There are three ways of worship of the gods. Those are Vaidika, Tantrika and Misra. The religion preached by Damodaradeva, is based on mixed system i.e. misra paddhati. His disciples were commanded to propagate the religion - 'Vaidika Sanatana Bhagavati Vaishnava Dharma' in the light of this misra system. It is misra, in this sense, that - the Vedas are the main basis of his dharma, daily and occasional rituals are to be performed, and the way of worship or adoration is the 'devotion' as directed by the Gita and the Bh.P.

These three ways of worship are also mentioned in the Bh.P.¹ Maintaining a mutual behaviour among these systems (Vaidika, Tantrika and Misra), Damodaradeva is seemed to be emphasized more, on the 'misra' system. Every sadhana system should have a philosophical base. From this point of view, it comes to our knowledge, that 'Advaita Vedanta' is the philosophical basis of the religion of Damodaradeva. The churned essence of this, is the one non-dual Supreme Reality or Para-

CHAPTER-FIVE
PHILOSOPHY OF DÂMODARADEVA - HAYAGRIVA-WORSHIP PÂNCA-
RÂTRA, NEO VAIŚNAVA THOUGHT, ŚANKARADEVA'S INFLUENCE
UPON DÂMODARADEVA:

¹
Krṣṇa. This Supreme Reality, here, means one Absolute God. He is both transcendent and immanent. It is said in the Bh.P.² that Viśvaṁ Ekātmam.

Regarding the philosophy of Dāmodaradāva, Rdit. Jivēśvara Deva Goswami, a great philosopher scholar of Assam, gives some spiritual explanations through his work Sm. D.D.³ He nicely explains the philosophy of Dāmodaradāva, in ten (10) Paricchedas.⁴ Dāmodaradāva, collected the essence from Karma Yoga, Jñānayoga, Bhaktiyoga and from Śaṣadarsana. Bhattadeva, the most devoted disciple of Dāmodaradāva, accepted these essence through jñānyoga from his guru. And as a result, Bhaṭṭadeva could easily write the works - the K. Bh, K. Gita and Bhv. etc. Rdit. Goswami's Dāmodariyadarśana is based on the three works of Bhaṭṭadeva.⁵

The adṛśta (fate) of jīva is of two kinds - Subha (auspicious) and Aṣubha (in auspicious). Viṣṇa and pañca-tanmātrā are the shelter (avalambana) of jīvas. Viṣṇa and pañca-tanmātrā are merged into Ahamkāra. Ahamkāra is merged into Mahattatva. So, this is called Prakṛti, in which Mahattatva is merged.⁷ "At the time of the total destruction of the world, the jīvas, those who are not freed, being powerless and without any sense of affliction, lie down. Then Krṣṇa, by name Īśa, twinkling his eyes, brings the whole Brahmāṇḍa under his control. Having been
awakened, (Kṛṣṇa) desires to create the world again. So, prakṛti is to be perturbed by jīvādṛṣṭa. Thereafter, as an outcome, the luminous Mahattatva was produced by prakṛti. In Veda, this Mahattatva is called as Hiranyagarbha. 9 Ahamkāratattva is produced from Mahattattva. In Veda, 10 the Ahamkaratattva is called as sahasrasirga purusah. 11 "The Ahamkāra is divided into three divisions, sāttvika, rājasika and tāmasika. Then Kṛṣṇa, by named Śeṣa, on the basis of merits of Sattva, Rajas and Tama uphold the bodies of fourfaced Brahmā, fourarmed Viṣṇu and five faced Śiva. So, in accordance with, the adṛṣṭa of Purvakalpa, the creation (of this world) has done by Brahmā in Parakalpa. 12 Lord Viṣṇu is the protector of all beings of this Brahmāṇda and the Caturdasa bhūvana. 13 The ways of protection of this caturdasa bhūvana, are maintained by Viṣṇu, according to the actions of Jīvas. It is said, that the 'sports of various kinds' of the Lord are the ways of livelihood of fourfold Jīves. 14 That is why, comparing with dice, it is said - that, "as there is no loss and gain in gambling, so also, the God is devoid of loss and gain in case of creation (srstī), protection (sthiti) and destruction (prakaya). 15 One can not break the rules of dice. Likewise, no Jīva can cross over the teaching of Veda." 16

