

Bhakti Sastri Course

Bhakti Rasamrta Sindhu

Eastern Section – Wave-

3-4

Bhakti-Rasāmṛta-Sindhu



The Royal Road Ahead: Bhava and Prema Bhakti

Part-1

Revisiting Old Concepts

1) Definition of Uttama Bhakti

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

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

1. Cesta rupa anuśīlanam

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

2. Bhava rupa anuśīlanam

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

2) Definition of Sadhana Bhakti

Definition of Sadhana Bhakti

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

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

Part-2

Definition of Bhāva- Bhakti

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

↳ uttama bhakti

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

(BRS)

śuddha-sattva-
viśeṣātmā


Definition of Bhāva-Bhakti

śuddha-sattva-viśeṣātmā

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

Definition of Bhāva-Bhakti

śuddha-sattva-viśeṣātmā

- Here śuddha-sattva refers to saṁvit, which is a transformation of the Lord's svarūpa-śakti.


SP ENERGY
- Samvit means knowledge—whose intrinsic nature is that it is self-revealing.
- Śuddha-sattva, here, does not indicate the mode of goodness, which is also called sattva, but which belongs to material nature.

Definition of Bhāva-Bhakti

śuddha-sattva-viśeṣātmā

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

Definition of Bhāva-Bhakti śuddha-sattva-viśeṣātmā

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

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

Definition of Bhāva-Bhakti

śuddha-sattva-viśeṣātmā

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

Definition of Bhāva-Bhakti śuddha-sattva-viśeṣātmā

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

asau bhāva ucyate

Definition of Bhāva-Bhakti

asau bhāva ucyate

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

↓
Uttamā - bhakti

Definition of Bhāva-Bhakti

asau bhāva ucyate

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

Definition of Bhāva-Bhakti

asau bhāva ucyate

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

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

Definition of Bhāva-Bhakti

asau bhāva ucyate

uktamā

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

Definition of Bhāva-Bhakti

asau bhāva ucyate

- This svarūpa is an eternal object, an eternal manifestation (nitya-siddha), situated within the eternal dear associates of the Lord.

hlāḍīni
↑

saṁvit .
↑

- The emotional and perceptual functions of the jīva for perceiving the Lord are accomplished by the eternal saṁvit and hlāḍīnī śaktis.

rucibhiś citta-
māsr̥ṇya-kṛd

Definition of Bhāva-Bhakti rucibhiś citta-māsrnya-krd

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

prema-sūryāṁśu-
sāmya-bhāk

Definition of Bhāva-Bhakti

prema-sūryāṁśu-sāmya-bhāk

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

Definition of Bhāva-Bhakti

prema-sūryāṁśu-sāmya-bhāk

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

Definition of Bhāva-Bhakti

prema-sūryāṁśu-sāmya-bhāk

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

- By this mercy alone it shall appear.

Srila Prabhupada on this Verse

vidhi

- By the process of executing regulated devotional service, one is actually elevated onto the transcendental stage, beyond the material modes of nature. (*bhēva*)
- At that time one's heart becomes illuminated like the sun.
- The sun is far above the planetary systems, and there is no possibility of its being covered by any kind of cloud; similarly, when a devotee is purified like the sun, from his pure heart there is a diffusion of ecstatic love which is more glorious than the sunshine.

Srila Prabhupada on this Verse

- Only at that time is the attachment to Kṛṣṇa perfect.
- Spontaneously, the devotee becomes eager to serve the Lord in his ecstatic love. *śukībhīṭh*
- At this stage the devotee is on the platform of uttama-adhikārī, perfect devotion. *bhāva ucyaṭP*
- Such a devotee has no agitation from material affections and is interested only in the service of Rādhā and Kṛṣṇa.

