

śrī bhaktigranthāvalī  
Śrī Bhakti-granthāvalī  
A Series of Works on Bhakti

viśvanāthacakravartinā viracitā

by  
Śrī Viśvanāthacakravartin

With the Bengali commentary of  
Śrī Śyāmalāla Gosvāmī

Edited and translated by  
Neal Delmonico

February 3, 2011



# Contents

<b>Introduction</b>	<b>v</b>
<b>A Drop of the Nectar-Ocean of Bhakti-rasa</b> (śrībhaktirasāmṛtasindhu- binduḥ)	<b>1</b>
<b>A Ray from the Blazing Sapphire</b> (śrīujjvalanīlamaṇikiraṇaḥ)	<b>29</b>



# 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.<sup>1</sup> 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 is 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. Ga.ngānārāyaṇa Cakravartin of the village of Bālu-

---

<sup>1</sup>The 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.

carer Gāmbhilā was one of Śrīla Ṭhākura Mahāśaya's major disciples. He had one daughter named Viṣṇupriyā. For that reason he accepted Kṛṣṇacaraṇa, the youngest son of his spiritual brother Rāmakṛṣṇa Ācārya, as a suitable groom for her. Even though RāmaKṛṣṇa was a Vārendra class *brāhmaṇa* and Ga.ngānārāyaṇa 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*).<sup>2</sup>

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 Śākābda (1704 C.E.). If this conclusion can be accepted as reasonable, then Viśvanātha wandered this earth from 1550

---

<sup>2</sup>Source unknown:

viśvasya nātharūpo'sau bhaktivartmapradarśanāt  
bhaktacakre vartinatvāccakravartyākhyayābhavatll

*Introduction*

vii

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





# A Drop of the Nectar-Ocean of Bhakti-rasa (śrībhaktirasā- mṛtasindhubinduḥ)

anyābhilāṣitāsūnyaṃ jñānakarmādyanāvṛtaml  
ānukūlyena kṛṣṇānuśīlanaṃ bhaktiruttamāll

asyārthaḥ --- anyābhilāṣajñānakarmādirahitā śrīkṛṣṇamuddiśyā-  
nukulyena kāyavānmanobhiryāvatī kriyā sā bhaktiḥll 1ll

## 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 Bhagavān 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 (*anuśilana*) 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 (*niṣkāṁā*) *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 threaded<sup>3</sup> *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 (Paramātman). 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*

<sup>3</sup>Thread 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 (*svarūpa-śakti*), which consists of eternal being, consciousness, and bliss, belonging to Śrī Bhagavān.<sup>4</sup> 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 per-

---

<sup>4</sup>Śrī 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).

ceive 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."<sup>5</sup>

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.

sā bhaktiḥ sādhanabhaktirbhāvabhaktiḥ premabhaktiritibhedena  
trividhā sādhanabhaktiḥ punarvaidhīrāgabhedena dvividhā 2||

#### 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

<sup>5</sup>Cite the verse number from Brs.

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.

ādaḥ śraddhā tataḥ sādhusaṅgo'tha bhajanakriyā  
 tato'narthanivṛttiḥ syāt tato niṣṭhā rucistataḥ  
 athāsaktistato bhāvastataḥ premābhyudañcatil  
 sādhakānāmayaṃ premnaḥ prādurbhāve bhavetkra-  
 maḥ ॥ 3॥

#### 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)

atha bhajanasya catuḥṣaṣṭīraṅgāni yathā śrīgurupādāśrayaḥ śrī-  
 kṛṣṇadīkṣāsīkṣādi śrīgurusevā sādhumārgānusāro bhajanarītipra-  
 śnaḥ śrīkṛṣṇaprītaye bhogādityāgastīrthavāsastīrthamāhātmyaśra-  
 vaṇaṃ ca svabhaktinirvāhānurūpabhojanādīsvīkāra ekādaśīvrata-  
 masvatthatulasīdhātīgobrāhamaṇavaiṣṇavasammānaṃ pūrvada-  
 śagrahaṇaṃ paradaśatyāgo'sādhusaṅgatyāgo bahuśiṣyakaraṇatyā-  
 go bahvārambhatyāgo bahuśāstravyākhyāvivādādityāgo vyava-  
 hāre kārpaṇyatyāgaḥ śokakrodhādityāgo devatāntaranindātyāgaḥ  
 prāṇimātre udvegatyāgaḥ sevāparādhanāmāparādhatyāgo guru-  
 kṛṣṇabhaktanindātyāgo vaiṣṇavacihnadhāraṇaṃ harināmākṣara-  
 dhāraṇaṃ nirmālyadhāraṇaṃ nṛtyaṃ daṇḍavatpraṇāmo'bhyutthānāmanuvrajyā  
 śrīmūrtisthāne gamanaṃ parikramā pūjā paricaryā gītaṃ saṅkī-  
 rtanaṃ japaḥ stavapāṭho mahāprasādasevā vijñaptīścaraṇāmṛta-

