

śrī-gaurāṅga-vidhur jayati

śrī-bhakti-rasāmṛta-sindhu-binduḥ

maṅgalācaraṇam

akhila-rasāmṛta-mūrtiḥ prasṁmara-ruci-ruddha-tārakā-pāliḥ |
kalita-śyāmā-lalito rādhā-preyān vidhur jayati ||

uttamā bhaktiḥ

anyābhilāṣitā śūnyam jñāna-karmādy anāvṛtam |
ānukūlyena kṛṣṇānu- śīlanam bhaktir uttamā ||1||

asyārthaḥ—anyābhilāṣa-jñāna-karmādi-rahitā śrī-kṛṣṇam uddiśyānukūlyena kāya-vān-
manobhir yāvatī kriyā sā bhaktiḥ |

atha tasyā lakṣaṇam vadann eva grantham ārabhate—anyeti | yathā kriyā-śabdena dhātv-
artha-mātram ucyate, tathātrānuśīlana-śabdenāpi dhātv-artha-mātram ucyate | dhātvā arthaś
ca dvididhaḥ—pravṛtti-nivṛtty-ātmakaḥ | tatra pravṛtty-ātmaka-dhātv-arthaś tu kāya-vān-
mānasīya tat-tac-ceṣṭā-rūpaḥ | nivṛtty-ātmaka-dhātvā arthaś ca pravṛtti-bhinnaḥ, prīti-
viśādātmako mānasaḥ tat-tad-bhāva-rūpaś ca, sa ca vaksyamāṇa-rati-premādi-sthāyi-bhāva-
rūpaś ca, sevā-nāmāparādhānam udbhavābhāva-kāritety ādi vacana-vyañjitaḥ sevā-
nāmāparādhādy-abhāva-rūpaś ca |

tad evam sati kṛṣṇa-sambandhi-kṛṣṇārthaṁ vānuśīlanam iti tat-sambandha-mātrasya tad-
arthasya vā vivakṣitatvād guru-pādāśrayādau, bhāva-rūpasyāpi kroḍikṛtatvād raty-ādi-sthāyini
vyabhicāri-bhāveṣu ca nāvyaṅgītiḥ |

etac ca kṛṣṇa-tad-bhakta-kṛpayaiva labhyam śrī-bhagavataḥ svarūpa-śakti-vṛtti-rūpam api
kāyādi-vṛtti-tādātmyenāvīrbhūtam iti jñeyam | agre tu spaṣṭikariṣyate | kṛṣṇa-śabdaś cātra
svayam bhagavataḥ kṛṣṇasya tad-rūpāṇām cānyeṣām avatārāṇām grāhakaḥ | tāratamyam agre
vivecanīyam |

tatra bhakti-svarūpatā-siddhy-arthaṁ viśeṣaṇam āha— ānukūlyeneti | prātikūlye
bhaktitvāprasiddheḥ | ānukūlyam coddeśyāya śrī-kṛṣṇāya rocamānā pravṛttir ity ukte lakṣaṇe
'tivyāptir avyāptiś ca | tad yathā—asura-kartṛka-prahāra-rūpānuśīlanam yuddha-rasa utsāha-
ratiḥ śrī-kṛṣṇāya rocate | yathoktam **prathama skandhe—manasvinām iva san samprahārah**
[bhā.pu. 1.13.40] iti samprahāra iti | tathā śrī-kṛṣṇam vihāya dugdha rakṣārthaṁ gatāyāḥ
yaśodāyās tādṛśānuśīlanam śrī-kṛṣṇāya na rocate | yathoktam **śrī-daśame— samjāta-kopa-
sphuritārunādharaḥ** [bhā.pu. 10.9.6] iti | tathā ca tatra tatrātivyaṅgīty-avyāpteś ca
vāraṇāyānukūlyānām pratikūlya-śūnyatvam eva vivakṣaṇīyam | evam saty asureṣu dveṣa-
rūpa-prātikūlyā-sattvān nātivyaṅgītiḥ | evam yaśodāyāḥ pratikūlyābhāvān nāvyaṅgītiḥ
bodhyam | etena viśeṣaṇasyānukūlyasyaiva bhaktitvam astu | bhakti-sāmānyasyaiva kṛṣṇāya

rocamānatvād viśeṣyasyānuśīlana-padasya vaiyarthyam ity api śaṅkā nirastā | tādr̥ṣa-prātikūlyābhāva-mātrasya ghaṭe 'pi sattvāt |

uttamātva-siddhy-artham viśeṣaṇa dvayam āha—anyābhilāṣitā-sūnyam ity ādi | katham bhūtam anuśīlanam anyasmin bhakty-ātirikte phalatvenābhilāṣa-sūnyam—[bhaktyā sañjātayā bhaktyā](#) [bhā.pu. 11.3.31] ity ekādaśokter bhakty uddeśaka bhakti karaṇam ucitam evety ato 'nyasmin khalu bhakty-atirikta iti | yathātrānyābhilāṣa-sūnyatvaṁ vihāyānyābhilāṣitā sūnyam iti svabhāvārthaka-tācchīlya-pratyayena kasyacid bhaktasya kadācid akasmāt maraṇa-saṅkaṭe prāpte—he bhagavan bhaktam mām etad vipatteḥ sakāśād rakṣeti kādācitkābhilāṣa-sattve 'pi na kṣatiḥ | yatas tasya vaivaśya-hetuka-svabhāva-viparyayeṇaiva tādr̥g-ābhilāṣo na tu svābhāvika iti bodhyam |

punaḥ kīdr̥ṣam ? jñāna-karmādy-anāvṛtam—jñānam atra nirbheda-brahmānusandhānam, na tu bhajānīya-tattvānusandhānam api tasyāvaśyāpekṣaṇīyatvāt | karma—smṛtaṁ nitya-naimittikādi, na tu bhajānīya-paricaryādi tasya tad anuśīlana-rūpatvāt | ādi-śabdena phalgu-vairāgya-yoga-sāṅkhyābhyāsādayas tair anāvṛtaṁ na tu sūnyam ity arthaḥ | tena ca bhakty-āvarakāṇām eva jñāna-karmādīnām niśedho 'bhīpretaḥ | bhakty-āvarakatvaṁ nāma vidhi-śāsanān nitya-karmākaraṇe pratyavāyādi bhayāc chraddhayā kriyamānatvaṁ tathā bhakty-ādi-rūpeṣṭa-sādhanatvāc chraddhayā kriyamānatvaṁ ca | tena loka saṅgrahārtham aśraddhayāpi pitrādi śrāddhāṅgam kūrvatām mahānubhāvānām śuddha-bhaktau nāvyaṅgītiḥ | atra śrī-kṛṣṇānuśīlanam kṛṣṇa-bhaktir iti vaktavye bhagavac-chāstreṣu kevalasya bhakti-śabdasya tatraiva viśrāntir ity abhiprāyāt tathoktam ||1||

