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THE BHAKTIRASĀMṚTASINDHUBINDU OF VIŚVANĀTHA CAKRAVARTIN

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Viśvanātha Cakravartin (ca. 1660-1754 A.D.) of the Caitanya school of Bengal Vaiṣṇavism, who spent most of his life at Vṛndāvana enjoys a great reputation amongst the Caitanyites even today as a writer and commentator of the classics of Bhakti. The work, whose translation follows, is a condensed rendering of the famous *Bhaktirasāmṛtasindhuḥ* by Rūpa Goswāmin, Caitanya's most brilliant disciple and theologian. It systematically explains the various kinds and stages of devotion to Kṛṣṇa. Under the category of 'ritualistic devotion' (*vaidhiḥ bhaktiḥ*) it enumerates the constituent parts of Kṛṣṇa-worship, the offences against this worship, the power of the name of Hari and the sins against it. The greater part of the exposition is devoted to 'passionate devotion' (*rāgānugā bhaktiḥ*) leading up to highest love (*premā*). It is highly interesting because of its religious psychology which utilizes and adapts the insights arrived at by the Indian literary critics. The work has gained a certain actuality because of the quite rapid expansion of the Kṛṣṇa-Consciousness-Movement, whose founder (a Caitanyite from Bengal) follows in his popular writings more or less the ideas developed in the *Bhaktirasāmṛtasindhubinduḥ*.

INTRODUCTION:

During my two years stay at Vṛndāvana, Kṛṣṇa's Holy City, I worked and lived at the 'Institute of Oriental Philosophy' (formerly Vaiṣṇava Viśvavidyālaya, now affiliated to Agra University) founded by Swāmi Bhakti Hṛdaya Bon Mahārāj, a member of the Madhva Gauḍīa Vaiṣṇava Sampradāya and a former missionary of the Neo-Caitanyite movement that is becoming known in North-America as the 'Hare-Krishna-Movement'.¹ While in Vṛndāvana, I came to know Swami A. C. Bhakti Vedānta, the Guru of the American Kṛṣṇa-people, quite well; he was a frequent visitor to our Institute before he began his American venture. The one man, however, who impressed me most as a true *bhakta* and a genuine scholar of *bhakti* was Dīna Śaraṇa Dāsa—a name, I trust, totally unknown in the West. He was over seventy years of age when I met him first. Completely paralysed from the abdomen down he moved around hobbling on his hands protected by wooden supports. Despite the difference in age (I was not yet thirty then) we became true friends. He used to visit me regularly to borrow books on the Christian tradition and to talk with me about *bhakti*. In his own words he was a Kṛṣṇa-bhakta

as well as a Christ-bhakta. He provided me with many insights. The hours which I spent with him belong to the most precious memories which I keep from those two years. One day the Rector of the Institute confronted him. As Dīna Śaraṇa Dāsa told me afterwards, he wanted him not to learn from me about Christianity but rather to teach me Hinduism. This he did in his own inimitable way by giving me a beautiful exposition of Christ-bhakti in terms of Kṛṣṇa-bhakti. When the tensions increased he did no longer come to the Institute but he was always happy when I came to see him in his own little apartment. When I returned to Vṛndāvana in October 1968 for a short visit I did not fail to see Dīna Śaraṇa Dāsa. He was overjoyed to see me again. Before parting he wanted to present me with a gift. He choose a small volume: *Bhaktigranthamālā* with three texts in Sanskrit by Viśvanātha Cakravartin and asked me to translate those texts into English.² The average student

¹ Cf. Swami B. H. Bon's Preface to his Vol. I, *Bhakti-Rasāmṛta-Sindhu* Institute of Oriental Philosophy, Vrindaban 1965.

² Mahāmahima Śrī Viśvanātha Cakravartti prāṇitā *Bhaktigranthamālā* (Bhakti Ratnamālā) Anuvādaka: Śrī Vanamālīdāsajī Śāstrī Vyākaraṇa-ācārya kāvyatīrtha; Sampādaka: Śrī Rāmadāsajī Śāstrī Sāhityaratna; Mudraka: Śrī Dānabihārī Lāla Śarmā Vidyālaya Press, Vṛndāvana, Samvat 2010, Caitanyābd 467 containing *Bhakti-rasāmṛtasindhubinduḥ*, *Śrībhāgavatāmṛtakaṇikā* and *Mādhuryakādambini* in Sanskrit with a Hindī paraphrase.

of Indian religion in the West would know little or nothing about the author of the work who enjoys a great reputation as a scholarly exponent of the classics of *bhakti* among the Gauḍīa-Vaiṣṇavas.^{2a} S. Radhakrishnan in his two-volume *Indian Philosophy* does not mention him at all; S. N. Dasgupta, in his five-volume *History of Indian Philosophy* mentions him amongst a score of other commentators of the *Bhāgavata-Purāṇam*. Some of the authors who write about him offer contradictory informations.³ According to Rāmdās Gaur⁴ he was born ca. 1660 A.D. into a Brahmin family in Nadia District (Bengal).^{4a} He lived in Bengal

^{2a} *Journal of Ecumenical Studies* IX, 4 (1972), pp. 750-766.

^{2b} Prof. Dr. A. K. Majumdar (Bharatiya Vidya Bhavan, Bombay) gave me in a letter (Oct. 4, 1972) the following interesting information: Viśvanātha Cakravartin's original name seems to have been Harivallabha, a name under which he is known as a poet of Brajabuli verses. Probably he accepted his new name as a sign of respect for his spiritual predecessor. The *guru-paramparā* of Viśvanātha Cakravartin is given as follows:

Lokanātha Goswāmin
↓
Narottama Ṭhākura
↓
Gaṅgānārāyaṇa Cakravartin
↓
Viśvanātha Cakravartin.

In a popular verse, however, the name is explained as given to him because he became 'Lord of the World' by revealing the way of *bhakti*, living in the circle (*cakra*) of devotees:

viśvasya nātha-rūpo'sau bhakti-vartma-pradarśaṇāt
bhakta-cakre-vartitāt cakravarty-akhyāy-abhavat

³ S. K. De in *Early History of the Vaiṣṇava Faith and Movement in Bengal*, 2nd ed. Calcutta 1961 has numerous references to our author. He also mentions that he died in A.D. 1754 (p. 170, note 2). In his 'A History of Sanskrit Literature' (together with S. N. Dasgupta, University of Calcutta 1962) he gives as date of our author's *Kṛṣṇa-bhāvanāmṛta* A.D. 1786 (p. 333 note 3).

⁴ *Hindutva* (in Hindi), Kāśī, Samvat 1995, p. 674.

^{4a} Prof. Dr. A. K. Majumdar (see note 2a) supplied me with the following additional information: The *Śrī Śrī Gauḍīa-Vaiṣṇava-Jivana* (Bengali) by Haridās Dās (1950), a dictionary of Vaiṣṇava biography, gives Viśvanātha Cakravartin's date of birth as 1576 or 1586 Śaka era (A.D. 1654 or 1664). Since two alternative dates are given, it is apparent that the author had no means of

till the age of eighteen, became a follower of Nimbārka and spent the rest of his life in Vṛndāvana writing many important works on *bhakti* from the Nimbārki standpoint and becoming this movement's chief theologian. It is difficult to understand why Roma Bose in her very substantial work on *Nimbārka and His Followers*⁵ does not write anything about him or his works besides mentioning him in one sentence as the Guru of Baladeva Vidyābhūṣana. S. N. Dasgupta does not even mention him when discussing the philosophy of Baladeva Vidyābhūṣana, whose Guru he identifies as a *vairāgi* Pītāmbara Dāsa.⁶ Among the Caitanyites of India, however, Viśvanātha Cakravartin's name is a household word and his numerous works, especially the major commentaries are constantly quoted. The best known of his works is *Sārārtha Darśiṇī*, an exhaustive commentary on the *Bhāgavata-Purāṇam*. His *Gītā-bhāṣya* has been made use of in 'The Geeta as a Chaitanyite Reads it' by Swami Bon Mahārāj.⁷ According to W. Eidlitz he is also the author of a Sanskrit translation of the source of all Caitanyite theology, viz. Kṛṣṇadāsa Kāvīrāja's *Caitanya Caritāmṛtam*.⁸ His name appears also in S. N. Dasgupta-S. K. De, *A History of Sanskrit Literature* as the author of a number of dramas and plays with a Caitanyite plot.

