

# ŚRĪ BHAKTI-RASĀMRTA-SINDHU-BINDU

A Drop of the Nectarean Ocean  
of Bhakti-rasa

# Śrī Bhakti-rasāmṛta-sindhu-bindu

~ A DROP OF THE NECTAREAN OCEAN OF BHAKTI-RASA ~



First Edition ~ April 1996 (2,000 copies)

Second Edition ~ September 2006 (2,000 copies)

Third Edition ~ August 2017 (1,000 copies)

Printed at Spectrum Printing Press Pvt. Ltd., New Delhi (India)

**ISBN 978-1-63316-125-2**

**Library of Congress Control Number 2015938877**

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The printing of *Śrī Bhakti-rasāmṛta-sindhu-bindu* is financed  
by an endowment fund, established by the kind donation of  
Bhakti Projects, Inc.

ŚRĪ ŚRĪ GURU-GAURĀNGAU JAYATAḥ



# ŚRĪ BHAKTI-RASĀMRTA-SINDHU-BINDU



A Drop of the Nectarean Ocean  
of Bhakti-rasa

by

Śrīla Viśvanātha Cakravartī Ṭhākura

translation into Hindi and commentary by

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja



GAUDIYA VEDANTA PUBLICATIONS

VRINDAVAN • NEW DELHI • SAN FRANCISCO

**Cataloging in Publication Data--DK**

Courtesy: D.K. Agencies (P) Ltd. <docinfo@dkagencies.com>

**Bhaktivedānta Nārāyaṇa, 1921-2010, author.**

Śrī Bhakti-rasāmṛta-sindhu-bindu = A drop of the nectarean ocean of devotional mellites / composed by the crest-jewel of spiritual preceptors and guardian of the Śrī Gaudīya sampradāya, Śrīla Viśvanātha Cakravartī Thākura ; translation and commentary by Śrī Śrīmad Bhaktivedānta Nārāyana Mahārāja.

pages cm

Reprint.

Includes index.

ISBN 9781633161252

1. Viśvanātha Cakravartī, approximately 1626-approximately 1708.

Bhakti-rasāmṛtasindhu-bindu. 2. Bhakti. 3. Rasas. 4. Vaishnavism. I. Viśvanātha

Cakravartī, approximately 1626-approximately 1708. Bhakti-rasāmṛta-sindhu-bindu.

II. Viśvanātha Cakravartī, approximately 1626-approximately 1708. Bhakti-rasāmṛta-sindhu-bindu. English. III. Title. IV. Title: Drop of the nectarean ocean of devotional mellites.

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# Introduction

## (TO THE HINDI EDITION)

Śrīla Viśvanātha Cakravartī Ṭhākura, the crown prince of illustrious teachers among the Gauḍiya Vaiṣṇava ācāryas, is the author of this book. In this book there is a description of the nature of *uttama-bhakti* and its divisions, *sādhana-bhakti*, the stages in the development of *prema*, the limbs of *bhajana*, offences committed in the performance of devotional service (*sevā-aparādha*), offences against the holy name (*nāma-aparādha*), *vaidhī-* and *rāgānuga-sādhana-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 Rāḍhadeśa 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 his childhood, he studied grammar in a village named Devagrāma. After this he went to a village named Śaiyadābād in the district of Murśidābād where he studied the *bhakti-śāstras* in the home of his *guru*. It was in Śaiyadābād that he wrote three books while still undergoing his studies. These three books are *Śrī Bhakti-rasāmṛta-sindhu-bindu*, *Śrī Ujjvala-nilamani-kirāṇa* and *Śrī 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 *śuddha-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 was named Śrī Gaṅgā-nārāyaṇa Cakravartī Mahāśaya. He lived in Bālūcara Gambhilā within the district of Murśidābād. He had no sons and only one daughter, whose name was Viṣṇupriyā. Śrīla Narottama Ṭhākura had another disciple named Rāmakṛṣṇa Bhaṭṭācārya from the *brāhmaṇa* community of Vārendra, a rural community of West Bengal. The youngest son of Rāmakṛṣṇa Bhaṭṭācārya 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*, the five chapters describing Śrī Kṛṣṇa's *rāsa-līlā*, Viśvanātha Cakravartī Ṭhākura has written the following verse:

śrī-rāma-kṛṣṇa-gaṅgā-caraṇān  
natvā gurūn uru-premṇāḥ  
śrīla-narottama-nātha  
śrī-gaurāṅga-prabhūm 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, *parātpara-gurudeva*, Śrī Gaṅgā-caraṇa. The name Narottama refers to his great-great grand-spiritual master, *parama-parātpara-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 Ṭhākurāṇī, was extremely learned and a great Vaiṣṇavī. She expelled an estranged

disciple named Rūpa Kavirāja from the Gauḍīya Vaiṣṇava community. Thereafter Rūpa Kavirāja was known as *atibādi* 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 (*vidhi-mārga*), he propagated the path of spontaneous attraction (*rāga-mārga*) in an unrestrained and undisciplined manner. His opinion was that *rāgānuga-bhakti* could be practised by *smaraṇa* (remembrance) alone, abandoning the practices of *śravaṇa* and *kīrtana* (hearing and chanting).

Fortunately, Śrīla Cakravartī Thākura 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, Vīrabhadra, 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 Thākura refuted this idea of Rūpa Kavirāja. He proved that it was not incompatible for a qualified *ghastha* 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 Thākura 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 *svakiyāvāda* (marital love in the Lord's pastimes).

Jaya Singh II was the king of Jaipur. The Vaiṣṇavas of the antagonistic camp led Jaya Singh to believe that the worship of Śrīmatī Rādhikā along with Śrī Govindadeva 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 (*sampradāya*). There are but four lines of Vaiṣṇava disciplic succession, which have descended from time immemorial: the Śrī *sampradāya*, Brahmā *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 Nimbāditya. 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* (otherwise known as the *Vedānta-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 Thākura sent his student, Gauḍīya Vaiṣṇava *vedāntācārya mahā-mahopādhyāya* (the great one among exalted teachers of Vedānta), *pāṇḍita-kula-mukuta* (the crown of the assembly of learned scholars) Śrīla 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 scriptural 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 *sampradāya*. Our previous *ācāryas* like Śrīla Jīva Gosvāmī, Kavi Karṇapūra and others accepted

this fact. The Śrī Gaudīya Vaiṣṇavas accept Śrīmad-Bhāgavatam as the natural commentary on the Vedānta-sūtra. For this reason no separate commentary on the Vedānta-sūtra was written in the Gaudīya Vaiṣṇava *saṃpradāya*.

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 the Lord's Vṛndāvana pastimes, Śrīmatī Rādhikā is mentioned in a very concealed manner. Only *rasika* and *bhāvuka* devotees who are conversant with the conclusions of the scriptures 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 Gaudīya 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 Gaudīya Vaiṣṇava *saṃpradāya* did not have a commentary on the 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 Gaudīya commentary on the Vedānta-sūtra named Śrī Govinda-bhāṣya. Once again the worship of Śrī Rādhā-Govinda began in the temple of Śrī Govindadeva, and the validity of the Śrī Brahma-Madhva Gaudīya *saṃpradāya* was accepted. It was only on the authority of Śrīla Cakravartī Ṭhākura that Śrī Baladeva Vidyābhūṣaṇa Prabhu was able to write the Śrī Govinda-bhāṣya and prove the connection of the Gaudīya Vaiṣṇavas with the Madhva *saṃpradāya*. There should be no doubt in this regard. This accomplishment of Śrīla Viśvanātha Cakravartī Ṭhākura done on behalf of the *saṃpradāya* will be recorded in golden letters in the history of Gaudīya 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 *kāma-gāyatrī-mantra* is identical with Śrī 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 Śrī Kṛṣṇa to rise and fill the three worlds with divine love, *prema*.

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

In the *Śrī Harināmāmṛta-vyākaraṇa*, the grammar system composed by Śrī Jīva Gosvāmī, he found mention of only fifty letters in the section dealing with the names of the various groups of vowels and consonants (*saṃjñāpāda*). By study of the arrangement of letters (*mātrikā*) in the *Mātrikānyāsa* and other books, he found no mention anywhere of a half-syllable. In the *Rādhikā-sahasranāma-stotra*, found in the *Bṛhan-nāradīya Purāṇa*, one of the names of Śrīmatī Rādhikā, the goddess of Vṛndāvana, is given as *Pañcāśad-varṇa-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 *kāma-gāyatrī-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 Śrī Caitanya-caritāmṛta (*Madhya-līlā* 21.126–8):

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

In these lines, Śrī Kṛṣṇadāsa Kavirāja Gosvāmī has described the face of Śrī 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 Viśvanātha Cakravartī 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 of the night had passed, he began to doze off when suddenly Śrī Vṛṣabhānu-nandinī, Śrīmatī Rādhikā, appeared to him. She very affectionately said, “O Viśvanātha! O Hari-vallabha! Do not lament! Whatever 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 *kāma-gāyatrī* 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 *Varnāgama-bhāṣvat*. After consulting this book, Śrī Kṛṣṇadāsa Kavirāja determined the actual identity of the *kāma-gāyatrī*. You should examine this book and then broadcast its meaning for the benefit of faithful persons.”

After hearing this instruction from Vṛṣabhānu-nandinī Śrīmatī Rādhikā Herself, Viśvanātha Cakravartī Ṭhākura suddenly arose. Calling out, “O Rādhe! O Rādhe!” 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 *ya*, which precedes the letter *vi* in the *mantra*, is considered a half-syllable. Apart from this, all other syllables are full syllables or full moons.

By the mercy of Śrīmatī Rādhikā, Śrīla Viśvanātha Cakravartī 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 eternal pastimes as an eternal associate. After this, he established the deity of Śrī Gokulānanda on the bank of Rādhā-kuṇḍa. While residing there, he experienced the sweetness of the eternal pastimes of Śrī Vṛndāvana. It was at this time that he wrote his *Sukhavartini* commentary on Ānanda-vṛndāvana-campū, a book written by Śrīla Kavi Karṇapūra.

*rādhā-parastīra-kuṭīra-vartinah  
prāptavya-vṛndāvana-cakravartinah*

*ānanda-campū-vivṛti-pravartinah  
sānto-gatir me sumahā-nivartinah*

I, Cakravartī, completely leaving aside all else, desire to attain Śrī Vṛndāvana. Residing in a simple hut on the bank of Śrī Rādhā-kuṇḍa, which is the topmost place of pastimes for Śrī Rādhā, I am now writing this commentary on *Ānanda-vṛndāvana-campū*.

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 *sāstras*.

## 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 *Rāgavartma-candrikā* and *Gopī-premāmrta*, which are wonderfully filled with all the conclusions of *sāstra*. Thereafter, in his *Ānanda-candrikā* commentary on the “*laghutvam atra*”<sup>1</sup> verse of *Ujjvala-nīlamāṇi* (1.21), he soundly refuted the theory of *svakīyāvāda* by scriptural evidence and irrefutable arguments, and established the

<sup>1</sup> The full verse from *Ujjvala-nīlamāṇi* is as follows:

*laghutvam atra yat proktam  
tat tu prākṛta nāyake  
na kṛṣne rasa-niryāsa-  
svādārtham avatāriṇi*

Whatever fault or impropriety has been pointed out (in other *rasa-sāstras*) in regard 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?]

conception of *parakīyā*. In his *Sārārtha-darśinī* commentary on *Śrīmad-Bhāgavatam*, he gave strong support to *parakīyā-bhāva*.

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

While performing such circumambulation, 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 *pañḍitas* 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 do not know where he went.”

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

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

Śrīla 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 Gaudīya Vaiṣṇava ācāryas have composed the following verse in praise of his extraordinary work:

viśvasya nātharūpo 'sau  
bhakti-vartma-pradarśanāt  
bhakta-cakre varttitatvāt  
cakravarty ākhyayābhavat

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 1754, on the fifth day of the light phase of the moon in the month of Māgha (January–February), at approximately one hundred years of age, while absorbed in an internal condition at Śrī Rādhā-kuṇḍa, he entered into *aprakāṭa* (unmanifest) Vṛndāvana. Even today his *samādhi* can be found just next to the temple of Śrī Gokulānanda in Śrī 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 Gaudīya 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 jānība tomāra guṇa muṣi 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 Gaudīya Vaiṣṇava ācāryas there are very few who wrote as many books as Śrīla Cakravartī Ṭhākura. Even today the following proverb regarding three of his books is quite famous amongst the Vaiṣṇavas:

*kirāṇa-bindu-kaṇā ei tīna niye vaiṣṇava-paṇā*

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

The following is a list of his books and commentaries, which form a storehouse of incomparable wealth of Gaudīya Vaiṣṇava devotional literature:

- (1) *Vraja-rīti-cintāmaṇi*
- (2) *Camatkāra-candrikā*
- (3) *Prema-sampuṭa* (*Khaṇḍa-kāvyam* – a poetic work that displays only partial characteristics or ornamentation of poetry)
- (4) *Gītāvalī*
- (5) *Subodhinī* (commentary on *Alaṅkāra-kaustubha*)
- (6) *Ānanda-candrikā* (commentary on *Ujjvala-nīlamaṇi*)
- (7) commentary on *Śrī Gopāla-tāpanī*
- (8) *Stavāmṛta-laharī*

- (9) *Śrī Kṛṣṇa-bhāvanāmṛta*
- (10) *Śrī Bhāgavatāmṛta-kaṇṭha*
- (11) *Śrī Ujjvala-nīlamaṇi-kiraṇa*
- (12) *Śrī Bhakti-rasāmṛta-sindhu-bindu*
- (13) *Rāga-vartma-candrikā*
- (14) *Aiśvarya-kādambinī* (unavailable)
- (15) *Śrī Mādhurya-kādambinī*
- (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-saṁhitā*
- (21) *Sārārtha-varṣiṇī* commentary on *Śrīmad Bhagavad-gītā*
- (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 Gauḍīya *sampradāya* and founder-ācārya of the Śrī Gauḍīya Vedānta Samiti as well as the Gauḍīya *māṭhas* 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-sīkṣāmṛta, Śrī Caitanya Mahāprabhura Śikṣā, Śrī Śiksāṣṭaka 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 Gauḍīya 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, *Bhakti-rasāmṛta-sindhu-bindu*, into the lotus hands of our Śrīla Gurudeva and thus fulfil his inner heart's longing.

I have complete faith that those who are possessed of yearning for *bhakti* and especially the practitioners of the path

of spontaneous devotion who are captivated by the mellows of Vṛndāvana (*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 Mahāprabhu.

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 pure love for the Supreme Lord Śrī Kṛṣṇa.

An aspirant for a particle of mercy  
of Śrī Hari, Guru and Vaiṣṇavas,  
humble and insignificant,

Tridaṇḍi Bhikṣu Śrī Bhaktivedānta Nārāyaṇa

Akṣaya-trtīyā (third day of the bright half of Vaiśākha)  
507 years after the appearance of Lord Gaurāṅga (Gaurābda)  
25 April 1993

# Editors' Preface

(TO THE THIRD ENGLISH EDITION)



**T**is said that Vaiṣṇavas accept the three books *Ujjvala-nilamaṇi-kiraṇa*, *Bhakti-rasāṁṛta-sindhu-bindu* and *Bhāgavatāṁṛta-kaṇā* as their wealth – *kiraṇa-bindu-kaṇā ei tīna niye vaiṣṇava-paṇā*.

It is therefore with much happiness that, by the mercy of our beloved Śrīla Gurudeva, Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, we are able to present to the English-speaking readers the third edition of this jewel of Gaudīya Vaiṣṇava scriptures, *Bhakti-rasāṁṛta-sindhu-bindu*, ‘a drop of the nectarean ocean of *bhakti-rasa*’, as presented by him.

## The structure of this edition

The twenty-seven texts of *Bhakti-rasāṁṛta-sindhu-bindu* concisely summarize every Wave of the four Divisions of its source, Śrīla Rūpa Gosvāmī’s *Bhakti-rasāṁṛta-sindhu*. To clearly show the correlation between the two books, labelled tabs have been inserted on the side of the page.

Śrīla Viśvanātha Cakravartī Ṭhākura took some texts directly from *Bhakti-rasāṁṛta-sindhu* and wrote the other texts himself. His Sanskrit commentaries on these texts are labelled “Viśvanātha Cakravartī Ṭhākura’s Commentary”.

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja’s commentary, *Śrī Bindu-vikaśinī-vṛtti* (the commentary that reveals the meaning of *Bhakti-rasāṁṛta-sindhu-bindu*), further clarifies the subject matter. In addition to this commentary, there is a boxed-in section labelled “Additional Comment”, which includes Śrīla Mahārāja’s footnotes from the Hindi edition, as well as

clarifications he made for the English edition. He also added to the English edition more excerpts from *Bhakti-rasāmṛta-sindhu*, specifically in the later sections. As a result, the English rendition is more voluminous than its Hindi source, having been expanded under the supervision of Śrīla Gurudeva.

## Appendices

Appendix 1 is an overview of the structure of the book in chart form. It clearly depicts the correlation between *Bhakti-rasāmṛta-sindhu-bindu* and *Bhakti-rasāmṛta-sindhu*.

Appendix 2, also in chart form, shows the *Bhakti-rasāmṛta-sindhu* verses that Śrīla Viśvanātha Cakravartī Ṭhākura and Śrīla Gurudeva refer to in their commentaries.

## Acknowledgements

Navadvīpa dāsa translated *Bhakti-rasāmṛta-sindhu-bindu* in the early 1990s, and was assisted by many others in checking the translation, editing the book and creating charts that bring the content much clarity.

Prema-vilāsa dāsa and Lavaṅga-latā dāsī developed the second edition's manuscript.

The publication team of this third edition includes Vaijayantī-mālā dāsī, Śānti dāsī and Sanātana dāsa (proofreading), Amala-kṛṣṇa dāsa and Madhukara dāsa (answering translation questions), Śrīpāda B.V. Bhāgavata Mahārāja and Rādhikā dāsī (Sanskrit input), Janakī dāsī (layout and charts for the appendices), and Kuñja-kalikā dāsī and Anupama dāsa (front cover design).



We pray at the lotus feet of Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja and Śrīla Viśvanātha Cakravartī Ṭhākura that they be pleased with our presentation of this jewel of Gauḍīya

Vaiṣṇava scriptures. We humbly request the readers to overlook any shortcoming they may find in the contents of this book.

Aspiring for the service of Śrī Guru and Vaiṣṇavas,  
The Publication Team of the Third Edition

Disappearance day of Śrīla Rūpa Gosvāmī  
4 August 2017





*nitya-līlā-praviṣṭa oṁ viṣṇupāda aṣṭottara-śata*

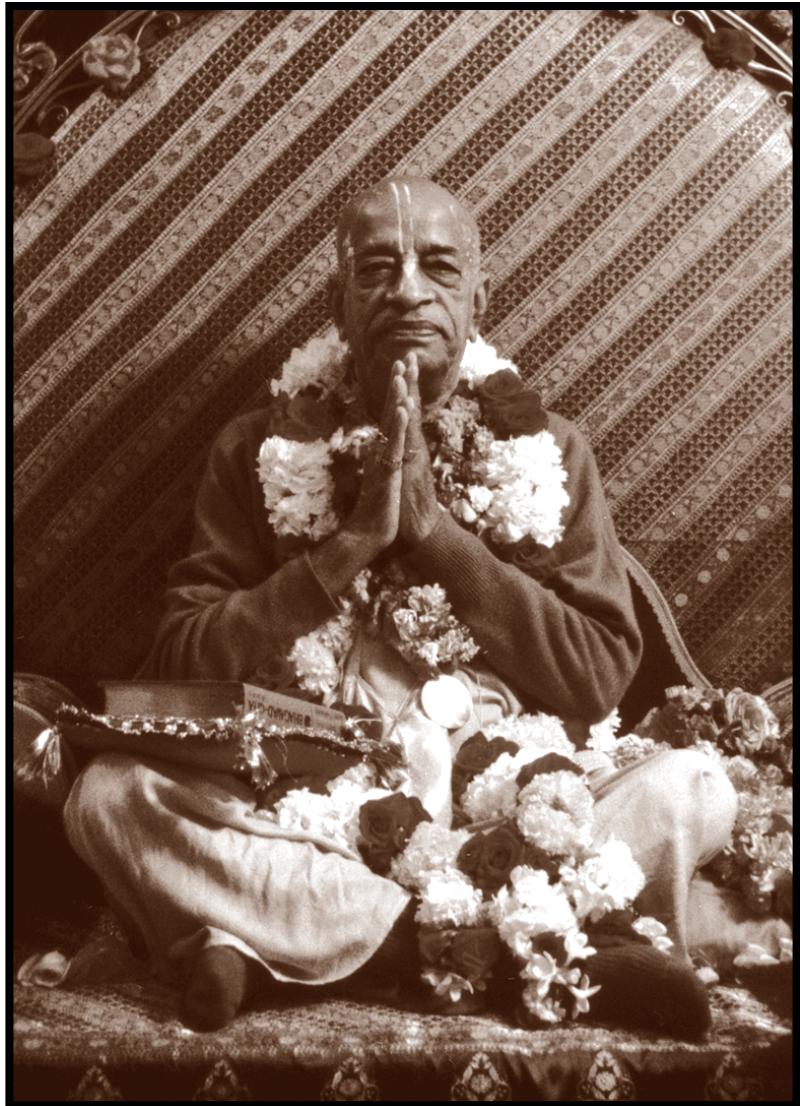
**ŚRĪ ŚRĪMAD**

**BHAKTIVEDĀNTA NĀRĀYAÑA GOSVĀMĪ MAHĀRĀJA**



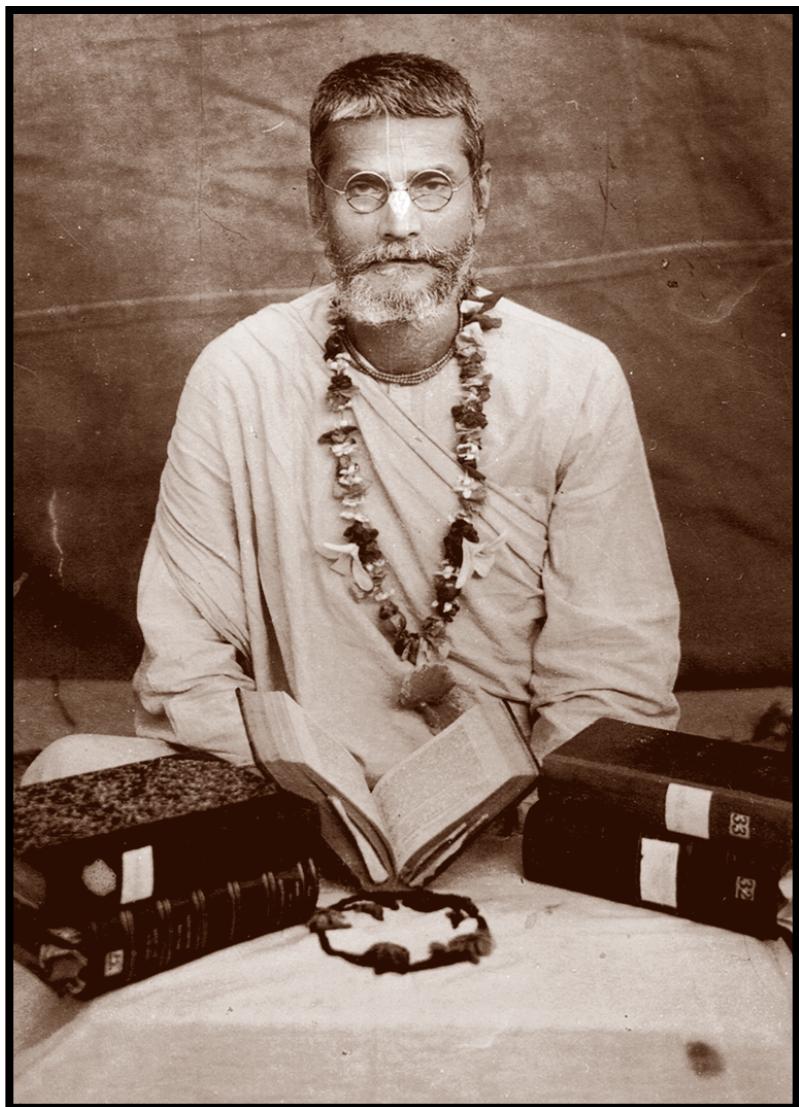
*nitya-līlā-praviṣṭa oṁ viṣṇupāda aṣṭottara-śata*

**ŚRĪ ŚRĪMAD  
BHAKTIVEDĀNTA VĀMANA GOSVĀMĪ MAHĀRĀJA**



*nitya-līlā-praviṣṭa oṁ viṣṇupāda aṣṭottara-śata*

**ŚRĪ ŚRĪMAD  
BHAKTIVEDĀNTA SVĀMĪ MAHĀRĀJA**



*nitya-līlā-praviṣṭa oṁ viṣṇupāda aṣṭottara-śata*

**ŚRĪ ŚRĪMAD**

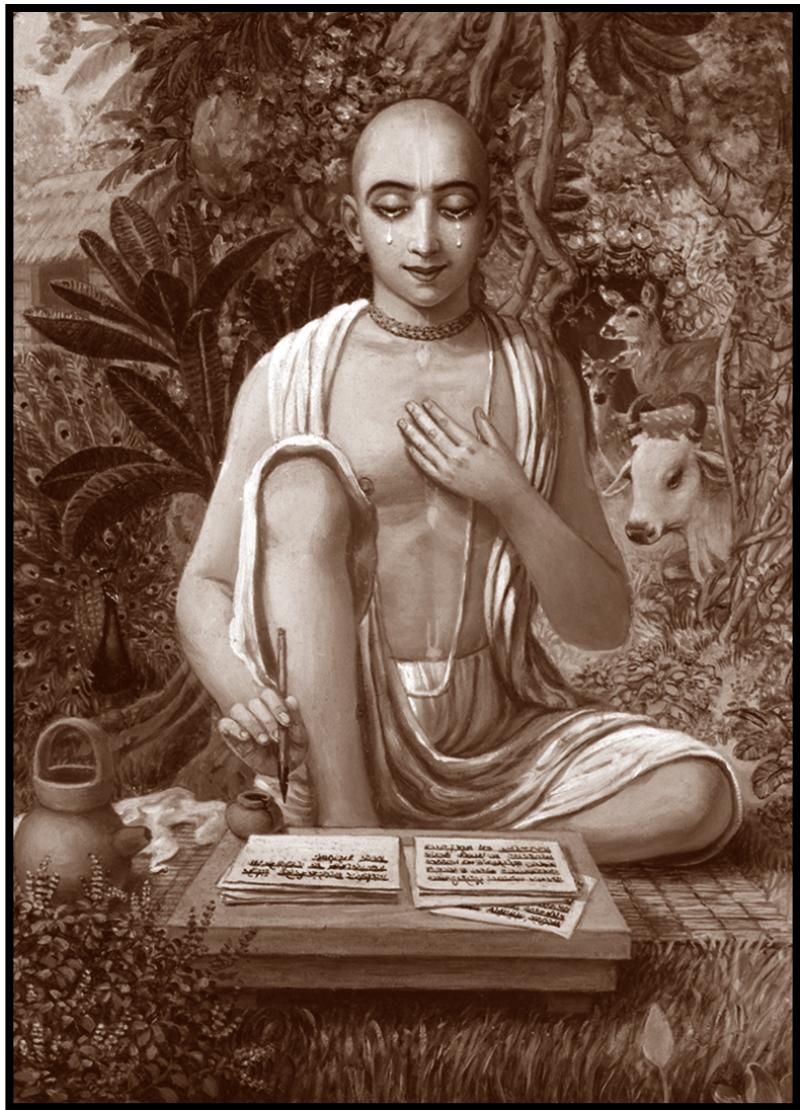
**BHAKTI PRAJÑĀNA KEŠAVA GOSVĀMĪ MAHĀRĀJA**



*nitya-līlā-praviṣṭa oṁ viṣṇupāda aṣṭottara-śata*

**ŚRĪ ŚRĪMAD**

**BHAKTISIDDHĀNTA SARASVATI THĀKURA PRABHUPĀDA**



The Crest Jewel of Śrī Gaudīya Vaiṣṇava Ācāryas  
*mahā-mahopādhyāya*

**ŚRĪLA VIŚVANĀTHA CAKRAVARTI THĀKURA**

śrī śrī guru-gaurāṅgau jayataḥ

## Maṅgalācaranām

*akhila-rasāṁṛta-mūrtih prasīmara-  
rucī-ruddha-tārakā-pāliḥ  
kalita-śyāmā-lalito  
rādhā-preyān vidhur jayati*

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

“Let there be all glory to the omnipotent Lord Śrī Kṛṣṇacandra, who is endowed with all excellence and who is the personification of transcendental bliss characterized by the twelve forms of *rasa*: five primary (*mukhya-rasa* – *śānta*, *dāsyā*, *sakhya*, *vātsalya* and *mādhurya*) 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*, leaders of the various groups of *gopīs*, named Tārakā (representing *vipakṣā*, the group of *gopīs* who are Śrī Rādhā’s rivals) and Pāli (representing *tāṭastha-pakṣā*, the group neutral to Śrī Rādhā). He has made Śyāmalā (representing *suhṛt-pakṣā*, the group friendly to Śrī Rādhā) and Lalitā (representing *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.”

# Text 1

## Uttama-bhakti

anyābhilāṣitā-śūnyam  
 jñāna-karmādy-anāvṛtam  
 ānukūlyena kṛṣṇānu-  
 śīlanam bhaktir uttamā  
*Bhakti-rasāmṛta-sindhu* (1.1.11)

[The cultivation of activities that are meant exclusively for the pleasure of Śrī Kṛṣṇa, or in other words, the uninterrupted flow of service to Śrī Kṛṣṇa, performed through all endeavours 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 *uttama-bhakti*, pure devotional service.]

asyārthaḥ – anyābhilāṣa jñāna-karmādi-rahitā śrī-kṛṣṇam  
 uddiṣyānukūlyena kāya-vāṇi-manobhir yāvati kriyā sā bhaktih ||1||

### Commentary by Śrīla Viśvanātha Cakravartī Ṭhākura

atha tasyā lakṣaṇam vadanneva grantham ārabhate, – anyeti |  
 yathā kriyā-śabdena dhātv artha mātram ucyate, tathātrānu-śīlana-  
 śabdenāpi dhātv artha mātram ucyate | dhātva arthaś ca dvividhaḥ –  
 pravṛtti-nivṛtti ātmakah | tatra pravṛtti ātmaka dhātva arthas tu  
 kāya-vāṇi-mānasīya tat tac ceṣṭā rūpaḥ | nivṛtti ātmaka-dhātva  
 arthaś ca pravṛtti bhinnah, pṛiti-viṣadātmako mānasah tat tad  
 bhāva rūpaś ca, sa ca vakṣyamāṇa rati premādi sthāyi bhāva rūpaś

*ca, sevā-nāmāparādhānām udbhavābhāva kāritety ādi vacana-vyañjitaḥ-sevā-nāmāparādhādy abhāva rūpaś ca |*

*tad evam sati kṛṣṇa-sambandhi kṛṣṇārtham vā 'nuśilanam iti tat sambandha mātrasya tad arthasya vā vivakṣitatvād guru-pādāśrayādau, bhāva rūpasyāpi kroḍikṛtatvād ratyādi-sthāyini vyabhicāribhāveṣu ca nāvyāptih |*

*etac ca kṛṣṇa-tad-bhakta kṛpayaiva labhyam śrī-bhagavataḥ svarūpa-śakti-vṛtti rūpam api kāyādi-vṛtti tādātmyenāvir-bhū-tam iti jñenam | agre tu spaṣṭi kariṣyate | kṛṣṇa-śabdaś cātra svayam bhagavataḥ kṛṣṇasya tad rūpāṇām cānyeṣām avatārāṇām grāhakah | tāratamyam agre vivecanīyam |*

*tatra bhakti svarūpatā siddhy arthaṁ višeṣaṇam āha – ānu-kūlyeneti, prātikūlye bhaktitvāprasiddheḥ | ānukūlyāñ-cod-deśyāya śrī-kṛṣṇāya rocamānā pravṛttir ity ukte lakṣaṇe 'tivyāptir avyāptiś ca | tad yathā – asura-kartṛka-prahāra rūpānuśilanām yuddha-rasāḥ utsāha-ratiḥ śrī kṛṣṇāya rocate | yathoktamā prathama skandhe (S.B. 1.13.40) – sañjātakopah sphurit-āruṇā-dharam iti | tathā ca tatra tatrātivyāpty avyāpteś ca vāraṇāya-ṭānukūlyānām pratikūlya śūnyatvam eva vivakṣaṇīyam | evam satyasureṣu dveṣa rūpa prātikūlyā sattvān nātivyāptih | evam yaśodāyāḥ prātikūlyābhāvān nāvyāptir iti bodhyam |*

*etenā višeṣaṇasyānukūlyasyaiva bhaktitvam astu | bhakti sāmānyasyaiva kṛṣṇāya rocamānatvād višeṣaṇyānuśilana-padasya vaiyarthyam ity api ṣāṅkā nirastā. tādṛśa prātikūlyābhāva-mātrasya ghaṭe 'pi sattvāt |*

*uttamātva siddhy-arthaṁ višeṣaṇa dvayam āha – anyābhilāṣitā-śūnyam ityādi | katham bhūtam anuśilanam? anyasmin bhaktyā tārikte phalatvenābhilāṣa śūnyam – 'bhaktyā sañjātayā bhaktyā' (S.B. 11.3.31) ity ekādaśokter bhaktyā uddeśaka bhakti karaṇam ucitam evetyato 'nyasmin khalu bhaktyā tārikta iti | yathātṛānyābhilāṣa-śūnyatvam vihāyānyābhilāṣitā śūnyam iti svabhāvārthaka-tācchīlya pratyayena kasyacid bhaktasya tādā-cid akasmāt maraṇa saṅkate prāpte – he bhagavan bhaktam mām etad vipatte sakāśād rakṣeti kādācitkābhilāṣa sattve 'pi na kṣatilī | yatas tasya vaivaśya hetuka-svabhāva-viparyayaṇaiva tādṛś-ābhilāṣo na tu svabhāvika iti bodhyam |*

punah kīdṛśam? jñāna karmādy anāvṛtam – jñānamatra nirbheda brahmānusandhānam na tu bhajanīya-tattvānusudhānam api tasyāvaśyāpekṣanīyatvāt | karma – smārttaṁ nitya-naimittikādi na tu bhajanīya-paricaryādi tasya tad anuśīlana rūpatvāt | ādi śabdena phalgu vairāgya yoga sāṅkhyābhyaśādayastair anāvṛtam na tu śūnyam ity arthah | tena ca bhakty āvara-kāṇām eva jñāna karmādinām niśedho bhipretah | bhakty āvara-kṛtvām nāma vidhi śāsanān nitya karmākarane pratyavāyādi bhayāc-chraddhayā kriyamāṇatvāṁ tathā bhaktyādi rūpeṣṭa sād-hanatvāc-chraddhayā kriyamāṇatvaṁ ca | tena loka saṅgra-hārthama śraddhayā pitrādi śrāddhāṅgam kūrvatām mahānu-bhāvānām śuddha bhaktau nāvyāpiḥ | astra śrī-kṛṣṇānuśīlanām kṛṣṇa bhaktir tit vaktavye bhagavac-chāstreṣu kavalasya bhakti śabdasya tatraiva viśrāntir ity abhiprāyāt tathoktam || 1 ||

**Śrī Bindu-vikāśinī-vṛtti**  
~ Illumination of the meaning ~  
of Śrī Bhakti-rasāmṛta-sindhu-bindu

by Śrī Śrīmad  
Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

**Symptoms of uttama-bhakti**

namah om̄ viṣṇupādāya gaura-presthāya bhūtale  
śrī-śrīmad bhakti prajñāna keśava iti nāmine

atimartya caritrāya svāśritānāñca pāline  
jīva-duhkhe sadārttāya śrī-nāma-prema dāyine

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

śrī-caitanya mano 'bhīṣṭām sthāpitām 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-nāmne gaura tviṣe namah

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 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, along with its commentary named Śrī Bindu-vikāśinī-vṛtti.



We will now enumerate the symptoms of *uttama-bhakti*, which, as described in this first verse, are of two kinds: (a) intrinsic characteristic (*svarūpa-lakṣaṇa*) and (b) extrinsic characteristics (*taṭastha-lakṣaṇa*). The intrinsic characteristic is described in the second line of the verse: “*ānukūlyena kṛṣṇānuśilanām bhaktir uttamā – uttama-bhakti* involves the cultivation of activities favourable to Śrī Kṛṣṇa.” This is said to be the *svarūpa-lakṣaṇa* of *uttama-bhakti* because it acquaints us with the inherent nature, or *svarūpa*, of *bhakti*.

The extrinsic characteristics are described in the first line of the verse: “*anyābhilāṣitā-śūnyam jñāna-karmādy-anāvṛtam – uttama-bhakti* is devoid of all desires other than to please Śrī Kṛṣṇa, and it is not covered by *jñāna* and *karma*.” These are called the *taṭastha-lakṣaṇa* because they define those characteristics that are not part of the nature of *bhakti*.

## (1) Svarūpa-lakṣaṇa – intrinsic characteristic

### ❖ Anuśīlanam – constant cultivation

Here the intrinsic characteristic of *uttama-bhakti* will be described beginning with *kṛṣṇānuśīlana*. 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 the verbal root *śil*, to do or practise, may be known by the word *anuśīlana*, to constantly practise or cultivate.

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* – endeavours in the stage of *sādhana* leading to the manifestation of *bhāva* (comprising both *vaidhī-* and *rāgānuga-sādhana*) and (2) *kārya-rūpa* – endeavours that manifest as effects upon attaining 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 horripilation, and the *anubhāvas* such as singing and dancing. All these effects (*anubhāvas*) are expressions arising from the mind constituted of *viśuddha-sattva*.

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

The aspect of the verbal root that deals with the performance of positive action refers to favourable endeavours undertaken with the body (*kāyika*), mind (*mānasika*) and speech (*vācika*). The aspect of the verbal root that involves the avoidance of negative action is different in meaning from that which arises from engagement in positive activity. In other words, *nivṛtti-ātmaka-ceṣṭā-rūpa* involves the avoidance of all activities – bodily, mental and vocal – that give rise to offences in service (*sevā-aparādha*), offences to the holy name (*nāma-aparādha*) and offences to the holy places (*dhāma-aparādha*).

*Bhāva-rūpa* is also of two kinds: *prīti*, or love, and *viṣāda*, despondency. *Prīti* refers to the manifestation of the *sthāyibhāva*, and *viṣāda* refers to the *sañcāri-bhāvas* (also known as *vyabhicāri-bhāvas*). Śrīla Viśvanātha Cakravartī Ṭhākura has explained this same thing in his commentary on *Bhakti-rasāmṛta-sindhu* (1.3.1). There he says that *bhāva-rūpa* may be divided into two aspects: (1) the permanent sentiment in one of the five primary relationships of *śānta*, *dāsyā*, *sakhya*, *vātsalya* or *mādhurya*; this is called *sthāyibhāva-rūpa*, and (2) the internal transitory emotions, or *sañcāri-bhāva rūpa*, which arise like waves from the ocean of the *sthāyibhāva*, enhance it and then submerge once again into the *sthāyibhāva*. There are thirty-three *sañcāri-bhāvas*, such as *viṣāda* (despondency), *dainya* (depression) and *nirveda* (self-disparagement).

*Sthāyibhāva-rūpa* is again divided into two forms: (1) *premāṅkura-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.

#### Additional Comment

by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

Of the sixty-four limbs (*aṅgas*) of *bhakti* that are described in *Bhakti-rasāmṛta-sindhu*, the first ten, beginning with taking shelter of the lotus feet of a spiritual master (*śrī-guru-padaśraya*) involve the cultivation of *bhakti* through endeavours (*ceṣṭā-rūpa*) arising from positive activity, *pravṛtti-mūlaka*. These ten limbs are the beginning forms of *bhajana*. The next ten limbs describe activities that are to be given up. These include renunciation of the association of non-devotees, avoidance of *sevā-aparādha* and *nāma-aparādha*, and so on. To refrain from such activities

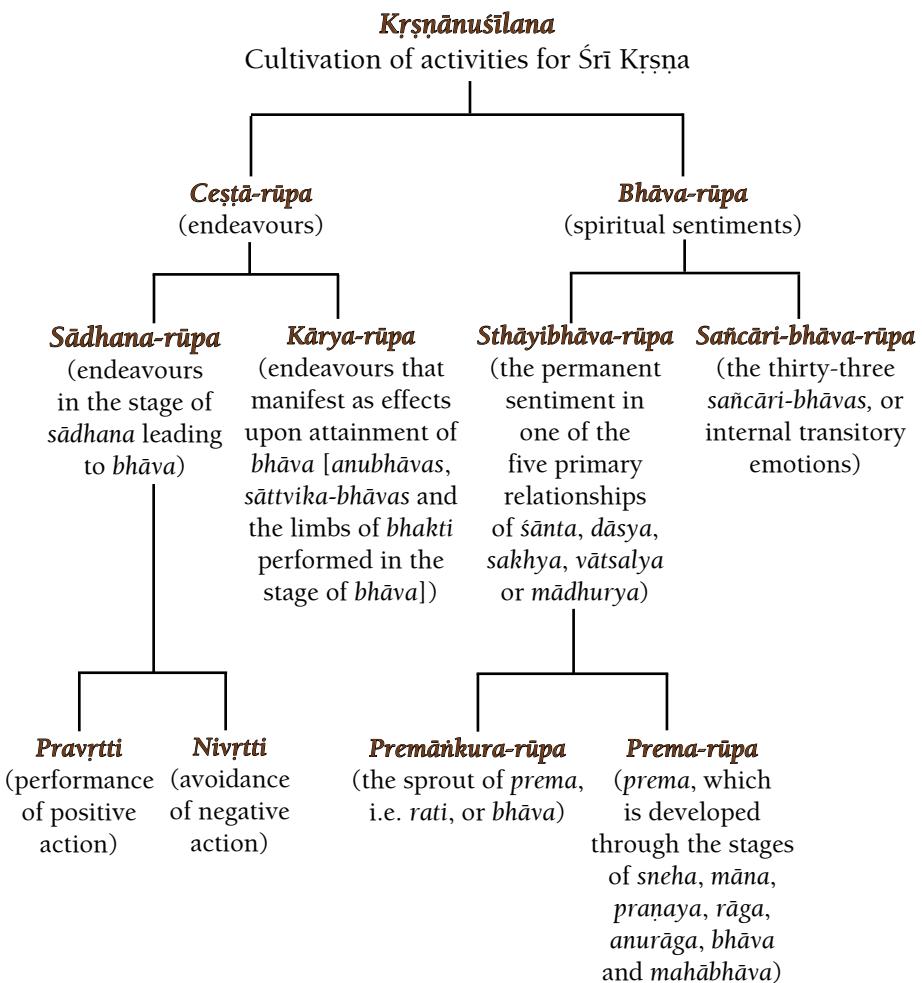
is what is meant by the cultivation of *bhakti* through endeavours arising from avoidance of negative activity, *nivṛtti-mūlaka*. One should act in such a way as to exclude these negative items.

The meaning of the word *anuśīlana* has thus been defined in terms of endeavours, or *ceṣṭā-rūpa*, of two kinds, *pravṛttiātmaka* and *nivṛttiātmaka*, and in terms of sentiments that arise in connection with such endeavours, *bhāva-rūpa*. When such cultivation (*anuśīlana*) is in relation to Śrī Kṛṣṇa or when it is performed for His pleasure, it is called *bhakti*.

The word *kṛṣṇānuśīlana* implies two kinds of endeavours, or *ceṣṭā*: all varieties of *anuśīlana* that are related to Śrī Kṛṣṇa and all varieties of *anuśīlana* that are performed directly for Śrī Kṛṣṇa. This refers to the limbs of *bhakti* such as taking shelter of the lotus feet of a bona fide *guru*, receiving initiation (*dīkṣā*) and spiritual instructions (*śikṣā*) from him, serving him with a feeling of great intimacy (*viśrambha-bhāva-guru-sevā*) and so on. In all these limbs of *bhakti* there is no possibility that the fault of *avyāpti*, under-extension of a definition, could occur. In other words, there is no possibility that these limbs of *bhakti* could fail to be included within the definition of *kṛṣṇānuśīlana*.

Similarly the *sthāyibhāva* (including *rati*, *prema*, *sneha* and so on) and the *vyabhicāri-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* that is undertaken for Kṛṣṇa both as *ceṣṭā-rūpa* (endeavour) and as *bhāva-rūpa* (both *sthāyibhāva-rūpa* and *vyabhicāri-bhāva-rūpa*) is possible only by the mercy of Śrī Kṛṣṇa and the devotees of Kṛṣṇa. Śrī gurudeva is a topmost devotee of Bhagavān. Therefore, the limbs of *bhakti* such as taking shelter of the lotus feet of a bona fide *guru* and so on are also within



*kṛṣṇānuśīlana*. The *sthāyibhāva* and other sentiments associated with it, or in other words, *anubhāva*, *sāttvika-bhāva* and *vyabhicāri-bhāva*, are related to Śrī Kṛṣṇa as well. Therefore, they are also within *kṛṣṇānuśīlana*.

*Kṛṣṇānuśīlana*, or *bhakti*, is a special function (*vṛtti*) of the internal energy (*svarūpa-sakti*) of Śrī Kṛṣṇa. The body, mind and senses of all conditioned souls are unconscious. The function of

the internal energy cannot manifest in the unconscious body, mind and speech of conditioned souls. But due to the causeless mercy of the ocean of mercy, Śrī Kṛṣṇa, or by the mercy of the topmost devotees of Bhagavān, the function of internal energy obtains identification with (*tādātmya*) and manifests in the body, mind and words (even though they are material) of the devotees who have taken shelter of the lotus feet of śrī gurudeva. This subject will be described more clearly ahead.

The meaning of the word *tādātmya* can be understood from the following example. When fire permeates an iron rod it burns other objects. An iron rod in itself does not burn other objects. In this example, the fire is said to have obtained oneness with the iron rod (*tādātmya*). Similarly, by the mercy of the Lord, the devotional tendency of the internal potency obtains *tādātmya* 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 incarnations (*avatāras*) of Śrī Kṛṣṇa. However, there is a gradation in the cultivation of *bhakti* in accordance with its object – either Kṛṣṇa, the original source of all incarnations, or other *avatāras*. This gradation in the cultivation of *bhakti* will be described later.

### ¤ Ānukūlyena

The intrinsic characteristic of *bhakti* has been defined as the cultivation of activities in relation to Śrī Kṛṣṇa (*kṛṣṇānuśilana*). Now, in order to further qualify this definition, the word *ānukūlyena* will be explained. In order to establish the inherent nature (*svarūpa*) of *bhakti*, the qualifying adjective *ānukūlyena* (favourably disposed) has been used, because *bhakti* is not accomplished by unfavourable behaviour.

Certain liberal-minded philosophers have defined the meaning of the word *ānukūlya* as behaviour or engagement that is pleasing. In other words, they say that *bhakti*, or the cultivation

of activities in relation to Śrī Kṛṣṇa, should be pleasing to Him. Such engagement that is pleasing to Kṛṣṇa is termed as *ānukūlyaviśiṣṭa-bhakti*, devotion that is favourable to the pleasure of Kṛṣṇa. But by accepting this kind of meaning, the faults of *ativyāpti*, over-extension, and *avyāpti*, under-extension, may become present in the definition 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.

When the demons Cāṇūra, Müṣṭika and others struck the limbs of Śrī Kṛṣṇa in the wrestling match, it gave Him great happiness. He began to taste *vīra-rasa* (heroism) with great enthusiasm in their company. 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 a verse from Śrīmad-Bhāgavatam (1.13.30) is cited: “*manasvinām iva sat-samprahārah* – 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, because it pleases Kṛṣṇa, the *asuras'* activity of violently striking Him in the wrestling match is accepted as *bhakti*, then the fault of *ativyāpti*, or over-extension, enters into the definition of *bhakti*. In other words, the *asuras'* activity of maliciously striking the Lord is completely opposed to *bhakti*, but because it is pleasing to Kṛṣṇa, it appears to be included within the description of *bhakti*.

The next example is when Yaśodā-maiyā seated Śrī Kṛṣṇa on 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-kopah sphuritārunādharam* (Śrīmad-Bhāgavatam 10.9.6). Because the activity of Mother Yaśodā was displeasing to Śrī Kṛṣṇa, it seems that it should 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* (over-extension) and *avyāpti* (under-extension), respectively, seem to appear in the examples cited: the activities of the *asuras* and those of Yaśodā-maiyā. The word *ānukūlya* has been used here with the intention of prohibiting these kinds of faults. The real meaning of *ānukūlya* is to be completely free of any attitude that is unfavourable, or hostile, to the Lord.

Without the complete absence of any attitude that is unfavourable to the Lord, *bhakti* is not established. According to this definition of *bhakti*, 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 *ānukūlya* is to be devoid of any attitude unfavourable to the Lord.

On the other hand the activity of Yaśodā-maiyā, from the external point of view, appeared to be unfavourable, because it was seen to be displeasing to Kṛṣṇa. But Yaśodā-maiyā has no trace of any attitude that is unfavourable 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, the definition of *bhakti* has no contact with the fault of *avyāpti* in regard to Yaśodā. (In other words, the definition of *bhakti* does not exclude her example.)

The devotees naturally display even greater love for those things that are favourable toward the service of Kṛṣṇa than for 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 following contention: If a favourable attitude (*ānukūlya*), or in other words, the absence of any inimical

attitude (*prātikūlya*), defines *bhakti*, and if *bhakti* involves some kind of activity that is favourable, or pleasing, to Kṛṣṇa, then what need is there to further qualify *bhakti* with the word *anuśīlana* (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 *anuśīlana* 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 *anuśīlana*, the existence of *bhakti* cannot be admitted. Therefore, the use of the word *anuśīlana* is not without meaning.

## (2) Taṭastha-lakṣaṇa – extrinsic characteristics

Having thus described the intrinsic characteristic of *bhakti*, the extrinsic characteristics (*taṭastha-lakṣaṇa*) are described, in order to establish the exclusivity of *uttama-bhakti*. The extrinsic characteristics are pointed out in the beginning of this verse with the use of two terms: *anyābhilāṣitā-śūnyam* and *jñāna-karmādy-anāvṛtam*.

### ¤ Anyābhilāṣitā-śūnyam

How should the cultivation of activities favourable to Kṛṣṇa be undertaken? One should act only in such a way that *bhakti* is augmented, giving up worldly desires, 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 Śrimad-Bhāgavatam (11.3.31): “*bhaktyā sañjātayā bhaktyā* – *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*. This means that that *sādhana-* and *bhāva-bhakti* should be performed only with the objective of attaining *prema-bhakti*. Therefore, to be devoid of all desires other than for *bhakti* is *uttama-bhakti*.

Here, it is particularly worth noting why the term *anyābhilāṣitā-*  
*śūnyam* has been used rather than *anyābhilāṣa-śūnyam*. A very  
 deep and confidential idea of Śrīla Rūpa Gosvāmipāda has been  
 concealed in this term, which he has used after giving a great  
 deal of consideration to this matter. The term *anyābhilāṣa* means  
 ‘a desire for other objects’. To this word, the Sanskrit 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.

### क ज्ञाना-कर्माद्य-अनावृतम्

The second extrinsic characteristic 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.

#### Three types of *jñāna*

There are three divisions of *jñāna*: (1) *tat-padārtha-jñāna*, (2) *tvam-padārtha-jñāna* and (3) *jīva-brahma-aikya-jñāna*.

(1) *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 *aiśvarya* (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 the embodiment of existence, cognisance and bliss (the *sac-cid-ānandamaya-vigraha*). He is the inconceivable possessor of all potencies (*acintya-sarva-śaktimān*). He is the very identity of both *rasa* and *rasika*, meaning 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 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*.

(2) *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 non-different from Lord Hari, they are eternally distinct from Him. The *jīvas* are infinitesimal consciousness (*aṇu-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 (*taṭastha-śakti*), is capable of falling under the sway of material nature. The *jīva* is represented both as knowledge (*jñāna-svarūpa*) and as the knower (*jñātā-svarūpa*). Although the potentiality for action (*kartṛtva*) is present in him, he nonetheless remains atomic spirit (*aṇucit*).

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 *taṭastha-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 knowledge is called *tvam-padārtha-jñāna*.

### (3) *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-miśra-bhakti*) is labelled as external. This type of knowledge must 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-jñāna* is part of the second extrinsic characteristic of *uttama-bhakti*.

### Three types of *bhakti*

One should also remember that *bhakti* is of three types: (1) *āropa-siddhā* (activities which, although not consisting of pure *bhakti*, are designated as *bhakti* due to their being offered to the Supreme Lord); (2) *saṅga-siddhā* (endeavours that are associated with or favourable to the development of *bhakti* but not in and of themselves purely composed of *bhakti*); and (3) *svarūpa-siddhā* (endeavours purely constituted of *uttama-bhakti*).

(1) *Āropa-siddha-bhakti* ~ Endeavours indirectly attributed with the quality of *bhakti*

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

**Additional Comment**

That *bhakti* which is mixed with *karma*, or desires for material enjoyment, is called *sakāma-bhakti* or *saguṇa-bhakti*. Without the assistance of *bhakti*, *karma* cannot yield any fruit. Knowing this, many persons dedicate their prescribed duties to the satisfaction of the Lord, so that He might fulfil their extraneous desires. The activities of such persons are not *svarūpa-siddha-bhakti*. Nonetheless, because they offer the fruit of their activity to the Lord, it is considered to be a type of *bhakti*. Although their activities are offered for the satisfaction of the Lord, their motivation is that by pleasing Him, He may fulfil their extraneous desires. In this case their activities are attributed with the sense of *bhakti*. Therefore, such endeavours are known as *āropa-siddha-bhakti*.

(2) *Saṅga-siddha-bhakti* ~ Endeavours associated with or favourable to the cultivation of *bhakti*

There are other endeavours which, although not purely constituted of *bhakti* (i.e. *anukūlya-kṛṣṇānuśilana*), acquire a likeness to *bhakti* due to their being established as assistants to *bhakti*. Such endeavours are known as *saṅga-siddha-bhakti*. An example of this is found in *Śrīmad-Bhāgavatam* (11.3.23–5), in the statement of Śrī Prabuddha Muni to Mahārāja Nimi: “One should cultivate com-

passion for 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 that comes of its own accord.”

Even though the behaviour 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 *bhagavad-bhakti* is removed from the twenty-six qualities above, alluded to by Prabuddha Muni, then Bhagavān has no direct relationship with them. Only when these qualities exist as assistants to or associates of *bhakti* is their likeness to *bhakti* effected. Therefore, they are known as *sāṅga-siddha-bhakti*.

### (3) *Svarūpa-siddha-bhakti* ~ Endeavours purely constituted of *uttama-bhakti*

All favourable endeavours (*cestā*) such as *śravana*, *kīrtana*, *smarana* and so on, as well as the manifestation of the spiritual sentiments that 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-siddha-bhakti*. In other words, all endeavours of the body, mind and words that are related to Śrī Kṛṣṇa and that are performed exclusively and directly for His pleasure, without any intervention, are known as *svarūpa-siddha-bhakti*.

Therefore, in *Rāmānanda Saṁvāda*, the conversation between Śrī Caitanya Mahāprabhu and Rāya Rāmānanda found in *Śrī Caitanya-caritāmṛta*, both *āropa-siddha-* and *sāṅga-siddha-bhakti* have been described as external.

### ¤ Karma

By the word *karma* (action) in this verse, all *smārta-karma*, or in other words, all daily and occasional duties (*nitya-naimittika-karma*)

mentioned in the *smṛti-śāstras*, as well as all types of *karma-miśra-* and *jñāna-miśra-bhakti*, have been forbidden. *Karma* as activities that are undertaken as *sevā-paricaryā* (service and attendance upon the Lord) and that are helpful in the performance of *bhajana* are not forbidden. Because all the activities of *sevā-paricaryā* relate to *bhajana* and fall within the jurisdiction of *kṛṣṇānuśīlana* (endeavouring for Kṛṣṇa), they can never be prohibited.

### ¶ Ādi

In the phrase *jñāna-karmādi*, the word *ādi* (which means ‘and so on’) refers to renunciation that is not helpful to *bhakti* (*phalgu-vairāgya*), the eightfold *yoga* system (*aṣṭāṅga-yoga*), frequent and repeated meditation on abstract spirit (the practice of *abhyāsa-yoga*) as cited in *sāṅkhya-śāstra*, and other practices. All these are also prohibited.

### ¶ Anāvṛta

One other topic is worthy of consideration here. Why is it that the word *anāvṛta* (uncovered) has been used in relation to *jñāna*, *karma* and so on instead of the word *śūnya* (completely devoid of)? This has been done to signify that only the *jñāna* and *karma* that cover *bhakti* have been prohibited, not the *jñāna* or *karma* that gives nourishment to *bhakti*. If *karma* and *jñāna* were completely absent, a *sādhaka* would not even be able to maintain his life.

The coverings of *bhakti* are of two kinds: (1) the fear that by not performing daily obligatory rituals (*nitya-karma*) in conformity with the injunctions of the *śāstras*, one will incur sin; and (2) the conviction that by carrying out daily and occasional duties (*nitya-naimittika-karma*) set down in the *smṛti-śāstras*, one will obtain the desired fruit in the form of *bhakti*. If one is impelled by such a conviction and faithfully performs all the daily and occasional duties thinking that *bhakti* cannot be attained without them, then such action (*karma*) will obscure *bhakti*.

If, however, an advanced devotee sometimes performs Vedic rituals like the *śrāddha* offering to the forefathers, with no regard

for those rituals and merely to instruct and restrain people in general, there will be no harm done to his *bhakti*. Because he performs such activities without the faith that *bhakti* is dependent on them, *śuddha-bhakti* is neither hindered nor covered.

Here, the phrase *kṛṣṇānuśīlana* refers simply to *kṛṣṇa-bhakti*. This phrase has been used in the verse to point out very clearly that *bhakti* is to be directed exclusively toward Śrī Kṛṣṇa. Wherever the word *bhakti* is mentioned in Śrīmad-Bhāgavatam, Nārada-pañcarātra and all other *bhakti-śāstras*, it refers only to *bhagavad-bhakti*. The purport is that the word *bhakti* should be used only for viṣṇu-tattva (Śrī Kṛṣṇa and His plenary expansions).



