

Bhakti-Rasāmṛta-Sindhu
Eastern Section - Third Wave Concerning Bhāva-bhakti

By Śrīla Rūpa Gosvāmī

With

Nectar of Devotion – Summary Study

By HDG A.C. Bhaktivedanta Swami Prabhupada

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

Śrīla Jīva Goswami

Definition of Bhāva- Bhakti

Definition of Bhāva-Bhakti

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

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-māsr̥ṇya-kṛd**) with desires to meet, serve, and exchange love with the Lord (**rucibhih**). (**BRS**)

Definition of Bhāva-Bhakti

Jiva Goswami

- Previously two types of bhakti were delineated in discussing the general qualities of bhakti: ceṣṭā-rūpa and bhāva-rūpa.
- Ceṣṭā-rūpa-bhakti (bhakti consisting of action) has two types: sādhana-rūpa for attaining bhāva-bhakti (actions as practice for attaining bhāva), and kārya-rūpa (actions after attaining bhāva—the goal of practice).
- Kārya-rūpa-bhakti takes the form of anubhāvas when one experiences rasa.
- Sādhana-rūpa-bhakti has just been described.
- The anubhāvas of kārya-rūpa-bhakti will be shown in relation to rasa in the second wave of the Southern Section.

Definition of Bhāva-Bhakti

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- Bhāva-rūpa-bhakti has two types: sthāyi-rūpa (permanent emotion) and sañcāri-rūpa (transitory emotion).
- Sthāyi-rūpa has two types: 1) prema, which also indicates higher states such as praṇaya; and 2) bhāva, also called rati, which is the preliminary stage of bud of prema.
- Sañcāri-rūpa-bhakti will be discussed later in relation to rasa, in the fourth wave of the Southern Section.

Definition of Bhāva-Bhakti

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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.
- In the verse, śuddha-sattva refers to saṁvit, which is a transformation of the Lord's svarūpa-śakti.
- Saṁvit means knowledge—whose intrinsic nature is that it is self-revealing.

Definition of Bhāva-Bhakti

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śuddha-sattva-viśeṣātmā

- Śuddha-sattva, here, does not indicate the mode of goodness, which is also called sattva, but which belongs to material nature.
- 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

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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

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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.
- 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.

Definition of Bhāva-Bhakti

Jiva Goswami

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).
- Even though the general form of bhakti, according to the meaning of the grammatical root of śīlanam, 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

Jiva Goswami

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-vṛttaya**), 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**

- Citta-vṛtti in the definition refers to a variety of conditions (transformations) of the mind. Amara-kośa says vikāro mānaso bhāvah: bhāva means transformation of the mind.

Definition of Bhāva-Bhakti

Jiva Goswami

asau bhāva ucyate

- Therefore, the meaning is this.
- 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.
- 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

Jiva Goswami

asau bhāva ucyate

- This svarūpa is an eternal object, an eternal manifestation (nitya-siddha), situated within the eternal dear associates of the Lord.
- Uniting itself with its place of appearance (namely, the mind of the devotee), this bhāva becomes a variety of mental conditions (citta-vṛtti) characterized by a favorable attitude to the Lord.
- This means the emotional and perceptual functions of the jīva for perceiving the Lord are accomplished by the eternal saṁvit and hlādinī śaktis.

Definition of Bhāva-Bhakti

Jiva Goswami

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.

Definition of Bhāva-Bhakti

Jiva Goswami

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.
- It will be explained later that prema is the condensed form of bhāva: bhāvaḥ sa eva sāndrātmā budhaiḥ premā nigadyate (BRS 1.4.1)

Definition of Bhāva-Bhakti

Jiva Goswami

prema-sūryāṁśu-sāmya-bhāk

- 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.
- 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.
- There is no need to elaborate further.

Definition of Bhāva-Bhakti

Proof of Definition of Bhava Bhakti

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

The preliminary state of prema (**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**)

- 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

dhyāyaṃ dhyāyaṃ bhagavataḥ
pādāmbuja-yugaṃ tadā |
īṣad-vikriyamāṇātmā
sārdra-dṛṣtir abhūd asau

Continually meditating (**dhyāyaṃ dhyāyaṃ**) on the lotus feet of the Lord (**bhagavataḥ pādāmbuja-yugaṃ**), Ambarīṣa (**tadā asau**) developed (**abhūd**) slight transformations of heart (**īṣad-vikriyamāṇātmā**) and tears in his eyes (**sārdra-dṛṣtir**). (**Padma Purāṇa**)

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

Definition of Bhāva-Bhakti

āvirbhūya mano-vṛttau
vrajantī tat-svarūpatām |
svayaṁ-prakāśa-rūpāpi
bhāsamānā prākāśyavat ||

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

Appearing in the mental functions (**mano-vṛttau 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 svayam 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)

Definition of Bhāva-Bhakti

Jiva Goswami

- 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-viśeṣa and has pleasure as its essence, is called rati, because, literally, the meaning of rati is “pleasure.”
- 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

Jiva Goswami

- 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.
- 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.
- Still (tu), rati or bhāva (asau) by another portion becomes the cause of tasting Kṛṣṇa's many forms and activities, which are most desired by the experiencer.