pānaṃ dhūpamālyādisaurabhagrahaṇaṃ śrīmūrtidarśanaṃ śrīmūrtisparśanamārātrikadarśanaṃ śravaṇaṃ tatkrpāpekṣaṇaṃ smaraṇaṃ dhyānaṃ dāsyāṃ sakhyamātmanivedanaṃ nijapriyavastusamarpaṇaṃ kṛṣṇārthe samastakarmakaraṇaṃ sarvathā śaraṇāpattistulasīsevā vaiṣṇavaśāstrasevā yathāśaktidolādimahotsavakaraṇaṃ kārtikavrataṃ sarvadā harināmagrahaṇaṃ janmāṣṭamīyātrādikaṃ ca---evamūnaśaṣṭhibhaktyaṅgānil atha tatra pañca aṅgāni sarvataḥ śreṣṭhāni yathā śrīmūrtisevākauśalyaṃ rasi-kaiḥ saha śrībhāgavatārthāsvādaḥ sajātīyāśayasnigdhamahattarasādhusaṅgo nāmakīrtanaṃ śrīvṛndāvanavāsaḥl evaṃ militvā catuṣṣaṣṭyaṅgānil 4||

#### 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 (*asādhu*), 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 Jambhāṣṭamī (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.

atha dvātriṃśat sevāparādhā varjanīyāḥ yathāgame

yānairvā pādukairvāpi gamanaṃ bhagavadgṛhel  
 devotsavādyasevā ca apraṇāmastadagrataḥ||  
 ucchiṣṭe vāpyaśauce vā bhagavadvandanādikam||  
 ekahastapraṇāmaśca tatpurastāpradakṣiṇam||  
 pādaprasāraṇāñcāgre tathā paryāṅkabandhanam||  
 śayanaṃ bhakṣaṇāñcāpi mithyābhāṣaṇameva ca||  
 uccairbhāṣā mitho jalparodanādi tadagrataḥ||  
 nigrahānugrahau caiva niṣṭhurakrūrabhāṣaṇam||  
 kambalāvaraṇāñcaiva paranindā parastutiḥ||  
 aślīlabhāṣaṇāñcaiva adhovāyuvimokṣaṇam||  
 śaktau gauṇopacāraśca aniveditabhakṣaṇam||  
 tattatkālobbhavāñca phalādīnāmanarpaṇam||  
 viniyuktāvaśiṣṭasya vyañjanādeḥ samarpaṇam||  
 pṛṣṭhīkrītyāsanañcaiva pareṣāmabhivandanam||  
 gurau maunaṃ nijastrotraṃ devatānindanaṃ tathā||  
 aparādhāstathā viṣṇordvātriṃśat parikīrtitāḥ||

vārāhe ca ye aparādhāḥ proktāste'pi saṅkṣipyā likhyante  
 yathā---

rājānnabhakṣaṇam dvāntāgāre hareḥ sparśaḥ vidhiṃ vinā  
 haryupasarpaṇam vādyam vinā tadvārodghāṭanam kukkurādi-  
 duṣṭabhakṣyasaṅgrahaḥ arcane maunabhaṅgaḥ pūjākāle viḍu-  
 tsargāya gamanam gandhamālyādikamadattvā dhūpanam ana-  
 rhaṇapūjānam akṛtvā dantakāṣṭhāñca kṛtvā nidhuvanam  
 tathā sprṣṭvā rajasvalāṃ dīpaṃ tathā mṛtakameva ca raktaṃ  
 nīlamadhautañca pārayam malinaṃ paṭaṃ paridhāya mṛtaṃ  
 dṛṣṭvā vimucyāpānamārutam krodham kṛtvā śmaśānañca gatvā  
 bhuktvāpyajirṇabhuk bhuktvā kusumbhaṃ piṇyākaṃ tailābhya-

ṅgaṃ vidhāya ca hareḥ sparśo hareḥ karmakaraṇaṃ pātakāva-  
hamll

tathā tatraivānyatra---

bhagavacchāstrānādarapūrvakamanyaśāstrapravartanamll śrīmū-  
rtisammukhe tāmbulacarvaṇamll eraṇḍādīpatrasthapuṣpairarcanamll  
āsurakāle pūjāl pīṭhe bhumaḥ vā upaviśya pūjanamll snapanakā-  
le vāmahastena tatsparśaḥll paryuṣitairyācitairvā puṣpairarcanamll  
pūjāyāṃ niṣṭhīvanamll tasyāṃ svagarvapatipādanamll tiryakpu-  
ṇḍradhṛtiḥll aprakṣālitapādatve'pi tanmandirapraveśaḥll avaiṣṇa-  
vapakvanivedanamll avaiṣṇavadr̥ṣṭena pūjanamll vighneṇāmapū-  
jayitvā kapālinamll dr̥ṣṭvā vā pūjanamll nakhāmbhaḥsnapanamll  
gharmāmbulīptatve'pi pūjanamll nirmālyalaṅghanamll bhagava-  
cchopathādayo'nye ca jñeyāḥll 5ll

