

CHAPTER 02

Life, Date and Works of Keśava Kāśmīri Bhaṭṭācārya

Sanskrit writers, it seems, were not more interested in fame of their name than of the literary services and their illustrious traditions. According to them work was of prime importance but not in providing detailed data of their personal account. This is the reason why they sometimes mention their titles and not the events or the episodes of their life, due to which they obtained the title during their life span.

As an evidence of Keśava Kāśmīri Bhaṭṭācārya's (=KK) personal account and even date, there are two titles and traditional anecdote, though not enough, throw some light on KK's life. The two titles are (1) Universal Victor (जगद्विजयी)¹ and (2) The preceptor of Brahmin priests of Kashmir.² (काश्मीरि-भट्टाचार्य)

The title "Universal Victor" (जगद्विजयी) bespeaks of the life incident of KK regarding his conquest concerning vanquishing Vidyādhara cārya, the head of the Śaiva sect in Kashmir. After vanquishing Vidyādhara cārya KK deputed him to preach the Vaiṣṇava religion in Kashmir.³

His second conquest concerning driving away the Yavanas from Mathura.⁴ There is the third conquest comprising of Vanquishing the Śākta sect in Bengal. He defeated all learned men in Navadvipa.⁵

The second title, “Preceptor of Brahmina priests of Kashmir” काश्मीरि-भट्टाचार्य also refers to KK’s life incident regarding driving away Yavanas from the Kashmir territory. There he imparted Yoga knowledge as well as initiated many disciples. It seems that his sole target was to establish Nimbārkian Vaiṣṇava sect propagating the philosophy of Dualistic Non-dualism (द्वैताद्वैतवाद). The influence of his life, works and philosophy was to such an extent that he was regarded as a preceptor (आचार्य) of the Brahmina priests (भट्ट) of Kashmir.

I Life

There is a traditional anecdote (जनश्रुति)⁶ that KK was born in the Vaiduryapatan (Bhungipattan) of Tailang country and that too, in the same family of Nimbārka. After his sacred thread ceremony (उपनयन), study and initiation of Vaiṣṇavism, he visited Śri Raṅgam, Venkatācala, Totādri, Kañci, Rāmāsrāma and Hemagopāla. During his journey from Kanyakumari to Himalayas he was felicitated by the people. He composed the commentary तत्त्वप्रकाशिका on Śrīmad

Bhagavadgītā during his stay at Ujjain. The same name तत्त्वप्रकाशिका is given to his commentary on the Śrīmad Bhagavadgītā (the topic of the present thesis). Then he visited the Raivata Mountain and the holy place Kardamāśrama and reached Dvārakādhāma. The system of getting hot seal (तप्तमुद्रा) mark, which had lost its popularity by that time, was again made popular by KK himself.⁷

During the period of his stay at Dvārikā he had a considerable large group of followers approximately 14,000 with whom he went to the holy place called पुष्करराज (Rajasthan). He vanquished hypocrites and established the religion of Vedas and Puraṇas (which must be Sanātana Dharma, in modern concept). After his journey to Samantapañcaka,⁸ Vāyuhṛuda, Brahmasarovara, Praci, Sarasvatī, he reached at the holy place Śrī Nṛsimhāśrama.

After that he went to Kashmir territory. At that time some powerful Mlechha leader was ruling.⁹ When KK reached Kashmir with his 14000 disciples he performed gorgeous worship with all types of musical instruments. After hearing such a ear-tearing sound, a Tantric group of Yavanas came there. They practised the black magic which made many disciples faint. But as soon as the Yavanas went near KK they were smashed down by his holy luster and

the Yavan leader became faint and fell down on the ground.

The younger brother of the Yavana leader become very mischavious by holding the power. He spread darkness through his black magic. KK prayed the Sun-god and dispelled the darkness immediately. When his group was burning with the sunshine, they could not get shelter anywhere. At last he fell in KK's feet uttering, "save me, save me". In this way KK saved Kashmir Hindus from the harassment of the Yavanas. He preached them to worship Lord, keeping aside the attachment of the transient body, wealth, wife, etc. KK has composed the commentary on वेदान्त कौस्तुभ प्रभा (on वेदान्त कौस्तुभ of Śrinivāsa), and the work क्रमदीपिका.

He visited Himalayas from Kashmir where he established the image of Śri Nāradji and others, and stayed there till his age of 110 years. After getting the divine instruction it is said that he returned to Kashmir and imparted Yoga instructions to the aspirants. Then he reached Nārāyaṇa āśrama through Haridvara. KK stayed there for sometime. He travelled to Muktiṣetra, Janakāśrama, Ayodhyā, Vārāṇasī and Naimisāraṇya.

