CHAPTER 6

INFLUENCE OF HARI-BHAKTI-VILĀSA ON RELIGIOUS PRACTICES AND OBSERVANCES OF THE BISNUPRIYA MANIPURI COMMUNITY

6.1. INTRODUCTION

The study of the Hari-bhakti-vilāsa shows that the book offers account and awareness of the religious background and devotional expression of the Manipuris. The Bisnupriya Manipuri has been maintaining a strong link with the Hari-bhakti-vilāsa as Caitanyaism is canonized in this book. Panoramic survey in Bisnupriya Manipuri shows that some of the canons or injunctions in Hari-bhakti-vilāsa have influence upon them as a solid foundation of right faith. The typical practice of the injunctions gives a distinct identity to Bisnupriya Manipuri community. The ideal of Vaiṣṇavism is diffused to the Bisnupriya Manipuri through this book. The intrinsic values of Vaiṣṇavism have been upheld by them following the practices of the Hari-bhakti-vilāsa. Though devoid of any political support, the Bisnupriya Manipuri has been able to retain the flourishing position of Vaiṣṇavism as a living faith due to their unflinching faith in to the directives of the Hari-bhakti-vilāsa.

Hari-bhakti-vilāsa, a Vaiṣṇava code of conduct and directives for ritualistic observances and devotional practices has tremendous impact...
religious observances of the Bisnupriya Manipuri. Their religious customs are organized and guided by the Hari-bhakti-vilāsa. The prescriptions and prohibitions as given in the Hari-bhakti-vilāsa are followed by the Bisnupriya Manipuris. A short account of the impact of Hari-bhakti-vilāsa on the religious-cultural life of the Bisnupriya Manipuris is discussed in the following lines:

The prescriptions and prohibitions provided in Hari-bhakti-vilāsa are meant especially for the householders, not for the ascetics. It has given a special instruction in this regard as follows:

\[\text{krtyānyetāni tu prāyoh grhīnam dhanīnām satām} / \]
\[\text{likhitāni na tu tyaktvāparigrahamahātmanām} / \]

This means that whatever activities are written in Hari-bhakti-vilāsa are mostly all meant for householders and rich devotees. There are no rules written for the ascetics. Also in the conclusion of Hari-bhakti-vilāsa it is stated:

\[\text{avaśyam tāni sarvāni tesām tādṛktvasiddhyat} / \]
\[\text{prāgapeksyāni bhaktirhi sadācāraikasādhanā} / \]

Although the rules for the ascetics are avoided in this book, still they should follow those rules in order to perfect their position.

The Bisnupriya Manipuris are at large leading household life. Hence, the rules prescribed in the Hari-bhakti-vilāsa are very much applicable to their day-to-day observances and practices.
6.2. PRESCRIPTIVE RULES

1. Initiation or Dikṣā: The Bisnupriya Manipuris consider initiation as a pre-requisite for performing all rites and rituals. In order to be considered as a genuine member of the Vaiṣṇava community and to take active part in all religious functions, a person must be initiated by a Brahmin priest with whom the family is traditionally connected (kula purohitā). It is also ordained that this rite should be performed as a rule before a person attains his adult stage. This initiation rite is done following the Hari-bhakti-vilāsa as envisaged in second Vilāsa where the proper time, place and forms of dikṣā have been prescribed in detail.

2. Use of Sectarian Mark (Tilakadārana): All initiated members of Bisnupriya Manipuri Community put on Tilaka, the sectarian mark in two vertical lines on the forehead. It is applied at Ājñācakra i.e., the space between the two eyebrows on the forehead. Besides this, they also put twelve Tilakas on the body, each representing a name of Kṛṣna. These are put on with special mantra for each one. Tilakadhārana is an auspicious occasion for all Bisnupriya Manipuris.

3. Wearing of Garlands: The Bisnupriya Manipuri boys and girls have to wear garlands (mālā) made of tulasī beads or bilva beads after the performance of upanayana. The Bisnupriya Manipuris consider the wearing of garlands and sacred threads (by boys) as most important and essential which are the marks.
of Vaiśnavas. They call these *kāthi-nukun pidāni* in Bisnupriya Manipuri language. They believe that wearing of garland is an important ācāra and drives away the evil forces. The source of this practice of wearing of garlands and sacred threads is the *Hari-bhakti-vilāsa*. The *Hari-bhakti-vilāsa* prescribes the wearing of the garland of tulasī in the following verses:

\[
\text{tulasīkāṣṭhamālānca kanthasthyam vahate tu yah} / \\
\text{apyāšauco'pyanācāro māmevaiti na samśaya} / \\
\]

This means that the person who wears basil garland may be impure or may not observe scriptural rites, attains the lord Viṣṇu undoubtedly.

\[
\text{tulasīkāṣṭhamālāntu pretarājasya duṭaṅkāh} / \\
\text{dṛṣtvā naśyanti dūrenā vātoddhrtam yathā dūlam} / \\
\text{tulasīkāṣṭhamālābhurbhūṣīto bhramate yadi} / \\
\text{duḥsvapnam durmnimitānca na bhayam sastrajam kvacit} // \\
\]

At the sight of a person wearing basil garland the messenger of the Yama (the God of death) escapes from the distance like a leaf driven by wind. If anybody moves with a *tulasī* garland on neck there is no chance of evil dreams, accident and fear from enemy.

4. **Cleanliness and Purification:** The Bisnupriya Manipuris are people having high hygienic sense with habit of cleanliness. Administration Report of the *Political Agency, Hill Tripurah* for the year 1875-76 and 1876-77 indicates their overall hygienic sense and status. T.E. Coxhead Esq. C.S officiating
political agent. Hill Trippe rah in his Annual Report for the year 1875-76 dated the 26th June, 1876 to the Secretary to the Government of Bengal. Political Department stated that “The Manipuris of whom there are numerous families in the state are likewise a healthy race. Cleaner in habits than the trippe rah they enjoy a comparative immunity from cutaneous disorders”. Similarly in the Annual Administration Report of subsequent year, i.e. 1876-77 C.W. Bolton Esq C.S. officiating political agent of Hill Trippe rah in his report dated the 17th July, 1877 stated that “The Manipuris of whom there are large number in Hill Trippe rah, are far in advance of the other hill people. They are amiable, pleasant people and are thriving”. The Bisnupriya Manipuris are one of the advanced class of people in respect of external and internal sanctity. Earlier they did not take food even from unclean caste Hindus also. They are aware of the dictum, svāṣṭhye nyūnam na kāraye. Hari-bhakti-viśāsā and Gauḍīya Vaishnavism have made great impact on Bisnupriya Manipuris in maintaining purity or sanctity in all these affairs. This is illustrated with reference to excerption from Hari-bhakti-viśāsā.