Definition of Bhāva-Bhakti

Jiva Goswami

- 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). (*By bhāva, one is able to perceive Kṛṣṇa. But, in perceiving Kṛṣṇa, one experiences bhāva, blissful love of Kṛṣṇa.*)
- Vastutaḥ here means “what actually happens.”
- The word tu is used to show distinction of the two aspects, cause and effect.
- Kṛṣṇādi means Kṛṣṇa and His associates, pastimes, form and qualities.

Ways in which Bhāva-Bhakti appears

Ways in which Bhāva-Bhakti appears

sādhana-bhaviniveśena
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

Jiva Goswami

- 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.

**bhavāpavargo bhramato yadā bhavaj
janasya tarhy acyuta sat-samāgamah
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareśe 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 (**parāvareśe**). (SB 10.51.53)

Ways in which Bhāva-Bhakti appears

Jiva Goswami

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)

Ways in which Bhāva-Bhakti appears

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

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

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

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 ||

O Vyāsadeva (**aṅga**), in that association (**tatra**), and by the mercy of those great Vedāntists (**anugraheṇa**), I could hear them (**āśṛṇavam**) 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)

Ways in which Bhāva-Bhakti appears
Proof for Bhāva-Bhakti arising from Vaidhi-sādhana
Jiva Goswami

- 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.”
- 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
SVCT

- “There, everyday, by the mercy of the sages, who were reciting topics about Kṛṣṇa, hearing those topics, I developed rati for Kṛṣṇa, who has pleasing fame.”
- Mercy (anugraha) mentioned in this verse means that the devotees gave their permission to Nārada to hear, following the scriptural procedure. “You should also listen to these talks about Kṛṣṇa.”
- This indicates vaidhi-bhakti.
- The word manoharā means, “Causing the appearance of ruci.”
- 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.

Ways in which Bhāva-Bhakti appears

Proof for Bhāva-Bhakti arising from Vaidhi-sādhanā

ratyā tu bhāva evātra
na tu premābhidhīyate |
mama bhaktiḥ pravṛtteti
vakṣyate sa yad agrataḥ ||

The word rati in the Bhāgavatam verse indicates bhāva (**atra ratyā tu bhāva eva abhidhīyate**), not prema (**na tu prema**), because, two verses later (**yad agrataḥ**), the appearance of prema is indicated with the words “My bhakti (prema) then appeared.” (**mama bhaktiḥ pravṛtteti sah vakṣyate**) (**BRS**)

Ways in which Bhāva-Bhakti appears
Proof for Bhāva-Bhakti arising from Vaidhi-sādhana
Jiva Goswami

- In verse 1.5.28 of the Bhāgavatam (quoted in the next verse of the text), Nārada says bhaktiḥ pravṛttātma rajas-tamopahā.
- The word bhakti indicates prema.
- Thus in the context, rati, in this verse, means bhāva, since it is the preliminary state, and bhakti means prema, since it is the superior state.
- Thus, the difference between bhāva and prema, as stated in the definition of bhāva, is illustrated: bhāva is like a ray of the sun of prema.

Ways in which Bhāva-Bhakti appears

Proof for Bhāva-Bhakti arising from Vaidhi-sādhanā

itthaṁ śarat-prāvṛṣikāv ṛtū harer
viśṛṇvato me 'nusavaṁ yaśo 'malam |
saṅkīrtiyamānaṁ munibhir mahātmabhir
bhaktiḥ pravṛttātma rajas-tamopahā ||

Thus during two seasons—the rainy season and autumn (**itthaṁ śarat-prāvṛṣikāv ṛtū**)—I had the opportunity to hear (**viśṛṇvato me**) these great-souled sages (**munibhir mahātmabhir**) constantly chant (**anusavaṁ saṅkīrtiyamānaṁ**) the unadulterated glories of the Lord Hari (**harer yaśo amalam**). As the flow of my prema appeared (**bhaktiḥ pravṛttātma**), the coverings of the modes of passion and ignorance vanished (**rajas-tamopahā**). (SB 1.5.28)

Ways in which Bhāva-Bhakti appears
Proof for Bhāva-Bhakti arising from Vaidhi-sādhanā

**satām prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ|
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati ||**

From association with the best devotees (**satām prasaṅgān**), topics of my glorious pastimes become directly realized (**mama vīrya-saṁvido**), bringing the devotee to *niṣṭhā* (*implied*). Then the topics become an elixir for the heart and ears at the stage of *ruci* (**kathāḥ hṛt-karṇa-rasāyanāḥ bhavanti**). By taste (**taj-joṣaṇād**) for these topics, *āśakti*, *bhāva* and then *prema for the Lord* (**śraddhā ratih bhaktih**) who is the destroyer of material life (**apavarga-vartmani**), quickly develop in sequence (**āśu anukramiṣyati**). (SB 3.25.25)

- In the Third Canto, there is a similar usage of the word bhakti.

