सानि ऐशान्या□ दिशि दापयेत्

sāsṛṅ-māṁsaṁ pradātavyaṁ jambhakāyai ca paścime |
asthi-khaṇḍaiśca sahitaṁ rakta-piṇḍena miśritam
pradeyaṁ pāpa-rākṣasyai vāyavyāṁ māṁsam eva ca |
uttare pili-picchāyai sāndraṁ raktaṁ baliṁ haret |
vārāhyai chāga-māṁsāni aiśānyāṁ diśi dāpayet

One should offer blood and meat to Jambhaka toward the west; sesame seeds, barley mixed with blood, and meat with a bone to Papa toward the northwest; thick blood to Pilipiccha toward the north; and goat's meat to Varahl toward the northeast.

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HBV 20.179

ततो भूत-गणाना तु राक्षसाना सुरोत्तम ।
पिशाचाना गणाना तु बलिर् देयस् तु कामिकः ।
एतान् वा पूजयेत् सर्वान् कुश-पुष्पाक्षतैर् बुधः

tato bhūta-gaṇānāṁ tu rākṣasānāṁ surottama |
piśācānāṁ gaṇānāṁ tu balir deyas tu kāmikaḥ |
etān vā pūjayet sarvān kuśa-puṣpākṣatair budhaḥ

O foremost of demigods, a yajamana who is filled with material desires should offer gifts to the ghosts, demons, and hobgoblins as well. If the yajamana is without material desires, being a pure devotee of Lord Visnu, he should worship all these demigods with offerings of kusa grass, flowers, and rice paddy.

HBV 20.180

एव सम्पूजिता देवाः शान्ति-पुष्टि-प्रदा नृणाम् ।
अपूजिता विहिसन्ति कारक स्थापक तथा

evaṁ sampūjitā devāḥ śānti-puṣṭi-pradā nṛṇām |
apūjitā vihiṁsanti kārakaṁ sthāpakaṁ tathā

When the demigods are worshiped in this manner, they award peace and prosperity to human society. However, if they are not worshiped, they become envious of the yajamana, and the priest as well.

HBV 20.181

तस्माद् एतास् तु सम्पूज्य गन्ध-पुष्पैर् मनोहरैः ।
प्रासाद कारयेद् विद्वान् गृह वा सुरसत्तम

tasmād etāṁs tu sampūjya gandha-puṣpair manoharaiḥ |
prāsādaṁ kārayed vidvān gṛhaṁ vā surasattama

O foremost of demigods, one should faithfully worship the demigods by offering them nice flowers and sandalwood paste. Thereafter, one who is wise should begin the construction of the house or temple.

HBV 20.182–183

ब्रह्म-स्थाने ततः कुर्याद् वासुदेवस्य पूजनम् ।
श्रियः सम्पूजन कुर्यात् हृषीकेश-गणस्य च
पूजन तु ततः कुर्याद् वासुदेव-गणस्य च ।
गन्धार्घ्या-पुष्प-नैवेद्य-धूप-दीपैः सुरोत्तम

brahma-sthāne tataḥ kuryād vāsudevasya pūjanam |
śriyaḥ sampūjanaṁ kuryāt hṛṣīkeśa-gaṇasya ca
pūjanaṁ tu tataḥ kuryād vāsudeva-gaṇasya ca |
gandhārghyā-puṣpa-naivedya-dhūpa-dīpaiḥ surottama

tatraiva (In thr same literature it is stated) brahmasthdne tatah kuryydd vdsudevasya pujanam

524 SRI HARI-BHAKTI-VILASA sriyah sampujanarh kuryyat hrslkesa ganasya ca pujantu tatah kuryydd vdsudeva ganasya ca puspa naivedya dhupa dipaih surottama O foremost of demigods, at the center of the land, which is referred to as brahmasthana, one should worship Lord Vasudeva. One should also worship Laksml-devi and the other associates of the Lord, the master of the senses. Later, one should worship the quadruple expansions of Lord Vasudeva by offering Them padya, arghya, sandalwood paste, flowers, incense, a ghee lamp, and food.

HBV 20.184

ततः सम्पूजयेत् तस्मिन् सर्व-लोक-धरा महीम् ।
सुरूपा प्रमदारूपा दिव्याभरण-भूषिताम्

tataḥ sampūjayet tasmin sarva-loka-dharāṁ mahīm |
surūpāṁ pramadārūpāṁ divyābharaṇa-bhūṣitām

Thereafter, at that same place, one should worship Bhuml-devI, who is the energy of the Supreme Lord, the sustainer of the earth, very beautiful, and decorated with celestial ornaments.

HBV 20.185–186

ध्यात्वा समर्चयेद् देवी परितुष्टा स्मिताननाम् ।
ततः प्रणम्य विज्ञाप्य तन्-मयत्वेन चिन्तयेत्
ततः स्व-नाम-मन्त्रेण सर्वामरमय परम् ।
ध्यात्वा समर्चयेत् तत्र यत् तद् वास्तुमय नरः

dhyātvā samarcayed devīṁ parituṣṭāṁ smitānanām |
tataḥ praṇamya vijñāpya tan-mayatvena cintayet
tataḥ sva-nāma-mantreṇa sarvāmaramayaṁ param |
dhyātvā samarcayet tatra yat tad vāstumayaṁ naraḥ

After meditating on Bhumi-devl's satisfied and smiling demeanor, one should worship her with devotion and offer her obeisances. One should then glorify her and meditate upon her with full concentration. Later, one should meditate on the Supreme Absolute Truth, who is the master

of the demigods, and worship Him with love and devotion, because Lord Hari is actually the guardian Deity.

HBV 20.187

ब्रह्म-स्थाने ततो विद्वान् कुर्याद् आधारम् अक्षतैः ।
तस्मिन् स स्थापयेत् कुम्भ वर्धन्या सह पूजितम्

brahma-sthāne tato vidvān kuryād ādhāram akṣataiḥ |
tasmin saṁsthāpayet kumbhaṁ vardhanyā saha pūjitam

O n e who is learned should construct a platform at the brahmasthdna with rice paddy, and then install on it a pitcher having a lid.

HBV 20.188–191

हैम॰ वा राजत॰ वापि मृन्-मय॰ वा दृढ॰ नवम् ।
सर्व-बीजौषधी-युक्त॰ सुवर्ण-रजतान्वितम्
रत्न-गर्भ॰ सुसम्पूर्ण॰ वस्त्र-पूतेन वारिणा ।
प्रशस्त-पल्लवोपेत॰ श्वेत-चन्दन-चर्चितम्
पुष्पैः सुमानित॰ कृत्वा गन्ध-पुष्पैर् विधूपितम् ।
आहतेन तु शुक्लेन वस्त्र-युग्मेन वेष्टितम्
ब्रह्म-स्थाने ततो मन्त्री कलस॰ स्थाप्य पूजयेत् ।
तस्मि॰श् चतुर्मुख॰ देव॰ प्रजेश॰ मन्त्र-विग्रहम् ।
गन्ध-पुष्पैश्च धूपैश्च नैवेद्यैः सुमनोहरैः

haimaṁ vā rājataṁ vāpi mṛn-mayaṁ vā dṛḍhaṁ navam |
sarva-bījauṣadhī-yuktaṁ suvarṇa-rajatānvitam
ratna-garbhaṁ susampūrṇaṁ vastra-pūtena vāriṇā |
praśasta-pallavopetaṁ śveta-candana-carcitam
puṣpaiḥ sumānitaṁ kṛtvā gandha-puṣpair vidhūpitam |
āhatena tu śuklena vastra-yugmena veṣṭitam
brahma-sthāne tato mantrī kalasaṁ sthāpya pūjayet |
tasmiṁś caturmukhaṁ devaṁ prajeśaṁ mantra-vigraham |
gandha-puṣpaiśca dhūpaiśca naivedyaiḥ sumanoharaiḥ

One who is well-versed in the chanting of mantras should take a new pitcher, made of either gold, silver, or clay, fill it with varieties of seeds, medicinal herbs, gold, silver, jewels, and water that was strained through a cloth. This pitcher should be adorned with five kinds of twigs, white

526 SRI HARI-BHAKTI-VILAS A sandalwood paste, and flowers. It should be wrapped in white cloth and worshiped by offerings of sandalwood paste, flowers, and incense. The acarya should install this pitcher at the hrahmasthana. He should worship four-headed Brahma by chanting suitable mantras, and by offering him sandalwood paste, flowers, incense, a ghee lamp, and delicious food placed in that pitcher.

HBV 20.192

ततो मण्डल-बाह्ये तु प्राच्या वा प्राङ्-मुखः स्थितः ।
आचार्यो गृह्य सम्भारान् ग्रहादीस् तर्पयेत् सुरान्

tato maṇḍala-bāhye tu prācyāṁ vā prāṅ-mukhaḥ sthitaḥ |
ācāryo gṛhya sambhārān grahādīṁs tarpayet surān

Outside the mandala, the acarya should sit down facing east and then please the nine predominating deities of the nine planets by offering them various articles of worship.

HBV 20.193

घृतैस् तिलैर् यवैर् मन्त्री ब्रह्मादीस् तर्पयेत् ततः ।
प्रजेशं तर्पयेद् विद्वान् आहुतीनां शतेन च

ghṛtais tilair yavair mantrī brahmādīs tarpayet tataḥ |
prajeśaṁ tarpayed vidvān āhutīnāṁ śatena ca

O n e who is wise and who knows many mantras should satisfy the demigod, Brahma, by offering him one hundred oblations of sesame seeds and barley mixed with ghee.

HBV 20.194

इतरान् दशभिर् देवान् आहुतिभिः प्रतर्पयेत् ।
दद्यात् पूर्णाहुतिं पश्चाद् वौषडतेन मन्त्र-वित्

itarān daśabhir devān āhutibhiḥ pratarpayet |
dadyāt pūrṇāhutiṁ paścād vauṣaḍatena mantra-vit

One who is learned in the science of chanting mantras should satisfy the other demigods by offering them ten oblations. Later, one should stand up and offer the final oblation into the sacrificial fire while chanting the mantra beginning with vausada anta.

HBV 20.195

ततः प्रणम्य विज्ञाप्य कृत्वा वै स्वस्ति-वाचनम् ।
प्रगृह्य कर्करी□ सम्यग् मण्डल□ तु प्रदक्षिणम् ।
सूत्र-मार्गेण दिव्येन तोयधारा□ तु भ्रामयेत्

tataḥ praṇamya vijñāpya kṛtvā vai svasti-vācanam |
pragṛhya karkarīṁ samyag maṇḍalaṁ tu pradakṣiṇam |
sūtra-mārgeṇa divyena toyadhārāṁ tu bhrāmayet

Thereafter, the dcdrya should circumambulate the brahmasthdna while pouring water on the ground with a water pot having a spout.

HBV 20.196

पूर्ववत् तेन मार्गेण सप्त-बीजानि भ्रामयेत् ।
सुशोभन□ शुभ□ स्थान□ तथा खातस्य कारयेत्

pūrvavat tena mārgeṇa sapta-bījāni bhrāmayet |
suśobhanaṁ śubhaṁ sthānaṁ tathā khātasya kārayet

Following the same procedure, one should scatter seven kinds of seeds—barley, wheat, rice paddy, sesame seeds, kanan, samd, and nivdra. It is recommended that the sacrificial pit should be dug in the pure and beautiful place.

HBV 20.197

ततो गर्त□ खनेन् मध्ये हस्त-मात्र-प्रमाणतः ।
चतुरङ्गुल-मात्र□ तद्-अधः खन्यात् सु-सम्मितम् ।
गोमयेनोपलिप्याथ चन्दनेन विभूषयेत्

tato gartaṁ khanen madhye hasta-mātra-pramāṇataḥ |
caturaṅgula-mātraṁ tad-adhaḥ khanyāt su-sammitam |
gomayenopalipyātha candanena vibhūṣayet

Thereafter, a pit one foot deep should be dug with a golden spade. In the center of that pit, one should dig another hole about four fingers deep and then smear the entire pit with cow dung mixed with water, and decorate it with sandalwood paste.

HBV 20.198

मध्ये दत्त्वा तु पुष्पाणि शुक्लान्य् अक्षतमेव च ।
आचार्यः प्राङ्-मुखो भूत्वा ध्यायेद् देव चतुर्भुजम्

madhye dattvā tu puṣpāṇi śuklāny akṣatameva ca |
ācāryaḥ prāṅ-mukho bhūtvā dhyāyed devaṁ caturbhujam

The dcdrya should then sit down facing east, offer white flowers and rice paddy into the pit and meditate on the four-armed form of the Supreme Lord.

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HBV 20.199

तूर्य-मङ्गल-घोषेण ब्रह्म-घोष-रवेण वा ।
अर्घ्यं दद्यात् सुर-श्रेष्ठ कुम्भ-तोयेन मन्त्र-वित्

tūrya-maṅgala-ghoṣeṇa brahma-ghoṣa-raveṇa vā |
arghyaṁ dadyāt sura-śreṣṭha kumbha-toyena mantra-vit

O foremost demigod, thereafter, the dcdrya who is well-versed in the chanting of mantras should bring the pitcher that was installed in the brahmasthdna, accompanied by the sounds of drums, gongs, and auspicious mantras from the Vedas, and offer arghya to the Supreme Lord with its water while chanting the mantra beginning with om namo varundya.

HBV 20.200

प्रगृह्य कर्करीं तावत् तच्छवभ्रं पूरयेज् जलैः ।
सर्व-रत्न-समाकीर्णैर् विमलैः ससुगन्धिभिः ।
तस्मिन् शुक्लानि पुष्पाणि प्रक्षिपेदोमिति स्मरन्

pragṛhya karkarīṁ tāvat tacchvabhraṁ pūrayej jalaiḥ |
sarva-ratna-samākīrṇair vimalaiḥ sasugandhibhiḥ |
tasmin śuklāni puṣpāṇi prakṣipedomiti smaran

The pit should then be filled with the fresh and fragrant water of the pitcher, in which all types of jewels had been placed, pouring it from a pot having a spout. The dcdrya should then offer white flowers into the pit, while meditating on the transcendental sound vibration, om.

HBV 20.201

तदा वर्ण परीक्षेत वेदाद्येनाक्षत क्षिपेत् ।
शुभ स्याद् दक्षिणावर्तेऽशुभ वामे भवेत् ततः

tadā varṇaṁ parīkṣeta vedādyenākṣataṁ kṣipet |
śubhaṁ syād dakṣiṇāvarte'śubhaṁ vāme bhavet tataḥ

O n e should examine the water that has been poured into the pit. If the water in the pit whirls clockwise, it is auspicious, and if whirls counterclockwise, it is inauspicious.

HBV 20.202

बीजैः शालियवादीना त गर्त पूरयेद् बुधः ।
क्षेत्रजाभिः पवित्राभिर् मृद्भिर् गर्त प्रपूरयेत्

bījaiḥ śāliyavādīnāṁ taṁ gartaṁ pūrayed budhaḥ |
kṣetrajābhiḥ pavitrābhir mṛdbhir gartaṁ prapūrayet

The intelligent dcarya should fill the pit with grain, such as fine rice and barley, as well as pure soil collected from a field.

