

Śrī Bhakti-rasāmṛta-sindhu-bindu

A Drop of the Nectarine Ocean of Bhakti-rasa

Composed by

The crest-jewel of spiritual preceptors
and guardian of the Śrī Gauḍīya sampradāya

Śrīla Viśvanātha Cakravartī Ṭhākura

Preface

Śrīla Viśvanātha Cakravartī Ṭhākura, the crown prince of illustrious teachers among the Gauḍīya Vaiṣṇava ācāryas, is the author of this book. In this book there is a description of the nature of uttamā-bhakti, its divisions, sādhanā-bhakti, the stages in the development of prema, the aṅgas of bhajana, offences committed in the performance of devotional service (sevāparādha), offences against the holy name (nāmāparādha), vaidhī and rāgānugā-sādhanā-bhakti, bhāva-bhakti, prema-bhakti, and bhakti-rasa.

Life History of Śrīla Viśvanātha Cakravartī Ṭhākura

Śrīla Viśvanātha Cakravartī Ṭhākura appeared in a family of brāhmaṇas from the community of Rādhadeśa in the district of Nadia, West Bengal. He was celebrated by the name Hari Vallabha. He had two older brothers named Rāmabhadra and Raghunātha. In childhood, he studied grammar in a village named Devagrāma. After this he went to a village named Śaiyadābāda in the district of Mursīdābāda where he studied the bhakti-sāstras in the home of his guru. It was in Śaiyadābāda that he wrote three books while still undergoing his studies. These three books are Bhakti-rasāmṛta-sindhu-bindu, Ujjavala-nīlamanī-kiraṇa, and Bhāgavatāmṛta-kaṇā. A short time later, he renounced his household life and went to Vṛndāvana. There he wrote many books and commentaries.

After the disappearance of Śrīman Mahāprabhu and His eternal associates who had taken up residence in Vraja, the current of suddha-bhakti was flowing by the influence of three great personalities: Śrīnivāsa Ācārya, Narottama Ṭhākura, and Śyāmānanda Prabhu. Śrīla Viśvanātha Cakravartī Ṭhākura was fourth in the line of disciplic succession coming from Śrīla Narottama Ṭhākura.

One disciple of Śrīla Narottama Ṭhākura Mahāśaya was named Śrī Gaṅgā-Nārāyaṇa Cakravartī Mahāśaya. He lived in Bālūcara Gambhīlā within the district of Mursīdābāda. He had no sons and only one daughter, whose name was Viṣṇupriyā. Śrīla Narottama Ṭhākura had another disciple named Rāmakṛṣṇa Bhāṭṭācārya from the brāhmaṇa community of Vārendra, a rural community of West Bengal. The youngest son of Rāmakṛṣṇa Bhāṭṭācārya was named Kṛṣṇa-caraṇa. Śrī Gaṅgā-Nārāyaṇa accepted Kṛṣṇa-caraṇa as an adopted son. The disciple of Śrī Kṛṣṇa-caraṇa was Rādhā-ramaṇa Cakravartī, who was the spiritual master of Viśvanātha Cakravartī Ṭhākura.

In his commentary on Śrīmad-Bhāgavatam entitled Sārārtha-darśinī, at the beginning of the Rāsa-pañcādhyāya, five chapters describing Śrī Kṛṣṇa's rāsa-līlā, Viśvanātha Cakravartī Ṭhākura has written the following verse:

*śrī rāma-kṛṣṇa-gaṅgā-caraṇān natvā gurun urupremnaḥ
śrīla narottama nātha śrī gaurāṅga prabhuṁ naumi*

In this śloka the name Śrī Rāma refers to the spiritual master of Viśvanātha Cakravartī Ṭhākura, Śrī Rādhā-ramaṇa. The word Kṛṣṇa refers to his grand-spiritual master, parama-gurudeva, Śrī Kṛṣṇa-caraṇa. The name Gaṅgā-caraṇa refers to his great grand-spiritual master, parāpara-gurudeva, Śrī Gaṅgā-caraṇa. The name Narottama refers to his great-great grand-spiritual master, parama-parāpara-gurudeva, Śrīla Narottama Ṭhākura, and the word nātha refers to the spiritual master of Śrīla Narottama Ṭhākura, Śrī Lokanātha Gosvāmī. In this way, he is offering obeisances unto his guru-paramparā up to Śrīman Mahāprabhu.

The daughter of Śrīnivāsa Ācārya, Hemalatā Ṭhākuraṇī, was extremely learned and a great Vaiṣṇavī. She expelled an estranged disciple named Rūpa Kavirāja from the Gauḍīya Vaiṣṇava community. Since then Rūpa Kavirāja was known as atibāḍī in the Gauḍīya Vaiṣṇava community. He established his own concocted doctrine, opposed to the Gauḍīya Vaiṣṇava conclusions, that only a person in the renounced order of life could act as ācārya. He claimed that it was not possible for a householder to become a spiritual master. Completely disregarding the path of devotional rules and regulations (viddhi-

mārga), he propagated the path of spontaneous attraction (rāga-mārga) in an unrestrained and undisciplined manner. His opinion was that rāgānugā-bhakti could be practiced by smarāṇa (remembrance) alone, abandoning the practices of śravaṇa and kīrtana (hearing and chanting).

Fortunately, Śrīla Cakravartī Ṭhākura was present at that time. In his Sārārtha-darśinī commentary on the third canto of Śrīmad-Bhāgavatam, he refuted these false conclusions. The householder disciples in the disciplic succession of Nityānanda Prabhu's son, Virabhadra, and those who are descendants of the rejected sons of Advaita Ācārya award and accept the title of gosvāmī. Such action is completely improper according to the line of ācāryas. Śrī Cakravartī Ṭhākura refuted this idea of Rūpa Kavirāja. He proved that it was not incompatible for a qualified grhastha descendant of an ācārya to act as a spiritual master. But for unfit descendants of ācārya families who are greedy for disciples and wealth to adopt the name of gosvāmī is unlawful and contrary to the statements of śāstra. This he also proved. Therefore, although acting as an ācārya, he never used the title gosvāmī with his name. He did this just to instruct the foolish and unfit descendants of ācārya families of modern times.

When Śrīla Viśvanātha Cakravartī Ṭhākura was very old, he spent most of the time in a semi-conscious state, deeply absorbed in bhajana. At that time in the state of Jaipur, a debate broke out between the Gauḍīya Vaiṣṇavas and other Vaiṣṇavas who supported the doctrine of svakīyāvāda (marital love).

Jaya Singh the second was the king of Jaipur. The Vaiṣṇavas of the antagonistic camp lead Jaya Singh to believe that the worship of Śrīmatī Rādhikā along with Śrī Govinda Deva was not supported by śāstra. Their contention was that Śrīmatī Rādhikā's name was not mentioned anywhere in Śrīmad-Bhāgavatam or the Viṣṇu Purāṇa and that She was never legally married to Kṛṣṇa according to Vedic rituals. Another objection was that the Gauḍīya Vaiṣṇavas did not belong to a recognized line of disciplic succession or sampradāya. There are but four lines of Vaiṣṇava disciplic succession which have descended from time immemorial: the Śrī sampradāya, Brahma sampradāya, Rudra sampradāya, and Sanaka (Kumāra) sampradāya.

In the age of Kali the principal ācāryas of these four sampradāyas are respectively: Śrī Rāmānuja, Śrī Madhva, Śrī Viṣṇusvāmī, and Śrī Nimbādītya. The Gauḍīya Vaiṣṇavas were thought to be outside of these four sampradāyas and were not accepted as having a pure lineage. In particular the Gauḍīya Vaiṣṇavas did not have their own commentary on the Brahma-Sūtra. Therefore, they could not be accepted as a bona fide line of Vaiṣṇava disciplic succession.

At that time Mahārāja Jaya Singh, knowing the prominent Gauḍīya Vaiṣṇava ācāryas of Vṛndāvana to be followers of Śrīla Rūpa Gosvāmī, summoned them to Jaipur to take up the challenge with the Vaiṣṇavas from the line of Śrī Rāmānuja. Because he was very old and immersed in the transcendental bliss of bhajana, Śrī Cakravartī Ṭhākura sent his student, Gauḍīya Vaiṣṇava vedāntācārya mahā-mahopādhyāya (the great one among great teachers), paṇḍita-kula-mukuta (the crown of the assembly of learned scholars), Śrīpāda Baladeva Vidyābhūṣaṇa to Jaipur along with his disciple Śrī Kṛṣṇadeva, in order to address the assembly.

The caste gosvāmīs had completely forgotten their connection with the Madhva sampradāya. In addition to this they were disrespectful to the Vaiṣṇava Vedānta and created a great disturbance for the Gauḍīya Vaiṣṇavas. Śrīla Baladeva Vidyābhūṣaṇa, by his irrefutable logic and powerful śāstric evidence, proved that the Gauḍīya sampradāya was a pure Vaiṣṇava sampradāya coming in the line of Madhva. The name of this sampradāya is the Śrī Brahma-Madhva Gauḍīya Vaiṣṇava sampradāya. Our previous ācāryas like Śrīla Jīva Gosvāmī, Kavi Karṇapūra, and others accepted this fact. The Śrī Gauḍīya Vaiṣṇavas accept Śrīmad-Bhāgavatam as the natural commentary on the Vedānta-Sūtra. For this reason no separate commentary of Vedānta-Sūtra was written in the Gauḍīya Vaiṣṇava sampradāya.

In various Purāṇas the name of Śrīmatī Rādhikā is mentioned. She is the personification of the hlādinī (pleasure-giving) potency and the eternal beloved of Śrī Kṛṣṇa. In several places of the Śrīmad-Bhāgavatam and specifically in the tenth canto in connection with the description of Vraja-līlā, Śrīmatī Rādhikā is mentioned in a very concealed manner. Only rasika and bhāvuka bhaktas who are conversant with the conclusions of śāstra can understand this confidential mystery.

In the learned assembly in Jaipur, Baladeva Vidyābhūṣaṇa refuted all the arguments and doubts of the opposing party. He solidly established that the Gauḍīya Vaiṣṇavas were following in the line of disciplic succession descending from Madhva, as well as the authenticity of the worship of Rādhā-Govinda. The opposition was silenced by his presentation. Nonetheless, because the Gauḍīya Vaiṣṇava sampradāya did not have a commentary on Vedānta-Sūtra, the contesting party did not accept them as being a pure line of Vaiṣṇava disciplic succession.

Śrī Baladeva Vidyābhūṣaṇa then wrote the famous Gauḍīya commentary on the Brahma-Sūtra named Śrī Govinda Bhāṣya. Once again the worship of Śrī Rādhā-Govinda began in the temple of Śrī Govinda Deva, and the validity of the Śrī Brahma-Madhva Gauḍīya sampradāya was accepted. It was only on the authority of Śrī Cakravartī Ṭhākura that Śrī Baladeva Vidyābhūṣaṇa Prabhu was able to write the Śrī Govinda Bhāṣya and prove the connection of the Gauḍīya Vaiṣṇavas with the Madhva sampradāya. There should be no doubt in this regard. This accomplishment of Śrī Viśvanātha Cakravartī Ṭhākura done on behalf of the sampradāya will be recorded in golden letters in the history of Gauḍīya Vaiṣṇavism.

Śrīla Viśvanātha Cakravartī Ṭhākura describes a very striking event in his own book entitled Mantrārtha-dīpikā. Once while reading Śrī Caitanya-caritāmṛta, he came upon the verse quoted below (Madhya-līlā 21.125), which describes the meaning of the kāma-gāyatrī-mantra.

*kāma-gāyatrī-mantra rūpa, haya kṛṣṇera svarūpa,
sārdha-cabbiśa akṣara tāra haya
se akṣara 'candra' haya kṛṣṇe kari' udaya
trijagat kaila kāmamaya*

The kâma-gâyatrî-mantra is identical with Śrî Kṛṣṇa. In this king of mantras there are twenty-four and a half syllables and each syllable is a full moon. This aggregate of moons has caused the moon of Śrî Kṛṣṇa to rise and fill the three worlds with prema.

It is proved by the evidence of this verse that the kâma-gâyatrî-mantra is composed of twenty-four and a half syllables. But in spite of considerable thought, Śrî Viṣvanātha Cakravartî could not ascertain which syllable in the kâma-gâyatrî was considered a half-syllable. Although he carefully scrutinized grammar books, the Purāṇas, the Tantra, the śāstras dealing with drama (nāṭya) and rhetoric (alaṅkāra), and other scriptures, he found no mention anywhere of a half-syllable. In all these śāstras he found mention only of the vowels and consonants which make up the fifty letters of the alphabet. He found no evidence anywhere of a half-syllable.

In the Śrî Harināmāmṛta-vyākaraṇa, the grammar system composed by Śrî Jīva Gosvāmī, he found mention of only fifty letters in the section dealing with the names of the various groups of vowels and consonants (sañjñāpāda). By study of the arrangement of letters (mātrkā) in the Ātṛkānyāsa and other books, he found no mention anywhere of a half-syllable. In the Rādhikā-sahasra-nāma-stotra found in the Bṛhan-Nāradiya Purāṇa, one of the names of Vṛndāvanēsvarī Śrīmatī Rādhikā is given as Pacāsa-varna-rūpiṇī (one whose form is composed of fifty syllables).

Seeing this, his doubt only increased. He began to consider whether Kavirāja Gosvāmī might have made a mistake while writing. But there was no possibility of him committing any mistake. He was omniscient and thus completely devoid of the material defects of mistakes, illusion, and so on. If the fragmented letter 't' (the final letter of the kâma-gâyatrî-mantra) is taken as a half-syllable, then Kṛṣṇadāsa Kavirāja Gosvāmī would be guilty of the fault of disorder, for he has given the following description in Caitanya-caritāmṛta (Madhya-līlā 21.126-128):

*sakhi he! kṛṣṇa-mukha-dvija-rāja-rāja
kṛṣṇa-vapu simhāsane, vasi' rājya-śāsane
kare saṅge candrera samāja
dui gaṇḍa sucikkāṇa, jini' maṇi-sudarpana,
sei dui pūrṇa-candra jāni
lalāṭe aṣṭamī-indu, tāhāte candana-bindu,
sei eka pūrṇa-candra māni
kara nakha cāndera hāṭa vamsī upara kare nāṭa
tāra gīta muralīra tāna
pada nakha candra-gaṇa tale kare sunartana
nūpurerā dhvani yāra gāna*

In these lines, Śrî Kṛṣṇadāsa Kavirāja Gosvāmī has described the face of Śrî Kṛṣṇa as the first full moon. His two cheeks are both considered as full moons. The dot of sandalwood on the upper portion of His forehead is considered as the fourth full moon, and the region of the forehead below the dot of sandalwood is the moon of aṣṭamī or, in other words, a half moon. According to this description, the fifth syllable is a half-syllable. If the fragmented 't', which is the final letter of the mantra, is taken as a half-syllable, then the fifth syllable could not be a half-syllable.

Śrīla Viṣvanātha Cakravartî Ṭhākura fell into a dilemma because he could not decipher the half-syllable. He considered that if the syllables of the mantra would not reveal themselves, then neither would it be possible for the worshipful deity of the mantra to manifest to him. He decided that since he could not obtain audience of the worshipful deity of the mantra, it would be better to die. Thinking thus, he went to the bank of Rādhā-Kuṇḍa at night with the intent of giving up his body.

After the second period (prahara) of the night had passed, he began to doze off when suddenly, Śrî Vṛṣabhānu-nandini, Śrīmatī Rādhikā, appeared to him. She very affectionately said, "O Viṣvanātha! O Hari Vallabha! Do not lament! Whatever Śrî Kṛṣṇadāsa Kavirāja has written is the absolute truth. By my grace, he knows all the inner sentiments of my heart. Do not maintain any doubt about his statements. The kâma-gâyatrî is a mantra to worship Me and my dear beloved (prāṇa-vallabha). We are revealed to the devotee by the syllables of this mantra. No one is capable of knowing us without My grace. The half-syllable is described in the book known as Varṇā Gamabhāsvat. After consulting this book, Śrî Kṛṣṇadāsa Kavirāja determined the actual identity of the kâma-gâyatrî. You should examine this book and then broadcast its meaning for the benefit of faithful persons."

After hearing this instruction from Vṛṣabhānu-nandini Śrīmatī Rādhikā Herself, Viṣvanātha Cakravartî Ṭhākura suddenly arose. Calling out, "O Rādhē! O Rādhē!" he began to cry in great lamentation. Thereafter, upon regaining his composure, he set himself to carrying out Her order.

According to the indication of Śrīmatī Rādhikā regarding the determination of the half-syllable, the letter 'vi' which is preceded by the letter 'ya' in the mantra is considered as a half-syllable. Apart from this, all other syllables are full syllables or full moons.

By the mercy of Śrīmatī Rādhikā, Śrīla Viṣvanātha Cakravartî Ṭhākura became acquainted with the meaning of the mantra. He obtained the direct audience of his worshipful deity, and by means of his internal perfected spiritual body (siddha-deha), he was able to participate in the Lord's nitya-līlā as an eternal associate. After this, he established the deity of Śrî Gokulananda on the bank of Rādhā-Kuṇḍa. While residing there, he experienced the sweetness of the eternal pastimes of Śrî Vṛndāvana. It was at this time that he wrote his Sukhavarttini commentary on Ānanda-vṛndāvana-campū, a book written by Śrīla Kavi Karṇapūra.

*rādhāparastīra-kuṭīra-varttinaḥ
prāptavya-vṛndāvana cakravarttinaḥ*

*ānanda campū vivṛti pravarttinaḥ
sānto-gattir me sumahā-nivarttinaḥ*

In old age, Viśvanātha Cakravartī Ṭhākura spent most of his time in a semi-conscious state, deeply absorbed in bhajana. His principal student, Baladeva Vidyābhūṣana, took over the responsibility of teaching the śāstras.

Re-establishment of the Doctrine of Parakīyāvāda

Because of a slight decline in influence of the Six Gosvāmīs in Śrī Vṛndāvana Dhāma, a controversy arose regarding the doctrines of svakīyāvāda, marital love, and parakīyāvāda, paramour love. To dispel the misconceptions regarding svakīyāvāda, Śrīla Viśvanātha Cakravartī Ṭhākura wrote two books named Rāga-vartma-candrikā and Gopī-premāmṛta which are wonderfully filled with all the conclusions of śāstra. Thereafter, in his Ānanda-candrikā commentary on the 'laghutvam atra'* verse of Ujjvala-nīlamaṇi (1/21), he soundly refuted the theory of svakīyāvāda by śāstric evidence and irrefutable arguments and established the conception of parakīyā. In his Sārārtha-darśinī commentary on Śrīmad-Bhāgavatam, he gave strong support to the parakīyā bhāva.

It is said that at the time of Śrīla Viśvanātha Cakravartī Ṭhākura there were some paṇḍitas who opposed him in regard to the worship in the mood of parakīyā. But by his deep scholarship and irrefutable logic he defeated them. On account of this, the paṇḍitas resolved to kill him. Śrīla Viśvanātha Cakravartī Ṭhākura used to go out in the early morning before dawn to perform parikramā of Śrī Vṛndāvana Dhāma. They formulated a plan to kill him at that time in some dense, dark grove.

The full verse from Ujjvala-nīlamaṇi is as follows:

*laghutvam atra yat proktaṁ tat tu prākṛta nāyake
na kṛṣṇe rasa niryāsa svādārtham avatāriṇi*

Whatever fault or impropriety has been pointed out (in other rasa-śāstras) in regards to the love of paramours applies to ordinary worldly lovers and not to Śrī Kṛṣṇa, for He is the taster of the liquid essence of rasa and the source of all incarnations. (In other words, the Lord's incarnations are the controllers of religion and irreligion and never subjected to their control. How then can Śrī Kṛṣṇa be subjected to such codes when He is the source of all incarnations?)

While performing parikramā, Viśvanātha Cakravartī Ṭhākura came upon the grove where the adversaries desired to kill him. But suddenly they looked and saw that he was no longer there. In his place, they saw a beautiful young Vrajavāsī girl picking flowers along with two or three of her friends. The paṇḍitas inquired from the girl, "Dear Child! Just a moment ago a great devotee was approaching here. Where did he go? Did you happen to see him?" The girl replied, "I saw him, but I don't know where he went."

Seeing the astonishing beauty of the girl, her sidelong glancing, her graceful feminine manner, and gentle smiling, the paṇḍitas became captivated. All the impurity in their minds was vanquished and their hearts became soft. On being requested by the paṇḍitas to introduce herself the girl said, "I am a maidservant of Svāmīnī Śrīmatī Rādhikā. She is presently at Her mother-in-law's home at Yāvaṭa. She sent me to pick flowers." Saying this, she disappeared, and in her place, they saw Śrīla Viśvanātha Cakravartī Ṭhākura once again. The paṇḍitas fell at his feet and prayed for forgiveness. He forgave them all.

Many such astonishing events are heard in the life of Śrī Cakravartī Ṭhākura. In this way he refuted the theory of svakīyā-vāda and established the truth of pure parakīyā. This work of his is of great importance for the Gauḍīya Vaiṣṇavas.

Śrīla Viśvanātha Cakravartī Ṭhākura not only protected the integrity of the Śrī Gauḍīya Vaiṣṇava dharma, but he also re-established its influence in Śrī Vṛndāvana. Anyone who evaluates this accomplishment of his is sure to be struck with wonder by his uncommon genius. The Gauḍīya Vaiṣṇava ācāryas have composed the following verse in praise of his extraordinary work:

*viśvasya nātharūpo 'sau bhakti vartma pradarśanāt
bhakta-cakre varttitatvāt cakravartty ākhyayā bhavat*

Because he indicates the path of bhakti, he is known by the name Viśvanātha, the Lord of the universe, and because he always remains in the assembly (cakra) of pure devotees, he is known by the name Cakravartī (he around whom a circle or assembly turns).

In the year 1676 Śakābda, on the fifth day of the light phase of the moon of the month of Māgha (January-February), at approximately one hundred years of age, while absorbed in an internal condition in Śrī Rādhā-Kuṇḍa, he entered into aprakaṭa (unmanifest) Vṛndāvana. Even today his samādhi can be found just next to the temple of Śrī Gokulānanda in Śrī Dhāma Vṛndāvana.

Following in the footsteps of Śrīla Rūpa Gosvāmī, he composed abundant transcendental literatures about bhakti and thus established the inner heart's longing of Śrīman Mahāprabhu in this world. He also refuted various faulty conclusions, opposed to the genuine following of Śrī Rūpa Gosvāmī (rūpānuga). He is thus revered in Gauḍīya Vaiṣṇava society as an illustrious ācārya and as an authoritative mahājana. He is renowned as a great transcendental philosopher, poet, and rasika-bhakta. A Vaiṣṇava composer of verse named Kṛṣṇa dāsa has written the following lines at the conclusion of his translation of Śrīla Cakravartī Ṭhākura's book Mādhurya-kādambinī:

*mādhurya kādambinī grantha jagata kaila dhanya
cakravartī mukhe vaktā āpani śrī kṛṣṇa caitanya
keha kahena cakravartī śrī rūpera avatāra
kaṭhina ye tattva sarala karite pracāra
ohe guṇa-nidhi śrī viśvanātha cakravartī
ki jāniba tomāra guṇa muṇi mūḍha mati*

Śrīla Viśvanātha Cakravartī Ṭhākura has benedicted the whole world by writing the book Mādhurya-kādambinī. In reality, Śrī Kṛṣṇa Caitanya Mahāprabhu is the speaker of this book. He has spoken it through the mouth of Śrī Cakravartī. Some people say that Śrī Cakravartī Ṭhākura is an incarnation of Śrīla Rūpa Gosvāmī. He is very expert in the art of describing extremely complex truths in an easily understandable manner. O ocean of mercy, Śrī Viśvanātha Cakravartī Ṭhākura! I am a great fool. Kindly reveal the mystery of your transcendental qualities in my heart. This is my prayer at your lotus feet.

Among Gauḍiya Vaiṣṇava ācāryas, there are very few who wrote as many books as Śrīla Cakravartī Ṭhākura. Even today the following proverb is quite famous amongst the Vaiṣṇavas regarding his three books:

kiraṇa-bindu-kaṇā, ei tīna niye vaiṣṇava paṇā

These three books, Ujjvala-nīlamanī-kiraṇa, Bhakti-rasāmṛta-sindhu-bindu, and Bhāgavatāmṛta-kaṇā, are taken by the Vaiṣṇavas as their wealth.

A list is given below of his books, commentaries, and prayers which form a storehouse of incomparable wealth of Gauḍiya Vaiṣṇava bhakti literature.

