

The Royal Road Ahead: Bhava and Prema Bhakti

Bhakti-Rasāmṛta-Sindhu



“Obsessed by a desire to benefit all the devotees of the Lord, the esteemed author, Śrīla Rūpa Gosvāmī, compiled this remarkable work, the scripture called *Bhakti-Rasāmṛta-Sindhu*, using the rasa presented in *Śrīmad-Bhāgavatam*, which appeared within the lotus bud of his heart.”

Śrīla Jīva Goswami

Part-1

Revisiting Old Concepts

1) Definition of Uttama Bhakti

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

The highest *bhakti* (**bhaktir uttamā**) is defined as continuous service or emotions (**anuśīlanam**) directed towards Kṛṣṇa, His expansion forms or others related to Him (**kṛṣṇa**), with a pleasing attitude towards Kṛṣṇa (**ānukūlyena**). It should be devoid of desires other than the desire to please the Lord (**anyābhilāṣitā-śūnyam**), and unobstructed by impersonal *jñāna*, the materialistic rituals of *karma* or other unfavorable acts (**jñāna-karmādy-anāvṛtam**). (BRS)

1. Cesta rupa anuśīlanam

- Indicates continuous actions using mind, body and words without any spiritual emotions (Bhava)
- Generally refers to devotional service at the sadhana bhakti stage

2. Bhava rupa anuśīlanam

- Indicates continuous actions using mind, body and words with spiritual emotions
- Generally refers to devotional service in Bhava and Prema bhakti stages

2) Definition of Sadhana Bhakti

Definition of Sadhana Bhakti

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

Action of the senses (**kṛti-sādhyā**), which produces the stage of bhāva (**sādhyā-bhāvā bhavet**), is called sādhana-bhakti (**sā sādhanābhidhā**). This attained state of bhāva-bhakti (**sādhyatā**) is an eternal sthāyī-bhāva which is not created (**nitya-siddhasya bhāvasya**), but simply manifests within the soul by the spiritual energy of the Lord (**hṛdi prākāṣyam**).

Part-2

**What is Bhava
Bhakti?**

What is Bhāva Bhakti?

- When asakti achieves full maturity it is called rati or bhava.
- Bhava is the preliminary stage of manifestation of the three energies sac, cid and ananda, emanating from the Lord Himself.
- It is called the blossoming flower on the creeper of bhakti, whose outer luster is the quality of "sarvaih surdurlabha" (rarity) and whose inner luster is "moksa laghu krti" ("taking moksa as insignificant"), just one particle of which uproots ignorance completely.

What is Bhāva Bhakti?

- Moreover, by the profuse release of its fragrances, the flower of bhava is able to invite Madhusudana and make him appear there.
- In short, scented by those fragrances, all the emotions of the heart, like a cluster of sesame seeds, liquify into a perfumed oil, and become immediately fit to be smeared on all the limbs of the Lord.

What is Bhāva Bhakti?

- At the appearance of bhava, its receptacle the body of even a candala becomes worthy of the respect that is due to Lord Brahma and other devatas.

Part-3

Definition of Bhāva- Bhakti

śuddha-sattva-viśeṣātmā
prema-sūryāṁśu-sāmya-bhāk |
rucibhiś citta-māsrṇya-
kṛd asau bhāva ucyate

That part of bhakti is called bhāva (**asau bhāva ucyate**), whose essence is saṁvit and hlādinī śakti (**śuddha-sattva-viśeṣātmā**), which is one ray of the sun of prema which will soon rise in the heart (**prema-sūryāṁśu-sāmya-bhāk**), and which softens the heart (**citta-māsrṇya-kṛd**) with desires to meet, serve, and exchange love with the Lord (**rucibhih**).
(**BRS**)

śuddha-sattva-
viśeṣātmā

Definition of Bhāva-Bhakti

śuddha-sattva-viśeṣātmā

- Now, this verse describes bhāva, also called rati, which is the general form of the sthāyi-bhāva, and the bud of the sthāyi-bhāva which continues to exist in the higher stages such as praṇaya and mahā-bhāva.
- By using the phrase śuddha-sattva-viśeṣātmā, the author indicates that, in the future, this bhāva will transform into more elevated states, culminating in mahā-bhāva.

Definition of Bhāva-Bhakti

śuddha-sattva-viśeṣātmā

- Here śuddha-sattva refers to saṁvit, which is a transformation of the Lord's svarūpa-śakti.
- Saṁvit means knowledge—whose intrinsic nature is that it is self-revealing.
- Śuddha-sattva, here, does not indicate the mode of goodness, which is also called sattva, but which belongs to material nature.

Definition of Bhāva-Bhakti

śuddha-sattva-viśeṣātmā

- As well, the combination of śuddha-sattva with the word viśeṣa, to form the word śuddha-sattva-viśeṣa (excellent part of śud-dha-sattva), refers to another transformation of the svarūpa-śakti called hlādinī.
- This śakti is described in the Viṣṇu Purāṇa:

Definition of Bhāva-Bhakti śuddha-sattva-viśeṣātmā

hlādinī sandhinī saṁvit
tvayy ekā sarva-saṁśraye |
hlāda-tāpa-karī miśrā
tvayi no guṇa-varjite ||

The hlādinī, sandhinī and saṁvit śaktis are one energy (**hlādinī sandhinī saṁvit ekā**), which resides in You (**tvayy**), the shelter of all things (**sarva-saṁśraye**). The mixture of happiness and distress found in the material world (**hlāda-tāpa-karī miśrā**) does not exist in You (**na tvayi**), who are beyond the guṇas (**guṇa-varjite**). **Viṣṇu Purāṇa 1.12.69**

Definition of Bhāva-Bhakti

śuddha-sattva-viśeṣātmā

- Following from this statement, it should be understood that this hlādinī is the greatest energy of the Lord, and should be understood to be the very essence of all the combined, concentrated transformations of His svarūpa-śakti.
- Furthermore, the power of the combination of hlādinī and saṁvit causes the most intense state of desiring to please the Lord.

Definition of Bhāva-Bhakti śuddha-sattva-viśeṣātmā

- This intense desire resides within the Lord's eternal associates.
- Further, concentration of this condensed hlādinī will transform bhāva into the highest state of mahā-bhāva called modana.

asau bhāva ucyate

Definition of Bhāva-Bhakti

asau bhāva ucyate

- The word asau, in the text verse, indicates the general form of bhakti, which is indicated as continual service to Kṛṣṇa with favorable intentions (ānukūlyena kṛṣṇānuśīlanam).

Definition of Bhāva-Bhakti

asau bhāva ucyate

- Even though the general form of bhakti was indicated to have two forms (ceṣṭā and bhāva), in this verse, ceṣṭā-rūpa-bhakti should not be accepted as the meaning in this verse, since the subject under discussion is bhāva.
- The characteristic of bhāva will be described as feelings (rather than action).

Definition of Bhāva-Bhakti

asau bhāva ucyate

śarīrendriya-vargasya
vikāraṇām vidhāyakāḥ |
bhāvāvirbhāva-janitāś
citta-vṛttaya īritāḥ ||

Bhāvas are defined as (**bhāva īritāḥ**) a variety of conditions of the mind (**citta-vṛttayah**), produced through a relation between a subject and an object of love (**āvīrbhāva-janitāḥ**), which produces transformations (**vikāraṇām vidhāyakāḥ**) of the body and senses (**śarīra indriya-vargasya**). **BRS 2.4.251**

Definition of Bhāva-Bhakti

asau bhāva ucyate

- That general bhakti (asau), which was defined as favorable service to the Lord, is called bhāva when referring to one particular portion of it called bhāva-rūpa-bhakti.
- What is the essential nature of that bhāva?
- Bhāva has, as its svarūpa or essence (ātmā), Kṛṣṇa's svarūpa-śakti, in the form of hlādinī and saṁvit (śuddha-sattva-viśeṣa).

Definition of Bhāva-Bhakti

asau bhāva ucyate

- This svarūpa is an eternal object, an eternal manifestation (nitya-siddha), situated within the eternal dear associates of the Lord.
- The emotional and perceptual functions of the jīva for perceiving the Lord are accomplished by the eternal samvit and hlādinī śaktis.

rucibhiś citta-
māsr̥ṇya-kṛd

Definition of Bhāva-Bhakti rucibhiś citta-māsrnya-kṛd

- Furthermore, this bhāva softens the heart (mind) with its desires (rucibhiḥ) for meeting the Lord, serving the Lord favorably, and attaining the friendship of the Lord.
- This bhāva is also the sprout, which will become prema, and which will be described later.

prema-sūryāṁśu-
sāmya-bhāk

Definition of Bhāva-Bhakti

prema-sūryāṁśu-sāmya-bhāk

- By comparing prema to the sun, there is the suggestion that, just as the sun will appear soon after the light of dawn, prema will appear very soon after the appearance of bhāva.
- As well, it is like a ray of the sun (prema-sūryāṁśu-sāmya-bhāk); it is the first glow of the sun of prema.

Definition of Bhāva-Bhakti

prema-sūryāṁśu-sāmya-bhāk

- It will be explained later that prema is the condensed form of bhāva: bhāvaḥ sa eva sāndrātmā budhaiḥ premā nigadyate (BRS 1.4.1)
- This bhāva, whose very form is the essence of the hlādinī function of the Lord, should also be understood to be non-material, since it makes the happiness of liberation insignificant, brings about the Lord's appearance, and produces bliss.

Definition of Bhāva-Bhakti

prema-sūryāṁśu-sāmya-bhāk

- Though this bhāva is seen in the eternal associates of the Lord, the mental conditions of the devotees within this world become similar, by the mercy of the Lord and His devotees.
- By this mercy alone it shall appear.

Proof of Definition of Bhava Bhakti

Definition of Bhāva-Bhakti

Proof of Definition of Bhava Bhakti

preṃṇas tu prathamāvasthā
bhāva ity abhidhīyate |
sāttvikāḥ svalpa-mātrāḥ syur
atrāśru-pulakādayaḥ

The preliminary state of prema (**preṃṇas tu prathama avasthā**) is called bhāva (**bhāva ity abhidhīyate**). There are a few sāttvika-bhāvas (**atra sāttvikāḥ svalpa-mātrāḥ syur**) such as tears in the eyes and hairs standing on end (**aśru-pulakādayaḥ**). (**Tantra**)

Definition of Bhāva-Bhakti

Proof of Definition of Bhava Bhakti

- This verse shows that bhāva is the ray of prema or the sprout of prema.

Definition of Bhāva-Bhakti

Proof of Definition of Bhava Bhakti

dhyāyam dhyāyam bhagavataḥ
pādāmbuja-yugam tadā |
īṣad-vikriyamāṇātmā
sārdra-dṛṣtir abhūd asau

Continually meditating (**dhyāyam dhyāyam**) on the lotus feet of the Lord (**bhagavataḥ pādāmbuja-yugam**), Ambarīṣa (**tadā asau**) developed (**abhūd**) slight transformations of heart (**īṣad-vikriyamāṇātmā**) and tears in his eyes (**sārdra-dṛṣtir**). (**Padma Purāṇa**)

Definition of Bhāva-Bhakti

Proof of Definition of Bhava Bhakti

- An example of sāttvika-bhāvas appearing at this stage, from the Padma Purāṇa

Role of Samvit and Hladini Saktis

Definition of Bhāva-Bhakti

Role of Samvit and Hladini Saktis

āvīrbhūya mano-vṛttau
vrajantī tat-svarūpatām |
svayaṁ-prakāśa-rūpāpi
bhāsamānā prakāśyavat ||

vastutaḥ svayam āsvāda-
svarūpaiva ratis tv asau |
kṛṣṇādi-karmakāsvāda-
hetutvaṁ pratipadyate ||

Definition of Bhāva-Bhakti

Role of Samvit and Hladini Saktis

Appearing in the mental functions (**mano-vṛttau āvirbhūya**), bhāva becomes the mental state itself (**vrajantī tat-svarūpatām**). Though bhāva is self-revealing (**svayaṁ-prakāśa-rūpāpi**), it appears to become manifest by the mind (**bhāsamānā prākāśyavat**). Though in its essential nature bhāva is taste itself (**vastutaḥ svayaṁ āsvāda-svarūpaiva**), it also acts as a cause (**hetutvaṁ pratipadyate**) of tasting the pastimes of Kṛṣṇa, His associates and His pastimes (**kṛṣṇādi-karmaka āsvāda**). (BRS)

Definition of Bhāva-Bhakti

Role of Samvit and Hladini Saktis

- Two verses now describe in more detail that rati or bhāva, which was just described, when it appears in the Lord's dear devotees in this world.
- That (asau), which has the form of śuddha-sattva-viśeṣa and has pleasure as its essence, is called rati, because, literally, the meaning of rati is “pleasure.”

Definition of Bhāva-Bhakti

Role of Samvit and Hladini Saktis

- Though this rati is self-revealing (not dependent on anything else), since it reveals Kṛṣṇa and everything else, it (by its mercy) manifests within the functioning of the mind of the Lord's dear devotees in this world, and then becomes one with their minds—it becomes their minds and their emotions (tat-svarūpatām vrajantī).

Definition of Bhāva-Bhakti

Role of Samvit and Hladini Saktis

- It appears (bhāsamānā) in the mind as if by the actions of the mind (prakāśyavat) (though it is self-revealing, independent).
- This is like Brahman, the Supreme Lord, who, though self-revealing and independent, makes His appearance as if being born.

Definition of Bhāva-Bhakti

Role of Samvit and Hladini Saktis

- By its own arrangement (svayam), bhāva acts as previous and later states—as both cause and effect.
- Factually, bhāva is taste or delight itself, by its portion which experiences the sweetness of Kṛṣṇa.
- Still, bhāva (asau) by another portion becomes the cause of tasting Kṛṣṇa's many forms and activities.

Definition of Bhāva-Bhakti

Role of Samvit and Hladini Saktis

- Its samvit (awareness) portion accomplishes this effectively.
- However, by the hlādinī portion, rati, simply, remains as a blissful state—it is the experience of bliss (effect).

By bhāva, one is able to perceive Kṛṣṇa. But, in perceiving Kṛṣṇa, one experiences bhāva, blissful love of Kṛṣṇa.

Part-4

Two types of Bhava Bhakti

Two types of Bhava Bhakti

- This stage of bhava is of two types: that arising from raga bhakti, and that arising from vaidhi bhakti.
- The first type of bhava, arising from raganuga bhakti, being greater in its strength and natural feeling, with a predominance of the feeling that the Lord is on an equal level and a distaste for seeing the Lord as the almighty master, is very thick or intense.

Two types of Bhava Bhakti

- The second type, arising from vaidhi bhakti, being somewhat lesser in strength and natural feeling, with a type of possessiveness of the Lord mixed with perception of the Lord as the almighty God, is not so condensed.
- These two types of bhava are tasted in two different ways in the two types of hearts possessed of two types of spiritual desires in two types of devotees.

