

श्री भक्तिग्रन्थावली
Śrī Bhakti-granthāvalī
A Series of Works on Bhakti

विश्वनाथचक्रवर्तिना विरचिता

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Introduction

The few books published here were written by Śrīyukta Viśvanātha Cakravartī. Viśvanāthacakravartī was born in a Rāḍīya *brāhmaṇa* family in Devagrāma in the District of Nādiā in the middle of the sixteenth century of the Śaka Era.¹ His mother and father's names are not known. They were three brothers. The oldest was named Rāmabhadra, the middle Raghunātha, and the youngest Viśvanātha. Harivallabha was another name of Viśvanātha. In all of the songs that Viśvanātha wrote he used the name Harivallabha. As in the lives of some holy people supernatural things are thought to occur, so in the life of Viśvanātha stories about supernatural occurrences are heard. There is a story to the effect that when Viśvanātha was born an object filled with light appeared in his birth chamber. In another story he made a copy of the *Śrīmad Bhāgavata* for his gurudeva. Sitting on the bank of some pond, he copied that book. While he was copying that book neither the heat of the sun nor the water of rainstorms was able to touch his body. Whether at a time of intense rains or when the sun was beating down fiercely, he used to sit there unaffected, engaged in copying the book. Whatever the case may be, it is not surprising that supernatural stories have spread about the life of a great soul, possessed of such extraordinary power, like Viśvanātha.

While Viśvanātha was still a boy, he went, after he finished his boyhood studies of grammar and such subjects, to the village of Saiyadabad in the district of Murshidabad and studied *bhakti* scriptures such as the *Śrīmad Bhāgavata* and others. The sons of Rāmakṛṣṇa Ācārya, a disciple of Śrīla Narottama Ṭhākura, were the chief scholars in Saiyadabad at that time. Perhaps Viśvanātha may have studied the *bhakti* scriptures from one of them. Gaṅgānārāyaṇa Cakravartin of the village of

¹The Śaka Era began in 78 C.E. with the accession of Kanishkha to the throne. Thus, the beginning of the sixteenth century of the Śaka Era corresponds to 1578 C.E. and it lasts until 1678 C.E. The middle of the sixteenth century of that era would be, therefore, around 1628 C.E.

Bālucarar Gāmbhilā was one of Śrīla Ṭhākura Mahāśaya's major disciples. He had one daughter named Viṣṇupriyā. For that reason he accepted Kṛṣṇacarāṇa, the youngest son of his spiritual brother Rāmakṛṣṇa Ācārya, as a suitable groom for her. Even though RāmaKṛṣṇa was a Vārendra class *brāhmaṇa* and Gaṅgānārāyaṇa was a Rādhīya class *brāhmaṇa*, no obstacle to accepting him was raised.

When Viśvanātha, by the order of his gurudeva, went to Vṛndāvana, Śrī Jīva Gosvīmin and Śrī Kṛṣṇadāsa Kavirāja and all the others had already gone to the eternal abode. Therefore, at that time students studied the *bhakti* scriptures from Cakravartin Mahāśaya. Baladeva Vidyābhūṣaṇa, the author of the *Śrī Govinda-bhāṣya* and other texts, was a student of this Cakravartin. When there was a disagreement between the Gauḍīya Vaiṣṇavas and Vaiṣṇavas of other communities who were saying, "Because the Gauḍīya Vaiṣṇavas have no commentary on the *Brahma-sūtras*, they cannot qualify for the service of Gopāladeva Govindadeva ?]" in the temple of Gopāladeva in the village of Galtā under the jurisdiction of the capital city of Jayapura, Cakravartī Mahāśaya was extremely old, so much so, that he had not the power to travel. For this reason, by his order, his student Baladeva Vidyābhūṣaṇa Mahāśaya went to Galtā Gadi and after discussing the meanings of the scriptures defended the right of Gauḍīya Vaiṣṇavas to that service. Perhaps at that time the explanation of Śrī Cakravartī Mahāśaya's was spread as follows: "He was like a lord of the world (Viśvanātha because he showed the path of *bhakti* and because he lived (*vartin*) in a circle (*cakra*) of *bhaktas*) he became known as the "dweller in the circle" (*cakravartin*).²

Some modern people look askance at Cakravartī Mahāśaya because he was a supporter of the Pārakīya view. But because he has brought about limitless aid to the Vaiṣṇava community through authoring numerous works on *bhakti*, Gauḍīya Vaiṣṇavas are bound to him by ties of undying gratitude. If anyone reads these five works published here nothing will remain to be known about his views. Among all the books that Cakravartī Mahāśaya wrote, his *Revealer of the Essential Meaning* (*Sārāthadarśinī*, his commentary on the *Bhāgavata*) is inferred to be his last. He finished that commentary in the month of Māgha (January-February) in 1626 Śakābda (1704 C.E.). If this conclusion can be accepted as reasonable, then Viśvanātha wandered this earth from 1550

²Source unknown:

विश्वस्य नाथरूपोऽसौ भक्तिवर्त्मप्रदर्शनात्।
भक्तचक्रे वर्तितत्वाच्चक्रवर्त्याख्ययाभवत्॥

to at least 1630 Śakābda (1628 to 1708 C.E.).

A Drop of the Nectar-Ocean of Bhakti-rasa (श्रीभक्तिरसामृतसिन्धुबिन्दुः)

अन्याभिलाषिताशून्यं ज्ञानकर्माद्यनावृतम्।
आनुकूल्येन कृष्णानुशीलनं भक्तिरुत्तमा॥

अस्यार्थः — अन्याभिलाषज्ञानकर्मादिरहिता श्रीकृष्णमुद्दिश्यानुकूल्येन का-
यवाङ्मनोभिर्यावती क्रिया सा भक्तिः॥ १॥

Translation

The constant favorable conforming of oneself to Kṛṣṇa that is free of desire for anything or anyone else and that is not covered by knowledge or ritualism is the highest *bhakti*.

The meaning of this statement is this: all action with one's body, words, and mind that is directed favorably to Śrī Kṛṣṇa and that is free of desire for something else, knowledge and rites is *bhakti*. (1)

Commentary

The favorable cultivation (*anuśīlana*, i.e., conforming oneself to or disposing oneself towards someone) in relationship to or for the sake of Bhaḡavān himself, Śrī Kṛṣṇa, who is the highest object of love and who attracts the whole moving and unmoving world by means of his own most

amazing play, which is filled with all the godly opulences and sweetnesses, is called *bhakti* or is the essential definition (*svarūpa-lakṣaṇa*) of *bhakti*. Whatever a thing is in and of itself, that is its essential nature and the definition introducing that essential nature or which provides knowledge of that essential nature is its essential definition or major characteristic.

The meaning of cultivation (*anuśīlana*) is physical, mental, and verbal effort that consists either of engagement in something or disengagement from something. It also refers to a mental disposition (*bhāva*) made up of the object of one's affection. A disposition is a movement or turning (*vṛtti*); a mental disposition is a mental movement or turning. When we say "made up of the object of one's affection" we mean that the object of one's affection is the source or basis of one's mental disposition, its root nature.

Effort consisting of disengagement is the effort of renouncing or rejecting something. Effort consisting of engagement is the effort of accepting or taking something on. And favorable means causing pleasure. Therefore, any effort or desire for Kṛṣṇa directly or indirectly (in the case of something connected with him), as long as it is pleasing to him, is known as *bhakti*.

Effort or desire that is not pleasing to him is not complete as *bhakti*. *Bhakti* is of two types: qualified and unqualified. There are two qualifying adjuncts of *bhakti*; one when combined with a desire for something else and the other when mixed with something else. *Bhakti* possessed of a qualifying adjunct is called qualified or secondary *bhakti* and *bhakti* without any qualifying adjunct is called unqualified or primary *bhakti*. The word "highest" described in the text here refers to primary *bhakti*. Therefore, if the previously described cultivation is free of desire for anything else and free of mixture with anything else it is called the highest *bhakti*. This is *bhakti*'s peripheral definition (*taṭastha-lakṣaṇa*) or its secondary attribute.

The desire for something else refers to the subconscious traces (*vāsanā*) of longing for sense enjoyment and for liberation. Mixture with something else refers to being covered or enshrouded by knowledge or action. Knowledge and action here mean knowledge of the oneness of Brahman and the living being, the regular and occasional rites described in the traditional ritual texts (the *smṛtis*), renunciation, the Sāṅkhya philosophy, and the eightfold yoga system. Therefore, if the cultivation described before is free of the desire for sense enjoyment and liberation and wants only *bhakti* and if it is free from connection with the type of knowl-

edge and actions cited above and only consists of hearing, repeating, and so forth, then it is called the highest *bhakti*. That highest *bhakti* is known by various names: quality-free (*nirguṇā*), pure (*śuddhā*), singular (*kevalā*), primary (*mukhyā*), unmixed (*ananyā*), disinterested (*akiñcanā*), self-accomplished (*svarūpa-siddhā*), and so forth. As soon as there is no remaining mixture with knowledge or action and no remaining connection with desire for anything but *bhakti*, *bhakti* becomes the highest, the purest and so forth.