## Text 2

# Three Types of Uttama-bhakti & Sādhana-bhakti

*sā bhaktih sādhana-bhaktir bhāva-bhaktih  
 premā-bhaktir iti trividhā  
 sādhana-bhaktih punar vaidhī  
 rāgānugā-bhedenā dvividhā || 2 ||*  
*Bhakti-rasāmṛta-sindhu (1.2.1)*

[*Uttama-bhakti* is of three types: *sādhana-bhakti*, *bhāva-bhakti* and *prema-bhakti*. *Sādhana-bhakti* is further divided into two, namely *vaidhī* and *rāgānugā*.]

### Three types of uttama-bhakti

*sā bhaktih sādhana-bhaktir bhāva-bhaktih  
 premā-bhaktir iti trividhā*

**Commentary**  
**by Śrīla Viśvanātha Cakravartī Ṭhākura**

*sā bhaktir iti | athātra sādhana-sādhyarūpo dvividho bheda  
 evāstu bhāvasyāpi sādhya bhakty antarbhāvo 'stu kiṁ bheda-traya  
 karaṇeneti cenna | yato 'gre vakṣyamāṇasya utpanna-ratayah  
 samyañ nairvighnyam anupāgataḥ | kṛṣṇa sākṣat kṛtau yogyāḥ  
 sādhakāḥ parikīrtitāḥ | iti sādhaka bhakta lakṣaṇasya madhye  
 raty apara paryāasya bhāvasyāvirbhāve 'pi samyañ nairvighnyam  
 anupāgataḥ iti višeṣaṇena prabalatarasya kasyacid aparādhasya  
 kaścana bhāgo 'vaśiṣṭo 'sti iti labhyate |*

evam sati kleśa-janakasyāparādhasya leśe 'pi sādhyā bhakte  
 āvirbhāvo na sambhavati. ataeva tatraivoktasya sādhyā bhakti  
 viśiṣṭā siddha bhakta lakṣaṇasya madhye avijñātākhila kleśāḥ  
 sadā kṛṣṇāśritākriyāḥ siddhāḥ syur ity anena tathaiva pratipādi-  
 tam. tasmād bhāvasya sādhyā bhakte antarbhāvo na sambha-vati  
 | tathaiva sādhana bhakte antarbhāvastu sutram eva nāsti | yato  
 'traiva prakaraṇe sādhana bhakti lakṣaṇe bhāva sādhanatva-rūpa  
 višeṣanena bhāvasya sādhana bhaktitvam parāstam | bhāvasya  
 bhāva-sādhanatvābhāvāt | tasmāt sādhūktam bhaktes tri-vidhatvam  
 iti vivecanīyam || 2a ||

## Śrī Bindu-vikāśinī-vṛtti

Someone may assert, “*Uttama-bhakti* should be classified into two types – *sādhana-bhakti* as the means and *prema-bhakti* as *sādhyā*, the objective – and if *bhāva-bhakti* would be included within the second category of *prema-bhakti* as *sādhana-bhakti*, what, then, is the necessity of accepting three divisions?” No! This apprehension is completely unfounded. *Uttama-bhakti* should be accepted to be of three types. There are solid grounds to support this.

In *Bhakti-rasāmṛta-sindhu* (2.1.276) the characteristics of a *sādhaka* of *bhakti* are described as follows:

utpanna-ratayah samyañ  
 nairvighnyam anupāgataḥ  
 kṛṣṇa-sākṣat-kṛtau yogyāḥ  
 sādhakāḥ parikīrtitāḥ

One in whose heart *rati* (*bhāva*) for Śrī Kṛṣṇa has already manifested, who has become qualified to perceive the direct manifestation of the Lord, but who has not yet obtained complete freedom from all obstacles, is called a *sādhaka-bhakta*.

By this description of a *sādhaka-bhakta* it is clear that, in spite of the appearance of *bhāva-bhakti*, or *rati*, in the heart of

the *sādhaka*, he has not obtained complete freedom from all impediments. At that time some traces of a powerful offence committed against an exalted devotee remains in the heart of the *sādhaka*. As long as a trace of such an offence remains, distress (*kleśa*) and impediments (*vighna*) may still arise. As such, it is not possible that *sādhyā-bhakti* or *prema-bhakti* manifest in the above-mentioned *sādhaka*. In contrast, *Bhakti-rasāmṛta-sindhu* (2.1.280) describes the characteristics of one who has attained to the stage of *sādhyā-bhakti* (a *siddha-bhakta*) as follows:

avijñātākhila-kleśāḥ  
sadā kṛṣṇāśrita-kriyāḥ  
siddhāḥ syuḥ santata-prema-  
saukhyāsvāda-parāyanāḥ

One who is always fully immersed in activities related to Śrī Kṛṣṇa, who is completely unacquainted with impediments (*vighna*) or material distress (*kleśa*<sup>1</sup>), and who incessantly tastes the bliss of *prema* is called a *siddha-bhakta*.

Material distress (*kleśa*) is still present in the practitioner of *bhāva-bhakti*, and he experiences these types of distress and various kinds of impediments also. The *siddha-bhakta*, however, does not experience any kind of *kleśa*. Therefore, *bhāva-bhakti* can never be included within *sādhyā-*, or *prema-bhakti*.

It could be argued, alternatively, that *bhāva-bhakti* may be included within *sādhana-bhakti*. In response to this it is said that it can never be accepted that *bhāva-bhakti* falls within *sādhana-bhakti*. In this connection, the characteristics of *sādhana-bhakti* have been described in *Bhakti-rasāmṛta-sindhu* (1.2.2):

kṛti-sādhyā bhavet sādhyā-  
bhāvā sā sādhanābhidhā  
nitya-siddhasya bhāvasya  
prākatyāṁ hṛdi sādhyatā

1 The *kleśa* referred to here is of five types: *avidyā* (ignorance), *asmitā* (false ego), *rāga* (attachment), *dveṣa* (hatred) and *abhiniveśa* (perseverance in bodily enjoyment).

In this verse, *sādhana-bhakti* is referred to as *sādhyā-bhāva*. In other words, the *sādhana*, or practice, of *bhakti*, by which *bhāva-bhakti* is attained is called *sādhyā-bhāva*. Since *bhāva-bhakti* is the fruit of *sādhana-bhakti*, how can it be included within *sādhana-bhakti*? The *sādhana*, or means of attainment, of *bhāva-bhakti* can never be called *bhāva-bhakti*. Therefore, the previously mentioned three divisions of *uttama-bhakti* – namely *sādhana-bhakti*, *bhāva-bhakti* and *prema-bhakti* – are thoroughly appropriate and pleasing in every respect.

Having defined *uttama-bhakti* to be of three types, *sādhana-bhakti* will now be described.

## Sādhana-bhakti

*sādhana-bhaktih punar vaidhī  
rāgānugā-bhedena dvividhā*

### Commentary by Śrīla Viśvanātha Cakravartī Ṭhākura

kṛtī | sā sāmānyato lakṣitottamā bhaktih | indriya vyāpāreṇa  
sādhyā cet sādhanābhidhā bhavati | atra indriya vyāpārasya bhakty  
antarbhāvah, yāga kriyāyāḥ (pūrva kriyāyāḥ) yathā yāgāntar-bhāvas  
tathaivajñeyah | tena bhakti bhinnasyana bhakti janakatvam it siddhāntye  
'pi saṅgacchate | atra bhāva bhakter anubhāva rūpasya śravaṇa  
kīrtanādeḥ sādhanatva vyavahāra-bhāvāt tad vāraṇāyāha sādhyeti |  
sādhyo bhāvo yayā sā bhāva janakety artha tena dharma-arthādi  
puruṣārthāntara sādhaka bhaktis ca pariḥṛtā uttamāyā upakrāntatvāt |  
bhāvādīnāṁ sādhyatve kṛtrimatvāt parama puruṣārthatvābhāvah  
syād ity āśaṅkyāha nity eti | bhāvasyāpy upalakṣaṇamataḥ śravaṇa  
kīrtanādayo 'pi grāhyāḥ | tesām api karṇa jihvādau prākatya-mātrām |  
yathā śrī-kṛṣṇo vasudeva gṛhe avatāra | bhaktināṁ bhagavac chakti  
višeṣat-venāgre sādhyaiṣyamānatvād iti bhāvah || 2b ||

## Śrī Bindu-vikāśinī-vṛtti

*Sādhana-bhakti* is of two kinds: *vaidhi* and *rāgānuga*. The characteristics of *uttama-bhakti* have been described in a general way in the verse *anyābhilāṣitā-śunyam*. When *uttama-bhakti* is accomplished through the medium of the senses of the *baddha-jīva*, it is called *sādhana-bhakti*. This is stated in *Bhakti-rasāmṛta-sindhu* (1.2.2):

*kṛti-sādhyā bhavet sādhyā-*  
*bhāvā sā sādhanābhidhā-*  
*nitya-siddhasya bhāvasya*  
*prākātyāṁ hṛdi sādhyatā*

That *bhakti* which is accomplished through the function of the senses and by which *bhāva-bhakti* is obtained is called *sādhana-bhakti*. The manifestation of the *nitya-siddha-bhāva* (eternally perfect mood) within the heart of the purified *jīva* is called *sādhyatā*.

*Bhakti* is the *nitya-siddha-bhāva* of the *jīva*. To bring about its manifestation within the purified heart is called *sādhyatā*, the attainment of the desired pursuit. The purport of this statement is that in the *jīva*, who is an infinitesimal particle of spirit (*cittakāṇa*), there exists inherently a particle of bliss (*ānanda-kāṇa*) of Śrī Kṛṣṇa, who is compared to the unlimited spiritual sun. When the *jīva* is bound by *māyā*, this *ānanda-kāṇa* remains practically lost. To cause this eternal nature to manifest within the heart is the one and only duty of the *jīvas*. Only in this condition is the attainment of the eternally accomplished reality (*nitya-siddha-vastu*) effected. As long as *bhakti* that brings about the manifestation of *bhāva* is effected through the sense organs of the *baddha-jīva*, it is called *sādhana-bhakti*.

Only by the mercy of Kṛṣṇa or His devotees does *bhakti*, in the form of *śravaṇa*, *kīrtana* and so on, manifest itself in the purified senses of the *jīva*. Prior to this, when the faithful *jīva*, through his

own effort, performs *kīrtana* of Bhagavān's names with his tongue or hears *bhagavat-kathā* with his ears, such an endeavour is called *indriya-vyāpāra* (engagement of the senses) or *indriya-preranā* (that which is induced by the senses). But this, also, is accepted as *sādhana-bhakti*.

For example, for the performance of a *yajña* it is necessary to first collect ghee, firewood, *kuṣa* grass, flowers, a sitting place and other paraphernalia. The gathering of these items and other preliminary activities are understood to be included within the *yajña*. Similarly, for the performance of *sādhana-bhakti*, consisting of *śravaṇa*, *kīrtana* and so on, the preliminary activities of forcibly engaging the senses (*indriya-vyāpāra*) are also accepted as part of *bhakti*. *Karma*, *jñāna*, *yoga*, *tapasya*, vows or any other means separate from *bhakti* cannot bring about its manifestation. *Bhakti* is the only cause of the appearance of *bhakti*. This conclusion is thoroughly appropriate.

#### Additional Comment

In reality *śravaṇa*, *kīrtana* and the other limbs of *bhakti* are not functions of the material senses; they cannot be performed with the material senses. Because *bhakti* is a specialized function of Śrī Kṛṣṇa, it is an eternal spiritual phenomenon. By the mercy of Śrī Kṛṣṇa or His devotees, *bhakti*, manifesting itself upon the senses of the *sādhaka*, spiritualizes them and causes them to attain oneness (*tādātmyā*) with its nature. The various limbs of *sādhana* of *uttama-bhakti* may then be performed through the medium of the purified senses. It should be remembered, however, that the various types of *sādhanas* directed toward the attainment of *dharma*, *artha*, *kāma* and *mokṣa* are not counted as *sādhana-bhakti*. Only those limbs of *bhakti* that give rise to *bhāva-bhakti* are accepted as *sādhana-bhakti*.

## ↳ Bhāva-bhakti as nitya-siddha

The limbs of *bhakti*, such as *śravaṇa*, *kīrtana* and so on, that are performed in the stage of *bhāva-bhakti*, or in other words, that are undertaken as by-products, or *anubhāvas*, of *bhāva-bhakti*, are also known as *bhāva-bhakti*. To refer to them as *sādhana-bhakti* would be a mistake. Therefore, in order to prevent this, the qualifying term *sādhyā-bhāva* has been used in the verse under discussion (*Bhakti-rasāmṛta-sindhu* 1.2.2). That by which *bhāva* is to be accomplished (*sādhyā*) is called *sādhyā-bhāva*. *Sādhana-bhakti* brings about the manifestation of *bhāva-bhakti*. Therefore, the practices of *bhakti* by which *dharma*, *artha*, *kāma*, *mokṣa* and other goals of human life (*puruṣārthas*) are accomplished are quite apart from *sādhana-bhakti*, which gives rise to *bhāva-bhakti*. They cannot be classified as *sādhana-bhakti*. The reason for this is that *sādhana-bhakti* is carried out only in connection with *uttama-bhakti*, in which there is no trace of desire other than for *bhakti*.

A doubt may be raised here: if *bhāva-bhakti* is brought about by *sādhana-bhakti*, then *bhāva-bhakti* must not have existed previously; it arose by the performance of *sādhana-bhakti*. In that case *bhāva-bhakti* would be temporary (*anitya*) or unnatural, not spontaneously manifest (*kṛtrim*). How, then, could this *anitya-bhāva-bhakti* be accepted as *nitya-siddha* (eternally accomplished), or in other words, as the supreme object of attainment, *parama-puruṣārtha-vastu*?

The word *nitya-siddha* has been used in this verse in order to dispel this doubt. *Bhāva* is an eternally accomplished phenomenon (*nitya-siddha*). It always exists in the eternal associates (*nitya-parikaras*) of Bhagavān. This *nitya-siddha-bhāva* manifests itself from the Lord's eternal associates into the heart of the purified *jīva*. This is verified in Śrī Caitanya-caritāmṛta (*Madhya-līlā* 22.107):

*nitya-siddha kṛṣṇa-prema sādhyā kabhu naya  
śravaṇādi śuddha-citte karaye udaya*

*Kṛṣṇa-prema* is an eternally established reality; it is not brought about by *sādhana*. It automatically manifests itself in a heart

purified by the performance of the various limbs of *bhakti* such as *śravaṇa*, *kīrtana* and so on.

*Bhāva* is the indistinct beginning stage of *prema*, which is also known as *premāṅkura*, the sprout of *prema*. The mature or highly intensified condition of *bhāva* is called *prema*. Therefore, the *bhāva* being referred to is also an eternally established reality (*nitya-siddha-vṛtti*).

The word *bhāva* has been used in the sense of *upalakṣaṇa*. *Upalakṣaṇa* means ‘the act of implying something that has not been directly expressed.’ *Upa* is a prefix that literally means ‘toward, near to, by the side of, together with,’ and so on. When, in describing some particular characteristic (*lakṣaṇa*), a second characteristic is simultaneously and indirectly implied, it is called *upalakṣaṇa*. Therefore, the word *bhāva* also implies that the limbs of *bhakti*, such as *śravaṇa* and *kīrtana*, are to be accepted as *anubhāvas*, or resultant actions of *bhāva-bhakti*.

Although Śrī Kṛṣṇa ‘appeared’ in the home of Vasudeva, one should not think that He took birth there. Similarly, one should not think that *sādhana* gives birth to *bhāva*. Rather, *bhāva* automatically manifests itself upon the ears, tongue and other senses that have been purified by *sādhana*. At such a time, the performances of *sādhana*, such as *śravaṇa* and *kīrtana*, being fully constituted of *bhāva*, become one with its nature. They are then *nitya-siddha*, being *anubhāvas* of *nitya-siddha-bhāva-bhakti*. Therefore, the limbs of *śravaṇa*, *kīrtana* and so on manifest themselves automatically on the tongue, ears and other senses of persons engaged in the *nitya-siddha-aṅgas* of *bhakti*. This is due to the fact that *bhakti* is a specialized function of the internal potency (*svarūpa-śakti*) of Bhagavān. This will be described later, in connection with *bhāva-bhakti*.

# Text 3

## Stages Leading to the Appearance of Prema

ādau śraddhā tataḥ sādhū-  
 saṅga 'tha bhajana-kriyā  
 tato 'nartha-nivṛttiḥ syāt  
 tato niṣṭhā ruciḥ tataḥ  
  
 athāsaktis tato bhāvas  
 tataḥ premābhyaudāñcati  
 sādhakanām ayam premṇah  
 prādurbhāve bhavet kramāḥ || 3 ||  
 Bhakti-rasāmṛta-sindhu (1.4.15–16)

[In the heart of the sādhaka, first śraddhā (faith) develops. After that come sādhū-saṅga (association with saints), bhajana-kriyā (regulated devotional activities) and then anartha-nivṛtti (the clearing of unwanted habits). Next the sādhaka develops niṣṭhā in bhajana (fixed determination in devotional service), followed by ruci (taste). Then he develops āsakti (intense attachment) to bhajana and to the object of bhajana, Vrajendra-nandana Śrī Kṛṣṇa. After this, śuddha-sattva (pure unalloyed transcendental existence) descends in the heart of the sādhaka in the form of bhāva (spiritual emotions) and finally prema arises. This is the gradual development of love of Godhead.]

**Commentary**  
**by Śrīla Viśvanātha Cakravartī Ṭhākura**

atra bahuśvapi krameṣु satsu prāyikam ekaṁ kramam āha  
 ādāvitidvayena | ādau prathama-sādhū-saṅge śāstra-śravaṇa dvārā

śraddhā tadartha-viśvāsaḥ | tataḥ śraddhānantaram dvitīyah sādhu-  
saṅga bhajana rīti śikṣārtham | niṣṭhā bhajane avikṣepena sātatyam  
kintu buddhi pūrvikeyam | āsaktis tu svārasikī | etena niṣṭhāsaktyor  
bhedo jñeyah || 3 ||

## Śrī Bindu-vikāśinī-vṛtti

There are many stages leading to the manifestation of *prema*. Among them, those that are most famous in the scriptures will be described here. One whose face is averted from Bhagavān (the *bhagavad-vimukha-jīva*) has from a time without beginning fallen into the unlimited flow of the insurmountable ocean of material existence and is thus wandering here and there. When by the special mercy of Bhagavān the *jīva*'s material existence begins to wane, he obtains the association of the Lord's devotees. At that time, in the company of *sādhus*, he obtains the extraordinary fortune of hearing from the mouths of elevated devotees the scriptures that are filled with the glories concerning three topics: *bhaktas*, *bhakti* and Bhagavān.

The stages leading to the appearance of *prema*, as described in the above verses from *Bhakti-rasāmṛta-sindhu* (1.4.15–16), are as follows:

- (1) By hearing the *śāstras*, transcendental (*pāramārthika*) pure faith (*śuddha śraddhā*) appears. The word *śraddhā* here implies firm belief in the meaning of the *bhakti-śāstras*, such as *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, *Bhakti-rasāmṛta-sindhu* and so forth.
- (2) Upon the appearance of such *śraddhā*, one again obtains *sādhu-saṅga*, and in such company, one begins to receive instructions regarding the methods for executing *bhajana*.
- (3) Thereafter, one takes up the practices of *bhajana* (*bhajana-kriyā*), beginning with *śrī-guru-padāśraya* and so on.
- (4) By constant engagement in *bhajana*, *anarthas* gradually disappear (*anartha-nivṛtti*).

- (5) This elimination of *anarthas* takes place in successive stages. As a person becomes progressively freed from *anarthas*, he attains *niṣṭhā* and freedom from all distractions (*vikṣepa*). At that stage, onepointedness (*ekāgratā*) characterized by incessant striving arises in the pursuit of *bhajana*.
- (6) Thereafter, *ruci* (taste), or in other words, an intense hankering for *bhajana*, develops.
- (7) When *ruci* becomes very deep it is called *āsakti*. The difference between *niṣṭhā* and *āsakti* is that *niṣṭhā* involves application of the intelligence, whereas *āsakti* is spontaneous. In the stage of *niṣṭhā*, even if the mind is not attracted to doing *bhajana*, by one's intelligence, one remains devoted to the performance of *bhajana*. But when he comes to the stage of *āsakti*, he is no longer dependent on any kind of reasoning by the faculty of the intelligence. At that stage, he is deeply immersed in the performance of *bhajana* in a spontaneous manner.
- (8) After the stage of *āsakti*, *bhāva* makes its appearance.
- (9) In the final stage, *prema* manifests.

This is the order of the stages leading to the appearance of *prema* within the heart of the *sādhaka*.

### Additional Comment

To elaborate further on point (4) above, *anarthas* are of four kinds: (1) *svarūpa-bhrama* (illusion about one's spiritual identity), (2) *asat-tṛṣṇā* (thirst for that which is unreal; that is, material enjoyment), (3) *aparādha* (offences) and (4) *hṛdaya-daurbalya* (weakness of heart).

*Svarūpa-bhrama* is of four kinds: (1) *sva-tattva-bhrama* or *jīva-svarūpa-bhrama* (illusion about one's own spiritual identity), (2) *paratattva-bhrama* (illusion about the spiritual identity of the Supreme Absolute Truth), (3) *sādhya-sādhana-tattva-bhrama* (illusion about *sādhana-bhakti*, the means of spiritual perfection, and *sādhya*, the object

to be obtained by such *sādhana*, or in other words, *prema-bhakti*) and (4) *māyā-tattva-bhrama* (illusion about the Lord's external energy, *māyā*).

*Asat-tṛṣṇā* is of four types: (1) varieties of desires for material enjoyment in this world, (2) desires for enjoyment in the higher planetary systems of Svargaloka, (3) desires for the attainment of the eight mystic *siddhis* and the nine divine jewels of Kuvera (*padma*, *mahāpadma*, *śaṅkha*, *makara*, *kacchapa*, *mukunda*, *kunda*, *nīla* and *kharva*) and (4) the desire for *mukti*.

*Aparādha* is of four kinds: (1) offences toward Śrī Kṛṣṇa, (2) offences toward *kṛṣṇa-nāma*, (3) offences toward *kṛṣṇa-svarūpa* (the deity form of the Lord) and (4) offences toward the living entities who are infinitesimal particles of spirit belonging to the Lord (*tadīya-cit-kāṇa-jīvas*).

*Hṛdaya-daurbalya* is of four kinds: (1) *tuccha-āsakti* (attachment to useless things), (2) *kūṭī-nāṭī* (deceitful behaviour. The word *kūṭī-nāṭī* may be broken down into the constituent parts *kū*, bad or evil, and *na* or *nāṭī*, that which is forbidden. In that case it would mean doing wicked deeds or doing that which is forbidden), (3) *mātsarya* (envy) and (4) *sva-pratiṣṭhā-lālasā* (desire for one's own fame and prestige).

Aside from the above, there are four additional varieties of *anartha*: (1) *duṣkṛti-uttha* (arising from past sins), (2) *sukṛti-uttha* (arising from previous pious activities), (3) *aparādha-uttha* (arising from offences) and (4) *bhakti-uttha* (arising in relation to *bhakti*).

(1) *Duṣkṛti-uttha*: *anarthas* arising from past sinful activities refer to five types of *kleśa*, or distress, which are (i) *avidyā* (ignorance or forgetfulness of Kṛṣṇa), (ii) *asmitā* (the false egoism arising from the conceptions of 'I' and 'mine' in relation to the

material body), (iii) *rāga* (attachment to the objects of sense gratification), (iv) *dveṣa* (hatred or aversion to unpleasant, disagreeable or adverse situations) and (v) *dur-abhiniveśa* (attachment to or absorption in sinful activities).

- (2) *Sukṛti-uttha*: various kinds of material enjoyment arising from the pious activities of one's previous birth.
- (3) *Aparādha-uttha*: suffering arising from *nāma-aparādha* and other types of offences.
- (4) *Bhakti-uttha*: desires for *lābha* (material gain), *pūjā* (worship) and *pratiṣṭhā* (prestige) arising from the performance of *sakāma-bhakti*, or *sopādhika-bhakti* (conditional devotional service).

One should endeavour to uproot all these *anarthas*, otherwise *niṣṭhā* will not develop.

One further point should be clarified in regard to the appearance of *prema*. In the verse under consideration (*ādau śraddhā...*), the word *ādau* refers to the initial contact with devotees (*sādhu-saṅga*). This *sādhu-saṅga* is not obtained coincidentally, it is the result of *sukṛti*, pious activities accumulated over many, many lifetimes.

*bhaktis tu bhagavad-bhakta-*  
*saṅgena pari�āyate*  
*sat-saṅga-prāpyate pumbhiḥ*  
*sukṛtaiḥ pūrva-sañcitaīḥ*  
*Bṛhan-nāradīya Purāṇa* (4.33);  
*Hari-bhakti-vilāsa* (10.279)

*Bhakti* becomes manifest by the association of the Lord's devotees. The association of devotees is obtained by previously accumulated piety.

In the scriptures, pious activity is called *sukṛti*, which is of two kinds: that which promotes *bhakti* and that which instigates some secondary result other than *bhakti*. *Sukṛti* that begets ordinary fruits arises from such activities as service to one's parents or husband, material welfare work, charity, execution of *nitya-naimittika-karma* (one's daily and occasional duties), cultivation of *sāṅkhyā* and other types of *jñāna*, and so on.

*Sukṛti* that gives rise to transcendental (*pāramārthika*) results, or in other words, *bhakti*, arises from contact with places such as a temple or holy place, holy times or days, and objects related to *bhakti* or *sādhu-saṅga*. When heaps and heaps of *sukṛti* that yields *bhakti* accumulates over countless lifetimes, *bhakti* makes its appearance through the via-medium of *sādhu-saṅga*.

*Laukika* (material) *sukṛti* is exhausted after producing its desired fruits, which extend no further than the limit of material enjoyment. *Sukṛti* that is rooted in knowledge of the Lord's featureless aspect (*brahma-jñāna*) produces its fruit in the form of *mukti* and is then dissipated. These two types of *sukṛti* are thoroughly incapable of producing the fruit of *bhakti*.

*Sukṛti* that yields *bhakti* arises from association with Vaiṣnavas; observance of Ekādaśī, Janmāṣṭamī, Gaura-pūrṇimā and other such occasions; seeing or touching *tulasī*, the temple, Śrī Vṛndāvana and other holy places connected to the Lord, or a holy river like the Gaṅgā or Yamunā; honouring *mahā-prasāda*; and other such activities. When these activities are performed unknowingly, it is called *sukṛti*. When, however, these activities are performed in the association of devotees and in full knowledge of their greatness, they become limbs of *bhakti*. In Śrī Caitanya-caritāmṛta (*Madhya-līlā* 22.62) it is said:

‘śraddhā’-śabde viśvāsa kahe sudṛḍha niścaya  
krṣṇe bhakti kaile sarva-karma kṛta haya

Simply by performing *bhakti* to Śrī Kṛṣṇa, all of the obligations of this human form of life are fulfilled. Such firm, decisive faith is called *śraddhā*.

## Text 3 ~ Stages Leading to the Appearance of Prema

*śraddhā tv anyopāya-varjam bhakty unmukhī citta-vṛtti viśeṣah*  
*Āmnāya-sūtra (57)*

That particular disposition of the heart (*citta-vṛtti*) that is always inclined toward Śrī Kṛṣṇa alone, leaving aside all other methods of *sādhana* such as *jñāna*, *karma* and *yoga*, is called *śraddhā*.

By the association of saintly devotees, *śraddhā*, which is the seed of the creeper of devotion (*bhakti-latā-bīja*), arises in the heart of the *sādhaka*. This is stated in various places in *Śrī Caitanya-caritāmṛta*:

*kṛṣṇa-bhakti-janma-mūla haya ‘sādhu-saṅga’*  
*kṛṣṇa-prema janme, teñho punah mukhya aṅga*  
*Śrī Caitanya-caritāmṛta (Madhya-līlā 22.83)*

*Sādhu-saṅga* is the root cause of *kṛṣṇa-bhakti*. This *sādhu-saṅga* waters the creeper of *kṛṣṇa-bhakti* (*sādhana-bhakti*) through the medium of *śravaṇa* and *kīrtana* and thus transforms it into *kṛṣṇa-prema*. When *kṛṣṇa-prema* is awakened, *sādhu-saṅga* becomes the most essential limb once again.

*brahmāṇḍa bhramite kona bhāgyavān jīva*  
*guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*  
*Śrī Caitanya-caritāmṛta (Madhya-līlā 19.151)*

While continuously wandering throughout the innumerable material universes, some extremely fortunate *jīvas* obtain the seed of the creeper of devotion (*bhakti-latā-bīja*) in the form of *śraddhā*, by the causeless mercy of Śrī Guru and Śrī Kṛṣṇa.

*kona bhāgye kāro saṁsāra kṣayonmukha haya*  
*sādhu-saṅge tabe, kṛṣṇe rati upajaya*  
*Śrī Caitanya-caritāmṛta (Madhya-līlā 22.45)*

When the material entanglement of the living entity who is wandering throughout this worldly existence begins to diminish, he obtains *sādhu-saṅga* by the causeless mercy of the Lord. By that *sādhu-saṅga* he obtains *kṛṣṇa-bhakti* in the successive stages of *śraddhā*, *niṣṭhā*, *ruci*, *āsakti* and *rati*.

*kṛṣṇa yadi kṛpā kare kona bhāgyavāne  
guru-antaryāmi-rūpe śikhāya āpane*  
Śrī Caitanya-caritāmṛta (Madhya-līlā 22.47)

When Śrī Kṛṣṇa, who is an ocean of mercy, becomes causelessly merciful to some fortunate *jīva* wandering throughout material existence, then inspiring him from within as the *caitya-guru* and from without as the elevated *dīkṣā-* and *śikṣā-gurus*, He personally gives that *jīva* instructions on how to perform *bhajana*.

*śraddhāvān jana haya bhakti-adhikārī  
'uttama', 'madhyama', 'kaniṣṭha' – śraddhā-anusārī*  
Śrī Caitanya-caritāmṛta (Madhya-līlā 22.64)

Devotees are categorized according to the degree of their *śraddhā*. Those whose faith is little are known as *kaniṣṭha-bhaktas*, those whose faith is intermediate are known as *madhyama-bhaktas*, and those whose faith is highly developed are known as *uttama-mahā-bhāgavatas*.

*sādhu-saṅge kṛṣṇa-bhakte śraddhā yadi haya  
bhakti-phala 'prema' haya, saṁsāra yāya kṣaya*  
Śrī Caitanya-caritāmṛta (Madhya-līlā 22.49)

When a *sādhaka-bhakta* obtains faith in the association of soft-hearted and affectionate *rasika* Vaiṣṇavas who are more advanced than himself, who are thoroughly versed in all the conclusions of the revealed scriptures, and who are of the same disposition (*sajātiya*), he very quickly obtains *prema-bhakti* and his material entanglement is easily dissipated.

*mahat-kṛpā vinā kona karne ‘bhakti’ naya  
kṛṣṇa-bhakti dūre rahu, saṁsāre nahe kṣaya*  
Śrī Caitanya-caritāmṛta (Madhya-līlā 22.51)

Without the mercy of elevated devotees, *bhakti* cannot be obtained by any method. To say nothing of *kṛṣṇa-bhakti*, one cannot even obtain freedom from material attachment and repeated birth and death.

*Sādhu-saṅga* is the root of *bhagavad-bhakti* – *kṛṣṇa-bhakti-janma-mūla haya sādhu-saṅga* (Śrī Caitanya-caritāmṛta, Madhya-līlā 22.83). In Śrīmad-Bhāgavatam (11.20.8), the Supreme Lord has said: “*yadṛcchayā mat-kathādau jāta-śraddhas tu yaḥ pumān* – by virtue of the good fortune of their previous births, those in whom *śraddhā* is awakened in narrations of My pastimes (*līlā-kathā*) are eligible to take up *bhakti*. ”

Jīva Gosvāmī, in defining the word *yadṛcchayā* (voluntarily, spontaneously or by their own will) used in this śloka, has said: “*kenāpi parama-svatantra bhagavad-bhakta-saṅga tat-kṛpājāta parama-maṅgalodayena* – by the association of the Lord’s supremely independent devotees and as a consequence of the mercy obtained from them, one obtains great fortune (*saubhāgya*). That *saubhāgya* itself becomes the eligibility for *bhakti*. ”

The meaning of *saubhāgya* is that by the contact of *sādhus* in one’s previous life and by the mercy obtained from them, a very deep impression (*saṁskāra*) is formed on the mind, or heart. When it is again nourished in the present life, it arises in the form of *śraddhā*. This *śraddhā* is the cause of the awakening of *bhakti*. In this connection it is said in Śrīmad-Bhāgavatam (3.25.25):

*satāṁ prasāṅgān mama vīrya-saṁvido  
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ  
taj-josanād āśv apavarga-vartmani  
śraddhā ratir bhaktir anukramiṣyati*

In the association of pure devotees one hears descriptions of My heroic deeds, which are very pleasing to the ear and

the heart. Such descriptions bestow real knowledge of My excellence. By regular hearing and contemplation of such topics one is liberated from ignorance, as a result of which one successively attains *śraddhā*, *rati* (*bhāva-bhakti*) and *prema-bhakti* toward Me.

According to the above-mentioned conclusion, *sādhu-saṅga* is the passageway which brings one face to face with the Lord. By the influence of *sādhu-saṅga*, the living entity who is averted from the Lord becomes turned toward Him. Furthermore, by that association, *śraddhā*, *rati* and *prema* arise one after another.

By the association of *sādhus* whose attention is not incessantly and exclusively drawn upon the Lord, and in whom *śraddhā*, *rati* and *prema* have not arisen, the conditioned soul cannot be turned toward the Lord, nor can *śraddhā*, *rati* or *prema* develop in him. By the association of *sādhus* who are attached only to the rituals of proper conduct that are in accordance with the rules and regulations of the Vedas, *bhagavad-unmukhatā* (attentiveness toward the Lord) and *śraddhā*, *rati* and *prema* cannot arise.

*Sādhu-saṅga* is of two types: the association of *siddha-mahāpuruṣas*, or perfected souls, who pursue the path of knowledge (*jñāna-mārga*) and the association of *siddha-mahāpuruṣas* who pursue the path of *bhakti* (*bhakti-mārga*). By the association of *jñānīs*, *śraddhā*, *rati* and *prema* cannot awaken. Although material attachments may be dissipated by the association of such persons, *śraddhā*, *rati* and *prema* toward the personal form of the Lord do not arise in the *jīva*. Therefore, their association is irrelevant.

*Siddha-mahāpuruṣas* who pursue the path of *bhakti* are of three types: (1) *bhagavat-pārṣada-deha-prāpta* (those who have obtained perfected spiritual bodies as eternal associates of the Lord), (2) *nirdhūta-kaṣṭaya* (those who have thrown off all material impurities) and (3) *mūrcchita-kaṣṭaya* (those in whom a trace of material contamination still lies dormant).

## ¤ Three types of siddha-mahāpuruṣas on the path of bhakti

- (1) *Bhagavat-pāṛṣada-deha-prāpta* ~ those who have attained perfected bodies as eternal associates of the Lord

After giving up the gross material body, those who have perfected themselves through the practise of *bhakti* obtain eternal, all-cognizant, blissful (*sac-cid-ānanda*) spiritual forms, which are just suitable for the service of the Lord as associates (*pāṛṣadas*). Such persons are the best of all *uttama-bhāgavatas*.

- (2) *Nirdhūta-kaṣāya* ~ those who have thrown off all material impurities

Those who, although still residing within the gross material body made of five elements, have no trace of material desire (*vāsanā*) nor any material impressions (*samskāras*) within their hearts are called *nirdhūta-kaṣāya* (those who have thrown off all material impurities). They belong to the intermediate class of *uttama-bhāgavatas*.

- (3) *Mūrcchita-kaṣāya* ~ those in whom a trace of material contamination still lies dormant

Those *siddha-mahāpuruṣas* pursuing the path of *bhakti* in whose hearts there remains a trace of desire (*vāsanā*) and impressions (*samskāras*) based on the material mode of goodness are known as *mūrcchita-kaṣāya*. Due to influence of their *bhakti-yoga*, these desires and impressions remain in a dormant, or unconscious, state. As soon as there is a favourable opportunity, their worshipful object, Śrī Bhagavān, somehow causes their desire to be consumed and attracts them to His lotus feet. Such elevated souls belong to the preliminary stage (*kaniṣṭha*) of *uttama-bhāgavatas*.

Devarṣi Nārada is an example of the topmost *uttama-bhāgavata*. Śukadeva Gosvāmī belongs to the intermediate stage of *uttama-bhāgavatas* (*nirdhūta-kaṣāya*). And Śrī Nārada in his previous birth as the son of a maidservant is an example of the preliminary stage of *uttama-bhāgavatas* (*mūrcchita-kaṣāya*). The association and mercy of these three kinds of *mahā-bhāgavatas*

is the cause of the production of *śraddhā*. By discussing the gradations of the *bhakti* of different categories of devotees, one can automatically understand the gradations of the effect of their association.

Some people think there is no need to take shelter at the lotus feet of a spiritual master. Is there any harm in reading books by oneself and thus performing *bhajana*? Some persons accept *dīkṣā* from their mother, father or other relatives, considering that there is no need to take shelter at the lotus feet of a *sad-guru*. Such persons think, “Some elevated personalities appeared in our dynasty and we are their descendants. Therefore, we are already *gosvāmīs* or *mahāpuruṣas*. Why should we accept *dīkṣā* from any other person?” But Śrīman Mahāprabhu has said in Śrī Caitanya-caritāmṛta (*Madhya-līlā* 8.128):

*kibā vipra, kibā nyāsī, śūdra kene naya  
yei kṛṣṇa-tattva-vettā, sei ‘guru’ haya*

Whether one is a *brāhmaṇa*, a *sannyāsī* or a *śūdra*, if he is learned in all the truths regarding Śrī Kṛṣṇa, then he is to be accepted as a *guru*.

It is also stated in Śrīmad-Bhāgavatam (11.3.21):

*tasmād guruṁ prapadyeta  
jijñāsuḥ śreya uttamam  
śabde pare ca niṣṇātarṁ  
brahmaṇy-upaśamāśrayam*

How can a person who is desirous of knowing what duty is and what duty is not, obtain the topmost benefit? In order to understand this, one must approach the lotus feet of a bona fide *guru*. One who is expert in understanding all the conclusions of the revealed scriptures such as the Vedas, who has direct experience and realization of Bhagavān, and who is not influenced by any kind of material agitation is known as a bona fide *guru*.

The purport of this statement is that only a person who is situated in *śuddha-bhakti*, who is learned in all the conclusions of the scriptures, whose actions are pure, who is simple and honest, who is free from greed, who is free from deviant conclusions such as *māyāvāda*, who is expert in all functions related to the service of the Lord, who is free from lethargy, and who is intently devoted to the holy name of the Lord, is fit to become a *guru*. It does not matter what family, race, social classification (*varna*) or stage of life (*āśrama*) he may be in.

Another consideration is that only a person who is free from lethargy, who is faithful, whose activities are pure, and who is desirous of *bhagavad-bhakti* is eligible to become a disciple. When the *guru* considers the disciple fit and when the disciple ascertains the *guru* to be a pure devotee of Kṛṣṇa and thus reposes his faith in him, the spiritual master will then impart instructions to the disciple.

There are two kinds of *guru*: the *dīkṣā-guru* and the *śikṣā-guru* (the *śravaṇa-guru* and the *śikṣā-guru* are here considered as one). One should accept initiation from the *dīkṣā-guru* and take instructions from him regarding the process of worship (*arcana*). There is only one *dīkṣā-guru*, but there can be many *śikṣā-gurus*. The *śikṣā-guru* gives instructions on how to perform *bhajana*. According to Śrī Caitanya-caritāmṛta and other scriptures, one should not discriminate between the *dīkṣā-* and *śikṣā-guru* – there is no difference between them.

The *dīkṣā-* and *śikṣā-guru* have been described respectively as the external form or feature of the Lord (*bhagavad-rūpa* or *prakāśa*) and the internal identity or form of the Lord (*bhagavat-svarūpa*). This is clearly mentioned in Śrī Caitanya-caritāmṛta. The *dīkṣā-guru* has been described in the following words:

guru kṛṣṇa-rūpa hana śāstrera pramāṇe  
guru-rūpe kṛṣṇa kṛpā karena bhakta-gaṇe  
Śrī Caitanya-caritāmṛta (Ādi-līlā 1.45)

According to the evidence of the revealed scriptures, the [*dīksā-*] *guru* is directly the outward form of the Supreme Lord Śrī Kṛṣṇa (*kṛṣṇa-rūpa*). Kṛṣṇa in the form of the spiritual master bestows mercy upon the devotees.

The *śikṣā-guru* is described as follows:

*śikṣā-guruke ta' jāni kṛṣṇera svarūpa*  
Śrī Caitanya-caritāmṛta (Ādi-līlā 1.47)

One should know the *śikṣā-guru* to be the internal form, or identity, of Śrī Kṛṣṇa (*kṛṣṇa-svarūpa*).

*Jagad-guru* Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has given an elaborate explanation of these verses in his commentary to Śrī Caitanya-caritāmṛta.

#### Additional Comment

There is very little difference between the words *rūpa* and *svarūpa*. The word *rūpa* conveys a sense of form, figure or appearance, whereas the word *svarūpa* conveys a sense of form, nature or condition. For example, Śrī Kṛṣṇa appears very charming as He holds the flute to His lips in His threefold-bending form (*tribhaṅga-lalita*). This is *kṛṣṇa-rūpa*. The various moods He expresses as *dhīrodātta*, *dhīra-lalita*, *dhīra-śānta*, *dhīroddhata* and so on are all *kṛṣṇa-svarūpa*. In Kṛṣṇa there is no difference between *rūpa* and *svarūpa*. There is no difference between His external form and His internal moods. Similarly, there is no difference between the *dīksā-* and *śikṣā-guru*. The *dīksā-guru* reveals Kṛṣṇa's *rūpa* and the *śikṣā-guru* reveals Kṛṣṇa's *svarūpa*.

Without thoughtful consideration, some people take shelter at the feet of a *māyāvādī sannyāsī* or a *prākṛta-sahajiyā*<sup>2</sup> who is

<sup>2</sup> A *prākṛta-sahajiyā* is one who abandons the fundamental procedures of *sādhana* and imitates the symptoms of advanced devotees by a material display.

## Text 3 ~ Stages Leading to the Appearance of Prema

a Vaiṣṇava in name only, or a family *guru* (*kula-guru*) who is ignorant in the matter of *bhajana*. Having taken shelter of such persons, they think that they have obtained a genuine spiritual master, or *sad-guru*. They think that there is no need for *sādhana-bhajana* or for *sādhu-saṅga*, but this kind of consideration is blind faith. Such a spiritual master simply hinders one's attainment of *prema*.

After taking shelter of the lotus feet of a *sad-guru* and performing *bhajana*, the disciple should discern whether or not his *anarthas* are going away. One can consult the book named *Mādhurya-kādambī* written by the same author, Śrīla Viśvanātha Cakravartī Ṭhākura, for a detailed description of *anarthas* and the method to obtain freedom from them. Those who perform *bhajana* but make no endeavour to become free from *anarthas* cannot make any advancement in *bhajana*. Only by performing *bhajana* in accordance with the appropriate methods can the *sādhaka* make steady progress, beginning from *śraddhā* and culminating in one's desired goal of *prema*.



# Text 4

## The Sixty-four Limbs of Bhajana

*atha bhajanasya catuh-ṣaṣṭiḥ aṅgāni |*

*śrī-guru-pādāśrayaḥ, śrī-kṛṣṇa-dīkṣā-śikṣādi, śrī-guru-sevā, sādhu-mārgānusāraḥ, bhajana-ṛiti-praśnaḥ, śrī-kṛṣṇa-prītaye bhogādi-tyāgaḥ, tīrtha-vāsaḥ tīrtha-māhātmya-śravaṇam ca, sva-bhakti-nirvāhānurūpa-bhojanādi-svīkāram, ekādaśi-vratam, aśvattha-tulasī-dhātri-go-brāhmaṇa-vaiṣṇava-sammānam – pūrva-daśa-grahaṇam |*

*para-daśa-tyāgaḥ – asādhu-saṅga-tyāgaḥ, bahu-śiṣya-karaṇa-tyāgaḥ, bahu-ārambha-tyāgaḥ, bahu-śāstra-vyākhyā-vivādādi-tyāgaḥ, vyavahāre kārpanya-tyāgaḥ, śoka-krodhādi-tyāgaḥ, devatāntara-nindā-tyāgaḥ, prāṇimātre udvega-tyāgaḥ, sevāparādha-nāmāparādha-tyāgaḥ, guru-kṛṣṇa-bhakta-nindā-sahana-tyāgaḥ |*

*vaiṣṇava-cihna-dhāraṇam, harināmākṣara-dhāraṇam, nirmalya-dhāraṇam, nṛtyam, daṇḍavat-praṇāmam, abhyutthānam, anuvrajyā, śrī-mūrti-sthāne gamanam, parikramā, pūjā, paricaryā, gītam, saṅkīrtanam, japaḥ, stava-pāṭhah, mahā-prasāda-sevā, vijñaptih, caraṇāmṛta-pānam, dhūpa-mālyādi-saurabha-grahaṇam, śrī-mūrti-darśanam, śrī-mūrti-sparśanam, ārātrika-darśanam, śravaṇam, tat-kṛpāpekṣanam, smaraṇam, dhyānam, dāsyam, sakhyam, ātmā-nivedanam, nija-priya-vastu-samarpaṇam, kṛṣṇārthe samasta-karma-karaṇam |*

*sarvathā śaraṇāpattih, tulasi-sevā, vaiṣṇava-śāstra-sevā, mathurā-maṇḍale vāsaḥ, vaiṣṇava-sevā, yathā-śakti dolādi-mahotsava-karaṇam, kārttika-vrataṁ, sarvadā harināma-grahaṇam, janmāṣṭamī-yātrādikām ca evam ūnaṣṭi bhakty aṅgāni; atha tatra pañca aṅgāni sarvataḥ śreṣṭhāni yathā – śrī-mūrti-sevā-kauśalam, rasikaiḥ saha śrī-bhāgavatārthāsvādaḥ, sajātiya-snigdha-mahattara-sādhu-saṅgah, nāma-saṅkīrtanam, śrī-vṛṇḍāvana-vāsaḥ evam militvā catuh-ṣaṣṭy aṅgāni || 4 ||*

## Commentary by Śrīla Viśvanātha Cakravartī Ṭhākura

*kṛṣṇa-dīkṣādīti – dīkṣā-pūrvaka śikṣānam ity arthaḥ | śrī-kṛṣṇeti – śrī-kṛṣṇa prāpteryo hetuh kṛṣṇa-prasādas tadartham ity arthaḥ | ādi grahanālloka-vitta-putrādayo grhyante || 4 ||*

The words *kṛṣṇa-dīkṣā* etc. mean ‘instruction (*śikṣā*), after accepting *dīkṣā*'. The words *śrī kṛṣṇa* etc. mean ‘for the sake of Kṛṣṇa's mercy, which is the cause of attaining Śrī Kṛṣṇa'. The word *ādi* (meaning ‘etc.') refers to worldly abodes, wealth, sons and the like.

### Śrī Bindu-vikāśinī-vṛtti

#### (1) Śrī-guru-padāśraya

##### Taking shelter at the lotus feet of śrī guru

All the scriptures that promote *bhakti* describe the unlimited glories of *śrī guru*. Without taking shelter at the lotus feet of a bona fide *guru* it is impossible to enter the realm of *bhajana* of Bhagavān. Therefore, out of all the limbs of *bhakti*, taking shelter at the lotus feet of the bona fide *guru* (*sad-guru-padāśraya*) has been cited first. It is the duty of all faithful persons who have a desire for *bhakti* to Bhagavān to take shelter at the lotus feet of a spiritual master who is a genuine preceptor of *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 favour 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 evidence from various *śāstras*. He has explained this by the statement of Brahmājī as well:

*yo mantraḥ sa guruḥ sākṣat  
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 with whom the spiritual master is pleased also obtains the pleasure of Śrī Hari Himself.

### Additional 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 this, 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 *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 endeavours 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 *Śrīmad-Bhāgavatam* (11.3.21):

*tasmād guruṁ prapadyeta  
jijñāsuḥ śreya uttamam  
śābde pare ca niṣṇātām  
brahmaṇy-upaśamāśrayam*

In *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-rūpāvirbhāves tu aparokṣānubhavena – one who is expert in explaining the purport of the Vedas, which are transcendental sound vibration (*śabda-brahma*), who has direct experience of Parabrahma (the Supreme Brahma, 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 *sādhya*, the goal.”

Similarly it has been stated in the *Śruti* (*Mundaka Upaniṣad* 1.2.12): “*tad-vijñānārthaṁ sa gurum evābhigacchet samit-pāṇih śrotriyam brahma-niṣṭham* – in order to obtain direct realization of the Supreme Absolute Reality, or in other words, knowledge concerning *prema-bhakti*, a person who desires his own welfare should approach a bona fide *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 *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, 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 on the previous page from *Śrimad-Bhāgavatam* refers exclusively to the instructor who is devoid of attachments (*nirāga-vaktā*).

In *Bhakti-sandarbha*, Śrila Jīva Gosvāmī, in examining *guru-tattva*, has cited three types of *guru*: (i) *śravaṇa-guru*, (ii) *śikṣā-guru* and (iii) *dīkṣā-guru*.

### (i) *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 *Śrimad-Bhāgavatam* (11.3.22) it is said:

tatra bhāgavatān dharmān  
śikṣed gurvātma-daivataḥ  
amāyayānuvṛttiā yais  
tuṣyed ātmātma-do hariḥ

A *sādhaka* should adopt the practice of *bhakti* free from all hypocrisy. He should approach a *guru* who knows all the truths related to the Supreme Lord and who is very dear to the Lord. The *sādhaka* should receive instructions on *bhāgavata-dharma* from such a spiritual master. By carrying out those instructions, Bhagavān 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 *sādhaka* should take shelter of one *mahāpuruṣa* among them whose nature corresponds with his own, and receive instructions from him on how to perform *bhajana*.

### (ii) *Śikṣā-guru*

Out of many such competent *śravaṇa-gurus*, one who gives instructions in *bhajana* which are just suitable to the mood (*bhāva*) of the *sādhaka* 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 *Bhakti-sandarbha* (Anuccheda 206): “atha śravaṇa-guru-bhajana-śikṣā-gurvoḥ prāyakam ekatvam iti – the śravaṇa-guru and the bhajana-śikṣā-guru are usually the same person.” The verses already cited – “tasmād gurum prapadyeta”, “tad-vijñānārtham”, “tatra bhāgavatān dharmān śikṣet” and so on – should be understood in relation to both the śravaṇa-guru and the śikṣā-guru.

### (iii) Dīkṣā-guru

One who gives a *mantra* for worship according to the rules and regulations of scripture is called a *dīkṣā-guru* or *mantra-guru*. The *dīkṣā-guru* should possess all the symptoms of a *mahāpuruṣa* already described, as well as those described in connection with the *sad-guru*. The *dīkṣā-guru* should be conversant with 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 disciple will waiver.

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

There is no directive permitting one to renounce a bona fide *guru*; however, a *guru* who has become inimical to Vaiṣṇavas, the *sāstras* and *bhakti*, who is engrossed in sense enjoyment, who is lacking discrimination as to what duty is and what it is not, who is foolish, or who is following a path other than *śuddha-bhakti* should be given up. It is instructed in various places in the *sāstras* that one should then take *dīksā* again from a Vaiṣṇava *guru* in accordance with the rules and regulations. This is the purport of the verses quoted below from *Bhakti-sandarbha* (Anuccheda 238):

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

*avaiṣṇavopadiṣṭena  
mantreṇa nirayam vrajet  
punaś ca vidhinā samyag  
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 [of the scriptures].

## (2) Śrī-kṛṣṇa-dīkṣā-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 *Hari-bhakti-vilāsa* (2.9) the following is said regarding *dikṣā*:

*divyam jñānam yato dadyāt  
kuryāt pāpasya saṅkṣayam  
tasmād-dīkṣeti sā proktā  
deśikais tattva-kovidaiḥ*

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

Therefore, a faithful *sādhaka* will dedicate his entire self to the lotus feet of *śrī gurudeva*, offer *pranāma* to him and take *dikṣā* from him by receiving a Vaiṣṇava *mantra* in accordance with the rules and regulations of the scriptures. The meaning of *divya-jñāna*

referred to above is that the living entity (*jīva*) is not a material phenomenon; the *jīva* is an atomic particle of spiritual consciousness belonging to the eternal, all-cognizant and fully blissful (*sac-cid-ānanda*) *svarūpa* of Śrī Kṛṣṇa. By virtue of this, the *jīva* is nothing but the eternal servant (*nitya dāsa*) of Bhagavān. This is also stated in Śrī Caitanya-caritāmṛta (Madhya-līlā 20.108): “*jīvera 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 from a time without beginning, 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 compassion Śrī Bhagavān or His devotees, the *jīva* attains the association of saintly persons (*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*). Consequently, the sin (*pāpa*), seed of sin (*pāpa-bija*) and ignorance (*avidyā*) of the practitioner are all destroyed at the root. This procedure of *dikṣā* is not completed in one day; rather it begins from the day of initiation.

In *Bhakti-sandarbha* (Anuccheda 283) Śrīla Jīva Gosvāmī has explained the meaning of *divya-jñāna* in the following words: “*divyam jñānam hy atra mantre bhagavat-svarūpa-jñānam, tena bhagavatā sambandha-viśeṣa-jñānam ca* – *divya-jñāna* is transcendental knowledge contained within a *mantra* that reveals the form and identity of the Supreme Lord (*bhagavat-svarūpa*) as well as the knowledge of the *sādhaka-jīva*'s particular relationship with the Lord.”

The relationship between the *jīva* and Bhagavān is that of the servant and the served. That Bhagavān is the served (*sevya*) and

the *jīva* is the servant (*sevaka*) is only a general relationship. In the advanced stage, this same relationship manifests in one particular form among the various moods of servitude (*dāsyā*), friendship (*sakhya*), parental affection (*vātsalya*) or amorous love (*mādhurya*). Śrī gurudeva, knowing the the natural, inherent disposition of the *sādhaka* (*svarūpagata-bhāva*), nourishes that particular mood in his heart, in order to bring it clearly into view. *Hari-bhakti-vilāsa* (2.12) quotes a statement from the *Tattva-sāgara*:

yathā kāñcanatām yāti  
kāñsyam rasa-vidhānataḥ  
tathā dīkṣā-vidhānena  
dvijatvam jāyate nṛṇām

Just as bell metal is turned to gold by a particular alchemical process, a man can attain to the state of being a *dvija* (twice born) by the process of Vaiṣṇava *dīkṣā*.

By the word *nṛṇām* in this verse, Śrīla Sanātana Gosvāmī has indicated a person who has received initiation. In other words, a person who receives *dīkṣā* becomes a *dvija*<sup>3</sup>. By the word *dvijatvam* he has indicated that one attains the state of a *brāhmaṇa*, or one who knows the Absolute Truth, *brahma*. Here, the word *dvijatvam* does not mean the state of becoming a *dvija* through initiation into the sacred thread, like that of the *kṣatriyas* and *vaiśyas*. By the procedure of *dīkṣā*, the disciple is born again. This is called birth by *dīkṣā* (*daikṣa-janma*).

There are three kinds of birth: (1) *śaukra-janma* – seminal birth; that is, 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 awarded the sacred thread and (3) *daikṣa-janma* – birth by the process of spiritual initiation (*dīkṣā*). Even a *śūdra* or an untouchable person born in the lowest family obtains the *saṃskāras* for becoming a *dvija* upon being initiated

<sup>3</sup> The word *dvija* in common usage can refer to a man of any one of the first three classes – *brāhmaṇa*, *kṣatriya* or *vaiśya* – who has been reborn by being invested with the sacred thread. Here, however, the word *dvija* is used specifically to refer to the state of a *brāhmaṇa*, or one who knows *brahma*.

in accordance with the regulations of the Pañcarātra. This is the purport of the following statement from the *Mahābhārata* (*Anuśāsana-parva* 143.46):

etaih karma-phalair devi  
nyūna-jāti-kulodbhavaḥ  
śūdra 'py āgama-sampanno  
dvijo bhavati saṃskṛtah

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

In a conversation between Rukmāngada [a king] and Mohinī quoted from the *Skanda Purāṇa* it is said:

adīkṣitasya vāmoru  
kṛtam sarvam nirarthakam  
paśu-yonim avāpnoti  
dīkṣā-virahito janah  
*Hari-bhakti-vilāsa* (2.6)

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

In *Bhakti-sandarbha* Śrīla Jīva Gosvāmī has said that without undergoing the *upanayana-saṃskāra*<sup>4</sup> even children appearing in twice-born families are unfit to study the sāstras and to perform *yajñas*. Similarly, without dīkṣā one is unfit to worship the presiding deity of the *mantra*.

It is seen in the sāstras in connection with the glories of the holy name of Bhagavān that there is so much potency in the Lord's name that even without undergoing dīkṣā, purificatory

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<sup>4</sup> *Upanayana-saṃskāra* is a ceremony in which a *guru* initiates a boy into one of the three twice-born classes and by which the boy is invested with the sacred thread, thus becoming qualified to study the Vedas.

ceremonies (*satkriyā*) or preparatory rites (*puraścaryā*), *harināma* (the holy name of Śrī Hari) 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):

ākṛṣṭih kṛta-cetasāṁ sumahatāṁ uccātanāṁ cāṁhasāṁ  
ācāndālam amūka-loka-sulabho vaśyaś ca mokṣa-śriyah  
no dīkṣāṁ na ca sat-kriyāṁ na ca puraścaryāṁ manāg īkṣate  
mantra 'yam rasanā-spṛg eva phalati śrī-kṛṣṇa-nāmātmakah

This *mahā-mantra*, 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 that 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 *cāndālas* 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 *mahā-mantra* is not dependent on receiving *dīkṣā* from a *guru*, moral conduct or preparatory rites.

