

Part-8

Raty-ābhāsa – Reflection of Bhava

The Two Types of Raty- ābhāsa

Raty-ābhāsa – Reflection of Bhava

The Two Types of Raty-ābhāsa

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

pratibimbas tathā cchāyā
raty-ābhāso dvidhā mataḥ ||

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

Srila Prabhupada on this Verse

- This imitative attachment can be divided into two headings—namely, shadow attachment and parā (transcendental) attachment.

Part-8

Raty-ābhāsa – Reflection of Bhava

Pratibimba Raty-ābhāsa

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

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

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

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

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

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

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

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

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

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

- This is the extraordinary power of pratibimbaraty-ābhāsa.

Part-8

Raty-ābhāsa – Reflection of Bhava

What causes Pratibimba
Raty-ābhāsa?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Part-8

Raty-ābhāsa – Reflection of Bhava

Chāyā Raty-ābhāsa

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Part-8

Raty-ābhāsa – Reflection of Bhava

What causes Chāyā Raty-
ābhāsa?

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

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

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

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

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

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

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

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

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

Srila Prabhupada on this Verse

- If someone, without undergoing the regulative principles of devotional service or without being guided by a bona fide spiritual master, shows such imitative attachment, this is called shadow attachment.
- Sometimes it is found that a person actually attached to material enjoyment or salvation has the good fortune to associate with pure devotees while they are engaged in chanting the holy name of the Lord.

Srila Prabhupada on this Verse

- By the good grace of the Lord one may also cooperate and join in the chanting.
- At that time, simply by the association of such pure devotees, the moonlike rays from their hearts reflect on him, and by the influence of the pure devotees he may show some likeness of attachment caused by inquisitiveness, but this is very flickering.
- And if by the manifestation of such shadow attachment one feels the disappearance of all material pangs, then it is called parā attachment.

Srila Prabhupada on this Verse

- Such shadow attachment or parā attachment can develop if one associates with a pure devotee or visits holy places like Vṛndāvana or Mathurā, and if an ordinary man develops such attachment for Kṛṣṇa and fortunately performs devotional activities in the association of pure devotees, he can also rise to the platform of pure devotional service.
- The conclusion is that transcendental attachment is so powerful that if such attachment is seen manifested even in some common man, by the association of a pure devotee it can bring one to the perfectional stage.

Srila Prabhupada on this Verse

- But such attachment for Kṛṣṇa cannot be invoked in a person without his being sufficiently blessed by the association of pure devotees.

Part-8

Raty-ābhāsa – Reflection of Bhava

Beware of Offenses!!!

Raty-ābhāsa – Reflection of Bhava

Beware of Offenses!!!

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

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

Raty-ābhāsa – Reflection of Bhava

Beware of Offenses!!!

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

Raty-ābhāsa – Reflection of Bhava

Beware of Offenses!!!

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

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

Raty-ābhāsa – Reflection of Bhava

Beware of Offenses!!!

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

Raty-ābhāsa – Reflection of Bhava

Beware of Offenses!!!

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

Raty-ābhāsa – Reflection of Bhava

Beware of Offenses!!!

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

Raty-ābhāsa – Reflection of Bhava

Beware of Offenses!!!

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

Raty-ābhāsa – Reflection of Bhava

Beware of Offenses!!!

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

Raty-ābhāsa – Reflection of Bhava

Beware of Offenses!!!

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

Part-8

Raty-ābhāsa – Reflection of Bhava

Choose your Association
Wisely

Raty-ābhāsa – Reflection of Bhava

Choose your Association Wisely

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

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

Raty-ābhāsa – Reflection of Bhava

Choose your Association Wisely

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

Raty-ābhāsa – Reflection of Bhava

Choose your Association Wisely

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

Raty-ābhāsa – Reflection of Bhava

Choose your Association Wisely

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

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

Raty-ābhāsa – Reflection of Bhava

Choose your Association Wisely

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

Srila Prabhupada on this Verse

- As attachment can be invoked by the association of pure devotees, so attachment can also be extinguished by offenses committed at the lotus feet of pure devotees.
- To be more clear, by the association of pure devotees attachment for Kṛṣṇa can be aroused, but if one commits offenses at the lotus feet of a devotee, one's shadow attachment or parā attachment can be extinguished.
- This extinguishing is like the waning of the full moon, which gradually decreases and at last becomes dark.

