

# The Royal Road Ahead: Bhava and Prema Bhakti

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# Bhakti-Rasāmṛta-Sindhu



# 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.

# Ways in which Prema-Bhakti appears (bhāvottha) Proof for Prema appearing from Vaidhi-Bhāva Bhakti

evam-vrataḥ sva-priya-nāma-kīrtyā  
jātānurāgo druta-citta ucchaiḥ |  
hasaty atho roditi rauti gāyaty  
unmāda-van nr̥tyati loka-bāhyaḥ ||

Having performed his vows according to vaidhi-bhakti (**evam-vrataḥ**), chanting the holy name of his beloved Lord (**sva-priya-nāma-kīrtyā**), he develops great attachment (**jātānurāgo**). As his heart melts with ecstatic love (**druta-citta**), he laughs very loudly (**ucchaiḥ hasaty**), cries, or shouts (**roditi rauti**). Sometimes he sings and dances like a madman (**gāyaty nr̥tyati unmāda-vat**), for he is indifferent to public opinion (**loka-bāhyaḥ**). (SB 11.2.40)

# Ways in which Prema-Bhakti appears (bhāvottho)

## Proof for Prema appearing from Vaidhi-Bhāva Bhakti

- Vaidhah means “produced from vaidhi.”
- By following the rules of vaidhi-sādhana-bhakti, vaidha-bhāva appears.
- From that vaidha-bhāva, appears a corresponding prema.
- That is the meaning of vaidha-bhāvottah.

# Ways in which Prema-Bhakti appears (bhāvottho)

## Proof for Prema appearing from Vaidhi-Bhāva Bhakti

- Evaṁ vrataḥ (performing vows) indicates that the prema arose from vaidha-bhāva.
- The word priya (dear) indicates the attainment of bhāva.
- Sva indicates the devotee's possessiveness of the Lord.



# Ways in which Prema-Bhakti appears (bhāvottho)

## Proof for Prema appearing from Vaidhi-Bhāva Bhakti

- Jātānurāga indicates extreme possessiveness.
- The words priya-nāma-kīrtiyā indicate that bhāva has appeared from chanting Kṛṣṇa's name—because the word priya in this verse indicates that the Lord has become very dear to the chanter.

# Ways in which Prema-Bhakti appears (bhāvottho)

## Proof for Prema appearing from Vaidhi-Bhāva Bhakti

- Rauti means to make sounds loudly other than crying (which has already been described by the word roditi).
- Loka-bāhyaḥ means “he is beyond ordinary humans or extraordinary.”

# Ways in which Prema-Bhakti appears (bhāvottho) Proof for Prema appearing from Rāgānuga-Bhāva Bhakti

na patiṁ kāmayet kañcid  
brahmacarya-sthitā sadā |  
tam eva mūrṭiṁ dhyāyanti  
candrakāntir varānanā ||

śrī-kṛṣṇa-gāthāṁ gāyanti  
romāṅcodbheda-lakṣaṇā |  
asmin-manvantare snigdḥā  
śrī-kṛṣṇa-priya-vartayā ||

# Ways in which Prema-Bhakti appears (**bhāvottho**)

## Proof for Prema appearing from Rāgānuga-Bhāva Bhakti

In this manvantara period (**asmin-manvantare**), the beautiful-faced Candrakānti (**candrakāntir varānanā**) observed continuous celibacy (**brahmacarya-sthitā sadā**), and continuously meditated only on the form of Kṛṣṇa (**tam eva mūrtim dhyāyanti**), thinking, “One should not desire anyone else as a husband. (**na kañcid patim kāmayet**)” She sang songs about Him (**śrī-kṛṣṇa-gāthām gāyanti**) with hairs standing on end (**romāṅca udbheda-lakṣaṇā**). She developed complete affection for Kṛṣṇa (**snigdha**) by hearing stories about Kṛṣṇa (**śrī-kṛṣṇa-priya-vartayā**). (**Padma Purāṇa**)

# Ways in which Prema-Bhakti appears (bhāvottho) Proof for Prema appearing from Rāgānuga-Bhāva Bhakti

- It is understood that because she meditated only on the deity of Kṛṣṇa, she had already achieved bhāva for that deity.
- She did not desire anyone else as her husband.
- This indicates a feeling of deep possessiveness of Kṛṣṇa.

# Ways in which Prema-Bhakti appears (**bhāvottho**)

## Proof for Prema appearing from Rāgānuga-Bhāva Bhakti

- Thus, prema is indicated as per the definition (of prema) given in verse 1.