Śrīla Jīva Gosvāmī, in discussing this topic in *Bhakti-sandarbha* (Anuccheda 283), has said that in spite of the statements in the scriptures as to the autonomous potency of the holy name, the previous *mahājanas* such as Śrī Nārada first accepted *dīkṣā* from their *gurus* and then performed their *sādhana* and *bhajana* in worship of their *iṣṭadeva* (the beloved deity of the heart). Similarly those who desire to follow in the footsteps of those *mahāpuruṣas* must also accept *dīkṣā* into *bhagavad-mantra* from śrī *gurudeva*, because without accepting *dīkṣā*, one's relationship with Bhagavān in *dāsyā*, *sakhya* and so on cannot be awakened. That relationship is established only by the lotus feet of śrī *guru*. The custom of *dīkṣā* was honoured by Śrī Caitanya Mahāprabhu and His followers, the Gosvāmīs. It is prevalent even today in their followers.

Śrīla Viśvanātha Cakravartī Ṭhākura 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 worshipable Lord (*iṣṭadeva*) and who are engaged in *śravana*, *kīrtana* and *smaraṇa* of Bhagavān's holy name, but who have not accepted *dīkṣā* 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 in the previous life, they will obtain *sādhu-saṅga*. By then taking shelter at the lotus feet of a *guru*, receiving *dīkṣā* from him and making advancement through the different stages of *bhakti*, they can attain the Supreme Lord.

In *Hari-bhakti-vilāsa* (5.450–1), quoting from the *Skanda Purāṇa*, Śrīla Sanātana Gosvāmī has said:

evam śrī-bhagavān sarvaiḥ  
śālagrāma-śilātmakah  
dvijaiḥ strībhiḥ ca śūdraiś ca  
pūjyo bhagavataḥ paraḥ  
  
brāhmaṇa-kṣatriya-viśāṁ  
sac-chūdrāṇāṁ athāpi vā  
śālagrāme 'dhikāro 'sti  
na cānyeśāṁ kadācana

In the commentary on the above verses it is stated that upon receiving *dīkṣā* in accordance with the regulations of *sāstra*, everyone, whether they be a *brāhmaṇa*, *vaiśya*, *kṣatriya*, woman or *śūdra*, becomes qualified to worship Bhagavān in the form of *śālagrāma-śilā*. The word *sat-śūdra* from the verse means a *śūdra* who has received *dīkṣā*. After receiving *dīkṣā*, a *śūdra* no longer remains a *śūdra*. In the scriptures, one can sometimes see statements forbidding women and *śūdras* to worship *śālagrāma-śilā*. These statements, however, do not apply to persons who have taken *dīkṣā*. They are intended for those who have not received *dīkṣā*.

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

tatra bhāgavatān dharmān  
śikṣed gurvātma-daivataḥ  
amāyayānuvṛtti� yais  
tuṣyed ātmātma-do hariḥ

One should know śrī gurudeva to be one's supreme benefactor, friend and most worshipful 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) Prīti-pūrvaka-guru-sevā

#### Serving śrī guru with love

In *Śrīmad-Bhāgavatam*, Śrī Kṛṣṇa Himself has declared to Uddhava, “Know the ācārya to be My very own self and never disrespect him. Never find fault with him, considering him to be an ordinary man, for all the demigods 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 gatiḥ kuto ’pi – the mercy of śrī guru is itself the mercy of Bhagavān.” If a disciple has the mercy of śrī guru but somehow displeases Bhagavān, śrī guru will take responsibility for the disciple’s action and ensure that Bhagavān is pleased. 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 scriptures serve only the spiritual master, thinking him to be Bhagavān. They think that there is no need to perform service to the Lord or *bhajana* of the Him separately. Such persons go as

far as offering *tulasī* and other articles at the feet of śrī gurudeva. This thinking is opposed to the scriptures. According to the scriptures, just as one possesses *para-bhakti* to Śrī Bhagavān, one should similarly possess *bhakti* to 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 hy arthāḥ  
prakāśante mahātmanah*  
*Svetāśvatara Upaniṣad* (6.23)

For one who has *para-bhakti* for the Supreme Lord and for 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* to the lotus feet of the spiritual master, the conclusions of the scriptures 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 mrgyah śreyasām hetuh  
yathā santāpa-varjitaḥ  
anavāpta-śramam pūrve  
yena santah pratasthire*  
*Bhakti-rasāmṛta-sindhu* (1.2.100),  
from the *Skanda Purāṇa*

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

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

*Bhakti-rasāmṛta-sindhu* (1.2.101),  
from the *Brahma-yāmala*

A question may be raised here as to how *aikāntikī-bhakti* to Śrī Hari could ever be the cause of calamity? In response, it is said that the exclusive or one-pointed mood (*aikāntika-bhāva*) of pure devotion (*śuddha-bhakti*) is obtained only by taking support of the path of the previous *mahājanas*. By abandoning the path of the previous *mahājanas* and making some other path, the mood of one-pointed devotion is not obtained. Therefore Dattātreya, Buddha and other more recent teachers, not being able to comprehend *śuddha-bhakti*, accepted in its place a mere reflection of *śuddha-bhakti* and thus propagated paths that were mixed with *māyāvāda* and atheism. Some aspect of one-pointed devotion to Śrī Hari 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 path of spontaneous devotion (*rāga-mārga*) there is no dependence upon the regulations of the Śruti, Smṛti, Purāṇas and Pañcarātra. It is simply dependent on following the Lord's eternal associates in Vraja. But for those *sādhakas* whose qualification is to follow

*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 Śacīnandana Gaurahari, who is the saviour 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 that *sādhus* have adopted to attain the Lord. To inquire with great persistence in order to understand those procedures is called inquiry about *sad-dharma* (the method of *bhakti*). This has been stated in the *Nārada-pañcarātra*:

acirād eva sarvārthah  
sidhyaty eṣām abhīpsitah  
sad-dharmasyāvabodhāya  
yeṣām nirbandhī matih  
*Bhakti-rasāmṛta-sindhu* (1.2.103)

Those whose minds are exceedingly anxious to know all about the procedure 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 *krṣṇa-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 cannot perform pure *bhajana*. Therefore, he should only accept the *prasāda* of Bhagavān in the mood of service. He should protect and maintain his 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, Gaura-pūrṇimā and Nṛsiṁha-caturdaśī.

**(7) Tīrtha-vāsaḥ tīrtha-māhātmya-śravaṇāṁ ca  
To live in a sacred place and to hear the greatness  
of such places**

By living in close proximity to a holy river like the Gaṅgā or Yamunā that is connected to the Lord's pastimes or by living in sacred places where the Lord appeared and enacted various pastimes, *niṣṭhā* is awakened. *Bhakti-rasāmṛta-sindhu* (1.2.105–7) states the following about residing in a holy place:

saṁvatsaram vā ṣaṇmāsān  
māsām māsārddham eva vā  
dvārakā-vāsināḥ 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 māhātmyām  
samantād-daśa-yojanam  
diviṣṭhā yatra paśyanti  
sarvān eva caturbhujān

*Brahma Purāṇa*

The glories of Puruṣottama-dhāma (Jagannātha Puri) are extraordinary. The demigods 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<sup>1</sup>  
punāti lokān ubhayatra seśān  
kas tvāṁ na seveta mariṣyamāṇah*

The śāstras have extensively proclaimed the glories of residing on the bank of sacred rivers like the Gaṅgā, Yamunā and Godāvarī. The above verse is taken from Śrimad-Bhāgavatam (1.19.6). “The Bhagavati (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, including Śiva. Therefore, who is there on the verge of death who will not take up service to her?” In other words, everyone 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 Navadvīpa, and in particular within Māyāpura, is identical to residence within Śrī Vṛndāvana. Of the seven holy places that 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 places 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* as being non-different from Śrī Vṛndāvana, and in some places he has given even greater importance to Śrī Māyāpura.

Those who are incapable of living in 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) Sva-bhakti-nirvāhānurūpa-bhojanādi-svīkāram

**Accepting only what is required for the sustenance of bhakti**

In the *Nāradīya Purāṇa* it is said:

yāvatā syāt svanirvāhah  
svīkuryāt tāvad-arthavit  
ādhikye nyūnatāyām ca  
cyavate paramārthataḥ  
*Bhakti-rasāṁṛta-sindhu* (1.2.108)

A wise person, or one who actually knows the value of wealth (*arthavit*), 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 to 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 he requires, attachment will arise, which will systematically destroy his *bhajana*. If one accepts less than 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 practise *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, 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*, lunar days. When the Ekādaśī *tithi* begins one *aruṇodaya* period, or at least ninety-six minutes before sunrise on a particular day, and continues until sunrise of the following day with no overlapping of *tithis*, it is known as *śuddhā* Ekādaśī, or *pūrṇā* Ekādaśī.

If, however, the Daśamī *tithi* extends even one second within the *aruṇodaya* period before sunrise, the *tithis* are said to overlap and this is called *pūrva-viddhā* Ekādaśī. The term *pūrva-viddhā* Ekādaśī means that the overlapping takes place at the beginning of Ekādaśī, or in other words, with the Daśamī *tithi*. One should not observe the Ekādaśī-*vrata* on *pūrva-viddhā* Ekādaśī. In such a case the Dvādaśī *tithi* that follows will be known as Mahādvādaśī. The Ekādaśī-*vrata* should then be observed on Mahādvādaśī instead of on the Ekādaśī *tithi*.

When, however, the overlapping occurs any time before sunrise of the following day, or in other words, with the Dvādaśī *tithi*, it is known as *para-viddhā* Ekādaśī. The term *para-viddhā* Ekādaśī means that the overlapping occurs at the conclusion of Ekādaśī. This does not present any problem, and the *ekādaśī-*vrata** should still be observed on the Ekādaśī *tithi*.

To honour the day of Lord Hari properly, one should observe celibacy the day before. Then, on Harivāsara, one should fast even from water and remain awake throughout the night, performing continuous *bhajana*. The next day, one should maintain celibacy and break the fast at the appropriate time. Fasting from water (*nirambu-upavāsa*) means that one must also refrain from taking any *mahā-prasāda*. Without doing so, one cannot be said to be observing *nirambu-upavāsa*.

For those who are incapable of observing complete fasting throughout the day, an alternative arrangement has been given in *Hari-bhakti-vilāsa* (12.97), quoting from the *Vāyu Purāṇa*, where

the statement *naktam haviṣyānnam* is found. The word *naktam* means ‘by night’, and the word *havisyānnam* means ‘sacrificial food that is suitable to be taken on certain religious festival days’. By this statement it is understood that those who are incapable of observing complete fasting may accept suitable eatables such as fruits in the evening.

A similar statement has been given in *Hari-bhakti-vilāsa* (12.82), quoted from the *Vāyu Purāṇa*, regarding the method of observing fasting by appointing a representative. This is stated in the following words:

*upavāse tv aśaktasya  
āhitāgnēr athāpi vā  
putrān vā kārayed anyān  
brāhmaṇān vāpi kārayet*

If a *brāhmaṇa* who is maintaining a sacrificial fire is incapable of observing fasting, he may appoint a son or another *brāhmaṇa* to observe the fast for him.

The complete statement of *Hari-bhakti-vilāsa* (12.97) regarding the method of fasting by accepting suitable eatables (*haviṣyānna*), as cited in the *Vāyu Purāṇa*:

*naktam haviṣyānnam anodanam vā  
phalan tilāḥ kṣīram athāmbu cājyam  
yat pañca-gavyam yadi vāpi vāyuḥ  
praśastam atrottaram uttaram ca*

In other words, one may accept suitable foods (*haviṣyānna*) at night. All types of grains are unacceptable. Foods that are considered suitable include fruits, sesame, milk, water, clarified butter, the five articles derived from the cow (namely milk, yoghurt, ghee, cow urine and cow dung) or simply air. Each of these is considered progressively better than the one preceding it. According to the *Mahābhārata* (*Udyoga-parva*) there are eight items by which one’s vow is not spoiled: water, roots, fruits, milk, ghee, the desires of

a *brāhmaṇa*, the order of the spiritual master and medicine. The verse cited in *Hari-bhakti-vilāsa* (12.100) is as follows:

aṣṭaitāny avrata-ghnāni  
āpo mūlam phalam payah  
havir brāhmaṇa-kāmyā ca  
guror vacanam auśadham

The word *Harivāsara* implies not only that one should observe Ekādaśī but also other Vaiṣṇava holy days such as Janmāṣṭamī, Rāmanavamī, Nṛsiṁha-caturdaśī and Gaura-pūrṇimā. The prescription to follow Ekādaśī that is given in *Hari-bhakti-vilāsa* is meant for all men and women of all four *varṇas* and *āśramas*. All women, be they married or widowed, are meant to follow Ekādaśī. Eating grains on Ekādaśī is equated with the sin of eating cow flesh. One should observe methodically the two Ekādaśīs that occur every month (one during the dark phase and one during the light phase of the moon). In *Hari-bhakti-vilāsa* (12.47), quoting from the *Viṣṇu-dharmottara*, it is said:

saputraś ca sabhāryaś ca  
svajanair bhakti-samyutah  
ekādaśyām upavaset  
pakṣayor ubhayor api

One should observe fasting on both Ekādaśīs of the month, along with one's wife, sons and other family members in a mood of great devotion.

In the above verse, the word *svabhārya* means 'one's own wife'. This indicates that one should follow the vow with one's wife. By this statement, it has been prescribed that women who have husbands should also observe the vow of Ekādaśī. The *ekādaśī-vrata* is invariable. To neglect the vow of Ekādaśī is a great transgression. There are fasts originating from other desires which are forbidden for married women, but not the *ekādaśī-vrata*. In *Hari-bhakti-vilāsa* (12.3) it is stated:

*atra vrata-sya-nityatvād  
avaśyam tat samācaret  
sarva-pāpāpaham sarvār-  
thadam śrī-kṛṣṇa-toṣanam*

Because the *ekādaśī-* or *dvādaśī-vrata* is invariable, it must certainly be followed. By doing so all sins are eradicated, all purposes are fulfilled and Śrī Kṛṣṇa is pleased.

#### (10) Aśvattha-tulasī-dhātrī-go-brāhmaṇa- vaiṣṇava-sammānam

**Offering respects to the aśvattha tree, tulasī,  
the myrobalan tree, the cows, brāhmaṇas  
and Vaiṣṇavas**

The sins of men are destroyed by worshipping, meditating upon and offering obeisances to the *aśvattha* (banyan) tree, *tulasī*, the myrobalan tree, cows, the *brāhmaṇas* and the *Vaiṣṇavas*. This is confirmed in *Bhakti-rasāmṛta-sindhu* (1.2.110), quoting from the *Skanda Purāṇa*:

*aśvattha-tulasī-dhātrī-go-  
bhūmi-sura-vaiṣṇavaḥ  
pūjītāḥ prāṇatāḥ dhyātāḥ  
kṣapayanti nṛṇām agham*

Those who are eligible to practice *vaidhī-bhakti*, while residing in this material world, are obliged to various living entities for the maintenance of their livelihood. They are obliged to trees that provide shade, like the banyan; to trees that provide fruits, like the myrobalan; to trees that are worthy of worship, like *tulasī*; to beneficial animals, like the cow; to the *brāhmaṇas*, who give instructions on religious principles and preserve the integrity of society; and to the *Vaiṣṇavas*, who are devotees of the Lord. They should worship, meditate upon and offer respect to all of these. By such activities they can protect their existence.

### Aśvattha tree (the banyan tree)

In *Bhagavad-gītā* (10.26) Śrī Bhagavān has declared the banyan tree to be a manifestation of His splendour, or opulence: “*aśvatthaḥ sarva-vṛkṣāṇām* – of trees, I am the banyan tree.”

### Tulasī

Śrī Bhagavān does not accept grains, water or any other food items if they are not offered with *tulasī* leaves. Simply by offering a *tulasī* leaf and a palmful of water, the Lord becomes so pleased that He sells Himself unto the hands of the devotee. This is stated in *Hari-bhakti-vilāsa* (11.261), quoting from the *Gautamīya-tantra*:

*tulasī-dala-mātreṇa  
jalasya culukena cā  
vikrīṇīte svam ātmānam  
bhaktebhyo bhakta-vatsalah*

In *Bhakti-rasāmṛta-sindhu* (1.2.204) there is the following quote from the *Skanda Purāṇa* regarding the service of śrī *tulasī*:

*drṣṭā sprṣṭā tathā dhyātā  
kīrtitā namitā śrutā  
ropitā sevitā nityam  
pūjitā tulasī śubhā*

One should serve *tulasī* in nine ways: by seeing, touching, meditating, offering obeisances, performing *kīrtana*, hearing her glories, planting, watering and offering worship.

*Hari-bhakti-vilāsa* (9.104) states:

*yā drṣṭā nikhilāgha-saṅgha-śamanī sprṣṭā vapus- pāvanī  
rogāṇām abhivanditā nirasanī siktāntaka-trāsinī  
pratyāsatti vidhāyinī bhagavataḥ kṛṣṇasya samropitā  
nyastā tac-carane vimukti-phaladā tas�ai tulasyai namah*

O Tulasī, I offer my respectful obeisances unto you. Simply by seeing you all sins are destroyed. Simply by touching you one's

body is purified. By offering obeisances unto you all diseases are driven away. By offering water unto you the fear of death is dispelled. By planting you one obtains proximity to the Lord. By offering you unto the lotus feet of Śrī Kṛṣṇa, one obtains a special type of *mukti*, the rare fruit of *prema-bhakti*.

In the scriptures, various *mantras* have been given to (i) bathe *tulasī*, (ii) pick her leaves, (iii) circumambulate her and (iv) offer obeisances unto her.

(i) *Śrī tulasi-snāna-mantra* ~ *mantra* for bathing *tulasi*

This *mantra* should be uttered while offering water to *śrī tulasi*:

*govinda-vallabhāṁ devīṁ*  
*bhakti-caitanya-kāriṇīṁ*  
*snāpayāmi jagad-dhātrīṁ*  
*viṣṇu-bhakti-pradāyinām*

O Devī, beloved of Govinda, you awaken consciousness for the service of the Lord and bestow *viṣṇu-bhakti*. I bathe you, O Tulasī, who are the mother of the universe.

(ii) *Śrī tulasi-cayana-mantra* ~ *mantra* for picking *tulasi* leaves

This *mantra* should be uttered while picking the leaves of *śrī tulasi*:

*tulasy amṛta janmāsi*  
*sadā tvam keśava-priyā*  
*keśavārthe vicinvāmi*  
*varadā bhava śobhane*

*Hari-bhakti-vilāsa* (7.347),  
 quoted from the *Skanda Purāṇa*

O Tulasī, you have been produced from nectar during the churning of the milk ocean. You are always dear to Lord Keśava. I pick your leaves only for the worship of Śrī Kṛṣṇa. May you bestow upon me the benediction that my worship of Kṛṣṇa will obtain success.

(iii) *Śrī-tulasī-pradakṣiṇā-mantra* ~ mantra for circumambulating *tulasī*  
One should recite this *mantra* while circumambulating *tulasī*  
four times:

*yāni kāni ca pāpāni  
brahma-hatyādikāni ca  
Hari-bhakti-vilāsa (12.19)*

O Tulasī-devī, by circumambulating you all types of sins are  
driven away, including the killing of a *brāhmaṇa*.

(iv) *Śrī-tulasī-praṇāma-mantra* ~ *mantra* for offering obeisances  
unto *tulasī*

*vṛndāyai tulasī-devyai  
priyāyai keśavasya ca  
krṣṇa-bhakti-prade devi  
satyavat�ai namo namah*

O Vṛndā-devī, O Tulasī-devī! You are very dear to Lord Keśava.  
O Devī Satyavatī, you bestow *krṣṇa-bhakti*. I offer repeated  
obeisances unto you.

### The myrobalan tree

In *Hari-bhakti-vilāsa* (9.229), quoting from the *Skanda Purāṇa*,  
the glories of the myrobalan tree are described in the following  
statement of Śrī Brahmā to Śrī Nārada:

*dhātrī-cchāyāṁ samāśritya  
yo ’rcayec cakra-pāṇinam  
puṣpe puṣpe ’śvamedhasya  
phalaṁ prāpnoti mānavah*

One who worships Śrī Bhagavān, who bears the discus in His  
hand, beneath the shade of a myrobalan tree obtains the results  
of performing the *aśvamedha-yajña* with each flower offered to  
the Lord.

## Go (cows)

The *Gautamīya-tantra* states the following regarding the glories of the cow:

*gavāṁ kaṇḍūyanāṁ kuryād*  
*gogrāsam̄ gau pradakṣinām*  
*goṣu nityāṁ prasannāsu*  
*gopālo 'pi prasīdati*

The worship of the cow is accomplished by gently scratching her limbs, by offering her a mouthful of green grass and by circumambulating her. By pleasing the cow, Śrī Gopāla also becomes pleased.

The pleasure of Śrī Gopāla is the one and only aim of the devotee. Therefore, to raise cows, to offer obeisances to them and to always honour them are considered to be a limb of *bhakti*. Millions and millions of demigods reside in the limbs of a cow. Even Śrī Kṛṣṇa and His friends always render service to cows. By Kṛṣṇa's pastimes of herding cows, it is proved how much the cow is worshipable for the devotees. Cows provide nourishment and sustenance to all by offering their milk, from which ghee and other products are derived. Because of this great service, cows are considered to be the mother of human society.

## Brāhmaṇas

*Brāhmaṇas* are very dear to Śrī Bhagavān. Those who know the truth regarding Śrī Kṛṣṇa, the form of the Supreme Absolute (*parabrahma-svarūpa*), and who always wander in the realm of that Absolute (by contemplating Śrī Kṛṣṇa's *nāma*, *rūpa*, *guṇa* and *līlā*) are called *brāhmaṇas*. Those who are unacquainted with this *brahma-tattva*, although taking birth in a *brāhmaṇa* family, are not *brāhmaṇas*. Only Vaiṣṇavas are *brāhmaṇas* in the true sense of the word. Śrī Bhagavān appears specifically for the protection and upliftment of such *brāhmaṇas* and cows. Such *brāhmaṇas* are also known as *bhūṣura*, gods of this Earth planet. Therefore, it is the duty of *sādhakas* to offer respect to the *brāhmaṇas* who possess such qualities.

## Vaiṣṇavas

The glories of the Vaiṣṇavas are profusely described in all the *śāstras*. Without the association of the devotees of Bhagavān, *bhakti* cannot be obtained, and without *bhakti* Bhagavān cannot be obtained. In spite of the presence of *bhakti*, if one does not hear and chant in the association of devotees, then *bhakti* cannot mature and blossom into the state of *bhāva* or *prema*. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has described three things that possess great potency for *sādhakas*: the dust from the lotus feet of the devotees, the water that washes their feet and the remnants of their *prasāda* (which also refers to the words flowing from their mouths). By honouring these three, *bhakti* very easily makes its appearance in the heart of the *sādhaka*.

*bhakta-pada-dhūli āra bhakta-pada-jala  
bhakta-bhukta-avaśeṣa, – ei tina mahābala*  
Śrī Caitanya-caritāmṛta (Antya-līlā 16.60)

In his book *Prārthanā*, in the prayer known as *Svaniṣṭhā*, Śrīla Narottama Ṭhākura has expressed deep faith in the association of Vaiṣṇavas in the following words:

*vaiṣṇavera pada-dhūli, tāhe mora snāna-keli,  
tarpaṇa mora vaiṣṇavera nāma  
vaiṣṇavera ucchiṣṭa, tāhe mora manoniṣṭha,  
vaiṣṇavera nāmete ullāsa*

To consecrate my body with the dust of the lotus feet of Vaiṣṇavas is a bath of ecstatic delight. By chanting their names, my offering of oblations to the forefathers is automatically accomplished. The remnants of their *prasāda* is my all-in-all, and by hearing and chanting their names, indescribable bliss radiates within my heart.

*Hari-bhakti-vilāsa* (10.312), quoting from the *Skanda Purāṇa*, states:

*hanti nindati vai dveṣṭi  
vaiṣṇavān nābhinandati*

*krudhyate yāti no harṣam  
darśane patanāni ṣat*

To kill a Vaiṣṇava, to slander him, to bear malice against him, to fail to welcome him or please him, to display anger toward him and to not feel pleasure upon seeing him – these six are the causes of fall-down.

Thus far, ten limbs of *bhakti* have been described, beginning from *śrī-guru-padāśraya* (taking shelter of the lotus feet of a spiritual master) up to the present point. All these ten limbs are to be followed. The next ten limbs described are in the form of prohibitions and are to be avoided by *sādhakas*. Only by refraining from these can *bhakti* obtain nourishment.

## (11) Asādhu-saṅga-tyāgah

### Giving up the association of non-devotees

On the manifestation of *bhāva*, *bhakti* becomes concentrated. Until *bhāva* makes its appearance, it is essential to renounce association that is opposed to *bhakti*. The word *saṅga*, meaning ‘association’, implies attachment. Therefore, proximity to others or conversation with them is not called *saṅga*. *Saṅga* occurs when attachment arises in others’ proximity or in conversation with them.

The association of persons who are diverted from service to the Lord is strictly forbidden. When *bhāva* arises, there is no longer any inclination toward the association of persons whose attention is drawn toward the illusory material world. But those who are eligible for the practice of *vaidhī-bhakti* should always consciously avoid such association. As trees and plants perish due to excessive heat and contaminated air, the *bhakti-latā* also dries up due to the association of persons averse to Kṛṣṇa.

There are four kinds of persons who are diverted from the service of Kṛṣṇa: (1) sensualistic persons who are devoid of *kṛṣṇa-bhakti* and attached to material enjoyment; (2) *strī-saṅgī*, those who are attached to the association of women; (3) those whose hearts are infected with the faults of atheism and *māyāvāda*; and

(4) those who are entrenched in *karma*. One should keep a safe distance from the association of these four kinds of persons.

### **(12) Bahu-śisya-karaṇa-tyāgah**

#### **Renouncing the desire to recruit many disciples**

To make many disciples in order to accumulate wealth and increase one's pride and prestige is one of the principal obstacles on the path of *bhakti*. In his commentary on *Bhakti-rasāmṛta-sindhu* (1.2.113), Śrīla Jīva Gosvāmī has written that one should not accept many unqualified persons as disciples, even for the purpose of expanding the *sampradāya*: *sva sva sampradāya vṛddyartham anadhikāriṇo 'pi na saṅgrhṇīyāt*. To make many disciples, one will have to accept many unqualified persons whose hearts are devoid of śraddhā. To make disciples of faithless persons is an offence, which presents obstacles in the practice of one's *bhajana*, and ultimately one will have to fall down into hell.

### **(13) Bahu-ārambha-tyāgah**

#### **Renouncing excessive undertakings**

Pompous and showy enterprises or enormous festivals are called excessive undertakings (*bahu-ārambha*). They should be avoided under all circumstances. The purport of this is that while accepting whatever little is necessary to maintain one's existence, one should engage in *bhagavad-bhajana*. By taking up grandiose enterprises one becomes so attached to them that one cannot fix the mind in *bhajana*. Therefore the prescription has been given to renounce excessive undertakings.

### **(14) Bahu-śāstra-vyākhyā-vivādādi-tyāgah**

#### **Renouncing the study of many scriptures in order to make novel explanations and arguments**

The *śāstras* are like an ocean. In taking instructions on a particular subject, it is best to study the *śāstras* related to that subject from beginning to end and by thoroughly examining them. By reading only a little of many different *śāstras*, one does

not obtain full knowledge of any subject. Especially in regard to the *bhakti-śāstras*, if one does not apply the mind and study with careful consideration, then one's intelligence will not become impregnated with *sambandha-tattva-jñānam* (knowledge of one's relationship with Bhagavān).

Bear in mind that only the direct meaning of the *śāstras* should be taken. By presenting many varied explanations of the scriptures, contrary conclusions ensue. By too much argument and disputation, the mind becomes perplexed and cannot become fixed in *bhajana*. In *Śrī Caitanya-caritāmṛta* (*Madhya-līlā* 22.118) Śrī Caitanya Mahāprabhu has given the following direction to Sanātana Gosvāmī:

*bahu-grantha-kalābhyaśa-vyākhyāna varjiba*

One should not partially study many scriptures just to present new explanations.

Also, in *Śrīmad-Bhāgavatam* it is said: “*na vyākhyām upayuñjīta* – one should not make a profession of explaining the scriptures or reciting the *Bhāgavatam* in order to maintain one's existence.” By doing so, *Śrīmad-Bhāgavatam* and other scriptures simply become a medium for business exchange, which is thoroughly opposed to *bhakti-sādhana*. In *Śrīmad-Bhāgavatam* (7.13.8) all these practices have been clearly prohibited:

*na śiṣyān anubadhnīta  
granthān naivābhyaṣed bahūn  
na vyākhyām upayuñjīta  
nārambhān ārabhet kvacit*

Practitioners of *bhakti* should not make many disciples. In other words, they should not be moved by greed to make disciples of unqualified persons who are lacking in faith. They should not study many scriptures. They should not make a business of explaining the *śāstras* in order to accumulate wealth, nor should they undertake ostentatious enterprises.

**(15) Vyavahāre kārpanya-tyāgah**  
**Giving up miserly behaviour**

For the maintenance of one's existence in this material world, it is necessary to acquire suitable items for one's food and clothing. If one does not obtain such items, difficulty will arise. Even if such items are obtained, one experiences difficulty when they are destroyed. Thus, even in the presence of miseries, devotees should not become disturbed; rather they should always remember Bhagavān within their minds. If endowed with sufficient competence and capability, one should not be miserly in regard to the service of the Lord, the service of the Vaiṣṇavas, festivals commemorating the appearance day of the Lord and other such activities. One should be satisfied with whatever one obtains and carry on with one's activities of service to the Lord.

**(16) Śoka-krodhādi-tyāgah**  
**Giving up lamentation, anger, etc.**

Śrī Kṛṣṇa does not appear in a heart that is filled with lamentation, fear, anger, greed and envy. Lamentation and illusion may arise due to separation from friends and relatives, and due to obstacles arising in the fulfilment of one's desires. However, one should not fall under the sway of such lamentation and illusion. One certainly feels lamentation on being separated from one's children, but one should dispel such lamentation by remembering Lord Hari. Therefore, one should practise fixing the mind on the lotus feet of Bhagavān.

**(17) Devatāntara-nindā-tyāgah**  
**Giving up blasphemy and disrespect of demigods**

It is essential to have exclusive and undivided devotion to Śrī Kṛṣṇa (*ananya-bhakti*). Śrī Kṛṣṇa is the *mūla-devatā*, or original God of all gods. No one should consider the demigods independent from Śrī Kṛṣṇa and thus offer separate worship to them. But one should not disrespect the demigods upon seeing other persons worshipping them. One should know all

the demigods to be servants of Śrī Kṛṣṇa and thus offer respect to them. However, one should incessantly meditate upon and remember only Śrī Kṛṣṇa.

As long as the heart of the *jīva* is not free from the influence of the three modes of nature, *ananya-bhakti* will not arise there. Those whose hearts are covered by the three modes – goodness (*sattva*), passion (*rajas*) and ignorance (*tamas*) – engage in the worship of the demigods who are the controlling deities of those modes. In accordance with the modes that are prominent within their hearts, they worship the corresponding demigods in charge of such modes. Their faith is exactly in accordance with their eligibility. Therefore, one should not display any attitude of animosity or disrespect toward the worshipful demigods of such persons. By the mercy of the demigods, such worshippers can make gradual progress and their heart may at some time become free from the influence of the modes.

### (18) Prāṇī-mātre udvega-tyāgah

**Giving up harassment of other living entities**

Śrī Kṛṣṇa becomes very quickly satisfied with those who maintain an attitude of compassion toward other living entities and do not create any kind of anxiety for them, either by body, mind or words. Mercy is the fundamental *dharma* of the Vaiṣṇavas.

### (19) Sevā-aparādha-nāma-aparādha-tyāgah

**Giving up all offences in regard to sevā and nāma**

Devotees should be very attentive to avoid committing *sevā-aparādha* in relation to the worship of the deity (*arcana*) and *nāma-aparādha* in relation to *bhakti* in general. There are thirty-two kinds of *sevā-aparādha*, such as entering the temple of the Lord on a palanquin or wearing shoes. There are ten kinds of *nāma-aparādha*, such as blasphemy of devotees or disrespect of the spiritual master. Offences of both these kinds should certainly be avoided. As these offences are elaborately described later on, they are only briefly mentioned here.

## (20) Guru-kṛṣṇa-bhakta-nindā-sahana-tyāgah

One should not tolerate blasphemy of śrī guru,  
Śrī Kṛṣṇa or the devotees

To blaspheme śrī gurudeva, Śrī Bhagavān or the devotees is an offence. Similarly to hear blasphemy of them is also a great offence. If a person is capable, he should give suitable punishment to such offenders. If he is unable to do so, he should cover his ears, leave that place and take bath with his clothes on. By hearing blasphemy, the active principle (*vṛtti*) of *bhakti* becomes withered. Those who blaspheme Kṛṣṇa or the Vaiṣṇavas are offenders who are averse to Śrī Kṛṣṇa. In *Śrīmad-Bhāgavatam* (10.74.40) it is said:

nindāṁ bhagavataḥ śṛṅvam  
tat-parasya janasya vā  
tato nāpaiti yaḥ so 'pi  
yāty adhaḥ sukṛtāc cyutah

Those who hear blasphemy of Bhagavān or His devotees and do not leave that place are deprived of their auspicious activities and fall down to a degraded position.

Śrī gurudeva is included here within the classification of the devotees. Therefore, one should never tolerate blasphemy of śrī gurudeva, Śrī Kṛṣṇa or the devotees.

The following forty-four limbs of *bhakti* are included within the twenty limbs already mentioned. They have been described as separate limbs in order to understand the subject matter elaborately. The thirty limbs from the twenty-first item, adopting the outward signs of a Vaiṣṇava, to the fiftieth item, offering of one's dear objects to Kṛṣṇa, are included within *arcana-mārga*, the path of regulated worship.

## (21) Vaiṣṇava-cihna-dhāraṇam

Adopting the outward signs of a Vaiṣṇava

To wear three strings of *tulasī* beads around the neck, to adorn the body in twelve places with *tilaka* and so on is called

vaiṣṇava-cihna-dhāraṇa, adopting the outward signs of a Vaiṣṇava. A sādhaka must certainly adopt these Vaiṣṇava markings. The injunction to wear three strands of *tulasī* beads around the neck has been given in *Hari-bhakti-vilāsa*. Without wearing a *tulasī-mālā*, all auspicious religious performances, such as *bhagavad-arcana* and *bhagavad-upāsanā*,<sup>5</sup> are rendered fruitless.

The śāstras prescribe wearing necklaces made of lotus seeds, *rudrākṣa* beads, beads made from the myrobalan tree, *tulasī* beads and so on. For the Vaiṣṇavas, however, the wearing of a *tulasī-mālā* is the best of all. *Tulasī* is supremely pure and very dear to Bhagavān. Therefore, by wearing a *tulasī-mālā* the body, mind, words and soul become pure, and the inclination toward *bhakti* begins to manifest spontaneously.

The śāstras prescribe wearing two kinds of *tilaka*: *ūrdhvapuṇḍra*, vertical markings worn on the forehead by Vaiṣṇavas, and *tri-puṇḍra*, three horizontal lines worn across the forehead by Śaivites and *māyāvādīs*. Vaiṣṇavas and faithful *brāhmaṇas* should wear *ūrdhva-puṇḍra* *tilaka*. *Ūrdhva-puṇḍra* *tilaka* is known as a temple of Lord Hari, for Śrī Bhagavān resides in it. Only after first applying *ūrdhva-puṇḍra* *tilaka* in twelve places should one carry out his daily religious performances, worship and other various services. According to the *Padma Purāṇa* one should not see the body of a human being that is devoid of *ūrdhva-puṇḍra* *tilaka*. The body of such a person is compared to a crematorium.

The śāstras prescribe wearing *ūrdhva-puṇḍra* *tilaka* made either from *gopī-candana*, a type of white clay produced in Dvārakā, or from the dust of Śrī Vṛndāvana, the dust of Rādhā-kuṇḍa, the dust from places where *tulasī* is grown and so on. Nonetheless, in all śāstras, the greatest importance is given to wearing *ūrdhva-puṇḍra* *tilaka* made from *gopī-candana*. By wearing this *tilaka*,

<sup>5</sup> The term *bhagavad-arcana* refers specifically to the worship of the deity, whereas the term *bhagavad-upāsanā* is a broader designation that refers to worship of the Lord through any of the different limbs of *bhakti*, such as *śravana*, *kīrtana*, *viṣṇu-smaraṇa* and *arcana*. The word *upāsanā* literally means *upa-āsanā* – ‘to sit near by means of the heart’. Thus *bhagavad-upāsanā* refers to all those activities by which one approaches the Lord through the heart, in order to offer worship.

all of one's *śubha karma* produces imperishable results. By this simple act, Bhagavān becomes pleased and one obtains *bhagavad-bhakti*. The following statement regarding the wearing of *ūrdhva-puṇḍra tilaka* is found in *Hari-bhakti-vilāsa* (4.232–3), cited from the *Garuda Purāṇa*:

*yo mṛttikāṁ dvāravatī-samudbhavāṁ  
 kare samādāya lalāṭa-paṭṭake  
 karoti nityāṁ tv atha cordhva-puṇḍram  
 kriyā-phalam koṭi-guṇāṁ sadā bhavet  
 kriyā-vihināṁ yadi mantra-hināṁ  
 śraddhā-vihināṁ yadi kāla-varjitam  
 kṛtvā lalāṭe yadi gopī-candanāṁ  
 prāpnoti tat-karma-phalam sadākṣayam*

Those who take *gopī-candana*, produced in Dvārakā, and apply it to their foreheads daily as *ūrdhva-puṇḍra tilaka* find the results of all their activities multiplied millions of times. Even if such activities are performed without the proper purificatory rites, without the chanting of *mantras*, without faith or at a prohibited time, they produce imperishable results, simply by the wearing of *gopī-candana* on the forehead.

## (22) Harināmākṣara-dhāraṇam

### To wear the letters of the Lord's holy name

To stamp the principal limbs of the body with *candana*, forming the letters of the Lord's holy names such as the Hare Kṛṣṇa *mantra*, the Pañca-tattva *mantra* or other such names, is known as wearing the letters of the Lord's holy name.

## (23) Nirmālyā-dhāraṇam

### To accept the remnants of articles used by the deity

To accept articles offered to the deity of the Lord, such as clothes, garlands, sandalpaste, scents, ornaments and other similar items, is known as *nirmālyā-dhāraṇa*, wearing the remnants of

the deity. By doing so one easily conquers over *māyā* and enters into *bhagavad-bhakti*. In *Śrīmad-Bhāgavatam* (11.6.46), Uddhava, addressing Lord Śrī Kṛṣṇa, has said:

*tvayopabhukta-srag-gandha-  
vāśo 'laṅkāra-carcitāḥ  
ucchiṣṭa-bhojino dāsāḥ  
tava māyāṁ jayema hi*

O Bhagavān, we decorate ourselves with the garlands, sandal-wood, clothes and ornaments worn by You. We are Your servants who subsist on the remnants of food left by You. Therefore, we shall certainly conquer over Your illusory energy.

From this statement it is clear that by wearing the remnants of articles offered to the deity, the fear of *māyā* cannot remain. Therefore, it is the duty of *sādhakas* to wear the remnants of articles offered to Bhagavān.

## (24) Nr̥tyam

### Dancing before the Lord

*Sādhakas* should dance before the deity of the Lord with a devotional attitude. In *Bhakti-rasāmṛta-sindhu* (1.2.127), quoting from the *Dvārakā-māhātmya*, it is said:

*yo nr̥tyati prahṛṣṭātmā  
bhāvair bahu-subhaktitāḥ  
sa nirdahati pāpāni  
manvantara-śateṣv api*

Those who dance before the Lord with exuberant hearts and overwhelming devotional feelings completely destroy all their sins performed in hundreds of *manvantaras*<sup>6</sup>.

<sup>6</sup> One *manvantara* is equal to seventy-one cycles of the four *yugas*: Satya, Tretā, Dvāpara and Kali. The four *yugas* are equivalent to 4,320,000 years.

## (25) Daṇḍavat-praṇāmam Prostrated obeisances

One should offer *daṇḍavat-praṇāma* to the deity of Bhagavān, keeping one's left side to the Lord. One should offer *daṇḍavat-praṇāma* to śrī gurudeva directly facing him. One should offer *sāṣṭāṅga-daṇḍavat-praṇāma* (obeisances with eight limbs) by extending both arms forward and falling on the ground like a stick (*danda*). The eight limbs referred to in this type of *praṇāma* are the hands, the feet, the knees, the chest, the forehead, the mind, vision and speech. There is also an injunction to offer *praṇāma* with five limbs, *pañcāṅga-praṇāma* – the knees, the arms, the forehead, the intelligence and speech. In the *Nāradīya Purāṇa*, the glories of offering *praṇāma* to Śrī Bhagavān have been described as follows (*Bhakti-rasāmṛta-sindhu* 1.2.129):

eko 'pi kṛṣṇāya kṛtaḥ praṇāmo  
daśāśvamedhāvabhr̥thair na tulyah  
daśāśvamedhī punar eti janma  
kṛṣṇa-praṇāmī na punar bhavāya

The effect of offering *praṇāma* to Śrī Kṛṣṇa once only is so great that even the performance of ten *aśvamedha-yajñas* cannot be compared with it. This is so because the performer of ten *aśvamedha-yajñas* has to take birth again, whereas one who once offers *praṇāma* to Kṛṣṇa does not take birth again.

## (26) Abhyutthānam

### Rising from one's seat in honour of the Lord

When one comes before Śrī Bhagavān for *darśana* as the Lord is touring the city in a *ratha*, or palanquin, or when one sees śrī gurudeva or the Vaiṣṇavas approaching, one should stand courteously and offer respectful salutation. This is called *abhyutthāna*, rising from one's seat in honour of the Lord. By doing so Bhagavān is pleased and *bhakti* flourishes. In the *Brahmāṇḍa Purāṇa* it is said:

*yānārūḍham puraḥ prekṣya  
 samāyāntarāṁ janārdanam  
 abhyutthānaṁ naraḥ kurvan  
 pātayet sarva-kilbiṣam*  
*Bhakti-rasāmṛta-sindhu (1.2.130)*

Those who see Bhagavān Śrī Janārdana mounted on His cart or palanquin and rise from their seats to offer Him respectful salutations have all their sins destroyed.

## (27) Anuvrajyā

### To follow behind the deity of the Lord

To faithfully follow behind, beside or in front of the *ratha-yātrā* procession of Śrī Bhagavān at the time of His touring the city is known as *anuvrajyā* (following behind the deity of the Lord). One should also follow śrī gurudeva and the Vaiṣṇavas at the time of their arrival or departure. In the *Bhaviṣyottara Purāṇa* there is the following statement about *anuvrajyā* (*Bhakti-rasāmṛta-sindhu* 1.2.131):

*rathena saha gacchanti  
 pārśvataḥ pr̄sthato 'grataḥ  
 viṣṇunaiva samāḥ sarve  
 bhavanti svapacādayah*

If even a *candāla* follows behind, at the side of or in front of the *ratha* cart of Śrī Bhagavān, he becomes as worshipable as Viṣṇu Himself.

## (28) Śrī-mūrti-sthāne gamanam

### To visit the place where the deity is established

One should visit the temple and pastime places of Śrī Bhagavān and offer respectful salutation by taking *darśana*, offering *pranāma* and reciting prayers. In the Purāṇas it is said:

*samsāra marukāntāra-  
 nistāra-karaṇa-kṣamau*

*ślāghyau tāv eva caranau  
yau hares tīrtha-gāminau*  
*Bhakti-rasāmṛta-sindhu* (1.2.133)

The feet that journey to the holy places of Śrī Hari are praiseworthy because by doing so, they enable one to cross over the desert of this material existence.

## (29) Parikramā

### Circumambulation

One should perform *parikramā* of the temple of Śrī Bhagavān, the places associated with His pastimes (*līlā-sthalis*), *tulasī*, Śrī Girirāja-Govardhana and so on, keeping one's right side to them. In general one should circumambulate four times. In *Hari-bhakti-sudhodaya* it is said:

*viṣṇum pradakṣiṇī-kurvan  
yas tatrāvartate punah  
tad evāvartanam tasya  
punar nāvartate bhave*  
*Bhakti-rasāmṛta-sindhu* (1.2.135)

Those who perform *parikramā* of Śrī Viṣṇu again and again, while keeping their right side to the Lord (*pradakṣiṇā*), carry out their final rotation, for they will not have to rotate again in the cycle of repeated birth and death.

## (30) Pūjā, or Arcana

### Worship of the deity

To worship the deity with various kinds of articles (*upacāra*) is called *pūjana*, or *arcana*. Worship of the Lord with five articles is called *pañcopacāra-pūjana*. The five items employed in such worship are (1) sweet scents (*gandha*), (2) flowers (*puṣpa*), (3) incense (*dhūpa*), (4) a lamp (*dīpa*) and (5) offering of eatables (*naivedya*).

Worship of the Lord with sixteen articles is called *sodaśopacārapūjana*. The sixteen items are as follows: (1) a sitting place (*āsana*), (2) welcoming or inviting the deity (*svāgata*), (3) sipping water for purification (*ācamana*), (4) water for washing the feet of the deity (*pādya*), (5) water for washing the deity's mouth (*arghya*), (6) an oblation of honey, ghee, milk, yoghurt and sugar all mixed together (*madhuparka*), (7) sipping water for purification again (*ācamanīya*), (8) bathing the deity (*snāna*), (9) clothes (*vasana*), (10) ornaments (*ābharana*), (11) sweet scents (*gandha*), (12) flowers (*puṣpa*), (13) lamp (*dīpa*), (14) incense (*dhūpa*), (15) eatables (*naivedya*) and (16) sandalwood (*candana*). In the *Viṣṇu-rahasya* it is stated:

*śrī-viṣṇor arcanaṁ ye tu  
 prakurvanti narā bhuvi  
 te yānti śāśvataṁ viṣṇor  
 ānandaṁ paramaṁ padam*  
*Bhakti-rasāmṛta-sindhu* (1.2.139)

Those who worship Bhagavān Śrī Viṣṇu attain to the supreme abode of Viṣṇu, which is eternal and full of transcendental bliss.

### (31) Paricaryā

#### Service to, or attendance upon, the Lord

In *Bhakti-rasāmṛta-sindhu* (1.2.140) it is stated:

*paricaryā tu sevopa-  
 karanādi pariṣkriyā  
 tathā prakīrṇaka-cchatra-  
 vāditrādyair upāsanā*

To serve Kṛṣṇa like a king is called *paricaryā* (attendance upon the Lord). This service is of two kinds: (1) cleansing and purifying the articles to be offered in the worship of the Lord and (2) rendering service to Śrī Vigraha by waving the *cāmara*, holding the umbrella over the deity, playing musical instruments and performing other such services.

## (32) Gītam

### Singing

The *bhakti-sādhakas* should sing the songs of the *mahājanas* in front of the deity of Bhagavān. Such songs are steeped in prayer expressing the moods of surrender to the Lord (*śaranāgati*), yearning for personal service to the Lord (*lālasāmayī*), and other such sentiments.

## (33) Saṅkīrtanam

### Congregational chanting of the Lord's holy name

When many faithful devotees following under the guidance of *mahāpuruṣas* assemble together and loudly chant the holy name of the Lord for the pleasure of Śrī Bhagavān, it is called *saṅkīrtana*. This has been expressed in the following words of Śrī Jīva Gosvāmī from the *Krama-sandarbha*: *saṅkīrtanam bahubhir militvā tadgāna-sukham śrī-kṛṣṇa-gānam*. In Śrī Caitanya-caritāmṛta (Antya-līlā 4.70–1) *nāma-saṅkīrtana* has been declared to be the foremost among the sixty-four limbs of *bhakti* or among the nine limbs of *bhakti*:

*bhajanera madhye śreṣṭha nava-vidhā bhakti  
'kṛṣṇa-prema', 'kṛṣṇa' dite dhare mahā-śakti  
tāra madhye sarva-śreṣṭha nāma-saṅkīrtana  
niraparādhe nāma laile pāya prema-dhana*

Of the various processes of *sādhana*, nine types of *bhakti* (*śravaṇa*, *kīrtana*, *smarana* and so on) are the best, for they have such great potency to bestow *kṛṣṇa-prema* and give Śrī Kṛṣṇa. Of these nine practices, *bhagavan-nāma-saṅkīrtana* is the most excellent. If one performs *nāma-saṅkīrtana* free from offences, he will certainly attain the most valuable wealth of *kṛṣṇa-prema*.

Especially in Kali-yuga, *nāma-saṅkīrtana* is the one and only super-excellent process of religion. Śrila Jīva Gosvāmī has said that in Kali-yuga, even if one performs the other limbs of *bhakti*, they must certainly be accompanied by śrī *nāma-saṅkīrtana*.

(ataeva yady anyāpi bhaktih kalau kartavyā, tadā tat-samyoge naivety uktam).

### (34) Japah

#### Utterance of the holy name and mantras

To utter the holy name or *mantras* is called *japa*. This utterance (*uccāraṇa*) is of three kinds: (1) verbal (*vācika*), (2) whispered (*upāṁśu*) and (3) within the mind (*mānasika*). To perform *japa* with clear, audible enunciation of the *mantra* is called *vācika-japa*. When *japa* is performed softly, with only a slight movement of the lips, and can only be heard by one's own ears, it is called *upāṁśu-japa*. To meditate on *nāma* or a *mantra* within one's mind is called *mānasika-japa*.

In his commentary on *Hari-bhakti-vilāsa* (11.247), Sanātana Gosvāmipāda has said: “*vācikasya kīrtanāntargatavāt mānasikasya smaraṇātmatvāt – vācika-japa* is included within the limb of *kīrtana*, and *mānasika-japa* is included within the limb of *smaraṇa*.” In *Bhakti-sandarbha* (Anuccheda 276), Śrī Jīva Gosvāmī has said:

tatra nāma-smaraṇam – harer nāma param japyān dhyeyān  
 geyān nirantaram | kīrtanīyān ca bahudhā nirvṛttir bahudhechchatā |  
 iti jāvāli-samhitādya-anusāreṇa jñeyam | nāma-smaraṇam tu  
 śuddhāntah-karaṇatām apekṣate | tat saṅkīrtanāc-cāvaram iti  
 mūle tu nodāharāṇa spaṣṭatā |

In the *Jāvāli-samhitā* the process of *nāma-smaraṇa* has been described in the following way. Those who are desirous of obtaining unlimited varieties of spiritual bliss should always perform *japa*, meditation (*dhyāna*), singing (*gāna*) and *kīrtana* of the topmost names of Śrī Hari. But in the practice of *nāma-smaraṇa*, one cannot obtain spiritual bliss as long as the heart remains impure. The practice of *nāma-saṅkīrtana*, however, does not depend on purification of the heart. Therefore, *nāma-smaraṇa* is less effective than *nāma-saṅkīrtana*. *Nāma-saṅkīrtana* is of greater importance.

### (35) Stava-pāṭhaḥ

**Recitation of songs or hymns in praise of the Lord**

In Śrīmad-Bhāgavatam and other scriptures, and in the books composed by the six Gosvāmīs, there are many useful hymns of praise (*stavas* and *stotras*) that are saturated with the mood of prayer to śrī guru, Śrī Caitanya Mahāprabhu, Nityānanda Prabhu, Śrīmatī Rādhikā, Śrī Vṛndāvana-dhāma, Śrī Navadvīpa-dhāma, Śrī Girirāja-Govardhana, Yamunā, Rādhā-kuṇḍa, Śyāma-kuṇḍa and so on. The *sādhaka* should recite these with great love and devotion.

### (36) Mahā-prasāda-sevā

**Honouring the remnants of food offered to the deity**

Food items and beverages offered to the Lord are called *mahā-prasāda*. It is the duty of the devotees to honour *mahā-prasāda*. By honouring *mahā-prasāda*, *anarthas* are easily destroyed and *bhagavad-bhakti* is augmented. *Bhagavad-bhaktas* accept only *mahā-prasāda*; therefore, the remnants of their *prasāda* is called *mahā-mahā-prasāda*, which is a greatly powerful medicine for effecting the growth of *bhakti* within the heart.

### (37) Vijñaptih

**Submissive prayer or entreaty**

*Vijñapti* means ‘to make known one’s prayer at the lotus feet of Śrī Bhagavān’. To describe one’s miserable condition, deceitfulness, attachment to material existence, helplessness and so on, and to pray for deliverance in a voice of despair, as well as for the attainment of service to the Lord’s lotus feet, is called *vijñapti*. *Vijñapti* is of three kinds: (i) *saṃprārthanātmikā*, (ii) *dainyabodhikā* and (iii) *lālasāmayī*. Examples of each of these are found in the following verses from *Bhakti-rasāmṛta-sindhu*.

**(i) Samprārthanātmikā**

A prayer of wholehearted submission of mind, body and everything to the Lord:

*yuvatīnām yathā yūni  
 yūnām ca yuvatau yathā  
 mano 'bhiramate tadvan  
 mano me ramatām tvayi  
 Bhakti-rasāmṛta-sindhu (1.2.153)*

O my Lord, as the minds of young boys and girls remain attached to one another, please let my mind be attached to You.

**(ii) Dainya-bodhikā**

Making known one's insignificance and worthlessness:

*mat-tulyo nāsti pāpātmā  
 nāparādhī ca kaścana  
 pariḥare 'pi lajjā me  
 kim bruve puruṣottama  
 Bhakti-rasāmṛta-sindhu (1.2.154)*

O Puruṣottama, in this world there is no sinner and offender like me. Even though You are an ocean of causeless mercy, I am ashamed even to request You to forgive my offences. What more shall I say?

**(iii) Lālasāmayī**

Yearning for the personal service of the Lord

*kadāhaṁ yamunā-tīre  
 nāmāni tava kīrtayan  
 udvāspah puṇḍarīkākṣa  
 racayiṣyāmi tāṇḍavam  
 Bhakti-rasāmṛta-sindhu (1.2.156)*

O Puṇḍarīkākṣa (lotus-eyed Lord), when, upon the banks of the Yamunā, my eyes brimming with tears of ecstasy and my voice choked with divine spiritual emotion, will I chant Your holy names and dance like a madman?

### Additional Comment

The above text (*Bhakti-rasāmṛta-sindhu* 1.2.156) is an example of a prayer made by a *jāta-rati-bhakta*, or a devotee in whom *bhāva-bhakti* has already been aroused. This is the characteristic of *lālasāmayī-vijñapti*. *Lālasāmayī-vijñapti* is a prayer for a particular kind of direct service to the Lord and is made by a devotee in whom *rati* is already manifest. *Samprārthanātmikā-vijñapti*, however, is a prayer by a devotee in whom *rati* is not yet awakened. It is a prayer for the awakening of *rati*. In such a prayer, *lālasā*, or longing, is also present, but there is an absence of *bhāva*. According to the commentary of Śrī Jīva Gosvāmī, the example of *lālasāmayī-vijñapti* should actually come under the heading of *rāgānuga-bhakti*.

## (38) Caranāmṛta-pānam

### Drinking the nectar used to wash the lotus feet of the Lord

After the deity of the Lord has been bathed with various substances, the nectar is collected from the Lord's feet and is thus called *śrī caranāmṛta*. *Sādhakas* should regularly and with great faith drink that *caranāmṛta* and reverentially bear it on their heads. By doing so, their *bhakti* is developed.

As the following limbs, numbered 39–42, are completely clear, no elaborate explanation has been given of them.

## (39) Dhūpa-mālyādi-saurabha-grahanam

Smelling the fragrance of incense and flower garlands offered to the Lord is the thirty-ninth limb of *vaidhī-sādhana-bhakti*.

## (40) Śrī-mūrti-darśanam

*Sādhakas* should daily take *darśana* of the deity of Bhagavān, either in the temple or in one's own home. By doing so, devotees directly taste the sweetness of the Lord.

**(41) Śrī-mūrti-sparśanam**

Touching the deity of Bhagavān is also counted as a limb of *bhakti*.

**(42) Ārātrika-darśanam**

The *sādhaka* should take *darśana* of the *ārati* offered to the deity of Bhagavān at the three junctions of the day: morning, noon and night.

**(43) Śravaṇam  
Hearing**

To hear descriptions of Śrī Kṛṣṇa's *nāma*, *rūpa*, *guṇa* and *līlā* is called *śravaṇa*. Such descriptions are non-different from Him; all the potencies of Śrī Kṛṣṇa Himself have been invested in them. Śrī Bhagavān enters the heart of the listener through the medium of hearing *līlā-kathā*, destroys all *anarthas* situated in the heart, and transmits *prema-bhakti* there.

śrīvatāṁ sva-kathāḥ kṛṣṇah  
puṇya-śravaṇa-kīrtanah  
hṛdy antaḥ stho hy abhadraṇi  
vidhunoti suhṛt satām  
Śrīmad-Bhāgavatam (1.2.17)

By hearing the *līlā-kathā* of Śrī Bhagavān, all the misfortunes of the *jīvas* are dispelled. Those who possess an ardent desire to obtain unalloyed *prema-bhakti* at the lotus feet of Śrī Kṛṣṇa must certainly hear His *līlā-kathā* repeatedly and incessantly.

**(44) Tat-kṛpāpekṣanam  
Anticipating the mercy of the Lord**

Without the mercy of Bhagavān one cannot obtain *bhakti*, nor is it possible to perform *sādhana* and *bhajana*. The *sādhaka* of *bhakti* is always dependent on the mercy of the Lord. He should perceive the mercy of Kṛṣṇa everywhere. This is expressed in the following verse from *Śrīmad-Bhāgavatam* (10.14.8):

*tat te 'nukampāṁ su-samīkṣamāṇo  
bhuñjāna evātma-kṛtam vipākam  
hrd-vāg-vapurbhir vidadhan namas te  
jīveta yo mukti-pade sa dāya-bhāk*

Those who clearly perceive Your mercy at every moment with great enthusiasm are able to endure with unperturbed minds the happiness and distress that comes to them in accordance with their *prārabdha-karma*, considering it to be the mercy of the Lord. With hearts filled with love, voices choked with emotion and the hairs of their bodies standing on end, they offer themselves at Your lotus feet. Just as a son is eligible for the wealth of the father, they become eligible for the supreme spiritual status, or in other words, *bhagavat-prema*.

