

# Definition Ślokas

Śrī Gauḍīya Vedānta Samiti

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## Saṅkīrtana

### sarva to bhāvena kīrtana—saṅkīrtana

By chanting the holy names in full *sambandha* with Kṛṣṇa, without *anarthas*, *aparādhas* and in *anugatya*.

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## Mukti

### muktir hitvānyathā rūpaṁ

liberation giving up otherwise form

### sva-rūpeṇa vyavasthitiḥ

in constitutional form permanent situation

(SB-2.10.6)

**Liberation means giving up all other activities and reviving one's original service to the Lord. This return to one's original life is called *mukti*.**

*Brahman* realization is the beginning of liberation, and *Paramātmā* realization is still further advancement toward the realm of liberation, but one achieves real liberation when he understands his position as an eternal servant of the Supreme Personality of Godhead.

*Mukti* means *hitvā anyathā rūpaṁ*. Now we are now represented in different kinds of formalities. You have got a different kinds of idea; I have got different kinds of idea; another man has different from others. There are difference; therefore we are clashing each other. This is the sign of bondage. And *mukti* means when we are liberated from these different kinds of ideas, and *svarūpeṇa vyavasthitiḥ*, when we are situated in our constitutional position, that is called *mukti*, liberation.

***Mukti* means to stay in one's original spiritual form.**

*Anyathā rūpaṁ*. *Rūpaṁ* means form. We are in a form which is not liberated form. Material form. This form which we have got just now, this form, when it will be finished, you'll never get this form. Another form. Another. Just like bubbles. Bubbles in the ocean, they come out. You cannot have the exact same bubbles, same measurement. No. That is going on. Similarly, this *rūpaṁ* is *anyathā*. This is not our *rūpaṁ*, our form. Therefore sometimes in Vedic literature it is stated, "formless." Formless does not mean has no form. Not this form. That is formless. But people with less intelligence, they think formless means there's no form. Formless means not this form. This is *anyathā rūpaṁ*. This is different from our real form. So *mukti* means to give up this unreal form and accept your real spiritual form, *svarūpeṇa vyavasthitiḥ*.

(from purports by A. C. Bhaktivedanta Swami)

## Śraddha

### ‘śraddhā’—śabde—viśvās kohe sudṛḍha niścoy

by the word śraddhā faith is said firm certain

### kṛṣṇe bhakti koile sarva-karma kṛta hoy

unto Kṛṣṇa devotional by executing all activities completed are service

**Śraddhā is confident, firm faith that by rendering transcendental loving service to Kṛṣṇa one automatically performs all subsidiary activities. Such faith is favourable to the discharge of devotional service.**

(CC-Madhya-22.62)

Śraddhā is the *jīva's nitya-svabhāva* (eternal nature), but faith in the performance of *varṇāśrama* duties does not arise from this eternal nature; rather it arises from *naimittika-svabhāva* (the circumstantial or temporary nature). Some people who are learned in the conclusions of the *śāstras* have explained that the word *śraddhā* means to have faith in the Vedas and in the words of *śrī-guru*. This meaning is not wrong, but it is not entirely clear. In our *sam-pradāya* the meaning of the word *śraddhā* is given as follows:

### śraddhā tv anyopāya-varjam

śraddhā indeed other born from the methods

### bhakti-unmukhī citta-vṛtti-viśeṣaḥ

bhakti eager of the heart activity specific

**Śraddhā is the characteristic function of the heart that strives toward *bhakti* alone, which is totally devoid of *karma* and *jñāna*, and which desires nothing other than the exclusive pleasure of Kṛṣṇa.**

(Āmnāya-sūtra 57)

• Inner meaning of *śraddhā* – *Kṛṣṇa-seva-vāsanā*, outer – *śaraṇāgati*

• *laukika (komala) / paramārthika*

• *paramārthika-śraddhā* comes between *niṣṭhā* and *ruci*

## Uttama-Bhakti

**anyābhilāṣitā—śūnyaṁ**  
other desires devoid of

**jñāna—karmādy—anāvṛtam**  
jñāna karma and so on not covered by

**ānukūlyena kṛṣṇānu—**  
favourable disposed to Kṛṣṇa

**śīlanam bhaktir uttamā**  
cultivation devotional service highest

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

(BRS-1.1.11 / CC-Madhyā-19.167 / MS-p.32 / JD-p.184, 449 / BRSB-p.3)

- second 2 lines – *svarūpa-lakṣaṇa* / first 2 lines – *taṭastha-lakṣaṇa*
- *ānukūlyena* – not for pleasure, but for benefit
- *anu* – current / *anugāya*
- the expression of various spiritual sentiments (*bhāvas*)
- *anāvṛtam* – not covered

When the *sādhaka* regularly hears the instructions of *sādhya* in the association of *śuddha-bhaktas*, a conviction arises in his heart that he cannot obtain his eternal welfare by the methods of *karma*, *jñāna*, *yoga*, and so on, and that he has no means of success unless he takes exclusive shelter at the lotus feet of Śrī Hari. When this conviction appears, it may be understood that *śraddhā* has arisen in the *sādhaka*'s heart. The nature of *śraddhā* is described as follows:

**sā ca śaraṇāpatti—lakṣaṇā**  
that and śaraṇāgati attainment characteristic

*Śraddhā* is characterized by its external symptom known as *śaraṇāgati*, surrender to Śrī Hari.

(Āmnāya-sūtra 58)

## Śaraṇāgati

**ānukūlyasya saṅkalpaḥ**  
of anything that favourable for bhakti acceptance

**prātikūlyasya varjanam**  
of anything that hinders devotional service complete rejection

**rakṣiṣyatīti viśvāso**  
He will protect thus strong conviction

**gopīrtve varānam tathā**  
in being the guardian and maintainer acceptance as well as

**ātma-nikṣepa—kārpaṇye**  
full self-surrender and humility

**ṣaḍ-vidhā śaraṇāgatih**  
sixfold process of surrender

There are six symptoms of self-surrender (*śaraṇāgati*). The first two are *ānukūlyasya saṅkalpa* and *prātikūlyasya varjanam*: “I will only do that which is favourable for unalloyed *bhakti*, and I will reject all that is unfavourable.” This is called *saṅkalpa* or *pratijñā*, a solemn vow. The third symptom is *rakṣiṣyatīti viśvāso*, faith in Bhagavān as one's protec-

## Japa

The word *japa* comes from the verbal root *jap* which means to utter or whisper repeatedly (especially prayers or incantations).

In the *Śabda-kalpa-druma*, *japa* has been defined as the utterance of *mantras* either within the heart or verbally.

In *Hari-bhakti-vilāsa* (17.155-159) Śrīla Sanātana Gosvāmī describes *japa* in the following words:

“In the *Nṛsimha-Purāṇa* it is said that *japa-yajña* is of three kinds: (1) *vācika* (verbal), (2) *upāṁśu* (in a whisper), and (3) *mānasika* (within the mind).

When a *mantra* is pronounced very distinctly either in a high, low, or resonant voice it is known as *vācika-japa*.

When a *mantra* is uttered slowly with slight movement of the lips and can be heard only by one's own ears it is known as *upāṁśu-japa*.

When one meditates on the meaning of the *mantra* by application of the intelligence going repeatedly from one syllable to the next and from one word to the next it is known as *mānasika-japa*.”

## Kīrtana

**nāma-līlā-guṇādīnām-**

**uccair-bhāṣā tu kīrtanam**

*Kīrtanam* is defined as loudly giving voice to the glories of the Lord, beginning with the names, pastimes, and qualities of Kṛṣṇa.

(*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga* 2.145)

**anāsaktasya viṣayān**

**yathārham upayunñjataḥ**

**nirbandhaḥ kṛṣṇa-sambandhe**

**yuktaṁ vairāgyam ucyate**

**prāpañcikatayā buddhyā**

**hari-sambandhi-vastunaḥ**

**mumukṣubhiḥ parityāgo**

**vairāgyam phalgu kathyate**

When one is not attached to anything but at the same time accepts everything in relation to Kṛṣṇa, one is rightly situated above possessiveness. On the other hand, one who rejects everything without knowledge of its relationship to Kṛṣṇa is not as complete in his renunciation.

To preach the *bhakti* cult, one should seriously consider these verses.

## Yukta-vairāgya

*yukta-vairāgya-sthiti saba śikhāila*  
*śuṣka-vairāgya-jñāna saba niṣedhila*

Śrī Caitanya Mahāprabhu then told Sanātana Gosvāmī about proper renunciation according to a particular situation (*yukta-vairāgya*), and the Lord forbade dry renunciation (*śuṣka-vairāgya*) and speculative knowledge in all respects.

(CC-Madhya–23.105)

A Vaiṣṇava is immediately purified, provided he follows the rules and regulations of his bona fide spiritual master.

It is not necessary that the rules and regulations followed in India be exactly the same as those in Europe, America and other Western countries. Simply imitating without effect is called *niyamāgraha*.

Not following the regulative principles but instead living extravagantly is also called *niyamāgraha*.