Rudra is the master of destruction. So, in time, the Lord Rudra (Kṛṣṇa, with tama guṇa) performs his duty
(i.e. destruction). There are four pralayas (destruction) mentioned in the Bh.P 12/4/38. These are nitya pralaya, naimittika pralaya, prakrtika pralaya and atyantika pralaya. The atyantika pralaya is the salvation i.e., mukti. In this state of salvation, all the beings can enjoy the flavour of beatitude of God. The person, who is devoid of sorrow (dukhha), consequences of action of previous birth (karmaphala) and desire (vasana), is Krsna, and He is called Isvara. Isvara is signified with nine significant qualities. Lord Viṣṇu is the abode of quality of goodness (Sattva-guna). So, salvation can be attained through the worship of Viṣṇu. Because, the knowledge of divine truth i.e. tattvajña is arisen from the quality of goodness. Thus, the knowledge of divine or spiritual truth paved the way for salvation. The Bh.P. says about the symptom of salvation (mukti) that, leaving the another forms when the jivas come to their own forms it is called mukti.

The philosophy of Damodaradeva can be explained just through the glimpse of 'Om'.

The significance of the 'Om' is great. Already it has been analysed in many ways. This very 'Om' is considered as the primary cause and principal seed (vīja) for the creation of this world. Another form of the 'Om' is sound energy (śabda-sakti). Like the electric current, the current
of sound energy is flowing throughout the whole universe. But, it can not come to our sight due to the lack of proper holder. Only the Yogins, Rsis and Munis, by dint of their deep and stern meditation could realise the nature of this world-wide and inexpressible sound-energy. They could analyse\textsuperscript{19} it through their vast knowledge.

It is described in the Mā. Up\textsuperscript{20} that "for truly, everything is Brahman. And this self within (Atman), is Brahman. The self has four quarters. The first quarter is Vaiśvānara (common to all-men' or the material condition) with the walking state for his field, outwardly cognitive, seven limbed, nineteen mouthed and enjoying gross objects.

The second quarter is the Taljasa (the brilliant or the mental condition) with the dream state for his field, inwardly cognitive, seven limbed, nineteen mouthed, and enjoying subtle objects.

When one who is asleep feels no desires, sees no dream, that is deep sleep. The third quarter in Prajñā (the 'cognitive' or the intellectual condition); having this state of deep sleep for his field with experiences, all unified, with cognition reduced to a mere indefinite mass, full of bliss, enjoying bliss, and forming the gate-way to all definite cognitions.
This is Lord, for all, their knower, their inner controller, their source, their origin and dissolution.

The fourth (Turiya), the wise say, is not inwardly cognitive nor outwardly cognitive nor cognitive both wise, neither it is an indefinite mass of cognition nor collective cognition, nor non-cognition. It is unseen, unrelated, inconceivable, uninferable, unimaginable, indescribable. It is the essence of the one self cognition common to all states of consciousness. All phenomena cease to be in it. It is peace, it is bliss and it is non-duality. This is the self, and it is to be realised.

This Ātman, is to be identified with 'Om', is considered as a single syllable. When 'Om' is considered as component parts, the quarters of the Ātman are to be identified with the parts, and the parts with quarters. The parts of 'Om' are 'A' 'U' and 'M'.

Vaiśvānara, who has the waking state for his field, it is the letter 'A', the first part of the 'Om', because they are both all pervasive and have a beginning. One who knows this, obtains verily all desires and becomes the first.

Tāljāsa, which has the dream state for his field is the letter 'U', the second part of 'Om' because.
they are both superior and in between. One who knows this, becomes great in knowledge and feels that all are equal. No one ignorant of Brahman is born in his family.

Prajñā, whose field is deep sleep, is the letter 'M', the third part of the 'Om', because, they are alike the measure and the end of the others. One who knows this, measures everything by his knowledge and comprehends everything within himself.

