

XXV

THE PANCARATRAS OR BHAGAVAT-SASTRA

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PART I

1. The synonymy of what is well known as the *Pāñca-rātra* is thus given in the *Pādma-tantra* (one of the 108 Tantras or Saṁhitās) :—

Sūris suhṛd bhāgavatas sātvalaḥ pañca-kāla-vit¹ |
Ekāntikas tanmayas ca pāñcarātrika ity api ||
(iv, 2, 88.)

From this it is evident that *Pāñcarātra* = Bhāgavata = Sātvala = Ekāntika.

2. This Śāstra or Science (of the Worship of the One God = Monotheism) is also called Ekāyana, which means the *Only Way* (Monotheism). For, as is stated in *Īśvara-Saṁhitā*, Nārada tells the Sages—

Mokṣāyanāya vai panthā etad anyo na vidyate |
Tasmād Ekāyanam nāma pravadanti manīṣiṇaḥ ||
(i, 18.)

i.e. “Whereas there is no other Path than this One to Emancipation (*mokṣa*), the wise call this by the name Ekāyana”.

3. This Science is also known as the Mūla-Veda or Root-Science (or Root-Knowledge), inasmuch as Vāsudeva is at the Root of all Knowledge, as the following verse explicitly says—

¹ See par. 7 *infra*, where the term *Pañca-kāla-parāyana* occurs. For explanation, see par. 9 *infra*. The confusion of this with *Pāñcarātra* must be avoided, as in footnote 53, p. 16, Dr. G. A. Grierson's *Nārāyaṇīya* (*Ind. Antiq.*, 1909, Reprint).

Mahato Veda-vṛkṣasya mūla-bhūto mahān ayam |
 Skandha-bhūtā Ṛg-ādyās te śākhā-bhūtās ca yoginaḥ ||
 Jagan-mūlasya Vedasya Vāsudevasya mukhyataḥ |
 Pratipādakatā siddhā Mūla-Vēdākhyatā dvijāḥ ||
 Ādyam Bhāgavatam dharmam ādi-bhūte kṛte yuge |
 Mānavā yogya-bhūtās te anutiṣṭhanti nityaśaḥ ||

(Id. i, 24-6.)

i.e. "This (Science) is the root of the Veda-tree; the Ṛg and others are its trunk and branches. This (Science) is called by the name Mūla-Veda (= Root-Veda), because it is an exposition of Vāsudeva, the Root of the Universe. This is the Original Bhāgavata-Dharma,¹ which in the Kṛta age worthy men observed always".

4. That this Ancient Science is *Ancient*, and not *originated* by Vāsudeva, the Son of Vasudeva = Kṛṣṇa, is evident from the word Vāsudeva, meaning "He who permeates all", though grammatically it is also a patronymic, viz. "son of Vasudeva". For firstly, the word Vāsudeva occurs in the Taittiriya - Upaniṣad passage known as the *Viṣṇu-Gāyatrī*. Secondly, we have in the *Pādma-tantra*—

Vasudeva-sutasyāpi sthāpanam Vāsudeva-vat ||

(iii, 29, 28.)

i.e. "The installation of the Son of Vasudeva (Kṛṣṇa) is like that of Vāsudeva (the Ancient One)".

Thirdly, that the Ekāyana Science is one of the Ancient Sciences learnt by Nārada, is evident from what Nārada himself tells Sanatkumāra in the *Chāndogya Upaniṣat*—

"Ṛg-Vedaṁ Bhagavo 'dhyemi Yajur-Vedaṁ Sāma-Vedaṁ
 Ātharvaṇaṁ caturthaṁ Itihāsa-Purāṇaṁ pañcamaṁ Vedūnām
 Vedaṁ Pitryaṁ Rāśiṁ Daivaṁ Nidhiṁ Vāko-vākyaṁ *Ekā-
 yanam*." (vii, 1, 2.)

¹ From such Upaniṣad passages as "na khalu Bhāgavatā Yama-
 viṣayaṁ gacchanti", oft quoted by the ancient Ācāryas, it is further
 evidence of the eternity of the Bhāgavata Religion.

i.e. "O Sanatkumāra, I have learnt Rg-Veda, Yajur-Veda, Sāma-Veda, Atharvaṇa . . . *Ekāyanam*." ¹

Also see the word occurring in the same Upaniṣat, vii, 1, 4; 2, 1; 5, 2; 7, 1.

Fourthly, Śrī Kṛṣṇa Himself says in the *Bhagavad-Gītā* (vii, 19)—

Vāsudevaḥ sarvaṁ iti sa mahātmā sudurlabhaḥ.

i.e. "That great soul is hard to find who knows
'Vāsudeva is all';"

showing that the Bhāgavata or Vāsudeva Religion was not originated or invented in Kṛṣṇa's days, but was existent from time primeval.²

Further, Śrī Kṛṣṇa confirms this position, viz. the eternity of the Bhāgavata Religion, by telling Arjuna that what he taught him now was the Ancient Religion, which from time to time is forgotten by men, and He comes and revives it. Read *Bhagavad-Gītā*, iv, 1-3—

Imam Vivasvate yogam proktāvaṁ abam avyayam ||
Vivasvān Manave prāha Manur Ikṣvākave 'bravīt |
Evaṁ paramparā-prāptam imam rājarṣayo viduḥ ||
Sa kālen-cha mahatā yogo naṣṭaḥ Parantapa |
Sa ev-āyam mayā te 'dya yogaḥ proktaḥ purātanaḥ ||

i.e. "It was I (the Ancient, not merely as Kṛṣṇa now) who taught this Divine Science (Yoga) to Vivasvān (the Sun). Vivasvān taught Manu; and Manu taught

¹ *Ekāyana* appears to have been one of the Upaniṣads, or the crown of all Upaniṣads, of which the whole Pāñcarātra literature appears to be a vast commentary. So do we learn from the *Śrī-praśna Saṁhitā*, ii, 38, 39--

"*Vedaṁ ekāyanam nāma Vedānām śīrasi sthitam
Tad arthukam Pāñcarātram mokṣadam tat-kriyāvatām,
Yasmīn eko mokṣa-mūrgo Vede proktaḥ sanātanaḥ,
Mad-ārādhana-rūpeṇa tasmād ekāyanam bhavet.*"

² Śrī Kṛṣṇa's reference here is to the primeval Vāsudeva Dharma, not to Himself as the son of Vāsudeva, to which latter He Himself alludes in the *Bhagavad-Gītā*, v, x, 37, viz. "Vṛṣṇinām Vāsudevo 'ham". Also see my note on Vāsudeva in the *Indian Antiquary*, p. 319. November, 1910.

Ikṣvāku. That this is thus traditionally derived, the Royal Sages know. But by long lapse of time the Science was lost. And this Ancient Science has again by Me now told thee, O Foe-dread (Arjuna) ”.