The word *niyama* means “regulative principles,” and *āgraha* means “eagerness.” The word *agraha* means “not to accept.”

We should not follow regulative principles without an effect, nor should we fail to accept the regulative principles. What is required is a special technique according to country, time and candidate.

Without the sanction of the spiritual master, we should not try to imitate. This principle is recommended here: *śuṣka-vairāgya-jñāna saba niṣedhila*. This is Śrī Caitanya Mahāprabhu’s liberal demonstration of the *bhakti* cult. We should not introduce anything whimsically, without the sanction of the bona fide spiritual master.

(from purport by A. C. Bhaktivedanta Swami)

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments on these points by quoting two verses by Śrī Rūpa Gosvāmī (*Bhakti-rasāmṛta-sindhu* 1.2.255–256).

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when the *paugaṇḍa-deha* attains even greater sweetness and excellence, it assumes the form of fresh youth (*kaiśora-deha*).

Unlike the material body of the *jīva*, Kṛṣṇa’s body is never subject to any transformation arising from age. Śrī Kṛṣṇa’s *bālya*, *paugaṇḍa* and *kaiśora* forms, as well as the *līlās* connected with them, are all eternal.

But when the *paugaṇḍa* form manifests, the *bālya-deha* disappears from this universe and manifests in some other universe. Simultaneously the *bālya-līlā* is also revealed in that universe.

Therefore, as regards the revelation of the unmanifest pastimes (*aprakāṣa-līlā*) within 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 *prakāṣa-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 (*samskāras*).

When the appropriate opportunity comes about, the other emotions assert themselves. Similarly *rati*, *prema* and so on sometimes become manifest by contact with specific stimuli and at other times they remain concealed within.

tor: “Bhagavān is my only protector. I can derive absolutely no benefit from *jñāna*, *yoga*, and other such practices.” This is an expression of trust (*viśvāsa*). The fourth symptom is *gopīrīte varaṇam*, deliberate acceptance of Bhagavān as one’s maintainer: “I cannot obtain anything, or even maintain myself, by my own endeavour. I will serve Bhagavān as far as I am able, and He will take care of me.” This is what is meant by dependence (*nirbharatā*). The fifth symptom is *ātma-nikṣepa*, surrender: “Who am I? I am His. My duty is to fulfill His desire.” This is submission of the self (*ātma-nivedana*). The sixth symptom is *kārpaṇye*, meekness: “I am wretched, insignificant, and materially destitute.” This is what is meant by humility (*kārpanya* or *dainya*).

(Vaiṣṇava-tantra / Bhakti-sandarbha–A.236 / Hari-bhakti-vilāsa–11.47 / CC-Madhya–22.100 / JD–p.118 / UP–p.9 / BRSB–p.92)

When these moods become established in the heart, a disposition arises that is called *śraddhā*. A *jīva* who has this *śraddhā* is eligible for *bhakti*, and this is the first stage in the development of the *svabhāva* like that of those pure *jīvas* who are eternally liberated. Therefore this is the *nitya-svabhāva* of the *jīvas*, and all other *svabhāvas* are *naimittika*.

- main branch – *gopīrīte varaṇam*
- example with hunter and Nārada (break your bow)
- *śaraṇāgati* complete (manifest in full way) when *ruci* is coming
- see “Prapanna Jīvanāmṛtaṁ”

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- first 2 lines – *sat-śiṣya*, second 2 lines *sad-guru*
- inquisitive only about the spiritual, highest good – *śreya uttamam*
- no worldly desires
- one way ticket
- *śābde ca niṣṇātām* – firmly fixed, no doubt
- *pare ca niṣṇātām* – realization (*uttama* only)
- ultimate meaning – *aṣṭa-kālīya-līlā*

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

***tad viddhi pranipātena***

this you must by surrendering  
knowledge understand to the guru

***paripraśnena sevayā***

by relevant inquiries on every aspect by rendering devotional service

***upadekṣyanti te jñānam***

will reveal unto you that knowledge

***jñāninas tattva-darśinaḥ***

those in knowledge who have seen the Absolute Truth

Acquire this *jñāna* by offering prostrated obeisances to a *guru* who imparts transcendental knowledge, by asking relevant questions from him and by rendering service to him. The *tattva darṣī*, who are expert in

**tasmād gurum prapadyeta**

therefore a spiritual master one should take shelter of

**jijñāsuḥ śreya uttamam**

being inquisitive about the highest good

**śābde pare ca niṣṇātām**

in the Vedas in the Supreme and perfectly knowledgeable

**brahmany upaśamāśrayam**

(in these two aspects) fixed in detachment  
of the Absolute Truth from material affairs

Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide *guru* is that he has realized the conclusions of the scriptures by deliberation and is able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.

(SB-11.3.21 / BRS-1.2.97 / BRSB-p.38, 44)

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

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

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the imports of *śāstra*, and the *jñānīs*, who have realized the Absolute Reality, will enlighten you with that *jñāna*.

(BG-4.34)

• *praṇipāt* (surrender), *paripraśna* (inquiry) and *sevā*

**tad-vijñānārtham sa gurum evābhigacchet**

to learn that transcendental subject matter one spiritual master certainly must approach

**samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham**

carrying firewood expert in understanding constantly engaged in the in his hand the Vedic conclusion service of Bhagavān

In order to obtain knowledge of that *bhagavad-vastu* (the absolute truth concerning Śrī Bhagavān), one should approach *sad-guru*, carrying firewood for sacrifice. The qualification of *sad-guru* is that he is well versed in the Vedas, absorbed in the Absolute Truth (*brahma-jñāna*) and devoted to the service of Bhagavān.

(Muṇḍaka Upaniṣad-1.2.12 / JD-p.477)

The qualities of a *sad-guru* (bona fide *guru*) and the *sat-śiṣya* (bona fide disciple) are given in detail in the Śrī Hari-bhakti-vilāsa (1.23.64). The essence is that only a person with pure character and *śraddhā* is qualified to become a *śiṣya* and only that person who is endowed with *śuddha-bhakti*, who knows *bhakti-tattva*, and is of spotless character, simple, without greed, free from *Māyāvāda* philosophy, and expert in all devotional activities is qualified as *sad-guru*.

• *samit-pāṇi* – not asking for our worldly needs / fuel = our heart

**arvathā dhvaṁsa-rahitaṁ**

**saty api dhvaṁsa-kāraṇe**

**yad bhāva-bandhanam yūnoḥ**

**sa premā parikīrtitaḥ**

When the affectionate bond between a young man and a young woman can never be destroyed, even when there is every cause for the destruction of that relationship, the attachment between them is said to be pure love.

This is the nature of the eternal loving affairs between Lord Kṛṣṇa and His pure conjugal associates.

**ātmendriya-prīti-vāñchā—**

for the pleasure of one's own senses desires

**tāre boli 'kāma'**

to that I say lust

**kṛṣṇendriya-prīti-icchā**

for the pleasure of Lord Kṛṣṇa's senses desire

**dhare 'prema' nāma**

holds love the name

The desire to gratify one's own senses is *kāma* [lust], but the desire to please the senses of Lord Kṛṣṇa is *prema* [love].

(CC-Adi-4.165)

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The subject of *prema* is being discussed with reference to the previously described *bhāva-bhakti*.

When *bhāva* thickens beyond its previous condition it begins to make the inner recesses of the heart much more tender, moist and soft than before, it produces an experience of concentrated transcendental bliss and bestows extreme *mamatā* towards Śrī Kṛṣṇa. This mature stage of *bhāva* is called *prema*.

The following doubt may be raised here. According to *sāṅkhya* philosophy the material or immediate cause (*upādāna kāraṇa*) abandons its previous condition and is transformed into its effect. At that time it no longer remains as a cause, or in other words, there is no more existence of its prior condition.

For instance, when *guḍa* (jaggery – a type of solid unrefined molasses) is transformed, it abandons its former state and becomes unrefined sugar (*khāṇḍa*). When it becomes unrefined sugar, *guḍa* can no longer be conceived as having its own separate state because the *guḍa* has been transformed into raw sugar. Similarly, unrefined sugar (*khāṇḍa*) becomes refined sugar (*cīṁī*) and refined sugar becomes rock candy (*miṣṛī*). In the condition of rock candy there is no separate existence of unrefined sugar or refined sugar.

In the same way, when *bhāva* matures into *prema*, why should there be any separate existence of *bhāva*?

When *prema* matures it gradually increases and takes the forms of *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, *bhāva* and *mahābhāva*. At that time only *mahābhāva* should remain. Why should there be any existence of *rati*, *prema*, *sneha*, *māna* and the other prior conditions?

This cannot be said because *rati* is a distinct and superior function of Kṛṣṇa's *hlādinī-śakti*.

By the power of Śrī Kṛṣṇa's inconceivable potency (*acintya-śakti*), *rati*, *sneha*, *māna*, *praṇaya* and so on attain successively higher states without giving up their previous conditions. The separate existence of each and every condition is certainly to be admitted.

