Srila Visvanatha Cakravarti Thakura, the crown prince of illustrious teachers among the Gaudya Vaisnava acaryas, is the author of this book. In this book there is a description of the nature of uttama-bhakti, its divisions, sadhana-bhakti, the stages in the development of prema, the angas of bhajana, offences committed in the performance of devotional service (sevaparadha), offences against the holy name (namaparadha), vaisnava-bhakti, and bhakti-rasa.

Life History of Srila Visvanatha Cakravarti Thakura

Srila Visvanatha Cakravarti Thakura appeared in a family of brāhmanas from the community of Radhadesa in the district of Nadia, West Bengal. He was celebrated by the name Hari Vallabha. He had two older brothers named Rāmahadra and Raghunātha. In childhood, he studied grammar in a village named Devagrama. After this he went to a village named Saiyadabāda in the district of Mursidābāda where he studied the bhakti-sastras in the home of his guru. It was in Saiyadabāda that he wrote three books while still undergoing his studies. These three books are Bhakti-rasāmṛta-sindhu-bindu, Ujjvala-nilamani-kirana, and Bhāgavatāmṛta-kanā. A short time later, he renounced his household life and went to Vṛndāvana. There he wrote many books and commentaries.

After the disappearance of Srīman Mahāprabhu and His eternal associates who had taken up residence in Vraja, the current of sūddha-bhakti was flowing by the influence of three great personalities: Srivāsa Acarya, Narottama Thakura, and Śyāmānanda Prabhhu. Srila Visvanatha Cakravarti Thakura was fourth in the line of disciplic succession coming from Srila Narottama Thakura.

One disciple of Srila Narottama Thakura Mahāśaya was named Srī Ganga-carana Cakravarti Mahāśaya. He lived in Bālīkacara Gambhīrā within the district of Mursidābāda. He had no sons and only one daughter, whose name was Visvupriyā. Srila Narottama Thakura had another disciple named Rāmakṛṣṇa Bhāttācārya from the brāhmaṇa community of Vārendra, a rural community of West Bengal. The youngest son of Rāmakṛṣṇa Bhāttācārya was named Kṛṣṇa-carana. Srī Gangā-Nārāyana accepted Kṛṣṇa-carana as an adopted son. The disciple of Srī Kṛṣṇa-carana was Rādhā-ramaṇa Cakravarti, who was the spiritual master of Visvanatha Cakravarti Thakura.

In his commentary on Śrīmad-Bhāgavatam entitled Sārārtha-dārsana, at the beginning of the Rasa-patcādhīyāya, five chapters describing Śrī Kṛṣṇa’s rāsa-līlā, Visvanātha Cakravarti Thakura has written the following verse:

`sri rama-krsna-ganga-carana natva guru uruprechnah
sri narottama natha sri gauranga prabhum naumi`

In this sloka the name Śrī Rāma refers to the spiritual master of Visvanātha Cakravarti Thakura, Śrī Rādhā-ramaṇa. The word Kṛṣṇa refers to his grand-spiritual master, parama-guru-deva, Śrī Kṛṣṇa-carana. The name Narottama refers to his great-grand-spiritual master, paratpara-guru-deva, Śrī Kṛṣṇa-carana. The name Gauranga refers to his great-great-grand-spiritual master, parama-paratpara-guru-deva, Śrī Narottama Thakura. And the word nathā refers to the spiritual master of Śrīla Narottama Thakura, Śrī Lokanātha Gosvāmī. In this way, he is offering obeisances unto His guru-parampara up to Śrīman Mahāprabhu.

The daughter of Śrīnīvāsa Acarya, Hemalata Thakurani, was extremely learned and a great Vaisnava. She expelled an estranged disciple named Rūpa Kavirāja from the Gaudia Vaisnava community. Since then Rūpa Kavirāja was known as aitīhādi in the Gaudia Vaisnava community. He established his own concocted doctrine, opposed to the Gaudia Vaisnava conclusions, that only a person in the renounced order of life could act as acārya. He claimed that it was not possible for a householder to become a spiritual master. Completely disregarding the path of devotional rules and regulations (viddhī-
were disrespectful to the Vaisnava Vedanta and created a great disturbance for the Gaudsya Vaisnavas. Srsla Baladeva

meaning of the kama-gayatrs-mantra. Vaisnavaism.

Cakravarts Thakura done on behalf of the sampradaya will be recorded in golden letters in the history of Gaudsya

Vaisnavas with the Madhva sampradaya. There should be no doubt in this regard. This accomplishment of Srs Visvanatha

Baladeva Vidya-bhusana Prabhu was able to write the Srs Govinda Bhasya and prove the connection of the Gaudsya

Brahma-Madhva Gaudsya sampradaya was accepted. It was only on the authority of Srs Cakravarts Thakura that Srs

Bhasya. Once again the worship of Srs Radha-Govinda began in the temple of Srs Govinda Deva, and the validity of the Srs

party did not accept them as being a pure line of Vaisnava disciplic succession.

Nonetheless, because the Gaudsya Vaisnava sampradaya did not have a commentary on Vedanta-Sutra, the contesting

Madhva, as well as the authenticity of the worship of Rádhá-Govinda. The opposition was silenced by his presentation.

Therefore, they could not be accepted as a bona fide line of Vaisnava disciplic succession.

At that time Maharája Jaya Singh, knowing the prominent Gaudsya Vaisnava acaryas of Vrndavana to be followers of

Srsla Gosvámi, summoned them to Jaipur to take up the challenge with the Vaiśnavas from the line of Sri Rámánuja.

Because he was very old and immersed in the transcendental bliss of bhajana, Sri Cakravartl Thakura sent his student,

Gaudsya Vaiśnavas vedántacarya mahá-mahopádhyáyá (the great one among great teachers), pandita-kula-mukuta (the

crown of the assembly of learned scholars), Sripáda Baladeva Vidyabhúṣana to Jaipur along with his disciple Sri Krsnadeva,
in order to address the assembly.

The caste gosvámis had completely forgotten their connection with the Madhva sampradáya. In addition to this they

were disrespectful to the Vaisnava Vedánta and created a great disturbance for the Gaudsya Vaiśnavas. Srsla Baladeva

Vidyabhúṣana, by his irrefutable logic and powerful sástric evidence, proved that the Gaudsya sampradáya was a pure

Vaiśnava sampradáya coming in the line of Madhva. The name of this sampradáya is the Sri Brahma-Madhva Gaudsya

Vaiśnava sampradáya. Our previous acaryas like Srsla Jivá Gosvámi, Kavi Karnapúra, and others accepted this fact. The Sri

Gaudsya Vaiśnavas accept Srimad-Bhágavatam as the natural commentary on the Vedánta-Sútra. For this reason no separate commentary of Vedánta-Sútra was written in the Gaudsya Vaiśnava sampradáya.

In various Puránas the name of Srímati Rádhiká is mentioned. She is the personification of the hladíni (pleasure-
giving) potency and the eternal beloved of Sri Krsna. In several places of the Srímad-Bhágavatam and specifically in the
tenth canto in connection with the description of Vraja-lsita, Srímati Rádhiká is mentioned in a very concealed manner.

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tenth canto in connection with the description of Vraja-lsita, Srímati Rádhiká is mentioned in a very concealed manner.

Only rasika and bhavuka bhaktas who are conversant with the conclusions of sástra can understand this confidential

mystery.

In the learned assembly in Jaipur, Baladeva Vidyabhúṣana refuted all the arguments and doubts of the opposing party.

He solidly established that the Gaudsya Vaiśnavas were following in the line of disciplic succession descending from

Madhva, as well as the authenticity of the worship of Rádhá-Govinda. The opposition was silenced by his presentation.

Nonetheless, because the Gaudsya Vaiśnava sampradáya did not have a commentary on Vedánta-Sútra, the contesting

party did not accept them as being a pure line of Vaiśnava disciplic succession.

Sri Baladeva Vidyabhúṣana then wrote the famous Gaudsya commentary on the Brahma-Sútra named Sri Govinda

Bháṣya. Once again the worship of Sri Rádhá-Govinda began in the temple of Sri Govinda Deva, and the validity of the Sri

Brahma-Madhva Gaudsya sampradáya was accepted. It was only on the authority of Sri Cakravartl Thakura that Sri

Baladeva Vidyá-bhusana Prabhhu was able to write the Sri Govinda Bháṣya and prove the connection of the Gaudsya

Vaiśnavas with the Madhva sampradáya. There should be no doubt in this regard. This accomplishment of Sri Visvanátha

Cakravartl Thakura done on behalf of the sampradáya will be recorded in golden letters in the history of Gaudsya

Vaiśnavism.

Sri Visvanátha Cakravartl Thakura describes a very striking event in his own book entitled Mantrárthadipiká. Once

while reading Sri Caitanya-cartíamrta, he came upon the verse quoted below (Madhva-lilá 21.123), which describes the

meaning of the káma-gáyatri-mantra.

káma-gáyatri-mantra rúpa, haya kṛṣñera svarúpa,
śardha-cabbhisa āksara tāra haya
se āksara 'candra' haya kṛṣne kari' udaya
trijagat kaila kámanaya
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 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 Viśvanāthā 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 śastras dealing with drama (nāṭya) and rhetoric (alāṅkāra), and other scriptures, he found no mention anywhere of a half-syllable. In all these śastras he found mention only of the vowels and consonants which make up the fifty letters of the alphabet. He found no evidence anywhere of a half-syllable.

In the Śrī Harināmāmṛta-vañcarāna, 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 (saṁjñāpāda). By study of the arrangement of letters (mātrākā) in the Āṭṭrkāṇyāsā and other books, he found no mention anywhere of a half-syllable. In the Rādhākāśasāra-nāmā-stotra found in the Brha-Nāradīya Purāṇa, one of the names of Vrndāvanesvari Śrīmati Rādhikā is given as Paśuṣa-varṇa-rūpīṇī (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 ‘ṭ’ (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 Caitanya-caritāmṛta (Madhyā-līlā 21.126-128):

śakhi he! kṛṣṇa-mukha-dvija-rāja-rāja
kṛṣṇa-vapu simhasane, vasi’ rāja-sāsane
kare sainge candrera samāja
dui ganda sucitkana, jini’ mani-sadalpama,
sei du purna-candra jāni
lalāte asāṃti-indu, tāhāte candana-hindu,
sei eka purṇa-candra māni
kara nakha candra hāta vaini upara kare nātā
tāra gītā murālītāna tāna
pada nakha candra-gaṇa tāle kare sunātana
nāpurerā 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 aṣṭami or, in other words, a half moon. According to this description, the fifth syllable is a half-syllable. If the fragmented ‘ṭ’, 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 Viśvanāthā Cakravartī Thākura 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-Kunda at night with the intent of giving up his body.

After the second period (prahara) of the night had passed, he began to doze off when suddenly, Śrī Vṛṣabhānanda-nandini, Śrīmati Rādhikā, appeared to him. She very affectionately said, “O Viśvanāthā! O Hari Vallabhā! Do not lament! Whatever Śrī 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-vallabhā). 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 Varnā Gamabhasvat. 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 Vṛṣabhānanda-nandini Śrīmati Rādhikā Herself, Viśvanāthā Cakravartī Thākura suddenly arose. Calling out, “O Rādhē! O Rādhē!” he began to cry in great lamentation. Thereafter, upon regaining his composure, he set himself to carrying out Her order.

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

By the mercy of Śrīmati Rādhikā, Śrīla Viśvanāthā Cakravartī Thākura became acquainted with the meaning of the mantra. He obtained the direct audience of his worshipful deity, and by means of his internal perfected spiritual body (siddha-deha), he was able to participate in the Lord’s nitya-līlā as an eternal associate. After this, he established the deity of Śrī Gokulānanda on the bank of Rādhā-Kunda. While residing there, he experienced the sweetness of the eternal pastimes of Śrī Vrndāvana. It was at this time that he wrote his Sukhavarttini commentary on Ananda-vrndāvana-campū, a book written by Śrīla Kavi Karnāṭpatī.

rādhāparastira-kutira-varttinah
prāptavya-vrndāvana cakravarttīnāh
In old age, Visvanātha Cakravarti Thākura 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 Parakiyāvāda

Because of a slight decline in influence of the Six Gosvāmīs in Śrī Vṛndāvana Dhāma, a controversy arose regarding the doctrines of svākyāvāda, marital love, and parakiyāvāda, paramour love. To dispel the misconceptions regarding svākyāvāda, Śrīla Visvanātha Cakravarti Thākura wrote two books named Rāga-vartma-candrika and Gopi-premāmṛta which are wonderfully filled with all the conclusions of sāstra. Thereafter, in his Ananda-candrika commentary on Śrīmad-Bhāgavatam, he gave strong support to the parakiyā bhāva.

It is said that at the time of Śrīla Visvanātha Cakravarti Thākura there were some panditas who opposed him in regard to the worship in the mood of parakiyā. But by his deep scholarship and irrefutable logic he defeated them. On account of this, the panditas resolved to kill him. Śrīla Visvanātha Cakravarti Thākura used to go out in the early morning before dawn to perform parikrama of Śrī Vṛndāvana Dhamā. They formulated a plan to kill him at that time in some dense, dark grove.