Part-5

Ways in which
Bhāva-Bhakti appears

Ways in which Bhāva-Bhakti appears

sādhana-bhaviniveśena
kṛṣṇa-tad-bhaktayoḥ tathā |
prasādenāti-dhanyānām
bhāvo dvedhābhijāyate |
ādyas tu prāyikas tatra
dvitīyo viralodayaḥ ||

Bhāva appears in very fortunate persons in two ways (**ati dhanyānām bhāvah dvedhā abhijāyate**): by absorption in sādhana (**sādhana abhiniveśena**) or by the mercy of Kṛṣṇa or His devotee (**tathā kṛṣṇa-tad-bhaktayoḥ prasādena**). Its appearance by sādhana is normal (**ādyah tu prāyikah**), and its appearance by mercy is rare (**dvitīyah udayaḥ viralah**). (BRS)

Ways in which Bhāva-Bhakti appears

- In this verse, the cause of bhāva arising in the devotees of this world is discussed.
- Persons become very fortunate (ati-dhanyānām) by prior association with great devotees.

Ways in which Bhāva-Bhakti appears

**bhavāpavargo bhramato yadā bhavet
janasya tarhy acyuta sat-samāgamah
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareṣe tvayi jāyate matiḥ**

When the material life of a wandering soul (**yadā bhramato janasya bhavah**) has ceased (**apavargo bhavet**), O Acyuta (**acyuta**), he may attain the association of Your devotees (**tarhy sat-samāgamah**). And, when he associates with them (**sat-saṅgamo yarhi**), there awakens in him devotion unto You (**tadaiva tvayi matiḥ jāyate**), who are the goal of the devotees (**sad-gatau**) and the Lord of all causes and their effects (**parāvareṣe**). (**SB 10.51.53**)

Ways in which Bhāva-Bhakti appears

rahūgaṇaitat tapasā na yāti
na cejyayā nirvapaṇād gr̥hād vā
na cchandasā naiva jalāgni-sūryair
vinā mahat-pāda-rajo-'bhiṣekam

Without bathing in the dust from the feet of great devotees (**vinā mahat-pāda-rajo-abhiṣekam**), one cannot realize the Lord (**na etad yāti**) through concentration of the mind (**tapasā**), performance of sacrifices (**ījyayā**), distributing food (**nirvapaṇād**), building shelters for the destitute (**gr̥hād vā**), studying the Vedas (**cchandasā**), or performing austerities in the water, fire or the sun (**jala-agni-sūryair**). (SB 5.12.12)

Part-5

Ways in which Bhāva- Bhakti appears

- 1) Bhāva arising from
sādhana

Ways in which Bhāva-Bhakti appears

Bhāva arising from sādhana

vaidhī-rāgānugā-mārga-
bhedenā parikīrtitaḥ |
dvividhaḥ khalu bhāvo 'tra
sādhanābhiniveśajaḥ ||

sādhanābhiniveśas tu
tatra niṣpādayan rucim |
harāv āsaktim utpādya
ratim samjanayaty asau ||

Ways in which Bhāva-Bhakti appears

Bhāva arising from sādhana

Bhāva arising from sādhana (**sādhana abhiniveśajaḥ bhāvah**) has two types (**dvividhaḥ**): arising from vaidhi-sādhana, and arising from rāgānuga-sādhana (**vaidhī-rāgānugā-mārga-bhedena parikīrtitaḥ**). Absorption in sādhana (niṣṭhā) (**sādhana abhiniveśah tu**) produces ruci (**tatra rucim niṣpādayan**), then āsakti (**harāv āsaktim utpādyā**), and then rati or bhāva for the Lord (**asau ratim samjanayaty**). (**BRS**)

**Proof for Bhāva-Bhakti
arising from Vaidhi-
sādhanā**

Ways in which Bhāva-Bhakti appears

Proof for Bhāva-Bhakti arising from Vaidhi-sādhanā

tatrānvaham kṛṣṇa-kathāḥ pragāyatām
anugraheṇāśṛṇavam manoharāḥ |
tāḥ śraddhayā me 'nupadam viśṛṇvataḥ
priya-śravasy aṅga mamābhavad ratiḥ ||

O Vyāsadeva (**aṅga**), in that association (**tatra**), and by the mercy of those great Vedāntists (**anugraheṇa**), I could hear them (**āśṛṇavam**) describe the activities of Lord Kṛṣṇa (**kṛṣṇa-kathāḥ pragāyatām**). These became very attractive (ruci) (**manoharāḥ**). Thus, listening attentively (āsakti) (**tāḥ śraddhayā me anupadam viśṛṇvataḥ**), rati for the Personality of Godhead appeared (**mama abhavad priya-śravasy ratiḥ**). (SB 1.5.26)

Ways in which Bhāva-Bhakti appears

Proof for Bhāva-Bhakti arising from Vaidhi-sādhanā

- The mercy, or anugraha, mentioned in this verse means that the devotees gave their permission to Nārada to hear.
- This is the scriptural procedure.
- “You should also listen to these talks about Kṛṣṇa.”

Ways in which Bhāva-Bhakti appears

Proof for Bhāva-Bhakti arising from Vaidhi-sādhanā

- Manoharāḥ (attractive) indicates, “Causing the appearance of ruci.”
- Śraddhā, or faith, is not mentioned in the verse, since it is always a necessary element.

Ways in which Bhāva-Bhakti appears

Proof for Bhāva-Bhakti arising from Vaidhi-sādhanā

- Though one should mention that faith, as the starting point of all stages, is the cause of rati, the description is given in this way to show the quick appearance of rati from absorption in the stages arising after anartha-nivṛtti.

**Proof for Bhāva-Bhakti
arising from Raganuga-
sāadhanā**

Ways in which Bhāva-Bhakti appears

Proof for Bhāva-Bhakti arising from Rāgānuga-sādhanā

ittham manoratham bālā
kurvatī nṛtya utsukā |
hari-prītyā ca tām sarvām
rātrim evātyavāhayat ||

A young girl (**bālā**), having great joy in the heart (**ittham manoratham**) and being very enthusiastic to dance (**nṛtya utsukā**), spent the whole night dancing (**tām sarvām rātrim evātyavāhayat**) in order to please the Lord (**hari-prītyā**). (**Padma Purana**)

Ways in which Bhāva-Bhakti appears

Proof for Bhāva-Bhakti arising from Rāgānuga-sādhanā

- The word manoratham (with joy in the heart) indicates rāgānuga-sādhanā.
- By the influence of the deity form, she developed rāga similar to that of Kṛṣṇa's dear associates.

Part-5

Ways in which Bhāva-Bhakti appears

2) Bhāva arising from Mercy
of Krsna or His Devotee

Ways in which Bhāva-Bhakti appears
Bhāva arising from the mercy of Kṛṣṇa or His
devotee

sādhanaena vinā yas tu
sahasā evābhijāyate |
sa bhāvaḥ kṛṣṇa-tad-bhakta-
prasādaja itīyate

That bhāva (**sa bhāvaḥ**) which appears suddenly (**sahasā evābhijāyate**) without performance of sādhana (**sādhanaena vinā**) is known as bhāva produced from the mercy of Kṛṣṇa or His devotee (**kṛṣṇa-tad-bhakta-prasādaja iti iyate**). (BRS)

Part-5

Ways in which Bhāva-Bhakti appears

2) Bhāva arising from Mercy of
Krsna or His Devotee

Bhava arising from 3 Types of
Mercy of the Lord

Ways in which Bhāva-Bhakti appears
Bhāva arising from the mercy of Kṛṣṇa or His
devotee

prasādā vācikaloka-
dāna-hārdādayo hareḥ

This mercy (**prasādā**) arises from the words of the Lord (**hareḥ vācika**), the presence of the Lord (**āloka-dāna**), or just appears in the heart (**hārda ādayo**). (BRS)

Ways in which Bhāva-Bhakti appears

Bhāva arising from the mercy of Kṛṣṇa or His devotee

- The mercy may be produced by the words spoken by the Lord (vācika).
- Alternatively, the Lord may bestow mercy, producing bhāva, by showing Himself to the devotee (āloka-dāna).

Ways in which Bhāva-Bhakti appears
Bhāva arising from the mercy of Kṛṣṇa or His
devotee

- On the other hand, the mercy may simply manifest in the devotee's heart (hārda).
- Mercy given by Vṛndāvana and other items are included in the “mercy given by devotees.”

Ways in which Bhāva-Bhakti appears

Proof for Bhāva arising from the mercy of Kṛṣṇa or His devotee (Verbal Mercy)

sarva-maṅgala-mūrdhanyā
pūrṇānanda-mayī sadā |
dvijendra tava mayy astu
bhaktir avyābhicāriṇī

O best of the brāhmaṇas (**dvijendra**), may you have undeviating bhakti (bhāva) for Me (**tava may avyābhicāriṇī bhaktir astu**). That bhakti is the crest jewel of all auspiciousness (**sarva-maṅgala-mūrdhanyā**) and full of bliss eternally (**pūrṇānanda-mayī sadā**). (**Nāradiya Purāṇa**)

Ways in which Bhāva-Bhakti appears

Proof for Bhāva arising from the mercy of Kṛṣṇa or His devotee (showing Himself)

adr̥ṣṭa-pūrvam ālokya
kṛṣṇam jāṅgala-vāsinaḥ |
viklidyad-antarātmano
dr̥ṣṭim nākraṣṭum īsire ||

When they saw Kṛṣṇa (**ālokya kṛṣṇam**), who appeared like nothing they had seen before (**adr̥ṣṭa-pūrvam**), the hearts of the residents of Jāṅgala (**jāṅgala-vāsinaḥ antarātmano**) melted (**viklidyad**) and they could not take their eyes away from His form (**dr̥ṣṭim nākraṣṭum īsire**).
(**Skanda Purāṇa**)

Ways in which Bhāva-Bhakti appears

Proof for Bhāva arising from the mercy of Kṛṣṇa
or His devotee (hārda)

prasāda āntaro yaḥ syāt
sa hārda iti kathyate

That mercy which arises from within (prasāda
āntaro yaḥ syāt) is called hārda (sa hārda iti
kathyate). (BRS)

Ways in which Bhāva-Bhakti appears

Proof for Bhāva arising from the mercy of Kṛṣṇa or His devotee (hārda)

mahābhāgavato jātaḥ
putras te bādarāyaṇa |
vinopāyair upeyābhūd
viṣṇu-bhaktir ihoditā ||

O Bādarāyaṇa (**bādarāyaṇa**), You have given birth to a great devotee (**mahābhāgavato jātaḥ**) as your son (**putras te**). Without sādhana (**vinā upāyair**), which brings about the goal (**upeya abhūd**), bhakti to Viṣṇu has appeared within his heart (**viṣṇu-bhaktir iha uditā**). (**Śukasamhitā**)

Ways in which Bhāva-Bhakti appears

Proof for Bhāva arising from the mercy of Kṛṣṇa or His devotee (hārda)

- Bhakti to Viṣṇu, which is the goal (upeya), has appeared with-out sādhana (upāyaiḥ).
- The conclusion is that he attained bhāva only by the mercy of the Lord, since there is no evidence of performance of any sādhana, or of obtaining the mercy of devotees.

Ways in which Bhāva-Bhakti appears

Proof for Bhāva arising from the mercy of Kṛṣṇa or His devotee (hārda)

- This mercy must have appeared through the heart, because he developed bhakti in the form of remembering the Lord while still in the womb.

Ways in which Bhāva-Bhakti appears

Proof for Bhāva arising from the mercy of Kṛṣṇa or His devotee (hārda)

- While in the womb, he did not see the Lord or receive words of blessing from the Lord.
- Thus, mercy manifesting in the heart could have been the only way.
- The Brahma-vaivarta Purāṇa gives the details.

Part-5

Ways in which Bhāva-Bhakti appears

2) Bhāva arising from Mercy of
Krsna or His Devotee

Bhava arising from Mercy of the
Devotee

Ways in which Bhāva-Bhakti appears

Proof for Bhāva arising from the mercy of His devotee

guṇair alam asaṅkhyeyair
mahātmyam tasya sūcyate |
vāsudeve bhagavati
yasya naisargikī ratiḥ ||

Who can list the innumerable qualities of Prahlāda Mahārāja (**guṇaih alam asaṅkhyeyair**) ! It is accurately said (**su ucyate**) that his greatness (**tasya māhātmyam**) was his natural attraction (**yasya naisargikī ratiḥ**) for Vāsudeva (**vāsudeve bhagavati**).
(**SB 7.4.36**)

Ways in which Bhāva-Bhakti appears

Proof for Bhāva arising from the mercy of His devotee

nāradasya prasādena
prahlāde śubha-vāsanā |
nisargaḥ saiva tenātra
ratir naisargikī matā ||

Favor or nisarga was granted to Prahlāda (**prahlāde nisargaḥ**) by Nārada (**nāradasya prasādena**) and this created devotional impressions (**tena atra śubha-vāsanā**). Thus his rati is called naisargikī (through mercy) (**sa eva naisargikī ratir matā**). (**BRS**)

Ways in which Bhāva-Bhakti appears

Proof for Bhāva arising from the mercy of His devotee

aho dhanyo 'si devarṣe
kṛpayā yasya tat-kṣaṇāt |
nīco 'py utpulako lebhe
lubdhako ratim acyute ||

O Nārada, you are noble (**aho dhanyah asi devarṣe**).
By your mercy (**yasya kṛpayā**) the hunter
(**lubdhakah**), though low in nature (**nīcah apy**),
immediately (**tat-kṣaṇāt**) developed goose bumps
(**utpulakah**) and attained rati for Lord Acyuta (**lebhe
ratim acyute**). (**Skanda Purāṇa**)

Ways in which Bhāva-Bhakti appears

**bhaktānām bhedataḥ seyam
ratiḥ pañca-vidhā matā |
agre vivicya vaktavyā
tena nātra prapañcyate ||**

According to the different types of devotees (with five different sthāyi-bhāvas) (**bhaktānām bhedataḥ**), there are five different types of rati (**seyam ratiḥ pañca-vidhā matā**). These will be considered and explained later (**agre vivicya vaktavyā**), and thus will not be discussed here (**tena nātra prapañcyate**). (**BRS**)

Part-6

Reliable Qualities of
a person who has
developed Bhāva-
Bhakti

Reliable Qualities of a person who has developed Bhāva-Bhakti

kṣāntir avyārtha-kālatvaṃ
viraktir māna-śūnyatā |
āśā-bandhaḥ samutkaṇṭhā
nāma-gāne sadā ruciḥ ||

āsaktis tad-guṇākhyāne
prītis tad-vasati-sthale |
ity ādayo 'nubhāvāḥ syur
jāta-bhāvāṅkure jane ||

Reliable Qualities of a person who has developed Bhāva-Bhakti

The anubhāvas or characteristics (**anubhāvāḥ**) of a person who has developed the bud of bhāva (**jāta-bhāvāṅkure jane**) are as follows (**ity ādayo syuh**): tolerance, not wasting time (**kṣāntir avyarthakālatvaṁ**), detachment from enjoyment, pridelessness (**viraktir māna-śunyatā**), confidence in the Lord's mercy, longing for the Lord (**āśā-bandhaḥ samutkaṅṭhā**), taste for chanting the name of the Lord (**nāma-gāne sadā ruciḥ**), attachment to discussing about the Lord's qualities (**āsaktis tad-guṇākhyāne**), and attachment to living in the abode of the Lord (**prītis tad-vasati-sthale**). (**BRS**)

Proof of Reliable symptoms of Bhāva-Bhakti (kṣāntiḥ)

kṣobha-hetāv api prāpte
kṣāntir akṣubhitātmatā ||

Tolerance means (kṣāntiḥ) “being undisturbed (akṣubhitātmatā), even when there is cause for disturbance. (kṣobha-hetāv prāpte api)” (BRS)

Proof of Reliable symptoms of Bhāva-Bhakti (**kṣāntiḥ**)

**taṁ mopayātaṁ pratiyantu viprā
gaṅgā ca devī dhṛta-cittam īse |
dvijopasṛṣṭaḥ kuhakas takṣako vā
daśatv alam gāyata viṣṇu-gāthāḥ ||**

O brāhmaṇas (**viprā**), just accept me (**mām pratiyantu**) as a completely surrendered soul (**upayātaṁ**), and let mother Ganges, the representative of the Lord, also accept me in that way (**gaṅgā ca devī**), for I have already taken the lotus feet of the Lord into my heart (**dhṛta-cittam īse**). Let the snake-bird—or whatever magical thing (**kuhakas takṣako vā**) the brāhmaṇa created (**dvijopasṛṣṭaḥ**)—bite me at once (**daśatv alam**). I only desire that you all continue singing the deeds of Lord Viṣṇu (**gāyata viṣṇu-gāthāḥ**). (**SB 1.19.15**)

Proof of Reliable symptoms of Bhāva-Bhakti (kṣāntiḥ)

- Just as the great tolerance of Parīkṣit is seen here because of his great prema, it is understood that when he had previously developed bhāva, the sprout of prema, his tolerance also had sprouted in a similar way.
- Other examples should be understood in the same way.

