

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī
Caitanya

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Thākura

**The Royal Road Ahead:
Bhava and Prema Bhakti**

Proof of Definition of Bhava Bhakti

Definition of Bhāva-Bhakti

Proof of Definition of Bhava Bhakti

① Sūbhā sethā
vīcārah (samvit & bhāva)

② Pre ma sūryu-shu sānyahā
③ Sūcibhīḥ cītamāsthye vā

preṇas tu prathamāvasthā

bhāva ity abhidhīyate |

sāttvikāḥ svalpa-mātrāḥ syur

atrāśru-pulakādayaḥ

①

②

The preliminary state of prema (**preṇas 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**)

Definition of Bhāva-Bhakti

Proof of Definition of Bhava Bhakti

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

Definition of Bhāva-Bhakti

Proof of Definition of Bhava Bhakti

dhyāyam dhyāyam bhagavataḥ
pādāmbuja-yugam tadā |
iṣad-vikriyamānātmā
sārdra-dṛṣtir abhūd asau

Continually meditating (dhyāyam dhyāyam) on the lotus feet of the Lord (bhagavataḥ pādāmbuja-yugam), Ambarīṣa (tadā asau) developed (abhūd) slight transformations of heart (iṣad-vikriyamānātmā) and tears in his eyes (sārdra-dṛṣtir). (Padma Purāṇa)

Definition of Bhāva-Bhakti

Proof of Definition of Bhava Bhakti

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

Role of Samvit and Hladini Saktis

Knowledge

१३१४

Definition of Bhāva-Bhakti

Role of Samvit and Hladini Saktis

āvirbhūya mano-vr̥ttau
vrajantī tat-svarūpatām |
svayam-prakāśa-rūpāpi
bhāsamānā prakāśyavat ||

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

Samvit → Cause of things
Hladini → Taste HSELF

Definition of Bhāva-Bhakti

Role of Samvit and Hladini Saktis

Appearing in the ^{Thinking, feeling, willing.} (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 prakāśyavat). Though in its essential nature bhāva is taste itself (vastutah svayaṁ āsvāda-svarūpaiva), it also acts as a cause (hetutvaṁ pratipadyate) of tasting the pastimes of Kṛṣṇa, His associates and His pastimes (kṛṣṇādi-karmaka āsvāda). (BRS)

Definition of Bhāva-Bhakti

Role of Samvit and Hladini Saktis

- Two verses now describe in more detail that rati or bhāva, which was just described, when it appears in the Lord's dear devotees in this world.

hetu yūṣa → Cause → Samvit śakti
āsvēda yūṣa → Taste → Hladini śakti

- 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."

blāva → rati → Pleasure to @.
↓
śuddha sattva → Samvit potency
viśeṣa → Hladini potency