The full verse from Ujjvala-nilamani is as follows:

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

While performing parikrama, Visvanātha Cakravarti Thākura 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 Vrajavasi girl picking flowers along with two or three of her friends. The panditas inquired from the girl, “Dear Child! Just a moment ago a great devotee was approaching here. Where did he go? Did you happen to see him?” The girl replied, “I saw him, but I don’t know where he went.”

Seeing the astonishing beauty of the girl, her sidelong glancing, her graceful feminine manner, and gentle smiling, the panditas became captivated. All the impurity in their minds was vanquished and their hearts became soft. On being requested by the panditas to introduce herself the girl said, “I am a maidservant of Śrīman Śrīman Radhika. She is presently at Her mother-in-law’s home at Yavatā. She sent me to pick flowers.” Saying this, she disappeared, and in her place, they saw Śrīla Visvanātha Cakravarti Thākura once again. The panditas fell at his feet and prayed for forgiveness. He forgave them all.

Many such astonishing events are heard in the life of Śrī Cakravarti Thākura. In this way he refuted the theory of svākyāvāda and established the truth of pure parakiyā. This work of his is of great importance for the Gaudsya Vaisnavas. Śrīla Visvanātha Cakravarti Thākura not only protected the integrity of the Śrī Gaudsya Vaisnava 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 Gaudsya Vaiṣṇava acāryas have composed the following verse in praise of his extraordinary work:

visvasya nāthārūpo ’sau bhakti vartma pradarśanāt
bhaktā-cakre varvitattatvāt cakravartty ākhyaḥ bhavat

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

In the year 1676 Śaka-bda, on the fifth day of the light phase of the moon of the month of Māgha (January-February), at approximately one hundred years of age, while absorbed in an internal condition in Śrī Rādhā-Kundā, he entered into aprakāta (unmanifest) Vṛndāvana. Even today his samādhi can be found just next to the temple of Śrī Gokulandana in Śrī Dhamā 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 (rūpāṅga). He is thus revered in Gaudīya Vaiṣṇava society as an illustrious acārya 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 Cakravarti Thākura’s book Madhurya-kādamānti:
Śrīla Viśvanātha Cakravartī Thākura has benedicted the whole world by writing the book Mādhurya-kādamalī. 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 Thākura 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 Thākura! 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 Viśṇu-ācāryas, there are very few who wrote as many books as Śrīla Cakravartī Thākura. Even today the following proverb is quite famous amongst the Viśnu-ācāryas regarding his three books:

*kīrāṇa-bīndu-kanā, eī tīṇa niye vaisnava paṇā*

These three books, Ujjvala-nilāmāṇī-kiro, Bhakti-rasāmṛta-sindu-bīndu, and Bhāgavatāmṛta-kanā, are taken by the Viśnu-ācāryas as their wealth.

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


My most revered Śrī Guru-deva, aṣṭottara-sāta Śrī Śrīmad Bhakti Prajātāna Keśava Gosvāmī Mahārāja was a guardian of the Śrī Gaudīya sampadāyika and founder-acārya of the Śrī Gaudīya Vedānta Samitī as well as the Gaudīya-mathas established under its auspices. Aside from publishing his own books, he republished the books of Śrīla Bhaktivinoda Thākura and other previous acāryas in the Bengali language. Today, by his heartfelt desire, enthusiastic blessings, and causeless mercy, Jaiva Dharma, Śrī Saṅkṛta-sāsānta, Śrī Saṅkṛta-sāsānta, and other books have been printed in Hindi, the national language of India. Gradually other books are being published.

The present day head and acārya of the Śrī Gaudīya Vedānta Samitī, my most revered godbrother, parivṛtta-cārya Śrī Śrīmad Bhakti Prājātāna Keśava Gosvāmī Mahārāja is deeply immersed in transcendental knowledge and is a very dear, intimate servant of the lotus feet of our Śrī Guru. I humbly pray at his lotus feet that he may bless me by presenting this precious book, Śrī Bhakti-rasāmṛta-sindu-bīndu, into the lotus hands of our Śrīla Guru-deva and thus fulfill his inner heart’s longing.

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

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

Aksaya Trīṭiya
(Third day of the bright half of Vaiśākha)
510 years after the appearance of Lord Gaurāṅga (Gaurahāda)
(1918 by the Indian calendar)
20th. April, 1996

An aspirant for a particle of mercy
Introduction

This book has been made possible only by the guidance, inspiration, and causeless mercy of my beloved sīkṣā guru, om viṣṇu-pāda paramahamsa parivṛtakaacārya aṣṭottara-sāta Śrī Śrīmad Bhaktivedanta Nārāyaṇa Mahārāja. Although I am thoroughly unfit for the grave task of translating the books of our Gauḍiya Vaiṣṇava ācāryas into English, I have taken it up by his will. He has a strong desire to distribute the invigorating fruit of Vraja bhakti which has been preserved for all Gauḍiya Vaiṣṇavas in the books of Śrīla Rūpa Gosvāmī, Śrī Raghunāthā Īśā Gosvāmī, Śrīla Visvanātha Cakravartī Thākura, Śrīla Bhaktivinoda Thākura and other rūpāṅga ācāryas. It is only by his direction that we have now presented in English books like Śrī Śīkṣāstaka, Venu-gīta, Mahā Śīkṣā, and this book Śrī Bhakti-rasāmṛta-sindhu-bindu. I pray at his lotus feet that he may be pleased with this humble offering.

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

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

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

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

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

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

Navadvīpa dāsa

Waves of Bhakti-rasāmṛta-sindhu
The ocean of the nectar of Bhakti-rasa
Pūrva-vibhāga (Eastern division)

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

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

Daksina-vibhāga (Southern division)

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Fourth wave—Vyāhāra-bhāva (Internal transitory emotions)
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Second wave—Pṛita-bhakti-rasa (Servitude)
Third wave—Preyo-bhakti-rasa (Friendship)
Fourth wave—Vatsalya-bhakti-rasa (Parental affection)
Fifth wave—Madhurya-bhakti-rasa ( Conjugal love)

Uttara-vibhāga (Northern division)

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Second wave—Adbhuta-bhakti-rasa (Astonishment)
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Fourth wave—Karunā-bhakti-rasa (Compassion)
Fifth wave—Raudra-bhakti-rasa (Anger)
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Anubhāva

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Sāttvika-bhāva

Vyabhicārt-bhāva

Śhāyībhāva

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Vibhāva

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Uddīpana

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Anubhāva

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Sāttvika-bhāva

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First Wave—Sāmānya-bhakti
General Characteristics of Bhakti

Mangalācaranām

akṣhila-rasāmṛta-mūrtiḥ prasmara-
rucir-uddha-tāraka-pāliḥ
halita-syāmā-lalitā
rādhā-preyāṇa vidhur jayati

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

“Let there be all glory to the omnipotent Lord Śrī Kṛṣṇa Candra who is endowed with all excellence and who is the personification of transcendental bliss characterised by the twelve forms of rasa—five primary (mukhya rasa—sānta, dāśya, sakhyā, vātisalya, and madhura) and seven secondary (gauna 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 yuthesvarās or leaders of the various groups of gopīs, named Tārakā (vipakṣa—representing a rival group to that of Śrī Rādhā) and Pāli (tatasṭha pakṣa—representing a neutral group). He has made Śyāmālā (suhrta pakṣa—representing a friendly group) and Lalitā (svapakṣa—belonging to Rādhikā’s own group) His very own, and He is the most beloved of Śrimati Rādhikā (Rādhā-preyāṇ). That is, being under the control of the prema of Śrimati Rādhikā, who is the embodiment of the mahābhāva of all the yuthesvarās, He is always intently absorbed in inspiring Her love.”

(1) Uttamā-bhakti

anyābhilāṣīta sānyām
jnāna-karmādy anāvṛttam
ānukhyātā kṛṣṇānām bhaktir uttama
asyarthah—anyābhilāsa jnāna-karmādi-ruhitā śrī kṛṣṇam
uddisya-ānukhyātā kāya-vān-manahbhārī yāvat kriyā sa bhāṣīh

The cultivation of activities which are meant exclusively for the pleasure of Śrī Kṛṣna, or in other words the uninterrupted flow of service to Śrī Kṛṣna, performed through all endeavors of the body, mind, and speech, and through the expression of various spiritual sentiments (bhāvas), which is not covered by jnāna (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 Kṛṣna, is called uttamā-bhakti, pure devotional service. (Bṛh 1.1.11

Śrī Cakravartīpāda’s Sanskrit Commentary

atha tasya lākṣaṇam vadaṁneva grantham ārabhāte,—anyeti. yathā kriyā-sabdāna dhātv artha mātram ucyate, tathātātram-sīlana-sādhana-pūrṇa dhātv artha mātram ucyate. dhātv arhas ca dvidhah—pravṛtti-nivṛtti ātmakāh. tatra pravṛtti ātmaka dhātv arhas tu kāya-vān-mānasaś ca tāt ca ceṣṭā rāpaka. nivṛtti ātmaka-dhātv arhas ca pravṛtti bhinnah, pritti-visuddhātma mānasah tat tad bhāva rāpaka ca, sa ca vakṣyamāna ratri premādi sthāyi bhāva rāpaka ca, svā-nāmāparādham udbhāvābhāva kārtīcyā adī va-kṣyā-vāyaṇābhāvān ca nāvāpṛttih, tad evam sati kṛṣṇa-sambandha kṛṣṇarthahā nāśāniṁi iti tat sambandha mātrasya tad arthasya vivaḥstavād guru-pādāvatrayadau, bhāva rūpasāpya krodhratvadāv ratrādi-sthāyīni vyabhicāri-bhāvasya ca navāptih,
etac ca kṛṣṇa-tad-bhaktah kṛṣṇa-pāvaiṣaḥ bhāyaṁ Śrī bhagavatāḥ svarūpa-sakti-vṛtti rūpam api kāyādi-vṛtti tādātyena-viśva-bhātuṁ iti jñeyaṁ. agre te sāpya kriyāyate. kṛṣṇa-sabdās caitya svayam bhagavatāḥ kṛṣṇasya tad rūpaṁ cānyesām avatārāṇām grāhakah, tāntratmyam agre vivecaṇiyām.
Symptoms of Uttama-bhakti

We are beginning hereafter by enumerating the symptoms of uttama-bhakti. The symptoms of uttama-bhakti, as described in the above verse, are of two kinds: (1) svarupa-laksana (intrinsic characteristics), and (2) tatastha-laksana (extrinsic characteristics). The svarupa-laksana is described in the second line of the verse — anukulyena krsnanusslanam bhaktir uttama: uttama-bhakti involves the cultivation of activities favorable to Srs Krsna. This is said to be the svarupa-laksana of uttama-bhakti because it acquaints us with the inherent nature or svarupa of bhakti.

The tatastha-laksana is described in the first line of the verse — anyabhilasita-sunyam jnana-karmady anavrtam: tatra bhakti svarupatā siddhy artham viṣeṣanam āha—ānū-kulyeneti, pratikulye bhaktitvaprasiddbeb. anukulyanā coddesyaya srl krsnaya rocamana pravṛttir ity ukte laksane tivyaptaḥ satyate. evam yasodāyāḥ pratikulyābhāvān nāvāyāpitr iti bodhyam.

tenā ca bhakti avarakanam eva jñāna karmadānām na vīṣṇu-praṣṭha-yā bhūtale

Let me first of all offer repeated obeisances at the lotus feet of my spiritual master, nitya-līla-pravītaḥ om visnupada āstottara-sataḥ Sṛṣṭi-bhakta Śrīmad-Bhakta Prajñāna Kesava Gosvāmī, Sṛṣṭi-Rupa Gosvāmī, who is the eternal associate of Lord Gauranga, all the spiritual masters who are following in the line of Sṛṣṭi-Rupa Gosvāmī, and Sṛṣṭi-Sūrya Gauranga Gāndharvike Gīrīdhārī, Sṛṣṭi-Rādhā- Vinoda-bihārī. Praying for their causeless mercy and blessings, this insignificant and lowly person is beginning the translation and commentary named Sṛṣṭi-Bindu-vikāṣini-vṛtti of this sacred book Śrī Bhakti-rasāmrta-sindhu-bindu written by the supreme teacher among the followers of Sṛṣṭi-Rupa Gosvāmī (rupanugas), Śrī Viśvanātha Cākrapātī Thākurā.

