

Bhakti-Rasāmṛta-Sindhu

By Śrīla Rūpa Gosvāmī

With

Nectar of Devotion – Summary Study

By HDG A.C. Bhaktivedanta Swami Prabhupada

Eastern Section - First Wave
Concerning an Overview of Bhakti

“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

You Can become a Teacher at the end of this Course if:

- You Attend all the classes (Planning and Prioritizing)
- You Revise the notes at home (Study Group, PPTs and audio recordings available)
- You Participate in the class (Ask relevant questions and participate in the discussions)
- You Write the exams (Optional)

About Bhakti Rasamrta Sindhu

1. Why is BRS a very important book for the Gaudiya Vaisnava Sampradaya?
 - It is because it gives precise definitions of very important items in our sampradaya like bhakti, prema, rasa and different types of rasa etc.
2. Why do we need precise definitions?
 - If we don't have precise definition of things then we can fall into confusion.
 - For example, I may talk about bhakti, but it might be totally different from what bhakti actually is.
 - Bhakti generally means without any material motives or desires. But in most cases it is full of material desires.
 - Bhakti means only for Krsna or Visnu. But we see terms like Desh Bhakti, Samaj Bhakti etc.

2. Why do we need precise definitions? Contd...

- When they say bhakti, it generally refers to some sort of emotional tendency. But Bhakti means “Devotional Service – Krsna anusilanam”
- Words, especially sanskrit words have diverse meanings. Example - **Atma**.
- So, when we precisely talk about a subject and in order to accomplish anything based on explaining the subject we need to have precise definitions. Otherwise that doesn't have any meaning.
- If you want to have a philosophy that is intelligent and acceptable, it has to have very precise definitions.

But why do we need precise definitions for bhakti? Bhakti is not science. Science deals with material things, but bhakti is not material. In fact bhakti is emotional rather than intellectual. How can you confine something that is emotional into a philosophical definition?

- This is true. In fact RG himself mentions that the bhakti cannot be understood by tarka, argument or intellect (**yuktis tu kevalā naiva yad asyā apratiṣṭhatā**). Only by taste can you understand (**svalpāpi rucir eva syād bhakti-tattvāvabodhikā**). And taste comes by experience.
- But guess what? The whole book itself is quite intellectual and logical in approach. **How to understand that?**
- BRS defines an uttama adhikari in sadhana bhakti – **Sastre yuktau ca nipunah**. Yukti means logic. He is an expert in sastra and logic. **Isn't it a contradiction?**
- **NO.** The acaryas explain that intelligence and logic are useful to us because, what differentiates humans from animals? **Intelligence.**
- So, only with intelligence can we do something more than the animals. So, there is nothing wrong with intelligence as such, but how we use it.

- So therefore, the meaning of “**sastre yuktau ca nipunah**” means, the logic or intelligence should be in conjunction with the scriptures, not independent of it.
- So, this is exactly what the acaryas do when they make a philosophy or discuss a philosophy. They are using their intelligence.
- So, as long our intelligence is in conjunction and co-operation with the scriptures, intelligence is not bad.
- So, RG has utilized his intelligence to put things together in a very systematic way explaining:
 - a) What is Bhakti?
 - b) What are the different types of bhakti?
 - c) What is the qualification for bhakti?
 - d) What is rasa?
 - e) What are its components? And so on...

About Nectar of Devotion

1. What is NOD?

- The Nectar of Devotion is *not* a translation of *Bhakti-rasāmṛta-sindhu*. It is a summary study.

2. What are the advantages of a summary study?

- Comparing NOD text to verses of the BRS, it is evident that SP gave his dictations while simultaneously consulting the commentaries, just as in SB, BG etc.
- However, In the Nectar of Devotion he did not use his standard format: Sanskrit script, Roman transliteration, Sanskrit/English word-for-word, English translation, and commentary for each text.
- Thus he could sometimes take the liberty to greatly expand the original text when he felt that his audience needed a more relevant explanation.
- He could also drastically summarize sections he felt were not so relevant to his audience at that time.

3. What is the result?

- Probably more people have studied Śrīla Rūpa Gosvāmī's teachings through The Nectar of Devotion than through the original text.

4. Does it mean that ISKCON devotees should not or need not read the original text of BRS?

- SP wrote TLC (a summary study) and also subsequently gave CC (a comprehensive commentary – text by text).
- SP wrote Ksna book (a summary study of the 10th canto) and also subsequently gave SB (a comprehensive commentary – text by text).
- Thus, to fully appreciate *Bhakti-rasāmṛta-sindhu*, one requires a complete translation of the texts and commentaries. TLC is very good, but it is not a replacement for CC.
- Thus, in our course, we will refer to the original texts wherever necessary.

Bhakti Rasamrta Sindhu

Bhakti

- ❖ Śrīla Prabhupāda says, “Bhakti means ‘devotional service’”
- ❖ "Mitam ca saram ca vaco hi vāgmitā" iti — “Essential truth spoken concisely is true eloquence.” (Cc. Adi 1.106)
- ❖ Bhakti connotes devotion or love, and love implies service — activity to please the beloved. Thus "devotional service" is an eloquent definition of bhakti.
- ❖ Śrīla Prabhupāda says, “The basic principle of the living condition is that we have a general propensity to love someone. No one can live without loving someone else.” – **NOD Preface**

Bhakti Rasamrta Sindhu

Bhakti

- ❖ Śrīla Prabhupāda says, “In the primary stage a child loves his parents, then his brothers and sisters, and as he daily grows up he begins to love his family, society, community, country, nation, or even the whole human society. But the loving propensity is not satisfied even by loving all human society; that loving propensity remains imperfectly fulfilled until we know who the supreme beloved is” – **NOD Preface**
- ❖ Love can become all-embracing only when we understand that Kṛṣṇa is the supreme beloved. He is the root of all creation. By embracing Him one successfully embraces everyone, as pouring water on the root of a tree successfully nourishes every leaf and branch.
- ❖ Śrīla Prabhupāda says, “The Nectar of Devotion teaches us the science of loving every one of the living entities perfectly by the easy method of loving Kṛṣṇa.” – **NOD Preface**

Bhakti Rasamṛta Sindhu

Rasa

- ❖ Śrīla Prabhupāda says, “The word rasa, used in the Bhakti-rasāmṛta-sindhu, is understood by different persons differently because the exact English equivalent is very difficult to find. But as we have seen our spiritual master translate this word rasa into "mellow," we shall follow in his footsteps and also translate the word in that way” – **NOD**
- ❖ Relationships are comparable to fruits. The pleasure we taste in these relationships is the juice, the mellow — the rasa.
- ❖ The taste of a fruit is what attracts us to eat it. Similarly, the force that attracts us to a certain activity or relationship is the taste we enjoy in it.

Bhakti Rasamrta Sindhu

Rasa

- ❖ Śrīla Prabhupāda says, “Driven by affection for his wife and children, a family man works day and night. A philanthropist works in the same way for love of the greater family, and a nationalist for the cause of his country and countrymen. That force which drives the philanthropist, the householder and the nationalist is called rasa, or a kind of mellow (relationship) whose taste is very sweet” – **NOD Preface**
- ❖ There are two kinds of tastes: (1) Bhakti-rasa — the taste relished in devotional service to Kṛṣṇa, and (2) Mundane-"rasa" — the taste enjoyed by sense gratification
- ❖ Bhakti-rasa is the incalculably superior taste. Not only is it superior to sense gratification, it is limitlessly superior even to the bliss of spiritual emancipation.

Bhakti Rasamrta Sindhu

Rasa

- ❖ Śrīla Prabhupāda says, “If brahmānanda, or the happiness of becoming one with the Supreme, is multiplied by one trillion-fold, it still cannot be compared to an atomic fraction of the happiness derived from the ocean of devotional service” – **NOD**

Mundane-"Rasa"

- ❖ Mundane-rasa has two qualities:
 - Bhoga-tyāga — oscillation between enjoyment and renunciation
 - Capala-sukha — flickering duration of happiness.

Bhakti Rasamrta Sindhu

Rasa

Mundane-"Rasa" Vs Bhakti Rasa

- ❖ **Bhoga-Tyāga:** Neither enjoyment (bhoga) nor renunciation (tyāga) is the natural position of the soul. Therefore one cannot remain permanently situated in either; one will oscillate between the two, finding satisfaction in neither.
- ❖ In contrast, bhakti-rasa is the natural position of the soul, and thus one can remain satisfied there perpetually, without oscillation.
- ❖ **Capala-Sukha:** The happiness (sukha) of mundane-rasa is always temporary and flickering (capala). Even the greatest material pleasure must end at death.
- ❖ In contrast, the pleasure of bhakti-rasa does not flicker.

Bhakti Rasamṛta Sindhu

Amṛta

- ❖ Śrīla Prabhupāda says, “Bhakti-rasa, however, the mellow relished in the transcendental loving service of the Lord, does not finish with the end of life. It continues perpetually and is therefore called amṛta, that which does not die but exists eternally.” - **NOD**
- ❖ Amṛta also means "nectar," a tasty beverage which makes one deathless. Devotional service not only bestows eternal pleasure, it is also the process of achieving eternality.

Bhakti Rasamrta Sindhu

Bhakti Rasa Amrta Sindhu

- ❖ Śrīla Prabhupāda says, “The nectarean pleasure derived from devotional service to Kṛṣṇa is clearly superior to material sense gratification. One may sometimes manage to procure a few drops of sense pleasure, but there is an entire ocean (sindhu) of the nectar of devotion easily available to everyone, always. By understanding The Nectar of Devotion, one can dive deeply into that ocean.” – **NOD Preface**

Maṅgalācaraṇa

1. Vastu-nirdeśa
2. Āśīrvāda
3. Namaskāra

CC Adi 1.22

se maṅgalācaraṇa haya tri-vidha prakāra
vastu-nirdeśa, āśīrvāda, namaskāra

Vastu Nirdeśa

CC Adi 1.24

ṭṛtīya ślokete kari vastura nirdeśa
yāhā ha-ite jāni para-tattvera uddeśa

In the third verse I indicate the Absolute Truth, who is the ultimate substance. With such a description, one can visualize the Supreme Truth.

Vastu Nirdeśa Sloka of CC

CC Adi 1.3

yad advaitam brahmopaniṣadi tad apy asya tanu-bhā
ya ātmāntar-yāmī puruṣa iti so 'syāmśa-vibhavaḥ
ṣaḍ-aiśvaryaīḥ pūrṇo ya iha bhagavān sa svayam ayam
na **caitanya**ḥ kṛṣṇāj jagati para-tattvaṁ param iha

Vastu Nirdeśa Sloka of SB

SB 1.1.1

om namo bhagavate **vāsudevāya**

janmādy asya yato 'nvayād itarataś cārtheṣv abhijñah svarāt
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahi

Vastu Nirdeśa Sloka of BRS

||1.1.1||

akhila-rasāmṛta-mūrtiḥ prasṛmara-ruci-ruddha-tārakā-
pāliḥ |

kalita-śyāmā-lalito rādhā-preyān vidhur jayati |

Kṛṣṇa, the destroyer of all sin and the bestower of all bliss (**Vidhu**), the very form of the highest bliss, filled with all *rasas* (**akhila rasamṛta murtih**), excels all (**jayati**) others in glory. He brings Tārakā and Pālikā under His control (**ruddha taraka palih**) by the diffusion of His beauty (**prasrmara ruci**); He accepts or embraces (**kalita**) Śyāmalā and Lalitā as His equals; and gives pleasure to Rādhā by His excellent qualities (**radha preyan**). (BRS)

- The subject matter or Vastu of all the three books is Krishna, but in different features
- The Subject matter of Srimad Bhagavatam is Krishna, Vasudev.
- The Subject matter of Caitanya Caritamrta is Krishna in His feature of Caitanya Mahaprabhu
- The Subject matter of BRS is Akhila Rasamrta murti Krishna
- Gavaskar example.

Vidhu

- Vidhu indicates a general form of the Lord (One with srivatsa). But it specifically refers to Krsna here.

Why?

- **Reason-1** – Vidhu stands for vidhunoti (defeats)
 - a. Person who surpasses everything
 - b. One who destroys all sufferings. (Klesagni, Liberates even demons)
- **Reason-2** – Vidhadhati (produces) –
 - a. Produces all happiness
 - b. Causes everything.