(2)

sā bhaktiḥ sādhana-bhaktir bhāva-bhaktiḥ prema-bhaktir iti trividhā | sādhana-bhaktiḥ punar vaidhī-rāgānugā-bhedena dvividhā |

sā bhaktir iti | athātra sādhana-sādhya-rūpo dvividho bheda evāstu, bhāvasyāpi sādhyabhakty-antarbhāvo 'stu kim bheda-traya-karaṇeṇeti cen, na | yato 'gre vakṣyamāṇasya—

[utpanna-ratayaḥ samyaṁ nairvighnyam anupāgatāḥ |](#)
[kṛṣṇa-sākṣāt-kṛtau yogyaḥ sādhakāḥ parikīrtitāḥ ||](#) [bha.ra.si. 2.1.276]

iti sādha-bhakti-lakṣaṇasya madhye raty-apara-paryāyasya bhāvasyāvīrbhāve 'pi samyaṁ nairvighnyam anupāgatā ity viśeṣaṇena prabalatarasya kasyacid aparādhasya kaścana bhāgo 'vaśiṣṭo 'stīti labhyate | evaṁ sati kleśa-janakasyāparādhasya leśe 'pi sādhyabhakter āvirbhāvo na sambhavati | ata eva tatraivoktasya sādhyabhakti-viśiṣṭa-siddha-bhakti-lakṣaṇasya madhye avijñātākhila-kleśāḥ sadā kṛṣṇāśritākriyāḥ siddhāḥ syur ity anena tathāiva pratipāditam | tasmād bhāvasya sādhyabhakter antarbhāvo na sambhavati | tathāiva sādhanabhakter antarbhāvas tu sutarām eva nāsti | yato 'traiva prakaraṇe sādhanabhakti-lakṣaṇe bhāva-sādhanatva-rūpa-viśeṣaṇena bhāvasya sādhanabhaktitvaṁ parāstaṁ | bhāvasya bhāvasādhanatvābhāvāt | tasmāt sādhuḥktaṁ bhaktes trividhatvam iti vivecanīyam ||2||

(3)

ādau śraddhā tataḥ sādhu-saṅgo'tha bhajana-kriyā |
tato'nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ ||
athāsaktis tato bhāvas tataḥ premābhyudañcati |
sādhakānām ayam premnaḥ prādurbhāve bhavet kramah ||

atra bahuṣv api krameṣu satsu pṛāyikam ekaṁ kramam āha ādāv iti dvayena | ādau prathama-
sādhu-saṅge śāstra-śravaṇa-dvārā śraddhā tad-artha-viśvāsaḥ | tataḥ śraddhānantaram
dvtīyaḥ sādhu-saṅgo bhajana-rīti-śikṣārtham | niṣṭhā bhajane avikṣepeṇa sātatyam kintu
buddhi-pūrvikēyam | āsaktis tu svārasikī | etena niṣṭhāsaktyor bhedo jñeyah ||3||

(4)

atha bhajanasya catuḥ-ṣaṣṭir aṅgāni śrī-guru-pādāśrayaḥ, śrī-kṛṣṇa-dīkṣā-śikṣādi, śrī-guru-
sevā, sādhu-mārgānusāraḥ, bhajana-rīti-praśnaḥ, śrī-kṛṣṇa-pṛītaye bhogādi-tyāgaḥ, tīrtha-
vāsaḥ, tīrtha-māhātmya-śravaṇam ca, sva-bhakti-nirvāhānurūpa-bhojanādi-svīkāram, ekādaśī-
vratam, aśvattha-tulasī-dhātṛi-go-brāhmaṇa-vaiṣṇava-sammānam— pūrva-daśa-grahaṇam |
para-daśa-tyāgaḥ—asādhu-saṅga-tyāgaḥ, bahu-śiṣya-karaṇatyāgaḥ, bahv-ārambha-tyāgaḥ,
bahu-śāstra-vyākhyā-vivādādi tyāgaḥ, vyavahāre kārpaṇya-tyāga, śoka-krodhādi-tyāgaḥ,
devatāntara-nindā-tyāgaḥ, prāṇi-mātre udvega-tyāgaḥ, sevāparādha-nāmāparādha-tyāgaḥ,
guru-kṛṣṇa-bhakta-nindā-sahana-tyāgaḥ | vaiṣṇava-cihna-dhāraṇam, hari-nāmākṣara-
dhāraṇam, nirmālya-dhāraṇam, nṛtyam, daṇḍavat-praṇāmam, abhyutthānam, anuvrajyā, śrī-
mūrti-sthāne gamanam, parikramā, pūjā, paricaryā, gītam, saṅkīrtanam, japaḥ, stava-pāṭhaḥ,
mahā-prasāda-sevā, vijñaptiḥ, caraṇāmṛta-pānam, dhūpa-mālyādi-saurabha-grahaṇam, śrī-
mūrti-darśanam, śrī-mūrti-sparśanam, ārātrika-darśanam, śravaṇam, tat-kṛpāpekṣanam,
smaraṇam, dhyānam, dāsyam, sakhyam, ātma-nivedanam, nija-priya-vastu-samarpaṇam,
kṛṣṇārthe samasta-karma-karaṇam | sarvathā śaraṇāpattiḥ, tulasī-sevā, vaiṣṇava-śāstra-sevā,
mathurā-maṇḍale vāsaḥ, vaiṣṇava-sevā, yathā-śakti-dolādi-mahotsava-karaṇam, kārttika-
vratam, sarvadā hari-nāma-grahaṇam, janmāṣṭamī-yātrādikam ca, evam ūnaṣaṣṭi-bhakty-
aṅgāni |

atha tatra pañca aṅgāni sarvataḥ śreṣṭhāni yathā—śrī-mūrti-sevā-kauśalam, rasikaiḥ saha śrī-
bhāgavatārthāsvadaḥ, sajātīya-snigdha-mahattara-sādhu-saṅgaḥ, nāma-saṅkīrtanam, śrī-
vṛndāvana-vāsaḥ | evam militvā catuḥ-ṣaṣṭy-aṅgāni ||4||