Śrī Bindu-vikāṣini-vṛtti
Illumination of the meaning of Śrī Bhakti-rasāmrta-sindhu-bindu

namah om visnupādaya gaurapreṣṭhāya bhūtalesūryavanēśvara-āhuti
śrī śrīmad bhakta prajñāna keśava iti nāmine

atimartya caritrāya svārītānāca pāline
jīva-dūkhē sadārātāyā śrī nāma-prema dāyine

visvasya nātha-rūpo ‘sau bhakti-vartma-pradaśanāt
bhakta-cakre vartttitvāt cakravarty-ahākhyā bhavat

śrī caitanya mano ‘bhistam śhāpītam yena bhūtale
svayam rūpāḥ kada mahayān dadati sva-padāntikam

vānchā kālpataru-bhūyā ca kṛpā sindhubhūya eva ca
patitānām pāvanebhya vaśnavēbhya nāmo namah

nāmo mahā-vadānyāya kṛṣṇa-prema pradāya te
kṛṣṇāya krṣṇa-caitanya-nāme gaura tvīse namah

Let me first of all offer repeated obeisances at the lotus feet of my spiritual master, nītyā-līlā-praṇītaḥ om visnupāda āstottara-śataḥ Sṛṣṭi-Bhakta Prajñāna Keśava Gosvāmī, Sṛṣṭi-Rūpa Gosvāmī, who is the eternal associate of Lord Gaurāṅga, all the spiritual masters who are following in the line of Sṛṣṭi-Rūpa Gosvāmī, and Sṛṣṭi Śrī Gaurāṅga Gāndharvakī Gīrīdhārī, Śrī Śrī Rādhā- Vinoda-bihārī. Praying for their causeless mercy and blessings, this insignificant and lowly person is beginning the translation and commentary named Śrī Bindu-vikāṣini-vṛtti of this sacred book Śrī Bhakti-rasāmrta-sindhu-bindu written by the supreme teacher among the followers of Śrī Rūpa Gosvāmī (rūpamugas), Śrī Viśvanātha Cākrapātī Thākurā.

Symptoms of Uttañā-bhakti

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

The tatastha-laksana is described in the first line of the verse — anyabhilāṣita-sūnyam jñāna-karmadānā anavārtam:
Anusilanam—Constant cultivation

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

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

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

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

Sthāyī-bhāva-rūpa is again divided into two forms: (1) prem-āṅkura-rūpa—the sprout of prema, that is, rati or bhāva, and (2) prema-rūpa—prema which is developed through the stages of sneha, māna, pranaya, rāga, amūrāga, 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, viṣuddha-sattva. These will be described later.

Comment

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

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

The word kṛṣṇānuśilana implies two kinds of endeavors or ceṣṭā—all varieties of anusilana which are related to Śrī Kṛṣṇa and all varieties of anusilana which are performed directly for Śrī Kṛṣṇa. This refers to the angas of bhakti such as sīriṣī guru-pādāśraya, accepting dīkṣā (initiation) and sīkṣā (spiritual instructions) from Śrī Guru-deva, viṣṇambha-bhāva-guru-sevā (serving the guru with a feeling of great intimacy), and so on. In all these angas of bhakti there is no possibility that the fault of avyāpi or under-extension of a definition could occur. In other words there is no possibility that these angas of bhakti could fail to be included within the definition of kṛṣṇānuśilana.

Similarly, the sthāyī-bhāva, 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 kṛṣṇānuśilana. Consequently, there is no possibility of the fault of avyāpi occurring in their case either.

Thus anusilana which is undertaken for Kṛṣṇa both as ceṣṭā-rūpa, endeavors, and as bhāva-rūpa (both sthāyī-bhāva and vyabhicāri-bhāva-rūpa) is possible only by the mercy of Śrī Kṛṣṇa and the devotees of Kṛṣṇa. Śrī Guru-deva is a para-bhagavat-bhākta. Therefore, the angas of bhakti known as sīriṣī guru-pādāśraya and so on are also within kṛṣṇānuśilana. The sthāyī-bhāva and other sentiments associated with it, or in other words anubhāva, sattvika-bhāva, and vyabhicāri-bhāva are related to Śrī Kṛṣṇa as well. Therefore, they are also within kṛṣṇānuśilana.
Kṛṣṇānuśīlana or bhakti is a special function (vrtti) of the svarūpa-sakti or internal energy of Śrī Kṛṣṇa. The body, mind, and senses of the baddha-jsvas or conditioned souls are all unconscious. The function of svarūpa-sakti can not manifest in the unconscious or inanimate body, mind, and speech of the baddha-jsvas. But due to the causeless mercy of the ocean of mercy, Śrī Kṛṣṇa, or the paraṁ-bhagavat-bhaktas, the function of svarūpa-sakti obtains identification with (tādātma) and manifests in the body, mind, and words of the devotees (even though they are material) who have taken shelter of the Lotus feet of Śrī Gurudeva. This subject will be described more clearly ahead.

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

Krṣna

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

Anukūlyena

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

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

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

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

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

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

Without the complete absence of any attitude that is unfavorable to the Lord, bhakti is not established. According to this principle, the fault of ativyapti 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 anukūlya is to be devoid of any attitude unfavorable to the Lord.

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

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

Someone may raise the contention that if a favorable attitude (anukūlya), or in other words, the absence of any inimical attitude (pratikūlya) is defined as bhakti, and if bhakti involves some kind of activity that is favorable or pleasing to Kṛṣṇa, then what need is there to further qualify bhakti by use of the word 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
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 anusilana, the existence of bhakti cannot be admitted. Therefore, the use of the word anusilana is not without meaning.

**Tatstha-laksana—Extrinsic Characteristics**

Having thus described the svartupa-laksana of bhakti, the tatstha-laksana or extrinsic characteristics are described in order to establish the exclusivity of uttama-bhakti. The tatstha-laksana is pointed out in the beginning of this verse by use of two qualifying terms: (1) anyabhidutasita-sunyam, and (2) jnana-karmadyanavrta.

**Anyabhidutasita-sunyam**

How should the cultivation of activities favorable to Krsna be undertaken? One should act only in such a way that bhakti may be augmented, giving up laukika-abhilaśa (worldly desires), paralaukika-abhilaśa (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 Srímad-Bhágavatam: bhaktiṣyā satjaṭayā bhaktiṣyā (S.B. 11.3.31)—bhakti is produced only by bhakti. According to this statement, bhakti (srawana, kirtana, and other forms of sādhaṇa) is to be done only for the sake of bhakti. The meaning of this is that sādhaṇa and bhava-bhakti should be done only with the objective of attaining prema-bhakti. Therefore, to be devoid of all desires other than bhakti is uttama-bhakti.

It is especially noteworthy here to consider why it is that the term anyabhidutasita-sunyam has been used rather than anyabbīlsā-sunyam. A very deep and confidential idea of Srila Rupa Gosvami has been concealed in this statement. Srila Rupa Gosvami has used the term anyabhidutasita-sunyam after giving a great deal of consideration to this matter. The term anyabhiduta means a desire for other objects. To this word the suffix in has first been added. This suffix indicates the natural or acquired way of living or acting. When used in conjunction with the word anyabhiduta, it means the innate tendency to act under extraneous desires. To this the suffix ta is added which indicates the quality or state of being of anything. This means that in his natural condition, a sādhaṇa should have no desires other than for bhakti. But if on the appearance of some unexpected calamity (in an unnatural condition), a sādhaṇa prays, “O Bhagavan! 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.

**Jnana-karmady-anavrta**

The second extrinsic characteristic or tatstha-laksana is now being explained. The term jnana-karmady-anavrta means that the cultivation of bhakti should be free from the covering of jnana, karma, and so forth. There are three divisions of jnana: (1) tat-padarthajnana, (2) tvam-padarthajnana, and (3) jiva-brahma-aikya-jnana.

**Tat-padarthajnana**

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 āsīvarya (majesty) and mādhurya (sweetness). He is completely bereft of inferior material qualities (prakṛta-guna). He is replete with all transcendental qualities (apraakṛta-guna). He is sac-cid-ananda-vigraha, the embodiment of existence, cognizance, and bliss. He is acintya-sarva-saktimana, the inconceivable possessor of all potencies. He is the very identity of both rasa and rasika. In other words, He is the abode of all rasa, and He Himself is fully adept in enjoying such rasa in the company of His devotees. He is Svaayam-Bhagavan, the ultimate object to be ascertained by all the Vedas and all sāstras. He alone is the person to be designated by the term Svaayam-Bhagavan. This kind of knowledge is called tat-padarthajnana.

**Tvam-padarthajnana**

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

The jivas, as atomic particles of living spirit (cit-paramānū-svarūpa), are but infinitesimal rays of the supreme existential spirit, Śrī Kṛṣṇa. Although nondifferent from Lord Hari, they are eternally distinct from Him. The jivas are infinitesimal consciousness, anu-caitanya, whereas the Lord is the all-pervading consciousness, vibhu-caitanya. The jivas are subjugated by maya, while the Lord is the controller of maya. Even in the liberated condition, the jiva, in accordance with his nature as the marginal potency, tatstha-sakti, is capable of falling under the sway of material nature (māyā-prakṛti). The jiva is represented both as knowledge (jñāna-svarūpa) and as the knower (jñātā-svarūpa). Although the possibility for action or kartrtvā is present in him, he nonetheless remains atomic spirit, anucit.

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 tatstha-sakti of Śrī Kṛṣṇa, the jiva’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 jiva’s relationship with Śrī Kṛṣṇa is that of the eternal servant and the served. This type of knowledge is called tvam-padartha-jñāna.

**Jiva-brahma-aikya-jñāna**
Knowledge of the Oneness of the Jiva and Brahma

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

The word jñāna, which is used in the verse under discussion, refers only to this knowledge of the oneness of the jivas and Brahma. This knowledge is called nirvīṣēsa-jñāna, knowledge of non-distinction or impersonalism. Nirvīṣēsa-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-misra-bhakti) is labelled as external (bahya). This type of knowledge must also be given up.

There is no possibility that the jiva’s natural relationship with the Supreme Lord as servant and served could ever arise in jiva-brahma-aikya-jñāna. This attitude of servant and served, sevya-sevaka-bhava, is the very life of bhakti. Therefore, to remain fully purified of any taint of nirvīṣēsa-brahma-jñāna is the guṇa-laksana or secondary characteristic of uttama-bhakti.

**Three Types of Bhakti**

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

**Āropa-siddha-bhakti**
Endeavors Indirectly Attributed with the Quality of Bhakti

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

**Comment**

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

**Sanga-siddha-bhakti**
Endeavors Associated with or Favorable to the Cultivation of Bhakti

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

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

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

**Svarūpa-siddha-bhakti**
Endeavors Purely Constituted of Uttama-bhakti
All favorable endeavors or ceṣṭā such as sravana, kirtana, smarana, and so on, as well as the manifestation of the spiritual sentiments which occur beginning from the stage of bhāva, which are completely devoid of all desires separate from Śrī Kṛṣṇa and which are freed from the coverings of jnana and karma are known as svarūpa-siddhā-bhakti. In other words all endeavors of the body, words and mind which are related to Śrī Kṛṣṇa and which are performed exclusively and directly for His pleasure without any intervention are known as svarūpa-siddhā-bhakti.

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

*Prakṛta-sahajīya is one who abandons the fundamental procedures of sadhana and imitates the symptoms of advanced devotees by a material display.

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(from page 19 to 42 in printed edition)
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(from page 57 to 80 in PDF file)

(4) The Sixty-four Angas of Bhajana

atha bhajanasya catuḥ-saṣṭir-āṅgaṇi


vaisnava-cīhna-śāhānam, harināmākṣara-śāhānam, nirmālīya-śāhānam, nṛtyam, danda-vat-pranānam,
abhyaṁṭānāṁ, anuvrajyā, śrī-mārti-sībāṁ gāmanāṁ, parikramā, pūjā, pari-caryā, gītam, sankātirītanāṁ, japaṁ
svāpātphaṁ, mahāprasādā-śevā, viyagṛthi, caraṇāṁśta-pānam, dhāpa-mālyādi-saurabhā-grāhānam, śrī-mārti-darsanāṁ,
śrī-mārti-sparśanāṁ, aṭāraṭkā-darsanāṁ, sīvānāṁ, taṇ-kiyāpeksānāṁ, smaranāṁ, dhyānāṁ, dāsyām, saṅkhyaṁ, atman-
vedānam, niśa-prīya-vaśa-vaṃparānam, kṛṣṇārīthe samasti-karmā-kaṛtānam.

svavatā sāraṇāpattih, tulaśī-śevā, vaiśnavā-śāhāsi-śeṣā, mathurā-ṃandale vāsāḥ, vaiṣṇavā-śeṣā, yathā-śakti dolādi-
mahotsava-karanaṁ, kārttikā-vratam, sarvādā harināma-grāhānam, jāmāstami-yātrādi-kaṅca, evam īnāsaśī bhaṭty-
āṅgaṁ; atha tatra paṇca āṅgāṅi sarvataḥ śreṣṭhāṁ yathā—śrī-mārti-śeṣā-kauṣalāṁ, rasikaḥ saha śrī-
bhagavatārthāsāvādāḥ, sajātya-snigdha-mahattara-sādhu-saṅgaḥ, nāma-sankātirītanāṁ, śrī-vrndāvana-vāsāṁ evam mālitvā
catuḥ-saṣṭi-āṅgaṅi.

Śrī Ākaṭarāptīpāda’s Sanskrit Commentary

kṛṣṇa-dīkṣādī—dīkṣā-pūrvāka sīkṣānāṁ ity arthāḥ. śrī kṛṣṇeti—śrī kṛṣṇa prāptier yuḥ hetuḥ kṛṣṇa-prasādās tadartham
ity arthāḥ. adi grahaṁālokā-vitta-puṭrādāyo gṛhyante. sevā-nāmāparādheti—sevā-nāmāparādānāṁ ubdhavāḥ sādhaṅkasya
prāya-bhāvāt eva, kintu paścāt yatnena teṣāṁ ubhāvaścaritāṁ.