Bhakti joined with a subtle desire (*vāsanā*) for sense enjoyment is called the *bhakti* of desire. *Bhakti* joined with the subtle desire for liberation is called desireless (*niṣkāma*) *bhakti*. Since the *bhakti* of desire is related to the natural qualities (*guṇa*) of either opacity (*tamas*) or translucence (*rajas*) it is also called with-quality or threaded³ *bhakti*. All people who are in distress or who want wealth are its proper adherents and the enjoyment of heaven and so forth are its result. If this with-quality *bhakti* is related to the natural quality of transparency (*sattva*), it then is joined with a subtle desire for liberation. It then is no longer called with-quality *bhakti* but is called desireless *bhakti*. Persons who desire liberation are its proper adherents. This desireless *bhakti*, joined with the subtle desire for liberation, generally becomes mixed with knowledge (gnosis), yoga, or action. If it becomes mixed with action it is called action-mixed *bhakti*; if mixed with yoga it becomes called yoga-mixed *bhakti*; and if it is mixed with knowledge it is called knowledge-mixed *bhakti*. The result of action-mixed *bhakti* is purification of the mind. The result of yoga-mixed *bhakti* is gradual liberation after directly experiencing the Supreme Soul (Paramātmān). The result of knowledge-mixed *bhakti* is sudden liberation after directly experiencing Brahman.

All desireless actions that are parts of action-mixed *bhakti*, though not themselves directly *bhakti*, are made complete as forms of *bhakti* through the attribution of the quality of *bhakti* to them because they produce a result of *bhakti*, that is, the purification of the mind. In other words, since they take on or assume the form of *bhakti* they may be called *bhakti* through attribution (*āropa-siddhā bhakti*). In the same way, all practices such as the postures, breathing and so forth that are parts of yoga-mixed *bhakti* and knowledge of the oneness of living being and the Self which is part of knowledge-mixed *bhakti*, though they are not directly *bhakti* themselves, are made complete because of association with *bhakti*. In other words, since they take on or assume the form of *bhakti* by producing a result of *bhakti*, liberation, they are called *bhakti*

³Thread is another meaning of the word *guṇa*.

through association (*saṅga-siddhā bhakti*).

Because the highest *bhakti* is free of relationship with the threads (*guṇa*) it is threadless (or quality-less) and completely separate from all of the *bhaktis* so far described. Action, yoga, and gnosis are subservient to and fully dependent on it; it is not subservient to or dependent on them. Rather, it is completely independent. It, in its independent way, bestows all of its own results, such as the direct experience of Bhagavān and so forth, along with the results of action (rites and desireless action), purification of the mind, of yoga, gradual liberation, and of knowledge, sudden liberation. Even though all the forms of this highest *bhakti*, like hearing and so forth, appear superficially to be like action, yoga, and knowledge, they are not. They are the movements, operations or turnings (*vṛtti*) of the own-nature power (*svatūpa-śakti*), which consists of eternal being, consciousness, and bliss, belonging to Śrī Bhagavān.⁴ All the eternally accomplished, own-nature powers of Śrī Bhagavān are the root bases of this operation. The senses of the practitioner, the ears and so forth, are thus made into the form of fields in which accomplished beings and the practitioners meet together. If the senses of the practitioner are not so made over, they would be incomplete and therefore, it would be impossible for all the practitioners who are unfit to meet together with accomplished beings to attain completion or fulfillment (*siddhatva*). The operation of the eternally accomplished own-nature power, in order to draw in unaccomplished practitioners, descends among the operations of their senses and becoming one with those, taking on the same forms as those, appears in the form of hearing, repeating, and so forth. On the descent of that operation made of bliss, hearing, repeating, and so forth become bestowers of bliss in relationship to the practitioner. Seeing its manifestation among the operations of the senses, we perceive

⁴Śrī Bhagavān has unlimited powers and they are all primarily divided into three groups. The three groupings are: the own-nature powers, the borderline powers (*taṭastha-śakti*), and the measurable powers (*māyā-śakti*). The own-nature powers are again divided into three: the pleasure-giving, the connection-forging, and the awareness-giving powers. That special operation of the own-nature powers, characterized by the quality of self-manifestation, by which aspects of the own-nature endowed with its own-nature powers are revealed is called pure transparency (pure clarity? *viśuddha-sattva*) That pure transparency has four forms: pure transparency in which the pleasure-giving power dominates, pure transparency in which the connection-forging power dominates, pure transparency in which awareness-giving power dominates, and pure transparency in the three powers are simultaneously expressed. Among them the first is called "the hidden wisdom (*guhya-vidyā*)" or *bhakti*. By means of that, the *bhakti* that is both the practice and the goal of practice is manifested in the worshipper. In other words, that operation itself descends among the operations of the senses of the worshipper and becomes one with them. Thus, the mind of the practitioner becomes filled with delight (*anurāga*, love for Bhagavān).

those things (hearing, repeating , etc.) as knowledge, action and so forth. Actually, however, that hearing, repeating, and so forth are made of consciousness, beyond knowledge, action, and the rest. For that reason it has been said: "That *bhakti* destroys afflictions, bestows good fortune, makes liberation seem insignificant, is extremely rare, consists of a special kind of concentrated bliss, and attracts Kṛṣṇa."⁵

The afflictions referred to are threefold: sin (*pāpa*), the seed of sin (*pāpa-bīja*), and ignorance (*avidyā*). Sin is again of two varieties: that already in effect and that not yet in effect. That which is situated in the self in the form of the unseen (*adr̥ṣṭa*) and whose time to be experienced has not yet arrived is sin not yet in effect (*aprārabdha-pāpa*). And that sin the experience of which has already begun is sin already in effect (*prārabdha-pāpa*). The subtle or subconscious traces of past experiences called *vāsanā* are the seeds of sin. The meaning of ignorance is lack of salvific knowledge (*ajñāna*). The meaning of the word *śubha* or "good fortune" is that the practitioner brings about the pleasure of all the world and the whole world gives love, all good qualities, and happiness to the practitioner. Happiness is of three kinds: happiness related to the objects of the senses, happiness connected with the experience of Brahman, and happiness related to the supreme person. When *bhakti* arises even liberation seems insignificant. Therefore, *bhakti* is said to be the belittler of liberation. Apart from the grace of Śrī Bhagavān or his *bhakta* there is no other way of gaining *bhakti* and Śrī Bhagavān does not bestow it very easily. Therefore, *bhakti* is said to be very rare. That it is "a special kind of concentrated bliss" means that it is even superior to the celebrated bliss of Brahman. That it attracts Kṛṣṇa means that it enchants even Śrī Kṛṣṇa and draws him to it along with his beloved ones.

सा भक्तिः साधनभक्तिर्भावभक्तिः प्रेमभक्तिरितिभेदेन त्रिविधा। साधनभक्तिः पुनर्वैधीरागभेदेन द्विविधा॥ २॥

Translation

That *bhakti* is threefold because of the distinctions between *bhakti* as practice, *bhakti* as feeling (or disposition), and *bhakti* as love. *Bhakti* as practice is again twofold because of the distinctions between rule-motivated and passion-motivated *bhakti*. (2)

Commentary

⁵Cite the verse number from Bṛs.

The highest *bhakti* just described is again of two kinds because of the distinction between *bhakti* as means and *bhakti* goal. Hearing, repeating, and so forth accomplished by the activity of the senses is called *bhakti* as practice. And the appearance of all the eternally accomplished feelings or dispositions by means of all those practices is called *bhakti* as goal. That *bhakti* as goal is again of two types through the distinction between feeling or disposition and love. Finally, *bhakti* as practice, too, is of two varieties: rule-based and passion-based.