Proof of Definition of Bhava Bhakti

Definition of Bhāva-Bhakti

Proof of Definition of Bhava Bhakti

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

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

Definition of Bhāva-Bhakti

Proof of Definition of Bhava Bhakti

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

Definition of Bhāva-Bhakti

Proof of Definition of Bhava Bhakti

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

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

Definition of Bhāva-Bhakti

Proof of Definition of Bhava Bhakti

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

Role of Samvit and Hladini Saktis

Definition of Bhāva-Bhakti

Role of Samvit and Hladini Saktis

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

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

Definition of Bhāva-Bhakti

Role of Samvit and Hladini Saktis

ह्लादिनि

Samvit

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

āsvāda rūpa → ~~to~~ lādhini
↓ bliss itself

hetu rūpa → samvit.



cause of bliss

Definition of Bhāva-Bhakti

Role of Samvit and Hladini Saktis

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

Definition of Bhāva-Bhakti

Role of Samvit and Hladini Saktis

↑ think about (A)
FEEL for (A)
will to serve (A).

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

Definition of Bhāva-Bhakti

Role of Samvit and Hladini Saktis

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

Definition of Bhāva-Bhakti

Role of Samvit and Hladini Saktis

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

Definition of Bhāva-Bhakti

Role of Samvit and Hladini Saktis

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

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

Part-4

Two types of Bhava Bhakti

Two types of Bhava Bhakti

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

Two types of Bhava Bhakti

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

Part-5

Ways in which
Bhāva-Bhakti appears

Ways in which Bhāva-Bhakti appears

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

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

Ways in which Bhāva-Bhakti appears

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

Ways in which Bhāva-Bhakti appears

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

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

Ways in which Bhāva-Bhakti appears

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

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

Srila Prabhupada on this Verse

- Elevation to this stage of ^{bhāva}ecstasy can be possible in two ways.
- One way is by constant association with pure devotees.
- The other way is by the special mercy of Kṛṣṇa or by the mercy of a pure devotee of Kṛṣṇa.

Srila Prabhupada on this Verse

- Elevation to the ecstatic stage of life is generally attained through association with pure devotees, while elevation to that stage by the special mercy of Kṛṣṇa or His devotee is very rare.
- The purport is that one should execute devotional service rigidly in the association of devotees so that there will be certainty in raising oneself to that ecstatic position.
- In special cases, of course, there is special favor from Kṛṣṇa, and although we should always expect that, we should not sit idly and simply wait for Kṛṣṇa's special mercy; the regular duties must be performed.

Srila Prabhupada on this Verse

- It is just as when, sometimes, it is found that a person who never attended school or college may be recognized as a great scholar, or an honorary degree from great universities may be offered to him.
- But this does not mean that one should avoid school and expect to automatically receive an honorary degree from some university.
- Similarly, one should devoutly execute the regulative principles of devotional service and at the same time hope for Kṛṣṇa's favor or for His devotee's favor.

Part-5

Ways in which Bhāva- Bhakti appears

- 1) Bhāva arising from
sādhana

Ways in which Bhāva-Bhakti appears

Bhāva arising from sādhana

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

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

Ways in which Bhāva-Bhakti appears

Bhāva arising from sādhana

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

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

Ways in which Bhāva-Bhakti appears

Proof for Bhāva-Bhakti arising from Vaidhi-sādhanā

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

Sādhanā

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

blava

Ways in which Bhāva-Bhakti appears

Proof for Bhāva-Bhakti arising from Vaidhi-sādhanā

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

Ways in which Bhāva-Bhakti appears

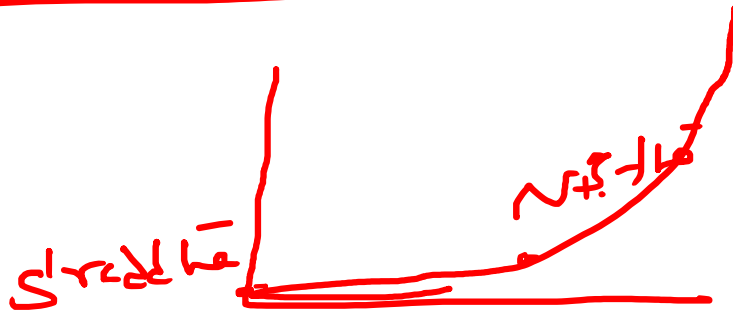
Proof for Bhāva-Bhakti arising from Vaidhi-sādhanā