Śrī Bindu-vikāsini-vṛttī

(1) Śrī Guru-pādāśraya
Taking shelter at the lotus feet of Śrī Guru

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

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

yo mantrāḥ sa guruḥ sāksāt yo guruḥ sa harīḥ swayām
gurur-yasya bhavet tuṣṭaḥ-tasya tuṣṭo harīḥ swayām

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

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

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

harau ruste gurus-trātā, gurau ruste na kascāna
tasmāt sarva-prayatnena gurum-eva prasādayet

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

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

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

tasmād gurum prapadyeta jīvāśuḥ sreyā uttamam
śābdē pare ca nisnātai brahmaṇy-upasamāsrayam

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

In Bhakti-sandarbha, Srīla Jiva Gosvāmī, in examining guru-tattva, has cited three types of gurus: sravana-guru, sikṣa-guru, and dāksa-guru.

Sravana-guru

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

tatra bhagavatān dharmaṁ śīksed gurvātma-dākṣataḥ
amāyayātmirīyā yais tuṣyed ātmāṁ-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 Supreme Lord and who is very dear to the Lord. The sādhaka should receive instructions on bhágavat-dharma from such a spiritual master. By carrying out these instructions, Bhāga-vān Śrī Hari personally gives Himself to the devotee.

Such a person who gives instructions on how to execute bhajana is called a śravana-guru. There may be many śravana-gurus; nonetheless, the sādhaka should take shelter of one mahat-puruṣa among them who is suitable to his nature and receive instructions from him regarding how to perform bhajana.
Sikṣa-guru
Out of many such competent śravaṇa-gurus, one who gives instructions in bhajana which are just suitable to the bhāva of the sadhaka is called a sikṣa-guru. There may be many sikṣa-gurus also; however, it is advantageous to have one sikṣa-guru in particular who is conducive to one's mood. The śravaṇa-guru and the sikṣa-guru are usually one and the same person as stated in the Bhakti-sandarbha, Anuccheda 206—atha śravaṇa-guru bhajana sikṣa-gurvo prāyakam-ekavam-iti tathāvāha: “The śravaṇa-guru and the bhajana-sikṣa-guru are usually the same person.” The verses already cited ‘tasmād gurum prapadyeta’, ‘tatra bhagavatān dharmān sikṣed’, ‘tad-vijñānārtham’, and so on should be understood in relationship to both the śravaṇa-guru and the sikṣa-guru.

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

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

There is no direction that permits one to renounce a sad-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 is duty and what is not duty, who is foolish, or who is following a path other than suddha-bhakti should be given up. It is directed in various places in the sāstra that one should then take diksā again from a Vaisnava guru in accordance with the rules and regulations. This is the purport of the verses quoted below from Bhakti-sandarbha, Anuccheda 238:
guror api avalīptasya kāryakāryam-ajñatāh
uptathā-pratipannasya parityagāḥ viḍhiyate
(Mahābhārata, Udyoga-parva, 178.48)
avaiṣṇavopadīṣṭena mantreṇa nirayam vrajat
punās-cā vidhīnā sābhīyagrāhaved-vaiṣṇavād-guroh
(Hari-bhakti-vilāsa, 4.366)

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

(2) Śrī Kṛṣṇa-diksā-sikṣādi
(Receiving initiation and spiritual instructions)

It is essential to accept diksā and sikṣā from a guru in order to gain entrance into bhagavad-bhajana. In the Hari-bhakti-vilāsa the following is said regarding diksā:
divyām jītānām yato dadyāt kuryāt pāpaṁ sankṣayaṁ
tasmā-dikṣetāṁ sa proktā desikais-tattva-kovidāṁ
divyām jītānām yato dadyāt kuryāt pāpaṁ sankṣayaṁ
tasmā-dikṣetāṁ sa proktā desikais-tattva-kovidāṁ
(Hari-bhakti-vilāsa, 2.9; cited from the Viṣṇu-yāmala)

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

Therefore, a faithful sādhaka will dedicate his entire self to the lotus feet of Śrī Gaura-deva, offer prāṇām unto him, and take diksā from him by receiving a Vaiṣṇava mantra in accordance with the rules and regulations of the sāstra. The meaning of divya-jītāna referred to above is that the jīva is not a material phenomena; the jīva is an atomic particle of spiritual consciousness belonging to the sac-cid-ānanda-svarūpa of Śrī Kṛṣṇa. By virtue of this, the jīva is nothing other than the nityā-dāsa of Bhagavān. This is also stated in the Śrī Caitanya-caritāmṛta, Madhya 20.108: jīvārī ‘svārūpān’ haya—krṣṇera ‘nityā dāsa’: “the svārūpā or identity of the jīva is to be an eternal servant of Śrī Kṛṣṇa.”

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

By the causeless mercy of the ocean of mercy Śrī Bhagavān or His devotees, the jīva attains sādhu-sanga. By the potency of that sādhu-sanga, the jīva offers himself at the lotus feet of Śrī Gaura-deva. By bestowing the krṣṇa-mana-trāṇa, Śrī Gaura-deva dispels the jīva’s aversion toward the Lord (bhagavad-vimukhātā) and directs his attention toward the performance of bhagavad-bhajana. He gives sambandha-jānā concerning bhagavad-tattva, jīva-tattva, and māyā-tattva and awakens the dormant inclination of the jīva to serve the Lord (bhagavad-unmukhātā). As a consequence of this, pāpa, pāpa-bija, and avidyā of the sādhaka are all destroyed to the root. This procedure of diksā is not completed in one day; rather, it is begun from the day of diksā.

In the Bhakti-sandarbha, Anuccheda 283, Śrīla Jīva Gosvāmī has explained the meaning of divya-jītāna in the following
Divyajñana is transcendental knowledge contained within a mantra which reveals the form and identity of the Supreme Lord (bhagavat-svarūpa) as well as the knowledge of the sadhaka-svāda’s particular relationship with the Lord.”

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

yathā kāñcanaṁ yāti kāṁsyaṁ rasa-vidhānataḥ
tathā dīkṣā-vidhānena dījātvat vijāyaṁ ānāṁ

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

By the word ānāṁ used in this verse, Śrīla Sanātana Gosvāmi has indicated a person who has received initiation. In other words, a person who receives dīkṣā becomes a dvija* or twice-born. By the word dījātvat he has indicated that one attains to the state of a brāhmaṇa or one who knows the absolute truth brahmaṇa. The word dījātvat used here does not mean the state of being a dvija by initiation into the sacred thread like that of the ksatriyas and vaisyās. By the procedure of dīkṣā the disciple is born again. This is called birth by dīkṣā (daikṣa janaṁ).

There are three kinds of birth: (1) saukra-janaṁ—semenal birth or birth by mother and father, (2) sāvitra-janaṁ—a ceremony in which a boy is initiated into one of the three twice-born classes by being invested with the sacred thread, and (3) daikṣa-janaṁ—birth by the process of dīkṣā or spiritual initiation. Even a sūdra or an untouchable person (antya-jana) who is born in the lowest family obtains the samsārās for being a dvija upon being initiated in accordance with the regulations of the Pāñcarātra. This is the purport of the following statement from the Mahā-bhārata, Anuśāsana-parva, 143.46:

eṭaiḥ karma-phalai-devī nynāṇa jāti kulodbhavah
dsūdro ‘py āgama-sampanno dvija-bhavati samskrtaḥ

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

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

adīkṣiṣṭasya vāmoro kṛtaṁ sarvaṁ nirarthaṁ
pastu-yonin-avānopi dīkṣā virahiti janaḥ

O Vāmoro (O woman with beautiful thighs)! All the auspicious activities of men are worthless without accepting dīkṣā.

A person who is bereft of dīkṣā obtains birth in the animal species of life.

In the Bhakti-sandarbha, Śrīla Jīva Gosvāmi has said that without undergoing the upanayana-samskāra* 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 mantra-devaṭā or to presiding deity of the mantra.

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

ākṛṣṭuṁ kṛta-etiṣṭaṁ sumahatam uccātanāṁ cāhasāṁ
cacāndalaṁ amūka-loka sūlaṁh bo vasyaṁ ca mokṣaṁ śrīyaṁ
go dīkṣaṁ na ca daksināṁ na ca purascaryaṁ manāgkṣate
mantro ‘yam rasanāsprgeva phalaiḥ Śrī kṛṣṇa-nāṁmātaṁ

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

Śrīla Jīva Gosvāmi, in discussing this topic in the Bhakti-sandarbha (283), has said that in spite of the statements in the sāstras as to the autonomous potency of the holy name, the previous mahājanas such as Śrī Nārada and so on first accepted dīkṣā from their gurus and then performed their sādhana and bhajana in worship of their iṣṭadeva (the beloved deity of their heart). Similarly, those who desire to follow in the footsteps of those mahāpurusas must also accept dīkṣā into bhagavat-mantra from Śrī Gurudeva, because without accepting dīkṣā, one’s relationship with Bhagavān as dāśya, sākhyā, and so on cannot be awakened. That relationship is established only by the lotus feet of Śrī Guru. The custom of
didka was honored by Śrī Caitanya Mahāprabhu and His followers, the gosvāmis. 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 īstadeva and who are engaged in śravaṇa, kīrtana, and śmaraṇa of bhagavan-nāma, but who have not accepted didka from a Vaisnava guru according to the Vaisnava regulations, cannot attain the Supreme Lord. They will merely be prevented from entering hell, or in their next birth, by the influence of the bhajana performed from the previous life, they will obtain sādhana-sānga. By then taking shelter at the lotus feet of a guru, receiving didka from him and making advancement through the different stages of bhakti, they can attain the Supreme Lord.

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

evam śrī bhagavān sarvaiḥ sākāra-śīlā-sālātmakah
dvijaḥ śrībhūṣa-ca śūdraiṣa-ca pūjyo bhagavatāh paraṁ
brāhmaṇa-ksatriya-visām sac-chūḍānām-āthāpi vā
śīlātmā kīrṇāk어서 na caṁyēṣaṁ kādācana

In the commentary on the above verse it is stated that upon receiving didka in accordance with the regulations of śāstra, everyone, whether they be a brāhmaṇa, vaśīya, ksatriya, a woman or a śūdra, becomes qualified to worship Bhagavān in the form of sākāra śīlā. The word sat-śūdra from the verse means a śūdra who has received didka. After receiving didka, a śūdra no longer remains a śūdra. In the śāstras, statements are sometimes seen forbidding women and śūdras from the worship of sākāra śīlā. These statements, however, do not apply to persons who have taken didka—they are intended for those who have not received didka; “yathā-vidhi didkaṁ ghetvā bhagavat-pūjāparaiḥ sādhbhīr ityarthāḥ.”

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

tatra bhagavatān dharmān
śīkṣed guruṁvār dāvātāh
amāyānuṁvīṛtā yaiś-
tusyed-ātmāṁ do hariḥ

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

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

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

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

yasya deve parā-bhaktir yathā deve tathā guru
tasyaite kathāḥ hyathā prakāśante mahātmmanah
(Svetāsvatara Upanisada 6.23)

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

(4) Sādhhu-mārgānusārah
(Following the path of sādhhus)

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 mahajanas attained the Lord. The reason for this is that the path which has already been chalked out by the mahajanas is free from all distress and hardship, and it is the cause of all auspiciousness.
sa mrgyah sreyasam hetuh panthah sastapa-varjjitah
anavpatrasramam purve yena santaḥ pratasthire
(Bhakti-rasāmṛta-sindhu 1.2.100, from Skanda-Purāṇa)

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

sruti-smṛti-purānādi-pañcarātra-vidhi vinā
aikāntikī harer-bhaktir-upatāyaiva kalpate
(Bhakti-rasāmṛta-sindhu 1.2.101, from Brahma-yāmala)

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

In the bhajana of those who pursue the rāga-mārga, there is no dependence upon the regulations of the Śruti, Śmrī, Purāṇas and Pañcarātra. It is dependent simply upon following of the Lord’s eternal associates of Vraja. But for those sādhakas who have adhikāri for the vidhi-mārga it is essential to take support only of the path of bhakti specified by Dhrura, Prahāla, Nārāya, Vyāsa, Sūkha and other mahājānas. In particular, it is even more beneficial to follow the path shown by Śrī Rūpa, Sanātana, Raghunātha Dāsa Gosvāmi and other associates of Śrī Saṁcandana Gaura Hari who is the savior of the fallen conditioned souls of the age of Kali and who is decorated with the sentiment and complexion of Śrī Rādhā. One should also follow subsequent mahājānas 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, sādhus should inquire about those procedures which the sādhus have adopted to attain the Lord. To inquire with great persistence in order to understand those procedures is called inquiry about sad-dharma. This has been stated in the Nārada Pañcarātra:

acirādeva sarvārthah sidhyaty-esām-abhīpsitah
sad-dharmasyāvabodhāya yeṣām nirvandhini matih
(Bhakti-rasāmṛta-sindhu 1.2.103)

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

(6) Kṛṣṇārthe-akīlha-bhoga-tyaga
(Renunciation of all enjoyment for the sake of Kṛṣṇa)

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

(7) Tīrtha-vāsāḥ
Tīrtha-mahātmya-śravānam ca
(To live in a sacred place and to hear the greatness of such places)

By living in close proximity to holy rivers like the Gangā or Yamunā connected to the Lord’s pastimes or by living in sacred places where the Lord appeared and enacted various pastimes, nīśṭhā is awakened. In the Bhakti-rasāmṛta-sindhu
(1.2.105-107) the following has been said about residing at a holy place:

ṣatiṃvatsaram va samāsāṃ māsām māsārdham-eva va
dvārakā-vasīnāḥ sarve nārāyaṇa-caturbhujāḥ

(Skanda Purāṇa)

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

aho kṣetraṣya mahātmam samantad-dāsa-yojanaṃ
divistha yatra pasyantī sarvāṇ-eva caturbhujan

(Brahma Purāṇa)

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

yā vai lasac chṛṇi-tulasī-viṃśa
drṇaṃkṛtī renv-abhyadhikāmbu-netrī
pūrṇāt seśān-ubhayatra lokān
kāsyān na seveta marisyamāṇaḥ

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

In Jaiva Dharma Śrīla Bhaktivinoda Thākura has said that resi-dence anywhere within the thirty-two mile radius of Śrī Nava-dvīpa, and in particular within Māyāpur, is identical to residence within Śrī Vṛndāvana. Of the seven holy places which yield liberation—namely, Ayodhya, Mathūra, Māyā, Kāśi, Kāśī, Avantikā, and Dvārakā—Māyāpur is the chief. The reason for this is that in Māyāpur Śrīnāma Mahāprabhu has manifested His eternal abode of Śvetadvīpa.