Srila Prabhupada on this Verse

- One should therefore be very careful while associating with pure devotees to guard against committing an offense at their lotus feet.
- Transcendental attachment, either shadow or parā, can be nullified by different degrees of offenses at the lotus feet of pure devotees.
- If the offense is very serious, then one's attachment becomes almost nil, and if the offense is not very serious, one's attachment can become second class or third class.

Srila Prabhupada on this Verse

- If someone becomes attached to the principles of salvation or to merging into the existence of the brahma-jyoti, his ecstasies gradually diminish into shadow and parā attachment or else transform into the principles of ahaṅgrahopāsanā.
- This ahaṅgrahopāsanā describes a living entity when he begins spiritual realization by identifying himself with the Supreme Lord.
- This state of self-realization is technically known as monism.

Srila Prabhupada on this Verse

- The monist thinks himself one with the Supreme Lord.
- Thus, because he does not differentiate between himself and the Supreme Lord, it is his view that by worshiping himself he is worshiping the supreme whole.

Part-9

**Sudden appearance of Bhāva
without apparent Reasons**

Sudden appearance of Bhāva without apparent Reasons

sādhaneṣām vinā yasminn
akasmād bhāva iṅsyate |
vighna-sthagitam atrohyam
prāg-bhavīyam susādhanam ||

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

Sudden appearance of Bhāva without apparent Reasons

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

Sudden appearance of Bhāva without apparent Reasons

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

Srila Prabhupada on this Verse

- Sometimes it is found that a neophyte is taking part in chanting and dancing very enthusiastically, but within himself he is under the impression that he has become one with the supreme whole.
- This conception of monism is completely different from pure, transcendental devotional service.
- If, however, it is seen that a person has developed a high standard of devotion without having undergone even the regulative principles, it is to be understood that his status of devotional service was achieved in a former life.

Srila Prabhupada on this Verse

- For some reason or another it had been temporarily stopped, most probably by an offense committed at the lotus feet of a devotee.
- Now, with a good second chance, it has again begun to develop.
- The conclusion is that steady progress in devotional service can be attained only in the association of pure devotees.

Part-10

The Most Amazing Type of Bhāva

The Most Amazing Type of Bhāva

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

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

The Most Amazing Type of Bhāva

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

The Most Amazing Type of Bhāva

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

Srila Prabhupada on this Verse

- If one can gradually advance his status in devotional service, this is understood to be due to the causeless mercy of Kṛṣṇa Himself.
- If a person is completely detached from material enjoyment and has developed pure ecstatic devotion, even if he is sometimes accidentally found not living up to the standard of devotional service, one should not be envious of him.

Srila Prabhupada on this Verse

- It is confirmed also in Bhagavad-gītā that a devotee who has unflinching faith in and devotion to the Lord, even if sometimes found to be accidentally deviated from pure devotional characteristics, should still be counted among the pure.
- Unflinching faith in devotional service, in Lord Kṛṣṇa and in the spiritual master makes one highly elevated in the activities of devotional service.

Part-11

**One should neglect the
faults of a Bhāva Bhakta**

One should neglect the faults of a Bhāva Bhakta

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

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

One should neglect the faults of a Bhāva Bhakta

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

One should neglect the faults of a Bhāva Bhakta

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

One should neglect the faults of a Bhāva Bhakta

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

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

One should neglect the faults of a Bhāva Bhakta

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

One should neglect the faults of a Bhāva Bhakta

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

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

One should neglect the faults of a Bhāva Bhakta

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

One should neglect the faults of a Bhāva Bhakta

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

One should neglect the faults of a Bhāva Bhakta

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

Srila Prabhupada on this Verse

- The example is given that on the full moon there are some spots which may appear to be pockmarks.
- Still, the illumination spread by the full moon cannot be checked.
- Similarly, a little fault in the midst of volumes of devotional service is not at all to be counted as a fault.
- Attachment for Kṛṣṇa is transcendental bliss.
- Amid unlimited volumes of transcendental bliss, a spot of some material defect cannot act in any way.