In Vārāṇasī he was confronted by Sāṅkhyas,

Naiyāyikas, Vaisesikas, Māyāvadins, Bauddhas, Saivas and Sāktas whom he refuted and convinced to follow the path of devotion. Then he visited the confluence of Gaṅgāsāgar and Anugaṅgā. He refuted Sāktas of Bengal who eat meat and fish and instructed them to follow the path of devotion. After he returned to Naimisāraṇya.

It is said that in the reign of a Muslim subedar at Mathura, a powerful Fakir nailed a Maṅtra on one gate any Brahmin passing through the gate had to lose his tuft of hair (शिखा) and then he was believed to be a non-Brahmin i.e. a Muslim or a converted Muslim. KK read the news, went to Mathura, applied his powerful Maṅtra and nullified the power of the Muslim Maṅtra.¹⁰

Thereafter KK made his residence on the Dhruva-Tīlā in Mathura. He took Samādhi on the Nārada Tīlā at Mathura. Even nowadays his birthday is celebrated on fourth day of the bright Jyestha month.¹¹

KK, though the follower of Nimbārka sect, had uncommon intellect. There is a verse related to his scholarship.

वागीशा यस्य वदने हृत्कञ्जे श्रीहरिः स्वयम् ।

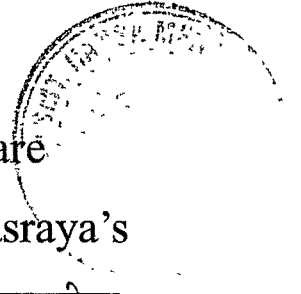
यस्यादेशकरा देवा मन्त्रराजप्रसादतः ॥ (क्रमदीपिका पृ° १२)

“I bow down to KK in whose mouth resides the goddess of speech (i.e. सरस्वती), in whose lotus heart resides Lord Śrī Kṛṣṇa Himself and whose commands are executed through gods by the grace of the king of Mantras.”

II Date

Karl H. Potter in his bibliography of Indian philosophy (pp. 264-415) gives the following personalities bearing the name Keśava.

1. Keśavadeva (1192-1218 AD According to Chitrava Siddheshwarshastri) who has written ‘अर्थचन्द्रिका’ on ‘ब्रह्मसूत्र’.
2. Keśavamīśra (I) (middle of 13th Century) who has written ‘तर्कभाषा’.
3. Keśava Kāśmīri Bhaṭṭa whose works are ‘वेदान्त कौस्तुभ प्रभा’ on ब्रह्मसूत्र, तत्त्वप्रकाशिका, etc.
4. Keśava Bhaṭṭa (I) (1480-1575 AD According to P.K. Gode) who has written ‘प्रकाश’ on Udayana’s लक्षणावलि न्यायचन्द्रिका, etc.
5. Keśavamīśra Tarkācārya (1525 AD) whose works are प्रकाश on Gautama’s न्यायसूत्र and शङ्करपरिमाणम्, etc.

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6. Keśavācārya (1605-1660 AD) whose works are व्याकरणमञ्जरी on Jayatirtha's न्यायसुधा, प्रकाश on Vyāsraya's तात्पर्यचन्द्रिका, commentary on Jayatirtha's तत्त्वसंख्यानटीका, तत्त्वद्योतकटीका, विष्णुतत्त्वनिर्णयटीका, etc.
 7. Keśavabhaṭṭa (II) (18th - 19th Century) whose work is सांख्यतत्त्वार्थदीपिका.
 8. Keśavanandaswami - who has written टीप्पणी on Govindananda's रत्नप्रभा and प्रभा on Sankara's विवेकचूडामणि, etc.
 9. Keśavārya whose work is the commentary on Gunabhadra's आत्मानुशासनम्.

Chitrav Sastri Siddheshwara in his *Madhyayugin Caritrakosa* (P 238-272) gives the following personalities bearing the name Keśava.

1. Keśavasena (VS 1200=1144 AD) a descendant of Sena dynasty son of Lakṣmanasena (of Bengal).
2. Keśava (VS 1283=1227 AD) a grand son of Janardana and the son of Śrīyāditya. He has written “विवाहवृंदावन” and “करणीकण्ठीरव”, he belongs to Narmada region of Gujarat.
3. Keśavasuri (VS 1284=1228 AD) a disciple of Nāgdevācārya. He has written 15-16 books in

Sanskrit and Marathi. He has written “सिद्धान्त सूत्रपाठ” also called “आचार्यसूत्र”, it contains 1609 सूत्रs.