The syllable 'Om' in its partless (i.e. soundless) aspect in the fourth, transcendental, devoid of phenomenal existence, supreme bliss and non-dual. Thus, the syllable 'Om' is verily the self (Ātman). He, who knows this, merges his self in the self."

The significance of 'Om' is clearly explained in the M.Up.21 and Bh.Gītā.22

From the syllabic standpoint, the word 'Om' is an union of the letters A, U, M. It has two states - (1) seen (prakāśamāna) and (2) unseen (aprakāśamāna).

According to the unseen state, 'Om' is the Supreme Reality (parama tattva). The final place (parama sthiti) of its sādhakas, is found in this unseen state of 'Om'. But, the earlier one, i.e. seen (prakāśamāna)
indicates the inner meanings of 'A', 'U', & 'M' in a different way. The letter 'A' is an symbol of Brahma or the power of creation. The syllable 'U' is imagined as the symbol of Viṣṇu, or the power of protection. The third letter 'M' means Maheśvara, or the power of destruction.

Dāmodaradeva could fully realise the significance of 'om'. Therefore, he enjoined the Brāhmaṇas to pray inaudibly (japa) the Gāyatri mantra with 'om'. The men of other than Brāhmaṇas, are advised to meditate on the name of Kṛṣṇa.

**Hayagrīva worship:** Lord Viṣṇu is worshipped in the form of Hayagrīva at the temple of Mādhava of Hajōi in Kāmarūp district. The face of the icon is like that of a horse. So, the horse-headed icon is known as Hayagrīva Mādhava.

"According to Delton and Chaudhury P.C., Hayagrīva Mādhava is basically the idol of Buddha. Kakati B.K. is of opinion that Hayagrīva Mādhava is basically not a Hindu deity. But in the MBH (5. Parvan) in the Devi-Bhāgavata (1,5), in the KB (40, 60, 78th chapter) and in the YT. (9th patala of Uttarārdha), Hayagrīva is considered as an incarnation of Viṣṇu. It is mentioned in the YT. that, Hayagrīva was worshipped
according to the *tantric* rites. The ingredients of the worship were varieties of fruits, milk, fish and meat. But, in later period, a great change is occurred in the Hayagrīva worship, through the influence of Vaishnavism. In 1608 śāka, Rāmacandra Barpatra composed his work 'Manikuṭa'. The 'Lakṣmipati carita' is a work of 13th century A.D. written by Jayanārāyaṇa. From both these works, it can be known that Vaishnava rites were merged into the recitation of the *Gītā* and *Bhāgavata* and the *nāma prasānga at the worship of Hayagrīva Mādhava*.

**Pañcarātra:** Regarding pañcarātra, a detailed description has already been given in the 2nd chapter. Thus here pañcarātra would be described in the light of Dāmodarīa Vaishnavism.

"Though the *sādhana paddhati* of Dāmodaradeva is mixed one (*miśra paddhati*), the influence of pañcarātra is more apparent in his worship. Lord Vāsudeva is worshipped with *pādyā, arghya, ācamanlya, snāniya, anganyāsa, bhūtaśuddhi, āsanaśuddhi, dhyāna* and *japa of viṣṇu mantra*, along with the worship of five deities.27 In the daily (*nitya*) worship of Vāsudeva, there is no room for the worship of Caturvyūha of Vāsudeva, like, Vāsudeva (*nirguna ātma*) Śaṅkarṣaṇa (*jīva*), Pradyumna (*mana*) and Aniruddha (*ahamkāra*). But
in the naimūttika (occasional) worship of Vāṣudeva, Vyūhas are worshipped. Here, the nivṛttimārga is exalted, according to PS. This nivṛttimārga was established by the sons of Brahmā, viz. Sanata, Sananda, Sanatkumāra and Sanātana. And it was said by Sanatkumāra to Nārada".