Reason 1a. – Surpasses all others

svayaṁ tv asāmyātiśayas tryadhīśaḥ
svārājya-lakṣmy-āpta-samasta-kāmaḥ
balim haradbhiś cira-loka-pālaiḥ
kirīṭa-koty-eḍita-pāda-pīṭhaḥ

Lord Śrī Kṛṣṇa is the Lord of all kinds of threes and is independently supreme by achievement of all kinds of fortune. He is worshiped by the eternal maintainers of the creation, who offer Him the paraphernalia of worship by touching their millions of helmets to His feet. (SB 3.2.21)

Reason 1b. – Destroying all Suffering

vijaya-ratha-kuṭumba ātta-totre
dhṛta-haya-raśmini tac-chriyekṣaṇīye
bhagavati ratir astu me mumūrṣor
yam iha nirīkṣya hatā gatāḥ sva-rūpam

Desiring to die (**mumūrṣoh**), may I have prema for the Lord (**bhagavati ratir astu me**) who protected Arjuna's chariot (**vijaya-ratha-kuṭumba**) while holding a whip in his right hand (**ātta-totre**), the reins in his left hand (**dhṛta-haya-raśmini**), whose beauty must be seen (**tad-śriyekṣaṇīye**), and who bestowed liberation to those who died on the battle field after seeing him (**yam iha nirīkṣya hatā gatāḥ sva-rūpam**). (SB 1.9.39)

Reason 2a. – Produces all happiness

yan martya-līaupayikaṁ sva-yoga-
māyā-balaṁ darśayatā gṛhītam
vismāpanaṁ svasya ca saubhagarddheḥ
paraṁ padaṁ bhūṣaṇa-bhūṣaṇāṅgam

The Lord appeared in the mortal world by His internal potency, yoga-māyā. He came in His eternal form, which is just suitable for His pastimes. **These pastimes were wonderful for everyone, even for those proud of their own opulence, including the Lord Himself in His form as the Lord of Vaikuṅṭha.** Thus, His [Śrī Kṛṣṇa's] transcendental body is the ornament of all ornaments. (**SB 3.2.12**)

Reason 2b. – Source of all others

**ete cāmśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam**

All the lists of the incarnations of Godhead submitted herewith (**ete**) are either plenary expansions or parts of the plenary expansions of the Supreme Godhead (**ca aṁśa-kalāḥ puṁsaḥ**), but Kṛṣṇa is the Supreme Personality of Godhead Himself (**kṛṣṇas tu bhagavān svayam**). (SB 1.3.28)

- Vidhur jayati – Excels all others i.e one with most excellent qualities – only Krsna . (**siddhāntatas tv abhede 'pi śrīśa-kṛṣṇa-svarūpayoḥ | rasenotkṛṣyate kṛṣṇa-rūpam eṣā rasa-sthitiḥ**)

Akhila rasamrta murtih

- Why does Krsna show these 4 supreme qualities (destroys suffering, surpasses all, produces all happiness, source of all)?
- Because, He is **Akhila rasamrta murtih** - FORM OF SUPREME BLISS (**amrta murtih**) since he contains the 12 rasas (**akhila rasa**)

What is the proof?

SB 10.43.17

mallānām aśanir nṛṇām nara-varaḥ strīṇām smaro mūrtimān
gopānām sva-jano 'satām kṣiti-bhujām śāstā sva-pitroḥ śisuh
mr̥tyur bhoja-pater virāḍ aviduṣām tattvaṁ param̐ yoginām
vṛṣṇīnām para-devateti vidito raṅgam̐ gataḥ sāgrajah

Krsna – Akhila Rasamrta Murtih

1. mallānām aśanir -----> Wrestlers as thunderbolt – Virya rasa
2. nr̥ṇām nara-varaḥ -----> Men of Mathura as best of males – Vismaya rasa
3. strīnām smaro mūrtimān ---> Women as cupid – Madhurya rasa
4. gopānām sva-jano -----> Cowherd boys as their relative – Sakhya and Hasya rasa
5. asatām kṣiti-bhujām śāstā ---> Impious rulers as a chastiser – Raudra rasa
6. sva-pitroḥ śiśuḥ -----> His parents as their child – Vatsalya and Karuna rasa
7. mṛtyur bhoja-pateḥ -----> Death for kamsa – Bhayanaka rasa
8. virād aviduṣām -----> Unintelligent as virata rupa – Bibhatsa rasa
9. tattvaṁ param yuginām -----> Yogis as absolute truth – Shanta rasa
10. vṛṣṇīnām para-devata -----> Vrsnis as Supreme worshippable deity – Dasya rasa

Prasramara ruci ruddha taraka palih

- One can understand the supreme position of a person by assessing the supreme nature of his followers.
- Followers of Krsna display the highest qualities of rasas towards him. This is explained in this phrase.
- Also, the order of naming indicates the successive superiority of the gopis.
- Lowest – taraka (vipaksha – chandravali’s group) and pali (neutral)
- Krsna controls them (ruddha) by His beautiful features (ruci) which radiates outwards (prasrmara).

Kalita syama lalita

- Krsna accepts or embraces (kalita) syamala (su paksa) and lalita (sva paksa)

Radha preyan

- Krsna gives most pleasure to radha (radha preyan).
- Chief amongst gopis. Preyan means endeavoring to please.
- Lesser gopis are in pairs, but Radha is special. Therefore chief gopi.

Supremacy of Radharani

yatha rādhā priyā viṣṇoh
tasyāḥ kuṇḍam priyam tathā |
sarva-gopīṣu saivaikā
viṣṇor atyanta-vallabhā ||

Rādhā's kuṇḍa is as dear to the Lord as Rādhā herself. She alone among all the gopīs is dearest to the Lord. ([Padma Purana](#))

devī kṛṣṇa-mayī proktā rādhikā para-devatā
sarva-lakṣmī-mayī sarva-kāntiḥ sammohinī parā

Rādhikā is the supreme devatā, non-different from Kṛṣṇa. She is the embodiment of all opulence and all beauty. She is the supreme enchanter. ([Bṛhad-gautamīya-tantra](#))

Another translation of the Verse – Glorifying the moon

- Rasa is beyond comprehension of common intelligence.
- Therefore, comparison is made with a specific material object in order to enhance understanding.
- Thus comparison can be made taking into account some similar aspects of comparison.

Vidhu

- Moon also manifests the qualities of Vidhunoti and Vidhadhati.

Akhila rasamṛta murtiḥ

- The planet of moon (murtiḥ) is composed of nectar (amṛta) in which there is relish and relish alone (akhila rasa). [scriptures say that moon is composed of nectar and sprinkles on earth]

āpyāyaty asau lokam
vadanāmṛta-mūrtinā
sānurāgāvalokena
viśada-smita-cāruṇā

He pleases the world (āpyāyaty asau lokam) by his moon-like face (amṛta-mūrtinā vadana), his affectionate glance (sa-anurāgāvalokena) and charming, cheerful smile (viśada-smita-cāruṇā). (SB 4.16.9)

Prasrmarā ruci ruddha taraka pali

- The full moon covers (ruddha) the host of stars (taraka pali) with its effulgence, which spreads everywhere (prasrmarā ruci).

Kalita syama lalita

- The moon receives (kalita) the amorous charms of the night (syama lalita).

Radha preyan

- The moon is most affectionate to the vishaka constellation (also called radha). This is because the moon enters that constellation during spring time.

Radha preyan

- The moon enters each of the twenty-seven constellations every month, but the full moon will enter one constellation every month.
- In the spring season the full moon (in ancient times, at least) was situated in Viśākhā constellation. The name of the month Vaiśakha is derived from this phenomenon.
- Just like the moon's full glory can be revealed by approaching the Vishaka (Radha) constellation, Krsna's glory is fully revealed only by approaching Radha.

But what does glorifying the full moon have to do with Krsna?

- Krsna was born in the moon dynasty
- Krsna says “pusnami caushadhih sarva somo bhutva rasatmakah”
- When Krsna was born the ashtami moon became full

If the subject matter of the book is Akhila Rasamrta Murti Krishna,
then why does the verse mentions only about His Madhurya lila
pastimes?

Predominant and Secondary Rasas

1. Santa -----> Santa
2. Dasya -----> Santa + Dasya
3. Sakhya -----> Santa + Dasya + Sakhya
4. Vatsalya -----> Santa + Dasya + Sakhya + Vatsalya
5. Madhurya -----> Santa + Dasya + Sakhya + Vatsalya + Madhurya

Namaskara – Offering Obeisances

What constitutes Namaskara?

CC Adi 1.20

granthera ārambhe kari ‘maṅgalācaraṇa’
guru, vaiṣṇava, bhagavān,—tinera smaraṇa

What are the benefits of offering Namaskara?

CC Adi 1.21

tinera smaraṇe haya vighna-vināśana
anāyāse haya nija vāñchita-pūraṇa

Bhagavan Vandana – Obeisances to the Lord

||1.1.2||

hr̥di yasya prerāṇayā pravartito 'ham
varāka-rūpo 'pi |
tasya hareḥ pada-kamalam vande
caitanya-devasya

I offer my respects (**vande**) to the lotus feet (**pada kamalam**) of the Supreme Lord in the form of Caitanya-deva (**hareh caitanya devasya**). Though I am a vile person by nature (**varaka-rupo api**), by His inspiration within my heart (**hr̥di yasya preranaya**), I have undertaken this work (**pravartitah aham**). (BRS)

Srila Prabhupada on this verse

- The author of Bhakti-rasāmṛta-sindhu, Śrīla Rūpa Gosvāmī, very humbly submits that he is just trying to spread Kṛṣṇa consciousness all over the world, although he humbly thinks himself unfit for this work.
- That should be the attitude of all preachers of the Kṛṣṇa consciousness movement, following in the footsteps of Śrīla Rūpa Gosvāmī.
- We should never think of ourselves as great preachers, but should always consider that we are simply instrumental to the previous ācāryas, and simply by following in their footsteps we may be able to do something for the benefit of suffering humanity.

Guru Vandana – Obeisances to the Spiritual Master

||1.1.3||

**viśrāma-mandiratyā tasya
sanātana-tanor mad-īśasya |
bhakti-rasāmṛta-sindhur bhavatu
sadāyam pramodāya**

May this work named “the ocean of nectar composed of *bhakti-rasa*” (**bhakti-rasāmṛta-sindhuh**) always (**sadā**) serve as the recreation hall (**viśrāma-mandiratyā**) of my Lord (**mad-īśasya**) manifested in the form called Sanātana (Gosvāmī) (**sanātana-tanoh**) for His pleasure (**pramodāya**). (BRS)

Vaisnava Vandana – Obeisances to the Devotees

||1.1.4||

**bhakti-rasāmṛta-sindhau carataḥ
paribhūta-kāla-jāla-bhiyaḥ |
bhakta-makarān aśīlita-mukti-
nadīkān namasyāmi**

I offer my respects to the devotees who are like *makaras*, kings among fishes (**bhakta-makarān namasyāmi**), frolicking (**carataḥ**) in the sweet ocean of devotional *rasa* (**bhakti-rasāmṛta-sindhau**); who disregard the insignificant rivers of liberation (**aśīlita-mukti-nadīkān**); and who are free (**paribhūta**) from fear (**bhiyaḥ**) caused by the net of time (**kāla-jāla**). (BRS)

Srila Prabhupada on this verse

- Great devotees and ācāryas - compared to sharks in the great ocean of nectar (**bhakta makaran**)
- They do not care for the various rivers of liberation. (**Asilita mukti nadikan**)
- The ocean can be compared to liberation, and the rivers to all the different paths of liberation. The impersonalists are dwelling in the river water, which eventually comes to mix with the ocean. They have no information, however, that within the ocean, as within the river, there are innumerable aquatic living entities.
- The sharks who dwell in the ocean (**bhakti rasamrta sindhau caratah**) do not care for the rivers which are gliding down into it.
- The devotees eternally live in the ocean of devotional service, and they do not care for the rivers. (**bhakti rasamrta sindhau caratah**)

Ashirvada – Offering Blessings to the readers

CC Adi 1.4

anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hr̥daya-kandare sphuratu vaḥ śacī-nandanah

SB 1.1.2

dharmah projjhita-kaitavo 'tra paramo nirmatsarāṇām satām
vedyam vāstavam atra vastu śivadam tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair **īśvaraḥ**
sadyo hr̥dy avarudhyate 'tra kṛtibhiḥ śuśrūsubhis tat-kṣaṇāt

Ashirvada Shloka from BRS

||1.1.5||

mīmāṃsaka-vaḍabāgneḥ kaṭhinām api
kuṅṭhayann asau jihvām|
sphuratu sanātana suciram tava bhakti-
rasāmṛtāmbhodhiḥ

O Sanātana (**sanātana**), may your ocean of *bhakti rasa* (**tava bhakti-rasāmṛtāmbhodhiḥ**) remain for a long time (**sphuratu suciram**), restricting the harsh arguments (**kaṭhinām api kuṅṭhayann**) of the proponents of *karma* and *jñāna* (**mīmāṃsaka**), just as the ocean restricts the flame (**jihvām**) of the *vaḍabā* fire (**vaḍaba agneḥ**). (BRS)

Srila Prabhupada on this verse

- Śrīla Rūpa Gosvāmī prays to his spiritual master, Śrīla Sanātana Gosvāmī, for the protection of Bhakti-rasāmṛta-sindhu—"The Ocean of the Pure Nectar of Devotional Service"—from the argumentative logicians who unnecessarily meddle in the science of service to the Lord.
- He compares their arguments and logic to volcanic eruptions in the midst of the ocean.
- In the midst of the ocean, volcanic eruptions can do very little harm, and similarly, those who are against devotional service to the Lord and who put forward many philosophical theses about the ultimate transcendental realization cannot disturb this great ocean of devotional service.