(1) Vraja-riti-cintāmaṇi, (2) Camatkāra-candrikā, (3) Prema-samputam (Khaṇḍa-kāvya— a poetic work which displays only partial characteristics or ornamentation of poetry), (4) Gītāvalī, (5) Subodhinī (commentary on Alaṅkāra-kaustubha), (6) Ānanda-candrikā (commentary on Ujjvala-nīlamanī), (7) commentary on Śrī Gopāla Tāpanī, (8) Stavāmṛta-laharī (Waves of Nectarine Prayers, included in which are the following) (a) Śrī Guru-tattvāṣṭakam, (b) Mantra-dātr-guror-aṣṭakam, (c) Parama-guror-aṣṭakam, (d) Parāpara-guror-aṣṭakam, (e) Parama-parāpara-guror-aṣṭakam, (f) Śrī Lokanāthāṣṭakam, (g) Śrī Śācinandanāṣṭakam, (h) Śrī Svarūpa-caritāmṛtam, (i) Śrī Svapna-vilās-āmṛtam, (j) Śrī Gopāla Devāṣṭakam, (k) Śrī Madana-mohan-aṣṭakam, (l) Śrī Govindāṣṭakam, (m) Śrī Gopināthāṣṭakam, (n) Śrī Gokulānandāṣṭakam, (o) Svayaṁ-bhagavad-aṣṭakam, (p) Śrī Rādhā-Kuṇḍāṣṭakam, (q) Jagan-mohanāṣṭakam, (r) Anurāga-vallī, (s) Śrī Vṛndā Devyāṣṭakam, (t) Śrī Rādhikā-dhyānamṛtam, (u) Śrī Rūpa-cintāmaṇiḥ, (v) Śrī Nandīśvarāṣṭakam, (w) Śrī Vṛndāvanāṣṭakam, (x) Śrī Govardhanāṣṭakam, (y) Śrī Sankalpa-kalpa-drumaḥ (z) Śrī Nikuṅja-virudāvalī (Virut-kāvya—laudatory poetry), (aa) Surata-kathāmṛtam, (bb) Śrī Śyāma-Kuṇḍ-āṣṭakam, (9) Śrī Kṛṣṇa-bhāvanāmṛtam, (10) Śrī Bhāgavatāmṛta-kaṇā, (11) Śrī Ujjvala-nīlamanī-kiraṇa, (12) Śrī Bhakti-rasāmṛta-sindhu-bindu, (13) Rāga-vartma-candrikā, (14) Aiśvarya-kādambinī (unavailable), (15) Śrī Mādhurya-kādam-binī, (16) commentary on Śrī Bhakti-rasāmṛta-sindhu, (17) commentary on Dāna-keli-kaumudī, (18) commentary on Śrī Lalita-mādhava-nāṭaka, (19) commentary on Śrī Caitanya-caritāmṛta (incomplete), (20) commentary on Brahma-Samhitā, (21) Sārārtha-varṣiṇī commentary on Śrīmad Bhagavad Gītā, and (22) Sārārtha-darśinī commentary on Śrīmad-Bhāgavatam.

My most revered Śrī Gurudeva, aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja was a guardian of the Śrī Gauḍiya sampradāya and founder-ācārya of the Śrī Gauḍiya Vedānta Samiti as well as the Gauḍiya-mathas established under its auspices. Aside from publishing his own books, he republished the books of Śrīla Bhaktivinoda Ṭhākura and other previous ācāryas in the Bengali language. Today, by his heartfelt desire, enthusiastic blessings, and causeless mercy, Jaiva Dharma, Śrī Caitanya-śikṣāmṛta, Śrī Caitanya Mahāprabhura Śikṣā, Śrī Śikṣāṣṭaka, and other books have been printed in Hindi, the national language of India. Gradually other books are being published.

The present day head and ācārya of the Śrī Gauḍiya Vedānta Samiti, my most revered godbrother, parivrājakācārya Śrī Śrīmad Bhaktivedānta Vāmana Mahārāja is deeply immersed in transcendental knowledge and is a very dear, intimate servant of the lotus feet of our Śrī Guru. I humbly pray at his lotus feet that he may bless me by presenting this precious book, Śrī Bhakti-rasāmṛta-sindhu-bindu, into the lotus hands of our Śrīla Guru-deva and thus fulfill his inner heart's longing.

I have complete faith that those who are possessed of yearning for bhakti and especially the sādhakas of rāgānugā-bhakti who are captivated by vraja-rasa will receive this book with great reverence. Faithful persons who study this book will obtain qualification to enter into the wealth of prema of Śrī Caitanya Mahā-prabhu.

Finally, I pray at the lotus feet of my most revered Śrīla Gurudeva, the condensed personification of the Lord's compassion, that he may pour down a shower of abundant mercy upon me, by which I may obtain more and more eligibility to engage in the service of his inner heart's longing. This is our humble prayer at his lotus feet which bestow Kṛṣṇa-prema.

Akṣaya Trtīyā
(Third day of the bright half of Vaiśākha)
510 years after the appearance
of Lord Gaurāṅgā (Gaurābda)
(1918 by the Indian calendar)
20th. April, 1996

An aspirant for a particle of mercy

of Śrī Hari, Guru, and Vaiṣṇavas,
humble and insignificant,

Tridaṇḍi Bhikṣu Śrī Bhaktivedānta Nārāyaṇa

Introduction

This book has been made possible only by the guidance, inspiration, and causeless mercy of my beloved śikṣā guru, om viṣṇu-pāda paramahaṁsa parivrājakācārya aṣṭottara-ṣaṭṭa Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja. Although I am thoroughly unfit for the grave task of translating the books of our Gauḍīya Vaiṣṇava ācāryas into English, I have taken it up by his will. He has a strong desire to distribute the invigorating fruit of Vraja bhakti which has been preserved for all Gauḍīya Vaiṣṇavas in the books of Śrīla Rūpa Gosvāmī, Śrī Raghunātha Dāsa Gosvāmī, Śrīla Viṣvanātha Cakravartī Ṭhākura, Śrīla Bhaktivinoda Ṭhākura and other rūpānuga ācāryas. It is only by his direction that we have now presented in English books like Śrī Śikṣāṣṭaka, Veṇu-gīta, Manaḥ Śikṣā, and this book Śrī Bhakti-rasāmṛta-sindhu-bindu. I pray at his lotus feet that he may be pleased with this humble offering.

Śrī Bhakti-rasāmṛta-sindhu-bindu, a drop from the nectarine ocean of bhakti-rasa, is a brief summary of the essential topics from Śrī Bhakti-rasāmṛta-sindhu. It consists of twenty-seven śloka, some of which were taken from Bhakti-rasāmṛta-sindhu and some which were written by Śrīla Viṣvanātha Cakravartī Ṭhākura in Sanskrit. Śrīla Gurudeva has given an illuminating translation of these śloka into Hindi. His translation and commentary is named Śrī Bindu-vikāśinī-vṛtti or the commentary which reveals the meaning of Śrī Bhakti-rasāmṛta-sindhu-bindu. In this commentary he has expanded the subject matter by including Śrīla Cakravartīpāda's purports to the verses taken from Bhakti-rasāmṛta-sindhu. He has drawn additional material from Bhakti-rasāmṛta-sindhu and relevant verses from Śrīmad-Bhāgavatam, Śrī Caitanya-caritāmṛta, Śrī Hari-bhakti-vilāsa, Śrī Bhakti-sandarbhā, and other śāstras. He has also made very significant comments to facilitate comprehension of the subject matter. These comments are distinct from his Vikāśinī-vṛtti and are identified in this book simply as 'Comment.'

This book is a translation of Śrīla Gurudeva's Hindi edition. The subject matter has been enlarged still further by adding many portions from Bhakti-rasāmṛta-sindhu. The entire book has been arranged to fit the pattern of Bhakti-rasāmṛta-sindhu, enabling the reader to see how the twenty-seven verses of Śrīla Cakravartīpāda's book relate to its source book. Thus the genius of Śrīla Viṣvanātha Cakravartī Ṭhākura is revealed. He very succinctly summarized every wave of the four divisions of the original book. The twenty-seven śloka are easily identified in this book both from the table of contents and from the title pages which appear at the beginning of each of the four divisions of the book. The expansion and design of this book was done very carefully under the supervision of Śrīla Gurudeva. He gave his time freely to explain many subtle intricacies of the book and always encouraged me to penetrate deeply into the subject. I am eternally indebted to him for this, and I pray that this book reflects the mood that he himself embodies. I am confident that the fruit of this work will be appreciated by devotees who are eager to taste a drop from the ocean of bhakti-rasa.

I owe an incalculable debt to my dear friend and spiritual guide Śrīmān Satyanārāyaṇa dāsa for all the help that he has given me in understanding Bhakti-rasāmṛta-sindhu. Four years of preparation by thoroughly studying three different editions of Bhakti-rasāmṛta-sindhu have gone into the presentation of this book. During that time, I met with him almost on a weekly basis to raise questions I had on many points of the book. Whatever understanding I now have is largely due to his mercy. I offer my daṇḍavat prāṇāma at his feet and pray that he will continue to be kind to me.

I am grateful to Śrī Tīrthapada dāsa Ādhikārī for his exceptional editing work. He offered many valuable suggestions and raised penetrating questions that enabled me to go more deeply into the topics and explain things with greater clarity. I am grateful to Śrī Prema-vilāsa dāsa Ādhikārī for his constant encouragement, for providing the layout and design, and for overseeing all other aspects of the book. I would also like to thank Śrīpāda B.V. Tripurārī Svāmī for his generous contribution toward the printing cost of this book. I pray that the mercy of Śrī Śrī Guru Gaurāṅga and Gāndharvikā-Gīrdhārī be upon them all.

Lastly I offer repeated daṇḍavat prāṇāma at the feet of Śrīmān Premānanda dāsa Brahmācārī and Śrīmān Navīna-kṛṣṇa dāsa Brahmācārī. They are two dear friends who are confidential servants of Śrīla Gurudeva. I always keep them close at heart, and it is by their mercy that I am able to offer any service to his lotus feet. I pray that they be merciful upon me and offer this book into the lotus hands of Śrī Śrīla Gurudeva.

An aspirant for the service of the
lotus feet of Śrī Guru and Vaiṣṇavas,

Navadvīpa dāsa

Waves of Bhakti-rasāmṛta-sindhu
The ocean of the nectar of Bhakti-rasa

Pūrva-vibhāga (Eastern division)

Bhagavad-bhakti-bheda-nirūpakah (Divisions of Bhagavad-bhakti)

- First wave—Sāmānya-bhakti (General characteristics of Bhakti)
Second wave—Sādhana-bhakti (Bhakti in the stage of cultivation)
Third wave—Bhāva-bhakti (Bhakti in the budding stage of Ecstatic love)
Fourth wave—Prema-bhakti (Bhakti in the mature stage of Ecstatic love)

Dakṣiṇa-vibhāga (Southern division)

Sāmānya-bhagavad-bhakti-rasa-nirūpakah (General characteristics of bhagavad-bhakti-rasa)

- First wave—Vibhāva (The causes of tasting Bhakti-rasa)
Second wave—Anubhāva (External symptoms of ecstasy)
Third wave—Sāttvika-bhāva (Symptoms of ecstasy arising from Sattva)
Fourth wave—Vyabhicārī-bhāva (Internal transitory emotions)
Fifth wave—Sthāyībhāva (Permanent or dominant emotions)

Paścima-vibhāga (Western division)

Mukhya-bhakti-rasa-nirūpakah (Primary divisions of Bhakti-rasa)

- First wave—Śānta-bhakti-rasa (Tranquility)
Second wave—Prīta-bhakti-rasa (Servitude)
Third wave—Preya-bhakti-rasa (Friendship)
Fourth wave—Vātsalya-bhakti-rasa (Parental affection)
Fifth wave—Madhura-bhakti-rasa (Conjugal love)

Uttara-vibhāga (Northern division)

Gauṇa-bhakti-rasa-nirūpakah (Secondary divisions of Bhakti-rasa)

- First wave—Hāsya-bhakti-rasa (Laughter)
Second wave—Adbhuta-bhakti-rasa (Astonishment)
Third wave—Vīra-bhakti-rasa (Heroism)
Fourth wave—Karuṇa-bhakti-rasa (Compassion)
Fifth wave—Raudra-bhakti-rasa (Anger)
Sixth wave—Bhayānaka-bhakti-rasa (Fear)
Seventh wave—Vibhatsa-bhakti-rasa (Disgust)
Eighth wave—Rasānām-maitrī-vaira-sthiti (Compatible and incompatible Rasas)
Ninth wave—Rasābhāsa (Semblance of Rasa)

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**Pūrva-vibhāga (Eastern Division)
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Śloka 13

Śrī Śrī Guru-Gaurāṅgau Jayataḥ

First Wave—Sāmānya-bhakti
General Characteristics of Bhakti

Maṅgalācaraṇam

*akhila-rasāmṛta-mūrtiḥ prasṛmāra-
rucir-uddha-tārakā-pāliḥ
kalita-śyāmā-lalito
rādhā-preyān vidhur jayati*

The supreme benefactor of all devotees, Śrī Śrī Rūpa Gosvāmī, composed the above śloka as the maṅgalācaraṇa or invocation verse to his unprecedented book named Śrī Bhakti-rasāmṛta-sindhu, which manifested from the treasury of the divine lotus of his heart. This sacred book named Bhakti-rasāmṛta-sindhu-bindu, written by Śrī Śrīla Viśvanātha Cakravartī Ṭhākura, is also begun with the same maṅgalācaraṇa śloka composed by Śrīla Rūpa Gosvāmī. The meaning of this verse is as follows:

“Let there be all glory to the omnipotent Lord Śrī Kṛṣṇa Candra who is endowed with all excellence and who is the personification of transcendental bliss characterised by the twelve forms of rasa—five primary (mukhya rasa—śānta, dāsyā, sakhyā, vātsalyā, and madhura) and seven secondary (gauṇa rasa—laughter, wonder, compassion, anger, fear, heroism, and disgust). By the radiance of His limbs which is spreading in all directions, He has brought under His control the yūtheśvarīs or leaders of the various groups of gopīs, named Tārakā (vipakṣā—representing a rival group to that of Śrī Rādhā) and Pālī (tatasthā pakṣā—representing a neutral group). He has made Śyāmālā (suhṛta pakṣā—representing a friendly group) and Lalitā (svapakṣā—belonging to Rādhikā’s own group) His very own, and He is the most beloved of Śrīmatī Rādhikā (Rādhā-preyān). That is, being under the control of the prema of Śrīmatī Rādhikā, who is the embodiment of the mahābhāva of all the yūtheśvarīs, He is always intently absorbed in inspiring Her love.”

(1) Uttamā-bhakti

*anyābhilāṣitā śūnyam
jñāna-karmādy anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanām bhaktir uttamā
asyārthaḥ—anyābhilāṣa jñāna-karmādi-rahitā śrī kṛṣṇam
uddiśyānukūlyena kāya-vān-manobhir yāvati kriyā sā bhaktiḥ*

The cultivation of activities which are meant exclusively for the pleasure of Śrī Kṛṣṇa, or in other words the uninterrupted flow of service to Śrī Kṛṣṇa, performed through all endeavors of the body, mind, and speech, and through the expression of various spiritual sentiments (bhāvas), which is not covered by jñāna (knowledge aimed at impersonal liberation) and karma (reward-seeking activity), and which is devoid of all desires other than the aspiration to bring happiness to Śrī Kṛṣṇa, is called uttamā-bhakti, pure devotional service. (Brs 1.1.11)

Śrī Cakravartīpāda’s Sanskrit Commentary

atha tasyā lakṣaṇam vadanveva grantham ārabhate,—anyeti. yathā kriyā-śabdena dhātv artha mātram ucyate, tathātrānu-śīlana-śabdenāpi dhātv artha mātram ucyate. dhātva arthaś ca dvidvidhaḥ—pravṛtti-nivṛtṭy ātmakaḥ. tatra pravṛtṭy ātmaka dhātv arthaś tu kāya-vān-mānasīya tat tac ceṣṭā rūpaḥ. nivṛtṭy ātmaka-dhātv arthaś ca pravṛtṭi bhinnāḥ, prīti-viśādātma mānasāḥ tat tad bhāva rūpaś ca, sa ca vakṣyamāṇa rati premādi sthāyi bhāva rūpaś ca, sevā-nāmāparādhānam udbhavābhāva kārītety ādi vacana-vyañjitaḥ-sevā-nāmāparādhādy abhāva rūpaś ca. tad evam sati kṛṣṇa-sambandhi kṛṣṇārtham vā ’nuśīlanam iti tat sambandha mātrasya tad arthasya vā vivakṣitatvād guru-pādāśrayādau, bhāva rūpasyāpi kroḍhikṛtatvād ratyādi-sthāyini vyabhicāribhāveṣu ca nāvṛtṭiḥ. etac ca kṛṣṇa-tad-bhaktā kṛpayaiva labhyam śrī bhagavataḥ svarūpa-śakti-vṛtṭi rūpam api kāyādi-vṛtṭi tādātmyenāvīr-bhūtam iti jñeyam. agre tu spaṣṭi karisyate. kṛṣṇa-śabdaś cātra svayam bhagavataḥ kṛṣṇasya tad rūpāṇām cānyeṣām avatārāṇām grāhakaḥ. tāratamyam agre vivecanīyam.

tatra bhakti svarūpatā siddhy arthaṁ viśeṣaṇam āha— ānu-kūlyeneti, prātikūlye bhaktivāprasiddheḥ. ānukūlyān-coddeśyāya śrī kṛṣṇāya rocamānā pravṛttir ity ukte lakṣaṇe 'tivyāptir avyāptiś ca. tad yathā—asura-karṭka-prahāra rūpānuśīlanam yuddha-rasaḥ utsāha-ratiḥ śrī kṛṣṇāya rocate. yathoktam prathama skandhe (S.B. 1.13.40)—manasvinām iva san saṁprahāra iti. tathā śrī kṛṣṇam viḥāya dugdha rakṣārtham gatāyāḥ yaśodāyās tāḍṣānuśīlanam śrī kṛṣṇāya na rocate. yathoktam śrī daśame (S.B. 10.9.6)—sañjātakopaḥ sphurit-āruṇā-dharam iti. tathā ca tatra tatrātivāpty avyāpteś ca vāraṇāya-ṭānukūlyānām pratikūlyā śūnyatvam eva vivakṣaṇīyam. evaṁ satyasureṣu dveṣa rūpa prātikūlyā sattvān nātivāptiḥ. evaṁ yaśodāyāḥ prātikūlyābhāvān nāvyaṅgīti iti bodhyam.

etena viśeṣaṇāyānukūlyasyaiva bhaktitvam astu. bhakti sāmānyasyaiva kṛṣṇāya rocamānatvād viśeṣyāyānuśīlana-padasya vaiyarthīyam ity api śāṅkā nirastā. tāḍṣa prātikūly-ābhāva mātrasya ghaṭe 'pi sattvāt.

uttamātva siddhy-arthaṁ viśeṣaṇa dvayam āha—anyābhilāṣitā-śūnyam ityādi. katham bhūtam anuśīlanam? anyasmin bhakty ātirikte phalatenābhilāṣa śūnyam—'bhaktyā sañjātayā bhaktyā' (S.B. 11.3.31) ity ekādaśokter bhakty uddesaḥ bhakti karaṇam ucitam evetyato 'nyasmin khalu bhakty ātirikta iti. yathātrānyābhilāṣa-śūnyatvam viḥāyānyābhilāṣitā śūnyam iti svābhāvārthaka-tācchīlyā pratyayena kasyacid bhaktasya kadācid akasmāt maraṇa saṅkaṭe prāpte—he bhagavan bhaktam mām etad vipatte sakāśād rakṣeti kāḍācitkābhilāṣa sattve 'pi na kṣatiḥ. yatas tasya vaivaśya hetuka-svābhāva-viparyayaṇaiva tāḍṣ-ābhilāṣo na tu svābhāvika iti bodhyam.

punaḥ kīḍṣam? jñāna karmādy anāvṛtam—jñānamatra nirbheda brahmānusandhānam na tu bhajānīya-tattvānusandhānam api tasyāvāśyaṇaḥ pratyavāt. karma—smṛttam nitya-naimittikādi na tu bhajānīya-paricaryādi tasya tad anuśīlana rūpatvāt. ādi śabdena phalgu vairāgya yoga sāṅkhyābhyāsādayastair anāvṛtam na tu śūnyam ity arthah. tena ca bhakty āvarakāṇām eva jñāna karmādinām niśedho 'bhīpretaḥ. bhakty āvarakatvam nāma vidhī śāsanān nitya karmākaraṇe pratyavāyādi bhayāc-chraddhayā kriyamāṇatvam tathā bhaktyādi rūpeṣṭa sādhanatvāc-chraddhayā kriyamāṇatvaṁ ca. tena loka saṅgra-hārthama śraddhayā pītrādi śraddhāṅgam kūrvaṭam mahānu-bhāvānām suddha bhaktāu nāvyaṅgīti. atra śrī kṛṣṇānuśīlanam kṛṣṇa bhaktir iti vaktavye bhagavac-chāstreṣu kevalasya bhakti śabdasya tatraiva viśrāntir ity abhiprāyāt tathoktam.

Śrī Bindu-vikāśinī-vṛtti

Illumination of the meaning of Śrī Bhakti-rasāmṛta-sindhu-bindu

namaḥ om viṣṇupādāya gaura-preṣṭhāya bhūtale
śrī śrīmad bhakti prajñāna keśava iti nāmine

atimartya caritrāya svāśritānāṅca pāline
jīva-duḥkhe sadārttāya śrī nāma-prema dāyine

viśvasya nātha-rūpo 'sau bhakti-vartma-pradarśanāt
bhakta-cakre varttitatvāt cakravarty-ākhyayā bhavat

śrī caitanya mano 'bhīṣṭam sthāpitam yena bhūtale
svayam rūpaḥ kadā mahyam dadāti sva-padāntikam

vāñchā kalpatarubhyaś ca kṛpā sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ

namo mahā-vadānyāya kṛṣṇa-prema pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāme gaura tvīṣe namaḥ

Let me first of all offer repeated obeisances at the lotus feet of my spiritual master, nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī, Śrī Rūpa Gosvāmī, who is the eternal associate of Lord Gaurāṅga, all the spiritual masters who are following in the line of Śrī Rūpa Gosvāmī, and Śrī Śrī Gaurāṅga Gāndharvikā Giridhārī, Śrī Śrī Rādhā- Vinoda-bihārī. Praying for their causeless mercy and blessings, this insignificant and lowly person is beginning the translation and commentary named Śrī Bindu-vikāśinī-vṛtti of this sacred book Śrī Bhakti-rasāmṛta-sindhu-bindu written by the supreme teacher among the followers of Śrī Rūpa Gosvāmī (rūpānugas), Śrī Viśvanātha Cakravartī Ṭhākura.

Symptoms of Uttamā-bhakti

We are beginning hereafter by enumerating the symptoms of uttamā-bhakti. The symptoms of uttamā-bhakti, as described in the above verse, are of two kinds: (1) svarūpa-lakṣaṇa (intrinsic characteristics), and (2) taṭastha-lakṣaṇa (extrinsic characteristics). The svarūpa-lakṣaṇa is described in the second line of the verse—ānukūlyena kṛṣṇānuśīlanam bhaktir uttamā: uttamā-bhakti involves the cultivation of activities favorable to Śrī Kṛṣṇa. This is said to be the svarūpa-lakṣaṇa of uttamā-bhakti because it acquaints us with the inherent nature or svarūpa of bhakti.

The taṭastha-lakṣaṇa is described in the first line of the verse—anyābhilāṣitā-śūnyam jñāna-karmādy anāvṛtam:

uttamā-bhakti is devoid of all desires other than to please Śrī Kṛṣṇa, and it is not covered by jñāna and karma. This is called the tatastha-lakṣaṇa because it defines those characteristics which are not part of the nature of bhakti.

Svarūpa-lakṣaṇa—Intrinsic Characteristics

Anuśīlanam—Constant cultivation

Here the svarūpa-lakṣaṇa of uttamā-bhakti will be described beginning with kṛṣṇānuśīlanam. Just as all the various meanings of the verbal roots (dhātus), or in other words the constituent parts of words, can be understood by the ideas they express when applied as verbs (kriyā), all the meanings of this verbal root śīlana, constant study or practice, may be known by the word anuśīlana, that is constant practice or cultivation.

There are two meanings of any verbal root or dhātu: ceṣṭā-rūpa (in every verbal root some activity is implied) and bhāva-rūpa (inherent in every action, or accompanying every action, there is some particular sentiment). The meaning of ceṣṭā-rūpa is also of two kinds: (1) sādhana-rūpa—endeavors in the stage of sādhana leading to the manifestation of bhāva (comprising both vaidhī and rāgānugā-sādhana), and (2) kārya-rūpa—endeavors which manifest as effects upon attainment of the stage of bhāva, or in other words the anubhāvas of bhāva-bhakti. Included within this category are the eight sāttvika-bhāvas, such as crying and standing of the hairs on end, and the anubhāvas such as singing and dancing. All these effects (anubhāvas) are expressions arising from the mind which is constituted of viśuddha-sattva.

Sādhana-rūpa is further divided into two parts: pravṛtti-mūlaka or that which is based on performance of positive action, and nivṛtti-mūlaka or that which is based on avoidance of negative action.

The aspect of the verbal root which deals with the performance of positive action refers to favourable endeavors undertaken with the body (kāyika), mind (mānasika), and speech (vācika). The aspect of the verbal root which involves the avoidance of negative action is different in meaning from that which arises from engagement in positive activity. In other words, nivṛtī-ātmaka-ceṣṭā-rūpa involves the avoidance of all activities, also performed with body, mind and speech, which give rise to offenses in service (sevāparādha), offenses to the holy name (nāmāparādha), and offenses to the holy places (dhāmāparādha).

The meaning of bhāva-rūpa is also of two kinds: prīti or love and viśāda, despondency. Prīti refers to the manifestation of the sthāyībhāva, and viśāda refers to the sañcārī-bhāvas. Śrīla Viśva-nātha Cakravartī Thākura has explained this same thing in his commentary to Bhakti-rasāmṛta-sindhu (1.3.1). There he says that bhāva-rūpa may be divided into two aspects: (1) sthāyī-bhāva-rūpa—the permanent sentiment in one of the five primary relationships of śānta, dāsya, sakhya, vātsalya or madhura, and (2) sañcārī-bhāva rūpa—the internal transitory emotions which arise like waves from the ocean of the sthāyībhāva, enhance it and then submerge once again into the sthāyībhāva. There are thirty-three sañcārī-bhāvas, such as nirveda (self-disparagement), viśāda (despondency), and dainya (depression).