Proof of Reliable symptoms of Bhāva-Bhakti (**avyārtha-kālatvaṃ**)

**vāgbhiḥ stuvanto manasā smarantas
tanvā namanto 'py aniśaṃ na tr̥ptāḥ |
bhaktāḥ sravan-netra-jalāḥ samagram
āyur harer eva samarpayanti ||**

The devotees (**bhaktāḥ**) continually praise the Lord with words (**vāgbhiḥ stuvantah**), remember Him with their minds (**manasā smarantah**), and offer respects with their bodies (**tanvā namantah apy**). Still they are not satisfied (**aniśaṃ na tr̥ptāḥ**). With tears flowing from their eyes (**sravan-netra-jalāḥ**), they offer their complete lives to the Lord (**samagram āyur harer eva samarpayanti**). (**Hari-bhakti-sudhodaya**)

Proof of Reliable symptoms of Bhāva-Bhakti (viraktiḥ)

viraktir indriyārthānām
syād aroakatā svayaṁ ||

Detachment means (viraktiḥ syād) “having a natural distaste for the objects of the senses. (indriyārthānām svayaṁ aroakatā)” (BRS)

Proof of Reliable symptoms of Bhāva-Bhakti (viraktiḥ)

- Here detachment is the cause, and distaste is the effect, but they are considered the same in the definition, because, they are mutually dependent.

Proof of Reliable symptoms of Bhāva-Bhakti (viraktiḥ)

yo dustyajān dāra-sutān
suhṛd rājyaṁ hṛdi-sprśaḥ |
jahau yuvaiva malavad
uttamaśloka-lālasaḥ ||

Bharata, who longed to serve the Lord (**yah
uttamaśloka-lālasaḥ**), gave up wife, sons, friends and
kingdom (**jahau dāra-sutān suhṛd rājyaṁ**) as if they
were stool (**malavad**), though they were touching to
the heart (**hṛdi-sprśaḥ**) and thus difficult to give up at
a young age (**yuvaiva dustyajān**). (SB 5.14.43)

Proof of Reliable symptoms of Bhāva-Bhakti (māna-śūnyatā)

utkr̥ṣṭatve 'py amānitvam
kathitā māna-śūnyatā||

Pridelessness means (māna-śūnyatā kathitā) “in spite of having a high position (utkr̥ṣṭatve apy), remaining humble.” (BRS)

Proof of Reliable symptoms of Bhāva-Bhakti (**māna-śūnyatā**)

**harau ratim vahann eṣa
narendrāṇām śikhā-maṇiḥ |
bhikṣām aṭann ari-pure
śvapākam api vandate ||**

King Bhagīratha, though the crest jewel among kings (**narendrāṇām śikhā-maṇiḥ**), went out begging at the house of his enemies (**ari-pure bhikṣām aṭann**), and offered respects to the dog-eaters (**śvapākam api vandate**), because he had rati for the Lord (**harau ratim vahann**). (**Padma Purāṇa**)

Proof of Reliable symptoms of Bhāva-Bhakti (āśā-bandhaḥ)

āśā-bandho bhagavataḥ
prāpti-sambhāvanā dṛḍhā ||

Confidence means (āśā-bandhaḥ) “firm assumption that one will attain the Lord. (dṛḍhā bhagavataḥ prāpti-sambhāvanā)” (BRS)

Proof of Reliable symptoms of Bhāva-Bhakti (āśā-bandhaḥ)

na premā śravaṇādi-bhaktir api vā yogo 'thavā vaiṣṇavo
jñānam vā śubha-karma vā kiyad aho saj-jātir apy asti vā
hīnārthādhika-sādhake tvayi tathāpy acchedya-mūlā satī
he gopī-jana-vallabha vyathayate hā hā mad-āśaiva mām

I do not have prema or the practices of hearing or chanting in bhakti (**na premā śravaṇādi-bhaktir api vā**). I have no practice of meditation of Viṣṇu in the aṣṭāṅga-yoga process (**yogo athavā vaiṣṇavo**), nor do I have practices of jñāna or varṇāśrama duties (**jñānam vā śubha-karma vā kiyad aho**). I do not even have good birth to execute these actions properly (**saj-jātir apy asti vā**). But since you are most merciful to the least qualified (**hīnārthādhika-sādhake tvayi**), O dear lover of the gopīs (**he gopī-jana-vallabha**), though I have impure desires (**acchedya-mūlā tathāpy**), my aspiration for You continues (**mad-āśaiva satī**) to agitate me (**hā hā vyathayate**). (**Sanātana Gosvāmī**)

Proof of Reliable symptoms of Bhāva-Bhakti (āśā-bandhah)

- Yoga indicates aṣṭāṅga-yoga. When meditation on Viṣṇu is prominent in that yoga, it becomes Vaiṣṇava-yoga.
- This meditation incorporating Viṣṇu (or other deities in meditation) is called saḡarbha in the yoga system.

Proof of Reliable symptoms of Bhāva-Bhakti (āśā-bandhaḥ)

- Jñāna refers to steadiness in brahman.
- Śubha-karma refers, mainly, to varṇāśrama activities.
- Good birth is the cause of attaining qualification for the previously mentioned items of yoga, jñāna and karma.

Proof of Reliable symptoms of Bhāva-Bhakti (āśā-bandhah)

- These other processes are shown as causes of attaining the Lord, only because of the accompanying performance of bhakti, which is also mentioned in the list.
- Concerning yoga, Kapila shows, in the Third Canto of Bhāgavatam , how yoga can be combined with bhakti.

Proof of Reliable symptoms of Bhāva-Bhakti (āśā-bandhaḥ)

- The position of jñāna, in relation to bhakti, is shown in the Gītā in the verse brahma-bhūtaḥ prasannātmā. (BG 18.54)
- Śubha-karma should also be practiced with bhakti, as illustrated by sa vai puṁsām paro dharmo yato bhaktir adhokṣaje—the culmination of religion is that varṇāśrama from which bhakti to the Lord arises. (SB 1.2.6)

Proof of Reliable symptoms of Bhāva-Bhakti (āśā-bandhaḥ)

- “I have a thirst (āśā) for attaining the Lord, not motivated by prema for the Lord, but by desire for my own happiness, since I have deeply rooted desires for personal enjoyment, which are difficult to remove (acchedya-mūlā).
- Then what should I do?

Proof of Reliable symptoms of Bhāva-Bhakti (āśā-bandhah)

- I continue to hanker for You, because I think that You can turn that material desire into prema, since You are extra merciful to those who are most deficient (hīnārthādhika-sādhake).”
- The lack of qualification expressed in this verse is only an ex-pression of humility (since he is actually not fallen), and thus the verse is used as an example of a person at the stage of rati.

Proof of Reliable symptoms of Bhāva-Bhakti (samutkaṅṭhā)

samutkaṅṭhā nijābhīṣṭa-
lābhāya guru-lubdhataḥ ||

Longing means (samutkaṅṭhā) “having intense greed (guru-lubdhataḥ) for attaining service to the Lord. (nijābhīṣṭa-lābhāya)” (BRS)

Proof of Reliable symptoms of Bhāva-Bhakti (samutkaṅṭhā)

ānamrām asita-bhruvor upacitam akṣīṇa-pakṣmānkureṣv
ālolām anurāgiṇor nayanayor ārdrām mṛdau jalpite |
ātāmrām adharāmṛte mada-kalām amlāna vaṁśī-svaneṣv
āśāste mama locanaṁ vraja-śīśor-mūrtim jagan-mohinīm

I long to see that young Kṛṣṇa (**mama locanaṁ āśāste vraja-śīśor-mūrtim**) who enchants the universe (**jagan-mohinīm**) with His bent, black eye brows (**ānamrām asita-bhruvor upacitam**), with His thick eye lashes (**akṣīṇa-pakṣmānkureṣv**), with His attractive, shifty eyes (**ālolām anurāgiṇor nayanayor**), with His soft words (**mṛdau jalpite**) which melt the heart (**ārdrām**), with his sweet, red lips (**ātāmrām adharāmṛte**), and with the intoxicating sound (**mada-kalām**) emanating from the clear notes of His flute (**amlāna vaṁśī-svaneṣv**). (**Kṛṣṇa-karṇāmṛta**)

Proof of Reliable symptoms of Bhāva-Bhakti (**tad- guṇākhyāne āsāktiḥ**)

**mādhuryād api madhuraṁ
manmathatā tasya kim api kaiśoram |
capalyād api capalaṁ
ceto bata harati hanta kim kurmaḥ ||**

That youthful Kṛṣṇa, with the qualities of Cupid (**manmathatā tasya kim api kaiśoram**), who is extremely sweet (**mādhuryād api madhuraṁ**) and extremely fickle (**capalyād api capalaṁ**), has stolen my heart (**ceto bata harati**). What should I do (**hanta kim kurmaḥ**)? (**Krsna-karnāmṛta**)

Proof of Reliable symptoms of Bhāva-Bhakti (tad vasati-sthale prītiḥ)

atrāsīt kila nanda-sadma śakaṭasyātrābhavad
bhañjanam
bandha-ccheda-karo 'pi dāmabhir abhūd baddho
'tra dāmodaraḥ |
ittham māthura-vṛddha-vaktra-vigalat-pīyūṣa-
dhārām pibann
ānandāśru-dharaḥ kadā madhu-purīm dhanyaś
carīṣyāmy aham

Proof of Reliable symptoms of Bhāva-Bhakti (**tad vasati-sthale prītiḥ**)

“Nanda’s house was here (**atrāsīt kila nanda-sadma**). This is where Kṛṣṇa broke the cart (**śakaṭasya bhañjanam atra abhavad**). Here is where Dāmodara (**atra dāmodarah**), who cuts material bondage (**bandha-ccheda-karo**), was bound up by ropes (**dāmabhir baddho abhūd**).” When will I be fortunate enough to wander about (**kadā dhanyaś cariṣyāmy aham**) in Mathurā (**madhu-purīm**) with tears in my eyes (**ānandāśru-dharah**), drinking such streams of nectar (**pīyūṣa-dhārām pibann**) flowing from the mouth of an elder of Mathurā (**ittham māthura-vṛddha-vaktra-vigalat**)? (**Padyāvalī**)

Part – 7

Actions of a Person at the stage of Bhava

Actions of a Person at the stage of Bhava

- At that time, his eyes, full of longing, turn towards Krsna to lick the blackness of his limbs, the rosy hue of his lips and eye-rims, the white brilliance of his moon-like teeth shining in his smiling face, the yellow hue of his clothing and ornaments; and begin to bathe his body in unlimited tears.
- Like a hunted animal, here and there, from time to time, freezing his motion, he raises his ears to try to hear the sound of Krsna's flute, the jingling of his anklets, the sweet intonation of his voice, the messages of his wandering footsteps.

Actions of a Person at the stage of Bhava

- And his body erupts in ecstasy on experiencing the longed-for touch of the Lord's tender hands.
- His nostrils open wide again and again, and inhale, anxious to examine the fragrance of his body.
- Hankering to taste the Lord's saliva, his tongue feels great joy on attaining that taste, and he licks his lips.

Actions of a Person at the stage of Bhava

- Sometimes, when he gains the association of the Lord by the Lord's whim, his heart feels exhilarated, and he becomes drunk with the abundance of sweetness, and then, at the departure of the Lord he grieves and becomes despondent.
- In this way the symptoms of sancari bhava decorate his body.

Actions of a Person at the stage of Bhava

- His intelligence, in the states of wakefulness, sleep, and deep sleep, determines to fix itself without deviation on the path of remembrance of Krsna.
- At the time of attaining his spiritual body suitable for performing his eternal service, the indestructible soul enters that body, and the material body becomes almost lifeless.

Actions of a Person at the stage of Bhava

- At this stage the devotee begins to experience extreme possessiveness of Krsna: like a bee, he becomes anxious to imbibe fragrance of Krsna's lotus feet.
- Having obtained the most precious jewel of bhava, the devotee, like a miser, hides it from ordinary people.

Actions of a Person at the stage of Bhava

- As he becomes the residence of renunciation, tolerance, and the other wonderful qualities which manifest themselves at the stage of bhava, advanced devotees will understand his internal status by those external symptoms, but others who see his distracted mind will conclude that he is mad.

Actions of a Person at the stage of Bhava

mugdham mām nigadantu nīti-nipuṇā bhrāntam muhur vaidikā
mandam bāndhava-sañcayā jaḍa-dhiyam muktādarāḥ sodarāḥ
unmattam dhanino viveka-caturāḥ kāmam mahā-dāmbhikam
moktum na kṣamate manāg api mano govinda-pāda-sprhām

Let the sharp moralist accuse me of being illusioned (**mugdham mām nigadantu nīti-nipuṇā**); I do not mind. Experts in Vedic activities may slander me as being misled (**bhrāntam muhur vaidikā**), friends and relatives may call me frustrated (**mandam bāndhava-sañcayā**), my brothers may call me a fool (**jaḍa-dhiyam muktādarāḥ sodarāḥ**), the wealthy mammonites may point me out as mad (**unmattam dhanino**), and the learned philosophers may assert that I am much too proud (**viveka-caturāḥ kāmam mahā-dāmbhikam**); still my mind does not budge an inch from the determination (**moktum na kṣamate manāg api mano**) to serve the lotus feet of Govinda, though I be unable to do it (**govinda-pāda-sprhām**). (Śrīla Mādhavendra Purī)

Part-8

Raty-ābhāsa – Reflection of Bhava

Raty-ābhāsa – Reflection of Bhava

vyaktam masṛṇitevāntar
lakṣyate rati-lakṣaṇam |
mumukṣu-prabhṛtīnām ced
bhaved eṣā ratir na hi ||

If softness of the heart (**masṛṇitevāntar ced**), the symptom of rati (**rati-lakṣaṇam**), becomes clearly visible (**vyaktam lakṣyate**) in persons desiring liberation, or in other unqualified persons (**mumukṣu-prabhṛtīnām**), it is not real rati (**eṣā ratir na hi bhaved**). (**BRS**)

Raty-ābhāsa – Reflection of Bhava

- It has been stated that the quality of real rati is having the desire only to please the Lord.
- If other desires are present, it should not be considered rati, in spite of the presence of other symptoms, such as sāttvika-bhāvas. That is explained in this verse.