HBV 20.203

एव निष्पाद्य विधिना चार्घ्य-दान सुरोत्तम ।
सुवर्ण गा वस्त्र-युग्मम् आचार्याय निवेदयेत्

evaṁ niṣpādya vidhinā cārghya-dānaṁ surottama |
suvarṇaṁ gāṁ vastra-yugmam ācāryāya nivedayet

O foremost demigod, after offering arghya in accordance with the prescribed rules and regulations, the yajamana should give gold, a cow, a dhoti, and a chddara to the dcarya.

HBV 20.204

कालज्ञ-स्थ-पती पूज्यौ वैष्णवान् शक्तितोऽर्चयेत् ।
ब्राह्मणान् भोजयित्वा च गेय-नृत्यादि कारयेत्

kālajña-stha-patī pūjyau vaiṣṇavān śaktito'rcayet |
brāhmaṇān bhojayitvā ca geya-nṛtyādi kārayet

Thereafter, the yajamana should worship the astrologers, the artists, and the Vaisnavas, according to his capacity. He should feed the brahmanas and arrange for dancing, singing, and a musical performance.

HBV 20.205

ततस् त□ खातयेद् यत्नाजलान्त□ यावदेव तु

tatas taṁ khātayed yatnājalāntaṁ yāvadeva tu

Thereafter, one should dig a hole in the land until water is found.

HBV 20.206

पुरुषाधः-स्थित□ शल्य□ न गृहे दोष-द□ भवेत् ।
प्रासादे दोष-द□ शल्य□ भवेद् यावज्-जलान्तिकम्

puruṣādhaḥ-sthitaṁ śalyaṁ na gṛhe doṣa-daṁ bhavet |
prāsāde doṣa-daṁ śalyaṁ bhaved yāvaj-jalāntikam

If an inauspicious object, such as a bone, is found in the pit, if the size of the pit is less than that of an average person, there is no fault. Until one has struck water, if a bone is found in the pit, it is inauspicious.

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HBV 20.207

तस्मात् प्रासादिकी भूमिः शोध्या यावज्-जलान्तिकम् ।
शिलान्तं कर्करान्तं वा यावद् वा भूः कुमारिका ।
आकोट्य तां समीकृत्य ततो यागं समापयेत्

tasmāt prāsādikī bhūmiḥ śodhyā yāvaj-jalāntikam |
śilāntaṁ karkarāntaṁ vā yāvad vā bhūḥ kumārikā |
ākoṭya tāṁ samīkṛtya tato yāgaṁ samāpayet

Therefore, to lay the foundation, one should continue digging until he finds water. This pit, which extends down to where there are stones, is also known as kumarika. One should level the surface of the pit with a sturdy implement and perform a fire sacrifice there.

HBV 20.208–209

पूरयेत् खातकं यत्नात् पादं पादं यथाक्रमम् ।
अष्टाङ्गुलं मृत्तिकया स्वस्तिकं चेष्टकादिभिः ।
सिक्त्वा सिक्त्वा तु तोयेन कलसैः काञ्चनादिभिः
आकोटनं ततः कुर्यान् मुद्गरैर् ब्रह्म-वृक्षजैः ।
पादोनं पूरयेत् खातं सुसमं चैव कारयेत्

pūrayet khātakaṁ yatnāt pādaṁ pādaṁ yathākramam |
aṣṭāṅgulaṁ mṛttikayā svastikaṁ ceṣṭakādibhiḥ |
siktvā siktvā tu toyena kalasaiḥ kāñcanādibhiḥ
ākoṭanaṁ tataḥ kuryān mudgarair brahma-vṛkṣajaiḥ |
pādonaṁ pūrayet khātaṁ susamaṁ caiva kārayet

After the sacrificial performance, the pit should be carefully filled with soil and broken bricks. Water from a gold pitcher should be repeatedly poured into the pit as it is being filled. Then, by using an implement made from the wood of a palasa tree, the pit should be made level with the surface of the ground.

HBV 20.210–211

देशिकः पञ्च-गव्येन ता भूमि प्रोक्षयेद् बुध ।
सु-वर्ण-व्रीहि-गर्भेण चूतपल्लव-शोभिना ।
तीर्थ-तोयसुपूर्णेन स्वर्णताम्रमयेन वा
सेचयेद् अभिजप्तेन वारिणा कलसेन तु ।
ततः शुद्धा भवेद् भुमिर् दोष-युक्तापि या भवेत्

deśikaḥ pañca-gavyena tāṁ bhūmiṁ prokṣayed budha |
su-varṇa-vrīhi-garbheṇa cūtapallava-śobhinā |
tīrtha-toyasupūrṇena svarṇatāmramayena vā
secayed abhijaptena vāriṇā kalasena tu |
tataḥ śuddhā bhaved bhumir doṣa-yuktāpi yā bhavet

The learned dcdrya should purify the entire area with the five products received from the cow. He should also sprinkle sacred water from a holy place of pilgrimage, containing gold, rice, and mango twigs that had been kept either in a golden or copper pitcher, while chanting the appropriate mantra. By following this procedure, the land will be purified, even if it has some fault.

HBV 20.212

आदावेव समासेन शिला-लक्षणम् उत्तमम् ।
शिलान्यास-विधान च प्रोच्यते तद्-अनन्तरम्

ādāveva samāsena śilā-lakṣaṇam uttamam |
śilānyāsa-vidhānaṁ ca procyate tad-anantaram

mdtsye (In the Matsya Purdna it is stated) dddveva samdsena sild laksanam uttamam sildnydsa vidhdnanca prosyate tadanantaram First we will briefly describe the characteristics of a good quality stone. Later, we will describe how to lay the foundation stone.

HBV 20.213

शिला वाथेष्टका वापि चतस्रो लक्षणान्विताः ।
प्रासादादौ विधानेन न्यस्तव्याः सुमनोहराः ।
चतुरस्राः समाः कृत्वा समन्ताद् अथ वेष्टकाः

śilā vātheṣṭakā vāpi catasro lakṣaṇānvitāḥ |
prāsādādau vidhānena nyastavyāḥ sumanoharāḥ |
caturasrāḥ samāḥ kṛtvā samantād atha veṣṭakāḥ

Stone slabs and bricks should be of the highest quality. They should be attractive and perfect rectangular solids. Such stones or bricks should be used to build a temple.

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HBV 20.214–215

शिला-रूपाः स्मृता विद्या नन्दाद्याश् चेष्टकान्विताः ।
सम्पूर्णाः सुतलाः स्निग्धाः सुषमा लक्षणान्विताः ।
कुश-दूर्वाङ्किता धन्याः स-ध्वज-च्छत्र-चामराः
साङ्कुशास् तोरणोपेताः कूर्म-मत्स्य-फलान्विताः ।
दर्पण-हस्ति-वज्राङ्काः प्रशस्त-द्रव्यलाञ्छिताः ।
शस्त-पक्षि-मृगाङ्काश् च वृषाङ्काः सर्वदा हिताः

śilā-rūpāḥ smṛtā vidyā nandādyāś ceṣṭakānvitāḥ |
sampūrṇāḥ sutalāḥ snigdhāḥ suṣamā lakṣaṇānvitāḥ |
kuśa-dūrvāṅkitā dhanyāḥ sa-dhvaja-cchatra-cāmarāḥ
sāṅkuśās toraṇopetāḥ kūrma-matsya-phalānvitāḥ |
darpaṇa-hasti-vajrāṅkāḥ praśasta-dravyalāñchitāḥ |
śasta-pakṣi-mṛgāṅkāś ca vṛṣāṅkāḥ sarvadā hitāḥ

A stone used for constructing a temple is considered to be a form of knowledge, and a brick is considered to be a form of bliss. The stone slabs should be flat, unbroken, smooth, attractive, glorious, and decorated with markings of kusa grass, durva grass, a flag, an umbrella, a cdmara, an anchor, a pillar, a tortoise, a fish, a piece of fruit, a mirror, an elephant, a thunderbolt, birds, a deer, and an ox. Such slabs and bricks are always auspicious.

HBV 20.216

स्वस्तिका वेदिकाः शुक्ला नन्द्यावर्तकालाञ्छित्ः ।
पद्मादि-लक्षणोपेताः शिलाः सर्वार्थ-सिद्धिदाः ।
तथा गो-वाजि-पादाङ्काः शिला धन्याः सुखावहाः

svastikā vedikāḥ śuklā nandyāvartakālāñchitḥ |
padmādi-lakṣaṇopetāḥ śilāḥ sarvārtha-siddhidāḥ |
tathā go-vāji-pādāṅkāḥ śilā dhanyāḥ sukhāvahāḥ

Stone slabs that are decorated with auspicious symbols, such as a svastika, an altar, or a lotus flower, are always beneficial because they award one all objectives of life. Also, stone slabs marked with the footprint of a cow, or horse, are also considered glorious and auspicious.

HBV 20.217

क्रव्यादमृग-पादाङ्का न शस्ताः पक्षिणस् तथा

kravyādamṛga-pādāṅkā na śastāḥ pakṣiṇas tathā

However, if stone slabs or bricks are decorated with symbols of a carnivorous animal or bird, they are neither desirable nor glorious.

HBV 20.218

दिङ्मूढा दिग्-विहीनाश्च दीर्घ-ह्रस्वाः क्षतावितः ।
विवर्णाः स्फुटिता भग्नाः सन्त्यज्या लक्षणच्युताः

diṅmūḍhā dig-vihīnāśca dīrgha-hrasvāḥ kṣatāvitāḥ |
vivarṇāḥ sphuṭitā bhagnāḥ santyajyā lakṣaṇacyutāḥ

One should carefully avoid using stones that are not the proper shape, too long, too short, broken, cracked, and discolored, as well as stones that have holes and are devoid of good characteristics.

HBV 20.219

प्रशस्त-प्राणि-रूपाङ्काः प्रशस्त-द्रव्यलाञ्छिताः ।
यथोक्त-लक्षणोपेताः शिला नित्य हितावहाः

praśasta-prāṇi-rūpāṅkāḥ praśasta-dravyalāñchitāḥ |
yathokta-lakṣaṇopetāḥ śilā nityaṁ hitāvahāḥ

Stones that are adorned with markings of an auspicious animal or other auspicious object, and which have the required characteristics that are mentioned in the scriptures, are always considered auspicious.

HBV 20.220

इष्टकाना समासेन लक्षण शृणु साम्प्रतम्

iṣṭakānāṁ samāsena lakṣaṇaṁ śṛṇu sāmpratam

Now hear this brief description of the characteristics of bricks from me.

HBV 20.221

एकवर्णाः सुपक्वाश्च सुप्रमाणा मनोरमाः ।
नन्द्याद्याश् चेष्टकाः कार्याश् चतुरस्राः सु-सम्मिताः

ekavarṇāḥ supakvāśca supramāṇā manoramāḥ |
nandyādyāś ceṣṭakāḥ kāryāś caturasrāḥ su-sammitāḥ

534 SRI HARI-BHAKTI-VILASA nandyadyds ca astakah karyyas caturasrdh susammitdh To build a temple for the Supreme Lord, one should use bricks of a single color, which were perfectly prepared, of a proper size, that are beautiful, and are a perfect rectangular solid.

HBV 20.222

अस्थ्य्-अङ्गारान्विता नेष्टाः कृष्ण-वर्णा स-शर्कराः ।
मन्दपक्वा विपक्वाश्च बहु-दिन्याश् च वर्जिताः ।
भग्नाश्च विषमा हीना वर्जनीयाः प्रयत्नतः

asthy-aṅgārānvitā neṣṭāḥ kṛṣṇa-varṇā sa-śarkarāḥ |
mandapakvā vipakvāśca bahu-dinyāś ca varjitāḥ |
bhagnāśca viṣamā hīnā varjanīyāḥ prayatnataḥ

One should carefully avoid those bricks that contain pieces of bone, burnt pieces of wood, and so on, and which are black, filled with dirt and particles of stone, were not prepared properly, are too old, broken, uneven, or deformed.

HBV 20.223–226

सुतला लक्षणोपेता द्वादशाङ्गुल-सम्मिताः
सुविस्तार-विभागेन नैपुण्येन च सम्मिताः
सुपक्वाः सुप्रमाणाश्च एक-वर्णा मनोहराः ।
विमला इष्टकाः कार्याश् चतुरस्राः सुसम्मिताः ।
छिन्न-कर्णाश् चाप्रशस्ताः पाणि-पाद-विवर्जिताः
सशर्कराः कृष्ण-वर्णा अस्थ्य्-अङ्गारचिताश्च याः ।
विवर्णा मन्द-गन्धाश्च याः पीन-पिण्डिकास् तथा ।
हीनाश्च विषमा भग्ना जर्जराश्च विवर्जिताः

sutalā lakṣaṇopetā dvādaśāṅgula-sammitāḥ
suvistāra-vibhāgena naipuṇyena ca sammitāḥ
supakvāḥ supramāṇāśca eka-varṇā manoharāḥ |
vimalā iṣṭakāḥ kāryāś caturasrāḥ susammitāḥ |
chinna-karṇāś cāpraśastāḥ pāṇi-pāda-vivarjitāḥ
saśarkarāḥ kṛṣṇa-varṇā asthy-aṅgāracitāśca yāḥ |
vivarṇā manda-gandhāśca yāḥ pīna-piṇḍikās tathā |
hīnāśca viṣamā bhagnā jarjarāśca vivarjitāḥ

Hear now with attention as I describe the size and characteristics of bricks. The size of a brick should be twelve fingers in length. A brick should be smooth, even, wide, and made with great expertise. Bricks should be completely baked, of a single color, attractive, clean, and have the shape of a rectangular solid. Bricks with broken corners, bricks that are too narrow, full of stones particles, black, full of dirty things such as bones, deformed, uneven, broken, faded, and very old, as well as those having a bad odor, or appearing more like a

lump of clay than a brick should not be used for the construction of a temple.

HBV 20.227

मात्स्ये—
शिला-न्यासस् तु कर्तव्यः प्रासादे तु शिलामये ।
इष्टकाना तु विन्यासः प्रासादे चेष्टकामये

mātsye—
śilā-nyāsas tu kartavyaḥ prāsāde tu śilāmaye |
iṣṭakānāṁ tu vinyāsaḥ prāsāde ceṣṭakāmaye

mdtsye (In the Matsya Purdna it is stated) sildnydsastu karttavyah prdsddetu sildmaye istakdndrh tu vinydsah prdsdde cestakdmaye When building a temple with marble, one should lay a marble foundation, and when building a temple with bricks, one should lay a brick foundation.

HBV 20.228

शैलजे शैलजः पीठ ऐष्ट के चेष्टकः स्मृतः ।
शिला-न्यासादिको भद्रे मूल-पादे विधीयते

śailaje śailajaḥ pīṭha aiṣṭa ke ceṣṭakaḥ smṛtaḥ |
śilā-nyāsādiko bhadre mūla-pāde vidhīyate

O auspicious lady, when building a temple with stone, one should lay a stone foundation, and when building a temple with bricks, one should lay a brick foundation. The principal foundation should be laid below the main altar.

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HBV 20.229

हयशीर्षे च—
कर्तव्यश् चेष्टकान्यासः प्रासादे चेष्टकामये ।
शैले शिलाना विन्यासः कार्करे कर्कर न्यसेत् इति ।

hayaśīrṣe ca—
kartavyaś ceṣṭakānyāsaḥ prāsāde ceṣṭakāmaye |
śaile śilānāṁ vinyāsaḥ kārkare karkaraṁ nyaset iti |

Nydsa should be performed on the bricks when a temple is being constructed with bricks. Nydsa should be performed on the stone slabs when a temple is being constructed with stone slabs, and nydsa should be performed on the coarse sand when it is being used to construct a temple.