Sthāyībhāva-rūpa is again divided into two forms: (1) prem-ānkura-rūpa—the sprout of prema, that is, rati or bhāva, and (2) prema-rūpa—prema which is developed through the stages of sneha, māna, praṇaya, rāga, anurāga, bhāva, and mahābhāva. All these states (bhāva and so on) are completely beyond mundane worldly sentiments. They are transcendental and fully situated in unalloyed goodness, viśuddha-sattva. These will be described later.

Comment

Of the sixty-four āṅgas of bhakti which are described in Bhakti-rasāmṛta-sindhu, the first ten beginning from śrī gurupadāśraya, taking shelter of the lotus feet of a spiritual master, involve the cultivation of bhakti through endeavors (ceṣṭā-rūpa) arising from positive activity, pravṛtti-mūlaka. These ten āṅgas are the beginning forms of bhajana. After this, the next ten āṅgas describe activities which are to be given up. These include renunciation of the association of non-devotees, avaiśṇava-saṅga-tyāga, avoidance of sevā and nāmāparādha, and so on. To refrain from such activities is what is meant by the cultivation of bhakti through endeavors (ceṣṭā-rūpa) arising from avoidance of negative activity (nivṛtti-mūlaka). One should act in such a way as to exclude these negative items.

The meaning of the word anuśīlana has thus been defined in terms of endeavors or ceṣṭā-rūpa of two kinds, pravṛtīyātmaka and nivṛtīyātmaka, and in terms of sentiments which arise in connection with such endeavors, bhāva-rūpa. When such cultivation or anuśīlana is in relationship with Śrī Kṛṣṇa or when it is performed for His pleasure, it is called bhakti.

The word kṛṣṇānuśīlana implies two kinds of endeavors or ceṣṭā—all varieties of anuśīlana which are related to Śrī Kṛṣṇa and all varieties of anuśīlana which are performed directly for Śrī Kṛṣṇa. This refers to the āṅgas of bhakti such as śrī gurupadāśraya, accepting dikṣā (initiation) and śikṣā (spiritual instructions) from Śrī Gurudeva, viśrambha-bhāva-guru-sevā (serving the guru with a feeling of great intimacy), and so on. In all these āṅgas of bhakti there is no possibility that the fault of avyāpti or under-extension of a definition could occur. In other words there is no possibility that these āṅgas of bhakti could fail to be included within the definition of kṛṣṇānuśīlana.

Similarly, the sthāyībhāva, including rati, prema, sneha, and so on, and the vyabhicārī-bhāvas, which both come under the heading of bhāva-rūpa, are included within the word kṛṣṇānuśīlana. Consequently, there is no possibility of the fault of avyāpti occurring in their case either.

Thus anuśīlana which is undertaken for Kṛṣṇa both as ceṣṭā-rūpa, endeavors, and as bhāva-rūpa (both sthāyībhāva and vyabhi-cārī-bhāva-rūpa) is possible only by the mercy of Śrī Kṛṣṇa and the devotees of Kṛṣṇa. Śrī Gurudeva is a parama-bhagavad-bhakta. Therefore, the āṅgas of bhakti known as śrī gurupadāśraya and so on are also within kṛṣṇānuśīlana. The sthāyībhāva and other sentiments associated with it, or in other words anubhāva, sāttvika-bhāva, and vyabhicārī-bhāva are related to Śrī Kṛṣṇa as well. Therefore, they are also within kṛṣṇānuśīlana.

Kṛṣṇānuśilana or bhakti is a special function (vṛtti) of the svarūpa-śakti or internal energy of Śrī Kṛṣṇa. The body, mind, and senses of the baddha-jīvas or conditioned souls are all unconscious. The function of svarūpa-śakti can not manifest in the unconscious or inanimate body, mind, and speech of the baddha-jīvas. But due to the causeless mercy of the ocean of mercy, Śrī Kṛṣṇa, or the parama-bhagavad-bhaktas, the function of svarūpa-śakti obtains identification with (tādātma) and manifests in the body, mind, and words of the devotees (even though they are material) who have taken shelter of the lotus feet of Śrī Gurudeva. This subject will be described more clearly ahead.

The meaning of the word tādātma can be understood from the following example. When fire permeates an iron rod, it burns other objects. The iron rod does not burn other objects. In this example, the fire is said to have obtained oneness with the iron rod (tādātma). Similarly, by the mercy of the Lord, the bhakti-vṛtti of svarūpa-śakti obtains tādātma with the body, mind, and words of the devotees and then acts through them.

Kṛṣṇa

In the verse under discussion, the word Kṛṣṇa has been used to indicate Svayam-Bhagavān Vrajendra-nandana Śrī Kṛṣṇa and all other avatāras of Śrī Kṛṣṇa. However, there is a gradation in the cultivation of bhakti in accordance with its object—either svayam-avatārī Kṛṣṇa, the original source of all incarnations, or other avatāras. This gradation in the anuśilana of bhakti will be described later.

Ānukūlyena

The svarūpa-lakṣaṇa of bhakti has been defined as the cultivation of activities in relationship to Śrī Kṛṣṇa (kṛṣṇānuśilana). Now in order to further qualify this definition, the word ānu-kūlyena will be explained. In order to establish the svarūpa or inherent nature of bhakti, the qualifying adjective ānukūlyena (favorably disposed) has been used, because bhakti is not accomplished by unfavorable behavior.

Certain liberal-minded philosophers have defined the meaning of the word ānukūlyā as behavior or engagement which is pleasing. In other words, they say that bhakti or the cultivation of activities in relationship to Śrī Kṛṣṇa should be pleasing to Him. Such engagement which is pleasing to Śrī Kṛṣṇa is termed as ānukūlyā-viśiṣṭa-bhakti, or devotion which is favorable to the pleasure of Kṛṣṇa. But by accepting this kind of meaning, the faults of ativyāpti, over-extension of a rule, and avyāpti, under-extension of a rule, may become present in the symptoms of bhakti. Ativyāpti means that when a definition is too wide it encompasses things which are not to be included within the description. Avyāpti means that when a definition is too narrow it excludes things which should be included within the description.

Just as when the asuras Cāṇūra, Mūṣṭika, and others struck the limbs of Śrī Kṛṣṇa in the wrestling match, it gave great happiness to Him. He began to taste the vīra-rasa (heroism) with great enthusiasm in the company of Cāṇūra, Mūṣṭika, and others. In this example, the asuras' activity of striking the Lord appears to be pleasing to Kṛṣṇa. A doubt arises here as to how the activity of the asuras can be pleasing to Kṛṣṇa. In response to this doubt, a portion of the verse from Śrīmad-Bhāgavatam (1.13.30) is cited here—manasvinām iva san samprahāra: although in the vision of ordinary persons, a fierce battle with an enemy is the cause of great distress, for great heroes it is very pleasing.

If the activity of the asuras of violently striking the Lord in the wrestling match, due to its being pleasing to Kṛṣṇa, is accepted as bhakti, then the fault of ativyāpti or over-extension enters into the definition of bhakti. In other words, the activity of the asuras of maliciously striking the Lord is completely opposed to bhakti, but because it is pleasing to Kṛṣṇa, it appears to be included within the characteristics of bhakti.

Another example is when Yaśodā-maiyā seated Śrī Kṛṣṇa in her lap, and began to breast-feed Him. At that time, the milk on the stove boiled over and was falling into the fire. Yaśodā-maiyā left Kṛṣṇa unsatisfied and went to rescue the milk. This was not pleasing to Kṛṣṇa. His tiny lips began to tremble with anger—sañjāta kopaḥ sphuritarūṇā dharam iti (Śrīmad-Bhāgavatam 10.9.6). In this example, because the activity of Mother Yaśodā was displeasing to Śrī Kṛṣṇa, it would seem to be excluded from the definition of bhakti. Therefore, here the fault of avyāpti or under-extension appears to be present in the definition of bhakti.

The faults of ativyāpti and avyāpti, respectively, seem to appear in the cited examples of the activities of the asuras and those of Yaśodā-maiyā. The word ānukūlyā has been used here with the intention of prohibiting these kinds of faults. The real meaning of ānukūlyā is to be completely free of any attitude that is unfavorable or hostile to the Lord.

Without the complete absence of any attitude that is unfavorable to the Lord, bhakti is not established. According to this principle, the fault of ativyāpti cannot be applied to the asuras (in other words the definition of bhakti does not extend to them), because they are always possessed of a malicious attitude toward the Lord. Consequently, because they are not devoid of a hostile attitude, their activities are not counted as bhakti. Here the meaning of ānukūlyā is to be devoid of any attitude unfavorable to the Lord.

On the other hand, the activity of Yaśodā-maiyā, from the external point of view, appeared to be unfavorable because it was seen to be displeasing to Kṛṣṇa. But Yaśodā-maiyā has no trace of any attitude that is displeasing to Kṛṣṇa. She is always permeated with an attitude that is completely agreeable toward Kṛṣṇa, being constantly attentive to rearing Him and looking after His welfare. Therefore, this symptom has no contact with the fault of avyāpti (in other words, the definition of bhakti does not exclude this example).

The devotees naturally display even greater love toward those things which are favorable toward the service of Kṛṣṇa than toward Kṛṣṇa directly. Kṛṣṇa was to be nourished with the milk that was boiling on the stove. It was only with the idea of Kṛṣṇa's future benefit that Yaśodā-maiyā left Him aside to tend to the milk; therefore, this action is also bhakti.

Someone may raise the contention that if a favorable attitude (ānukūlyā), or in other words, the absence of any inimical attitude (prātikūlyā) is defined as bhakti, and if bhakti involves some kind of activity that is favorable or pleasing to Kṛṣṇa, then what need is there to further qualify bhakti by use of the word anuśilana (attentive study or practice)? Why has this word been used if it is without meaning? It is with the purpose of responding to just such a doubt that the

word *anuśilana* has been employed.

The true nature of *bhakti* is not established by the mere absence of an inimical attitude, for even within a clay pot there is an absence of animosity. Can the pot then be said to possess *bhakti*? It never can. It is true that there is no animosity in the pot; however, because there is no activity of the kind implied by the word *anuśilana*, the existence of *bhakti* cannot be admitted. Therefore, the use of the word *anuśilana* is not without meaning.

Tatastha-lakṣaṇa—Extrinsic Characteristics

Having thus described the *svarūpa-lakṣaṇa* of *bhakti*, the *tatastha-lakṣaṇa* or extrinsic characteristics are described in order to establish the exclusivity of *uttamā-bhakti*. The *tatastha-lakṣaṇa* is pointed out in the beginning of this verse by use of two qualifying terms: (1) *anyābhilāṣitā-sūnyam*, and (2) *jñāna-karmādyanāvṛtam*.

Anyābhilāṣitā-sūnyam

How should the cultivation of activities favorable to Kṛṣṇa be undertaken? One should act only in such a way that *bhakti* may be augmented, giving up *laukika-abhilāṣā* (worldly desires), *pāralaukika-abhilāṣā* (other worldly pursuits such as elevation to the heavenly planets and acquisition of mystic perfections in yoga), and any other kind of aspiration. This same idea has been expressed in *Śrīmad-Bhāgavatam*: *bhaktiḥ sañjāyā bhaktiḥ* (S.B. 11.3.31)—*bhakti* is produced only by *bhakti*. According to this statement, *bhakti* (*śravaṇa*, *kīrtana*, and other forms of *sādhana*) is to be done only for the sake of *bhakti*. The meaning of this is that *sādhana* and *bhāva-bhakti* should be done only with the objective of attaining *prema-bhakti*. Therefore, to be devoid of all desires other than *bhakti* is *uttamā-bhakti*.

It is especially noteworthy here to consider why it is that the term *anyābhilāṣitā-sūnyam* has been used rather than *anyābhi-lāṣa-sūnyam*. A very deep and confidential idea of Śrīla Rūpa Gosvāmīpāda has been concealed in this statement. Śrīla Rūpa Gosvāmī has used the term *anyābhilāṣitā-sūnyam* after giving a great deal of consideration to this matter. The term *anyābhilāṣa* means a desire for other objects. To this word the suffix *in* has first been added. This suffix indicates the natural or acquired way of living or acting. When used in conjunction with the word *anyābhilāṣa*, it means the innate tendency to act under extraneous desires. To this the suffix *tā* is added which indicates the quality or state of being of anything. This means that in his natural condition, a *sādhaka* should have no desires other than for *bhakti*. But if on the appearance of some unexpected calamity (in an unnatural condition), a *sādhaka* prays, “O Bhagavān! I am Your devotee. Please protect me from this calamity,” then in spite of this desire, no damage is done to his *bhakti*. It is only due to some calamity that there is a reversal of his natural condition. Therefore he becomes compelled by circumstances to pray in an unnatural way. It should be understood that this desire is not his innate condition.

Jñāna-karmādy-anāvṛtam

The second extrinsic characteristic or *tatastha-lakṣaṇa* is now being explained. The term *jñāna-karmādy-anāvṛtam* means that the cultivation of *bhakti* should be free from the covering of *jñāna*, *karma*, and so forth. There are three divisions of *jñāna*: (1) *tat-padārtha-jñāna*, (2) *tvam-padārtha-jñāna*, and (3) *jīva-brahma-aikya-jñāna*.

Tat-padārtha-jñāna

Knowledge of the Constitutional Identity of Bhagavān

Śrī Kṛṣṇa is the absolute truth, *parama-tattva*. He is the nondual Parabrahma. He is the origin of all, yet He is without origin. He is the cause of all causes. He is the supreme repository of all the qualities of *aīśvarya* (majesty) and *mādhurya* (sweetness). He is completely bereft of inferior material qualities (*prākṛta-guṇa*). He is replete with all transcendental qualities (*aprākṛta-guṇa*). He is *sac-cid-ānandamaya-vigraha*, the embodiment of existence, cognizance, and bliss. He is *acintya-sarva-śaktimāna*, the inconceivable possessor of all potencies. He is the very identity of both *rasa* and *rasika*. In other words, He is the abode of all *rasa*, and He Himself is fully adept in enjoying such *rasa* in the company of His devotees. He is *Svayam-Bhagavān*, the ultimate object to be ascertained by all the Vedas and all *śāstras*. He alone is the person to be designated by the term *Svayam-Bhagavān*. This kind of knowledge is called *tat-padārtha-jñāna*.

Tvam-padārtha-jñāna

Knowledge of the Constitutional Identity of the Jīva and his Relationship with Bhagavān

The *jīvas*, as atomic particles of living spirit (*cit-paramāṇu-svarūpa*), are but infinitesimal rays of the supreme existential spirit, Śrī Kṛṣṇa. Although nondifferent from Lord Hari, they are eternally distinct from Him. The *jīvas* are infinitesimal consciousness, *ṇu-caitanya*, whereas the Lord is the all-pervading consciousness, *vibhu-caitanya*. The *jīvas* are subjugated by *māyā*, while the Lord is the controller of *māyā*. Even in the liberated condition, the *jīva*, in accordance with his nature as the marginal potency, *tatasthā-śakti*, is capable of falling under the sway of material nature (*māyā-prakṛti*). The *jīva* is represented both as knowledge (*jñāna-svarūpa*) and as the knower (*jñātā-svarūpa*). Although the potentiality for action or *kartṛtva* is present in him, he nonetheless remains atomic spirit, *ṇucit*.

He has minute independence; therefore, he is by nature the eternal servant of the supreme absolute truth, Śrī Kṛṣṇa. He also possesses eternal separate existence. In other words, he is both independent and dependent. On account of being a product of the *tatasthā-śakti* of Śrī Kṛṣṇa, the *jīva*'s relationship with Śrī Kṛṣṇa is one of inconceivable, simultaneous oneness and difference, *acintya-bheda-abheda*. Apart from this, because he is a portion of the Lord and because the

tendency to serve the Lord is inherent in his nature, the jīva's relationship with Śrī Kṛṣṇa is that of the eternal servant and the served. This type of know-ledge is called tvam-padārtha-jñāna.

Jīva-brahma-aikya-jñāna

Knowledge of the Oneness of the Jīva and Brahma

There is no difference between the jīva and Brahma. When ignorance is dissipated, the jīva becomes identical with the svarūpa of Brahma. At that time, the jīva has no separate existence. This kind of knowledge is called jīva-brahma-aikya-jñāna.

The word jñāna, which is used in the verse under discussion, refers only to this knowledge of the oneness of the jīvas and Brahma. This knowledge is called nirviśeṣa-jñāna, knowledge of non-distinction or impersonalism. Nirviśeṣa-jñāna is opposed to bhakti. But the other two forms of knowledge mentioned before—tat-padārtha-jñāna and tvam-padārtha-jñāna—are not opposed to bhakti. When one adopts the path of bhakti, these two types of knowledge are essential. But upon entering the path of bhakti, devotion mixed with empiric speculative knowledge (jñāna-miśrā-bhakti) is labelled as external (bāhya). This type of knowledge must also be given up.

There is no possibility that the jīva's natural relationship with the Supreme Lord as servant and served could ever arise in jīva-brahma-aikya-jñāna. This attitude of servant and served, sevya-sevaka-bhāva, is the very life of bhakti. Therefore, to remain fully purified of any taint of nirviśeṣa-brahma-jñāna is the gauṇa-lakṣaṇa or secondary characteristic of uttamā-bhakti.

Three Types of Bhakti

One should also remember that bhakti is of three types: sva-rūpa-siddhā (those endeavors which are purely constituted of uttamā-bhakti), saṅga-siddhā (those endeavors which are associated with or favorable to the development of bhakti but not of themselves purely composed of bhakti), and āropa-siddhā (those activities which, although not consisting of pure bhakti, are designated as bhakti due to their being offered to the Supreme Lord).

Āropa-siddhā-bhakti

Endeavors Indirectly Attributed with the Quality of Bhakti

Endeavors which by nature are not purely constituted of bhakti—that is, ānukūlya-kṛṣṇānuśilana—and in which the performer, in order to fulfill his own purpose, offers his activities and their results to the Lord so that He may be pleased, is called āropa-siddhā-bhakti. In other words, because his activities are assigned (āropa) to the Supreme Lord, bhakti is attributed (āropita) to them.

Comment

That bhakti in which there is a mixture of karma or desires for material enjoyment is called sakāma-bhakti or saṅga-bhakti. Without the assistance of bhakti, karma cannot yield any fruit. Knowing this, many persons offer their prescribed duties for the satisfaction of the Lord, in order that He might fulfill their extraneous desires. The activities of such persons are not sva-rūpa-siddhā-bhakti. Nonetheless, because they offer the fruit of their activity to the Lord, it is considered as a type of bhakti. Although their activities are offered for the satisfaction of the Lord, their motivation is that by pleasing Him, He may fulfill their extraneous desires. In this case their activities are attributed with the sense of bhakti. Therefore, such endeavors are known as āropa-siddhā-bhakti.

Saṅga-siddhā-bhakti

Endeavors Associated with or Favorable to the Cultivation of Bhakti

There are other endeavors which, although not purely constituted of bhakti, ānukūlya-kṛṣṇānuśilana, acquire a likeness to bhakti due to their being established as assistants to bhakti. Such endeavors are known as saṅga-siddhā-bhakti. An example of this is found in Śrīmad-Bhāgavatam (11.3.23-25) in the statement of Śrī Prabuddha Muni to Mahārāja Nimi.

“One should cultivate compassion toward others, friendliness, offering respect to others, cleanliness, austerity, tolerance, silence, study of the Vedas, simplicity, celibacy, non-violence, and so on. One should consider heat and cold, happiness and distress to be the same. One should perceive the presence of the Lord everywhere. One should live in a secluded place, renounce family attachments and remain satisfied with gain which comes of its own accord.”

Even though the behavior or practices of bhāgavata-dharma described in this verse are not by nature purely constituted of bhakti, they are assistants to bhakti. Thus they are considered to be like associates or parikaras of bhakti. If bhāgavata-bhakti is removed from the twenty-six qualities mentioned, then Bhāgavān has no direct relationship with the remaining qualities such as compassion, friendliness, tolerance, austerity, and so on. Only when these items exist as assistants to or associates of bhakti is their likeness to bhakti effected. Therefore they are known as saṅga-siddhā-bhakti.

Svarūpa-siddhā-bhakti

Endeavors Purely Constituted of Uttamā-bhakti

All favorable endeavors or ceṣṭā such as śravaṇa, kīrtana, smaraṇa, and so on, as well as the manifestation of the spiritual sentiments which occur beginning from the stage of bhāva, which are completely devoid of all desires separate from Śrī Kṛṣṇa and which are freed from the coverings of jñāna and karma are known as svarūpa-siddhā-bhakti. In other words all endeavors of the body, words and mind which are related to Śrī Kṛṣṇa and which are performed exclusively and directly for His pleasure without any intervention are known as svarūpa-siddhā-bhakti.

Therefore in Rāya Rāmānanda samvāda, the conversation between Śrī Caitanya Mahāprabhu and Rāya Rāmānanda, found in Śrī Caitanya-caritāmṛta, both āropa-siddhā and saṅga-siddhā-bhakti

*A prākṛta-sahajiyā is one who abandons the fundamental procedures of sādhana and imitates the symptoms of advanced devotees by a material display.

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(from page 57 to 80 in PDF file)

(4) The Sixty-four Aṅgas of Bhajana

atha bhajanasya catuḥ-ṣaṣṭir-aṅgāni

śrī-guru-pādāśrayaḥ, śrī-kṛṣṇa-dīkṣā-śikṣādi, śrī-guru-sevā, sādhu-mārgānusāraḥ, bhajana-rīti-praśnaḥ, śrī-kṛṣṇa-prīṭaye bhogādi-tyāgaḥ, tīrtha-vāsaḥ, tīrtha-māhātmya-śravaṇam ca, sva-bhakti-nirvāhanurūpa-bhojanādi-svikāraṁ, ekādaśi-vratam, aśvattha-tulasī-dhātṛi-go-brāhmaṇa-vaiṣṇava-sammānam—pūrva-daśa-grahaṇam.

para-daśa-tyāgaḥ—asādhu-saṅga-tyāgaḥ, bahu-śiṣya-karaṇa-tyāgaḥ, bahvāmbha tyāgaḥ, bahu-sāstra-vyākhyā-vivādādi tyāgaḥ, vyavahāre kārpaṇya-tyāga, soka-krodhādi-tyāgaḥ, devatāntara-nindā-tyāgaḥ, prāṇimātre udvega-tyāgaḥ, sevāparādha-nāmāparādha-tyāgaḥ, guru-kṛṣṇa-bhakta-nindā sahana tyāgaḥ.

vaiṣṇava-cihna-dhāraṇam, harināmākṣara-dhāraṇam, nirmālya-dhāraṇam, nṛtyam, daṇḍavat-praṇāman, abhyutthānam, anuvrajyā, śrī-mūrti-sthāne gamanam, parikramā, pūjā, pari-caryyā, gītām, saṅkīrtanam, japah stavapāthah, mahāprasāda-sevā, vijñaptiḥ, caraṇāmṛta-pānam, dhūpa-mālyādi-saurabha-grahaṇam, śrī-mūrti-darśanam, śrī-mūrti-sparśanam, ārātrika-darśanam, śravaṇam, tat-kṛpāpekṣanam, smaranam, dhyānam, dāsyam, sakhyam, ātma-nivedanam, nija-priya-vastu-samarpaṇam, kṛṣṇārthe samasta-karma-karaṇam.

sarvathā śaraṇāpattiḥ, tulasī-sevā, vaiṣṇava-śāstra-sevā, mathurā-māndale vāsaḥ, vaiṣṇava-sevā, yathā-śakti dolādi-mahotsava-karaṇam, kārttika-vratam, sarvadā harināma-grahaṇam, janmāṣṭamī-yātrādi-kañca, evam ūnaṣṭi bhakty-aṅgāni; atha tatra pañca aṅgāni sarvataḥ śreṣṭhāni yathā—śrī-mūrti-sevā-kausalam, rasikaiḥ saha śrī-bhāgavatārthāsvādah, sajāṭiya-sniigdha-mahattara-sādhu-saṅgaḥ, nāma-saṅkīrtanam, śrī-vṛndāvana-vāsaḥ evam militvā catuḥ-ṣaṣṭy-aṅgāni.

Śrī Cakravartīpāda's Sanskrit Commentary

kṛṣṇa-dīkṣāditi—dīkṣā-pūrvaka śikṣaṇam ity arthaḥ. śrī-kṛṣṇeti—śrī-kṛṣṇa-prāpteryo hetuḥ kṛṣṇa-prasādas tadartham ity arthaḥ. ādi-grahaṇāloka-vitta-putrādayo grhyante. sevā-nāmāparādheti—sevā-nāmāparādhanām udbhavaḥ sādhakasya prāyo-bhavaty eva, kintu paścāt yatnena teṣām abhāvakāritā.

Śrī Bindu-vikāśini-vṛtti

(1) Śrī Guru-padāśraya

Taking shelter at the lotus feet of Śrī Guru

In all the scriptures which promote bhakti, the unlimited glories of Śrī Guru have been described. Without taking shelter at the lotus feet of a sad-guru, it is impossible to enter into the realm of bhagavad-bhajana. Therefore, out of all the aṅgas of bhakti, sad-guru-padāśraya has been cited first. It is the duty of all faithful persons who have a desire for bhagavad-bhakti to take shelter at the lotus feet of a spiritual master who is a genuine preceptor of the śāstras expounding the glories of Bhagavān and who is expert in understanding and explaining the mantras describing Bhagavān.