(i) **Morning Bath:** The topic of bathing as takes place in Hari-bhakti-viśāsā has a lot of influence upon the Bisnupriya Manipuris. All the adult Bisnupriya Manipuris avoid taking any kind of food without bathing. Intake of food depends on bathing. Morning bath is one of the important ācāra to them. Without bath the Bisnupriya Manipuris consider themselves impure in body.
and mind. According to them, taking of food and worshipping of any deity should be preceded by water bathing. The *Hari-bhakti-vilāsa* prescribes morning bath for internal and external purification. It is said here-

\[
\text{prātahsnānam haredvaiśya sabāhyābhyantaram malam}
\]

\[
\text{prātahsnānena nispāpo naro na nirayam brajat}:
\]

\[
\text{duhsvapnam dustacintā ca vandhyā bhavati sarvadā}
\]

\[
\text{prātahsnānaviśudhānām purusānām viśām vara}.
\]

It means morning bath cleans a man externally and internally. Man attains purity by morning bath and he does not go to hell. To the men who become pure by morning bath, bad dreams and anxieties always become futile.

Further the author of *Hari-bhakti-vilāsa* quoting Kāśikhanda mentions-

\[
\text{prātahsnānadyatah śuddhyet kāyo yam malinah sadā}:
\]

\[
\text{chidrito navabhiśchidraih srabatyeva divāniśam //}
\]

\[
\text{utsāhamedhā saubhāgyarupa sampat- pravartakam}:
\]

\[
\text{manahaprasannatāhetuh prātahsnānam prasasyate}.
\]

It means the human body always gets tainted and has nine orifices (cavities) through which tainting goes on day and night. So morning bath provides zeal, merit, fortune, beauty and wealth and it is the ground for the content of the self, therefore, it is admirable.

(ii) Smearing with Cow-dung (*Gomaya lepana*): Before the impact of modernization the Bisnupriya Manipuris would smear the floor of their houses
with cow-dung. They consider cow-dung to be purifier being one of the elements of paniçagavya. The Bisnupriya Manipuris who have not built their pucca houses are still using cow-dung for smearing floor or fence of their houses. Similarly the Bisnupriya Manipuris smear the floor of the manakupa and temples (katcha) with cow-dung. But now-a-days houses, manakupa (community hall) and temples are pucca construction. Cow-dung is not used for smearing but are sprinkled with water mixed with cow-dung. Cow-dung is still considered a thing of sanctity. The use of cow-dung is indeed borrowed from Hari-bhakti-vilāsa about which Gopāla Bhaṭṭa has discussed in Vīlāsa III.

As per Vedic scripture the stool of animal is profane and is to be cleaned if it is touched after bath. But Hari-bhakti-vilāsa holds that though cow-dung is a stool of animal, yet it is sacred and even an unholy place becomes sacred by smearing with cow dung. Smearing cow-dung is virtuous.

(iii) Some Other Ācāras: Few rules as envisaged in vīlāsa XI of Hari-bhakti-vilāsa for virtuous conduct and traditional usages for Vaiṣṇava householder are also followed in the Bisnupriya Manipuri society. One should go sanctified by bathing in case one touches a parturient women or a woman who has given child-birth during asauca period or a carrier of corpse, or a yavana or bone etc. Some prescription of the Hari-bhakti-vilāsa may be mentioned here. It is said that the dust of the broom is to be avoided (varjyayamārjanam)
Again it is prescribed that one should take bath for sanctity while one touches a carrier of a cropse \( \text{prśvā nāyita saucārtham tathaiva mṛtaḥ-saṁvah} \).

Similarly touching of a bone makes one impure. Hence, one should get sanctified if he touches a bone which is not dried \( (\text{nāram spṛśvāvīha saṣneham snātah -uddhyati mānayah}) \). All these rules are followed by the Bisnupriya Manipuri in their life.

5. System of Caste and Restriction of food: The Bisnupriya Manipuri's is a homogeneous society. However, they maintain ceremonial kinship within the community irrespective of the sex. They share schools, hospitals and temples with the neighboring communities excepting the ritually unclean Hindu Caste (people linked with the profession of animal flesh). As a Vaišṇava community, their acceptance of food in ritual or ceremonial observances is confined within themselves. They as vaiśṇavas do not take ritual food of other communities or castes. The impact of \( \text{Hari-bhakti-vilāsa} \) is also noticed on this position (cf. the verses—

\[
\text{nādyācchudrusya viproñnam mohādvā yadi kāmatah} / \text{avaiśṇavānamamamantu parivarjyamamedhyavat} / \text{ḥ}^{12}.
\]

So untouchability prevails in ritual system of feast because a non-manipuri is disallowed to sit in the same row. However, the vice of untouchability does not prevail in case of mixing and touching a lower caste in marriage, festivals, worshipping articles, procession with deity etc. \( \text{Hari-} \)
bhakti-vilāsa has influenced them in this aspect also. The dictum as we find in the Hari-bhakti-vilāsa is as follows:

devayatrāvivāhesu yajñoapakaranesu ca /

utsavesu ca sarvesu sprṣṭasprṣṭirna vidyate //

This means the vice of untouchability does not exist in case of touching the lower castes in procession with deity, in marriages, in collection of sacrificial articles and in all festivals.

6. Worships of Śrīmad Bhāgavata: The Bisnupriya Manipuris worship the Bhāgavata as one of the holy books daily and on different religious occasions also. The Bhāgavata has got such venerable place among the Bisnupriya Manipuris perhaps due to the impact of Hari-bhakti-vilāsa. While proceeding to explain in detail the general characteristics of the Bhāgavata religion which leads to the love of God Gopāla Bhaṭṭa has glorified Śrīmad Bhāgavatam in the following lines:

yesām bhāgavatam śāstram sadā tiṣṭhati sannidhau /

pūjayanti ca ye nityam te syurbhāgavata narāh //

It means that people who keeps the Bhāgavatam in his proximity and worships it in the sense of god they are also called the devotees of the god.

6.3. PROHIBITORY PRACTICES

The Hari-bhakti-vilāsa has also influenced to a great deal in the prohibitory practices of the Bisnupriya Manipuris. The Bisnupriya Manipuris...
community avoids the following practices which have reference to the *Hari-bhakti-vilāsa*.

(i) *Hari-bhakti-vilāsa* has prohibited some kinds of food such as fish and flesh as unclean food in Chapter II. The Bisnupriya Manipuris also avoid all types of non-vegetarian food including fish in case of religious functions. However, though they do not take meat, they take fish in their food habit. This practice also has the influence of Gauḍīya Vaiṣṇavism as has been discussed in the previous chapter.