#### **(45) Smaranām** **Remembering**

To contemplate Śrī Kṛṣṇa's name (*nāma*), form (*rūpa*) qualities (*guṇa*) and pastimes (*līlā*) is called *smarana*.

#### **(46) Dhyānam** **Meditation**

Very thorough meditation upon the *rūpa*, *guṇa*, *līlā* of Bhagavān and service to Him is called *dhyāna*. The meaning of *sevā-dhyāna* is worship or service that is performed within the mind.

#### **(47) Dāsyam** **Servitude**

The pure constitutional disposition (*suddha-svarūpa*) of the *jīva* is to be a servant of Śrī Kṛṣṇa. Because the *jīva*'s vision is diverted from Śrī Kṛṣṇa, his pure constitutional nature becomes covered by *māyā*. By virtue of some great fortune, the *jīva* may come to learn of his true identity by the association of saintly devotees. The *sādhaka* should then always think, "I am a servant of Śrī Kṛṣṇa." This attitude is called *dāsyā*. There are two kinds of *dāsyā*: (1) in

its beginning form, *dāsyā* means to offer all one's activities to the Lord and (2) to render all kinds of services to the Lord with the feeling that "I am a servant of Śrī Kṛṣṇa, and He is my master." This attitude is called *kaiñkarya*. Śrī Caitanya Mahāprabhu has said the following about the pure *svarūpa* of the *jīva* (*Padyāvalī* 74):

nāham vipro na ca nara-patir nāpi vaiśyo na śūdra  
 nāhaṁ varṇī na ca grha-patir no vana-stho yatir vā  
 kintu prodyān nikhilā-paramānanda-pūrṇāmṛtābdher  
 gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsah

I am not a *brāhmaṇa*, a *ksatriya*, a *vaiśya* or a *śūdra*. Nor am I a *brahmacārī*, a *grastha*, a *vānaprastha* or a *sannyāsī*. I am a servant of the servant of the servants of the lotus feet of Śrī Kṛṣṇa, who is the dearmost beloved of the *gopīs* and an ocean of nectar laden with undivided spiritual bliss.

*Sādhakas* should always maintain this conception.

## (48) *Sakhyam* *Friendship*

*Sakhyā* is of two kinds: (1) that which is based on faith (*viśvāsa*) and (2) that which is based on an attitude of friendship (*maitrī*). Draupadi expressed her faith in Śrī Kṛṣṇa in the following words: "Śrī Kṛṣṇa will certainly protect me." This is an example of *sakhyā-bhāva* that is based on faith. Draupadī is an eternally liberated associate of Śrī Kṛṣṇa. Therefore, her attitude of *sakhyā-bhāva*, predominated by a very deep sense of faith, is not a subject matter for the *sādhana* of ordinary *sādhakas*. Nonetheless, because of the prevalence of faith in the *sakhyā-bhāva* demonstrated in the statement of Draupadī, it is relevant to be used as an example of *sādhana-bhakti*. The example of Draupadī has been given in order to incite a similar attitude of *sakhyā-bhāva* predominated by *viśvāsa* in faithful *sādhakas*.

In order to see Śrī Bhagavān in His human-like form (out of a sense of affection) and in order to behave with Him just like an

intimate friend, certain *sādhakas*, engaged in all kinds of personal services, lie down in the temple. This disposition is called *mitra-vṛtti*. *Sakhya* of this type is not for *sādhakas* of *vidhi-mārga*. It is suitable only for devotees situated in *rāgānuga*, which is based on intense greed (*lobha*). Nevertheless, it is sometimes possible for *sādhakas* of the *vidhi-mārga*. Therefore, this limb is described here in the context of *vaidhī-sādhana-bhakti*.

#### (49) Ātma-nivedanam

##### Dedication of the self

The word *ātmā* refers to egoism (*ahamतā*), or in other words, the sense of 'T' pertaining to the body, as well as *mamatā* (possessiveness), or the sense of 'mine' that is related to the body. To offer both of these to Kṛṣṇa is called *ātma-nivedana*.

The living entity within the body is known as *dehī*, or one who possesses a body, and is also known as *aham* (the ego, egoism or the self). When the living entity takes support of these two conceptions, i.e. the sense of possessing a body (*dehī*) and the sense of ego or self (*aham*), it gives rise to the sense of 'T'. The possessiveness or attachment that rests upon this sense of 'T' is called *dehī-niṣṭha-mamatā*, or attachment grounded in the egoism of possessing a body.

The sense of 'mine' in relation to the body is called *deha-niṣṭha-mamatā*, or possessiveness related to the body itself. One should offer both the sense of 'T' and the sense of 'mine' to Kṛṣṇa. One should give up the conceptions of 'T' and 'mine' and adopt the conception that "I am a servant of Kṛṣṇa, I accept only the remnants of Kṛṣṇa's *prasāda*, and this body is an instrument suitable for the service of Kṛṣṇa." To maintain the body exclusively with this mentality is called *ātma-nivedana*.

#### (50) Nija-priya-vastu-samarpanam

##### Offering one's own dear objects

The things in this world that one likes best should be accepted and offered to Kṛṣṇa, considering them to be related to Him. This

is what is meant by offering one's dear objects to Kṛṣṇa. One should offer to Kṛṣṇa those things that are considered dear by others and that are also dear to Kṛṣṇa. Those items that are dear to others, dear to Kṛṣṇa and dear to oneself also are especially fit to be offered to Kṛṣṇa. Those objects give the most pleasure to Kṛṣṇa. Those items that are dear to people in general but are not dear to Kṛṣṇa, or those things that are dear to Kṛṣṇa but are not dear to people in general, should not be offered to Kṛṣṇa.

### (51) Kṛṣṇārthe samasta-karma-karaṇam

#### Performing all activities for the sake of Kṛṣṇa

To make all activities, whether they be worldly duties or acts directly related to *vaidhī-sādhana-bhakti*, favourable for the service of Lord Hari is to perform them for the sake of Kṛṣṇa.

### (52) Sarvathā śaraṇapattih

#### Full self-surrender

Self-surrender (*śaraṇāgati*, or *śaraṇāpatti*) is accomplished in six ways, as stated in *Bhakti-sandarbha* (Anuccheda 236), quoting a statement from the *Vaiṣṇava-tantra*:

ānukūlyasya saṅkalpaḥ  
prātikūlya-vivarjanam  
rakṣiyatīti viśvāso  
goptṛtvे varāṇāṁ tathā  
ātma-nikṣepa-kārpanye  
saḍ-vidhā śaraṇāgatiḥ

There are six symptoms of self-surrender: (1) *Ānukūlyasya saṅkalpa* – fully surrendered sādhakas should accept only those things that are favourable for *prema-bhakti*. (2) *Prātikūlya-vivarjana* – they should completely reject those things that are unfavourable to *prema-bhakti*. (3) *Rakṣiyatīti viśvāsa* – they have firm faith that Kṛṣṇa is their only protector, that there is no protector other than Kṛṣṇa and that one cannot obtain protection by any other activity. (4) *Goptṛtvē varāṇā* – surrendered devotees

have absolutely no doubt that Kṛṣṇa is their only guardian and maintainer. (5) Ātma-nikṣepa – offering the self to the Lord is expressed in this attitude: “I am incapable of doing anything independently. Unless Kṛṣṇa desires, no one can do anything.” Devotees who are without any other resort have this kind of faith. (6) Kārpaṇya – humility is expressed as follows: “I am very fallen and insignificant.” Unalloyed devotees possess this very firm and simple faith. To possess all these attitudes is called śaranāpatti.

### (53) Tulasī-sevā

#### Serving tulasi

The service of *tulasi* has already been described within the tenth limb of *bhakti* – offering respect to banyan trees, *tulasi*, myrobalan trees, cows, *brāhmaṇas* and Vaiṣṇavas.

### (54) Vaiṣṇava-śāstra-sevā

#### Serving Vaiṣṇava scriptures

Only those śāstras that cause *bhagavad-bhakti* to be obtained are *vaiṣṇava-śāstras*. One should faithfully and regularly study such scriptures, hear them from the mouths of pure devotees, and read and recite them with a worshipful attitude. One should know the object to be obtained by such scriptures: *bhagavad-bhakti*. With full faith in that one should mould one’s life in accordance with its principles. The restoration of, careful keeping of, publishing and propagation of *vaiṣṇava-śāstras* are all included within *śāstra-sevā* (service to Vaiṣṇava scriptures). In *Bhakti-rasāmṛta-sindhu* (1.2.207–8), quoting from the *Skanda Purāṇa*, it is said:

vaiṣṇavāni tu śāstrāṇि  
ye śṛṇvanti paṭhanti ca  
dhanyāste mānavā loke  
teṣāṁ kṛṣṇah prasidati

vaiṣṇavāni tu śāstrāṇि  
 ye 'rcayanti grhe narāḥ  
 sarva-pāpa-vinirmuktā  
 bhavanti sura-vanditāḥ

The *vaiṣṇava-śāstras* like *Śrīmad-Bhāgavatam*, *Bhagavad-gītā* and so on propound *ananya-bhakti*, exclusive devotion unto Śrī Kṛṣṇa. Those who keep such scriptures in their home and worship them with great respect are freed from all sins. Even the demigods offer prayers to such persons. Those who hear the *vaiṣṇava-śāstras* from the mouths of pure devotees and who regularly study them on their own are truly blessed in this world. Śrī Kṛṣṇa becomes pleased with them.

Therefore, it is imperative for the *sādhakas* to serve the *vaiṣṇava-śāstras*. Of all the *vaiṣṇava-śāstras*, *Śrīmad-Bhāgavatam* is the most excellent, because it is the essence of the entire Vedānta. Those who taste the nectarean *rasa* of *Śrīmad-Bhāgavatam* have no taste for any other scripture. This is the purport of the following verse from *Śrīmad-Bhāgavatam* (12.13.15):

sarva-vedānta-sāram hi  
 śrī-bhāgavatam iṣyate  
 tad-rasāṁṛta-tṛptasya  
 nānyatra syād ratīḥ kvacit

## (55) Mathurā-maṇḍale vāsaḥ

### Residing within the district of Mathurā

One should hear about, glorify and remember the glories of Mathurā. By desiring to go to Mathurā, by seeing Mathurā, by touching the land of Mathurā, by living there and by serving Mathurā, the aspiration for *bhakti* is fulfilled. The term *mathurāvāsa* refers to Śrī Vṛndāvana, Gokula, Nandagāon (Nanda-grāma), Varṣāṇā, Rādhā-kuṇḍa, Śyāma-kuṇḍa and other places within Mathurā-maṇḍala. It also refers to Śrī Māyāpura.

## (56) Vaiṣṇava-sevana Service of Vaiṣṇavas

Vaiṣṇavas are very dear to the Lord. By rendering service to the Vaiṣṇavas one obtains *bhakti* to Bhagavān. In the scriptures it is said that the worship of Viṣṇu is superior to the worship of all the demigods. But the worship of His servants, the Vaiṣṇavas, is even better than the worship of Viṣṇu. In Śrīmad-Bhāgavatam (1.19.33) it is said:

yeśāṁ saṁsmaraṇāt puṁsāṁ  
sadyah śuddhyanti vai gṛhāḥ  
kim punar darśana-sparśa-  
pāda-śaucāsanādibhiḥ

What wonder is there that men become purified by seeing, touching, washing the feet of, offering a sitting place to, and serving those Vaiṣṇavas, the mere remembrance of whom sanctifies one's household?

In the Ādi Purāṇa Śrī Kṛṣṇa says to Arjuna:

ye me bhakta-janāḥ pārtha  
na me bhaktāś ca te janāḥ  
mad-bhaktānāṁ ca ye bhaktā  
mama bhaktās tu te narāḥ  
quoted in *Bhakti-rasāmṛta-sindhu* (1.2.218)

O Pārtha, those who claim to be My devotees are not My actual devotees. But those who are devotees of My devotees, are My true devotees.

## (57) Yathā-śakti dolādi-mahotsava-karaṇam Celebration of festivals related to the Lord in accordance with one's ability

To collect articles in accordance with one's ability and celebrate festivals in the temple of the Lord such as the Lord's birth ceremony, *ratha-yātra* and *hīḍola* (the swing festival), and to serve

the pure Vaiṣṇavas after first offering service to the Lord is called a *mahotsava*. In this world there is no festival greater than this.

## (58) Kārtika-vratam

### Observing the vow of Kārtika

Kārtika-vrata is also called *dāmodara-vrata*. The month of Kārtika is also known by the name *ūrjā*. The word *ūrjā* literally means power, strength, energy or vigour. Śrīmatī Rādhikā is the energy of Lord Kṛṣṇa and therefore, *ūrjā* refers to Her. To worship Śrī Rādhā-Dāmodara by observing the limbs of *bhakti* in a regulated manner in this month of Kārtika is called *ūrjādara*, or in other words, giving respect (*ādara*) to Ūrjā (Śrīmatī Rādhikā). Ūrjā is also called *śakti*. The goddess who presides over this month is known as Ūrjeśvarī. Ūrjeśvarī is another name of Śrīmatī Rādhikā.

In the *Padma Purāṇa* (cited in *Bhakti-rasāmṛta-sindhu* 1.2.221) it is said:

yathā dāmodaro bhakta-  
vatsalo vidiṭo janaiḥ  
tasyāyam tādṛśo māsaḥ  
svalpam apy upakārakah

Just as the Supreme Lord, Śrī Dāmodara, is famous in this world for being very affectionate to His devotees (*bhakta-vatsala*), this month of Dāmodara, which is dear to Him, considers even very little spiritual practice to be very great and bestows tremendous results.

In his commentary on this verse, Śrīla Jīva Gosvāmī has given a nice analogy. When a magnanimous person shows compassion to one who owes him a heavy debt, he considers a small payment to be substantial and thus liberates the debtor from his liability. Similarly, the month of Dāmodara considers a very small practice of *bhajana* performed with a respectful attitude to be very great and bestows the invaluable wealth of *bhakti* to Bhagavān Śrī Dāmodara.

To observe vows related to *bhakti* for the pleasure of the Lord in the month of Kārtika is called *niyama-sevā*. The unique glory of observing *niyama-sevā* in the month of Kārtika in Vraja-maṇḍala has been described in *Bhakti-rasāmṛta-sindhu* (1.2.222–3), quoting from the *Padma Purāṇa*:

*bhuktim muktim harir dadyāt  
 arcito 'nyatra sevinām  
 bhaktim tu na dadāty eva  
 yato vaśyakarī hareḥ  
 sā tv añjasā harer bhaktir  
 labhyate kārttike naraīḥ  
 mathurāyāṁ sakṛd api  
 śrī-dāmodara-sevanāt*

To persons who perform *sādhana* elsewhere and without strong attachment to Kṛṣṇa, Bhagavān certainly awards *bhukti* and *mukti* but He does not award *bhakti*, for by *bhakti* the Lord becomes bound to His devotee. But if a person who is otherwise devoid of *sādhana* worships Śrī Dāmodara even once in Vraja-maṇḍala in the month of Kārtika, he very easily obtains the most rare *hari-bhakti*.

### (59) Sarvadā harināma-grahaṇam / janmāṣṭamī- yātrādikām ca To chant the holy name at all times / to celebrate Janmāṣṭamī and other festivals

To always utter the holy name in all circumstances is known as *śrī harināma-grahaṇa* (to take *harināma*). One can chant *śrī harināma* in any condition, whether eating or drinking, sleeping or rising, moving about, pure or impure. This is stated in *Śrī Caitanya-caritāmṛta* (Antya-līlā 20.18):

*khāite ūuite yathā tathā nāma laya  
 kāla-deśa-niyama nāhi, sarva siddhi haya*

Regardless of time or place, one who chants the holy name, even while eating or sleeping, attains all perfection.

Śrī Caitanya Mahāprabhu, also, has said in the third verse of *Śikṣāṣṭaka*, “*kīrtanīyah sadā hariḥ* – always chant the holy name of Hari.” To chant the holy name is accepted as the topmost of all the limbs of *bhakti*. The holy name may be chanted with or without keeping count, within the mind, softly or loudly – in all ways. Nonetheless it is seen that Śrīman Mahāprabhu, His follower Śrī Haridāsa Ṭhākura, and Śrī Gaudiya Vaiṣṇava ācāryas coming in *paramparā* up to today have adopted the system of chanting *harināma* while keeping count of their rounds. After completing one’s fixed number of rounds, one may continue to chant without counting.

When one chants the holy name with great feeling and dances to the accompaniment of *mṛdaṅga* and *karatālas*, one cannot keep track of the number of names chanted. To do so is not opposed to *śāstra*. In recent times, it is observed that some persons do not pronounce audibly the Hare Kṛṣṇa *mahā-mantra* or loudly perform *kirtana*, and they forbid others to do so. However, this idea is completely opposed to *śāstra*. This is clear from the life history of Śrīman Mahāprabhu, Haridāsa Ṭhākura and others.

Celebration of Kṛṣṇāṣṭamī, the appearance day of Śrī Kṛṣṇa on the eighth day of the month of Bhādrapada (August–September), and Gaura-pūrṇimā, the full moon day of the month of Phālguna (February–March), is known as *śrī janma-yātrā* (celebration of the birth festival of the Lord). Surrendered *sādhakas* should certainly observe these festivals.

The five most excellent limbs of *bhakti* will now be described.

## (60) Śraddhā-pūrvaka-śrī-mūrti-sevā Serving the deity with faith

In the service and worship of the deity, it is essential to have enthusiasm saturated with love. Unto those who worship and serve the deity with great enthusiasm, Śrī Kṛṣṇa bestows not only the insignificant fruit of *mukti* but the supreme fruit of *bhakti*.

**(61) Rasikaiḥ saha śrī-bhāgavatārthāsvādaḥ**  
**Tasting the meaning of Śrīmad-Bhāgavatam**  
**in the association of rasika Vaiṣṇavas**

The delightfully sweet essence (*rasa*) of the wish-fulfilling tree of Vedic literature is *Śrīmad-Bhāgavatam*. In the association of persons who are estranged from that *rasa*, there can be no tasting of the *rasa* of *Śrīmad-Bhāgavatam*; rather there can be only *aparādha*. One should taste the *rasa* of the verses of *Śrīmad-Bhāgavatam* in the association of pure devotees who are thoroughly versed in understanding the *rasa* of the *Bhāgavatam* and who possess deep yearning to taste the *rasa* of *kṛṣṇa-līlā*. *Suddha-bhakti* does not arise by hearing or reciting *Śrīmad-Bhāgavatam* in an assembly of ordinary persons.

**(62) Sajātīya-snigdha-mahattara-sādhu-saṅgaḥ**  
**Association of like-minded, affectionate,**  
**advanced devotees**

There can be no progress of *bhakti* by associating with non-devotees and calling it ‘*sat-saṅga*’. The devotees’ only aspiration is to obtain the service in the unmanifest pastimes (*aprākṛta-līlā*) of Śrī Kṛṣṇa. Those who have such a desire can be called *bhaktas*. The development and growth of *bhakti* takes place in such devotees by their associating with devotees who are more advanced than themselves. By failing to do so, the advancement of *bhakti* is checked and one’s disposition or nature will be on exactly the same level as those devotees whose association one keeps. In *Bhakti-rasāmṛta-sindhu* (1.2.229), quoting from *Hari-bhakti-sudhodaya* (8.51), the following is said in connection with association:

yasya yat-saṅgatiḥ puṁso  
maṇivat syāt sa tad gunaḥ  
sva-kularddhyai tato dhīmān  
svayūthyān eva samśrayet

[This means] just as a crystal reflects the colour of objects that are brought near it, a person’s nature will be exactly in accordance

with the association he keeps. Therefore, by associating with pure devotees, one becomes pure. *Sādhu-saṅga* (*sat-saṅga*) is beneficial in every way. The actual purport of the instruction given in the scriptures to live devoid of association (*niḥsaṅga*) is that one should live in the company of *sādhus* (*sādhu-saṅga*).

To associate with saintly devotees who are more advanced than oneself, who are of the same disposition (*sajātīya*), who taste the meaning of *rasa* (*rasika*) and who are affectionate (*snigdha*), is what is signified by this limb of *bhakti*. *Sādhu-saṅga* is the root cause of *kṛṣṇa-bhakti*. This has been stated previously. But what kind of *sādhu-saṅga* should a *sādhaka* take? A specific description of this is given here.

A *sādhaka* should take association of those devotees who are of the same spiritual disposition (*sajātīya*). In other words, one should associate with those devotees who worship the same particular form of the Lord and who possess the same internal spiritual mood as oneself. Those who are *sādhakas* in the mood of *dāsyabhbāva* should associate with devotees in *dāsyabhbāva*, and those who are *sādhakas* in the mood of *sakhya-bhbāva* should associate with devotees in *sakhya-bhbāva*. Similarly those who are *sādhakas* in the moods of *vātsalya-* and *mādhurya-bhbāva* should associate with devotees situated in moods that are favourable to their own respective *bhbāvas*.

In the same way, *sādhakas* who worship Kṛṣṇa should associate with devotees of Kṛṣṇa, and *sādhakas* who worship incarnations of the Lord should associate with devotees who worship the same forms of the Lord.

Although a *sādhu* may be of the same spiritual disposition, one should associate with those *sādhus* who are affectionately disposed to oneself (*snigdha*). The word *snigdha* refers to those who are affectionate, well-wishing and *rasika*, not to those who are harsh, unsympathetic or indifferent. The esoteric mysteries of *bhajana* and genuine instruction regarding the method of performing *bhajana* cannot be obtained from *sādhus* who are indifferently disposed or who are not affectionate. Therefore, to

associate with saintly devotees who are soft-hearted and affectionate is of the greatest utility.

Even though a devotee may be *sajātīya* and *snigdha*, one should associate with a devotee who is more advanced in terms of steadiness in *bhajana*, in direct experience and realization of the Lord, and in knowing the confidential mysteries of the *śāstras* – in other words, who is superior to oneself in all respects. By associating with devotees possessing all the above-mentioned qualities, a *sādhaka* can make steady and gradual advancement on his path.

### (63) Nāma-saṅkīrtanam

#### Loud congregational chanting of the holy name

The holy name of Śrī Kṛṣṇa is supramundane and fully sentient *rasa*, *aprakṛta-caitanya-rasa*. There is no trace of anything material in it. When the *sādhaka-jīva* engages himself in a devout manner in the service of the Lord, Śrī Nāma automatically manifests Himself on the tongue and other senses that have been purified by *bhakti*. The holy name cannot be grasped by the material senses. Therefore, one should always perform *nāma-saṅkīrtana* by oneself and in the company of others.

When the *jīva*, who is a particle of pure spirit (*cit-kaṇa*), becomes fully purified, he is eligible to utter *harināma* with his spiritual body (*cimmayā-śarīra*). But when he is bound by *māyā*, he cannot chant the pure name with the material senses. On obtaining the mercy of the *hlādinī-śakti*, his own inner spiritual form begins to be active, and at that time, *nāma* appears. As soon as *nāma* arises, *śuddha-nāma* mercifully manifests within the faculty of the mind and then dances upon the tongue of the devotee purified by *bhakti*. The holy name is not in the shape of letters. Only at the time of dancing on the material tongue does the holy name manifest in the form of letters. This is the mystery of *nāma*.

*Harināma* is of two types: *mukhya*, principal names, and *gauṇa*, secondary names. The secondary names include Brahma, Paramātmā, Niyantā (the controller), Pātā (the protector),

Sraṣṭā (the creator) and Mahendra (the supreme monarch). The principal names include Viṣṇu, Nārāyaṇa, Ananta, Rāma, Hari, Kṛṣṇa, Gopāla, Gopīnātha, Rādhā-ramaṇa and so on. In the Śrī Rāmāṣṭottara-śata-nāma-stotra of the *Padma Purāṇa* (cited in *Hari-bhakti-vilāsa* 11.380) it is said:

viṣṇor ekaikam nāmāpi  
sarva-vedādhikam matam  
tādṛṇ-nāma-sahasreṇa  
rāma-nāma-samam smṛtam

Reciting each and every name of Viṣṇu is more beneficial than reciting all the Vedas. Nevertheless a thousand such names of Viṣṇu taken together are equal to just one name of Rāma.

Further, in the Śrī Kṛṣṇāṣṭottara-śata-nāma-māhātmya of the *Brahmāṇḍa Purāṇa* (cited in *Hari-bhakti-vilāsa* 11.488) it is said:

sahasra-nāmnām punyānām  
trir āvṛtyā tu yat phalam  
ekāvṛtyā tu kṛṣṇasya  
nāmaikam tat prayacchati

The same result that is obtained by uttering a thousand names of Viṣṇu three times is accomplished simply by once pronouncing the name of Kṛṣṇa.

In the *Kali-santaraṇa Upaniṣad*, the *Brahmāṇḍa Purāṇa*, the *Kṛṣṇa-yāmala* and other places it is mentioned:

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare  
hare rāma hare rāma rāma rāma hare hare

This *mantra*, consisting of sixteen words, is called the *mahā-mantra*. Śrī Caitanya Mahāprabhu always instructed the *jīvas* to perform *saṅkīrtana* by chanting this same *mahā-mantra*. Śrī Gopāla-guru, Śrī Raghunātha dāsa Gosvāmī, Śrīla Jīva Gosvāmī, Śrīla Bhaktivinoda Ṭhākura and other *ācāryas* who have tasted

the essence of the holy name have described the astonishing and ambrosial meaning of each name of this *mahā-mantra*. *Rāgānugā-sādhakas* should consult the sacred book *Harināma-cintāmaṇi* composed by Śrīla Bhaktivinoda Ṭhākura in order to understand this subject in detail.

The glories of *bhagavan-nāma-saṅkīrtana* have been described in the Śruti, Smṛti, Purāṇas and all other śāstras. Out of the sixty-four limbs of *bhakti*, nine types of *bhakti* – *śravaṇa*, *kīrtana* and so on – are considered the best. Out of these nine types of *bhakti*, *nāma-saṅkīrtana* has been proclaimed to be the topmost. This is stated in Śrī Caitanya-caritāmṛta (Antya-lilā 4.70–1):

*bhajanera madhye śreṣṭha nava-vidhā bhakti  
kṛṣṇa-prema', kṛṣṇe' dite dhare mahā-śakti  
  
tāra madhye sarva-śreṣṭha nāma-saṅkīrtana  
niraparādhe nāma laile pāya prema-dhana*

Of the various processes of *sādhana*, nine types of *bhakti* are the best, for they have such great potency to bestow *kṛṣṇa-prema* and give Śrī Kṛṣṇa. Of these nine practices *bhagavan-nāma-saṅkīrtana* is the most excellent. If one performs *nāma-saṅkīrtana* free from offences, he will certainly attain the most valuable wealth of *kṛṣṇa-prema*.

In the *Padma Purāṇa* the identity of *kṛṣṇa-nāma* has been explained (cited in *Bhakti-rasāmṛta-sindhu* 1.2.233):

*nāma-cintāmaṇih kṛṣṇaś  
caitanya-rasa-vigrahaḥ  
pūrṇaḥ śuddho nitya-mukto  
bhinnatvān nāma-nāminoh*

The holy name (*nāma*) of Śrī Kṛṣṇa and He who possesses the name (*nāmī*), are a mutually non-differentiated reality (*abhedatattva*). Therefore, all the divine qualities of *nāmī* Kṛṣṇa are also present in His name. *Nāma* is always a fully accomplished

truth (*pūrṇa-tattva*). There is no touch of anything material in *harināma*. *Nāma* is eternally liberated because it is never bound by the illusory modes of nature. *Nāma* is Kṛṣṇa Himself; therefore, it is the concentrated form of all sentient *rasa*. *Nāma* is *cintāmaṇi*; it is competent to deliver all that is requested of it.

*Harināma-saṅkīrtana* is the best method of *sādhana* for the *sādhakas*, for the perfected souls (*siddha-mahāpuruṣas*), for those who are desirous of enjoying the fruits of their worship (*sakāma-sādhakas*), and for those who are free from the desire to enjoy the fruits of their worship (*niṣkāma-sādhakas*). This is stated in *Śrīmad-Bhāgavatam* (2.1.11):

*etan nirvidyamānānām  
icchatām akuto-bhayam  
yogināṁ nṛpa nirñitām  
harer nāmānukīrtanam*

O Mahārāja (Parīkṣit), it has been concluded that śrī *bhagavan-nāma-saṅkīrtana* is the only fearless method (*sādhana*) and goal (*sādhyā*) for those who are desirous of obtaining the heavenly planets and liberation (the *karmīs* and *jñānīs*), for the self-satisfied yogīs, and for the devotees who are completely devoid of material desires.

This verse is quoted in *Bhakti-rasāmṛta-sindhu* (1.2.230). In his commentary on this verse, Śrīla Viśvanātha Cakravartī Ṭhākura explains that the term *nirvidyamānānām* means devoid of all desires, including liberation. This term refers to those who possess one-pointed devotion (*ekānta-bhaktas*). The word *icchatām* means ‘desirous of the attainment of the heavenly planets and liberation’. This refers to the *jñānīs* and *karmīs*. The word *yoginām* refers to those who take pleasure in the self (*ātmārāmas*).

The word *akuto-bhayam* means that there is absolutely no doubt about the efficacy of *nāma-kīrtana*. It does not depend on time, place, person, articles of worship, purity or impurity. Even

if the holy name comes in contact with a *mleccha* who is intolerant of the service of the Lord, the holy name will act. The word *nāmānukirtanam* means either ‘constant chanting’ or ‘chanting to an extent that is appropriate for one’s practice of *bhakti*’. This practice is suitable both in the stage of *sādhana*, practice, and *sādhyā*, perfection. The purport of the word *nirṇitam* (meaning ‘it has been decided’) is that this fact has been decided by the common consent of previous *rṣis* and *maharṣis* who became devoid of all doubt after direct experience and realization.

In *Śrimad-Bhāgavatam* (11.2.40) it is also said:

evarṇ-vratāḥ sva-priya-nāma-kīrtyā  
jātānurāgo druta-citta uccaiḥ  
hasaty atho roditi rauti gāyatry  
unmāda-van nṛtyati loka-bāhyah

In the hearts of those who adopt such a pure vow, the sprout of *prema* (*bhāva*) blossoms into *anurāga*, which softens the heart and fills one with a deep sense of attachment (*mamatā*) for the Lord. This occurs by chanting the holy name of one’s most dearly beloved Lord. At such a time one rises above the condition of the general mass of people. One becomes indifferent to public opinion and does not seek approval for his activities. By his natural disposition (of *prema*), the devotee sometimes bursts out into laughter just like an intoxicated person, sometimes he begins to weep bitterly, sometimes he begins to call the name of the Lord in a loud voice, sometimes he begins to sing of the Lord’s attributes in a sweet and melodious voice, and sometimes, when he witnesses his dearly beloved directly before his eyes, he begins to dance in a most captivating manner, in order to charm the Lord.

This verse is cited in *Bhakti-rasāmṛta-sindhu* (1.4.6) as an example of *prema* arising from *bhāva* attained through *vaidhī-sādhana*. The purport of the verse is that by performing *śravana* and *kīrtana* of the Lord’s holy name in the stages of *ruci* and *āsakti*,

*bhāva* manifests within the heart. By continued performance of *harināma* with deep attachment in the stage of *bhāva*, the heart melts and one becomes overwhelmed with a deep sense of possessiveness (*mamatā*) in relation to the Lord. This matured state of *bhāva* then transforms into *prema*. The various symptoms mentioned in this verse are *anubhāvas*, or outward manifestations of *prema*.

In citing the following verses in *Bhakti-sandarbha* (Anuccheda 270–1), Śrīla Jīva Gosvāmī has pointed out that loud performance of *saṅkīrtana* is the foremost method to please the Lord in Kali-yuga:

*kṛte yad dhyāyato viṣṇum  
tretāyāṁ yajato makhaiḥ  
dvāpare paricaryāyāṁ  
kalau tad dhari-kīrtanāt  
Śrīmad-Bhāgavatam (12.3.52)*

Whatever results are acquired in Satya-yuga by meditation on Lord Viṣṇu, in Tretā-yuga by the performance of sacrifice, and in Dvāpara-yuga by service rendered to the deity form of the Lord, are obtained in Kali-yuga simply by śrī hari-kīrtana.

*dhyāyan kṛte yajan yajñais  
tretāyāṁ dvāpare ’rcayan  
yad āpnoti tad āpnoti  
kalau saṅkīrtya keśavam  
Viṣṇu Purāṇa (6.2.17)*

By chanting the holy name of Śrī Keśava in Kali-yuga, a *sādhaka* obtains all the results gained in Satya-yuga by meditation, in Tretā-yuga by performance of sacrifice and in Dvāpara-yuga by worship of the deity.

*kalim sabhājayanty āryā  
guṇa-jñāḥ sāra-bhāginaḥ*

*yatra saṅkīrtanenaiva  
sarva-svārtho 'bhilabhyate  
Śrīmad-Bhāgavatam (11.5.36)*

O King, in Kali-yuga, simply by chanting the holy name of the Lord, one can obtain all the desired goals of life available in all the yugas. Knowing this, Āryans, those highly esteemed in terms of culture and religion and who know the actual merit of all things, praise Kali-yuga.

In *Bhakti-sandarbha* (*Anuccheda 273*), quoting from the book *Vaiṣṇava-cintāmaṇi*, *nāma-saṅkīrtana* is said to be superior to the process of *smaraṇa*, remembrance:

*aghacchit smaraṇam viṣṇor  
bahv-āyāseṇa sādhyate  
oṣṭha-spandana-mātreṇa  
kīrtanam tu tato varam*

Remembrance of Śrī Kṛṣṇa, who destroys all sins, is accomplished with great endeavour, for it is very difficult to withdraw the mind from the unlimited varieties of worldly sense objects and concentrate it upon Viṣṇu. But śrī kīrtana is easily accomplished simply by vibrating the lips. Therefore, it is superior to and more effective than the process of *smaraṇa*.

The *Bṛihā-nāradīya Purāṇa*, describing *bhagavan-nāma-kīrtana* as supremely glorious, has declared it to be the sole means of rectification for the jīvas of Kali-yuga.

*harer nāma harer nāma  
harer nāmaiva kevalam  
kalau nāsty eva nāsty eva  
nāsty eva gatir anyathā*

In *Bhakti-sandarbha* Śrīla Jīva Gosvāmī, while describing the unending glories of the holy name, has mentioned one reason why *harināma-saṅkīrtana* is so extensively praised in Kali-yuga.

He has said that although in other *yugas* the Supreme Lord personally instructed the system of religion for those particular ages (*dhyāna*, *yajña*, etc.) by practising it Himself, He did not teach the process of *nāma-kīrtana* by His personal behaviour. However, in Kali-yuga, Śrī Bhagavān, seeing the predicament of the *jīvas*, personally taught them the method of *nāma-kīrtana* by practising it Himself in the form of Śrī Gaurāṅga, as described in Śrī Caitanya-caritāmṛta (Ādi-līlā 4.40): “*nāma-prema-mālā gāñthi’ parāila saṁsāre* – the Lord wove a wreath of the holy name and *prema* with which He garlanded the entire material world.”

Therefore, in Kali-yuga the glories of *nāma-kīrtana* are highly praised. Śrīla Jīva Gosvāmī has consequently said (*Bhakti-sandarbha*, *Anuccheda 273*):

*ataeva yady anyāpi bhaktih kalau kartavyā  
tatā tat-saṁyoge naivety uktam*

In Kali-yuga, if another limb of *bhakti* is performed, it must be accompanied by *harināma-saṅkīrtana*.

Śrīla Sanātana Gosvāmī has also said that *harināma-saṅkīrtana* is the foremost among all the limbs of *bhakti*, such as *smaraṇa*.

*manyāmahe kīrtanam eva sattamam  
lolātmakaika svahṛdi sphurat smṛteḥ  
vāci svayukte manasi śrutau tathā  
dīvyat parān apy upakurvad ātmavat  
Brhad-bhāgavatāmṛta (2.3.148)*

[The Lord’s associates in Vaikunṭha said:] In our opinion, *kīrtana* is superior to *smaraṇa*, because remembrance manifests only within the mind, which is by nature unsteady. *Kīrtana*, however, manifests on the tongue and vocal organs, and automatically creates an impression upon the mind. In the end, the sound of *kīrtana* not only satisfies the sense of hearing, but it pleases all those who hear it, just as it pleases one’s self.

In *smaraṇa* there is no such power; therefore, *kīrtana* alone is capable of controlling the mind, which is ever more flickering than the wind. Besides, the mind cannot perform *smaraṇa* without *kīrtana*. Other than *kīrtana* there is no other method by which the mind can be made steady. This is the deep and confidential meaning of this verse of Śrīla Sanātana Gosvāmī.

Out of many different types of śrī kṛṣṇa-kīrtana, chanting the holy name of Kṛṣṇa (*nāma-saṅkīrtana*) is the best and the most suitable to be taken up. By śrī kṛṣṇa-nāma-saṅkīrtana, the wealth of *kṛṣṇa-prema* very quickly makes its appearance in the heart of the sādhaka. Śrī nāma-saṅkīrtana is itself competent to generate the wealth of *prema*, without reliance upon any other method. Therefore, śrī nāma-saṅkīrtana is pre-eminent among all the limbs of *bhakti*. Śrī nāma-saṅkīrtana is both the means of attainment, *sādhana*, as well as the object to be attained, *sādhyā*. This is the conclusion of Śrī Sanātana Gosvāmī and all Vaiṣṇava ācāryas, who possess *prema*.

kṛṣṇasya nānā-vidha-kīrtaneśu  
 tan-nāma-saṅkīrtanam eva mukhyam  
 tat-prema-sampajjanane svayam drāk  
 śaktam tataḥ śreṣṭhatamam matam tat  
  
 śrī-kṛṣṇa-nāmāṁtam ātma-hṛdyam  
 premā samāsvādana-bhaṅgi-pūrvam  
 yat sevyate jihvikayā 'virāmam  
 tasyā 'tulam jalpatu ko mahatvam  
 Brhad-bhāgavatāmṛta (2.3.158–9)

Although there are many varieties of *kṛṣṇa-kīrtana*, *nāma-saṅkīrtana* is the foremost. This is because *nāma-saṅkīrtana* has the power to easily manifest the wealth of *prema*. Therefore, in the opinion of all, *kīrtana* is the best process. The happiness that is obtained by the tongue that incessantly tastes the nectar of śrī kṛṣṇa-nāma with heartfelt love is beyond comparison. Who can describe its greatness?

To loudly chant the holy name, form, qualities and pastimes of the Supreme Lord under the direction of pure Vaiṣṇavas is called *kīrtana*. In Śrīla Jīva Gosvāmī’s *Bhāgavatam* commentary known as *Krama-sandarbha*, he has written the following in connection with *saṅkīrtana*:

*saṅkīrtanam bahubhir milityvā tad-gāna-sukham śrī-kṛṣṇa-gānam*

When many persons chant the name of the Lord in a loud voice, with faith and for the pleasure of Śrī Kṛṣṇa, it is called *saṅkīrtana*.

One other point to bear in mind is that, according to the scriptures, the glories of *śrī harināma-kīrtana* have been exalted hundreds of times more than the process of *harināma japa*. This is because one who performs *japa* purifies only himself, whereas one who performs loud *nāma-saṅkīrtana* purifies himself as well as all who hear the chanting.

This is indicated in the *Nāradīya Purāṇa* in a statement by Prahlāda Mahārāja:

*japato harināmāni  
sthāne śata-guṇādhikah  
ātmānām ca putāty uccair  
japan śrotṛṇ punāti ca*

Chanting the holy name of Śrī Hari loudly is a hundred times more powerful than chanting softly. A person who chants loudly purifies himself as well as those who hear him chanting.

Some people think that the *mahā-mantra* – *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare* – is to be recited only as *japa*. They prohibit the loud chanting of this *mahā-mantra*. But Śrī Caitanya Mahāprabhu, who personally practised and propagated *nāma-saṅkīrtana* of Bhagavān’s holy names, has declared this *mantra* to be the *mahā-mantra* of Kali-yuga. He personally practised *japa* of this *mahā-mantra*, counting

the number of names He chanted. In addition, He performed *sankirtana* in which He did not count the number of names He chanted deeply, while overwhelmed in spiritual emotion, with arms upraised, either alone or collectively. Much evidence of this is available in *Śrī Caitanya-bhāgavata* and in the sacred books of Śrī Kavi Karṇapūra and other gosvāmīs. Therefore, *sādhakas* can perform *japa* of this *mahā-mantra* like *nāmācārya* Śrīla Haridāsa Ṭhākura, and they can also perform *kīrtana* by singing the holy name in a loud voice.

## (64) Śrī-vṛndāvana-vāsaḥ Residing in Śrī Vṛndāvana

Śrī Vṛndāvana-dhāma is super-excellently glorified because it is the eternal abode of the divine and charming pastimes of Svayam Bhagavān Vrajendra-nandana Śrī Kṛṣṇa, who is the embodiment of *rasa* and the complete personification of majesty and sweetness. Śrī Vṛndāvana is anointed with the sublime pastimes of Mahābhāva-mayī Śrīmatī Rādhikā and Rasarāja Śrī Kṛṣṇa. By residing there and performing *sādhana* and *bhajana*, *sādhakas* may easily obtain vision of these transcendental pastimes within their hearts. The resolute determination to reside in Vraja displayed by the most highly esteemed six Gosvāmīs is without precedent. Śrīla Prabodhānanda Sarasvatī has said in his *Śrī Vṛndāvana-mahimāmṛta* (*Śataka* 12.78):

śrī-vṛndāvana mama pāvanam tvam eva  
śrī-vṛndāvana mama jīvanam tvam eva  
śrī-vṛndāvana mama bhūṣanam tvam eva  
śrī-vṛndāvana mama sad-yaśas tvam eva

O Vṛndāvana, you are my purifier! O Vṛndāvana, you are my life! O Vṛndāvana, you are my ornament! O Vṛndāvana, you are my virtuous fame!

In *Stavāvalī* (*Sva-niyama-daśakam* 2) Śrīla Raghunātha dāsa Gosvāmī has said:

*na cānyatra kṣetre hari-tanu-sanāthe 'pi sujanād  
 rasāsvādaṁ premṇā dadhad api vasāmi kṣaṇam api  
 samāraṁ tv etad grāmyāvalibhir abhitavann api kathāṁ  
 vidhāsyे saṁvāsaṁ vraja-bhuvana eva pratibhavam*

In this verse, Dāsa Gosvāmī has, with great affection, displayed deep faith in Vraja-dhāma. Adopting unflinching resolve for residence in Vraja, he says, “Even if in some other *dhāma* the śrī *vigraha* of Śrī Kṛṣṇa is present and there is an opportunity there to relish with great love the *hari-kathā* flowing from the mouths of elevated devotees, I have no desire to live in such a place, even for a moment. But even if I must live in the company of vulgar persons who converse only about mundane topics, I will live in Vrajabhūmi life after life.”

Of the above-mentioned sixty-four limbs of *bhakti*, the last five are the most excellent. Even by slight contact with these items performed without offence, *bhāva-bhakti* makes its appearance due to their extraordinary power. By obtaining *niṣṭhā* in the performance either of one or of several of these principal limbs, one is sure to obtain perfection.



# Text 5

## Sevā-aparādhā

*yathā āgame –*

*yānair vā pādūkair vāpi gamanam bhagavat-gṛhe | devotsavādy  
asevā ca apraṇāmas tad agrataḥ. ucchiṣṭe vāpy aśause vā bhagavad-  
vandanādikam | eka-hasta-praṇāmaś ca tat purastāt pradakṣiṇam |  
pāda-prasāraṇam cāgre tathā paryāṅka-bandhanam | śayanam  
bhakṣanam cāpi mithyā-bhāṣaṇam eva ca | uccair bhāṣā mitho jalpa  
rodanādi tad agrataḥ | nigrahānugrahau caiva niṣṭhura-krūra-  
bhāṣaṇam | kambalāvaraṇam caiva para-nindā para-stutih | aślīla-  
bhāṣaṇam caiva adhovāyu-vimokṣaṇam | śaktau gauṇopacāraś  
ca anivedita-bhakṣaṇam | tat-tat-kālodbhavānām ca phalādīnām  
anarpaṇam | viniyuktāvaśiṣṭasya vyañjanādeḥ samarpaṇam | prṣṭhī-  
kṛtyāsanam caiva pareśām abhivandanam | gurau maunam nija-  
stotram devatā-nindanam tathā | aparādhās tathā viṣṇor dvātrimśat  
parikīrtitāḥ |*

*varāhe ca aparādhāś ca te 'pi saṅkṣipya likhyante yathā –  
rājānna-bhakṣanam, dhvāntāgare hareḥ sparśaḥ, vidhiṁ vinā  
hary-upasarpaṇam, vādyam vinā tad-dvārodghāṭanam, kukkurādi-  
duṣṭa-bhakṣya-saṅgrahaḥ, arccane mauna-bhaṅgaḥ, pūjā-kāle  
viḍ-utsargāya gamanam, gandha-mālyādikam adattvā dhūpanam,  
anarha-puṣpeṇa pūjanam |*

*akṛtvā dantakāṣṭham ca kṛtvā nidhuvanam tathā. sprṣṭvā  
rajasvalām dīpaṁ tathā mṛtakam eva ca. raktam nīlam adhautam ca  
pārakyam malinam paṭam | paridhāya, mṛtam drṣṭvā vimucyāpāna-  
mārutam | krodhām kṛtvā śmaśānam ca gatvā bhuktvāpy ajīrṇa-  
bhuk | bhuktvā kusumbham piṇyākam tailābhyaगम् vidhāya ca |  
hareḥ sparśo hareḥ karma-karaṇam pātakāvaham |*

*tathā tatraivānyatra – bhagavac-chāstrānādara – pūrvakam  
anya-śāstra – pravartanam, śrī-mūrti-sammukhe tāmbūla carvaṇam,  
erāṇḍādi – patrastha – puṣpair arcanam, ḥsura kāle pūjā, pīṭhe bhūmau*

vā upaviṣya pūjanam; snapana-kāle vāma-hastena tat-sparśah,  
paryusitai yācitair vā puṣpair arcanam, pūjāyāṁ niṣṭhīvanam,  
tasyāṁ svagarva-pratipādanam, tiryak puṇḍra-dhṛtiḥ, aprakṣalita-  
pādatve 'pi tan-mandira-praveśah, avaiṣṇava-pakva-nivedanam,  
avaiṣṇava-dṛṣṭena pūjanam, vighneśam apūjayitvā kapālināṁ dṛṣṭvā  
vā pūjanam, nakhāmbhaḥ snapanam, gharmāmbuliptatve 'pi pūjanam,  
nirmāly-aṅgahanam, bhagavac-chapathādayo 'nye ca jñeyāḥ || 5 ||

### Commentary by Śrīla Viśvanātha Cakravartī Ṭhākura

sevā-nāmāparādheti – sevā-nāmāparādhānām udbhavaḥ sādhakasya  
prāyo-bhavaty eva, kintu paścāt yatnena teṣām abhāvakāritā || 5 ||

The words *sevā-nāma-aparādha* etc., indicate that initially, a *sādhaka* indeed performs *sevā-aparādhas* and *nāma-aparādhas*. Later, however, with effort, they become absent.

### Śrī Bindu-vikāśinī-vṛtti

It has previously been stated that one must give up offences in regard to service. In the *āgama-śāstra*, these *sevā-aparādhas* 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 (*iṣṭadeva*), (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,<sup>7</sup> (9) to spread one's feet in front of the deity, (10) to sit in front of the deity with hands

<sup>7</sup> 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 the Lord. To fail to do so is an offence.

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 about mundane subjects before the deity, (16) to shed tears on account of earthly matters before the Lord, (17) to show favour 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 before the deity, (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 worshipping the deity, if one is competent to offer all the principal paraphernalia of worship such as flowers, *tulasī*, incense, lamp and food offerings, but instead offers only secondary items like water, it is an offence), (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 demigods. 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 that have been left by a dog or other animals; to break one's silence at the time of worshipping the deity; to need to pass stool or urine 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 dead body or a lamp; 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 worshipping the deity; to worship the Lord in anger, after visiting a cremation ground or in a state of indigestion; and to touch or worship the deity after taking an oil massage. All of these activities are considered offences.

In other scriptures as well there are *sevā-aparādhas* that are worthy of attention: to propagate other scriptures while disregarding those that are related to the Lord; to chew betel in front of the deity; to worship the deity with flowers kept in the leaves of castor plants or other forbidden plants; to perform worship at forbidden times (when demoniac influences are prominent); to worship while sitting on a four-legged wooden stool or without any sitting mat; to touch the deity with the left hand at the time of bathing Him; to worship with stale flowers or with flowers that have already been asked for by others; to spit at the time of worship; "I am a great *pūjārī*" – 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 Kāpālika<sup>8</sup> without first offering worship to Lord Śrī Nṛsiṁhadeva; to bathe the Lord with water touched with the fingernails; 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. Besides these, many other *sevā-aparādhas* have been mentioned in the scriptures.

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8 A Kāpālika is a follower of a particular Śaiva sect of ascetics who carry human skulls and use them as receptacles for their food.

## Text 6

### The Severity of Nāma-aparādha

*sarvāparādha-kṛd api  
 mucyate hari-samśrayah  
 harer apy aparādhān yah  
 kuryād dvipada-pāṁśulah  
 nāmāsrayah kadācit syāt  
 taraty eva sa nāmataḥ  
 nāmno 'pi sarva-suhṛdo  
 hy aparādhāt pataty adhah || 6 ||*  
*Bhakti-rasāṁṛta-sindhu (1.2.119–120)*

### Śrī Bindu-vikāśinī-vṛtti

*Sādhakas* should remain thoroughly attentive to avoid committing all the offences mentioned in the previous section.

Even that person who has committed all varieties of offences to others is freed from them by taking shelter of Śrī Hari. And, regarding that wicked person among two-legged beings who has committed offences even to Śrī Hari, if at some time he takes shelter of śrī nāma (the holy name), then, by the power of śrī nāma, he crosses the ocean of material existence. If, however, he offends śrī nāma, the friend of all, his fall down is inevitable (*Bhakti-rasāṁṛta-sindhu* 1.2.119–120).



# Text 7

## Nāma-aparādha

*atha nāmāparādha daśa | yathā – vaiṣṇava-nindādi – vaiṣṇava-aparādhah; viṣṇu-śivayoh prīthag-īśvara-buddhiḥ; śrī-gurudeve manusya-buddhiḥ; veda-purāṇādi-śāstra-nindā; nāmni arthavādaḥ; nāmni kuvyākhyā vā kaṣṭa-kalpanā; nāma-balena pāpe pravṛttiḥ; anya śubha-karmabhir nāma-sāmya-mananam; aśraddha-jane nāmopadeśah; nāma māhātmye śrute ’pi aprītiḥ – iti daśadhā || 7 ||*

### Śrī Bindu-vikāśinī-vṛtti

Ten kinds of *nāma-aparādha* will now be described in connection with the chanting of the holy name of the Lord.

- (1) To commit offences against the Vaiṣṇavas by slandering them and so on (*nindādi*). The word *ādi* here refers to the six kinds of *vaiṣṇava-aparādha* indicated in the following verse from the *Skanda Purāṇa*, quoted in *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 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 potencies that have been praised in the scriptures 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 scriptures and foolishly concoct some futile explanation. For example, someone may argue that the Lord is incorporeal (*nirākāra*), formless (*arūpa*) and nameless (*anāma*), and that therefore, 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 have love for the name in spite of hearing the glories of *śrī nāma*.

These ten offences must certainly be avoided. In the practice of *hari-bhajana*, one should first of all be very attentive to avoid all *sevā-aparādhas* and *nāma-aparādhas*. One should know these *aparādhas* to be severe obstacles on the path of *bhajana* and vigorously endeavour to give them up. Without giving up these offences, there can be no question of advancement in *bhajana*. Rather, the *sādhaka*'s fall down is assured.

The *sādhaka* should also be vigilant to not commit any *sevā-aparādhas* in the matter of worship of the deity. *Sevā-aparādhas* that are committed unknowingly in the course of serving the deity are mitigated by wholehearted surrender to Śrī Hari, by offering prayers to Him and, in particular, by taking shelter of *śrī harināma*. The holy name mercifully forgives all of one's *sevā-aparādhas*. *Śrī harināma* is even more merciful than the deity. But if in spite of taking shelter of *śrī harināma*, one is inattentive again in the matter of *nāma-aparādha*, then his fall down is assured.

# Text 8

## Vaidhī-bhakti

*atha vaidhī lakṣanam – śravaṇa-kīrtanādīni śāstra-śāsanabhayena  
yadi kriyante tadā vaidhī-bhaktih || 8 ||*

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

### Commentary by Śrīla Viśvanātha Cakravartī Ṭhākura

*athātra sādhanādau pravṛtti-sāmānye kutracit lobhasya  
kāraṇatvam kutracit śāstra śāsanasya | tatra ca yasyām bhaktau  
lobhasya kāraṇatvam nāsti kintu śāstra-śāsanasyaiva sā vaidhī-  
tyāha yatre | rāgo 'tra śrī-mūrter-darśanād-daśama-skandhīya-  
tat-tal-līla śravaṇād-bhajane lobhas-tad-anavāptatvāt-tat-anad-  
hīnatvād-dhetoh śāstrasya śāsanenaiva yā pravṛttir-upajāyate sā  
bhaktir-vaidhī ucyate || 8 ||*

### Śrī Bindu-vikāśinī-vṛtti

*Bhakti* is of two kinds: *vaidhī-bhakti* and *rāgānuga-bhakti*. The limbs of *sādhana* that are performed on the paths of both these types of *bhakti* 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 their engagement in *bhakti*, whereas in others, the discipline of the scriptures is the cause of their engagement in *bhakti*.

*yatra rāgānavāptatvāt  
pravṛttir upajāyate*

śāsanenaiva śāstrasya  
sā vaidhī bhaktir ucyate  
*Bhakti-rasāmṛta-sindhu* (1.2.6)

*Sādhana-bhakti* that is not inspired by intense longing, but is instigated instead by the discipline of the scriptures, is called *vaidhī-bhakti*.

One should understand what is meant by the discipline of the scriptures. In all scriptures, of which *Śrīmad-Bhāgavatam* is the foremost, devotion to Bhagavān is said to be the supreme duty for the *jīvas*. If a person fulfils all his worldly obligations but does not engage in *hari-bhajana*, he descends to a dreadful hell.

ya eṣāṁ puruṣāṁ sākṣād  
ātma-prabhavam iśvaram  
na bhajanty avajānanti  
sthānād bhraṣṭāḥ patanty adhah  
*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, his *varṇa* and *āśrama*, and falls down to hell.

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

cāri varṇāśramī 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*, *grhasthas*, *vānaprasthas* 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 *Śrīmad-Bhāgavatam* (7.1.32), Devarṣi Nārada has said:

*tasmāt kenāpy upāyena  
manah kṛṣṇe niveśayet*

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

This is also stated in the *Padma Purāṇa*:

*smartavyaḥ satataṁ viṣṇur  
vismartavyo na jātucit  
sarve vidhi-niṣedhāḥ syur  
etayor eva kiṅkarāḥ*

That which has been ascertained in the scriptures 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 enacted in accordance with scriptural regulations, involves observing rules and prohibitions. One should remember Lord Viṣṇu at all times. This is the basis of all positive injunctions (*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 (*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* engage in *bhakti* out of fear of violating the directions of the scriptures, it is called *vaidhī-bhakti*. By taking *darśana* of the deity of the Lord and by hearing the sweetness of Kṛṣṇa's pastimes 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 scriptures alone is the cause for such engagement, it is called *vaidhī-bhakti*.

# Text 9

## Rāgānuga-bhakti

*atha rāgānugā-lakṣaṇam – nijābhimata-vraja-rāja-nandanaḥ sya sevā prāpti-lobhena yadi tāni kriyante tadā rāgānugā bhaktih; yad uktam –*

*sevā sādhaka-rūpeṇa  
siddha-rūpeṇa cātra hi  
tad bhāva-lipsunā kāryā  
vraja-lokānusārataḥ*

*Bhakti-rasāmṛta-sindhu (1.2.295)*

[He who has developed greed for *rāgātmika-bhakti* should closely follow in the footsteps of the particular associates in Vraja whose moods he aspires for. Under their guidance, he should engage in service both in his external form as a *sādhaka*, and internally with his perfected spiritual body.]

*kṛṣṇam smaran janam cāsyā  
presthām nija-samīhitam  
tat-tat-kathā rataś cāsau  
kuryād vāsam vraje sadā*  
*Bhakti-rasāmṛta-sindhu (1.2.294)*

[The devotee should constantly remember Śrī Kṛṣṇa along with the dear most associates of Śrī Kṛṣṇa whom he chooses to follow. While permanently living in Vraja, he should become attached to always hearing about them.]

*sādhaka rūpeṇa yathāvasthita-dehena siddha-rūpeṇa antaś-  
cintitābhīṣṭā-tat sevopayogi dehena | tasya vrajasthasya śrī-kṛṣṇa  
presthasya yo bhāvo rati-višeṣas tal-lipsunā | vrajalokās tat-tat*

kṛṣṇa preṣṭha-janāḥ śrī-rādhā-lalitā-viśākhā-rūpa mañjaryyādyāḥ  
 (1) tad-nugatāḥ śrī-rūpa-gosvāmī-prabhṛtayaś ca (2) teṣāṁ  
 anusārataḥ | tathā ca siddha rūpeṇā mānasī sevā śrī-rādhā-  
 lalitā-viśākhā-śrī-rūpa-mañjaryyādīnāṁ anusāreṇā karttavyā  
 | sādhaka rūpena kāyikyā adi sevātu śrī-rūpa-sanātanādi vṛaja-  
 vāsinām anusāreṇā karttavyety arthaḥ | etena vṛaja-loka padena  
 vṛajastha śrī-rādhā-lalitādyā eva grāhyās tāsām anusāreṇāiva  
 sādhaka dehena kāyikyādi-sevāpi karttavyā | evam sati tābhiraḥ guru-  
 padāśrayaṇaikādaśī-vrata śālagrāma tulasī sevādayo na kṛtāstad  
 anugater asmābhiraḥ api na karttavyā ityādhunikānāṁ vimatam api  
 nirastam |

ataeva śrī-jīva-gosvāmi-caranair api asya granthasya tīkāyāṁ  
 tataivoktam | yathā – vṛaja-lokās tat tat kṛṣṇa preṣṭha-janāḥ tad  
 anugatāś ca iti | atha rāgānugāyāḥ paripātmāḥ kṛṣṇam ityādīnā |  
 preṣṭham sva-priyatamāṁ kiśoram nandanandanāṁ smaran evam  
 asya kṛṣṇasya tādṛṣa-bhakta-janam | athaca svasya samyag-īhitāṁ  
 sva-samāna-vāsanam iti yāvat | tathāca tādṛṣam janāṁ smaran  
 vṛaje vāsam sadā kuryāt | sāmarthyē sati śrīman nanda-vrajāvāsa-  
 sthāna-vṛṇḍāvanādau śarīreṇā vāsam kuryāt | tad abhāve manasāpīty  
 arthaḥ || 9 ||

## Śrī Bindu-vikāśinī-vṛtti

Devotion that involves the practice of the limbs of *bhakti*, such as *śravaṇa* and *kīrtana*, carried out by *sādhakas* with intense longing (*lobha*) to obtain the service of their innermost desired object, Vrajarāja-nandana Śrī Kṛṣṇa, is called *rāgānuga-bhakti*.