For example, it can be said that when Śrī Kṛṣṇa's childhood form (*bālyadeha*) is imbued with a particular sweetness, then without giving up the condition of childhood, it attains to the boyhood form (*paugāṇḍa-deha*). Again

- three kinds of hankering (*abhilāṣa*) become very thick
- heart becomes soft and smooth

A superior condition of *prema* is marked by an increase of *mamatā* and is known as *sneha*.

The word *mamatā* refers to a deep sense of attachment or possessiveness in relation to Śrī Kṛṣṇa by which one thinks, “Kṛṣṇa is mine”.

*Sneha* is symptomized by the melting of the heart. Superior to this is the condition known as *rāga*.

The symptom of *rāga* is extreme affection (*sneha*). Superior to this is the condition known as *prāṇaya*.

The symptom of *prāṇaya* is deep faith.

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

**samyañ masṛṇita — svānto**

completely which makes the heart soft of a sense of ownership

**mamatvātīśayāṅkitah**

marked with an abundance

**bhāvaḥ sa eva sāndrātmā**

Bhāva that certainly whose nature is very condensed

**budhaiḥ premā nigadyate**

by learned persons premā is described

When *bhāva-bhakti* or *rati* deepens and matures, the *sādhaka*’s heart becomes completely soft and melted. At that time the devotee experiences the supreme exultation of transcendental bliss and awakens an overwhelming sense of *mamatā* or possessiveness toward Śrī Kṛṣṇa. Learned authorities describe this condition as *prema*.

(BRS-1.4.1 / CC-Madhya-23.7 / BRSB-p.145 / MS-p.83)

Śrīla Viśvanātha Cakravartī Ṭhākura’s commentary to this verse is translated as follows:

The presence of designations is symptomatic of the semblance of *rati*.

Where such designations exist there is striving for some secondary or inferior inclination. In the *mumukṣus* there is the desire for liberation and in the *karma-kāṇḍīs* there is the desire for elevation to the heavenly planets. These are adulterations.

The *mumukṣus* and the *karmīs* know that the Lord bestows liberation and material enjoyment and thus they engage in *bhakti* to the Lord directed towards the fulfilment of these two ends. Their performance of *bhakti* is not primary but secondary, for *bhakti* or *bhāgavatī-rati* is not the end desired by them.

Nonetheless due to the power of performing the limbs of *bhakti*, tears and horripilation arise in them.

Because they are adulterated with desires for *bhukti* and *mukti*, their tears and horripilation are but a reflection of *bhāgavatī-rati*.

The power of even this reflection of *rati* is such that, without undergoing the laborious *sādhana* that constitutes the *jñāna-mārga*, they can easily obtain the partial happiness of *bhukti* and *mukti*.

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

In his commentary on verses 1.3.47-8, Śrīla Jīva Gosvāmī has said that it is only due to the association of devotees in whose hearts *bhāva* has arisen that *bhāva* is reflected in the hearts of persons attached to *bhoga* and *mokṣa*. This reflection occurs during the performance of *kīrtana* undertaken in the association of pure devotees. The tears and horripilation which are observed in such persons are not symptoms of genuine *rati* but of *pratibimba-ratyabhāsa*.

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 those desiring liberation and those desiring material enjoyment are separated

## Dīkṣā

### divya-jñānam kṣapayati iti dīkṣā

*Dīkṣā* means... *Dī*, *divya-jñānam*, transcendental knowledge, and *kṣā*, *ikṣā*. *Ikṣā* means *darśana*, to see, or *kṣapayati*, explain.

**brahmāṇḍa bhrāmite kona bhāgyavān jīva**

in this universe wandering some most fortunate jīva

**guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja**

of the Guru and Kṛṣṇa by the mercy gets of bhakti of the creeper the seed

According to their *karma*, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.

(CC-Madhya-19.151)

- seed planted when *śaraṇāgati* is complete (manifest in full way)
- *dīkṣā* complete when *śaraṇāgati* is complete
- *śaraṇāgati* complete when *ruci* is coming

**mahat-kṛpā vinā kona karme bhakti noy**

the mercy of great devotees without by some other activity there is not devotional service

**kṛṣṇa-bhakti dūre rahu saṁsāre nahe khoy**

kṛṣṇa-bhakti leaving aside the bondage of there is destruction material existence not tion

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

(CC-Madhya-22.51)

**kṛṣṇa-bhakti-janma-mūla hoyā sādhu-saṅga**

of kṛṣṇa-bhakti the root cause is sādhu-saṅga

(CC-Madhya-22.83)

In Śrīmad-Bhāgavatam (11.20.8) the Supreme Lord has said:

**yadṛcchayā mat-kathādaṁ**

by virtue of the good fortune My līlā-kathā

**jāta-śraddhas tu yaḥ pumān**

awakened faith indeed one who a person

By virtue of the good fortune of their previous births, those in whom *śraddhā* is awakened towards My *līlā-kathā* are eligible to take up *bhakti*.

Jīva Gosvāmī, in defining the word *yadṛcchayā* (voluntarily, spontaneously or by their own will) used in this *śloka*, has said:

**kenāpi parama svatantra**

**bhagavad-bhakti-saṅga tat-kṛpājāta**

**parama-maṅgalodayena**

By the association of the Lord’s supremely independent devotees and as a consequence of the mercy obtained from them, one obtains great fortune (*saubhāgya*). That *saubhāgya* itself becomes the eligibility for *bhakti*.”

## Sadhu Saṅga

*samyak rūpeṇa anugamana*

following strictly  
(in the footsteps)

*sādhyanoti sādhayati ca kṛṣṇa prema iti sadhu*

- *Sadhu* – knows goal, going, showing (helping) others
- anyone who not know “*kṛti-sādhya bhavet sādhyā*” – not a *sadhu*

‘*sādhhu-saṅga*’, ‘*sādhhu-saṅga*’—*sarva-śāstre koy*  
association with pure devotees all the revealed scriptures say

*lava-mātra sādhu-saṅge sarva-siddhi hoy*

even for a moment by association all success there is  
with a devotee

The verdict of all revealed scriptures is that by even a moment’s association with a pure devotee, one can attain all success.

(CC-Madhya-22.54)

*sādhhu-saṅge kṛṣṇa-bhaktye śraddhā jadi hoy*

by the association in discharging devotional faith if there is  
of devotees service to Kṛṣṇa

*bhakti-phala prema hoy saṁsāra jāya khoy*

the result of prema awakens material becomes  
devotional service entanglement vanquished

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

(CC-Madhya-22.49)

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

*satām prasāṅgān mama vīrya-saṁvido*

of pure by the intimate of Me talks full of  
devotees association spiritual potency

*bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ*

appear to the and to a source of talks  
heart the ears sweetness

*taj-joṣaṇād āśv apavarga-vartmani*

of them from proper quickly of liberation on the path  
cultivation

*śraddhā ratir bhaktir anukramiṣyati*

faith attraction love will follow one after another

In the association of pure devotees one hears descriptions of My heroic deeds which are very pleasing to the ear and the heart. Such descriptions bestow real knowledge of My excellence. By regular hearing and contemplation of such topics one is liberated from ignorance, as a result of which one successively attains *śraddhā*, *ratī* (*bhāva-bhakti*) and *prema-bhakti* towards Me.

(SB-3.25.25 / CC-Ādi-1.60/ BRS-1.3.12 / BRSB-p.36 / JD-p.124, 197, 408)

According to the above-mentioned *siddhānta*, *sādhhu-saṅga* is the passage-way which brings one face to face with the Lord. By the influence of *sādhhu-saṅga*, the living entity who is averted from the Lord becomes turned towards the Lord. Furthermore, by that association, *śraddhā*, *ratī* and *prema* arise one after another.

By the association of *sādhus* whose attention is not incessantly and exclusively drawn upon the Lord, and in whom *śraddhā*, *ratī* and *prema* have not arisen, the conditioned soul cannot be turned towards the Lord, nor can *śraddhā*, *ratī* or *prema* develop in him. By the association of *sādhus* who are attached only to the rituals of proper conduct which are in accordance with

from the association of pure devotees, how can the reflection of *bhāva* remain in their hearts?

He answers this by saying that the transcendental influence of the association of *jāta-ratī-bhaktas* is so powerful that even when separated from such persons the reflection of *bhāva* remains in the hearts of the *mumukṣus* and *bhoga-kāmis* for a long time in the form of subtle impressions (*saṁskāras*).

### (2) Chāyā-ratyābhāsa

That *ratyābhāsa* which bears some resemblance to *śuddha-ratī*, which possesses curiosity or inquisitiveness of an insignificant nature, which is unsteady and which relieves material distress is known as *chāyā-ratyābhāsa*.

By even incidental association with activities such as *kīrtana*, times such as Janmāṣṭamī, places such as Śrī Vṛndāvana, and persons dear to Lord Hari, *chāyā-ratī* sometimes arises even in ignorant persons.

This *chāyā-ratī* can never arise without extreme good fortune. Good fortune here refers to the *saṁskāras* of *bhakti* acquired in a previous life or by the association of devotees in this or a previous life.