Of relatively great importance for the theology of Gauḍīa Vaiṣṇavism are two slender works: *Bhaktirasāmṛtasindhubinduḥ* and *Ujjvalanīlamanīkīraṇa*, summaries of the two main works of Rūpa Goswāmin (one of the contemporaries of Caitanya and his greatest theologian): *Bhaktirasāmṛtasindhu* and *Ujjvalanīlamanī*. No complete translation of any of these works into an European language has appeared so far, despite their great historical importance and their intrinsic interest.⁹

finding out the accurate date. It is doubtful whether V. C. ever married.

⁵ Vol. III of *Vedānta Parijāta Saurabha of Nimbārka and Vedānta Kaustubha of Śrīnivāsa*, Calcutta 1943, p. 215.

⁶ *A History of Indian Philosophy*, vol. IV, p. 438 (Cambridge 1961).

⁷ *Popular Prakāśan*, Bombay 1938.

⁸ *Kṛṣṇa-Caitanya*, Stockholm 1968, p. 543. In a more recent Sanskrit translation of this work by Swāmi Bhāskarānanda Sarasvatī, 3 vols., Calcutta Śaka 1878, no mention is made of V. Cakravartin.

⁹ Swāmi Bhakti Hridaya Bon Mahārāj (cf. supra note 1) has brought out a volume covering the *Pūrvavibhāga*

Partly that may be due to the highly technical terminology and the very subtle psychology of *bhakti* employed in them. I am aware of that while trying to English the 'Drop of the Ocean of Nectar of Relish of Devotion' and I apologize in advance for possible mistranslations of certain terms. In his own work Viśvanātha Cakravartti has not only condensed Rūpa Goswāmi's *summa* of *bhakti*-theology by leaving out the numerous quotations from the scriptures (mainly the Bhāgavatam and other Purāṇas) without sacrificing anything essential but he has on several places also expressed his own opinion which seems to be at variance with Rūpa's.¹⁰

In my own translation I have tried to be as literal as possible and wherever deemed essential I have supplied the Sanskrit terms in brackets. The references to the *Bhaktirasāmṛtasindhuḥ* are made according to the edition by Dr. Vijendra Snātaka.¹¹ This edition does not give any variants and therefore I am unable to indicate in case of different readings whether Viśvanātha Cakravartin disregarded the original or had another text- edition before him.

According to information available the work was written in 1704 A.D. at Vṛndāvana. Viśvanātha Cakravartin died probably around A.D. 1754.^{11a}

(comprising little less than a quarter of the entire work). I have referred to this work wherever possible. The translation of certain passages, given in footnotes may enable the reader to judge how in its translation, interpretation and additions to the text are merged into one. Some valuable excerpts from commentaries, including that of Viśvanātha Cakravartin are also offered in this volume.

¹⁰ Compare, e.g., BRSB 10 with BRS I, 2, 99. Rādhā Govinda Nāth in his '*Survey of the Caitanya Movement*' (The Cultural Heritage of India, Vol. IV, p. 199, Calcutta 1956) may be referring to such passages when associating the Sahajiyā sect with Viśvanātha Cakravartin.

¹¹ Hindī Vibhāga, Dillī Viśvavidyālaya, Delhi 1963.

^{11a} Prof. Dr. A. K. Majumdar (see note 2a) is inclined to tentatively set the dates of Viśvanātha Cakravartin as c. 1654–1754. He bases his dates upon information supplied about the dates at which V. C. wrote some of his works. According to Dr. Sukumar Sen (*A History of Brajabuli Literature*, Calcutta University, 1935 p. 258) the *Sārārtha Darśinī* was completed in 1626 Śaka (A.D. 1704). According to Śrī Sundarānanda Vidyāvinoda (*Acintyabhedābheda-vāda* in Bengali, Calcutta 1951, Appendix p. 64, n. 1) the *Surata-kathāmṛtam* was completed in 1600 Śaka, the *Śrī Kṛṣṇabhavanāmṛtam* in Śaka 1601, and the *Sārārthadarśinī* in Śaka 1626. "If we accept that

Though he never mentions in his works any political events of his time he must have witnessed a good deal of the turmoil of Aurangzeb's reign (1658-1707) and the time that followed. Agra, the residence of the Moghuls and the scene of many a battle during this time, is only about fifty miles south of Vṛndāvana. The destruction of the major temples of Mathurā, ordered by Aurangzeb, as well as the mutilation of the Govinda-jī Temple at Vṛndāvana fell in Viśvanātha Cakravartin's lifetime.¹² The disturbances caused by the Mahrattas

the *Surata kathāmṛtam* written in Śaka 1600 (A.D. 1678) was his earliest or one of his earliest works then the date of his birth can be placed at c. A.D. 1650 or 1654 as given by Haridās Dās, in which case he could have died in A.D. 1754 as stated by S. K. De. Age of about 100 or so is rare, but not unknown, particularly among the *sādhus* in India. A famous Vaiṣṇava monk was once describing to me the grave of a Vaiṣṇava saint at Navadvīpa who had died at the age of 120. When I expressed surprise, he explained to me that in his younger days *sādhus* above the age of 100 were quite common in holy places like Kāśī, Vṛndāvan or Prayāg. I have myself seen Rasik Mohan Vidyābhuṣan, the famous Vaiṣṇava scholar, when he was 108 years old and had a perfect memory till his death at the age of 112." The date given by Dr. De in *History of Sanskrit Literature* should be disregarded.

Prof. Dr. A. K. Majumdar is the author of *Caitanya: His Life and Doctrine, A Study in Vaiṣṇavism*, Bharatiya Vidya Bhavan Bombay 1969, and probably the greatest living authority on Bengal Vaiṣṇavism.

¹² Muhammad Saki Musta'idd Khan in his *Ma-asiri-i' Alamgir* (English translation in Elliot-Dowson, vol. VII, 184) has the following passage: "In the month of Ramazan 1080 A.H. (Dec. 1669 A.D.) (Aurangzeb) . . . commanded the destruction of the Hindu temple of Mathurā known by the name of Dehra Keśu Rai, and soon that stronghold of falsehood was levelled with the ground. On the same spot was laid, at great expense, the foundation of a vast mosque. The den of iniquity thus destroyed owed its erection to Nar Singh Deo Bundela, an ignorant and depraved man. Jehangir, before he ascended the throne, was at one time, for various reasons, much displeased with Shaikh Abu-l Fazl, and the abovementioned Hindu, in order to compass the Shaikh's death, affected great devotion to the Prince. As a reward for his services he obtained from the Prince become King permission to construct the Mathurā temple. Thirty-three lacs were expended on this work. . . The richly jewelled idols taken from the pagan temples were transferred to Agra and there placed beneath the steps leading to the Nawab Begam Sahib's mosque, in order that they might ever

under the leadership of Śivajī (who spent some time in Mathurā) and by the Sikhs under various Gurus must have reached Vṛndāvana as well. A shock like the sack of Delhi in 1739 by Nadir Shah could not remain unnoticed in Vṛndāvana, only some hundred and twenty miles away, either. In Bengal the British had already established powerful trade-posts, the Portuguese were a fixture in Southern India and the French had battled against the British in the Deccan for hegemony over India. The a-political religion of Viśvanātha Cakravartin may conform to the religious ideal of non-involvement in society traditional in Hinduism; it may also be another form of revolution against the totalitarian Muslim regime that would not tolerate direct confrontation. It is indeed amazing to watch the development of this most active love of Kṛṣṇa in Vṛndāvana, only two days' journey distant from the seat of power from which issued decrees meant to transform the whole of India into a Muslim country. Subsequent history

be pressed under foot by the true believers. Mathurā changed its name into Islamabad and was thus called in all official documents as well as by the people." This has to be seen on the background of what had happened before under Sultan Sikandar Lodi (Cf. Elliot-Dowson, vol. IV, p. 447, transl. of 'Abdu-lla's *Tarikh-i Daudi*): "He was so zealous a Musulman that he utterly destroyed diverse places of worship of the infidels and left not a vestige remaining of them. He entirely ruined the shrines of Mathurā, the mine of heathenism and turned their principal Hindu places of worship into caravanserais and colleges. Their stone images were given to the butchers to serve them as meat-weights and all the Hindus in Mathurā were strictly prohibited from shaving their heads and beards and performing their ablutions. He thus put an end to all the idolatrous rites of the infidels there and no Hindu, if he wished to have his head or beard shaved could get a barber to do it."