*Rāgānuga-bhakti* is performed in two ways: (1) with the *sādhaka-rūpa* – the external body that executes the limbs of *bhakti*; and (2) with the *siddha-rūpa* – 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 of His beloved associates (that is, *rati* for 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 follow personalities such as Śrī Rūpa Gosvāmī and Sanātana Gosvāmī, who performed *bhajana* in Vraja in pursuance of the sentiments of those eternal associates. With one's internally conceived body (*siddha-rūpa*), one should perform service within the mind (*mānasī-sevā*), in accordance with the eternal associates of Vraja such as Śrī Rādhā, Lalitā, Viśākhā and Śrī Rūpa Mañjarī. With the external body (*sādhaka-rūpa*) one should carry out bodily services following in the wake of perfectly realized 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, it would then follow that with the *sādhaka-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 be required to carry out the limbs of *bhakti* such as taking shelter of a spiritual master, observing Ekādaśī, worshipping *śālagrāma* and worshipping *tulasī*, since it is not mentioned anywhere that Śrī Rādhā and Lalitā ever performed such activities. However, this erroneous conclusion (*apasiddhānta*) held by sceptics who have taken shelter of modern adverse opinions is actually refuted by the word *vraja-loka*.

In his commentary to this verse of *Bhakti-rasāmṛta-sindhu* (1.2.295), Śrīla Jīva Gosvāmī has explained the same thing; namely, that the word *vraja-loka* refers to the dearmost associates of Śrī Kṛṣṇa and their followers such as Śrī Rūpa Gosvāmī. 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 *sādhaka-deha* one should perform bodily service by following Śrī Rūpa Gosvāmī and others.

### Additional 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 *rāgānuga-sādhakas*. 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-līlā* 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,  
mano-haṁsa carāha' tāhāte*

The pastimes of Śrī Kṛṣṇa are the essence of all transcendental nectar. These nectarean pastimes flow in hundreds and hundreds of streams, inundating the ten directions. The pastimes of Śrī Caitanya are an imperishable reservoir of nectar, saturated with the pastimes of Kṛṣṇa. O swan-like mind, please wander on this transcendental lake.

*nānā-bhāvera bhakta-jana, haṁsa-cakravāka-gaṇa,  
yāte sabe' karena vihāra  
kṛṣṇa-keli sumṛṇāla, yāhā pai sarva-kāla,  
bhakta-haṁsa karaye āhāra*

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 swan-like devotees who have taken shelter of Śrī Gaurasundara, who is the eternal embodiment of

*vipralambha-rasa* and who is identical in form to Śrī Kṛṣṇa, the eternal embodiment of *sambhoga-rasa*.

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

*gaura-prema-rasārṇave se tarāṅge yebā ḍube  
se rādhā-mādhava-antaraṅga*

*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 *rāgānuga-sādhakas*. Therefore, *rāgānuga-sādhakas* should taste *kṛṣṇa-līlā* through the medium of *gaura-līlā*. Consequently, it is essential for *sādhakas* to remember *gaura-līlā* and to follow the eternal associates of Śrī Caitanya. Since it is necessary to follow the *gaura-parikaras*, it is certainly imperative that one observe the limbs of *bhakti* (*guru-padāśraya, ekādaśi-vrata, tulasi-sevā, śrī śālagrāma-sevā*, etc.) that were practised by His foremost associates such as Śrīla Rūpa Gosvāmī. There is no doubt about this.

Śrī Rūpa Gosvāmī, who is an eternal associate of Caitanya Mahāprabhu, serves Śrī Rādhā-Kṛṣṇa as Śrī Rūpa Mañjarī in *kṛṣṇa-līlā*. Śrī Rūpa Mañjarī, appearing as Śrīla Rūpa Gosvāmī with the attitude of a *sādhaka*, weeps again and again and prays anxiously to obtain the service of the Divine Couple. 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, *rāgānuga-sādhakas* must certainly follow Śrī Rūpa-Sanātana and other *gosvāmīs*. Opposed to this are those who vainly consider themselves *rasika-sādhakas* but do not adopt the limbs of *bhakti*, such as

*guru-padaśraya* and *ekādaśi-vrata*. They can never obtain the service of the Divine Couple.

This subject is extremely deep. Without the mercy of śrī gurudeva or pure *rasika* devotees, the *sādhaka* cannot conceive of his *siddha-deha* (perfected spiritual body). Therefore, the contemplation of one's *nitya-siddha-deha* arises of its own accord only by the merciful indication of śrī gurudeva. By continual remembrance of *aṣṭa-kāliya-līlā* (the pastimes of Kṛṣṇa performed in the eight divisions of the day), performed internally (*mānasī-sevā*) with one's eternally perfect form (*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 *bhauma-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 to enter *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 obtaining the appropriate impressions (*samskāras*) for *aprakṛta-śringāra-rasa*.

The fundamental conclusion is that only upon obtaining the aforementioned eligibility can the *sādhaka* undertake the discipline of *rāgānuga-bhakti*. By following this method of *sādhana* 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, that Lord who is identical in every respect to Śrī Vrajendra-nandana. The beloved devotees of Śrī Caitanya will instruct us on the path of *rāgānuga-sādhana* 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 incur only a harmful effect.

Some persons, distorting the meaning of the instruction that one should perform *bhajana* in the wake of the residents of Vraja, consider themselves to be Lalitā, Viśākhā or others. Although males, they adopt 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 *ahaṅgrahopāsanā* of the *māyāvādīs*, a type of worship in the course of which one considers himself 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 the intimate service of Yugalakiśora. Even amongst the various types of *sakhīs*, the *mañjarī-sakhīs* are themselves followers of the *sakhīs*. The aspiration to perform *bhajana* in allegiance with the *mañjarī-sakhīs* was also exhibited by 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 Caitanya, 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 seī mora sampada  
seī mora bhajana-pūjana  
seī mora prāṇadhana seī mora ābharaṇa  
seī mora jīvanera-jīvana*

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):

*śuniyāchi sādhu-mukhe bale sarva-jana  
śrī-rūpa kṛpāya mile yugala-carana  
  
hā! hā! prabhu sanātana gaura-parivāra  
sabe mili vāñchā-pūrṇa karaha āmāra  
  
śrī rūpera kṛpā yena āmā prati haya  
se-pada āśraya yāra seī mahāśaya*

*prabhu lokanātha kabe saṅge laiyā yābe  
śrī rūpera pāda-padme more samarpibe*

I have heard from the mouths of Vaiṣṇava sādhus that only by the mercy of Śrīla Rūpa Gosvāmī can one obtain the lotus feet of Śrī Yugala. Alas! Alas! O Sanātana Prabhu! O supremely merciful Vaiṣṇava associates of Śrī Gaurasundara! All of you please fulfil my heart's longing. I pray again and again that the mercy of Śrī Rūpa Gosvāmī 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 *rāgānuga-bhakti* is being described. The *sādhaka*, continuously remembering Śrī Kṛṣṇa in the pastime form that 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 *nāṭavara* (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 *sādhaka* should always live in Vraja. If one is capable, he should physically take up residence in Vṛndāvana (Vṛndāvana, Nandagaon, Varsānā, Govardhana, Śrī Rādhā-kuṇḍa and other places in Vraja). Otherwise, he should adopt residence in Vraja within his mind.

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

*bāhya, antara, – ihāra dui ta' sādhana  
bāhye' sādhaka-dehe kare śravana-kirtana*

‘mane’ nija-siddha-deha kariyā bhāvana  
rātri-dine kare vraje kṛṣṇera sevana

nijābhīṣṭa kṛṣṇa-preṣṭha pācheta’ 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 ‘prīti’

Śrī Caitanya-caritāmṛta  
(Madhya-līlā 22.156–7, 159, 161, 164)

The practice of *rāgānuga-bhakti* is undertaken in two ways: with the *sādhaka-śarīra*, the external body, and with the *siddha-śarīra*, the internal perfected spiritual form. With the external *sādhaka-deha*, one should adopt the limbs of *bhakti* such as *śravaṇa* and *kīrtana*. With one’s *siddha-śarīra*, revealed by the mercy of the spiritual master, one should serve Śrī Rādhā-Kṛṣṇa day and night in Vraja. Following the beloved associate of Śrī Kṛṣṇa whom one cherishes within one’s heart (the associate toward whose service the *sādhaka* has developed *lobha*), one should constantly serve Yugala-kiśora 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 *sādhaka* 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 *rāgānuga-bhakti*.

# Text 10

## Further Discussion on Rāgānuga-bhakti

tatra rāgānugāyāṁ smaraṇasya mukhyatvam | tac ca smaraṇam  
nija-bhāvo cit-līlāveśa-svabhāvasya śrī-kṛṣṇasya tat-priya-janasya  
ca | tathaiva kīrtanādikam api arcanādāv api mudrā-nyāsādīdvārakā-  
dhyānādi-rukmiṇyādi pūjādī kam api nija-bhāva-prātikūlyād āgamādi-  
śāstra-vihitam api na kuryād iti, bhakti-mārge kiñcit kiñcit aṅga-  
vaikalye 'pi doṣābhāva smaraṇāt |

na hy aṅgopakrame dhvamso  
mad-dharmasyoddhvāṇv api  
mayā vyavasitah samyañ  
nirguṇatvād anāśiṣah  
Śrīmad-Bhāgavatam (11.29.20)

aṅgavaikalye tu astyeva doṣah | yad uktam –

śruti-smṛti-purāṇādi-  
pañcarātra-vidhiṁ vinā  
aikāntikī harer bhaktir  
utpātāyaiva kalpate  
Bhakti-rasāmṛta-sindhu (1.2.101)

yadi cāntare rāgo vartate, atha ca sarvam eva vidhi-dṛṣṭyaiva  
karoti, tadā dvārakāyāṁ rukmiṇyādītvam prāpnoti || 10 ||

### Śrī Bindu-vikāśinī-vṛtti

In *rāgānuga-bhakti*, referred to above, the predominant limb (*aṅga*) is remembrance (*smaraṇa*). *Smarana* 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 limbs of *bhakti*, such as *kīrtana*, should also be related to Kṛṣṇa and His dear ones who are characterized by pastimes, emotional rapture and natures befitting one's own internal, spiritual mood.

In the process of *arcana*, 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 mentally assigning 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-sāstras*, they are not to be followed in *rāgānuga-bhakti*, because they are unfavourable 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 regard to this topic, Bhagavān Śrī Kṛṣṇa has said to Uddhava:

na hy aṅgopakrame dhvarimso  
mad-dharmaśyoddhvavāṇiḥ api  
mayā vyavasitaḥ samyañ  
nirguṇatvād anāśiṣah  
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.

On the path of *bhakti*, no harm is done either by non-performance of the assortment of activities appropriate for

*varṇāśrama* or by the diminution of certain limbs of *bhakti*. This is fine. But there is certainly great harm if there is a diminution of any of the principal limbs of *bhakti*, such as taking shelter of a bona fide spiritual master, *śravāṇa* and *kīrtana*. Therefore, one should take great care that there be no decline in any of the principal limbs of *bhakti*. This is declared in the *āgama-śāstras*, as quoted in *Bhakti-rasāmṛta-sindhu* (1.2.101):

śruti-smṛti-purāṇādi-  
pañcarātra-vidhim vinā<sup>1</sup>  
aikāntikī harer bhaktir  
utpātāyaiva kalpate

Although engaged in single-minded devotion to Śrī 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 within his heart to obtain the spiritual mood of the Vrajavāsīs and who executes all the limbs of *bhakti* in accordance with the *vidhi-mārga*, obtains fidelity only to Rukminī and the other principal queens of Dvārakā. In other words, he attains to the position of the queens of Dvārakā.

#### Additional Comment

Because the practice of *smarana* is predominant in *rāgānuga-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 *rāgānuga-bhaktas* and thus begin to practise remembrance of *aṣṭa-kālīyā-līlā*. 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* from such deceitful people, and by imitation, they begin to consider themselves fit to conduct the practice of *rāgānuga-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 Śrī Caitanya-caritāmṛta (Madhya-līlā 8.226): “*vidhi-mārge nāhi pāiyē vraje kṛṣṇacandra* – one cannot obtain Śrī Kṛṣṇacandra in Vraja by following *vidhi-mārga*.”

# Text 11

## Five Types of Rāgānuga-sādhana

atrāyam vivekah vraja-līlā-parikarastha-śrīṅgārādi-bhāvamādhurye śrute “idam mamāpi bhūyāt” iti lobhotpatti-kāle sāstra-yuktyepekṣā na syāt | tasyām ca satyām lobhatvasyaivāsiddheḥ | na hi kenacit kutracit sāstra-dṛṣṭyā lobhaḥ kriyate | kintu lobhye vastuni śrute dṛṣṭe vā svata eva lobha utpadyate | tataś ca tad bhāva-prāpty-upāya-jijñāsāyām sāstrāpekṣā bhavet, sāstra evam prāpty-upāya-likhanāt nānyatra | tac ca sāstraṁ bhajana-pratipādakam śrī-bhāgavatam eva | teṣu bhajaneṣu api madhye kānicit tad bhāvamayāni kānicit tad bhāva-sambandhīni kānicit tad bhāvānukūlāni kānicit tad bhāvāviruddhāni kānicit tad bhāva-pratikūlānīti pañca-vidhāni sādhanāni | tatra dāsy-a-sakhyādīni bhāva-mayāny eva | guru-padāśrayato mantra-japādīni tathā presthasya nija-samihitasya tat priya-janasya ca sama-yocitānām līlā-guṇa-rūpa-nāmnām śravaṇa-kīrtana-smaraṇāni vividha-paricaraṇāni ca bhāva-sambandhīni |

tat prāpty-utkanthāyām ekādaśī-janmāṣṭamī-kārtika-vrata-bhoga-tyāgādīni taporūpāṇi tathāśvattha-tulasīyādi sammānanādīni tad bhāvānukūlāny eva | nāmākṣara-mālyā-nirmālyādi dhāraṇā-praṇāmādīni tad bhāvāviruddhāni | uktāny etāni sarvāṇi karmāṇi karttavyāṇi | nyāsa-mudrā dvārakādi-dhyānādīni tad bhāva-pratikūlāni rāgānugāyām varjanīyāni | evam svādhikārocitāni sāstreṣu vihitāni karttavyāṇi, niśiddhāni tu sarvāṇi varjanīyāni || 11||

### Śrī Bindu-vikāśinī-vṛtti

The distinctive point to be understood in this matter is that, upon hearing of the sweetness of the amorous mood or the moods of the other *rasas*, displayed by Kṛṣṇa's eternal associates in *vraja*-

*līlā*, 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 *śāstra*. As long as one is dependent upon the arguments of the scriptures, he has not attained greed. In other words, it should be understood from this that greed has not yet arisen in the *sādhaka*. This is because greed is never observed in anyone who is dependent on the reasonings of *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 scriptures, because it is only in the scriptures and nowhere else that the method of obtaining *vraja-bhāva* is written. The scripture from which this method may be known is *Śrīmad-Bhāgavatam*, for it has presented the method of *bhagavad-bhajana*.

Among the limbs of *bhajana*, some are *tad-bhāvamaya* (composed of *bhāva*), some are *tad-bhāva-sambandhī* (related to *bhāva*), some are *tad-bhāva-anukūla* (favourable to *bhāva*), some are *tad-bhāva-aviruddha* (neither opposed to nor incompatible with *bhāva*) and some are *tad-bhāva-pratikūla* (opposed to *bhāva*). Thus *rāgānuga-sādhana* is seen to be of five types, as explained below:

## (1) Bhāvamaya

The four primary relationships of *dāsyā*, *sakhya*, *vātsalya* and *mādhurya* are known as *bhāvamaya-sādhana*. When *śravaṇa*, *kīrtana* and other such limbs of *bhakti* become saturated with one of the *bhāvas* of *dāsyā*, *sakhya* and so on, they nourish the future tree of the *sādhaka*’s *prema*. Therefore, *dāsyā*, *sakhya* and so on are called *bhāvamaya-sādhana*.

## (2) Bhāva-sambandhī

The limbs of *bhakti* beginning from acceptance of the shelter of a spiritual master, *mantra-japa*, hearing, chanting and remembering the name, form, qualities and pastimes appropriate for different periods of the day of dearest Śrī Kṛṣṇa and the beloved

associates of Kṛṣṇa, for whom one has attraction, and rendering various services to them, are known as *bhāva-sambandhī-sādhana*. The *upādāna-kāraṇa*, or ingredient cause of *bhāva*, is called *bhāva-sambandhī*. That by which *bhāva* attains maturity is called the ingredient cause. *Bhāva* is shaped or moulded by the various limbs of *bhakti*, such as *guru-padāśraya*. Therefore, the performance of these limbs is called *bhāva-sambandhī-sādhana*, that *sādhana* which is related to *bhāva*.

### (3) Bhāva-anukūla

The observance of Ekādaśī, Janmāṣṭamī and *kārtika-vrata*, the renunciation of sense pleasure and other austerities performed for the pleasure of Kṛṣṇa, as well as offering respect to *tulasī*, the *banyan* tree and others – all these limbs of *bhakti* performed with great eagerness to obtain one's cherished *bhāva* (among the four attitudes of *dāsyā* and so on) are favourable to *bhāva*. In other words, they are helpful for the attainment of *bhāva* and are therefore known as *bhāva-anukūla-sādhana*.

### (4) Bhāva-aviruddha

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 limbs 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 these limbs of *bhakti*.

### (5) Bhāva-pratikūla

Mentally assigning 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 *rāgānuga-bhakti* because they are *bhāva-pratikūla* (opposed to the attainment of one's desired *bhāva*).

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



# Text 12

## Bhāva-bhakti

*atha sādhana-bhakti-paripākena kṛṣṇa-kṛpayā tad bhaktak ṛpayā  
vā bhāva-bhaktir bhavati | tasya cihnaṁ nava prītyā kurāḥ, yathā –*

*kṣāntir avyarthā-kālatvam  
viraktir māna-sūnyatā  
āśā-bandhaḥ samutkaṇṭhā  
nāma-gāne sadā ruciḥ*

*āsaktis tad-guṇākhyāne  
prītis tad-vasati-sthale  
ity ādayo 'nubhāvāḥ syur  
jāta-bhāvāṅkure jane*

*Bhakti-rasāmṛta-sindhu (1.3.25–26)*

*tadā kṛṣṇa-sāksātkāra yogyatā bhavati | mumukṣu-prabhṛtiṣu  
yadi bhāva-cihnaṁ dṛṣyate tadā bhāva-bimba eva na tu bhāvah |  
ajña-janeṣu bhāva-cchāyā || 12 ||*

### Śrī Bindu-vikāśinī-vṛtti

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

### Additional Comment

śuddha-sattva-višeṣātmā  
prema-sūryāṁśu-sāmyabhāk  
rucibhiś citta-māśrṇya-  
kṛd asau bhāva ucyate  
*Bhakti-rasāmṛta-sindhu* (1.3.1)

*Bhāva-bhakti* (*bhāva-rūpa-kṛṣṇānuśīlana*) is a special manifestation of *śuddha-sattva*. In other words, the constitutional characteristic of *bhāva-bhakti* is that it is a phenomenon entirely constituted of *śuddha-sattva*. It is like a ray (*kirāṇa*) 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 *sādhana-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) *bhagavat-prāpti-abhilāṣa* (desire for the attainment of Śrī Kṛṣṇa), (2) *ānukūlya-abhilāṣa* (desire to do that which is favourable for Kṛṣṇa) and (3) *sauhārda-abhilāṣa* (desire to serve the Lord with affection). The constitutional identity (*svarūpa*) of *bhāva-bhakti* is that it is fully composed of *śuddha-sattva* (*śuddha-sattva-višeṣātmā*). The words *śuddha-sattva* refer to the self-manifest cognitive function (*saṁvid-vṛtti*) of the Lord’s own internal spiritual energy known as *svarūpa-śakti*.

“The addition of the word *višeṣa* to the words *śuddha-sattva* indicates the second supreme potency (*mahā-śakti*) of *svarūpa-śakti* known as *hlādinī*. It should be understood from this that the condition known as *mahābhāva*, which is the highest state of the development of the *hlādinī-śakti*, is also included within *śuddha-sattva-višeṣa*. Therefore, that supreme function (*parama-pravṛtti*), which is fully

possessed of desire favourable for Śrī Kṛṣṇa, which is the essence of the combination of the *sāmvit* and *hlādinī* potencies, and which is situated in the hearts of the Lord's eternal associates, being indistinguishably unified with the condition of their hearts (*tādātmya-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-premāñkura*."

In his commentary on *Śrī Caitanya-caritāmṛta*, Śrīla Bhaktivinoda Ṭhākura 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 to 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 relation to Kṛṣṇa (*kṛṣṇānuśilana*). 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) that the *buddha-jivas* have for 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 Bhagavān, then *rati* in its cognitive aspect (*sāmvid-āṁśa*) becomes the cause of tasting worthy objects that are related to Bhagavān. At the same time, by virtue of its pleasure-giving aspect (*hlādini*), *rati* itself bestows spiritual delight.

### ¶ Nine symptoms of *bhāva*

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

*kṣāntir avyartha-kālatvam*  
*viraktir māna-śūnyatā*  
*āśā-bandhaḥ samutkānṭhā*  
*nāma-gāne sadā-ruciḥ*  
  
*āsaktis tad-guṇākhyāne*  
*prītis tad vasati-sthale*  
*ity ādayo 'nubhāvāḥ syur*  
*jāta-bhāvāṅkure jane*  
*Bhakti-rasāmṛta-sindhu (1.3.25–26)*

*Kṣānti* (forbearance or tolerance), *avyartha-kālatva* (effective 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), *samutkānṭhā* (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, that condition is called *kṣānti* (forbearance or tolerance).
- (2) *Avyartha-kālatva*. To spend one's time exclusively in *bhagavad-bhajana*, avoiding all futile material engagements, is called *avyartha-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 to the spiritual dimension (*citt-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 reduce 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 Bhagiratha, the crest-jewel of kings, having attained *rati* for Śrī Kṛṣṇa, completely renounced the pride borne 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 *cāṇḍālas* (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) *Samutkānṭhā*. Intense longing for one’s desired object of attainment is called *samutkānṭhā*. When *bhāva-bhakti* manifests in the heart of the *sādhaka*, 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* (1.3.37):

*ānamrām asita-bhruvor upacitām akṣīṇa-pakṣmāṅkureśv  
ālolām anurāgiṇor nayanayor ārdrām mṛdau jalpite  
ātāmrām adharāmṛte mada-kalām amlāna varīśī-svaneśy  
āśāste mama locanām vraja-śiṣor mūrttim jagan-mohinīm*

My eyes are ever restless to see that *vraja-kiśora* who enchants the entire world, whose eyebrows are dark 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, the inexplicably sweet and mild tones of which madden all (and incite the *gopīs’ kāma*).

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

- (7) *Nāma-gāne sadā ruci*. Loving thirst to always sing *harināma* is called *nāma-gāne sadā ruci*.
- (8) *Guṇākhyāne āsakti*. Natural and spontaneous attachment to 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 prīti*. The desire to reside in Śrī Vṛndāvana, Śrī Navadvīpa and other spiritual abodes of the Lord is called *tad-vasati-sthale prīti* (affection for the transcendental residences of the Lord).

### Additional 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 Vrajavāśīs: “O residents of Vraja, where is Sevā-kuñja, Nidhuvana and Vamśīvaṭa?” A Vrajavāśī devotee takes him by the hand and leads him to Sevā-kuñja. Arriving at Sevā-kuñja he falls down in the courtyard and begins to roll on the ground. He exclaims, “How wonderful! At this very spot Rasikā-sekhara Vrajendra-nandana served the lotus feet of our worshipful mistress, Śrīmatī Rādhikā. O Sevā-kuñja, 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-kuñja?”

A second example is as follows: A devotee, while performing *parikramā* of Navadvīpa-dhāma, inquires with tearful eyes and the hairs of his body standing upright due to ecstasy, “O Dhāmavāśīs, where is the birthsite of our Gaurasundara? Which path did He 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 non-different 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 and perform *bhajana* in these places with great love is also 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 (*pratibimba*) of *bhāva*. This should not be considered a genuine manifestation of *bhāva*. If the symptoms of *bhāva* are seen in ignorant persons by virtue of their association with devotees, it is known as a shadow (*chāyā*) of *rati*.

#### Additional Comment

In *Bhakti-rasāmṛta-sindhu* (1.3.45–51), there is the following description of *ratyābhāsa*, the semblance of *rati*. *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 endeavour.

In his commentary on 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. 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* there is the desire for liberation, and in the *karma-kāṇḍis* 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 limbs 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 *jñāna-mārga*, they can easily obtain the partial happiness of *bhukti* and *mukti*.

Sometimes, persons who are attached to material enjoyment and liberation adopt the limbs of *bhakti* such as *kirtana* 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 own hearts.

In his commentary on 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* performed in the association of pure devotees. The tears and horripilation that are observed in such persons are not symptoms of genuine *rati* but of *pratibimbaratyābhāsa*.

Śrīla Jīva Gosvāmī raises the question that the moon is not reflected on a reservoir of water when covered by a cloud, so when those desiring liberation (*mumukṣus*) and those desiring material enjoyment (*bhoga-kāmīs*) 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 (*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*, with occasions such as Janmāṣṭamī, with places such as Śrī Vṛndāvana, and with 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 by the association of devotees in this or a 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 highly auspicious for the *jīvas* when *chāyā-rati*, which is the lustre (*kānti*) of *śuddha-rati*, arises in them, for upon its appearance they gradually obtain good fortune.



# Text 13

## Prema-bhakti

*bhāva-bhakti-paripāka eva premā | tasya cihnam – vighnādi-sambhave 'pi kiñcīn-mātrasyāpi na hrāsaḥ | mama tvātiśayāt premṇa eva uparitano 'vasthā viśeṣaḥ snehaḥ | tasya cihna, cittadravibhāvah | tato rāgaḥ | tasya lakṣaṇam nibida-snehaḥ | tataḥ prāṇayaḥ | tasya lakṣaṇam gāḍha-viśvāsaḥ || 13 ||*

### Śrī Bindu-vikāśinī-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 relation 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*, which is symptomized by intensified, or condensed, *sneha*. Superior to this is the condition known as *prāṇaya*. The symptom of *prāṇaya* is deep faith.

#### Comment

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

*samyaṇ masṛṇita-svānto  
mamatvātiśayāṅkitah  
bhāvah 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 relation to Śrī Kṛṣṇa, is called *prema* by the learned.

Śrīla Viśvanātha Cakravartī Ṭhākura's commentary on this verse is translated as follows:

"The subject of *prema* is being discussed in reference to the previously described *bhāva-bhakti*. When *bhāva* thickens beyond its previous condition, 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 it bestows extreme *mamatā* for 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, its prior condition does not exist.

"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 it 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 unrefined sugar or 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*, *prāṇaya*, *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 distinct and superior function of Kṛṣṇa’s *hlādinī-śakti*. By the power of Śrī Kṛṣṇa’s inconceivable potency (*acintya-śakti*), *rati*, *sneha*, *māna*, *pranaya* 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 (*bālyā-deha*) is imbued with a particular sweetness, then without giving up the condition of childhood, He attains a boyhood form (*paugāndā-deha*). Again, when the *paugāndā-deha* attains even greater sweetness and excellence, it assumes the form of fresh youth (*kaiśora-deha*). Unlike the material body of the *jīva*, Kṛṣṇa’s body is never subject to any transformation arising from age. Śrī Kṛṣṇa’s *bālyā*, *paugāndā* and *kaiśora* forms, as well as the *līlās* connected with them, are all eternal. But when the *paugāndā* form manifests, the *bālyā-deha* disappears from this universe and manifests in some other universe. Simultaneously, the *bālyā-līlā* is also revealed in that universe. Therefore, as regards the revelation of the unmanifest pastimes (*aprakaṭa-līlā*) within the Vṛndāvana of the earthly sphere (Bhauma-Vṛndāvana), where the *bālyā-līlā* begins, the *bālyā-deha* also becomes manifest. In the *vaivasvata-manvantara* of the next day of Brahmā (*kalpa*), when the *prakaṭa-līlā* of Vṛndāvana is manifest in this universe, at that time, the *bālyā-deha* will again 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 *sthāyibhāva* have been aroused, a particular aspect of the *sthāyibhāva* (*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 *sthāyibhāva* becomes manifest externally, while the other *bhāvas* remain in the unmanifest condition. In ordinary worldly-minded persons who are possessed of lust, anger, etc., 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.”

# Text 14

## Overview of Bhakti-rasa

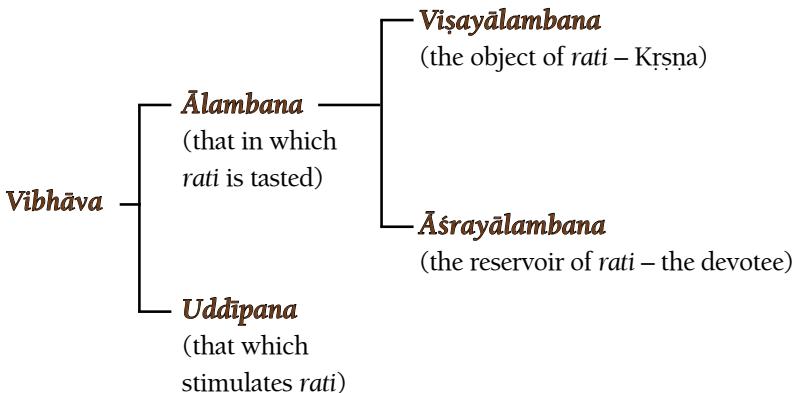
vibhāvānubhāva-sāttvika-bhāva-vyabhicāri-bhāva-milanena  
 raso bhavati | yatra viṣaye bhāvo bhavati sa viṣayālambana-vibhāvah  
 kṛṣṇah | yo bhāva yukto bhavati sa āśrayālambana-vibhāvo bhaktaḥ |  
 ye kṛṣṇam smārayanti vastrālaṅkārādayas te-uddīpana-vibhāvah |  
 ye bhāvam jñāpayanti te anubhāvā nitya-gīta-smitādayah | ye cittam  
 tanum ca kṣobhayanti te sāttvikāḥ | te aṣṭau – stambha-sveda-romāñca-  
 svarabheda-vepathu-vaivaryāśru-pralayā iti | te dhūmāyitā jvalitā  
 dīptā uddīptā sūddīptā iti pañca-vidhā yathottara-sukhadāḥ syuh |  
 ete yadi nitya-siddhe tadā snigdhāḥ | yadi jātaratau tadā digdhāḥ |  
 bhāva-śūnya-jane yadi jātās tadārukṣāḥ | 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  
 nihsattvāḥ | bhagavad-dveśi jane yadi jātās tadā pratipāḥ || 14 ||

### Śrī Bindu-vikāśinī-vṛtti

When *kṛṣṇa-rati*, or in other words, *sthāyibhāva* (the permanent emotion of the heart in one of the five primary relationships of *śānta*, *dāsyā*, *sakhya*, etc.), 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 *sthāyibhāva*, 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*.

## (1) Components of bhakti-rasa

*Sthāyibhāva*: the permanent sentiment in one of the five primary relationships of *sānta*, *dāsyā*, *sakhya*, *vātsalya* or *mādhurya*. Also refers to the dominant sentiment in the seven secondary mellites (*gauṇa-rati*) of laughter, wonder, chivalry, compassion, anger, fear and disgust.



*Anubhāva*: visible actions that 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 *mukhyarati* or *gauṇa-rati*.

*Vyabhicāri-bhāva*: thirty-three internal spiritual emotions, which emerge from the nectarean ocean of the *sthāyibhāva*, cause it to swell, and then merge back into that ocean.

### Additional Comment

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

vibhāvyate hi ratyādir  
 yatra yena vibhāvyate  
 vibhāvo nāma sa dvedhā-  
 lambanoddipanātmakah  
*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 kinds: (1) *ālambana* (the support, or repository, of *rati*) and (2) *uddīpana* (that which stimulates, or excites, *rati*).

anubhāvās tu cittastha-  
 bhāvānām avabodhakāḥ  
 te bahir-vikriyā prāyāḥ  
 proktā udbhāsvarākhyayā  
*Bhakti-rasāmṛta-sindhu* (2.2.1)

The symptoms that 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 sākṣāt  
 kiñcid vā vyavādhānataḥ  
 bhāvaś cittam iḥākrāntam  
 sattvam ity ucye budhaiḥ  
*Bhakti-rasāmṛta-sindhu* (2.3.1)

When the heart is overwhelmed by any of the five primary sentiments (*mukhya-rati*) in relationship with Śrī Kṛṣṇa, in *dāsyā*, *sakhya*, etc., stimulated by direct contact with Him, or when the heart is overwhelmed by the seven secondary sentiments (*gaṇa-rati*) of laughter, sorrow and so on, induced by a circumstance in which Kṛṣṇa is somewhat apart, learned scholars call 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, like the *sāttvika-bhāvas*, arise from emotion in relationship with Kṛṣṇa. 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*) and standing of the hairs on end (*pulaka*) 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 bhāvah saiva ca bhakti-raso bhavet | kīdṛśī satī tatrāha vibhāvair iti | śravaṇādibhiḥ karttṛbhir vibhāvādibhiḥ karaṇair bhaktānām hṛdi svādyatvam ānītā samyak prāpitā | camatkāra viśeṣena puṣṭety arthaḥ |*

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

The *sthāyibhāva* will be described elaborately later on. Here, it is sufficient to know that when *kṛṣṇa-rati* is

augmented, it attains to different levels such as *sneha*, *māna*, *pranaya*, *rāga*, *anurāga*, *bhāva* and *mahābhāva*. All of these are known as *sthāyibhāvas* (permanent emotions) of *kṛṣṇa-bhakti*. When these various gradations of *sthāyibhāva* combine with the appropriate *vibhāvas*, *anubhāvas*, *sāttvika-bhāvas* and *vyabhicāri-bhāvas*, *bhakti-rasa* is produced and yields an unprecedented taste.

*Bhakti-rasa* is of twelve varieties and each of these has its own *sthāyibhāva*. For example, (1) the *sthāyibhāva* of *sānta-rasa* is *sānta-rati* (tranquillity); (2) the *sthāyibhāva* of *dāsy-a-rasa* is *dāsyarati* (affection in servitude); (3) the *sthāyibhāva* of *sakhya-rasa* is *sakhya-rati* (friendship); (4) the *sthāyibhāva* of *vātsalya-rasa* is *vātsalya-rati* (parental affection); (5) the *sthāyibhāva* of *mādhurya-rasa* is *madhura-rati* (amorous love); (6) the *sthāyibhāva* of *hāsy-a-rasa* is *hāsa-rati* (laughter); (7) the *sthāyibhāva* of *adbhuta-rasa* (wonder) is *vismaya-rati* (astonishment); (8) the *sthāyibhāva* of *vīra-rasa* (heroism) is *utsāha-rati* (enthusiasm); (9) the *sthāyibhāva* of *karuṇa-rasa* (compassion) is *śoka-rati* (sorrow or lamentation); (10) the *sthāyibhāva* of *raudra-rasa* is *krodha-rati* (anger); (11) the *sthāyibhāva* of *bhayānaka-rasa* is *bhaya-rati* (fear); and (12) the *sthāyibhāva* of *bibhatsa-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 *sthāyibhāvas* on which these are based will be discussed elaborately ahead.

## (2) Vibhāva – the causes of tasting bhakti-rasa

*Kṛṣṇa-rati* is of five kinds: *sānta*, *dāsy*, *sakhya*, *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: *ālambana* (the support) and *uddīpana* (the stimulus). That in which *rati*

is stimulated is called *ālambana* (the support, or shelter, of *rati*). That by which *rati* is stimulated is called *uddīpana* (the stimulus for *rati*). *Ālambana-vibhāva* is also of two varieties: *viśayālambana* and *āśrayālambana*. He for whom *rati* is aroused is called *viśayālambana* (the object of *rati*) and one in whom *rati* is aroused is called *āśrayālambana* (the receptacle of *rati*). Śrī Kṛṣṇa is the *viśayālambana* of *kṛṣṇa-rati*, and the devotees are the *āśrayālambana*. That by which *rati* is stimulated is called *uddīpana-vibhāva*. *Uddīpana-vibhāva* refers to all those things that stimulate remembrance of Śrī Kṛṣṇa, such as His dress and ornaments, the spring season, the banks of the Yamunā, forest groves, cows and peacocks.

### ❖ **Viśayālambana-vibhāva**

#### **Kṛṣṇa's qualities as viśayālambana**

The qualities of Śrī Kṛṣṇa are sometimes classified as *viśayālambana* and sometimes as *uddīpana*. Because Kṛṣṇa's qualities are part and parcel of His form, they are included as *viśayālambana*. 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 *viśayālambana*. When, however, the principal meditation is upon the qualities of Śrī Kṛṣṇa, and remembrance of those qualities stimulates love for Kṛṣṇa, those qualities are considered as *uddīpana*. Śrī Kṛṣṇa has sixty-four principal qualities. 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 merely a shadow of a particle of such qualities.

- (1) *Suramyaṅga* – the construction of His limbs is exceedingly beautiful.
- (2) *Sarva-sa-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) *Balīyān* – He possesses great strength.
- (6) *Vayasānvita* – He displays different ages and yet He is eternally situated in fresh youth.
- (7) *Vividhādbhuta-bhāṣāvit* – He is expert in different languages.
- (8) *Satyavākyā* – His words never prove false.
- (9) *Priyarnvada* – 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) *Vasi* – 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) *Kṣamāśila* – He excuses the offences 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 munificent.
- (30) *Dhārmika* – He follows 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*, the *brāhmaṇas* and His elders.
- (34) *Dakṣiṇa* – Because of His excellent disposition, His actions are very pleasing.
- (35) *Vinayī* – He is devoid of pride.
- (36) *Hṛimān* – 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-suhṛta* – He is a friend to His devotees and is easily pleased.
- (40) *Prema-vaśya* – He is controlled only by love.
- (41) *Sarva-śubhāṅkara* – He is a well-wisher to everyone.
- (42) *Pratāpī* – He torments and terrifies His enemies.
- (43) *Kirtimān* – He is famous by dint of His sterling qualities.
- (44) *Rakta-loka* – He is the object of love and attachment to everyone.
- (45) *Sadhu-samāśraya* – He is partial to the *sādhus*.
- (46) *Nārīgaṇa-manohārī* – He is attractive to all women.
- (47) *Sarvārādhya* – He is worshipable to everyone.
- (48) *Samyuddhimān* – He possesses great opulence.
- (49) *Varīyān* – He is superior to all.
- (50) *Īśvara* – He is independent and His order cannot 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 *antaryāmī* of those universes, by which He bewilders even Brahmā and Rudra and by which He destroys the *prārabdha-karma* of His devotees.
- (57) *Koṭi-brahmāṇḍa-vigraha* – Unlimited universes are situated within His body.
- (58) *Avatārāvalī-bīja* – He is the source of all incarnations.
- (59) *Hatāri-gati-dāyaka* – He awards *mukti* to the enemies killed by Him.
- (60) *Ātmārāma-gaṇākarṣī* – He attracts the liberated souls 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) *Venu-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.

## ¶ 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

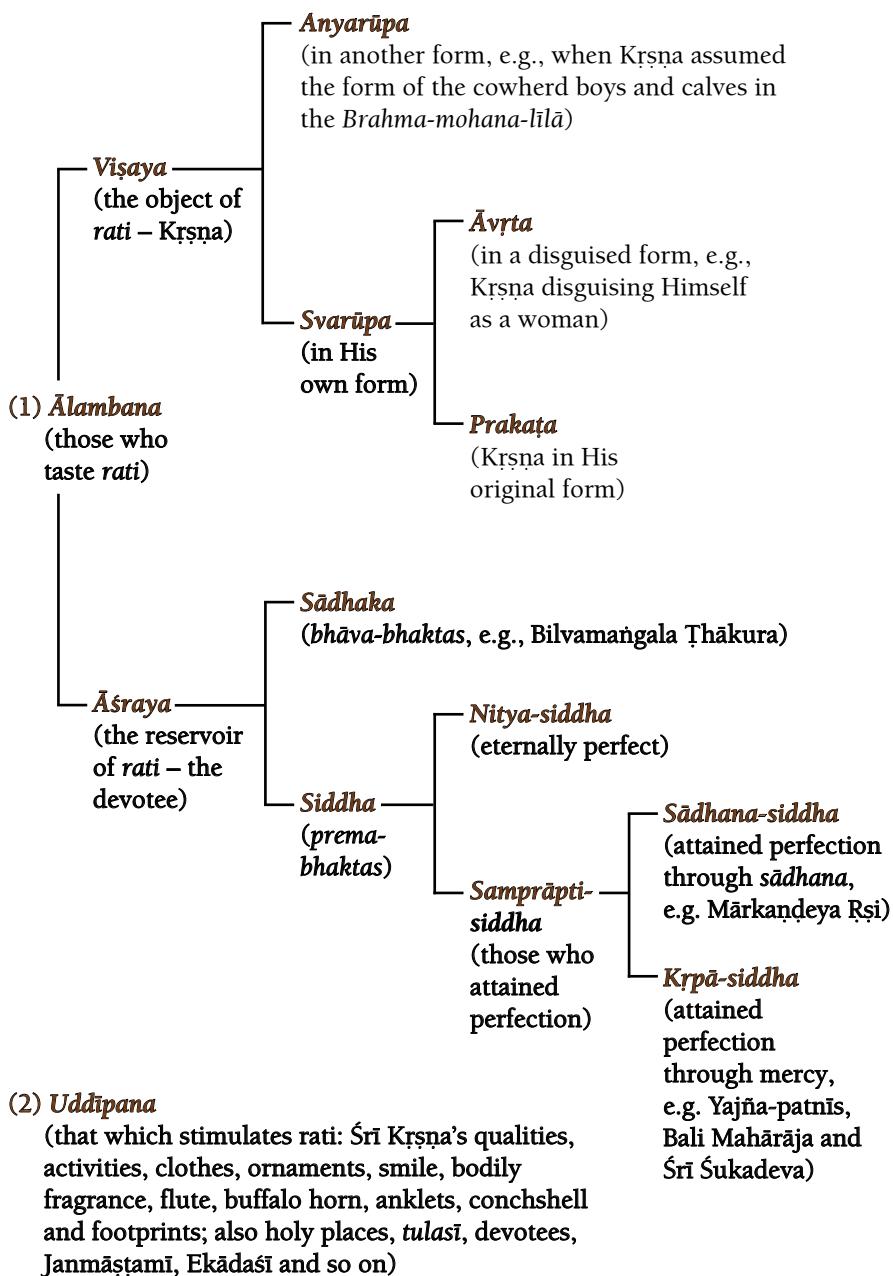
The hero who is expert in the sixty-four arts and in amorous sports, always situated in fresh youth, expert at joking, devoid of anxiety and controlled by the *prema* of his beloveds is known as *dhīra-lalita*. Śrī Kṛṣṇa clearly manifests the features of a *dhīra-lalita nāyaka*. In the *nātya-sāstra* these qualities are also said to be found in Kandarpa (Cupid).

### (3) Dhīra-śānta

The hero who is peaceful, tolerant of miseries, judicious and humble is known as *dhīra-śānta*. Scholars learned in the dramatic arts (*nātya-sāstra*) 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 virtues in Śrī Kṛṣṇa because they are appropriate for specific pastimes in which He chastises the wicked to protect His devotees.

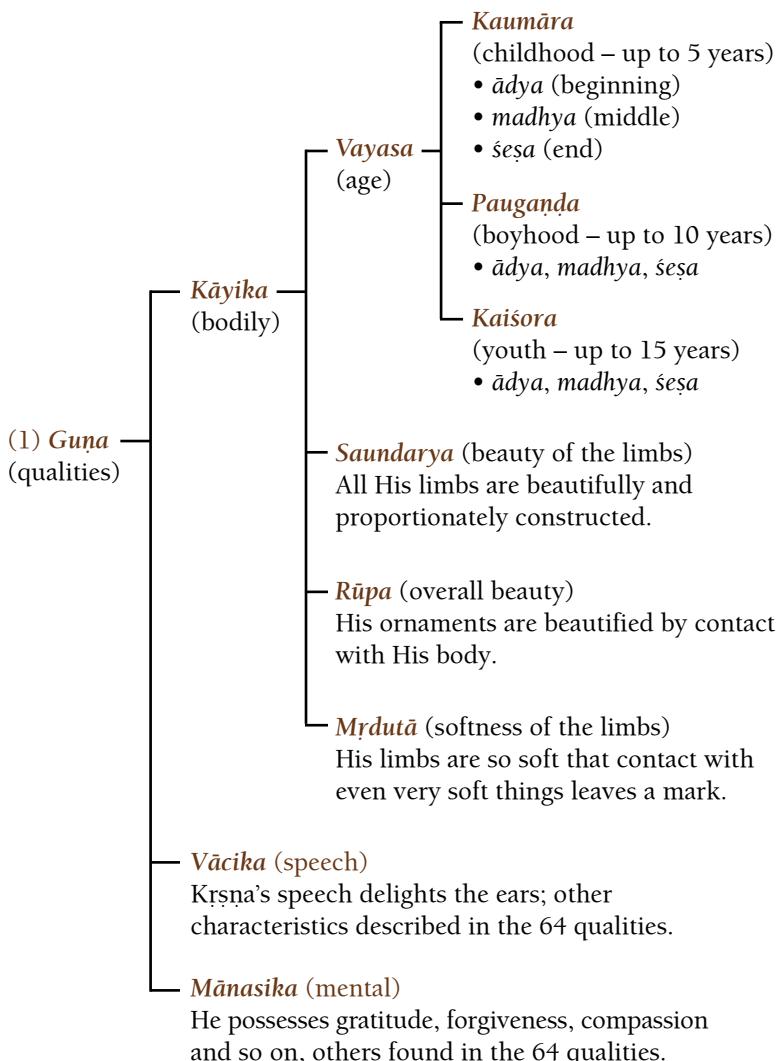
**Vibhāva – The causes of tasting rati**

## ↳ **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) *Prasādhana* – dress and ornaments
- (4) *Smita* – smile
- (5) *Aṅga-saurabha* – bodily fragrance
- (6) *Vamśa* – flute
- (7) *Śrīṅga* – buffalo horn. Kṛṣṇa's horn is of a wild buffalo. It 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, is called *Pāñcajanya*.
- (10) *Padāṅka* – footprints
- (11) *Kṣetra* – holy places
- (12) *Tulasī*
- (13) *Bhakta* – devotees
- (14) *Bhagavad-vāsara* – holy days (Janmāṣṭamī, Ekādaśī, etc.)

## Kṛṣṇa's qualities as uddīpana-vibhāva



## Kṛṣṇa's dress and ornaments as *uddīpana-vibhāva*

<b>(3) Prasādhana</b> (dress and ornaments)	<b>Vasana</b> (dress)	<ul style="list-style-type: none"> <li>— <b>Yuga</b> – a two-piece dress consisting of a brilliant red upper garment and a yellow <i>dhotī</i></li> <li>— <b>Catuṣka</b> – a four-piece dress, consisting of a bodice, turban, waist-belt and lower garment</li> <li>— <b>Bhūyiṣṭha</b> – multiple dresses of variegated colour, consisting of both whole and fragmentary pieces, suitable for a dancer</li> </ul>
	<b>Ākalpa</b> (decorations)	<ul style="list-style-type: none"> <li>— <b>Keśa-bandhana</b> – hair-plaiting (four styles): a bun tied behind the neck, braiding with flowers, tied on top of the head, and a braid reaching down the back</li> <li>— <b>Ālepa</b> – ointments are white, multicoloured and yellow</li> <li>— <b>Mālā</b> – garlands (three kinds): <i>vaijayantī</i> (made of five varieties of flowers, knee-length), <i>ratna-mālā</i> (made of jewels) and <i>vana-mālā</i> (made of leaves and flowers and reaching to the feet). Garlands may be worn in three styles: like a sacred-thread, as a crown and hanging from the neck.</li> <li>— <b>Citra</b> – yellow, white and red musk designs</li> <li>— <b>Višeṣaka</b> – tilaka of similar colours as above</li> <li>— <b>Tāmbūla</b> – betel</li> <li>— <b>Keli-padma</b> – pastime lotus</li> </ul>
	<b>Mandana</b> (ornaments)	<ul style="list-style-type: none"> <li>— <b>Ratna-maṇḍana</b> – jewelled ornaments: crowns, earrings, necklaces, four-stranded necklaces or medallions, bangles, rings, armlets and anklets</li> <li>— <b>Vanya-maṇḍana</b> – flower ornaments</li> <li>— <b>Patrabhaṅga-lata</b> – facial decorations and tilaka made with streaks of musk and other fragrant minerals</li> </ul>

## Kṛṣṇa's flutes as uddīpana-vibhāva

- (6) **Vāniśa** (flute)
- Vēnu**  
9" long,  $\frac{3}{4}$ " thick, has 6 holes on the body. It is also called *pāvika*
  - Muralī**  
36" long, has a mouthpiece at the end, 4 holes on the body, and an enchanting sound
  - Vamśī**  
The total length is  $12\frac{3}{4}$ ", with 9 holes on the body. From the top to the mouthpiece is 3"; the mouthpiece is  $\frac{3}{4}$ ". From the mouthpiece to the finger-holes is  $1\frac{1}{8}$ ". The 8 finger-holes and 7 intervening spaces are each  $\frac{3}{8}$ ". From the last finger-hole to the end is  $2\frac{1}{4}$ ". There are 3 types of *vamśīs* described below. Their proportions are identical, except for the length of the space between the mouthpiece and the finger-holes:
    - Sammohinī**  
 $7\frac{1}{2}$ " space (from mouthpiece to fingerholes) and  $19\frac{1}{8}$ " total length. It is made of jewels and is also known as *mahānandā*
    - Ākarṣinī**  
9" space and  $20\frac{5}{8}$ " total length. It is made of gold.
    - Ānandinī**  
 $10\frac{1}{2}$ " space and  $22\frac{1}{8}$ " total length. It is made of bamboo and is also known as *vamśulī*. It is dear to the gopas.

## (3) Anubhāva – external symptoms of ecstasy

The symptoms that reveal the spiritual emotions within the heart are called *anubhāvas*. When they manifest mostly as external actions, they are known as *udbhāsvara*. *Sāttvika-bhāvas* are also known as *anubhāvas*, because they, also, reveal the emotions of the heart. The term *udbhāsvara* is used, therefore, to distinguish

between *anubhāvas* arising spontaneously from *sattva* and those manifesting as external actions involving some conscious intention. These are described to be of two types, as follows:

<i>Kṣepana</i> (throwing) actions that involve hasty movements	<i>Nṛtya</i> – dancing
	<i>Viluṭhitā</i> – rolling on the ground
	<i>Krośana</i> – loud crying
	<i>Tanu-moṭana</i> – writhing of the body
	<i>Huṇkāra</i> – roaring
	<i>Atṭahāsa</i> – loud laughter
	<i>Ghūrṇā</i> – staggering about
	<i>Hikkā</i> – a fit of hiccups
<i>Śīta</i> (cooling) actions that display apathy or contentedness	<i>Gīta</i> – singing
	<i>Jṛmbhaṇa</i> – yawning
	<i>Śvāsa-bhūmā</i> – breathing heavily
	<i>Lokānapeksitā</i> – disregard for public image
	<i>Lālāsrava</i> – salivating

## (4) *Sāttvika-bhāva* – symptoms of ecstasy arising from *sattva*

### ¤ General description

When the heart of a *bhāva-* or *prema-bhakta* is overwhelmed with emotions in relationship with Kṛṣṇa, this condition is called *sattva* (pure goodness). The *bhāva*, or emotion, that arises from that *sattva* is called *sāttvika-bhāva*. The *sāttvika-bhāvas* arise spontaneously from *sattva* without any conscious intention. They are distinguished, therefore, from the *anubhāvas* known as *udbhāsvara*, such as singing and dancing, which also arise from *sattva* but with some application of the will.

## § Eight external symptoms of ecstasy arising from viśuddha-sattva

The *sāttvika-bhāvas* are of eight kinds:

(1) *Stambha* – becoming stunned

The characteristics of *stambha* are loss of voice and suspension of the function of both the working and knowledge-acquiring senses. *Stambha* arises from jubilation, fear, astonishment, despondency and anger.

(2) *Sveda* – perspiration

*Sveda* arises from jubilation, fear and anger.

(3) *Romāñca* – horripilation

The hair standing on end and a sense of thrill or shuddering in the body. *Romāñca* arises from fear, astonishment, jubilation and enthusiasm.

(4) *Svarabheda* – faltering of the voice

In this symptom, stammering is also observed. *Svarabheda* arises from despondency, wonder, anger, jubilation and fear.

(5) *Vepathu* – trembling

*Vepathu*, also known as *kampa*, arises from fear, anger and jubilation.

(6) *Vaivarṇya* – change of colour

In this symptom, gloominess and emaciation are also observed. *Vaivarṇya* arises from despondency, anger and fear.

(7) *Aśru* – tears

Cold tears arise from jubilation and hot tears from anger. In both, there are redness, restlessness and rubbing of the eyes. *Aśru* arises from jubilation, anger and despondency.

(8) *Pralaya* – loss of consciousness

Cessation of the function of the working and knowledge-acquiring senses and the merging of the mind into the object of love. In this symptom fainting is also observed. *Pralaya* arises from happiness and distress.

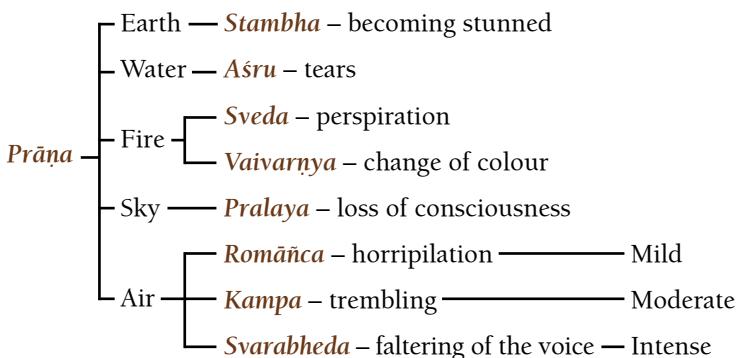
All these *sāttvika-bhāvas* are manifested in five stages of intensity: (1) *dhūmāyita* – smouldering – when a *sāttvika-bhāva*

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) *dipta* – burning – when three, four or five *sāttvika-bhāvas* manifest very powerfully and when it is not possible to suppress such expressions; (4) *uddipta* – brightly burning – when five, six or even all eight of the *sāttvika-bhāvas* manifest simultaneously and attain supreme exultation); and (5) *sūddipta* – 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.

### ¶ How the *sāttvika-bhāvas* manifest visibly in the body

When the mind is overpowered by spiritual emotions in relationship with Śrī Kṛṣṇa, it submits unto the vital air (*prāṇa*). The vital air then also experiences transformations, causing the body to become excessively agitated. At that time, the *sāttvika-bhāvas* manifest on the body of the devotee. As the vital air moves throughout the body, it comes in contact with the five elements of the body and thus produces different *sāttvika-bhāvas* as described below:

IN CONTACT WITH: PRODUCES:



## ς Three further types of sāttvika-bhāva

(1) ***Snigdha*** (smooth): —  
*Sāttvika-bhāvas* that arise either from *mukhya-rati* (the five primary mellites) or *gauṇa-rati* (the seven secondary mellites)

### ***Mukhya*** (primary):

*Sāttvika-bhāvas* that arise when the heart is overwhelmed by *mukhya-rati* from direct contact with Śrī Kṛṣṇa

### ***Gauṇa*** (secondary):

*Sāttvika-bhāvas* that arise when the heart is overwhelmed by *gauṇa-rati*, and that are induced by a circumstance in which Kṛṣṇa is somewhat apart

(2) ***Digdha*** (smeared):

When some particular *bhāva* overwhelms the heart of a devotee, which is not induced by *mukhya-* or *gauna-rati* but which follows in the wake of *rati*, it is called *digdha sāttvika-bhāva*.

(3) ***Rukṣa*** (rough):

If some particular *bhāva*, induced by delight or wonder from hearing the sweet and astonishing descriptions of the Lord, arises in a person who is devoid of *rati*, it is known as *rukṣa sāttvika-bhāva*. This is also known as *ratyābhāsa*.

*Snigdha sāttvika-bhāvas* are manifest only in the eternally perfected devotees. *Sāttvika-bhāvas* that 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 *rukṣa sāttvika-bhāvas*. 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, *rukṣa sāttvika-bhāvas* are also said to be an *ābhāsa*.

## ς Sāttvikābhāsa

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

- (1) *Ratyābhāsa*. *Ratyābhāsa* literally means ‘an ābhāsa, 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 from 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 limbs 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*.
- (2) *Sattvābhāsa*. *Sattvābhāsa* refers to those symptoms which arise from an ābhāsa 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 that resembles those arising from *sattva*. Therefore, they are known as *sattvābhāsa sāttvikābhāsa*. These emotions generally arise in persons whose hearts are naturally soft. When symptoms resembling *sāttvika-bhāvas* are seen in *karmīs* or *viṣayīs* (sensualists), they are said to arise from *sattvābhāsa*.
- (3) *Niḥsattva*. *Niḥsattva* refers to those symptoms that do not arise from *sattva*. The hearts of such persons are described as *picchila* (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 *ābhāsa* of *sattva*, they are known as *nihsattva sāttvikābhāsa*.