#### Translation

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

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 from 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, worshipping 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 betel nut before the sacred image, worshipping with flowers placed on castor plant leaves or on the leaves of other forbidden plants, worshipping at inauspicious times, worshipping while sitting on a chair or directly on the ground, touching him with one's left hand when bathing him, worshipping 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, worshipping in front of non-Vaiṣṇavas, worshipping without worshipping Gaṇeśa first or after seeing a Kāpālika, bathing him in water that has been touched by one's finger nails, worshipping 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)

sarvāparādhakṛdapi mucyate harisaṃśrayāt|  
 harerapyaparādhān yaḥ kuryāddvipadapāṃśanaḥ||  
 nāmāśrayaḥ kadācit syāttaratyeva sa nāmataḥ|  
 nāmno'pi sarvasuḥṛdo hyaparādhātpatatyadhaḥ|| 6||

#### 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)

atha nāmāparādhā daśa yathā---  
 vaiṣṇavanindādivaiṣṇavāparādhāḥ| viṣṇuśivayoḥ pṛthagīśvarabu-  
 ddhiḥ| śrīgurudeve manuṣyabuddhiḥ| vedapurāṇadīśāstranindā|  
 nāmni arthavādaḥ| nāmni kuvyākhyā vā kaṣṭakalpanā| nāmaba-  
 lena pāpe pravṛttiḥ| anyaśubhakarmabhīrnamāmasāmyamananam|  
 aśraddhajane nāmopadeśaḥ| nāmamāhātmye śrute'pi aprītiḥ| iti  
 daśadhā|| 7||

#### 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)

atha vaidhīlakṣaṇam| śravaṇakīrtanādīni śāstraśāsanabhayena  
yadi kriyante tadā vaidhībhaktiḥ|| 8||

#### 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.<sup>6</sup>

One should always remember Viṣṇu and one should never forget him.<sup>7</sup> 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)

atha rāgānugālakṣaṇam| nijābhimatavrajārājanandanasya se-  
vāprāptilobhena yadī tāni kriyante tadā rāgānugā bhaktiḥ|  
yaduktam---

sevā sādharūpeṇa siddharūpeṇa cātra hil  
tadbhāvalipsunā kāryā vrajalokānusārataḥ||  
kṛṣṇaṁ smaran janañcāsyā preṣṭhaṁ nijasamīhitam|  
tattatkathārataścāsau kuryādvāsaṁ vraje sadā|| 9||

6

smartavyaḥ satataṁ viṣṇurvismartavyo na jātucit|  
sarve vidhiniṣedhāḥ syuretatayoreva ki"nkarāḥ||

7

smartavyaḥ satataṁ viṣṇurvismartavyo na jātucit|  
sarve vidhiniṣedhāḥ syuretatayoreva ki"nkarāḥ||

## 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 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.<sup>8</sup> (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)

tatra rāgānugāyāṃ smaraṇasya mukhyatvaml tacca smaraṇaṃ  
nijabhāvocalilāveśasvabhāvasya kṛṣṇasya tatprijanasya cal

<sup>8</sup>Śrī Rūpa Gosvāmin, Bṛs, 1.2.294-5.

tathaiiva kīrtanādīkamapil arcanādāvapī mudrānyāsādidvārakā-  
dhyānādirukmiṇyādīpūjādīkamapī nijabhāvaprātikūlyādāgamādi-  
śāstravihitamapī na kuryādīti bhaktimārge kiñcitkiñcit aṅgavai-  
kalye'pī doṣābhāvasmaraṇāt

na hyaṅgopakrame dhvaṃso maddharmasyoddhavā-  
ṅvapil  
mayā vyavasitaḥ samyaṅnirguṇatvādanāśiṣaḥ ityādeḥll

aṅgivaikalye tvastyeva doṣaḥll yaduktam---

śrutismṛtipurāṇādīpañcarātravidhiṃ vināl  
aikāntikī harerbhaktirutpātāyaiva kalpatell

yadi cāntare rāgo vartate athaca sarvameva vidhidṛṣṭyaiva ka-  
roti, tadā dvākakāyāṃ rukmiṇyādisadṛśapuraparīkaratvaṃ prā-  
pnotill 10ll

