

Śrī Bhakti-rasāmṛta-sindhu-bindu

śrī śrī guru-gaurāṅgau jayataḥ

Śrī Bhakti-rasāmṛta-sindhu-bindu
*A Drop of the Nectarean Ocean
of Devotional Mellows*

Composed by
*The crest-jewel of spiritual preceptors
and guardian of the Śrī Gauḍīya sampradāya*
Śrīla Viśvanātha Cakravartī Ṭhākura

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Preface

[translated from the Hindi edition]

Śrīla Viśvanātha Cakravartī Ṭhākura, the crown prince of illustrious teachers among the Gauḍīya Vaiṣṇava *ācāryas*, is the author of this book. In this book there is a description of the nature of *uttama-bhakti*, its divisions, *sādhana-bhakti*, the stages in the development of *prema*, the limbs of *bhajana*, offences committed in the performance of devotional service (*sevāparādha*), offences against the holy name (*nāmāparādha*), *vaidhī-* and *rāgānuga-sādhana-bhakti*, *bhāva-bhakti*, *prema-bhakti* and *bhakti-rasa*.

Life history of Śrīla Viśvanātha Cakravartī Ṭhākura

Śrīla Viśvanātha Cakravartī Ṭhākura appeared in a family of *brāhmaṇas* from the community of Rāḍhadeśa in the district of Nadia, West Bengal. He was celebrated by the name Hari-vallabha. He had two older brothers named Rāmabhadrā and Raghunātha. In childhood, he studied grammar in a village named Devagrāma. After this he went to a village named Śaiyadābād in the district of Mursīdābād where he studied the *bhakti-sāstras* in the home of his *guru*. It was in Śaiyadābād that he wrote three books while still undergoing his studies. These three books are *Śrī Bhakti-rasāmṛta-sindhu-bindu*, *Śrī Ujjvala-nīlamanī-kiraṇa* and *Śrī Bhāgavatāmṛta-kaṇā*. A short time later, he renounced his household life and went to Vṛndāvana. There he wrote many books and commentaries.

After the disappearance of Śrīman Mahāprabhu and His eternal associates who had taken up residence in Vraja, the current of *suddha-bhakti* was flowing by the influence of three great personalities: Śrīnivāsa Ācārya, Narottama Ṭhākura and Śyāmānanda Prabhu. Śrīla Viśvanātha Cakravartī Ṭhākura was fourth in the line of disciplic succession coming from Śrīla Narottama Ṭhākura.

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One disciple of Śrīla Narottama Ṭhākura Mahāśaya was named Śrī Gaṅgā-nārāyaṇa Cakravartī Mahāśaya. He lived in Bālūcara Gambhilā within the district of Mursidābād. He had no sons and only one daughter, whose name was Viṣṇupriyā. Śrīla Narottama Ṭhākura had another disciple named Rāmakṛṣṇa Bhaṭṭācārya from the *brāhmaṇa* community of Vārendra, a rural community of West Bengal. The youngest son of Rāmakṛṣṇa Bhaṭṭācārya was named Kṛṣṇa-caraṇa. Śrī Gaṅgā-nārāyaṇa accepted Kṛṣṇa-caraṇa as an adopted son. The disciple of Śrī Kṛṣṇa-caraṇa was Rādhā-ramaṇa Cakravartī, who was the spiritual master of Viṣvanātha Cakravartī Ṭhākura.

In his commentary on *Śrīmad-Bhāgavatam* entitled *Sārārtha-darsinī*, at the beginning of the *rāsa-pañcādhyāya*, five chapters describing Śrī Kṛṣṇa's *rāsa-līlā*, Viṣvanātha Cakravartī Ṭhākura has written the following verse:

*śrī-rāma-kṛṣṇa-gaṅgā-caraṇān
natvā gurūn uru-premṇaḥ
śrīla-narottama-nātha
śrī-gaurāṅga-prabhuṁ naumi*

In this *śloka* the name Śrī Rāma refers to the spiritual master of Viṣvanātha Cakravartī Ṭhākura, Śrī Rādhā-ramaṇa. The word Kṛṣṇa refers to his grand-spiritual master, *parama-gurudeva*, Śrī Kṛṣṇa-caraṇa. The name Gaṅgā-caraṇa refers to his great grand-spiritual master, *parātpara-gurudeva*, Śrī Gaṅgā-caraṇa. The name Narottama refers to his great-great grand-spiritual master, *parama-parātpara-gurudeva*, Śrīla Narottama Ṭhākura, and the word *nātha* refers to the spiritual master of Śrīla Narottama Ṭhākura, Śrī Lokanātha Gosvāmī. In this way he is offering obeisances unto his *guru-paramparā* up to Śrīman Mahāprabhu.

The daughter of Śrīnivāsa Ācārya, Hemalatā Ṭhākuraṇī, was extremely learned and a great Vaiṣṇavī. She expelled an estranged disciple named Rūpa Kavirāja from the Gauḍīya Vaiṣṇava community. Thereafter Rūpa Kavirāja was known as *atibāḍī* in the Gauḍīya Vaiṣṇava community. He established his own concocted

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doctrine, opposed to the Gauḍīya Vaiṣṇava conclusions, that only a person in the renounced order of life could act as *ācārya*. He claimed that it was not possible for a householder to become a spiritual master. Completely disregarding the path of devotional rules and regulations (*vidhi-mārga*), he propagated the path of spontaneous attraction (*rāga-mārga*) in an unrestrained and undisciplined manner. His opinion was that *rāgānuga-bhakti* could be practiced by *smaraṇa* (remembrance) alone, abandoning the practices of *śravaṇa* and *kīrtana* (hearing and chanting).

Fortunately, Śrīla Cakravartī Ṭhākura was present at that time. In his *Sārārtha-darsinī* commentary on the third canto of *Śrīmad-Bhāgavatam* he refuted these false conclusions. The householder disciples in the disciplic succession of Nityānanda Prabhu's son, Vīrabhadra, and those who are descendants of the rejected sons of Advaita Ācārya award and accept the title of "Gosvāmī". Such action is completely improper according to the line of *ācāryas*. Śrī Cakravartī Ṭhākura refuted this idea of Rūpa Kavirāja. He proved that it was not incompatible for a qualified *grhastha* descendant of an *ācārya* to act as a spiritual master. But for unfit descendants of *ācārya* families who are greedy for disciples and wealth to adopt the name of Gosvāmī is unlawful and contrary to the statements of *sāstra*. This he also proved. Therefore, although acting as an *ācārya*, he never used the title *gosvāmī* with his name. He did this just to instruct the foolish and unfit descendants of *ācārya* families of modern times.

When Śrīla Viśvanātha Cakravartī Ṭhākura was very old, he spent most of the time in a semi-conscious state, deeply absorbed in *bhajana*. At that time in the state of Jaipur, a debate broke out between the Gauḍīya Vaiṣṇavas and other Vaiṣṇavas who supported the doctrine of *svakīyāvāda* (marital love).

Jaya Singh II was the king of Jaipur. The Vaiṣṇavas of the antagonistic camp led Jaya Singh to believe that the worship of Śrīmatī Rādhikā along with Śrī Govindadeva was not supported by *sāstra*. Their contention was that Śrīmatī Rādhikā's name was not mentioned anywhere in *Śrīmad-Bhāgavatam* or the *Viṣṇu Purāṇa* and

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that She was never legally married to Kṛṣṇa according to Vedic rituals. Another objection was that the Gauḍīya Vaiṣṇavas did not belong to a recognised line of disciplic succession (*sampradāya*). There are but four lines of Vaiṣṇava disciplic succession, which have descended from time immemorial: the Śrī *sampradāya*, Brahmā *sampradāya*, Rudra *sampradāya* and Sanaka (Kumāra) *sampradāya*.

In the age of Kali the principal *ācāryas* of these four *sampradāyas* are, respectively, Śrī Rāmānuja, Śrī Madhva, Śrī Viṣṇusvāmī and Śrī Nimbāditya. The Gauḍīya Vaiṣṇavas were thought to be outside of these four *sampradāyas* and were not accepted as having a pure lineage. In particular the Gauḍīya Vaiṣṇavas did not have their own commentary on the *Brahma-sūtra*. Therefore they could not be accepted as a bona fide line of Vaiṣṇava disciplic succession.

At that time Mahārāja Jaya Singh, knowing the prominent Gauḍīya Vaiṣṇava *ācāryas* of Vṛndāvana to be followers of Śrīla Rūpa Gosvāmī, summoned them to Jaipur to take up the challenge with the Vaiṣṇavas from the line of Śrī Rāmānuja. Because he was very old and immersed in the transcendental bliss of *bhajana*, Śrī Cakravartī Ṭhākura sent his student, Gauḍīya Vaiṣṇava *vedāntācārya mahā-mahopādhyāya* (the great one among great teachers), *paṇḍita-kula-mukuta* (the crown of the assembly of learned scholars) Śrīpāda Baladeva Vidyābhūṣaṇa, to Jaipur along with his disciple Śrī Kṛṣṇadeva, in order to address the assembly.

The caste *gosvāmīs* had completely forgotten their connection with the Madhva *sampradāya*. In addition to this they were disrespectful to the Vaiṣṇava Vedānta and created a great disturbance for the Gauḍīya Vaiṣṇavas. Śrīla Baladeva Vidyābhūṣaṇa, by his irrefutable logic and powerful scriptural evidence, proved that the Gauḍīya *sampradāya* was a pure Vaiṣṇava *sampradāya* coming in the line of Madhva. The name of this *sampradāya* is the Śrī Brahma-Madhva-Gauḍīya-Vaiṣṇava *sampradāya*. Our previous *ācāryas* like Śrīla Jīva Gosvāmī, Kavi Karṇapūra and others accepted this fact. The Śrī Gauḍīya Vaiṣṇavas accept *Śrīmad-*

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Bhāgavatam as the natural commentary on the *Vedānta-sūtra*. For this reason no separate commentary on the *Vedānta-sūtra* was written in the Gauḍīya Vaiṣṇava *sampradāya*.

In various Purāṇas the name of Śrīmatī Rādhikā is mentioned. She is the personification of the *hlādinī* (pleasure-giving) potency and the eternal beloved of Śrī Kṛṣṇa. In several places of the *Śrīmad-Bhāgavatam* and specifically in the tenth canto in connection with the description of *vraja-līlā*, Śrīmatī Rādhikā is mentioned in a very concealed manner. Only *rasika*- and *bhāvuka-bhaktas* who are conversant with the conclusions of *sāstra* can understand this confidential mystery.

In the learned assembly in Jaipur, Baladeva Vidyābhūṣaṇa refuted all the arguments and doubts of the opposing party. He solidly established that the Gauḍīya Vaiṣṇavas were following in the line of disciplic succession descending from Madhva, as well as the authenticity of the worship of Rādhā-Govinda. The opposition was silenced by his presentation. Nonetheless, because the Gauḍīya Vaiṣṇava *sampradāya* did not have a commentary on the *Vedānta-sūtra*, the contesting party did not accept them as being a pure line of Vaiṣṇava disciplic succession.

Śrī Baladeva Vidyābhūṣaṇa then wrote the famous Gauḍīya commentary on the *Brahma-sūtra* named *Śrī Govinda-bhāṣya*. Once again the worship of Śrī Śrī Rādhā-Govinda began in the temple of Śrī Govindadeva, and the validity of the Śrī Brahma-Madhva Gauḍīya *sampradāya* was accepted. It was only on the authority of Śrīla Cakravartī Ṭhākura that Śrī Baladeva Vidyābhūṣaṇa Prabhu was able to write the *Śrī Govinda-bhāṣya* and prove the connection of the Gauḍīya Vaiṣṇavas with the Madhva *sampradāya*. There should be no doubt in this regard. This accomplishment of Śrīla Viśvanātha Cakravartī Ṭhākura done on behalf of the *sampradāya* will be recorded in golden letters in the history of Gauḍīya Vaiṣṇavism.

Śrīla Viśvanātha Cakravartī Ṭhākura describes a very striking event in his own book entitled *Mantrārtha-dīpikā*. Once, while

Śrī Bhakti-rasāmṛta-sindhu-bindu

reading *Śrī Caitanya-caritāmṛta*, he came upon the verse quoted below (*Madhya-līlā* 21.125), which describes the meaning of the *kāma-gāyatrī-mantra*.

*kāma-gāyatrī-mantra rūpa, haya kṛṣṇera svarūpa,
sārdha-cabbiśa akṣara tāra haya
se akṣara candra haya kṛṣṇe kari' udaya
trijagat kaila kāmamaya*

The *kāma-gāyatrī-mantra* is identical with Śrī Kṛṣṇa. In this kind of *mantras* there are twenty-four and a half syllables and each syllable is a full moon. This aggregate of moons has caused the moon of Śrī Kṛṣṇa to rise and fill the three worlds with *prema*.

It is proved by the evidence of this verse that the *kāma-gāyatrī-mantra* is composed of twenty-four and a half syllables. But in spite of considerable thought, Śrī Viśvanātha Cakravartī could not ascertain which syllable in the *kāma-gāyatrī* was considered a half-syllable. Although he carefully scrutinised grammar books, the *Purāṇas*, the *Tantra*, the *sāstras* dealing with drama (*nāṭya*) and rhetoric (*alaṅkāra*), and other scriptures, he found no mention anywhere of a half-syllable. In all these scriptures he found mention only of the vowels and consonants that make up the fifty letters of the alphabet. He found no evidence anywhere of a half-syllable.

In the *Śrī Harināmāmṛta-vyākaraṇa*, the grammar system composed by Śrī Jīva Gosvāmī, he found mention of only fifty letters in the section dealing with the names of the various groups of vowels and consonants (*saṁjñāpāda*). By study of the arrangement of letters (*mātrkā*) in the *Mātrkānyāsa* and other books, he found no mention anywhere of a half-syllable. In the *Rādhikā-sahasra-nāma-stotra*, found in the *Bṛhan-nāradya Purāṇa*, one of the names of Vṛndāvanēśvarī Śrīmatī Rādhikā is given as Pañcāśad-varṇa-rūpiṇī (one whose form is composed of fifty syllables).

Seeing this, his doubt only increased. He began to consider whether Kavirāja Gosvāmī might have made a mistake while writing. But there was no possibility of him committing any

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mistake. He was omniscient and thus completely devoid of the material defects of mistakes, illusion and so on. If the fragmented letter “t” (the final letter of the *kāma-gāyatrī-mantra*) is taken as a half-syllable, then Kṛṣṇadāsa Kavirāja Gosvāmī would be guilty of the fault of disorder, for he has given the following description in *Śrī Caitanya-caritāmṛta* (*Madhya-līlā* 21.126–8):

*sakhi he! kṛṣṇa-mukha-dvija-rāja-rāja
kṛṣṇa-vapu simhāsane, vasi’ rājya-sāsane
kare saṅge candrera samāja
dui gaṇḍa sucikkaṇa, jini’ maṇi-sudarpaṇa,
sei dui pūrṇa-candra jāni
lalāṭe aṣṭamī-indu, tāhāte candana-bindu,
sei eka pūrṇa-candra māni
kara nakha cāndera hāṭa, vaṁsī upara kare nāṭa
tāra gīta muralīra tāna
pada nakha candra-gaṇa, tale kare sunartana
nūpurera dhvani yāra gāna*

In these lines, Śrī Kṛṣṇadāsa Kavirāja Gosvāmī has described the face of Śrī Kṛṣṇa as the first full moon. His two cheeks are both considered as full moons. The dot of sandalwood on the upper portion of His forehead is considered as the fourth full moon, and the region of the forehead below the dot of sandalwood is the moon of *aṣṭamī*, or in other words, a half-moon. According to this description, the fifth syllable is a half-syllable. If the fragmented “t”, which is the final letter of the *mantra*, is taken as a half-syllable, then the fifth syllable could not be a half-syllable.

Śrīla Viśvanātha Cakravartī Ṭhākura fell into a dilemma because he could not decipher the half-syllable. He considered that if the syllables of the *mantra* would not reveal themselves, then neither would it be possible for the worshipful deity of the *mantra* to manifest to him. He decided that since he could not obtain audience of the worshipful deity of the *mantra*, it would be better to die. Thinking thus, he went to the bank of Rādhā-kuṇḍa at night with the intent of giving up his body.

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After the second period of the night had passed, he began to doze off when suddenly Śrī Vṛṣabhānu-nandinī, Śrīmatī Rādhikā, appeared to him. She very affectionately said, “O Viśvanātha! O Hari-vallabha! Do not lament! Whatever Kṛṣṇadāsa Kavirāja has written is the absolute truth. By My grace, he knows all the inner sentiments of My heart. Do not maintain any doubt about his statements. The *kāma-gāyatrī* is a *mantra* to worship Me and My dear beloved (*prāṇa-vallabha*). We are revealed to the devotee by the syllables of this *mantra*. No one is capable of knowing Us without My grace. The half-syllable is described in the book known as *Varṇāgama-bhāsvat*. After consulting this book, Śrī Kṛṣṇadāsa Kavirāja determined the actual identity of the *kāma-gāyatrī*. You should examine this book and then broadcast its meaning for the benefit of faithful persons.”

After hearing this instruction from Vṛṣabhānu-nandinī Śrīmatī Rādhikā Herself, Viśvanātha Cakravartī Ṭhākura suddenly arose. Calling out, “O Rādhe! O Rādhe!” he began to cry in great lamentation. Thereafter, upon regaining his composure, he set himself to carrying out Her order.

According to the indication of Śrīmatī Rādhikā regarding the determination of the half-syllable, the letter *ya*, which precedes the letter *vi* in the *mantra*, is considered a half-syllable. Apart from this, all other syllables are full syllables or full moons.

By the mercy of Śrīmatī Rādhikā, Śrīla Viśvanātha Cakravartī Ṭhākura became acquainted with the meaning of the *mantra*. He obtained the direct audience of his worshipful deity, and by means of his internal perfected spiritual body (*siddha-deha*), he was able to participate in the Lord’s *nitya-līlā* as an eternal associate. After this, he established the deity of Śrī Gokulānanda on the bank of Rādhā-kuṇḍa. While residing there, he experienced the sweetness of the eternal pastimes of Śrī Vṛndāvana. It was at this time that he wrote his *Sukhavartinī* commentary on *Ānanda-vṛndāvana-campū*, a book written by Śrīla Kavi Karṇapūra.

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rādhā-parastīra-kuṭīra-vartinaḥ
prāptavya-vṛndāvana-cakravartinaḥ
ānanda-campū-vivṛti-pravartinaḥ
sānto-gatir me sumahā-nivartinaḥ

I, Cakravartī, completely leaving aside all else, desire to attain Śrī Vṛndāvana. Residing in a *bhajana-kuṭī* on the bank of Śrī Rādhā-kunḍa, which is the topmost place of pastimes for Śrī Rādhā, I am now writing this commentary on *Ānanda-vṛndāvana-campū*.

In old age, Viśvanātha Cakravartī Ṭhākura spent most of his time in a semi-conscious state, deeply absorbed in *bhajana*. His principal student, Baladeva Vidyābhūṣana, took over the responsibility of teaching the *sāstras*.

Re-establishment of the doctrine of parakīyāvāda

Because of a slight decline in influence of the Six Gosvāmīs in Śrī Vṛndāvana-dhāma, a controversy arose regarding the doctrines of *svakīyāvāda*, marital love, and *parakīyāvāda*, paramour love. To dispel the misconceptions regarding *svakīyāvāda*, Śrīla Viśvanātha Cakravartī Ṭhākura wrote two books named *Rāga-vartma-candrikā* and *Gopī-premāmṛta*, which are wonderfully filled with all the conclusions of *sāstra*. Thereafter, in his *Ānanda-candrikā* commentary on the “*laghutvam atra*”^{*} verse of *Ujjvala-nīlamaṇi* (1.21), he soundly refuted the theory of *svakīyāvāda* by scriptural evidence

^{*} The full verse from *Ujjvala-nīlamaṇi* is as follows:

laghutvam atra yat proktaṁ
tat tu prākṛta nāyake
na kṛṣṇe rasa-niryāsa-
svādārtham avatāriṇi

Whatever fault or impropriety has been pointed out (in other *rasa-sāstras*) in regard to the love of paramours applies to ordinary worldly lovers and not to Śrī Kṛṣṇa, for He is the taster of the liquid essence of *rasa* and the source of all incarnations. [In other words the Lord’s incarnations are the controllers of religion and irreligion and never subjected to their control. How then can Śrī Kṛṣṇa be subjected to such codes when He is the source of all incarnations?]

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and irrefutable arguments, and established the conception of *parakīyā*. In his *Sārārtha-darsinī* commentary on *Śrīmad-Bhāgavatam*, he gave strong support to *parakīyā-bhāva*.

It is said that at the time of Śrīla Viśvanātha Cakravartī Ṭhākura there were some *paṇḍitas* who opposed him in regard to the worship in the mood of *parakīyā*. But by his deep scholarship and irrefutable logic he defeated them. On account of this, the *paṇḍitas* resolved to kill him. Śrīla Viśvanātha Cakravartī Ṭhākura used to go out in the early morning before dawn to perform *parikramā* of Śrī Vṛndāvana-dhāma. They formulated a plan to kill him at that time in some dense, dark grove.

While performing *parikramā*, Viśvanātha Cakravartī Ṭhākura came upon the grove where the adversaries desired to kill him. But suddenly they looked and saw that he was no longer there. In his place, they saw a beautiful young Vrajavāsī girl picking flowers along with two or three of her friends. The *paṇḍitas* inquired from the girl, “Dear Child! Just a moment ago a great devotee was approaching here. Where did he go? Did you happen to see him?” The girl replied, “I saw him, but I don’t know where he went.”

Seeing the astonishing beauty of the girl, her sidelong glancing, her graceful feminine manner and gentle smiling, the *paṇḍitas* became captivated. All the impurity in their minds was vanquished and their hearts became soft. On being requested by the *paṇḍitas* to introduce herself the girl said, “I am a maidservant of Svāminī Śrīmatī Rādhikā. She is presently at Her mother-in-law’s home at Yāvaṭa. She sent me to pick flowers.” Saying this, she disappeared, and in her place, they saw Śrīla Viśvanātha Cakravartī Ṭhākura once again. The *paṇḍitas* fell at his feet and prayed for forgiveness. He forgave them all.

Many such astonishing events are heard in the life of Śrī Viśvanātha Cakravartī Ṭhākura. In this way he refuted the theory of *svakīyāvāda* and established the truth of pure *parakīyā*. This work of his is of great importance for the Gauḍīya Vaiṣṇavas.

Śrīla Cakravartī Ṭhākura not only protected the integrity of the Śrī Gauḍīya Vaiṣṇava *dharma*, but he also re-established its influence

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in Śrī Vṛndāvana. Anyone who evaluates this accomplishment of his is sure to be struck with wonder by his uncommon genius. The Gauḍīya Vaiṣṇava *ācāryas* have composed the following verse in praise of his extraordinary work:

*viśvasya nātharūpo 'sau
bhakti-vartma-pradarsanāt
bhakta-cakre varttitatvāt
cakravarty ākhyayābhavat*

Because he indicates the path of *bhakti*, he is known by the name Viśvanātha, the Lord of the universe, and because he always remains in the assembly (*cakra*) of pure devotees, he is known by the name Cakravartī (he around whom a circle or assembly turns).

In the year 1754, on the fifth day of the light phase of the moon in the month of Māgha (January–February), at approximately one hundred years of age, while absorbed in an internal condition at Śrī Rādhā-kuṇḍa, he entered into *aprakāṣa* (unmanifest) Vṛndāvana. Even today his *samādhi* can be found just next to the temple of Śrī Gokulānanda in Śrī Vṛndāvana.

Following in the footsteps of Śrī Rūpa Gosvāmī, he composed abundant transcendental literatures about *bhakti* and thus established the inner heart's longing of Śrīman Mahāprabhu in this world. He also refuted various faulty conclusions opposed to the genuine following of Śrī Rūpa Gosvāmī (*rūpānuga*). He is thus revered in Gauḍīya Vaiṣṇava society as an illustrious *ācārya* and as an authoritative *mahājana*. He is renowned as a great transcendental philosopher, poet and *rasika-bhakta*. A Vaiṣṇava composer of verse named Kṛṣṇa dāsa has written the following lines at the conclusion of his translation of Śrī Cakravartī Ṭhākura's book *Mādhurya-kādambinī*:

*mādhurya-kādambinī-grantha jagata kaila dhanya
cakravartī-mukhe vaktā āpani śrī-kṛṣṇa-caitanya
keha kahena-cakravartī śrī-rūpera avatāra
kaṭhina ye tattva sarala karite pracāra*

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*ohe guṇa-nidhi śrī-viśvanātha cakravartī
ki jāniba tomāra guṇa muñi mūḍha-mati*

Śrīla Viśvanātha Cakravartī Ṭhākura has benedicted the whole world by writing the book *Mādhurya-kādambinī*. In reality, Śrī Kṛṣṇa Caitanya Mahāprabhu is the speaker of this book. He has spoken it through the mouth of Śrī Cakravartī. Some people say that Śrī Cakravartī Ṭhākura is an incarnation of Śrīla Rūpa Gosvāmī. He is very expert in the art of describing extremely complex truths in an easily understandable manner. O ocean of mercy, Śrī Viśvanātha Cakravartī Ṭhākura! I am a great fool. Kindly reveal the mystery of your transcendental qualities in my heart. This is my prayer at your lotus feet.

Among Gauḍīya Vaiṣṇava *ācāryas* there are very few who wrote as many books as Śrīla Cakravartī Ṭhākura. Even today the following proverb regarding three of his books is quite famous amongst the Vaiṣṇavas:

kiraṇa-bindu-kaṇā ei tina niye vaiṣṇava-ṇaṇā

These three books, *Ujjvala-nīlamanī-kiraṇa*, *Bhakti-rasāmṛta-sindhu-bindu* and *Bhāgavatāmṛta-kaṇā*, are taken by the Vaiṣṇavas as their wealth.

The following is a list of his books and commentaries, which form a storehouse of incomparable wealth of Gauḍīya Vaiṣṇava devotional literature.

- (1) *Vraja-rīti-cintāmaṇi*
- (2) *Camatkāra-candrikā*
- (3) *Prema-samputam* (*Khaṇḍa-kāvya* – a poetic work that displays only partial characteristics or ornamentation of poetry)
- (4) *Gītāvalī*
- (5) *Subodhinī* (commentary on *Alaṅkāra-kaustubha*)
- (6) *Ānanda-candrikā* (commentary on *Ujjvala-nīlamanī*)
- (7) commentary on *Śrī Gopāla-tāpanī*
- (8) *Stavāmṛta-lahari*

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- (9) *Śrī Kṛṣṇa-bhāvanāmṛta*
- (10) *Śrī Bhāgavatāmṛta-kaṇā*
- (11) *Śrī Ujjvala-nīlamaṇi-kiraṇa*
- (12) *Śrī Bhakti-rasāmṛta-sindhu-bindu*
- (13) *Rāga-vartma-candrikā*
- (14) *Aiśvarya-kādambinī* (unavailable)
- (15) *Śrī Mādhurya-kādambinī*
- (16) commentary on *Śrī Bhakti-rasāmṛta-sindhu*
- (17) commentary on *Dāna-keli-kaumudī*
- (18) commentary on *Śrī Lalita-mādhava-nāṭaka*
- (19) commentary on *Śrī Caitanya-caritāmṛta* (incomplete)
- (20) commentary on *Brahma-saṁhitā*
- (21) *Sārārtha-varṣiṇī* commentary on *Śrīmad Bhagavad-gītā*
- (22) *Sārārtha-darśinī* commentary on *Śrīmad-Bhāgavatam*

My most revered Śrī Gurudeva, *aṣṭottara-śata* Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, was a guardian of the Śrī Gauḍīya *sampradāya* and founder-*ācārya* of the Śrī Gauḍīya Vedānta Samiti as well as the Gauḍīya *maṭhas* established under its auspices. Aside from publishing his own books, he republished the books of Śrīla Bhaktivinoda Ṭhākura and other previous *ācāryas* in the Bengali language. Today, by his heartfelt desire, enthusiastic blessings and causeless mercy, *Jaiva-dharma*, *Śrī Caitanya-sikṣāmṛta*, *Śrī Caitanya Mahāprabhura Śikṣā*, *Śrī Śikṣāṣṭaka* and other books have been printed in Hindi, the national language of India. Gradually other books are being published.

The present-day head and *ācārya* of the Śrī Gauḍīya Vedānta Samiti, my most revered godbrother, *parivrājakācārya* Śrī Śrīmad Bhaktivedānta Vāmana Mahārāja, is deeply immersed in transcendental knowledge and is a very dear, intimate servant of the lotus feet of our Śrī Guru. I humbly pray at his lotus feet that he may bless me by presenting this precious book, *Śrī Bhakti-rasāmṛta-sindhu-bindu*, into the lotus hands of our Śrīla Gurudeva and thus fulfil his inner heart's longing.

Śrī Bhakti-rasāmṛta-sindhu-bindu

I have complete faith that those who are possessed of yearning for *bhakti* and especially the *sādhakas* of *rāgānuga-bhakti* who are captivated by *vraja-rasa* will receive this book with great reverence. Faithful persons who study this book will obtain qualification to enter into the wealth of *prema* of Śrī Caitanya Mahāprabhu.

Finally, I pray at the lotus feet of my most revered Śrīla Gurudeva, the condensed personification of the Lord's compassion, that he may pour down a shower of abundant mercy upon me, by which I may obtain more and more eligibility to engage in the service of his inner heart's longing. This is our humble prayer at his lotus feet, which bestow *kṛṣṇa-prema*.

An aspirant for a particle of mercy
of Śrī Hari, Guru and Vaiṣṇavas,
humble and insignificant,

Tridaṇḍi Bhikṣu Śrī Bhaktivedānta Nārāyaṇa

Akṣaya Tṛtīyā (third day of the bright half of Vaiśākha)
507 years after the appearance of Lord Gaurāṅga (Gaurābda)
25th April, 1993

Introduction

Śrī Bhakti-rasāmṛta-sindhu-bindu, a drop of the nectarean ocean of devotional mellows, is a brief summary of the essential topics from *Śrī Bhakti-rasāmṛta-sindhu*. It consists of twenty-seven verses, some of which were taken from *Bhakti-rasāmṛta-sindhu*, but most of which were written by Śrīla Viśvanātha Cakravartī Ṭhākura in Sanskrit. Our esteemed Śrīla Gurudeva, *om viṣṇupāda paramahansa parivrājakācārya aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja*, has given an illuminating translation of these verses into Hindi. His translation and commentary is named *Śrī Bindu-vikāśinī-vṛtti*, or the commentary that reveals the meaning of *Bhakti-rasāmṛta-sindhu-bindu*. In this commentary he has expanded the subject matter by including Śrīla Cakravartipāda's own commentary to the verses that were taken from *Bhakti-rasāmṛta-sindhu*. He has also drawn additional material from *Bhakti-rasāmṛta-sindhu* and relevant verses from *Śrīmad-Bhāgavatam*, *Śrī Caitanya-caritāmṛta*, *Hari-bhakti-vilāsa*, *Bhakti-sandarbhā* and other scriptures. In addition, he has made very significant comments to facilitate comprehension of the subject matter. Some of these comments were footnotes to his original Hindi commentary and others were spoken by him in English. These comments are identified in this edition simply as "Comment". The end of such comments are indicated by a lotus flower symbol, at which point the text returns to the translation of Śrīla Gurudeva's *Bindu-vikāśinī* commentary.

The first English edition of *Bhakti-rasāmṛta-sindhu-bindu* was published in April 1996, just before Śrīla Gurudeva's first preaching tour of Western countries. In this second edition several improvements have been made to help the reader assimilate the material. First, the presentation of the material has been made simpler and more direct. Secondly, the typography throughout has been made consistent and the layout has been brought up to a

Śrī Bhakti-rasāmṛta-sindhu-bindu

professional standard. Thirdly, the text has been lightly edited in places to improve its clarity.

In the first edition of this book, the sequence of Verses 22–5 was changed from Śrīla Cakravartipāda’s original sequence in order to accommodate the additional material taken from *Bhakti-rasāmṛta-sindhu*. In this second edition we have changed one of those verses back to reflect the author’s original sequence, but we left three still differing from it. This has been done to ensure that, in light of the abundance of material added from *Bhakti-rasāmṛta-sindhu*, the subject matter is presented to the reader in the most logical and effective manner.

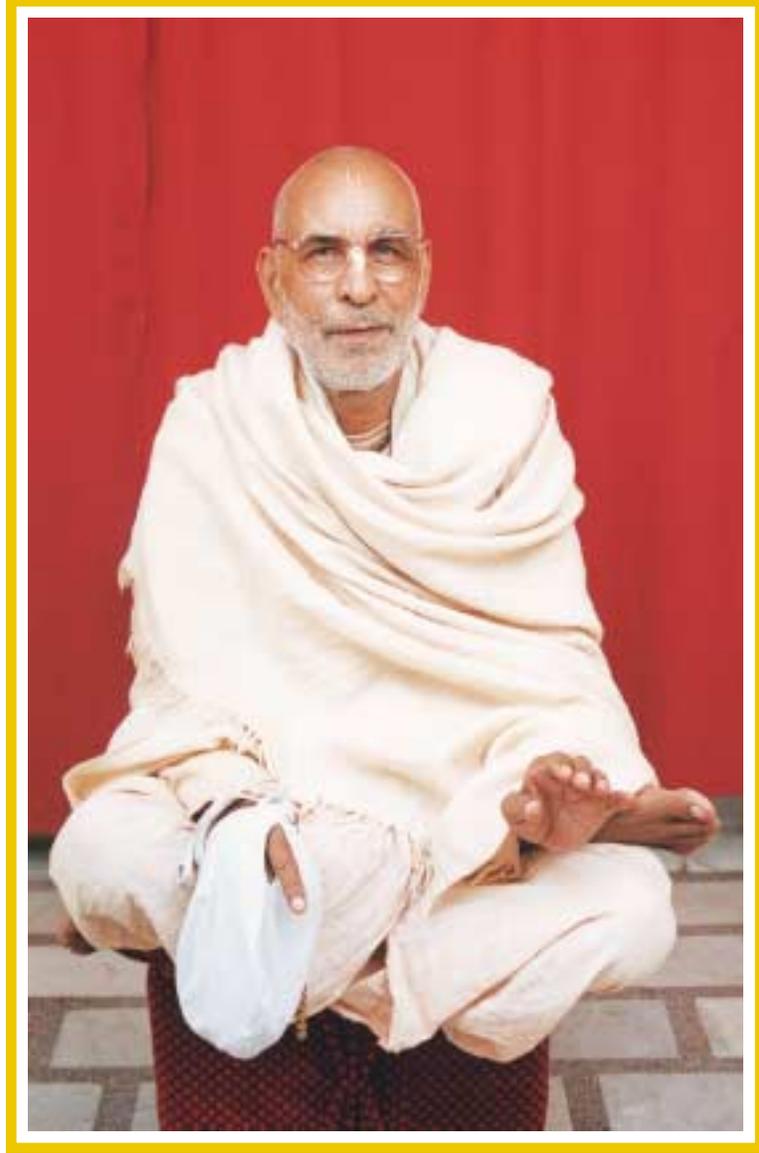
Further, the explanations of the primary and secondary *rasas* found in the second half of the book are in places rather intricate. To aid comprehension of these topics, the reader is advised to refer back as needed to the chart entitled “Components of bhakti-rasa” on p. 151.

Finally, we would like to briefly mention the contribution made to our *sampradāya* in the modern era by *nitya-lilā-praviṣṭa om viṣṇupāda aṣṭottara-sata* Śrī Śrīmad A.C. Bhaktivedānta Swami Prabhupāda. Single-handedly, and in a relatively short span of time, he introduced the science of *kṛṣṇa-bhakti* to the English-speaking world. He was an intimate friend of Śrīla Gurudeva, and in 1972 he published an excellent summary study of *Bhakti-rasāmṛta-sindhu* entitled *Nectar of Devotion*. Praying that this current work be pleasing to both Śrīla Gurudeva and Śrīla Prabhupāda, we are confident that it will be appreciated by devotees who are eager to taste a drop of the nectarean ocean of *bhakti-rasa*.

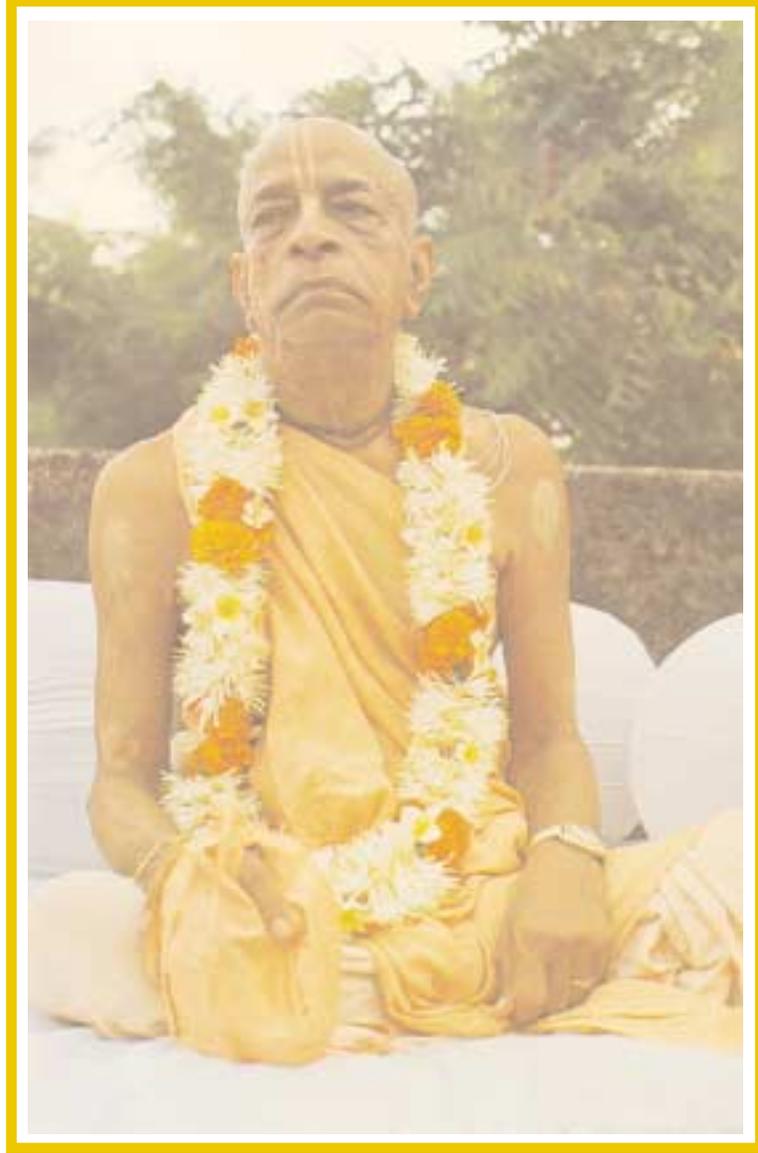
Aspirants for the service of Śrī Guru and Vaiṣṇavas,

Prema-vilāsa dāsa / Lavaṅga-latā dāsī

Mokṣadā Ekādaśī
15th December, 2002
Gopīnātha-bhavana, Śrī Vṛndāvana



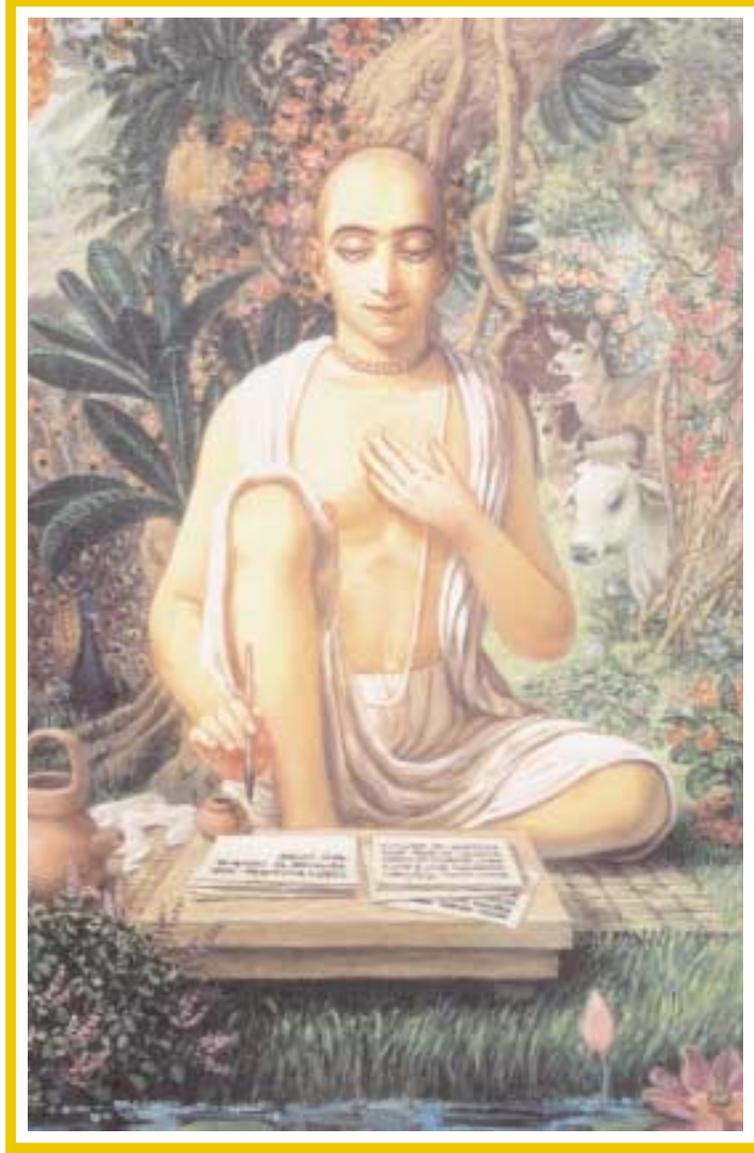
Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja



Śrī Śrīmad A.C. Bhaktivedānta Swami Prabhupāda



Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī



Śrīla Viśvanātha Cakravartī Ṭhākura

śrī śrī guru-gaurāṅgau jayataḥ

Maṅgalācaraṇam

*akhila-rasāmṛta-mūrtiḥ prasṛmara-
ruci-ruddha-tārakā-pāliḥ
kalita-śyāmā-lalito
rādhā-preyān vidhur jayati*

The supreme benefactor of all devotees, Śrīla Rūpa Gosvāmī, composed the above *sloka* as the *maṅgalācaraṇa* or invocation verse to his unprecedented book named *Śrī Bhakti-rasāmṛta-sindhu*, which manifested from the treasury of the divine lotus of his heart. This sacred book named *Śrī Bhakti-rasāmṛta-sindhu-bindu*, written by Śrīla Viśvanātha Cakravartī Ṭhākura, is also begun with the same *maṅgalācaraṇa sloka* composed by Śrīla Rūpa Gosvāmī. The meaning of this verse is as follows:

“Let there be all glory to the omnipotent Lord Śrī Kṛṣṇacandra, who is endowed with all excellence and who is the personification of transcendental bliss characterised by the twelve forms of *rasa*: five primary (*mukhya-rasa* – *sānta*, *dāsyā*, *sakhya*, *vātsalya* and *mādhurya*) and seven secondary (*gauṇa-rasa* – laughter, wonder, compassion, anger, fear, heroism and disgust). By the radiance of His limbs, which is spreading in all directions, He has brought under His control the *yūtheśvarīs*, leaders of the various groups of *gopīs*, named Tārakā (*vīpakṣā* – representing a rival group to that of Śrī Rādhā) and Pāli (*taṭastha-pakṣā* – representing a neutral group). He has made Śyāmalā (*suhṛt-pakṣā* – representing a friendly group) and Lalitā (*svapakṣā* – belonging to Rādhikā’s own group) His very own, and He is the most beloved of Śrīmatī Rādhikā (*rādhā-preyān*). That is, being under the control of the *prema* of Śrīmatī Rādhikā, who is the embodiment of the *mahābhāva* of all the *yūtheśvarīs*, He is always intently absorbed in inspiring Her love.”

Verse 1 – Uttama-bhakti

*anyābhilāṣitā-sūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
sīlanam bhaktir uttamā*

Bhakti-rasāmṛta-sindhu (1.1.11)

*asyārthaḥ – anyābhilāṣa jñāna-karmādi-rahitā śrī-kṛṣṇam
uddiśyānukūlyena kāya-vān-manobhir yāvatī kriyā sā bhaktiḥ.*

“The cultivation of activities that are meant exclusively for the pleasure of Śrī Kṛṣṇa, or in other words the uninterrupted flow of service to Śrī Kṛṣṇa, performed through all endeavours of the body, mind and speech, and through the expression of various spiritual sentiments (*bhāvas*), which is not covered by *jñāna* (knowledge aimed at impersonal liberation) and *karma* (reward-seeking activity), and which is devoid of all desires other than the aspiration to bring happiness to Śrī Kṛṣṇa, is called *uttama-bhakti*, pure devotional service.”

Śrī Bindu-vikāśinī-vṛtti *Illumination of the meaning of Śrī Bhakti-rasāmṛta-sindhu-bindu*

Let me first of all offer repeated obeisances at the lotus feet of my spiritual master, *nitya-līlā-praviṣṭa om̐ viṣṇupāda aṣṭottara-sata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī; Śrī Rūpa Gosvāmī*, who is the eternal associate of Lord Gaurāṅga; all the spiritual masters who are following in the line of Śrī Rūpa Gosvāmī; and Śrī Śrī Gaurāṅga Gāndharvikā Giridhārī Śrī Śrī Rādhā-Vinoda-bihārī. Praying for their causeless mercy and blessings, this insignificant and lowly person is beginning the translation and commentary named *Śrī Bindu-vikāśinī-vṛtti* of this sacred book *Śrī Bhakti-rasāmṛta-sindhu-bindu*, written by the supreme teacher among the

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followers of Śrī Rūpa Gosvāmī (*rūpānugas*), Śrī Viśvanātha Cakravartī Ṭhākura.

Symptoms of Uttama-bhakti

We are beginning hereafter by enumerating the symptoms of *uttama-bhakti*. The symptoms of *uttama-bhakti*, as described in this first verse, are of two kinds: (A) *svarūpa-lakṣaṇa* (intrinsic characteristic) and (B) *taṭastha-lakṣaṇa* (extrinsic characteristics). The *svarūpa-lakṣaṇa* is described in the second line of the verse: “*ānukūlyena kṛṣṇānuśīlanam bhaktir uttamā – uttama-bhakti* involves the cultivation of activities favourable to Śrī Kṛṣṇa.” This is said to be the *svarūpa-lakṣaṇa* of *uttama-bhakti* because it acquaints us with the inherent nature or *svarūpa* of *bhakti*.

The *taṭastha-lakṣaṇa* are described in the first line of the verse: “*anyābhilāṣitā-sūnyam jñāna-karmādy-anāvṛtam – uttama-bhakti* is devoid of all desires other than to please Śrī Kṛṣṇa, and it is not covered by *jñāna* and *karma*.” These are called the *taṭastha-lakṣaṇa* because they define those characteristics that are not part of the nature of *bhakti*.

(A) Svarūpa-lakṣaṇa – Intrinsic Characteristic

Anuśīlanam – Constant cultivation

Here the *svarūpa-lakṣaṇa* of *uttama-bhakti* will be described beginning with *kṛṣṇānuśīlana*. Just as all the various meanings of the verbal roots (*dhātus*), or in other words the constituent parts of words, can be understood by the ideas they express when applied as verbs (*kriyā*), all the meanings of the verbal root *śīl*, to do or practise, may be known by the word *anuśīlana*, to constantly practise or cultivate.

There are two meanings of any verbal root or *dhātu*: *ceṣṭā-rūpa* (in every verbal root some activity is implied) and *bhāva-rūpa* (inherent in every action, or accompanying every action, there is some particular sentiment). The meaning of *ceṣṭā-rūpa* is also of

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two kinds: (1) *sādhana-rūpa* – endeavours in the stage of *sādhana* leading to the manifestation of *bhāva* (comprising both *vaidhī* and *rāgānuga-sādhana*) and (2) *kārya-rūpa* – endeavours that manifest as effects upon attainment of the stage of *bhāva*, or in other words the *anubhāvas* of *bhāva-bhakti*. Included within this category are the eight *sāttvika-bhāvas*, such as crying and standing of the hairs on end, and the *anubhāvas* such as singing and dancing. All these effects (*anubhāvas*) are expressions arising from the mind that is constituted of *viśuddha-sattva*.

Sādhana-rūpa is further divided into two parts: *pravṛtti-mūlaka*, that which is based on performance of positive action, and *nivṛtti-mūlaka*, that which is based on avoidance of negative action.

The aspect of the verbal root that deals with the performance of positive action refers to favourable endeavours undertaken with the body (*kāyika*), mind (*mānasika*) and speech (*vācika*). The aspect of the verbal root that involves the avoidance of negative action is different in meaning from that which arises from engagement in positive activity. In other words *nivṛtty-ātmaka-ceṣṭā-rūpa* involves the avoidance of all activities, also performed with body, mind and speech, that give rise to offences in service (*sevāparādha*), offences to the holy name (*nāmāparādha*) and offences to the holy places (*dhāmāparādha*).

The meaning of *bhāva-rūpa* is also of two kinds: *prīti*, love, and *viśāda*, despondency. *Prīti* refers to the manifestation of the *sthāyibhāva*, and *viśāda* refers to the *sañcāri-bhāvas* (also known as *vyabhicāri-bhāvas*). Śrīla Viśvanātha Cakravartī Ṭhākura has explained this same thing in his commentary to *Bhakti-rasāmṛta-sindhu* (1.3.1). There he says that *bhāva-rūpa* may be divided into two aspects: (1) *sthāyibhāva-rūpa* – the permanent sentiment in one of the five primary relationships of *sānta*, *dāsya*, *sakhya*, *vātsalya* or *mādhurya*, and (2) *sañcāri-bhāva rūpa* – the internal transitory emotions, which arise like waves from the ocean of the *sthāyibhāva*, enhance it and then submerge once again into the *sthāyibhāva*. There are thirty-three *sañcāri-bhāvas*, such as *viśāda* (despondency), *dainya* (depression) and *nirveda* (self-disparagement).

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Sthāyibhāva-rūpa is again divided into two forms, which are (1) *premāṅkura-rūpa* – the sprout of *prema*, that is, *rati* or *bhāva*, and (2) *prema-rūpa* – *prema*, which is developed through the stages of *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, *bhāva* and *mahābhāva*. All these states (*bhāva* and so on) are completely beyond mundane worldly sentiments. They are transcendental and fully situated in unalloyed goodness, *viśuddha-sattva*. These will be described later.

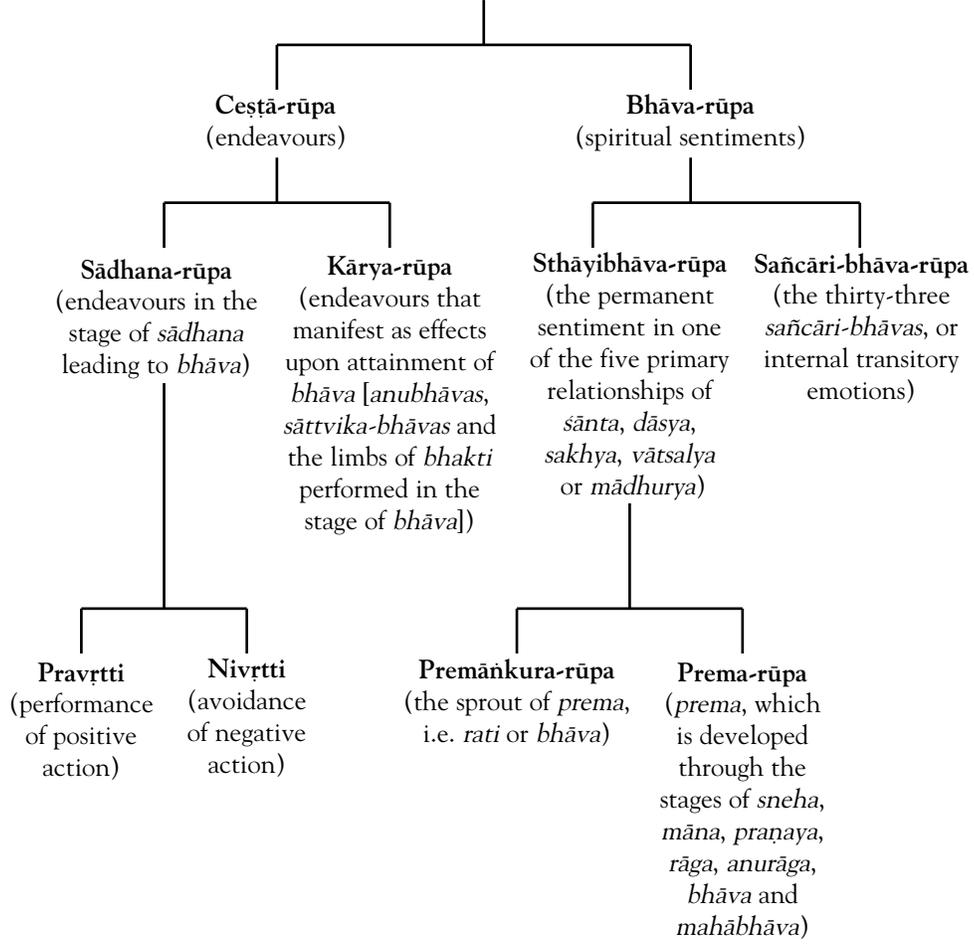
Comment

Of the sixty-four limbs (*aṅgas*) of *bhakti* that are described in *Bhakti-rasāmṛta-sindhu*, the first ten beginning from *śrī-guru-padāśraya*, taking shelter of the lotus feet of a spiritual master, involve the cultivation of *bhakti* through endeavours (*ceṣṭā-rūpa*) arising from positive activity, *pravṛtti-mūlaka*. These ten limbs are the beginning forms of *bhajana*. After this the next ten limbs describe activities that are to be given up. These include renunciation of the association of non-devotees (*avaiṣṇava-saṅga-tyāga*), avoidance of *sevāparādha* and *nāmāparādha*, and so on. To refrain from such activities is what is meant by the cultivation of *bhakti* through endeavours arising from avoidance of negative activity, *nivṛtti-mūlaka*. One should act in such a way as to exclude these negative items.

The meaning of the word *anusīlana* has thus been defined in terms of endeavours or *ceṣṭā-rūpa* of two kinds, *pravṛtṭyātmaka* and *nivṛtṭyātmaka*, and in terms of sentiments that arise in connection with such endeavours, *bhāva-rūpa*. When such cultivation (*anusīlana*) is in relation to Śrī Kṛṣṇa or when it is performed for His pleasure, it is called *bhakti*. ❀

The word *kṛṣṇānusīlana* implies two kinds of endeavours or *ceṣṭā* – all varieties of *anusīlana* that are related to Śrī Kṛṣṇa and all varieties of *anusīlana* that are performed directly for Śrī Kṛṣṇa. This refers to the limbs of *bhakti* such as *śrī-guru-padāśraya*,

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Cultivation of activities for Śrī Kṛṣṇa



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accepting *dikṣā* (initiation) and *sikṣā* (spiritual instructions) from Śrī Gurudeva, *viśrambha-bhāva-guru-sevā* (serving the *guru* with a feeling of great intimacy) and so on. In all these limbs of *bhakti* there is no possibility that the fault of *avyāpti*, under-extension of a definition, could occur. In other words there is no possibility that these limbs of *bhakti* could fail to be included within the definition of *kṛṣṇānusīlana*.

Similarly the *sthāyibhāva* (including *rati*, *prema*, *sneha* and so on) and the *vyabhicāri-bhāvas*, which both come under the heading of *bhāva-rūpa*, are included within the word *kṛṣṇānusīlana*. Consequently there is no possibility of the fault of *avyāpti* occurring in their case either.

Thus *anusīlana* that is undertaken for Kṛṣṇa both as *ceṣṭā-rūpa* (endeavours) and as *bhāva-rūpa* (both *sthāyibhāva*- and *vyabhicāri-bhāva-rūpa*) is possible only by the mercy of Śrī Kṛṣṇa and the devotees of Kṛṣṇa. Śrī Gurudeva is a *parama-bhagavad-bhakta*. Therefore the limbs of *bhakti* such as *śrī-guru-padāśraya* and so on are also within *kṛṣṇānusīlana*. The *sthāyibhāva* and other sentiments associated with it, or in other words *anubhāva*, *sāttvika-bhāva* and *vyabhicāri-bhāva*, are related to Śrī Kṛṣṇa as well. Therefore they are also within *kṛṣṇānusīlana*.

Kṛṣṇānusīlana, or *bhakti*, is a special function (*vṛtti*) of the *svarūpa-śakti* or internal energy of Śrī Kṛṣṇa. The body, mind and senses of conditioned souls (*baddha-jīvas*) are all unconscious. The function of *svarūpa-śakti* cannot manifest in the unconscious body, mind and speech of conditioned souls. But due to the causeless mercy of the ocean of mercy Śrī Kṛṣṇa or the *parama-bhagavad-bhaktas*, the function of *svarūpa-śakti* obtains identification with (*tādātmya*) and manifests in the body, mind and words (even though they are material) of the devotees who have taken shelter of the lotus feet of Śrī Gurudeva. This subject will be described more clearly ahead.

The meaning of the word *tādātmya* can be understood from the following example. When fire permeates an iron rod it burns other objects. The iron rod does not burn other objects. In this example

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the fire is said to have obtained oneness with the iron rod (*tādātmya*). Similarly, by the mercy of the Lord, the *bhakti-vṛtti* of *svarūpa-śakti* obtains *tādātmya* with the body, mind and words of the devotees and then acts through them.

Kṛṣṇa

In the verse under discussion, the word Kṛṣṇa has been used to indicate Svayam Bhagavān Vrajendra-nandana Śrī Kṛṣṇa and all other incarnations (*avatāras*) of Śrī Kṛṣṇa. However, there is a gradation in the cultivation of *bhakti* in accordance with its object – either *svayam avatārī* Kṛṣṇa, the original source of all incarnations, or other *avatāras*. This gradation in the cultivation of *bhakti* will be described later.

Ānukūlyena

The *svarūpa-lakṣaṇa* of *bhakti* has been defined as the cultivation of activities in relation to Śrī Kṛṣṇa (*kṛṣṇānuśilana*). Now in order to further qualify this definition, the word *ānukūlyena* will be explained. In order to establish the *svarūpa* or inherent nature of *bhakti*, the qualifying adjective *ānukūlyena* (favourably disposed) has been used, because *bhakti* is not accomplished by unfavourable behaviour.

Certain liberal-minded philosophers have defined the meaning of the word *ānukūlyā* as behaviour or engagement that is pleasing. In other words they say that *bhakti* or the cultivation of activities in relation to Śrī Kṛṣṇa should be pleasing to Him. Such engagement that is pleasing to Kṛṣṇa is termed as *ānukūlyā-viśiṣṭa-bhakti*, devotion that is favourable to the pleasure of Kṛṣṇa. But by accepting this kind of meaning, the faults of *ativyāpti*, over-extension, and *avyāpti*, under-extension, may become present in the definition of *bhakti*. *Ativyāpti* means that when a definition is too wide it encompasses things which are not to be included within the description. *Avyāpti* means that when a definition is too narrow it excludes things which should be included within the description.

When the *asuras* Cāṇūra, Mūṣṭika and others struck the limbs of Śrī Kṛṣṇa in the wrestling match, it gave great happiness to Him.

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He began to taste *vīra-rasa* (heroism) with great enthusiasm in their company. In this example the *asuras*' activity of striking the Lord appears to be pleasing to Kṛṣṇa. A doubt arises here as to how the activity of the *asuras* can be pleasing to Kṛṣṇa. In response to this doubt, a portion of a verse from *Śrīmad-Bhāgavatam* (1.13.30) is cited here: “*manasvinām iva sat samprahārah* – although in the vision of ordinary persons a fierce battle with an enemy is the cause of great distress, for great heroes it is very pleasing.”

If the *asuras*' activity of violently striking the Lord in the wrestling match, due to its being pleasing to Kṛṣṇa, is accepted as *bhakti*, then the fault of *ativyāpti* or over-extension enters into the definition of *bhakti*. In other words the *asuras*' activity of maliciously striking the Lord is completely opposed to *bhakti*, but because it is pleasing to Kṛṣṇa, it appears to be included within the description of *bhakti*.

Another example is when Yaśodā-maiyā seated Śrī Kṛṣṇa in her lap and began to breast-feed Him. At that time the milk on the stove boiled over and was falling into the fire. Yaśodā-maiyā left Kṛṣṇa unsatisfied and went to rescue the milk. This was not pleasing to Kṛṣṇa. His tiny lips began to tremble with anger – *sañjāta-kopaḥ sphuritāruṇādharam* (*Śrīmad-Bhāgavatam* (10.9.6)). In this example, because the activity of Mother Yaśodā was displeasing to Śrī Kṛṣṇa, it would seem to be excluded from the definition of *bhakti*. Therefore here the fault of *avyāpti* or under-extension appears to be present in the definition of *bhakti*.

The faults of *ativyāpti* and *avyāpti*, respectively, seem to appear in the cited examples of the activities of the *asuras* and those of Yaśodā-maiyā. The word *ānukūlya* has been used here with the intention of prohibiting these kinds of faults. The real meaning of *ānukūlya* is to be completely free of any attitude that is unfavourable or hostile to the Lord.

Without the complete absence of any attitude that is unfavourable to the Lord, *bhakti* is not established. According to this definition of *bhakti*, the fault of *ativyāpti* cannot be applied to the *asuras* (in other words the definition of *bhakti* does not extend to

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them), because they are always possessed of a malicious attitude towards the Lord. Consequently, because they are not devoid of a hostile attitude, their activities are not counted as *bhakti*. Here the meaning of *anukūlya* is to be devoid of any attitude unfavourable to the Lord.

On the other hand the activity of Yaśodā-maiyā, from the external point of view, appeared to be unfavourable because it was seen to be displeasing to Kṛṣṇa. But Yaśodā-maiyā has no trace of any attitude that is displeasing to Kṛṣṇa. She is always permeated with an attitude that is completely agreeable towards Kṛṣṇa, being constantly attentive to rearing Him and looking after His welfare. Therefore the definition of *bhakti* has no contact with the fault of *avyāpti* in regard to Yaśodā (in other words the definition of *bhakti* does not exclude her example).

The devotees naturally display even greater love towards those things that are favourable towards the service of Kṛṣṇa than towards Kṛṣṇa directly. Kṛṣṇa was to be nourished with the milk that was boiling on the stove. It was only with the idea of Kṛṣṇa's future benefit that Yaśodā-maiyā left Him aside to tend to the milk; therefore this action is also *bhakti*.

Someone may raise the contention that if a favourable attitude (*ānukūlya*), or in other words the absence of any inimical attitude (*prātikūlya*), is defined as *bhakti*, and if *bhakti* involves some kind of activity that is favourable or pleasing to Kṛṣṇa, then what need is there to further qualify *bhakti* by use of the word *anusīlana* (attentive study or practice)? Why has this word been used if it is without meaning? It is with the purpose of responding to just such a doubt that the word *anusīlana* has been employed.

The true nature of *bhakti* is not established by the mere absence of an inimical attitude, for even within a clay pot there is an absence of animosity. Can the pot then be said to possess *bhakti*? It never can. It is true that there is no animosity in the pot; however, because there is no activity of the kind implied by the word *anusīlana*, the existence of *bhakti* cannot be admitted. Therefore the use of the word *anusīlana* is not without meaning.

(B) Taṭastha-lakṣaṇa – Extrinsic Characteristics

Having thus described the *svarūpa-lakṣaṇa* of *bhakti*, the *taṭastha-lakṣaṇa* or extrinsic characteristics are described in order to establish the exclusivity of *uttama-bhakti*. The *taṭastha-lakṣaṇa* are pointed out in the beginning of this verse by the use of two terms: *anyābhilāṣitā-sūnyam* and *jñāna-karmādy-anāvṛtam*.

Anyābhilāṣitā-sūnyam

How should the cultivation of activities favourable to Kṛṣṇa be undertaken? One should act only in such a way that *bhakti* may be augmented, giving up *laukika-abhilāṣa* (worldly desires), *pāralaukika-abhilāṣa* (other-worldly pursuits such as elevation to the heavenly planets and acquisition of mystic perfections in *yoga*) and any other kind of aspiration. This same idea has been expressed in *Śrīmad-Bhāgavatam* (11.3.31): “*bhaktyā sañjātayā bhaktyā – bhakti* is produced only by *bhakti*.” According to this statement *bhakti* (*śravaṇa*, *kīrtana* and other forms of *sādhana*) is to be done only for the sake of *bhakti*. The meaning of this is that *sādhana*- and *bhāva-bhakti* should be done only with the objective of attaining *prema-bhakti*. Therefore to be devoid of all desires other than *bhakti* is *uttama-bhakti*.