Raty-ābhāsa – Reflection of Bhava

- If the rati characterized by internal softness (melting of the heart), or what appears to be so, becomes visible in persons, such as those desiring liberation, it should not be considered real rati, because persons desiring liberation have other desires.
- One should not think that if a person has strong desires for things other than Kṛṣṇa, it can be called rati for that particular object (for instance rati for liberation).

Raty-ābhāsa – Reflection of Bhava

vimuktākhila-tarṣair yā
muktair api vimṛgyate |
yā kṛṣṇenātigopyāśu
bhajadbhyo 'pi na dīyate ||

sā bhukti-mukti-kāmatvāc
chuddhām bhaktim akurvatām |
hṛdaye sambhavaty eṣām
katham bhāgavatī ratiḥ ||

How can rati appear (**katham bhāgavatī ratiḥ hṛdaye sambhavaty**) in persons having desires for enjoyment or liberation (**eṣām bhukti-mukti-kāmatvāt**)? Those persons do not perform pure bhakti (**śuddhām bhaktim akurvatām**). Rati is sought out (**vimṛgyate**) by those liberated from all desires (**vimukta akhila-tarṣair muktair api**) and is not given immediately by Kṛṣṇa (**yā kṛṣṇena na āśu dīyate**) even to the devotees (**bhajadbhyo api**), since it is most secret (**atigopya**). (BRS)

Raty-ābhāsa – Reflection of Bhava

- Here the author elaborates on the reason why it is not real rati.
- How is it possible for rati to appear where there are desires for material enjoyment or liberation?

Raty-ābhāsa – Reflection of Bhava

- There is a fault in their sādhana: they do not perform pure bhakti.
- Pure bhakti means that it should not be mixed with jñāna, karma or other unacceptable elements.

Part-8

Raty-ābhāsa – Reflection of Bhava

The Two Types of Raty- ābhāsa

Raty-ābhāsa – Reflection of Bhava

The Two Types of Raty-ābhāsa

kintu bāla-camatkāra-
karī tac-cihna-vīkṣayā |
abhijñena subodho 'yaṁ
raty-ābhāsaḥ prakīrtitaḥ ||

pratibimbas tathā cchāyā
raty-ābhāso dvidhā mataḥ ||

Though this semblance of rati is very astounding to the innocent (**bāla-camatkāra-karī**), those in knowledge (**kintu yaṁ abhijñena**) understand what it really is (**yaṁ subodhaḥ**) by seeing the characteristics (**tac-cihna-vīkṣayā**). This is called raty-ābhāsa, a semblance of rati (**raty-ābhāsaḥ prakīrtitaḥ**). This semblance of rati has two types (**raty-ābhāso dvidhā mataḥ**): reflection (prati-bimba) and splendor (chāyā) (**pratibimbas tathā cchāyā**). (BRS)

Part-8

Raty-ābhāsa – Reflection of Bhava

Pratibimba Raty-ābhāsa

Raty-ābhāsa – Reflection of Bhava (Pratibimba Raty-ābhāsa)

aśramābhīṣṭa-nirvāhī
rati-lakṣaṇa-lakṣitaḥ |
bhogāpavarga-saukhyāṁśa-
vyañjakaḥ pratibimbakaḥ ||

When there are apparent qualities of rati (**rati-lakṣaṇa-lakṣitaḥ**), accompanied by desires for enjoyment and liberation (**bhogāpavarga-saukhya aṁśa-vyañjakaḥ**), it is called the pratibimba (reflection) raty-ābhāsa (**pratibimbakaḥ**). This pratibimba raty-ābhāsa awards the goals of enjoyment and liberation to those persons without their having to exert effort (**aśrama abhīṣṭa-nirvāhī**). (BRS)

Raty-ābhāsa – Reflection of Bhava (Pratibimba Raty-ābhāsa)

- Rati without motivations for material enjoyment or liberation yields the main form of rati, whereas having attachments produces a semblance of rati.
- This semblance arises through secondary conditions.
- According to the conditions, there are two types of semblance. The first type is described here.

Raty-ābhāsa – Reflection of Bhava (Pratibimba Raty-ābhāsa)

- The qualities of rati appear (rati-lakṣaṇa-lakṣitaḥ) in the form of a few tears or other symptoms.
- Though this seems to indicate a touch of rati, when the symptoms appear along with desires for enjoyment or liberation, it is called pratibimba.

Raty-ābhāsa – Reflection of Bhava (Pratibimba Raty-ābhāsa)

- The type of rati for the Lord which is contaminated by desires for enjoyment or liberation is called pratibimba-raty-ābhāsa.
- This pratibimba awards liberation without extreme efforts because of two qualities existing in the Lord—His power to bestow material enjoyment and His power to bestow liberation.

Raty-ābhāsa – Reflection of Bhava (Pratibimba Raty-ābhāsa)

- This is the extraordinary power of pratibimbaraty-ābhāsa.

Part-8

Raty-ābhāsa – Reflection of Bhava

What causes Pratibimba
Raty-ābhāsa?

Raty-ābhāsa – Reflection of Bhava (Pratibimba Raty-ābhāsa)

daivāt sad-bhakta-saṅgena
kīrtanādy-anusāriṇām |
prāyaḥ prasanna-manasām
bhoga-mokṣādi rāgiṇām ||

keṣāmcit hr̥di bhāvendoḥ
pratibimba udañcati |
tad-bhakta-hṛn-nabhaḥ-sthasya
tat-saṁsarga-prabhāvataḥ ||

Raty-ābhāsa – Reflection of Bhava (Pratibimba Raty-ābhāsa)

This reflection of the moon of bhāva (**bhāva indoh pratibimbah**) appears in the hearts of some persons (**keṣāmcit hr̥di udañcati**) who are attached to enjoyment or liberation (**bhoga-mokṣādi rāgiṇām**), but who become somewhat satisfied by following the aṅgas of bhakti (**kīrtanādy-anusāriṇām prāyaḥ prasanna-manasām**) through occasional association with real devotees (**daivāt sad-bhakta-saṅgena**). That moon of bhāva is situated in the sky of the real devotee's heart (**tad-bhakta-hṛn-nabhaḥ-sthasya**), and it appears as a reflection in the non-devotee for some time by its impressions (**tat-saṁsarga-prabhāvataḥ**). (BRS)

Raty-ābhāsa – Reflection of Bhava (Pratibimba Raty-ābhāsa)

- The process by which pratibimba appears is described in this verse.
- Those who are attached to enjoyment and liberation, through occasional rather than constant association with devotees (daivāt), imitate devotional activities, such as chanting, but with their own goals in mind, and they achieve a general tranquility of mind.

Raty-ābhāsa – Reflection of Bhava (Pratibimba Raty-ābhāsa)

- But their hearts are still contaminated with those desires, since they have not realized the fault of such desires.
- The devotee's heart is like the sky, which is untouched by other objects, and is thus suitable for the rising of the moon of prema.

Raty-ābhāsa – Reflection of Bhava (Pratibimba Raty-ābhāsa)

- The reflection of that moon situated in the devotee's heart—not the moon itself—appears within the heart of such contaminated persons.
- A reflection appears because of the impositions (upādhi) caused by other desires.

Raty-ābhāsa – Reflection of Bhava (Pratibimba Raty-ābhāsa)

- Thus, that reflection is not exactly the same as the original, since it takes support from only a few qualities of the original rati and is a blurred image possessing contamination of other desires.
- A desire for pure bhāva on the other hand produces a complete and pure reflection, because the aspirant takes support of a host of wonderful qualities of bhāva and makes efforts for the correct goal.

Raty-ābhāsa – Reflection of Bhava (Pratibimba Raty-ābhāsa)

- When that person with other desires becomes separated from the devotee, will that reflection disappear?
- No, by the impressions it leaves in his heart, the reflection of bhāva remains there for some time.

Part-8

Raty-ābhāsa – Reflection of Bhava

Chāyā Raty-ābhāsa

Raty-ābhāsa – Reflection of Bhava (Chāyā Raty-ābhāsa)

kṣudra-kautūhala-mayī
cañcalā duḥkha-hāriṇī |
rateś chāyā bhavet kimcit
tat-sādrśyāvalambinī ||

That which has some similarity to real rati (**tat-sādrśya kimcit avalambinī**), which possesses a small amount of interest in the Lord (**kṣudra-kautūhala-mayī**), which is unstable (**cañcalā**), and which destroys suffering (**duḥkha-hāriṇī**), is called chāyā-raty-ābhāsa (**rateh chāyā bhavet**). (BRS)

Raty-ābhāsa – Reflection of Bhava (Chāyā Raty-ābhāsa)

- Here the word chāyā means beauty or splendor.
- Here it also means a reflection of or resemblance to beauty.
- This verse describes this chāyā-raty-ābhāsa, taking into account the meaning of chāyā as “resemblance to beauty” in combination with the word ābhāsa.

Raty-ābhāsa – Reflection of Bhava (Chāyā Raty-ābhāsa)

- Little interest (kṣudra-kautūhala) means that though the Lord and bhakti are spiritual, the person has interest in them only as material objects.
- Because there is curiosity relating to the Lord, even though material, there is an appearance of a little splendor (kānti).

Raty-ābhāsa – Reflection of Bhava (Chāyā Raty-ābhāsa)

- That is the meaning of chāyā here.
- Because of the slight attraction to the Lord, there will be slight symptoms similar to those of real rati.
- However, because of its nature as chāyā, it is also unsteady (cañcalā), unlike the pratibimba-raty-ābhāsa.

Raty-ābhāsa – Reflection of Bhava (Chāyā Raty-ābhāsa)

- In prati-bimba-raty-ābhāsa, the attraction to material enjoyment and liberation is very strong, but in chāyā-raty-ābhāsa, the material curiosity about the Lord is transient.
- Still, because of the influence of the Lord in chāyā-raty-ābhāsa, there is gradually a destruction of the suffering of material existence.

Raty-ābhāsa – Reflection of Bhava (Chāyā Raty-ābhāsa)

- One should not say “This type does not fit within the general category of raty-ābhāsa because it lacks desire for enjoyment and liberation.”
- It is classed as raty-ābhāsa because material curiosity is a form of enjoyment as well (a contamination).

Raty-ābhāsa – Reflection of Bhava (Chāyā Raty-ābhāsa)

- As well, it does not overlap with pratibimba-raty-ābhāsa, though both types have desire for enjoyment, because chāyā is connected with only a curiosity about the Lord (whereas pratibimba has a strong commitment to material enjoyment or liberation).

Part-8

Raty-ābhāsa – Reflection of Bhava

What causes Chāyā Raty-
ābhāsa?

Raty-ābhāsa – Reflection of Bhava (Chāyā Raty-ābhāsa)

hari-priya-kriyā-kāla-
deśa-pātrādi-saṅgamāt |
apy ānuṣaṅgikād eṣa
kvacid ajñeṣv apīkṣyate ||

kintu bhāgyam vinā nāsau
bhāva-cchāyāpy udañcati |
yad abhyudayataḥ kṣemam
tatra syād uttarottaram ||

Raty-ābhāsa – Reflection of Bhava (Chāyā Raty-ābhāsa)

This chāyā-raty-ābhāsa appears sometimes even in ignorant people (**eṣa kvacid ajñeṣu api ikṣyate**) by a combination of performing actions dear to the Lord, observing the festivals of the Lord, residing in the dhāma of the Lord (**hari-priya-kriyā-kāla-deśa-pātrādi-saṅgamāt**), and associating with the devotees of the Lord (**ānuṣaṅgikād apy**). Even this chāyā-raty-ābhāsa (**kintu asau bhāva-cchāyā apy**), which eventually bestows auspiciousness to those people (**yad kṣemaṁ abhyudayataḥ tatra syād uttarottaram**), appears only with great good fortune (**bhāgyaṁ vinā na udañcati**).
(BRS)

Raty-ābhāsa – Reflection of Bhava (Chāyā Raty-ābhāsa)

- There should be simultaneous participation in the items listed (performing actions dear to the Lord, observing the festivals of the Lord, residing in the dhāma of the Lord, and associating with the devotees of the Lord) in order for chāyā-raty-ābhāsa to manifest in ignorant people.

Raty-ābhāsa – Reflection of Bhava (Chāyā Raty-ābhāsa)

- Because of association with devotees, festivals and other items, this rati is sometimes seen even in ignorant persons--persons who have no good qualities such as tolerance and have no desire to extinguish saṃsāra.

Part-8

Raty-ābhāsa – Reflection of Bhava

Beware of Offenses!!!

Raty-ābhāsa – Reflection of Bhava

Beware of Offenses!!!

hari-priya-janasyaiva
prasāda-bhara-lābhataḥ |
bhāvābhāso 'pi sahasā
bhāvatvam upagacchati ||

tasminn evāparādhena
bhāvābhāso 'py anuttamaḥ |
krameṇa kṣayam āpnoti
kha-sthaḥ pūrṇa-śaśī yathā ||

Raty-ābhāsa – Reflection of Bhava

Beware of Offenses!!!

By the great mercy of a dear devotee of the Lord (**hari-priya-janasya eva prasāda-bhara-lābhataḥ**), the semblance of bhāva (**bhāvābhāso api**) suddenly becomes real bhāva (**sahasā bhāvatvam upagacchati**). By offending that devotee (**tasminn eva aparādhena**), even the best bhāvābhāsa (**anuttamaḥ bhāvābhāso apy**) gradually wanes (**kramaṇa kṣayam āpnoti**) just as the full moon in the sky gradually wanes (**kha-sthaḥ pūrṇa-śaśī yathā**). (BRS)

Raty-ābhāsa – Reflection of Bhava

Beware of Offenses!!!

**bhāvo 'py abhāvam āyāti
kṛṣṇa-preṣṭhāparādhataḥ |
ābhāsatām ca śanakair
nyūna-jāṭīyatām api ||**

By an offense against the dearest devotee of the Lord (**kṛṣṇa-preṣṭha aparādhataḥ**), even real bhāva will be destroyed, if the offense is grave (**bhāvo apy abhāvam āyāti**). If the offense is medium, the bhāva will turn to bhāvābhāsa (**ābhāsatām ca śanakair**). If the offense is slight, the bhāva will become an inferior type (**nyūna-jāṭīyatām api**). (BRS)

Raty-ābhāsa – Reflection of Bhava

Beware of Offenses!!!