(ii) The rule of sleeping of the Bisnupriya Manipuris at bed (Sayanavidhi) is under the influence of the *Hari-bhakti-vilāsa*. The Bisnupriya Manipuris follow the rule of lying down on the bed by positioning their head either towards the east or south. The *Hari-bhakti-vilāsa* quotes from the *Viṣṇu Purāṇa* regarding the rule of sleeping. It is said there:

\[
\text{prācyām diśi śirah śastam yāmyāyāmathavā nrpa} \\
sadaiva svapataḥ pumso viparitantav rogadam //16
\]

It means that a person should always sleep positioning his head either towards the east or the south. This is the rule and violation of this may cause disease. Hence, sleeping at bed positioning head other than the direction stated above is prohibited.

(iii) In Bisnupriya Manipuri Society during in-take of food a husband should not touch her wife. This is a prohibitory practice. The husband should not also
look at his wife while meeting nature’s call. The genesis of these practices are found in the Hari-bhakti-vilāsa, viz.,

*spraśenna bhojane patnīm naināmikṣeta mehaṁ* 17

(iv) Roaring laughter, farting with sound, clipping nail with teeth and writing with nail over the soil is considered as bad or prohibitory practice in Bisnupriya Manipuri community. Such prohibition is ingrained in the mind of the Bisnupriya Manipuris from the Hari-bhakti-vilāsa. In Chapter 11 it is said:

*noccairhaset saśabdaṇḍa na muṇcet pavanam tvaṁḥ* 18

*nakhānna vādayecchindyānna trnam na mahūṁ likhet*.

Farting is considered even as an offence in pursuance of the injunction of the Hari-bhakti-vilāsa. Thus it said—

*adhovāyuvimokṣanāḥ aparādhaṁ statha* 19

...... ............... *parikīrtītāḥ* //

(v) The dragging of seat by leg, taking of food keeping on the lap, conversation or talking while unsanctified are considered as forbidden in Bisnupriya Manipuri community. Similar injunctions are found in the Hari-bhakti-vilāsa

*na karsecca padāsanam ...... notsange bhakṣayedbhakṣyāṁ* 20

Again it is said—

*nācaksitāśucih kvacit* 21
(vi) Formal purification or rinsing with the water left out after washing food is prohibited in this society. This practice is adopted in Bisnupriya Manipuri community from an injunction contained in the Hari-bhakti-vilāsa:

\[ pādaksālana \, sēṣena \, nācāmet \, vārīṇā \, dvijah \]

(vii) Entry to the temple and taking food and praying or other esoteric practices wearing shoes are not allowed in the Bisnupriya Manipuri community. The root of this prohibition is also found in the Hari-bhakti-vilāsa.

\[ prāk \, sanskrtaṃ \, harergeham \, praveksyam \, pāduke \, tvayayet \]

\[ jape \, bhojanakāle \, ca \, pāduke \, parivarjyayet \]

(viii) As regards drinking of water there is also rule in the Bisnupriya Manipuri community. Drinking of water holding the glass or vessel with left hand is not advisable. Similarly placing of water pot on the left side at the time of taking food is also unjust and prohibited in this community. In such cases also the impact of Hari-bhakti-vilāsa is clearly noticed. The injunction goes like:

\[ na \, vāmahastenoddhṛtya \, pivedbaktrena \, vā \, jalam \]

It means that in-take of water holding the vessel with left hand is prohibited. Similarly,

\[ daksinantu \, parityajya \, vāme \, nīram \, nidbhāpayet \]

\[ abhojyam \, tadbhavedannam \, pāṇīyaṇca \, surāsamam \]

It means if water is placed on the left side at the time of taking meal the water becomes like wine and food also becomes unfit for consumption.
(ix) The milk of she-buffalo, sheep and she-goats are neither used for offering to the deities nor even used by the Bisnupriya Manipuri for consumption. Cow milk alone is used largely by the Bisnupriya Manipuris. Even the ghee of such milk is not used for sacrificial purpose or worship. Ghee made from the milk of those animals is not fit to be taken. Prohibition of these articles may be acquired from the Hari-bhakti-vilāsa in which it is mentioned as follows:

māhisaṇcāvikam cājamayaṇjñīyamudāḥṛtam.

māhisam varjjaṇenaṃḥyam kṣīram dadhi ghṛtam yadi.

That is, ghee made of the milk of she-buffalo, sheep and shee-goats has been considered to be unfit for sacrifice and as such one should avoid offering milk and milk products of those animals to the lord.

There is another rule in the Hari-bhakti-vilāsa where it is said that the milk of a cow whose udder is too small or too big or which takes excreta should not be taken or should not be used for sacrifice.

cf. nyūṇādhikastani yā gauryāṭhavā bhakṣyavacārini

tavordugdham na hotavyam na pātavyam kudācana.

The milk of a cow whose udder is too small or too big or takes excreta should not be taken or not be used for sacrifice.
Similarly there is the direction given in the *Hari-bhakti-vilāsa* that the milk of a cow should not be taken before ten days are passed after the birth of the calf.

cf. *vivatsāyásca goh kṣūramaustram vā nirdāsasya ca* ²⁸

All these rules are followed in the Bisnupriya Manipuri community. The Bisnupriya Manipuris never drink or use for other purposes the milk of the cow which eats excreta. They also regard the milk unfit for use of a cow before ten days of its parturition have elapsed.

(x) The Bisnupriya Manipuris do not generally meet the nature's call with the normal position of sacred thread (upavīta) in compliance with the following injunction of the *Hari-bhakti-vilāsa*:

\[ \text{nidhāya daksine karne brahmaśūtramudanmukhaḥ} \]

That means one should pass urine and defecate facing towards north placing the sacred thread on the right ear.

(xi) *Hari-bhakti-vilāsa* is also responsible for the direction of the use of flowers in worshiping the deity by the Bisnupriya Manipuris. They do not use flowers which are fallen on the ground and also do not use flowers other than white colour. The prohibition against such flowers is also noted in *Hari-bhakti-vilāsa* as follows:

- \[ \text{bhumaū vāpi nipatitam} / \]
- \[ \text{śuklānyavarṇa kusumam na deyaṇca tathā bhavet} / \]

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Hence flowers fallen on the ground should not be offered to Lord Janārddana. Flowers other than white flower should also not be offered to him.

(xii) A few more rules set forth in Hari-bhakti-vilāsa for virtuous conduct applicable to the Bisnupriya Manipuri society. These are for example, one should not touch a woman in menstruation period and also not worship the Lord touching woman in such state (udakvādarśanam sparśam vicitra sambhāsanantathā). If somehow one touches such woman one has to take bath for sanctity (sprṣtvā snayīta saucārtham). After touching a lady in menstrual worshipping deity is considered vice (sprṣtvā rajasvāṁ hareḥ sparśa hareḥ karmakaranam pūtakāvahām). One should not talk while pronouncing (nācaksitaśuci kvacīt).

(xiii) A cow while being sucked by its calf should not be brought to the sight of others (nācaksita dhayanīm gām). The Bisnupriya Manipuris are very serious about this, they do not even show the cow nearing delivery and milching is not also done in front of others. Although these Ācāras are not obligatory in character but the Bisnupriya Manipuris follow this in terms of instruction appeared in Hari-bhakti-vilāsa.

