

Concept of Bhakti Rasa in Bhaktirasamritasindhu

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Abstract—Introduction:Indian cultural tradition has recognized three paths for realizing the supreme: Gnyanamarga “the path of knowledge”, Karmamarga “the path of action or ritualism” and Bhaktimarga “the path of devotion”. The first path focused on achieving self-realization and liberation (moksha) through wisdom and the pursuit of spiritual knowledge. The second focusing on performing selfless, ethical duties (dharma) without attachment to the results or rewards of the actions. The third path is also known as the path of love and devotion. It is the path of self-surrender, of devoting and dedicating all of One’s resources to attaining the ultimate reality.

The world Bhakti itself is formed from the root bhaj-sevayam (in the sense of service) with a suffix ktin. The word Bhakti thus, primarily means ‘service’. Bhakti implies a sincere service of a god prompted by intense love based on a sense of supreme faith, (Bhakti and faith are only two sides of a coin, faith itself develops into Bhakti). Bhakti indicates a bhava or condition. The word bhakti in the sense of excessive fondness and devotion. In this proposed research paper, I have discussed the concept and division of Bhakti Rasa as described in Bhaktirasamrita Sindhu.

Index Terms—bhaktirasa, vibhava, anubhava, sthayibhava, vyabharibhava, rati, etc.

I. DEVELOPMENT OF BHAKTI AS RASA

Bhakti is not found either as bhava or as Rasa in Natyasastra. Bharata Muni neither affirms nor denies it. He is as silent on Bhakti as on Santa. Roots of Bhakti Rasa in Sanskrit poetics may be traced back to Bhamaha, who characterizes the first alamkara preyas as: “Preyas is as follows, where Vidura spoke to Krsna on his arrival at former's house: O Govinda I am enjoying your priti (love, affection) on your arrival at my house, may I enjoy the same in future also”. प्रेयो गृहागतं कृष्णमवादीद्विदुरो यथा। अद्य या मम गोविन्द जाता त्वयि गृहागते। कालेनेषा भवेत्प्रीतिस्तवैवागमनात्पुनः॥(काव्यालंकार.३.५)

In the same reference Dandin calls priti as Bhakti.

इत्याह युक्तं विदुरो नान्यतस्तादृश धृतिः।

भक्तिमात्रसमाराध्यः सुप्रीतश्च ततो हरिः ॥(काव्यादर्श.२.२७७:२४२.१)

Rudrata declares preyas as Rasa. though Bhakti was declared Rasa by Rudrata, in the name Preyas, but it was not accepted by the scholars in general. Dhananjaya clearly includes priti, Bhakti etc. bhava in ‘harsa’, ‘utsaha’ etc. which are the vyabharibhava and sthayibhava of Vira Rasa:

प्रीतिभक्त्यादयो भावा मृगयाक्षादयो रसाः।

हर्षोत्साहादिषु स्पष्टमन्तर्भावान् कीर्तिताः॥(दशरूपक.४.८३:२९१.५-६)

Abhinavagupta places Bhakti in Santa Rasa : अत एव ईश्वरप्रणिधानविषये भक्तिश्रद्धे स्मृतिमतिधृत्युत्साहानुप्रविष्टे, अन्यथैव अङ्गमिति न तयोः पृथग् रसत्वेन गणनम्(नाट्यशास्त्र.६:७७७.७)। for Mammata and Visvanatha Bhakti is Rati related to god(s) hence a bhava.

रतिर्देवादिविषया व्यभिचारी तथाञ्जितः।(काव्यप्रकाश.४.४८:१४०.१)

Hemacandra accepts Bhakti not as Rasa but as bhava. He calls it as a special kind of Rati between anuttam and uttam people. स्नेहो भक्तिर्वात्सल्यमिति रतेरेव विशेषः। तुल्ययोग्या परस्पररतिः स स्नेहः। अनुत्तमस्योत्तमे या रतिः प्रसक्तिः सैव भक्तिपदवाच्यः। उत्तमस्यानुत्तमे रतिर्वात्सल्यमिति। एवमादौ च विषये भावस्यैवास्वाद्यत्वमिति(काव्यप्रकाश.४:४९.८.१०)।

Sarangadeva also accepts Bhakti as a kind of Rati:

भक्ति स्नेहं तथा लौल्यं केचिन्नीन्मन्वते रसान्।

श्रद्धाऽऽर्द्रताभिलाषांश्च स्थायिनस्तेषु ते विदुः॥

तदसद्रतिभेदो हि भक्तिस्नेहो नृगोचरौ।

व्यभिचारित्वमनयोः नूनार्योः स्थायिनौ तु तौ।।

(संगीतरत्नाकर.७.१५३०-३१:८३९.१७)

In Rasatarangini, Bhanudatta calls Bhakti as bhava: “ननु वात्सल्यं लौल्य भक्तिः कार्पण्यं वा कथं न रसः। आर्द्रताभिलाषश्रद्धास्पृहाणां स्थायिभावानां सत्त्वादिति चेन्ना तेषां व्यभिचारित्यात्मकत्वात्”॥

(रसतरङ्गिणी.५.१२५.१)

Pandit Raja Jagannatha first acknowledges Bhakti as a separate Rasa with God as its alambana vibhava (substratum), tears etc. anubhava, listening to Bhagavata purana etc. are uddipana vibhava (excitants), attachment to God its sthayibhava. Then he notes that since attachment is contrary to detachment (vairagya) therefore Bhakti cannot be incorporated in Santa Rasa. He further says that only the Rati between lover (man) and beloved (women) is sthayibhava; rest are only bhava. Hence, he concludes that Bhakti can by no means become a Rasa. Otherwise, some may claim affection (Rati) for son to be sthayibhava or jugupsa, soka etc. to be vyabharibhava. This will be contrary to Bharata Muni's system. Being a staunch traditionalist, he recommends that Bharata Muni should be followed strictly. He says that only Bharata is the authority to decide which a bhava is and which a Rasa is.

भगवदालम्बनस्य, रोमाञ्चाश्रुपातादिभिरनुभावितस्य, हर्षादिभिः परिपोषितस्य, भागवतादिपुराणश्रवणसमये भगवद्भक्तैरनुभूयमानस्य भक्तिरसस्य दुरपह्वत्वात्। भगवदनुगाररूपा भक्तिश्चात्र स्थायिभावः।न चासौ शान्तरसेऽन्तर्भावमर्हति, अनुगारस्य वैराग्यविरुद्धत्वात्। उच्यते भक्तेः देवादिविषयरतित्वेन भवान्तर्गततया रसत्वानुपपत्तेः। न च तर्हि कामिनीविषया अपि रतेर्भावमस्तु, रतित्वाविशेषात्, अस्तु वा भगवद्भक्तेरेव स्थायित्वम्, कामिन्यादिरतीनां च भावत्वं, विनिगमकाभावात्.....भरतादिमुनिवचनानामेव रसभावत्वादिव्यवस्थापकत्वेन, स्वातन्त्र्यायोगात्। अन्यथा पुत्रादिविषयाया अपि रतेः स्थायिभावत्वं कुतो न स्यात् ? न स्याद् वा कुतः शुद्धभावत्वं जुगुप्साशोकादीनामित्यखिलदर्शनव्याकुली स्यात्। रसानां नवत्वगणना च मुनिवचननियन्त्रिता भज्येत इति यथाशास्त्रमेव ज्ञायः।(रसगंगाधर.१:४५.१५)

Concept Bhakti Rasa Described in Bhaktirasamrutasindhu:

The Bhaktirasamrutasindhu of Rupagoswami divided into four parts, namely Purva, Dakshina, Pascima, and Uttara. And each part is further divided into four laharis. The Purvavibhaga consisting of four laharis. In Pascima-vibhaga of Bhaktirasamrutasindhu,

Rupagosvamin has expounded twelve Bhakti Rasas five of which are primary and seven are secondary. He says:

पूर्वमुक्ताद् द्विधा भेदान्मुख्यगौणतया रतेः॥
भवेद्भक्तिरसोऽप्येष मुख्यगौणतया द्विधा॥
पञ्चधाऽपि रतैरैक्यान्मुख्यस्त्वेक इहोदितः॥
सप्तधाऽत्र तथा गौण इति भक्तिरसोऽष्टधा॥

(भ.र.सि.३०५:९४-९५.३-६)