- By two types of grave offenses—offense to the dearest devotee, or to Kṛṣṇa Himself (kṛṣṇa-pṛeṣṭha aparādhataḥ)—even real bhāva is destroyed.
- By medium offense, bhāva becomes bhāvābhāsa.
- By slight offense, the bhāva degrades in category.

Raty-ābhāsa – Reflection of Bhava

Beware of Offenses!!!

- Becoming an inferior type means that there will be degradation in term of the five rasas and the eight stages from mahā-bhāva to rati.
- Thus, change in bhāva will take place according to the seriousness of the offense.

Raty-ābhāsa – Reflection of Bhava

Beware of Offenses!!!

- Sādhya-rūpa or hārda-rūpa-bhakti has five types: bhāva, prema, praṇaya, sneha and rāga.
- In Ujjvala-nīla-maṇi three more types are mentioned: māna, anurāga and mahā-bhāva.
- Thus, there are eight types of sādhya-bhakti.

Raty-ābhāsa – Reflection of Bhava

Beware of Offenses!!!

- However, since the topic is bhāva-bhakti, the lowest of the eight types, that bhāva could simply decrease in intensity.
- Furthermore, those at the level of bhāva still have impurities, and could make mistakes because of anarthas, whereas those at the level of prema are pure and could never commit real offense.

Raty-ābhāsa – Reflection of Bhava

Beware of Offenses!!!

- Bhāva will be destroyed by aparādha to the dearest devotees of Kṛṣṇa.
- An example is Dvivida the monkey, a follower of Rāma.
- By aparādha to Lakṣmaṇa, his bhāva disappeared.
- By medium aparādha, bhāva becomes bhāvābhāsa.

Raty-ābhāsa – Reflection of Bhava

Beware of Offenses!!!

- If the aparādha is slight, the bhāva changes type.
- Madhura-rati becomes dāsya-rati.
- Dāsya-rati becomes śānta-rati.

Part-8

Raty-ābhāsa – Reflection of Bhava

Choose your Association
Wisely

Raty-ābhāsa – Reflection of Bhava

Choose your Association Wisely

**gāḍhāsaṅgāt sadāyāti
mumukṣau supraṭiṣṭhite |
ābhāsatām asau kim vā
bhajaniyeśa-bhāvatām ||**

By intimate association (**gāḍhāsaṅgāt**) with a person who strongly desires impersonal liberation (**supraṭiṣṭhite mumukṣau**), real bhāva becomes bhāvābhāsa (**asau ābhāsatām sadāyāti**), or becomes worship of the self as the Lord (**kim vā bhajaniya īśa-bhāvatām**). (**BRS**)

Raty-ābhāsa – Reflection of Bhava

Choose your Association Wisely

- Bhajanīyeśa-bhāvatām means identifying oneself as the Lord, who is the actual object of worship.
- Bhāva for the Lord be-comes ahaṅgrahopāsanām, worship of the self.

Raty-ābhāsa – Reflection of Bhava

Choose your Association Wisely

- By intimate association with a person desiring liberation, who is fixed in that philosophy and who uses logic from jñāna scriptures which establish the superiority of liberation over everything else (supraṭiṣṭhite), real bhāva becomes bhāvābhāsa.
- Alternatively, he identifies himself with the Lord who is worthy of worship. This becomes self-worship.

Raty-ābhāsa – Reflection of Bhava

Choose your Association Wisely

ata eva kvacit teṣu
navya-bhakteṣu dṛśyate |
kṣaṇam īśvara-bhāvo 'yaṁ
nṛtyādau mukti-pakṣagaḥ ||

It is seen sometimes (**ata eva kvacit dṛśyate**) that new devotees (**teṣu navya-bhakteṣu**), absorbed in the goals of different types of liberation (**mukti-pakṣagaḥ**), identify themselves with the Lord momentarily (**kṣaṇam īśvara-bhāvo ayam**), during dancing or other acts of devotion (**nṛtyādau**). (**BRS**)

Raty-ābhāsa – Reflection of Bhava

Choose your Association Wisely

- Kṣaṇam “for a moment” is only a representative term.
- It implies, as well, that the attempt to identify oneself as the Lord may last for a long time.
- Mukti-pakṣa-gaḥ means those who are absorbed in the goals of sārūpya, sārṣṭi, and sāmīpya.

Part-9

**Sudden appearance of Bhāva
without apparent Reasons**

Sudden appearance of Bhāva without apparent Reasons

sādhaneṣām vinā yasminn
akasmād bhāva iṅśyate |
vighna-sthagitam atrohyaṃ
prāg-bhavīyaṃ susādhanam ||

Bhāva sometimes appears suddenly (**akasmād bhāva iṅśyate**) in a person without performance of sādhana or mercy, and without scriptural knowledge (**yasminn sādhana iṅśām vinā**). It should be inferred that (**atruhyaṃ**), in a previous life, some obstacle interrupted that person's skillful sādhana (**prāg-bhavīyaṃ vighna-sthagitam susādhanam**), and in this life the obstacle has finally been removed (**implied**). (**BRS**)

Sudden appearance of Bhāva without apparent Reasons

- Sādhana refers to all the causes of bhāva: sādhanabhakti, the mercy of Kṛṣṇa and the mercy of the devotee.
- Īkṣā refers to the knowledge gained through scriptures.
- Sometimes, bhāva appears suddenly without knowledge of scriptures, and without sādhana, mercy of Kṛṣṇa or mercy of the devotee.

Sudden appearance of Bhāva without apparent Reasons

- It is seen and verified to be real bhāva (īkṣyate).
- One should then infer sādhana from a previous life, as in the case of Vṛtrāsura and others.

Part-10

The Most Amazing Type of Bhāva

The Most Amazing Type of Bhāva

lokottara-camatkāra-
kāraḥ sarva-śaktidaḥ |
yaḥ prathīyān bhaved bhāvaḥ
sa tu kṛṣṇa-prasādajaḥ ||

That bhāva (**yaḥ bhāvaḥ**) which is more amazing than anything in this world (**loko uttara-camatkāra-kāraḥ**), which gives all powers (**sarva-śaktidaḥ**), and which is very deep (**prathīyān**), is caused by the mercy of Kṛṣṇa (**sa tu kṛṣṇa-prasādajaḥ bhaved**). (**BRS**)

The Most Amazing Type of Bhāva

- Previously, in verse 1.3.6, three causes of bhāva were mentioned: sādhana, mercy of the Lord and mercy of the devotee.
- Now, bhāva, arising due to sādhana in previous life, has just been mentioned.

The Most Amazing Type of Bhāva

- Which of these is the best?
- Hinting at examples such as Pūtana, the author says that bhāva caused by the mercy of Kṛṣṇa is the best.

Part-11

One should neglect the
faults of a Bhāva Bhakta

One should neglect the faults of a Bhāva Bhakta

jane cej jāta-bhāve 'pi
vaiguṇyam iva dṛśyate |
kāryā tathāpi nāsūyā
kṛtārthaḥ sarvathaiva saḥ||

If some apparent fault is seen (**vaiguṇyam iva cet dṛśyate**) in a person who has developed real bhāva (**jāta-bhāve jane api**), one should not be hostile to him (**tathāpi na asūyā kāryā**), because he has accomplished the goal in all respects (**kṛtārthaḥ sarvathā eva saḥ**). (BRS)

One should neglect the faults of a Bhāva Bhakta

- There may be some external bad conduct (vaiguṇyam), but one should not be hostile to him, because by having bhāva the person cannot be contaminated by those external actions.
- BRS 2.1.276 points out that the bhāva-bhakta still has anarthas and could commit sin or aparādha.

One should neglect the faults of a Bhāva Bhakta

- This distinguishes him from the prema-bhakta.
- However, even if he makes mistakes, because of his level of advancement, Kṛṣṇa takes care of him.

One should neglect the faults of a Bhāva Bhakta

**apavitraḥ pavitro vā
sarvāvasthām gato 'pi vā
yaḥ smaret puṇḍarikākṣam
sa bāhyābhyantara-śuciḥ**

Whether one is pure or contaminated (**apavitraḥ pavitro vā**), and regardless of one's external situation (**sarvāvasthām gato api vā**), simply, by remembering the lotus-eyed Personality of Godhead (**yaḥ smaret puṇḍarikākṣam**), one can cleanse one's internal and external existence (**sah bāhya abhyantara-śuciḥ**).
(**Garuḍa Purāṇa**)

One should neglect the faults of a Bhāva Bhakta

- This person cannot be criticized, because he has accomplished the goal—he has attained bhāva (kṛtārthaḥ).

One should neglect the faults of a Bhāva Bhakta

**bhagavati ca harāv ananya-cetā
bhṛśa-malino 'pi virājate manuṣyaḥ |
na hi śaśa-kaluṣa-cchaviḥ kadācit
timira-parābhavatām upaiti candraḥ ||**

A person who is dedicated completely to the Lord (**bhagavati ca harāv ananya-cetāḥ manuṣyaḥ**) may show, externally, serious contamination (but internally he is pure) (**bhṛśa-malino api virājate**). The full moon (**candraḥ**), though marked by the figure of a rabbit (**śaśa-kaluṣa-cchaviḥ**), is never overcome by darkness (**na hi timira-parābhavatām upaiti**). (**Narasimha Purāṇa**)

One should neglect the faults of a Bhāva Bhakta

- A person may show serious contamination.
- This means that it is seen externally that he performs forbidden activities.
- However, he shines with internal bhakti, which cannot be defeated by anyone (he is incomparable).

One should neglect the faults of a Bhāva Bhakta

- A particular case, the moon, is introduced to support the general principle.
- This is called arthāntara-nyāsa.

One should neglect the faults of a Bhāva Bhakta

- In the Hari-vaṁśa, it is said: loke cchāyā-mayaṁ lakṣma tavāñke śaśa-samjñitam: the dark spot on the moon is called a rabbit.
- Though there is a fault in the beauty of the moon, that fault is only superficial.

Part-12

**Bhāva is tastier than millions
of Moons**

Bhāva is tastier than millions of Moons

ratir aniśa-nisargoṣṇa-prabalatarānanda-pūra-rūpaiva

|

uṣmāṇam api vamantī sudhāmśu-koṭer api svādvī ||

Rati (**ratih**) is naturally and eternally (**aniśa-nisarga**) unstable (**uṣṇa**) because of its continuous, ever-increasing desires for pleasing the Lord and it is full of bliss (**prabalatara ānanda-pūra-rūpaiva**). Manifesting this instability in the form of a variety of sañcāri-bhāvas (**uṣmāṇam api vamantī**), it is tastier than millions of moon (**sudhāmśu-koṭer api svādvī**). (**BRS**)

Bhāva is tastier than millions of Moons

- Rati is described as unstable by nature (uṣṇa) due to ever-increasing desire for the Lord, and this state is without beginning, or continuous (aniśa).
- Rati is also described as ānanda because it is full of joy.

Bhāva is tastier than millions of Moons

- Thus, rati is characterized by continuous instability and very strong bliss.
- Uṣmānam, in the second line, refers to various sañcāri-bhāvas or vyabhicāri-bhāvas, which cause that instability.

Part – 13

The Five Ratis

The Five Ratis

- This bhava is tasted in different degrees of sweetness, as in various degrees of condensation of mango, jackfruit, sugarcane or grape juice.
- There are five types of devotees: those acting as santas, dasas (servants), sakhas (friends), pitrs (elders), and preyasis (lovers), acting in the moods of santa, dasya, sakhya, vatsalya, and priyata.

The Five Ratis

- Bhava by its own energy causes the appearance of vibhava, anubhava, and vyabhicari.
- The dominating mood generated from these elements is called sthayi bhava, which, by mixing with the elements, produces santa, dasya, sakhya, vatsalya, and ujjvala rasas.

Part – 14

Perfection of all Rasas is in
Krsna - Akhila Rasamrta
Murti

Perfection of all Rasas is in Krsna - Akhila Rasamrta Murti

- The sruti texts define rasa as the very essence of the Lord (raso vai sah).
- Just as water is present in all the streams, rivers, and ponds but is water personified in the ocean, so this rasa, though it is present in all the avatars of the Lord and touches perfection in each of them, attains its absolute climax in Krsna, the son of the King of Vraja.

Perfection of all Rasas is in Krsna - Akhila Rasamrta Murti

- Rasa (Krsna Himself), which appears at the first stage of maturity (bhava) and becomes fully substantiated in the stage of prema, is directly experienced by such a qualified devotee.

Part – 15

**Definition of Prema -
Bhakti**

Definition of Prema-Bhakti

samyak-masṛṇita-svānto
mamatvātiśayāṅkitaḥ |
bhāvaḥ sa eva sāndrātmā
budhaiḥ premā nigadyate ||

When bhāva becomes extremely condensed (**bhāvaḥ sāndrātmā**), it is called prema by the learned (**sa eva budhaiḥ premā nigadyate**). It softens the heart completely (**samyak-masṛṇita-svānto**) and produces extreme possessiveness of the Lord in the experiencer (**mamatva atiśaya aṅkitaḥ**). (BRS)

Srila Jiva Goswami's Explanation

Definition of Prema-Bhakti

- Having explained bhāva, the author now explains prema.
- The main quality (svarūpa-lakṣaṇa) is its very condensed nature (sāndrātmā).
- The other two qualities are secondary characteristics (taṭaṣṭha-lakṣaṇa).

Definition of Prema-Bhakti

- In prema, the heart (svāntaḥ) becomes extremely soft (samyan-masṛṇita), in comparison to the preliminary condition of bhāva, in which the heart becomes soft.
- Moreover, prema is condensed bliss, the highest state of bliss, compared to the preliminary state of bhāva, which has the preliminary appearance of bliss.

Definition of Prema-Bhakti

- Prema also has extreme possessiveness of Kṛṣṇa.
- That type of bhāva is called prema.
- A doubt now arises.

Definition of Prema-Bhakti

- If bhāva is the cause of prema, and if it transforms itself into prema, it is called the material cause (upādāna-kāraṇam) of prema according to Sāṅkhya philosophy.
- Then bhāva must give up its previous state and transform into prema.
- The effect cannot exist independently of the cause.

Definition of Prema-Bhakti

- It is similar to raw liquid sugar, which gives up its first state and becomes solid raw sugar.
- When the solid raw sugar appears, the raw liquid sugar no longer has a separate existence.
- The solid raw sugar then becomes white sugar, and then refined sugar.

Definition of Prema-Bhakti

- When the refined sugar exists, then liquid raw sugar, solid raw sugar and white sugar no longer exist.
- In this case also, bhāva becomes prema, and thus bhāva should no longer exist.
- When prema becomes sneha, and sneha becomes rāga, then prema and sneha should both disappear, and only rāga should remain.

Definition of Prema-Bhakti

- Moreover, if the highest state of mahā-bhāva appears in Rādhā and others, then all the previous states should disappear.

This is not true.

- Bhāva becomes prema without giving up its previous state, because of the acintya-śakti present in rati, prema, sneha, rāga, māna, praṇaya, anurāga and mahā-bhāva, which are the supreme transformations of the hlādinī śakti.