4. Keśavamiśra same as mentioned by Karl H. Potter. (No. 05)
5. Keśavacaitanya (VS 1524-72=1468-1516 AD) whose works are :

भक्तिप्रकाश । वैकुण्ठपद ।
वासनामयदेह । गीताभागवतसार ।
परमार्थविचार ।

This Caitanya is different from that of the Bengal saint Caitanya Mahāprabhu.

6. Keśavarāja Śuri (VS 1528=1472 AD/sake 1450) who has written रामायण.
7. Keśavamiśra (II) (VS 1550-1600=1496-1544 AD) who has written “अलंकारशेखर”, It is divided into three volumes like कारिका, वृत्ति and उदाहरण.
8. Keśavadāsa (VS 1554-1616=1498-1560 AD), (according to Chaturvedi Dvarkaprasada Sharma 1580 AD). A hindi poet and Sanskrit writer. He has written कविप्रिया, रसिकप्रिया, विज्ञानगीता, वीरसिंहदेवचरित्रम्, जहांगीर चंद्रिका, रत्नबावनी and नखशिख.
9. Keśavadamodar Purohit (death VS 1690=1634 AD) a historical writer of poem राजारामचरित and धर्मकल्पलता.
10. Keśavadeva same as Karl Potter mentioned.(No. 01)

11. Keśavatrambaka Pradhana (VS 1739=1683 AD) a primeminister of Kolhapura and adviser of Sambhaji Raja.
12. Keśava (Sake 1754=1832 AD) a disciple of Madhvanātha. He has written a biography of saint Eknātha.
13. Keśava - a disciple of Nāmdeva and belonged to the Varkari sect of Maharashtra.
14. Keśavanātha - a disciple of Markinatha and has written गर्भगीता and गुरुगीता.
15. Keśavācārya - the father of Rāmānujācārya.

Among the above given list Keśavamisra and Keśavadeva are the same as in the list of Karl H. Potter.

Sharma Chaturvedi Dvarkaprasad in his *Caritrakosa* (P 112) gives the following personalities bearing the name Keśava.

1. Keśavacandra Sen (1838-84 AD) a famous establisher of Brahmosamaja of Bengal.
2. Keśavadās (I) (1541 AD) He belonged to Kashmir. He was a Hindi poet and his fame was spread in all directions. After word went to Vraja in where he had arguments with Caitanyakrsna, who defeated Keśavadās.

3. Keśavadās (II) A Hindi poet. (same as mentioned by Chitrav Siddheswar Shastri No. 08 above)
4. Keśavabhārati - a Sanyasin, from whom Krsnacaitanya took initiation.
5. Keśavācārya - father of Rāmānujācārya. (same as mentioned by Chitrav Siddheswar Sastri No. 15 above)

Among the persons listed above Keśavadās and Keśavācārya are similar with Chitrav Siddheshwar Sastri. Chaturvedi does not follow either an alphabetical or a chronological order.

On comparing these three lists given by the three authors, one can find that only Karl H. Potter has mentioned Keśava Kāśmīri Bhaṭṭācārya and his works, but he does not mention his date.

Keśava Kāśmīri Bhaṭṭācārya is supposed to have flourished in the 13th - 14th century AD.¹² But in conformity with our view that Nimbarka did not flourish before the 12th century. We are led to think that KK must have flourished later.

Dr. Bhandarkar R.G. after discussing the ācārya Paramparā, states, “Ācārya Nimbārka flourished in 1162 AD i.e. post ācārya Rāmānuj.”¹³

Though ācārya Baldeva Upadhyaya¹⁴ also quotes *Vidyabhusana Srivallabhasarana* (गीताधर्म पृ० ९२४-९३० quoted on page 300), refutes this particular method of fixing the date in the ācārya Paramparā. Upadhyaya’s arguments are authentic, yet leaves the questions of Nimbārka’s date in dubious stage only.

Walker Benjamin in his Hindu World, declares the date of Nimbārka as 1130 to 1200 AD.¹⁵

Datta Amaresh in his Encyclopedia of Indian literature, states the date of Nimbārka either in the 12th or the 13th century.¹⁶

Majumdar R.C. in his History of ancient Bengal, does not pass even a cursory remark on the cult and literature of Bhakti Movement of Rāmānuja or Nimbārka.