#### 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.

atrāyaṃ vivekaḥ vrajalīlāparikarasthaṣṅgārādibhāvamādhu-  
rye śrute idaṃ mamāpi bhūyāditi lobhotpattikāle śāstrayuktya-  
pekṣā na syātl tasyāñca satyāṃ lobhatvasyaivāsiddheḥ na hi  
kenacit śāstradrṣṭyā lobhaḥ kriyatel kintu lobhye vastuni śrute  
drṣṭe vā svata eva lobha utpadyatel tataśca tadbhāvaprāptyupā-  
yājijñāsāyāṃ śāstrāpekṣā bhavet śāstra eva prāptyupāyalikha-  
nānnānyatral tacca śāstram bhajanapratipādakam śrībhāgavata-  
meval teṣu bhajaneṣvapi madhye kānicittadbhāvamayāni kāni-  
cittadbhāvasambandhīni kānicittadbhāvānukūlāni kānicittadbhā-  
vāviruddhāni kānicittadbhāvapratikūlānīti pañcavidhāni sādha-  
nānil tatra dāsyasakhyādīni bhāvamayānyeval gurupādāśrayato  
mantrajapādīni tathā preṣṭhasya kṛṣṇasya nijasamīhitasya tatpri-  
yajanasya ca samayocitānāṃ līlāguṇarūpanāmnāṃ śravaṇakīrta-  
nasmaraṇāni vividhāparicaraṇāni ca bhāvasambandhīnil tatprā-  
ptyutkaṅṭhāyāmekādaśīkārttikavratābhogādityāgādīni taporūpāni  
tathāśvatthatulasyādisammānādīni tadbhāvānukūlānyeval nāmā-  
kṣaramālyanirmālyādīdhāraṇapraṇāmādīni tadbhāvāviruddhānil uktā-  
nyetāni sarvāni karmāṇi kartavyānil nyāsamudrādvārakādīdhyā-  
nādīni tadbhāvapratikūlāni rāgānugāyāṃ varjanīyānil evaṃ svā-  
dhikārocitāni śāstreṣu vihitāni kartavyāni niṣiddhāni tu sarvāni  
varjanīyānil 111

#### 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 Bhāgavata*. 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.<sup>9</sup> 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.<sup>10</sup> 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.

<sup>9</sup>In 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]

<sup>10</sup>The 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]

atha sādhanaparipākeṇa kṛṣṇakṛpayā tadbhaktakṛpayā vā bhā-  
vabhaktirbhavatil tasya cihnāni nava prītyaṅkurāḥ

kṣāntiravyarthakālatvaṃ viraktirmānaśūnyatā  
āśābandhaḥ samutkanṭhā nāmagāne sadā ruciḥll  
āsaktistadguṇākhyāne prītistadvasatisthalell  
ityādayo'nubhāvāḥ syurjātabhāvā" kure janell

tadā kṛṣṇasākṣātkārayogyatā bhavatil mumukṣuprabhṛtiṣu ya-  
di bhāvacihnaṃ dṛśyate tadā bhāvabimba eva na tu bhāvaḥll  
ajñajaneṣu bhāvacchāyāll 12ll

Translation

Commentary

bhāvabhaktiparipāka eva premāl tasya cihnaṃ vighnādisa-  
mbhave'pi kiñcinmātrasyāpi na hrāsaḥll mamatvātīśayātprema  
eva uparitano'vasthāviśeṣaḥ snehaḥll tasya cihnaṃ cittadravībhā-  
vaḥll tato rāgaḥll tasya lakṣaṇam niviḍasnehaḥll tataḥ prañayaḥll  
tasya lakṣaṇam gādhaviśvāsaḥll 13ll

Translation

Commentary

vibhāvānubhāvasāttvikabhāvavyabhicāribhāvamilanena raso bha-  
vatil yatra viśaye bhāvo bhavati sa viśayāmbanavibhāvāḥ  
kṛṣṇaḥll yo bhāvayukto bhavati sa āśrayāmbanabhāvo bhaktaḥll  
ye kṛṣṇaṃ smārayanti vastrālaṅkāradayaste uddīpanavibhāvāḥll  
ye bhāvaṃ jñāpayanti te anubhāvā nṛtyagītasmitādayaḥll ye ci-  
ttaṃ tanuṅca kṣobhayanti te sāttvikāḥll te aṣṭau stambhasveda-  
romāñcasvarabhedavepathuvaivarṇyāśrupralayā itil te dhūmayitā  
jvalitā dīptā uddīptā sūddīptā iti pañcavidhā yathottarasukhadāḥ  
syuḥll ete yadi nityasiddhe tadā snigdhaḥll yadi jātaratau bhakte  
tadā digdhāḥll bhāvaśūnyajane yadi jātāstadā rūkṣāḥll mumukṣu-  
jane yadi jātāstadā ratyābhāsajāḥll karmijane viśayijane vā yadi

jātāstadā sattvābhāsajāḥ| picchilacittajane tadabhyāsapare vā jā-  
tāstadā niḥsattvāḥ| bhagavaddveṣijane yadi jātāstadā pratīpāḥ||  
14||