# Part – 17

## Ways in which Prema- Bhakti appears

2) Prema arising from  
Mercy

# Ways in which Prema-Bhakti appears (**ati prasāda utthaḥ**)

**Proof for Prema appearing from great mercy of the Lord**

**harer atiprasādo 'yaṁ  
saṅga-dānādir ātmanaḥ ||**

The great mercy of the Lord (**harer ati prasādah**) includes such things as the Lord giving His association to the devotee (**ayaṁ saṅga-dānādir ātmanaḥ**). (**BRS**)



# Ways in which Prema-Bhakti appears (**ati prasāda utthah**)

## **Proof for Prema appearing from great mercy of the Lord**

- The Lord giving His personal association to the devotee is called atiprasāda or extreme mercy, because that is the result of the Lord's mercy.

# Ways in which Prema-Bhakti appears (ati prasāda utthaḥ)

Proof for Prema appearing from great mercy of the Lord

te nādhīta-śruti-gaṇā  
nopāsita-mahattamāḥ |  
avratātapta-tapasah  
mat-saṅgān mām upāgatāḥ ||

The persons I have mentioned (**te**) did not undergo serious studies of the Vedic literature (**na adhīta-śruti-gaṇā**), nor did they worship great saintly persons (**na upāsita-mahattamāḥ**), nor did they execute severe vows or austerities (**avrata atapta-tapasah**). Simply by association with My devotees and Me (**mat-saṅgān**), they achieved Me (**mām upāgatāḥ**). (11.12.7)

# Ways in which Prema-Bhakti appears (**ati prasāda utthah**)

## **Proof for Prema appearing from great mercy of the Lord**

- The persons who achieved the Lord and who are mentioned here are Bali and others (mentioned in the previous verse of the Bhāgavatam.)
- They did not study the Vedas (na adhīta-śruti-gaṇā) in order to attain Me.
- They did not worship the great masters (mahattamāḥ) in order to learn the Vedas.

# Ways in which Prema-Bhakti appears (**ati prasāda utthah**)

## **Proof for Prema appearing from great mercy of the Lord**

- Mat-saṅgāt (which can mean “from association with my devotees or association with Me”) in this case, means, “Attaining prema from association with Me principally, among all the types of association that one may attain.”
- They then attained Me.

# Ways in which Prema-Bhakti appears (**ati prasāda utthah**)

## **Proof for Prema appearing from great mercy of the Lord**

- Though the Lord is in an independent position, out of humility, He counts Himself among the devotees.
- That is why it is expressed in this way.
- Thus, the verse may be quoted to show that one can achieve prema from the mercy of the Lord.

# Ways in which Prema-Bhakti appears (**ati prasāda utthaḥ**)

Prema appearing from great mercy of the Lord

māhātmya-jñāna-yuktaś ca  
kevalaś ceti sa dvidhā ||

Prema arising from the Lord's mercy has two types (**sah dvidhā**): that endowed with knowledge of the Lord's powers (**māhātmya-jñāna-yuktaḥ**), and that endowed with only knowledge of the Lord's sweetness (**kevalaḥ**). (BRS)

# Ways in which Prema-Bhakti appears (**ati prasāda utthah**)

## Prema appearing from great mercy of the Lord

- Here it is explained that this prema has two types (just as prema arising from bhāva had two types).
- Kevala (only) indicates knowledge only of the sweetness of the Lord (with no mixture at all).

# Ways in which Prema-Bhakti appears (**ati prasāda utthaḥ**)

## Prema appearing from great mercy of the Lord

- Realizing only sweetness takes place exclusively in the form of Vraja Kṛṣṇa, not even in Mathurā or Dvārakā Kṛṣṇa, where sweetness is mixed with awareness of Kṛṣṇa as God.
- Realization of Vaikuṅṭha Viṣṇu produces a predominance of māhātmya-jñāna-yukta-prema.



# Ways in which Prema-Bhakti appears (ati prasāda utthah)

## Proof for māhātmya-jñāna-yuktah Prema

māhātmya-jñāna-yuktas tu  
sudṛḍhaḥ sarvato 'dhikaḥ |  
sneho bhaktir iti proktas  
tayā sārṣṭyādinānyathā ||

Affection for the Lord more than anyone else (sarvato adhikaḥ snehaḥ), which is very firm (sudṛḍhaḥ), and includes knowledge of the Lord's powers (māhātmya-jñāna-yuktah), is called bhakti (bhaktir iti proktah). By that bhakti, a person attains powers in the spiritual world as well as other rewards (tayā sārṣṭyādinā). There is no other way of attaining such things (na anyathā). (Pañcarātra)

# Ways in which Prema-Bhakti appears (**ati prasāda utthaḥ**)

## **Proof for māhātmya-jñāna-yuktah Prema**

- Two verses (this and the next one) from pañcarātra now show prema with knowledge of the Lord's powers and without knowledge of the Lord's powers.
- Māhātmya-jñānam—knowledge of the Lord's powers—means awareness that “He is God.”