All anarthas are easily removed only by the mercy of such a genuine spiritual master and thus one also obtains the supreme favor of Bhagavān. By the mercy of Śrī Guru, all anarthas are easily destroyed. Śrīla Jīva Gosvāmī has demonstrated this in his Bhakti-sandarbha (Anuccheda 237) by citing the evidence of various śāstras. He has explained this by the statement of Brahmājī as well:

yo mantrah sa guruḥ sāksāt yo guruḥ sa hariḥ svayam
gurur-yasya bhavet tuṣṭas-tasya tuṣṭo hariḥ svayam

The mantra (which is given by the guru) is itself the guru, and the guru is directly the Supreme Lord Hari. He upon whom the spiritual master is pleased also obtains the pleasure of Śrī Hari Himself.

Comment

The guru's internal, spiritual mood of service to Śrī Rādhikā and Kṛṣṇa is conveyed to the disciple through the medium of a mantra. Everything is given in seed form within the mantra. At first the disciple will not be able to understand, but by performing sādhana and bhajana under the guidance of Śrī Gurudeva and by meditating on the mantra given by him, gradually everything will be revealed. Therefore it is said here that the mantra is the direct representation of Śrī Gurudeva.

In the Hari-bhakti-vilāsa (4.360) it is stated:

harau ruṣṭe gurus-trātā, gurau ruṣṭe na kaścana
tasmāt sarva-prayatnena gurum-eva prasādayet

Even if a person incurs the displeasure of the Lord, the spiritual master may still give him protection, but if the spiritual master is displeased, there is no one to give him protection. Therefore, one should please Śrī Gurudeva by all endeavors of one's body, mind, and words.

The author Śrīla Viśvanātha Cakravartī Ṭhākura has also said: yasya prasādād-bhagavat-prasādo yasyāprasādān-na gatiḥ kuto 'pi—“For one who pleases the spiritual master the Supreme Lord is automatically pleased, but for one who displeases the spiritual master there is no means of obtaining success. I therefore meditate upon Śrī Gurudeva, offer prayers to him, and bow down before him three times a day.”

What is required to be a guru? This has been stated in the eleventh canto of Śrīmad-Bhāgavatam (11.3.21):

tasmād gurum prapadyeta jijñāsuḥ śreya uttamam
śābde pare ca niṣṇātām brahmaṇy-upasamāśrayam

In the Bhakti-sandarbha, Anuccheda 202, Śrīla Jīva Gosvāmī has defined the meaning of the words śābde pare ca niṣṇātām in the following statement: śābde brahmaṇi vede tātparya vicāreṇa niṣṇātām tathaiva niṣṭhām prāptam, pare brahmaṇi-bhagavad-ādi-rūpāvirbhāvestu aparokṣānubhavana—“One who is expert in explaining the purport of the Vedas which are śābda-brahma, who has direct experience of Parabrahma (the Supreme Brahman, Śrī Kṛṣṇa), and who is devoid of all material expectations and requirements should be accepted as a genuine spiritual master. One should take shelter of such a guru through the process of hearing in order to know the truth regarding sādhana, the means, and sādhyā, the goal.”

Similarly, it has been stated in the Śrutis (Muṇḍaka Upaniṣad 1.2.12): tad-vijñānārtham sa gurum-eva bhigacchet samit-pāni śrotriyam brahma-niṣṭham—“In order to obtain direct realization of the supreme absolute reality, bhagavat-tattva-vastu-vijñāna, or knowledge concerning prema-bhakti, a person who is desirous of his own welfare, should approach a sad-guru who knows the purport of the Vedas and who is learned in the truths regarding Śrī Kṛṣṇa. Taking an offering in one's hands, one should submit oneself to such a sad-guru with body, mind and words.”

Śrīla Jīva Gosvāmī has here described that the instructors who disseminate knowledge of bhagavat-tattva are of two kinds—sarāga, with attachments, and nirāga, without attachments. Instructors who are greedy for wealth and who maintain desires for sensual enjoyment are known as speakers with material attachments or sarāga-vaktās. The influence of such instructors is not enduring. An instructor who is a topmost devotee of the Lord (parama-bhagavad-bhakta), who is adept in relishing bhakti-rasa and evoking spiritual emotions in others (sarasa), and who is capable of extracting the essence of anything (sāragrāhī) is known as a speaker without attachments or nirāga-vaktā. The verse cited above refers exclusively to the instructor who is devoid of attachments (nirāga-vaktā).

In Bhakti-sandarbha, Śrīla Jīva Gosvāmī, in examining guru-tattva, has cited three types of gurus: śravaṇa-guru, śikṣā-guru, and dikṣā-guru.

Śravaṇa-guru

The person from whom one hears knowledge of the bhaktas, bhakti, and bhagavat-tattva is known as the śravaṇa-guru. In the conversation between Mahārāja Nimi and the Nava-Yogendras in the eleventh canto of Śrīmad-Bhāgavatam (11.3.22) it is said:

tatra bhāgavatān dharmān śikṣed gurvātma-daivataḥ
amāyānuvṛtṭyā yais tusyed ātmātma-do hariḥ

A sādhaḥ should adopt the practice of bhakti free from all hypocrisy. He should approach a guru who knows all the truths related to Supreme Lord and who is very dear to the Lord. The sādhaḥ should receive instructions on bhāgavat-dharma from such a spiritual master. By carrying out those instructions, Bhāga-vān Śrī Hari personally gives Himself to the devotee.

Such a person who gives instructions on how to execute bhajana is called a śravaṇa-guru. There may be many śravaṇa-gurus; nonetheless, the sādhaḥ should take shelter of one mahat-puruṣa among them who is suitable to his nature and receive instructions from him regarding how to perform bhajana.

Śikṣā-guru

Out of many such competent śravaṇa-gurus, one who gives instructions in bhajana which are just suitable to the bhāva of the sādḥaka is called a śikṣā-guru. There may be many śikṣā-gurus also; however, it is advantageous to have one śikṣā-guru in particular who is conducive to one's mood. The śravaṇa-guru and the śikṣā-guru are usually one and the same person as stated in the Bhakti-sandarbhā, Anuccheda 206—atha śravaṇa-guru bhajana śikṣā-gurvoḥ prāyakam-ekatvam-iti tathaiivāha: "The śravaṇa-guru and the bhajana-śikṣā-guru are usually the same person." The verses already cited 'tasmād gurum prapadyeta', 'tatra bhagavatān dharmān śikṣed', 'tad-vijñānārtham', and so on should be understood in relationship to both the śravaṇa-guru and the śikṣā-guru.

Dikṣā-guru

One who gives a mantra for worship according to the rules and regulations of scripture is called a dikṣā-guru or mantra-guru. The dikṣā-guru should possess all the symptoms already described of a mahat-puruṣa (described in śloka four in reference to sādhu-saṅga) and those described in connection with the sad-guru. The dikṣā-guru should be well conversant in the conclusions of the Vedas, he should be adept in expounding those conclusions, he should have direct experience and realization of Bhagavān, and he should be completely detached from material sense objects. If he is lacking in these characteristics then the faith of the disciples will waiver.

There is only one dikṣā-guru. The śikṣā-guru should be in conformity with the dikṣā-guru; otherwise, impediments may arise in the practice of sādḥana. Ordinarily the dikṣā-guru carries out the function of śikṣā-guru. In his absence, one should accept an advanced devotee possessing the characteristics already described as one's śikṣā-guru.

There is no direction that permits one to renounce a sad-guru; however, a guru who has become inimical to Vaiṣṇavas, the śāstras, and bhakti, who is engrossed in sense enjoyment, who is lacking discrimination as to what is duty and what is not duty, who is foolish, or who is following a path other than śuddha-bhakti should be given up. It is directed in various places in the śāstra that one should then take dikṣā again from a Vaiṣṇava guru in accordance with the rules and regulations. This is the purport of the verses quoted below from Bhakti-sandarbhā, Anuccheda 238:

guror apy avaliptasya kāryākāryam-ajānataḥ
utpatha-pratipannasya parityāgo vidhīyate
(Mahābhārata, Udyoga-parva, 178.48)

avaṣṇavopadiṣṭena mantreṇa nirayaṁ vrajet
punaś-ca vidhinā sabhyag grāhayed-vaiṣṇavād-guroḥ
(Hari-bhakti-vilāsa, 4.366)

In other words, one who accepts a mantra from a non-Vaiṣṇava guru goes to hell. Therefore, one should again receive dikṣā-mantra from a Vaiṣṇava guru in accordance with the rules and regulations.

(2) Śrī Kṛṣṇa-dikṣā-śikṣādi
(Receiving initiation and spiritual instructions)

It is essential to accept dikṣā and śikṣā from a guru in order to gain entrance into bhagavad-bhajana. In the Hari-bhakti-vilāsa the following is said regarding dikṣā:

divyaṁ jñānaṁ yato dadyāt kuryāt pāpasya saṅkṣayam
tasmād-dikṣeti sā proktā deśikais-tattva-kovidaiḥ
(Hari-bhakti-vilāsa, 2.9; cited from the Viṣṇu-yāmala)

That religious undertaking which bestows divya-jñāna or transcendental knowledge and destroys pāpa (sin), pāpa-bija (the seed of sin), and avidyā (ignorance) to the root is called dikṣā by learned authorities in the absolute truth.

Therefore, a faithful sādḥaka will dedicate his entire self to the lotus feet of Śrī Gurudeva, offer praṇāma unto him, and take dikṣā from him by receiving a Vaiṣṇava mantra in accordance with the rules and regulations of the śāstra. The meaning of divya-jñāna referred to above is that the jīva is not a material phenomena; the jīva is an atomic particle of spiritual consciousness belonging to the sac-cid-ānanda-svarūpa of Śrī Kṛṣṇa. By virtue of this, the jīva is nothing other than the nitya-dāsa of Bhagavān. This is also stated in the Śrī Caitanya-caritāmṛta, Madhya 20.108: jivera 'svarūpa' haya—kṛṣṇera 'nitya dāsa': "the svarūpa or identity of the jīva is to be an eternal servant of Śrī Kṛṣṇa."

Although the jīva is by nature an eternal servant of Bhagavān, because his face has been averted from the Lord (bhagavad-vimukhatā) from a time without beginning (anādi-kāla), he has been wandering in various species of life. He is thus being scorched by the threefold miseries of material existence.

By the causeless mercy of the ocean of mercy Śrī Bhagavān or His devotees, the jīva attains sādhu-saṅga. By the potency of that sādhu-saṅga, the jīva offers himself at the lotus feet of Śrī Gurudeva. By bestowing the kṛṣṇa-mantra, Śrī Gurudeva dispels the jīva's aversion toward the Lord (bhagavad-vimukhatā) and directs his attention toward the performance of bhagavad-bhajana. He gives sambandha-jñāna concerning bhagavad-tattva, jīva-tattva, and māyā-tattva and awakens the dormant inclination of the jīva to serve the Lord (bhagavad-unmukhatā). As a consequence of this, pāpa, pāpa-bija, and avidyā of the sādḥaka are all destroyed to the root. This procedure of dikṣā is not completed in one day; rather, it is begun from the day of dikṣā.

In the Bhakti-sandarbhā, Anuccheda 283, Śrīla Jīva Gosvāmī has explained the meaning of divya-jñāna in the following

words: divyaṁ jñānaṁ hy atra mantrē bhagavat-svarūpa jñānaṁ, tena bhagavatā sambandha-viśeṣa jñānaṁca— “Divya-jñāna is transcendental knowledge contained within a mantra which reveals the form and identity of the Supreme Lord (bhagavat-svarūpa) as well as the knowledge of the sādḥaka-jīva’s particular relationship with the Lord.”

The relationship between Bhagavān and the jīva is that of servant and served. Bhagavān is the served (sevya) and the jīva is the servant (sevaka)—this is only a general relationship. In the advanced stage, this same relationship manifests in one particular form out of the various moods of dāsya, sakhya, vātsalya, or madhura. Śrī Gurudeva, knowing the svarūpagata-bhāva, or in other words the natural, inherent disposition of the sādḥaka, gives nourishment to that particular mood within his heart in order to bring it clearly into view. In the Hari-bhakti-vilāsa (2.12), quoting a statement from the Tattva-sāgara, it is said:

yathā kāñcanatām yāti kāmsyaṁ rasa-vidhānataḥ
tathā dikṣā-vidhānena dvijatvaṁ jāyate nṛṇām

Just as bell metal is turned to gold by a particular alchemical process, a man can obtain to the state of being a dvija by the process of Vaiṣṇava dikṣā.

By the word nṛṇām used in this verse, Śrīla Sanātana Gosvāmī has indicated a person who has received initiation. In other words, a person who receives dikṣā becomes a dvija* or twice-born. By the word dvijatvaṁ he has indicated that one attains to the state of a brāhmaṇa or one who knows the absolute truth Brahman. The word dvijatva used here does not mean the state of being a dvija by initiation into the sacred thread like that of the kṣatriyas and vaiśyas. By the procedure of dikṣā the disciple is born again. This is called birth by dikṣā (daikṣa janma).

There are three kinds of birth: (1) śaukra-janma—seminal birth or birth by mother and father, (2) sāvitra-janma—a ceremony in which a boy is initiated into one of the three twice-born classes by being invested with the sacred thread, and (3) daikṣa-janma—birth by the process of dikṣā or spiritual initiation. Even a sūdra or an untouchable person (antyaja) who is born in the lowest family obtains the saṁskāras for being a dvija upon being initiated in accordance with the regulations of the Pāncarātra. This is the purport of the following statement from the Mahā-bhārata, Anusāsana-parva, 143.46:

etaiḥ karma-phalair-devi nyūna jāti kulodbhavaḥ
sūdro `py āgama-sampanno dvijo bhavati saṁskṛtaḥ

As a result of these activities, O goddess, even a sūdra born in a low caste family becomes twice-born and endowed with the āgama (the scripture).

In a conversation between Rukmāṅgada (a king) and Mohinī quoted from the Skanda Purāṇa it is said (Hari-bhakti-vilāsa 2.6):

adikṣitasya vāmoru kṛtaṁ sarvaṁ nirarthakam
paśu-yonim-avāpnōti dikṣā virahitī janaḥ

O Vāmoru (O woman with beautiful thighs)! All the auspicious activities of men are worthless without accepting dikṣā. A person who is bereft of dikṣā obtains birth in the animal species of life.

In the Bhakti-sandarbha, Śrīla Jīva Gosvāmī has said that without undergoing the upanayana-saṁskāra* even children appearing in twice-born families are unfit to study the śāstras and to perform yajñas. Similarly, without dikṣā one is unfit to worship the mantra-devatā, or presiding deity of the mantra.

It is seen in the śāstras in connection with the glories of bhagavān-nāma that there is so much potency in the Lord’s name that even without undergoing dikṣā, purificatory ceremonies (sat-kriyā), or preparatory rites (puraścaryā), harināma is competent to produce results as soon as it comes in contact with the tongue. This is expressed in the following statement of Śrī Lakṣmīdhara cited from Padyāvalī (29):

ākṛṣṭiḥ kṛta-cetasāṁ sumahatām uccātanāṁ cāhasāṁ
ācaṇḍālam amūka-loka sulabho vaśyaś ca mokṣa śriyaḥ
no dikṣāṁ na ca dakṣiṇāṁ na ca puraścaryāṁ manāgikṣate
mantra `yaṁ rasanāsprgeva phalati śrī kṛṣṇa-nāmātmaḥ

This mahāmantra, composed of the names of Śrī Kṛṣṇa, is so astonishingly powerful and accessible that it yields fruit as soon as it touches the tongue. Because it attracts even liberated souls who are purified at heart and whose desires are fully satiated, this mantra is supreme in its power of subjugation. It eradicates great sins which could not be destroyed by yajña, yoga, tapa, dāna, and other means. Because it can be chanted anywhere at any time, it is so easily available that even cāṇḍālas or anyone who is not mute can chant it. By its causeless mercy, it submits itself to a person who merely desires to chant. The rare wealth of mokṣa runs behind to serve it. Unlike other mantras, the chanting of this mahāmantra is not dependent on receiving dikṣā from a guru, moral conduct, or preparatory rites.

Śrīla Jīva Gosvāmī, in discussing this topic in the Bhakti-sandarbha (283), has said that in spite of the statements in the śāstras as to the autonomous potency of the holy name, the previous mahājanas such as Śrī Nārada and so on first accepted dikṣā from their gurus and then performed their sādḥana and bhajana in worship of their iṣṭadeva (the beloved deity of their heart). Similarly, those who desire to follow in the footsteps of those mahāpuruṣas must also accept dikṣā into bhagavad-mantra from Śrī Gurudeva, because without accepting dikṣā, one’s relationship with Bhagavān as dāsya, sakhya, and so on cannot be awakened. That relationship is established only by the lotus feet of Śrī Guru. The custom of

dikṣā was honored by Śrī Caitanya Mahāprabhu and His followers, the gosvāmīs. It is prevalent even today in their followers.

Śrīla Viśvanātha Cakravartī Thākura has clearly said that those persons who have abandoned the pursuits of karma-yoga, jñāna-yoga, japa, tapa, and other processes of sādhana, who have accepted Bhagavān as their iṣṭadeva and who are engaged in śravaṇa, kīrtana, and smaraṇa of bhagavan-nāma, but who have not accepted dikṣā from a Vaiṣṇava guru according to the Vaiṣṇava regulations, cannot attain the Supreme Lord. They will merely be prevented from entering hell, or in their next birth, by the influence of the bhajana performed from the previous life, they will obtain sādhu-saṅga. By then taking shelter at the lotus feet of a guru, receiving dikṣā from him and making advancement through the different stages of bhakti, they can attain the Supreme Lord.

In the Hari-bhakti-vilāsa (5.450-451) quoting from the Skanda-Purāṇa, Śrīla Sanātana Gosvāmī has said:

evam śrī bhagavān sarvaiḥ śālagrāma-śilātmakāḥ
dvijaiḥ śrībhiś-ca sūdraiś-ca pūjyo bhagavataḥ paraiḥ
brāhmaṇa-kṣatriya-viśāṁ sac-chūdrāṇām-athāpi vā
śālagrāme 'dhikāro 'sti na cānyeṣāṁ kadācana

In the commentary on the above verse it is stated that upon receiving dikṣā in accordance with the regulations of śāstra, everyone, whether they be a brāhmaṇa, vaiśya, kṣatriya, a woman or a sūdra, becomes qualified to worship Bhagavān in the form of śālagrāma śilā. The word sat-sūdra from the verse means a sūdra who has received dikṣā. After receiving dikṣā, a sūdra no longer remains a sūdra. In the śāstras, statements are sometimes seen forbidding women and sūdras from the worship of śālagrāma śilā. These statements, however, do not apply to persons who have taken dikṣā—they are intended for those who have not received dikṣā; “yathā-vidhi dikṣāṁ grhītṛvā bhagavat-pūjāparaiḥ sadbhīr ityarthāḥ.”

In the Śrī Bhakti-rasāmṛta-sindhu (1.2.98), the following verse is quoted from Śrīmad-Bhāgavatam (11.3.22):

tatra bhāgavatān dharmān
śikṣed gurvātma daivataḥ
amāyānuvṛtṭyā yaiś-
tuṣyed-ātmātma-do hariḥ

One should know Śrī Gurudeva to be one's supreme benefactor, friend, and most worshipable deity—the direct personification of Hari. One should always follow him without duplicity and take instructions from him about bhāgavata-dharma. By this practice, the Supreme Lord Hari becomes pleased and gives Himself to the disciple.

(3) Prītipūrvaka-guru-sevā
(Serving Śrī Guru with love)

In the Śrīmad-Bhāgavatam, Śrī Kṛṣṇa Himself has declared to Uddhava: “Know the ācārya to be My own very self and never disrespect him. Never find fault with him considering him to be an ordinary man, for all the devatās reside within Śrī Gurudeva.” All those anarthas which cannot be removed even by very rigid practice of sādhana are easily destroyed by serving Śrī Gurudeva without duplicity. “yasya prasādād-bhagavat-prasādo, yasyā-prasādān-na gati kuto 'pi” —The mercy of Śrī Guru is itself the mercy of Bhagavān. If one has the mercy of Śrī Guru, then even if Bhagavān is displeased, the spiritual master will take responsibility to please Him. But if the spiritual master is displeased then Śrī Bhagavān will never forgive such an offender. Therefore, considering the spiritual master to be one's supreme friend, one should serve him with great love.

Some persons who are not conversant with the conclusions of the śāstras serve only the spiritual master, thinking him to be Bhagavān. They think that there is no need to perform service or bhajana of the Lord separately. Such persons go as far as offering tulasi and other articles at the feet of Śrī Gurudeva. This thinking is opposed to the śāstras. According to the śāstras, just as one possesses parā-bhakti toward Śrī Bhagavān, one should similarly possess bhakti toward the lotus feet of Śrī Gurudeva; otherwise, all one's efforts in sādhana and bhajana will bear no result.

yasya deve parā-bhaktir yathā deve tathā gurau
tasyaite kathitā hyarthā prakāśante mahātmanāḥ
(Śvetāśvatara Upaniṣada 6.23)

For one who has parā-bhakti toward the Supreme Lord and toward Śrī Gurudeva, all the conclusions mentioned in the śāstras regarding the supreme, ultimate reality, Śrī Bhagavān, become manifest in his heart. For those who have no bhakti toward the lotus feet of the spiritual master, the conclusions of the śāstra are not revealed.

(4) Sādhu-mārgānusārah
(Following the path of sādhus)

The method by which the mind may be fixed at the lotus feet of Kṛṣṇa can be called sādhana-bhakti. But one should pursue the very same path by which the previous mahājanas attained the Lord. The reason for this is that the path which has already been chalked out by the mahājanas is free from all distress and hardship, and it is the cause of all auspiciousness.

sa mrgyaḥ śreyasāṁ hetuḥ panthāḥ sastāpa-varjjitaḥ
anavāptaśramāṁ pūrve yena santaḥ pratasthira
(Bhakti-rasāmṛta-sindhu 1.2.100, from Skanda-Purāṇa)

No path can be properly ascertained by any one individual. All the previous mahājanas following in consecutive succession one after another have made the path of bhakti-yoga neat and clean and free from obstruction. They have eliminated all the petty obstacles and disturbances along the path and made it very easy and free from fear. Therefore, we must take support from the specific path which they have laid. Even though one may be engaged in aikāntiki-bhakti (exclusive devotion) toward Lord Hari, yet if one transgresses the regulations of the śāstras like the Śruti, Smṛti, Purāṇas or the Pañcarātra, his bhakti can never produce a beneficial effect. Rather, it will simply be the cause of calamity.

śruti-smṛti-purāṇādi-pañcarātra-vidhi vinā
aikāntiki harer-bhaktir-utpātyaiva kalpate
(Bhakti-rasāmṛta-sindhu 1.2.101, from Brahma-yāmala)

A question may be raised here as to how aikāntiki-bhakti toward Lord Hari could ever be the cause of calamity? In response to this it is said that the exclusive or one-pointed mood (aikāntika-bhāva) of śuddha-bhakti is obtained only by taking support of the path of the previous mahājanas. By abandoning the path of the previous mahājanas and erecting some other path, the mood of one-pointed devotion is not obtained. Therefore, Dattātreya, Buddha and other recent teachers, not being able to comprehend śuddha-bhakti, accepted in its place a mere reflection of śuddha-bhakti and thus propagated paths which were mixed with māyāvāda and atheism (nāstikatā). Some aspect of aikāntiki-hari-bhakti is attributed to these paths, but in reality the paths introduced by those persons are not hari-bhakti—they are a disturbance (utpāta).

In the bhajana of those who pursue the rāga-mārga, there is no dependence upon the regulations of the Śruti, Smṛti, Purāṇas and Pañcarātra. It is dependent simply upon following of the Lord's eternal associates of Vraja. But for those sādhakas who have adhikāri for the vidhi-mārga it is essential to take support only of the path of bhakti specified by Dhruva, Prahlāda, Nārada, Vyāsa, Śuka and other mahājanas. In particular, it is even more beneficial to follow the path shown by Śrī Rūpa, Sanātana, Raghunātha Dāsa Gosvāmī and other associates of Śrī Śācinandana Gaura Hari who is the savior of the fallen conditioned souls of the age of Kali and who is decorated with the sentiment and complexion of Śrī Rādhā. One should also follow subsequent mahājanas following in their line. Therefore, for vaidha-bhaktas there is no method other than following the path of sādhus.

(5) Bhajana-rīti-nīti-praśna
(Questions about the procedures of bhajana)

Sad-dharma means true religion or in other words the religion of true sādhus. In the association of saintly persons, sādhakas should inquire about those procedures which the sādhus have adopted to attain the Lord. To inquire with great persistence in order to understand those procedures is called inquiry about sad-dharma. This has been stated in the Nārada Pañcarātra:

acirādeva sarvārthaḥ sidhyaty-eṣām-abhīpsitaḥ
sad-dharmasyāvabodhāya yeṣām nirvandhinī matiḥ
(Bhakti-rasāmṛta-sindhu 1.2.103)

Those whose minds are exceedingly anxious to know all about sad-dharma, or the procedures of bhakti, very quickly attain all their cherished goals.