Here “Royal Sages know” does not mean that only the Royal Sages or Kṣatriyas know, and that Brāhmaṇas therefore do not know; nor does it mean that Kṣatriyas originated it without reference to the Brāhmaṇas. Also, the term “Royal” is also interpretable as “those Sages who have attained royalty or eminence in the Divine Science”; and therefore need not necessarily mean Kṣatriyas.¹ Besides, if the Ancient, as He says, taught Vivasvān, may it be adduced from this that the Ancient was a Kṣatriya, or that Vivasvān (the Sun) is a Kṣatriya? It is simply Nārāyaṇa, the Primeval God, teaching Nārada to begin with—Nārada, the mind-born son of Brahmā and therefore a divine Brāhmaṇa (*Brahmarṣi*)—as may be seen from *Īśvara-Saṁhitā*, i, 4 ff.—

Nārāyaṇaṁ tapasyantaṁ Nara-Nārāyaṇāśrame
 Saṁsevantas sadā bhaktyā mokṣōpāya-vivitsavaḥ.
 Saṁsthitā munayas sarve Nārāyaṇa-parāyaṇāḥ
 Kālena kena cit svargāt Nārāyaṇa-dīdṛkṣayā
 Tatrūvatīrya devaṛṣiḥ Nāradaś sa kutūhalah
 Dṛṣtvā Nārāyaṇaṁ devaṁ namaskṛtya kṛtāñjalih
 Puṭakūñcita-sarvāṅgaḥ prahṛṣṭa-vadano munih
 Stutvā nānāvidhaiḥ stotraiḥ prapamya ca muhur muhur
 Pūjayāmāsa taṁ Devaṁ Nārāyaṇaṁ anāmayaṁ
 Atha Nārāyaṇo devaḥ taṁ āha munipuṅgavam
 Munayo hy atra tiṣṭhanti prārthayānāḥ Hareḥ padam
 Eteśāṁ Sātvaṭaṁ śāstram upadeṣṭuṁ tvam arhasi
 Ityuktv-āntardadhe Śrīman-Nārāyaṇa-munis tadā.

i.e. “The Sages (*munis*) lovingly served Nārāyaṇa absorbed in meditation at Nara-Nārāyaṇ-āśrama (Badari

¹ Similarly *Rāja-vidyā* of Bhagavad-Gītā, ix, 2 does not mean “the Science of the Kings (i.e. Kṣatriyas)”, but means “Royal Science or Princely Knowledge”.

in the Himalayas). Wishing to see Nārāyaṇa, Nārada descended from Svarga; and seeing Him, prostrated and stood up with hands clasped, with joy beaming in his face and thrilling in his frame. He burst forth in praise, again and again casting himself at His feet. He worshipped (thus) the Holy Nārāyaṇa. Then spake Nārāyaṇa to the sage-chief thus: 'The sages sit here praying for Hari's feet, and Thou art fit to teach them the *Sātvata-Śāstrā* (= Pāñca-rātra).'¹ So saying Śrīman-Nārāyaṇa made Himself invisible".

Also read *Bhāradvāja-Saṁhitā* cited under par. 6 *infra*, as also iii, 41 (id.), and its *Parīṣiṣṭa*, i, 88.

As to the primordial or primeval character of this Bhāgavata (= Vāsudevic or Pāñcarātra) religion, further reference is invited to Mahā-nārāyaṇa, Brahma-bindu, Mukti, Rāmatāpani, and Vāsudeva Upaniṣads.²

5. That *Pāñcarātra* is Vedic and possesses Authority (so that its precepts and practices are to be followed by all those who own allegiance to Veda) is expressed in the *Pādma-tantra* verse:—

¹ The whole literature of the Bhāgavata Religion is called the *Sātvata-Śāstra* in a generic sense. In a specific sense *Sātvata* is also the name of one of the 108 and odd Pāñcarātra-Saṁhitas or Treatises comprising the Āgamic Science. The *Sātvata-Śāstra* is again divided into two branches, the bigger of which is called the Pāñcarātra, and the smaller the Vaiḥānasa, probably the fifty-third in the list of the Saṁhitas given *infra*, par. 13. Read *Īśvara-Saṁhitā*, i, 62: "Tat syāt *devdhā Pāñcarātra-Vaiḥānasa vibhadatah*." It is not borne out by orthodoxy, to consider *Sātvatas* and *Bhāgavatas* as of two different schools, for *Sātvata* = Bhāgavata. The term *Sātvata* is thus derived: "Sat Brahma, sattvam vā; tadvantas Sātvantaḥ Brahma-vidah, sātvikā vā; teṣāṁ idam kurma, śāstram vā, sātvatam; 'tat-kurvānāḥ tad-ācaksānāḥ ca vā; sātayati sukhayaty āśritān iti sāt Paramātma; sa eteṣāṁ asti'ti vā sātvatāḥ; *sātvanto vā mahā-bhāgavatāḥ*" [*Viṣṇu-Sahasra-nāma-bhāṣya* by Parāśara-Bhaṭṭārya].

² See par. 7 *infra*. We wish to invite the attention of Dr. G. A. Grierson (and other Oriental scholars as well) with reference to his opinion, reiterated again in JRAS. for April, 1910, p. 284, note, viz., "It is an historical fact that the Bhāgavata religion took its rise, *not amongst the Brāhmaṇas, but amongst the Kṣatriya caste*" (italics ours. See n. 3, p. 942).

Śruti-mūlam idam Tantraṁ pramāṇam Kalpa-sūtravat.

(i, 1, 88.)

i.e. "This Tantra is Śruti-originated or Śruti-rooted, and is an Authority like, for example, the Kalpa-Sūtra".¹

6. The meaning of the term Pāñcarātra is thus explained :—(a) *Pādma-Tantra*. The question is put—

Mahopaniṣad²-ākhyasya śāstrasy-āsyā mahāmato !

Pañcarātra-samākhy-āsau katham loke pravartate.

(i, 1, 68½-69.)

i.e. "How, O wise sire! is this Mahopaniṣat currently known in the world as Pañcarātra?"

To which Samvarta is made to answer thus :—

Pañc-etarūṇi śāstrāṇi rātriyante mahānty api

Tat-sannidhau samākhyāsau tena loke pravartate.

i.e. "Because the *Five* Other Great Śāstras are like *darkness* in the presence of this (Pāñcarātra), thence is it currently known by the term Pāñcarātra".

The other Five Śāstras are—

- (1) Yoga (author Viriñca or Hiraṇya-garbha).
 - (2) Sāṅkhya (author Kapila).
 - (3) Buddha (author Buddhi-mūrti).
 - (4) Ārḥata (author Arhata or Jina).
 - (5) Kāpāla, Śuddha-Śaiva, Pāśupata (a group—author Śiva).
- (*Vide op. cit.*, i, 1, 47-50.)

Or it may be also thus interpreted :—

Pañcatvam athavā yadvat dīpyamāne divākaro

Rechanti rātrayas tadvat itarūṇi tad-antike.

(*Id.*, i, 1, 71.)

¹ We would also recommend our readers to a perusal of the subject-matter, viz. Pāñcarātras noticed in chapters 20-49 of the Agni-Purāṇa (Pāna Ānandaśrama Series).

² Read *Mahābhārata*, Śānti-Parvan, Mokṣa-Dharma, 340, 111—

"Sātvratam vidhim āsthāya gītas Saṅkarṣaṇena yathā
Idam Mahopaniṣadam sarva-Veda samanvitam."

i.e. "As when the Sun rises, the *nights die*, so others die in the vicinity of this (Pāñcarātra)".

(b) *Nārula-Pāñcarātra*—

Rātram ca jñāna-vacanāṃ jñānāṃ pañca-vidhaṃ smṛtam
Tēn-edam Pañca-rātram ca pravādanti manīṣiṇaḥ.

i.e. "*Rātram* is a term signifying knowledge, and because of this there are five (*pañca*) kinds, therefore the wise call it *Pañca-rātram*". (i, 1, 44.)

The Five Kinds of Knowledge (read op. cit., verses 45–56) are said to be—

- (1) Tattva (this is *sāttvika*).
- (2) Mukti-prada (also *sāttvika*).
- (3) Bhakti-prada (this is *naiṛguṇya*).
- (4) Yaugika (this is *rājasa*).
- (5) Vaiṣayika (this is *tāmasa*).

(c) *Srī-Praśna-Saṃhitā*, ii, 40, states—

Rātrir ajñānam ity uktam
Pañc-ety ajñāna-nāśakam.

i.e. "*Rātri*, night, means nescience, and *pañc*, derived from the root *pac*, to cook, means that which 'cooks', i.e. destroys that nescience". Hence Pāñcarātra is the science which dispels ignorance.

Also (d) *Akṛbuddhya-Saṃhitā*, xi–64, 65, 66 (?), and (e) *Kapīñjala-Saṃhitā*, chap. i, may be referred to.