- (4) *Pratīpa*. The word *pratīpa* literally means ‘adverse, contrary or displeasing’. When the enemies of Kṛṣṇa display symptoms that resemble *sāttvika-bhāvas*, these symptoms are called *pratīpa sāttvikābhāsa*.



# Text 15

## Description of Vyabhicāri-bhāvas

atha vyabhicāriṇah sthāyi-bhāva-poṣakā bhāvāḥ kadācitkāḥ |  
nirvedo 'tha viṣādo, dainyam glāni-śramau ca mada-garvau ṣaṅkā-  
trāśāvegā unmādo 'pasmṛtis tathā vyādhiḥ moho mṛtir ālasyam,  
jādyam vrīḍāvahitthā ca smṛtir atha vitarka-cintā-mati-dhṛtayo  
harṣa-utsukatvam ca augrāmarṣasūyāś cāpalyam caiva nindrā ca  
suptir bodha itīme bhāvā vyabhicāriṇah samākhyātāḥ | (Bhakti-  
rasāmṛta-sindhu 2.4.4–6)

athaiṣām-lakṣaṇam – ātma-nindā nirvedah, anutāpo-viṣādah,  
ātmani ayoga-buddhir dainyam, śramajanya-daurbalyam glāniḥ,  
nṛtyādy-utthah svedah śramaḥ, mado madhu-pānādi-mattatā,  
ahaṅkāro garvah, aniṣṭāśaṅkanam ṣaṅkā, akasmād eva bhayaṁ  
trāsaḥ, citta-sambhrama ḫvegaḥ, unmattatā unmādaḥ, apasmāro  
vyādhir apasmṛtiḥ, jvara-tāpo vyādhiḥ, mūrcchaiva mohaḥ, mṛtir  
maraṇam, ālasyam spaṣṭam, jādyam jaḍatā, lajjaiva vrīḍā, ākāra-  
gopanam avahitthā, pūrvānubhūta-vastu-smaraṇam smṛtiḥ,  
anumānam vitarkah, kim bhaviyatiti bhāvanā cintā, śāstrārtha-  
nirdhāraṇ am matih, dhṛtir dhairyam, harṣa ānandah, utkānthaiva  
autsukyam, tīkṣṇa-svabhāvatā augryam, asahiṣṇutā amarṣah, guṇe  
'pi doṣāropanam asūyā, sthairyे aśaktiś cāpalyam, suṣuptir eva  
nindrā, svapna-darśanam suptih, jāgaranam bodhah, avidyākṣayaś  
ca, iti vyabhicāriṇah || 15 ||

### Additional Comment

višeṣaṇābhimukhyena caranti sthāyinam prati | iti vyabhicāriṇah  
Bhakti-rasāmṛta-sindhu (2.4.1)

The *vyabhicāri-bhāvas* are thirty-three in number. Because they are specifically directed toward and offer special assistance to the *sthāyibhāva*, they are known as *vyabhicāri-bhāvas*. The word *vyabhicāri* here has a special technical meaning. It can be broken down into three parts: *vi* (distinction, or intensification), *abhi* (toward) and *cārī* (going). In other words, an emotion that moves distinctively in the direction of the *sthāyibhāva* and that serves to intensify it is called *vyabhicāri-bhāva*. The *vyabhicāri-bhāvas* are made known by one's speech, by body parts, such as the eyes and eyebrows, and by *sattva*, or in other words, by the *anubhāvas* arising from *sattva*. All these *vyabhicāri-bhāvas* move toward the *sthāyibhāva*; therefore, they are also called *sañcāri-bhāvas*. The word *sañcārin* means 'moving'. The *vyabhicāri-bhāvas* are like waves that emerge from the nectarean ocean of the *sthāyibhāva* and cause it to swell. Then they merge back into the ocean and disappear.

## Śrī Bindu-vikāśinī-vṛtti

There are thirty-three *vyabhicāri-bhāvas* that nourish the *sthāyibhāva*. The causes and symptoms of each one are described below:

### (1) Nirveda – self-disparagement

To reproach oneself, considering oneself fallen and worthless is called *nirveda*. *Nirveda* arises from great distress, feelings of separation, jealousy, non-performance of duty and performance of non-duty. In *nirveda*, anxiety, tears, change of colour, feelings of worthlessness, heavy sighing and other *anubhāvas* are manifest.

### (2) Viṣāda – despondency or depression

This arises from non-attainment of one's desired object, Śrī Kṛṣṇa, from inability to complete some endeavour that was

begun for Kṛṣṇa, due to the appearance of some calamity that befalls Kṛṣṇa or due to committing an offence. The symptoms of *vिषदा* are seeking a remedy and assistance, anxiety, crying, lamentation, breathing heavily, change of colour and a dry mouth.

(3) *Dainya* – wretchedness, or humility

To consider oneself despicable and unworthy is called *dainya*. *Dainya* arises from distress, fear and offences. The symptoms of *dainya* are speaking words of adulation, awkwardness (incompetence of the heart), gloominess, anxiety and inertia of the limbs.

(4) *Glāni* – physical and mental debility

The principle of vital energy and action throughout the body is called *oja*. The weakness that arises from the waning of this vital energy, brought about by excessive labour (*śrama*), by mental oppression or by amorous activities, is called *glāni*. The symptoms of *glāni* are trembling, inactivity, change of colour, weakness and restlessness of the eyes.

(5) *Śrama* – fatigue

Fatigue or exhaustion accompanied by perspiration that arises from vigorous movement in pursuit of Kṛṣṇa (like Mother Yaśodā's running to catch Kṛṣṇa), dancing, and amorous activities is called *śrama*. The symptoms of *śrama* are sleep, perspiration, yawning and heavy sighing.

(6) *Mada* – intoxication

The delight, or exuberance, that extinguishes knowledge is called *mada*. This *mada* arises from drinking honey and from excessive amorous agitation. The symptoms of *mada* are stumbling, tottering, stammering speech, rolling the eyes and redness of the eyes.

(7) *Garva* – pride

The disregard for others that occurs due to one's own good fortune, beauty, youth, qualities, obtainment of the supreme refuge (Śrī Kṛṣṇa) or attainment of one's desired object, is called *garva*. The symptoms of *garva* are disdainful speech, not answering another simply to amuse oneself, displaying

one's limbs, concealing one's intention and not listening to another's words.

(8) *Śaṅkā* – apprehension

The apprehension of calamity arising from having stolen something that belongs to Kṛṣṇa, from committing an offence or from the viciousness of others (that is, the enemies of Kṛṣṇa), is called *śaṅkā*. The symptoms of *śaṅkā* are a dry mouth, change of colour, looking here and there, and hiding.

(9) *Trāsa* – fear

The fear that arises suddenly or unexpectedly due to lightning, a fearsome creature or a fearful sound is called *trāsa*. The symptoms of *trāsa* are taking shelter of nearby objects, becoming stunned, horripilation, trembling and perplexity.

(10) *Āvega* – agitation

Agitation, excitement, tremendous outburst of emotion and bewilderment of the heart are called *āvega*. This *āvega* arises from eight causes: *priya-vastu* (a pleasing object), *apriya-vastu* (a displeasing object), *agni* (fire), *vāyu* (wind), *varṣā* (rain), *utpāta* (an unusual or startling event or calamity), *gaja* (an elephant) and *śatru* (an enemy). Each one of these causes gives rise to different symptoms. In *priya-vastu-āvega* there is horripilation, comforting words, fickleness and standing to welcome the beloved. In *apriya-vastu-āvega* there is falling on the ground, screaming and dizziness. In *āvega* arising from fire there is disorderly movement, trembling, closing the eyes and shedding tears. In *āvega* arising from wind there is covering of the body, rapid movement and wiping the eyes. In *āvega* arising from rain there is running, taking an umbrella and contracting the body. In *āvega* arising from calamity there is change of facial colour, astonishment and trembling. In *āvega* arising from an elephant there is running, trembling, fear and looking behind oneself repeatedly. In *āvega* arising from an enemy there is putting on armour, taking up weapons, and leaving home to go to another place.

(11) *Unmāda* – madness

Bewilderment of the heart that arises from extreme bliss, calamity or acute separation is called *unmāda*. The symptoms of *unmāda* are loud laughter, dancing, singing, futile action, incoherent speech, running, shouting and behaving in a contrary manner.

(12) *Apasmṛti* – confusion or absence of mind

The bewilderment of the heart that occurs due to an imbalance of the elements of the body arising from some great distress is called *apasmṛti*. In *apasmṛti* there are symptoms such as falling on the ground, running about, delusion, trembling, foaming from the mouth, throwing the hands and legs up into the air, and loud shouting.

(13) *Vyādhi* – disease

A feverish condition produced by separation or due to an excess in the humours (*doṣas*) of the body (mucus, bile and air) is called *vyādhi*. Śrīla Viśvanātha Cakravartī Ṭhākura explains in his commentary to Verse 2.4.90 of *Bhakti-rasāmṛta-sindhu* that this imbalance of bodily *doṣas* arises from severe distress due to separation or hearing of Kṛṣṇa's defeat at the hands of the demons. In actuality it is the *bhāvas*, or spiritual transformations of the heart, arising from separation and severe distress that are called *vyādhi*. The symptoms of *vyādhi* are becoming stunned, slackening of the limbs, breathing heavily, severe distress and fatigue.

(14) *Moha* – fainting or delusion

The loss of consciousness arising from jubilation, separation, fear or despondency is called *moha*. The symptoms of *moha* are falling on the ground, cessation of the functioning of the senses, dizziness and absence of activity.

(15) *Mṛti* – death

Giving up the life air (*prāṇa*) due to disease, despondency, fear, physical debility or an assault is called *mṛti*. The symptoms of *mṛti* are indistinct speech, change of colour, shallow breathing and hiccups. In *Bhakti-rasāmṛta-sindhu*

(2.4.102) Śrīla Rūpa Gosvāmī explains that the *vyabhicāri-bhāva* known as *mṛti* does not refer to actual death. Because the symptoms resemble the condition of the heart just prior to death, it is called *mṛti*.

(16) *Ālasya* – laziness

When, in spite of being able to do so, there is non-engagement in activity arising from satisfaction or fatigue, it is called *ālasya*. The symptoms of *ālasya* are yawning, aversion to activity, rubbing the eyes, laying down, drowsiness and sleep.

(17) *Jādya* – inertness or insensibility

When one is deprived of the power of deliberation due to separation or due to seeing or hearing about either something that is cherished or a calamity, it is called *jādya*. *Jādya* is the condition just prior to or just following *moha* (loss of consciousness). The symptoms of *jādya* are blinking, remaining silent and forgetfulness.

(18) *Vrīḍā* – shyness, or shame

The bashfulness or shame that arises due to new association, performance of misdeeds, praise or scorn is called *vrīḍā*. The symptoms of *vrīḍā* are silence, anxiety, covering the face, writing on the ground and lowering the face.

(19) *Avahitthā* – concealment of emotions

To display emotions artificially in order to conceal one's true, confidential feelings, or emotions, is called *avahitthā*. The symptoms of *avahitthā* are hiding the limbs that betray those emotions, looking elsewhere, futile action and impaired speech.

(20) *Smṛti* – remembrance

Recollection and love for some previously experienced object brought about by seeing a similar object or by constant practice is called *smṛti*. The symptoms of *smṛti* are moving the head and contracting the eyebrows.

(21) *Vitarka* – deliberation, or reasoning

The deliberation performed to determine the truth about something is called *vitarka*. This deliberation may be instigated either by doubt or by curiosity to determine its cause.

The symptoms of *vitarka* are contracting the eyebrows and moving the head and fingers.

(22) *Cintā* – anxiety

The thinking that arises due to non-attainment of one's desired object or due to attainment of an undesired object is called *cintā*. To think, "Now what will happen?" is called *cintā*. The symptoms of *cintā* are breathing deeply, lowering the head, writing on the ground, change of colour, sleeplessness, lamentation, inflammation, weakness, tears and meekness.

(23) *Mati* – resolve, or understanding

The conviction, or resolve, that arises from ascertaining the meaning of the *sāstras* is called *mati*. The symptoms of *mati* are performance of duty, giving instructions to disciples and deliberating on the pros and cons of a subject.

(24) *Dhṛti* – fortitude

The steadiness of mind that arises from knowledge (here meaning realization of the Lord), absence of distress (due to one's relationship with the Lord) and attainment of the topmost object (*bhagavat-prema*), is called *dhṛti*. In *dhṛti*, one feels no distress because something is not obtained or because something has been destroyed.

(25) *Harṣa* – jubilation

The bliss that arises in the heart from seeing or obtaining one's desired object is called *harṣa*. The symptoms of *harṣa* are horripilation, perspiration, tears, a blossoming face, an impassioned outburst, madness, inertness and bewilderment.

(26) *Autsukya* – ardent desire

The inability to tolerate the passing of time, as instigated by an intense longing to see or obtain one's desired object is called *autsukya*. The symptoms of *autsukya* are a dry mouth, haste, anxiety, breathing heavily and unsteadiness.

(27) *Augrya* – fierceness, or dreadfulness

The anger or fury arising from another's offence or injurious speech is called *augrya*. The symptoms of *augrya* are killing, binding, trembling of the head, reprimanding and beating.

(28) *Amarṣa* – intolerance, or indignation

Intolerance arising from being rebuked or disrespected is called *amarṣa*. The symptoms of *amarṣa* are perspiration, trembling of the head, change of colour, anxiety, seeking relief, shouting, turning the face away and admonition.

(29) *Asūyā* – envy

The malice that arises upon seeing the good fortune and qualities of others is called *asūyā*. The symptoms of *asūyā* are jealousy, disrespect, accusation, projecting faults upon the qualities of others, slander, scowling and raising the eyebrows.

(30) *Cāpalyam* – restlessness, fickleness, rashness or impudence

The loss of gravity or the lightness of the heart that arises due to attachment or aversion is called *cāpalya*. The symptoms of *cāpalya* are want of discrimination, as well as harsh speech and whimsical behaviour.

(31) *Nidrā* – deep sleep or complete unconsciousness

The absence of the external function of the mind arising from anxiety, lethargy, natural disposition or exhaustion is called *nidrā*. The symptoms of *nidrā* are yawning, inertia, closing the eyes and shallow breathing.

(32) *Supti* – dreaming

Sleep in which there are many impressions within the subconscious mind and the manifestation of many different pastimes is called *supti*. The symptoms of *supti* are cessation of the external function of the senses, inhaling and closing the eyes.

(33) *Bodha* – awakening

The enlightenment, or awakening, of knowledge that occurs upon the cessation of ignorance, fainting or sleep is called *bodha*.

These thirty-three *bhāvas* are called *vyabhicāri-bhāvas*. Their characteristics, along with examples, are elaborately described in *Bhakti-rasāmṛta-sindhu*.

## Text 16

# Gradation in the Manifestation of Bhāvas

kim ca bhaktānām cittānusāreṇa bhāvānām prākātyatāratamyam  
 bhavati | tatra kvacit samudravad gambhīra-citte 'pi aprākātyam  
 svalpa-prākātyam vā | alpa-khātavat tarala-citte atisaya-prākātyam  
 ca bhavatiti nāyam ātyantika niyama iti prapañco na likhitah || 16 ||

### Śrī Bindu-vikāśinī-vṛtti

There is a gradation in the manifestation of *bhāvas* in accordance with the mental disposition or the heart of the devotee. In devotees whose hearts are very grave (*gambhīra*) or deep like the ocean, the manifestation of these *bhāvas* is not seen or their manifestation may be perceived only to a slight extent. In devotees whose hearts are very flickering and shallow like a small pond, these *bhāvas* are sometimes seen to manifest very powerfully. Because there is no special rule that governs the manifestation of such *bhāvas*, this subject has not been elaborately described.

#### Additional Comment

In *Bhakti-rasāmṛta-sindhu* (2.4.250–270) this topic has been discussed more elaborately. The essential points from that section are presented as follows:

In a devotee in whom *rati* for Kṛṣṇa in one of the five primary relationships is manifest, there are forty-one *bhāvas* that may arise and interact. The thirty-three *vyābhicāri-bhāvas*, together with the seven secondary forms of *rati* (laughter, wonder, etc.) and one among the five

primary forms of *rati*, make a total of forty-one *bhāvas*. These are known as *mukhya-bhāvas*. The mental disposition (*citta-vṛtti*) that arises from the manifestation of all these *bhāvas* is said to bring about various transformations in the body and senses. Among the *bhāvas*, or emotions, such as fierceness, restlessness, fortitude and shyness, some are innate (*svabhāvika*) in particular devotees and some are incidental (*āgantuka*). Those *bhāvas* that are innate pervade both the external and internal being of the devotee. The innate *bhāvas* are compared to *mañjiṣṭha*, an Indian plant that is a source of red dye. In this plant the quality of redness is an inherent and enduring feature that pervades throughout. The *bhāvas*, or emotions, that are innate within particular devotees are very easily activated by even slight stimulation. The innate *bhāvas* follow in the wake of *kṛṣṇa-rati*. In other words, it is the permanent emotion of *rati* that determines which emotions are *svabhāvika*. Although *rati* is ordinarily of one type (in other words, it is constituted of nothing but affection for Śrī Kṛṣṇa), it manifests in different varieties as *sānta*, *dāsyā* and so on, in accordance with different inclinations to serve Kṛṣṇa in a particular way.

The *āgantuka*, or incidental emotions, are like temporarily applying red dye to a cloth that is inherently white. They manifest in the devotee by the innate *bhāvas*. Therefore, they are called *anubhāvas*, or the effects of the innate emotions.

Variegatedness is observed in all the emotions, due to the differences in the devotees and due to the alteration of the components of *rasa*, such as *vibhāva*, *anubhāva* and *vyabhicāri-bhāva*, which come into play in different circumstances. Because of the difference in the characteristic qualities of various devotees, their minds are of different types. Therefore, there is a gradation in the external and internal manifestation of all these *bhāvas*, in accordance with the disposition of the mind or heart.

A devotee whose mental disposition is *karkaśa*, or hard, is of three varieties: (1) *gariṣṭha* – heavy; the heavy heart is compared to gold in terms of its weight, (2) *gambhīra* – grave; the grave heart is compared to the ocean in depth and (3) *mahiṣṭha* – big; the big heart is compared to a great city in size. These are all characteristics of a heart that is said to be *karkaśa*. Even though ecstatic emotions may arise very strongly in devotees possessing such characteristics, they are not visibly manifest and therefore cannot be detected by others.

A devotee whose mental disposition is *komala*, or soft, is also of three varieties: (1) *laghiṣṭha* – light; the light heart is compared to cotton in terms of its lightness, (2) *uttāna* – shallow; the shallow heart is compared to a small pond in depth and (3) *kṣodhiṣṭha* – tiny; the tiny heart is compared to a small cottage in size. These are all characteristics of a heart that is said to be *komala*. Even a slight uprise of emotion in devotees possessing such characteristics is clearly visible in the body and thus easily detected by others.

Śrīla Rūpa Gosvāmī has written that the heart that is heavy (*gariṣṭha*) is like a lump of gold, and the heart that is light (*laghiṣṭha*) is like a ball of cotton. Emotion that arises in the heart of these two varieties is like the wind. A ball of cotton is sent flying by the wind, whereas a lump of gold remains fixed. Similarly, even when there is a very powerful upsurge of emotion, no external transformations are visible in a devotee whose heart is very heavy. In a devotee whose heart is light, however, transformations are observed even upon a slight rise of emotion.

The heart that is deep (*gambhīra*) is like the ocean, and the heart that is shallow (*uttāna*) is like a small pond. Emotion that arises in the heart of these two varieties is compared to a great mountain peak. Even if a huge boulder or a mountain peak falls into the ocean, no

disturbance is seen in the ocean. But if a pebble is thrown in a small pond, all the water is agitated. Similarly, even if many *bhāvas* appear in a devotee whose heart is very deep, he remains steady; no transformations appear in his body. But when a slight appearance of *bhāvas* manifest in a devotee whose heart is shallow, he becomes agitated and ecstatic transformations become visible in his body.

The heart that is large (*mahiṣṭha*) is like a great city and the heart that is small (*kṣodhiṣṭha*) is like a cottage. Emotion that arises in the heart of these two varieties is compared to a lamp and an elephant. In a great city, lamps and elephants are not noticed. But before a cottage, lamps and elephants are clearly seen. Similarly, in the heart that is *mahiṣṭha*, no transformations are seen upon the rise of emotion. But in the heart that is *kṣodhiṣṭha*, transformations resulting from the rise of emotion are immediately seen.

Heaviness (*gariṣṭhatva*) and lightness (*laghiṣṭhatva*) of the heart have been described in order to illustrate the perplexity (*vikṣepa*) and non-perplexity (*avikṣepa*) of the heart that arises upon being exposed to the influence of the *vyabhicāri-bhāvas*. Similarly, the heart is said to be *karkaśa* or *komala* according to the degree to which the *vyabhicāri-bhāvas* melt or do not melt. The heart that is unmoved by a slight contact with the *vyabhicāri-bhāvas* is said to be heavy, or *gariṣṭha*, and the heart that is easily moved is said to be light, or *laghiṣṭha*. In reality, the heart is neither heavy nor light nor hard. Only according to the degree of emotional frenzy experienced by the heart upon contact with the *vyabhicāri-bhāvas* is the heart said to be hard or soft.

## ¤ Various conditions of the heart

A wide variety of emotions are found to arise due to differences in the devotees and due to alteration of the components of *rasa* (*vibhāva*, *anubhāva*, etc.), which come into play in different

circumstances. Because of the unique characteristics found to exist among devotees of different *rasas*, their minds are of different varieties. The gradation of ensuing emotions is in accordance with the mental disposition of the devotee. In order to illustrate the relationship between the emotions and the mental disposition of the devotees, varieties of conditions of the heart are here described. The words hard and soft refer to the extent to which emotions are displayed through external transformations. In devotees whose hearts are said to be hard, even very powerful emotions are not detectable through external bodily transformations. In devotees whose hearts are said to be soft, even a slight uprise of emotion is visible through external symptoms.

	<i>Gariṣṭha</i> (heavy) — The heart which is heavy is compared to gold.
<i>Karkaśa</i> (hard)	<i>Gambhīra</i> (deep) — The heart which is deep is compared to the ocean.
	<i>Mahiṣṭha</i> (big) — The heart which is big is compared to a city.
	<i>Laghiṣṭha</i> (light) — The heart which is light is compared to cotton.
<i>Komala</i> (soft)	<i>Uttāna</i> (shallow) — The heart which is shallow is compared to a pond.
	<i>Kṣodīṣṭha</i> (tiny) — The heart which is tiny is compared to a cottage.

### § Corresponding emotions

According to the varieties of hard and soft hearts, there are corresponding emotions. The conditions of the heart are here grouped in pairs, in accordance with heaviness, depth and size. In each case, there is a corresponding description of the perplexity or nonperplexity of the heart in contact with emotions, according to the condition of hardness or softness.

<i>Gariṣṭha</i> (heavy) 'gold'	Emotion that arises in the heart of these two types is compared to the wind. A strong wind has no influence on a lump of gold, but even a slight breeze will send a cotton ball flying.
<i>Laghiṣṭha</i> (light) 'cotton'	
<i>Gambhīra</i> (deep) 'the ocean'	Emotion that arises in the heart of these two types is compared to a mountain peak. Even if a huge boulder or a mountain peak falls into the ocean, no disturbance is seen in the ocean. But if a pebble is thrown in a small pond, all the water is agitated.
<i>Uttāna</i> (shallow) 'a pond'	
<i>Mahiṣṭha</i> (large) 'a city'	These two types of emotion that arise in the heart are compared to a lamp and an elephant. In a great city, lamps and elephants are not noticed. But before a cottage, they are clearly seen.
<i>Laghiṣṭha</i> (small) 'a cottage'	

## § Meltability of the heart

The following verse shows the progressive scale of meltability of the heart, from diamond to nectar. In a hard heart, very intense emotion is required to melt it, and therefore, emotion that arises in a hard heart is compared to fire. In a soft heart, very little emotion is required to melt it, and therefore, emotion that arises in the soft heart is compared to sunlight.

<u><i>Karkaṣa</i> (hard)</u>	<u>Emotion is compared to fire</u>
<i>Vajra</i> (diamond or a thunderbolt)	A diamond is extremely hard. It cannot be made soft by any means. Similarly, the hearts of the <i>tāpasa-śānta-bhaktas</i> are equally hard.
<i>Svarṇa</i> (gold)	Gold melts when exposed to a very high temperature. Similarly, the heart that is hard like gold can be melted by very powerful emotions.
<i>Jatu</i> (shellac)	Shellac is completely melted by a slight temperature. Similarly, the heart that is like shellac is melted even by a slight appearance of emotions.

**Komala (soft)**

*Madana* (wax)

*Navanīta* (butter)

*Amṛta* (nectar)

**Emotion is compared to sunlight**

Wax and butter are easily melted by the heat of the sun. Devotees' hearts of a similar nature are melted by a slight trace of emotion.

By nature, nectar is always liquid. Similarly, the hearts of the beloved devotees of Śrī Govinda are always naturally liquefied, just like nectar.



## Text 17

### General Description of Sthāyibhāva

sāmānya-rūpaḥ svaccha-rūpaś ca sāntādi-pañca-vidha-rūpaś  
 ca | ekaika-rasa-niṣṭha-bhakta-saṅga-rahitasya sāmānya-janasya  
 sāmānya-bhajana-paripākeṇa sāmānya-rati-rūpaś ca sthāyī bhāvo  
 yo bhavati sa sāmānya-rūpaḥ | sāntādi-pañca-vidha-bhakteṣv api  
 avišeṣena kṛta-saṅgasya tat-tad bhajana-paripākeṇa pañca-vidhā  
 ratis tat-tad bhakta-saṅga-vasati-kāla-bhedena yodayate yathā  
 kadācit sāntih kadācit dāsyam, kadācit sakhyam, kadācit vātsalyam,  
 kadācit kāntā-bhāvaś ca, na tv ekatra niṣṭhatvam tadā svaccha-rati-  
 rūpaḥ | atha pṛthak-pṛthak rasaika-niṣṭheṣu bhakteṣu sāntyādi-  
 pañca-vidha-rūpaḥ | sānta-bhaktānām sāntih | dāsyā-bhaktānām  
 dāsyā-ratih | sakhyā-bhaktānām sakhyam | vātsalyā-bhaktānām  
 vātsalyam | ujjvala-bhaktānām priyatā | evam sānta-dāsyā-sakhyā-  
 vātsalyojjvalāś ca pañca-mukhya-rasā yathottaram śreṣṭhāḥ | sānte  
 śrī-kṛṣṇa-niṣṭha-buddhi-vṛttitā, dāsyē sevā, sakhye niḥsambhramatā,  
 vātsalye snehah, ujjvale saṅgi-saṅga-dānenā sukham utpādyam |  
 evam pūrva-pūrva-guṇād uttarottarasthāḥ śreṣṭhāḥ syuh || 17 ||

#### Additional Comment

In *Bhakti-rasāmṛta-sindhu* (2.5.1), *sthāyibhāva* is defined in the following way:

aviruddhān viruddhāṁś ca  
 bhāvān yo vaśatāṁ nayan  
 surājeva virājeta  
 sa sthāyī bhāva ucyate

That *bhāva* which is resplendent like the best of kings, keeping under its control the *aviruddha*, or compatible

emotions, such as laughter, and the *viruddha*, or incompatible emotions, such as anger, is known as the *sthāyibhāva*.

Rati for Kṛṣṇa is known as *sthāyibhāva*. This *rati* is of two types: *mukhya* (primary) and *gaṇa* (secondary). *Rati* that is the essence of the combination of the *hlādinī* and *sāṁvit* potencies and thus purely composed of *śuddha-sattva* is known as *mukhya-rati*. *Mukhya-rati* is of two types: *svārthā* (self-nourishing) and *parārthā* (nourishment-giving). The term *svārthā* means that when a devotee situated in one of the five primary relationships with Kṛṣṇa experiences different emotions, those emotions will act on the *sthāyibhāva* to nourish it, in the case of favourable emotions, or to cause unbearable despondency, in the case of unfavourable emotions. Because this type of *rati* nourishes its own *sthāyibhāva*, it is called *svārthā*, or self-nourishing.

When *rati*, instead of nourishing its own *sthāyibhāva*, recedes into the background and nourishes one of the seven secondary emotions, it is called *parārthā*, nourishment-giving. These seven secondary emotions of laughter and so on are different from *svārtha-rati*, which is purely composed of *śuddha-sattva*. But because they are connected with *mukhya-parārtha-rati*, the word *rati* has been used for them. Only when *parārtha-rati*, in one of the five primary dominant emotions, recedes into the background and nourishes the seven secondary emotions do those secondary emotions attain to the status of *gaṇa-rati*.

Both *svārthā-* and *parārthā-mukhya-rati* are further divided into five categories: *śuddhā* (unmixed), *dāsyā* (affection in servitude), *sakhya* (friendship), *vātsalya* (parental affection) and *madhura* (amorous love). *Śuddha-rati* is divided into three types: *sāmānya* (general), *svaccha* (transparent) and *śānta* (tranquillity). The following describes Śrīla Viśvanātha Cakravartī Ṭhākura's summary of this topic.

## Srī Bindu-vikāśinī-vṛtti

*Sthāyibhāva* is being described here. *Sthāyibhāva* is of three varieties: *sāmānya* (general), *svaccha* (transparent) and one among the five varieties of *sānta*, *dāsyā*, etc.

### ¤ Sāmānya

A person who has never taken the association of even a single devotee firmly situated in his particular perfectional relationship in one of the five transcendental *rasas* may, nevertheless, awaken a general (*sāmānya*) type of *rati* when his routine practice of *bhajana* matures. This non-specific type of *rati* of a general person is known as *sāmānya sthāyibhāva*. It is said to be general because it is devoid of the specific characteristics of *sānta*, *dāsyā* and so on.

### ¤ Svaccha

If one has associated in a routine manner with the five different types of devotees, all situated in their respective perfectional relationships of *sānta*, *dāsyā*, etc., then upon the maturing of his *bhajana*, five different types of *rati* may be exhibited in him at different times, in accordance with the association he keeps. When he associates with *sānta-bhaktas*, he exhibits *sānta-rati*; with *dāsyā-bhaktas*, he exhibits *dāsyā-rati*; with *sakhya-bhaktas*, *sakhya-rati*; with *vātsalya-bhaktas*, *vātsalya-rati*; and with devotees in the amorous mood (*kānta-bhāva*), he exhibits *madhura-rati*. Nevertheless, his adherence to any one designated *bhāva* is not firmly fixed. This type of *rati* is called *svaccha sthāyibhāva*.

### ¤ Five types of sthāyibhāva

The different types of *rati* of devotees firmly established in their specific moods of *sānta-bhāva* and so forth, are known as the five types of *sthāyibhāva*. By the influence of associating with a devotee situated in one specific *rasa*, only one type of *rati* among the five is awakened in a devotee when his *bhajana* matures. In the *sānta-bhaktas*, *sānta-rati* is awakened; in the *dāsyā-bhaktas*,

*dāsy-a-rati*; in the *sakhya-bhaktas*, *sakhya*; in the *vātsalya-bhaktas*, *vātsalya*; and in the *mādhurya-bhaktas*, *madhura sthāyibhāva*. Thus *śānta*, *dāsy*, *sakhya*, *vātsalya* and *mādhurya* are the five primary *rasas*. They are successively superior in quality.

The characteristic of *śānta* is that the intellect is fixed in Kṛṣṇa (*kṛṣṇa-niṣṭhā-buddhi*). The characteristic of *dāsy* is attachment to the service of the Lord (*sevā*). The characteristic of *sakhya* is absence of any reverential feelings for Kṛṣṇa (*nihsambhramatā*). The characteristic of *vātsalya* is being imbued with affection, or *sneha*, for Kṛṣṇa. The characteristic of those in *mādhurya* is that they please Kṛṣṇa by awarding Him the association of their bodies (*saṅgi-saṅga-dānena*). Thus each quality should be considered superior to the one preceding it.

#### Additional Comment

In *śānta-rati*, there is only one quality, *kṛṣṇa-niṣṭhā*. In *dāsy-a-rati*, there is *kṛṣṇa-niṣṭhā* and the quality of servitude, *kṛṣṇa-sevā*. Similarly, in *sakhya-rati* the qualities of *kṛṣṇa-niṣṭhā* and *kṛṣṇa-sevā* are present, along with the quality of friendship, or absence of reverence. In *vātsalya*, the three previous qualities are present, along with the quality of *sneha*, or affection in rearing and taking care of Kṛṣṇa. In *madhura*, the four previous qualities exist in addition to the quality of *madhura*, *nijāṅga-saṅga-dāna* (awarding the association of one's limbs).

This is exactly like the development of qualities in the universal elements. In the sky, or ether, there is only one quality, sound. In the air, there are two qualities, sound and touch. In fire, there are three qualities, sound, touch and form. In water, there are four qualities, sound, touch, form and taste. And in the earth, there is sound, touch, form, taste and smell. Thus in *śānta*, one quality is present, in *dāsy* two, in *sakhya* three, in *vātsalya* four, and in *madhura* all five qualities are present. The twelve forms of *rati* will now be defined.

## § Mukhya-rati

- (1) *Śānta-rati*: Resoluteness, or steadiness of mind, is known as *śama*, or equanimity. Previous authorities have declared that the mental disposition by which one renounces the inclination for material sense enjoyment and becomes established in the bliss of the self (*nijānanda*) is called *śama*. The *rati* of persons who are predominated by this equanimity and who, due to seeing Śrī Kṛṣṇa as the Paramātmā, are devoid of *mamatā*, or a sense of possessiveness in relation to Kṛṣṇa, is called *śānta-rati*. *Mamatā* refers to a deep sense of attachment to Kṛṣṇa by which one thinks, “Kṛṣṇa is my master, Kṛṣṇa is my friend,” and so on.
- (2) *Dāsy-a-rati*: That *rati* by which a devotee considers himself inferior to Kṛṣṇa and therefore fit to receive the Lord’s favour and which is possessed of a worshipful attitude toward Śrī Kṛṣṇa is called *dāsy-a-rati* (also known as *prīti-rati*). This *dāsy-a-rati* produces attachment to Śrī Kṛṣṇa and destroys attachment to all other things.
- (3) *Sakhya-rati*: A person who possesses a particular type of *rati* by which he considers himself to be equal to Kṛṣṇa in all respects is called a *sakhā*, or friend, of Śrī Kṛṣṇa. Because this *rati* induces the sense of equality with Kṛṣṇa, it is characterized by *viśrambha*, a deep feeling of intimacy that is devoid of all restraint. This *viśrambha-rati* is known as *sakhya-rati*. Because of this absence of restraint, there is joking and humorous behaviour. Unlike the servants of Kṛṣṇa, His friends are devoid of the conception that they are subordinate to Him.
- (4) *Vātsalya-rati*: Those who possess that *rati* by which they consider themselves Śrī Kṛṣṇa’s elders are honourable for Him. Their *rati*, which is imbued with kindness and favour toward Kṛṣṇa, is called *vātsalya-rati*. In *vātsalya-rati*, the activities of nurturing Kṛṣṇa, offering blessings, touching the chin and so on are *anubhāvas*.
- (5) *Madhura-rati*: The *rati* of the *gopīs*, which is the original cause of the eight types of amorous enjoyment (*sambhoga*) such

as remembrance, beholding the beloved and other similar exchanges between Śrī Hari and the deer-eyed *gopīs* is called *madhura-rati*. This is also known as *priyatā-rati*. In *madhura-rati*, sidelong glances, movement of the eyebrows, intimate words and sweet smiles are *anubhāvas*.

### ❖ Gauna-rati

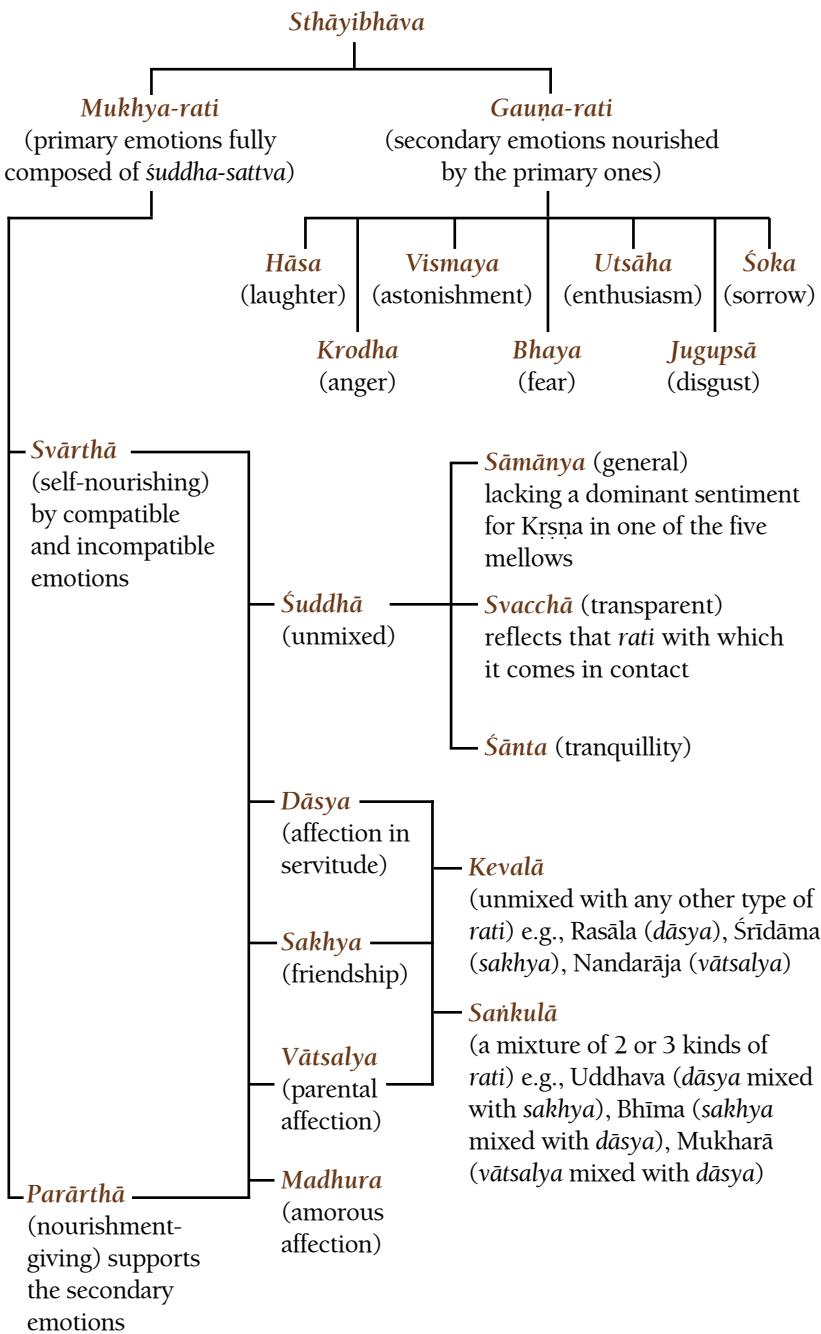
- (1) *Hāsa-rati*: The cheerfulness of the heart that is experienced upon witnessing unusual alterations of speech, dress, activities and so on is called *hāsa*, or laughter. In *hāsa*, the eyes expand, and the nose, lips and cheeks vibrate. When laughter arises from speech, dress and activities that are related to Kṛṣṇa and receives nourishment from a primary, nourishment-giving emotion (*mukhya-parārtha-rati*) which then recedes into the background, it is transformed into *hāsa-rati*.
- (2) *Vismaya-rati*: The expansion of the heart that takes place upon witnessing extraordinary objects is called *vismaya*, or astonishment. In *vismaya* there is widening of the eyes, appreciative exclamations and horripilation. When astonishment arises from seeing the uncommon pastimes of Śrī Kṛṣṇa and receives nourishment from one of the primary, nourishment-giving emotions (*mukhya-parārtha-rati*), which then recedes into the background, it is transformed into *vismaya-rati*.
- (3) *Utsāha-rati*: A firm attachment and urgency to carry out one's aspired-for activity of fighting, giving charity, displaying mercy or performing religious duties, the fruit of which is praised by *sādhus*, is called *utsāha*, enthusiasm. In *utsāha*, there is tremendous exertion, or diligence, an absence of patience, and no dependence on time. When enthusiasm arises in relation to Kṛṣṇa and receives nourishment from *mukhya-parārtha-rati*, which recedes into the background, it is transformed into *utsāha-rati*.
- (4) *Šoka-rati*: The sorrow and grief of heart that one experiences due to separation from one's beloved or upon perceiving that

some calamity has befallen the beloved is called *sōka*. In *sōka*, there is lamentation, falling to the ground, sighing, drying of the mouth, and delusion. When that sorrow arises in relation to Śrī Kṛṣṇa and is nourished by *mukhya-parārtha-rati*, it is transformed into *sōka-rati*.

- (5) *Krodha-rati*: When confronted with hostility and the heart becomes inflamed, it is called *krodha*, or anger. In *krodha* there is harshness, frowning and redness of the eyes. When anger arises in relation to Śrī Kṛṣṇa and is nourished by *mukhya-parārtha-rati*, it is transformed into *krodha-rati*. *Krodha-rati* is of two types: *kṛṣṇa-vibhāvā* (with Kṛṣṇa as its object) and *kṛṣṇa-vairi-vibhāvā* (with Kṛṣṇa's enemy as its object).
- (6) *Bhaya-rati*: The extreme agitation and restlessness of heart that is experienced upon committing some offence or seeing a dreadful object is called *bhaya*, or fear. In *bhaya*, there is hiding oneself, drying of the heart, running away and delusion. When this fear arises in relation to Śrī Kṛṣṇa and is nourished by *mukhya-parārtha-rati*, it is transformed into *bhaya-rati*. Like *krodha*, *bhaya-rati* is of two types: *kṛṣṇa-vibhāvā* (with Kṛṣṇa as its object) and *duṣṭa-vibhāvā* (with a wicked person as its object).
- (7) *Jugupsā-rati*: The contraction, or shutting, of the heart that takes place upon experiencing detestable things is called *jugupsā*, or disgust. In *jugupsā*, there is spitting, contraction of the mouth and expressions of condemnation. When this feeling of disgust is nourished by *mukhya-parārtha-rati*, it is transformed into *jugupsā-rati*.

### § Divisions of the sthāyibhāva

The *sthāyibhāva* is the permanent and dominant emotion, which brings under its control both compatible (*aviruddha*) and incompatible (*viruddha*) emotions. The divisions of *sthāyibhāva* are described as follows:



## § Presiding deities and colours of bhakti-rasa

When *mukhya-rati* or *gauṇa-rati* combine with their corresponding components of *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicāri-bhāva* in the heart of a *bhāva-* or *prema-bhakta*, they produce an extraordinary taste known as *bhakti-rasa*. As *kṛṣṇa-rati*, or the *sthāyibhāva*, is of two kinds, *bhakti-rasa* is also of two kinds: *mukhya-rasa* and *gauṇa-rasa*. Each of the *rasas* is characterised by a particular colour and presiding deity. These are described below:

### *Mukhya-bhakti-rasa* (primary *rasas*)

- **Sānta** (tranquillity)  
śveta (white),  
Kapila
- **Dāsyā** (servitude)  
citra (multicoloured),  
Mādhava
- **Sakhya** (friendship)  
aruna (reddish-brown),  
Upendra
- **Vātsalya** (parental)  
śoṇa (deep red),  
Nr̥siṁha
- **Mādhurya** (amorous)  
śyāma (dark),  
Nanda-nandana

### *Gauṇa-bhakti-rasa* (secondary *rasas*)

- **Hāsyā** (laughter)  
pāndara (yellowish-white),  
Balarāma
- **Adbhuta** (astonishment)  
piṅgala (yellowish-brown),  
Kūrma
- **Vīra** (heroism)  
gaura (fair),  
Kalki
- **Karuna** (compassion)  
dhūmra (smoke-coloured),  
Rāghava
- **Raudra** (anger)  
rakta (saffron-red),  
Bhārgava
- **Bhayānaka** (fear)  
kāla (black),  
Varāha
- **Bibhatsa** (disgust)  
nīla (blue),  
Mīna (Matsya)

## ¶ Bhakti-rasa tasted in five ways

The twelve *rasas* react on the mind in five different ways and thus *bhakti-rasa* is tasted in five varieties. These are described below:

**Pūrti** (fulfilment): In *śānta-rasa*, there is satisfaction, or fulfilment, of heart.

**Vikāśa** (opening): In *dāsy-a-*, *sakhya-a-*, *vātsalya-a-*, *mādhurya-a-* and *hāsy-a-rasas*, there is cheerfulness or opening of the heart.

**Vistāra** (expansion): In *vīra-a-* and *adbhuta-rasas*, there is expansion of the heart.

**Vikṣepa** (distraction): In *karuṇa-a-* and *raudra-rasas*, the heart becomes distracted.

**Kṣobha** (disturbance): In *bhayānaka-a-* and *bībhatsa-rasas*, the heart becomes disturbed.

# Text 18

## Śānta-rasa

*atha śānta-rase narākṛti parabrahma caturbhujah nārāyaṇah  
 paramātmā ityādi gunah śrī-kṛṣṇo viṣayālambanah | sanaka  
 sanandana sanātana sanatkumārādayah āśrayālambanah tapasvinah |  
 jñānino 'pi mumukṣam tyaktvā śrī-kṛṣṇa-bhakta-kṛpayā bhakti-  
 vāsanā-yuktā yadi syus tadā te 'py āśrayālambanah | parvata-saila-  
 kānanādi-vāsijana-saṅga-siddha-kṣetrādayah uddīpana-vibhāvāḥ |  
 nāsikāgra-dṛṣṭih avadhūta-ceṣṭā nirmamatā bhagavad-dveṣi-jane  
 na dveṣah tad-bhakta-jane 'pi nāti-bhaktih maunam jñāna-śāstre  
 'bhiniveśah ity ādayo 'nubhāvāḥ | aśru-pulaka-romāñcādyāḥ  
 pralaya-varjītāḥ sāttvikāḥ | nirveda-mati-dhṛtyādayah sañcāriṇāḥ |  
 śāntih sthāyī | iti śāntarasah || 18 ||*

### Śrī Bindu-vikāśinī-vṛtti

In *Bhakti-rasāmṛta-sindhu* (3.1.4), *śānta-bhakti-rasa* is defined in the following way:

*vakṣyamānair vibhāvādyaiḥ  
 śaminām svādyaṭām gataḥ  
 sthāyī śānti-ratir dhīraiḥ  
 śānta-bhakti-rasah smṛtaḥ*

If *śānta-rati-sthāyibhāva* mixes with the elements of *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyābhicāri-bhāva* that are appropriate for *śānta-rasa* and becomes very tasteful in the hearts of devotees who are predominated by *śama*, or equanimity, it is called *śānta-bhakti-rasa* by the learned.

## ¶ Vibhāva

### Viṣayālambana of śānta-rasa

The viṣayālambana of śānta-rasa is Śrī Kṛṣṇa manifested as the personification of eternity, cognisance and bliss, the pinnacle of those who take pleasure in the self (*ātmārāma*), Parabrahma with human-like appearance, four-handed Nārāyaṇa and Paramātmā.<sup>9</sup> The qualities He exhibits are as follows: He is peaceful (*śānta*), He endures even intolerable distress (*dānta*), He is free from all sins and He purifies others of sins (*śuci*), He is in full control of His senses (*vaśī*), He is never controlled by the dictates of māyā (*sadā-svarūpa-samprāpta*), He bestows *mukti* on the enemies killed by Him (*hatāri-gati-dāyaka*) and He is omnipresent (*vibhu*).

### Āśrayālambana of śānta-rasa

The śānta-bhaktas (those whose *rati* is predominated by *śama*, equanimity) are the shelter (*āśrayālambana*) of śānta-rasa. The śānta-bhaktas are of two types: (1) *ātmārāma* (those who take pleasure in the self) and (2) *tapasvī-gaṇa* (those who undertake austerities with faith in *bhakti*).

#### (1) Ātmārāma

Sanaka, Sanandana, Sanātana and Sanat Kumāra, who are devoid of *mamatā*, or a sense of possessiveness, for the Lord, who are firmly focused on the Supreme Lord (*bhagavan-niṣṭha*) and who propound the path of *bhakti*, are prominent among the *ātmārāma* śānta-bhaktas.

#### (2) Tapasvī-gaṇa

Those who adopt *yukta-vairāgya* and practise *bhagavad-bhajana*, knowing that without *bhakti*, liberation cannot be obtained, are called *tāpasa* śānta-bhaktas. Such persons have faith in *bhakti* only as a process for attaining liberation. As long as they take up the limbs of *bhakti* with a desire for *mukti*, śānta-rati, which is the

<sup>9</sup> Those who are situated in śānta-rasa are attracted to Paramātmā and to the four-handed form of Śrī Nārāyaṇa, who is the *vilāsa* expansion of Śrī Kṛṣṇa and the Lord of the *paravyoma*, or Vaikuntha, the majestic realm of the spiritual sky. Their attraction is not to the two-handed form of Śrī Kṛṣṇa.

basis of *śānta-rasa*, cannot appear in their hearts. If such *jñānīs* give up the desire for liberation, then by the mercy of the devotees of Śrī Kṛṣṇa, *bhakti*, or in other words, *śānta-rati*, appears in their hearts. At that time, they may also become the *āśrayālambana* of *śānta-rasa*.

### **Uddīpana**

*Uddīpana-vibhāva*, or things that stimulate *rati* for Śrī Kṛṣṇa, are of two kinds: *asādhāraṇa* (uncommon or unique) and *sādhāraṇa* (common). The *asādhāraṇa-uddīpanas* are stimulants that impel devotees of one specific *rasa*, and the *sādhāraṇa-uddīpanas* are those that impel devotees of other *rasas* as well.

#### **(1) Asādhāraṇa-uddīpana**

Hearing the principal Upaniṣads, living in a secluded place, apparition of Śrī Kṛṣṇa within a heart imbued with *śuddha-sattva*, discussing philosophical conclusions, predominance of *jñāna-śakti*, beholding the universal form, association of holy men who reside in the mountains and forests, discussion of the Upaniṣads with persons who are equally knowledgeable, and so on, are the unique stimulants (*asādhāraṇa-uddīpanas*), for this *rasa*.

#### **(2) Sādhāraṇa-uddīpana**

The fragrance of *tulasī* on the lotus feet of the Lord, the sound of a conchshell, sacred mountains and holy forests, holy places (such as Badarikāśrama), the Gaṅgā, the perishability of material objects and the all-devouring quality of time, are *sādhāraṇa-uddīpanas*, or stimulants, that the *śānta-bhaktas* share in common with the *dāsyabhartas*.

## **♪ Anubhāva**

### **Asādhāraṇa-anubhāva**

Staring at the tip of the nose, behaving as an ascetic who is beyond all codes of social conduct (*avadhūta*), indifference, walking while extending the vision no more than six feet in front, exhibiting the *jñāna-mudra* (joining together the thumb and forefinger), absence of malice for those who are adverse to the

Lord, absence of excessive affection for the devotees of the Lord, absence of proprietorship, freedom from false ego, observance of silence, deep absorption in the *jñāna-śāstras*, and other such items, are the specific outward symptoms (*asādhāraṇa-anubhāvas*), that reveal the *śānta-rati* situated within.

### Sādhāraṇa-anubhāva

Yawning, writhing of the limbs, bowing and offering prayers before the Lord, and giving instructions on *bhakti* are the *sādhāraṇa-anubhāvas*, or outward symptoms, that the *śānta-bhaktas* share in common with the *dāsyabhartas*.

### ¶ Sāttvika-bhāva

Other than *pralaya* (loss of consciousness or fainting), all the *sāttvika-bhāvas* such as tears, horripilation, perspiration and trembling are visible in *śānta-bhakti-rasa*. These *sāttvika-bhāvas* can manifest up to the stage of *jyalita*, in which two or three *sāttvika-bhāvas* appear simultaneously and can be controlled only with difficulty. They cannot attain to the stage of *dīpta*<sup>10</sup>.

### ¶ Vyabhicāri-bhāva

The *vyabhicāri-bhāvas* include *nirveda* (self-disparagement), *dhṛti* (fortitude), *harṣa* (jubilation), *mati* (conviction, or understanding), *smṛti* (remembrance), *viṣāda* (despondency), *autsukhya* (ardent desire), *āvega* (excitement), *vitarka* (deliberation) and so on.

### ¶ Sthāyibhāva

The *sthāyibhāva* of *śānta-rasa* is *śānta-rati*, tranquillity. *Śānta-rati* is of two kinds: *samā* (equal) and *sāndrā* (condensed). When a *śānta-bhakta* is absorbed in *samādhi* and the Lord manifests in his heart, the *rati* that he experiences is called *samā-śānta-rati*. When a *śānta-bhakta* directly sees the form of the Lord before him, the *rati* that he experiences is called *sāndrā-śānta-rati*. It

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10 Refer back to page 181 for an explanation of these terms.

is said to be condensed because the bliss of receiving the direct *darśana* of the Lord is far more intense than perceiving the Lord while one is in *samādhi*.

### Additional Comment

It may be noted that if someone is the recipient of Nanda-nandana Śrī Kṛṣṇa's special mercy, then even if he was previously fixed in *jñāna*, he attains a super-excellent quality of *rati* that far exceeds that of *śānta-rati*. When his *jñāna-saṁskāras* slacken, he may even become expert in relishing the bliss of *bhakti-rasa*, as was the case with Śrī Śukadeva Muni. This is exemplified in the statement of Śrī Bilvamaṅgala cited in *Bhakti-rasāmṛta-sindhu* (3.1.44):

advaita-vīthī-pathikair upāsyāḥ  
svānanda-simhāsana-labdha-dīkṣāḥ  
śaṭhena kenāpi vayāṁ hāṭhena  
dāsī-kṛtā gopa-vadhū-viṭena

Formerly, I was an object of worship for those who traverse the path of monism. The advocates of the path of impersonal *brahma-jñāna* used to worship me, thinking me to be very great. Being seated on the throne of *brahmānanda* realization, I used to receive their adoration. But some cunning ravisher of the young wives of the cowherds, Gopī-jana-vallabha Nanda-nandana Śrī Kṛṣṇa, has forcibly made me His maid-servant.

It is evident from this that by the uncommon mercy of Śrī Śyāmasundara, those who attain a glimpse of the splendour of His charming lotus feet – even those established in *brahma* realization – forget all their deficiencies. They then repent their previous condition and engage in *bhakti*.



# Text 19

## Dāsy-a-rasa

atha dāsyे rase īśvarah̄ prabhuh̄ sarvajñah̄ bhakta-vatsalah̄  
 ityādi guṇavān̄ śrī-kṛṣṇo viśayālambanah̄ | āśrayālambanāś catur-  
 vidhāḥ adhikṛta-bhaktāḥ āśritāḥ pārṣadāḥ anugāś ceti | tatra brahmā,  
 ṣaṅkara ityādayo ’dhikṛta-bhaktāḥ | tatra āśritāś trividhāḥ ṣaranyāḥ  
 jñānicarāḥ sevā-niṣṭhāḥ kāliya-jarāsandha-magadha-rāja-baddha-  
 rājādayaḥ ṣaranyāḥ | prathamato jñānino ’pi mumukṣāṁ parityajya  
 ye dāsyे pravṛttāś te sanakādayo jñāni-carāḥ | ye prathamata eva  
 bhajane ratāste candradhvaja-harihaya-bahulāśvādayaḥ sevā-niṣṭhāḥ |  
 uddhava-dāruka-śrutadevādayaḥ pārṣadāḥ | sucandra-maṇḍanādyāḥ  
 pureḥ, raktaka-patraka madhu-kaṇṭhādayo vraje anugāḥ | esām  
 saparivāra eva kṛṣṇe ye yathocit bhakti-mantas te dhurya-bhaktāḥ |  
 ye kṛṣṇa-preyasī-varge ādara-yuktāś te dhīra-bhaktāḥ | ye tu tat-  
 kīpāṁ prāpya garvēṇa kam api na gaṇayanti te vīra-bhaktāḥ | eteṣu  
 gauravānvita-sambhrama-prīti-yuktāś tu pradyumna-śāmbādayaḥ  
 śrī-kṛṣṇasya pālyāḥ | te sarve kecī nitya-siddhāḥ kecīt sādhanā-  
 siddhāḥ kecīt sādhakāḥ | śrī-kṛṣṇānugraha-caraṇa-dhūlī-mahā-  
 prasādādaya uddipana-vibhāvāḥ | śrī-kṛṣṇasyājñā-karaṇādayaḥ  
 ’nubhāvāḥ | premā rāgaḥ snehaś cātra rase bhavati | adhikṛta-bhakte  
 āśrita-bhakte ca prema-paryanto bhavati sthāyi | pārṣada-bhakte  
 sneha paryantāḥ | parīkṣita dāruke uddhave rāgaḥ prakaṭa eva |  
 vrajanuge raktakādau sarva eva | pradyumnādāv api sarva eva | yāvat  
 paryantām śrī-kṛṣṇa-darśanām prathamato bhavati tāvat-kālam  
 ayogaḥ | darśanā-nantarām yadi vicchedas tadā viyogaḥ | tatra daśa  
 daśāḥ | aṅgeṣu tāpaḥ kṛṣatā jāgaryā ḥālambana-sūnyatā adhṛti jaḍatā  
 vyādhir unmādo mūrcchitām mṛtiś ca | iti dāsy-a-rasāḥ || 19 ||

## Śrī Bindu-vikāśinī-vṛtti

In *Bhakti-rasāmṛta-sindhu* (3.2.3) *dāsy-a-rasa* (also known as *prīta-rasa*) is described as follows:

*ātmocitair vibhāvādyaiḥ  
prītir āsvādanīyatām  
nītā cetasi bhaktānām  
prīta-bhakti-raso mataḥ*

When *dāsy-a-rati* becomes tasteful within the hearts of devotees by combining with the appropriate elements of *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicāri-bhāva*, it is called *prīta-bhakti-rasa*, or *dāsy-a-bhakti-rasa*.