Majumdar A. K.¹⁷ has stated a remarkable view that

one Keśavācārya, who is said to have been Caitanya's contemporary also wrote a commentary on Nimbārka's वेदान्त कौस्तुभ. But Caitanya's biographers have related his meetings with the followers of Rāmānuja and Madhva. There is no record of his ever having met any follower of Nimbārka. This is remarkable, for Caitanya toured extensively and visited even Śaṅkar's famous monastery at Śrngeri.

Dasgupta S. N.¹⁸ also states that this KK seems to be a very different person from Keśava Kāśmiri who is said to have had a discussion with Caitanya as described in the Caitanya Caritamṛta by Kṛsnadasa.

Following Pandit Harisharan Upadhyay,¹⁹ सर्वेश्वर मासिक पत्र (पृ० ०७) and आचार्य चरितम् (unprinted) state that KK flourished in the first half of 13th century on the basis of historical evidence. KK might have lived during the reign of Allaudin Khilji i.e. 1296-1320 AD (which is not acceptable).

Bose Roma in her “वेदान्त कौस्तुभ of Nimbārka and वेदान्त कौस्तुभ प्रभा of Srinivasa asserts the date of Nimbārka in a somewhat dubious manner. According to her KK (the problem of research of this thesis) flourished in 14th

century and again he is the 29th pontifical head (पीठाधीश) after Nimbārka.²⁰

The following is the succession list of the high preceptors of the sect founded by Nimbārka :

The first three *viz.*

1. The Swān Incarnation.
2. The four Kumāras, Sanaka and the rest.
3. Nārāda (being the Mythological sage. Hence the sect of Nimbārka is often known as Hamsa-sampradāya or Sanakādi-sampradāya).

The following order places Keśava Kāśmiri Bhaṭṭācārya on the 29th position.

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| 1. Nimbārkācārya. | 2. Srinivāsācārya. |
| 3. Viśvācārya. | 4. Purusottamācārya. |
| 5. Vilasācārya. | 6. Śvarupācārya. |
| 7. Madhavācārya. | 8. Balabhadraācārya. |
| 9. Padmācārya. | 10. Śyāmācārya. |
| 11. Gopalācārya. | 12. Devācārya. |
| 13. Sundara Bhaṭṭa. | 14. Padmanābha Bhaṭṭa. |
| 15. Upendra Bhaṭṭa. | 16. Rāmacandra Bhaṭṭa. |
| 17. Vāman Bhaṭṭa. | 18. Kṛṣṇa Bhaṭṭa. |

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| 19. Padmākāra Bhaṭṭa. | 20. Śravaneśa Bhaṭṭa. |
| 21. Bhuri Bhaṭṭa. | 22. Madhava Bhaṭṭa. |
| 23. Śyāma Bhaṭṭa. | 24. Gopāla Bhaṭṭa. |
| 25. Balabhadra Bhaṭṭa. | 26. Gopīnātha Bhaṭṭa. |
| 27. Kesava Bhaṭṭa. | 28. Mangala or Mukund
Bhaṭṭa. |
| 29. <u>Keśava Kāśmīri Bhaṭṭa</u> | 30. Śribhaṭṭa. |
| 31. Harivyāsadeva. ²¹ | |

This, if we consider in the light of the period of years calculated by the scholars of the history of pontifical calculation of years, must be taken of minimum 10 or 12 years. Minimum 10 years gives the difference of 290 years or 348 (longer, if the period is increased) which can be added in the year from the date of Nimbārka who flourished in 1130 AD (acco. to Walker Benjamin) or 1162 AD (acco. to Bhandarkar R.G.) and hence KK's date can be fixed to after calculating $1130+290 = 1420$ AD or $1130 + 348 = 1478$ AD (calculating 12 years) and $1162 + 290 = 1452$ AD or $1162 + 348 = 1510$ AD (calculating 12 years).

Padmākāra Bhaṭṭa (No. 19 in the above list) is recorded as a contemporary of Anubhūtiśvarūpācārya²² the

great grammarian of Sāraswata School of Sanskrit Grammar, who flourished in the 13th century. From this date i.e. 1320 AD or 1368 AD (calculating 12 years), KK's date can be easily arrived at by adding 100 or 120 years which comes to 1420 AD or 1468 AD (calculating 12 years).

It is evident from the historical records that KK met Caitanya Mahāprabhu who flourished in 1486 to 1532 AD. Thus KK being a senior contemporary of Caitanya Mahāprabhu and again he lived for 120 years approximately, KK's date can be tentatively fixed as 1320 - 1440 AD.