7. The Ācāryas or Teachers in succession who promulgated these doctrines (omitting Nārāyaṇa and Nārada. *vide par. 4 supra*) are thus stated :—

Purā Totādri-śikhare Śaṇḍilyo 'pi mahā-muniḥ
Saṃhita-manā bhūtvā tapas taptvā mabattaram
Anekāni sahasrāṇi varṣāṇāṃ tapaso 'ntataḥ
Dvāparyasya yugasy-ānte ādau kali-yugasya ca
Sākṣāt Saṃkarṣaṇāt labdhvā vedam Ekāyanābhidaṃ
Sumantuṃ Jaiminiṃ caiva Bhṛguṃ caiv-Āupagāyanam
Mauṇjyāyanam ca tam Vedam samyag adhyāpayat purā.
(*Īśvara-Saṃhitā*, i, 38–41.)

i.e. "In days past, on Totādri peak, Śāṇḍilya the great sage sat fixed in severe austerities (*tapas*) for many many years. In the end he obtained from Saṁkarṣaṇa—in the interim between Dvāpara age and Kali age—the Veda going by the name of *Ekāyana*, and taught them well to Sumantu, Jaimini, Bhṛgu, Aupagāyana, and Mauñjyāyana".¹

And then in viii, 175-7, of the same *Saṁhitā*, Nārada tells—

Ekāntino mahābhāgāḥ Śaṭhakopa-purassarāḥ
Kṣonyām kṛt-āvatārā ye lokojjivana-hetunā
Śāṇḍilyādyāś ca ye c-ānye Pañcarātra-pravartakāḥ
Prahādaś c-aiva Sugrīvo Vāyusūnur Vibhīṣaṇaḥ
Ye c-ānye Sanakādyāś ca Pañcakūla-parāyanāḥ

i.e. "Śaṭhakopa and others, great devout saints, became incarnate on earth to save creatures. Sanaka and others, Śāṇḍilya and others, Prahāda, Sugrīva, the Wind-Son (Hanumān), Vibhīṣaṇa and others—the strict observers of the Five-Timed Injunctions (*Pañca-kāla*)²—(these) are the Promulgators of the Pañcarātra".

With reference to Śāṇḍilya, attention is invited to No. 10, Śāṇḍilya-Vidyā, and No. 32, Śrīman-Nyāsa-Vidyā, in the Table of the 32 Vidyās, pp. 129-30 of our *Bhagavad-Gītā* with Rāmānuja's Commentary.³

Next, after Śaṭhakopa and others, comes Rāmānuja. For Nārāyaṇa tells Bala-bhadra (or Bala-rāma, the brother of Kṛṣṇa) thus (*Īśvara-Saṁhitā*, xx, 278-80):—

¹ Thus the descent of the Bhāgavata Religion is, in the *Kṛta* Age, from Nara-Nārāyaṇa to Nārada; at the end of the *Dvāpara* Age, from Saṁkarṣaṇa to Śāṇḍilya; in the *Kali* Age, from Viṣvakṣena to Śaṭhakopa, as will further appear.

² Cf. the term *Pañca-kāla-vit* in par. 1 *supra*.

³ From this it is evident that a succession of Brāhmaṇa teachers precede the Kṣatriyas as the promulgators of the Bhāgavata doctrine. Nor need the monopoly be solely accredited to the Kṣatriyas (see note 2, p. 939 *supra*) or even to the Brāhmaṇas. For among the exponents of the doctrine figure archangels (Viṣvakṣena, etc.), angels (Sanat Kumāra, etc.), Ṛṣis (Śāṇḍilya, etc.), Rākṣasas (Prahāda, etc.), men of all castes (Śaṭhakopa, etc.), and even monkey-gods (Sugrīva, Hanumān, etc.).

Asti te vimalā bhaktiḥ Mayi Yādava-nandana ! |
 Prathamam Śeṣa-rūpo Me kainikaryam akarod bhavān ||
 Tatas tu Lakṣmaṇo bhūtvā Mām ārādhitavān iha |
 Idānim api Mām yaṣṭum Balabhadra ! tvam arhasi ||
 Kalāv api yuge bhūyaḥ kaścid bhūtvā dvijottamaḥ |
 Nānā-vidhair bhoga-jālair arcamaṁ Me kariṣyasi ||

i.e. "O Son of Yadu-race (Balarāma)! thou hast clean (or pure) devotion (or love) for Me. Thou, first as Śeṣa, didst great service for Me. Then next didst thou worship Me as Lakṣmaṇa.¹ Thou art now serving Me as Balabhadra. Thou shalt again in Kali age be born as a great Brāhmaṇa (= Rāmānuja), and shalt worship me with many things of joy".²

Bṛhad-Brahma-Saṁhitā (ii, 7, 66 ff.) makes this clear, thus :—

Dvija-rūpeṇ bhavitā yā tu Saṁkarṣaṇābhidhā ||
 Dvāparānte kaler ādau piṣanḍa-pracure jane |
 Rāmānuj-eti bhavitā Viṣṇu-dharma-pravartakaḥ ||
 Śrīraṅgeśa-dayā-pūtram viddhi Rāmānujam munim |
 Yena sandarśitaḥ panthā Vaikuṇṭhākhyasya sadmanah ||
 Pāram-nikāntiko dharmo bhava-pāśa-vimocakaḥ |
 Yat-ānanyatayā proktaṁ āvayoh pāda-sevanam ||
 Kālen-āchchādito dharmo madīyo 'yam varānane ! |
 Tadā mayā pravṛtto 'yam tat-kāl-ōcita-mūrtinā ||
 Viṣvakṣen-ādibhir bhaktair Śaṭhāri-pramukhair dvijaiḥ |
 Rāmānujēna muninā kalau sainsthām upaśyati ||

i.e. "My Saṁkarṣaṇa part (O Śrī),' says Nārāyaṇa, 'is the form of a Brāhmaṇa, by the name Rāmānuja, which it is going to take, after the Dvāpara age and in the Kali age, to expound the Viṣṇu - dharma (= Bhāgavata Religion), when the world will be full

¹ Cf. *Rāmāyaṇa*, vi, 131, 121—

Adi-devo mahā bāhuḥ Harir Nārāyaṇo vibhuh |
 Sākṣād Rāmo Raghu-śreṣṭhaś Śeṣo Lakṣmaṇa ucyate ||

i.e. Nārāyaṇa Himself becomes Rāma and Śeṣa becomes Lakṣmaṇa.

² Cf. the verse cited in our *Bhagavad-Gītā*, Introd., p. xiv—

Anantaḥ prathamam rūpam Lakṣmaṇaś ca tataḥ param |
 Balabhadras tṛtīyas tu kalau Kaścit (Rāmānuja) bhaviṣyati ||

of heretics or renegades (*pāṣaṇḍa*). Know that Rāmānuja will be the specially favoured of Śrī-Raṅga (-nātha), and he will show the Way to the Realm known as Vaikuṇṭha. The One-pointed Religion exclusively to be rendered to Thee and Me (= Śrīman-Nārāyaṇa)—the religion which delivers (creatures) from the bonds of saṁsāra (material existence)—becomes dimmed by age, O fair-faced one! According to the requirements of the age, I take many forms,¹ and act by means of My devotees such as Viṣvaksena, Śaṭha-kopa, etc., and Rāmānuja in the Kali age’”.

Bhāradvāja-Saṁhitā, iv, 92, teaches—

Abhyarthito jagad-dhātṛyā Śrīyā Nārāyaṇas svayam
Upādiśad imam yogam iti me Nārādāt śrutam.

i.e. “Prayed to by Śrī, the Universal Mother, Nārāyaṇa Himself taught (Her) this yoga. So did I hear from Nārada”.