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

Ways in which Bhāva-Bhakti appears

Proof for Bhāva-Bhakti arising from Vaidhi-sādhanā

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



Srila Prabhupada on this Verse

- An example of rising to the stage of ecstatic love by executing the regulative principles of devotional service is given in the life story of Nārada, which is described to Vyāsadeva in Śrīmad-Bhāgavatam.
- Nārada tells there of his previous life and how he developed to the stage of ecstatic love.
- He was engaged in the service of great devotees and used to hear their talks and songs.
- Because he had the opportunity to hear these pastimes and songs of Kṛṣṇa from the mouths of pure devotees, he became very attracted within his heart.


Srila Prabhupada on this Verse

- Because he had become so eager to hear these topics, he gradually developed within himself an ecstatic love for Kṛṣṇa.
- This ecstatic love is prior to the pure love of Kṛṣṇa, because in the next verse Nārada confirms that by the gradual process of hearing from the great sages he developed love of Godhead. ^{prema}

Srila Prabhupada on this Verse

- In that connection, Nārada continues to say in the First Canto, Fifth Chapter, verse 28, of the Bhāgavatam, "First I passed my days in the association of the great sages during the rainy autumn season. Every morning and evening I heard them while they were singing and chanting the Hare Kṛṣṇa mantra, and thus my heart gradually became purified. As soon as I heard them with great attention, the influence of the modes of material ignorance and passion disappeared, and I became firmly fixed in devotional service to the Lord."

Srila Prabhupada on this Verse

- This is a practical example of how one can develop to the stage of ecstatic love simply by the association of pure devotees.
- It is essential, therefore, that one constantly associate with pure devotees who are engaged morning and evening in chanting the Hare Kṛṣṇa mantra. 
- In this way one will get the chance to purify his heart and develop this ecstatic pure love for Kṛṣṇa.

Srila Prabhupada on this Verse

- This statement is also confirmed in the Third Canto, Twenty-fifth Chapter, verse 25, of Srīmad-Bhāgavatam, where Lord Kapila says, "My dear mother, when a person is actually in association with pure devotees, the sublime potency of My devotional service can be experienced."
- In other words, when a pure devotee speaks, his words act upon the hearts of the audience.
- What is the secret of hearing and chanting?

Srila Prabhupada on this Verse

- A professional speaker cannot impress transcendental ecstasy within the hearts of the listeners.
- However, when a realized soul who is engaged in the service of the Lord is speaking, he has the potency to inject spiritual life within the audience.
- One should, therefore, seek the association of such pure, unalloyed devotees, and by such association and service a neophyte devotee will certainly develop attachment, love and devotion for the Supreme Personality of Godhead.

→ ASSOCIATION

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

Ways in which Bhāva-Bhakti appears

Proof for Bhāva-Bhakti arising from Rāgānuga-sādhanā

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

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

Ways in which Bhāva-Bhakti appears

Proof for Bhāva-Bhakti arising from Rāgānuga-sādhanā

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

Part-5

Ways in which Bhāva-Bhakti appears

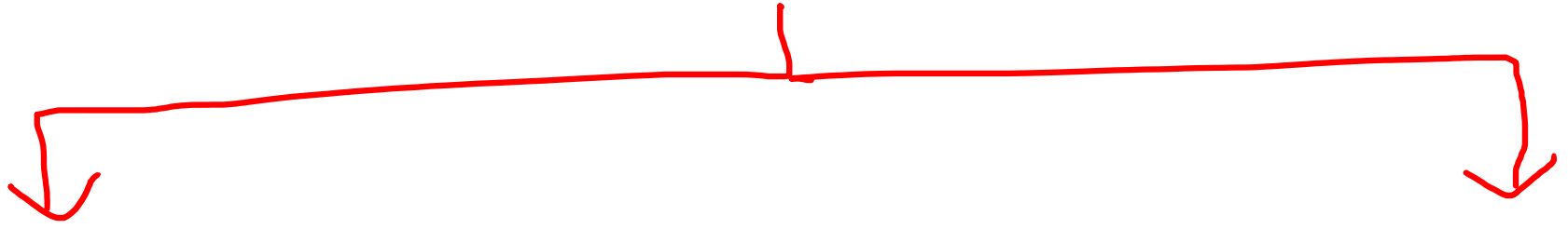
2) Bhāva arising from Mercy
of Krsna or His Devotee