Translation

Commentary

atha vyabhicāriṇaḥ sthāyibhāvapoṣakā bhāvāḥ kādācitkāḥ|  
nirvedo'tha viśādo dānyaṃ glānīśramau ca madagarvau śāṅkā-  
trāsavegā unmādo'pasmṛtistathā vyādhiḥ moho mṛtirālayaṃ jā-  
ḍyaṃ vṛḍāvahitthā ca smṛtiratha vitarkacintāmatidhṛtayo harṣa  
utsukatvañca augryāmarṣāsūyāścāpalyañcaiva nidrā ca suptirbo-  
dha itīme bhāvā vyabhicāriṇaḥ samākhyātāḥ| athaiśāṃ lakṣaṇam  
ātmanindā nirvedaḥ| anutāpo viśādaḥ| ātmanyayogyabuddhirdai-  
nyam| glāniḥ śramajanyadaurbalyam| nṛtyādyutthaḥ svedaḥ śra-  
maḥ| mado madhupānādimmattatā| ahaṅkāro garvaḥ| aniṣṭāśāṅka-  
naṃ śāṅkāl akasmādeva bhayaṃ trāsaḥ| cittasambhrama āve-  
gaḥ| unmattatā unmādaḥ| apasmāro vyādhirapasmṛtiḥ| jaratāpo  
vyādhiḥ| mūrccchaiva mohāḥ| mṛtirmaraṇam| ālayaṃ spaṣṭam|  
jāḍyaṃ jaḍatā| lajjaiḥ vṛḍāḥ| ākāragopanamavahitthā| pūrvā-  
nubhūtavastusmaraṇam smṛtiḥ| anumānaṃ vitarkaḥ| kiṃ bhavi-  
ṣyatīti bhāvanā cintā| śāstrārthanirdhāraṇam matiḥ| dhṛtirdhai-  
ryam| harṣa ānandaḥ| utkaṇṭhaiva utsukyam| tīkṣṇasvabhāvātā  
augryam| asahiṣṇutā amarṣaḥ| guṇe'pi doṣāroṇamasūyā| sthai-  
rye aśaktiścāpalyam| suṣuptireva nidrā| svapnadarśanaṃ suptiḥ|  
jāgaraṇam bodho'vidyākṣayaśceti vyabhicāriṇaḥ|| 15||

Translation

Commentary

kiñca bhaktānāṃ cittānusāreṇa bhāvānāṃ prākṛtyatārata-  
myaṃ bhavati| tatra kvacit samudravatgambhīracitte'pi aprā-  
kṛtyaṃ svalpapṛākṛtyaṃ vā alpakhātavattaralacitte atīśayaprā-  
kṛtyaṃ ca bhavati| nāyamātyantikaniyama iti prapañco na  
likhitaḥ|| 16||

Translation

Commentary

atha sthāyī bhāvaḥ sa ca sāmānyarūpaḥ svaccharūpaśca śāntādipañcavidharūpaścal ekaikarasaniṣṭhabhaktasaṅgarahitasya sāmānyajanasya sāmānyabhajanaparipākeṇa sāmānyaratirūpaśca sthāyī bhāvo yo bhavati sa sāmānyarūpaḥ śāntādipañcavidhabhakteṣvapi aviśeṣeṇa kṛtasaṅgasya tattadbhajanaparipākeṇa pañcavidhā ratistattadbhaktasaṅgavasatikālabhedena yodayate yathā kadācit śāntiḥ kadācit dāsyam kadācit sakhyam kadācit vātsalyam kadācit kāntabhāvaśca na tvekatra niṣṭhatvam tadā svaccharatirūpaḥ atha pṛthakpṛthagrasaikaniṣṭheṣu bhakteṣu śāntyādipañcavidharūpaḥ śāntabhaktānām śāntiḥ dāsyabhaktānām dāsyaratīḥ sakhyabhaktānām sakhyam vātsalyabhaktānām vātsalyam ujjvalabhaktānām priyatāl evam śāntadāsyasakhyavātsalyojjvalāśca pañca mukhyarasā yathottaram śreṣṭhāḥ śānte śrīkṛṣṇaniṣṭhabuddhivṛttitā dāsyē sevā sakhye niḥsambhramatā vātsalye snehaḥ ujjvale aṅgasaṅgadānena sukhamutpādyam evam pūrvapūrvagunāduttarottarasthāḥ śreṣṭhāḥ syuḥ 17||

Translation

Commentary

atha śāntarase narākṛtiparabrahma caturbhujāḥ nārāyaṇaḥ paramātmā ityādiguṇaḥ śrīkṛṣṇo viṣayāmbanaḥ sanakasanandanasanātanasanatkumārādayaḥ āśrayāmbanāḥ tapasvinaḥ jñānino'pi mumukṣam tyaktvā śrīkṛṣṇabhaktakṛpayā bhaktivāsanāyuktā yadi syustadā te'pyāśrayāmbanāḥ parvataśailakānanādivāsijanasaṅgasiddhakṣetrādaya uddīpanavibhāvāḥ nāsikāgradṛṣṭiḥ avadhūtaṣṭā nirmamatā bhagavaddveṣijane na dveṣaḥ tadbhaktajane'pi nātibhaktiḥ maunaḥ jñānaśāstre'bhiniveśa ityādayo'nubhāvāḥ āsrupulakaromāñcādyāḥ pralayavarjitāḥ sāttvikāḥ nirvedamatidhṛtyādayaḥ sañcārīnaḥ śāntiḥ sthāyī itī śāntarasāḥ 18||