आदौ श्रद्धा ततः साधुसङ्गोऽथ भजनक्रिया।
ततोऽनर्थनिवृत्तिः स्यात् ततो निष्ठा रुचिस्ततः॥
अथासक्तिस्ततो भावस्ततः प्रेमाभ्युदञ्चति।
साधकानामयं प्रेमः प्रादुर्भावे भवेत्क्रमः ॥ ३॥

Translation

At first faith, then associating with the holy, then the actions of worship, then the cessation of unwholesome things, then steadiness, then liking, then attachment, then disposition (i.e., feeling), and finally love arises. This is the order in which love appears for practitioners. (3)

अथ भजनस्य चतुःषष्टिरङ्गानि यथा श्रीगुरुपादाश्रयः श्रीकृष्णादीक्षाशिक्षादि श्रीगुरुसेवा साधुमार्गानुसारो भजनरीतिप्रश्नः श्रीकृष्णप्रीतये भोगादित्यागस्तीर्थवासस्तीर्थमाहात्म्यश्रवणं च स्वभक्तिनिर्वाहानुरूपभोजनादिस्वीकार एकादशीव्रतमस्वत्थतुलसीधात्रीगोब्राह्मणवैष्णवसम्मानं पूर्वदशग्रहणं परदशत्यागोऽसाधुसङ्गत्यागो बहुशिष्यकरणात्यागो बह्वारम्भत्यागो बहुशास्त्रव्याख्याविवादादित्यागो व्यवहारे कार्पण्यत्यागः शोकक्रोधादित्यागो देवतान्तरनिन्दात्यागः प्राणिमात्रे उद्वेगत्यागः सेवापराधनामापराधत्यागो गुरुकृष्णभक्तनिन्दात्यागो वैष्णवचिह्नधारणं हरिनामाक्षरधारणं निर्माल्यधारणं नृत्यं दण्डवत्प्रणामोऽभ्युत्थानमनुव्रज्या श्रीमूर्तिस्थाने गमनं परिक्रमा पूजा परिचर्या गीतं सङ्कीर्तनं जपः स्तवपाठो महाप्रसादसेवा विजप्तिश्चरणामृतपानं धूपमाल्यादिसौभग्रहणं श्रीमूर्तिदर्शनं श्रीमूर्तिस्पर्शनमारात्रिकदर्शनं श्रवणं तत्कृपापेक्षणं स्मरणं ध्यानं दास्यं सख्यमात्मनिवेदनं निजप्रियवस्तुसमर्पणं

कृष्णार्थं समस्तकर्मकरणां सर्वथा शरणापत्तिस्तुलसीसेवा वैष्णवशास्त्रसेवा
 यथाशक्तिदोलादिमहोत्सवकरणां कार्तिकव्रतं सर्वदा हरिनामग्रहणं जन्माष्ट-
 मीयात्रादिकं च—एवमूनषष्टिभक्त्यङ्गानि। अथ तत्र पञ्च अङ्गानि सर्वतः
 श्रेष्ठानि यथा श्रीमूर्तिसेवाकौशल्यं रसिकैः सह श्रीभागवतार्थास्वादः सजा-
 तीयाशयस्निग्धमहत्तरसाधुसङ्गो नामकीर्तनं श्रीवृन्दावनवासः। एवं मिलित्वा
 चतुःषष्ट्यङ्गानि॥ ४॥

Translation

Now there are sixty-four parts or limbs of worship. They are as follows: finding shelter at the feet of a guru, receiving initiation and instruction concerning Śrī Kṛṣṇa, serving one's guru, following the path of the holy, asking about the methods of worship, giving up one's own enjoyments for the pleasure of Śrī Kṛṣṇa, living in a holy place, listening to glorifications of holy places, accepting the kind of food and such that is suitable for carrying out one's *bhakti*, observing Ekādaśī, and respecting the Aśvattha tree, the *tulasī* bush, the *dhātrī* bush, cows, brāhmaṇas, and Vaiṣṇavas. The previous ten are things to be accepted. The following ten are things to be given up. One should give up association with the unholy (*asādhū*), give up making many disciples, give up starting many endeavors, give up commenting on and debating many scriptures, give up miserliness in one's conduct, give up sorrow and anger, give up calumny of other gods, give up causing distress to all forms of life, giving the offenses of service and holy name, and give up tolerating the calumny of Śrī Kṛṣṇa and those dear to him (such as the guru). One should wear the marks of the Vaiṣṇavas, the letters of the holy names, and garlands offered to the sacred images. Apart from those, [*bhakti* includes] dancing, bowing down like a stick, rising from one's seat in respect, following respectfully behind, going to the place of the sacred images, circumambulation, ritual worship (*pūjā*), attendance, singing, congregational singing, silent repetition of mantra, reciting hymns, eating remnants of food offerings, making requests of the supreme person, drinking the footwash [of the sacred image and guru], smelling the fragrance of incense, garlands, and such, visiting the sacred image, touching the sacred image, attending the images' greeting ceremonies (*ārātrika*), listening, depending on their grace, remembering, meditating, thinking of oneself as a servant, thinking of oneself as a friend, offering oneself, offering something that is dear to one, performing all actions

for the sake of Kṛṣṇa, surrendering in all ways, serving the tulasī plant, serving the Vaiṣṇava scriptures, observing as far as one is able the festivals like the Swing Festival and so forth, undertaking vows in the month of Kārtika (October-November), always repeating the holy names, and celebrating Jamnāṣṭamī (the birth of Śrī Kṛṣṇa) and the other holy days. These are fifty-nine of the forms or parts of *bhakti*. Now here are the five forms that are the best of all: skillfulness in serving the sacred images, relishing the meaning of the *Bhāgavata* with other enjoyers of rasa, associating with affectionate and more advanced holy ones who are of the same sort as oneself, congregational or responsorial singing of the holy names, and living in Śrī Vṛndāvana. Combining them all together one has the sixty-four forms of *bhakti*. (4)

Commentary

Anyone who has faith is a candidate for the path of *bhakti*. If for someone who is not overly attached to the results of their actions like those who act out of selfish desire, or if for someone not overly detached from the material world like those pursuing knowledge out of a desire for liberation, the realization arises, through some sort of good fortune, that even though Bhagavān has recommended both knowledge and action, his final recommendation in favor of *bhakti* carries more weight, then faith in the performance of *bhakti*, in the form of hearing about Bhagavān, is born and one can call such a person faithful. Such a faithful person is qualified for the path of *bhakti*. According to differences in faith such candidates are of three types. One who is highly skilled in the arguments of scripture and whose faith is strengthened by analysis of the fundamental principles, methods, and aims of mankind is the highest candidate. One who is not very skilled in the arguments of scripture, but has firm faith, is middling candidate. And one who is not skilled in the arguments of scripture and whose faith is weak is the lowest candidate. The weakest candidate after giving up bad association takes to hanging out with good or holy people, and freeing himself of possessions becomes engaged in the service of the holy image. The middle candidate feels love for the Lord, friendship towards the *bhaktas* of Bhagavān, compassion for the ignorant and indifference towards those who are hateful. And the highest candidate engages all living beings in the service of Bhagavān. Before beginning this sort of performance of worship the candidate for *bhakti* associates with saints or holy people. After associating with holy people the inclination for the performance of worship is born. And after that, through the cessation of harmful traits

and development of steadiness and so forth divine love appears.

अथ द्वात्रिंशत सेवापराधा वर्जनीयाः। यथागमे

यानैर्वा पादुकैर्वापि गमनं भगवद्गृहे।
 देवोत्सवाद्यसेवा च अप्रणामस्तदग्रतः॥
 उच्छिष्टे वाप्यशौचे वा भगवद्वन्दनादिकम्।
 एकहस्तप्रणामश्च तत्पुरस्तात्प्रदक्षिणम्॥
 पादप्रसारणञ्चाग्रे तथा पर्यङ्कबन्धनम्।
 शयनं भक्षणञ्चापि मिथ्याभाषणमेव च॥
 उच्चैर्भाषा मिथो जल्परोदनादि तदग्रतः।
 निग्रहानुग्रहौ चैव निष्ठुरक्रूरभाषणम्॥
 कम्बलावरणञ्चैव परनिन्दा परस्तुतिः।
 अश्लीलभाषणञ्चैव अधोवायुविमोक्षणम्॥
 शक्तौ गौणोपचारश्च अनिवेदितभक्षणम्।
 तत्तत्कालोद्भवानाञ्च फलादीनामनर्पणम्॥
 विनियुक्तावशिष्टस्य व्यञ्जनादेः समर्पणम्।
 पृष्ठीकृत्यासनञ्चैव परेषामभिवन्दनम्॥
 गुरौ मौनं निजस्रोत्रं देवतानिन्दनं तथा।
 अपराधास्तथा विष्णोर्द्वात्रिंशत परिकीर्तिताः॥

वाराहे च ये अपराधाः प्रोक्तास्तेऽपि सङ्क्षिप्य लिख्यन्ते यथा—

राजान्नभक्षणम्। द्धान्तागारे हरेः स्पर्शः। विधिं विना हर्युपसर्पणम्। वाद्यं विना तद्धारोद्धाटनम्। कुक्कुरादिदुष्टभक्ष्यसङ्ग्रहः। अर्चने मौनभङ्गः। पूजाकाले विडुत्सर्गाय गमनम्। गन्धमाल्यादिकमदत्त्वा धूपनं। अनर्हपुष्पेन पूजनम्। अकृत्वा दन्तकाष्ठञ्च कृत्वा निधुवनं तथा स्पृष्ट्वा रजस्वलां दीपं तथा मृतकमेव च रक्तं नीलमधौतञ्च पारक्वं मलिनं पटं परिधाय मृतं दृष्ट्वा विमुच्यापानमारुतं क्रोधं कृत्वा श्मशानञ्च गत्वा भुक्त्वाप्यजीर्णभुक् भुक्त्वा कुसुमं पिण्याकं तैलाभ्यङ्गं विधाय च हरेः स्पर्शो हरेः कर्मकरणं पातकावहम्॥