If we are to believe al-'Utbī who recorded the invasions of Mahmud of Ghazni into India and despoiled Mathurā as early as 1019 A.D. (one year before his death) Mathurā must have been a splendid city of God, second to none other. The main-temple there had, according to the Sultan's own words, no equal in the whole world and the booty he took from it in the form of gold and silver and precious stones by breaking the images must have been the biggest single loot he ever made. The report concludes with the familiar scene: "The Sultan gave orders that all the temples should be burnt with naphta and fire and levelled with the ground." (Cf. Elliot-Dowson Vol. II, p. 44 f. and p. 460 f.

has proved that the power of love is stronger than fanatical zeal and military power combined, and that it has outlived many a regime that considered itself firmly established for all ages.

The present generation is re-discovering that truth in its own way and it is rather curious that *bhaktas* who lived centuries ago in a rather insignificant place in the heart of the vast subcontinent of India should be instrumental in re-stating for the America of our time the basic axiom of the Christian Gospel: 'God is Love'. There is a certain danger that sentimentalism will again vitiate religion after it has escaped from the rigidity of rationalism and legalism. Viśvanātha Cakravartin is one of those 'thinkers with heart' who represent a form of religion that avoids both extremes.

TRANSLATION

1.1 Supreme devotion (*uttamā bhaktiḥ*) consists in following Kṛṣṇa wholeheartedly (*ānukūlyena kṛṣṇānuśīlanam*) free from all other desire (*anyā'bhilāṣitāśūnyam*) without resorting to knowledge or work (*jñānakarmādy-anāvṛtam*).

1.2 This devotion is threefold: devotion as exercise (*sādhana-bhaktiḥ*)³, devotion as emotion (*bhāva-bhaktiḥ*)⁴,

¹ The text of I is identical with *Bhaktirasāmṛtasindhubindu* (BRS) I, 1, 11 Viśvanātha Cakravartin has a paraphrase in Sanskrit in which he specifies the 'following Kṛṣṇa' as 'service with body, words and mind' (*kāyavaṅmanobhīryāvatī kriyā*).

Swāmi Bon Mahārāj (*op. cit.*, p. 19) translates the verse as follows: "Actively serving Kṛṣṇa and all that is related to Kṛṣṇa with real liking and relish and in a way that is agreeable or pleasing also to Kṛṣṇa, and serving Kṛṣṇa in the above manner without any desires of the usual extraneous motives other than the desire for Bhakti itself, and without any adulteration by the ways of Karma (as expounded in the *Pūrvā-Mīmāṃsā*) or the way of Knowledge or Jñāna (as expounded in *Uttara-Mīmāṃsā*) and the way of Yogic realisation (as expounded in Patañjali's Yoga-Philosophy) is pure, unadulterated *Uttamā-Bhakti*, i.e., Bhakti of the highest quality." S. K. De (*op. cit.*, p. 171) has the following translation: "Harmonious pursuit of Kṛṣṇa, freed from all other desire and unconditioned by cognition and will."

² The text of II corresponds to BRS I, 2, 1 and 5.

³ S. K. De, *op. cit.*, p. 171 translates it: 'Bhakti attainable by special external effort', and p. 173 as 'Bhakti realisable by the senses' (*kṛti-sādhya*).

⁴ S. K. De, *op. cit.*, p. 171: 'Bhakti realisable by inward emotion' and p. 173: 'Bhakti resulting from spontaneous inward emotion'.

devotion as love (*premabhaktiḥ*). Devotion as exercise is again twofold: ritualistic devotion (*vaidhī*)⁵ and passionate devotion (*rāgānugā*).⁶

III.⁷ In the beginning faith (*śraddhā*), then association with the good (*sādhusaṅgaḥ*) and acts of worship (*bhajanakriyā*). Then aversion from the worthless (*anarthanivṛttiḥ*), then devotedness (*niṣṭhā*) and relish (*ruciḥ*). Then attachment (*āsaktiḥ*) and emotion (*bhāvaḥ*), finally there arises love (*prema*). Thus love gradually develops.

IV.⁸ Now the sixty-four constituent parts of worship: (*bhajanasya aṅgāni*) (1) Taking refuge to the feet of the spiritual master (*śrīgurupādāśrayaḥ*), (2) Kṛṣṇa-initiation, instruction, etc. (*śrīkṛṣṇadīkṣāśikṣanādīḥ*), (3) Service of the spiritual master (*śrīgurusevā*), (4) Following the way of the righteous (*sādhumārgānusaṛaḥ*), (5) Enquiring about the right method of worship (*bhajanarītiprasnaḥ*), (6) Renouncing enjoyment, etc., for Kṛṣṇa's sake (*śrīkṛṣṇapṛitaye bhogādityāgaḥ*), (7) Living at holy places (*tīrthavāsaḥ*) and listening to the praises of holy places (*tīrthamāhātmyaśravaṇam*) (8) Accepting food, etc., for the sake of keeping up one's devotion (*svabhaktinirvāhānūrūpabhojanādisvikāraḥ*), (9) Observing the fast of the 'Eleventh Day' (*ekādaśivratam*), (10) Regarding as equally holy the holy fig tree, the holy basil, the earth, the cow, a brahmin and a Vaiṣṇava. (*aśvatthatulasidhātrigobrahmaṇavaiṣṇavasam-mānam*).

Those ten [precepts concern matters that must be] actively practiced—the next ten [concern matters to be] given up: (11) Giving up the company of the unrighteous (*asādhusaṅgatyāgaḥ*), (12) Giving up the making of many disciples (*bahuśiṣyakaraṇatyāgaḥ*), (13) Giving up the attempt to begin something new (*bahvārambhatyāgaḥ*), (14) Giving up the inquisition into, and discussion of, many

learned doctrines (*bahuśāstravyākhyāvivādādityāgaḥ*), (15) Giving up niggardliness in dealings (*vyavahāre kārpaṇyatyaḥ*), (16) Giving up, worry, anger, etc. (*śokakrodhādityāgaḥ*), (17) Giving up blaming of other gods (*devatāntaranindatyāgaḥ*), (18) Giving up harassing of other living beings (*prāṇimātre udvegatyāgaḥ*), (19) Giving up offences against 'service' and 'name' (*sevāparādhānamāparādhatyāgaḥ*), (20) Giving up to tolerate blaming the spiritual master, Kṛṣṇa or the devotees (*gurukṛṣṇabhaktanindāsahanatyāgaḥ*), (21) Wearing the signs of a Vaiṣṇava (*vaiṣṇavacinhadhāraṇam*), (22) Wearing the syllable of Hari's name (*harināmākṣaradhāraṇam*), (23) Wearing the flower-garlands offered (the day before) to the deity (*nirmālyadhāraṇam*), (24) Dancing (*nṛṭyam*), (25) Prostrating full-length (*daṇḍavatpraṇāmaḥ*), (26) Rising [from one's seat] (*abhyutthānam*), (27) Following after (*anuvrajyā*), (28) Going to the house of the image of God (*śrīmūrtisthāne gamanam*), (29) Circumambulating (*parikramā*), (30) Offering (*pūjā*), (31) Serving (*paricaryā*), (32) Singing (*gītam*), (33) Congregational singing (*samkīrtanam*), (34) Repeating (the name of God) (*japaḥ*), (35) Recitation of hymns (*stāvapāṭhaḥ*), (36) Serving the great offering (*mahāprasādasevā*), (37) Bidding prayers (*vijñaptiḥ*),⁹ (38) Drinking the nectar of the feet of the Lord (*caraṇāmṛtapānam*),^{9a} (39) Taking incense, garlands and other fragrant objects (*dhūpamālyādisaurabhagrahanam*), (40) Looking at the image of God (*śrīmūrtidarśanam*), (41) Touching the image of God (*śrīmūrtisparśanam*), (42) Looking at the lamp [before the image] (*ārātrikadarśanam*), (43) Listening (*śravaṇam*), (44) Waiting for His grace (*tatkrpāpekṣaṇam*), (45) Meditating (*dhyānam*), (46) Servitude (*dāsyam*), (47) Friendship (*sakhyam*), (48) Self-dedication (*ātmanivedanam*), (49) Surrendering what is dear to oneself (*nijapriyavastusamarpaṇam*), (50) Performing every action for Kṛṣṇa (*kṛṣṇārthe samastakarmakaraṇam*), (51) Remaining constantly at the feet of Kṛṣṇa (*sarvathā śaraṇāpattiḥ*), (52) Serving the holy basil (*tulasīsevā*), (53) Serving the Vaisnava scriptures (*vaiṣṇavaśāstrasevā*), (54) Staying in the district of Mathurā (*mathurāmaṇḍale sthitiḥ*), (55) Serving the Vaiṣṇavas (*vaiṣṇavasevā*), (56) Celebrating the Swing-festival and the other great occasions according to one's capacity (*yathāśakti dolādima-hotsavakaraṇam*), (57) Observing the vow of Kārtika (*kārtikavratam*), (58) Always taking the name of Hari (*sarvadā harināmagrahanam*), (59) Participating in the procession on Kṛṣṇa's birthday (*janmāṣṭamīyātrādikam*). Thus far fifty-nine constituent parts of devotion [have been enumerated]. Now there are five [more] that are

⁵ S. K. De, *op. cit.*, p. 174: 'Bhakti following the vidhī or injunction of the Śāstras' and p. 171: 'Bhakti according to rules'.