# Ways in which Prema-Bhakti appears (**ati prasāda utthaḥ**)

## **Proof for māhātmya-jñāna-yuktah Prema**

- This awareness, with particular respect for the Lord, restricts feelings of sakhya, vatsala and madhura.



- Though there is also awareness of the Lord's powers) in persons practicing rāgānuga-bhakti, that awareness does not restrict their feelings of sakhya, vatsala and madhura-bhakti.

# Ways in which Prema-Bhakti appears (**ati prasāda utthah**)

## **Proof for māhātmya-jñāna-yuktah Prema**

- For both vaidhi-bhaktas and rāgānuga-bhaktas, sambandha-jñāna, which includes knowledge of the difference between God and jīva and their respective qualities, is a prerequisite for proper sādhana.



- In rāgānuga-bhakti, however, this knowledge does not restrict their feelings of intimacy with the Lord and awareness of Kṛṣṇa as God is not part of his emotional cultivation.

# Ways in which Prema-Bhakti appears (**ati prasāda utthaḥ**)

## **Proof for māhātmya-jñāna-yuktah Prema**

- This knowledge of the Lord's greatness and (tu) complete affection for the Lord is called bhakti.
- By that type of bhakti (tayā), the person attains sārṣṭi and other blessings.

# Ways in which Prema-Bhakti appears (**ati prasāda utthaḥ**)

**Proof for Prema** with knowledge of the Lord's sweetness

**mano-gatir avicchinnā**  
**harau prema-pariplutā |**  
**abhisandhi-vinirmuktā**  
**bhaktir viṣṇu-vaśaikarī ||**

That bhakti inundated with prema (**prema-pariplutā bhaktir**), with continuous, spontaneous desires to please the Lord (**harau mano-gatir avicchinnā**), free of desires for other results (even the desire to see His powers) (**abhisandhi-vinirmuktā**), brings even Viṣṇu under control (**viṣṇu-vaśaikarī**). (**Pañcarātra**)

# Ways in which Prema-Bhakti appears (**ati prasāda utthah**)

## **Proof for Prema** with knowledge of the Lord's sweetness

- Actually, kevala-prema is prema for Vraja Kṛṣṇa, though the text says viṣṇu-vaśaṅkarī, which means literally “bringing Viṣṇu under control.”
- In this context it must mean that bhakti for Vraja Kṛṣṇa is so attractive that even Viṣṇu becomes attracted.

# Ways in which Prema-Bhakti appears (**ati prasāda utthah**)

## **Proof for Prema** with knowledge of the Lord's sweetness

- An example is Mahā-viṣṇu calling Kṛṣṇa and Arjuna to His abode to see them.
- In Arjuna's bhakti however there is a mixture of awareness of Kṛṣṇa as God along with sweetness.



# Ways in which Prema-Bhakti appears (**ati prasāda utthah**)

## **Proof for Prema** with knowledge of the Lord's sweetness

- Viṣṇu's attraction to kevala-prema would be the Viṣṇu expansions as cowherd boys and calves serving Vraja Kṛṣṇa for one year.
- In this verse, the distinguishing factor in kevala-prema is mano-gatir avicchinnā—spontaneous service, without the impediment of conceiving of the Lord as God.

## Ways in which Prema-Bhakti appears (ati prasāda utthah)

mahima-jñāna-yuktah syād  
vidhi-mārgānusāriṇām |  
rāgānugāśritānām tu  
prāyaśah kevalo bhavet ||

Those who have practiced vaidhi-bhakti (and then get the great mercy of the Lord) (**vidhi-mārga anusāriṇām**) attain prema with knowledge of the Lord's powers (**mahima-jñāna-yuktah syād**). Those who have practiced rāgānuga-bhakti (and then get the great mercy of the Lord) (**rāgānuga āśritānām tu**) usually attain prema with knowledge of the Lord's sweetness (**prāyaśah kevalo bhavet**). (BRS)

# Ways in which Prema-Bhakti appears (~~ati prasāda utthaḥ~~)

- ~~Generally (prāyaśah) from rāgānuga-sādhana, one will attain kevala-prema.~~
- ~~If a person practicing rāgānuga-sādhana performs arcana which includes meditation on Rukminī and others of Dvārakā, which are part of vaidhi-bhakti, then the Lord will not bestow kevala-prema.~~