तथा तत्रैवान्यत्र—

भगवच्छास्त्रानादरपूर्वकमन्यशास्त्रप्रवर्तनम्। श्रीमूर्तिसम्मुखे ताम्बुलचर्वणम्। एरण्डादिपत्रस्थपुष्पैरर्चनम्। आसुरकाले पूजा। पीठे भुमौ वा उपविश्य पू-

जनम। स्नपनकाले वामहस्तेन तत्स्पर्शः। पर्युषितैर्याचितैर्वा पुष्पैरर्चनम।
 पूजायां निष्ठीवनम। तस्यां स्वर्गवर्प्रतिपादनम। तिर्यक्पुण्ड्रधृतिः। अप्रक्षालि-
 तपादत्वेऽपि तन्मन्दिरप्रवेशः। अवैष्णवपक्कनिवेदनम। अवैष्णवदृष्टेन पूजनम।
 विघ्नेणमपूजयित्वा कपालिनं दृष्ट्वा वा पूजनम। नखाम्भःस्नपनम। घर्माम्बु-
 लिप्तत्वेऽपि पूजनम। निर्माल्यलङ्घनम। भगवच्छपथादयोऽन्ये च ज्ञेयाः॥
 ५॥

Translation

Now, thirty-two offenses in service are to be avoided. As in the Āgama:

Going into the house of Bhagavān in a vehicle or with shoes on, not observing the holidays of sacred image, not bowing before the image, praising Bhagavān when one is unclean or after eating remnants, saluting with one only hand, circumambulating in front of the sacred image (which involves turning one's back to the image), stretching out one's legs before the image (i.e., pointing them towards the image), tying one's clothes on in front of the image, lying down (sleeping) and eating before the image, telling lies before the image, speaking loudly, gossiping, and weeping before the image, scolding or showing favor before the image, saying things that are hurtful and cruel before the image, covering oneself with a blanket before the image, reproaching or praising others before the image, using foul language, farting, offering less worthy items if one is able to offer better ones, eating things not offered to the image, not offering fruit, vegetables and other seasonal things when they are in season, offering vegetables and other items that are left over after sales, turning one's back to the throne, greeting others in front of the image, not speaking to one's guru, praising oneself, and reviling the gods. Such are known to be the thirty-two offences to Viṣṇu.

And in the Varāha those offences are also described briefly:

Eating the offerings (before they are offered), touching Hari in a dark room, approaching Hari without ceremony, opening his door without first making a sound, collecting food

polluted by dogs, and such, breaking one's silence during worship (*arcanā*), going to the toilet at the time of worship, offering incense without first offering fragrant garlands and such, worshiping with unworthy flowers, touching Hari or doing service for him without first brushing one's teeth, or after spitting, or after touching a menstruating woman, a lamp, or a corpse, or after putting on red, blue, unwashed, someone else's, or simply soiled cloth, or after seeing a corpse, or after farting, or after becoming angry, or after going to a crematorium, or after eating but without yet digesting, or after eating safflower or asafoetida, or after giving an oil massage: all such things are bearers of sin.

And in another place in the same text:

Disregarding the scriptures of Bhagavān and taking up other scriptures, chewing betal nut before the sacred image, worshiping with flowers placed on castor plant leaves or on the leaves of other forbidden plants, worshiping at inauspicious times, worshiping while sitting on a chair or directly on the ground, touching him with one's left hand when bathing him, worshiping with withered or already offered flowers, spitting during worship, building up one's pride because of or at the time of worship, wearing crosswise *tilaka*, entering his temple without washing one's feet, offering food cooked by a non-Vaiṣṇava, worshiping in front of non-Vaiṣṇavas, worshiping without worshiping Gaṇeśa first or after seeing a Kāpālīka, bathing him in water that has been touched by one's finger nails, worshiping while drenched in sweat, stepping over items that have been offered, and cursing others in the name of Bhagavān. And many other offences are also known. (5)

सर्वापराधकृदपि मुच्यते हरिसंश्रयात्।

हरेरप्यपराधान यः कुर्याद्विपदपांशनः॥

नामाश्रयः कदाचित् स्यात्तरत्येव स नामतः।

नाम्नोऽपि सर्वसुहृदो ह्यपराधात्पतत्यधः॥ ६॥

Translation

Even one who commits every offence is freed by seeking shelter with Hari. One who is a disgrace to the two-legged beings (humans) may commit offences even to Hari; however, by the grace of the holy name, even he crosses over if whenever he seeks shelter with it. But because of an offence even to the holy name, who is the friend of all, one falls down. (6)

Commentary

A practitioner should carefully avoid all of the offences mentioned. If, however, by chance any offence occurs, then through service and surrender to Śrī Hari the practitioner will be freed from that. Even then if one is not able to be freed from that offence and continues to commit it again and again, one should take shelter of the holy name and by the grace of that holy name, the practitioner will be freed from all offences. The holy name is the friend of all. By seeking shelter with the holy name one is freed from all offences. But one who commits an offence to the holy name falls down. (6)

अथ नामापराधा दश यथा—

वैष्णवनिन्दादिवैष्णवापराधः। विष्णुशिवयोः पृथगीश्वरबुद्धिः। श्रीगुरुदेवे म-
नुष्यबुद्धिः। वेदपुराणादिशास्त्रनिन्दा। नाम्नि अर्थवादः। नाम्नि कुव्याख्या वा
कष्टकल्पना। नामबलेन पापे प्रवृत्तिः। अन्यशुभकर्मभिर्नामसाम्यमननम्।
अश्रद्धजने नामोपदेशः। नाममाहात्म्ये श्रुतेऽपि अप्रीतिः इति दशधा॥ ७॥

Translation

Now, the offenses to the holy name are ten, as it is said:

Offending Vaiṣṇavas by censuring them and so forth, considering Viṣṇu and Śiva to be separate gods, thinking of the guru as an ordinary man, defaming scriptures such as the Vedas, Purāṇas, and the rest, considering the powers of the holy name to be an exaggeration, giving the holy name a flawed or unlikely explanation, engaging in sinful actions on the strength of the holy name, thinking the holy name is the same as other pious actions, teaching the holy name to someone who has no faith, and not being pleased even after hearing about the greatness of the holy name; these are the ten offenses. (7)

Commentary

If by chance some offense inadvertently occurs, one should try to counteract it. In the case of an offense to a Vaiṣṇava, one must please the Vaiṣṇava towards whom the offense has been committed with all one's heart and in whatever way necessary for success. In the case of the second offense one must reject that way of thinking (thinking that Viṣṇu and Śiva are separate) in accordance with the instructions of scripture or of someone who knows scripture correctly. In a case of the third offense, one should surrender to one's guru and make him (or her) pleased. In a case of the fourth offense, one should remove the offense by praising repeatedly all those scriptural works that one has faulted. For the rest of the offenses one should simply surrender to the holy name and stop committing them. If even then, because of the strength of one's offenses to the holy name, one is not able to become free of them, that is, if even after acting in the ways prescribed above, one infers the presence of some offense because one does not experience the rise of divine love (*premodaya*), then surrendering to the holy name, one should perform uninterrupted *kīrtana* of the holy name. If one does that one will become free of the offenses to the holy name. (7)

अथ वैधीलक्षणम्। श्रवणकीर्तनादीनि शास्त्रशासनभयेन यदि क्रियन्ते तदा वैधीभक्तिः॥ ८॥

Translation

Now the definition of rule-motivated *bhakti*: if hearing and praising and so forth are done out of fear of disobeying scripture, then it is rule-based *bhakti* (*vaidhī-bhakti*). (8)

Commentary

Now the definition of rule-motivated (*vaidhī*) *bhakti* is given.

To be remembered constantly is Viṣṇu and not forgotten ever.
All injunctions and restrictions are the servants of these two rules.⁶

6

स्मर्तव्यः सततं विष्णुर्विस्मर्तव्यो न जातुचितः।
सर्वे विधिनिषेधाः स्युरेतयोरेव किङ्कराः॥

One should always remember Viṣṇu and one should never forget him.⁷ These are the chief rules. All the other injunctions and restrictions that are found are subordinate to this remembering and not forgetting. Not remembering Viṣṇu or forgetting him, human beings become the slaves of all the rules and restrictions that are given in the scriptures. But, if they always remember Viṣṇu, then they never forget him. And if that happens they fall outside all injunctions and restrictions. For all those who perform the forms of practice, like hearing, praising and so forth, because of this directive of scripture, their performance is called rule-motivated *bhakti*. Until genuine emotion (*bhāva*) arises they are only qualified for rule-motivated *bhakti*. In other words, as long as genuine love does not appear, they should continue to perform practice in accordance with the path of rule. But, after the appearance of love that restriction no longer applies. Then, one can take up whichever of the paths one wants to, either rule-based or passion-based, in accordance with one's love. (8)

अथ रागानुगालक्षणम्। निजाभिमतव्रजराजनन्दनस्य सेवाप्राप्तिलोभेन यदि तानि क्रियन्ते तदा रागानुगा भक्तिः। यदुक्तम्—

सेवा साधकरूपेण सिद्धरूपेण चात्र हि।
तद्भावलिप्सुना कार्या व्रजलोकानुसारतः॥
कृष्णं स्मरन् जनञ्चास्य प्रेष्टं निजसमीहितम्।
तत्तत्कथारतश्चासौ कुर्याद्वासं व्रजे सदा॥ ९॥

Translation

Now, the definition of passion-pursuing *bhakti*. If the forms of practice are performed out of a strong desire to obtain service to one's hoped for Son of the king of Vraja (Kṛṣṇa) then it is passion-pursing (*rānugā*) *bhakti*.