(xiv) Gopāla Bhaṭṭa has given elaborate instructions regarding the kinds of clothes to be worn in chapter iv of his work. He has prohibited to attend the rituals or to perform deity worship wearing the clothes which is torn by insects.
and used while passing urine, defecation and sexual intercourse (co-habited with women). This prohibition is clearly written in Hari-bhakti-vilāsa:

\[
\text{κितास्प्रश्टान्तु यद्वास्रम पुरिसम येनारितम्}.
\]

\[
\text{मित्रम् वा मैथुनम् कपी तद्वास्रम परिवर्जयेत्.}
\]

This prohibition is strictly followed in Bisnupriya Manipuri community.

6.4. OBLIGATORY RITES OF THE BISNUPRIYA MANIPURIS

(i). UPANAYANA RITE:

Every boy and girl of Bisnupriya Manipuri community after attaining the age of 12 years has to take upanayana for the purification of body and mind. For a person in order to qualify himself to be considered as a genuine member of the Vaiṣṇava community and to take active part in all religious functions, the upanayana is mandatory and to be conducted by the kula-purohita ie the priest with whom his family is traditionally connected and who is called kuru in Bisnupriya Manipuri language.

Upanayana is the most important of the rites. For this rite the boy or girl is taken to the priest on an auspicious day meant for this. He is doctrinised into the truth. The priest wrapping the person with new clothes gives the mantra (mystic word) in both the ears. Such conferment of mantra makes him or her a fit person to receive the secret teachings and brings about sanctity of body and mind. This therefore, is equated with new birth. Through the upanayana ceremony spiritual knowledge is also imparted. Upanayana is counted as
very important Samskāra and any lapse in its observance is treated with serious punishment in the form of re-performance.

Through the upanayana ceremony upāvīta, the sacred thread is invested to the boy. Similarly conferment of mālā (i.e., garland made of basil plant or wooden apple tree) is also done to the person by the Purohita.

The Bisanupriya Manipuri considers upanayana spiritually significant following the Hari-bhakti-vilāsa. Taking part in ritualistic duties or ceremonies is allowed only on performance of upanayana. The upāvīta also generates sanctity or purity in the mind of the person, as the Bisanupriya Manipuris believe. Hari-bhakti-vilāsa also refers to it as one of the purificatory rites:

\[\text{yajñopavītadānena surebhyaḥ brahmaṇayā vā /}\\ 
\text{bhavedvidvānścaturvedī śuddhadhirnātra samśaya /}\]

(ii). Nāma–Samkīrtana: It is an outward acts of piety. Singing, Dancing or enacting religious play or nāma-samkīrtana before deity is considered as means of release from worldly bondage. The significance of Nāma-samkīrtana has been stated in Hari-bhakti-vilāsa thus:

\[\text{aghacchit samaranam visnorvahvāyāsenā sādhyate /}\\ 
\text{oṣthaspadanamātreṇa kīrtanantu tato varam /}\\ 
\text{yadabhyarccya harim bhaktyā krte kratuśatairapi /}\\ 
\text{phalam prāpnotyavikalam kalau govindkīrtanāt /}\]
In the religio-cultural life of the Bisnupriya Manipuris Nāmakīrtana or Samkīrtana or pālā-kīrtana possesses a vital or obligatory role. All other devotional activities of the Bisnupriya Manipuris become uncessessary if one performs Samkīrtana, as Samkīrtana completes all other processes.

Pic.4:- A scene of pālā-kīrtana depicting the isālpās (singers).

Pic.5:- Another scene of pālā-kīrtana depicting mṛdanga-vādakas (dākulas)

(iii). TULASĪ PUNG (Basil Rostrum): Planting Tulasi plant in every household of the Bishnupriya Manipuris is obligatory. This is a distinctive feature of this community. Tulasi plant is worshipped (as Govindapriyā) with
lamp and incense in the morning and evening by the people of this community.
Tulasī leaves are plucked after bath to offer to the Lotus feet of Lord Kṛṣna or Govinda.

Gopāla Bhaṭṭa in his Hari-bhakti-vilāsa compiles a number of texts about the utility and power of removing sins of Tulasī in Chapters IV, VII and X. In any case, the offering of Tulasī is obligatory being declared the most efficacious and sacred in the scriptures and all Vaiṣṇava worship being fruitless without it. Gopāla Bhaṭṭa has gone to the extent of saying about Tulasī that in which house there is no Tulasī that is like a śmasāṇa (cremation ground).

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cf. yadgrhe nāsti tulasī śālagrāmāśilārcane /
smasānasadrśam vidyattadgrham śubhavarjitam //
tulasārahitām pūjām na grhnāti sadā hari /
kāṣtham vā sparśayettatra no cettūnāmato yajet //10
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It is clear that Hari-bhakti-vilāsa has definitely an impact on the Bisnupriya Manipuris about their respect and veneration for the Tulasī plant.

(iv). Libation of water (Tarpana): Libation of water mixed with flowers, unhusked corn (akṣata), honey, sesame seeds, cow-ghee, fruits, duryā grass etc. to the manes, rśis, yama. Lord Kṛṣṇa is one of the imperative annual vows to the Bisnupriya Manipuri community. The Bisnupriya Manipuris conduct tarpana during the pitṛpakṣa i.e., within the fortnight terminating to Maḥākālī.
The feeding of Brahmans (Brāhmaṇa-bhojana) and other vaishnavas is also connected with the tarpana. Such feeding is organized after the tarpana. The performance of tarpana and feeding of the Brahmans and other vaishnavas are done under the influence of Hari-bhakti-vilāsa.

Thus from our foregoing discussion it is clear that the Hari-bhakti-vilāsa has influenced the Bisnupriya Manipuris in all their religious and social behaviour. So overwhelming is the impact of this Vaiṣṇava Āgama on this community that their way of life is completely guided by its prescription and prohibition.

6.5. OCCASIONAL OBSERVANCES OF THE BISNUPRIYA MANIPURIS

(i). Observance of Ekādaśī: It is one of the most important religious observances of all Vaiṣṇavas. Ekādaśī should be observed even during the period of impurity consequent upon birth and death. The significance about observance of Ekādaśī is narrated in Hari-bhakti-vilāsa. The Bisnupriya Manipuris as the followers of Vaiṣṇavism regard Ekādaśī with spiritual sublimity. Some adults including male and female observe the āhāria following the rule of Hari-bhakti-vilāsa. The Bisnupriya Manipuris strictly adhere to the rule which is stated in the Hari-bhakti-vilāsa. In the Hari-bhakti-vilāsa ritualistic duties of everyday and fortnightly duties especially observance of Ekādaśī fast is elaborately described. If any one follows Ekādaśī, bhakti will come to him. Conversely if any one neglects Ekādaśī he will not attain that
rare status. Krishna wants to liberate those from this world who follow Krishna and He wants to bring them in Goloka. Gopāla Bhaṭṭa also has given a detailed account of Ekādaśī in Vilāsa XII as ritual observance. The Bisnupriya Manipuris irrespective of male and female observe this tithi with a sense of sublime faith. Vaiṣṇava writers hold that religious fasts are fruitless if they are not accompanied by Bhakti. In practice, therefore, fast is observed on eleventh bright fortnight and dark fortnight. No distinction is made between Ekādaśī of bright and dark fortnight. Besides the usual Ekādaśī days, there are a few important ekādaśīs which it is believed beget higher merit if properly observed. These ekādaśīs are Śayanaikādaśī, Pārśvaikādaśī, Uthānaikādaśī, etc.