III Works

He has composed an elaborate commentary on the Brahmasūtras, called “वेदान्त कौस्तुभ प्रभा” in elucidation of Śrinivāsa's वेदान्त कौस्तुभ. He wrote a commentary on the Śrīmad Bhagavadgītā named “तत्त्वप्रकाशिका” and further he has composed an elaborate treatise on ritual named “क्रमदीपिका” a work of eight chapters dealing mainly with the ritualistic parts of the Nimbarka school of religion. This work deals very largely with various kinds of मन्त्रs and meditations on them.

Besides, KK also composed certain stotras or hymns viz. श्रीगोविन्दशरणागति स्तोत्रम् a collection of twelve hymns on the Lord Śrī Kṛṣṇa whom he describes as Govinda, Gopāla, Gopīnātha, etc, श्रीकृष्णशरणागति स्तोत्रम्, यमुना स्तोत्रम् (the summary is given below in this chapter)

Other works by him, preserved in manuscripts form, are तत्त्वप्रकाशिका a commentary on वेद स्तुति a part of the श्रीमद्भागवतपुराण tenth Skandha, ब्रह्मोपनिषद् टीका and विष्णुसहस्रनामटीका.

He has composed a commentary on the तैत्तिरीय उपनिषद्, called “तैत्तिरीयप्रकाशिका”, (not yet found). It is alleged that he wrote commentaries on twelve Upaniṣads as well as many भागवतस्तोत्राणि.

According to Dasgupta S.N.²³ and Sharma Om Prakas²⁴ Keśava Kāśmiri Bhaṭṭācārya, the disciple of Mukuṇḍ (mentioned as Maṅgal in Bose Roma’s list above) has composed the following works.

01. वेदान्तकौस्तुभप्रभा on वेदान्तकौस्तुभ of Nimbārka ,
02. तत्त्वप्रकाशिका on श्रीमद्भगवद्गीता,
03. तत्त्वप्रकाशिका वेदस्तुति टीका on the tenth skanda of श्रीमद्भागवद् पुराणम्,
04. तैत्तिरीयप्रकाशिका on तैत्तिरीय उपनिषद् and
05. क्रमदीपिका.

Summary of 03 Works of KK

Herebelow the summary of 02 hymns and 01 treatise is given, as it is helpful to understand the contribution of KK to the Nimbārka School of philosophy.

(01) श्रीयमुनास्तोत्रम्

KK has composed the hymn (स्तोत्रम्) in honour of the river Yamunā in 21 verses. The hymn seems to contain 16 verses only, but the last five verses might have been supplied later on in order to strengthen the effect. The river Yamunā is eulogised as the goddess dearer to Lord Śrī Kṛṣṇa. She is the daughter of the sungod.

He has employed 03 meters like स्रग्धरा (verse 01), शार्दूलविक्रीडितम् (verses 02-15) and अनुष्टुप् (verses 16-21).

The short summery is presented here.

01 : Ācārya Śrī Nimbārka resorted to and meditated upon Yamunā, the daughter of the sungod and the most beloved (पट्टकान्ता) of Lord Viṣṇu (सूपर्णध्वज-गरुडध्वज)

02 : Yamunā is the creeper of love which was resorted to by Lord Śrī Kṛṣṇa and His gopis.

03 : Her form for meditation constituting her eyes dark

complexion, girdle (काञ्ची), crown, golden earring, blue garment (अङ्गवस्त्रम्), shining hair and her effulgence (कान्तिम्) is described.

04 : Her form of worship like her eyes, dark complexion, shining lustrous body, garments, elegant gait (flow) and her lotus feet are described.

05 : Yamunā in the region of Vṛndavana and meditating on Lord Śrī Kṛṣṇa, is the object of worship, her neck full of necklaces and dark hair are mentioned.²⁵

06 : He i.e. Kṛṣṇa meditates on her holy-lotus feet capable of removing miseries and which are meditated upon as engrossed in the Rāsā-sport by the sages.

07 : Her holy-water is capable of bestowing liberation to even the birds living on her bank.

08 : Those who live on her bank, drinks her water, take bath in her and (chanting) her name all of them become dearer to Lord Śrī Kṛṣṇa.

09 : The poet expresses his wish to spend his life on the bank of river Yamunā, drinking her water and chanting her names.

10 : The poet wants to visualize Lord Śrī Kṛṣṇa (12 epithets of appearance and activities are mentioned) on the bank of Yamunā.

