

The Royal Road Ahead: Bhava and Prema Bhakti

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Bhakti-Rasāmṛta-Sindhu



Part – 15

**Definition of Prema -
Bhakti**

Definition of Prema-Bhakti

samyak-masṛṇita-svānto
mamatvātiśayāṅkitaḥ |
bhāvaḥ sa eva sāndrātmā
budhaiḥ premā nigadyate ||

When bhāva becomes extremely condensed (**bhāvaḥ sāndrātmā**), it is called prema by the learned (**sa eva budhaiḥ premā nigadyate**). It softens the heart completely (**samyak-masṛṇita-svānto**) and produces extreme possessiveness of the Lord in the experiencer (**mamatva atiśaya aṅkitaḥ**). (BRS)

Srila Jiva Goswami's Explanation

Definition of Prema-Bhakti

- Having explained bhāva, the author now explains prema.
- The main quality (svarūpa-lakṣaṇa) is its very condensed nature (sāndrātmā).
- The other two qualities are secondary characteristics (taṭaṣṭha-lakṣaṇa).

Definition of Prema-Bhakti

- In prema, the heart (svāntaḥ) becomes extremely soft (samyan-masṛṇita), in comparison to the preliminary condition of bhāva, in which the heart becomes soft.
- Moreover, prema is condensed bliss, the highest state of bliss, compared to the preliminary state of bhāva, which has the preliminary appearance of bliss.

Definition of Prema-Bhakti

- Prema also has extreme possessiveness of Kṛṣṇa.
- That type of bhāva is called prema.
- A doubt now arises.

Definition of Prema-Bhakti

- If bhāva is the cause of prema, and if it transforms itself into prema, it is called the material cause (upādāna-kāraṇam) of prema according to Sāṅkhya philosophy.
- Then bhāva must give up its previous state and transform into prema.
- The effect cannot exist independently of the cause.

Definition of Prema-Bhakti

- It is similar to raw liquid sugar, which gives up its first state and becomes solid raw sugar.
- When the solid raw sugar appears, the raw liquid sugar no longer has a separate existence.
- The solid raw sugar then becomes white sugar, and then refined sugar.

Definition of Prema-Bhakti

- When the refined sugar exists, then liquid raw sugar, solid raw sugar and white sugar no longer exist.
- In this case also, bhāva becomes prema, and thus bhāva should no longer exist.
- When prema becomes sneha, and sneha becomes rāga, then prema and sneha should both disappear, and only rāga should remain.

Definition of Prema-Bhakti

- Moreover, if the highest state of mahā-bhāva appears in Rādhā and others, then all the previous states should disappear.

This is not true.

- Bhāva becomes prema without giving up its previous state, because of the acintya-śakti present in rati, prema, sneha, rāga, māna, praṇaya, anurāga and mahā-bhāva, which are the supreme transformations of the hlādinī śakti.

Definition of Prema-Bhakti

- Thus, bhāva exists separately from prema and sneha and other advanced stages exist separately from prema.

**Srila Visvanatha
Cakravarti Thakura's
Explanation**

Definition of Prema-Bhakti

- Though bhāva matures into prema, it should also be eternal and should thus remain even after prema appears.
- A devotee can have experiences of lesser intensity in bhāva, or more intensity in prema, sneha, rāga etc.
- Bhāva takes one of five principal forms as sthāyī-bhāva: śānta-rati, dāsya-rati, sakhya-rati, vatsala-rati or madhura-rati.

Definition of Prema-Bhakti

- This remains with the devotee permanently, with the exception of śānta-rati, which may transform into higher ratis.
- Of course, the impurities present in bhāva immediately following sādhana, in the form of anarthas, would not be present when it is experienced at a later stage.

Definition of Prema-Bhakti

- An example is given.
- The bālyā body of Kṛṣṇa attains a little more sweetness and attains the paugaṇḍa state, but without giving up the bālyā state.
- The paugaṇḍa body then attains more excellence and becomes the kaiśora body, without giving up the previous condition.