HBV 20.230

कृत्वा शिला-दिन्यास च प्राक् शिलाभ्यधिवासनम् ।
इष्टकाना प्रतिष्ठाश्च गर्भाधान च कारयेत्

kṛtvā śilā-dinyāsaṁ ca prāk śilābhyadhivāsanam |
iṣṭakānāṁ pratiṣṭhāśca garbhādhānaṁ ca kārayet

After completing the nydsa on the stones, one should perform the adhlvasa ceremony for them. Bricks should be formally installed in the pit.

HBV 20.231

गुरुवे दक्षिणा दत्वा पीठ-बन्ध च साधयेत् ।
स्वय श्री-हयशीर्ष्णैव प्रोक्तस् तत्-तद्-विधिः स्फुटम्

guruve dakṣiṇāṁ dattvā pīṭha-bandhaṁ ca sādhayet |
svayaṁ śrī-hayaśīrṣṇaiva proktas tat-tad-vidhiḥ sphuṭam

One should then offer daksind to the spiritual master, and have him perform the pitha bandha ritual. To receive more instruction regarding the adhivdsa for the stones and the pitha bandha ritual, one should consult Lord Hayasirsa's statements that are found in the Hayasirsa-pancaratra.

HBV 20.232–233

पीठ-बन्ध तः कुर्यान् महाप्रासादमानतः ।
पीठोत्तम चोच्छ्रयेण प्रासादस्योर्ध्वमानतः
पाद-हीन मध्यम स्यात् कन्यस चार्ध-मानतः ।
उत्तम वासुदेवस्य कुर्यात् पीठ विचक्षणः

pīṭha-bandhaṁ tataḥ kuryān mahāprāsādamānataḥ |
pīṭhottamaṁ cocchrayeṇa prāsādasyordhvamānataḥ
pāda-hīnaṁ madhyamaṁ syāt kanyasaṁ cārdha-mānataḥ |
uttamaṁ vāsudevasya kuryāt pīṭhaṁ vicakṣaṇaḥ

hayasirse (In the Hayasirsa-pancaratra it is stated) pitha bandhanarh tatah kuryydn mahd prdsdda mdnatah

pithottamam cocchrayeria prdsddasya urdhvamdnatah pddahinarh madhyarh sydt kanyasam cdrddhxirndnatah uttamarh vasudevasya kuryydt pitharh vicaksanah To perform pltha bandhana, or the laying of the foundation stone, one should utilize a stone, the size of which should be in proportion to the dimensions of the temple of Lord Vasudeva. If the length of the foundation stone is half the height of the temple, it is called uttama. If it is one-fourth the height of the temple, it is called madhyama, and if it is less than that, it is called kanistha. O n e who is wise should install a first- class foundation stone when building a temple.

HBV 20.234

एव वास्तुवलि कृत्वा भजेत् षोडश-भागिकम् ।
तस्य मध्ये चतुर्भिस् तु भागैर् गर्भ च कारयेत्

evaṁ vāstuvaliṁ kṛtvā bhajet ṣoḍaśa-bhāgikam |
tasya madhye caturbhis tu bhāgair garbhaṁ ca kārayet

After worshipping the guardian deity and offering him gifts as previously described, one should divide the entire tract of land into sixteen parts. The basement should be dug on the four parts at the middle.

HBV 20.235

द्विगुणः शिखरोच्छ्रायो भित्त्युच्छ्रायात् प्रमाणतः

dviguṇaḥ śikharocchrāyo bhittyucchrāyāt pramāṇataḥ

The remaining twelve parts should be utilized for the foundation, the floor, and so on. The height of the foundation should be equal to the height of the four parts upon which it is built.

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HBV 20.236

शिखरार्द्धस्य चार्धेन विधेया तु प्रदक्षिणा ।
चतुर्दिक्षु तदा ज्ञेयो निर्गमस् तु तथा बुधैः

śikharārddhasya cārdhena vidheyā tu pradakṣiṇā |
caturdikṣu tadā jñeyo nirgamas tu tathā budhaiḥ

There should be a path around the temple for circumambulating it. O n e who is wise should construct four exits in the four directions.

HBV 20.237

गर्भ-सूत्र-द्वय□ भागो विस्तारो मण्डपस्य तु ।
आयतः स्यात् त्रिभिर् भागैर् भद्र-युक्तः सुशोभनः

garbha-sūtra-dvayaṁ bhāgo vistāro maṇḍapasya tu |
āyataḥ syāt tribhir bhāgair bhadra-yuktaḥ suśobhanaḥ

The length of the temple courtyard should be twice that of the main temple, and its width should be three times that of the main temple. It should be decorated with auspicious drawings so that it looks very beautiful.

HBV 20.238

पञ्च-भागेन स□भज्य गर्भमान□ विचक्षणः ।
भागम् एक□ गृहीत्वा तु प्राग् ग्रीव□ कल्पयेद् बुधः

pañca-bhāgena saṁbhajya garbhamānaṁ vicakṣaṇaḥ |
bhāgam ekaṁ gṛhītvā tu prāg grīvaṁ kalpayed budhaḥ

O n e who is learned should divide the main temple into five parts. The entrance gate should be made on one part.

HBV 20.239

गर्भ-सूत्र-समो भागाद् अग्रतो मुख-मण्डपः ।
एतत् सामान्यम् उद्दिष्ट□ प्रासादस्येह लक्षणम्

garbha-sūtra-samo bhāgād agrato mukha-maṇḍapaḥ |
etat sāmānyam uddiṣṭaṁ prāsādasyeha lakṣaṇam

The courtyard should be constructed in front of the main gate and it should be larger than the temple. Thus, the general characteristics of a temple have been herein described.

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HBV 20.240–242

मेरु-मन्दर-कैलास-कुम्भसि□हमृगास् तथा ।
विमान-च्छन्दकस् तद्वच् छ्री-वृक्षोऽथ मृगाधिपः
बलभीच्छन्दकस् तद्वद् वर्तुलः सर्व-भद्रकः ।
गजश्च नन्दनश्चैव नन्दिवर्धन एव च
ह□सो वृषः सुपर्णश्च पद्मकोऽथ समुद्गकः ।
प्रासादा नामतः प्रोक्ता विभाग□ शृणुत द्विजाः

meru-mandara-kailāsa-kumbhasiṁhamṛgās tathā |
vimāna-cchandakas tadvac chrī-vṛkṣo'tha mṛgādhipaḥ
balabhīcchandakas tadvad vartulaḥ sarva-bhadrakaḥ |
gajaśca nandanaścaiva nandivardhana eva ca
haṁso vṛṣaḥ suparṇaśca padmako'tha samudgakaḥ |
prāsādā nāmataḥ proktā vibhāgaṁ śṛṇuta dvijāḥ

O brdhmanas, there are different classes of temples. They are: Meru, Mandara, Kailasa, Kumbha, Simha, Mrga, Vimanachandaka, Srivrksa, Balabhichandhaka, Bartula, Sarvabhadraka, Gaja, Nandana, Nandivarddhana, Hamsa, Vrsa, Garuda, Padmaka, and Samudgaka. Now, hear about their characteristics.

HBV 20.243

शत-शृङ्गश् चतुर्द्वारो भूमिका-षोडशोच्छ्रितः ।
नानाविचित्र-शिखरो मेरु-प्रासाद उच्यते

śata-śṛṅgaś caturdvāro bhūmikā-ṣoḍaśocchritaḥ |
nānāvicitra-śikharo meru-prāsāda ucyate

A temple that has one hundred domes and four gates, and its height is sixteen times its length is known as a Meru temple.

HBV 20.244–245

मन्दरो द्वादश प्रोक्तः कैलासो दश-भूमिकः ।
विमान-च्छन्दकस् तद्वद् अनेक-शिखराननः
स चाष्ट-भूमिकस् तद्वत् सप्त-भिर् नन्दि-वर्धनः ।
वि□शाण्डक-समायुक्तो नन्दनः समुदाहृतः

mandaro dvādaśa proktaḥ kailāso daśa-bhūmikaḥ |
vimāna-cchandakas tadvad aneka-śikharānanaḥ
sa cāṣṭa-bhūmikas tadvat sapta-bhir nandi-vardhanaḥ |
viṁśāṇḍaka-samāyukto nandanaḥ samudāhṛtaḥ

540 SRI HARI-BHAKTI-VILASA sa casta bhumikas tadvat saptabhir nandi varddhanah virhsdndaka samayukto nandanah samuddhrtah The height of a Mandara temple is twelve times its length; the height of a Kailasa temple is ten times its length; a Vimanachandaka temple has many domes and doors, and it is very tall; the height of a Nandivarddhana temple is seven times its length; and a Nandana temple has twenty domes.

HBV 20.246

षोडशाण्डक-स□युक्तो नानारूप-समन्वितः ।
अनेक-शिखरस् तद्वत् सर्वतोभद्र उच्यते

ṣoḍaśāṇḍaka-saṁyukto nānārūpa-samanvitaḥ |
aneka-śikharas tadvat sarvatobhadra ucyate

A Sarvatobhadra temple has sixteen domes of various designs, as well as many peaks.

HBV 20.247

चन्द्रशाला-समोपेतो विज्ञेयः पञ्च-भूमिकः ।
बलभीच्छन्दकस् तद्वच्छुकनासात्रयान्वितः

candraśālā-samopeto vijñeyaḥ pañca-bhūmikaḥ |
balabhīcchandakas tadvacchukanāsātrayānvitaḥ

A temple with a candrasala (a small room built on the roof for getting a bird's-eye view all around) and five domes, and is shaped like a parrot's beak is known as Balabhlchandaka.

HBV 20.248

वृषस्योच्छ्रायतस् तुल्यो वर्तुलश् चास्र-वर्जितः ।
सि□हः सि□हाकृतिर् ज्ञेयो मृगो मृग-समस् तथा ।
कुम्भः कुम्भाकृतिस् तद्वद् भूमिकान-बकोच्छ्रयः

vṛṣasyocchrāyatas tulyo vartulaś cāsra-varjitaḥ |
siṁhaḥ siṁhākṛtir jñeyo mṛgo mṛga-samas tathā |
kumbhaḥ kumbhākṛtis tadvad bhūmikāna-bakocchrayaḥ

A Vrsabha temple is tall, like a bull, round, and so without any corners. A Sirhha temple has the shape of a lion, a Mrga temple has the

shape of a deer, and a Kumbha temple has the shape of a pitcher and its height is nine times its length.

HBV 20.249

अङ्गुलीपुट-स□स्थान-पञ्चाण्डक-विभूषितः ।
षोडशास्रः समन्तात् तु विज्ञेयः स समुद्गकः ।
पार्श्वयोश् चन्द्र-शालास्य उच्छ्रायो भूमिका-द्वयम्

aṅgulīpuṭa-saṁsthāna-pañcāṇḍaka-vibhūṣitaḥ |
ṣoḍaśāsraḥ samantāt tu vijñeyaḥ sa samudgakaḥ |
pārśvayoś candra-śālāsya ucchrāyo bhūmikā-dvayam

The temple that has five domes and sixteen corners and has the characteristic known as angullputa is called Samudgaka. There are two candrasdias, one on each side of the temple, and its height is double its length.

HBV 20.250

ह□सो ह□स-समाकारो नातिदीर्घो न चोच्छ्रितः ।
षोडशास्रः स विज्ञेयो विचित्र-शिखरः शुभः

haṁso haṁsa-samākāro nātidīrgho na cocchritaḥ |
ṣoḍaśāsraḥ sa vijñeyo vicitra-śikharaḥ śubhaḥ

A Harhsa temple has the shape of a swan. It is neither too big nor too tall and it has sixteen corners and varieties of peaks.

HBV 20.251

मृग-राजस्तु विख्यातश् चन्द्र-शाला-विभूषितः ।
प्राग् ग्रीवेण विशालेन भूमिकासु षड्-उन्नतः

mṛga-rājastu vikhyātaś candra-śālā-vibhūṣitaḥ |
prāg grīveṇa viśālena bhūmikāsu ṣaḍ-unnattaḥ

A Mrgaraja temple is decorated with a glorious candrasdld. The neck of the temple is very broad and its height is six times its length.

HBV 20.252

अनेक-चन्द्रशालस् तु गज-प्रासाद उच्यते ।
पर्यस्त-गृहराजो वै गरुडो नाम नामतः

aneka-candraśālas tu gaja-prāsāda ucyate |
paryasta-gṛharājo vai garuḍo nāma nāmataḥ

A Gaja temple usually has many candrasdlds, and a Garuda temple is renowned as the king of all temples.

HBV 20.253

सप्तभूम्य्-उच्छ्रायस् तद्वच् चन्द्रशालात्रयान्वितः ।
भूमिकाषडशीतिस्तु बाह्यतः सर्वतो भवेत्

saptabhūmy-ucchrāyas tadvac candraśālātrayānvitaḥ |
bhūmikāṣaḍaśītistu bāhyataḥ sarvato bhavet

Its height is seven times its length and it is surrounded by many beautiful houses. It has a broad lawn in all four directions.

HBV 20.254

तथान्यो गरुडे तद्वद् उच्छ्रायो दश-भूमिकः ।
पद्मकः षोडशास्रस् तु भूमि-द्वय-समन्वितः ।
पद्म-तुल्य-प्रमाणेन श्री-वृक्षक इति स्मृतः

tathānyo garuḍe tadvad ucchrāyo daśa-bhūmikaḥ |
padmakaḥ ṣoḍaśāsras tu bhūmi-dvaya-samanvitaḥ |
padma-tulya-pramāṇena śrī-vṛkṣaka iti smṛtaḥ

There is another Garuda temple, the height of which is ten times its length. A Padmaka temple has sixteen corners and is situated at the middle of two plots of land. The shape and proportions of a Sri Vrksa temple resembles that of a lotus flower.

HBV 20.255

पञ्चाण्डकस् त्रिभूमिस् तु गर्भे हस्त-चतुष्टयम् ।
वृषो भवति नाम्ना यः प्रासादः सार्वकामिकः

pañcāṇḍakas tribhūmis tu garbhe hasta-catuṣṭayam |
vṛṣo bhavati nāmnā yaḥ prāsādaḥ sārvakāmikaḥ

A Vrsa temple fulfills all one's desires. It has five domes and its height is three times its length. Its main altar measures four square feet.

HBV 20.256

सप्ताष्टौ पञ्चधा चैव प्रासादा ये मयोदिताः ।
सि□हस्य ते समा ज्ञेया ये चान्ये तत्-प्रमाणतः

saptāṣṭau pañcadhā caiva prāsādā ye mayoditāḥ |
siṁhasya te samā jñeyā ye cānye tat-pramāṇataḥ

In this way, there are a total of twenty kinds of temples, as described by Me. Other temples are classified by some authorities as consisting of three groups of seven, eight, or five varieties o{ temples. All of these temples are more or less similar to the Sirhha temple.