From the above it will be seen how the hierarchy (*Guru-paramparā*) of the Śrī-Vaiṣṇavas or Śrī-Sampradāyins came to be constituted thus:—

$$\begin{array}{l} (1) \text{ Nārāyaṇa} \\ (2) \text{ Śrī}^2 \end{array} \left. \vphantom{\begin{array}{l} (1) \text{ Nārāyaṇa} \\ (2) \text{ Śrī}^2 \end{array}} \right\} = \left\{ \begin{array}{l} \text{Śrīman-Nārāyaṇa, or Universal} \\ \text{Mother-Father or Father-Mother.} \end{array} \right.$$

¹ Curiously enough, theosophists [for example read C. Jinarājādāsa's “Lives of the Initiates” in the April (1910) number of the *Theosophic Messenger*, p. 386] affirm that he who was Apollonius Tyana and subsequently Jesus the Christ became Rāmānuja thereafter in India. The following extract is made therefrom to incite inquiry: “In India, next to Śrī Kṛṣṇa, who proclaimed the Path of Devotion, Śrī Rāmānuja holds a unique position among his brother philosophers. When we realize that the gentle Jesus of Palestine, after a life as Apollonius of Tyana, later took birth in South India about the twelfth century as Rāmānuja, we can account for the intensely devotional trend of his philosophy. Indeed, as we study his life and work, we can see that he took birth there for the special purpose of reviving the idea of Bhakti that was being lost to Indian thought.”

² Read—

“Śrī-Viṣṇu-loke Bhagavān Viṣṇur Nārāyaṇas svayam
Proktavān mantra-rāj-ādin Lakṣmyai tāp-ādi-pūrvakam.”

(Cited in Commun. on *Vākya-Guru-paramparā*.)

(3) Viṣvaksena¹ = Senesa = the Lord of Hosts (the Eternals).

(4) Śaṭhakopa or Śaṭhagopa² (the Mortal-Immortal).

(5) The others between (4) and (6).

(6) Rāmānuja.³

(7) Succession after (6), up to one's own Holy Preceptor.⁴

In a work called *Vārtā-mālā* (or Garland of Talks), p. 98, 202nd Talk (Telugu edition, Madras, 1887, Sarasvati - Bhandāra Press), a question was asked how the efficaciousness of the Apostolic Pedigree would be affected by the omissions of many names between. The answer was that it would not be affected, inasmuch as the efficaciousness of the Patriarchal Pedigree would not be affected by the omission by a Brāhmaṇa, of the Parentage beyond the Great-grandfather, the Grandfather and the Father, when he offers to these ancestral libations such as *Tarpana* and *Śrāddha*. *Inter alia*, the story of Viṣvaksena is told in *Pādma-tantra*, iii, 32, 113 ff. Thus he comes next to Śrī. And his worship is enjoined (*inter alia*) in *Lakṣmī-tantra*, ch. 40, and *Bhāradvāja-Saṁhitā*, i, 84. Also see JRAS.,

¹ Read—

“ Sv-opadiṣṭān ati-prītyā tūpaḥ-pundr-ādi-pūrvakam
Viṣṇu-loke (a)vatirṇāya priyāya satatam Hareḥ
Senesaṁ Priyā Viṣṇoḥ mūla-mantra-dvayādikam.”

(Op. cit.)

² Read—

“ Senesaḥ svayam āgatya prītyā Śrī-nagarin śubhām
Śaṭhagopāya munaye tīrttriṇi-mūla-vāsine
Tūp-ādi-pūrvakam mantra-dvaya-śloka-varān kramāt
Viṣṇu-patnyā Mahālakṣmyā niyogād upadiṣṭavān
Punaś ca Nāthamunaye pañca-saṁskāra-pūrvakam
Bhaṭṭa-nātha-prabhṛtibhiḥ nirmītais divya-yogibhiḥ
Divyair viṁśati-saṁkhyākaḥ prabandhaḥ saha deśikāḥ
Svokta-Drāmiḍa-Vedānām caturṇām upadeśa-kṛt.”

(Op. cit.)

³ Read p. 270 with footnote, JRAS. for April, 1910, by Dr. G. A. Grierson.

Read—

“ Ādāv upadiśed Veda-Khila-Rg-Veda-saṁjñikam
Asmad-gurubhya ity ādi vākya-trayam Arindama !”

(Op. cit.)

January, 1910, p. 108 (G. A. Grierson). *Ahīrbudhnyā-Saṁhitā*, 6, 40, also narrates the fight between Viṣvaksena (called Śeṣāsana also here) and Madhu-Kaiṭabha.

8. The Dikṣā, or what may be called the Masonic initiation for the Śrī-Vaiṣṇavas, consists of—

- (1) Tāpa (the fire-marking with Holy Divine Symbols).
- (2) Puṇḍra (the paint-marks on forehead and body).
- (3) Nāma (the name-taking, like christening and baptism).
- (4) Mantra (receiving the Holy Formula).
- (5) Yāga (Divine Worship).¹

A man may belong to any caste, and still be eligible for becoming a Vaiṣṇava mason (or freemason). *Īśvara-Saṁhitā*, viii, 179, says—

Sva-sva-varṇāśram-ācāra- sadṛśākṛti-ceṣṭitān |
Lāñchitān Cakra-Śaṅkhābhyām bhujayor dakṣiṇāditaḥ ||

i.e. "They remain severally in their own *Varṇa* (caste), *Āśrama* (sacramental stage), and *Ācāra* (customs), but are all impressed (without distinction) with the *Cakra* (discus) and *Śaṅkha* (conch) ".

¹ These are called the *Pañca-Saṁskāras*, or the Five Vaiṣṇava Sacraments, the esoterics of which it is not the purpose of this paper to deal with. These several symbols represent cosmic truths. See the chapter on "Symbolology" in our *Lives of Saints*. Freemasons or simply Masons know that symbols have each their meanings. With reference to Vaiṣṇavic masonry and the Holy Symbols employed by it, the best English article that has yet been written is the one by Dr. G. A. Grierson, viz. "The Auspicious Marks on the Feet of the Incarnate Deity" (JRAS., January, 1910, pp. 87 ff.), to which particular attention is invited, especially of the *Masonic* world. This is what a certain writer says: "These symbols were not picked up, discovered or invented by men in ancient monasteries or temples. They were given to men directly from on High by the ministers of God. Their deeper meaning is so recondite that it could never have been discovered by man without such aid" (*A Primer of Theosophy, Masonry*, 1909, p. 60, Rajput Press, Chicago, U.S.A.).

Also, like the ritualism of Masonry, these Five Sacraments are of great value to those who know and practise them.

Also *Pādma-tantra*, iv, 23, 113 ff., may (*inter alia*) be read.

That all are eligible for this Dikṣā without distinction, says further, *Īśvara-Saṁhitā*, xxi, 40, 41—

Sarve samānās catvāro gotra-pravara-varjitāḥ |
 Utkarṣo n-āpakarṣas ca jātitas teṣu sammatāḥ ||
 Phuleṣu nih-sphās sarve dvādaśākṣara-cintakāḥ |
 Mokṣ-nika-niṣcayās śāva-sūtak-āśauca-varjitāḥ ||

i.e. "There is no distinction of *Gotra* or *Pravara* (i.e. racial, clannish, and such other guild-denominations); all the Four (i.e. Brāhmaṇa, Kṣatriya, Vaiśya, and Sūdra) are equal. There is no high and low (distinctions) of caste (*jāti*). They are (all) meditators of the (Holy) Dvādaś-ākṣarī (or the twelve-syllabled Bhagavad - Vāsudeva formula), unconcerned in other fruits than that of sure Mokṣa; and to them no (sacramental) impurities consequent on births and deaths (of kin) attach".

Also read *Bhāradvāja-Saṁhitā*, i, 14-16; *Sudarśan-opaniṣat* and *Mahā-Sudarśan-opaniṣat*.