Grantha Vibhaga

<i>Bhakti-rasāmāta-sindhu</i> The Ocean of the Nectar of Devotion			Northern Side Secondary Rasas
Eastern Side Varities of Bhakti	Southern Side Overview of Rasa	Western Side Primary Rasas	
<ol style="list-style-type: none">1. Overview of Devotion2. Dev. Service in Practice3. Dev. Service in Ecstasy4. Dev. Service in Love of God	<ol style="list-style-type: none">1. <i>Vibhāva</i>2. <i>Anubhāva</i>3. <i>Sāttvika-bhāva</i>4. <i>Vyabhicāre-bhāva</i>5. <i>Sthāyē-bhāva</i>	<ol style="list-style-type: none">1. Neutrality2. Servitude3. Friendship4. Parental5. Conjugal	<ol style="list-style-type: none">1. Laughter2. Astonishment3. Chivalry4. Compasion5. Anger6. Fear7. Ghastliness8. Mixtures of Mellows9. Distorted Mellows

Eastern section – 4 waves

1. First wave - Sāmānya-bhakti (Overview of *Bhakti*)
2. Second wave - Sadhana bhakti (Vaidhi and raganuga)
3. Third wave – Bhava bhakti
4. Fourth Wave – Prema bhakti

Definition of Uttama Bhakti

||1.1.11||

**anyābhilāṣitā-sūnyam
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-sūnyam**), and unobstructed by impersonal *jñāna*, the materialistic rituals of *karma* or other unfavorable acts (**jñāna-karmādy-anāvṛtam**). (BRS)

Srila Prabhupada on this verse

- First-class devotional service (**bhaktir uttama**) is known by one's tendency to be fully engaged in Kṛṣṇa consciousness, serving the Lord favorably.“
(**anukulyena krsna anusilanam**)
- Pure devotional service should be free from the desire for any material benefit or for sense gratification. (**anyabhilasita sunyam**)
- Pure devotional service must always be free from such fruitive activities and philosophical speculations. (**jnana karmady anavrtam**)
- One has to learn Kṛṣṇa consciousness, or pure devotional service, from the authorities by spontaneous loving service. (**Anusilanam**)

Why define only Uttama Bhakti, why not Bhakti?

- Main Subject matter is Rasa
- Only by Pure Devotional Service can one establish a relationship with Krishna in one of the 5 principal rasas
- If the devotional service is mixed – No samipya – at the most Santa Rati
- Also, the 6 benefits of Uttama bhakti would only manifest partially (**yasyāsti bhaktir bhagavaty akiñcanā**)

Primary and Secondary Characteristics of Uttama Bhakti

- Primary Characteristics (Mukhya Lakshna) – Removing these characteristics there is no Bhakti
- Secondary Characteristics (Gauna Lakshna) – Removing these characteristics the Bhakti ceases to be of a superior nature

Identify the Gauna and Mukhya Lakshanas in this definition of a good student

Hrishikesh goes to school, and scores very good marks. Hence, he is a good student.

Identify the Gauna and Mukhya Lakshanas in the definition of Uttama Bhakti

1. Anyabhilasita Sunyam
2. Jnana karmadi anavrtam
3. Anukulyena
4. Krsnanusilanam

Anuśīlanam

- **Anuśīlanam** -----> Root words (Dhatu) -----> Anu + śīl
- **śīl** – 2 Connotations
 1. **Pravrttyatmaka (expressing action)** - to worship, practice and serve
 2. **Nivrttyatmaka (non-action)** – i.e. to be intensely absorbed.
- **Anu** – 2 meanings
 1. Continuous
 2. with devotion

Anuśīlanam

• Because of the pravṛtṭyatmika and the nivṛtṭyatmika connotations of the root śīl, the word anuśīlanam also takes on two different flavors:

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

Srila Prabhupada on Anuśīlanam

- This devotional service is a sort of cultivation. It is not simply inaction for people who like to be inactive or devote their time to silent meditation.
- There are many different methods for people who want this, but cultivation of Kṛṣṇa consciousness is different.
- The particular word used by Śrīla Rūpa Gosvāmī in this connection is anuśīlana, or cultivation by following the predecessor teachers (ācāryas).
- As soon as we say "cultivation," we must refer to activity. Without activity, consciousness alone cannot help us.

Srila Prabhupada on Anuśīlanam

- All activities may be divided into two classes: one class may be for achieving a certain goal, and the other may be for avoiding some unfavorable circumstance.
- In Sanskrit, these activities are called pravṛtti and nivṛtti-positive and negative action.
- There are many examples of negative action. For instance, a diseased person has to be cautious and take medicine in order to avoid some unfavorable illness.

Kṛṣṇa-anuśīlanam

- Kṛṣṇa includes Kṛṣṇa or persons related to Kṛṣṇa, either in ceta rupa or bhava rupa.
- Because it involves persons related to Kṛṣṇa also, it is not too narrow.
- For example Guru padashraya is a limb of bhakti though it is not direct service to Krishna.

Kṛṣṇānuśīlanam

How can Bhakti be spiritual if it is performed using material body and mind?

- KC activities are directly under the control of the internal energy. By the mercy of a bonafide guru and Krsna all our endeavors are spiritualized. (NOD)

How to perform Krsna-anusilanam?

- By surrendering unto a bonafide guru (NOD)

Isn't Nrsingha-anusilanam or Rama-anusilanam not bhakti? Why only Krsna-anusilanam?

Anukulyena

- Anukulya means favorable. Anukulyena means with favorableness or friendliness or devoid of hostility.
- Anukulya describes how anusilanam should be executed. This limits the definition of bhakti, as acts done with pratikulya attitude cannot be bhakti.
- It is a necessary qualifier for defining anusilanam, and not a secondary element that can be assumed to exist in anusilanam and which need not be mentioned separately.

Two Possible definitions of Anukulyena

1. That which is pleasing to Krishna.
2. That which is done for pleasing Krishna.

Which one is right and why?

Anukulyena

- Anukulyena cannot mean “Pleasing FOR Krsna”. **Why?**
- Because such a definition is both too extensive and too limiting.

How too extensive?

- A demon fighting with Krsna (Vira rasa) is pleasing to Krsna. But that is not devotional service.

How too limiting?

- Mother Yashoda trying to bind Krsna displeases Him. But she is clearly a top most devotee.
- Therefore anukulyena should mean – “**That which is done for pleasing Krishna.**”

Objection-1

What is the need for anukulyena? When the King calls the soldiers for war, it is assumed that they have to come with weapons. Similarly anukulyena is implied in anusilanam.

Response-1

- When the king calls the soldiers to feed them, they don't have to come with their weapons.
- Therefore anusilanam (actions directed with concentration on Krsna) doesn't automatically imply anukulyena.
- Example: Kamsa, Slaves.

Objection-2

- What is the need for anusilanam?
- Isn't anukulya bhakti enough, as bhakti automatically means service?
- For example, when the king goes out travelling, it is also implied that he goes along with his entourage.

Response-2

- Yes. This is true. But by omitting anusilanam, there won't be any clear indication of the different shades of meanings inherent in the root sil (cesta rupa and bhava rupa). Thus there won't be any indication of the types of bhakti , i.e. cesta rupa and bhava rupa.
- Moreover, the prefix anu indicates that the service has to be continuous.
- Another response is that a pot also is devoid of hostility towards Krsna (anukulyena). But it cannot be considered to be performing bhakti. Therefore anusilanam is necessary.

The Two tatastha lakshanas

1. Anyabhilashita sunyam (should be devoid of other desires)
2. Jnana karmady anavrtam (Should not be covered by jnana, karma or other items).

Anyabhilashita Sunyam

- Other desires means, any other desires other than to please Krsna through bhakti.
- In other words, bhakti that is aimed at achieving bhakti is proper, else improper.
- Example – Aim of Sadhana bhakti is to attain Bhava bhakti.
“**Bhaktya sanjataya bhaktya**”

Why is it Anyabhilasita sunyam and not anyabhilasha sunyam?

- **Anyabhilasha Sunyam** literally means - “One should have no other desire except to please the Supreme Personality of Godhead under any circumstances”.

Ok. But that sounds alright. What is wrong with this definition?

- This definition is too exclusive.

Can you please explain?

- If this definition is accepted then Draupadi cannot be accepted as a Uttama Bhakta, just as Gajendra is not considered as an Uttama Bhakta.

Can you please explain?

What then is the definition of Anyabhilasita Sunyam?

- **Anyabhilasita** sunyam means - “devoid of other desires that are deep rooted as ones nature”
- In a death threatening situation a devotee might ask for the Lord to save him. This is just a temporary desire and is not a desire that is deep rooted in his nature. Hence this is not harmful to his bhakti.
- Gajendra **VS** Draupadi

Jnana karmadi anavrtam – Uncovered by Jnana, Karma and other Processes

What Jnana are you talking about?

- Jnana refers to knowledge of impersonal Brahman and other such knowledge that can cover one's appreciation of bhakti.

What Karma are you talking about?

- Karma refers to nitya and naimittika karmas and not actions related to serving the Lord.

What is the meaning of Adi?

- Adi refers to vairagya, sankhya and yoga. Such things obstruct pure bhakti.

**If Bhakti has to be devoid of the influence of Jnana and Karma,
why not Jnana karma Sunyam? Why is it anavrtam?**

- Jnana Sunyam would exclude knowledge of scriptures like Bhagavad Gita and Srimad Bhagavatam which are very vital for ones progress in bhakti.
- Karma Sunyam would exclude activities like arcanam and kirtanam which are essential limbs of bhakti.
- Therefore, this definition forbids only those types of jnana and karma that covers bhakti. Therefore it is anavrtam and not sunyam.

Can you give me some examples?

- For example if one performs nitya karmas out of fear of sin, it is a covering of bhakti.
- Also, if one performs them with the faith that it will produce bhakti, it is also a covering.
- But if a great devotee performs shrardha just to teach common people, without faith in their absolute nature – it is not avrtam.

Why just bhakti (bhaktir uttama), and not Krsna bhakti?

Because, in devotional scriptures bhakti means – directed towards Krsna or Visnu only.

What is the proof?

||1.1.12||

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam |
hr̥ṣīkeṇa hr̥ṣīkeśa-
sevanam bhaktir ucyate
(Narada Pancaratra)

Paribhāṣā-sūtra

- This verse “Anyabhilasita Sunyam” is the paribhāṣā-sūtra of Bhakti Rasamrta Sindhu.

But what is a Paribhāṣā-sūtra?