HBV 20.257

चन्द्रशालैः समोपेताः सर्वे प्राग् ग्रीव-स□युताः ।
ऐष्टिका दारवाश्चैव शैला वा स्युः सतोरणाः

candraśālaiḥ samopetāḥ sarve prāg grīva-saṁyutāḥ |
aiṣṭikā dāravāścaiva śailā vā syuḥ satoraṇāḥ

Any temple that has a candrasala should have its neck on the eastern side. If the temple is built with bricks, wood, or stone slabs, there must be appropriate pillars.

HBV 20.258

मेरुः पञ्चाशद्धस्तः स्यान् मन्दरः पञ्च-हीनकः ।
चत्वारि□शत् तु कैलासश् चतुस्त्रि□शद् विमानकः

meruḥ pañcāśaddhastaḥ syān mandaraḥ pañca-hīnakaḥ |
catvāriṁśat tu kailāsaś catustriṁśad vimānakaḥ

A Meru temple should be fifty hastas tall (a hasta is a unit of measurement equal to twenty-four angulas, or fingers, and is about 460 millimeters), a Mandara temple should be forty-five hastas tall, a Kailasa temple should be forty hastas tall, and a Bimana temple should be thirty- four hastas tall.

HBV 20.259–260

नन्दि-वर्धनकस् तद्वद् द्वात्रि□शत् समुदाहृतः ।
त्रि□शता नन्दनः प्रोक्तः सर्वतोभद्रकस् तथा ।
वर्तुलः पद्मकश्चैव वि□शद्धस्त उदाहृतः
मृगः सि□हश्च कुम्भश्च बलभीच्छन्दकस् तथा ।
एते षोडशहस्ताः स्युश् चत्वारो देववल्लभाः

nandi-vardhanakas tadvad dvātriṁśat samudāhṛtaḥ |
triṁśatā nandanaḥ proktaḥ sarvatobhadrakas tathā |
vartulaḥ padmakaścaiva viṁśaddhasta udāhṛtaḥ
mṛgaḥ siṁhaśca kumbhaśca balabhīcchandakas tathā |
ete ṣoḍaśahastāḥ syuś catvāro devavallabhāḥ

544 SRI HARI-BHAKTI-VILASA A Nandivardhana temple should be thirty-two hastas tall, a Nandana temple should be thirty hastas tall, a Sarvatabhadraka temple should also be thirty hastas tall, and Vartula and Padmaka temples should be twenty hastas tall. Mrga, Sirhha, Kumbha, and Balabhl Chandaka temples, which are very dear to the demigods, should be sixteen hastas tall.

HBV 20.261

श्री-वृक्षौ मृग-राजश्च समुद्गकगजौ तथा ।
एते द्वादश-हस्ताः स्युर् एतेषा□ ह□सकः समः

śrī-vṛkṣau mṛga-rājaśca samudgakagajau tathā |
ete dvādaśa-hastāḥ syur eteṣāṁ haṁsakaḥ samaḥ

Srlvrksa, Mrgaraja, Samudgaka, and Gaja temples should be twelve hastas in height, as should a Hamsa temple.

HBV 20.262

गरुडोऽष्टकरो ज्ञेयो वृषा दश उदाहृताः ।
एवम् एते प्रमाणेन कर्तव्याः शुभ-लक्षणाः

garuḍo'ṣṭakaro jñeyo vṛṣā daśa udāhṛtāḥ |
evam ete pramāṇena kartavyāḥ śubha-lakṣaṇāḥ

One should know that a Garuda temple should be eight hastas tall, and a Vrsa temple should be ten hastas in height. These are the measurements and characteristics of the different temples.

HBV 20.263–264

यक्ष-राक्षस-नागाना□ मातृ-हस्तः प्रशस्यते ।
तथा मेर्वादयः सप्त ज्येष्ठ-लिङ्गे सुखावहाः
श्री-वृक्षकादयश्चाष्टौ मध्यमस्य उदाहृताः ।
तथा ह□सादयः पञ्च कन्यसे शुभदा मताः

yakṣa-rākṣasa-nāgānāṁ mātṛ-hastaḥ praśasyate |
tathā mervādayaḥ sapta jyeṣṭha-liṅge sukhāvahāḥ
śrī-vṛkṣakādayaścāṣṭau madhyamasya udāhṛtāḥ |
tathā haṁsādayaḥ pañca kanyase śubhadā matāḥ

A temple of the Yaksas, Raksasas, or Nagas should be seven hastas tall. The first seven kinds of temples, beginning with Meru, award the worshiper great happiness. The next eight kinds of temples, beginning

TWENTIETH VILAS A 545 with Sri Vrksa, award a lesser degree of happiness to the worshiper, and the remaining five kinds of temples, beginning with Harhsa, award meager

happiness to the worshiper.

HBV 20.265

प्रासाद॰ सम्प्रवक्ष्यामि सर्व-साधारण॰ शृणु

prāsādaṁ sampravakṣyāmi sarva-sādhāraṇaṁ śṛṇu

Now hear from Me about temples in general.

HBV 20.266

चतुरस्रीकृत॰ क्षेत्र॰ भजेत् षोडशधा पुनः ।
मध्ये तस्य चतुर्भिस् तु कुर्याद् द्वार-समन्वितम् ।
द्वादशैव तु भागानि भित्त्यर्थ॰ परिकल्पयेत्

caturasrīkṛtaṁ kṣetraṁ bhajet ṣoḍaśadhā punaḥ |
madhye tasya caturbhis tu kuryād dvāra-samanvitam |
dvādaśaiva tu bhāgāni bhittyarthaṁ parikalpayet

The land upon which a temple is to be constructed should be made square and then divided into sixteen parts. There should be places for four gates and one-twelfth of the land should be utilized for laying the foundation.

HBV 20.267

जङ्घोच्छ्राय॰ तु कुर्वीत चतुर्भागेन चायतम् ।
जङ्घयोर् द्विगुणोच्छ्राय॰ मञ्जर्याः कल्पयेद् बुधः

jaṅghocchrāyaṁ tu kurvīta caturbhāgena cāyatam |
jaṅghayor dviguṇocchrāyaṁ mañjaryāḥ kalpayed budhaḥ

One who is learned should make the height and width of the janghd equal to four parts of the land, and the size of the manjari should be twice that.

HBV 20.268

चतुर्भागेन मञ्जर्याः कार्या सम्यक् प्रदक्षिणा ।
तन्-मान निर्गम कार्यम् उभयोः पार्श्वयोः समम्

caturbhāgena mañjaryāḥ kāryā samyak pradakṣiṇā |
tan-mānaṁ nirgamaṁ kāryam ubhayoḥ pārśvayoḥ samam

546 SRI HARI-BHAKTI-VILASA The path for circumambulating the temple should be four times the length of the manjarl. There should be exits on both sides of the temple, of a similar size.

HBV 20.269

शिखरेण सम कार्यम् अग्रे जगति विस्तरम् ।
त्रिगुणेनापि कर्तव्य यथा शोभानुरूपतः

śikhareṇa samaṁ kāryam agre jagati vistaram |
triguṇenāpi kartavyaṁ yathā śobhānurūpataḥ

The jagati should be constructed in the front of the temple, and it should be as high as the peaks. Alternatively, it can be three times taller and nicely decorated.

HBV 20.270

विस्तार मण्डपस्याग्रे गर्भ-सूत्र-द्वयेन तु ।
दैर्घ्यात् पादाधिक कुर्यान् मध्ये स्तम्भैर् विभूषितम्

vistāraṁ maṇḍapasyāgre garbha-sūtra-dvayena tu |
dairghyāt pādādhikaṁ kuryān madhye stambhair vibhūṣitam

The front lawn of the mandapa should be connected with the garbha- sutra. Its length should be one-fourth greater that that of the garbha- siara, and it should be decorated with pillars.

HBV 20.271

प्रासाद-गर्भमान वा कुर्वीत मुख-मण्डपम् ।
एकाशीतिपदैर् वास्तुम् इष्ट्वा मण्डपम् आरभेत्

prāsāda-garbhamānaṁ vā kurvīta mukha-maṇḍapam |
ekāśītipadair vāstum iṣṭvā maṇḍapam ārabhet

Otherwise, the main mandapa can be made in proportion to the size of the main alter. After drawing eighty-one squares on the land and performing a fire sacrifice for the satisfaction of the guardian deity, one should begin construction of the mandapa.

HBV 20.272

शुकाढ्य-द्वारि विन्यासे पदान्तस्थान् यजेत् सुरान् ॥
तथा प्राकार-विन्यासे यजेद् द्वात्रि शद् अन्तगान्

śukāḍhya-dvāri vinyāse padāntasthān yajet surān ||
tathā prākāra-vinyāse yajed dvātriṁśad antagān

After performing the appropriate nydsas on the land, one should worship the demigods that are situated in each square. As previously described, there are thirty-two demigods situated in the squares that are marked out on the land where a temple is to be built.

HBV 20.273

सर्व-साधारण चैतत् प्रासादस्य तु लक्षणम् ।
मानेन प्रतिमा या वा प्रासादम् अपर शृणु

sarva-sādhāraṇaṁ caitat prāsādasya tu lakṣaṇam |
mānena pratimā yā vā prāsādam aparaṁ śṛṇu

I have thus described to you the general characteristics of a temple. Now, hear about the size of the temple, which should be in proportion to the size of the Diety.

HBV 20.274

प्रतिमायाः प्रमाणेन कर्तव्या पिण्डिका शुभा ।
गर्भस्तु पिण्डिकार्धेन गर्भमानात् तु भित्तयः

pratimāyāḥ pramāṇena kartavyā piṇḍikā śubhā |
garbhastu piṇḍikārdhena garbhamānāt tu bhittayaḥ

The pindikd, or Deity's stand should be constructed according to the size of the Diety. This is considered to be auspicious. The Deity's stand should be half the size of the altar, and the foundation walls should be as high as the altar.

HBV 20.275

भित्तेर् आयाममानेन उच्छ्राय□ तु प्रकल्पयेत् ।
भित्त्य्-उच्छ्रायात् तु द्विगुण□ शिखर□ कल्पयेद् गुरुः

bhitter āyāmamānena ucchrāyaṁ tu prakalpayet |
bhitty-ucchrāyāt tu dviguṇaṁ śikharaṁ kalpayed guruḥ

According to the length of the foundation, the height should be ascertained. The spiritual master should insure that the peaks of the temple are twice as high as the foundation wall.

HBV 20.276

शिखरस्य तु तूर्येण भ्रमण□ परिकल्पयेत् ।
शिखरस्य चतुर्थेन अग्रतो मुख-मण्डपम्

śikharasya tu tūryeṇa bhramaṇaṁ parikalpayet |
śikharasya caturthena agrato mukha-maṇḍapam

548 SRI HARI-BHAKTI-VILASA The path for circumambulating the temple should be elevated, so that it is one-fourth as high as the temple peaks. The front courtyard should encompass an area similar to that of the path around the temple.

HBV 20.277

अष्टका□शेन गर्भस्य रथकाना□ तु निर्गमः ।
परिधेर् गुण-भागेन रथका□स् तत्र कल्पयेत्

aṣṭakāṁśena garbhasya rathakānāṁ tu nirgamaḥ |
paridher guṇa-bhāgena rathakāṁs tatra kalpayet

The gate through which the chariot will be taken out should be one- eighth the height of the temple. The chariot should be constructed in accordance with the size of the gate.

HBV 20.278

तत्-तृतीयेन वा कुर्याद् रथकाना□ तु निर्गमम् ।
राम-त्रय□ स्थापनीय□ रथक-त्रितये सदा

tat-tṛtīyena vā kuryād rathakānāṁ tu nirgamam |
rāma-trayaṁ sthāpanīyaṁ rathaka-tritaye sadā

The gate can be one-third the height of the temple. The Deity of Lord Ramchandra and His associates should be placed on three chariots.

HBV 20.279

शिखरार्थ□ च सूत्राणि रत्नानि विनिपातयेत् ।
शिखरस्यार्ध-भाग-स्थ□ सि□ह□ तत्र च कारयेत्

śikharārthaṁ ca sūtrāṇi ratnāni vinipātayet |
śikharasyārdha-bhāga-sthaṁ siṁhaṁ tatra ca kārayet

To construct the peak of the temple, one should make measurements with string and precious gems. In the middle of the peak there should be a figure of a lion.

HBV 20.280

शुकनासा स्थिरीकृत्य मध्यसन्धौ निधापयेत् ।
अपरे च तथा पार्श्वे तत्-तत् सूत्र विधारयेत्

śukanāsāṁ sthirīkṛtya madhyasandhau nidhāpayet |
apare ca tathā pārśve tat-tat sūtraṁ vidhārayet

After determining the siikandsd, one should proceed with the construction accordingly. The same procedure should also be followed on all sides of the temple.

HBV 20.281

तद्-ऊर्ध्व तु भवेद् अशः कण्ठः श्यामल-सारवान् ।
स्कन्ध-भुग्न तु कर्तव्य विकराल तथैव च ।
उद्धत वेदिकामानात् कलस परिकल्पयेत्

tad-ūrdhvaṁ tu bhaved aṁśaḥ kaṇṭhaḥ śyāmala-sāravān |
skandha-bhugnaṁ tu kartavyaṁ vikarālaṁ tathaiva ca |
uddhataṁ vedikāmānāt kalasaṁ parikalpayet

Above the sukandsa should be the neck of the temple, where one should install a pitcher. The height of the neck should be more than the height of the altar.

HBV 20.282

गरुत्मन्त तथा कुर्याद् उपरिष्टाच् चतुर्गुणम् ।
कुर्याद् दिक्-प्रतिमायामान् दिक्षु चाटसु चोपरि

garutmantaṁ tathā kuryād upariṣṭāc caturguṇam |
kuryād dik-pratimāyāmān dikṣu cāṭasu copari

O n top of the neck, an deity of Garuda should be installed. Above that, the eight predominating deities of the eight directions should be installed.

HBV 20.283–284

महावराहम् ऐन्द्र्या□ तु नरसि□ह□ तु दक्षिणे ।
प्रतीच्या□ श्री-धर□ देवम् उदीच्या□ हयशीर्षकम्
आग्नेय्या□ जामदग्न्य□ च नैरृते रामम् एव च ।
वामन□ चैव वायव्या□ वासुदेव-मथापरे

mahāvarāham aindryāṁ tu narasiṁhaṁ tu dakṣiṇe |
pratīcyāṁ śrī-dharaṁ devam udīcyāṁ hayaśīrṣakam
āgneyyāṁ jāmadagnyaṁ ca nairṛte rāmam eva ca |
vāmanaṁ caiva vāyavyāṁ vāsudeva-mathāpare

These deities are: Varahadeva in the east, Nrsirhha in the south, Srldharadeva in the west, Hayaslrsadeva in the north, Paras'urama in the

550 SRI HARI-BHAKTI-VILASA southeast, Ramchandra in the southwest, Vamanadeva in the northwest and Vasudeva in the northeast.

