

# Bhakti Sastri Course

## Bhakti Rasamrta Sindhu

### Eastern Section – Wave-1

# Bhakti-Rasāmr̥ta-Sindhu



## 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)

śrī-caitanya-mano-'bhīṣṭam  
sthāpitam yena bhū-tale  
svayam rūpaḥ kadā mahyam  
dadāti sva-padāntikam

When will Śrīla Rūpa Gosvāmī Prabhupāda (**kadā svayam rūpaḥ**), who has established within this material world (**sthāpitam yena bhū-tale**) the mission to fulfill the desire of Lord Caitanya (**śrī-caitanya-mano-abhīṣṭam**), give me shelter under his lotus feet (**mahyam dadāti sva-padāntikam**)?

## CC Adi – 1.4

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

May the Supreme Lord who is known as the son of Śrīmatī Śacī-devī (**hariḥ śacī-nandanah**) be transcendently situated in the innermost chambers of your heart (**sadā vaḥ hṛdaya-kandare sphuratu**). Resplendent (**sandīpitaḥ**) with the radiance of molten gold (**puraṭa-sundara-dyuti-kadamba**), He has appeared in the Age of Kali (**kalau avatīrṇah**) by His causeless mercy (**karuṇayā**) to bestow (**samarpayitum**) what no incarnation has ever offered (**anarpita-carīm**) before (**cirāt**): the most sublime and radiant mellow of devotional service, the mellow of conjugal love (**unnata ujjvala-rasām sva-bhakti-śriyam**).

# Śrīla Viśvanātha Cakravartī Ṭhākura's Glorification of Śrīla Rūpa Gosvāmī

**bhaktiḥ pūrvaiḥ śritā tām tu  
rasam paśyed yad-āta-dhīḥ |  
tām naumi satataṁ rūpa-  
nāma-priya-janam hareḥ**

Though there are others who in the past have taken up the path of devotional service to the Lord (**pūrvaiḥ tām bhaktiḥ śritā tu**), I pay my continual obeisances (**tām satataṁ naumi**) to Srila Rupa Goswami, who is dearest to the Lord (**rūpa-nāma hareḥ priya-janam**). By his mercy, humanity has received the intelligence (**yad-āta-dhīḥ**) to see all rasas (relationships with the Lord) revealed by bhakti (devotion to the Lord) (**rasam paśyed**).

## Śrīla Jīva Goswami on Rupa Goswami's writing *Bhakti-Rasāmṛta-Sindhu*

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

**vicār koriyā mane, bhakti-rasa āsvādane,  
madhyastha śrī-bhāgavata purāṇa**

My contemplation time is spent (**vicār koriyā mane**) relishing the nectar of devotion (**bhakti-rasa āsvādane**), highlighted by periodic quotations from the Śrīmad-Bhāgavatam (**madhyastha śrī-bhāgavata purāṇa**).



CC Madhya – 19.136

prabhu kahe,—śuna, rūpa, bhakti-rasera lakṣaṇa  
sūtra-rūpe kahi, vistāra nā yāya varṇana

Śrī Caitanya Mahāprabhu said, "My dear Rūpa, please listen to Me. It is not possible to describe devotional service completely; therefore I am just trying to give you a synopsis of the symptoms of devotional service.

CC Madhya – 19.137

pārāpāra-śūnya gabhīra bhakti-rasa-sindhu  
tomāya cākhāite tāra kahi eka 'bindu'

”The ocean of the transcendental mellows of devotional service is so big that no one can estimate its length and breadth. However, just to help you taste it, I am describing but one drop.

**What is this Bhakti-Rasāmṛta-  
Sindhu?**

**Why is it a very important  
Book for the Gaudiya  
Vaisnava Sampradaya?**

- Bhakti-Rasāmṛta-Sindhu is a book of Definitions.
- It is a very important book because it gives precise definitions of very important items in our sampradaya like bhakti, prema, rasa and different types of rasa etc.

**But Why do we need precise  
Definitions Anyway?**

- 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.

- 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.

# What is the Nectar of Devotion?

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



## 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.

## What is the Result?

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

## 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 10<sup>th</sup> canto) and also subsequently gave SB (a comprehensive commentary – text by text).
- Thus, to fully appreciate *Bhakti-rasāmṛta-sindhu*, it is good to read the complete translation of the texts and commentaries.

# 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 Rasamṛta 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**

# Bhakti-Rasāmr̥ta-Sindhu

## Eastern Section - First Wave

Concerning an Overview of Bhakti

# Topic - 1

## Maṅgalācaraṇa

Invoking Auspiciousness

# *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

tr̥tīya 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 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)



## 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)

श्रीश्रीवत्सलसुखाकर्ता

- Reason-2 – Vidhadhati (produces) –
  - a. Produces all happiness
  - b. Causes everything.

