

Bhakti-Rasāmṛta-Sindhu
Eastern Section - Fourth Wave Concerning Prema-bhakti

By Śrīla Rūpa Gosvāmī

With

Nectar of Devotion – Summary Study

By HDG A.C. Bhaktivedanta Swami Prabhupada

“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

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)

Definition of Prema-Bhakti

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- 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 (tataṣṭha-lakṣaṇa).

Definition of Prema-Bhakti

SVCT

- Having explained bhāva, the author now explains prema.
- 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.
- Prema also has extreme possessiveness of Kṛṣṇa.
- That type of bhāva is called prema.

Definition of Prema-Bhakti

SVCT

- A doubt now arises.
- 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.
- 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.

Definition of Prema-Bhakti

SVCT

- The solid raw sugar then becomes white sugar, and then refined sugar.
- 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.
- Moreover, if the highest state of mahā-bhāva appears in Rādhā and others, then all the previous states should disappear.

Definition of Prema-Bhakti

SVCT

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

Definition of Prema-Bhakti

SVCT

- 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 *sthāyi-bhāva*: *śānta-rati*, *dāsya-rati*, *sakhya-rati*, *vatsala-rati* or *madhura-rati*.
- 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

SVCT

- 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.
- 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.

Definition of Prema-Bhakti

SVCT

- 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.
- The bālya body appears wherever the bālya pastimes begin, in the Vṛndāvana within a particular universe.
- The bālya 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

SVCT

- 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.
- The eternal nature of the pastimes and the ages of Kṛṣṇa are explained in detail in the commentaries on the Bhāgavatam by the devotees.
- One should consult these works if one has questions.

Definition of Prema-Bhakti

SVCT

- 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.)
- 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.

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**)

Definition of Prema-Bhakti

Proof for Definition of Prema-Bhakti

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- 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.

Definition of Prema-Bhakti

Proof for Definition of Prema-Bhakti

**bhaktiḥ premocyate bhīṣma-
mukhyair yatra tu saṅgatā |
mamatānya-mamatvena
varjity 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**)

**Ways in which
Prema-Bhakti appears**

Ways in which Prema-Bhakti appears

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

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

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

**bhāva evāntar-aṅgāṇam
aṅgānām anusevayā |
ārūḍhaḥ parama-utkarṣam
bhāva-utthaḥ 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-utthaḥ parikīrtitaḥ**)” (**BRS**)

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

Ways in which Prema-Bhakti appears (bhāvottho)
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

Jiva Goswami

- 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-bhāvottaḥ.

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

Jiva Goswami

- *Evam 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.
- *Jātānurāga* indicates extreme possessiveness.

Ways in which Prema-Bhakti appears (bhāvottho)

Proof for Prema appearing from Vaidhi-Bhāva Bhakti

SVCT

- Vrata means a person performing vows of sādhana according to the methods discussed in the second wave, and indicates vaidhi-sādhana, since vratas are related to rules and regulations in vaidhi-bhakti.
- 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

SVCT

- The word sva (one's own) indicates a feeling of possessiveness of the Lord.
- The Lord has become one's own object of affection.
- Jātānurāga indicates intense possessiveness, which is a symptom of prema.
- 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 patim kāmayet kañcid
brahmacarya-sthitā sadā |
tam eva mūrtim dhyāyanti
candrakāntir varānanā ||

śrī-kṛṣṇa-gāthām gāyanti
romāṇcodbheda-lakṣaṇā |
asmin-manvantare snigdḥā
śrī-kṛṣṇa-priya-vartayā ||

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 (**romāṇca udbheda-lakṣaṇā**). She developed complete affection for Kṛṣṇa (**snigdḥā**) 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

Jiva Goswami

- 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.
- Na kāmayet should be na kāmayeta (ātmanepada), meaning, “one should not desire any husband for oneself.”
- This indicates a feeling of deep possessiveness of Kṛṣṇa.
- Thus, prema is indicated as per the definition (of prema) given in verse 1.
- The verb babhūva (became) should be added to snigdḥā. The meaning becomes, “she developed complete affection.”