Definition of Prema-Bhakti

- Thus, bhāva exists separately from prema and sneha and other advanced stages exist separately from prema.

**Srila Visvanatha
Cakravarti Thakura's
Explanation**

Definition of Prema-Bhakti

- Though bhāva matures into prema, it should also be eternal and should thus remain even after prema appears.
- A devotee can have experiences of lesser intensity in bhāva, or more intensity in prema, sneha, rāga etc.
- Bhāva takes one of five principal forms as sthāyī-bhāva: śānta-rati, dāsya-rati, sakhya-rati, vatsala-rati or madhura-rati.

Definition of Prema-Bhakti

- This remains with the devotee permanently, with the exception of śānta-rati, which may transform into higher ratis.
- Of course, the impurities present in bhāva immediately following sādhana, in the form of anarthas, would not be present when it is experienced at a later stage.

Definition of Prema-Bhakti

- An example is given.
- The bālyā body of Kṛṣṇa attains a little more sweetness and attains the paugaṇḍa state, but without giving up the bālyā state.
- The paugaṇḍa body then attains more excellence and becomes the kaiśora body, without giving up the previous condition.

Definition of Prema-Bhakti

- It is unlike the material body, which, on attaining boyhood gives up its baby body.
- This is because all the pastimes of Kṛṣṇa during all His ages with all His bodies are eternal.
- When Kṛṣṇa enters His pauganḍa body, the bālya body disappears, and then appears in the universe in which His bālya pastimes are about to begin.

Definition of Prema-Bhakti

- The bālyā body appears wherever the bālyā pastimes begin, in the Vṛndāvana within a particular universe.
- The bālyā body of Kṛṣṇa will also appear in a future kalpa of Brahmā during the Vaivasvata manvantara when Vṛndāvana appears on earth again.

Definition of Prema-Bhakti

- Similar to this, the sun disappears from this continent in the evening and appears in another continent, but, after twelve hours, it again appears in this continent.
- Getting back to the present case, among those who have bhāva, prema and sthāyi-bhāvas, when a particular sthāyi-bhāva appears in a devotee under particular conditions or causes, one should understand that the other bhāvas are still present in the devotee, but in unmanifest forms. (They are not destroyed.)

Definition of Prema-Bhakti

- Similarly, among material persons who have anger, lust and other emotions, when one emotion among them surfaces, the others still exist, but in the form of impressions.

Part – 16

**Proof for Definition
of Prema -Bhakti**

Proof for Definition of Prema-Bhakti

**ananya-mamatā viṣṇau
mamatā prema saṅgatā |
bhaktir ity ucyate bhīṣma-
prahlādoddhava-nāradaih ||**

Prema is defined (**prema ity ucyate**) by Bhīṣma, Prahlāda, Uddhava and Nārada (**bhīṣma-prahlāda-uddhava-nāradaih**) as that bhāva (**bhaktih**) which has possessiveness related to Viṣṇu (or any other form of the Lord) (**viṣṇau saṅgatā mamatā**) and to no one else (**ananya-mamatā**). (**Pañcarātra**)

Proof for Definition of Prema-Bhakti

- It should be understood that starting from verse 6 (evam-vrata...), the author will give examples to support his own definition.
- Here he quotes a different definition of prema, in order to show its agreement with his definition by consideration of the grammar.
- Bhaktiḥ means bhāvaḥ in the verse.

Proof for Definition of Prema-Bhakti

**bhaktiḥ premocyate bhīṣma-
mukhyair yatra tu saṅgatā |
mamatānya-mamatvena
varjitety atra yojanā ||**

The analysis of the grammar of the above verse is as follows (**ity atra yojanā**): Bhāva is called prema (**bhaktiḥ prema ucyate**) by Bhīṣma and others (**bhīṣma-mukhyair**) where there is possessiveness related to Viṣṇu (**yatra tu saṅgatā mamatā**) and where possessiveness of other things is absent (**ānya-mamatvena varjita**). (**BRS**)

Part – 17

Ways in which
Prema-Bhakti appears

Ways in which Prema-Bhakti appears

**bhāvoṭtho 'ti-prasādotthaḥ
śrī-harer iti sa dvidhā ||**

This prema for the Lord has two types (**śrī-harer sah dvidhā**): that arising from bhāva (**bhāvoṭtho**) and that arising from mercy (**ati-prasādotthaḥ iti**).
(**BRS**)

Part – 17

Ways in which Prema- Bhakti appears

1) Prema arising from
Bhava

Ways in which Prema-Bhakti appears (**bhāvottha**)

**bhāva evāntar-aṅgāṇam
aṅgānām anusevayā |
ārūḍhaḥ parama-utkarṣam
bhāva-uttaḥ parikīrtitaḥ ||**

That bhāva (**bhāva eva**) which reaches the highest excellence (**ārūḍhaḥ parama-utkarṣam**) by continual service using all essential aṅgas (**antar-aṅgāṇam aṅgānām anusevayā**) is called “prema arising from bhāva. (**bhāva-uttaḥ parikīrtitaḥ**)”
(**BRS**)

Ways in which Prema-Bhakti appears (**bhāvottha**)

- The aṅgas were defined in relation to sādhanabhakti, but the same activities continue in bhāva and prema, though they are called anubhāvas after sādhana is finished.

Ways in which Prema-Bhakti appears (bhāvottha) Proof for Prema appearing from Vaidhi-Bhāva Bhakti

evam-vrataḥ sva-priya-nāma-kīrtyā
jātānurāgo druta-citta uccaiḥ |
hasaty atho roditi rauti gāyaty
unmāda-van nr̥tyati loka-bāhyaḥ ||

Having performed his vows according to vaidhi-bhakti (**evam-vrataḥ**), chanting the holy name of his beloved Lord (**sva-priya-nāma-kīrtyā**), he develops great attachment (**jātānurāgo**). As his heart melts with ecstatic love (**druta-citta**), he laughs very loudly (**uccaiḥ hasaty**), cries, or shouts (**roditi rauti**). Sometimes he sings and dances like a madman (**gāyaty nr̥tyati unmāda-vat**), for he is indifferent to public opinion (**loka-bāhyaḥ**). (SB 11.2.40)

Ways in which Prema-Bhakti appears (bhāvottho)

Proof for Prema appearing from Vaidhi-Bhāva Bhakti

- Vaidhah means “produced from vaidhi.”
- By following the rules of vaidhi-sādhana-bhakti, vaidha-bhāva appears.
- From that vaidha-bhāva, appears a corresponding prema.
- That is the meaning of vaidha-bhāvottah.

Ways in which Prema-Bhakti appears (bhāvottho)

Proof for Prema appearing from Vaidhi-Bhāva Bhakti

- Evaṁ vrataḥ (performing vows) indicates that the prema arose from vaidha-bhāva.
- The word priya (dear) indicates the attainment of bhāva.
- Sva indicates the devotee's possessiveness of the Lord.

Ways in which Prema-Bhakti appears (bhāvottho) Proof for Prema appearing from Vaidhi-Bhāva Bhakti

- Jātānurāga indicates extreme possessiveness.
- The words priya-nāma-kīrtiyā indicate that bhāva has appeared from chanting Kṛṣṇa's name—because the word priya in this verse indicates that the Lord has become very dear to the chanter.

Ways in which Prema-Bhakti appears (bhāvottho)

Proof for Prema appearing from Vaidhi-Bhāva Bhakti

- Rauti means to make sounds loudly other than crying (which has already been described by the word roditi).
- Loka-bāhyaḥ means “he is beyond ordinary humans or extraordinary.”

Ways in which Prema-Bhakti appears (bhāvottho)

Proof for Prema appearing from Rāgānuga-Bhāva
Bhakti

na patiṁ kāmayet kañcid
brahmacarya-sthitā sadā |
tam eva mūrṭiṁ dhyāyanti
candrakāntir varānanā ||

śrī-kṛṣṇa-gāthāṁ gāyanti
romāṅcodbheda-lakṣaṇā |
asmin-manvantare snigdḥā
śrī-kṛṣṇa-priya-vartayā ||

Ways in which Prema-Bhakti appears (bhāvottho) Proof for Prema appearing from Rāgānuga-Bhāva Bhakti

In this manvantara period (**asmin-manvantare**), the beautiful-faced Candrakānti (**candrakāntir varānanā**) observed continuous celibacy (**brahmacarya-sthitā sadā**), and continuously meditated only on the form of Kṛṣṇa (**tam eva mūrtim dhyāyanti**), thinking, “One should not desire anyone else as a husband. (**na kañcid patim kāmayet**)” She sang songs about Him (**śrī-kṛṣṇa-gāthām gāyanti**) with hairs standing on end (**romāṅca udbheda-lakṣaṇā**). She developed complete affection for Kṛṣṇa (**snigdha**) by hearing stories about Kṛṣṇa (**śrī-kṛṣṇa-priya-vartayā**). (**Padma Purāṇa**)

Ways in which Prema-Bhakti appears (bhāvottho)

Proof for Prema appearing from Rāgānuga-Bhāva Bhakti

- It is understood that because she meditated only on the deity of Kṛṣṇa, she had already achieved bhāva for that deity.
- She did not desire anyone else as her husband.
- This indicates a feeling of deep possessiveness of Kṛṣṇa.

Ways in which Prema-Bhakti appears (**bhāvottho**)

Proof for Prema appearing from Rāgānuga-Bhāva Bhakti

- Thus, prema is indicated as per the definition (of prema) given in verse 1.

Part – 17

Ways in which Prema- Bhakti appears

2) Prema arising from
Mercy

Ways in which Prema-Bhakti appears (**ati prasāda utthaḥ**)

Proof for Prema appearing from great mercy of the Lord

**harer atiprasādo 'yaṁ
saṅga-dānādir ātmanaḥ ||**

The great mercy of the Lord (**harer ati prasādah**) includes such things as the Lord giving His association to the devotee (**ayaṁ saṅga-dānādir ātmanaḥ**). (**BRS**)

Ways in which Prema-Bhakti appears (**ati prasāda utthah**)

Proof for Prema appearing from great mercy of the Lord

- The Lord giving His personal association to the devotee is called atiprasāda or extreme mercy, because that is the result of the Lord's mercy.

Ways in which Prema-Bhakti appears (ati prasāda utthaḥ)

Proof for Prema appearing from great mercy of the Lord

te nādhīta-śruti-gaṇā
nopāsita-mahattamāḥ |
avratātapta-tapasah
mat-saṅgān mām upāgatāḥ ||

The persons I have mentioned (**te**) did not undergo serious studies of the Vedic literature (**na adhīta-śruti-gaṇā**), nor did they worship great saintly persons (**na upāsita-mahattamāḥ**), nor did they execute severe vows or austerities (**avrata atapta-tapasah**). Simply by association with My devotees and Me (**mat-saṅgān**), they achieved Me (**mām upāgatāḥ**). (11.12.7)

Ways in which Prema-Bhakti appears (**ati prasāda utthah**)

Proof for Prema appearing from great mercy of the Lord

- The persons who achieved the Lord and who are mentioned here are Bali and others (mentioned in the previous verse of the Bhāgavatam.)
- They did not study the Vedas (na adhīta-śruti-gaṇā) in order to attain Me.
- They did not worship the great masters (mahattamāḥ) in order to learn the Vedas.

Ways in which Prema-Bhakti appears (**ati prasāda utthah**)

Proof for Prema appearing from great mercy of the Lord

- Mat-saṅgāt (which can mean “from association with my devotees or association with Me”) in this case, means, “Attaining prema from association with Me principally, among all the types of association that one may attain.”
- They then attained Me.

Ways in which Prema-Bhakti appears (**ati prasāda utthah**)

Proof for Prema appearing from great mercy of the Lord

- Though the Lord is in an independent position, out of humility, He counts Himself among the devotees.
- That is why it is expressed in this way.
- Thus, the verse may be quoted to show that one can achieve prema from the mercy of the Lord.

Ways in which Prema-Bhakti appears (**ati prasāda utthaḥ**)

Prema appearing from great mercy of the Lord

**māhātmya-jñāna-yuktaś ca
kevalaś ceti sa dvidhā ||**

Prema arising from the Lord's mercy has two types (**sah dvidhā**): that endowed with knowledge of the Lord's powers (**māhātmya-jñāna-yuktaḥ**), and that endowed with only knowledge of the Lord's sweetness (**kevalaḥ**). (**BRS**)

Ways in which Prema-Bhakti appears (**ati prasāda utthaḥ**)

Prema appearing from great mercy of the Lord

- Here it is explained that this prema has two types (just as prema arising from bhāva had two types).
- Kevala (only) indicates knowledge only of the sweetness of the Lord (with no mixture at all).

Ways in which Prema-Bhakti appears (**ati prasāda utthaḥ**)

Prema appearing from great mercy of the Lord

- Realizing only sweetness takes place exclusively in the form of Vraja Kṛṣṇa, not even in Mathurā or Dvārakā Kṛṣṇa, where sweetness is mixed with awareness of Kṛṣṇa as God.
- Realization of Vaikuṅṭha Viṣṇu produces a predominance of māhātmya-jñāna-yukta-prema.

Ways in which Prema-Bhakti appears (**ati prasāda utthah**) Proof for **māhātmya-jñāna-yuktah** Prema

**māhātmya-jñāna-yuktas tu
sudṛḍhaḥ sarvato 'dhikaḥ |
sneho bhaktir iti proktas
tayā sārṣṭyādinānyathā ||**

Affection for the Lord more than anyone else (**sarvato adhikaḥ snehah**), which is very firm (**sudṛḍhaḥ**), and includes knowledge of the Lord's powers (**māhātmya-jñāna-yuktah**), is called bhakti (**bhaktir iti proktah**). By that bhakti, a person attains powers in the spiritual world as well as other rewards (**tayā sārṣṭyādinā**). There is no other way of attaining such things (**na anyathā**). (**Pañcarātra**)

Ways in which Prema-Bhakti appears (**ati prasāda utthaḥ**)

Proof for māhātmya-jñāna-yuktah Prema

- Two verses (this and the next one) from pañcarātra now show prema with knowledge of the Lord's powers and without knowledge of the Lord's powers.
- Māhātmya-jñānam—knowledge of the Lord's powers—means awareness that “He is God.”

Ways in which Prema-Bhakti appears (**ati prasāda utthaḥ**)

Proof for māhātmya-jñāna-yuktah Prema

- This awareness, with particular respect for the Lord, restricts feelings of sakhya, vatsala and madhura.
- Though there is also awareness of the Lord's powers in persons practicing rāgānuga-bhakti, that awareness does not restrict their feelings of sakhya, vatsala and madhura-bhakti.

Ways in which Prema-Bhakti appears (**ati prasāda utthah**)

Proof for māhātmya-jñāna-yuktah Prema

- For both vaidhi-bhaktas and rāgānuga-bhaktas, sambandha-jñāna, which includes knowledge of the difference between God and jīva and their respective qualities, is a prerequisite for proper sādhana.
- In rāgānuga-bhakti, however, this knowledge does not restrict their feelings of intimacy with the Lord and awareness of Kṛṣṇa as God is not part of his emotional cultivation.