HBV 20.285–286

पूर्व-भूमौ तु शयन□ द्वितीये चासन□ भवेत् ।
स्थानमेव तृतीये तु चतुर्थे यानमेव च
पञ्चमे योग-निद्रा च षष्ठे योगासन□ भवेत् ।
स्थान□ योग-समायुक्त□ सप्तमे परिकल्पयेत्

pūrva-bhūmau tu śayanaṁ dvitīye cāsanaṁ bhavet |
sthānameva tṛtīye tu caturthe yānameva ca
pañcame yoga-nidrā ca ṣaṣṭhe yogāsanaṁ bhavet |
sthānaṁ yoga-samāyuktaṁ saptame parikalpayet

The Lord's bed should be placed toward the east, the asana should be placed toward the southeast, a raised platform should be constructed toward the south, the chariot should be stored toward the southwest, the place for yoganidra should be toward the west, the place for yogaasana should be toward the northwest, and the place for practicing yoga should be arranged toward the north.

HBV 20.287

नानागवाक्षकैर् यत्नात् पत्र-वल्ल्यादि-भूषितम् ।
नानाप्रकार-पुष्पाद्यैर् यथा शोभ प्रकल्पयेत्

nānāgavākṣakair yatnāt patra-vallyādi-bhūṣitam |
nānāprakāra-puṣpādyair yathā śobhaṁ prakalpayet

All the doors and windows of the temple should be decorated with varieties of plants, creepers, and colorful fragrant flowers.

HBV 20.288–289

कनिष्ठ-मध्य-ज्येष्ठाना प्रासादाना यथा क्रमम् ।
वसुभार्गव-ऋत्विग्भिः प्रदेयाचरणा बुधैः
द्वारस्य चाष्टमे युक्ते नवमे दशमे तथा ।
ललाटवेधो नैव स्याद् आयाम शृणु साम्प्रतम्

kaniṣṭha-madhya-jyeṣṭhānāṁ prāsādānāṁ yathā kramam |
vasubhārgava-ṛtvigbhiḥ pradeyācaraṇā budhaiḥ
dvārasya cāṣṭame yukte navame daśame tathā |
lalāṭavedho naivaṁ syād āyāmaṁ śṛṇu sāmpratam

One who is intelligent should carefully remove all the inauspicious elements with the help of Vasu, Bhargava, and Rtvikas, in the kanistha, madhyma, and uttama temples, so that there will be no difficulties, which are technically known as lalata vedha. Now, hear the description of ayama.

HBV 20.290

यावद्धस्तैर् अभिप्रेतः प्रासादः कर्तृणानघ ।
तावद्भिर् अङ्गुलैर् आपो वसुभागेन वा भवेत्

yāvaddhastair abhipretaḥ prāsādaḥ kartṛṇānagha |
tāvadbhir aṅgulair āpo vasubhāgena vā bhavet

O sinless one, if one desires to construct a temple about twenty hastas in height, the size of the apa, or ayama, should be twenty fingers.

HBV 20.291

एक-स्तम्भो ध्वजो ज्ञेयो द्वि-स्तम्भा वेदिका मता ।
दश-भूम्य्-अन्तरे नित्य चतुःस्तम्भ प्रकल्पयेत्

eka-stambho dhvajo jñeyo dvi-stambhā vedikā matā |
daśa-bhūmy-antare nityaṁ catuḥstambhaṁ prakalpayet

A mandapa having one pillar is called dhvaja, and a mandapa of two pillars is called vedl. If a mandapa is larger than this, there should four pillars erected in the four corners.

HBV 20.292

अथातः सम्प्रवक्ष्यामि मण्डपाना तु लक्षणम् ।
मण्डपान् प्रवरान् वक्ष्ये प्रासादस्यानुरूपतः

athātaḥ sampravakṣyāmi maṇḍapānāṁ tu lakṣaṇam |
maṇḍapān pravarān vakṣye prāsādasyānurūpataḥ

mdtsye (In the Matsya Purana it is stated) athdtah sampravahsydmi mandapdndn tu laksanam mandapdn pravardn vaksye prdsddasya anurupatah 1 will now describe the characteristics of various mandapas. Mandapas should be constructed according to the size of the temple.

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HBV 20.293

विविधा मण्डपाः कार्या ज्येष्ठ-मध्य-कनीयसः ।
नामतस्तान् प्रवक्ष्यामि शृणुध्व द्विजसत्तमाः

vividhā maṇḍapāḥ kāryā jyeṣṭha-madhya-kanīyasaḥ |
nāmatastān pravakṣyāmi śṛṇudhvaṁ dvijasattamāḥ

O foremost brdhmana, there are three kinds of mandapas. Hear with attention as I disclose their names to you.

HBV 20.294–297

पुष्पकः पुष्प-भद्रश्च सुवृत्तौऽमृत-नन्दनः ।
कौशल्यो बुद्धि-सङ्कीर्णो राजभद्रो जयावहः
श्री-वृक्षो विजयश् चैव वास्तु-कीर्णः श्रुतिन्धरः ।
यज्ञ-भद्रो विशालश्च स□म्लिष्टः शक्र-मर्दनः
भाग-पञ्चो नन्दनश्च मानवो मान-भद्रकः ।
सुग्रीवो हर्षणश् चैव कर्णिकारः पदार्धकः
सि□हश्च श्याम-भद्रश्च सुभद्रश्च तथैव च ।
सप्त-वि□शतिर् विख्याता लक्षण□ शृणुत द्विजाः

puṣpakaḥ puṣpa-bhadraśca suvṛttau'mṛta-nandanaḥ |
kauśalyo buddhi-saṅkīrṇo rājabhadro jayāvahaḥ
śrī-vṛkṣo vijayaś caiva vāstu-kīrṇaḥ śrutindharaḥ |
yajña-bhadro viśālaśca saṁmliṣṭaḥ śakru-mardanaḥ
bhāga-pañco nandanaśca mānavo māna-bhadrakaḥ |
sugrīvo harṣaṇaś caiva karṇikāraḥ padārdhakaḥ
siṁhaśca śyāma-bhadraśca subhadraśca tathaiva ca |
sapta-viṁśatir vikhyātā lakṣaṇaṁ śṛṇuta dvijāḥ

O brahmanas, there are twenty-seven varieties of mandapas. They are: Puspaka, Puspabhadra, Suvrtta, Amrtanandana, Kausalya, Buddhisarikirna, Rajabhadra, Jayavaha, Srivrksa, Vijaya, Vastukirna, Srutindhara, yajnabhadra, Visala, Samlista, Satrumardana, Bhagapanca, Nandana, Manava, Manabhadraka, Sugrlva, Harsana, Karnikara, Padardhaka, Simha, Syamabhadra, and Subhadra.

HBV 20.298–304

स्तम्भा यत्र चतु:षष्टिः पुष्पकः स उदाहृतः ।
द्वाषष्टिः पुष्प-भद्रस् तु षष्टिः सुवृत्त उच्यते
अष्ट-पञ्चाशकः स्तम्भः कथ्यतेऽमृत-नन्दनः ।
कौशल्यः षट् च पञ्चाशच्-चतु:पञ्चाशता पुनः ।
नाम्ना तु बुद्धि-सङ्कीर्णो द्विहीनो राज-भद्रकः
जयावहस् तु पञ्चाशत् श्री-वृक्षस् तु द्विहीनकः ।
विजयस् तु द्विहीनः स्याद् वास्तु-सङ्कीर्णकस् तथा ।
द्वाभ्याम् एव प्रहीयेत ततः श्रुतिन्धरः परः
चत्वारि□शद् यज्ञ-भद्रो द्विहीनोऽथ विशालकः ।
षट्-त्रि□शच्चैव स□म्लिष्टो द्विहीनः शक्र-मर्दनः
द्वात्रि□शद्-भाग-पञ्चस् तु त्रि□शता नन्दनः स्मृतः ।
अष्टावि□शो मानवस्तु मानभद्रो द्विहीनकः
चतुर्वि□शस्तु सुग्रीवो द्वावि□शद्धर्षणो मतः ।
वि□शतिः कर्णिकारः स्याद् अष्टादश-पदार्धकः
सि□हो भवेद् द्विहीनश्च श्याम-भद्रो द्विहीनकः ।
सुभद्रस् तु तथा प्रोक्तो द्वादश-स्तम्भ-स□युतः ।
मण्डपाः कथिता ह्य् एते यथावल्-लक्षणान्विताः

stambhā yatra catuḥṣaṣṭiḥ puṣpakaḥ sa udāhṛtaḥ |
dvāṣaṣṭiḥ puṣpa-bhadras tu ṣaṣṭiḥ suvṛtta ucyate
aṣṭa-pañcāśakaḥ stambhaḥ kathyate'mṛta-nandanaḥ |
kauśalyaḥ ṣaṭ ca pañcāśac-catuḥpañcāśatā punaḥ |
nāmnā tu buddhi-saṅkīrṇo dvihīno rāja-bhadrakaḥ
jayāvahas tu pañcāśat śrī-vṛkṣas tu dvihīnakaḥ |
vijayas tu dvihīnaḥ syād vāstu-saṅkīrṇakas tathā |
dvābhyām eva prahīyeta tataḥ śrutindharaḥ paraḥ
catvāriṁśad yajña-bhadro dvihīno'tha viśālakaḥ |
ṣaṭ-triṁśaccaiva saṁmliṣṭo dvihīnaḥ śakru-mardanaḥ
dvātriṁśad-bhāga-pañcas tu triṁśatā nandanaḥ smṛtaḥ |
aṣṭāviṁśo mānavastu mānabhadro dvihīnakaḥ
caturviṁśastu sugrīvo dvāviṁśaddharṣaṇo mataḥ |
viṁśatiḥ karṇikāraḥ syād aṣṭādaśa-padārdhakaḥ
siṁho bhaved dvihīnaśca śyāma-bhadro dvihīnakaḥ |
subhadras tu tathā prokto dvādaśa-stambha-saṁyutaḥ |
maṇḍapāḥ kathitā hy ete yathāval-lakṣaṇānvitāḥ

554 SRI HARI-BHAKTI-VILASA mandapah kathita hyete yathdval laksandnvitdh A mandapa with sixty-four pillars is called Puspaka, a mandapa with sixty-two pillars is called Puspabhadra, a mandapa with sixty pillars is called Suvrtta, a mandapa with fifty-eight pillars is called Amrtanandana, a mandapa with fifty-six pillars is called Kausalya, a mandapa with fifty- four pillars is called Buddhisariklrna, a mandapa with fifty-two pillars is called Rajabhadraka, a mandapa with fifty pillars is called Jayavaha, a mandapa with forty-eight pillars is called Srlvrksa, a mandapa with forty- six pillars is called Vijaya, a mandapa with forty-four pillars is called Vastusankirna, a mandapa with forty-two pillars is called Srutindhara, a mandapa with forty pillars is called Yajnabhadra, a mandapa with thirty- eight pillars is called Visala, a mandapa with thirty-six pillars is called Sartilista, a mandapa with thirty-four pillars is called Satrumardana, a mandapa with thirty-two pillars is called Bhagapanca, a mandapa with thirty pillars is called Nandana, a mandapa with twenty-eight pillars is called Manava, a mandapa with twenty-six pillars is called Manabhadraka, a mandapa with twenty-four pillars is called Sugrlva, a mandapa with twenty-two pillars is called Harsana, a mandapa with twenty pillars is called Karnikara, a mandapa with eighteen pillars is called Padadhika, a mandapa with sixteen pillars is called Simha, a mandapa with fourteen pillars is called Syamabhadra, and a mandapa with twelve pillars is called Subhadra,

HBV 20.305

त्रिकोण वृत्त-मध्यस्थम् अष्टकोण द्विरष्टकम् ।
चतुष्कोण च कर्तव्य स स्थान मण्डपस्य तु

trikoṇaṁ vṛtta-madhyastham aṣṭakoṇaṁ dviraṣṭakam |
catuṣkoṇaṁ ca kartavyaṁ saṁsthānaṁ maṇḍapasya tu

A mandapa can be triangular in shape, and it can also be round, octagonal, square, or having sixteen corners.

HBV 20.306

राज्यञ्च विजयश्चैव आयुर्वर्धनमेव च ।
पुत्र-लाभः श्रियः पुष्टिस्त्र्यस्रादिषु भवेत् क्रमात् ।
एव तु शुभदाः प्रोक्ता अन्यथा तु भयावहाः

rājyañca vijayaścaiva āyurvardhanameva ca |
putra-lābhaḥ śriyaḥ puṣṭistryasrādiṣu bhavet kramāt |
evaṁ tu śubhadāḥ proktā anyathā tu bhayāvahāḥ

A triangular mandapa awards one a kingdom; an octagonal mandapa awards one victory; a round mandapa awards one a long duration of life; a mandapa having sixteen corners awards one good progeny, and a square mandapa awards one wealth. A mandapa that has these characteristics is auspicious otherwise, it can create a fearful situation.

HBV 20.307

ग्राम-मध्ये च पूर्वे च प्रत्यग् द्वार प्रकल्पयेत् ।
विदिशासु च सर्वासु तथा प्रत्यङ्मुख भवेत् ।
दक्षिणे चोत्तरे चैव पश्चिमे प्राङ्मुख भवेत्

grāma-madhye ca pūrve ca pratyag dvāraṁ prakalpayet |
vidiśāsu ca sarvāsu tathā pratyaṅmukhaṁ bhavet |
dakṣiṇe cottare caiva paścime prāṅmukhaṁ bhavet

If a mandapa is situated within a village and faces east, the door should be on eastern side. If a mandapa is square, the door should be on the eastern side, and if the mandapa faces south, north, or west, the door should be on the eastern side.

HBV 20.308

विस्ताराद् द्विगुण द्वार कर्तव्य तु सुशोभनम् ।
जातरूप सरजत तद्वद् औडम्बरैर् वृतम्

vistārād dviguṇaṁ dvāraṁ kartavyaṁ tu suśobhanam |
jātarūpaṁ sarajataṁ tadvad auḍambarair vṛtam

The door should be beautiful, plated with gold, silver, or copper, and its height should be twice its width.

HBV 20.309

उडुम्बरोर्ध्वतः स्वर्ण द्वादशाख्य न्यसेद् बुधः ।
तूर्य-मङ्गल-घोषेण ब्राह्मणान् स्वस्ति वाच्य च

uḍumbarordhvataḥ svarṇaṁ dvādaśākhyaṁ nyased budhaḥ |
tūrya-maṅgala-ghoṣeṇa brāhmaṇān svasti vācya ca

556 SRI HARI-BHAKTI-VILASA One who is wise should also cover the copper-plated portion with gold. While fitting the door, the acarya should have the brahmanas chant

auspicious mantras, accompanied by the playing of drums and gongs, and the recitation of auspicious prayers.

HBV 20.310

द्वारस्य तु चतुर्थाऽंशे कार्यौ चण्ड-प्रचण्डकौ ।
दण्ड-हस्तौ च कर्तव्यो विष्वक्सेनोपमाव् उभौ

dvārasya tu caturthāṁśe kāryau caṇḍa-pracaṇḍakau |
daṇḍa-hastau ca kartavyo viṣvaksenopamāv ubhau

O n both sides of the door there should be strongly-built deities of the two gatekeepers. They should look like Visvaksena, the commander-in- chief and carry sticks in their hands. These two doorkeepers are named Canda and Pracanda.