⁶ *ibid.* 'Bhakti following the trend of devotion and attachment of the people of Vraja who stood in actual relation to Kṛṣṇa. Rāgā is the natural, deep and inseparable absorption in the desired object.'

⁷ The text of III is identical with BRS I, 4, 6 f. B. H. Bon (*op. cit.*, p. 382 f) translates as follows: "First *Śraddhā*, i.e., faith, next *Sādhū-saṅga* or association with saints, after that *Bhajana-kriyā* or spiritual practices, next to it is *Anarthanivṛtti*, i.e., cessation of all offences or obstacles, next to it is *Niṣṭhā* or firmness, which is followed by *Ruci* or taste, next is *Āsakti* or attachment, after this is *Bhāva*, and then appears *PREMA*. These are the different stages for the appearance of *PREMA* in the heart of a person who undergoes spiritual practices."

⁸ With slight alterations the text of IV corresponds to BRS I, 2, 24–42. Cf. B. H. Bon, *op. cit.*, pp. 124 ff.

⁹ *ibid.* p. 129: translates: 'submitting one's inner feelings towards the Lord.'

^{9a} i.e., Drinking the water with which the feet of the deity have been washed.

foremost and [must be] practiced always:¹⁰ (60) Serving the image with skill (*śrīmūrtisevākauśalam*), (61) Relishing the meaning of the Bhāgavatam together with the knowledgeable (*rasikaiḥ saha śrībhāgavatārthāsvādāḥ*), (62) Coming together with such saints who have similar temperament and affection (*sajātiyasnigdhamahattarasādhusaṅgaḥ*), (63) Congregational singing of the name (*nāmasankīrtanam*), (64) Living in Vrindāvana (*śrīvṛndāvanavāsaḥ*), These are all the sixty-four parts [of devotion].¹¹

v.¹² Now the thirty-two offences against the service (*sevā'parādhāḥ*) will be enumerated as [given] in the scriptures: (1) Entering the house of the Lord on a car or with shoes on, (2) Not observing the great festivals of the Lord, (3) Not paying homage when standing in front of Him, (4) Worshipping Him from an elevated or an unclean place, (5) Greeting the image with one hand only, (6) Turning one's back to the image while performing the circumambulation, (7) Stretching one's feet towards the image, (8) Clapping one's knees, (9) Lying down, (10) Eating [before the image], (11) Gossiping, (12) Talking loudly, (13) Arguing, (14) Weeping in front of Him, (15) Affectionate speech, (16) Spiteful speech, (17) Hard words, (18) Cruel words, (19) Wearing a blanket, (20) Blaming others, (21) Praising others, (22) Using vulgar language, (23) Breaking winds, (24) Not worshipping the Lord even when capable of doing it, (25) Eating without having offered one's food to the Lord, (26) Not offering seasonal fruits and products, (27) Offering materials that had been already used and are left over, (28) Sitting with one's back turned towards the image, (29) Greeting another person [while sitting before the image], (30) Keeping silent when the spiritual master asks a question, (31) Praising oneself, (32) Speaking ill of deities. These are the thirty-two offences against Viṣṇu as enumerated.

In the Vārāha-Purāṇam the offences are briefly described [as follows]: (1) Eating the king's food [i.e., living on a salary or pension], (2) Touching [the image of] Hari after

nightfall, (3) Approaching Hari without [proper] ceremonies, (4) Opening the door [of the sanctuary] without the accompaniment of music, (5) Collecting the remnants of food of dogs etc, (6) Breaking the silence during worship, (7) Going away during worship to answer 'the call of nature', (8) Offering incense before having given fragrant garlands, (9) Performing worship with unsuitable flowers, (10) [Worshipping] without having completed one's toilet, (11) After having gone to one's wife, (12) After touching a woman who has her period, saffron, a corpse, (13) Wearing a dress that is either red or blue, unwashed, somebody else's and dirty, (14) Having seen a corpse, (15) Releasing the lower wind, (16) Being angry, (17) Having gone to a cremation ground, (18) Having eaten unwholesome food, (19) Having eaten lotus or asa foetida, (20) After having rubbed oil on one's limbs,—[then] touching Hari, performing acts [of worship to] Hari is sin.

Thus [is written] also in some other place: (1) Disrespecting the Lord's Book and turning to another scripture, (2) Chewing betel in front of the image of the Lord, (3) Offering flowers on the leaves of castor-oil plants, etc, (4) Performing worship at inauspicious times (*āsurakāle*), (5) Performing worship while sitting on a wooden platform or on the bare floor (*piṭhe bhūmau vā*), (6) Touching the image with the left hand at the time of bathing, (7) Offering flowers that are withered or begged [from someone else], (8) Spitting out during worship, (9) Congratulating oneself for one's worship, (10) Wearing an ill-drawn mark on the forehead (*tiryakpuṇḍradhritiḥ*), (11) Entering the temple with unwashed feet, (12) Offering food to the Lord that has not been cooked by a Vaiṣṇava, (13) Performing worship in the presence of a non-Vaiṣṇava, (14) [Performing worship] without having first offered worship to Ganeśa, (15) Performing worship after having seen a kāpālin, (16) Washing the image with water touched with finger-nails (*nakhāmbha*), (17) Performing worship while covered with perspiration, (18) Stepping over remains of the offering, (19) Swearing in the name of the Lord. These and others must be known [as offences against right worship].

vi.¹³ Even if one should commit all the [above mentioned] sins he will be absolved through taking refuge to Hari

¹³ The text of VI corresponds to BRS I, 2, 90 f. B. H. Bon, *op. cit.*, p. 149 translates thus: "It is said in the Padma Purāṇam that even if one has committed all these offences in the worship of the *Arcā-vigraha* (Lord's Deity or Figure) in the temple, one is freed from all effects of such offences if one should take absolute refuge in Lord Hari. But should a twolegged animal commit offences at the feet of Hari, he can certainly save himself even from such a serious default by taking to the chanting of the

¹⁰ The next passage corresponds to BRS I, 1, 90 f. Kṛṣṇadāsa Kavirāja in the Caitanya Caritāmṛtam Madhyalīlā XXII, 125 has another list of five most important practices, viz., *Sādhusaṅgaḥ* (company of the saints), *nāmakīrtanam* (congregational singing of the Name), *bhāgavataśravaṇam* (listening to the recitation of the Bhāgavatam), *mathurāvāsaḥ* (living in Mathurā), *śrīmūrti śrad-dhāya sevnam* (serving the image of the Lord with faith).

¹¹ BRS I, 2, 69-185 offers copious examples from the Purāṇas for each one of the 64 parts of worship.

¹² BRS I, 2, 118 has only the introducing stanza. The enumeration of the '32 offences' and the rest is found in Jīva Goswāmin's commentary on the BRS (taken largely from the Purāṇas).