Mahanta, B.C. writes, that "among the idols of Viśnu, the idol with 'Abhayamudrā', indicates the prevalence of pañcarātra system. Perhaps, the Brāhmaṇas and Kāyasthas of intellectual class, hailing from Kamarupa, maintained the relation between, music, fine arts and the worship with sātvika sense (without animal sacrifice). Doing so, they observed the doctrine of pañcarātra system. But, some of them, had to cherish by fits and starts inorder to keep the link with the local and popular religion. Therefore, not only the God Nārāyaṇa or Vāṣudeva, but also Sambhu and Gauri are worshipped along with them".

In the philosophy of Dāmodara, the place of pañcarātra is not so prominent, but, at the same time one can not deny the influence of pañcarātra on Dāmodarism. Because, it is already mentioned, that, his creed is of mixed system.

Neo-Vaiṣṇava thought: To explain the neo-Vaiṣṇava thought of Dāmodaradeva, the nine-fold devotion must be...
referred to here. It may be categorised as sāttvika, rājasika and tāmasika. In the BhP., 31 Prahlāda, a devout devotee of Lord Viṣṇu-Kṛṣṇa, says, that, it is the best knowledge, if any person, in reality, can realise the existence of Viṣṇu within himself through the practice of śravana kirtana etc.

In the religion of Dāmodaradeva, the nine-fold devotion is accepted as the main ingredients of worship (upāsanā). These are gradually- śravanam (listening), kirtanam (chanting), viśnoh smaranam (rememberance of Viṣṇu), pādasevanam (waiting upon at the feet), Arcanam (worship), Vandanaṁ (prayer), Bāsyam (servitude), Sakhyam (friendliness) and ātmamevedanam (self-surrender).

To Dāmodara, Viṣṇu is the only adorable God. Others are like the branches and leaves of the main or principal (Viṣṇu) one. "It can not be called a baleful work, if the main tree is cleaned removing the harmful insects, and dried leaves from it. So, the gods like Indra etc. are merely a sevaka or bibhūti -

'sevake yadi kare apakāra,
cope apayase svāmika tāra'; the meaning is, if a servant (sevaka) does any harm or misdeeds, its defame also goes to his master. Therefore, if it
is true, then, if a servant does any benefit (upakāra) then its fame touches his master also; this is also not false. Thus, without making any opposition to the worship of the Pañcādevatās, Dāmodarādeva could propagate the ekaśāraṇa dharma.32

According to Dāmodarādeva, bhakti, bhakta and bhāgavata i.e. jñāna, jñāta and jñeya are the same. They are merged into one. Here, Guru is considered as Iśvara. Kaviratna Gopal Miśra says, that the spiritual guide and Hari are apparently two; but in reality they are one, and the same. Recognising them to be the same and cherish devotion in a spirit of non-difference.33

Devotion (bhakti) is accepted as the seed of salvation in Dāmodariā creed. Among the nine-fold devotion, Dāmodarādeva was the followers of dāsya bhakti. This dāsya bhakti is the foundation of all sorts of devotion. But the bhakti siddha Mahāpuruṣas (i.e. those who fulfilled their devotional desires) did not make any barrier in the case of other devotees, whose devotion based on sakhy, madhura and vatsalya bhakti etc. Actually, the relation between the God and jīva is always sevya (fit to be worshipped) and sevaka (servant), or may be called, the relation between nitya ārādhya and nitya dāsa.
It is truism that right from Brahmā unto a straw - all are the servants of ŚrīKṛṣṇa.

According to the Bh. p35 bhakti is ten-fold. These are tāmasikī, rājasikī, sattvikī, naisthikī, nirṛgūṇa, ātmaprasādīnī, ahaṅtuki, avyavahitā, premā, and ātyantikī.

In the neo-Vaisnava thought of Dāmodarism, out of nine-fold devotion, seven (upto dāsya bhakti) are interpreted in two-fold ways - as principal and secondary.

If any devotee can acquire special deftness in any one of devotion (out of these seven), then he is to be given sakhyā jñāna and ātmanivedana jñāna, by ŚrīKṛṣṇa. “It is said, that dāsyabhakti is the principal one among all the bhaktis. Therefore, it is possible to arise only in the case of a fortunate person”. It is called servitude, if all the actions (which have already done) is to make over in the name of Viśnu.