Anyone who desires that divine love should serve, taking a resident of Vraja as one's model, with the practitioner's body

7

स्मर्तव्यः सततं विष्णुर्विस्मर्तव्यो न जातुचितः।
सर्वे विधिनिषेधाः स्युरेततयोरेव किञ्चनकराः॥

and the accomplished body. Remembering Kṛṣṇa and one of his beloved companions, whom one chooses for oneself, a practitioner should delight in their stories and always live in Vraja.⁸ (9)

Commentary

Now, the defining characteristics of passion-pursuing *bhakti* are given. The highest spontaneous attraction to the beloved Son of the King of Vraja, or, in other words, the loving thirst for him is called passion (*rāga*). The form of *bhakti* that consists of such passion is called passionate *bhakti*. That kind of passionate *bhakti* is manifest in the people of Vraja. *Bhakti* that follows (or is modeled on) that passionate *bhakti* is called passion-pursuing (*rāgānugā*) *bhakti*. The practicees of those who perform all the previously mentioned forms of practice, headed by hearing and praising, while modeling themselves on the residents of Vraja who have passionate *bhakti*, and do so out of an intense desire to enter into the service of the Son of the King of Vraja are called passion-pursuing *bhakti*. It is said that, modeling oneself on Śrī Kṛṣṇa's beloved residents of Vraja out of a desire to feel feelings like theirs, one should perform service with the practitioner's body, that is, with the body one happens to be situated in, and with the accomplished body or an internally envisioned body that is suitable for the service of the beloved Son of the King of Vraja. Remembering one's desired Śrī Kṛṣṇa and his dear companions, one should delight in their stories and, if one is able, always live physically in Vraja. If one is not able to live there physically, one should live there in one's mind. All of the practices that were considered part of the previously described rule-motivated *bhakti* are also considered to be part of passion-pursuing *bhakti* here. (9)

तत्र रागानुगायां स्मरणस्य मुख्यत्वम्। तच्च स्मरणं निजभावोचितलीलावेशस्वभावस्य कृष्णस्य तत्प्रियजनस्य च। तथैव कीर्तनादिकमपि। अर्चनादावपि मुद्रान्यासादिद्वारकाध्यानादिरुक्मिरयादिपूजादिकमपि निजभावप्रतिकूल्यादागमादिशास्त्रविहितमपि न कुर्यादिति भक्तिमार्गे किञ्चित्किञ्चित् अङ्गवैकल्येऽपि दोषाभावस्मरणात्

न ह्यङ्गोपक्रमे ध्वंसो मद्धर्मस्योद्धवाणवपि।
मया व्यवसितः सम्यङ्निर्गुणत्वादनाशिषः इत्यादेः॥

⁸Śrī Rūpa Gosvāmin, Bṛs, 1.2.294-5.

अङ्गिवैकल्ये त्वस्त्येव दोषः। यदुक्तम्—

श्रुतिस्मृतिपुराणादिपञ्चरात्रविधिं विना।
ऐकान्तिकी हरेर्भक्तिरुत्पातायैव कल्पते॥

यदि चान्तरे रागो वर्तते अथच सर्वमेव विधिदृष्ट्यैव करोति, तदा द्वाककायां
रुक्मिण्यादिसदृशपुरपरिकरत्वं प्राप्नोति॥ १०॥

Translation

In passion-pursuing *bhakti*, the practice of remembering (*smaraṇa*) is the main form. And that means the remembering of Kṛṣṇa and someone dear to him in an aspect, form, and sport that are appropriate for one's own emotional connection to him. Praising (*kīrtana*) and the other forms are also to be done in this way. Even in the form of image-worship (*arcanā*), the worship of Rukmiṇī, meditation on Dvārakā, performance of the *mudrās* and *nyāsas*, and so forth, because they are contrary to one's own emotional connection, are not to be performed, even though they are enjoined in scripture. This is because, according to *smṛti*, on the path of *bhakti* even some minor defects in various parts or forms are not considered faults:

There is not even the slightest loss in undertaking the subsidiary parts of my *dharma*, o Uddhava; this I have determined because of the completely thread-free (*nirguṇa*) nature of those without desire who undertake it.

But in the case of defects in the core of the practice there is fault. As it is said:

Without the regulations of the *śruti*, *smṛti*, the Purāṇas, and the Pañcarātras, single-pointed *bhakti* for Hari is indeed considered a calamity.

And if there is passion in one's heart and yet one does everything from the perspective of the rules, then one gains an urban companionship like that of Rukmiṇī in Dvārakā. (10)

Commentary

In this passion-pursuing *bhakti* the practice of remembering is primary. And remembering is thinking about Śrī Kṛṣṇa and his dear ones as endowed with the sports, dress, and emotions that are suitable to one's own emotional connection with him. One should perform singing praise and the rest of the forms (practices) in that way, too. And even in the ritual of worship (*pūjā*) things like hand gestures (*mudrā*), assignment of parts of the body to various deities (*nyāsa*), meditation on Dvārakā, worship of Rukmiṇī, and so forth which are enjoined in the Āgama texts are to be rejected because they are contradictory to one's emotional connection. On the path of *bhakti* minor lapses in the subsidiary practices are not a fault. Bhagavān says to Uddhava:

O Uddhava, in taking up the cultivation of *bhakti* towards me, if there is some imperfections of the subsidiary parts, nothing is lost at all. Because, I have certified this cultivation for *bhaktas* who are without personal desire.

Actually, for the *bhakti*-candidate, there is no fault in the abandonment of subsidiary parts of *bhakti* or of the actions and duties suitable for caste and stage of life. But, for core practices like sheltering at the feet of a guru, and so forth, or for the primary form of practice, there is fault in abandoning them. Therefore, one has to be vigilant so that nothing is left out of the primary form of practice. Scripture also says:

If one performs single-minded *bhakti* for Hari while disregarding the rules of revealed (*śruti*) and recalled (*smṛti*) scriptures, the collections of ancient lore (*purāṇa*) and five-night texts (*pañcarātra*), one will not gain good fortune from it. Rather, it will become unfortunate.

But, if one has passion in one's heart, that is, one has a desire to achieve the emotions of the ladies of Vraja, and yet one performs the practices of *bhakti* from the perspective of rules and regulations, then one will become a companion like the queens in the city of Dvārakā. When one cannot reach the Son of Nanda through the path of rules, even if one worships with the mantras and meditations that embody the emotions of Vraja, then one will certainly not reach him by worshiping with mantras and meditations that embody the city emotions. The path of rules is mixed with the emotions of the city. Therefore, the *bhakta* on the path of passion should give up those incompatible portions in worship.

अत्रायं विवेकः। व्रजलीलापरिकरस्थशृङ्गारादिभावमाधुर्यं श्रुते इदं ममापि भूयादिति लोभोत्पत्तिकाले शास्त्रयुत्तयपेक्षा न स्यात्। तस्याञ्च सत्यां लोभत्वस्यैवासिद्धेः। न हि केनचित् शास्त्रदृष्ट्या लोभः क्रियते। किन्तु लोभ्ये वस्तुनि श्रुते दृष्टे वा स्वत एव लोभ उत्पद्यते। ततश्च तद्भावप्राप्त्युपायजिज्ञासायां शास्त्रापेक्षा भवेत् शास्त्र एव प्राप्त्युपायलिखनान्नान्यत्र। तच्च शास्त्रं भजनप्रतिपादकं श्रीभागवतमेव। तेषु भजनेष्वपि मध्ये कानिचित्तद्भावमयानि कानिचित्तद्भावसम्बन्धीनि कानिचित्तद्भावानुकूलानि कानिचित्तद्भावविरुद्धानि कानिचित्तद्भावप्रतिकूलानीति पञ्चविधानि साधनानि। तत्र दास्यसख्यादीनि भावमयान्येव। गुरुपादाश्रयतो मन्त्रजपादीनि तथा प्रेष्ठस्य कृष्णस्य निजसमीहितस्य तत्प्रियजनस्य च समयोचितानां लीलागुणरूपनाम्नां श्रवणकीर्तनस्मरणानि विविधपरिचरणानि च भावसम्बन्धीनि। तत्प्राप्त्युत्कराठायामेकादशीकार्तिकव्रतभोगादित्यागादीनि तपोरूपाणि तथाश्वत्थतुलस्यादिसम्मानादीनि तद्भावानुकूलान्येव। नामाक्षरमाल्यनिर्माल्यादिधारणप्रणामादीनि तद्भावविरुद्धानि। उक्तान्येतानि सर्वाणि कर्माणि कर्तव्यानि। न्यासमुद्राद्वारकादिध्यानादीनि तद्भावप्रतिकूलानि रागानुगायां वर्जनीयानि। एवं स्वाधिकारोचितानि शास्त्रेषु विहितानि कर्तव्यानि निषिद्धानि तु सर्वाणि वर्जनीयानि॥ ११॥