HBV 20.311–312

शाखोर्ध्वं न्यस्य रत्नानि न्यसेद् ऊर्ध्वम् उडम्बरम् ।
तस्य मध्ये स्थिता देवी साक्षाल् लक्ष्मीः सुरेश्वरी
कर्तव्या दिग्-गजैः सा तु स्नाप्यमाना घटेन तु ।
शाखोडुम्बरको कार्यौ पत्र-वल्ल्यादि-भूषितौ

śākhordhvaṁ nyasya ratnāni nyased ūrdhvam uḍambaram |
tasya madhye sthitā devī sākṣāl lakṣmīḥ sureśvarī
kartavyā dig-gajaiḥ sā tu snāpyamānā ghaṭena tu |
śākhoḍumbarako kāryau patra-vallyādi-bhūṣitau

The upper portion of the door should be decorated with jewels, and above that, the door should be plated with copper. Above the door, a Deity of Laksmi-devi should be installed with the dikpalas bathing Her with pitchers of water. A tree with two branches made of copper should be placed above the gate, and it should be decorated with leaves and creepers.

HBV 20.313

एकशाख त्रिशाख वा षट्-शाख द्वारम् इष्यते ।
नव-शाख च कुर्वीत अत्र ऊर्ध्व न कारयेत् ।
विष्ण्व्-अवतार-रूपाद्यैः शाखा यत्नाद् विभूषयेत्

ekaśākhaṁ triśākhaṁ vā ṣaṭ-śākhaṁ dvāram iṣyate |
nava-śākhaṁ ca kurvīta atra ūrdhvaṁ na kārayet |
viṣṇv-avatāra-rūpādyaiḥ śākhāṁ yatnād vibhūṣayet

The doors can divided into one, three, six, or even nine sections, but nor more than that. In each of these sections, the different incarnations of Lord Visnu should be depicted.

HBV 20.314

चतुःषष्टि-पद कृत्वा मध्ये द्वार प्रकल्पयेत्

catuḥṣaṣṭi-padaṁ kṛtvā madhye dvāra prakalpayet

After dividing the mandapa into sixty-four sections, one should erect the gate in the middle.

HBV 20.315

विस्ताराद् द्विगुणोच्छ्रायस् तन्त्रिभागा कटिर् भवेत् ।
विस्तारार्धाद् भवेद् गर्भो भित्तयोऽन्याः समन्ततः

vistārād dviguṇocchrāyas tantribhāgā kaṭir bhavet |
vistārārdhād bhaved garbho bhittayo'nyāḥ samantataḥ

The height of the door should be double its width. The frame of the door should be bigger than the door so that it will properly fit.

HBV 20.316

गर्भपादेन विस्तीर्ण द्वार द्विगुणमायतम् ।
उच्छ्रायात् पादविस्तीर्णा शाखा तद्वद् उडुम्बरः

garbhapādena vistīrṇaṁ dvāraṁ dviguṇamāyatam |
ucchrāyāt pādavistīrṇā śākhā tadvad uḍumbaraḥ

The door of the mandapa should be one-fourth the height of the temple. If possible, all the gates should be plated with copper.

HBV 20.317

विस्तार-पाद-प्रतिम बाहुल्य शाखयोः स्मृतम् ।
त्रि-पञ्च-सप्त-नवभिः शाखाभिर् द्वारम् इष्यते

vistāra-pāda-pratimaṁ bāhulyaṁ śākhayoḥ smṛtam |
tri-pañca-sapta-navabhiḥ śākhābhir dvāram iṣyate

558 SRI HARI-BHAKTI-VILASA The three, five, seven, or nine branches of the decorative tree should extend on both sides of the door.

HBV 20.318

कनिष्ठ मध्यम ज्येष्ठ यथायोग प्रकल्पयेत्

kaniṣṭhaṁ madhyamaṁ jyeṣṭhaṁ yathāyogaṁ prakalpayet

There are three classifications of gates—kanistha, madhyama, and uttama.

HBV 20.319

अङ्गुलीना शत सार्ध चत्वारि शद्भिर् उत्तमम् ।
धन्यम् उत्तमम् आयुष्य धन-धान्यदम् एव च

aṅgulīnāṁ śataṁ sārdhaṁ catvāriṁśadbhir uttamam |
dhanyam uttamam āyuṣyaṁ dhana-dhānyadam eva ca

If the gate measures one hundred and forty fingers, it is considered first-class. Such a glorious gate awards one a long duration of life, profuse food grains, and must wealth.

HBV 20.320

शत॑ चाशीति-सहित॑ वात-निर्गमन॑ भवेत् ।
अधिक॑ दशभिस् तद्वन् मध्य॑ षोडशभिः शतम् ।
विज्ञेय॑ वै तृतीय॑ तु भवत्यशीतिभिस् तथा

śataṁ cāśīti-sahitaṁ vāta-nirgamanaṁ bhavet |
adhikaṁ daśabhis tadvan madhyaṁ ṣoḍaśabhiḥ śatam |
vijñeyaṁ vai tṛtīyaṁ tu bhavatyaśītibhis tathā

If the gate measures one hundred and eighty fingers, it is also first- class. If it measures one hundred and twenty fingers, it is considered to be of medium status, and if it measures only eighty fingers, it is considered to be inferior.

HBV 20.321

शुभ-द्वाराणि चैतानि कमेणोक्तानि सर्वदा ।
अन्यानि वर्जनीयानि मानसोद्वेगदानि तु

śubha-dvārāṇi caitāni kameṇoktāni sarvadā |
anyāni varjanīyāni mānasodvegadāni tu

I have thus described the auspicious door of the temple. If one installs doors that are not in accordance with these characteristics, they will create anxiety in the minds of the people.

HBV 20.322

द्वारवेध॑ तु यत्नेन सर्ववास्तषु वर्जयेत्

dvāravedhaṁ tu yatnena sarvavāstaṣu varjayet

It is one's duty to carefully avoid disturbing elements in the doors of the main temple.

HBV 20.323

वृक्षकोणाच्च भूहारात् स्तम्भ-कूप-ध्वजाद् अपि ।
कुल्याश्वभ्रेण वा विद्ध□ न द्वार□ शुभद□ भवेत्

vṛkṣakoṇācca bhūhārāt stambha-kūpa-dhvajād api |
kulyāśvabhreṇa vā viddhaṁ na dvāraṁ śubhadaṁ bhavet

If a door is covered by the branch of a tree or a pillar, if it is near a well, blocked by a flag, or next to a drain or pit, then such a door is not suitable for a temple.

HBV 20.324

क्षयश्च दुर्गतिश्चैव प्रवासः क्षुद्भय□ तथा ।
दौभाग्य□ बन्धन□ रोगो दारिद्र्य□ कलह□ तथा ।
विरोधश् चार्थनाशश् च सर्व-वेधे भवेत् क्रमात्

kṣayaśca durgatiścaiva pravāsaḥ kṣudbhayaṁ tathā |
daubhāgyaṁ bandhanaṁ rogo dāridrayaṁ kalahaṁ tathā |
virodhaś cārthanāśaś ca sarva-vedhe bhavet kramāt

If there is a fault in the door then various forms of inauspiciousness may appear, such as distress, undesirable traveling, hunger, fear, misfortune, confinement, disease, poverty, quarrel, opposition, and loss of wealth.

HBV 20.325–326

प्रासादस्य चतुर्भागः प्राकारस्योच्छ्रयो भवेत् ।
पञ्च-हस्तस्य देवस्य एक-हस्ता तु पीटिका
तस्मात् तु द्विगुणः प्रोक्तस् तथा गरुड-मण्डपः ।
एक-हस्तादि कुर्वीत त्रि□शद्धस्तान्तमेव च

prāsādasya caturbhāgaḥ prākārasyocchrayo bhavet |
pañca-hastasya devasya eka-hastā tu pīṭikā
tasmāt tu dviguṇaḥ proktas tathā garuḍa-maṇḍapaḥ |
eka-hastādi kurvīta triṁśaddhastāntameva ca

hayaslrsa pancardtre (In the Hayailrsa-pancardtra it is stated) prdsddasya catur bhdgaih prdkdrasyo chrayo bhavet panca hastasya devasya eka hastd tu pitikd

560 SRI HARI-BHAKTI-VILASA tasmdttu dvigwnah proktas tathd garuda mandapah eka hastddi kurvvita trirhsad hastdntam eva ca The height of the temple walls should be one-fourth of the height of the temple. If the Deity is five feet tall, the stand should be one foot in height. The height of the Garuda column can be anything between one foot and thirty feet.

HBV 20.327

पूर्वेण फलिनो वृक्षाः क्षीर-वृक्षास् तु दक्षिणे ।
पश्चिमेन जल श्रेष्ठ पद्मोत्पल-विभूषितम् ।
उत्तरेण नलैस् तालैः शुभा स्यात् पुष्प-वटिका

pūrveṇa phalino vṛkṣāḥ kṣīra-vṛkṣās tu dakṣiṇe |
paścimena jalaṁ śreṣṭhaṁ padmotpala-vibhūṣitam |
uttareṇa nalais tālaiḥ śubhā syāt puṣpa-vaṭikā

matsye (In the Matsya Purana it is stated) purwena phalino vrksdh ksira vrksdstu daksine pascimena jalarh srestharh padmot pala vibhusitam uttarena nalaistalaih subha sydt puspa vatikd O n e should plant varieties of fruit trees toward the east of the temple. Toward the south, one should plant ksira trees. Toward the west, one should construct a lake filled with lotus flowers and water lilies, and toward the north, one should arrange a flower garden and palm trees.

HBV 20.328

सर्वतस् तु जल श्रेष्ठ स्थिरम् अस्थिरम् एव च ।
सर्वतश्चापि कर्तव्य परिखावलयादिकम्

sarvatas tu jalaṁ śreṣṭhaṁ sthiram asthiram eva ca |
sarvataścāpi kartavyaṁ parikhāvalayādikam

In the four directions from the temple, there should be stationary or flowing bodies of water. The temple should be surrounded by a deep pit and high boundary walls.

HBV 20.329

याम्ये तपोवन-स्थानम् उत्तरे मातृका-गृहम् ।
महानस॰ तथाग्नेये नैरृते तु विनायकः

yāmye tapovana-sthānam uttare mātṛkā-gṛham |
mahānasaṁ tathāgneye nairṛte tu vināyakaḥ

Toward the south of the temple there should be a beautiful solitary garden. Toward the north there should be a temple of the universal mothers. Toward the southeast there should be a kitchen, and toward the southwest there should be a temple of Ganapati.

HBV 20.330–331

वारुणे श्रीनिवासश्च वायव्ये गृहमालिका ।
उत्तरे यज्ञशाला तु निर्माल्यस्थानमेव च
वारुणे सोम-दैवत्ये बलि-निर्वपण॰ स्मृतम् ।
पुरतो गरुड-स्थान॰ तथान्येषा॰ यथोचितम् ।
एवम् आयतन॰ कुर्याच् छुभ-मण्डप-स॰युतम्

vāruṇe śrīnivāsaśca vāyavye gṛhamālikā |
uttare yajñaśālā tu nirmālyasthānameva ca
vāruṇe soma-daivatye bali-nirvapaṇaṁ smṛtam |
purato garuḍa-sthānaṁ tathānyeṣāṁ yathocitam |
evam āyatanaṁ kuryāc chubha-maṇḍapa-saṁyutam

Toward the west of the principal temple there should be a temple of Laksml-Narayana. Toward the northwest there should be a flower garden. Toward the north there should be a sacrificial arena, and a place for depositing the remnants of the Lord's flower garlands. Both toward the west and toward the north there should be a place for offering gifts in charity, and in front of the temple there should be a diety for Garuda. In this way, an auspicious courtyard should be built for the benefit of all living entities.

HBV 20.332

घण्टावितानक-सतोरणचित्र-युक्त□, नित्योत्सव-प्रमुदितेन जनेन सार्धम् ।
यः कारयेत् सुर-गृह□ विविध-ध्वजाढ्य□, श्रीस्त□ न मुञ्चति सदा दिवि पूज्यते च

ghaṇṭāvitānaka-satoraṇacitra-yuktaṁ, nityotsava-pramuditena janena sārdham |
yaḥ kārayet sura-gṛhaṁ vividha-dhvajāḍhyaṁ, śrīstaṁ na muñcati sadā divi pūjyate ca

The temple of the Supreme Lord should be decorated with altars, mandapas, bells, canopies, pillars, gates, flags, and ever-blissful devotees.

562 SRI HARI-BHAKTI-VILASA One who constructs a temple in this manner will always receive the favor Laksmi-devI, and after death he will be worshiped in the heavenly planets.

HBV 20.333

यस्य राज्ञस् तु विषये देव-वेश्म विशीर्यते ।
तस्य सीदति तद्-राज्य□ देव-वेश्म यथा तथा

yasya rājñas tu viṣaye deva-veśma viśīryate |
tasya sīdati tad-rājyaṁ deva-veśma yathā tathā

If a temple of the Supreme Lord is dilapidated because of age, the king of that realm will suffer miseries in the same way as the temple. r

HBV 20.334

कृत्वा शीर्णस्य स□स्कार□ तथा देवेश-वेश्मनि ।
द्विगुण□ फलम् आप्नोति नात्र कार्या विचारणा

kṛtvā śīrṇasya saṁskāraṁ tathā deveśa-veśmani |
dviguṇaṁ phalam āpnoti nātra kāryā vicāraṇā

There is no doubt that by renovating an old temple of Lord Hari, restoring it to its original condition, one is awarded twice the merit of constructing a new temple.

HBV 20.335

पतितस्य च यः कर्ता पतमानस्य रक्षिता ।
विष्णोरायतनस्येह स नरो विष्णु-लोक-भाक्

patitasya ca yaḥ kartā patamānasya rakṣitā |
viṣṇorāyatanasyeha sa naro viṣṇu-loka-bhāk

O n e who renovates a dilapidated, broken-down temple or Lord Visnu, or who protects it from further degradation, is qualified to reside in the abode of Lord Visnu.

HBV 20.336

पतित पतमान तु तथार्ध-स्फुटित नरः ।
समुद्धृत्य हरेर् धाम द्विगुण फलम् आप्नुयात्

patitaṁ patamānaṁ tu tathārdha-sphuṭitaṁ naraḥ |
samuddhṛtya harer dhāma dviguṇaṁ phalam āpnuyāt

One who renovates a dilapidated, broken, or cracked temple of Lord Hari attains twice the merit of constructing a new temple.

HBV 20.337

मूलाच्छत-गुण पुण्य प्राप्नुयाज् जीर्ण-कारकः ।
तस्मात् सर्व-प्रयत्नेन जीर्णस्योद्धारम् आचरेत्

mūlācchata-guṇaṁ puṇyaṁ prāpnuyāj jīrṇa-kārakaḥ |
tasmāt sarva-prayatnena jīrṇasyoddhāram ācaret

It is one hundred times more meritorious to renovate an old temple of the Supreme Lord then to construct a new one. Therefore, one should carefully maintain old temples.

HBV 20.338

वापी-कूप-तडागाना सुरधाम्ना तथानघ ।
प्रतिमाना सभाना च स स्कर्ता यो नरो भुवि ।
पुण्य शत-गुण तस्य भवेन् मूलान् न स शयः

vāpī-kūpa-taḍāgānāṁ suradhāmnāṁ tathānagha |
pratimānāṁ sabhānāṁ ca saṁskartā yo naro bhuvi |
puṇyaṁ śata-guṇaṁ tasya bhaven mūlān na saṁśayaḥ

O sinless one, one who digs a well; constructs a pond or a lake; renovates a temple of the Supreme Lord, or a meeting place of Vaisnavas; receives one hundred times the merit of one who builds a temple for the Lord.