When *śuddha-ratī* manifests to a very slight extent by virtue of the association of *jāta-bhāva-bhaktas* or at the time of performing *sādhana* in *vaidhī-bhakti*, it is called *chāyā-ratyābhāsa* (a shadow of *ratī*).

This shadow of *ratī* is not steady. This semblance of *ratī* is sometimes observed even in ordinary persons, who are ignorant of the truth, by the influence of the association of devotees.

It is highly auspicious for the *jīvas* when *chāyā-ratī*, which is of the form of the lustre (*kānti*) of *śuddha-ratī*, arises in them, for upon its appearance they gradually obtain good fortune.

## Prema-bhakti

The mature stage of *bhāva-bhakti* is called *prema*. The symptom of *prema* is that even when obstacles or impediments are present, there is not even the slightest diminution of affection (*bhāva*).

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(8) *Guṇākhyāne-āsakti* – Natural and spontaneous attachment for the descriptions of the Lord’s supremely charming qualities is called *guṇākhyāne-āsakti*.

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

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

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

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

*Ratyābhāsa* is of two kinds: (1) *pratibimba* (reflection) and (2) *chāyā* (shadow).

### (1) Pratibimba-ratyābhāsa

If *ratyābhāsa*, which appears like genuine *ratī* due to the presence of one or two symptoms such as tears and horripilation, is expressive of the desire for happiness in the form of *bhukti* and *mukti*, it is known as *pratibimba-ratyābhāsa*.

This reflection of *ratī* easily fulfils the desired aspiration for happiness in the form of *bhukti* and *mukti* without undergoing great endeavour.

In his commentary on verse 1.3.46, Śrīla Jīva Gosvāmī explains that the principal nature of *bhāgavatī-ratī* is that it is free from all material designations or adulterations.



According to the Padma Purāṇa, King Bhagīratha, the crest-jewel among kings, having attained *rati* towards Śrī Kṛṣṇa, completely renounced the pride borne of kingdom and wealth. He performed *bhajana* and maintained his existence by begging from door to door in the cities of his enemy kings. He always offered obeisances and praise to everyone whether they were *brāhmaṇas* or *cāṇḍālas* (dog-eaters).

(5) *Āśābandha* – “Śrī Kṛṣṇa will certainly bestow His mercy upon me” – to apply one’s mind very diligently in *bhajana* with this firm faith is called *āśābandha* (steadfast hope that Kṛṣṇa will bestow His mercy).

(6) *Samutkaṇṭhā* – Intense longing for one’s desired object of attainment is called *samutkaṇṭhā*.

When *bhāva-bhakti* manifests in the heart of the *sādhaka* his hankering to obtain Śrī Kṛṣṇa increases day by day. The desire to serve Śrī Kṛṣṇa becomes the obsession of his heart.

This is nicely expressed in *Śrī Kṛṣṇa-karṇāmṛta* (54), as quoted in *Bhakti-rasāmṛta-sindhu* (1.3.36):

*ānamrām asita-bhruvor upacitām akṣiṇa pakṣmāṅkure-  
śvālōlām anurāgiṇor nayanayor ādrām mṛdau jalpīte  
ātāmrām adharāmṛte mada-kalām amlāna vaṁśī-svane-  
svāśāste mama locanaṁ vraja-śiṣor-mūrtim jagān mohinīm*

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

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

(7) *Nāma-gāne-sadā-ruci* – Loving thirst to always sing *harināma* is called *nāma-gāne sadā-ruci*.

At the same time, by virtue of its pleasure-giving aspect (*hlādinī*), *rati* itself bestows spiritual delight.

## Nine symptoms of Bhāva

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

***kṣāntir avyārtha-kālatvaṁ***  
forgiveness, being free from wasting time,

***viraktir māna-śūnyatā***  
detachment, absence of false prestige,

***āśā-bandhaḥ samutkaṇṭhā***  
steadfast hope, eagerness,

***nāma-gāne sadā-ruciḥ***  
to chant the holy name always taste,

***āsaktis tad-guṇākhyāne***  
attachment to hearing narrations of the Lord’s qualities,

***prītis tad vasati-sthale***  
affection for the transcendental residences of the Lord

***ity-ādayo ’nubhāvāḥ syur***  
thus and so on the signs are

***jāta-bhāvāṅkure jane***  
developed whose seed of bhāva in a person

*Kṣānti* (forbearance or tolerance), *avyārtha-kālatva* (effective use of one’s time), *virakti* (detachment from worldly enjoyment), *māna-śūnyatā* (absence of pride), *āśābandha* (steadfast hope that Kṛṣṇa will bestow His mercy), *samutkaṇṭhā* (intense longing to obtain one’s goal), *nāma-gāne sadā-ruci* (always possessed of taste to chant the holy name), *tad-*

the rules and regulations of the Vedas, *bhagavad-unmukhatā* (attentiveness towards the Lord) and *śraddhā*, *rati* and *prema* cannot arise.

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

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

(See BRSB-p.37)

## Vaiṣṇava

***grhīta-viṣṇu-dīkṣāko***  
accepted into a Viṣṇu mantra initiation

***viṣṇu-pūjā-paro narah***  
engaged in the worship of Śrī Viṣṇu a person

***vaiṣṇavo ‘bhihito ‘bhijñair***  
vaiṣṇava is called by the wise

***itaro ‘smād avaiṣṇavaḥ***  
other than him not a devotee

Learned scholars have determined that a **Vaiṣṇava** is one who is initiated into a **Viṣṇu mantra** in accordance with the regulations of *śāstra*, and who is engaged in the worship of Śrī Viṣṇu. All others are known as non-Vaiṣṇavas.

(Hari-bhakti-vilāsa-1.55 / JD-p.182)

## Uttama-adhikārī

***sarva-bhūteṣu yaḥ paśyed***  
in all objects who sees

***bhagavad-bhāvam ātmanaḥ***  
(his own mood of) attraction for Kṛṣṇa the Soul of all souls

***bhūtāni bhagavatya ātmany***  
all beings with the Supreme Lord the principle of all existence

***eṣa bhāgavatottamaḥ***  
this is an uttama-bhāgavata

One who sees his own *bhagavad-bhāva*, ecstatic mood of attraction towards Śrī Kṛṣṇacandra, in the hearts of all *jīvas* (*sarva-bhūteṣu*) and sees all beings within Śrī Kṛṣṇacandra is an **uttama-bhāgavata**.

(SB-11.2.45 / JD-p.158, 191)

An *uttama* Vaiṣṇava perceives that all living beings love Bhagavān with the same particular feeling of transcendental love that he himself cherishes towards his *iṣṭadeva*. He also perceives that Bhagavān feels a reciprocal attitude of love towards all living beings. An *uttama* Vaiṣṇava has no disposition other than this mood of transcendental love. Other moods arise from time to time, according to different circumstances, but they are all transformations of that *prema*.

In Upadeśāmṛta (5) Śrīla Rūpa Gosvāmī has described this stage of life as

***bhajana-vijñam ananyam anyā-  
nindādi-śūnya-hṛdam***

*bhajana-vijñam*—a self-realized, expert *mahā-bhāgavata* Vaiṣṇava who performs *bhajana* of Śrī Rādhā-Kṛṣṇa’s eightfold daily pastimes by rendering service mentally.

*ananyam*—who is an exclusive devotee of Śrī Kṛṣṇa.

- without *dikṣā* – one can not be a Vaiṣṇava (except one who have *saṁskāras* from previous life)
- *dikṣā* is complete when *śaraṇāgati* is complete (manifest in full way)
- *śaraṇāgati* is complete when *ruci* is coming
- Vaiṣṇava – only with *ruci*
- *Kaniṣṭha* – *vaiṣṇava-ābhāsa*
- general meaning – Vaiṣṇava is anyone who get *dikṣā*

## Vaiṣṇava-aparādha

### apagata rādha yasmāt iti aparādha

#### *hanti nindati vai dveṣṭi*

to kill or beat, to slander, indeed to bear malice or envy,

#### *vaiṣṇavān nābhinandati*

Vaiṣṇava not to welcome or praise,

#### *krudhyate yāti no harṣam*

to become angry, to get no pleasure

#### *darśane patanāni ṣaṭ*

seeing him — falls down

To beat Vaiṣṇava, to slander him, to bear malice or envy against him, to fail to welcome or please him, to become angry with him, and to not feel pleasure upon seeing him—by these six types of *vaiṣṇava-aparādha*, one falls down to a degraded position.

(Skanda Purāṇa / Hari-bhakti-vilāsa–10.312 / Bhakti-sandarbha–A-265 / BRSB–p.68, 116 / JD–p.229)

*anya-nindādi-śūnya-hṛdam*—and whose heart, due to his undeviating absorption in Kṛṣṇa, is free from faults such as the tendency to criticize others.