(*harisamśrayāt*). Even if a lowly man commits these offences against Hari, whatever it may be, he will be delivered through refuge to the name (*nāmāśrayaḥ*). But by offending against the name of the friend of all beings one falls down (*nāmno'pi sarvasuḥrdo hyaparādhāt-patatyadhah*).

vii. These now are the ten sins against the name (*nā-māparādhāḥ*): (1) Offending a Vaiṣṇava by scolding etc. a Vaiṣṇava (*vaiṣṇavanindādi*), (2) Thinking that Viṣṇu and Śiva are each Lord (*viṣṇuśivayoḥ pṛthagīśvara buddhiḥ*), (3) Thinking that the spiritual master is a human being (*śṛīgurudeve manuṣyabuddhiḥ*) (4) Reproaching the Vedas, Purāṇas and other scriptures (*vedapurāṇadiśāstranindā*) (5) Interpretation of the name (*nāmni arthavādah*)¹⁴ (6) Speaking or thinking ill of the name (*nāmni kuvyākhyā vā kaṣṭha kalpanā*), (7) Committing sins on the strength of the name (*nāmabalena pāpe pravṛttiḥ*), (8) Considering other good works as equal to the [chanting of the] name (*anyaśubhakarmabhīrnnāmasāmyamananam*), (9) Teaching the name to people without faith (*āsraddhajane nāmo-padeśaḥ*), (10) Disliking the name even [after] hearing its greatness (*nāma mātmye śrute'pi apritiḥ*). Thus ten-fold.

viii. Now the characteristics of ritualistic devotion (*vaidhī*): When listening, congregational singing, etc., are done out of fear from the injunctions of the scriptures (*śāstrāsanabhayena*) then (we have) 'ritualistic devotion' (*vaidhī bhaktiḥ*).

ix. Now the characteristics of passionate devotion (*rāgānugā*). When the aforementioned actions are performed out of one's own desire to serve the beloved Prince of Vraja (*nijābhīmatavṛjānanandasya sevāprāptilobhena*) (we have) 'passionate devotion' (*rāgānugā bhaktiḥ*). As has been said:¹⁵ Service should be performed first like that by a novice and then as by an accomplished devotee (*sādhakarūpena siddharūpena*) according to the disposition of the people of Vraja with a wish to gain this emotion (*ladbhāvalipsunā*). One should joyfully remember Kṛṣṇa and those most dear to him and one should listen with enthusiasm to stories about him and always live in Vraja.¹⁶

Name of the Lord. But one must definitely fall from one's spiritual life should one commit offences to Lord Hari's Name, Who is the best friend of all."

¹⁴ B. H. Bon, *op. cit.*, p. 151 has: "To think that all the glories of the Name of God that have been mentioned in the Scriptures are merely exaggerated only . . . To give any indirect and forced meaning to the Name of the Lord (for example, when the Scriptures use the Lord's Name as 'Hari' to explain it away in that context that the word 'Hari' means 'lion' or 'lotus'.)

¹⁵ The text of IXb corresponds to BRS I, 2, 98. and 97.

¹⁶ B. H. Bon offers the following translation: "In this

x.¹⁷ In passionate devotion remembrance is first in importance (*smaraṇasya mukhyatvam*). This remembrance consists in entering the spiritual sports with one's own emotion, the feelings of Kṛṣṇa and of those dear to him (*nijabhāvo citalilāveśasvabhāvasya śrīkṛṣṇasya latpriya-janasya ca*). Though the scriptures and the authorities may have prescribed it, one need not perform in the Way of Devotion (*bhaktimārge*) congregational singing, worship, various poses of hands and fingers, meditation on Dvārakā, worship of Rukmiṇī, etc. if this goes against one's own emotions (*nijabhāvapratikūlyāt*). Because of remembrance no sin occurs though there may be a neglect of any part [of worship]. [As the scripture says:]¹⁸ 'O Uddava! There is no question of going astray in my path, even if there should be a fault in the execution of any part [of scriptural injunction] because of its freedom from [material] qualities (*nirguṇatvād anāśiṣaḥ*): this has been declared by me firmly.' Neglect of an essential element of worship] is [normally] sin—as has been said: [but even] without the rites [prescribed in the scriptures] of Śruti, Smṛti, Purāṇas and Pāñcarātra the rise of perfect love for Hari (*ekāntiki harer bhaktiḥ*) is possible. When passionate love (*rāgaḥ*) develops within a man who has done everything according to the scriptural injunctions then he obtains the [feelings] of Rukmiṇī and the other inhabitants of Dvārakā.

Braja one engaged in spiritual practices under abject subservience to the Denizens of Braja with an eager longing for following in the wake of the bhāvas, i.e., feelings and sentiments of one's desired dearest. One of Śrī Kṛṣṇa, should serve Them both (Śrī Kṛṣṇa and His dearest Śrī Rādhā or Śrī Nanda-Yaśodā, as the case may be) both in the stage as a sadhaka, i.e., in the stage of spiritual practices yet in bondage, and also in the stage as a siddha, i.e., even when one has attained the Object of such spiritual practices." "One (who treads the path of Rāgānugā Bhaktiḥ) shall always live in Braja by constantly remembering one's Most Beloved Kṛṣṇa and the dearest Associates of Śrī Kṛṣṇa of Braja, in following Whose bhāvas one has a burning craving for the service of one's Most Beloved Kṛṣṇa."

¹⁷ Viśvanātha Cakravartin seems here to express his own opinion slightly deviating from BRS I, 2, 99 in which these practices are strongly insisted upon.

¹⁸ The quotation is from Bhāgavata-Purāṇam XI, 29, 20. The Gītā-Press translation (*Kalyāna Kalpatāru*, vol. 23, No. 12, Dec. 1959, p. 506 f reads: "There is no (fear of) loss in the least degree of this course of conduct in the form of my worship, O dear Uddhava, once it has been taken up (in right earnest), because it is free from (all)craving and since it has been deliberately determined by Me, unaffected as it is by the (three) Guṇas."

xi. Here now this special remark (*vivekaḥ*): The Vraja-sport (*illā*) does not depend on scriptural injunctions since at the occasion of hearing about the sweetness of the feeling of love, etc., of the close associates (of Kṛṣṇa) the desire (*lobhaḥ*) arises: 'this [feeling of love] should also be mine' (*idam mamāpibhūyāt*). Nowhere through scriptural injunctions desire (*lobhaḥ*) is created. But desire arises by itself through the seeing or hearing of the desirable object. Depending, however, on scripture is the knowledge of the means (*upāyāḥ*) to reach that emotion (*bhāvaḥ*) because the scripture describes the means to reach it, not otherwise. The scripture which is the norm for service (*śāstrambhajanapratipādakam*) is only the Śrībhāgavatam. From among these acts of worship some are conducive towards engendering that emotion itself (*tadbhāvamayāni*), some are closely associated with this emotion (*tadbhāvasambandhīni*), some are favourable for this emotion (*tadbhāvānukūlāni*), some are liberating from hindrances [for the development] of this emotion (*tadbhāvāvīruddhāni*), some are averse to this emotion (*tadbhāvavapraticūlāni*). These are the five different means of spiritual practices (*pañca vidhāni sādhanāni*). Means conducive towards engendering that emotion itself are servitude, friendship, etc. Means closely associated with this emotion are the taking of refuge at the feet of the spiritual master, the repeating of prayer-formulae, to imagine Kṛṣṇa's favourites, his dear ones, etc., according to the right time, to remember his sports, his qualities, his beauty, to listen [to stories about him], to sing [his praise] and to think of him. Means favourable for this emotion are keenness in observing the Eleventh, Kṛṣṇa's Birthday, Kārtikā, austerities like giving up enjoyments, worship of the holy fig-tree, the holy basil, etc. Means liberating from hindrances [for the development] of this emotion are the wearing of the syllable of the Name, carrying sacred food and objects of worship, paying obeisance, etc. All the above-mentioned actions are prescribed as duties (*karttavyāni*). Hand and finger poses, meditation on Dvārakā, etc., [insofar as they are] opposed to this emotion must be avoided in passionate devotion. Equally all actions must be given up which are forbidden and proscribed in the scriptures (*śāstreṣuvihītāni karttavyāni niṣiddhāni*) or which are inspired by one's own will (*svadhikārocītāni*).

xii. When devotion as exercise (*sādhana-bhaktiḥ*) has become mature, devotion as emotion (*bhāvabhaktiḥ*) arises through the grace of Kṛṣṇa or the grace of devotees of his (*kṛṣṇakṛpayāṭadbhaktakṛpayā*). Signs thereof are the nine sprouts of love (*navapṛityaṅkurāḥ*). As [we read]:¹⁹ Forbearance (*kṣāntiḥ*), using one's time for

things that are worthwhile (*avyarthakālatvam*), distaste for sense-objects (*viraktiḥ*), freedom from conceit (*māna-śūnyatā*), giving up of expectations (*āśāvandhaḥ*), eagerness (*samutkaṇṭhā*), constant enthusiasm for the singing of the name (*nāmagāne sadāruciḥ*), attachment to the practice of reciting his attributes (*āsaktistadguṇā-khyāne*), preference of living in His abode (*pṛitistadvasati-sthale*). Where those nine emotions are found in them the sprout of emotion has taken root. Therefrom arises the ability of direct vision of Kṛṣṇa (*kṛṣṇasākṣātkāraḥ*). When the characteristics of emotion are seen in the beginning in one who has a desire for liberation (*mumukṣu*) then it is only a mere reflection of emotion (*bhāvabimbaḥ*), not really emotion. In people who are ignorant [there is only] the shadow of emotion (*bhāvacchāyā*).

xiii.²⁰ When emotion matures it becomes love (*bhāva-bhaktiparipāka eva premā*). Its characteristics: not even the minutest diminishing even when obstacles, etc., arise. The special condition [created] by an excess of mine-ness (*mamatvātiśayāt*) above love (*premā*) is affectionate love (*snehaḥ*). Its sign is: the emotion of melting of mind (*cittadravibhāvaḥ*). Then comes passionate love (*rāgaḥ*). Its sign is: compact affectionate love (*nivīḍasnehaḥ*). Then comes confident love (*praṇayaḥ*). Its sign is: intense trust (*gāḍhaviśvāsaḥ*).²¹

xiv.²² A sentiment (*rasaḥ*) arises through the meeting of an excitant (*vibhāvaḥ*), of ensuants (*anubhāvaḥ*), external signs of internal emotion (*sātvika-bhāvaḥ*) and auxiliary feelings (*vyabhicāribhāvaḥ*). The object (*viśayaḥ*) through

²⁰ Cf. BRS I, 4, 1.