11-13 : The poet prays Yamunā (सूर्य+आत्मजा) to fulfil his wish to visualize Lord Śri Kṛṣṇa and Rādhā (in which Lord Śri Kṛṣṇa's कमलापतिम् etc. 31 objectives describing physical form and divine nature are employed).

14 : He prays Yamunā (क्रीष्णा) to protect him, as he is tormented by three types of worldly agonies (ताप-त्रय) due to nescience (अविद्या) called Karma.

15 : Yamunā should protect him from the worldly miseries like the mother protecting her child, in difficulties.

16-17 : The reward of recitation (फलश्रुति) : The reciter obtains Yamunā's favour and devotional love (सुरतिं) in Lord Śri Kṛṣṇa.

18-21 : This hymn contains the powerful effect which caused swooning (मूर्च्छा) to Mlecchas.

(02) श्रीकृष्णशरणागतिस्तोत्रम्

Śri Kṛṣṇa Saṁāgati Stotram is a hymn of twelve verses in which eleven are in वसन्ततिलका with the last in the अनुष्टुप् meter.

01. He prays Keśava (12-vocatives) to protect the surrendering one (शरणागत).
02. Kamsa's killer Keśava (10 vocatives) may protect me.
03. Acūta (11 vocatives) may protect me.

04. Incarnated as Rāma (10 vocatives) may protect me.
05. Nārāyaṇa (11 vocatives) may protect me.
06. Keśava Incarnated as Śrī Kṛṣṇa (9 vocatives) may protect me.
07. Keśava, the ocean of mercy (9 vocatives) may protect me.
08. Keśava, the Supreme Ruler (12 vocatives) may protect me.
09. Keśava, The Supreme Reality (10 vocatives) may protect me.
- 10-11. Keśava (14 Vocatives) may protect me.
12. This hymn containing Śrī Kṛṣṇa's epithets remove evils & enhances devotion in the devotees.

KK expresses at the end the hymn contains Śrī Kṛṣṇa's (which come to 108 names). It removes the evils and enhances devotion in Lord Śrī Kṛṣṇa.

(03) क्रमदीपिका

It is an authentic book of Vaiṣṇava sect. The subject matter is presented in 690 verses divided into 08 chapters (पटल). There are many verses in couplets (युग्मक) or in a cluster of five verses (कुलक) through out the text. The क्रमदीपिका discusses various aspects of the Nimbārka school. It deals with various formulas along with their details, the mode of

worship (पूजा) and even the fruits or results (फल) thereof. Looking to the depth of the subject matter the scholarship of the writer is witnessed. The supporting texts are गौतमीयतन्त्रम्, नारदपञ्चरात्रम्, गोपालतापिन्युपनिषद्, पञ्चरात्रम् etc.

The 1st Chapter (01-46) begins with the benedictory stanza (मङ्गलश्लोक),²⁶ the chapter deals with necessity of the work (02-03), Śri Gopāl Formula (मन्त्र) (04), sequence of worship (05-09), placement of मातृका (10-13), mode of placement (न्यासः) of Keśava and other forms (14-24), meditation (25-37), mode of breath control (प्राणायाम) (38-39), arranging a pedestal (पीठ) in the body for one's own sacrifice (40-45) and sanctifying of hands (46).

The 2nd chapter (01-60) presents ten syllabled and eighteen syllabled formula (01-04),²⁷ Statement of its auxiliaries such as seers, meter, deity (presiding deity) applications. (05-08), five subservients (पञ्चाङ्गम्), ten subservients (दशाङ्गम्) connected to the formula (09-11), application (12-19), extracting the eighteen syllabled formula (20-22), A mystical syllabled of a मन्त्र (23-24), Description of the sequence of the placement, etc. of the ten syllabled formula (25-26), twelve syllabled formula²⁸ (47-51), placement of the deity in the limbs like heart etc., and postures of hands and fingers (52-57) and अस्त्रबीज (59-60)

The 3rd chapter (01-60) deals with meditation of the deity etc. (01-36), worshipping or purifying of the soul (37), filling the water in conch (38-52), procedure of offering flowers (53), offering sacred basil leaves (तुलसी) (54-57), and procedure of recitation (58-60).