It is especially noteworthy here to consider why it is that the term *anyābhilāṣitā-sūnyam* has been used rather than *anyābhilāṣa-sūnyam*. A very deep and confidential idea of Śrīla Rūpa Gosvāmipāda has been concealed in this statement. Śrīla Rūpa Gosvāmī has used the term *anyābhilāṣitā-sūnyam* after giving a great deal of consideration to this matter. The term *anyābhilāṣa* means a desire for other objects. To this word the Sanskrit suffix *in* has first been added. This suffix indicates the natural or acquired way of living or acting. When used in conjunction with the word *anyābhilāṣa*, it means the innate tendency to act under extraneous desires. To this the suffix *tā* is added, which indicates the quality or state of being of anything. This means that in his natural condition a *sādhaka* should have no desires other than for *bhakti*. But if on

the appearance of some unexpected calamity (in an unnatural condition) a *sādhaka* prays, “O Bhagavān, I am Your devotee. Please protect me from this calamity,” then in spite of this desire, no damage is done to his *bhakti*. It is only due to some calamity that there is a reversal of his natural condition. Therefore he becomes compelled by circumstances to pray in an unnatural way. It should be understood that this desire is not his innate condition.

Jñāna-karmādy-anāvṛtam

The second extrinsic characteristic is now being explained. The term *jñāna-karmādy-anāvṛtam* means that the cultivation of *bhakti* should be free from the covering of *jñāna*, *karma* and so forth. There are three divisions of *jñāna*: (1) *tat-padārtha-jñāna*, (2) *tvaṁ-padārtha-jñāna* and (3) *jīva-brahma-aikya-jñāna*.

(1) Tat-padārtha-jñāna

Knowledge of the constitutional identity of Bhagavān

Śrī Kṛṣṇa is the absolute truth, *parama-tattva*. He is the nondual Parabrahma. He is the origin of all, yet He is without origin. He is the cause of all causes. He is the supreme repository of all the qualities of *aiśvarya* (majesty) and *mādhurya* (sweetness). He is completely bereft of inferior material qualities (*prākṛta-guṇa*). He is replete with all transcendental qualities (*aprākṛta-guṇa*). He is *sac-cid-ānandamaya-vigraha*, the embodiment of existence, cognisance and bliss. He is *acintya-sarva-śaktimān*, the inconceivable possessor of all potencies. He is the very identity of both *rasa* and *rasika*. In other words He is the abode of all *rasa*, and He Himself is fully adept in enjoying such *rasa* in the company of His devotees. He is Svayam Bhagavān, the ultimate object to be ascertained by the Vedas and all *sāstras*. He alone is the person to be designated by the term Svayam Bhagavān. This kind of knowledge is called *tat-padārtha-jñāna*.

(2) Tvam-padārtha-jñāna

**Knowledge of the constitutional identity of the jīva
and his relationship with Bhagavān**

The *jīvas*, as atomic particles of living spirit (*cit-paramāṇu-svarūpa*), are but infinitesimal rays of the supreme existential spirit, Śrī Kṛṣṇa. Although non-different from Lord Hari, they are eternally distinct from Him. The *jīvas* are infinitesimal consciousness (*aṇu-caitanya*), whereas the Lord is the all-pervading consciousness (*vibhu-caitanya*). The *jīvas* are subjugated by *māyā*, while the Lord is the controller of *māyā*. Even in the liberated condition, the *jīva*, in accordance with his nature as the marginal potency (*taṭastha-śakti*), is capable of falling under the sway of material nature (*māyā-prakṛti*). The *jīva* is represented both as knowledge (*jñāna-svarūpa*) and as the knower (*jñātā-svarūpa*). Although the potentiality for action (*kartṛtva*) is present in him, he nonetheless remains atomic spirit (*aṇucit*).

He has minute independence; therefore he is by nature the eternal servant of the supreme absolute truth, Śrī Kṛṣṇa. He also possesses eternal separate existence. In other words he is both independent and dependent. On account of being a product of the *taṭastha-śakti* of Śrī Kṛṣṇa, the *jīva*'s relationship with Śrī Kṛṣṇa is one of inconceivable, simultaneous oneness and difference (*acintya-bheda-abheda*). Apart from this, because he is a portion of the Lord and because the tendency to serve the Lord is inherent in his nature, the *jīva*'s relationship with Śrī Kṛṣṇa is that of the eternal servant and the served. This type of knowledge is called *tvam-padārtha-jñāna*.

(3) Jīva-brahma-aikya-jñāna

Knowledge of the oneness of the jīva and Brahman

There is no difference between the *jīva* and Brahman. When ignorance is dissipated the *jīva* becomes identical with the *svarūpa* of Brahman. At that time the *jīva* has no separate existence. This kind of knowledge is called *jīva-brahma-aikya-jñāna*.

The word *jñāna*, which is used in the verse under discussion,

refers only to this knowledge of the oneness of the *jīvas* and Brahman. This knowledge is called *nirviśeṣa-jñāna*, knowledge of non-distinction, or impersonalism. *Nirviśeṣa-jñāna* is opposed to *bhakti*. But the other two forms of knowledge mentioned before – *tat-padārtha-jñāna* and *tvaṁ-padārtha-jñāna* – are not opposed to *bhakti*. When one adopts the path of *bhakti*, these two types of knowledge are essential. But upon entering the path of *bhakti*, devotion mixed with empiric speculative knowledge (*jñāna-miśra-bhakti*) is labelled as external. This type of knowledge must be given up.

There is no possibility that the *jīva*'s natural relationship with the Supreme Lord as servant and served could ever arise in *jīva-brahma-aikya-jñāna*. This attitude of servant and served, *sevya-sevaka-bhāva*, is the very life of *bhakti*. Therefore to remain fully purified of any taint of *nirviśeṣa-jñāna* is part of the second extrinsic characteristic of *uttama-bhakti*.

Three types of bhakti

One should also remember that *bhakti* is of three types: (1) *āropa-siddhā* (those activities which, although not consisting of pure *bhakti*, are designated as *bhakti* due to their being offered to the Supreme Lord); (2) *saṅga-siddhā* (those endeavours that are associated with or favourable to the development of *bhakti* but not of themselves purely composed of *bhakti*); and (3) *svarūpa-siddhā* (those endeavours that are purely constituted of *uttama-bhakti*).

(1) Āropa-siddha-bhakti

Endeavours indirectly attributed with the quality of bhakti

Endeavours which by nature are not purely constituted of *bhakti* – that is, *ānukūlya-kṛṣṇānuśilana* – and in which the performer, in order to fulfil his own purpose, offers his activities and their results to the Lord so that He may be pleased, are called *āropa-siddha-bhakti*. In other words because his activities are assigned (*āropa*) to the Supreme Lord, *bhakti* is attributed (*āropita*) to them.

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Comment

That *bhakti* which is mixed with *karma* or desires for material enjoyment is called *sakāma-bhakti* or *saguṇa-bhakti*. Without the assistance of *bhakti*, *karma* cannot yield any fruit. Knowing this, many persons offer their prescribed duties for the satisfaction of the Lord, in order that He might fulfil their extraneous desires. The activities of such persons are not *svarūpa-siddha-bhakti*. Nonetheless, because they offer the fruit of their activity to the Lord, it is considered as a type of *bhakti*. Although their activities are offered for the satisfaction of the Lord, their motivation is that by pleasing Him, He may fulfil their extraneous desires. In this case their activities are attributed with the sense of *bhakti*. Therefore such endeavours are known as *āropa-siddha-bhakti*. ❀

(2) Saṅga-siddha-bhakti

Endeavours associated with or favourable to the cultivation of bhakti

There are other endeavours which, although not purely constituted of *bhakti* (i.e. *anukūlya-kṛṣṇānūsīlana*), acquire a likeness to *bhakti* due to their being established as assistants to *bhakti*. Such endeavours are known as *saṅga-siddha-bhakti*. An example of this is found in *Śrīmad-Bhāgavatam* (11.3.23–5) in the statement of Śrī Prabuddha Muni to Mahārāja Nimi: “One should cultivate compassion towards others, friendliness, offering respect to others, cleanliness, austerity, tolerance, silence, study of the Vedas, simplicity, celibacy, non-violence and so on. One should consider heat and cold, happiness and distress to be the same. One should perceive the presence of the Lord everywhere. One should live in a secluded place, renounce family attachments and remain satisfied with gain that comes of its own accord.”

Even though the behaviour or practices of *bhāgavata-dharma* described in this verse are not by nature purely constituted of *bhakti*, they are assistants to *bhakti*. Thus they are considered to be like associates or *parikaras* of *bhakti*. If *bhagavad-bhakti* is

removed from the twenty-six qualities alluded to above by Prabuddha Muni, then Bhagavān has no direct relationship with them. Only when these qualities exist as assistants to or associates of *bhakti* is their likeness to *bhakti* effected. Therefore they are known as *saṅga-siddha-bhakti*.

(3) Svarūpa-siddha-bhakti

Endeavours purely constituted of *uttama-bhakti*

All favourable endeavours (*ceṣṭā*) such as *śravaṇa*, *kīrtana*, *smaraṇa* and so on, as well as the manifestation of the spiritual sentiments which occur beginning from the stage of *bhāva*, which are completely devoid of all desires separate from Śrī Kṛṣṇa and which are freed from the coverings of *jñāna* and *karma*, are known as *svarūpa-siddha-bhakti*. In other words all endeavours of the body, mind and words that are related to Śrī Kṛṣṇa and that are performed exclusively and directly for His pleasure without any intervention are known as *svarūpa-siddha-bhakti*.

Therefore in *rāmānanda-saṁvāda*, the conversation between Śrī Caitanya Mahāprabhu and Rāya Rāmānanda found in *Śrī Caitanya-caritāmṛta*, both *āropa-siddha-* and *saṅga-siddha-bhakti* have been described as external.

Karma

By the word *karma* used in this verse, all *smārta-karma* or in other words all *nitya-naimittika-karma* (daily and occasional duties) mentioned in the *smṛti-sāstras* as well as all types of *karma-misra-* and *jñāna-misra-bhakti* have been forbidden. *Karma* as activities that are undertaken as *sevā-paricaryā* (service and attendance upon the Lord) and that are helpful to the performance of *bhajana* are not forbidden. Because all activities of *sevā-paricaryā* related to *bhajana* fall within the jurisdiction of *kṛṣṇānuśilana*, they can never be prohibited.

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Ādi

In the phrase *jñāna-karmādi*, the word *ādi* (which means “and so on”) refers to *phalgu-vairāgya* (renunciation that is not helpful to *bhakti*), *aṣṭāṅga-yoga* (the eightfold *yoga* system), the practice of *abhyāsa-yoga* (frequent and repeated meditation on abstract spirit) as cited in *sāṅkhya-sāstra*, and other practices. All these are also prohibited.

Anāvṛta

One other topic is worthy of consideration here. Why is it that the word *anāvṛta* (uncovered) has been used in relation to *jñāna*, *karma* and so on instead of the word *sūnya* (completely devoid of)? This has been done to signify that only *jñāna* and *karma* that cover *bhakti* have been prohibited and not *jñāna* or *karma* that gives nourishment to *bhakti*. By a complete absence of *karma* and *jñāna*, a *sādhaka* would not even be able to maintain his life.

The coverings of *bhakti* are of two kinds: (1) the fear that by not performing the *nitya-karma* (daily obligatory rituals) in conformity to the injunctions of the *sāstras*, one will incur sin; and (2) the conviction that by carrying out the *nitya-naimittika-karma* (daily and occasional duties) set down in the *smṛti-sāstras*, one will obtain the desired fruit in the form of *bhakti*. If one is impelled by such a conviction and faithfully performs all the *nitya-naimittika-karma* thinking that *bhakti* cannot be attained without them, then such *karma* will obscure *bhakti*.

If, however, an advanced devotee sometimes performs Vedic rituals like the *śrāddha* offering to the forefathers, with no regard for them and merely for the instruction and restraint of people in general, there will be no harm done to his *bhakti*. Because he performs such activities without the faith that *bhakti* is dependent on such performances, there is no hindrance to or covering of *suddha-bhakti*.

Here the phrase *kṛṣṇānusīlana* refers simply to *kṛṣṇa-bhakti*. This phrase has been used in the verse to point out very clearly that *bhakti* is to be directed exclusively towards Śrī Kṛṣṇa.

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Wherever the word *bhakti* is mentioned in *Śrīmad-Bhāgavatam*, *Nārada-pañcarātra* and all other *bhakti-sāstras*, it refers only to *bhagavad-bhakti*. The purport of this is that the word *bhakti* should be used only for the Lord's incarnations in the category of *viṣṇu-tattva*.

Verse 2 – Sādhana-bhakti

*sā bhaktiḥ sādhanā-bhaktir bhāva-bhaktiḥ
prema-bhaktir iti trividhā
sādhanā-bhaktiḥ punar vaidhī-
rāgānugā-bhedena dvividhā*

“*Uttama-bhakti* is of three types: *sādhanā-bhakti*, *bhāva-bhakti* and *prema-bhakti*. *Sādhanā-bhakti* is further divided into two – namely, *vaidhī* and *rāgānugā*.”

Śrī Bindu-vikāśinī-vṛtti

Types of Uttama-bhakti

If someone were to assert here that *uttama-bhakti* should be classified into two types – *sādhanā-bhakti* as the means and *prema-bhakti* as *sādhyā*, the objective – then *bhāva-bhakti* would be included within the category of *sādhyā-bhakti* or *prema-bhakti*. Then what would be the necessity of accepting three divisions? No! This contention is completely unfounded. *Uttama-bhakti* should be accepted to be of three types. There are solid grounds to support this.

In *Bhakti-rasāmṛta-sindhu* (2.1.276) the characteristics of a *sādhaka* of *bhakti* are described as follows:

*utpanna-ratayaḥ samyañ
nairvighnyam anupāgatāḥ
kṛṣṇa-sākṣāt-kṛtau yogyāḥ
sādhakāḥ parikīrtitāḥ*

One in whose heart *rati* (*bhāva*) towards Śrī Kṛṣṇa has already manifested, who has become qualified to perceive the direct manifestation of the Lord, but who has not yet obtained complete freedom from all obstacles, is called a *sādhaka-bhakta*.

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By this description of a *sādhaka-bhakta* it is clear that, in spite of the appearance of *bhāva-bhakti* or *rati* in the heart of the *sādhaka*, he has not obtained complete freedom from all impediments. At that time there remains in the *sādhaka* some trace of a great offence committed against a devotee. As long as a trace of such an offence remains in the heart of the *sādhaka-bhakta*, there is a possibility that *kleśa*, distress, and *vighna*, impediments, may still arise. As such, the manifestation of *sādhya-bhakti* or *prema-bhakti* is not possible in the above-mentioned *sādhaka*. In contrast *Bhakti-rasāmṛta-sindhu* (2.1.280) describes the characteristics of a *siddha-bhakta* (one who has attained to the stage of *sādhya-bhakti*) as follows:

*avijñātākhila-kleśāḥ
sadā kṛṣṇāśrita-kriyāḥ
siddhāḥ syuḥ santata-prema-
saukhyāsvāda-parāyaṇāḥ*

One who is always fully immersed in activities related to Śrī Kṛṣṇa, who is completely unacquainted with impediments (*vighna*) or material distress (*kleśa*)¹, and who incessantly tastes the bliss of *prema* is called a *siddha-bhakta*.

In the *sādhaka* of *bhāva-bhakti*, *kleśa* is still present. He also experiences these types of distress and various kinds of impediments, but in the *siddha-bhakta* there is no presence or experience of any kind of *kleśa*. Therefore *bhāva-bhakti* can never be included within *sādhya-* or *prema-bhakti*.

It could be argued, alternatively, that *bhāva-bhakti* may be included within *sādhana-bhakti*. In response to this it is said that *bhāva-bhakti* can never be accepted to fall within *sādhana-bhakti*. In this connection the characteristics of *sādhana-bhakti* have been described in *Bhakti-rasāmṛta-sindhu* (1.2.2):

¹ The *kleśa* referred to here is of five types: *avidyā* (ignorance), *asmitā* (false ego), *rāga* (attachment), *dveṣa* (hatred) and *abhiniveśa* (perseverance in bodily enjoyment).

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*kṛti-sādhyā bhavet sādhyā-
bhāvā sā sādhanābhidhā
nitya-siddhasya bhāvasya
prākāṣyaṁ hṛdi sādhyatā*

In this verse *sādhana-bhakti* is referred to as *sādhyā-bhāva*. In other words the *sādhana* or practice of *bhakti* by which *bhāva-bhakti* is attained is called *sādhyā-bhāva*. Since *bhāva-bhakti* is the fruit of *sādhana-bhakti*, how can it be included within *sādhana-bhakti*? The *sādhana* or means of attainment of *bhāva-bhakti* can never be called *bhāva-bhakti*. Therefore the previously mentioned three divisions of *uttama-bhakti* – namely, *sādhana-bhakti*, *bhāva-bhakti* and *prema-bhakti* – are thoroughly appropriate and pleasing in every respect.

Sādhana-bhakti

After having defined *uttama-bhakti* to be of three types, *sādhana-bhakti* is now being described. *Sādhana-bhakti* is of two kinds: *vaidhī* and *rāgānugā*. The characteristics of *uttama-bhakti* have been described in a general way in the verse *anyābhilāṣitā-sūnyam*. When *uttama-bhakti* is accomplished through the medium of the senses of the *baddha-jīva*, it is called *sādhana-bhakti*. This is stated in *Bhakti-rasāmṛta-sindhu* (1.2.2):

*kṛti-sādhyā bhavet sādhyā-
bhāvā sā sādhanābhidhā
nitya-siddhasya bhāvasya
prākāṣyaṁ hṛdi sādhyatā*

That *bhakti* which is accomplished through the function of the senses and by which *bhāva-bhakti* is obtained is called *sādhana-bhakti*. The manifesting of the *nitya-siddha-bhāva* within the heart of the purified *jīva* is called *sādhyatā*.

Bhakti is the *nitya-siddha-bhāva* of the *jīva*. To bring about its manifestation within the purified heart is called *sādhyatā*, the

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attainment of the desired pursuit. The purport of this statement is that in the *jīva*, who is an infinitesimal particle of spirit (*cit-kaṇa*), there exists inherently a particle of bliss (*ānanda-kaṇa*) of Śrī Kṛṣṇa, who is compared to the unlimited spiritual sun. When the *jīva* is bound by *māyā* this *ānanda-kaṇa* remains practically lost. To cause this eternal nature to manifest within the heart is the one and only duty of the *jīvas*. Only in this condition is the state of attainment of the eternally accomplished reality (*nitya-siddha-vastu*) effected. As long as *bhakti* that brings about the manifestation of *bhāva* is effected through the sense organs of the *baddha-jīva*, it is called *sādhana-bhakti*.

Only by the mercy of Kṛṣṇa or His devotees does *bhakti*, in the form of *śravaṇa*, *kīrtana* and so on, manifest itself upon the purified senses of the *jīva*. Prior to this, when the faithful *jīva*, through his own effort, performs *bhagavan-nāma-kīrtana* with the tongue or hears *bhagavat-kathā* with the ears, such an endeavour is called *indriya-vyāpāra* (engagement of the senses) or *indriya-preraṇā* (that which is induced by the senses). But this is also accepted as *sādhana-bhakti*.

As an example, for the performance of a *yajña* it is necessary to first collect ghee, firewood, *kuśa* grass, flowers, a sitting place and other paraphernalia. The gathering of these items and other preliminary activities are understood to be included within the *yajña*. Similarly, for the performance of *sādhana-bhakti* consisting of *śravaṇa*, *kīrtana* and so on, the preliminary activities of forcibly engaging the senses (*indriya-vyāpāra*) are also accepted as part of *bhakti*. *Karma*, *jñāna*, *yoga*, *tapasya*, vows or any other means separate from *bhakti* cannot bring about its manifestation. *Bhakti* is the only cause of the appearance of *bhakti*. This conclusion is thoroughly appropriate.

Comment

In reality *śravaṇa*, *kīrtana* and the other limbs of *bhakti* are not functions of the material senses. They cannot be undertaken by the material senses. Because *bhakti* is a specialised function of Śrī

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Kṛṣṇa, it is an eternal spiritual phenomenon (*nitya-cinmaya-padārtha*). By the mercy of Śrī Kṛṣṇa or His devotees, *bhakti*, manifesting itself upon the senses of the *sādhaka*, spiritualises them and causes them to attain oneness (*tādātmyā*) with its nature. The various *sādhana-aṅgas* of *uttama-bhakti* may then be undertaken through the medium of the purified senses. But it should be remembered that the various types of *sādhana*s directed towards the attainment of *dharma*, *artha*, *kāma* and *mokṣa* are not counted as *sādhana-bhakti*. Only those limbs of *bhakti* that give rise to *bhāva-bhakti* are accepted as *sādhana-bhakti*. ❀

Bhāva-bhakti as nitya-siddha

The limbs of *bhakti* such as *śravaṇa*, *kīrtana* and so on that are performed in the stage of *bhāva-bhakti*, or in other words that are undertaken as by-products or *anubhāvas* of *bhāva-bhakti*, are also known as *bhāva-bhakti*. To refer to them as *sādhana-bhakti* would be a mistake. Therefore, in order to prevent this, the qualifying term *sādhya-bhāva* has been used in the verse under discussion (*Bhakti-rasāmṛta-sindhu* (1.2.2)). That by which *bhāva* is to be accomplished (*sādhya*) is called *sādhya-bhāva*. *Sādhana-bhakti* brings about the manifestation of *bhāva-bhakti*. Therefore the practices of *bhakti* by which *dharma*, *artha*, *kāma*, *mokṣa* and other *puruṣārthas* or human goals are accomplished are quite apart from *sādhana-bhakti* that gives rise to *bhāva-bhakti*. They cannot be classified as *sādhana-bhakti*. The reason for this is that *sādhana-bhakti* is carried out only in connection with that *uttama-bhakti* in which there is no trace of desire other than that for *bhakti*.

A doubt may be raised here that if *bhāva-bhakti* is brought about by *sādhana-bhakti*, then *bhāva-bhakti* must not have existed previously; it arose by the performance of *sādhana-bhakti*. In that case *bhāva-bhakti* would be *anitya* (non-eternal) or *kṛtrim* (that which is not natural or spontaneously manifest). Therefore how could this *anitya-bhāva-bhakti* be accepted as *nitya-siddha* (eternally accomplished) or in other words as the supreme object of attainment, *parama-puruṣārtha-vastu*?

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The word *nitya-siddha* has been used in this verse in order to dispel this doubt. *Bhāva* is an eternally accomplished phenomenon (*nitya-siddha*). It always exists in the eternal associates (*nitya-parikaras*) of Bhagavān. This *nitya-siddha-bhāva* manifests itself from the Lord's eternal associates into the heart of the purified *jīva*. This is verified in *Śrī Caitanya-caritāmṛta (Madhya-līlā 22.107)*:

*nitya-siddha kṛṣṇa-prema sādhyā kabhu naya
śravaṇādi śuddha-citte karaye udaya*

Kṛṣṇa-prema is an eternally established reality; it is not brought about by *sādhana*. It automatically manifests itself in the heart purified by the performance of the various limbs of *bhakti* such as *śravaṇa*, *kīrtana* and so on.

Bhāva is the indistinct, beginning stage of *prema*, which is also known as *premāṅkura*, the sprout of *prema*. The mature or highly intensified condition of *bhāva* is called *prema*. Therefore the *bhāva* being referred to is also an eternally established reality (*nitya-siddha-vṛtti*).

The word *bhāva* has been used in the sense of *upalakṣaṇa*. *Upalakṣaṇa* means the act of implying something that has not been directly expressed. *Upa* is a prefix that literally means towards, near to, by the side of, together with and so on. When in describing some particular characteristic (*lakṣaṇa*) a second characteristic is simultaneously and indirectly implied, it is called *upalakṣaṇa*. Therefore the word *bhāva* also implies the limbs of *bhakti*, such as *śravaṇa* and *kīrtana*, undertaken as *anubhāvas* or resultant actions of *bhāva-bhakti*.

Although Śrī Kṛṣṇa “appeared” in the home of Vasudeva, one should not think that He took birth there. Similarly one should not think that *sādhana* gives birth to *bhāva*. Rather *bhāva* automatically manifests itself upon the ears, tongue and other senses that have been purified by *sādhana*. At such a time the performances of *sādhana* such as *śravaṇa* and *kīrtana*, being fully

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constituted of *bhāva*, become one with its nature. They are then *nitya-siddha*, being *anubhāvas* of *nitya-siddha-bhāva-bhakti*. Therefore the limbs of *śravaṇa*, *kīrtana* and so on manifest themselves automatically on the tongue, ears and other senses of persons engaged in the *nitya-siddha-aṅgas* of *bhakti*. This is due to the fact that *bhakti* is a specialised function of the *svarūpa-śakti* of Bhagavān. This will be described further ahead in connection with *bhāva-bhakti*.

Verse 3 – Stages Leading to the Appearance of Prema

*ādau śraddhā tataḥ sādhu-
saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt
tato niṣṭhā rucis tataḥ*

*athāsaktis tato bhāvas
tataḥ premābhyudañcati
sādhakanām ayaṁ premaḥ
prādurbhāve bhavet kramaḥ*

Śrī Bindu-vikāśinī-vṛtti

There are many stages leading to the manifestation of *prema*. Among them, those which are most famous in the scriptures will be described here. The *bhagavad-vimukha-jīva*, or one whose face is averted from Bhagavān, has from a time without beginning fallen into the unlimited flow of the insurmountable ocean of material existence and is thus wandering here and there. When by the special mercy of Bhagavān the *jīva*'s material existence begins to wane, he obtains the association of the Lord's devotees. At that time, in the company of *sādhus*, he obtains the extraordinary fortune of hearing from the mouths of elevated devotees the scriptures that are filled with the glories concerning the three topics of *bhaktas*, *bhakti* and Bhagavān.

The stages leading to the appearance of *prema*, as described in the above verses from *Bhakti-rasāmṛta-sindhu* (1.4.15–16), are as follows:

(1) By hearing the *sāstras*, *pāramārthika* or transcendental *suddha-śraddhā* appears. The word *śraddhā* here implies firm belief in the meaning of the *bhakti-sāstras* such as *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, *Bhakti-rasāmṛta-sindhu* and so forth.

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- (2) Upon the appearance of such *śraddhā* one again obtains *sādhusaṅga* and, in such company, begins to receive instructions regarding the methods for executing *bhajana*.
- (3) Thereafter one takes up the practices of *bhajana* (*bhajana-kriyā*) beginning with *śrī-guru-padāśraya* and so on.
- (4) By constant engagement in *bhajana*, *anarthas* gradually disappear (*anartha-nivṛtti*).
- (5) This elimination of *anarthas* takes place in successive stages. As one becomes progressively freed from *anarthas* he attains *niṣṭhā* and freedom from all distractions (*vikṣepa*). At that stage one-pointedness (*ekāgratā*) characterised by incessant striving arises in the pursuit of *bhajana*.
- (6) Thereafter *ruci* (taste), or in other words an intense hankering for *bhajana*, develops.
- (7) When *ruci* becomes very deep it is called *āsakti*. The difference between *niṣṭhā* and *āsakti* is that *niṣṭhā* involves application of the intelligence, whereas *āsakti* is spontaneous. In the stage of *niṣṭhā*, even if the mind is not attracted, by one's intelligence one remains devoted to the performance of *bhajana*. However, when one comes to the stage of *āsakti*, he has no more dependence on any kind of reasoning by the faculty of the intelligence. At that stage he is deeply immersed in the performance of *bhajana* in a spontaneous manner.
- (8) After the stage of *āsakti*, *bhāva* makes its appearance.
- (9) At the final stage *prema* manifests. This is the order of the stages leading to the appearance of *prema* within the heart of the *sādhaka*.

Comment

To elaborate further on point (4) above, *anarthas* are of four kinds: (1) *sva-rūpa-bhrama* (illusion about spiritual identity), (2) *asat-trṣṇā* (thirst for that which is unreal; that is, material enjoyment), (3) *aparādha* (offences) and (4) *hṛdaya-daurbalya* (weakness of heart).

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Svarūpa-bhrama is of four kinds: (1) *sva-tattva-* or *jīva-svarūpa-bhrama* (illusion about one's own spiritual identity), (2) *para-tattva-bhrama* (illusion about the spiritual identity of the supreme absolute truth), (3) *sādhya-sādhana-tattva-bhrama* (illusion about *sādhana-bhakti*, the means of spiritual perfection, and *sādhya*, the object to be obtained by such *sādhana*, or in other words *prema-bhakti*) and (4) *māyā-tattva-bhrama* (illusion about the Lord's external energy, *māyā*).

Asat-tṛṣṇā is of four types: (1) varieties of desires for material enjoyment in this world, (2) desires for enjoyment in the higher planetary systems of Svargaloka, (3) desires for the attainment of the eight mystic *siddhis* and the nine divine jewels of Kuvera (*padma*, *mahāpadma*, *śaṅkha*, *makara*, *kacchapa*, *mukunda*, *kunda*, *nīla* and *kharva*) and (4) the desire for *mukti*.

Aparādha is of four kinds: (1) offences towards Śrī Kṛṣṇa, (2) offences towards *kṛṣṇa-nāma*, (3) offences towards *kṛṣṇa-svarūpa* (the deity form of the Lord) and (4) offences towards the *tadīya-cit-kaṇa-jīvas* (living entities who are infinitesimal particles of spirit belonging to the Lord).

Hṛdaya-daurbalya is of four kinds: (1) *tuccha-āsakti* (attachment for useless things), (2) *kūṭī-nāṭī* (deceitful behaviour – the word *kūṭī-nāṭī* may be broken down into the constituent parts *kū*, bad or evil, and *na* or *nāṭī*, that which is forbidden. In that case it would mean doing wicked deeds or doing that which is forbidden), (3) *mātsarya* (envy) and (4) *sva-pratiṣṭhā-lālasā* (desire for one's own fame and prestige).

Aside from the above, there are four additional varieties of *anartha*: (1) *duṣkṛti-uttha* (arising from past sins), (2) *sukṛti-uttha* (arising from previous pious activities), (3) *aparādha-uttha* (arising from offences) and (4) *bhakti-uttha* (arising in relation to *bhakti*). (1) *Duṣkṛti-uttha*: *anarthas* arising from past sinful activities refer to five types of *kleśa* or distress, which are (i) *avidyā* (ignorance or forgetfulness of Kṛṣṇa), (ii) *asmitā* (the false egoism arising from the conceptions of “I” and “mine” in relation to the material body), (iii) *rāga* (attachment for the objects of sense gratification),

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(iv) *dveṣa* (hatred or aversion to unpleasant, disagreeable or adverse situations) and (v) *dur-abhiniveśa* (attachment for or absorption in sinful activities).

(2) *Sukṛti-uttha*: various kinds of material enjoyment arising from the pious activities of one's previous birth.

(3) *Aparādha-uttha*: suffering arising from *nāmāparādha* and other types of offences.

(4) *Bhakti-uttha*: desires for *lābha* (material gain), *pūjā* (worship) and *pratiṣṭhā* (prestige) arising from the performance of *sakāma-bhakti* or *sopādhika-bhakti* (conditional devotional service).

One should endeavour to uproot all these *anarthas*; otherwise *niṣṭhā* will not develop. ❀

One further point should be clarified in regard to the appearance of *prema*. In the verse under consideration (*ādau śraddhā...*), the word *ādau* refers to the initial contact with devotees (*sādhusaṅga*). This *sādhusaṅga* is not obtained coincidentally. It is the result of *sukṛti*, pious activities accumulated over many, many lifetimes.

*bhaktis tu bhagavad-bhakti-
saṅgena parijāyate
sat-saṅga-prāpyate pumbhiḥ
sukṛtaiḥ pūrva-saṅcitaiḥ*

Bṛhan-nāradya Purāṇa (4.33); *Hari-bhakti-vilāsa* (10.279)

Bhakti becomes manifest by the association of the Lord's devotees. The association of devotees is obtained by previous accumulated piety.

In the scriptures pious activity is called *sukṛti*, which is of two kinds: that which promotes *bhakti* and that which instigates some secondary result other than *bhakti*. *Sukṛti* that begets ordinary fruits arises from such activities as service to one's parents or husband, material welfare work, charity, execution of *nitya-naimittika-karma* (one's daily and occasional duties), cultivation of *sāṅkhyā* and other types of *jñāna*, and so on.

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Sukṛti that gives rise to transcendental (*pāramārthika*) results, or in other words *bhakti*, arises from contact with places such as a temple or holy place, holy times or days, or objects related to *bhakti* or *sādhū-saṅga*. When heaps and heaps of *sukṛti* that yields *bhakti* accumulate over countless lifetimes, *bhakti* makes its appearance through the via-medium of *sādhū-saṅga*.

Laukika or material *sukṛti*, after producing its desired fruits, is exhausted. The fruits of *laukika-sukṛti* extend no further than the limit of material enjoyment. *Sukṛti* that is rooted in *brahma-jñāna* produces its fruit in the form of *mukti* and is then dissipated. These two types of *sukṛti* are thoroughly incompetent to produce the fruit of *bhakti*.

Sukṛti that yields *bhakti* arises from association with Vaiṣṇavas; observance of Ekādaśī, Janmāṣṭamī, Gaura-pūrṇimā and other occasions which produce a saintly attitude; seeing or touching *tulasī*, the temple, Śrī Vṛndāvana and other holy places connected to the Lord, or a holy river like the Gaṅgā or Yamunā; honouring *mahā-prasāda*; and other such activities. When these activities are performed unknowingly it is called *sukṛti*. When, however, these activities are performed in the association of devotees and in full knowledge of their greatness, they become limbs of *bhakti*. In *Śrī Caitanya-caritāmṛta (Madhya-līlā 22.62)* it is said:

*śraddhā-śabde viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya*

Simply by performing *bhakti* unto Śrī Kṛṣṇa all obligations of this human form of life will be fulfilled. Such firm, decisive faith is called *śraddhā*.

śraddhā tv anyopāya-varjam bhakty unmukhī citta-vṛtti viśeṣaḥ

Āmnāya-sūtra (57)

That particular disposition of the heart (*citta-vṛtti*) which remains always inclined towards Śrī Kṛṣṇa alone, leaving aside all other methods of *sādhana* such as *jñāna*, *karma* and *yoga*, is called *śraddhā*.

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By the association of saintly devotees, *śraddhā*, which is the seed of the creeper of devotion (*bhakti-latā-bīja*), arises in the heart of the *sādhaka*. This is stated in various places in *Śrī Caitanya-caritāmṛta*:

kṛṣṇa-bhakti-janma-mūla haya sādhu-saṅga
kṛṣṇa-prema janme, teṅho punaḥ mukhya aṅga

Śrī Caitanya-caritāmṛta (Madhya-līlā 22.83)

Sādhu-saṅga is the root cause of *kṛṣṇa-bhakti*. This *sādhu-saṅga* waters the creeper of *kṛṣṇa-bhakti* (*sādhana-bhakti*) through the medium of *śravaṇa* and *kīrtana* and thus transforms it into *kṛṣṇa-prema*. When *kṛṣṇa-prema* is awakened, *sādhu-saṅga* becomes the most essential limb once again.

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

Śrī Caitanya-caritāmṛta (Madhya-līlā 19.151)

While continuously wandering throughout the innumerable material universes, some extremely fortunate *jīvas* obtain the *bhakti-latā-bīja* in the form of *śraddhā* by the causeless mercy of Śrī Śrī Guru and Kṛṣṇa.

kona bhāgye kāro saṁsāra kṣayonmukha haya
sādhu-saṅge tabe kṛṣṇe rati upajaya

Śrī Caitanya-caritāmṛta (Madhya-līlā 22.45)

When the material entanglement of the living entity who is wandering throughout this worldly existence begins to diminish, then he obtains *sādhu-saṅga* by the causeless mercy of the Lord. By that *sādhu-saṅga* he obtains *kṛṣṇa-bhakti* successively in the stages of *śraddhā*, *niṣṭhā*, *ruci*, *āsakti* and *rati*.

kṛṣṇa yadi kṛpā kare kona bhāgyavāne
guru-antaryāmi-rūpe śikhāya āpane

Śrī Caitanya-caritāmṛta (Madhya-līlā 22.47)

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When Śrī Kṛṣṇa, who is an ocean of mercy, becomes causelessly merciful towards some fortunate *jīva* wandering throughout material existence, then inspiring him from within as the *caitya-guru* and from without as the elevated *dikṣā-* and *sikṣā-gurus*, He personally gives him instructions about how to perform *bhajana*.

*śraddhāvān jana haya bhakti-adhikārī
uttama, madhyama, kaniṣṭha – śraddhā-anusārī*

Śrī Caitanya-caritāmṛta (Madhya-līlā 22.64)

Devotees are categorised in accordance with the degree of their *śraddhā*. Those whose faith is the least are known as *kaniṣṭha-bhaktas*, those whose faith is intermediate are known as *madhyama-bhaktas* and those whose faith is highly developed are known as *uttama-mahā-bhāgavatas*.

*sādhu-saṅge kṛṣṇa-bhaktye śraddhā yadi haya
bhakti-phala prema haya, saṁsāra yāya kṣaya*

Śrī Caitanya-caritāmṛta (Madhya-līlā 22.49)

When a *sādhaka-bhakta* obtains faith in the association of soft-hearted and affectionate *rasika* Vaiṣṇavas who are more advanced than himself, who are thoroughly versed in all the conclusions of the revealed scriptures, and who are of the same disposition (*sajātīya*), he very quickly obtains *prema-bhakti* and his material entanglement is easily dissipated.

*mahat-kṛpā vinā kona karme bhakti naya
kṛṣṇa-bhakti dūre rahu, saṁsāre nahe kṣaya*

Śrī Caitanya-caritāmṛta (Madhya-līlā 22.51)

Without the mercy of elevated devotees, *bhakti* cannot be obtained by any method. To say nothing of *kṛṣṇa-bhakti*, one cannot even obtain freedom from material attachment and repeated birth and death.

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Sādhu-saṅga is the root of *bhagavad-bhakti* – *kṛṣṇa-bhakti-janma-mūla* haya *sādhu-saṅga* (*Caitanya-caritāmṛta* (*Madhya-līlā* 22.83)). In *Śrīmad-Bhāgavatam* (11.20.8) the Supreme Lord has said: “*yadṛcchayā mat-kathādau jāta-śraddhas tu yaḥ pumān* – by virtue of the good fortune of their previous births, those in whom *śraddhā* is awakened towards My *līlā-kathā* are eligible to take up *bhakti*.”

Jīva Gosvāmī, in defining the word *yadṛcchayā* (voluntarily, spontaneously or by their own will) used in this *śloka*, has said: “*kenāpi parama-svatantra bhagavad-bhakta-saṅga tat-kṛpājāta parama-maṅgalodayena* – by the association of the Lord’s supremely independent devotees and as a consequence of the mercy obtained from them, one obtains great fortune (*saubhāgya*). That *saubhāgya* itself becomes the eligibility for *bhakti*.”

The meaning of *saubhāgya* is that by the contact of *sādhus* in one’s previous life and by the mercy obtained from them, a very deep impression (*saṁskāra*) is formed upon the mind or heart. When it is nourished again in the present life, it arises in the form of *śraddhā*. This *śraddhā* is the cause of the awakening of *bhakti*. In this connection it is said in *Śrīmad-Bhāgavatam* (3.25.25):

*satām prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati*

In the association of pure devotees one hears descriptions of My heroic deeds, which are very pleasing to the ear and the heart. Such descriptions bestow real knowledge of My excellence. By regular hearing and contemplation of such topics one is liberated from ignorance, as a result of which one successively attains *śraddhā*, *rati* (*bhāva-bhakti*) and *prema-bhakti* towards Me.

According to the above-mentioned conclusion, *sādhu-saṅga* is the passageway which brings one face to face with the Lord. By the influence of *sādhu-saṅga*, the living entity who is averted from the

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Lord becomes turned towards the Lord. Furthermore, by that association, *śraddhā*, *rati* and *prema* arise one after another.

By the association of *sādhus* whose attention is not incessantly and exclusively drawn upon the Lord, and in whom *śraddhā*, *rati* and *prema* have not arisen, the conditioned soul cannot be turned towards the Lord, nor can *śraddhā*, *rati* or *prema* develop in him. By the association of *sādhus* who are attached only to the rituals of proper conduct that are in accordance with the rules and regulations of the Vedas, *bhagavad-unmukhatā* (attentiveness towards the Lord) and *śraddhā*, *rati* and *prema* cannot arise.

Sādhu-saṅga is of two types: the association of *siddha-mahāpuruṣas*, or perfected souls, who pursue the path of knowledge (*jñāna-mārga*) and the association of *siddha-mahāpuruṣas* who pursue the path of *bhakti* (*bhakti-mārga*). By the association of *jñānīs*, *śraddhā*, *rati* and *prema* cannot awaken. Although material attachments may be dissipated by the association of such persons, *śraddhā*, *rati* and *prema* towards the personal form of the Lord do not arise in the *jīva*. Therefore their association is irrelevant.

Siddha-mahāpuruṣas who pursue the path of *bhakti* are of three types: (1) *bhagavat-pārṣada-deha-prāpta* (those who have obtained perfected spiritual bodies as eternal associates of the Lord), (2) *nirdhūta-kaṣāya* (those who have thrown off all material impurities) and (3) *mūrcchita-kaṣāya* (those in whom a trace of material contamination still lies dormant).

(1) Bhagavat-pārṣada-deha-prāpta

After giving up the gross material body, those who have perfected themselves through the practice of *bhakti* obtain *sac-cid-ānanda* spiritual forms, which are just suitable for the service of the Lord as associates (*pārṣadas*). Such persons are the best of all *uttama-bhāgavatas*.

(2) Nirdhūta-kaṣāya

Those who, although still residing within the gross material body made of five elements, have no trace of material desire

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(*vāsanā*) nor any material impressions (*saṁskāras*) within their hearts are called *nirdhūta-kaṣāya* (those who have thrown off all material impurities). They belong to the intermediate class of *uttama-bhāgavatas*.

(3) *Mūrcchita-kaṣāya*

Those *siddha-mahāpuruṣas* pursuing the path of *bhakti* in whose hearts there remains a trace of desire (*vāsanā*) and impressions (*saṁskāras*) based on the material mode of goodness are known as *mūrcchita-kaṣāya*. Due to influence of their *bhakti-yoga*, these desires and impressions remain in a dormant or unconscious state. As soon as there is a favourable opportunity, their worshipful object, Śrī Bhagavān, somehow causes their desire to be consumed and attracts them to His lotus feet. Such elevated souls belong to the preliminary stage (*kaniṣṭha*) of *uttama-bhāgavatas*.

Devarṣi Nārada is an example of the topmost *uttama-bhāgavata*. Śukadeva Gosvāmī belongs to the intermediate stage of *uttama-bhāgavatas* (*nirdhūta-kaṣāya*). Śrī Nārada in his previous birth as the son of a maidservant is an example of the preliminary stage of *uttama-bhāgavatas* (*mūrcchita-kaṣāya*). The association and mercy of these three kinds of *mahā-bhāgavatas* is the cause of the production of *śraddhā*. By discussing the gradations of the *bhakti* of different categories of devotees, one can automatically understand the gradations of the effect of their association.

Some people think there is no need to take shelter at the lotus feet of a spiritual master. Is there any harm in reading books by oneself and thus performing *bhajana*? Some persons accept *dikṣā* from their mother, father or other relatives, considering that there is no need to take shelter at the lotus feet of a *sad-guru*. Such persons think as follows: “Some elevated personalities appeared in our dynasty and we are their descendants. Therefore we are already *gosvāmīs* or *mahāpuruṣas*. Why should we accept *dikṣā* from any other person?” But Śrīman Mahāprabhu has said in *Śrī Caitanya-caritāmṛta* (*Madhya-līlā* 8.128):

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*kibā vipra, kibā nyāsī, sūdra kene naya
yei kṛṣṇa-tattva-vettā, sei guru haya*

Whether one is a *brāhmaṇa*, a *sannyāsī* or a *sūdra*, if he is learned in all the truths regarding Śrī Kṛṣṇa, then he is to be accepted as a *guru*.

It is also stated in *Śrīmad-Bhāgavatam* (11.3.21):

*tasmād guruṁ prapadyeta
jijñāsuḥ śreya uttamam
sābde pare ca niṣṇātām
brahmaṇy-upasamāśrayam*

How can a person who is desirous of knowing what is duty and what is not duty obtain the topmost benefit? In order to understand this, one must approach the lotus feet of a *sad-guru*. One who is expert in understanding all the conclusions of the revealed scriptures such as the Vedas, who has direct experience and realisation of Bhagavān, and who is not influenced by any kind of material agitation is known as a *sad-guru*.

The purport of this statement is that only a person who is situated in *suddha-bhakti*, who is learned in all the conclusions of the scriptures, whose actions are pure, who is simple and honest, who is free from greed, who is free from deviant conclusions such as *māyāvāda*, who is expert in all functions related to the service of the Lord, who is free from lethargy, and who is intently devoted to the holy name of the Lord is fit to become a *guru*. It does not matter what family, race, social classification (*varṇa*) or stage of life (*āśrama*) he may be in.

Another consideration is that only a person who is free from lethargy, who is faithful, whose activities are pure, and who is desirous of *bhagavad-bhakti* is eligible to become a disciple. When the *guru* considers the disciple fit and when the disciple ascertains the *guru* to be a pure devotee of Kṛṣṇa and thus reposes his faith in him, the spiritual master will then impart instructions unto the disciple.

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There are two kinds of *guru*: the *dikṣā-guru* and the *sikṣā-guru* (the *śravaṇa-guru* and the *sikṣā-guru* are here considered as one). One should accept initiation from the *dikṣā-guru* and take instructions regarding the process of worship (*arcana*). There is only one *dikṣā-guru*, but there can be many *sikṣā-gurus*. The *sikṣā-guru* gives instructions on how to perform *bhajana*. According to *Śrī Caitanya-caritāmṛta* and other scriptures, one should not discriminate between the *dikṣā-* and *sikṣā-guru* – there is no difference between them.

The *dikṣā-* and *sikṣā-guru* have been described respectively as *bhagavad-rūpa* or *prakāśa* (the external form or feature of the Lord) and *bhagavat-svarūpa* (the internal identity or form of the Lord). This is clearly mentioned in *Śrī Caitanya-caritāmṛta*. The *dikṣā-guru* has been described in the following words:

*guru kṛṣṇa-rūpa hana sāstrera pramāṇe
guru-rūpe kṛṣṇa kṛpā kareṇa bhakta-gaṇe*

Śrī Caitanya-caritāmṛta (Ādi-lilā 1.45)

According to the evidence of the revealed scriptures, the [*dikṣā-*] *guru* is directly the outward form of the Supreme Lord Śrī Kṛṣṇa (*kṛṣṇa-rūpa*). Kṛṣṇa in the form of the spiritual master bestows mercy upon the devotees.

The *sikṣā-guru* is described as follows:

sikṣā-guruke ta' jāni kṛṣṇera svarūpa

Śrī Caitanya-caritāmṛta (Ādi-lilā 1.47)

One should know the *sikṣā-guru* to be the internal form or identity of Śrī Kṛṣṇa (*kṛṣṇa-svarūpa*).

Jagad-guru Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has given an elaborate explanation of these verses in his commentary to *Śrī Caitanya-caritāmṛta*.

Comment

There is very little difference between the words *rūpa* and *svarūpa*. The word *rūpa* conveys the sense of form, figure or appearance, whereas the word *svarūpa* conveys the sense of form, nature or condition. For example Śrī Kṛṣṇa appears very charming as He holds the flute to His lips in His threefold-bending form (*tribhaṅga-lalita*). This is *kṛṣṇa-rūpa*. The various moods He expresses as *dhīrodāta*, *dhīra-lalita*, *dhīra-sānta*, *dhīroddhata* and so on are all *kṛṣṇa-svarūpa*. In Kṛṣṇa there is no difference between *rūpa* and *svarūpa*. There is no difference between His external form and His internal moods. Similarly there is no difference between the *dikṣā-* and *sikṣā-guru*. The *dikṣā-guru* reveals Kṛṣṇa's *rūpa* and the *sikṣā-guru* reveals Kṛṣṇa's *svarūpa*. ❀

Without thoughtful consideration, some people take shelter at the feet of a *māyāvādī sannyāsī* or a *prākṛta-sahajiyā*² who is a Vaiṣṇava in name only, or a family *guru* (*kula-guru*) who is ignorant in the matter of *bhajana*. Having taken shelter of such persons, they think that they have obtained a genuine spiritual master or *sad-guru*. They think that there is no need for *sādhana-bhajana* or for *sādhu-saṅga*, but this kind of consideration is blind faith. Such a spiritual master simply hinders one's attainment of *prema*.

After taking shelter of the lotus feet of a *sad-guru* and performing *bhajana* in a regular way, the disciple should discern whether or not his *anarthas* are going away. One can consult the book named *Mādhurya-kādambinī* written by the same author, Śrīla Viśvanātha Cakravartī Ṭhākura, for a detailed description of *anarthas* and the method to obtain freedom from them. Those who perform *bhajana* but make no endeavour to become free from *anarthas* cannot make any advancement in *bhajana*. Only by performing *bhajana* in

² A *prākṛta-sahajiyā* is one who abandons the fundamental procedures of *sādhana* and imitates the symptoms of advanced devotees by a material display.

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accordance with the appropriate methods can the *sādhaka* make steady progress beginning from *śraddhā* and culminating in one's desired goal of *prema*.

Verse 4

The Sixty-four Limbs of Bhajana

atha bhajanasya catuḥ-ṣaṣṭir aṅgāni

śrī-guru-pādāśrayaḥ, śrī-kṛṣṇa-dīkṣā-sīkṣādi, śrī-guru-sevā, sādhu-mārgānusāraḥ, bhajana-rīti-praśnaḥ, śrī-kṛṣṇa-prītaye bhogādi-tyāgaḥ, tīrtha-vāsaḥ tīrtha-māhātmya-śravaṇam ca, svabhakti-nirvāhānurūpa-bhojanādi-svikāram, ekādaśī-vratam, aśvattha-tulasī-dhātṛi-go-brāhmaṇa-vaiṣṇava-sammānam – pūrvadaśa-grahaṇam.

para-daśa-tyāgaḥ – asādhu-saṅga-tyāgaḥ, bahu-sīṣya-karaṇa-tyāgaḥ, bahu-ārambha-tyāgaḥ, bahu-sāstra-vyākhyā-vivādādi-tyāgaḥ, vyavahāre kārpaṇya-tyāgaḥ, śoka-krodhādi-tyāgaḥ, devatāntara-nindā-tyāgaḥ, prāṇimātre udvega-tyāgaḥ, sevāparādha-nāmāparādha-tyāgaḥ, guru-kṛṣṇa-bhakta-nindā-sahana-tyāgaḥ.

vaiṣṇava-cihna-dhāraṇam, harināmākṣara-dhāraṇam, nirmālya-dhāraṇam, nṛtyam, daṇḍavat-praṇānam, abhyutthānam, anuvrajyā, śrī-mūrti-sthāne gamanam, parikramā, pūjā, paricaryā, gītām, saṅkīrtanam, japam, stava-pāṭhaḥ, mahāprasāda-sevā, vijñaptiḥ, caraṇāmṛta-pānam, dhūpa-mālyādisaurabha-grahaṇam, śrī-mūrti-darśanam, śrī-mūrti-sparśanam, ārātrika-darśanam, śravaṇam, tat-kṛpāpekṣanam, smaraṇam, dhyaṇam, dāsyam, sakhyam, ātma-nivedanam, nija-priya-vastusamarpaṇam, kṛṣṇārthe samasta-karma-karaṇam.

sarvathā śaraṇāpattiḥ, tulasī-sevā, vaiṣṇava-sāstra-sevā, mathurā-maṇḍale vāsaḥ, vaiṣṇava-sevā, yathā-śakti dolādi-mahotsava-karaṇam, kārttika-vratam, sarvadā harināmagrahaṇam, janmāṣṭamī-yātrādikam ca evam ūnaṣṭi bhaktyaṅgāni; atha tatra pañca aṅgāni sarvataḥ śreṣṭhāni yathā – śrī-mūrti-sevā-kausalam, rasikaiḥ saha śrī-bhāgavatārthāsvādah, sajātīya-snigdha-mahattara-sādhu-saṅgaḥ, nāma-saṅkīrtanam, śrī-vṛndāvana-vāsaḥ evam militvā catuḥ-ṣaṣṭy aṅgāni.

Śrī Bindu-vikāśinī-vṛtti

(1) Śrī-guru-padāśraya Taking shelter at the lotus feet of Śrī Guru

In all the scriptures that promote *bhakti* the unlimited glories of Śrī Guru have been described. Without taking shelter at the lotus feet of a *sad-guru* it is impossible to enter into the realm of *bhagavad-bhajana*. Therefore, out of all the limbs of *bhakti*, *sad-guru-padāśraya* has been cited first. It is the duty of all faithful persons who have a desire for *bhagavad-bhakti* to take shelter at the lotus feet of a spiritual master who is a genuine preceptor of the *sāstras* expounding the glories of Bhagavān and who is expert in understanding and explaining the *mantras* describing Bhagavān.

All *anarthas* are easily removed only by the mercy of such a genuine spiritual master and thus one also obtains the supreme favour of Bhagavān. By the mercy of Śrī Guru all *anarthas* are easily destroyed. Śrīla Jīva Gosvāmī has demonstrated this in his *Bhakti-sandarbha* (*Anuccheda* 237) by citing the evidence of various *sāstras*. He has explained this by the statement of Brahmājī as well:

yo mantraḥ sa guruḥ sākṣāt
yo guruḥ sa hariḥ svayam
gurur yasya bhavet tuṣṭas
tasya tuṣṭo hariḥ svayam

The *mantra* (which is given by the *guru*) is itself the *guru*, and the *guru* is directly the Supreme Lord Hari. He upon whom the spiritual master is pleased also obtains the pleasure of Śrī Hari Himself.

Comment

The *guru's* internal, spiritual mood of service to Śrī Rādhikā and Kṛṣṇa is conveyed to the disciple through the medium of a *mantra*.

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Everything is given in seed form within the *mantra*. At first the disciple will not be able to understand, but by performing *sādhana* and *bhajana* under the guidance of Śrī Gurudeva and by meditating on the *mantra* given by him, gradually everything will be revealed. Therefore it is said here that the *mantra* is the direct representation of Śrī Gurudeva. ❀

In *Hari-bhakti-vilāsa* (4.360) it is stated:

*harau ruṣṭe gurus trātā
gurai ruṣṭe na kaścana
tasmāt sarva-prayatnena
gurum eva prasādayet*

Even if a person incurs the displeasure of the Lord, the spiritual master may still give him protection, but if the spiritual master is displeased, there is no one to give him protection. Therefore one should please Śrī Gurudeva by all endeavours of one's body, mind and words.

The author Śrīla Viśvanātha Cakravartī Ṭhākura has also said: “*yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi* – for one who pleases the spiritual master the Supreme Lord is automatically pleased, but for one who displeases the spiritual master there is no means of obtaining success. I therefore meditate upon Śrī Gurudeva, offer prayers to him, and bow down before him three times a day.”

What is required to be a *guru*? This has been stated in *Śrīmad-Bhāgavatam* (11.3.21):

*tasmād guruṁ prapadyeta
jijñāsuḥ śreya uttamam
śābde pare ca niṣṇātām
brahmaṇy-upaśamāśrayam*

In *Bhakti-sandarbhā* (*Anuccheda* 202) Śrīla Jīva Gosvāmī has defined the meaning of the words *śābde pare ca niṣṇātām* in the following statement: “*śābde brahmaṇi vede tātparyā vicāreṇa*

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niṣṇātām tathaiva niṣṭhām prāptam, pare brahmaṇi-bhagavad-ādī-rūpāvirbhāves tu aparokṣānubhavana – one who is expert in explaining the purport of the Vedas, which are *śabda-brahma*, who has direct experience of Parabrahma (the Supreme Brahman, Śrī Kṛṣṇa), and who is devoid of all material expectations and requirements should be accepted as a genuine spiritual master. One should take shelter of such a *guru* through the process of hearing in order to know the truth regarding *sādhana*, the means, and *sādhya*, the goal.”

Similarly it has been stated in the Śrutis (*Muṇḍaka Upaniṣad* 1.2.12): “*tad-vijñānārtham sa gurum evābhigacchet samit-pāṇiḥ śrotriyam brahma-niṣṭham* – in order to obtain direct realisation of the supreme absolute reality, or in other words knowledge concerning *prema-bhakti*, a person who is desirous of his own welfare should approach a *sad-guru* who knows the purport of the Vedas and who is learned in the truths regarding Śrī Kṛṣṇa. Taking an offering in one’s hands, one should submit oneself to such a *sad-guru* with body, mind and words.”

Śrīla Jīva Gosvāmī has here described that the instructors who disseminate knowledge of *bhagavat-tattva* are of two kinds: *sarāga*, with attachments, and *nirāga*, without attachments. Instructors who are greedy for wealth and who maintain desires for sensual enjoyment are known as speakers with material attachments, or *sarāga-vaktās*. The influence of such instructors is not enduring. An instructor who is a topmost devotee of the Lord, who is adept in relishing *bhakti-rasa* and evoking spiritual emotions in others (*sarasa*), and who is capable of extracting the essence of anything (*sāgrāhī*) is known as a speaker without attachments, or *nirāga-vaktā*. The verse cited on the previous page from *Śrīmad-Bhāgavatam* refers exclusively to the instructor who is devoid of attachments (*nirāga-vaktā*).

In *Bhakti-sandarbhā* Śrīla Jīva Gosvāmī, in examining *guru-tattva*, has cited three types of *guru*: (i) *śravaṇa-guru*, (ii) *śikṣā-guru* and (iii) *dīkṣā-guru*.

(i) Śravaṇa-guru

The person from whom one hears knowledge of the *bhaktas*, *bhakti* and *bhagavat-tattva* is known as the *śravaṇa-guru*. In the conversation between Mahārāja Nimi and the Nava-Yogendras in *Śrīmad-Bhāgavatam* (11.3.22) it is said:

*tatra bhāgavatān dharmān
śikṣed gurvātma-daivataḥ
amāyayānuvṛtṭyā yais
tuṣyed ātmātma-do hariḥ*

A *sādhaka* should adopt the practice of *bhakti* free from all hypocrisy. He should approach a *guru* who knows all the truths related to the Supreme Lord and who is very dear to the Lord. The *sādhaka* should receive instructions on *bhāgavata-dharma* from such a spiritual master. By carrying out those instructions, Bhagavān Śrī Hari personally gives Himself to the devotee.

Such a person who gives instructions on how to execute *bhajana* is called a *śravaṇa-guru*. There may be many *śravaṇa-gurus*; nonetheless the *sādhaka* should take shelter of one *mahāpuruṣa* among them who is suitable to his nature and receive instructions from him regarding how to perform *bhajana*.

(ii) Śikṣā-guru

Out of many such competent *śravaṇa-gurus*, one who gives instructions in *bhajana* which are just suitable to the *bhāva* of the *sādhaka* is called a *śikṣā-guru*. There may be many *śikṣā-gurus* also; however, it is advantageous to have one *śikṣā-guru* in particular who is conducive to one's mood. The *śravaṇa-guru* and the *śikṣā-guru* are usually one and the same person, as stated in *Bhakti-sandarbhā* (*Anuccheda* 206): “*atha śravaṇa-guru-bhajana-śikṣā-gurvoh prāyakam ekatvam iti* – the *śravaṇa-guru* and the *bhajana-śikṣā-guru* are usually the same person.” The verses already cited – “*tasmād guruṁ prapadyeta*”, “*tad-vijñānārtham*”, “*tatra bhāgavatān dharmān śikṣet*” and so on – should be understood in relation to both the *śravaṇa-guru* and the *śikṣā-guru*.

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(iii) *Dikṣā-guru*

One who gives a *mantra* for worship according to the rules and regulations of scripture is called a *dikṣā-guru* or *mantra-guru*. The *dikṣā-guru* should possess all the symptoms already described of a *mahāpuruṣa* and those described in connection with the *sad-guru*. The *dikṣā-guru* should be conversant in the conclusions of the Vedas, he should be adept in expounding those conclusions, he should have direct experience and realisation of Bhagavān, and he should be completely detached from material sense objects. If he is lacking in these characteristics, then the faith of the disciple will waiver.

There is only one *dikṣā-guru*. The *sikṣā-guru* should be in conformity with the *dikṣā-guru*; otherwise impediments may arise in the practice of *sādhana*. Ordinarily the *dikṣā-guru* carries out the function of *sikṣā-guru*. In his absence one should accept as one's *sikṣā-guru* an advanced devotee possessing the characteristics already described.

There is no direction that permits one to renounce a *sad-guru*; however, a *guru* who has become inimical to Vaiṣṇavas, the *sāstras* and *bhakti*, who is engrossed in sense enjoyment, who is lacking discrimination as to what is duty and what is not duty, who is foolish, or who is following a path other than *suddha-bhakti* should be given up. It is directed in various places in the *sāstras* that one should then take *dikṣā* again from a Vaiṣṇava *guru* in accordance with the rules and regulations. This is the purport of the verses quoted below from *Bhakti-sandarbhā* (*Anuccheda* 238):

*guror apy avaliptasya
kāryākāryam ajānataḥ
utpatha-pratipannasya
parityāgo vidhīyate*

Mahābhārata (Udyoga-parva 178.48)

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*avaiṣṇavopadiṣṭena
manreṇa nirayaṁ vrajet
punaś ca vidhinā samyag
grāhayed-vaiṣṇavād guroḥ*

Hari-bhakti-vilāsa (4.366)

In other words one who accepts a *mantra* from a non-Vaiṣṇava *guru* goes to hell. Therefore one should again receive *dikṣā-mantra* from a Vaiṣṇava *guru* in accordance with the rules and regulations.

(2) Śrī-kṛṣṇa-dikṣā-śikṣādi Receiving initiation and spiritual instructions

It is essential to accept *dikṣā* and *śikṣā* from a *guru* in order to gain entrance into *bhagavad-bhajana*. In *Hari-bhakti-vilāsa (2.9)* the following is said regarding *dikṣā*:

*divyaṁ jñānaṁ yato dadyāt
kuryāt pāpasya saṅkṣayam
tasmād-dikṣeti sā proktā
deśikais tattva-kovidaiḥ*

That religious undertaking which bestows *divya-jñāna* (transcendental knowledge) and destroys *pāpa* (sin), *pāpa-bija* (the seed of sin) and *avidyā* (ignorance) to the root is called *dikṣā* by learned authorities in the absolute truth.

Therefore a faithful *sādhaka* will dedicate his entire self to the lotus feet of Śrī Gurudeva, offer *praṇāma* unto him and take *dikṣā* from him by receiving a Vaiṣṇava *mantra* in accordance with the rules and regulations of the scriptures. The meaning of *divya-jñāna* referred to above is that the *jīva* is not a material phenomenon; the *jīva* is an atomic particle of spiritual consciousness belonging to the *sac-cid-ānanda-svarūpa* of Śrī Kṛṣṇa. By virtue of this the *jīva* is nothing other than the *nitya-dāsa* of Bhagavān. This is also stated in *Śrī Caitanya-caritāmṛta (Madhya-līlā 20.108)*: “*jīvera*

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svarūpa haya kṛṣṇera nitya-dāsa – the *svarūpa* or identity of the *jīva* is to be an eternal servant of Śrī Kṛṣṇa.”

Although the *jīva* is by nature an eternal servant of Bhagavān, because his face has been averted from the Lord from a time without beginning, he has been wandering in various species of life. He is thus being scorched by the threefold miseries of material existence.

By the causeless mercy of the ocean of mercy Śrī Bhagavān or His devotees, the *jīva* attains *sādhū-saṅga*. By the potency of that *sādhū-saṅga*, the *jīva* offers himself at the lotus feet of Śrī Gurudeva. By bestowing the *kṛṣṇa-mantra*, Śrī Gurudeva dispels the *jīva's* aversion towards the Lord (*bhagavad-vimukhatā*) and directs his attention towards the performance of *bhagavad-bhajana*. He gives *sambandha-jñāna* concerning *bhagavad-tattva*, *jīva-tattva* and *māyā-tattva*, and awakens the dormant inclination of the *jīva* to serve the Lord (*bhagavad-unmukhatā*). As a consequence of this, the *pāpa*, *pāpa-bīja* and *avidyā* of the *sādhaka* are all destroyed to the root. This procedure of *dikṣā* is not completed in one day; rather it is begun from the day of initiation.

In *Bhakti-sandarbhā* (*Anuccheda* 283) Śrīla Jīva Gosvāmī has explained the meaning of *divya-jñāna* in the following words: “*divyaṁ jñānaṁ hy atra mantrā bhagavat-svarūpa-jñānam, tena bhagavatā sambandha-viśeṣa-jñānaṁ ca* – *divya-jñāna* is transcendental knowledge contained within a *mantra* that reveals the form and identity of the Supreme Lord (*bhagavat-svarūpa*) as well as the knowledge of the *sādhaka-jīva's* particular relationship with the Lord.”