Śrīla Jīva Gosvāmī has quoted the following verse, which illustrate the ecstatic feelings of the topmost devotees of the Lord. In the Tenth Canto of Śrīmad-Bhāgavatam (10.35.9) the goddesses of Vraja speak as follows:

#### *vana-latās tarava ātmani viṣṇum*

the forest creepers and the trees within themselves the Lord Viṣṇu

#### *vyañjayantya iva puṣpa-phalādhyāḥ*

revealing as if with flowers and fruits richly endowed

#### *praṇata-bhāra-viṭapā madhu-dhārāḥ*

bowed down because of whose of sweet sap torrents the weight branches

#### *prema-hṛṣṭa-tanavo vavrṣuḥ sma*

out of ecstatic love hairs standing on end on whose bodies they have rained down

“The creepers and trees of the forest, their branches weighed down by rich coverings of flowers and fruits, seemed to manifest Viṣṇu within their hearts. Exhibiting eruptions of ecstatic love upon their bodies, they poured down rains of honey.”

- *uttama* sees – his *iṣṭadeva* everywhere / his own mood in all beings

#### *dhanyāḥ sma mūdha-gatayo 'pi harīṇya etā*

fortunate certainly having taken birth in an ignorant animal species

#### *yā nanda-nandanam upātta-vicitra-veśam*

who the son of Mahārāja Nanda dressed very attractively

#### *ākaraṇya veṇu-raṇitaṁ saha-kṛṣṇa-sārāḥ*

hearing the sound of His flute accompanied by the black deer (their husbands)

#### *pūjām dadhur viracitām praṇayāvalokaiḥ*

they worshiped performed by their affectionate glances

*guṇākyāne-āsakti* (attachment to hearing narrations of the Lord's qualities) and *tad-vasati-sthale-prīti* (affection for the transcendental residences of the Lord) – these are the nine sprouts of love of God (*prīti*), or in other words, the symptoms of the appearance of *bhāva*.

(BRS–1.3.25-26 / CC-Madhya–23.18-19 / BRSB–p.131, 134)

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

- example – Mahārāja Parīkṣit

(2) *Avyārtha-kālatva* – To spend one's time exclusively in *bhagavad-bhājana*, avoiding all futile material engagements, is called *avyārtha-kālatva* (effective use of one's time).

- example – Mahārāja Ambarīṣa

(3) *Virakti* – A natural distaste for material sense enjoyment is called *virakti* (detachment).

Upon the appearance of *bhāva* within the heart, attraction towards the spiritual dimension (*cit-jagat*) becomes progressively stronger and one's taste for the material world gradually perishes.

This is real detachment. Those who, upon the awakening of this natural detachment, adopt the external feature and dress of a renunciant in order to diminish their material necessities can be called renounced Vaiṣṇavas.

But those who adopt the external feature of a renunciant prior to the appearance of *bhāva* do so unlawfully. By chastising Choṭa Haridāsa, Śrīman Mahāprabhu has imparted this lesson to the world.

(4) *Māna-śūnyatā* – To remain devoid of pride in spite of one's elevated position is called *māna-śūnyatā* (absence of pride).

Pride arises from high birth, social classification (*varṇa*), stage of life (*āśrama*), wealth, strength, beauty, high position and so on. In spite of possessing all these qualities the *sādhakas* in whose hearts *bhāva* has manifested easily renounce all these vanities.

*Prema-bhakti* is the fruit of *sādhana-bhakti*.

There are two categories of *prema-bhakti*: the state of *bhāva* and the state of *prema*.

If *prema* is compared with the sun, then *bhāva* can be said to be a ray of the sun of *prema*.

*Bhāva*, which is of the identity of *viśuddha-sattva*, melts the heart by various kinds of taste (*ruci*).

At first, while describing the general symptoms of *bhakti*, it was said that *bhakti* involves the cultivation of activities in relation to Kṛṣṇa (*kṛṣṇānuśīlana*).

The state in which that cultivation becomes saturated with *viśuddha-sattva* and softens the heart by *ruci* is called *bhāva*.

When *bhāva* makes its appearance within the faculty of the mind, it attains the state of identification with the mental faculty.

In reality *bhāva* is a self-manifest condition, but when it makes its appearance within the mental faculty it appears as though it was brought into manifestation by the faculty of the mind.

That which is referred to here as *bhāva* is also known as *rati*.

Although *rati* is itself relishable, it is understood to be the cause of tasting Śrī Kṛṣṇa and various paraphernalia related to Śrī Kṛṣṇa.

It should be understood here that *rati* (the word *rati* also means love or affection) is that particular *bhāva* (the word *bhāva* also means love, affection or emotion) which is a fully spiritual reality (*cit-tattva*).

It is not a substance belonging to the world of inert matter.

The *rati* (mundane affection) which the *baddha-jīvas* have towards mundane sense objects is merely a perverted reflection, arising from contact with matter, of a fragmented portion of the true spiritual *bhāva* of the *jīva*.

When, within the world of matter, one takes up the cultivation of activities in relationship with Bhagavān, then *rati* in its cognitive aspect (*saṁvit-amśa*) becomes the cause of tasting worthy objects which are related to Bhagavān.

It is like a ray (*kiraṇa*) of the sun of *prema* and it softens the heart by various tastes (*ruci*).

When the *sādhana-bhakti* succeeds in softening the heart by various tastes (*ruci*), it is called *bhāva-bhakti*.

**The word *ruci* here refers to three kinds of hankering:**

1. *bhagavad-prāpti-abhilāṣa* (desire for the attainment of Śrī Kṛṣṇa),
2. *ānukūlya-abhilāṣa* (desire to do that which is favourable to Kṛṣṇa)
3. *sauhārda-abhilāṣa* (desire to serve the Lord with affection).

The constitutional identity (*svarūpa*) of *bhāva-bhakti* is that it is fully composed of *śuddha-sattva* (*śuddha-sattva-viśeṣātmā*).

The words *śuddha-sattva* refer to the self-manifest cognitive function (*samvit-vṛtti*) of the Lord's own internal spiritual energy known as *svarūpa-śakti*.

The addition of the word *viśeṣa* to the words *śuddha-sattva* indicates the second supreme potency (*mahā-śakti*) of *svarūpa-śakti* known as *hlādinī*.

It should be understood from this that the condition known as *mahābhāva*, which is the highest state of development of the *hlādinī-śakti*, is also included within *śuddha-sattva-viśeṣa*.

Therefore that supreme function (*parama-pravṛtti*) which is fully possessed of desire favourable to Śrī Kṛṣṇa, which is the essence of the combination of the *samvit* and *hlādinī* potencies, and which is situated in the hearts of the Lord's eternal associates being indistinguishably unified with the condition of their hearts (*tādātma-bhāva*), is known as *śuddha-sattva-viśeṣātmā*.

In simpler language the *nitya-siddha-bhāva* situated in the hearts of the eternal associates of Śrī Kṛṣṇa is called *śuddha-sattva-viśeṣātmā*.

This *bhāva-bhakti* is like the first ray of the sun of *prema-bhakti*. Therefore it is also called the sprout of *prema* (*premāṅkura*).

In his commentary on Śrī Caitanya-caritāmṛta, Bhaktivinoda Ṭhākura has explained this verse in simple and straightforward language:

*Bhāva* is shaped or moulded by the various limbs of *bhakti* such as *guru-padāśraya* and so on.

Therefore the performance of these limbs is called *bhāva-sambandhī-sādhana*, that *sādhana* which is related to *bhāva*.

### (3) Bhāva-anukūla-sādhana

The observance of Ekādaśī, Janmāṣṭamī and *kārttik-vrata*, the renunciation of sense pleasure and other austerities performed for the pleasure of Kṛṣṇa, and offering respect to *tulasī*, the *banyan* tree and others – all these limbs of *bhakti* performed with great eagerness to obtain one's cherished *bhāva* (among the four attitudes of *dāsyā* and so on) are favourable to *bhāva*.

In other words they are helpful for the attainment of *bhāva* and are therefore known as *bhāva-anukūla-sādhana*.

### (4) Bhāva-aviruddha

Wearing the remnants of flower garlands and other paraphernalia offered to the deity, stamping one's body with the syllables of *śrī harināma*, offering obeisances and other such limbs of *bhakti*.

That which is not opposed to the attainment of one's *bhāva* is *bhāva-aviruddha*. It is one's duty to carry out these limbs of *bhakti*.

### (5) Bhāva-pratikūla

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

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

• in line of *rāgānugā-bhakti* may be *ruci*, some *ratī* or even *paramārthika-sneha* (depend from power of *guru*).

**O sakhle!** When our dearmost Nanda-nandana Śrī Kṛṣṇa dresses Himself in a most extraordinary fashion and plays upon His flute, then even the foolish deer, hearing the melody of the flute, approach Nanda-nandana along with their husbands (who are known as the *kṛṣṇa-sāra* deer) and begin to glance upon Him very affectionately with their large eyes. We know the meaning of their glancing. With their enormous eyes, expanded like the petals of a lotus flower, they are offering worship at the lotus feet of Śrī Kṛṣṇa and accepting His invitation, which He extends by casting loving, sidelong glances. Truly, the lives of these deer are blessed. (Although we are *gopīs* of Vṛndāvana, we are not able to offer ourselves freely to Kṛṣṇa in the same manner as the deer, for our husbands and elders restrain us and beat us—what an absurdity!)