Viṣṇu-Tilaka, iv, 189-90, gives the verse—

Tāpaḥ pundras tathā nāma mantro yāgaś ca pañcamah |
 Pañca-saṁskāra-dikṣ-niṣū Deva-deva-priyāvahā |
 Pañca-saṁskāra-dikṣāvān mahā-bhāgavatas smṛtaḥ ||

i.e. "*Tāpa*, etc., are the Five¹ Saṁskāras or Initiations (*dikṣā*) dear to the God of Gods. He who receives these is called the great Bhāgavata".²

For elaborate treatment read *Bhāradvāja - Saṁhitā*, *Parīṣiṣṭa*, ch. ii.

9. The term *Pañca-kāla* or Five-time-(observances) has already occurred (*vide* pars. 1 and 6 *supra*). These are observances enjoined on the pious Bhāgavatas. The *Pādma-tantra* devotes a whole chapter to this, viz.

¹ *Vide* enumeration of these above.

² Also see *Parāśara-Saṁhitā*, ch. iv, and *Tāpta-cakrāṅkana-Vijaya*.

iv (*Caryā-pāda*), 13, which may be read. Briefly they are, as Bhagavān tells—

Ādyaṁ karm-ābhigamanam (1) upādānam (2) ataḥ-param |
Ijyā (3) ca paścāt svādhyāyas (4) tato yāgas (5) tataḥ-param ||

(1) Abhigamana (morning prayer, outing, ablution, etc.).

(2) Upādāna (earning things for Divine worship).

(3) Ijyā (Divine worship).

(4) Svādhyāya (study of sacred works).

(5) Yāga or Yoga (meditation on the Divine).

The day, commencing at about 4 a.m. and closing at about 10 p.m., is to be appropriated, in five different divisions, for each of the Five Holy Acts enumerated above—

Pañc-aite vidhayas teṣāṁ kālāḥ pañc-aiva te kramāt ||
(*Padma-tantra*, iv, 13, 4.)

Also read the third chapter of *Bhāradvāja-Saṁhitā*.

Śāṇḍilya, who, as found in previous pages, was a strict Bhāgavata, enters elaborately into a disquisition on this part of that religion in his *Smṛti*, the *Śāṇḍilya-Smṛti*. Also consult *Vṛddha-Hārīta-Smṛti*, a great authority on the Bhāgavata religion, and in whose ancestral line is Rāmānuja born. Of Hārīta it is written in the *Bṛhaḍ-Brahma-Saṁhitā* (iv, 10, 75)—

Hārīta-ādyāś ca munayaḥ śrutv-edam Brahma-bhāṣitam |
Pravartayāmāsur ime smṛtīr ekāntinām priyāḥ.

i.e. “Hārīta and other sages (initiated all into the Vaiṣṇava-dīkṣā) heard this Word of Brahmā, and promulgated these Smṛtis (Sacred Codes of Creed and Conduct)”.

10. Śaṭhakopa,¹ Rāmānuja, and such other saints (Āzhvārs) and sages (Ācāryas) were born in Southern India to teach men the Bhāgavata religion. That the

¹ Same as St. Namm-āzhvār, whose life read in our *Lives of Āzhvārs or Drāviḍā Saints*.

former Śaṭhakopa did so in the Drāviḍa language (Tamil)¹ is borne out by such texts as—

(a) *Bṛhad-Brahma-Saṁhitā*, i, 4, 94—

Drāviḍeṣu janinīṁ labdhvā Mad-dharmo yatra tiṣṭhati |
Prāyo bhaktā bhavanti 'ha Mama-pād-āmbu-sevanāt ||

i.e. "Taking birth in the Drāviḍa land, where My (Bhāgavata) Religion prevails, mostly My devotees come into existence here, by drinking the water of My (holy) Feet".

(b) *Īśvara-Saṁhitā*, xi---

Gāyadbhir agre Devasya drāmiḍīm śrutim uttamām (v. 235) ||
Pāṭhayed drāmiḍīm c-āpi stutim Vaiṣṇava-sattamāṁ (v. 252) ||

i.e. briefly, "The Drāviḍa Scriptures (revealed by Śaṭhakopa, etc.) shall be recited before God by the Vaiṣṇavas."

(c) References to Pādma and other Purāṇic literature are also available; but Śrī-Bhāgavata (v, 38-40) summarizes the matter thus:—

Kṛtādiṣu mahā-rājan Kalāv-icchanti sambhavam |
Kalaḥ khalu bhaviṣyanti Nārāyaṇa-parāyaṇaḥ ||
Kvacit kvacit mahārāja! Draviḷeṣu ca bhūriśaḥ |
Tāmraparṇī-nadī yatra Kṛtamālā Payasvinī |
Kāveri ca mahā-puṇyā, etc. ||

i.e. "Men born in the Kṛtā, Tretā, Dvāpara ages, wished to take birth in the Kali age, because they knew that in this age would be born great souls devoted to Nārāyaṇa. But these souls would be thinly scattered here and there; but in the Drāviḍa (i.e. Drāviḍa) Land

¹ How among the main Drāviḍa languages, Tamil, Telugu, and Kannada (Kannarese), Tamil alone comes to be sanctified and has been chosen as the medium of spiritual instruction, and is ranked on a par with Sanskrit (hence the dual or *Ubhaya-Vedānta* of the Śrī-Vaiṣṇavas), may be learnt from a Sanskrit work called *Śambhu-Rahasya*, and from the *Ācāra-Hṛdaya* by Azhagiya Maṇavāla-p-perumāl Nāyānar, the younger brother of Lokācārya, the author of *Artha-Pañcaka* (vide JRAS. for July, 1910). He is numbered 48 in the Succession List (see our *Life of Rāmānuja*).

they would be found in some numbers, living by the side of such rivers as 'Tāmraparṇi, Kṛtamālā, Payasvini, Kāveri the Holy ”.

The *Bhaktamāla*, written by the men of the North of India, tells us how the Science and Traditions of the Bhāgavata Religion were carried North, from South, by Rāmānanda the disciple of Rāmānuja, and spread by his disciples again.¹

PART II

11. The antiquity and authoritativeness of the *Pāñcarātra* may be gathered from—

(1) The summary of its doctrines given in the *Mahābhārata*, *Mokṣa-Dharma*, *Nārāyaṇīya*,² ch. 336–53.

(2) *Vedānta-* or *Brahma-Sūtras*, in which the Sūtra

Utpatty-asambhavāt (ii, 2, 40 ff.)

takes up the question, and both Śaṅkara³ and Rāmānuja have commented on it.

(3) Yāmunācārya's *Āgama-Prāmāṇya*.⁴

(4) Rāmānuja's *Nitya*.

(5) Vedāntācārya's *Pāñcarātra-Rakṣā*.

¹ In this connexion the article “Notes on 'Tul'si Dās'”, by Dr. G. A. Grierson, in the *Indian Antiquary*, vol. xxii, p. 266, 1893, narrating the list of succession, beginning from Śrīman-Nārāyaṇa, streaming down to Tul'si Dās, through Lakṣmī (Śrī), Senāpati, Kāri-sūnu (= Saṭhagopa), Nāthamuni, Yāmunācārya, Rāmānuja, Lokācārya, etc., Rāmānanda, etc., is very interesting, as proving the solidarity of the Bhāgavata Religion throughout *Bharata-khaṇḍa* (India). JRAS. for April, 1910, p. 270, has already been referred to.

² A neat and faithful translation of this has been recently made by Dr. G. A. Grierson (vide *Indian Antiquary*, vol. xxxvii, September, 1908).

³ Also in Ānandagiri's *Śaṅkara-Vijaya* references occur; and it is chronicled therein that two of Śaṅkara's disciples were specially ordained to teach Vaiṣṇavism.

⁴ In another work written by Yāmunācārya, viz. the *Siddhi-Traya*, he mentions Śaṅkara as a *Brahma-Sūtra-Bhāṣyakāra*. The year of Yāmunācārya's birth is A.C. 916 (see Hierarchic Table in our *Lives of Saints*). Hence, from this internal evidence, Śaṅkara must go to the ninth or eighth century at least. In the work *Āgama-Prāmāṇya*, Yāmunācārya refers to a *Kāśmīr-Āgama*.