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

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

(8) Śvabhakti-nirvahanurūpa
bhojanādī-svākṣāram
(Accepting only what is required for the sustenance of bhakti)

In the Nārada Purāṇa it is said:

yāvataḥ syāt svanirvāhah svākṣuryat-tāved-arthavit
ādhikeye nyūnaīyānica cyavate paramārthataḥ

(Bhakti-rasāmṛta-sindhu 1.2.108)

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

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

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

The name of suḍḍha Ekādaśi is Harivāsara or the day of Lord Hari. Suḍḍha Ekādaśi means pure Ekādaśi. This refers to a
circumstance in which there is no mixture of tithis or lunar days. When the Ekadashi

(5) Sevaparadhā

32 Offenses to be Avoided in Service

Yathā Āgama—

yānairvā pādukāir-vāpi gamanam bhagavad-grhe devotasvādyā avesā ca aprānāsā tad-agaratā uchchīṣṭe vāpy anusāsa ca bhagav-adhikāranikam eka-hasta-pranāmās ca tat pūrāṇāt pra-dakṣinaṃ pāda-prasārāni cāgre tathā paryanka-bandhanam sayanam bhakṣanān cāpi mitthā-bhāṣānam eva ca uccair-bhāṣā mitho jāpa rodanādi tad-agaratā

nigrahānhugrahau caive niṣṭhāura-krūra-bhāṣānam kambalavaranān caiva para-nindā para-stutiḥ asliṅ-bhāṣānaṇ caiva

adhīṇāvān-viṃokṣaṇāṃ saktau gaunopacārās ca anivedita-bhakṣaṇam tat-tat-kalodbhavanāḥ ca phaladānam ānandaṃ
viniyuktvaivasāsyā vyayānadeḥ samarpanam pruṣṭi kṛtyāsanam caiva paresām abhivandanaṃ gurau maunaṃ niś-

stotram devata-nīdanāṃ tathā aprādhāḥ tathā visnoḥ dvātrimats parirātritāḥ.

varaḥe ca aprādhāḥ ca te ‘pi sānskṛpya likhnyante yathā—‘rājinaḥ-bhāṣaṇāt, dhvāntāgāre hareḥ sparśaḥ, vidhīṁ vinā

hary-ūpasarpanam, vādyam vinā tad-dvārodghatānam, kukkurādi-duṣṭa-bhāksya-sangrahāḥ, arcane mauna-bhāṅghaḥ,
pūjā-kāle vin utsargāya gamanam, gandha-mālāyādikamadattvā dhūtpaṇam, anarha puspaṇa pūjanaṃ.

akṛvā damakāśaḥ ca kṛvā nidhuvanaṃ tathā spravāya rajasvalam dipam tathā mrtakam eva ca raktaṃ nilam adhautaḥ

carṣyam malanam patam parīdhyā, mṛtaram drṣṭvā vimucyaśātanāṃ krodham kṛtvā smaśanaṃ ca gavā bhukvāvyā

ajñarnabhuk bhūktvā kusumāṃṃ vīṇyākṛtaṃ tālāḥbhāyaṃ vīdhāya ca hareḥ sparso hareḥ karma karanām pātākaśvāṁ.

tathā tatravānyatraḥ—bhagavac-chāṣṭrānādāraḥ—pūrvakam anya śāstra—pravartaṇam, śri mūrti sāmāṅkute tāmbūla

carvanam, erandādi—patrāśaḥ—puspair arcanaṃ, āśura kāle pūjā, pīṭhe bhūtmauḥuḥuḥ uपविश्वा pūjanaṇaḥ; snapana kāle vāna

hastena tat-sparśaḥ, paryuṣāitvā yācitān vāspair arcanaṃ, pūjāyāṃ niṣṭhāntān, tasyāṃ svagava pratidāpanāṃ, tīryak

pundra-dhīrhiḥ, aprakṣālitā-padātvā ‘pi tan-mandāra-pravesāḥ, avājāvā paṅka nivedāman, avājāvā druṣṭena pūjanaṃ,
vig纳斯ama pūjāyitvā kāpañāmāṃ drṣṭva v pūjanaṃ, nakhāṁbhaḥ snapanaṃ, gharāmbulāpitvā ‘pi pūjanaṃ, nirñāla

langhanam, bhagavac-chāṣthiādayo ‘nye ca ātyaḥ.

Śrī Bindu-vikāśini-ṛṇtī

It has been previously stated that one must give up offenses in regards to service. In the Āgama śastra these

sevāparādhas are said to be of thirty-two types: (1) to enter the temple wearing sandals, (2) to enter the temple seated on

a palanquin, (3) to disrespect or to overlook the festivals of one’s cherished deity (ista-deva), (4) not to offer

prostrated obeisances to one’s cherished deity although being present directly before Him, (5) to offer prayers to the Lord

without washing the hands and mouth after eating, (6) to offer prayers to the Lord in an unclean condition, (7) to offer

obeisances with only one hand, (8) to show one’s back to the Lord while circumambulating. (In circumambulating the

Lord, one first passes along the right side of the deity, then behind the back, next along the left side and finally one comes

to face to face with the deity again. As one continues circumambulating, one must turn so as to avoid showing one’s back to

the deity as one passes in front of Them. To fail to do so is an offense), (9) to spread one’s feet in front of the deity, (10)

to sit in front of the deity with hands binding one’s raised knees, (11) to lie down in front of the deity, (12) to eat in front

of the deity, (13) to tell lies in front of the deity, (14) to speak loudly before the deity, (15) to converse with one another

about mundane subjects before the deity, (16) to shed tears on account of earthly matters before the Lord, (17) to show

favor to or to reprimand someone before the deity, (18) to speak harshly to others in front of the deity, (19) to wear a

complete skirt in front of the Lord or while serving the deity, (20) to blaspheme others in front of the deity, (21) to praise

others, (22) to use obscene language before the Lord, (23) to pass wind before the Lord, (24) to serve the Lord by

offering Him secondary or minor articles although competent to offer all the principal paraphernalia of worship such as flowers, tulasi, incense, lamp, and food offerings, but instead offers only secondary items like water, it is an offense), (25) to eat food items that are not offered to

the Lord, (26) not to 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 devatas. These are the thirty-two types of sevā parādha. One should strictly avoid them.

Other sevā aparādhas that have been mentioned in the Varāha Purāṇa are briefly stated here as follows: to eat grains

supplied by the king or government; to touch the deity in a house or temple permeated by darkness; to approach the deity

without following the scriptural regulations; to open the door of the temple without ringing a bell or making any sound;

to collect items which have been left by a dog or other animals; to break one’s silence at the time of worshiping the deity;

to go out in order to evacuate at the time of worship; to offer incense without first offering scents and flower garlands;

to worship with forbidden flowers; to worship the Lord without cleansing one’s teeth or without bathing after sexual

intercourse; to worship the deity after touching a woman in menstruation, a lamp or a dead body; to worship the Lord

wearing red or blue clothes, unwashed or dirty clothes or clothes belonging to another; to worship the deity after seeing a

dead body; to pass wind while worshipping the deity; to worship the Lord in anger, after visiting a cremation ground, or in

a state of indigestion; and to touch and worship the deity after taking an oil massage. To commit any of these activities is an

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

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

sarvāparādha kṛd api mucyate hari saṁśrayāt
lāter apy aparādhaṁ yah kuryād dvipada pāṁśanaḥ
nāmāsrayaḥ kadācit syāt tarāyeva sa nāmataḥ
nāmno ‘pi sarva-sūhrdo bhū aparādhaḥ patiayadhāḥ

Śrī Bindu-vikāsini-vṛtti

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

(7) Nāmāparādhaḥ

atha nāmāparādha dāsa: yathā—vaishnava-nindadi—vaishnavāparādhaḥ; visnu-sivayoh prthag-isvara-buddhil; śrī gurudeve manuṣya-buddhil; veda-purāṇāḥ sāstra-nindāḥ; nāmni arthavādaḥ; nāmni kuvākyāva hā kaśja-kalanāḥ; nāma-balena pāpe pravṛttih; anya subha karmabhī nāma-sāmya-mananaṁ; asraddha-jane nāmopadesāḥ, nāma mahātmye śrute ‘pi aprīthiḥ—iti dasadāḥ.

Śrī Bindu-vikāsini-vṛtti

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

hanti nindati vai dveṣṭi vaisnāvān nābhinandati
krudhyate yāti no harṣam dārsane patanāṁ saṁ

To beat Vaishnavas, to slander them, to bear malice or envy against them, to fail to welcome them, to become angry with them, and to not feel happiness upon seeing them—by these six types of Vaishnava aparādha, one falls down to a degraded position.
(2) To consider Lord Siva to be the Supreme Lord, separate and independent from Lord Viṣṇu.
(3) To consider Śrī Gurudeva to be an ordinary human being.
(4) To slander the Vedas, Purāṇas and other scriptures.
(5) To consider the praises of śrī harināma to be imaginary, in other words, to consider that the praises which have been described in the sāstras 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 sāstras and foolishly concoct some futile explanation; for example—because the Lord is incorporeal, nirakāra, formless, arūpa, and nameless, anāmā, His name is also imaginary.
(7) To engage in sinful activities again and again, knowing that there is such power in the holy name that simply by uttering śrī harināma all sins are vanquished.
(8) To consider all kinds of religious or pious activities to be equal to śrī harināma.
(9) To instruct faithless persons about śrī harināma.
(10) To not awaken love for the name in spite of hearing the glories of śrī nāma.

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

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

(8) Vaidhī-bhakti

atha vaidhi laksanam—śravana kirtanādini sāstra sāsana bhayena yadi kriyante tada vaidhī bhaktiḥ.

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

Śrī Cakravartipāda’s Sanskrit Commentary


Śrī Bindu-vikāsini-vṛtti

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

yatra rāgānāvāptavat pravṛttir upajyate
sāsanenaiva sāstrasaya sā vaidhī bhaktir ucayate
(Bhakti-rasāmṛta-sindhu, 1.2.6)

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

ya esāṁ puruṣāṁ sākṣād-ātma-prabhavam-iśvaram
na bhajanāty-avajānanti sāhānād-bhraṣṭāḥ patanty-adhah
(Śrīmad-Bhāgavatam, 11.3.3)

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

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

cari varnasrāmā yadi kṛṣṇa nāhi bhaje
svakarma karite se raurave padi maje

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

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

tasmāt kenaṁ upāyena manah kṛṣṇe nivesayet

The basic and primary aim of all types sādhana is to fix the mind on Kṛṣṇa by whatever method is effective.
This is stated in the Padma Purāṇa also:

smartavyah satatam viṣṇur vismartavyoḥ na jātucit
sarve viḍūḥ niseḍhaḥ syur etayor eva kinkarah

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

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

(9) Rāgāṅgūga-bhakti

atha rāgāṅgūga-laksanam—nijābhimata vraja-rāja-nandanasya sevā prāpti-lobhena yadi tānī kriyante tada rāgāṅgūga bhaktih; yad uktam—
sevā sādhaka-rūpena siddha-rūpena cātṛa hi
tad bhāva līpṣunā kārīy vṛajā-lokānusaratāh
krṣṇam smaran janācāsya preṣṭham nījāsamhitam
tat-tat-kathā ratasācāsu kuryād vāsam vraje sadā

sādhaka rūpena yathāvāśhita-dehena siddha-rūpena antaś-cintitābhista-tat sevopavogy dehena. tasya vrajāsthasya śrī
krṣṇa preṣṭhasya yo bhāvo rūpi-viśeṣasā tal-līpṣunā. vrajālakṣaṇa-tat-tat krṣṇa preṣṭha-jaṇāh śrī rādhā-lālita-viśākhā-rūpā
matjāryādyās (1) tad-anugatah śrī rūpā gosvāmi-prabhṛta-yāsā ca (2) tēṣām anuśrūṭaḥ. tathā ca siddha rūpena mānasī
tād śrī rādhā-lālita-viśākhā-śrī rūpā matjāryādyānān anuśāroṣa kartavyā. sādhaka rūpena kāraṇy adī sevāt śrī rūpā-
svātānātād vṛajā-vāśnām anuśāroṣa kartavyetvā arthāh; etena braja-lokā padena vṛajāśir śrī rādhā-lālita-dāyā eva grāhyā
tāṣām anuśārenāvā sādhaka dehena kārīyādī-śeṣa-vāpi kartavyā. evam satī tābhūr guru-padāsa-yainākādāsī-ṣṛtvā saḷāgrama
tulasī sevādāyo na krāṣṭrād anugater asamābhār api na kartavyā ityādyānunākānāṁ vimātama api nīrastam.

ataeva śrī jīva gosvāmi-caranāṇi api asya granthasya tīkāyānī tathaivoktam, yathā—vṛajā-lokās tattat krṣṇa preṣṭha-
jaṇās tad anugatāt ca iti. atha rāgāṅgūgyaḥ puripāṭṭhāma krṣṇam ītyādānā. preṣṭham sva-priyātāmām kīśoram

Śrī Bīndu-vikāśini-vṛtti

Bhakti which involves the practice of the āngas of bhakti such as śrāvana and kīrtana carried out by sādhakas with intense longing (lobha) to obtain the service of their innermost desired object, Vṛajāraja-nandana, Śrī Kṛṣṇa, is called rāgāṅgūga-bhakti.

