

**Mādhurya-Kādambinī**

**The Cloudbank of Nectar**

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Ṭhākura**

*Saptamy Amṛta Vṛṣṭih*

The Seventh Shower of  
Nectar

**Bhāva**

# The Seventh Shower of Nectar

## I – What is Bhāva ?

### Verse – 1

- When asakti achieves full maturity it is called rati or bhava.
- Bhava is the preliminary stage of manifestation of the three energies sac, cid and ananda, emanating from the Lord Himself.
- It is called the blossoming flower on the creeper of bhakti, whose outer luster is the quality of "sarvaih surdurlabha" (rarity) and whose inner luster is "moksa laghu krti" ("taking moksa as insignificant"), just one particle of which uproots ignorance completely.

# The Seventh Shower of Nectar

## I – What is Bhāva ?

### Verse – 1

- Moreover, by the profuse release of its fragrances, the flower of bhava is able to invite Madhusudana and make him appear there.
- In short, scented by those fragrances, all the emotions of the heart, like a cluster of sesame seeds, liquify into a perfumed oil, and become immediately fit to be smeared on all the limbs of the Lord.
- At the appearance of bhava, its receptacle the body of even a candala becomes worthy of the respect that is due to Lord Brahma and other devatas.

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## II – Symptoms of Bhava ?

### Verse – 2

- At that time, his eyes, full of longing, turn towards Krsna to lick the blackness of his limbs, the rosy hue of his lips and eye-rims, the white brilliance of his moon-like teeth shining in his smiling face, the yellow hue of his clothing and ornaments; and begin to bathe his body in unlimited tears.
- Like a hunted animal, here and there, from time to time, freezing his motion, he raises his ears to try to hear the sound of Krsna's flute, the jingling of his anklets, the sweet intonation of his voice, the messages of his wandering footsteps.
- And his body erupts in ecstasy on experiencing the longed-for touch of the Lord's tender hands.

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### II – Symptoms of Bhava ?

#### Verse – 2

- His nostrils open wide again and again, and inhale, anxious to examine the fragrance of his body.
- Hankering to taste the Lord's saliva, his tongue feels great joy on attaining that taste, and he licks his lips.
- Sometimes, when he gains the association of the Lord by the Lord's whim, his heart feels exhilarated, and he becomes drunk with the abundance of sweetness, and then, at the departure of the Lord he grieves and becomes despondent.
- In this way the symptoms of sancari bhava decorate his body.

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## II – Symptoms of Bhava ?

### Verse – 3

- His intelligence, in the states of wakefulness, sleep, and deep sleep, determines to fix itself without deviation on the path of remembrance of Krsna.
- At the time of attaining his spiritual body suitable for performing his eternal service, the indestructible soul enters that body, and the material body becomes almost lifeless.
- At this stage the devotee begins to experience extreme possessiveness of Krsna: like a bee, he becomes anxious to imbibe fragrance of Krsna's lotus feet.

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### II – Symptoms of Bhava ?

#### Verse – 3

- Having obtained the most precious jewel of bhava, the devotee, like a miser, hides it from ordinary people.
- As he becomes the residence of renunciation, tolerance, and the other wonderful qualities which manifest themselves at the stage of bhava, advanced devotees will understand his internal status by those external symptoms, but others who see his distracted mind will conclude that he is mad.



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III – Two types of Bhava Bhakti  
Verse – 4

- This stage of bhava is of two types: that arising from raga bhakti, and that arising from vaidhi bhakti.
- The first type of bhava, arising from raganuga bhakti, being greater in its strength and natural feeling, with a predominance of the feeling that the Lord is on an equal level and a distaste for seeing the Lord as the almighty master, is very thick or intense.
- The second type, arising from vaidhi bhakti, being somewhat lesser in strength and natural feeling, with a type of possessiveness of the Lord mixed with perception of the Lord as the almighty God, is not so condensed.
- These two types of bhava are tasted in two different ways in the two types of hearts possessed of two types of spiritual desires in two types of devotees.

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## IV – The Five Ratis

### Verse – 4

- This bhava is tasted in different degrees of sweetness, as in various degrees of condensation of mango, jackfruit, sugarcane or grape juice. There are five types of devotees: those acting as santas, dasas (servants), sakhas (friends), pitrs (elders), and preyasis (lovers), acting in the moods of santa, dasya, sakhya, vatsalya, and priyata. Bhava by its own energy causes the appearance of vibhava, anubhava, and vyabhicari.
- The dominating mood generated from these elements is called sthayi bhava, which, by mixing with the elements, produces santa, dasya, sakhya, vatsalya, and ujjvala rasas.

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### V – Perfection of all Rasas is in Krsna - Akhila Rasamrta Murti

#### Verse – 5

- The sruti texts define rasa as the very essence of the Lord (raso vai sah).
- Just as water is present in all the streams, rivers, and ponds but is water personified in the ocean, so this rasa, though it is present in all the avataras of the Lord and touches perfection in each of them, attains its absolute climax in Krsna, the son of the King of Vraja. Rasa (Krsna Himself), which appears at the first stage of maturity (bhava) and becomes fully substantiated in the stage of prema, is directly experienced by such a qualified devotee.