## Translation

## Commentary

atha dāsye rase īśvaraḥ prabhuḥ sarvajña bhaktavatsalaḥ  
ityādiguṇavān śrīkṛṣṇo viṣayālamanaḥl āśrayālamanaścaturvi-  
dhāḥ adhikṛtabhaktāḥ āśrayabhaktāḥ pārśadāḥ anugāscetil tatra  
brahmā śaṅkara ityādayo'dhikṛtabhaktāḥl tatra āśritabhaktāstri-  
vidhāḥ śaraṇyāḥ jñānicarāḥ sevāniṣṭhāḥl kālijajarāsandhama-  
gadharājavaddharājādayaḥ śaraṇyāḥl prathamato jñānino'pi mu-  
mukṣāṃ parityajya ye dāsye pravṛttāste sanakādayo jñānicarāḥl  
ye prathamata eva bhajane ratāste candradhvajaharihayabahu-  
lāśvādayaḥ sevāniṣṭhāḥl uddhavadārukaśrutadevādayaḥ pārśa-  
dāḥl sucandramaṇḍanādyāḥ pure raktakapatrakamadhukaṅṭhāda-  
yo vraje anugāḥl eṣāṃ saparivāra eva kṛṣṇe ye yathocitabhakti-  
mantaḥ te dhūryabhaktāḥl ye kṛṣṇapreyasīvarge ādarayuktāste  
dhīrabhaktāḥl ye tu tatkrpām prāpya garveṇa kamapi na gaṇa-  
yanti te vīrabhaktāḥl eteṣu gauravānvitasambhramapṛītiyuktāstu  
pradyumnaśāmbādayaḥ śrīkṛṣṇasya pālyāḥl te sarve kecinni-  
tyasiddhāḥl kecitsādhanasiddhāḥl kecitsādhakāḥl śrīkṛṣṇānugra-  
hacaraṇadhūlīmahāprasādādaya uddīpanavibhāvāḥl śrīkṛṣṇasyā-  
jñākaraṇādayo'nubhāvāḥl premā sneho rāgaścātra rase bhavatil  
adhikṛtabhakte āśritabhakte ca premaparyanto bhavati sthāyīl  
pārśadabhakte snehaparyantaḥl parīkṣīti dāruke uddhave rāgaḥ  
prakāṭa eval vrajānuge raktakāḍau sarva eval pradyumnādā-  
vapi sarva eval yāvatparyantaṃ śrīkṛṣṇadarśanaṃ prathamato  
bhavati tāvatkālamayogaḥl darśanāntaraṃ yadi vicchedastadā  
viyogaḥl tatra daśa daśāḥl aṅgeṣu tāpaḥ kṛṣātā jāgaryā ālamba-  
naśūnyatā adḥṭtirjaḍatā vyādhirunmādo mūrccchitaṃ mṛtīścal iti  
dāsyarasaḥl 19l

## Translation

## Commentary

atha sakhyarase vidagdho buddhimān suveśaḥ sukhītyādigu-  
ṇaḥ śrīkṛṣṇo viṣayālamanaḥl āśrayālamanaḥl sakhāyaścaturvi-  
dhāḥl suhṛdaḥ sakhāyaḥ priyasakhāyaḥ priyanarmasakhāyaścal

ye kṛṣṇasya vayasādhikāste suhrdaḥ kiñcidvātsalyavantaste su-  
 bhadramaṇḍalībhadrabalabhadrādayaḥ| ye kiñcidvayasā nyūnā-  
 ste kiñciddāsyamiśrāḥ sakhāyaḥ| te viśālavṛṣabhadevaprasthā-  
 dayāḥ| ye vayasā tulyāste priyasakhāyaḥ śrīdāmasudāmasu-  
 dāmādayāḥ| ye tu preyasīrahasyahāyāḥ śṛṅgārabhāvaspṛhāste  
 priyanarmasakhāyaḥ subalamadhumaṅgalārjunādayāḥ| śrīkṛṣṇa-  
 sya kaumārapaugaṇḍakaiśorān vayāṃsi śṛṅgaveṇudalavādyāda-  
 yaśca uddīpanavibhāvāḥ| tatra pramāṇaṃ kaumāraṃ pañcamā-  
 bdāntaṃ paugaṇḍaṃ daśamāvadhī kaiśoramāpañcadaśaṃ yau-  
 vanaṃ tu tataḥ param| aṣṭamāsādhikadaśavarṣaparyantaṃ śrī-  
 kṛṣṇasya vraje prakāṭavihāraḥ| ataeva śrīkṛṣṇasyālpakālata eva  
 vayovṛddhyā māsacatuṣṭayādhikavatsaratrayaparyantaṃ kaumā-  
 raṃ| tataḥ paramaṣṭamāsādhikaṣaḍvarṣaparyantaṃ paugaṇḍ'ml  
 tataḥ paramaṣṭamāsādhikadaśavarṣaparyantaṃ kaiśoram| tataḥ  
 paramapi sarvakālaṃ vyāpya kaiśorameval daśavarṣaṃ śeṣakai-  
 śoram| tatraiva sadā sthitiḥ| evaṃ saptame varṣe vaiśākhe māsi  
 kaiśorārambhaḥ| ataeva prasiddhaḥ paugaṇḍamadhye preyasī-  
 bhiḥ saha vihāraḥ| tāsāmapi tathābhūtatvāditi prasaṅgāt likhi-  
 tam| sakhye bāhuyuddhakhelā ekaśayyāśayanādayo'nubhāvāḥ|  
 āsrupulakādayaḥ sarve eva sāttvikāḥ| harṣagarvādayaḥ sañcāri-  
 ṇāḥ| sām्यadrṣṭyā niḥsambhramatāmayaḥ| viśvāsaviśeṣaḥ sakhya-  
 ratīḥ| sthāyī bhāvāḥ| atha praṇayaḥ| premā| sneho| rāgaḥ| sakhyeṇa  
 saha pañcavidhaḥ| syāt| anyatra arjunabhīmasenaśrīdāmaviprā-  
 dyāḥ| sakhāyaḥ| tatrāpi viyoge| daśa| daśāḥ| pūrvavajjñātavyāḥ|  
 itī sakhyarasaḥ|| 20||