(5)

kṛṣṇa-dīkṣāditi—dīkṣā-pūrvaka-śikṣanam ity arthaḥ | śrī-kṛṣṇeti—śrī-kṛṣṇa prāpter yo hetuḥ
kṛṣṇa-prasādas tad-artham ity arthaḥ | ādi-grahaṇal loka-vitta-putrādayo gṛhyante |

sevā-nāmāparādheti—sevā-nāmāparādhānām udbhavaḥ sādhakasya pṛāyo bhavaty eva, kintu
paścād yatnena teṣām abhāva-kāritā | yathā **āgame**—

yānair vā pādūkair vāpi gamanam bhagavad-gṛhe |
devotsavādy asevā ca apraṇāmas tad-agrataḥ ||

ucchiṣṭe vāpy aśauce vā bhagavad vandanādikam |
 eka-hasta-praṇāmaś ca tat purastāt pradakṣiṇam ||
 pāda-prasāraṇam cāgre tathā paryaṅka-bandhanam |
 śayanam bhakṣaṇam cāpi mithyā-bhāṣaṇam eva ca ||
 uccair bhāṣā mitho jalpa rodanādi tad-agrataḥ |
 nigrahānugrahaḥ caive niṣṭhura-krūra-bhāṣaṇam ||
 kambalāvaraṇam caiva para-nindā para-stuṭiḥ |
 aślīla-bhāṣaṇam caiva adhovāyu-vimokṣaṇam ||
 śaktaḥ gauṇopacāraś ca anivedita-bhakṣaṇam |
 tat-tat-kālobdhavānām ca phalādīnām anarpaṇam ||
 viniyuktāvaśiṣṭasya vyañjanādeḥ samarpaṇam |
 pṛṣṭhī kṛtyāsaṇam caiva pareṣām abhivandanam ||
 gurau maunaṁ nija-stotraṁ devatā-nindanaṁ tathā |
 aparādhāś tathā viṣṇor dvātriṁśat parikīrtitāḥ ||

vārāhe cāparādhāś ca te'pi saṅkṣipyā likhyante yathā— rājānna-bhakṣaṇam, dhvāntāgāre hareḥ sparśaḥ, vidhiṁ vinā hary-ūpasarpaṇam, vādyam vinā tad-dvārodghāṭanaṁ, kukkurādi-duṣṭa-bhakṣya-saṅgrahaḥ, arcane mauna-bhaṅgaḥ, pūjā-kāle viṅ utsargāya gamaṇam, gandha-mālyādikamadattvā dhūpanam, anarha puṣpeṇa pūjanam |

akṛtvā danta-kāṣṭham ca kṛtvā nidhuvanaṁ tathā |
 sprṣṭvā rajasvalām dīpaṁ tathā mṛtakam eva ca ||
 raktaṁ nīlam adhautaṁ ca pārakyaṁ malinaṁ paṭam |
 paridhāya mṛtaṁ drṣṭvā vimucyāpāna-mārutam ||
 krodham kṛtvā śmaśānaṁ ca gatvā bhuktvāpy ajīrṇa-bhuk |
 bhuktvā kusumbham piṅyākaṁ tailābhyaṅgaṁ vidhāya ca |
 hareḥ sparśo hareḥ karma karaṇam pātakāvahaṁ ||

tathā tatraivānyatra—bhagavac-chāstrānādara-pūrvakam anya-śāstra-pravartanam, śrī-mūrti-sammukhe tāmbūla-carvaṇam, eraṇḍādi-patrastha-puṣpair arcanam, āsura-kāle pūjā, pīṭhe bhūmau vā upaviśya pūjanam; snapana-kāle vāma-hastena tat-sparśaḥ, paryuṣitair yācitair vā puṣpair arcanam, pūjāyām niṣṭhīvanam, tasyām sva-garva-pratipādanam, tiryak-puṇḍra-dhṛtiḥ, aprakṣālita-pādatve'pi tan-mandira-praveśaḥ, avaiṣṇava-pakva-nivedanam, avaiṣṇava-drṣṭena pūjanam, vighneśam apūjayitvā kapālinaṁ drṣṭvā vā pūjanam, nakhāmbhaḥ-snapanam, gharmāmbu-liptatve'pi pūjanam, nirmālya-laṅghanam, bhagavac-chapathādayo'nye ca jñeyāḥ ||5||

(6)

sarvāparādhā-kṛd api mucyate hari-saṁśrayaḥ |
 harer apy aparādhān yaḥ kuryād dvipada-pāmsavaḥ ||
 nāmāśrayaḥ kadācit syāt taraty eva sa nāmataḥ |
 nāmno'pi sarva-suhrdo hy aparādhāt pataty adhaḥ ||6||

atha nāmāparādhā daśa, yathā—vaiṣṇava-nindādi-vaiṣṇavāparādhah; viṣṇu-śivayoḥ pṛthag-
īśvara-buddhiḥ; śrī-guru-deve manuṣya-buddhiḥ; veda-purāṇādi-śāstra-nindā; nāmni artha-
vādaḥ; nāmni kuvyākhyā vā kaṣṭa-kalpanā; nāma-balena pāpe pravṛttiḥ; anya-śubha-
karmabhir nāma-sāmya-mananam; āsraddha-jane nāmopadeśaḥ, nāma-māhātmye śrute'pi
apṛitiḥ—iti daśadhā ||7||