Part-12

**Bhāva is tastier than millions
of Moons**

Bhāva is tastier than millions of Moons

ratir aniśa-nisargoṣṇa-prabalatarānanda-pūra-rūpaiva

|

uṣmāṇam api vamantī sudhāmśu-koṭer api svādvī ||

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

Bhāva is tastier than millions of Moons

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

Bhāva is tastier than millions of Moons

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

Part – 15

**Definition of Prema -
Bhakti**

Definition of Prema-Bhakti

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

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

Srila Jiva Goswami's Explanation

Definition of Prema-Bhakti

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

Definition of Prema-Bhakti

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

Definition of Prema-Bhakti

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

Definition of Prema-Bhakti

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

Definition of Prema-Bhakti

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

Definition of Prema-Bhakti

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

Definition of Prema-Bhakti

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

This is not true.

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

Definition of Prema-Bhakti

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

**Srila Visvanatha
Cakravarti Thakura's
Explanation**

Definition of Prema-Bhakti

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

Definition of Prema-Bhakti

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

Definition of Prema-Bhakti

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

Definition of Prema-Bhakti

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

Definition of Prema-Bhakti

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

Definition of Prema-Bhakti

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

Definition of Prema-Bhakti

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

Srila Prabhupada on this Verse

- When one's desire to love Kṛṣṇa in one's particular relationship becomes intensified, this is known as pure love of Godhead.
- In the beginning a devotee is engaged in the regulative principles of devotional service by the order of his spiritual master.
- When one thereby becomes completely purified of all material contamination, there develops an attachment and taste for devotional service.

Srila Prabhupada on this Verse

- This taste and attachment, when gradually intensified in the course of time, becomes love.
- The word love can be actually applied only in relationship with the Personality of Godhead.
- In the material world, love is not applicable at all.
- What goes on under the name of love in the material world is nothing but lust.
- There is a gulf of difference between love and lust, like the difference between gold and iron.

Part – 16

**Proof for Definition
of Prema -Bhakti**

Proof for Definition of Prema-Bhakti

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

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

Proof for Definition of Prema-Bhakti

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

Proof for Definition of Prema-Bhakti

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

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

Srila Prabhupada on this Verse

- In the Nārada Pañcarātra it is clearly stated that when lust is completely transferred to the Supreme Godhead and the concept of kinship is completely reposed in Him, such is accepted as pure love of God by great authorities like Bhīṣma, Prahlāda, Uddhava and Nārada.
- Great authorities like Bhīṣma have explained that love of Godhead means completely giving up all so-called love for any other person.

Srila Prabhupada on this Verse

- According to Bhīṣma, love means reposing one's affection completely upon one person, withdrawing all affinities for any other person.
- This pure love can be transferred to the Supreme Personality of Godhead under two conditions—out of ecstasy and out of the causeless mercy of the Supreme Personality of Godhead Himself.

Part – 17

Ways in which
Prema-Bhakti appears

Ways in which Prema-Bhakti appears

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

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

Part – 17

Ways in which Prema- Bhakti appears

1) Prema arising from
Bhava

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

**bhāva evāntar-aṅgāṇam
aṅgānām anusevayā |
ārūḍhaḥ parama-utkarṣam
bhāva-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**)

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

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

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

evam-vrataḥ sva-priya-nāma-kīrtyā
jātānurāgo druta-citta ucchaiḥ |
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 (**ucchaiḥ hasaty**), cries, or shouts (**roditi rauti**). Sometimes he sings and dances like a madman (**gāyaty nr̥tyati unmāda-vat**), for he is indifferent to public opinion (**loka-bāhyaḥ**). (SB 11.2.40)

Ways in which Prema-Bhakti appears (bhāvottho)

Proof for Prema appearing from Vaidhi-Bhāva Bhakti

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

Ways in which Prema-Bhakti appears (bhāvottho)

Proof for Prema appearing from Vaidhi-Bhāva Bhakti

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

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

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

Ways in which Prema-Bhakti appears (bhāvottho)

Proof for Prema appearing from Vaidhi-Bhāva Bhakti

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

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

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

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

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

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

Ways in which Prema-Bhakti appears (bhāvottho)

Proof for Prema appearing from Rāgānuga-Bhāva Bhakti

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

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

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

Srila Prabhupada on this Verse

- Ecstatic love of Godhead can be potently invoked simply by following the rules and regulations of devotional service as they are prescribed in scriptures, under the direction of a bona fide spiritual master.
- In the Eleventh Canto, Second Chapter, verse 40, of Śrīmad-Bhāgavatam, this ecstatic love, born of the execution of regulative devotional service, is explained:

Srila Prabhupada on this Verse

- "A devotee, in the course of executing the regulative principles of devotional service, develops his natural Kṛṣṇa consciousness, and being thus softened at heart he chants and dances like a madman. While performing chanting of the holy name of the Lord, he sometimes cries, sometimes talks wildly, sometimes sings and sometimes—without caring for any outsider—dances like a madman."