HBV 20.339

प्रतिष्ठाया विधिः कार्यस् तथा मन्दिर-निर्मिते ।
प्रायः श्री-हयशीर्षोक्तरनुसारेण वैष्णवैः

pratiṣṭhāyā vidhiḥ kāryas tathā mandira-nirmite |
prāyaḥ śrī-hayaśīrṣoktaranusāreṇa vaiṣṇavaiḥ

564 S R I H A R;i r B H A K T I - V I L A S A It is the duty of a Vaisnava to learn all the procedures for installing a Deity and constructing a temple of the Supreme Lord from the Hayasirsa- pancardtra.

HBV 20.340

देवालय-प्रतिष्ठा च ख्याता तल्-लिखनेन किम् ?
श्री-मूर्ति-स्थापनेनैव सम्पूर्णा सा विशेषतः

devālaya-pratiṣṭhā ca khyātā tal-likhanena kim ?
śrī-mūrti-sthāpanenaiva sampūrṇā sā viśeṣataḥ

What is the use of writing more about the well-known procedures for constructing a temple of the Supreme Lord? The procedures for installing a Deity of the Supreme Lord are similar to those for constructing His temple.

HBV 20.341

देव-गृह॰ देवतायाः प्रतिष्ठा-विधिना सदा ।
स॰स्कार्य॰ मनुजाना॰ तु समुदायोक्त-कर्मणा

deva-gṛhaṁ devatāyāḥ pratiṣṭhā-vidhinā sadā |
saṁskāryaṁ manujānāṁ tu samudāyokta-karmaṇā

It is everyone's duty to renovate an old temple of the Supreme Lord, just as it is everyone's duty to install a Deity of the Supreme Lord.

HBV 20.342

अथ श्री-तुलसी॰ धन्या॰ विवाह्य प्रभुणा समम् ।
सम्प्रतिष्ठापयेच्छक्त्या वैष्णवः कृष्ण-तुष्टि-कृत्

atha śrī-tulasīṁ dhanyāṁ vivāhya prabhuṇā samam |
sampratiṣṭhāpayecchaktyā vaiṣṇavaḥ kṛṣṇa-tuṣṭi-kṛt

Thereafter, one should arrange for a festival to celebrate the marriage of Sri Tulasi-devI, who is very pleasing to Lord Krsna and who is glorified by the Vaisnavas, to the Supreme Lord, according to his ability.

HBV 20.343

विवाह॰ सम्प्रवक्ष्यामि तुलस्यास् तु यथा-विधि ।
यथोक्त॰ पञ्चरात्रे वै ब्रह्मणा भाषित॰ पुरा

vivāhaṁ sampravakṣyāmi tulasyās tu yathā-vidhi |
yathoktaṁ pañcarātre vai brahmaṇā bhāṣitaṁ purā

1 will now describe in detail the marriage of Tulasl-devi, according to the prescribed rules and regulations. Previously, Brahma spoke on this subject to me, and that conversation is recorded in the pancaratra.

HBV 20.344

आदाव् एव वने वाप्य तुलसी स्वगृहेऽपि वा ।
वर्ष-त्रयेण पूर्णेन ततो यजनम् आरभेत्

ādāv eva vane vāpya tulasīṁ svagṛhe'pi vā |
varṣa-trayeṇa pūrṇena tato yajanam ārabhet

To begin with, one should plant Tulasl-devi, either in a garden or in one's house. When the tulasl plant is three years old, one should begin to worship her.

HBV 20.345

सौम्यायने प्रकर्तव्य गुरु-शुक्रोदये तथा ।
अथवा कार्तिके मासि भीष्म-पञ्च-दिनेषु च ।
वैवाहिकेषु ऋक्षेषु पूर्णिमाया विशेषतः

saumyāyane prakartavyaṁ guru-śukrodaye tathā |
athavā kārtike māsi bhīṣma-pañca-dineṣu ca |
vaivāhikeṣu ṛkṣeṣu pūrṇimāyāṁ viśeṣataḥ

The marriage of Tulasl-devi should be performed in the presence of Jupiter and Venus, when the sun travels in the northern hemisphere. Otherwise, one can perform this ceremony on Bhisma Pancaka, or a full moon day.

HBV 20.346

मण्डप कारयेत् तत्र कुण्ड-वेदी यथा पुनः ।
शान्तिक च प्रकर्तव्य मातृणा स्थापन तथा ।
मातृ-श्राद्धादिक सर्व विवाहवत् समाचरेत्

maṇḍapaṁ kārayet tatra kuṇḍa-vedīṁ yathā punaḥ |
śāntikaṁ ca prakartavyaṁ mātṝṇāṁ sthāpanaṁ tathā |
mātṛ-śrāddhādikaṁ sarvaṁ vivāhavat samācaret

556 SRI HARI-BHAKTI-VILASA First, one should construct a mandapa for the marriage, dig a sacrificial pit, and arrange for an altar. One should then perform the ritual for invoking auspiciousness and install the deities of the universal mothers. As with any other marriage, one should perform the srdddha ceremony for the universal mothers.

HBV 20.347

ब्राह्मणाꣳश्च शुचि-स्नातान् वेद-वेदाङ्गपारगान् ।
ब्रह्मा वा देशिकश्चैव चत्वारश्च तथर्त्विजः

brāhmaṇāṁśca śuci-snātān veda-vedāṅgapāragān |
brahmā vā deśikaścaiva catvāraśca tathartvijaḥ

One who is well-versed in the Vedic literature, and literature in pursuance of the Vedic version, should select an instructor among the assembled brahmanas and appoint four priests to perform the marriage ceremony.

HBV 20.348

वैष्णवेन विधानेन वर्धनीकलसꣳ यजेत् ।
मण्डपꣳ कारयेत् तत्र लक्ष्मी-नारायणꣳ शुभम्

vaiṣṇavena vidhānena vardhanīkalasaṁ yajet |
maṇḍapaṁ kārayet tatra lakṣmī-nārāyaṇaṁ śubham

Thereafter, according to the Vaisnava tradition, one should worship the varddhani pitcher. Then, one should arrange a mandapa for the marriage ceremony, and bring the Deities of Laksmi-Narayana there.

HBV 20.349

गृह-यज्ञꣳ पुरः कृत्वा मातृणाꣳ यजनꣳ तथा ।
कृत्वा नान्दी-मुखꣳ श्राद्धꣳ सौवर्णꣳ स्थापयेद् धरिम्

gṛha-yajñaṁ puraḥ kṛtvā mātṝṇāṁ yajanaṁ tathā |
kṛtvā nāndī-mukhaṁ śrāddhaṁ sauvarṇaṁ sthāpayed dharim

First, one should perform a sacrifice for the welfare of his house, followed by worship of the universal mothers. Then, the ritual called nandi mukha should be performed before installing a golden Deity of Lord Hari.

HBV 20.350

कृत्वारोप्या च तुलसी लग्ने त्व् अस्तमिते रवौ ।
वासःशतेन मन्त्रेण वस्त्र-युग्मेन वेष्टयेत्

kṛtvāropyāṁ ca tulasīṁ lagne tv astamite ravau |
vāsaḥśatena mantreṇa vastra-yugmena veṣṭayet

Then, at an auspicious moment, one should cover the silver deity of Tulasi-devi with a saree and chadara, while chanting the mantra beginning with vasah satena as the sun sets in the west.

HBV 20.351

यदाबध्नेति मन्त्रेण कङ्कण पाणि-पल्लवे ।
कोऽदादिति च मन्त्रेण करग्राहो विधीयते

yadābadhneti mantreṇa kaṅkaṇaṁ pāṇi-pallave |
ko'dāditi ca mantreṇa karagrāho vidhīyate

O n e should offer bangles for Tulasl-devfs arms while chanting the mantra beginning with yadavadhneti and then offer her hand to Lord Visnu, while chanting the mantra beginning with ko'ddditi.

HBV 20.352

ततः कुण्डे समागत्य आचार्यः सह ऋत्विजैः ।
आचार्यो वेदिका-कुण्डे जुहुयाच् च नवाहुतीः

tataḥ kuṇḍe samāgatya ācāryaḥ saha ṛtvijaiḥ |
ācāryo vedikā-kuṇḍe juhuyāc ca navāhutīḥ

Thereafter, the acarya should go to the sacrificial kunda, which is situated next to the vedikd, or altar, along with the priests, and perform a fire sacrifice by offering nine oblations into the sacrificial fire.

HBV 20.353

विवाह-कर्मवत् सर्वं वैष्णवं देशिकोत्तमैः ।
कर्तव्यश्च ततो होमो विशेषाद् विधि-पूर्वकम्

vivāha-karmavat sarvaṁ vaiṣṇvaṁ deśikottamaiḥ |
kartavyaśca tato homo viśeṣād vidhi-pūrvakam

Everything should be done by the expert acarya, just as a Vaisnava's marriage is performed. Thereafter, one should perform a special fire sacrifice in accordance with the prescribed rules and regulations.

HBV 20.354

ओं नमो भगवते केशवाय नमः स्वाहा, नारायणाय स्वाहा ।
माधवाय गोविन्दाय विष्णवे मधुसूदनाय त्रिविक्रमाय वामनाय श्रीधराय हृषीकेशाय पद्मनाभाय दामोदराय उपेन्द्राय प्रद्युम्नाय अनिरुद्धाय अच्युताय अनन्ताय गदिने चक्रिणे विष्वक्सेनाय वैकुण्ठाय जनार्दनाय मुकुन्दायाधोक्षजाय स्वाहा । इति होमः

oṁ namo bhagavate keśavāya namaḥ svāhā, nārāyaṇāya svāhā |
mādhavāya govindāya viṣṇave madhusūdanāya trivikramāya vāmanāya śrīdharāya hṛṣīkeśāya padmanābhāya dāmodarāya upendrāya pradyumnāya aniruddhāya acyutāya anantāya gadine cakriṇe viṣvaksenāya vaikuṇṭhāya janārdanāya mukundāyādhokṣajāya svāhā | iti homaḥ

558 SRI HARI-BHAKTI-VILASA visnave madhusudandya trivikramdya vdmandya sri dhardya hrslkesdya padmandhhdya ddmodardya upendrdya pradyumndya aniruiddhdya acyutdya anantdya gadine cakrine visvaksenaya vaikunthdya jandrddandya mukunddya adhoksajdya svaha This mantra should be chanted: orh namo bhagavate kesavdya namah svaha, orh namo bhagavate ndrdyandya namah svaha, orh namo bhagavate govindaya namah svaha, orh namo bhagavate visnave namah svaha, orh namo bhagavate madhusudandya namah svaha, orh namo bhagavate trivikramdya namah svaha, orh namo bhagavate vdmandya namah svaha, orh namo bhagavate sridhardya namah svaha, orh namo bhagavate rsikesdya namah svaha, orh namo bhagavate padmandhhdya namah svaha, orh namo bhagavate ddmodardya namah svaha, orh namo bhagavate upendrdya namah svaha, orh namo bhagavate pradumndya namah svdhd, orh namo bhagavate aniruddhydya namah svaha, orh namo bhagavate acyutdya namah svdhd, orh namo bhagavate anantdya namah svaha, orh namo bhagavate gadine namah svdhd, orh namo bhagavate cakrine namah svdhd, orh namo bhagavate visvaksenaya namah svdhd, orh namo bhagavate vaikunthdya namah svdhd, orh namo bhagavate jandrdanaya namah svdhd, orh namo bhagavate mukunddya namah svdhd and orh namo bhagavate adhoksajdya namah svdhd.

HBV 20.355

यजमानः सपत्नीको अन्ये ये गोत्र-बान्धवाः ।
प्रदक्षिणाश् च कर्तव्याश्चत्वारो विष्णुना सह

yajamānaḥ sapatnīko anye ye gotra-bāndhavāḥ |
pradakṣiṇāś ca kartavyāścatvāro viṣṇunā saha

Thereafter, the yajamdna, his wife, and the other members of their family, as well as their friends, should circumambulate TulasI- devi and Lord Visnu four times.

HBV 20.356–358

तुलस्याः पाणि-ग्रहणे वेदिकाया विभाव् असौ ।
शत कुम्भ जपेत् सूक्त पावमानी विशेषतः
तथैव शान्तिकाध्याय नव-सूक्त तथैव च ।
जीव-सूक्त पुनर् जप्त्वा तथा वैष्णव-स हिताम्
शङ्ख-झल्लरि-निर्घोषैर् भेरी-तूर्यस्य निस्वनैः ।
गायन्ते मङ्गला नार्यो माङ्गल्य विधिनाचरेत् ।
दद्यात् पूर्णाहुति पश्चाद् अभिषेक-विधि ततः

tulasyāḥ pāṇi-grahaṇe vedikāyāṁ vibhāv asau |
śataṁ kumbhaṁ japet sūktaṁ pāvamānīṁ viśeṣataḥ
tathaiva śāntikādhyāyaṁ nava-sūktaṁ tathaiva ca |
jīva-sūktaṁ punar japtvā tathā vaiṣṇava-saṁhitām
śaṅkha-jhallari-nirghoṣair bherī-tūryasya nisvanaiḥ |
gāyante maṅgalā nāryo māṅgalyaṁ vidhinācaret |
dadyāt pūrṇāhuti paścād abhiṣeka-vidhiṁ tataḥ

During the marriage ceremony of TulasI-devI, one should repeatedly recite the satakumbha-sukta, pavamanlsukta, sdntl-sukta, nav-silkta, jiva-sukta, and Vaimava Sarhhita, while remaining near the altar and sacrificial fire. The ladies should vibrate auspicious sounds and sing songs in glorification of TulasI-devI, accompanied by the blowing of conch shells and the beating of drums and gongs. The yajamana should offer the final oblation before performing the abhiseka.

HBV 20.359

ब्रह्मणे वृषभ॑ दद्याद् आचार्य परिधाप्य च ।
गा॑ पट॑ च तथा श॰य्याम् आचार्याय प्रदापयेत् ।
ऋत्विग॰भ्यो दापयेद् वस्त्राण्येषा॑ दद्याच् च दक्षिणाम्

brahmaṇe vṛṣabhaṁ dadyād ācārya paridhāpya ca |
gāṁ paṭaṁ ca tathā śayyām ācāryāya pradāpayet |
ṛtvigbhyo dāpayed vastrāṇyeṣāṁ dadyāc ca dakṣiṇām

One should give a bull to Brahma; donate new cloth, a cow, and a bed to the acarya; and give cloth and daksina to the appointed priests.

HBV 20.360

एव॑ प्रतिष्ठिता॑ देवी॑ विष्णुना च समर्चयेत् ।
आजन्मोपार्जित॑ पाप॑ दर्श॰नेन प्रणश॰यति

evaṁ pratiṣṭhitāṁ devīṁ viṣṇunā ca samarcayet |
ājanmopārjitaṁ pāpaṁ darśanena praṇaśyati

570 SRI HARI-BHAKTI-VILASA ajanma updrjjitarh pdparh darsanena pranasyatirh In this way, one should perform the installation and worship of Tulasi-devI and Lord Visnu. Simply by seeing Tulasi-devi, all the sinful reactions that one had accumulated during this lifetime will be completely destroyed.