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

Proof for Prema appearing from great mercy of the Lord

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

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

- 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 utthah)

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

Jiva Goswami

- 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.
- 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

Jiva Goswami

- 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 utthah)

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-yuktah**), and that endowed with only knowledge of the Lord's sweetness (**kevalah**).
(**BRS**)

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

Prema appearing from great mercy of the Lord

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- 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).
- *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 mātmya-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 utthah*)

Proof for *māhātmya-jñāna-yuktah* Prema

SVCT

- 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.”
- 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*

SVCT

- *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.*
- 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 utthah**)
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**)

- *prema-pariplutā* - Perhaps this is equivalent of *paramāviṣṭatā*, completely absorbed in the object of love, which was the definition of *rāga*. (BRS 1.2.272)

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.*
- *An example is Mahā-viṣṇu calling Kṛṣṇa and Arjuna to His abode to see them.*

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

Proof for Prema with knowledge of the Lord's sweetness

- *In Arjuna's bhakti however there is a mixture of awareness of Kṛṣṇa as God along with 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 utthah*)

Jiva Goswami

- Generally (*prāyaśah*) from *rāgānuga-sādhana*, one will attain *kevala-prema*.
- However, the practitioner of *rāgānuga*, who also practices some portion of *vaidhi-sādhana*, does not receive *kevala-prema*.
- That is the meaning of the word “generally.”

SVCT

- 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*.

Stages leading to Prema-Bhakti

Stages leading to Prema-Bhakti

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

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

First, there is association with devotees, by which one gains faith (**ādaḥ śraddhā**). Then, one associates with the devotees (**tataḥ sadhu saṅgaḥ**) 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 (āsakti) (**tathā āsaktiḥ**). This becomes bhāva (**tato bhāvaḥ**) and then prema (**tataḥ prema abhyudañcati**). This is the progression (**ayaṁ kramaḥ bhavet**) for manifesting prema (**premaḥ prādurbhāvaḥ**) for those performing sādhana-bhakti (**sādhakānām**). (BRS)

Stages leading to Prema-Bhakti

Jiva Goswami

- Though there are many steps in the progression of bhakti, the most common sequence is stated in two verses.
- In the beginning (ādaу), by hearing the scriptures in association with the devotees, one attains faith (śraddhā).
- Śraddhā means trust or confidence.
- Then, after faith appears, again association with devotees takes place (sadhu-saᅅga), for learning how to practice bhakti.
- Niᅅthā 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).

**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 |
antarvāṇībhir 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 (**antarvāṇībhir apy**).
(**BRS**)

It is difficult to understand a person in Prema-Bhakti

**bhāvonmatto hareḥ kiñcin
na veda sukham ātmanaḥ |
dukhaṁ 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 dukhaṁ**). (**Nārada-pañcarātra**)

It is difficult to understand a person in Prema-Bhakti

Jiva Goswami

- 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.
- 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

Jiva Goswami

- Thus it is said:

nātyantikam vigaṇayanty api te prasādam
kimv anyad arpita-bhayam bhruva unnayais te
ye 'nga 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-bhayam 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

Jiva Goswami

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 anghri-śobhāḥ**), and if our ear holes can remain filled with hearing your qualities (**pūryeta te guṇa-gaṇair yadi karṇa-randhraḥ**).

Higher stages of Prema are not discussed here

prema eva vilāsatvād
vairalyāt sādhaḥkeṣv api |
atra snehādayo bheda
vivicya na hi śamsitāḥ ||

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

(BRS)

All these Conclusions have been described by Śrī
Sanātana Gosvāmī

śrīmat-prabhupadāmbhojaiḥ
sarvā bhāgavatāmṛte |
vyaktīkṛtāsti gūḍhāpi
bhakti-siddhānta-mādhurī ||

Śrī Sanātana Gosvāmī, my master (śrīmat-prabhupadāmbhojaiḥ), has clearly described (vyaktīkṛtāsti) all the sweetness of the conclusions of bhakti (sarvā bhakti-siddhānta-mādhurī) in Bṛhad-bhāgavatāmṛta (bhāgavatāmṛte), though it is very esoteric (gūḍhah api). (BRS)

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 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

Jiva Goswami

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