Srila Prabhupada on this Verse

- In the Padma Purāṇa there is a statement about ecstatic love born of spontaneous affection.
- Candrakānti, a celebrated fair-faced girl, rigidly observed celibacy in order to obtain Kṛṣṇa as her husband.
- She always engaged herself in meditating on the transcendental form of the Lord and always chanted the glories of the Lord.
- She did not desire to accept anyone else as her husband. She had firmly decided that only Lord Kṛṣṇa would be her husband.

Part – 17

Ways in which Prema- Bhakti appears

2) Prema arising from
Mercy

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

Proof for Prema appearing from great mercy of the Lord

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

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

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

Proof for Prema appearing from great mercy of the Lord

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

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

Proof for Prema appearing from great mercy of the Lord

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

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

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

Proof for Prema appearing from great mercy of the Lord

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

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

Proof for Prema appearing from great mercy of the Lord

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

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

Proof for Prema appearing from great mercy of the Lord

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

Srila Prabhupada on this Verse

- When a devotee is found to be always associated with the Lord in ecstatic love, it is to be understood that such a position has been awarded by the Lord Himself out of His causeless extraordinary mercy.
- An example of such extraordinary mercy is given in the Eleventh Canto, Twelfth Chapter, verse 7, of Śrīmad-Bhāgavatam, wherein Lord Kṛṣṇa tells Uddhava, "The gopīs in Vṛndāvana did not study the Vedas to achieve Me. Nor had they ever been in holy places of pilgrimage. Nor did they devoutly execute any regulative principle. Nor did they undergo any kind of austerity. It is simply by My association that they have attained the highest perfection of devotional service."

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

Prema appearing from great mercy of the Lord

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

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

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

Prema appearing from great mercy of the Lord

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

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

Prema appearing from great mercy of the Lord

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

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

Proof for *māhātmya-jñāna-yuktah* Prema

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

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

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

Proof for māhātmya-jñāna-yuktah Prema

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

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

Proof for māhātmya-jñāna-yuktah Prema

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

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

Proof for māhātmya-jñāna-yuktah Prema

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

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

Proof for māhātmya-jñāna-yuktah Prema

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

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

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

Proof for Prema with knowledge of the Lord's sweetness

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

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

Proof for Prema with knowledge of the Lord's sweetness

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

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

Proof for Prema with knowledge of the Lord's sweetness

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

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

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

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

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

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

Srila Prabhupada on this Verse

- Spontaneous attraction to Kṛṣṇa, which is said to be due to the extraordinary mercy of the Lord, can be placed under two headings: one is profound veneration for the greatness of the Lord, and the other is one's being automatically attracted to Kṛṣṇa without any extraneous consideration.

→ kevalā

Srila Prabhupada on this Verse

- In the Nārada Pañcarātra it is said that if on account of profound veneration for the greatness of the Supreme Lord one attains a great affection and steady love for Him, one is certainly assured of attaining the four kinds of Vaiṣṇava liberation—namely achieving the same bodily features as the Lord, achieving the same opulence as the Lord, dwelling on the planet where the Lord is residing, and attaining eternal association with the Lord.
- The Vaiṣṇava liberation is completely different from the Māyāvāda liberation, which is simply a matter of being merged into the effulgence of the Lord.

Srila Prabhupada on this Verse

- In the Nārada Pañcarātra pure, unalloyed devotional service is explained as being without any motive for personal benefit.
- If a devotee is continuously in love with Lord Kṛṣṇa and his mind is always fixed upon Him, that devotional attitude will prove to be the only means of attracting the attention of the Lord.
- In other words, a Vaiṣṇava who is incessantly thinking of the form of Lord Kṛṣṇa is to be known as a pure Vaiṣṇava.

Srila Prabhupada on this Verse

- Generally, a devotee who has achieved the causeless mercy of the Lord on account of following the strict rules and regulations of devotional service becomes attracted by the supreme greatness of the Lord, by the transcendental beauty of the Lord and by the spontaneous execution of devotional service.
- To be more clear, by executing the regulative principles of devotional service one can fully appreciate the transcendental beauty of the Lord.
- In any case, such exalted positions are possible only by the extraordinary mercy of the Lord upon the devotee.