(6) References in the Purāṇas, such as the Viṣṇu and Śrī-Bhāgavata.

(7) Madhva's or Ānandatīrtha's *Tantra-Sāra*.

(8) Utpaladeva's *Īśvara-pratyabhijñā-darśana*, a Śaiva author, outside the pale of the Bhāgavata Religion, refers to the *Pāñcarātra* thus :—

Śrī Pāñcarātra-Śrutāv api . . . evam, etc.

i.e. "In the Blessed Pāñcarātra Veda also . . . thus".

If the *Śaṅkara-Bhāṣya* on the Brahma-Sūtras were closely studied, Śaṅkara's predilection for Nārāyaṇa—which in other words is of the Bhāgavata Religion—will be made manifest.¹

12. The creed of the Bhāgavata System is summarized in the *Nārāyaṇīya*, *Mahā-bhārata*, as pointed out in par. 10 above. The cult of it may be learnt from the four divisions in which the subject-matter is treated. These are—

(1) Jñāna-pāda.

(2) Yoga-pāda.

(3) Caryā-pāda.

(4) Kriyā-pāda.

Briefly the first, or *Jñāna-pāda*, treats of the nature and attributes of Brahman (God), the nature and purpose of Creation, the several regions of space, and so forth. The second, or *Yoga-pāda*, treats of the constitution of man or the Microcosm, and how by austerities and meditation, Self and God may be realized. The third, or *Caryā-pāda*, treats of the selection of places for building

¹ A special paper is intended in due course to be presented on this part of the subject to the Royal Asiatic Society. The following short extract from *Śaṅkara-Bhāṣya*, however, will suffice now, as illuminating our contention here: "Tatra yat tāvad ucyate yo 'sau Nārāyaṇaḥ Para-vyaktāt prasiddhaḥ Paramātmā Sarvātmā, sa ātmanā - (ā)tmānam anekadhā vyūhya vyavatiṣṭhata iti, tan na nirākrīyate" (ii, 2, 42). Also in ii, 2, 45, "vipratīṣedhāc-ca," Śaṅkara writes: "Veda-vipratīṣedhāc-ca bhavati, caturṣu Vedeṣu evaṁ śreya (a)labdhvā Sāṅdilya idaṁ Sāstram (Pāñcarātram) adhitavān ity ādi." See reference to Sāṅdilya in par. 7.

temples, the architectural details connected with them, the method of making the several holy statues, and the ritual connected with their consecration, to render them fit for worship, and so forth. The fourth, or *Kriyā-pāda*, takes up the qualifications of the Temple celebrants (the worshippers), the daily, monthly, yearly, etc., modes of worship, and processions of various kinds, in cars, etc., and celebrations of other casual festivals; the measure, meaning, efficacy, and method of applying various Vaiṣṇava mantras, and so forth.

It will be seen from this division that the first two divisions constitute the theoretical, and the second two the practical, side of the Bhāgavata Religion. From another standpoint the former half deals with abstract or inner worship, and the latter half with concrete or outer worship.

After treating the first half, the *Pādma-tantra* prefaces the second half thus :—

Brahmā asks Nārāyaṇa—

Bhagavan ! Deva-devēśa ! Śaṅkha-cakra-gadā-dhara ! |
Jñāna-Yogau ca kārtsnyena nirvāṇa-phaladau śrutau ||
 Tayor aviduṣām Deva ! nādhikāraḥ kadācana |
 Ajñāninām ca bhaktānām gatim tvām icchatām nṛpām ||
 Yen-ōpāyena nirvāṇa-phalam svarg-ādi c-ctarat |
 Bhavaty upāyam tam ṛjum upadeṣṭum Tvam arhasi ||

(iii, 1-3.)

i.e. “O Bhagavan ! God of Gods ! Wearer of Discus, Conch, and Club ! heard (by me) have been the *Jñāna* and *Yoga* (parts, of the subject), the Givers of salvation (*nirvāṇa*). But the ignorant are not qualified, Lord, for these (ways), and Thou desirest them also, Thy devotees, to win Svarga, etc., and Nirvāṇa (material heavens and the ultimate spiritual state). Which, then, is the way for these ? Prithce, teach me.”

After this the Outer or Objective Worship, constituting the *Kriyā-pāda* and *Caryā-pāda*, are explained.

13. "How can the All-pervading Spirit be limited within any required dimensions, how can the Infinite and Abstract be confined within the limits of a concrete object, symbol, or image?" Such is the question Brahmā puts to Bhagavān (Nārāyaṇa).

Vyāpino Deva-devasya pratiṣṭhā kiṁśi matā |

Bhagavan sanīśayānasya mama niścayato vada ||

(Pādma-tantra, iii, 26, 1.)

i.e. "Blessed Lord! I have a doubt how to an all-pervading Lord (God of Gods) there can be *pratiṣṭhā*, or fixture or fixing, in a particular spot? Prithce, unravel the truth".

To this question Bhagavān thus replies:—

Sarva-bhūtasya jātasya Harir ātmā sthito 'pi san |

Mantra-viryācca mähātmyāt sthāpakasya guros tathā ||

Pratimāyām prakarṣena sannidhatte Haris svayam |

Kāmān aśeśāms tatraiva Harim arthayate janah ||

Tena pratiṣṭhā-nām-edam anvartham vartate bhuvi |

Yathā ca vahnir dahano na dahan vyāpya tiṣṭhati ||

Araṇi-mathanād bhūyo jāyamānaḥ pradṛśyate |

Dahan-ādini karmāṇi karoti ca yathā-tatham ||

Tathā sarva-gato Viṣṇur adṛśyaḥ prākṛtair janaiḥ |

Dṛśyate ca pratikṛtau mantriṇo mantra-gauravāt ||

Tasmāt sarvātmanā Viṣṇuṁ pratiṣṭhāpy-ābhipūjayet |

Śilpibhir nirmite bimbe Śastra-dṛṣṭena vartmanā ||

(Pādma-tantra, iii, 26, 2-7.)

i.e. "Though Hari (Viṣṇu or Nārāyaṇa) is the soul of all existing things, He condescends to (specially) dwell in Symbols by the Power of Invocations (*mantra*) and the Power of the Invoker. Creatures intreat the Lord (Hari) in *this* form for what they wish to possess. Hence this Installation (*pratiṣṭhā*, of the Lord) is full of meaning. As the Burner Fire permeates (objects) but burns not, but burns and becomes practically useful for other purposes when evoked by attrition of two pieces of wood, so does Viṣṇu, the All-Pervader, invisible to

worldly men, become visible in the counterpart (i.e. the Symbol or Image), to the Evoker, by the strength of the Invocation (*mantra*). Hence by all means install Viṣṇu (in His Representative Forms), by means of statues, sculptor-made, according to rules laid down by Śāstra".¹

14. According to the *Pādma-tantra* the chief number of Samhitās or Compendiums devoted to the exposition of the Bhāgavata religion are 108 ; and the list given therein is as follows :—