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

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

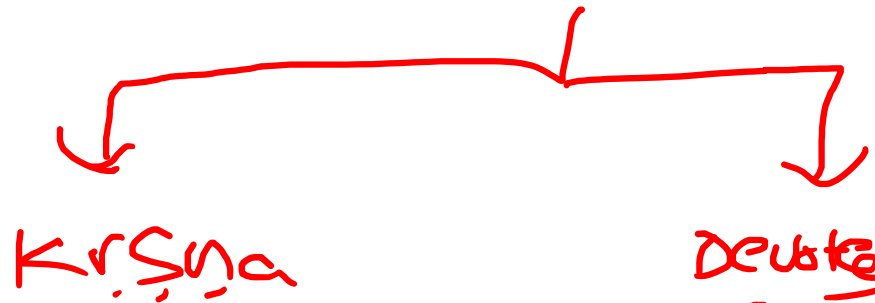
That bhāva (sa bhāvaḥ) which appears suddenly (sahasā eva abhijāyate) without performance of sādhana (sādhanaena vinā) is known as bhāva produced from the mercy of Kṛṣṇa or His devotee (kṛṣṇa-tad-bhakta-prasādaja iti iyate). (BRS)

Bhāva



Sādhana-abhinivesā

Kṛpā



Part-5

Ways in which Bhāva-Bhakti appears

2) Bhāva arising from Mercy of
Krsna or His Devotee

Bhava arising from 3 Types of
Mercy of the Lord

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

prasādā vācikaloka-
dāna-hārdādayo hareḥ

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

Ways in which Bhāva-Bhakti appears

Bhāva arising from the mercy of Kṛṣṇa or His devotee

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

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

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

Srila Prabhupada on this Verse

- Sometimes, however, it is found that without undergoing any devotional process, one all of a sudden develops devotion for Lord Kṛṣṇa.
- This sudden development of the devotional attitude in a person must be understood as a special mercy of Kṛṣṇa or of His devotee.
- This apparently accidental development of ecstatic feelings through the causeless mercy of Kṛṣṇa can be divided into three groups: simply by speaking, simply by glancing and simply by good wishes.

Ways in which Bhāva-Bhakti appears

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

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

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

Ways in which Bhāva-Bhakti appears

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

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

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

Ways in which Bhāva-Bhakti appears

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

prasāda āntaro yaḥ syāt
sa hārda iti kathyate

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

Ways in which Bhāva-Bhakti appears

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

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

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

Ways in which Bhāva-Bhakti appears

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

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

Ways in which Bhāva-Bhakti appears

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

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

Ways in which Bhāva-Bhakti appears

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

ābika-dāha

- While in the womb, he did not see the Lord or receive words of blessing from the Lord.

vācīke

- Thus, mercy manifesting in the heart could have been the only way.

- The Brahma-vaivarta Purāṇa gives the details.

Part-5

Ways in which Bhāva-Bhakti appears

2) Bhāva arising from Mercy of
Krsna or His Devotee

Bhava arising from Mercy of the
Devotee

Ways in which Bhāva-Bhakti appears

Proof for Bhāva arising from the mercy of His devotee

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

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

Ways in which Bhāva-Bhakti appears

Proof for Bhāva arising from the mercy of His devotee

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

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

Srila Prabhupada on this Verse

- This means that Nārada himself admitted that the natural development of Prahlāda's ecstatic love was by the grace of Lord Kṛṣṇa.
- This natural attraction for Kṛṣṇa on the part of Prahlāda was developed simply by the mercy of Nārada.
- When Prahlāda Mahārāja was within the womb of his mother, she was being sympathetically instructed by Nārada about the science of devotional service, and at the same time Nārada was wishing that the child within the womb could also take advantage of the instructions.