Translation

On this subject this is the [proper] understanding: there is no dependence on the arguments of scripture at the moment when the strong desire [*lobha*, greed], "let me have this, too," appears when hearing about the sweetness of the emotions of the erotic and other *rasas* in the companions of the sports of Vraja. If there were such a dependence then the existence of that strong desire would not be confirmed. Strong desire is not felt by anyone who is directed by scripture. Rather, when a desirable object is seen or heard of, desire for that object arises by itself. After that, as part of the inquiry about how to obtain those emotions, one should be dependent on scripture, because the way to obtain those emotions is written about only in scripture, not anywhere else. And that scripture is the one that establishes the methods of worship, the *Śrī B-hāgavata*. Also among those methods of worship some are the emotions themselves, some are related to the emotions, some are favorable to the

emotions, some are not opposed to the emotions, and some are unfavorable to the emotions. Thus, there are of five kinds of methods or means (*sādhana*).

Among those the *rasas* servitude, friendship, and so forth are the emotional methods themselves.⁹ The recitation of *mantras* and so forth, after finding shelter with a guru, as well as hearing about, praising, and remembering the sports, qualities, forms and names, suitable for the time, of the beloved Kṛṣṇa and a dear one of his who appeals to one along with various forms of service are considered methods related to the emotions.¹⁰ In the enthusiasm to attain those [emotions] auterities such as giving up food and so forth in observing Ekādaśī, Janmāṣṭamī, the Kārtika vow, and so forth as well as offering respect to the Aśvattha tree, the Tulasī plant and so foath are considered favorable to the emotions. Wearing necklaces made of the syllables of the holy names or garlands of flowers offered to the sacred images and showing respect by bowing down and so forth are considered practices not opposed to the emotions. All of the practices just described are to be performed. The practice of *nyāsa* (the mental assignment of various parts of the body to various deities), *mudrās* (hand-formations), meditations on Dvārakā and so forth are unfavorable to those emotions and are rejected in passion-pursuant *bhakti*. In the same way, the injunctions and prohibitions specified in the scriptures that are suitable to one's own qualification are all to be rejected.

अथ साधनपरिपाकेण कृष्णकृपया तद्भक्तकृपया वा भावभक्तिर्भवति।
तस्य चिह्नानि नव प्रीत्यङ्कुराः

क्षान्तिरव्यर्थकालत्वं विरक्तिर्मानशून्यता।

आशाबन्धः समुत्कण्ठा नामगाने सदा रुचिः॥

आसक्तिस्तद्गुणाख्याने प्रीतिस्तद्वसतिस्थले॥

इत्यादयोऽनुभावाः स्युर्जातभावा'कुरे जने॥

⁹In the way that all the limbs by nourishing the whole body become its means or methods, in that same way the sprouts consisting of the emotions, servitude, friendship, and so forth, by nourishing the future tree of *preman* become the its means or methods. [Śyāmalāla Gosvāmī's remark on this text]

¹⁰The ingredients or material causes of the emotions are called "related to the emotions." That by which an emotion is formed is its ingredient. The emotion is formed by finding shelter with a guru and so forth, therefore those are the ingredients of the emotion. [Śyāmalāla Gosvāmī]

तदा कृष्णसाक्षात्कारयोग्यता भवति। मुमुक्षुप्रभृतिषु यदि भावचिह्नं दृश्यते तदा भावबिम्ब एव न तु भावः। अजजनेषु भावच्छाया॥ १२॥

Translation

Commentary

भावभक्तिपरिपाक एव प्रेमा। तस्य चिह्नं विघ्नादिसम्भवेऽपि किञ्चिन्मात्रस्यापि न ह्रासः। ममत्वातिशयात्प्रेम एव उपरितनोऽवस्थाविशेषः स्नेहः। तस्य चिह्नं चित्तद्रवीभावः। ततो रागः। तस्य लक्षणम् निविडस्नेहः। ततः प्रणयः। तस्य लक्षणं गाढविश्वासः॥ १३॥

Translation

Commentary

विभावानुभावसात्त्विकभावव्यभिचारिभावमिलनेन रसो भवति। यत्र विषये भावो भवति स विषयात्मबनविभावः कृष्णः। यो भावयुक्तो भवति स आश्रयात्मबनभावो भक्तः। ये कृष्णं स्मारयन्ति वल्लालङ्कारादयस्ते उद्दीपनविभावाः। ये भावं जापयन्ति ते अनुभावा नृत्यगीतस्मितादयः। ये चित्तं तनुञ्च क्षोभयन्ति ते सात्त्विकाः। ते अष्टौ स्तम्भस्वेदरोमाञ्चस्वरभेदवेपथुवैवर्ण्याश्रुप्रलया इति। ते धूमायिता ज्वलिता दीप्ता उद्दीप्ता सूदीप्ता इति पञ्चविधा यथोत्तरसुखदाः स्युः। एते यदि नित्यसिद्धे तदा स्निग्धाः। यदि जातरतौ भक्ते तदा दिग्धाः। भावशून्यजने यदि जातास्तदा रूक्षाः। मुमुक्षुजने यदि जातास्तदा रत्याभासजाः। कर्मिजने विषयिजने वा यदि जातास्तदा सत्त्वाभासजाः। पिच्छिलचित्तजने तदभ्यासपरे वा जातास्तदा निःसत्त्वाः। भगवद्वेषिजने यदि जातास्तदा प्रतीपाः॥ १४॥

Translation

Commentary

अथ व्यभिचारिणः स्थायिभावपोषका भावाः कादाचित्काः। निर्वेदोऽथ विषादो दैन्यं ग्लानिश्रमौ च मदगर्वौ शङ्कात्रासवेगा उन्मादोऽपस्मृतिस्तथा

व्याधिः मोहो मृतिरालस्यं जाड्यं व्रीडावहित्था च स्मृतिरथ वितर्कचिन्ताम-
तिधृतयो हर्ष उत्सुकत्वञ्च औग्र्यामर्षासूयाश्चापल्यञ्चैव निद्रा च सुप्तिर्बोध-
इतीमे भावा व्यभिचारिणः समाख्याताः। अथैषां लक्षणम् आत्मनिन्दा नि-
र्वेदः। अनुतापो विषादः। आत्मन्ययोग्यबुद्धिर्दन्यम्। ग्लानिः श्रमजन्यदौर्ब-
ल्यम्। नृत्याद्युत्थः स्वेदः श्रमः। मदो मधुपानादिमत्तता। अहङ्कारो गर्वः।
अनिष्टाशङ्कनं शङ्का। अकस्मादेव भयं त्रासः। चित्तसम्भ्रम आवेगः। उन्म-
त्तता उन्मादः। अपस्मारो व्याधिरपस्मृतिः। जरतापो व्याधिः। मूर्च्छैव मोहः।
मृतिर्मरणम्। आलस्यं स्पष्टम्। जाड्यं जडता। लज्जैव व्रीडा॥ आकारगोपनम-
वहित्था। पूर्वानुभूतवस्तुस्मरणं स्मृतिः। अनुमानं वितर्कः। किं भविष्यतीति
भावना चिन्ता। शास्त्रार्थनिर्धारणं मतिः। धृतिर्धैर्यम्। हर्ष आनन्दः। उत्क-
रादैव उत्सुक्यम्। तीक्ष्णस्वभावता औग्र्यम्। असहिष्णुता अमर्षः। गुणोऽपि
दोषारोपणमसूया। स्थैर्यं अशक्तिश्चापल्यम्। सुषुप्तिरेव निद्रा। स्वप्नदर्शनं सु-
प्तिः। जागरणं बोधोऽविद्याक्षयश्चेति व्यभिचारिणः॥ १५॥

Translation

Commentary

किञ्च भक्तानां चित्तानुसारेण भावानां प्राकट्यतारतम्यं भवति। तत्र
क्वचित् समुद्रवत्गम्भीरचित्तेऽपि अप्राकट्यं स्वल्पप्राकट्यं वा अल्पखातव-
त्तरलचित्ते अतिशयप्राकट्यं च भवतीति नायमात्यन्तिकनियम इति प्रपञ्चो
न लिखितः॥ १६॥