Ways in which Prema-Bhakti appears (**ati prasāda utthaḥ**)

Proof for māhātmya-jñāna-yuktah Prema

- This knowledge of the Lord's greatness and (tu) complete affection for the Lord is called bhakti.
- By that type of bhakti (tayā), the person attains sārṣṭi and other blessings.

Ways in which Prema-Bhakti appears (**ati prasāda utthaḥ**)

Proof for Prema with knowledge of the Lord's sweetness

**mano-gatir avicchinnā
harau prema-pariplutā |
abhisandhi-vinirmuktā
bhaktir viṣṇu-vaśaṅkarī ||**

That bhakti inundated with prema (**prema-pariplutā bhaktir**), with continuous, spontaneous desires to please the Lord (**harau mano-gatir avicchinnā**), free of desires for other results (even the desire to see His powers) (**abhisandhi-vinirmuktā**), brings even Viṣṇu under control (**viṣṇu-vaśaṅkarī**). (**Pañcarātra**)

Ways in which Prema-Bhakti appears (**ati prasāda utthah**)

Proof for Prema with knowledge of the Lord's sweetness

- Actually, kevala-prema is prema for Vraja Kṛṣṇa, though the text says viṣṇu-vaśaṅkarī, which means literally “bringing Viṣṇu under control.”
- In this context it must mean that bhakti for Vraja Kṛṣṇa is so attractive that even Viṣṇu becomes attracted.

Ways in which Prema-Bhakti appears (**ati prasāda utthaḥ**)

Proof for Prema with knowledge of the Lord's sweetness

- An example is Mahā-viṣṇu calling Kṛṣṇa and Arjuna to His abode to see them.
- In Arjuna's bhakti however there is a mixture of awareness of Kṛṣṇa as God along with sweetness.

Ways in which Prema-Bhakti appears (**ati prasāda utthah**)

Proof for Prema with knowledge of the Lord's sweetness

- Viṣṇu's attraction to kevala-prema would be the Viṣṇu expansions as cowherd boys and calves serving Vraja Kṛṣṇa for one year.
- In this verse, the distinguishing factor in kevala-prema is mano-gatir avicchinnā—spontaneous service, without the impediment of conceiving of the Lord as God.

Ways in which Prema-Bhakti appears (ati prasāda utthaḥ)

mahima-jñāna-yuktaḥ syād
vidhi-mārgānusāriṇām |
rāgānugāśritānām tu
prāyaśaḥ kevalo bhavet ||

Those who have practiced vaidhi-bhakti (and then get the great mercy of the Lord) (**vidhi-mārga anusāriṇām**) attain prema with knowledge of the Lord's powers (**mahima-jñāna-yuktaḥ syād**). Those who have practiced rāgānuga-bhakti (and then get the great mercy of the Lord) (**rāgānuga āśritānām tu**) usually attain prema with knowledge of the Lord's sweetness (**prāyaśaḥ kevalo bhavet**). (BRS)

Ways in which Prema-Bhakti appears (**ati prasāda utthaḥ**)

- Generally (prāyaśaḥ) from rāgānuga-sādhana, one will attain kevala-prema.
- If a person practicing rāgānuga-sādhana performs arcana which includes meditation on Rukmiṇī and others of Dvārakā, which are part of vaidhi-bhakti, then the Lord will not bestow kevala-prema.

Part – 18

Stages leading to Prema-Bhakti

Stages leading to Prema-Bhakti

ādaṁ śraddhā tataḥ sadhu
saṅgo 'tha bhajanakriyā |
tato 'narthanivṛttiḥ syāt
tato niṣṭhā rucis tataḥ ||

tathāsaktis tato bhāvas
tataḥ premābhyudañcati |
sādhakānām ayaṁ premaḥ
prādurbhāvaḥ bhavet kramaḥ ||

Stages leading to Prema-Bhakti

First, there is association with devotees, by which one gains faith (**ādau śraddhā**). Then, one associates with the devotees (**tataḥ sadhu saṅgah**) to learn the scriptures, and then practices bhakti (**atha bhajanakriyā**). The anarthas are then destroyed (**tato anarthanivṛttiḥ syāt**). Steady bhakti without confusion follows (**tato niṣṭhā**). Desire for the Lord (ruci) appears (**rucis tataḥ**). This is followed by spontaneous desire for the Lord (āśakti) (**tathā āśaktiḥ**). This becomes bhāva (**tato bhāvah**) and then prema (**tataḥ prema abhyudañcati**). This is the progression (**ayaṁ kramah bhavet**) for manifesting prema (**premaḥ prādurbhāvah**) for those performing sādhana-bhakti (**sādhakānām**). (BRS)

Stages leading to Prema-Bhakti

- Though there are many steps in the progression of bhakti, the most common sequence is stated in two verses.
- In the beginning (ādaṁ), by hearing the scriptures in association with the devotees, one attains faith (śraddhā).
- Śraddhā means trust or confidence.

Stages leading to Prema-Bhakti

- Then, after faith appears, again association with devotees takes place (sadhu-saṅga), for learning how to practice bhakti.
- Niṣṭhā means continuous bhakti without confusion.
- Ruci means desire for the Lord, but with direction by the intellect.
- Āsakti means desire, which is natural or spontaneous (without intellectual direction).

Part – 19

**It is difficult to
understand a person
in Prema-Bhakti**

It is difficult to understand a person in Prema-Bhakti

**dhanyasyāyam navaḥ premā
yasyonmīlati cetasi |
antarvāñibhir apy asya
mudrā suṣṭhu sudurgamā ||**

This ever fresh prema (**navaḥ premā**) arises in the heart of a person who is very fortunate (**dhanyasyāyam cetasi unmīlati**). That person's behavior (**yasya mudrā**) is very difficult to comprehend (**suṣṭhu sudurgamā**) even for those knowledgeable of scriptures (**antarvāñibhir apy**).
(**BRS**)

It is difficult to understand a person in Prema-Bhakti

**bhāvonmatto hareḥ kiñcin
na veda sukham ātmanaḥ |
dukham ceti maheśāni
paramānanda āplutaḥ ||**

O goddess Pārvatī (**maheśāni**), the person who is mad with love of the Lord (**hareḥ bhāva unmattah**), being absorbed in the highest bliss (**paramānanda āplutaḥ**), does not know at all (**na kiñcid veda**) his own happiness or distress (**ātmanaḥ sukham ca dukham**).
(**Nārada-pañcarātra**)

It is difficult to understand a person in Prema- Bhakti

- This verse shows the difficulty in understanding a person with prema. (Even he cannot understand what is happening.)
- Here is the meaning.
- Those learned in scriptures define the goals of life as the destruction of suffering and attainment of happiness.

It is difficult to understand a person in Prema-Bhakti

- They try to understand if the prema-bhaktas have achieved these two goals of life by looking at their external appearance.
- But these prema-bhaktas internally experience happiness and distress only from achieving or not achieving the Lord. (Thus, others cannot understand the prema-bhakta's behavior.)

It is difficult to understand a person in Prema-Bhakti

- Thus it is said:

nātyantikam vigaṇayanty api te prasādam
kimv anyad arpita-bhayaṁ bhruva unnayais te
ye 'ṅga tvad-aṅghri-śaraṇā bhavataḥ kathāyāḥ
kīrtanya-tīrtha-yaśasaḥ kuśalā rasa-jñāḥ

Persons who have realized you do not regard attainment of impersonal liberation as your mercy (**nātyantikam na prasādam vigaṇayanty**), what to speak of (**kim u**) attaining a material position like Indra (**anyad**) which is subject to fear caused by the Lord raising his eyebrow (**arpita-bhayaṁ bhruva unnayais te**). O Lord (**aṅga**)! Those devotees, surrendered to your lotus feet (**ye tvad-aṅghri-śaraṇā**), are expert knowers of rasa (**kuśalā rasa-jñāḥ**) derived from narrations about your fame (**bhavataḥ kathāyāḥ yaśasaḥ**), which should be chanted (**kīrtanya**) and which purify everyone like a tīrtha (**tīrtha**).

It is difficult to understand a person in Prema-Bhakti

kāmaṁ bhavaḥ sva-vṛjinair nirayeṣu naḥ stāc
ceto 'livad yadi nu te padayo rameta
vācaś ca nas tulasivad yadi te 'nghri-śobhāḥ
pūryeta te guṇa-gaṇair yadi karṇa-randhraḥ ||

Let us remain in hellish existence (**kāmaṁ bhavaḥ nirayeṣu naḥ stāt**) because of sinful actions (**sva-vṛjinair**), if our minds can achieve prema at your lotus feet (**ceto yadi nu te padayo rameta**) like bees which are not injured by the thorns as they taste the honey (**alivad**), if our words can remain glorious at your lotus feet like tulasī leaves (**vācaś ca nas tulasivad yadi te aṅghri-śobhāḥ**), and if our ear holes can remain filled with hearing your qualities (**pūryeta te guṇa-gaṇair yadi karṇa-randhraḥ**).

Part – 20

Higher stages of
Prema are not
discussed here

Higher stages of Prema are not discussed here

preṁṇa eva vilāsatvād
vairalyāt sādhaḱeṣv api |
atra snehādayo bheda
vivicya na hi śamsitāḥ ||

Sneha and other advanced stages (**snehādayo**) are the manifestations of prema (**preṁṇa eva vilāsatvād**), but because they are rare (**vairalyāt**), even in those who have practiced bhakti (**sādhaḱeṣv api**), the distinctions will not be described here (**atra bhedaḥ na hi vivicya śamsitāḥ**). (BRS)

Part – 21

Symptoms of Prema

Symptoms of Prema

- The nectar which comes from the fruit of prema has the essential quality of concentrated bliss (sandrananda), and its outstanding nourishing property is its power to attract Krishna (krishnakarshani).
- When the devotee begins to taste that nectar, he does not take heed of any obstacles.

Symptoms of Prema

- Like a miser feverish for treasure, like a thief who has lost all sense of discretion out of absorption in his job, the devotee loses all sense of self-consciousness.
- Sometimes, there is an impatience for obtaining the Lord, like a hunger which cannot be satisfied even by eating the most tasty foods day and night.

Symptoms of Prema

- The devotee burns like the sun by that anxiety.
- He is soothed only by tasting the form, qualities and sweetness of the Lord, which make a momentary appearance, like the coolness of a thousand moons.

Symptoms of Prema

- Even the slightest increase of Prema pierces the devotee like a shaft in the form of anxiety by which the devotee at every moment longs for the direct darshan of the Lord.
- At the same time, by the intense manifestation of that prema, that shaft is burned by the realization (sphurtti) of the form, pastimes and sweetness of the Lord.

Symptoms of Prema

- Still he remains unsatisfied.
- Simultaneously, this prema, arising from its own reservoir, increases slightly, and the devotee longs for direct contact with the Lord at every moment.
- This hankering burns like a conflagration and tears his body like a sharp arrow.

Symptoms of Prema

- By the intensity of his longing for the Lord he remains unsatisfied with the momentary vision of the Lord's form, qualities and sweetness.
- Then prema, assuming the form of a magnet, attracts black Krishna and makes Him appear to the devotee for a moment.

Symptoms of Prema

- At that time, all the senses of the devotee (eyes, nose, ears, tongue, sense of touch) become the receptacles of all the auspicious qualities of Krishna.
- His supreme beauty, fragrance, melody, youthfulness, tastiness, audarya and karunya.
- From tasting the extreme sweetness and ever-freshness of these qualities of the Lord, a greater longing, which at every moment increases, is born in the devotee because of his prema.

Symptoms of Prema

- Poetic words are not adequate to describe the ocean of transcendental bliss which appears at this time.
- A traveller on a desert path, burned by the sun's rays during the hot season, finds shelter in a cool place supplied with a hundred vessels of ice-water from a divine pool under the shade of a vast banyan tree densely tangled with branches.

Symptoms of Prema

- An elephant caught in a forest fire without escape is finally bathed by unlimited water from a bank of rain clouds.
- A person afflicted by mortal disease and craving satisfaction, drinks the nectar, tastes its exquisite sweetness, and experiences unbounded bliss.
- This cannot be compared...

Part – 22

The Lord

Reciprocates with the

Devotee

The Lord reciprocates with the Devotee

- Then Lord reveals first His beauty (saundarya) to the eyes of the devotee in this remarkable condition.
- On account of the sweetness of that beauty, all the senses and the mind take on the quality of eyes, and obstacles, such as paralysis, shaking and tears, are generated.
- From this the devotee swoons in bliss.

The Lord reciprocates with the Devotee

- To console the devotee, the Lord next reveals His fragrance to the nostrils of the devotee, and all the devotee's senses take on the quality of the nose to smell.
- Again the devotee swoons in bliss.
- The Lord then reveals His sonorous voice to the devotee's ears: Oh My devotee, I am under your control.

The Lord reciprocates with the Devotee

- Don't be overwhelmed, but fully satisfy your desire by relishing Me.
- All the senses become like ears to hear and, for the third time, the devotee faints.
- At the beginning of the swoon, the Lord then mercifully gives the touch of His lotus feet, His hands and His breast to the devotee, and reveals His fresh youthfulness (saukaumarya) to the devotee.

The Lord reciprocates with the Devotee

- To those in the mood of servitude, He bestows His lotus feet on their heads, to those in the mood of friendship, He grasps their hands with His.
- For those in the mood of parental affection, He wipes away their tears with His own hand.
- For those in conjugal mood, He rewards them with His embrace, touching them with His hands and chest.

The Lord reciprocates with the Devotee

- Then the devotee's senses all take on the sense of touch and the devotee faints for a fourth time in a deep swoon.
- At the start of the swoon, the Lord then restores him by giving the taste (saurasya) from His own lips.
- This, however, is revealed only to those in the conjugal mood.

The Lord reciprocates with the Devotee

- The devotee's senses take on the sense of taste and he faints for a fifth time.
- This blissful swoon is so deep that the Lord must revive him by bestowing His audarya (generosity).
- Audarya refers to the state in which simultaneously all of the Lord's qualities (His beauty, fragrance, sound, touch and taste) suddenly manifest themselves to the devotee's various senses.

Part – 23

This Prema creates an
inconceivable turmoil
in the heart of the
devotee

This Prema creates an inconceivable turmoil in the heart of the devotee

- At that time, prema, which understands the will of the Lord, increases to the extreme and there is a corresponding extreme increase in the craving.
- That prema presides as a moon over the ocean of bliss and simultaneously it increases hundreds and hundreds of waves and it agitates and creates an almost destructive friction in the devotee's heart.

This Prema creates an inconceivable turmoil in the heart of the devotee

- It then becomes the beautiful ruling deity of his mind in that condition.
- This increased prema, which usually controls everything as the moon presides over the ocean, then seems to withdraw its powers.
- It creates in the devotee's heart an almost destructive friction and tearing amongst the simultaneous tastes, a conflict of a hundred waves in the ocean of bliss.

This Prema creates an inconceivable turmoil in the heart of the devotee

- Then again, prema assumes the role of ruler, the presiding deity, and manifests its specific power which allows the devotee to experience the different tastes simultaneously and without conflict.
- One should not think that the devotee will not be able to experience with fullness of all the tastes because of their multitude which may cause dilution of the very tastes.