- Paribhāṣā-sūtra is the "thesis statement" upon which the entire book is based.
- Jīva Gosvāmī defines Paribhāṣā-sūtra as: *Aniyame niyama-kāriṇī paribhāṣā.*

"A *paribhāṣā-sūtra* implies a rule or theme where it is not explicitly stated."

Paribhāṣā-sūtra

- In other words, it gives the context in which to understand a series of apparently unrelated statements in a book.
- The Paribhāṣā-sūtra indicates a rule that has to be accepted as universally true even amidst apparent contradictions.

Can you give an example?

- The Paribhāṣā-sūtra of Srimad Bhagavatam is – “ete cāmśa-kalāḥ pumsaḥ kṛṣṇas tu bhagavān svayam” (SB 1.3.28)

Paribhāṣā-sūtra

- Therefore, this is a rule that is always true even if there are statements in SB that may be contradicting this statement.

Then how to resolve these contradictions?

Step – 1: The Paribhāṣā-sūtra is correct.

Step – 2: Try to resolve the contradiction by trying to see how this apparently contradicting statement can be understood in the light of the Paribhāṣā-sūtra with the help of scriptural logic.

Coming back to the Paribhāṣā-sūtra of Bhakti Rasamrta Sindhu:

- We will be seeing many more definitions in the coming chapters of NOD
- For example: Sadhana Bhakti (both Vaidhi and Raganuga), Bhava Bhakti, Prema Bhakti etc.
- All these definitions should be understood in the light of “Anyabhilasita Sunyam”
- In other words all these types of bhaktis should encompass this basic definition of Uttama Bhakti

Does this definition of Uttama Bhakti fit in with the sastric definition?

||1.1.12||

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam |
hr̥ṣīkeṇa hr̥ṣīkeśa-
sevanam bhaktir ucyate

Bhakti is defined as (**bhaktir ucyate**) service to the Lord (**hr̥ṣīkeśa-sevanam**) using the senses (**hr̥ṣīkeṇa**). It should be done with the intention of pleasing the Lord (**tat-paratvena**), free of other desires (**sarvopādhi-vinirmuktaṁ**), and unobstructed by other processes (**nirmalam**). (Narada Pancaratra)

Match the Following

Anyabhilasita Sunyam	→	sarvopādhi-vinirmuktaṁ
Jnana Karmady anavrtam	→	Nirmalam
Anukulyena	→	tat-paratvena
Krsnanusilanam	→	hr̥ṣīkeṇa hr̥ṣīkeśa-sevanam
Bhaktir uttama	→	bhaktir ucyate

Bhakti is defined as (**bhaktir ucyate**) service to the Lord (**hr̥ṣīkeśa-sevanam**) using the senses (**hr̥ṣīkeṇa**). It should be done with the intention of pleasing the Lord (**tat-paratvena**), free of other desires (**sarvopādhi-vinirmuktaṁ**), and unobstructed by other processes (**nirmalam**).

||1.1.13-15||

SB 3.29.13-15

ahaituky avyavahitā yā bhaktiḥ puruṣottame ||13||

These are the characteristics of transcendental loving service to Puruṣottama, the Supreme Personality of Godhead (yā bhaktiḥ puruṣottame). It is without other desires (ahaituky), and it is not contaminated by karma or jñāna (avyavahitā).

sālokya-sārṣṭi-sāmīpya-sārūpyaikatvam apy uta |
dīyamānaṁ na gr̥hṇanti vinā mat-sevanāṁ janāḥ ||14||

In this type of bhakti, My devotees (janāḥ) do not accept (na gr̥hṇanti) sālokya, sārṣṭi, sārūpya, sāmīpya or oneness with Me (sālokya-sārṣṭi-sāmīpya-sārūpyaikatvam) even if I offer these liberations (dīyamānaṁ apy) - in preference to serving Me (vinā mat-sevanāṁ).

sa eva bhakti-yogākhyā ātyantika udāhṛtaḥ ||15||

This is called bhakti yoga, and is declared as the highest object of human pursuit (sa eva bhakti-yogākhyā ātyantika udāhṛtaḥ).

- Ahaituki – Anyabhilashita sunyam.
- Avyavahita (not separated) – jnana karmadi anavrtam.
- sālōkya-sārṣṭi-sāmīpya-sārūpyaikatvam apy uta | dīyamānam na gr̥hṇanti - Anyabhilasita sunyam
- vinā mat-sevanam janāḥ - Anukulyena Krsna anusilanam
- sa eva bhakti-yogākhyā ātyantika udāhṛtaḥ – bhaktir uttama

SB 3.25.32

śrī-bhagavān uvāca
devānām guṇa-liṅgānām
ānuśravika-karmaṇām
sattva evaika-manaso
vṛttiḥ svābhāvikī tu yā
animittā bhāgavatī
bhaktiḥ siddher garīyasī

The Lord said: *Bhakti* to the Supreme Lord without material desires (**animittā bhāgavatī bhaktiḥ**), composed of actions (**karmaṇām**) of the senses (**devānām**) to reveal senses objects related to the Lord (**guṇa-liṅgānām**), which conforms to *guru's* instructions (**ānuśravika**), with mind dedicated exclusively to the Lord (**sattva evaika-manaso**), and which includes actions on the spontaneous level (**vṛttiḥ svābhāvikī tu yā**), is superior to liberation (**siddher garīyasī**).

Match the Following

Anyabhilasita Sunyam	→	animittā
Jnana Karmady anavrtam	→	sattva evaika-manaso
Anukulyena	→	guṇa-liṅgānām
Krsna	→	bhāgavatī
Anu	→	Ānuśravika
Silanam	→	Devānām karmaṇām
Bhaktir uttama	→	bhaktiḥ

The Lord said: *Bhakti* to the Supreme Lord without material desires (**animittā bhāgavatī bhaktiḥ**), composed of actions (**karmaṇām**) of the senses (**devānām**) to reveal senses objects related to the Lord (**guṇa-liṅgānām**), which conforms to *guru's* instructions (**ānuśravika**), with mind dedicated exclusively to the Lord (**sattva evaika-manaso**), and which includes actions on the spontaneous level (**vṛttiḥ svābhāvikī tuyā**), is superior to liberation (**siddher garīyasī**).

The Six Qualities of Uttama Bhakti

||1.1.17||

kleśa-ghnī śubhadā mokṣa-laghutā-kṛt sudurlabhā |
sāndrānanda-viśeṣātmā śrī-kṛṣṇākaraṣiṇī ca sā

The unique characteristics of *bhakti* are (BRS):

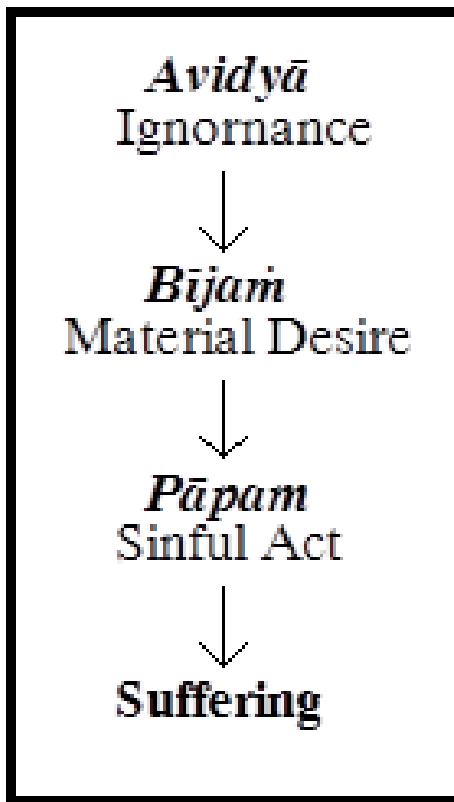
1. kleśa-ghnī - its ability to destroy suffering
2. Śubhadā - its bestowal of auspiciousness
3. mokṣa-laghutā-kṛt - its disregard for liberation
4. Sudurlabhā - its rarity of attainment
5. sāndrānanda-viśeṣātmā - its manifestation of concentrated bliss
6. śrī-kṛṣṇākaraṣiṇī - its ability to attract Kṛṣṇa

Quality – 1

Kleśāghnī – Destruction
of Suffering

Kleśa-ghnī – Destruction of Suffering

- Kleśa or suffering is three fold. They are papam (sinful act), bijam (sinful desire) and avidya (ignorance).



- Sinful reaction (Papam) is of 2 types.
- Effects that are to be experienced in future lives (Aprarabdha).
- Effects that are to be experienced in this life time (Prarabdha).

Srila Prabhupada on Prarabdha and Aprarabdha Karma

- For example, a man may have committed criminal acts, but not yet been arrested for them. Now, as soon as he is detected, arrest is awaiting him. Similarly, for some of our sinful activities we are awaiting distresses in the future, and for others, which are mature, we are suffering at the present moment (Example of prarabdha and aprarabdha).
- Mature sinful activities are exhibited if one is suffering from some chronic disease, if one is suffering from some legal implication, if one is born in a low and degraded family or if one is uneducated or very ugly (Example of prarabdha karma).

Bhakti destroys Aprarabdha Karma

||1.1.20||

yathāgniḥ susamrddhārciḥ
karoty edhāmsi bhasmasāt
tathā mad-viṣayā-bhaktir
uddhavaināmsi kṛtsnaśaḥ

My dear Uddhava (**Uddhava**), just as a blazing fire (**yathā agniḥ susamrddha arciḥ**) burns to ashes (**karoty bhasmasāt**) all the fuel (**edhamsi**), similarly (**tatha**) devotional service in relationship with Me (**mad visaya bhaktir**) burns to ashes all the sinful reactions (**enamsi kṛtsnaśaḥ**). (SB 11.14.19)

Just like burning firewood is secondary to cooking, burning karma is just secondary to the real goal of bhakti.

Bhakti destroys Prarabdha Karma

||1.1.21||

yan-nāma-dheya-śravaṇānukīrtanād
yat-prahvaṇad yat-smaraṇād api kvacit |
śvādo 'pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt

To say nothing of the spiritual advancement of persons who see the Supreme Person face to face (**kutaḥ punas te bhagavan nu darśanāt**), even a person born in a family of dog-eaters (**śvādah api**) immediately (**sadyah**) becomes eligible (**kalpate**) to perform Vedic sacrifices (**savanaya**) if he once (**kvacit**) utters the holy name of the Supreme Personality of Godhead or chants about Him (**yan-nāma-dheya-śravaṇa anukīrtanād**), hears about His pastimes, offers Him obeisances (**yat-prahvaṇad**) or even remembers Him (**Smaranad**). (SB 3.33.6)

Bhakti destroys Prarabdha Karma

- Svadah doesn't refer to a person who accidentally ate dog flesh once. Sva + adan (eating) – present tense. Therefore svadah refers to a dog cooker or a low born person.
- Such a person, by performing any one of the devotional limbs as mentioned above, destroys these prarabdha karmas which have produced this low birth which prevents him from performing sacrifices.
- Also, performance of bhakti also creates the pious credits and qualities needed for performing sacrifices.

Bhakti destroys Prarabdha Karma

- But, just like a brahmana, a dog eater also has to undergo proper vedic training and 2nd initiation in order to perform sacrifice. The purpose of this verse is not to advocate his immediate performance of sacrifices.
- But, in order to undergo 2nd initiation one should have taken the vedic initiation and learnt the Vedas from a very young age. But the dog eater has missed it.
- Therefore, if he wants to perform vedic sacrifices, he has to wait for one more birth because of his lack of proper conduct or sistacara at the young age, while he was still a dog eater.
- But BSST says that even such a person, when he undergoes vaisnava diksa, he surpasses second birth.

Bhakti destroys Prarabdha Karma

- Savanaya kalpate also means that he should be given the respect due to a qualified person.
- But one might ask: "How can you say that the prarabdha karma is destroyed? He still has the same body."
- Sinful reactions due to bad birth in the form of acquisition of bad qualities and suffering are removed immediately. But the birth itself cannot be changed from one parents to another. But bad qualities are definitely destroyed by bhakti.
- VCT adds that such a low born practitioner of bhakti does not perform sacrifices, not because of his lack of qualification, but because he has no faith in them as he is endowed with pure bhakti.
- But a brahmana devotee might continue doing the sacrifices to set the right example. (**karmanaiva hy samsiddhim**)

Bhakti destroys Prarabdha Karma

- One might ask: "If practice of bhakti removes suffering, why then do I see devotees suffering?"
- Devotee's happiness is due to his practice of bhakti (not punya karma) and his suffering is given personally by the Lord's mercy (not due to bad karma).