नित्यो नित्यहाम

## Reason 1a. – Surpasses all others

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

No one is equal to him or superior to him (**asāmya atiśayaḥ**). He is master of the three energies and three Visnus (**svayaṁ tryadhīśaḥ**). All his desires (**samasta-kāmaḥ**) are fulfilled (**āpta**) by Lakṣmī (**lakṣmi**) and his rulership over his devotees, pastimes and qualities (**svārājya**). His feet are praised (**eḍita-pāda-pīṭhaḥ**) by the sound by ten million crowns (**kirīṭa-koṭi**) of the devatās (**cira-loka-pālaiḥ**) offering respects while presenting gifts (**balim haradbhiḥ**). (SB 3.2.21)

## Reason 1b. – Destroying all Suffering

ALL VISHNO KHANES  
Kafali  
Gati  
Gati

vijaya-ratha-kuṭumba ātta-totre  
dhr̥ta-haya-raśmini tad-chriyekṣaṇīye  
bhagavati ratir astu me mumūr̥ṣor  
yam iha nirīkṣya hatā gatāḥ sva-rūpam

Desiring to die (**mumūr̥ṣoh**), 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 (**dhr̥ta-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-līlāpayikam sva-yoga-  
māyā-balam darśayatā grhītam  
vismāpanam svasya ca saubhagarddheḥ  
param padam bhūṣaṇa-bhūṣaṇāṅgam

Kṛṣṇa possesses that form suitable for human pastimes (**yat martya-līlā-upayikam**) to show the full capacity of his yoga-māyā (**darśayatā sva-yoga-māyā balam**). That form astonishes (**vismāpanam**) even the lord of Vaikuntha (**svasya**). It is the pinnacle of auspicious qualities (**param padam saubhaga-rddheḥ**) and enhances the beauty of his ornaments (**bhūṣaṇa-bhūṣaṇa-aṅgam**).  
(SB 3.2.12)

## Reason 2b. – Source of all others

**ete cāmśa-kalāḥ puṁsah  
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 amśa-kalāḥ puṁsah**), 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 Kṛṣṇa . (**siddhāntatas tv abhede 'pi śrīśa-kṛṣṇa-svarūpayoḥ | rasenotkṛṣyate kṛṣṇa-rūpam eṣā rasa-sthitih**)

## 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  
śiśuḥ

mṛtyur bhoja-pater virāḍ aviduṣām tattvaṁ param  
yoginām

vṛṣṇīnām para-devateti vidito raṅgam gataḥ sāgrajāḥ

## 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 murtih

- The planet of moon (murtih) 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-anurāga-avalokena) 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-kamalaṁ vande  
caitanya-devasya

Varāka  
prerāṇayā  
tasya hareḥ  
pada-kamalaṁ  
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.

## Srila Prabhupada on this verse

- 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 Shloka from BRS

||1.1.5||

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

O Sanātana (**sanātana**), may your ocean of *bhakti rasa* (**tava bhakti-rasāmṛtāmbhodhiḥ**) remain for a long time (**sphuratu suciraṁ**), 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.

# Topic - 2

## Grantha Vibhaga

Contents of the Book  
Summarized

# Grantha Vibhaga

<b><i>Bhakti-rasāmāta-sindhu</i></b> The Ocean of the Nectar of Devotion			<b>Northern Side</b> Secondary Rasas
<b>Eastern Side</b> Varities of Bhakti	<b>Southern Side</b> Overview of Rasa	<b>Western Side</b> Primary Rasas	
<ol style="list-style-type: none"><li>1. Overview of Devotion</li><li>2. Dev. Service in Practice</li><li>3. Dev. Service in Ecstasy</li><li>4. Dev. Service in Love of God</li></ol>	<ol style="list-style-type: none"><li>1. <i>Vibhāva</i></li><li>2. <i>Anubhāva</i></li><li>3. <i>Sāttvika-bhāva</i></li><li>4. <i>Vyabhicāre-bhāva</i></li><li>5. <i>Sthāyē-bhāva</i></li></ol>	<ol style="list-style-type: none"><li>1. Neutrality</li><li>2. Servitude</li><li>3. Friendship</li><li>4. Parental</li><li>5. Conjugal</li></ol>	<ol style="list-style-type: none"><li>1. Laughter</li><li>2. Astonishment</li><li>3. Chivalry</li><li>4. Compassion</li><li>5. Anger</li><li>6. Fear</li><li>7. Ghastliness</li><li>8. Mixtures of Mellows</li><li>9. Distorted Mellows</li></ol>

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

# Samagri Bhavas – Overview of Rasas

1. Vibhava → Triggers the emotions.

- Alambana

- a) Visaya Alambana

- b) Asraya Alambana

- Uddipana

2. Sattvika Bhavas → Involuntary spontaneous bodily response to a strong emotion

3. Anubhavas → <sup>32</sup>not-involuntary but spontaneous bodily response to strong emotion

4. Sancari Bhavas → Transient emotions.

(Sautā, dāsya, Sakṛtā ...)

5. Sthayi Bhavas → Fixed relationships

# Vibhava

① Ālambana

↓ a) Āśraya → Abode of love → Devotee

b) Viśaya → Object of love → ♀

② Waddipana

↓

Qualities, Objects connected to

Viśaya:

	Āśraya	Viśaya
①	Sakhyā	Pravṛtṭi
②	Vātsalya	Bālyā
③	Mādhurya	Kāśora