The 4th chapter (01-82) depicts the topics of eligibility of an initiator (01), characteristics of the preceptor (02-03), procedure of initiation (04), statement of preliminary act of pavilion (मण्डप) (05), arrangement of an alter (06), procedure of the circle of Zodiace (राशि) (07-11), mode of placing a pitcher (12-17), eight perfumed powders (अष्टगंध),²⁹ filling of the water etc. in the conch (19-24), procedure of worship (25-26), mode of worship (27), the order of worshipping the deities of the encircled powers like Rukmani, etc. (32), duty of one incapable the rite of initiation (33-50), procedure of offering a lamp (51), offering of food (52-56), posture of fingers to be practiced during the offering of food (57-63), procedure of offering material (64-68), formula of self-dedication (आत्मसमर्पणम्) and its verity (69-75), sprinkling water (76-78), disciple's act after receiving the formula (79) and the preceptor's duty after giving the formula to the disciple (80-82).

The 5th chapter (01-95) delineates the procedure of above given formula (01-03), place of reciting (04-08), initiatory rite of recitation (09-14), twilight meditation (15-23), rites of noon-meditation (24-32), rites of the third (evening) meditation (33-49), mode of worship at night (50-73), presenting libations of material at three time-periods (74-78), sixteen items of material (78-80), the fruit of offering satiation for desired object (काम्यतर्पणफलम्) (81-86), Gopal diagram (यन्त्रम्) and its fruit (87-89) and necessary details regarding Gopāl diagram (90-95).

The 6th chapters (01-55) discusses ten syllabled and eighteen syllabled formulas, their application, fruit, seer, etc. (01-08), other three formulas and their seers, application, etc. (09-19), procedure for Mṛtyuñjaya formula (20-25), initiatory rites etc. (26-27), formula for the child protection (28), formula of cow protection (29-30), particulars regarding antipoison formula (31-54) and formula for sipping water as well as Santān Gopāl formula (55).

The 7th chapter (01-155) describes meditation of Gopal (Śrī Kṛṣṇa) (01-08), meditation on Śrī Kṛṣṇa's eight queens (अष्टमहिषी) (09), meditation on other deities (10-12), meditation on eight treasures (अष्टनीधि),³⁰ extracting of the

twenty syllabled formula (15-19)³¹, extracting कामगायत्री formula (30), extracting a sacred text or spell written in the form of a wreath (31-33), mode of worshipping the diagram (34-51), other two formulas and their procedure, etc. (52-75), other 32 syllabled formula³² its seer initiatory worship etc. (76-102), special worship in case of abodes etc. (103-119), another formula and its seer, mode of worship, etc. (120-127), one syllabled and other formulas of Gopāl (Śrī Kṛṣṇa)³³ (128-146) and another formula and its meditation, initiatory rites, worship etc (147-155).

The 8th Chapter (01-116) describes various practices (प्रयोगाः) like subjugating क्षत्रिय, वैश्य and शुद्र (1-12), material of offering (13-17), glorification of the two formulas (18), another application of attaining liberation (19-23), two topmost formulas along with their meditation, etc. (24-39), mode of worship etc. (40-46), fascinating (संमोहन) Gāyatri (47-48)³⁴, presenting libations tarpaṇa of water (49-53), extracting रुक्मिणी वल्लभ formula and other details about its subservients (54-94), its extra ordinariness (95-96), its application as well as the fruit (97-115) and conclusion (116).³⁵

The above summery of the क्रमदीपिका exhibits KK's full involvement in the Nimbārka school as an ācārya. His devotion to the sect is also revealed through the minute details of the subject matter of this work. One can say that the क्रमदीपिका is a handbook of religious practices of the Nimbārka school. (like नित्यग्रन्थः or भगवदाराधनक्रमः of Rāmānujācārya).

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Foot Notes

01. तत्त्वप्रकाशिका: पृ° ५३ इति श्रीमद्भगवद्गीताटीकायां तत्त्वप्रकाशिकायां जगद्विजयीश्रीकेशवकाश्मीरि भट्टाचार्य विरचितायामर्जुनशोकवर्णन उपोद्धाताख्यः प्रथमोऽध्यायः ।

Also at the end of each chapter of his तत्त्वप्रकाशिका.