तत्र मुख्यः -

मुख्यस्तु पञ्चधा शान्तः प्रीतिः प्रेयांश्च वत्सलः॥
मधुरश्चेत्यमी ज्ञेया यथापूर्वमनुत्तमाः।

(भ.र.सि.३०६:९६.२-३)

अथ गौणः-

हास्योऽद्भुतस्तथा वीरः करुणो रौद्र इत्यपि।
भयानकः सबीभत्स इति गौणश्च सप्तधा।
एवं भक्तिरसो भेदाद् द्वयोर्द्वादशधोच्यते॥

(भ.र.सि.३०६:९७-९८.५-७)

Santa Bhakti Rasa:

When nourished by vibhava etc. the santi rati (स्थायीभाव) becomes object of taste of the Samavan(शमवान्) person, then it is called Santa Rasa. The yogis enjoy the bliss of Santa Rasa which is “sva-sukha-sajatiya(स्वसुखसजातीय)” i.e., of the same species as that of self-realization (or Brahmananda). There is lesser density in Brahmananda(ब्रह्मानन्द) whereas the bliss of Bhagavat realization is very dense. The experience of form of Bhagavat is the cause of density of bliss. Santa Rasa(शान्तरस) lacks in the sweet divine sports (लीला), which are present in Dasya(दास्य) and other Rasa hence it also lacks the infinite bliss. Various elements of Santa Bhakti Rasa are discussed by Rupa Gosvamin as follows:

तत्र शान्तभक्ति रसः -

वक्ष्यमाणैविभावाद्यैः शमिनां स्वाद्यतां गतः।
स्थायी शान्तिरतिर्धरैः शान्तभक्तिरसः स्मृतः॥

(भ.र.सि.३१८:४.२-३)

Four Armed (चतुर्भुजश्च) Narayana(नारायण) is the alambana-vibhava, Listening to the Upanisads, residing in lonely places, discussion of tattva, realization of world in God, company of intellectual devotees etc. are the uddipana-vibhavas, concentrating on one's own nose tips, living like an

avadhuta(अवधुत), walking with down ward eyes, displaying the gnyana-mudra(ज्ञानमुद्रा), not to hate enemies of Krishna, admiration for siddhata(सिद्धता) and jivan mukti(जीवन्मुक्ति), detached etc. are its anubhavas. nirveda, dhriti, harsha, smriti, visada, avega etc. are the vyabharibhavas and santi-rati is the sthaya-bhava of Santa-Bhakti-Rasa as stated follows:

तत्रालम्बना-चतुर्भुजश्च शान्ताश्च तस्मिन्नालम्बना मताः।

(भ.र.सि.३१८:७.९)

अथोदीपना- श्रुतिर्महोपनिषदां विविक्तस्थानसेवनम्॥

अन्तर्वृत्तिविशेषोऽस्य स्फूर्तिस्तत्त्वविवेचनम्॥

(भ.र.सि.३२१:१३.४-५)

अथानुभावाः- नासाग्रन्यस्तनेत्रत्वमवभूतविचेष्टितम्॥

युगमात्रेक्षितगतिज्ञानमुद्राप्रदर्शनम्॥

(भ.र.सि.३:४.२-३)

अथ सञ्चारिणः-सञ्चारिणोऽत्र निर्वेदो धृतिर्हर्षो मतिः स्मृतिः॥

विषादोत्सुकताऽऽवेगवितर्काद्याः प्रकीर्त्ताः।

(भ.र.सि.३२४:२३.६-७)

अथ स्थायी- अथ शान्तिरतिः स्थायी समा सान्द्रा तु सा द्विधा।

(भ.र.सि.३२४: २४.१२)

The Santa Bhakti Rasa is of two kinds: (i) Paroksa(पारोक्ष), where there is an indirect vision or experience of Krishna, (ii) Sakshatkar(साक्षात्कार):

शान्तो द्विधैष पारोक्ष्यसाक्षात्कारविभेदतः।

(भ.र.सि.३२५: २५.४)

II. THE PRITI BHAKTI RASA

Sridhara swamin calls this Rasa as Rasa-rajya naming it as sapremabhakti Rasa, and Sudeva, the author of Namakaumudi call it as Santa Rasa with rati as sthayaibhava. Owing to vibhava etc. the priti is enjoyed by the devotees as priti bhakti rasa. Priti is of two kinds: Sambhrama-priti and Gaurava-priti. He says:

श्रीधरस्वामिभिः स्पष्टमेव रसोत्तमः।

रङ्गप्रसङ्गे सप्रेमभक्तिकाख्यः प्रकीर्तितः॥

रतिस्थायितया नामकौमुदीकृद्भिरप्यसौ।

शान्तत्वेनायमेवाद्वा सुदेवाद्यैश्च वर्णितः॥

आत्मोचितैर्विभावानैः प्रीतिरास्वादनियताम्।

नीता चेतसि भक्तानां प्रीतिभक्तिरसो मतः॥

अनुग्राह्यस्य दासत्वाल्लात्यत्वादप्ययं द्विधा।

भिद्यते सम्भ्रमप्रीतो गौरवप्रीति इत्यपि॥

(भ.र.सि.३२८:१-४.१-८)

Sambhrama-Priti-Rasa

It is found in the devotees of Krishna who have a feeling of servitude. When nourished by Vibhava etc. it becomes Sambhrama-Priti-Rasa:

दासाभिमानिनां कृष्णे स्यात् प्रीतिः सम्भ्रमोत्तरा।

पूर्ववत् पुष्यमाणोऽयं सम्भ्रमप्रीति उच्यते॥

(भ.र.सि.३२८: ५.१०)

Its alambana-vibhava are the forms of Krishna, who is two armed for residents of Gokula and two or four armed for others; and his devoted setvants. receiving Krishna's favour(anugraha), taking the dust of his feet, taking the leftover rice etc. of his meal, and company of his devotees etc. are uddipana-vibhavas of Sambhrama-Priti-Rasa. complete indulgement in his duty towards Krishna, jealousy-free friendship with his devotees, and whole hearted devotion, etc. are the anubhavas. Harsha, garva, dhriti, visada, smriti, svapna, and autsukya are the vyabharibhavas, which is as follows:

तत्रालम्बनाः- हरिश्च तस्य दासाश्च ज्ञेया आलम्बना इहा

(भ.र.सि.३२८:६.१३)

अथोदीपना- अनुग्रहस्य संप्राप्तिस्तस्याङ्घ्रिरजसां तथा।

भुक्तावशिष्टभक्तादेरपि तद्भक्तसंगतिः॥

(भ.र.सि.३३९:३०.२)

अथानुभावाः-सर्वतः स्वनियोगानामाधिक्येन परिग्रहः।

ईर्ष्यालवेन चास्पृष्टा मैत्री तत्प्रणते जने।

तन्निष्ठताऽऽद्याः शीताः स्युरेष्वसाधारणाः क्रियाः॥

(भ.र.सि.३३९-३४०:३३.१७)

अथ व्यभिचारिणः- हर्षो गर्वो धृतिश्चात्र निर्वेदोऽथ विषण्णता।

देव्यं चिन्ता स्मृतिः शङ्का मतिरौत्सुक्यचापले।

वितर्कावेगहीजाड्यमोहोन्मादावहित्तिकाः॥

(भ.र.सि.३४१:३६-३७.१४)

Gaurava-Priti Rasa

Those who believe themselves to be favoured servants of Krishna, their Priti for Krishna is called Gaurava dominated. This pride dominated priti when he nourished by Vibhava etc. is called Gaurava-priti-Bhakti Rasa. as he stated:

लाल्याभिमानीनां कृष्णे स्यात् प्रीतिगौरवोत्तरा।
सा विभावादिभिः पुष्टा गौरवप्रीति उच्यते।

(भ.र.सि.३५७:६४.१०)

Krishna and his lalanias(his proud youngsters), kanista and putra(sons etc) are the alambana-vibhava. Smile, parental affection(vatsalya) of Krishna etc. are the uddipana-vibhavas. Sitting in front of Krishna on a low seat, following his footsteps, giving away arbitrary disposition, etc. are the anubhavas. Vyabharibhavas are the same as mentioned in Sambhrama-Priti. The feeling of pride due to natural relation like father-son etc., with Krishna is called Gaurava. This Gaurava-Priti is the Sthayibhava here. In Bhaktirasamritasidhu, Rupagoswamin says:

अत्रालम्बनाः- हरिश्च तस्य लाल्याश्च भवन्त्यालम्बना इहा

(भ.र.सि.३५७:६५.१३)

अथोद्दीपनाः- उद्दीपनास्तु बात्सल्यस्मितप्रेक्षाऽऽदयो हरेः।

(भ.र.सि.३५९:७१.१५)

अथानुभावाः- अनुभावास्तु तस्याग्रे नीचासननिवेशनम्।
गुरोर्वर्तमानुसारित्वं धुस्तस्य परिग्रहः॥

(भ.र.सि.३६०:७२.५)

अथ व्यभिचारिणः- अनन्तरोक्ताः सर्वेऽत्र भवन्ति व्यभिचारिणः।

(भ.र.सि.३६१:७५.७)

अथ स्थायी- देहसम्बन्धितामात्रात् गुरुधीरत्र गौरवम्।
तन्मयी लालके प्रीतिगौरवप्रीतिरुच्यते।

(भ.र.सि.३६२:७६.१)

III. PREYO-BHAKTI-RASA

When the sthayibhava sakhya (feeling of friendship) is nourished by suitable vibhava etc. then it is enjoyed the bhaktas as preyan(preyo) Bhakti Rasa:

स्थायी भावो विभावाद्यैः सख्यमात्मोचितैरिहा।

नीतश्चित्ते सती पुष्टिं रसः प्रेयानुदीर्यते॥

(भ.र.सि.३६५:१.१)

Two armed Krishna and his friends who are equal to him in form and qualities, without much restraint, and of assured heart. These friends are of two kinds those who are related to Mathura-Dwaraka e.g. Arjuna, Bhima, Draupadi, etc. and those who are related to Vraj. Age, appearance, flute, Samkha, wit, pleasant comic sports of Krishna etc. are uddipana-vibhava. Wrestling, playing with ball,

instrumentation, riding, fight with sticks, making various kinds of fun, water sports, singing-dancing together, close companionship etc. are the anubhavas. Apart from ugrata, bhaya, and alasya all the vyabharibhavas are accepted by scholars in Preyo-Bhakti-Rasa. The rati which knows no fear and is in the form of trust which is free from all kinds of restraints is called visrambha. This sakhya rati which is the sthayibhava of Preyo-Bhakti-Rasa, as he stated:

तत्रालम्बनाः- हरिश्च तद्व्यसयाश्च तस्मिन्नालम्बना मताः।

(भ.र.सि.३६५:२.५)

अथोद्दीपनाः- उद्दीपना वयोरूपशृङ्गबेणुदरा हरेः।

विनोदनमविक्रान्तिगुणाः प्रेष्ठजनास्तथा।

राजदेवावतारादिचेष्टाऽनुकरणादयः॥

(भ.र.सि.३७६:२७-२८.५)

अथानुभावाः- नियुद्धकन्दुकद्युतवाद्यवाहादिकेलिभिः।

लगुडालगुडि क्रीडासङ्गरैश्चास्य तोषणम्।

पल्यङ्कासनदोलासु सहस्वापोपवेशनम्॥

(भ.र.सि.३८२:४२.१७)

अथ व्यभिचारिणः- औग्र्यं त्रासं तथाऽऽलस्यं वर्जयित्वाऽखिलाः परे।

रसे प्रेयसे भावज्ञैः कथिता व्यभिचारिणः॥

(भ.र.सि.३८५:५२.१९)

अथ स्थायी- विमुक्तसंभ्रमा या स्याद् विश्रम्भा रतिर्द्वयोः।

प्रायः समानयिओरत्र सा सख्यं स्थायिशब्दभाक्।

(भ.र.सि.३८६:५४.१०)

IV. THE VATSALA-BHAKTI-RASA

The Vatsalya (parental affection) sthayibhava, when nourished by vibhava etc. is called by scholar as Vatsala Rasa:

विभावाद्यैस्तु वात्सल्यं स्थायी पुष्टिमुपागतः।

एष वत्सलतामात्रः प्रोक्तो भक्तिरसो बुधैः॥

(भ.र.सि.३९४:१.२)