²¹ *Ujjvalanīlamanī* (Sthāyibhāvaprakaraṇam 54 f) describes the six *bhāvas*: *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga* and *mahābhāva* as playful manifestations of *premā* comparing them to sugarcane, stalks, juice from these, jaggery, coarse sugar, white sugar and candied sugar all of which are different stages of the product of sugarcane. Cf. P. V. Kane, 'History of Sanskrit Poetics', 3rd revised ed., Motilal Banarsidass, Delhi 1961, 'The Rasa school of Poetics', p. 311 ff.

²² Cp. BRS II, 1. In translating the technical terms in the following sections I have largely followed S. K. De's suggestions, trying, however, to maintain greater uniformity and avoiding some of the less felicitous expressions. As regards the terminology itself he remarks (*op. cit.*, p. 182) "Although orthodox poetics itself would not, strictly speaking, regard Bhakti as a *rasa*, the nomenclature and treatment are borrowed from orthodox Poetics and applied, *mutatis mutandis*, to the Vaiṣṇava conceptions of Bhakti as a *rasa*. The technicalities are the same, but of course the analysis in detail is entirely novel and ingenious . . . The most notable departure occurs in the classification of these *Sāttvikas*, which is entirely original."

¹⁹ This section of XII corresponds to BRS I, 3, 12 f. Cf. B. H. Bon, *op. cit.*, p. 348.

which the emotion (*bhāvaḥ*) arises is the substantial objective excitant (*viśayāḥ*), namely Kṛṣṇa. He who becomes united with his emotion (*bhāvayukto*) is the devotee who has resorted to the principal supporting emotion (*āśrayāḥ*). (The things) which remind of Kṛṣṇa—dress, jewelry, etc.—are the enhancing excitants (*uddīpanavibhāvaḥ*).²³ Concomitant emotions (*anubhāvaḥ*) are (those activities) through which the emotion is made manifest, as for instance singing, dancing, smiling, etc. External signs of internal emotion (*sātvika bhāva*) are those eight [conditions] which excite the mind and the body: stupor (*stambhaḥ*), perspiration (*svedaḥ*), horripilation (*romāñcaḥ*), breaking of the voice (*svarabhedhaḥ*), trembling (*vepathuḥ*), change of colour (*vaivarṇyā*), tears (*āśru*), loss of consciousness (*pralayā*). They are fivefold, gradually yielding more and more pleasure: smoldering (*dhūmāyitā*), flaming (*jvalitā*), burning (*dīptā*), brightly burning (*uddīptā*), completely bursting into flames (*suddīptā*).²⁴ When they are found in an eternally accomplished one (*nityasiddhe*) then they are smooth (*snigdhaḥ*). When [found] in a devotee in whom love has arisen (*jātaralau bhakte*) they are soft (*digdhāḥ*). When they are found in people devoid of (higher and intense) feeling they are harsh (*rūkṣāḥ*). When it originates in people who are desirous of liberation then it is born from a semblance of love (*ratyābhāsaḥ*). When originated in people who are devoted to actions and objects then it is born from a semblance of spiritual essence (*sātvābhāsaḥ*). When originated in people with a slimy mind and those who are averse to the service of Him then it is hollow (*niḥsatvāḥ*). When originating in people who hate the Lord then it is contrary (*pratīpāḥ*).

xv. Now the transient [auxiliary] emotions (*vyabhicāri bhāvāḥ*) which nourish the permanent emotions (*sthāyibhāvāḥ*) at some time or other. As (we read):²⁵ 'Self-disparagement (*nirvedaḥ*), despondency (*viśādaḥ*), depression

(*dainyam*), debility (*glāniḥ*), weariness (*śramaḥ*), intoxication (*madaḥ*), arrogance (*garvaḥ*), apprehension (*śaṅkā*), alarm (*trāsaḥ*), flurry (*āvegaḥ*), madness (*unmādaḥ*), loss of memory (*upasmṛtiḥ*), sickness (*vyādhiḥ*), distraction (*mohaḥ*), death (*mṛtiḥ*), indolence (*ālasyam*), stupefaction (*jāḍyam*), shame (*vṛiddā*), dissembling (*avahitthā*), recollection (*smṛtiḥ*), doubt (*vitarkaḥ*), reflection (*cintā*), resolve (*matiḥ*), firmness (*dhṛtiḥ*), joy (*harṣaḥ*), longing (*utsukātvam*), fierceness (*augryam*), impatience (*amarṣaḥ*), envy (*asuyā*), unsteadiness (*cāpalyam*) drowsiness (*nidrā*), dreaming (*suptiḥ*), awakening (*bodhaḥ*)—these are called the transient feelings.²⁶

xvi. Corresponding to the mind of the devotees the manifestation of the emotions takes place gradually. There one has a mind that is deep like an ocean—[his emotions are] unmanifest (*aprākāṭyam*) or only slightly manifest (*svalpa prākāṭyam*). In an unstable mind which resembles a shallow ditch there can be an excessive manifestation of emotion (*atiśayaprākāṭyam*). But we shall not deal with that subject at any length since no particular rules are given for it.

xvii.²⁷ Now the permanent [dominant] emotions (*sthāyibhāvāḥ*): They are fivefold according to the common form (*sāmānyarūpaḥ*), the pure form (*svaccharūpaḥ*), etc.²⁸ The common form is the permanent emotion of one sentiment (*rasaḥ*) of the common form of fondness (*ratīḥ*) achieved through a maturing of common worship (*bhajanāḥ*) by common people outside the company of the firmly established devotees (*niṣṭabhakṣaṅgarahitaḥ*). It is the pure form of fondness (*svaccharatīḥ*) when it rises in the company of devotees who have the five sentiments like peacefulness, etc., be it (the experience of) peace, of servitude, of friendship, of parental love, or of wifely love—differentiated by time, location and not yet permanent.²⁹

²⁶ Viśvanātha Cakravartin gives after the text from BRS Sanskrit synonyms for each term used. S. K. De, *op. cit.*, p. 190 explains the term as follows: "subsidiary feelings of a more or less transitory nature which are accessory and which accompany or interrupt the dominant emotion, without, however, supplanting it. They are likened, in the orthodox manner to the waves of the sea, whereby the dominant feeling is understood to be the sea."

²⁷ This topic is dealt with in BRS II, 5.

²⁸ According to BRS II, 5, 8 the division is threefold: *sāmānya*, *svaccha*, *śānta*.

²⁹ S. K. De, *op. cit.*, p. 191 remarks that the names are the same as those of orthodox poetics but differently classified: "The *sthāyibhāva* or the root-emotion of the Vaiṣṇava *bhakti-rasa* is taken to be the feeling which concerns Kṛṣṇa as the object and the nine orthodox *sthāyibhāvas* are evaluated in terms of this idea."

²³ B. H. Bon, *op. cit.*, p. 330 offers the following commentary: "The *Vibhāvas* of *Ālambana* and *Uddīpana* are the motive force behind the relishing of *Ratī*, i.e., *Bhāva* or emotions. The cause of relishing of *Ratī* of *Bhāva* is called *Vibhāva*. One who is the target of arousing emotions or *Bhāvas* is called an *Ālambana*. *Ālambana* can be both a subject and also an object. When *Bhāva* is aroused by the exciting *Vibhāvas* manifest in the *Viśaya*, it is called *Viśaya-Ālambana* or *Subject-Ālambana*, and when *Vibhāvas* centre round the *Āśraya*, it is called *Āśraya-Ālambana* or *Object-Ālambana*."