In *dāsy-a-rasa*, two kinds of devotees are fit recipients of Kṛṣṇa's mercy: those who possess the attitude of servants and those who possess the attitude of being maintained, or reared, by Kṛṣṇa. Consequently, *dāsy-a-rasa* is divided into two: (1) *sambhrama-prīta* (the reverence and submission that a servant feels for the master) and (2) *gaurava-prīta* (the respect and high estimation that a son feels for his father). Those who consider themselves servants of Kṛṣṇa possess *sambhrama-prīta-rati*, and those who consider themselves reared by Kṛṣṇa possess *gaurava-prīta-rati*. First *sambhrama-prīta-rasa* will be discussed.

### (1) Sambhrama-prīta-rasa

*Bhakti-rasāmṛta-sindhu* (3.2.5) describes *sambhrama-prīta-rasa*:

*dāsābhimāninām kṛṣṇe  
syāt prītiḥ sambhramottarā  
pūrvavat puṣyamāno 'yam  
sambhrama-prīta ucyate*

When *sambhrama-prīti* for Śrī Kṛṣṇa is nourished in the hearts of the *dāsy-a-bhaktas* (those who cherish the conception of being Kṛṣṇa's servants) by combining with *vibhāva* and the other elements, it is called *sambhrama-prīta-rasa*.

## ς Vibhāva

### Viṣayālambana of sambhrama-prīta-rasa

In *sambhrama-prīta-rasa*, the two-handed form of Śrī Kṛṣṇa is the *viṣayālambana* for the residents of Gokula. In other places, such as Dvārakā and Mathurā, the *viṣayālambana* is Śrī Kṛṣṇa, sometimes in a two-handed form and sometimes in a four-handed form.

The qualities that Śrī Kṛṣṇa displays as the *viṣayālambana* of *sambhrama-prīta-rasa* are described as follows: millions of universes are situated in the pores of His body (*koti-brahmāṇḍavigraha*), He is an ocean of mercy (*kṛpāmbudhi*), He possesses inconceivable potency (*avicintya-mahāsakti*), He is served by all mystic perfections (*sarva-siddhi-niṣevita*), He is the source of all incarnations (*avatārāvali-bija*), He always attracts the *ātmārāmas* (*ātmārāma-gaṇa-ākarṣī*), He is independent and His order cannot be transgressed (*iśvara*), He is the master (*prabhu*), the supreme object of worship (*paramārādhya*) and all-knowing (*sarvajña*), He is firmly fixed in vow (*sudṛḍha-vrata*), He is opulent (*samṛddhimān*), forgiving (*kṣamāśila*) and the protector of surrendered souls (*śaraṇāgata-pālaka*), His actions are very pleasing (*dakṣīṇa*), His words never prove false (*satya-vacana*), He can perform difficult tasks with ease (*dakṣa*), He acts for the welfare of everyone (*sarva-subhaṅkara*), He is famous for putting His enemies into distress (*pratāpī*), He is religious (*dhārmika*) and acts in accordance with *śāstra* (*śāstra-cakṣuh*), He is the friend of His devotees (*bhakta-suhṛt*) and magnanimous (*vadānya*), His body is radiant and He is extremely powerful and influential (*tejasvī*), and He is grateful (*kṛtajña*), famous (*kṛtimān*), the most excellent (*varīyān*), powerful (*balavān*) and controlled by the love of His devotees (*prema-vaśya*).

### Āśrayālambana of sambhrama-prīta-rasa

Four kinds of devotees are the *āśrayālambana* of *sambhrama-prīta-rasa*: (1) *adhikṛta* (appointed, or authorized, servants), (2) *āśrita* (those who have taken refuge at the lotus feet of Kṛṣṇa), (3) *pāriṣada* (the retinue, or attendants, of the Lord) and (4) *anugas* (followers of the Lord).

(1) *Adhikṛta-bhaktas*

Servants who are appointed to their respective positions by Śrī Kṛṣṇa, such as Brahmā, Śaṅkara, Indra and other demigods, are known as *adhikṛta-bhaktas*.

(2) *Āśrita-bhaktas*

The *āśrita-bhaktas* are of three kinds: *śaranya* (those who have taken refuge of the Lord), *jñānicara* (those who were formerly attached to the path of *jñāna*) and *sevā-niṣṭha* (those who are fixed in the service of the Lord). The attitudes of these three types of devotees are expressed in the following verse from *Bhakti-rasāmṛta-sindhu* (3.2.22):

kecid bhītāḥ śaraṇam abhitāḥ samśrayante bhavantam  
vijñātarthāḥ tvad-anubhavataḥ prāsyā kecīn mumukṣām  
śrāvāṁ śrāvāṁ tava nava-navāṁ mādhuriṁ sādhu-vṛndād  
vṛndāraṇyotsava! kila vayaṁ deva! sevemahi tvām

[A *sādhaka-bhakta* possessing the innate characteristic of *dāsyarati* spoke as follows:] O festival of Vṛndāvana (one who gives pleasure to Vṛndāvana), O Lord, some persons, being very fearful, have taken complete shelter of You, knowing You to be their protector. Other persons, having realized You, have become acquainted with the Supreme Truth. Thus they have given up their desire for liberation and have taken refuge of You, whereas we are devotedly engaged in Your service, having heard again and again from the mouth of saintly devotees the ever-fresh and sweet narrations about You.

The first part of this verse describes the *śaranya-bhaktas*. They take shelter of the Lord as their protector due to being subjected to a fearful situation. Examples of such devotees include Kāliya-nāga and the kings imprisoned by the King of Magadha, Jarāsandha. The second part of this verse describes the *jñānicara-bhaktas*. They are *jñānis* who take shelter of the Lord after abandoning their desire for liberation. The four Kumāras – Sanaka, Sanandana, Sanātana and Sanat Kumāra – are examples of *jñānicara-bhaktas*.

Although previously *jñānīs*, they renounced their desire for liberation by the mercy and association of Brahmā, the original father of all, and became engaged in *dāsy-a-rasa*. The third part of the above verse describes the *sevā-niṣṭha-bhaktas*. They are devotees who are established in service from the very beginning. These include the kings Candradhvaja, Harihaya and Bahulāśva, as well as Ikṣvāku and Puṇḍarīka.

### (3) *Pariṣada-bhaktas*

The attendants of the Lord in Dvārakā include the *kṣatriyas* such as Uddhava, Dāruka, Sātyaki and Śatrujit, as well as the *brāhmaṇa* Śrutadeva. Although serving as ministers, charioteers and so on, they also engage in various services in accordance with time and their respective abilities. Among the Kauravas, Bhīṣma, Parīksit, Vidura and others are counted as *pariṣada-bhaktas*. Among the cowherd men of Vraja, Upananda, Bhadra and others are *pariṣada-bhaktas*.

### (4) *Anuga-bhaktas*

Those whose hearts are always deeply attached to rendering personal services to Śrī Kṛṣṇa are called *anuga-bhaktas* (followers of the Lord). *Anuga-bhaktas* are of two kinds: *purastha* (those residing in Dvārakā) and *vrajastha* (those residing in Vraja). The *anugas* in Dvārakā include Sucandra, Maṇḍana, Stanva, Sutanva and others. In Vraja the *anuga-bhaktas* are Raktaka, Patraka, Patrī, Madhukāṇṭha, Madhuvrata, Rasāla, Suvilāsa, Premakanda, Makaranda, Ānanda, Candrahāsa, Payoda, Vakula, Rasada, Śārada and others.

The *pariṣada-* and *anuga-bhaktas* are further divided into three classifications: (i) *dhurya* (those who are eminently fit or distinguished), (ii) *dhīra* (composed, calm or clever) and (iii) *vīra* (heroic).

#### (i) *Dhurya*

Those devotees who display appropriate love and devotion for both Kṛṣṇa and His family members are known as *dhurya-bhaktas*. In *Bhakti-rasāmṛta-sindhu* (3.2.49), they have been further described as follows:

*kṛṣṇe 'sya preyasī-varge  
 dāśādau ca yathāyatham  
 yaḥ pṛītīm tanute bhaktaḥ  
 sa dhurya iti kīrttate*

Those devotees who extend appropriate love and affection toward Śrī Kṛṣṇa, the lovers of Śrī Kṛṣṇa (*kṛṣṇa-preyasīs*) and the servants of Śrī Kṛṣṇa, are called *dhurya-bhaktas*.

An example of a *dhurya-bhakta* is given as follows in *Bhakti-rasāmṛta-sindhu* (3.2.50):

*devaḥ sevyatayā yathā sphurati me devyas tathāsyā priyāḥ  
 sarvāḥ prāṇa-samānatāṁ pracinute tad bhakti-bhājāṁ gaṇāḥ  
 smṛtvā sāhasikāṁ bibhemi tad ahaṁ bhaktābhimānonnataṁ  
 pṛītīm tat praṇate khare 'py avidadhad yaḥ svāsthyam ālambate*

Just as Śrī Kṛṣṇadeva is fit to be served by us, so are His beloveds. Similarly, the devotees of Kṛṣṇa are as dear to us as life. But I fear even to remember those arrogant persons who, due to the pride of considering themselves devotees, spend their time happily, without offering love to the less intelligent who are, nonetheless, fully surrendered to Kṛṣṇa.

#### (ii) *Dhīra*

Those who maintain greater faith in the beloved damsels (*preyasīs*) of Śrī Kṛṣṇa are known as *dhīra-bhaktas*. They have been described in *Bhakti-rasāmṛta-sindhu* (3.2.51) as follows:

*āśritya preyasīm asya  
 nāti-sevāparo 'pi yaḥ  
 tasya prasāda-pātrāṁ syān  
 mukhyāṁ dhīraḥ sa ucyate*

Those devotees who have taken shelter of one of the *preyasīs* of Śrī Kṛṣṇa, and who are a principal object of Kṛṣṇa's affection, even though they are not overly absorbed in service, are known as *dhīra-bhaktas*.

An example of a *dhīra-bhakta* is given in *Bhakti-rasāmṛta-sindhu* (3.2.52):

*kam api pṛthag anuccair nācarāmi prayatnam  
 yadukula-kamalārka tvat-prasāda-śriye 'pi  
 samajani nanu devyāḥ pārijātārcitāyāḥ  
 parijana-nikhilāntaḥ pātinī me yadākhyā*

[The son of a nurse of Satyabhāmā was very dear to Satyabhāmā. At the time of Satyabhāmā's marriage, her father, Satrajit, sent this boy along with her (to Kṛṣṇa's palace). He used to always live near Satyabhāmā in the inner chambers of the palace at Dvārakā. Although he was not actually the brother-in-law of Śrī Kṛṣṇa, he used to behave with Him in that way, and by his humorous demeanour he gave pleasure to Śrī Kṛṣṇa. One day, he spoke as follows to Śrī Kṛṣṇa:] O Kṛṣṇa, You are the sun that causes the lotus flower of the Yadu dynasty to bloom. I have not made even the slightest endeavour to obtain the treasure of Your mercy. Nonetheless, I am renowned as one of the attendants of Satyabhāmā, who was worshipped by You when You gave her the Pārijāta tree.

### (iii) *Vīra*

Those who, having attained Kṛṣṇa's mercy, are somewhat proud and therefore do not depend upon any others are called *vīrabhaktas*. An example of a *vīra-bhakta* is given as follows in *Bhakti-rasāmṛta-sindhu* (3.2.54):

*pralamba-ripur iśvaro bhavatu kā kṛtis tena me  
 kumāra makaradvajād api na kiñcid āste phalam  
 kim anyad aham uddhataḥ prabhu-kṛpā-kaṭākṣa-śriyā  
 priyā-pariṣad-agrimāṁ na gaṇayāmi bhāmām api*

No doubt, Śrī Baladeva, the enemy of Pralambha, is the Supreme Lord – but of what use is that to me? I have nothing to gain even from Pradyumna, who bears the flag of *makara* (a large sea creature that is considered to be the epitome of sensual desire).

Then what to speak of others? Having obtained the wealth of the merciful sidelong glance of Śrī Kṛṣṇa, I have become so haughty that I do not regard Satyabhāmā, the foremost among Śrī Kṛṣṇa's beloveds.

Śrīla Jīva Gosvāmī explains that in this instance, although the *vīra-bhakta* internally has love for Balarāma, Pradyumna and Satyabhāmā, there is an outward suggestion of pride for the sake of amusement arising out of affection. This is not real pride; otherwise it would not be *rasa* but *virasatā*, that which is opposed to *rasa*. He further explains that this verse was spoken by a *vīra-bhakta* to an intimate attendant of Satyabhāmā, in a secluded place. If it had been spoken in public, it would have been a source of embarrassment to Śrī Kṛṣṇa because of the satirical allusion to Satyabhāmā, even more so than the overstepping of Baladeva.

All the above-mentioned devotees are of three types: *nitya-siddha*, *sādhana-siddha* and *sādhaka*.

### **Uddīpana**

#### **(1) Asādhāraṇa-uddīpana**

Attainment of Kṛṣṇa's favour, the dust from His lotus feet, acceptance of His *mahā-prasāda* and the association of other devotees situated in *dāsy-a-rasa* are *asādhāraṇa-uddīpanas*, or stimulants unique to *sambhrama-prīta-rasa*.

#### **(2) Sādhāraṇa-uddīpana**

The sound of Kṛṣṇa's flute and buffalo horn, His smiling glance, hearing of His qualities, a lotus flower, His footprints, a fresh rain cloud, the fragrance of His limbs and so on, are *sādhāraṇa-uddīpanas*, or stimulants, that *dāsy-a-bhaktas* share in common with devotees of all the other *rasas*.

### **♪ Anubhāva**

#### **Asādhāraṇa-anubhāva**

To be fully engaged in services to Śrī Kṛṣṇa that are suited to one's ability, to be devoid of all trace of jealousy in spite of seeing other's excellence in the matter of personal service to Śrī Kṛṣṇa,

to keep friendships with the servants of the Lord, and to have firm faith in the mood of servitude only, are the *asādhāraṇa*, or specific *anubhāvas*, of *sambhrama-prīta-rasa*.

### Sādhāraṇa-anubhāva

The thirteen *anubhāvas* previously mentioned, such as dancing and singing, showing respect toward Kṛṣṇa's friends, and detachment, are the *sādhāraṇa-anubhāvas*, or symptoms shared in common with devotees of other *rasas*.

### ¤ Sāttvika-bhāva

All eight *sāttvika-bhāvas*, such as tears and becoming stunned, are present in this *rasa*.

### ¤ Vyabhicāri-bhāva

There are twenty-four *vyabhicāri-bhāvas* in *sambhrama-prīta-rasa*: jubilation, pride, fortitude, self-disparagement, depression, wretchedness, anxiety, remembrance, apprehension, resolve, ardent desire, fickleness, deliberation, agitation, bashfulness, inertness, bewilderment, madness, concealment of emotions, awakening, dreaming, fatigue, disease and death.

The nine remaining *vyabhicāri-bhāvas* – intoxication, exhaustion, fear, hysterical convulsions, laziness, fury, intolerance, envy and sleepiness – do not give much nourishment to *sambhrama-prīta-rasa*. At the time of meeting with Śrī Kṛṣṇa, jubilation, pride and fortitude are manifest. In separation from Him, fatigue, disease and death are manifest. The eighteen remaining *vyabhicāri-bhāvas* are manifest both in meeting and in separation.

### ¤ Sthāyibhāva

In *Bhakti-rasāmṛta-sindhu* (3.2.76), the *sthāyibhāva* of *sambhrama-prīta-rasa* is described as follows:

*sambhramah prabhutā-jñānāt  
 kampaś cetasi sādarah  
 anenaikyam gatā prītiḥ  
 sambhrama-prītir ucyate*

*eṣā rase 'tra kathitā  
sthāyi-bhāvatayā budhaiḥ*

A respectful attitude toward Śrī Kṛṣṇa, evoked by the conception of His being one's worshipful master combined with unsteadiness of the heart to serve Śrī Kṛṣṇa, is called *sambhrama*. When *prīti* toward Śrī Kṛṣṇa attains complete identity with this sense of *sambhrama*, it is called *sambhrama-prīti*. According to learned scholars this *sambhrama-prīti* is the *sthāyibhāva* of *sambhrama-prīta-rasa*.

When *sambhrama-prīti* is augmented, it attains successively to the stages of *prema*, *sneha* and *rāga*.

### **Prema**

In *Bhakti-rasāmṛta-sindhu* (3.2.81), *prema* is defined as follows:

*hrāsa-śaṅkā-cyutā baddha-  
mūlā premeyam ucyate  
asyānubhāvāḥ kathitāḥ  
tatra vyasanitādayaḥ*

When *sambhrama-prīti* is very firmly rooted, there is no fear of its being diminished. This state is called *prema*. Distress, calamity and other symptoms exhibited in this state are *anubhāvas* of *prema*.

### **Sneha**

In *Bhakti-rasāmṛta-sindhu* (3.2.84), *sneha* is defined as follows:

*sāndraś citta-dravāṁ kurvan  
premā sneha itīryyyate  
kṣaṇikasyāpi neha syād  
viśleṣasya sahiṣṇutā*

When *prema* is intensified and melts the heart it is called *sneha*. In *sneha*, one cannot tolerate separation, even for a moment.

## Rāga

In *Bhakti-rasāmṛta-sindhu* (3.2.87), *rāga* is defined as follows:

snehaḥ sa rāgo yena syāt  
sukham duḥkham api sphuṭam  
tat sambandha-lave 'pi atra  
prītiḥ prāṇa-vyayair api

That *sneha* by which even distress appears like happiness due to slight contact with Śrī Kṛṣṇa, and by which a devotee is prepared to give up his life to please Śrī Kṛṣṇa, is called *rāga*.

In his commentary on this verse, Śrīla Jīva Gosvāmī explains the meaning of the words *tat sambandha-lave 'pi* – by even a slight contact with Śrī Kṛṣṇa. This means either a direct meeting with Śrī Kṛṣṇa, an appearance identical to Him, or the attainment of His mercy. By any of these, even unbearable distress appears like happiness. Furthermore, he says that in the absence of such contact with Śrī Kṛṣṇa, even happiness appears like great distress.

### Prema, sneha and rāga manifest in different devotees

Previously it was said that the servants of Śrī Kṛṣṇa are of four kinds: *adhikṛta*, *āśrita*, *pāriṣada* and *anuga*. In the *adhikṛta-* and *āśrita-bhaktas*, the *sthāyibhāva* manifests up to the stage of *prema*. In the *pāriṣada-bhaktas*, the *sthāyibhāva* may attain the stage of *sneha*. In Parīkṣit, Dāruka and Uddhava it manifests up to the stage of *rāga*. In the *vrajānugas*, of which Raktaka is the chief, and in Pradyumna also, *prema*, *sneha* and *rāga* are observed. (Pradyumna is classified as a *lālyā-bhakta*, described later under the heading *Gaurava-prīta-rasa*.) *Rāga* is found in the ordinary *anugas*, but when *rāga* manifests in the *vrajānugas*, it is mixed with a small portion of *prāṇaya* and therefore displays symptoms of *sakhya-bhāva*.

### Meeting and separation

In *prīta-bhakti-rasa* there are two conditions: (1) *ayoga* (separation) and (2) *yoga* (meeting).

### (1) Ayoga

The absence of Kṛṣṇa's association is called *ayoga*. In this condition, all devotees experience various symptoms, or *anubhāvas*, such as deep absorption of the mind in Śrī Kṛṣṇa, searching out His qualities and thinking of some means to obtain Him. *Ayoga* is further divided into two parts: *utkānṭhitva* (anxious longing) and *viyoga* (separation). The desire to see Śrī Kṛṣṇa for the first time is called *utkānṭhitva*, anxious longing. When there is separation from Kṛṣṇa, after having already attained His association, it is called *viyoga*.

In *viyoga* there are ten conditions: (1) *aṅga-tāpa* (fever, or burning of the limbs), (2) *kṛṣatā* (emaciation), (3) *jāgarāṇa* (sleeplessness), (4) *ālambana-śūnyatā* (absence of support or shelter for the mind), (5) *adhrti* (absence of fortitude or absence of attachment to all objects), (6) *jaḍatā* (inertness), (7) *vyādhi* (disease), (8) *unmāda* (madness), (9) *mūrcchā* (fainting) and (10) *mṛti* (death).

### (2) Yoga

To be united with Kṛṣṇa is called *yoga*. *Yoga* is of three types: *siddhi* (perfection), *tuṣṭi* (satisfaction) and *sthiti* (residence). When, after anxious longing (*utkānṭhitva*), one meets Kṛṣṇa for the first time, it is called *siddhi*, perfection. When one is reunited with Kṛṣṇa after separation (*viyoga*), it is called *tuṣṭi*, satisfaction. To live together with Kṛṣṇa on a steady basis is called *sthiti*, residence.

## (2) Gaurava-prīta-rasa

Having discussed *sambhrama-prīta-rasa*, we will now describe *gaurava-prīta-rasa*. *Gaurava-prīta-rasa* is described in *Bhakti-rasāmṛta-sindhu* (3.2.144):

*lālyābhimānināṁ kṛṣṇe  
syāt prītir gauravottarā  
sā vibhāvādibhiḥ puṣṭā  
gaurava-prītir ucyate*

*Prīti*, or affection, for Kṛṣṇa that is found in the sons of Kṛṣṇa, who cherish the conception of being brought up by Him, or those who consider themselves His younger brothers and so on, is called *gauravottara-prīti* (affection characterized by the reverence for an elder). When this type of *prīti* (or in other words, *kṛṣṇa-rati*) is nourished by the corresponding elements of *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicāri-bhāva*, it is called *gaurava-prīta-rasa*.

## ¶ Vibhāva

### Viṣayālambana of gaurava-prīta-rasa

The *viṣayālambana* of *gaurava-prīta-rasa* is Śrī Kṛṣṇa who is endowed with the qualities of being the supreme *guru*, protector and maintainer, and who possesses great fame, intelligence and strength.

### Āśrayālambana of gaurava-prīta-rasa

The *āśrayālambana* of *gaurava-prīta-rasa* are the *lālyā-bhaktas*, those who are reared, nourished or cared for by Kṛṣṇa. Those who cherish the conception of being juniors and those who consider themselves His sons are both known as *lālyā-bhaktas*. Sāraṇa, Gada and Subhadra are principal among those who consider themselves juniors. Pradyumna, Cāruḍeṣṇa, Sāmba and other princes of the Yadu dynasty consider themselves His sons. Śrī Pradyumna, the son of Rukmini, is the chief among the *lālyā-bhaktas*.

The devotees of both kinds, namely *sambhrama-prīta-bhaktas* and *gaurava-prīta-bhaktas*, always serve Kṛṣṇa with a reverential, or respectful, attitude. In the servants in Dvārakā, *aiśvaryā-jñāna*, or knowledge of the Lord's majesty, is predominant. In the *lālyā-bhaktas*, *sambandha-jñāna*, or knowledge of one's relationship with Kṛṣṇa, is predominant. The *vrajānugas* never consider Śrī Kṛṣṇa to be Parameśvara, or the Supreme Controller. They are devoid of *aiśvaryā-jñāna*. They consider Kṛṣṇa to be the son of the king of the cowherds (Goparāja-nandana). Nonetheless, they

are aware of Śrī Kṛṣṇa's opulence and power by His victory over Indra. They do not, however, consider this power to be due to His being Parameśvara; rather they consider it to be simply some extraordinary ability.

### **Uddīpana**

Śrī Kṛṣṇa's parental affection, mild smiling and glances are the *uddīpanas* of *gaurava-prīta-rasa*.

### **¶ Anubhāva**

To sit on a lower seat in Kṛṣṇa's presence, to follow the directions of the *guru* and elders, to accept responsibilities given by Kṛṣṇa and to give up self-willed behaviour, are the *anubhāvas* of *gaurava-prīta-rasa*. There are other *anubhāvas* that the *lālyabhaktas* share in common with other *dāsyabhabitās*. These include offering *pranāma*, frequently remaining silent, shyness, modesty, following the orders of Kṛṣṇa even to the extent that one gives up one's life, keeping one's head lowered, steadiness, refraining from laughing or coughing in Kṛṣṇa's presence, and desisting from talks of Kṛṣṇa's confidential pastimes.

### **¶ Sāttvika-bhāva**

All eight *sāttvika-bhāvas* described previously are found in *gaurava-prīta-rasa*.

### **¶ Vyabhicāri-bhāva**

All the *vyabhicāri-bhāvas* that were described earlier in regard to *sambhrama-prīta-rasa* also apply here.

### **¶ Sthāyibhāva**

In *Bhakti-rasāmṛta-sindhu* (3.2.166–7), the *sthāyibhāva* of *gaurava-prīta-rasa* has been described:

*deha-sambandhitāmānād  
gurudhīr atra gauravam  
tan-mayī lālake prītir  
gaurava-prītir ucyate*

sthāyibhāvo 'tra sā caisām  
 āmūlāt svayam ucchritā  
 kām cid viśeṣam āpannā  
 premeti sneha ity api  
 rāga ity ucyate cātra  
 gaurava-prīti eva sā

The veneration that arises for an elder, due to bodily relationship is called *gaurava*. In *gaurava*, one has the conception of belonging to someone and thinks, “He is my parent, elder or maintainer.” *Prīti*, or affection, for Kṛṣṇa that is characterized by this type of veneration is called *gaurava-prīti*. This *gaurava-prīti*, manifesting itself in the heart of the devotee and then pervading his heart, is the *sthāyibhāva* of *gaurava-prīta-rasa*. When *gaurava-prīti* is augmented and attains a particular state, it is called *prema*. When *prema* is further augmented, it attains the state of *sneha*, and when *sneha* is enhanced it attains the state of *rāga*.

The conditions known as *ayoga* and *yoga* and their various subdivisions described previously are also found in *gaurava-prīta-rasa*, *sakhya-rasa* and *vātsalya-rasa*.



# Text 20

## Sakhya-rasa

atha sakhya-rase vidagdho buddhimān suveśah̄ sukhītyādi-gunaḥ śrī-kṛṣṇo viṣayālambanah̄ | āśrayālambanah̄ sakhāyaś catur-vidhāḥ | suhṛdaḥ sakhāyah̄ priya-sakhāyah̄ priyanarma-sakhāyaś ca | ye kṛṣṇasya vayasādhikāś te suhṛdaḥ kiñcid vātsalyavantah̄ | te subhadra-maṇḍalibhadra-balabhadrādayah̄ | ye kiñcid vayasā nyūnāś te kiñcid dāsyā-miśrāḥ sakhāyah̄ | te viśāla-vṛṣabha-devaprasthādayah̄ | ye vayasā tulyāś te priya-sakhāyah̄ śrīdāma-sudāma-vasudāmādayah̄ | ye tu preyasī rahasya-sahāyāḥ śrīṅgāra bhāva-spṛhāś te priyanarma-sakhāyah̄ subala-madhumāngalārjunādayah̄ | śrī-kṛṣṇasya kaumāra-paugāṇḍa-kaiśorān vayāṁsi śrīṅga-veṇu-dala-vādyādayaś ca uddīpana-vibhāvāḥ | tatra pramāṇam – “kaumāram pañcamābdāntam paugāṇḍam daśamāvadhi | kaiśoram āpañca-daśam̄ yauvanam tu tataḥ param |” aṣṭa-māsādhika-daśa-varṣa-paryantam śrī-kṛṣṇasya vraje prakaṭa-vihāraḥ | ataeva śrī-kṛṣṇasyālpa-kālata eva vayo-vṛddhyā māsa-catuṣṭayādhika-vatsara-traya-paryantam kaumāram | tataḥ param aṣṭa-māsādhika-ṣaḍ-varṣa-paryantam paugāṇḍam | tataḥ param aṣṭa-māsādhika-daśa-varṣa-paryantam kaiśoram | tataḥ param api sarva-kālam vāpya kaiśoram eva | daśa-varṣam̄ śeṣa-kaiśoram | tatraiva sadā sthitih | evam saptame varṣe vaiśākhe māsi kaiśorārambhaḥ | ataeva prasiddhaḥ paugāṇḍa-madhye preyasībhiḥ saha vihāraḥ | tāsām api tathābhūtatvād iti prasāṅgāt likhitam | sakhye bāhu-yuddha-khelā eka-śayyā-śayanādayo 'nubhāvāḥ | aśru-pulakādayah̄ sarve eva sāttvikāḥ | harṣa-garvādayah̄ sañcariṇāḥ sāmya-dṛṣṭyā nihsambhramatāmayah̄ viśvāsa-višeśah̄ sakhya-ratiḥ sthāyī bhāvāḥ | atha praṇayaḥ premā sneho rāgaḥ sakhyaena saha pañca-vidhaḥ syāt | anyatra arjuna-bhīmasena śrīdāma-viprādyāḥ sakhāyah̄ | tatrāpi viyoge daśa daśāḥ pūrvavat jñātavyāḥ | iti sakhya-rasah̄ || 20 ||

## Śrī Bindu-vikāśinī-vṛtti

In *Bhakti-rasāmṛta-sindhu* (3.3.1), *sakhya-rasa* is described as follows:

sthāyī bhāvo vibhāvādyaiḥ  
sakhyam ātmocitair iha  
nītaś citte satāṁ puṣṭīm  
rasah preyān udīryyate

When *sakhya-rati-sthāyibhāva* is nourished within the heart of devotees by combining with the appropriate *vibhāvas*, *anubhāvas*, *sāttvika-bhāvas* and *vyabhicāri-bhāvas*, it is called *preyo-bhakti-rasa*, or *sakhya-bhakti-rasa*.

### ॥ Vibhāva

#### Viṣayālambana

As described earlier in regard to *dāsyā-bhakti-rasa*, Śrī Kṛṣṇa is the *viṣayālambana*, sometimes in a two-handed form and sometimes in a four-handed form. The qualities He displays as the *viṣayālambana* of *preyo-bhakti-rasa* are described as follows: He is beautifully dressed (*suveśa*); He possesses all divine characteristics in the features and markings of His body (*sarva-sat-lakṣaṇānvita*); He is extremely powerful (*baliṣha*); He is adept in many different languages (*vividhādbhuta-bhāṣānvita*); His speech is very pleasing to the ears and filled with sweetness and *rasa* (*vāvadūka*); He is learned in all branches of knowledge and expert in adopting appropriate behaviour (*supaṇḍita*); He is sagacious and His intelligence is very subtle (*buddhimān*); He is quick-witted and thus able to invent newer and newer meanings on the spur of the moment (*vipula-pratibhānvita*); He is expert, being able to quickly accomplish very difficult tasks (*dakṣa*); He is merciful and thus unable to tolerate the distress of others (*karuṇa*); He is the best of heroes (*vīra-śekhara*); He is expert in the sixty-four arts and in amorous sportive pastimes (*vidagdha-rasika*); He forgives the offences of others (*kṣamāśila*); He is the object of everyone's affection (*raktaloka*); He possesses

great opulence (*samṛddhimān*); He always enjoys happiness and is never touched by even a trace of distress (*sukhi*); and He is superior to all (*varīyān*).

### Āśrayālambana

The friends (*sakhās*) of Śrī Kṛṣṇa, who have a strong sense of possessiveness (*mamatā*) toward Him, who are possessed of deep faith, who are firmly fixed on Him, who benefit others by their behaviour, and who are deeply absorbed in serving Kṛṣṇa in the mood of a friend, are the āśrayālambana. They have been further described in *Bhakti-rasāmṛta-sindhu* (3.3.8) as follows:

*rūpa-veṣa-guṇādyais tu  
samāḥ samyag ayantritāḥ  
viśrambha-sambhṛtātmāno  
vayasyāḥ tasya kīrttitāḥ*

Those who are identical to Śrī Kṛṣṇa in terms of form, qualities and dress, who are completely devoid of the constraints that are found in the servants and who are possessed of deep faith in Kṛṣṇa that is imbued with intimacy, are known as *vayasyas* (friends).

The *vayasyas* of Kṛṣṇa are of two types: *pura-sambandhi* (those residing in the city) and *vraja-sambandhi* (those residing in Vraja). The *sakhās* residing in the city include Arjuna, Bhīmasena, Draupadī, Śridāmā Brāhmaṇa (Sudāmā Vipra) and others. Of these, Arjuna is considered to be the best. The *vraja-vayasyas* are described in *Bhakti-rasāmṛta-sindhu* (3.3.16):

*kṣaṇādarśanato dīnāḥ  
sadā saha-vihāriṇāḥ  
tad-eka-jīvitāḥ proktā  
vayasyā vrajavāsināḥ  
ataḥ sarva-vayasyeṣu  
pradhānatvāṁ bhajanty amī*

Those who become perturbed when Kṛṣṇa leaves their sight for even a moment, who always play with Him, and who hold Him

as dear as life, are the *vraja-vayasyas*. For these reasons, they are foremost among all the friends of Kṛṣṇa.

The *vayasyas* of Kṛṣṇa in Gokula are of four types: (1) *suhṛt-sakhā*, (2) *sakhā*, (3) *priya-sakhā* and (4) *priyanarma-sakhā*.

### (1) *Suhṛt-sakhā*

Those whose *sakhya* is mixed with a scent of *vātsalya*, who are slightly older than Kṛṣṇa, who bear a staff and other weapons and who always protect Kṛṣṇa from the demons are called *suhṛt-sakhās*. These include Subhadra, Maṇḍalibhadra, Bhadravardhana, Gobhaṭa, Yakṣa, Indrabhaṭa, Bhadrāṅga, Viśabhadra, Mahāgūṇa, Vijaya and Balabhadra. Of these, Maṇḍalibhadra and Balabhadra are the best.

### (2) *Sakhā*

Those who are slightly younger than Śrī Kṛṣṇa, whose *sakhya* is mixed with a scent of *dāsyā* and who are exclusively attached to the happiness of rendering service to Kṛṣṇa are called *sakhās*. These include Viśāla, Viśabha, Ojasvī, Devaprastha, Varūthapa, Maranda, Kusumāpiḍa, Maṇibandha and Karandhamā. Of these, Devaprastha is the best.

### (3) *Priya-sakhā*

Those who are the same age as Kṛṣṇa and who take exclusive shelter of *sakhya-bhāva* are called *priya-sakhās*. These include Śrīdāmā, Sudāmā, Dāmā, Vasudāmā, Kiṅkiṇī, Stoka-kṛṣṇa, Amśu, Bhadrasena, Vilāsī, Puṇḍarīka, Viṭaṅka and Kalaviṅka. They always give pleasure to Kṛṣṇa by various types of games and by wrestling, stick-fighting and other types of sports. Of these, Śrīdāmā is the best.

In his commentary to *Bhakti-rasāmṛta-sindhu* (3.3.36–38), Śrīla Jīva Gosvāmī has said that although the friends known as Dāmā, Sudāmā, Vasudāmā and Kiṅkiṇī are known as *priya-sakhās*, they may also be counted as *priyanarma-sakhās* because they personify Kṛṣṇa's heart and pervade His entire being. In order to establish this, he quotes the following verse from the *Gautamīya-tantra*:

*dāma-vasudāma-sudāma-kiṅkiṇīn  
 pūjayed gandha-puṣpakaiḥ  
 antahkarāṇa-rūpāḥ te  
 kṛṣṇasya parikirtitāḥ  
 ātmābhedenā te pūjyā  
 yathā kṛṣṇas tathaiva te*

The purport of this statement is that because Dāmā, Vasudāmā, Sudāmā and Kiṅkiṇī personify Kṛṣṇa's heart, they are described to be as worshipable as Kṛṣṇa Himself. Therefore, in the ceremony known as *āvaraṇa-pūjā*, a particular method of worship described in *Hari-bhakti-vilāsa* (7.360–376) and referred to in the above verse from the *Gautamīya-tantra*, these four personalities are offered the first worship with scented flowers and sandalwood.

#### (4) Priyanarma-sakhā

The *priyanarma-sakhās* are superior in every way to the three other types of *sakhās*. They are engaged in extremely confidential services and are possessed of a very special *bhāva* (*sakhī-bhāva*). In other words, they perform confidential services for the *preyāsīs* (lovers) of Śrī Kṛṣṇa, they assist Kṛṣṇa in meeting with the *preyāsīs*, and they desire to give pleasure to them. These include Subala, Arjuna, Gandharva, Vasanta, Ujjvala and Madhumaṅgala. Of these, Subala and Ujjvala are the best.

The above four types of *sakhā* are of three kinds: *nitya-siddha*, *suracara* (those who were previously demigods and who attained to the position of Kṛṣṇa's friends through the performance of *sādhana*) and *sādhana-siddha*. Although the *suracaras* also attained perfection through *sādhana*, they are classified separately in order to distinguish them from the general *sādhana-siddhas*.

#### **Uddīpana**

Kṛṣṇa's age and beauty, His horn, flutes, conch and other musical instruments made out of leaves, His joking behaviour and heroism, His beloved associates and His imitation of the behaviour of kings, demigods and incarnations of the Lord, are the *uddīpanas* of *sakhya-bhakti-rasa*.

## Vayasa

Of the various *uddīpanas* mentioned above, Kṛṣṇa's age, or *vayasa*, will now be described. Kṛṣṇa's age is of three types: *kaumāra* (childhood), *paugṛanda* (boyhood) and *kaiśora* (early youth). Generally, *kaumāra* is up to the age of five, *paugṛanda* is up to the age of ten, and *kaiśora* is up to the age of fifteen years. After that comes *yauvana* (mature youth). However, it is well known that Śrī Kṛṣṇa enacted His pastimes in Vraja up to the age of ten years and eight months. Therefore, in regard to Śrī Kṛṣṇa, maturity takes place even at a very young age.

For Him, *kaumāra* is up to three years and four months, *paugṛanda* is up to six years and eight months and *kaiśora* is up to ten years and eight months. Thereafter, Kṛṣṇa always remains a *kaiśora*. In Vraja, Kṛṣṇa enters the final stage of early youth (*śesā-kaiśora*) at the age of ten, and thereafter, He always remains in that condition. Kṛṣṇa's *kaiśora* begins in the month of Vaiśākha (April–May, the second month of the Indian calendar) of His seventh year. Therefore, His pastimes with the *gopīs* are celebrated even in the stage of *paugṛanda*. The conditions of *kaumāra*, *paugṛanda* and *kaiśora* in the *gopīs* follow the exact same pattern. Kṛṣṇa's various ages have been discussed here in reference to the topic of *uddīpana-vibhāva*.

## ¶ Anubhāva

### Sādhāraṇa-anubhāva

The *sādhāraṇa*, or common, *anubhāvas* of *sakhya-rasa* are wrestling; playing with a ball; gambling; riding on each others' shoulders; pleasing Kṛṣṇa by stick-fighting; laying down or sitting with Kṛṣṇa on a bed, sitting place or swing; joking in a most striking and charming manner; engaging in water sports and, upon meeting with Kṛṣṇa, dancing, singing and the other symptoms previously described. These are known as *sādhāraṇa-anubhāvas* because they are common to all four kinds of friends. The *anubhāvas* that are unique to each division of friends will now be described.

### **Asādhāraṇa-anubhāva of the suhṛt-sakhās**

To give instructions on what is to be done and what is not to be done, to engage Kṛṣṇa in activities beneficial to Him, and to take the lead in almost all activities are the *anubhāvas* unique to the *suhṛt-sakhās*.

### **Asādhāraṇa-anubhāva of the sakhās**

To place *tāmbūla* in Kṛṣṇa's mouth, to draw *tilaka* marks on Him, to anoint Him with sandalwood and to draw pictures on His face are the *anubhāvas* that are unique to the *sakhās*.

### **Asādhāraṇa-anubhāva of the priya-sakhās**

To defeat Kṛṣṇa in battle, to pull Kṛṣṇa by His clothes, to steal flowers from His hands, to have oneself dressed and decorated by Him, and to engage in hand-to-hand battle with Him are the *anubhāvas* unique to the *priya-sakhās*.

### **Asādhāraṇa-anubhāva of the priyanarma-sakhās**

The *priyanarma-sakhās* deliver messages to the *vraja-kiśorīs*. They approve of the *vraja-kiśorīs*' love for Kṛṣṇa. When the *vraja-kiśorīs* quarrel with Kṛṣṇa, the *priyanarma-sakhās* take Kṛṣṇa's side, but when the *kiśorīs* are absent, they expertly support the side of the *yūtheśvarī* they have taken shelter of. They also whisper secret messages in Kṛṣṇa's ear. These are the *anubhāvas* unique to the *priyanarma-sakhās*.

### **¤ Sāttvika-bhāva**

All eight *sāttvika-bhāvas* such as tears, trembling and horripilation, are present in *sakhya-rasa*.

### **¤ Vyabhicāri-bhāva**

In *sakhya-rasa*, all *vyabhicāri-bhāvas* are found except fierceness, fear and laziness. In separation from Kṛṣṇa, all *vyabhicāri-bhāvas* are found, except intoxication, jubilation, pride, sleep and fortitude. In meeting, all are found, except for death, fatigue, disease, hysterical convulsions and wretchedness.

## ¶ Sthāyibhāva

“We are equals.” When one’s *rati* for Kṛṣṇa is possessed of this attitude and is therefore devoid of the constraints arising from reverence, and when it is possessed of very deep faith imbued with intimacy (*viśrambha*), it is called *sakhya-rati*. This *sakhya-rati* is the *sthāyibhāva* of *sakhya-rasa*. When *sakhya-rati* is augmented, it attains to the stages of *praṇaya*, *prema*, *sneha* and *rāga*. Thus, including *sakhya-rati*, there are five stages in total. *Prema*, *sneha* and *rāga* have been defined already, under the heading of *dāsy-a-rasa*. *Praṇaya* will now be defined.

### **Praṇaya**

*Bhakti-rasāmṛta-sindhu* (3.3.108) defines *praṇaya* as follows:

*prāptāyām sambhramādīnām  
yogyatāyām api sphuṭam  
tad gandhenāpy asaṁsprstā  
ratih praṇaya ucyate*

When there is a distinct presence of elements that would [normally] invoke a reverential attitude and yet one’s *rati* is not even slightly influenced by such feelings, it is known as *praṇaya*.

The conditions known as *ayoga* and *yoga*, as well as the ten conditions of *viyoga* described previously in regard to *dāsy-a-rasa*,<sup>11</sup> are also found in *sakhya-rasa*.

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11 Refer to page 229.

# Text 21

## Vātsalya-rasa

atha vātsalya-rase komalāṅgo vinayī sarva-lakṣaṇa-yukta ityādi-  
guṇah śrī-kṛṣṇo viṣayālambanah | śrī-kṛṣṇe anugrāhya-bhāva-vantah  
pitrādayo gurujanā atra vraje vrajeśvarī-vrajarāja-rohinyupananda-  
tat-patny-ādayah | anyatra devakī-kuntī vasudevādayaś ca  
āśrayālambanah | smita-jalpita-bālyā-ceṣṭādaya uddīpana-vibhāvāḥ |  
mastakāghrānāśīrvāda-lālana-pālanādayo 'nubhāvāḥ | sāttvikāḥ  
stambha-svedādayah sarva eva stana-sravaṇam iti nava-saṅkhyāḥ |  
harṣa-saṅkādā vyabhicāriṇah | vātsalya-ratiḥ sthāyī bhāvāḥ | prema-  
sneha-rāgāś cātra bhavanti | atrāpi viyoge pūrvavat daśa daśāḥ | iti  
vātsalya-rasah || 21 ||

### Śrī Bindu-vikāśinī-vṛtti

In *Bhakti-rasāmṛta-sindhu* (3.4.1), *vātsalya-rasa* is described as follows:

vibhāvadyais tu vātsalyam  
sthāyī puṣṭim upāgataḥ  
eṣa vatsalatā-mātrah  
prokto bhakti-raso budhaiḥ

When *vātsalya-rati-sthāyibhāva* is nourished by its corresponding elements of *vibhāva* and so on, it is called *vātsalya-bhakti-rasa* by the learned.

### ॥ Vibhāva

#### Viṣayālambana

Śrī Kṛṣṇa is the *viṣayālambana* of *vātsalya-bhakti-rasa*. He is endowed with the following qualities: His limbs are very soft

(*komalāṅga*), they are of a darkish complexion (*śyāmāṅga*), His beauty gives great happiness to the eyes (*rucira*), He possesses all divine characteristics in the features and markings of His body (*sarva-sal-lakṣaṇānvita*), He is mild (*mṛdu*), His speech is very pleasing even when addressing offenders (*priya-vāk*), He is simple (*sarala*), He is shy when praised by others (*hrīmān*), He is devoid of pride (*vinayī*), He offers respect to His teachers, *brāhmaṇas* and elders (*mānya-mānakṛt*) and He is charitable (*dātā*).

### Āśrayālambana

Kṛṣṇa's mother, father and other elders, who have a strong sense of *mamatā*, or possessiveness, for Him, who give instructions to Him and nurture Him, and who desire to bestow their favour upon Him (regarding Śrī Kṛṣṇa as the object of their mercy) are the *āśrayālambana* of *vātsalya-rasa*. In Vraja, these include Vrajarāja Śrī Nanda Mahārāja, Vrajeśvarī Śrī Yaśodā, Rohinī-maiyā, Upānanda and his wife Tuṇī, the other elder and younger brothers of Nanda Bābā and their wives, and the *gopīs* whose sons were stolen by Brahmā. In Mathurā or Dvārakā, Kṛṣṇa's elders in parental affection include Vasudeva, Devakī and her co-wives, Kuntī, Sāndīpani Muni and others. Of all these, Śrī Yaśodā is the best.

### Uddīpana

Kṛṣṇa's age (*kaumāra*, *pauganḍa* and *kaiśora*), beauty, dress, childhood restlessness, sweet words, mild smiling and childhood pastimes are the *uddīpanas* of *vātsalya-rasa*.

### ¶ Anubhāva

Smelling Kṛṣṇa's head, cleansing His limbs with one's hands, offering blessings, giving orders, looking after Kṛṣṇa in various ways (such as bathing Him), offering protection, giving beneficial instructions and other such activities are the *anubhāvas* of *vātsalya-rasa*.

### ¶ Sāttvika-bhāva

In addition to the eight usual *sāttvika-bhāvas*, there is one more item, which is unique to *vātsalya-rasa*: milk flowing

from the breasts. Thus, in all, there are nine *sāttvika-bhāvas* in this *rasa*.

### ¤ Vyabhicāri-bhāva

The twenty-four *vyabhicāri-bhāvas* that were listed for *dāsyarasa* are also found in *vātsalya-rasa*. In addition, *apasmṛti*, or bewilderment of the heart, is also found in this *rasa*.

### ¤ Sthāyibhāva

*Vātsalya-rati* is characterized by feelings of *anukampa*, a desire to favour and support a person who is worthy of and in need of support. It is also devoid of reverence. This *vātsalya-rati* is the *sthāyibhāva* of this *rasa*. When *vātsalya-rati* increases, it successively attains the stages of *prema*, *sneha* and *rāga*.

The conditions known as *ayoga* and *yoga*, as well as the ten conditions of *viyoga* described previously in regard to *dāsyarasa*,<sup>12</sup> are also found in *vātsalya-rasa*.

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12 Refer to page 229.



## Text 22

### Mādhurya-rasa

atha madhura-rase rūpa-mādhurya-līlā-mādhurya-prema-mādhurya-sindhuḥ śrī-kṛṣṇo viśayālambanah | preyasī-gaṇah āśrayālambanah | muralī-rava-vasanta-kokila-nāda-nava-megha-mayūra-kaṇṭhādi-darśanādyāḥ uddīpana-vibhāvāḥ | kaṭākṣa-hāsyādayo 'nubhāvāḥ | sarva eva sāttvikāḥ suddīpta-paryantāḥ | nirvedādyāḥ sarve ālasyaugrya-rahitāḥ sañcāriṇāḥ | priyatā-ratiḥ sthāyī bhāvāḥ | prema-sneha-rāgādyāḥ śrīlojjvala-nīlamany uktāḥ sarva eva bhavanti | iti madhura-rasāḥ | evam pañca mukhya-rasāḥ samāptāḥ || 22 ||

### Srī Bindu-vikāśinī-vṛtti

*Bhakti-rasāmṛta-sindhu* (3.5.1) describes *mādhurya-bhakti-rasa* as follows:

ātmocitair vibhāvādyaiḥ  
puṣṭīm nītā satām hṛdi  
madhurākhyo bhaved bhakti-  
raso 'sau madhurā ratih

When *madhura-rati* is nourished in the hearts of pure devotees by combination with its corresponding elements of *vibhāva* and so on, it is called *mādhurya-bhakti-rasa*.

### ᳚ Vibhāva

#### Viśayālambana

Śrī Kṛṣṇa, the *viśayālambana* of *mādhurya-rasa*, is an ocean of the following qualities: *rūpa-mādhurya* (He has a uniquely sweet form), *venu-mādhurya* (He has a uniquely sweet flute), *līlā-*

*mādhurya* (He has uniquely sweet pastimes) and *prema-mādhurya* (He has uniquely sweet, loving relationships with His devotees).

### Āśrayālambana

The *vraja-gopīs* are the *āśrayālambana* of this *rasa*. Of all of them Śrīmatī Rādhikā is the best.

### Uddīpana

The sound of Kṛṣṇa's flute (*muralī*), the spring season (*vasanta*), the call of the cuckoo, the sight of a peacock's neck and so forth are the *uddīpanas* of this *rasa*.

### ♪ Anubhāva

Sidelong glances, mild smiling and laughter are the *anubhāvas* of *mādhurya-rasa*.

### ♪ Sāttvika-bhāva

All eight *sāttvika-bhāvas*, such as becoming stunned, are present in *mādhurya-rasa*. They manifest up to the intensity known as *sūddipta* (found only in the condition of *mahābhāva*, when all eight *sāttvika-bhāvas* manifest simultaneously and to the utmost limit of radiance).

### ♪ Vyabhicāri-bhāva

All *vyabhicāri-bhāvas* are present in *mādhurya-rasa*, with the exception of *ālasya* (laziness) and *ugratā* (fierceness).

### ♪ Sthāyibhāva

The *rati* found in the deer-eyed *ramāṇīs* and which is the original cause of the eight types of *sambhoga*, such as remembering, and seeing, exchanged between the *gopīs* and Kṛṣṇa, is known as *madhura-rati*. This *madhura-rati* is the *sthāyibhāva* of *mādhurya-rasa*. All further developments mentioned in the book *Śrī Ujjvala-nīlamāṇī*, such as *prema*, *sneha*, *māna*, *pranaya*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*, *modana* and *mādana*, are found in this *rasa*.

## Meeting and separation

In *mādhurya-rasa*, meeting and separation are defined differently than in *dāsyā*, *sakhya* and *vātsalya*. *Mādhurya-rasa* is of two kinds: (1) *vipralambha* (separation) and (2) *sambhoga* (meeting).

### (1) *Vipralambha*

Learned scholars have described *vipralambha* to be of many varieties, chief of which are *pūrva-rāga*, *māna* and *pravāsa*.

*Pūrva-rāga*: The *bhāva*, or mutual feeling, of attachment that exists between the lover and beloved prior to their meeting is called *pūrva-rāga*. The *pūrva-rāga* experienced by the *gopīs* (*kāntā*) is itself *bhakti-rasa*, whereas the *pūrva-rāga* experienced by Śrī Kṛṣṇa (*kānta*) is an *uddīpana* for *bhakti-rasa*.

*Māna*: In *mādhurya-bhakti-rasa*, *māna* (jealous anger) is famous.

*Pravāsa*: Separation due to living in a distant place is called *pravāsa*.

### (2) *Sambhoga*

When the lover and beloved meet, the enjoyment they experience is called *sambhoga*.

This completes the summary description of the five principal *rasas*.

### Additional Comment

The *rasa* described in *Śrīmad-Bhāgavatam* and in the literature of the *Gosvāmīs* is completely pure, non-materialistic (*aprākṛta*) and transcendental (*cimmayā*). It is entirely beyond the reach of the mental speculative powers of the conditioned soul and is difficult to attain. The conditioned soul is compelled either to think about gross matter or to conceive of that which is non-material as being devoid of all attributes (*nirviśeṣa-bhāva*). When, due to great fortune, a person is blessed by the mercy of Bhagavān or His devotees, he adopts the appropriate method of performing *sādhana* and *bhajana*,

his *anarthas* are dispelled and his heart becomes situated in pure consciousness. Then the *nitya-siddha-bhāva* of the Lord's eternal associates manifests in the form of *śuddha-sattva*. His *rati*, which is of a general nature, is gradually transformed into the *sthāyibhāva*, and when it then combines with *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicāri-bhāva*, the *jīva* tastes *śuddha-bhakti-rasa*. While analyzing *rasa-tattva* in *Bhakti-rasāmṛta-sindhu*, Śrī Rūpa Gosvāmī has defined the word *rasa* in the following manner (2.5.132):

*vyatītya bhāvanā-vartma  
 yaś camatkāra-bhāra-bhūḥ  
 hṛdi sattvojjvale bādham  
 svadate sa raso mataḥ*

That which is extraordinary in taste and is experienced only in a heart illuminated by *śuddha-sattva*, or by the appearance of the *sthāyibhāva*, is called *rasa*. The experience of *rasa* is far more intense than that of *rati*, and for this reason, when *rasa* is experienced, it bypasses the individual perception of *vibhāva*, *vyabhicāri-bhāva* and so on.

In order to further clarify the difference between *rasa* and *bhāva*, he further states (2.5.133):

*bhāvanāyāḥ pade yaś tu  
 budhenānanya-buddhinā  
 bhāvyate gāḍha-saṁskāraś  
 citte bhāvāḥ sa kathyate*

That which is contemplated by means of profound impressions (*saṁskāras*) by enlightened devotees whose intelligence is fully resolute and whose hearts are fit for the perception of *vibhāva*, *vyabhicāri-bhāva* and so on, is called *bhāva*.

In his commentary on these two verses, Śrīla Viśvanātha Cakravartī Ṭhākura has explained that first, with the assistance of *vibhāva* (*ālambana* and *uddīpana*), *bhāva* is directly awakened and then the *svarūpa* of *bhāva* appears. Thereafter, by combining with *vibhāva* and the other elements, *rasa* is directly perceived. This is the order of the progression. The purport is that when *rasa* is being experienced, the individual elements of *vibhāva* and so on are not tasted independently. But when *rati* is being experienced, *vibhāva* and the other elements are tasted independently. This is so because the experience of *rati* is not as intense as the experience of *rasa*. This is the difference between *rati* and *rasa*.



# Text 23

## Mixture of Bhāvas

atha bhāva-miśraṇam | śrī-baladevādīnāṁ sakhyāṁ vātsalyāṁ dāsyāṁ ca | mukharā-prabhṛtīnāṁ vātsalyāṁ sakhyāṁ ca | yudhiṣṭhirasya vātsalyāṁ sakhyāṁ ca | bhīmasya sakhyāṁ vātsalyāṁ ca | arjunasya sakhyāṁ dāsyāṁ ca | nakula-sahadevayor dāsyāṁ sakhyāṁ ca | uddhavasya dāsyāṁ sakhyāṁ ca | akrūrograsenādīnāṁ dāsyāṁ vātsalyāṁ ca | aniruddhādīnāṁ dāsyāṁ sakhyāṁ ca || 23 ||

### Śrī Bindu-vikāśinī-vṛtti

In some devotees, there is a mixture of the three *rasas* of *dāsyā*, *sakhyā* and *vātsalyā*. In those devotees, one of these *rasas* will be dominant and the others will be subordinate. The *sakhyā-rasa* of Śrī Baladeva is mixed with *vātsalyā* and *dāsyā*. The *vātsalyā-rasa* of Mukharā and other elderly *gopīs* is mixed with *sakhyā*. The *vātsalyā-rasa* of Yudhiṣṭhira is mixed with *dāsyā* and *sakhyā*. The *sakhyā-rasa* of Bhīmasena is mixed with *vātsalyā*. The *sakhyā-rasa* of Arjuna is mixed with *dāsyā*. The *dāsyā-rasa* of Nakula and Sahadeva is mixed with *sakhyā*. The *dāsyā* of Śrī Uddhava, Rudra and Garuda is mixed with *sakhyā*. The *dāsyā* of Akrūra and Ugrasena is mixed with *vātsalyā*. The *dāsyā* of Aniruddha is mixed with *sakhyā*.



## Text 24

### Overview of Gauṇa-rasa

atha hāsyādbhuta-vīra-karuṇa-raudra-bhayānaka-bibhatsāḥ sapta-gauṇa-bhakti-rasāḥ paca-vidha-bhakteṣv evodayante | ataeva pañca-vidha-bhaktā āśrayālambanāḥ | hāsyādīnāṁ ṣannāṁ rasānāṁ śrī-kṛṣṇaś ca śrī-kṛṣṇa-bhaktāś ca tat sambandhinaś ca viṣayālambanāḥ | bibhatsasya tu ghṛṇāspadāmedhya-māṁsa ṣonitādayo viṣayāḥ | raudra-bhayānakayoh śrī-kṛṣṇa-śatravo ’pi viṣayāḥ | gaṇḍa-vikāśa-netra-visphärādayo yathā sambhavam anubhāvāḥ | sāttvikā api yathā-sambhavam dvitrāḥ | harṣā-maryādyā vyabhicāriṇāḥ | hāso vismaya utsāhāḥ krodha-śokau bhayaṁ tathā-jugupsā cety asau bhāva-višeṣaḥ saptadhoditaḥ | hāsyādīnāṁ amī krameṇa sthāyibhāvāḥ | kiṁ ca vīra-rase yuddha-dāna-dayā-dharmeṣu utsāha-vaśat yuddha-vīraḥ, dāna-vīraḥ, dayā-vīraḥ, dharma-vīra iti caturddhā vīra-rasāḥ | iti sapta gauṇa-rasāḥ. evaṁ milityvā dvādaśa rasā bhavanti || 24 ||

### Śrī Bindu-vikāśinī-vṛtti

*Hāsyā* (laughter), *adbhuta* (astonishment), *vīra* (heroism), *karuṇa* (compassion), *raudra* (anger), *bhayānaka* (fear) and *bibhatsa* (disgust) – these seven are known as *gauṇa-bhakti-rasa*. These *gauṇa-rasas* are seen to arise in the five types of devotees previously mentioned. Therefore, the five types of devotees are the *āśrayālambana* of these secondary *rasas*. Śrī Kṛṣṇa, His devotees and persons related to His devotees are the *viṣayālambana* of six of these *rasas*, beginning from *hāsyā* (and excluding *bibhatsa*). Detestable objects, impure meat, blood and so on are the *viṣaya* of *bibhatsa-rasa*. The enemies of Śrī Kṛṣṇa may also be the *viṣaya* of *raudra-rasa* and *bhayānaka-rasa*.