The relationship between Bhagavān and the *jīva* is that of servant and served. Bhagavān is the served (*sevya*) and the *jīva* is the servant (*sevaka*) – this is only a general relationship. In the advanced stage, this same relationship manifests in one particular form out of the various moods of *dāsya*, *sakhya*, *vātsalya* or *mādhurya*. Śrī Gurudeva, knowing the *svarūpagata-bhāva*, or in other words the natural, inherent disposition of the *sādhaka*, gives nourishment to that particular mood within his heart in order to

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bring it clearly into view. In *Hari-bhakti-vilāsa* (2.12), quoting a statement from the *Tattva-sāgara*, it is said:

*yathā kāñcanatām yāti
kāṁsyaṁ rasa-vidhānataḥ
tathā dīkṣā-vidhānena
dvijatvaṁ jāyate nṛṇām*

Just as bell metal is turned to gold by a particular alchemical process, a man can attain to the state of being a *dvija* by the process of Vaiṣṇava *dīkṣā*.

By the word *nṛṇām* used in this verse, Śrīla Sanātana Gosvāmī has indicated a person who has received initiation. In other words a person who receives *dīkṣā* becomes a *dvija*³ or twice-born. By the word *dvijatvam* he has indicated that one attains to the state of a *brāhmaṇa*, or one who knows the absolute truth Brahman. The word *dvijatvam* used here does not mean the state of being a *dvija* by initiation into the sacred thread like that of the *kṣatriyas* and *vaiśyas*. By the procedure of *dīkṣā* the disciple is born again. This is called birth by *dīkṣā* (*daikṣa-janma*).

There are three kinds of birth: (1) *saukra-janma* – seminal birth; that is, birth by mother and father, (2) *sāvitra-janma* – a ceremony in which a boy is initiated into one of the three twice-born classes by being invested with the sacred thread and (3) *daikṣa-janma* – birth by the process of spiritual initiation (*dīkṣā*). Even a *sūdra* or an untouchable person who is born in the lowest family obtains the *saṁskāras* for being a *dvija* upon being initiated in accordance with the regulations of the Pañcarātra. This is the purport of the following statement from the *Mahābhārata* (*Anuśāsana-parva* 143.46):

³ The word *dvija* in common usage can refer to a man of any one of the first three classes – *brāhmaṇa*, *kṣatriya* or *vaiśya* – who has been reborn by being invested with the sacred thread. Here, however, the word *dvija* is being used specifically to refer to the state of a *brāhmaṇa*, or one who knows Brahman.

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*etaiḥ karma-phalair devī
nyūna-jāti-kulodbhavaḥ
sūdro 'py āgama-sampanno
dvijo bhavati saṁskṛtaḥ*

As a result of these activities, O Goddess, even a *sūdra* born in a low-caste family becomes twice-born and endowed with the *āgama* (the scripture).

In a conversation between Rukmāṅgada (a king) and Mohini quoted from the *Skanda Purāṇa* it is said:

*adīkṣitasya vāmoru
kṛtaṁ sarvaṁ nirarthakam
paśu-yonim avāpnoti
dikṣā-virahito janaḥ*

Hari-bhakti-vilāsa (2.6)

O Vāmoru (O woman with beautiful thighs), all the auspicious activities of men are worthless without accepting *dikṣā*. A person who is bereft of *dikṣā* obtains birth in the animal species of life.

In *Bhakti-sandarbhā* Śrīla Jīva Gosvāmī has said that without undergoing the *upanayana-saṁskāra*⁴ even children appearing in twice-born families are unfit to study the *sāstras* and to perform *yajñas*. Similarly without *dikṣā* one is unfit to worship the presiding deity of the *mantra*.

It is seen in the *sāstras* in connection with the glories of *bhagavan-nāma* that there is so much potency in the Lord's name that even without undergoing *dikṣā*, purificatory ceremonies (*sat-kriyā*) or preparatory rites (*puraścaryā*), *harināma* is competent to produce results as soon as it comes in contact with the tongue. This is expressed in the following statement of Śrī Lakṣmīdhara, cited from *Padyāvalī* (29):

⁴ *Upanayana-saṁskāra* is a ceremony in which a *guru* initiates a boy into one of the three twice-born classes and by which the boy is invested with the sacred thread, thus becoming qualified to study the Vedas.

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ākṛṣṭiḥ kṛta-cetasām sumahatām uccātanam cāmhasām
ācaṇḍālam amūka-loka-sulabho vaśyaś ca mokṣa-śriyaḥ
no dikṣām na ca dakṣiṇām na ca puraścaryām manāg ikṣate
mantra 'yam rasanā-sprg eva phalati śrī-kṛṣṇa-nāmātmakaḥ

This *mahā-mantra*, composed of the names of Śrī Kṛṣṇa, is so astonishingly powerful and accessible that it yields fruit as soon as it touches the tongue. Because it attracts even liberated souls who are purified at heart and whose desires are fully satiated, this *mantra* is supreme in its power of subjugation. It eradicates great sins which could not be destroyed by *yajña*, *yoga*, *tapa*, *dāna* and other means. Because it can be chanted anywhere at any time, it is so easily available that even *caṇḍālas* or anyone who is not mute can chant it. By its causeless mercy it submits itself to a person who merely desires to chant. The rare wealth of *mokṣa* runs behind to serve it. Unlike other *mantras*, the chanting of this *mahā-mantra* is not dependent on receiving *dikṣā* from a *guru*, moral conduct or preparatory rites.

Śrīla Jīva Gosvāmī, in discussing this topic in *Bhakti-sandarbha* (*Anuccheda* 283), has said that in spite of the statements in the scriptures as to the autonomous potency of the holy name, the previous *mahājanas* such as Śrī Nārada first accepted *dikṣā* from their *gurus* and then performed their *sādhana* and *bhajana* in worship of their *iṣṭadeva* (the beloved deity of the heart). Similarly those who desire to follow in the footsteps of those *mahāpuruṣas* must also accept *dikṣā* into *bhagavad-mantra* from Śrī Gurudeva, because without accepting *dikṣā* one's relationship with Bhagavān in *dāsya*, *sakhya* and so on cannot be awakened. That relationship is established only by the lotus feet of Śrī Guru. The custom of *dikṣā* was honoured by Śrī Caitanya Mahāprabhu and His followers, the Gosvāmīs. It is prevalent even today in their followers.

Śrīla Viśvanātha Cakravartī Ṭhākura has clearly said that those persons who have abandoned the pursuits of *karma-yoga*, *jñāna-yoga*, *japa*, *tapa* and other processes of *sādhana*, who have accepted Bhagavān as their *iṣṭadeva* and who are engaged in *śravaṇa*, *kīrtana* and *smaraṇa* of *bhagavan-nāma*, but who have not accepted *dikṣā* from a Vaiṣṇava *guru* according to the Vaiṣṇava

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regulations, cannot attain the Supreme Lord. They will merely be prevented from entering hell, or in their next birth, by the influence of the *bhajana* performed in the previous life, they will obtain *sādhū-saṅga*. By then taking shelter at the lotus feet of a *guru*, receiving *dīkṣā* from him and making advancement through the different stages of *bhakti*, they can attain the Supreme Lord.

In *Hari-bhakti-vilāsa* (5.450–1), quoting from the *Skanda Purāṇa*, Śrīla Sanātana Gosvāmī has said:

*evam śrī-bhagavān sarvaiḥ
sālagrāma-silātmakaḥ
dvijaiḥ strībhiḥ ca sūdrais ca
pūjyo bhagavataḥ paraiḥ
brāhmaṇa-kṣatriya-visām
sa-chūdrāṇām athāpi vā
sālagrāme 'dhikāro 'sti
na cānyeṣām kadācana*

In the commentary on the above verses it is stated that upon receiving *dīkṣā* in accordance with the regulations of *sāstra*, everyone, whether they be a *brāhmaṇa*, *vaiśya*, *kṣatriya*, woman or *sūdra*, becomes qualified to worship Bhagavān in the form of *sālagrāma-silā*. The word *sat-sūdra* from the verse means a *sūdra* who has received *dīkṣā*. After receiving *dīkṣā*, a *sūdra* no longer remains a *sūdra*. In the scriptures, statements are sometimes seen forbidding women and *sūdras* from the worship of *sālagrāma-silā*. These statements, however, do not apply to persons who have taken *dīkṣā* – they are intended for those who have not received *dīkṣā*.

In *Bhakti-rasāmṛta-sindhu* (1.2.98) the following verse is quoted from *Śrīmad-Bhāgavatam* (11.3.22):

*tatra bhāgavatān dharmān
sīkṣed gurvātma-daivataḥ
amāyānūvṛtṭyā yais
tuṣyed ātmātma-do hariḥ*

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One should know Śrī Gurudeva to be one's supreme benefactor, friend and most worshipful deity – the direct personification of Hari. One should always follow him without duplicity and take instructions from him about *bhāgavata-dharma*. By this practice the Supreme Lord Hari becomes pleased and gives Himself to the disciple.

(3) Prīti-pūrvaka-guru-sevā **Serving Śrī Guru with love**

In *Śrīmad-Bhāgavatam* Śrī Kṛṣṇa Himself has declared to Uddhava: “Know the *ācārya* to be My very own self and never disrespect him. Never find fault with him, considering him to be an ordinary man, for all the demigods reside within Śrī Gurudeva.” All those *anarthas* which cannot be removed even by very rigid practice of *sādhana* are easily destroyed by serving Śrī Gurudeva without duplicity. “*Yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi* – the mercy of Śrī Guru is itself the mercy of Bhagavān.” If a disciple has the mercy of Śrī Guru but somehow displeases Bhagavān, the spiritual master will take responsibility for the disciple's action and ensure that Bhagavān is pleased. But if the spiritual master is displeased then Śrī Bhagavān will never forgive such an offender. Therefore, considering the spiritual master to be one's supreme friend, one should serve him with great love.

Some persons who are not conversant with the conclusions of the scriptures serve only the spiritual master, thinking him to be Bhagavān. They think that there is no need to perform service to or *bhajana* of the Lord separately. Such persons go as far as offering *tulasī* and other articles at the feet of Śrī Gurudeva. This thinking is opposed to the scriptures. According to the scriptures, just as one possesses *para-bhakti* towards Śrī Bhagavān, one should similarly possess *bhakti* towards the lotus feet of Śrī Gurudeva; otherwise all one's efforts in *sādhana* and *bhajana* will bear no result.

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*yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanah*

Śvetāśvatara Upaniṣad (6.23)

For one who has *para-bhakti* towards the Supreme Lord and towards Śrī Gurudeva, all the conclusions mentioned in the *sāstras* regarding the supreme, ultimate reality, Śrī Bhagavān, become manifest in his heart. For those who have no *bhakti* towards the lotus feet of the spiritual master, the conclusions of the scriptures are not revealed.

(4) Sādhu-mārgānusārah Following the path of sādhus

The method by which the mind may be fixed at the lotus feet of Kṛṣṇa can be called *sādhana-bhakti*. But one should pursue the very same path by which the previous *mahājanas* attained the Lord. The reason for this is that the path which has already been chalked out by the *mahājanas* is free from all distress and hardship, and it is the cause of all auspiciousness.

*sa mṛgyaḥ śreyasām hetuḥ
panthāḥ sastāpa-varjitaḥ
anavāpta-śramaṁ pūrve
yena santaḥ pratashire*

Bhakti-rasāmṛta-sindhu (1.2.100), from the Skanda Purāṇa

No path can be properly ascertained by any one individual. All the previous *mahājanas* following in consecutive succession, one after another, have made the path of *bhakti-yoga* neat and clean and free from obstruction. They have eliminated all the petty obstacles and disturbances along the path and made it very easy and free from fear. Therefore we must take support from the specific path which they have laid. Even though one may be engaged in *aikāntikī-bhakti* (exclusive devotion) towards Lord

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Hari, if one transgresses the regulations of the *sāstras* like the Śruti, Smṛti, Purāṇas or Pañcarātra, his *bhakti* can never produce a beneficial effect. Rather it will simply be the cause of calamity.

*śruti-smṛti-purāṇādi-
pañcarātra-vidhiṃ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate*

Bhakti-rasāmṛta-sindhu (1.2.101), from the *Brahma-yāmala*

A question may be raised here as to how *aikāntikī-bhakti* towards Lord Hari could ever be the cause of calamity? In response to this it is said that the exclusive or one-pointed mood (*aikāntika-bhāva*) of *śuddha-bhakti* is obtained only by taking support of the path of the previous *mahājanas*. By abandoning the path of the previous *mahājanas* and erecting some other path, the mood of one-pointed devotion is not obtained. Therefore Dattātreya, Buddha and other more recent teachers, not being able to comprehend *śuddha-bhakti*, accepted in its place a mere reflection of *śuddha-bhakti* and thus propagated paths that were mixed with *māyāvāda* and atheism. Some aspect of *aikāntikī-hari-bhakti* is attributed to these paths, but in reality the paths introduced by those persons are not *hari-bhakti* – they are a disturbance (*utpāta*).

In the *bhājana* of those who pursue the *rāga-mārga* there is no dependence upon the regulations of the Śruti, Smṛti, Purāṇas and Pañcarātra. It is dependent simply upon the following of the Lord's eternal associates of Vraja. But for those *sādhakas* who have qualification for the *vidhi-mārga* it is essential to take support only of the path of *bhakti* specified by Dhruva, Prahlāda, Nārada, Vyāsa, Śuka and other *mahājanas*. In particular, it is even more beneficial to follow the path shown by Śrī Rūpa, Sanātana, Raghunātha dāsa Gosvāmī and other associates of Śrī Śācinandana Gaurahari, who is the saviour of the fallen conditioned souls of the age of Kali and who is decorated with the sentiment and complexion of Śrī Rādhā. One should also follow subsequent *mahājanas* following in their

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line. Therefore, for *vaidha-bhaktas*, there is no method other than following the path of *sādhus*.

(5) Bhajana-rīti-nīti-praśna Questions about the procedures of bhajana

Sad-dharma means true religion, or in other words the religion of true *sādhus*. In the association of saintly persons, *sādhakas* should inquire about those procedures which the *sādhus* have adopted to attain the Lord. To inquire with great persistence in order to understand those procedures is called inquiry about *sad-dharma*. This has been stated in the *Nārada-pañcarātra*:

*acirād eva sarvārthaḥ
sidhyaty eṣām abhīpsitaḥ
sad-dharmasyāvabodhāya
yeṣāṃ nirbandhini matiḥ*

Bhakti-rasāmṛta-sindhu (1.2.103)

Those whose minds are exceedingly anxious to know all about *sad-dharma*, or the procedures of *bhakti*, very quickly attain all their cherished goals.

(6) Kṛṣṇārthe akhila-bhoga-tyāga Renunciation of all enjoyment for the sake of Kṛṣṇa

To enjoy material pleasure through activities such as eating, drinking, sleeping and mating is called *bhoga* (material enjoyment). This *bhoga* is principally opposed to *bhajana*. *Bhajana* becomes easily accessible by giving up such material enjoyments for the sake of *kṛṣṇa-bhajana*. A person attached to sense enjoyment is like a person addicted to intoxication. He becomes so engrossed in the enjoyment of material pleasure that he cannot perform pure *bhajana*. Therefore he should only accept *bhagavat-prasāda* in the mood of service. He should protect and maintain

the body only to keep it fit for the service of the Lord. He should give up all types of material enjoyment, particularly on holy days such as Ekādaśī, Janmāṣṭamī, Rāma-navamī, Gaura-pūrṇīmā, Nṛsimha-caturdaśī and so on.

**(7) Tīrtha-vāsaḥ tīrtha-māhātmya-śravaṇam ca
To live in a sacred place
and to hear the greatness of such places**

By living in close proximity to a holy river like the Gaṅgā or Yamunā that is connected to the Lord's pastimes or by living in sacred places where the Lord appeared and enacted various pastimes, *niṣṭhā* is awakened. In *Bhakti-rasāmṛta-sindhu* (1.2.105–7) the following has been said about residing at a holy place:

*saṁvatsaram vā ṣaṁmāsān
māsam māsārdham eva vā
dvārakā-vāsinaḥ sarve
narā nāryaś caturbhujāḥ*

Skanda Purāṇa

By living in Dvāraka for one year, six months, one month or even for fifteen days, a man or woman becomes a four-armed denizen (of Vaikuṅṭha).

*aho kṣetrasya māhātmyam
samantād-daśa-yojanam
diviṣṭhā yatra paśyanti
sarvān eva caturbhujān*

Brahma Purāṇa

The glories of Puruṣottama-dhāma (Jagannātha Purī) are extraordinary. The demigods from the celestial planets look upon all living beings spread within a radius of ten *yojanas* (approximately eighty miles) of this sacred place as four-handed denizens of Vaikuṅṭha.

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*yā vai lasac-chrī-tulasī-vimiśra-
kṛṣṇāṅghri-reṇv-abhyadhikāmbu-netrī
punāti lokān ubhayatra seśān
kas tām na seveta mariṣyamāṇaḥ*

The *sāstras* have extensively proclaimed the glories of residing on the bank of sacred rivers like the Gaṅgā, Yamunā, Godāvarī and others. The above verse is taken from *Śrīmad-Bhāgavatam* (1.19.6). “The Bhagavatī (Gaṅgā), which carries the most sacred water mixed with the dust of the lotus feet of Śrī Kṛṣṇa and the beautiful, alluring *tulasī*, purifies everyone in this world as well as the world beyond, including Śiva. Therefore who is there on the verge of death who will not take up her service?” In other words everyone should engage in the service of the Gaṅgā.

In *Jaiva-dharma* Śrīla Bhaktivinoda Ṭhākura has said that residence anywhere within the thirty-two mile radius of Śrī Navadvīpa, and in particular within Māyāpura, is identical to residence within Śrī Vṛndāvana. Of the seven holy places that yield liberation – namely Ayodhyā, Mathurā, Māyā, Kāśī, Kāñcī, Avantikā and Dvārakā – Māyāpura is the chief. The reason for this is that, in Māyāpura, Śrīman Mahāprabhu has manifested His eternal abode of Śvetadvīpa.

Four centuries after the appearance of Śrīman Mahāprabhu, this Śvetadvīpa has become the most important of all the holy *tirthas* on the planet Earth. By living at this place all kinds of offences are destroyed and one obtains *suddha-bhakti*. Śrīla Prabodhānanda Sarasvatī has described this *dhāma* as being non-different from Śrī Vṛndāvana, and in some places he has given even greater importance to Śrī Māyāpura.

Those who are incapable of living at the above-mentioned holy places can hear the glories of those places and, by doing so, a strong desire will arise to live there. When the time is ripe, they may then obtain the good fortune to reside at a holy place.

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**(8) Sva-bhakti-nirvāhānurūpa-
bhojanādi-svikāram
Accepting only what is required
for the sustenance of bhakti**

In the *Nāradya Purāṇa* it is said:

*yāvatā syāt svanirvāhaḥ
svikuryāt tāvad-arthavit
ādhikye nyūnatāyām ca
cyavate paramārthataḥ*

Bhakti-rasāmṛta-sindhu (1.2.108)

A wise person, or one who actually knows the value of wealth (*arthavit*), should accept only as much wealth and other things as is required in order to be steadfast in carrying out one's obligations in the matter of *bhakti*. For if one accepts more or less than one's actual requirement, he falls down from spiritual life and thus his real wealth (*paramārtha*) becomes spoilt.

Sādhakas who are fit for *vaidhī-bhakti* may earn wealth by honest means prescribed in accordance with *varṇāśrama-dharma* in order that they may sustain their existence. It is beneficial for them to accumulate wealth only in proportion to their needs. If one is anxious to seize more than he requires, attachment will arise, which will systematically destroy his *bhajana*. If one accepts less than he needs it will also be detrimental because, by doing so, one will be in scarcity and his *bhajana* will dwindle. Therefore, until one has earned the qualification to become completely desireless (*nirapekṣa*), he should practise *suddha-bhakti* and accept wealth only in a proportion appropriate for the maintenance of his existence.

(9) Śrī-ekādaśī-vrata
Observing the vow of Ekādaśī

The name of *śuddhā* Ekādaśī is Harivāsara, the day of Lord Hari. *Śuddhā* Ekādaśī means pure Ekādaśī. This refers to a circumstance in which there is no overlapping or mixture of *tithis*, lunar days. When the Ekādaśī *tithi* begins one *aruṇodaya* period, or at least ninety-six minutes before sunrise on a particular day, and continues until sunrise of the following day with no overlapping of *tithis*, this is known as *śuddhā* Ekādaśī or *pūrṇā* Ekādaśī.

If, however, the Daśamī *tithi* extends even one second within the *aruṇodaya* period before sunrise, the *tithis* are said to overlap and this is called *pūrva-viddhā* Ekādaśī. The term *pūrva-viddhā* Ekādaśī means that the overlapping takes place at the beginning of Ekādaśī, or in other words with the Daśamī *tithi*. One should not observe the *ekādaśī-vrata* on *pūrva-viddhā* Ekādaśī. In such a case the Dvādaśī *tithi* that follows will be known as Mahādvādaśī. The *ekādaśī-vrata* should then be observed on Mahādvādaśī instead of on the Ekādaśī *tithi*.

When, however, the overlapping occurs any time before sunrise of the following day, or in other words with the Dvādaśī *tithi*, this is known as *para-viddhā* Ekādaśī. The term *para-viddhā* Ekādaśī means that the overlapping occurs at the conclusion of Ekādaśī. This does not present any problem and the *ekādaśī-vrata* should still be observed on the Ekādaśī *tithi*.

To honour the day of Lord Hari properly one should observe celibacy the day before. Then on Harivāsara one should fast even from water and remain awake throughout the night, performing continuous *bhajana*. On the next day one should maintain celibacy and break the fast at the appropriate time. Fasting from water (*nirambu-upavāsa*) means that one must also refrain from taking any *mahā-prasāda*. Without doing so one cannot be said to be observing *nirambu-upavāsa*.

For those who are incapable of observing complete fasting throughout the day, an alternative arrangement has been given in

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Hari-bhakti-vilāsa (12.97), quoting from the *Vāyu Purāṇa*. There the statement *naktam haviṣyānnam* is found. The word *naktam* means by night, and the word *haviṣyānnam* means sacrificial food that is suitable to be taken on certain religious festival days. By this statement it is understood that those who are incapable of observing complete fasting may accept suitable eatables such as fruits in the evening.

A similar statement has been given in *Hari-bhakti-vilāsa* (12.82), also quoted from the *Vāyu Purāṇa*, regarding the method of observing fasting by appointing a representative. This is stated in the following words:

*upavāse tv aśaktasya
āhitāgner athāpi vā
putrān vā kārayed anyān
brāhmaṇān vāpi kārayet*

If a *brāhmaṇa* who is maintaining a sacrificial fire is incapable of observing fasting, he may appoint a son or another *brāhmaṇa* to observe the fast in his place.

The complete statement of *Hari-bhakti-vilāsa* (12.97) regarding the method of fasting by accepting suitable eatables (*haviṣyānna*), as cited from the *Vāyu Purāṇa*, is as follows:

*naktam haviṣyānnam anodanam vā
phalam tilāḥ kṣīram athāmbu cājyam
yat pañca-gavyam yadi vāpi vāyuḥ
praśastam atrottaram uttaram ca*

In other words one may accept suitable foods (*haviṣyānna*) at night. All types of grains are unacceptable. Foods that are considered suitable include fruits, sesame, milk, water, clarified butter, the five articles derived from the cow (namely milk, yoghurt, ghee, cow urine and cow dung) or simply air. Each of these is considered progressively better than the one preceding it. According to the *Mahābhārata* (*Udyoga-parva*) there are eight items by which one's vow is not spoiled: water, roots, fruits, milk, ghee, the desires of a

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brāhmaṇa, the order of the spiritual master and medicine. The verse, cited in *Hari-bhakti-vilāsa* (12.100), is as follows:

*aṣṭaitāny avrata-ghnāny
āpo mūlaṁ phalaṁ payaḥ
havir brāhmaṇa-kāmyā ca
guror vacanam auśadham*

The word Harivāsara implies not only that one should observe Ekādaśī but other Vaiṣṇava holy days such as Janmāṣṭamī, Rāmanavamī, Nṛsimha-caturdaśī and Gaura-pūrṇimā. The prescription to follow Ekādaśī that is given in *Hari-bhakti-vilāsa* is meant for all men and women of all four *varṇas* and *āśramas*. All women, whether they be married or widowed, are meant to follow Ekādaśī. Eating grains on Ekādaśī is equated with the sin of eating cow flesh. One should observe methodically the two Ekādaśīs that occur every month (one during the dark phase and one during the light phase of the moon). In *Hari-bhakti-vilāsa* (12.47), quoting from the *Viṣṇu-dharmottara*, it is said:

*saputraś ca sabhāryaś ca
svajanair bhakti-samyutaḥ
ekādaśyām upavaset
pakṣayor ubhayor api*

One should observe fasting on both Ekādaśīs of the month along with one's wife, sons and other family members in a mood of great devotion.

In the above verse the word *svabhārya* means one's own wife. This indicates that one should follow the vow with one's wife. By this statement it has been prescribed that women who have husbands should also observe the vow of Ekādaśī. The *ekādaśī-vrata* is invariable. To neglect the vow of Ekādaśī is a great transgression. There are fasts originating from other desires which are forbidden for married women, but not the *ekādaśī-vrata*. In *Hari-bhakti-vilāsa* (12.3) it is stated:

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*atra vrata-stha-nityatvād
avaśyaṁ tat samācaret
sarva-pāpāpahaṁ sarvār-
thadaṁ śrī-kṛṣṇa-toṣaṇam*

Because the *ekādaśī-* or *dvādaśī-vrata* is invariable, it must certainly be followed. By doing so all sins are eradicated, all purposes are fulfilled and Śrī Kṛṣṇa is pleased.

**(10) Aśvattha-tulasī-dhātrī-go-
brāhmaṇa-vaiṣṇava-sammānam**
**Offering respects to the aśvattha tree,
tulasī, the myrobalan tree, the cows,
brāhmaṇas and Vaiṣṇavas**

The sins of men are destroyed by worshipping, meditating upon and offering obeisances to the *aśvattha* or banyan tree, *tulasī*, the myrobalan tree, cows, the *brāhmaṇas* and the Vaiṣṇavas. This is confirmed in *Bhakti-rasāmṛta-sindhu* (1.2.110), quoting from the *Skanda Purāṇa*:

*aśvattha-tulasī-dhātrī-go-
bhūmi-sura-vaiṣṇavaḥ
pūjitāḥ praṇatāḥ dhyātāḥ
kṣapayanti nṛṇām agham*

Those who are eligible for the practice of *vaidhī-bhakti*, while residing in this material world, are obliged to various living entities for the maintenance of their livelihood. They are obliged to trees that provide shade like the banyan, to trees that provide fruits like the myrobalan, to trees that are worthy of worship like *tulasī*, to beneficial animals like the cow, to the *brāhmaṇas* who give instructions on religious principles and preserve the integrity of society, and to the Vaiṣṇavas, who are devotees of the Lord. They should worship, meditate upon and offer respect to all of these. By such activities they can protect their existence.

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Aśvattha tree (the banyan tree)

In *Bhagavad-gītā* (10.26) Śrī Bhagavān has declared the banyan tree to be a manifestation of His splendour or opulence: “*aśvatthaḥ sarva-vṛkṣāṇām* – of trees, I am the banyan tree.”

Tulasī

Śrī Bhagavān does not accept grains, water or any other food items if they are not offered with *tulasī* leaves. Simply by offering a *tulasī* leaf and a palmful of water, the Lord becomes so pleased that He sells Himself unto the hands of the devotee. This is stated in *Hari-bhakti-vilāsa* (11.261), quoting from the *Gautamīya-tantra*:

*tulasī-dala-mātreṇa
jalasya culukena vā
vikrīṇīte svam ātmānaṁ
bhaktebhyo bhakta-vatsalaḥ*

In *Bhakti-rasāmṛta-sindhu* (1.2.204) there is the following quote from the *Skanda Purāṇa* regarding the service of *śrī tulasī*:

*dṛṣṭā sprṣṭā tathā dhyātā
kīrtitā namitā śrutā
ropitā sevitā nityaṁ
pūjitā tulasī subhā*

One should serve *tulasī* in nine ways: by seeing, touching, meditating, offering obeisances, performing *kīrtana*, hearing her glories, planting, watering and offering worship.

In *Hari-bhakti-vilāsa* (9.104) it is stated:

*yā dṛṣṭā nikhilāgha-saṅgha-samanī sprṣṭā vapuḥ-pāvani
rogāṇām abhivanditā nirasani siktāntaka-trāsini
pratyāsatti vidhāyini bhagavataḥ kṛṣṇasya samropitā
nyastā tac-caraṇe vimukti-phaladā tasyai śrī tulasyai namaḥ*

O Tulasī, I offer my respectful obeisances unto you. Simply by seeing you all sins are destroyed. Simply by touching you one's body

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is purified. By offering obeisances unto you all diseases are driven away. By offering water unto you the fear of death is dispelled. By planting you one obtains proximity to the Lord. By offering you unto the lotus feet of Śrī Kṛṣṇa, one obtains a special type of *mukti*, the rare fruit of *prema-bhakti*.

In the scriptures various *mantras* have been given (1) to bathe *tulasī*, (2) to pick her leaves, (3) to circumambulate her and (4) to offer obeisances unto her.

(1) Śrī-tulasī-snāna-mantra (mantra for bathing tulasī)

*govinda-vallabhām devīm
bhakti-caitanya-kāriṇīm
snāpayāmi jagad-dhātrīm
viṣṇu-bhakti-pradāyinām*

O Devī, beloved of Govinda, you awaken the consciousness towards the service of the Lord and bestow *kṛṣṇa-bhakti*. I bathe you, O Tulasī, who are the mother of the universe.

This *mantra* should be uttered while offering water to *śrī tulasī*.

(2) Śrī-tulasī-cayana-mantra (mantra for picking tulasī leaves)

*tulasī amṛta janmāsī
sadā tvam keśava-priyā
keśavārthe vicinvāmi
varadā bhava śobhane*

Hari-bhakti-vilāsa (7.347), quoted from the *Skanda Purāna*

O Tulasī of effulgent beauty, you have been produced from nectar during the churning of the milk ocean. You are always dear to Lord Keśava. I pick your leaves only for the worship of Śrī Kṛṣṇa. May you bestow upon me the benediction that my worship of Kṛṣṇa will obtain success.

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This *mantra* should be uttered while picking the leaves of *śrī tulasī*.

(3) Śrī-tulasī-pradakṣiṇā-mantra (mantra for circumambulating tulasī)

*yāni kāni ca pāpāni
brahma-hatyādikāni ca
tat sarvaṃ vilayaṃ yāti
tulasi tvat pradakṣiṇāt*

Hari-bhakti-vilāsa (12.19)

O Tulasī-devī, by circumambulating you all types of sins are driven away, including the killing of a *brāhmaṇa*.

One should recite this *mantra* while circumambulating *tulasī* four times.

(4) Śrī-tulasī-praṇāma-mantra (mantra for offering obeisances unto tulasī)

*vṛndāyai tulasī-devyai
priyāyai keśavasya ca
kṛṣṇa-bhakti-prade devi
satyavatyai namo namaḥ*

O Vṛndā-devī, O Tulasī-devī! You are very dear to Lord Keśava. O Devī Satyavatī, you bestow *kṛṣṇa-bhakti*. I offer repeated obeisances unto you.

The myrobalan tree

In *Hari-bhakti-vilāsa* (9.229), quoting from the *Skanda Purāṇa*, the glories of the myrobalan tree are described in the following statement of Śrī Brahmā to Śrī Nārada:

*dhātri-cchāyām samāśrītya
yo 'rcayec cakra-pāṇinam
puṣpe puṣpe 'śvamedhasya
phalaṃ prāpnoti mānavah*

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One who worships Śrī Bhagavān, who bears the discus in His hand, beneath the shade of a myrobalan tree obtains the results of performing the *aśvamedha-yajña* with each flower offered to the Lord.

Go (cows)

In the *Gautamīya-tantra* the following is said regarding the glories of the cow:

*gavāṃ kaṇḍūyanam kuryād
gogrāsam gau pradakṣiṇam
goṣu nityam prasannāsu
gopālo 'pi prasīdati*

The worship of the cow is accomplished by gently scratching her limbs, by offering her a mouthful of green grass and by circumambulating her. By pleasing the cow Śrī Gopāla also becomes pleased.

The pleasure of Śrī Gopāla is the one and only aim of the devotee. Therefore to raise cows, to offer obeisances to them and to always honour them are considered as a limb of *bhakti*. Millions and millions of demigods reside in the limbs of a cow. Even Śrī Kṛṣṇa and His friends always render service to cows. By Kṛṣṇa's pastimes of herding cows it is proved how much the cow is worshipable for the devotees. Cows provide nourishment and sustenance to all by offering their milk, from which ghee and other products are derived. Because of this great service that they render, cows are considered to be the mother of human society.

Brāhmaṇas

Brāhmaṇas are very dear to Śrī Bhagavān. Those who know the truth regarding Śrī Kṛṣṇa, the form of the supreme absolute (*parabrahma-svarūpa*), and who always wander in the realm of that absolute (by contemplating Śrī Kṛṣṇa's *nāma*, *rūpa*, *guṇa* and *līlā*) are called *brāhmaṇas*. Those who are unacquainted with this *brahma-tattva*, although taking birth in a *brāhmaṇa* family, are not *brāhmaṇas*. Only Vaiṣṇavas are *brāhmaṇas* in the true sense of the

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word. Śrī Bhagavān appears specifically for the protection and upliftment of such *brāhmaṇas* and cows. Such *brāhmaṇas* are also known as *bhūsuras*, gods of this Earth planet. Therefore it is the duty of *sādhakas* to offer respect to the *brāhmaṇas* who are possessed of such qualities.

Vaiṣṇavas

The glories of the Vaiṣṇavas are profusely described in all the *sāstras*. Without the association of *bhagavad-bhaktas*, *bhakti* cannot be obtained, and without *bhakti* Bhagavān cannot be obtained. In spite of the presence of *bhakti*, if one does not hear and chant in the association of devotees, then *bhakti* cannot mature and blossom into the state of *bhāva* or *prema*. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has described three things that are possessed of great potency for *sādhakas*: the dust from the lotus feet of the devotees, the water that washes their feet and the remnants of their *prasāda* (which also refers to the words flowing from their mouths). By honouring these three, *bhakti* very easily makes its appearance in the heart of the *sādhaka*.

bhakta-pada-dhūli āra bhakta-pada-jala
bhakta-bhukta-avaśeṣa tina mahābala

Śrī Caitanya-caritāmṛta (Antya-lilā 16.60)

In his book *Prārthanā*, in the prayer known as *Svaniṣṭhā*, Śrīla Narottama Ṭhākura has expressed deep faith in the association of Vaiṣṇavas in the following words:

vaiṣṇavera pada-dhūli tāhe mora snāna keli
tarpaṇa mora vaiṣṇavera nāma
vaiṣṇavera ucchiṣṭa tāhe mora manoniṣṭha
vaiṣṇavera nāmete ullāsa

To consecrate my body with the dust of the lotus feet of Vaiṣṇavas is a bath of ecstatic delight. By chanting their names my offering of oblations to the forefathers is automatically accomplished. The

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remnants of their *prasāda* is my all-in-all, and by hearing and chanting their names indescribable bliss radiates within my heart.

In *Hari-bhakti-vilāsa* (10.312), quoting from the *Skanda Purāṇa*, it is said:

hanti nindati vai dveṣṭi
vaiṣṇavān nābhinandati
krudhyate yāti no haṣaṁ
darśane patanāni ṣaṭ

To kill a Vaiṣṇava, to slander him, to bear malice against him, to fail to welcome him or please him, to display anger towards him and to not feel pleasure upon seeing him – these six are the causes of fall-down.

Thus far ten limbs of *bhakti* have been described beginning from *śrī-guru-padāśraya*, taking shelter of the lotus feet of a spiritual master, up to the present point. All these ten limbs are to be followed. The next ten limbs described are in the form of prohibitions and are to be avoided by *sādhakas*. Only by refraining from these can *bhakti* obtain nourishment.

(11) Asādhu-saṅga-tyāgaḥ **Giving up the association of non-devotees**

On the manifestation of *bhāva*, *bhakti* becomes concentrated. Until *bhāva* makes its appearance it is essential to renounce association that is opposed to *bhakti*. The word *saṅga*, meaning “association”, implies attachment. Therefore proximity to others or conversation with them is not called *saṅga*. *Saṅga* occurs when attachment arises in others’ proximity or in conversation with them.

The association of persons who are diverted from the service of the Lord is strictly forbidden. When *bhāva* arises there is no longer any inclination towards the association of persons whose attention is drawn towards the illusory material world. But those who are

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eligible for the practice of *vaidhī-bhakti* should always consciously avoid such association. As trees and plants perish due to excessive heat and contaminated air, the *bhakti-latā* also dries up due to the association of persons averse to Kṛṣṇa.

There are four kinds of persons who are diverted from the service of Kṛṣṇa: (1) sensualistic persons who are devoid of *kṛṣṇa-bhakti* and attached to material enjoyment; (2) *strī-saṅgī*, those who are attached to the association of women; (3) those whose hearts are infected with the faults of atheism and *māyāvāda*; and (4) those who are entrenched in *karma*. One should keep a safe distance from the association of these four kinds of persons.

(12) Bahu-śiṣya-karaṇa-tyāgaḥ Renouncing the desire to recruit many disciples

To make many disciples in order to accumulate wealth and increase one's pride and prestige is one of the principal obstacles on the path of *bhakti*. In his commentary on *Bhakti-rasāmṛta-sindhu* (1.2.113) Śrīla Jīva Gosvāmī has written that one should not accept many unqualified persons as disciples, even for the purpose of expanding the *sampradāya*: *sva sva sampradāya vṛddhyartham anadhikāriṇo 'pi na saṅgṛhṇīyāt*. To make many disciples one will have to accept many unqualified persons whose hearts are devoid of *śraddhā*. To make disciples of faithless persons is an offence, which presents obstacles in the practice of one's *bhajana*, and ultimately one will have to fall down into hell.

(13) Bahu-ārambha-tyāgaḥ Renouncing excessive undertakings

Pompous and showy enterprises or enormous festivals are called excessive undertakings (*bahu-ārambha*). They should be avoided under all circumstances. The purport of this is that while accepting whatever little is necessary to maintain one's existence one should engage in *bhagavad-bhajana*. By taking up grandiose enterprises

one becomes so attached to them that one cannot fix the mind in *bhajana*. Therefore the prescription has been given to renounce excessive undertakings.

**(14) Bahu-sāstra-vyākhyā-vivādādi-tyāgaḥ
Renouncing the study of many scriptures in order
to make novel explanations and arguments**

The *sāstras* are like an ocean. In taking instructions on some particular subject it is best to study the *sāstras* related to that subject from beginning to end and by thorough examination. By reading only a little of many different *sāstras*, one does not obtain full knowledge of any subject. Especially in regard to the *bhakti-sāstras*, if one does not apply the mind and study with careful consideration, then one's intelligence will not become impregnated with *sambandha-tattva-jñāna*.

Bear in mind that only the direct meaning of the *sāstras* should be taken. By presenting many varied explanations of the scriptures contrary conclusions ensue. By too much argument and disputation the mind becomes perplexed and cannot become fixed in *bhajana*. In *Śrī Caitanya-caritāmṛta (Madhya-līlā 22.118)* Śrī Caitanya Mahāprabhu has given the following direction to Sanātana Gosvāmī:

bahu-grantha-kalābhyāsa-vyākhyāna varjiba

One should not partially study many scriptures just to present new explanations.

Also, in *Śrīmad-Bhāgavatam* it is said: “*na vyākhyām upayujñīta* – one should not make a profession of explaining the scriptures or reciting the *Bhāgavatam* in order to maintain one's existence.” By doing so *Śrīmad-Bhāgavatam* and other scriptures simply become a medium for business exchange, which is thoroughly opposed to *bhakti-sādhana*. In *Śrīmad-Bhāgavatam (7.13.8)* all these practices have been clearly prohibited:

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*na śiṣyān anubadhnīta
granthān naivābhyased bahūn
na vyākhyām upayūñjīta
nārambhān ārabhet kvacit*

Bhakti-sādhakas should not make many disciples. In other words they should not be moved by greed to make disciples of unqualified persons who are lacking in faith. They should not study many scriptures. They should not make a business of explaining the *sāstras* in order to accumulate wealth, nor should they undertake ostentatious enterprises.

(15) Vyavahāre kārpaṇya-tyāgaḥ Giving up miserly behaviour

For the maintenance of one's existence in this material world it is necessary to acquire suitable items for one's food and clothing. If one does not obtain such items, difficulty will arise. Even if such items are obtained one experiences difficulty when they are destroyed. Thus, even in the presence of miseries, devotees should not become disturbed; rather they should always remember Bhagavān within their minds. If endowed with sufficient competence and capability, one should not be miserly in regard to the service of the Lord, the service of the Vaiṣṇavas, festivals commemorating the appearance day of the Lord and other such activities. One should be satisfied with whatever one obtains and carry on with one's activities of service to the Lord.

(16) Śoka-krodhādi-tyāgaḥ Giving up lamentation, anger, etc.

Śrī Kṛṣṇa does not appear in the heart that is filled with lamentation, fear, anger, greed and envy. Lamentation and illusion may arise due to separation from friends and relatives, and due to obstacles arising in the fulfilment of one's desires. However, one should not fall under the sway of such lamentation and illusion.

One certainly feels lamentation on being separated from one's children but one should dispel such lamentation by remembering Lord Hari. Therefore one should practise fixing the mind on the lotus feet of Bhagavān.

(17) Devatāntara-nindā-tyāgaḥ
Giving up blasphemy and disrespect of demigods

It is essential to have exclusive and undivided devotion towards Śrī Kṛṣṇa (*ananya-bhakti*). Śrī Kṛṣṇa is the *mūla-devatā* or original God of all gods. No one should consider the demigods as independent from Śrī Kṛṣṇa and thus offer separate worship to them. But one should not disrespect the demigods upon seeing other persons worshipping them. One should know all the demigods as servants of Śrī Kṛṣṇa and thus offer respect to them. However, one should incessantly meditate upon and remember only Śrī Kṛṣṇa.

As long as the heart of the *jīva* is not free from the influence of the three modes of nature, *ananya-bhakti* will not arise there. Those whose hearts are covered by the three modes – *sattva*, *rajas* and *tamas* – engage in the worship of the demigods who are the controlling deities of those modes. In accordance with the modes that are prominent within their hearts, they worship the corresponding demigods in charge of such modes. Their faith is exactly in accordance with their eligibility. Therefore one should not display any attitude of animosity or disrespect towards the worshipful demigods of such persons. By the mercy of the demigods such worshippers can make gradual progress and their hearts may at some time become free from the influence of the modes.

(18) Prāṇi-mātre udvega-tyāgaḥ
Giving up harassment of other living entities

Śrī Kṛṣṇa becomes very quickly satisfied with those who maintain an attitude of compassion towards other living entities and do

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not create any kind of anxiety for them either by body, mind or words. Mercy is the fundamental *dharma* of the Vaiṣṇavas.

(19) Sevāparādha-nāmāparādha-tyāgaḥ Giving up all offences in regard to sevā and nāma

Devotees should be very attentive to avoid committing *sevāparādha* in relation to the worship of the deity (*arcana*) and *nāmāparādha* in relation to *bhakti* in general. There are thirty-two kinds of *sevāparādha* such as entering the temple of the Lord on a palanquin or wearing shoes. There are ten kinds of *nāmāparādha* such as blasphemy of devotees or disrespect of the spiritual master. Offences of both these kinds should certainly be avoided. As these offences are elaborately described further ahead, they are only briefly mentioned here.

(20) Guru-kṛṣṇa-bhakta-nindā-sahana-tyāgaḥ One should not tolerate blasphemy of Śrī Guru, Śrī Kṛṣṇa or the devotees

To blaspheme Śrī Gurudeva, Śrī Bhagavān or the devotees is an offence. Similarly to hear blasphemy of them is also a great offence. If one is capable he should give suitable punishment to such offenders. If one is unable, he should cover his ears, leave that place and take bath with his clothes on. By hearing blasphemy the active principle (*vṛtti*) of *bhakti* becomes withered. Those who blaspheme Kṛṣṇa or the Vaiṣṇavas are offenders who are averse to Śrī Kṛṣṇa. In *Śrīmad-Bhāgavatam* (10.74.40) it is said:

*nindām bhagavataḥ śṛṇvamāḥ
tat-parasya janasya vā
tato nāpaiti yaḥ so 'pi
yāty adhaḥ sukṛtāc cyutaḥ*

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Those who hear blasphemy of Bhagavān or His devotees and do not leave that place are deprived of their auspicious activities and fall down to a degraded position.

Śrī Gurudeva is here included within the classification of the devotees. Therefore one should never tolerate blasphemy of Śrī Gurudeva, Śrī Kṛṣṇa or the devotees.

The forty-four limbs of *bhakti* which follow after this are included within the twenty limbs already mentioned. They have been described as separate limbs in order to understand the subject matter elaborately. The thirty limbs from the twenty-first item, adopting the outward signs of a Vaiṣṇava, to the fiftieth item, offering of one's dear objects to Kṛṣṇa, are included within *arcana-mārga*, the path of regulated worship.

(21) Vaiṣṇava-cihna-dhāraṇam **Adopting the outward signs of a Vaiṣṇava**

To wear three strings of *tulasī* beads around the neck, to adorn the body in twelve places with *tilaka* and so on is called *vaiṣṇava-cihna-dhāraṇa*, to adopt the outward signs of a Vaiṣṇava. A *sādhaka* must certainly adopt these Vaiṣṇava markings. The injunction to wear three strands of *tulasī* beads around the neck has been given in *Hari-bhakti-vilāsa*. Without wearing a *tulasī-mālā*, all auspicious religious performances such as *bhagavad-arcana* and *bhagavad-upāsanā*⁵ are rendered fruitless.

The *sāstras* prescribe wearing necklaces made of lotus seeds, *rudrākṣa* beads, beads made from the myrobalan tree, *tulasī* beads

⁵ The term *bhagavad-arcana* refers specifically to the worship of the deity, whereas the term *bhagavad-upāsanā* is a broader designation that refers to worship of the Lord through any of the different limbs of *bhakti* such as *śravaṇa*, *kīrtana*, *viṣṇu-smaraṇa* and *arcana* also. The word *upāsanā* literally means *upa-āsanā* – to sit near by means of the heart. Thus *bhagavad-upāsanā* refers to all those activities by which one approaches the Lord through the heart in order to offer worship.

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and so on. For the Vaiṣṇavas, however, the wearing of a *tulasī-mālā* is the best of all. *Tulasī* is supremely pure and very dear to Bhagavān. Therefore by wearing a *tulasī-mālā* the body, mind, words and soul become pure, and the inclination towards *bhakti* begins to manifest spontaneously.

The *sāstras* prescribe wearing two kinds of *tilaka*: *ūrdhva-puṇḍra*, vertical markings worn on the forehead by Vaiṣṇavas, and *tri-puṇḍra*, three horizontal lines worn across the forehead by Śaivites and *māyāvādīs*. Vaiṣṇavas and faithful *brāhmaṇas* should wear *ūrdhva-puṇḍra tilaka*. *Ūrdhva-puṇḍra tilaka* is known as a temple of Lord Hari, for Śrī Bhagavān resides in it. Only after first applying *ūrdhva-puṇḍra tilaka* in twelve places should one carry out his daily religious performances, worship and other various services. According to the *Padma Purāṇa* one should not see the body of a human being that is devoid of *ūrdhva-puṇḍra tilaka*. The body of such a person is compared to a crematorium.

The *sāstras* prescribe wearing *ūrdhva-puṇḍra tilaka* made either from *gopī-candana*, a type of white clay produced in Dvārakā, or from the dust of Śrī Vṛndāvana, the dust of Rādhā-kuṇḍa, the dust from places where *tulasī* is grown and so on. Nonetheless in all the *sāstras* the greatest importance is given to wearing *ūrdhva-puṇḍra tilaka* made from *gopī-candana*. By wearing this *tilaka* all of one's *śubha-karma* produce imperishable results. By this simple act Bhagavān becomes pleased and one obtains *bhagavad-bhakti*. The following statement regarding the wearing of *ūrdhva-puṇḍra tilaka* is found in *Hari-bhakti-vilāsa* (4.232–3), cited from the *Garuḍa Purāṇa*:

*yo mṛttikāṃ dvāravatī-samudbhavāṃ
kare samādāya lalāṭa-paṭṭake
karoti nityaṃ tv atha cordhva-puṇḍraṃ
kriyā-phalaṃ koṭi-guṇaṃ sadā bhavet*

*kriyā-vihīnaṃ yadi mantra-hīnaṃ
śraddhā-vihīnaṃ yadi kāla-varjitaṃ
kṛtvā lalāṭe yadi gopī-candanaṃ
prāpnoti tat-karma-phalaṃ sadākṣayam*

Śrī Bhakti-rasāmṛta-sindhu-bindu

Those who take *gopī-candana* produced in Dvārakā and apply it to their foreheads daily as *ūrdhva-puṇḍra tilaka* find the results of all their activities multiplied millions of times. Even if such activities are performed without the proper purificatory rites, without the chanting of *mantras*, without faith or at a prohibited time, they produce imperishable results simply by the wearing of *gopī-candana* on the forehead.

(22) Harināmākṣara-dhāraṇam **To wear the letters of the Lord's holy name**

To stamp the principal limbs of the body with *candana* forming the letters of the Lord's holy names such as the Hare Kṛṣṇa *mantra*, the Pañca-tattva *mantra* or other such names, is known as wearing the letters of the Lord's holy name.

(23) Nirmālya-dhāraṇam **To accept the remnants of articles used by the deity**

To accept articles offered to the deity of the Lord such as clothes, garlands, sandalpaste, scents, ornaments and other similar items is known as *nirmālya-dhāraṇa*, wearing the remnants of the deity. By doing so one easily conquers over *māyā* and enters into *bhagavad-bhakti*. In *Śrīmad-Bhāgavatam* (11.6.46) Uddhava, addressing Lord Śrī Kṛṣṇa, has said:

*tvayopabhukta-srag-gandha-
vāso 'laṅkāra-carcitāḥ
ucchiṣṭa-bhojino dāsās
tava māyām jayema hi*

O Bhagavān, we decorate ourselves with the garlands, sandalwood, clothes and ornaments worn by You. We are Your servants who subsist on the remnants of food left by You. Therefore we shall certainly conquer over Your illusory energy.

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From this statement it is clear that by wearing the remnants of articles offered to the deity, the fear of *māyā* cannot remain. Therefore it is the duty of *sādhakas* to wear the remnants of articles offered to Bhagavān.

(24) Nṛtyam Dancing before the Lord

Sādhakas should dance before the deity of the Lord with a devotional attitude. In *Bhakti-rasāmṛta-sindhu* (1.2.127), quoting from the *Dvārakā-māhātmya*, it is said:

*yo nṛtyati prahr̥ṣṭātmā
bhāvair bahu-subhaktitaḥ
sa nirdahati pāpāni
manvantara-śateṣv api*

Those who dance before the Lord with exuberant hearts and overwhelming devotional feelings completely destroy all their sins performed in hundreds of *manvantaras*⁶.

(25) Daṇḍavat-praṇāmanam Prostrated obeisances

One should offer *daṇḍavat-praṇāmanam* to the deity of Bhagavān, keeping one's left side to the Lord. One should offer *daṇḍavat-praṇāmanam* to Śrī Gurudeva directly facing him. One should offer *sāṣṭāṅga-daṇḍavat-praṇāmanam* (obeisances with eight limbs) by extending both arms forward and falling on the ground like a stick (*daṇḍa*). The eight limbs referred to in this type of *praṇāmanam* are the hands, the feet, the knees, the chest, the forehead, the mind, vision and speech. There is also an injunction to offer *praṇāmanam* with five limbs, *pañcāṅga-praṇāmanam* – the knees, the arms, the forehead, the intelligence and speech. In the *Nāradiya Purāṇa* the

⁶ One *manvantara* is equal to seventy-one cycles of the four *yugas*: Satya, Tretā, Dvāpara and Kali. The four *yugas* are equivalent to 4,320,000 years.

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glories of *bhagavat-praṇāma* have been described as follows (*Bhakti-rasāmṛta-sindhu* (1.2.129)):

*eko 'pi kṛṣṇāya kṛtaḥ praṇāmo
daśāsvamedhāvabhṛthair na tulyaḥ
daśāsvamedhī punar eti janma
kṛṣṇa-praṇāmī na punar bhavāya*

The effect of offering *praṇāma* to Śrī Kṛṣṇa once only is so great that even the performance of ten *asvamedha-yajñas* cannot be compared with it. This is so because the performer of ten *asvamedha-yajñas* has to take birth again, whereas one who once offers *praṇāma* to Kṛṣṇa does not take birth again.

(26) Abhyutthānam Rising from one's seat in honour of the Lord

When one comes before Śrī Bhagavān for *darśana* at the time of the Lord's touring the city in a *ratha* or palanquin, or when one sees Śrī Gurudeva or the Vaiṣṇavas approaching, one should stand courteously and offer respectful salutation. This is called *abhyutthāna*, rising from one's seat in honour of the Lord. By doing so Bhagavān is pleased and *bhakti* flourishes. In the *Brahmāṇḍa Purāṇa* it is said:

*yānārūḍhaṁ puraḥ prekṣya
samāyāntaṁ janārdanam
abhyutthānaṁ naraḥ kurvan
pātayet sarva-kilbiṣam*

Bhakti-rasāmṛta-sindhu (1.2.130)

Those who see Bhagavān Śrī Janārdana mounted on His cart or palanquin and rise from their seats to offer Him respectful salutations have all their sins destroyed.

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(27) Anuvrajyā
To follow behind the deity of the Lord

To faithfully follow behind, beside or in front of the *ratha-yātrā* procession of Śrī Bhagavān at the time of His touring the city is known as *anuvrajyā*, to follow behind the deity of the Lord. One should also follow Śrī Gurudeva and the Vaiṣṇavas at the time of their arrival or departure. In the *Bhaviṣya Purāṇa* there is the following statement about *anuvrajyā* (*Bhakti-rasāmṛta-sindhu* (1.2.131)):

rathena saha gacchanti
pāśvataḥ pṛṣṭhato 'grataḥ
viṣṇunaiva samāḥ sarve
bhavanti svapadācayah

If even a *caṇḍāla* follows behind, at the side of or in front of the *ratha* cart of Śrī Bhagavān, he becomes as worshipable as Viṣṇu Himself.

(28) Śrī-mūrti-sthāne gamanam
To visit the place where the deity is established

One should visit the temple and pastime places of Śrī Bhagavān and offer respectful salutation by taking *darśana*, offering *praṇāma* and reciting prayers. In the Purāṇas it is said:

samsāra marukāntāra-
nistāra-karaṇa-kṣamau
slāghyau tāv eva caraṇau
yau hares tirtha-gāminau

Bhakti-rasāmṛta-sindhu (1.2.133)

The two feet that journey to the holy *tirthas* of Śrī Hari are praise-worthy because by doing so they enable one to cross over the desert of this material existence.

(29) Parikramā Circumambulation

One should perform *parikramā* of the *mandira* of Śrī Bhagavān, the places associated with His pastimes (*līlā-sthalīs*), *tulasī*, Śrī Girirāja-Govardhana and so on, keeping one's right side to them. In general one should circumambulate four times. In *Śrī Hari-bhakti-sudhodaya* it is said:

*viṣṇuṁ pradakṣiṇī-kurvan
yas tatrāvartate punaḥ
tad evāvartanaṁ tasya
punar nāvartate bhava*

Bhakti-rasāmṛta-sindhu (1.2.135)

Those who perform *parikramā* of Śrī Viṣṇu again and again while keeping their right side to the Lord (*pradakṣiṇā*) carry out their final rotation, for they will not have to rotate again in the cycle of repeated birth and death.

(30) Pūjā or Arcana Worship of the deity

To worship the deity with various kinds of articles (*upacāra*) is called *pūjana* or *arcana*. Worship of the Lord with five articles is called *pañcopacāra-pūjana*. The five items employed in such worship are as follows: (1) sweet scents (*gandha*), (2) flowers (*puṣpa*), (3) incense (*dhūpa*), (4) a lamp (*dīpa*) and (5) offering of eatables (*naivedya*).

Worship of Śrī Bhagavān with sixteen articles is called *ṣoḍaśopacāra-pūjana*. The sixteen items are as follows: (1) a sitting place (*āsana*), (2) welcoming or inviting the deity (*svāgata*), (3) sipping water for purification (*ācamana*), (4) water for washing the feet of the deity (*pādya*), (5) water for washing the deity's mouth (*arghya*), (6) an oblation of honey, ghee, milk, yoghurt and

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sugar all mixed together (*madhuparka*), (7) sipping water for purification again (*ācamaniya*), (8) bathing the deity (*snāna*), (9) clothes (*vasana*), (10) ornaments (*ābharaṇa*), (11) sweet scents (*gandha*), (12) flowers (*puṣpa*), (13) lamp (*dīpa*), (14) incense (*dhūpa*), (15) eatables (*naivedya*) and (16) sandalwood (*candana*). In the *Viṣṇu-rahasya* it is stated:

*śrī-viṣṇor arcanam ye tu
prakurvanti narā bhuvi
te yānti śāśvataṁ viṣṇor
ānandaṁ paramaṁ padam*

Bhakti-rasāmṛta-sindhu (1.2.139)

Those who worship Bhagavān Śrī Viṣṇu attain to the supreme abode of Viṣṇu, which is eternal and full of transcendental bliss.

(31) Paricaryā Service or attendance upon the Lord

In *Bhakti-rasāmṛta-sindhu* (1.2.140) it is stated:

*paricaryā tu sevopa-
karaṇādi pariṣkriyā
tathā prakīrṇaka-cchatra-
vāditrādyair upāsana*

To serve Kṛṣṇa like a king is called *paricaryā* (attendance upon the Lord). This service is of two kinds: (1) cleansing and purifying the articles to be offered in the worship of the Lord and (2) to render service to Śrī Vighraha by waving the *cāmara*, holding the umbrella over the deity, playing musical instruments and other such services.

(32) Gītam Singing

The *bhakti-sādhakas* should sing the songs of the *mahājanas* in front of the deity of Bhagavān. Such songs are steeped in prayer

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expressing the moods of surrender to the Lord (*śaraṇāgati*), yearning for the personal service of the Lord (*lālasāmayī*) and other such sentiments.

(33) Saṅkīrtanam **Congregational chanting of the Lord's holy name**

When many faithful devotees following under the guidance of *mahāpuruṣas* assemble together and loudly chant the holy name of the Lord for the pleasure of Śrī Bhagavān, it is called *saṅkīrtana*. This has been expressed in the following words of Śrī Jīva Gosvāmī from the *Krama-sandarbha – saṅkīrtanaṁ bahubhir militvā tad-gāna-sukhaṁ śrī-kṛṣṇa-gānam*. In *Śrī Caitanya-caritāmṛta (Antya-līlā 4.70–1)* *nāma-saṅkīrtana* has been declared to be the foremost among the sixty-four limbs of *bhakti* or among the nine limbs of *bhakti*:

bhajanera madhye śreṣṭha nava-vidhā bhakti
kṛṣṇa-prema kṛṣṇa dite dhare mahā-śakti
tāra madhye sarva-śreṣṭha nāma-saṅkīrtana
niraparādhe nāma laile pāya prema-dhana

Of the various processes of *sādhana*, nine types of *bhakti* (*śravaṇa*, *kīrtana*, *smaraṇa* and so on) are the best, for they have such great potency to bestow *kṛṣṇa-prema* and Śrī Kṛṣṇa. Out of these nine practices, *bhagavan-nāma-saṅkīrtana* is the most excellent. If one performs *nāma-saṅkīrtana* free from offences he will certainly attain the most valuable wealth of *kṛṣṇa-prema*.

Especially in Kali-yuga *nāma-saṅkīrtana* is the one and only super-excellent process of religion. Śrīla Jīva Gosvāmī has said that in Kali-yuga, even if one performs the other limbs of *bhakti*, they must certainly be accompanied by *śrī nāma-saṅkīrtana (ataeva yady anyāpi bhaktiḥ kalau kartavyā, tadā tat-saṁyoge naivety uktam)*.

(34) Japaḥ Utterance of the holy name and mantras

To utter *bhagavan-nāma* or *mantras* is called *japa*. This utterance (*uccāraṇa*) is of three kinds: (1) verbal (*vācika*), (2) in a whisper (*upāṁśu*) and (3) within the mind (*mānasika*). To perform *japa* with clear, audible enunciation of the *mantra* is called *vācika-japa*. When *japa* is performed with very soft pronunciation, with only a slight movement of the lips, and can only be heard by one's own ears, it is called *upāṁśu-japa*. To meditate on *nāma* or a *mantra* within one's mind is called *mānasika-japa*.

In his commentary on *Hari-bhakti-vilāsa* (11.247) Sanātana Gosvāmpāda has said: “*vācikasya kīrtanāntargatvāt mānasi-kasya smaraṇātmatvāt – vācika-japa* is included within the limb of *kīrtana*, and *mānasika-japa* is included within the limb of *smaraṇa*.” In *Bhakti-sandarbha* (*Anuccheda* 276) Śrī Jīva Gosvāmī has said:

*tatra nāma-smaraṇam – harer nāma param japyam dhyeyam geyam
nirantaram. kīrtaniyam ca bahudhā nirvṛttir bahudhecchatā. iti
jāvāli-samhitādy-anusāreṇa jñeyam. nāma-smaraṇam tu
śuddhāntaḥ-karaṇatām apekṣate. tat saṅkīrtanāc-cāvaram iti mūle
tu nodāharaṇa spaṣṭatā.*

In the *Jāvāli-samhitā* the process of *nāma-smaraṇa* has been described in the following way. Those who are desirous of obtaining unlimited varieties of spiritual bliss should always perform *japa*, meditation (*dhyāna*), singing (*gāna*) and *kīrtana* of the topmost names of Śrī Hari. But in the practice of *nāma-smaraṇa* one cannot obtain spiritual bliss as long as the heart remains impure, whereas the practice of *nāma-saṅkīrtana* does not depend on purification of the heart. Therefore *nāma-smaraṇa* is less effective than *nāma-saṅkīrtana*, and *nāma-saṅkīrtana* has greater importance.

(35) Stava-pāṭhaḥ
Recitation of songs or hymns in praise of the Lord

In *Śrīmad-Bhāgavatam* and other scriptures, and in the books composed by the Six Gosvāmīs, there are many useful *stavas* and *stotras*, hymns of praise that are saturated with the mood of prayer offered to Śrī Guru, Śrī Caitanya Mahāprabhu, Nityānanda Prabhu, Śrīmatī Rādhikā, Śrī Vṛndāvana-dhāma, Śrī Navadvīpa-dhāma, Śrī Girirāja-Govardhana, Yamunā, Rādhā-kuṇḍa, Śyāma-kuṇḍa and so on. The *sādhaka* should recite these with great love and devotion.

(36) Mahā-prasāda-sevā
Honouring the remnants
of food offered to the deity

Food items and beverages offered to the Lord are called *mahā-prasāda*. It is the duty of the devotees to honour *mahā-prasāda*. By honouring *mahā-prasāda*, *anarthas* are easily destroyed and *bhagavad-bhakti* is augmented. *Bhagavad-bhaktas* accept only *mahā-prasāda*, therefore the remnants of their *prasāda* is called *mahā-mahā-prasāda*, which is a greatly powerful medicine for effecting the growth of *bhakti* within the heart.

(37) Vijñaptiḥ
Submissive prayer or entreaty

To make known one's prayer at the lotus feet of Śrī Bhagavān is what is meant by *vijñapti*. To describe one's miserable condition, deceitfulness, attachment to material existence, helplessness and so on, and to pray in a despairing voice for deliverance as well as attainment of the service of the Lord's lotus feet is called *vijñapti*. *Vijñapti* is of three kinds: (i) *samprārthanātmikā*, (ii) *dainyabodhikā* and (iii) *lālasāmayī*. Examples of each of these are found in the following verses from *Bhakti-rasāmṛta-sindhu*.

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(i) Samprārthanātmikā

Prayer with wholehearted submission of mind, body and everything to the Lord

*yuvatīnām yathā yūni
yūnām ca yuvatau yathā
mano 'bhiramate tadvan
mano 'bhiramatām tvayi*

Bhakti-rasāmṛta-sindhu (1.2.153)

○ my Lord, as the minds of young boys and girls remain attached to one another, please let my mind be attached to You.

(ii) Dainya-bodhikā

Making known one's insignificance and worthlessness

*mat-tulyo nāsti pāpātmā
nāparādhī ca kaścana
parihāre 'pi lajjā me
kiṁ bruve puruṣottama*

Bhakti-rasāmṛta-sindhu (1.2.154)

○ Puruṣottama, in this world there is no sinner and offender like me. Even though You are an ocean of causeless mercy, I am ashamed even to request You to forgive my offences. What more shall I say?

(iii) Lālasāmayī

Yearning for the personal service of the Lord

*kadāhaṁ yamunā-tīre
nāmāni tava kīrtayan
udbāṣpaḥ puṇḍarikākṣa
racayīṣyāmi tāṇḍavam*

Bhakti-rasāmṛta-sindhu (1.2.156)

○ Puṇḍarikākṣa (lotus-eyed Lord), when, upon the banks of the Yamunā, with eyes brimming with tears of ecstasy and voice choked

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up with divine spiritual emotion, will I chant Your holy names and dance like a madman?