(SB–10.21.11)

## Madhyama-adhikārī

### īsvare tad-adhīneṣu

unto the Supreme Personality of Godhead to persons who have taken fully to Kṛṣṇa consciousness

### bālīṣeṣu dviṣatsu ca

unto the neophytes or the ignorant to persons envious of Kṛṣṇa and His devotees and

### prema-maitrī-kṛpopekṣā

love friendship mercy negligence

### yaḥ karoti sa madhyamaḥ

anyone who does he a second-class devotee

A *madhyama-bhāgavata* is one who loves Īśvara, is friendly towards His *bhaktas*, shows mercy towards those who are ignorant of *bhakti*, and neglects those who are inimical to Īśvara or His *bhaktas*.

(SB–11.2.46 / JD–p.183)

## Kaniṣṭha-adhikārī

### arcāyām eva haraye

Deity certainly to Lord Hari

### pūjām yaḥ śraddhayehate

worship who faithfully engages

### na tad- bhakteṣu cānyeṣu

not of Kṛṣṇa toward the devotees and people in general

### sa bhaktaḥ prākṛtaḥ smṛtaḥ

he materialistic devotee is called

One who faithfully worships the Deity form of Śrī Hari, but does not render service to His *bhaktas* or to other living beings, is a *prākṛta-bhakta*, a materialistic devotee.

(SB–11.2.47 / JD–p.181, 576)

Thus it is established that *śraddhā* is the *bīja*, or seed of *bhakti*. One's *bhakti* is only effective when he worships Bhagavān with *śraddhā*, and it is still not *śuddha-bhakti* unless he worships the *bhaktas* as well.

In this *śloka* the word *śraddhā* is mentioned. However, the intended meaning is *śraddhābhāsa*, not pure *śraddhā*, because if one worships Kṛṣṇa but not His *bhaktas*, then his *śraddhā* is either *chāyā* (shadow) or *pratibimba* (reflection). That faith is worldly faith; it is not spiritual faith (*aprākṛta-śraddhā*). Therefore we should understand that anyone in whom we see that faith is a materialistic devotee (*prākṛta-bhakta*), or a semblance of a Vaiṣṇava (*vaiṣṇava-ābhāsa*).

• Vaiṣṇava – begin from *madhyama* level

## jāhāra komala śraddhā, se 'kaniṣṭha' jan

whose soft faith such a neophyte person

## krame krame tēho bhakta hoibe 'uttam'

by a gradual progression he devotee will become first class

• *prema* / *maitrī* / *kṛpā* / *upekṣā*

• *prema* – doesn't mean stage of *prema*, but affection in general

• *madhyama* doesn't achieve *prema*

Cakravartī Ṭhākura has quoted from *Śrīmad-Bhāgavatam* (10.20.36):

*girayo mumucus toyam / kvacin na mumucuḥ śivam  
yathā jñānāmṛtaṁ kāle / jñānino dadate na vā*

“Sometimes in autumn the water falls down from the tops of the hills to supply clean water, and sometimes the water stops. Similarly, sometimes great saintly persons distribute clear knowledge, and sometimes they are silent.”

Śrīla Jīva Gosvāmī has mentioned Prahlāda Mahārāja as an example of a saintly person. In *Śrīmad-Bhāgavatam* (7.9.43) there is the following statement by Prahlāda:

*naivodvije para duratyaya-vaitaranyās  
tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ  
śoce tato vimukha-cetasa indriyārtha-  
māyā-sukhāya bharam udvahato vimūḍhān*

“O best of the great personalities, I am not at all afraid of material existence, for wherever I stay I am fully absorbed in thought of Your glories and activities. My concern is only for the fools and rascals who are making elaborate plans for material happiness and maintaining their families, societies and countries. I am simply concerned with love for them.”

**śāstra-yukti nāhi jāne dṛḍha, śraddhāvān**

based on śāstras arguments not knows firmly faithful

**‘madhyam-adhikārī’ sei mahā-bhāgyavān**

second-class devotee he very fortunate

“One who is not very expert in argument and logic based on the revealed scriptures but who has firm faith (*śraddhā*) is considered a second-class devotee. He also must be considered most fortunate.

(CC-Madhyā–22.67)

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One whose faith is soft and pliable is called a neophyte, but by gradually following the process he will rise to the platform of a first-class devotee.

• even not a *bhakta* – but *jana*

• *komala-śrahhā* = *laukika-śrahhā* (ordinary faith)

• *paramārthika-śraddhā* comes between *niṣṭhā* and *ruci*

## Sādhana-bhakti

**kṛtī-sādhyā bhavet sādhyā–**

which is to be executed should be by which bhāva  
by the senses is attained

**bhāvā sā sādhanābhidhā**

that called sādhanā-bhakti

**nitya-siddhasya bhāvasya**

which is eternally exists this bhāva

**prākṛtyam hṛdi sādhyatā**

the awakening in the heart potentiality

*Sādhana-bhakti*, or the regulative discharge of devotional service, is the practice performed with the present senses, by which *bhāva* (transcendental loving service for Kṛṣṇa) is attained. This *bhāva* exists eternally within the heart of every *jīva*, and it is the potentiality of *sādhana-bhakti* to awaken it.

(BRS–1.2.2 / CC-Madhyā–22.105 / JD–p.455)

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

## Bhāva-bhakti

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

**śuddha-sattva– viśeṣātmā**

by unadulterated goodness distinguished whose nature

**prema-sūryāmśu-sāmya-bhāk**

Prema like the sun a ray which is similar to

**rucibhiḥ citta-masṛṇya-**

by different tastes of the heart softness

**kṛd asau bhāva ucyate**

which causes that softness Bhāva is called

That *bhakti* which is the embodiment of *śuddha-sattva*, which is compared to a ray of the sun of *prema*, and which melts the heart by various tastes is called *bhāva*.

(BRS–1.3.1 / BRSB–p.136-138 / CC-Madhyā–23.5 / Biography of BPKG–p.397)

• *sat* – existence

• *śuddha-sattva* (in *ātmā*) / *miśra-sattva* (mixed with passion, ignorance)

• everyone in this world covered by *miśra-sattva*

• when *hlādinī*+*saṁvit* comes from the heart of *nitya-parikara* to our heart on platform of *sandini*—it is called *śuddha-sattva-viśeṣātmā* (means *viśuddha-sattva*)

*Bhāva-bhakti* (*bhāva-rūpa-kṛṣṇānuṣīlana*) is a special manifestation of *śuddha-sattva*. In other words the constitutional characteristic of *bhāva-bhakti* is that it is a phenomenon entirely constituted of *śuddha-sattva*.

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Rather, by hearing about or seeing an enticing object, greed automatically arises to acquire it.

Nonetheless, after the appearance of greed when one inquires, “How may this irresistible *vraja-bhāva* be obtained?” there is dependence upon the scriptures because it is only in the scriptures and nowhere else that the method of obtaining this is written.

The scripture from which this method may be known is *Śrīmad-Bhāgavatam* for it has ascertained the method of *bhagavad-bhajana*.

Among the limbs of *bhajana*:

1. *tad-bhāvamaya* (composed of *bhāva*)

2. *tad-bhāva-sambandhi* (related to *bhāva*)

3. *tad-bhāva-anukūla* (favourable to *bhāva*)

4. *tad-bhāva-aviruddha* (not opposed to nor incompatible with *bhāva*)

5. *tad-bhāva-pratikūla* (opposed to *bhāva*)

(1) *Bhāvamaya-sādhana*

4 primary relationships: *dāsyā*, *sakhyā*, *vātsalyā*, *mādhuryā*.

When *śravaṇa*, *kīrtana* and other such limbs of *bhakti* become saturated with one of the *bhāvas* of *dāsyā*, *sakhyā* and so on, they nourish the future tree of the *sādhaka*'s *prema*.

(2) *Bhāva-sambandhī-sādhana*

The limbs of *bhakti* beginning from acceptance of the shelter of a spiritual master, *mantra-japa*, hearing, chanting and remembering of the name, form, qualities and pastimes appropriate for different periods of the day of dearest Śrī Kṛṣṇa and the beloved associates of Kṛṣṇa towards whom one has attraction and rendering various services unto them.

The *upādāna-kāraṇa*, or material cause of *bhāva*, is called *bhāva-sambandhī*.

That by which *bhāva* attains maturity is called the material cause.

Some ineligible persons who are entangled in *anarthas* obtain so-called *sid-dha-praṇālī* from such deceitful people, and by imitation they begin to consider themselves fit to conduct the practice of *rāgānugā-bhakti*. But without the appearance of genuine greed (*lobha*) they cannot obtain qualification by pretentious means.