- (1) Pādmam, (2) Padmodbhavam, (3) Māyā-vaibhavam,
- (4) Naḷakūbaram, (5) Trailokya-mohanam, (6) Viṣṇutilaka,
- (7) Parama, (8) Nāradiya or Nārada,² (9) Dyānadiya,
- (10) Vāsiṣṭha, (11) Pauṣkara, (12) Sanatkumāra, (13) Sanaka,
- (14) Satya, (15) Viśva, (16) Sananda, (17) Mahi-praśna,
- (18) Śrī-praśna, (19) Puruṣottama, (20) Māhendra, (21)
- Pañca-praśna, (22) Tatva-sāgara, (23) Vāgīśa, (24) Sātvata,
- (25) Tejo - draviṇa, (26) Śrikara, (27) Samvarta, (28)
- Viṣṇu-sadbhāva, (29) Viṣṇu-siddhānta, (30) Viṣṇu-tatva,
- (31) Kaumāra, (32) Viṣṇu-rahasya, (33) Viṣṇu-vaibhava,
- (34) Saura, (35) Saumya, (36) Īśvara, (37) Ananta,
- (38) Bhāgavata, (39) Jaya, (40) Mūla, (41) Puṣṭi-Tantra,
- (42) Śaunaka, (43) Mārica, (44) Dakṣa, (45) Upendra,
- (46) Yoga-hṛdaya, (47) Hārīta, (48) Pārameśvara, (49)
- Ātreya, (50) Āṅgīras, (51) Viśvakṣena, (52) Arśanasa,
- (53) Vaiḥāyasa,³ (54) Vihagendra, (55) Bhārgava, (56) Para-
- pūruṣa,⁴ (57) Yājñavalkya, (58) Gautama, (59) Paulastya,
- (60) Śākala, (61) Jñān-ārṇava, (62) Jāmadagnya, (63)
- Yāmya, (64) Nārāyaṇa, (65) Pārāśarya, (66) Jābāla,
- (67) Kāpila, (68) Vāmana, (69) Kātyāyāniya, (70) Vālmika,
- (71) Aupagāyana, (72) Hairanya-garbha, (73) Āgastya,

¹ Read *Rationale of Image-Worship* by Yogi Pārthasārathi.

² This is perhaps not to be confounded with what goes by the name of Nārada-Pāñcarātra, until they can be proved to be the same. Also, there are two editions called by this name, one published by Banerji in 1865 (*Bibliotheca Indica*), and another by Bhuvanacandra Vasāka in 1887, in the Jñānaratnākara Press, Nimtala, Calcutta.

³ Vaiḥānasa (?).

⁴ Parama-puruṣa (?).

(74) Kārṣṇya, (75) Bodhāyana, (76) Bhāradvāja, (77) Nāra-simha, (78) Uttara-Gārgya, (79) Śātātapa, (80) Āṅgīrasa,¹ (81) Kāśyapa, (82) Paiṅgala, (83) Trailokya - vijaya,² (84) Yoga, (85) Vāyaviya, (86) Vārūṇa, (87) Kṛṣṇa, (88) Ambara, (89) Āgneya, (90) Mārkaṇḍeya, (91) Mahā-Sanatkumāra, (92) Vyāsa, (93) Viṣṇu, (94) Ahirbudhnya, (95) Rāghava, (96) Mārkaṇḍeya, (97) Pāriṣada, (98) Brahma-Nārada, (99) Śuka-Rudra, (100) Umā-Māheśvara, (101) Dattātreyā, (102) Śarva, (103) Vārāha-Mihira, (104) Saṅkar-ṣana, (105) Pradyumna, (106) Vāmana, (107) Kali-rāghava, (108) Prācetasā. (*Pādma-tantra*, i, 1, 96-111.)

Of these, No. (18), Śrī-praśna, is said to be the same as the Lakṣmī-tantra, but there are two separate treatises of these names also; and (98) Brahma-Nārada is probably the same as the Brhad-Brahma Saṁhitā (?).

In another list, in the place of (9) Dyānadiya, (15) Viśva, (26) Śrikara, (37) Ananta, (50) Āṅgīras, (53) Vaiḥāyasa, (74) Kārṣṇya, (87) Kṛṣṇa, (88) Ambara, (97) Pāriṣada, (98) Brahma-Nārada, (99) Śuka-Rudra, (106) Vāmana, and (107) Kali-rāghava, are given: Kāṇva, Arjuna, Śrīdhara, Kāṇva, Madhura, Vaikhāṇasa, Jiyottara, Jaimini, Kṛṣṇa-camara, Saṁhitā-Saṁgraha, Kalki, Vārāha, Śuka, and Kapiṅjala.³

In the list given here, Mārkaṇḍeya (96) and Vāmana (106) are repeated; in their place I would safely substitute Vārāha, Kāṇva, and Kapiṅjala of the second list; and if (50) Āṅgīras and (80) Āṅgīrasa are both the same, I would replace one of them by Vārāha. But the number of Saṁhitās need not be strictly 108.

According to the *Pādma-tantra* (iv, 33, 197v.) the Six Gems, out of this Ocean of Bhāgavata Literature, are said to be—

- (1) Pādma,
- (2) Sanatkumāra,

¹ See No. 50.

² Also called Bharata (?).

³ See *Introduction to Mantra-Śāstra* by S. E. Gopālāchārī, pp. 33-5.

- (3) Parama,
- (4) Padmodbhava,
- (5) Māhendra,
- (6) Kāṇva.

And according to the *Īśvara-Saṁhitā* (i, 64) the chief Saṁhitās are said to be three—

- (1) Sātvata,
- (2) Pauṣkara,
- (3) Jaya.

Īśvara, Pārameśvara, and Pādma are said to be the expansions of these three respectively.

15. *Bibliography.* The Saṁhitās (= Tantras = Āgamas) which have so far been printed are—

- (1) Pādma (in Telugu type).
- (2) Īśvara (Telugu).
- (3) Lakṣmī-tantra ¹ (Telugu).
- (4) Bhāradvāja, with Pariśiṣṭa (Telugu).
- (5) Ahirbudhnya (part) (Telugu).²
- (6) Nārada (Devanāgarī).³
- (7) Sātvata (Devanāgarī).
- (8) Viṣṇu-tilaka (Telugu).
- (9) Pārāśara (Telugu).
- (10) Kapiñjala (Telugu).
- (11) Brhad-Brahma (Telugu).⁴
- (12) Śrī-praśna (Grantha).
- (13) There is a Viṣṇu-Dharma, printed in Telugu characters, which may or may not be one of the Pāñcarātra Saṁhitās.

¹ This is probably the Mahā-Lakṣmī-Tantra of the list given in the first chapter of the Kapiñjala-Saṁhitā.

² Dr. Schrader, Ph.D., Adyar, Madras, has taken up a Devanāgarī edition of this Saṁhitā, and is collecting rare MSS.

³ It is doubtful whether this is the same as No. 8, Nāradiya-Saṁhitā, of the list given above.

⁴ This name is not found amongst the 108 of the Pādma enumeration. This may, after examination, happen to be No. 49, or 74, or 98, as the Saṁhitā is also known by the name Kṛṣṇ-ātreyi. The Brhad-Brahma is also popularly known in the Gujarat country as the Nārada Pāñcarātra.

16. It will thus be seen how meagre the published literature is compared with the enormous volume betokened by the lists given. It was Colebrooke who first drew attention, I believe, to this monotheistic system : but till Dr. G. A. Grierson eloquently spoke in his paper "The Monotheistic Religion of Ancient India, etc.", read before the Third International Congress of the History of Religions, held at Oxford in September, 1908, and reported in the *Asiatic Quarterly Review*, July, 1909, scant courtesy seems to have been paid, and little countenance to have been given, to this subject by Oriental scholars, nor am I aware of any serious or zealous attempt made so far to search and secure manuscripts. Here, then, is a large field for investigation. I have but broken a trail in the ice-seas leading to the North and South Poles of Bhāgavatism, by means of this paper ; and it is for the Oriental Pearys and Scotts not to lose sight of it. There is much food for the Royal Asiatic Society yet, and much more provender for its valuable pages. The harvest is vast, the labourers are as yet few. A practical move in this direction would be for all libraries in India, Europe, and America to publish lists of all *Pāñcarātra* works they may have secured, in the pages of the JRAS., for universal information and enable Oriental heroes to plan and conduct a campaign thereon. The Adyar Library of the Theosophical Society (Madras) is in a peculiarly favourable situation to engage its attention to this work. The benefits that would accrue to the world by this investigation cannot be better expressed than by the weighty as well as sympathetic words of Sir Herbert Risley, who presided at the Royal Asiatic Society's annual gathering in May, 1910 :—

"Perhaps I have said enough to demonstrate the necessity of a knowledge of Eastern thought, if the new developments that are taking place in the East, both in India and elsewhere, are to be fully understood. For nearly ninety years this Society

has laboured to add to the sum of that knowledge and to disseminate it in Europe. It has attained the influence that Colebrooke foretold for it, and its mission continues to grow in importance as time goes on. To draw closer the ties that bind India to England, to remove the misunderstandings that arise from ignorance, to promote mutual sympathy and confidence, to bring home to the English people the true significance of their Eastern dominions and their obligations towards them—these are no unworthy aims for a learned and patriotic Society to cherish.”¹

17. I append two extracts bearing on the subject from the *Indian Antiquary*—

[1. Extract from the *Indian Antiquary*, vol. xviii, pp. 189–90, June, 1889. “Report on the search of Sanskrit MSS. in the Bombay Presidency,” by R. G. Bhāṇḍārkar, M.A., Ph.D., for 1888–4.]