Comment

The above text (*Bhakti-rasāmṛta-sindhu* 1.2.156) is an example of a prayer made by a *jāta-rati bhakta*; that is, a devotee in whom *bhāva-bhakti* has already been aroused. This is the characteristic of *lālasāmayī-vijñapti*. *Lālasāmayī-vijñapti* is a prayer for some particular kind of direct service to the Lord made by a devotee in whom *rati* is already manifest. *Samprārthanātmikā-vijñapti*, however, is a prayer by a devotee in whom *rati* is not yet awakened. It is a prayer for the awakening of *rati*. In such a prayer *lālasā* or longing is also present but there is an absence of *bhāva*. According to the commentary of Śrī Jīva Gosvāmī, the example of *lālasāmayī-vijñapti* should actually come under the heading of *rāgānuga-bhakti*. ❀

(38) Caraṇāmṛta-pānam Drinking the nectar used to wash the lotus feet of the Lord

After the deity of the Lord has been bathed with various substances, the nectar is collected from the Lord's feet and is thus called *śrī caraṇāmṛta*. *Sādhakas* should regularly and with great faith drink that *caraṇāmṛta* and reverentially bear it on their heads. By doing so their *bhakti* is developed.

As the following limbs numbered 39–42 are completely clear, no elaborate explanation has been given of them.

(39) Dhūpa-mālyādi-saurabha-grahaṇam

Smelling the fragrance of incense and flower garlands offered to the Lord is the thirty-ninth limb of *vaidhī-sādhana-bhakti*.

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(40) Śrī-mūrti-darsanam

Sādhakas should take *darsana* daily of the deity of Bhagavān, either in the temple or in one's own home. By doing so devotees directly taste the sweetness of the Lord.

(41) Śrī-mūrti-sparsanam

Touching the deity of Bhagavān is also counted as a limb of *bhakti*.

(42) Ārātrika-darsanam

The *sādhaka* should take *darsana* of the *ārati* offered to the deity of Bhagavān at the three junctions of the day: morning, noon and night.

(43) Śravaṇam Hearing

To hear descriptions of Śrī Kṛṣṇa's *nāma*, *rūpa*, *guṇa* and *līlā* is called *śravaṇa*. Such descriptions are non-different from Him; all the potencies of Śrī Kṛṣṇa Himself have been invested in them. Śrī Bhagavān enters the heart of the listener through the medium of hearing *līlā-kathā*, destroys all *anarthas* situated in the heart, and transmits *prema-bhakti* there.

*śṛṇvatām sva-kathāḥ kṛṣṇaḥ
punya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadraṇi
vidhunoti suhṛt satām*

Śrīmad-Bhāgavatam (1.2.17)

By hearing the *līlā-kathā* of Śrī Bhagavān, all misfortunes of the *jīvas* are dispelled. Those who possess an ardent desire to obtain

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unalloyed *prema-bhakti* at the lotus feet of Śrī Kṛṣṇa must certainly hear His *līlā-kathā* repeatedly and incessantly.

(44) Tat-krpāpekṣaṇam
Anticipating the mercy of the Lord

Without the mercy of Bhagavān one cannot obtain *bhakti*, nor is the performance of *sādhana* and *bhajana* possible. The *sādhaka* of *bhakti* is always dependent on the mercy of the Lord. He should perceive the mercy of Kṛṣṇa everywhere. This is expressed in the following verse from *Śrīmad-Bhāgavatam* (10.14.8):

tat te 'nukampāṁ susamīkṣamāṇo
bhuñjāna evātma-kṛtāṁ vipākam
hrd-vāg-vapurahir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk

Those who clearly perceive Your mercy at every moment with great enthusiasm are able to endure with unperturbed minds the happiness and distress that comes to them in accordance with their *prārabdha-karma*, considering it to be the mercy of the Lord. With hearts filled with love, voices choked with emotion and the hairs of their bodies standing on end, they offer themselves at Your lotus feet. Just as a son is eligible for the wealth of the father, they become eligible for the supreme spiritual status, or in other words, *bhagavat-prema*.

(45) Smaraṇam
Remembering

To contemplate Śrī Kṛṣṇa's *nāma*, *rūpa*, *guṇa* and *līlā* with the mind is called *smaraṇa*.

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(46) Dhyānam Meditation

Very thorough meditation upon the *rūpa*, *guṇa*, *līlā* and *sevā* of Bhagavān is called *dhyāna*. The meaning of *sevā-dhyāna* is worship or service that is performed within the mind.

(47) Dāsyam Servitude

The pure constitutional disposition (*śuddha-svarūpa*) of the *jīva* is to be a servant of Lord Kṛṣṇa. Because the *jīva*'s vision is diverted from Śrī Kṛṣṇa his pure constitutional nature becomes covered by *māyā*. By virtue of some great fortune, the *jīva* may come to learn of his true identity by the association of saintly devotees. The *sādhaka* should then always think, "I am a servant of Lord Kṛṣṇa". This attitude is called *dāsyā*. There are two kinds of *dāsyā*: (1) in its beginning form, *dāsyā* means to offer all one's activities to the Lord and (2) to render all kinds of services to the Lord with the feeling that, "I am a servant of Śrī Kṛṣṇa, and He is my master". This attitude is called *kainkarya*. Śrī Caitanya Mahāprabhu has said the following about the *śuddha-svarūpa* of the *jīva* (*Padyāvalī* (74)):

*nāham vipro na ca nara-patir nāpi vaiśya na sūdro
nāham varṇī na ca gṛha-patir no vanastho yatir vā
kintu prodyan nikhila-paramānanda-pūrnāmṛtābdher
gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ*

I am not a *brāhmaṇa*, a *kṣatriya*, a *vaiśya* or a *sūdra*. Nor am I a *brahmacārī*, a *gṛhastha*, a *vānaprastha* or a *sannyāsī*. I am a servant of the servant of the servants of the lotus feet of Śrī Kṛṣṇa who is the dearmost beloved of the *gopīs* and an ocean of nectar laden with undivided spiritual bliss.

Sādhakas should always maintain this conception.

(48) Sakhyam Friendship

Sakhya is of two kinds: (1) that which is based on faith (*viśvāsa*) and (2) that which is based on an attitude of friendship (*maitrī*). Draupadī expressed her faith in Śrī Kṛṣṇa in the following words: “Śrī Kṛṣṇa will certainly protect me.” This is an example of *sakhya-bhāva* that is based on faith. Draupadī is an eternally liberated associate of Śrī Kṛṣṇa. Therefore her attitude of *sakhya-bhāva*, predominated by a very deep sense of faith, is not a subject matter of *sādhana-bhakti* for ordinary *sādhakas*. Nonetheless, because of the prevalence of faith in the *sakhya-bhāva* demonstrated in the statement of Draupadī, it is relevant to be used as an example of *sādhana-bhakti*. The example of Draupadī has been given in order to incite a similar attitude of *sakhya-bhāva* predominated by *viśvāsa* in faithful *sādhakas*.

In order to see Śrī Bhagavān in His human-like form (out of a sense of affection) and in order to behave with Him just like an intimate friend, certain *sādhakas*, engaged in all kinds of personal services, lie down in the temple. This disposition is called *mītra-vṛtti*. *Sakhya* of this type is not for *sādhakas* of the *vidhi-mārga*. It is suitable only for devotees situated in *rāgānugā*, which is based on intense greed (*lobha*). Nevertheless it is sometimes possible for *sādhakas* of the *vidhi-mārga*. Therefore this limb has been described here in the context of *vaidhī-sādhana-bhakti*.

(49) Ātma-nivedanam Dedication of the self

The word *ātmā* refers to *ahaṁtā* (egoism), or in other words the sense of “I” pertaining to the body, as well as *mamatā* (possessiveness), or the sense of “mine” that is related to the body. To offer both of these to Kṛṣṇa is called *ātma-nivedana*.

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The living entity who is within the body is known as *dehī*, one who possesses the body, and *aham*, the ego, egoism or the self. When the living entity takes support of these two conceptions (i.e. the sense of possessing a body (*dehī*) and the sense of ego or self (*aham*)), it gives rise to the sense of “I”. The possessiveness or attachment that rests upon this sense of “I” is called *dehī-niṣṭha-mamatā*, or attachment grounded in the egoism of possessing a body.

The sense of “mine” in relation to the body is called *deha-niṣṭha-mamatā*, or possessiveness related to the body itself. One should offer both the sense of “I” and the sense of “mine” to Kṛṣṇa. One should give up the conceptions of “I” and “mine” and adopt the conception that, “I am a servant of Kṛṣṇa, I accept only the remnants of Kṛṣṇa’s *prasāda* and this body is an instrument suitable for the service of Kṛṣṇa”. To maintain the body exclusively with this mentality is called *ātma-nivedana*.

(50) Nija-priya-vastu-samarpaṇam **Offering one’s own dear objects**

The things in this world that one likes best should be accepted and offered to Kṛṣṇa, considering them to be related to Him. This is what is meant by offering one’s dear objects to Kṛṣṇa. One should offer to Kṛṣṇa those things which are dear to other persons and which are also dear to Kṛṣṇa. Those items which are dear to others, dear to Kṛṣṇa and dear to the *sādhakas* also are especially fit to be offered to Kṛṣṇa. Those objects give the most pleasure to Kṛṣṇa. Those items which are dear to people in general but are not dear to Kṛṣṇa, or those things which are dear to Kṛṣṇa but are not dear to people in general, should not be offered to Kṛṣṇa.

(51) Kṛṣṇārthe samasta-karma-karaṇam
Performing all activities for the sake of Kṛṣṇa

To make all activities, whether they be worldly duties or those directly related to *vaidhī-sādhana-bhakti*, favourable for the service of Lord Hari is to perform all activities for the sake of Kṛṣṇa.

(52) Sarvathā śaraṇāpattiḥ
Full self-surrender

Self-surrender (*śaraṇāgati* or *śaraṇāpatti*) is accomplished in six ways as stated in *Bhakti-sandarbhā* (*Anuccheda* 236), quoting a statement from the *Vaiṣṇava-tantra*:

ānukūlyasya saṅkalpaḥ
prātikūlya-vivarjanaṁ
rakṣiṣyatīti viśvāso
goptṛtve varaṇaṁ tathā
ātma-nikṣepa-kārpaṇye
ṣaḍ-vidhā śaraṇāgatiḥ

There are six symptoms of self-surrender: (1) *Ānukūlyasya saṅkalpa* – fully surrendered *sādhakas* should accept only those things which are favourable for *prema-bhakti*. (2) *Prātikūlya-vivarjana* – they should completely reject those things which are unfavourable to *prema-bhakti*. (3) *Rakṣiṣyatīti viśvāso* – they have firm faith that Kṛṣṇa is their only protector, that there is no protector other than Kṛṣṇa and that one cannot obtain protection by any other activity. (4) *Goptṛtve varaṇa* – surrendered devotees have absolutely no doubt that Kṛṣṇa is their only guardian and maintainer. (5) *Ātma-nikṣepa* – offering the self to the Lord is expressed in this attitude: “I am incapable of doing anything independently. Unless Kṛṣṇa desires, no one can do anything.” Devotees who are without any other resort have this kind of faith. (6) *Kārpaṇya* – humility is expressed as follows: “I am very fallen

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and insignificant.” Unalloyed devotees are possessed of this very firm and simple faith. To possess all these attitudes is called *saraṇāpatti*.

(53) Tulasī-sevā Serving tulasī

The service of *tulasī* has already been described within the tenth limb of *bhakti* – offering respect to banyan trees, *tulasī*, myrobalan trees, cows, *brāhmaṇas* and Vaiṣṇavas.

(54) Vaiṣṇava-sāstra-sevā Serving Vaiṣṇava scriptures

Only those *sāstras* which cause *bhagavad-bhakti* to be obtained are *vaiṣṇava-sāstras*. One should faithfully and regularly study such scriptures, hear them from the mouths of pure devotees, and read and recite them with a worshipful attitude. One should know the object to be obtained by such scriptures, that being *bhagavad-bhakti*, and having full faith in that one should mould one’s life in accordance with its principles. The restoration of, careful keeping of, publishing and propagation of *vaiṣṇava-sāstras* are all included within *sāstra-sevā* (service to Vaiṣṇava scriptures). In *Bhakti-rasāmṛta-sindhu* (1.2.207–8), quoting from the *Skanda Purāṇa*, it is said:

vaiṣṇavāni tu sāstrāṇi
ye śṛṅvanti paṭhanti ca
dhanyāste mānavā loke
teṣāṃ kṛṣṇaḥ prasīdati
vaiṣṇavāni tu sāstrāṇi
ye ’rcayanti gṛhe narāḥ
sarva-pāpa-vinirmuktā
bhavanti sura-vanditāḥ

The *vaiṣṇava-sāstras* like *Śrīmad-Bhāgavatam*, *Bhagavad-gītā* and so on propound *ananya-bhakti*, exclusive devotion unto Śrī Kṛṣṇa.

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Those who keep such scriptures in their home and worship them with great respect are freed from all sins. Even the demigods offer prayers to such persons. Those who hear the *vaiṣṇava-sāstras* from the mouths of pure devotees and who regularly study them on their own are truly blessed in this world. Śrī Kṛṣṇa becomes pleased with them.

Therefore it is imperative for the *sādhakas* to serve the *vaiṣṇava-sāstras*. Of all the *vaiṣṇava-sāstras*, *Śrīmad-Bhāgavatam* is the most excellent because it is the essence of the entire Vedānta. Those who taste the nectarean *rasa* of *Śrīmad-Bhāgavatam* have no taste for any other scripture. This is the purport of the following verse from *Śrīmad-Bhāgavatam* (12.13.15):

*sarva-vedānta-sāraṁ hi
śrīmad-bhāgavatam iṣyate
tad-rasāmṛta-triptasya
nānyatra syād ratiḥ kvacit*

(55) Mathurā-maṇḍale vāsaḥ Residing within the district of Mathurā

One should hear about, glorify and remember the glories of Mathurā. By desiring to go to Mathurā, by seeing Mathurā, by touching the land of Mathurā, by living there and by serving Mathurā, the aspiration for *bhakti* is fulfilled. The term *mathurā-vāsa* refers to Śrī Vṛndāvana, Gokula, Nandagāoṇ (Nanda-grāma), Varṣāṇā, Rādhā-kuṇḍa, Śyāma-kuṇḍa and other places within Mathurā-maṇḍala. It also refers to Śrī Māyāpura.

(56) Vaiṣṇava-sevana Service of Vaiṣṇavas

Vaiṣṇavas are very dear to the Lord. By rendering service to the Vaiṣṇavas one obtains *bhakti* towards Bhagavān. In the scriptures it is said that the worship of Viṣṇu is superior to the worship of all the demigods. But the worship of His servants, the Vaiṣṇavas, is

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even better than the worship of Viṣṇu. In *Śrīmad-Bhāgavatam* (1.19.33) it is said:

*yeṣāṃ saṁsmaraṇāt puṁsāṃ
sadyaḥ suddhyanti vai gr̥hāḥ
kim punar darśana-sparsa-
pāda-śaucāsanādibhiḥ*

What wonder is there that men become purified by seeing, touching, washing the feet of, offering a sitting place to, and serving those Vaiṣṇavas, the mere remembrance of whom sanctifies one's household?

In the *Ādi Purāṇa* Śrī Kṛṣṇa says to Arjuna:

*ye me bhakta-janāḥ pārtha
na me bhaktās ca te janāḥ
mad-bhaktānām ca ye bhaktā
mama bhaktās tu te narāḥ*

Bhakti-rasāmṛta-sindhu (1.2.218)

O Pārtha, those who claim to be My devotees are not My actual devotees. But those who are devotees of My devotees, are My true devotees.

(57) Yathā-śakti dolādi-mahotsava-karaṇam Celebration of festivals related to the Lord in accordance with one's ability

To collect articles in accordance with one's ability and celebrate festivals in the temple of the Lord such as the Lord's birth ceremony, *ratha-yātra* and *hiṇḍola* (the swing festival), and to serve the pure Vaiṣṇavas after first offering service to the Lord is called a *mahotsava*. In this world there is no festival greater than this.

(58) Kārttika-vratam
Observing the vow of Kārttika

Kārttika-vrata is also called *dāmodara-vrata*. The month of Kārttika is also known by the name *ūrjā*. The word *ūrjā* literally means power, strength, energy or vigour. Śrīmatī Rādhikā is the energy of Lord Kṛṣṇa and therefore *ūrjā* refers to Her. To worship Śrī Rādhā-Dāmodara by observing the limbs of *bhakti* in a regulated manner in this month of Kārttika is called *ūrjādara*, or in other words, giving respect (*ādara*) to Ūrjā (Śrīmatī Rādhikā). *Ūrjā* is also called *śakti*. The goddess who presides over this month is known as Ūrjesvarī. Ūrjesvarī is another name of Śrīmatī Rādhikā.

In the *Padma Purāṇa* it is said (cited in *Bhakti-rasāmṛta-sindhu* (1.2.221)):

yathā dāmodaro bhakta-
vatsalo vidito janaiḥ
tasyāyaṁ tādr̥ṣo māsaḥ
svalpam apy upakāraḥ

As the Supreme Lord Śrī Dāmodara is famous in this world for being very affectionate to His devotees (*bhakta-vatsala*), this month of Dāmodara, which is dear to Him, considers even very little spiritual practice to be very great and bestows tremendous results.

In his commentary to this verse Śrīla Jīva Gosvāmī has given a nice analogy. When a magnanimous person takes compassion upon one who has a heavy debt, he considers a small payment to be substantial and thus liberates the debtor from his liability. Similarly the month of Dāmodara considers a very small practice of *bhajana* performed with a respectful attitude to be very great and bestows the invaluable wealth of *bhakti* towards Bhagavān Śrī Dāmodara.

To observe vows related to *bhakti* for the pleasure of the Lord in the month of Kārttika is called *niyama-sevā*. The unique glory of observing *niyama-sevā* in the month of Kārttika in Vraja-maṇḍala

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has been described in *Bhakti-rasāmṛta-sindhu* (1.2.222–3), quoting from the *Padma Purāṇa*:

*bhuktiṁ muktiṁ harir dadyāt
arcito 'nyatra sevinām
bhaktis tu na dadāty eva
yato vaśyakarī hareḥ
sā tv añjasā harer bhaktir
labhyate kārṭtike naraiḥ
mathurāyām sakṛd api
śrī-dāmodara-sevanāt*

To persons who perform *sādhana* in places outside of Vraja-maṇḍala and without strong attachment to Kṛṣṇa, Bhagavān certainly awards *bhukti* and *mukti* but He does not award *bhakti*, for by *bhakti* the Lord becomes bound to His devotee. But if a person who is otherwise devoid of *sādhana* worships Śrī Dāmodara even once in Vraja-maṇḍala in the month of Kārṭtika, he very easily obtains the most rare *hari-bhakti*.

(59) Sarvadā harināma-grahaṇam/ janmāṣṭamī-yātrādikaṁ ca To chant the holy name at all times/ to celebrate Janmāṣṭamī and other festivals

To always utter the holy name in all circumstances is known as *śrī harināma-grahaṇa* (to take *harināma*). One can chant *śrī harināma* in any condition, whether eating or drinking, sleeping or rising, moving about, pure or impure. This is stated in *Caitanya-caritāmṛta* (*Antya-līlā* 20.18):

*khāite suite yathā tathā nāma laya
kāla-deśa-niyama nāhi sarva siddhi haya*

Regardless of time or place, one who chants the holy name, even while eating or sleeping, attains all perfection.

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Śrī Caitanya Mahāprabhu has also said in the third verse of *Śikṣāṣṭaka*: “*kīrtanīyaḥ sadā hariḥ* – always chant the holy name of Hari.” To chant the holy name is accepted as the topmost of all the limbs of *bhakti*. The holy name may be chanted with or without keeping count, within the mind, softly or loudly – in all ways. Nonetheless it is seen that Śrīman Mahāprabhu, His follower Śrī Haridāsa Ṭhākura and Śrī Gauḍīya Vaiṣṇava *ācāryas* coming in *paramparā* up to today have adopted the system of chanting *harināma* while keeping count of their rounds. After completing one’s fixed number of rounds one may continue to chant without counting.

When one chants the holy name with great feeling and dances accompanied by *mṛdaṅga* and *karatālas*, one cannot keep track of the number of names chanted. To do so is not opposed to *sāstra*. In recent times it is observed that some persons do not pronounce audibly the Hare Kṛṣṇa *mahā-mantra* or perform *kīrtana* loudly, and they forbid others to do so. However, this idea is completely opposed to *sāstra*. This is clear from the life history of Śrīman Mahāprabhu, Haridāsa Ṭhākura and others.

Celebration of Kṛṣṇāṣṭamī, the appearance day of Lord Kṛṣṇa on the eighth day of the month of Bhādrapada (August–September), and Gaura-pūrṇimā, the full moon day of the month of Phālguna (February–March), is known as *śrī janma-yātrā* (celebration of the birth festival of the Lord). Surrendered *sādhakas* should certainly observe these festivals.

The five most excellent limbs of *bhakti* will now be described.

(60) Śraddhā-pūrvaka-śrī-mūrti-sevā Serving the deity with faith

In the service and worship of the deity it is essential to have enthusiasm saturated with love. Unto those who worship and serve the deity with great enthusiasm, Śrī Kṛṣṇa gives not only the insignificant fruit of *mukti* but the supreme fruit of *bhakti*.

**(61) Rasikaiḥ saha śrī-bhāgavatārthāsvādah
Tasting the meaning of Śrīmad-Bhāgavatam
in the association of rasika Vaiṣṇavas**

The delightfully sweet essence (*rasa*) of the wish-fulfilling tree of Vedic literature is *Śrīmad-Bhāgavatam*. In the association of persons who are estranged from that *rasa* there can be no tasting of the *rasa* of *Śrīmad-Bhāgavatam*; rather there can be only *aparādha*. One should taste the *rasa* of the verses of *Śrīmad-Bhāgavatam* in the association of pure devotees who are thoroughly versed in understanding the *rasa* of the *Bhāgavatam* and who are possessed of deep yearning to taste the *rasa* of *kṛṣṇa-līlā*. *Śuddha-bhakti* does not arise by hearing or reciting *Śrīmad-Bhāgavatam* in an assembly of ordinary persons.

**(62) Sajātiya-snigdha-mahattara-sādhu-saṅgaḥ
Association of like-minded, affectionate,
advanced devotees**

There can be no progress of *bhakti* by associating with non-devotees who have merely adopted the designation of “*sat-saṅga*”. The devotees’ only aspiration is to obtain the service of the *aprākṛta-līlā* of Śrī Kṛṣṇa. Those who have such a desire can be called *bhaktas*. The development and growth of *bhakti* takes place in such devotees by associating with devotees who are more advanced than themselves. By failing to do so, the advancement of *bhakti* is checked and one’s disposition or nature will be of the exact same level as those devotees whose association one keeps. In *Bhakti-rasāmṛta-sindhu* (1.2.229), quoting from *Śrī Hari-bhakti-sudhodaya* (8.51), the following is said in connection with association:

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*yasya yat-saṅgatiḥ puṁso
mañivat syāt sa tad guṇaḥ
sva-kularddhyai tato dhīmān
svayūthyān eva saṁśrayet*

As a crystal reflects the colour of those objects which are brought into its proximity, a person's nature will be exactly in accordance with the association he keeps. Therefore, by associating with pure devotees, one becomes pure. *Sādhu-saṅga* (*sat-saṅga*) is beneficial in every way. The actual purport of the instruction given in the scriptures to live devoid of association (*niḥsaṅga*) is that one should live in the company of *sādhus* (*sādhu-saṅga*).

To associate with saintly devotees who are more advanced than oneself, who are of the same disposition (*sajātīya*), who taste the meaning of *rasa* (*rasika*) and who are affectionate (*snigdha*), is what is signified by this limb of *bhakti*. *Sādhu-saṅga* is the root cause of *kṛṣṇa-bhakti*. This has already been stated previously. But what kind of *sādhu-saṅga* should a *sādhaka* take? A specific description of this is given here.

A *sādhaka* should take association of those devotees who are of the same spiritual disposition (*sajātīya*). In other words one should associate with those devotees who worship the same particular form of the Lord and who possess the same internal spiritual mood as oneself. Those who are *sādhakas* in the mood of *dāsyā-bhāva* should associate with devotees in *dāsyā-bhāva*, and those who are *sādhakas* in the mood of *sakhya-bhāva* should associate with devotees in *sakhya-bhāva*. Similarly those who are *sādhakas* in the moods of *vātsalya-* and *mādhurya-bhāva* should associate with devotees situated in moods that are favourable to their own respective *bhāvas*.

In the same way, *sādhakas* who worship Kṛṣṇa should associate with devotees of Kṛṣṇa, and *sādhakas* who worship other incarnations of the Lord should associate with devotees who worship the same forms of the Lord.

Although a *sādhu* may be of the same spiritual disposition, one should associate with those *sādhus* who are affectionately

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disposed to oneself (*snigdha*). The word *snigdha* refers to those who are affectionate, well-wishing and *rasika* – not those who are harsh, unsympathetic or indifferent. The esoteric mysteries of *bhajana* and genuine instruction regarding the method of performing *bhajana* cannot be obtained from *sādhus* who are indifferently disposed or who are not affectionate. Therefore to associate with saintly devotees who are soft-hearted and affectionate is of the greatest utility.

Even though a devotee may be *sajātiya* and *snigdha*, one should associate with those devotees who are more advanced in terms of steadiness in *bhajana*, direct experience and realisation of the Lord, and in knowing the confidential mysteries of the *sāstras* – in other words who are superior to oneself in all respects. By associating with devotees possessing all the above-mentioned qualities a *sādhaka* can make steady and gradual advancement on his path.

(63) Nāma-saṅkīrtanam

Loud congregational chanting of the holy name

The holy name of Śrī Kṛṣṇa is supramundane and fully sentient *rasa*, *aprākṛta-caitanya-rasa*. There is no trace of anything material in it. When the *sādhaka-jīva* engages himself in a devout manner in the service of the Lord, Śrī Nāma automatically manifests Himself on the tongue and other senses that have been purified by *bhakti*. The holy name cannot be grasped by the material senses. Therefore one should always perform *nāma-saṅkīrtana* by oneself and in the company of others.

When the *jīva*, who is a particle of pure spirit (*cit-kaṇa*), becomes fully purified, he is eligible to utter *harināma* with his spiritual body (*cinmaya-sarīra*). But when he is bound by *māyā*, he cannot chant the pure name with the material senses. On obtaining the mercy of the *hlādinī-śakti*, the activity of his own inner spiritual form begins and at that time the appearance of *nāma* takes place for him. As soon as *nāma* arises, *suddha-nāma* mercifully

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manifests within the faculty of the mind and then dances upon the tongue of the devotee purified by *bhakti*. The holy name is not in the shape of letters. Only at the time of dancing on the material tongue does the holy name manifest in the form of letters. This is the mystery of *nāma*.

Harināma is of two types: *mukhya*, principal names, and *gauṇa*, secondary names. The secondary names include Brahma, Paramātmā, Niyantā (the controller), Pātā (the protector), Sraṣṭā (the creator) and Mahendra (the supreme monarch). The principal names include Viṣṇu, Nārāyaṇa, Ananta, Rāma, Hari, Kṛṣṇa, Gopāla, Gopīnātha, Rādhā-ramaṇa and so on. In the *Śrī Rāmāṣṭottara-śata-nāma-stotra* of the *Padma Purāṇa* (cited in *Hari-bhakti-vilāsa* (11.380)) it is said:

*viṣṇor ekaikaṁ nāmāpi
sarva-vedādhikaṁ matam
tādṛṅ-nāma-sahasreṇa
rāma-nāma-samaṁ smṛtam*

Each and every name of Viṣṇu is more beneficial than reciting all the Vedas. Nevertheless a thousand such names of Viṣṇu taken together are equal to just one name of Rāma.

Further, in the *Śrī Kṛṣṇāṣṭottara-śata-nāma-māhātmya* of the *Brahmāṇḍa Purāṇa* (cited in *Hari-bhakti-vilāsa* (11.488)) it is said:

*sahasra-nāmnām puṇyānām
trir āvṛtyā tu yat phalam
ekāvṛtyā tu kṛṣṇasya
nāmaikaṁ tat prayacchati*

The same result that is obtained by uttering a thousand names of Viṣṇu three times is accomplished simply by once pronouncing the name of Kṛṣṇa.

In the *Kali-santaraṇa Upaniṣad*, the *Brahmāṇḍa Purāṇa*, the *Kṛṣṇa-yāmala* and other places it is mentioned:

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*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

This *mantra* consisting of sixteen words is called the *mahā-mantra*. Śrī Caitanya Mahāprabhu always instructed the *jīvas* to perform *saṅkīrtana* by chanting this same *mahā-mantra*. Śrī Gopāla-guru, Śrī Raghunātha dāsa Gosvāmī, Śrīla Jīva Gosvāmī, Śrīla Bhaktivinoda Ṭhākura and other *ācāryas* who have tasted the essence of the holy name have described the astonishing and ambrosial meaning of each name of this *mahā-mantra*. *Rāgānuga-sādhakas* should consult the sacred book *Harināma-cintāmaṇi* composed by Śrīla Bhaktivinoda Ṭhākura in order to understand this subject in detail.

The glories of *bhagavan-nāma-saṅkīrtana* have been described in the Śruti, Smṛti, Purāṇas and all other *sāstras*. Out of the sixty-four limbs of *bhakti*, nine types of *bhakti* – *śravaṇa*, *kīrtana* and so on – are considered the best. Out of these nine types of *bhakti*, *nāma-saṅkīrtana* has been proclaimed to be the topmost. This is stated in Śrī Caitanya-caritāmṛta (*Antya-līlā* 4.70–1):

*bhajanera madhye śreṣṭha nava-vidhā bhakti
kṛṣṇa prema kṛṣṇe dite dhare mahā-śakti
tāra madhye sarva-śreṣṭha nāma-saṅkīrtana
niraparādhe nāma laile pāya prema-dhana*

Of the various processes of *sādhana*, nine types of *bhakti* are the best, for they have such great potency to bestow *kṛṣṇa-prema* and Śrī Kṛṣṇa. Out of these nine practices *bhagavan-nāma-saṅkīrtana* is the most excellent. If one performs *nāma-saṅkīrtana* free from offences he will certainly attain the most valuable wealth of *kṛṣṇa-prema*.

In the *Padma Purāṇa* the identity of *kṛṣṇa-nāma* has been explained (cited in *Bhakti-rasāmṛta-sindhu* (1.2.233)):

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*nāma-cintāmaṇiḥ kṛṣṇas
caitanya-rasa-vigrahaḥ
pūrṇaḥ suddho nitya-mukto
'bhinnatvān nāma-nāminoḥ*

Nāma, the holy name, and *nāmī*, Śrī Kṛṣṇa or He who possesses the name, are a mutually non-differentiated reality (*abheda-tattva*). Therefore all the divine qualities of *nāmī* Kṛṣṇa are also present in His name. *Nāma* is always a fully accomplished truth (*pūrṇa-tattva*). There is no touch of anything material in *harināma*. *Nāma* is eternally liberated because it is never bound by the illusory modes of nature. *Nāma* is Kṛṣṇa Himself; therefore it is the concentrated form of all sentient *rasa*. *Nāma* is *cintāmaṇi*; it is competent to deliver all that is requested of it.

Harināma-saṅkīrtana is the best method of *sādhana* for the *sādhakas*, the perfected souls (*siddha-mahāpuruṣas*), those who are desirous of enjoying the fruits of their worship (*sakāma-sādhakas*), and those who are free from the desire to enjoy the fruits of their worship (*niṣkāma-sādhakas*). This is stated in *Śrīmad-Bhāgavatam* (2.1.11):

*etān nirvidyamānānām
icchatām akuto-bhayam
yoginām nṛpa nirṇītaṁ
harer nāmānukīrtanam*

O Mahārāja (Parīkṣit), it has been concluded that *śrī bhagavan-nāma-saṅkīrtana* is the only fearless method of *sādhana* and *sādhya* for those who are desirous of obtaining the heavenly planets and liberation (the *karmīs* and *jñānīs*), for the self-satisfied *yogīs*, and for the devotees who are completely devoid of material desires.

This verse is quoted in *Bhakti-rasāmṛta-sindhu* (1.2.230). In his commentary on this verse Śrīla Viśvanātha Cakravartī Ṭhākura explains that the term *nirvidyamānānām* means devoid of all desires, including liberation. This term refers to those who possess one-pointed devotion (*ekānta-bhaktas*). The word *icchatām*

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means desirous of the attainment of the heavenly planets and liberation. This refers to the *jñānīs* and *karmīs*. The word *yoginām* refers to those who take pleasure in the self (*ātmārāmas*).

The word *akuto-bhayam* means that there is absolutely no doubt about the efficacy of *nāma-kīrtana*. It does not depend on time, place, person, articles of worship, purity or impurity. Even if the holy name comes in contact with a *mleccha* who is intolerant of the service of the Lord, the holy name will act. The word *nāmānukīrtanam* means either constant chanting or chanting to an extent that is appropriate for one's practice of *bhakti*. This practice is suitable both in the stage of *sādhana*, practice, and *sādhya*, perfection. The purport of the word *nirṇītam* (meaning "it has been decided") is that this fact has been decided by the common consent of previous *ṛṣīs* and *maharṣīs* who became devoid of all doubt after direct experience and realisation.

In *Śrīmad-Bhāgavatam* (11.2.40) it is also said:

*evam-vrataḥ sva-priya-nāma-kīrtiyā
jātānurāgo druta-citta ucchaiḥ
hasaty aho roditi rauti gāyaty
unmāda-van nṛtyati loka-bāhyaḥ*

In the hearts of those who adopt such a pure vow, the sprout of *prema* (*bhāva*) blossoms into *anurāga*, which softens the heart and fills one with a deep sense of attachment (*mamatā*) for the Lord. This occurs by chanting the holy name of one's most dearly beloved Lord. At such a time one rises above the condition of the general mass of people. One becomes indifferent to public opinion and doesn't seek approval for his activities. By his natural disposition (of *prema*), the devotee sometimes bursts out into laughter just like an intoxicated person, sometimes he begins to weep bitterly, sometimes he begins to call the name of the Lord in a loud voice, sometimes he begins to sing of the Lord's attributes in a sweet and melodious voice, and sometimes, when he witnesses his dearly beloved directly before his eyes, he begins to dance in a most captivating manner in order to charm the Lord.

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This verse is cited in *Bhakti-rasāmṛta-sindhu* (1.4.6) as an example of *prema* arising from *bhāva* attained through *vaidhī-sādhana*. The purport of the verse is that by performing *śravaṇa* and *kīrtana* of the Lord's holy name in the stages of *ruci* and *āsakti*, *bhāva* manifests within the heart. By continued performance of *harināma* with deep attachment in the stage of *bhāva*, the heart becomes melted and one becomes overwhelmed with a deep sense of possessiveness (*mamatā*) in relation to the Lord. This matured state of *bhāva* then transforms into *prema*. The various symptoms mentioned in this verse are *anubhāvas*, or outward manifestations of *prema*.

In citing the following verses in *Bhakti-sandarbha* (*Anuccheda* 270–1) Śrīla Jīva Gosvāmī has pointed out that loud performance of *saṅkīrtana* is the foremost method to please the Lord in Kali-yuga:

*kṛte yad dhyāyato viṣṇuṁ
tretāyām yajato makhaiḥ
dvāpare paricaryāyām
kalau tad dhari-kīrtanāt*

Śrīmad-Bhāgavatam (12.3.52)

Whatever results are acquired in Satya-yuga by meditation on Lord Viṣṇu, in Tretā-yuga by the performance of sacrifice and in Dvāpara-yuga by service rendered to the deity form of the Lord, are obtained in Kali-yuga simply by *śrī hari-kīrtana*.

*dhyāyan kṛte yajan yajñais
tretāyām dvāpare 'rccayan
yad āpnoti tad āpnoti
kalau saṅkīrtya keśavam*

Viṣṇu Purāṇa (6.2.17)

By chanting the holy name of Śrī Keśava in Kali-yuga, a *sādhaka* obtains all the results that are gained in Satya-yuga by meditation, in Tretā-yuga by performance of sacrifice and in Dvāpara-yuga by worship of the deity.

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*kalim sabhājayanty āryā
guṇa-jñāḥ sāra-bhāginah
yatra saṅkīrtanenaiva
sarva-svārtho 'bhilabhyate*

Śrīmad-Bhāgavatam (11.5.36)

O King, in Kali-yuga simply by chanting the holy name of the Lord one can obtain all the desired goals of life available in all the *yugas*. Knowing this, Āryans, those highly esteemed in terms of culture and religion and who know the actual merit of all things, praise Kali-yuga.

In *Bhakti-sandarbha* (*Anuccheda 273*), quoting from the book *Śrī Vaiṣṇava-cintāmaṇi, nāma-saṅkīrtana* is said to be superior to the process of *smaraṇa*, remembrance:

*aghacchit smaraṇam viṣṇor
bahv-āyāsenā sādhyate
oṣṭha-spandana-mātreṇa
kīrtanam tu tato varam*

Remembrance of Śrī Kṛṣṇa, who destroys all sins, is accomplished with great endeavour, for it is very difficult to withdraw the mind from the unlimited varieties of worldly sense objects and concentrate it upon Viṣṇu. But *śrī kīrtana* is easily accomplished simply by vibrating the lips. Therefore it is superior to and more effective than the process of *smaraṇa*.

The *Nāradiya Purāṇa*, describing *bhagavan-nāma-kīrtana* as supremely glorious, has declared it to be the sole means of rectification for the *jīvas* of Kali-yuga.

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā*

In *Bhakti-sandarbha* Śrīla Jīva Gosvāmī, while describing the unending glories of the holy name, has told one reason why

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harināma-saṅkīrtana is so extensively praised in Kali-yuga. He has said that although in other *yugas* the Supreme Lord personally instructed the system of religion for those particular ages (*dhyāna*, *yajña* and so on) by practising it Himself, He did not teach the process of *nāma-kīrtana* by His personal behaviour. However, in Kali-yuga, Śrī Bhagavān, seeing the predicament of the *jīvas*, personally taught them the method of *nāma-kīrtana* by practising it Himself in the form of Śrī Gaurāṅga, as described in *Śrī Caitanya-caritāmṛta (Ādi-līlā 4.40)*: “*nāma-prema-mālā gāṅthi’ parāila saṁsāre* – the Lord wove a wreath of the holy name and *prema* with which He garlanded the entire material world.”

Therefore in Kali-yuga the glories of *nāma-kīrtana* are highly praised. Śrīla Jīva Gosvāmī has consequently said (*Bhakti-sandarbhā (Anuccheda 273)*):

*ataeva yady anyāpi bhaktiḥ kalau kartavyā
tadā tat-saṁyoge naivety uktam*

In Kali-yuga if another limb of *bhakti* is performed, it must be accompanied by *harināma-saṅkīrtana*.

Śrīla Sanātana Gosvāmī has also said that *harināma-saṅkīrtana* is the foremost among all the limbs of *bhakti*, such as *smaraṇa* and so on.

*manyāmahe kīrtanam eva sattamaṁ
lolātmakaika svahṛdi sphurat smṛteḥ
vāci svayukte manasi śrutau tathā
dīvyat parān apy upakurvad ātmavat*

Bṛhad-bhāgavatāmṛta (2.3.148)

[The Lord’s associates in Vaikuṅṭha said:] In our opinion *kīrtana* is superior to *smaraṇa* because remembrance manifests only within the mind, which is by nature unsteady. *Kīrtana*, however, manifests on the tongue and vocal organs, and automatically creates an impression upon the mind. In the end the sound of *kīrtana* not only satisfies the sense of hearing but it pleases all those who hear it, just as it pleases one’s self.

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In *smaraṇa* there is no such power, therefore *kīrtana* alone is capable of controlling the mind, which is ever more flickering than the wind. Besides, the mind cannot perform *smaraṇa* without *kīrtana*. Other than *kīrtana* there is no other method by which the mind can be made steady – this is the deep and confidential meaning of this verse of Śrīla Sanātana Gosvāmī.

Out of many different types of *śrī kṛṣṇa-kīrtana*, chanting of the holy name of Kṛṣṇa (*nāma-saṅkīrtana*) is the best and the most suitable to be taken up. By *śrī kṛṣṇa-nāma-saṅkīrtana* the wealth of *kṛṣṇa-prema* very quickly makes its appearance in the heart of the *sādhaka*. *Śrī nāma-saṅkīrtana* is itself competent to generate the wealth of *prema* without reliance upon any other method. Therefore *śrī nāma-saṅkīrtana* is pre-eminent among all the limbs of *bhakti*. *Śrī nāma-saṅkīrtana* is both the means of attainment, *sādhana*, as well as the object to be attained, *sādhya* – this is the conclusion of Śrī Sanātana Gosvāmī and all Vaiṣṇava *ācāryas* possessed of *prema*.

*kṛṣṇasya nānā-vidha-kīrtaneṣu
tan-nāma-saṅkīrtanam eva mukhyam
tat-prema-sampajjanane svayaṁ drāk
śaktaṁ tataḥ śreṣṭhatamam mataṁ tat*

*śrī-kṛṣṇa-nāmāmṛtam ātma-hṛdyaṁ
preṁṇā samāsvādana-bhaṅgi-pūrvam
yat sevyate jihvikayā 'virāmaṁ
tasyā 'tulaṁ jalpatu ko mahatvam*

Bṛhad-bhāgavatāmṛta (2.3.158–9)

Although there are many varieties of *kṛṣṇa-kīrtana*, *nāma-saṅkīrtana* is the foremost. This is because *nāma-saṅkīrtana* has the power to easily manifest the wealth of *prema*. Therefore, in the opinion of all, *kīrtana* is the best process. The happiness that is obtained by the tongue which incessantly tastes the nectar of *śrī kṛṣṇa-nāma* with heartfelt love is beyond comparison. Who can describe its greatness?

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To loudly chant the holy name, form, qualities and pastimes of the Supreme Lord under the direction of pure Vaiṣṇavas is called *kīrtana*. In Śrīla Jīva Gosvāmī's *Bhāgavatam* commentary known as *Krama-sandarbhā*, he has written the following in connection with *saṅkīrtana*:

saṅkīrtanaṁ bahubhir militvā tad-gāna-sukhaṁ śrī-kṛṣṇa-gānam

When many persons chant the name of the Lord in a loud voice, with faith and for the pleasure of Śrī Kṛṣṇa, it is called *saṅkīrtana*.

One other point to bear in mind is that, according to the scriptures, the glories of *śrī harināma-kīrtana* have been exalted hundreds of times over the process of *harināma-japa*. This is because one who performs *japa* purifies only himself, whereas one who performs loud *nāma-saṅkīrtana* purifies himself as well as all who hear the chanting.

This is indicated in the *Nāradya Purāṇa* in a statement by Prahāda Mahārāja:

*japato harināmāni
sthāne śata-guṇādhikaḥ
ātmānaṁ ca putāty uccair
japaṁ śrotṛṇ punāti ca*

Chanting the holy name of Lord Hari loudly is a hundred times more powerful than chanting softly. A person who chants loudly purifies himself as well as those who hear him chanting.

Some people think that the *mahā-mantra* – *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare* – is to be recited only as *japa*. They prohibit the loud chanting of this *mahā-mantra*. But Śrī Caitanya Mahāprabhu, who personally practised and propagated *bhagavan-nāma-saṅkīrtana*, has declared this *mantra* to be the *mahā-mantra* of Kali-yuga. He personally practised *japa* of this *mahā-mantra*, recording the number of names He chanted. In addition He performed *saṅkīrtana* in which there was no recording of the number of

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names chanted while deeply overwhelmed in spiritual emotion, with arms upraised, either alone or collectively. Much evidence of this is available in *Śrī Caitanya-bhāgavata* and in the sacred books of Śrī Kavi Karṇapūra and other *gosvāmīs*. Therefore *sādhakas* can perform *japa* of this *mahā-mantra* like *nāmācārya* Śrīla Haridāsa Ṭhākura, and they can also perform *kīrtana* by singing the holy name in a loud voice.

(64) Śrī-vṛndāvana-vāsaḥ Residing in Śrī Vṛndāvana

Śrī Vṛndāvana-dhāma is super-excellently glorified because it is the eternal abode of the divine and charming pastimes of Svayam Bhagavān Vrajendra-nandana Śrī Kṛṣṇa, who is the embodiment of *rasa* and the complete personification of majesty and sweetness. Śrī Vṛndāvana is anointed with the sublime pastimes of Mahābhāva-mayī Śrīmatī Rādhikā and Rasarāja Śrī Kṛṣṇa. By residing there and performing *sādhana* and *bhajana*, *sādhakas* may easily obtain manifestation of these transcendental pastimes within their hearts. The resolute determination to reside in Vraja displayed by the most highly esteemed Six Gosvāmīs is without precedent. Śrīla Prabodhānanda Sarasvatī has said in his *Śrī Vṛndāvana-mahimāmṛta* (*Śataka* 12.78):

śrī-vṛndāvana mama pāvanaṁ tvam eva
śrī-vṛndāvana mama jivanaṁ tvam eva
śrī-vṛndāvana mama bhūṣanaṁ tvam eva
śrī-vṛndāvana mama sad-yaśas tvam eva

O Vṛndāvana, you are my purifier! O Vṛndāvana, you are my life! O Vṛndāvana, you are my ornament! O Vṛndāvana, you are my virtuous fame!

In *Stavāvalī* (*Sva-niyama daśakam* (2)) Śrīla Raghunātha dāsa Gosvāmī has said:

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*na cānyatra kṣetre hari-tanu-sanāthe 'pi sujanād
rasāsvādam premṇā dadhad api vasāmi kṣaṇam api
samaṁ tv etad grāmyāvalibhir abhitanvann api kathāṁ
vidhāsyē saṁvāsāṁ vraja-bhuvana eva pratibhavam*

In this verse Dāsa Gosvāmī has, with great affection, displayed deep faith towards Vraja-dhāma. Adopting unflinching resolve for residence in Vraja, he says, “Even if in some other *dhāma* the Śrī Vighraha of Śrī Kṛṣṇa is present and there is opportunity there to relish with great love *hari-kathā* flowing from the mouths of elevated devotees, I have no desire to live in such a place, even for a moment. But even if I must live in the company of vulgar persons who converse only about mundane topics, I will live in Vraja-bhūmi life after life.”

Out of the above-mentioned sixty-four limbs of *bhakti*, the last five are the most excellent. Even by slight contact with these items undertaken without offence, *bhāva-bhakti* makes its appearance due to their extraordinary power. By obtaining *niṣṭhā* in the performance either of one or of several of these principal limbs, one is sure to obtain perfection.

Verse 5 – Sevāparādha

yathā āgame –

*yānair vā pādukair vāpi gamanam bhagavad-gr̥he. devotsavādy
asevā ca apraṇāmas tad agrataḥ. ucchiṣṭe vāpy aśauce vā
bhagavad-vandanādikam. eka-hasta-praṇāmas ca tat purastāt
pradakṣiṇam. pāda-prasāraṇam cāgre tathā paryaṅka-bandhanam.
śayanam bhakṣaṇam cāpi mithyā-bhāṣaṇam eva ca. uccair bhāṣā
mitho jalpa rodanādi tad agrataḥ. nigrāhānugrahau caiva
niṣṭhura-krūra-bhāṣaṇam. kambalāvaraṇam caiva para-nindā
para-stutiḥ. aślīla-bhāṣaṇam caiva adhovāyu-vimokṣaṇam. śaktau
gaṇopacāraś ca anivedita-bhakṣaṇam. tat-tat-kālobbhavānām ca
phalādīnām anarpaṇam. viniyuktāvaśiṣṭasya vyañjanādeḥ
samarpaṇam. pṛṣṭhī-kṛtyāsanam caiva pareṣām abhivandanam.
gurau maunam nija-stotraṁ devatā-nindanam tathā. aparādhās
tathā viṣṇor dvātriṁsat parikīrtitāḥ.*

*varāhe ca aparādhās ca te 'pi saṅkṣipyā likhyante yathā –
rājānna-bhakṣanam, dhvāntāgāre hareḥ sparśaḥ, vidhim vinā
hary-upasarpaṇam, vādyam vinā tad-dvārodghāṭanam,
kukkurādi-duṣṭa-bhakṣya-saṅgrahaḥ, arccane mauna-bhaṅgaḥ,
pūjā-kāle vid-utsargāya gamanam, gandha-mālyādikam adattvā
dhūpanam, anarha-puṣpeṇa pūjanam.*

*akṛtvā dantakāṣṭham ca kṛtvā nidhuvanam tathā. sprṣṭvā rajas-
valām dīpaṁ tathā mṛtakam eva ca. raktam nīlam adhutam ca
pārakyam malinam paṭam. paridhāya, mṛtam dṛṣṭvā vimucyāpāna-
mārutam. krodham kṛtvā śmasānam ca gatvā
bhuktvāpy ajīrṇa-bhuk. bhuktvā kusumbham piṇyākam
tailābhyagam vidhāya ca. hareḥ sparśo hareḥ karma-karaṇam
pātakāvaham.*

*tathā tatraivānyatra – bhagavac-chāstrānādara – pūrvakam
anya-sāstra – pravartanam, śrī-mūrti-sammukhe tāmbūla
carvaṇam, eraṇḍādi – patrastha – puṣpair arcanam, āsura kāle
pūjā, piṭhe bhūmau vā upaviśya pūjanam; snapana-kāle vāma-
hastena tat-sparśaḥ, paryuṣitai yācitair vā puṣpair arcanam,
pūjāyām niṣṭhivanam, tasyām svagarva-pratipādanam, tiryak*

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*punḍra-dhṛtiḥ, aprakṣālita-pādatve 'pi tan-mandira-praveśaḥ,
avaīṣṇava-pakva-nivedanam, avaiṣṇava-dṛṣṭena pūjanam,
vighneśam apūjayitvā kapālinam dṛṣṭvā vā pūjanam,
nakhāmbhaḥ snapanam, gharmāmbuliptatve 'pi pūjanam,
nirmālya-laṅghanam, bhagavac-chapathādayo 'nye ca jñeyāḥ.*

Śrī Bindu-vikāśinī-vṛtti

It has previously been stated that one must give up offences in regard to service. In the *āgama-sāstra* these *sevāparādhas* are said to be of thirty-two types: (1) to enter the temple wearing sandals, (2) to enter the temple seated on a palanquin, (3) to disrespect or to fail to observe the festivals of one's cherished deity (*iṣṭadeva*), (4) to not offer prostrated obeisances to one's cherished deity although being present directly before Him, (5) to offer prayers to the Lord without washing the hands and mouth after eating, (6) to offer prayers to the Lord in an unclean condition, (7) to offer obeisances with only one hand, (8) to show one's back to the Lord while circumambulating,⁷ (9) to spread one's feet in front of the deity, (10) to sit in front of the deity with hands binding one's raised knees, (11) to lie down in front of the deity, (12) to eat in front of the deity, (13) to tell lies in front of the deity, (14) to speak loudly before the deity, (15) to converse with one another about mundane subjects before the deity, (16) to shed tears on account of earthly matters before the Lord, (17) to show favour to or to reprimand someone before the deity, (18) to speak harshly to others in front of the deity, (19) to wear a coarse blanket in front of the Lord or while serving the deity, (20) to blaspheme others in front of the deity, (21) to praise others before the deity, (22) to use obscene language before the Lord, (23) to pass wind

⁷ In circumambulating the Lord, one first passes along the right side of the deity, then behind the back, next along the left side and finally one comes face to face with the deity again. As one continues circumambulating, one must turn so as to avoid showing one's back to the deity as one passes in front of the Lord. To fail to do so is an offence.

Sevāparādha

before the Lord, (24) to serve the Lord by offering Him secondary or minor articles although competent to offer first-class items (i.e. at the time of worshipping the deity, if one is competent to offer all the principal paraphernalia of worship such as flowers, *tulasī*, incense, lamp and food offerings, but instead offers only secondary items like water, it is an offence), (25) to eat food items that are not offered to the Lord, (26) to not offer the Lord the fruits and flowers that are in season, (27) to personally enjoy the first portion of anything or present it to someone else and then offer the remainder to the Lord, (28) to sit with one's back to the deity, (29) to offer obeisances or salutation to others in front of the deity, (30) to remain silent in front of one's spiritual master; that is, to not offer prayers and obeisances to him or to remain silent without responding to his questions, (31) to praise oneself and (32) to slander the demigods. These are the thirty-two types of *sevāparādha*. One should strictly avoid them.

Other *sevāparādhas* that have been mentioned in the *Varāha Purāṇa* are briefly stated here as follows: to eat grains supplied by the king or government; to touch the deity in a house or temple permeated by darkness; to approach the deity without following the scriptural regulations; to open the door of the temple without ringing a bell or making any sound; to collect items that have been left by a dog or other animals; to break one's silence at the time of worshipping the deity; to go out in order to evacuate at the time of worship; to offer incense without first offering scents and flower garlands; to worship with forbidden flowers; to worship the Lord without cleansing one's teeth or without bathing after sexual intercourse; to worship the deity after touching a woman in menstruation, a dead body or a lamp; to worship the Lord wearing red or blue clothes, unwashed or dirty clothes or clothes belonging to another; to worship the deity after seeing a dead body; to pass wind while worshipping the deity; to worship the Lord in anger, after visiting a cremation ground or in a state of indigestion; and to touch or worship the deity after taking an oil massage. All of these activities are considered offences.

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In other scriptures as well there are *sevāparādhas* that are worthy of attention: to propagate other scriptures while disregarding those that are related to the Lord; to chew betel in front of the deity; to worship the deity with flowers kept in the leaves of castor plants or other forbidden plants; to worship at forbidden times (when demonic influences are prominent); to worship while sitting on a four-legged wooden stool or without any sitting mat; to touch the deity with the left hand at the time of bathing Him; to worship with stale flowers or with flowers that have already been asked for by others; to spit at the time of worship; “I am a great *pūjārī*” – to glorify oneself in such terms; to apply *tilaka* on the forehead in a curved manner; to enter the temple without washing one’s feet; to offer food grains to the Lord cooked by a non-Vaiṣṇava; to worship the deity in the presence of a non-Vaiṣṇava; to worship the deity after seeing a Kāpālīka⁸ without first offering worship to Lord Śrī Nṛsimhadeva; to bathe the Lord with water touched with the fingernails; to worship when the body is covered with perspiration; to step over the offerings to the Lord; and to take a vow in the name of the Lord. Besides these, many other *sevāparādhas* have been mentioned in the scriptures.

⁸ A Kāpālīka is a follower of a particular Śaiva sect of ascetics who carry human skulls and use them as receptacles for their food.

Verse 6

The Severity of Nāmāparādha

*sarvāparādha-kṛd api
mucyate hari-saṁśrayāt
harer apy aparādhān yaḥ
kuryād dvipada-pāṁśanaḥ
nāmāśrayaḥ kadācit syāt
taraty eva sa nāmataḥ
nāmno 'pi sarva-suhṛdo
hy aparādhāt pataty adhaḥ*

Śrī Bindu-vikāśinī-vṛtti

Sādhakas should remain thoroughly attentive to avoid committing all the offences mentioned in the previous section. Even a person who has committed all kinds of offences is redeemed by taking shelter at the lotus feet of Śrī Hari. If a most wretched and fallen person (a two-legged animal) who has committed severe offences at the feet of Śrī Hari ever takes shelter of the holy name of Śrī Hari, then the holy name alone mercifully delivers him from all such offences. There is no doubt of this whatsoever. Therefore *śrī harināma* is the best friend of all. But if one should commit an offence at the feet of *śrī harināma* his falldown is inevitable. The above two verses are quoted from *Bhakti-rasāmṛta-sindhu* (1.2.119–20).

Verse 7 – Nāmāparādha

*atha nāmāparādha daśa: yathā – vaiṣṇava-nindādi –
vaiṣṇavāparādhaḥ; viṣṇu-sīvayoḥ pṛthag-īśvara-buddhiḥ; śrī-
gurudeve manuṣya-buddhiḥ; veda-purāṇādi-sāstra-nindā; nāmni
arthavādaḥ; nāmni kuvyākhyā vā kaṣṭha-kalpanā; nāma-balena
pāpe pravṛttiḥ; anya śubha-karmabhir nāma-sāmya-mananam;
āsraddha-jane nāmopadeśaḥ; nāma māhātmye śrute 'pi aprītiḥ –
iti daśadhā.*

Śrī Bindu-vikāśinī-vṛtti

Ten kinds of *nāmāparādha* will now be described in connection with the chanting of the holy name of the Lord.

(1) To commit offences against the Vaiṣṇavas by slandering them and so on (*nindādi*). The word *ādi* here refers to the six kinds of *vaiṣṇava-āparādha* indicated in the following verse from the *Skanda Purāṇa*, quoted in *Bhakti-sandarbhā* (*Anuccheda* 265):

*hanti nindati vai dveṣṭi
vaiṣṇavān nābhinandati
krudhyate yāti no harṣaṁ
darśane patanāni ṣaṭ*

To beat Vaiṣṇavas, to slander them, to bear malice against them, to fail to welcome them, to become angry with them and to not feel happiness upon seeing them – by these six types of *vaiṣṇava-āparādha* one falls down to a degraded position.

(2) To consider Lord Śiva to be the Supreme Lord, separate and independent from Lord Viṣṇu.

(3) To consider Śrī Gurudeva to be an ordinary human being.

(4) To slander the Vedas, Purāṇas and other scriptures.

(5) To consider the praises of *śrī harināma* to be imaginary; in other words, to consider that the potencies which have been praised in the scriptures in reference to *harināma* are not actually present in the holy name.

Nāmāparādha

- (6) To give an unauthorised and misleading explanation of *śrī harināma*; in other words, to abandon the established and reputed meaning of the scriptures and foolishly concoct some futile explanation. For example, someone may argue that the Lord is incorporeal (*nirākāra*), formless (*arūpa*) and nameless (*anāma*), and that therefore His name is also imaginary.
- (7) To engage in sinful activities again and again, knowing that there is such power in the holy name that simply by uttering *śrī harināma* all sins are vanquished.
- (8) To consider all kinds of religious or pious activities to be equal to *śrī harināma*.
- (9) To instruct faithless persons about *śrī harināma*.
- (10) To not have love for the name in spite of hearing the glories of *śrī nāma*.

These ten offences must certainly be avoided. In the practice of *hari-bhajana*, one should first of all be very attentive to avoid all *sevāparādhas* and *nāmāparādhas*. One should know these *aparādhas* to be severe obstacles on the path of *bhajana* and vigorously endeavour to give them up. Without giving up these offences there can be no question of advancement in *bhajana*; rather, the *sādhaka*'s falldown is assured.

The *sādhaka* should also be vigilant not to commit any *sevāparādhas* in the matter of worship of the deity. *Sevāparādhas* that are committed unknowingly in the course of serving the deity are mitigated by wholehearted surrender unto Lord Hari, by offering prayers unto Him and, in particular, by taking shelter of *śrī harināma*. The holy name mercifully forgives all of one's *sevāparādhas*. *Śrī harināma* is even more merciful than the deity. But if in spite of taking shelter of *śrī harināma* one is inattentive again in the matter of *nāmāparādha*, then his falldown is assured.

Verse 8 – Vaidhī-bhakti

*atha vaidhī lakṣanaṁ – śravaṇa-kīrtanādini śāstra-śāsana-
bhayena yadi kriyante tadā vaidhī-bhaktiḥ.*

Now the symptoms of *vaidhī-bhakti* are being described. If the limbs of *bhakti* such as *śravaṇa* and *kīrtana* are performed out of fear of scriptural discipline, it is called *vaidhī-bhakti*.

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Bhakti is of two kinds: *vaidhī-bhakti* and *rāgānuga-bhakti*. The limbs of *sādhana* that are performed on the paths of both these types of *bhakti* are generally considered to be one and the same. Nonetheless there is a specific distinction between them. In some devotees intense longing or greed (*lobha*) is the cause of engagement in *bhakti*, whereas in others the discipline of the scriptures is the cause of engagement in *bhakti*.

*yatra rāgānavāptatvāt
pravṛttir upajāyate
śāsanenaiva śāstrasya
sā vaidhī bhaktir ucyate*

Bhakti-rasāmṛta-sindhu (1.2.6)

Sādhana-bhakti that is not inspired by intense longing, but is instigated instead by the discipline of the scriptures, is called *vaidhī-bhakti*.

One should understand what is meant by the discipline of the scriptures. In all scriptures, of which *Śrīmad-Bhāgavatam* is the foremost, *bhagavad-bhakti* is said to be the supreme duty for the *jīvas*. If a person fulfils all his worldly obligations but does not engage in *hari-bhajana*, he descends to a dreadful hell.

Vaidhi-bhakti

*ya eṣāṁ puruṣaṁ sākṣād
ātma-prabhavam īsvaram
na bhajanty avajānanti
sthānād bhraṣṭāḥ patanty adhaḥ*

Śrīmad-Bhāgavatam (11.5.3)

The original Supreme Lord is Himself the creator of the four *varṇas* and four *āśramas*. He is the Lord, the controller and the soul of them all. Therefore if anyone belonging to the four *varṇas* and *āśramas* fails to worship the Lord and disrespects Him instead, he is deprived of his position, *varṇa* and *āśrama*, and falls down to hell.

In *Śrī Caitanya-caritāmṛta (Madhya-līlā 22.26)* Śrīla Kavirāja Gosvāmī has described the substance of this *śloka* in the verse given below:

*cāri varṇāśramā yadi kṛṣṇa nāhi bhaje
svakarma karite se raurave paḍi' maje*

The *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *sūdras* may perfectly carry out their *varṇa-dharma*. The *brahmacārīs*, *gr̥hasthas*, *vānaprasthas* and *sannyāsīs* may thoroughly execute their *āśrama-dharma*. If, however, they do not worship Śrī Kṛṣṇa, then although they may obtain elevation due to material prestige, their piety will wane and they will most certainly fall down to the hell known as Raurava.

In *Śrīmad-Bhāgavatam (7.1.32)* Devarṣi Nārada has said:

*tasmāt kenāpy upāyena
manaḥ kṛṣṇe niveśayet*

The basic and primary aim of all types of *sādhana* is to fix the mind on Kṛṣṇa by whatever method is effective.

This is stated in the *Padma Purāṇa* also:

*smartavyaḥ satatam viṣṇur
vismartavyo na jātucit
sarve vidhi-niṣedhāḥ syur
etayor eva kiṅkarāḥ*

Śrī Bhakti-rasāmṛta-sindhu-bindu

That which has been ascertained in the scriptures to be duty for the *jīvas* is called *vidhi*, regulation, and that which has been forbidden is called *niṣedha*, prohibition. *Vaidha-dharma* for the *jīvas*, or religion that is enacted in accordance with scriptural regulations, involves observing rules and prohibitions. One should remember Lord Viṣṇu at all times – this is the basis of all positive injunctions (*vidhi*). All the regulations of *varṇa* and *āśrama* are attendants of this primary injunction. Never forget the Lord at any time – this is the basis of all prohibitory injunctions (*niṣedha*). All the prohibitory injunctions such as the avoidance of sins, abandonment of apathy towards the Lord and atonement of sins are attendants of this primary prohibition. To observe these rules and prohibitions is to accept the discipline and direction of the scriptures. When the *jīvas* are engaged in *bhakti* out of fear of violating the directions of the scriptures it is called *vaidhī-bhakti*.

By taking *darśana* of the deity of the Lord and by hearing the sweetness of Kṛṣṇa's pastimes in childhood, boyhood and youth, as described in the tenth canto of *Śrīmad-Bhāgavatam*, intense longing (*lobha*) arises for the practice of *bhajana*. When intense longing has not arisen (in other words when *lobha* is not the cause of one's engagement in *bhakti*) and the discipline of the scriptures alone is the cause for such engagement, it is called *vaidhī-bhakti*.

Verse 9 – Rāgānuga-bhakti

*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
kṛṣṇam smaran janam cāsya
preṣṭham nija-samihitam
tat-tat-kathā rataś cāsau
kuryād vāsam vraje sadā*

Śrī Bindu-vikāśinī-vṛtti

Devotion that involves the practice of the limbs of *bhakti*, such as *śravaṇa* and *kīrtana*, carried out by *sādḥakas* with intense longing (*lobha*) to obtain the service of their innermost desired object, Vrajarāja-nandana Śrī Kṛṣṇa, is called *rāgānuga-bhakti*.

Rāgānuga-bhakti is performed in two ways: (1) with the *sādḥaka-rūpa* – with the external body through execution of the limbs of *bhakti*; and (2) with the *siddha-rūpa* – with the internally conceived body that is suitable for carrying out the perfected service (*prema-sevā*) for which one aspires. Residing in Vraja with an intense desire to obtain one’s cherished object Śrī Kṛṣṇa and the divine sentiments of His beloved associates (that is, *ratī* towards Śrī Kṛṣṇa), one should follow in the footsteps of the eternal residents of Vraja, the dear associates of Śrī Kṛṣṇa, such as Śrī Rādhikā, Lalitā, Viśākhā and Śrī Rūpa Mañjarī. One should also adhere to personalities such as Śrī Rūpa Gosvāmī and Sanātana Gosvāmī who performed *bhajana* in Vraja in pursuance of the sentiments of those eternal associates. With one’s internally conceived body (*siddha-rūpa*) one should execute service within

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the mind (*mānasī-sevā*) in accordance with the eternal associates of Vraja such as Śrī Rādhā, Lalitā, Viśākhā and Śrī Rūpa Mañjarī. With the external body (*sādhaka-rūpa*) one should carry out bodily services following in the wake of perfectly realised devotees such as Śrī Rūpa and Sanātana who are also residents of Vraja.