This Prema creates an inconceivable turmoil in the heart of the devotee

- Rather, all the senses attain the inconceivable, astonishing, extraordinary quality to perform the functions of the other senses to appreciate the Lord's various qualities. In this way, they can experience more intensely the taste.
- In these matters, one cannot use material arguments evolved from material experiences. The inconceivable conditions of Prema are not subject to mundane logic (**acintyāḥ khalu ye bhāvā na tāms tarkeṇa yojayed**)

Part – 24

The Lord bestows His
Krupa Sakti to the
devotee and makes the
devotee attractive

The Lord bestows His Krpa Sakti to the devotee and makes the devotee attractive

- Even if the devotee wishes to relish all types of sweetness, of saundarya, etc., all at once, but like a chataka bird wants to drink all raindrops by his beak which is impossible.
- The devotee tries to experience the sweet tastes of the Lord's beauty, fragrance, sound, touch, taste and audarya all at once like the chataka bird who tries to catch all the rain drops in his beak.

The Lord bestows His Krpa Sakti to the devotee and makes the devotee attractive

- Then the Lord, seeing that all cannot find room in His devotee, considers, "Why am I holding so many wonderful qualities with My self."
- To let the devotee also partake of them all, the Lord manifests His kripa shakti (also called anugraha), the superintendent of all the shaktis, by which the devotee becomes attractive even to the Lord.

The Lord bestows His Krpa Sakti to the devotee and makes the devotee attractive

- This shakti is situated like an empress the middle of a lotus whose eight petals are the eight shaktis (vimala, utkarshini, jnana, kriya, yoga, prahvi, satya, and isani).
- This anugraha decorates itself in the eyes of the Lord and it appears in different forms as vatsalya (affection) in relation to His devotees in the mood of servant, etc. (dasa, sakha, etc.).

The Lord bestows His Krpa Sakti to the devotee and makes the devotee attractive

- In some cases it appears as karunya (compassion).
- When it appears to in relation to the devotees in conjugal mood it is known as citta-viddravini akarshani shakti (which melts the heart of Krishna and attracts Him).

The Lord bestows His Krpa Sakti to the devotee and makes the devotee attractive

- Sometimes according to the different moods of the different devotees it is known by other names also.
- By this kripa-shakti, the all-pervading element of the Lord's free will influences the heart and causes great astonishment even in those realized souls who are fully self-satisfied atmaramas.

The Lord bestows His Krpa Sakti to the devotee and makes the devotee attractive

- By this energy, the one quality called bhakta vatsalya (affection for His devotees), like an emperor, rules over all auspicious, spiritual qualities such as satya, shaucha, daya and tapas mentioned in the First Canto of Shrimad Bhagavatam.

Part – 25

The Lord and the
devotee become
conquered by each
other

The Lord and the devotee become conquered by each other

- The eighteen condemned qualities of illusion, laziness, error, intense lust, fickleness, arrogance, envy, violence, exertion, lamentation, dishonesty, anger, longing, fear, partiality, and dependency on others are not present in the body of the Lord.
- By the agency of this bhakta vatsalya, however, even these qualities become present at times in various avataras, such as Rama and Krishna, and are appreciated by the devotees.

The Lord and the devotee become conquered by each other

- But now these faults become excellent qualities.
- Attaining the power to taste completely the beauty, fragrance, etc. of the Lord, and tasting each one, the devotee ascends to higher and higher peaks of astonishing experience.
- His heart melts on incessant realization of the Lord's unheard of bhakta vatsalya.

The Lord and the devotee become conquered by each other

- The Lord, displaying His wonderful nature, says, "Oh best of devotees, many births you have given up wife, house and wealth for the sake of My service.
- You endured the miseries of cold, wind, hunger, thirst and pain, tolerated the contempt of other men, taking to a life of begging.

The Lord and the devotee become conquered by each other

- In payment for all your sacrifice, I cannot give you anything. I have become your debtor.
- Since lordship over the whole earth in the post of demigod and mystic powers are unsuitable for you, how can I give them to you?
- One cannot give grass and straw, the enjoyment of cows, to a spiritual personality such as you.

The Lord and the devotee become conquered by each other

- Though I am unconquerable, today I have been conquered by you. I am taking shelter of the creeper of your gentleness.“
- Accepting the sweet, affectionate words of the Lord as the ornaments of his ears, the devotee says, "Oh my Lord, my master, oh ocean of unfathomable mercy!

The Lord and the devotee become conquered by each other

- You glanced upon me while I was being bitten by an array of crocodiles, the infinite miseries of endless births and deaths amidst the terrifying current of material existence.
- Oh Lord, transcendental to all the material planets, Your butter-like heart melts as it is filled with mercy.

The Lord and the devotee become conquered by each other

- In the form of spiritual master, You destroy ignorance and lust!
- By manifesting the Sudarsana Chakra of Your wonderful form, You have pierced those crocodiles and freed me from the clutches of their teeth.

The Lord and the devotee become conquered by each other

- To fulfil my desire to serve Your lotus feet as a maidservant (dasi), You placed the syllables of Your mantra in my ears.
- You destroyed my suffering, You purified me by the process of constant hearing, chanting, and remembering Your qualities and name.

The Lord and the devotee become conquered by each other

- You made me understand how to perform service to Yourself through the association of Your devotees.
- I am unintelligent, the lowest of the low, and even one day have not done You service.
- Such a miserly selfish person deserves to be punished.

The Lord and the devotee become conquered by each other

- Contrary to this however, showing Your very self to me, You have made me drink nectar.
- You have mortified me by saying that You have become my debtor. Now I am thinking what to do.
- Would I be presumptuous to ask You to pardon all my offenses five, seven, eight, a thousand or a million?

The Lord and the devotee become conquered by each other

- I can definitely say it must be more than a trillion.
- Just let all the reactions to my past activities, intense and long-standing, suffered and to be suffered in the future, remain.
- Previously, I compared Your dark limbs to the monsoon cloud, to the blue water lily and to the sapphire; I compared Your effulgent face to the moon, and Your tender feet, to newly sprouted leaves.

The Lord and the devotee become conquered by each other

- Now these analogies seem like a pile of burned mustard seeds compared to a golden mountain, or like a chick pea in comparison to a touchstone, like a jackal in comparison to a lion, or a mosquito in comparison to Garuda.
- By my poor intelligence, I have clearly committed offense to You.

The Lord and the devotee become conquered by each other

- Such inapt poetry meant as praise unto Yourself is accepted by the common people.
- But after seeing the opulence of the Sri Murti for a while I have just become shameful and like an impatient cow my voice wordings will not defile the desire creeper of your beauty with the teeth of comparison.
- I am like an unsettled cow threatened by the sudden appearance of Your form.

The Lord and the devotee become conquered by each other

- But I cannot defile the desire tree of Your beauty even with my destructive comparisons.“
- In this way, the devotee praises the Lord, and the Lord becomes more pleased with the devotee.

The Lord and the devotee become conquered by each other

- Then He reveals all the favorable accoutrements necessary for the devotee's particular relation to the Lord, imbued with excellent rasa: Shri Vrindavana, the desire tree, the maha yoga pitha, the most dear daughter of Vrishabhanu, Her associates such as Lalita and her manjaris, His own friends such as Subala, the cows maintained by Him, the Yamuna River, Govardhana, forests such as Bhandira, Nandishvara Hill, all the mothers, fathers, brothers, friends and servants there, and the other vrajavasis.

The Lord and the devotee become conquered by each other

- The Lord submerges the devotee in the enchanting tidal wave of bliss and then disappears with His entourage.

Part – 26

The devotee laments
after the disappearance
of the Lord

The devotee laments after the disappearance of the Lord

- Recovering consciousness after some moments, the devotee, anxious to see the Lord again, opens his eyes, and not seeing the Lord, he begins crying.
- "Was I merely dreaming? No, no, I was not dreaming, because I have neither drowsiness, nor any contamination in my eyes from sleep.
- Was it some hallucination? No, for a hallucination could never give real bliss.

The devotee laments after the disappearance of the Lord

- Or was it from some defect in the mind? No, because all the symptoms of unsteady mind are absent.
- Was it the fulfillment of some material desire? No, no material fancy could ever approach what I have seen.
- Was it a momentary meeting with the Lord? No, because it is completely different from all previous visions of the Lord that I remember."

The devotee laments after the disappearance of the Lord

- In this way, the devotee remains in uncertainty.
- Lying upon the dusty earth, he prays constantly for the same experience.
- Not obtaining it, he laments, weeps, rolls on the ground, wounds his own body, faints, recovers, stands, sits, runs about, and wails like a madman.

The devotee laments after the disappearance of the Lord

- Sometimes he remains silent like a sage and sometimes like a social misfit, he fails to perform his daily obligatory duties.
- Like a person possessed of spirits, he talks incoherently.
- Unto a devotee friend who comes asking privately what is the matter, he explains what he has experienced.

The devotee laments after the disappearance of the Lord

- He recovers for a moment, and the friend explains, "That was, by good fortune, a direct meeting with the Lord."
- Satisfied with that explanation, he becomes happy.
- Then again he laments, "No longer do I have that association."

The devotee laments after the disappearance of the Lord

- Was it a shower of mercy from some great devotee of the Lord upon this unlucky soul? Or was it by mere chance, or was it the result of some past honest endeavor? Or perhaps it was simply the causeless mercy of the Lord.
- By some indescribable fortune I have attained the Lord, but then, because of a grave offense, I have lost Him again.

The devotee laments after the disappearance of the Lord

- Without life, without intelligence, I cannot ascertain the truth.
- Where shall I go? What shall I do and how? Whom to ask? I am completely vacant, without soul, without shelter, scorched by a conflagration.
- The three worlds seem to be devouring me. Giving up this worldly association, I will live in solitude for some time."

The devotee laments after the disappearance of the Lord

- Doing this, he laments further.
- "Oh lotus-faced Lord, You are possessed of streams of nectar, bedecked with fragrant garlands which scent all the forests, attracting swarms of vibrating bees!
- Just for a moment may I serve Your Lordship again? Having once tasted Your sweetness, I cannot aspire for anything else."

The devotee laments after the disappearance of the Lord

- He begins to roll on the ground, breathe heavily, faint, and lose his mind.
- Suddenly seeing the Lord everywhere, he rejoices, embraces, laughs, dances and sings, and when the Lord disappears again, he becomes killed with remorse, and weeps.

The devotee laments after the disappearance of the Lord

- Behaving in this way, he withdraws his very life symptoms and he loses awareness of whether he has a body or not.
- Then, not aware that his material body has passed to the elements, he understands only that his desired Lord, the ocean of mercy, has manifested Himself.
- Engaging him in service, He is leading him to His own house. Thus the devotee reaches the final goal.

Part – 27

False Ego to True Ego

False Ego to True Ego

- The substance of this is as follows. Ahankara is of two types: ahanta (consciousness of I) and mamata (consciousness of mine).
- By jnana these two are destroyed and liberation is attained.
- By directing these two towards body (I am this body), house (this is my house), etc. bondage results.

False Ego to True Ego

- The Lord with His associates, an ocean of sweetness with His form, qualities and pastimes is to be served by me.
- If one thinks in this way, identifying oneself as the Lord's servant and making the Lord along with His associates are the object of one's possession, it is called prema.

False Ego to True Ego

- Prema is in this way distinct from both bondage and liberation, and is properly called the crown jewel of all human goals.
- There is a sequence in this.
- When the materialistic aspect of ahanta and mamata is extremely deep, one remains fixed in the cycle of birth and death.

False Ego to True Ego

- When a particle of faith, by good fortune is born and one thinks of becoming a Vaishnava and serving the Lord, the materialistic aspect becomes slightly spiritualized (gandha) and the jiva becomes qualified for devotional service.
- At the stage of sadhu sanga, the spiritualization becomes more condensed and his material attachments are atyantiki.

False Ego to True Ego

- At the stage of anishthita bhajana kriya, the spiritualization of I and mine is specific, localized in one place, whereas the material aspect is still in full force (purna).
- At the stage of nistha, spiritualization becomes detectable in many places, and the materialistic influence is still prominent (prayiki).

False Ego to True Ego

- At the stage of ruchi, spiritualization of I and mine becomes dominant, nearing completion (prayiki) and the materialistic concept of I and mine becomes localized in certain issues.
- At the stage of asakti, the spiritual aspect of I and mine becomes complete (purna) and the material aspect becomes a trace (gandha).
- At the stage of bhava, the spiritual aspect becomes thorough (atyantiki) and the material aspect becomes like an empty shadow.

False Ego to True Ego

- At the stage of prema, the spiritual aspect becomes extremely intense (paramatyantiki) and the material aspect is completely absent.
- At the stage of bhajana kriya, meditation on the Lord is momentary with a tinge of material topics.
- At the stage of nistha meditation, there is a trace (abhas) of other topics.

False Ego to True Ego

- At the stage of ruchi, other topics are absent and the meditation is long lasting.
- At the stage of asakti, meditation becomes very deep.
- During bhava, meditation is marked with the Lord.
- At the stage of prema, in contrast to simply seeing the Lord, there is direct association with the Lord.

Part – 28

May the Lord be
pleased with this
Eastern Section

May the Lord be pleased with this Eastern Section

**gopāla-rūpa-śobhām dadhad api raghunātha-bhāva-
vistārī |**

**tuṣyatu sanātanātmā prathama-vibhāge sudhāmbu-
nidheḥ |**

May the eternal Lord (**sanātanātmā**) in the beautiful form of a cowherd boy (**gopāla-rūpa-śobhām dadhad**), who distributes his mood of love to Rāma and other forms (**raghunātha-bhāva-vistārī**), be pleased (**tuṣyatu**) with this first part of the Bhakti-rasāmṛta-sindhu (**sudhāmbu-nidheḥ prathama-vibhāge**).

May the Lord be pleased with this Eastern Section

**gopāla-rūpa-śobhām dadhad api raghunātha-bhāva-
vistārī |**

**tuṣyatu sanātanātmā prathama-vibhāge sudhāmbu-
nidheḥ |**

May the person named Sanātana Gosvāmī (**sanātanātmā**), who glorified Gopāla Bhaṭṭa Gosvāmī and Rūpa Gosvāmī (**gopāla-rūpa-śobhām dadhad**) and bestowed kṛṣṇa-prema to Raghunātha dāsa Gosvāmī (**raghunātha-bhāva-vistārī**), be pleased (**tuṣyatu**) with this first section of the ocean of nectar (**sudhāmbu-nidheḥ prathama-vibhāge**)! (**BRS**)

May the Lord be pleased with this Eastern Section

- This verse has two meanings.
- The first meaning expresses the great mercy of Kṛṣṇa.
- Taking another meaning, the author mentions four contemporaries.

May the Lord be pleased with this Eastern Section

- The second name mentioned is Śrī Rūpa Gosvāmī, the writer of the Bhakti-rasāmṛta-sindhu.
- The first and third mentioned, Gopāla Bhaṭṭa and Raghunātha dāsa, are Rūpa's friends.
- The fourth, Śrī Sanātana Gosvāmī, is the elder brother of the author of this work.