(8)

atha vaidhī-lakṣaṇam—śravaṇa-kīrtanādīni śāstra-śāsana-bhayena yadi kriyante tadā vaidhī
bhaktiḥ ||

athātra sādhanādau pravṛtti-sāmānye kutracit lobhasya kāraṇatvaṁ kutracit śāstra-śāsanasya |
tatra ca yasyām bhaktau lobhasya kāraṇatvaṁ nāsti kintu śāstra-śāsanasyaiva sā vaidhīty āha
yatreti | rāgo'tra śrī-mūrter-darśanād daśama-skandhīya-tat-tal-lilā-śravaṇād bhajane lobhas
tad-anavāptatvāt tad-anadhīnatvād dhetoḥ śāstrasya śāsanenaiva yā pravṛttir upajāyate sā
bhaktir vaidhī ucyate ||8||

(9)

atha rāgānugā-lakṣaṇam—nijābhimata vraja-rāja-nandanasya sevā-prāpti-lobhena yadi tāni
kriyante tadā rāgānugā bhaktiḥ | yad uktam—

sevā sādḥaka-rūpeṇa siddha-rūpeṇa cātra hi |
tad-bhāva-lipsunā kāryā vraja-lokānusārataḥ ||

sādḥaka-rūpeṇa yathāvasthita-dehena, siddha-rūpeṇa antaś-cintitābhīṣṭa-tat-sevopayogi-
dehena | tasya vrajasthasya śrī-kṛṣṇa preṣṭhasya yo bhāvo rati-viśeṣas tal-lipsunā | vraja-lokāś
tat-tat-kṛṣṇa-preṣṭha-janāḥ śrī-rādhā-lalitā-viśākhā-rūpa-mañjary-ādyās tad-anugatāḥ śrī-
rūpa-gosvāmī-prabhṛtayaś ca teṣām anusārataḥ | tathā ca siddha-rūpeṇā mānasī sevā śrī-
rādhā-lalitā-viśākhā-śrī-rūpa-mañjary-ādīnām anusāreṇa kartavyā | sādḥaka-rūpeṇa kāyiky-
ādi-sevā tu śrī-rūpa-sanātanādi-vraja-vāsinām anusāreṇa kartavyety arthaḥ | etena vraja-loka-
padena vraja-stha-śrī-rādhā-lalitādyā eva grāhyās, tāsām anusāreṇaiva sādḥaka-dehena
kāyiky-ādi-sevāpi kartavyā |

evam sati tābhir guru-padaśrayaṇaikādaśī-vrata-śālagrāma-tulasī-sevādayo na kṛtās tad-
anugater asmābhir api na kartavyā ity ādhunikānām vimatam api nirastam | ata eva śrī-jīva-
gosvāmī-caraṇair api asya granthasya ṭikāyām tathāivoktam | yathā—vraja-lokāś tat-tat-kṛṣṇa-
preṣṭha-janās tad-anugatās ca iti ||8||

(9)

kṛṣṇam smaran janam cāsya preṣṭham nija-samīhitam |
tat-tat-kathā-rataś cāsau kuryād vāsam vraje sadā ||1.2.294||

atha rāgānugāyāḥ paripāṭim āha--kṛṣṇam ity ādinā | preṣṭham sva-priyatamaṁ kiśoraṁ
nanda-nandaṁ smaraṇam | evaṁ asya kṛṣṇasya tādṛśa-bhakta-janam | atha ca svasya samyag-
īhitaṁ sva-samāna-vāsanam iti yāvat | tathā ca tādṛśaṁ janam smaraṇam vraje vāsam sadā
kuryāt | sāmārthyē sati śrīman-nanda-vrajāvāsa-sthāna-vṛndāvanādaḥ śārīreṇa vāsam kuryāt |
tad-abhāve manasāpīty arthaḥ ||9||

(10)

tatra rāgānugāyāṁ smaraṇasya mukhyatvam | tac ca smaraṇam nija-bhāvo cil-līlāveśa-
svabhāvasya śrī-kṛṣṇasya tat-priya-janasya ca | tathāiva kīrtanādīkam apy arcanādāv api
mudrā-nyāsādi-dvārakā-dhyānādi-rukmiṇy-ādi-pūjādīkam api nija-bhāva-prātikūlyād
āgamādi-śāstra-vihitam api na kuryād iti, bhakti-mārge kiñcit kiñcit aṅga-vaikalye'pi
doṣābhāva-smaraṇāt |

na hy aṅgapakrame dhvaṁso mad-dharmasyoddhavāṅv api |
mayā vyavasitaḥ samyaṁ nirguṇatvād anāśiṣaḥ || [bhā.pu. 11.29.20]

aṅgi-vaikalye tv asty eva doṣaḥ | yad uktam—

śruti-smṛti-purāṇādi-pañcarātra vidhiṁ vinā |
ekāntikī harer bhaktir utpātāyaiva kalpate || iti |

yadi cāntare rāgo vartate, atha ca sarvam eva vidhi-dṛṣṭyaiva karoti, tadā dvārakāyāṁ
rukmiṇy-āditvaṁ prāpnoti ||10||