Rāgāṅgūga-bhakti is performed in two ways: (1) with the sādhaka-rūpā—with the external body through execution of the āngas of bhakti, and (2) with the siddha-rūpā—with the internally conceived body that is suitable for carrying out the perfected service (prema-seva) for which one aspires. Residing in Vṛaja with an intense desire to obtain one's cherished object Śrī Kṛṣṇa and the divine sentiments (bhava) of His beloved associates (that is, rati towards Śrī Kṛṣṇa), one should follow in the footsteps of the eternal residents of Vṛaja, the dear associates of Śrī Kṛṣṇa, such as Śrī Rādhākī, Lalitā, Viśākhā, and Śrī Rūpā Maṭjarī. One should also adhere to their followers such as Śrī Rūpā Gosvāmī, Saṅitā Gosvāmī, and others. With one's internally conceived body, siddha-rūpā, one should execute service within the mind (mānasī-sevā) in accordance with the eternal associates of Vṛaja such as Śrī Rādhā, Lalitā, Viśākhā, and Śrī Rūpā Maṭjarī. With the external body, sādhaka-rūpā, one should carry out bodily services following in the wake of perfectly realised devotees such as Śrī Rūpā and Saṅitā who are also residents of Vṛaja.

If someone raises the objection that the word ‘vṛajā-lokā’ refers only to Śrī Rādhā, Lalitā, and others, then 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 find it necessary to carry out the āngas of bhakti such as taking shelter of a spiritual master (śrī guru padāsrayā), observance of Ekādaśī, worship of saḷāgrama, worship of tulasi, and so on, since it is not mentioned anywhere that Śrī Rādhā and Lalitā ever performed such activities. However, this erroneous conclusion (apasiddhānta) held by skeptics who have taken shelter of modern adverse opinions is also refuted by the word vṛajā-lokā.

In his commentary to this sloka of Śrī Bhakti-rāsāṃtra-sindhu (1.2.293), Śrīla Jīva Gosvāmīpāda has explained the same thing; namely, that the word vṛajā-lokā refers to the dearmost associates of Śrī Kṛṣṇa and their followers such as Śrī Rūpā.
Gosvami and others. Therefore, one should perform internal service (manast-seva) through the medium of the siddha-deha by following in accordance with Sri Rupa Matsyari and other Vraja. With the sadhaka-deha, one should perform bodily service by following Sri Rupa Gosvami and others.

Comment

According to the conclusion of the Six Gosvamis, Sri Ravi Rai Gosvami and other rasika Vaisnava acaryas, the lila-raja of Vrajendra-nandana Sri Krsna is the object to be tasted by raganuga-sadhakas. But it is not possible to taste the lila-raja of Sri Krsna without entering into Sri gaura-lila. In other words, only through the medium of gaura-lila is it possible to taste the lila-raja of Sri Krsna. In Sri Caitanya-caritamrta (Madhya 25.271, 274), Sri Ravi Rai Gosvami has stated this as follows:

ksna-lila astra-sara, tara sata sata dhara
dasa-dike vhe yaha haite
se caitanya-lila haya, sarovara aksaya,
manohamsa cara ha tahte
nana-bhava bhakta-jana, harisa-cakravaka-gana,
yate sabe' karea vihara
krsna-keli sumrnula, yaha pai sarva-kala,
bhakta-hamsa karaye ahara

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

In his book Prarthana (13), Sri Narottama Thakura has similarly written:

gaura-prema rasarnave se tarange yebe dube
se radha-madhava-antaranga

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 Radha-Madhava.

Sri Ravi Rai Gosvami and Sri Narottama Thakura have composed the above verses for the benefit of raganuga-sadhakas. Therefore, raganuga-sadhakas should taste krsna-lila through the medium of gaura-lila. Consequently, it is essential for sadhakas to remember gaura-lila and to follow the eternal associates of Lord Caitanya. Since it is necessary to follow the gaura-parikaras, it is certainly imperative that one observe the angas of bhakti (guru-padasraya, Ekadasa-vrata, tulasi-seva, sri slagrama-seva and so on) which were practiced by the foremost associates such as Sri Rupa Gosvami and others. There is no doubt about this.

Sri Rupa Gosvami, who is an eternal associate of Sri Gaurasundara, serves Sri Radha-Krsna as Sri Rupa Matsyari in krsna-lila. Sri Rupa Matsyari, appearing as Sri Rupa Gosvami with the attitude of a sadhaka, weeps again and again and prays anxiously to obtain the service of Sri Yugal. Sometimes while praying in this way, he would become so deeply immersed in the emotional trance of Rupa Matsyari that he would taste the happiness of direct service. Therefore, raganuga-sadhakas must certainly follow Sri Rupa-Sanatana and other gosvamis. Opposed to this are those who vainly consider themselves as rasika-sadhakas but who do not adopt the angas of bhakti, such as guru-padasraya and Ekadasa vrata. They can never obtain the service of Sri Yugal.

This subject is extremely deep. Without the mercy of Sri Guru-deva or suddha-rasika-bhaktas, the sadhaka cannot conceive of his siddha-deha (perfected spiritual body) by himself. Therefore, the contemplation of one's nitya-siddha-deha arises of its own accord only by the merciful indication of Sri Guru-deva. By continual remembrance of asta-kaliya-lila (the pastimes of Krsna performed in eight divisions of the day), performed internally (manasi-seva) with the nitya-siddha-deha, one obtains svarupa-siddhi (perception of one's eternal perfected form which occurs at the stage of bhava-bhakti) and ultimately vastu-siddhi. (Vastu-siddhi is attained after giving up this body and taking birth in Krsna's bhuma-lila, from the womb of a gopi. After attaining the association of Krsna'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-seva by meditating in this way on Their supramundane (aprakrta), daily pastimes. This practice must be concealed very diligently. One should not disclose these pastimes to ineligible persons. Until genuine greed (lobha) to enter into the raga-marga arises in the heart of the jiva bound by matter, this subject should be kept hidden from him. One remains ineligible to hear the confidential pastimes of Sri Yugala which are saturated with rasa as long as the conception of the transcendental nature of the Lord's form, name, qualities and pastimes has not implanted itself in the heart. In other words, one should understand that the name, form, qualities and pastimes of Sri Krsna are fully constituted of pure spiritual transcendence (suddha-cinmaya-svarupa). 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 lsla, after having obtained the appropriate impressions (samskara) for aprakrta-srngara-rasa, following the example of Devarsi ¹rada.

The fundamental conclusion is that only upon obtaining the aforementioned eligibility can the sadhaka undertake the discipline (sadhana) of raganuga-bhakti. By following this method of sadhana 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 Srī Gaurasundara who is identical in every respect to Srī Vrajendra-nandana. The beloved devotees of Lord Gaura will instruct us on the path of rāgānugā-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 obtain only a harmful effect.

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

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

śṛī ṛūpa maṇījari-pada sei mora sampada
sei mora bhajana-pūjana
sei mora prāṇadhana sei mora abharana
sei mora jīvanera-jīvana

Śrīla Narottama Thākura says: “The lotus feet of Śrī Ṛūpa Maṇījari 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 (Prārthānā, 40):

sūnī yāci sādhū-mukhe bale sarva-jana
śrī ṛūpa-kṛpāya mile yugala-carana
hā! hā! prabhu sanātana gaura-paribhāra
sabe mili vāṅchā-pūrṇa karahā āmāra
śrī ṛūpera kṛpā yena āmā prati haya
se-pāda aśraya yāra, sei mahāsaya
prabhu lokanātha kabe sange lāta yābe
śrī ṛūpera pāda padme more samarpibe

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

Now the methodology of rāgānuga-bhakti is being described. The sadhaka, continuously remembering Śrī Kṛṣṇa in the pastime form which is most cherished by him and the beloved associates of Śrī Kṛṣṇa whom he desires to follow, should always reside in Vraja with great attachment to hearing their līlā-kathā. One should remember Kṛṣṇa as navakisora (a fresh youth) and natavara (the best of dancers) and at the same time one should always remember Śrī Kṛṣṇa 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 sadhaka should always live in Vraja. If one is capable, he should physically take up residence in Vṛndāvana (Vṛndāvana, Nandagūr, Vārṣān, Govardhana, Śrī Rādhā-Kunḍa, and other places in Vraja). Otherwise, he should adopt residence in Vraja within his mind.

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

bāhya, antara,—ihārā duī ta’ sādhana
‘bāhya’ sādhaka-dehe kare śravana-kīrtana
mane nīja-siddha deha kariya bhāvana
rātrī-dine kare vraje kṛṣṇera sevana

(Cc, Madhya 22.156-157)
The practice of rāgānuga-bhakti is undertaken in two ways: with the sādhaka-sārira, the external body, and with the siddha-sārira, the internal perfected spiritual form. With the external sādhaka-deha, one should adopt the angas of bhakti such as sravana, kīrtana, and so on. With one's siddha-sārira, revealed by the mercy of the spiritual master, one should serve Śrī Rādhā-Kṛṣṇa Yugala day and night in Vraja. Following the beloved associate of Śrī Kṛṣṇa that one cherishes within one's heart (the associate towards whose service the sādhaka has developed lobha), one should constantly serve Yugala-kisora with an enraptured heart. By following the mood and sentiment (bhava) of one of Kṛṣna'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.

Further Discussion on Rāgānuga-bhakti

In rāgānuga-bhakti, referred to above, the predominant anga is smarana (remembrance). Smarana should be related to Kṛṣṇa and His beloved associates who are distinguished by pastimes (līlā), emotional rapture (āvesa), and natures (svabhava) that are appropriate for one's own internal spiritual mood. The other angas of bhakti such as kīrtana and so on should also be related to Kṛṣṇa and His dear ones who are characterized by pastimes, emotional rapture, and natures befitting one's own internal spiritual mood.

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

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

O Uddhava! Once the practice of bhakti-dharma consisting of sravana 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 angas. 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 (niskamā-bhaktas).

On the path of bhakti, no harm is done either by non-performance of the assortment of activities appropriate for varṇāsrama or by diminution of certain angas of bhakti. This is fine. But there is certainly great harm if there is diminution of any of the principle angas of bhakti such as taking shelter of a bona fide spiritual master, sravana, kīrtana, and so on. Therefore, one should take great care that there be no decline in any of the principle angas of bhakti. This is declared in the Āgama sāstra as quoted in Bhakti-rasāmṛta-sindhu (1.2.101):
Although engaged in single-minded devotion to Lord Hari, if one transgresses the regulations mentioned in the Śruti, Śrīmad-Bhāgavatam and the Purāṇa-Paraśāra, great misgivings (anarthas) are produced.

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

Comment

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

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

(11) Five Types of Rāgānūga-sādhanā

The distinctive point to be understood in this matter is that upon hearing of the sweetness of the conjugal mood (or the mood of the other rasas) displayed by Kṛṣṇa’s eternal associates in vraja-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 the sastra. As long as one is dependent upon the arguments of the sāstra, one has not obtained consummation of his greed. In other words, it should be understood from this that greed has not yet arisen in the sādhaka. This is so because greed is never observed in anyone who is dependent on the reasoning of the sāstra. 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-bhava be obtained?” there is dependence upon the sāstra because it is only in the sāstra and nowhere else that the method of obtaining this is written. The sāstra from which this method may be known is Śrīmad-Bhāgavatam for it has ascertained the method of bhagavat-bhajana.

Among the angas of bhajana, some are tad-bhāva-sambandha (related to bhāva), some are tad-bhāva-sambandha (related to bhāva), some are tad-bhāva-sambandha (related to bhāva), some are tad-bhāva-sambandha (related to bhāva), and some are tad-bhāva-sambandha (related to bhāva). Thus sādhanā is seen to be of five types as explained below:

(1) Bhāvamaya

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

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

(3) Bhāva-anukūla

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

(4) Bhāva-aviruddha-sādhanā

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 angas of bhakti are called bhāva-aviruddha-sādhanā. That which is not opposed to the attainment of one’s bhāva is bhāva-aviruddha. It is one’s duty to carry out the previously mentioned angas of bhakti.