Translation

Commentary

अथ स्थायी भावः। स च सामान्यरूपः स्वच्छरूपश्च शान्तादिपञ्चविध-
रूपश्च। एकैकरसनिष्ठभक्तसङ्गरहितस्य सामान्यजनस्य सामान्यभजनपरिपा-
केण सामान्यरतिरूपश्च स्थायी भावो यो भवति स सामान्यरूपः। शान्तादि-
पञ्चविधभक्तेष्वपि अविशेषेण कृतसङ्गस्य तत्तद्भजनपरिपाकेण पञ्चविधा
रतिस्तत्तद्भक्तसङ्गवसतिकालभेदेन योदयते यथा कदाचित् शान्तिः कदाचित्
दास्यं कदाचित् सख्यं कदाचित् वात्सल्यं कदाचित् कान्तभावश्च न त्वेकत्र

निष्ठत्वं तदा स्वच्छरतिरूपः। अथ पृथक्पृथग्रसैकनिष्ठेषु भक्तेषु शान्त्यादि-
पञ्चविधरूपः। शान्तभक्तानां शान्तिः। दास्यभक्तानां दास्यरतिः। सख्यभ-
क्तानां सख्यम। वात्सल्यभक्तानां वात्सल्यम। उज्ज्वलभक्तानां प्रियता। एवं
शान्तदास्यसख्यवात्सल्योज्ज्वलाश्च पञ्च मुख्यरसा यथोत्तरं श्रेष्ठाः। शान्ते
श्रीकृष्णनिष्ठबुद्धिवृत्तिता दास्ये सेवा सख्ये निःसम्भ्रमता वात्सल्ये स्नेहः
उज्ज्वले अङ्गसङ्गदानेन सुखमुत्पाद्यम। एवं पूर्वपूर्वगुणादुत्तरोत्तरस्थाः श्रेष्ठाः
स्युः॥ १७॥

Translation

Commentary

अथ शान्तरसे नराकृतिपरब्रह्म चतुर्भुजः नारायणः परमात्मा इत्यादिगुणः
श्रीकृष्णो विषयालम्बनः। सनकसनन्दनसनातनसनत्कुमारादयः आश्रयाल-
म्बनाः तपस्विनः। जानिनोऽपि मुमुक्षां त्यक्त्वा श्रीकृष्णभक्तकृपया भक्ति-
वासनायुक्ता यदि स्युस्तदा तेऽप्याश्रयालम्बनाः। पर्वतशैलकाननादिवासि-
जनसङ्गसिद्धक्षेत्रादय उद्दीपनविभावाः। नासिकाग्रदृष्टिः अवधूतचेष्टा निर्ममता
भगवद्द्वेषिजने न द्वेषः तद्भक्तजनेऽपि नातिभक्तिः मौनं ज्ञानशास्त्रेऽभिनि-
वेश इत्यादयोऽनुभावाः। अश्रुपुलकरोमाञ्छाद्याः प्रलयवर्जिताः सात्त्विकाः।
निर्वेदमतिधृत्यादयः सञ्चारिनः। शान्तिः स्थायी। इति शान्तरसः॥ १८॥

Translation

Commentary

अथ दास्ये रसे ईश्वरः प्रभुः सर्वज्ञ भक्तवत्सलः इत्यादिगुणवान श्री-
कृष्णो विषयालम्बनः। आश्रयालम्बनाश्चतुर्विधाः अधिकृतभक्ताः आश्रयभ-
क्ताः पार्षदाः अनुगाश्चेति। तत्र ब्रह्मा शङ्कर इत्यादयोऽधिकृतभक्ताः। तत्र
आश्रितभक्तास्त्रिविधाः शरण्याः जानिचराः सेवानिष्ठाः। कालियजरासन्धम-
गधराजवद्धराजादयः शरण्याः। प्रथमतो जानिनोऽपि मुमुक्षां परित्यज्य ये
दास्ये प्रवृत्तास्ते सनकादयो जानिचराः। ये प्रथमत एव भजने रतास्ते च-
न्द्रध्वजहरिहयबहुलाश्वादयः सेवानिष्ठाः। उद्धवदारुकश्रुतदेवाश्चदयः पार्षदाः।
सुचन्द्रमण्डनाद्याः पुरे रक्तकपत्रकमधुकण्ठादयो व्रजे अनुगाः। एषां सप-
रिवार एव कृष्णो ये यथोचितभक्तिमन्तः ते धूर्यभक्ताः। ये कृष्णप्रेयसीवर्गे

आदरयुक्तास्ते धीरभक्ताः। ये तु तत्कृपां प्राप्य गर्वेण कमपि न गणयन्ति ते वीरभक्ताः। एतेषु गौरवान्वितसम्भ्रमप्रीतियुक्तास्तु प्रद्युम्नशाम्बादयः श्रीकृष्णस्य पाल्याः। ते सर्वे केचिन्नित्यसिद्धाः केचित्साधनसिद्धाः केचित्साधकाः। श्रीकृष्णानुग्रहचरणधूलीमहाप्रसादादय उद्दीपनविभावाः। श्रीकृष्णस्याज्ञाकरणादयोऽनुभावाः। प्रेमा स्नेहो रागश्चात्र रसे भवति। अधिकृतभक्ते आश्रितभक्ते च प्रेमपर्यन्तो भवति स्थायी। पार्षदभक्ते स्नेहपर्यन्तः। परीक्षिति दारुके उद्धवे रागः प्रकट एव। व्रजानुगे रक्तकादौ सर्व एव। प्रद्युम्नादावपि सर्व एव। यावत्पर्यन्तं श्रीकृष्णदर्शनं प्रथमतो भवति तावत्कालमयोगः। दर्शनान्तरं यदि विच्छेदस्तदा वियोगः। तत्र दश दशाः। अङ्गेषु तापः कृशता जागर्या आलम्बनशून्यता अधृतिर्जडता व्याधिरुन्मादो मूर्च्छितं मृतिश्च। इति दास्यरसः॥ १९॥

Translation

Commentary

अथ सख्यरसे विदग्धो बुद्धिमान सुवेशः सुखीत्यादिगुणः श्रीकृष्णो विषयालम्बनः। आश्रयालम्बनः सखायश्चतुर्विधाः। सुहृदः सखायः प्रियसखायः प्रियनर्मसखायश्च। ये कृष्णस्य वयसाधिकास्ते सुहृदः किञ्चिद्वात्सल्यवन्तस्ते सुभद्रमण्डलीभद्रबलभद्रादयः। ये किञ्चिद्वयसा न्यूनास्ते किञ्चिद्वास्यमिश्राः सखायः। ते विशालवृषभदेवप्रस्थादयः। ये वयसा तुल्यास्ते प्रियसखायः श्रीदामसुदामवसुदामादयः। ये तु प्रेयसीरहस्यसहायाः शृङ्गारभावस्पृहास्ते प्रियनर्मसखायः सुबलमधुमङ्गलार्जुनादयः। श्रीकृष्णस्य कौमारपौगण्डकैशोरान वयांसि शृङ्गवेणुदलवाद्यादयश्च उद्दीपनविभावाः। तत्र प्रमाणं कौमारं पञ्चमाब्दान्तं पौगण्डं दशमावधि कैशोरमापञ्चदशं यौवनं तु ततः परम। अष्टमासाधिकदशवर्षपर्यन्तं श्रीकृष्णस्य व्रजे प्रकटविहारः। अतएव श्रीकृष्णस्याल्पकालत एव वयोवृद्ध्या मासचतुष्टयाधिकवत्सरत्रयपर्यन्तं कौमारं। ततः परमष्टमासाधिकषड्वर्षपर्यन्तं पौगण्डम्। ततः परमष्टमासाधिकदशवर्षपर्यन्तं कैशोरम्। ततः परमपि सर्वकालं व्याप्य कैशोरमेव। दशवर्ष शेषकैशोरम्। तत्रैव सदा स्थितिः। एवं सप्तमे वर्षे वैशाखे मासि कैशोरारम्भः। अतएव प्रसिद्धः पौगण्डमध्ये प्रेयसीभिः सह विहारः। तासामपि तथाभूतत्वादिति प्रसङ्गात् लिखितम्। सख्ये बाहुयुद्धखेला एकशय्याशयनादयोऽनुभावाः।

अश्रुपुलकादयः सर्वे एव सात्त्विकाः। हर्षगर्वादयः सञ्चारिणः। साम्यदृष्ट्या
निःसम्भ्रमतामयः विश्वासविशेषः सख्यरतिः स्थायी भावः। अथ प्रणयः
प्रेमा स्नेहो रागः सख्येण सह पञ्चविधः स्यात्। अन्यत्र अर्जुनभीमसेन-
श्रीदामविप्राद्याः सखायः। तत्रापि वियोगे दश दशाः पूर्ववज्जातव्याः। इति
सख्यरसः॥ २०॥