*yasyāham anuḡṛhṇāmi hariṣye tad-dhanam śanaiḥ
tato 'dhanam tyajanty asya svajanā duḥkha-duḥkhitam*

If I especially favor someone (**yasya aham anuḡṛhṇāmi**), I gradually deprive him of his wealth (**hariṣye tad-dhanam śanaiḥ**). Then (**tato**) the relatives and friends (**svajanā**) of such a poverty-stricken man (**adhanam asya**) abandon him (**tyajanty**). In this way he suffers one distress after another (**duḥkha-duḥkhitam**). SB 10.88.8

- Baladev Vidyabhusana – Silk analogy
- Sometimes however, the suffering is a result of offense to the Vaiṣṇavas.

Srila Prabhupada on destruction of Prarabdha Karma by Bhakti

- Devotional service therefore has the power to actually nullify all kinds of reactions to sinful deeds.
- A devotee is nevertheless always alert not to commit any sinful activities; this is his specific qualification as a devotee.
- A person is born in a brāhmaṇa family or in a family of dog-eaters due to his past activities. If a person is born in a family of dog-eaters it means that his past activities were all sinful.
- But if even such a person takes to the path of devotional service and begins to chant the holy names of the Lord he is at once fit to perform the ritualistic ceremonies.
- This means that his sinful reactions have immediately become neutralized.

|| 1.1.23 ||

aprārabdha-phalam pāpam
kūṭam bījam phalonmukham |
kramenaiva praliyeta
viṣṇu-bhakti-ratātmanām

For those engaged in *bhakti* to Viṣṇu (**viṣṇu-bhakti-ratātmanām**), step by step (**kramenaiva**) the *aprārabdha*, *kūṭa*, *bīja* and *prārabdha-karmas* are destroyed (**praliyeta**). (**Padma-Purāna**)

Clarifications needed on terminologies

- Bijam here means that reaction that is nearing fruition and is in the form of impressions (or any impending physical suffering experienced at the mental level).
- This Bijam is different from the previous Bija (**material desires**) that leads to papa.
- The first Bijam (**material desire**) is a terminology coined by Rupa Goswami
- The second Bijam (**Reaction nearing fruition**) is a terminology of Padma Purana
- These two should not be confused.
- For convenience, let us term the first one as **Papa Bijam** and the second one as **Karma Bijam**

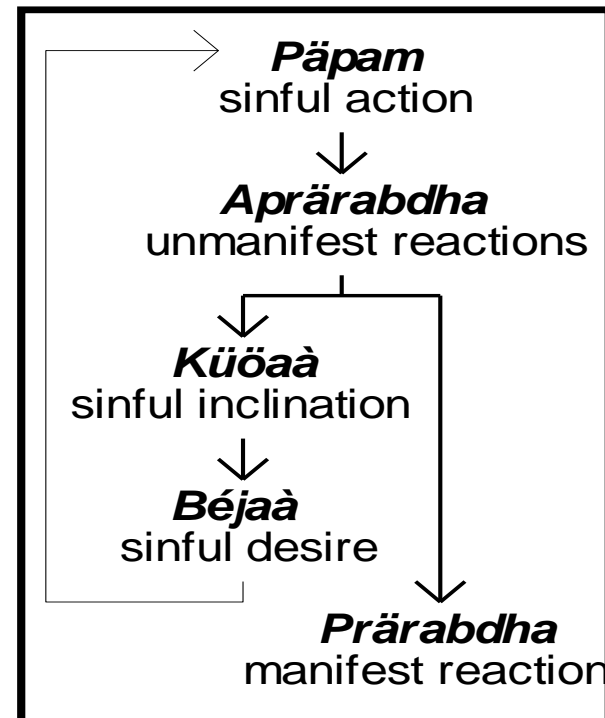
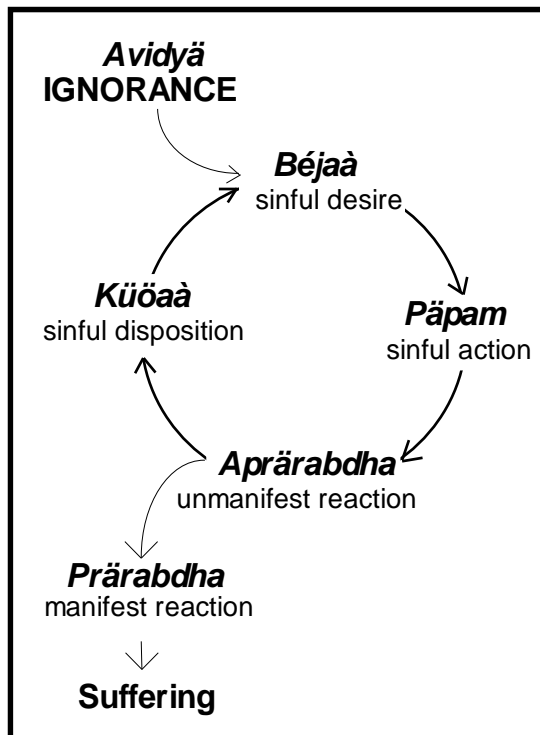
- **Kutam** refers to those reactions which are about to become **Karma Bijam**.
- **Aprarabdha** refers to those reactions which won't be suffered in this life.
- **Aprarabdha** -----> **Kutam** -----> **Karma Bijam** -----> **Prarabdha**.
- All these are reactions to sinful acts.
- These progress from subtle to gross forms over many life times.
- They are inevitable. They have to be suffered.

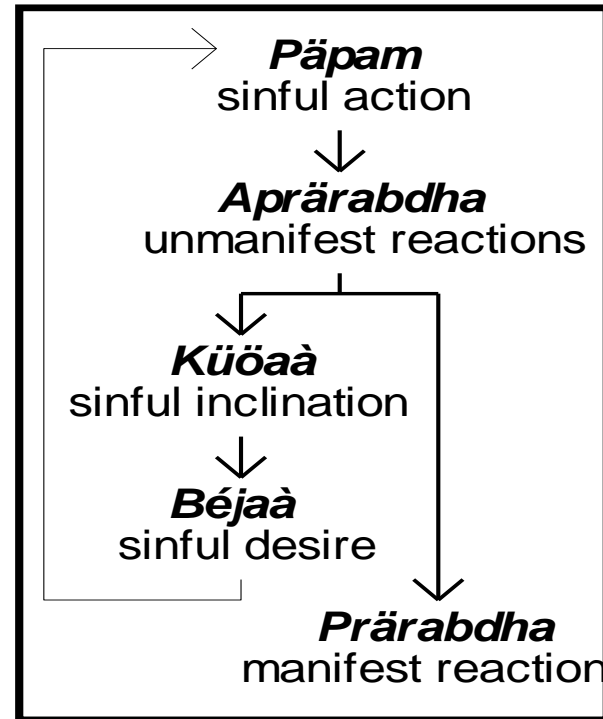
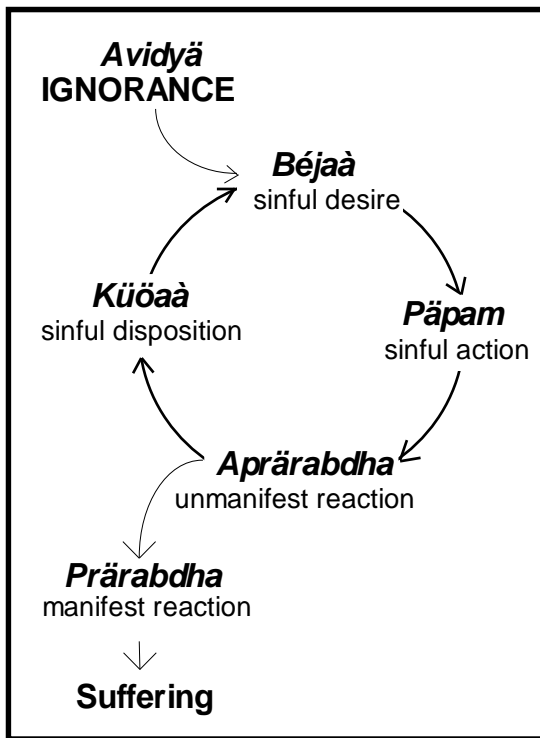
Now, Where is the confusion, and is it a serious confusion?

- We can get into serious philosophical troubles if we consider the Papa Bijam (Material desires) and Karma Bijam (Reaction nearing fruition) to be the same.

Really? How is that?

Do they look familiar?





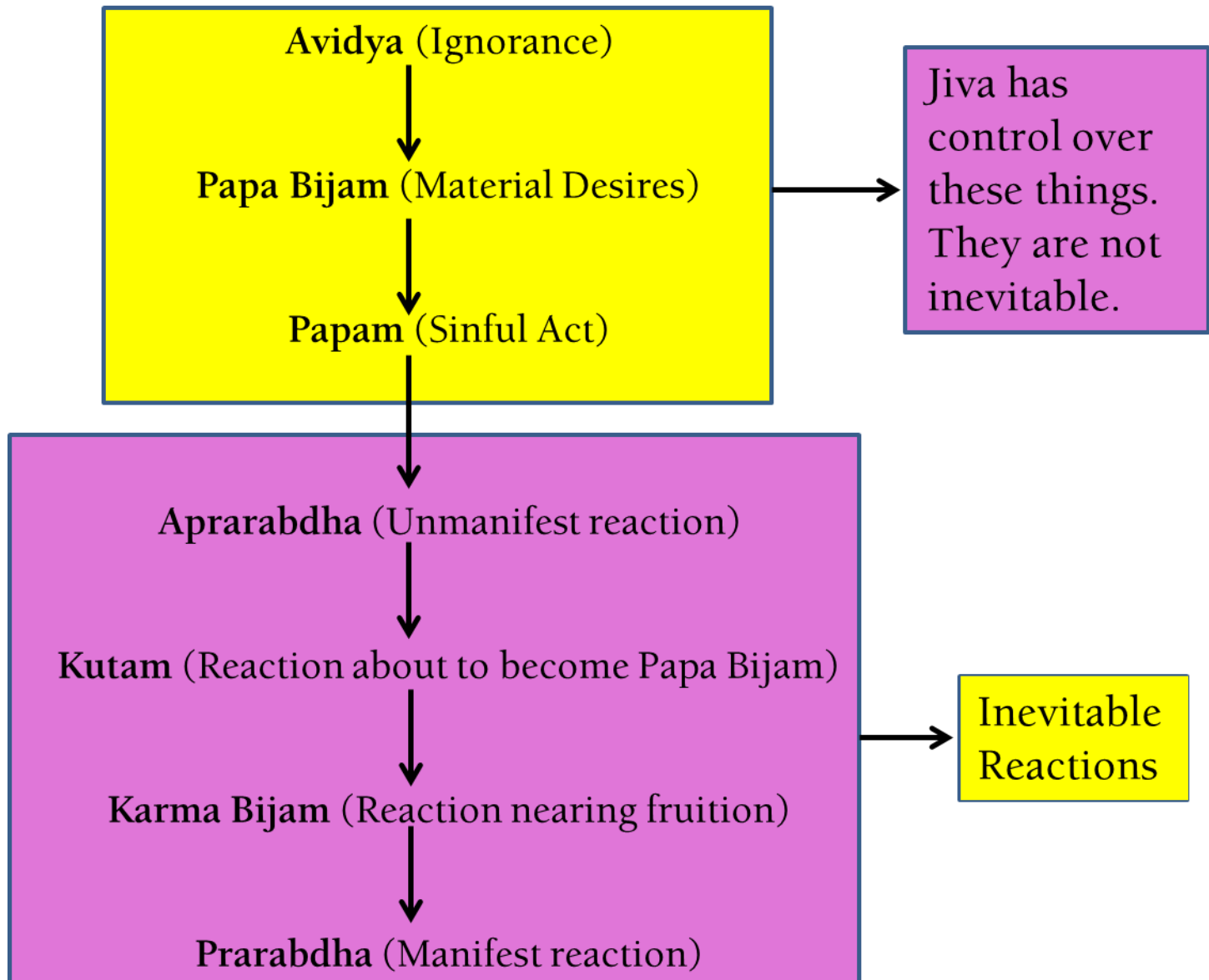
Would you like to get into this vicious cycle?