Definition of Bhāva-Bhakti

Role of Samvit and Hladini Saktis

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

Definition of Bhāva-Bhakti

Role of Samvit and Hladini Saktis

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

Definition of Bhāva-Bhakti

Role of Samvit and Hladini Saktis

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

Definition of Bhāva-Bhakti

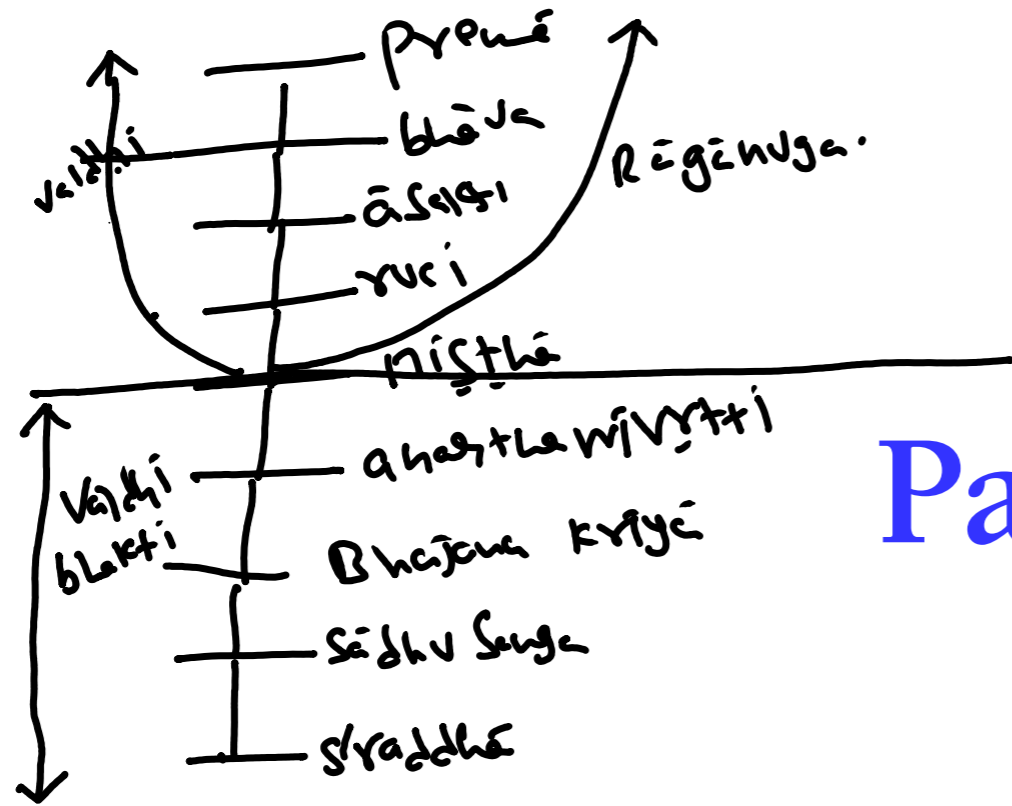
Role of Samvit and Hladini Saktis

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

By ^{savit} bhāva, one is able to perceive Kṛṣṇa. But, in perceiving Kṛṣṇa, one experiences bhāva, blissful love of Kṛṣṇa.

BLISS

HLADINI

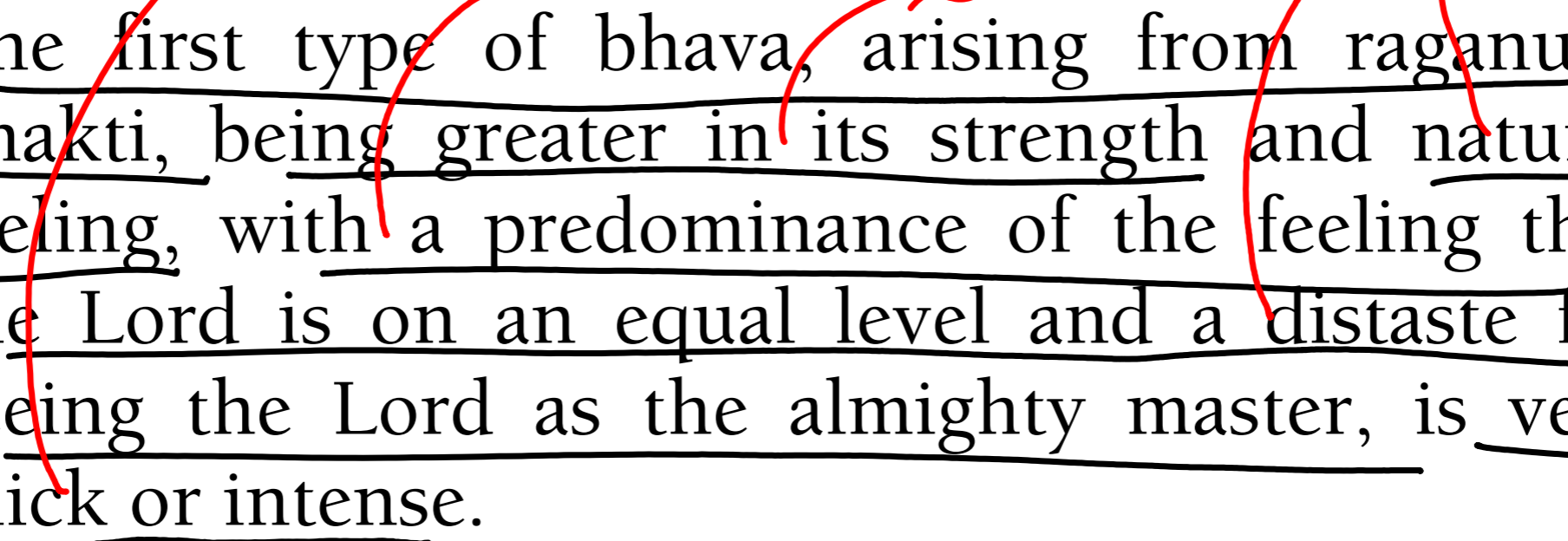


Part-4

Two types of Bhava Bhakti

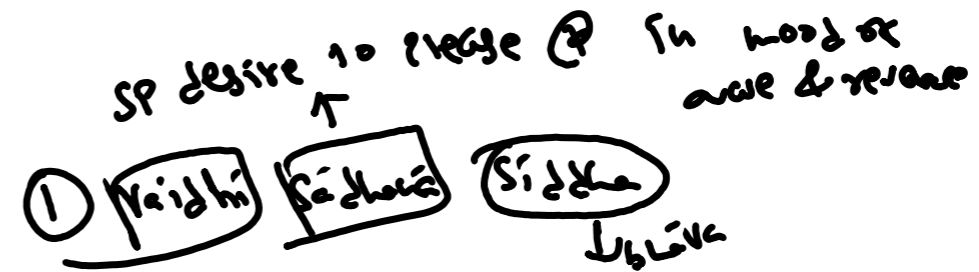
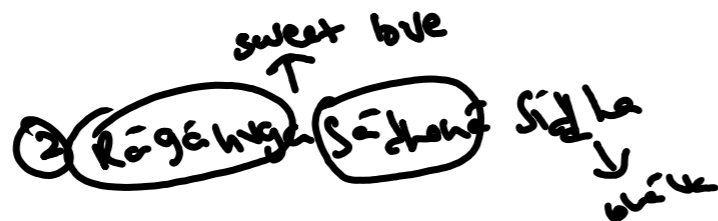
Two types of Bhava Bhakti

- This stage of bhava is of two types: that arising from raga bhakti, and that arising from vaidhi bhakti.