Part – 18

Stages leading to Prema-Bhakti

Stages leading to Prema-Bhakti

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

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

Stages leading to Prema-Bhakti

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

Stages leading to Prema-Bhakti

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

Stages leading to Prema-Bhakti

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

Srila Prabhupada on this Verse

- Although many different processes for developing love of Godhead have been explained so far, Śrīla Rūpa Gosvāmī now gives us a general description of how one can best achieve such a high position.
- The beginning of ecstatic love of Godhead is basically faith.
- There are many societies and associations of pure devotees, and if someone with just a little faith begins to associate with such societies, his advancement to pure devotional service is rapid.

Srila Prabhupada on this Verse

- The influence of a pure devotee is such that if someone comes to associate with him with a little faith, one gets the chance of hearing about the Lord from authoritative scriptures like Bhagavad-gītā and Śrīmad-Bhāgavatam.
- Thus, by the mercy of the Lord, who is situated in everyone's heart, one gradually develops his faith in the descriptions of such authoritative scriptures.
- This is the first stage of association with pure devotees.

Srila Prabhupada on this Verse

- In the second stage, after one becomes a little advanced and mature, he automatically offers to follow the principles of devotional service under the guidance of the pure devotee and accepts him as the spiritual master.

bhājanā kriyā

- In the next stage, under the guidance of the spiritual master, the devotee executes regulative devotional service, and as a result of such activities, he becomes freed from all unwanted occupations. → acartā nityatī

Srila Prabhupada on this Verse

niṣṭhā

śuci

- When he is freed from unwanted occupations, his faith becomes steadily fixed, and he develops a transcendental taste for devotional service, then attachment, then ecstasies, and in the last stage there is pure love of Godhead.

āsakti

bhāva

- These are the different stages of the development of pure love.

prema

Part – 19

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

It is difficult to understand a person in Prema-Bhakti

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

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

It is difficult to understand a person in Prema-Bhakti

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

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

It is difficult to understand a person in Prema-Bhakti

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

It is difficult to understand a person in Prema-Bhakti

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

It is difficult to understand a person in Prema-Bhakti

- Thus it is said:

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

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

It is difficult to understand a person in Prema-Bhakti

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

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

Srila Prabhupada on this Verse

- Only the most fortunate persons can achieve such success in life.
- Those who are simply academic students of the Vedic scriptures cannot appreciate how such a development takes place.
- In the Nārada Pañcarātra Lord Śiva therefore tells Pārvatī, "My dear supreme goddess, you may know from me that any person who has developed the ecstasy of love for the Supreme Personality of Godhead, and who is always merged in transcendental bliss on account of this love, cannot even perceive the material distress or happiness coming from the body or mind."

Part – 20

Higher stages of
Prema are not
discussed here

Higher stages of Prema are not discussed here

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

Sneha and other advanced stages (**snehādayo**) are the manifestations of prema (**premṇa 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)

Srila Prabhupada on this Verse

- The affection and the dealings of love that are different branches of the original tree of love precede many varieties of affectionate manifestations that will not be discussed here.
- These different manifestations have been described by Sanātana Gosvāmī in his Bhāgavatāmṛta.
- Although the subject of such affections and dealings of love is very confidential, Sanātana Gosvāmī has described them very explicitly.

Part – 28

May the Lord be
pleased with this
Eastern Section

May the Lord be pleased with this Eastern Section

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

tuṣyatu sanātanātmā prathama-vibhāge sudhāmbu-
nidheḥ |

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

May the Lord be pleased with this Eastern Section

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

tuṣyatu sanātanātmā prathama-vibhāge sudhāmbu-
nidheḥ |

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

May the Lord be pleased with this Eastern Section

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

May the Lord be pleased with this Eastern Section

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

Srila Prabhupada on this Verse

- Śrī Rūpa Gosvāmī thus concludes the first division of the Bhakti-rasāmṛta-sindhu, offering up his treatise for the transcendental pleasure of Sanātana Gosvāmī, who has established the transcendental beauty, and of Gopāla Bhatta Gosvāmī, Śrī Raghunātha Bhatta Gosvāmī and Raghunātha dāsa Gosvāmī.
- It appears from this statement that the great Śrīla Jīva Gosvāmī was not yet active when Bhakti-rasāmṛta-sindhu was written.