Blooming cheeks, widening eyes and many other symptoms are *anubhāvas*. Two, three or more *sāttvika-bhāvas* can manifest. *Harsa* (jubilation), *krodha* (anger) and other emotions are *vyabhicāri-bhāvas*. The *sthāyibhāva* of *hāsyā* is laughter (*hāsa*), of *adbhuta* it is astonishment (*vismaya*), of *vīra* it is enthusiasm (*utsāha*), of *karuṇā* it is sorrow (*śoka*), of *raudra* it is anger (*krodha*), of *bhayānaka* it is fear (*bhaya*) and of *bībhatsa* it is disgust (*jugupsā*, or *ghrnā*).

Thus there are twelve kinds of *rasas*: five primary (*mukhya*) and seven secondary (*gauṇa*). The seven *gauṇa-rasas* will now be analyzed one after another. These seven types of *gauṇa-bhakti-rasa* are based on the seven types of *gauṇa-rati*. [As stated on page 204:] “*Rati* is defined as the essence of the combination of the *hlādinī* and *saṁvit* potencies and thus purely composed of *śuddha-sattva*. *Rati* of this type is known as *mukhya-rati*. *Mukhya-rati* is of two types: *svārthā* (self-nourishing) and *parārthā* (nourishment-giving). The term *svārthā* means that when a devotee situated in one of the five primary relationships with Kṛṣṇa experiences different emotions, those emotions will act on the *sthāyibhāva* to nourish it in the case of favourable emotions, or to cause unbearable despondency in the case of unfavourable emotions. Because this type of *rati* nourishes its own *sthāyibhāva*, it is called *svārthā*, self-nourishing.

“When *rati*, instead of nourishing its own *sthāyibhāva*, recedes into the background and nourishes one of the seven secondary emotions, it is called *parārthā*, nourishment-giving. These seven secondary emotions of laughter and so on are different from *svārtha-rati*, which is purely composed of *śuddha-sattva*. But because they are connected with *mukhya-parārtha-rati*, the word *rati* has been used for them. Only when *parārtha-rati* in one of the five primary dominant emotions recedes into the background and nourishes the seven secondary emotions do those secondary emotions attain to the status of *gauṇa-rati*.” When combined with their corresponding components of *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicāri-bhāva*, they are transformed into *gauṇa-rasa*.

## (1) Hāsyā-bhakti-rasa – laughter

When *hāsa-rati* is nourished by its corresponding elements of *vibhāva* and so on and is relished in the devotee's heart, it is transformed into *hāsyā-bhakti-rasa*.

### ¤ Vibhāva

#### Ālambana

- (1) Śrī Kṛṣṇa is the object of *parārtha-rati*, or *rati* that nourishes the secondary emotions. As such He is the *ālambana*, or support, of this *rasa*, because His activities give rise to laughter.
- (2) *Tad-anvayī* – A person whose actions are connected to Kṛṣṇa and stimulate laughter may also be the *ālambana*, or support, of *hāsyā-rasa*.

Śrī Jīva Gosvāmī says that because laughter is merely the blossoming or cheerfulness of heart, it has no *viṣayālambana*. The person toward whom *rati* is directed is the *viṣaya*, or object, of that *rati*. Although laughter may have an object when used in the sense of ridicule or derision, such application of the word *hāsa* is not acceptable here. Therefore, the word *ālambana*, as used above for both Śrī Kṛṣṇa and those persons described as *tad-anvayī*, indicates that they are the support of *hāsyā-rasa*, because their amusing speech and activities stimulate laughter in others. It is not that they are the object of other's laughter in the sense of ridicule. When that laughter is connected to Kṛṣṇa and is nourished by the devotee's *rati* for Him, it becomes *hāsyā-rati*.

The elderly and especially children are the *āśrayālambana* of *hāsyā-rasa*. Superior persons may also sometimes be the *āśraya*.

### Uddīpana

The statements, dress and behaviour of Śrī Kṛṣṇa and those who perform some activity connected to Him (*tad-anvayī*) are the stimulants for laughter.

### ¤ Anubhāva

*Anubhāvas* include the vibrating of the nose, lips and cheeks.

### ¤ Sāttvika-bhāva

Several sāttvika-bhāvas may be possible.

### ¤ Vyabhicāri-bhāva

Vyabhicāri-bhāvas include jubilation, laziness and concealment of emotions.

### ¤ Sthāyibhāva

The sthāyibhāva, or dominant emotion, is *hāsa-rati*. The cheerfulness of the heart experienced upon witnessing unusual alterations of speech, dress, activities and so on is called *hāsa*, laughter. When laughter arises from speech, dress and activities related to Kṛṣṇa and receives nourishment from any of the primary emotions (*mukhya-parārtha-rati*) which then recede into the background, it is transformed into *hāsa-rati*. *Hāsa-rati* is of six kinds:

(1) *Smita*: the teeth are not visible and the eyes and cheeks blossom.

(2) *Hasita*: the forepart of the teeth is slightly visible.

*Smita* and *hasita* are observed in superior persons (*jyeṣṭha*). This term here refers to *munis* and the elderly *sakhīs*.

(3) *Vihasita*: the teeth are visible and the sound of laughter is heard.

(4) *Avahasita*: flaring nostrils and squinting eyes.

*Vihasita* and *avahasita* are observed in intermediate persons (*madhyama*). Here, this term refers to the elderly and also to female messengers (*dūtī*).

(5) *Apahasita*: the eyes well up with tears and the shoulders shake.

(6) *Atihasita*: clapping hands and throwing hands and feet into the air.

*Apahasita* and *atihasita* are observed in those who are inferior (*kaniṣṭha*). This term here refers to children. In particular situations, however, *vihasita* and the other remaining varieties of *hāsa-rati* are exhibited, even by exalted personalities.

## (2) Adbhuta-bhakti-rasa – astonishment

When *vismaya-rati* is nourished by its corresponding elements of *vibhāva* and so on and becomes relishable in the heart of the devotee, it is known as *adbhuta-bhakti-rasa*.

### ¤ Vibhāva

#### Viṣayālambana

Kṛṣṇa, who performs extraordinary deeds, is the *viṣayālambana* of *adbhuta-rasa*.

#### Āśrayālambana

Devotees of all five *rasas* can be the *āśraya* of *adbhuta-rasa*.

#### Uddīpana

Kṛṣṇa's unique activities are stimulants for this *rasa*.

### ¤ Anubhāva

Widening of the eyes, etc.

### ¤ Sāttvika-bhāva

Becoming stunned, horripilation, etc.

### ¤ Vyabhicāri-bhāva

*Vyabhicāri-bhāvas* include excitement, jubilation, inertness and other emotions.

### ¤ Sthāyibhāva

*Vismaya-rati* arising from the perception of extraordinary deeds, forms and qualities is the *sthāyibhāva*, or dominant emotion, of *adbhuta-bhakti-rasa*. The expansion of the heart that takes place upon witnessing something extraordinary is called *vismaya*, astonishment. When astonishment arises from seeing the uncommon pastimes of Śrī Kṛṣṇa and receives nourishment from one of the primary emotions (*mukhya-parārtha-rati*), which then recedes into the background, it is transformed into *vismaya-rati*.

Kṛṣṇa's extraordinary activities may be perceived in two ways: *sākṣat* (directly) and *anumita* (inferred). *Sākṣat* is further divided into three categories: *dṛṣṭa* (seen), *śruta* (heard) and *saṅkīrtita* (recited).

### (3) Vīra-bhakti-rasa – heroism

When *utsāha-rati* combines with its corresponding elements of *vibhāva*, *anubhāva*, etc., and becomes relishable in the devotee's heart, it is called *vīra-bhakti-rasa*. *Vīra-bhakti-rasa* is of four kinds: (i) *yuddha-vīra* (heroism in fighting), (ii) *dāna-vīra* (heroism in giving charity), (iii) *dayā-vīra* (heroism in compassion) and (iv) *dharma-vīra* (heroism in religious activity). These four types of heroes are the *ālambana* of *vīra-bhakti-rasa*. *Utsāha-rati* is found in these four types of devotees as enthusiasm for fighting, enthusiasm for giving charity and so on. Each of these will now be considered separately.

#### (i) Yuddha-vīra – heroism in fighting

##### ¤ Vibhāva

##### Ālambana

A friend who is eager to fight for the pleasure of Kṛṣṇa is called *yuddha-vīra*. In this case, either Kṛṣṇa may act as the contesting warrior or another friend may do so at Kṛṣṇa's bidding, while Kṛṣṇa looks on as a spectator.

##### Uddīpana

When a challenger is present and brags, slaps his thighs as a gesture of challenge, or exhibits rivalry, heroism and the wielding of weapons, these symptoms are *uddīpanas* that stimulate another's fighting spirit.

##### ¤ Anubhāva

When the symptoms mentioned above are automatically exhibited without provocation by a challenger, they are *anubhāvas*.

Other *anubhāvas* include displaying one's valour out of pride in one's virility, roaring like a lion, speaking angry words, assuming fighting postures, being enthusiastic to fight although alone, never retreating from battle and displaying fearlessness before a frightened person.

### ❖ Sāttvika-bhāva

Tears, trembling and so on.

### ❖ Vyabhicāri-bhāva

*Vyabhicāri-bhāvas* include pride, agitation, fortitude, shame, resolve, jubilation, concealment of emotion, indignation, ardent desire, envy and remembrance.

### ❖ Sthāyibhāva

*Yuddhotsāha-rati* (enthusiasm for fighting) is the *sthāyibhāva*, or dominant emotion, of *yuddha-vīra-bhakti-rasa*. [As stated on page 208:] “A very firm attachment and urgency to carry out one's aspired-for activity of fighting, giving charity and so on, the fruit of which is praised by *sādhus*, is called *utsāha*, enthusiasm. In *utsāha* there is tremendous exertion or diligence, an absence of patience and no dependence upon time. When enthusiasm arises in relation to Kṛṣṇa and receives nourishment from *mukhyaparārtha-rati* which recedes into the background, it is transformed into *utsāha-rati*.” A very firm desire to achieve victory in fighting is known as *yuddhotsāha-rati*. It is of four types:

- (1) *Svaśaktyā āhārya* – one fights by his own power after being provoked by a challenger.
- (2) *Svaśaktyā sahaja* – one fights by his own power spontaneously (without inducement).
- (3) *Sahāyenāhārya* – one fights alongside a friend after being coaxed by that friend to accompany him in battle.
- (4) *Sahāyena sahaja* – one is spontaneously eager to fight accompanied by a friend.

In *yuddha-vīra-bhakti-rasa* only Kṛṣṇa's friends can act as contesting warriors, never Kṛṣṇa's enemies. Because they agitate the devotees, enemies can be the ālambana of *raudra-rasa*, anger [which is described on pages 267–270].

## (ii) Dāna-vīra – heroism in giving charity

*Dāna-vīra* is of two types: (a) *bahuprada* (one who gives great wealth) and (b) *upasthitā-durāpārtha-tyāgī* (one who refuses an offer of rare wealth). These will be considered separately.

### (a) Bahuprada – giver of great wealth

#### ¤ Vibhāva

#### Ālambana

A person who is spontaneously willing to give everything, including his very self, for the pleasure of Kṛṣṇa is called *bahuprada*. He is the *āśraya* of *dāna-vīra-rasa*. The person for whose benefit charity is given, Śrī Kṛṣṇa, is the *viṣaya*.

#### Uddīpana

Seeing a fit recipient for charity.

#### ¤ Anubhāva

Giving more than desired, conversing with a mild smile, steadiness, expertise, fortitude and so on are the *anubhāvas*.

#### ¤ Vyabhicāri-bhāva

The *vyabhicāri-bhāvas* include deliberation, ardent desire and jubilation.

#### ¤ Sthāyibhāva

*Dānotsāha-rati* is the *sthāyibhāva* of this *rasa*. *Utsāha* has already been defined under *yuddha-vīra*. A steady and deep enthusiasm to give charity is known as *dānotsāha*. When enthusiasm to give charity arises in relation to Kṛṣṇa and is nourished by *mukhya-parārtha-rati*, it is transformed into *dānotsāha-rati*. *Bahuprada* is of two types:

- (1) *Ābhuyudayika* (bestowing prosperity). One who is willing to offer everything to *brāhmaṇas* and others in order to invoke auspiciousness for Śrī Kṛṣṇa is called *ābhuyudayika*. An example of this is Nanda Mahārāja, who gave fabulous wealth to the *brāhmaṇas* at Kṛṣṇa's birth ceremony.
- (2) *Tat-sampradānaka* (giving everything). One who is in full knowledge of Kṛṣṇa's glories and who offers all his possessions and even his very self to Him is known as *tat-sampradānaka*. This type of charity is further divided into two types: *prīti-dāna* (to give to Kṛṣṇa as a relative) and *pūjā-dāna* (to give alms to the Lord in the form of a *brāhmaṇa*). *Prīti-dāna* was exhibited by Mahārāja Yudhiṣṭhira at the *rājasūya-yajña*. *Pūjā-dāna* was exhibited by Bali Mahārāja, who gave charity to Vāmanadeva in the form of a *brāhmaṇa*.

### **(b) Upasthita-durāpārtha-tyāgī – one who renounces a rare wealth**

#### **¤ Vibhāva**

##### **Ālambana**

One who refuses even the five types of liberation offered by the Lord is called *upasthita-durāpārtha-tyāgī*. This is a reversal of the roles exhibited by the first type of *dāna-vīra*. In other words, here the Lord is the giver of charity and the devotee is the would-be recipient.

##### **Uddīpana**

Śrī Kṛṣṇa's mercy, conversation and laughter are *uddīpanas*.

#### **¤ Anubhāva**

Steadiness in describing the superiority of the Lord and other symptoms are the *anubhāvas*.

#### **¤ Vyabhicāri-bhāva**

Fortitude is the *vyabhicāri-bhāva* most prominently seen in this *rasa*.

### ¤ Sthāyibhāva

Tyāgotsāha-rati is the *sthāyibhāva* of this *rasa*. A very strong desire to renounce even the five types of liberation is known as *tyāgotsāha-rati*.

### (iii) Dayā-vīra – heroism in compassion

#### ¤ Vibhāva

##### Ālambana

One whose heart is melting with compassion and who is even prepared to cut his body to pieces and offer himself to Śrī Kṛṣṇa, whose mercy has been concealed, is called *dayā-vīra*.

##### Uddīpana

Seeing the distress of the person toward whom compassion is displayed is the stimulus for this *rasa*.

#### ¤ Anubhāva

Being prepared to exchange one's life for the protection of a distressed person, words of consolation, and steadiness.

#### ¤ Vyabhicāri-bhāva

*Vyabhicāri-bhāvas* include zeal, resolve and jubilation.

#### ¤ Sthāyibhāva

*Dayotsāha-rati* is the *sthāyibhāva* of this *rasa*. Enthusiasm possessed of tremendous compassion is known as *dayotsāha*. When this enthusiasm to give charity is related to Kṛṣṇa and nourished by *mukhya-parārtha-rati*, it is transformed into *dayotsāha-rati*. King Mayūradhvaja is given as an example of *dayā-vīra*. The king offered his body in sacrifice to Kṛṣṇa, who came to him disguised as a *brāhmaṇa*. In this case, the king did not actually know that the *brāhmaṇa* was Kṛṣṇa. Had he known, then the quality of compassion would have receded and enthusiasm to give charity (*dāna-vīra*) would have been the dominant sentiment. This is the distinction between *dāna-vīra* and *dayā-vīra*.

## (iv) Dharma-vīra – heroism in religious activity

### ¤ Vibhāva

#### Ālambana

A sober and calm person who is always completely fixed in the performance of religious activities for the pleasure of Śrī Kṛṣṇa is called *dharma-vīra*.

#### Uddīpana

Hearing the religious scriptures and so on.

### ¤ Anubhāva

Moral conduct, theism, tolerance, control of the senses and other symptoms are *anubhāvas*.

### ¤ Vyabhicāri-bhāva

*Vyabhicāri-bhāvas* include resolve, remembrance and other symptoms.

### ¤ Sthāyibhāva

*Dharmotsāha-rati* is the *sthāyibhāva* of this *rasa*. Total absorption in religious activity is known as *dharmotsāha*. When enthusiasm for religious activity arises in connection with Śrī Kṛṣṇa and is nourished by *mukhya-parārtha-rati*, it is transformed into *dharmotsāha-rati*. Mahārāja Yudhiṣṭhira, who performed religious sacrifices in his palace daily for the pleasure of Kṛṣṇa, is stated as an example of *dharma-vīra*.

## (4) Karuṇa-bhakti-rasa – compassion

When *śoka-rati* combines with its corresponding components of *vibhāva*, *anubhāva*, etc., and becomes relishable in the devotee's heart, it is known as *karuṇa-bhakti-rasa*.

## ¤ Vibhāva

### Viṣayālambana

In *karuṇa-rasa*, the *viṣayālambana* is of three types:

- (1) Śrī Kṛṣṇa. Because He is the embodiment of uninterrupted supreme bliss, there is no possibility of any harm coming to Him. But when a devotee, out of intense love, thinks that some calamity may befall Śrī Kṛṣṇa, Kṛṣṇa becomes the object of *karuṇa-rasa* for that devotee.
- (2) Priya. The dear associates of Śrī Kṛṣṇa may be the object of *karuṇa-rasa* when they are placed in a dangerous situation. The *gopīs* who were threatened by Śaṅkacūḍa are given as an example.
- (3) Sva-priya. The relatives of a devotee who are deprived of the happiness of *bhakti* due to an absence of Vaiśnavism or other reasons may also be the object of *karuṇa-rasa*. The *munis* who attained *sāyujya-mukti* and were thus deprived of the happiness of *bhakti* became the object of *karuṇa-rasa* for Nārada Muni (a fellow *muni*). Mādrī and Pāṇḍu became the object of *karuṇa-rasa* for their son Sahadeva when he beheld the splendour of Govinda's lotus feet, for they were deprived of such an opportunity.

### Āśrayālambana

There are three corresponding types of devotees who experience the sentiment of compassion for the three types of persons described above, and such devotees are the *āśrayālambana* of this *rasa*. This sentiment generally does not arise in *śānta-bhaktas* or in *adhikṛita-* and *śaraṇāgata-dāsyabhartas*.

### Uddīpana

Kṛṣṇa's activities, qualities, form and so on are stimulants for this *rasa*.

## ¤ Anubhāva

A dry mouth, lamentation, sighing, crying out, falling on the ground, striking the ground with one's fists, beating one's chest and so on are the *anubhāvas*.

## ↳ Sāttvika-bhāva

All eight *sāttvika-bhāvas* are observed in this *rasa*.

## ↳ Vyabhicāri-bhāva

The *vyabhicāri-bhāvas* include inertness, self-disparagement, debility, wretchedness, anxiety, despondency, ardent desire, restlessness, madness, death, laziness, confusion, disease and fainting.

## ↳ Sthāyibhāva

*Soka-rati* is the *sthāyibhāva* of this *rasa*. The sorrow and grief that one experiences in the heart due to separation from one's beloved or upon perceiving that some calamity has befallen one's beloved is called *śoka*. When that sorrow arises in relation to Śrī Kṛṣṇa and is nourished by *mukhya-parārtha-rati*, it is transformed into *śoka-rati*.

If one is aware of Kṛṣṇa's opulence and power, then there is no possibility of fearing for His safety and hence no possibility of experiencing *śoka-rati*. But in the devotee who experiences *śoka-rati* for Kṛṣṇa, lacking knowledge of Kṛṣṇa's majesty is not due to ignorance but due to the overwhelming sentiment of love.

Laughter and other emotions may sometimes arise even in the absence of *rati*, but *śoka* is never possible without *rati*. This is what distinguishes *śoka-rati* from the other types of *gauṇa-rati*.

## (5) Raudra-bhakti-rasa – anger

When *krodha-rati* combines with its corresponding components of *vibhāva*, *anubhāva*, etc., and attains prominence in the devotee's heart, it is called *raudra-bhakti-rasa*.

## ↳ Vibhāva

### Viṣayālambana

The *viṣayālambana* of *raudra-rasa* is of three types: Śrī Kṛṣṇa, *hita* (a well-wisher) and *ahita* (one who is hostile). Well-wishers who become the object of anger are of three types:

- (1) *Anavahita* (inattentive). Those who are responsible for protecting Kṛṣṇa but who become inattentive to Kṛṣṇa's safety due to carrying out other activities for Him, are called *anavahita*. Śrī Yaśodā became the object of Rohini's anger for tying Kṛṣṇa to the grinding mortar, when the latter saw Him wandering between the fallen trees.
- (2) *Sāhasī* (rash). Those who incite Kṛṣṇa to go to a dangerous place are called *sāhasī*. Kṛṣṇa's friends became the object of Śrī Yaśodā's anger for leading Kṛṣṇa to the Tālavana Forest.
- (3) *Irṣyū* (jealous). *Gopīs* whose only treasure is indignant anger and whose minds are always besieged by jealousy are known as *irṣyū*. Śrī Rādhā once displayed such persistent indignant anger toward Śrī Kṛṣṇa that in spite of all attempts, both by Him and the *sakhīs*, Her *māna* could not be broken. Finally, Kṛṣṇa left in despair. Because of Kṛṣṇa's departure, Śrī Rādhā became distressed and Her *māna* desisted. She begged Śrī Lalitā to go and bring Kṛṣṇa back. At that time, She became the object of Lalitā's anger for being so unrelenting in Her *māna*.

*Ahita*, or hostile persons who become the object of anger, are of two kinds:

- (1) *Svasyāhita* (hostile to oneself). Someone who impedes one's relationship with Kṛṣṇa is called *svasyāhita*. Akrūra became the object of the *gopīs'* anger because he took Kṛṣṇa away from Vṛndāvana.
- (2) *Harer ahita* (hostile to Kṛṣṇa). The enemies of Kṛṣṇa are known as *harer ahita*.

### Āśrayālambana

When Kṛṣṇa is the object of anger, the *sakhīs* and *jaratī* (elderly *gopīs* like Jatīlā) are the *āśrayālambana*. All kinds of devotees may be the *āśraya* when a well-wisher or hostile person is the object.

### Uddīpana

Sarcastic laughter, evasive speech, leering, disrespect and so on, displayed both by well-wishers and persons hostile to Śrī Kṛṣṇa, are the stimulants of this *rasa*.

## ¤ Anubhāva

Pounding one's hands, grinding one's teeth, reddening eyes, biting the lips, knitting the eyebrows, quivering arms, rebuking, remaining silent, lowering the head, breathing heavily, looking askance, admonishing, moving the head, reddishness at the corners of the eyes and trembling of the lips are all *anubhāvas*.

## ¤ Sāttvika-bhāva

All eight *sāttvika-bhāvas* are present in *raudra-rasa*.

## ¤ Vyabhicāri-bhāva

The *vyabhicāri-bhāvas* include agitation, inertness, pride, self-disparagement, delusion, rashness, jealousy, fierceness, indignation, exhaustion and so on.

## ¤ Sthāyibhāva

*Krodha-rati* is the *sthāyibhāva* of this *rasa*. The inflammation of the heart that takes place when confronted with hostility is called *krodha*, anger. When anger arises in relation to Śrī Kṛṣṇa and is nourished by *mukhya-parārtha-rati*, it is transformed into *krodha-rati*.

Anger is of three types:

- (1) *Kopa* (fury). Anger exhibited toward enemies is called *kopa*.
- (2) *Manyu* (indignation). Anger exhibited toward relatives is called *manyu*. *Manyu*, also, is of three types: *pūjya* (anger toward respectable and worshipful relatives), *sama* (anger toward relatives of equal status) and *nyūna* (anger toward junior relatives). Śrī Rādhā expressed slight indignation toward Paurṇamāsi when the latter instructed Her on the importance of chastity to Her husband. This is an instance of *pūjya manyu*. Once Mukharā (Rādhikā's maternal grandmother) became angry at Jatīlā for accusing Kṛṣṇa of destroying the reputation of her daughter-in-law. This is an example of *sama manyu*. Once Jatīlā became angry at Śrī Rādhā when she saw Her wearing Kṛṣṇa's necklace around Her neck. This is an example of *nyūna manyu*.

(3) *Roṣa* (pique). The anger that a woman exhibits toward her lover is called *roṣa*. In *mādhurya-rasa*, *roṣa* is counted as a *vyabhicāri-bhāva*, or transitory emotion, not as a dominant emotion. The anger of a woman toward her lover (*roṣa*) does not attain to the status of *sthāyibhāva*, as is the case with the anger of the *sakhīs* and elderly *gopīs* toward enemies (*kopa*) or relatives (*manyu*). As far as the *vyabhicāri-bhāvas* [mentioned on the previous page] are concerned, fierceness is exhibited toward enemies, indignation toward relatives and jealousy toward the beloved.

The natural inborn anger that enemies such as Śiśupāla have toward Kṛṣṇa is not born of *kṛṣṇa-rati* and therefore, it can never be counted as *bhakti-rasa*.

## (6) **Bhayānaka-bhakti-rasa – fear**

When *bhaya-rati* combines with *vibhāva*, *anubhāva*, etc., and attains prominence in the devotee's heart, it is called *bhayānaka-bhakti-rasa*.

### ❖ Vibhāva

#### Viṣayālambana

The *viṣayālambana* of this *rasa* is of two types: Śrī Kṛṣṇa and the wicked (*dāruṇa*).

#### Āśrayālambana

The *āśrayālambana* is also of two types:

- (1) *Anukampya* (fit to be favoured). When Śrī Kṛṣṇa is the object of fear, a devotee who commits some offence but who is a fit object of the Lord's favour is the *āśrayālambana*. Examples of this are Jāmbavān, who fought with Kṛṣṇa, not realizing His identity, and Kāliyanāga after fighting with Kṛṣṇa.
- (2) *Bandhu* (a relative or friend). A relative or friend of Kṛṣṇa who out of affection is always apprehensive that some harm may come to Him is the *āśrayālambana*, when a wicked person is

the *viṣayālambana*. Fear arises in such a devotee by seeing, hearing of, or remembering such a wicked person. Examples are as follows:

- (i) *Darśana* (seeing). Śrī Yaśodā became fearful for Kṛṣṇa upon seeing the Keśī demon.
- (ii) *Śravaṇa* (hearing). She became fearful upon hearing of Keśī's entrance into Gokula.
- (iii) *Smaranā* (remembrance). A woman from a distant place one day inquired from Yaśodā about Pūtanā. The mere remembrance of Pūtanā made Yaśodā fearful for Kṛṣṇa.

Śrī Jīva Gosvāmī comments that acceptance of the wicked as *āśraya* of this *rasa* instead of a devotee is in accordance with the opinion of previous authorities on *nātya-śāstra* like Bharata Muni. Śrī Viśvanātha Cakravartī's own opinion, which is in accordance with *Śrīmad-Bhāgavatam*, is that *hāsyā* and the other secondary *rasas* are, for practical purposes, *vyabhicāri-bhāvas*. The purport is that Śrī Kṛṣṇa is the *viṣaya* and the devotee is the *āśraya* of the five primary forms of *rati*. This is the general rule accepted everywhere.

In accordance with the ordinary *rasa-śāstras*, *hāsa* and the other secondary emotions are accepted as *sthāyibhāvas* of the seven secondary *rasas* only because they take on the characteristics of *rati*, being nourished by *mukhya-parārtha-rati*. According to this opinion, *dāruṇa*, or the wicked, are accepted as *ālambana* of *bhayānaka-rasa*. But in the author's own opinion, *ālambana* refers to that in which *rati* is stimulated (the devotee) and not by which *rati* is stimulated (the wicked, in the case of fear). According to this understanding the *ālambana* of *bhayānaka-rasa* may be of two types. When there are two different devotees who are both fit for the Lord's mercy (*anukampya*), one may become angry with the other due to some situation concerning Śrī Kṛṣṇa. In this case, the devotee who is angry will be the *viṣaya* of fear, the other devotee will be the *āśraya* of fear, and Kṛṣṇa will be the cause. This is a common scenario. The second circumstance is more specialized. When a friend or relative is anxious for Kṛṣṇa's

safety due to the threat of a wicked person, the enemy is the cause of fear, the relative is the repository of fear (*āśraya*) and Krṣṇa is the object (*viṣaya*) for whom fear is experienced.

### **Uddīpana**

Stimulants for this *rasa* are when the object of fear knits the eyebrows and shows other symptoms.

### **¤ Anubhāva**

A drying mouth, panting, looking behind oneself, hiding oneself, moving to and fro, looking for shelter and screaming are *anubhāvas*.

### **¤ Sāttvika-bhāva**

All the *sāttvika-bhāvas* except tears manifest in this *rasa*.

### **¤ Vyabhicāri-bhāva**

The *vyabhicāri-bhāvas* include fear, death, restlessness, agitation, wretchedness, despondency, fainting, confusion and apprehension.

### **¤ Sthāyibhāva**

*Bhaya-rati* is the *sthāyibhāva* of this *rasa*. The extreme agitation and restlessness of the heart that is experienced upon committing some offence or upon seeing a dreadful object is called *bhaya*, fear. When this fear arises in relation to Śrī Krṣṇa and is nourished by *mukhya-parārtha-rati*, it is transformed into *bhaya-rati*. Fear arises either due to an offence or upon seeing a dreadful person. A person may be dreadful for three reasons:

- (1) *Ākṛti* – due to having a dreadful form like Pūtanā and others.
- (2) *Prakṛti* – due to having a dreadful nature like Śiśupāla and others.
- (3) *Prabhāva* – due to awesome power like that of Indra and Śaṅkara.

Fear arises in persons possessed of great love for the object of fear, Śrī Kṛṣṇa, mostly in women and children. Demons like Karīsa, who are always afraid of the Lord, cannot be the āśraya of fear in *bhayānaka-rasa* because they are devoid of *rati* for Kṛṣṇa.

## (7) Bībhatsa-bhakti-rasa – disgust

When *jugupsā-rati* is nourished by *vibhāva*, *anubhāva* and so on, it is transformed into *bībhatsa-bhakti-rasa*.

### ¤ Vibhāva

#### Ālambana

Śānta-bhaktas, āśrita-dāsyā-bhaktas and others with a similar disposition are the āśrayālambana of this *rasa*. The material body and other such objects are the *viṣaya*, or object of disgust.

### ¤ Anubhāva

Spitting, contorting the face, covering the nose and running away are *anubhāvas*.

### ¤ Sāttvika-bhāva

Trembling, horripilation, perspiration and so on are all *sāttvika-bhāvas*.

### ¤ Vyabhicāri-bhāva

The *vyabhicāri-bhāvas* include debility, exhaustion, madness, delusion, self-disparagement, wretchedness, despondency, restlessness and inertness.

### ¤ Sthāyibhāva

*Jugupsā-rati* is the *sthāyibhāva* of this *rasa*. The contraction, or shutting, of the heart that takes place upon experiencing detestable things is called *jugupsā*, disgust. When this feeling of disgust is nourished by *mukhya-parārtha-rati*, it is transformed into *jugupsā-rati*. *Jugupsā-rati* is of two kinds:

- (1) *Vivekajā* (arising from discrimination). In devotees who have developed *rati* for Kṛṣṇa, feelings of disgust toward the material body may arise from the awakening of discrimination. This is called *vivekajā jugupsā-rati*.
- (2) *Prāyikī* (general). Devotees of all five *rasas* generally experience disgust in the presence of impure or foul-smelling things. This is called *prāyikī jugupsā-rati*.

In *Bhakti-rasāmṛta-sindhu* (4.7.13–14), Śrīla Rūpa Gosvāmī concludes the discussion of *gauṇa-rasa* by saying that *hāsyā* and the other secondary emotions have been accepted as *rasa* in accordance with the opinion of past authorities like Bharata Muni. This point should be understood by insightful persons. The five primary *rasas* are factually accepted as *hari-bhakti-rasa*. *Hāsyā* and the other secondary emotions are, for practical purposes, *vyabhicāri-bhāvas* of these five *rasas*.

# Text 25

## Compatible and Incompatible Rasas

*athaiśāṁ maitrī-vaira-sthitih | śāntasya dāsasya parasparam  
maitrī | sakhyā-vātsalyau taṭasthau | vātsalyasya na kenāpi maitrī |  
ujjvala-dāsyā-rasau śatrū | iti maitrī-vaira-sthitih || 25 ||*

### Śrī Bindu-vikāśinī-vṛtti

Śānta- and dāsyā-rasa are compatible with each other. Sakhyā and vātsalya are neutral (neither compatible nor incompatible). There is no other *rasa* (among the five principal *rasas*) that is compatible with vātsalya. Mādhurya and dāsyā are incompatible.

The above description is a very brief summary of compatibility and incompatibility of *rasas* based only upon the consideration of *mukhya-rasa*, or the five primary *rasas*. A complete analysis of compatibility and incompatibility of both primary and secondary *rasas* is given in *Bhakti-rasāmṛta-sindhu* (4.8.2–62), as outlined below.

The secondary *rasas*, again, are *hāsyā* (laughter), *adbhuta* (astonishment), *vīra* (heroism, which is of four types: *yuddha-vīra*, heroism in fighting; *dāna-vīra*, heroism in giving charity; *dayā-vīra*, heroism in compassion, and *dharma-vīra*, heroism in religious principles), *karuṇā* (compassion), *raudra* (anger), *bhayānaka* (fear) and *bibhatsa* (disgust).

In the following list, (c) means compatible, (i) means incompatible and (n) means neutral.

## Mukhya-rasa

### (1) Śānta

- (c) dāsyā, bībhatsa, dharma-vīra and adbhuta
- (i) mādhurya, yuddha-vīra, raudra and bhayānaka
- (n) sakhyā, vātsalya, hāsyā and karuṇā

### (2) Dāsyā

- (c) bībhatsa, śānta, dharma-vīra, dāna-vīra and adbhuta
- (i) mādhurya, yuddha-vīra and raudra
- (n) sakhyā, vātsalya, hāsyā, karuṇā and bhayānaka

### (3) Sakhyā

- (c) mādhurya, hāsyā, yuddha-vīra and adbhuta
- (i) vātsalya, bībhatsa, raudra and bhayānaka
- (n) śānta, dāsyā and karuṇā

### (4) Vātsalya

- (c) hāsyā, karuṇā, bhayānaka and adbhuta
- (i) mādhurya, yuddha-vīra, dāsyā and raudra
- (n) śānta, sakhyā and bībhatsa

### (5) Mādhurya

- (c) hāsyā, sakhyā and adbhuta
- (i) vātsalya, bībhatsa, śānta, raudra and bhayānaka
- (n) dāsyā, vīra and karuṇā

## Gaunā-rasa

### (1) Hāsyā

- (c) bībhatsa, mādhurya and vātsalya
- (i) karuṇā and bhayānaka
- (n) śānta, dāsyā, sakhyā, adbhuta, vīra and raudra

### (2) Adbhuta

- (c) vīra, śānta, dāsyā, sakhyā, vātsalya and mādhurya
- (i) raudra and bībhatsa
- (n) hāsyā, karuṇā and bhayānaka

**(3) Vīra**

- (c) *adbhuta, hāsyā, sakhyā* and *dāsyā*
- (i) *bhayānaka* and (in the opinion of some) *sānta*
- (n) *vātsalyā, mādhuryā, karuṇā, raudra* and *bībhatsa*

**(4) Karuṇā**

- (c) *raudra* and *vātsalyā*
- (i) *hāsyā, adbūta* and *sambhogātmaka-mādhuryā*<sup>1</sup>
- (n) *sānta, dāsyā, sakhyā, vīra, bhayānaka* and *bībhatsa*

**(5) Raudra**

- (c) *karuṇā* and *vīra*
- (i) *hāsyā, mādhuryā* and *bhayānaka*
- (n) *sānta, dāsyā, sakhyā, vātsalyā, adbūta* and *bībhatsa*

**(6) Bhayānaka**

- (c) *bībhatsa* and *karuna*
- (i) *vīra, mādhuryā, hāsyā* and *raudra*
- (n) *sānta, dāsyā, sakhyā, vātsalyā* and *adbūta*

**(7) Bībhatsa**

- (c) *sānta, hāsyā* and *dāsyā*
- (i) *mādhuryā* and *sakhyā*
- (n) *vātsalyā, adbūta, vīra, karuṇā, raudra* and *bhayānaka*

When there is a mixture of *rasas*, the *rasa* that receives nourishment is known as the whole, or *aṅgī-rasa*, and the *rasa* that provides nourishment is known as the component, or *aṅga-rasa*. Whether a *rasa* is *mukhya* (one of the five primary *rasas*) or *gauṇa* (one of the seven secondary *rasas*), when in a mixture it becomes the whole, or *aṅgī-rasa*, it is nourished by the component, or *aṅga-rasas*. When there is a meeting of many *rasas*, both *mukhya* and *gauṇa*, the *rasa* that is tasted most prominently above the others in a given situation is known as the *aṅgī-rasa*. That *rasa* which is self-impelled and nourishes the *aṅgī-rasa* is known as *aṅga-rasa*.

1 The amorous mood of Kṛṣṇa's heroines in Vraja.

Although the *gauṇa-rasas* are secondary, when they rise to prominence by the excellence of the stimulating elements (*vibhāva*), being nourished by a primary, nourishment-giving *rasa* that recedes into the background, they attain to the state of *aṅgi-rasa*. As Vāmanadeva concealed His opulence and nourished Indra, a *mukhya-rasa*, even though acting as a component in a given situation by nourishing a *gauṇa-rasa*, does not disappear like the *gauṇa-rasas* or *vyābhicāri-bhāvas*. Its influence remains clearly manifest in the heart of the devotee, who is firmly established in his perfectional relationship with the Lord.

An *aṅgi-rasa* that is one of the primary *rasas* expands itself by its *aṅga-rasas* and thus shines forth independently. The *aṅga-rasas* may be of a similar (*sajātiya*) or dissimilar (*vijātiya*) disposition to that of the *aṅgi-rasa*. The word *vijātiya* here does not refer to those *rasas* that have already been described as incompatible with the *mukhya-rasas*.

The devotees who are the *āśraya* of a *mukhya-rasa* that becomes the prominent *rasa* in the development of a particular pastime, are always the *āśraya* of that *rasa*. For those devotees, whenever there is a mixture of different *mukhya-rasas*, that particular *mukhya-rasa* will always be the *aṅgi-rasa* and the other *mukhya-rasas* will be component parts.

Only when an *aṅga-rasa* increases the relish of the *aṅgi-rasa* does it serve any purpose as a component part. Otherwise, its mixture with the *aṅgi-rasa* is fruitless. In this case, it actually presents some obstacle in relishing the taste of *rasa*, like a blade of grass that accidentally falls into a drink of nectar. When incompatible *rasas* combine together, the result is *virasatā*, or repulsive taste, like a salty or bitter-tasting substance added to nectar.

In the above chart of compatibility and incompatibility, the *rasa* that appears with the bold heading refers to a mixture in which it is the *aṅgi-rasa*. The compatible *rasas* and occasionally the neutral *rasas* listed below it can be *aṅga-rasas* for that *aṅgi-rasa*. The incompatible *rasas* are those which, when mixed with the *aṅgi-rasa*, create *virasatā*, or a repulsive taste. Differences

in compatibility are based upon which *rasa* is acting as the *aṅgi-rasa*. For example, when *dāsyā* is the *aṅgi-rasa*, *mādhurya* is incompatible. But when *mādhurya* is the *aṅgi-rasa*, *dāsyā* is neutral. This is because *dāsyā* cannot accommodate the sentiment of amorous love, whereas *mādhurya* can accommodate the sentiment of servitude. Other similar peculiarities may be noted.



## Text 26

### Inclusion of Gauṇa-rasas within Mukhya-rasas

*athaiśāṁ sapta-gauṇānāṁ pañcasu mukhya-raseṣu antarbhāvo yathā – hāsyā-yuddha-vīrayoh sakhye | adbhetasya sarvatra | karuṇā-dāna-vīra-dayā-vīrāṇām vātsalye | bhayānakasya vātsalye dāsye ca | bibhatsasya śāntē | raudrasya krodha-rati-vātsalyojjvala-rasa-parivāreṣu ekāṁśenety anenaiva parasparam maitrī vairam ca yuktyā jñeyam || 26 ||*

#### Śrī Bindu-vikāśinī-vṛtti

The seven *gauṇa-rasas* may be included within the five *mukhya-rasas*. For example, *hāsyā* and *yuddha-vīra* may be included in *sakhyā*. *Adbhuta* may be included in all five *mukhya-rasas*. *Dāna-vīra* and *dayā-vīra* may be included in *vātsalya*. *Bhayānaka* may be included in *vātsalya* and *dāsyā*, and *bibhatsa* within *śāntē*. *Krodha-rati* of *raudra-rasa* is included within one aspect of *vātsalya-* and *mādhurya-rasa*. By studying the topic of the inclusion of *gauṇa-rasas* within *mukhya-rasas* and applying proper judgement, one should understand the compatibility and incompatibility of these *rasas*. [Those *rasas* that are included within others should be understood to be compatible with them. One may consult the compatibility chart found in the commentary to Text 25 for further clarification of this point.]



# Text 27

## Rasābhāsa

vaira-rasasya smaraṇe rādhyatve vā viśayāśraya-bhede  
 vā upamāyāṁ vā rasāntara-vyavadhānena vā varṇane sati na  
 rasābhāsah | anyathā tu paraspara-vairayor yadi yogas tadā  
 rasābhāsah | yadi parasparam mitra-yogas tadā surasatā |  
 mukhyānām tu viśayāśraya-bhede 'pi vaira-yoge rasābhāsa eva |  
 evam adhirūḍha-mahābhāve kevalam śrī-rādhāyāṁ tu vaira-yoge  
 'pi varṇana-paripātyāṁ na rasābhāsah | kim ca kṛṣṇo yadi svayam  
 ekadaiva sarva-rasānām viśayo vā āśrayo vā tadāpi na rasābhāsah |  
 athānye 'pi rasābhāsah kecit grāhya-prāyāḥ – śrī-kṛṣṇe yadi  
 brahmataś camatkārādhikyāṁ na bhavati tadā sānta-rasābhāsah |  
 śrī-kṛṣṇāgre yadi dāsasyāti-dhārṣṭyāṁ bhavati tadā dāsyā-  
 rasābhāsah, dvayor madhye ekasya sakhya-bhāvah anyasya dāsyā-  
 bhāvas tadā sakhya-rasābhāsah, putrādīnām balādhikya-jñānenā  
 lālanādyā-karaṇām vātsalya-rasābhāsah, dvayor madhye ekasya  
 ramaṇecchānyasya nāsti prakāṭam eva sambhoga-prārthanāṁ vā  
 tadojjvala-rasābhāsah, śrī-kṛṣṇa-sambandha-varjjitāś cet hāsyā-  
 dayas tadā te hāsyādi-rasābhāsah, yadi śrī-kṛṣṇa-vairiṣu bhavanti  
 tadā ati rasābhāsah || 27 ||

anadhīta-vyākaraṇāś carāṇa-  
 pravaṇo hare janō yasmāt  
 bhakti-rasāṁṛta-sindhu-  
 binduto bindu-rūpeṇa

iti mahāmahopādhyāya-śrī-viśvanātha-cakravarti viracitaḥ  
 bhakti-rasāṁṛta-sindhu-binduh samāptah |

## Śrī Bindu-vikāśinī-vṛtti

In concluding, it is essential to understand *rasābhāsa*. There are several circumstances in which the combination of two incompatible *rasas* does not generate *rasābhāsa*: when an incompatible *rasa* is remembered (and thus not presently experienced); when a speaker describes an incompatible *rasa* as detrimental and by so doing praises the excellence of a particular *rasa*; when the *āśraya* or *viṣaya* of the incompatible *gauṇa-rasa* is different from that of the *mukhya-rasa* (this exception does not apply when two incompatible *mukhya-rasas* are combined); when there is comparison of two incompatible *rasas*; and when a neutral or compatible *rasa* intervenes between two opposing *rasas*. Otherwise, when two incompatible *rasas* combine, it results in *rasābhāsa*.

When two compatible *rasas* are combined, it results in *surasatā*, or an enhanced state of *rasa*. When any two incompatible *mukhya-rasas* are combined, even though the *āśraya* or *viṣaya* is different, it results in *rasābhāsa*. In the state of *adhirūḍha-mahābhāva*, found only in Śrīmatī Rādhikā, when there is a combination of many different incompatible *rasas*, it does not result in *rasābhāsa*. When Śrī Kṛṣṇa Himself is the *āśraya* or *viṣaya* of all the *rasas* at the same time, there is no *rasābhāsa*. An example of Śrī Kṛṣṇa as the *visaya* of all twelve *rasas* at the same time is given in *Bhakti-rasāmṛta-sindhu* (4.8.84):

daityācāryās tadāsyे vikṛtim aruṇatāṁ malla-varvāḥ saṅkāyo  
gaṇḍaunnatyāṁ khaleśāḥ pralayam ṛṣigāñā dhyānam uṣṇāśram ambāḥ  
romāñcamān sāmyugīnāḥ kam api nava-camatkāram antaḥ sureśālāsyam  
dāsāḥ kaṭāksarī yayur asitadrśāḥ prekṣya rānge mukundam

When the priests of Kārṇa saw Śrī Kṛṣṇa enter the wrestling arena anointed with blood after killing the elephant Kuvalayāpīḍa, their faces became contorted (*bībhatsa*). The faces of the wrestlers turned red with anger (*raudra*). The cheeks of Kṛṣṇa's friends blossomed with joy (*hāsyā* and

*sakhya*). The wicked lost all consciousness as if on the verge of death (*bhayānaka*). The sages became absorbed in meditation (*śānta*). Devakī and the other mothers began to cry warm tears (*vātsalya* and *karuṇa*). The bodily hairs of the warriors stood on end (*vīra*). Indra and the other demigods experienced unprecedented astonishment within their hearts (*adbhuta*). The *dāsyā-bhaktas* danced (*dāsyā*), and the young girls cast sidelong glances (*mādhurya*).

An example of Śrī Kṛṣṇa as the *āśraya* of all twelve *rasas* at the same time is given in *Bhakti-rasāmṛta-sindhu* (4.8.85):

*svasmin dhurye 'py amānī śiśuṣu giridhṛtāv udyateṣu smitāsyas  
thūtkārī dadhni visre pranayiṣu vivṛta-praudhir indre 'ruṇākṣah  
goṣṭhe sāśrur vidūne guruṣu harimakham prāsyā kampah sa pāyād  
āsāre sphāradrṣṭir yuvatiṣu pulaki bibhrad adrim vibhur vah*

Although Śrī Kṛṣṇa supported the great weight of Govardhana, He was devoid of pride (*śānta*). He smiled when He saw that the small boys were prepared to hold up the hill (*hāsyā* and *vātsalya*). He spat at the smell of musty yoghurt (*bībhatsa*). He displayed tremendous prowess to lift Govardhana in the presence of His beloved friends (*sakhyā* and *vīra*). He looked at Indra with red eyes (*raudra*). Tears came to His eyes when He saw the residents of Vraja tormented by the powerful wind and rain (*karuṇa*). He trembled before His respectful elders on account of having spoiled the *indra-yajña* (*dāsyā* and *bhayānaka*). His eyes widened at the torrential downpour of water (*adbhuta*), and His hairs stood on end when He saw the young girls (*mādhurya*). May that Lord Giridhārī protect you.

*Rasābhāsa* has been defined in *Bhakti-rasāmṛta-sindhu* (4.9.1) as follows:

*pūrvam evānuśiṣṭena  
vikalā rasa-lakṣmaṇā  
rasā eva rasābhāsā  
rasajñair anukīrtitāḥ*

That which appears to be *rasa* but in which there is a deficiency or impropriety in any of the elements that comprise it, it is called *rasābhāsa*, a semblance of *rasa*, by those learned in the science of *rasa*.

The elements that compose *rasa* are *sthāyibhāva*, *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicāri-bhāva*. If any of these elements are missing or if there is an impropriety in any of them, then although the combination produced may have the appearance of *rasa*, it is but a semblance of *rasa* and is therefore known as *rasābhāsa*.

There are three gradations of *rasābhāsa*: (1) *uparasa*, (2) *anurasa* and (3) *aparasa*. These are known respectively as *uttama*, *madhyama* and *kaniṣṭha*.

## (1) Uparasa

If *śānta* or any of the twelve *rasas* are obtained by the distortion of the *sthāyibhāva*, *vibhāva*, *anubhāva* or any of the other elements, it is called *uparasa*. Although there are many examples of this, we will give only one example for each of the five principal *rasas*.

- (i) *Śānta-uparasa*. If one does not see any greater splendour in Śrī Kṛṣṇa, who is the personification of Parabrahma, than one does in *nirviśeṣa-brahma*, it becomes *śānta-uparasa-rasābhāsa*.
- (ii) *Dāsy-a-uparasa*. If a servant displays excessive impudence in the presence of Śrī Kṛṣṇa, it becomes *dāsy-a-uparasa-rasābhāsa*.
- (iii) *Sakhya-uparasa*. If between two friends, one has the attitude of a friend and the other has the attitude of a servant, it becomes *sakhya-uparasa-rasābhāsa*.
- (iv) *Vātsalya-uparasa*. If one does not endeavour to care for and protect one's child because of awareness of his great strength, it becomes *vātsalya-uparasa-rasābhāsa*.
- (v) *Mādhurya-uparasa*. If a *nāyikā* (heroine) desires a amorous relationship with a *nāyaka* (hero), but he does not desire the same with her, or vice-versa, or if one of them openly solicits their amorous union, it becomes *mādhurya-uparasa-rasābhāsa*.

## (2) Anurasa

If *hāsyā* or any of the seven *gauṇa-rasas* and *śānta-rasa* is produced by *ālambana-vibhāva*, *anubhāva* or other elements that are devoid of a relationship with Śrī Kṛṣṇa, it becomes *anurasa*.

## (3) Aparasa

If Śrī Kṛṣṇa is the *viṣaya* and the enemies of Kṛṣṇa are the *āśraya* of *hāsyā* or any of the *gauṇa-rasas*, it is known as *aparasa*. This is counted as an extreme case of *rasābhāsa*.

In concluding, Śrīla Viśvanātha Cakravartī Ṭhākura says, “Those who have not studied the śāstras dealing with grammar but who are eager to serve the lotus feet of Śrī Hari shall become attached as a drop (*bindu*) at His lotus feet by studying this *Bhakti-rasāmṛta-sindhu-bindu*.”

Thus ends the translation of the commentary  
*Śrī Bindu-vikāśinī-vṛtti* to *Bhakti-rasāmṛta-sindhu-bindu*.



# Appendix 1

## STRUCTURE OVERVIEW OF THE BOOK

The following chart gives an overview, per text, of the different commentaries by Śrīla Viśvanātha Cakravartī Ṭhākura (SVCT) and Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja (SBVNM) that are included within this book. The chart also shows the origin of the twenty-seven texts of Śrīla Viśvanātha Cakravartī Ṭhākura's *Bhakti-rasāmṛta-sindhu-bindu* ("Bindu" in the chart), and how the texts relate to their source book, Śrīla Rūpa Gosvāmī's *Bhakti-rasāmṛta-sindhu* ("Sindhu" in the chart). The highlighted sections portray the structure of *Bhakti-rasāmṛta-sindhu*.

Bindu Text	Source of the Bindu Text	SVCT's commentary on the Sindhu verse	SVCT's commentary on his own Bindu text	BVNM's Bindu-vikāśini-vṛtti	BVNM's additional comments within his own Bindu-vikāśini-vṛtti
<b>PŪRVA-VIBHĀGA (EASTERN DIVISION)</b>					
<b>Bhagavad-bhakti-beda-nirūpakaḥ – Divisions of Bhagavad-bhakti</b>					
First Wave – Sāmānya-bhakti – General Characteristics of Bhakti					
Text 1	Sindhu 1.1.11	✓		✓	✓
Second Wave – Sādhana-bhakti – Bhakti in the Stage of Cultivation					
Text 2	Sindhu 1.2.1	✓		✓	✓
Text 3	Sindhu 1.4.15–16	✓		✓	✓
Text 4	Composed by SVCT		✓	✓	✓
Text 5	Composed by SVCT			✓	

Bindu Text	Source of the Bindu Text	SVCT's commentary on the Sindhu verse	SVCT's commentary on his own Bindu text	BVNMs Bindu-vikāśīni-vṛtti	BVNMs additional comments within his own Bindu-vikāśīni-vṛtti
Text 6	Sindhu 1.2.119–120*			✓	
Text 7	Composed by SVCT			✓	
Text 8	Composed by SVCT		✓	✓	
Text 9	Composed by SVCT (quotes Sindhu 1.2.295, 294)			✓	✓
Text 10	Composed by SVCT (quotes Sindhu 1.2.101)			✓	✓
Text 11	Composed by SVCT			✓	
Third Wave – Bhāva-bhakti – Bhakti in the Budding Stage of Ecstatic Love					
Text 12	Composed by SVCT (quotes Sindhu 1.3.25–26)			✓	✓
Fourth Wave – Prema-bhakti – Bhakti in the Mature Stage of Ecstatic Love					
Text 13	Composed by SVCT			✓	✓
<b>DAKṢIṄA-VIBHĀGA (SOUTHERN DIVISION)</b> Sāmānya-bhagavad-bhakti-rasa-nirūpakāḥ – General Characteristics of Bhagavad-bhakti-rasa					
First, Second & Third Wave – Vibhāva, Anubhāva & Sāttvika-bhāva					
Text 14	Composed by SVCT			✓	✓
Fourth Wave – Vyabhicāri-bhāva – Internal Transitory Emotions					
Text 15	Composed by SVCT (quotes Sindhu 2.4.4–6)			✓	✓
Text 16	Composed by SVCT			✓	✓
Fifth Wave – Sthāyībhāva – Permanent or Dominant Emotions					
Text 17	Composed by SVCT			✓	✓

\* These two verses are originally from *Padma Purāṇa*. They are quoted by Śrīla Rūpa Gosvāmī in *Bhakti-rasāmṛta-sindhu*.

Bindu Text	Source of the Bindu Text	SVCT's commentary on the Sindhu verse	SVCT's commentary on his own Bindu text	BVNMs Bindu-vikāśīni-vṛtti	BVNMs additional comments within his own Bindu-vikāśīni-vṛtti
<b>PAŚCIMA-VIBHĀGA (WESTERN DIVISION)</b>					
<b>Mukhya-bhakti-rasa-nirūpakah – Primary Divisions of Bhakti-rasa</b>					
Text 18	Composed by SVCT			✓	✓
Second Wave – Prīta-bhakti-rasa – Servitude					
Text 19	Composed by SVCT			✓	
Third Wave – Preyo-bhakti-rasa – Friendship					
Text 20	Composed by SVCT			✓	
Fourth Wave – Vātsalya-bhakti-rasa – Parental Affection					
Text 21	Composed by SVCT			✓	
Fifth Wave – Madhura-bhakti-rasa – Amorous Love					
Text 22	Composed by SVCT			✓	✓
Text 23	Composed by SVCT			✓	
<b>UTTARA-VIBHĀGA (NORTHERN DIVISION)</b>					
<b>Gaṇa-bhakti-rasa-nirūpakah – Secondary Divisions of Bhakti-rasa</b>					
First to Seventh Wave – Hāsyā (laughter), Adbhuta (Astonishment), Vira (Heroism), Karuṇā (Compassion), Raudra (Anger), Bhayānaka (Fear), Vibhatsa (disgust)					
Text 24	Composed by SVCT			✓	
Eight Wave – Rasānām-maitrī-vaira-sthiti – Compatible and Incompatible Rasas					
Text 25	Composed by SVCT			✓	
Text 26	Composed by SVCT			✓	
<b>Ninth Wave – Rasābhāsa – Semblance of Rasa</b>					
Text 27	Composed by SVCT			✓	



# Appendix 2

## REFERENCES TO

### BHAKTI-RASĀMṛTA-SINDHU

Bindu-Text	References to <i>Bhakti-rasāmṛta-sindhu</i> verses in Śrila Viśvanātha Cakravartī Thākura's commentaries	References to <i>Bhakti-rasāmṛta-sindhu</i> verses in Śrila Nārāyaṇa Gosvāmī Mahārāja's Śrī Bindu-vikāśini-vṛtti
Text 1		
Text 2		2.1.276, 2.1.80, 1.2.2
Text 3		1.4.15–16
Text 4	1.2.100	1.2.98, 1.2.100, 1.2.101, 1.2.103, 1.2.105–7, 1.2.108, 1.2.110, 1.2.204, 1.2.127, 1.2.129, 1.2.130, 1.2.131, 1.2.133, 1.2.135, 1.2.139, 1.2.140, 1.2.153, 1.2.154, 1.2.156, 1.2.218, 1.2.221, 1.2.222–223, 1.2.233, 1.2.230, 1.4.6
Text 5		
Text 6		1.2.110–20
Text 7		
Text 8		1.2.6
Text 9	1.2.294, 1.2.295	
Text 10	1.2.101	
Text 11		
Text 12		1.3.1, 1.3.25–26, 1.3.36, 1.3.45–51
Text 13		1.4.1
Text 14		2.1.15, 2.2.1, 2.3.1
Text 15		2.4.1, 2.4.102
Text 16		2.4.250–270

Bindu-Text	References to <i>Bhakti-rasāmṛta-sindhu</i> verses in Śrīla Viśvanātha Cakravartī Ṭhākura's commentaries	References to <i>Bhakti-rasāmṛta-sindhu</i> verses in Śrīla Nārāyaṇa Gosvāmī Mahārāja's Śrī Bindu-vikāśinī-vṛtti
Text 17		2.5.1
Text 18		3.1.4, 3.1.44
Text 19		3.2.3, 3.2.5, 3.2.49, 3.2.51, 3.2.76, 3.2.81, 3.2.84, 3.2.87, 3.2.144, 3.2.166–167
Text 20		3.3.1, 3.3.8, 3.3.16, 3.3.36–38, 3.3.108
Text 21		3.4.1
Text 22		3.5.1, 3.5.132
Text 23		
Text 24		4.7.13–14
Text 25		4.8.2–62
Text 26		
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