Srila Prabhupada on this Verse

- Because Nārada, an authorized devotee and great associate of the Personality of Godhead, was desiring auspiciousness for Prahlāda Mahārāja, he developed all the characteristics of a high-grade devotee.
- This is called natural attraction.
- It is caused by the special grace of the Personality of Godhead or by the special grace of a great devotee like Nārada.

Ways in which Bhāva-Bhakti appears

Proof for Bhāva arising from the mercy of His devotee

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

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

Ways in which Bhāva-Bhakti appears

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

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

Part-6

Reliable Qualities of
a person who has
developed Bhāva-
Bhakti

Reliable Qualities of a person who has developed Bhāva-Bhakti

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

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

Reliable Qualities of a person who has developed Bhāva-Bhakti

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

Proof of Reliable symptoms of Bhāva-Bhakti (kṣāntiḥ)

kṣobha-hetāv api prāpte
kṣāntir akṣubhitātmatā ||

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

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

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

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

Proof of Reliable symptoms of Bhāva-Bhakti (kṣāntih)

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

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

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

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

Srila Prabhupada on this Verse

- An unalloyed devotee who has developed ecstatic love for Kṛṣṇa is always engaging his words in reciting prayers to the Lord.
- Within the mind he is always thinking of Kṛṣṇa, and with his body he either offers obeisances by bowing down before the Deity or engages in some other service.
- During these ecstatic activities he sometimes sheds tears.
- In this way his whole life is engaged in the service of the Lord, with not a moment wasted on any other engagement.

Proof of Reliable symptoms of Bhāva-Bhakti (viraktiḥ)

viraktir indriyārthānām
syād aroakatā svayaṁ ||

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

Proof of Reliable symptoms of Bhāva-Bhakti (viraktiḥ)

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

Proof of Reliable symptoms of Bhāva-Bhakti (viraktiḥ)

yo dustyajān dāra-sutān
suhṛd rājyaṁ hr̥di-spr̥śaḥ |
jahau yuvaiva malavad
uttamaḥśloka-lālasaḥ ||

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

Srila Prabhupada on this Verse

- Emperor Bharata provides a typical example of detachment.
- He had everything enjoyable in the material world, but he left it.
- This means that detachment does not mean artificially keeping oneself aloof and apart from the allurements of attachment.
- Even in the presence of such allurements, if one can remain unattracted by material attachments, he is called detached.

Srila Prabhupada on this Verse

- In the beginning, of course, a neophyte devotee must try to keep himself apart from all kinds of alluring attachments, but the real position of a mature devotee is that even in the presence of all allurements, he is not at all attracted.
- This is the actual criterion of detachment.

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

utkr̥ṣṭatve 'py amānitvam
kathitā māna-śūnyatā||

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

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

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

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

Srila Prabhupada on this Verse

- When a devotee, in spite of possessing all the qualities of pure realization, is not proud of his position, he is called prideless.
- In the Padma Purāna it is stated that King Bhagīratha was the emperor above all other kings, yet he developed such ecstatic love for Kṛṣṇa that he became a mendicant and went out begging even to the homes of his political enemies and untouchables.
- He was so humble that he respectfully bowed down before them.

Srila Prabhupada on this Verse

- There are many similar instances in the history of India.
- Even very recently, about two hundred years ago or less, one big landlord known as Lāl Bābu, a Calcutta landholder, became a Vaiṣṇava and lived in Vṛndāvana.
- He was also begging from door to door, even at the homes of his political enemies. Begging involves being ready to be insulted by persons to whose home one has come. That is natural.
- But one has to tolerate such insults for the sake of Kṛṣṇa. The devotee of Kṛṣṇa can accept any position in the service of Kṛṣṇa.

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

āśā-bandho bhagavataḥ
prāpti-sambhāvanā dṛḍhā ||

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Srila Prabhupada on this Verse

- The strong conviction that one will certainly receive the favor of the Supreme Personality of Godhead is called in Sanskrit āśā-bandha.
- Āśā-bandha means to continue to think, "Because I'm trying my best to follow the routine principles of devotional service, I am sure that I will go back to Godhead, back to home."
- The purport is that under this heading of āśā-bandha, one should continue to hope against hope that some way or other he will be able to approach the lotus feet of the Supreme Lord.