Among these Ekādaśī, utthānaikādaśī is the most important to the Bisnupriya Manipuris. Every family of Bisnupriya Manipuri community has to observe fasts on this Ekādaśī because Hari or Viṣṇu wakes from sleep on this day. All Bisnupriya Manipuri families welcome Viṣṇu by hoisting flag with a pole. This is known as hariutthānar firāl in Bisnupriya Manipuri language. Similarly Śayanaikādaśī is also significant to the Bisnupriya Manipuris. They observe it usually in the month of Āṣāḍha when Rathayātrā (car festival) of Jagannātha is going to be over. This is the culminating day of the Rathayātra festival. The devout Bisnupriya Manipuris assemble at village Harimandapa.
and observe this tithi with great religious fervour. These are observed following the guideline given in the Hari-bhakti-vilāsa.

The Bisnupriya Manipuri society strictly follows the instruction of Hari-bhakti-vilāsa in respect of Ekādaśī. They have gone to the extent that if Śrāddha happens to fall on the Ekādaśī day, it is shifted to the following day in order that the Ekādaśī fasting may be observed duly. The ban against Śrāddha on Ekādaśī is clearly mentioned in the Hari-bhakti-vilāsa:

ekādaśyām yadā rāma śrāddham naimittikam bhavet /
taddine tu parityajya dvādaśyām śrāddhamācaret /
ekādaśyāntu préptāyām mātāpitromṛte 'hāni /
dvādaśyām tat pradātavyam nopavāsadine kvacit /
garhitānna na cāsnanti pitarascā divaṅkasaḥ /
ekādaśi yadā nityā śrāddham naimittikam bhavet /
upavāsam tadā kuryādddvādaśyām śrāddhamācaret /

The meaning here is that when śrāddha falls on the fasting day, it should be observed on the next day i.e., on dvādaśī. Moreover, śrāddha should be conducted on dvadasi if the day of death of parents is on ekādaśī. śrāddha should never be observed on fasting day because the gods do not accept the prohibited food. If śrāddha happens to fall on the compulsory Ekādaśī day, it should be shifted to dvādaśī observing fast.
This prohibitory injunction of the Hari-bhakti-vilāsa against Śrāda-
the day of Ekādāsi is strictly followed in Bisnupriya Manipuri Society

(ii). Besmearing with Tulasī-Candana-Paste of the Body of the Dying
Person: Gopāla Bhaṭṭa compiles large number of verses from different texts
regarding tulasī’s religious merits. He mentions that

\[ mṛtyukāle tu samprāpte tulasītārucandanam / \]
\[ bhavate yasya dehe tu harirbhutvā harim brajet. \]

It means at the time of death whose body is smeared with sandal paste
and tulasī, attains the form of Hari.

The Bisnupriya Manipuris have faith in this and follow this practice. They
even use the soil of the tulasī root for tilaka mark on the forehead considering
it to be of religious merit and sacred.

(iii). Use of incense and light: Incense (dhūpa) and light (dīpa) are the articles
of paṅcopakaraṇa. The burning of incense and offering of light and waving
before the deity are highly praised in the Purāṇas. The Hari-bhakti-vilāsa also
praises these practices of worship. Exception from Hari-bhakti-vilāsa are
referred to below as evidence

\[ dipadānāt paraṁ dānam na bhūtam na bhavisyati. \]

There is no gift like that of light, there will be no gift in future also.

\[ dhūpasya vijane caiva dhūpenāṅgavidhūpane / \]
\[ nīrājaneṣu savyesu visnornāmāni kirtayet. \]

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The name of the deity (Hari) should be uttered while worshipping him fanning the incense for the spread of its nice smell.

The Bisnupriya Manipuris also use incense and light for worshipping the deities as is mentioned in the Hari-bhakti-vilāsa.

(iv). **Offering of Naivedya Covering with Curtain:** Another practice introduced in the Bisnupriya Manipuri society is notable. The Bisnupriya Manipuris offer *naivedya* to the deities in a place which is covered by a curtain. This practice is being followed till today without any deviation. The source of this typical practice is Hari-bhakti-vilāsa where it is stated:

\[
\text{ittham samarpya naivedyam dattvā javanikāntatah} / \\
\text{bahirbhūya yathāsakti japam sadhyānamācareti} /^{47}
\]

The Bisnupriya Manipuris offer *naivedya* to the deities in a place which is covered by a curtain. This practice is being followed till today without any deviation. The source of this typical practice is *Hari-bhakti-vilāsa* where it is stated:

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\]

Pic.6:- A scene of devotees taking prasāda veiling the deity.

Thus offering *naivedya* inside the curtain one should come out and then should meditate and pray silently and thereafter partake the prasāda.
(v). **Praṇāma Vidhi**: Salutation (praṇāma) to the deity is considered to be a kind of devotional act among the Vaiṣṇavas. Salutation has got a significant place in Bisnupriya Manipuri society which is a Vaiṣṇavite community. Gopāla Bhaṭṭa has discussed about this devotional act in Vilāsa-VIII. The prostration (sāṇḍaṇa-praṇāma) is considered to be highly reverential and has been adopted in Bisnupriya Manipuri Society. The Bisnupriya Manipuri worshipper prostrates himself before the deity like a log of wood (dandavat). Salutation is one of the greatest devotional activities to the Bisnupriya Manipuris. In the final stage of any form of Śakambrtana (i.e. nāţa or pālā), the family members excluding the female who conducts the religious activities have to roll down on the ground for clinging of dust resulting to heavenly abode. Gopāla Bhaṭṭa while dealing with the praṇāma mentions in the Hori-bhakti-vilāsa as follows:

*dorbhyām padbhyaṁca jānubhyāmurasā śirasā drṣaḥ/

*manasā vacasā ceti praṇāmo śṭāṇga īritah //

Prostration is a salutation made by both arms, feet, knees, chest, head, sight, mind and expression.