(5) Bhāva-pratikūla

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

Thus according to one’s eligibility, one is obligated to perform the angas of bhakti prescribed in the sāstra and to reject those which are forbidden.

Third Wave—Bhāva-bhakti

Bhakti in the Budding Stage of Ecstatic Love

(12) Bhāva-bhakti

atha sādhanā bhakti paripākena krṣṇa krpayā tad bhakta krpayāḥ bhāva bhaktir bhavati. tasya cihnaṁ nava prity ankurāḥ, yathā—

kṣaṁtir avyartha-kalatvat viraktir māna-sūnyatā
asāṁbandhaḥ samutkāñāḥ nāma-gāne sadā-ruciḥ
āsaktis tad-gunākhyāne prītiṣ-tad-vasatī-sthale
ityādayo ‘nubhāvah syur-jāta bhāvānukure jane
(Bhakti-rasāmṛta-sindhu, 1.3.25-26)

tadā krṣṇa sāksātāṁ yogyatā bhavati. mumukṣu-prabhirīṣu yadi bhāva cihnaṁ dṛṣyate tadā bhāva-bimba eva natu bhāvah. ajñānaṁ ca bhāvac-caiyā

Śri Bindu-vikāsini-vṛtti

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

Comment

śuddha-sattva-viśeṣātmā prema-stūryāṁsu-sāmyabhāk
ruciḥ-bhīṣita-māsraya-krd asau bhāva ucyate
(Bhakti-rasāmṛta-sindhu, 1.3.1)

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

In his commentary on this verse, Śrīla Viśvanātha Cakravarti Thākura has written as follows:

When the previously mentioned sādhanā-bhakti succeeds in softening the heart by various tastes (ruci), it is called bhāva-bhakti. The word ruci here refers to three kinds of taste: (1) bhagavat-prāpti-abhilāsa (desire for the attainment of
Within the heart, attraction toward the spiritual dimension (cit-jagat) becomes progressively stronger, and one’s taste for words, the symptoms of the appearance of bhava.

When, within the world of matter, one takes up the cultivation of activities in relationship with the Supreme Lord, it should be understood from this that the condition known as mahā-bhāva, which is the highest state of development of the hladini-sakti, is also included within suddha-sattva-visāesa. Therefore, that supreme function (parama-pravṛtti) which is fully possessed of desire favorable to Śrī Kṛṣṇa, which is the essence of the combination of the samvit and hladini potencies, and which is situated in the heart of the Lord’s eternal associates, being indistinguishably unified with the condition of their hearts (tādātma-bhāva), is known as suddha-sattva-visāesa. In simpler language, the niśya-siddha-bhāva situated in the hearts of the eternal associates of Śrī Kṛṣṇa is called suddha-sattva-visāesaṁ. This bhāva-bhakti is like the first ray of the sun of prema-bhakti. Therefore, it is also called the sprout of prema (premāṅkura).

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

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

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

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

ksāntir avyarthā-kālatavān viraktir māṇa-sūnyatā<br>āśābandhaḥ samutkṣaṇāt nāma-gāne sādā-rucih<br>āsaktis tad-guṇākhyāne pritis tad-vasati-sthale<br>ityādayo ‘nubhāvāh syut-jāta-bhāvāṅkure jane (Bhakti-rasāmṛta-sindhu, 1.3.25-26)

Kṣānti (forbearance or tolerance), avyarthā-kālatavā (effectual use of one’s time), virakti (detachment from worldly enjoyment), māṇa-sūnyatā (absence of pride), āśā-bandha (steadfast hope that Kṛṣṇa will bestow His mercy), samutkṣaṇā (intense longing to obtain one’s goal), nāma-gāne sādā-rucih (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-priit (affection for the transcendental residences of the Lord)—these are the nine sprouts of love of God (priit), or in other words, the symptoms of the appearance of bhāva.

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

(2) A vyarthā-kālatavā—To spend one’s time exclusively in bhagavad-bhajana avoiding all other futile material engagements is called avyarthā-kālatavā (effectual use of one’s time).

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

(4) Māna-sūnyatā—To remain devoid of pride in spite of one’s elevated position is called māna-sūnyatā (absence of pride). Pride arises from high birth, social classification (varna), 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 among kings, having attained rati toward Śrī Kṛṣṇa, completely renounced the pride of kingdom and wealth. He performed bhajana and maintained his existence by begging from door to door in the cities of his enemy kings. He always offered obeisances and praise to everyone whether they were brāhmanas or cāndīlas (dog-eaters).
ānatmāṁ asītā-hṛuvor upacātam aksīna pakṣānukṛte-
svālām anurāginor nayanayor ardām mṛdau janpitē
ātatmāṁ adhārāṁre mada-kālāṁ aṁlāna vamśi-swvē-
vāsāste mama locanām vraja-sisor-mūrtitāṁ jagan mohinīm

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

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

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

(8) Gunākhyāṇe-asaṭkī—Natural and spontaneous attachment for the descriptions of the Lord’s supremely charming qualities is called gunākhyāṇe-asaṭkī. The significance of this attachment is that for the devotees in whom bhāva has arisen (jāṭā-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-prsti—The desire to reside in Śrī Vṛndāvana, Śrī Navaḍvīpa and other spiritual abodes of the Lord is called tad-vasati-sthale-prsti (affection for the transcendental residences of the Lord).

Comment

For instance, a devotee, in the course of circumambulating Vraja-mandala, arrives in Vṛndāvana and, being overwhelmed with spiritual emotion (bhāva-bhakti), inquires as follows from the Vrajavāsīs: “O residents of Vraja! Where is Sevākūṭa, Nidhūvana and Vamśavatā?” A Vrajavāsī bhaktaka takes him by the hand and leads him to Sevākūṭa. Arriving at Sevākūṭa, he falls down in the courtyard and begins to roll on the ground. He exclaims, “How wonderful! At this very spot Rasikā-sēkhara Vrajeṇḍra-nandana served the lotus feet of our worshipable mistress Śrīmatī Rādhā. O Sevākūṭa! 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-kūṭa.” This is called affection for the places of the Lord’s residence.

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

These nine symptoms (anubhāvas) are manifest in the devotee in whose heart the sprout of bhāva has arisen. It may be understood that the devotee in whom the sprout of love is visible has become eligible to receive the direct audience of Kṛṣṇa. If some of these symptoms of bhāva are perceived in karmīs who are anxious for material sense enjoyment or jñānīs who aspire for liberation, then one should know this to be but a reflection of bhāva (pratibimba), or in other words, with this firm faith is called asa-bandha (steadfast hope that Kṛṣṇa will bestow His mercy).

Comment

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

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

In his commentary on this verse (1.3.46), Śrīla Jiva Gosvāmī explains that the principal nature of bhāgavati-rati is that it is free from all material designations or adulterations, upādhi. 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 mumiukṣus, or those who are desirous of liberation, there is the desire for muktī, and in the karma-kāndas there is the
desire for elevation to the heavenly planets. These are adulterations.

The mumuksus and the karmss 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 bhagavat-rati is not the end desired by them. Nonetheless due to the power of performing the angas 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 bhagavat-rati. The power of even this reflection of rati is such that without undergoing the laborious sadhana that constitutes the jñana-marga, they can easily obtain the partial happiness of bhukti and mukti. How this pratibimba-rayabhāsa arises in them is described in the next two verses.

Sometimes persons who are attached to material enjoyment and liberation adopt the angas of bhakti such as kṛṣṭa 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 bhava has arisen, some such persons may have the extreme good fortune of having the moon of bhava reflected in their hearts.

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

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

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

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

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

(bhava-bhakti paripaśa eva premā. tasya cihnam—vigrahaṁ sambhave 'pi kincin-mātrasyāpi na hrāsaṁ. mamatvātīśayāṁ premāna eva uparitano 'vasthā visēṣoḥ snehah. tasya cihna. cīta-drīvabhāvaṁ tato rāgāṁ tasya laksanāṁ nibida-snehah. tataḥ pranayah. tasya laksanāṁ gāḍaṁ visvāsah.

Śrī Bindu-vikāśini-vṛtti

The mature stage of bhava-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 (bhava). A superior condition of prema is marked by an increase of mamata and is known as sneha. The word mamata refers to a deep sense of attachment or possessiveness in relationship to Śrī Kṛṣṇa and by which one thinks, “Kṛṣṇa is mine.” Sneha is symptomized by the melting of the heart. Superior to this is the condition known as rāga. The symptom of rāga is extreme affection (sneha). Superior to this is the condition known as pranāya. The symptom of pranāya is deep faith.

Comment

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

samyaṁ masmrnam svāṁto mamatvātīśayāṁkītah
bhāvaḥ sa eva sāndraṇām bhudhāṁ premā nāgadāya

Bhava-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 mamata (possessiveness) in relationship to Śrī Kṛṣṇa is called prema by the learned.

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

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

This cannot be said because rati is a distinctive and superior function of Kṛṣṇa’s hladini-śakti. By the power of Śrī Kṛṣṇa’s inconceivable potency or acintya-śakti, rati, sneha, māṇa, 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 (bālya-deha) is imbued with a particular sweetness, then without giving up the condition of childhood, it attains to the boyhood form (pauganda-deha). Again when the pauganda-deha attains even greater sweetness and excellence, it assumes the form of fresh youth (kaisora-deha). Unlike the material body of the jivas, Śrī Kṛṣṇa’s body is never subject to any transformation arising from age. Śrī Kṛṣṇa’s bālya, pauganda, and kaisora forms, as well as the līlās connected with them, are all eternal. But when the pauganda form manifests, the bālya-deha disappears from this universe and manifests in some other universe. Simultaneously, the bālya-līlā is also revealed in that universe. Therefore, as regards the revelation of the unmanifest pastimes (aprakāta-līlā) within Vṛndāvana of the earthly sphere (bhauma Vṛndāvana), where the bālya-līlā begins, the bālya-deha also becomes manifest. In the vaivasvata-manvantara of the next kalpa (day of Brahmā), when the prakāta-līlā of Vṛndāvana is manifest in this universe, then at that time the bālya-deha will again be manifest in this very same universe.

Therefore, as regards eternal phenomena, it is only a matter of accepting their appearance and disappearance. In the hearts of devotees in whom rati, prema, and the other stages of the 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, and so on, when one emotion is manifest the others remain dormant within in the form of latent desires and impressions (sattākarās). 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.”

Dakṣina-vibhāga (Southern Division)
Sāmānya-bhagavad-bhakti-rasa-nirūpakah
General Characteristics of Bhagavad-bhakti-rasa

Śloka 19—Overview of Bhakti-rasa

First Wave—Vibhāva
The Causes of Tasting Bhakti-rasa

Second Wave—Anubhāva
External Symptoms of Ecstacy

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

Fourth Wave—Vyabhicārī-bhāva
Internal Transitory Emotions
Śloka 15-16

Fifth Wave—Sthāyibhāva
Permanent or Dominant Emotions

Śloka 17

(14) Overview of Bhakti-rasa


Sūrī Bīndu-vikāśini-vṛtti

When kṛṣṇa-rati, or in other words, the sthāyibhāva (the permanent emotion of the heart in one of the five primary relationships of sānta, dāsya, sakhiya, and so on) becomes exceedingly tasty for the devotee by virtue of the elements known as vibhāva, anubhāva, sāttvika-bhāva and vyabhicārī-bhāva, induced through the medium of śrāvaṇa, 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 vyabhicārī-bhāva and becomes fit to be tasted in the heart of the devotee, it is called bhakti-rasa.

Components of Bhakti-rasa

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

Vibhāva - Ālambana (that in which rati is tasted)
- Viśayālambana (the object of rati—Kṛṣṇa)
- Āśrayalambana (the reservoir of rati—the devotee)

Uḍḍīpana (that which stimulates rati)

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

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

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

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

Comment

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

vibhāvyaḥ hi ratyādir yatra yena vibhāvyate
vibhāvāḥ nāma sa dvedhālambanodādiṃpanātyakah
(Bhakti-rasaśāṅkra-sindhu, 2.1.15)

That in which rati is tasted and that cause by which rati is tasted are called vibhāva. Vibhāva is of two varieties: (1) ālambana (the support or repository of rati), and (2) uḍḍīpana (that which stimulates or excites rati).
Anubhāvāstūnti cittastha-bhāvāṇām avabodhakāh
te bahir-vikriyā prāyaḥ prakāt̄ udbhāsavarākhyāyāḥ
(Bhakti-rasāmrta-sindhu, 2.2.1)

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

Kṛṣṇa sambandhibhiḥ sāksāt kīticeś vā vyavahānātah bhāvās citam ihākrāntam satvam ity ucyate udbhāhiḥ
(Bhakti-rasāmrta-sindhu, 2.3.1)

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

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

In his commentary on Bhakti-rasāmrta-sindhu (2.1.5), Śrīla Jiva Gosvāmi explains the nature of rasa.