If someone raises the objection that the word *vraja-loka* refers only to Śrī Rādhā, Lalitā and others, it would then follow that with the *sādhaka-deha* (the external body) one should perform bodily services following in their wake. If this indeed were the case, then the followers of those eternal associates would not be required to carry out the limbs of *bhakti* such as taking shelter of a spiritual master, observance of Ekādaśī, worship of *sālagrāma*, worship of *tulasī* and so on, since it is not mentioned anywhere that Śrī Rādhā and Lalitā ever performed such activities. However, this erroneous conclusion (*apasiddhānta*) held by sceptics who have taken shelter of modern adverse opinions is actually refuted by the word *vraja-loka*.

In his commentary to this verse of *Bhakti-rasāmṛta-sindhu* (1.2.295), Śrīla Jīva Gosvāmipāda has explained the same thing; namely, that the word *vraja-loka* refers to the dearest associates of Śrī Kṛṣṇa and their followers such as Śrī Rūpa Gosvāmī and others. Therefore one should perform internal service (*mānasī-sevā*) through the medium of the *siddha-deha* by following in accordance with Śrī Rūpa Mañjarī and other Vrajavāsīs. With the *sādhaka-deha* one should perform bodily service by following Śrī Rūpa Gosvāmī and others.

Comment

According to the conclusion of the Six Gosvāmīs, Śrīla Kavirāja Gosvāmī and other *rasika* Vaiṣṇava *ācāryas*, the *lilā-rasa* of Vrajendra-nandana Śrī Kṛṣṇa is the object to be tasted by *rāgānuga-sādhakas*. But it is not possible to taste the *lilā-rasa* of Śrī Kṛṣṇa without entering into *srī gaura-lilā*. In other words only through the medium of *gaura-lilā* is it possible to taste the *lilā-rasa*

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of Śrī Kṛṣṇa. In *Śrī Caitanya-caritāmṛta (Madhya-līlā 25.271, 274)*
Śrīla Kavirāja Gosvāmī has stated this as follows:

*kṛṣṇa-līlā amṛta-sāra, tāra śata śata dhāra
daśa-dike vahe yāhā haite
se caitanya-līlā haya, sarovara akṣaya
mano-haṁsa carāha' tāhāte*

The pastimes of Śrī Kṛṣṇa are the essence of all transcendental nectar. These nectarean pastimes flow in hundreds and hundreds of streams, inundating the ten directions. The pastimes of Śrī Caitanya are an imperishable reservoir of nectar, saturated with the pastimes of Kṛṣṇa. O swanlike mind, please wander on this transcendental lake.

*nānā-bhāvera bhakta-jana, haṁsa-cakravāka-gaṇa
yāte sabe' karena vihāra
kṛṣṇa-keli sumṛṇāla, yāhā pai sarva-kāla
bhakta-haṁsa karaye āhāra*

The devotees situated in various transcendental moods are like swans and *cakravāka* birds who play upon the transcendental lake of Kṛṣṇa's pastimes. The sweet bulbs of the stalks of lotus flowers are the sportive amorous pastimes of Śrī Kṛṣṇa. Śrī Kṛṣṇa eternally enacts such pastimes and, consequently, they are the foodstuff for the swanlike devotees who have taken shelter of Śrī Gaurasundara, who is the eternal embodiment of *vīpralambha-rasa* and identical in form to Śrī Kṛṣṇa, the eternal embodiment of *sambhoga-rasa*.

In his book *Prārthanā* (13) Śrīla Narottama Ṭhākura has similarly written:

*gaura-prema rasārṇave se taraṅge yebā dūbe
se rādhā-mādhava-antaraṅga*

Gaura-prema is an ocean of *rasa*. Those who submerge themselves in the waves of that ocean emerge in the waves of the confidential and intimate service of Rādhā-Mādhava.

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Śrīla Kavirāja Gosvāmī and Śrīla Narottama Ṭhākura have composed the above verses for the benefit of *rāgānuga-sādhakas*. Therefore *rāgānuga-sādhakas* should taste *kṛṣṇa-līlā* through the medium of *gaura-līlā*. Consequently, it is essential for *sādhakas* to remember *gaura-līlā* and to follow the eternal associates of Śrī Caitanya. Since it is necessary to follow the *gaura-parikaras*, it is certainly imperative that one observe the limbs of *bhakti* (*guru-padāśraya*, *ekādaśī-vrata*, *tulasī-sevā*, *śrī śālagrāma-sevā* and so on) that were practised by the foremost associates such as Śrīla Rūpa Gosvāmī and others. There is no doubt about this.

Śrī Rūpa Gosvāmī, who is an eternal associate of Caitanya Mahāprabhu, serves Śrī Rādhā-Kṛṣṇa as Śrī Rūpa Mañjarī in *kṛṣṇa-līlā*. Śrī Rūpa Mañjarī, appearing as Śrīla Rūpa Gosvāmī with the attitude of a *sādhaka*, weeps again and again and prays anxiously to obtain the service of Śrī Yūgala. Sometimes, while praying in this way, he would become so deeply immersed in the emotional trance of Rūpa Mañjarī that he would taste the happiness of direct service. Therefore *rāgānuga-sādhakas* must certainly follow Śrī Rūpa-Sanātana and other *gosvāmīs*. Opposed to this are those who vainly consider themselves as *rasika-sādhakas* but who do not adopt the limbs of *bhakti*, such as *guru-padāśraya* and *ekādaśī-vrata*. They can never obtain the service of Śrī Yūgala.

This subject is extremely deep. Without the mercy of Śrī Gurudeva or pure *rasika* devotees, the *sādhaka* cannot conceive of his *siddha-deha* (perfected spiritual body). Therefore the contemplation of one's *nitya-siddha-deha* arises of its own accord only by the merciful indication of Śrī Gurudeva. By continual remembrance of *aṣṭa-kālīya-līlā* (the pastimes of Kṛṣṇa performed in eight divisions of the day), performed internally (*mānasī-sevā*) with the *nitya-siddha-deha*, one obtains *svarūpa-siddhi* (perception of one's eternal perfected form, which occurs at the stage of *bhāva-bhakti*) and ultimately *vastu-siddhi*. *Vastu-siddhi* is attained after giving up this body and taking birth in Kṛṣṇa's *bhauma-līlā* from the womb of a *gopī*. After attaining the association of Kṛṣṇa's eternal

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associates and being purified of all final traces of material identification, when *prema* is intensified, one attains *vastu-siddhi*.

But one should always bear in mind that not everyone has the eligibility to perform *yugala-sevā* by meditating in this way on Their supramundane (*aprākṛta*) daily pastimes. This practice must be concealed very diligently. One should not disclose these pastimes to ineligible persons. Until genuine greed to enter into the *rāga-mārga* arises in the heart of the *jīva* bound by matter, this subject should be kept hidden from him. One remains ineligible to hear the confidential pastimes of Śrī Yūgala, which are saturated with *rasa*, as long as the conception of the transcendental nature of the Lord's name, form, qualities and pastimes has not implanted itself in the heart. In other words one should understand that the name, form, qualities and pastimes of Śrī Kṛṣṇa are fully constituted of pure spiritual transcendence (*śuddha-cinmaya-svarūpa*). When ineligible persons hear or study these pastimes they recall only the illusory and mundane association of men and women and are thus compelled to fall down. Thus they sink down into the muck of debauchery. Therefore judicious students, proceeding cautiously, may enter into this *līlā* after having obtained the appropriate impressions (*saṁskāras*) for *aprākṛta-śṛṅgāra-rasa*.

The fundamental conclusion is that only upon obtaining the aforementioned eligibility can the *sādhaka* undertake the discipline of *rāgānuga-bhakti*. By following this method of *sādhana* while still plagued with *anarthas* and without the appearance of genuine greed, the opposite effect will be produced. When genuine greed for *vraja-bhajana* arises, one should first of all take shelter of a dear devotee of Śrī Gaurasundara, that Lord who is identical in every respect to Śrī Vrajendra-nandana. The beloved devotees of Śrī Caitanya will instruct us on the path of *rāgānuga-sādhana* in accordance with our eligibility. Otherwise, if one falls into bad association and by ill advice imitates the *bhajana* practices of those on the highest level of eligibility, then under the guise of adopting one's *siddha-deha* one will incur only a harmful effect.

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Some persons, distorting the meaning of the instruction that one should perform *bhajana* in the wake of the residents of Vraja, consider themselves as Lalitā, Viśākhā or others. Although males, they adopt a female dress and perform *bhajana* making themselves out to be *sakhīs*. By such practices they destroy themselves and others. They think, “I am Lalitā”, “I am Viśākhā”. This attitude leads to *ahaṅgrahopāsanā* of the *māyāvādīs*, a type of worship in the course of which one considers himself to be identical with the object of worship. Such persons become offenders at the feet of Lalitā and Viśākhā and fall down to a most dreadful hell.

Without faithful adherence to the *vraja-gopīs*, no one is entitled to enter into the conjugal service of Yugala-kīśora. Even amongst the various types of *sakhīs*, the *mañjarī-sakhīs* are themselves followers of the *sakhīs*. The aspiration to perform *bhajana* in allegiance to the *mañjarī-sakhīs* was also exhibited by Śrīman Mahāprabhu. This is supported by *Śrīmad-Bhāgavatam* and the *sāstras* composed by our *gosvāmīs*. In order to pursue *mañjarī-bhāva* one must certainly follow the associates of Śrī Caitanya such as Rūpa and Sanātana Gosvāmīs. Śrīla Narottama Ṭhākura has expressed this in his song dealing with the worship of *mañjarī-bhāva*. In one verse of this song he has indicated his own heartfelt longing (*Prārthanā* (39)):

*śrī-rūpa-mañjarī-pada seī mora sampada
seī mora bhajana-pūjana
seī mora prāṇadhana seī mora ābharāṇa
seī mora jīvanera-jīvana*

The lotus feet of Śrī Rūpa Mañjarī are my supreme wealth. To meditate upon and serve those lotus feet are my topmost methods of *bhajana* and *pūjana*. They are a treasure more precious to me than life itself. They are the ornament of my life. Not only that, they are the very life of my life.

He also says (*Prārthanā* (40)):

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*śuniyāchi sādhu-mukhe bale sarva-jana
śrī-rūpa-kṛpāya mile yugala-caraṇa
hā! hā! prabhu sanātana gaura-paribāra
sabe mili vāñchā-pūrṇa karaha āmāra
śrī rūpera kṛpā yena āmā prati haya
se-pada āśraya yāra sei mahāsaya
prabhu lokanātha kabe saṅge lañā yābe
śrī-rūpera pāda-padme more samarpibe*

I have heard from the mouths of Vaiṣṇava *sādhus* that only by the mercy of Śrīla Rūpa Gosvāmī can one obtain the lotus feet of Śrī Yugala. Alas! Alas! O Sanātana Prabhu! O supremely merciful Vaiṣṇava associates of Śrī Gaurasundara! All of you please fulfil my heart's longing. I pray again and again that the mercy of Śrī Rūpa Gosvāmī may shower down upon me. O what wonder! One who has attained the shelter of the lotus feet of Śrīla Rūpa Gosvāmī is indeed most fortunate. When will my Śrīla Gurudeva, Śrīla Lokanātha Gosvāmī, take me with him to meet Śrī Rūpa Gosvāmī and offer me at his lotus feet? ❀

Now the methodology of *rāgānuga-bhakti* is being described. The *sādhaka*, continuously remembering Śrī Kṛṣṇa in the pastime form that is most cherished by him and the beloved associates of Śrī Kṛṣṇa whom he desires to follow, should always reside in Vraja with great attachment to hearing their *lilā-kathā*. One should remember Kṛṣṇa as *navakīśora* (a fresh youth) and *naṭavara* (the best of dancers) and at the same time one should remember Śrī Rūpa Mañjarī and other *priya-sakhīs* of Śrī Kṛṣṇa who are deeply affected with the sentiments that one cherishes in his heart. Being intently focused on this kind of remembrance, the *sādhaka* should always live in Vraja. If one is capable he should physically take up residence in Vṛndāvana (Vṛndāvana, Nandagāoṇ, Varṣāṇā, Govardhana, Śrī Rādhā-kuṇḍa and other places in Vraja). Otherwise he should adopt residence in Vraja within his mind.

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In *Śrī Caitanya-caritāmṛta* the following is said in connection with the cultivation of *rāgānuga-bhakti*:

*bāhya antara – ihāra dui ta' sādhana
bāhye sādhaba-dehe kare śravaṇa-kīrtana
mane nija-siddha-deha kariyā bhāvana
rātri-dine kare vraje kṛṣṇera sevana
nijābhīṣṭa kṛṣṇa-preṣṭha pācheta' lāgiyā
nirantara sevā kare antarmanā hañā
dāsa-sakhā-pitrādi preyasīra gaṇa
rāga-mārga nija-nija-bhāvera gaṇana
ei mata kare yebā rāgānugā bhakti
kṛṣṇera caraṇe tānra upajaya prīti*

Śrī Caitanya-caritāmṛta (Madhya-līlā 22.156–7, 159, 161, 164)

The practice of *rāgānuga-bhakti* is undertaken in two ways: with the *sādhaka-śarīra*, the external body, and with the *siddha-śarīra*, the internal perfected spiritual form. With the external *sādhaka-deha*, one should adopt the limbs of *bhakti* such as *śravaṇa*, *kīrtana* and so on. With one's *siddha-śarīra*, revealed by the mercy of the spiritual master, one should serve Śrī Rādhā-Kṛṣṇa day and night in Vraja. Following the beloved associate of Śrī Kṛṣṇa whom one cherishes within one's heart (the associate towards whose service the *sādhaka* has developed *lobha*), one should constantly serve Yugala-kīśora with an enraptured heart. By following the mood and sentiment (*bhāva*) of one of Kṛṣṇa's associates among the servants, friends, parents or lovers, corresponding to one's own disposition, the *sādhaka* attains affection for the lotus feet of Śrī Kṛṣṇa that is exactly of the same nature as the associate whom he follows. This is the method of *rāgānuga-bhakti*.

Verse 10 – Further Discussion on Rāgānuga-bhakti

*tatra rāgānugāyām smaraṇasya mukhyatvam. tac ca smaraṇam
nija-bhāvo cit-lilāveśa-svabhāvasya śrī-kṛṣṇasya tat-priya-janasya
ca. tathaiva kīrtanādikam api arcanādāv api mudrā-nyāsādi-
dvārakā-dhyānādi-rukmiṇyādi pūjādi kam api nija-bhāva-prātikū-
lyād āgamādi-śāstra-vihitam api na kuryād iti, bhakti-mārgē
kiñcit kiñcit aṅga-vaikalye 'pi doṣābhāva smaraṇāt.*

*na hy aṅgopakrame dhvaṁso
mad-dharmasyoddhavāṅv api
mayā vyavasitaḥ samyaṅ
nirguṇatvād anāśiṣaḥ*

Śrīmad-Bhāgavatam (11.29.20)

aṅgivaikalye tu astyeva doṣaḥ. yad uktam –

*śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate*

*yadi cāntare rāgo vartate, atha ca sarvam eva vidhi-dṛṣṭyaiva
karoti, tadā dvārakāyām rukmiṇyāditvaṁ prāpnoti.*

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In *rāgānuga-bhakti*, referred to above, the predominant *aṅga* is *smaraṇa* (remembrance). *Smaraṇa* should be related to Kṛṣṇa and His beloved associates who are distinguished by pastimes (*līlā*), emotional rapture (*āveśa*) and natures (*svabhāva*) that are appropriate for one's own internal spiritual mood. The other limbs of *bhakti* such as *kīrtana* and so on should also be related to Kṛṣṇa and His dear ones who are characterised by pastimes, emotional

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rapture and natures befitting one's own internal spiritual mood.

In the process of *arcana* one is recommended to employ *mudrās* (particular positions of intertwining the fingers), *nyāsa* (consigning the *prāṇas* or the five life-airs to the mind, or mental assignment of various parts of the body to different deities), meditation on Dvārakā, worship of the queens of Dvārakā and so on. Although these limbs of *bhakti* are prescribed in the *āgama-sāstras*, they are not to be followed in *rāgānuga-bhakti* because they are unfavourable to one's particular spiritual mood (*bhāva-pratikūla*).

Thus on the path of *bhakti*, although there may be some diminution or relinquishment of certain *aṅgas*, no detrimental effect will ensue. In regard to this topic Bhagavān Śrī Kṛṣṇa has said to Uddhava:

*na hy aṅgopakrame dhvaṁso
mad-dharmasyoddhavāṅv api
mayā vyavasitaḥ samyañ
nirguṇatvād anāśiṣaḥ*

Śrīmad-Bhāgavatam (11.29.20)

O Uddhava, once the practice of *bhakti-dharma* consisting of *śravaṇa* and *kīrtana* related to Me has begun, no harm whatsoever can be done to the root of *bhakti*, even though there may be diminution of certain *aṅgas*. This is because *bhakti-dharma* is beyond the jurisdiction of the material modes of nature. There is no possibility of its being destroyed by any means because I have ensured this *dharma* in this way for My unalloyed devotees.

On the path of *bhakti* no harm is done either by non-performance of the assortment of activities appropriate for *varṇāśrama* or by diminution of certain limbs of *bhakti*. This is fine. But there is certainly great harm if there is diminution of any of the principal limbs of *bhakti* such as taking shelter of a bona fide spiritual master, *śravaṇa*, *kīrtana* and so on. Therefore one should take great care that there be no decline in any of the principal limbs of *bhakti*. This is declared in the *āgama-sāstras*, as quoted in *Bhakti-rasāmṛta-sindhu* (1.2.101):

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*śruti-smṛti-purāṇādi-
pañcarātra-vidhiṃ vinā
aikāntiki harer bhaktir
utpātāyaiva kalpate*

Although engaged in single-minded devotion to Lord Hari, if one transgresses the regulations mentioned in the Śruti, Smṛti, Purāṇas and the *Nārada-pañcarātra*, great misgivings (*anarthas*) are produced.

There is one more point to be considered. A devotee who has an intense desire within his heart to obtain the spiritual mood of the Vrajavāsīs and who executes all the limbs of *bhakti* in accordance with the *vidhi-mārga*, obtains fidelity only to Rukmiṇī and the other principal queens of Dvārakā. In other words he attains to the position of the queens of Dvārakā.

Comment

Because the practice of *smaraṇa* is predominant in *rāgānuga-bhakti*, some persons, prior to the actual appearance of *rāga* within the heart, make a deceitful display of solitary *bhajana* while still plagued with *anarthas*. They consider themselves *rāgānuga-bhaktas* and thus begin to practise remembrance of *aṣṭa-kālīyā-līlā*. But to display the exclusive devotion that is described in the *śruti-smṛti-purāṇādi* verse is for them the cause of great disturbance. Some ineligible persons who are entangled in *anarthas* obtain so-called *siddha-praṇālī* from such deceitful people, and by imitation they begin to consider themselves fit to conduct the practice of *rāgānuga-bhakti*. But without the appearance of genuine greed (*lobha*) they cannot obtain qualification by pretentious means.

Because the *vidhi-mārga* is mixed with the mood of Dvārakā and the majestic conception (*aiśvarya*), one cannot obtain the service of Vrajendra-nandana Śrī Kṛṣṇa by that means. This is confirmed in *Śrī Caitanya-caritāmṛta* (*Madhya-līlā* 8.226): “*vidhi-mārge nāhi pāiye braje kṛṣṇacandra – one cannot obtain Śrī Kṛṣṇacandra in Vraja by following the vidhi-mārga.*” ❀

Verse 11

Five Types of Rāgānuga-sādhana

atrāyaṃ vivekaḥ vraja-līlā-parikarastha-śṛṅgārādi-bhāva-mādhurye śrute “idaṃ mamāpi bhūyāt” iti lobhotpatti-kāle sāstra-yuktyepekṣā na syāt. tasyāṃ ca satyāṃ lobhatvasyaivāsiddheḥ. na hi kenacit kutracit sāstra-drṣṭyā lobhaḥ kriyate. kintu lobhye vastuni śrute drṣṭe vā svata eva lobha utpadyate. tataś ca tad bhāva-prāpty-upāya-jijñāsāyāṃ sāstrāpekṣā bhavet, sāstra evaṃ prāpty-upāya-likhanāt nānyatra. tac ca sāstraṃ bhajana-pratipādakam śrī-bhāgavatam eva. teṣu bhajaneṣv api madhye kānicit tad bhāva-mayāni kānicit tad bhāva-sambandhīni kānicit tad bhāvānukūlāni kānicit tad bhāvāviruddhāni kānicit tad bhāva-pratikūlānīti pañca-vidhāni sādhanāni. tatra dāsya-sakhyādīni bhāva-mayāny eva. guru-padāśrayato mantra-japādīni tathā preṣṭhasya nija-samīhitasya tat priya-janasya ca samayocitānāṃ līlā-guṇa-rūpa-nāmnāṃ śravaṇa-kīrtana-smaraṇāni vividha-paricaraṇāni ca bhāva-sambandhīni.

tat prāpty-utkaṅṭhāyāṃ ekādaśī-janmāṣṭamī-kārtika-vrata-bhoga-tyāgādīni taporūpāni tathāśvattha-tulasyādi sammānanādīni tad bhāvānukūlāny eva. nāmākṣara-mālyanirmālyādi dhāraṇa-praṇāmādīni tad bhāvāviruddhāni. uktāny etāni sarvāṇi karmāṇi karttavyāni. nyāsa-mudrā dvārakādi-dhyānādīni tad bhāva-pratikūlāni rāgānugāyāṃ varjanīyāni. evaṃ svādhikārocitāni sāstreṣu vihitāni karttavyāni, niśiddhāni tu sarvāṇi varjanīyāni.

Śrī Bindu-vikāśinī-vṛtti

The distinctive point to be understood in this matter is that, upon hearing of the sweetness of the conjugal mood (or the moods of the other *rasas*) displayed by Kṛṣṇa’s eternal associates in *vraja-līlā*, one begins to think, “This mood is possible for me also”. When this type of greed arises one is no longer dependent on the

Five Types of Rāgānuga-sādhana

reasonings of *sāstra*. As long as one is dependent upon the arguments of the scriptures, he has not obtained consummation of his greed. In other words it should be understood from this that greed has not yet arisen in the *sādhaka*. This is so because greed is never observed in anyone who is dependent on the reasonings of *sāstra*. Rather, by hearing about or seeing an enticing object, greed automatically arises to acquire it.

Nonetheless, after the appearance of greed when one inquires, “How may this irresistible *vraja-bhāva* be obtained?” there is dependence upon the scriptures because it is only in the scriptures and nowhere else that the method of obtaining this is written. The scripture from which this method may be known is *Śrīmad-Bhāgavatam*, for it has ascertained the method of *bhagavad-bhajana*.

Among the limbs of *bhajana*, some are *tad-bhāvamaya* (composed of *bhāva*), some are *tad-bhāva-sambandhī* (related to *bhāva*), some are *tad-bhāva-anukūla* (favourable to *bhāva*), some are *tad-bhāva-aviruddha* (neither opposed to nor incompatible with *bhāva*) and some are *tad-bhāva-pratikūla* (opposed to *bhāva*). Thus *rāgānuga-sādhana* is seen to be of five types, as explained below:

(1) Bhāvamaya

The four primary relationships of *dāsyā*, *sakhya*, *vātsalya* and *mādhurya* are known as *bhāvamaya-sādhana*. When *śravaṇa*, *kīrtana* and other such limbs of *bhakti* become saturated with one of the *bhāvas* of *dāsyā*, *sakhya* and so on, they nourish the future tree of the *sādhaka's prema*. Therefore *dāsyā*, *sakhya* and so on are called *bhāvamaya-sādhana*.

(2) Bhāva-sambandhī

The limbs of *bhakti* beginning from acceptance of the shelter of a spiritual master, *mantra-japa*, hearing, chanting and remembering of the name, form, qualities and pastimes appropriate for different periods of the day of dearest Śrī Kṛṣṇa and the beloved associates

of Kṛṣṇa towards whom one has attraction and rendering various services unto them, are known as *bhāva-sambandhī-sādhana*. The *upādāna-kāraṇa*, or material cause of *bhāva*, is called *bhāva-sambandhī*. That by which *bhāva* attains maturity is called the material cause. *Bhāva* is shaped or moulded by the various limbs of *bhakti* such as *guru-padāśraya* and so on. Therefore the performance of these limbs is called *bhāva-sambandhī-sādhana*, that *sādhana* which is related to *bhāva*.

(3) **Bhāva-anukūla**

The observance of Ekādaśī, Janmāṣṭamī and *kārttika-vrata*, the renunciation of sense pleasure and other austerities performed for the pleasure of Kṛṣṇa, and offering respect to *tulasī*, the banyan tree and others – all these limbs of *bhakti* performed with great eagerness to obtain one's cherished *bhāva* (among the four attitudes of *dāsyā* and so on) are favourable to *bhāva*. In other words they are helpful for the attainment of *bhāva* and are therefore known as *bhāva-anukūla-sādhana*.

(4) **Bhāva-aviruddha**

Wearing the remnants of flower garlands and other paraphernalia offered to the deity, stamping one's body with the syllables of *śrī harināma*, offering obeisances and other such limbs of *bhakti* are called *bhāva-aviruddha-sādhana*. That which is not opposed to the attainment of one's *bhāva* is *bhāva-aviruddha*. It is one's duty to carry out these limbs of *bhakti*.

(5) **Bhāva-pratikūla**

Mental assignment of different parts of the body to various deities (*nyāsa*), particular positions of intertwining the fingers (*mudrā*), meditation on Kṛṣṇa's pastimes in Dvārakā and other such *aṅgas* should be abandoned in *rāgānuga-bhakti* because they are opposed to the attainment of one's desired *bhāva* (*bhāva-pratikūla*).

Thus according to one's eligibility, one is obligated to perform the limbs of *bhakti* prescribed in the scriptures and to reject those which are forbidden.

Verse 12 – Bhāva-bhakti

atha sādhana-bhakti-paripākena kṛṣṇa-kṛpayā tad bhakta-kṛpayā vā bhāva-bhaktir bhavati. tasya cihnāni nava prīty-aṅkurāḥ, yathā –

*kṣāntir avyārtha-kālatvaṁ
viraktir māna-sūnyatā
āśā-bandhaḥ samutkaṅṭhā
nāma-gāne sadā-ruciḥ
āsaktis tad-guṇākhyāne
prītis tad vasati-sthale
ity ādayo 'nubhāvāḥ syur
jāta-bhāvāṅkure jane*

Bhakti-rasāmṛta-sindhu (1.3.25–6)

tadā kṛṣṇa-sākṣātkāra yogyatā bhavati. mumukṣu-prabhṛtiṣu yadi bhāva-cihnaṁ dṛśyate tadā bhāva-bimba eva na tu bhāvāḥ. ajña-janeṣu bhāva-cchāyā.

Śrī Bindu-vikāśinī-vṛtti

Now *bhāva-bhakti* is being described. This *bhāva-bhakti* is not obtained by any means of *sādhana*. Rather, by continual performance of *śravaṇa*, *kīrtana* and other limbs of *bhakti*, when *bhakti* attains maturity, it automatically cleanses all misgivings from the heart of the *sādhaka*. At that time *bhāva-bhakti* manifests itself in the transparent heart by the mercy of Śrī Kṛṣṇa or His devotees.

Comment

*suddha-sattva-viśeṣātmā
prema-sūryāmsu-sāmyabhāk
rucibhiḥ citta-māsṛṇya-
kṛd asau bhāva ucyate*

Bhakti-rasāmṛta-sindhu (1.3.1)

Śrī Bhakti-rasāmṛta-sindhu-bindu

Bhāva-bhakti (*bhāva-rūpa-kṛṣṇānuśilana*) is a special manifestation of *suddha-sattva*. In other words the constitutional characteristic of *bhāva-bhakti* is that it is a phenomenon entirely constituted of *suddha-sattva*. It is like a ray (*kiraṇa*) of the sun of *prema* and it softens the heart by various tastes (*ruci*).

In his commentary on this verse Śrīla Viśvanātha Cakravartī Ṭhākura has written as follows:

“When the previously mentioned *sādhana-bhakti* succeeds in softening the heart by various tastes (*ruci*), it is called *bhāva-bhakti*. The word *ruci* here refers to three kinds of taste: (1) *bhagavat-prāpti-abhilāṣa* (desire for the attainment of Śrī Kṛṣṇa), (2) *ānukūlya-abhilāṣa* (desire to do that which is favourable to Kṛṣṇa) and (3) *sauhārda-abhilāṣa* (desire to serve the Lord with affection). The constitutional identity (*svarūpa*) of *bhāva-bhakti* is that it is fully composed of *suddha-sattva* (*suddha-sattva-viśeṣātmā*). The words *suddha-sattva* refer to the self-manifest cognitive function (*saṁvid-vṛtti*) of the Lord’s own internal spiritual energy known as *svarūpa-śakti*.

“The addition of the word *viśeṣa* to the words *suddha-sattva* indicates the second supreme potency (*mahā-śakti*) of *svarūpa-śakti* known as *hlādinī*. It should be understood from this that the condition known as *mahābhāva*, which is the highest state of development of the *hlādinī-śakti*, is also included within *suddha-sattva-viśeṣa*. Therefore that supreme function (*parama-pravṛtti*) which is fully possessed of desire favourable to Śrī Kṛṣṇa, which is the essence of the combination of the *saṁvit* and *hlādinī* potencies, and which is situated in the hearts of the Lord’s eternal associates being indistinguishably unified with the condition of their hearts (*tādātmya-bhāva*), is known as *suddha-sattva-viśeṣātmā*. In simpler language the *nitya-siddha-bhāva* situated in the hearts of the eternal associates of Śrī Kṛṣṇa is called *suddha-sattva-viśeṣātmā*. This *bhāva-bhakti* is like the first ray of the sun of *prema-bhakti*. Therefore it is also called the sprout of *prema* (*premāṅkura*).”

Bhāva-bhakti

In his commentary on *Śrī Caitanya-caritāmṛta*, Bhaktivinoda Ṭhākura has explained this verse in simple and straightforward language. We are citing his words here for the benefit of the reader. *Prema-bhakti* is the fruit of *sādhana-bhakti*. There are two categories of *prema-bhakti*: the state of *bhāva* and the state of *prema*. If *prema* is compared with the sun, then *bhāva* can be said to be a ray of the sun of *prema*. *Bhāva*, which is of the identity of *viśuddha-sattva*, melts the heart by various kinds of taste (*ruci*). At first, while describing the general symptoms of *bhakti*, it was said that *bhakti* involves the cultivation of activities in relation to Kṛṣṇa (*kṛṣṇānuśilana*). The state in which that cultivation becomes saturated with *viśuddha-sattva* and softens the heart by *ruci* is called *bhāva*.

When *bhāva* makes its appearance within the faculty of the mind, it attains the state of identification with the mental faculty. In reality *bhāva* is a self-manifest condition, but when it makes its appearance within the mental faculty it appears as though it was brought into manifestation by the faculty of the mind. That which is referred to here as *bhāva* is also known as *rati*. Although *rati* is itself relishable, it is understood to be the cause of tasting Śrī Kṛṣṇa and various paraphernalia related to Śrī Kṛṣṇa.

It should be understood here that *rati* (the word *rati* also means love or affection) is that particular *bhāva* (the word *bhāva* also means love, affection or emotion) which is a fully spiritual reality (*cit-tattva*). It is not a substance belonging to the world of inert matter. The *rati* (mundane affection) that the *baddha-jīvas* have towards mundane sense objects is merely a perverted reflection, arising from contact with matter, of a fragmented portion of the true spiritual *bhāva* of the *jīva*. When, within the world of matter, one takes up the cultivation of activities in relationship with Bhagavān, then *rati* in its cognitive aspect (*saṁvid-aṁśa*) becomes the cause of tasting worthy objects that are related to Bhagavān. At the same time, by virtue of its pleasure-giving aspect (*hlādinī*), *rati* itself bestows spiritual delight. ❀

Śrī Bhakti-rasāmṛta-sindhu-bindu

Nine symptoms of bhāva

On the appearance of *bhāva-bhakti* the following nine symptoms are observed:

*kṣāntir avyārtha-kālatvaṁ
viraktir māna-sūnyatā
āśā-bandhaḥ samutkaṅṭhā
nāma-gāne sadā-ruciḥ
āsaktis tad-guṇākhyāne
prītis tad vasati-sthale
ity ādayo 'nubhāvāḥ syur
jāta-bhāvāṅkure jane*

Bhakti-rasāmṛta-sindhu (1.3.25–6)

Kṣānti (forbearance or tolerance), *avyārtha-kālatva* (effective use of one's time), *virakti* (detachment from worldly enjoyment), *māna-sūnyatā* (absence of pride), *āśā-bandha* (steadfast hope that Kṛṣṇa will bestow His mercy), *samutkaṅṭhā* (intense longing to obtain one's goal), *nāma-gāne sadā-ruci* (always possessed of taste to chant the holy name), *tad-guṇākhyāne āsakti* (attachment to hearing narrations of the Lord's qualities) and *tad-vasati-sthale prīti* (affection for the transcendental residences of the Lord) – these are the nine sprouts of love of God (*prīti*), or in other words, the symptoms of the appearance of *bhāva*.

- (1) *Kṣānti* – When the heart remains unagitated in spite of the presence of some disturbing element, such a condition is called *kṣānti* (forbearance or tolerance).
- (2) *Avyārtha-kālatva* – To spend one's time exclusively in *bhagavad-bhajana*, avoiding all futile material engagements, is called *avyārtha-kālatva* (effective use of one's time).
- (3) *Virakti* – A natural distaste for material sense enjoyment is called *virakti* (detachment). Upon the appearance of *bhāva* within the heart, attraction towards the spiritual dimension (*cit-jagat*) becomes progressively stronger and one's taste for the material world gradually perishes. This is real detachment. Those who,

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upon the awakening of this natural detachment, adopt the external feature and dress of a renunciant in order to diminish their material necessities can be called renounced Vaiṣṇavas. But those who adopt the external feature of a renunciant prior to the appearance of *bhāva* do so unlawfully. By chastising Choṭa Haridāsa, Śrīman Mahāprabhu has imparted this lesson to the world.

(4) *Māna-sūnyatā* – To remain devoid of pride in spite of one’s elevated position is called *māna-sūnyatā* (absence of pride). Pride arises from high birth, social classification (*varṇa*), stage of life (*āśrama*), wealth, strength, beauty, high position and so on. In spite of possessing all these qualities the *sādhakas* in whose hearts *bhāva* has manifested easily renounce all these vanities. According to the *Padma Purāṇa*, King Bhagīratha, the crest-jewel among kings, having attained *rati* towards Śrī Kṛṣṇa, completely renounced the pride borne of kingdom and wealth. He performed *bhajana* and maintained his existence by begging from door to door in the cities of his enemy kings. He always offered obeisances and praise to everyone whether they were *brāhmaṇas* or *cāṇḍālas* (dog-eaters).

(5) *Āśā-bandha* – “Śrī Kṛṣṇa will certainly bestow His mercy upon me” – to apply one’s mind very diligently in *bhajana* with this firm faith is called *āśā-bandha* (steadfast hope that Kṛṣṇa will bestow His mercy).

(6) *Samutkaṇṭhā* – Intense longing for one’s desired object of attainment is called *samutkaṇṭhā*. When *bhāva-bhakti* manifests in the heart of the *sādhaka* his hankering to obtain Śrī Kṛṣṇa increases day by day. The desire to serve Śrī Kṛṣṇa becomes the obsession of his heart. This is nicely expressed in *Śrī Kṛṣṇa-karṇāmṛta* (54), as quoted in *Bhakti-rasāmṛta-sindhu* (1.3.36):

*ānamrām asita-bhruvor upacitām akṣiṇa-pakṣmānkureṣv
ālolām anurāgiṇor nayanayor ārdṛām mṛdau jalpīte
ātāmrām adharāmṛte mada-kalām amlāna vaṁsī-svaneṣv
āśāste mama locanaṁ vraja-sīṣor mūrttiṁ jagan-mohinīm*

Śrī Bhakti-rasāmṛta-sindhu-bindu

My eyes are ever restless to see that *vraja-kīśora* who enchants the entire world, whose eyebrows are dark and slightly curved, whose eyelashes are thick and dense, whose eyes are always restless to see those who are possessed of *anurāga* (or whose eyes always display *anurāga*), whose mild speech is exceedingly soft and filled with *rasa*, whose lips are as sweet and tasty as nectar and slightly reddish-copper in hue, and who carries a flawless flute whose inexplicably sweet and mild tones madden all (and incite the *gopīs' kāma*).

This kind of intense hankering to see Śrī Kṛṣṇa is called *samutkañṭhā*. It is ever-present in the hearts of *bhāva-bhaktas*.

(7) *Nāma-gāne sadā-ruci* – Loving thirst to always sing *harināma* is called *nāma-gāne sadā-ruci*.

(8) *Guṇākhyāne āsakti* – Natural and spontaneous attachment for the descriptions of the Lord's supremely charming qualities is called *guṇākhyāne āsakti*. The significance of this attachment is that, for the devotees in whom *bhāva* has arisen (*jāta-bhāva-bhaktas*), the thirst to hear and describe the charming pastimes of Kṛṣṇa, which are decorated with all-auspicious qualities, is never satiated. The more they hear and describe the Lord's qualities, the more their thirst increases.

(9) *Tad-vasati-sthale prīti* – The desire to reside in Śrī Vṛndāvana, Śrī Navadvīpa and other spiritual abodes of the Lord is called *tad-vasati-sthale prīti* (affection for the transcendental residences of the Lord).

Comment

For instance a devotee, in the course of circumambulating Vraja-maṇḍala, arrives in Vṛndāvana and, being overwhelmed with spiritual emotion (*bhāva-bhakti*), inquires as follows from the Vrajavāsīs: “O residents of Vraja! Where is Sevā-kuñja, Nidhuvana and Vamśīvaṭa?” A Vrajavāsī devotee takes him by the hand and leads him to Sevā-kuñja. Arriving at Sevā-kuñja he falls down in the courtyard and begins to roll on the ground. He exclaims, “How wonderful! At this very spot Rasika-śekhara Vrajendra-nandana

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served the lotus feet of our worshipful mistress Śrīmatī Rādhikā. O Sevā-kuñja! O dust particles of this place! O creepers and trees of this place! May you kindly bestow your mercy upon us. When will we obtain the mercy of Sevā-kuñja?”

A second example is as follows. A devotee, while performing *parikramā* of Navadvīpa-dhāma, inquired with tearful eyes and the hairs of his body standing upright due to ecstasy, “O Dhāmavāsī, where is the birthsite of our Gaurasundara? Which path did He follow while performing *kīrtana* with His devotees?” Being shown these places by the residents of the *dhāma*, his voice becomes choked up with spiritual emotion (*bhāva-bhakti*), he begins to roll on the ground and exclaims, “How wonderful! This is Māyāpura-dhāma. Even though it is non-different in every respect from Vraja, it confers even greater mercy than Vraja. O birthplace of Gaurasundara, please bestow your mercy upon this insignificant and worthless person.” Saying this again and again that devotee becomes deeply overwhelmed with spiritual emotion. This is called affection for the places of the Lord’s residence. To reside and perform *bhajana* in these places with great love is also included within this characteristic. ❀

These nine symptoms (*anubhāvas*) are manifest in the devotee in whose heart the sprout of *bhāva* has arisen. It may be understood that the devotee in whom the sprout of love is visible has become eligible to receive the direct audience of Kṛṣṇa. If some of these symptoms of *bhāva* are perceived in *karmīs*, who are anxious for material sense enjoyment, or *jñānīs*, who aspire for liberation, then one should know this to be but a reflection (*pratibimba*) of *bhāva*. This should not be considered as a genuine manifestation of *bhāva*. If the symptoms of *bhāva* are seen in ignorant persons by virtue of their association with devotees, this is known as a shadow (*chāyā*) of *rati*.

Comment

In *Bhakti-rasāmṛta-sindhu* (1.3.45–51) there is the following description of *ratyābhāsa*, the semblance of *rati*. *Ratyābhāsa* is of two kinds: (1) *pratibimba* (reflection) and (2) *chāyā* (shadow).

(1) Pratibimba-ratyābhāsa

If *ratyābhāsa*, which appears like genuine *rati* due to the presence of one or two symptoms such as tears and horripilation, is expressive of the desire for happiness in the form of *bhukti* and *mukti*, it is known as *pratibimba-ratyābhāsa*. This reflection of *rati* easily fulfils the desired aspiration for happiness in the form of *bhukti* and *mukti* without undergoing great endeavour.

In his commentary on verse 1.3.46, Śrīla Jīva Gosvāmī explains that the principal nature of *bhāgavatī-rati* is that it is free from all material designations or adulterations. The presence of designations is symptomatic of the semblance of *rati*. Where such designations exist there is striving for some secondary or inferior inclination. In the *mumuksus* there is the desire for liberation and in the *karmakāṇḍīs* there is the desire for elevation to the heavenly planets. These are adulterations.

The *mumuksus* and the *karmīs* know that the Lord bestows liberation and material enjoyment and thus they engage in *bhakti* to the Lord directed towards the fulfilment of these two ends. Their performance of *bhakti* is not primary but secondary, for *bhakti* or *bhāgavatī-rati* is not the end desired by them. Nonetheless, due to the power of performing the limbs of *bhakti*, tears and horripilation arise in them. Because they are adulterated with desires for *bhukti* and *mukti*, their tears and horripilation are but a reflection of *bhāgavatī-rati*. The power of even this reflection of *rati* is such that, without undergoing the laborious *sādhana* that constitutes the *jñāna-mārga*, they can easily obtain the partial happiness of *bhukti* and *mukti*.

Sometimes persons who are attached to material enjoyment and liberation adopt the limbs of *bhakti* such as *kīrtana* in the assembly of pure devotees in order to obtain their desired aspiration. By

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such performances they remain pleased at heart for a considerable time. By the influence of the association of pure devotees in whose hearts the moon of *bhāva* has arisen, some such persons may have the extreme good fortune of having the moon of *bhāva* reflected in their hearts.

In his commentary on verses 1.3.47–8, Śrīla Jīva Gosvāmī has said that it is only due to the association of devotees in whose hearts *bhāva* has arisen that *bhāva* is reflected in the hearts of persons attached to *bhoga* and *mokṣa*. This reflection occurs during the performance of *kīrtana* undertaken in the association of pure devotees. The tears and horripilation that are observed in such persons are not symptoms of genuine *rati* but of *pratibimbaratyābhāsa*.

Śrīla Jīva Gosvāmī raises a question that when there is intervention of a cloud, the moon is not reflected on a reservoir of water. So when those desiring liberation and those desiring material enjoyment are separated from the association of pure devotees, how can the reflection of *bhāva* remain in their hearts? He answers this by saying that the transcendental influence of the association of *jāta-rati-bhaktas* is so powerful that even when separated from such persons the reflection of *bhāva* remains in the hearts of the *mumukṣus* and *bhoga-kāmīs* for a long time in the form of subtle impressions (*saṁskāras*).

(2) Chāyā-ratyābhāsa

That *ratyābhāsa* which bears some resemblance to *śuddha-rati*, which possesses curiosity or inquisitiveness of an insignificant nature, which is unsteady and which relieves material distress is known as *chāyā-ratyābhāsa*. By even incidental association with activities such as *kīrtana*, times such as Janmāṣṭamī, places such as Śrī Vṛndāvana, and persons dear to Lord Hari, *chāyā-rati* sometimes arises even in ignorant persons. This *chāyā-rati* can never arise without extreme good fortune. Good fortune here refers to the *saṁskāras* of *bhakti* acquired in a previous life or by the association of devotees in this or a previous life.

Śrī Bhakti-rasāmṛta-sindhu-bindu

When *śuddha-rati* manifests to a very slight extent by virtue of the association of *jāta-bhāva-bhaktas* or at the time of performing *sādhana* in *vaidhī-bhakti*, it is called *chāyā-ratyābhāsa* (a shadow of *rati*). This shadow of *rati* is not steady. This semblance of *rati* is sometimes observed even in ordinary persons, who are ignorant of the truth, by the influence of the association of devotees. It is highly auspicious for the *jīvas* when *chāyā-rati*, which is of the form of the lustre (*kānti*) of *śuddha-rati*, arises in them, for upon its appearance they gradually obtain good fortune. ❀

Verse 13 – Prema-bhakti

bhāva-bhakti-paripāka eva premā. tasya cihnam – vighnādi-sambhave 'pi kiñcin-mātrasyāpi na hrāsaḥ. mamatvātīśayāt premṇa eva uparitano 'vasthā viśeṣaḥ snehaḥ. tasya cihṇa, citta-dravībhāvaḥ. tato rāgaḥ. tasya lakṣaṇaṁ nibiḍa-snehaḥ. tataḥ praṇayaḥ. tasya lakṣaṇaṁ gāḍha-viśvāsaḥ.

Śrī Bindu-vikāśinī-vṛtti

The mature stage of *bhāva-bhakti* is called *prema*. The symptom of *prema* is that even when obstacles or impediments are present, there is not even the slightest diminution of affection (*bhāva*). A superior condition of *prema* is marked by an increase of *mamatā* and is known as *sneha*. The word *mamatā* refers to a deep sense of attachment or possessiveness in relation to Śrī Kṛṣṇa by which one thinks, “Kṛṣṇa is mine”. *Sneha* is symptomised by the melting of the heart. Superior to this is the condition known as *rāga*, which is symptomised by *sneha* that has become intensified or condensed. Superior to this is the condition known as *praṇaya*. The symptom of *praṇaya* is deep faith.

Comment

In *Bhakti-rasāmṛta-sindhu* (1.4.1) the general definition of *prema* has been given as follows:

*samyañ masṛṇita-svānto
mamatvātīśayāṅkitaḥ
bhāvaḥ sa eva sāndrātmā
budhaiḥ premā nigadyate*

Bhāva-bhakti which melts the heart much more so than in its initial stage, which greatly augments the feeling of transcendental bliss and which bestows a deep sense of *mamatā* (possessiveness) in relation to Śrī Kṛṣṇa, is called *prema* by the learned.

Śrī Bhakti-rasāmṛta-sindhu-bindu

Śrīla Viśvanātha Cakravartī Ṭhākura’s commentary to this verse is translated as follows:

“The subject of *prema* is being discussed with reference to the previously described *bhāva-bhakti*. When *bhāva* thickens beyond its previous condition it begins to make the inner recesses of the heart much more tender, moist and soft than before, it produces an experience of concentrated transcendental bliss and bestows extreme *mamatā* towards Śrī Kṛṣṇa. This mature stage of *bhāva* is called *prema*. The following doubt may be raised here. According to *sāṅkhya* philosophy the material or immediate cause (*upādāna kāraṇa*) abandons its previous condition and is transformed into its effect. At that time it no longer remains as a cause, or in other words, there is no more existence of its prior condition.

“For instance, when *guḍa* (jaggery – a type of solid unrefined molasses) is transformed, it abandons its former state and becomes unrefined sugar (*khāṇḍa*). When it becomes unrefined sugar, *guḍa* can no longer be conceived as having its own separate state because the *guḍa* has been transformed into raw sugar. Similarly, unrefined sugar (*khāṇḍa*) becomes refined sugar (*cīnī*) and refined sugar becomes rock candy (*miśrī*). In the condition of rock candy there is no separate existence of unrefined sugar or refined sugar. In the same way, when *bhāva* matures into *prema*, why should there be any separate existence of *bhāva*? When *prema* matures it gradually increases and takes the forms of *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, *bhāva* and *mahābhāva*. At that time only *mahābhāva* should remain. Why should there be any existence of *rati*, *prema*, *sneha*, *māna* and the other prior conditions?

“This cannot be said because *rati* is a distinct and superior function of Kṛṣṇa’s *hlādinī-śakti*. By the power of Śrī Kṛṣṇa’s inconceivable potency (*acintya-śakti*), *rati*, *sneha*, *māna*, *praṇaya* and so on attain successively higher states without giving up their previous conditions. The separate existence of each and every condition is certainly to be admitted.

“For example, it can be said that when Śrī Kṛṣṇa’s childhood form (*bālyā-deha*) is imbued with a particular sweetness, then

Prema-bhakti

without giving up the condition of childhood, it attains to the boyhood form (*paugaṇḍa-deha*). Again when the *paugaṇḍa-deha* attains even greater sweetness and excellence, it assumes the form of fresh youth (*kaiśora-deha*). Unlike the material body of the *jīva*, Kṛṣṇa's body is never subject to any transformation arising from age. Śrī Kṛṣṇa's *bālya*, *paugaṇḍa* and *kaiśora* forms, as well as the *lilās* connected with them, are all eternal. But when the *paugaṇḍa* form manifests, the *bālya-deha* disappears from this universe and manifests in some other universe. Simultaneously the *bālya-lilā* is also revealed in that universe. Therefore, as regards the revelation of the unmanifest pastimes (*aprakāṣa-lilā*) within Vṛndāvana of the earthly sphere (Bhauma-Vṛndāvana), where the *bālya-lilā* begins, the *bālya-deha* also becomes manifest. In the *vaivasvata-manvantara* of the next *kalpa* (day of Brahmā), when the *prakāṣa-lilā* of Vṛndāvana is manifest in this universe, then at that time the *bālya-deha* will again be manifest in this very same universe.

“Therefore, as regards eternal phenomena, it is only a matter of accepting their appearance and disappearance. In the hearts of devotees in whom *rati*, *prema* and the other stages of the *sthāyibhāva* have been aroused, a particular aspect of the *sthāyibhāva* (*rati*, *prema*, *sneha* and so on) sometimes arises due to contact with the stimulating elements known as *vibhāva*. At that time that particular feature of the *sthāyibhāva* becomes manifest externally, while the other *bhāvas* remain in the unmanifest condition. In ordinary worldly-minded persons who are possessed of lust, anger and so on, when one emotion is manifest the others remain dormant within in the form of latent desires and impressions (*saṁskāras*). When the appropriate opportunity comes about, the other emotions assert themselves. Similarly *rati*, *prema* and so on sometimes become manifest by contact with specific stimuli and at other times they remain concealed within.” ❀

Verse 14 – Overview of Bhakti-rasa

vibhāvānubhāva-sāttvika-bhāva-vyabhicāri-bhāva-milanena raso bhavati. yatra viṣaye bhāvo bhavati sa viṣayāmbana-vibhāvaḥ kṛṣṇaḥ. yo bhāva yukto bhavati sa āśrayāmbana-vibhāvo bhaktaḥ.

ye kṛṣṇaṁ smārayanti vastrālaṅkāradayas te-uddīpana-vibhāvaḥ. ye bhāvaṁ jñāpayanti te anubhāvā nṛtya-gīta-smitādayaḥ. ye cittaṁ tanuṁ ca kṣobhayanti te sāttvikāḥ. te aṣṭau – stambha-sveda-romāñca-svarabheda-vepathu-vaivarṇyāśru-pralayā iti. te dhūmayitā jvalitā diptā uddiptā sūddiptā iti pañca-vidhā yathottara-sukhadāḥ syuḥ. ete yadi nitya-siddhe tadā snigdhaḥ. yadi jātaratau tadā digdhāḥ. bhāva-sūnya-jane yadi jātās tadāruksāḥ. mumukṣu-jane yadi jātās tadā ratyābhāsajāḥ. karmi-jane viṣayi-jane vā yadi jātās tadā sattvā-bhāsajāḥ. picchila-citta-jane tad-abhyāsa pare vā yadi jātās tadā niḥsattvāḥ. bhagavad-dveṣi jane yadi jātās tadā pratīpāḥ.

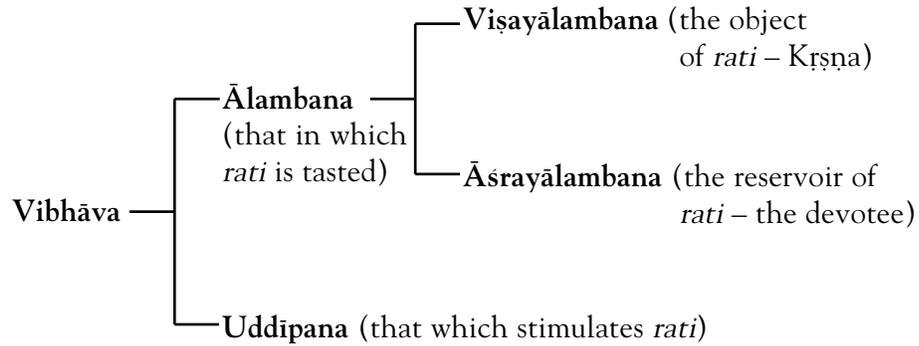
Śrī Bindu-vikāśinī-vṛtti

When *kṛṣṇa-rati*, or in other words the *sthāyibhāva* (the permanent emotion of the heart in one of the five primary relationships of *sānta*, *dāsya*, *sakhya* and so on), becomes exceedingly tasty for the devotee by virtue of the elements known as *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicāri-bhāva*, induced through the medium of *śravaṇa*, *kīrtana* and so on, it is called *bhakti-rasa*. In other words when the *sthāyibhāva* or *kṛṣṇa-rati* mixes with *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicāri-bhāva* and becomes fit to be tasted in the heart of the devotee, it is called *bhakti-rasa*.

Overview of Bhakti-rasa

Components of bhakti-rasa

Sthāyibhāva – The permanent sentiment in one of the five primary relationships of *sānta*, *dāsyā*, *sakhya*, *vātsalya* or *mādhurya*, which is known as *mukhya-rati*. This also refers to the dominant sentiment in the seven secondary mellows (*gauṇa-rati*) of laughter, wonder, chivalry, compassion, anger, fear and disgust.



Anubhāva – Visible actions that illustrate the spiritual emotions situated within the heart (dancing, singing and so on).

Sāttvika-bhāva – Eight symptoms of spiritual ecstasy arising exclusively from *visuddha-sattva*, or in other words, when the heart is overwhelmed by emotions in connection with *mukhya-rati* or *gauṇa-rati*.

Vyabhicāri-bhāva – Thirty-three internal spiritual emotions, which emerge from the nectarean ocean of the *sthāyibhāva*, cause it to swell, and then merge back into that ocean.

Śrī Bhakti-rasāmṛta-sindhu-bindu

Comment

The terms *vibhāva*, *anubhāva*, *sāttvika-bhāva*, *sthāyibhāva* and *bhakti-rasa* are defined in the following quotations from *Bhakti-rasāmṛta-sindhu*:

*vibhāvvyate hi ratyādir
yatra yena vibhāvvyate
vibhāvo nāma sa dvedhā-
lambanoddīpanātmakaḥ*

Bhakti-rasāmṛta-sindhu (2.1.15)

That in which *rati* is tasted and that cause by which *rati* is tasted are called *vibhāva*. *Vibhāva* is of two varieties: (1) *ālambana* (the support or repository of *rati*) and (2) *uddīpana* (that which stimulates or excites *rati*).

*anubhāvās tu cittastha-
bhāvānām avabodhakāḥ
te bahir-vikriyā prāyāḥ
proktā udbhāsvarākhyayā*

Bhakti-rasāmṛta-sindhu (2.2.1)

The symptoms that reveal the spiritual emotions situated within the heart are called *anubhāvas*. When they manifest mostly as external actions they are known as *udbhāsvara* (that which gives light or makes apparent).

*kṛṣṇa-sambandhibhiḥ sāksāt
kiñcid vā vyavadhānataḥ
bhāvaiś cittam ihākrāntam
sattvam ity ucyate budhaiḥ*

Bhakti-rasāmṛta-sindhu (2.3.1)

When the heart is overwhelmed by any of the five primary sentiments (*mukhya-rati*) in relationship with Śrī Kṛṣṇa of *dāsya*, *sakhya* and so on, stimulated by direct contact with Him, or when the heart

Overview of Bhakti-rasa

is overwhelmed by the seven secondary sentiments (*gauṇa-rati*) of laughter, sorrow and so on, induced by a circumstance in which Kṛṣṇa is somewhat apart, learned scholars call this condition *sattva*. The *bhāvas* or spiritual emotions arising strictly from *sattva* are known as *sāttvika-bhāvas*.

The previously mentioned *anubhāvas* such as dancing, singing and so on, like the *sāttvika-bhāvas*, arise from emotion in relationship with Kṛṣṇa, or in other words, when the mind is overwhelmed by emotion in relationship with Kṛṣṇa. However, symptoms such as dancing and singing are done with conscious intention and therefore they are not counted as *sāttvika-bhāvas*. The *sāttvika-bhāvas* are also referred to as *anubhāvas* because they illustrate the emotions situated within the heart. Therefore, to distinguish between *anubhāvas* and *sāttvika-bhāvas*, the word *udbhāsvara* is used to refer to those *anubhāvas* which do not arise exclusively from *sattva*. The symptoms such as becoming stunned (*stambha*), standing of the hairs on end (*pulaka*) and so on arise spontaneously from *sattva*. Therefore they are known as *sāttvika-bhāvas*.

In his commentary on *Bhakti-rasāmṛta-sindhu* (2.1.5) Śrīla Jīva Gosvāmī explains the nature of *rasa*.

vibhāvair iti. eṣā kṛṣṇa-ratir eva sthāyī bhāvaḥ saiva ca bhakti-raso bhavet. kīdṛśī satī tatrāha vibhāvair iti. śravaṇādibhiḥ kartṛbhir vibhāvādibhiḥ karaṇair bhaktānām hṛdi svādyatvam ānītā samyak prāpitā. camatkāra viśeṣeṇa puṣṭety arthaḥ.

This *kṛṣṇa-rati* is the *sthāyibhāva*, and it is transformed into *bhakti-rasa*. How does it become *bhakti-rasa*? By combination with *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicāri-bhāva*. In other words, when *kṛṣṇa-rati* is aroused by the stimulating elements (*vibhāvas*) transmitted through the medium of *śravaṇa*, *kīrtana* and so on, and gives rise to various ensuing emotions (*anubhāvas*, *sāttvika-bhāvas* and *vyabhicāri-bhāvas*), the combination of all these elements produces an extraordinary taste within the heart which is referred to as *bhakti-rasa*.

The *sthāyibhāva* will be described elaborately further ahead. Here it is sufficient to know that when *kṛṣṇa-rati* is augmented, it attains to different levels such as *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, *bhāva* and *mahābhāva*. All of these are known as *sthāyibhāvas* (permanent emotions) of *kṛṣṇa-bhakti*. When these various gradations of the *sthāyibhāva* combine with the appropriate *vibhāvas*, *anubhāvas*, *sāttvika-bhāvas* and *vyabhicāri-bhāvas*, *bhakti-rasa* is produced and yields an unprecedented taste.

Bhakti-rasa is of twelve varieties and each of these has its own *sthāyibhāva*. For example: (1) the *sthāyibhāva* of *sānta-rasa* is *sānta-rati* (tranquillity); (2) the *sthāyibhāva* of *dāsya-rasa* is *dāsya-rati* (affection in servitude); (3) the *sthāyibhāva* of *sakhya-rasa* is *sakhya-rati* (friendship); (4) the *sthāyibhāva* of *vātsalya-rasa* is *vātsalya-rati* (parental affection); (5) the *sthāyibhāva* of *mādhurya-rasa* is *madhura-rati* (conjugal love); (6) the *sthāyibhāva* of *hāsya-rasa* is *hāsa-rati* (laughter); (7) the *sthāyibhāva* of *adbhuta-rasa* (wonder) is *vismaya-rati* (astonishment); (8) the *sthāyibhāva* of *vīra-rasa* (heroism) is *utsāha-rati* (enthusiasm); (9) the *sthāyibhāva* of *karuṇa-rasa* (compassion) is *soka-rati* (sorrow or lamentation); (10) the *sthāyibhāva* of *raudra-rasa* is *krodha-rati* (anger); (11) the *sthāyibhāva* of *bhayānaka-rasa* is *bhaya-rati* (fear); and (12) the *sthāyibhāva* of *bībhatsa-rasa* is *jugupsā-rati* (disgust). Although *bhakti-rasa* is accepted to be of twelve varieties, in the final analysis five *rasas* are predominant. The five *sthāyibhāvas* on which these are based will be discussed elaborately ahead. ❀

Vibhāva The Causes of Tasting Bhakti-rasa

Kṛṣṇa-rati is of five kinds: *sānta*, *dāsya*, *sakhya*, *vātsalya* and *madhura*. That in and by which *rati* is stimulated and thus caused to be tasted is called *vibhāva*. *Vibhāva* is of two kinds: *ālambana* (the support) and *uddīpana* (the stimulus). That in which *rati* is stimulated is called *ālambana* (the support or shelter of *rati*). That by which *rati* is stimulated is called *uddīpana* (the

Overview of Bhakti-rasa

stimulus for *rati*). *Ālambana-vibhāva* is also of two varieties: *viṣayāmbana* and *āśrayāmbana*. He for whom *rati* is aroused is called *viṣayāmbana* (the object of *rati*) and one in whom *rati* is aroused is called *āśrayāmbana* (the receptacle of *rati*). Śrī Kṛṣṇa is the *viṣayāmbana* of *kṛṣṇa-rati* and the devotees are the *āśrayāmbana*. That by which *rati* is stimulated is called *uddīpana-vibhāva*. *Uddīpana-vibhāva* refers to all those things which stimulate remembrance of Śrī Kṛṣṇa such as His dress and ornaments, the spring season, the banks of the Yamunā, forest groves, cows, peacocks and so on.

Viṣayāmbana-vibhāva

Kṛṣṇa's qualities as viṣayāmbana

The qualities of Śrī Kṛṣṇa are sometimes classified as *viṣayāmbana* and sometimes as *uddīpana*. Because Kṛṣṇa's qualities are part and parcel of His form, they are included as *viṣayāmbana*. When the principal meditation is upon Śrī Kṛṣṇa who possesses various qualities, those qualities are thought of as belonging to the object of love and are therefore classified as *viṣayāmbana*. When, however, the principal meditation is upon the qualities of Śrī Kṛṣṇa and that remembrance stimulates love for Kṛṣṇa, those qualities are considered as *uddīpana*. Śrī Kṛṣṇa has sixty-four principal qualities. Out of these the first fifty are present to a minute extent in great personalities who are recipients of the Lord's mercy. The ordinary *jīvas*, however, display merely a shadow of a particle of such qualities.

- (1) *Suramyāṅga* – The construction of His limbs is exceedingly beautiful.
- (2) *Sarva-sal-lakṣaṇa-yukta* – His body is marked with all auspicious characteristics.
- (3) *Rucira* – His beauty is a festival of bliss for the eyes.
- (4) *Tejasānvita* – His body is radiant and He is extremely powerful and influential.

Śrī Bhakti-rasāmṛta-sindhu-bindu

- (5) *Baliyān* – He possesses great strength.
- (6) *Vayasānvita* – He displays different ages and yet He is eternally situated in fresh youth.
- (7) *Vividhādbhuta-bhāṣāvit* – He is expert in different languages.
- (8) *Satyavākya* – His words never prove false.
- (9) *Priyamvada* – He speaks pleasantly even to offenders.
- (10) *Vāvadūka* – His words are ambrosial and pleasing to the ears.
- (11) *Supaṇḍita* – He is learned and conducts Himself appropriately with different kinds of persons.
- (12) *Buddhimān* – His intelligence is sharp and subtle.
- (13) *Pratibhānvita* – He is expert at improvising original conversation on the spur of the moment.
- (14) *Vidagdha* – He is skilled in the sixty-four arts and in amorous pastimes.
- (15) *Catura* – He can accomplish many actions at the same time.
- (16) *Dakṣa* – He can perform difficult tasks with ease.
- (17) *Kṛtajña* – He is grateful for services rendered by others.
- (18) *Sudṛḍha-vrata* – His promises and vows always hold true.
- (19) *Deśa-kāla-supātrajña* – He is an expert judge of time, place and person and works accordingly.
- (20) *Śāstra-caḅṣu* – He acts in accordance with the religious scriptures.
- (21) *Śuci* – He is free from all sins and He purifies others from sins.
- (22) *Vasī* – He is in full control of His senses.
- (23) *Sthira* – He perseveres until His work is completed.
- (24) *Dānta* – He endures even intolerable distress.
- (25) *Kṣamāśīla* – He excuses the offences of others.
- (26) *Gambhīra* – It is very difficult to understand the import of His mind.
- (27) *Dhṛtimān* – His desires are fulfilled and He remains calm even in the midst of great anxiety.
- (28) *Sama* – He is devoid of attachment and aversion.
- (29) *Vadānya* – He is chivalrous in giving charity.
- (30) *Dhārmika* – He is religious and He incites others to adopt the path of religion.