*reṇumanditagātrasya kanā dehe bhavyanti yat /

tāvadvarsasahasrāni viṣṇuloke mahīyate //

(vi). **Pradakṣina Māhātmyam**: Circumambulation (pradakṣina) is another devotional act for the Vaiṣṇavas. Circumambulation from the left to the right
of the divine image as explained in *Hari-bhakti-vilāsa* is followed in Bisnupriya Manipuri community. The Bisnupriya Manipuri on the occasion of religious festival do circumambulation of the Harimandir for the sake of religious merit. *Hari-bhakti-vilāsa* in this regards states:-

ₐndakṣiṇāṁ ye kurvanti bhaktiyuktena cetasā

na te yamapuram yānti yānti pūnyakṛtam gatim ॥^5\(^0^\)

(Persons who circumbulate Hari with devotion donot to go to the hell, but they attain the virtuous course.)

ₐndakṣiṇatrayam kurvyāt yo viṣnunumjēṣvara

sarvapāpavinirṛtu mukto devendravam samaśnute ॥^8\(^1^\)

(He who circumbulates Śrīhari three times attains the status of Indra getting out of the sin.)

Hence circumabulation, according to *Hari-bhakti-vilāsa* is a religious act which leads the devotee to a high status and removes his sin.

(vii). *Bathing in the Month of Māgha*: The month of Māgha is said to be highly auspicious from the devotional point of view. The most meritorious and obligatory function in this month is the daily morning bath (*Māgha-snāna*) in the Ganges or in a pond. Regarding Māghasnāna Gopāla Bhatta observes in the *Hari-bhakti-vilāsa* that the life of a person who does not take bath in that

- Magha is of futile one.

cf. *amāghasnāyināṁ mṛnāṁ nisphalam janmakīrttanam* ॥^5\(^2^\)
Krṣṇa is not satisfied with the gift, penance and vow performed to him. He is satisfied to the devotee who takes bath regularly in Māgha.

\textit{cf.} \textit{vratadānatapobhiṣca na tathā prīyate hariḥ}

\textit{māghe majjanamātreṇa yathā prīnāti mādhavah} ⁵³

Among the rites in Māgha morning bath is the best⁵⁴. One should go out in the dawn for the sake of bath in Māgha⁵⁵.

Likewise the Bisnupriya Manipuris also consider Māgha-sndna as one of the religious practice. The Bisnupriya Manipuris who are seeking blessedness of God follow the practice- Māgha-sndna as envisaged in the \textit{Hari-bhakti-vilāsa}.

(viii). \textbf{Kārtika Kṛtya:} The month of Kartika is regarded by the Vaiṣṇavas especially the Bengal Vaiṣṇavas as a holy month. Kārtika is notable for religious vows and observances. The Bisnupriya Manipuris also observe this month performing different pious activities and vows. The Bisnupriya Manipuris call it \textit{kārtika-niyama-sevā}. The observance of the religious activities in this month is done in accordance with the injunction given in \textit{Hari-bhakti-vilāsa}. Among the numerous pious observances the Bisnupriya Manipuris have faithfully adopted the practice of reciting and hearing scriptures or religious books throughout the month at Harimandapa. The village folk assembles regularly at the maṇḍapa at night for such sāstrapātha and offer \textit{naivedya} by turn.
The *Hari-bhakti-vilāsa* clearly mentions the efficacy of such sāstra-vadh in the following verse:

\[
\text{**sarvadharmām paritvajya kārttike keśavāgrataḥ**}
\]

\[
\text{**sāstrāvataranān pūṇyam śrotavyānca mahāmuneḥ**}^{56}
\]

This means that leaving all religions one should listen the holy scriptures stories in the month of Kārtika.

Moreover, it is said —

\[
\text{**harernāma sahasrākhyam gajendrasya ca mokṣaṇam**}
\]

\[
\text{**kārttike pathate yastu punarjanma na vidyate**}^{57}
\]

(He who recites the thousand names of Lord Viṣṇu and the story of the release of Gajendra, in the month of Kārtika has not to come back in the world.)

\[
\text{**niyamena katham viṣṇorye śrṇvanti ca bhāvitāḥ**}
\]

\[
\text{**ślokārdham ślokapādamvā kārttike gośatam phalam**}^{58}
\]

Those who listen to the story of lord Kṛṣṇa be either half of a verse or a foot of a verse with devotion and regularity get the fruit of the donation of hundred cows.
Besides this, the Bisnupriya Manipuris also offer food to the deities in front of the temple as special tribute to the ancestors annually and feed the villagers inviting them at village Harimandapa. In the Bisnupriya Manipuri language this ritual is called ‘niyam sevār pāli’. The Hari-bhakti-vilāsa enjoins that offerings should be made to the ancestors in the month of Kartika which has actually influenced the Bisnupriya Manipuris in such observances.

"cf. pitṛmuddīśya yaddattam kārttikeya kṛṣṇa vallabhe /
annodakam munīśreṣṭha akṣayam jāyate nṛnāṁ //59"

Whatever food and water is offered to the ancestors in the month of Kartika, which is endeared to Hari, becomes imperishable.

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Another special observance of the month of Kārtika is lighting of lamp (dīpa) on an elevated pole. This is known as Ākāśadīpa. Referring to different Purāṇas like Skanda, Padma etc. Gopāla Bhaṭṭa states that the posting of lamp on an elevated pole in the air and the nocturnal illumination with rows of lamps on the dark new-moon evening (amāvasyā) is of great efficacy. References are found in the Hari-bhakti-vilāsa thus:

uccaih pradīpamākāse yo dadyāt kārttike narah /
sarvṣam kulam samuddhṛtya viṣṇulokamapāmvayāt //

That means offering lamp high above the sky in the month of Kārtika the entire family gets the habitat of Śrīhari.

Moreover.

amāvasyā caturdaśyoh pradoṣe dīpadānatah /
yamamārgāndhakārebhyo macyate Kārttike narah //

That is offering of light in the evenings of the new moon day and the fourteenth day of the dark fortnight of the Kārtika month delivers man from the dark path of Yama.

Both the Ākāśadīpa and dīpanvita are observed by the Bisnupriya Manipuri community in the month of Kārtika with devout faith as laid down in Hari-bhakti-vilāsa.

- They light bartis in this month. Barti is a Bisnupriya Manipuri word which means lamp. Barti is a short stick having cotton fibre wrapped around and
soaked in ghee or oil. Every evening harti is placed in different spots of the household.

(ix). Govardhana pūjā: This is one of the Vaiṣṇava religious observances. Worship of the Govardhana hill, represented by an artificial hillock of cow-dung and clay on the first day of the bright fortnight (śukla prātīrdd) accompanied by worship of cows (go-pūjā) and by their sports is done by the Bisnupriya Manipuris. This important festival is referred to in the Hari-bhakti-vilāsa which is simply followed by the Bisnupriya Manipuris. Thus we find:

\[ \text{mathurāyastathānyatra kṛtvā govardhanam girim} / \]
\[ \text{gomayena mahāsthūlam tatra pūjyo giriyathā} /^{62} \]

(In places other than Mathura, the Govardhan hill should be worshipped preparing the hill with cow-dung.)