(11)

atrāyaṁ vivekaḥ--vraja-līlā-parikara-stha-śṛṅgārādi-bhāva-mādhurye śrute “idaṁ mamāpi
bhūyāt” iti lobhotpatti-kāle śāstra-yukty-apekṣā na syāt | tasyāṁ ca satyāṁ
lobhatvasyaivāsiddheḥ | na hi kenacit kutrācit śāstra-dṛṣṭyā lobhaḥ kriyate | kintu lobhye
vastuni śrute dṛṣṭe vā svata eva lobha utpadyate | tataś ca tad-bhāva-prāpty-upāya-jijñāsāyāṁ
śāstrāpekṣā bhavet | śāstra evaṁ prāpty-upāya-likhanāt nānyatra | tac ca śāstraṁ bhajana-
pratipādakam śrī-bhāgavatam eva |

teṣu bhajaneṣv api madhye kāñicit tad-bhāva-mayāni, kāñicit tad-bhāva-sambandhīni, kāñicit
tad-bhāvānukūlāni, kāñicit tad-bhāvāviruddhāni, kāñicit tad-bhāva-pratikūlānīti pañca-
vidhāni sādhanāni | tatra dāsyā-sakhyādīni bhāva-mayāni eva | guru-padāśrayato mantra-
japādīni tathā preṣṭhasya nija-samīhitasya tat-priya-janasya ca samayocitānāṁ līlā-guṇa-rūpa-
nāmnāṁ śravaṇa-kīrtana-smaraṇāni vividha-paricaraṇāni ca bhāva-sambandhīni | tat-prāpty-
utkaṅṭhāyāṁ ekādaśī-janmāṣṭamī-kārttika-vrata-bhoga-tyāgādīni tapo-rūpāṇi tathāśvattha-
tulasy-ādi-sammānanādīni tad-bhāvānukūlāni eva | nāmākṣara-mālya-nirmālyādi-dhāraṇa-
praṇāmādīni tad-bhāvāviruddhāni | uktāny etāni sarvāṇi karmāṇi kartavyāni | nyāsa-mudrā-
dvārakādi-dhyānādīni tad-bhāva-pratikūlāni rāgānugāyāṁ varjanīyāni | evaṁ
svādhikārocitāni śāstreṣu vihītāni kartavyāni, niśiddhāni tu sarvāṇi varjanīyāni ||11||

--o)0(o--

(12)

atha sādhanā-bhakti-paripākena kṛṣṇa-kṛpayā tad-bhakta-kṛpayā vā bhāva-bhaktir bhavati |
tasya cihnāni nava-prīty-āṅkurāḥ, yathā—

kṣāntir avyārtha-kālatvaṁ viraktir māna-śūnyatā |
āśābandhaḥ samutkaṅṭhā nāma-gāne sadā ruciḥ ||
āśaktis tad-guṇākhyāne prītis-tad-vasati-sthale |
ity ādayo 'nubhāvāḥ syur jāta-bhāvāṅkure jane ||

[1.3.25-26]

tadā kṛṣṇa-sākṣātkāra-yogyatā bhavati | mumukṣu-prabhṛtiṣu yadi bhāva-cihnam dṛsyate tadā
bhāva-bimba eva na tu bhāvaḥ | ajña-aneṣu bhāvac-chāyā ||12||

--o)0(o--

(13)

bhāva-bhakti-paripāka eva premā | tasya cihnam—vighnādi sambhave'pi kincin-mātrasyāpi na
hrāsaḥ | mamatvātiśayāt premna eva uparitano 'vasthā viśeṣaḥ snehaḥ | tasya cihnaz citta-
dravi-bhāvaḥ | tato rāgaḥ, tasya lakṣaṇam nivīda-snehaḥ | tataḥ praṇayaḥ, tasya lakṣaṇam
gāḍha-viśvāsaḥ ||13||

--o)0(o--

(14)

vibhāvānubhāva-sāttvika-bhāva-vyabhicāri-bhāva-milanena raso bhavati | yatra viśaye bhāvo
bhavati sa viśayāmbana-vibhāvaḥ kṛṣṇaḥ | yo bhāva-yukto bhavati sa āśrayāmbana-
vibhāvo bhaktaḥ | ye kṛṣṇam smārayanti vastrālaṅkāradayas te uddīpana-vibhāvāḥ | ye
bhāvaṁ jñāpayanti te anubhāvā nṛtya-gīta-smitādayaḥ |

ye cittam tanum ca kṣobhayanti te sāttvikāḥ | te aṣṭau—stambha-sveda-romāñca-svara-bheda-
vepathu-vaivarṇyāśru-pralayā iti | te dhūmayitā jvalitā dīptā uddīptā sūddīptā iti pañca-vidhā
yathottara-sukhadāḥ syuḥ | ete yadi nitya-siddhe tadā snigdhaḥ | yadi jāta-ratau tadā digdhāḥ
| bhāva-śūnya-jane yadi jātās-tadā ruksāḥ | mumukṣu-jane yadi jātās tadā raty-ābhāsa-jāḥ |
karmi-jane viśayi-jane vā yadi jātās tadā sattvābhāsajāḥ | picchila-citta-jane tad-abhyāsa-pare
vā yadi jātās tadā niḥsattvāḥ | bhagavad-dveṣi jane yadi jātās tadā pratīpāḥ ||13||

--o)0(o--

(14)

atha vyabhicāriṇaḥ sthāyi-bhāva-poṣakā bhāvāḥ kadācitkāḥ |

nirvedo'tha viṣādo dainyam glāni-śramau ca mada-garvau |
śaṅkā-trāsāvegā unmādāpasmṛti tathā vyādhiḥ ||
moho mṛtir ālasyam jāḍyam vṛḍāvahitthā ca |
smṛtir atha vitarka-cintā-mati-dhṛtayo harṣa utsukatvaṁ ca ||
augryam arśāsūyās cāpalyam caiva nidrā ca |
suptir bodha itīme bhāvā vyabhicāriṇaḥ samākhyātāḥ ||
(2.4.4-6)

athaiṣām-lakṣaṇam—ātma-nindā nirvedaḥ | anutāpo viṣādaḥ | ātmani ayogyā-buddhir
dainyam | śrama-janya-daurbalyam glāniḥ | nṛtyādy-utthaḥ svedaḥ śramah | mado madhu-
pānādi mattatā | ahaṅkāro garvaḥ | aṅiṣṭāśaṅkanam śaṅkā | akasmād eva bhayam trāsaḥ | citta-
sambhrama āvegaḥ | unmattatā unmādaḥ | apasmāro vyādhir apasmṛtiḥ | jvara-tāpo vyādhiḥ |
mūrchaiva mohah | mṛtir maraṇam | ālasyam spaṣṭam | jāḍyam jaḍatā | lajjaiva vṛḍā | ākāra-
gopanam avahitthā | pūrvānubhūta-vastu-smaraṇam smṛtiḥ | anumānam vitarkaḥ | kim
bhaviṣyatīti bhāvanā cintā | śāstrārtha-nirdhāraṇam matiḥ | dhṛtir dhairyam | harṣa ānandaḥ |
utkaṅṭhaiva autsukyam | tīkṣṇa-svabhāvatā augryam | asahiṣṇutā amarṣaḥ | guṇe 'pi
doṣāropanam asūyā | sthairye aśaktiś cāpalyam | susuptir eva nidrā | svapna-darśanam suptiḥ |
jāgaraṇam bodho'vidyā-kṣayaś ca iti vyabhicāriṇaḥ ||14||