²⁴ The increase is due to an increase in the number of *sāttvikas* present in them: in the first there is only one, in the second two or three, in the third four or five, in the fourth six or seven, in the fifth all eight.

²⁵ This text corresponds to BRS II, 4, 4 ff.

The sentiment of peacefulness and the rest is differentiated in five modes according to the firm establishment of one sentiment (*rasa*) in confirmed devotees.

[The permanent emotion] of peaceful devotees is Peace (*śāntiḥ*), of dutiful devotees Fond Servitude (*dāsyaratīḥ*), of friendly devotees it is Companionship (*sakhyam*), of affectionate devotees it is Parental Love (*vātsalyam*), of ardent devotees it is Passion (*priyatā*).³⁰ Now Peace, Servitude, Companionship, Parental Love and Passion are the five main-sentiments (*mukhyarasāḥ*) and the last is the foremost. In the peaceful devotees one finds a constant turning of the mind to Śrī Kṛṣṇa, in dutiful devotees service, in friendly ones lack of shyness, in affectionate devotees is found tender love, in ardent ones a rising of enjoyment through the giving of limb after limb. Thus each following one is higher [than the preceding one] because of the higher qualities connected with it.

xviii.³¹ In the sentiment of Peace Śrī Kṛṣṇa, qualified as unborn, supreme Brahman, fourarmed, Nārāyaṇa, Supreme Ātman etc. is the object which substantially excites feeling.

Sanaka, Sanandana, Sanātana, Sanatkumāra and other ascetics are the [secondary] support of the substantial [primary excitant].^{31a} Even the 'seekers of knowledge' when they have given up the desire for liberation and have acquired the desire for devotion through the grace of Śrī Kṛṣṇa and his devotees may become [such] supports of the substantial [primary excitant].

Enhancing excitants are: the people living on a mountain or in a forest, a holy place, etc. Ensuiants are: the concentration of one's sight on the tip of the nose, the activity of a mendicant (*avadhūta-ceṣṭā*),^{31b} selflessness (*nirmamāṭā*), hatred of those people who hate the Lord, moderate love (*nātibhaktiḥ*) towards his devotees, silence, concentration on scriptures dealing with knowledge and similar things. External signs of the internal emotion

³⁰ I have not followed S. K. De's nomenclature who uses the following terms: Quietistic Devotion, Devotion as Faithfulness, Devotion as Friendship, Devotion as Parent-sentiment, Devotion as the Erotic Sentiment (*op. cit.*, pp. 194 ff).

³¹ Cf. BRS III, 1.

^{31a} The numerous names quoted in the BRSB refer to (mythical) persons of importance in the Bhāgavata-Purāṇam and other popular scriptures of the Kṛṣṇa-bhaktas. They are well known to the audience for which Viśvanātha Cakravartin writes—for the American reader even a reference to the sources would not suffice and it seemed at this stage not advisable to relate all the myths concerned.

^{31b} See. A. K. Majumdar, *op. cit.*, p. 250.

are [here] tears, horripilation, thrilling of the body and so on, except the loss of consciousness. Auxiliary feelings are: self-disparagement, resolve, equanimity and so on. The permanent [dominant] emotion is Peace.

Thus [is completed the treatment of] the sentiment of Peace.

xix.³² In the sentiment of Servitude (*dāsyarase*) Śrī Kṛṣṇa, qualified as Lord, Master, omniscient, fond of devotees and so forth is the object which substantially excites the emotion. The supports of this substantial excitant are fourfold: 1. Superintendent devotees (*adhiḥkṛtabhaktāḥ*): Brahmā, Śiva, etc. 2. Depending devotees (*āśritāḥ*): they are threefold: (a) Those who have taken refuge to Kṛṣṇa like Kaliya, the host of kings held captive by Jarasandha, the king of Magadhā. (b) Those who had first been seekers of knowledge but have given up the desire for liberation and have developed an inclination for serving (Kṛṣṇa). (c) Those who from the very beginning enjoyed to serve (Kṛṣṇa) like Candradhvaja, Harihaya, Bahulasva and others. 3. Associate devotees (*pārśadāḥ*): they are Uddhava, Dārūka, Śrutadeva 4. Following devotees (*anugāḥ*): they are Sucandra, Mandana and others in Purī, Raktaka, Patraka, Madhukantha and others in Vraja.

Leading devotees (*dhuryabhaktāḥ*) are those among them who are worthy members of his family. Firm devotees (*dhirabhaktāḥ*) are those who behave respectfully in the group of Kṛṣṇa's beloved. Heroic devotees (*virabhaktāḥ*) are those who are not afraid of hurting pride in order to achieve Kṛṣṇa's grace. Powerful devotees (*vālyāḥ*) of Śrī Kṛṣṇa are those who have regard for him combined with respect and united with love as Pradyumna and other relations. Amongst these there are some eternally accomplished (*nityasiddhāḥ*), some accomplished through exercise (*sādhana-siddhāḥ*) and some are aspirants (*sādhakāḥ*).

Enhancing excitants are Kṛṣṇa's grace (*anugrahaḥ*), the dust of his feet (*caraṇadhūlī*), his left-overs (*mahā-prasādaḥ*) and so on. Ensuiants are: following the orders of Kṛṣṇa and so on. In this sentiment arise love (*prema*), passionate love (*rāgaḥ*), and affectionate love (*snehaḥ*). In the superintendent and the depending devotees the permanent emotion goes as far as love (*prema*), in the associates up to affectionate love (*snehaḥ*). In Parikṣit, Darūka and Uddhava passionate love (*rāgaḥ*) is manifest. In the 'following devotees' of Vraja as in Raktaka and the rest all [these stages of emotion]. Even in Pradyumna all. Up to that time, before the vision of Śrī Kṛṣṇa (*śrīkṛṣṇadarśanam*) has been had for the first time, [the emotion] is 'unyoked' (*ayogaḥ*). After the vision, when there is

³² Cf. BRS III, 2: our author differs here considerably from Rūpa Goswāmin!

separation (*vicchedaḥ*) it is [called] 'disconnected' (*viyogaḥ*). In [this emotion] there occur ten [successive] conditions: heat in the limbs (*aṅgeṣu tāpaḥ*), thinness (*kṛṣātā*), sleeplessness (*jāgryā*), fainting (*ālambaśūnyatā*), undsteadiness (*adhṛtiḥ*), stupor (*jadatā*), pain (*vyādhiḥ*), dementedness (*unmādaḥ*), unconsciousness (*mūrechitā*), death (*mṛtiḥ*). Thus [is completed the treatment of] the sentiment of Servitude.

xx.³³ In the sentiment of Companionship (*sakhyarasaḥ*) Kṛṣṇa qualified as clever, understanding, well dressed and happy is the object which substantially incites the emotion.

The support of the substantial excitant are companions of four kinds: friends (*suhṛdāḥ*)—companions (*sakhāyāḥ*)—dear companions (*priyasakhāyāḥ*)—dear sweet companions (*priyanarmasakhāyāḥ*). Friends are those who are older than Kṛṣṇa, somewhat removed from childhood. They are: Subhadra, Mandalibhadra, Balabhadra and the rest. Companions are those who are somewhat younger and still have a sentiment of friendship mixed with servitude, namely Viśāla, Ṛṣabha, Devaprashta and the rest. Dear companions are those who are of the same age as Kṛṣṇa. They are Śrīdāma, Sudāma, Vasudāma and the rest. Dear sweet companions are those who are the assistants in the mystery of the beloved (*preyasī rahasyasakhāyāḥ*) and who desire the emotion of erotic love (*śṛṅgārabhāvasprhāḥ*). They are: Subala, Madhumangala, Arjuna and the rest. Enhancing excitants are the various ages of Śrī Kṛṣṇa, his babyhood (*kaumāram*), childhood (*pauganḍam*), adolescence (*kaiśoram*), the horn (*śṛṅgaḥ*), the flute (*veṅuḥ*), the grass-blades (*dalāḥ*) and other musical instruments. There is this general rule: babyhood (*kaumāram*) lasts till the fifth year, childhood (*pauganḍam*) till the tenth, adolescence (*kaiśoram*) up to the fifteenth year and youth (*gāvanam*) after that. Up to ten years and eight months lasted Kṛṣṇa's manifest sport (*prakaṣavihāraḥ*) in Vraja. And now because of the little time [allowed for] Kṛṣṇa's growth in age [this modified rule applies]: babyhood lasts till three years and four months, childhood till six years and eight months, adolescence till ten years eighth months. Then throughout the entire time to follow Kṛṣṇa remains at this stage. The beginning of adolescence falls in the seventh year in the month of Vaiśākha. Also the well-known sports with the sweet-hearts fall in the middle of childhood. The stage of the friends and companions has also to be understood according to this [modified rule] [and this is the reason] why it has been [specifically] written down. Ensuaunts are: war-play (*bāhuyuddhakhetā*), lying on a couch (*ekaśayāśayanam*) and so on. External signs of emotion are tears, horripilation and so on. Passing signs are joy, arrogance

and so on. The special permanent emotion of the sentiment of Companionship is confidence (*viśvāsaḥ*), as a result of absence of shyness due to the sameness in appearance (*sāmyadr̥ṣṭyā*).