Proof of Reliable symptoms of Bhāva-Bhakti (samutkaṅṭhā)

samutkaṅṭhā nijābhīṣṭa-
lābhāya guru-lubdhataḥ ||

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

Proof of Reliable symptoms of Bhāva-Bhakti (samutkaṅṭhā)

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

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

Srila Prabhupada on this Verse

- When one is sufficiently eager to achieve success in devotional service, that eagerness is called samutkanthā. This means "complete eagerness."
- Actually this eagerness is the price for achieving success in Kṛṣṇa consciousness.
- Everything has some value, and one has to pay the value before obtaining or possessing it.
- It is stated in the Vedic literature that to purchase the most valuable thing, Kṛṣṇa consciousness, one has to develop intense eagerness for achieving success.

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

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

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

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

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

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

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

Sāttvika bhāvas can manifest

a) Genuine bhāva

b) Come in touch with a SPIRITUAL

Uddīpana → & it generates a m/l

Emotion by connecting It to something

material

c) Come in touch with a SPIRITUAL

Uddīpana → & it generates a

m/l emotion about @.

d) m/l Uddīpana & m/l emotion.

e) Sahajiyās → Plain fasting

f) Raty ābhāsa.

Part-8

Raty-ābhāsa –
Reflection of Bhava

Raty-ābhāsa – Reflection of Bhava

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

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

Sāttvika bhāvaḥ

Raty-ābhāsa – Reflection of Bhava

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

Raty-ābhāsa – Reflection of Bhava

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

Raty-ābhāsa – Reflection of Bhava

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

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

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

Raty-ābhāsa – Reflection of Bhava

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

Raty-ābhāsa – Reflection of Bhava

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

Srila Prabhupada on this Verse

- Such attraction for remembering Kṛṣṇa's activities is known as attachment for Kṛṣṇa.
- There are impersonalist philosophers and mystics, however, who by a show of devotional service want ultimately to merge into the existence of the Supreme Lord.
- They sometimes try to imitate a pure devotee's sentiment for visiting the holy places where Kṛṣṇa had His pastimes, but they simply have a view for salvation, and so their activities cannot be considered attachment.

Srila Prabhupada on this Verse

- It is said by Rūpa Gosvāmī that the attachment exhibited by pure devotees for Kṛṣṇa cannot possibly be perfected in the hearts of fruitive workers (karmīs) or mental speculators, because such attachment in pure Kṛṣṇa consciousness is very rare and not possible to achieve even for many liberated persons.
- As stated in Bhagavad-gītā, liberation from material contamination is the stage at which devotional service can be achieved. *yes am tu _ _ _*
- For a person who simply wants to have liberation and to merge into the impersonal brahma-jyoti, attachment to Kṛṣṇa is not possible to acquire.

Srila Prabhupada on this Verse

- This attachment is very confidentially kept by Kṛṣṇa and is bestowed only upon pure devotees.
- Even ordinary devotees cannot have such pure attachment for Kṛṣṇa.
- Therefore, how is it possible for success to be achieved by persons whose hearts are contaminated by the actions and reactions of fruitive activities and who are entangled by various types of mental speculation?
- There are many so-called devotees who artificially think of Kṛṣṇa's pastimes known as aṣṭa-kālīya-līlā.

Srila Prabhupada on this Verse

- Sometimes one may artificially imitate these, pretending that Kṛṣṇa is talking with him in the form of a boy, or else one may pretend that Rādhārānī and Kṛṣṇa both have come to him and are talking with him.
- Such characteristics are sometimes exhibited by the impersonalist class of men, and they may captivate some innocent persons who have no knowledge in the science of devotional service.
- However, as soon as an experienced devotee sees all of these caricatures, he can immediately evaluate such rascaldom.

Srila Prabhupada on this Verse

- If such a pretender is sometimes seen possessing imitative attachment to Kṛṣṇa, that will not be accepted as real attachment.
- It may be said, however, that such attachment gives the pretender hope that he may eventually rise onto the actual platform of pure devotional service.