Translation

Commentary

अथ वात्सल्यरसे कोमलाङ्गो विनयी सर्वलक्षणयुक्त इत्यादिगुणः श्री-
कृष्णो विषयालम्बनः। श्रीकृष्णोऽनुग्राह्यभाववन्तः पित्रादयः गुरुजना अत्र
व्रजे व्रजेश्वरीव्रजराजरोहियुपनन्दतत्पत्यादयः अन्यत्र देवकीकुन्तीवसुदेवा-
दयश्च आश्रयालम्बनः। स्मितजल्पितबाल्यचेष्टादय उद्दीपनविभावाः। मस्त-
काघ्राणाशीर्वादलालनपालनादयोगुभावाः। सात्त्विकाः स्तम्भस्वेदादयः सर्व
एव स्तनस्रवणमिति नवसंख्याः। हर्षशङ्काद्या व्यभिचारिणः। वात्सल्यरतिः
स्थायी भावः। प्रेमस्नेहरागाश्चात्र भवन्ति। तत्रापि वियोगे पूर्ववदश दशाः।
इति वात्सल्यरसः॥ २१॥

Translation

Commentary

अथ मधुरसे रूपमाधुर्यवेणुमाधुर्यलीलामाधुर्यप्रेममाधुर्यसिन्धुः श्रीकृष्णो
विषयालम्बनः। प्रेयसीगणः आश्रयालम्बनः। मुरलीरववसन्तकोकिलनादनव-
मेघमयूरकण्ठादिदर्शनाद्या उद्दीपनविभावाः। कटाक्षहास्यादयोऽनुभावाः। सर्व
एव सात्त्विकाः सूदीप्तपर्यन्ताः। निर्वेदाद्याः सर्वे आलस्यौग्यरहिताः सञ्चा-
रिणः। प्रियतारतिः स्थायी भावः। प्रेमस्नेहरागाद्याः श्रीलोङ्ग्वलनीलमणयुक्ताः
सर्व एव भवन्ति। इति मधुररसः॥ २२॥

Translation

Commentary

अथैषां मैत्रिवैरस्थितिः। शान्तस्य दासस्य परस्परं मैत्री। सख्यवात्स-
ल्यौ तटस्थौ। वात्सल्यस्य न केनापि मैत्री। उज्ज्वलदास्यरसौ शत्रू। इति
मैत्रिवैरस्थितिः॥ २३॥

Translation

Commentary

अथ भावमिश्रणम्। श्रीबलदेवादीनां सख्यं वात्सल्यं दास्यञ्च। मुख-
राप्रभृतीनां वात्सल्यं सख्यञ्च। युधिष्ठिरस्य वात्सल्यं सख्यञ्च। भीमस्य
सख्यं वात्सल्यञ्च। अर्जुनस्य सख्यं दास्यञ्च। नकुलसहदेवयोर्दास्यं स-
ख्यञ्च। उद्धवस्य दास्यं सख्यञ्च। अक्रूरोग्रसेनादीनां दास्यं वात्सल्यञ्च।
अनिरुद्धादीनां दास्यं सख्यञ्च। एवं पञ्च मुख्यरसाः समाप्ताः॥ २४॥

Translation

Commentary

अथ हास्याद्भूतवीरकरुणारौद्रभयानकबीभत्साः सप्त गौणभक्तिरसाः प-
ञ्चविधभक्तेष्वेवोदयन्ते। अतएव पञ्चविधभक्ता आश्रयालम्बनाः। हास्या-
दीनां षण्णां रसानां श्रीकृष्णश्च श्रीकृष्णभक्ताश्च तत्सम्बन्धिनश्च विषयाल-
म्बनाः। बीभत्सस्य तु घृणास्पदामेध्यमांसशोणितादयो विषयाः। रौद्रभयान-
कयोः श्रीकृष्णशत्रवोऽपि विषयाः। गरुडविकासनेत्रविस्फारादयो यथासम्भ-
वमनुभावाः। सात्त्विका अपि यथासम्भवं द्वित्राः। हर्षमर्षाद्या व्यभिचारिणः।
हासो विस्मय उत्साहः क्रोधशोकौ भयं तथा जुगुप्सा चेत्यसौ भावविशेषः
सप्तधोदितः। हास्यादीनां अमी क्रमेण स्थायिभावाः। किञ्च वीररसे युद्धदा-
नदयाधर्मेषु उत्साहवशात् युद्धवीरः दानवीरः दयावीरः धर्मवीरः इति चतुर्द्धा
वीररसः। इति सप्त गौणरसाः। एवं मिलित्वा द्वादशरसा भवन्ति॥ २५॥

Translation

Commentary

अथैषां सप्तगौणानां पञ्चसु मुख्यरसेषु अन्तर्भावो यथा हास्ययुद्धवीरयोः सख्ये। अद्भुतस्य सर्वत्र। करुणादानवीरदयावीराणां वात्सल्ये। भयानकस्य वात्सल्ये दास्ये च। बीभत्सस्य शान्ते। रौद्रस्य क्रोधरतिवात्सल्योज्ज्वलरस-परिवारेषु एकांशेनेत्यनेनैव परस्परम मैत्री वैरञ्च युक्त्या ज्ञेयम्॥ २६॥

Translation

Commentary

वैरस्यस्य स्मरणो राध्यत्वे वा विषयाश्रयभेदे वा उपमायां वा रसान्त-रव्यवधानेन वा वर्णने सति न रसाभासः। अन्यथा तु परस्परवैरयोर्यदि योगस्तदा रसाभासः। यदि परस्परं मित्रयोगस्तदा सुरसता। मुख्यानां तु विषयाश्रयभेदेऽपि वैरयोगे रसाभास एव। एवमधिरूढमहाभावे केवलं श्री-राधायां तु वैरयोगेऽपि वर्णनपरिपाट्यां न रसाभासः। किञ्च कृष्णो यदि स्वयमेकदैव सर्वरसानां विषयो वा आश्रयो वा तदापि न रसाभासः। अ-थान्येऽपि रसाभासाः केचिद्वाह्यप्रायाः श्रीकृष्णे यदि ब्रह्मतत्त्वमत्काराधिक्यं न भवति तदा शान्तरसाभासः। श्रीकृष्णाग्रे यदि दासस्यातिधाष्ट्यं भवति तदा दास्यरसाभासः। द्वयोर्मध्ये एकस्य सख्यभावः अन्यस्य दास्यभावस्तदा सख्यरसाभासः। पुत्रादीनां बलाधिक्यजानेन लालनाद्यकरणं वात्सल्यरसा-भासः। द्वयोर्मध्ये एकस्य स्मरणोच्छान्यस्य नास्ति प्रकटमेव सम्भोगप्रार्थनं वा तदोज्ज्वलरसाभासः। श्रीकृष्णसम्बन्धवर्जिताश्चेत हास्यादयस्तदा ते हा-स्यादिरसाभासः। यदि श्रीकृष्णवैरिषु भवन्ति तदा अतिरसाभासाः। २७॥

अनधीतव्याकरणाश्चरणप्रवणो हरेर्जनो यस्मात्।
भक्तिरसामृतसिन्धुबिन्दुतो बिन्दुरूपेण॥

इति महामहोपाध्यायश्रीवि'वनाथचक्रवर्तिविरचितः
भक्तिरसामृतसिन्धुबिन्दुः समाप्तः॥

Translation

Commentary

A Ray from the Blazing Sapphire

(उज्ज्वलनीलमणिकिरणः)

अथोज्ज्वलरसस्तत्र नायकचूडामणिः श्रीकृष्णः। प्रथमं गोकुलमथुराद्वारकासु क्रमेण पूर्णतमः पूर्णतरः पूर्ण इति त्रिविधः। धीरोदात्तः धीरललितः धीरोद्धतः धीरशान्त इति प्रत्येकं चतुर्विधः। तत्र रघुनाथवद्भीरो विनयी यथार्हसर्वजनसम्मानकारीत्यादिगुणवान् धीरोदात्तः। कन्दर्पवत्प्रेयसीवशो निश्चिन्तो नवतारुण्यो विदग्धो धीरललितः। भीमसेनवदुद्धत आत्मश्लाघारोषकैतवादिगुणयुक्तो धीरोद्धतः। युधिष्ठिरवद्धार्मिको जितेन्द्रियः शास्त्रदर्शी धीरशान्तः। पुनश्च पत्युपपतित्वेन प्रत्येकं स द्विविधः। एवं पुनश्च अनुकुलो दक्षिणः शठो धृष्ट इति प्रत्येकं चतुर्विधः। एकस्यामेव नायिकायामनुरागी अनुकुलः सर्वत्र समो दक्षिणः साक्षात्प्रियं वक्ति परोक्षेऽप्रियं करोति यः स शठोऽन्यकान्तासम्भोगचिह्नादियुक्तोऽपि निर्भयः मिथ्यावादी यः स धृष्टः। एवं षण्णवतिविधा नायकभेदाः॥ १॥

Translation