(x). Japamālā or Rosary: Handling of rosary has been considered as one of the pious act for the Vaiṣṇavas. The use of rosary is prevalent among the Bisnupriya Manipuris. According to Hari-bhakti-vilāsa the best and most efficacious for a Vaiṣṇava is the rosary of Tulasi wood.

\[ \text{cf. tulasikāsthaghatairmanībhijapamālikā} / \]
\[ \text{sarvakarmāni sarvvesāmīpsīrtha phalapradā} /^{63} \]

The Bisnupriya Manipuri also uses rosary of Tulasi wood according to initiation the spiritual guide (guru) explains the esoteric significance of beads, the thread of the rosary and the mode of handling the rosary to the conferee.
(xi). **Janmāṣṭamī Vrata**: The birth anniversary of Kṛṣṇa is celebrated on the eight lunar day of the dark fortnight in the month of Bhādra. Kṛṣṇa Janmāṣṭamī or birth-festival of Kṛṣṇa is one of the most famous Vaiṣṇava festivals. The Bismupriya Manipuris observe Janmāṣṭamī with gaiety. The people of this community specially the girls observe fasting and offer flowers, fruits, tilas leafs etc. to Lord Kṛṣṇa in village temples. Devotional services and worship also are performed.

The *Hari-bhakti-vilasa* deals in detail with the vow of Janmāṣṭamī in chapter XV. It is enjoined there that all the Vaiṣṇavas should invariably observe the vow of Kṛṣṇa Janmāṣṭamī.

The observance of this vow dispels sins and all purposes are fulfilled by its performance.

This injunction of the *Hari-bhakti-vilasa* has influenced the Bismupriya Manipuris in their observance of this vow.

(xii). **Śivarātrī Vrata**: Though observance of Śivarātri is not compulsory for Vaiṣṇavas, yet Gopāla Bhaṭṭa has mentioned it in accordance with the practice of good Vaiṣṇavas who should not be indifferent to it but observe it for the pleasure of Kṛṣṇa:

śivarātri vrataṃ yatam adyaśāyaśyakam na hi/

vaishnavānām tathāpyatra sadācārādvilikhyate //

śivarātiratam kṛṣṇacaturdaśyāntu phālgune /
The Śirvārātri is observed on the fourteenth day of the dark fortnight of Phālguna. The Vaiṣṇavas can perform this vow for the pleasure of Lord Kṛṣṇa. On this particular night it is necessary to fast, worship and keep whole night vigil.

The Bīsnupriya Manipuris also observe this festival despite being Vaiṣṇavas. According to the theology of this school, Siva is a devotee of Kṛṣṇa. In Kṛṣṇadasa Kavirāja’s biography we are told that Caitanya visited Saiva temple in his south Indian pilgrimage. The Bīsnupriya Manipuris as Caitanyaite Vaiṣṇavas following the Hari-bhakti-vilāsa have been observing this festival. Besides this on different occasions they worship Śiva.

The Bīsnupriya Manipuris have incorporated Śiva into their Vaiṣṇava Hindu culture. At the entrance area of the Maṇḍapa, namely khamāmpām is the place of Gopeśvara (Śiva) who guards the departed soul (in case of Śrāddha rites). A person representing the organizer of the kīrāṇa sits there and washes the feet of the artists and the Vaiṣṇava invitees symbolically on two pieces of the sheath of plaintain tree. It is believed that Śiva actually is very eager to see the sports of Lord Kṛṣṇa and as such he remains secretly (gupta) in the entrance of the Maṇḍapa. For lacking of ujjvala rasa he can not enter into to the sportive ground Lord Kṛṣṇa. Gopeśvara is a corrupt form of ‘gupteśvara’. In many Bīsnupriya Manipuri villages there are Śivalinga and
sthali at the outskirt of the village. These places become crowded by people streaming in from all sides on the day of Siva Rātri.

(xiii). Dolāyātrā: It is an important Vaiṣṇava festival. This is held on eleventh bright fortnight day in the month of Caitra. This festival is discussed in *bhakti-vilāsa* in chapter XIV thus:

\[
\text{caitre sitaikādaśyāṇca daksinābhimukham prabhūm} / \\
dolāyā dolanam kṛyyādagitanṛtyādinotsavam \]

Hence, on this day the image of the deity with its face turned towards the south is placed on a swing and moved to and fro with celebration of song, dance and music. The Dolāyātrā festival is also celebrated by the Bisnupriya Manipuris placing the idols of Kṛṣṇa and Rādhā on a swing with song and music.

(xiv). Rathāyātrā: Rathayātrā, another Vaiṣṇava festival is celebrated by the Bisnupriya Manipuris in the same manner as in Jagannātha temple at Puri. During the Rathayātrā festival *daśavatāra* poems from the *Gītagovinda* of Jayadeva is sung in group in Harimandapa by the Bisnupriya Manipuris.
Pic.8:- A scene of Bisnupriya Manipuri Rathayātrā.
Khicuri (medley) and other items are offered to the deity and fed to the people who are assembled at Harimaṇḍapa. This practice goes on for nine days till the day of Šayanaikāḍī of Lord Jagannātha.

Pic.9:- A scene of devotees singing song (from Gītagovinda) in maṇḍapa for observing Rathayātrā festival.

(xv). The Holi(Phāguwā) : The Holi festival is celebrated on the full moon of the month of Phālguna (February/March). It lasts for six days. The young boys and girls take active part in this festival. The bamboo huts (janma in short in
Bisnupriya Manipuri language) are constructed on the roadside place. The flag poles with flag which were hoisted at the time of utthānamākāsa. The idol of Caitanya Mahāprabhu is placed in the hut by a Brahmin. Pūjā is offered to the idol. Kirtana with musical instruments is conducted. After that the idol is removed from the hut and the hut is set on fire. The shouts of ‘Hari-Botana’ and ‘He-Hari’ are exchanged while the hut is burning. The burnt ember are considered to be very auspicious. Therefore, the ash is collected and used to mark the foreheads of the worshippers and the entrance of the houses. The Bisnupriya Manipuri villages reflect a festive look during the days of Holī.