Krishna and his elders are the alambana vibhava. e.g. Nanda, Devaki, Kunti, Vasudeva, and Sandipani etc. are alambana-vibhavas. His kaumara etc. age, his appearance, his childish mischief, smile, divine sports etc. are its uddipana-vibhavas. Smelling the head, touching the body, giving blessings and orders, and bringing up the child etc. are the anubhavas. Sanka, harsa, garva, nirveda, visada, dainya, cinta, smriti, ausukya, avega etc. are its vyabharibhavas. The

parental care and affection of kindness and pity for those who are worthy of it, which is free from fear etc. is called vatsalya rati. madhura-rati is the sthayibhava of Madhura-Bhakti-Rasa, as stated in Bhaktirasamritasindhu:

तत्रालम्बनाः- कृष्णं तस्य गुरुंश्चात्र प्राहुरालम्बनात् बुधाः।
(भ.र.सि.३९४:२.४)

अथोदीपनाः- कौमारादिवयोरूपवेषाः शैशवचापलम्
जल्पितस्मितलोलाद्या बुधैरुदीपनाः स्मृताः॥
(भ.र.सि.३९७:८.१२)

अथानुभावाः-अनुभावाः शिरोघ्राणं करेणाङ्गाभिमारजन्म्
आशीर्वादो निदेशश्च लालनं प्रतिपालनम्॥
(भ.र.सि.४०२:२०.७)

अथ व्यभिचारिणः- अत्रापस्मारसहिताः प्रीतोक्ताः व्यभिचारिणः।
(भ.र.सि.४०४:२३.२)

अथ स्थायी- सम्भ्रमादिच्युता या स्यादनुकम्प्येऽनुकम्पितुः।
रतिः सैवात्र वात्सल्यं स्थायी भावो निगद्यते॥
(भ.र.सि.४०४:२४.१०)

V. THE MADHURA-BHAKTI-RASA

The Madhura-Bhakti-Rasa being the most important is presented in the following paragraphs as expounded in Ujjvala Nilamani by Rupogswami. Ujjvala Nilamani is accepted as an appendix to Bhaktirasamritasindhu. When the Madhura Rati is relished by the Bhakta, owing to its nourishment by suitable vibhava etc. then it is known as the Madhura-Bhakti-Rasa:

आत्मोचितैर्विभावाद्यैः पुष्टिं नीता सतां हृदि
मधुराख्यो भवेद्भक्तिरसोऽसौ मधुरारतिः॥
(भ.र.सि.४१२:१.१)

Krishna and his beloved Gopis are the alambana-vibhava. The sound of Murali etc. are the uddipana-vibhavas. Satire and smile etc. are called anubhavas. Apart from alasya and ugrata all the vyabharibhavas are accepted by scholars in Madhura-Bhakti-Rasa. madhura-priti is the sthayibhava, as stated in Bhaktirasamritasindhu:

तत्रालम्बनाः-
अस्मिन्नालम्बनः कृष्णः प्रियास्तस्य च सुभ्रुवः।
(भ.र.सि.४१२:३.६)

अथोदीपनाः-
उदीपना इह प्रोक्ता मुरलीनिस्वनादयः।

(भ.र.सि.४१४:५.५)

अथानुभावाः-
अनुभावस्तु कथिता दृगन्तेक्षास्मितादयः।
(भ.र.सि.४१२:१.१)

अथ व्यभिचारिणः-
आलस्यौघ्रे विना सर्वे विज्ञेया व्यभिचारिणः।
(भ.र.सि.४१५:५.५)

अथ स्थायी-
स्थायी भावो भवत्यत्र पूर्वोक्ता मधुरा रतिः।
(भ.र.सि.४१५:६.१६)

VI. CONCLUSION

From the above discussion, we came to know that majority of the authorities do not accept bhakti as a rasa. It is only after the emergence of Vaisnavism that bhakti was included as a rasa by Rupogswami, subsequently followed by Kavikarnapura and Madhusudanaraswati. According to Rupogswami, Krishna-rati is the sthayibhava which is develops into bhaktirasa. In this Ujjvalanilamani, he treats Ujjvala as madhura rasa which he declares as rasaraja. He argues that bhakti cannot be included in santa-rasa, because the sthayibhava of santa is nirveda, which he defines as “indifference towards the objects by self-knowledge”, whereas Krishna-rati is the sthayibhava of Bhakti Rasa, which he defines as attachment towards Krishna.

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