--o)0(o--

(15)

kim ca, bhaktānām cittānusāreṇa bhāvānām prākāṭya tāratamyam bhavati | tatra kvacit
samudravat gambhīra citte 'pi aprākāṭyam svalpa-prākāṭyam vā | alpa-khātavat tarala-citte
atīśaya-prākāṭyam ca bhavati nāyam ātyantika-niyama iti prapañco na likhitaḥ |

--o)0(o--

(16)

sāmānya-rūpaḥ svaccha-rūpaś ca śāntādi-pañca-vidha-rūpaś ca ekaika-rasa-niṣṭha-bhakta
saṅga-rahitasya sāmānya-janasya sāmānya-bhajana-paripākeṇa sāmānya-rati-rūpaś ca sthāyī
bhāvo yo bhavati sa sāmānya-rūpaḥ | śāntādi-pañca-vidha-bhakteśv api aviśeṣeṇa kṛta-
saṅgasya tat-tad bhajana-paripākeṇa pañca-vidhā ratis | tat-tad bhakta-saṅga-vasati-kāla-
bhedena yodayate, yathā—kadācit śāntiḥ kadācit dāsyam, kadācit sakhyam, kadācit
vātsalyam, kadācit kāntā-bhāvaś ca, na tv ekaṛa niṣṭhatvaṁ--tadā svaccha-rati-rūpaḥ |

atha pṛthak-pṛthak rasaika-niṣṭheṣu bhakteṣu śānty-ādi-pañca-vidha-rūpaḥ | śānta-bhaktānām
śāntiḥ | dāsyā-bhaktānām dāsyā-ratiḥ | sakhyā-bhaktānām sakhyam | vātsalya-bhaktānām
vātsalyam | ujjala-bhaktānām priyatā | evam śānta-dāsyā-sakhyā-vātsalyojjvalāś ca pañca-
mukhya-rasā yathottaram śreṣṭhāḥ | śānte śrī-kṛṣṇa-niṣṭha-buddhi-vṛttitā | dāsyē sevā | sakhye

niḥsambhramatā | vātsalye snehaḥ | ujjvale saṅgi-saṅga-dānena sukham utpādyam | evam
pūrva-pūrva-guṇād uttarottara-sthāḥ śreṣṭhāḥ syuḥ ||16||

--o)0(o--

(17)

atha śānta-rase narākṛti-para-brahma caturbhujāḥ nārāyaṇāḥ paramātmā ity-ādi-guṇaḥ śrī-
kṛṣṇo viṣayāmbanāḥ | sanaka-sanandana-sanātana-sanatkumārādayaḥ āśrayāmbanāḥ
tapasvinaḥ | jñānino 'pi mumukṣāṁ tyaktvā śrī-kṛṣṇa-bhakta-kṛpayā bhakti-vāsanā-yuktā yadi
syus tadā te 'py āśrayāmbanāḥ | parvata-śaila-kānanādi-vāsi-jana-saṅga-siddha-kṣetrādayaḥ
uddīpana-vibhāvāḥ | nāsikāgra-dṛṣṭiḥ avadhūta-ceṣṭā nirmamatā bhagavad-dveṣi-jane na
dveṣaḥ tad-bhakta-jane 'pi nātibhaktiḥ maunam jñāna-śāstre 'bhiniveśaḥ ity ādayo
'nubhāvāḥ | āsru-pulaka-romāncādyāḥ pralaya-varjītāḥ sāttvikāḥ | nirveda-mati-dhṛty-ādayaḥ
sañcāriṇaḥ | śāntiḥ sthāyī | iti śānta rasaḥ ||17||

--o)0(o--

(18)

atha dāsye rase īśvaraḥ prabhūḥ sarvajñāḥ bhakta-vatsalaḥ ity-ādi-guṇavān śrī-kṛṣṇo
viṣayāmbanāḥ | āśrayāmbanās caturvidhāḥ—adhikṛta-bhaktāḥ āśritāḥ pārśadāḥ anugās
ceti | tatra brahmā, śaṅkara ity ādayo 'dhikṛta bhaktāḥ | tatra āśritās trividhāḥ śaraṇyāḥ jñāni-
carāḥ sevā-niṣṭhāḥ kāliya-jarāsandham agadha-rāja-baddha-rājādayaḥ śaraṇyāḥ | prathamato
jñānino 'pi mumukṣāṁ parityajya ye dāsye pravṛttās te sanakādayo jñāni-carāḥ | ye
prathamata eva bhajane ratās te candradhvaja-harihaya-bahulāśvādayaḥ sevā-niṣṭhāḥ |
uddhava-dārūka-śrutadevādayaḥ pārśadāḥ | sucandra-maṇḍanādyāḥ pureḥ | raktaka-patraka-
madhukaṅṭhādayo vraje'nugāḥ |

eṣāṁ sa-parivāra eva kṛṣṇe ye yathocita-bhaktimantas te dhurya-bhaktāḥ | ye kṛṣṇa-preyasī-
varge ādara-yuktās te dhīra-bhaktāḥ | ye tu tat-kṛpām prāpya garveṇa kam api na gaṇayanti te
vīra-bhaktāḥ | eteṣu gauravānvita-sambhrama-prīti-yuktās tu pradyumna-sāmbādayaḥ śrī-
kṛṣṇasya pālyāḥ | te sarve kecin nitya-siddhāḥ, kecit sādhana-siddhāḥ, kecit sādhakāḥ |