The festival is also known as Phāguwā in Bisnupriya Manipuri community. The festival is enjoyed not only in the memory of Srī Kṛṣṇa festival(Vasantotsava) of Lord Kṛṣṇa but also as birth day of Śrī Caitanya. The genesis of observance of Phāguwā or vasantotsava (spring festival) is in Hari-bhakti-vilāsa where it is mentioned⁶⁷ that on the day of full-moon, there is the Vasanta-Utsava (Spring Festival) which consists of the worship of Vasant (Spring). Kṛṣṇa’s favourite devotee. This utsava has merged with the Hari-bhakti-vilāsa for his sect. Thus the Bisnupriya Manipuri community observes the function following the Hari-bhakti-vilāsa. This is also discussed in chapter iv under the head ‘festivals’ of the Bisnupriya Manipuris.
Worship of Śālagrāma silā (stone): Gopala Bhatta introduced the worship of Śālagrāma silā (stone). A special kind of dark coloured stone found on the banks of the river Gandaki is termed as Śālagrāma. The worship of Śālagrāma and its greatness has been discussed by Gopala Bhatta in chapter V of Hari-bhakti-vilāsa. The worship of one Śālagrāma is said to be more efficacious than that of thousands of Śiva lingas.

In all religious festivals and rites of Bisnupriya Manipuris the worship of Śālagrāma is invariably done and also is compulsory. The Hari-bhakti-vilāsa says that

\[ \text{vidhīhīno 'pi yah kuryāt kriyāmantravivarjijitah} \]
\[ \text{cakrapūjāṃvāpnoti samyak śāstroditam phalam} \]
\[ \text{evam śribhogavān sarvvaḥ śālagrāmasilātmakah} \]
\[ \text{dvijaih strīviścā sūdraisca pūjyo bhagavatah paraı̂ḥ} \]

The Bisnupriya Manipuris as followers of Caitanya Vaiśnāvism has got the inspiration of worshipping Śālagrāma from Hari-bhakti-vilāsa.

Use of Gopīcandana and Sectarian Marks: The Bisnupriya Manipuri considers use of Gopīcandana as highly virtuous and painting tilaka marks on the specified parts of the body consisting of Urdhva pundra (upright and perpendicular mark on the forehead). They have firm belief and faith in the greatness and sublimity of the use of gopīcandana as stated in the Hari-bhakti-
vi/läsa and paint it on the body of a dying person. It is mentioned in the bhakti-viläsa that

yasyántakāle khaga gopīcandam vāhūrālāte hrdi mastake ca prayāti lokam kamalālayam prabhorgovālaghātī yadi brahmāhā bhavet 69

Thus if gopīcandana is smeared on the arms, forehead and head of a dying person, then he invariably reaches the place of Lakṣmi.

Following the instruction of Hari-bhakti-viläsa at chapter IV verses 69, the Bisnupriya Manipuris paint nāmsā (sectarian tilaka marks) on twelve different parts of the body.

(xviii). Vāstu Pūjā (Worship of the site): The Bisnupriya Manipuris, following the injunction of Hari-bhakti-viläsa conducts Vāstu Pūjā at the plot on which the building either for dwelling purpose or temple to be erected is to be erected. This Vāstu Pūjā is called Vasudhārā in Bisnupriya Manipuri. Initially a pūja was erected with proper ceremonially worship which is known as isāna to the Bengalees but ‘yātrā’ to the Bisnupriya Manipuris. In this practice there was influence of Hari-bhakti-viläsa 71

In history it is found that scriptures were composed in cases of major religions after the demise of their exponents. The main objectives and tasks of the scriptures are to introduce a distinctive order or discipline and to formulate code of conduct involving prescribed and prohibitory practices. Hari-bhakti-
vilāsa has acted as the source for code of conduct and ritualistic practices of the Bishnupriya Manipuri.

NOTES AND REFERENCES

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2. ibid.: XX. 97.
3. ibid.: IV. 125.
4. ibid.: IV. 130.
5. ibid.: III. 92.
6. ibid.: III. 126.
7. ibid.: III. 127.
8. ibid.: IV. 3. 8, 13.
9. ibid.: XI. 481.
10. ibid.: XI. 449.
11. ibid.: XI. 450.
12. ibid.: IX. 75; 78.
13. ibid.: IX. 70.
14. ibid.: X. 30.
15. ibid.: II. 93.
16. ibid.: XI. 67.
17. ibid.: XI. 468.
18. ibid.: XI. 427.
19. ibid.: VIII. 208.
20. ibid.: XI. 473.
21. ibid.: XI. 477.
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23. ibid.: IV. 147.
24. ibid., IX. 123.
25. ibid., IX. 124.
26. ibid., VIII. 62.
27. ibid., XI. 484.
28. ibid., XI. 482.
29. ibid., III. 87.
30. ibid., VII. 47.
31. ibid., XI. 441.
32. ibid., XI. 449.
33. ibid., VIII. 211.
34. ibid., XI. 477.
35. ibid., XI. 448.
36. ibid., IV. 61.
37. dvijānāmanupetānāṃ svakarmādhyanādiṣu /
yathādhikāro nāstiha syāccopanayanādanu // HBV, II. 4.
38. ibid., VI. 99.
39. ibid., XI. 236, 238.
40. ibid., VII. 70.
41. tarpayecca vidhānena śrīkṛṣṇam sudhāvārīnā /
puspākṣatādiyuksena jale samjapya pūrva vavat //
viprāṇścā bhojayet paścādgurum santāsayattataha // HBV, XVII. 116:
pādyārghyairarecayediṣṭadevabhuddhyā hi bhūsurān /
bhaksyaimānā-rasupetairbhojayedbhaktibhāvitah // HBV, XVII. 118.
42. ibid., XII. 44—72.
43. ibid., XII. 29.
44. ibid., VI. 120.
45. ibid., VIII. 30.
46. ibid., VIII. 3.
47. ibid., VIII. 80.
48. ibid., VIII. 162.
49. ibid., VIII. 169.
50. ibid., VIII. 182.
51. ibid., VIII. 186.
52. ibid., XIV. 21.
53. ibid., XIV. 22.
54. māghakṛtyeṣu yat prātahānānasyaiva pradhānatā / HBV. XIV.53.
55. māghasnānam samuddīṣyoṣasi gehāt samutthitah / HBV. XIV.32.
56. ibid., XVI. 35.
57. ibid., XVI. 32.
58. ibid., XVI. 34.
59. ibid., XVI. 31.
60. ibid., XVI. 64.
61. ibid., XVI. 114.
62. ibid., XVI. 119.
63. ibid., XVII. 50.
64. sārbbairvaṣyāṁ karttavyam janmāṣṭamībetam narah ā/
   nityatvāt pāpahārītvāt sarvvaṁthaprāpanādapi // HBV. XV. 133.
65. ibid., XIV. 63.
66. ibid., XIV. 99.
67. phālguṇyāṁ paurṇamāṣyāntu vidadhvāsīṇaṁ saha /
śrīkṛṣṇapriyabhaktasya vasanāvyāreçcanotsavam

68. ibid., V. 208, 223.

69. ibid., IV. 92.

70. vāstupāśamanam kuryāt pūrvameva vicaksanah

71. īśakonādiṣu surān pujayecca vidhānataḥ

īśānādīcatuskoṇasaṁsthitān pūjayedvudhah