(6) Kṛṣṇārthe-akhila-bhoga-tyāga
(Renunciation of all enjoyment for the sake of Kṛṣṇa)

To enjoy material pleasure through activities such as eating, drinking, sleeping, and mating is called bhoga (material enjoyment). This bhoga is principally opposed to bhajana. Bhajana becomes easily accessible by giving up such material enjoyments for the sake of kṛṣṇa-bhajana. A person attached to sense enjoyment is like a person addicted to intoxication. He becomes so engrossed in the enjoyment of material pleasure that he can not perform pure bhajana. Therefore, he should only accept bhagavat-prasāda in the mood of service. He should protect and maintain the body only to keep it fit for the service of the Lord. He should give up all types of material enjoyment, particularly on holy days such as Ekādaśī, Janmāṣṭamī, Rāma-navamī, Phālgunī-Gaura-pūrṇimā, Nṛsimha-caturdaśī, and so on.

(7) Tirtha-vāsaḥ
Tirtha-māhātmya-śravaṇaṁ ca
(To live in a sacred place
and to hear the greatness of such places)

By living in close proximity to holy rivers like the Gaṅgā or Yamunā connected to the Lord's pastimes or by living in sacred places where the Lord appeared and enacted various pastimes, niṣṭhā is awakened. In the Bhakti-rasāmṛta-sindhu

(1.2.105-107) the following has been said about residing at a holy place:

samvatsaram vā ṣanmāsān māsān māsārddham-eva vā
dvārakā-vāsinaḥ sarve narā nāryaś-caturbhujāḥ
(Skanda Purāṇa)

By living in Dvāraka for one year, six months, one month or even for fifteen days, a man or woman becomes a four-armed denizen (of Vaikuṇṭha).

aho kṣetrasya mähātmyam samantād-daśa-yojanam
diviṣṭhā yatra paśyanti sarvān-eva caturbhujān
(Brahma Purāṇa)

The glories of Puruṣottama Dhāma (Jagannātha Puri) are extraordinary. The devatās from the celestial planets look upon all living beings spread within a radius of ten yojanas (approximately eighty miles) of this sacred place as four-handed denizens of Vaikuṇṭha.

yā vai lasac chrī-tulasī-vimiśra
kṛṣṇāṅghri reṇv-abhyadhikāmbu-netrī
punāti seśān-ubhayatra lokān
kastām na seveta mariṣyamāṇaḥ

The śāstras have extensively proclaimed the glories of residing on the bank of sacred rivers like the Gaṅgā, Yamunā, Godāvarī, and others. The above verse is taken from Śrīmad-Bhāgavatam (1.19.6). “The Bhagavatī (Gaṅgā), which carries the most sacred water mixed with the dust of the Lotus feet of Śrī Kṛṣṇa and the beautiful, alluring tulasī, purifies everyone in this world as well as the world beyond (paraloka) including Śiva. Therefore, who is there on the verge of death who will not take up her service?” (In other words all should engage in the service of the Gaṅgā.)

In Jaiva Dharma Śrīla Bhaktivinoda Ṭhākura has said that residence anywhere within the thirty-two mile radius of Śrī Nava-dvīpa, and in particular within Māyāpura, is identical to residence within Śrī Vṛndāvana. Of the seven holy places which yield liberation—namely, Ayodhyā, Mathurā, Māyā, Kāśī, Kāñcī, Avantikā, and Dvārakā—Māyāpura is the chief. The reason for this is that in Māyāpura Śrīman Mahāprabhu has manifested His eternal abode of Śvetadvīpa.

Four centuries after the appearance of Śrīman Mahāprabhu, this Śvetadvīpa has become the most important of all the holy tirthas on the planet earth. By living at this place, all kinds of offences are destroyed and one obtains śuddha-bhakti. Śrīla Prabodhānanda Sarasvatī has described this dhāma to be non-different from Śrī Vṛndāvana and in some places he has given even greater importance to Śrī Māyāpura.

Those who are incapable of living at the above-mentioned holy places can hear the glories of those places, and by doing so, a strong desire will arise to live there. When the time is ripe, they may then obtain the good fortune to reside at a holy place.

(8) Svabhakti-nirvāhanurūpa
bhojanādi-svikāram
(Accepting only what is required
for the sustenance of bhakti)

In the Nārādiya Purāṇa it is said:

yāvataḥ syāt svanirvāhaḥ svikuryāt-tāvad-arthavit
ādhikye nyūnatāyāñca cyavate paramārthataḥ
(Bhakti-rasāmṛta-sindhu 1.2.108)

A wise person (arthavit) or one who actually knows the value of wealth should accept only as much wealth and other things as is required in order to be steadfast in carrying out one’s obligations in the matter of bhakti. For, if one accepts more or less than one’s actual requirement, he falls down from spiritual life and thus his real wealth (paramārtha) becomes spoilt.

Sādhakas who are fit for vaidhī-bhakti may earn wealth by honest means prescribed in accordance with varṇāśrama-dharma in order that they may sustain their existence. It is beneficial for them to accumulate wealth only in proportion to their needs. If one is anxious to seize more than what he requires, attachment will arise which will systematically destroy his bhajana. If one accepts less than what he needs, it will also be detrimental, because by doing so, one will be in scarcity and his bhajana will dwindle. Therefore, until one has earned the qualification to become completely desireless (nirapekṣa), he should practice śuddha-bhakti and accept wealth only in a proportion appropriate for the maintenance of his existence.

(9) Śrī Ekādaśī-vrata
(Observing the vow of Ekādaśī)

The name of śuddhā Ekādaśī is Harivāsara or the day of Lord Hari. Śuddhā Ekādaśī means pure Ekādaśī. This refers to a

circumstance in which there is no overlapping or mixture of tithis or lunar days. When the Ekādaśī

(5) Sevāparādha
32 Offenses to be Avoided in Service

Yathā Āgame—

yānairvā pādūkair-vāpi gamanam bhagavad-grhe devotsavādy asevā ca apraṇāmas tad-agrataḥ ucchiṣṭe vāpy aśauce vā bhaga-vad vandanādikam eka-hasta-praṇāmas ca tat purastāt pra-dakṣiṇam pāda-prasāraṇaṁ cāgre tathā paryaṅka-bandhanam śayanam bhakṣaṇaṁ cāpi mithyā-bhāṣaṇam eva ca uccair-bhāṣā mitho jalpa rodanādi tad-agrataḥ nigrahānugrahaḥ caive niṣṭhura-krūra-bhāṣaṇam kambalāvaraṇaṁ caiva para-nindā para-stutiḥ aślila-bhāṣaṇaṁ caiva adhovāyu-vimokṣaṇam śaktau gaṇopacāraś ca anivedita-bhakṣaṇam tat-tat-kālobbhavānāṁ ca phalādinām anarpaṇam viniyuktāvāśiṣṭasya vyañjanādeḥ samarpaṇam pṛṣṭhi kṛtyāsaṇaṁ caiva pareṣāṁ abhivandanam gurau maunaṁ nija-stotraṁ devatā-nindanaṁ tathā aparādhas tathā viṣṇor dvātrimśat parikīrtitāḥ.

varāhe ca aparādhas ca te 'pi saṅkṣīpya likhyante yathā—“rājāna-bhakṣaṇam, dhvāntāgāre hareḥ sparśaḥ, vidhim vinā hary-ūpasarpaṇam, vādyam vinā tad-dvārodghāṭanaṁ, kukkurādi-duṣṭa-bhakṣya-saṅgrahaḥ, arccane mauna-bhaṅgaḥ, pūjā-kāle viṁ utsargāya gamanam, gandha-mālyādikamadattvā dhūpanam, anarha puṣpaṇa pūjanam.

akṛtvā dantakāṣṭhaṁ ca kṛtvā nidhuvanam tathā sprṣtvā rajasvalām dipam tathā mrtakam eva ca raktam nilam adhutaṁ ca pāryam malinam paṭam paridhāya, mṛtam dṛṣtvā vimucyāpānamārutam krodham kṛtvā śmaśānaṁ ca gatvā bhuktvāpy ajīrṇabhuk bhuktvā kusumbham piṇyākaṁ tailābhyaḥ vidhāya ca hareḥ sparśo hareḥ karma karaṇam pātakāvahaṁ.

tathā tatraivānyatra—bhagavac-chāstrānādara—pūrvakam aya śāstra—pravartanam, śrī mūrti sammukhe tāmbūla carvaṇam, eraṇḍādi—patraṣṭha—puṣpair arcanam, āsura kāle pūjā, pīthe bhūmau vā upaviśya pūjanam; snapana kāle vāma hastena tat-sparśaḥ, paryuṣitai yācitair vā puṣpair arcanam, pūjāyām niṣṭhivanam, tasyām svagarva pratipādanam, tiryak puṇdra-dhṛtiḥ, aprakṣāṭita-pādatve 'pi tan-mandira-praveśaḥ, avaiṣṇava pakva nivedanam, avaiṣṇava dṛṣṭena pūjanam, vighneśama pūjayitvā kapālinam dṛṣtvā vā pūjanam, nakhāmbhaḥ snapanam, gharmāmbuliptatve 'pi pūjanam, nirmālya laṅghanam, bhagavac-chapathādayo 'nye ca jāyehāḥ.

Śrī Bindu-vikāśinī-vṛtti

It has been previously stated that one must give up offenses in regards to service. In the Āgama śāstra these sevāparādhas are said to be of thirty-two types: (1) to enter the temple wearing sandals, (2) to enter the temple seated on a palanquin, (3) to disrespect or to fail to observe the festivals of one's cherished deity (iṣṭa-deva), (4) to not offer prostrated obeisances to one's cherished deity although being present directly before Him, (5) to offer prayers to the Lord without washing the hands and mouth after eating, (6) to offer prayers to the Lord in an unclean condition, (7) to offer obeisances with only one hand, (8) to show one's back to the Lord while circumambulating. (In circumambulating the Lord, one first passes along the right side of the deity, then behind the back, next along the left side and finally one comes face to face with the deity again. As one continues circumambulating, one must turn so as to avoid showing one's back to the deity as one passes in front of Them. To fail to do so is an offense), (9) to spread one's feet in front of the deity, (10) to sit in front of the deity with hands binding one's raised knees, (11) to lie down in front of the deity, (12) to eat in front of the deity, (13) to tell lies in front of the deity, (14) to speak loudly before the deity, (15) to converse with one another about mundane subjects before the deity, (16) to shed tears on account of earthly matters before the Lord, (17) to show favor to or to reprimand someone before the deity, (18) to speak harshly to others in front of the deity, (19) to wear a coarse blanket in front of the Lord or while serving the deity, (20) to blaspheme others in front of the deity, (21) to praise others, (22) to use obscene language before the Lord, (23) to pass wind before the Lord, (24) to serve the Lord by offering Him secondary or minor articles although competent to offer first-class items (i.e., at the time of worshiping the deity, if one is competent to offer all the principal paraphernalia of worship such as flowers, tulasi, incense, lamp, and food offerings, but instead offers only secondary items like water, it is an offense), (25) to eat food items that are not offered to the Lord, (26) to not offer the Lord the fruits and flowers that are in season, (27) to personally enjoy the first portion of anything or present it to someone else and then offer the remainder to the Lord, (28) to sit with one's back to the deity, (29) to offer obeisances or salutation to others in front of the deity, (30) to remain silent in front of one's spiritual master, that is, to not offer prayers and obeisances to him or to remain silent without responding to his questions, (31) to praise oneself, and (32) to slander the devatās. These are the thirty-two types of sevā aparādha. One should strictly avoid them.

Other sevā aparādhas that have been mentioned in the Varāha Purāṇa are briefly stated here as follows: to eat grains supplied by the king or government; to touch the deity in a house or temple permeated by darkness; to approach the deity without following the scriptural regulations; to open the door of the temple without ringing a bell or making any sound; to collect items which have been left by a dog or other animals; to break one's silence at the time of worshiping the deity; to go out in order to evacuate at the time of worship; to offer incense without first offering scents and flower garlands; to worship with forbidden flowers; to worship the Lord without cleansing one's teeth or without bathing after sexual intercourse; to worship the deity after touching a woman in menstruation, a lamp or a dead body; to worship the Lord wearing red or blue clothes, unwashed or dirty clothes or clothes belonging to another; to worship the deity after seeing a dead body; to pass wind while worshiping the deity; to worship the Lord in anger, after visiting a cremation ground, or in a state of indigestion; and to touch and worship the deity after taking an oil massage. To commit any of these activities is an offense.

In other śāstras as well there are sevā aparādhas that are worthy of attention: to propagate other śāstras while disregarding those that are related to the Lord; to chew betel (tāmbūla) in front of the deity; to worship the deity with flowers kept in the leaves of castor plants or other forbidden plants; to worship at forbidden times (when demoniac influences are prominent); to worship while sitting on a four-legged wooden stool or without any sitting mat (āsana); to touch the deity with the left hand at the time of bathing the Lord; to worship with stale flowers or with flowers which have already been asked for by others; to spit at the time of worship; “I am a great pujārī,” to glorify oneself in such terms; to apply tilaka on the forehead in a curved manner; to enter the temple without washing one’s feet; to offer food grains to the Lord cooked by a non-Vaiṣṇava; to worship the deity in the presence of a non-Vaiṣṇava; to worship the deity after seeing a Kāpālīka* without first offering worship to Lord Śrī Nṛsiṃhadeva; to bathe the Lord with water touched with the finger nails; to worship when the body is covered with perspiration; to step over the offerings to the Lord, and to take a vow in the name of the Lord. Many other sevā aparādhas have been mentioned in the scriptures.

(6) Nāmāparādha-gurutva (The Severity of Nāmāparādha)

sarvāparādha kṛd api mucyate hari samśrayāt
harer apy aparādhān yaḥ kuryād dvipada pāṁśanaḥ
nāmāśrayaḥ kadācit syāt taratyeva sa nāmataḥ
nāmno 'pi sarva-suhṛdo hy aparādhāt patatyadhaḥ

Śrī Bindu-vikāśini-vṛtti

Sādhakas should remain thoroughly attentive to avoid committing all the above-mentioned offences. Even a person who has committed all kinds of offenses is redeemed by taking shelter at the lotus feet of Śrī Hari. If a most wretched and fallen person (a two-legged animal) who has committed severe offenses at the feet of Śrī Hari ever takes shelter of the holy name of Śrī Hari, then the holy name alone mercifully delivers him from all such offenses. There is no doubt of this whatsoever. Therefore, śrī harināma is the best friend of all. But if one should commit an offense at the feet of śrī harināma, his falldown is inevitable. (The above two verses are quoted from Bhakti-rasāmṛta-sindhu, 1.2.119-120)

(7) Nāmāparādhaḥ

atha nāmāparādha daśa: yathā—vaiṣṇava-nindādi-vaiṣṇavāparādhaḥ; viṣṇu-śivayoḥ pṛthag-īśvara-buddhiḥ; śrī gurudeve manuṣya-buddhiḥ; veda-purāṇādi śāstra-nindā; nāmni arthavādaḥ; nāmni kuvyākhyā vā kaṣṭha-kalpanā; nāma-balena pāpe pravṛttiḥ; anya śubha karmabhi nāma-sāmya-mananam; āsṛddha-jane nāmopadeśaḥ, nāma mähātmye śrute 'pi aprītiḥ—iti daśadhā.

Śrī Bindu-vikāśini-vṛtti

Ten kinds of nāmāparādha will now be described in connection with the chanting of the holy name of the Lord. (1) To commit offenses against the Vaiṣṇavas by slandering them, and so on (nindā ādi). The word ādi here refers to the six kinds of Vaiṣṇava aparādha indicated in the following verse from the Skanda Purāṇa quoted in the Bhakti-sandarbha, Anuccheda 265:

hanti nindati vai dveṣṭi vaiṣṇavān nābhinandati
krudhyate yāti no harṣam darśane patanāni ṣaṭ

To beat Vaiṣṇavas, to slander them, to bear malice or envy against them, to fail to welcome them, to become angry with them, and to not feel happiness upon seeing them—by these six types of Vaiṣṇava aparādha, one falls down to a degraded position.

(2) To consider Lord Śiva to be the Supreme Lord, separate and independent from Lord Viṣṇu.

(3) To consider Śrī Gurudeva to be an ordinary human being.

(4) To slander the Vedas, Purāṇas and other scriptures.

(5) To consider the praises of śrī harināma to be imaginary, in other words, to consider that the praises which have been described in the śāstras in reference to harināma are not actually present in the holy name.

(6) To give an unauthorized and misleading explanation of śrī harināma, in other words, to abandon the established and reputed meaning of the śāstras and foolishly concoct some futile explanation; for example—because the Lord is incorporeal, nirākāra, formless, arūpa, and nameless, anāma, His name is also imaginary.

(7) To engage in sinful activities again and again, knowing that there is such power in the holy name that simply by uttering śrī harināma all sins are vanquished.

(8) To consider all kinds of religious or pious activities to be equal to śrī harināma.

(9) To instruct faithless persons about śrī harināma.

(10) To not awaken love for the name in spite of hearing the glories of śrī nāma.

These ten offenses must certainly be avoided. In the practice of hari-bhajana, one should first of all be very attentive to avoid all sevā aparādhas and nāmāparādhas. One should know these aparādhas to be severe obstacles on the path of bhajana and vigorously endeavor to give them up. Without giving up these offenses, there can be no question of advancement in bhajana; rather, the sādha's falldown is assured.

The sādha should also be vigilant not to commit any sevā aparādhas in the matter of arcana or worship of the deity. Sevā aparādhas which are committed unknowingly in the course of serving the deity are mitigated by wholehearted surrender unto Lord Hari, by offering prayers unto Him and, in particular, by taking shelter of śrī harināma. The holy name mercifully forgives all one's sevā aparādhas. Śrī harināma is even more merciful than the Śrī Vighraha. But if in spite of taking shelter of śrī harināma one is inattentive again in the matter of nāmāparādha, then his falldown is assured.

(8) Vaidhī-bhakti

atha vaidhī lakṣaṇam—śravaṇa kīrtanādīni śāstra śāsana bhayena yadi kriyante tadā vaidhī bhaktiḥ.

Now the symptoms of vaidhī-bhakti are being described. If the aṅgas of bhakti such as śravaṇa and kīrtana are performed out of fear of scriptural discipline, it is called vaidhī-bhakti.

Śrī Cakravartīpāda's Sanskrit Commentary

athātra sādhanādau pravṛtti-sāmānye kutracit lobhasya kāraṇatvaṁ kutracit śāstra śāsanasya. tatra ca yasyām bhaktau lobhasya kāraṇatvaṁ nāsti kintu śāstra-śāsanasyaiva sāvaidhīyāha yatreti. rāgo 'tra śrī-mūrter-darśanād-daśama-skandhiya-tat-tal-lilā śravaṇād-bhajane lobhas-tad-anavāptatvāt-tad-anadhīnatvād-dhetoḥ śāstrasya śāsanenaiva yā pravṛttir-upajāyate sāvaidhībhaktir-ucyate.

Śrī Bindu-vikāśinī-vṛtti

Bhakti is of two kinds: vaidhī-bhakti and rāgānugā-bhakti. The aṅgas of sādhana which are performed on the path of bhakti of both these types are generally considered to be one and the same. Nonetheless, there is a specific distinction between them. In some devotees intense longing or greed (lobha) is the cause of engagement in bhakti; whereas, in others the discipline of the śāstras is the cause of engagement in bhakti. Sādhana-bhakti which is not inspired by intense longing, but is instigated instead by the discipline of the śāstra is called vaidhī-bhakti.

yatra rāgānavāptatvāt pravṛttir upajāyate
śāsanenaiva śāstrasya sāvaidhī bhaktir ucyate
(Bhakti-rasāmṛta-sindhu, 1.2.6)

One should understand what is meant by the discipline of the śāstra. In Śrīmad-Bhāgavatam and all the scriptures, bhagavad-bhakti is said to be the supreme duty for the jīvas. If a person fulfills all his worldly obligations but does not engage in hari-bhajana, he descends to a dreadful hell.

ya eṣāṁ puruṣāṁ sākṣād-ātma-prabhavam-īśvaram
na bhajanty-avajānanti sthānād-bhraṣṭāḥ patanty-adhaḥ
(Śrīmad-Bhāgavatam, 11.5.3)

The original Supreme Lord is Himself the creator of the four varṇas and four āśramas. He is the Lord, the controller, and the soul of them all. Therefore, if anyone belonging to the four varṇas and āśramas fails to worship the Lord and disrespects Him instead, he is deprived of his position, social status (varṇa), and āśrama and falls down to hell.

In the Śrī Caitanya-caritāmṛta (Madhya, 22.26), Śrīla Kavi-rāja Gosvāmī has described the substance of this śloka in the verse given below:

cari varṇāśramā yadi kṛṣṇa nāhi bhaje
svakarma karite se raurave paḍi' maje

The brāhmaṇas, kṣatriyas, vaiśyas, and śūdras may perfectly carry out their varṇa-dharma. The brahmacārīs, grhastas, vāna-prasthas, and sannyāsīs may thoroughly execute their āśrama-dharma. If, however, they do not worship Śrī Kṛṣṇa, then although they may obtain elevation due to material prestige, their piety will wane, and they will most certainly fall down to the hell known as raurava.

In the Śrīmad-Bhāgavatam (7.1.32), Devarṣi Nārada has said:

tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet

The basic and primary aim of all types sādhana is to fix the mind on Kṛṣṇa by whatever method is effective.

This is stated in the Padma Purāṇa also:

smartavyaḥ satataṁ viṣṇur vismartavyoḥ na jātucit
sarve vidhi niṣedhāḥ syur etayor eva kiṅkarāḥ

That which has been ascertained in the śāstras to be duty for the jīvas is called vidhi, regulation, and that which has been forbidden is called niṣedha, prohibition. Vaidha-dharma for the jīvas or religion that is enacted in accordance with scriptural regulations involves observance of the rules and giving up prohibitions. One should remember Lord Viṣṇu at all times—this is the basis of all positive injunctions or vidhi. All the regulations of varṇa and āśrama are attendants of this primary injunction. Never forget the Lord at any time—this is the basis of all prohibitory injunctions or niṣedha. All the prohibitory injunctions such as the avoidance of sins, abandonment of apathy toward the Lord, and atonement of sins, are attendants of this primary prohibition. To observe these rules and prohibitions is to accept the discipline and direction of the scriptures. When the jīvas are engaged in bhakti out of fear of violating the directions of the śāstras it is called vaidhi-bhakti.

By taking darśana of the Śrī Vighraha of the Lord and by hearing the sweetness of the pastimes of Śrī Kṛṣṇa in childhood, boyhood, and youth, as described in the tenth canto of Śrīmad-Bhāgavatam, intense longing (lobha) arises for the practice of bhajana. When intense longing has not arisen (in other words, when lobha is not the cause of one's engagement in bhakti) and the discipline of the śāstra is alone the cause for such engagement, it is called vaidhī-bhakti.

(9) Rāgānugā-bhakti

atha rāgānugā-lakṣaṇam—nijābhimata vraja-rāja-nandanasya sevā prāpti-lobhena yadi tāni kriyante tadā rāgānugā bhaktiḥ; yad uktam—

sevā sādḥaka-rūpeṇa siddha rūpeṇa cātra hi
tad bhāva lipsunā kāryā vraja-lokānusārataḥ
kṛṣṇam smaran janañcāsyā preṣṭham nijasamihitam
tat-tat-kathā rataścāsau kuryād vāsam vraje sadā

sādḥaka rūpeṇa yathāvasthita-dehena siddha-rūpeṇa antaś-cintitābhīṣṭa-tat sevopayogi dehena. tasya vrajasthasya śrī kṛṣṇa preṣṭhasya yo bhāvo rati-viśeṣas tal-lipsunā. vrajalokās tat-tat kṛṣṇa preṣṭha-janāḥ śrī rādhā-lalitā-viśākhā-rūpa mañjaryādyās (1) tad-anugataḥ śrī rūpa gosvāmī-prabhṛtayaś ca (2) teṣām anusārataḥ. tathā ca siddha rūpeṇā mānasi sevā śrī rādhā-lalitā-viśākhā-śrī rūpa mañjaryādinām anusāreṇa kartavyā. sādḥaka rūpeṇa kāyiky ādi sevātu śrī rūpa-sanātānādi vraja-vāsinām anusāreṇa kartavyety arthaḥ. etena braja-loka padena vrajastha śrī rādhā-lalitādyā eva grāhyās tāsām anusāreṇaiva sādḥaka dehena kāyikyādi-sevāpi kartavyā. evaṁ sati tābhir guru-padaśrayaṇaikādaśi-vrata śālagrāma tulasī sevādayo na kṛtāstad anugater asmābhir api na kartavyā ityādhunikānām vimatam api nirastam.

ataeva śrī jīva gosvāmī-caraṇair api asya granthasya ṭikāyām tathaiuktam. yathā—vraja-lokās tat tat kṛṣṇa preṣṭha-janās tad anugataś ca iti. atha rāgānugāyāḥ paripāṭimāha kṛṣṇam ityādinā. preṣṭham sva-priyatamaṁ kiśoram nandanandanam smaran evam asya kṛṣṇasya tādrśa-bhakta-janam. athaca svasya samyag-ihitam sva-samāna-vāsanam iti yāvat. tathāca tādrśam janam smaran vraje vāsam sadā kuryāt. sāmartye sati śrīman nanda-vrajāvāsa-sthāna-vṛndāvanādau śarīreṇa vāsam kuryāt. tad abhāve manasāpīty arthaḥ.

Śrī Bindu-vikāśinī-vṛtti

Bhakti which involves the practice of the aṅgas of bhakti such as śravaṇa and kīrtana carried out by sādḥakas with intense longing (lobha) to obtain the service of their innermost desired object, Vrajarāja-nandana, Śrī Kṛṣṇa, is called rāgānugā-bhakti.