In the creed of Dāmodaradeva, one Bhagavanta with attribute (saṅgūṇa) and with form (sākāra) is worshipped. Through this worship one attributeless and formless Brahma is to be realised. Idol-worship is an
indispensable part of Dāmodarism. In the KBh Bhaṭṭadeva says about the idol worship, through the conversation between the king Nimi and Ābirhotra.

"The śādhaṇa pādhati of Dāmodaradeva begins with ekam sat (one manifested), and gives it up to merge into ekam tat (one unmanifested). As it has already been stated (in the present ch.) that, the Dāmodarīa vaishnavism is based on the mixed system. Therefore, in this sect, the śādhaṇa pādhati is exercised with the mode of Āgama and Nīgama. Viṣṇu and Śiva are seemed to be one, here". 40

'It is One, without a second. This faith may be philosophically termed as Absolute monism, which has been made clear by Bhaṭṭadeva in his BhV. 41

Dāmodaradeva was the pioneer of the Valdika Sanātana Bhāgavatī Vaiṣṇava Dharma'. He was a mine of generosity and magnanimity. Though he was a worshipper of 'One Parameśvara', never neglected other devotees, the worshippers of other gods and goddesses. His solemn meditation and ardent devotion enabled him to pave the way for salvation. It is the - 'Indian Eternal Vedic Vaiṣṇava Religion'. It is known as Bhāgavati, only because of the great influence of the BhP. upon it.

To sum up, the Supreme Reality is one, but the path, in search of his existence may be different.
So also sadhana paddhati may be of different varieties. Whatever it may be, all roads lead to the same realm of Mokṣa.

Dāmodaradeva does not mean that Mokṣa or Mukti is the union of God with creature (jīva). To him, those creatures are said to be freed, whose merits (guna) be equalized with the God.42

Śankaradeva’s influence upon Dāmodaradeva:

It is stated earlier that there was a friendly relation between the two families of Śankaradeva and Dāmodaradeva. Sadānanda, the father of Dāmodaradeva, met Śankaradeva at Nalacā of Nowgong district. Within a short period they became fast friend due to their scholastic intention. Both were erudite scholars. So, the religious discussion took place between them, in their leisurely hour.43

To some extent, Dāmodaradeva was influenced by Śankaradeva. “After finishing his Brahmacāryya dharma Dāmodaradeva, used to go to Śankaradeva with his father Sadānanda. Sometimes, he went to there alone also to meet Śankaradeva. So also, Śankara came to their home to see him.”44 Such an way, they passed their time gladly.

Their companionship fastened themselves in a friendly knot. As Dāmodaradeva hailing from a famous erudite family, naturally his curious mind always was leaning towards the flow of knowledges of devotion. Having gotten
the company of Sankaradeva, he had got the chance to hear, and imbibe the *rasa* and the essence of *Kṛṣṇa-Kathā*. His religious able bodied mind, became more strong and powerful after acquiring the knowledge about the sports and merits of Kṛṣṇa. Automatically, he divined into the sea of nectar, wherein existed the greatness of *Kṛṣṇa-Viṣṇu* alone.

To Dāmodaradeva, a sense of sympathy imperceptibly was cherished in the mind of Sankaradeva. Indeed, the scholarly and amiable nature of Dāmodaradeva could be able to create this type of perception in the mind of Sankaradeva. For instance, Dāmodaradeva was informed by Sankaradeva at the time of his leaving Burdowā for the west. Dāmodaradeva considered him (Sankaradeva) as his company (*sangī*), and prepared to leave Nalacā for the west. Leaving Burdowā, Sankaradeva stayed at Baralacungq (at present Barpēṭā district). Dāmodarā also stayed at Pāṭbāusi also called Vyāsapura, not far from Baralacunga. At Pāṭbāusi, Dāmodaradeva always recited the *Bhāgavata*. Sankaradeva and Madhavadeva also came there to hear the teachings of the *Bhāgavata*. Both the gurus, Sankaradeva and Dāmodaradeva were the scholars of equal status.