A devotee who has an intense desire within his heart to obtain the spiritual mood of the Vrajavāsīs and who executes all the limbs of *bhakti* in accordance with the *vidhi-mārga*, obtains fidelity only to Rukmiṇī and the other principle queens of Dvārakā. In other words he attains to the position of the queens of Dvārakā.

Because the *vidhi-mārga* is mixed with the mood of Dvārakā and the majestic conception (*aiśvarya*), one cannot obtain the service of Vrajendra-nan-dana Śrī Kṛṣṇa by that means. This is confirmed in Śrī Caitanya-caritāmṛta (Madhya-līlā 8.226):

***vidhi-mārga nāhi pāiye braje kṛṣṇacandra***

One cannot obtain Śrī Kṛṣṇacandra in Vraja by following the *vidhi-mārga*.

## Five Types of Rāgānugā-sādhana

Upon hearing of the sweetness of the conjugal mood (or the moods of the other *rasas*) displayed by Kṛṣṇa's eternal associates in *vraja-līlā*, one begins to think, "This mood is possible for me also".

When this type of greed arises one is no longer dependent on the reasonings of *śāstra*. As long as one is dependent upon the arguments of the scriptures, he has not 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 reasonings of *śāstra*.

***kṛṣṇaṁ smaran janaṣ cāsyā***

Lord Kṛṣṇa thinking of a devotee and of His

***preṣṭhaṁ nija-samīhitam***

very dear chosen by oneself

***tat-tat-kathā rataś cāsau***

to those respective topics attached and that

***kuryād vāsaṁ vraje sadā***

should do living in Vṛndāvana always

One should constantly remember one's dearest *nava-kīśora* Śrī Nanda-nandana and the beloved associates of Kṛṣṇa who are possessed of *sajāṭīya-bhāva* or the identical mood for which one aspires. One should always reside in Śrī Vraja-dhāma with great attachment for hearing topics regarding Kṛṣṇa and His devotees. If one is physically unable to live in Vraja, one should do so mentally. This is the method of *rāgānugā-bhakti-sādhana*.

(BRS-1.2.294 / BRSB-p.121 / MS-p.45)

Now the methodology of *rāgānugā-bhakti* is being described. The *sādhaka*, 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 *navakīśora* (a fresh youth) and *naṭavara* (the best of dancers) and at the same time one should remember Śrī Rūpa Mañjarī and other *priya-sakhīs* of Śrī Kṛṣṇa who are deeply affected with the sentiments that one cherishes in his heart.

Being intently focused on this kind of remembrance, the *sādhaka* should always live in Vraja. If one is capable he should physically take up residence in Vṛndāvana (Vṛndāvana, Nandagāoṇ, Varṣāṇā, Govardhana, Śrī Rādhā-kuṇḍa and other places in Vraja). Otherwise he should adopt residence in Vraja within his mind.

By following the mood and sentiment (*bhāva*) of one of Kṛṣṇa's associates among the servants, friends, parents or lovers, corresponding to one's own disposition, the *sādhaka* attains affection for the lotus feet of Śrī Kṛṣṇa that

***nitya-siddha kṛṣṇa-prema 'sādhya' kabhu noy***  
eternally established kṛṣṇa-prema to be gained at any time not

***śravaṇādi-śuddha-citte koroye udoy***

by hearing, etc. purified in the heart awakens

Pure love for Kṛṣṇa is eternally established in the hearts of the living entities. It is not something to be gained from another source. When the heart is purified by hearing and chanting, this love naturally awakens.

(CC-Madhya-22.107)

## Sādhaka

***utpanna-ratayaḥ samyañ-***

***nairvighnyam anupāgatāḥ***

***kṛṣṇa sākṣāt kṛtau yogyāḥ***

***sādhakāḥ pariklsrttītāḥ***

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

(BRS-2.1.276 / BRSB-p.22)

- in whom *rati* just risen
- finish *niṣṭhā* – comes to *ruci* (*śaraṇāgati* and *dīkṣā* complete)

## Rāgātmikā-bhakti

***virājanīm abhivyaktām***

shining intensely fully expressed

***vraja-vāsi-janādiṣu***

among the eternal inhabitants of Vṛndāvana

***rāgātmikām anusṛtā***

devotional service consisting of spontaneous love following

***yā sā rāgānugocyate***

which that devotional service following is said in the wake of spontaneous love

(BRS-1.2.270 / CC-Madhya-22.154 / MS-p.43)

***rāgānugā vivekārtham***

***ādaḥ rāgātmikocyate***

(BRS-1.2.271 / MS-p.43)

***iṣṭe svārasikī rāgaḥ***

unto the desired appropriate for one's own attachment object of life original aptitude of love

***paramāviṣṭatā bhavet***

absorption in the service of the Lord is

***tan-mayī yā bhaved bhaktiḥ***

consisting of that trans- which is devotional service cendental attachment

***sātra rāgātmikoditā***

that here called rāgātmikā, or spontaneous devotional service

(BRS-1.2.272 / CC-Madhya-22.150 / MS-p.43)

## Vaidhī-bhakti

*yatra rāgān avāptatvāt*

*pravṛttir upajāyate*

*śāsanenaiva śāstrasya*

*sā vaidhī-bhaktir ucyate*

Engagement in *sādhana-bhakti* is sometimes inspired by *lobha* or intense greed and sometimes by the disciplinary statements of the *śāstras*. When engagement in *sādhana-bhakti* is not inspired by *rāga* (*ruci* or *lobha*) but by the governing directions of the *śāstras*, it is called *vaidhī-bhakti*.

(BRS-1.2.6 / BRSB-p.118 / MS-p.42 / Rāga-vartma-candrikā)

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

• *mukhya-lakṣaṇā* – absence of love / *gauṇa-lakṣaṇā* – motivation by *śāstras*

is exactly of the same nature as the associate whom he follows. This is the method of *rāgānugā-bhakti*.

In *rāgānugā-bhakti*, the predominant *aṅga* is *smaraṇa*.

*Smaraṇa* should be related to Kṛṣṇa and His beloved associates who are distinguished by pastimes (*līlā*), emotional rapture (*āveśa*) and natures (*svabhāva*) that are appropriate for one's own internal spiritual mood.

In the process of *arcana* one is recommended to employ *mudrās*, *nyāsa*, meditation on *Dvārakā* and so on. Although these limbs of *bhakti* are prescribed in the *Āgama-śāstras*, they are not to be followed in *rāgānugā-bhakti* because they are unfavourable to one's particular spiritual mood (*bhāva-pratikūla*).

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

This is declared in the *Āgama-śāstras*, as quoted in *Bhakti-rasāmṛta-sindhu* (1.2.101):

*śruti-smṛti-purāṇādi-  
paścaraṭra vidhiṁ vinā  
aikāntikī harer bhaktir  
utpātāyaiva kalpate*

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

Because the practice of *smaraṇa* is predominant in *rāgānugā-bhakti*, some persons, prior to the actual appearance of *rāga* within the heart, make a deceitful display of solitary *bhajana* while still plagued with *anarthas*. They consider themselves *rāgānugā-bhaktas* and thus begin to practice remembrance of *aṣṭa-kālīyā-līlā*. But to display the exclusive devotion that is described in the *śruti-smṛti-purāṇādi* verse is for them the cause of great disturbance.

*sā kāmarūpā sambandha-*

*rūpā ceti bhaved dvidhā*

(BRS-1.2.273 / MS-p.43)

That *bhakti* which is distinctly present in the eternal inhabitants of Vraja—including the cows, deer, parrots, and other birds and animals—is called *rāgātmikā-bhakti*. *Bhakti* which follows in accordance with that *rāgātmikā-bhakti* is called *rāgānugā-bhakti*. In order to thoroughly understand *rāgānugā-bhakti*, *rāgātmikā-bhakti* is being described first. An unquenchable loving thirst (*prema-mayī-tṛṣṇā*) for the object of one's affection (Śrī Kṛṣṇa) which gives rise to spontaneous and intense absorption (*svārasikī param-āviṣṭatā*) in that object is called *rāga*. Such *rāgamayī-bhakti*, or the performance of services such as stringing garlands with intense *rāga*, is called *rāgātmikā-bhakti*. This *rāgātmikā-bhakti* is of two kinds: (1) *kāma-rūpa* (that which is based on conjugal attraction) and (2) *sambandha-rūpa* (that which is based on parental and other relationships).

Who is eligible for *rāgānugā-bhakti*? Śrī Rūpa Gosvāmī's conclusions regarding this topic are expressed in *Bhakti-rasāmṛta-sindhu* (1.2.291-293) as follows:

*rāgātmikaika-niṣṭhā ye*

*vrajavāsi-janādayaḥ*

*teṣāṁ bhāvāptaye lubdho*

*bhaved atrādhikāravān*

Those who have intense greed to obtain that *bhāva* which is exactly in accordance with the mood and sentiments of the residents of Vraja who

When ineligible persons hear or study these pastimes they recall only the illusory and mundane association of men and women and are thus compelled to fall down. Thus they sink down into the muck of debauchery. Therefore judicious students, proceeding cautiously, may enter into this *līlā* after having obtained the appropriate impressions (*saṁskāras*) for *aprākṛta-śṛṅgāra-rasa*.