What happened to your free will?

One wrong action and you are trapped for eternity. Isn't it?

So, what is the correct understanding?

Please consider this option



- Aprarabdha and Kutam are generally clubbed together because they are not experienced during this life time (“**Yathagnih susamrddharcih**” verse covers both Aprarabdha and Kutam).
- Prarabdha and Karma Bijam are generally clubbed together because they have to be experienced in this life time (“**yan nama dhyeya**” verse covers both Prarabdha and Karma Bijam)
- Since jivas are anadi, aprarabdha karma is also anadi and infinite.
- Prarabdha karma is only a handful of that karma we experience in this life.
- Kutam is like a premonition of the suffering that we will undergo in the next life time. If the same kind of premonition occurs in this life, it is karma Bijam.

- This verse says that the destruction of the reactions is **kramena** (gradual – Prarabdha first and aprarabdha last).
- But verse 21 used the word **sadyah** (immediately) to indicate prarabdha haratvam. (Svado 'py sadyah savanaya kalpate)
- How is this?
- This can be explained using an analogy.
- Just like when a pile of lotus petals is pierced by a needle, it looks like it is an instantaneous act, though the petals were pierced one after another. Similarly, in the scale of infinite time, the destruction of sufferings due to bhakti seems instantaneous.

How is Srila Prabhupada explaining this verse?

- It is stated in the Padma Purāṇa that there are four kinds of effects due to sinful activities, which are listed as follows: (1) the effect which is not yet fructified (**aprarabdha**), (2) the effect which is lying as seed (**Kutam**), (3) the effect which is already mature (**Prarabdha**) and (4) the effect which is almost mature (**Karma bijam**).
- It is also stated that all these four effects become immediately vanquished for those who surrender unto the Supreme Personality of Godhead, Viṣṇu, and become engaged in His devotional service in full Kṛṣṇa consciousness.
- From this statement of Padma Purāṇa it is understood that material contamination is very subtle. Its beginning, its fruition and results, and how one suffers such results in the form of distress, are part of a great chain. (**aprarabdha kutam bijam prarabdha**)

Srila Prabhupada on this Verse (contd...)

- When one catches some disease, it is often very difficult to ascertain the cause of the disease, where it originated and how it is maturing. (**aprarabdha kutam bijam prarabdha**)
- The suffering of a disease, however, does not appear all of a sudden. It actually takes time. (**kramena eva praliyeta**)
- And as in the medical field, for precaution's sake, the doctor injects a vaccination to prevent the growing of contamination, the practical injection to stop all the fructifications of the seeds of our sinful activities is simply engagement in Kṛṣṇa consciousness. (**Aprarabdha haratvam**)
- Prabhupada is not defining Kutam and bijam as sinful proclivity or disposition anywhere in his explanation.

Srila Prabhupada's lecture on verse 3.26.26 in Bombay

“Kūṭa-stha, then phalonmukha, and phala-prāpti. There are three stages, karmāśayam: kūṭa-stha, in the seed form, kūṭa-stha; then phalonmukham, sprouting; then prāpta, prārabdha. In the beginning it is aprārabdha, not yet manifest, and prārabdha means manifest. The same example, as we have given several times, infection. We have infect... Suppose I have infected some chronic disease or infectious disease. It is not yet manifest, but it is kūṭa-stha. It is... In the seed form there is. Then, all of a sudden, we get some feverish condition. That is called phalonmukha. And when it is high fever and quite manifest, the delusion and so many other things, that is called prārabdha.

So we are all undergoing prārabdha-phalam, manifest phala, for our past deeds. So they are very deep-rooted. It is very difficult to uproot them. But there is one process. That is recommended: bhaja vāsudevam. Bhaja... The others... There are many yogis, jñānīs, they are trying to get out of the situation, kūṭa-stha, phalonmukha, prārabdha situation of our life. But Śrīmad-Bhāgavata says that the devotees, they can very easily uproot the causes of our material miserable condition of life.”

Bhakti destroys Sinful desires (Papa Bija)

|| 1.1.24 ||

tais tāny aghāni pūyante
tapo-dāna-vratādibhiḥ |
nādharmajam tad-hṛdayam
tad apīśāṅghri-sevayā ||

Although one may neutralize (**taiḥ pūyante**) the reactions of sinful life (**tāny aghāni**) through austerity, charity, vows and other such methods (**tapo-dāna-vrata ādibhiḥ**), these pious activities cannot uproot the material desires (**na adharmajam**) in one's heart (**tad-hṛdayam**). However, if one serves the lotus feet of the Personality of Godhead, he is immediately freed from all such contaminations (**tad api īśa aṅghri-sevayā**). (SB 6.2.17)

Srila Prabhupada on Bija haratvam

- By performing Vedic ritualistic activities, by giving money in charity and by undergoing austerity, one can temporarily become free from the reactions of sinful activities, but at the next moment he must again become engaged in sinful activities.
- For example, a person suffering from venereal disease on account of excessive indulgence in sex life has to undergo some severe pain in medical treatment, and he is then cured for the time being.
- But because he has not been able to remove the sex desire from his heart, he must again indulge in the same thing and become a victim of the same disease.

Srila Prabhupada on Bija haratvam

- So medical treatment may give temporary relief from the distress of such venereal disease, but unless one is trained to understand that sex life is abominable, it is impossible to be saved from such repeated distress.
- Similarly, the ritualistic performances, charity and austerity which are recommended in the Vedas may temporarily stop one from acting in sinful ways, but as long as the heart is not clear, one will have to repeat sinful activities again and again.

Srila Prabhupada on Bija haratvam

- Another example given in Śrīmad-Bhāgavatam concerns the elephant who enters into a lake and takes a bath very seriously, cleansing his body thoroughly.
- Then as soon as he comes onto shore he again takes some dust from the earth and throws it over his body.
- Similarly, a person who is not trained in Kṛṣṇa consciousness cannot become completely free from the desire for sinful activities.
- Neither the yoga process nor philosophical speculations nor fruitive activities can save one from the seeds of sinful desires. Only by being engaged in devotional service can this be done.

Bhakti destroys Avidya

||1.1.25 ||

yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā
karmāśayam grathitam udgrathayanti santah |
tadvan na rikta-matayo yatayo 'pi ruddha-
sroto-gaṇās tam araṇam bhaja vāsudevam

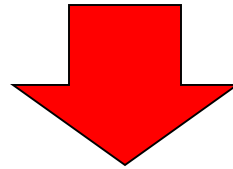
The devotees (**santah**), by actions of service (**vilāsa-bhaktyā**) to the toes of the lotus feet of the Lord (**yat-pāda-paṅkaja-palāśa**), can very easily overcome (**udgrathayanti**) the knot of ignorance carrying unlimited impressions of karma, tied tightly by action (**karmāśayam grathitam**). Because this is very difficult (**tadvat**), the empty-minded non-devotees—the jñānīs and yogīs (**rikta-matayah**)—although trying to stop the flow of sense activities (**sroto-gaṇāh yatayah api**), cannot do so (**na ruddha**). Therefore you are advised to engage in the devotional service of Kṛṣṇa, the son of Vasudeva (**bhaja tam araṇam vāsudevam**). (SB 4.22.39)

Bhakti destroys Avidya

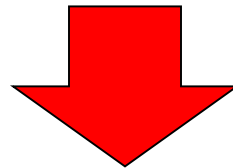
- Though Bhakti destroys Avidya, this destruction happens only at the stage of Bhava
- This is illustrated in the series of verses starting from śṛṅvatām sva-kathāḥ kṛṣṇaḥ (SB 1.2.17-21)

Bhakti destroys Avidya – but only at the stage of Bhava

Lord in the heart destroys the desires for sense gratification from the heart of the devotee who has developed taste for hearing Kṛṣṇa Katha – (śṛṅvatām sva-kathāḥ) - Indicates the stages of Sraddha to Anartha nivṛtti



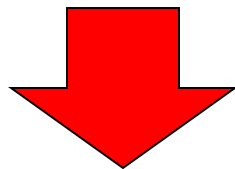
With continuous hearing of Kṛṣṇa katha one then reaches the stage of steady practice of devotional service – (naṣṭa-prāyeṣv abhadreṣu) - Indicates the stage of Nista



Then, the modes of passion and ignorance disappear and pure goodness is established in the heart, and he becomes completely happy – (tadā rajas-tamo-bhāvāḥ) - Indicates the stages of Ruci and Asakti

Bhakti destroys Avidya – but only at the stage of Bhava

Then, such a person gains positive scientific knowledge of the Personality of Godhead (bhagavat-tattva-vijñānam) – (evam prasanna-manaso) - Indicates the stage of Bhava



At this stage, the knot of ignorance within the heart is cut and one sees the Supreme Lord – (bhidyate hr̥daya-granthih) – Destruction of Avidya happens at the stage of Bhava

Bhakti destroys Avidya

||1.1.26||

kṛtānuyātrā-vidyābhir
hari-bhaktir anuttamā |
avidyām nirdahaty āśu
dāva-jvāleva pannagīm

As the forest fire burns up a female snake demon (**dāva-jvāla pannagīm iva**), supreme devotion to the Lord (**hari-bhaktir anuttamā**) quickly burns up avidyā completely (**āśu avidyām nirdahaty**) by the knowledge (vidyā) which accompanies bhakti (**kṛta anuyātrā-vidyābhih**). (Padma Purana)

Srila Prabhupada on this Verse

- The example is being given in this connection that when there is a forest fire the extensive blazing automatically kills all the snakes in the forest.
- There are many, many snakes on the ground of the forest, and when a fire takes place, it burns the dried foliage, and the snakes are immediately attacked.
- Animals who have four legs can flee from the fire or can at least try to flee, but the snakes are immediately killed.
- Similarly, the blazing fire of Kṛṣṇa consciousness is so strong that the snakes of ignorance are immediately killed.

Quality – 2

Śubhadā – Bestowal of
Auspiciousness

Śubhadā – Bestowal of Auspiciousness

||1.1.27||

śubhāni prīṇanam sarva-
jagatām anuraktatā |
sad-guṇāḥ sukham ity-
ādīny ākhyātāni manīṣibhiḥ ||

The wise explain that there are four types of auspiciousness (śubha) (śubhāni ākhyātāni manīṣibhiḥ): affection for all living entities (prīṇanam), being attractive to all living entities (sarva-jagatām anuraktatā), possession of good qualities (sad-guṇāḥ), and happiness (sukham), as well as other items (ity-ādīny). (BRS)

- Why Jagat-Prinanam and Sarva-jagatam anurakta are mentioned separately?
- The mention of other items (ādini) indicates such things as controlling all others and producing auspiciousness in all others.

Subha or Auspiciousness is of Four types

1. Jagat Prīnanam – Affection for all Jivas
2. Sarva Jagatam Anurakta – Being attractive
3. Sad Gunadi Pradatvam – Bestowal of all Good qualities
4. Sukha Pradatvam – Bestowal of Happiness
 - a. Vaiśayikam – Happiness from material things
 - b. Brāhmam – Happiness from Brahman realization
 - c. Aiśvaram – Happiness from the Supreme Lord

Srila Prabhupada on this Verse

- Śrīla Rūpa Gosvāmī has given a definition of auspiciousness. He says that actual auspiciousness means welfare activities for all the people of the world.
- The Kṛṣṇa consciousness movement is so nice that it can render the highest benefit to the entire human race.
- Everyone can be attracted by this movement, and everyone can feel the result.
- Therefore, Rūpa Gosvāmī and other learned scholars agree that a broad propaganda program for the Kṛṣṇa consciousness movement of devotional service all over the world is the highest humanitarian welfare activity.