Translation

Commentary

atha vātsalyarase komalāṅgo vinayī sarvalakṣaṇayukta ityā-  
 diguṇaḥ śrīkṛṣṇo viśayāmbanaḥ| śrīkṛṣṇe'nugrāhyabhāvavantaḥ  
 pitrādayaḥ gurujanā atra vraje vrajeśvarīvrajarājarohiṇyupana-  
 ndatatpatnyādayaḥ| anyatra devakīkuntīvasudevādayaśca āśrayā-  
 lambanāḥ| smitajalpitabālyaceṣṭādaya uddīpanavibhāvāḥ| masta-



kāghrāṇāśīrvādalālanapālanādayoṇubhāvāḥ| sāttvikāḥ stambha-  
svedādayaḥ sarva eva stanasravaṇamiti navasaṅkhyāḥ| harṣaśa-  
ṅkādyā vyabhicāriṇaḥ| vātsalyaratiḥ sthāyī bhāvaḥ| premasne-  
harāgāścātra bhavanti| tatrāpi viyoge pūrvavaddaśa daśāḥ| iti  
vātsalyarasaḥ|| 21||

Translation

Commentary

atha madhurse rūpamādhuryaveṇumādhuryalīlāmādhuryapre-  
mamādhuryasindhuḥ śrīkr̥ṣṇo viśayāmbanaḥ| preyasīgaṇaḥ āśra-  
yāmbanaḥ| muralīravavasantakokilanādanavameghamayūraka-  
ṅṭhādīdarśanādyā uddīpanavibhāvāḥ| kaṭākṣahāsyādayo'nubhāvāḥ|  
sarva eva sāttvikāḥ sūddīptaparyantāḥ| nirvedādyāḥ sarve āla-  
syaugryarahitāḥ sañcāriṇaḥ| priyatāratiḥ sthāyī bhāvaḥ| prema-  
sneharāgādyāḥ śrīlojjvalanīlamanūyuktāḥ sarva eva bhavanti| iti  
madhurarasaḥ|| 22||

Translation

Commentary

athaiṣāṃ maitrivairasthitiḥ| śāntasya dāsasya parasparaṃ mai-  
trīl sakhyavātsalyau taṭasthau| vātsalyasya na kenāpi maitrīl  
ujjvaladāsyaarasau śatrūl iti maitrivairasthitiḥ|| 23||

Translation

Commentary

atha bhāvamiśraṇaṃ| śrībaladevādīnāṃ sakhyaṃ vātsalyaṃ  
dāsyañcal mukharāprabhṛtīnāṃ vātsalyaṃ sakhyañcal yudhi-  
ṣṭhirasya vātsalyaṃ sakhyañcal bhīmasya sakhyaṃ vātsalya-  
ñcal arjunasya sakhyaṃ dāsyañcal nakulasahadevayordāsyaṃ  
sakhyañcal uddhavasya dāsyaṃ sakhyañcal akrūrograsenādīnāṃ  
dāsyaṃ vātsalyañcal aniruddhādīnāṃ dāsyaṃ sakhyañcal evaṃ  
pañca mukhyarasaḥ samāptāḥ|| 24||