The fundamental conclusion is that only upon obtaining the aforementioned eligibility can the *sādhaka* undertake the discipline of *rāgānugā-bhakti*.

By following this method of *sādhana* while still plagued with *anarthas* and without the appearance of genuine greed, the opposite effect will be produced.

When genuine greed for *vraja-bhajana* arises, one should first of all take shelter of a dear devotee of Śrī Gaurasundara, that Lord who is identical in every respect to Śrī Vrajendra-nandana. The beloved devotees of Śrī Caitanya will instruct us on the path of *rāgānugā-sādhana* in accordance with our eligibility.

Otherwise, if one falls into bad association and by ill advice imitates the *bhaja* practices of those on the highest level of eligibility, then under the guise of adopting one's *siddha-deha* one will obtain only a harmful effect.

Some persons, distorting the meaning of the instruction that one should perform *bhajana* according to the residents of Vraja, consider themselves as *Lalitā*, *Viśākhā* or others. Although males, they adopt a female dress and perform *bhajana* making themselves out to be *sakhīs*. This attitude leads to *ahaṅgrahopāsanā* of the *māyāvādīs*, 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-kīśora*. Even amongst the various types of *sakhīs*, the *mañjarī-sakhīs* are themselves followers of the *sakhīs*.

In order to pursue *mañjarī-bhāva* one must certainly follow the associates of Śrī Caitanya such as Rūpa and Sanātana Gosvāmīs.

It is not possible to taste the *līlā-rasa* of Śrī Kṛṣṇa without entering into *śrī gaura-līlā*. In other words only through the medium of *gaura-līlā* is it possible to taste the *līlā-rasa* of Śrī Kṛṣṇa.

Consequently, it is essential for *sādhakas* to remember *gaura-līlā* and to follow the eternal associates of Śrī Caitanya.

Since it is necessary to follow the *gaura-parikaras*, it is certainly imperative that one observe the limbs of *bhakti* (*guru-padāśraya*, *ekādaśī-vrata*, *tulasī-sevā* and so on) which were practiced by the foremost associates such as Śrīla Rūpa Gosvāmī and others.

Without the mercy of Śrī Gurudeva or pure *rasika* devotees, the *sādhaka* cannot conceive of his *siddha-deha* (perfected spiritual body) by himself. Therefore the contemplation of one's *nitya-siddha-deha* arises of its own accord only by the merciful indication of Śrī Gurudeva.

By continual remembrance of *aṣṭa-kālīya-līlā*, performed internally (*mānasī-sevā*) with the *nitya-siddha-deha*, one obtains *svarūpa-siddhi* (perception of one's eternal perfected form which occurs at the stage of *bhāva-bhakti*) and ultimately *vastu-siddhi*. *Vastu-siddhi* is attained after giving up this body and taking birth in Kṛṣṇa's *bhauma-līlā* from the womb of a *gopī*. After attaining the association of Kṛṣṇa's eternal associates and being purified of all final traces of material identification, when *prema* is intensified, one attains *vastu-siddhi*.

Not everyone has the eligibility to perform *yugala-sevā* by meditating in this way on Their supermundane (*aprākṛta*) daily pastimes. This practice must be concealed very diligently. One should not disclose these pastimes to ineligible persons. Until genuine greed to enter into the *rāga-mārga* arises in the heart of the *jīva* bound by matter, this subject should be kept hidden from him.

One remains ineligible to hear the confidential pastimes of Śrī Yugala, which are saturated with *rasa*, as long as the conception of the transcendental nature of the Lord's name, form, qualities and pastimes has not implanted itself in the heart. In other words one should understand that the name, form, qualities and pastimes of Śrī Kṛṣṇa are fully constituted of pure spiritual transcendence (*śuddha-cinmaya-svarūpa*).

are exclusively established in *rāgātmikā-bhakti* are alone eligible for the path of *rāgānugā-bhakti*.

**tat-tad-bhāvādi-mādhurye**

respective the sweetness of the loving moods  
of the inhabitants of Vṛndāvana

**śrute dhīr yad apekṣate**

when heard the intelligence which depends on

**nātra śāstraṁ na yuktīm ca**

not here revealed not logic and also  
scriptures argument

**tal lobhotpatti-lakṣaṇam**

that *lobha*—of covetousness to follow in the footsteps  
*utpatti-lakṣaṇam*—the symptom of awakening

The symptom of the awakening of *lobha* is that upon hearing the incomparably sweet *līlā-kathā* from Śrīmad-Bhāgavatam and other books composed by *rasika* devotees concerning the sentiments, form, qualities, and so on of Śrī Nanda, Śrī Yaśodā, and other *vraja-vāsīs*, which are supremely attractive to Śrī Kṛṣṇa and satisfy all His senses, one automatically engages in *bhakti* with an intense desire to obtain those same sentiments. At that time one's intelligence is not even the least bit dependent on scriptural injunctions or logical reasoning.

Those who are eligible only for *vaidhī-bhakti* remain dependent on scriptural injunctions and favourable reasoning until *bhagavat-rati* manifests in their hearts. After the appearance of *rati*, however, they are no longer dependent upon such things.

But those who are eligible for *rāgānugā-bhakti* are from the very beginning engaged in *bhakti* with greed to obtain *vraja-bhāva*, and are never dependent on reasoning and scriptural injunctions. This is the supreme excellence of *rāgānugā-bhakti*.

Nonetheless, when greed awakens it is essential to investigate the *śāstras* and to meticulously carry out the *sādhana* mentioned therein by which one's objective may be achieved.

Śrī Rūpa Gosvāmī’s conclusions regarding the method for performing *rāgā-nugā-bhajana* are stated in *Bhakti-rasāmṛta-sindhu* (1.2.294-296) as follows:

## Rāgānugā-bhakti

### sevā sādḥaka-rūpeṇa

service with the external body as a devotee

### siddha-rūpeṇa cātra hi

with the internally conceived body also in this certainly  
connection

### tad bhāva lipsunā kāryā

of that the mood desiring to obtain to be executed

### vraja-lokānusārataḥ

of a particular Vraja-parikara by following in the footsteps.

**A sādḥaka who has lobha for rāgānugā-bhakti should serve Śrī Kṛṣṇa both in the sādḥaka-rūpa and the siddha-rūpa in accordance with the bhāva of the s who possess the same mood for which he aspires.**

(BRS–1.2.295 / BRSB–p.121 / MS–p.45)

The *sādḥaka-rūpa* refers to the physical body in which one is presently situated, and the *siddha-rūpa* refers to the internally conceived spiritual form which is suitable to serve Kṛṣṇa according to one’s cherished desire. One should serve Śrī Kṛṣṇa in these two forms by following (not imitating) under the guidance of Kṛṣṇa’s beloved Śrī Rādhikā, Lalitā, Viśākhā, Rūpa Mañjarī, and others, as well as their followers such as Śrī Rūpa, Śrī Sanātana, and Śrī Raghunātha Dāsa Gosvāmī.

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

*Rāgānugā-bhakti* is performed in two ways: (1) with the *sādḥaka-rūpa* – with the external body through execution of the limbs of *bhakti*; and (2) with

the *siddha-rūpa* – with the internally conceived body that is suitable for carrying out the perfected service (*prema-sevā*) for which one aspires.

Residing in Vraja with an intense desire to obtain one’s cherished object Śrī Kṛṣṇa and the divine sentiments of His beloved associates (that is, *ratī* towards Śrī Kṛṣṇa), one should follow in the footsteps of the eternal residents of Vraja, the dear associates of Śrī Kṛṣṇa, such as Śrī Rādhikā, Lalitā, Viśākhā and Śrī Rūpa Mañjarī.

One should also adhere to personalities such as Śrī Rūpa Gosvāmī and Sanātana Gosvāmī who performed *bhajana* in Vraja in pursuance of the sentiments of those eternal associates.

With one’s internally conceived body (*siddha-rūpa*) one should execute service within the mind (*mānasī-sevā*) in accordance with the eternal associates of Vraja such as Śrī Rādhā, Lalitā, Viśākhā and Śrī Rūpa Mañjarī.

With the external body (*sādḥaka-rūpa*) one should carry out bodily services following in the wake of perfectly realized devotees such as Śrī Rūpa and Sanātana who are also residents of Vraja.

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

In his commentary to this verse of *Bhakti-rasāmṛta-sindhu* (1.2.295), Śrīla Jīva Gosvāmīpāda has explained the same thing; namely, that the word *vraja-loka* refers to the dearest associates of Śrī Kṛṣṇa and their followers such as Śrī Rūpa Gosvāmī and others. Therefore one should perform internal service (*mānasī-sevā*) through the medium of the *siddha-deha* by following in accordance with Śrī Rūpa Mañjarī and other Vrajavāsīs. With the *sādḥaka-deha* one should perform bodily service by following Śrī Rūpa Gosvāmī and others.