Overview of Bhakti-rasa

- (31) *Śūra* – He is enthusiastic to fight and expert in the use of weapons.
- (32) *Karuṇa* – He is unable to tolerate the distress of others.
- (33) *Mānyamāna-kṛta* – He is respectful to His *guru*, the *brāhmaṇas* and elders.
- (34) *Dakṣiṇa* – Because of His excellent disposition His actions are very pleasing.
- (35) *Vinayī* – He is devoid of pride.
- (36) *Hrīmān* – He is bashful when He thinks that others have detected His amorous affairs and when glorified by others.
- (37) *Śaraṇāgata-pālaka* – He protects those who take shelter of Him.
- (38) *Sukhī* – He enjoys pleasure and is untouched by distress.
- (39) *Bhakta-suhṛta* – He is a friend to His devotees and is easily pleased.
- (40) *Prema-vaśya* – He is controlled only by love.
- (41) *Sarva-subhāṅkara* – He is a well-wisher to everyone.
- (42) *Pratāpī* – He torments and terrifies His enemies.
- (43) *Kīrtimān* – He is famous by dint of His sterling qualities.
- (44) *Rakta-loka* – He is the object of love and attachment for everyone.
- (45) *Sadhu-samāśraya* – He is partial to the *sādhus*.
- (46) *Nārīgaṇa-manohārī* – He is attractive to all women.
- (47) *Sarvārādhyā* – He is worshipable to everyone.
- (48) *Samṛddhimān* – He possesses great opulence.
- (49) *Variyān* – He is superior to all.
- (50) *Īśvara* – He is independent and His order cannot be transgressed.

The next five qualities are partially present in Śrī Śiva

- (51) *Sadā-svarūpa-samprāpta* – He is never controlled by the dictates of *māyā*.
- (52) *Sarvajña* – He knows the heart of everyone, and He knows all things even though there may be an intervention of time, place and so on.

Śrī Bhakti-rasāmṛta-sindhu-bindu

(53) *Nitya-nutana* – Even though His beauty is always experienced, it is new at every moment and so astonishing that it appears as if it were never previously experienced.

(54) *Sac-cid-ānanda-sāndrāṅga* – He is the concentrated embodiment of existence, consciousness and bliss. The word *sat* means that He pervades all time and space, the word *cit* means that He is self-manifested, the word *ānanda* means that He is the abode of unadulterated *prema* and the word *sāndra* means that His form is so densely composed of *sat*, *cit* and *ānanda* that it is untouched by anything else.

(55) *Sarva-siddhi-niṣevita* – All mystic powers are under His control.

The next five qualities are present in Śrī Nārāyaṇa and Mahāviṣṇu

(56) *Avicintya-mahāśakti* – He possesses inconceivable potencies by which He creates the universes and manifests even the indwelling *antaryāmī* of those universes, by which He bewilders even Brahmā and Rudra and by which He destroys the *prārabdhakarma* of His devotees.

(57) *Koṭi-brahmāṇḍa-vigraha* – Unlimited universes are situated within His body.

(58) *Avatārāvalī-bīja* – He is the source of all incarnations.

(59) *Hatāri-gati-dāyaka* – He awards *mukti* to the enemies killed by Him.

(60) *Ātmārāma-gaṇākarsī* – He attracts the liberated souls who rejoice in the self.

The next four qualities are unique to Śrī Kṛṣṇa alone

(61) *Lilā-mādhurya* – He is an undulating ocean of astonishing pastimes out of which *rāsa-lilā* is supremely captivating.

(62) *Prema-mādhurya* – He is surrounded by devotees who possess incomparable *madhura-prema*, which develops up to the stage of *mahābhāva*.

Overview of Bhakti-rasa

(63) *Veṇu-mādhurya* – The sweet and mellow sound of His flute attracts the minds of everyone within the three worlds.

(64) *Rūpa-mādhurya* – His extraordinary beauty astonishes all moving and non-moving entities.

Four kinds of nāyakas or heroes

Because Śrī Kṛṣṇa is the reservoir of all qualities and activities He manifests the characteristics of all four different heroes at different times in accordance with specific pastimes. These four varieties of heroes are described below.

(1) Dhīrodātta

The hero who is grave, humble, forgiving, compassionate, fixed in vow, unboastful, extremely powerful and who thwarts the pride of heroic fighters is known as *dhīrodātta*. Previous *ācāryas* have described Bhagavān Śrī Rāma as possessing the qualities of a *dhīrodātta nāyaka*. These qualities are also observed in Śrī Kṛṣṇa.

(2) Dhīra-lalita

The hero who is expert in the sixty-four arts and in amorous sports, always situated in fresh youth, expert at joking, devoid of anxiety and controlled by the *prema* of his beloveds is known as *dhīra-lalita*. Śrī Kṛṣṇa clearly manifests the features of a *dhīra-lalita nāyaka*. In the *nāṭya-sāstra* these qualities are also said to be found in Kandarpa (Cupid).

(3) Dhīra-sānta

The hero who is peaceful, tolerant of miseries, judicious and humble is known as *dhīra-sānta*. Learned scholars of the *nāṭya-sāstra* have declared Mahārāja Yudhiṣṭhira to be a *dhīra-sānta nāyaka*.

(4) Dhīroddhata

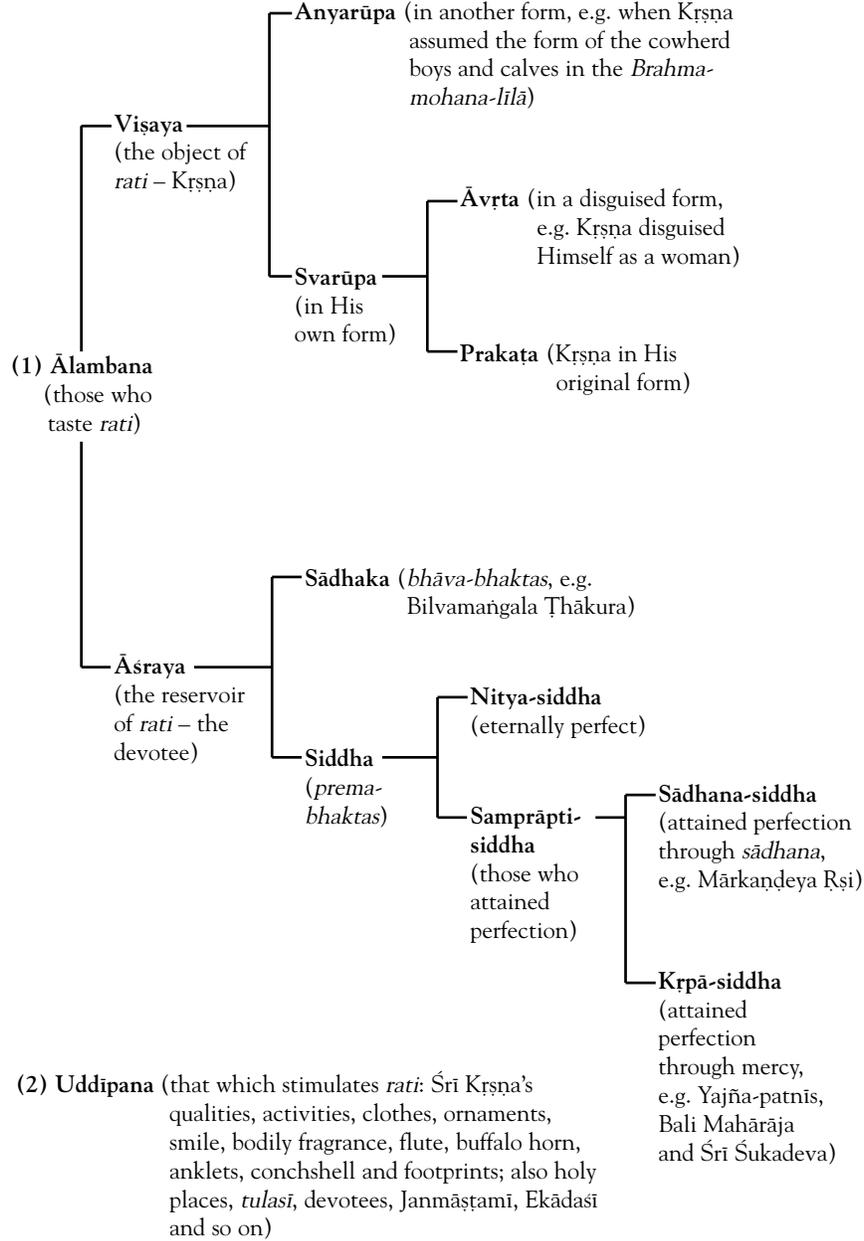
One who is malicious, proud, deceitful, angry, fickle and boastful is known as *dhīroddhata*. Learned scholars have accepted

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Bhīmasena as a *dhīroddhata nāyaka*. Although these characteristics appear to be faults, they are accepted as qualities in Śrī Kṛṣṇa because they are appropriate in specific pastimes in which He chastises the wicked to protect His devotees.

Overview of Bhakti-rasa

Vibhāva – The causes of tasting rati



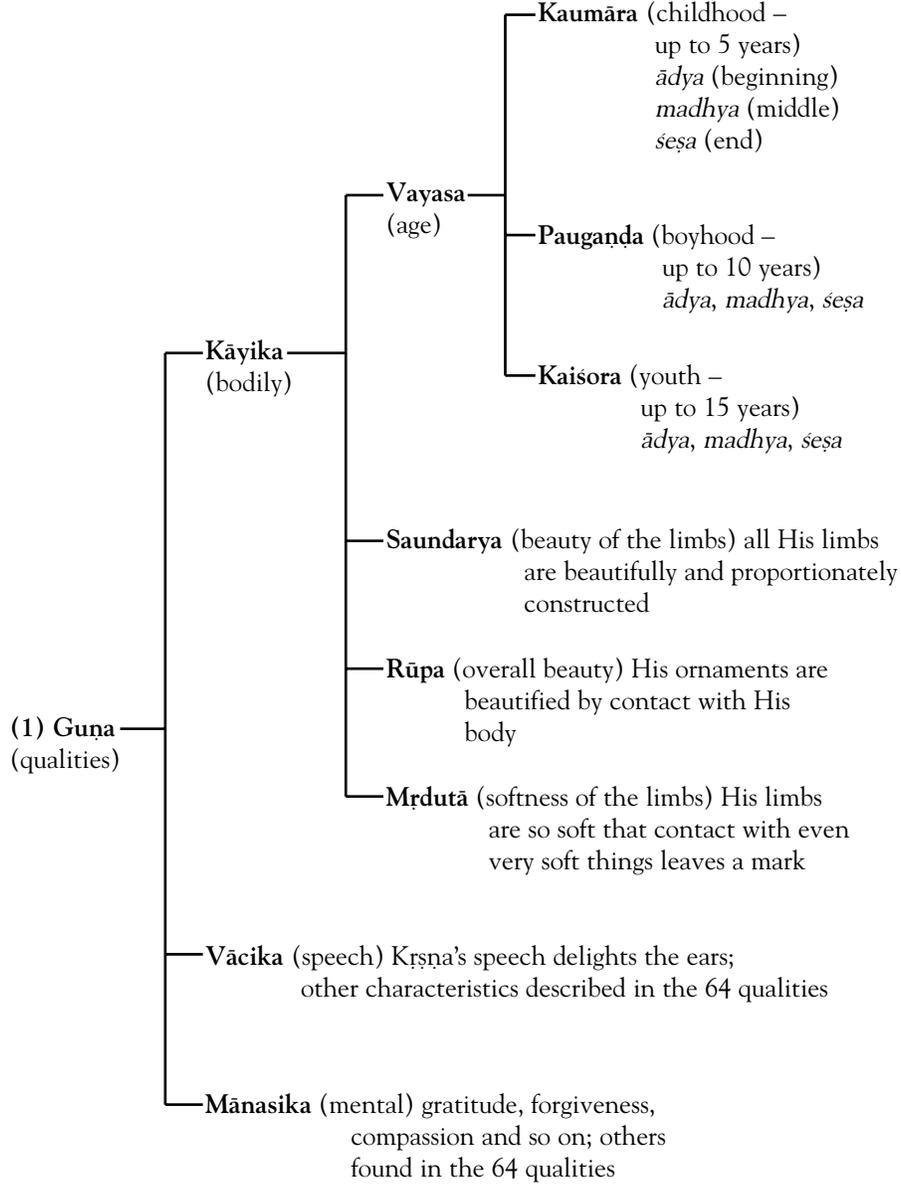
Uddīpana-vibhāva **That which stimulates rati**

Things which stimulate the devotees' *rati* or love for the Lord are known as *uddīpana-vibhāva*. The fourteen principal *uddīpanas* are described below. A detailed outline of Kṛṣṇa's qualities, dress and ornaments, and flute are found on the following pages.

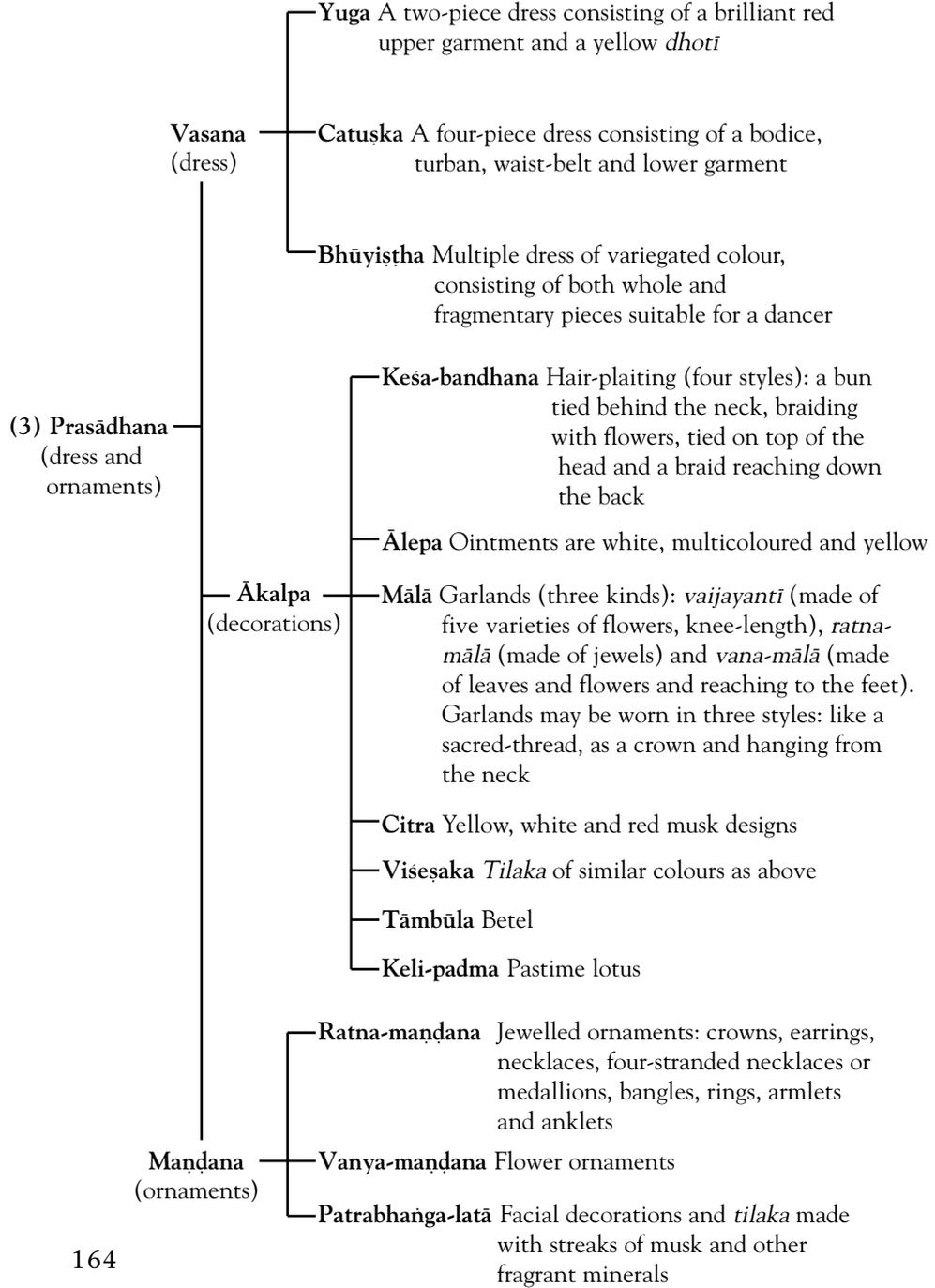
- (1) **Guṇa** (qualities)
- (2) **Ceṣṭā** (activities) ————— Kṛṣṇa's activities include *rāsa-līlā*, killing the wicked and so on.
- (3) **Prasādhana** (dress and ornaments)
- (4) **Smita** (smile)
- (5) **Aṅga-saurabha** (bodily fragrance)
- (6) **Vamśa** (flute)
- (7) **Śṛṅga** (buffalo horn) — Kṛṣṇa's wild female buffalo horn is mounted with gold on both ends, studded with jewels in the middle and known as *mandraghoṣa*.
- (8) **Nūpura** (anklets)
- (9) **Kambu** (conchshell) ————— Kṛṣṇa's conchshell, which opens to the right, is called Pāñcajanya.
- (10) **Padāṅka** (footprints)
- (11) **Kṣetra** (holy places)
- (12) **Tulasī**
- (13) **Bhakta** (devotees)
- (14) **Bhagavad-vāsara** (holy days) ————— Janmāṣṭamī, Ekādaśī, etc.

Overview of Bhakti-rasa

Kṛṣṇa's qualities as uddīpana-vibhāva

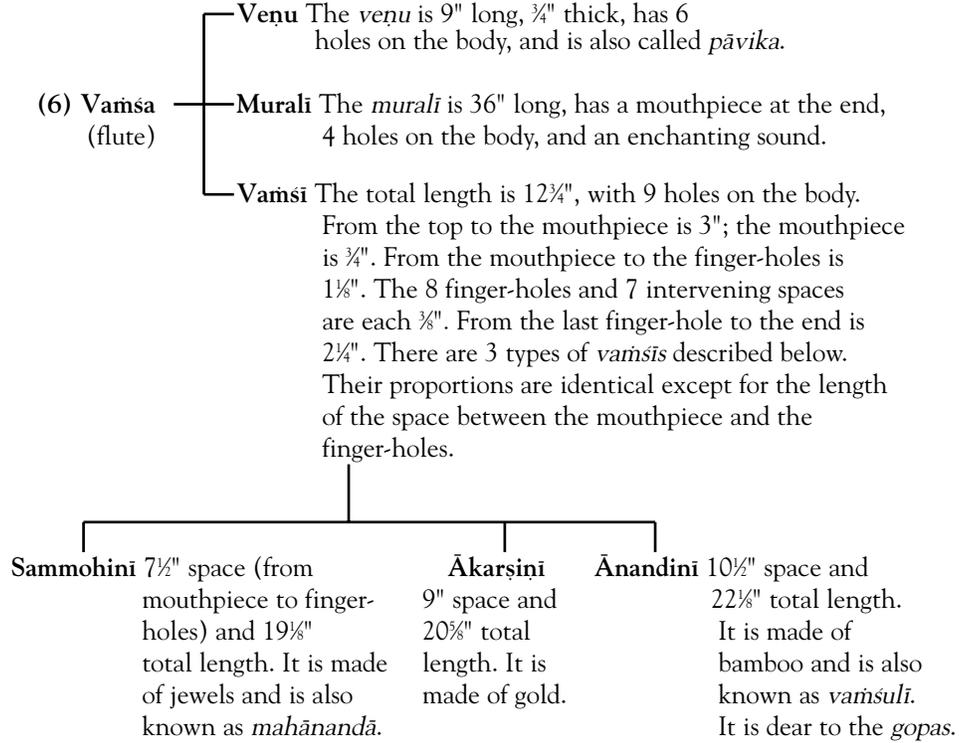


Kṛṣṇa's dress and ornaments as uddīpana-vibhāva



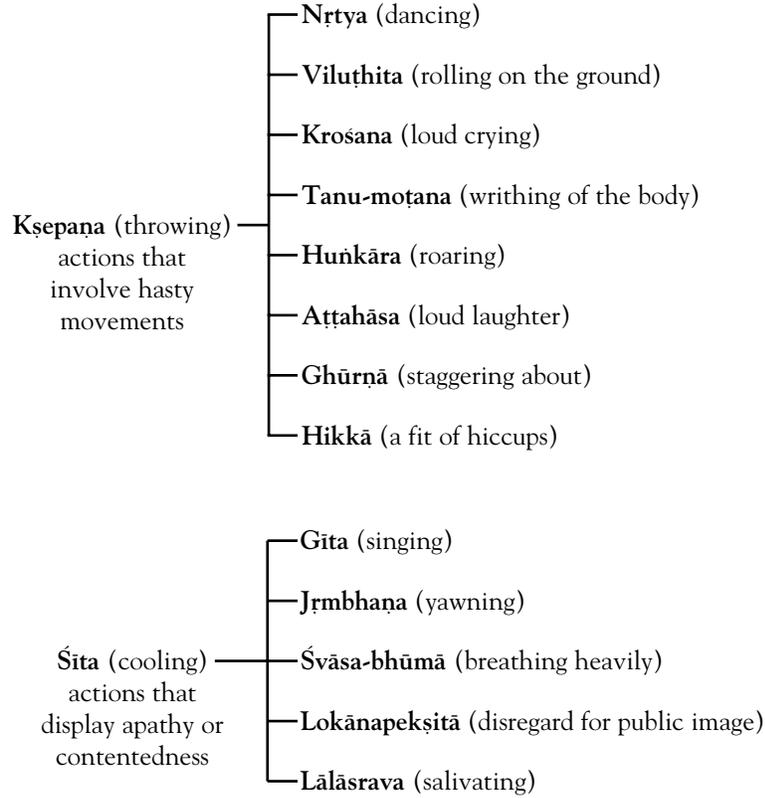
Overview of Bhakti-rasa

Kṛṣṇa's flutes as uddipana-vibhāva



Anubhāva External Symptoms of Ecstasy

The symptoms that reveal the spiritual emotions situated within the heart are called *anubhāvas*. When they manifest mostly as external actions they are known as *udbhāsvara*. *Sāttvika-bhāvas* are also known as *anubhāvas* because they also reveal the emotions of the heart. The term *udbhāsvara* is used, therefore, to distinguish between *anubhāvas* arising spontaneously from *sattva* and those which manifest as external actions involving some conscious intention. These are described to be of two types as follows:



Sāttvika-bhāva Symptoms of Ecstasy Arising from Sattva

General description

When the heart of a *bhāva*- or *prema-bhakta* is overwhelmed with emotions in relationship with Kṛṣṇa, this condition is called *sattva* (pure goodness). The *bhāva* or emotion that arises from that *sattva* is called *sāttvika-bhāva*. The *sāttvika-bhāvas* arise spontaneously from *sattva* without any conscious intention. They are distinguished, therefore, from the *anubhāvas* known as *udbhāsvara*, such as singing and dancing, which also arise from *sattva* but with some application of the will.

Eight external symptoms of ecstasy arising from viśuddha-sattva

The *sāttvika-bhāvas* are of eight kinds:

Stambha (becoming stunned): The characteristics of *stambha* are loss of voice and suspension of the function of both the working and knowledge-acquiring senses. *Stambha* arises from jubilation, fear, astonishment, despondency and anger.

Sveda (perspiration): *Sveda* arises from jubilation, fear and anger.

Romāñca (horripilation): Standing of the hairs on end and a sense of thrill or shudder in the body. *Romāñca* arises from fear, astonishment, jubilation and enthusiasm.

Svarabheda (faltering of the voice): In this symptom stammering is also observed. *Svarabheda* arises from despondency, wonder, anger, jubilation and fear.

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Vepathu (trembling): *Vepathu*, also known as *kampa*, arises from fear, anger and jubilation.

Vaivarṇya (change of colour): In this symptom gloominess and emaciation are also observed. *Vaivarṇya* arises from despondency, anger and fear.

Aśru (tears): Cold tears arise from jubilation and hot tears from anger. In both there are redness, restlessness and rubbing of the eyes. *Aśru* arises from jubilation, anger and despondency.

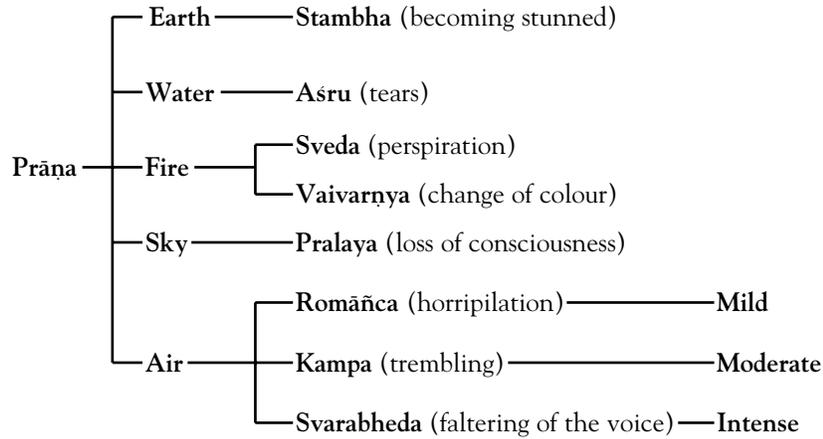
Pralaya (loss of consciousness): Cessation of the function of the working and knowledge-acquiring senses and merging of the mind into the object of love. In this symptom fainting is also observed. *Pralaya* arises from happiness and distress.

All these *sāttvika-bhāvas* are manifested in five stages of intensity: (1) *dhūmāyita* (smouldering – when a *sāttvika-bhāva* manifests in a very small quantity by itself or combined with another symptom and is capable of being hidden); (2) *jvalita* (flaming – when two or three symptoms manifest prominently at the same time and can be concealed only with difficulty); (3) *dīpta* (burning – when three, four or five *sāttvika-bhāvas* manifest very powerfully and when it is not possible to suppress such expressions); (4) *uddīpta* (brightly burning – when five, six or even all eight of the *sāttvika-bhāvas* manifest simultaneously and attain supreme exultation); and (5) *sūddīpta* (blazing – when all the *sāttvika-bhāvas* reach the summit of expression, being extremely bright in their radiance. This condition is observed only in the *gopīs* of Vraja in the state of *mahābhāva*). Each of these stages yields greater happiness than the one preceding it.

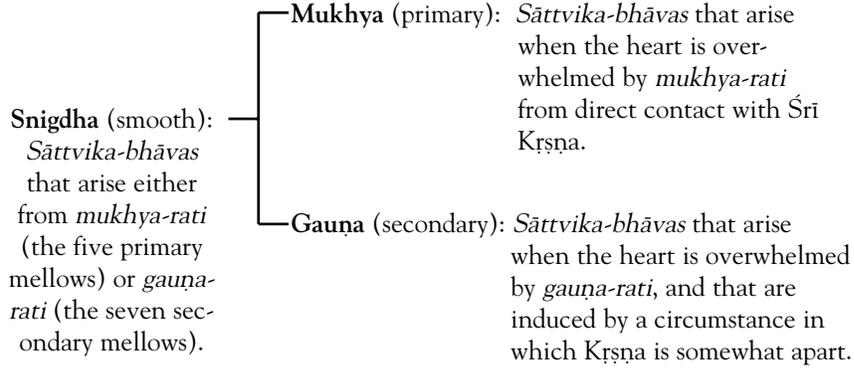
How the *sāttvika-bhāvas* manifest visibly in the body

When the mind is overpowered by spiritual emotions in relationship with Śrī Kṛṣṇa, it submits unto the vital air (*prāṇa*). The vital air then also experiences transformations causing the body to become excessively agitated. At that time the *sāttvika-bhāvas* manifest on the body of the devotee. As the vital air moves throughout the body it comes in contact with the five elements of the body and thus produces different *sāttvika-bhāvas* as described below.

In contact with: Produces:



Three further types of sāttvika-bhāva



Digdha (smeared): When some particular *bhāva* overwhelms the heart of a devotee, which is not induced by *mukhya-* or *gauṇa-rati* but which follows in the wake of *rati*, it is called *digdha sāttvika-bhāva*.

Rukṣa (rough): If some particular *bhāva*, induced by delight or wonder from hearing the sweet and astonishing descriptions of the Lord, arises in a person who is devoid of *rati*, it is known as *rukṣa sāttvika-bhāva*. This is also known as *ratyābhāsa*.

Snigdha sāttvika-bhāvas are manifest only in the eternally perfected devotees. *Sāttvika-bhāvas* that arise in *jāta-rati-bhaktas* (those in whom *rati* has made its appearance) are called *digdha sāttvika-bhāvas*. When these symptoms are seen in persons in whom *rati* has not been aroused they are called *rukṣa sāttvika-bhāvas*. In actuality *sāttvika-bhāvas* can occur only in persons in whom *rati* has been aroused. When symptoms resembling the *sāttvika-bhāvas* are manifest in persons who are devoid of *rati* they are known as *sāttvikābhāsa* (a semblance of *sāttvika-bhāva*). Therefore *rukṣa sāttvika-bhāvas* are also said to be an *ābhāsa*.

Overview of Bhakti-rasa

Sāttvikābhāsa

Sāttvikābhāsa is of four types: (1) *ratyābhāsa*, (2) *sattvābhāsa*, (3) *niḥsattva* and (4) *pratīpa*.

(1) Ratyābhāsa

Ratyābhāsa literally means an *ābhāsa* or semblance of *rati*, and *sāttvikābhāsa* means a semblance of the symptoms known as *sāttvika-bhāvas*. *Ratyābhāsa sāttvikābhāsa*, therefore, refers to those symptoms which resemble *sāttvika-bhāvas* arising due to a semblance of *rati*. This *ratyābhāsa* refers to *pratibimba-* and *chāyā-ratyābhāsa* previously described in the section on *bhāva-bhakti*. Persons who are desirous of liberation may adopt the limbs of *bhakti* not for the purpose of obtaining *bhakti* or *kṛṣṇa-rati* but simply to attain *mukti*. When such persons chant the holy name in the association of *bhāva-bhaktas*, they may manifest tears, horripilation and other symptoms. Because these symptoms arise from a reflection of the *rati* situated in the hearts of genuine *bhāva-bhaktas*, they are known as *ratyābhāsa sāttvikābhāsa*. When symptoms resembling *sāttvika-bhāvas* are seen in *mumukṣus* (those desirous of liberation) they are said to arise from *ratyābhāsa*.

(2) Sattvābhāsa

Sattvābhāsa refers to those symptoms which arise from an *ābhāsa* of *sattva*. *Sattva* refers to the condition wherein the heart possessed of *rati* is overwhelmed by spiritual emotions such as jubilation, wonder and despondency. When a person who is devoid of *rati* hears or chants about the Lord's pastimes in the association of pure devotees, he may become overwhelmed with some emotion which resembles those originating from *sattva*. In this case the symptoms he displays such as crying do not arise from a reflection of *rati* but merely from some emotion which resembles those arising from *sattva*. Therefore they are known as *sattvābhāsa sāttvikābhāsa*. These emotions generally arise in persons whose hearts are naturally soft. When symptoms resembling *sāttvika-bhāvas* are seen in *karmīs* or *viṣayīs* (sensualists) they are said to arise from *sattvābhāsa*.

(3) Niḥsattva

Niḥsattva refers to those symptoms which do not arise from *sattva*. The hearts of such persons are described as *picchila* (slippery). Externally they appear to be soft-hearted but internally they are hard-hearted. They exhibit symptoms merely by forced practice. Because the symptoms observed in such persons are devoid of even an *ābhāsa* of *sattva*, they are known as *niḥsattva sāttvikābhāsa*.

(4) Pratīpa

The word *pratīpa* literally means adverse, contrary or displeasing. When the enemies of Kṛṣṇa display symptoms that resemble *sāttvika-bhāvas*, they are called *pratīpa sāttvikābhāsa*.

Verse 15

Description of Vyabhicāri-bhāvas

*atha vyabhicāriṇaḥ sthāyi-bhāva-poṣakā bhāvāḥ kadācitkāḥ.
nirvedo 'tha viśādo, dainyam glāni-śramau ca mada-garvau śaṅkā-
trāsāvegā unmādo 'pasmṛtis tathā vyādhiḥ moho mṛtir ālasyam,
jāḍyam vriḍāvahitthā ca smṛtir atha vitarka-cintā-mati-dhṛtayo
harṣa-utsukatvaṁ ca auḡrāmarṣāsūyās cāpalyam caiva nidrā ca
suptir bodha itīme bhāvā vyabhicāriṇaḥ samākhyātāḥ.*

*athaiśām-lakṣaṇam – ātma-nindā nirvedaḥ, anutāpo-viśādaḥ,
ātmani ayogyā-buddhir dainyam, śramajanya-daurbalyam glāniḥ,
nṛtyādy-utthaḥ svedaḥ śramaḥ, mado madhu-pānādi-mattatā,
ahaṅkāro garvaḥ, aniṣṭāśaṅkanaṁ śaṅkā, akasmād eva bhayam
trāsaḥ, citta-sambhrama āvegaḥ, unmattatā unmādaḥ, apasmāro
vyādhir apasmṛtiḥ, jvara-tāpo vyādhiḥ, mūrcchaiva mohaḥ, mṛtir
maraṇam, ālasyam spaṣṭam, jāḍyam jaḍatā, lajjaiva vriḍā, ākāra-
gopanam avahitthā, pūrvānubhūta-vastu-smaraṇam smṛtiḥ,
anumānam vitarkaḥ, kim bhaviṣyatīti bhāvanā cintā, sāstrārtha-
nirdhāraṇam matiḥ, dhṛtir dhairyam, harṣa ānandaḥ, utkaṅṭhaiva
autsukyam, tikṣṇa-svabhāvatā augryam, asahiṣṇutā amarṣaḥ, guṇe
'pi doṣāropanam asūyā, sthairye aśaktis cāpalyam, susuptir eva
nidrā, svapna-darśanaṁ suptiḥ, jāgaraṇam bodhaḥ, avidyākṣayaś
ca, iti vyabhicāriṇaḥ.*

Comment

viśeṣaṇābhimukhyena caranti sthāyinaṁ prati. iti vyabhicāriṇaḥ

Bhakti-rasāmṛta-sindhu (2.4.1)

The *vyabhicāri-bhāvas* are thirty-three in number. Because they are specifically directed towards and offer special assistance to the *sthāyibhāva*, they are known as *vyabhicāri-bhāvas*. The word *vyabhicāri* here has a special technical meaning. It can be broken down into three parts: *vi* (distinction or intensification), *abhi*

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(towards) and *cārī* (going). In other words an emotion that moves distinctively in the direction of the *sthāyibhāva* and that serves to intensify it is called *vyabhicāri-bhāva*. The *vyabhicāri-bhāvas* are made known by one's speech, by the limbs such as the eyes and eyebrows, and by *sattva*, or in other words, by the *anubhāvas* arising from *sattva*. All these *vyabhicāri-bhāvas* move towards the *sthāyibhāva*; therefore they are also called *sañcāri-bhāvas*. The word *sañcārin* means moving. The *vyabhicāri-bhāvas* are like waves which emerge from the nectarean ocean of the *sthāyibhāva* and cause it to swell. Then they merge back into the ocean and disappear. ❀

Śrī Bindu-vikāśinī-vṛtti

There are thirty-three *vyabhicāri-bhāvas* that nourish the *sthāyibhāva*. The causes and symptoms of each one are described below.

(1) *Nirveda* (self-disparagement) – To reproach oneself considering oneself to be fallen and worthless is called *nirveda*. *Nirveda* arises from great distress, feelings of separation, jealousy, non-performance of duty and performance of non-duty. In *nirveda* anxiety, tears, change of colour, feelings of worthlessness, heavy sighing and other *anubhāvas* are manifest.

(2) *Viśāda* (despondency or depression) – This arises from non-attainment of one's desired object, Śrī Kṛṣṇa, from inability to complete some endeavour that was begun for Kṛṣṇa, due to the appearance of some calamity that befalls Kṛṣṇa, or due to committing an offence. The symptoms of *viśāda* are seeking a remedy and assistance, anxiety, crying, lamentation, breathing heavily, change of colour and drying of the mouth.

(3) *Dainya* (wretchedness or humility) – To consider oneself despicable and unworthy is called *dainya*. *Dainya* arises from distress, fear and offences. The symptoms of *dainya* are speaking words of adulation, awkwardness (incompetence of the heart), gloominess, anxiety and inertia of the limbs.

Description of Vyabhicāri-bhāvas

- (4) *Glāni* (physical and mental debility) – The principle of vital energy and action throughout the body is called *oja*. The weakness that arises due to the waning of this vital energy, brought about by excessive labour (*śrama*), by mental oppression or by conjugal activities, is called *glāni*. The symptoms of *glāni* are trembling, inactivity, change of colour, weakness and restlessness of the eyes.
- (5) *Śrama* – Fatigue or exhaustion accompanied by perspiration which arises from vigorous movement in pursuit of Kṛṣṇa (like Mother Yaśodā running to catch Kṛṣṇa), dancing and conjugal activities is called *śrama*. The symptoms of *śrama* are sleep, perspiration, yawning and heavy sighing.
- (6) *Mada* (intoxication) – The delight or exuberance that extinguishes knowledge is called *mada*. This *mada* arises from drinking honey and from excessive conjugal agitation. The symptoms of *mada* are stumbling movements, tottering, stammering speech, rolling the eyes and redness of the eyes.
- (7) *Garva* (pride) – The disregard for others that occurs due to one's own good fortune, beauty, youth, qualities, obtainment of the supreme refuge (Śrī Kṛṣṇa) or attainment of one's desired object, is called *garva*. The symptoms of *garva* are disdainful speech, not answering another simply to amuse oneself, displaying one's limbs, concealing one's intention and not listening to another's words.
- (8) *Śaṅkā* (apprehension) – The apprehension of calamity arising from having stolen something that belongs to Kṛṣṇa, from committing an offence or from the viciousness of others (that is, the enemies of Kṛṣṇa), is called *śaṅkā*. The symptoms of *śaṅkā* are drying of the mouth, change of colour, looking here and there, and hiding.
- (9) *Trāsa* (fear) – The fear that arises suddenly or unexpectedly due to lightning, a fearsome creature or a fearful sound is called *trāsa*. The symptoms of *trāsa* are taking shelter of nearby objects, becoming stunned, horripilation, trembling and perplexity.
- (10) *Āvega* – Agitation, excitement, tremendous outburst of emotion and bewilderment of the heart are called *āvega*. This *āvega* arises from eight causes: *priya-vastu* (a pleasing object),

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apriya-vastu (a displeasing object), *agni* (fire), *vāyu* (wind), *varṣā* (rain), *utpāta* (an unusual or startling event or calamity), *gaja* (an elephant) and *śatru* (an enemy). Each one of these causes gives rise to different symptoms. In *priya-vastu-āvega* there is horripilation, comforting words, fickleness and standing to welcome the beloved. In *apriya-vastu-āvega* there is falling on the ground, screaming and dizziness. In *āvega* arising from fire there is disorderly movement, trembling, closing the eyes and shedding tears. In *āvega* arising from wind there is covering of the body, rapid movement and wiping the eyes. In *āvega* arising from rain there is running, taking an umbrella and contracting the body. In *āvega* arising from calamity there is change of facial colour, astonishment and trembling. In *āvega* arising from an elephant there is running, trembling, fear and looking behind oneself repeatedly. In *āvega* arising from an enemy there is putting on armour, taking up weapons, and leaving home to go to another place.

(11) *Unmāda* (madness) – Bewilderment of the heart that arises from extreme bliss, calamity or acute separation is called *unmāda*. The symptoms of *unmāda* are loud laughter, dancing, singing, futile action, incoherent speech, running, shouting and behaving in a contrary manner.

(12) *Apsmṛti* (confusion or absence of mind) – The bewilderment of the heart that occurs due to an imbalance of the elements of the body arising from some great distress is called *apsmṛti*. In *apsmṛti* there are symptoms such as falling on the ground, running about, delusion, trembling, foaming from the mouth, throwing up of the hands and legs, and loud shouting.

(13) *Vyādhi* (disease) – A feverish condition produced by separation or due to an excess in the humours (*doṣas*) of the body (mucus, bile and air) is called *vyādhi*. Śrīla Viśvanātha Cakravartī Ṭhākura explains in his commentary to verse 2.4.90 of *Bhakti-rasāmṛta-sindhu* that this imbalance of bodily *doṣas* arises from severe distress due to separation or hearing of Kṛṣṇa's defeat at the hands of the demons. In actuality it is the *bhāvas* or spiritual transformations of the heart arising from separation and severe distress

Description of Vyabhicāri-bhāvas

that are called *vyādhi*. The symptoms of *vyādhi* are becoming stunned, slackening of the limbs, breathing heavily, severe distress and fatigue.

(14) *Moha* (fainting or delusion) – The loss of consciousness arising from jubilation, separation, fear or despondency is called *moha*. The symptoms of *moha* are falling on the ground, cessation of the functioning of the senses, dizziness and absence of activity.

(15) *Mṛti* (death) – Giving up the life air (*prāṇa*) due to disease, despondency, fear, physical debility or an assault is called *mṛti*. The symptoms of *mṛti* are indistinct speech, change of colour, shallow breathing and hiccups. In *Bhakti-rasāmṛta-sindhu* (2.4.102) Śrīla Rūpa Gosvāmī explains that the *vyabhicāri-bhāva* known as *mṛti* does not refer to actual death. Because the symptoms resemble the condition of the heart just prior to death, it is called *mṛti*.

(16) *Ālasya* (laziness) – When, in spite of being able to do so, there is non-engagement in activity arising due to satisfaction or fatigue, it is called *ālasya*. The symptoms of *ālasya* are yawning, aversion to activity, rubbing the eyes, laying down, drowsiness and sleep.

(17) *Jāḍya* (inertness or insensibility) – When one is deprived of the power of deliberation due to separation or due to seeing or hearing about either that which is cherished or a calamity, it is called *jāḍya*. *Jāḍya* is the condition just prior to or just following *moha* (loss of consciousness). The symptoms of *jāḍya* are blinking the eyes, remaining silent and forgetfulness.

(18) *Vrīḍā* (shyness or shame) – The bashfulness or shame that arises due to new association, performance of misdeeds, praise or scorn is called *vrīḍā*. The symptoms of *vrīḍā* are silence, anxiety, covering the face, writing on the ground and lowering the face.

(19) *Avahitthā* (concealment of emotions) – To display emotions artificially in order to conceal one's true confidential feelings or emotions is called *avahitthā*. The symptoms of *avahitthā* are hiding the limbs which betray those emotions, looking elsewhere, futile action and impaired speech.

(20) *Smṛti* (remembrance) – Recollection and love for some previously experienced object brought about by seeing a similar object

or by constant practice is called *smṛti*. The symptoms of *smṛti* are moving the head and contracting the eyebrows.

(21) *Vitarka* (deliberation or reasoning) – The deliberation performed to determine the truth about something is called *vitarka*. This deliberation may be instigated either by doubt or curiosity to determine its cause. The symptoms of *vitarka* are contracting the eyebrows and moving the head and fingers.

(22) *Cintā* (anxiety) – The thinking which arises due to non-attainment of one's desired object or due to attainment of an undesired object is called *cintā*. To think, "Now what will happen?" is called *cintā*. The symptoms of *cintā* are breathing deeply, lowering the head, writing on the ground, change of colour, sleeplessness, lamentation, inflammation, weakness, tears and meekness.

(23) *Mati* (resolve or understanding) – The conviction or resolve that arises from ascertainment of the meaning of the *sāstras* is called *mati*. The symptoms of *mati* are performance of duty, giving instructions to disciples and deliberation on the pros and cons of a subject.

(24) *Dhṛti* (fortitude) – The steadiness of the mind that arises from knowledge (here meaning realisation of the Lord), absence of distress (due to one's relationship with the Lord) and attainment of the topmost object (*bhagavat-prema*), is called *dhṛti*. In *dhṛti* one feels no distress on account of things which are not obtained or those which have already been destroyed.

(25) *Harṣa* (jubilation) – The bliss that arises in the heart from seeing or obtaining one's desired object is called *harṣa*. The symptoms of *harṣa* are horripilation, perspiration, tears, blossoming of the face, impassioned outburst, madness, inertness and bewilderment.

(26) *Autsukya* (ardent desire) – The inability to tolerate the passing of time instigated by an intense longing to see or to obtain one's desired object is called *autsukya*. The symptoms of *autsukya* are drying of the mouth, haste, anxiety, breathing heavily and unsteadiness.

Description of Vyabhicāri-bhāvas

(27) *Augrya* (fierceness or dreadfulness) – The anger or fury arising from another's offence or injurious speech is called *augrya*. The symptoms of *augrya* are killing, binding, trembling of the head, reprimanding and beating.

(28) *Amarṣa* (intolerance or indignation) – Intolerance arising from being rebuked or disrespected is called *amarṣa*. The symptoms of *amarṣa* are perspiration, trembling of the head, change of colour, anxiety, seeking relief, shouting, turning the face away and admonition.

(29) *Asūyā* (envy) – The malice that arises upon seeing the good fortune and qualities of others is called *asūyā*. The symptoms of *asūyā* are jealousy, disrespect, accusations, projecting faults upon the qualities of others, slander, scowling and raising the eyebrows.

(30) *Cāpalyam* (restlessness, fickleness, rashness or impudence) – The loss of gravity or the lightness of the heart that arises due to attachment or aversion is called *cāpalya*. The symptoms of *cāpalya* are want of discrimination, harsh speech and whimsical behaviour.

(31) *Nidrā* (deep sleep or complete unconsciousness) – The absence of the external function of the mind arising from anxiety, lethargy, natural disposition or exhaustion is called *nidrā*. The symptoms of *nidrā* are yawning, inertia, closing the eyes and shallow breathing.

(32) *Supti* (dreaming) – Sleep in which there are many impressions within the subconscious mind and the manifestation of many different pastimes is called *supti*. The symptoms of *supti* are cessation of the external function of the senses, breathing in, and closing the eyes.

(33) *Bodha* (awakening) – The enlightenment or awakening of knowledge that occurs upon the cessation of ignorance, fainting or sleep is called *bodha*.

These thirty-three *bhāvas* are called *vyabhicāri-bhāvas*. Their characteristics along with examples are elaborately described in *Bhakti-rasāmṛta-sindhu*.

Verse 16 – Gradation in the Manifestation of Bhāvas

*kiṁ ca bhaktānām cittānusāreṇa bhāvānām prākṛtya-
tāratamyam bhavati. tatra kvacit samudravat gambhīra-citte 'pi
aprākṛtyam svalpa-prākṛtyam vā. alpa-khātavat tarala-citte
atīśaya-prākṛtyam ca bhavatīti nāyam ātyantika niyama iti
prapañco na likhitaḥ.*

Śrī Bindu-vikāśinī-vṛtti

There is a gradation in the manifestation of *bhāvas* in accordance with the mental disposition or the heart of the devotee. In devotees whose hearts are very grave (*gambhīra*) or deep like the ocean, the manifestation of these *bhāvas* is not seen or their manifestation may be perceived only to a slight extent. In devotees whose hearts are very flickering and shallow like a small pond, these *bhāvas* are sometimes seen to manifest very powerfully. Because there is no special rule that governs the manifestation of such *bhāvas*, this subject has not been elaborately described.

Comment

In *Bhakti-rasāmṛta-sindhu* (2.4.250–70) this topic has been discussed more elaborately. The essential points from that section are presented as follows.

In a devotee in whom *rati* for Kṛṣṇa in one of the five primary relationships is manifest, there are forty-one *bhāvas* that may arise and interact. The thirty-three *vyabhicāri-bhāvas* together with the seven secondary forms of *rati* (laughter, wonder and so on) and one among the five primary forms of *rati*, make a total of forty-one *bhāvas*. These are known as *mukhya-bhāvas*. The mental disposition (*citta-vṛtti*) that arises from the manifestation of all these *bhāvas* is said to bring about various transformations in the body and senses.

Gradation in the Manifestation of Bhāvas

Among the *bhāvas* or emotions such as fierceness, restlessness, fortitude, shyness and so on, some are innate (*svabhāvika*) in particular devotees and some are incidental (*āgantuka*). Those *bhāvas* which are innate pervade both the external and internal being of the devotee. The innate *bhāvas* are compared to *mañjiṣṭha*, an Indian plant which is a source of red dye. In this plant the quality of redness is an inherent and enduring feature that pervades throughout. The *bhāvas* or emotions that are innate within particular devotees are very easily activated by even slight stimulation.

The innate *bhāvas* follow in the wake of *kṛṣṇa-rati*. In other words it is the permanent emotion of *rati* that determines which emotions are *svabhāvika*. Although *rati* is ordinarily of one type (in other words it is constituted of nothing other than affection for Śrī Kṛṣṇa), it manifests in different varieties as *sānta*, *dāsyā* and so on, in accordance with different inclinations to serve Kṛṣṇa in a particular way.

The *āgantuka* or incidental emotions are like the temporary application of red dye to a cloth that is inherently white. They are manifested in the devotee by the innate *bhāvas*. Therefore they are called *anubhāvas*, or effects of the innate emotions.

Variety is observed in all the emotions due to the differences in the devotees and due to alteration of the components of *rasa* such as *vibhāva*, *anubhāva*, *vyabhicāri-bhāva* and so on, which come into play in different circumstances. Because of the difference in the characteristic qualities of various devotees, their minds are of different types. Therefore there is a gradation in the external and internal manifestation of all these *bhāvas* in accordance with the disposition of the mind or heart.

A devotee whose mental disposition is *karkaśa* or hard is of three varieties: (1) *gariṣṭha* (heavy) – the heavy heart is compared to gold in terms of its weight, (2) *gambhīra* (grave) – the grave heart is compared to the ocean in depth and (3) *mahiṣṭha* (big) – the big heart is compared to a great city in size. These are all characteristics of a heart that is said to be *karkaśa*. Even though ecstatic emotions may arise very strongly in devotees possessing such

characteristics, they are not visibly manifest and therefore cannot be detected by others.

A devotee whose mental disposition is *komala* or soft is also of three varieties: (1) *laghiṣṭha* (light) – the light heart is compared to cotton in terms of its lightness, (2) *uttāna* (shallow) – the shallow heart is compared to a small pond in depth and (3) *kṣodiṣṭha* (tiny) – the tiny heart is compared to a small cottage in size. These are all characteristics of a heart that is said to be *komala*. Even a slight uprise of emotion in devotees possessing such characteristics is clearly visible in the body and thus easily detected by others.

Śrīla Rūpa Gosvāmī has written that the heart which is heavy (*gariṣṭha*) is like a lump of gold and the heart which is light (*laghiṣṭha*) is like a ball of cotton. Emotion that arises in the heart of these two varieties is like the wind. A ball of cotton is sent flying by the wind whereas a lump of gold remains fixed. Similarly, even when there is a very powerful upsurge of emotion, no external transformations are visible in a devotee whose heart is very heavy. In a devotee whose heart is light, however, transformations are observed even upon a slight rise of emotion.

The heart which is deep (*gambhīra*) is like the ocean and the heart which is shallow (*uttāna*) is like a small pond. Emotion that arises in the heart of these two varieties is compared to a great mountain peak. Even if a huge boulder or a mountain peak falls in the ocean, no disturbance is seen in the ocean. But if a pebble is thrown in a small pond, all the water is agitated. Similarly, even if many *bhāvas* appear in a devotee whose heart is very deep, he remains steady; no transformations appear in his body. But when a slight appearance of *bhāvas* manifest in a devotee whose heart is shallow, he becomes agitated and ecstatic transformations become visible in his body.

The heart which is large (*mahiṣṭha*) is like a great city and the heart which is small (*kṣodiṣṭha*) is like a cottage. Emotion that arises in the heart of these two varieties is compared to a lamp and an elephant. In a great city, lamps and elephants are not noticed. But before a cottage, lamps and elephants are clearly seen.

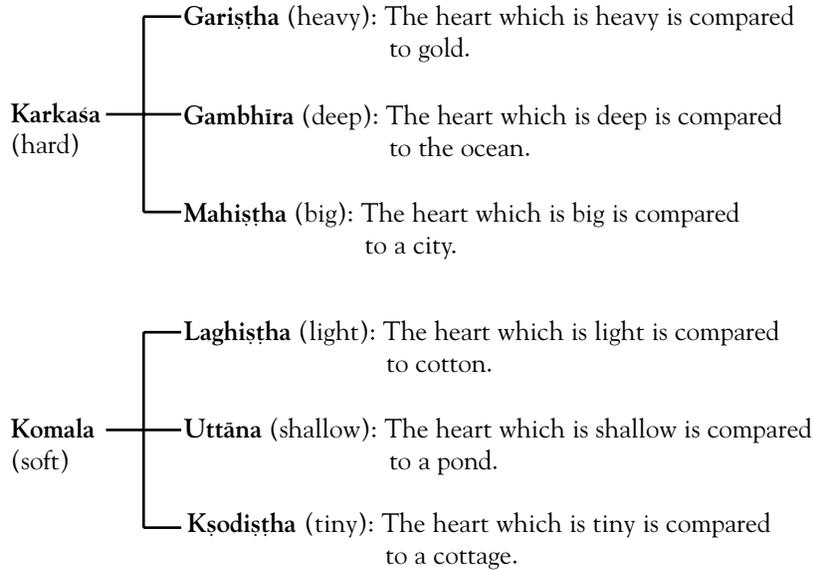
Gradation in the Manifestation of Bhāvas

Similarly, in the heart which is *mahiṣṭha*, no transformations are seen on the rise of emotion. But in the heart which is *kṣodiṣṭha*, transformations resulting from the rise of emotion are immediately seen.

Heaviness (*gariṣṭhatva*) and lightness (*laghiṣṭhatva*) of the heart have been described in order to illustrate the perplexity (*vikṣepa*) and non-perplexity (*avikṣepa*) of the heart that arises upon being exposed to the influence of the *vyabhicāri-bhāvas*. Similarly the heart is said to be *karkaṣa* or *komala* according to its degree of meltability or non-meltability by the *vyabhicāri-bhāvas*. The heart which is unmoved by a slight contact with the *vyabhicāri-bhāvas* is said to be heavy or *gariṣṭha*, and the heart which is easily moved is said to be light or *laghiṣṭha*. In reality the heart is neither heavy nor light nor hard. Only according to the degree of emotional frenzy experienced by the heart on contact with the *vyabhicāri-bhāvas* is the heart said to be hard or soft. ❀

Various conditions of the heart

A wide variety of emotions are found to arise due to differences in the devotees and due to alteration of the components of *rasa* (*vibhāva*, *anubhāva*, etc.), which come into play in different circumstances. Because of the unique characteristics that are found to exist amongst devotees of different *rasas*, their minds are of different varieties. The gradation of ensuing emotions is in accordance with the mental disposition of the devotee. In order to illustrate the relationship between the emotions and the mental disposition of the devotees, varieties of conditions of the heart are here described. The words hard and soft refer to the extent to which emotions are displayed through external transformations. In devotees whose hearts are said to be hard, even very powerful emotions are not detectable through external bodily transformations. In devotees whose hearts are said to be soft, even a slight uprise of emotion is visible through external symptoms.



Gradation in the Manifestation of Bhāvas

Corresponding emotions

According to the varieties of hard or soft hearts, there are corresponding emotions. The conditions of the heart are here grouped in pairs according to heaviness, depth and size. In each case there is a corresponding description of the perplexity or non-perplexity of the heart in contact with emotions according to the condition of hardness or softness.

Gariṣṭha (heavy) “gold”	}	Emotion that arises in the heart of these two types is compared to the wind. A strong wind has no influence on a lump of gold, but even a slight breeze will send a cotton ball flying.
Laghiṣṭha (light) “cotton”		
Gambhira (deep) “the ocean”	}	Emotion that arises in the heart of these two types is compared to a mountain peak. Even if a huge boulder or a mountain peak falls in the ocean, no disturbance is seen in the ocean. But if a pebble is thrown in a small pond, all the water is agitated.
Uttāna (shallow) “a pond”		
Mahiṣṭha (large) “a city”	}	Emotion that arises in the heart of these two types is compared to a lamp and an elephant. In a great city, lamps and elephants are not noticed. But before a cottage, they are clearly seen.
Laghiṣṭha (small) “a cottage”		

Meltability of the heart

Described below is the progressive scale of meltability of the heart from diamond to nectar. In a hard heart very intense emotion is required to melt the heart and therefore emotion that arises in the hard heart is compared to fire. In a soft heart very little emotion is required to melt the heart and therefore emotion that arises in the soft heart is compared to sunlight.

Karkaṣa (hard)

Emotion is compared to fire

Vajra (diamond or a thunderbolt)

A diamond is extremely hard. It cannot be made soft by any means. Similarly the hearts of the *tāpasa-sānta-bhaktas* are equally hard.

Svarṇa (gold)

Gold melts when exposed to a very high temperature. Similarly the heart which is hard like gold can be melted by very powerful emotions.

Jatu (shellac)

Shellac is completely melted by a slight temperature. Similarly the heart which is like shellac is melted even by a slight appearance of emotions.

Komala (soft)

Emotion is compared to sunlight

Madana (wax)

Wax and butter are easily melted by the heat of the sun. Devotees' hearts of a similar nature are melted by a slight trace of emotion.

Navanīta (butter)

Amṛta (nectar)

Nectar is by nature always liquid. Similarly the hearts of the beloved devotees of Śrī Govinda are always naturally liquefied just like nectar.

Verse 17

General Description of Sthāyibhāva

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-bhakteṣv 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 ekaṭra niṣṭhatvam tadā svaccha-rati-rūpaḥ. atha pṛthak-pṛthak rasaika-niṣṭheṣu bhakteṣu śāntyādi-pañca-vidha-rūpaḥ. śānta-bhaktānām śāntiḥ. dāsyabhaktānām dāsyaratiḥ. sakhyabhaktānām sakhyam. vātsalyabhaktānām vātsalyam. ujjvalabhaktānām priyatā. evam śāntadāsyasakhyavātsalyojjvalāś ca pañca-mukhya-rasā yathottaram śreṣṭhāḥ. śānte śrī-kṛṣṇa-niṣṭha-buddhi-vṛttitā, dāsyesevā, sakhye niḥsambhramatā, vātsalye snehaḥ, ujjvale saṅgi-saṅga-dānena sukham utpādyam. evam pūrva-pūrva-guṇād uttarottarasthāḥ śreṣṭhāḥ syuḥ.

Comment

In *Bhakti-rasāmṛta-sindhu* (2.5.1) *sthāyibhāva* is defined in the following way:

*aviruddhān viruddhānś ca
bhāvān yo vaśatām nayan
surājeva virājeta
sa sthāyī bhāva ucyate*

That *bhāva* which is resplendent like the best of kings, keeping under its control the *aviruddha* or compatible emotions, such as laughter and so on, and the *viruddha* or incompatible emotions, such as anger and so on, is known as the *sthāyibhāva*.

Śrī Bhakti-rasāmṛta-sindhu-bindu

Rati for Kṛṣṇa is known as *sthāyibhāva*. This *rati* is of two types: *mukhya* (primary) and *gauṇa* (secondary). *Rati* that is the essence of the combination of the *hlādinī* and *saṁvit* potencies and thus purely composed of *śuddha-sattva* is known as *mukhya-rati*. *Mukhya-rati* is of two types: *svārthā* (self-nourishing) and *parārthā* (nourishment-giving). The term *svārthā* means that when a devotee situated in one of the five primary relationships with Kṛṣṇa experiences different emotions, those emotions will act on the *sthāyibhāva* to nourish it, in the case of favourable emotions, or to cause unbearable despondency, in the case of unfavourable emotions. Because this type of *rati* nourishes its own *sthāyibhāva*, it is called *svārthā* or self-nourishing.

When *rati*, instead of nourishing its own *sthāyibhāva*, recedes into the background and nourishes one of the seven secondary emotions, it is called *parārthā*, nourishment-giving. These seven secondary emotions of laughter and so on are different from *svārtha-rati*, which is purely composed of *śuddha-sattva*. But because they are connected with *mukhya-parārtha-rati*, the word *rati* has been used for them. Only when *parārtha-rati* in one of the five primary dominant emotions recedes into the background and nourishes the seven secondary emotions do those secondary emotions attain to the status of *gauṇa-rati*.

Both *svārthā*- and *parārthā-mukhya-rati* are further divided into five categories: *śuddhā* (unmixed), *dāśya* (affection in servitude), *sakhya* (friendship), *vātsalya* (parental affection) and *madhura* (conjugal love). *Śuddha-rati* is divided into three types: *sāmānya* (general), *svaccha* (transparent) and *sānta* (tranquillity). This topic has been summarised as follows by Śrīla Visvanātha Cakravartī Ṭhākura. ❀

Śrī Bindu-vikāśinī-vṛtti

Sthāyibhāva is being described here. *Sthāyibhāva* is of three varieties: *sāmānya* (general), *svaccha* (transparent) and one among the five varieties of *sānta*, *dāśya* and so on.

General Description of Sthāyibhāva

Sāmānya

A person who has never taken the association of even a single devotee firmly situated in his particular perfectional relationship in one of the five transcendental *rasas* may, nevertheless, awaken a general (*sāmānya*) type of *rati* by the maturing of his routine practice of *bhajana*. This non-specific type of *rati* of a general person is known as *sāmānya sthāyibhāva*. It is said to be general because it is devoid of the specific characteristics of *śānta*, *dāsyā* and so on.

Svaccha

If one has associated in a routine manner with the five different types of devotees, all situated in their respective perfectional relationships of *śānta*, *dāsyā* and so on, then upon the maturing of his *bhajana*, five different types of *rati* may be exhibited in him at different times in accordance with the association he keeps. When he associates with *śānta-bhaktas* he exhibits *śānta-rati*; with *dāsyā-bhaktas* he exhibits *dāsyā-rati*; with *sakhyā-bhaktas*, *sakhyā-rati*; with *vātsalyā-bhaktas*, *vātsalyā-rati*; and with devotees in the conjugal mood (*kānta-bhāva*) he exhibits *madhura-rati*. Nevertheless he has no firmly fixed adherence to any one designated *bhāva*. This type of *rati* is called *svaccha sthāyibhāva*.

Five types of sthāyibhāva

The different types of *rati* of devotees firmly established in their specific moods of *śānta-bhāva* and so forth, are known as the five types of *sthāyibhāva*. By the influence of associating with a devotee who is situated in one specific *rasa*, only one type of *rati* among the five is awakened in a devotee upon the maturing of his *bhajana*. In the *śānta-bhaktas*, *śānta-rati* is awakened; in the *dāsyā-bhaktas*, *dāsyā-rati*; in the *sakhyā-bhaktas*, *sakhyā*; in the *vātsalyā-bhaktas*, *vātsalyā*; and in the *mādhuryā-bhaktas*, *madhura sthāyibhāva*. Thus *śānta*, *dāsyā*, *sakhyā*, *vātsalyā* and *mādhuryā* are the five primary *rasas*. They are successively superior in quality.

The characteristic of *śānta* is that one's intellect is fixed in Kṛṣṇa (*kṛṣṇa-niṣṭhā-buddhi*). The characteristic of *dāsyā* is that one is

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attached to the service of the Lord (*sevā*). The characteristic of *sakhya* is that one is devoid of any reverential feelings towards Kṛṣṇa (*niḥsambhramatā*). The characteristic of *vātsalya* is that one is imbued with affection or *sneha* for Kṛṣṇa. The characteristic of those in *mādhurya* is that they please Kṛṣṇa by awarding Him the association of their bodies (*saṅgi-saṅga-dānena*). Thus each quality should be considered as superior to the one preceding it.

Comment

In *sānta-rati* there is only one quality, *kṛṣṇa-niṣṭhā*. In *dāsya-rati* there is *kṛṣṇa-niṣṭhā* and the quality of *dāsya*, *kṛṣṇa-sevā*. Similarly in *sakhya-rati* the qualities of *kṛṣṇa-niṣṭhā* and *kṛṣṇa-sevā* are present along with the quality of *sakhya*, *niḥsambhramatā* (absence of reverence). In *vātsalya* the three previous qualities are present along with the quality of *sneha* or affection in rearing and taking care of Kṛṣṇa. In *madhura* the four previous qualities exist in addition to the quality of *madhura*, *nijāṅga-saṅga-dāna* (awarding the association of one's limbs).

This is exactly like the development of qualities that are found in the universal elements. In the sky or ether there is only one quality, sound. In the air there are two qualities, sound and touch. In fire there are three qualities, sound, touch and form. In water there are four qualities, sound, touch, form and taste. And in the earth, sound, touch, form, taste and smell are present. Thus in *sānta* one quality is present, in *dāsya* two, in *sakhya* three, in *vātsalya* four and in *madhura* all five qualities are present. ❀

The twelve forms of *rati* will now be defined:

Mukhya-rati

(1) Śānta-rati

Resoluteness or steadiness of mind is known as *sama* or equanimity. Previous authorities have declared that the mental

General Description of Sthāyibhāva

disposition by which one renounces the inclination for material sense enjoyment and becomes established in the bliss of the self (*nijānanda*) is called *śama*. The *rati* of persons who are predominated by this equanimity and who, due to seeing Śrī Kṛṣṇa as the Paramātmā, are devoid of *mamatā* or a sense of possessiveness in relation to Kṛṣṇa, is called *śānta-rati*. *Mamatā* refers to a deep sense of attachment to Kṛṣṇa by which one thinks, “Kṛṣṇa is my master. Kṛṣṇa is my friend,” and so on.

(2) Dāsyā-rati

That *rati* by which a devotee considers himself inferior to Kṛṣṇa and therefore fit to receive the Lord’s favour and which is possessed of a worshipful attitude towards Śrī Kṛṣṇa is called *dāsyā-rati* (also known as *prīti-rati*). This *dāsyā-rati* produces attachment for Śrī Kṛṣṇa and destroys attachment for all other things.