Definition of Prema-Bhakti

- It is unlike the material body, which, on attaining boyhood gives up its baby body.
- This is because all the pastimes of Kṛṣṇa during all His ages with all His bodies are eternal.
- When Kṛṣṇa enters His pauganḍa body, the bālya body disappears, and then appears in the universe in which His bālya pastimes are about to begin.

Definition of Prema-Bhakti

- The bālyā body appears wherever the bālyā pastimes begin, in the Vṛndāvana within a particular universe.
- The bālyā body of Kṛṣṇa will also appear in a future kalpa of Brahmā during the Vaivasvata manvantara when Vṛndāvana appears on earth again.

Definition of Prema-Bhakti

- Similar to this, the sun disappears from this continent in the evening and appears in another continent, but, after twelve hours, it again appears in this continent.
- Getting back to the present case, among those who have bhāva, prema and sthāyi-bhāvas, when a particular sthāyi-bhāva appears in a devotee under particular conditions or causes, one should understand that the other bhāvas are still present in the devotee, but in unmanifest forms. (They are not destroyed.)

Definition of Prema-Bhakti

- Similarly, among material persons who have anger, lust and other emotions, when one emotion among them surfaces, the others still exist, but in the form of impressions.

Part – 16

Proof for Definition of Prema -Bhakti

Proof for Definition of Prema-Bhakti

**ananya-mamatā viṣṇau
mamatā prema saṅgatā |
bhaktir ity ucyate bhīṣma-
prahlādoddhava-nāradaih ||**

Prema is defined (**prema ity ucyate**) by Bhīṣma, Prahlāda, Uddhava and Nārada (**bhīṣma-prahlāda-uddhava-nāradaih**) as that bhāva (**bhaktih**) which has possessiveness related to Viṣṇu (or any other form of the Lord) (**viṣṇau saṅgatā mamatā**) and to no one else (**ananya-mamatā**). (**Pañcarātra**)

Proof for Definition of Prema-Bhakti

- It should be understood that starting from verse 6 (evam-vrata...), the author will give examples to support his own definition.
- Here he quotes a different definition of prema, in order to show its agreement with his definition by consideration of the grammar.
- Bhaktiḥ means bhāvaḥ in the verse.

Proof for Definition of Prema-Bhakti

**bhaktiḥ premocyate bhīṣma-
mukhyair yatra tu saṅgatā |
mamatānya-mamatvena
varjitety atra yojanā ||**

The analysis of the grammar of the above verse is as follows (**ity atra yojanā**): Bhāva is called prema (**bhaktiḥ prema ucyate**) by Bhīṣma and others (**bhīṣma-mukhyair**) where there is possessiveness related to Viṣṇu (**yatra tu saṅgatā mamatā**) and where possessiveness of other things is absent (**ānya-mamatvena varjita**). (**BRS**)

Part – 17

Ways in which
Prema-Bhakti appears

Ways in which Prema-Bhakti appears

**bhāvoṭtho 'ti-prasādotthaḥ
śrī-harer iti sa dvidhā ||**

This prema for the Lord has two types (**śrī-harer sah dvidhā**): that arising from bhāva (**bhāvoṭtho**) and that arising from mercy (**ati-prasādotthaḥ iti**).
(**BRS**)

Part – 17

Ways in which Prema- Bhakti appears

1) Prema arising from
Bhava

Ways in which Prema-Bhakti appears (**bhāvottha**)

**bhāva evāntar-aṅgāṇam
aṅgānām anusevayā |
ārūḍhaḥ parama-utkarṣam
bhāva-utthaḥ parikīrtitaḥ ||**

That bhāva (**bhāva eva**) which reaches the highest excellence (**ārūḍhaḥ parama-utkarṣam**) by continual service using all essential aṅgas (**antar-aṅgāṇam aṅgānām anusevayā**) is called “prema arising from bhāva. (**bhāva-utthaḥ parikīrtitaḥ**)”
(**BRS**)

Ways in which Prema-Bhakti appears (**bhāvottha**)

- The aṅgas were defined in relation to sādhanabhakti, but the same activities continue in bhāva and prema, though they are called anubhāvas after sādhana is finished.