Now confident love (*praṇayaḥ*), love (*premā*), affectionate love (*sneha*), passionate love (*rāgaḥ*) with companionship (*sakhyāḥ*) form a pentad. In another place it is said: companions are Arjuna, Bhīmasena, Śrīdāma and other nobles. In the case of separation also here the ten [successive] conditions as before should be understood.

Thus [is completed the treatment of] the sentiment of Companionship.

xxi.³⁴ In the sentiment of Parental Love (*vātsalyarasaḥ*) Śrī Kṛṣṇa qualified as having soft limbs, being well-behaved, having all good qualities and so on is the object which substantially incites emotions. The support of the substantial excitant are those who want to care for Śrī Kṛṣṇa as respected elders (*gurujanāḥ*), such as parents, and so forth. In Vraja: Vrajeśvarī (= Yaśodā), Vrajarāja (= Nanda), Rohiṇī, Upananda and his wife and the others. Elsewhere (in Dvārakā): Devakī, Kuntī, Vasudeva and the rest. Enhancing excitants are smiling, prattling, childhood exploits, and so on. Ensuaunts are: touching his forehead, giving blessings, fondling, etc. External signs of emotion are: stupor, perspiration, and so on, all of them, and flowing of breasts (*stanaśravaṇam*)—nine in number. Passing signs are joy, doubt, and so on. The permanent emotion is the love of the child (*vātsalyaratīḥ*). Here develop love (*premā*), affectionate love (*snehaḥ*), passionate love (*rāgaḥ*). In the case of separation the aforementioned ten conditions apply. Thus [is completed the treatment of] the sentiment of Parental Love.

xxii.³⁵ In the sentiment of Sweet Love (*madhurasah*) the object which substantially incites emotion is Śrī Kṛṣṇa qualified as the ocean of sweetness of beauty (*rūpamādhurya*), sweetness of sports (*līlāmādhurya*), sweetness of love (*premāmādhurya*). The support of the substantial excitant are the host of lovers. Enhancing excitants are: the sound of the flute (*muratī*), the call of the cuckoo (*kokilāḥ*) in spring, new clouds (*navameghāḥ*), the throat of the peacock (*mayūrakapṭhāḥ*) and other sights. Ensuaunts are: side-long glances, laughter, etc. External signs are: all up to 'brightly burning' (*sūdiptā*) Passing sings: all, beginning with self-disparagement, except indolence and fierceness. The permanent emotion is love of one's beloved (*priyatāratiḥ*). Love (*premā*), affectionate love (*snehaḥ*), passionate love (*rāgaḥ*) and so on develop all as explained in the Śrī Ujjvala Nīlamanī. Thus [is completed the treatment of] the sentiment of Sweet Love.

³³ Cf. BRS III, 3.

³⁴ Cf. BRS III, 4.

³⁵ Cf. BRS III, 5.

xxiii.³⁶ Now [a description of] sympathy (*maitrī*) and antipathy (*vairāḥ*) amongst these [sentiments]: Mutual sympathy exists between Peace and Servitude. Neutrality exists between Companionship and Parental Love. There is no sympathy between Parental Love [and any other sentiment]. There is antipathy between Passion (*ujjvalaḥ*) and Servitude. Thus far the topic of sympathy and antipathy [of sentiments].

xxiv. Now (a description of) the combination of emotions (*bhāvamiśranam*). In Śrī Baladeva and the rest there are Companionship, Parental Love and Servitude. In Mukharā and the rest there are Parental Love and Companionship. In Yuddhiṣṭira there are Parental Love and Companionship. In Bhīma there are Companionship and Parental Love. In Arjuna there are Companionship and Servitude. In Nakula and Sahadeva there are Servitude and Companionship. In Akrūra, Ugrasena and the rest there are Servitude and Parental Love. In Anuruddha there are Servitude and Companionship.

Thus the [treatment of the] main sentiments [is] completed.

xxv.³⁷ Now the seven secondary devotional sentiments (*gaunabhaktirasāḥ*): Laughter (*hasyā*), Wonderment (*adbhutaḥ*), Heroism (*vīraḥ*), Compassion (*karuṇaḥ*), Fright (*raudraḥ*), Terror (*bhayaṇaka*), Horror (*bībhatsā*) which also rise in the five kinds of devotees. The object which substantially excites the emotions are Śrī Kṛṣṇa, devotees of Kṛṣṇa and those connected with them as possessed of Laughter and the other six sentiments. Of Horror the substantial excitant is the place of horror (*ghṛnāspadaḥ*) meat unfit for sacrifice, blood, etc. Of Fright and Terror the enemies of Kṛṣṇa serve also as object which substantially incites the emotions. Ensouls are the blowing up of the cheeks, the widening of the eyes and so on, when this is possible. External manifestations, where possible, are two or three. Passing signs are joy, anger etc. The permanent emotion is correspondingly Laughter, Wonderment and so on, developing gradually. The four-fold Heroic sentiment is: heroism of war, (*yuddhavīraḥ*), heroism of giving (*dānavīraḥ*), heroism of forgiveness (*dayāvīraḥ*), heroism of righteousness (*dharmavīraḥ*). Thus [far the treatment of] the seven secondary sentiments. Together [with the primary sentiments] they make twelve sentiments.

xxvi. The inclusion of those seven secondary sentiments in the five primary ones is as follows: Laughter and Heroism of War [are included] in Companionship. Wonderment [is included] in all. Compassion, Heroism of Giving, Heroism of Forgiving [are included] in Parental

Love. Fright [is included] in Parental Love and in Servitude. Horror [is included] in Peace. Terror and Anger [are included] in Parental Love and Passionate Love. The mutual sympathy or antipathy [of these auxiliary sentiments] may be ascertained through the abovementioned combinations.

xxvii.³⁸ What is called apparent sentiment (*rasābhāsaḥ*) is not [to be found] in the remembrance of the sentiment of Heroism, in praises, or in the difference of object and support, or in resemblance or in the interposition of another sentiment or in the narration. Otherwise, however, when there is a conjunction of mutually incompatible sentiments, there is apparent sentiment. When mutually compatible [sentiments] are connected then we have high sentiment (*surasatā*). When in the primary sentiment the object and the support are separated—even in connection with Heroism—then there is apparent sentiment. It is not [a case of] apparent sentiment when there is connection with antipathy while the feeling of Rādhā [for Kṛṣṇa] is growing due to the [peculiar] method of narration. It is also not [a case of] apparent sentiment when Kṛṣṇa himself all at once is the object or the support of all sentiments.

Now some other apparent sentiments: It is the apparent sentiment of Peace when [the impression arises that] there is no greater splendour in Kṛṣṇa than in Brahmā. It is the apparent sentiment of Servitude when there is excessive boldness (*atidhārṣṭyam*) of the servant before Kṛṣṇa. It is the apparent sentiment of Companionship when in the relationship between two companions in one prevails the feeling of companionship and in the other the feeling of servitude. It is the apparent sentiment of Parental Love when because of the knowledge of excessive power (*balādhikyajñānam*) in the child (Kṛṣṇa) there is no fondling.

It is the apparent sentiment of Passionate Love when of two [lovers] the one has the wish to sport and the other [does] not [have it] and there is the expressed desire for union. It is the apparent sentiment of Laughter and so forth when Laughter etc. is separated from Śrī Kṛṣṇa; when found in the enemies of Kṛṣṇa then it is all the more an apparent sentiment [only].

xxviii. Whosoever is desirous of the protection of Hari, even if he has not studied grammar, can profit from the 'Drop of the Ocean of Nectar of the Sentiment of Devotion' which is therefore [offered] in the form of a drop.

Thus is completed the Bhaktirasāmṛtasindhubinduḥ composed by Mahāmahopādhyāya Śrī Viśvanātha Cakravartin.

³⁶ Cf. BRS IV, 8.

³⁷ Cf. BRS IV, 1–7.

³⁸ Cf. BRS IV, 9.