(3) Sakhyā-rati

One who possesses a particular type of *rati* by which he considers himself to be equal to Kṛṣṇa in all respects is called a *sakhā* or friend of Śrī Kṛṣṇa. Because it induces the sense of equality with Kṛṣṇa, this *rati* is characterised by *viśrambha*, a deep feeling of intimacy that is devoid of all restraint. This *viśrambha-rati* is known as *sakhyā-rati*. Because of this absence of restraint there is joking and humorous behaviour. Unlike the servants, Kṛṣṇa’s friends are devoid of the conception that they are subordinate to Him.

(4) Vātsalyā-rati

Those who are possessed of *rati* by which they consider themselves as elders of Śrī Kṛṣṇa are honourable to Him. Their *rati*, which is imbued with kindness and favour towards Kṛṣṇa, is called *vātsalyā-rati*. In *vātsalyā-rati* the activities of nurturing Kṛṣṇa, offering blessings, touching the chin and so on are *anubhāvas*.

(5) Madhura-rati

The *rati* of the *gopīs*, which is the original cause of the eight types of conjugal enjoyment (*sambhoga*) such as remembrance,

beholding the beloved and so on exchanged between Śrī Hari and the deer-eyed *gopīs*, is called *madhura-rati*. This is also known as *priyatā-rati*. In *madhura-rati* sidelong glances, movement of the eyebrows, intimate words and sweet smiles are manifested as *anubhāvas*.

Gauṇa-rati

(1) Hāsa-rati

The cheerfulness of the heart that is experienced upon witnessing unusual alterations of speech, dress, activities and so on is called *hāsa* or laughter. In *hāsa* there is expansion of the eyes and vibration of the nose, lips and cheeks. When laughter arises from speech, dress and activities that are related to Kṛṣṇa and receives nourishment from a primary, nourishment-giving emotion (*mukhya-parārtha-rati*) which then recedes into the background, it is transformed into *hāsa-rati*.

(2) Vismaya-rati

The expansion of the heart that takes place upon witnessing extraordinary objects is called *vismaya* or astonishment. In *vismaya* there is widening of the eyes, appreciative exclamations and horripilation. When astonishment arises from seeing the uncommon pastimes of Śrī Kṛṣṇa and receives nourishment from one of the primary, nourishment-giving emotions (*mukhya-parārtha-rati*) which then recedes into the background, it is transformed into *vismaya-rati*.

(3) Utsāha-rati

A firm attachment and urgency to carry out one's aspired-for activity of fighting, giving charity, displaying mercy or performing religious duties, the fruit of which is praised by *sādhus*, is called *utsāha*, enthusiasm. In *utsāha* there is tremendous exertion or diligence, an absence of patience and no dependence upon time. When enthusiasm arises in relation to Kṛṣṇa and receives

General Description of Sthāyibhāva

nourishment from *mukhya-parārtha-rati* which recedes into the background, it is transformed into *utsāha-rati*.

(4) Śoka-rati

The sorrow and grief that one experiences in the heart due to separation from one's beloved or upon perceiving that some calamity has befallen the beloved is called *śoka*. In *śoka* there is lamentation, falling on the ground, sighing, drying of the mouth and delusion. When that sorrow arises in relation to Śrī Kṛṣṇa and is nourished by *mukhya-parārtha-rati*, it is transformed into *śoka-rati*.

(5) Krodha-rati

The inflammation of the heart that takes place when confronted with hostility is called *krodha* or anger. In *krodha* there is harshness, frowning and redness of the eyes. When anger arises in relation to Śrī Kṛṣṇa and is nourished by *mukhya-parārtha-rati*, it is transformed into *krodha-rati*. *Krodha-rati* is of two types: *kṛṣṇa-vibhāvā* (having Kṛṣṇa as its object) and *kṛṣṇa-vairi-vibhāvā* (having Kṛṣṇa's enemy as its object).

(6) Bhaya-rati

The extreme agitation and restlessness of the heart that is experienced upon committing some offence or seeing a dreadful object is called *bhaya* or fear. In *bhaya* there is hiding oneself, drying of the heart, running away and delusion. When this fear arises in relation to Śrī Kṛṣṇa and is nourished by *mukhya-parārtha-rati*, it is transformed into *bhaya-rati*. Like *krodha*, *bhaya-rati* is of two types: *kṛṣṇa-vibhāvā* (having Kṛṣṇa as its object) and *duṣṭa-vibhāvā* (having a wicked person as its object).

(7) Jugupsā-rati

The contraction or shutting of the heart that takes place upon experiencing detestable things is called *jugupsā* or disgust. In *jugupsā* there is spitting, contraction of the mouth and expressions

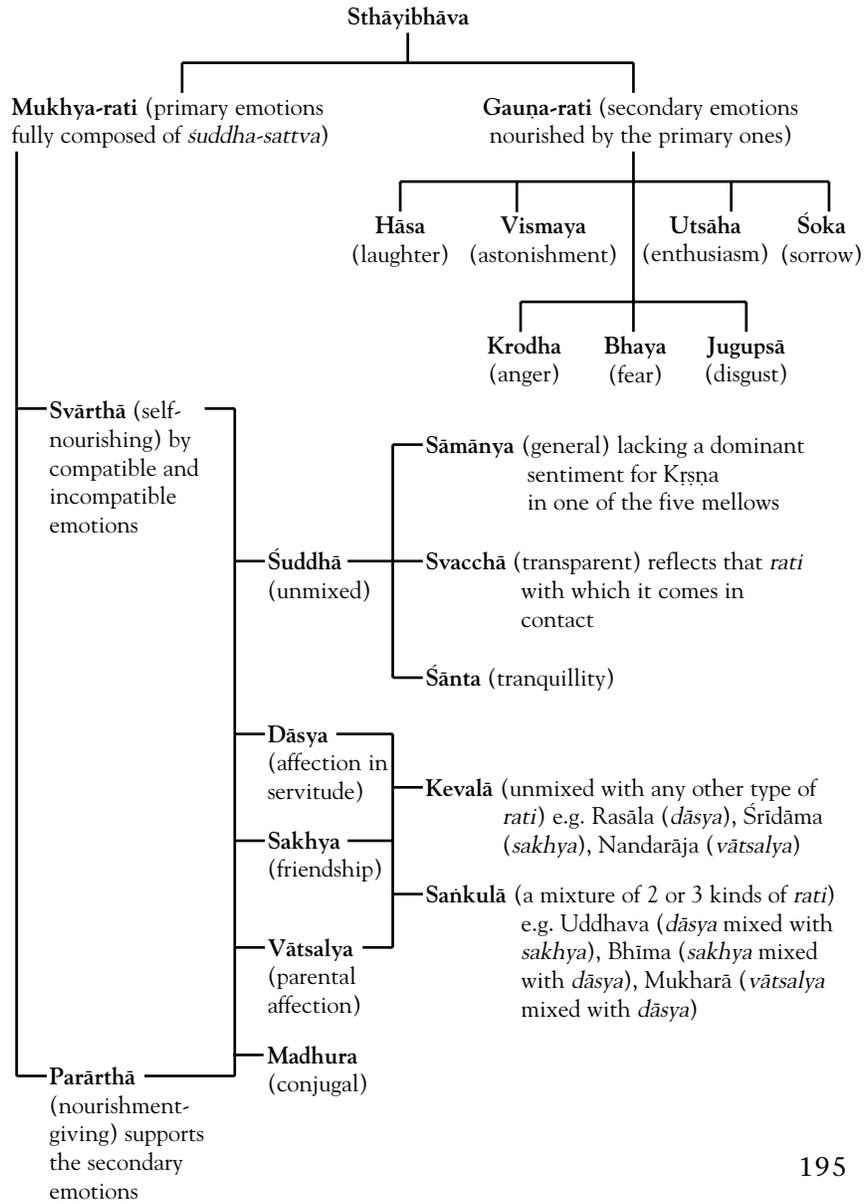
Śrī Bhakti-rasāmṛta-sindhu-bindu

of condemnation. When this feeling of disgust is nourished by *mukhya-parārtha-rati*, it is transformed into *jugupsā-rati*.

General Description of Sthāyibhāva

Divisions of the sthāyibhāva

The *sthāyibhāva* is the permanent and dominant emotion, which brings under its control both compatible (*aviruddha*) and incompatible (*viruddha*) emotions. The divisions of the *sthāyibhāva* are described below.



Presiding deities and colours of bhakti-rasa

When *mukhya-rati* or *gauṇa-rati* combine with their corresponding components of *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicāri-bhāva* in the heart of a *bhāva-* or *prema-bhakta*, they produce an extraordinary taste known as *bhakti-rasa*. As *kṛṣṇa-rati* or the *sthāyibhāva* is of two kinds, *bhakti-rasa* is also of two kinds: *mukhya-rasa* and *gauṇa-rasa*. Each of the *rasas* is characterised by a particular colour and presiding deity. These are described below.

Mukhya-bhakti-rasa (primary rasas)

- Śānta (tranquillity)
sveta (white),
Kapila
- Dāsya (servitude)
citra (multicoloured),
Mādhava
- Sakhya (friendship)
aruṇa (reddish-brown),
Upendra
- Vātsalya (parental)
śoṇa (deep red),
Nṛsiṃha
- Mādhurya (conjugal)
śyāma (dark),
Nanda-nandana

Gauṇa-bhakti-rasa (secondary rasas)

- Hāsya (laughter)
pāṇḍara (yellowish-white),
Balarāma
- Adbhuta (astonishment)
piṅgala (yellowish-brown),
Kūrma
- Vira (heroism)
gaura (fair),
Kalki
- Karuṇa (compassion)
dhūmra (smoke-coloured),
Rāghava
- Raudra (anger)
rakta (saffron-red),
Bhārgava
- Bhayānaka (fear)
kāla (black),
Varāha
- Bibhatsa (disgust)
nila (blue),
Mīna (Matsya)

General Description of Sthāyibhāva

Bhakti-rasa tasted in five ways

The twelve *rasas* react on the mind in five different ways and thus *bhakti-rasa* is tasted in five varieties. These are described below.

Pūr̥ti (fulfilment): In *sānta-rasa* there is satisfaction or fulfilment of the heart.

Vikāsa (opening): In *dāsya-*, *sakhya-*, *vātsalya-*, *mādhurya-* and *hāsya-rasas* there is cheerfulness or opening of the heart.

Vistāra (expansion): In *vīra-* and *adbhuta-rasas* there is expansion of the heart.

Vikṣepa (distraction): In *karuṇa-* and *raudra-rasas* the heart becomes distracted.

Kṣobha (disturbance): In *bhayānaka-* and *bībhatsa-rasas* the heart becomes disturbed.

Verse 18 – Śānta-rasa

*atha śānta-rase narākṛti parabrahma caturbhujāḥ nārāyaṇaḥ
paramātmā ityādi guṇaḥ śrī-kṛṣṇo viṣayāmbanaḥ. sanaka
sanandana sanātana sanatkumārādayaḥ āśrayāmbanaḥ
tapasvinaḥ. jñānino 'pi mumukṣāṁ tyaktvā śrī-kṛṣṇa-bhakta-
kṛpayā bhakti-vāsanā-yuktā yadi syus tadā te 'py
āśrayāmbanaḥ. parvata-śaila-kānanādi-vāsijana-saṅga-siddha-
kṣetrādayaḥ uddīpana-vibhāvāḥ. nāsikāgra-dṛṣṭiḥ avadhūta-ceṣṭā
nirmamatā bhagavad-dveṣi-jane na dveṣaḥ tad-bhakta-jane 'pi
nāti-bhaktiḥ maunam jñāna-śāstre 'bhiniveśaḥ ity ādayo
'nubhāvāḥ. aśru-pulaka-romāñcādyāḥ pralaya-varjītāḥ sāttvikāḥ.
nirveda-mati-dhṛtyādayaḥ sañcāriṇaḥ. śāntiḥ sthāyī. iti śānta-
rasaḥ.*

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In *Bhakti-rasāmṛta-sindhu* (3.1.4) *śānta-bhakti-rasa* is defined in the following way:

*vakṣyamāṇair vibhāvādyaiḥ
śaminām svādyatām gataḥ
sthāyī śānti-ratir dhīraiḥ
śānta-bhakti-rasaḥ smṛtaḥ*

If *śānta-rati sthāyibhāva* mixes with the elements of *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicāri-bhāva* that are appropriate for *śānta-rasa* and becomes very tasteful in the hearts of devotees who are predominated by *śama* or equanimity, it is called *śānta-bhakti-rasa* by the learned.

Vibhāva

Viṣayāmbana of śānta-rasa

The *viṣayāmbana* of *śānta-rasa* is Śrī Kṛṣṇa manifested as the personification of eternity, cognisance and bliss, the pinnacle

Śānta-rasa

of *ātmārāmas*, the Parabrahma with humanlike appearance, four-handed Nārāyaṇa and the Paramātmā.⁹ The qualities He exhibits are as follows: He is peaceful (*śānta*), He endures even intolerable distress (*dānta*), He is free from all sins and He purifies others of sins (*suci*), He is in full control of His senses (*vaśī*), He is never controlled by the dictates of *māyā* (*sadā-svarūpa-samprāpta*), He bestows *mukti* on the enemies killed by Him (*hatāri-gati-dāyaka*) and He is omnipresent (*vibhu*).

Āsrayāmbana of śānta-rasa

The *śānta-bhaktas* (those whose *rati* is predominated by *sama*, equanimity) are the *āśrayāmbana* of *śānta-rasa*. The *śānta-bhaktas* are of two types: (1) *ātmārāma* (those who take pleasure in the self) and (2) *tapasvī-gaṇa* (those who undertake austerities with faith in *bhakti*).

(1) Ātmārāma

Sanaka, Sanandana, Sanātana and Sanat Kumāra, who are devoid of *mamatā* or the sense of possessiveness in relation to the Lord, who are firmly focused on the Supreme Lord (*bhagavan-niṣṭha*) and who propound the path of *bhakti*, are prominent among the *ātmārāma śānta-bhaktas*.

(2) Tapasvī-gaṇa

Those who adopt *yukta-vairāgya* and practise *bhagavad-bhajana*, knowing that without *bhakti* liberation cannot be obtained, are called *tāpasa śānta-bhaktas*. Such persons have faith in *bhakti* only as a process for attaining liberation. As long as they take up the limbs of *bhakti* with a desire for *mukti*, *śānta-rati*, which is the basis of *śānta-rasa*, cannot appear in their hearts. If such *jñānīs* give up the desire for liberation, then by the mercy of the devotees of Śrī Kṛṣṇa, *bhakti*, or in other words *śānta-rati*,

⁹ Those who are situated in *śānta-rasa* are attracted to Paramātmā and to the four-handed form of Śrī Nārāyaṇa, who is the *vilāsa* expansion of Śrī Kṛṣṇa and the Lord of the *paravyoma* or Vaikuṅṭha, the majestic realm of the spiritual sky. Their attraction is not towards the two-handed form of Śrī Kṛṣṇa.

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appears in their hearts. At that time they may also become the *āśrayāmbana* of *sānta-rasa*.

Uddīpana

Uddīpana-vibhāva, or things which stimulate *rati* for Śrī Kṛṣṇa, are of two kinds: *asādhāraṇa* (uncommon or unique) and *sādhāraṇa* (common). The *asādhāraṇa-uddīpanas* are stimulants which impel devotees of one specific *rasa* and the *sādhāraṇa-uddīpanas* are those which impel devotees of other *rasas* as well.

Asādhāraṇa-uddīpana

Hearing the *mahā* Upaniṣads, living in a secluded place, apparition of Śrī Kṛṣṇa within the heart imbued with *suddha-sattva*, discussing philosophical conclusions, predominance of *jñāna-śakti*, beholding the universal form, association of holy men who reside in the mountains and forests, discussion of the Upaniṣads with persons who are equally knowledgeable and so on, are the *asādhāraṇa-uddīpanas* or unique stimulants for this *rasa*.

Sādhāraṇa-uddīpana

The fragrance of *tulasī* from the lotus feet of the Lord, the sound of a conchshell, sacred mountains and holy forests, holy places (such as the Gaṅgā or Badarikāśrama), the perishability of material objects and the all-devouring quality of time, are *sādhāraṇa-uddīpanas* or stimulants which the *sānta-bhaktas* share in common with the *dāśya-bhaktas*.

Anubhāva

Asādhāraṇa-anubhāva

Staring at the tip of the nose, behaving as an ascetic who is beyond all codes of social conduct (*avadhūta*), indifference, walking while extending the vision no more than six feet in front, exhibiting the *jñāna-mudra* (joining together of the thumb with the forefinger), absence of malice towards those who are adverse to

Śānta-rasa

the Lord, absence of excessive affection towards the devotees of the Lord, absence of proprietorship, freedom from false ego, observance of silence, deep absorption in the *jñāna-sāstras*, and other such items, are the *asādhāraṇa-anubhāvas* or the specific outward symptoms that reveal the *śānta-rati* situated within.

Sādhāraṇa-anubhāva

Yawning, writhing of the limbs, bowing and offering prayers before the Lord, and giving instructions on *bhakti* are the *sādhāraṇa-anubhāvas* or outward symptoms which the *śānta-bhaktas* share in common with the *dāsyā-bhaktas*.

Sāttvika-bhāva

Other than *pralaya* (loss of consciousness or fainting), all the *sāttvika-bhāvas* such as tears, standing of the hairs on end, perspiration, trembling and so on are visible in *śānta-bhakti-rasa*. These *sāttvika-bhāvas* can manifest up to the stage of *jvalita*. *Jvalita*¹⁰ is the stage in which two or three *sāttvika-bhāvas* appear simultaneously and can be controlled only with difficulty. They cannot attain to the stage of *dīpta*¹⁰.

Vyabhicāri-bhāva

The *vyabhicāri-bhāvas* include *nirveda* (self-disparagement), *dhṛti* (fortitude), *harṣa* (jubilation), *mati* (conviction or understanding), *smṛti* (remembrance), *viśāda* (despondency), *autsukhya* (ardent desire), *āvega* (excitement), *vitarka* (deliberation) and so on.

Sthāyibhāva

The *sthāyibhāva* of *śānta-rasa* is *śānta-rati*, tranquillity. *Śānta-rati* is of two kinds: *samā* (equal) and *sāndrā* (condensed). When a

¹⁰ Refer back to p. 168 for an explanation of these terms.

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sānta-bhakta is absorbed in *samādhi* and the Lord manifests in his heart, the *rati* that he experiences is called *sama-sānta-rati*. When a *sānta-bhakta* directly sees the form of the Lord before him, the *rati* that he experiences is called *sāndra-sānta-rati*. It is said to be condensed because the bliss of receiving the direct *darśana* of the Lord is far more intense than perceiving the Lord in *samādhi*.

Comment

It may be noted that if someone is the recipient of Nanda-nandana Śrī Kṛṣṇa's special mercy, then even if he was previously fixed in *jñāna*, he attains a super-excellent quality of *rati* which far exceeds that of *sānta-rati*. When his *jñāna-saṁskāras* slacken, he may even become expert in the bliss of *bhakti-rasa* as was the case with Śrī Śukadeva Muni. An example of this is seen in the statement of Śrī Bilvamaṅgala cited in *Bhakti-rasāmṛta-sindhu* (3.1.44):

*advaita-vīthī-pathikair upāsyāḥ
svānanda-simhāsana-labdha-dikṣāḥ
saṭhena kenāpi vayaṁ haṭhena
dāsī-kṛtā gopa-vadhū-viṭena*

Formerly I was an object of worship for those who traverse the path of monism. The advocates of the path of impersonal *brahma-jñāna* used to worship me, thinking me to be very great. Being seated on the throne of *brahmānanda* realisation, I used to receive their adoration. But some cunning ravisher of the young wives of the cowherds, Gopījana-vallabha Nanda-nandana Śrī Kṛṣṇa, has forcibly made me His maidservant.

It is evident from this that by the uncommon mercy of Śrī Śyāmasundara, those who attain a glimpse of the splendour of His charming lotus feet – even those established in Brahman realisation – forget all their deficiencies. They then repent their previous condition and engage in *bhakti*. ❀

Verse 19 – Dāsya-rasa

*atha dāsye rase īśvaraḥ prabhuḥ sarvajñaḥ bhakta-vatsalaḥ
ityādi guṇavān śrī-kṛṣṇo viṣayāmbanaḥ. āśrayāmbanās catur-
vidhāḥ adhikṛta-bhaktāḥ āśritāḥ pārśadāḥ anugās ceti. tatra
brahmā, śaṅkara ityādayo 'dhikṛta-bhaktāḥ. tatra āśritās
trividhāḥ śaraṇyāḥ jñānicarāḥ sevā-niṣṭhāḥ kālīya-jarāsandha-
magadha-rāja-baddha-rājādayaḥ śaraṇyāḥ. prathamato jñānino 'pi
mumukṣām parityajya ye dāsye pravṛttās te sanakādayo jñāni-
carāḥ. ye prathamata eva bhajane ratāste candradhvaja-harihaya-
bahulāśvādayaḥ sevā-niṣṭhāḥ. uddhava-dārūka-śrutadevādayaḥ
pārśadāḥ. sucandra-maṇḍanādyāḥ pureḥ, raktaka-patraka madhu-
kaṅṭhādayo vraje anugāḥ. eṣām saparivāra eva kṛṣṇe ye yathocit
bhakti-mantaḥ 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-
pṛīti-yuktās tu pradyumna-sāmbādayaḥ śrī-kṛṣṇasya pālyāḥ. te
sarve kecin nitya-siddhāḥ kecit sādhana-siddhāḥ kecit sādhakāḥ.
śrī-kṛṣṇānugraha-caraṇa-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.
parīkṣita dārūke uddhava rāgaḥ prakṛta eva. vrajānuge raktakādau
sarva eva. pradyumnādāv api sarva eva. yāvat paryantaḥ śrī-
kṛṣṇa-darśanaḥ prathamato bhavati tāvat-kālam ayogaḥ. darśanā-
nantaram yadi vicchedas tadā viyogaḥ. tatra daśa daśāḥ. aṅgeṣu
tāpaḥ kṛṣṇatā jāgryā āmbana-sūnyatā adhr̥ti jaḍatā vyādhir
unmādo mūrcchitam̐ mṛtiś ca. iti dāsya-rasaḥ.*

Śrī Bindu-vikāśinī-vṛtti

In *Bhakti-rasāmṛta-sindhu* (3.2.3) *dāsya-rasa* (also known as *pṛīta-rasa*) is described as follows:

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*ātmocitair vibhāvādyaiḥ
prītir āsvādanīyatām
nītā cetasi bhaktānām
prīta-bhakti-raso mataḥ*

When *dāśya-rati* becomes tasteful within the hearts of devotees by combination with the appropriate elements of *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicāri-bhāva*, it is called *prīta-bhakti-rasa* or *dāśya-bhakti-rasa*.

In *dāśya-rasa* two kinds of devotees are fit recipients of Kṛṣṇa's mercy: those who possess the attitude of servants and those who possess the attitude of being maintained or reared by Kṛṣṇa. Consequently *dāśya-rasa* is divided into two: (A) *sambhrama-prīta* (the reverence and submission that a servant feels towards the master) and (B) *gaurava-prīta* (the respect and high estimation that a son feels for his father). Those who consider themselves as servants of Kṛṣṇa possess *sambhrama-prīta-rati* and those who consider themselves as reared by Kṛṣṇa possess *gaurava-prīta-rati*. First *sambhrama-prīta-rasa* will be discussed.

(A) Sambhrama-prīta-rasa

Bhakti-rasāmṛta-sindhu (3.2.5) describes *sambhrama-prīta-rasa* as follows:

*dāsābhimāninām kṛṣṇe
syāt prītiḥ sambhramottarā
pūrvavat puṣyamāṇo 'yaṁ
sambhrama-prīta ucyate*

When *sambhrama-prīti* towards Śrī Kṛṣṇa is nourished in the hearts of the *dāśya-bhaktas* (those devotees who cherish the conception of being Kṛṣṇa's servants) by combination with *vibhāva* and the other elements, it is called *sambhrama-prīta-rasa*.

Dāsyā-rasa

Vibhāva

Viṣayālbhāna of sambhrama-prīta-rasa

In *sambhrama-prīta-rasa* the two-handed form of Śrī Kṛṣṇa is the *viṣayālbhāna* for the residents of Gokula. In other places, such as Dvārakā and Mathurā, the *viṣayālbhāna* is Śrī Kṛṣṇa sometimes in a two-handed form and sometimes in a four-handed form.

The qualities that Śrī Kṛṣṇa displays as the *viṣayālbhāna* of *sambhrama-prīta-rasa* are described as follows: millions of universes are situated in the pores of His body (*koṭi-brahmāṇḍa-vigraha*); He is an ocean of mercy (*kṛpāmbudhi*); He possesses inconceivable potency (*avicintya-mahāśakti*); He is served by all mystic perfections (*sarva-siddhi-niṣevita*); He is the source of all incarnations (*avatārāvalī-bīja*); He always attracts the *ātmārāmas* (*ātmārāma-gaṇākarṣī*); He is independent and His order cannot be transgressed (*īśvara*); He is the master (*prabhu*), the supreme object of worship (*paramārādhya*) and all-knowing (*sarvajña*); He is firmly fixed in vow (*sudṛḍha-vrata*), opulent (*samṛddhimān*), forgiving (*kṣamāsīla*) and the protector of surrendered souls (*śaraṇāgata-pālaka*); His actions are very pleasing (*dakṣiṇa*); His words never prove false (*satya-vacana*); He can perform difficult tasks with ease (*dakṣa*); He acts for the welfare of everyone (*sarva-subhāṅkara*); He is famous for putting His enemies into distress (*pratāpī*); He is religious (*dhārmika*) and acts in accordance with *śāstra* (*śāstra-cakṣuḥ*); He is the friend of His devotees (*bhakta-suhṛt*) and magnanimous (*vadānya*); His body is radiant and He is extremely powerful and influential (*tejasvī*); and He is grateful (*kṛtajña*), famous (*kīrtimān*), the most excellent (*varīyān*), powerful (*balavān*) and controlled by the love of His devotees (*prema-vaśya*).

Āśrayālbhāna of sambhrama-prīta-rasa

Four kinds of devotees are the *āśrayālbhāna* of *sambhrama-prīta-rasa*: (1) *adhikṛta* (appointed or authorised servants), (2) *āśrita* (those who have taken refuge at the lotus feet of Kṛṣṇa), (3) *pāriṣada* (the retinue or attendants of the Lord) and (4) *anugas* (followers of the Lord).

(1) Adhikṛta-bhaktas

Servants who are appointed to their respective positions by Śrī Kṛṣṇa such as Brahmā, Śaṅkara, Indra and other demigods are known as *adhikṛta-bhaktas*.

(2) Āśrita-bhaktas

The *āśrita-bhaktas* are of three kinds: *saraṇya* (those who have taken refuge of the Lord), *jñānicara* (those who were formerly attached to the path of *jñāna*) and *sevā-niṣṭha* (those who are fixed in the service of the Lord). The attitudes of these three types of devotees are expressed in the following verse from *Bhakti-rasāmṛta-sindhu* (3.2.22):

*kecid bhītāḥ saraṇam abhitaḥ saṁśrayante bhavantaṁ
vijñātārthās tvad-anubhavataḥ prāsya kecin mumukṣāṁ
śrāvaṁ śrāvaṁ tava nava-navāṁ mādhurīm sādhu-vṛndāḥ
vṛndāraṇyotsava! kila vayaṁ deva! sevemahi tvām*

[A *sādhaka-bhakta* possessing the innate characteristic of *dāsyarati* spoke as follows:] O festival of Vṛndāvana (one who gives pleasure to Vṛndāvana)! O Lord! Some persons, being very fearful, have taken complete shelter of You, knowing You to be their protector. Other persons, having realised You, have become acquainted with the supreme truth. Thus they have given up their desire for *mokṣa* and taken refuge of You, whereas we are devotedly engaged in Your service, having heard again and again from the mouths of saintly devotees the ever-fresh and sweet narrations about You.

The first part of this verse describes the *saraṇya-bhaktas*. They take shelter of the Lord as their protector due to being subjected to a fearful situation. Examples of such devotees include Kāliya-nāga and the kings imprisoned by the King of Magadha, Jarāsandha. The second part of this verse describes the *jñānicara-bhaktas*. They are *jñānīs* who take shelter of the Lord after abandoning their desire for *mokṣa*. The four Kumāras – Sanaka, Sanandana, Sanātana and Sanat Kumāra – are examples of *jñānicara-bhaktas*. Although previously *jñānīs*, they renounced their desire for *mokṣa*

Dāsyā-rasa

by the mercy and association of Brahmā, the original father of all, and became engaged in *dāsyā-rasa*. The third part of the above *śloka* describes the *sevā-niṣṭha-bhaktas*. They are devotees who are established in service from the very beginning. These include the kings Candradhvaja, Harihaya and Bahulāsva, as well as Ikṣvāku and Puṇḍarika.

(3) Pāriṣada-bhaktas

The attendants of the Lord in Dvārakā include the *kṣatriyas* such as Uddhava, Dārūka, Sātyaki and Śātrujit as well as the *brāhmaṇa* Śrutadeva. Although serving as ministers, charioteers and so on, they also engage in various services in accordance with time and their respective abilities. Among the Kauravas, Bhīṣma, Parikṣit, Vidura and others are counted as *pāriṣada-bhaktas*. Among the cowherd men of Vraja, Upananda, Bhadra and others are *pāriṣada-bhaktas*.

(4) Anuga-bhaktas

Those whose hearts are always deeply attached to rendering personal services to Śrī Kṛṣṇa are called *anuga-bhaktas* (followers of the Lord). *Anuga-bhaktas* are of two kinds: *purastha* (those residing in Dvārakā) and *vrajastha* (those residing in Vraja). The *anugas* in Dvārakā include Sucandra, Maṇḍana, Stanva, Sutanva and others. In Vraja the *anuga-bhaktas* are Raktaka, Patraka, Patrī, Madhukaṇṭha, Madhuvrata, Rasāla, Suvilāsa, Premakanda, Makaranda, Ānanda, Candrahāsa, Payoda, Vakula, Rasada, Śārada and others.

The *pāriṣada-* and *anuga-bhaktas* are further divided into three classifications: (i) *dhurya* (those who are eminently fit or distinguished), (ii) *dhīra* (composed, calm or clever) and (iii) *vīra* (heroic).

(i) Dhurya

Those devotees who display appropriate love and devotion towards both Kṛṣṇa and His family members are known as

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dhurya-bhaktas. In *Bhakti-rasāmṛta-sindhu* (3.2.49) they have been further described as follows:

*kṛṣṇe 'sya preyasī-varge
dāsādau ca yathāyatham
yaḥ prītiṁ tanute bhaktaḥ
sa dhurya iti kīrttate*

Those devotees who extend appropriate love and affection towards Śrī Kṛṣṇa, the lovers of Śrī Kṛṣṇa (*kṛṣṇa-preyasīs*) and the servants of Śrī Kṛṣṇa, are called *dhurya-bhaktas*.

An example of a *dhurya-bhakta* is given as follows in *Bhakti-rasāmṛta-sindhu* (3.2.50):

*devaḥ sevyatayā yathā sphurati me devyas tathāsya priyāḥ
sarvaḥ prāṇa-samānatām pracinute tad bhakti-bhājām gaṇaḥ
smṛtvā sāhasikāṁ bibhemi tad ahaṁ bhaktābhimānonnataṁ
prītiṁ tat praṇate khare 'py avidadhad yaḥ svāस्थ्यam ālabate*

Just as Śrī Kṛṣṇadeva is fit to be served by us, so are His beloveds. Similarly the devotees of Kṛṣṇa are as dear to us as life. But I fear even to remember those arrogant persons who, due to the pride of considering themselves devotees, spend their time happily without offering love to the less intelligent who are, nonetheless, fully surrendered to Kṛṣṇa.

(ii) Dhīra

Those who maintain greater faith in the beloved damsels (*preyasīs*) of Śrī Kṛṣṇa are known as *dhīra-bhaktas*. They have been described in *Bhakti-rasāmṛta-sindhu* (3.2.51) as follows:

*āśritya preyasīm asya
nāti-sevāparo 'pi yaḥ
tasya prasāda-pātraṁ syān
mukhyaṁ dhīraḥ sa ucyate*

Those devotees who have taken shelter of one of the *preyasīs* of Śrī Kṛṣṇa, and are a principal object of Kṛṣṇa's affection even though they are not overly absorbed in service, are known as *dhīra-bhaktas*.

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An example of a *dhīra-bhakta* is given in *Bhakti-rasāmṛta-sindhu* (3.2.52) as follows:

*kam api pṛthag anuccair nācarāmi prayatnam
yadukula-kamalārka tvat-prasāda-śriye 'pi
samajani nanu devyāḥ pārijātārcitāyāḥ
parijana-nikhilāntaḥ pātinī me yadākhyā*

[The son of a nurse of Satyabhāmā was very dear to her. At the time of Satyabhāmā's marriage, her father Satrājit sent him along with her. He used to always live near Satyabhāmā in the inner chambers of the palace at Dvārakā. Although he was not actually the brother-in-law of Śrī Kṛṣṇa, he used to behave with Him in that way, and by his humorous demeanour he gave pleasure to Śrī Kṛṣṇa. One day he spoke as follows to Śrī Kṛṣṇa:] O Kṛṣṇa, You are the sun that causes the lotus flower of the Yadu dynasty to bloom. I have not made even the slightest endeavour to obtain the treasure of Your mercy. Nonetheless I am renowned as one of the attendants of Satyabhāmā whom You worshipped by the Pārijāta tree.

(iii) Vīra

Those who, having attained Kṛṣṇa's mercy, are somewhat proud and therefore do not depend upon any others are called *vīra-bhaktas*. An example of a *vīra-bhakta* is given as follows in *Bhakti-rasāmṛta-sindhu* (3.2.54):

*pralamba-ripur īśvaro bhavatu kā kṛtis tena me
kumāra makaradhvajād api na kiñcid āste phalam
kim anyad aham uddhataḥ prabhu-kṛpā-kaṭākṣa-śriyā
priyā-parīṣad-agrimām na gaṇayāmi bhāmām api*

No doubt, Śrī Baladeva, the enemy of Pralambha, is the Supreme *īśvara* – but of what use is that to me? I have nothing to gain even from Pradyumna who bears the flag of *makara* (a large sea creature that is considered to be the epitome of sensual desire). Then what to speak of others? Having obtained the wealth of the merciful side-long glance of Śrī Kṛṣṇa, I have become so haughty that I take no consideration even of Satyabhāmā, the foremost among Śrī Kṛṣṇa's lovers.

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Śrīla Jīva Gosvāmī explains that in this instance, although the *vīra-bhakta* internally has love for Balarāma, Pradyumna and Satyabhāmā, there is an outward suggestion of pride for the sake of amusement arising out of affection. This is not real pride; otherwise it would not be *rasa* but *virasatā*, that which is opposed to *rasa*. He further explains that this verse was spoken by a *vīra-bhakta* to an intimate attendant of Satyabhāmā in a secluded place. If it had been spoken in public, it would have been a source of embarrassment to Śrī Kṛṣṇa because of the satirical allusion to Satyabhāmā, even more so than the overstepping of Baladeva.

All the above-mentioned devotees are of three types: *nitya-siddha*, *sādhana-siddha* and *sādhaka*.

Uddīpana

Asādhāraṇa-uddīpana

Attainment of Kṛṣṇa's favour, the dust from His lotus feet, acceptance of His *mahā-prasāda* and the association of other devotees situated in *dāsyā-rasa* are *asādhāraṇa-uddīpanas* or stimulants unique to *sambhrama-prīta-rasa*.

Sādhāraṇa-uddīpana

The sound of Kṛṣṇa's flute and buffalo horn, His smiling glance, hearing of His qualities, a lotus flower, His footprints, a fresh rain cloud, the fragrance of His limbs and so on, are *sādhāraṇa-uddīpanas* or stimulants that *dāsyā-bhaktas* share in common with devotees of all the other *rasas*.

Anubhāva

Asādhāraṇa-anubhāva

To be fully engaged in services to Śrī Kṛṣṇa that are suited to one's ability, to be devoid of all trace of jealousy in spite of seeing each other's excellence in the matter of personal service to Śrī Kṛṣṇa, to keep friendships with the servants of the Lord and to

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have firm faith in the mood of servitude only, are the *asādhāraṇa* or specific *anubhāvas* of *sambhrama-prīta-rasa*.

Sādhāraṇa-anubhāva

The thirteen *anubhāvas* previously mentioned such as dancing and singing, showing respect towards Kṛṣṇa's friends, detachment and so on, are the *sādhāraṇa-anubhāvas* or symptoms shared in common with devotees of other *rasas*.

Sāttvika-bhāva

All eight *sāttvika-bhāvas* such as tears and becoming stunned are present in this *rasa*.

Vyabhicāri-bhāva

There are twenty-four *vyabhicāri-bhāvas* in *sambhrama-prīta-rasa*: jubilation, pride, fortitude, self-disparagement, depression, wretchedness, anxiety, remembrance, apprehension, resolve, ardent desire, fickleness, deliberation, agitation, bashfulness, inertness, bewilderment, madness, concealment of emotions, awakening, dreaming, fatigue, disease and death.

The nine remaining *vyabhicāri-bhāvas* – intoxication, exhaustion, fear, hysteric convulsions, laziness, fury, intolerance, envy and sleepiness – do not give much nourishment to *sambhrama-prīta-rasa*. At the time of meeting with Śrī Kṛṣṇa, jubilation, pride and fortitude are manifest. In separation from Him, fatigue, disease and death are manifest. The eighteen remaining *vyabhicāri-bhāvas* are manifest both in meeting and in separation.

Sthāyibhāva

In *Bhakti-rasāmṛta-sindhu* (3.2.76) the *sthāyibhāva* of *sambhrama-prīta-rasa* is described as follows:

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*sambhramaḥ prabhutā-jñānāt
kampaś cetasi sādaraḥ
anenaikyam gatā prītiḥ
sambhrama-prītir ucyate
eṣā rase 'tra kathitā
sthāyi-bhāvatayā budhaiḥ*

A respectful attitude towards Śrī Kṛṣṇa, evoked by the conception of His being one's worshipful master combined with unsteadiness of the heart to serve Śrī Kṛṣṇa, is called *sambhrama*. When *prīti* towards Śrī Kṛṣṇa attains complete identity with this sense of *sambhrama*, it is called *sambhrama-prīti*. According to learned scholars this *sambhrama-prīti* is the *sthāyibhāva* of *sambhrama-prīta-rasa*.

When *sambhrama-prīti* is augmented it attains successively to the stages of *prema*, *sneha* and *rāga*.

Prema

In *Bhakti-rasāmṛta-sindhu* (3.2.81) *prema* is defined as follows:

*hrāsa-śaṅkā-cyutā baddha-
mūlā premeyam ucyate
asyānubhāvāḥ kathitās
tatra vyanitādayaḥ*

When *sambhrama-prīti* is very firmly rooted, there is no fear of its being diminished. This state is called *prema*. Distress, calamity and other symptoms which are exhibited in this state are *anubhāvas* of *prema*.

Sneha

In *Bhakti-rasāmṛta-sindhu* (3.2.84) *sneha* is defined as follows:

*sāndraś citta-dravam kurvan
premā sneha itīryate
kṣaṇikasyāpi neha syād
viśeṣasya sahiṣṇutā*

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When *prema* is intensified and melts the heart it is called *sneha*. In *sneha* one cannot tolerate separation even for a moment.

Rāga

In *Bhakti-rasāmṛta-sindhu* (3.2.87) *rāga* is defined as follows:

*snehaḥ sa rāgo yena syāt
sukhaṁ duḥkham api sphuṭam
tat sambandha-lave 'py atra
prītiḥ prāṇa-vyayair api*

That *sneha* by which even distress appears like happiness due to slight contact with Śrī Kṛṣṇa, and by which a devotee is prepared to give up his life to please Śrī Kṛṣṇa, is called *rāga*.

In his commentary to this verse Śrīla Jīva Gosvāmī explains the meaning of the words *tat sambandha-lave 'pi* – by even a slight contact with Śrī Kṛṣṇa. This means either direct meeting with Śrī Kṛṣṇa, an appearance identical to Him or the attainment of His mercy. By any of these, even unbearable distress appears like happiness. Furthermore he says that in the absence of such contact with Śrī Kṛṣṇa, even happiness appears like great distress.

Prema, sneha and rāga manifest in different devotees

Previously it was said that the servants of Śrī Kṛṣṇa are of four kinds: *adhikṛta*, *āśrita*, *pāriṣada* and *anuga*. In the *adhikṛta*- and *āśrita-bhaktas*, the *sthāyibhāva* manifests up to the stage of *prema*. In the *pāriṣada-bhaktas* the *sthāyibhāva* may attain to the stage of *sneha*. In Parikṣit, Dāruka and Uddhava it manifests up to the stage of *rāga*. In the *vrajānugas*, of which Raktaka is the chief, and in Pradyumna also, *prema*, *sneha* and *rāga* are observed. (Pradyumna is classified as a *lālya-bhakta* described ahead under the heading of *gaurava-prīta-rasa*.) *Rāga* is found in the ordinary *anugas*, but when *rāga* manifests in the *vrajānugas* it is mixed with a small portion of *praṇaya* and therefore displays symptoms of *sakhya-bhāva*.

Meeting and separation

In *prīta-bhakti-rasa* there are two conditions: (1) *ayoga* (separation) and (2) *yoga* (meeting).

(1) Ayoga

The absence of Kṛṣṇa's association is called *ayoga*. In this condition all devotees experience various symptoms or *anubhāvas* such as deep absorption of the mind in Śrī Kṛṣṇa, searching out His qualities and thinking of some means by which He may be obtained. *Ayoga* is further divided into two parts: *utkañṭhitva* (anxious longing) and *viyoga* (separation). The desire to see Śrī Kṛṣṇa for the first time is called *utkañṭhitva*, anxious longing. When there is separation from Kṛṣṇa after having already attained His association, it is called *viyoga*.

In *viyoga* there are ten conditions: (1) *aṅga-tāpa* (fever or burning of the limbs), (2) *kṛṣatā* (emaciation), (3) *jāgaraṇa* (sleeplessness), (4) *ālabhana-sūnyatā* (absence of support or shelter for the mind), (5) *adhṛti* (absence of fortitude or absence of attachment for all objects), (6) *jaḍatā* (inertness), (7) *vyādhi* (disease), (8) *unmāda* (madness), (9) *mūrcchā* (fainting) and (10) *mṛti* (death).

(2) Yoga

To be united with Kṛṣṇa is called *yoga*. *Yoga* is of three types: *siddhi* (perfection), *tuṣṭi* (satisfaction) and *sthiti* (residence). When after *utkañṭhitva* one meets Kṛṣṇa for the first time, it is called *siddhi*, perfection. When one is reunited with Kṛṣṇa after separation (*viyoga*) it is called *tuṣṭi*, satisfaction. To live together with Kṛṣṇa on a steady basis is called *sthiti*, residence.

(B) Gaurava-prīta-rasa

Having discussed *sambhrama-prīta-rasa* we will now describe *gaurava-prīta-rasa*. *Gaurava-prīta-rasa* is described as follows in *Bhakti-rasāmṛta-sindhu* (3.2.144):

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*lālyābhīmāninām kṛṣṇe
syāt prītir gauravottarā
sā vibhāvādibhiḥ puṣṭā
gaurava-prītir ucyate*

Prīti or affection for Kṛṣṇa that is found in the sons of Kṛṣṇa, who cherish the conception of being brought up by Him, or those who consider themselves as younger brothers and so on, is called *gauravottara-prīti* (affection characterised by the reverence one has towards an elder). When this type of *prīti* (or in other words, *kṛṣṇa-rati*) is nourished by the corresponding elements of *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicāri-bhāva*, it is called *gaurava-prīta-rasa*.

Vibhāva

Viṣayāmbana of gaurava-prīta-rasa

The *viṣayāmbana* of *gaurava-prīta-rasa* is Śrī Kṛṣṇa who is endowed with the qualities of being the supreme *guru*, protector and maintainer, and who possesses great fame, intelligence and strength.

Āśrayāmbana of gaurava-prīta-rasa

The *āśrayāmbana* of *gaurava-prīta-rasa* are the *lālyā-bhaktas*, those who are reared, nourished or cared for by Kṛṣṇa. Those who cherish the conception of being juniors and those who consider themselves as sons are both known as *lālyā-bhaktas*. Sāraṇa, Gada and Subhadra are principal among those who consider themselves as juniors. Pradyumna, Cārudeṣṇa, Sāmba and other princes of the Yadu dynasty consider themselves as sons. Śrī Pradyumna, the son of Rukmiṇī, is the chief among all the *lālyā-bhaktas*.

The devotees of both kinds – namely *sambhrama-prīta-bhaktas* and *gaurava-prīta-bhaktas* – always serve Kṛṣṇa with a reverential or respectful attitude. In the servants at Dvārakā, *aiśvarya-jñāna* or knowledge of the Lord's majesty is predominant. In the *lālyā-bhaktas*, *sambandha-jñāna* or knowledge of one's relationship with

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Kṛṣṇa is predominant. The *vrajānugas* never consider Śrī Kṛṣṇa to be Parameśvara or the supreme controller. They are devoid of *aiśvarya-jñāna*. They consider Kṛṣṇa to be the son of the king of the cowherds (Goparāja-nandana). Nonetheless they are aware of Śrī Kṛṣṇa's opulence and power at having obtained victory over Indra. However, they do not consider this power to be due to His being Parameśvara; rather they consider it to be simply some extraordinary ability.

Uddīpana

Śrī Kṛṣṇa's parental affection, mild smiling and glances are the *uddīpanas* of *gaurava-prīta-rasa*.

Anubhāva

To sit on a lower seat in Kṛṣṇa's presence, to follow the directions of the *guru* and elders, to accept responsibilities given by Kṛṣṇa and to give up self-willed behaviour, are the *anubhāvas* of *gaurava-prīta-rasa*. There are other *anubhāvas* that the *lālyā-bhaktas* share in common with other *dāsyā-bhaktas*. These include offering *praṇāma*, frequently remaining silent, shyness, modesty, following the orders of Kṛṣṇa even to the extent of giving up one's life, keeping one's head lowered, steadiness, refraining from laughing or coughing in Kṛṣṇa's presence, and desisting from talks of Kṛṣṇa's confidential pastimes.

Sāttvika-bhāva

All eight *sāttvika-bhāvas* described previously are found in *gaurava-prīta-rasa*.

Vyabhicāri-bhāva

All the *vyabhicāri-bhāvas* that were described above in regard to *sambhrama-prīta-rasa* also apply here.

Dāsyā-rasa

Sthāyibhāva

In *Bhakti-rasāmṛta-sindhu* (3.2.166–7) the *sthāyibhāva* of *gaurava-prīta-rasa* has been described as follows:

*deha-sambandhitāmānād
gurudhīr atra gauravam
tan-mayī lālake prītir
gaurava-prītir ucyate
sthāyibhāvo 'tra sā caiṣām
āmūlāt svayam ucchrītā
kaṁ cid viśeṣam āpannā
premeti sneha ity api
rāga ity ucyate cātra
gaurava-prītir eva sā*

The veneration that arises towards an elder due to bodily relationship is called *gaurava*. In *gaurava* one has the conception of belonging to someone and one thinks, “He is my parent, elder or maintainer”. *Prīti* or affection towards Kṛṣṇa that is characterised by this type of veneration is called *gaurava-prīti*. This *gaurava-prīti*, manifesting itself in the heart of the devotee and then pervading his heart, is the *sthāyibhāva* of *gaurava-prīta-rasa*. When *gaurava-prīti* is augmented and attains a particular state, it is called *prema*. When *prema* is further augmented it attains the state of *sneha*, and when *sneha* is enhanced it attains the state of *rāga*.

The conditions known as *ayoga* and *yoga* and their various subdivisions described previously are also found in *gaurava-prīta-rasa*, *sakhya-rasa* and *vātsalya-rasa*.

Verse 20 – Sakhya-rasa

*atha sakhya-rase vidagdho buddhimān suveśaḥ sukhityādi-
gunaḥ śrī-kṛṣṇo viṣayāmbanaḥ. āśrayāmbanaḥ sakhāyaś catur-
vidhāḥ. suhṛdaḥ sakhāyaḥ priya-sakhāyaḥ priyanarma-sakhāyaś
ca. ye kṛṣṇasya vayasādhikāś te suhṛdaḥ kiñcid vātsalyavantaḥ. te
subhadra-maṇḍalībhadrā-balabhadrādayaḥ. ye kiñcid vayasā
nyūnāś te kiñcid dāsya-miśrāḥ sakhāyaḥ. te viśāla-vṛṣabha-
devaprasthādayaḥ. ye vayasā tulyāś te priya-sakhāyaḥ śrīdāma-
sudāma-vasudāmādayaḥ. ye tu preyasī rahasya-sahāyāḥ śṛṅgāra
bhāva-sprhāś te priyanarma-sakhāyaḥ subala-
madhumaṅgalārjunādayaḥ. śrī-kṛṣṇasya kaumāra-pauṅḍa-
kaisoraṇ vayāmsi śṛṅga-veṇu-dala-vādyādayaś ca uddīpana-
vibhāvāḥ. tatra pramāṇam – “kaumāraṁ pañcamābdāntam
pauṅḍam daśamāvadhi. kaisoram āpañca-daśam yauvanam tu
tataḥ param.” aṣṭa-māsādhika-daśa-varṣa-paryantaṁ śrī-kṛṣṇasya
vraje prakṛta-vihāraḥ. ataeva śrī-kṛṣṇasyālpa-kālata eva vayo-
vṛddhyā māsa-catustayādhika-vatsara-traya-paryantaṁ kaumāram.
tataḥ param aṣṭa-māsādhika-ṣaḍ-varṣa-paryantaṁ pauṅḍam.
tataḥ param aṣṭa-māsādhika-daśa-varṣa-paryantaṁ-kaisoram.
tataḥ param api sarva-kālam vāpya kaisoram eva. daśa-varṣam
śeṣa-kaisoram. tatraiva sadā sthitiḥ. evam saptame varṣe
vaisākhe māsi kaisorāmbhaḥ. ataeva prasiddhaḥ pauṅḍa-
madhye preyasībhiḥ saha vihāraḥ. tāsām api tathābhūtatvād iti
prasaṅgāt likhitam. sakhye bāhu-yuddha-khelā eka-śayyā-
śayanādayo ’nubhāvāḥ. āśru-pulakādayaḥ sarve eva sāttvikāḥ.
harṣa-garvādayaḥ sañcāriṇaḥ sāmā-dṛṣṭyā niḥsambhramatāmayaḥ
viśvāsa-viśeṣaḥ sakhya-ratiḥ sthāyī bhāvaḥ. atha praṇayaḥ premā
sneho rāgaḥ sakhyena saha pañca-vidhaḥ syāt. anyatra arjuna-
bhīmasena śrīdāma-viprādyāḥ sakhāyaḥ. tatrāpi viyoge daśa daśāḥ
pūrvavat jñātavyāḥ. iti sakhya-rasaḥ.*

Sakhya-rasa

Śrī Bindu-vikāśinī-vṛtti

In *Bhakti-rasāmṛta-sindhu* (3.3.1) *sakhya-rasa* is described as follows:

*sthāyī bhāvo vibhāvādyaiḥ
sakyam ātmocitair iha
nītaś citte satām puṣṭim
rasaḥ preyaṅ udīryate*

When *sakhya-rati sthāyibhāva* is nourished within the hearts of devotees by combination with the appropriate *vibhāvas*, *anubhāvas*, *sāttvika-bhāvas* and *vyabhicāri-bhāvas*, it is called *preyo-bhakti-rasa* or *sakhya-bhakti-rasa*.

Vibhāva

Viṣayāmbana

As described earlier in regard to *dāsyā-bhakti-rasa*, Śrī Kṛṣṇa is the *viṣayāmbana*, sometimes in a two-handed form and sometimes in a four-handed form. The qualities He displays as the *viṣayāmbana* of *preyo-bhakti-rasa* are described as follows: He is beautifully dressed (*suveśa*); He possesses all divine characteristics in the features and markings of His body (*sarva-sat-lakṣaṅānvita*); He is extremely powerful (*baṣṭha*); He is adept in many different languages (*vividhādbhuta-bhāṣānvita*); His speech is very pleasing to the ears and filled with sweetness and *rasa* (*vāvadūka*); He is learned in all branches of knowledge and expert in adopting appropriate behaviour (*supaṅḍita*); He is sagacious and His intelligence is very subtle (*buddhimān*); He is quick-witted and thus able to invent newer and newer meanings on the spur of the moment (*vipula-pratibhānvita*); He is expert, being able to quickly accomplish very difficult tasks (*dakṣa*); He is merciful and thus unable to tolerate the distress of others (*karuṇa*); He is the best of heroes (*vīra-śekhara*); He is expert in the sixty-four arts and in amorous sportive pastimes (*vidagdha-rasika*); He forgives the offences of

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others (*kṣamāśīla*); He is the object of everyone's affection (*raktaloka*); He is possessed of great opulence (*samṛddhimān*); He always enjoys happiness and is never touched by even a trace of distress (*sukhī*); and He is superior to all (*varīyān*).

Āsrayāmbana

The *sakhās* (friends) of Śrī Kṛṣṇa, who have a strong sense of *mamatā* (possessiveness) towards Him, who are possessed of deep faith, who are firmly fixed on Him, who benefit others by their behaviour and who are deeply absorbed in serving Kṛṣṇa in the mood of a friend, are the *āśrayāmbana*. They have been further described in *Bhakti-rasāmṛta-sindhu* (3.3.8) as follows:

*rūpa-veṣa-guṇādyais tu
samāḥ samyag ayantritāḥ
viśrambha-sambhṛtātmāno
vayasyās tasya kīrtitāḥ*

Those who are identical to Śrī Kṛṣṇa in terms of form, qualities and dress, who are completely devoid of the constraints that are found in the servants and who are possessed of deep faith in Kṛṣṇa imbued with intimacy, are known as *vayasyas* (friends).

The *vayasyas* of Kṛṣṇa are of two types: *pura-sambandhi* (those residing in the city) and *vraja-sambandhi* (those residing in Vraja). The *sakhās* residing in the city include Arjuna, Bhīmasena, Draupadī, Śrīdāmā *brāhmaṇa* (Sudāmā Vipra) and others. Of these Arjuna is considered to be the best. The *vraja-vayasyas* are described as follows in *Bhakti-rasāmṛta-sindhu* (3.3.16):

*kṣaṇādarśanato dināḥ
sadā saha-vihāriṇaḥ
tad-eka-jīvitāḥ proktā
vayasyā vrajavāsinaḥ
ataḥ sarva-vayasyeṣu
pradhānatvaṁ bhajanty amī*

Sakhya-rasa

Those who become perturbed when Kṛṣṇa leaves their sight for even a moment, who always play with Him and who hold Him as dear as life, are the *vraja-vayasyas*. For these reasons they are foremost among all the friends of Kṛṣṇa.

The *vayasyas* of Kṛṣṇa in Gokula are of four types: (1) *suhṛt-sakhā*, (2) *sakhā*, (3) *priya-sakhā* and (4) *priyanarma-sakhā*.

(1) Suhṛt-sakhā

Those whose *sakhya* is mixed with a scent of *vātsalya*, who are slightly older than Kṛṣṇa, who bear a staff and other weapons and who always protect Kṛṣṇa from the demons are called *suhṛt-sakhās*. These include Subhadra, Maṇḍalībhadra, Bhadravardhana, Gobhaṭa, Yakṣa, Indrabhaṭa, Bhadrāṅga, Virabhadra, Mahāguṇa, Vijaya and Balabhadra. Of these Maṇḍalībhadra and Balabhadra are the best.

(2) Sakhā

Those who are slightly younger than Śrī Kṛṣṇa, whose *sakhya* is mixed with a scent of *dāsya* and who are exclusively attached to the happiness of rendering service to Kṛṣṇa are called *sakhās*. These include Viśāla, Vṛṣabha, Ojasvī, Devaprastha, Varūthapa, Maranda, Kusumāpīḍa, Maṇibandha and Karandhama. Of these Devaprastha is the best.

(3) Priya-sakhā

Those who are the same age as Kṛṣṇa and who take exclusive shelter of the attitude of *sakhya* are called *priya-sakhās*. These include Śrīdāmā, Sudāmā, Dāmā, Vasudāmā, Kiṅkiṇī, Stoka-kṛṣṇa, Amśu, Bhadrāsena, Vilāsī, Puṇḍarīka, Viṭaṅka and Kalaviṅka. They always give pleasure to Kṛṣṇa by various types of games and by wrestling, stick-fighting and other types of amusement. Of these Śrīdāmā is the best.

In his commentary to *Bhakti-rasāmṛta-sindhu* (3.3.36–8) Śrīla Jīva Gosvāmī has said that although the friends known as Dāmā, Sudāmā, Vasudāmā and Kiṅkiṇī are known as *priya-sakhās*,

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they may also be counted as *priyanarma-sakhās* because they personify Kṛṣṇa's heart and pervade His entire being. In order to establish this he quotes the following verse from the *Gautamīya-tantra* (15.38):

*dāma-vasudāma-sudāma-kiṅkiṇīn
pūjayed gandha-puṣpakaiḥ
antaḥkaraṇa-rūpās te
kṛṣṇasya parikirtitāḥ
ātmābhedena te pūjyā
yathā kṛṣṇas tathaiva te*

The purport of this statement is that because Dāmā, Vasudāmā, Sudāmā and Kiṅkiṇī personify Kṛṣṇa's heart, they are described to be as worshipable as Kṛṣṇa Himself. Therefore in the ceremony known as *āvaraṇa-pūjā*, a particular method of worship described in *Hari-bhakti-vilāsa* (7.360–76) and referred to in the above verse from the *Gautamīya-tantra*, these four personalities are offered the first worship with scented flowers and sandalwood.

(4) Priyanarma-sakhā

The *priyanarma-sakhās* are superior in every way to the three other types of *sakhās*. They are engaged in extremely confidential services and are possessed of a very special *bhāva* (*sakhī-bhāva*). In other words they perform confidential services for the *preyasīs* (lovers) of Śrī Kṛṣṇa, they assist Kṛṣṇa in meeting with the *preyasīs* and they desire to give pleasure to them. These include Subala, Arjuna, Gandharva, Vasanta, Ujjvala and Madhumaṅgala. Of these Subala and Ujjvala are the best.

The above four types of *sakhā* are of three kinds: *nitya-siddha*, *suracara* (those who were previously demigods and who attained to the position of Kṛṣṇa's friends through the performance of *sādhana*) and *sādhana-siddha*. Although the *suracaras* also attained perfection through *sādhana*, they are classified separately in order to distinguish them from the general *sādhana-siddhas*.

Sakhya-rasa

Uddipana

Kṛṣṇa's age and beauty, His horn, flutes, conch and other musical instruments made out of leaves, His joking behaviour and heroism, His beloved associates and His imitation of the behaviour of kings, demigods and incarnations of the Lord, are the *uddīpanas* of *sakhya-bhakti-rasa*.

Vayasa

Of the various *uddīpanas* mentioned above, Kṛṣṇa's age or *vayasa* will now be described. Kṛṣṇa's age is of three types: *kaumāra* (childhood), *paugaṇḍa* (boyhood) and *kaiśora* (early youth). Generally *kaumāra* is up to the age of five, *paugaṇḍa* is up to the age of ten and *kaiśora* is up to the age of fifteen years. After that comes *yauvana* (mature youth). However, it is well known that Śrī Kṛṣṇa enacted His pastimes in Vraja up to the age of ten years and eight months. Therefore in regard to Śrī Kṛṣṇa maturity takes place even at a very young age.

For Him *kaumāra* is up to three years and four months, *paugaṇḍa* is up to six years and eight months and *kaiśora* is up to ten years and eight months. Thereafter Kṛṣṇa always remains in the condition of *kaiśora*. In Vraja Kṛṣṇa enters the final stage of early youth (*śeṣa-kaiśora*) at the age of ten, and from then on He always remains in that condition. Kṛṣṇa's *kaiśora* begins in the month of Vaisākha (April–May, the second month of the Indian calendar) of His seventh year. Therefore His pastimes with the *gopīs* are celebrated even in the stage of *paugaṇḍa*. The conditions of *kaumāra*, *paugaṇḍa* and *kaiśora* in the *gopīs* follow the exact same pattern. Kṛṣṇa's various ages have been discussed here with reference to the topic of *uddīpana-vibhāva*.

Anubhāva

Sādhāraṇa-anubhāva

The *sādhāraṇa* or common *anubhāvas* of *sakhya-rasa* are wrestling, playing with a ball, gambling, riding on each others'

shoulders, pleasing Kṛṣṇa by stick-fighting, laying down or sitting with Kṛṣṇa on a bed, sitting place or swing, joking in a most striking and charming manner, engaging in water sports and, upon meeting with Kṛṣṇa, dancing, singing and the other symptoms previously described. These are known as *sādhāraṇa-anubhāvas* because they are common to all four kinds of friends. The *anubhāvas* that are unique to each division of friends will now be described.

Asādhāraṇa-anubhāva of the suhṛt-sakhās

To give instructions as to what is to be done and what is not to be done, to engage Kṛṣṇa in beneficial activities and to take the lead in almost all activities are the *anubhāvas* that are unique to the *suhṛt-sakhās*.

Asādhāraṇa-anubhāva of the sakhās

To place *tāmbūla* in Kṛṣṇa's mouth, to draw *tilaka* marks on Him, to anoint Him with sandalwood and to draw pictures on His face are the *anubhāvas* that are unique to the *sakhās*.

Asādhāraṇa-anubhāva of the priya-sakhās

To defeat Kṛṣṇa in battle, to pull Kṛṣṇa by taking hold of His clothes, to steal flowers from Kṛṣṇa's hands, to have oneself dressed and decorated by Kṛṣṇa, and to engage in hand-to-hand battle with Kṛṣṇa are the *anubhāvas* that are unique to the *priya-sakhās*.

Asādhāraṇa-anubhāva of the priyanarma-sakhās

The *priyanarma-sakhās* deliver messages to the Vraja *kīśorīs*. They approve of the Vraja *kīśorīs*' love for Kṛṣṇa. When the Vraja *kīśorīs* quarrel with Kṛṣṇa, the *priyanarma-sakhās* take Kṛṣṇa's side, but when the *kīśorīs* are absent, they are expert in supporting the side of the *yūtheśvarī* of whom they have taken shelter. They also whisper secret messages in Kṛṣṇa's ear. These are the *anubhāvas* that are unique to the *priyanarma-sakhās*.

Sakhya-rasa

Sāttvika-bhāva

All eight *sāttvika-bhāvas* such as tears, trembling and hairs standing on end are present in *sakhya-rasa*.

Vyabhicāri-bhāva

In *sakhya-rasa* all *vyabhicāri-bhāvas* are found except for fierceness, fear and laziness. In separation from Kṛṣṇa, all *vyabhicāri-bhāvas* are found except for intoxication, jubilation, pride, sleep and fortitude, and in meeting all are found except for death, fatigue, disease, hysteric convulsions and wretchedness.

Sthāyibhāva

“We are equals.” When one’s *rati* for Kṛṣṇa is possessed of this attitude and is therefore devoid of the constraints arising from a reverential outlook, and when it is possessed of very deep faith imbued with intimacy (*viśrambha*), it is called *sakhya-rati*. This *sakhya-rati* is the *sthāyibhāva* of *sakhya-rasa*. When *sakhya-rati* is augmented it attains to the stages of *praṇaya*, *prema*, *sneha* and *rāga*. Thus, including *sakhya-rati*, there are five stages in total. *Prema*, *sneha* and *rāga* have been defined already under the heading of *dāsyā-rasa*. *Praṇaya* will now be defined.

Praṇaya

Bhakti-rasāmṛta-sindhu (3.3.108) defines *praṇaya* as follows:

*prāptāyām sambhramādīnām
yogyatāyām api sphuṭam
tad gandhenāpy asaṁsprṣṭā
ratiḥ praṇaya ucyate*

When there is a very distinct presence of elements which would invoke a reverential attitude and yet one’s *rati* is not even slightly influenced by such feelings, it is known as *praṇaya*.

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The conditions known as *ayoga* and *yoga*, as well as the ten conditions of *viyoga* described previously in regard to *dāśya-rasa*,¹¹ are also found in *sakhya-rasa*.

¹¹ Refer back to p. 214 for an explanation of these.

Verse 21 – Vātsalya-rasa

*atha vātsalya-rase komalāṅgo vinayī sarva-lakṣaṇa-yukta ityādi-
guṇaḥ śrī-kṛṣṇo viṣayāmbanaḥ. śrī-kṛṣṇe anugrāhya-bhāva-
vantaḥ pitrādayo gurujanā atra vraje vrajeśvarī-vrajarāja-rohiṇy-
upananda-tat-patny-ādayaḥ. anyatra devakī-kuntī vasudevādayas
ca āśrayāmbanāḥ. smita-jalpita-bālya-ceṣṭādaya uddīpana-
vibhāvāḥ. mastakāghrāṇāsīrvāda-lālana-pālanādayo 'nubhāvāḥ.
sāttvikāḥ stambha-svedādayaḥ sarva eva stana-sravaṇam iti nava-
saṅkhyāḥ. harṣa-saṅkādya vyabhicāriṇaḥ. vātsalya-ratiḥ sthāyī
bhāvaḥ. prema-sneha-rāgās cātra bhavanti. atrāpi viyoge pūrvavat
daśa daśāḥ. iti vātsalya-rasaḥ.*

Śrī Bindu-vikāśinī-vṛtti

In *Bhakti-rasāmṛta-sindhu* (3.4.1) *vātsalya-rasa* is described as follows:

*vibhāvadyais tu vātsalyam
sthāyī puṣṭim upāgataḥ
eṣa vatsalatā-mātraḥ
prokto bhakti-raso budhaiḥ*

When *vātsalya-rati sthāyibhāva* is nourished by its corresponding elements of *vibhāva* and so on, it is called *vātsalya-bhakti-rasa* by the learned.

