

The Royal Road Ahead: Bhava and Prema Bhakti

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Bhakti-Rasāmṛta-Sindhu



Part-8

Raty-ābhāsa – Reflection of Bhava

Beware of Offenses!!!

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Beware of Offenses!!!

hari-priya-janasyaiva
prasāda-bhara-lābhatah |
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 (kramena 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-presthāparādhatāḥ |
ābhāsatām ca śanakair
nyūna-jātiyatām api ||

By an offense against the dearest devotee of the Lord (kṛṣṇa-presthā 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-jātiyatām api). (BRS)

Raty-ābhāsa – Reflection of Bhava

Beware of Offenses!!!

- By two types of grave offenses—offense to the dearest devotee, or to Krsna Himself (krsna-prēṣṭha 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!!!

- 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
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

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 '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

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.

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 susādhanaṁ ||

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 (atra uhyam), 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

- Sādhana refers to all the causes of bhāva: sādhana-bhakti, the mercy of Kṛṣṇa and the mercy of the devotee.
- Īksā 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.

Part-10

The Most Amazing Type of Bhāva

The Most Amazing Type of Bhāva

lokottara-camatkāra-
kārahāḥ sarva-śaktidāḥ |
yaḥ prathīyān bhaved bhāvah
sa tu kṛṣṇa-prasādajah ||

That bhāva (yaḥ bhāvah) which is more amazing than anything in this world (loko uttara-camatkāra-kārahāḥ), which gives all powers (sarva-śaktidāḥ), and which is very deep (prathīyān), is caused by the mercy of Kṛṣṇa (sa tu kṛṣṇa-prasādajah 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.

Part-11

One should neglect the
faults of a Bhāva Bhakta

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jane cej jāta-bhāve 'pi
vaigunyam iva drśyate |
kāryā tathāpi nāsūyā
kṛtārthaḥ sarvathaiva saḥ||

If some apparent fault is seen (vaigunyam iva cet
drśyate) 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
sarvatha eva saḥ). (BRS)

One should neglect the faults of a Bhāva Bhakta

- There may be some external bad conduct (vaigunyam), 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 puṇḍarikākṣam
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 puṇḍarikākṣam), 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
bhr̥śa-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) (bhr̥śa-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 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.

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 – 13

The Five Ratis

The Five Ratis

- This bhava is tasted in different degrees of sweetness, as in various degrees of condensation of mango, jackfruit, sugarcane or grape juice.

दस्ये

सख्या

वत्सल्या

प्रेयसा.

- 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.

The Five Ratis

- 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 ujvala rasas.

Part – 14

Perfection of all Rasas is in
Krsna - Akhila Rasamrta
Murti

Perfection of all Rasas is in Krsna - Akhila Rasamrta Murti

- 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 avatars of the Lord and touches perfection in each of them, attains its absolute climax in Krsna, the son of the King of Vraja.

Perfection of all Rasas is in Krsna - Akhila Rasamrta Murti

- 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.