At the time of misfortune of Dāmodaradeva, specially at the untimely death of his wife and the premature death
of his daughter, Sankaradeva came to console him. Of course, Dāmodaradeva did not get disappointment in this accident. Rather he accepted it as the grace of God. Sankaradeva insisted him to practise bhakti-dharma. So, at this period of calamity he got inspiration from Sankaradeva. By this way Dāmodaradeva was influenced in the step of religion by Sankaradeva.

NOTES AND REFERENCES

1. Read, Bh.P. 11/27/7
   vaidikastāntriko miśra iti me trividho makhah;
   trayānamūpsātenaiva vidhinā māṁ samarecayet.

2. See, Bh.P. 11/28/1

3. srimaddāmodarīyarāśanam, Khargeśwari ed. by T. Sarmah, Prakasāna, Rupnagar, Guwahati, 32, 1993

4. The ten paricchedas are -(1) tattva pariccheda, (2) śṛṣṭi pariccheda (3) sthiti pariccheda (4) pralayapariccheda (5) jīva pariccheda (6) īśvara pariccheda (7) prayojana pariccheda (8) bhakti pariccheda (9) dhyāna pariccheda and (10) mukti pariccheda.

6. pañcatanmātrā; Sabda, Sparśa, rūpa, rasa and gandha.

7. Goswami, Jiveswara, Sm. D.D. (srṣṭi pariccheda)
   Sl.No.2 ed. by T. Sarmah , Khargeswari Prakasana,
   Rūpnergār, Gauhati 32, 1993, p.10

8. RV. 10/121/1

9. Goswami, Jiveswara, Sm. D D. (srṣṭi pariccheda), Sl.
   No. 3-6 (regarding this work Sm.D.D. total infor-
   mation has been given in the earlier quotations so to
   avoid repetition, hereafter, will be mentioned only
   the name of the work Sm.D.D. and the numbers of
   quotations and page no. etc.)

10. RV. 10/90/1

11. Sm.D.D. (Srṣṭi pariccheda, Sl.no.7)

12. Sm.D.D. (Srṣṭi pariccheda, sl. nos. 10,11,21)

13. One of the several worlds described in mythological
   literature (as quoted in the Candrakānta Abhidāna)
   Gauhati University, 1988


15. Ibid, 3

16. Ibid, 9

17. Read, Sm D.D. (Īśvara paricchedah, sixth karika)
   Kārikā no.2
   srṣṭisthiti pralayānām viśvasambandhayoginām,
   jñānechakṛtiyogena navalakṣaṇalakṣītan.
18. See, BhP, 2/10/6

19. Read, Mā.Up.1

omityetadaksāramidam sarvam tasyopavyākyānam
bhūtam bhavad bhaviṣyaditi sarvamānkatāra eva
yaccānyat trikālatītam tadapānkāra eva.

20. See, Mā.Up. 2-12
(as quoted in the DDGD, by Goswami, N.N.D., Manipuri Basti, Guwahati-8, 1983, pp.2-8)

21. Read, M.Up. 214

pranavo dhamuh sāro hyātmā brahma talla kṣyamucyate
apramattena beddhabyam tanmayo bhavet.

22. Read, Bh. Gītā, 8/13

omitiyekākṣaram brahma byāhen mamanusmaren,
yah prayāti tyajan deham sa yāti paramamgaṇam.

23. It has been taken from the preface of the work DDGD
by Goswami, N.N.D. Manipuri Basti, Guwahati-8, 1983,
p.18

24. See, GL,336

25. There are some agreeable and meaningful legends in the
Rgveda and the Mbh, about the Hayagrīva.

   According to the RV. Dadhyang or Dadhica was
   a pious son of the sage Atharva. But, the Mbh says
   that Dudhyang was born from Bhṛgu.
Once, Indra was propitiated by the deep meditation of Dadhyang. As a result, Indra had to teach the two most valuable lores, Pravargya and Madhuvidya to Dadhyang. At the same time, Dadhyang was also warned by Indra, if somehow, these learnings get the chance to leak out, then the consequence would not be wholesome.