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

- The second type, arising from vaidhi bhakti, being somewhat lesser in strength and natural feeling, with a type of possessiveness of the Lord mixed with perception of the Lord as the almighty God, is not so condensed.



- These two types of bhava are tasted in two different ways in the two types of hearts possessed of two types of spiritual desires in two types of devotees.

Part-5

Ways in which
Bhāva-Bhakti appears

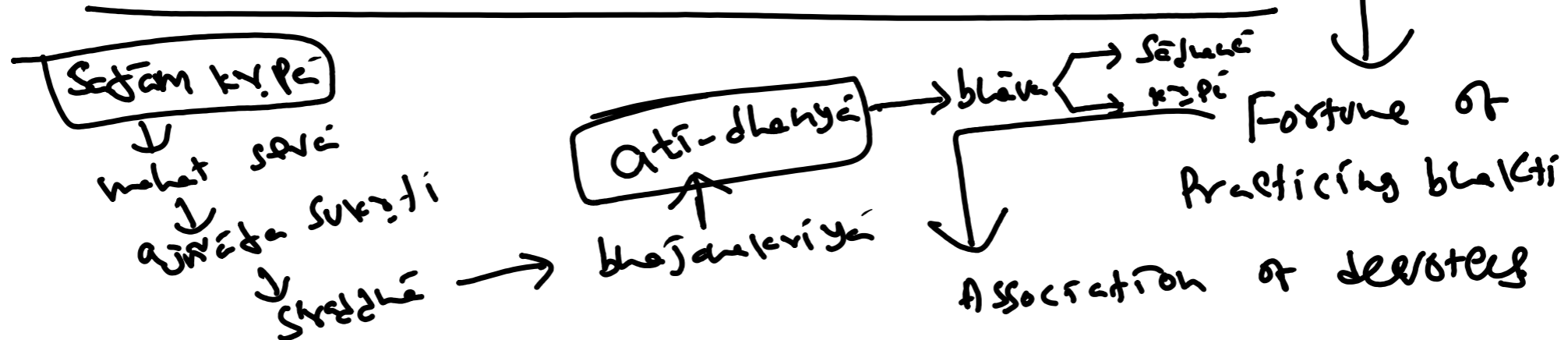
Ways in which Bhāva-Bhakti appears

sādhanaābhiniveśena
kṛṣṇa-tad-bhaktayos tathā |
prasādenāti-dhanyānām
bhāvo dvedhābhijāyate |
ādyas tu prāyikas tatra
dvitīyo viralodayah ||

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-bhaktayo prasādena). Its
appearance by sādhana is normal (ādyah tu prāyikah)
and its appearance by mercy is rare (dvitīyah udayah
viralah). (BRS)

Ways in which Bhāva-Bhakti appears

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



Ways in which Bhāva-Bhakti appears

satsaṅga
↓
bhakti
↓
liberation

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

liberation
↓
satsaṅga
↓
bhakti

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

Ways in which Bhāva-Bhakti appears

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

Without bathing in the dust from the feet of great devotees (vinā mahat-pāda-rajo-abhisekam), 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 (grhād vā), studying the Vedas (cchandasā), or performing austerities in the water, fire or the sun (jala-agni-sūryair). (SB 5.12.12)

Part-5

Ways in which Bhāva- Bhakti appears

- 1) Bhāva arising from
sādhana

Ways in which Bhāva-Bhakti appears
Bhāva arising from sādhana

vaidhī-rāgānugā-mārga-
bhedena parikīrtitah |
dvividhaḥ khalu bhāvo 'tra
sādhanaḥ bhiniveśajah ||

sādhanaḥ bhiniveśas tu
tatra niṣpādayan rucim |
harāv āsaktim utpādyā
ratim samjanaty asau ||

Ways in which Bhāva-Bhakti appears

Bhāva arising from sādhana

Vaidhi Sādhanā Abhiniveśa - Bhāva
Rāgānuga ॥ ॥ ॥

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

Proof for Bhāva-Bhakti
arising from Vaidhi-
sāadhanā

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-sādhanā

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

Ways in which Bhāva-Bhakti appears

Proof for Bhāva-Bhakti arising from Vaidhi-sādhanā

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

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

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