Rāgānugā-bhakti is performed in two ways: (1) with the sādḥaka-rūpa—with the external body through execution of the aṅgas of bhakti, and (2) with the siddha-rūpa—with the internally conceived body that is suitable for carrying out the perfected service (prema-sevā) for which one aspires. Residing in Vraja with an intense desire to obtain one's cherished object Śrī Kṛṣṇa and the divine sentiments (bhāva) of His beloved associates (that is, rati towards Śrī Kṛṣṇa), one should follow in the footsteps of the eternal residents of Vraja, the dear associates of Śrī Kṛṣṇa, such as Śrī Rādhikā, Lalitā, Viśākhā, and Śrī Rūpa Mañjarī. One should also adhere to their followers such as Śrī Rūpa Gosvāmī, Sanātana Gosvāmī, and others. With one's internally conceived body, siddha-rūpa, one should execute service within the mind (mānasi-sevā) in accordance with the eternal associates of Vraja such as Śrī Rādhā, Lalitā, Viśākhā, and Śrī Rūpa Mañjarī. With the external body, sādḥaka-rūpa, one should carry out bodily services following in the wake of perfectly realised devotees such as Śrī Rūpa and Sanātana who are also residents of Vraja.

If someone raises the objection that the word 'vraja-loka' refers only to Śrī Rādhā, Lalitā, and others, then with the sādḥaka-deha (the external body) one should perform bodily services following in their wake. If this indeed were the case, then the followers of those eternal associates would not find it necessary to carry out the aṅgas of bhakti such as taking shelter of a spiritual master (śrī guru padaśraya), observance of Ekādaśī, worship of śālagrāma, worship of tulasī, and so on, since it is not mentioned anywhere that Śrī Rādhā and Lalitā ever performed such activities. However, this erroneous conclusion (apasiddhānta) held by skeptics who have taken shelter of modern adverse opinions is also refuted by the word vraja-loka.

In his commentary to this śloka of Śrī Bhakti-rasāmṛta-sindhu (1.2.295), Śrīla Jīva Gosvāmīpāda has explained the same thing; namely, that the word vraja-loka refers to the dearest associates of Śrī Kṛṣṇa and their followers such as Śrī Rūpa

Gosvāmī and others. Therefore, one should perform internal service (mānasī-sevā) through the medium of the siddha-deha by following in accordance with Śrī Rūpa Mañjarī and other Vrajavāsīs. With the sādḥaka-deha, one should perform bodily service by following Śrī Rūpa Gosvāmī and others.

Comment

According to the conclusion of the Six Gosvāmīs, Śrīla Kavirāja Gosvāmī and other rasika Vaiṣṇava ācāryas, the līlā-rasa of Vrajendra-nandana Śrī Kṛṣṇa is the object to be tasted by rāgānugā-sādḥakas. But it is not possible to taste the līlā-rasa of Śrī Kṛṣṇa without entering into śrī gaura-līlā. In other words, only through the medium of gaura-līlā is it possible to taste the līlā-rasa of Śrī Kṛṣṇa. In Śrī Caitanya-caritāmṛta (Madhya 25.271, 274), Śrīla Kavirāja Gosvāmī has stated this as follows:

kṛṣṇa-līlā amṛta-sāra, tāra śata śata dhāra
daśa-dike vahe yāhā haite
se caitanya-līlā haya, sarovara akṣaya,
manohamsa carāha' tāhāte
nānā-bhāvera bhakta-jana, hamsa-cakravāka-gaṇa,
yāte sabe' karena vihāra
kṛṣṇa-keli sumṛṇāla, yāhā pai sarva-kāla,
bhakta-hamsa karaye āhāra

The pastimes of Śrī Kṛṣṇa are the essence of all transcendental nectar. These nectarine pastimes flow in hundreds and hundreds of streams, inundating the ten directions. The pastimes of Lord Caitanya are an imperishable reservoir of nectar, saturated with the pastimes of Kṛṣṇa. O swanlike mind! Please wander on this transcendental lake. The devotees situated in various transcendental moods are like swans and cakravāka birds who play upon the transcendental lake of Kṛṣṇa's pastimes. The sweet bulbs of the stalks of lotus flowers are the sportive amorous pastimes of Śrī Kṛṣṇa. Śrī Kṛṣṇa eternally enacts such pastimes and, consequently, they are the foodstuff for the swanlike devotees who have taken shelter of Śrī Gaurasundara who is the eternal embodiment of vipralambha-rasa and identical in form to Śrī Kṛṣṇa, the eternal embodiment of sambhogā-rasa.

In his book Prārthanā (13), Śrīla Narottama Ṭhākura has similarly written:

gaura-prema rasāṁve se taraṅge yebā dūbe
se rādhā-mādhava-antarāṅga

Gaura-prema is an ocean of rasa. Those who submerge themselves in the waves of that ocean, emerge in the waves of the confidential and intimate service of Rādhā-Mādhava.

Śrīla Kavirāja Gosvāmī and Śrīla Narottama Ṭhākura have composed the above verses for the benefit of rāgānugā-sādḥakas. Therefore, rāgānugā-sādḥakas should taste kṛṣṇa-līlā through the medium of gaura-līlā. Consequently, it is essential for sādḥakas to remember gaura-līlā and to follow the eternal associates of Lord Caitanya. Since it is necessary to follow the gaura-parikaras, it is certainly imperative that one observe the āṅgas of bhakti (guru-padaśraya, Ekādaśī-vrata, tulāsī-sevā, śrī śālagrāma-sevā and so on) which were practiced by the foremost associates such as Śrīla Rūpa Gosvāmī and others. There is no doubt about this.

Śrī Rūpa Gosvāmī, who is an eternal associate of Śrī Gaurasundara, serves Śrī Rādhā-Kṛṣṇa as Śrī Rūpa Mañjarī in kṛṣṇa-līlā. Śrī Rūpa Mañjarī, appearing as Śrīla Rūpa Gosvāmī with the attitude of a sādḥaka, weeps again and again and prays anxiously to obtain the service of Śrī Yugala. Sometimes while praying in this way, he would become so deeply immersed in the emotional trance of Rūpa Mañjarī that he would taste the happiness of direct service. Therefore, rāgānugā-sādḥakas must certainly follow Śrī Rūpa-Sanātana and other gosvāmīs. Opposed to this are those who vainly consider themselves as rasika-sādḥakas but who do not adopt the āṅgas of bhakti, such as guru-padaśraya and Ekādaśī vrata. They can never obtain the service of Śrī Yugala.

This subject is extremely deep. Without the mercy of Śrī Gurudeva or śuddha-rasika-bhaktas, the sādḥaka cannot conceive of his siddha-deha (perfected spiritual body) by himself. Therefore, the contemplation of one's nitya-siddha-deha arises of its own accord only by the merciful indication of Śrī Guru-deva. By continual remembrance of aṣṭa-kāliya-līlā (the pastimes of Kṛṣṇa performed in eight divisions of the day), performed internally (mānasī-sevā) with the nitya-siddha-deha, one obtains svarūpa-siddhi (perception of one's eternal perfected form which occurs at the stage of bhāva-bhakti) and ultimately vastu-siddhi. (Vastu-siddhi is attained after giving up this body and taking birth in Kṛṣṇa's bhāma-līlā, from the womb of a gopī. After attaining the association of Kṛṣṇa's eternal associates and being purified of all final traces of material identification, when prema is intensified, one attains vastu-siddhi).

But one should always bear in mind that not everyone has the eligibility to perform Yugala-sevā by meditating in this way on Their supramundane (aprākṛta), daily pastimes. This practice must be concealed very diligently. One should not disclose these pastimes to ineligible persons. Until genuine greed (lobha) to enter into the rāga-mārga arises in the heart of the jīva bound by matter, this subject should be kept hidden from him. One remains ineligible to hear the confidential pastimes of Śrī Yugala which are saturated with rasa as long as the conception of the transcendental nature of the Lord's name, form, qualities, and pastimes has not implanted itself in the heart. In other words, one should understand that the name, form, qualities and pastimes of Śrī Kṛṣṇa are fully constituted of pure spiritual transcendence (śuddha-cinmaya-svarūpa). When ineligible persons hear or study these pastimes they recall only the illusory and mundane association of

men and women and are thus compelled to fall down. Thus they sink down into the muck of debauchery. Therefore, judicious students, proceeding cautiously, may enter into this līlā, after having obtained the appropriate impressions (saṁskāra) for aprākṛta-śṛṅgāra-rasa, following the example of Devarṣi Nārada.

The fundamental conclusion is that only upon obtaining the aforementioned eligibility can the sādḥaka undertake the discipline (sādḥana) of rāgānugā-bhakti. By following this method of sādḥana while still plagued with anarthas and without the appearance of genuine greed, the opposite effect will be produced. When genuine greed for vraja-bhajana arises, one should first of all take shelter of a dear devotee of Śrī Gaurasundara who is identical in every respect to Śrī Vrajendra-nandana. The beloved devotees of Lord Gaura will instruct us on the path of rāgānugā-sādḥana in accordance with our eligibility. Otherwise, if one falls into bad association and by ill advice, imitates the bhajana practices of those on the highest level of eligibility, then under the guise of adopting one's siddha-deha one will obtain only a harmful effect.

Some persons, distorting the meaning of the instruction that one should perform bhajana according to the residents of Vraja, consider themselves as Lalitā, Viśākhā, or others. Although males, they adopt a female dress and perform bhajana making themselves out to be sakhīs. By such practices, they destroy themselves and others. They think, "I am Lalitā", "I am Viśākhā." This attitude leads to ahaṅgrahopāsana of the māyāvādis. (Ahaṅgrahopāsana is a type of worship in the course of which one considers himself to be identical with the object of worship). Such persons become offenders at the feet of Lalitā and Viśākhā and fall down to a most dreadful hell.

Without faithful adherence to the vraja-gopīs, no one is entitled to enter into the conjugal service of Yugala-kiśora. Even amongst the various types of sakhīs, the mañjarī-sakhīs are themselves followers of the sakhīs. To perform bhajana in allegiance to the mañjarī-sakhīs is the aspiration of Śrīman Mahāprabhu. This is supported by Śrīmad-Bhāgavatam and the śāstras composed by our Gosvāmīs. In order to pursue mañjarī-bhāva, one must certainly follow the associates of Śrī Gaurasundara such as Rūpa and Sanātana Gosvāmīs. Śrīla Narottama Ṭhākura has expressed this in his song dealing with the worship of mañjarī-bhāva. In one verse of this song, he has indicated his own heartfelt longing (Prārthanā, 39):

śrī rūpa mañjarī-pada sei mora sampada
sei mora bhajana-pūjana
sei mora prānadhana sei mora ābharāṇa
sei mora jīvanera-jīvana

Śrīla Narottama Ṭhākura says: "The lotus feet of Śrī Rūpa Mañjarī are my supreme wealth. To meditate upon and serve those lotus feet are my topmost methods of bhajana and pūjana. They are a treasure more precious to me than life itself. They are the ornament of my life. Not only that, they are the very life of my life.

He also says (Prārthanā, 40):

śuni yāchi sādhu-mukhe bale sarva-jana
śrī rūpa-kṛpāya mile yugala-carāṇa
hā! hā! prabhu sanātana gaura-paribāra
sabe mili vāñchā-pūrṇa karaha āmāra
śrī rūpera kṛpā yena āmā prati haya
se-pada āśraya yāra, sei mahāśaya
prabhu lokanātha kabe saṅge lañā yābe
śrī rūpera pāda padme more samarpibe

I have heard from the mouth of Vaiṣṇava sādhus that only by the mercy of Śrīla Rūpa Gosvāmī can one obtain the lotus feet of Śrī Yugala. Crying out, 'Alas! Alas!' again and again, Śrī Narottama Ṭhākura exclaims: "O Sanātana Prabhu! O supremely merciful Vaiṣṇava associates of Lord Gaura! All of you please fulfill my heart's longing. I pray again and again that the mercy of Śrī Rūpa Gosvāmī may shower down upon me. O what wonder! One who has attained the shelter of the lotus feet of Śrīla Rūpa Gosvāmī is indeed most fortunate. When will my Śrīla Gurudeva, Śrīla Lokanātha Gosvāmī, take me with him to meet Śrī Rūpa Gosvāmī and offer me at his lotus feet?"

Now the methodology of rāgānugā-bhakti is being described. The sādḥaka, continuously remembering Śrī Kṛṣṇa in the pastime form which is most cherished by him and the beloved associates of Śrī Kṛṣṇa whom he desires to follow, should always reside in Vraja with great attachment to hearing their līlā-kathā. One should remember Kṛṣṇa as navakiśora (a fresh youth) and naṭavara (the best of dancers) and at the same time one should remember Śrī Rūpa Mañjarī and other priya-sakhīs of Śrī Kṛṣṇa who are deeply affected with the sentiments that one cherishes in his heart. Being intently focused on this kind of remembrance, the sādḥaka should always live in Vraja. If one is capable, he should physically take up residence in Vṛndāvana (Vṛndāvana, Nandagāoṇ, Varsāṇā, Govardhana, Śrī Rādhā-Kuṇḍa, and other places in Vraja). Otherwise, he should adopt residence in Vraja within his mind.

In the Śrī Caitanya-caritāmṛta the following is said in connection with the cultivation of rāgānugā-bhakti:

bāhya, antara,—ihāra dui ta' sādḥana
'bāhye' sādḥaka-dehe kare śravaṇa-kīrtana
mane nija-siddha deha kariyā bhāvana
rātri-dine kare vraje kṛṣṇera sevana
(Cc, Madhya 22.156-157)

nijābhīṣṭa kṛṣṇa-preṣṭha pāche ta' lāgiyā
nirantara sevā kare antarmanā hañā
dāsa-sakhā-pitrādi preyasīra gaṇa
rāga-mārgē nija-nija-bhāvera gaṇana
ei mata kare yebā rāgānugā-bhakti
kṛṣṇera caraṇe tānra upajaya 'pṛiti'
(Cc, Madhya 22.159, 161, 164)

The practice of rāgānugā-bhakti is undertaken in two ways: with the sādḥaka-śarira, the external body, and with the siddha-śarira, the internal perfected spiritual form. With the external sādḥaka-deha, one should adopt the aṅgas of bhakti such as śravaṇa, kīrtana, and so on. With one's siddha-śarira, revealed by the mercy of the spiritual master, one should serve Śrī Rādhā-Kṛṣṇa Yugala day and night in Vraja. Following the beloved associate of Śrī Kṛṣṇa that one cherishes within one's heart (the associate towards whose service the sādḥaka has developed lobha), one should constantly serve Yugala-kīśora with an enraptured heart. By following the mood and sentiment (bhāva) of one of Kṛṣṇa's associates among the servants, friends, parents, or lovers, corresponding to one's own disposition, the sādḥaka attains affection for the lotus feet of Śrī Kṛṣṇa that is exactly of the same nature as the associate whom he follows. This is the method of rāgānugā-bhakti.

(10) Further Discussion on Rāgānugā-bhakti

tatra rāgānugāyām smaraṇasya mukhyatvam. tac ca smaraṇam nija-bhāvo cit-lilāveśa svabhāvasya śrī kṛṣṇasya tat-priya-janasya ca. tathaiva kīrtanādikam api arcanādāv api mudrā-nyāsādi-dvārakādhyānādi-rukmiṇyādi pūjādi kam-api-nija-bhāva-prāti-kūlyādāgamādi-śāstra-vihitam api na kuryād iti, bhakti-mārgē kiñcit kiñcit aṅga-vaikalye 'pi doṣābhāva smaraṇāt.

na hyaṅgopakrame dhvaṁso mad-dharmasyoddhavāṅvapi
mayā vyavasitaḥ samyaṅ nirguṇatvād anāśiṣaḥ
(Śrīmad-Bhāgavatam, 11.29.20)

aṅgivaikalye tu astyeva doṣaḥ. yad uktam—

śruti-smṛti-purāṇādi-pañcarātra vidhiṁ vinā
ekāntiki harer bhaktir utpātāyaiva kalpate

yadi cāntare rāgo vartate, athaca sarvam-eva vidhi dṛṣṭyaiva karoti, tadā dvārakāyām rukmiṇyāditvam prāpnoti

Śrī Bindu-vikāśinī-vṛtti

In rāgānugā-bhakti, referred to above, the predominant aṅga is smaraṇa (remembrance). Smaraṇa should be related to Kṛṣṇa and His beloved associates who are distinguished by pastimes (līlā), emotional rapture (āveśa), and natures (svabhāva) that are appropriate for one's own internal spiritual mood. The other aṅgas of bhakti such as kīrtana and so on should also be related to Kṛṣṇa and His dear ones who are characterized by pastimes, emotional rapture, and natures befitting one's own internal spiri-tual mood.

In the process of arcana (worship of the deity), one is recommended to employ mudrās (particular positions of intertwining the fingers), nyāsa (consigning the prāṇas or the five life-airs to the mind, or mental assignment of various parts of the body to different deities), meditation on Dvārakā, worship of the queens of Dvārakā, and so on. Although these limbs of bhakti are prescribed in the Āgama śāstras, they are not to be followed in rāgānugā-bhakti because they are unfavorable to one's particular spiritual mood, bhāva-pratikūla.

Thus on the path of bhakti, although there may be some diminution or relinquishment of certain aṅgas, no detrimental effect will ensue. In regards to this topic, Bhagavān Śrī Kṛṣṇa has said to bhakta Uddhava:

na hy aṅgopakrame dhvaṁso mad-dharmasyoddhavāṅvapi
mayā vyavasitaḥ samyaṅ nirguṇatvād anāśiṣaḥ
(Śrīmad-Bhāgavatam, 11.29.20)

O Uddhava! Once the practice of bhakti-dharma consisting of śravaṇa and kīrtana related to Me has begun, no harm whatsoever can be done to the root of bhakti, even though there may be diminution of certain aṅgas. This is because bhakti-dharma is beyond the jurisdiction of the material modes of nature. There is no possibility of its being destroyed by any means because I have ensured this dharma in this way for My unalloyed devotees (niskāma-bhaktas).

On the path of bhakti, no harm is done either by non-performance of the assortment of activities appropriate for varṇāśrama or by diminution of certain aṅgas of bhakti. This is fine. But there is certainly great harm if there is diminution of any of the principle aṅgas of bhakti such as taking shelter of a bona fide spiritual master, śravaṇa, kīrtana, and so on. Therefore, one should take great care that there be no decline in any of the principle aṅgas of bhakti. This is declared in the Āgama śāstra as quoted in Bhakti-rasāmṛta-sindhu (1.2.101):

śruti-smṛti-purāṇādi-pañcarātra vidhim vinā
aikāntiki harer bhaktir utpātayaiva kalpate

Although engaged in single-minded devotion to Lord Hari, if one transgresses the regulations mentioned in the Śruti, Smṛti, Purāṇas and the Nārada Pañcarātra, great misgivings (anarthas) are produced.

There is one more point to be considered. A devotee who has an intense desire (lobha) within his heart to obtain the spiritual mood of the Vrajavāsīs and who executes all the aṅgas of bhakti in accordance with the vidhi-mārga, obtains fidelity only to Rukmiṇī and the other principle queens of Dvārakā. In other words, he attains to the position of the queens of Dvārakā.

Comment

Because the practice of smaraṇa is predominant in rāgānugā-bhakti, some persons, prior to the actual appearance of rāga within the heart, make a deceitful display of solitary bhajana while still plagued with anarthas. They consider themselves as rāgā-nugā-bhaktas and thus begin to practice remembrance of aṣṭa-kāliyā-lilā. But to display the exclusive devotion that is described in the śruti-smṛti-purāṇādi verse is for them the cause of great disturbance. Some ineligible persons who are entangled in anarthas obtain so-called siddha-praṇālī by going here and there, and by imitation, they begin to consider themselves fit to conduct the practice of rāgānugā-bhakti. But without the appearance of genuine greed (lobha), they cannot obtain qualification by pretentious means.

Because the vidhi-mārga is mixed with the mood of Dvārakā and the majestic conception (aiśvarya), one cannot obtain the service of Vrajendra-nandana Śrī Kṛṣṇa by that means. This is confirmed in Caitanya-caritāmṛta, Madhya, 8.226: vidhi-mārge nāhi pāiye braje kṛṣṇacandra—“One cannot obtain Śrī Kṛṣṇacandra in Vraja by following the vidhi-mārga.”

(11) Five Types of Rāgānugā-sādhana

atrāyaṁ vivekaḥ vraja-lilā-parikarastha-śṛṅgārādi-bhāva-mādhurye śrute “idaṁ mamāpi bhūyāt” iti lobhotpatti-kāle śāstra-yuktyepeksā na syāt. tasyāṅ ca satyāṁ lobhatvasyaivaivāsiddheḥ. na hi kenacit kutracit śāstra dṛṣṭyā lobhaḥ kriyate. kintu lobhye vastuni śrute dṛṣṭe vā svata eva lobha utpadyate. tataś ca tad bhāva prāpty upāya-jijñāsāyām śāstrāpekṣā bhavet, śāstra evaṁ prāpty upāya likhanāt nānyatra. tac ca śāstraṁ bhajana pratipādakam śrī bhāgavatam eva. teṣu bhajaneṣv api madhye kānicit tad bhāva mayāni kānicit tad bhāva sambandhīni kānicit tad bhāvānu-kūlāni kānicit tad bhāvāviruddhāni kānicit tad bhāva prati-kūlānīti pañca vidhāni sādhanāni. tatra dāsyā sakhyādiṁ bhāva mayānyeva. guru padāśrayato mantra japādīni tathā preṣṭhasya nija samihitasya tat priya-janasya ca sama yocitānām lilā-guṇa-rūpa-nāmnām śravaṇa-kīrtana-smaraṇāni vividha paricaraṇāni ca bhāva sambandhīni.

tat prāpty utkanthāyām ekādaśī janmāṣṭamī kārtika-vrata bhoga-tyāgādīni taporūpāni tathāśvatha tulasyādi sammānanādīni tad bhāvānu-kūlānyeva. nāmākṣara-mālya-nirmālyādi dhāraṇa praṇāmādīni tad bhāvāviruddhāni. ukṭānyetāni sarvāni karmāni kartavyāni. nyāsa-mudrā dvārakādi dhyānādīni tad bhāva pratikūlāni rāgānugāyām varjaniyāni. evaṁ svādhikāro-citāni śāstreṣu vihitāni kartavyāni, niśiddhāni tu sarvāni varjaniyāni.

Śrī Bindu-vikāśinī-vṛtti

The distinctive point to be understood in this matter is that upon hearing of the sweetness of the conjugal mood (or the mood of the other rasas) displayed by Kṛṣṇa’s eternal associates in vraja-lilā, one begins to think: “This mood is possible for me also.” When this type of greed arises, one is no longer dependent on the reasonings of the śāstra. As long as one is dependent upon the arguments of the śāstra, one has not obtained consummation of his greed. In other words, it should be understood from this that greed has not yet arisen in the sādhanā. This is so because greed is never observed in anyone who is dependent on the reasoning of the śāstra. Rather, by hearing about or seeing an enticing object, greed automatically arises to acquire it.

Nonetheless, after the appearance of greed when one inquires, “How may this irresistible vraja-bhāva be obtained?” there is dependence upon the śāstra because it is only in the śāstra and nowhere else that the method of obtaining this is written. The śāstra from which this method may be known is Śrīmad-Bhāgavatam for it has ascertained the method of bhagavat-bhajana.

Among the aṅgas of bhajana, some are tad-bhāvamaya (composed of bhāva), some are tad-bhāva-sambandhi (related to bhāva), some are tad-bhāva-anukūla (favorable to bhāva), some are tad-bhāva-aviruddha (not opposed to nor incompatible with bhāva), and some are tad-bhāva-pratikūla (opposed to bhāva). Thus sādhanā is seen to be of five types as explained below:

(1) Bhāvamaya

The four primary relationships of dāsyā, sakhyā, vātsalya and madhura are known as bhāvamaya-sādhana. (When śravaṇa, kīrtana and other such aṅgas of bhakti become saturated with one of the bhāvas of dāsyā, sakhyā and so on, they nourish the future tree of the sādhanā’s prema. Therefore, dāsyā, sakhyā, and so on are called bhāvamaya-sādhana).

(2) Bhāva-sambandhi

The aṅgas of bhakti beginning from acceptance of the shelter of a spiritual master, mantra-japa, hearing, chanting and remembering of the name, form, qualities, and pastimes appropriate for different periods of the day of dearest Śrī Kṛṣṇa and the beloved associates of Kṛṣṇa toward whom one has attraction, and rendering various services unto them are known as bhāva-sambandhī-sādhana. (The upādāna-kāraṇa, or material cause of bhāva is called bhāva-sambandhī. That by which bhāva attains maturity is called the material cause. Bhāva is shaped or molded by the various aṅgas of bhakti such as guru-padaśraya and so on. Therefore, these aṅgas are called bhāva-sambandhī-sādhana or that which is related to bhāva).

(3) Bhāva-anukūla

The observance of Ekādaśī, Janmāṣṭamī, and kārttika-vrata, the renunciation of sense pleasure and other austerities performed for the pleasure of Kṛṣṇa, offering respect to tulasī, the Pipala tree (the holy fig tree), and others—all of these aṅgas of bhakti performed with great eagerness to obtain one's cherished bhāva (among the four attitudes of dāsyā, and so on) are favorable to bhāva. In other words, they are helpful for the attainment of bhāva; therefore, they are known as bhāva-anukūla-sādhana.