Vibhāva

Viṣayāmbana

Śrī Kṛṣṇa is the *viṣayāmbana* of *vātsalya-bhakti-rasa*. He is endowed with the following qualities: His limbs are very soft (*komalāṅga*); they are of a darkish complexion (*śyāmāṅga*); His beauty gives great happiness to the eyes (*rucira*); He possesses all divine characteristics in the features and markings of His body (*sarva-sal-lakṣaṇānvita*); He is mild (*mṛdu*); His speech is very

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pleasing even when addressing offenders (*priya-vāk*); He is simple (*sarala*); He is shy when praised by others (*hrīmān*); He is devoid of pride (*vinayī*); He offers respect to His teachers, *brāhmaṇas* and elders (*mānya-mānakṛt*); and He is charitable (*dātā*).

Āśrayāmbana

Kṛṣṇa's mother, father and other elders who have a strong sense of *mamatā* or possessiveness in relation to Him, who give instructions to Him and nurture Him, and who desire to bestow their favour upon Him (who regard Śrī Kṛṣṇa as the object of their mercy) are the *āśrayāmbana* of *vātsalya-rasa*. In Vraja these include Vrajarāja Śrī Nanda Mahārāja, Vrajesvarī Śrī Yaśodā, Rohiṇī-maiyā, Upānanda and his wife Tuṅgī, the other elder and younger brothers of Nanda Bābā and their wives, and the *gopīs* whose sons were stolen by Brahmā. In Mathurā or Dvārakā, Kṛṣṇa's elders in parental affection include Vasudeva, Devakī and her co-wives, Kuntī, Sāndīpani Muni and others. Of all these Śrī Yaśodā is the best.

Uddīpana

Kṛṣṇa's age (*kaumāra*, *paugaṇḍa* and *kaiśora*), beauty, dress, childhood restlessness, sweet words, mild smiling and childhood pastimes are the *uddīpanas* of *vātsalya-rasa*.

Anubhāva

Smelling Kṛṣṇa's head, cleansing His limbs with the hands, offering blessings, giving orders, looking after Kṛṣṇa in various ways (such as bathing Him), offering protection, giving beneficial instructions and other such activities are the *anubhāvas* of *vātsalya-rasa*.

Vātsalya-rasa

Sāttvika-bhāva

In addition to the eight usual *sāttvika-bhāvas*, there is one more item which is unique to *vātsalya-rasa*, and that is flowing of milk from the breast. Thus in all there are nine *sāttvika-bhāvas* in this *rasa*.

Vyabhicāri-bhāva

The twenty-four *vyabhicāri-bhāvas* that were listed for *dāsyā-rasa* are also found in *vātsalya-rasa*. In addition to these, *apasmṛti* or hysteric convulsions are also found in this *rasa*.

Sthāyibhāva

Vātsalya-rati is characterised by feelings of *anukampa*, a desire to favour and support a person who is worthy of and in need of support; it is also devoid of reverence. This *vātsalya-rati* is the *sthāyibhāva* of this *rasa*. When *vātsalya-rati* increases, it attains successively to the stages of *prema*, *sneha* and *rāga*.

The conditions known as *ayoga* and *yoga*, as well as the ten conditions of *vīyoga* described previously in regard to *dāsyā-rasa*,¹² are also found in *vātsalya-rasa*.

¹² Refer back to p. 214 for an explanation of these.

Verse 22 – Mādhurya-rasa

atha madhura-rase rūpa-mādhurya-lilā-mādhurya-prema-mādhurya-sindhuh śrī-kṛṣṇo viṣayāmbanaḥ. preyasī-gaṇaḥ āśrayāmbanaḥ. muralī-rava-vasanta-kokila-nāda-nava-megha-mayūra-kaṇṭhādi-darśanādyāḥ uddīpana-vibhāvāḥ. kaṭākṣa-hāsyā-dayo 'nubhāvāḥ. sarva eva sāttvikāḥ sūddīpta-paryantāḥ. nirvedādyāḥ sarve ālasyaugrya-rahitāḥ sañcāriṇaḥ. priyatā-ratiḥ sthāyī bhāvāḥ. prema-sneha-rāgādyāḥ śrīlojvala-nīlamany uktāḥ sarva eva bhavanti. iti madhura-rasaḥ. evaṁ pañca mukhya-rasāḥ samāptāḥ.

Śrī Bindu-vikāśinī-vṛtti

Bhakti-rasāmṛta-sindhu (3.5.1) describes *mādhurya-bhakti-rasa* as follows:

*ātmocitair vibhāvādyaiḥ
puṣṭim nītā satām hṛdi
madhurākhyo bhaved bhakti-
raso 'sau madhurā ratiḥ*

When *madhura-rati* is nourished in the hearts of pure devotees by combination with its corresponding elements of *vibhāva* and so on, it is called *mādhurya-bhakti-rasa*.

Vibhāva

Viṣayāmbana

Śrī Kṛṣṇa who is an ocean of the qualities of *rūpa-mādhurya* (uniquely sweet form), *veṇu-mādhurya* (uniquely sweet flute), *lilā-mādhurya* (uniquely sweet pastimes) and *prema-mādhurya* (uniquely sweet *prema* of His devotees) is the *viṣayāmbana* of *mādhurya-rasa*.

Mādhurya-rasa

Āsrayāmbana

The *vraja-gopīs* are the *āśrayāmbana* of this *rasa*. Of all of them Śrīmatī Rādhikā is the best.

Uddīpana

The sound of Kṛṣṇa's flute (*muralī*), the season of spring (*vasanta*), the call of the cuckoo, seeing a peacock's neck and so forth are the *uddīpanas* of this *rasa*.

Anubhāva

Sidelong glances, mild smiling and laughter are the *anubhāvas* of *mādhurya-rasa*.

Sāttvika-bhāva

All eight *sāttvika-bhāvas* such as becoming stunned are present in *mādhurya-rasa*. They manifest up to the intensity known as *sūddīpta* (found only in the condition of *mahābhāva*, when all eight *sāttvika-bhāvas* manifest simultaneously and to the utmost limit of radiance).

Vyabhicāri-bhāva

All *vyabhicāri-bhāvas* are present in *mādhurya-rasa* with the exception of *ālasya* (laziness) and *ugratā* (fierceness).

Sthāyibhāva

The *rati* which is found in the deer-eyed *ramaṇīs*, and which is the original cause of the eight types of *sambhoga* such as remembering, seeing and so on, exchanged between them and Kṛṣṇa, is known as *madhura-rati*. This *madhura-rati* is the *sthāyibhāva* of *mādhurya-rasa*. All further developments mentioned in the book *Śrī Ujjvala-nīlamaṇi*, such as *prema*, *sneha*, *māna*, *praṇaya*, *rāga*,

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anurāga, *bhāva*, *mahābhāva*, *modana* and *mādana*, are found in this *rasa*.

Meeting and separation

In *mādhurya-rasa* meeting and separation are defined differently than in *dāsya*, *sakhya* and *vātsalya*. *Mādhurya-rasa* is of two kinds: (1) *vipralambha* (separation) and (2) *sambhoga* (meeting).

(1) Vipralambha

Learned scholars have described *vipralambha* to be of many varieties, chief of which are *pūrva-rāga*, *māna* and *pravāsa*.

Pūrva-rāga – The *bhāva* or mutual feeling of attachment that exists between the lover and beloved prior to their meeting is called *pūrva-rāga*. The *pūrva-rāga* experienced by the *gopīs* (*kāntā*) is itself *bhakti-rasa*, whereas the *pūrva-rāga* experienced by Śrī Kṛṣṇa (*kānta*) is an *uddīpana* for *bhakti-rasa*.

Māna – In *mādhurya-bhakti-rasa*, *māna* (jealous anger) is famous. *Pravāsa* – Separation due to living at a distant place is called *pravāsa*.

(2) Sambhoga

When the lover and beloved meet, the enjoyment they experience is called *sambhoga*.

This completes the summary description of the five principal *rasas*.

Comment

The *rasa* described in *Śrīmad-Bhāgavatam* and in the literature of the Gosvāmīs is completely pure, non-materialistic (*aprākṛta*) and transcendental (*cinmaya*). It is entirely beyond the reach of the mental speculative powers of the *baddha-jīvas* and is difficult to attain. The *baddha-jīva* is compelled either to think about gross matter or to conceive of the non-material as being devoid of all

Mādhurya-rasa

attributes (*nirviśeṣa-bhāva*). When due to great fortune one is blessed by the mercy of Bhagavān or His devotees, he adopts the appropriate method of performing *sādhana* and *bhajana*, his *anarthas* are dispelled and his heart becomes situated in pure consciousness. Then the *nitya-siddha-bhāva* of the Lord's eternal associates manifests in the form of *śuddha-sattva*. His *rati*, which is of a general nature, is gradually transformed into the *sthāyibhāva*, and when it then combines with *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicāri-bhāva*, the *jīva* tastes *śuddha-bhakti-rasa*. While analysing *rasa-tattva* in *Bhakti-rasāmṛta-sindhu*, Śrī Rūpa Gosvāmī has defined the word *rasa* in the following manner (2.5.132):

*vyatītya bhāvanā-vartma
yaś camatkāra-bhāra-bhūḥ
hṛdi sattvojjvale bādham
svadate sa raso mataḥ*

That which has an extraordinary taste and is experienced only in the heart which is illuminated by *śuddha-sattva* or the appearance of the *sthāyibhāva*, is called *rasa*. The experience of *rasa* is far more intense than that of *rati* and for this reason, when *rasa* is experienced, it bypasses the individual perception of *vibhāva*, *vyabhicāri-bhāva* and so on.

In order to further clarify the difference between *rasa* and *bhāva* he further states (2.5.133):

*bhāvanāyāḥ pade yas tu
budhenānanya-buddhinā
bhāvyate gāḍha-saṃskārais
citte bhāvaḥ sa kathyate*

That which is contemplated by means of profound impressions (*saṃskāras*) by enlightened devotees whose intelligence is fully resolute and whose hearts are fit for the perception of *vibhāva*, *vyabhicāri-bhāva* and so on, is called *bhāva*.

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In his commentary on these two verses Śrīla Viśvanātha Cakravartī Ṭhākura has explained that first, with the assistance of *vibhāva* (*ālabhana* and *uddīpana*), *bhāva* is directly awakened and then attains its *svarūpa*. Thereafter, by combination with *vibhāva* and the other elements, *rasa* is directly perceived. This is the order of progression. The purport is that when *rasa* is being experienced, the individual elements of *vibhāva* and so on are not tasted independently. But when *rati* is being experienced, *vibhāva* and the other elements are tasted independently. This is so because the experience of *rati* is not as intense as the experience of *rasa*. This is the difference between *rati* and *rasa*. ❀

Verse 23 – Mixture of Bhāvas

*atha bhāva-miśraṇam. śrī-baladevādinām sakhyaṁ vātsalyaṁ
dāsyam ca. mukharā-prabhṛtīnām vātsalyaṁ sakhyaṁ ca.
yudhiṣṭhirasya vātsalyaṁ sakhyaṁ ca. bhīmasya sakhyaṁ
vātsalyaṁ ca. arjunasya sakhyaṁ dāsyam ca. nakula-sahadevayor
dāsyam sakhyaṁ ca. uddhavasya dāsyam sakhyaṁ ca.
akrūrograsenādīnām dāsyam vātsalyaṁ ca. aniruddhādīnām
dāsyam sakhyaṁ ca.*

Śrī Bindu-vikāśinī-vṛtti

In some devotees there is a mixture of the three *rasas* of *dāsyā*, *sakhya* and *vātsalyā*. In those devotees one of these *rasas* will be dominant and the others will be subordinate. The *sakhya-rasa* of Śrī Baladeva is mixed with *vātsalyā* and *dāsyā*. The *vātsalyā-rasa* of Mukharā and other elderly *gopīs* is mixed with *sakhya*. The *vātsalyā-rasa* of Yudhiṣṭhira is mixed with *dāsyā* and *sakhya*. The *sakhya-rasa* of Bhīmasena is mixed with *vātsalyā*. The *sakhya-rasa* of Arjuna is mixed with *dāsyā*. The *dāsyā-rasa* of Nakula and Sahadeva is mixed with *sakhya*. The *dāsyā* of Śrī Uddhava, Rudra and Garuḍa is mixed with *sakhya*. The *dāsyā* of Akrūra and Ugrasena is mixed with *vātsalyā*. The *dāsyā* of Aniruddha is mixed with *sakhya*.

Verse 24 – Overview of Gauṇa-rasa

*atha hāsyaḍbhuta-vīra-karuṇa-raudra-bhayānaka-bībhatsāḥ
sapta-gauṇa-bhakti-rasāḥ pañca-vidha-bhakteṣv evodayante.
ataeva pañca-vidha-bhaktā āśrayāmbanāḥ. hāsyaḍdīnām ṣaṇṇām
rasānām śrī-kṛṣṇas ca śrī-kṛṣṇa-bhaktās ca tat sambandhinaś ca
viṣayāmbanāḥ. bībhatsasya tu gṛṇāspadāmedhya-māmsa
soṇitādayo viṣayāḥ. raudra-bhayānakayoḥ śrī-kṛṣṇa-śatravo 'pi
viṣayāḥ. gaṇḍa-vikāśa-netra-visphārādayo yathā sambhavam
anubhāvāḥ. sāttvikā api yathā-sambhavam dvitrāḥ. harṣā-
maryādyā vyabhicāriṇāḥ. hāso vismaya utsāhaḥ krodha-śokau
bhayam tathā-jugupsā cety asau bhāva-viśeṣaḥ saptadhoditaḥ.
hāsyaḍdīnām amī krameṇa sthāyibhāvāḥ. kim ca vīra-rase yuddha-
dāna-dayā-dharmeṣu utsāha-vaśāt yuddha-vīraḥ, dāna-vīraḥ,
dayā-vīraḥ, dharmavīra itī caturddhā vīra-rasaḥ. itī sapta gauṇa-
rasāḥ. evam militvā dvādaśa rasā bhavanti.*

Śrī Bindu-vikāśinī-vṛtti

Hāsya (laughter), *adbhuta* (astonishment), *vīra* (heroism), *karuṇa* (compassion), *raudra* (anger), *bhayānaka* (fear) and *bībhatsa* (disgust) – these seven are known as *gauṇa-bhakti-rasa*. These *gauṇa-rasas* are seen to arise in the five types of devotees previously mentioned. Therefore the five types of devotees are the *āśrayāmbana* of these secondary *rasas*. Śrī Kṛṣṇa, His devotees and persons related to His devotees are the *viṣayāmbana* of six of these *rasas* beginning from *hāsya* (*bībhatsa* is excluded). Detestable objects, impure meat, blood and so on are the *viṣaya* of *bībhatsa-rasa*. The enemies of Śrī Kṛṣṇa may also be the *viṣaya* of *raudra-rasa* and *bhayānaka-rasa*.

Blooming of the cheeks, widening of the eyes and many other symptoms are *anubhāvas*. Two, three or more *sāttvika-bhāvas* can manifest. *Harṣa* (jubilation), *krodha* (anger) and other emotions are *vyabhicāri-bhāvas*. The *sthāyibhāva* of *hāsya* is laughter (*hāsa*), of *adbhuta* it is astonishment (*vismaya*), of *vīra* it is enthusiasm

Overview of Gauṇa-rasa

(*utsāha*), of *karuṇa* it is sorrow (*śoka*), of *raudra* it is anger (*krodha*), of *bhayānaka* it is fear (*bhaya*) and of *bībhatsa* it is disgust (*jugupsā* or *ghṛṇā*).

Thus there are twelve kinds of *rasas* – five primary (*mukhya*) and seven secondary (*gauṇa*). The seven *gauṇa-rasas* will now be analysed one after another. These seven types of *gauṇa-bhakti-rasa* are based on the seven types of *gauṇa-rati*. *Rati* is defined as the essence of the combination of the *hlādinī* and *saṁvit* potencies and thus purely composed of *suddha-sattva*. *Rati* of this type is known as *mukhya-rati*. *Mukhya-rati* is of two types: *svārthā* (self-nourishing) and *parārthā* (nourishment-giving). The term *svārthā* means that when a devotee situated in one of the five primary relationships with Kṛṣṇa experiences different emotions, those emotions will act on the *sthāyibhāva* to nourish it in the case of favourable emotions, or to cause unbearable despondency in the case of unfavourable emotions. Because this type of *rati* nourishes its own *sthāyibhāva* it is called *svārthā*, self-nourishing.

When *rati*, instead of nourishing its own *sthāyibhāva*, recedes into the background and nourishes one of the seven secondary emotions, it is called *parārthā*, nourishment-giving. These seven secondary emotions of laughter and so on are different from *svārtha-rati*, which is purely composed of *suddha-sattva*. But because they are connected with *mukhya-parārtha-rati*, the word *rati* has been used for them. Only when *parārtha-rati* in one of the five primary dominant emotions recedes into the background and nourishes the seven secondary emotions do those secondary emotions attain to the status of *gauṇa-rati*. When combined with their corresponding components of *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicāri-bhāva*, they are transformed into *gauṇa-rasa*.

(A) Hāsya-bhakti-rasa – Laughter

When *hāsa-rati* is nourished by its corresponding elements of *vibhāva* and so on and becomes relishable in the devotee's heart, it is transformed into *hāsya-bhakti-rasa*.

Vibhāva

Ālambana

(1) Śrī Kṛṣṇa is the object of *parārtha-rati*, or *rati* that nourishes the secondary emotions. As such He is the *ālambana* or support of this *rasa* because His activities give rise to laughter.

(2) *Tad-anvayī* – A person whose actions are connected to Kṛṣṇa and stimulate laughter may also be the *ālambana* or support of *hāsya-rasa*.

Śrī Jīva Gosvāmī says that because laughter is merely blossoming or cheerfulness of the heart, it has no *viṣayāmbana*. The person towards whom *rati* is directed is the *viṣaya* or object of that *rati*. Although laughter may have an object when used in the sense of ridicule or derision, such application of the word *hāsa* is not acceptable here. Therefore the word *ālambana*, as used above for both Śrī Kṛṣṇa and those persons described as *tad-anvayī*, indicates that they are the support of *hāsya-rasa* because their amusing speech and activities stimulate laughter in others; not that they are the object of other's laughter in the sense of ridicule. When that laughter is connected to Kṛṣṇa and is nourished by the devotee's *rati* for Him, it becomes *hāsya-rati*.

The elderly and especially children are the *āśrayāmbana* of *hāsya-rasa*. Superior persons may also sometimes be the *āśraya*.

Uddīpana

The statements, dress and behaviour of Śrī Kṛṣṇa and those who perform some activity connected to Him (*tad-anvayī*) are the stimulants for laughter.

Anubhāva

Anubhāvas include vibration of the nose, lips and cheeks.

Sāttvika-bhāva

Several *sāttvika-bhāvas* may be possible.

Overview of Gauṇa-rasa

Vyabhicāri-bhāva

Vyabhicāri-bhāvas include jubilation, laziness and concealment of emotions.

Sthāyibhāva

The *sthāyibhāva* or dominant emotion is *hāsa-rati*. The cheerfulness of the heart that is experienced upon witnessing unusual alterations of speech, dress, activities and so on is called *hāsa*, laughter. When laughter arises from speech, dress and activities that are related to Kṛṣṇa and receives nourishment from any of the primary emotions (*mukhya-parārtha-rati*) which then recede into the background, it is transformed into *hāsa-rati*. *Hāsa-rati* is of six kinds as described below.

- (1) *Smita* – when the teeth are not visible and there is blossoming of the eyes and cheeks.
- (2) *Hasita* – when the forepart of the teeth is slightly visible. *Smita* and *hasita* are observed in superior persons (*jyeṣṭha*). This term here refers to *munis* and *sakhīs*.
- (3) *Vihāsita* – when the teeth are visible and the sound of laughter is heard.
- (4) *Avahasita* – when there is flaring of the nostrils and squinting of the eyes. *Vihāsita* and *avahasita* are observed in intermediate persons (*madhyama*). This term here refers to the elderly and also to female messengers (*dūtī*).
- (5) *Apahasita* – when the eyes well up with tears and the shoulders shake.
- (6) *Atihasita* – when there is clapping of the hands and throwing up of the hands and feet. *Apahasita* and *atihasita* are observed in those who are inferior (*kaniṣṭha*). This term here refers to children. In particular situations, however, *vihasita* and the other remaining varieties of *hāsa-rati* are exhibited even by exalted personalities.

(B) Adbhuta-bhakti-rasa – Astonishment

When *vismaya-rati* is nourished by its corresponding elements of *vibhāva* and so on and becomes relishable in the heart of the devotee, it is known as *adbhuta-bhakti-rasa*.

Vibhāva

Viṣayāmbana

Kṛṣṇa who performs extraordinary deeds is the *viṣayāmbana* of *adbhuta-rasa*.

Āśrayāmbana

Devotees of all five *rasas* can be the *āśraya* of *adbhuta-rasa*.

Uddīpana

Kṛṣṇa's unique activities are stimulants for this *rasa*.

Anubhāva

Widening of the eyes and so on.

Sāttvika-bhāva

Becoming stunned, horripilation and so on.

Vyabhicāri-bhāvas

Vyabhicāri-bhāvas include excitement, jubilation, inertness and other emotions.

Sthāyibhāva

Vismaya-rati arising from perception of extraordinary deeds, forms and qualities is the *sthāyibhāva* or dominant emotion of *adbhuta-bhakti-rasa*. The expansion of the heart that takes place

Overview of Gauṇa-rasa

upon witnessing something extraordinary is called *vismaya*, astonishment. When astonishment arises from seeing the uncommon pastimes of Śrī Kṛṣṇa and receives nourishment from one of the primary emotions (*mukhya-parārtha-rati*) which then recedes into the background, it is transformed into *vismaya-rati*. Kṛṣṇa's extraordinary activities may be perceived in two ways: *sākṣāt* (directly perceived) and *anumita* (inferred). *Sākṣāt* is further divided into three categories: *dṛṣṭa* (seen), *śruta* (heard) and *saṅkīrtita* (recited).

(C) Vīra-bhakti-rasa – Heroism

When *utsāha-rati* combines with its corresponding elements of *vibhāva*, *anubhāva* and so on and becomes relishable in the devotee's heart, it is called *vīra-bhakti-rasa*.

Vīra-bhakti-rasa is of four kinds: (i) *yuddha-vīra* (heroism in fighting), (ii) *dāna-vīra* (heroism in giving charity), (iii) *dayā-vīra* (heroism in compassion) and (iv) *dharmā-vīra* (heroism in religious activity). These four types of heroes are the *ālambana* of *vīra-bhakti-rasa*. *Utsāha-rati* is found in these four types of devotees as enthusiasm for fighting, enthusiasm for giving charity and so on. Each of these will now be considered separately.

(i) Yuddha-vīra – Heroism in fighting

Vibhāva

Ālambana

A friend who is eager to fight for the pleasure of Kṛṣṇa is called *yuddha-vīra*. In this case either Kṛṣṇa may act as the contesting warrior or another friend may do so at Kṛṣṇa's bidding while He looks on as a spectator.

Uddipana

When a challenger is present and exhibits bragging, slapping of the thighs as a gesture of challenge, rivalry, heroism and wielding

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of weapons, these symptoms are *uddīpanas* that stimulate another's fighting spirit.

Anubhāva

When the symptoms mentioned above are automatically exhibited without provocation by a challenger, they are *anubhāvas*. Other *anubhāvas* include displaying one's valour out of pride in one's virility, roaring like a lion, angry words, fighting postures, enthusiasm to fight although alone, never retreating from battle and displaying fearlessness before a frightened person.

Sāttvika-bhāva

Tears, trembling and so on.

Vyabhicāri-bhāva

Vyabhicāri-bhāvas include pride, agitation, fortitude, shame, resolve, jubilation, concealment of emotion, indignation, ardent desire, envy and remembrance.

Sthāyibhāva

Yuddhotsāha-rati (enthusiasm for fighting) is the *sthāyibhāva* or dominant emotion of *yuddha-vīra-bhakti-rasa*. A very firm attachment and urgency to carry out one's aspired-for activity of fighting, giving charity and so on, the fruit of which is praised by *sādhus*, is called *utsāha*, enthusiasm. In *utsāha* there is tremendous exertion or diligence, an absence of patience and no dependence upon time. When enthusiasm arises in relation to Kṛṣṇa and receives nourishment from *mukhya-parārtha-rati* which recedes into the background, it is transformed into *utsāha-rati*. A very firm desire to achieve victory in the matter of fighting is known as *yuddhotsāha-rati*. This is of four types:

Overview of Gauṇa-rasa

- (1) *Svaśaktyā āhārya* – one fights by his own power after being provoked by a challenger.
- (2) *Svaśaktyā sahaja* – one fights by his own power spontaneously (without inducement).
- (3) *Sahāyenāhārya* – one fights alongside a friend after being coaxed by that friend to accompany him in battle.
- (4) *Sahāyena sahaja* – one is spontaneously eager to fight accompanied by a friend.

In *yuddha-vīra-bhakti-rasa* only Kṛṣṇa's friends can act as contesting warriors and never Kṛṣṇa's enemies. Because they agitate the devotees, enemies can be the *ālambana* of *raudra-rasa*, anger [which is described ahead on pp. 249–52].

(ii) Dāna-vīra – Heroism in giving charity

Dāna-vīra is of two types: (a) *bahuprada* (one who gives great wealth) and (b) *upasthita-durāpārtha-tyāgī* (one who refuses an offer of rare wealth). These will be considered separately.

(a) Bahuprada – Giver of great wealth

Vibhāva

Ālambana

One who is spontaneously willing to give everything including his very self for the pleasure of Kṛṣṇa is called *bahuprada*. He is the *āśraya* of *dāna-vīra-rasa*, whereas the person for whose benefit charity is given, Śrī Kṛṣṇa, is the *viśaya*.

Uddipana

Seeing a fit recipient for charity.

Anubhāva

Giving more than desired, conversing with a mild smile, steadiness, expertise, fortitude and so on are the *anubhāvas*.

Vyabhicāri-bhāva

The *vyabhicāri-bhāvas* include deliberation, ardent desire and jubilation.

Sthāyibhāva

Dānotsāha-rati is the *sthāyibhāva* of this *rasa*. *Utsāha* has already been defined under *yuddha-vīra*. A steady and deep enthusiasm to give charity is known as *dānotsāha*. When enthusiasm to give charity arises in relation to Kṛṣṇa and is nourished by *mukhya-parārtha-rati*, it is transformed into *dānotsāha-rati*.

Bahuprada is of two types:

(1) *Ābhyudayika* (bestowing prosperity) – One who is willing to offer everything to *brāhmaṇas* and others in order to invoke auspiciousness for Śrī Kṛṣṇa is called *ābhyudayika*. An example of this is Nanda Mahārāja, who gave fabulous wealth to the *brāhmaṇas* at Kṛṣṇa's birth ceremony.

(2) *Tat-sampradānaka* (handing over completely) – One who is in full knowledge of Kṛṣṇa's glories and who offers all his possessions and even his very self to Him is known as *tat-sampradānaka*. This type of charity is further divided into two types: *prīti-dāna* (to give to Kṛṣṇa as a relative) and *pūjā-dāna* (to give alms to the Lord in the form of a *brāhmaṇa*). *Prīti-dāna* was exhibited by Mahārāja Yudhiṣṭhira at the *rājasūya-yajña*. *Pūjā-dāna* was exhibited by Bali Mahārāja, who gave charity to Vāmanadeva in the form of a *brāhmaṇa*.

**(b) *Upasthita-durāpārtha-tyāgi* –
A renouncer of rare wealth**

Vibhāva

Ālambana

One who refuses even the five types of liberation offered by the Lord is called *upasthita-durāpārtha-tyāgi*. This is a reversal of the

Overview of Gauṇa-rasa

roles exhibited by the first type of *dāna-vīra*. In other words here the Lord is the giver of charity and the devotee is the would-be recipient.

Uddīpana

Śrī Kṛṣṇa's mercy, conversation and laughter are *uddīpanas*.

Anubhāva

Steadiness in describing the superiority of the Lord and other symptoms are the *anubhāvas*.

Vyabhicāri-bhāva

Fortitude is the *vyabhicāri-bhāva* most prominently seen in this *rasa*.

Sthāyibhāva

Tyāgotsāha-rati is the *sthāyibhāva* of this *rasa*. A very strong desire to renounce even the five types of liberation is known as *tyāgotsāha-rati*.

(iii) Dayā-vīra – Heroism in compassion

Vibhāva

Ālambana

One whose heart is melting with compassion and who is even prepared to cut his body to pieces and offer himself to a disguised form of Śrī Kṛṣṇa is called *dayā-vīra*.

Uddīpana

Seeing the distress of the person towards whom compassion is displayed is the stimulus for this *rasa*.

Anubhāva

Being prepared to exchange one's life for the protection of a distressed person, words of consolation, and steadiness.

Vyabhicāri-bhāva

Vyabhicāri-bhāvas include zeal, resolve and jubilation.

Sthāyibhāva

Dayotsāha-rati is the *sthāyibhāva* of this *rasa*. Enthusiasm that is possessed of tremendous compassion is known as *dayotsāha*. When this enthusiasm to give charity is related to Kṛṣṇa and nourished by *mukhya-parārtha-rati*, it is transformed into *dayotsāha-rati*. King Mayūradhvaja is given as an example of *dayā-vīra*. The king offered his body in sacrifice to Kṛṣṇa who came to him disguised as a *brāhmaṇa*. In this case the king did not actually know that the *brāhmaṇa* was Kṛṣṇa. Had he known that the *brāhmaṇa* was Kṛṣṇa, then the quality of compassion would have receded and enthusiasm to give charity (*dāna-vīra*) would have been the dominant sentiment. This is the distinction between *dāna-vīra* and *dayā-vīra*.

(iv) Dharma-vīra – Heroism in religious activity

Vibhāva

Ālambana

A sober and calm person who is always completely fixed in the performance of religious activities for the pleasure of Śrī Kṛṣṇa is called *dharma-vīra*.

Uddīpana

Hearing the religious scriptures and so on.

Overview of Gauṇa-rasa

Anubhāva

Moral conduct, theism, tolerance, control of the senses and other symptoms are *anubhāvas*.

Vyabhicāri-bhāva

Vyabhicāri-bhāvas include resolve, remembrance and other symptoms.

Sthāyibhāva

Dharmotsāha-rati is the *sthāyibhāva* of this *rasa*. Total absorption in religious activity is known as *dharmotsāha*. When enthusiasm for religious activity arises in connection with Śrī Kṛṣṇa and is nourished by *mukhya-parārtha-rati*, it is transformed into *dharmotsāha-rati*. Mahārāja Yudhiṣṭhira, who performed religious sacrifices in his palace daily for the pleasure of Kṛṣṇa, is stated as an example of *dharmotsāha-rati*.

(D) Karuṇa-bhakti-rasa – Compassion

When *soka-rati* combines with its corresponding components of *vibhāva*, *anubhāva* and so on and becomes relishable in the devotee's heart, it is known as *karuṇa-bhakti-rasa*.

Vibhāva

Viṣayāmbana

In *karuṇa-rasa* the *viṣayāmbana* is of three types:

- (1) *Śrī Kṛṣṇa* – Being the embodiment of uninterrupted supreme bliss, there is no possibility of any harm coming to Him. But when a devotee out of intense love thinks that some calamity may befall Him, He becomes the object of *karuṇa-rasa* for that devotee.
- (2) *Priya* – The dear associates of Śrī Kṛṣṇa may be the object of *karuṇa-rasa* when they are placed in a dangerous situation. The

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gopīs who were threatened by Śaṅkacūḍa are given as an example. (3) *Sva-priya* – The relatives of a devotee who are deprived of the happiness of *bhakti* due to an absence of Vaiṣṇavism or other reasons may also be the object of *karuṇa-rasa*. The *munis* who attained *sāyujya-mukti* and were thus deprived of the happiness of *bhakti* became the object of *karuṇa-rasa* for Nārada Muni (a fellow *muni*). Mādrī and Pāṇḍu became the object of *karuṇa-rasa* for their son Sahadeva when he beheld the splendour of Govinda’s lotus feet, for they were deprived of such an opportunity.

Āśrayāmbana

There are three corresponding types of devotees who experience the sentiment of compassion towards the three types of persons described above, and such devotees are the *āśrayāmbana* of this *rasa*. This sentiment generally does not arise in *sānta-bhaktas* or in *adhikṛta-* and *saraṇāgata-dāsya-bhaktas*.

Uddīpana

Kṛṣṇa’s activities, qualities, form and so on are stimulants for this *rasa*.

Anubhāva

Drying of the mouth, lamentation, sighing, crying out, falling on the ground, striking the ground with one’s fists, beating one’s chest and so on are the *anubhāvas*.

Sāttvika-bhāva

All eight *sāttvika-bhāvas* are observed in this *rasa*.

Vyabhicāri-bhāva

The *vyabhicāri-bhāvas* include inertness, self-disparagement, debility, wretchedness, anxiety, despondency, ardent desire, restlessness, madness, death, laziness, confusion, disease and fainting.

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Sthāyibhāva

Śoka-rati is the *sthāyibhāva* of this *rasa*. The sorrow and grief that one experiences in the heart due to separation from one's beloved or upon perceiving that some calamity has befallen one's beloved is called *śoka*. When that sorrow arises in relation to Śrī Kṛṣṇa and is nourished by *mukhya-parārtha-rati*, it is transformed into *śoka-rati*.

If one is aware of Kṛṣṇa's opulence and power, then there is no possibility of fearing for His safety and hence no possibility of experiencing *śoka-rati*. But in the devotee who experiences *śoka-rati* towards Kṛṣṇa, the absence of knowledge of His majesty is not due to ignorance but due to the overwhelming sentiment of love.

Laughter and other emotions may sometimes arise even in the absence of *rati*, but *śoka* is never possible without *rati*. This is what distinguishes *śoka-rati* from the other types of *gauṇa-rati*.

(E) Raudra-bhakti-rasa – Anger

When *krodha-rati* combines with its corresponding components of *vibhāva*, *anubhāva* and so on and attains prominence in the devotee's heart, it is called *raudra-bhakti-rasa*.

Vibhāva

Viṣayāmbana

The *viṣayāmbana* of *raudra-rasa* is of three types: Śrī Kṛṣṇa, *hita* (a well-wisher) and *ahita* (one who is hostile).

Hita, or well-wishers who become the object of anger, are of three types:

(1) *Anavahita* (inattentive) – Those who are responsible for protecting Kṛṣṇa but who become inattentive to Kṛṣṇa's safety due to carrying out other activities for Kṛṣṇa, are called *anavahita*. Śrī Yaśodā became the object of Rohiṇī's anger for tying Kṛṣṇa to the grinding mortar, when the latter saw Him wandering between the fallen trees.

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(2) *Sāhasī* (rash) – Those who incite Kṛṣṇa to go to a dangerous place are called *sāhasī*. Kṛṣṇa’s friends became the object of Śrī Yaśodā’s anger for leading Kṛṣṇa to the Tālavana forest.

(3) *Īrṣyu* (jealous) – *Gopīs* whose only treasure is indignant anger and whose minds are always besieged by jealousy are known as *īrṣyu*. Śrī Rādhā once displayed such persistent indignant anger towards Śrī Kṛṣṇa that in spite of all attempts both by Him and the *sakhīs*, Her *māna* could not be broken. Finally Kṛṣṇa left in despair. Because of Kṛṣṇa’s departure, Śrī Rādhā became distressed and Her *māna* desisted. She begged Śrī Lalitā to go and bring Kṛṣṇa back. At that time She became the object of Lalitā’s anger for being so unrelenting in Her *māna*.

Ahita, or hostile persons who become the object of anger, are of two kinds:

(1) *Svasyāhita* (hostile to oneself) – Someone who impedes one’s relationship with Kṛṣṇa is called *svasyāhita*. Akṛūra became the object of the *gopīs*’ anger because he took Kṛṣṇa away from Vṛndāvana.

(2) *Harer ahita* (hostile to Kṛṣṇa) – The enemies of Kṛṣṇa are known as *harer ahita*.

Āśrayāmbana

The *sakhīs* and *jaratī* (elderly *gopīs* like Jaṭilā) are the *āśrayāmbana* when Kṛṣṇa is the object of anger. All kinds of devotees may be the *āśraya* when a well-wisher or hostile person is the object.

Uddīpana

Sarcastic laughter, evasive speech, leering, disrespect and so on displayed both by well-wishers and persons hostile to Śrī Kṛṣṇa are the stimulants of this *rasa*.

Anubhāva

Pounding one’s hands, grinding one’s teeth, reddening of the eyes, biting the lips, knitting the eyebrows, quivering of the arms,

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rebuking, remaining silent, lowering of the head, breathing heavily, looking askance, admonishing, moving the head, reddishness at the corners of the eyes and trembling of the lips are all *anubhāvas*.

Sāttvika-bhāva

All eight *sāttvika-bhāvas* are present in *raudra-rasa*.

Vyabhicāri-bhāva

The *vyabhicāri-bhāvas* include agitation, inertness, pride, self-disparagement, delusion, rashness, jealousy, fierceness, indignation, exhaustion and so on.

Sthāyibhāva

Krodha-rati is the *sthāyibhāva* of this *rasa*. The inflammation of the heart that takes place when confronted with hostility is called *krodha*, anger. When anger arises in relation to Śrī Kṛṣṇa and is nourished by *mukhya-parārtha-rati*, it is transformed into *krodha-rati*.

Anger is of three types:

(1) *Kopa* (fury) – Anger exhibited towards enemies is called *kopa*.
(2) *Manyu* (indignation) – Anger exhibited towards relatives is called *manyu*. This *manyu* is also of three types: *pūjya* (anger towards respectable and worshipful relatives), *sama* (anger towards relatives of equal status) and *nyūna* (anger towards junior relatives). Śrī Rādhā expressed slight indignation towards Paurṇamāsī when the latter instructed Her on the importance of chastity to Her husband. This is an instance of *pūjya manyu*. Once Mukharā (Rādhikā's maternal grandmother) became angry at Jaṭilā for accusing Kṛṣṇa of destroying the reputation of her daughter-in-law. This is an example of *sama manyu*. Once Jaṭilā became angry at Śrī Rādhā when she saw Her wearing Kṛṣṇa's necklace around Her neck. This is an example of *nyūna manyu*.

(3) *Roṣa* (pique) – The anger that a woman exhibits towards her lover is called *roṣa*. In *mādhurya-rasa*, *roṣa* is counted as a *vyabhicāri-bhāva* or transitory emotion and not as a dominant emotion. The anger of a woman towards her lover (*roṣa*) does not attain to the status of *sthāyibhāva* as is the case with the anger of the *sakhīs* and elderly *gopīs* towards enemies (*kopa*) or relatives (*manyu*). As far as the *vyabhicāri-bhāvas* mentioned on the previous page are concerned, fierceness is exhibited towards enemies, indignation towards relatives and jealousy towards the beloved.

The natural inborn anger that enemies such as Śiśupāla have towards Kṛṣṇa is not born of *kṛṣṇa-rati* and therefore it can never be counted as *bhakti-rasa*.

(F) Bhayānaka-bhakti-rasa – Fear

When *bhaya-rati* combines with *vibhāva*, *anubhāva* and so on and attains prominence in the devotee's heart, it is called *bhayānaka-bhakti-rasa*.

Vibhāva

Viṣayāmbana

The *viṣayāmbana* of this *rasa* is of two types: Śrī Kṛṣṇa and the wicked (*dāruṇa*).

Āśrayāmbana

The *āśrayāmbana* is also of two types:

(1) *Anukampya* (fit to be favoured) – When Śrī Kṛṣṇa is the object of fear, a devotee who commits some offence but who is a fit object of the Lord's favour is the *āśrayāmbana*. Examples of this are Jāmbavān, who fought with Kṛṣṇa not realising His identity, and Kāliyanāga after fighting with Kṛṣṇa.

(2) *Bandhu* (a relative or friend) – A relative or friend of Kṛṣṇa who out of affection is always apprehensive that some harm may come to Him is the *āśrayāmbana* when a wicked person is the *viṣayāmbana*. Fear arises in such a devotee by seeing, hearing of,

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or remembering such a wicked person. Examples are as follows:

(i) *Darsana* (seeing) – Śrī Yaśodā became fearful for Kṛṣṇa upon seeing the Keśī demon.

(ii) *Śravaṇa* (hearing) – She became fearful upon hearing of Keśī's entrance into Gokula.

(iii) *Smarana* (remembrance) – A woman from a distant place one day inquired from Yaśodā about Pūtanā. The mere remembrance of Pūtanā made Yaśodā fearful for Kṛṣṇa.

Śrī Jīva Gosvāmī comments that acceptance of the wicked as *āśraya* of this *rasa* instead of a devotee is in accordance with the opinion of previous authorities on *nāṭya-sāstra* like Bhārata Muni. Śrī Viśvanātha Cakravartī's own opinion, which is in accordance with *Śrīmad-Bhāgavatam*, is that *hāsyā* and the other secondary *rasas* are for practical purposes *vyabhicāri-bhāvas*. The purport is that Śrī Kṛṣṇa is the *viśaya* and the devotee is the *āśraya* of the five primary forms of *rati*. This is the general rule accepted everywhere.

Hāsa and the other secondary emotions are accepted as *sthāyibhāvas* of the seven secondary *rasas* in accordance with the ordinary *rasa-sāstras* only because they take on the characteristics of *rati* being nourished by *mukhya-parārtha-rati*. According to this opinion, *dāruṇa* or the wicked are accepted as *ālambana* of *bhayānaka-rasa*. But in the author's own opinion *ālambana* refers to that in which *rati* is stimulated (the devotee) and not by which *rati* is stimulated (the wicked in the case of fear). According to this understanding the *ālambana* of *bhayānaka-rasa* may be of two types. When there are two different devotees who are both fit for the Lord's mercy (*anukampya*), one may become angry with the other due to some situation concerning Śrī Kṛṣṇa. In this case the devotee who is angry will be the *viśaya* of fear, the other devotee will be the *āśraya* of fear, and Kṛṣṇa will be the cause. This is a common scenario. The second circumstance is more specialised. When a friend or relative is anxious for Kṛṣṇa's safety due to the threat of a wicked person, the enemy is the cause of fear, the relative is the repository of fear (*āśraya*) and Kṛṣṇa is the object (*viśaya*) for whom fear is experienced.

Uddīpana

Knitting the eyebrows on the part of the object of fear and other symptoms are stimulants for this *rasa*.

Anubhāva

Drying of the mouth, panting, looking behind oneself, hiding oneself, moving to and fro, looking for shelter and screaming are *anubhāvas*.

Sāttvika-bhāva

All the *sāttvika-bhāvas* except for tears are manifest in this *rasa*.

Vyabhicāri-bhāva

The *vyabhicāri-bhāvas* include fear, death, restlessness, agitation, wretchedness, despondency, fainting, confusion and apprehension.

Sthāyibhāva

Bhaya-rati is the *sthāyibhāva* of this *rasa*. The extreme agitation and restlessness of the heart that is experienced upon committing some offence or upon seeing a dreadful object is called *bhaya*, fear. When this fear arises in relation to Śrī Kṛṣṇa and is nourished by *mukhya-parārtha-rati*, it is transformed into *bhaya-rati*. Fear arises either due to an offence or upon seeing a dreadful person. A person may be dreadful for three reasons:

- (1) *Ākṛti* – due to having a dreadful form like Pūtanā and others.
- (2) *Prakṛti* – due to having a dreadful nature like Śiśupāla and others.
- (3) *Prabhāva* – due to awesome power like that of Indra and Śaṅkara.

Fear arises in persons possessed of great love for the object of fear, Śrī Kṛṣṇa, and mostly in women and children. Demons like

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Kāmsa who are always afraid of the Lord cannot be the *āśraya* of fear in *bhayānaka-rasa* because they are devoid of *rati* for Kṛṣṇa.

(G) Bibhatsa-bhakti-rasa – Disgust

When *jugupsā-rati* is nourished by *vibhāva*, *anubhāva* and so on, it is transformed into *bībhatsa-bhakti-rasa*.

Vibhāva

Ālambana

Śānta-bhaktas, *āśrita-dāsyā-bhaktas* and others of a similar disposition are the *āśrayālbana* of this *rasa*. The material body and other such objects are the *viśaya* or object of disgust.

Anubhāva

Spitting, contorting the face, covering the nose and running away are *anubhāvas*.

Sāttvika-bhāva

Trembling, horripilation, perspiration and so on are all *sāttvika-bhāvas*.

Vyabhicāri-bhāva

The *vyabhicāri-bhāvas* include debility, exhaustion, madness, delusion, self-disparagement, wretchedness, despondency, restlessness and inertness.

Sthāyibhāva

Jugupsā-rati is the *sthāyibhāva* of this *rasa*. The contraction or shutting of the heart that takes place upon experiencing detestable things is called *jugupsā*, disgust. When this feeling of disgust is

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nourished by *mukhya-parārtha-rati*, it is transformed into *jugupsā-rati*. *Jugupsā-rati* is of two kinds:

(1) *Vivekajā* (arising from discrimination) – In devotees who have developed *rati* towards Kṛṣṇa, feelings of disgust towards the material body may arise from the awakening of discrimination. This is called *vivekajā jugupsā-rati*.

(2) *Prāyikī* (general) – Devotees of all five *rasas* generally experience disgust in the presence of impure or foul-smelling things. This is called *prāyikī jugupsā-rati*.

In *Bhakti-rasāmṛta-sindhu* (4.7.13–14) Śrīla Rūpa Gosvāmī concludes the discussion of *gauṇa-rasa* by saying that *hāsya* and the other secondary emotions have been accepted as *rasa* in accordance with the opinion of past authorities like Bhārata Muni. This point should be understood by insightful persons. The five primary *rasas* are factually accepted as *hari-bhakti-rasa*. *Hāsya* and the other secondary emotions are for practical purposes *vyabhicāri-bhāvas* of these five *rasas*.

Verse 25

Compatible and Incompatible Rasas

*athaiṣāṃ maitrī-vaira-sthitih. śāntasya dāsasya parasparaṃ
maitrī. sakhya-vātsalyau taṭasthau. vātsalyasya na kenāpi maitrī.
ujjvala-dāsya-rasau śatrū. iti maitrī-vaira-sthitih.*

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Śānta- and dāsya-rasa are compatible with each other. Sakhya and vātsalya are neutral (neither compatible nor incompatible). There is no other rasa (among the five principal rasas) that is compatible with vātsalya. Mādhurya and dāsya are incompatible.

The above description is a very brief summary of compatibility and incompatibility of rasas based only upon the consideration of mukhya-rasa or the five primary rasas. A complete analysis of compatibility and incompatibility of both primary and secondary rasas is given in *Bhakti-rasāmṛta-sindhu* (4.8.2–62), as outlined below. The following code may be referred to: (c) compatible, (i) incompatible and (n) neutral.

A reminder of the secondary rasas is provided here for the reader's convenience: hāsya (laughter), adbhuta (astonishment), vīra (heroism, which is of four types: yuddha-vīra (heroism in fighting), dāna-vīra (heroism in giving charity), dayā-vīra (heroism in compassion) and dharmavīra (heroism in religious principles)), karuṇa (compassion), raudra (anger), bhayānaka (fear) and bibhatsa (disgust).

Mukhya-rasa

(1) Śānta

- (c) dāsya, bibhatsa, dharmavīra and adbhuta
- (i) mādhurya, yuddha-vīra, raudra and bhayānaka
- (n) sakhya, vātsalya, hāsya and karuṇa

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(2) Dāsya

- (c) *bībhatsa, śānta, dharmavīra, dānavīra* and *adbhuta*
- (i) *mādhurya, yuddhavīra* and *raudra*
- (n) *sakhya, vātsalya, hāsya, karuṇa* and *bhayānaka*

(3) Sakhya

- (c) *mādhurya, hāsya, yuddhavīra* and *adbhuta*
- (i) *vātsalya, bībhatsa, raudra* and *bhayānaka*
- (n) *śānta, dāsya* and *karuṇa*

(4) Vātsalya

- (c) *hāsya, karuṇa, bhayānaka* and *adbhuta*
- (i) *mādhurya, yuddhavīra, dāsya* and *raudra*
- (n) *śānta, sakhya* and *bībhatsa*

(5) Mādhurya

- (c) *hāsya, sakhya* and *adbhuta*
- (i) *vātsalya, bībhatsa, śānta, raudra* and *bhayānaka*
- (n) *dāsya, vīra* and *karuṇa*

Gauṇa-rasa

(1) Hāsya

- (c) *bībhatsa, mādhurya* and *vātsalya*
- (i) *karuṇa* and *bhayānaka*
- (n) *śānta, dāsya, sakhya, adbhuta, vīra* and *raudra*

(2) Adbhuta

- (c) *vīra, śānta, dāsya, sakhya, vātsalya* and *mādhurya*
- (i) *raudra* and *bībhatsa*
- (n) *hāsya, karuṇa* and *bhayānaka*

(3) Vīra

- (c) *adbhuta, hāsya, sakhya* and *dāsya*
- (i) *bhayānaka* and (in the opinion of some) *śānta*
- (n) *vātsalya, mādhurya, karuṇa, raudra* and *bībhatsa*

(4) Karuṇa

- (c) *raudra* and *vātsalya*
- (i) *hāsya, adbhuta* and *sambhogātmaka-mādhurya*¹³
- (n) *śānta, dāsya, sakhya, vīra, bhayānaka* and *bībhatsa*

¹³ The amorous mood of Kṛṣṇa's heroines in Vraja.

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(5) Raudra

- (c) *karuṇa* and *vīra*
- (i) *hāsyā*, *mādhuryā* and *bhayānaka*
- (n) *sānta*, *dāsyā*, *sakhya*, *vātsalyā*, *adbhuta* and *bibhatsa*

(6) Bhayānaka

- (c) *bībhatsa* and *karuṇa*
- (i) *vīra*, *mādhuryā*, *hāsyā* and *raudra*
- (n) *sānta*, *dāsyā*, *sakhya*, *vātsalyā* and *adbhuta*

(7) Bibhatsa

- (c) *sānta*, *hāsyā* and *dāsyā*
- (i) *mādhuryā* and *sakhya*
- (n) *vātsalyā*, *adbhuta*, *vīra*, *karuṇa*, *raudra* and *bhayānaka*

When there is a mixture of *rasas*, the *rasa* which receives nourishment is known as the whole or *aṅgī-rasa* and the *rasa* which provides nourishment is known as the component or *aṅga-rasa*. Whether a *rasa* is *mukhya* (one of the five primary *rasas*) or *gauṇa* (one of the seven secondary *rasas*), when in a mixture it becomes the whole or *aṅgī-rasa*, it is nourished by the component or *aṅga-rasas*. When there is a meeting of many *rasas*, both *mukhya* and *gauṇa*, the *rasa* that is tasted most prominently above the others in a given situation is known as the *aṅgī-rasa*. That *rasa* which is self-impelled and nourishes the *aṅgī-rasa* is known as *aṅga-rasa*.

Although the *gauṇa-rasas* are secondary, when they rise to prominence by the excellence of the stimulating elements (*vibhāva*) being nourished by a primary, nourishment-giving *rasa* which recedes into the background, they attain to the state of *aṅgī-rasa*. As Vāmanadeva concealed His opulence and nourished Indra, a *mukhya-rasa*, even though acting as a component in a given situation by nourishing a *gauṇa-rasa*, does not disappear like the *gauṇa-rasas* or *vyabhicāri-bhāvas*. Its influence remains clearly manifest in the heart of the devotee who is firmly established in his perfectional relationship with the Lord.

An *aṅgī-rasa* that is one of the primary *rasas* expands itself by its *aṅga-rasas* and thus shines forth independently. The *aṅga-rasas*

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may be of a similar (*sajātīya*) or dissimilar (*vi-jātīya*) disposition to that of the *aṅgi-rasa*. The word *vi-jātīya* here does not refer to those *rasas* which have already been described as incompatible with the *mukhya-rasas*.

The devotees who are the *āśraya* of a *mukhya-rasa* that becomes the prominent *rasa* in the development of a particular pastime, are always the *āśraya* of that *rasa*. For those devotees, whenever there is a mixture of different *mukhya-rasas*, that particular *mukhya-rasa* will always be the *aṅgi-rasa* and the other *mukhya-rasas* will be component parts.

Only when an *aṅga-rasa* increases the relish of the *aṅgi-rasa* does it serve any purpose as a component part. Otherwise its mixture with the *aṅgi-rasa* is fruitless. In this case it actually presents some obstacle in relishing the taste of *rasa* like a blade of grass that accidentally falls into a drink of nectar. When incompatible *rasas* combine together the result is *virasatā* or repulsive taste like a salty or bitter-tasting substance added to nectar.

In the chart of compatibility and incompatibility given previously, the *rasa* that appears with the bold heading refers to a mixture in which it is the *aṅgi-rasa*. The compatible *rasas* and occasionally the neutral *rasas* listed below it can be *aṅga-rasas* for that *aṅgi-rasa*. The incompatible *rasas* are those which when mixed with the *aṅgi-rasa* create *virasatā* or repulsive taste. Differences in compatibility are based upon which *rasa* is acting as the *aṅgi-rasa*. For example, when *dāsya* is the *aṅgi-rasa*, *mādhurya* is incompatible. But when *mādhurya* is the *aṅgi-rasa*, *dāsya* is neutral. This is because *dāsya* cannot accommodate the sentiment of conjugal love, whereas *mādhurya* can accommodate the sentiment of servitude. Other similar peculiarities may be noted.

Verse 26 – Inclusion of Gauṇa-rasas within Mukhya-rasas

*athaiṣāṁ sapta-gauṇānāṁ pañcasu mukhya-raseṣu antarbhāvo
yathā – hāsya-yuddha-vīrayoḥ sakhye. adbhutasya sarvatra.
karuṇā-dāna-vīra-dayā-vīrāṇāṁ vātsalye. bhayānakasya vātsalye
dāsye ca. bibhatsasya śānte. raudrasya krodha-rati-vātsalyojjvala-
rasa-parivāreṣu ekāṁśenety anenaiva parasparam maitrī vairam ca
yuktyā jñeyam.*

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The seven *gauṇa-rasas* may be included within the five *mukhya-rasas*. For example *hāsya* and *yuddha-vīra* may be included in *sakhya*. *Adbhuta* may be included in all five *mukhya-rasas*. *Dāna-vīra* and *dayā-vīra* may be included in *vātsalya*. *Bhayānaka* may be included in *vātsalya* and *dāsya*, and *bībhatsa* within *śānta*. *Krodha-rati* of *raudra-rasa* is included within one aspect of *vātsalya*- and *mādhurya-rasa*. By studying the topic of inclusion of *gauṇa-rasas* within *mukhya-rasas* and applying proper judgement, one should understand the compatibility and incompatibility of these *rasas*. (Those *rasas* which are included within others should be understood to be compatible with them. One may consult the compatibility chart that is found in the commentary to Verse 25 for further clarification of this point.)

Verse 27 – Rasābhāsa

*vaira-rasasya smarane rādhyatve vā viṣayāśraya-bhede vā
upamāyām vā rasāntara-vyavadhānena vā varṇane sati na
rasābhāsaḥ. anyathā tu paraspara-vairayor yadi yogas tadā
rasābhāsaḥ. yadi parasparam mitra-yogas tadā surasatā.
mukhyānām tu viṣayāśraya-bhede 'pi vaira-yoge rasābhāsa eva.
evam adhirūḍha-mahābhāve kevalam śrī-rādhāyām tu vaira-yoge
'pi varṇana-paripātyām na rasābhāsaḥ. kiṃ ca kṛṣṇo yadi svayam
ekadaiva sarva-rasānām viṣayo vā āśrayo vā tadāpi na rasābhāsaḥ.
athānye 'pi rasābhāsaḥ kecit grāhya-prāyāḥ – śrī-kṛṣṇe yadi
brahmataś camatkārādhikyam na bhavati tadā sānta-rasābhāsaḥ.
śrī-kṛṣṇāgre yadi dāsasyāti-dhārṣṭyam bhavati tadā dāsya-
rasābhāsaḥ, dvayor madhye ekasya sakhya-bhāvaḥ anyasya dāsya-
bhāvas tadā sakhya-rasābhāsaḥ, putrādīnām balādhikya-jñānena
lālanādyakaraṇam vātsalya-rasābhāsaḥ, dvayor madhye ekasya
ramaṇecchānyasya nāsti prakāṣam eva sambhoga-prārthanam vā
tadojjvala-rasābhāsaḥ, śrī-kṛṣṇa-sambandha-varjjitās cet hāsya-
dayas tadā te hāsya-ādī-rasābhāsaḥ, yadi śrī-kṛṣṇa-vairiṣu bhavanti
tadā ati rasābhāsaḥ.*

*anadhīta-vyākaraṇas caraṇa-
pravaṇo hare jano yasmāt
bhakti-rasāmṛta-sindhu-
binduto bindu-rūpeṇa*

*iti mahāmahopādhyāya-śrī-viśvanātha-cakravartī viracitaḥ
bhakti-rasāmṛta-sindhu-binduḥ samāptaḥ.*

Śrī Bindu-vikāśinī-vṛtti

In concluding, it is essential to understand *rasābhāsa*. There are several circumstances in which the combination of two incompatible *rasas* does not generate *rasābhāsa*: when an incompatible *rasa* is remembered (and thus not presently experienced); when a

Rasābhāsa

speaker describes an incompatible *rasa* as detrimental and by so doing praises the excellence of a particular *rasa*; when the *āśraya* or *viśaya* of the incompatible *gauṇa-rasa* is different from that of the *mukhya-rasa* (this exception does not apply when two incompatible *mukhya-rasas* are combined); when there is comparison of two incompatible *rasas*; and when a neutral or compatible *rasa* intervenes between two opposing *rasas*. Otherwise when there is a combination of two incompatible *rasas* it results in *rasābhāsa*.

When two compatible *rasas* are combined it results in *surasatā* or an enhanced state of *rasa*. When any two incompatible *mukhya-rasas* are combined, even though the *āśraya* or *viśaya* is different, it results in *rasābhāsa*. In the state of *adhīrūḍha-mahābhāva* found only in Śrīmatī Rādhikā, when there is a combination of many different incompatible *rasas*, it does not result in *rasābhāsa*. When Śrī Kṛṣṇa Himself is the *āśraya* or *viśaya* of all the *rasas* at the same time, there is no *rasābhāsa*. An example of Śrī Kṛṣṇa as the *viśaya* of all twelve *rasas* at the same time is given in *Bhakti-rasāmṛta-sindhu* (4.8.84):

*daityācāryās tadāsye vikṛtim aruṇatām malla-varyāḥ sakhāyo
gaṇḍaunnatyām khalesāḥ pralayam ṛṣigaṇā dhyānam uṣṇāsram ambāḥ
romāñcaṁ sāmyugīnāḥ kam api nava-camatkāram antaḥ sureśā-
lāsyam dāsāḥ kaṭākṣam yayur asitadṛśaḥ prekṣya raṅge mukundam*

When the priests of Kāṁsa saw Śrī Kṛṣṇa enter the wrestling arena anointed with blood after killing the elephant Kuvalayāpīḍa their faces became contorted (*bibhatsa*). The faces of the wrestlers turned red with anger (*raudra*). The cheeks of Kṛṣṇa's friends blossomed with joy (*hāsya* and *sakhya*). The wicked lost all consciousness as if on the verge of death (*bhayānaka*). The sages became absorbed in meditation (*sānta*). Devakī and the other mothers began to cry warm tears (*vātsalya* and *karuṇa*). The bodily hairs of the warriors stood on end (*vīra*). Indra and the other demigods experienced unprecedented astonishment within their hearts (*adbhuta*). The *dāsya-bhaktas* danced (*dāsya*), and the young girls cast sidelong glances (*mādhurya*).

Śrī Bhakti-rasāmṛta-sindhu-bindu

An example of Śrī Kṛṣṇa as the *āśraya* of all twelve *rasas* at the same time is given in *Bhakti-rasāmṛta-sindhu* (4.8.85):

*svasmin dhurye 'py amānī śiṣuṣu giridhṛtāv udyateṣu smitāsyas
thūtkāri dadhni visre praṇayiṣu vivṛta-prauḍhir indre 'ruṅākṣaḥ
goṣṭhe sāśrur vidūne guruṣu harimakhaṁ prāsya kampaḥ sa pāyād
āsāre sphāradṛṣṭir yuvatiṣu pulakī bibhrad adriṁ vibhur vaḥ*

Although Śrī Kṛṣṇa supported the great weight of Govardhana, He was devoid of pride (*sānta*). He smiled when He saw that the small boys were prepared to hold up the hill (*hāsya* and *vātsalya*). He spat at the smell of musty yoghurt (*bibhatsa*). He displayed tremendous prowess to lift Govardhana in the presence of His beloved friends (*sakhya* and *vīra*). He looked at Indra with red eyes (*raudra*). Tears came to His eyes when He saw the residents of Vraja tormented by the powerful wind and rain (*karuṇa*). He trembled before His respectful elders on account of having spoiled the Indra *yajña* (*dāsya* and *bhayānaka*). His eyes widened at the torrential down-pour of water (*adbhuta*), and His hairs stood on end when He saw the young girls (*mādhurya*). May that Lord Giridhārī protect you.

Rasābhāsa has been defined in *Bhakti-rasāmṛta-sindhu* (4.9.1) as follows:

*pūrvam evānuśiṣṭena
vikalā rasa-lakṣmaṇā
rasā eva rasābhāsā
rasajñair anukīrtitāḥ*

That which appears to be *rasa* but in which there is a deficiency or impropriety in any of the elements that comprise it is called *rasābhāsa*, a semblance of *rasa*, by those learned in the science of *rasa*.

The elements that compose *rasa* are *sthāyibhāva*, *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicāri-bhāva*. If any of these elements are missing or if there is an impropriety in any of them, then although the combination produced may have the appearance of *rasa*, it is but a semblance of *rasa* and is therefore known as *rasābhāsa*.

Rasābhāsa

There are three gradations of *rasābhāsa*: (1) *uparasa*, (2) *anurasa* and (3) *aparasa*. These are known respectively as *uttama*, *madhyama* and *kaniṣṭha*.

(1) Uparasa

If *sānta* or any of the twelve *rasas* are obtained by distortion of the *sthāyibhāva*, *vibhāva*, *anubhāva* or any of the other elements, it is called *uparasa*. Although there are many examples of this, we will give only one example for each of the five principal *rasas*.

(i) *Sānta-uparasa* – If one does not see any greater splendour in Śrī Kṛṣṇa who is the personification of Parabrahma than one does in *nirviśeṣa-brahma*, it becomes *sānta-uparasa-rasābhāsa*.

(ii) *Dāsya-uparasa* – If a servant displays excessive impudence in the presence of Śrī Kṛṣṇa, it becomes *dāsya-uparasa-rasābhāsa*.

(iii) *Sakhya-uparasa* – If amongst two friends one has the attitude of a friend and the other has the attitude of a servant, it becomes *sakhya-uparasa-rasābhāsa*.

(iv) *Vātsalya-uparasa* – If one does not endeavour to care for and protect one's child because of awareness of his great strength, it becomes *vātsalya-uparasa-rasābhāsa*.

(v) *Mādhurya-uparasa* – If a *nāyikā* (heroine) desires a conjugal relationship with a *nāyaka* (hero), but he does not desire the same with her, or vice-versa, or if one of them openly solicits their conjugal union, it becomes *mādhurya-uparasa-rasābhāsa*.

(2) Anurasa

If *hāsya* or any of the seven *gauṇa-rasas* and *sānta-rasa* is produced by *ālabhana-vibhāva*, *anubhāva* or other elements that are devoid of a relationship with Śrī Kṛṣṇa, it becomes *anurasa*.

(3) Aparasa

If Śrī Kṛṣṇa is the *viśaya* and the enemies of Kṛṣṇa are the *āśraya* of *hāsya* or any of the *gauṇa-rasas*, it is known as *aparasa*. This is counted as an extreme case of *rasābhāsa*.

Śrī Bhakti-rasāmṛta-sindhu-bindu

In concluding Śrīla Viśvanātha Cakravartī Ṭhākura says, “Those who have not studied the *sāstras* dealing with grammar but who are eager to serve the lotus feet of Śrī Hari, shall become attached as a drop (*bindu*) at His lotus feet by studying this *Bhakti-rasāmṛta-sindhu-bindu*.”

Thus ends the translation of the commentary *Śrī Bindu-vikāśinī-vṛtti* to *Śrī Bhakti-rasāmṛta-sindhu-bindu*.

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