Vibhāvāṁ iti. ēśa kṛṣṇa ratir eva sātṛyā-bhāvah, saiva ca bhakti raso bhavet. kidṛṣṭi satī tatrāha—vibhāvāṁ iti.

Sravānādhibhiḥ kartrībhī vibhāvādibhiḥ karanaṁ bhaktanāṁ hrīṁ śvāyatvam ānīta samāy kaṇḍiitā camatkārā vīsesena pustety arthah.

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 vyabhīcārī-bhāva. In other words, when kṛṣṇa-rati is aroused by the stimulating elements (vibhāva) transmitted through the medium of sravāna, kīrṭanā, and so on, and gives rise to various ensuing emotions (anubhāva, sāttvika-bhāva and vyabhīcārī-bhāva), the combination of all these elements produces an extraordinary taste within the heart which is referred to as bhakti-rasa.

Sthāyibhāva will be described elaborately further ahead. Here, it is sufficient to know that when kṛṣṇa-rati is augmented, it attains to different levels such as snehā, māna, prāṇāya, rāga, anūrāga, bhāva and mahābhāva. All of these are known as sthāyibhāva (or permanent emotions) of Śrī kṛṣṇa-bhakti. When these various gradations of the sthāyibhāva combine with the appropriate vibhāvas, anubhāvas, sāttvika-bhāvas and vyabhīcārī-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 sānti-rati (tranquility), (2) the sthāyibhāva of dāsyā-rasa is prīti-rati (affection in servitude), (3) the sthāyibhāva of sakhyā-rasa is sakhyā-rati (friendship), (4) the sthāyibhāva of vatsalyā-rasa is vatsalyā-rati (parental affection), (5) the sthāyibhāva of madhura-rasa is priyātā-rati (conjugal love), (6) the sthāyibhāva of hāṣya-rasa is hāṣya-rati (laughter), (7) the sthāyibhāva of adhyāta-rasa (wonder) is vismaya-rati (astonishment), (8) the sthāyibhāva of vīra-rasa (heroism) is utsaḥa-rati (enthusiasm), (9) the sthāyī-bhāva of karuṇā-rasa (compassion) is soka-rati (sorrow or lamentation), (10) the sthāyībhāva of raudrā-rasa is krodha-rati (anger), (11) the sthāyībhāva of bhayānaka-rasa is bhaya-rati (fear), and (12) the sthāyībhāva of vibhatsa-rasa is jagupa-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.

Vibhāva

Kṛṣṇa-rati is of five kinds: sānta, dāsyā, sakhyā, vatsalyā 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 uddipta (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 uddipta (the stimulus for rati). Ālambana-vibhāva is also of two varieties—visayālambana and āsrayālambana. He for whom rati is aroused is called visayālambana (the object of rati) and one in whom rati is aroused is called āsrayālambana (the receptacle of rati). Śrī Kṛṣṇa is the visayālambana of kṛṣṇa-rati and the devotees are the āsrayālambana. That by which rati is stimulated is called uddipta-vibhāva. Uddipta-vibhāva refers to all those things which stimulate remembrance of Śrī Kṛṣṇa such as His dress and ornaments, the spring season, the bank of the Yamuna, forest groves, cows, peacocks, and so on.

Anubhāva

The actions which display or reveal the emotions situated within the heart are called anubhāvas. The anubhāvas are thirteen in number: (1) nṛtyā (dancing), (2) vilūṣṭhita (rolling on the ground), (3) gītā (singing), (4) krosana (loud crying), (5) tanu-motana (writhing of the body), (6) hunkāra (roaring), (7) jṛmbhana (yawning), (8) śvāsa-bhūmā...
Sāttvika-bhāva

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

Sattvikabhasa

Sattvikabhasa is of four types: (1) ratyabhāsa, (2) sattvabhāsa, (3) nihsattva, and (4) pratīpa.

Ratyabhāsa

Ratyabhāsa literally means an abhasa or semblance of rati, and sattvikabhasa means a semblance of the symptoms known as sattvika-bhāvas. Ratyabhāsa sattvikabhasa, therefore, refers to those symptoms which resemble sattvika-bhāvas arising due to a semblance of rati. This ratyabhāsa refers to pratibimba and chaya-ratyabhāsa previously described in the section on bhava-bhakti. Persons who are desirous of liberation may adopt the angas 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 bhava-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 bhava-bhaktas, they are known as ratyabhāsa sattvikabhasa. When symptoms resembling sattvika-bhāvas are seen in mumukṣus (those desirous of liberation) they are said to arise from ratyabhāsa.

Sattvabhāsa

Sattvabhāsa refers to those symptoms which arise from an abhāsa of sattva. Sattva refers to the condition wherein the heart possessed of rati is overwhelmed by spiritual emotions such as jubilation, wonder, and despondency. When a person who is devoid of rati hears or chants about the Lord's pastimes in the association of pure devotees, he may become overwhelmed with some emotion which resembles those originating from sattva. Therefore they are known as sattvabhāsa sattvikabhasa. These emotions generally arise in persons whose hearts are naturally soft (sīthila). When symptoms resembling sattvika-bhāvas are seen in karmīs or visayīs (sensualists), they are said to arise from sattvabhāsa.

Nihsattva

Nihsattva refers to those symptoms which 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 abhāsa of sattva, they are known as nihsattva sattvikabhasa.

Pratīpa

The word pratīpa literally means adverse, contrary, or displeasing. When the enemies of Kṛṣṇa display symptoms which resemble sattvika-bhāvas arising due to fear or anger, they are called pratīpa-sattvikabhasa.
Krṣna's qualities as visayalambana

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

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

(1) Suramāṅga—The construction of His limbs is exceedingly beautiful.
(2) Sarva-sal-laksana-yukta—His body is marked with all auspicious characteristics.
(3) Rucira—His beauty is a festival of bliss for the eyes.
(4) Tejasānvin—a—His body is radiant and He is extremely powerful and influential.
(5) Bālīya—He possesses great strength.
(6) Vayasanvin—a—He displays different ages and yet He is eternally situated in fresh youth.
(7) Vidyādhaḥbhūta-hāsavī—He is expert in different languages.
(8) Satyavākya—His words never prove false.
(9) Priyamvada—He speaks pleasantly even to offenders.
(10) Vāvadūka—His words are ambrosial and pleasing to the ears.
(11) Supandita—He is learned and conducts Himself appropriately with different kinds of persons.
(12) Buddhīmān—His intelligence is sharp and subtle.
(13) Pāraḥbhūnāt—He is an expert in improvising original conversation on the spur of the moment.
(14) Vidāgḍha—He is skilled in the sixty-four arts and in amorous pastimes.
(15) Caturā—He can accomplish many actions at the same time.
(16) Daksā—He can perform difficult tasks with ease.
(17) Kṛtajñā—He is grateful for services rendered by others.
(18) Sūrdhava-vṛata—His promises and vows always hold true.
(19) Deśa-kāla-saṁpratīrjna—He is an expert judge of time, place, and person and works accordingly.
(20) Sāstra-caksu—He acts in accordance with the religious scriptures.
(21) Śuci—He is free from all sins and He purifies others from sins.
(22) Vāsī—He is in full control of His senses.
(23) Sīhira—He perseveres until His work is completed.
(24) Dānta—He endures even intolerable distress.
(25) Kṣamāśīla—He excuses the offenses of others.
(26) Gambhīra—It is very difficult to understand the import of His mind.
(27) Dhṛimān—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) Vādānya—He is chivalrous in giving charity.
(30) Dhārmikā—He is religious and He incites others to adopt the path of religion.
(31) Sūra—He is enthusiastic to fight and expert in the use of weapons.
(32) Karuṇa—He is unable to tolerate the distress of others.
(33) Mānyamāna-kṛta—He is respectful to His guru, brāhmaṇas, and elders.
(34) Dākṣina—Because of His excellent disposition, His actions are very pleasing.
(35) Vinay—He is devoid of pride.
(36) Hṛitān—He is bashful when He thinks that others have detected His amorous affairs and when glorified by others.
(37) Śrānagāta-palaka—He protects those who take shelter of Him.
(38) Sūkhi—He enjoys pleasure and is untouched by distress.
(39) Bhaṅk-suhrta—He is a friend to His devotees and is easily pleased.
(40) Prema-vāsyā—He is controlled only by love.
(41) Sarva-subhānkara—He is a well-wisher to everyone.
(42) Prāṭāpā—He torments and terrifies His enemies.
(43) Kṛttīmān—He is famous by dint of His sterling qualities.
(44) Rakta-locā—He is the object of love and attachment for everyone.
(45) Sādhu-saṁśāra—He is partial to the sādhus.
(46) Nārīkan-mahān—He is attractive to all women.
(47) Sarvārādhya—He is worshipable to everyone.
(48) Saṁśādhi-mān—He possesses great opulence.
(49) Vāriyā—He is superior to all.
(50) Śvāra—He is independent and His order can not be transgressed.
The next five qualities are partially present in Śrī Śiva.

(51) Sadā-svarūpa-sampāpta—He is never controlled by the dictates of māyā.
(52) Sarvajñā—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-ananda-sandranga—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 śaṅdra means that His form is so densely composed of sat, cit, and ānanda that it is untouched by anything else.
(55) Sarva-siddhi-nisevita—All mystic powers are under His control.

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

(56) Avicintya māhasakti—He possesses inconceivable potencies by which He creates the universes and manifests even the indwelling antaryāmi of those universes, by which He bewilders even Brahmā and Rudra, and by which He destroys the prārab-dhā-karma of His devotees.
(57) Koji-brahmāndā-vigraha—Unlimited universes are situated within His body.
(58) Avatārāvali-bijā—He is the source of all incarnations.
(59) Hatāri-gaiyā-pāyaka—He awards mukti to the enemies killed by Him.
(60) Âtmārāmāṇākārṣi—He attracts the liberated souls or those who rejoice in the self.

The next four qualities are unique to Śrī Kṛṣṇa alone.

(61) Līlā-mādhurya—He is an undulating ocean of astonishing pastimes out of which rāsa-līlā is supremely captivating.
(62) Prema-mādhurya—He is surrounded by devotees who possess incomparable madhura prema which develops up to the stage of mahābhāva.
(63) 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.

Visayalambana-vibhāva

Four kinds of Nāyakas or heroes

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

(1) Dhirodatta—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 dhirodatta. Previous acaryas have described Bhagavan Śrī Rāma as possessing the qualities of a dhirodatta nayaka. These qualities are also observed in Śrī Kṛṣṇa.

(2) Dhiro-lalita—The hero who is expert in the sixty-four arts and amorous sports, always situated in fresh youth, expert at joking, devoid of anxiety, and controlled by the prema of His beloveds is known as dhiro-lalita. Śrī Kṛṣṇa clearly manifests the features of a dhiro-lalita nayaka. In the Nātya-sāstra these qualities are also said to be found in Kandarpa or cupid.

(3) Dhiro-sānta—The hero who is peaceful, tolerant of miseries, judicious, and humble is known as dhiro-sānta. Learned scholars of the Nātya-sāstra have declared Mahārāja Yudhiṣṭhira to be a dhiro-sānta nayaka.

(4) Dhiroddhata—One who is malicious, proud, deceitful, angry, fickle, and boastful is known as dhiroddhata. Learned scholars have accepted Bhimaśena as a dhiroddhata nayaka. Although these characteristics appear to be faults, they are accepted as qualities in Śrī Kṛṣṇa, because they are appropriate in specific pastimes in which He chastises the wicked in order to protect His devotees.

Vibhāva
(The Causes of Tasting Rati)

(1) Âlambana
(those who taste rati)

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

-Svartūpa (in His own form)
-Avrta (in a disguised form, e.g. Kṛṣṇa disguised Himself as a woman)
-Prakāṭa (Kṛṣṇa in His original form)

b ---------------

-Āsraya (the reservoir of rati—the devotee)
-Śādhaka (bhāva-bhaktas, e.g. Bilvamangala Thakura)
-Śiddha (prema-bhaktas)
  Nitya-siddha (eternally perfect)
  Samprāpti-siddha (those who attained perfection)
  Śādhana-siddha (attained perfection through śādhanā, e.g. Mārkendeya Ṛṣi)
  Krpa-siddha (attained perfection through mercy, e.g. Yajña-patni, Bali Mahārāja, and Śrī Sukadeva)

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) Guna (qualities)

(2) Čeṣṭā (activities)
Kṛṣṇa's activities include rāsa-līlā, killing the wicked, and so on.

(3) Prasādana (dress and ornaments)

(4) Smita (smile)

(5) Anga-saurabha (bodily fragrance)

(6) Vamśa (flute)

(7) Śṛṅga
(buffalo horn) Kṛṣṇa's wild female buffalo horn, is mounted with gold on both ends, studded with jewels in the middle and known as mandraghosa.

(8) Nūpura (anklets)

(9) Kambu (conchshell) Kṛṣṇa's conchshell, which opens to the right or southward, is called Pāncajanya.

(10) Padānta (footprints)

(11) Ksetra (holy places)

(12) Tulasī

(13) Bhakta (devotees)

(14) Bhagavad-vāsara (holy days) Janmāṣṭami, Ekādaśī, etc.

Kṛṣṇa's qualities as Uddīpana-vibhāva