(4) Bhāva-aviruddha-sādhana

Wearing the remnants of flower garlands and other paraphernalia offered to the deity, stamping one's body with the syllables of śrī harināma, offering obeisances and other such aṅgas of bhakti are called bhāva-aviruddha-sādhana. That which is not opposed to the attainment of one's bhāva is bhāva-aviruddha. It is one's duty to carry out the previously mentioned aṅgas of bhakti.

(5) Bhāva-pratikūla

Mental assignment of different parts of the body to various deities (nyāsa), particular positions of intertwining the fingers (mudrā), meditation on Kṛṣṇa's pastimes in Dvārakā and other such aṅgas should be abandoned in rāgānugā-bhakti because they are opposed to the attainment of one's desired bhāva (bhāva-pratikūla).

Thus according to one's eligibility, one is obligated to perform the aṅgas of bhakti prescribed in the śāstra and to reject those which are forbidden.

Third Wave—Bhāva-bhakti Bhakti in the Budding Stage of Ecstatic Love

(12) Bhāva-bhakti

atha sādhanā bhakti paripākena kṛṣṇa kṛpayā tad bhakta kṛpayā vā bhāva bhaktir bhavati. tasya cihnāni nava prīty aṅkurāḥ, yathā—

kṣāntir avyārtha-kālatvaṁ viraktir māna-śūnyatā
āśābandhaḥ samutkaṇṭhā nāma-gāne sadā-ruciḥ
āsaktis tad-guṇākhyāne prītis-tad-vasati-sthale
ityādayo 'nubhāvāḥ syur-jāta bhāvāṅkure jane
(Bhakti-rasāmṛta-sindhu, 1.3.25-26)

tadā kṛṣṇa sāksātkāra योगyatā bhavati. mumukṣu-prabhṛtisu yadi bhāva cihnaṁ dṛṣyate tadā bhāva-bimba eva natu bhāvāḥ. ajñajaneṣu bhāvāc-chāyā

Śrī Bindu-vikāśini-vṛtti

Now bhāva-bhakti is being described. This bhāva-bhakti is not obtained by any means of sādhanā. Rather, by continual performance of śravaṇa, kīrtana and other aṅgas of bhakti, when bhakti attains maturity, it automatically cleanses all misgivings from the heart of the sādhanaka. At that time bhāva-bhakti manifests itself in the transparent heart by the mercy of Śrī Kṛṣṇa or His devotees.

Comment

śuddha-sattva-viśeṣātmā prema-sūryāṁsu-sāmyabhāk
rucibhiś-citta-māsṛṇya-kṛd asau bhāva ucyate
(Bhakti-rasāmṛta-sindhu, 1.3.1)

Bhāva-bhakti (bhāva-rūpa kṛṣṇa-anuśīlana) is a special mani-festation of śuddha-sattva. In other words, the constitutional characteristic of bhāva-bhakti is that it is a phenomena entirely constituted of śuddha-sattva. It is like a ray (kīraṇa) of the sun of prema and it softens the heart by various tastes (ruci).

In his commentary on this verse, Śrīla Viśvanātha Cakravartī Ṭhākura has written as follows:

When the previously mentioned sādhanā-bhakti succeeds in softening the heart by various tastes (ruci), it is called bhāva-bhakti. The word ruci here refers to three kinds of taste: (1) bhagavad-prāpti-abhilāṣa (desire for the attainment of

Śrī Kṛṣṇa), (2) ānukūlyā-abhilāsa (desire to do that which is favorable to Kṛṣṇa), and (3) sauhārda-abhilāsa (desiring to serve the Lord with affection). The constitutional identity or svarūpa of bhāva-bhakti is that it is fully composed of śuddha-sattva (śuddha-sattva-viśeṣātmā). The words śuddha-sattva refer to the self-manifest cognitive function (samvit-vṛtti) of the Lord's own internal spiri-tual energy known as svarūpa-śakti.

The addition of the word viśeṣa to the words śuddha-sattva indicate the second supreme potency (mahā-śakti) of svarūpa-śakti known as hlādinī. It should be understood from this that the condition known as mahā-bhāva, which is the highest state of development of the hlādinī-śakti, is also included within śuddha-sattva-viśeṣa. Therefore, that supreme function (parama-pravṛtti) which is fully possessed of desire favorable to Śrī Kṛṣṇa, which is the essence of the combination of the samvit and hlādinī potencies, and which is situated in the heart of the Lord's eternal associates, being indistinguishably unified with the condition of their hearts (tādātma-bhāva), is known as śuddha-sattva-viśeṣātmā. In simpler language, the nitya-siddha-bhāva situated in the hearts of the eternal associates of Śrī Kṛṣṇa is called śuddha-sattva-viśeṣātmā. This bhāva-bhakti is like the first ray of the sun of prema-bhakti. Therefore, it is also called the sprout of prema (premāṅkura).

In the Śrī Caitanya-caritāmṛta, Śrīla Bhaktivinoda Thākura has explained this verse in simple and straightforward language. We are citing his words here for the benefit of the reader. Prema-bhakti is the fruit of sādhana-bhakti. There are two categories of prema-bhakti—the state of bhāva and the state of prema. If prema is compared with the sun, then bhāva can be said to be a ray of the sun of prema. Bhāva, which is of the identity of viśuddha-sattva, melts the heart by various kinds of taste (ruci). At first, while describing the general symptoms of bhakti, it was said that bhakti involves the cultivation of activities in relationship to Kṛṣṇa (kṛṣṇa-anuśīlana). The state in which that cultivation becomes saturated with viśuddha-sattva and softens the heart by ruci is called bhāva.

When bhāva makes its appearance within the faculty of the mind, it attains the state of identification with the mental faculty. In reality, bhāva is a self-manifest condition, but when it makes its appearance within the mental faculty, it appears as though it was brought into manifestation by the faculty of the mind. That which is referred to here as bhāva is also known as rati. Although rati is itself relishable, it is understood to be the cause of tasting Śrī Kṛṣṇa and various paraphernalia related to Śrī Kṛṣṇa.

It should be understood here that rati (the word rati also means love or affection) is that particular bhāva (the word bhāva also means love, affection or emotion) which is a fully spiritual reality (cit-tattva). It is not a substance belonging to the world of inert matter. The rati (mundane affection) which the baddha-jīvas have toward mundane sense objects is merely a perverted reflection, arising from contact with matter, of a fragmented portion of the true spiritual bhāva of the jīva. When, within the world of matter, one takes up the cultivation of activities in relationship with the Supreme Lord, then rati in its cognitive aspect (samvit-amśa), becomes the cause of tasting worthy objects which are related to the Supreme Lord. At the same time, by virtue of its pleasure-giving aspect (hlādinī), rati itself bestows spiritual delight.

On the appearance of bhāva-bhakti, the nine following symptoms are observed:

kṣāntir avyārtha-kālatvaṁ viraktir māna-śūnyatā
 āśābandhaḥ samutkaṅṭhā nāma-gāne sadā-ruciḥ
 āsaktis tad-guṇākhyāne prītis-tad-vasati-sthale
 ityādayo 'nubhāvāḥ syur-jāta-bhāvāṅkure jane
 (Bhakti-rasāmṛta-sindhu, 1.3.25-26)

Kṣānti (forbearance or tolerance), avyārtha-kālatva (effectual use of one's time), virakti (detachment from worldly enjoyment), māna-śūnyatā (absence of pride), āśā-bandha (steadfast hope that Kṛṣṇa will bestow His mercy), samutkaṅṭhā (intense longing to obtain one's goal), nāma-gāne sadā-ruci (always possessed of taste to chant the holy name), tad-guṇākhyāne-āsakti (attachment to hearing narrations of the Lord's qualities), and tad-vasati-sthale-prīti (affection for the transcendental residences of the Lord)—these are the nine sprouts of love of God (prīti), or in other words, the symptoms of the appearance of bhāva.

(1) Kṣānti—When the heart remains unagitated in spite of the presence of some disturbing element, such a condition is called kṣānti (forbearance, or tolerance).

(2) Avyārtha-kālatva—To spend one's time exclusively in bhagavad-bhajana avoiding all other futile material engagements is called avyārtha-kālatva (effective use of one's time).

(3) Virakti—A natural distaste for material sense enjoyment is called virakti, detachment. Upon the appearance of bhāva within the heart, attraction toward the spiritual dimension (cit-jagat) becomes progressively stronger, and one's taste for the material world gradually perishes. This is real detachment. Those who, upon the awakening of this natural detachment, adopt the external feature and dress of a renunciant in order to diminish their material necessities can be called renounced Vaiṣṇavas. But those who adopt the external feature of a renunciant prior to the appearance of bhāva do so unlawfully. By chastising Choṭa Haridāsa, Śrīman Mahāprabhu has imparted this lesson to the world.

(4) Māna-śūnyatā—To remain devoid of pride in spite of one's elevated position is called māna-śūnyatā (absence of pride). Pride arises from high birth, social classification (varṇa), stage of life (āśrama), wealth, strength, beauty, high position, and so on. In spite of possessing all these qualities, the sādhakas in whose hearts bhāva has manifested easily renounce all these vanities. According to the Padma Purāṇa, King Bhagīratha, the crest-jewel among kings, having attained rati toward Śrī Kṛṣṇa, completely renounced the pride of kingdom and wealth. He performed bhajana and maintained his existence by begging from door to door in the cities of his enemy kings. He always offered obeisances and praise to everyone whether they were brāhmaṇas or caṇḍālas (dog-eaters).

(5) Āśā-bandha—“Śrī Kṛṣṇa will certainly bestow His mercy upon me,”—to apply one’s mind very diligently in bhajana with this firm faith is called āśā-bandha (steadfast hope that Kṛṣṇa will bestow His mercy).

(6) Samutkaṅṭhā—Intense longing for one’s desired object of attainment is called samutkaṅṭhā. When bhāva-bhakti manifests in the heart of the sādḥaka, his hankering to obtain Śrī Kṛṣṇa increases day by day. The desire to serve Śrī Kṛṣṇa becomes the obsession of his heart. This is nicely expressed in Śrī Kṛṣṇa-karṇāmṛta (54) as quoted in Bhakti-rasāmṛta-sindhu (1.3.36)

ānamrām asita-bhruvor upacitām akṣiṇa pakṣmānkure-
ṣvālōlām anurāgiṇor nayanayor ārdṛām mṛdau jalpite
ātāmṛām adharāmṛte mada-kalām amlāna vamsī-svane-
ṣvāśaste mama locanam vraja-śiṣor-mūrtīm jagan mohinīm

My eyes are ever restless to see that vraja-kiśora who enchants the entire world, whose eyebrows are dark (syāma) and slightly curved, whose eyelashes are thick and dense, whose eyes are always restless to see those who are possessed of anurāga (or whose eyes always display anurāga), whose mild speech is exceedingly soft and filled with rasa, whose lips are as sweet and tasty as nectar and slightly reddish-copper in hue, and who carries a flawless flute whose inexplicably sweet and mild tones maddens all (and incites the gopīs’ kāma).

This kind of intense hankering to see Śrī Kṛṣṇa is called samutkaṅṭhā. It is ever-present in the hearts of bhāva-bhaktas.

(7) Nāma-gāne-sadā-ruci—Loving thirst to always sing hari-nāma is called nāma-gāne sadā-ruci.

(8) Guṇākhyāne-āsakti—Natural and spontaneous attachment for the descriptions of the Lord’s supremely charming qualities is called guṇākhyāne-āsakti. The significance of this attachment is that for the devotees in whom bhāva has arisen (jāta-bhāva-bhaktas), the thirst to hear and describe the charming pastimes of Kṛṣṇa, which are decorated with all-auspicious qualities, is never satiated. The more they hear and describe the Lord’s qualities, the more their thirst increases.

(9) Tad-vasati-sthale-pṛīti—The desire to reside in Śrī Vṛndāvana, Śrī Navadvīpa and other spiritual abodes of the Lord is called tad-vasati-sthale-pṛīti (affection for the transcendental residences of the Lord).

Comment

For instance, a devotee, in the course of circumambulating Vraja-maṇḍala, arrives in Vṛndāvana and, being overwhelmed with spiritual emotion (bhāva-bhakti), inquires as follows from the Vrajavāsīs: “O residents of Vraja! Where is Sevākuṅja, Nidhuvana and Vamsīvata?” A Vrajavāsī bhakta takes him by the hand and leads him to Sevākuṅja. Arriving at Sevākuṅja, he falls down in the courtyard and begins to roll on the ground. He exclaims, “How wonderful! At this very spot Rasika-śekhara Vrajendra-nandana served the lotus feet of our worshipable mistress Śrīmatī Rādhikā. O Sevākuṅja! O dust particles of this place! O creepers and trees of this place! May you kindly bestow your mercy upon us. When will we obtain the mercy of Sevā-kuṅja.” This is called affection for the places of the Lord’s residence.

A second example is as follows. Some devotee, while performing parikramā of Navadvīpa Dhāma, inquired with tearful eyes and the hairs of his body standing upright due to ecstasy, “O Dhāmavāsīs! Where is the birth sight of our Gaurasundara? Which path did He use to follow while performing kīrtana with His devotees?” Being shown these places by the residents of the Dhāma, his voice becomes choked up with spiritual emotion (bhāva-bhakti), he begins to roll on the ground and exclaims, “How wonderful! This is Māyāpura Dhāma. Even though it is nondifferent in every respect from Vraja, it confers even greater mercy than Vraja. O birthplace of Gaurasundara! Please bestow your mercy upon this insignificant and worthless person.” Saying this again and again that devotee becomes deeply overwhelmed with spiritual emotion. This is called affection for the places of the Lord’s residence. To reside in these places with great love and perform bhajana also is included within this characteristic.

These nine symptoms (anubhāvas) are manifest in the devotee in whose heart the sprout of bhāva has arisen. It may be understood that the devotee in whom the sprout of love is visible has become eligible to receive the direct audience of Kṛṣṇa. If some of these symptoms of bhāva are perceived in karmīs who are anxious for material sense enjoyment or jñānīs who aspire for liberation, then one should know this to be but a reflection of bhāva (pratibimba), or in other words, a semblance of rati (ratyābhāsa). This should not be considered as a genuine manifestation of bhāva. If the symptoms of bhāva are seen in ignorant persons by virtue of their association with devotees, this is known as a shadow of rati (chāyā ratyābhāsa).

Comment

In Bhakti-rasāmṛta-sindhu, (1.3.45-51) there is the following description of ratyābhāsa. Ratyābhāsa is of two kinds: (1) pratibimba (reflection) and (2) chāyā (shadow).

(1) Pratibimba-ratyābhāsa—If ratyābhāsa, which appears like genuine rati due to the presence of one or two symptoms such as tears and horripilation, is expressive of the desire for happiness in the form of bhukti and mukti, it is known as pratibimba-ratyābhāsa. This reflection of rati easily fulfills the desired aspiration for happiness in the form of bhukti and mukti without undergoing great endeavor.

In his commentary on this verse (1.3.46), Śrīla Jīva Gosvāmī explains that the principal nature of bhāgavatī-rati is that it is free from all material designations or adulterations, upādhis. The presence of designations is symptomatic of the semblance of rati. Where such designations exist there is striving for some secondary or inferior inclination. In the mumukṣus, or those who are desirous of liberation, there is the desire for mukti, and in the karma-kāṇḍīs there is the

desire for elevation to the heavenly planets. These are adulterations.

The mumukṣus and the karmīs know that the Lord bestows liberation and material enjoyment, and thus they engage in bhakti to the Lord directed toward the fulfilment of these two ends. Their performance of bhakti is not primary but secondary, for bhakti or bhāgavatī-rati is not the end desired by them. Nonetheless due to the power of performing the aṅgas of bhakti, tears and horripilation arise in them. Because they are adulterated with desires for bhukti and mukti, their tears and horripilation are but a reflection of bhāgavatī-rati. The power of even this reflection of rati is such that without undergoing the laborious sādhana that constitutes the jñāna-mārga, they can easily obtain the partial happiness of bhukti and mukti. How this pratibimba-ratyābhāsa arises in them is described in the next two verses.

Sometimes persons who are attached to material enjoyment and liberation adopt the aṅgas of bhakti such as kīrtana in the assembly of pure devotees in order to obtain their desired aspiration. By such performances they remain pleased at heart for a considerable time. By the influence of the association of pure devotees in whose hearts the moon of bhāva has arisen, some such persons may have the extreme good fortune of having the moon of bhāva reflected in their hearts.

In his commentary on these two verses (1.3.47-48), Śrīla Jīva Gosvāmī has said that it is only due to the association of devotees in whose hearts bhāva has arisen that bhāva is reflected in the hearts of persons attached to bhoga and mokṣa. This reflection occurs during the performance of kīrtana undertaken in the association of pure devotees. The tears and horripilation which are observed in such persons are not symptoms of genuine rati but of pratibimba-ratyābhāsa.

Śrīla Jīva Gosvāmī raises a question that when there is intervention of a cloud, the moon is not reflected on a reservoir of water. So when the mumukṣus and those desiring material enjoyment are separated from the association of pure devotees, how can the reflection of bhāva remain in their hearts? He answers this by saying that the transcendental influence of the association of jāta-rati-bhaktas is so powerful that even when separated from such persons the reflection of bhāva remains in the hearts of the mumukṣus and bhoga-kāmīs for a long time in the form of subtle impressions or samskāras.

(2) Chāyā-ratyābhāsa—That ratyābhāsa which bears some resemblance to śuddha-rati, which possesses curiosity or inquisitiveness of an insignificant nature, which is unsteady, and which relieves material distress is known as chāyā-ratyābhāsa. By even incidental association with activities such as kīrtana, times such as Janmāṣṭamī, places like Śrī Vṛndāvana, and persons dear to Lord Hari, chāyā-rati sometimes arises even in ignorant persons. This chāyā-rati can never arise without extreme good fortune. Good fortune here refers to the samskāras of bhakti acquired in a previous life or the association of devotees from this life or the previous life.

When śuddha-rati manifests to a very slight extent by virtue of the association of jāta-bhāva-bhaktas or at the time of performing sādhana in vaidhī-bhakti, it is called chāyā-ratyābhāsa (a shadow of rati). This shadow of rati is not steady. This semblance of rati is sometimes observed even in ordinary persons who are ignorant of the truth by the influence of the association of devotees. It is a great fortune for the jīvas when chāyā-rati, which is of the form of the lustre (kānti) of śuddha-rati, arises in them, for upon its appearance the jīvas gradually obtain good fortune.

Fourth Wave—Prema-bhakti
Bhakti in the Mature Stage
of Ecstatic Love

(13) Prema-bhakti

bhāva-bhakti paripāka eva premā. tasya cihnam—vighnādi sambhave 'pi kincin-mātrasyāpi na hrāsaḥ. mamatvātiśayāt premna eva uparitano 'vasthā viśeṣaḥ snehaḥ. tasya cihna, citta-dravibhāvaḥ tato rāgaḥ tasya lakṣaṇam nibiḍa-snehaḥ. tataḥ praṇayaḥ. tasya lakṣaṇam gāḍha viśvāsaḥ.

Śrī Bindu-vikāśini-vṛtti

The mature stage of bhāva-bhakti is called prema. The symptom of prema is that even when obstacles or impediments are present, there is not even the slightest diminution of affection (bhāva). A superior condition of prema is marked by an increase of mamatā and is known as sneha. The word mamatā refers to a deep sense of attachment or possessiveness in relationship to Śrī Kṛṣṇa by which one thinks, “Kṛṣṇa is mine.” Sneha is symptomized by the melting of the heart. Superior to this is the condition known as rāga. The symptom of rāga is extreme affection (sneha). Superior to this is the condition known as praṇaya. The symptom of praṇaya is deep faith.

Comment

In Śrī Bhakti-rasāmṛta-sindhu (1.4.1), the general definition of prema has been given as follows:

samyaṅ masṛṇita svānto mamatvātiśayāṅkitaḥ
bhāvaḥ sa eva sāndrātmā budhaiḥ premā nigadyate

Bhāva-bhakti which melts the heart much more so than in its initial stage, which greatly augments the feeling of transcendental bliss, and which bestows a deep sense of mamatā (possessiveness) in relationship to Śrī Kṛṣṇa is called prema by the learned.

Śrīla Viśvanātha Cakravartī Ṭhākura's commentary to this śloka is translated as follows:

“The subject of prema is being discussed with reference to the previously described bhāva-bhakti. When bhāva thickens beyond its previous condition then it begins to make the inner recesses of the heart much more tender, moist and soft than before, it produces an experience of concentrated transcendental bliss, and bestows extreme *mamatā* toward Śrī Kṛṣṇa. This mature stage of bhāva is called prema. The following doubt may be raised here. According to sāṅkhya philosophy, the material or immediate cause (*upādāna kāraṇa*) abandons its previous condition and is transformed into its effect. At that time it no longer remains as a cause, or in other words, there is no more existence of its prior condition.

For instance, when *guḍa* (jaggery—a type of solid unrefined molasses) is transformed, it abandons its former state and becomes unrefined sugar (*khāṇḍa*). When it becomes unrefined sugar, *guḍa* can no longer be conceived as having its own separate state because the *guḍa* has been transformed into raw sugar. Similarly, unrefined sugar (*khāṇḍa*) becomes refined sugar (*cīnī*) and refined sugar becomes rock candy (*miśrī*). In the condition of rock candy there is no separate existence of *guḍa*, unrefined sugar, and refined sugar. In the same way, when *bhāva* matures into prema, why should there be any separate existence of *bhāva*? When prema matures it gradually increases and takes the forms of *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, *bhāva*, and *mahābhāva*. At that time, only *mahābhāva* should remain. Why should there be any existence of *rati*, prema, *sneha*, *māna*, and the other prior conditions?

This cannot be said because *rati* is a distinctive and superior function of Kṛṣṇa’s *hlādinī-śakti*. By the power of Śrī Kṛṣṇa’s inconceivable potency or *acintya-śakti*, *rati*, *sneha*, *māna*, *praṇaya*, and so on attain successively higher states without giving up their previous conditions. The separate existence of each and every condition is certainly to be admitted.

For example, it can be said that when Śrī Kṛṣṇa’s childhood form (*bālya-deha*) is imbued with a particular sweetness, then without giving up the condition of childhood, it attains to the boyhood form (*paugaṇḍa-deha*). Again when the *paugaṇḍa-deha* attains even greater sweetness and excellence, it assumes the form of fresh youth (*kaiśora-deha*). Unlike the material body of the *jīvas*, Kṛṣṇa’s body is never subject to any transformation arising from age. Śrī Kṛṣṇa’s *bālya*, *paugaṇḍa*, and *kaiśora* forms, as well as the *līlās* connected with them, are all eternal. But when the *paugaṇḍa* form manifests, the *bālya-deha* disappears from this universe and manifests in some other universe. Simultaneously, the *bālya-līlā* is also revealed in that universe. Therefore, as regards the revelation of the unmanifest pastimes (*aprakāṣa-līlā*) within *Ṛṇḍāvana* of the earthly sphere (*bhauma Ṛṇḍāvana*), where the *bālya-līlā* begins, the *bālya-deha* also becomes manifest. In the *vaivasvata-manvantara* of the next *kalpa* (day of *Brahmā*), when the *prakāṣa-līlā* of *Ṛṇḍāvana* is manifest in this universe, then at that time the *bālya-deha* will again be manifest in this very same universe.

Therefore, as regards eternal phenomena, it is only a matter of accepting their appearance and disappearance. In the hearts of devotees in whom *rati*, prema, and the other stages of the *sthāyībhāva* have been aroused, a particular aspect of the *sthāyībhāva* (*rati*, prema, *sneha*, and so on) sometimes arises due to contact with the stimulating elements known as *vibhāva*. At that time, that particular feature of the *sthāyībhāva* becomes manifest externally, while the other *bhāvas* remain in the unmanifest condition. In ordinary worldly-minded persons who are possessed of lust, anger, and so on, when one emotion is manifest the others remain dormant within in the form of latent desires and impressions (*samskāras*). When the appropriate opportunity comes about, the other emotions assert themselves. Similarly, *rati*, prema, and so on sometimes become manifest by contact with specific stimuli and at other times they remain concealed within.”

Dakṣiṇa-vibhāga (Southern Division) Sāmānya-bhagavad-bhakti-rasa-nirūpakāḥ General Characteristics of Bhagavad-bhakti-rasa

Śloka 14—Overview of Bhakti-rasa

First Wave—Vibhāva
The Causes of Tasting Bhakti-rasa

Second Wave—Anubhāva
External Symptoms of Ecstasy

Third Wave—Sāttvika-bhāva
Symptoms of Ecstasy Arising from Sattva

Fourth Wave—Vyabhicārī-bhāva
Internal Transitory Emotions

Śloka 15-16

Fifth Wave—Sthāyībhāva
Permanent or Dominant Emotions

Śloka 17

(14) Overview of Bhakti-rasa

vibhāvānubhāva-sāttvika-bhāva-vyabhicāri bhāva-milanena raso bhavati. yatra viṣaye bhāvo bhavati sa viṣayālbana-vibhāvaḥ kṛṣṇaḥ. yo bhāva yukto bhavati sa āśrayālbana-vibhāvo bhaktaḥ. ye kṛṣṇaṁ smārayanti vastrāṅkāradāyas te-uddīpana-vibhāvaḥ. ye bhāvaṁ jñāpayanti te anubhāva nṛtya-gīta-smitādayaḥ.

ye cittam tanuṅca kṣobhayanti te sāttvikāḥ. te aṣṭau—stambha-sveda-romāṅca-svarabheda-vepathu-vaivarṇyāśru-pralayā iti. te dhūmayitā jvalitā dīptā uddīptā sūddīptā iti pañca-vidhā yathottara-sukhadāḥ syuḥ. ete yadi nitya-siddhe tadā snigdhaḥ. yadi jātaratau tadā digdhāḥ. bhāva-sūnya-jane yadi jātās-tadā-ruksāḥ.

mumukṣu-jane yadi jātās-tadā ratyābhāsajāḥ. karmi-jane viṣayi-jane vā yadi jātās-tadā sattvā-bhāsajāḥ. picchila-citta-jane tad-abhyāsa pare vā yadi jātās-tadā niḥsattvāḥ. bhagavad-dveṣi jane yadi jātās-tadā pratīpāḥ.