02. Vide. Roma Bose, Vol. III, P 123.
03. *Ibid.* P 123.
04. क्रमदीपिका, भूमिका, पृ° ११.
05. Vide. Roma Bose, Vol. III, P 123.
06. श्रीसर्वेश्वर मासिक पत्र, पृ° १-८.
07. The Satasangijivanam of Muni Satananda (A monk scholar of the Swaminarayana Vaishnava sect) also records the fact that Swami Sahajananda revived this tradition at the end of 18th Century.
08. समन्तात् पञ्चकं परशुरामनिहतक्षत्रियरुधिरहृदपञ्चकं यस्य । is the same as the celebrated कुरूक्षेत्र. It is so called, because round about it Paraśurama had constructed five pools filled with the blood of the Kṣatriyas killed by him twenty one times. The *Veṇiśamhara* of Bhaṭṭa Nārāyaṇa, edt. by Gajendragadkar A. B., Act. VI, P 373.
09. श्रीसर्वेश्वर मासिक पत्र, पृ° ३ :
यो वै जघान यवनं मुचुकुन्द दृष्ट्या,
श्रीकेशवो ब्रजपतिः श्रवणीयलीलः ।
भूयः स एव मुनिरूप धरश्च भट्टो
भक्तावितानमनिशं शरणं ब्रजामः ॥
निमज्जितः संसृतितोवचक्रे
तापादिजालैर्मृतक प्रतीकान् ।
व्यापारयत् स्वस्य वचः सुधाभि-
स्तत्पाद मूलं शरणं ब्रजामः ॥

10. सर्वेश्वर मासिक पत्र, पृ° ८.
11. संस्कृत साहित्य को कश्मीर का योगदान, शोधलेख संचयनिका, पृ° २५३-१५५.
12. Bose Roma (puts KK in the 14th century) Vol. III, P 122.
13. Vide. Vaiṣṇavism, Śaivism and Minor religions, P 71.
14. वैष्णव सम्प्रदायों का इतिहास और सिद्धान्त, पृ. ३००
15. Vide. Vol. II, P 542.
16. Vide. Vol. IV, P 2952.
17. Vide. Caitanya's Life and doctrine, P 53.
18. Vide. A History of Indian philosophy, P 403.
19. क्रमदीपिका - भूमिका, पृ° १०.
20. Vide. Vol. III, P 65 and P 121.
21. *Ibid.* P 65
22. I owe this information to Shri Joshi Milind Sanatkumar, whose Ph.D. thesis on Anubhūtiśvarūpācārya is submitted to the M.S. University of Baroda for the degree of Ph.D. in Sanskrit.
23. A history of Indian Philosophy, pp. 402-403.
24. संस्कृत साहित्य को कश्मीर का योगदान (शोधलेख संचयिका), सम्प. श्रीमती शकुन्तला मलिक, पृ° १५२-१५५.
25. This description can well be visualised in the picture of Sri Nāthajī, Yamunājī and Vallabhācāryajī of Puṣṭi Mārg.
26. क्रमदीपिका ०१.०१ : कलात्तमायालवकात्तमूर्तिः कलक्वणद्वेणुनिनादरम्यः ।
श्रितो हृदि व्याकुलयस्त्रिलोकी श्रियेऽस्तु गोपीजनवल्लभो वः ॥१॥
27. (अ) गोपीजनवल्लभायस्वाहा ।
(ब) क्लीं कृष्णाय गोविन्दाय गोपीजनवल्लभाय स्वाहा । (क्रम दीपिका) ॥
28. ॐ नमो भवगते वासुदेवाय । (क्रम दीपिका) ॥
29. Monier Williams's Dictionary (P 345 col.03) they are 1. Sandal, 2. Agallochum, 3. Camphor, 4. Saffron, 5. Valerian and some 6. fragrant grassed.

30. Apte's Dictionary (P 487, col. 2) normally there are nine treasures like : १.पद्म, २.महापद्म, ३.शंख, ४.मकर, ५.कच्छप, ६.मुकुन्द, ७.नन्द, ८.नील and ९.खर्व.
31. ह्रीं श्रीं क्लीं कृष्णाय गोविन्दाय गोपीजनवल्लभाय स्वाहा । (क्रम दीपिका) ॥
32. नन्दपुत्राय श्यामलाङ्गाय बाल वपुषे कृष्णाय गोविन्दाय गोपीजन वल्लभाय स्वाहा ।
(क्रम दीपिका) ॥
33. १. क्लीं । २ क्लीं हृषीकेशाय नमः । (क्रम दीपिका) ॥
34. त्रैलोक्य मोहनाय विद्महे स्मराय धीमहि तन्नो विष्णुः प्रचोदयात् । (क्रम दीपिका) ॥
35. यश्चक्रं निजकेलिसाधनमधिष्ठानस्थितोऽपि प्रभु-
दंतं मन्मथशत्रुणाऽवनकृते व्यावृत्तलोकार्त्तिकम् ।
धत्ते दीप्तनवेन शोभनमघापेतात्तमायं ध्रुवं
वन्दे कायविमर्दनं वधकृतां भुञ्जद्द्युक् यादवम् ॥ (क्रम दीपिका) ॥