“In the next section Dr. Bhāṇḍārkar discusses the contents of the philosophical works purchased, among which those on Rāmānuja’s system and on Kāśmīrian Śaivism are particularly interesting. Here we have also, pp. 69–74, the nucleus of his new theory on the Bhāgavata sect, which has been set forth more fully in his valuable paper inserted in the *Abhandlungen der Arischen Section des VII. Intern. Orientalisten Congresses*, pp. 101–9. He shows that the Viśiṣṭa-Advaita system of Rāmānuja is a somewhat modified and more methodical form of the ancient Bhāgavata, Pāñcharātra, or Sāttvata religion, which is named and described in the *Śāntiparvan* of the Mahābhārata. This creed, which inculcates the worship of the supreme Vāsudeva and teaches the doctrine of *bhakti*, has originally nothing to do with the Vedas and Upanishads. It arose from the same current of thought from which the Bhagavadgītā sprang. Its sacred books are the Saṁhitās of the Nārada-pāñcharātra, some of which turned up at Aṇhilvāḍ, while one has been printed and known long ago. Its founder was a Kshatriya, like Sākyamuni-Gōtama and Vardhamāna, the Jñāṭṛika who originated the systems known as Buddhism and Jainism. He seems to have been Vāsudeva of the Sāttvata

¹ The *Hindu*, Madras, May 30, 1910.

subdivision of the Yādava tribe. Or it may be that this Vāsudeva was a king of the Sāttvatas, who after his death was deified, that a body of doctrines grew up in connection with his worship, and that the religion spread from his clan to other classes of the Indian people. In its origin this religion must have developed into the Pāñcharātra system of the Sainhitās. Then it was mixed with other elements, indicated by the names of Viṣṇu, Nārāyaṇa, Kṛiṣṇa, Rāma, gods and deified heroes, who were identified with Vāsudeva. Hence arose the various forms of modern Vaiṣṇavism. In order to prove the great age of the original worship of Vāsudeva, Dr. Bhāṇḍārkar points to the often-quoted Sūtra of Pāṇini, iv, 3, 98, where the formation of the name of a devotee of Vāsudeva is taught, and to the remarks of Patañjali thereon, who states that the Vāsudeva meant is *tatra-bhagavat*. He further shows that the Pāñcharātra system was known to Śaṅkarācārya as well as to Bāṇa, and that one of the Sainhitās is quoted by Rāmānuja.¹

"I believe that Bhāṇḍārkar is on the right track, and that if he fully works out his ideas with the help of all available materials, he will be able to offer the outlines of the earlier history of Vaiṣṇavism. The task is of course a very difficult one. It will require a careful study of the Sainhitās, and of their history, and a careful utilization of the hints contained in Brāhmaṇical, Jaina, and Buddhist literature, as well as in the inscriptions.

"It will, I firmly believe, eventually appear that both Vaiṣṇavism and Śaivism, which Dr. Bhāṇḍārkar too declares, p. 76, to be perhaps as old as the worship of Viṣṇu, are co-eval with even the earlier portions of the so-called Vedic period. Already in my discussion of the great Nānāghāt inscription of Queen Nāyanikā, *Arch. Surv. W. India*, vol. v, p. 74, I have pointed out that the invocation *namo Saṅkaraśara*²-*Vāsudevānam Chandasū(tā)nam* furnishes additional proof for the age of the worship of Kṛiṣṇa in India. Of late an apparently still older inscription has been discovered in Rājputāna and published by Kavirāj Śyāmaladāsa and Dr. Hoernle in the Proceedings of the Asiatic Society of Bengal, vol. vi, pp. 77 ff.,

¹ That is in the Śrī-Bhāṣya (A. G.).

² *Saṅkarāṣaṇa* (A. G.).

in which 'the worship of Bhagavat Saṅkamsana¹ and Vāsudeva', and a Vaiṣṇava Temple, are mentioned. This is another valuable piece of evidence for the antiquity of the worship of Vāsudeva. The earliest mention of the Sāttvata sect, known to me, occurs in the Tuṣām rock inscription, *Corp. Inscr. Indic.*, vol. iii, p. 270, where an *āryya - Sāttvatta - yōgāchārya* is mentioned; Mr. Fleet assigns it to the end of the fourth or the beginning of the fifth century A.D. Professor Kern, who too is convinced that Vaiṣṇavism does not date from modern times, states, *Geschichte des Buddhismus*, vol. i, p. 17, that the Ājivikās, who existed in Buddha's times, and who received caves from Aśoka, and from his son Daśaratha, were Brāhmanical ascetics, worshipping Nārāyaṇa. Dr. Bhāṇḍārkar will, perhaps, be able to say in a future report whether this assertion receives support through the Sainhitās of the Pāñcharātra religion.

"G. BÜHLER.

"VIENNA.

February 20, 1889."

[2. Extract from *Indian Antiquary*, vol. xxiii, p. 248, 1894 : "Jacobi's age of the Veda and Tilak's Orion."]

"Still more irreconcilable with the theory that the literary activity of the Indo-Aryans began about 1200 or 1500 B.C. is another point, which, I think, can be proved, viz., that the ancient Bhāgavata, Sātvata, or Pāñcharātra sect, devoted to the worship of Nārāyaṇa and its deified teacher Kṛṣṇa Devakīputra, dates from a period long anterior to the rise of the Jainas in the eighth century B.C. To give the details here would unduly lengthen this already long note. And I reserve their discussion to my *Indian Studies*, No. iv. The essentials may, however, be stated. They are (1) that the recovery of the Vaikhāṇasa *Dharma Sūtra* permits me to fully prove the correctness of Professor Kern's (or rather Kālakāchārya's and Utpala's) identification of the Ājivikas with the *Bhāgavatas*, and (2) that the sacred books of the Buddhists contain passages showing that the origin of the *Bhāgavatas* was traditionally believed to fall in very remote times, and that this tradition is supported by indications contained in Brahmanical works. It is even possible

¹ *Saṅkaraṇa* (A. G.).

that ultimately a *terminus à quo* may be found for the date of its founder, though I am not yet prepared to speak with confidence on this point.

G. BÜHLER."¹

¹ Also see R. Garbe's *Philosophy of Ancient India*, pp. 83, 84, quoted in my *Vade Mecum of Vedānta*, pp. 21 ff. See also Colebrooke, Barth, and Hopkins. Also read anent the antiquity of the Bhāgavata Religion, and conversion of Greeks to it, as revealed by the Besnagar Inscription, the revised translation of the latter as given on p. 817, JRAS. for July, 1910, runs thus:—"This Garuḍadhvaṇṇa of Vāsudēva, the god of gods, has been caused to be made here by Hēliodōros, a votary of Bhagavat, a son of Diya (Dion), a man of Takshasilā, a Yōna ambassador, who has come from the great king Antalkidas to king Kāśīputra-Bhāgabhadra, the saviour, who is prospering in the fourteenth year of (*his*) reign." Also refer to *Indian Antiquary*, p. 13, 1911, *re* this inscription.