Śrī Bindu-vikāśinī-vṛtti

When kṛṣṇa-rati, or in other words, the sthāyībhāva (the permanent emotion of the heart in one of the five primary relationships of śānta, dāsya, sakhya, and so on) becomes exceedingly tasty for the devotee by virtue of the elements known as vibhāva, anubhāva, sāttvika-bhāva and vyabhicāri-bhāva, induced through the medium of śravaṇa, kīrtana, and so on, it is called bhakti-rasa. In other words, when the sthāyībhāva or kṛṣṇa-rati mixes with vibhāva, anubhāva, sāttvika-bhāva and vyabhicāri-bhāva and becomes fit to be tasted in the heart of the devotee, it is called bhakti-rasa.

Components of Bhakti-rasa

When the sthāyībhāva mixes with vibhāva, anubhāva, sāttvika-bhāva and vyabhicāri-bhāva and produces an extraordinary taste within the devotee's heart, it is called bhakti-rasa.

Vibhāva - Ālbana (that in which rati is tasted)

- Viṣayālbana (the object of rati—Kṛṣṇa)
- Āśrayālbana (the reservoir of rati—the devotee)

Uddīpana (that which stimulates rati)

Sthāyībhāva—The permanent sentiment in one of the five primary relationships of śānta, dāsya, sakhya, vātsalya, or mādhyura, which is known as mukhya-rati. This also refers to the dominant sentiment in the seven secondary mellows (gauṇa-rati) of laughter, wonder, chivalry, compassion, anger, fear, and disgust.

Anubhāva—Visible actions which illustrate the spiritual emotions situated within the heart (dancing, singing, and so on).

Sāttvika-bhāva—Eight symptoms of spiritual ecstasy arising exclusively from viśuddha-sattva or in other words, when the heart is overwhelmed by emotions in connection with mukhya-rati or gauṇa-rati.

Vyabhicāri-bhāva—Thirty-three internal spiritual emotions which emerge from the nectarine ocean of sthāyībhāva, cause it to swell, and then merge back into that ocean.

Comment

The terms vibhāva, anubhāva, sāttvika-bhāva, sthāyībhāva and bhakti-rasa are defined in the following quotes from Bhakti-rasāmṛta-sindhu:

vibhāvīyate hi ratyādir yatra yena vibhāvīyate
vibhāvo nāma sa dvedhālbanauddīpanātmakaḥ
(Bhakti-rasāmṛta-sindhu, 2.1.15)

That in which rati is tasted and that cause by which rati is tasted are called vibhāva. Vibhāva is of two varieties: (1) ālbana (the support or repository of rati), and (2) uddīpana (that which stimulates or excites rati).

anubhāvāstu cittastha-bhāvānām avabodhakāḥ
te bahir-vikriyā prāyāḥ proktā udbhāsvarākhyayā
(Bhakti-rasāmṛta-sindhu, 2.2.1)

The symptoms which reveal the spiritual emotions situated within the heart are called anubhāvas. When they manifest mostly as external actions, they are known as udbhāsvara (that which gives light or makes apparent).

kṛṣṇa sambandhibhiḥ sāksāt kiñcid vā vyavadhānataḥ
bhāvaiś cittam ihākṛāntam sattvam ity ucyate budhaiḥ
(Bhakti-rasāmṛta-sindhu, 2.3.1)

When the heart is overwhelmed by any of the five primary senti-ments (mukhya-rati) in relationship with Śrī Kṛṣṇa of dāsyā, sakhyā, and so on, stimulated by direct contact with Him, or when the heart is overwhelmed by the seven secondary sentiments (gaṇa-rati) of laughter, tragedy, and so on, induced by a circumstance in which Kṛṣṇa is somewhat apart, learned scholars called this condition sattva. The bhāvas or spiritual emotions arising strictly from sattva are known as sāttvika-bhāvas.

The previously mentioned anubhāvas such as dancing, singing, and so on, like the sāttvika-bhāvas, arise from emotion in relationship with Kṛṣṇa, or in other words, when the mind is overwhelmed by emotion in relationship with Kṛṣṇa. However, symptoms such as dancing and singing are done with conscious intention and therefore they are not counted as sāttvika-bhāvas. The sāttvika-bhāvas are also referred to as anubhāvas because they illustrate the emotions situated within the heart. Therefore, to distinguish between anubhāvas and sāttvika-bhāvas, the word udbhāsvara is used to refer to those anubhāvas which do not arise exclusively from sattva. The symptoms such as becoming stunned (stambha), standing of the hairs on end (pulaka), and so on arise spontaneously from sattva. Therefore they are known as sāttvika-bhāvas.

In his commentary on Bhakti-rasāmṛta-sindhu (2.1.5), Śrīla Jīva Gosvāmī explains the nature of rasa.

vibhāvair iti. eṣā kṛṣṇa ratir eva sthāyī-bhāvaḥ, saiva ca bhakti raso bhavet. kīḍṣī satī tatrāha—vibhāvair iti.
śravaṇādibhiḥ kartṭvibhir vibhāvādibhiḥ karaṇair bhaktānām ḥṛdi svādyatvam ānitā samyak prāpitā camatkāra viśeṣeṇa
puṣṭety arthaḥ.

This kṛṣṇa-rati is the sthāyībhāva, and it is transformed into bhakti-rasa. How does it become bhakti-rasa? By combination with vibhāva, anubhāva, sāttvika-bhāva and vyabhicārī-bhāva. In other words, when kṛṣṇa-rati is aroused by the stimulating elements (vibhāva) transmitted through the medium of śravaṇa, kīrtana, and so on, and gives rise to various ensuing emotions (anubhāvas, sāttvika-bhāvas and vyabhicārī-bhāvas), the combination of all these elements produces an extraordinary taste within the heart which is referred to as bhakti-rasa.

Sthāyībhāva will be described elaborately further ahead. Here, it is sufficient to know that when kṛṣṇa-rati is augmented, it attains to different levels such as sneha, māna, praṇaya, rāga, anurāga, bhāva and mahābhāva. All of these are known as sthāyībhāva (or permanent emotions) of śrī kṛṣṇa-bhakti. When these various gradations of the sthāyībhāva combine with the appropriate vibhāvas, anubhāvas, sāttvika-bhāvas and vyabhi-cārī-bhāvas, bhakti-rasa is produced and yields an unprecedented taste.

Bhakti-rasa is of twelve varieties and each of these has its own sthāyībhāva. For example: (1) the sthāyībhāva of śānta-rasa is śānti-rati (tranquility), (2) the sthāyībhāva of dāsyā-rasa is prīti-rati (affection in servitude), (3) the sthāyībhāva of sakhyā-rasa is sakhyā-rati (friendship), (4) the sthāyībhāva of vātsalya-rasa is vātsalya-rati (parental affection), (5) the sthāyībhāva of madhura-rasa is priyatā-rati (conjugal love), (6) the sthāyībhāva of hāsyā-rasa is hāsa-rati (laughter), (7) the sthāyībhāva of adbhuta-rasa (wonder) is vismaya-rati (astonishment), (8) the sthāyībhāva of vīra-rasa (heroism) is utsāha-rati (enthusiasm), (9) the sthāyī-bhāva of karuṇa-rasa (compassion) is śoka-rati (sorrow or lamentation), (10) the sthāyībhāva of raudra-rasa is krodha-rati (anger), (11) the sthāyībhāva of bhayānaka-rasa is bhaya-rati (fear), and (12) the sthāyībhāva of vibhatsa-rasa is jugupsā-rati (disgust). Although bhakti-rasa is accepted to be of twelve varieties, in the final analysis, five rasas are predominant. The five sthāyībhāvas on which these are based will be discussed elaborately ahead.

Vibhāva

Kṛṣṇa-rati is of five kinds: śānta, dāsyā, sakhyā, vātsalya and madhura. That in and by which rati is stimulated and thus caused to be tasted is called vibhāva. Vibhāva is of two kinds—ālabhana (the support) and uddīpana (the stimulus). That in which rati is stimulated is called ālabhana (the support or shelter of rati). That by which rati is stimulated is called uddīpana (the stimulus for rati). Ālabhana-vibhāva is also of two varieties—viśayālabhana and āśrayālabhana. He for whom rati is aroused is called viśayālabhana (the object of rati) and one in whom rati is aroused is called āśrayālabhana (the receptacle of rati). Śrī Kṛṣṇa is the viśayālabhana of kṛṣṇa-rati and the devotees are the āśrayālabhana. That by which rati is stimulated is called uddīpana-vibhāva. Uddīpana-vibhāva refers to all those things which stimulate remembrance of Śrī Kṛṣṇa such as His dress and ornaments, the spring season, the bank of the Yamunā, forest groves, cows, peacocks, and so on.

Anubhāva

The actions which display or reveal the emotions situated within the heart are called anubhāvas. The anubhāvas are thirteen in number: (1) nṛtya (dancing), (2) viluṭhita (rolling on the ground), (3) gīta (singing), (4) krośana (loud crying), (5) tanu-motana (writhing of the body), (6) huṅkāra (roaring), (7) jṛmbhaṇa (yawning), (8) śvāsa-bhūmā

(breathing heavily), (9) loka-anapeksitā (giving up concern for public image), (10) lālāsrāva (salivating), (11) aṭṭahāsa (loud laughter), (12) ghūrṇā (staggering about), and (13) hikkā (a fit of hiccups).

Sāttvika-bhāva

That which causes perturbation to be aroused within the heart and body is called sāttvika-bhāva. The sāttvika-bhāvas are of eight kinds: (1) stambha (becoming stunned), (2) sveda (perspiration), (3) romāñca (standing of the hairs on end), (4) svara-bhaṅga (faltering of the voice), (5) kampa (trembling), (6) vaivarṇa (palor or change of color), (7) āśru (tears), and (8) pralaya (loss of consciousness or fainting).

All these sāttvika-bhāvas are manifested in five stages of intensity: (1) dhumāyita (smouldering—when a sāttvika-bhāva manifests in a very small quantity by itself or combined with another symptom and is capable of being hidden), (2) jvalita (flaming—when two or three symptoms manifest prominently at the same time and can be concealed only with difficulty), (3) dīpta (burning—when three, four or five sāttvika-bhāvas manifest very powerfully and when it is not possible to suppress such expressions), (4) uddīpta (brightly burning—when five, six or even all eight of the sāttvika-bhāvas manifest simultaneously and attain supreme exultation), and (5) suddīpta (blazing—when all the sāttvika-bhāvas reach the summit of expression, being extremely bright in their radiance. This condition is observed only in the gopīs of Vraja in the state of mahābhāva). Each of these stages yields greater happiness than the one preceding it.

Sāttvika-bhāvas are further divided into three categories: (1) snigdha (smooth—sāttvika-bhāvas which arise when the mind is overwhelmed with emotion in relationship with either the five primary mellows, mukhya-rati, or the seven secondary mellows, gaṇa-rati), (2) digdha (smeared—sāttvika-bhāvas which are not instigated either by mukhya or gaṇa-rati but which follow in the wake of rati), and (3) rūkṣa (rough—emotion which arises in persons who are devoid of rati). Snigdha sāttvika-bhāvas are manifest only in the eternally perfected devotees (nitya-siddha bhaktas). Sāttvika-bhāvas which arise in jāta-rati bhaktas (those in whom rati has made its appearance) are called digdha sāttvika-bhāvas. When these symptoms are seen in persons in whom rati has not been aroused, they are called rūkṣa-bhāva. In actuality, sāttvika-bhāvas can occur only in persons in whom rati has been aroused. When symptoms resembling the sāttvika-bhāvas are manifest in persons who are devoid of rati, they are known as sāttvikābhāsa (a semblance of sāttvika-bhāva). Therefore, rūkṣa sāttvika-bhāvas are also said to be an abhāsa.

Sāttvikābhāsa

Sāttvikābhāsa is of four types: (1) ratyābhāsa, (2) sattvābhāsa, (3) niḥsattva, and (4) pratīpa.

Ratyābhāsa

Ratyābhāsa literally means an abhāsa or semblance of rati, and sāttvikābhāsa means a semblance of the symptoms known as sāttvika-bhāvas. Ratyābhāsa sāttvikābhāsa, therefore, refers to those symptoms which resemble sāttvika-bhāvas arising due to a semblance of rati. This ratyābhāsa refers to pratibimba and chāyā-ratyābhāsa previously described in the section on bhāva-bhakti. Persons who are desirous of liberation may adopt the aṅgas of bhakti not for the purpose of obtaining bhakti or kṛṣṇa-rati but simply to attain mukti. When such persons chant the holy name in the association of bhāva-bhaktas, they may manifest tears, horripilation and other symptoms. Because these symptoms arise from a reflection of the rati situated in the hearts of genuine bhāva-bhaktas, they are known as ratyābhāsa sāttvikābhāsa. When symptoms resembling sāttvika-bhāvas are seen in mumukṣus (those desirous of liberation) they are said to arise from ratyābhāsa.

Sattvābhāsa

Sattvābhāsa refers to those symptoms which arise from an abhāsa of sattva. Sattva refers to the condition wherein the heart possessed of rati is overwhelmed by spiritual emotions such as jubilation, wonder, and despondency. When a person who is devoid of rati hears or chants about the Lord's pastimes in the association of pure devotees, he may become overwhelmed with some emotion which resembles those originating from sattva. In this case the symptoms he displays such as crying do not arise from a reflection of rati but merely from some emotion which resembles those arising from sattva. Therefore they are known as sattvābhāsa sāttvikābhāsa. These emotions generally arise in persons whose hearts are naturally soft (śīthila). When symptoms resembling sāttvika-bhāvas are seen in karmīs or viṣayīs (sensualists), they are said to arise from sattvābhāsa.

Niḥsattva

Niḥsattva refers to those symptoms which do not arise from sattva. The hearts of such persons are described as picchīla (slippery). Externally they appear to be soft-hearted, but internally they are hard-hearted. They exhibit symptoms merely by forced practice. Because the symptoms observed in such persons are devoid of even an abhāsa of sattva, they are known as niḥsattva sāttvikābhāsa.

Pratīpa

The word pratīpa literally means adverse, contrary, or displeasing. When the enemies of Kṛṣṇa display symptoms which resemble sāttvika-bhāvas arising due to fear or anger, they are called pratīpa-sāttvikābhāsa.

First Wave—Vibhāva The Causes of Tasting Bhakti-rasa

Viṣayāmbana-vibhāva

Kṛṣṇa's qualities as viṣayāmbana

In the overview of bhakti-rasa given in the previous śloka, vibhāva is said to be of two types: ālambana, the support, and uddīpana, the stimulus of rati. Ālambana is also described to be of two kinds: viṣaya, the object of rati, and āśraya, the reservoir of rati. Kṛṣṇa's qualities are now described as part of what makes Him the viṣaya of rati.

The qualities of Śrī Kṛṣṇa are sometimes classified as viṣay-āmbana and sometimes as uddīpana. Because Kṛṣṇa's qualities are part-and-parcel of His form, they are included as viṣayāmbana. When the principal meditation is upon Śrī Kṛṣṇa who possesses various qualities, those qualities are thought of as belonging to the object of love and are therefore classified as viṣayāmbana. When, however, the principal meditation is upon the qualities of Śrī Kṛṣṇa and that remembrance stimulates love for Kṛṣṇa, those qualities are considered as uddīpana. Śrī Kṛṣṇa has sixty-four principal qualities. Out of these the first fifty are present to a minute extent in great personalities who are recipients of the Lord's mercy. The ordinary jīvas, however, display but a shadow of a particle of such qualities.

- (1) Suramyāṅga—The construction of His limbs is exceedingly beautiful.
- (2) Sarva-sal-lakṣaṇa-yukta—His body is marked with all auspicious characteristics.
- (3) Rucira—His beauty is a festival of bliss for the eyes.
- (4) Tejasānvita—His body is radiant and He is extremely powerful and influential.
- (5) Baliyān—He possesses great strength.
- (6) Vayasānvita—He displays different ages and yet He is eternally situated in fresh youth.
- (7) Vividhādbhuta-bhāṣavit—He is expert in different languages.
- (8) Satyavākya—His words never prove false.
- (9) Priyamvada—He speaks pleasantly even to offenders.
- (10) Vāvadūka—His words are ambrosial and pleasing to the ears.
- (11) Supaṇḍita—He is learned and conducts Himself appropriately with different kinds of persons.
- (12) Buddhimān—His intelligence is sharp and subtle.
- (13) Pratibhānvita—He is expert at improvising original conversation on the spur of the moment.
- (14) Vidagdha—He is skilled in the sixty-four arts and in amorous pastimes.
- (15) Catura—He can accomplish many actions at the same time.
- (16) Dakṣa—He can perform difficult tasks with ease.
- (17) Kṛtajña—He is grateful for services rendered by others.
- (18) Sudṛḍha-vrata—His promises and vows always hold true.
- (19) Deśa-kāla-supātrajña—He is an expert judge of time, place, and person and works accordingly.
- (20) Śāstra-cakṣu—He acts in accordance with the religious scriptures.
- (21) Śuci—He is free from all sins and He purifies others from sins.
- (22) Vaśī—He is in full control of His senses.
- (23) Sthira—He perseveres until His work is completed.
- (24) Dānta—He endures even intolerable distress.
- (25) Kṣamāśīla—He excuses the offenses of others.
- (26) Gambhīra—It is very difficult to understand the import of His mind.
- (27) Dhṛtimān—His desires are fulfilled and He remains calm even in the midst of great anxiety.
- (28) Sama—He is devoid of attachment and aversion.
- (29) Vadānya—He is chivalrous in giving charity.
- (30) Dhārmika—He is religious and He incites others to adopt the path of religion.
- (31) Śūra—He is enthusiastic to fight and expert in the use of weapons.
- (32) Karuṇa—He is unable to tolerate the distress of others.
- (33) Mānyamāna-kṛta—He is respectful to His guru, brāhmaṇas, and elders.
- (34) Dakṣiṇa—Because of His excellent disposition, His actions are very pleasing.
- (35) Vinayī—He is devoid of pride.
- (36) Hrīmān—He is bashful when He thinks that others have detected His amorous affairs and when glorified by others.
- (37) Śaraṇāgata-pālaka—He protects those who take shelter of Him.
- (38) Sukhī—He enjoys pleasure and is untouched by distress.
- (39) Bhakta-suhrta—He is a friend to His devotees and is easily pleased.
- (40) Prema-vaśya—He is controlled only by love.
- (41) Sarva-śubhānkara—He is a well-wisher to everyone.
- (42) Pratāpī—He torments and terrifies His enemies.
- (43) Kīrtimān—He is famous by dint of His sterling qualities.
- (44) Rakta-loka—He is the object of love and attachment for everyone.
- (45) Sadhu-samāśraya—He is partial to the sādhus.
- (46) Nāriḡaṇa-manohārī—He is attractive to all women.
- (47) Sarvārādhyā—He is worshipable to everyone.
- (48) Samṛddhimān—He possesses great opulence.
- (49) Variyān—He is superior to all.
- (50) Āsvara—He is independent and His order can not be transgressed.

The next five qualities are partially present in Śrī Śiva.

- (51) Sadā-svarūpa-samprāpta—He is never controlled by the dictates of māyā.
(52) Sarvajña—He knows the heart of everyone, and He knows all things even though there may be an intervention of time, place and so on.
(53) Nitya-nutana—Even though His beauty is always experienced, it is new at every moment and so astonishing that it appears as if it were never previously experienced.
(54) Sac-cid-ānanda-sāndrāṅga—He is the concentrated embodiment of existence, consciousness, and bliss. The word sat means that He pervades all time and space, the word cit means that He is self-manifested, the word ānanda means that He is the abode of unadulterated prema, and the word sāndra means that His form is so densely composed of sat, cit, and ānanda that it is untouched by anything else.
(55) Sarva-siddhi-niṣevita—All mystic powers are under His control.

The next five qualities are present in Śrī Nārāyaṇa and Mahāviṣṇu.

- (56) Avicintya mahāśakti—He possesses inconceivable potencies by which He creates the universes and manifests even the indwelling antaryāmi of those universes, by which He bewilders even Brahmā and Rudra, and by which He destroys the prārab-dha-karma of His devotees.
(57) Koṭi-brahmānda-vigraha—Unlimited universes are situated within His body.
(58) Avatārāvali-bīja—He is the source of all incarnations.
(59) Hatāri-gati-dāyaka—He awards mukti to the enemies killed by Him.
(60) Ātmārāmagāṇakarṣi—He attracts the liberated souls or those who rejoice in the self.

The next four qualities are unique to Śrī Kṛṣṇa alone.

- (61) Līlā-mādhurya—He is an undulating ocean of astonishing pastimes out of which rāsa-līlā is supremely captivating.
(62) Prema-mādhurya—He is surrounded by devotees who possess incomparable madhura prema which develops up to the stage of mahābhāva.
(63) Veṇu-mādhurya—The sweet and mellow sound of His flute attracts the minds of everyone within the three worlds.
(64) Rūpa-mādhurya—His extraordinary beauty astonishes all moving and non-moving entities.
Viṣayāmbana-vibhāva

Four kinds of Nāyakas or heroes

Because Śrī Kṛṣṇa is the reservoir of all qualities and activities He manifests the characteristics of all four different heroes at different times in accordance with specific pastimes. These four varieties of heroes are described below.

- (1) Dhīrodātta—The hero who is grave, humble, forgiving, compassionate, fixed in vow, unboastful, extremely powerful, and who thwarts the pride of heroic fighters is known as dhīrodātta. Previous ācāryas have described Bhagavān Śrī Rāma as possessing the qualities of a dhīrodātta nāyaka. These qualities are also observed in Śrī Kṛṣṇa.
(2) Dhīra-lalita—The hero who is expert in the sixty-four arts and amorous sports, always situated in fresh youth, expert at joking, devoid of anxiety, and controlled by the prema of his beloveds is known as dhīra-lalita. Śrī Kṛṣṇa clearly manifests the features of a dhīra-lalita nāyaka. In the Nāṭya-śāstra these qualities are also said to be found in Kandarpa or cupid.
(3) Dhīra-śānta—The hero who is peaceful, tolerant of miseries, judicious, and humble is known as dhīra-śānta. Learned scholars of the Nāṭya-śāstra have declared Mahārāja Yudhiṣṭhira to be a dhīra-śānta nāyaka.
(4) Dhīroddhata—One who is malicious, proud, deceitful, angry, fickle, and boastful is known as dhīroddhata. Learned scholars have accepted Bhīmasena as a dhīroddhata nāyaka. Although these characteristics appear to be faults, they are accepted as qualities in Śrī Kṛṣṇa, because they are appropriate in specific pastimes in which He chastises the wicked in order to protect His devotees.

Vibhāva

(The Causes of Tasting Rati)

- (1) Ālambana
(those who
taste rati)

a -----

- Viṣaya (the object of rati—Kṛṣṇa)
-Anyarūpa (in another form, e.g. when Kṛṣṇa
assumed the form of the cowherd
boys and calves in the Brahmā-

mohana-lilā)

- Svarūpa (in His own form)
- Āvrta (in a disguised form,
e.g. Kṛṣṇa disguised
Himself as a woman)
- Prakāṣa (Kṛṣṇa in His
original form)

b -----

- Āśraya (the reservoir of rati—the devotee)
- Sādhaka (bhāva-bhaktas, e.g.
Bilvamaṅgala Ṭhākura)
- Siddha (prema-bhaktas)
 - Nitya-siddha (eternally perfect)
 - Samprāpti-siddha (those who attained perfection)
 - Sādhana-siddha (attained perfection through sādhana, e.g. Mārķendeya %oṣi
 - Kṛpā-siddha (attained perfection through mercy, e.g. Yajña-patnīs, Bali
Mahārāja, and Śrī Śukadeva)

Uddīpana-vibhāva
(That which stimulates rati)

Things which stimulate the devotees' rati or love for the Lord are known as uddīpana-vibhāva. The fourteen principal uddīpanas are described below. A detailed outline of Kṛṣṇa's qualities, dress and ornaments, and flute are found on the following pages.

- (1) Guṇa (qualities)
- (2) Ceṣṭā (activities)
Kṛṣṇa's activities include rāsa-līlā,
killing the wicked, and so on.
- (3) Prasādana (dress and ornaments)
- (4) Smita (smile)
- (5) Aṅga-saurabha (bodily fragrance)
- (6) Vamśa (flute)
- (7) Śṛṅga
(buffalo horn) Kṛṣṇa's wild female buffalo horn, is mounted with gold on both ends, studded with jewels in the middle and known as mandraghoṣa.
- (8) Nūpura (anklets)
- (9) Kambu (conchshell) Kṛṣṇa's conchshell, which opens to the right or southward, is called Pāñcajanya.
- (10) Padāṅka (footprints)
- (11) Kṣetra (holy places)
- (12) Tulasi
- (13) Bhakta (devotees)
- (14) Bhagavad-vāsara (holy days) Janmāṣṭamī, Ekādaśī, etc.

Kṛṣṇa's qualities as Uddīpana-vibhāva

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