Ways in which Bhāva-Bhakti appears

Proof for Bhāva-Bhakti arising from Rāgānuga-sādhana

ittham manoratham bālā
kurvatī nr̥tya 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 (**nr̥tya utsukā**), spent the whole night dancing (**tām sarvām rātrim evātyavāhayat**) in order to please the Lord (**hari-prītyā**). (**Padma Purana**)

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

Ways in which Bhāva-Bhakti appears

Bhāva arising from the mercy of Kṛṣṇa or His devotee

sādhanaena vinā yas tu
sahasāivābhijāyate |
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 īyate**). (BRS)

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
Jiva Goswami

- 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).
- 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.”

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**). (**Śuka-saṁhitā**)

Ways in which Bhāva-Bhakti appears

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

Jiva Goswami

- Bhakti to Viṣṇu, which is the goal (upeya), has appeared with-out sādhana (upāyaiḥ).
- 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.
- 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)

Jiva Goswami

- While in the womb, he did not see the Lord or receive words of blessing from the Lord.
- Thus, mercy manifesting in the heart could have been the only way.
- The Brahma-vaivarta Purāṇa gives the details.

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 mātmyam**) 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 |
nisargaḥ saiva tenātra
ratir naisargikī matā ||

Favor or nisarga was granted to Prahlāda (**prahlāde nisargaḥ**) 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)

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 seyaṁ
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 (**seyaṁ 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)

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-śunya-tā |
āśā-bandhaḥ samutkaṇṭhā
nāma-gāne sadā ruciḥ ||

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

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 avyārtha-kālatvaṃ**), detachment from enjoyment, pridelessness (**viraktir māna-śunya-tā**), confidence in the Lord's mercy, longing for the Lord (**āśā-bandhaḥ samutkaṇṭhā**), 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 akṣubhitātmātā ||

Tolerance means (kṣāntiḥ) “being undisturbed (akṣubhitātmātā), 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 (kṣāntiḥ)

Jiva Goswami

- 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 (avyārthakālatvam)

vāgbhiḥ stuvanto manasā smarantas
tanvā namanto 'py aniśam 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 (**aniśam 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**)

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

**viraktir indriyārthānām
syād aroakatā svayam ||**

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

Jiva Goswami

- 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 hṛdi-sprśaḥ |
jahau yuvaiva malavad
uttamaḥśloka-lālasaḥ ||

Bharata, who longed to serve the Lord (**yaḥ 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 (**hṛdi-sprśaḥ**) and thus difficult to give up at a young age (**yuvaiva dustyajān**). (SB 5.14.43)

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

**utkr̥ṣṭatve 'py amānitvaṁ
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**)

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

āśā-bandho bhagavataḥ
prāpti-sambhāvanā dr̥dhā ||

Confidence means (āśā-bandhah) “firm assumption that one will attain the Lord. (dr̥dhā 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-bandhaḥ)

Jiva Goswami

- 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.
- 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-bandhaḥ)

Jiva Goswami

- 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.
- 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 adhokṣaje—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-bandhaḥ)

Jiva Goswami

- “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?
- 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 expression 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.

Proof of Reliable symptoms of Bhāva-Bhakti (samutkaṅṭhā)

samutkaṅṭhā nijābhīṣṭa-
lābhāya guru-lubdhata ||

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

Proof of Reliable symptoms of Bhāva-Bhakti (samutkaṅṭhā)

ānamrām asita-bhruvor upacitam akṣīṇa-pakṣmāṅkureṣv
ālolām anurāgiṇor nayanayor ārdram mṛdau jalpite |
ātāmrām adharāmṛte mada-kalām amlāna vaṁśī-svaneṣv
āśāste mama locanam vraja-śīṣor-mūrtim jagan-mohinim

I long to see that young Kṛṣṇa (**mama locanam āśāste vraja-śīṣor-mūrtim**) who enchants the universe (**jagan-mohinim**) with His bent, black eye brows (**ānamrām asita-bhruvor upacitam**), with His thick eye lashes (**akṣīṇa-pakṣmāṅkureṣv**), with His attractive, shifty eyes (**ālolām anurāgiṇor nayanayor**), with His soft words (**mṛdau jalpite**) which melt the heart (**ārdram**), 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**)