Translation

Commentary

atha hāsyādbhūtavīrakaruṇaraudrabhayānakabībhatsāḥ sapta gauṇabhaktirasāḥ pañcavidhabhakteṣvevodayantel ataeva pañcavidhabhaktā āśrayāmbanāḥḥl hāsyādīnām ṣaṇṇām rasānām śrīkṛṣṇaśca śrīkṛṣṇabhaktāśca tatsambandhinaśca viṣayāmbanāḥḥl bībhatsasya tu ghrṇāspadāmedhyamāṃsaṣoṇitādayo viṣayāḥḥl raudrabhayānakayoḥ śrīkṛṣṇaśatravo'pi viṣayāḥḥl gaṇḍavikāsanetra-viṣphārādayo yathāsambhavamanubhāvāḥḥl sāttvikā api yathāsambhavam dvitrāḥḥl harṣāmarṣādya vyabhicāriṇāḥḥl hāso vismaya utsāhaḥ krodhaśokau bhayaṃ tathā jugupsā cetyasau bhāvavīśeṣaḥ saptadhoditaḥḥl hāsyādīnāmamī krameṇa sthāyibhāvāḥḥl kiñca vīrarase yuddhadānadayādharmaṣu utsāhavaśāt yuddhavīraḥḥl dānavīraḥḥl dayāvīraḥḥl dharmavīraḥḥl iti caturddhā vīrarasaḥḥl iti sapta gauṇarasāḥḥl evaṃ militvā dvādaśarasā bhavantill 25ll

Translation

Commentary

athaiṣām saptagauṇānām pañcasu mukhyaraseṣu antarbhāvo yathā hāsyayuddhavīrayoḥ sakhyel adbhutasya sarvatral karuṇādānavīradayāvīrāṇām vātsalyel bhayānakasya vātsalye dāsyel cal bībhatsasya śāntel raudrasya krodharativātsalyojjvalarasaparivāreṣu ekāṃśenetyanenaiva parasparam maitrī vairaṇca yuktyā jñeyamll 26ll

Translation

Commentary

vairarasasya smarāṇe rādhyatve vā viṣayāśrayabhede vā upamāyām vā rasāntaravyavadhānena vā varṇane sati na rasābhāsaḥḥl anyathā tu parasparavairayoryadi yogastadā rasābhāsaḥḥl

yadi parasparam mitrayogastadā surasatāl mukhyānām tu viṣāyāśayabhede'pi vairayoge rasābhāsa eval evamahirūḍhamahābhāve kevalam śrīrādhāyām tu vairayoge'pi varṇanaparipātyām na rasābhāsaḥ kiñca kṛṣṇo yadi svayamekadaiva sarvarasānām viṣayo vā āśrayo vā tadāpi na rasābhāsaḥ athānye'pi rasābhāsāḥ kecidgrāhyaprāyāḥ śrīkṛṣṇe yadi brahmataścamatkā-rādhikyam na bhavati tadā śāntarasābhāsaḥ śrīkṛṣṇāgre yadi dāsyaṭidhārṣṭyam bhavati tadā dāsyarasābhāsaḥ dvayormadhye ekasya sakhyabhāvaḥ anyasya dāsyabhāvastadā sakhyarasābhāsaḥ putrādīnām balādhikyajñānena lālanādyakaraṇam vā tsalyarasābhāsaḥ dvayormadhye ekasya ramaṇecchānyasya nāsti prakāṣameva sambhogaprārthanam vā tadojjvalarasābhāsaḥ śrīkṛṣṇasambandhavarjitāścet hāsyādayastadā te hāsyādirasābhāsaḥ yadi śrīkṛṣṇavairiṣu bhavanti tadā atirasābhāsāḥ 27||

anadhītavyākaraṇaścaraṇapravaṇo harerjano yasmāt  
bhaktirasāmṛtasindhubinduto bindurūpeṇall

iti mahāmahopādhyāyaśrīvi"vanāthacakravartiviracitaḥ  
bhaktirasāmṛtasindhubinduḥ samāptaḥ||

Translation

Commentary



# A Ray from the Blazing Sapphire (ujjvalanīlamanīkīraṇaḥ)

athojjvalarasastatra nāyakacūdāmaṇiḥ śrīkrṣṇaḥ prathamam go-  
kulamathurādvārakāsu krameṇa pūrṇatamaḥ pūrṇataraḥ pūrṇa  
iti trividhaḥ dhīrodātaḥ dhīralalitaḥ dhīroddhataḥ dhīrasānta  
iti pratyekaṃ caturvidhaḥ tatra raghunāthavadgambhīro vinayī  
yathārhasarvajanasammānakāṛītyādiguṇavān dhīrodātaḥ kanda-  
rpavatpreyasīvaśo niścinto navatārūṇyo vidagdho dhīralalitaḥ  
bhīmasenavaduddhata ātmaślāghāroṣakaitavādiguṇayukto dhīro-  
ddhataḥ yudhiṣṭhiravaddhārmiko jitendriyaḥ śāstradarśī dhīrasā-  
ntaḥ punaśca patyupapatitvena pratyekaṃ sa dvididhaḥ evam  
punaśca anukulo dakṣiṇaḥ śaṭho dhrṣṭa iti pratyekaṃ caturvi-  
dhaḥ ekasyāmeva nāyikāyāmanurāgī anukulaḥ sarvatra samo  
dakṣiṇaḥ sākṣātpriyaṃ vakti parokṣe'priyaṃ karoti yaḥ sa śa-  
ṭho'nyakāntāsambhogacihnādiyukto'pi nirbhayaḥ mithyāvādī yaḥ  
sa dhrṣṭaḥ evam ṣaṇṇavatividhā nāyakabhedāḥ 11

Translation

