

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī  
Caitanya

by Śrīla Saccidānanda Bhaktivinoda  
Thākura

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

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

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

ittham manoratham bālā  
kurvatī 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)

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

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

# Part-5

## Ways in which Bhāva-Bhakti appears

2) Bhāva arising from Mercy  
of Krsna or His Devotee

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

Definition of Kṛpā Siddhi

sādhana ena vinā ya tu  
sahasā evā abhijāyate |  
sa bhāvah kṛṣṇa-tad-bhakta-  
prasādaja itīyate

That bhāva (sa bhāvah) which appears suddenly (sahasā evā abhijāyate) without performance of sādhana (sādhana ena vinā) is known as bhāva produced from the mercy of Kṛṣṇa or His devotee (kṛṣṇa-tad-bhakta-prasādaja itīyate). (BRS)

# Part-5

## Ways in which Bhāva-Bhakti appears

2) Bhāva arising from Mercy of  
Krsna or His Devotee

Bhava arising from 3 Types of  
Mercy of the Lord



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

prasādā vācikaloka-  
dāna-hārdādayo hareḥ

Kṛ. Pā

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

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

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

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

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

## Ways in which Bhāva-Bhakti appears

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

vācīkē bhogavāś kṛpē

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)

ālokyā - kṛṣṇam - jāṅgala - vāsinaḥ |  
viklidyad - antarātmano  
drṣṭim nākraṣṭum īsire ||

adrsta-pūrvam ālokyā  
kṛṣṇam jāṅgala-vāsinaḥ |  
viklidyad-antarātmano  
drṣṭim nākraṣṭum īsire ||

When they saw Kṛṣṇa (ālokyā kṛṣṇam), who appeared like nothing they had seen before (adrsta-pūrvam), the hearts of the residents of Jāṅgala (jāṅgala-vāsinaḥ antarātmano) melted (viklidyad) and they could not take their eyes away from His form (drṣṭim 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)

- 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.



Ways in which Bhāva-Bhakti appears  
Proof for Bhāva arising from the mercy of Kṛṣṇa  
or His devotee (hārda)

- This mercy must have appeared through the heart, because he developed bhakti in the form of remembering the Lord while still in the womb.
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Ways in which Bhāva-Bhakti appears  
Proof for Bhāva arising from the mercy of Kṛṣṇa  
or His devotee (hārda)

- 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.

# Part-5

## Ways in which Bhāva-Bhakti appears

2) Bhāva arising from Mercy of  
Krsna or His Devotee

Bhava arising from Mercy of the  
Devotee

Ways in which Bhāva-Bhakti appears  
Proof for Bhāva arising from the mercy of His  
devotee

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

Who can list the innumerable qualities of Prahlāda Mahārāja (guṇaih alam asaṅkhyeyair) ! It is accurately said (su ucyate) that his greatness (tasya mahātmyam) 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 (nīcaḥ 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)

# Part-6

Reliable Qualities of  
a person who has  
developed Bhāva-  
Bhakti



# Reliable Qualities of a person who has developed Bhāva-Bhakti

kṣāntir avyartha-kālatvaṃ  
viraktir māna-śunya-tā |  
āśā-bandhaḥ samutkaṅthā  
nāma-gāne sadā ruciḥ ||

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

# Reliable Qualities of a person who has developed Bhāva-Bhakti

The anubhāvas or characteristics (anubhāvāḥ) of a person who has developed the bud of bhāva (jāta-bhāvānkure jane) are as follows (ity ādayo syuh): tolerance, not wasting time <sup>①</sup> (kṣāntir avyartha-kālatvaṁ), detachment from enjoyment, pridelessness <sup>②</sup> (viraktir māna-śūnyatā), confidence in the Lord's <sup>③</sup> mercy, <sup>④</sup> longing for the Lord (āśā-bandhaḥ samutkaṅṭhā), taste for chanting the name of the Lord <sup>⑤</sup> (nāma-gāne sadā ruciḥ), attachment to discussing <sup>⑥</sup> about the Lord's qualities (āsaktis tad-guṇākhyāne), and attachment <sup>⑦</sup> 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 akṣubhitātmā ||

Tolerance means (kṣāntiḥ) “being undisturbed  
(akṣubhitātmā), 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 |  
dvijopasṛstah kuhakas taksako 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 (dvijopasṛstah)—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)

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

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

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

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

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

③

viraktir indriyārthānām  
syād arocakatā svayaṁ ||

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

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

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



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

yo dustyajān dāra-sutān  
suhrd rājyaṁ hr̥di-spr̥śah |  
jahau yuvaiva malavad  
uttamaśloka-lālasah ||

Bharata, who longed to serve the Lord (yah uttamaśloka-lālasah), gave up wife, sons, friends and kingdom (jahau dāra-sutān suhrd rājyaṁ) as if they were stool (malavad), though they were touching to the heart (hr̥di-spr̥śah) 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)

④

utkr̥ṣṭatve 'py amānitvam  
kathitā māna-śūnyatā||

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

(amānitvam →)

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

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

King Bhagīratha, though the crest jewel among kings (**narendrāṇām śikhā-maṇih**), 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)

⑤

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  
jñānaṁ 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 astāṅga-yoga process (yogo athavā vaiṣṇavo), nor do I have practices of jñāna or varṇāśrama duties (jñānaṁ 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**)

- Yoga indicates astāṅga-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 ~~sagarbha~~ in the yoga system.

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

- Jñāna refers to steadiness in brahman.
- Śubha-karma refers, mainly, to varnāśrama 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)

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



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

- 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**)

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

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

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

# Proof of Reliable symptoms of Bhāva-Bhakti (samutkaṅṭhā)

6

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 (samutkanṭhā)

ānamrām asita-bhruvor upacitam akṣīṇa-pakṣmānkuresv  
ālolām anurāgiṇor nayanayor ārdrām mrdau jalpīte |  
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-pakṣmānkuresv), with His attractive, shifty eyes (ālolām anurāgiṇor nayanayor), with His soft words (mrdau jalpīte) which melt the heart (ārdrām), with his sweet, red lips (ātāmrām adharāmṛte), and with the intoxicating sound (mada-kalām) emanating from the clear notes of His flute (amlāna vaṁśī-svaneṣv). (Kṛṣṇa-karṇāmṛta)

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

7

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

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

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

⑧

atrāsīt kila nanda-sadma śakatasyātrābhavad  
bhañjanam

bandha-ccheda-karo 'pi dāmabhir abhūd baddho  
'tra dāmodaraḥ |

ittham māthura-vṛddha-vaktra-vigalat-pīyūṣa-  
dhārām pibann

ānandāśru-dharaḥ kadā madhu-purīm dhanyaś  
carīṣyāmy aham

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

“Nanda’s house was here (**atrāsīt kila nanda-sadma**).  
This is where Kṛṣṇa broke the cart (**śakaṭasya  
bhañjanam atra abhavad**). Here is where Dāmodara  
(**atra dāmodarah**), who cuts material bondage  
(**bandha-ccheda-karo**), was bound up by ropes  
(**dāmabhir baddho abhūd**).” When will I be fortunate  
enough to wander about (**kadā dhanyaś carisyāmy  
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**)