Sarva Jagatam Anurakta (SB 4.9.47)

**yasya prasanno bhagavān
guṇair maitry-ādibhir hariḥ
tasmai namanti bhūtāni
nimnam āpa iva svayam**

Just as water flows naturally to a lower level (**nimnam āpa iva svayam**), all living beings (**bhūtāni**) naturally offer respect (**namanti**) to that person (**tasmai**) with whom the Lord is pleased (**prasannah bhagavān hariḥ**), because of his qualities and friendliness (**guṇair maitry-ādibhir**).

Jagat Prinanam and Jagatam Anurakta

||1.1.28||

yenārcito haris tena
tarpitāni jaganty api |
rajyanti jantavas tatra
jangamāḥ sthāvarā api ||

He who worships the Lord (**yena harih arcitah**) is pleasing to all living entities (**tarpitāni jaganty api**); and all the inhabitants of the world (**jantavah tatra**), both moving and non-moving (**jangamāḥ sthāvarā api**), are pleasing to him (**tena rajyanti**). (Padma Purana)

Srila Prabhupada on this Verse

- A practical example of this was shown by Lord Caitanya when He was traveling through the forests of Jhārikhaṇḍa in central India for spreading His saṅkīrtana movement.
- The tigers, the elephants, the deer and all the other wild animals joined Him and were participating, in their own ways, by dancing and chanting Hare Kṛṣṇa.

Sad-Gunadi Pradatvam

||1.1.29||

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahiḥ

The devatās constantly dwell (**surāḥ samāsate**) with all good qualities (**sarvair guṇaih**) in (**tatra**) that person who has pure bhakti for the Lord (**yasya akiñcanā bhagavaty bhaktir āsti**). There are no good qualities in the non-devotee (**harāv abhaktasya kuto mahad-guṇā**) who chases after (**dhāvatah**) temporary material objects (**asati bahiḥ**) with desire for material pleasure (**manorathena**). (SB 5.18.12)

Sad-Gunadi Pradatvam

- The word ādi (other things) has been added to indicate the devotee's ability to control the suras, and by extension, all other beings.
- Sad-guṇādi-pradatvam means that bhakti puts at the command of the devotee all good qualities, the Lord and others as well.
- Surāḥ refers to the Supreme Lord and others—that is first the Lord, and then His attendants, the devatās and ṛṣis.
- If bhakti gave only the qualities of the devatās, that would not be remarkable. Even devatā worshippers can obtain those qualities, which will be predominantly material sattva-guṇa. Thus, sura means the Lord and others.

Srila Prabhupada on this Verse

- On the other hand, a person who is not in Kṛṣṇa consciousness has no good qualities.
- He may be highly educated from the academic point of view, but in the actual field of his activities he can be seen to be baser than the animals.
- Even though a person is highly educated academically, if he cannot go beyond the sphere of mental activities then he is sure to perform only material activities and thus remain impure.
- There are so many persons in the modern world who have been highly educated in the materialistic universities, but it is seen that they cannot take up the movement of Kṛṣṇa consciousness and develop the high qualities of the demigods.

Srila Prabhupada on this Verse

- For example, a Kṛṣṇa conscious boy, even if he is not very well educated by the university standard, can immediately give up all illicit sex life, gambling, meat-eating and intoxication, whereas those who are not in Kṛṣṇa consciousness, although very highly educated, are often drunkards, meat-eaters, sex-mongers and gamblers.
- These are practical proofs of how a Kṛṣṇa conscious person becomes highly developed in good qualities, whereas a person who is not in Kṛṣṇa consciousness cannot do so.
- We experience that even a young boy in Kṛṣṇa consciousness is unattached to cinemas, nightclubs, naked dance shows, restaurants, liquor shops, etc. He becomes completely freed.
- He saves his valuable time from being extravagantly spent in the way of smoking, drinking, attending the theatre and dancing.

Sukha Pradatvam

||1.1.30||

sukham vaiṣayikam brāhmanam aiśvaram ceti tat tridhā

There are three types of happiness (**sukham tat tridhā**): from material things (**vaiṣayikam**), from brahman realization (**brāhmanam**) and from the Lord (**aiśvaram ca iti**). (BRS)

- a. **Vaiṣayikam** – Happiness from material things
- b. **Brāhmanam** – Happiness from Brahman realization
- c. **Aiśvaram** – Happiness from the Supreme Lord

Sukha Pradatvam

||1.1.31||

**siddhayaḥ paramāścaryā
bhuktir muktiś ca śāsvatī |
nityam ca paramānando
bhaved govinda-bhaktitaḥ ||**

Astounding mystic powers (**siddhayaḥ paramāścaryā**), material enjoyment (**bhukti**), eternal happiness in the realization of brahman (**mukti**), and eternal bliss from service to the Lord (**nityam ca paramānando**) all appear from bhakti to Govinda (**bhaved govinda-bhaktitaḥ**).
(Tantra)

Srila Prabhupada on this Verse

- Happiness derived from pure devotional service is the highest, because it is eternal.
- It has been seen that great Māyāvādī (impersonalist) sannyāsīs—very highly educated and almost realized souls—may sometimes take to political activities or to social welfare activities.
- The reason is that they actually do not derive any ultimate transcendental happiness in the impersonal understanding and therefore must come down to the material platform and take to such mundane affairs.
- But a person who is fully in Kṛṣṇa consciousness will never return to any sort of material platform. However alluring and attracting they may be, he always knows that no material welfare activities can compare to the spiritual activity of Kṛṣṇa consciousness.

Sukha Pradatvam

||1.1.32||

bhūyo 'pi yāce deveśa
tvayi bhaktir dr̥dhāstu me |
yā mokṣānta-caturvarga
phaladā sukhadā latā ||

O lord of the devas (**deveśa**)! I again pray to You (**bhūyah api yāce tvayi**) that I may have firm devotion to You (**dr̥dhā bhaktir astu me**). That bhakti is a creeper (**yā latā**) which bestows (**phaladā**) artha, dharma, kāma, mokṣa (**mokṣānta-caturvarga**) and also the happiness of realization of the Lord (**sukhadā**). (**Hari Bhakti Sudhodaya**)

Srila Prabhupada on this Verse

- Actually, a pure devotee does not aspire after any of these perfections, because the happiness derived from devotional service in Kṛṣṇa consciousness is so transcendental and so unlimited that no other happiness can compare to it.
- It is said that even one drop of happiness in Kṛṣṇa consciousness stands beyond comparison with an ocean of happiness derived from any other activity.
- Thus, any person who has developed even a little quantity of pure devotional service can very easily kick out all the other kinds of happiness derived from religiousness, economic development, sense gratification and liberation.
- Example: CM offered everything to Kholāvecā Śrīdhara, but he rejected everything

Quality – 3

Mokṣa-laghutā-kṛt –
Makes Liberation seem
insignificant

Mokṣa-laghutā-kṛt

||1.1.33||

manāg eva prarūḍhāyām
hṛdaye bhagavād-ratau |
puruṣārthās tu catvārās
tṛṇāyante samantataḥ

When even a little (**manāg eva**) attraction for the Lord (**bhagavād-ratau**) grows in the heart (**hṛdaye prarūḍhāyām**), the four objects of human attainment—**artha**, **dharma**, **kāma** and **mokṣa** (**puruṣārthās tu catvārās**)—become like grass, shameful to appear before bhakti (**tṛṇāyante samantataḥ**). (BRS)

Mokṣa-laghutā-kṛt (Nārada-pañcarātra)

||1.1.34||

**hari-bhakti-mahā-devyāḥ
sarvā mukty-ādi-siddhayaḥ |
bhuktyaś cādbhutās tasyāś
ceṭikāvad anuvratāḥ**

All the siddhis headed by liberation (**sarvā mukty-ādi-siddhayaḥ**) and all astonishing material pleasures (**adbhutāḥ bhuktyah**) follow after (**tasyāḥ anuvratāḥ**) the great goddess called Hari-bhakti (**hari-bhakti-mahā-devyāḥ**) like fearful maidservants (**ceṭikāvad**). (BRS)

Quality – 4

Sudurlabha – Extremely
Rare

Sudurlabha

||1.1.35||

sādhanaughair anāsaṅgair
alabhyā sucirād api |
hariṇā cāśvadeyeti
dvidhā sā syāt sudurlabhā

Bhakti is difficult to attain in two ways (**dvidhā sā syāt sudurlabhā**):

If undertaken in great quantity (**sādhana oghair**) but without attachment (**anāsaṅgair**), bhakti cannot be attained even after a long time (**alabhyā sucirād api**); and even if practiced with attachment (**implied**), Kṛṣṇa does not give bhakti to the practitioner immediately (**hariṇā ca āśu adeya iti**). (BRS)

Sudurlabha

- By doing all practices, through all stages starting with śraddhā, but without attaining āsakti, bhāva-bhakti cannot be attained.
- That is because it is stated that rati or bhāva appears only after āsakti.
- However, even with all sādhana and āsakti, the Lord does not quickly give bhāva-bhakti. He does give bhāva, but after delay.
- In this way, bhāva-bhakti is difficult to attain in two ways.

Sudurlabha – First Type of Rarity

||1.1.36||

**jñānataḥ sulabhā muktir
bhuktir yajñādi-puṇyataḥ |
seyam sādhana-sāhasrair
hari-bhaktiḥ sudurlabhā ||**

Liberation is easily attained by jñāna (**jñānataḥ sulabhā muktih**) and material enjoyment is easily attained by puṇyas such as sacrifice (**bhuktir yajñādi-puṇyataḥ**), after attaining dedication to those goals by thousands of attempts (**seyam sādhana-sāhasraih**). However, bhāva-bhakti to the Lord cannot be attained (**hari-bhaktiḥ sudurlabhā**) if one practices thousands of different sādhanas (**seyam sādhana-sāhasrair**) (because āsakti will not appear). (**Tantra**)

Sudurlabha – First Type of Rarity (Explanation of the 1st line of sloka)

- But, even Jñāna and performance of sacrifice must be done with great attachment to those goals, for without attachment a person cannot attain either liberation or material enjoyment.
- Therefore, the statement that liberation and material enjoyment are easily attained should actually mean “with attainment of attachment or dedication, the goals become easily attained.”
- This dedication or attachment can be attained only after thousands of attempts (sādhana-sāhasraiḥ).
- The meaning therefore is “Jñāna and karma easily give liberation and enjoyment after attaining dedication through thousands of practices.”

Sudurlabha – First Type of Rarity (Explanation of the 1st line of sloka)

- It is understood that if attachment means “one-pointed concentration on that process alone,” then such exclusive concentration on the process of jñāna or karma is not easily attained in those processes but only after thousands of practices.
- These two processes (jñāna and karma) not only require concentrated effort, but great expertise as well (that is, they must be done properly). (*kleśo 'dhikataras teṣām avyaktāsakta-cetasām*)
- Moreover, that skill in performance must include the execution of bhakti-yoga.

Sudurlabha – First Type of Rarity (Explanation of the 2nd line of sloka)

- Hari-bhakti in this verse refers to the stage of Rati or Bhāva-Bhakti.
- **Option-1:** Meaning of the word **sādhana** in this verse - Direct service to Lord
- Then, if that **sādhana** means direct service to the Lord, performed with great attention, attained by progressing through previous stages, there should be no fear at all concerning attainment of bhāva-bhakti.

Sudurlabha – First Type of Rarity (Explanation of the 2nd line of sloka)

śṛṅvataḥ śraddhayā nityam
gṛṇataś ca sva-ceṣṭitam
kālena nātidīrghena
bhagavān viśate hr̥di

Persons who hear Śrīmad-Bhāgavatam regularly (śṛṅvataḥ śraddhayā nityam) and are always taking the matter very seriously (gṛṇataś ca sva-ceṣṭitam) will have the Personality of Godhead Śrī Kṛṣṇa manifested in their hearts (bhagavān viśate hr̥di) within a short time (kālena nātidīrghena). (SB 2.8.4)

- So a contradiction arises if the meaning of sādhana is accepted to be **Devotional Service**.

Sudurlabha – First Type of Rarity (Explanation of the 2nd line of sloka)

- **Option-2:** Meaning of the word **sādhana** in this verse – Other processes such as Karma, Yoga etc.
- Thus, “by practicing various sādhanas other than bhakti, bhāva-bhakti is difficult to attain” should be the meaning of the second line of the verse.
- The previous verse stated that, without attachment (anāsaṅgaiḥ), bhāva-bhakti was hard to attain even by countless sādhanas.
- It should be understood that bhāva cannot be attained without attachment, and also without skilful execution.