Aśvinidvaya, the two expert physicians of the gods, came to know that, Dadhyang had acquired the knowledge of Madhuvidya and Pravargyavidya. So they also skilfully won the mind of Dadhyang through their satiable service. Having been pleased, Dadhyang wanted to know their desire. Immediately, they benignly requested him to teach about the Madhuvidya. Then Dadhyang told them about the warning of Indra. On the other hand, Aśvinidvaya to solace the sage, let him to know about their extraordinary power of physic and medicine. Their credulous speech caused the sage to agree. Thereafter, to serve their purpose Aśvinidvaya first cut down the head of the sage and immediately added a head of a horse. Then the horse headed Dadhyang taught them about Madhuvidya. Indra, had been noticed all these; and, in rage, he cut down the horse head of Dadhyang. But, Aśvinidvaya, restored
the original head of Dadhyang and revived him with help of their elixir mantra. (This story has been taken from 'Vaidika Kahini Pravaha' written by Dr. T. Sarmah, Reader, Sanskrit Department, Gauhati University.

Dr. Sarmah, elaborately delineated the pleasing story of Dadhyang or Dedhica. But, here, merely mentioned is made about the Hayagriva).


27. Gañapati, Sūrya, Durgē, Śiva and Viṣṇu

28. It has been taken from the preface of the DDGD ed. by Goswami, N.N.D., Manipuri Basti, Guwahati, 1983, p.28

29. Mahanta, B.C., APMS, Jorhat-1, 1987, p.59

30. See, Bh.P. 7/5/23

31. Read, Bh.P. 7/5/24

\[ \text{iti puṃsārpīta viṣṇau bhaktiscennavalakṣana,} \\
\text{kriyeta bhagabatyaṅdha tammanyehadhitamuttamam.} \]

32. Sarma, T.N., AASB, Āuniatī sattra, 1975, p.22

33. Read, GR, 740

\[ \text{guru hari bastu dui} \\
\text{bicārata bhīna nui,} \\
\text{eka bastu buli dharā} \\
\text{abheda bhakti karā.} \]
34. Goswami, U.K., DDGC, PPN, Rehabari, Guwahati-8, p. 3.
35. See, Sh.P. 3/29/8, 9, 10, 12, 13, 11/3/31, 1/2/12, 1/3/13.

servāsāmeva bhaktināṁ dēśyam mukhyam prakirtitam,
 bahuseubhēgyasālinaṁ sā bhektirjēyete kvacit.

39. Read, Kāh XIth Skandha, 3rd Ch. p. 583

'jēnā rājā vedavihīta kārma tāke nakerile akrāma
niśedha kārane vikārma, āke vede kehise, vede īśvēra-
ta hante hayēse, yāta sūri sevo mohe yāi, eteke
tumi chavela pade tārā taisāni nakehile. yi ajīya
ajitendriya huyā vedavihīta naktare, si akrāma pateke
narakata pare. eteke īśvērata ārpiya vedokta kārma
ascrīva. Pratimē thēpiā hārika pūjivē, teve anāhyat
mokṣa labhivē.'

40. Goswami, N.N.D. (ed.), DDGD, Manipuri Basti, Guwahati
-8, 1983, pp. 102-103
41. See, Sh.V. 15/654

(Cuoted in the CR by Kaviratna Copēl Mīśra, ed. by
Goswami, N.N.D., Manipuri Basti, Guwahati-8, 1976,
p. xxxiv.

42. See, Sm. D.D. (Mukti paricchedah) Dāmodarē Mukti
Kārikā no. 23.
43. See, GL, 88, 89.
44. Read, GL, 122, 23, 24:

tin din antare brahmacerryake erile,
kate dina Damodara samerth bheilante;
pitra lagata Sankarara pase yaanta
kono bela ekesvere yaanta Damodara
tanka dekhivake kato asaya Sanka.

45. Read, GL, 138

'paścimake āmi yāo Sānkare janilā,
āmio yāibo Dāmodaro bhulilā.'

46. Read GL, 142:

mora sangi Sānkara gailanta paścimake,
avesye āmāra tathā lāgaya yāivake.

47. See, GL, 176

48. See, GL, 181.