śrī-kṛṣṇānugraha-carāṇa-dhūli-mahā-prasādādaya uddīpana-vibhāvāḥ | śrī-kṛṣṇasyājñā-
karaṇādayo 'nubhāvāḥ | premā rāgaḥ snehaś cātra rase bhavati | adhikṛta-bhakte āśrita-bhakte
ca prema-paryanto bhavati sthāyī | pārśada-bhakte sneha-paryantaḥ | parīkṣiti dārūke
uddhave rāgaḥ prakāṣa eva | vrajānuge raktakādaḥ sarva eva | pradyumnādāv api sarva eva |
yāvat paryantaṁ śrī-kṛṣṇa-darśanaṁ prathamato bhavati tāvat-kālam ayogaḥ |
darśanānantaram yadi vicchedas tadā viyogaḥ | tatra daśa daśāḥ | aṅgeṣu tāpaḥ kṛṣṭatā jāgaryā
ālambana-sūnyatā adhṛtir jaḍatā vyādhir unmādo mūrccitaṁ mṛtīś ca | iti dāsya rasaḥ ||18||

--o)0(o--

(19)

atha sakhya-rase vidagdho buddhimān suveśaḥ sukhīty-ādi-guṇaḥ śrī-kṛṣṇo viṣayāmbanāḥ | āśrayāmbanāḥ sakhāyaś catur vidhāḥ—suhṛdaḥ sakhāyaḥ priya-sakhāyaḥ priya-narma-sakhāyaś ca | ye kṛṣṇasya vayasādhikāś te suhṛdaḥ kiñcid vātsalyavantaḥ | te subhadra-maṇḍalībhadra-balabhadrādayaḥ | ye kiñcid vayasā nyūnāś te kiñcid dāśya-miśrāḥ sakhāyaḥ | te viśāla-vṛṣabha-devaprasthādayaḥ | ye vayasā tulyāś te priya-sakhāyaḥ śrīdāma-sudāma-vasudāmādayaḥ | ye tu preyaśī-rahasya-sahāyāḥ śṛṅgāra-bhāva-sprhāś te priya-narma-sakhāyaḥ subala-madhumaṅgalārjunādayaḥ | śrī-kṛṣṇasya kaumāra-paugāṇḍa-kaiśorān vayāmsi śṛṅga-veṇu-dala-vādyādayaś ca uddīpana vibhāvāḥ | tatra pramāṇam—

kaumāram pañcamābdāntam paugāṇḍam daśamāvadhi |
kaiśoram āpañca-daśam yauvanam tu tataḥ param ||

aṣṭamāsādhika-daśa-varṣa-paryantam śrī-kṛṣṇasya vraje prakāṣa-vihāraḥ | ata eva śrī-kṛṣṇasyālpa-kālata eva vayo-vṛddhyā māsa-catuṣṭayādhika-vatsara-traya-paryantam kaumāram | tataḥ param aṣṭa-māsādhika-ṣaḍ-varṣa-paryantam paugāṇḍam | tataḥ param aṣṭa-māsādhika-daśa-varṣa-paryantam kaiśoram | tataḥ param api sarva-kālam vāpya kaiśoram eva | daśa-varṣam śeṣa-kaiśoram | tatraiva sadā sthitiḥ | evam saptame varṣe vaiśākhē māsi kaiśorārambhaḥ | ata eva prasiddhaḥ paugāṇḍa-madhye preyaśībhīḥ saha vihāraḥ | tāsām api tathābhūtatvād iti prasaṅgāt likhitam |

sakhye bāhu-yuddha-khelā eka-śayyā-śayanādayo `nubhāvāḥ | āśru-pulakādayaḥ sarve eva sāttvikāḥ | harṣa-garvādayaḥ sañcāriṇaḥ sāmāya-dṛṣṭyā niḥsambhramatā-mayaḥ viśvāsa-viśeṣaḥ sakhya-ratiḥ sthāyī bhāvāḥ | atha praṇayaḥ premā sneho rāgaḥ sakhyena saha pañca-vidhaḥ syāt | anyatra arjuna-bhīmasena-śrīdāma-viprādyāḥ sakhāyaḥ | tatrāpi viyoge daśa daśāḥ pūrvat jñātavyāḥ | iti sakhya rasaḥ ||19||

--o)0(o--

(20)

atha vātsalya rase komalāṅgo vinayī sarva-lakṣaṇa-yukta-guṇaḥ śrī-kṛṣṇo viṣayāmbanāḥ | śrī-kṛṣṇe anugrāhya-bhāvavantaḥ pitrādayo guru-janā atra vraje vrajeśvarī-vrajarāja-rohinī-upananda-tat-patny-ādayaḥ | anyatra devakī-kuntī-vasudevādayaś ca āśrayāmbanāḥ | smita-jalpita-bālya-ceṣṭādaya uddīpana-vibhāvāḥ | mastakāghrāṇāśīrvāda-lālana-pālanādayo `nubhāvāḥ | sāttvikāḥ stambha-svedādayaḥ sarva eva stana-sravaṇam iti nava saṅkhyāḥ | harṣa-śaṅkādyā vyabhicāriṇaḥ | vātsalya-ratiḥ sthāyī bhāvāḥ | prema-sneha-rāgāś cātra bhavanti | atrāpi viyoge pūrvavat daśa daśāḥ | iti vātsalya rasaḥ ||20||

--o)0(o--

(21)

atha madhura-rase rUpa-mādhurya-lilā-mādhurya-prema-mādhurya-sindhuh śrī-kṛṣṇo viṣayāmbanāḥ | preyaśī-gaṇaḥ āśrayāmbanāḥ | muralī-rava-vasanta-kokila-nāda-nava-megha-mayūra-kaṅṭhādi-darśanādyā uddīpana-vibhāvāḥ | kaṭākṣa-hāsyādayo`nubhāvāḥ |

sarva eva sãttvikãh sũddĩpta-paryantãh | nirvedãdyãh sarve ãlasyaugrya-rahitãh sañcãriᅇah |
priyatã-ratiᅇ sthãyi bhãvaᅇ | prema-sneha-rãgãdyãh řrilojvala-nĩlamaᅇy-uktãh sarva eva
bhavanti | iti madhura-rasaᅇ ||21||