Sudurlabha – First Type of Rarity (Explanation of the 2nd line of sloka)

- If one takes shelter of many processes, not just bhakti, one cannot achieve bhāva.
- Thus, āsaṅga should be understood to mean “with attachment and only using the process of bhakti.” If so performed, then bhāva can be attained.
- Attachment cannot exist where there is attraction for Svarga, and skillfulness cannot exist in that condition since the person will also follow many types of sādhana.
- Thus practicing various sādhanas along with bhakti is not desirable. This is clarified from the following verse.

Sudurlabha – First Type of Rarity (Explanation of the 2nd line of sloka)

tasmād **ekena manasā**
bhagavān sātvatām patiḥ |
śrotavyaḥ kīrtitavyaś ca
dhyeyaḥ pūjyaś ca nityadā

Therefore (tasmād), with one-pointed attention (**ekena manasā**), one should constantly (nityadā) hear about, glorify (śrotavyaḥ kīrtitavyaś ca), remember and worship (dhyeyaḥ pūjyaś ca) the Personality of Godhead, who is the protector of the devotees (bhagavān sātvatām patiḥ). (SB 1.2.14)

- Therefore, this bhakti should not even be mixed with other sādhanas.
- It has been correctly described with the words jñāna-karmādy-anāvṛtam.

Sudurlabha – Second Type of Rarity

||1.1.37||

rājān patīr gurur alam bhavatām yadūnām
daivam priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ
astv evam aṅga bhajatām bhagavān mukundo
muktim dadāti karhicit sma na bhakti-yogam

My dear King (**rājān aṅga**), the Supreme Person, Mukunda (**bhagavān mukundah**), is actually (**alam**) the maintainer (**patīh**) of all the members of the Pāṇḍava and Yadu dynasties (**bhavatām yadūnām**). He is your spiritual master (**guruh**), worshipable Deity (**daivam**), friend (**priyaḥ**), and the director of your activities (**kula-patiḥ**). To say nothing of this, He sometimes serves your family as a messenger or servant (**kva ca kiṅkaro vaḥ**). Those engaged in getting the Lord's favor (**bhajatām astu**) attain liberation from the Lord very easily (**muktim dadāti**), but He does not give bhāva-bhakti at all times (**karhicit sma na bhakti-yogam**). (SB 5.6.18)

Sudurlabha – Second Type of Rarity

- The meaning here is “Even though one executes sādhana-bhakti with attachment (āsaṅga), until the time that one produces intense āsakti in that bhakti, the Lord does not give bhāva-bhakti.”
- This is characterized by the phrase anyābhilāṣitā-śūnyam: that bhakti should be completely devoid of other desires.

Sudurlabha – Second Type of Rarity

- He hardly ever gives bhāva-bhakti (bhakti-yogam) to others, even though they worship Him.
- However, let Him give despicable liberation for those who worship Him for that purpose.
- Nevertheless, He certainly gives bhakti to the pure devotees who do not desire liberation.
- This it is not mentioned directly but implied by the words karhicit api (not at all times).

Quality – 5

**Sāndrānanda-Viśeṣātmā –
Composed of a Special
Condensed Bliss**

Sāndrānanda-Viśeṣātmā

||1.1.38||

brahmānando bhaved eṣa
cet parārdha-guṇīkṛtaḥ
naiti bhakti-sukhāmbhodheḥ
paramāṇu-tulām api

The bliss of brahman realization (**brahmānandah**) accumulated by samādhi lasting for half of Brahmā's life (**parārdha-guṇī kṛtaḥ**) cannot compare (**na tulām bhaved**) to one drop (**paramāṇu api**) of the ocean of the happiness of bhakti (**bhakti-sukha ambhodheḥ**). (BRS)

Sāndrānanda-Viśeṣātmā

||1.1.39||

tvat-sākṣāt-karaṇāhlāda-
viśuddhābdhi-sthitasya me |
sukhāni goṣpadāyante
brāhmāṇy api jagad-guro

O guru of the universe (**jagad-guroh**), on seeing You directly (**tvat-sākṣāt-karaṇa**), I am situated (**sthitasya me**) in a pure ocean of bliss (**viśuddha āhlāda abdhi**). All the happiness of impersonal brahman (**brāhmāṇy api sukhāni**) is as insignificant as the water in the hoof print of a cow (**goṣpadāyante**). (**Hari-bhakti-sudhodaya**)

Sāndrānanda-Viśeṣātmā (SB 3.15.43)

tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuh
antar-gataḥ sva-vivareṇa cakāra teṣāṃ
saṅkṣobham akṣara-juṣāṃ api citta-tanvoḥ

The wind carrying the aroma of tulasī (**tulasī-makaranda-vāyuh**) which had touched the filaments of the Lord's toe nails on his lotus feet (**aravinda-nayanasya padāravinda-kiñjalka-miśra**) entered their minds through the nostrils (**antar-gataḥ sva-vivareṇa**) and began to agitate their minds and bodies (**saṅkṣobham cakāra teṣāṃ citta-tanvoḥ**), even though they were fixed in Brahman (**akṣara-juṣāṃ api**).

Sāndrānanda-Viśeṣātmā

||1.1.40 ||

**tvat-kathāmṛta-pāthodhau
viharanto mahā-mudaḥ
kurvanti kṛtinaḥ kecit
catur-vargaṃ tṛṇopamam**

Some fortunate people (**kecit kṛtinaḥ**) play (**viharantaḥ**) in the sweet ocean of Your topics (**tvat-kathāmṛta-pāthodhau**) and enjoy the greatest bliss (**mahā-mudaḥ kurvanti**). They consider the happiness from artha, dharma, kāma and mokṣa to be as insignificant as grass (**catur-vargaṃ tṛṇa upamam**). (**Bhāvārtha-dīpikā**)

- Though there are plenty of statements in the scriptures like Bhāgavatam which can be quoted, the author has taken this verse from the Bhāgavatam commentary Bhāvārtha-dīpikā of Śrīdhara Svāmī to show that his conclusions are confirmed by the realization of Śrīdhara Svāmī.

Quality – 6

Śrī-kṛṣṇa ākarṣiṇī –
Attracts Kṛṣṇa and His
associates

Śrī-kṛṣṇa ākarṣiṇī

|| 1.1.41 ||

kṛtvā harim prema-bhājam
priya-varga-samanvitam |
bhaktir vaśīkarotīti
śrī-kṛṣṇākarṣiṇī matā

Bhakti is called śrī-kṛṣṇākarṣiṇī (**bhaktih śrī-kṛṣṇākarṣiṇī matā**) because it makes the Lord addicted to prema (**kṛtvā harim prema-bhājam**) and brings Him under control (**vaśīkaroti**) along with His associates (**priya-varga-samanvitam**). (BRS)

- The word śrī in śrī-kṛṣṇākarṣiṇī indicates priya-varga-samanvitam, “along with His dear associates.”

Srila Prabhupada on Śrī-kṛṣṇa ākarṣiṇī

- Śrīla Rūpa Gosvāmī has stated that devotional service attracts even Kṛṣṇa.
- The symbol of devotional service in the highest degree is Rādhārāṇī.
- Kṛṣṇa is called Madana-mohana, which means that He is so attractive that He can defeat the attraction of thousands of Cupids. But Rādhārāṇī is still more attractive, for She can even attract Kṛṣṇa.
- Therefore devotees call Her Madana-mohana-mohini—the attractor of the attractor of Cupid.

Srila Prabhupada on Śrī-kṛṣṇa ākarṣiṇī

- To perform devotional service means to follow in the footsteps of Rādhārāṇī, and devotees in Vṛndāvana put themselves under the care of Rādhārāṇī in order to achieve perfection in their devotional service.
- In other words, devotional service is not an activity of the material world; it is directly under the control of Rādhārāṇī.
- In Bhagavad-gītā it is confirmed that the mahātmās, or great souls, are under the protection of daivī prakṛti, the internal energy—Rādhārāṇī.
- So, being directly under the control of the internal potency of Kṛṣṇa, devotional service attracts even Kṛṣṇa Himself.

Śrī-kṛṣṇa ākarṣiṇī

|| 1.1.42||

na sādhyati mām yogo
na sāṅkhyam dharma uddhava
na svādhyāyas tapas tyāgo
yathā bhaktir mamorjitā

My dear Uddhava (**uddhava**), the unalloyed devotional service in the form of prema-bhakti rendered to Me by My devotees (**bhaktih**) brings Me under their control (**mama ūrjitā**). Those engaged in mystic yoga (**sādhyati yogah**), Sāṅkhya philosophy, pious work (**sāṅkhyam dharma**), Vedic study, austerity or renunciation (**svādhyāyah tapah tyāgah**) cannot thus control Me to this extent (**na yathā mama ūrjitā**). (SB 11.14.20)

- Ūrjitā means “very strong and intense, because of not being covered by jñāna or karma.

Śrī-kṛṣṇa ākarṣiṇī

||1.1.43||

yūyaṁ nṛ-loke bata bhūri-bhāgā
lokaṁ punānā munayo 'bhiyanti |
yeṣāṁ grhān āvasatīti sākṣād
guḍhaṁ paraṁ brahma manuṣya-liṅgam

My dear Mahārāja Yudhiṣṭhira, all of you [the Pāṇḍavas] (**yūyaṁ nṛ-loke**) are extremely fortunate (**bata bhūri-bhāgā**), for the Supreme Personality of Godhead, Kṛṣṇa (**sākṣād paraṁ brahma**), lives in your palace (**yeṣāṁ grhān āvasatīti**) just like a human being (**guḍhaṁ manuṣya-liṅgam**). Great saintly persons (**lokaṁ punānā munayah**) know this very well, and therefore they constantly visit this house (**abhiyanti**). (SB 7.10.48)

Śrī-kṛṣṇa ākarṣiṇī (SB 7.10.48)

- King Yudhiṣṭhira was lamenting: “Prahlāda was so fortunate that he saw the Lord. We are however unfortunate.”
- To pacify him, Nārada speaks these words to him. “You are more fortunate than Prahlāda, than Me, his guru, than other devotees, than the gurus of the Yadus, than sages such as Vaśiṣṭa, Marīci and Kaśyapa, and than Brahmā and Śiva.
- Sages who purify the world by their presence come to your house to make themselves completely successful, because the secret Supreme Brahman, who actually has an eternal human form, resides in your house, without even being called by you, owing to His attraction for you.
- He does not reside in the houses of Prahlāda and others, and the sages do not come to their houses to make themselves successful by seeing Him there.”

The Six Qualities of Uttama Bhakti

Sadhana

1. Kleśaghñī
2. Śubhadā

Bhava

3. Mokṣa-laghutā-kṛt
4. Sudurlabha

Prema

5. Sāndrānanda-Viśeṣātmā
6. Śrī-kṛṣṇa ākarṣiṇī

Qualification to Understand Bhakti

||1.1.45||

**svalpāpi rucir eva syād
bhakti-tattvāvabodhikā |
yuktis tu kevalā naiva
yad asyā apratiṣṭhatā**

Even if one has a little taste (**svalpāpi rucir eva syād**) for the topic of bhakti (**bhakti-tattva**), he can understand it (**avabodhikā**). He who tries to understand bhakti by dry logic cannot understand it (**yuktiḥ tu kevalā na eva**), because logic is insubstantial (**yad asyā apratiṣṭhatā**). (BRS)

Qualification to Understand Bhakti

- Ruci or taste in this verse means taste for scriptures such as Śrīmad-Bhāgavatam that present the true nature of bhakti.
- This taste arises through previous impressions.
- That ruci lets one understand the nature of bhakti—the highest position of bhakti (bhakti-tattvābodhikā).
- Logic (yukti) which is dry (kevalā), without ruci, cannot give an understanding of bhakti.
- However, logic along with full taste for the topic of bhakti can give an understanding of it.

Why is Logic insubstantial?

- A person more skillful at logic can bring about a conclusion different from what was carefully proven previously by another skillful logician.
- “tarko ’pratiṣṭhānāt”: logic being insubstantial, can prove the opposite. (Vedānta-sūtra 2.1.12)