HBV 20.361–362

रोपयेत् तुलसी॑ यस्तु सेचयेच् च प्रयत्नतः ।
प्रतिष्ठाप्य यथोक्तेन विष्णुना सह मानवः
स मोक्ष॑ लभते जन्तुर् विष्णुलोक॑ तथाक्षयम् ।
प्राप्नोति विपुलान् भोगान् विष्णुना सह मोदते

ropayet tulasīṁ yastu secayec ca prayatnataḥ |
pratiṣṭhāpya yathoktena viṣṇunā saha mānavaḥ
sa mokṣaṁ labhate jantur viṣṇulokaṁ tathākṣayam |
prāpnoti vipulān bhogān viṣṇunā saha modate

One who carefully sows a tulasl plant, faithfully waters her, and celebrates her marriage to Lord Visnu, according to the prescribed rules and regulations will certainly attain liberation from material existence and ascend to the inexhaustible abode of the Lord, Vaikuntha.

There, he will blissful reside in the association of the Personality of Godhead, Lord Visnu.

HBV 20.363

प्रतिष्ठा श्री-तुलस्यास् तु लिखिता विष्णु-यामले

pratiṣṭhā śrī-tulasyās tu likhitā viṣṇu-yāmale

The procedure for installing a tulasl plant is found in the Visnu- ydmala.

HBV 20.364

यो यो विशेषोऽपेक्ष्यः स्याद् अन्योऽपि लिखितेष्व् इह ।
तत्-तच्-छास्त्रात् स स ज्ञेयो नितरा च गुरोर् मुखात्

yo yo viśeṣo'pekṣyaḥ syād anyo'pi likhiteṣv iha |
tat-tac-chāstrāt sa sa jñeyo nitarāṁ ca guror mukhāt

Apart from what we have written in this Hari-bhakti-vildsa, one who is interested to learn more should refer to such literature, or hear directly from the mouth of the spiritual master.

HBV 20.365

सन्त्यन्येऽपि सदाचारा बहवः शास्त्र-दर्शिताः ।
न लिख्यन्तेऽत्र ते सर्वे ग्राहकाभावतोऽधुना

santyanye'pi sadācārā bahavaḥ śāstra-darśitāḥ |
na likhyante'tra te sarve grāhakābhāvato'dhunā

There are much more regarding proper etiquette that is described in the scriptures but so as not to increase the size of this book, we will not write anything further.

HBV 20.366

कृत्यान्येतानि तु प्रायो गृहिणा॰ धनिना॰ सताम् ।
लिखितानि न तु त्यक्त-परिग्रह-महात्मनाम्

kṛtyānyetāni tu prāyo gṛhiṇāṁ dhaninām satām |
likhitāni na tu tyakta-parigraha-mahātmanām

All the duties that we have described are especially meant for wealthy householder devotees, and not for those in the renounced order of life.

HBV 20.367

अवश्य॰ तानि सर्वाणि तेषा॰ तादृक्त्व-सिद्धये ।
प्राग्-अपेक्ष्याणि भक्तिर् हि सदाचारैकसाधना

avaśyaṁ tāni sarvāṇi teṣāṁ tādṛktva-siddhaye |
prāg-apekṣyāṇi bhaktir hi sadācāraikasādhanā

Proper etiquette is compulsory for those who wish to become renounced devotees. Only by putting into practice the proper code of conduct can regulative devotional service be firmly established. By continuously chanting the holy names of the Lord, can one quickly come to the platform of pure devotional service.

HBV 20.368

तेषा॰ च पूर्व-लिखितात् कृत्यान्य् एकान्ति-लक्षणात् ।
व्यक्ति॰ यातान्यथाप्यन्ते लिख्यन्तेऽल्पानि कानिचित्

teṣāṁ ca pūrva-likhitāt kṛtyāny ekānti-lakṣaṇāt |
vyaktiṁ yātānyathāpyante likhyante'lpāni kānicit

The duties of great souls who are fully detached from materialistic life are included in the description of the characteristics of unalloyed devotees found in the tenth vilasa. Some special characteristics will now be described.

HBV 20.369

प्राक्-प्रेम-भक्ति-सम्पत्तेश् चिह्नानि लिखितानि हि ।
तान्य् एवैकान्तिना प्रायो ज्ञापकानि विदुर् बुधाः

prāk-prema-bhakti-sampatteś cihnāni likhitāni hi |
tāny evaikāntināṁ prāyo jñāpakāni vidur budhāḥ

The characteristics of unalloyed devotional service have already been described. One who is intelligent should know these symptoms to be the possession of an unalloyed devotee.

HBV 20.370

सर्व-त्यागेऽप्य् अहेयायाः सर्वानर्थ-भुवश् च ते ।
कुर्युः प्रतिष्ठा-विष्ठाया यत्नम् अस्पर्शने वरम्

sarva-tyāge'py aheyāyāḥ sarvānartha-bhuvaś ca te |
kuryuḥ pratiṣṭhā-viṣṭhāyā yatnam asparśane varam

O n e should try very hard to remain aloof from the stool of fame, which is the mother of all anarthas, and which is extremely difficult to give up, even after renouncing everything else.

HBV 20.371

अत एवोक्तम् एकादशे श्री-भगवता (११।१८।२८)—
ज्ञान-निष्ठो विरक्तो वा मद्-भक्तो वानपेक्षकः ।
स-लिङ्गानाश्रमा स् त्यक्त्वा चरेद् अविधि-गोचरः इति ।

ata evoktam ekādaśe śrī-bhagavatā (11|18|28)—
jñāna-niṣṭho virakto vā mad-bhakto vānapekṣakaḥ |
sa-liṅgānāśramāṁs tyaktvā cared avidhi-gocaraḥ iti |

spoken this verse which is found in the Srlmad-Bhdgavatam [11.18.28]) jndna nistho virakto va madbhakto vanapeksakah salihgdndsrarndrhs tyaktvd cared avidhi gocarah A learned transcendentalist dedicated to the cultivation of knowledge and thus detached from external objects, or My devotee who is detached even from desire for liberation—both neglect those duties based on external rituals or paraphernalia. Thus their conduct is beyond the range of rules and regulations.

HBV 20.372

(भा.पु. ११।२०।४६)
एकान्तिता गताना तु श्री-कृष्ण-चरणाब्जयोः ।
भक्तिः स्वतः प्रवर्तेत तद्-विघ्नः कि व्रतादिभिः ?

(bhā.pu. 11|20|46)
ekāntitāṁ gatānāṁ tu śrī-kṛṣṇa-caraṇābjayoḥ |
bhaktiḥ svataḥ pravarteta tad-vighnaḥ kiṁ vratādibhiḥ ?

Devotees who are firmly fixed at the lotus feet of Lord Krsna are on the platform of spontaneous devotional service. What is the use for them to observe stringent vows that impede their devotional service?

HBV 20.373

न मय्येकान्त-भक्ताना गुण-दोषोद्भवा गुणाः ।
साधूना समचित्ताना बुद्धेः परम् उपेयुषाम्

na mayyekānta-bhaktānāṁ guṇa-doṣodbhavā guṇāḥ |
sādhūnāṁ samacittānāṁ buddheḥ param upeyuṣām

Lord Krsna said: There is no possibility of achieving piety simply by performing prescribed duties; or impiety by simply engaging in sinful activities; for My unalloyed devotee, who is indifferent to mundane activities, equal to all living entities, and unconditionally devoted to Me.

HBV 20.374

यथा कथम् अपि श्रीमान् श्री-कान्त समुपाश्रितः ।
कुरुतेऽखिल-पापाना प्रलय कि पुनर् व्रतैः ?

yathā katham api śrīmān śrī-kāntaṁ samupāśritaḥ |
kurute'khila-pāpānāṁ pralayaṁ kiṁ punar vrataiḥ ?

All sinful reactions of one who has taken complete shelter at the lotus feet of Lord Madhava are destroyed. Therefore, what is the need of observing austere vows that put obstacles in the way of their worship of the Lord?

HBV 20.375

इन्द्रियार्थेष्व् असक्तानाꣳ सदैव विमला मतिः ।
परितोषयतो विष्णु नोपवासो जितात्मनः

indriyārtheṣv asaktānāṁ sadaiva vimalā matiḥ |
paritoṣayato viṣṇu nopavāso jitātmanaḥ

conversation between Brahma and Narada regarding the observance of fasting that is recorded in the Visnu-rahasya it is stated) indriydrthesu asaktdndrh sadaiva vimald matih

574 SRI HARI-BHAKTI-VILASA paritosayato visnurh nopavdso jitatmanah The intelligence of one who is not attached to the objects of the senses is always pure, because he is always engaged in pleasing Lord Visnu. Therefore, there is no need for him to observe austere vows. Such activities are for those whose senses are not controlled.

HBV 20.376

किꣳ तस्य बहुभिस् तीर्थैः स्नान-होम-जप-व्रतैः ?
येनेन्द्रियगणो घोरो निर्जितोऽदुष्ट-चेतसा ?

kiṁ tasya bahubhis tīrthaiḥ snāna-homa-japa-vrataiḥ ?
yenendriyagaṇo ghoro nirjito'duṣṭa-cetasā ?

For one who has regulated his formidable senses with the help of his purified mind, what is need for visiting many holy places, taking ritualistic baths, performing sacrifices, chanting mantras, and observing vows?

HBV 20.377

जितेन्द्रियः सदा शान्तः सर्व-भूतहिते रतः ।
वासुदेव-परो नित्यꣳ न क्लेशꣳ कर्तुम् अर्हति

jitendriyaḥ sadā śāntaḥ sarva-bhūtahite rataḥ |
vāsudeva-paro nityaṁ na kleśaṁ kartum arhati

One who has controlled his senses, who is peaceful, who always thinks about the welfare of all living entities, and who is always under the shelter of Krsna, does not have to suffer the pangs of fasting, and so on.

HBV 20.378

ये स्मरन्ति सदा विष्णु॰ विशुद्धेनान्तरात्मना।
ते प्रयान्ति भय॰ त्यक्त्वा विष्णु-लोकमनामयम्

ye smaranti sadā viṣṇuṁ viśuddhenāntarātmanā |
te prayānti bhayaṁ tyaktvā viṣṇu-lokamanāmayam

Those who always remember Lord Visnu with a pure heart become free from all types of fear and attain the transcendental abode of the Lord.

HBV 20.379

प्रभाते चार्ध-रात्रे च मध्याह्ने दिवसक्षये।
कीर्तयन्ति हरि॰ ये वै ते तरन्ति भवार्णवम्

prabhāte cārdha-rātre ca madhyāhne divasakṣaye |
kīrtayanti hariṁ ye vai te taranti bhavārṇavam

Those who glorify Lord Hari early in the morning, at midnight, at noon, and at the end of the day, certainly cross over the ocean of material existence.

HBV 20.380

आनन्दितोऽथवा चार्तः क्रुद्धः शान्तोऽथवा हरिम्।
योऽनुकीर्तयते भक्त्या स गच्छेद् वैष्णवी॰ पुरीम्

ānandito'thavā cārtaḥ kruddhaḥ śānto'thavā harim |
yo'nukīrtayate bhaktyā sa gacched vaiṣṇavīṁ purīm

Whether one is happy or afflicted by disease, whether one is in an angry mood or peaceful, if he simply glorifies Lord Hari throughout every condition of life, he will return to the abode of Lord Visnu.

HBV 20.381

गर्भ-जन्म-जरा-रोग-दुःख-स॒सार-बन्धनैः ।
न बाध्यते नरो नित्य॒ वासुदेवम् अनुस्मरन्

garbha-janma-jarā-roga-duḥkha-saṁsāra-bandhanaiḥ |
na bādhyate naro nityaṁ vāsudevam anusmaran

One who constantly remembers Lord Krsna in any condition of material existence, whether he is in the womb, in his childhood, in his old age, or in a diseased condition, he will not become bound to further birth and death.

HBV 20.382

एवम् एकान्तिना॒ प्रायः कीर्तन॒ स्मरण॒ प्रभोः ।
कुर्वता॒ परम-प्रीत्या कृत्यम् अन्यन् न रोचते

evam ekāntināṁ prāyaḥ kīrtanaṁ smaraṇaṁ prabhoḥ |
kurvatāṁ parama-prītyā kṛtyam anyan na rocate

Because practically all the unalloyed devotees of Lord Krsna are attached to chanting and remembering His transcendental pastimes with love and devotion, they are disinterested in whatever can be found within the material world.

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HBV 20.383

भावेन केनचित् प्रेष्ठ-श्री-मूर्तेर् अङ्घ्रि-सेवने ।
स्याद् इच्छैषा॒ स्वमन्त्रेण स्वरसेनैव तद्-विधिः

bhāvena kenacit preṣṭha-śrī-mūrter aṅghri-sevane |
syād icchaiṣā॒ svamantreṇa svarasenaiva tad-vidhiḥ

If a devotee develops a special taste for serving the Lord in the mood of servitorship or friendship, he should continuously worship his Lord by the mantras received from the spiritual master, to nourish his particular sentiment.

HBV 20.384

विहितेष्वेव नित्येषु प्रवर्तन्ते स्वय हि ते।
इत्याद्येकान्तिना भाति माहात्म्य लिखित हि तत्

vihiteṣveva nityeṣu pravartante svayaṁ hi te|
ityādyekāntināṁ bhāti māhātmyaṁ likhitaṁ hi tat

Such devotees are spontaneously attached to performing the eternal duties and observing the etiquette that is described in the scriptures. Indeed, the scriptures glorify the transcendental qualities of such unalloyed devotees of Lord Krsna, and we have also attempted to glorify them.

HBV 20.385

सदा सद्-आचार-परास् तु ये नरा, भवन्ति दामोदर-भक्त्यपेक्षया । तदीय-पादाम्बूज-धूलि-धूसर, कदा भवेद् अस्य शिरोऽधमस्य मे ?

sadā sad-ācāra-parās tu ye narā, bhavanti dāmodara-bhaktyapekṣayā |
tadīya-pādāmbūja-dhūli-dhūsaraṁ, kadā bhaved asya śiro'dhamasya me ?

When will the head of this fallen soul be smeared with the dust from the lotus feet of the exalted devotees who always observe the proper code of conduct in order to obtain devotional service at the lotus feet of Sri Sri Radha-Damodara?

HBV 20.386

श्री-नन्द-सुन्दर-मुकुन्द-पदारविन्द-
प्रेमामृताब्धि-रस-तुन्दिल-मानसा ये ।
नानार्थ-वृन्दम् अनुसन्दधते न च स्व
तेषा पदाब्ज-मकरन्द-मधुव्रतः स्याम्

śrī-nanda-sundara-mukunda-padāravinda-
premāmṛtābdhi-rasa-tundila-mānasā ye |
nānārtha-vṛndam anusandadhate na ca svaṁ
teṣāṁ padābja-makaranda-madhuvrataḥ syām

May I become like a honey bee and take pleasure in drinking the nectar from the lotus feet of the great devotees who have no interest in obtaining the four objectives of human life, and whose hearts are like lakes filled with the water of transcendental mellows of ecstatic love for the lotus feet of Lord Mukunda, the son of Nanda, whose beauty defeats the sweetness af

liberation. This book was completed at the house of Nanda Maharaja in Vrndavana, during the month of Karttika, in the year 1465 of the Saka era, when the sun enters Libra.