Proof of Reliable symptoms of Bhāva-Bhakti (tad-guṇākhyāne āsaktiḥ)

mādhuryād api madhuram
manmathatā tasya kim api kaiśoram |
capalyād api capalam
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 madhuram**) and extremely fickle (**capalyād api capalam**), has stolen my heart (**ceto bata harati**). What should I do (**hanta kim kurmaḥ**)? (**Kṛṣṇa-karṇāmṛta**)

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 dāmodarah |
ittham māthura-vṛddha-vaktra-vigalat-pīyūṣa-dhārām pibann
ānandāśru-dharah kadā madhu-purīm dhanyaś carīṣyāmy aham**

“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 carīṣyāmy 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**)

**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**)

Raty-ābhāsa – Reflection of Bhava

Jiva Goswami

- 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.
- 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

Jiva Goswami

- 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?
- 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.

Raty-ābhāsa – Reflection of Bhava

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 ayaṁ abhijñena**) understand what it really is (**ayaṁ 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)

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)

Jiva Goswami

- 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.
- 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)

Jiva Goswami

- The type of rati for the Lord which is contaminated by desires for enjoyment or liberation is called pratibimbaraty-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.
- This is the extraordinary power of pratibimbaraty-ābhāsa.

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

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

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

This reflection of the moon of bhāva (**bhāva indoḥ 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)

Jiva Goswami

- 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.
- 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)

Jiva Goswami

- 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.
- 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)

Jiva Goswami

- 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.

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

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

That which has some similarity to real rati (**tat-sādrśya kiñcit 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)

Jiva Goswami

- 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.
- 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)

Jiva Goswami

- 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.
- 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)

Jiva Goswami

- 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).
- 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).

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 kṣemaṁ
tatra syād uttarottaram ||

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 (**bhāgyam vinā na udañcati**). (BRS)

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

Jiva Goswami

- 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.

SVCT

- 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 de-sire to extinguish saṁsāra.

Raty-ābhāsa – Reflection of Bhava

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

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

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 (**krameṇa kṣayam āpnoti**) just as the full moon in the sky gradually wanes (**kha-sthaḥ pūrṇa-śaśī yathā**). (BRS)

Raty-ābhāsa – Reflection of Bhava

**bhāvo 'py abhāvam āyāti
kṛṣṇa-preṣṭhāparādhataḥ |
ābhāsatām ca śanakair
nyūna-jātīyatām api ||**

By an offense against the dearest devotee of the Lord (**kṛṣṇa-preṣṭha aparādhataḥ**), 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-jātīyatām api**). (BRS)

Raty-ābhāsa – Reflection of Bhava

Jiva Goswami

- 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.
- 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

Jiva Goswami

- Sādhyā-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 sādhyā-bhakti.
- 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

SVCT

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

Raty-ābhāsa – Reflection of Bhava

**gāḍhāsaṅgāt sadāyāti
mumukṣau supraṭiṣṭhite |
ābhāsatām asau kim vā
bhajanīyeśa-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 bhajanīya īśa-bhāvatām**). (**BRS**)

Raty-ābhāsa – Reflection of Bhava

Jiva Goswami

- 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.

SVCT

- 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 (supraṭiṣṭhite), 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

ata eva kvacit teṣu
navya-bhakteṣu dṛśyate |
kṣaṇam īśvara-bhāvo 'yaṁ
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

Jiva Goswami

- 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.

Sudden appearance of Bhāva without apparent Reasons

sādhaneṣām vinā yasminn
akasmād bhāva iṅśyate |
vighna-sthagitam atrohyam
prāg-bhavīyam susādhanaṁ ||

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

Sudden appearance of Bhāva without apparent Reasons

Jiva Goswami

- Sādhana refers to all the causes of bhāva: sādhanā-bhakti, 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 sādhanā, mercy of Kṛṣṇa or mercy of the devotee.
- It is seen and verified to be real bhāva (īkṣyate).
- One should then infer sādhanā from a previous life, as in the case of Vṛtrāsura and others.

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

Jiva Goswami

- 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.
- 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.

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

Jiva Goswami

- 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.
- 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
Jiva Goswami

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**)

- 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

Jiva Goswami

- 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).
- A particular case, the moon, is introduced to support the general principle.

One should neglect the faults of a Bhāva Bhakta

Jiva Goswami

- This is called arthāntara-nyāsa.
- In the Hari-vaṁśa, it is said: loke cchāyā-mayaṁ lakṣma tavāṅke 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.

Bhāva is tastier than millions of Moons

ratir aniśa-nisargoṣṇa-prabalatarānanda-pūra-rūpaiva |
uṣmāṇam api vamanī 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 vamanī**), it is tastier than millions of moon (**sudhāmśu-koṭer api svādvī**). (**BRS**)

Bhāva is tastier than millions of Moons

Jiva Goswami

- 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.
- 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.