--o)0(o--

(22)

athaiřãᅇ maitri-vaira-sthitiᅇ | řãntasya dãsasya parasparam maitri | sakhya-vãtsalyau
taᅇasthau | vãtsalyasya na kenãpi maitri | ujvala-dãsyã-rasau řãtrũ | iti maitri-vaira-sthitiᅇ
||22||

--o)0(o--

(23)

atha bhãva-miřãᅇam | řri-baladevãdĩnãᅇ sakhyãᅇ vãtsalyãᅇ dãsyãᅇ ca | mukharã
prabhrtĩnãᅇ vãtsalyãᅇ sakhyãᅇ ca | yudhiř hirasya vãtsalyãᅇ sakhyãᅇ ca | bhĩmasya
sakhyãᅇ vãtsalyãᅇ ca | arjunasya sakhyãᅇ dãsyãᅇ ca | nakula sahaddevayor dãsyãᅇ sakhyãᅇ
ca | uddhavasya dãsyãᅇ sakhyãᅇ ca | akrũrograsenãdĩnãᅇ dãsyãᅇ vãtsalyãᅇ ca |
aniruddhãdĩnãᅇ dãsyãᅇ sakhyãᅇ ca ||23||

--o)0(o--

(24)

atha hãsyãdbhuta-vĩra-karuᅇa-raudra-bhayãnaka-vĩbhatsãᅇ sapta gaᅇᅇa-bhakti-rasãᅇ pañca-
vidha bhakteř evodayante | ataeva pañca-vidha bhaktã ãřrayãlambanãᅇ | hãsyãdĩnãᅇ řãᅇᅇãᅇ
rasãnãᅇ řri-křřᅇaś ca řri-křřᅇa bhaktãś ca tat sambandhinaś ca viřayãlambanãᅇ | viᅇbhatsasya
tu ghrᅇᅇãspadãmedhya mãᅇsa řõnitãdayo viřayãᅇ | raudra bhayãnakayoᅇ řri-křřᅇa řãtravo `pi
viřayãᅇ | gaᅇᅇa-vikãśa netra-visphãrãdayo yathã sambhavam anubhãvãᅇ | sãttvikã api yathã
sambhavaᅇ dvi-trãᅇ | harřãmaryãdyã vyabhicãriᅇah | hãso vismaya utsãhaᅇ krodha řokau
bhayaᅇ tathã jugupsã cetyasau bhãva viřeřãᅇ saptadhoditaᅇ | hãsyãdĩnãᅇmamĩ krameᅇa
sthãyibhãvãᅇ | kiᅇca vĩra rase yuddha-dãna-dayãdharmeřu utsãha-vařãt yuddha-vĩraᅇ, dãna-
vĩraᅇ, dayã-vĩraᅇ, dharma-vĩra iti caturddhã vĩra-rasaᅇ | iti sapta gaᅇᅇa-rasãᅇ | evãᅇ militvã
dvãdařã rasã bhavanti ||23||

--o)0(o--

(25)

athaiřãᅇ sapta-gaᅇᅇãnãᅇ paᅇcasu mukhya-raseřu antar-bhãvo, yathã—hãsyã-yuddha-
vĩrayoᅇ sakhye | adbhutasya sarvatra | karuᅇa-dãna-vĩra-dayã-vĩrarãᅇnãᅇ vãtsalye |
bhayãnakasya vãtsalye dãsye ca | biᅇbhatsasya řãnte | raudrasya krodha-rati-vãtsalyoᅇjvala-rasa-
parivãreřu ekãᅇᅇᅇenety anenaiva parasparam maitri vairãᅇ ca yuktyã jᅇᅇeyam ||25||

--o)0(o--

(26)

vaira-rasasya smarane rādhyatve vā viṣayāśraya-bhede vā upamāyām vā rasāntara-
vyavadhānena vā varṇane sati na rasābhāsah | anyathā tu paraspara-vairayor yadi yogas tadā
rasābhāsah | yadi parasparam mitra-yogas tadā surasatā | mukhyānām tu viṣayāśraya-bhede `pi
vaira-yoge rasābhāsa eva | evam adhirūḍha-mahā-bhāve kevalam śrī-rādhāyām tu vaira-yoge
`pi varṇana-paripāṭyām na rasābhāsah |

kim ca, kṛṣṇo yadi svayam ekadaiva sarva-rasānām viṣayo vā āśrayo vā tadāpi na rasābhāsah |
athānye `pi rasābhāsah kecit grāhya-prāyāḥ—śrī-kṛṣṇe yadi brahmataś camatkārādhikyam na
bhavati tadā śānta-rasābhāsah | śrī-kṛṣṇāgre yadi dāsyāti dhārṣṭyam bhavati tadā dāsyā-
rasābhāsah | dvayor madhye ekasya sakhya-bhāvaḥ anyasya dāsyā-bhāvas tadā sakhya-
rasābhāsah | putrādīnām balādhikya-jñānena lālanādya-karaṇam vātsalya-rasābhāsah | dvayor
madhye ekasya ramaṇecchānyasya nāsti prakāṣam eva sambhoga-prārthanam vā tadojjvala-
rasābhāsah | śrī-kṛṣṇa-sambandha-varjitās cet hāsyādayas tadā te hāsyādi-rasābhāsah | yadi
śrī-kṛṣṇa-vairiṣu bhavanti tadāti-rasābhāsah ||26||

anadhīta-vyākaraṇas caraṇa-pravaṇo harer jano yasmāt |
bhakti-rasāmṛta-sindhu-binduto bindu-rūpeṇa ||

iti mahā-mahopādhyāya-śrī-viśvanātha-cakravarti-viracitaḥ
bhakti-rasāmṛta-sindhu-binduḥ samāptaḥ ||

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